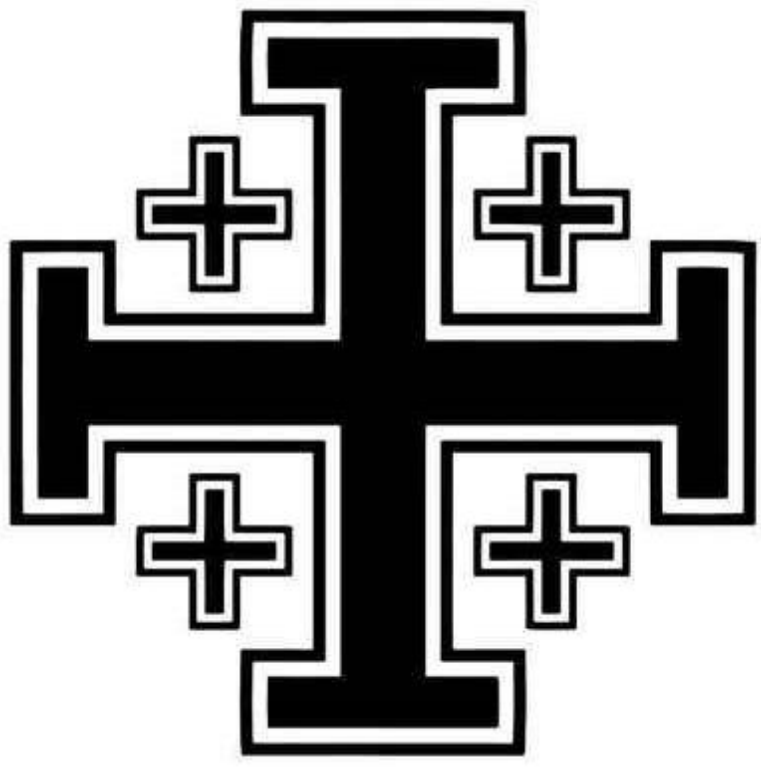


The Holy Bible

BLESSED ARE THE POOR IN SPIRIT:
FOR THEIRS IS THE KINGDOM OF HEAVEN.

BLESSED ARE THEY THAT MOURN:
FOR THEY SHALL BE COMFORTED.

BLESSED ARE THE MEEK:
FOR THEY SHALL INHERIT THE EARTH.

BLESSED ARE THEY WHICH DO HUNGER AND THIRST AFTER RIGHTEOUSNESS:
FOR THEY SHALL BE FILLED.

BLESSED ARE THE MERCIFUL:
FOR THEY SHALL OBTAIN MERCY.

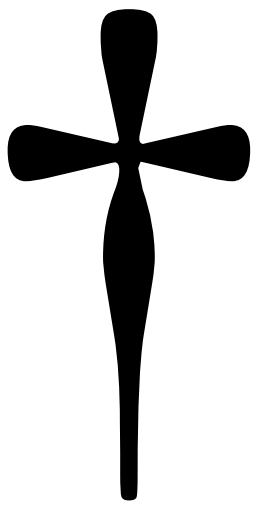
BLESSED ARE THE PURE IN HEART:
FOR THEY SHALL SEE GOD.

BLESSED ARE THE PEACEMAKERS:
FOR THEY SHALL BE CALLED THE CHILDREN OF GOD.

BLESSED ARE THEY WHICH ARE PERSECUTED FOR RIGHTEOUSNESS' SAKE:
FOR THEIRS IS THE KINGDOM OF HEAVEN.

BLESSED ARE YE, WHEN MEN SHALL REVILE YOU, AND PERSECUTE YOU,
AND SHALL SAY ALL MANNER OF EVIL AGAINST YOU FALSELY, FOR MY SAKE.

†††



והייתם קדשים כי קדוש אני

EIMI AΓIOI OTI AΓIOΣ EIMI EΓΩ

YE SHALL BE HOLY; FOR I AM HOLY

The

Holy Bible

Containing the

Old and New Testaments

TRANSLATED OUT OF THE ORIGINAL TONGUES: AND WITH
THE FORMER TRANSLATIONS DILIGENTLY COMPARED
AND REVISED, BY HIS MAJESTY'S SPECIAL COMMAND

APPOINTED TO BE READ IN CHURCHES
AUTHORISED KING JAMES VERSION
PURE CAMBRIDGE EDITION
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INNER
TEMPLE
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PHINEHAS SOCIETY

PHILOTHEOS ⁝ ΦΙΛΟΘΕΟΣ
CORPUS CHRISTI
2021

THE NAMES AND ORDER OF ALL THE BOOKS OF THE OLD AND NEW TESTAMENT, WITH THE NUMBER OF THEIR CHAPTERS.

The Books of the Old Testament.

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LUKE	24	2 TIMOTHY	4
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THE ACTS	28	PHILEMON	1
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GOD
Luk. 3.38.

ADAM
Genes. 2. 17. & 2.19.

EVE
Ge.2,22.& 3.20

Cain.
Gen.4.1.

Abel.
Gen. 4.2.

SETH.
Gen.4. 25.

Enoch.
Gen. 4.17.

Irad.
Gen. 4.18.

Mehuiael.
Gen. 4.18.

Methusael.
Gen. 4.18.

ENOS.
Gen. 4.26.

CAINAN.
Gen. 5. 9.

MAHA-LALEEL.
Ge.5.12.

IARED
Gen. 5.15.

E-NOCH
Gen.5.18

METHV SELAH.
Ge.5.21.

LA-MECH.
Ge.5.25.

Adah.
Gen. 4.19

Lamech.
Gen.4.18.

Zillah.
Gen.4.19.

NOAH
Gen.5.28.29.

Iabal.
Gen.4.20.

Iubal.
Gen. 4.21.

Tu-balcain.
Gen.4.22.

Naamah
Gen.4.22.

Iapheth
Gen.5.32.

SEM
Gen.5.32.

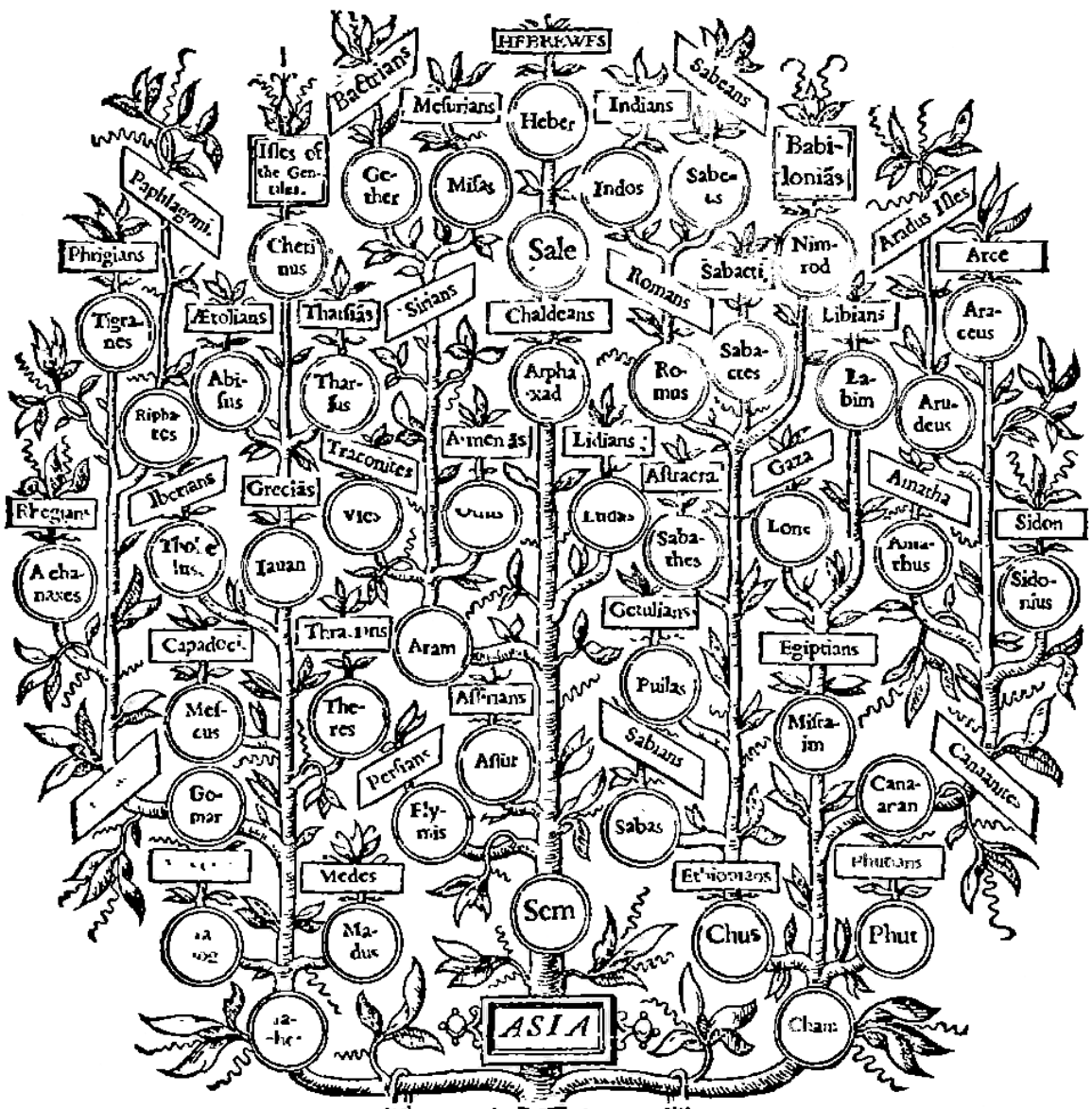
Ham
Gen.5.32.

IAPHET
Gen. 10.1.

Gomer Gen. 10.2.
Magog Gen. 10.2.
Madai Gen. 10.2.
5 Tubal Gen. 10.2.
4 Iauan Gen. 10.2.
Meshech Gen. 10.2.
Tiras Gen. 10.2.

MEDES

Ashkenaz Gen. 10.3.
Riphath Gen. 10.3.
Togarmah Gen. 10.3.
Darius Dan. 5.31.
Elishah Gen. 10.4.
Tarshish Gen. 10.4.
Kittim Gen. 10.4.
Dodanim Gen. 10.4.



NOAH

God that made the world, of one bloud hath made all mankind to dwell vpon the face of the earth, & hath assigned the times which were ordained before, and the bound of their habitation, Acts 17. 24, 26.

These families from Noah and his sons, out of Iosephus are inserted Ant. l. 1. c. 7. From who the whole earth was ouer-spred and out of these were the Nations diuided in the Earth after the floud, Gen. 9. 19. & cap. 10. 32.

ARMENIA.

The Mountaines of Ararat, Genes. 8.4.

SHEM.
Gen.10.21.

ASSIRIANS.

2 Asshur Gen.10.22.

1 Elam Gen.10.22

ARPHAX-AD. Gen.10.22.

Lud Gen.10.22.

Aram Gen.10.22.

ARAMITES.

PERSIANS.

Pul 2.Kin.15.19.

Chedor-laomer Ge.14.1

SALAH Gen.10.24.

Beor Nom.22.5.

Tiglath Pileser,2.Kin. 15.29.

Cyrus Daniel.6.28

Vasthi Est.1.9.

Ahasuerus Est.1.1.

Esther Est.2.17.

EBER Gen.10.24.

Vz Gen.10.23.

Hul Gen.10.23.

Gether Gen.10.23.

Mash Gen.10.23

Balaam Deut.23.4.

Shalmaneser 2.Kin. 17.3.

Artaxerxes Ezr.4.7.

Xerxes

Artaxerxes Neh.2.1.

Eliezer Gen.15.2.

Chushan-Rishathaim Iudg.3.1.

Rehob 2.Sam.8.3.

Hezion 1.Kin.15.18.

Sennacherib 2.Ki. 18.13.

Darius the Persian Ne.12.22.

PELEG Gen.10.25.

Ioktan Gen.10.25.

Hadadezer 2.Sam.8.3.

Tabrimon 1.Kin.15.18.

Rehum Ezr.4.8.

Shimshai Ezr.4.8.

REV Gen.11.18.

Rezin 2.Kin.15.37.

Naaman 2.King.5.1.

Benhadad 1.Kin.15.14.

Tatnai Ezr.5.3.

Shethar-boznai Ezr.5.3.

SERVG Gen.11.20.

In this age and at the building of Babel, the language was diuided, as Heber shewed in naming of his sonne: but in Christs Apostles, whē the heauenly temple was built, euery nation vnderstood their language, A.D.2.

Shobach 2.Sam.10.18.

Eliadah 1.Kin.11.23.

Benhadad 1.Kin.20.33.

NAHOR Gen.11.22.

Toi 2.Sam.8.9.

Rezon 1.Kin.11.23.

Afarhaddon 2.Ki.19 37.

Adramelech 2.Ki.19 37.

Sharezer 2.Kin.19.37.

TERAH Gen.11.24.

Tartan 2.Kin.18.17

Rabsaris 2.Kin.18.17.

Rabshakeh 2.Kin.18.17.

ABRAM Gen.11.26.

Ioram. 2.Sam.8.10 Hadoram. 1.Ch.18.10

Hazael 2.King.8.15.

Almodad Gen.10.26

Hazarmaueth Gen. 10.26.

Hadoram Gen.10.27.

Diklah Gen.10.27.

Abimael Gen.10.28.

Ophir Gen.10.29.

Iobab Gen.10.29.

Iareb Hos.5.13.

Sheleph Gen.10.26.

Ierah Gen.10.26.

Vzal Gen.10.27.

Obal Gen.10.28.

Sheba Gen.10.28.

Hauilah Gen.10.29.

Benhadad 2.King.13.3.

HAM G.5.32.

1. Cush Gen.10.6.
3 Phut Gen.10.6.
4 Canaan Gen.10.6.
2 Mizraim Gen.10.6.

ETHIOPIANS.

1 Seba Gen.10.7.
2 Hauilah Gen.10.7.
3 Sabtah Gen.10.7.
5 Sabtecha Gen.10.7.
4 Raamah Gen.10.7.
Nimrod Gen.10.8.

Sheba Gen.10.7.
Dedan Gen.10.7.

CALDEANS.

Amraphel, Gen. 14.1.
Baladan 2.Ki. 20.12.
Asshpenaz, Da 1.3
Melzar Dan.1.11.
Arioch Dan. 2.14.
Nabuzaradan, Ier. 39.9.
Nebushazban, Ier.39. 13.
Neregal Ier.39.3.
Euilmerodach, Ier.52. 31.
Berodach Baladan, 2.King.20.12
Sharezer Ierem. 39.3.
Samgarnebo, Ier.39-3
Sarsechem Ier.39-3.
Rabsaris Ier.39.3.
Belshazzar, Dan.5.1
Nebuchadnezzar, 2.King.25.1
Neregal Ier.39.3.3.
Sharezar Ier.39.3.

Rab-mag Ier.39.3.
Tirhakah 2.King.19.9
Zerah 2.Chr.14.9
Ebed-melech. Ier.38.7.
Candaces, Acts 8.27.

EGYPTIANS.

1 Ludim Gen.10.13.
2 Anamim Gen.10.13.
4 Naphtuhim, Gen. 10.13
6 Casluhim Gen.10.14.
7 Caphtorim, Gen. 10.14.
3 Lehabim Gen.10.13.
5 Pathrusim, Gen. 10.14.

PHILISTIMS.

Anak Nom.13.22
Abimelech, Gen. 20.2.
Maoch 1.Sam.27.2
Ahiman Nom.13.22
Shesshai No. 13. 22.
Talmai Nom.13.22
Phichol Gen.21.22.
Ittai 2.Sa.15.19
Achish 1.Sam.27.2
Ammihud, 2.Sa. 13.37.
Delilah Iudg.16.4.
Horam. Iosh. 10.33.
Talmai 2.Sam.3.3.
Ahuzzath, Gen.26.26.
A Giant 2.Sam.21.16.
Dauid 2.Sam.3.3.
Maacah 2.Sam.3.3.

Goliath: 1.Sam.17.4.
Ishbi-benob, 2.Sam.21.16.
Saph 2.Sa.21.18.
Lahmi 1.Chr.20.5
A deformed man. 2.Sam.21.20.

Pharaoh Gen.40.2.
Shishak 1.K.11.40.
Poti-pherah, Gen. 41.45
Asenath Gen.41.45.
Potiphar, Gen. 37.36
Pharaoh 1.K.11.1.
Hagar Gen.16.1.
Pharao Nechoh, 2.King.23.33
Iarha 1.Chr.2.34
A Daughter Exod.2.5.
Pharaoh Exod.1.11.
Pharaoh Hophra, Ier.44.30.
So 2.K.17.4.

CANAAN, Ge.10.16

5 Girgasite Gen.10.16

7 Arkite Gen.10.17.

8 Sinite Gen.10.17.

Sidon Gen.10.15.

Aruadite Gen.10.18.

Heth Gen 10.15.

10 Zemarite Gen.10.18

3 Iebusite Gen.10.16.

11 Hamathite, Gen. 10.18.

6 Hiuite Gen. 10.17.

4 Emorite Gen.10.16.

CANAANITES.

SIDONEANS.

HITTITES.

IEBVSITES.

AMORITES

Tidal Gen.14.1.

Hiram 2.Sam.5.11.

Beeri Gen.26.34.

Ahimelech,1.Sam. 26.6.

Vriah 2.Sa.23.39.

Elon Gen.26.34.

Zohar Gen.23.8.

Horite Gen.36.20.

Hamor Gen.34.2.

Ethbaal 1.Ki.16.31.

Oman 1.Ch.21.15.

Arad Nom.21.1.

Huram 2.Chr.2.11.

Iudith Gen. 26.34.

Esau Gen.26.34.

Bashemath,Gen. 26.34.

Ephron Gen.23.8.

Seir Gen.36. 20.

Shechem Gen.34.2.

Iezebel 1.Kin.16.31

Ahab 1.Kin.16.31

Bera Gen. 14.2.

Birsha Gen.14.2.

Iobab Iosh.11.1.

Mamre Gen.14.13.

Eshcol Gen.14.13.

Aner Gen. 14.13.

Iabin Iosh.11.1.

Shuah Gen.38.2.

Rahab Iosh.2.1.

DVKES.

Sihon Nom.21.21

Og Iosh. 9.10.

Adonizedek. Iosh. 10.3.

Shinab Gen.14.2.

Shemeber, Gen. 14.2.

Adonibezek,Iudg 1.5.

Hoham Iosh.10.3.

Piram Iosh.10.3.

Iaphia Iosh.10.3.

Debir Iosh.10.3.

Sisera Iud. 4.2.

1 Lotan Gen.36.20.

Timna Gen.36.22.

6 Ezer Gen.36.21.

2 Shobal Gen.36.20.

5 Dishon Gen.36.21.

3 Zibeon Gen.36.20.

4 Anah Gen.36.20.

7 Dishan Gen.36.21.

Vz Gen.36.28.

Aran Gen.36.28

Hori Gen. 36.22.

Hemam Gen.36.22.

Bilhan Gen.36.27.

Zaauan Gen.36.27.

Akan Gen.36.27.

Aiah Gen. 36.24.

Anah Gen.36.24.

Dishon Gen.36.25.

Aholibamah,Ge. 36.25.

Aluan Gen.36.23.

Manahath Gen.36.23.

Ebal Gen.36.23.

Shepho Gen.36.23.

Onam Gen.36.23.

Hemdan Gen.36.26.

Eshban Gen.36.26.

Ithran Gen.36.26.

Cheran Gen.36.26.

TERAH.

Vntil Terah, the worlds age was reckoned by the yeeres of men, but he the first recorded Idolater Iosh.24. is the last in that dignity of cõputation. For from him to Christ, the times are chained with other linkes: as to the Law, the Temple, the Kingdomes diuision, the Captiuity, & the 70. weekes of Gabriel in Dan.c.9.24.

¶ That Abram was not the eldest son of Terah is manifest; for he begat a son at seuenty and died at two hundred & fiue Gen. 11.26.31. then was Abram 75. Gen. 12.4. so that Terah must be one hundred thirty at his birth: againe Abram maried Sara his brothers daughter, and she but ten yeeres yonger then himself, Genes. 17.17.

Haran
Gen.11.26

Lot
Gen.11.31.

Reuma
Gen.22.24.

Nahor
Gen.11.26.

Milcah
Gen.11.29.

The elder daughter, Gen. 19.31.

The yonger daughter, Gen.19.31

SARAI
Gen.11.29.

ABRAM
Gen. 11.26.

Hagar
Gen.16,3.

Ishmael
Gen.16.11.

MOAB
Gen.19.37.

BENAMMI
Gen.19.38.

1 Huz
Gen.22.21.

3 Kemuel
Gen. 22.21.

4 Chesed
Gen. 22.22.

2 Buz
Gen.22.21.

5 Hazo
Gen. 22.22.

8 Bethuel
Gen.22.22.

6 Pildash
Gen.22.22

7 Iidlaph
Gen.22.22

Aram
Gen.22. 21.

Barachel
Iob 32.2.

Elihu
Iob 32. 2.

Laban
Gen.24.29.

REBEKAH
Gen.22.23.

ISAAC
Gen.21.3.

Tebah
Gen.22. 24.

Gaham
Gen.22.24.

Thahash
Gen.22.24.

Maachah
Gen.22.24.

LEAH
Gen.29.16.

Rachel
Gen.29.16.

Esau
Gen. 25,25.

IACOB
Gen.25.26.

Nebaioth
Gen.25.13.

Kedar
Gen.25.13.

Adbeel
Gen.25.13.

Mibsam
Gen.25.13.

Mishma
G n.25.14.

Dumah
Gen. 25.14.

Massa
Gen.25.14

Hadar
Gen.25. 15.

Tema
Gen.25.15.

Ienur
Gen.25.15.

Naphish
Gen.25.15.

Kedemah
Gen.25.15.

Mahalath
Gen. 28.9.

ABRAHAM
Gen.25. 1.

KETVRAH
Gen.25.1.

2 Iokſhan Gen.25.2.

1 Zimran. Gen.25.2

3 Medan. Gen.25,2.

4 Midian. Gen.25. 2.

5 Iſhbak. Gen. 25.2.

6 Shuah Gen.25.2.

Sheba. Gen.25,3.

Dedan Gen.25.3.

Ephah. Gen.25.4.

Epher. Gen. 25.4.

Hanoch. Gen. 25, 4.

Abida. Gen. 25,4.

Eldaah. Gen.25. 4.

Bildad. Iob.2, 11.

MIDIANITS

Zur. Numb. 25.15.

Reuel. Exod.2.18.

Cozbi. Numb. 25,15.

IOB. Iob 1.1.

Iethro Ex18-1 Hobab Numb.10,29. the Kenite. Iudg.1,16

Asſhurim Gen.25.3.

Letuſhim Gen. 25,3.

Leummim Gen.25,3.

Heber the Kenite. Iudg.4.17.

Iael. Iudg.4.17.

Zipporah. wife to Moſes. Exod.2,21.

Hemath. 1.Chro.2,55

Eui. Numb. 31.8.

Rekem. Num.31.8.

Hur. Numb.31,8.

Reba. Numb. 31.8.

Tirathites. 1.Chro.2.55.

Shimeathites 1.Chr.2.55.

Suchathites 1.Chr. 2.55.

Rechab. 1.Chr. 2.55.

Iemima. Iob.42.14.

Kezia. Iob42. 14.

Keren happuch. Iob42.14.

Ionadab. Ierem. 35.6.

Oreb. Iudg.7.25.

Zeeb. Iudg.7.25.

Habazziniah Ierem. 35. 3.

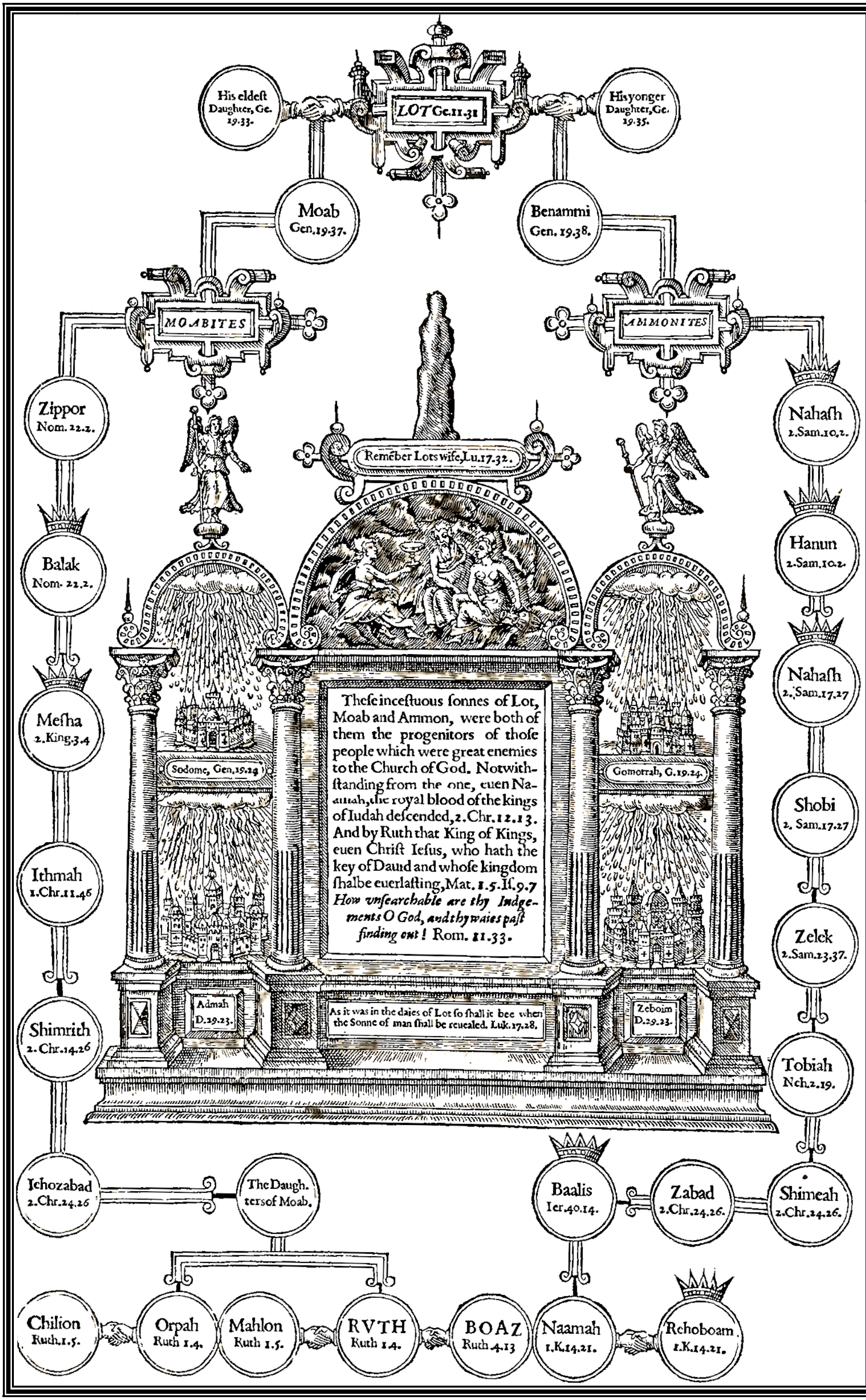
Zebah. Iudg. 8.5.

Ieremiah. Ierem. 35.3.

Zalmunna. Iudg.8.5.

Iaazaniah Ier. 35, 3.

From the preſence of Iſaak, Abraham ſent his ſonnes by Cetura (whereof Midian was one) into the Eaſt, Gen.25.6. From thence are the Madianites, Iudg.6.3. And in the Eaſt, Iob is the greateſt, Iob 1.3. He held the true worſhip of God, as did Raguel and Iethro Ex. 18.11. a ſure teſtimony of Abrahams care towards his family, as the Lord had ſpoken, Gen.18.19. His ſtory and afflictions are thought to be before that Moſes penned the Law: otherwiſe it had not beene lawfull for him to haue ſacrificed, Iob 1.5. In Egipt all had ſinned, and were defiled with the Idols of that Land, Ezek. 20.8. Then did Satan accuſe the earth of impiety, yet Iob was iuſt, and knew that his Redeemer liued; and beleeued the Reſurrection to life, Iob.19.


LOT Ge.11.31
His eldeſt Daughter, Ge. 19.33.
His yonger Daughter, Ge. 19.35.
Moab Gen.19.37.
Benammi Gen. 19.38.
MOABITES
AMMONITES
Zippor Nom. 22.2.
Balak Nom. 22.2.
Meſha 2.King.3.4
Ithmah 1.Chr.11.46
Shimrith 2. Chr.14.26
Nahaſh 2.Sam.10.2.
Hanun 2.Sam.10.2.
Nahaſh 2.Sam.17.27
Shobi 2. Sam.17.27
Zelek 2.Sam.23.37.
Tobiah Neh.2.19.
Remeber Lots wife, Lu.17.32.
Theſe inceſtuous ſonnes of Lot, Moab and Ammon, were both of them the progenitors of thoſe people which were great enemies to the Church of God. Notwithſtanding from the one, euen Naamah, the royal blood of the kings of Iudah deſcended, 2.Chr.12.13. And by Ruth that King of Kings, euen Chriſt Ieſus, who hath the key of Dauid and whoſe kingdom ſhalbe euerlaſting, Mat.1.5. Ie.9.7
How vnſearchable are thy Iudgements O God, and thy waies paſt finding out! Rom. 11.33.
Sodome, Gen.19.24
Gomorrah, G.19.24.
Admah D.29.23.
Zeboim D.29.23.
As it was in the daies of Lot ſo ſhall it bee when the Sonne of man ſhall be reuealed. Luk.17.28.
Ichozabad 2.Chr.24.26
The Daughtersof Moab.
Baalis Ier.40.14.
Zabad 2.Chr.24.26.
Shimeah 2.Chr.24.26.
Chilion Ruth.1.5.
Orpah Ruth 1.4.
Mahlon Ruth 1.5.
RVTH Ruth 1.4.
BOAZ Ruth 4.13
Naamah 1.K.14.21.
Rehoboam 1.K.14.21.

Zilpah.
Genes. 30.9.

LEAH.
Genes.29.23.

IACOB.
Gen.25.26.

Rachel.
Gen.29.28

Bilhah.
Genes.30.4.

Ruben.
Gen. 29.32

Simeon.
Gen.29.33.

Leui.
Gen 29.34.

Dinah.
Gen.30.25.

IVDAH.
Gen. 29.35.

Iſſachar.
Gen.30.18.

Zebulun.
Gen.30.20.

Ioſeph.
Gen.30.24.

Aſenath.
Gen.41.45.

Beniamin.
Gen.35.18.

Manaſſeh.
Gen. 41. 51.

Ephraim.
Gen.41.52.

Gad.
Gen. 30.11.

Aſher.
Gen.30.12

Dan.
Gen.30.6

Napthali.
Gen.30. 8.

Iacob in Egypt and vpon his death-bead propheſied to his ſons their ſeuerall euents, to Iudah he giueth the preheminence, and ſheweth that his Scepter ſhould continue till *Shiloh* the *Chriſt* ſhould come: In him he bleſſeth euery Tribe, noting them by ſundry metaphoricall alluſions, as heere thou ſeeſt expreſſed by Armes Read Gen.49.

RVBEN
Gen.29.32.

Hanoch
Gen.46.9.

Phallu
Gen.46.9.

Hezron
Gen.46.9.

Carmi
Gen.46.9.

Peleth
Num.16.1.

Eliab
Num.26.8.

Ioel
1. Chro.5.8.

On
Num.16.1.

Nemuel
Numb.26.9.

Dathan
Num.26.9.

Abiram
Nom.26. 9.

Shema
1.Chro.5.8.

Ioel
1.Chr. 5.4.

The second yeare after their comming from Egypt, were numbred in mount Sinai of this tribe, forty sixe thousand and siue hundred men from twenty yeares old and aboue, Num.1.21.

All the men being dead that came out of Egypt and now ready to enter into Canaan, of this tribe were numbred forty three thousand seuen hundred and thirty able men, Num.26.7.

Azah
1.Chro.5.8.

Shemaiah
1.Chr.5.4.

Gog
1.Chro.5.4.

Bohan
Iosh.15.6.

Shedeur
Num.1.5.

Zaccur
Num.13.4.

AROERIT
1. Chron.11. 44.

Ieiel
1.Chr.5.7.

Shiza
1.Chr.11.42

Zichri
1.Chr.27.16

Zechariah
1.Chro.5.7.

Shimei
1.Chro.5.4.

Elizur
Numb.1.5.

Shammua
Numb.13.4.

Hothan
1.Chr.11.44.

Adina
1 Chr.11.42.

Eliezur
1.Chr.27.16.

Micah
1.Chro. 5.5.

The Rubenits Gadits and halfe the tribe of Manasseh, at their requeſt vnto Moſes had their portions aſſigned without Iorden, Nom. 32.33. Theſe in Dauids troubles againſt Abſolom, brought to his aide one hundred and twenty thouſand fighting men, 1. Chron.12.37.

Shama
1.Chr.11.44.

Iehiel
1.Chr.11.44.

Reaia
1.Chro. 5.5.

IOEL
the Prophet.
Dorotheus.

The Rubenites in the daies of Saul warring vpon the hagarims increaſed their borders Eſtward vpō the land of Gilead, 1. ch.5. theſe with the other tribes were caried captiue to Aſhur whē Tiglah Pileſer made Iſrael the Lo-ruhamah, 2.Kin.15.29.Hoſ.1.6

Baal
1.Chro. 5.5.

Beerah
1.Chron.5.5.

Belah
1.Chro.5.8.

SIMEON.
Gen.29.33.

Of this Tribe at their comming out of Egypt, were numbred fifty nine thousand and three hundred men, from twenty yeeres old and vpward, besides women and children, Numb. 1. 23. All these falling in the wilderneſſe at the enterance into Canaan were accounted of this Tribe twenty two thousand two hundred and thirty men of the like yeeres and ſtrength, Num.26.14.

- Iemuel Gen.46.10. Nemuel, 1 Chr.4.24
- Ohad Gen.46.10.
- Iamin Gen.46.10.
- Iachin Genes.46.10. Iarib,1.Chr. 4.24.
- Zohar Genes.46.10 Zerah,1.Chr. 4.24.
- Shaul Gen.46.10.
- Salu Nom.25.14.
- Hori Nom.13.5.
- Ammihud Nom.34.20
- Zurishadda Nomb.1.6.
- Zimri Nom.25.14
- Shaphat Nomb.13.5.
- Shemuel Nom.34.20
- Shelumiel Nomb.1.6.
- Salafadai Iudeth8.1.
- Samael Iud.8.1.
- Nathanael Iud.8.1.
- Eliab Iud.8.1.
- Elihu Iud.8.1.
- Acito Iud.8.1.
- Rephaim Iud.8.1.
- Gedeon Iud.8.1.
- Ananias Iud.8.1.
- Elcia Iud.8.1.
- Oziel Iud.8.1.
- Ioſeph Iud.8.1.
- Ox Iud.8.1.
- Merari Iud.8.1.
- Iudeth Iud.8.1.
- Shallum 1.Chr.4.25.
- Mibſam 1.Chr.4.25.
- Miſhma 1.Chr.4.25.
- Hamuel 1.Chr.4.26.
- Zacchur 1.Chr.4.26.
- Shimei 1.Chr.4.26.
- Simon Ioh.13.2.
- Iudas Iſcariot Filiaſpae
- Aſiel 1.Chr.4.35.
- Meſhobab 1.Chr.4.34.
- Amaſhiah 1.Chr.4.34.
- Iamlech 1.Chr.4.34.
- Ioel 1.Chr.4.35.
- Maachah 1.Chr.27.16
- Elioenai 1.Chr.4.36.
- Shemaiah 1.Chr.4.37.
- Ioſhah 1.Chr.4.34.
- Shephatiah 1.Chr.27.16
- Shimri 1.Chr.4.37.
- Seraia 1.Chr.4.35.
- Iaakobah 1.Chr.4.36.
- Ieſohaiah 1.Chr.4.36.
- Aſaiah 1.Chr.4.36.
- Adiel 1.Chr.4.36.
- Ieſimiel 1.Chr.4.36.
- Benaiah 1.Chr.4.36.
- Iedaia 1.Chr.4.37.
- Ioſibia 1.Chr.4.35.
- Iehu 1.Chr.4.35.
- Iſhi 1.Chr.4.42.
- Allon 1.Chr.4.37.
- Pelatiah 1.Chr.4.42.
- Neariah 1.Chr.4.42
- Rephaiah 1.Chr.4.42.
- Vzziel 1.Chr.4.42.
- Shiphi 1.Chr.4.37.
- Ziza 1.Chr.4.37.

NAHVM
the Prophet Dorothi.

LEVI Gen. 29 34.

- 3 Kohath Gen.46.11.
  - Iahath 1.Chr.6.20.
    - Shimei 1Ch.6.42
      - Zimmah 1.Ch.6.20.
        - Iozh, Ethan.42 1.Chron.6.21
          - Eden,2.Ch. 29.12.Iddo. 1.Chr.6.21.
            - Zerah 1.Chr.6.21.
              - Ieaterai or Ethni, 1. Ch.6.21.41
              - Melchiah 1.Chr.6.40.
              - Baasiah 1.Ch.6.40
    - Iehiel 1.Chr.23.8.
    - Zetham 1.Chr.23.8.
    - Ioel 1.Chr.23.8.
  - Libni, Ex.6.17 Laadan, 1.Chron.23.8.
    - Lael Nomb.3.24
      - Eliasaph Nomb.3.24
  - Shimi Exod.6.17.
    - Shelomith 1.Chr.23.9.
    - Haran 1.Chr.23.9
      - Haziel 1.Chr.23.9.
      - Michael 1.Ch.6.40
        - Shimea 1.Chr.6.39.
    - Zina 1.Ch.23.10.
      - Iahath 1.Ch.23.10.
    - Beriah 1.Ch.23.10.
      - Ieush 1.Ch.23.10.
      - Berachiah 1.Chr.6.39.
        - Asaph 1.Chr.6.39.
          - Zichri 1.Chr.9.15.
            - Micah 1.Chr.9.15
              - Mattaniah 1.Chr.9.15.
          - Zaccur 1.Chr.25.2.
            - Iehiel 2.Ch.20.14.
              - Benaiah 2.Ch.20.14
          - Ioseph 1.Chr.25.2.
            - Zechariah 2.Ch.20.14
              - Iahaziel 2.Ch.20.14.
          - Nethaniah 1.Chr.25.2.
          - Asarelah 1.Chr.25.2.
- 1 Gershon Gen.46.11.
  - Libni 1.Chr.6.29.
    - Shimei 1.Ch.6.29.
      - Vzza 1.Chr.6.29.
        - Shimea 1.Chr.6.30.
          - Haggiah 1.Chr.6.30.
            - Asaiah 1.Chr.6.30.
              - Gedaliah 1.Chr.25.3
              - Zeri 1.Chr.25.3.
              - Ieshaiah 1.Chr.25.3.
              - Galal 1.Chr.9.16.
                - Obadiah 1.Chr.9.16.
                - Shemaiah 1.Chr.9.16.
                - Heresh 1.Chr.9.15.
                - Bakbakkar 1.Chr.9.15.
              - Hashabiah 1.Chr.25.3.
              - Mattithiah 1.Chr.25.3.
    - Kish 1.Ch.23.21.
      - Ierahmeel 1.Ch.24.29.
    - Eleazer 1.Ch.23.21
- Merari Gen.46.11.
  - Mahali Exod.6.19.
    - Hosah 1.Ch.26.10.
      - Simri 1.Ch.26.10.
      - Hilkiah 1.Ch.26.11.
      - Tebaliah 1.Ch.26.11.
      - Zechariah 1.Ch.26.11.
      - Iaaziah 1.Ch.24.26
        - Beno 1.Ch.24.27.
        - Shoham 1.Ch.24.27.
        - Zaccur 1.Ch.24.27.
        - Ibri 1.Chr.24.27
    - Abihail Nom.3.35.
      - Zuriel Nom.3.35.
    - Iahath 2.Ch.34.12.
      - Obadiah 2.Ch.34.12
    - Iahalelel 2.Ch.29.12
      - Azariah 2.Ch.29.12
    - Hashabiah 1.Chr.9.14.
      - Hasshub 1.Chr.9.14.
      - Shemaiah 1.Chr.9.14.
  - Mushi Exod.6.19.
    - Eder 1.Ch.23.23
    - Ierimoth 1.Ch.23.23
    - 1 Mahli 1.Ch.23.23.
      - Shamer 1.Chr.6.46.
      - Bani 1.Chr.6.46.
      - Amzi 1.Chr.6.46.
      - Hilkiah 1.Chr.6.45.
      - Amaziah 2.Chr.6.45.
      - Hashabiah 1.Chr.6.45.
      - Malluch 1.Chr.6.44.
      - Abdi 1.Chr.6.44
      - Kishi 1.Chr.6.44.
      - Ethan, 1.Ch.6. 44. Iedu'thun, 1.Chron.25.3.
- Iochebed Exod.6.20.

KOHATH Gen.46.11.

Amram Exod.6.18.

Iochebed Exod.6.20.

Izhar Exod.6.18.

Hebron Exod.6.18.

Vzziel Exod.6.18.

Shubael 1.Ch.24.20.

Aaron Exod.6.20.

Elisheba Exod.6.23.

Miriam Exod.15.20.

Zipporah Exo.2.21

Moses Exod.6.20.

Kemuel 1.Ch.27.17.

Iedeiah 1.Ch.24.20.

4 Ithamar Exod.6.23.

3 Eleazar Exod.6.23.

The daughter of Putiel Exod.6.25

1 Nadab Exod.6.23.

Abihu Exod.6.23.

Hashabiah 1.Ch.27.17.

Eli 1.Sam.1.3.

Phinehas Exod.6.25.

Amariah 1.Chr.6.7.

Azariah 1.Chr.6.10.

Gershom Exod.2.22.

Eliezer Exod.18.4.

Bani Nehe.3.17.

Hophni 1.Sam.1.3.

Phinehas 1.Sam.1.3.

Abishua 1.Chr.6.4.

Ahitub 1.Chr.6.7.

Amariah 1.Chr.6.11.

Rehabiah 1.Ch.23.17.

Rehum Nehe.3.17.

Bukki 1.Chr.6.5.

Zadok 1.Chr.6.8.

Ahitub 1.Chr.6.11.

Iesshaiah 1.Ch.26.25.

Ahitub 1.Sam.14.3

Ichabod 1.Sam.4.21.

Vzzi 1.Chr.6.5

Ahimaaz 1.Chr.6.8.

Zadok 1.Chr.6.12.

Ioram 1.Ch.26.25.

Buzi Ezek.1.3.

Zerahiah 1.Chr.6.6.

Azariah 1.Chr.6.9.

Shallum 1.Chr.6.12.

Zichri 1.Ch.26.25.

Ezekiel the Prop. C2.1.3.

Ahimelech 1.Sam.22.20

Ahiah 1.Sam.14.3.

Meraioth 1.Chr.6.6.

Iohanan 1.Chr.6.9.

Hilkiah 1.Chr.6.13.

Shelomith 1.Ch.26.25.

Iehoiada 1.Chr.27.5.

Ioiada Neh.12.10.

Ionathan Neh.12.11.

Iaddua Neh.12.11.

Iehoshua Hag.1.1.

Azariah 1.Chr.6.13.

Abiathar 1.Sam.22.20

Ioiakim Neh.12.10.

Seraiah 1.Chr.6.14.

Ionathan Iudg.18.30.

Shebuel 1.Ch.26.24.

Benaiah 1.Chr.27.5.

Ahimelech 2.Sam.8.17.

Ionathan 2.Sa.15.27.

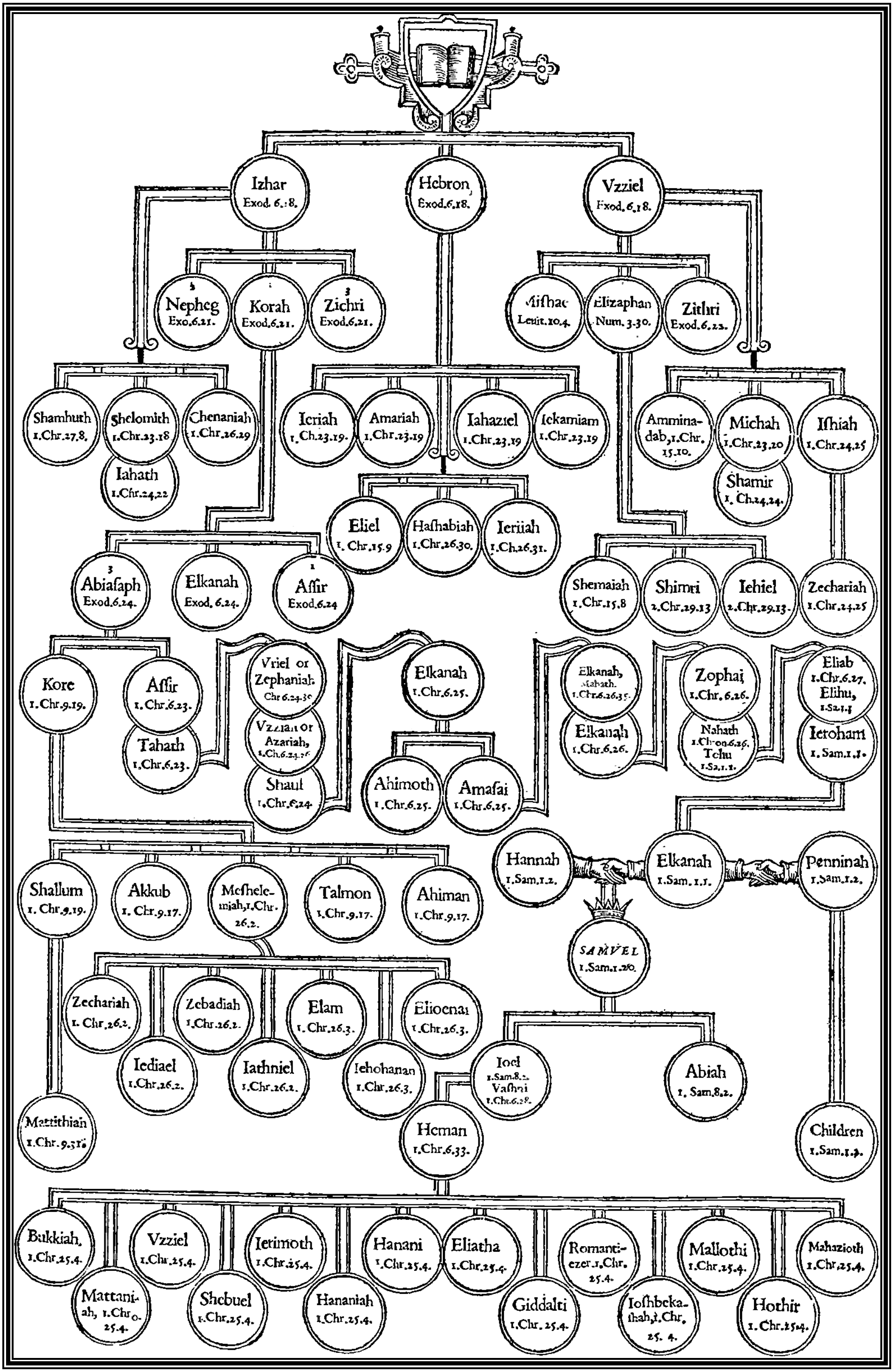
Eliashib Neh.12.10.

Iehozadak 1.Chr.6.14.

Ezra the Scribe Ez7.1.

This Ionathan became Priest to the Tribe of Dan, who first set vp grauen Images in the Land. Iudg. 18. 30.

Amizabad 1.Chr.27.6.


Izhar
Exod. 6.18.
Hebron
Exod.6.18.
Vzziel
Exod.6.18.
3 Nepheg
Exo.6.21.
Korah
Exod.6.21.
3 Zichri
Exod.6.21.
Mishael
Leuit.10.4.
Elizaphan
Num. 3.30.
Zithri
Exod.6.22.
Shamhuth
1.Chr.27.8.
Shelomith
1.Chr.23.18
Chenaniah
1.Chr.26.29
Iahath
1.Chr.24.22
Ieriah
1.Ch.23.19.
Amariah
1.Chr.23.19
Iahaziel
1.Chr.23.19
Iekamiam
1.Chr.23.19
Ammina-
dab,1.Chr.
15.10.
Michah
1.Chr.23.20
Ishiah
1.Chr.24.25
Shamir
1.Ch.24.24.
Eliel
1.Chr.15.9
Hashabiah
1.Chr.26.30.
Ieriiah
1.Ch.26.31.
3 Abiasaph
Exod.6.24.
Elkanah
Exod. 6.24.
1 Assir
Exod.6.24
Shemaiah
1.Chr.15.8
Shimri
2.Chr.29.13
Iehiel
2.Chr.29.13.
Zechariah
1.Chr.24.25
Kore
1.Chr.9.19.
Assir
1.Chr.6.23.
Tahath
1.Chr.6.23.
Vriel or
Zephaniah
Chr 6.24.36
Vzziah or
Azariah,
1.Ch.6.24.26
Shaul
1.Chr.6.24
Elkanah
1.Chr.6.25.
Ahimoth
1.Chr.6.25.
Amasai
1.Chr.6.25.
Elkanah,
Mahath.
1.Chr.6.26.35.
Elkanah
1.Chr.6.26.
Zophai
1.Chr.6.26.
Nahath
1.Chron.6.26.
Tohu
1.Sa.1.1.
Eliab
1.Chr.6.27.
Elihu,
1.Sa.1.1
Ieroham
1.Sam.1.1.
Hannah
1.Sam.1.2.
Elkanah
1.Sam.1.1.
Penninah
1.Sam.1.2.
Shallum
1.Chr.9.19.
Akkub
1.Chr.9.17.
Meshele-
miah,1.Chr.
26.2.
Talmon
1.Chr.9.17.
Ahiman
1.Chr.9.17.
SAMVEL
1.Sam.1.20.
Zechariah
1.Chr.26.2.
Zebadiah
1.Chr.26.2.
Elam
1.Chr.26.3.
Elioenai
1.Chr.26.3.
Iediael
1.Chr.26.2.
Iathniel
1.Chr.26.2.
Iehohanan
1.Chr.26.3.
Ioel
1.Sam.8.2.
Vashni
1.Chr.6.28.
Abiah
1.Sam.8.2.
Mattithiah
1.Chr.9.31.
Heman
1.Chr.6.33.
Children
1.Sam.1.4.
Bukkiah,
1.Chr.25.4.
Vzziel
1.Chr.25.4.
Ierimoth
1.Chr.25.4.
Hanani
1.Chr.25.4.
Eliatha
1.Chr.25.4.
Romanti-
ezer.1.Chr.
25.4.
Mallothi
1.Chr.25.4.
Mahazioth
1.Chr.25.4.
Mattani-
ah, 1.Chro.
25.4.
Shebuel
1.Chr.25.4.
Hananiah
1.Chr.25.4.
Giddalti
1.Chr. 25.4.
Ioshbeka-
shah,1.Chr.
25. 4.
Hothir
1.Chr.25.4.

The succession of the high Priests from Aaron to Christ

AARON

The Priests courses as they serued by lot in the Temple.

The high Priests from Solomon to the Captiuity.	From the Captiuity to Alexander the great.	The Machabes vnto Herod the great.	The obscure line of the Priests vnto Christ his passion.

Ithamar. Exod.38.21
Eli.
Phinees.
Abiezer.
Buzi.
Ozi.
Eli. 1.Sam.1.9
Ahitub. 1.Sam.22.11
Ahimelech, 1.Sa.21.1.
Ahiah 1.Sam.14.3.
Abiathar 1.K.2.26.

Eleazar. Num.20.28
Phinehas Iudg.20.28.
Abishua 1.Chr.6.4.
Bukki 1.Chr.6.5.
Vzzi. 1.Chr.65.
Zechariah 1.Chro.6.6.
Meraioth 1.Chro.6.6
Amariah 1.Chr.6.7.
Ahitub 1.Chr.6.7.

Zadok 1.Chr.6.8.
Ahimaaz 1.Chr.6.8.
Azariah 1.Chro.6.9.
Iohanan 1.Chr.6.9.
Azariah 1.Chr.6.10.
Amariah 1.Chr.6.11
Ahitub 1.Chr.6.11.
Zadok 1.Chr.6.12
Shallum 1.Chr.6.12
Hilkiah 1.Chr.6.13
Azariah 1.Chr.6.13
Seraiah 1.Chr.6.14
Iehozadak 1.Chr.6.15.

Iehoshua. Hag.1.1.
Ioiakim. Nehe.12.10
Eliashib Neh.12.10.
Ioiada Neh.12.10.
Ionathan Neh.12.11.
Iadduah. Neh.12.11.
Onias the ancient.
Simon the ancient.
Eleazar
Manasses.
Onias the couetous
Simon the iust.
Onias the holy.
Iesus or Iason.
Onias or Menelaus.
Alcimus

Iudas Machabeus
Ionathan
Simon
Iohannes
Aristobulus,
Alexander,
Hircanus.
Aristobulus.
Alexander.
Antigonus.
Elizabet Luk.1.5.

Ananelus
Aristobulus.
Hircanus
Iesus
Simon.
Iozarus.
Eleazar
Iesus
Iozarus.
Ananus.
Ismael
Eleazar.
Simon.
Caiphas Ioh.11.49.
Zacharias Luk.1.5.

1 Iehoiarib 1.Chr.24.7.
2 Iedaiah 1.Chr.24.7
3 Harim 1.Chr.24.8.
4 Seorim 1.Chr.24.8.
5 Malchiiah 1.Chr.24.9.
6 Miiamin 1.Chr.24.9.
7 Hakkoz 1.Chr.24.10.
8 Abiiah 1.Chr.24.10.
9 Ieshua 1.Chr.24.11.
10 Shecaniah 1.Ch.24.11
11 Eliashib 1.Ch.24.12.
12 Iakim 1.Ch.24.12

13 Huppah 1.Chr.24.13
14 I.shebeab 1.Ch.24.13
15 Bilgah 1.Ch.24.14
16 Immer 1.Ch.24.14
17 Hezir 1.Chr.24.15
18 Aphses 1.Ch.24.15.
19 Pethahiah 1.Ch.24.16.
20 Iehezekel 1.Ch.24.16
21 Iachin 1.Ch.24.17.
22 Gamul 1.Ch.24.17
23 Delaiah 1.Ch.24.18
24 Maaziah 1.Ch.24.18

Solomon thrust out Abiathar to fulfil the word of the Lord against Eli, 1.Sa.2.35.

To Iadduah the sacred Scripture recordeth the high Priests.

Iohn Baptist. Luke 1.60.

These high Priests from Iadduah to Caiphas are gathered from Flauius Iosephus.

IVDAH.

the daughter of Shuah gen.38.2

THAMAR Matth.1.3.

Er Gen.38.3.

Onan Gen.38.4.

Shelah Gen.38.5.

PHAREZ Gen.38.29.

Zarah Gen.38.30.

Er 1.Chr.4.21

Iokim 1.Chr.4.22

Laadah 1.Chr.4.21

Ioash 1.Chr.4.22

Saraph 1.Chr.4.22

HEZRON Gen.46.12

Hamul Gen.46.12

2 Ethan 1.Chr.2.6.

1 Zimri,1.Chr. 2.6.Zabdi,Io. 7.1.

Mahol 1.Kin.4.31.

LECAH 1.Chr.4.21.

MARESHAH 1.Chr.4.21.

Mahalaleel Neh.11.4.

Zabdiel 1.Chr.27.2

Bani 1.Chr.9.4.

Shiloni Neh.11.5.

Azariah 1.Chr.2.8.

Carmi Iosh.7.1.

Shephatiah Neh.11.4.

Micah the Prophet Cap.1.

Dodauah 2.Ch.20.37

Imri 1.Chr.9.4.

Zechariah Neh.11.5.

Asaiah 1.Chr.9.5.

Achan Iosh.7.1.

Amariah Neh.11.4.

Eliezer 2.Ch.20.37

Omri 1.Chr.9.4.

Ioiarib Neh.11.5.

Adaiah Neh.11.5.

Zechariah Neh.11.4.

Amihud 1.Chr.9.4.

Hazaiah Neh.11.5.

Ashbea 1.Chr.4.21

Chozebea 1.Chr.4.22

Lehem 1.Chr.4.22

Heman 1.Chr.2.6.

Calcol 1.Chr.2.6.

Darda 1.Kin.4.31

Vzziah Neh.11.4.

Iashobeam 1.Chr.27.2

Vthai 1.Chr.9.4.

Col-hozeh Neh.11.5.

Baruch Neh.11.5

Athaiah Neh.11.4.

Maaseiah Neh.11.5.

Iudah, thy brethren shal praise thee: thy fathers sonnes shall bow vnto thee. Iudah is a Lions whelp and shall come from the spoile, and coucheth as a Lion, and as an old Lion: who shall rouse him vp? The scepter shall not depart from Iudah, nor a law-giuer from betweene his feet, vntill Shilo come, Gen. 49. who is the starre of Iacob and branch of Ishai. Nomb.24. Isai.11.

The Daughter of Machir, 1 Chr.2.21.

HEZRON Gen.46.12.

Abiah 1.Chr.2.24.

Caleb 1.Chr.2.18.

Ahiiah 1.Chr.2.25.

Ierahmeel, 1.Chron. 2.9.

Atarah 1.Chr.2.26.

RAM 1.Chr.2.9.

2 Bunah 1.Chr.2.25.

1 Ram 1.Chr.2.25.

Oren 1.Chr.2.25.

Ozen 1.Chr.2.25.

Onam 1.Chr.2.26.

AMINA DAB.1.ch. 2.10.

Segub 1.Chr.2.21.

Maaz 1.Chr.2.27.

Iamin 1.Chr.2.27.

Ekar 1.Chr.2.27.

Naarah 1.Chr.4.5.

Aſhur 1.Chr.2.24.

Helah 1.Chr.4.5.

TEKOA

Shammai 1.Chr.2.28.

Iada 1.Chr.2.28.

Ikkeſh 2.Sa.23.26.

Amos the Prophet cap.1.1.

Ira 2.Sa.23.26.

Nadab 1.Chr.2.28.

Abihail 1.Chr.2.29

Abiſhur 1.Chr.2.28.

2 Ionathan 1.Chr.2.32.

1 Iether 1.Chr.2.32.

Iair 1.Chr.2.22.

2 Appaim 1.Chr.2.30.

1 Seled 1.Chr.2.30.

Ahban 1.Chr.2.29.

Molid 1.Chr.2.29.

Ahuſam 1.Chr.4.6.

Hepher 1.Chr.4.6.

Temeni 1.Chr.4.6.

Ahaſhtari 1.Chr.4.6.

Iſhi 1.Chr.2.31.

Sheſhan 1.Chr.2.31.

Peleth 1.Chr.2.33.

Zaza 1.Chr.2.33.

Zereth 1.Chr.4.7.

Zoar 1.Chr.4.7.

Coz 1.Chr.4.8.

Ethnan 1.Chr.4.7.

Iarha 1.Chr.2.35.

Ahlai 1.Chr.2.31.

Ephlal 1.Chr.2.37.

Helez 1.Chr.2.39.

Iekamiah 1.Chr.2.41.

Anub 1.Chr.4.8.

Harum 1.Chr.4.8.

Zobebah 1.Chr.4.8.

Attai 1.Chr.2.35.

Obed 1.Chr.2.37

Eleaſah 1.Chr.2.39

Eliſhama 1.Chr.2.41

Aharhel 1.Chr.4.8

Nathan 1.Chr.2.36.

Iehu 1.Chr.2.38.

Siſamai 1.Chr.2.40.

Nethaniah Ier.41.1.

Iabez 1.Chr.4.9.

Zabad 1.Chr.2.36.

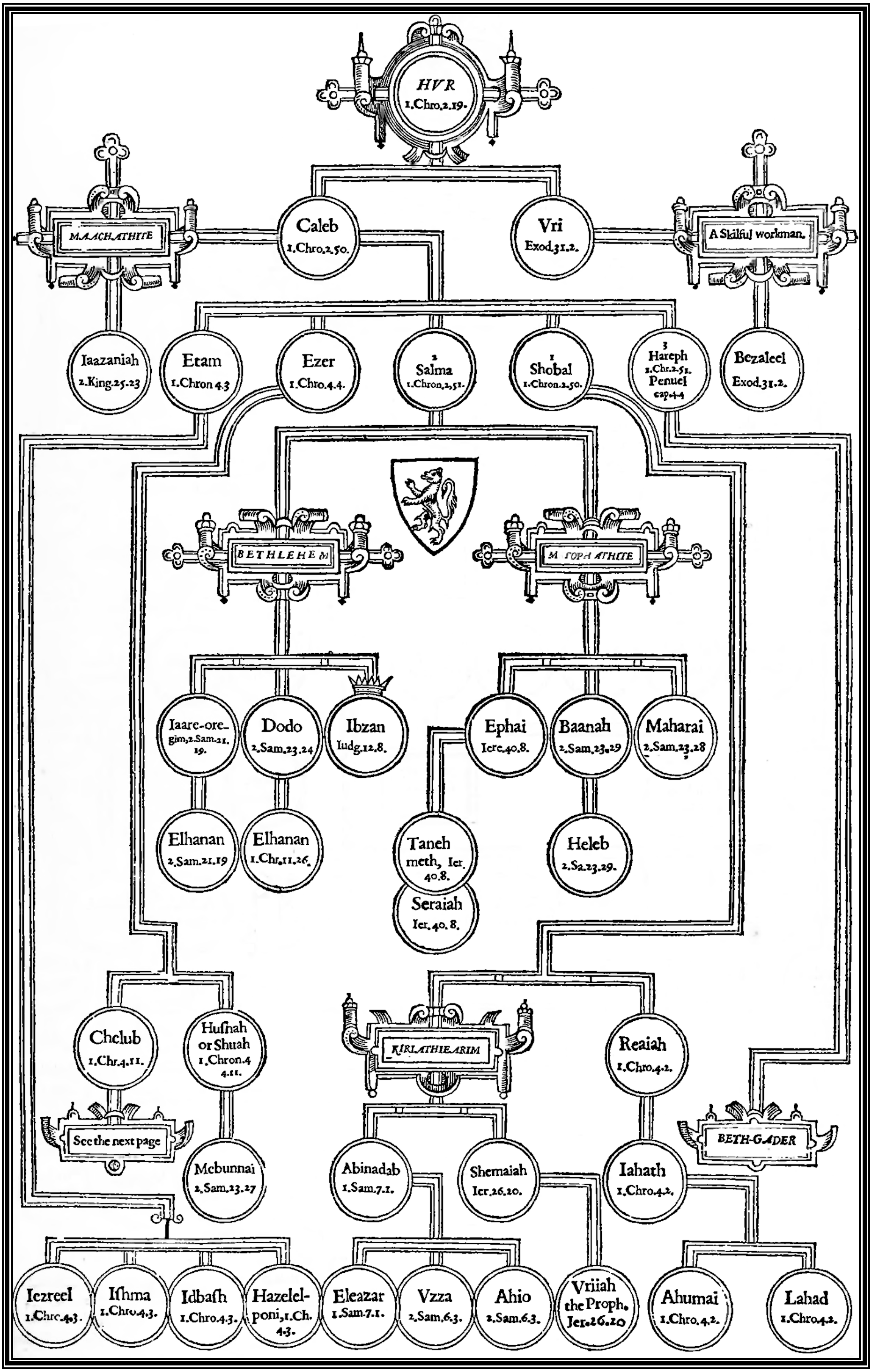
Azariah 1.Chr.2.38

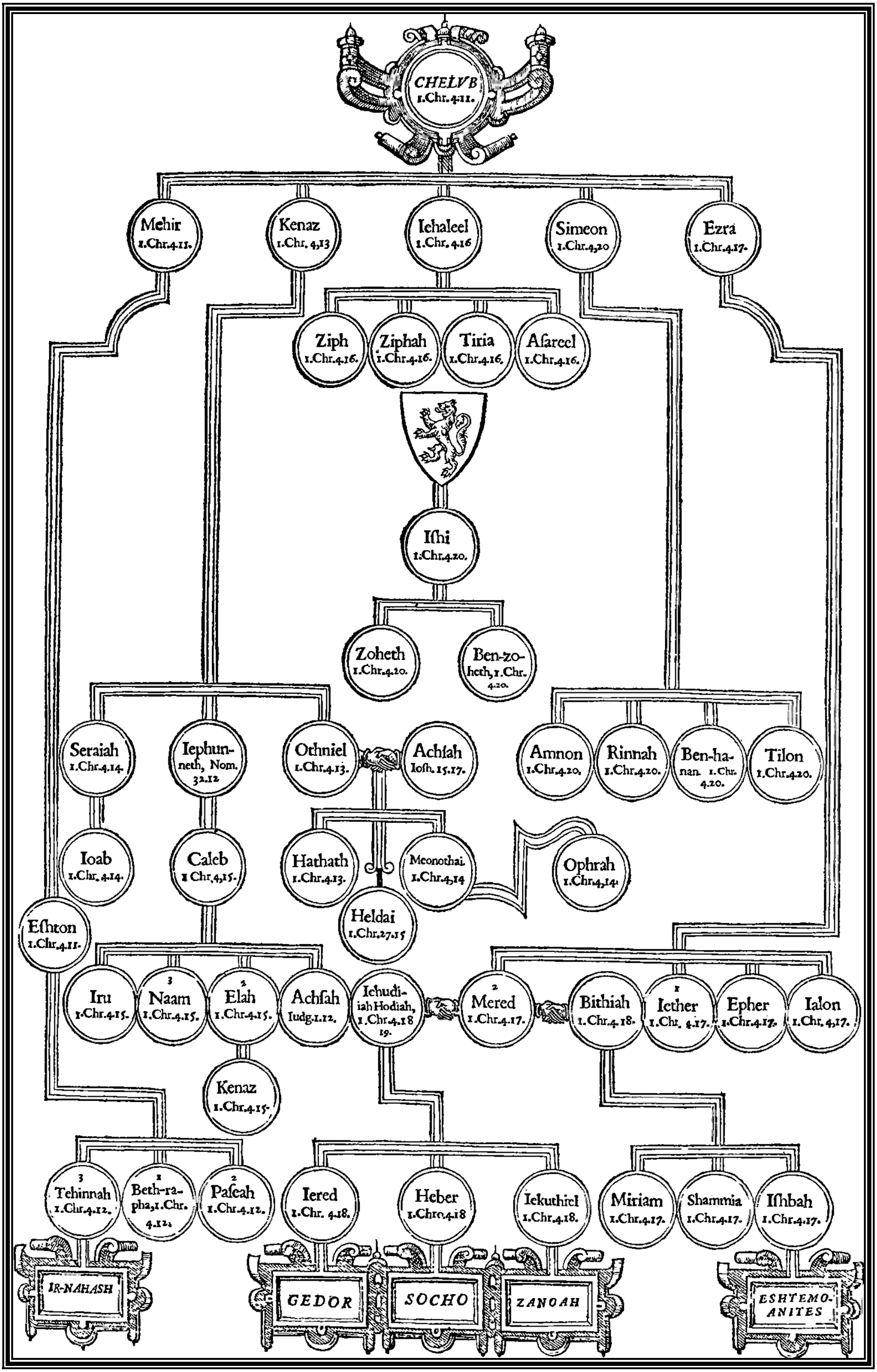
Shallum 1.Chr.2.40.

Iſhmael Ier.41.1.

This was not Caleb that was ſent to ſearch the Land, but another of that name, and ſeuen generations before him.

Ierioth. 1.Chr.2.18.
Ephrath 1.Chro.2.19
Azubah. 1.Chro.2.18
CALEB 1.Chr.2.18.
Maacha Concu.1.Chr. 2.48.
Ephah Concu.1.Chr. 2.46.
Iehohanan. 2.Chr.23.1.
Hur. 1.Chro.2.19
Zichri.2 Chro.17.16
Ishmael 2.Chr.23.1.
Nabal. 1.Sam.25.3
Amasiah 2.Chr.17.16
Iesher. 1.Chro.2.18
Shobab. 1.Chro.2.18
Ardon. 1.Chro.2.18
Maresha 1.Chr.2.42
1 Mesha. 1.Chr.2.42.
Haran. 1.Chr.2.46.
3 Gazez 1.Chron.2.46.
2 Moza 1.Chron.2.46.
Adnah. 2.Chr.17.14
Zebadiah 2.Chr.19.11
Hebron. 1.Chro.2.42
ZIPH. 1.Chron.2. 42.
Gazez. 1.Chro.2.46
Hizkiah. Zeph.1.1.
Korah. 1.Chr.2.43
Tappuah. 1.Chr 2.43.
3 Shaaph 1.Chr.2.49.
1 Sheber 1.Chr.2.48.
2 Tirhanah 1.Chr.2 48.
Sheua. 1.Chro.2.49
Achsah. 1.Chro.2.49.
Iahdai. 1.Chr.2.47.
Amariah. Zeph.1.1.
Ahitho- phel.2.Sam. 15..12.
Rekem. 1.Chr.2.43.
Shema. 1.Chr.2.43.
MADMANNAH 1.Chron.2.49.
MACHBENAH. 1.Chron.2.49.
GIBEA. 1.Chron.2.49.
Gedaliah. Zeph.1.1.
Shammai. 1.Chr.2.44.
Raham. 1.Chr.2.44.
Eliam. 2.Sam.23.34.
Maon. 1.Chr.2.45.
Iorkoam 1.Chr.2.44.
Regem. 1. Chr.2.47.
Iotham. 1.Chr.2.47.
Gesham. 1.Chr.2.47.
Pelet. 1. Chr.2.47.
Ephah. 1.Chr.2.47.
Shaaph. 1. Chr. 2.47.
Cushi. Zeph. 1.1.
OBADIAH the Prophet.
HABAKKVK the Prophet
BETH-ZVR. 1.Chr.2.45.
ZEPHANIAH the Prophet.


HVR
1.Chro.2.19.
MAACHATHITE
Caleb
1.Chro.2.50.
Vri
Exod.31.2.
A Skilful workman.
Iaazaniah
2.King.25.23
Eram
1.Chron 4.3
Ezer
1.Chro.4.4.
2
Salma
1.Chron.2.51.
1
Shobal
1.Chron.2.50.
3
Hareph
1.Chr.2.51.
Penuel
cap.4.4
Bezaleel
Exod.31.2.
BETHLEHEM
MOPHATHITE
Iaare-ore-gim,2.Sam.21.19.
Dodo
2.Sam.23.24
Ibzan
Iudg.12.8.
Ephai
Iere.40.8.
Baanah
2.Sam.23.29
Maharai
2.Sam.23.28
Elhanan
2.Sam.21.19
Elhanan
1.Chr.11.26.
Taneh meth, Ier. 40.8.
Seraiah
Ier.40.8.
Heleb
2.Sa.23.29.
Chelub
1.Chr.4.11.
Husnah or Shuah
1.Chron.4 4.11.
KIRIATHIEARIM
Reaiah
1.Chro.4.2.
See the next page
Mebunnai
2.Sam.23.27
Abinadab
1.Sam.7.1.
Shemaiah
Ier.26.20.
Iahath
1.Chro.4.2.
BETH-GADER
Iezreel
1.Chro.4.3.
Ishma
1.Chro.4.3.
Idbash
1.Chro.4.3.
Hazelel-poni,1.Ch. 4.3.
Eleazar
1.Sam.7.1.
Vzza
2.Sam.6.3.
Ahio
2.Sam.6.3.
Vriiah the Proph. Jer.26.20
Ahumai
1.Chro.4.2.
Lahad
1.Chro.4.2.


CHELVB
1.Chr.4.11.
Mehir
1.Chr.4.11.
Kenaz
1.Chr. 4,13
Iehaleel
1.Chr. 4.16
Simeon
1.Chr.4,20
Ezra
1.Chr.4.17.
Ziph
1.Chr.4.16.
Ziphah
1.Chr.4.16.
Tiria
1.Chr.4.16.
Asareel
1.Chr.4.16.
Ishi
1.Chr.4.20.
Zoheth
1.Chr.4.20.
Ben-zoheth, 1.Chr. 4.20.
Seraiah
1.Chr.4.14.
Iephunneth, Nom. 32.12
Othniel
1.Chr.4.13.
Achsah
Iosh. 15.17.
Amnon
1.Chr.4.20.
Rinnah
1.Chr.4.20.
Ben-hanan 1.Chr. 4.20.
Tilon
1.Chr.4.20.
Ioab
1.Chr. 4.14.
Caleb
1 Chr.4,15.
Hathath
1.Chr.4.13.
Meonothai.
1.Chr.4,14
Ophrah
1.Chr.4,14
Heldai
1.Chr.27.15
Eshton
1.Chr.4.11.
Iru
1.Chr.4.15.
3 Naam
1.Chr.4.15.
2 Elah
1.Chr.4.15.
Achsah
Iudg.1.12.
Iehudiiah Hodiah, 1.Chr.4.18 19.
2 Mered
1.Chr.4.17.
Bithiah
1.Chr.4.18.
1 Iether
1.Chr. 4.17.
Epher
1.Chr.4.17.
Ialon
1.Chr. 4,17.
Kenaz
1.Chr.4.15.
3 Tehinnah
1.Chr.4.12.
1 Beth-rapha, 1.Chr. 4.12.
2 Pasceah
1.Chr.4.12.
Iered
1.Chr. 4.18.
Heber
1.Chro.4.18
Iekuthiel
1.Chr.4.18.
Miriam
1.Chr.4.17.
Shammia
1.Chr.4.17.
Ishbah
1.Chr.4.17.
IR-NAHASH
GEDOR
SOCHO
ZANOAH
ESHTEMOANITES

The Euangeliſts Mathew, and Luke, from Dauid to Mary doe diuerſly deriue the deſcent of Chriſt. Saint Mathew bringeth him to be the heire of Dauids throne, and by a legall ſucceſſion from Solomon, and thoſe Kings that poſſeſſed the crown, as likewiſe from thoſe high Saints from whom it was taken, Dan.7. whereby he was lawfully titled, the King of the Iewes, which his ſtar ſhewed, and for whom the wiſemen ſought, that Pilate granted, himſelfe confeſſed, and the Iewes to hinder his right could name none but Cæſar.

Saint Luke ſheweth him to be the ſeed promiſed in paradiſe, and by his naturall parents bringeth him from Eli, Rheſa, Zorobabel, Neri, Nathan, and Dauid to Adam. For Solomons houſe ending in Ieconias, Ier. 22.29. and the Crowne taken from his families, Ezek. 21,26. the right of his kingdome deſcended to his next in kindred according to the Law, Nom.27. and ſo to Chriſt, ſo that theſe holy Euangeliſts breathe forth a ſweete conſort of his office & perſon, without all contradiction in their holy records.

AMINADAB. 1.Chron. 2. 10.

NAHSHON 1.Chro. 2. 10.

Aaron, Exod.6.23.

Eliſheba, Exod.6.23.

SALMA 1.Chron.2. 11.

RACHAB Mat.1,5.

Naomi Ruth 1.2.

Elimelech Ruth.1.2

BOAZ 1.Chr.2.11

RVTH Ruth 4.10.

Ruth Ruth 1.4.

Mahlon Ruth 1.2.

Chilion Ruth 1. 2.

Orpah Ruth.1.4.

NAHASH 2.Sam. 17. 25.

IESSE 1.Chr.2.12

OBED 1.Chr.2.12.

Eliab 1.Chr.2.13.

Abinadab 1.Chr.2.13.

Shimma. 1.Chr.2.13.

Nathanael 1.Chr.2.14.

Raddai 1.Chr.2.14.

Zeruia 1.Chr.2.16.

Ozem 1.Chr.2.15.

Iether 1.Chr.2.17.

Abigail 1.Chr.2.17.

Abihail 2.Ch.11.18

Rehoboam 2.Chr.11, 18.

Ionadab 2.Sam.13.3

Ionathan 1.Chr.20.7.

Ioab 2.Sam.2.18

Abiſhai 2.Sam.2.18

Aſahel 2.Sam.2.18

Zebadiah 1.Chr.27.7.

Amaſa 1.Chr.2.17.

Abital 2.Sam. 3.4.

Abigail 2.Sam. 3.4.

Haggith 2.Sam.3.4.

Eglah 2.Sam.3.5.

DAVID 1.Chr.2.15

BATHSHEBA, 2.Sam. 11.27.

Ahinoam 1.Chr.3.1.

Maacha 1.Chr.3.2.

Michal 1.Sa.18.27.

Amnon 1.Ch.3.1.

Shephatiah 2.Sa.3.4.

Tamar 2.Sam.13.2

Abſalom 1. Chr.3.2

Hachaliah, Neh. 1.1.

Chileab, 2.Sa. 3.4. Daniel, 1.Chron.3.1.

Adoniiah 2.Sam.3.4.

Ithream 2.Sam.3.5.

A Sonne 2.Sa.12.15.

Shimea 1.Chr.3.5.

Shobab 1.Chro.3.5

NATHAN 1.Chro.3 5.

Solomon 1.Chr.3.5.

Ibhar 1.Chr. 3.6.

Eliſhama 1.Chr. 3.6.

Eliphelet 1.Chr.3.6.

Noga 1.Chr.3.7.

Nepheg 2.Chr.3.7.

Ierimoth 2.Ch.11.18

Iaphia 1.Chr.3.7.

Eliſhama 1.Chr.3.8.

Eliada 1.Chr.3.8.

Eliphelet 1.Chr.3.8.

Nehemiah, Neh. 1.1.

Mahalath 2.Ch.11.18

Tamar 2.Sa.14.27.

DAN Gen.30.6

Bilhah Genes.30.6.

NAPHTALI, G.30.8

Hu-
ihim, Ge.46
23. Shuham
N.26.42

Iahzeel
Gen.46.24.

Guni
Gen. 46.24.

Iezer
Gen. 46.24.

Shillem
Gen.46.24.

In the wilderneſſe of Sinai and ſe-
cond yeare after their comming out
of Egypt, were numbred of this tribe
from twenty yeeres old and aboue
able men to goe foorth to warre in
Iſrael, ſixty two thouſand and ſeuen
hundred perſons, beſides their wo-
men and children not numbred,
Num.1.39.

The Tribe of Nephtali being num-
bred in the wilderneſſe of Sinai, the
ſecond month and ſecond yeare af-
ter their comming from Egypt were
found to be fifty three thouſand and
foure hundred men able to goe
forth to warre, from twenty yeares
old & vpward, beſides their women
and children not numbred, Nu.1.43.

Am-
miſhaddai
Num.1.12.

Iogli
Nom.34.22.

Ieroham
1.Chr.27.22

Dibri
Leu.24.11.

Enan
Nom.1.15.

Vophſi
Num.13.14

Azriel
1.Chr.27.19

Gemalli
Nom.13.12

Aliſamach
Exod.31.6.

Manoah
Iudg. 13.2.

A
woman of
Dan, 2.Chr.
2.14.

A man of
Tyre, 1.K.
7.14.

Abinoam
Iudg.4.6.

Ammihud
Nom.34.28

Ahimaaz
1.King.4.15

Ahiezer
Nom.1.12.

Bucki
Num.34.22.

Azariel
1.Chr.27.22

Shelomith
Leuit.24.11.

Ahira
Nom.1.15.

Nahbi
Nom.13.14

Ierimoth
1.Chr.27.19

Ammiel
Nom.13.12.

Aholiab
Exod. 31.6.

Samſon
Iudg.13.24.

A
Blaſphe-
mer, Leuit.
24.10

Hiram
1.King.7.13.

Barak
Iudg.4.6.

Pedahel
Nom.34.28

All the men of this Tribe of Dan that
were numbred in mount Sinai being
dead, for their tranſgreſſions, in the
wilderneſſe, and a view taken in the
plaine of Moab, when they were ready
to enter Canaan, of this Tribe were
numbred ſixty foure thouſand and foure
hundred able men from 20. yeers old &
aboue beſides womẽ & childrẽ, N.26.43.

But theſe numbred men dying all of
them in the wilderneſſe, of this Tribe
notwithſtanding, in the plaine of Moab
before they entred into Canaan were
numbred, fourty fiue thouſand & foure
hundred able to beare weapons, and to
goe forth to war, from twenty yeares old
and aboue, beſides their women and
children, Numb. 26. 50.

GAD
Gen. 30.11.

1 Shuni Gen.46.16.
3 Ziphion Gen.46.16.
2 Haggi Gen.46.16.
4 Ezbon Gen.46.16.
5 Eri Gen.46.16.
6 Arodi Gen.46.16.
7 Areli Gen.46.16.

At their comming out of Egypt of this Tribe, able men for war, from 20. yeeres old and vpward, were numbred, forty fiue thousad six hundred and fifty, Nom. 1.25.

At their entrance of Canaan, able men for war from 20. yeers old and aboue, were numbred 40500. none of them liuing that were numbred in Sinai, Num 26.18.

Abdiel 1.Chr.5.15.
Ahi 1.Chr.5.15.
Buz 1.Chr.5.14.
Iahdo 1.Chr.5.14.
Ieshishai 1.Chr.5.14.
Michael 1.Chr.5.14.
Gilead 1.Chr.5.14.
Iaroah 1.Chr.5.14
Huri 1.Chr.5.14.
Abihail 1.Chr.5.14.

Bani 2.Sa.23.36.
Deuel Nom.1.14.
Ioel 1 Chr.5.12.
Shapham 1 Chr.5.12.
Eliasaph Nom.1.14.

Iaanai 1.Chr.5.12.
Shaphat 1.Chr.5.12.
Machi Nom.13.15.
Nimshi 2.King.9.2.
Geuel Nom.13.15.

Ezer 1.Chr.12.9.
Obadiah 1.Chr.12.9.
Eliab 1.Chr.12.9.
Mashmannah, 1.Chr. 12.10.
Ieremiah 1.Ch.12.10.
Atthai 1.Ch.12.11
Eliel 1.Ch.12.11.
Iohanan 1.Chr.12.12
Elzabad 1.Chr.12.12
Ieremiah 1.Chr.12.13
Machbanai, 1.Chr. 12.13.

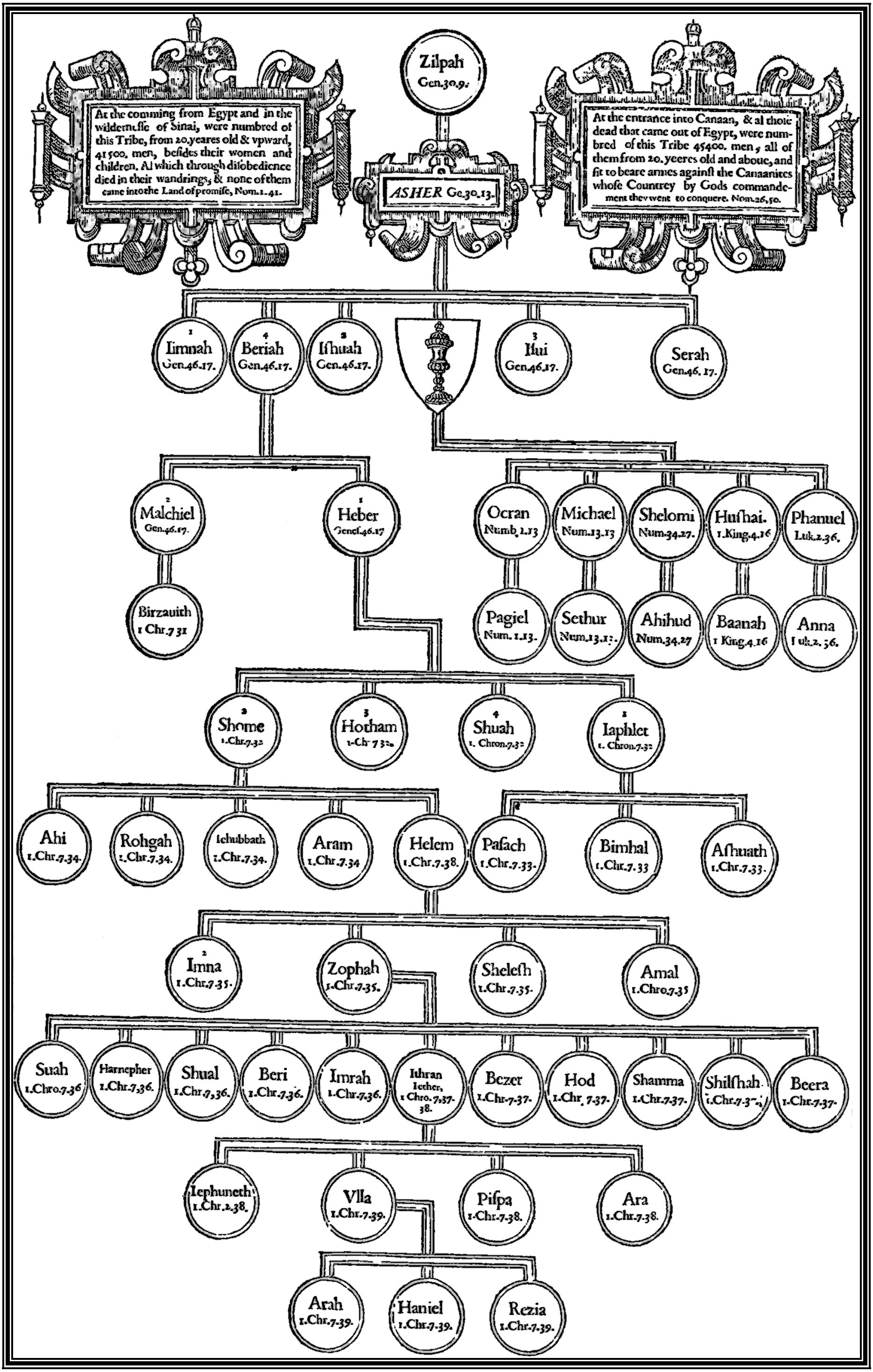
These of Gad came to aid Dauid in the wildernesse, men of might and fit for battell, whose faces where like the faces of lions, & were as swift as the Roes vpon the mountaine, 1.Ch.12.8

ELIIAH the Prophet 1.King.17.1.

Iehu the sword of God against the house of Ahab & Priests of Baal, receiued a promise that to the 4. generatiō his sons should sit on his throne which ended in Zachariah his last. 2.K.10.30.

Iehoshaphat, 2.Kin. 9.2.
Iehu 2.King.9.2.
Iehoahaz 2.K.10.35.
Ioash 2.King.13.9.
Ieroboam 2.K.14.16.
Zachariah 2.K.14.29.

Michael 1.Chr.5.13.
Meshullham, 1.Chr. 5.13.
Sheba 1.Chr.5.13
Iorai 1.Chr.5.13.
Iachan 1.Chr.5.12.
Zia 1.Chr.5.13.
Heber 1.Chr.5.13.


At the comming from Egypt and in the wildernesse of Sinai, were numbred of this Tribe, from 20. yeares old & vpward, 41500. men, besides their women and children. Al which through disobedience died in their wandrings, & none of them came into the Land of promise, Nom. 1. 41.
Zilpah Gen. 30. 9.
ASHER Ge. 30. 13.
At the entrance into Canaan, & al those dead that came out of Egypt, were numbred of this Tribe 45400. men, all of them from 20. yeeres old and aboue, and fit to beare armes against the Canaanites whose Countrey by Gods commandement they went to conquere. Nom. 26, 50.
1 Iimnah Gen. 46. 17.
4 Beriah Gen. 46. 17.
2 Ishuah Gen. 46. 17.
3 Hui Gen. 46. 17.
Serah Gen. 46. 17.
2 Malchiel Gen. 46. 17.
1 Heber Genes. 46. 17
Birzauith 1 Chr. 7 31
Ocran Numb. 1. 13
Michael Num. 13. 13
Shelomi Num. 34. 27.
Hushai. 1. King. 4. 16
Phanuel Luk. 2. 36.
Pagiel Num. 1. 13.
Sethur Num. 13. 13.
Ahihud Num. 34. 27
Baanah 1 King. 4. 16
Anna Luk. 2. 36.
2 Shome 1. Chr. 7. 32
3 Hotham 1. Chr. 7. 32.
4 Shuah 1. Chron. 7. 32
1 Iaphlet 1. Chron. 7. 32
Ahi 1. Chr. 7. 34.
Rohgah 1. Chr. 7. 34.
Iehubbath 1. Chr. 7. 34.
Aram 1. Chr. 7. 34
Helem 1. Chr. 7. 38.
Pasach 1. Chr. 7. 33.
Bimhal 1. Chr. 7. 33
Ashuath 1. Chr. 7. 33.
2 Imna 1. Chr. 7. 35.
Zophah 1. Chr. 7. 35.
Shelesh 1. Chr. 7. 35.
Amal 1. Chro. 7. 35
Suah 1. Chro. 7. 36
Harnepher 1. Chr. 7, 36.
Shual 1. Chr. 7, 36.
Beri 1. Chr. 7. 36.
Imrah 1. Chr. 7. 36.
Iehran Iether, 1 Chro. 7, 37. 38.
Bezer 1. Chr. 7. 37.
Hod 1. Chr. 7. 37.
Shamma 1. Chr. 7. 37.
Shilshah 1. Chr. 7. 37.
Beera 1. Chr. 7. 37.
Iephuneth 1. Chr. 7. 38.
Vlla 1. Chr. 7. 39.
Pispa 1. Chr. 7. 38.
Ara 1. Chr. 7. 38.
Arah 1. Chr. 7. 39.
Haniel 1. Chr. 7. 39.
Rezia 1. Chr. 7. 39.

LEAH
Genes.30. 18.

ISSACHAR G.30.18

ZEBVLON G:30.20

Tola
Gen.46.13.

Phuuah
Gen.46.13.

Iob
Gen.46.13.
Iashub, 1.
Ch.7.1.

Shimron
Gen.46.13.

At the comming from Egypt were numbred of this Tribe able men for war from twenty yeeres old and aboue, fifty foure thousand and foure hundred men, Num.1.29. These perishing in the wildernesse at their entrance into Canaan were numbred of this tribe 64300. men able for war, besides women & children, Nu.26.25.

Sered
Gen. 46.14.

Elon
Gen.46.14.

Iahleel
Gen.46.14

This Tribe at their comming from Egypt afforded 57400 able men fit for war, Nu.1.31. All which dying in the wildernesse for misbeliefe, in the plaine of Moab ready to enter Canaan, were accounted sixty thousand and fiue hundred men of strength their women and children not numbred. Numb.26.27.

Dodo
Iudg. 10.1.

Ahiiah
1.Kin.15.27

Azzan
Nom.34.26

Omri
1.Kin.16.16

Zimri
1.Kin. 16.9.

Helon
Nom.1.9.

Sodi
Nom.13.10

Pamach
Nom.34.25

Ioseph
Nom.13.7.

Zuar
Nomb. 1.8.

Beeri
Hos.1.1.

Abishag
1.King.1.3.

Naboth
1.Kin.21.1.

Eliab
Nom.1.9.

Gaddiel
Nom.13.10

Elizaphan
Nom.34.25

Puah
Iudg. 10.1.

Baasha
1.Kin.15.33

Paltiel
Nom.34.26

Ahab
1.Kin.16.29

Iezebel
1.Kin.16.31

Obadiah
1.Ch.27.19

Amittai
Ionah.1.1.

Igal
Nom.13.7.

Nethaneel
Nom.1.8.

Hosea
the Proph.
flinsp.

Gomer
Hos.1.3.

Ishmaiah
1.Ch. 27.19

Ionah
the Proph.
flinspá.

Tola
Iudg. 10.1.

Elah
1.King.16.8

These, his wife and children were by a Prophetical visiō, but not in act.

CANA
Iohn21. 2.

Elon
Iudg.12.11.

Nathanael, Ioh.21.2.

Ieriel
1.Chro.7.2.

Rephaiah
1.Chro.7.2.

1 Vzzi
1.Chro.7.2.

Iahmai
1.Chr.7.2.

Iibsam
1.Chr.7.2.

Shemuel
1.Chr.7.2.

Izrahiah
1.Chro.7.3.

Izreel
Hosea1.4.

Lo-ruhamah, Hosea
1.6.

Lo-ammi
Hosea 1.9.

2 Obadiah
1.Chro.7.3.

Ioel
1.Chro.7.3.

Ishiah
1.Chr.7.3.

1 Michael
1.Chro.7.3

Omri
1.Chr.27.18

Ahaziah
1.Kin.22.40

Iehoram
2.King.3.1.

Ioash
1.Kin.22.26

Athaliah
2.K.8.18.26

BENIAMIN Ge.35.18

1 Belah Gen.46.21.

4 Gera Gen.46.21.

5 Naaman Gen.46.21.

6 Ehi.Ge.46.21. Ahiram Num. 26.38. Aharah 1 Ch.8.1.

3 Aſhbel Gen.46.21 Iediael 1.Chr.7.6.

8 Muppim.Ge 46.21.Shuphã Nu.26.39.Shephuphan.1.ch 8.5.

9 Huppim,Gen. 46.21.Huphã Nu.26.39.Hupham.1.Ch8.

10 Ard Gen.46.21.

7 Roſh.Gen.46. 21.Rapha. 1 Chron. 8.2.

2 Becher Gen.46.21 Nohah 1.Chr.8.2

Bilhan 1.Chr.7.10.

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Gera 1.Chro.8.7.

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Shaharaim,1.Chron. 8.8.

Huſhim 1.Chr.8.8.

Vzza 1.Chro.8.7.

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Iobab 1.Chro.8.9.

Zibia 1.Chro.8.9

Meſha 1.Chro.8.9.

Malcham 1.Chr.8.9.

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Mirma 1.Chr.8.10.

Eber 1.Chr.8.12.

Miſham 1.Chr.8.12.

Shamed 1.Chr.8.12.

2 Elpaal 1.Chr.8.11.

1 Ahitub 1.Chr.8.11.

Zemira 1.Chr.7.8.

Ioaſh 1.Chro.7.8.

Eliezer 1.Chro.7.8.

Elioenai 1.Chro.7.8.

Omri 1.Chro.7.8.

Ierimoth 1.Chro.7.8

Abiah 1.Chr.7.8.

Anathoth 1.Chr.7.8.

Alameth 1.Chr.7.8.

Ezbon 1.Chr.7.7.

Vzzi 1.Chro.7.7.

Vzziel 1.Chr..7.7.

Ierimoth 1.Chr.7.7.

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Naaman 1.Chr.8.4.

Ahoah 1.Chr.8.4.

Shuppim 1.Chro.7.12

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IEHIEL
1.Chr.9.35.

MAACHA
1.Chr.9.35.

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1.Chr.9.36.

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1.Chr.9.36

Kish
1.Chr.9.36.

Baal.
1.Chr.8.39.

Ner.
1.Chr.9.36.

Nadab.
1.Chr.9.36.

Gedor.
1.Chr.9.37.

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1.Chr.9.37.

Zechariah
1.Chr.9.37.

Mikloth.
1.Chr.9.37.

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1.Sam.9.1

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1.Sam.9,1

Zeror.
1.Sam.9.1.

Abiel
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Melatiah.
Nehem.3 7

Azur.
Ier.28.1.

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Hananiah
a false Proph.
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2.Sam.5.

Ahinoam.
1.Sa.14.50.

Saul
1.Sam.9.2.

Rizpah.
2. Sam.3.7

2
Ishui
1.Sam.14.49.
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1.Ch.8.33

3
Melchishua.
1.Sa.14.49.

1
Ionathan.
1.Sa.14.49.

DAVID
1.Sa.18.27.

6
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1.Sa.14.43.

Phalti.
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5
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sheth 2.Sa.2.8
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2.Sam.9.6.
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1.Ch.8.34

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1.Chr.8.35.

Five sons
hanged at the
request of the
Gibeonites.
2.Sa.21.8.

1
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1.Chr.8.35.

2
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1.Chr.8,45.

4
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1 Chr.8, 35

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2.Chro.8.35.

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1 Chr.8, 36

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2.Sam.21.8

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Obadiah
1 Chr.8, 38

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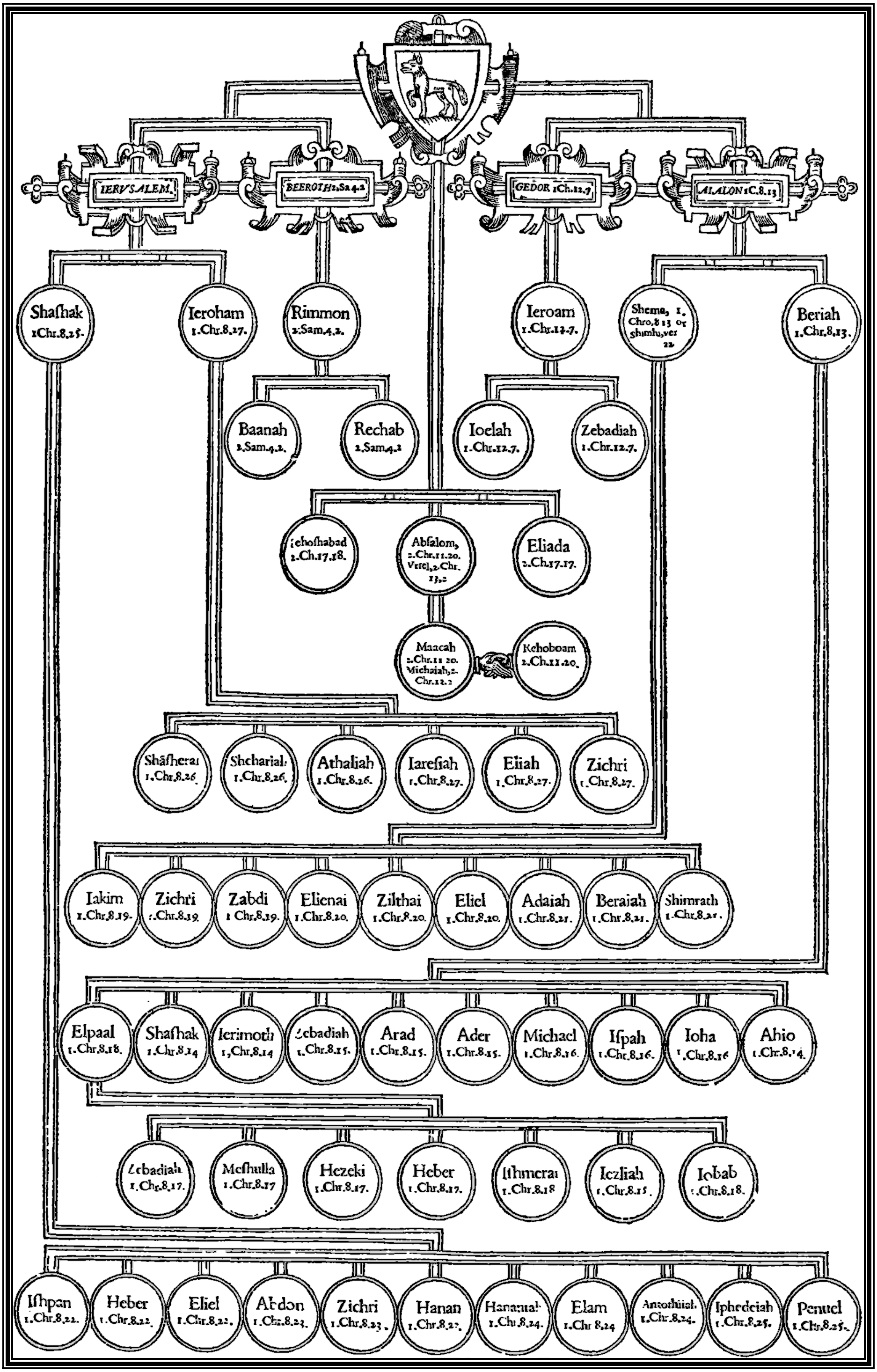
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Shaſhak 1Chr.8.25.
Ieroham 1.Chr.8.27.
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Ieroam 1.Chr.12.7.
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Zichri 1.Chr.8.27.
Iakim 1.Chr.8.19.
Zichri 1.Chr.8.19.
Zabdi 1 Chr.8.19.
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Eliel 1.Chr.8.20.
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Beraiah 1.Chr.8.21.
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Elpaal 1.Chr.8.18.
Shaſhak 1.Chr.8.14
Ierimoth 1,Chr.8.14
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Ader 1.Chr.8.15.
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Iſpah 1.Chr.8.16.
Ioha 1.Chr.8.16
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Meſhulla 1.Chr.8.17
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Heber 1.Chr.8.17.
Ishmerai 1.Chr.8.18
Iezliah 1.Chr.8.15.
Iobab 1.Chr.8.18.
Iſhpan 1.Chr.8.22.
Heber 1.Chr.8.22.
Eliel 1.Chr.8.22.
Abdon 1.Chr.8.23.
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Elam 1.Chr 8.24
Anthothiah 1.Chr.8.24.
Iphedeiah 1.Chr.8.25.
Penuel 1.Chr.8.25.

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HARVPHITE

GEDERATHITE

ANTOTHITE

KORHITES

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Ierimoth 1.Chr.12.5.

Bealiath 1.Chr.12.5.

Shemariah 2.Chro.12 5

Shephatiah 1.Chr.12.5.

Elkanah 1.Chr.12.6.

Iesiah 1.Chr.12.6.

Azariel 1.Chr.12.6.

Ioezer 1. Chr.12.6.

Iashobeam 1.Chr.12.6.

Ieremiah 1.Chr.12.4.

Iahaziel 1.Chr.12.4.

Iohanan 1.Chr.12.4.

Iosabad. 1.Chr.12.4.

Baal-hanan. 1.Chr. 27.28.

Berachah 1.Chr.12.3.

Iehu 1.Chr.12.3.

Abiezer 2.Sa.23.27.

Ribai 2.Sam.23.29

Shemaah 1.Chr.12.3.

Hiel 1.Kin.16.34.

Zaccheus Luk.19.2.

Ittai 2.Sam.23.29

Ahiezer 1.Chr.12.3.

Ioash 1.Chr.12.3.

Abiram 1.Ki.16.34.

Segub 1.Ki.16.34

Benjamin shall ravine as a Wolfe, in the morning hee shall diuide the pray, and at night hee shall deuoure the spoile, Gen.49.27. The Lord shall couer him all the day long and shall dwell betweene his shoulders, Deut.33.12. he ioined to Iudah when the other tenne Tribes fell away.

Iesaiah Neh.11.

Azmaueth 1.Chr.12.3.

Gideoni Nom.1.11.

Chislon Nom.34.21.

Zichri Neh. 11.9.

Gera Iudg. 3.15.

Bichri 2.Sam.20.1.

Elah 1. Ki.4.18.

Gabai Neh, 11.8.

Ibniiah 1.Chro.9.8.

Ithiel Neh.11.7.

Ieziel 1.Chr.12.3.

Peler 1.Chr.12.3.

Abid.n Num.1.11.

Elidad Nom.34.21.

Ioel Neh.11.9.

Ehud Iudg.3.15.

Sheba 2.Sam.20.1.

Shimei 1.Ki.4.18.

Sallai Neh.11.8.

Reuel 1.Chr.9.8.

Maaseiah Neh. 11.7.

Shephatiah 1.Chr.9.8.

Kolaiah Neh. 11.7.

Meshul-lam,1.Ch. 9.8.

Senuah Neh.11.9.

Iudah Neh.11.9.

In the second yeare after their comming out of Egypt, and in the wildernes of Sinai were numbred of this Tribe thirty fiue thousand and foure hundred men, able to beare weapons and fit for warre from twenty yeares old and vpward, besides their women and children not numbred, Numb.1.37.

All those died in their wandrings in the wildernesse through vnbeliefe, yet when Israel was ready to passe Iordan, in the plaine of Moab were numbred men of like strength and yeares, forty fiue thousand and sixe hundred, their women, and children not reckoned, Numb.26.41.

Michri 1.Chr.9.8

Vzzi 1.Chr.9.8.

Elah 1.Chr.9.8.

Pedaiah Neh. 11.7.

Ioed Neh.11.7.

Meshul-lam, Neh. 11.7.

Sallu Neh.11.7.

PAVL the Apostle, Philip.3.5.

Ioroham 1.Chr.19.8.

Ibneiah 1.Chr.9.8.

MANASSEH, G.41.51.

This Tribe so multiplied in Egypt, that besides women and children, were accounted in the wildernesse of Sinai, 32200. able men, from twenty yeeres old and aboue, Num. 1.35.

All the able men that came out of Egypt being dead in the wildernes, in the plaine of Moab, ready to enter Canaan, 52700. from 20. yeeres old & aboue of able men were nūbred, N.26.34

His wife 1.Chr.7.14.

Machir Nom. 27.1.

Maachah 1.Chr.7.16.

Iair Deut.3.14.

Hammoleketh, 1. Chr.7.18

Gilead Nom.26.29.

Shereſh 1.Chr.7.16. (2)

Pereſh 1.Chr.7.16. (1)

Pedahzur Num.1.10.

Suſi Nom.13 11.

Ephod Nom.34.23

Pedaiah 1.Ch.27.20.

Ioaſh Iudg.6.11.

Zechariah 1.Ch 27.21.

Rakem 1.Chr.7.16. (2)

Vlam 1.Chr.7.16. (1)

Gamaliel Nom.1. 10.

Gaddi Num.13.11.

Hanniel Nom.34.23

Iocl 1.Ch.27.20.

Gideon Iudg.6.11.

Iddo 1.Ch.27.21.

GILIEADITES

Manaſſeh & Ephraim, the ſons of Ioſeph, are by Iacob their grādfather made two tribes in Iſrael, Ge.48.5. Half of Manaſſes had the land of Giliad aſſigned vnto them by Moſes, without Iordan, De.3. 12. the other half of the tribe had their inheritāce allotted within the land, cuē betwixt Tappuah & the weſt ſea, Joſ.17.

Bedan 1.Chr.7.17.

Iether Iudg.8.20.

Abimelech, Iudg. 8.31.

Iotham Iudg.9.5.

Epher 1.Chr.5.24.

Iſhi 1.Chr.5.24.

Eliel 1.Chr.5.24.

Azriel 1.Chr.5.24.

Ieremiah 1.Chr.5.24.

Hodauiah 1.Chr.5.24.

Iahdiel 1.Chr.5.24.

Iſhad 1.Chr.7.18

Abiezer 1.Chr.7.18.(1)

Mahalah 1.Chr.7.18.

Adnah 1.Ch.12.20.

Iozabad 1.Ch.12.20.

Iediel 1.Ch.12.20.

Michael 1.Ch.12.20.

Iozabad 1.Chr.12.20

Elihu 1.Ch.12.20.

Zilthai 1.Ch.12.20.

Ammiel 2.Sa.17.27

Machir 2.Sa.17.27.

Iair Iudg. 10.3.

Iephthah Iudg.11.1.

Iceezer Nom.26.30.

Helek Nom.26.30.

Barzillai 2.Sa.19.31.

Hepher Nom.27.1.

Afriel Nom 26.31

Shechem Nom.26.31

Shemida Nom.26.32

A daughter, Iudg. 1.34.

Chimham 2.Sa.19.37.

Zelophehad, Nom. 27.1

Ahian 1.Chr.7.19.

Shechem 1. Chr.7.19.

Likhi 1. Chr.7.19.

Aniam 1.Chr.7.19.

Mahlah Nom.26.33.

Noah Nom.26.33.

Hoglah Nom .26.33

Milcah Nom.26.33.

Tirzah Nom.26.33.

EPHRAIM
Gen.41.52.

Bered 1.Chr.7.20.
Eladah 1.Chr.7.20.
Beriah 1.Chr.7.23.
Sherah 1.Chr.7.24
Rezeph 1.Chr.7.25.
Tahan 1.Chr.7.25.
Suthe-lah,1.Chr. 7.20.
Tahath 1.Chr.7.20.
Tahath 1.Chr.7.20.
Rephah 1.Chr.7.25.
Telah 1.Chr.7.25.
Zabad 1.Chr.7.21.
Laadan 1 Chr.7.26.
Shiphtan Nom.34.24.
Azarziah 1.Chr.27.20
Iohanan 2.Ch.28.12.
Zichri 2.Chr.28.7.
Obed a Prophet. 2.Chr.28.9
Meshil-lemoth 2.Ch.28.12
Shallum 2.Ch.28.12.
Hadlai 2.Ch.28.12.
Ammihud Nom.1.10.
Kemuel Nom.34.24
Hoshea 1.Chr.27.20
Azariah 2.Ch.28.12
Berechiah 2.Chr.28.12
Iehizkiah 2.Chr.28.12
Amasa 2.Ch.28.12.
Elishama Nom.1.10.
Non 1.Chr.7.27.
IEHOSHV 1.Chr.7 27.
Shuthelah 1.Chr.7.21.
Ezer 1.Chr.7.21.
Elead 1.Chr.7.21.

At their comming from Egypt were numbred of this Tribe fourty thousand and fiue hundred, able to beare armes and for warre, from twenty yeeres of age and vpward: these perishing in the wilderneſſe, their ſonnes of the like ſtrength and yeeres, were found to bee at their entrance into Canaan, thirty two thousand and fiue hundred men, Nomb. 1.33. & 26.37.

ABELMEHO
SAMARIA
PELONITE
ARCHIT
ZEREDA
SHILONITE
PIRATHONIT
M. EPHRAIM
RVMAH

Shaphat 1.K.19.16.
Elisha the Proph. 1.Ki.19.16.
Ahiiah 1.Ch.11.36.
Helez 1.Ch.27.10.
Hushai 2.Sa.15.32
Nebat 1.K.11.26.
Zeruah 1.K.11.26.
Ahiiah the prophet 1.K.11.29.
Hillel Iudg.12.13.
Benaiah 1.Ch.27.14.
Pedaiah 2.Kin.23.36
Iabesh 2.K.15.10.
Elah 2.King.17.1.
Gadi 2.K.15.14.
Ieroboam 1.Ki.11.26.
Abdon Iudg.12.13.
Zebudah 2.K.23.36.
Shallum 2.K.15.10.
Hoshea 2.King.17.1
Menahem 2.K.15.14.
Pekahiah 2.Ki.15.23.
Abiiah 1.King.14.1
Nadab 1.Ki.15.25.
Lapidoth Iudg.4.4.
Deborah a prophetesse Iudg.4.4.
Micah Iudg.17.1.
Hur 1.King.4.8.

DAVID 1.Ch.3.1

according to St. Matthewe

according to St. Luke

Naamah 1.Kin.14.21.

Solomon 1.Chr3.5.

Pharaohs daughter, 1.K.3.1.

NATHAN 1.Chr.3.5.

Mahalath 2.Ch.11.18.

Rehoboam 1.Kin.14.21.

Maachah 2.Ch.11.20.

Abihail 2.Ch.11.18.

The Sonne of Abinadab, 1.K.4.11.

Taphath 1.Kin.4.11.

Basmath 1.Kin.4.15.

Ahimaaz 1.Kin.4.15.

MAT TATHA Luk. 3 31.

MAINAN Luk.3.31.

Atthai 2.Ch.11.20

Ziza 2.Ch.11.20.

Shelomith 2.Ch.11.20.

Abiiam 1.Kin.14.31.

Asa 1.Kin.15.8.

Azubah 1.Kin.22.42.

Ieush 2.Chr.11.19

Shamariah 2.Ch.11.19

Zaham 2.Ch.11.19

MELE - Luk.3.31.

ELIACIM Luk.3.30.

Athaliah 2.Chr.22.2.

Iehoram 1.Kin.22.50.

Azariah 2.Chr.21.2.

Iehiel 2.Chr.21.2.

Iehosha- phat, 1.Kin. 15.24

Zechariah 2.Chr.21.2.

Azariah 2.Chr.21.2.

Michael 2.Chr.21.2.

Shephatiah 2.Chr.21.2.

IONAN Luk.3.30.

Iehoiada 2.Ch.22.11

Iehosheabeath 2.Ch.22.11.

Ahaziah 2.King.8.24.

Zibiah 2.King.12.1.

Amaziah 2.Kin.14.1

Iecoliah 2.Chr.26.3.

IOSEPH Luk.3.30.

IVDA Luk.3.30.

Amos Hay.1.1.

Ioash 2.Kin.11.2.

Iehoaddan 2.Kin.14.2.

Azariah 2.Ki.14.21 Vzziah 2.Ch.26.1.

Ierusha 2.Kin.15.33

SIMEON Luk.3.30.

LEVI Luk.3.29.

Isaiah the Prophet

Abiiah 2.Chr.29.1

Ahaz 2.Kin.15.38

Iotham 2.Kin.15.7.

Manasseh 2.Kin.20.21.

Meshul- lemeth, 2.K.21.19.

MATTHAT Luk.3.29.

IORIM Luk.3.29.

She- ar-iashub Isai.7.3.

Maher- shalal- hashabaz Isa.8.3

Hezekiah 2.Kin.16.20

Hephzi- bah, 2.Kin. 21.1

Iedidah 2.Kin.22.1.

Amon 2.Kin.21.18.

ELIEZER Luk.3.29.

IOSE Luk.3.29.

Da- niel the Prophet, Da. 1.6.

Hananiah Dan.1.6.

Mishael Dan.1.6.

Azariah Dan.1.6.

Zebudah 2.Kin.23.36.

Iosiah 2.Kin.21.26

Hamital 2.Kin.23.31

ER Luk.3.28.

ELMODAM Luk.3.28.

COSAM Luk.3.28.

Salomons house ending in Coniah, and hee a signet pluckt off from Gods right hand, Ier. 22. 24. Zerubbabel of Nathan another sonne of Dauid was chosen, and placed for the signet where the other had stood, Hag. 2.24.

Nehushta 2.Kin.24.8.

Eliakim, Iehoiakim 2.King.23.34.

Iehoahaz 2.King.23.30. Iohanan, 1.Chr.3.15.

Sallum 1.Ch.3.15.

Zedekiah 1.Chr.3.15

ADDI Luk.3.28.

MELCHI Luk.3.28.

Iehoi- achin, 2.K.24. 6. or Ieconiah, 1.ch. 3.16.

By Succession

SALA- THIEL, 1.Chr.3.17. Luk.3.27

By Nature

NERI Luk.3.27.

The First Book of Moses,
called Genesis.

✣ Chapter 1

In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness *was* upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light. And God saw the light, that *it was* good: and God divided the light from the darkness. And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.

And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. And God made the firmament, and divided the waters which *were* under the firmament from the waters which *were* above the firmament: and it was so. And God called the firmament Heaven. And the evening and the morning were the second day.

And God said, Let the waters under the heaven be gathered together unto one place, and let the dry *land* appear: and it was so. And God called the dry *land* Earth; and the gathering together of the waters called he Seas: and God saw that *it was* good. And God said, Let the earth bring forth grass, the herb yielding seed, *and* the fruit tree yielding fruit after his kind, whose seed *is* in itself, upon the earth: and it was so. And the earth brought forth grass, *and* herb yielding seed after his kind, and the tree yielding fruit, whose seed *was* in itself, after his kind: and God saw that *it was* good. And the evening and the morning were the third day.

And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years: And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so. And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: *he made* the stars also. And God set them in the firmament of the heaven to give light upon the earth, And to rule over the day and over the night, and to divide the light from the darkness: and God saw that *it was* good. And the evening and the morning were the fourth day.

And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl *that* may fly above the earth in the open firmament of heaven. And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that *it was* good. And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth. And the evening and the morning were the fifth day.

And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so. And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that *it was* good.

And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his *own* image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

And God said, Behold, I have given you every herb bearing seed, which *is* upon the face of all the earth, and every tree, in the which *is* the fruit of a tree yielding seed; to you it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein *there is* life, *I have given* every green herb for meat: and it was so. And God saw every thing that he had made, and, behold, *it was* very good. And the evening and the morning were the sixth day.

✣ Chapter 2

Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.

These *are* the generations of the heavens and of the earth when they were created, in the day that the Lord God made the earth and the heavens, And every plant of the field before it was in the earth, and every herb of the field before it grew: for the Lord God had not caused it to rain upon the earth, and *there was* not a man to till the ground. But there went up a mist from the earth, and watered the whole face of the ground. And the Lord God formed man *of* the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil. And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads. The name of the first *is* Pison: that *is* it which compasseth the whole land of Havilah, where *there is* gold; And the gold of that land *is* good: there *is* bdellium and the onyx stone. And the name of the second river *is* Gihon: the same *is* it that compasseth the whole land of Ethiopia. And the name of the third river *is* Hiddekel: that *is* it which goeth toward the east of Assyria. And the fourth river *is* Euphrates. And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it. And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

And the Lord God said, *It is* not good that the man should be alone; I will make him an help meet for him. And out of the ground the Lord God formed every beast of the field, and every fowl of the air; and brought *them* unto Adam to see what he would call them: and whatsoever Adam called every living creature, that *was* the name thereof. And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him. And the Lord God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; And the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man. And Adam said, This *is* now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh. And they were both naked, the man and his wife, and were not ashamed.

✣ Chapter 3

Now the serpent was more subtil than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: But of the fruit of the tree which *is* in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die: For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. And when the woman saw that the tree *was* good for food, and that it *was* pleasant to the eyes, and a tree to be desired to make *one* wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.

And the eyes of them both were opened, and they knew that they *were* naked; and they sewed fig leaves together, and made themselves aprons. And they heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden. And the Lord God called unto Adam, and said unto him, Where *art* thou? And he said, I heard thy voice in the garden, and I was afraid, because I *was* naked; and I hid myself. And he said, Who told thee that thou *wast* naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat? And the man said, The woman whom thou gavest *to be* with me, she gave me of the tree, and I did eat. And the Lord God said unto the woman, What *is* this *that* thou hast done? And the woman said, The serpent beguiled me, and I did eat.

And the Lord God said unto the serpent, Because thou hast done this, thou *art* cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire *shall be* to thy husband, and he shall rule over thee. And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed *is* the ground for thy sake; in sorrow shalt thou eat *of* it all the days of thy life; Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of

the field; In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou *art*, and unto dust shalt thou return. And Adam called his wife's name Eve; because she was the mother of all living. Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them.

And the Lord God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever: Therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.

✢ Chapter 4

And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the Lord. And she again bare his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground. And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and to his offering: But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell. And the Lord said unto Cain, Why art thou wroth? and why is thy countenance fallen? If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee *shall be* his desire, and thou shalt rule over him. And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him.

And the Lord said unto Cain, Where *is* Abel thy brother? And he said, I know not: *Am* I my brother's keeper? And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground. And now *art* thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand; When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth. And Cain said unto the Lord, My punishment *is* greater than I can bear. Behold, thou hast driven me out this day from the face of the earth; and from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, *that* every one that findeth me shall slay me. And the Lord said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the Lord set a mark upon Cain, lest any finding him should kill him.

And Cain went out from the presence of the Lord, and dwelt in the land of Nod, on the east of Eden. And Cain knew his wife; and she conceived, and bare Enoch: and he builded a city, and called the name of the city, after the name of his son, Enoch. And unto Enoch was born Irad: and Irad begat Mehujael: and Mehujael begat Methusael: and Methusael begat Lamech.

And Lamech took unto him two wives: the name of the one *was* Adah, and the name of the other Zillah. And Adah bare Jabal: he was the father of such as dwell in tents, and *of such as have* cattle. And his brother's name *was* Jubal: he was the father of all such as handle the harp and organ. And Zillah, she also bare Tubal-cain, an instructer of every artificer in brass and iron: and the sister of Tubal-cain *was* Naamah. And Lamech said unto his wives, Adah and Zillah, Hear my voice; ye wives of Lamech, hearken unto my speech: for I have slain a man to my wounding, and a young man to my hurt. If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold.

And Adam knew his wife again; and she bare a son, and called his name Seth: For God, *said she*, hath appointed me another seed instead of Abel, whom Cain slew. And to Seth, to him also there was born a son; and he called his name Enos: then began men to call upon the name of the Lord.

✢ Chapter 5

This *is* the book of the generations of Adam. In the day that God created man, in the likeness of God made he him; Male and female created he them; and blessed them, and called their name Adam, in the day when they were created.

And Adam lived an hundred and thirty years, and begat *a son* in his own likeness, after his image; and called his name Seth: And the days of Adam after he had begotten Seth were eight hundred years: and he begat sons and daughters: And all the days that Adam lived were nine hundred and thirty years: and he died. And Seth lived an hundred and five years, and begat Enos: And Seth lived after he begat Enos eight hundred and seven years, and begat sons and daughters: And all the days of Seth were nine hundred and twelve years: and he died.

And Enos lived ninety years, and begat Cainan: And Enos lived after he begat Cainan eight hundred and fifteen years, and begat sons and daughters: And all the days of Enos were nine hundred and five years: and he died.

And Cainan lived seventy years, and begat Mahalaleel: And Cainan lived after he begat Mahalaleel eight hundred and forty years, and begat sons and daughters: And all the days of Cainan were nine hundred and ten years: and he died.

And Mahalaleel lived sixty and five years, and begat Jared: And Mahalaleel lived after he begat Jared eight hundred and thirty years, and begat sons and daughters: And all the days of Mahalaleel were eight hundred ninety and five years: and he died.

And Jared lived an hundred sixty and two years, and he begat Enoch: And Jared lived after he begat Enoch eight hundred years, and begat sons and daughters: And all the days of Jared were nine hundred sixty and two years: and he died.

And Enoch lived sixty and five years, and begat Methuselah: And Enoch walked with God after he begat Methuselah three hundred years, and begat sons and daughters: And all the days of Enoch were three hundred sixty and five years: And Enoch walked with God: and he *was* not; for God took him. And Methuselah lived an hundred eighty and seven years, and begat Lamech: And Methuselah lived after he begat Lamech seven hundred eighty and two years, and begat sons and daughters: And all the days of Methuselah were nine hundred sixty and nine years: and he died.

And Lamech lived an hundred eighty and two years, and begat a son: And he called his name Noah, saying, This *same* shall comfort us concerning our work and toil of our hands, because of the ground which the Lord hath cursed. And Lamech lived after he begat Noah five hundred ninety and five years, and begat sons and daughters: And all the days of Lamech were seven hundred seventy and seven years: and he died. And Noah was five hundred years old: and Noah begat Shem, Ham, and Japheth.

✢ Chapter 6

And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, That the sons of God saw the daughters of men that they *were* fair; and they took them wives of all which they chose. And the Lord said, My spirit shall not always strive with man, for that he also *is* flesh: yet his days shall be an hundred and twenty years.

There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare *children* to them, the same *became* mighty men which *were* of old, men of renown.

And God saw that the wickedness of man *was* great in the earth, and *that* every imagination of the thoughts of his heart *was* only evil continually. And it repented the Lord that he had made man on the earth, and it grieved him at his heart. And the Lord said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them. But Noah found grace in the eyes of the Lord.

These *are* the generations of Noah: Noah was a just man *and* perfect in his generations, *and* Noah walked with God. And Noah begat three sons, Shem, Ham, and Japheth. The earth also was corrupt before God, and the earth was filled with violence. And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth. And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth.

Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch. And this *is the fashion* which thou shalt make it *of:* The length of the ark *shall be* three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits.
16 A window shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof; *with* lower, second, and third *stories* shalt thou make it.

And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein *is* the breath of life, from under heaven; *and* every thing that *is* in the earth shall die. But with thee will I establish my covenant; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee. And of every living thing of all flesh, two of every *sort* shalt thou bring into the ark, to keep *them* alive with thee; they shall be male and female. Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind, two of every *sort* shall come unto thee, to keep *them* alive. And take thou unto thee of all food that is eaten, and thou shalt gather *it* to thee; and it shall be for food for thee, and for them. Thus did Noah; according to all that God commanded him, so did he.

✢ Chapter 7

And the Lord said unto Noah, Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation. Of every clean beast thou shalt take to thee by sevens, the male and his female: and of beasts that *are* not clean by two, the male and his female.
Of fowls also of the air by sevens, the male and the female; to

keep seed alive upon the face of all the earth. For yet seven days, and I will cause it to rain upon the earth forty days and forty nights; and every living substance that I have made will I destroy from off the face of the earth. And Noah did according unto all that the Lord commanded him. And Noah *was* six hundred years old when the flood of waters was upon the earth.

And Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark, because of the waters of the flood. Of clean beasts, and of beasts that *are* not clean, and of fowls, and of every thing that creepeth upon the earth, There went in two and two unto Noah into the ark, the male and the female, as God had commanded Noah. And it came to pass after seven days, that the waters of the flood were upon the earth.

In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened. And the rain was upon the earth forty days and forty nights. In the selfsame day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark; They, and every beast after his kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind, every bird of every sort. And they went in unto Noah into the ark, two and two of all flesh, wherein *is* the breath of life. And they that went in, went in male and female of all flesh, as God had commanded him: and the Lord shut him in. And the flood was forty days upon the earth; and the waters increased, and bare up the ark, and it was lift up above the earth. And the waters prevailed, and were increased greatly upon the earth; and the ark went upon the face of the waters. And the waters prevailed exceedingly upon the earth; and all the high hills, that *were* under the whole heaven, were covered. Fifteen cubits upward did the waters prevail; and the mountains were covered. And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man: All in whose nostrils *was* the breath of life, of all that *was* in the dry *land*, died. And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth: and Noah only remained *alive*, and they that *were* with him in the ark. And the waters prevailed upon the earth an hundred and fifty days.

✢ Chapter 8

And God remembered Noah, and every living thing, and all the cattle that *was* with him in the ark: and God made a wind to pass over the earth, and the waters asswaged; The fountains also of the deep and the windows of heaven were stopped, and the rain from heaven was restrained; And the waters returned from off the earth continually: and after the end of the hundred and fifty days the waters were abated. And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat. And the waters decreased continually until the tenth month: in the tenth *month*, on the first *day* of the month, were the tops of the mountains seen.

And it came to pass at the end of forty days, that Noah opened the window of the ark which he had made: And he sent forth a raven, which went forth to and fro, until the waters were dried up from off the earth. Also he sent forth a dove from him, to see if the waters were abated from off the face of the ground; But the dove found no rest for the sole of her foot, and she returned unto him into the ark, for the waters *were* on the face of the whole earth: then he put forth his hand, and took her, and pulled her in unto him into the ark. And he stayed yet other seven days; and again he sent forth the dove out of the ark; And the dove came in to him in the evening; and, lo, in her mouth *was* an olive leaf pluckt off: so Noah knew that the waters were abated from off the earth. And he stayed yet other seven days; and sent forth the dove; which returned not again unto him any more.

And it came to pass in the six hundredth and first year, in the first *month*, the first *day* of the month, the waters were dried up from off the earth: and Noah removed the covering of the ark, and looked, and, behold, the face of the ground was dry. And in the second month, on the seven and twentieth day of the month, was the earth dried.

And God spake unto Noah, saying, Go forth of the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee. Bring forth with thee every living thing that *is* with thee, of all flesh, *both* of fowl, and of cattle, and of every creeping thing that creepeth upon the earth; that they may breed abundantly in the earth, and be fruitful, and multiply upon the earth. And Noah went forth, and his sons, and his wife, and his sons' wives with him: Every beast, every creeping thing, and every fowl, *and* whatsoever creepeth upon the earth, after their kinds, went forth out of the ark.

And Noah builded an altar unto the Lord; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar. And the Lord smelled a sweet savour; and the Lord said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart *is* evil from his youth; neither will I again smite any more every thing living, as I have done. While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease.

✢ Chapter 9

And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth. And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth *upon* the earth, and upon all the fishes of the sea; into your hand are they delivered. Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things. But flesh with the life thereof, *which is* the blood thereof, shall ye not eat. And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man. Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man. And you, be ye fruitful, and multiply; bring forth abundantly in the earth, and multiply therein.

And God spake unto Noah, and to his sons with him, saying, And I, behold, I establish my covenant with you, and with your seed after you; And with every living creature that *is* with you, of the fowl, of the cattle, and of every beast of the earth with you; from all that go out of the ark, to every beast of the earth. And I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth. And God said, This *is* the token of the covenant which I make between me and you and every living creature that *is* with you, for perpetual generations: I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud: And I will remember my covenant, which *is* between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh. And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that *is* upon the earth. And God said unto Noah, This *is* the token of the covenant, which I have established between me and all flesh that *is* upon the earth.

And the sons of Noah, that went forth of the ark, were Shem, and Ham, and Japheth: and Ham *is* the father of Canaan. These *are* the three sons of Noah: and of them was the whole earth overspread. And Noah began *to be* an husbandman, and he planted a vineyard: And he drank of the wine, and was drunken; and he was uncovered within his tent. And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without. And Shem and Japheth took a garment, and laid *it* upon both their shoulders, and went backward, and covered the nakedness of their father; and their faces *were* backward, and they saw not their father's nakedness. And Noah awoke from his wine, and knew what his younger son had done unto him. And he said, Cursed *be* Canaan; a servant of servants shall he be unto his brethren. And he said, Blessed *be* the Lord God of Shem; and Canaan shall be his servant. God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant.

And Noah lived after the flood three hundred and fifty years. And all the days of Noah were nine hundred and fifty years: and he died.

✢ Chapter 10

Now these *are* the generations of the sons of Noah, Shem, Ham, and Japheth: and unto them were sons born after the flood. The sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras. And the sons of Gomer; Ashkenaz, and Riphath, and Togarmah. And the sons of Javan; Elishah, and Tarshish, Kittim, and Dodanim. By these were the isles of the Gentiles divided in their lands; every one after his tongue, after their families, in their nations.

And the sons of Ham; Cush, and Mizraim, and Phut, and Canaan. And the sons of Cush; Seba, and Havilah, and Sabtah, and Raamah, and Sabtecha: and the sons of Raamah; Sheba, and Dedan. And Cush begat Nimrod: he began to be a mighty one in the earth. He was a mighty hunter before the Lord: wherefore it is said, Even as Nimrod the mighty hunter before the Lord. And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar. Out of that land went forth Asshur, and builded Nineveh, and the city Rehoboth, and Calah, And Resen between Nineveh and Calah: the same *is* a great city. And Mizraim begat Ludim, and Anamim, and Lehabim, and Naphtuhim, And Pathrusim, and Casluhim, (out of whom came Philistim,) and Caphtorim.

And Canaan begat Sidon his firstborn, and Heth, And the Jebusite, and the Amorite, and the Girgasite, And the Hivite, and the Arkite, and the Sinite, And the Arvadite, and the Zemarite, and the Hamathite: and afterward were the families of the Canaanites spread abroad. And the border of the Canaanites was from Sidon, as thou comest to Gerar, unto Gaza; as thou goest, unto Sodom, and Gomorrah, and Admah, and Zeboim, even unto Lasha. These *are* the sons of Ham, after their families, after their tongues, in their countries, *and* in their nations.

Unto Shem also, the father of all the children of Eber, the brother of Japheth the elder, even to him were *children* born. The children of Shem; Elam, and Asshur, and Arphaxad,

and Lud, and Aram. And the children of Aram; Uz, and Hul, and Gether, and Mash. And Arphaxad begat Salah; and Salah begat Eber. And unto Eber were born two sons: the name of one *was* Peleg; for in his days was the earth divided; and his brother's name *was* Joktan. And Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah, And Hadoram, and Uzal, and Diklah, And Obal, and Abimael, and Sheba, And Ophir, and Havilah, and Jobab: all these *were* the sons of Joktan. And their dwelling was from Mesha, as thou goest unto Sephar a mount of the east. These *are* the sons of Shem, after their families, after their tongues, in their lands, after their nations. These *are* the families of the sons of Noah, after their generations, in their nations: and by these were the nations divided in the earth after the flood.

✣ Chapter 11

And the whole earth was of one language, and of one speech. And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there. And they said one to another, Go to, let us make brick, and burn them throughly. And they had brick for stone, and slime had they for morter. And they said, Go to, let us build us a city and a tower, whose top *may reach* unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth. And the Lord came down to see the city and the tower, which the children of men builded. And the Lord said, Behold, the people *is* one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do. Go to, let us go down, and there confound their language, that they may not understand one another's speech. So the Lord scattered them abroad from thence upon the face of all the earth: and they left off to build the city. Therefore is the name of it called Babel; because the Lord did there confound the language of all the earth: and from thence did the Lord scatter them abroad upon the face of all the earth.

These *are* the generations of Shem: Shem *was* an hundred years old, and begat Arphaxad two years after the flood: And Shem lived after he begat Arphaxad five hundred years, and begat sons and daughters. And Arphaxad lived five and thirty years, and begat Salah: And Arphaxad lived after he begat Salah four hundred and three years, and begat sons and daughters. And Salah lived thirty years, and begat Eber: And Salah lived after he begat Eber four hundred and three years, and begat sons and daughters. And Eber lived four and thirty years, and begat Peleg: And Eber lived after he begat Peleg four hundred and thirty years, and begat sons and daughters. And Peleg lived thirty years, and begat Reu: And Peleg lived after he begat Reu two hundred and nine years, and begat sons and daughters. And Reu lived two and thirty years, and begat Serug: And Reu lived after he begat Serug two hundred and seven years, and begat sons and daughters. And Serug lived thirty years, and begat Nahor: And Serug lived after he begat Nahor two hundred years, and begat sons and daughters. And Nahor lived nine and twenty years, and begat Terah: And Nahor lived after he begat Terah an hundred and nineteen years, and begat sons and daughters. And Terah lived seventy years, and begat Abram, Nahor, and Haran.

Now these *are* the generations of Terah: Terah begat Abram, Nahor, and Haran; and Haran begat Lot. And Haran died before his father Terah in the land of his nativity, in Ur of the Chaldees. And Abram and Nahor took them wives: the name of Abram's wife *was* Sarai; and the name of Nahor's wife, Milcah, the daughter of Haran, the father of Milcah, and the father of Iscah. But Sarai was barren; she *had* no child. And Terah took Abram his son, and Lot the son of Haran his son's son, and Sarai his daughter in law, his son Abram's wife; and they went forth with them from Ur of the Chaldees, to go into the land of Canaan; and they came unto Haran, and dwelt there. And the days of Terah were two hundred and five years: and Terah died in Haran.

✣ Chapter 12

Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed. So Abram departed, as the Lord had spoken unto him; and Lot went with him: and Abram *was* seventy and five years old when he departed out of Haran. And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came.

And Abram passed through the land unto the place of Sichem, unto the plain of Moreh. And the Canaanite *was* then in the land. And the Lord appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto the Lord, who appeared unto him. And he removed from thence unto a mountain on the east of Beth-el, and pitched his tent, *having* Beth-el on the west, and Hai on the east: and there he builded an altar unto the Lord, and called upon the name of the Lord. And Abram journeyed, going on still toward the south.

And there was a famine in the land: and Abram went down into Egypt to sojourn there; for the famine *was* grievous in the land. And it came to pass, when he was come near to enter into Egypt, that he said unto Sarai his wife, Behold now, I know that thou *art* a fair woman to look upon: Therefore it shall come to pass, when the Egyptians shall see thee, that they shall say, This *is* his wife: and they will kill me, but they will save thee alive. Say, I pray thee, thou *art* my sister: that it may be well with me for thy sake; and my soul shall live because of thee.

And it came to pass, that, when Abram was come into Egypt, the Egyptians beheld the woman that she *was* very fair. The princes also of Pharaoh saw her, and commended her before Pharaoh: and the woman was taken into Pharaoh's house. And he entreated Abram well for her sake: and he had sheep, and oxen, and he asses, and menservants, and maidservants, and she asses, and camels. And the Lord plagued Pharaoh and his house with great plagues because of Sarai Abram's wife. And Pharaoh called Abram, and said, What *is* this *that* thou hast done unto me? why didst thou not tell me that she *was* thy wife? Why saidst thou, She *is* my sister? so I might have taken her to me to wife: now therefore behold thy wife, take *her*, and go thy way. And Pharaoh commanded *his* men concerning him: and they sent him away, and his wife, and all that he had.

✣ Chapter 13

And Abram went up out of Egypt, he, and his wife, and all that he had, and Lot with him, into the south. And Abram *was* very rich in cattle, in silver, and in gold. And he went on his journeys from the south even to Beth-el, unto the place where his tent had been at the beginning, between Beth-el and Hai; Unto the place of the altar, which he had made there at the first: and there Abram called on the name of the Lord.

And Lot also, which went with Abram, had flocks, and herds, and tents. And the land was not able to bear them, that they might dwell together: for their substance was great, so that they could not dwell together. And there was a strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle: and the Canaanite and the Perizzite dwelled then in the land. And Abram said unto Lot, Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we *be* brethren. *Is* not the whole land before thee? separate thyself, I pray thee, from me: if *thou wilt take* the left hand, then I will go to the right; or if *thou depart* to the right hand, then I will go to the left. And Lot lifted up his eyes, and beheld all the plain of Jordan, that it *was* well watered every where, before the Lord destroyed Sodom and Gomorrah, *even* as the garden of the Lord, like the land of Egypt, as thou comest unto Zoar. Then Lot chose him all the plain of Jordan; and Lot journeyed east: and they separated themselves the one from the other. Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the plain, and pitched *his* tent toward Sodom. But the men of Sodom *were* wicked and sinners before the Lord exceedingly.

And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: For all the land which thou seest, to thee will I give it, and to thy seed for ever. And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, *then* shall thy seed also be numbered. Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee. Then Abram removed *his* tent, and came and dwelt in the plain of Mamre, which *is* in Hebron, and built there an altar unto the Lord.

✣ Chapter 14

And it came to pass in the days of Amraphel king of Shinar, Arioch king of Ellasar, Chedorlaomer king of Elam, and Tidal king of nations; *That these* made war with Bera king of Sodom, and with Birsha king of Gomorrah, Shinab king of Admah, and Shemeber king of Zeboiim, and the king of Bela, which is Zoar. All these were joined together in the vale of Siddim, which is the salt sea. Twelve years they served Chedorlaomer, and in the thirteenth year they rebelled. And in the fourteenth year came Chedorlaomer, and the kings that *were* with him, and smote the Rephaims in Ashteroth Karnaim, and the Zuzims in Ham, and the Emims in Shaveh Kiriathaim, And the Horites in their mount Seir, unto El-paran, which *is* by the wilderness. And they returned, and came to En-mishpat, which *is* Kadesh, and smote all the country of the Amalekites, and also the Amorites, that dwelt in Hazezon-tamar. And there went out the king of Sodom, and the king of Gomorrah, and the king of Admah, and the king of Zeboiim, and the king of Bela (the same *is* Zoar;) and they joined battle with them in the vale of Siddim; With Chedorlaomer the king of Elam, and with Tidal king of nations, and Amraphel king of Shinar, and Arioch king of Ellasar; four kings with five. And the vale of Siddim *was full of* slimepits; and the kings of Sodom and Gomorrah fled, and fell there; and they that remained fled to the mountain. And they took all the goods of Sodom and Gomorrah, and all their victuals, and went their way. And they took Lot, Abram's brother's son, who dwelt in Sodom, and his goods, and departed.

And there came one that had escaped, and told Abram the Hebrew; for he dwelt in the plain of Mamre the Amorite, brother of Eshcol, and brother of Aner: and these *were* confederate with Abram. And when Abram heard that his brother was taken captive, he

armed his trained *servants*, born in his own house, three hundred and eighteen, and pursued *them* unto Dan. And he divided himself against them, he and his servants, by night, and smote them, and pursued them unto Hobah, which *is* on the left hand of Damascus. And he brought back all the goods, and also brought again his brother Lot, and his goods, and the women also, and the people.

And the king of Sodom went out to meet him after his return from the slaughter of Chedorlaomer, and of the kings that *were* with him, at the valley of Shaveh, which *is* the king's dale. And Melchizedek king of Salem brought forth bread and wine: and he *was* the priest of the most high God. And he blessed him, and said, Blessed *be* Abram of the most high God, possessor of heaven and earth: And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all. And the king of Sodom said unto Abram, Give me the persons, and take the goods to thyself. And Abram said to the king of Sodom, I have lift up mine hand unto the Lord, the most high God, the possessor of heaven and earth, That I will not *take* from a thread even to a shoelatchet, and that I will not take any thing that *is* thine, lest thou shouldest say, I have made Abram rich: Save only that which the young men have eaten, and the portion of the men which went with me, Aner, Eshcol, and Mamre; let them take their portion.

✢ Chapter 15

After these things the word of the Lord came unto Abram in a vision, saying, Fear not, Abram: I *am* thy shield, *and* thy exceeding great reward. And Abram said, Lord God, what wilt thou give me, seeing I go childless, and the steward of my house *is* this Eliezer of Damascus? And Abram said, Behold, to me thou hast given no seed: and, lo, one born in my house is mine heir. And, behold, the word of the Lord *came* unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir. And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be. And he believed in the Lord; and he counted it to him for righteousness. And he said unto him, I *am* the Lord that brought thee out of Ur of the Chaldees, to give thee this land to inherit it. And he said, Lord God, whereby shall I know that I shall inherit it? And he said unto him, Take me an heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtledove, and a young pigeon. And he took unto him all these, and divided them in the midst, and laid each piece one against another: but the birds divided he not. And when the fowls came down upon the carcases, Abram drove them away. And when the sun was going down, a deep sleep fell upon Abram; and, lo, an horror of great darkness fell upon him. And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land *that is* not theirs, and shall serve them; and they shall afflict them four hundred years; And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance. And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age. But in the fourth generation they shall come hither again: for the iniquity of the Amorites *is* not yet full. And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces. In the same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates: The Kenites, and the Kenizzites, and the Kadmonites, And the Hittites, and the Perizzites, and the Rephaims, And the Amorites, and the Canaanites, and the Girgashites, and the Jebusites.

✢ Chapter 16

Now Sarai Abram's wife bare him no children: and she had an handmaid, an Egyptian, whose name *was* Hagar. And Sarai said unto Abram, Behold now, the Lord hath restrained me from bearing: I pray thee, go in unto my maid; it may be that I may obtain children by her. And Abram hearkened to the voice of Sarai. And Sarai Abram's wife took Hagar her maid the Egyptian, after Abram had dwelt ten years in the land of Canaan, and gave her to her husband Abram to be his wife.

And he went in unto Hagar, and she conceived: and when she saw that she had conceived, her mistress was despised in her eyes. And Sarai said unto Abram, My wrong *be* upon thee: I have given my maid into thy bosom; and when she saw that she had conceived, I was despised in her eyes: the Lord judge between me and thee. But Abram said unto Sarai, Behold, thy maid *is* in thy hand; do to her as it pleaseth thee. And when Sarai dealt hardly with her, she fled from her face.

And the angel of the Lord found her by a fountain of water in the wilderness, by the fountain in the way to Shur. And he said, Hagar, Sarai's maid, whence camest thou? and whither wilt thou go? And she said, I flee from the face of my mistress Sarai. And the angel of the Lord said unto her, Return to thy mistress, and submit thyself under her hands. And the angel of the Lord said unto her, I will multiply thy seed exceedingly, that it shall not be numbered for multitude. And the angel of the Lord said unto her, Behold, thou *art* with child, and shalt bear a son, and shalt call his name Ishmael; because the Lord hath heard thy affliction. And he will be a wild man; his hand *will be* against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren. And she called the name of the Lord that spake unto her, Thou God seest me: for she said, Have I also here looked after him that seeth me? Wherefore the well was called Beer-lahai-roi; behold, *it is* between Kadesh and Bered.

And Hagar bare Abram a son: and Abram called his son's name, which Hagar bare, Ishmael. And Abram *was* fourscore and six years old, when Hagar bare Ishmael to Abram.

✢ Chapter 17

And when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I *am* the Almighty God; walk before me, and be thou perfect. And I will make my covenant between me and thee, and will multiply thee exceedingly. And Abram fell on his face: and God talked with him, saying, As for me, behold, my covenant *is* with thee, and thou shalt be a father of many nations. Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee. And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee. And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God.

And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations. This *is* my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised. And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you. And he that is eight days old shall be circumcised among you, every man child in your generations, he that is born in the house, or bought with money of any stranger, which *is* not of thy seed. He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant. And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant.

And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah *shall* her name *be*. And I will bless her, and give thee a son also of her: yea, I will bless her, and she shall be *a mother* of nations; kings of people shall be of her. Then Abraham fell upon his face, and laughed, and said in his heart, Shall *a child* be born unto him that is an hundred years old? and shall Sarah, that is ninety years old, bear? And Abraham said unto God, O that Ishmael might live before thee! And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, *and* with his seed after him. And as for Ishmael, I have heard thee: Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation. But my covenant will I establish with Isaac, which Sarah shall bear unto thee at this set time in the next year. And he left off talking with him, and God went up from Abraham.

And Abraham took Ishmael his son, and all that were born in his house, and all that were bought with his money, every male among the men of Abraham's house; and circumcised the flesh of their foreskin in the selfsame day, as God had said unto him. And Abraham *was* ninety years old and nine, when he was circumcised in the flesh of his foreskin. And Ishmael his son *was* thirteen years old, when he was circumcised in the flesh of his foreskin. In the selfsame day was Abraham circumcised, and Ishmael his son. And all the men of his house, born in the house, and bought with money of the stranger, were circumcised with him.

✢ Chapter 18

And the Lord appeared unto him in the plains of Mamre: and he sat in the tent door in the heat of the day; And he lift up his eyes and looked, and, lo, three men stood by him: and when he saw *them*, he ran to meet them from the tent door, and bowed himself toward the ground, And said, My Lord, if now I have found favour in thy sight, pass not away, I pray thee, from thy servant: Let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree: And I will fetch a morsel of bread, and comfort ye your hearts; after that ye shall pass on: for therefore are ye come to your servant. And they said, So do, as thou hast said. And Abraham hastened into the tent unto Sarah, and said, Make ready quickly three measures of fine meal, knead *it*, and make cakes upon the hearth. And Abraham ran unto the herd, and fetcht a calf tender and good, and gave *it* unto a young man; and he hasted to dress it. And he took butter, and milk, and the calf which he had dressed, and set *it* before them; and he stood by them under the tree, and they did eat.

And they said unto him, Where *is* Sarah thy wife? And he said, Behold, in the tent. And he said, I will certainly return unto thee according to the time of life; and, lo, Sarah thy wife shall have a son. And Sarah heard *it* in the tent door, which *was* behind him. Now Abraham and Sarah *were* old *and* well stricken in age; *and* it ceased to be with Sarah after the manner of women. Therefore Sarah laughed within herself, saying, After I am

waxed old shall I have pleasure, my Lord being old also? And the Lord said unto Abraham, Wherefore did Sarah laugh, saying, Shall I of a surety bear a child, which am old? Is any thing too hard for the Lord? At the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son. Then Sarah denied, saying, I laughed not; for she was afraid. And he said, Nay; but thou didst laugh.

And the men rose up from thence, and looked toward Sodom: and Abraham went with them to bring them on the way. And the Lord said, Shall I hide from Abraham that thing which I do; Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him. And the Lord said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous; I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know. And the men turned their faces from thence, and went toward Sodom: but Abraham stood yet before the Lord.

And Abraham drew near, and said, Wilt thou also destroy the righteous with the wicked? Peradventure there be fifty righteous within the city: wilt thou also destroy and not spare the place for the fifty righteous that *are* therein? That be far from thee to do after this manner, to slay the righteous with the wicked: and that the righteous should be as the wicked, that be far from thee: Shall not the Judge of all the earth do right? And the Lord said, If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes. And Abraham answered and said, Behold now, I have taken upon me to speak unto the Lord, which *am but* dust and ashes: Peradventure there shall lack five of the fifty righteous: wilt thou destroy all the city for *lack of* five? And he said, If I find there forty and five, I will not destroy *it*. And he spake unto him yet again, and said, Peradventure there shall be forty found there. And he said, I will not do *it* for forty's sake. And he said *unto him*, Oh let not the Lord be angry, and I will speak: Peradventure there shall thirty be found there. And he said, I will not do *it*, if I find thirty there. And he said, Behold now, I have taken upon me to speak unto the Lord: Peradventure there shall be twenty found there. And he said, I will not destroy *it* for twenty's sake. And he said, Oh let not the Lord be angry, and I will speak yet but this once: Peradventure ten shall be found there. And he said, I will not destroy *it* for ten's sake. And the Lord went his way, as soon as he had left communing with Abraham: and Abraham returned unto his place.

✣ Chapter 19

And there came two angels to Sodom at even; and Lot sat in the gate of Sodom: and Lot seeing *them* rose up to meet them; and he bowed himself with his face toward the ground; And he said, Behold now, my Lords, turn in, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your ways. And they said, Nay; but we will abide in the street all night. And he pressed upon them greatly; and they turned in unto him, and entered into his house; and he made them a feast, and did bake unleavened bread, and they did eat.

But before they lay down, the men of the city, *even* the men of Sodom, compassed the house round, both old and young, all the people from every quarter: And they called unto Lot, and said unto him, Where *are* the men which came in to thee this night? bring them out unto us, that we may know them. And Lot went out at the door unto them, and shut the door after him, And said, I pray you, brethren, do not so wickedly. Behold now, I have two daughters which have not known man; let me, I pray you, bring them out unto you, and do ye to them as *is* good in your eyes: only unto these men do nothing; for therefore came they under the shadow of my roof. And they said, Stand back. And they said *again*, This one *fellow* came in to sojourn, and he will needs be a judge: now will we deal worse with thee, than with them. And they pressed sore upon the man, *even* Lot, and came near to break the door. But the men put forth their hand, and pulled Lot into the house to them, and shut to the door. And they smote the men that *were* at the door of the house with blindness, both small and great: so that they wearied themselves to find the door.

And the men said unto Lot, Hast thou here any besides? son in law, and thy sons, and thy daughters, and whatsoever thou hast in the city, bring *them* out of this place: For we will destroy this place, because the cry of them is waxen great before the face of the Lord; and the Lord hath sent us to destroy it. And Lot went out, and spake unto his sons in law, which married his daughters, and said, Up, get you out of this place; for the Lord will destroy this city. But he seemed as one that mocked unto his sons in law.

And when the morning arose, then the angels hastened Lot, saying, Arise, take thy wife, and thy two daughters, which are here; lest thou be consumed in the iniquity of the city. And while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; the Lord being merciful unto him: and they brought him forth, and set him without the city.

And it came to pass, when they had brought them forth abroad, that he said, Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed. And Lot said unto them, Oh, not so, my Lord: Behold now, thy servant hath found grace in thy sight, and thou hast magnified thy mercy, which thou hast shewed unto me in saving my life; and I cannot escape to the mountain, lest some evil take me, and I die: Behold now, this city *is* near to flee unto, and it *is* a little one: Oh, let me escape thither, (*is* it not a little one?) and my soul shall live. And he said unto him, See, I have accepted thee concerning this thing also, that I will not overthrow this city, for the which thou hast spoken. Haste thee, escape thither; for I cannot do any thing till thou be come thither. Therefore the name of the city was called Zoar.

The sun was risen upon the earth when Lot entered into Zoar. Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven; And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground.

But his wife looked back from behind him, and she became a pillar of salt.

And Abraham gat up early in the morning to the place where he stood before the Lord: And he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and, lo, the smoke of the country went up as the smoke of a furnace.

And it came to pass, when God destroyed the cities of the plain, that God remembered Abraham, and sent Lot out of the midst of the overthrow, when he overthrew the cities in the which Lot dwelt.

And Lot went up out of Zoar, and dwelt in the mountain, and his two daughters with him; for he feared to dwell in Zoar: and he dwelt in a cave, he and his two daughters. And the firstborn said unto the younger, Our father *is* old, and *there is* not a man in the earth to come in unto us after the manner of all the earth: Come, let us make our father drink wine, and we will lie with him, that we may preserve seed of our father. And they made their father drink wine that night: and the firstborn went in, and lay with her father; and he perceived not when she lay down, nor when she arose. And it came to pass on the morrow, that the firstborn said unto the younger, Behold, I lay yesternight with my father: let us make him drink wine this night also; and go thou in, *and* lie with him, that we may preserve seed of our father. And they made their father drink wine that night also: and the younger arose, and lay with him; and he perceived not when she lay down, nor when she arose. Thus were both the daughters of Lot with child by their father. And the firstborn bare a son, and called his name Moab: the same *is* the father of the Moabites unto this day. And the younger, she also bare a son, and called his name Ben-ammi: the same *is* the father of the children of Ammon unto this day.

✣ Chapter 20

And Abraham journeyed from thence toward the south country, and dwelled between Kadesh and Shur, and sojourned in Gerar. And Abraham said of Sarah his wife, She *is* my sister: and Abimelech king of Gerar sent, and took Sarah. But God came to Abimelech in a dream by night, and said to him, Behold, thou *art but* a dead man, for the woman which thou hast taken; for she *is* a man's wife. But Abimelech had not come near her: and he said, Lord, wilt thou slay also a righteous nation? Said he not unto me, She *is* my sister? and she, even she herself said, He *is* my brother: in the integrity of my heart and innocency of my hands have I done this. And God said unto him in a dream, Yea, I know that thou didst this in the integrity of thy heart; for I also withheld thee from sinning against me: therefore suffered I thee not to touch her. Now therefore restore the man *his* wife; for he *is* a prophet, and he shall pray for thee, and thou shalt live: and if thou restore *her* not, know thou that thou shalt surely die, thou, and all that *are* thine. Therefore Abimelech rose early in the morning, and called all his servants, and told all these things in their ears: and the men were sore afraid. Then Abimelech called Abraham, and said unto him, What hast thou done unto us? and what have I offended thee, that thou hast brought on me and on my kingdom a great sin? thou hast done deeds unto me that ought not to be done. And Abimelech said unto Abraham, What sawest thou, that thou hast done this thing? And Abraham said, Because I thought, Surely the fear of God *is* not in this place; and they will slay me for my wife's sake. And yet indeed *she is* my sister; she *is* the daughter of my father, but not the daughter of my mother; and she became my wife. And it came to pass, when God caused me to wander from my father's house, that I said unto her, This *is* thy kindness which thou shalt shew unto me; at every place whither we shall come, say of me, He *is* my brother. And Abimelech took sheep, and oxen, and menservants, and womenservants, and gave *them* unto Abraham, and restored him Sarah his wife. And Abimelech said, Behold, my land *is* before thee: dwell where it pleaseth thee. And unto Sarah he said, Behold, I have given thy brother a thousand *pieces* of silver: behold, he *is* to thee a covering of the eyes, unto all that *are* with thee, and with all *other:* thus she was reproved.

So Abraham prayed unto God: and God healed Abimelech, and his wife, and his maidservants; and they bare *children*. For the Lord had fast closed up all the wombs of the house of Abimelech, because of Sarah Abraham's wife.

✢ Chapter 21

And the Lord visited Sarah as he had said, and the Lord did unto Sarah as he had spoken. For Sarah conceived, and bare Abraham a son in his old age, at the set time of which God had spoken to him. And Abraham called the name of his son that was born unto him, whom Sarah bare to him, Isaac. And Abraham circumcised his son Isaac being eight days old, as God had commanded him. And Abraham was an hundred years old, when his son Isaac was born unto him.

And Sarah said, God hath made me to laugh, *so that* all that hear will laugh with me. And she said, Who would have said unto Abraham, that Sarah should have given children suck? for I have born *him* a son in his old age. And the child grew, and was weaned: and Abraham made a great feast the *same* day that Isaac was weaned.

And Sarah saw the son of Hagar the Egyptian, which she had born unto Abraham, mocking. Wherefore she said unto Abraham, Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, *even* with Isaac. And the thing was very grievous in Abraham's sight because of his son.

And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called. And also of the son of the bondwoman will I make a nation, because he *is* thy seed. And Abraham rose up early in the morning, and took bread, and a bottle of water, and gave *it* unto Hagar, putting *it* on her shoulder, and the child, and sent her away: and she departed, and wandered in the wilderness of Beer-sheba. And the water was spent in the bottle, and she cast the child under one of the shrubs. And she went, and sat her down over against *him* a good way off, as it were a bowshot: for she said, Let me not see the death of the child. And she sat over against *him*, and lift up her voice, and wept. And God heard the voice of the lad; and the angel of God called to Hagar out of heaven, and said unto her, What aileth thee, Hagar? fear not; for God hath heard the voice of the lad where he *is*. Arise, lift up the lad, and hold him in thine hand; for I will make him a great nation. And God opened her eyes, and she saw a well of water; and she went, and filled the bottle with water, and gave the lad drink. And God was with the lad; and he grew, and dwelt in the wilderness, and became an archer. And he dwelt in the wilderness of Paran: and his mother took him a wife out of the land of Egypt.

And it came to pass at that time, that Abimelech and Phichol the chief captain of his host spake unto Abraham, saying, God *is* with thee in all that thou doest: Now therefore swear unto me here by God that thou wilt not deal falsely with me, nor with my son, nor with my son's son: *but* according to the kindness that I have done unto thee, thou shalt do unto me, and to the land wherein thou hast sojourned. And Abraham said, I will swear. And Abraham reproved Abimelech because of a well of water, which Abimelech's servants had violently taken away. And Abimelech said, I wot not who hath done this thing: neither didst thou tell me, neither yet heard I *of it*, but to day. And Abraham took sheep and oxen, and gave them unto Abimelech; and both of them made a covenant. And Abraham set seven ewe lambs of the flock by themselves. And Abimelech said unto Abraham, What *mean* these seven ewe lambs which thou hast set by themselves? And he said, For *these* seven ewe lambs shalt thou take of my hand, that they may be a witness unto me, that I have digged this well. Wherefore he called that place Beer-sheba; because there they sware both of them. Thus they made a covenant at Beer-sheba: then Abimelech rose up, and Phichol the chief captain of his host, and they returned into the land of the Philistines.

And *Abraham* planted a grove in Beer-sheba, and called there on the name of the Lord, the everlasting God. And Abraham sojourned in the Philistines' land many days.

✢ Chapter 22

And it came to pass after these things, that God did tempt Abraham, and said unto him, Abraham: and he said, Behold, *here* I *am*. And he said, Take now thy son, thine only *son* Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of.

And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him. Then on the third day Abraham lifted up his eyes, and saw the place afar off. And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you. And Abraham took the wood of the burnt offering, and laid *it* upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together. And Isaac spake unto Abraham his father, and said, My father: and he said, Here *am* I, my son. And he said, Behold the fire and the wood: but where *is* the lamb for a burnt offering? And Abraham said, My son, God will provide himself a lamb for a burnt offering: so they went both of them together. And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood. And Abraham stretched forth his hand, and took the knife to slay his son. And the angel of the Lord called unto him out of heaven, and said, Abraham, Abraham: and he said, Here *am* I. And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only *son* from me. And Abraham lifted up his eyes, and looked, and behold behind *him* a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son. And Abraham called the name of that place Jehovah-jireh: as it is said *to* this day, In the mount of the Lord it shall be seen.

And the angel of the Lord called unto Abraham out of heaven the second time, And said, By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only *son:* That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which *is* upon the sea shore; and thy seed shall possess the gate of his enemies; And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice. So Abraham returned unto his young men, and they rose up and went together to Beer-sheba; and Abraham dwelt at Beer-sheba.

And it came to pass after these things, that it was told Abraham, saying, Behold, Milcah, she hath also born children unto thy brother Nahor; Huz his firstborn, and Buz his brother, and Kemuel the father of Aram, And Chesed, and Hazo, and Pildash, and Jidlaph, and Bethuel. And Bethuel begat Rebekah: these eight Milcah did bear to Nahor, Abraham's brother. And his concubine, whose name *was* Reumah, she bare also Tebah, and Gaham, and Thahash, and Maachah.

✢ Chapter 23

And Sarah was an hundred and seven and twenty years old: *these were* the years of the life of Sarah. And Sarah died in Kirjath-arba; the same *is* Hebron in the land of Canaan: and Abraham came to mourn for Sarah, and to weep for her.

And Abraham stood up from before his dead, and spake unto the sons of Heth, saying, I *am* a stranger and a sojourner with you: give me a possession of a buryingplace with you, that I may bury my dead out of my sight. And the children of Heth answered Abraham, saying unto him, Hear us, my Lord: thou *art* a mighty prince among us: in the choice of our sepulchres bury thy dead; none of us shall withhold from thee his sepulchre, but that thou mayest bury thy dead. And Abraham stood up, and bowed himself to the people of the land, *even* to the children of Heth. And he communed with them, saying, If it be your mind that I should bury my dead out of my sight; hear me, and intreat for me to Ephron the son of Zohar, That he may give me the cave of Machpelah, which he hath, which *is* in the end of his field; for as much money as it is worth he shall give it me for a possession of a buryingplace amongst you. And Ephron dwelt among the children of Heth: and Ephron the Hittite answered Abraham in the audience of the children of Heth, *even* of all that went in at the gate of his city, saying, Nay, my Lord, hear me: the field give I thee, and the cave that *is* therein, I give it thee; in the presence of the sons of my people give I it thee: bury thy dead. And Abraham bowed down himself before the people of the land. And he spake unto Ephron in the audience of the people of the land, saying, But if thou *wilt give it*, I pray thee, hear me: I will give thee money for the field; take *it* of me, and I will bury my dead there. And Ephron answered Abraham, saying unto him, My Lord, hearken unto me: the land *is worth* four hundred shekels of silver; what *is* that betwixt me and thee? bury therefore thy dead. And Abraham hearkened unto Ephron; and Abraham weighed to Ephron the silver, which he had named in the audience of the sons of Heth, four hundred shekels of silver, current *money* with the merchant.

And the field of Ephron, which *was* in Machpelah, which *was* before Mamre, the field, and the cave which *was* therein, and all the trees that *were* in the field, that *were* in all the borders round about, were made sure Unto Abraham for a possession in the presence of the children of Heth, before all that went in at the gate of his city. And after this, Abraham buried Sarah his wife in the cave of the field of Machpelah before Mamre: the same *is* Hebron in the land of Canaan. And the field, and the cave that *is* therein, were made sure unto Abraham for a possession of a buryingplace by the sons of Heth.

✢ Chapter 24

And Abraham was old, *and* well stricken in age: and the Lord had blessed Abraham in all things. And Abraham said unto his eldest servant of his house, that ruled over all that he had, Put, I pray thee, thy hand under my thigh: And I will make thee swear by the Lord, the God of heaven, and the God of the earth, that thou shalt not take a wife unto my son of the daughters of the Canaanites, among whom I dwell: But thou shalt go unto my country, and to my kindred, and take a wife unto my son Isaac. And the servant said unto him, Peradventure the woman will not be willing to follow me unto this land: must I needs bring thy son again unto the land from whence thou camest? And Abraham said unto him, Beware thou that thou bring not my son thither again.

The Lord God of heaven, which took me from my father's house, and from the land of my

kindred, and which spake unto me, and that sware unto me, saying, Unto thy seed will I give this land; he shall send his angel before thee, and thou shalt take a wife unto my son from thence. And if the woman will not be willing to follow thee, then thou shalt be clear from this my oath: only bring not my son thither again. And the servant put his hand under the thigh of Abraham his master, and sware to him concerning that matter.

And the servant took ten camels of the camels of his master, and departed; for all the goods of his master *were* in his hand: and he arose, and went to Mesopotamia, unto the city of Nahor. And he made his camels to kneel down without the city by a well of water at the time of the evening, *even* the time that women go out to draw *water*. And he said, O Lord God of my master Abraham, I pray thee, send me good speed this day, and shew kindness unto my master Abraham. Behold, I stand *here* by the well of water; and the daughters of the men of the city come out to draw water: And let it come to pass, that the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I may drink; and she shall say, Drink, and I will give thy camels drink also: *let the same be* she *that* thou hast appointed for thy servant Isaac; and thereby shall I know that thou hast shewed kindness unto my master.

And it came to pass, before he had done speaking, that, behold, Rebekah came out, who was born to Bethuel, son of Milcah, the wife of Nahor, Abraham's brother, with her pitcher upon her shoulder. And the damsel *was* very fair to look upon, a virgin, neither had any man known her: and she went down to the well, and filled her pitcher, and came up. And the servant ran to meet her, and said, Let me, I pray thee, drink a little water of thy pitcher. And she said, Drink, my Lord: and she hasted, and let down her pitcher upon her hand, and gave him drink. And when she had done giving him drink, she said, I will draw *water* for thy camels also, until they have done drinking. And she hasted, and emptied her pitcher into the trough, and ran again unto the well to draw *water*, and drew for all his camels. And the man wondering at her held his peace, to wit whether the Lord had made his journey prosperous or not. And it came to pass, as the camels had done drinking, that the man took a golden earring of half a shekel weight, and two bracelets for her hands of ten *shekels* weight of gold; And said, Whose daughter *art* thou? tell me, I pray thee: is there room *in* thy father's house for us to lodge in? And she said unto him, I *am* the daughter of Bethuel the son of Milcah, which she bare unto Nahor. She said moreover unto him, We have both straw and provender enough, and room to lodge in. And the man bowed down his head, and worshipped the Lord. And he said, Blessed *be* the Lord God of my master Abraham, who hath not left destitute my master of his mercy and his truth: I *being* in the way, the Lord led me to the house of my master's brethren. And the damsel ran, and told *them of* her mother's house these things.

And Rebekah had a brother, and his name *was* Laban: and Laban ran out unto the man, unto the well. And it came to pass, when he saw the earring and bracelets upon his sister's hands, and when he heard the words of Rebekah his sister, saying, Thus spake the man unto me; that he came unto the man; and, behold, he stood by the camels at the well. And he said, Come in, thou blessed of the Lord; wherefore standest thou without? for I have prepared the house, and room for the camels.

And the man came into the house: and he ungirded his camels, and gave straw and provender for the camels, and water to wash his feet, and the men's feet that *were* with him. And there was set *meat* before him to eat: but he said, I will not eat, until I have told mine errand. And he said, Speak on. And he said, I *am* Abraham's servant. And the Lord hath blessed my master greatly; and he is become great: and he hath given him flocks, and herds, and silver, and gold, and menservants, and maidservants, and camels, and asses. And Sarah my master's wife bare a son to my master when she was old: and unto him hath he given all that he hath. And my master made me swear, saying, Thou shalt not take a wife to my son of the daughters of the Canaanites, in whose land I dwell: But thou shalt go unto my father's house, and to my kindred, and take a wife unto my son. And I said unto my master, Peradventure the woman will not follow me. And he said unto me, The Lord, before whom I walk, will send his angel with thee, and prosper thy way; and thou shalt take a wife for my son of my kindred, and of my father's house: Then shalt thou be clear from *this* my oath, when thou comest to my kindred; and if they give not thee *one*, thou shalt be clear from my oath. And I came this day unto the well, and said, O Lord God of my master Abraham, if now thou do prosper my way which I go: Behold, I stand by the well of water; and it shall come to pass, that when the virgin cometh forth to draw *water*, and I say to her, Give me, I pray thee, a little water of thy pitcher to drink; And she say to me, Both drink thou, and I will also draw for thy camels: *let* the same *be* the woman whom the Lord hath appointed out for my master's son. And before I had done speaking in mine heart, behold, Rebekah came forth with her pitcher on her shoulder; and she went down unto the well, and drew *water:* and I said unto her, Let me drink, I pray thee. And she made haste, and let down her pitcher from her *shoulder*, and said, Drink, and I will give thy camels drink also: so I drank, and she made the camels drink also. And I asked her, and said, Whose daughter *art* thou? And she said, The daughter of Bethuel, Nahor's son, whom Milcah bare unto him: and I put the earring upon her face, and the bracelets upon her hands. And I bowed down my head, and worshipped the Lord, and blessed the Lord God of my master Abraham, which had led me in the right way to take my master's brother's daughter unto his son. And now if ye will deal kindly and truly with my master, tell me: and if not, tell me; that I may turn to the right hand, or to the left. Then Laban and Bethuel answered and said, The thing proceedeth from the Lord: we cannot speak unto thee bad or good. Behold, Rebekah *is* before thee, take *her*, and go, and let her be thy master's son's wife, as the Lord hath spoken. And it came to pass, that, when Abraham's servant heard their words, he worshipped the Lord, *bowing himself* to the earth. And the servant brought forth jewels of silver, and jewels of gold, and raiment, and gave *them* to Rebekah: he gave also to her brother and to her mother precious things. And they did eat and drink, he and the men that *were* with him, and tarried all night; and they rose up in the morning, and he said, Send me away unto my master. And her brother and her mother said, Let the damsel abide with us *a few* days, at the least ten; after that she shall go. And he said unto them, Hinder me not, seeing the Lord hath prospered my way; send me away that I may go to my master. And they said, We will call the damsel, and inquire at her mouth. And they called Rebekah, and said unto her, Wilt thou go with this man? And she said, I will go. And they sent away Rebekah their sister, and her nurse, and Abraham's servant, and his men. And they blessed Rebekah, and said unto her, Thou *art* our sister, be thou *the mother* of thousands of millions, and let thy seed possess the gate of those which hate them.

And Rebekah arose, and her damsels, and they rode upon the camels, and followed the man: and the servant took Rebekah, and went his way. And Isaac came from the way of the well Lahai-roi; for he dwelt in the south country. And Isaac went out to meditate in the field at the eventide: and he lifted up his eyes, and saw, and, behold, the camels *were* coming. And Rebekah lifted up her eyes, and when she saw Isaac, she lighted off the camel. For she *had* said unto the servant, What man *is* this that walketh in the field to meet us? And the servant *had* said, It *is* my master: therefore she took a vail, and covered herself. And the servant told Isaac all things that he had done. And Isaac brought her into his mother Sarah's tent, and took Rebekah, and she became his wife; and he loved her: and Isaac was comforted after his mother's *death*.

✣ Chapter 25

Then again Abraham took a wife, and her name *was* Keturah. And she bare him Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah. And Jokshan begat Sheba, and Dedan. And the sons of Dedan were Asshurim, and Letushim, and Leummim. And the sons of Midian; Ephah, and Epher, and Hanoch, and Abida, and Eldaah. All these *were* the children of Keturah.

And Abraham gave all that he had unto Isaac. But unto the sons of the concubines, which Abraham had, Abraham gave gifts, and sent them away from Isaac his son, while he yet lived, eastward, unto the east country. And these *are* the days of the years of Abraham's life which he lived, an hundred threescore and fifteen years. Then Abraham gave up the ghost, and died in a good old age, an old man, and full *of years;* and was gathered to his people. And his sons Isaac and Ishmael buried him in the cave of Machpelah, in the field of Ephron the son of Zohar the Hittite, which *is* before Mamre; The field which Abraham purchased of the sons of Heth: there was Abraham buried, and Sarah his wife.

And it came to pass after the death of Abraham, that God blessed his son Isaac; and Isaac dwelt by the well Lahai-roi.

Now these *are* the generations of Ishmael, Abraham's son, whom Hagar the Egyptian, Sarah's handmaid, bare unto Abraham: And these *are* the names of the sons of Ishmael, by their names, according to their generations: the firstborn of Ishmael, Nebajoth; and Kedar, and Adbeel, and Mibsam, And Mishma, and Dumah, and Massa, Hadar, and Tema, Jetur, Naphish, and Kedemah: These *are* the sons of Ishmael, and these *are* their names, by their towns, and by their castles; twelve princes according to their nations. And these *are* the years of the life of Ishmael, an hundred and thirty and seven years: and he gave up the ghost and died; and was gathered unto his people. And they dwelt from Havilah unto Shur, that *is* before Egypt, as thou goest toward Assyria: *and* he died in the presence of all his brethren.

And these *are* the generations of Isaac, Abraham's son: Abraham begat Isaac: And Isaac was forty years old when he took Rebekah to wife, the daughter of Bethuel the Syrian of Padan-aram, the sister to Laban the Syrian. And Isaac intreated the Lord for his wife, because she *was* barren: and the Lord was intreated of him, and Rebekah his wife conceived. And the children struggled together within her; and she said, If *it be* so, why *am* I thus? And she went to inquire of the Lord. And the Lord said unto her, Two nations *are* in thy womb, and two manner of people shall be separated from thy bowels; and *the one* people shall be stronger than *the other* people; and the elder shall serve the younger.

And when her days to be delivered were fulfilled, behold, *there were* twins in her womb. And the first came out red, all over like an hairy garment; and they called his name Esau. And after that came his brother out, and his hand took hold on Esau's heel; and his name was called Jacob: and Isaac *was* threescore years old when she bare them. And the boys grew: and Esau was a cunning hunter, a man of the field; and Jacob *was* a plain man, dwelling in tents. And Isaac loved Esau, because he did eat of *his* venison: but Rebekah loved Jacob.

And Jacob sod pottage: and Esau came from the field, and he *was* faint: And Esau said to Jacob, Feed me, I pray thee, with that same red *pottage;* for I *am* faint: therefore was his name called Edom. And Jacob said, Sell me this day thy birthright. And Esau said, Behold, I *am* at the point to die: and what profit shall this birthright do to me? And Jacob said, Swear to me this day; and he sware unto him: and he sold his birthright unto Jacob. Then Jacob gave Esau bread and pottage of lentiles; and he did eat and drink, and rose up, and went his way: thus Esau despised *his* birthright.

✢ Chapter 26

And there was a famine in the land, beside the first famine that was in the days of Abraham. And Isaac went unto Abimelech king of the Philistines unto Gerar. And the Lord appeared unto him, and said, Go not down into Egypt; dwell in the land which I shall tell thee of: Sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I sware unto Abraham thy father; And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed; Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws.

And Isaac dwelt in Gerar: And the men of the place asked *him* of his wife; and he said, She *is* my sister: for he feared to say, *She is* my wife; lest, *said he*, the men of the place should kill me for Rebekah; because she *was* fair to look upon. And it came to pass, when he had been there a long time, that Abimelech king of the Philistines looked out at a window, and saw, and, behold, Isaac *was* sporting with Rebekah his wife. And Abimelech called Isaac, and said, Behold, of a surety she *is* thy wife: and how saidst thou, She *is* my sister? And Isaac said unto him, Because I said, Lest I die for her. And Abimelech said, What *is* this thou hast done unto us? one of the people might lightly have lien with thy wife, and thou shouldest have brought guiltiness upon us. And Abimelech charged all *his* people, saying, He that toucheth this man or his wife shall surely be put to death. Then Isaac sowed in that land, and received in the same year an hundredfold: and the Lord blessed him. And the man waxed great, and went forward, and grew until he became very great: For he had possession of flocks, and possession of herds, and great store of servants: and the Philistines envied him. For all the wells which his father's servants had digged in the days of Abraham his father, the Philistines had stopped them, and filled them with earth. And Abimelech said unto Isaac, Go from us; for thou art much mightier than we.

And Isaac departed thence, and pitched his tent in the valley of Gerar, and dwelt there. And Isaac digged again the wells of water, which they had digged in the days of Abraham his father; for the Philistines had stopped them after the death of Abraham: and he called their names after the names by which his father had called them. And Isaac's servants digged in the valley, and found there a well of springing water. And the herdmen of Gerar did strive with Isaac's herdmen, saying, The water *is* ours: and he called the name of the well Esek; because they strove with him. And they digged another well, and strove for that also: and he called the name of it Sitnah. And he removed from thence, and digged another well; and for that they strove not: and he called the name of it Rehoboth; and he said, For now the Lord hath made room for us, and we shall be fruitful in the land. And he went up from thence to Beer-sheba. And the Lord appeared unto him the same night, and said, I *am* the God of Abraham thy father: fear not, for I *am* with thee, and will bless thee, and multiply thy seed for my servant Abraham's sake. And he builded an altar there, and called upon the name of the Lord, and pitched his tent there: and there Isaac's servants digged a well.

Then Abimelech went to him from Gerar, and Ahuzzath one of his friends, and Phichol the chief captain of his army. And Isaac said unto them, Wherefore come ye to me, seeing ye hate me, and have sent me away from you? And they said, We saw certainly that the Lord was with thee: and we said, Let there be now an oath betwixt us, *even* betwixt us and thee, and let us make a covenant with thee; That thou wilt do us no hurt, as we have not touched thee, and as we have done unto thee nothing but good, and have sent thee away in peace: thou *art* now the blessed of the Lord. And he made them a feast, and they did eat and drink. And they rose up betimes in the morning, and sware one to another: and Isaac sent them away, and they departed from him in peace. And it came to pass the same day, that Isaac's servants came, and told him concerning the well which they had digged, and said unto him, We have found water. And he called it Shebah: therefore the name of the city *is* Beer-sheba unto this day.

And Esau was forty years old when he took to wife Judith the daughter of Beeri the Hittite, and Bashemath the daughter of Elon the Hittite: Which were a grief of mind unto Isaac and to Rebekah.

✢ Chapter 27

And it came to pass, that when Isaac was old, and his eyes were dim, so that he could not see, he called Esau his eldest son, and said unto him, My son: and he said unto him, Behold, *here am* I. And he said, Behold now, I am old, I know not the day of my death: Now therefore take, I pray thee, thy weapons, thy quiver and thy bow, and go out to the field, and take me *some* venison; And make me savoury meat, such as I love, and bring *it* to me, that I may eat; that my soul may bless thee before I die. And Rebekah heard when Isaac spake to Esau his son. And Esau went to the field to hunt *for* venison, *and* to bring *it*.

And Rebekah spake unto Jacob her son, saying, Behold, I heard thy father speak unto Esau thy brother, saying, Bring me venison, and make me savoury meat, that I may eat, and bless thee before the Lord before my death. Now therefore, my son, obey my voice according to that which I command thee. Go now to the flock, and fetch me from thence two good kids of the goats; and I will make them savoury meat for thy father, such as he loveth: And thou shalt bring *it* to thy father, that he may eat, and that he may bless thee before his death. And Jacob said to Rebekah his mother, Behold, Esau my brother *is* a hairy man, and I *am* a smooth man: My father peradventure will feel me, and I shall seem to him as a deceiver; and I shall bring a curse upon me, and not a blessing. And his mother said unto him, Upon me *be* thy curse, my son: only obey my voice, and go fetch me *them*. And he went, and fetched, and brought *them* to his mother: and his mother made savoury meat, such as his father loved. And Rebekah took goodly raiment of her eldest son Esau, which *were* with her in the house, and put them upon Jacob her younger son: And she put the skins of the kids of the goats upon his hands, and upon the smooth of his neck: And she gave the savoury meat and the bread, which she had prepared, into the hand of her son Jacob.

And he came unto his father, and said, My father: and he said, Here *am* I; who *art* thou, my son? And Jacob said unto his father, I *am* Esau thy firstborn; I have done according as thou badest me: arise, I pray thee, sit and eat of my venison, that thy soul may bless me. And Isaac said unto his son, How *is it* that thou hast found *it* so quickly, my son? And he said, Because the Lord thy God brought *it* to me. And Isaac said unto Jacob, Come near, I pray thee, that I may feel thee, my son, whether thou *be* my very son Esau or not. And Jacob went near unto Isaac his father; and he felt him, and said, The voice *is* Jacob's voice, but the hands *are* the hands of Esau. And he discerned him not, because his hands were hairy, as his brother Esau's hands: so he blessed him. And he said, *Art* thou my very son Esau? And he said, I *am*. And he said, Bring *it* near to me, and I will eat of my son's venison, that my soul may bless thee. And he brought *it* near to him, and he did eat: and he brought him wine, and he drank. And his father Isaac said unto him, Come near now, and kiss me, my son. And he came near, and kissed him: and he smelled the smell of his raiment, and blessed him, and said, See, the smell of my son *is* as the smell of a field which the Lord hath blessed: Therefore God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine: Let people serve thee, and nations bow down to thee: be Lord over thy brethren, and let thy mother's sons bow down to thee: cursed *be* every one that curseth thee, and blessed *be* he that blesseth thee.

And it came to pass, as soon as Isaac had made an end of blessing Jacob, and Jacob was yet scarce gone out from the presence of Isaac his father, that Esau his brother came in from his hunting. And he also had made savoury meat, and brought it unto his father, and said unto his father, Let my father arise, and eat of his son's venison, that thy soul may bless me. And Isaac his father said unto him, Who *art* thou? And he said, I *am* thy son, thy firstborn Esau. And Isaac trembled very exceedingly, and said, Who? where *is* he that hath taken venison, and brought *it* me, and I have eaten of all before thou camest, and have blessed him? yea, *and* he shall be blessed. And when Esau heard the words of his father, he cried with a great and exceeding bitter cry, and said unto his father, Bless me, *even* me also, O my father. And he said, Thy brother came with subtilty, and hath taken away thy blessing. And he said, Is not he rightly named Jacob? for he hath supplanted me these two times: he took away my birthright; and, behold, now he hath taken away my blessing. And he said, Hast thou not reserved a blessing for me? And Isaac answered and said unto Esau, Behold, I have made him thy Lord, and all his brethren have I given to him for servants; and with corn and wine have I sustained him: and what shall I do now unto thee, my son? And Esau said unto his father, Hast thou but one blessing, my father? bless me, *even* me also, O my father. And Esau lifted up his voice, and wept. And Isaac his father answered and said unto him, Behold, thy dwelling shall be the fatness of the earth, and of the dew of heaven from above; And by thy sword shalt thou live, and shalt serve thy brother; and it shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck.

And Esau hated Jacob because of the blessing wherewith his father blessed him: and Esau said in his heart, The days of mourning for my father are at hand; then will I slay my brother Jacob. And these words of Esau her elder son were told to Rebekah: and she sent and called Jacob her younger son, and said unto him, Behold, thy brother Esau, as touching thee, doth comfort himself, *purposing* to kill thee. Now therefore, my son, obey my voice; and arise, flee thou to Laban my brother to Haran; And tarry with him a few days, until thy brother's fury turn away; Until thy brother's anger turn away from thee, and he forget *that* which thou hast done to him: then I will send, and fetch thee from thence: why should I be deprived also of you both in one day? And Rebekah said to Isaac, I am weary of my life because of the daughters of Heth: if Jacob take a wife of the daughters of Heth, such as these *which are* of the daughters of the land, what good shall my life do me?

✢ Chapter 28

And Isaac called Jacob, and blessed him, and charged him, and said unto him, Thou shalt not take a wife of the daughters of Canaan. Arise, go to Padan-aram, to the house of Bethuel thy mother's father; and take thee a wife from thence of the daughters of Laban thy mother's brother. And God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be a multitude of people; And give thee the blessing of Abraham, to thee, and to thy seed with thee; that thou mayest inherit the land wherein thou art a stranger, which God gave unto Abraham. And Isaac sent away Jacob: and he went to Padan-aram unto Laban, son of Bethuel the Syrian, the brother of Rebekah, Jacob's and

Esau's mother.

When Esau saw that Isaac had blessed Jacob, and sent him away to Padan-aram, to take him a wife from thence; and that as he blessed him he gave him a charge, saying, Thou shalt not take a wife of the daughters of Canaan; And that Jacob obeyed his father and his mother, and was gone to Padan-aram; And Esau seeing that the daughters of Canaan pleased not Isaac his father; Then went Esau unto Ishmael, and took unto the wives which he had Mahalath the daughter of Ishmael Abraham's son, the sister of Nebajoth, to be his wife.

And Jacob went out from Beer-sheba, and went toward Haran. And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put *them for* his pillows, and lay down in that place to sleep. And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it. And, behold, the Lord stood above it, and said, I *am* the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed. And, behold, I *am* with thee, and will keep thee in all *places* whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done *that* which I have spoken to thee of.

And Jacob awaked out of his sleep, and he said, Surely the Lord is in this place; and I knew *it* not. And he was afraid, and said, How dreadful *is* this place! this *is* none other but the house of God, and this *is* the gate of heaven. And Jacob rose up early in the morning, and took the stone that he had put *for* his pillows, and set it up *for* a pillar, and poured oil upon the top of it. And he called the name of that place Beth-el: but the name of that city *was called* Luz at the first. And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, So that I come again to my father's house in peace; then shall the Lord be my God: And this stone, which I have set *for* a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee.

✣ Chapter 29

Then Jacob went on his journey, and came into the land of the people of the east. And he looked, and behold a well in the field, and, lo, there *were* three flocks of sheep lying by it; for out of that well they watered the flocks: and a great stone *was* upon the well's mouth. And thither were all the flocks gathered: and they rolled the stone from the well's mouth, and watered the sheep, and put the stone again upon the well's mouth in his place. And Jacob said unto them, My brethren, whence *be* ye? And they said, Of Haran *are* we. And he said unto them, Know ye Laban the son of Nahor? And they said, We know *him*. And he said unto them, *Is* he well? And they said, *He is* well: and, behold, Rachel his daughter cometh with the sheep. And he said, Lo, *it is* yet high day, neither *is it* time that the cattle should be gathered together: water ye the sheep, and go *and* feed *them*. And they said, We cannot, until all the flocks be gathered together, and *till* they roll the stone from the well's mouth; then we water the sheep.

And while he yet spake with them, Rachel came with her father's sheep: for she kept them. And it came to pass, when Jacob saw Rachel the daughter of Laban his mother's brother, and the sheep of Laban his mother's brother, that Jacob went near, and rolled the stone from the well's mouth, and watered the flock of Laban his mother's brother. And Jacob kissed Rachel, and lifted up his voice, and wept. And Jacob told Rachel that he *was* her father's brother, and that he *was* Rebekah's son: and she ran and told her father. And it came to pass, when Laban heard the tidings of Jacob his sister's son, that he ran to meet him, and embraced him, and kissed him, and brought him to his house. And he told Laban all these things. And Laban said to him, Surely thou *art* my bone and my flesh. And he abode with him the space of a month.

And Laban said unto Jacob, Because thou *art* my brother, shouldest thou therefore serve me for nought? tell me, what *shall* thy wages *be?* And Laban had two daughters: the name of the elder *was* Leah, and the name of the younger *was* Rachel. Leah *was* tender eyed; but Rachel was beautiful and well favoured. And Jacob loved Rachel; and said, I will serve thee seven years for Rachel thy younger daughter. And Laban said, *It is* better that I give her to thee, than that I should give her to another man: abide with me. And Jacob served seven years for Rachel; and they seemed unto him *but* a few days, for the love he had to her.

And Jacob said unto Laban, Give *me* my wife, for my days are fulfilled, that I may go in unto her. And Laban gathered together all the men of the place, and made a feast. And it came to pass in the evening, that he took Leah his daughter, and brought her to him; and he went in unto her. And Laban gave unto his daughter Leah Zilpah his maid *for* an handmaid. And it came to pass, that in the morning, behold, it *was* Leah: and he said to Laban, What *is* this thou hast done unto me? did not I serve with thee for Rachel? wherefore then hast thou beguiled me? And Laban said, It must not be so done in our country, to give the younger before the firstborn. Fulfil her week, and we will give thee this also for the service which thou shalt serve with me yet seven other years. And Jacob did so, and fulfilled her week: and he gave him Rachel his daughter to wife also. And Laban gave to Rachel his daughter Bilhah his handmaid to be her maid. And he went in also unto Rachel, and he loved also Rachel more than Leah, and served with him yet seven other years.

And when the Lord saw that Leah *was* hated, he opened her womb: but Rachel *was* barren. And Leah conceived, and bare a son, and she called his name Reuben: for she said, Surely the Lord hath looked upon my affliction; now therefore my husband will love me. And she conceived again, and bare a son; and said, Because the Lord hath heard that I *was* hated, he hath therefore given me this *son* also: and she called his name Simeon. And she conceived again, and bare a son; and said, Now this time will my husband be joined unto me, because I have born him three sons: therefore was his name called Levi. And she conceived again, and bare a son: and she said, Now will I praise the Lord: therefore she called his name Judah; and left bearing.

✣ Chapter 30

And when Rachel saw that she bare Jacob no children, Rachel envied her sister; and said unto Jacob, Give me children, or else I die. And Jacob's anger was kindled against Rachel: and he said, *Am* I in God's stead, who hath withheld from thee the fruit of the womb? And she said, Behold my maid Bilhah, go in unto her; and she shall bear upon my knees, that I may also have children by her. And she gave him Bilhah her handmaid to wife: and Jacob went in unto her. And Bilhah conceived, and bare Jacob a son. And Rachel said, God hath judged me, and hath also heard my voice, and hath given me a son: therefore called she his name Dan. And Bilhah Rachel's maid conceived again, and bare Jacob a second son. And Rachel said, With great wrestlings have I wrestled with my sister, and I have prevailed: and she called his name Naphtali. When Leah saw that she had left bearing, she took Zilpah her maid, and gave her Jacob to wife. And Zilpah Leah's maid bare Jacob a son. And Leah said, A troop cometh: and she called his name Gad. And Zilpah Leah's maid bare Jacob a second son. And Leah said, Happy am I, for the daughters will call me blessed: and she called his name Asher.

And Reuben went in the days of wheat harvest, and found mandrakes in the field, and brought them unto his mother Leah. Then Rachel said to Leah, Give me, I pray thee, of thy son's mandrakes. And she said unto her, *Is it* a small matter that thou hast taken my husband? and wouldest thou take away my son's mandrakes also? And Rachel said, Therefore he shall lie with thee to night for thy son's mandrakes. And Jacob came out of the field in the evening, and Leah went out to meet him, and said, Thou must come in unto me; for surely I have hired thee with my son's mandrakes. And he lay with her that night. And God hearkened unto Leah, and she conceived, and bare Jacob the fifth son. And Leah said, God hath given me my hire, because I have given my maiden to my husband: and she called his name Issachar. And Leah conceived again, and bare Jacob the sixth son. And Leah said, God hath endued me *with* a good dowry; now will my husband dwell with me, because I have born him six sons: and she called his name Zebulun. And afterwards she bare a daughter, and called her name Dinah.

And God remembered Rachel, and God hearkened to her, and opened her womb. And she conceived, and bare a son; and said, God hath taken away my reproach: And she called his name Joseph; and said, The Lord shall add to me another son.

And it came to pass, when Rachel had born Joseph, that Jacob said unto Laban, Send me away, that I may go unto mine own place, and to my country. Give *me* my wives and my children, for whom I have served thee, and let me go: for thou knowest my service which I have done thee. And Laban said unto him, I pray thee, if I have found favour in thine eyes, *tarry: for* I have learned by experience that the Lord hath blessed me for thy sake. And he said, Appoint me thy wages, and I will give *it*. And he said unto him, Thou knowest how I have served thee, and how thy cattle was with me. For *it was* little which thou hadst before I *came*, and it is *now* increased unto a multitude; and the Lord hath blessed thee since my coming: and now when shall I provide for mine own house also? And he said, What shall I give thee? And Jacob said, Thou shalt not give me any thing: if thou wilt do this thing for me, I will again feed *and* keep thy flock: I will pass through all thy flock to day, removing from thence all the speckled and spotted cattle, and all the brown cattle among the sheep, and the spotted and speckled among the goats: and *of such* shall be my hire. So shall my righteousness answer for me in time to come, when it shall come for my hire before thy face: every one that *is* not speckled and spotted among the goats, and brown among the sheep, that shall be counted stolen with me. And Laban said, Behold, I would it might be according to thy word. And he removed that day the he goats that were ringstraked and spotted, and all the she goats that were speckled and spotted, *and* every one that had *some* white in it, and all the brown among the sheep, and gave *them* into the hand of his sons. And he set three days' journey betwixt himself and Jacob: and Jacob fed the rest of Laban's flocks.

And Jacob took him rods of green poplar, and of the hazel and chesnut tree; and pilled white strakes in them, and made the white appear which *was* in the rods. And he set the rods which he had pilled before the flocks in the gutters in the watering troughs when the flocks came to drink, that they should conceive when they came to drink. And the flocks conceived before the rods, and brought forth cattle ringstraked, speckled, and spotted. And Jacob did separate the lambs, and set the faces of the flocks toward the ringstraked, and all the brown in the flock of Laban; and he put his own flocks by themselves, and put them not unto Laban's cattle. And it came to pass, whensoever the stronger cattle did conceive, that Jacob laid the rods before the eyes of the cattle in the gutters, that they might conceive among the rods. But when the cattle were feeble, he put *them* not in: so

the feebler were Laban's, and the stronger Jacob's. And the man increased exceedingly, and had much cattle, and maidservants, and menservants, and camels, and asses.

✢ Chapter 31

And he heard the words of Laban's sons, saying, Jacob hath taken away all that *was* our father's; and of *that* which *was* our father's hath he gotten all this glory. And Jacob beheld the countenance of Laban, and, behold, it *was* not toward him as before. And the Lord said unto Jacob, Return unto the land of thy fathers, and to thy kindred; and I will be with thee. And Jacob sent and called Rachel and Leah to the field unto his flock, And said unto them, I see your father's countenance, that it *is* not toward me as before; but the God of my father hath been with me. And ye know that with all my power I have served your father. And your father hath deceived me, and changed my wages ten times; but God suffered him not to hurt me. If he said thus, The speckled shall be thy wages; then all the cattle bare speckled: and if he said thus, The ringstraked shall be thy hire; then bare all the cattle ringstraked. Thus God hath taken away the cattle of your father, and given *them* to me. And it came to pass at the time that the cattle conceived, that I lifted up mine eyes, and saw in a dream, and, behold, the rams which leaped upon the cattle *were* ringstraked, speckled, and grisled. And the angel of God spake unto me in a dream, *saying*, Jacob: And I said, Here *am* I. And he said, Lift up now thine eyes, and see, all the rams which leap upon the cattle *are* ringstraked, speckled, and grisled: for I have seen all that Laban doeth unto thee. I *am* the God of Beth-el, where thou anointedst the pillar, *and* where thou vowedst a vow unto me: now arise, get thee out from this land, and return unto the land of thy kindred. And Rachel and Leah answered and said unto him, *Is there* yet any portion or inheritance for us in our father's house? Are we not counted of him strangers? for he hath sold us, and hath quite devoured also our money. For all the riches which God hath taken from our father, that *is* ours, and our children's: now then, whatsoever God hath said unto thee, do.

Then Jacob rose up, and set his sons and his wives upon camels; And he carried away all his cattle, and all his goods which he had gotten, the cattle of his getting, which he had gotten in Padan-aram, for to go to Isaac his father in the land of Canaan. And Laban went to shear his sheep: and Rachel had stolen the images that *were* her father's. And Jacob stole away unawares to Laban the Syrian, in that he told him not that he fled. So he fled with all that he had; and he rose up, and passed over the river, and set his face *toward* the mount Gilead. And it was told Laban on the third day that Jacob was fled. And he took his brethren with him, and pursued after him seven days' journey; and they overtook him in the mount Gilead. And God came to Laban the Syrian in a dream by night, and said unto him, Take heed that thou speak not to Jacob either good or bad.

Then Laban overtook Jacob. Now Jacob had pitched his tent in the mount: and Laban with his brethren pitched in the mount of Gilead. And Laban said to Jacob, What hast thou done, that thou hast stolen away unawares to me, and carried away my daughters, as captives *taken* with the sword? Wherefore didst thou flee away secretly, and steal away from me; and didst not tell me, that I might have sent thee away with mirth, and with songs, with tabret, and with harp? And hast not suffered me to kiss my sons and my daughters? thou hast now done foolishly in *so* doing. It is in the power of my hand to do you hurt: but the God of your father spake unto me yesternight, saying, Take thou heed that thou speak not to Jacob either good or bad. And now, *though* thou wouldest needs be gone, because thou sore longedst after thy father's house, *yet* wherefore hast thou stolen my gods? And Jacob answered and said to Laban, Because I was afraid: for I said, Peradventure thou wouldest take by force thy daughters from me. With whomsoever thou findest thy gods, let him not live: before our brethren discern thou what *is* thine with me, and take *it* to thee. For Jacob knew not that Rachel had stolen them. And Laban went into Jacob's tent, and into Leah's tent, and into the two maidservants' tents; but he found *them* not. Then went he out of Leah's tent, and entered into Rachel's tent. Now Rachel had taken the images, and put them in the camel's furniture, and sat upon them. And Laban searched all the tent, but found *them* not. And she said to her father, Let it not displease my Lord that I cannot rise up before thee; for the custom of women *is* upon me. And he searched, but found not the images.

And Jacob was wroth, and chode with Laban: and Jacob answered and said to Laban, What *is* my trespass? what *is* my sin, that thou hast so hotly pursued after me? Whereas thou hast searched all my stuff, what hast thou found of all thy household stuff? set *it* here before my brethren and thy brethren, that they may judge betwixt us both. This twenty years *have* I *been* with thee; thy ewes and thy she goats have not cast their young, and the rams of thy flock have I not eaten. That which was torn *of beasts* I brought not unto thee; I bare the loss of it; of my hand didst thou require it, *whether* stolen by day, or stolen by night. *Thus* I was; in the day the drought consumed me, and the frost by night; and my sleep departed from mine eyes. Thus have I been twenty years in thy house; I served thee fourteen years for thy two daughters, and six years for thy cattle: and thou hast changed my wages ten times. Except the God of my father, the God of Abraham, and the fear of Isaac, had been with me, surely thou hadst sent me away now empty. God hath seen mine affliction and the labour of my hands, and rebuked *thee* yesternight.

And Laban answered and said unto Jacob, *These* daughters *are* my daughters, and *these* children *are* my children, and *these* cattle *are* my cattle, and all that thou seest *is* mine: and what can I do this day unto these my daughters, or unto their children which they have born? Now therefore come thou, let us make a covenant, I and thou; and let it be for a witness between me and thee. And Jacob took a stone, and set it up *for* a pillar. And Jacob said unto his brethren, Gather stones; and they took stones, and made an heap: and they did eat there upon the heap. And Laban called it Jegar-sahadutha: but Jacob called it Galeed. And Laban said, This heap *is* a witness between me and thee this day. Therefore was the name of it called Galeed; And Mizpah; for he said, The Lord watch between me and thee, when we are absent one from another. If thou shalt afflict my daughters, or if thou shalt take *other* wives beside my daughters, no man *is* with us; see, God *is* witness betwixt me and thee. And Laban said to Jacob, Behold this heap, and behold *this* pillar, which I have cast betwixt me and thee; This heap *be* witness, and *this* pillar *be* witness, that I will not pass over this heap to thee, and that thou shalt not pass over this heap and this pillar unto me, for harm. The God of Abraham, and the God of Nahor, the God of their father, judge betwixt us. And Jacob sware by the fear of his father Isaac. Then Jacob offered sacrifice upon the mount, and called his brethren to eat bread: and they did eat bread, and tarried all night in the mount. And early in the morning Laban rose up, and kissed his sons and his daughters, and blessed them: and Laban departed, and returned unto his place.

✢ Chapter 32

And Jacob went on his way, and the angels of God met him. And when Jacob saw them, he said, This *is* God's host: and he called the name of that place Mahanaim. And Jacob sent messengers before him to Esau his brother unto the land of Seir, the country of Edom. And he commanded them, saying, Thus shall ye speak unto my Lord Esau; Thy servant Jacob saith thus, I have sojourned with Laban, and stayed there until now: And I have oxen, and asses, flocks, and menservants, and womenservants: and I have sent to tell my Lord, that I may find grace in thy sight.

And the messengers returned to Jacob, saying, We came to thy brother Esau, and also he cometh to meet thee, and four hundred men with him. Then Jacob was greatly afraid and distressed: and he divided the people that *was* with him, and the flocks, and herds, and the camels, into two bands; And said, If Esau come to the one company, and smite it, then the other company which is left shall escape.

And Jacob said, O God of my father Abraham, and God of my father Isaac, the Lord which saidst unto me, Return unto thy country, and to thy kindred, and I will deal well with thee: I am not worthy of the least of all the mercies, and of all the truth, which thou hast shewed unto thy servant; for with my staff I passed over this Jordan; and now I am become two bands. Deliver me, I pray thee, from the hand of my brother, from the hand of Esau: for I fear him, lest he will come and smite me, *and* the mother with the children. And thou saidst, I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude.

And he lodged there that same night; and took of that which came to his hand a present for Esau his brother; Two hundred she goats, and twenty he goats, two hundred ewes, and twenty rams, Thirty milch camels with their colts, forty kine, and ten bulls, twenty she asses, and ten foals. And he delivered *them* into the hand of his servants, every drove by themselves; and said unto his servants, Pass over before me, and put a space betwixt drove and drove. And he commanded the foremost, saying, When Esau my brother meeteth thee, and asketh thee, saying, Whose *art* thou? and whither goest thou? and whose *are* these before thee? Then thou shalt say, *They be* thy servant Jacob's; it *is* a present sent unto my Lord Esau: and, behold, also he *is* behind us. And so commanded he the second, and the third, and all that followed the droves, saying, On this manner shall ye speak unto Esau, when ye find him. And say ye moreover, Behold, thy servant Jacob *is* behind us. For he said, I will appease him with the present that goeth before me, and afterward I will see his face; peradventure he will accept of me. So went the present over before him: and himself lodged that night in the company. And he rose up that night, and took his two wives, and his two womenservants, and his eleven sons, and passed over the ford Jabbok. And he took them, and sent them over the brook, and sent over that he had.

And Jacob was left alone; and there wrestled a man with him until the breaking of the day. And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him. And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me. And he said unto him, What *is* thy name? And he said, Jacob. And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed. And Jacob asked *him*, and said, Tell *me*, I pray thee, thy name. And he said, Wherefore *is* it *that* thou dost ask after my name? And he blessed him there. And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved. And as he passed over Penuel the sun rose upon him, and he halted upon his thigh. Therefore the children of Israel eat not *of* the sinew which shrank, which *is* upon the hollow of the thigh, unto this day: because he touched the hollow of Jacob's thigh in the sinew that shrank.

✢ Chapter 33

And Jacob lifted up his eyes, and looked, and, behold, Esau came, and with him four hundred men. And he divided the children unto Leah, and unto Rachel, and unto the two handmaids. And he put the handmaids and their children foremost, and Leah and her children after, and Rachel and Joseph hindermost. And he passed over before them, and bowed himself to the ground seven times, until he came near to his brother. And Esau ran to meet him, and embraced him, and fell on his neck, and kissed him: and they wept. And he lifted up his eyes, and saw the women and the children; and said, Who *are* those with thee? And he said, The children which God hath graciously given thy servant. Then the handmaidens came near, they and their children, and they bowed themselves. And Leah also with her children came near, and bowed themselves: and after came Joseph near and Rachel, and they bowed themselves. And he said, What *meanest* thou by all this drove which I met? And he said, *These are* to find grace in the sight of my Lord. And Esau said, I have enough, my brother; keep that thou hast unto thyself. And Jacob said, Nay, I pray thee, if now I have found grace in thy sight, then receive my present at my hand: for therefore I have seen thy face, as though I had seen the face of God, and thou wast pleased with me. Take, I pray thee, my blessing that is brought to thee; because God hath dealt graciously with me, and because I have enough. And he urged him, and he took *it.* And he said, Let us take our journey, and let us go, and I will go before thee. And he said unto him, My Lord knoweth that the children *are* tender, and the flocks and herds with young *are* with me: and if men should overdrive them one day, all the flock will die. Let my Lord, I pray thee, pass over before his servant: and I will lead on softly, according as the cattle that goeth before me and the children be able to endure, until I come unto my Lord unto Seir. And Esau said, Let me now leave with thee *some* of the folk that *are* with me. And he said, What needeth it? let me find grace in the sight of my Lord.

So Esau returned that day on his way unto Seir. And Jacob journeyed to Succoth, and built him an house, and made booths for his cattle: therefore the name of the place is called Succoth.

And Jacob came to Shalem, a city of Shechem, which *is* in the land of Canaan, when he came from Padan-aram; and pitched his tent before the city. And he bought a parcel of a field, where he had spread his tent, at the hand of the children of Hamor, Shechem's father, for an hundred pieces of money. And he erected there an altar, and called it El-elohe-Israel.

✢ Chapter 34

And Dinah the daughter of Leah, which she bare unto Jacob, went out to see the daughters of the land. And when Shechem the son of Hamor the Hivite, prince of the country, saw her, he took her, and lay with her, and defiled her. And his soul clave unto Dinah the daughter of Jacob, and he loved the damsel, and spake kindly unto the damsel. And Shechem spake unto his father Hamor, saying, Get me this damsel to wife. And Jacob heard that he had defiled Dinah his daughter: now his sons were with his cattle in the field: and Jacob held his peace until they were come.

And Hamor the father of Shechem went out unto Jacob to commune with him. And the sons of Jacob came out of the field when they heard *it:* and the men were grieved, and they were very wroth, because he had wrought folly in Israel in lying with Jacob's daughter; which thing ought not to be done. And Hamor communed with them, saying, The soul of my son Shechem longeth for your daughter: I pray you give her him to wife. And make ye marriages with us, *and* give your daughters unto us, and take our daughters unto you. And ye shall dwell with us: and the land shall be before you; dwell and trade ye therein, and get you possessions therein. And Shechem said unto her father and unto her brethren, Let me find grace in your eyes, and what ye shall say unto me I will give. Ask me never so much dowry and gift, and I will give according as ye shall say unto me: but give me the damsel to wife. And the sons of Jacob answered Shechem and Hamor his father deceitfully, and said, because he had defiled Dinah their sister: And they said unto them, We cannot do this thing, to give our sister to one that is uncircumcised; for that *were* a reproach unto us: But in this will we consent unto you: If ye will be as we *be*, that every male of you be circumcised; Then will we give our daughters unto you, and we will take your daughters to us, and we will dwell with you, and we will become one people. But if ye will not hearken unto us, to be circumcised; then will we take our daughter, and we will be gone. And their words pleased Hamor, and Shechem Hamor's son. And the young man deferred not to do the thing, because he had delight in Jacob's daughter: and he *was* more honourable than all the house of his father.

And Hamor and Shechem his son came unto the gate of their city, and communed with the men of their city, saying, These men *are* peaceable with us; therefore let them dwell in the land, and trade therein; for the land, behold, *it is* large enough for them; let us take their daughters to us for wives, and let us give them our daughters. Only herein will the men consent unto us for to dwell with us, to be one people, if every male among us be circumcised, as they *are* circumcised. *Shall* not their cattle and their substance and every beast of theirs *be* ours? only let us consent unto them, and they will dwell with us. And unto Hamor and unto Shechem his son hearkened all that went out of the gate of his city; and every male was circumcised, all that went out of the gate of his city.

And it came to pass on the third day, when they were sore, that two of the sons of Jacob, Simeon and Levi, Dinah's brethren, took each man his sword, and came upon the city boldly, and slew all the males. And they slew Hamor and Shechem his son with the edge of the sword, and took Dinah out of Shechem's house, and went out. The sons of Jacob came upon the slain, and spoiled the city, because they had defiled their sister. They took their sheep, and their oxen, and their asses, and that which *was* in the city, and that which *was* in the field, And all their wealth, and all their little ones, and their wives took they captive, and spoiled even all that *was* in the house. And Jacob said to Simeon and Levi, Ye have troubled me to make me to stink among the inhabitants of the land, among the Canaanites and the Perizzites: and I *being* few in number, they shall gather themselves together against me, and slay me; and I shall be destroyed, I and my house. And they said, Should he deal with our sister as with an harlot?

✢ Chapter 35

And God said unto Jacob, Arise, go up to Beth-el, and dwell there: and make there an altar unto God, that appeared unto thee when thou fleddest from the face of Esau thy brother. Then Jacob said unto his household, and to all that *were* with him, Put away the strange gods that *are* among you, and be clean, and change your garments: And let us arise, and go up to Beth-el; and I will make there an altar unto God, who answered me in the day of my distress, and was with me in the way which I went. And they gave unto Jacob all the strange gods which *were* in their hand, and *all their* earrings which *were* in their ears; and Jacob hid them under the oak which *was* by Shechem. And they journeyed: and the terror of God was upon the cities that *were* round about them, and they did not pursue after the sons of Jacob.

So Jacob came to Luz, which *is* in the land of Canaan, that *is*, Beth-el, he and all the people that *were* with him. And he built there an altar, and called the place El-beth-el: because there God appeared unto him, when he fled from the face of his brother. But Deborah Rebekah's nurse died, and she was buried beneath Beth-el under an oak: and the name of it was called Allon-bachuth.

And God appeared unto Jacob again, when he came out of Padan-aram, and blessed him. And God said unto him, Thy name *is* Jacob: thy name shall not be called any more Jacob, but Israel shall be thy name: and he called his name Israel. And God said unto him, I *am* God Almighty: be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins; And the land which I gave Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land. And God went up from him in the place where he talked with him. And Jacob set up a pillar in the place where he talked with him, *even* a pillar of stone: and he poured a drink offering thereon, and he poured oil thereon. And Jacob called the name of the place where God spake with him, Beth-el.

And they journeyed from Beth-el; and there was but a little way to come to Ephrath: and Rachel travailed, and she had hard labour. And it came to pass, when she was in hard labour, that the midwife said unto her, Fear not; thou shalt have this son also. And it came to pass, as her soul was in departing, (for she died) that she called his name Ben-oni: but his father called him Benjamin. And Rachel died, and was buried in the way to Ephrath, which *is* Beth-lehem. And Jacob set a pillar upon her grave: that *is* the pillar of Rachel's grave unto this day.

And Israel journeyed, and spread his tent beyond the tower of Edar. And it came to pass, when Israel dwelt in that land, that Reuben went and lay with Bilhah his father's concubine: and Israel heard *it.* Now the sons of Jacob were twelve: The sons of Leah; Reuben, Jacob's firstborn, and Simeon, and Levi, and Judah, and Issachar, and Zebulun: The sons of Rachel; Joseph, and Benjamin: And the sons of Bilhah, Rachel's handmaid; Dan, and Naphtali: And the sons of Zilpah, Leah's handmaid; Gad, and Asher: these *are* the sons of Jacob, which were born to him in Padan-aram.

And Jacob came unto Isaac his father unto Mamre, unto the city of Arbah, which *is* Hebron, where Abraham and Isaac sojourned. And the days of Isaac were an hundred and fourscore years. And Isaac gave up the ghost, and died, and was gathered unto his people, *being* old and full of days: and his sons Esau and Jacob buried him.

✢ Chapter 36

Now these *are* the generations of Esau, who *is* Edom. Esau took his wives of the daughters of Canaan; Adah the daughter of Elon the Hittite, and Aholibamah the daughter of Anah the daughter of Zibeon the Hivite; And Bashemath Ishmael's daughter, sister of Nebajoth. And Adah bare to Esau Eliphaz; and Bashemath bare Reuel; And Aholibamah bare Jeush, and Jaalam, and Korah: these *are* the sons of Esau, which were born unto him in the land of Canaan. And Esau took his wives, and his sons, and his daughters, and all the persons of his house, and his cattle, and all his beasts, and all his substance, which he had got in the land of Canaan; and went into the country from the face of his brother Jacob. For

their riches were more than that they might dwell together; and the land wherein they were strangers could not bear them because of their cattle. Thus dwelt Esau in mount Seir: Esau *is* Edom.

And these *are* the generations of Esau the father of the Edomites in mount Seir: These *are* the names of Esau's sons; Eliphaz the son of Adah the wife of Esau, Reuel the son of Bashemath the wife of Esau. And the sons of Eliphaz were Teman, Omar, Zepho, and Gatam, and Kenaz. And Timna was concubine to Eliphaz Esau's son; and she bare to Eliphaz Amalek: these *were* the sons of Adah Esau's wife. And these *are* the sons of Reuel; Nahath, and Zerah, Shammah, and Mizzah: these were the sons of Bashemath Esau's wife.

And these were the sons of Aholibamah, the daughter of Anah the daughter of Zibeon, Esau's wife: and she bare to Esau Jeush, and Jaalam, and Korah.

These *were* dukes of the sons of Esau: the sons of Eliphaz the firstborn *son* of Esau; duke Teman, duke Omar, duke Zepho, duke Kenaz, Duke Korah, duke Gatam, *and* duke Amalek: these *are* the dukes *that came* of Eliphaz in the land of Edom; these *were* the sons of Adah.

And these *are* the sons of Reuel Esau's son; duke Nahath, duke Zerah, duke Shammah, duke Mizzah: these *are* the dukes *that came* of Reuel in the land of Edom; these *are* the sons of Bashemath Esau's wife.

And these *are* the sons of Aholibamah Esau's wife; duke Jeush, duke Jaalam, duke Korah: these *were* the dukes *that came* of Aholibamah the daughter of Anah, Esau's wife. These *are* the sons of Esau, who *is* Edom, and these *are* their dukes.

These *are* the sons of Seir the Horite, who inhabited the land; Lotan, and Shobal, and Zibeon, and Anah, And Dishon, and Ezer, and Dishan: these *are* the dukes of the Horites, the children of Seir in the land of Edom. And the children of Lotan were Hori and Hemam; and Lotan's sister *was* Timna. And the children of Shobal *were* these; Alvan, and Manahath, and Ebal, Shepho, and Onam. And these *are* the children of Zibeon; both Ajah, and Anah: this *was that* Anah that found the mules in the wilderness, as he fed the asses of Zibeon his father. And the children of Anah *were* these; Dishon, and Aholibamah the daughter of Anah. And these *are* the children of Dishon; Hemdan, and Eshban, and Ithran, and Cheran. The children of Ezer *are* these; Bilhan, and Zaavan, and Akan. The children of Dishan *are* these; Uz, and Aran. These *are* the dukes *that came* of the Horites; duke Lotan, duke Shobal, duke Zibeon, duke Anah, Duke Dishon, duke Ezer, duke Dishan: these *are* the dukes *that came* of Hori, among their dukes in the land of Seir.

And these *are* the kings that reigned in the land of Edom, before there reigned any king over the children of Israel. And Bela the son of Beor reigned in Edom: and the name of his city *was* Dinhabah. And Bela died, and Jobab the son of Zerah of Bozrah reigned in his stead. And Jobab died, and Husham of the land of Temani reigned in his stead. And Husham died, and Hadad the son of Bedad, who smote Midian in the field of Moab, reigned in his stead: and the name of his city *was* Avith. And Hadad died, and Samlah of Masrekah reigned in his stead. And Samlah died, and Saul of Rehoboth *by* the river reigned in his stead. And Saul died, and Baal-hanan the son of Achbor reigned in his stead. And Baal-hanan the son of Achbor died, and Hadar reigned in his stead: and the name of his city *was* Pau; and his wife's name *was* Mehetabel, the daughter of Matred, the daughter of Mezahab. And these *are* the names of the dukes *that came* of Esau, according to their families, after their places, by their names; duke Timnah, duke Alvah, duke Jetheth, Duke Aholibamah, duke Elah, duke Pinon, Duke Kenaz, duke Teman, duke Mibzar, Duke Magdiel, duke Iram: these *be* the dukes of Edom, according to their habitations in the land of their possession: he *is* Esau the father of the Edomites.

✝ Chapter 37

And Jacob dwelt in the land wherein his father was a stranger, in the land of Canaan. These *are* the generations of Jacob. Joseph, *being* seventeen years old, was feeding the flock with his brethren; and the lad *was* with the sons of Bilhah, and with the sons of Zilpah, his father's wives: and Joseph brought unto his father their evil report. Now Israel loved Joseph more than all his children, because he *was* the son of his old age: and he made him a coat of *many* colours. And when his brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably unto him.

And Joseph dreamed a dream, and he told *it* his brethren: and they hated him yet the more. And he said unto them, Hear, I pray you, this dream which I have dreamed: For, behold, we *were* binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves stood round about, and made obeisance to my sheaf. And his brethren said to him, Shalt thou indeed reign over us? or shalt thou indeed have dominion over us? And they hated him yet the more for his dreams, and for his words.

And he dreamed yet another dream, and told it his brethren, and said, Behold, I have dreamed a dream more; and, behold, the sun and the moon and the eleven stars made obeisance to me. And he told *it* to his father, and to his brethren: and his father rebuked him, and said unto him, What *is* this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth? And his brethren envied him; but his father observed the saying.

And his brethren went to feed their father's flock in Shechem. And Israel said unto Joseph, Do not thy brethren feed *the flock* in Shechem? come, and I will send thee unto them. And he said to him, Here *am I*. And he said to him, Go, I pray thee, see whether it be well with thy brethren, and well with the flocks; and bring me word again. So he sent him out of the vale of Hebron, and he came to Shechem.

And a certain man found him, and, behold, *he was* wandering in the field: and the man asked him, saying, What seekest thou? And he said, I seek my brethren: tell me, I pray thee, where they feed *their flocks*. And the man said, They are departed hence; for I heard them say, Let us go to Dothan. And Joseph went after his brethren, and found them in Dothan. And when they saw him afar off, even before he came near unto them, they conspired against him to slay him. And they said one to another, Behold, this dreamer cometh. Come now therefore, and let us slay him, and cast him into some pit, and we will say, Some evil beast hath devoured him: and we shall see what will become of his dreams. And Reuben heard *it*, and he delivered him out of their hands; and said, Let us not kill him. And Reuben said unto them, Shed no blood, *but* cast him into this pit that *is* in the wilderness, and lay no hand upon him; that he might rid him out of their hands, to deliver him to his father again.

And it came to pass, when Joseph was come unto his brethren, that they stript Joseph out of his coat, *his* coat of *many* colours that *was* on him; And they took him, and cast him into a pit: and the pit *was* empty, *there was* no water in it. And they sat down to eat bread: and they lifted up their eyes and looked, and, behold, a company of Ishmeelites came from Gilead with their camels bearing spicery and balm and myrrh, going to carry *it* down to Egypt. And Judah said unto his brethren, What profit *is it* if we slay our brother, and conceal his blood? Come, and let us sell him to the Ishmeelites, and let not our hand be upon him; for he *is* our brother *and* our flesh. And his brethren were content. Then there passed by Midianites merchantmen; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmeelites for twenty *pieces* of silver: and they brought Joseph into Egypt.

And Reuben returned unto the pit; and, behold, Joseph *was* not in the pit; and he rent his clothes. And he returned unto his brethren, and said, The child *is* not; and I, whither shall I go? And they took Joseph's coat, and killed a kid of the goats, and dipped the coat in the blood; And they sent the coat of *many* colours, and they brought *it* to their father; and said, This have we found: know now whether it *be* thy son's coat or no. And he knew it, and said, *It is* my son's coat; an evil beast hath devoured him; Joseph is without doubt rent in pieces. And Jacob rent his clothes, and put sackcloth upon his loins, and mourned for his son many days. And all his sons and all his daughters rose up to comfort him; but he refused to be comforted; and he said, For I will go down into the grave unto my son mourning. Thus his father wept for him. And the Midianites sold him into Egypt unto Potiphar, an officer of Pharaoh's, *and* captain of the guard.

✝ Chapter 38

And it came to pass at that time, that Judah went down from his brethren, and turned in to a certain Adullamite, whose name *was* Hirah. And Judah saw there a daughter of a certain Canaanite, whose name *was* Shuah; and he took her, and went in unto her. And she conceived, and bare a son; and he called his name Er. And she conceived again, and bare a son; and she called his name Onan. And she yet again conceived, and bare a son; and called his name Shelah: and he was at Chezib, when she bare him. And Judah took a wife for Er his firstborn, whose name *was* Tamar. And Er, Judah's firstborn, was wicked in the sight of the Lord; and the Lord slew him. And Judah said unto Onan, Go in unto thy brother's wife, and marry her, and raise up seed to thy brother. And Onan knew that the seed should not be his; and it came to pass, when he went in unto his brother's wife, that he spilled *it* on the ground, lest that he should give seed to his brother. And the thing which he did displeased the Lord: wherefore he slew him also. Then said Judah to Tamar his daughter in law, Remain a widow at thy father's house, till Shelah my son be grown: for he said, Lest peradventure he die also, as his brethren *did*. And Tamar went and dwelt in her father's house.

And in process of time the daughter of Shuah Judah's wife died; and Judah was comforted, and went up unto his sheepshearers to Timnath, he and his friend Hirah the Adullamite. And it was told Tamar, saying, Behold thy father in law goeth up to Timnath to shear his sheep. And she put her widow's garments off from her, and covered her with a vail, and wrapped herself, and sat in an open place, which *is* by the way to Timnath; for she saw that Shelah was grown, and she was not given unto him to wife. When Judah saw her, he thought her *to be* an harlot; because she had covered her face. And he turned unto her by the way, and said, Go to, I pray thee, let me come in unto thee; (for he knew not that she *was* his daughter in law.) And she said, What wilt thou give me, that thou mayest come in unto me? And he said, I will send *thee* a kid from the flock. And she said, Wilt thou give *me* a pledge, till thou send *it?* And he said, What pledge shall I give thee? And she said, Thy signet, and thy bracelets, and thy staff that *is* in thine hand. And he gave *it* her, and came in unto her, and she conceived by him. And she arose, and went away, and laid by her vail from her, and put on the garments of her widowhood. And Judah sent the kid by the hand of his friend the Adullamite, to receive *his* pledge from the woman's hand: but he found her not. Then he asked the men of that place, saying, Where *is* the harlot, that *was* openly by the way side? And they

said, There was no harlot in this *place*. And he returned to Judah, and said, I cannot find her; and also the men of the place said, *that* there was no harlot in this *place*. And Judah said, Let her take *it* to her, lest we be shamed: behold, I sent this kid, and thou hast not found her.

And it came to pass about three months after, that it was told Judah, saying, Tamar thy daughter in law hath played the harlot; and also, behold, she *is* with child by whoredom. And Judah said, Bring her forth, and let her be burnt. When she *was* brought forth, she sent to her father in law, saying, By the man, whose these *are*, *am* I with child: and she said, Discern, I pray thee, whose *are* these, the signet, and bracelets, and staff. And Judah acknowledged *them*, and said, She hath been more righteous than I; because that I gave her not to Shelah my son. And he knew her again no more.

And it came to pass in the time of her travail, that, behold, twins *were* in her womb. And it came to pass, when she travailed, that *the one* put out *his* hand: and the midwife took and bound upon his hand a scarlet thread, saying, This came out first. And it came to pass, as he drew back his hand, that, behold, his brother came out: and she said, How hast thou broken forth? *this* breach *be* upon thee: therefore his name was called Pharez. And afterward came out his brother, that had the scarlet thread upon his hand: and his name was called Zarah.

✝ Chapter 39

And Joseph was brought down to Egypt; and Potiphar, an officer of Pharaoh, captain of the guard, an Egyptian, bought him of the hands of the Ishmeelites, which had brought him down thither. And the Lord was with Joseph, and he was a prosperous man; and he was in the house of his master the Egyptian. And his master saw that the Lord *was* with him, and that the Lord made all that he did to prosper in his hand. And Joseph found grace in his sight, and he served him: and he made him overseer over his house, and all *that* he had he put into his hand. And it came to pass from the time *that* he had made him overseer in his house, and over all that he had, that the Lord blessed the Egyptian's house for Joseph's sake; and the blessing of the Lord was upon all that he had in the house, and in the field. And he left all that he had in Joseph's hand; and he knew not ought he had, save the bread which he did eat. And Joseph was *a* goodly *person*, and well favoured.

And it came to pass after these things, that his master's wife cast her eyes upon Joseph; and she said, Lie with me. But he refused, and said unto his master's wife, Behold, my master wotteth not what *is* with me in the house, and he hath committed all that he hath to my hand; *There is* none greater in this house than I; neither hath he kept back any thing from me but thee, because thou *art* his wife: how then can I do this great wickedness, and sin against God? And it came to pass, as she spake to Joseph day by day, that he hearkened not unto her, to lie by her, *or* to be with her. And it came to pass about this time, that *Joseph* went into the house to do his business; and *there was* none of the men of the house there within. And she caught him by his garment, saying, Lie with me: and he left his garment in her hand, and fled, and got him out. And it came to pass, when she saw that he had left his garment in her hand, and was fled forth, That she called unto the men of her house, and spake unto them, saying, See, he hath brought in an Hebrew unto us to mock us; he came in unto me to lie with me, and I cried with a loud voice: And it came to pass, when he heard that I lifted up my voice and cried, that he left his garment with me, and fled, and got him out. And she laid up his garment by her, until his Lord came home. And she spake unto him according to these words, saying, The Hebrew servant, which thou hast brought unto us, came in unto me to mock me: And it came to pass, as I lifted up my voice and cried, that he left his garment with me, and fled out. And it came to pass, when his master heard the words of his wife, which she spake unto him, saying, After this manner did thy servant to me; that his wrath was kindled. And Joseph's master took him, and put him into the prison, a place where the king's prisoners *were* bound: and he was there in the prison.

But the Lord was with Joseph, and shewed him mercy, and gave him favour in the sight of the keeper of the prison. And the keeper of the prison committed to Joseph's hand all the prisoners that *were* in the prison; and whatsoever they did there, he was the doer *of it*. The keeper of the prison looked not to any thing *that was* under his hand; because the Lord was with him, and *that* which he did, the Lord made *it* to prosper.

✝ Chapter 40

And it came to pass after these things, *that* the butler of the king of Egypt and *his* baker had offended their Lord the king of Egypt. And Pharaoh was wroth against two *of* his officers, against the chief of the butlers, and against the chief of the bakers. And he put them in ward in the house of the captain of the guard, into the prison, the place where Joseph *was* bound. And the captain of the guard charged Joseph with them, and he served them: and they continued a season in ward.

And they dreamed a dream both of them, each man his dream in one night, each man according to the interpretation of his dream, the butler and the baker of the king of Egypt, which *were* bound in the prison. And Joseph came in unto them in the morning, and looked upon them, and, behold, they *were* sad. And he asked Pharaoh's officers that *were* with him in the ward of his Lord's house, saying, Wherefore look ye *so* sadly to day? And they said unto him, We have dreamed a dream, and *there is* no interpreter of it. And Joseph said unto them, *Do* not interpretations *belong* to God? tell me *them*, I pray you. And the chief butler told his dream to Joseph, and said to him, In my dream, behold, a vine *was* before me; And in the vine *were* three branches: and it *was* as though it budded, *and* her blossoms shot forth; and the clusters thereof brought forth ripe grapes: And Pharaoh's cup *was* in my hand: and I took the grapes, and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand. And Joseph said unto him, This *is* the interpretation of it: The three branches *are* three days: Yet within three days shall Pharaoh lift up thine head, and restore thee unto thy place: and thou shalt deliver Pharaoh's cup into his hand, after the former manner when thou wast his butler. But think on me when it shall be well with thee, and shew kindness, I pray thee, unto me, and make mention of me unto Pharaoh, and bring me out of this house: For indeed I was stolen away out of the land of the Hebrews: and here also have I done nothing that they should put me into the dungeon. When the chief baker saw that the interpretation was good, he said unto Joseph, I also *was* in my dream, and, behold, *I had* three white baskets on my head: And in the uppermost basket *there was* of all manner of bakemeats for Pharaoh; and the birds did eat them out of the basket upon my head. And Joseph answered and said, This *is* the interpretation thereof: The three baskets *are* three days: Yet within three days shall Pharaoh lift up thy head from off thee, and shall hang thee on a tree; and the birds shall eat thy flesh from off thee.

And it came to pass the third day, *which was* Pharaoh's birthday, that he made a feast unto all his servants: and he lifted up the head of the chief butler and of the chief baker among his servants. And he restored the chief butler unto his butlership again; and he gave the cup into Pharaoh's hand: But he hanged the chief baker: as Joseph had interpreted to them. Yet did not the chief butler remember Joseph, but forgat him.

✝ Chapter 41

And it came to pass at the end of two full years, that Pharaoh dreamed: and, behold, he stood by the river. And, behold, there came up out of the river seven well favoured kine and fatfleshed; and they fed in a meadow. And, behold, seven other kine came up after them out of the river, ill favoured and leanfleshed; and stood by the *other* kine upon the brink of the river. And the ill favoured and leanfleshed kine did eat up the seven well favoured and fat kine. So Pharaoh awoke. And he slept and dreamed the second time: and, behold, seven ears of corn came up upon one stalk, rank and good. And, behold, seven thin ears and blasted with the east wind sprung up after them. And the seven thin ears devoured the seven rank and full ears. And Pharaoh awoke, and, behold, *it was* a dream. And it came to pass in the morning that his spirit was troubled; and he sent and called for all the magicians of Egypt, and all the wise men thereof: and Pharaoh told them his dream; but *there was* none that could interpret them unto Pharaoh.

Then spake the chief butler unto Pharaoh, saying, I do remember my faults this day: Pharaoh was wroth with his servants, and put me in ward in the captain of the guard's house, *both* me and the chief baker: And we dreamed a dream in one night, I and he; we dreamed each man according to the interpretation of his dream. And *there was* there with us a young man, an Hebrew, servant to the captain of the guard; and we told him, and he interpreted to us our dreams; to each man according to his dream he did interpret. And it came to pass, as he interpreted to us, so it was; me he restored unto mine office, and him he hanged.

Then Pharaoh sent and called Joseph, and they brought him hastily out of the dungeon: and he shaved *himself*, and changed his raiment, and came in unto Pharaoh. And Pharaoh said unto Joseph, I have dreamed a dream, and *there is* none that can interpret it: and I have heard say of thee, *that* thou canst understand a dream to interpret it. And Joseph answered Pharaoh, saying, *It is* not in me: God shall give Pharaoh an answer of peace. And Pharaoh said unto Joseph, In my dream, behold, I stood upon the bank of the river: And, behold, there came up out of the river seven kine, fatfleshed and well favoured; and they fed in a meadow: And, behold, seven other kine came up after them, poor and very ill favoured and leanfleshed, such as I never saw in all the land of Egypt for badness: And the lean and the ill favoured kine did eat up the first seven fat kine: And when they had eaten them up, it could not be known that they had eaten them; but they *were* still ill favoured, as at the beginning. So I awoke. And I saw in my dream, and, behold, seven ears came up in one stalk, full and good: And, behold, seven ears, withered, thin, *and* blasted with the east wind, sprung up after them: And the thin ears devoured the seven good ears: and I told *this* unto the magicians; but *there was* none that could declare *it* to me.

And Joseph said unto Pharaoh, The dream of Pharaoh *is* one: God hath shewed Pharaoh what he *is* about to do. The seven good kine *are* seven years; and the seven good ears *are* seven years: the dream *is* one. And the seven thin and ill favoured kine that came up after them *are* seven years; and the seven empty ears blasted with the east wind shall be seven years of famine. This *is* the thing which I have spoken unto Pharaoh: What God *is* about to do he sheweth unto Pharaoh. Behold, there come seven years of great plenty throughout all the land of Egypt: And there shall arise after them seven years of famine; and all the plenty shall be forgotten in the land of Egypt; and the famine shall consume the land; And the plenty shall not be known in the land by reason of that famine following; for it *shall be* very grievous. And for that the dream was

doubled unto Pharaoh twice; *it is* because the thing *is* established by God, and God will shortly bring it to pass. Now therefore let Pharaoh look out a man discreet and wise, and set him over the land of Egypt. Let Pharaoh do *this*, and let him appoint officers over the land, and take up the fifth part of the land of Egypt in the seven plenteous years. And let them gather all the food of those good years that come, and lay up corn under the hand of Pharaoh, and let them keep food in the cities. And that food shall be for store to the land against the seven years of famine, which shall be in the land of Egypt; that the land perish not through the famine.

And the thing was good in the eyes of Pharaoh, and in the eyes of all his servants. And Pharaoh said unto his servants, Can we find *such a one* as this *is*, a man in whom the Spirit of God *is?* And Pharaoh said unto Joseph, Forasmuch as God hath shewed thee all this, *there is* none so discreet and wise as thou *art:* Thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou. And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt. And Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck; And he made him to ride in the second chariot which he had; and they cried before him, Bow the knee: and he made him *ruler* over all the land of Egypt. And Pharaoh said unto Joseph, I *am* Pharaoh, and without thee shall no man lift up his hand or foot in all the land of Egypt. And Pharaoh called Joseph's name Zaphnath-paaneah; and he gave him to wife Asenath the daughter of Poti-pherah priest of On. And Joseph went out over *all* the land of Egypt.

And Joseph *was* thirty years old when he stood before Pharaoh king of Egypt. And Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt. And in the seven plenteous years the earth brought forth by handfuls. And he gathered up all the food of the seven years, which were in the land of Egypt, and laid up the food in the cities: the food of the field, which *was* round about every city, laid he up in the same. And Joseph gathered corn as the sand of the sea, very much, until he left numbering; for *it was* without number. And unto Joseph were born two sons before the years of famine came, which Asenath the daughter of Poti-pherah priest of On bare unto him. And Joseph called the name of the firstborn Manasseh: For God, *said he*, hath made me forget all my toil, and all my father's house. And the name of the second called he Ephraim: For God hath caused me to be fruitful in the land of my affliction.

And the seven years of plenteousness, that was in the land of Egypt, were ended. And the seven years of dearth began to come, according as Joseph had said: and the dearth was in all lands; but in all the land of Egypt there was bread. And when all the land of Egypt was famished, the people cried to Pharaoh for bread: and Pharaoh said unto all the Egyptians, Go unto Joseph; what he saith to you, do. And the famine was over all the face of the earth: And Joseph opened all the storehouses, and sold unto the Egyptians; and the famine waxed sore in the land of Egypt. And all countries came into Egypt to Joseph for to buy *corn;* because that the famine was *so* sore in all lands.

✣ Chapter 42

Now when Jacob saw that there was corn in Egypt, Jacob said unto his sons, Why do ye look one upon another? And he said, Behold, I have heard that there is corn in Egypt: get you down thither, and buy for us from thence; that we may live, and not die.

And Joseph's ten brethren went down to buy corn in Egypt. But Benjamin, Joseph's brother, Jacob sent not with his brethren; for he said, Lest peradventure mischief befall him. And the sons of Israel came to buy *corn* among those that came: for the famine was in the land of Canaan. And Joseph *was* the governor over the land, *and* he *it was* that sold to all the people of the land: and Joseph's brethren came, and bowed down themselves before him *with* their faces to the earth. And Joseph saw his brethren, and he knew them, but made himself strange unto them, and spake roughly unto them; and he said unto them, Whence come ye? And they said, From the land of Canaan to buy food. And Joseph knew his brethren, but they knew not him. And Joseph remembered the dreams which he dreamed of them, and said unto them, Ye *are* spies; to see the nakedness of the land ye are come. And they said unto him, Nay, my Lord, but to buy food are thy servants come. We *are* all one man's sons; we *are* true *men*, thy servants are no spies. And he said unto them, Nay, but to see the nakedness of the land ye are come. And they said, Thy servants *are* twelve brethren, the sons of one man in the land of Canaan; and, behold, the youngest *is* this day with our father, and one *is* not. And Joseph said unto them, That *is it* that I spake unto you, saying, Ye *are* spies: Hereby ye shall be proved: By the life of Pharaoh ye shall not go forth hence, except your youngest brother come hither. Send one of you, and let him fetch your brother, and ye shall be kept in prison, that your words may be proved, whether *there be any* truth in you: or else by the life of Pharaoh surely ye *are* spies. And he put them all together into ward three days. And Joseph said unto them the third day, This do, and live; *for* I fear God: If ye *be* true *men*, let one of your brethren be bound in the house of your prison: go ye, carry corn for the famine of your houses: But bring your youngest brother unto me; so shall your words be verified, and ye shall not die. And they did so.

And they said one to another, We *are* verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us. And Reuben answered them, saying, Spake I not unto you, saying, Do not sin against the child; and ye would not hear? therefore, behold, also his blood is required. And they knew not that Joseph understood *them;* for he spake unto them by an interpreter. And he turned himself about from them, and wept; and returned to them again, and communed with them, and took from them Simeon, and bound him before their eyes.

Then Joseph commanded to fill their sacks with corn, and to restore every man's money into his sack, and to give them provision for the way: and thus did he unto them. And they laded their asses with the corn, and departed thence. And as one of them opened his sack to give his ass provender in the inn, he espied his money; for, behold, it *was* in his sack's mouth. And he said unto his brethren, My money is restored; and, lo, *it is* even in my sack: and their heart failed *them*, and they were afraid, saying one to another, What *is* this *that* God hath done unto us?

And they came unto Jacob their father unto the land of Canaan, and told him all that befell unto them; saying, The man, *who is* the Lord of the land, spake roughly to us, and took us for spies of the country. And we said unto him, We *are* true *men;* we are no spies: We *be* twelve brethren, sons of our father; one *is* not, and the youngest *is* this day with our father in the land of Canaan. And the man, the Lord of the country, said unto us, Hereby shall I know that ye *are* true *men;* leave one of your brethren *here* with me, and take *food for* the famine of your households, and be gone: And bring your youngest brother unto me: then shall I know that ye *are* no spies, but *that* ye *are* true *men: so* will I deliver you your brother, and ye shall traffick in the land.

And it came to pass as they emptied their sacks, that, behold, every man's bundle of money *was* in his sack: and when *both* they and their father saw the bundles of money, they were afraid. And Jacob their father said unto them, Me have ye bereaved *of my children:* Joseph *is* not, and Simeon *is* not, and ye will take Benjamin *away:* all these things are against me. And Reuben spake unto his father, saying, Slay my two sons, if I bring him not to thee: deliver him into my hand, and I will bring him to thee again. And he said, My son shall not go down with you; for his brother is dead, and he is left alone: if mischief befall him by the way in the which ye go, then shall ye bring down my gray hairs with sorrow to the grave.

✣ Chapter 43

And the famine *was* sore in the land. And it came to pass, when they had eaten up the corn which they had brought out of Egypt, their father said unto them, Go again, buy us a little food. And Judah spake unto him, saying, The man did solemnly protest unto us, saying, Ye shall not see my face, except your brother *be* with you. If thou wilt send our brother with us, we will go down and buy thee food: But if thou wilt not send *him*, we will not go down: for the man said unto us, Ye shall not see my face, except your brother *be* with you. And Israel said, Wherefore dealt ye *so* ill with me, *as* to tell the man whether ye had yet a brother? And they said, The man asked us straitly of our state, and of our kindred, saying, *Is* your father yet alive? have ye *another* brother? and we told him according to the tenor of these words: could we certainly know that he would say, Bring your brother down? And Judah said unto Israel his father, Send the lad with me, and we will arise and go; that we may live, and not die, both we, and thou, *and* also our little ones. I will be surety for him; of my hand shalt thou require him: if I bring him not unto thee, and set him before thee, then let me bear the blame for ever: For except we had lingered, surely now we had returned this second time. And their father Israel said unto them, If *it must be* so now, do this; take of the best fruits in the land in your vessels, and carry down the man a present, a little balm, and a little honey, spices, and myrrh, nuts, and almonds: And take double money in your hand; and the money that was brought again in the mouth of your sacks, carry *it* again in your hand; peradventure it *was* an oversight: Take also your brother, and arise, go again unto the man: And God Almighty give you mercy before the man, that he may send away your other brother, and Benjamin. If I be bereaved *of my children*, I am bereaved.

And the men took that present, and they took double money in their hand, and Benjamin; and rose up, and went down to Egypt, and stood before Joseph. And when Joseph saw Benjamin with them, he said to the ruler of his house, Bring *these* men home, and slay, and make ready; for *these* men shall dine with me at noon. And the man did as Joseph bade; and the man brought the men into Joseph's house. And the men were afraid, because they were brought into Joseph's house; and they said, Because of the money that was returned in our sacks at the first time are we brought in; that he may seek occasion against us, and fall upon us, and take us for bondmen, and our asses. And they came near to the steward of Joseph's house, and they communed with him at the door of the house, And said, O sir, we came indeed down at the first time to buy food: And it came to pass, when we came to the inn, that we opened our sacks, and, behold, *every* man's money *was* in the mouth of his sack, our money in full weight: and we have brought it again in our hand. And other money have we brought down in our hands to buy food: we cannot tell who put our money in our sacks. And he said, Peace *be* to you, fear not: your God, and the God of your father, hath given you treasure in your sacks: I had your money. And he brought Simeon out unto them. And the man brought the men into Joseph's house, and gave *them* water, and they washed their feet; and he gave their asses provender. And they made ready the present against Joseph came at noon: for they heard that they should eat bread there.

And when Joseph came home, they brought him the present which *was* in their hand into the house, and bowed themselves to him to the earth. And he asked them of *their* welfare,

and said, *Is* your father well, the old man of whom ye spake? *Is* he yet alive? And they answered, Thy servant our father *is* in good health, he *is* yet alive. And they bowed down their heads, and made obeisance. And he lifted up his eyes, and saw his brother Benjamin, his mother's son, and said, *Is* this your younger brother, of whom ye spake unto me? And he said, God be gracious unto thee, my son. And Joseph made haste; for his bowels did yearn upon his brother: and he sought *where* to weep; and he entered into *his* chamber, and wept there. And he washed his face, and went out, and refrained himself, and said, Set on bread. And they set on for him by himself, and for them by themselves, and for the Egyptians, which did eat with him, by themselves: because the Egyptians might not eat bread with the Hebrews; for that *is* an abomination unto the Egyptians. And they sat before him, the firstborn according to his birthright, and the youngest according to his youth: and the men marvelled one at another. And he took *and sent* messes unto them from before him: but Benjamin's mess was five times so much as any of theirs. And they drank, and were merry with him.

✣ Chapter 44

And he commanded the steward of his house, saying, Fill the men's sacks *with* food, as much as they can carry, and put every man's money in his sack's mouth. And put my cup, the silver cup, in the sack's mouth of the youngest, and his corn money. And he did according to the word that Joseph had spoken. As soon as the morning was light, the men were sent away, they and their asses. *And* when they were gone out of the city, *and* not *yet* far off, Joseph said unto his steward, Up, follow after the men; and when thou dost overtake them, say unto them, Wherefore have ye rewarded evil for good? *Is* not this *it* in which my Lord drinketh, and whereby indeed he divineth? ye have done evil in so doing.

And he overtook them, and he spake unto them these same words. And they said unto him, Wherefore saith my Lord these words? God forbid that thy servants should do according to this thing: Behold, the money, which we found in our sacks' mouths, we brought again unto thee out of the land of Canaan: how then should we steal out of thy Lord's house silver or gold? With whomsoever of thy servants it be found, both let him die, and we also will be my Lord's bondmen. And he said, Now also *let* it *be* according unto your words: he with whom it is found shall be my servant; and ye shall be blameless. Then they speedily took down every man his sack to the ground, and opened every man his sack. And he searched, *and* began at the eldest, and left at the youngest: and the cup was found in Benjamin's sack. Then they rent their clothes, and laded every man his ass, and returned to the city.

And Judah and his brethren came to Joseph's house; for he *was* yet there: and they fell before him on the ground. And Joseph said unto them, What deed *is* this that ye have done? wot ye not that such a man as I can certainly divine? And Judah said, What shall we say unto my Lord? what shall we speak? or how shall we clear ourselves? God hath found out the iniquity of thy servants: behold, we *are* my Lord's servants, both we, and *he* also with whom the cup is found. And he said, God forbid that I should do so: *but* the man in whose hand the cup is found, he shall be my servant; and as for you, get you up in peace unto your father.

Then Judah came near unto him, and said, Oh my Lord, let thy servant, I pray thee, speak a word in my Lord's ears, and let not thine anger burn against thy servant: for thou *art* even as Pharaoh. My Lord asked his servants, saying, Have ye a father, or a brother? And we said unto my Lord, We have a father, an old man, and a child of his old age, a little one; and his brother is dead, and he alone is left of his mother, and his father loveth him. And thou saidst unto thy servants, Bring him down unto me, that I may set mine eyes upon him. And we said unto my Lord, The lad cannot leave his father: for *if* he should leave his father, *his father* would die. And thou saidst unto thy servants, Except your youngest brother come down with you, ye shall see my face no more. And it came to pass when we came up unto thy servant my father, we told him the words of my Lord. And our father said, Go again, *and* buy us a little food. And we said, We cannot go down: if our youngest brother be with us, then will we go down: for we may not see the man's face, except our youngest brother *be* with us. And thy servant my father said unto us, Ye know that my wife bare me two *sons:* And the one went out from me, and I said, Surely he is torn in pieces; and I saw him not since: And if ye take this also from me, and mischief befall him, ye shall bring down my gray hairs with sorrow to the grave. Now therefore when I come to thy servant my father, and the lad *be* not with us; seeing that his life is bound up in the lad's life; It shall come to pass, when he seeth that the lad *is* not *with us*, that he will die: and thy servants shall bring down the gray hairs of thy servant our father with sorrow to the grave. For thy servant became surety for the lad unto my father, saying, If I bring him not unto thee, then I shall bear the blame to my father for ever. Now therefore, I pray thee, let thy servant abide instead of the lad a bondman to my Lord; and let the lad go up with his brethren. For how shall I go up to my father, and the lad *be* not with me? lest peradventure I see the evil that shall come on my father.

✣ Chapter 45

Then Joseph could not refrain himself before all them that stood by him; and he cried, Cause every man to go out from me. And there stood no man with him, while Joseph made himself known unto his brethren. And he wept aloud: and the Egyptians and the house of Pharaoh heard. And Joseph said unto his brethren, I *am* Joseph; doth my father yet live? And his brethren could not answer him; for they were troubled at his presence. And Joseph said unto his brethren, Come near to me, I pray you. And they came near. And he said, I *am* Joseph your brother, whom ye sold into Egypt. Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life. For these two years *hath* the famine *been* in the land: and yet *there are* five years, in the which *there shall* neither *be* earing nor harvest. And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance. So now *it was* not you *that* sent me hither, but God: and he hath made me a father to Pharaoh, and Lord of all his house, and a ruler throughout all the land of Egypt. Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me Lord of all Egypt: come down unto me, tarry not: And thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou, and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou hast: And there will I nourish thee; for yet *there are* five years of famine; lest thou, and thy household, and all that thou hast, come to poverty. And, behold, your eyes see, and the eyes of my brother Benjamin, that *it is* my mouth that speaketh unto you. And ye shall tell my father of all my glory in Egypt, and of all that ye have seen; and ye shall haste and bring down my father hither. And he fell upon his brother Benjamin's neck, and wept; and Benjamin wept upon his neck. Moreover he kissed all his brethren, and wept upon them: and after that his brethren talked with him.

And the fame thereof was heard in Pharaoh's house, saying, Joseph's brethren are come: and it pleased Pharaoh well, and his servants. And Pharaoh said unto Joseph, Say unto thy brethren, This do ye; lade your beasts, and go, get you unto the land of Canaan; And take your father and your households, and come unto me: and I will give you the good of the land of Egypt, and ye shall eat the fat of the land. Now thou art commanded, this do ye; take you wagons out of the land of Egypt for your little ones, and for your wives, and bring your father, and come. Also regard not your stuff; for the good of all the land of Egypt *is* yours. And the children of Israel did so: and Joseph gave them wagons, according to the commandment of Pharaoh, and gave them provision for the way. To all of them he gave each man changes of raiment; but to Benjamin he gave three hundred *pieces* of silver, and five changes of raiment. And to his father he sent after this *manner;* ten asses laden with the good things of Egypt, and ten she asses laden with corn and bread and meat for his father by the way. So he sent his brethren away, and they departed: and he said unto them, See that ye fall not out by the way.

And they went up out of Egypt, and came into the land of Canaan unto Jacob their father, And told him, saying, Joseph *is* yet alive, and he *is* governor over all the land of Egypt. And Jacob's heart fainted, for he believed them not. And they told him all the words of Joseph, which he had said unto them: and when he saw the wagons which Joseph had sent to carry him, the spirit of Jacob their father revived: And Israel said, *It is* enough; Joseph my son *is* yet alive: I will go and see him before I die.

✣ Chapter 46

And Israel took his journey with all that he had, and came to Beer-sheba, and offered sacrifices unto the God of his father Isaac. And God spake unto Israel in the visions of the night, and said, Jacob, Jacob. And he said, Here *am* I. And he said, I *am* God, the God of thy father: fear not to go down into Egypt; for I will there make of thee a great nation: I will go down with thee into Egypt; and I will also surely bring thee up *again:* and Joseph shall put his hand upon thine eyes. And Jacob rose up from Beer-sheba: and the sons of Israel carried Jacob their father, and their little ones, and their wives, in the wagons which Pharaoh had sent to carry him. And they took their cattle, and their goods, which they had gotten in the land of Canaan, and came into Egypt, Jacob, and all his seed with him: His sons, and his sons' sons with him, his daughters, and his sons' daughters, and all his seed brought he with him into Egypt.

And these *are* the names of the children of Israel, which came into Egypt, Jacob and his sons: Reuben, Jacob's firstborn. And the sons of Reuben; Hanoch, and Phallu, and Hezron, and Carmi.

And the sons of Simeon; Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the son of a Canaanitish woman.

And the sons of Levi; Gershon, Kohath, and Merari.

And the sons of Judah; Er, and Onan, and Shelah, and Pharez, and Zerah: but Er and Onan died in the land of Canaan. And the sons of Pharez were Hezron and Hamul.

And the sons of Issachar; Tola, and Phuvah, and Job, and Shimron.

And the sons of Zebulun; Sered, and Elon, and Jahleel. These *be* the sons of Leah, which she bare unto Jacob in Padan-aram, with his daughter Dinah: all the souls of his sons and his daughters *were* thirty and three.

And the sons of Gad; Ziphion, and Haggi, Shuni, and Ezbon, Eri, and Arodi, and Areli.

And the sons of Asher; Jimnah, and Ishuah, and Isui, and Beriah, and Serah their sister: and the sons of Beriah; Heber, and Malchiel. These *are* the sons of Zilpah, whom Laban gave to Leah his daughter, and these she bare unto Jacob, *even* sixteen souls. The sons of Rachel Jacob's wife; Joseph, and Benjamin.

And unto Joseph in the land of Egypt were born Manasseh and Ephraim, which Asenath the daughter of Poti-pherah priest of On bare unto him.

And the sons of Benjamin *were* Belah, and Becher, and Ashbel, Gera, and Naaman, Ehi, and Rosh, Muppim, and Huppim, and Ard. These *are* the sons of Rachel, which were born to Jacob: all the souls *were* fourteen.

And the sons of Dan; Hushim.

And the sons of Naphtali; Jahzeel, and Guni, and Jezer, and Shillem. These *are* the sons of Bilhah, which Laban gave unto Rachel his daughter, and she bare these unto Jacob: all the souls *were* seven. All the souls that came with Jacob into Egypt, which came out of his loins, besides Jacob's sons' wives, all the souls *were* threescore and six; And the sons of Joseph, which were born him in Egypt, *were* two souls: all the souls of the house of Jacob, which came into Egypt, *were* threescore and ten.

And he sent Judah before him unto Joseph, to direct his face unto Goshen; and they came into the land of Goshen. And Joseph made ready his chariot, and went up to meet Israel his father, to Goshen, and presented himself unto him; and he fell on his neck, and wept on his neck a good while. And Israel said unto Joseph, Now let me die, since I have seen thy face, because thou *art* yet alive. And Joseph said unto his brethren, and unto his father's house, I will go up, and shew Pharaoh, and say unto him, My brethren, and my father's house, which *were* in the land of Canaan, are come unto me; And the men *are* shepherds, for their trade hath been to feed cattle; and they have brought their flocks, and their herds, and all that they have. And it shall come to pass, when Pharaoh shall call you, and shall say, What *is* your occupation? That ye shall say, Thy servants' trade hath been about cattle from our youth even until now, both we, *and* also our fathers: that ye may dwell in the land of Goshen; for every shepherd *is* an abomination unto the Egyptians.

✢ Chapter 47

Then Joseph came and told Pharaoh, and said, My father and my brethren, and their flocks, and their herds, and all that they have, are come out of the land of Canaan; and, behold, they *are* in the land of Goshen. And he took some of his brethren, *even* five men, and presented them unto Pharaoh. And Pharaoh said unto his brethren, What *is* your occupation? And they said unto Pharaoh, Thy servants *are* shepherds, both we, *and* also our fathers. They said moreover unto Pharaoh, For to sojourn in the land are we come; for thy servants have no pasture for their flocks; for the famine *is* sore in the land of Canaan: now therefore, we pray thee, let thy servants dwell in the land of Goshen. And Pharaoh spake unto Joseph, saying, Thy father and thy brethren are come unto thee: The land of Egypt *is* before thee; in the best of the land make thy father and brethren to dwell; in the land of Goshen let them dwell: and if thou knowest *any* men of activity among them, then make them rulers over my cattle. And Joseph brought in Jacob his father, and set him before Pharaoh: and Jacob blessed Pharaoh. And Pharaoh said unto Jacob, How old *art* thou? And Jacob said unto Pharaoh, The days of the years of my pilgrimage *are* an hundred and thirty years: few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage. And Jacob blessed Pharaoh, and went out from before Pharaoh.

And Joseph placed his father and his brethren, and gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses, as Pharaoh had commanded. And Joseph nourished his father, and his brethren, and all his father's household, with bread, according to *their* families.

And *there was* no bread in all the land; for the famine *was* very sore, so that the land of Egypt and *all* the land of Canaan fainted by reason of the famine. And Joseph gathered up all the money that was found in the land of Egypt, and in the land of Canaan, for the corn which they bought: and Joseph brought the money into Pharaoh's house. And when money failed in the land of Egypt, and in the land of Canaan, all the Egyptians came unto Joseph, and said, Give us bread: for why should we die in thy presence? for the money faileth. And Joseph said, Give your cattle; and I will give you for your cattle, if money fail. And they brought their cattle unto Joseph: and Joseph gave them bread *in exchange* for horses, and for the flocks, and for the cattle of the herds, and for the asses: and he fed them with bread for all their cattle for that year. When that year was ended, they came unto him the second year, and said unto him, We will not hide *it* from my Lord, how that our money is spent; my Lord also hath our herds of cattle; there is not ought left in the sight of my Lord, but our bodies, and our lands: Wherefore shall we die before thine eyes, both we and our land? buy us and our land for bread, and we and our land will be servants unto Pharaoh: and give *us* seed, that we may live, and not die, that the land be not desolate. And Joseph bought all the land of Egypt for Pharaoh; for the Egyptians sold every man his field, because the famine prevailed over them: so the land became Pharaoh's. And as for the people, he removed them to cities from *one* end of the borders of Egypt even to the *other* end thereof. Only the land of the priests bought he not; for the priests had a portion *assigned them* of Pharaoh, and did eat their portion which Pharaoh gave them: wherefore they sold not their lands. Then Joseph said unto the people, Behold, I have bought you this day and your land for Pharaoh: lo, *here is* seed for you, and ye shall sow the land. And it shall come to pass in the increase, that ye shall give the fifth *part* unto Pharaoh, and four parts shall be your own, for seed of the field, and for your food, and for them of your households, and for food for your little ones. And they said, Thou hast saved our lives: let us find grace in the sight of my Lord, and we will be Pharaoh's servants. And Joseph made it a law over the land of Egypt unto this day, *that* Pharaoh should have the fifth *part;* except the land of the priests only, *which* became not Pharaoh's.

And Israel dwelt in the land of Egypt, in the country of Goshen; and they had possessions therein, and grew, and multiplied exceedingly. And Jacob lived in the land of Egypt seventeen years: so the whole age of Jacob was an hundred forty and seven years. And the time drew nigh that Israel must die: and he called his son Joseph, and said unto him, If now I have found grace in thy sight, put, I pray thee, thy hand under my thigh, and deal kindly and truly with me; bury me not, I pray thee, in Egypt: But I will lie with my fathers, and thou shalt carry me out of Egypt, and bury me in their buryingplace. And he said, I will do as thou hast said. And he said, Swear unto me. And he sware unto him. And Israel bowed himself upon the bed's head.

✢ Chapter 48

And it came to pass after these things, that *one* told Joseph, Behold, thy father *is* sick: and he took with him his two sons, Manasseh and Ephraim. And *one* told Jacob, and said, Behold, thy son Joseph cometh unto thee: and Israel strengthened himself, and sat upon the bed. And Jacob said unto Joseph, God Almighty appeared unto me at Luz in the land of Canaan, and blessed me, And said unto me, Behold, I will make thee fruitful, and multiply thee, and I will make of thee a multitude of people; and will give this land to thy seed after thee *for* an everlasting possession.

And now thy two sons, Ephraim and Manasseh, which were born unto thee in the land of Egypt before I came unto thee into Egypt, *are* mine; as Reuben and Simeon, they shall be mine. And thy issue, which thou begettest after them, shall be thine, *and* shall be called after the name of their brethren in their inheritance. And as for me, when I came from Padan, Rachel died by me in the land of Canaan in the way, when yet *there was* but a little way to come unto Ephrath: and I buried her there in the way of Ephrath; the same *is* Beth-lehem. And Israel beheld Joseph's sons, and said, Who *are* these? And Joseph said unto his father, They *are* my sons, whom God hath given me in this *place*. And he said, Bring them, I pray thee, unto me, and I will bless them. Now the eyes of Israel were dim for age, *so that* he could not see. And he brought them near unto him; and he kissed them, and embraced them. And Israel said unto Joseph, I had not thought to see thy face: and, lo, God hath shewed me also thy seed. And Joseph brought them out from between his knees, and he bowed himself with his face to the earth. And Joseph took them both, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand, and brought *them* near unto him. And Israel stretched out his right hand, and laid *it* upon Ephraim's head, who *was* the younger, and his left hand upon Manasseh's head, guiding his hands wittingly; for Manasseh *was* the firstborn.

And he blessed Joseph, and said, God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day, The Angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth. And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him: and he held up his father's hand, to remove it from Ephraim's head unto Manasseh's head. And Joseph said unto his father, Not so, my father: for this *is* the firstborn; put thy right hand upon his head. And his father refused, and said, I know *it*, my son, I know *it:* he also shall become a people, and he also shall be great: but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations. And he blessed them that day, saying, In thee shall Israel bless, saying, God make thee as Ephraim and as Manasseh: and he set Ephraim before Manasseh. And Israel said unto Joseph, Behold, I die: but God shall be with you, and bring you again unto the land of your fathers. Moreover I have given to thee one portion above thy brethren, which I took out of the hand of the Amorite with my sword and with my bow.

✝ Chapter 49

And Jacob called unto his sons, and said, Gather yourselves together, that I may tell you *that* which shall befall you in the last days. Gather yourselves together, and hear, ye sons of Jacob; and hearken unto Israel your father.

Reuben, thou *art* my firstborn, my might, and the beginning of my strength, the excellency of dignity, and the excellency of power: Unstable as water, thou shalt not excel; because thou wentest up to thy father's bed; then defiledst thou *it:* he went up to my couch.

Simeon and Levi *are* brethren; instruments of cruelty *are in* their habitations. O my soul, come not thou into their secret; unto their assembly, mine honour, be not thou united: for in their anger they slew a man, and in their selfwill they digged down a wall. Cursed *be* their anger, for *it was* fierce; and their wrath, for it was cruel: I will divide them in Jacob, and scatter them in Israel.

Judah, thou *art he* whom thy brethren shall praise: thy hand *shall be* in the neck of thine enemies; thy father's children shall bow down before thee. Judah *is* a lion's whelp: from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up? The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him *shall* the gathering of the people *be*. Binding his foal unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes: His eyes *shall be* red with wine, and his teeth white with milk.

Zebulun shall dwell at the haven of the sea; and he *shall be* for an haven of ships; and his border *shall be* unto Zidon.

Issachar *is* a strong ass couching down between two burdens: And he saw that rest *was* good, and the land that *it was* pleasant; and bowed his shoulder to bear, and became a servant unto tribute.

Dan shall judge his people, as one of the tribes of Israel. Dan shall be a serpent by the way, an adder in the path, that biteth the horse heels, so that his rider shall fall backward. I have waited for thy salvation, O Lord.

Gad, a troop shall overcome him: but he shall overcome at the last.

Out of Asher his bread *shall be* fat, and he shall yield royal dainties.

Naphtali *is* a hind let loose: he giveth goodly words.

Joseph *is* a fruitful bough, *even* a fruitful bough by a well; *whose* branches run over the wall: The archers have sorely grieved him, and shot *at him,* and hated him: But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty *God* of Jacob; (from thence *is* the shepherd, the stone of Israel:) *Even* by the God of thy father, who shall help thee; and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts, and of the womb: The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren.

Benjamin shall ravin *as* a wolf: in the morning he shall devour the prey, and at night he shall divide the spoil.

All these *are* the twelve tribes of Israel: and this *is it* that their father spake unto them, and blessed them; every one according to his blessing he blessed them. And he charged them, and said unto them, I am to be gathered unto my people: bury me with my fathers in the cave that *is* in the field of Ephron the Hittite, In the cave that *is* in the field of Machpelah, which *is* before Mamre, in the land of Canaan, which Abraham bought with the field of Ephron the Hittite for a possession of a buryingplace. There they buried Abraham and Sarah his wife; there they buried Isaac and Rebekah his wife; and there I buried Leah. The purchase of the field and of the cave that *is* therein *was* from the children of Heth. And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his people.

✝ Chapter 50

And Joseph fell upon his father's face, and wept upon him, and kissed him. And Joseph commanded his servants the physicians to embalm his father: and the physicians embalmed Israel. And forty days were fulfilled for him; for so are fulfilled the days of those which are embalmed: and the Egyptians mourned for him threescore and ten days. And when the days of his mourning were past, Joseph spake unto the house of Pharaoh, saying, If now I have found grace in your eyes, speak, I pray you, in the ears of Pharaoh, saying, My father made me swear, saying, Lo, I die: in my grave which I have digged for me in the land of Canaan, there shalt thou bury me. Now therefore let me go up, I pray thee, and bury my father, and I will come again. And Pharaoh said, Go up, and bury thy father, according as he made thee swear.

And Joseph went up to bury his father: and with him went up all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt, And all the house of Joseph, and his brethren, and his father's house: only their little ones, and their flocks, and their herds, they left in the land of Goshen. And there went up with him both chariots and horsemen: and it was a very great company. And they came to the threshingfloor of Atad, which *is* beyond Jordan, and there they mourned with a great and very sore lamentation: and he made a mourning for his father seven days. And when the inhabitants of the land, the Canaanites, saw the mourning in the floor of Atad, they said, This *is* a grievous mourning to the Egyptians: wherefore the name of it was called Abelmizraim, which *is* beyond Jordan. And his sons did unto him according as he commanded them: For his sons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah, which Abraham bought with the field for a possession of a buryingplace of Ephron the Hittite, before Mamre.

And Joseph returned into Egypt, he, and his brethren, and all that went up with him to bury his father, after he had buried his father.

And when Joseph's brethren saw that their father was dead, they said, Joseph will peradventure hate us, and will certainly requite us all the evil which we did unto him. And they sent a messenger unto Joseph, saying, Thy father did command before he died, saying, So shall ye say unto Joseph, Forgive, I pray thee now, the trespass of thy brethren, and their sin; for they did unto thee evil: and now, we pray thee, forgive the trespass of the servants of the God of thy father. And Joseph wept when they spake unto him. And his brethren also went and fell down before his face; and they said, Behold, we *be* thy servants. And Joseph said unto them, Fear not: for *am* I in the place of God? But as for you, ye thought evil against me; *but* God meant it unto good, to bring to pass, as *it is* this day, to save much people alive. Now therefore fear ye not: I will nourish you, and your little ones. And he comforted them, and spake kindly unto them.

And Joseph dwelt in Egypt, he, and his father's house: and Joseph lived an hundred and ten years. And Joseph saw Ephraim's children of the third *generation:* the children also of Machir the son of Manasseh were brought up upon Joseph's knees. And Joseph said unto his brethren, I die: and God will surely visit you, and bring you out of this land unto the land which he sware to Abraham, to Isaac, and to Jacob. And Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence. So Joseph died, *being* an hundred and ten years old: and they embalmed him, and he was put in a coffin in Egypt.

The Second Book of Moses,

called Exodus.

✢ Chapter 1

NOW these *are* the names of the children of Israel, which came into Egypt; every man and his household came with Jacob. Reuben, Simeon, Levi, and Judah, Issachar, Zebulun, and Benjamin, Dan, and Naphtali, Gad, and Asher. And all the souls that came out of the loins of Jacob were seventy souls: for Joseph was in Egypt *already*. And Joseph died, and all his brethren, and all that generation.

And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them. Now there arose up a new king over Egypt, which knew not Joseph. And he said unto his people, Behold, the people of the children of Israel *are* more and mightier than we: Come on, let us deal wisely with them; lest they multiply, and it come to pass, that, when there falleth out any war, they join also unto our enemies, and fight against us, and *so* get them up out of the land. Therefore they did set over them taskmasters to afflict them with their burdens. And they built for Pharaoh treasure cities, Pithom and Raamses. But the more they afflicted them, the more they multiplied and grew. And they were grieved because of the children of Israel. And the Egyptians made the children of Israel to serve with rigour: And they made their lives bitter with hard bondage, in morter, and in brick, and in all manner of service in the field: all their service, wherein they made them serve, *was* with rigour.

And the king of Egypt spake to the Hebrew midwives, of which the name of the one *was* Shiphrah, and the name of the other Puah: And he said, When ye do the office of a midwife to the Hebrew women, and see *them* upon the stools; if it *be* a son, then ye shall kill him: but if it *be* a daughter, then she shall live. But the midwives feared God, and did not as the king of Egypt commanded them, but saved the men children alive. And the king of Egypt called for the midwives, and said unto them, Why have ye done this thing, and have saved the men children alive? And the midwives said unto Pharaoh, Because the Hebrew women *are* not as the Egyptian women; for they *are* lively, and are delivered ere the midwives come in unto them. Therefore God dealt well with the midwives: and the people multiplied, and waxed very mighty. And it came to pass, because the midwives feared God, that he made them houses. And Pharaoh charged all his people, saying, Every son that is born ye shall cast into the river, and every daughter ye shall save alive.

✢ Chapter 2

AND there went a man of the house of Levi, and took *to wife* a daughter of Levi. And the woman conceived, and bare a son: and when she saw him that he *was a* goodly *child*, she hid him three months. And when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid *it* in the flags by the river's brink. And his sister stood afar off, to wit what would be done to him.

And the daughter of Pharaoh came down to wash *herself* at the river; and her maidens walked along by the river's side; and when she saw the ark among the flags, she sent her maid to fetch it. And when she had opened *it*, she saw the child: and, behold, the babe wept. And she had compassion on him, and said, This *is one* of the Hebrews' children. Then said his sister to Pharaoh's daughter, Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee? And Pharaoh's daughter said to her, Go. And the maid went and called the child's mother. And Pharaoh's daughter said unto her, Take this child away, and nurse it for me, and I will give *thee* thy wages. And the woman took the child, and nursed it. And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses: and she said, Because I drew him out of the water.

And it came to pass in those days, when Moses was grown, that he went out unto his brethren, and looked on their burdens: and he spied an Egyptian smiting an Hebrew, one of his brethren. And he looked this way and that way, and when he saw that *there was* no man, he slew the Egyptian, and hid him in the sand. And when he went out the second day, behold, two men of the Hebrews strove together: and he said to him that did the wrong, Wherefore smitest thou thy fellow? And he said, Who made thee a prince and a judge over us? intendest thou to kill me, as thou killedst the Egyptian? And Moses feared, and said, Surely this thing is known. Now when Pharaoh heard this thing, he sought to slay Moses. But Moses fled from the face of Pharaoh, and dwelt in the land of Midian: and he sat down by a well. Now the priest of Midian had seven daughters: and they came and drew *water*, and filled the troughs to water their father's flock. And the shepherds came and drove them away: but Moses stood up and helped them, and watered their flock. And when they came to Reuel their father, he said, How *is it that* ye are come so soon to day? And they said, An Egyptian delivered us out of the hand of the shepherds, and also drew *water* enough for us, and watered the flock. And he said unto his daughters, And where *is* he? why *is* it *that* ye have left the man? call him, that he may eat bread. And Moses was content to dwell with the man: and he gave Moses Zipporah his daughter. And she bare *him* a son, and he called his name Gershom: for he said, I have been a stranger in a strange land.

And it came to pass in process of time, that the king of Egypt died: and the children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of the bondage. And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob. And God looked upon the children of Israel, and God had respect unto *them*.

✢ Chapter 3

NOW Moses kept the flock of Jethro his father in law, the priest of Midian: and he led the flock to the backside of the desert, and came to the mountain of God, *even* to Horeb. And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush *was* not consumed. And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt. And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here *am* I. And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest *is* holy ground. Moreover he said, I *am* the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God.

And the Lord said, I have surely seen the affliction of my people which *are* in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows; And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites. Now therefore, behold, the cry of the children of Israel is come unto me: and I have also seen the oppression wherewith the Egyptians oppress them. Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt.

And Moses said unto God, Who *am* I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt? And he said, Certainly I will be with thee; and this *shall be* a token unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain. And Moses said unto God, Behold, *when* I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What *is* his name? what shall I say unto them? And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you. And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this *is* my name for ever, and this *is* my memorial unto all generations. Go, and gather the elders of Israel together, and say unto them, The Lord God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, I have surely visited you, and *seen* that which is done to you in Egypt: And I have said, I will bring you up out of the affliction of Egypt unto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, unto a land flowing with milk and honey. And they shall hearken to thy voice: and thou shalt come, thou and the elders of Israel, unto the king of Egypt, and ye shall say unto him, The Lord God of the Hebrews hath met with us: and now let us go, we beseech thee, three days' journey into the wilderness, that we may sacrifice to the Lord our God.

And I am sure that the king of Egypt will not let you go, no, not by a mighty hand. And I will stretch out my hand, and smite Egypt with all my wonders which I will do in the midst thereof: and after that he will let you go. And I will give this people favour in the sight of the Egyptians: and it shall come to pass, that, when ye go, ye shall not go empty: But every woman shall borrow of her neighbour, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment: and ye shall put *them* upon your sons, and upon your daughters; and ye shall spoil the Egyptians.

✢ Chapter 4

And Moses answered and said, But, behold, they will not believe me, nor hearken unto my voice: for they will say, The Lord hath not appeared unto thee. And the Lord said unto him, What *is* that in thine hand? And he said, A rod. And he said, Cast it on the ground. And he cast it on the ground, and it became a serpent; and Moses fled from before it. And the Lord said unto Moses, Put forth thine hand, and take it by the tail. And he put forth his hand, and caught it, and it became a rod in his hand: That they may believe that the Lord God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee.

And the Lord said furthermore unto him, Put now thine hand into thy bosom. And he put his hand into his bosom: and when he took it out, behold, his hand *was* leprous as snow. And he said, Put thine hand into thy bosom again. And he put his hand into his bosom again; and plucked it out of his bosom, and, behold, it was turned again as his *other* flesh. And it shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter sign. And it shall come to pass, if they will not believe also these two signs, neither hearken unto thy voice, that thou shalt take of the water of the river, and pour *it* upon the dry *land:* and the water which thou takest out of the river shall become blood upon the dry *land*.

And Moses said unto the Lord, O my Lord, I *am* not eloquent, neither heretofore, nor since thou hast spoken unto thy servant: but I *am* slow of speech, and of a slow tongue. And the Lord said unto him, Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the Lord? Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say. And he said, O my Lord, send, I pray thee, by the hand *of him whom* thou wilt send. And the anger of the Lord was kindled against Moses, and he said, *Is* not Aaron the Levite thy brother? I know that he can speak well. And also, behold, he cometh forth to meet thee: and when he seeth thee, he will be glad in his heart. And thou shalt speak unto him, and put words in his mouth: and I will be with thy mouth, and with his mouth, and will teach you what ye shall do. And he shall be thy spokesman unto the people: and he shall be, *even* he shall be to thee instead of a mouth, and thou shalt be to him instead of God. And thou shalt take this rod in thine hand, wherewith thou shalt do signs.

And Moses went and returned to Jethro his father in law, and said unto him, Let me go, I pray thee, and return unto my brethren which *are* in Egypt, and see whether they be yet alive. And Jethro said to Moses, Go in peace. And the Lord said unto Moses in Midian, Go, return into Egypt: for all the men are dead which sought thy life. And Moses took his wife and his sons, and set them upon an ass, and he returned to the land of Egypt: and Moses took the rod of God in his hand. And the Lord said unto Moses, When thou goest to return into Egypt, see that thou do all those wonders before Pharaoh, which I have put in thine hand: but I will harden his heart, that he shall not let the people go. And thou shalt say unto Pharaoh, Thus saith the Lord, Israel *is* my son, *even* my firstborn: And I say unto thee, Let my son go, that he may serve me: and if thou refuse to let him go, behold, I will slay thy son, *even* thy firstborn.

And it came to pass by the way in the inn, that the Lord met him, and sought to kill him. Then Zipporah took a sharp stone, and cut off the foreskin of her son, and cast *it* at his feet, and said, Surely a bloody husband *art* thou to me. So he let him go: then she said, A bloody husband *thou art*, because of the circumcision.

And the Lord said to Aaron, Go into the wilderness to meet Moses. And he went, and met him in the mount of God, and kissed him. And Moses told Aaron all the words of the Lord who had sent him, and all the signs which he had commanded him.

And Moses and Aaron went and gathered together all the elders of the children of Israel: And Aaron spake all the words which the Lord had spoken unto Moses, and did the signs in the sight of the people. And the people believed: and when they heard that the Lord had visited the children of Israel, and that he had looked upon their affliction, then they bowed their heads and worshipped.

✢ Chapter 5

And afterward Moses and Aaron went in, and told Pharaoh, Thus saith the Lord God of Israel, Let my people go, that they may hold a feast unto me in the wilderness. And Pharaoh said, Who *is* the Lord, that I should obey his voice to let Israel go? I know not the Lord, neither will I let Israel go. And they said, The God of the Hebrews hath met with us: let us go, we pray thee, three days' journey into the desert, and sacrifice unto the Lord our God; lest he fall upon us with pestilence, or with the sword. And the king of Egypt said unto them, Wherefore do ye, Moses and Aaron, let the people from their works? get you unto your burdens. And Pharaoh said, Behold, the people of the land now *are* many, and ye make them rest from their burdens. And Pharaoh commanded the same day the taskmasters of the people, and their officers, saying, Ye shall no more give the people straw to make brick, as heretofore: let them go and gather straw for themselves. And the tale of the bricks, which they did make heretofore, ye shall lay upon them; ye shall not diminish *ought* thereof: for they *be* idle; therefore they cry, saying, Let us go *and* sacrifice to our God. Let there more work be laid upon the men, that they may labour therein; and let them not regard vain words.

And the taskmasters of the people went out, and their officers, and they spake to the people, saying, Thus saith Pharaoh, I will not give you straw. Go ye, get you straw where ye can find it: yet not ought of your work shall be diminished. So the people were scattered abroad throughout all the land of Egypt to gather stubble instead of straw. And the taskmasters hasted *them*, saying, Fulfil your works, *your* daily tasks, as when there was straw. And the officers of the children of Israel, which Pharaoh's taskmasters had set over them, were beaten, *and* demanded, Wherefore have ye not fulfilled your task in making brick both yesterday and to day, as heretofore?

Then the officers of the children of Israel came and cried unto Pharaoh, saying, Wherefore dealest thou thus with thy servants? There is no straw given unto thy servants, and they say to us, Make brick: and, behold, thy servants *are* beaten; but the fault *is* in thine own people. But he said, Ye *are* idle, *ye are* idle: therefore ye say, Let us go *and* do sacrifice to the Lord. Go therefore now, *and* work; for there shall no straw be given you, yet shall ye deliver the tale of bricks. And the officers of the children of Israel did see *that* they *were* in evil *case*, after it was said, Ye shall not minish *ought* from your bricks of your daily task.

And they met Moses and Aaron, who stood in the way, as they came forth from Pharaoh: And they said unto them, The Lord look upon you, and judge; because ye have made our savour to be abhorred in the eyes of Pharaoh, and in the eyes of his servants, to put a sword in their hand to slay us. And Moses returned unto the Lord, and said, Lord, wherefore hast thou *so* evil entreated this people? why *is* it *that* thou hast sent me? For since I came to Pharaoh to speak in thy name, he hath done evil to this people; neither hast thou delivered thy people at all.

✢ Chapter 6

Then the Lord said unto Moses, Now shalt thou see what I will do to Pharaoh: for with a strong hand shall he let them go, and with a strong hand shall he drive them out of his land. And God spake unto Moses, and said unto him, I *am* the Lord: And I appeared unto Abraham, unto Isaac, and unto Jacob, by *the name of* God Almighty, but by my name JEHOVAH was I not known to them. And I have also established my covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers. And I have also heard the groaning of the children of Israel, whom the Egyptians keep in bondage; and I have remembered my covenant. Wherefore say unto the children of Israel, I *am* the Lord, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great judgments: And I will take you to me for a people, and I will be to you a God: and ye shall know that I *am* the Lord your God, which bringeth you out from under the burdens of the Egyptians. And I will bring you in unto the land, concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob; and I will give it you for an heritage: I *am* the Lord.

And Moses spake so unto the children of Israel: but they hearkened not unto Moses for anguish of spirit, and for cruel bondage. And the Lord spake unto Moses, saying, Go in, speak unto Pharaoh king of Egypt, that he let the children of Israel go out of his land. And Moses spake before the Lord, saying, Behold, the children of Israel have not hearkened unto me; how then shall Pharaoh hear me, who *am* of uncircumcised lips? And the Lord spake unto Moses and unto Aaron, and gave them a charge unto the children of Israel, and unto Pharaoh king of Egypt, to bring the children of Israel out of the land of Egypt.

These *be* the heads of their fathers' houses: The sons of Reuben the firstborn of Israel; Hanoch, and Pallu, Hezron, and Carmi: these *be* the families of Reuben. And the sons of Simeon; Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the son of a Canaanitish woman: these *are* the families of Simeon.

And these *are* the names of the sons of Levi according to their generations; Gershon, and Kohath, and Merari: and the years of the life of Levi *were* an hundred thirty and seven years. The sons of Gershon; Libni, and Shimi, according to their families. And the sons of Kohath; Amram, and Izhar, and Hebron, and Uzziel: and the years of the life of Kohath *were* an hundred thirty and three years. And the sons of Merari; Mahali and Mushi: these *are* the families of Levi according to their generations. And Amram took him Jochebed his father's sister to wife; and she bare him Aaron and Moses: and the years of the life of Amram *were* an hundred and thirty and seven years.

And the sons of Izhar; Korah, and Nepheg, and Zichri. And the sons of Uzziel; Mishael, and Elzaphan, and Zithri. And Aaron took him Elisheba, daughter of Amminadab, sister of Naashon, to wife; and she bare him Nadab, and Abihu, Eleazar, and Ithamar. And the sons of Korah; Assir, and Elkanah, and Abiasaph: these *are* the families of the Korhites. And Eleazar Aaron's son took him *one* of the daughters of Putiel to wife; and she bare him Phinehas: these *are* the heads of the fathers of the Levites according to their families. These *are* that Aaron and Moses, to whom the Lord said, Bring out the children of Israel from the land of Egypt according to their armies.

These *are* they which spake to Pharaoh king of Egypt, to bring out the children of Israel from Egypt: these *are* that Moses and Aaron.

And it came to pass on the day *when* the Lord spake unto Moses in the land of Egypt, That the Lord spake unto Moses, saying, I *am* the Lord: speak thou unto Pharaoh king of Egypt all that I say unto thee. And Moses said before the Lord, Behold, I *am* of uncircumcised lips, and how shall Pharaoh hearken unto me?

☩ Chapter 7

And the Lord said unto Moses, See, I have made thee a God to Pharaoh: and Aaron thy brother shall be thy prophet. Thou shalt speak all that I command thee: and Aaron thy brother shall speak unto Pharaoh, that he send the children of Israel out of his land. And I will harden Pharaoh's heart, and multiply my signs and my wonders in the land of Egypt. But Pharaoh shall not hearken unto you, that I may lay my hand upon Egypt, and bring forth mine armies, *and* my people the children of Israel, out of the land of Egypt by great judgments. And the Egyptians shall know that I *am* the Lord, when I stretch forth mine hand upon Egypt, and bring out the children of Israel from among them. And Moses and Aaron did as the Lord commanded them, so did they. And Moses *was* fourscore years old, and Aaron fourscore and three years old, when they spake unto Pharaoh.

And the Lord spake unto Moses and unto Aaron, saying, When Pharaoh shall speak unto you, saying, Shew a miracle for you: then thou shalt say unto Aaron, Take thy rod, and cast *it* before Pharaoh, *and* it shall become a serpent.

And Moses and Aaron went in unto Pharaoh, and they did so as the Lord had commanded: and Aaron cast down his rod before Pharaoh, and before his servants, and it became a serpent. Then Pharaoh also called the wise men and the sorcerers: now the magicians of Egypt, they also did in like manner with their enchantments. For they cast down every man his rod, and they became serpents: but Aaron's rod swallowed up their rods. And he hardened Pharaoh's heart, that he hearkened not unto them; as the Lord had said.

And the Lord said unto Moses, Pharaoh's heart *is* hardened, he refuseth to let the people go. Get thee unto Pharaoh in the morning; lo, he goeth out unto the water; and thou shalt stand by the river's brink against he come; and the rod which was turned to a serpent shalt thou take in thine hand. And thou shalt say unto him, The Lord God of the Hebrews hath sent me unto thee, saying, Let my people go, that they may serve me in the wilderness: and, behold, hitherto thou wouldest not hear. Thus saith the Lord, In this thou shalt know that I *am* the Lord: behold, I will smite with the rod that *is* in mine hand upon the waters which *are* in the river, and they shall be turned to blood. And the fish that *is* in the river shall die, and the river shall stink; and the Egyptians shall lothe to drink of the water of the river.

And the Lord spake unto Moses, Say unto Aaron, Take thy rod, and stretch out thine hand upon the waters of Egypt, upon their streams, upon their rivers, and upon their ponds, and upon all their pools of water, that they may become blood; and *that* there may be blood throughout all the land of Egypt, both in *vessels of* wood, and in *vessels of* stone. And Moses and Aaron did so, as the Lord commanded; and he lifted up the rod, and smote the waters that *were* in the river, in the sight of Pharaoh, and in the sight of his servants; and all the waters that *were* in the river were turned to blood. And the fish that *was* in the river died; and the river stank, and the Egyptians could not drink of the water of the river; and there was blood throughout all the land of Egypt. And the magicians of Egypt did so with their enchantments: and Pharaoh's heart was hardened, neither did he hearken unto them; as the Lord had said. And Pharaoh turned and went into his house, neither did he set his heart to this also. And all the Egyptians digged round about the river for water to drink; for they could not drink of the water of the river. And seven days were fulfilled, after that the Lord had smitten the river.

☩ Chapter 8

And the Lord spake unto Moses, Go unto Pharaoh, and say unto him, Thus saith the Lord, Let my people go, that they may serve me. And if thou refuse to let *them* go, behold, I will smite all thy borders with frogs: And the river shall bring forth frogs abundantly, which shall go up and come into thine house, and into thy bedchamber, and upon thy bed, and into the house of thy servants, and upon thy people, and into thine ovens, and into thy kneadingtroughs: And the frogs shall come up both on thee, and upon thy people, and upon all thy servants.

And the Lord spake unto Moses, Say unto Aaron, Stretch forth thine hand with thy rod over the streams, over the rivers, and over the ponds, and cause frogs to come up upon the land of Egypt. And Aaron stretched out his hand over the waters of Egypt; and the frogs came up, and covered the land of Egypt. And the magicians did so with their enchantments, and brought up frogs upon the land of Egypt.

Then Pharaoh called for Moses and Aaron, and said, Intreat the Lord, that he may take away the frogs from me, and from my people; and I will let the people go, that they may do sacrifice unto the Lord. And Moses said unto Pharaoh, Glory over me: when shall I intreat for thee, and for thy servants, and for thy people, to destroy the frogs from thee and thy houses, *that* they may remain in the river only? And he said, To morrow. And he said, *Be it* according to thy word: that thou mayest know that *there is* none like unto the Lord our God. And the frogs shall depart from thee, and from thy houses, and from thy servants, and from thy people; they shall remain in the river only. And Moses and Aaron went out from Pharaoh: and Moses cried unto the Lord because of the frogs which he had brought against Pharaoh. And the Lord did according to the word of Moses; and the frogs died out of the houses, out of the villages, and out of the fields. And they gathered them together upon heaps: and the land stank. But when Pharaoh saw that there was respite, he hardened his heart, and hearkened not unto them; as the Lord had said.

And the Lord said unto Moses, Say unto Aaron, Stretch out thy rod, and smite the dust of the land, that it may become lice throughout all the land of Egypt. And they did so; for Aaron stretched out his hand with his rod, and smote the dust of the earth, and it became lice in man, and in beast; all the dust of the land became lice throughout all the land of Egypt. And the magicians did so with their enchantments to bring forth lice, but they could not: so there were lice upon man, and upon beast. Then the magicians said unto Pharaoh, This *is* the finger of God: and Pharaoh's heart was hardened, and he hearkened not unto them; as the Lord had said.

And the Lord said unto Moses, Rise up early in the morning, and stand before Pharaoh; lo, he cometh forth to the water; and say unto him, Thus saith the Lord, Let my people go, that they may serve me. Else, if thou wilt not let my people go, behold, I will send swarms *of flies* upon thee, and upon thy servants, and upon thy people, and into thy houses: and the houses of the Egyptians shall be full of swarms *of flies*, and also the ground whereon they *are*. And I will sever in that day the land of Goshen, in which my people dwell, that no swarms *of flies* shall be there; to the end thou mayest know that I *am* the Lord in the midst of the earth. And I will put a division between my people and thy people: to morrow shall this sign be. And the Lord did so; and there came a grievous swarm *of flies* into the house of Pharaoh, and *into* his servants' houses, and into all the land of Egypt: the land was corrupted by reason of the swarm *of flies*.

And Pharaoh called for Moses and for Aaron, and said, Go ye, sacrifice to your God in the land. And Moses said, It is not meet so to do; for we shall sacrifice the abomination of the Egyptians to the Lord our God: lo, shall we sacrifice the abomination of the Egyptians before their eyes, and will they not stone us? We will go three days' journey into the wilderness, and sacrifice to the Lord our God, as he shall command us. And Pharaoh said, I will let you go, that ye may sacrifice to the Lord your God in the wilderness; only ye shall not go very far away: intreat for me. And Moses said, Behold, I go out from thee, and I will intreat the Lord that the swarms *of flies* may depart from Pharaoh, from his servants, and from his people, to morrow: but let not Pharaoh deal deceitfully any more in not letting the people go to sacrifice to the Lord. And Moses went out from Pharaoh, and intreated the Lord. And the Lord did according to the word of Moses; and he removed the swarms *of flies* from Pharaoh, from his servants, and from his people; there remained not one. And Pharaoh hardened his heart at this time also, neither would he let the people go.

☩ Chapter 9

Then the Lord said unto Moses, Go in unto Pharaoh, and tell him, Thus saith the Lord God of the Hebrews, Let my people go, that they may serve me. For if thou refuse to let *them* go, and wilt hold them still, Behold, the hand of the Lord is upon thy cattle which *is* in the field, upon the horses, upon the asses, upon the camels, upon the oxen, and upon the sheep: *there shall be* a very grievous murrain. And the Lord shall sever between the cattle of Israel and the cattle of Egypt: and there shall nothing die of all *that is* the children's of Israel. And the Lord appointed a set time, saying, To morrow the Lord shall do this thing in the land. And the Lord did that thing on the morrow, and all the cattle of Egypt died: but of the cattle of the children of Israel died not one. And Pharaoh sent, and, behold, there was not one of the cattle of the Israelites dead. And the heart of Pharaoh was hardened, and he did not let the people go.

And the Lord said unto Moses and unto Aaron, Take to you handfuls of ashes of the furnace, and let Moses sprinkle it toward the heaven in the sight of Pharaoh. And it shall become small dust in all the land of Egypt, and shall be a boil breaking forth *with* blains upon man, and upon beast, throughout all the land of Egypt. And they took ashes of the furnace, and stood before Pharaoh; and Moses sprinkled it up toward heaven; and it became a boil breaking forth *with* blains upon man, and upon beast. And the magicians could not stand before Moses because of the boils; for the boil was upon the magicians, and upon all the Egyptians. And the Lord hardened the heart of Pharaoh, and he hearkened not unto them; as the Lord had spoken unto Moses.

And the Lord said unto Moses, Rise up early in the morning, and stand before Pharaoh, and say unto him, Thus saith the Lord God of the Hebrews, Let my people go, that they may serve me. For I will at this time send all my plagues upon thine heart, and upon thy servants, and upon thy people; that thou mayest know that *there is* none like me in all the earth. For now I will stretch out my hand, that I may smite thee and thy people with pestilence; and thou shalt be cut off from the earth. And in very deed for this *cause* have I raised thee up, for to shew *in* thee my power; and that my name may be declared

throughout all the earth. As yet exaltest thou thyself against my people, that thou wilt not let them go? Behold, to morrow about this time I will cause it to rain a very grievous hail, such as hath not been in Egypt since the foundation thereof even until now. Send therefore now, *and* gather thy cattle, and all that thou hast in the field; *for upon* every man and beast which shall be found in the field, and shall not be brought home, the hail shall come down upon them, and they shall die. He that feared the word of the Lord among the servants of Pharaoh made his servants and his cattle flee into the houses: And he that regarded not the word of the Lord left his servants and his cattle in the field.

And the Lord said unto Moses, Stretch forth thine hand toward heaven, that there may be hail in all the land of Egypt, upon man, and upon beast, and upon every herb of the field, throughout the land of Egypt. And Moses stretched forth his rod toward heaven: and the Lord sent thunder and hail, and the fire ran along upon the ground; and the Lord rained hail upon the land of Egypt. So there was hail, and fire mingled with the hail, very grievous, such as there was none like it in all the land of Egypt since it became a nation. And the hail smote throughout all the land of Egypt all that *was* in the field, both man and beast; and the hail smote every herb of the field, and brake every tree of the field. Only in the land of Goshen, where the children of Israel *were*, was there no hail.

And Pharaoh sent, and called for Moses and Aaron, and said unto them, I have sinned this time: the Lord *is* righteous, and I and my people *are* wicked. Intreat the Lord (for *it is* enough) that there be no *more* mighty thunderings and hail; and I will let you go, and ye shall stay no longer. And Moses said unto him, As soon as I am gone out of the city, I will spread abroad my hands unto the Lord; *and* the thunder shall cease, neither shall there be any more hail; that thou mayest know how that the earth *is* the Lord's. But as for thee and thy servants, I know that ye will not yet fear the Lord God. And the flax and the barley was smitten: for the barley *was* in the ear, and the flax *was* bolled. But the wheat and the rie were not smitten: for they *were* not grown up. And Moses went out of the city from Pharaoh, and spread abroad his hands unto the Lord: and the thunders and hail ceased, and the rain was not poured upon the earth. And when Pharaoh saw that the rain and the hail and the thunders were ceased, he sinned yet more, and hardened his heart, he and his servants. And the heart of Pharaoh was hardened, neither would he let the children of Israel go; as the Lord had spoken by Moses.

✢ Chapter 10

And the Lord said unto Moses, Go in unto Pharaoh: for I have hardened his heart, and the heart of his servants, that I might shew these my signs before him: And that thou mayest tell in the ears of thy son, and of thy son's son, what things I have wrought in Egypt, and my signs which I have done among them; that ye may know how that I *am* the Lord. And Moses and Aaron came in unto Pharaoh, and said unto him, Thus saith the Lord God of the Hebrews, How long wilt thou refuse to humble thyself before me? let my people go, that they may serve me. Else, if thou refuse to let my people go, behold, to morrow will I bring the locusts into thy coast: And they shall cover the face of the earth, that one cannot be able to see the earth: and they shall eat the residue of that which is escaped, which remaineth unto you from the hail, and shall eat every tree which groweth for you out of the field: And they shall fill thy houses, and the houses of all thy servants, and the houses of all the Egyptians; which neither thy fathers, nor thy fathers' fathers have seen, since the day that they were upon the earth unto this day. And he turned himself, and went out from Pharaoh. And Pharaoh's servants said unto him, How long shall this man be a snare unto us? let the men go, that they may serve the Lord their God: knowest thou not yet that Egypt is destroyed? And Moses and Aaron were brought again unto Pharaoh: and he said unto them, Go, serve the Lord your God: *but* who *are* they that shall go? And Moses said, We will go with our young and with our old, with our sons and with our daughters, with our flocks and with our herds will we go; for we *must hold* a feast unto the Lord. And he said unto them, Let the Lord be so with you, as I will let you go, and your little ones: look *to it;* for evil *is* before you. Not so: go now ye *that are* men, and serve the Lord; for that ye did desire. And they were driven out from Pharaoh's presence.

And the Lord said unto Moses, Stretch out thine hand over the land of Egypt for the locusts, that they may come up upon the land of Egypt, and eat every herb of the land, *even* all that the hail hath left. And Moses stretched forth his rod over the land of Egypt, and the Lord brought an east wind upon the land all that day, and all *that* night; *and* when it was morning, the east wind brought the locusts. And the locusts went up over all the land of Egypt, and rested in all the coasts of Egypt: very grievous *were they;* before them there were no such locusts as they, neither after them shall be such. For they covered the face of the whole earth, so that the land was darkened; and they did eat every herb of the land, and all the fruit of the trees which the hail had left: and there remained not any green thing in the trees, or in the herbs of the field, through all the land of Egypt.

Then Pharaoh called for Moses and Aaron in haste; and he said, I have sinned against the Lord your God, and against you. Now therefore forgive, I pray thee, my sin only this once, and intreat the Lord your God, that he may take away from me this death only. And he went out from Pharaoh, and intreated the Lord. And the Lord turned a mighty strong west wind, which took away the locusts, and cast them into the Red sea; there remained not one locust in all the coasts of Egypt. But the Lord hardened Pharaoh's heart, so that he would not let the children of Israel go.

And the Lord said unto Moses, Stretch out thine hand toward heaven, that there may be darkness over the land of Egypt, even darkness *which* may be felt. And Moses stretched forth his hand toward heaven; and there was a thick darkness in all the land of Egypt three days: They saw not one another, neither rose any from his place for three days: but all the children of Israel had light in their dwellings.

And Pharaoh called unto Moses, and said, Go ye, serve the Lord; only let your flocks and your herds be stayed: let your little ones also go with you. And Moses said, Thou must give us also sacrifices and burnt offerings, that we may sacrifice unto the Lord our God. Our cattle also shall go with us; there shall not an hoof be left behind; for thereof must we take to serve the Lord our God; and we know not with what we must serve the Lord, until we come thither.

But the Lord hardened Pharaoh's heart, and he would not let them go. And Pharaoh said unto him, Get thee from me, take heed to thyself, see my face no more; for in *that* day thou seest my face thou shalt die. And Moses said, Thou hast spoken well, I will see thy face again no more.

✢ Chapter 11

And the Lord said unto Moses, Yet will I bring one plague *more* upon Pharaoh, and upon Egypt; afterwards he will let you go hence: when he shall let *you* go, he shall surely thrust you out hence altogether. Speak now in the ears of the people, and let every man borrow of his neighbour, and every woman of her neighbour, jewels of silver, and jewels of gold. And the Lord gave the people favour in the sight of the Egyptians. Moreover the man Moses *was* very great in the land of Egypt, in the sight of Pharaoh's servants, and in the sight of the people. And Moses said, Thus saith the Lord, About midnight will I go out into the midst of Egypt: And all the firstborn in the land of Egypt shall die, from the firstborn of Pharaoh that sitteth upon his throne, even unto the firstborn of the maidservant that *is* behind the mill; and all the firstborn of beasts. And there shall be a great cry throughout all the land of Egypt, such as there was none like it, nor shall be like it any more. But against any of the children of Israel shall not a dog move his tongue, against man or beast: that ye may know how that the Lord doth put a difference between the Egyptians and Israel. And all these thy servants shall come down unto me, and bow down themselves unto me, saying, Get thee out, and all the people that follow thee: and after that I will go out. And he went out from Pharaoh in a great anger. And the Lord said unto Moses, Pharaoh shall not hearken unto you; that my wonders may be multiplied in the land of Egypt. And Moses and Aaron did all these wonders before Pharaoh: and the Lord hardened Pharaoh's heart, so that he would not let the children of Israel go out of his land.

✢ Chapter 12

And the Lord spake unto Moses and Aaron in the land of Egypt, saying, This month *shall be* unto you the beginning of months: it *shall be* the first month of the year to you.

Speak ye unto all the congregation of Israel, saying, In the tenth *day* of this month they shall take to them every man a lamb, according to the house of *their* fathers, a lamb for an house: And if the household be too little for the lamb, let him and his neighbour next unto his house take *it* according to the number of the souls; every man according to his eating shall make your count for the lamb. Your lamb shall be without blemish, a male of the first year: ye shall take *it* out from the sheep, or from the goats: And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening. And they shall take of the blood, and strike *it* on the two side posts and on the upper door post of the houses, wherein they shall eat it. And they shall eat the flesh in that night, roast with fire, and unleavened bread; *and* with bitter *herbs* they shall eat it. Eat not of it raw, nor sodden at all with water, but roast *with* fire; his head with his legs, and with the purtenance thereof. And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire.

And thus shall ye eat it; *with* your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it *is* the Lord's passover. For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I *am* the Lord. And the blood shall be to you for a token upon the houses where ye *are:* and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy *you*, when I smite the land of Egypt. And this day shall be unto you for a memorial; and ye shall keep it a feast to the Lord throughout your generations; ye shall keep it a feast by an ordinance for ever. Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel. And in the first day *there shall be* an holy convocation, and in the seventh day there shall be an holy convocation to you; no manner of work shall be done in them, save *that* which every man must eat, that only may be done of you. And ye shall observe *the feast of* unleavened

bread; for in this selfsame day have I brought your armies out of the land of Egypt: therefore shall ye observe this day in your generations by an ordinance for ever.

In the first *month*, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even. Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land. Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread.

Then Moses called for all the elders of Israel, and said unto them, Draw out and take you a lamb according to your families, and kill the passover. And ye shall take a bunch of hyssop, and dip *it* in the blood that *is* in the bason, and strike the lintel and the two side posts with the blood that *is* in the bason; and none of you shall go out at the door of his house until the morning. For the Lord will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, the Lord will pass over the door, and will not suffer the destroyer to come in unto your houses to smite *you*. And ye shall observe this thing for an ordinance to thee and to thy sons for ever. And it shall come to pass, when ye be come to the land which the Lord will give you, according as he hath promised, that ye shall keep this service. And it shall come to pass, when your children shall say unto you, What mean ye by this service? That ye shall say, It *is* the sacrifice of the Lord's passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And the people bowed the head and worshipped. And the children of Israel went away, and did as the Lord had commanded Moses and Aaron, so did they.

And it came to pass, that at midnight the Lord smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that *was* in the dungeon; and all the firstborn of cattle. And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt; for *there was* not a house where *there was* not one dead.

And he called for Moses and Aaron by night, and said, Rise up, *and* get you forth from among my people, both ye and the children of Israel; and go, serve the Lord, as ye have said. Also take your flocks and your herds, as ye have said, and be gone; and bless me also. And the Egyptians were urgent upon the people, that they might send them out of the land in haste; for they said, We *be* all dead *men*. And the people took their dough before it was leavened, their kneadingtroughs being bound up in their clothes upon their shoulders. And the children of Israel did according to the word of Moses; and they borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment: And the Lord gave the people favour in the sight of the Egyptians, so that they lent unto them *such things as they required*. And they spoiled the Egyptians.

And the children of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot *that were* men, beside children. And a mixed multitude went up also with them; and flocks, and herds, *even* very much cattle. And they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened; because they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victual.

Now the sojourning of the children of Israel, who dwelt in Egypt, *was* four hundred and thirty years. And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the Lord went out from the land of Egypt. It *is* a night to be much observed unto the Lord for bringing them out from the land of Egypt: this *is* that night of the Lord to be observed of all the children of Israel in their generations.

And the Lord said unto Moses and Aaron, This *is* the ordinance of the passover: There shall no stranger eat thereof: But every man's servant that is bought for money, when thou hast circumcised him, then shall he eat thereof. A foreigner and an hired servant shall not eat thereof. In one house shall it be eaten; thou shalt not carry forth ought of the flesh abroad out of the house; neither shall ye break a bone thereof. All the congregation of Israel shall keep it. And when a stranger shall sojourn with thee, and will keep the passover to the Lord, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land: for no uncircumcised person shall eat thereof. One law shall be to him that is homeborn, and unto the stranger that sojourneth among you. Thus did all the children of Israel; as the Lord commanded Moses and Aaron, so did they. And it came to pass the selfsame day, *that* the Lord did bring the children of Israel out of the land of Egypt by their armies.

✢ Chapter 13

AND the Lord spake unto Moses, saying, Sanctify unto me all the firstborn, whatsoever openeth the womb among the children of Israel, *both* of man and of beast: it *is* mine.

And Moses said unto the people, Remember this day, in which ye came out from Egypt, out of the house of bondage; for by strength of hand the Lord brought you out from this *place:* there shall no leavened bread be eaten. This day came ye out in the month Abib.

And it shall be when the Lord shall bring thee into the land of the Canaanites, and the Hittites, and the Amorites, and the Hivites, and the Jebusites, which he sware unto thy fathers to give thee, a land flowing with milk and honey, that thou shalt keep this service in this month. Seven days thou shalt eat unleavened bread, and in the seventh day *shall be* a feast to the Lord. Unleavened bread shall be eaten seven days; and there shall no leavened bread be seen with thee, neither shall there be leaven seen with thee in all thy quarters.

And thou shalt shew thy son in that day, saying, *This is done* because of that *which* the Lord did unto me when I came forth out of Egypt. And it shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes, that the Lord's law may be in thy mouth: for with a strong hand hath the Lord brought thee out of Egypt. Thou shalt therefore keep this ordinance in his season from year to year.

And it shall be when the Lord shall bring thee into the land of the Canaanites, as he sware unto thee and to thy fathers, and shall give it thee, That thou shalt set apart unto the Lord all that openeth the matrix, and every firstling that cometh of a beast which thou hast; the males *shall be* the Lord's. And every firstling of an ass thou shalt redeem with a lamb; and if thou wilt not redeem it, then thou shalt break his neck: and all the firstborn of man among thy children shalt thou redeem.

And it shall be when thy son asketh thee in time to come, saying, What *is* this? that thou shalt say unto him, By strength of hand the Lord brought us out from Egypt, from the house of bondage: And it came to pass, when Pharaoh would hardly let us go, that the Lord slew all the firstborn in the land of Egypt, both the firstborn of man, and the firstborn of beast: therefore I sacrifice to the Lord all that openeth the matrix, being males; but all the firstborn of my children I redeem. And it shall be for a token upon thine hand, and for frontlets between thine eyes: for by strength of hand the Lord brought us forth out of Egypt.

And it came to pass, when Pharaoh had let the people go, that God led them not *through* the way of the land of the Philistines, although that *was* near; for God said, Lest peradventure the people repent when they see war, and they return to Egypt: But God led the people about, *through* the way of the wilderness of the Red sea: and the children of Israel went up harnessed out of the land of Egypt. And Moses took the bones of Joseph with him: for he had straitly sworn the children of Israel, saying, God will surely visit you; and ye shall carry up my bones away hence with you.

And they took their journey from Succoth, and encamped in Etham, in the edge of the wilderness. And the Lord went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night: He took not away the pillar of the cloud by day, nor the pillar of fire by night, *from* before the people.

✢ Chapter 14

AND the Lord spake unto Moses, saying, Speak unto the children of Israel, that they turn and encamp before Pi-hahiroth, between Migdol and the sea, over against Baal-zephon: before it shall ye encamp by the sea. For Pharaoh will say of the children of Israel, They *are* entangled in the land, the wilderness hath shut them in. And I will harden Pharaoh's heart, that he shall follow after them; and I will be honoured upon Pharaoh, and upon all his host; that the Egyptians may know that I *am* the Lord. And they did so.

And it was told the king of Egypt that the people fled: and the heart of Pharaoh and of his servants was turned against the people, and they said, Why have we done this, that we have let Israel go from serving us? And he made ready his chariot, and took his people with him: And he took six hundred chosen chariots, and all the chariots of Egypt, and captains over every one of them. And the Lord hardened the heart of Pharaoh king of Egypt, and he pursued after the children of Israel: and the children of Israel went out with an high hand. But the Egyptians pursued after them, all the horses *and* chariots of Pharaoh, and his horsemen, and his army, and overtook them encamping by the sea, beside Pi-hahiroth, before Baal-zephon.

And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and, behold, the Egyptians marched after them; and they were sore afraid: and the children of Israel cried out unto the Lord. And they said unto Moses, Because *there were* no graves in Egypt, hast thou taken us away to die in the wilderness? wherefore hast thou dealt thus with us, to carry us forth out of Egypt? *Is* not this the word that we did tell thee in Egypt, saying, Let us alone, that we may serve the Egyptians? For *it had been* better for us to serve the Egyptians, than that we should die in the wilderness.

And Moses said unto the people, Fear ye not, stand still, and see the salvation of the Lord, which he will shew to you to day: for the Egyptians whom ye have seen to day, ye shall see them again no more for ever. The Lord shall fight for you, and ye shall hold your peace.

And the Lord said unto Moses, Wherefore criest thou unto me? speak unto the children of Israel, that they go forward: But lift thou up thy rod, and stretch out thine hand over the sea, and divide it: and the children of Israel shall go on dry *ground* through the midst of the sea. And I, behold, I will harden the hearts of the Egyptians, and they shall follow them: and I will get me honour upon Pharaoh, and upon all his host, upon his chariots,

and upon his horsemen. And the Egyptians shall know that I *am* the Lord, when I have gotten me honour upon Pharaoh, upon his chariots, and upon his horsemen.

And the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them: And it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness *to them*, but it gave light by night *to these:* so that the one came not near the other all the night. And Moses stretched out his hand over the sea; and the Lord caused the sea to go *back* by a strong east wind all that night, and made the sea dry *land*, and the waters were divided. And the children of Israel went into the midst of the sea upon the dry *ground:* and the waters *were* a wall unto them on their right hand, and on their left.

And the Egyptians pursued, and went in after them to the midst of the sea, *even* all Pharaoh's horses, his chariots, and his horsemen. And it came to pass, that in the morning watch the Lord looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians, And took off their chariot wheels, that they drave them heavily: so that the Egyptians said, Let us flee from the face of Israel; for the Lord fighteth for them against the Egyptians.

And the Lord said unto Moses, Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen. And Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared; and the Egyptians fled against it; and the Lord overthrew the Egyptians in the midst of the sea. And the waters returned, and covered the chariots, and the horsemen, *and* all the host of Pharaoh that came into the sea after them; there remained not so much as one of them. But the children of Israel walked upon dry *land* in the midst of the sea; and the waters *were* a wall unto them on their right hand, and on their left. Thus the Lord saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea shore. And Israel saw that great work which the Lord did upon the Egyptians: and the people feared the Lord, and believed the Lord, and his servant Moses.

✢ Chapter 15

Then sang Moses and the children of Israel this song unto the Lord, and spake, saying, I will sing unto the Lord, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea. The Lord *is* my strength and song, and he is become my salvation: he *is* my God, and I will prepare him an habitation; my father's God, and I will exalt him. The Lord *is* a man of war: the Lord *is* his name. Pharaoh's chariots and his host hath he cast into the sea: his chosen captains also are drowned in the Red sea. The depths have covered them: they sank into the bottom as a stone. Thy right hand, O Lord, is become glorious in power: thy right hand, O Lord, hath dashed in pieces the enemy. And in the greatness of thine excellency thou hast overthrown them that rose up against thee: thou sentest forth thy wrath, *which* consumed them as stubble. And with the blast of thy nostrils the waters were gathered together, the floods stood upright as an heap, *and* the depths were congealed in the heart of the sea. The enemy said, I will pursue, I will overtake, I will divide the spoil; my lust shall be satisfied upon them; I will draw my sword, my hand shall destroy them. Thou didst blow with thy wind, the sea covered them: they sank as lead in the mighty waters. Who *is* like unto thee, O Lord, among the gods? who *is* like thee, glorious in holiness, fearful *in* praises, doing wonders? Thou stretchedst out thy right hand, the earth swallowed them. Thou in thy mercy hast led forth the people *which* thou hast redeemed: thou hast guided *them* in thy strength unto thy holy habitation. The people shall hear, *and* be afraid: sorrow shall take hold on the inhabitants of Palestina. Then the dukes of Edom shall be amazed; the mighty men of Moab, trembling shall take hold upon them; all the inhabitants of Canaan shall melt away. Fear and dread shall fall upon them; by the greatness of thine arm they shall be *as* still as a stone; till thy people pass over, O Lord, till the people pass over, *which* thou hast purchased. Thou shalt bring them in, and plant them in the mountain of thine inheritance, *in* the place, O Lord, *which* thou hast made for thee to dwell in, *in* the Sanctuary, O Lord, *which* thy hands have established. The Lord shall reign for ever and ever. For the horse of Pharaoh went in with his chariots and with his horsemen into the sea, and the Lord brought again the waters of the sea upon them; but the children of Israel went on dry *land* in the midst of the sea.

And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances. And Miriam answered them, Sing ye to the Lord, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea. So Moses brought Israel from the Red sea, and they went out into the wilderness of Shur; and they went three days in the wilderness, and found no water.

And when they came to Marah, they could not drink of the waters of Marah, for they *were* bitter: therefore the name of it was called Marah. And the people murmured against Moses, saying, What shall we drink? And he cried unto the Lord; and the Lord shewed him a tree, *which* when he had cast into the waters, the waters were made sweet: there he made for them a statute and an ordinance, and there he proved them, And said, If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I *am* the Lord that healeth thee.

And they came to Elim, where *were* twelve wells of water, and threescore and ten palm trees: and they encamped there by the waters.

✢ Chapter 16

And they took their journey from Elim, and all the congregation of the children of Israel came unto the wilderness of Sin, which *is* between Elim and Sinai, on the fifteenth day of the second month after their departing out of the land of Egypt. And the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness: And the children of Israel said unto them, Would to God we had died by the hand of the Lord in the land of Egypt, when we sat by the flesh pots, *and* when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger.

Then said the Lord unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no. And it shall come to pass, that on the sixth day they shall prepare *that* which they bring in; and it shall be twice as much as they gather daily. And Moses and Aaron said unto all the children of Israel, At even, then ye shall know that the Lord hath brought you out from the land of Egypt: And in the morning, then ye shall see the glory of the Lord; for that he heareth your murmurings against the Lord: and what *are* we, that ye murmur against us? And Moses said, *This shall be*, when the Lord shall give you in the evening flesh to eat, and in the morning bread to the full; for that the Lord heareth your murmurings which ye murmur against him: and what *are* we? your murmurings *are* not against us, but against the Lord.

And Moses spake unto Aaron, Say unto all the congregation of the children of Israel, Come near before the Lord: for he hath heard your murmurings. And it came to pass, as Aaron spake unto the whole congregation of the children of Israel, that they looked toward the wilderness, and, behold, the glory of the Lord appeared in the cloud.

And the Lord spake unto Moses, saying, I have heard the murmurings of the children of Israel: speak unto them, saying, At even ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that I *am* the Lord your God. And it came to pass, that at even the quails came up, and covered the camp: and in the morning the dew lay round about the host. And when the dew that lay was gone up, behold, upon the face of the wilderness *there lay* a small round thing, *as* small as the hoar frost on the ground. And when the children of Israel saw *it*, they said one to another, It *is* manna: for they wist not what it *was*. And Moses said unto them, This *is* the bread which the Lord hath given you to eat.

This *is* the thing which the Lord hath commanded, Gather of it every man according to his eating, an omer for every man, *according to* the number of your persons; take ye every man for *them* which *are* in his tents. And the children of Israel did so, and gathered, some more, some less. And when they did mete *it* with an omer, he that gathered much had nothing over, and he that gathered little had no lack; they gathered every man according to his eating. And Moses said, Let no man leave of it till the morning. Notwithstanding they hearkened not unto Moses; but some of them left of it until the morning, and it bred worms, and stank: and Moses was wroth with them. And they gathered it every morning, every man according to his eating: and when the sun waxed hot, it melted.

And it came to pass, *that* on the sixth day they gathered twice as much bread, two omers for one *man:* and all the rulers of the congregation came and told Moses. And he said unto them, This *is that* which the Lord hath said, To morrow *is* the rest of the holy sabbath unto the Lord: bake *that* which ye will bake *to day*, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning. And they laid it up till the morning, as Moses bade: and it did not stink, neither was there any worm therein. And Moses said, Eat that to day; for to day *is* a sabbath unto the Lord: to day ye shall not find it in the field. Six days ye shall gather it; but on the seventh day, *which is* the sabbath, in it there shall be none.

And it came to pass, *that* there went out *some* of the people on the seventh day for to gather, and they found none. And the Lord said unto Moses, How long refuse ye to keep my commandments and my laws? See, for that the Lord hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day. So the people rested on the seventh day. And the house of Israel called the name thereof Manna: and it *was* like coriander seed, white; and the taste of it *was* like wafers *made* with honey.

And Moses said, This *is* the thing which the Lord commandeth, Fill an omer of it to be kept for your generations; that they may see the bread wherewith I have fed you in the wilderness, when I brought you forth from the land of Egypt. And Moses said unto Aaron, Take a pot, and put an omer full of manna therein, and lay it up before the Lord, to be kept for your generations. As the Lord commanded Moses, so Aaron laid it up before the Testimony, to be kept. And the children of Israel did eat manna forty years, until they came to a land inhabited; they did eat manna, until they came unto the borders of the land of Canaan. Now an omer *is* the tenth *part* of an ephah.

✢ Chapter 17

And all the congregation of the children of Israel journeyed from the wilderness of Sin, after their journeys, according to the commandment of the Lord, and pitched in Rephidim: and *there was* no water for the people to drink. Wherefore the people did chide with Moses, and said, Give us water that we may drink. And Moses said unto them, Why chide ye with me? wherefore do ye tempt the Lord? And the people thirsted there for water; and the people murmured against Moses, and said, Wherefore *is* this *that* thou hast brought us up out of Egypt, to kill us and our children and our cattle with thirst? And Moses cried unto the Lord, saying, What shall I do unto this people? they be almost ready to stone me. And the Lord said unto Moses, Go on before the people, and take with thee of the elders of Israel; and thy rod, wherewith thou smotest the river, take in thine hand, and go. Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel. And he called the name of the place Massah, and Meribah, because of the chiding of the children of Israel, and because they tempted the Lord, saying, Is the Lord among us, or not?

Then came Amalek, and fought with Israel in Rephidim. And Moses said unto Joshua, Choose us out men, and go out, fight with Amalek: to morrow I will stand on the top of the hill with the rod of God in mine hand. So Joshua did as Moses had said to him, and fought with Amalek: and Moses, Aaron, and Hur went up to the top of the hill. And it came to pass, when Moses held up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed. But Moses' hands *were* heavy; and they took a stone, and put *it* under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun. And Joshua discomfited Amalek and his people with the edge of the sword. And the Lord said unto Moses, Write this *for* a memorial in a book, and rehearse *it* in the ears of Joshua: for I will utterly put out the remembrance of Amalek from under heaven. And Moses built an altar, and called the name of it Jehovah-nissi: For he said, Because the Lord hath sworn *that* the Lord *will have* war with Amalek from generation to generation.

✢ Chapter 18

When Jethro, the priest of Midian, Moses' father in law, heard of all that God had done for Moses, and for Israel his people, *and* that the Lord had brought Israel out of Egypt; Then Jethro, Moses' father in law, took Zipporah, Moses' wife, after he had sent her back, And her two sons; of which the name of the one *was* Gershom; for he said, I have been an alien in a strange land: And the name of the other *was* Eliezer; for the God of my father, *said he, was* mine help, and delivered me from the sword of Pharaoh: And Jethro, Moses' father in law, came with his sons and his wife unto Moses into the wilderness, where he encamped at the mount of God: And he said unto Moses, I thy father in law Jethro am come unto thee, and thy wife, and her two sons with her.

And Moses went out to meet his father in law, and did obeisance, and kissed him; and they asked each other of *their* welfare; and they came into the tent. And Moses told his father in law all that the Lord had done unto Pharaoh and to the Egyptians for Israel's sake, *and* all the travail that had come upon them by the way, and *how* the Lord delivered them. And Jethro rejoiced for all the goodness which the Lord had done to Israel, whom he had delivered out of the hand of the Egyptians. And Jethro said, Blessed *be* the Lord, who hath delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh, who hath delivered the people from under the hand of the Egyptians. Now I know that the Lord *is* greater than all gods: for in the thing wherein they dealt proudly *he was* above them. And Jethro, Moses' father in law, took a burnt offering and sacrifices for God: and Aaron came, and all the elders of Israel, to eat bread with Moses' father in law before God.

And it came to pass on the morrow, that Moses sat to judge the people: and the people stood by Moses from the morning unto the evening. And when Moses' father in law saw all that he did to the people, he said, What *is* this thing that thou doest to the people? why sittest thou thyself alone, and all the people stand by thee from morning unto even? And Moses said unto his father in law, Because the people come unto me to inquire of God:
16 When they have a matter, they come unto me; and I judge between one and another, and I do make *them* know the statutes of God, and his laws. And Moses' father in law said unto him, The thing that thou doest *is* not good. Thou wilt surely wear away, both thou, and this people that *is* with thee: for this thing *is* too heavy for thee; thou art not able to perform it thyself alone. Hearken now unto my voice, I will give thee counsel, and God shall be with thee: Be thou for the people to God-ward, that thou mayest bring the causes unto God: And thou shalt teach them ordinances and laws, and shalt shew them the way wherein they must walk, and the work that they must do. Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place *such* over them, *to be* rulers of thousands, *and* rulers of hundreds, rulers of fifties, and rulers of tens: And let them judge the people at all seasons: and it shall be, *that* every great matter they shall bring unto thee, but every small matter they shall judge: so shall it be easier for thyself, and they shall bear *the burden* with thee. If thou shalt do this thing, and God command thee *so*, then thou shalt be able to endure, and all this people shall also go to their place in peace. So Moses hearkened to the voice of his father in law, and did all that he had said. And Moses chose able men out of all Israel, and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens. And they judged the people at all seasons: the hard causes they brought unto Moses, but every small matter they judged themselves.

And Moses let his father in law depart; and he went his way into his own land.

✢ Chapter 19

In the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they *into* the wilderness of Sinai. For they were departed from Rephidim, and were come *to* the desert of Sinai, and had pitched in the wilderness; and there Israel camped before the mount. And Moses went up unto God, and the Lord called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel; Ye have seen what I did unto the Egyptians, and *how* I bare you on eagles' wings, and brought you unto myself. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth *is* mine: And ye shall be unto me a kingdom of priests, and an holy nation. These *are* the words which thou shalt speak unto the children of Israel.

And Moses came and called for the elders of the people, and laid before their faces all these words which the Lord commanded him. And all the people answered together, and said, All that the Lord hath spoken we will do. And Moses returned the words of the people unto the Lord. And the Lord said unto Moses, Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee for ever. And Moses told the words of the people unto the Lord.

And the Lord said unto Moses, Go unto the people, and sanctify them to day and to morrow, and let them wash their clothes, And be ready against the third day: for the third day the Lord will come down in the sight of all the people upon mount Sinai. And thou shalt set bounds unto the people round about, saying, Take heed to yourselves, *that ye* go *not* up into the mount, or touch the border of it: whosoever toucheth the mount shall be surely put to death: There shall not an hand touch it, but he shall surely be stoned, or shot through; whether *it be* beast or man, it shall not live: when the trumpet soundeth long, they shall come up to the mount.

And Moses went down from the mount unto the people, and sanctified the people; and they washed their clothes. And he said unto the people, Be ready against the third day: come not at *your* wives.

And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that *was* in the camp trembled. And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount. And mount Sinai was altogether on a smoke, because the Lord descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly. And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice. And the Lord came down upon mount Sinai, on the top of the mount: and the Lord called Moses *up* to the top of the mount; and Moses went up. And the Lord said unto Moses, Go down, charge the people, lest they break through unto the Lord to gaze, and many of them perish. And let the priests also, which come near to the Lord, sanctify themselves, lest the Lord break forth upon them. And Moses said unto the Lord, The people cannot come up to mount Sinai: for thou chargedst us, saying, Set bounds about the mount, and sanctify it. And the Lord said unto him, Away, get thee down, and thou shalt come up, thou, and Aaron with thee: but let not the priests and the people break through to come up unto the Lord, lest he break forth upon them. So Moses went down unto the people, and spake unto them.

✢ Chapter 20

And God spake all these words, saying, I *am* the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image, or any likeness *of any thing* that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the water under the earth: Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God *am* a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth *generation* of them that hate me; And shewing mercy unto thousands of them that love me, and keep my commandments. Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain. Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: But the seventh day *is* the sabbath of the Lord thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that *is* within thy gates: For *in* six days the Lord made heaven and earth, the sea, and all that

in them *is*, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it.

Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee. Thou shalt not kill. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not bear false witness against thy neighbour. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that *is* thy neighbour's.

And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw *it*, they removed, and stood afar off. And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die. And Moses said unto the people, Fear not: for God is come to prove you, and that his fear may be before your faces, that ye sin not. And the people stood afar off, and Moses drew near unto the thick darkness where God *was*.

And the Lord said unto Moses, Thus thou shalt say unto the children of Israel, Ye have seen that I have talked with you from heaven. Ye shall not make with me gods of silver, neither shall ye make unto you gods of gold.

An altar of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt offerings, and thy peace offerings, thy sheep, and thine oxen: in all places where I record my name I will come unto thee, and I will bless thee. And if thou wilt make me an altar of stone, thou shalt not build it of hewn stone: for if thou lift up thy tool upon it, thou hast polluted it. Neither shalt thou go up by steps unto mine altar, that thy nakedness be not discovered thereon.

✢ Chapter 21

Now these *are* the judgments which thou shalt set before them. If thou buy an Hebrew servant, six years he shall serve: and in the seventh he shall go out free for nothing. If he came in by himself, he shall go out by himself: if he were married, then his wife shall go out with him. If his master have given him a wife, and she have born him sons or daughters; the wife and her children shall be her master's, and he shall go out by himself. And if the servant shall plainly say, I love my master, my wife, and my children; I will not go out free: Then his master shall bring him unto the judges; he shall also bring him to the door, or unto the door post; and his master shall bore his ear through with an aul; and he shall serve him for ever.

And if a man sell his daughter to be a maidservant, she shall not go out as the menservants do. If she please not her master, who hath betrothed her to himself, then shall he let her be redeemed: to sell her unto a strange nation he shall have no power, seeing he hath dealt deceitfully with her. And if he have betrothed her unto his son, he shall deal with her after the manner of daughters. If he take him another *wife;* her food, her raiment, and her duty of marriage, shall he not diminish. And if he do not these three unto her, then shall she go out free without money.

He that smiteth a man, so that he die, shall be surely put to death. And if a man lie not in wait, but God deliver *him* into his hand; then I will appoint thee a place whither he shall flee. But if a man come presumptuously upon his neighbour, to slay him with guile; thou shalt take him from mine altar, that he may die.

And he that smiteth his father, or his mother, shall be surely put to death.

And he that stealeth a man, and selleth him, or if he be found in his hand, he shall surely be put to death.

And he that curseth his father, or his mother, shall surely be put to death.

And if men strive together, and one smite another with a stone, or with *his* fist, and he die not, but keepeth *his* bed: If he rise again, and walk abroad upon his staff, then shall he that smote *him* be quit: only he shall pay *for* the loss of his time, and shall cause *him* to be thoroughly healed.

And if a man smite his servant, or his maid, with a rod, and he die under his hand; he shall be surely punished. Notwithstanding, if he continue a day or two, he shall not be punished: for he *is* his money.

If men strive, and hurt a woman with child, so that her fruit depart *from her*, and yet no mischief follow: he shall be surely punished, according as the woman's husband will lay upon him; and he shall pay as the judges *determine*. And if *any* mischief follow, then thou shalt give life for life, Eye for eye, tooth for tooth, hand for hand, foot for foot, Burning for burning, wound for wound, stripe for stripe.

And if a man smite the eye of his servant, or the eye of his maid, that it perish; he shall let him go free for his eye's sake. And if he smite out his manservant's tooth, or his maidservant's tooth; he shall let him go free for his tooth's sake.

If an ox gore a man or a woman, that they die: then the ox shall be surely stoned, and his flesh shall not be eaten; but the owner of the ox *shall be* quit. But if the ox were wont to push with his horn in time past, and it hath been testified to his owner, and he hath not kept him in, but that he hath killed a man or a woman; the ox shall be stoned, and his owner also shall be put to death. If there be laid on him a sum of money, then he shall give for the ransom of his life whatsoever is laid upon him. Whether he have gored a son, or have gored a daughter, according to this judgment shall it be done unto him. If the ox shall push a manservant or a maidservant; he shall give unto their master thirty shekels of silver, and the ox shall be stoned.

And if a man shall open a pit, or if a man shall dig a pit, and not cover it, and an ox or an ass fall therein; The owner of the pit shall make *it* good, *and* give money unto the owner of them; and the dead *beast* shall be his.

And if one man's ox hurt another's, that he die; then they shall sell the live ox, and divide the money of it; and the dead *ox* also they shall divide. Or if it be known that the ox hath used to push in time past, and his owner hath not kept him in; he shall surely pay ox for ox; and the dead shall be his own.

✢ Chapter 22

If a man shall steal an ox, or a sheep, and kill it, or sell it; he shall restore five oxen for an ox, and four sheep for a sheep.

If a thief be found breaking up, and be smitten that he die, *there shall* no blood *be shed* for him. If the sun be risen upon him, *there shall be* blood *shed* for him; *for* he should make full restitution; if he have nothing, then he shall be sold for his theft. If the theft be certainly found in his hand alive, whether it be ox, or ass, or sheep; he shall restore double.

If a man shall cause a field or vineyard to be eaten, and shall put in his beast, and shall feed in another man's field; of the best of his own field, and of the best of his own vineyard, shall he make restitution.

If fire break out, and catch in thorns, so that the stacks of corn, or the standing corn, or the field, be consumed *therewith;* he that kindled the fire shall surely make restitution.

If a man shall deliver unto his neighbour money or stuff to keep, and it be stolen out of the man's house; if the thief be found, let him pay double. If the thief be not found, then the master of the house shall be brought unto the judges, *to see* whether he have put his hand unto his neighbour's goods. For all manner of trespass, *whether it be* for ox, for ass, for sheep, for raiment, *or* for any manner of lost thing, which *another* challengeth to be his, the cause of both parties shall come before the judges; *and* whom the judges shall condemn, he shall pay double unto his neighbour. If a man deliver unto his neighbour an ass, or an ox, or a sheep, or any beast, to keep; and it die, or be hurt, or driven away, no man seeing *it: Then* shall an oath of the Lord be between them both, that he hath not put his hand unto his neighbour's goods; and the owner of it shall accept *thereof*, and he shall not make *it* good. And if it be stolen from him, he shall make restitution unto the owner thereof. If it be torn in pieces, *then* let him bring it *for* witness, *and* he shall not make good that which was torn.

And if a man borrow *ought* of his neighbour, and it be hurt, or die, the owner thereof *being* not with it, he shall surely make *it* good. *But* if the owner thereof *be* with it, he shall not make *it* good: if it *be* an hired *thing*, it came for his hire.

And if a man entice a maid that is not betrothed, and lie with her, he shall surely endow her to be his wife. If her father utterly refuse to give her unto him, he shall pay money according to the dowry of virgins.

Thou shalt not suffer a witch to live.

Whosoever lieth with a beast shall surely be put to death.

He that sacrificeth unto *any* God, save unto the Lord only, he shall be utterly destroyed.

Thou shalt neither vex a stranger, nor oppress him: for ye were strangers in the land of Egypt.

Ye shall not afflict any widow, or fatherless child. If thou afflict them in any wise, and they cry at all unto me, I will surely hear their cry; And my wrath shall wax hot, and I will kill you with the sword; and your wives shall be widows, and your children fatherless.

If thou lend money to *any of* my people *that is* poor by thee, thou shalt not be to him as an usurer, neither shalt thou lay upon him usury. If thou at all take thy neighbour's raiment to pledge, thou shalt deliver it unto him by that the sun goeth down: For that *is* his covering only, it *is* his raiment for his skin: wherein shall he sleep? and it shall come to pass, when he crieth unto me, that I will hear; for I *am* gracious.

Thou shalt not revile the gods, nor curse the ruler of thy people.

Thou shalt not delay *to offer* the first of thy ripe fruits, and of thy liquors: the firstborn of thy sons shalt thou give unto me. Likewise shalt thou do with thine oxen, *and* with thy

sheep: seven days it shall be with his dam; on the eighth day thou shalt give it me.

And ye shall be holy men unto me: neither shall ye eat *any* flesh *that is* torn of beasts in the field; ye shall cast it to the dogs.

✢ Chapter 23

Thou shalt not raise a false report: put not thine hand with the wicked to be an unrighteous witness.

Thou shalt not follow a multitude to *do* evil; neither shalt thou speak in a cause to decline after many to wrest *judgment:*

Neither shalt thou countenance a poor man in his cause.

If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again. If thou see the ass of him that hateth thee lying under his burden, and wouldest forbear to help him, thou shalt surely help with him. Thou shalt not wrest the judgment of thy poor in his cause. Keep thee far from a false matter; and the innocent and righteous slay thou not: for I will not justify the wicked.

And thou shalt take no gift: for the gift blindeth the wise, and perverteth the words of the righteous.

Also thou shalt not oppress a stranger: for ye know the heart of a stranger, seeing ye were strangers in the land of Egypt. And six years thou shalt sow thy land, and shalt gather in the fruits thereof: But the seventh *year* thou shalt let it rest and lie still; that the poor of thy people may eat: and what they leave the beasts of the field shall eat. In like manner thou shalt deal with thy vineyard, *and* with thy oliveyard. Six days thou shalt do thy work, and on the seventh day thou shalt rest: that thine ox and thine ass may rest, and the son of thy handmaid, and the stranger, may be refreshed. And in all *things* that I have said unto you be circumspect: and make no mention of the name of other gods, neither let it be heard out of thy mouth.

Three times thou shalt keep a feast unto me in the year. Thou shalt keep the feast of unleavened bread: (thou shalt eat unleavened bread seven days, as I commanded thee, in the time appointed of the month Abib; for in it thou camest out from Egypt: and none shall appear before me empty:) And the feast of harvest, the firstfruits of thy labours, which thou hast sown in the field: and the feast of ingathering, *which is* in the end of the year, when thou hast gathered in thy labours out of the field. Three times in the year all thy males shall appear before the Lord God. Thou shalt not offer the blood of my sacrifice with leavened bread; neither shall the fat of my sacrifice remain until the morning. The first of the firstfruits of thy land thou shalt bring into the house of the Lord thy God. Thou shalt not seethe a kid in his mother's milk.

Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name *is* in him. But if thou shalt indeed obey his voice, and do all that I speak; then I will be an enemy unto thine enemies, and an adversary unto thine adversaries. For mine Angel shall go before thee, and bring thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, *and* the Hivites, and the Jebusites: and I will cut them off. Thou shalt not bow down to their gods, nor serve them, nor do after their works: but thou shalt utterly overthrow them, and quite break down their images. And ye shall serve the Lord your God, and he shall bless thy bread, and thy water; and I will take sickness away from the midst of thee.

There shall nothing cast their young, nor be barren, in thy land: the number of thy days I will fulfil. I will send my fear before thee, and will destroy all the people to whom thou shalt come, and I will make all thine enemies turn their backs unto thee. And I will send hornets before thee, which shall drive out the Hivite, the Canaanite, and the Hittite, from before thee. I will not drive them out from before thee in one year; lest the land become desolate, and the beast of the field multiply against thee. By little and little I will drive them out from before thee, until thou be increased, and inherit the land. And I will set thy bounds from the Red sea even unto the sea of the Philistines, and from the desert unto the river: for I will deliver the inhabitants of the land into your hand; and thou shalt drive them out before thee. Thou shalt make no covenant with them, nor with their gods. They shall not dwell in thy land, lest they make thee sin against me: for if thou serve their gods, it will surely be a snare unto thee.

✢ Chapter 24

And he said unto Moses, Come up unto the Lord, thou, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel; and worship ye afar off. And Moses alone shall come near the Lord: but they shall not come nigh; neither shall the people go up with him.

And Moses came and told the people all the words of the Lord, and all the judgments: and all the people answered with one voice, and said, All the words which the Lord hath said will we do. And Moses wrote all the words of the Lord, and rose up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel. And he sent young men of the children of Israel, which offered burnt offerings, and sacrificed peace offerings of oxen unto the Lord. And Moses took half of the blood, and put *it* in basons; and half of the blood he sprinkled on the altar. And he took the book of the covenant, and read in the audience of the people: and they said, All that the Lord hath said will we do, and be obedient. And Moses took the blood, and sprinkled *it* on the people, and said, Behold the blood of the covenant, which the Lord hath made with you concerning all these words.

Then went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel: And they saw the God of Israel: and *there was* under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in *his* clearness. And upon the nobles of the children of Israel he laid not his hand: also they saw God, and did eat and drink.

And the Lord said unto Moses, Come up to me into the mount, and be there: and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them. And Moses rose up, and his minister Joshua: and Moses went up into the mount of God. And he said unto the elders, Tarry ye here for us, until we come again unto you: and, behold, Aaron and Hur *are* with you: if any man have any matters to do, let him come unto them. And Moses went up into the mount, and a cloud covered the mount. And the glory of the Lord abode upon mount Sinai, and the cloud covered it six days: and the seventh day he called unto Moses out of the midst of the cloud. And the sight of the glory of the Lord *was* like devouring fire on the top of the mount in the eyes of the children of Israel. And Moses went into the midst of the cloud, and gat him up into the mount: and Moses was in the mount forty days and forty nights.

✢ Chapter 25

And the Lord spake unto Moses, saying, Speak unto the children of Israel, that they bring me an offering: of every man that giveth it willingly with his heart ye shall take my offering. And this *is* the offering which ye shall take of them; gold, and silver, and brass, And blue, and purple, and scarlet, and fine linen, and goats' *hair*, And rams' skins dyed red, and badgers' skins, and shittim wood, Oil for the light, spices for anointing oil, and for sweet incense, Onyx stones, and stones to be set in the ephod, and in the breastplate. And let them make me a sanctuary; that I may dwell among them. According to all that I shew thee, *after* the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make *it.*

And they shall make an ark *of* shittim wood: two cubits and a half *shall be* the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof. And thou shalt overlay it with pure gold, within and without shalt thou overlay it, and shalt make upon it a crown of gold round about. And thou shalt cast four rings of gold for it, and put *them* in the four corners thereof; and two rings *shall be* in the one side of it, and two rings in the other side of it. And thou shalt make staves *of* shittim wood, and overlay them with gold. And thou shalt put the staves into the rings by the sides of the ark, that the ark may be borne with them. The staves shall be in the rings of the ark: they shall not be taken from it. And thou shalt put into the ark the testimony which I shall give thee. And thou shalt make a mercy seat *of* pure gold: two cubits and a half *shall be* the length thereof, and a cubit and a half the breadth thereof. And thou shalt make two cherubims *of* gold, *of* beaten work shalt thou make them, in the two ends of the mercy seat. And make one cherub on the one end, and the other cherub on the other end: *even* of the mercy seat shall ye make the cherubims on the two ends thereof. And the cherubims shall stretch forth *their* wings on high, covering the mercy seat with their wings, and their faces *shall look* one to another; toward the mercy seat shall the faces of the cherubims be. And thou shalt put the mercy seat above upon the ark; and in the ark thou shalt put the testimony that I shall give thee. And there I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubims which *are* upon the ark of the testimony, of all *things* which I will give thee in commandment unto the children of Israel.

Thou shalt also make a table *of* shittim wood: two cubits *shall be* the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof. And thou shalt overlay it with pure gold, and make thereto a crown of gold round about. And thou shalt make unto it a border of an hand breadth round about, and thou shalt make a golden crown to the border thereof round about. And thou shalt make for it four rings of gold, and put the rings in the four corners that *are* on the four feet thereof. Over against the border shall the rings be for places of the staves to bear the table. And thou shalt make the staves *of* shittim wood, and overlay them with gold, that the table may be borne with them. And thou shalt make the dishes thereof, and spoons thereof, and covers thereof, and bowls thereof, to cover withal: *of* pure gold shalt thou make them. And thou shalt set upon the table shewbread before me alway.

And thou shalt make a candlestick *of* pure gold: *of* beaten work shall the candlestick be made: his shaft, and his branches, his bowls, his knops, and his flowers, shall be of the same. And six branches shall come out of the sides of it; three branches of the candlestick out of the one side, and three branches of the candlestick out of the other side: Three bowls made like unto almonds, *with* a knop and a flower in one branch; and three bowls made like almonds in the other branch, *with* a knop and a flower: so in the six branches that come out of the candlestick. And in the candlestick *shall be* four bowls made like unto

almonds, *with* their knops and their flowers. And *there shall be* a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, according to the six branches that proceed out of the candlestick. Their knops and their branches shall be of the same: all it *shall be* one beaten work *of* pure gold. And thou shalt make the seven lamps thereof: and they shall light the lamps thereof, that they may give light over against it. And the tongs thereof, and the snuffdishes thereof, *shall be of* pure gold. *Of* a talent of pure gold shall he make it, with all these vessels. And look that thou make *them* after their pattern, which was shewed thee in the mount.

✢ Chapter 26

Moreover thou shalt make the tabernacle *with* ten curtains *of* fine twined linen, and blue, and purple, and scarlet: *with* cherubims of cunning work shalt thou make them. The length of one curtain *shall be* eight and twenty cubits, and the breadth of one curtain four cubits: and every one of the curtains shall have one measure. The five curtains shall be coupled together one to another; and *other* five curtains *shall be* coupled one to another. And thou shalt make loops of blue upon the edge of the one curtain from the selvedge in the coupling; and likewise shalt thou make in the uttermost edge of *another* curtain, in the coupling of the second. Fifty loops shalt thou make in the one curtain, and fifty loops shalt thou make in the edge of the curtain that *is* in the coupling of the second; that the loops may take hold one of another. And thou shalt make fifty taches of gold, and couple the curtains together with the taches: and it shall be one tabernacle.

And thou shalt make curtains *of* goats' *hair* to be a covering upon the tabernacle: eleven curtains shalt thou make. The length of one curtain *shall be* thirty cubits, and the breadth of one curtain four cubits: and the eleven curtains *shall be all* of one measure. And thou shalt couple five curtains by themselves, and six curtains by themselves, and shalt double the sixth curtain in the forefront of the tabernacle. And thou shalt make fifty loops on the edge of the one curtain *that is* outmost in the coupling, and fifty loops in the edge of the curtain which coupleth the second. And thou shalt make fifty taches of brass, and put the taches into the loops, and couple the tent together, that it may be one. And the remnant that remaineth of the curtains of the tent, the half curtain that remaineth, shall hang over the backside of the tabernacle. And a cubit on the one side, and a cubit on the other side of that which remaineth in the length of the curtains of the tent, it shall hang over the sides of the tabernacle on this side and on that side, to cover it. And thou shalt make a covering for the tent *of* rams' skins dyed red, and a covering above *of* badgers' skins.

And thou shalt make boards for the tabernacle *of* shittim wood standing up. Ten cubits *shall be* the length of a board, and a cubit and a half *shall be* the breadth of one board. Two tenons *shall there be* in one board, set in order one against another: thus shalt thou make for all the boards of the tabernacle. And thou shalt make the boards for the tabernacle, twenty boards on the south side southward. And thou shalt make forty sockets of silver under the twenty boards; two sockets under one board for his two tenons, and two sockets under another board for his two tenons. And for the second side of the tabernacle on the north side *there shall be* twenty boards: And their forty sockets *of* silver; two sockets under one board, and two sockets under another board. And for the sides of the tabernacle westward thou shalt make six boards. And two boards shalt thou make for the corners of the tabernacle in the two sides. And they shall be coupled together beneath, and they shall be coupled together above the head of it unto one ring: thus shall it be for them both; they shall be for the two corners. And they shall be eight boards, and their sockets *of* silver, sixteen sockets; two sockets under one board, and two sockets under another board.

And thou shalt make bars *of* shittim wood; five for the boards of the one side of the tabernacle, And five bars for the boards of the other side of the tabernacle, and five bars for the boards of the side of the tabernacle, for the two sides westward. And the middle bar in the midst of the boards shall reach from end to end. And thou shalt overlay the boards with gold, and make their rings *of* gold *for* places for the bars: and thou shalt overlay the bars with gold. And thou shalt rear up the tabernacle according to the fashion thereof which was shewed thee in the mount.

And thou shalt make a vail *of* blue, and purple, and scarlet, and fine twined linen of cunning work: with cherubims shall it be made: And thou shalt hang it upon four pillars of shittim *wood* overlaid with gold: their hooks *shall be of* gold, upon the four sockets of silver.

And thou shalt hang up the vail under the taches, that thou mayest bring in thither within the vail the ark of the testimony: and the vail shall divide unto you between the holy *place* and the most holy. And thou shalt put the mercy seat upon the ark of the testimony in the most holy *place*. And thou shalt set the table without the vail, and the candlestick over against the table on the side of the tabernacle toward the south: and thou shalt put the table on the north side. And thou shalt make an hanging for the door of the tent, *of* blue, and purple, and scarlet, and fine twined linen, wrought with needlework. And thou shalt make for the hanging five pillars *of* shittim *wood*, and overlay them with gold, *and* their hooks *shall be of* gold: and thou shalt cast five sockets of brass for them.

✢ Chapter 27

And thou shalt make an altar *of* shittim wood, five cubits long, and five cubits broad; the altar shall be foursquare: and the height thereof *shall be* three cubits. And thou shalt make the horns of it upon the four corners thereof: his horns shall be of the same: and thou shalt overlay it with brass. And thou shalt make his pans to receive his ashes, and his shovels, and his basons, and his fleshhooks, and his firepans: all the vessels thereof thou shalt make *of* brass. And thou shalt make for it a grate of network *of* brass; and upon the net shalt thou make four brasen rings in the four corners thereof. And thou shalt put it under the compass of the altar beneath, that the net may be even to the midst of the altar. And thou shalt make staves for the altar, staves *of* shittim wood, and overlay them with brass. And the staves shall be put into the rings, and the staves shall be upon the two sides of the altar, to bear it. Hollow with boards shalt thou make it: as it was shewed thee in the mount, so shall they make *it*.

And thou shalt make the court of the tabernacle: for the south side southward *there shall be* hangings for the court *of* fine twined linen of an hundred cubits long for one side: And the twenty pillars thereof and their twenty sockets *shall be of* brass; the hooks of the pillars and their fillets *shall be of* silver. And likewise for the north side in length *there shall be* hangings of an hundred *cubits* long, and his twenty pillars and their twenty sockets *of* brass; the hooks of the pillars and their fillets *of* silver.

And *for* the breadth of the court on the west side *shall be* hangings of fifty cubits: their pillars ten, and their sockets ten. And the breadth of the court on the east side eastward *shall be* fifty cubits. The hangings of one side *of the gate shall be* fifteen cubits: their pillars three, and their sockets three. And on the other side *shall be* hangings fifteen *cubits:* their pillars three, and their sockets three.

And for the gate of the court *shall be* an hanging of twenty cubits, *of* blue, and purple, and scarlet, and fine twined linen, wrought with needlework: *and* their pillars *shall be* four, and their sockets four. All the pillars round about the court *shall be* filleted with silver; their hooks *shall be of* silver, and their sockets *of* brass.

The length of the court *shall be* an hundred cubits, and the breadth fifty every where, and the height five cubits *of* fine twined linen, and their sockets *of* brass. All the vessels of the tabernacle in all the service thereof, and all the pins thereof, and all the pins of the court, *shall be of* brass.

And thou shalt command the children of Israel, that they bring thee pure oil olive beaten for the light, to cause the lamp to burn always. In the tabernacle of the congregation without the vail, which *is* before the testimony, Aaron and his sons shall order it from evening to morning before the Lord: *it shall be* a statute for ever unto their generations on the behalf of the children of Israel.

✢ Chapter 28

And take thou unto thee Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the priest's office, *even* Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's sons. And thou shalt make holy garments for Aaron thy brother for glory and for beauty. And thou shalt speak unto all *that are* wise hearted, whom I have filled with the spirit of wisdom, that they may make Aaron's garments to consecrate him, that he may minister unto me in the priest's office. And these *are* the garments which they shall make; a breastplate, and an ephod, and a robe, and a broidered coat, a mitre, and a girdle: and they shall make holy garments for Aaron thy brother, and his sons, that he may minister unto me in the priest's office. And they shall take gold, and blue, and purple, and scarlet, and fine linen.

And they shall make the ephod *of* gold, *of* blue, and *of* purple, *of* scarlet, and fine twined linen, with cunning work. It shall have the two shoulderpieces thereof joined at the two edges thereof; and *so* it shall be joined together. And the curious girdle of the ephod, which *is* upon it, shall be of the same, according to the work thereof; *even of* gold, *of* blue, and purple, and scarlet, and fine twined linen. And thou shalt take two onyx stones, and grave on them the names of the children of Israel: Six of their names on one stone, and *the other* six names of the rest on the other stone, according to their birth. With the work of an engraver in stone, *like* the engravings of a signet, shalt thou engrave the two stones with the names of the children of Israel: thou shalt make them to be set in ouches of gold. And thou shalt put the two stones upon the shoulders of the ephod *for* stones of memorial unto the children of Israel: and Aaron shall bear their names before the Lord upon his two shoulders for a memorial.

And thou shalt make ouches *of* gold; And two chains *of* pure gold at the ends; *of* wreathen work shalt thou make them, and fasten the wreathen chains to the ouches.

And thou shalt make the breastplate of judgment with cunning work; after the work of the ephod thou shalt make it; *of* gold, *of* blue, and *of* purple, and *of* scarlet, and *of* fine twined linen, shalt thou make it. Foursquare it shall be *being* doubled; a span *shall be*

the length thereof, and a span *shall be* the breadth thereof. And thou shalt set in it settings of stones, *even* four rows of stones: *the first* row *shall be* a sardius, a topaz, and a carbuncle: *this shall be* the first row. And the second row *shall be* an emerald, a sapphire, and a diamond. And the third row a ligure, an agate, and an amethyst. And the fourth row a beryl, and an onyx, and a jasper: they shall be set in gold in their inclosings. And the stones shall be with the names of the children of Israel, twelve, according to their names, *like* the engravings of a signet; every one with his name shall they be according to the twelve tribes.

And thou shalt make upon the breastplate chains at the ends *of* wreathen work *of* pure gold. And thou shalt make upon the breastplate two rings of gold, and shalt put the two rings on the two ends of the breastplate. And thou shalt put the two wreathen *chains* of gold in the two rings *which are* on the ends of the breastplate. And *the other* two ends of the two wreathen *chains* thou shalt fasten in the two ouches, and put *them* on the shoulderpieces of the ephod before it.

And thou shalt make two rings of gold, and thou shalt put them upon the two ends of the breastplate in the border thereof, which *is* in the side of the ephod inward. And two *other* rings of gold thou shalt make, and shalt put them on the two sides of the ephod underneath, toward the forepart thereof, over against the *other* coupling thereof, above the curious girdle of the ephod. And they shall bind the breastplate by the rings thereof unto the rings of the ephod with a lace of blue, that *it* may be above the curious girdle of the ephod, and that the breastplate be not loosed from the ephod. And Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his heart, when he goeth in unto the holy *place*, for a memorial before the Lord continually.

And thou shalt put in the breastplate of judgment the Urim and the Thummim; and they shall be upon Aaron's heart, when he goeth in before the Lord: and Aaron shall bear the judgment of the children of Israel upon his heart before the Lord continually.

And thou shalt make the robe of the ephod all *of* blue. And there shall be an hole in the top of it, in the midst thereof: it shall have a binding of woven work round about the hole of it, as it were the hole of an habergeon, that it be not rent.

And *beneath* upon the hem of it thou shalt make pomegranates *of* blue, and *of* purple, and *of* scarlet, round about the hem thereof; and bells of gold between them round about: A golden bell and a pomegranate, a golden bell and a pomegranate, upon the hem of the robe round about. And it shall be upon Aaron to minister: and his sound shall be heard when he goeth in unto the holy *place* before the Lord, and when he cometh out, that he die not.

And thou shalt make a plate *of* pure gold, and grave upon it, *like* the engravings of a signet, Holiness to the Lord. And thou shalt put it on a blue lace, that it may be upon the mitre; upon the forefront of the mitre it shall be. And it shall be upon Aaron's forehead, that Aaron may bear the iniquity of the holy things, which the children of Israel shall hallow in all their holy gifts; and it shall be always upon his forehead, that they may be accepted before the Lord.

And thou shalt embroider the coat of fine linen, and thou shalt make the mitre *of* fine linen, and thou shalt make the girdle *of* needlework.

And for Aaron's sons thou shalt make coats, and thou shalt make for them girdles, and bonnets shalt thou make for them, for glory and for beauty. And thou shalt put them upon Aaron thy brother, and his sons with him; and shalt anoint them, and consecrate them, and sanctify them, that they may minister unto me in the priest's office. And thou shalt make them linen breeches to cover their nakedness; from the loins even unto the thighs they shall reach: And they shall be upon Aaron, and upon his sons, when they come in unto the tabernacle of the congregation, or when they come near unto the altar to minister in the holy *place;* that they bear not iniquity, and die: *it shall be* a statute for ever unto him and his seed after him.

✣ Chapter 29

And this *is* the thing that thou shalt do unto them to hallow them, to minister unto me in the priest's office: Take one young bullock, and two rams without blemish, And unleavened bread, and cakes unleavened tempered with oil, and wafers unleavened anointed with oil: *of* wheaten flour shalt thou make them. And thou shalt put them into one basket, and bring them in the basket, with the bullock and the two rams. And Aaron and his sons thou shalt bring unto the door of the tabernacle of the congregation, and shalt wash them with water. And thou shalt take the garments, and put upon Aaron the coat, and the robe of the ephod, and the ephod, and the breastplate, and gird him with the curious girdle of the ephod: And thou shalt put the mitre upon his head, and put the holy crown upon the mitre. Then shalt thou take the anointing oil, and pour *it* upon his head, and anoint him. And thou shalt bring his sons, and put coats upon them. And thou shalt gird them with girdles, Aaron and his sons, and put the bonnets on them: and the priest's office shall be theirs for a perpetual statute: and thou shalt consecrate Aaron and his sons. And thou shalt cause a bullock to be brought before the tabernacle of the congregation: and Aaron and his sons shall put their hands upon the head of the bullock. And thou shalt kill the bullock before the Lord, *by* the door of the tabernacle of the congregation. And thou shalt take of the blood of the bullock, and put *it* upon the horns of the altar with thy finger, and pour all the blood beside the bottom of the altar. And thou shalt take all the fat that covereth the inwards, and the caul *that is* above the liver, and the two kidneys, and the fat that *is* upon them, and burn *them* upon the altar. But the flesh of the bullock, and his skin, and his dung, shalt thou burn with fire without the camp: it *is* a sin offering.

Thou shalt also take one ram; and Aaron and his sons shall put their hands upon the head of the ram. And thou shalt slay the ram, and thou shalt take his blood, and sprinkle *it* round about upon the altar. And thou shalt cut the ram in pieces, and wash the inwards of him, and his legs, and put *them* unto his pieces, and unto his head. And thou shalt burn the whole ram upon the altar: it *is* a burnt offering unto the Lord: it *is* a sweet savour, an offering made by fire unto the Lord.

And thou shalt take the other ram; and Aaron and his sons shall put their hands upon the head of the ram. Then shalt thou kill the ram, and take of his blood, and put *it* upon the tip of the right ear of Aaron, and upon the tip of the right ear of his sons, and upon the thumb of their right hand, and upon the great toe of their right foot, and sprinkle the blood upon the altar round about. And thou shalt take of the blood that *is* upon the altar, and of the anointing oil, and sprinkle *it* upon Aaron, and upon his garments, and upon his sons, and upon the garments of his sons with him: and he shall be hallowed, and his garments, and his sons, and his sons' garments with him. Also thou shalt take of the ram the fat and the rump, and the fat that covereth the inwards, and the caul *above* the liver, and the two kidneys, and the fat that *is* upon them, and the right shoulder; for it *is* a ram of consecration: And one loaf of bread, and one cake of oiled bread, and one wafer out of the basket of the unleavened bread that *is* before the Lord: And thou shalt put all in the hands of Aaron, and in the hands of his sons; and shalt wave them *for* a wave offering before the Lord. And thou shalt receive them of their hands, and burn *them* upon the altar for a burnt offering, for a sweet savour before the Lord: it *is* an offering made by fire unto the Lord. And thou shalt take the breast of the ram of Aaron's consecration, and wave it *for* a wave offering before the Lord: and it shall be thy part. And thou shalt sanctify the breast of the wave offering, and the shoulder of the heave offering, which is waved, and which is heaved up, of the ram of the consecration, *even* of *that* which *is* for Aaron, and of *that* which is for his sons: And it shall be Aaron's and his sons' by a statute for ever from the children of Israel: for it *is* an heave offering: and it shall be an heave offering from the children of Israel of the sacrifice of their peace offerings, *even* their heave offering unto the Lord.

And the holy garments of Aaron shall be his sons' after him, to be anointed therein, and to be consecrated in them. *And* that son that is priest in his stead shall put them on seven days, when he cometh into the tabernacle of the congregation to minister in the holy *place*.

And thou shalt take the ram of the consecration, and seethe his flesh in the holy place. And Aaron and his sons shall eat the flesh of the ram, and the bread that *is* in the basket, *by* the door of the tabernacle of the congregation. And they shall eat those things wherewith the atonement was made, to consecrate *and* to sanctify them: but a stranger shall not eat *thereof*, because they *are* holy. And if ought of the flesh of the consecrations, or of the bread, remain unto the morning, then thou shalt burn the remainder with fire: it shall not be eaten, because it *is* holy. And thus shalt thou do unto Aaron, and to his sons, according to all *things* which I have commanded thee: seven days shalt thou consecrate them.
36 And thou shalt offer every day a bullock *for* a sin offering for atonement: and thou shalt cleanse the altar, when thou hast made an atonement for it, and thou shalt anoint it, to sanctify it. Seven days thou shalt make an atonement for the altar, and sanctify it; and it shall be an altar most holy: whatsoever toucheth the altar shall be holy.

Now this *is that* which thou shalt offer upon the altar; two lambs of the first year day by day continually. The one lamb thou shalt offer in the morning; and the other lamb thou shalt offer at even: And with the one lamb a tenth deal of flour mingled with the fourth part of an hin of beaten oil; and the fourth part of an hin of wine *for* a drink offering. And the other lamb thou shalt offer at even, and shalt do thereto according to the meat offering of the morning, and according to the drink offering thereof, for a sweet savour, an offering made by fire unto the Lord. *This shall be* a continual burnt offering throughout your generations *at* the door of the tabernacle of the congregation before the Lord: where I will meet you, to speak there unto thee. And there I will meet with the children of Israel, and *the tabernacle* shall be sanctified by my glory. And I will sanctify the tabernacle of the congregation, and the altar: I will sanctify also both Aaron and his sons, to minister to me in the priest's office.

And I will dwell among the children of Israel, and will be their God. And they shall know that I *am* the Lord their God, that brought them forth out of the land of Egypt, that I may dwell among them: I *am* the Lord their God.

✣ Chapter 30

And thou shalt make an altar to burn incense upon: *of* shittim wood shalt thou make it. A cubit *shall be* the length thereof, and a cubit the breadth thereof; foursquare shall it be: and two cubits *shall be* the height thereof: the horns thereof *shall be* of the same. And thou shalt overlay it with pure gold, the top thereof, and the sides thereof round about, and the horns thereof; and thou shalt make unto it a crown of gold round about. And two golden rings shalt thou make to it under the crown of it, by the two corners thereof, upon the two sides of it shalt thou make *it;* and they shall be for places for the staves to bear it withal. And thou shalt

make the staves *of* shittim wood, and overlay them with gold. And thou shalt put it before the vail that *is* by the ark of the testimony, before the mercy seat that *is* over the testimony, where I will meet with thee. And Aaron shall burn thereon sweet incense every morning: when he dresseth the lamps, he shall burn incense upon it. And when Aaron lighteth the lamps at even, he shall burn incense upon it, a perpetual incense before the Lord throughout your generations. Ye shall offer no strange incense thereon, nor burnt sacrifice, nor meat offering; neither shall ye pour drink offering thereon. And Aaron shall make an atonement upon the horns of it once in a year with the blood of the sin offering of atonements: once in the year shall he make atonement upon it throughout your generations: it *is* most holy unto the Lord.

And the Lord spake unto Moses, saying, When thou takest the sum of the children of Israel after their number, then shall they give every man a ransom for his soul unto the Lord, when thou numberest them; that there be no plague among them, when *thou* numberest them. This they shall give, every one that passeth among them that are numbered, half a shekel after the shekel of the sanctuary: (a shekel *is* twenty gerahs:) an half shekel *shall be* the offering of the Lord. Every one that passeth among them that are numbered, from twenty years old and above, shall give an offering unto the Lord. The rich shall not give more, and the poor shall not give less than half a shekel, when *they* give an offering unto the Lord, to make an atonement for your souls. And thou shalt take the atonement money of the children of Israel, and shalt appoint it for the service of the tabernacle of the congregation; that it may be a memorial unto the children of Israel before the Lord, to make an atonement for your souls.

And the Lord spake unto Moses, saying, Thou shalt also make a laver *of* brass, and his foot *also of* brass, to wash *withal:* and thou shalt put it between the tabernacle of the congregation and the altar, and thou shalt put water therein. For Aaron and his sons shall wash their hands and their feet thereat: When they go into the tabernacle of the congregation, they shall wash with water, that they die not; or when they come near to the altar to minister, to burn offering made by fire unto the Lord: So they shall wash their hands and their feet, that they die not: and it shall be a statute for ever to them, *even* to him and to his seed throughout their generations.

Moreover the Lord spake unto Moses, saying, Take thou also unto thee principal spices, of pure myrrh five hundred *shekels*, and of sweet cinnamon half so much, *even* two hundred and fifty *shekels*, and of sweet calamus two hundred and fifty *shekels*, And of cassia five hundred *shekels*, after the shekel of the sanctuary, and of oil olive an hin: And thou shalt make it an oil of holy ointment, an ointment compound after the art of the apothecary: it shall be an holy anointing oil. And thou shalt anoint the tabernacle of the congregation therewith, and the ark of the testimony, And the table and all his vessels, and the candlestick and his vessels, and the altar of incense, And the altar of burnt offering with all his vessels, and the laver and his foot. And thou shalt sanctify them, that they may be most holy: whatsoever toucheth them shall be holy. And thou shalt anoint Aaron and his sons, and consecrate them, that *they* may minister unto me in the priest's office. And thou shalt speak unto the children of Israel, saying, This shall be an holy anointing oil unto me throughout your generations. Upon man's flesh shall it not be poured, neither shall ye make *any other* like it, after the composition of it: it *is* holy, *and* it shall be holy unto you. Whosoever compoundeth *any* like it, or whosoever putteth *any* of it upon a stranger, shall even be cut off from his people.

And the Lord said unto Moses, Take unto thee sweet spices, stacte, and onycha, and galbanum; *these* sweet spices with pure frankincense: of each shall there be a like *weight:* And thou shalt make it a perfume, a confection after the art of the apothecary, tempered together, pure *and* holy: And thou shalt beat *some* of it very small, and put of it before the testimony in the tabernacle of the congregation, where I will meet with thee: it shall be unto you most holy. And *as for* the perfume which thou shalt make, ye shall not make to yourselves according to the composition thereof: it shall be unto thee holy for the Lord. Whosoever shall make like unto that, to smell thereto, shall even be cut off from his people.

✣ Chapter 31

And the Lord spake unto Moses, saying, See, I have called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah: And I have filled him with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship, To devise cunning works, to work in gold, and in silver, and in brass, And in cutting of stones, to set *them*, and in carving of timber, to work in all manner of workmanship. And I, behold, I have given with him Aholiab, the son of Ahisamach, of the tribe of Dan: and in the hearts of all that are wise hearted I have put wisdom, that they may make all that I have commanded thee; The tabernacle of the congregation, and the ark of the testimony, and the mercy seat that *is* thereupon, and all the furniture of the tabernacle, And the table and his furniture, and the pure candlestick with all his furniture, and the altar of incense, And the altar of burnt offering with all his furniture, and the laver and his foot, And the cloths of service, and the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office, And the anointing oil, and sweet incense for the holy *place:* according to all that I have commanded thee shall they do.

And the Lord spake unto Moses, saying, Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep: for it *is* a sign between me and you throughout your generations; that *ye* may know that I *am* the Lord that doth sanctify you. Ye shall keep the sabbath therefore; for it *is* holy unto you: every one that defileth it shall surely be put to death: for whosoever doeth *any* work therein, that soul shall be cut off from among his people. Six days may work be done; but in the seventh *is* the sabbath of rest, holy to the Lord: whosoever doeth *any* work in the sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, *for* a perpetual covenant. It *is* a sign between me and the children of Israel for ever: for *in* six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed.

And he gave unto Moses, when he had made an end of communing with him upon mount Sinai, two tables of testimony, tables of stone, written with the finger of God.

✣ Chapter 32

And when the people saw that Moses delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, Up, make us gods, which shall go before us; for *as for* this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him. And Aaron said unto them, Break off the golden earrings, which *are* in the ears of your wives, of your sons, and of your daughters, and bring *them* unto me. And all the people brake off the golden earrings which *were* in their ears, and brought *them* unto Aaron. And he received *them* at their hand, and fashioned it with a graving tool, after he had made it a molten calf: and they said, These *be* thy gods, O Israel, which brought thee up out of the land of Egypt. And when Aaron saw *it*, he built an altar before it; and Aaron made proclamation, and said, To morrow *is* a feast to the Lord. And they rose up early on the morrow, and offered burnt offerings, and brought peace offerings; and the people sat down to eat and to drink, and rose up to play.

And the Lord said unto Moses, Go, get thee down; for thy people, which thou broughtest out of the land of Egypt, have corrupted *themselves:* They have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, These *be* thy gods, O Israel, which have brought thee up out of the land of Egypt. And the Lord said unto Moses, I have seen this people, and, behold, it *is* a stiffnecked people: Now therefore let me alone, that my wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation. And Moses besought the Lord his God, and said, Lord, why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt with great power, and with a mighty hand? Wherefore should the Egyptians speak, and say, For mischief did he bring them out, to slay them in the mountains, and to consume them from the face of the earth? Turn from thy fierce wrath, and repent of this evil against thy people. Remember Abraham, Isaac, and Israel, thy servants, to whom thou swarest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit *it* for ever. And the Lord repented of the evil which he thought to do unto his people.

And Moses turned, and went down from the mount, and the two tables of the testimony *were* in his hand: the tables *were* written on both their sides; on the one side and on the other *were* they written. And the tables *were* the work of God, and the writing *was* the writing of God, graven upon the tables. And when Joshua heard the noise of the people as they shouted, he said unto Moses, *There is* a noise of war in the camp. And he said, *It is* not the voice of *them that* shout for mastery, neither *is it* the voice of *them that* cry for being overcome: *but* the noise of *them that* sing do I hear.

And it came to pass, as soon as he came nigh unto the camp, that he saw the calf, and the dancing: and Moses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount. And he took the calf which they had made, and burnt *it* in the fire, and ground *it* to powder, and strawed *it* upon the water, and made the children of Israel drink *of it*. And Moses said unto Aaron, What did this people unto thee, that thou hast brought so great a sin upon them? And Aaron said, Let not the anger of my Lord wax hot: thou knowest the people, that they *are set* on mischief. For they said unto me, Make us gods, which shall go before us: for *as for* this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him. And I said unto them, Whosoever hath any gold, let them break *it* off. So they gave *it* me: then I cast it into the fire, and there came out this calf.

And when Moses saw that the people *were* naked; (for Aaron had made them naked unto *their* shame among their enemies:) Then Moses stood in the gate of the camp, and said, Who *is* on the Lord's side? *let him come* unto me. And all the sons of Levi gathered themselves together unto him. And he said unto them, Thus saith the Lord God of Israel, Put every man his sword by his side, *and* go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbour. And the children of Levi did according to the word of Moses: and there fell of the people that day about three thousand men. For Moses had said, Consecrate yourselves to day to the Lord, even every man upon his son, and upon his brother; that he may bestow upon you a blessing this day.

And it came to pass on the morrow, that Moses said unto the people, Ye have sinned a great sin: and now I will go up unto the Lord; peradventure I shall make an atonement for your sin. And Moses returned unto the Lord, and said, Oh, this people have sinned a great sin, and have made them gods of gold. Yet now, if thou wilt forgive their sin—; and

if not, blot me, I pray thee, out of thy book which thou hast written. And the Lord said unto Moses, Whosoever hath sinned against me, him will I blot out of my book. Therefore now go, lead the people unto *the place* of which I have spoken unto thee: behold, mine Angel shall go before thee: nevertheless in the day when I visit I will visit their sin upon them. And the Lord plagued the people, because they made the calf, which Aaron made.

✢ Chapter 33

And the Lord said unto Moses, Depart, *and* go up hence, thou and the people which thou hast brought up out of the land of Egypt, unto the land which I sware unto Abraham, to Isaac, and to Jacob, saying, Unto thy seed will I give it: And I will send an angel before thee; and I will drive out the Canaanite, the Amorite, and the Hittite, and the Perizzite, the Hivite, and the Jebusite: Unto a land flowing with milk and honey: for I will not go up in the midst of thee; for thou *art* a stiffnecked people: lest I consume thee in the way.

And when the people heard these evil tidings, they mourned: and no man did put on him his ornaments. For the Lord had said unto Moses, Say unto the children of Israel, Ye *are* a stiffnecked people: I will come up into the midst of thee in a moment, and consume thee: therefore now put off thy ornaments from thee, that I may know what to do unto thee. And the children of Israel stripped themselves of their ornaments by the mount Horeb. And Moses took the tabernacle, and pitched it without the camp, afar off from the camp, and called it the Tabernacle of the congregation. And it came to pass, *that* every one which sought the Lord went out unto the tabernacle of the congregation, which *was* without the camp. And it came to pass, when Moses went out unto the tabernacle, *that* all the people rose up, and stood every man *at* his tent door, and looked after Moses, until he was gone into the tabernacle. And it came to pass, as Moses entered into the tabernacle, the cloudy pillar descended, and stood *at* the door of the tabernacle, and *the Lord* talked with Moses. And all the people saw the cloudy pillar stand *at* the tabernacle door: and all the people rose up and worshipped, every man *in* his tent door. And the Lord spake unto Moses face to face, as a man speaketh unto his friend. And he turned again into the camp: but his servant Joshua, the son of Nun, a young man, departed not out of the tabernacle.

And Moses said unto the Lord, See, thou sayest unto me, Bring up this people: and thou hast not let me know whom thou wilt send with me. Yet thou hast said, I know thee by name, and thou hast also found grace in my sight. Now therefore, I pray thee, if I have found grace in thy sight, shew me now thy way, that I may know thee, that I may find grace in thy sight: and consider that this nation *is* thy people. And he said, My presence shall go *with thee*, and I will give thee rest. And he said unto him, If thy presence go not *with me*, carry us not up hence. For wherein shall it be known here that I and thy people have found grace in thy sight? *is it* not in that thou goest with us? so shall we be separated, I and thy people, from all the people that *are* upon the face of the earth. And the Lord said unto Moses, I will do this thing also that thou hast spoken: for thou hast found grace in my sight, and I know thee by name. And he said, I beseech thee, shew me thy glory. And he said, I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee; and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy. And he said, Thou canst not see my face: for there shall no man see me, and live. And the Lord said, Behold, *there is* a place by me, and thou shalt stand upon a rock: And it shall come to pass, while my glory passeth by, that I will put thee in a clift of the rock, and will cover thee with my hand while I pass by: And I will take away mine hand, and thou shalt see my back parts: but my face shall not be seen.

✢ Chapter 34

And the Lord said unto Moses, Hew thee two tables of stone like unto the first: and I will write upon *these* tables the words that were in the first tables, which thou brakest. And be ready in the morning, and come up in the morning unto mount Sinai, and present thyself there to me in the top of the mount. And no man shall come up with thee, neither let any man be seen throughout all the mount; neither let the flocks nor herds feed before that mount.

And he hewed two tables of stone like unto the first; and Moses rose up early in the morning, and went up unto mount Sinai, as the Lord had commanded him, and took in his hand the two tables of stone. And the Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord. And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear *the guilty;* visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth *generation*. And Moses made haste, and bowed his head toward the earth, and worshipped. And he said, If now I have found grace in thy sight, O Lord, let my Lord, I pray thee, go among us; for it *is* a stiffnecked people; and pardon our iniquity and our sin, and take us for thine inheritance.

And he said, Behold, I make a covenant: before all thy people I will do marvels, such as have not been done in all the earth, nor in any nation: and all the people among which thou *art* shall see the work of the Lord: for it *is* a terrible thing that I will do with thee. Observe thou that which I command thee this day: behold, I drive out before thee the Amorite, and the Canaanite, and the Hittite, and the Perizzite, and the Hivite, and the Jebusite. Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be for a snare in the midst of thee: But ye shall destroy their altars, break their images, and cut down their groves: For thou shalt worship no other God: for the Lord, whose name *is* Jealous, *is* a jealous God: Lest thou make a covenant with the inhabitants of the land, and they go a whoring after their gods, and do sacrifice unto their gods, and *one* call thee, and thou eat of his sacrifice; And thou take of their daughters unto thy sons, and their daughters go a whoring after their gods, and make thy sons go a whoring after their gods. Thou shalt make thee no molten gods.

The feast of unleavened bread shalt thou keep. Seven days thou shalt eat unleavened bread, as I commanded thee, in the time of the month Abib: for in the month Abib thou camest out from Egypt. All that openeth the matrix *is* mine; and every firstling among thy cattle, *whether* ox or sheep, *that is male*. But the firstling of an ass thou shalt redeem with a lamb: and if thou redeem *him* not, then shalt thou break his neck. All the firstborn of thy sons thou shalt redeem. And none shall appear before me empty.

Six days thou shalt work, but on the seventh day thou shalt rest: in earing time and in harvest thou shalt rest.

And thou shalt observe the feast of weeks, of the firstfruits of wheat harvest, and the feast of ingathering at the year's end.

Thrice in the year shall all your men children appear before the Lord God, the God of Israel. For I will cast out the nations before thee, and enlarge thy borders: neither shall any man desire thy land, when thou shalt go up to appear before the Lord thy God thrice in the year. Thou shalt not offer the blood of my sacrifice with leaven; neither shall the sacrifice of the feast of the passover be left unto the morning. The first of the firstfruits of thy land thou shalt bring unto the house of the Lord thy God. Thou shalt not seethe a kid in his mother's milk. And the Lord said unto Moses, Write thou these words: for after the tenor of these words I have made a covenant with thee and with Israel. And he was there with the Lord forty days and forty nights; he did neither eat bread, nor drink water. And he wrote upon the tables the words of the covenant, the ten commandments.

And it came to pass, when Moses came down from mount Sinai with the two tables of testimony in Moses' hand, when he came down from the mount, that Moses wist not that the skin of his face shone while he talked with him. And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone; and they were afraid to come nigh him. And Moses called unto them; and Aaron and all the rulers of the congregation returned unto him: and Moses talked with them. And afterward all the children of Israel came nigh: and he gave them in commandment all that the Lord had spoken with him in mount Sinai. And *till* Moses had done speaking with them, he put a vail on his face. But when Moses went in before the Lord to speak with him, he took the vail off, until he came out. And he came out, and spake unto the children of Israel *that* which he was commanded. And the children of Israel saw the face of Moses, that the skin of Moses' face shone: and Moses put the vail upon his face again, until he went in to speak with him.

✢ Chapter 35

And Moses gathered all the congregation of the children of Israel together, and said unto them, These *are* the words which the Lord hath commanded, that *ye* should do them. Six days shall work be done, but on the seventh day there shall be to you an holy day, a sabbath of rest to the Lord: whosoever doeth work therein shall be put to death. Ye shall kindle no fire throughout your habitations upon the sabbath day.

And Moses spake unto all the congregation of the children of Israel, saying, This *is* the thing which the Lord commanded, saying, Take ye from among you an offering unto the Lord: whosoever *is* of a willing heart, let him bring it, an offering of the Lord; gold, and silver, and brass, And blue, and purple, and scarlet, and fine linen, and goats' *hair*, And rams' skins dyed red, and badgers' skins, and shittim wood, And oil for the light, and spices for anointing oil, and for the sweet incense, And onyx stones, and stones to be set for the ephod, and for the breastplate. And every wise hearted among you shall come, and make all that the Lord hath commanded; The tabernacle, his tent, and his covering, his taches, and his boards, his bars, his pillars, and his sockets, The ark, and the staves thereof, *with* the mercy seat, and the vail of the covering, The table, and his staves, and all his vessels, and the shewbread, The candlestick also for the light, and his furniture, and his lamps, with the oil for the light, And the incense altar, and his staves, and the anointing oil, and the sweet incense, and the hanging for the door at the entering in of the tabernacle, The altar of burnt offering, with his brasen grate, his staves, and all his vessels, the laver and his foot, The hangings of the court, his pillars, and their sockets, and the hanging for the door of the court, The pins of the tabernacle, and the pins of the court, and their cords, The cloths of service, to do service in the holy *place*, the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office.

And all the congregation of the children of Israel departed from the presence of Moses.

And they came, every one whose heart stirred him up, and every one whom his spirit made willing, *and* they brought the Lord's offering to the work of the tabernacle of the congregation, and for all his service, and for the holy garments. And they came, both men and women, as many as were willing hearted, *and* brought bracelets, and earrings, and rings, and tablets, all jewels of gold: and every man that offered *offered* an offering of gold unto the Lord. And every man, with whom was found blue, and purple, and scarlet, and fine linen, and goats' *hair*, and red skins of rams, and badgers' skins, brought *them*. Every one that did offer an offering of silver and brass brought the Lord's offering: and every man, with whom was found shittim wood for any work of the service, brought *it*. And all the women that were wise hearted did spin with their hands, and brought that which they had spun, *both* of blue, and of purple, *and* of scarlet, and of fine linen. And all the women whose heart stirred them up in wisdom spun goats' *hair*. And the rulers brought onyx stones, and stones to be set, for the ephod, and for the breastplate; And spice, and oil for the light, and for the anointing oil, and for the sweet incense. The children of Israel brought a willing offering unto the Lord, every man and woman, whose heart made them willing to bring for all manner of work, which the Lord had commanded to be made by the hand of Moses.

And Moses said unto the children of Israel, See, the Lord hath called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah; And he hath filled him with the spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship; And to devise curious works, to work in gold, and in silver, and in brass, And in the cutting of stones, to set *them*, and in carving of wood, to make any manner of cunning work. And he hath put in his heart that he may teach, *both* he, and Aholiab, the son of Ahisamach, of the tribe of Dan. Them hath he filled with wisdom of heart, to work all manner of work, of the engraver, and of the cunning workman, and of the embroiderer, in blue, and in purple, in scarlet, and in fine linen, and of the weaver, *even* of them that do any work, and of those that devise cunning work.

✢ Chapter 36

Then wrought Bezaleel and Aholiab, and every wise hearted man, in whom the Lord put wisdom and understanding to know how to work all manner of work for the service of the sanctuary, according to all that the Lord had commanded. And Moses called Bezaleel and Aholiab, and every wise hearted man, in whose heart the Lord had put wisdom, *even* every one whose heart stirred him up to come unto the work to do it: And they received of Moses all the offering, which the children of Israel had brought for the work of the service of the sanctuary, to make it *withal*. And they brought yet unto him free offerings every morning. And all the wise men, that wrought all the work of the sanctuary, came every man from his work which they made;

And they spake unto Moses, saying, The people bring much more than enough for the service of the work, which the Lord commanded to make. And Moses gave commandment, and they caused it to be proclaimed throughout the camp, saying, Let neither man nor woman make any more work for the offering of the sanctuary. So the people were restrained from bringing. For the stuff they had was sufficient for all the work to make it, and too much.

And every wise hearted man among them that wrought the work of the tabernacle made ten curtains *of* fine twined linen, and blue, and purple, and scarlet: *with* cherubims of cunning work made he them. The length of one curtain *was* twenty and eight cubits, and the breadth of one curtain four cubits: the curtains *were* all of one size. And he coupled the five curtains one unto another: and *the other* five curtains he coupled one unto another. And he made loops of blue on the edge of one curtain from the selvedge in the coupling: likewise he made in the uttermost side of *another* curtain, in the coupling of the second. Fifty loops made he in one curtain, and fifty loops made he in the edge of the curtain which *was* in the coupling of the second: the loops held one *curtain* to another. And he made fifty taches of gold, and coupled the curtains one unto another with the taches: so it became one tabernacle.

And he made curtains *of* goats' *hair* for the tent over the tabernacle: eleven curtains he made them. The length of one curtain *was* thirty cubits, and four cubits *was* the breadth of one curtain: the eleven curtains *were* of one size. And he coupled five curtains by themselves, and six curtains by themselves. And he made fifty loops upon the uttermost edge of the curtain in the coupling, and fifty loops made he upon the edge of the curtain which coupleth the second. And he made fifty taches *of* brass to couple the tent together, that it might be one. And he made a covering for the tent *of* rams' skins dyed red, and a covering *of* badgers' skins above *that*.

And he made boards for the tabernacle *of* shittim wood, standing up. The length of a board *was* ten cubits, and the breadth of a board one cubit and a half. One board had two tenons, equally distant one from another: thus did he make for all the boards of the tabernacle. And he made boards for the tabernacle; twenty boards for the south side southward: And forty sockets of silver he made under the twenty boards; two sockets under one board for his two tenons, and two sockets under another board for his two tenons. And for the other side of the tabernacle, *which is* toward the north corner, he made twenty boards, And their forty sockets of silver; two sockets under one board, and two sockets under another board. And for the sides of the tabernacle westward he made six boards. And two boards made he for the corners of the tabernacle in the two sides. And they were coupled beneath, and coupled together at the head thereof, to one ring: thus he did to both of them in both the corners. And there were eight boards; and their sockets *were* sixteen sockets of silver, under every board two sockets.

And he made bars of shittim wood; five for the boards of the one side of the tabernacle, And five bars for the boards of the other side of the tabernacle, and five bars for the boards of the tabernacle for the sides westward. And he made the middle bar to shoot through the boards from the one end to the other. And he overlaid the boards with gold, and made their rings *of* gold *to be* places for the bars, and overlaid the bars with gold.

And he made a vail *of* blue, and purple, and scarlet, and fine twined linen: *with* cherubims made he it of cunning work. And he made thereunto four pillars *of* shittim *wood*, and overlaid them with gold: their hooks *were of* gold; and he cast for them four sockets of silver.

And he made an hanging for the tabernacle door *of* blue, and purple, and scarlet, and fine twined linen, of needlework; And the five pillars of it with their hooks: and he overlaid their chapiters and their fillets with gold: but their five sockets *were of* brass.

✢ Chapter 37

And Bezaleel made the ark *of* shittim wood: two cubits and a half *was* the length of it, and a cubit and a half the breadth of it, and a cubit and a half the height of it: And he overlaid it with pure gold within and without, and made a crown of gold to it round about. And he cast for it four rings of gold, *to be set* by the four corners of it; even two rings upon the one side of it, and two rings upon the other side of it. And he made staves *of* shittim wood, and overlaid them with gold. And he put the staves into the rings by the sides of the ark, to bear the ark.

And he made the mercy seat *of* pure gold: two cubits and a half *was* the length thereof, and one cubit and a half the breadth thereof. And he made two cherubims *of* gold, beaten out of one piece made he them, on the two ends of the mercy seat; One cherub on the end on this side, and another cherub on the *other* end on that side: out of the mercy seat made he the cherubims on the two ends thereof. And the cherubims spread out *their* wings on high, *and* covered with their wings over the mercy seat, with their faces one to another; *even* to the mercy seatward were the faces of the cherubims.

And he made the table *of* shittim wood: two cubits *was* the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof: And he overlaid it with pure gold, and made thereunto a crown of gold round about. Also he made thereunto a border of an handbreadth round about; and made a crown of gold for the border thereof round about. And he cast for it four rings of gold, and put the rings upon the four corners that *were* in the four feet thereof. Over against the border were the rings, the places for the staves to bear the table. And he made the staves *of* shittim wood, and overlaid them with gold, to bear the table. And he made the vessels which *were* upon the table, his dishes, and his spoons, and his bowls, and his covers to cover withal, *of* pure gold.

And he made the candlestick *of* pure gold: *of* beaten work made he the candlestick; his shaft, and his branch, his bowls, his knops, and his flowers, were of the same: And six branches going out of the sides thereof; three branches of the candlestick out of the one side thereof, and three branches of the candlestick out of the other side thereof: Three bowls made after the fashion of almonds in one branch, a knop and a flower; and three bowls made like almonds in another branch, a knop and a flower: so throughout the six branches going out of the candlestick. And in the candlestick *were* four bowls made like almonds, his knops, and his flowers: And a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, according to the six branches going out of it. Their knops and their branches were of the same: all of it *was* one beaten work *of* pure gold. And he made his seven lamps, and his snuffers, and his snuffdishes, *of* pure gold. *Of* a talent of pure gold made he it, and all the vessels thereof.

And he made the incense altar *of* shittim wood: the length of it *was* a cubit, and the breadth of it a cubit; *it was* foursquare; and two cubits *was* the height of it; the horns thereof were of the same. And he overlaid it with pure gold, *both* the top of it, and the sides thereof round about, and the horns of it: also he made unto it a crown of gold round about. And he made two rings of gold for it under the crown thereof, by the two corners of it, upon the two sides thereof, to be places for the staves to bear it withal. And he made the staves *of* shittim wood, and overlaid them with gold.

And he made the holy anointing oil, and the pure incense of sweet spices, according to the work of the apothecary.

✝ Chapter 38

And he made the altar of burnt offering *of* shittim wood: five cubits *was* the length thereof, and five cubits the breadth thereof; *it was* foursquare; and three cubits the height thereof. And he made the horns thereof on the four corners of it; the horns thereof were of the same: and he overlaid it with brass. And he made all the vessels of the altar, the pots, and the shovels, and the basons, *and* the fleshhooks, and the firepans: all the vessels thereof made he *of* brass. And he made for the altar a brasen grate of network under the compass thereof beneath unto the midst of it. And he cast four rings for the four ends of the grate of brass, *to be* places for the staves. And he made the staves *of* shittim wood, and overlaid them with brass. And he put the staves into the rings on the sides of the altar, to bear it withal; he made the altar hollow with boards.

And he made the laver *of* brass, and the foot of it *of* brass, of the lookingglasses of *the women* assembling, which assembled *at* the door of the tabernacle of the congregation.

And he made the court: on the south side southward the hangings of the court *were of* fine twined linen, an hundred cubits: Their pillars *were* twenty, and their brasen sockets twenty; the hooks of the pillars and their fillets *were of* silver. And for the north side *the hangings were* an hundred cubits, their pillars *were* twenty, and their sockets of brass twenty; the hooks of the pillars and their fillets *of* silver. And for the west side *were* hangings of fifty cubits, their pillars ten, and their sockets ten; the hooks of the pillars and their fillets *of* silver. And for the east side eastward fifty cubits. The hangings of the one side *of the gate were* fifteen cubits; their pillars three, and their sockets three. And for the other side of the court gate, on this hand and that hand, *were* hangings of fifteen cubits; their pillars three, and their sockets three. All the hangings of the court round about *were* of fine twined linen. And the sockets for the pillars *were of* brass; the hooks of the pillars and their fillets *of* silver; and the overlaying of their chapiters *of* silver; and all the pillars of the court *were* filleted with silver. And the hanging for the gate of the court *was* needlework, *of* blue, and purple, and scarlet, and fine twined linen: and twenty cubits *was* the length, and the height in the breadth *was* five cubits, answerable to the hangings of the court. And their pillars *were* four, and their sockets *of* brass four; their hooks *of* silver, and the overlaying of their chapiters and their fillets *of* silver. And all the pins of the tabernacle, and of the court round about, *were of* brass.

This is the sum of the tabernacle, *even* of the tabernacle of testimony, as it was counted, according to the commandment of Moses, *for* the service of the Levites, by the hand of Ithamar, son to Aaron the priest. And Bezaleel the son of Uri, the son of Hur, of the tribe of Judah, made all that the Lord commanded Moses. And with him *was* Aholiab, son of Ahisamach, of the tribe of Dan, an engraver, and a cunning workman, and an embroiderer in blue, and in purple, and in scarlet, and fine linen. All the gold that was occupied for the work in all the work of the holy *place*, even the gold of the offering, was twenty and nine talents, and seven hundred and thirty shekels, after the shekel of the sanctuary. And the silver of them that were numbered of the congregation *was* an hundred talents, and a thousand seven hundred and threescore and fifteen shekels, after the shekel of the sanctuary: A bekah for every man, *that is*, half a shekel, after the shekel of the sanctuary, for every one that went to be numbered, from twenty years old and upward, for six hundred thousand and three thousand and five hundred and fifty *men*. And of the hundred talents of silver were cast the sockets of the sanctuary, and the sockets of the vail; an hundred sockets of the hundred talents, a talent for a socket. And of the thousand seven hundred seventy and five *shekels* he made hooks for the pillars, and overlaid their chapiters, and filleted them. And the brass of the offering *was* seventy talents, and two thousand and four hundred shekels. And therewith he made the sockets to the door of the tabernacle of the congregation, and the brasen altar, and the brasen grate for it, and all the vessels of the altar, And the sockets of the court round about, and the sockets of the court gate, and all the pins of the tabernacle, and all the pins of the court round about.

✝ Chapter 39

And of the blue, and purple, and scarlet, they made cloths of service, to do service in the holy *place*, and made the holy garments for Aaron; as the Lord commanded Moses. And he made the ephod *of* gold, blue, and purple, and scarlet, and fine twined linen. And they did beat the gold into thin plates, and cut *it into* wires, to work *it* in the blue, and in the purple, and in the scarlet, and in the fine linen, *with* cunning work. They made shoulderpieces for it, to couple *it* together: by the two edges was it coupled together. And the curious girdle of his ephod, that *was* upon it, *was* of the same, according to the work thereof; *of* gold, blue, and purple, and scarlet, and fine twined linen; as the Lord commanded Moses.

And they wrought onyx stones inclosed in ouches of gold, graven, as signets are graven, with the names of the children of Israel. And he put them on the shoulders of the ephod, *that they should be* stones for a memorial to the children of Israel; as the Lord commanded Moses.

And he made the breastplate *of* cunning work, like the work of the ephod; *of* gold, blue, and purple, and scarlet, and fine twined linen. It was foursquare; they made the breastplate double: a span *was* the length thereof, and a span the breadth thereof, *being* doubled. And they set in it four rows of stones: *the first* row *was* a sardius, a topaz, and a carbuncle: this *was* the first row. And the second row, an emerald, a sapphire, and a diamond. And the third row, a ligure, an agate, and an amethyst. And the fourth row, a beryl, an onyx, and a jasper: *they were* inclosed in ouches of gold in their inclosings. And the stones *were* according to the names of the children of Israel, twelve, according to their names, *like* the engravings of a signet, every one with his name, according to the twelve tribes. And they made upon the breastplate chains at the ends, *of* wreathen work *of* pure gold. And they made two ouches *of* gold, and two gold rings; and put the two rings in the two ends of the breastplate. And they put the two wreathen chains of gold in the two rings on the ends of the breastplate. And the two ends of the two wreathen chains they fastened in the two ouches, and put them on the shoulderpieces of the ephod, before it. And they made two rings of gold, and put *them* on the two ends of the breastplate, upon the border of it, which *was* on the side of the ephod inward. And they made two *other* golden rings, and put them on the two sides of the ephod underneath, toward the forepart of it, over against the *other* coupling thereof, above the curious girdle of the ephod. And they did bind the breastplate by his rings unto the rings of the ephod with a lace of blue, that it might be above the curious girdle of the ephod, and that the breastplate might not be loosed from the ephod; as the Lord commanded Moses.

And he made the robe of the ephod *of* woven work, all *of* blue. And *there was* an hole in the midst of the robe, as the hole of an habergeon, *with* a band round about the hole, that it should not rend. And they made upon the hems of the robe pomegranates *of* blue, and purple, and scarlet, *and* twined *linen*. And they made bells *of* pure gold, and put the bells between the pomegranates upon the hem of the robe, round about between the pomegranates; A bell and a pomegranate, a bell and a pomegranate, round about the hem of the robe to minister *in;* as the Lord commanded Moses.

And they made coats *of* fine linen *of* woven work for Aaron, and for his sons, And a mitre *of* fine linen, and goodly bonnets *of* fine linen, and linen breeches *of* fine twined linen, And a girdle *of* fine twined linen, and blue, and purple, and scarlet, *of* needlework; as the Lord commanded Moses.

And they made the plate of the holy crown *of* pure gold, and wrote upon it a writing, *like to* the engravings of a signet, Holiness to the Lord. And they tied unto it a lace of blue, to fasten *it* on high upon the mitre; as the Lord commanded Moses.

Thus was all the work of the tabernacle of the tent of the congregation finished: and the children of Israel did according to all that the Lord commanded Moses, so did they.

And they brought the tabernacle unto Moses, the tent, and all his furniture, his taches, his boards, his bars, and his pillars, and his sockets, And the covering of rams' skins dyed red, and the covering of badgers' skins, and the vail of the covering, The ark of the testimony, and the staves thereof, and the mercy seat, The table, *and* all the vessels thereof, and the shewbread, The pure candlestick, *with* the lamps thereof, *even with* the lamps to be set in order, and all the vessels thereof, and the oil for light, And the golden altar, and the anointing oil, and the sweet incense, and the hanging for the tabernacle door, The brasen altar, and his grate of brass, his staves, and all his vessels, the laver and his foot, The hangings of the court, his pillars, and his sockets, and the hanging for the court gate, his cords, and his pins, and all the vessels of the service of the tabernacle, for the tent of the congregation, The cloths of service to do service in the holy *place*, and the holy garments for Aaron the priest, and his sons' garments, to minister in the priest's office. According to all that the Lord commanded Moses, so the children of Israel made all the work. And Moses did look upon all the work, and, behold, they had done it as the Lord had commanded, even so had they done it: and Moses blessed them.

✝ Chapter 40

And the Lord spake unto Moses, saying, On the first day of the first month shalt thou set up the tabernacle of the tent of the congregation. And thou shalt put therein the ark of the testimony, and cover the ark with the vail. And thou shalt bring in the table, and set in order the things that are to be set in order upon it; and thou shalt bring in the candlestick, and light the lamps thereof. And thou shalt set the altar of gold for the incense before the ark of the testimony, and put the hanging of the door to the tabernacle. And thou shalt set the altar of the burnt offering before the door of the tabernacle of the tent of the congregation. And thou shalt set the laver between the tent of the congregation and the altar, and shalt put water therein. And thou shalt set up the court round about, and hang up the hanging at the court gate. And thou shalt take the anointing oil, and anoint the tabernacle, and all that *is* therein, and shalt hallow it, and all the vessels thereof: and it shall be holy. And thou shalt anoint the altar of the burnt offering, and all his vessels, and sanctify the altar: and it shall be an altar most holy. And thou shalt anoint the laver and his foot, and sanctify it. And thou shalt bring Aaron and his sons unto the door of the tabernacle of the congregation, and wash them with water. And thou shalt put upon Aaron the holy garments, and anoint him, and sanctify him; that he may minister unto me in the priest's office. And thou shalt bring his sons, and clothe them with coats: And thou shalt anoint them, as thou didst anoint their father, that they may minister unto me in the priest's office: for their anointing shall surely be an everlasting priesthood throughout their generations. Thus did Moses: according to all that the Lord commanded him, so did he.

And it came to pass in the first month in the second year, on the first *day* of the month, *that* the tabernacle was reared up. And Moses reared up the tabernacle, and fastened his

sockets, and set up the boards thereof, and put in the bars thereof, and reared up his pillars. And he spread abroad the tent over the tabernacle, and put the covering of the tent above upon it; as the Lord commanded Moses.

And he took and put the testimony into the ark, and set the staves on the ark, and put the mercy seat above upon the ark: And he brought the ark into the tabernacle, and set up the vail of the covering, and covered the ark of the testimony; as the Lord commanded Moses.

And he put the table in the tent of the congregation, upon the side of the tabernacle northward, without the vail. And he set the bread in order upon it before the Lord; as the Lord had commanded Moses.

And he put the candlestick in the tent of the congregation, over against the table, on the side of the tabernacle southward. And he lighted the lamps before the Lord; as the Lord commanded Moses.

And he put the golden altar in the tent of the congregation before the vail: And he burnt sweet incense thereon; as the Lord commanded Moses.

And he set up the hanging *at* the door of the tabernacle. And he put the altar of burnt offering *by* the door of the tabernacle of the tent of the congregation, and offered upon it the burnt offering and the meat offering; as the Lord commanded Moses.

And he set the laver between the tent of the congregation and the altar, and put water there, to wash *withal*. And Moses and Aaron and his sons washed their hands and their feet thereat: When they went into the tent of the congregation, and when they came near unto the altar, they washed; as the Lord commanded Moses. And he reared up the court round about the tabernacle and the altar, and set up the hanging of the court gate. So Moses finished the work.

Then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle. And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the Lord filled the tabernacle. And when the cloud was taken up from over the tabernacle, the children of Israel went onward in all their journeys: But if the cloud were not taken up, then they journeyed not till the day that it was taken up. For the cloud of the Lord *was* upon the tabernacle by day, and fire was on it by night, in the sight of all the house of Israel, throughout all their journeys.

The Third Book of Moses,
called Leviticus.

✢ Chapter 1

And the Lord called unto Moses, and spake unto him out of the tabernacle of the congregation, saying, Speak unto the children of Israel, and say unto them, If any man of you bring an offering unto the Lord, ye shall bring your offering of the cattle, *even* of the herd, and of the flock. If his offering *be* a burnt sacrifice of the herd, let him offer a male without blemish: he shall offer it of his own voluntary will at the door of the tabernacle of the congregation before the Lord. And he shall put his hand upon the head of the burnt offering; and it shall be accepted for him to make atonement for him. And he shall kill the bullock before the Lord: and the priests, Aaron's sons, shall bring the blood, and sprinkle the blood round about upon the altar that *is by* the door of the tabernacle of the congregation. And he shall flay the burnt offering, and cut it into his pieces. And the sons of Aaron the priest shall put fire upon the altar, and lay the wood in order upon the fire: And the priests, Aaron's sons, shall lay the parts, the head, and the fat, in order upon the wood that *is* on the fire which *is* upon the altar: But his inwards and his legs shall he wash in water: and the priest shall burn all on the altar, *to be* a burnt sacrifice, an offering made by fire, of a sweet savour unto the Lord.

And if his offering *be* of the flocks, *namely*, of the sheep, or of the goats, for a burnt sacrifice; he shall bring it a male without blemish. And he shall kill it on the side of the altar northward before the Lord: and the priests, Aaron's sons, shall sprinkle his blood round about upon the altar. And he shall cut it into his pieces, with his head and his fat: and the priest shall lay them in order on the wood that *is* on the fire which *is* upon the altar: But he shall wash the inwards and the legs with water: and the priest shall bring *it* all, and burn *it* upon the altar: it *is* a burnt sacrifice, an offering made by fire, of a sweet savour unto the Lord.

And if the burnt sacrifice for his offering to the Lord *be* of fowls, then he shall bring his offering of turtledoves, or of young pigeons. And the priest shall bring it unto the altar, and wring off his head, and burn *it* on the altar; and the blood thereof shall be wrung out at the side of the altar: And he shall pluck away his crop with his feathers, and cast it beside the altar on the east part, by the place of the ashes: And he shall cleave it with the wings thereof, *but* shall not divide *it* asunder: and the priest shall burn it upon the altar, upon the wood that *is* upon the fire: it *is* a burnt sacrifice, an offering made by fire, of a sweet savour unto the Lord.

✢ Chapter 2

And when any will offer a meat offering unto the Lord, his offering shall be *of* fine flour; and he shall pour oil upon it, and put frankincense thereon: And he shall bring it to Aaron's sons the priests: and he shall take thereout his handful of the flour thereof, and of the oil thereof, with all the frankincense thereof; and the priest shall burn the memorial of it upon the altar, *to be* an offering made by fire, of a sweet savour unto the Lord: And the remnant of the meat offering *shall be* Aaron's and his sons': *it is* a thing most holy of the offerings of the Lord made by fire.

And if thou bring an oblation of a meat offering baken in the oven, *it shall be* unleavened cakes of fine flour mingled with oil, or unleavened wafers anointed with oil.

And if thy oblation *be* a meat offering *baken* in a pan, it shall be *of* fine flour unleavened, mingled with oil. Thou shalt part it in pieces, and pour oil thereon: it *is* a meat offering.

And if thy oblation *be* a meat offering *baken* in the fryingpan, it shall be made *of* fine flour with oil. And thou shalt bring the meat offering that is made of these things unto the Lord: and when it is presented unto the priest, he shall bring it unto the altar. And the priest shall take from the meat offering a memorial thereof, and shall burn *it* upon the altar: *it is* an offering made by fire, of a sweet savour unto the Lord. And that which is left of the meat offering *shall be* Aaron's and his sons': *it is* a thing most holy of the offerings of the Lord made by fire. No meat offering, which ye shall bring unto the Lord, shall be made with leaven: for ye shall burn no leaven, nor any honey, in any offering of the Lord made by fire.

As for the oblation of the firstfruits, ye shall offer them unto the Lord: but they shall not be burnt on the altar for a sweet savour. And every oblation of thy meat offering shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat offering: with all thine offerings thou shalt offer salt. And if thou offer a meat offering of thy firstfruits unto the Lord, thou shalt offer for the meat offering of thy firstfruits green ears of corn dried by the fire, *even* corn beaten out of full ears. And thou shalt put oil upon it, and lay frankincense thereon: it *is* a meat offering. And the priest shall burn the memorial of it, *part* of the beaten corn thereof, and *part* of the oil thereof, with all the frankincense thereof: *it is* an offering made by fire unto the Lord.

✢ Chapter 3

And if his oblation *be* a sacrifice of peace offering, if he offer *it* of the herd; whether *it be* a male or female, he shall offer it without blemish before the Lord. And he shall lay his hand upon the head of his offering, and kill it *at* the door of the tabernacle of the congregation: and Aaron's sons the priests shall sprinkle the blood upon the altar round about. And he shall offer of the sacrifice of the peace offering an offering made by fire unto the Lord; the fat that covereth the inwards, and all the fat that *is* upon the inwards, And the two kidneys, and the fat that *is* on them, which *is* by the flanks, and the caul above the liver, with the kidneys, it shall he take away. And Aaron's sons shall burn it on the altar upon the burnt sacrifice, which *is* upon the wood that *is* on the fire: *it is* an offering made by fire, of a sweet savour unto the Lord.

And if his offering for a sacrifice of peace offering unto the Lord *be* of the flock; male or female, he shall offer it without blemish. If he offer a lamb for his offering, then shall he offer it before the Lord. And he shall lay his hand upon the head of his offering, and kill it before the tabernacle of the congregation: and Aaron's sons shall sprinkle the blood thereof round about upon the altar. And he shall offer of the sacrifice of the peace offering an offering made by fire unto the Lord; the fat thereof, *and* the whole rump, it shall he take off hard by the backbone; and the fat that covereth the inwards, and all the fat that *is* upon the inwards, And the two kidneys, and the fat that *is* upon them, which *is* by the flanks, and the caul above the liver, with the kidneys, it shall he take away. And the priest shall burn it upon the altar: *it is* the food of the offering made by fire unto the Lord.

And if his offering *be* a goat, then he shall offer it before the Lord. And he shall lay his hand upon the head of it, and kill it before the tabernacle of the congregation: and the sons of Aaron shall sprinkle the blood thereof upon the altar round about. And he shall offer thereof his offering, *even* an offering made by fire unto the Lord; the fat that covereth the inwards, and all the fat that *is* upon the inwards, And the two kidneys, and the fat that *is* upon them, which *is* by the flanks, and the caul above the liver, with the kidneys, it shall he take away. And the priest shall burn them upon the altar: *it is* the food of the offering made by fire for a sweet savour: all the fat *is* the Lord's. *It shall be* a perpetual statute for your generations throughout all your dwellings, that ye eat neither fat nor blood.

✢ Chapter 4

And the Lord spake unto Moses, saying, Speak unto the children of Israel, saying, If a soul shall sin through ignorance against any of the commandments of the Lord *concerning things* which ought not to be done, and shall do against any of them: If the priest that is anointed do sin according to the sin of the people; then let him bring for his sin, which he hath sinned, a young bullock without blemish unto the Lord for a sin offering. And he shall bring the bullock unto the door of the tabernacle of the congregation before the Lord; and shall lay his hand upon the bullock's head, and kill the bullock before the Lord. And the priest that is anointed shall take of the bullock's blood, and bring it to the tabernacle of the congregation: And the priest shall dip his finger in the blood, and sprinkle of the blood seven times before the Lord, before the vail of the sanctuary. And the priest shall put *some* of the blood upon the horns of the altar of sweet incense before the Lord, which *is* in the tabernacle of the congregation; and shall pour all the blood of the bullock at the bottom of the altar of the burnt offering, which *is at* the door of the tabernacle of the congregation. And he shall take off from it all the fat of the bullock for the sin offering; the fat that covereth the inwards, and all the fat that *is* upon the inwards, And the two kidneys, and the fat that *is* upon them, which *is* by the flanks, and the caul above the liver, with the kidneys, it shall he take away, As it was taken off from the bullock of the sacrifice of peace offerings: and the priest shall burn them upon the altar of the burnt offering. And the skin of the bullock, and all his flesh, with his head, and with his legs, and his inwards, and his dung, Even the whole bullock shall he carry forth without the camp unto a clean place, where the ashes are poured out, and burn him on the wood with fire: where the ashes are poured out shall he be burnt.

And if the whole congregation of Israel sin through ignorance, and the thing be hid from the eyes of the assembly, and they have done *somewhat against* any of the commandments of the Lord *concerning things* which should not be done, and are guilty; When the sin, which they have sinned against it, is known, then the congregation shall offer a young bullock for the sin, and bring him before the tabernacle of the congregation. And the elders of the congregation shall lay their hands upon the head of the bullock before the Lord: and the bullock shall be killed before the Lord. And the priest that is anointed shall bring of

the bullock's blood to the tabernacle of the congregation: And the priest shall dip his finger *in some* of the blood, and sprinkle *it* seven times before the Lord, *even* before the vail. And he shall put *some* of the blood upon the horns of the altar which *is* before the Lord, that *is* in the tabernacle of the congregation, and shall pour out all the blood at the bottom of the altar of the burnt offering, which *is at* the door of the tabernacle of the congregation. And he shall take all his fat from him, and burn *it* upon the altar. And he shall do with the bullock as he did with the bullock for a sin offering, so shall he do with this: and the priest shall make an atonement for them, and it shall be forgiven them. And he shall carry forth the bullock without the camp, and burn him as he burned the first bullock: it *is* a sin offering for the congregation.

When a ruler hath sinned, and done *somewhat* through ignorance *against* any of the commandments of the Lord his God *concerning things* which should not be done, and is guilty; Or if his sin, wherein he hath sinned, come to his knowledge; he shall bring his offering, a kid of the goats, a male without blemish: And he shall lay his hand upon the head of the goat, and kill it in the place where they kill the burnt offering before the Lord: it *is* a sin offering. And the priest shall take of the blood of the sin offering with his finger, and put *it* upon the horns of the altar of burnt offering, and shall pour out his blood at the bottom of the altar of burnt offering. And he shall burn all his fat upon the altar, as the fat of the sacrifice of peace offerings: and the priest shall make an atonement for him as concerning his sin, and it shall be forgiven him.

And if any one of the common people sin through ignorance, while he doeth *somewhat against* any of the commandments of the Lord *concerning things* which ought not to be done, and be guilty; Or if his sin, which he hath sinned, come to his knowledge: then he shall bring his offering, a kid of the goats, a female without blemish, for his sin which he hath sinned. And he shall lay his hand upon the head of the sin offering, and slay the sin offering in the place of the burnt offering. And the priest shall take of the blood thereof with his finger, and put *it* upon the horns of the altar of burnt offering, and shall pour out all the blood thereof at the bottom of the altar. And he shall take away all the fat thereof, as the fat is taken away from off the sacrifice of peace offerings; and the priest shall burn *it* upon the altar for a sweet savour unto the Lord; and the priest shall make an atonement for him, and it shall be forgiven him. And if he bring a lamb for a sin offering, he shall bring it a female without blemish. And he shall lay his hand upon the head of the sin offering, and slay it for a sin offering in the place where they kill the burnt offering. And the priest shall take of the blood of the sin offering with his finger, and put *it* upon the horns of the altar of burnt offering, and shall pour out all the blood thereof at the bottom of the altar: And he shall take away all the fat thereof, as the fat of the lamb is taken away from the sacrifice of the peace offerings; and the priest shall burn them upon the altar, according to the offerings made by fire unto the Lord: and the priest shall make an atonement for his sin that he hath committed, and it shall be forgiven him.

✢ Chapter 5

And if a soul sin, and hear the voice of swearing, and *is* a witness, whether he hath seen or known *of it;* if he do not utter *it*, then he shall bear his iniquity. Or if a soul touch any unclean thing, whether *it be* a carcase of an unclean beast, or a carcase of unclean cattle, or the carcase of unclean creeping things, and *if* it be hidden from him; he also shall be unclean, and guilty. Or if he touch the uncleanness of man, whatsoever uncleanness *it be* that a man shall be defiled withal, and it be hid from him; when he knoweth *of it*, then he shall be guilty. Or if a soul swear, pronouncing with *his* lips to do evil, or to do good, whatsoever *it be* that a man shall pronounce with an oath, and it be hid from him; when he knoweth *of it*, then he shall be guilty in one of these. And it shall be, when he shall be guilty in one of these *things*, that he shall confess that he hath sinned in that *thing:* And he shall bring his trespass offering unto the Lord for his sin which he hath sinned, a female from the flock, a lamb or a kid of the goats, for a sin offering; and the priest shall make an atonement for him concerning his sin. And if he be not able to bring a lamb, then he shall bring for his trespass, which he hath committed, two turtledoves, or two young pigeons, unto the Lord; one for a sin offering, and the other for a burnt offering. And he shall bring them unto the priest, who shall offer *that* which *is* for the sin offering first, and wring off his head from his neck, but shall not divide *it* asunder: And he shall sprinkle of the blood of the sin offering upon the side of the altar; and the rest of the blood shall be wrung out at the bottom of the altar: it *is* a sin offering. And he shall offer the second *for* a burnt offering, according to the manner: and the priest shall make an atonement for him for his sin which he hath sinned, and it shall be forgiven him.

But if he be not able to bring two turtledoves, or two young pigeons, then he that sinned shall bring for his offering the tenth part of an ephah of fine flour for a sin offering; he shall put no oil upon it, neither shall he put *any* frankincense thereon: for it *is* a sin offering. Then shall he bring it to the priest, and the priest shall take his handful of it, *even* a memorial thereof, and burn *it* on the altar, according to the offerings made by fire unto the Lord: it *is* a sin offering. And the priest shall make an atonement for him as touching his sin that he hath sinned in one of these, and it shall be forgiven him: and *the remnant* shall be the priest's, as a meat offering.

And the Lord spake unto Moses, saying, If a soul commit a trespass, and sin through ignorance, in the holy things of the Lord; then he shall bring for his trespass unto the Lord a ram without blemish out of the flocks, with thy estimation by shekels of silver, after the shekel of the sanctuary, for a trespass offering: And he shall make amends for the harm that he hath done in the holy thing, and shall add the fifth part thereto, and give it unto the priest: and the priest shall make an atonement for him with the ram of the trespass offering, and it shall be forgiven him.

And if a soul sin, and commit any of these things which are forbidden to be done by the commandments of the Lord; though he wist *it* not, yet is he guilty, and shall bear his iniquity. And he shall bring a ram without blemish out of the flock, with thy estimation, for a trespass offering, unto the priest: and the priest shall make an atonement for him concerning his ignorance wherein he erred and wist *it* not, and it shall be forgiven him. It *is* a trespass offering: he hath certainly trespassed against the Lord.

✢ Chapter 6

And the Lord spake unto Moses, saying, If a soul sin, and commit a trespass against the Lord, and lie unto his neighbour in that which was delivered him to keep, or in fellowship, or in a thing taken away by violence, or hath deceived his neighbour; Or have found that which was lost, and lieth concerning it, and sweareth falsely; in any of all these that a man doeth, sinning therein: Then it shall be, because he hath sinned, and is guilty, that he shall restore that which he took violently away, or the thing which he hath deceitfully gotten, or that which was delivered him to keep, or the lost thing which he found, Or all that about which he hath sworn falsely; he shall even restore it in the principal, and shall add the fifth part more thereto, *and* give it unto him to whom it appertaineth, in the day of his trespass offering. And he shall bring his trespass offering unto the Lord, a ram without blemish out of the flock, with thy estimation, for a trespass offering, unto the priest: And the priest shall make an atonement for him before the Lord: and it shall be forgiven him for any thing of all that he hath done in trespassing therein.

And the Lord spake unto Moses, saying, Command Aaron and his sons, saying, This *is* the law of the burnt offering: It *is* the burnt offering, because of the burning upon the altar all night unto the morning, and the fire of the altar shall be burning in it. And the priest shall put on his linen garment, and his linen breeches shall he put upon his flesh, and take up the ashes which the fire hath consumed with the burnt offering on the altar, and he shall put them beside the altar. And he shall put off his garments, and put on other garments, and carry forth the ashes without the camp unto a clean place. And the fire upon the altar shall be burning in it; it shall not be put out: and the priest shall burn wood on it every morning, and lay the burnt offering in order upon it; and he shall burn thereon the fat of the peace offerings. The fire shall ever be burning upon the altar; it shall never go out.

And this *is* the law of the meat offering: the sons of Aaron shall offer it before the Lord, before the altar. And he shall take of it his handful, of the flour of the meat offering, and of the oil thereof, and all the frankincense which *is* upon the meat offering, and shall burn *it* upon the altar *for* a sweet savour, *even* the memorial of it, unto the Lord. And the remainder thereof shall Aaron and his sons eat: with unleavened bread shall it be eaten in the holy place; in the court of the tabernacle of the congregation they shall eat it. It shall not be baken with leaven. I have given it *unto them for* their portion of my offerings made by fire; it *is* most holy, as *is* the sin offering, and as the trespass offering. All the males among the children of Aaron shall eat of it. *It shall be* a statute for ever in your generations concerning the offerings of the Lord made by fire: every one that toucheth them shall be holy.

And the Lord spake unto Moses, saying, This *is* the offering of Aaron and of his sons, which they shall offer unto the Lord in the day when he is anointed; the tenth part of an ephah of fine flour for a meat offering perpetual, half of it in the morning, and half thereof at night. In a pan it shall be made with oil; *and when it is* baken, thou shalt bring it in: *and* the baken pieces of the meat offering shalt thou offer *for* a sweet savour unto the Lord. And the priest of his sons that is anointed in his stead shall offer it: *it is* a statute for ever unto the Lord; it shall be wholly burnt. For every meat offering for the priest shall be wholly burnt: it shall not be eaten.

And the Lord spake unto Moses, saying, Speak unto Aaron and to his sons, saying, This *is* the law of the sin offering: In the place where the burnt offering is killed shall the sin offering be killed before the Lord: it *is* most holy. The priest that offereth it for sin shall eat it: in the holy place shall it be eaten, in the court of the tabernacle of the congregation. Whatsoever shall touch the flesh thereof shall be holy: and when there is sprinkled of the blood thereof upon any garment, thou shalt wash that whereon it was sprinkled in the holy place. But the earthen vessel wherein it is sodden shall be broken: and if it be sodden in a brasen pot, it shall be both scoured, and rinsed in water. All the males among the priests shall eat thereof: it *is* most holy. And no sin offering, whereof *any* of the blood is brought into the tabernacle of the congregation to reconcile *withal* in the holy *place*, shall be eaten: it shall be burnt in the fire.

✢ Chapter 7

Likewise this *is* the law of the trespass offering: it *is* most holy. In the place where they kill the burnt offering shall they kill the trespass offering: and the blood thereof shall he sprinkle round about upon the altar. And he shall offer of it all the fat thereof; the rump, and the fat that covereth the inwards, And the two kidneys, and the fat that *is* on them, which *is* by the flanks, and the caul

that is above the liver, with the kidneys, it shall he take away: And the priest shall burn them upon the altar *for* an offering made by fire unto the Lord: it *is* a trespass offering. Every male among the priests shall eat thereof: it shall be eaten in the holy place: it *is* most holy. As the sin offering *is*, so *is* the trespass offering: *there is* one law for them: the priest that maketh atonement therewith shall have *it*. And the priest that offereth any man's burnt offering, *even* the priest shall have to himself the skin of the burnt offering which he hath offered. And all the meat offering that is baken in the oven, and all that is dressed in the fryingpan, and in the pan, shall be the priest's that offereth it. And every meat offering, mingled with oil, and dry, shall all the sons of Aaron have, one *as much* as another. And this *is* the law of the sacrifice of peace offerings, which he shall offer unto the Lord. If he offer it for a thanksgiving, then he shall offer with the sacrifice of thanksgiving unleavened cakes mingled with oil, and unleavened wafers anointed with oil, and cakes mingled with oil, of fine flour, fried. Besides the cakes, he shall offer *for* his offering leavened bread with the sacrifice of thanksgiving of his peace offerings. And of it he shall offer one out of the whole oblation *for* an heave offering unto the Lord, *and* it shall be the priest's that sprinkleth the blood of the peace offerings. And the flesh of the sacrifice of his peace offerings for thanksgiving shall be eaten the same day that it is offered; he shall not leave any of it until the morning. But if the sacrifice of his offering *be* a vow, or a voluntary offering, it shall be eaten the same day that he offereth his sacrifice: and on the morrow also the remainder of it shall be eaten: But the remainder of the flesh of the sacrifice on the third day shall be burnt with fire. And if *any* of the flesh of the sacrifice of his peace offerings be eaten at all on the third day, it shall not be accepted, neither shall it be imputed unto him that offereth it: it shall be an abomination, and the soul that eateth of it shall bear his iniquity. And the flesh that toucheth any unclean *thing* shall not be eaten; it shall be burnt with fire: and as for the flesh, all that be clean shall eat thereof. But the soul that eateth *of* the flesh of the sacrifice of peace offerings, that *pertain* unto the Lord, having his uncleanness upon him, even that soul shall be cut off from his people. Moreover the soul that shall touch any unclean *thing*, *as* the uncleanness of man, or *any* unclean beast, or any abominable unclean *thing*, and eat of the flesh of the sacrifice of peace offerings, which *pertain* unto the Lord, even that soul shall be cut off from his people.

And the Lord spake unto Moses, saying, Speak unto the children of Israel, saying, Ye shall eat no manner of fat, of ox, or of sheep, or of goat. And the fat of the beast that dieth of itself, and the fat of that which is torn with beasts, may be used in any other use: but ye shall in no wise eat of it. For whosoever eateth the fat of the beast, of which men offer an offering made by fire unto the Lord, even the soul that eateth *it* shall be cut off from his people. Moreover ye shall eat no manner of blood, *whether it be* of fowl or of beast, in any of your dwellings. Whatsoever soul *it be* that eateth any manner of blood, even that soul shall be cut off from his people.

And the Lord spake unto Moses, saying, Speak unto the children of Israel, saying, He that offereth the sacrifice of his peace offerings unto the Lord shall bring his oblation unto the Lord of the sacrifice of his peace offerings. His own hands shall bring the offerings of the Lord made by fire, the fat with the breast, it shall he bring, that the breast may be waved *for* a wave offering before the Lord. And the priest shall burn the fat upon the altar: but the breast shall be Aaron's and his sons'. And the right shoulder shall ye give unto the priest *for* an heave offering of the sacrifices of your peace offerings. He among the sons of Aaron, that offereth the blood of the peace offerings, and the fat, shall have the right shoulder for *his* part. For the wave breast and the heave shoulder have I taken of the children of Israel from off the sacrifices of their peace offerings, and have given them unto Aaron the priest and unto his sons by a statute for ever from among the children of Israel.

This *is the portion* of the anointing of Aaron, and of the anointing of his sons, out of the offerings of the Lord made by fire, in the day *when* he presented them to minister unto the Lord in the priest's office; Which the Lord commanded to be given them of the children of Israel, in the day that he anointed them, *by* a statute for ever throughout their generations. This *is* the law of the burnt offering, of the meat offering, and of the sin offering, and of the trespass offering, and of the consecrations, and of the sacrifice of the peace offerings; Which the Lord commanded Moses in mount Sinai, in the day that he commanded the children of Israel to offer their oblations unto the Lord, in the wilderness of Sinai.

✣ Chapter 8

And the Lord spake unto Moses, saying, Take Aaron and his sons with him, and the garments, and the anointing oil, and a bullock for the sin offering, and two rams, and a basket of unleavened bread; And gather thou all the congregation together unto the door of the tabernacle of the congregation. And Moses did as the Lord commanded him; and the assembly was gathered together unto the door of the tabernacle of the congregation. And Moses said unto the congregation, This *is* the thing which the Lord commanded to be done. And Moses brought Aaron and his sons, and washed them with water. And he put upon him the coat, and girded him with the girdle, and clothed him with the robe, and put the ephod upon him, and he girded him with the curious girdle of the ephod, and bound *it* unto him therewith. And he put the breastplate upon him: also he put in the breastplate the Urim and the Thummim. And he put the mitre upon his head; also upon the mitre, *even* upon his forefront, did he put the golden plate, the holy crown; as the Lord commanded Moses. And Moses took the anointing oil, and anointed the tabernacle and all that *was* therein, and sanctified them. And he sprinkled thereof upon the altar seven times, and anointed the altar and all his vessels, both the laver and his foot, to sanctify them. And he poured of the anointing oil upon Aaron's head, and anointed him, to sanctify him. And Moses brought Aaron's sons, and put coats upon them, and girded them with girdles, and put bonnets upon them; as the Lord commanded Moses. And he brought the bullock for the sin offering: and Aaron and his sons laid their hands upon the head of the bullock for the sin offering. And he slew *it;* and Moses took the blood, and put *it* upon the horns of the altar round about with his finger, and purified the altar, and poured the blood at the bottom of the altar, and sanctified it, to make reconciliation upon it. And he took all the fat that *was* upon the inwards, and the caul *above* the liver, and the two kidneys, and their fat, and Moses burned *it* upon the altar. But the bullock, and his hide, his flesh, and his dung, he burnt with fire without the camp; as the Lord commanded Moses.

And he brought the ram for the burnt offering: and Aaron and his sons laid their hands upon the head of the ram. And he killed *it;* and Moses sprinkled the blood upon the altar round about. And he cut the ram into pieces; and Moses burnt the head, and the pieces, and the fat. And he washed the inwards and the legs in water; and Moses burnt the whole ram upon the altar: it *was* a burnt sacrifice for a sweet savour, *and* an offering made by fire unto the Lord; as the Lord commanded Moses.

And he brought the other ram, the ram of consecration: and Aaron and his sons laid their hands upon the head of the ram. And he slew *it;* and Moses took of the blood of it, and put *it* upon the tip of Aaron's right ear, and upon the thumb of his right hand, and upon the great toe of his right foot. And he brought Aaron's sons, and Moses put of the blood upon the tip of their right ear, and upon the thumbs of their right hands, and upon the great toes of their right feet: and Moses sprinkled the blood upon the altar round about. And he took the fat, and the rump, and all the fat that *was* upon the inwards, and the caul *above* the liver, and the two kidneys, and their fat, and the right shoulder: And out of the basket of unleavened bread, that *was* before the Lord, he took one unleavened cake, and a cake of oiled bread, and one wafer, and put *them* on the fat, and upon the right shoulder: And he put all upon Aaron's hands, and upon his sons' hands, and waved them *for* a wave offering before the Lord. And Moses took them from off their hands, and burnt *them* on the altar upon the burnt offering: they *were* consecrations for a sweet savour: it *is* an offering made by fire unto the Lord. And Moses took the breast, and waved it *for* a wave offering before the Lord: *for* of the ram of consecration it was Moses' part; as the Lord commanded Moses. And Moses took of the anointing oil, and of the blood which *was* upon the altar, and sprinkled *it* upon Aaron, *and* upon his garments, and upon his sons, and upon his sons' garments with him; and sanctified Aaron, *and* his garments, and his sons, and his sons' garments with him.

And Moses said unto Aaron and to his sons, Boil the flesh *at* the door of the tabernacle of the congregation: and there eat it with the bread that *is* in the basket of consecrations, as I commanded, saying, Aaron and his sons shall eat it. And that which remaineth of the flesh and of the bread shall ye burn with fire. And ye shall not go out of the door of the tabernacle of the congregation *in* seven days, until the days of your consecration be at an end: for seven days shall he consecrate you. As he hath done this day, *so* the Lord hath commanded to do, to make an atonement for you. Therefore shall ye abide *at* the door of the tabernacle of the congregation day and night seven days, and keep the charge of the Lord, that ye die not: for so I am commanded. So Aaron and his sons did all things which the Lord commanded by the hand of Moses.

✣ Chapter 9

And it came to pass on the eighth day, *that* Moses called Aaron and his sons, and the elders of Israel; And he said unto Aaron, Take thee a young calf for a sin offering, and a ram for a burnt offering, without blemish, and offer *them* before the Lord. And unto the children of Israel thou shalt speak, saying, Take ye a kid of the goats for a sin offering; and a calf and a lamb, *both* of the first year, without blemish, for a burnt offering; Also a bullock and a ram for peace offerings, to sacrifice before the Lord; and a meat offering mingled with oil: for to day the Lord will appear unto you.

And they brought *that* which Moses commanded before the tabernacle of the congregation: and all the congregation drew near and stood before the Lord. And Moses said, This *is* the thing which the Lord commanded that ye should do: and the glory of the Lord shall appear unto you. And Moses said unto Aaron, Go unto the altar, and offer thy sin offering, and thy burnt offering, and make an atonement for thyself, and for the people: and offer the offering of the people, and make an atonement for them; as the Lord commanded.

Aaron therefore went unto the altar, and slew the calf of the sin offering, which *was* for himself. And the sons of Aaron brought the blood unto him: and he dipped his finger in the blood, and put *it* upon the horns of the altar, and poured out the blood at the bottom of the altar: But the fat, and the kidneys, and the caul above the liver of the sin offering, he burnt upon the altar; as the Lord commanded Moses. And the flesh and the hide he burnt with fire without the camp. And he slew the burnt offering; and Aaron's sons presented unto him the blood, which he sprinkled round about upon the altar. And they presented the burnt offering unto him, with the pieces thereof, and the head: and he burnt *them* upon the altar. And he did wash the inwards and the legs, and burnt *them* upon the burnt offering on the altar.

And he brought the people's offering, and took the goat, which *was* the sin offering for the

people, and slew it, and offered it for sin, as the first. And he brought the burnt offering, and offered it according to the manner. And he brought the meat offering, and took an handful thereof, and burnt *it* upon the altar, beside the burnt sacrifice of the morning. He slew also the bullock and the ram *for* a sacrifice of peace offerings, which *was* for the people: and Aaron's sons presented unto him the blood, which he sprinkled upon the altar round about, And the fat of the bullock and of the ram, the rump, and that which covereth *the inwards*, and the kidneys, and the caul *above* the liver: And they put the fat upon the breasts, and he burnt the fat upon the altar: And the breasts and the right shoulder Aaron waved *for* a wave offering before the Lord; as Moses commanded. And Aaron lifted up his hand toward the people, and blessed them, and came down from offering of the sin offering, and the burnt offering, and peace offerings. And Moses and Aaron went into the tabernacle of the congregation, and came out, and blessed the people: and the glory of the Lord appeared unto all the people. And there came a fire out from before the Lord, and consumed upon the altar the burnt offering and the fat: *which* when all the people saw, they shouted, and fell on their faces.

✢ Chapter 10

And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the Lord, which he commanded them not. And there went out fire from the Lord, and devoured them, and they died before the Lord. Then Moses said unto Aaron, This *is it* that the Lord spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified. And Aaron held his peace. And Moses called Mishael and Elzaphan, the sons of Uzziel the uncle of Aaron, and said unto them, Come near, carry your brethren from before the sanctuary out of the camp. So they went near, and carried them in their coats out of the camp; as Moses had said. And Moses said unto Aaron, and unto Eleazar and unto Ithamar, his sons, Uncover not your heads, neither rend your clothes; lest ye die, and lest wrath come upon all the people: but let your brethren, the whole house of Israel, bewail the burning which the Lord hath kindled. And ye shall not go out from the door of the tabernacle of the congregation, lest ye die: for the anointing oil of the Lord *is* upon you. And they did according to the word of Moses.

And the Lord spake unto Aaron, saying, Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: *it shall be* a statute for ever throughout your generations: And that ye may put difference between holy and unholy, and between unclean and clean; And that ye may teach the children of Israel all the statutes which the Lord hath spoken unto them by the hand of Moses.

And Moses spake unto Aaron, and unto Eleazar and unto Ithamar, his sons that were left, Take the meat offering that remaineth of the offerings of the Lord made by fire, and eat it without leaven beside the altar: for it *is* most holy: And ye shall eat it in the holy place, because it *is* thy due, and thy sons' due, of the sacrifices of the Lord made by fire: for so I am commanded. And the wave breast and heave shoulder shall ye eat in a clean place; thou, and thy sons, and thy daughters with thee: for *they be* thy due, and thy sons' due, *which* are given out of the sacrifices of peace offerings of the children of Israel. The heave shoulder and the wave breast shall they bring with the offerings made by fire of the fat, to wave *it for* a wave offering before the Lord; and it shall be thine, and thy sons' with thee, by a statute for ever; as the Lord hath commanded.

And Moses diligently sought the goat of the sin offering, and, behold, it was burnt: and he was angry with Eleazar and Ithamar, the sons of Aaron *which were* left *alive*, saying, Wherefore have ye not eaten the sin offering in the holy place, seeing it *is* most holy, and *God* hath given it you to bear the iniquity of the congregation, to make atonement for them before the Lord? Behold, the blood of it was not brought in within the holy *place:* ye should indeed have eaten it in the holy *place*, as I commanded. And Aaron said unto Moses, Behold, this day have they offered their sin offering and their burnt offering before the Lord; and such things have befallen me: and *if* I had eaten the sin offering to day, should it have been accepted in the sight of the Lord? And when Moses heard *that*, he was content.

✢ Chapter 11

And the Lord spake unto Moses and to Aaron, saying unto them, Speak unto the children of Israel, saying, These *are* the beasts which ye shall eat among all the beasts that *are* on the earth. Whatsoever parteth the hoof, and is clovenfooted, *and* cheweth the cud, among the beasts, that shall ye eat. Nevertheless these shall ye not eat of them that chew the cud, or of them that divide the hoof: *as* the camel, because he cheweth the cud, but divideth not the hoof; he *is* unclean unto you. And the coney, because he cheweth the cud, but divideth not the hoof; he *is* unclean unto you. And the hare, because he cheweth the cud, but divideth not the hoof; he *is* unclean unto you. And the swine, though he divide the hoof, and be clovenfooted, yet he cheweth not the cud; he *is* unclean to you. Of their flesh shall ye not eat, and their carcase shall ye not touch; they *are* unclean to you.

These shall ye eat of all that *are* in the waters: whatsoever hath fins and scales in the waters, in the seas, and in the rivers, them shall ye eat. And all that have not fins and scales in the seas, and in the rivers, of all that move in the waters, and of any living thing which *is* in the waters, they *shall be* an abomination unto you: They shall be even an abomination unto you; ye shall not eat of their flesh, but ye shall have their carcases in abomination. Whatsoever hath no fins nor scales in the waters, that *shall be* an abomination unto you.

And these *are they which* ye shall have in abomination among the fowls; they shall not be eaten, they *are* an abomination: the eagle, and the ossifrage, and the ospray, And the vulture, and the kite after his kind; Every raven after his kind; And the owl, and the night hawk, and the cuckow, and the hawk after his kind, And the little owl, and the cormorant, and the great owl, And the swan, and the pelican, and the gier eagle, And the stork, the heron after her kind, and the lapwing, and the bat. All fowls that creep, going upon *all* four, *shall be* an abomination unto you. Yet these may ye eat of every flying creeping thing that goeth upon *all* four, which have legs above their feet, to leap withal upon the earth; *Even* these of them ye may eat; the locust after his kind, and the bald locust after his kind, and the beetle after his kind, and the grasshopper after his kind. But all *other* flying creeping things, which have four feet, *shall be* an abomination unto you. And for these ye shall be unclean: whosoever toucheth the carcase of them shall be unclean until the even. And whosoever beareth *ought* of the carcase of them shall wash his clothes, and be unclean until the even. *The carcases* of every beast which divideth the hoof, and *is* not clovenfooted, nor cheweth the cud, *are* unclean unto you: every one that toucheth them shall be unclean. And whatsoever goeth upon his paws, among all manner of beasts that go on *all* four, those *are* unclean unto you: whoso toucheth their carcase shall be unclean until the even. And he that beareth the carcase of them shall wash his clothes, and be unclean until the even: they *are* unclean unto you.

These also *shall be* unclean unto you among the creeping things that creep upon the earth; the weasel, and the mouse, and the tortoise after his kind, And the ferret, and the chameleon, and the lizard, and the snail, and the mole. These *are* unclean to you among all that creep: whosoever doth touch them, when they be dead, shall be unclean until the even. And upon whatsoever *any* of them, when they are dead, doth fall, it shall be unclean; whether *it be* any vessel of wood, or raiment, or skin, or sack, whatsoever vessel *it be*, wherein *any* work is done, it must be put into water, and it shall be unclean until the even; so it shall be cleansed. And every earthen vessel, whereinto *any* of them falleth, whatsoever *is* in it shall be unclean; and ye shall break it. Of all meat which may be eaten, *that* on which *such* water cometh shall be unclean: and all drink that may be drunk in every *such* vessel shall be unclean. And every *thing* whereupon *any part* of their carcase falleth shall be unclean; *whether it be* oven, or ranges for pots, they shall be broken down: *for* they *are* unclean, and shall be unclean unto you. Nevertheless a fountain or pit, *wherein there is* plenty of water, shall be clean: but that which toucheth their carcase shall be unclean. And if *any part* of their carcase fall upon any sowing seed which is to be sown, it *shall be* clean. But if *any* water be put upon the seed, and *any part* of their carcase fall thereon, it *shall be* unclean unto you. And if any beast, of which ye may eat, die; he that toucheth the carcase thereof shall be unclean until the even. And he that eateth of the carcase of it shall wash his clothes, and be unclean until the even: he also that beareth the carcase of it shall wash his clothes, and be unclean until the even. And every creeping thing that creepeth upon the earth *shall be* an abomination; it shall not be eaten. Whatsoever goeth upon the belly, and whatsoever goeth upon *all* four, or whatsoever hath more feet among all creeping things that creep upon the earth, them ye shall not eat; for they *are* an abomination. Ye shall not make yourselves abominable with any creeping thing that creepeth, neither shall ye make yourselves unclean with them, that ye should be defiled thereby. For I *am* the Lord your God: ye shall therefore sanctify yourselves, and ye shall be holy; for I *am* holy: neither shall ye defile yourselves with any manner of creeping thing that creepeth upon the earth. For I *am* the Lord that bringeth you up out of the land of Egypt, to be your God: ye shall therefore be holy, for I *am* holy. This *is* the law of the beasts, and of the fowl, and of every living creature that moveth in the waters, and of every creature that creepeth upon the earth: To make a difference between the unclean and the clean, and between the beast that may be eaten and the beast that may not be eaten.

✢ Chapter 12

And the Lord spake unto Moses, saying, Speak unto the children of Israel, saying, If a woman have conceived seed, and born a man child: then she shall be unclean seven days; according to the days of the separation for her infirmity shall she be unclean. And in the eighth day the flesh of his foreskin shall be circumcised. And she shall then continue in the blood of her purifying three and thirty days; she shall touch no hallowed thing, nor come into the sanctuary, until the days of her purifying be fulfilled. But if she bear a maid child, then she shall be unclean two weeks, as in her separation: and she shall continue in the blood of her purifying threescore and six days. And when the days of her purifying are fulfilled, for a son, or for a daughter, she shall bring a lamb of the first year for a burnt offering, and a young pigeon, or a turtledove, for a sin offering, unto the door of the tabernacle of the congregation, unto the priest: Who shall offer it before the Lord, and make an atonement for her; and she shall be cleansed from the issue of her blood. This *is* the law for her that hath born a male or a female. And if she be not able to bring a lamb, then she shall bring two turtles, or two young pigeons; the one for the burnt offering, and the other for a sin offering: and the priest shall make an atonement for her, and she shall be clean.

✢ Chapter 13

And the Lord spake unto Moses and Aaron, saying, When a man shall have in the skin of his flesh a rising, a scab, or bright spot, and it be in the skin of his flesh *like* the plague of leprosy; then he shall be brought unto Aaron the priest, or unto one of his sons the priests: And the priest shall look on the plague in the skin of the flesh: and *when* the hair in the plague is turned white, and the plague in sight *be* deeper than the skin of his flesh, it *is* a plague of leprosy: and the priest shall look on him, and pronounce him unclean. If the bright spot *be* white in the skin of his flesh, and in sight *be* not deeper than the skin, and the hair thereof be not turned white; then the priest shall shut up *him that hath* the plague seven days: And the priest shall look on him the seventh day: and, behold, *if* the plague in his sight be at a stay, *and* the plague spread not in the skin; then the priest shall shut him up seven days more: And the priest shall look on him again the seventh day: and, behold, *if* the plague *be* somewhat dark, *and* the plague spread not in the skin, the priest shall pronounce him clean: it *is but* a scab: and he shall wash his clothes, and be clean. But if the scab spread much abroad in the skin, after that he hath been seen of the priest for his cleansing, he shall be seen of the priest again: And *if* the priest see that, behold, the scab spreadeth in the skin, then the priest shall pronounce him unclean: it *is* a leprosy.

When the plague of leprosy is in a man, then he shall be brought unto the priest; And the priest shall see *him:* and, behold, *if* the rising *be* white in the skin, and it have turned the hair white, and *there be* quick raw flesh in the rising; It *is* an old leprosy in the skin of his flesh, and the priest shall pronounce him unclean, and shall not shut him up: for he *is* unclean. And if a leprosy break out abroad in the skin, and the leprosy cover all the skin of *him that hath* the plague from his head even to his foot, wheresoever the priest looketh; Then the priest shall consider: and, behold, *if* the leprosy have covered all his flesh, he shall pronounce *him* clean *that hath* the plague: it is all turned white: he *is* clean. But when raw flesh appeareth in him, he shall be unclean. And the priest shall see the raw flesh, and pronounce him to be unclean: *for* the raw flesh *is* unclean: it *is* a leprosy. Or if the raw flesh turn again, and be changed unto white, he shall come unto the priest; And the priest shall see him: and, behold, *if* the plague be turned into white; then the priest shall pronounce *him* clean *that hath* the plague: he *is* clean.

The flesh also, in which, *even* in the skin thereof, was a boil, and is healed, And in the place of the boil there be a white rising, or a bright spot, white, and somewhat reddish, and it be shewed to the priest; And if, when the priest seeth it, behold, it *be* in sight lower than the skin, and the hair thereof be turned white; the priest shall pronounce him unclean: it *is* a plague of leprosy broken out of the boil. But if the priest look on it, and, behold, *there be* no white hairs therein, and *if* it *be* not lower than the skin, but *be* somewhat dark; then the priest shall shut him up seven days: And if it spread much abroad in the skin, then the priest shall pronounce him unclean: it *is* a plague. But if the bright spot stay in his place, *and* spread not, it *is* a burning boil; and the priest shall pronounce him clean.

Or if there be *any* flesh, in the skin whereof *there is* a hot burning, and the quick *flesh* that burneth have a white bright spot, somewhat reddish, or white; Then the priest shall look upon it: and, behold, *if* the hair in the bright spot be turned white, and it *be in* sight deeper than the skin; it *is* a leprosy broken out of the burning: wherefore the priest shall pronounce him unclean: it *is* the plague of leprosy. But if the priest look on it, and, behold, *there be* no white hair in the bright spot, and it *be* no lower than the *other* skin, but *be* somewhat dark; then the priest shall shut him up seven days: And the priest shall look upon him the seventh day: *and* if it be spread much abroad in the skin, then the priest shall pronounce him unclean: it *is* the plague of leprosy. And if the bright spot stay in his place, *and* spread not in the skin, but it *be* somewhat dark; it *is* a rising of the burning, and the priest shall pronounce him clean: for it *is* an inflammation of the burning.

If a man or woman have a plague upon the head or the beard; Then the priest shall see the plague: and, behold, if it *be* in sight deeper than the skin; *and there be* in it a yellow thin hair; then the priest shall pronounce him unclean: it *is* a dry scall, *even* a leprosy upon the head or beard. And if the priest look on the plague of the scall, and, behold, it *be* not in sight deeper than the skin, and *that there is* no black hair in it; then the priest shall shut up *him that hath* the plague of the scall seven days: And in the seventh day the priest shall look on the plague: and, behold, *if* the scall spread not, and there be in it no yellow hair, and the scall *be* not in sight deeper than the skin; He shall be shaven, but the scall shall he not shave; and the priest shall shut up *him that hath* the scall seven days more: And in the seventh day the priest shall look on the scall: and, behold, *if* the scall be not spread in the skin, nor *be* in sight deeper than the skin; then the priest shall pronounce him clean: and he shall wash his clothes, and be clean. But if the scall spread much in the skin after his cleansing; Then the priest shall look on him: and, behold, if the scall be spread in the skin, the priest shall not seek for yellow hair; he *is* unclean. But if the scall be in his sight at a stay, and *that* there is black hair grown up therein; the scall is healed, he *is* clean: and the priest shall pronounce him clean.

If a man also or a woman have in the skin of their flesh bright spots, *even* white bright spots; Then the priest shall look: and, behold, *if* the bright spots in the skin of their flesh *be* darkish white; it *is* a freckled spot *that* groweth in the skin; he *is* clean. And the man whose hair is fallen off his head, he *is* bald; *yet is* he clean. And he that hath his hair fallen off from the part of his head toward his face, he *is* forehead bald: *yet is* he clean. And if there be in the bald head, or bald forehead, a white reddish sore; it *is* a leprosy sprung up in his bald head, or his bald forehead. Then the priest shall look upon it: and, behold, *if* the rising of the sore *be* white reddish in his bald head, or in his bald forehead, as the leprosy appeareth in the skin of the flesh; He is a leprous man, he *is* unclean: the priest shall pronounce him utterly unclean; his plague *is* in his head. And the leper in whom the plague *is*, his clothes shall be rent, and his head bare, and he shall put a covering upon his upper lip, and shall cry, Unclean, unclean. All the days wherein the plague *shall be* in him he shall be defiled; he *is* unclean: he shall dwell alone; without the camp *shall* his habitation *be*.

The garment also that the plague of leprosy is in, *whether it be* a woollen garment, or a linen garment; Whether *it be* in the warp, or woof; of linen, or of woollen; whether in a skin, or in any thing made of skin; And if the plague be greenish or reddish in the garment, or in the skin, either in the warp, or in the woof, or in any thing of skin; it *is* a plague of leprosy, and shall be shewed unto the priest: And the priest shall look upon the plague, and shut up *it that hath* the plague seven days: And he shall look on the plague on the seventh day: if the plague be spread in the garment, either in the warp, or in the woof, or in a skin, *or* in any work that is made of skin; the plague *is* a fretting leprosy; it *is* unclean. He shall therefore burn that garment, whether warp or woof, in woollen or in linen, or any thing of skin, wherein the plague is: for it *is* a fretting leprosy; it shall be burnt in the fire. And if the priest shall look, and, behold, the plague be not spread in the garment, either in the warp, or in the woof, or in any thing of skin; Then the priest shall command that they wash *the thing* wherein the plague *is*, and he shall shut it up seven days more: And the priest shall look on the plague, after that it is washed: and, behold, *if* the plague have not changed his colour, and the plague be not spread; it *is* unclean; thou shalt burn it in the fire; it *is* fret inward, *whether* it *be* bare within or without. And if the priest look, and, behold, the plague *be* somewhat dark after the washing of it; then he shall rend it out of the garment, or out of the skin, or out of the warp, or out of the woof: And if it appear still in the garment, either in the warp, or in the woof, or in any thing of skin; it *is* a spreading *plague:* thou shalt burn that wherein the plague *is* with fire. And the garment, either warp, or woof, or whatsoever thing of skin *it be*, which thou shalt wash, if the plague be departed from them, then it shall be washed the second time, and shall be clean. This *is* the law of the plague of leprosy in a garment of woollen or linen, either in the warp, or woof, or any thing of skins, to pronounce it clean, or to pronounce it unclean.

✢ Chapter 14

And the Lord spake unto Moses, saying, This shall be the law of the leper in the day of his cleansing: He shall be brought unto the priest: And the priest shall go forth out of the camp; and the priest shall look, and, behold, *if* the plague of leprosy be healed in the leper; Then shall the priest command to take for him that is to be cleansed two birds alive *and* clean, and cedar wood, and scarlet, and hyssop: And the priest shall command that one of the birds be killed in an earthen vessel over running water: As for the living bird, he shall take it, and the cedar wood, and the scarlet, and the hyssop, and shall dip them and the living bird in the blood of the bird *that was* killed over the running water: And he shall sprinkle upon him that is to be cleansed from the leprosy seven times, and shall pronounce him clean, and shall let the living bird loose into the open field. And he that is to be cleansed shall wash his clothes, and shave off all his hair, and wash himself in water, that he may be clean: and after that he shall come into the camp, and shall tarry abroad out of his tent seven days. But it shall be on the seventh day, that he shall shave all his hair off his head and his beard and his eyebrows, even all his hair he shall shave off: and he shall wash his clothes, also he shall wash his flesh in water, and he shall be clean. And on the eighth day he shall take two he lambs without blemish, and one ewe lamb of the first year without blemish, and three tenth deals of fine flour *for* a meat offering, mingled with oil, and one log of oil. And the priest that maketh *him* clean shall present the man that is to be made clean, and those things, before the Lord, *at* the door of the tabernacle of the congregation: And the priest shall take one he lamb, and offer him for a trespass offering, and the log of oil, and wave them *for* a wave offering before the Lord: And he shall slay the lamb in the place where he shall kill the sin offering and the burnt offering, in the holy place: for as the sin offering *is* the priest's, *so is* the trespass offering: it *is* most holy: And the priest shall take *some* of the blood of the trespass offering, and the priest shall put *it* upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot: And the priest shall take *some* of the log of oil, and pour *it* into the palm of his own left hand: And the priest shall dip his right finger in the oil that *is* in his left hand, and shall sprinkle of the oil with his finger seven times before the Lord: And of the rest of the oil that *is* in his hand shall the priest put upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the blood of the trespass offering: And the remnant of the oil that *is* in the priest's hand he shall pour upon the head of him that is to be cleansed: and the priest shall make an atonement for him before the Lord. And the priest shall offer the sin offering, and make an atonement for him that is to be cleansed from his uncleanness; and afterward he shall kill the burnt offering: And the priest shall offer the burnt offering and the meat offering upon the altar: and the priest shall make an atonement for him, and he shall be clean. And if he *be* poor, and cannot get so much; then he shall take one lamb *for* a trespass offering to be waved, to make an atonement for him, and one tenth deal of fine flour mingled with oil for a meat offering, and a log of oil; And two turtledoves, or two young pigeons, such as he is able to get; and the one shall be a sin offering, and the other a burnt offering. And he shall

bring them on the eighth day for his cleansing unto the priest, unto the door of the tabernacle of the congregation, before the Lord. And the priest shall take the lamb of the trespass offering, and the log of oil, and the priest shall wave them *for* a wave offering before the Lord: And he shall kill the lamb of the trespass offering, and the priest shall take *some* of the blood of the trespass offering, and put *it* upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot: And the priest shall pour of the oil into the palm of his own left hand: And the priest shall sprinkle with his right finger *some* of the oil that *is* in his left hand seven times before the Lord: And the priest shall put of the oil that *is* in his hand upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the place of the blood of the trespass offering: And the rest of the oil that *is* in the priest's hand he shall put upon the head of him that is to be cleansed, to make an atonement for him before the Lord. And he shall offer the one of the turtledoves, or of the young pigeons, such as he can get; *Even* such as he is able to get, the one *for* a sin offering, and the other *for* a burnt offering, with the meat offering: and the priest shall make an atonement for him that is to be cleansed before the Lord. This *is* the law *of him* in whom *is* the plague of leprosy, whose hand is not able to get *that which pertaineth* to his cleansing.

And the Lord spake unto Moses and unto Aaron, saying, When ye be come into the land of Canaan, which I give to you for a possession, and I put the plague of leprosy in a house of the land of your possession; And he that owneth the house shall come and tell the priest, saying, It seemeth to me *there is* as it were a plague in the house: Then the priest shall command that they empty the house, before the priest go *into it* to see the plague, that all that *is* in the house be not made unclean: and afterward the priest shall go in to see the house: And he shall look on the plague, and, behold, *if* the plague *be* in the walls of the house with hollow strakes, greenish or reddish, which in sight *are* lower than the wall; Then the priest shall go out of the house to the door of the house, and shut up the house seven days: And the priest shall come again the seventh day, and shall look: and, behold, *if* the plague be spread in the walls of the house; Then the priest shall command that they take away the stones in which the plague *is*, and they shall cast them into an unclean place without the city: And he shall cause the house to be scraped within round about, and they shall pour out the dust that they scrape off without the city into an unclean place: And they shall take other stones, and put *them* in the place of those stones; and he shall take other morter, and shall plaister the house. And if the plague come again, and break out in the house, after that he hath taken away the stones, and after he hath scraped the house, and after it is plaistered; Then the priest shall come and look, and, behold, *if* the plague be spread in the house, it *is* a fretting leprosy in the house: it *is* unclean. And he shall break down the house, the stones of it, and the timber thereof, and all the morter of the house; and he shall carry *them* forth out of the city into an unclean place. Moreover he that goeth into the house all the while that it is shut up shall be unclean until the even. And he that lieth in the house shall wash his clothes; and he that eateth in the house shall wash his clothes. And if the priest shall come in, and look *upon it*, and, behold, the plague hath not spread in the house, after the house was plaistered: then the priest shall pronounce the house clean, because the plague is healed. And he shall take to cleanse the house two birds, and cedar wood, and scarlet, and hyssop: And he shall kill the one of the birds in an earthen vessel over running water: And he shall take the cedar wood, and the hyssop, and the scarlet, and the living bird, and dip them in the blood of the slain bird, and in the running water, and sprinkle the house seven times: And he shall cleanse the house with the blood of the bird, and with the running water, and with the living bird, and with the cedar wood, and with the hyssop, and with the scarlet: But he shall let go the living bird out of the city into the open fields, and make an atonement for the house: and it shall be clean. This *is* the law for all manner of plague of leprosy, and scall, And for the leprosy of a garment, and of a house, And for a rising, and for a scab, and for a bright spot: To teach when *it is* unclean, and when *it is* clean: this *is* the law of leprosy.

✝ Chapter 15

And the Lord spake unto Moses and to Aaron, saying, Speak unto the children of Israel, and say unto them, When any man hath a running issue out of his flesh, *because of* his issue he *is* unclean. And this shall be his uncleanness in his issue: whether his flesh run with his issue, or his flesh be stopped from his issue, it *is* his uncleanness. Every bed, whereon he lieth that hath the issue, is unclean: and every thing, whereon he sitteth, shall be unclean. And whosoever toucheth his bed shall wash his clothes, and bathe *himself* in water, and be unclean until the even. And he that sitteth on *any* thing whereon he sat that hath the issue shall wash his clothes, and bathe *himself* in water, and be unclean until the even. And he that toucheth the flesh of him that hath the issue shall wash his clothes, and bathe *himself* in water, and be unclean until the even. And if he that hath the issue spit upon him that is clean; then he shall wash his clothes, and bathe *himself* in water, and be unclean until the even. And what saddle soever he rideth upon that hath the issue shall be unclean. And whosoever toucheth any thing that was under him shall be unclean until the even: and he that beareth *any of* those things shall wash his clothes, and bathe *himself* in water, and be unclean until the even. And whomsoever he toucheth that hath the issue, and hath not rinsed his hands in water, he shall wash his clothes, and bathe *himself* in water, and be unclean until the even. And the vessel of earth, that he toucheth which hath the issue, shall be broken: and every vessel of wood shall be rinsed in water. And when he that hath an issue is cleansed of his issue; then he shall number to himself seven days for his cleansing, and wash his clothes, and bathe his flesh in running water, and shall be clean. And on the eighth day he shall take to him two turtledoves, or two young pigeons, and come before the Lord unto the door of the tabernacle of the congregation, and give them unto the priest: And the priest shall offer them, the one *for* a sin offering, and the other *for* a burnt offering; and the priest shall make an atonement for him before the Lord for his issue. And if any man's seed of copulation go out from him, then he shall wash all his flesh in water, and be unclean until the even. And every garment, and every skin, whereon is the seed of copulation, shall be washed with water, and be unclean until the even. The woman also with whom man shall lie *with* seed of copulation, they shall *both* bathe *themselves* in water, and be unclean until the even.

And if a woman have an issue, *and* her issue in her flesh be blood, she shall be put apart seven days: and whosoever toucheth her shall be unclean until the even. And every thing that she lieth upon in her separation shall be unclean: every thing also that she sitteth upon shall be unclean. And whosoever toucheth her bed shall wash his clothes, and bathe *himself* in water, and be unclean until the even. And whosoever toucheth any thing that she sat upon shall wash his clothes, and bathe *himself* in water, and be unclean until the even. And if it *be* on *her* bed, or on any thing whereon she sitteth, when he toucheth it, he shall be unclean until the even. And if any man lie with her at all, and her flowers be upon him, he shall be unclean seven days; and all the bed whereon he lieth shall be unclean. And if a woman have an issue of her blood many days out of the time of her separation, or if it run beyond the time of her separation; all the days of the issue of her uncleanness shall be as the days of her separation: she *shall be* unclean. Every bed whereon she lieth all the days of her issue shall be unto her as the bed of her separation: and whatsoever she sitteth upon shall be unclean, as the uncleanness of her separation. And whosoever toucheth those things shall be unclean, and shall wash his clothes, and bathe *himself* in water, and be unclean until the even. But if she be cleansed of her issue, then she shall number to herself seven days, and after that she shall be clean. And on the eighth day she shall take unto her two turtles, or two young pigeons, and bring them unto the priest, to the door of the tabernacle of the congregation. And the priest shall offer the one *for* a sin offering, and the other *for* a burnt offering; and the priest shall make an atonement for her before the Lord for the issue of her uncleanness. Thus shall ye separate the children of Israel from their uncleanness; that they die not in their uncleanness, when they defile my tabernacle that *is* among them. This *is* the law of him that hath an issue, and *of him* whose seed goeth from him, and is defiled therewith; And of her that is sick of her flowers, and of him that hath an issue, of the man, and of the woman, and of him that lieth with her that is unclean.

✝ Chapter 16

And the Lord spake unto Moses after the death of the two sons of Aaron, when they offered before the Lord, and died; And the Lord said unto Moses, Speak unto Aaron thy brother, that he come not at all times into the holy *place* within the vail before the mercy seat, which *is* upon the ark; that he die not: for I will appear in the cloud upon the mercy seat. Thus shall Aaron come into the holy *place:* with a young bullock for a sin offering, and a ram for a burnt offering. He shall put on the holy linen coat, and he shall have the linen breeches upon his flesh, and shall be girded with a linen girdle, and with the linen mitre shall he be attired: these *are* holy garments; therefore shall he wash his flesh in water, and *so* put them on. And he shall take of the congregation of the children of Israel two kids of the goats for a sin offering, and one ram for a burnt offering. And Aaron shall offer his bullock of the sin offering, which *is* for himself, and make an atonement for himself, and for his house. And he shall take the two goats, and present them before the Lord *at* the door of the tabernacle of the congregation. And Aaron shall cast lots upon the two goats; one lot for the Lord, and the other lot for the scapegoat. And Aaron shall bring the goat upon which the Lord's lot fell, and offer him *for* a sin offering. But the goat, on which the lot fell to be the scapegoat, shall be presented alive before the Lord, to make an atonement with him, *and* to let him go for a scapegoat into the wilderness. And Aaron shall bring the bullock of the sin offering, which *is* for himself, and shall make an atonement for himself, and for his house, and shall kill the bullock of the sin offering which *is* for himself: And he shall take a censer full of burning coals of fire from off the altar before the Lord, and his hands full of sweet incense beaten small, and bring *it* within the vail: And he shall put the incense upon the fire before the Lord, that the cloud of the incense may cover the mercy seat that *is* upon the testimony, that he die not: And he shall take of the blood of the bullock, and sprinkle *it* with his finger upon the mercy seat eastward; and before the mercy seat shall he sprinkle of the blood with his finger seven times.

Then shall he kill the goat of the sin offering, that *is* for the people, and bring his blood within the vail, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy seat, and before the mercy seat: And he shall make an atonement for the holy *place*, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation, that remaineth among them in the midst of their uncleanness. And there shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy *place*, until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel. And he shall go out unto the altar that *is* before the Lord, and make an atonement for it; and shall take of the blood of the bullock, and of the blood of the goat, and put *it* upon the horns of the altar round about. And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleanness of the children of Israel.

And when he hath made an end of reconciling the holy *place*, and the tabernacle of the

congregation, and the altar, he shall bring the live goat: And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send *him* away by the hand of a fit man into the wilderness: And the goat shall bear upon him all their iniquities unto a land not inhabited: and he shall let go the goat in the wilderness. And Aaron shall come into the tabernacle of the congregation, and shall put off the linen garments, which he put on when he went into the holy *place*, and shall leave them there: And he shall wash his flesh with water in the holy place, and put on his garments, and come forth, and offer his burnt offering, and the burnt offering of the people, and make an atonement for himself, and for the people. And the fat of the sin offering shall he burn upon the altar. And he that let go the goat for the scapegoat shall wash his clothes, and bathe his flesh in water, and afterward come into the camp. And the bullock *for* the sin offering, and the goat *for* the sin offering, whose blood was brought in to make atonement in the holy *place*, shall *one* carry forth without the camp; and they shall burn in the fire their skins, and their flesh, and their dung. And he that burneth them shall wash his clothes, and bathe his flesh in water, and afterward he shall come into the camp.

And *this* shall be a statute for ever unto you: *that* in the seventh month, on the tenth *day* of the month, ye shall afflict your souls, and do no work at all, *whether it be* one of your own country, or a stranger that sojourneth among you: For on that day shall *the priest* make an atonement for you, to cleanse you, *that* ye may be clean from all your sins before the Lord. It *shall be* a sabbath of rest unto you, and ye shall afflict your souls, by a statute for ever. And the priest, whom he shall anoint, and whom he shall consecrate to minister in the priest's office in his father's stead, shall make the atonement, and shall put on the linen clothes, *even* the holy garments: And he shall make an atonement for the holy sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar, and he shall make an atonement for the priests, and for all the people of the congregation. And this shall be an everlasting statute unto you, to make an atonement for the children of Israel for all their sins once a year. And he did as the Lord commanded Moses.

✣ Chapter 17

And the Lord spake unto Moses, saying, Speak unto Aaron, and unto his sons, and unto all the children of Israel, and say unto them; This *is* the thing which the Lord hath commanded, saying, What man soever *there be* of the house of Israel, that killeth an ox, or lamb, or goat, in the camp, or that killeth *it* out of the camp, And bringeth it not unto the door of the tabernacle of the congregation, to offer an offering unto the Lord before the tabernacle of the Lord; blood shall be imputed unto that man; he hath shed blood; and that man shall be cut off from among his people: To the end that the children of Israel may bring their sacrifices, which they offer in the open field, even that they may bring them unto the Lord, unto the door of the tabernacle of the congregation, unto the priest, and offer them *for* peace offerings unto the Lord. And the priest shall sprinkle the blood upon the altar of the Lord *at* the door of the tabernacle of the congregation, and burn the fat for a sweet savour unto the Lord. And they shall no more offer their sacrifices unto devils, after whom they have gone a whoring. This shall be a statute for ever unto them throughout their generations.

And thou shalt say unto them, Whatsoever man *there be* of the house of Israel, or of the strangers which sojourn among you, that offereth a burnt offering or sacrifice, And bringeth it not unto the door of the tabernacle of the congregation, to offer it unto the Lord; even that man shall be cut off from among his people.

And whatsoever man *there be* of the house of Israel, or of the strangers that sojourn among you, that eateth any manner of blood; I will even set my face against that soul that eateth blood, and will cut him off from among his people. For the life of the flesh *is* in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it *is* the blood *that* maketh an atonement for the soul. Therefore I said unto the children of Israel, No soul of you shall eat blood, neither shall any stranger that sojourneth among you eat blood. And whatsoever man *there be* of the children of Israel, or of the strangers that sojourn among you, which hunteth and catcheth any beast or fowl that may be eaten; he shall even pour out the blood thereof, and cover it with dust. For *it is* the life of all flesh; the blood of it *is* for the life thereof: therefore I said unto the children of Israel, Ye shall eat the blood of no manner of flesh: for the life of all flesh *is* the blood thereof: whosoever eateth it shall be cut off. And every soul that eateth that which died *of itself*, or that which was torn *with beasts*, *whether it be* one of your own country, or a stranger, he shall both wash his clothes, and bathe *himself* in water, and be unclean until the even: then shall he be clean. But if he wash *them* not, nor bathe his flesh; then he shall bear his iniquity.

✣ Chapter 18

And the Lord spake unto Moses, saying, Speak unto the children of Israel, and say unto them, I am the Lord your God. After the doings of the land of Egypt, wherein ye dwelt, shall ye not do: and after the doings of the land of Canaan, whither I bring you, shall ye not do: neither shall ye walk in their ordinances. Ye shall do my judgments, and keep mine ordinances, to walk therein: I *am* the Lord your God. Ye shall therefore keep my statutes, and my judgments: which if a man do, he shall live in them: I *am* the Lord.

None of you shall approach to any that is near of kin to him, to uncover *their* nakedness: I *am* the Lord. The nakedness of thy father, or the nakedness of thy mother, shalt thou not uncover: she *is* thy mother; thou shalt not uncover her nakedness. The nakedness of thy father's wife shalt thou not uncover: it *is* thy father's nakedness. The nakedness of thy sister, the daughter of thy father, or daughter of thy mother, *whether she be* born at home, or born abroad, *even* their nakedness thou shalt not uncover. The nakedness of thy son's daughter, or of thy daughter's daughter, *even* their nakedness thou shalt not uncover: for theirs *is* thine own nakedness. The nakedness of thy father's wife's daughter, begotten of thy father, she *is* thy sister, thou shalt not uncover her nakedness. Thou shalt not uncover the nakedness of thy father's sister: she *is* thy father's near kinswoman. Thou shalt not uncover the nakedness of thy mother's sister: for she *is* thy mother's near kinswoman. Thou shalt not uncover the nakedness of thy father's brother, thou shalt not approach to his wife: she *is* thine aunt. Thou shalt not uncover the nakedness of thy daughter in law: she *is* thy son's wife; thou shalt not uncover her nakedness. Thou shalt not uncover the nakedness of thy brother's wife: it *is* thy brother's nakedness. Thou shalt not uncover the nakedness of a woman and her daughter, neither shalt thou take her son's daughter, or her daughter's daughter, to uncover her nakedness; *for* they *are* her near kinswomen: it *is* wickedness. Neither shalt thou take a wife to her sister, to vex *her*, to uncover her nakedness, beside the other in her life *time*. Also thou shalt not approach unto a woman to uncover her nakedness, as long as she is put apart for her uncleanness. Moreover thou shalt not lie carnally with thy neighbour's wife, to defile thyself with her. And thou shalt not let any of thy seed pass through *the fire* to Molech, neither shalt thou profane the name of thy God: I *am* the Lord. Thou shalt not lie with mankind, as with womankind: it *is* abomination. Neither shalt thou lie with any beast to defile thyself therewith: neither shall any woman stand before a beast to lie down thereto: it *is* confusion. Defile not ye yourselves in any of these things: for in all these the nations are defiled which I cast out before you: And the land is defiled: therefore I do visit the iniquity thereof upon it, and the land itself vomiteth out her inhabitants. Ye shall therefore keep my statutes and my judgments, and shall not commit *any* of these abominations; *neither* any of your own nation, nor any stranger that sojourneth among you: (For all these abominations have the men of the land done, which *were* before you, and the land is defiled;) That the land spue not you out also, when ye defile it, as it spued out the nations that *were* before you. For whosoever shall commit any of these abominations, even the souls that commit *them* shall be cut off from among their people. Therefore shall ye keep mine ordinance, that *ye* commit not *any one* of these abominable customs, which were committed before you, and that ye defile not yourselves therein: I *am* the Lord your God.

✣ Chapter 19

And the Lord spake unto Moses, saying, Speak unto all the congregation of the children of Israel, and say unto them, Ye shall be holy: for I the Lord your God *am* holy.

Ye shall fear every man his mother, and his father, and keep my sabbaths: I *am* the Lord your God.

Turn ye not unto idols, nor make to yourselves molten gods: I *am* the Lord your God.

And if ye offer a sacrifice of peace offerings unto the Lord, ye shall offer it at your own will. It shall be eaten the same day ye offer it, and on the morrow: and if ought remain until the third day, it shall be burnt in the fire. And if it be eaten at all on the third day, it *is* abominable; it shall not be accepted. Therefore *every one* that eateth it shall bear his iniquity, because he hath profaned the hallowed thing of the Lord: and that soul shall be cut off from among his people.

And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest. And thou shalt not glean thy vineyard, neither shalt thou gather *every* grape of thy vineyard; thou shalt leave them for the poor and stranger: I *am* the Lord your God.

Ye shall not steal, neither deal falsely, neither lie one to another.

And ye shall not swear by my name falsely, neither shalt thou profane the name of thy God: I *am* the Lord.

Thou shalt not defraud thy neighbour, neither rob *him:* the wages of him that is hired shall not abide with thee all night until the morning.

Thou shalt not curse the deaf, nor put a stumblingblock before the blind, but shalt fear

thy God: I *am* the Lord.

Ye shall do no unrighteousness in judgment: thou shalt not respect the person of the poor, nor honour the person of the mighty: *but* in righteousness shalt thou judge thy neighbour.

Thou shalt not go up and down *as* a talebearer among thy people: neither shalt thou stand against the blood of thy neighbour: I *am* the Lord.

Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him.

Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I *am* the Lord.

Ye shall keep my statutes. Thou shalt not let thy cattle gender with a diverse kind: thou shalt not sow thy field with mingled seed: neither shall a garment mingled of linen and woollen come upon thee.

And whosoever lieth carnally with a woman, that *is* a bondmaid, betrothed to an husband, and not at all redeemed, nor freedom given her; she shall be scourged; they shall not be put to death, because she was not free. And he shall bring his trespass offering unto the Lord, unto the door of the tabernacle of the congregation, *even* a ram for a trespass offering. And the priest shall make an atonement for him with the ram of the trespass offering before the Lord for his sin which he hath done: and the sin which he hath done shall be forgiven him.

And when ye shall come into the land, and shall have planted all manner of trees for food, then ye shall count the fruit thereof as uncircumcised: three years shall it be as uncircumcised unto you: it shall not be eaten of. But in the fourth year all the fruit thereof shall be holy to praise the Lord *withal*. And in the fifth year shall ye eat of the fruit thereof, that it may yield unto you the increase thereof: I *am* the Lord your God.

Ye shall not eat *any thing* with the blood: neither shall ye use enchantment, nor observe times. Ye shall not round the corners of your heads, neither shalt thou mar the corners of thy beard. Ye shall not make any cuttings in your flesh for the dead, nor print any marks upon you: I *am* the Lord.

Do not prostitute thy daughter, to cause her to be a whore; lest the land fall to whoredom, and the land become full of wickedness.

Ye shall keep my sabbaths, and reverence my sanctuary: I *am* the Lord.

Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them: I *am* the Lord your God.

Thou shalt rise up before the hoary head, and honour the face of the old man, and fear thy God: I *am* the Lord.

And if a stranger sojourn with thee in your land, ye shall not vex him. *But* the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt: I *am* the Lord your God.

Ye shall do no unrighteousness in judgment, in meteyard, in weight, or in measure. Just balances, just weights, a just ephah, and a just hin, shall ye have: I *am* the Lord your God, which brought you out of the land of Egypt. Therefore shall ye observe all my statutes, and all my judgments, and do them: I *am* the Lord.

✢ Chapter 20

And the Lord spake unto Moses, saying, Again, thou shalt say to the children of Israel, Whosoever *he be* of the children of Israel, or of the strangers that sojourn in Israel, that giveth *any* of his seed unto Molech; he shall surely be put to death: the people of the land shall stone him with stones. And I will set my face against that man, and will cut him off from among his people; because he hath given of his seed unto Molech, to defile my sanctuary, and to profane my holy name. And if the people of the land do any ways hide their eyes from the man, when he giveth of his seed unto Molech, and kill him not: Then I will set my face against that man, and against his family, and will cut him off, and all that go a whoring after him, to commit whoredom with Molech, from among their people.

And the soul that turneth after such as have familiar spirits, and after wizards, to go a whoring after them, I will even set my face against that soul, and will cut him off from among his people.

Sanctify yourselves therefore, and be ye holy: for I *am* the Lord your God. And ye shall keep my statutes, and do them: I *am* the Lord which sanctify you.

For every one that curseth his father or his mother shall be surely put to death: he hath cursed his father or his mother; his blood *shall be* upon him.

And the man that committeth adultery with *another* man's wife, *even he* that committeth adultery with his neighbour's wife, the adulterer and the adulteress shall surely be put to death. And the man that lieth with his father's wife hath uncovered his father's nakedness: both of them shall surely be put to death; their blood *shall be* upon them. And if a man lie with his daughter in law, both of them shall surely be put to death: they have wrought confusion; their blood *shall be* upon them. If a man also lie with mankind, as he lieth with a woman, both of them have committed an abomination: they shall surely be put to death; their blood *shall be* upon them. And if a man take a wife and her mother, it *is* wickedness: they shall be burnt with fire, both he and they; that there be no wickedness among you. And if a man lie with a beast, he shall surely be put to death: and ye shall slay the beast. And if a woman approach unto any beast, and lie down thereto, thou shalt kill the woman, and the beast: they shall surely be put to death; their blood *shall be* upon them. And if a man shall take his sister, his father's daughter, or his mother's daughter, and see her nakedness, and she see his nakedness; it *is* a wicked thing; and they shall be cut off in the sight of their people: he hath uncovered his sister's nakedness; he shall bear his iniquity. And if a man shall lie with a woman having her sickness, and shall uncover her nakedness; he hath discovered her fountain, and she hath uncovered the fountain of her blood: and both of them shall be cut off from among their people. And thou shalt not uncover the nakedness of thy mother's sister, nor of thy father's sister: for he uncovereth his near kin: they shall bear their iniquity. And if a man shall lie with his uncle's wife, he hath uncovered his uncle's nakedness: they shall bear their sin; they shall die childless. And if a man shall take his brother's wife, it *is* an unclean thing: he hath uncovered his brother's nakedness; they shall be childless.

Ye shall therefore keep all my statutes, and all my judgments, and do them: that the land, whither I bring you to dwell therein, spue you not out. And ye shall not walk in the manners of the nation, which I cast out before you: for they committed all these things, and therefore I abhorred them. But I have said unto you, Ye shall inherit their land, and I will give it unto you to possess it, a land that floweth with milk and honey: I *am* the Lord your God, which have separated you from *other* people. Ye shall therefore put difference between clean beasts and unclean, and between unclean fowls and clean: and ye shall not make your souls abominable by beast, or by fowl, or by any manner of living thing that creepeth on the ground, which I have separated from you as unclean. And ye shall be holy unto me: for I the Lord *am* holy, and have severed you from *other* people, that ye should be mine.

A man also or woman that hath a familiar spirit, or that is a wizard, shall surely be put to death: they shall stone them with stones: their blood *shall be* upon them.

✢ Chapter 21

And the Lord said unto Moses, Speak unto the priests the sons of Aaron, and say unto them, There shall none be defiled for the dead among his people: But for his kin, that is near unto him, *that is*, for his mother, and for his father, and for his son, and for his daughter, and for his brother, And for his sister a virgin, that is nigh unto him, which hath had no husband; for her may he be defiled. *But* he shall not defile himself, *being* a chief man among his people, to profane himself. They shall not make baldness upon their head, neither shall they shave off the corner of their beard, nor make any cuttings in their flesh. They shall be holy unto their God, and not profane the name of their God: for the offerings of the Lord made by fire, *and* the bread of their God, they do offer: therefore they shall be holy. They shall not take a wife *that is* a whore, or profane; neither shall they take a woman put away from her husband: for he *is* holy unto his God. Thou shalt sanctify him therefore; for he offereth the bread of thy God: he shall be holy unto thee: for I the Lord, which sanctify you, *am* holy.

And the daughter of any priest, if she profane herself by playing the whore, she profaneth her father: she shall be burnt with fire. And *he that is* the high priest among his brethren, upon whose head the anointing oil was poured, and that is consecrated to put on the garments, shall not uncover his head, nor rend his clothes; Neither shall he go in to any dead body, nor defile himself for his father, or for his mother; Neither shall he go out of the sanctuary, nor profane the sanctuary of his God; for the crown of the anointing oil of his God *is* upon him: I *am* the Lord. And he shall take a wife in her virginity. A widow, or a divorced woman, or profane, *or* an harlot, these shall he not take: but he shall take a virgin of his own people to wife. Neither shall he profane his seed among his people: for I the Lord do sanctify him.

And the Lord spake unto Moses, saying, Speak unto Aaron, saying, Whosoever *he be* of thy seed in their generations that hath *any* blemish, let him not approach to offer the bread of his God. For whatsoever man *he be* that hath a blemish, he shall not approach: a blind man, or a lame, or he that hath a flat nose, or any thing superfluous, Or a man that is brokenfooted, or brokenhanded, Or crookbackt, or a dwarf, or that hath a blemish in his eye, or be scurvy, or scabbed, or hath his stones broken; No man that hath a blemish of the seed of Aaron the priest shall come nigh to offer the offerings of the Lord made by fire: he hath a blemish; he shall not come nigh to offer the bread of his God. He shall eat the bread of his God, *both* of the most holy, and of the holy. Only he shall not go in unto the vail, nor come nigh unto the altar, because he hath a blemish; that he profane not my sanctuaries: for I the Lord do sanctify them. And Moses told *it* unto Aaron, and to his sons, and unto all the children of Israel.

✢ Chapter 22

And the Lord spake unto Moses, saying, Speak unto Aaron and to his sons, that they separate themselves from the holy things of the children of Israel, and that they profane not my holy name *in those things* which they hallow unto me: I *am* the Lord. Say unto them, Whosoever *he be* of all your seed among your generations, that goeth unto the holy things, which the children of Israel hallow unto the Lord, having his uncleanness upon him, that soul shall be cut off from my presence: I *am* the Lord. What man soever of the seed of Aaron *is* a leper, or hath a running issue; he shall not eat of the holy things, until he be clean. And whoso toucheth any thing *that is* unclean *by* the dead, or a man whose seed goeth from him; Or whosoever toucheth any creeping thing, whereby he may be made unclean, or a man of whom he may take uncleanness, whatsoever uncleanness he hath; The soul which hath touched any such shall be unclean until even, and shall not eat of the holy things, unless he wash his flesh with water. And when the sun is down, he shall be clean, and shall afterward eat of the holy things; because it *is* his food. That which dieth of itself, or is torn *with beasts*, he shall not eat to defile himself therewith: I *am* the Lord. They shall therefore keep mine ordinance, lest they bear sin for it, and die therefore, if they profane it: I the Lord do sanctify them. There shall no stranger eat *of* the holy thing: a sojourner of the priest, or an hired servant, shall not eat *of* the holy thing. But if the priest buy *any* soul with his money, he shall eat of it, and he that is born in his house: they shall eat of his meat. If the priest's daughter also be *married* unto a stranger, she may not eat of an offering of the holy things. But if the priest's daughter be a widow, or divorced, and have no child, and is returned unto her father's house, as in her youth, she shall eat of her father's meat: but there shall no stranger eat thereof.

And if a man eat *of* the holy thing unwittingly, then he shall put the fifth *part* thereof unto it, and shall give *it* unto the priest with the holy thing. And they shall not profane the holy things of the children of Israel, which they offer unto the Lord; Or suffer them to bear the iniquity of trespass, when they eat their holy things: for I the Lord do sanctify them.

And the Lord spake unto Moses, saying, Speak unto Aaron, and to his sons, and unto all the children of Israel, and say unto them, Whatsoever *he be* of the house of Israel, or of the strangers in Israel, that will offer his oblation for all his vows, and for all his freewill offerings, which they will offer unto the Lord for a burnt offering; *Ye shall offer* at your own will a male without blemish, of the beeves, of the sheep, or of the goats. *But* whatsoever hath a blemish, *that* shall ye not offer: for it shall not be acceptable for you. And whosoever offereth a sacrifice of peace offerings unto the Lord to accomplish *his* vow, or a freewill offering in beeves or sheep, it shall be perfect to be accepted; there shall be no blemish therein. Blind, or broken, or maimed, or having a wen, or scurvy, or scabbed, ye shall not offer these unto the Lord, nor make an offering by fire of them upon the altar unto the Lord. Either a bullock or a lamb that hath any thing superfluous or lacking in his parts, that mayest thou offer *for* a freewill offering; but for a vow it shall not be accepted. Ye shall not offer unto the Lord that which is bruised, or crushed, or broken, or cut; neither shall ye make *any offering thereof* in your land. Neither from a stranger's hand shall ye offer the bread of your God of any of these; because their corruption *is* in them, *and* blemishes *be* in them: they shall not be accepted for you.

And the Lord spake unto Moses, saying, When a bullock, or a sheep, or a goat, is brought forth, then it shall be seven days under the dam; and from the eighth day and thenceforth it shall be accepted for an offering made by fire unto the Lord. And *whether it be* cow or ewe, ye shall not kill it and her young both in one day. And when ye will offer a sacrifice of thanksgiving unto the Lord, offer *it* at your own will. On the same day it shall be eaten up; ye shall leave none of it until the morrow: I *am* the Lord. Therefore shall ye keep my commandments, and do them: I *am* the Lord. Neither shall ye profane my holy name; but I will be hallowed among the children of Israel: I *am* the Lord which hallow you, That brought you out of the land of Egypt, to be your God: I *am* the Lord.

✢ Chapter 23

And the Lord spake unto Moses, saying, Speak unto the children of Israel, and say unto them, *Concerning* the feasts of the Lord, which ye shall proclaim *to be* holy convocations, *even* these *are* my feasts. Six days shall work be done: but the seventh day *is* the sabbath of rest, an holy convocation; ye shall do no work *therein:* it *is* the sabbath of the Lord in all your dwellings.

These *are* the feasts of the Lord, *even* holy convocations, which ye shall proclaim in their seasons. In the fourteenth *day* of the first month at even *is* the Lord's passover. And on the fifteenth day of the same month *is* the feast of unleavened bread unto the Lord: seven days ye must eat unleavened bread. In the first day ye shall have an holy convocation: ye shall do no servile work therein. But ye shall offer an offering made by fire unto the Lord seven days: in the seventh day *is* an holy convocation: ye shall do no servile work *therein.*

And the Lord spake unto Moses, saying, Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the firstfruits of your harvest unto the priest: And he shall wave the sheaf before the Lord, to be accepted for you: on the morrow after the sabbath the priest shall wave it. And ye shall offer that day when ye wave the sheaf an he lamb without blemish of the first year for a burnt offering unto the Lord. And the meat offering thereof *shall be* two tenth deals of fine flour mingled with oil, an offering made by fire unto the Lord *for* a sweet savour: and the drink offering thereof *shall be* of wine, the fourth *part* of an hin. And ye shall eat neither bread, nor parched corn, nor green ears, until the selfsame day that ye have brought an offering unto your God: *it shall be* a statute for ever throughout your generations in all your dwellings.

And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete: Even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the Lord. Ye shall bring out of your habitations two wave loaves of two tenth deals: they shall be of fine flour; they shall be baken with leaven; *they are* the firstfruits unto the Lord. And ye shall offer with the bread seven lambs without blemish of the first year, and one young bullock, and two rams: they shall be *for* a burnt offering unto the Lord, with their meat offering, and their drink offerings, *even* an offering made by fire, of sweet savour unto the Lord. Then ye shall sacrifice one kid of the goats for a sin offering, and two lambs of the first year for a sacrifice of peace offerings. And the priest shall wave them with the bread of the firstfruits *for* a wave offering before the Lord, with the two lambs: they shall be holy to the Lord for the priest. And ye shall proclaim on the selfsame day, *that* it may be an holy convocation unto you: ye shall do no servile work *therein: it shall be* a statute for ever in all your dwellings throughout your generations.

And when ye reap the harvest of your land, thou shalt not make clean riddance of the corners of thy field when thou reapest, neither shalt thou gather any gleaning of thy harvest: thou shalt leave them unto the poor, and to the stranger: I *am* the Lord your God.

And the Lord spake unto Moses, saying, Speak unto the children of Israel, saying, In the seventh month, in the first *day* of the month, shall ye have a sabbath, a memorial of blowing of trumpets, an holy convocation. Ye shall do no servile work *therein:* but ye shall offer an offering made by fire unto the Lord.

And the Lord spake unto Moses, saying, Also on the tenth *day* of this seventh month *there shall be* a day of atonement: it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the Lord. And ye shall do no work in that same day: for it *is* a day of atonement, to make an atonement for you before the Lord your God. For whatsoever soul *it be* that shall not be afflicted in that same day, he shall be cut off from among his people. And whatsoever soul *it be* that doeth any work in that same day, the same soul will I destroy from among his people. Ye shall do no manner of work: *it shall be* a statute for ever throughout your generations in all your dwellings. It *shall be* unto you a sabbath of rest, and ye shall afflict your souls: in the ninth *day* of the month at even, from even unto even, shall ye celebrate your sabbath.

And the Lord spake unto Moses, saying, Speak unto the children of Israel, saying, The fifteenth day of this seventh month *shall be* the feast of tabernacles *for* seven days unto the Lord. On the first day *shall be* an holy convocation: ye shall do no servile work *therein.* Seven days ye shall offer an offering made by fire unto the Lord: on the eighth day shall be an holy convocation unto you; and ye shall offer an offering made by fire unto the Lord: it *is* a solemn assembly; *and* ye shall do no servile work *therein.* These *are* the feasts of the Lord, which ye shall proclaim *to be* holy convocations, to offer an offering made by fire unto the Lord, a burnt offering, and a meat offering, a sacrifice, and drink offerings, every thing upon his day: Beside the sabbaths of the Lord, and beside your gifts, and beside all your vows, and beside all your freewill offerings, which ye give unto the Lord. Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the Lord seven days: on the first day *shall be* a sabbath, and on the eighth day *shall be* a sabbath. And ye shall take you on the first day the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the Lord your God seven days. And ye shall keep it a feast unto the Lord seven days in the year. *It shall be* a statute for ever in your generations: ye shall celebrate it in the seventh month. Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths: That your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I *am* the Lord your God. And Moses declared unto the children of Israel the feasts of the Lord.

✢ Chapter 24

And the Lord spake unto Moses, saying, Command the children of Israel, that they bring unto thee pure oil olive beaten for the light, to cause the lamps to burn continually. Without the vail of the testimony, in the tabernacle of the congregation, shall Aaron order it from the evening unto the morning before the Lord continually: *it shall be* a statute for ever in your generations. He shall order the lamps upon the pure candlestick before the Lord continually.

And thou shalt take fine flour, and bake twelve cakes thereof: two tenth deals shall be in one cake. And thou shalt set them in two rows, six on a row, upon the pure table before the Lord. And thou shalt put pure frankincense upon *each* row, that it may be on the bread for a memorial, *even* an offering made by fire unto the Lord. Every sabbath he

shall set it in order before the Lord continually, *being taken* from the children of Israel by an everlasting covenant. And it shall be Aaron's and his sons'; and they shall eat it in the holy place: for it *is* most holy unto him of the offerings of the Lord made by fire by a perpetual statute.

And the son of an Israelitish woman, whose father *was* an Egyptian, went out among the children of Israel: and this son of the Israelitish *woman* and a man of Israel strove together in the camp; And the Israelitish woman's son blasphemed the name *of the Lord*, and cursed. And they brought him unto Moses: (and his mother's name *was* Shelomith, the daughter of Dibri, of the tribe of Dan:) And they put him in ward, that the mind of the Lord might be shewed them. And the Lord spake unto Moses, saying, Bring forth him that hath cursed without the camp; and let all that heard *him* lay their hands upon his head, and let all the congregation stone him. And thou shalt speak unto the children of Israel, saying, Whosoever curseth his God shall bear his sin. And he that blasphemeth the name of the Lord, he shall surely be put to death, *and* all the congregation shall certainly stone him: as well the stranger, as he that is born in the land, when he blasphemeth the name *of the Lord*, shall be put to death.

And he that killeth any man shall surely be put to death. And he that killeth a beast shall make it good; beast for beast. And if a man cause a blemish in his neighbour; as he hath done, so shall it be done to him; Breach for breach, eye for eye, tooth for tooth: as he hath caused a blemish in a man, so shall it be done to him *again*. And he that killeth a beast, he shall restore it: and he that killeth a man, he shall be put to death. Ye shall have one manner of law, as well for the stranger, as for one of your own country: for I *am* the Lord your God.

And Moses spake to the children of Israel, that they should bring forth him that had cursed out of the camp, and stone him with stones. And the children of Israel did as the Lord commanded Moses.

✢ Chapter 25

And the Lord spake unto Moses in mount Sinai, saying, Speak unto the children of Israel, and say unto them, When ye come into the land which I give you, then shall the land keep a sabbath unto the Lord. Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof; But in the seventh year shall be a sabbath of rest unto the land, a sabbath for the Lord: thou shalt neither sow thy field, nor prune thy vineyard. That which groweth of its own accord of thy harvest thou shalt not reap, neither gather the grapes of thy vine undressed: *for* it is a year of rest unto the land. And the sabbath of the land shall be meat for you; for thee, and for thy servant, and for thy maid, and for thy hired servant, and for thy stranger that sojourneth with thee, And for thy cattle, and for the beast that *are* in thy land, shall all the increase thereof be meat.

And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years. Then shalt thou cause the trumpet of the jubile to sound on the tenth *day* of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land. And ye shall hallow the fiftieth year, and proclaim liberty throughout *all* the land unto all the inhabitants thereof: it shall be a jubile unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family. A jubile shall that fiftieth year be unto you: ye shall not sow, neither reap that which groweth of itself in it, nor gather *the grapes* in it of thy vine undressed. For it *is* the jubile; it shall be holy unto you: ye shall eat the increase thereof out of the field. In the year of this jubile ye shall return every man unto his possession. And if thou sell ought unto thy neighbour, or buyest *ought* of thy neighbour's hand, ye shall not oppress one another: According to the number of years after the jubile thou shalt buy of thy neighbour, *and* according unto the number of years of the fruits he shall sell unto thee: According to the multitude of years thou shalt increase the price thereof, and according to the fewness of years thou shalt diminish the price of it: for *according* to the number *of the years* of the fruits doth he sell unto thee. Ye shall not therefore oppress one another; but thou shalt fear thy God: for I *am* the Lord your God.

Wherefore ye shall do my statutes, and keep my judgments, and do them; and ye shall dwell in the land in safety. And the land shall yield her fruit, and ye shall eat your fill, and dwell therein in safety. And if ye shall say, What shall we eat the seventh year? behold, we shall not sow, nor gather in our increase: Then I will command my blessing upon you in the sixth year, and it shall bring forth fruit for three years. And ye shall sow the eighth year, and eat *yet* of old fruit until the ninth year; until her fruits come in ye shall eat *of* the old *store*.

The land shall not be sold for ever: for the land *is* mine; for ye *are* strangers and sojourners with me. And in all the land of your possession ye shall grant a redemption for the land.

If thy brother be waxen poor, and hath sold away *some* of his possession, and if any of his kin come to redeem it, then shall he redeem that which his brother sold. And if the man have none to redeem it, and himself be able to redeem it; Then let him count the years of the sale thereof, and restore the overplus unto the man to whom he sold it; that he may return unto his possession. But if he be not able to restore *it* to him, then that which is sold shall remain in the hand of him that hath bought it until the year of jubile: and in the jubile it shall go out, and he shall return unto his possession. And if a man sell a dwelling house in a walled city, then he may redeem it within a whole year after it is sold; *within* a full year may he redeem it. And if it be not redeemed within the space of a full year, then the house that *is* in the walled city shall be established for ever to him that bought it throughout his generations: it shall not go out in the jubile. But the houses of the villages which have no wall round about them shall be counted as the fields of the country: they may be redeemed, and they shall go out in the jubile. Notwithstanding the cities of the Levites, *and* the houses of the cities of their possession, may the Levites redeem at any time. And if a man purchase of the Levites, then the house that was sold, and the city of his possession, shall go out in *the year of* jubile: for the houses of the cities of the Levites *are* their possession among the children of Israel. But the field of the suburbs of their cities may not be sold; for it *is* their perpetual possession.

And if thy brother be waxen poor, and fallen in decay with thee; then thou shalt relieve him: *yea, though he be* a stranger, or a sojourner; that he may live with thee. Take thou no usury of him, or increase: but fear thy God; that thy brother may live with thee. Thou shalt not give him thy money upon usury, nor lend him thy victuals for increase. I *am* the Lord your God, which brought you forth out of the land of Egypt, to give you the land of Canaan, *and* to be your God.

And if thy brother *that dwelleth* by thee be waxen poor, and be sold unto thee; thou shalt not compel him to serve as a bondservant: *But* as an hired servant, *and* as a sojourner, he shall be with thee, *and* shall serve thee unto the year of jubile: And *then* shall he depart from thee, *both* he and his children with him, and shall return unto his own family, and unto the possession of his fathers shall he return. For they *are* my servants, which I brought forth out of the land of Egypt: they shall not be sold as bondmen. Thou shalt not rule over him with rigour; but shalt fear thy God. Both thy bondmen, and thy bondmaids, which thou shalt have, *shall be* of the heathen that are round about you; of them shall ye buy bondmen and bondmaids. Moreover of the children of the strangers that do sojourn among you, of them shall ye buy, and of their families that *are* with you, which they begat in your land: and they shall be your possession. And ye shall take them as an inheritance for your children after you, to inherit *them for* a possession; they shall be your bondmen for ever: but over your brethren the children of Israel, ye shall not rule one over another with rigour.

And if a sojourner or stranger wax rich by thee, and thy brother *that dwelleth* by him wax poor, and sell himself unto the stranger *or* sojourner by thee, or to the stock of the stranger's family: After that he is sold he may be redeemed again; one of his brethren may redeem him: Either his uncle, or his uncle's son, may redeem him, or *any* that is nigh of kin unto him of his family may redeem him; or if he be able, he may redeem himself. And he shall reckon with him that bought him from the year that he was sold to him unto the year of jubile: and the price of his sale shall be according unto the number of years, according to the time of an hired servant shall it be with him. If *there be* yet many years *behind*, according unto them he shall give again the price of his redemption out of the money that he was bought for. And if there remain but few years unto the year of jubile, then he shall count with him, *and* according unto his years shall he give him again the price of his redemption. *And* as a yearly hired servant shall he be with him: *and the other* shall not rule with rigour over him in thy sight. And if he be not redeemed in these *years*, then he shall go out in the year of jubile, *both* he, and his children with him. For unto me the children of Israel *are* servants; they *are* my servants whom I brought forth out of the land of Egypt: I *am* the Lord your God.

✢ Chapter 26

Ye shall make you no idols nor graven image, neither rear you up a standing image, neither shall ye set up *any* image of stone in your land, to bow down unto it: for I *am* the Lord your God.

Ye shall keep my sabbaths, and reverence my sanctuary: I *am* the Lord.

If ye walk in my statutes, and keep my commandments, and do them; Then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit. And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time: and ye shall eat your bread to the full, and dwell in your land safely. And I will give peace in the land, and ye shall lie down, and none shall make *you* afraid: and I will rid evil beasts out of the land, neither shall the sword go through your land. And ye shall chase your enemies, and they shall fall before you by the sword. And five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight: and your enemies shall fall before you by the sword. For I will have respect unto you, and make you fruitful, and multiply you, and establish my covenant with you. And ye shall eat old store, and bring forth the old because of the new. And I will set my tabernacle among you: and my soul shall not abhor you. And I will walk among you, and will be your God, and ye shall be my people. I *am* the Lord your God, which brought you forth out of the land of Egypt, that ye should not be their bondmen; and I have broken the bands of your yoke, and made you go upright.

But if ye will not hearken unto me, and will not do all these commandments; And if ye shall despise my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments, *but* that ye break my covenant: I also will do this unto you; I will even appoint over you terror, consumption, and the burning ague, that shall consume the eyes, and cause sorrow of heart: and ye shall sow your seed in vain, for your enemies

shall eat it. And I will set my face against you, and ye shall be slain before your enemies: they that hate you shall reign over you; and ye shall flee when none pursueth you. And if ye will not yet for all this hearken unto me, then I will punish you seven times more for your sins. And I will break the pride of your power; and I will make your heaven as iron, and your earth as brass: And your strength shall be spent in vain: for your land shall not yield her increase, neither shall the trees of the land yield their fruits.

And if ye walk contrary unto me, and will not hearken unto me; I will bring seven times more plagues upon you according to your sins. I will also send wild beasts among you, which shall rob you of your children, and destroy your cattle, and make you few in number; and your *high* ways shall be desolate. And if ye will not be reformed by me by these things, but will walk contrary unto me; Then will I also walk contrary unto you, and will punish you yet seven times for your sins. And I will bring a sword upon you, that shall avenge the quarrel of *my* covenant: and when ye are gathered together within your cities, I will send the pestilence among you; and ye shall be delivered into the hand of the enemy. *And* when I have broken the staff of your bread, ten women shall bake your bread in one oven, and they shall deliver *you* your bread again by weight: and ye shall eat, and not be satisfied. And if ye will not for all this hearken unto me, but walk contrary unto me; Then I will walk contrary unto you also in fury; and I, even I, will chastise you seven times for your sins. And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat. And I will destroy your high places, and cut down your images, and cast your carcases upon the carcases of your idols, and my soul shall abhor you. And I will make your cities waste, and bring your sanctuaries unto desolation, and I will not smell the savour of your sweet odours. And I will bring the land into desolation: and your enemies which dwell therein shall be astonished at it. And I will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste. Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye *be* in your enemies' land; *even* then shall the land rest, and enjoy her sabbaths. As long as it lieth desolate it shall rest; because it did not rest in your sabbaths, when ye dwelt upon it. And upon them that are left *alive* of you I will send a faintness into their hearts in the lands of their enemies; and the sound of a shaken leaf shall chase them; and they shall flee, as fleeing from a sword; and they shall fall when none pursueth. And they shall fall one upon another, as it were before a sword, when none pursueth: and ye shall have no power to stand before your enemies. And ye shall perish among the heathen, and the land of your enemies shall eat you up. And they that are left of you shall pine away in their iniquity in your enemies' lands; and also in the iniquities of their fathers shall they pine away with them. If they shall confess their iniquity, and the iniquity of their fathers, with their trespass which they trespassed against me, and that also they have walked contrary unto me; And *that* I also have walked contrary unto them, and have brought them into the land of their enemies; if then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity: Then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land. The land also shall be left of them, and shall enjoy her sabbaths, while she lieth desolate without them: and they shall accept of the punishment of their iniquity: because, even because they despised my judgments, and because their soul abhorred my statutes. And yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them: for I *am* the Lord their God. But I will for their sakes remember the covenant of their ancestors, whom I brought forth out of the land of Egypt in the sight of the heathen, that I might be their God: I *am* the Lord. These *are* the statutes and judgments and laws, which the Lord made between him and the children of Israel in mount Sinai by the hand of Moses.

☩ Chapter 27

And the Lord spake unto Moses, saying, Speak unto the children of Israel, and say unto them, When a man shall make a singular vow, the persons *shall be* for the Lord by thy estimation. And thy estimation shall be of the male from twenty years old even unto sixty years old, even thy estimation shall be fifty shekels of silver, after the shekel of the sanctuary. And if it *be* a female, then thy estimation shall be thirty shekels. And if *it be* from five years old even unto twenty years old, then thy estimation shall be of the male twenty shekels, and for the female ten shekels. And if *it be* from a month old even unto five years old, then thy estimation shall be of the male five shekels of silver, and for the female thy estimation *shall be* three shekels of silver. And if *it be* from sixty years old and above; if *it be* a male, then thy estimation shall be fifteen shekels, and for the female ten shekels. But if he be poorer than thy estimation, then he shall present himself before the priest, and the priest shall value him; according to his ability that vowed shall the priest value him. And if *it be* a beast, whereof men bring an offering unto the Lord, all that *any man* giveth of such unto the Lord shall be holy. He shall not alter it, nor change it, a good for a bad, or a bad for a good: and if he shall at all change beast for beast, then it and the exchange thereof shall be holy. And if *it be* any unclean beast, of which they do not offer a sacrifice unto the Lord, then he shall present the beast before the priest: And the priest shall value it, whether it be good or bad: as thou valuest it, *who art* the priest, so shall it be. But if he will at all redeem it, then he shall add a fifth *part* thereof unto thy estimation.

And when a man shall sanctify his house *to be* holy unto the Lord, then the priest shall estimate it, whether it be good or bad: as the priest shall estimate it, so shall it stand. And if he that sanctified it will redeem his house, then he shall add the fifth *part* of the money of thy estimation unto it, and it shall be his. And if a man shall sanctify unto the Lord *some part* of a field of his possession, then thy estimation shall be according to the seed thereof: an homer of barley seed *shall be valued* at fifty shekels of silver. If he sanctify his field from the year of jubile, according to thy estimation it shall stand. But if he sanctify his field after the jubile, then the priest shall reckon unto him the money according to the years that remain, even unto the year of the jubile, and it shall be abated from thy estimation. And if he that sanctified the field will in any wise redeem it, then he shall add the fifth *part* of the money of thy estimation unto it, and it shall be assured to him. And if he will not redeem the field, or if he have sold the field to another man, it shall not be redeemed any more. But the field, when it goeth out in the jubile, shall be holy unto the Lord, as a field devoted; the possession thereof shall be the priest's. And if *a man* sanctify unto the Lord a field which he hath bought, which *is* not of the fields of his possession; Then the priest shall reckon unto him the worth of thy estimation, *even* unto the year of the jubile: and he shall give thine estimation in that day, *as* a holy thing unto the Lord. In the year of the jubile the field shall return unto him of whom it was bought, *even* to him to whom the possession of the land *did belong*. And all thy estimations shall be according to the shekel of the sanctuary: twenty gerahs shall be the shekel.

Only the firstling of the beasts, which should be the Lord's firstling, no man shall sanctify it; whether *it be* ox, or sheep: it *is* the Lord's. And if *it be* of an unclean beast, then he shall redeem *it* according to thine estimation, and shall add a fifth *part* of it thereto: or if it be not redeemed, then it shall be sold according to thy estimation. Notwithstanding no devoted thing, that a man shall devote unto the Lord of all that he hath, *both* of man and beast, and of the field of his possession, shall be sold or redeemed: every devoted thing *is* most holy unto the Lord. None devoted, which shall be devoted of men, shall be redeemed; *but* shall surely be put to death. And all the tithe of the land, *whether* of the seed of the land, *or* of the fruit of the tree, *is* the Lord's: *it is* holy unto the Lord. And if a man will at all redeem *ought* of his tithes, he shall add thereto the fifth *part* thereof. And concerning the tithe of the herd, or of the flock, *even* of whatsoever passeth under the rod, the tenth shall be holy unto the Lord. He shall not search whether it be good or bad, neither shall he change it: and if he change it at all, then both it and the change thereof shall be holy; it shall not be redeemed. These *are* the commandments, which the Lord commanded Moses for the children of Israel in mount Sinai.

The Fourth Book of Moses,
called Numbers.

✢ Chapter 1

And the Lord spake unto Moses in the wilderness of Sinai, in the tabernacle of the congregation, on the first *day* of the second month, in the second year after they were come out of the land of Egypt, saying, Take ye the sum of all the congregation of the children of Israel, after their families, by the house of their fathers, with the number of *their* names, every male by their polls; From twenty years old and upward, all that are able to go forth to war in Israel: thou and Aaron shall number them by their armies. And with you there shall be a man of every tribe; every one head of the house of his fathers.

And these *are* the names of the men that shall stand with you: of *the tribe of* Reuben; Elizur the son of Shedeur. Of Simeon; Shelumiel the son of Zurishaddai. Of Judah; Nahshon the son of Amminadab. Of Issachar; Nethaneel the son of Zuar. Of Zebulun; Eliab the son of Helon. Of the children of Joseph: of Ephraim; Elishama the son of Ammihud: of Manasseh; Gamaliel the son of Pedahzur. Of Benjamin; Abidan the son of Gideoni. Of Dan; Ahiezer the son of Ammishaddai. Of Asher; Pagiel the son of Ocran. Of Gad; Eliasaph the son of Deuel. Of Naphtali; Ahira the son of Enan. These *were* the renowned of the congregation, princes of the tribes of their fathers, heads of thousands in Israel.

And Moses and Aaron took these men which are expressed by *their* names: And they assembled all the congregation together on the first *day* of the second month, and they declared their pedigrees after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, by their polls. As the Lord commanded Moses, so he numbered them in the wilderness of Sinai. And the children of Reuben, Israel's eldest son, by their generations, after their families, by the house of their fathers, according to the number of the names, by their polls, every male from twenty years old and upward, all that were able to go forth to war; Those that were numbered of them, *even* of the tribe of Reuben, *were* forty and six thousand and five hundred.

Of the children of Simeon, by their generations, after their families, by the house of their fathers, those that were numbered of them, according to the number of the names, by their polls, every male from twenty years old and upward, all that were able to go forth to war; Those that were numbered of them, *even* of the tribe of Simeon, *were* fifty and nine thousand and three hundred.

Of the children of Gad, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; Those that were numbered of them, *even* of the tribe of Gad, *were* forty and five thousand six hundred and fifty.

Of the children of Judah, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; Those that were numbered of them, *even* of the tribe of Judah, *were* threescore and fourteen thousand and six hundred.

Of the children of Issachar, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; Those that were numbered of them, *even* of the tribe of Issachar, *were* fifty and four thousand and four hundred.

Of the children of Zebulun, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; Those that were numbered of them, *even* of the tribe of Zebulun, *were* fifty and seven thousand and four hundred.

Of the children of Joseph, *namely*, of the children of Ephraim, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; Those that were numbered of them, *even* of the tribe of Ephraim, *were* forty thousand and five hundred.

Of the children of Manasseh, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; Those that were numbered of them, *even* of the tribe of Manasseh, *were* thirty and two thousand and two hundred.

Of the children of Benjamin, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; Those that were numbered of them, *even* of the tribe of Benjamin, *were* thirty and five thousand and four hundred.

Of the children of Dan, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; Those that were numbered of them, *even* of the tribe of Dan, *were* threescore and two thousand and seven hundred.

Of the children of Asher, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; Those that were numbered of them, *even* of the tribe of Asher, *were* forty and one thousand and five hundred.

Of the children of Naphtali, throughout their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; Those that were numbered of them, *even* of the tribe of Naphtali, *were* fifty and three thousand and four hundred. These *are* those that were numbered, which Moses and Aaron numbered, and the princes of Israel, *being* twelve men: each one was for the house of his fathers. So were all those that were numbered of the children of Israel, by the house of their fathers, from twenty years old and upward, all that were able to go forth to war in Israel; Even all they that were numbered were six hundred thousand and three thousand and five hundred and fifty.

But the Levites after the tribe of their fathers were not numbered among them. For the Lord had spoken unto Moses, saying, Only thou shalt not number the tribe of Levi, neither take the sum of them among the children of Israel: But thou shalt appoint the Levites over the tabernacle of testimony, and over all the vessels thereof, and over all things that *belong* to it: they shall bear the tabernacle, and all the vessels thereof; and they shall minister unto it, and shall encamp round about the tabernacle. And when the tabernacle setteth forward, the Levites shall take it down: and when the tabernacle is to be pitched, the Levites shall set it up: and the stranger that cometh nigh shall be put to death. And the children of Israel shall pitch their tents, every man by his own camp, and every man by his own standard, throughout their hosts. But the Levites shall pitch round about the tabernacle of testimony, that there be no wrath upon the congregation of the children of Israel: and the Levites shall keep the charge of the tabernacle of testimony. And the children of Israel did according to all that the Lord commanded Moses, so did they.

✢ Chapter 2

And the Lord spake unto Moses and unto Aaron, saying, Every man of the children of Israel shall pitch by his own standard, with the ensign of their father's house: far off about the tabernacle of the congregation shall they pitch. And on the east side toward the rising of the sun shall they of the standard of the camp of Judah pitch throughout their armies: and Nahshon the son of Amminadab *shall be* captain of the children of Judah. And his host, and those that were numbered of them, *were* threescore and fourteen thousand and six hundred. And those that do pitch next unto him *shall be* the tribe of Issachar: and Nethaneel the son of Zuar *shall be* captain of the children of Issachar. And his host, and those that were numbered thereof, *were* fifty and four thousand and four hundred. *Then* the tribe of Zebulun: and Eliab the son of Helon *shall be* captain of the children of Zebulun. And his host, and those that were numbered thereof, *were* fifty and seven thousand and four hundred. All that were numbered in the camp of Judah *were* an hundred thousand and fourscore thousand and six thousand and four hundred, throughout their armies. These shall first set forth.

On the south side *shall be* the standard of the camp of Reuben according to their armies: and the captain of the children of Reuben *shall be* Elizur the son of Shedeur. And his host, and those that were numbered thereof, *were* forty and six thousand and five hundred. And those which pitch by him *shall be* the tribe of Simeon: and the captain of the children of Simeon *shall be* Shelumiel the son of Zurishaddai. And his host, and those that were numbered of them, *were* fifty and nine thousand and three hundred. Then the tribe of Gad: and the captain of the sons of Gad *shall be* Eliasaph the son of Reuel. And his host, and those that were numbered of them, *were* forty and five thousand and six hundred and fifty. All that were numbered in the camp of Reuben *were* an hundred thousand and fifty and one thousand and four hundred and fifty, throughout their armies. And they shall set forth in the second rank.

Then the tabernacle of the congregation shall set forward with the camp of the Levites in the midst of the camp: as they encamp, so shall they set forward, every man in his place by their standards.

On the west side *shall be* the standard of the camp of Ephraim according to their armies: and the captain of the sons of Ephraim *shall be* Elishama the son of Ammihud. And his host, and those that were numbered of them, *were* forty thousand and five hundred. And by him *shall be* the tribe of Manasseh: and the captain of the children of Manasseh *shall be* Gamaliel the son of Pedahzur. And his host, and those that were numbered of them, *were* thirty and two thousand and two hundred. Then the tribe of Benjamin: and the captain of the sons of Benjamin *shall be* Abidan the son of Gideoni. And his host, and those that were numbered of them, *were* thirty and five thousand and four hundred. All that were numbered of the camp of Ephraim *were* an hundred thousand and eight thousand

and an hundred, throughout their armies. And they shall go forward in the third rank.

The standard of the camp of Dan *shall be* on the north side by their armies: and the captain of the children of Dan *shall be* Ahiezer the son of Ammishaddai. And his host, and those that were numbered of them, *were* threescore and two thousand and seven hundred. And those that encamp by him *shall be* the tribe of Asher: and the captain of the children of Asher *shall be* Pagiel the son of Ocran. And his host, and those that were numbered of them, *were* forty and one thousand and five hundred.

Then the tribe of Naphtali: and the captain of the children of Naphtali *shall be* Ahira the son of Enan. And his host, and those that were numbered of them, *were* fifty and three thousand and four hundred. All they that were numbered in the camp of Dan *were* an hundred thousand and fifty and seven thousand and six hundred. They shall go hindmost with their standards.

These *are* those which were numbered of the children of Israel by the house of their fathers: all those that were numbered of the camps throughout their hosts *were* six hundred thousand and three thousand and five hundred and fifty. But the Levites were not numbered among the children of Israel; as the Lord commanded Moses. And the children of Israel did according to all that the Lord commanded Moses: so they pitched by their standards, and so they set forward, every one after their families, according to the house of their fathers.

✢ Chapter 3

These also *are* the generations of Aaron and Moses in the day *that* the Lord spake with Moses in mount Sinai. And these *are* the names of the sons of Aaron; Nadab the firstborn, and Abihu, Eleazar, and Ithamar. These *are* the names of the sons of Aaron, the priests which were anointed, whom he consecrated to minister in the priest's office. And Nadab and Abihu died before the Lord, when they offered strange fire before the Lord, in the wilderness of Sinai, and they had no children: and Eleazar and Ithamar ministered in the priest's office in the sight of Aaron their father.

And the Lord spake unto Moses, saying, Bring the tribe of Levi near, and present them before Aaron the priest, that they may minister unto him. And they shall keep his charge, and the charge of the whole congregation before the tabernacle of the congregation, to do the service of the tabernacle. And they shall keep all the instruments of the tabernacle of the congregation, and the charge of the children of Israel, to do the service of the tabernacle. And thou shalt give the Levites unto Aaron and to his sons: they *are* wholly given unto him out of the children of Israel. And thou shalt appoint Aaron and his sons, and they shall wait on their priest's office: and the stranger that cometh nigh shall be put to death. And the Lord spake unto Moses, saying, And I, behold, I have taken the Levites from among the children of Israel instead of all the firstborn that openeth the matrix among the children of Israel: therefore the Levites shall be mine; Because all the firstborn *are* mine; *for* on the day that I smote all the firstborn in the land of Egypt I hallowed unto me all the firstborn in Israel, both man and beast: mine shall they be: I *am* the Lord.

And the Lord spake unto Moses in the wilderness of Sinai, saying, Number the children of Levi after the house of their fathers, by their families: every male from a month old and upward shalt thou number them. And Moses numbered them according to the word of the Lord, as he was commanded. And these were the sons of Levi by their names; Gershon, and Kohath, and Merari. And these *are* the names of the sons of Gershon by their families; Libni, and Shimei. And the sons of Kohath by their families; Amram, and Izehar, Hebron, and Uzziel. And the sons of Merari by their families; Mahli, and Mushi. These *are* the families of the Levites according to the house of their fathers. Of Gershon *was* the family of the Libnites, and the family of the Shimites: these *are* the families of the Gershonites. Those that were numbered of them, according to the number of all the males, from a month old and upward, *even* those that were numbered of them *were* seven thousand and five hundred. The families of the Gershonites shall pitch behind the tabernacle westward. And the chief of the house of the father of the Gershonites *shall be* Eliasaph the son of Lael. And the charge of the sons of Gershon in the tabernacle of the congregation *shall be* the tabernacle, and the tent, the covering thereof, and the hanging for the door of the tabernacle of the congregation, And the hangings of the court, and the curtain for the door of the court, which *is* by the tabernacle, and by the altar round about, and the cords of it for all the service thereof.

And of Kohath *was* the family of the Amramites, and the family of the Izeharites, and the family of the Hebronites, and the family of the Uzzielites: these *are* the families of the Kohathites. In the number of all the males, from a month old and upward, *were* eight thousand and six hundred, keeping the charge of the sanctuary. The families of the sons of Kohath shall pitch on the side of the tabernacle southward. And the chief of the house of the father of the families of the Kohathites *shall be* Elizaphan the son of Uzziel. And their charge *shall be* the ark, and the table, and the candlestick, and the altars, and the vessels of the sanctuary wherewith they minister, and the hanging, and all the service thereof. And Eleazar the son of Aaron the priest *shall be* chief over the chief of the Levites, *and have* the oversight of them that keep the charge of the sanctuary.

Of Merari *was* the family of the Mahlites, and the family of the Mushites: these *are* the families of Merari. And those that were numbered of them, according to the number of all the males, from a month old and upward, *were* six thousand and two hundred. And the chief of the house of the father of the families of Merari *was* Zuriel the son of Abihail: *these* shall pitch on the side of the tabernacle northward. And *under* the custody and charge of the sons of Merari *shall be* the boards of the tabernacle, and the bars thereof, and the pillars thereof, and the sockets thereof, and all the vessels thereof, and all that serveth thereto, And the pillars of the court round about, and their sockets, and their pins, and their cords.

But those that encamp before the tabernacle toward the east, *even* before the tabernacle of the congregation eastward, *shall be* Moses, and Aaron and his sons, keeping the charge of the sanctuary for the charge of the children of Israel; and the stranger that cometh nigh shall be put to death. All that were numbered of the Levites, which Moses and Aaron numbered at the commandment of the Lord, throughout their families, all the males from a month old and upward, *were* twenty and two thousand.

And the Lord said unto Moses, Number all the firstborn of the males of the children of Israel from a month old and upward, and take the number of their names. And thou shalt take the Levites for me (I *am* the Lord) instead of all the firstborn among the children of Israel; and the cattle of the Levites instead of all the firstlings among the cattle of the children of Israel. And Moses numbered, as the Lord commanded him, all the firstborn among the children of Israel. And all the firstborn males by the number of names, from a month old and upward, of those that were numbered of them, were twenty and two thousand two hundred and threescore and thirteen.

And the Lord spake unto Moses, saying, Take the Levites instead of all the firstborn among the children of Israel, and the cattle of the Levites instead of their cattle; and the Levites shall be mine: I *am* the Lord. And for those that are to be redeemed of the two hundred and threescore and thirteen of the firstborn of the children of Israel, which are more than the Levites; Thou shalt even take five shekels apiece by the poll, after the shekel of the sanctuary shalt thou take *them:* (the shekel *is* twenty gerahs:) And thou shalt give the money, wherewith the odd number of them is to be redeemed, unto Aaron and to his sons. And Moses took the redemption money of them that were over and above them that were redeemed by the Levites: Of the firstborn of the children of Israel took he the money; a thousand three hundred and threescore and five *shekels*, after the shekel of the sanctuary: And Moses gave the money of them that were redeemed unto Aaron and to his sons, according to the word of the Lord, as the Lord commanded Moses.

✢ Chapter 4

And the Lord spake unto Moses and unto Aaron, saying, Take the sum of the sons of Kohath from among the sons of Levi, after their families, by the house of their fathers, From thirty years old and upward even until fifty years old, all that enter into the host, to do the work in the tabernacle of the congregation. This *shall be* the service of the sons of Kohath in the tabernacle of the congregation, *about* the most holy things:

And when the camp setteth forward, Aaron shall come, and his sons, and they shall take down the covering vail, and cover the ark of testimony with it: And shall put thereon the covering of badgers' skins, and shall spread over *it* a cloth wholly of blue, and shall put in the staves thereof. And upon the table of shewbread they shall spread a cloth of blue, and put thereon the dishes, and the spoons, and the bowls, and covers to cover withal: and the continual bread shall be thereon: And they shall spread upon them a cloth of scarlet, and cover the same with a covering of badgers' skins, and shall put in the staves thereof. And they shall take a cloth of blue, and cover the candlestick of the light, and his lamps, and his tongs, and his snuffdishes, and all the oil vessels thereof, wherewith they minister unto it: And they shall put it and all the vessels thereof within a covering of badgers' skins, and shall put *it* upon a bar. And upon the golden altar they shall spread a cloth of blue, and cover it with a covering of badgers' skins, and shall put to the staves thereof: And they shall take all the instruments of ministry, wherewith they minister in the sanctuary, and put *them* in a cloth of blue, and cover them with a covering of badgers' skins, and shall put *them* on a bar: And they shall take away the ashes from the altar, and spread a purple cloth thereon: And they shall put upon it all the vessels thereof, wherewith they minister about it, *even* the censers, the fleshhooks, and the shovels, and the basons, all the vessels of the altar; and they shall spread upon it a covering of badgers' skins, and put to the staves of it. And when Aaron and his sons have made an end of covering the sanctuary, and all the vessels of the sanctuary, as the camp is to set forward; after that, the sons of Kohath shall come to bear *it:* but they shall not touch *any* holy thing, lest they die. These *things* *are* the burden of the sons of Kohath in the tabernacle of the congregation.

And to the office of Eleazar the son of Aaron the priest *pertaineth* the oil for the light, and the sweet incense, and the daily meat offering, and the anointing oil, *and* the oversight of all the tabernacle, and of all that therein *is*, in the sanctuary, and in the vessels thereof.

And the Lord spake unto Moses and unto Aaron, saying, Cut ye not off the tribe of the families of the Kohathites from among the Levites: But thus do unto them, that they may live, and not die, when they approach unto the most holy things: Aaron and his sons shall go in, and appoint them every one to his service and to his burden: But they shall not go in to see when the holy things are covered, lest they die.

And the Lord spake unto Moses, saying, Take also the sum of the sons of Gershon, throughout the houses of their fathers, by their families; From thirty years old and upward until fifty years old shalt thou number them; all that enter in to perform the service, to do the work in the tabernacle of the congregation. This *is* the service of the families of the Gershonites, to serve, and for burdens: And they shall bear the curtains of the tabernacle, and the tabernacle of the congregation, his covering, and the covering of the badgers' skins that *is* above upon it, and the hanging for the door of the tabernacle of the congregation, And the hangings of the court, and the hanging for the door of the gate of the court, which *is* by the tabernacle and by the altar round about, and their cords, and all the instruments of their service, and all that is made for them: so shall they serve. At the appointment of Aaron and his sons shall be all the service of the sons of the Gershonites, in all their burdens, and in all their service: and ye shall appoint unto them in charge all their burdens. This *is* the service of the families of the sons of Gershon in the tabernacle of the congregation: and their charge *shall be* under the hand of Ithamar the son of Aaron the priest.

As for the sons of Merari, thou shalt number them after their families, by the house of their fathers; From thirty years old and upward even unto fifty years old shalt thou number them, every one that entereth into the service, to do the work of the tabernacle of the congregation. And this *is* the charge of their burden, according to all their service in the tabernacle of the congregation; the boards of the tabernacle, and the bars thereof, and the pillars thereof, and sockets thereof, And the pillars of the court round about, and their sockets, and their pins, and their cords, with all their instruments, and with all their service: and by name ye shall reckon the instruments of the charge of their burden. This *is* the service of the families of the sons of Merari, according to all their service, in the tabernacle of the congregation, under the hand of Ithamar the son of Aaron the priest.

And Moses and Aaron and the chief of the congregation numbered the sons of the Kohathites after their families, and after the house of their fathers, From thirty years old and upward even unto fifty years old, every one that entereth into the service, for the work in the tabernacle of the congregation: And those that were numbered of them by their families were two thousand seven hundred and fifty. These *were* they that were numbered of the families of the Kohathites, all that might do service in the tabernacle of the congregation, which Moses and Aaron did number according to the commandment of the Lord by the hand of Moses. And those that were numbered of the sons of Gershon, throughout their families, and by the house of their fathers, From thirty years old and upward even unto fifty years old, every one that entereth into the service, for the work in the tabernacle of the congregation, Even those that were numbered of them, throughout their families, by the house of their fathers, were two thousand and six hundred and thirty. These *are* they that were numbered of the families of the sons of Gershon, of all that might do service in the tabernacle of the congregation, whom Moses and Aaron did number according to the commandment of the Lord.

And those that were numbered of the families of the sons of Merari, throughout their families, by the house of their fathers, From thirty years old and upward even unto fifty years old, every one that entereth into the service, for the work in the tabernacle of the congregation, Even those that were numbered of them after their families, were three thousand and two hundred. These *be* those that were numbered of the families of the sons of Merari, whom Moses and Aaron numbered according to the word of the Lord by the hand of Moses. All those that were numbered of the Levites, whom Moses and Aaron and the chief of Israel numbered, after their families, and after the house of their fathers, From thirty years old and upward even unto fifty years old, every one that came to do the service of the ministry, and the service of the burden in the tabernacle of the congregation, Even those that were numbered of them, were eight thousand and five hundred and fourscore. According to the commandment of the Lord they were numbered by the hand of Moses, every one according to his service, and according to his burden: thus were they numbered of him, as the Lord commanded Moses.

✢ Chapter 5

And the Lord spake unto Moses, saying, Command the children of Israel, that they put out of the camp every leper, and every one that hath an issue, and whosoever is defiled by the dead: Both male and female shall ye put out, without the camp shall ye put them; that they defile not their camps, in the midst whereof I dwell. And the children of Israel did so, and put them out without the camp: as the Lord spake unto Moses, so did the children of Israel.

And the Lord spake unto Moses, saying, Speak unto the children of Israel, When a man or woman shall commit any sin that men commit, to do a trespass against the Lord, and that person be guilty; Then they shall confess their sin which they have done: and he shall recompense his trespass with the principal thereof, and add unto it the fifth *part* thereof, and give *it* unto *him* against whom he hath trespassed. But if the man have no kinsman to recompense the trespass unto, let the trespass be recompensed unto the Lord, *even* to the priest; beside the ram of the atonement, whereby an atonement shall be made for him. And every offering of all the holy things of the children of Israel, which they bring unto the priest, shall be his. And every man's hallowed things shall be his: whatsoever any man giveth the priest, it shall be his.

And the Lord spake unto Moses, saying, Speak unto the children of Israel, and say unto them, If any man's wife go aside, and commit a trespass against him, And a man lie with her carnally, and it be hid from the eyes of her husband, and be kept close, and she be defiled, and *there be* no witness against her, neither she be taken *with the manner;* And the spirit of jealousy come upon him, and he be jealous of his wife, and she be defiled: or if the spirit of jealousy come upon him, and he be jealous of his wife, and she be not defiled: Then shall the man bring his wife unto the priest, and he shall bring her offering for her, the tenth *part* of an ephah of barley meal; he shall pour no oil upon it, nor put frankincense thereon; for it *is* an offering of jealousy, an offering of memorial, bringing iniquity to remembrance. And the priest shall bring her near, and set her before the Lord: And the priest shall take holy water in an earthen vessel; and of the dust that is in the floor of the tabernacle the priest shall take, and put *it* into the water: And the priest shall set the woman before the Lord, and uncover the woman's head, and put the offering of memorial in her hands, which *is* the jealousy offering: and the priest shall have in his hand the bitter water that causeth the curse: And the priest shall charge her by an oath, and say unto the woman, If no man have lain with thee, and if thou hast not gone aside to uncleanness *with another* instead of thy husband, be thou free from this bitter water that causeth the curse: But if thou hast gone aside *to another* instead of thy husband, and if thou be defiled, and some man have lain with thee beside thine husband: Then the priest shall charge the woman with an oath of cursing, and the priest shall say unto the woman, The Lord make thee a curse and an oath among thy people, when the Lord doth make thy thigh to rot, and thy belly to swell; And this water that causeth the curse shall go into thy bowels, to make *thy* belly to swell, and *thy* thigh to rot: And the woman shall say, Amen, amen. And the priest shall write these curses in a book, and he shall blot *them* out with the bitter water: And he shall cause the woman to drink the bitter water that causeth the curse: and the water that causeth the curse shall enter into her, *and become* bitter. Then the priest shall take the jealousy offering out of the woman's hand, and shall wave the offering before the Lord, and offer it upon the altar: And the priest shall take an handful of the offering, *even* the memorial thereof, and burn *it* upon the altar, and afterward shall cause the woman to drink the water. And when he hath made her to drink the water, then it shall come to pass, *that,* if she be defiled, and have done trespass against her husband, that the water that causeth the curse shall enter into her, *and become* bitter, and her belly shall swell, and her thigh shall rot: and the woman shall be a curse among her people. And if the woman be not defiled, but be clean; then she shall be free, and shall conceive seed. This *is* the law of jealousies, when a wife goeth aside *to another* instead of her husband, and is defiled; Or when the spirit of jealousy cometh upon him, and he be jealous over his wife, and shall set the woman before the Lord, and the priest shall execute upon her all this law. Then shall the man be guiltless from iniquity, and this woman shall bear her iniquity.

✢ Chapter 6

And the Lord spake unto Moses, saying, Speak unto the children of Israel, and say unto them, When either man or woman shall separate *themselves* to vow a vow of a Nazarite, to separate *themselves* unto the Lord: He shall separate *himself* from wine and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes, or dried. All the days of his separation shall he eat nothing that is made of the vine tree, from the kernels even to the husk. All the days of the vow of his separation there shall no rasor come upon his head: until the days be fulfilled, in the which he separateth *himself* unto the Lord, he shall be holy, *and* shall let the locks of the hair of his head grow. All the days that he separateth *himself* unto the Lord he shall come at no dead body. He shall not make himself unclean for his father, or for his mother, for his brother, or for his sister, when they die: because the consecration of his God *is* upon his head. All the days of his separation he *is* holy unto the Lord. And if any man die very suddenly by him, and he hath defiled the head of his consecration; then he shall shave his head in the day of his cleansing, on the seventh day shall he shave it. And on the eighth day he shall bring two turtles, or two young pigeons, to the priest, to the door of the tabernacle of the congregation: And the priest shall offer the one for a sin offering, and the other for a burnt offering, and make an atonement for him, for that he sinned by the dead, and shall hallow his head that same day. And he shall consecrate unto the Lord the days of his separation, and shall bring a lamb of the first year for a trespass offering: but the days that were before shall be lost, because his separation was defiled.

And this *is* the law of the Nazarite, when the days of his separation are fulfilled: he shall be brought unto the door of the tabernacle of the congregation: And he shall offer his offering unto the Lord, one he lamb of the first year without blemish for a burnt offering, and one ewe lamb of the first year without blemish for a sin offering, and one ram without blemish for peace offerings, And a basket of unleavened bread, cakes of fine flour mingled with oil, and wafers of unleavened bread anointed with oil, and their meat offering, and their drink offerings. And the priest shall bring *them* before the Lord, and shall offer his sin offering, and his burnt offering: And he shall offer the ram *for* a sacrifice of peace offerings unto the Lord, with the basket of unleavened bread: the priest shall offer also his meat offering, and his drink offering. And the Nazarite shall shave the head of his separation *at* the door of the tabernacle of the congregation, and shall take the hair of the head of his separation, and put *it* in the fire which *is* under the sacrifice of the peace offerings. And the priest shall take the sodden shoulder of the ram, and one unleavened cake out of the basket, and one unleavened wafer, and shall put *them* upon the hands of the Nazarite, after *the hair of* his separation is shaven: And the priest shall wave them *for* a wave offering before the Lord: this *is* holy for the priest, with the wave breast and heave shoulder: and after that the Nazarite may drink wine. This *is* the law of the Nazarite who hath vowed, *and of* his offering unto the Lord for his separation, beside *that* that his hand shall get: according to the vow which he vowed, so he must do

after the law of his separation.

And the Lord spake unto Moses, saying, Speak unto Aaron and unto his sons, saying, On this wise ye shall bless the children of Israel, saying unto them, The Lord bless thee, and keep thee: The Lord make his face shine upon thee, and be gracious unto thee: The Lord lift up his countenance upon thee, and give thee peace. And they shall put my name upon the children of Israel; and I will bless them.

✢ Chapter 7

And it came to pass on the day that Moses had fully set up the tabernacle, and had anointed it, and sanctified it, and all the instruments thereof, both the altar and all the vessels thereof, and had anointed them, and sanctified them; That the princes of Israel, heads of the house of their fathers, who *were* the princes of the tribes, and were over them that were numbered, offered: And they brought their offering before the Lord, six covered wagons, and twelve oxen; a wagon for two of the princes, and for each one an ox: and they brought them before the tabernacle. And the Lord spake unto Moses, saying, Take *it* of them, that they may be to do the service of the tabernacle of the congregation; and thou shalt give them unto the Levites, to every man according to his service. And Moses took the wagons and the oxen, and gave them unto the Levites. Two wagons and four oxen he gave unto the sons of Gershon, according to their service: And four wagons and eight oxen he gave unto the sons of Merari, according unto their service, under the hand of Ithamar the son of Aaron the priest. But unto the sons of Kohath he gave none: because the service of the sanctuary belonging unto them *was that* they should bear upon their shoulders.

And the princes offered for dedicating of the altar in the day that it was anointed, even the princes offered their offering before the altar. And the Lord said unto Moses, They shall offer their offering, each prince on his day, for the dedicating of the altar.

And he that offered his offering the first day was Nahshon the son of Amminadab, of the tribe of Judah: And his offering *was* one silver charger, the weight thereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them *were* full of fine flour mingled with oil for a meat offering: One spoon of ten *shekels* of gold, full of incense: One young bullock, one ram, one lamb of the first year, for a burnt offering: One kid of the goats for a sin offering: And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Nahshon the son of Amminadab.

On the second day Nethaneel the son of Zuar, prince of Issachar, did offer: He offered *for* his offering one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering: One spoon of gold of ten *shekels*, full of incense: One young bullock, one ram, one lamb of the first year, for a burnt offering: One kid of the goats for a sin offering: And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Nethaneel the son of Zuar.

On the third day Eliab the son of Helon, prince of the children of Zebulun, *did offer:* His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering: One golden spoon of ten *shekels*, full of incense: One young bullock, one ram, one lamb of the first year, for a burnt offering: One kid of the goats for a sin offering: And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Eliab the son of Helon.

On the fourth day Elizur the son of Shedeur, prince of the children of Reuben, *did offer:* His offering *was* one silver charger of the weight of an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering: One golden spoon of ten *shekels*, full of incense: One young bullock, one ram, one lamb of the first year, for a burnt offering: One kid of the goats for a sin offering: And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Elizur the son of Shedeur.

On the fifth day Shelumiel the son of Zurishaddai, prince of the children of Simeon, *did offer:* His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering: One golden spoon of ten *shekels*, full of incense: One young bullock, one ram, one lamb of the first year, for a burnt offering: One kid of the goats for a sin offering: And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Shelumiel the son of Zurishaddai.

On the sixth day Eliasaph the son of Deuel, prince of the children of Gad, *offered:* His offering *was* one silver charger of the weight of an hundred and thirty *shekels*, a silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering: One golden spoon of ten *shekels*, full of incense: One young bullock, one ram, one lamb of the first year, for a burnt offering: One kid of the goats for a sin offering: And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Eliasaph the son of Deuel.

On the seventh day Elishama the son of Ammihud, prince of the children of Ephraim, *offered:* His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering: One golden spoon of ten *shekels*, full of incense: One young bullock, one ram, one lamb of the first year, for a burnt offering: One kid of the goats for a sin offering: And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Elishama the son of Ammihud.

On the eighth day *offered* Gamaliel the son of Pedahzur, prince of the children of Manasseh: His offering *was* one silver charger of the weight of an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering: One golden spoon of ten *shekels*, full of incense: One young bullock, one ram, one lamb of the first year, for a burnt offering: One kid of the goats for a sin offering: And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Gamaliel the son of Pedahzur.

On the ninth day Abidan the son of Gideoni, prince of the children of Benjamin, *offered:* His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering: One golden spoon of ten *shekels*, full of incense: One young bullock, one ram, one lamb of the first year, for a burnt offering: One kid of the goats for a sin offering: And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Abidan the son of Gideoni.

On the tenth day Ahiezer the son of Ammishaddai, prince of the children of Dan, *offered:* His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering: One golden spoon of ten *shekels*, full of incense: One young bullock, one ram, one lamb of the first year, for a burnt offering: One kid of the goats for a sin offering: And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Ahiezer the son of Ammishaddai.

On the eleventh day Pagiel the son of Ocran, prince of the children of Asher, *offered:* His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering: One golden spoon of ten *shekels*, full of incense: One young bullock, one ram, one lamb of the first year, for a burnt offering: One kid of the goats for a sin offering: And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Pagiel the son of Ocran.

On the twelfth day Ahira the son of Enan, prince of the children of Naphtali, *offered:* His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering: One golden spoon of ten *shekels*, full of incense: One young bullock, one ram, one lamb of the first year, for a burnt offering: One kid of the goats for a sin offering: And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Ahira the son of Enan. This *was* the dedication of the altar, in the day when it was anointed, by the princes of Israel: twelve chargers of silver, twelve silver bowls, twelve spoons of gold: Each charger of silver *weighing* an hundred and thirty *shekels*, each bowl seventy: all the silver vessels *weighed* two thousand and four hundred *shekels*, after the shekel of the sanctuary: The golden spoons *were* twelve, full of incense, *weighing* ten *shekels* apiece, after the shekel of the sanctuary: all the gold of the spoons *was* an hundred and twenty *shekels*. All the oxen for the burnt offering *were* twelve bullocks, the rams twelve, the lambs of the first year twelve, with their meat offering: and the kids of the goats for sin offering twelve. And all the oxen for the sacrifice of the peace offerings *were* twenty and four bullocks, the rams sixty, the he goats sixty, the lambs of the first year sixty. This *was* the dedication of the altar, after that it was anointed. And when Moses was gone into the tabernacle of the congregation to speak with him, then he heard the voice of one speaking unto him from off the mercy seat that *was* upon the ark of testimony, from between the two cherubims: and he spake unto him.

✢ Chapter 8

And the Lord spake unto Moses, saying, Speak unto Aaron, and say unto him, When thou lightest the lamps, the seven lamps shall give light over against the candlestick. And Aaron did so; he lighted the lamps thereof over against the candlestick, as the Lord commanded Moses. And this work of the candlestick *was of* beaten gold, unto the shaft thereof, unto the flowers thereof, *was* beaten work: according unto the pattern which the Lord had shewed Moses, so he made the candlestick.

And the Lord spake unto Moses, saying, Take the Levites from among the children of

Israel, and cleanse them. And thus shalt thou do unto them, to cleanse them: Sprinkle water of purifying upon them, and let them shave all their flesh, and let them wash their clothes, and *so* make themselves clean. Then let them take a young bullock with his meat offering, *even* fine flour mingled with oil, and another young bullock shalt thou take for a sin offering. And thou shalt bring the Levites before the tabernacle of the congregation: and thou shalt gather the whole assembly of the children of Israel together: And thou shalt bring the Levites before the Lord: and the children of Israel shall put their hands upon the Levites: And Aaron shall offer the Levites before the Lord *for* an offering of the children of Israel, that they may execute the service of the Lord. And the Levites shall lay their hands upon the heads of the bullocks: and thou shalt offer the one *for* a sin offering, and the other *for* a burnt offering, unto the Lord, to make an atonement for the Levites. And thou shalt set the Levites before Aaron, and before his sons, and offer them *for* an offering unto the Lord. Thus shalt thou separate the Levites from among the children of Israel: and the Levites shall be mine. And after that shall the Levites go in to do the service of the tabernacle of the congregation: and thou shalt cleanse them, and offer them *for* an offering. For they *are* wholly given unto me from among the children of Israel; instead of such as open every womb, *even instead of* the firstborn of all the children of Israel, have I taken them unto me. For all the firstborn of the children of Israel *are* mine, *both* man and beast: on the day that I smote every firstborn in the land of Egypt I sanctified them for myself. And I have taken the Levites for all the firstborn of the children of Israel. And I have given the Levites *as* a gift to Aaron and to his sons from among the children of Israel, to do the service of the children of Israel in the tabernacle of the congregation, and to make an atonement for the children of Israel: that there be no plague among the children of Israel, when the children of Israel come nigh unto the sanctuary. And Moses, and Aaron, and all the congregation of the children of Israel, did to the Levites according unto all that the Lord commanded Moses concerning the Levites, so did the children of Israel unto them. And the Levites were purified, and they washed their clothes; and Aaron offered them *as* an offering before the Lord; and Aaron made an atonement for them to cleanse them. And after that went the Levites in to do their service in the tabernacle of the congregation before Aaron, and before his sons: as the Lord had commanded Moses concerning the Levites, so did they unto them.

And the Lord spake unto Moses, saying, This *is it* that *belongeth* unto the Levites: from twenty and five years old and upward they shall go in to wait upon the service of the tabernacle of the congregation: And from the age of fifty years they shall cease waiting upon the service *thereof*, and shall serve no more: But shall minister with their brethren in the tabernacle of the congregation, to keep the charge, and shall do no service. Thus shalt thou do unto the Levites touching their charge.

✣ Chapter 9

And the Lord spake unto Moses in the wilderness of Sinai, in the first month of the second year after they were come out of the land of Egypt, saying, Let the children of Israel also keep the passover at his appointed season. In the fourteenth day of this month, at even, ye shall keep it in his appointed season: according to all the rites of it, and according to all the ceremonies thereof, shall ye keep it. And Moses spake unto the children of Israel, that they should keep the passover. And they kept the passover on the fourteenth day of the first month at even in the wilderness of Sinai: according to all that the Lord commanded Moses, so did the children of Israel.

And there were certain men, who were defiled by the dead body of a man, that they could not keep the passover on that day: and they came before Moses and before Aaron on that day: And those men said unto him, We *are* defiled by the dead body of a man: wherefore are we kept back, that we may not offer an offering of the Lord in his appointed season among the children of Israel? And Moses said unto them, Stand still, and I will hear what the Lord will command concerning you.

And the Lord spake unto Moses, saying, Speak unto the children of Israel, saying, If any man of you or of your posterity shall be unclean by reason of a dead body, or *be* in a journey afar off, yet he shall keep the passover unto the Lord. The fourteenth day of the second month at even they shall keep it, *and* eat it with unleavened bread and bitter *herbs*. They shall leave none of it unto the morning, nor break any bone of it: according to all the ordinances of the passover they shall keep it. But the man that *is* clean, and is not in a journey, and forbeareth to keep the passover, even the same soul shall be cut off from among his people: because he brought not the offering of the Lord in his appointed season, that man shall bear his sin. And if a stranger shall sojourn among you, and will keep the passover unto the Lord; according to the ordinance of the passover, and according to the manner thereof, so shall he do: ye shall have one ordinance, both for the stranger, and for him that was born in the land.

And on the day that the tabernacle was reared up the cloud covered the tabernacle, *namely*, the tent of the testimony: and at even there was upon the tabernacle as it were the appearance of fire, until the morning. So it was alway: the cloud covered it *by day*, and the appearance of fire by night. And when the cloud was taken up from the tabernacle, then after that the children of Israel journeyed: and in the place where the cloud abode, there the children of Israel pitched their tents. At the commandment of the Lord the children of Israel journeyed, and at the commandment of the Lord they pitched: as long as the cloud abode upon the tabernacle they rested in their tents. And when the cloud tarried long upon the tabernacle many days, then the children of Israel kept the charge of the Lord, and journeyed not. And *so* it was, when the cloud was a few days upon the tabernacle; according to the commandment of the Lord they abode in their tents, and according to the commandment of the Lord they journeyed. And *so* it was, when the cloud abode from even unto the morning, and *that* the cloud was taken up in the morning, then they journeyed: whether *it was* by day or by night that the cloud was taken up, they journeyed. Or *whether it were* two days, or a month, or a year, that the cloud tarried upon the tabernacle, remaining thereon, the children of Israel abode in their tents, and journeyed not: but when it was taken up, they journeyed. At the commandment of the Lord they rested in the tents, and at the commandment of the Lord they journeyed: they kept the charge of the Lord, at the commandment of the Lord by the hand of Moses.

✣ Chapter 10

And the Lord spake unto Moses, saying, Make thee two trumpets of silver; of a whole piece shalt thou make them: that thou mayest use them for the calling of the assembly, and for the journeying of the camps. And when they shall blow with them, all the assembly shall assemble themselves to thee at the door of the tabernacle of the congregation. And if they blow *but* with one *trumpet*, then the princes, *which are* heads of the thousands of Israel, shall gather themselves unto thee. When ye blow an alarm, then the camps that lie on the east parts shall go forward. When ye blow an alarm the second time, then the camps that lie on the south side shall take their journey: they shall blow an alarm for their journeys. But when the congregation is to be gathered together, ye shall blow, but ye shall not sound an alarm. And the sons of Aaron, the priests, shall blow with the trumpets; and they shall be to you for an ordinance for ever throughout your generations. And if ye go to war in your land against the enemy that oppresseth you, then ye shall blow an alarm with the trumpets; and ye shall be remembered before the Lord your God, and ye shall be saved from your enemies. Also in the day of your gladness, and in your solemn days, and in the beginnings of your months, ye shall blow with the trumpets over your burnt offerings, and over the sacrifices of your peace offerings; that they may be to you for a memorial before your God: I *am* the Lord your God.

And it came to pass on the twentieth *day* of the second month, in the second year, that the cloud was taken up from off the tabernacle of the testimony. And the children of Israel took their journeys out of the wilderness of Sinai; and the cloud rested in the wilderness of Paran. And they first took their journey according to the commandment of the Lord by the hand of Moses.

In the first *place* went the standard of the camp of the children of Judah according to their armies: and over his host *was* Nahshon the son of Amminadab. And over the host of the tribe of the children of Issachar *was* Nethaneel the son of Zuar. And over the host of the tribe of the children of Zebulun *was* Eliab the son of Helon. And the tabernacle was taken down; and the sons of Gershon and the sons of Merari set forward, bearing the tabernacle.

And the standard of the camp of Reuben set forward according to their armies: and over his host *was* Elizur the son of Shedeur. And over the host of the tribe of the children of Simeon *was* Shelumiel the son of Zurishaddai. And over the host of the tribe of the children of Gad *was* Eliasaph the son of Deuel. And the Kohathites set forward, bearing the sanctuary: and *the other* did set up the tabernacle against they came.

And the standard of the camp of the children of Ephraim set forward according to their armies: and over his host *was* Elishama the son of Ammihud. And over the host of the tribe of the children of Manasseh *was* Gamaliel the son of Pedahzur. And over the host of the tribe of the children of Benjamin *was* Abidan the son of Gideoni.

And the standard of the camp of the children of Dan set forward, *which was* the rereward of all the camps throughout their hosts: and over his host *was* Ahiezer the son of Ammishaddai. And over the host of the tribe of the children of Asher *was* Pagiel the son of Ocran. And over the host of the tribe of the children of Naphtali *was* Ahira the son of Enan. Thus *were* the journeyings of the children of Israel according to their armies, when they set forward.

And Moses said unto Hobab, the son of Raguel the Midianite, Moses' father in law, We are journeying unto the place of which the Lord said, I will give it you: come thou with us, and we will do thee good: for the Lord hath spoken good concerning Israel. And he said unto him, I will not go; but I will depart to mine own land, and to my kindred. And he said, Leave us not, I pray thee; forasmuch as thou knowest how we are to encamp in the wilderness, and thou mayest be to us instead of eyes. And it shall be, if thou go with us, yea, it shall be, that what goodness the Lord shall do unto us, the same will we do unto thee.

And they departed from the mount of the Lord three days' journey: and the ark of the covenant of the Lord went before them in the three days' journey, to search out a resting place for them. And the cloud of the Lord *was* upon them by day, when they went out of the camp. And it came to pass, when the ark set forward, that Moses said, Rise up, Lord, and let thine enemies be scattered; and let them that hate thee flee before thee. And when it rested, he said, Return, O Lord, unto the many thousands of Israel.

✢ Chapter 11

And *when* the people complained, it displeased the Lord: and the Lord heard *it;* and his anger was kindled; and the fire of the Lord burnt among them, and consumed *them that were* in the uttermost parts of the camp. And the people cried unto Moses; and when Moses prayed unto the Lord, the fire was quenched. And he called the name of the place Taberah: because the fire of the Lord burnt among them.

And the mixt multitude that *was* among them fell a lusting: and the children of Israel also wept again, and said, Who shall give us flesh to eat? We remember the fish, which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlick: But now our soul *is* dried away: *there is* nothing at all, beside this manna, *before* our eyes. And the manna *was* as coriander seed, and the colour thereof as the colour of bdellium. *And* the people went about, and gathered *it,* and ground *it* in mills, or beat *it* in a mortar, and baked *it* in pans, and made cakes of it: and the taste of it was as the taste of fresh oil. And when the dew fell upon the camp in the night, the manna fell upon it.

Then Moses heard the people weep throughout their families, every man in the door of his tent: and the anger of the Lord was kindled greatly; Moses also was displeased. And Moses said unto the Lord, Wherefore hast thou afflicted thy servant? and wherefore have I not found favour in thy sight, that thou layest the burden of all this people upon me? Have I conceived all this people? have I begotten them, that thou shouldest say unto me, Carry them in thy bosom, as a nursing father beareth the sucking child, unto the land which thou swarest unto their fathers? Whence should I have flesh to give unto all this people? for they weep unto me, saying, Give us flesh, that we may eat. I am not able to bear all this people alone, because *it is* too heavy for me. And if thou deal thus with me, kill me, I pray thee, out of hand, if I have found favour in thy sight; and let me not see my wretchedness.

And the Lord said unto Moses, Gather unto me seventy men of the elders of Israel, whom thou knowest to be the elders of the people, and officers over them; and bring them unto the tabernacle of the congregation, that they may stand there with thee. And I will come down and talk with thee there: and I will take of the spirit which *is* upon thee, and will put *it* upon them; and they shall bear the burden of the people with thee, that thou bear *it* not thyself alone. And say thou unto the people, Sanctify yourselves against to morrow, and ye shall eat flesh: for ye have wept in the ears of the Lord, saying, Who shall give us flesh to eat? for *it was* well with us in Egypt: therefore the Lord will give you flesh, and ye shall eat. Ye shall not eat one day, nor two days, nor five days, neither ten days, nor twenty days; *But* even a whole month, until it come out at your nostrils, and it be loathsome unto you: because that ye have despised the Lord which *is* among you, and have wept before him, saying, Why came we forth out of Egypt? And Moses said, The people, among whom I *am, are* six hundred thousand footmen; and thou hast said, I will give them flesh, that they may eat a whole month. Shall the flocks and the herds be slain for them, to suffice them? or shall all the fish of the sea be gathered together for them, to suffice them? And the Lord said unto Moses, Is the Lord's hand waxed short? thou shalt see now whether my word shall come to pass unto thee or not.

And Moses went out, and told the people the words of the Lord, and gathered the seventy men of the elders of the people, and set them round about the tabernacle. And the Lord came down in a cloud, and spake unto him, and took of the spirit that *was* upon him, and gave *it* unto the seventy elders: and it came to pass, *that,* when the spirit rested upon them, they prophesied, and did not cease. But there remained two *of the* men in the camp, the name of the one *was* Eldad, and the name of the other Medad: and the spirit rested upon them; and they *were* of them that were written, but went not out unto the tabernacle: and they prophesied in the camp. And there ran a young man, and told Moses, and said, Eldad and Medad do prophesy in the camp. And Joshua the son of Nun, the servant of Moses, *one* of his young men, answered and said, My Lord Moses, forbid them. And Moses said unto him, Enviest thou for my sake? would God that all the Lord's people were prophets, *and* that the Lord would put his spirit upon them! And Moses gat him into the camp, he and the elders of Israel.

And there went forth a wind from the Lord, and brought quails from the sea, and let *them* fall by the camp, as it were a day's journey on this side, and as it were a day's journey on the other side, round about the camp, and as it were two cubits *high* upon the face of the earth. And the people stood up all that day, and all *that* night, and all the next day, and they gathered the quails: he that gathered least gathered ten homers: and they spread *them* all abroad for themselves round about the camp. And while the flesh *was* yet between their teeth, ere it was chewed, the wrath of the Lord was kindled against the people, and the Lord smote the people with a very great plague. And he called the name of that place Kibroth-hattaavah: because there they buried the people that lusted. *And* the people journeyed from Kibroth-hattaavah unto Hazeroth; and abode at Hazeroth.

✢ Chapter 12

And Miriam and Aaron spake against Moses because of the Ethiopian woman whom he had married: for he had married an Ethiopian woman. And they said, Hath the Lord indeed spoken only by Moses? hath he not spoken also by us? And the Lord heard *it.* (Now the man Moses *was* very meek, above all the men which *were* upon the face of the earth.) And the Lord spake suddenly unto Moses, and unto Aaron, and unto Miriam, Come out ye three unto the tabernacle of the congregation. And they three came out. And the Lord came down in the pillar of the cloud, and stood *in* the door of the tabernacle, and called Aaron and Miriam: and they both came forth. And he said, Hear now my words: If there be a prophet among you, *I* the Lord will make myself known unto him in a vision, *and* will speak unto him in a dream. My servant Moses *is* not so, who *is* faithful in all mine house. With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the Lord shall he behold: wherefore then were ye not afraid to speak against my servant Moses? And the anger of the Lord was kindled against them; and he departed. And the cloud departed from off the tabernacle; and, behold, Miriam *became* leprous, *white* as snow: and Aaron looked upon Miriam, and, behold, *she was* leprous. And Aaron said unto Moses, Alas, my Lord, I beseech thee, lay not the sin upon us, wherein we have done foolishly, and wherein we have sinned. Let her not be as one dead, of whom the flesh is half consumed when he cometh out of his mother's womb. And Moses cried unto the Lord, saying, Heal her now, O God, I beseech thee.

And the Lord said unto Moses, If her father had but spit in her face, should she not be ashamed seven days? let her be shut out from the camp seven days, and after that let her be received in *again.* And Miriam was shut out from the camp seven days: and the people journeyed not till Miriam was brought in *again.* And afterward the people removed from Hazeroth, and pitched in the wilderness of Paran.

✢ Chapter 13

And the Lord spake unto Moses, saying, Send thou men, that they may search the land of Canaan, which I give unto the children of Israel: of every tribe of their fathers shall ye send a man, every one a ruler among them. And Moses by the commandment of the Lord sent them from the wilderness of Paran: all those men *were* heads of the children of Israel. And these *were* their names: of the tribe of Reuben, Shammua the son of Zaccur. Of the tribe of Simeon, Shaphat the son of Hori. Of the tribe of Judah, Caleb the son of Jephunneh. Of the tribe of Issachar, Igal the son of Joseph. Of the tribe of Ephraim, Oshea the son of Nun. Of the tribe of Benjamin, Palti the son of Raphu. Of the tribe of Zebulun, Gaddiel the son of Sodi. Of the tribe of Joseph, *namely,* of the tribe of Manasseh, Gaddi the son of Susi. Of the tribe of Dan, Ammiel the son of Gemalli. Of the tribe of Asher, Sethur the son of Michael. Of the tribe of Naphtali, Nahbi the son of Vophsi. Of the tribe of Gad, Geuel the son of Machi. These *are* the names of the men which Moses sent to spy out the land. And Moses called Oshea the son of Nun Jehoshua.

And Moses sent them to spy out the land of Canaan, and said unto them, Get you up this *way* southward, and go up into the mountain: And see the land, what it *is;* and the people that dwelleth therein, whether they *be* strong or weak, few or many; And what the land *is* that they dwell in, whether it *be* good or bad; and what cities *they be* that they dwell in, whether in tents, or in strong holds; And what the land *is,* whether it *be* fat or lean, whether there be wood therein, or not. And be ye of good courage, and bring of the fruit of the land. Now the time *was* the time of the firstripe grapes.

So they went up, and searched the land from the wilderness of Zin unto Rehob, as men come to Hamath. And they ascended by the south, and came unto Hebron; where Ahiman, Sheshai, and Talmai, the children of Anak, *were.* (Now Hebron was built seven years before Zoan in Egypt.) And they came unto the brook of Eshcol, and cut down from thence a branch with one cluster of grapes, and they bare it between two upon a staff; and *they brought* of the pomegranates, and of the figs. The place was called the brook Eshcol, because of the cluster of grapes which the children of Israel cut down from thence. And they returned from searching of the land after forty days.

And they went and came to Moses, and to Aaron, and to all the congregation of the children of Israel, unto the wilderness of Paran, to Kadesh; and brought back word unto them, and unto all the congregation, and shewed them the fruit of the land. And they told him, and said, We came unto the land whither thou sentest us, and surely it floweth with milk and honey; and this *is* the fruit of it. Nevertheless the people *be* strong that dwell in the land, and the cities *are* walled, *and* very great: and moreover we saw the children of Anak there. The Amalekites dwell in the land of the south: and the Hittites, and the Jebusites, and the Amorites, dwell in the mountains: and the Canaanites dwell by the sea, and by the coast of Jordan. And Caleb stilled the people before Moses, and said, Let us go up at once, and possess it; for we are well able to overcome it. But the men that went up with him said, We be not able to go up against the people; for they *are* stronger than we. And they brought up an evil report of the land which they had searched unto the children of Israel, saying, The land, through which we have gone to search it, *is* a land that eateth up the inhabitants thereof; and all the people that we saw in it *are* men of a great stature. And there we saw the giants, the sons of Anak, *which come* of the

giants: and we were in our own sight as grasshoppers, and so we were in their sight.

✝ Chapter 14

nd all the congregation lifted up their voice, and cried; and the people wept that night. And all the children of Israel murmured against Moses and against Aaron: and the whole congregation said unto them, Would God that we had died in the land of Egypt! or would God we had died in this wilderness! And wherefore hath the Lord brought us unto this land, to fall by the sword, that our wives and our children should be a prey? were it not better for us to return into Egypt? And they said one to another, Let us make a captain, and let us return into Egypt. Then Moses and Aaron fell on their faces before all the assembly of the congregation of the children of Israel.

And Joshua the son of Nun, and Caleb the son of Jephunneh, *which were* of them that searched the land, rent their clothes: And they spake unto all the company of the children of Israel, saying, The land, which we passed through to search it, *is* an exceeding good land. If the Lord delight in us, then he will bring us into this land, and give it us; a land which floweth with milk and honey. Only rebel not ye against the Lord, neither fear ye the people of the land; for they *are* bread for us: their defence is departed from them, and the Lord *is* with us: fear them not. But all the congregation bade stone them with stones. And the glory of the Lord appeared in the tabernacle of the congregation before all the children of Israel.

And the Lord said unto Moses, How long will this people provoke me? and how long will it be ere they believe me, for all the signs which I have shewed among them? I will smite them with the pestilence, and disinherit them, and will make of thee a greater nation and mightier than they.

And Moses said unto the Lord, Then the Egyptians shall hear *it*, (for thou broughtest up this people in thy might from among them;) And they will tell *it* to the inhabitants of this land: *for* they have heard that thou Lord *art* among this people, that thou Lord art seen face to face, and *that* thy cloud standeth over them, and *that* thou goest before them, by day time in a pillar of a cloud, and in a pillar of fire by night.

Now *if* thou shalt kill *all* this people as one man, then the nations which have heard the fame of thee will speak, saying, Because the Lord was not able to bring this people into the land which he sware unto them, therefore he hath slain them in the wilderness. And now, I beseech thee, let the power of my Lord be great, according as thou hast spoken, saying, The Lord *is* longsuffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing *the guilty*, visiting the iniquity of the fathers upon the children unto the third and fourth *generation*. Pardon, I beseech thee, the iniquity of this people according unto the greatness of thy mercy, and as thou hast forgiven this people, from Egypt even until now. And the Lord said, I have pardoned according to thy word: But *as* truly *as* I live, all the earth shall be filled with the glory of the Lord. Because all those men which have seen my glory, and my miracles, which I did in Egypt and in the wilderness, and have tempted me now these ten times, and have not hearkened to my voice; Surely they shall not see the land which I sware unto their fathers, neither shall any of them that provoked me see it: But my servant Caleb, because he had another spirit with him, and hath followed me fully, him will I bring into the land whereinto he went; and his seed shall possess it. (Now the Amalekites and the Canaanites dwelt in the valley.) To morrow turn you, and get you into the wilderness by the way of the Red sea.

And the Lord spake unto Moses and unto Aaron, saying, How long *shall I bear with* this evil congregation, which murmur against me? I have heard the murmurings of the children of Israel, which they murmur against me. Say unto them, *As truly as* I live, saith the Lord, as ye have spoken in mine ears, so will I do to you: Your carcases shall fall in this wilderness; and all that were numbered of you, according to your whole number, from twenty years old and upward, which have murmured against me, Doubtless ye shall not come into the land, *concerning* which I sware to make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun. But your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which ye have despised. But *as for* you, your carcases, they shall fall in this wilderness. And your children shall wander in the wilderness forty years, and bear your whoredoms, until your carcases be wasted in the wilderness. After the number of the days in which ye searched the land, *even* forty days, each day for a year, shall ye bear your iniquities, *even* forty years, and ye shall know my breach of promise. I the Lord have said, I will surely do it unto all this evil congregation, that are gathered together against me: in this wilderness they shall be consumed, and there they shall die. And the men, which Moses sent to search the land, who returned, and made all the congregation to murmur against him, by bringing up a slander upon the land, Even those men that did bring up the evil report upon the land, died by the plague before the Lord. But Joshua the son of Nun, and Caleb the son of Jephunneh, *which were* of the men that went to search the land, lived *still*. And Moses told these sayings unto all the children of Israel: and the people mourned greatly.

And they rose up early in the morning, and gat them up into the top of the mountain, saying, Lo, we *be here*, and will go up unto the place which the Lord hath promised: for we have sinned. And Moses said, Wherefore now do ye transgress the commandment of the Lord? but it shall not prosper. Go not up, for the Lord *is* not among you; that ye be not smitten before your enemies. For the Amalekites and the Canaanites *are* there before you, and ye shall fall by the sword: because ye are turned away from the Lord, therefore the Lord will not be with you. But they presumed to go up unto the hill top: nevertheless the ark of the covenant of the Lord, and Moses, departed not out of the camp. Then the Amalekites came down, and the Canaanites which dwelt in that hill, and smote them, and discomfited them, *even* unto Hormah.

✝ Chapter 15

nd the Lord spake unto Moses, saying, Speak unto the children of Israel, and say unto them, When ye be come into the land of your habitations, which I give unto you, And will make an offering by fire unto the Lord, a burnt offering, or a sacrifice in performing a vow, or in a freewill offering, or in your solemn feasts, to make a sweet savour unto the Lord, of the herd, or of the flock: Then shall he that offereth his offering unto the Lord bring a meat offering of a tenth deal of flour mingled with the fourth *part* of an hin of oil. And the fourth *part* of an hin of wine for a drink offering shalt thou prepare with the burnt offering or sacrifice, for one lamb. Or for a ram, thou shalt prepare *for* a meat offering two tenth deals of flour mingled with the third *part* of an hin of oil. And for a drink offering thou shalt offer the third *part* of an hin of wine, *for* a sweet savour unto the Lord. And when thou preparest a bullock *for* a burnt offering, or *for* a sacrifice in performing a vow, or peace offerings unto the Lord: Then shall he bring with a bullock a meat offering of three tenth deals of flour mingled with half an hin of oil. And thou shalt bring for a drink offering half an hin of wine, *for* an offering made by fire, of a sweet savour unto the Lord. Thus shall it be done for one bullock, or for one ram, or for a lamb, or a kid. According to the number that ye shall prepare, so shall ye do to every one according to their number. All that are born of the country shall do these things after this manner, in offering an offering made by fire, of a sweet savour unto the Lord. And if a stranger sojourn with you, or whosoever *be* among you in your generations, and will offer an offering made by fire, of a sweet savour unto the Lord; as ye do, so he shall do. One ordinance *shall be both* for you of the congregation, and also for the stranger that sojourneth *with you*, an ordinance for ever in your generations: as ye *are*, so shall the stranger be before the Lord. One law and one manner shall be for you, and for the stranger that sojourneth with you.

And the Lord spake unto Moses, saying, Speak unto the children of Israel, and say unto them, When ye come into the land whither I bring you, Then it shall be, that, when ye eat of the bread of the land, ye shall offer up an heave offering unto the Lord. Ye shall offer up a cake of the first of your dough *for* an heave offering: as *ye do* the heave offering of the threshingfloor, so shall ye heave it. Of the first of your dough ye shall give unto the Lord an heave offering in your generations.

And if ye have erred, and not observed all these commandments, which the Lord hath spoken unto Moses, *Even* all that the Lord hath commanded you by the hand of Moses, from the day that the Lord commanded *Moses*, and henceforward among your generations; Then it shall be, if *ought* be committed by ignorance without the knowledge of the congregation, that all the congregation shall offer one young bullock for a burnt offering, for a sweet savour unto the Lord, with his meat offering, and his drink offering, according to the manner, and one kid of the goats for a sin offering. And the priest shall make an atonement for all the congregation of the children of Israel, and it shall be forgiven them; for it *is* ignorance: and they shall bring their offering, a sacrifice made by fire unto the Lord, and their sin offering before the Lord, for their ignorance: And it shall be forgiven all the congregation of the children of Israel, and the stranger that sojourneth among them; seeing all the people *were* in ignorance.

And if any soul sin through ignorance, then he shall bring a she goat of the first year for a sin offering. And the priest shall make an atonement for the soul that sinneth ignorantly, when he sinneth by ignorance before the Lord, to make an atonement for him; and it shall be forgiven him. Ye shall have one law for him that sinneth through ignorance, *both for* him that is born among the children of Israel, and for the stranger that sojourneth among them.

But the soul that doeth *ought* presumptuously, *whether he be* born in the land, or a stranger, the same reproacheth the Lord; and that soul shall be cut off from among his people. Because he hath despised the word of the Lord, and hath broken his commandment, that soul shall utterly be cut off; his iniquity *shall be* upon him.

And while the children of Israel were in the wilderness, they found a man that gathered sticks upon the sabbath day. And they that found him gathering sticks brought him unto Moses and Aaron, and unto all the congregation. And they put him in ward, because it was not declared what should be done to him. And the Lord said unto Moses, The man shall be surely put to death: all the congregation shall stone him with stones without the camp. And all the congregation brought him without the camp, and stoned him with stones, and he died; as the Lord commanded Moses.

And the Lord spake unto Moses, saying, Speak unto the children of Israel, and bid them that they make them fringes in the borders of their garments throughout their generations, and that they put upon the fringe of the borders a ribband of blue: And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the Lord, and do them; and that ye seek not after your own heart and your own eyes, after which ye use to go a whoring: That ye may remember, and do all my commandments, and be holy unto your God. I *am* the Lord your God, which brought you out of the land of

Egypt, to be your God: I *am* the Lord your God.

✣ Chapter 16

Now Korah, the son of Izhar, the son of Kohath, the son of Levi, and Dathan and Abiram, the sons of Eliab, and On, the son of Peleth, sons of Reuben, took *men:* And they rose up before Moses, with certain of the children of Israel, two hundred and fifty princes of the assembly, famous in the congregation, men of renown: And they gathered themselves together against Moses and against Aaron, and said unto them, *Ye take* too much upon you, seeing all the congregation *are* holy, every one of them, and the Lord *is* among them: wherefore then lift ye up yourselves above the congregation of the Lord? And when Moses heard *it*, he fell upon his face: And he spake unto Korah and unto all his company, saying, Even to morrow the Lord will shew who *are* his, and *who is* holy; and will cause *him* to come near unto him: even *him* whom he hath chosen will he cause to come near unto him. This do; Take you censers, Korah, and all his company; And put fire therein, and put incense in them before the Lord to morrow: and it shall be *that* the man whom the Lord doth choose, he *shall be* holy: *ye take* too much upon you, ye sons of Levi. And Moses said unto Korah, Hear, I pray you, ye sons of Levi: *Seemeth it but* a small thing unto you, that the God of Israel hath separated you from the congregation of Israel, to bring you near to himself to do the service of the tabernacle of the Lord, and to stand before the congregation to minister unto them? And he hath brought thee near *to him*, and all thy brethren the sons of Levi with thee: and seek ye the priesthood also? For which cause *both* thou and all thy company *are* gathered together against the Lord: and what *is* Aaron, that ye murmur against him?

And Moses sent to call Dathan and Abiram, the sons of Eliab: which said, We will not come up: *Is it* a small thing that thou hast brought us up out of a land that floweth with milk and honey, to kill us in the wilderness, except thou make thyself altogether a prince over us? Moreover thou hast not brought us into a land that floweth with milk and honey, or given us inheritance of fields and vineyards: wilt thou put out the eyes of these men? we will not come up. And Moses was very wroth, and said unto the Lord, Respect not thou their offering: I have not taken one ass from them, neither have I hurt one of them. And Moses said unto Korah, Be thou and all thy company before the Lord, thou, and they, and Aaron, to morrow: And take every man his censer, and put incense in them, and bring ye before the Lord every man his censer, two hundred and fifty censers; thou also, and Aaron, each *of you* his censer. And they took every man his censer, and put fire in them, and laid incense thereon, and stood in the door of the tabernacle of the congregation with Moses and Aaron. And Korah gathered all the congregation against them unto the door of the tabernacle of the congregation: and the glory of the Lord appeared unto all the congregation. And the Lord spake unto Moses and unto Aaron, saying, Separate yourselves from among this congregation, that I may consume them in a moment. And they fell upon their faces, and said, O God, the God of the spirits of all flesh, shall one man sin, and wilt thou be wroth with all the congregation?

And the Lord spake unto Moses, saying, Speak unto the congregation, saying, Get you up from about the tabernacle of Korah, Dathan, and Abiram. And Moses rose up and went unto Dathan and Abiram; and the elders of Israel followed him. And he spake unto the congregation, saying, Depart, I pray you, from the tents of these wicked men, and touch nothing of theirs, lest ye be consumed in all their sins. So they gat up from the tabernacle of Korah, Dathan, and Abiram, on every side: and Dathan and Abiram came out, and stood in the door of their tents, and their wives, and their sons, and their little children. And Moses said, Hereby ye shall know that the Lord hath sent me to do all these works; for *I have* not *done them* of mine own mind. If these men die the common death of all men, or if they be visited after the visitation of all men; *then* the Lord hath not sent me. But if the Lord make a new thing, and the earth open her mouth, and swallow them up, with all that *appertain* unto them, and they go down quick into the pit; then ye shall understand that these men have provoked the Lord.

And it came to pass, as he had made an end of speaking all these words, that the ground clave asunder that *was* under them: And the earth opened her mouth, and swallowed them up, and their houses, and all the men that *appertained* unto Korah, and all *their* goods. They, and all that *appertained* to them, went down alive into the pit, and the earth closed upon them: and they perished from among the congregation. And all Israel that *were* round about them fled at the cry of them: for they said, Lest the earth swallow us up *also*. And there came out a fire from the Lord, and consumed the two hundred and fifty men that offered incense.

And the Lord spake unto Moses, saying, Speak unto Eleazar the son of Aaron the priest, that he take up the censers out of the burning, and scatter thou the fire yonder; for they are hallowed. The censers of these sinners against their own souls, let them make them broad plates *for* a covering of the altar: for they offered them before the Lord, therefore they are hallowed: and they shall be a sign unto the children of Israel. And Eleazar the priest took the brasen censers, wherewith they that were burnt had offered; and they were made broad *plates for* a covering of the altar: *To be* a memorial unto the children of Israel, that no stranger, which *is* not of the seed of Aaron, come near to offer incense before the Lord; that he be not as Korah, and as his company: as the Lord said to him by the hand of Moses.

But on the morrow all the congregation of the children of Israel murmured against Moses and against Aaron, saying, Ye have killed the people of the Lord. And it came to pass, when the congregation was gathered against Moses and against Aaron, that they looked toward the tabernacle of the congregation: and, behold, the cloud covered it, and the glory of the Lord appeared. And Moses and Aaron came before the tabernacle of the congregation.

And the Lord spake unto Moses, saying, Get you up from among this congregation, that I may consume them as in a moment. And they fell upon their faces.

And Moses said unto Aaron, Take a censer, and put fire therein from off the altar, and put on incense, and go quickly unto the congregation, and make an atonement for them: for there is wrath gone out from the Lord; the plague is begun. And Aaron took as Moses commanded, and ran into the midst of the congregation; and, behold, the plague was begun among the people: and he put on incense, and made an atonement for the people. And he stood between the dead and the living; and the plague was stayed. Now they that died in the plague were fourteen thousand and seven hundred, beside them that died about the matter of Korah. And Aaron returned unto Moses unto the door of the tabernacle of the congregation: and the plague was stayed.

✣ Chapter 17

And the Lord spake unto Moses, saying, Speak unto the children of Israel, and take of every one of them a rod according to the house of *their* fathers, of all their princes according to the house of their fathers twelve rods: write thou every man's name upon his rod. And thou shalt write Aaron's name upon the rod of Levi: for one rod *shall be* for the head of the house of their fathers. And thou shalt lay them up in the tabernacle of the congregation before the testimony, where I will meet with you. And it shall come to pass, *that* the man's rod, whom I shall choose, shall blossom: and I will make to cease from me the murmurings of the children of Israel, whereby they murmur against you.

And Moses spake unto the children of Israel, and every one of their princes gave him a rod apiece, for each prince one, according to their fathers' houses, *even* twelve rods: and the rod of Aaron *was* among their rods. And Moses laid up the rods before the Lord in the tabernacle of witness. And it came to pass, that on the morrow Moses went into the tabernacle of witness; and, behold, the rod of Aaron for the house of Levi was budded, and brought forth buds, and bloomed blossoms, and yielded almonds. And Moses brought out all the rods from before the Lord unto all the children of Israel: and they looked, and took every man his rod.

And the Lord said unto Moses, Bring Aaron's rod again before the testimony, to be kept for a token against the rebels; and thou shalt quite take away their murmurings from me, that they die not. And Moses did *so:* as the Lord commanded him, so did he. And the children of Israel spake unto Moses, saying, Behold, we die, we perish, we all perish. Whosoever cometh any thing near unto the tabernacle of the Lord shall die: shall we be consumed with dying?

✣ Chapter 18

And the Lord said unto Aaron, Thou and thy sons and thy father's house with thee shall bear the iniquity of the sanctuary: and thou and thy sons with thee shall bear the iniquity of your priesthood. And thy brethren also of the tribe of Levi, the tribe of thy father, bring thou with thee, that they may be joined unto thee, and minister unto thee: but thou and thy sons with thee *shall minister* before the tabernacle of witness. And they shall keep thy charge, and the charge of all the tabernacle: only they shall not come nigh the vessels of the sanctuary and the altar, that neither they, nor ye also, die. And they shall be joined unto thee, and keep the charge of the tabernacle of the congregation, for all the service of the tabernacle: and a stranger shall not come nigh unto you. And ye shall keep the charge of the sanctuary, and the charge of the altar: that there be no wrath any more upon the children of Israel. And I, behold, I have taken your brethren the Levites from among the children of Israel: to you *they are* given *as* a gift for the Lord, to do the service of the tabernacle of the congregation. Therefore thou and thy sons with thee shall keep your priest's office for every thing of the altar, and within the vail; and ye shall serve: I have given your priest's office *unto you as* a service of gift: and the stranger that cometh nigh shall be put to death.

And the Lord spake unto Aaron, Behold, I also have given thee the charge of mine heave offerings of all the hallowed things of the children of Israel; unto thee have I given them by reason of the anointing, and to thy sons, by an ordinance for ever. This shall be thine of the most holy things, *reserved* from the fire: every oblation of theirs, every meat offering of theirs, and every sin offering of theirs, and every trespass offering of theirs, which they shall render unto me, *shall be* most holy for thee and for thy sons. In the most holy *place* shalt thou eat it; every male shall eat it: it shall be holy unto thee. And this *is* thine; the heave offering of their gift, with all the wave offerings of the children of Israel: I have given them unto thee, and to thy sons and to thy daughters with thee, by a statute for ever: every one that is clean in thy house shall eat of it. All the best of the oil, and all the best of the wine, and of the wheat, the firstfruits of them which they shall offer unto the Lord, them have I given thee. *And* whatsoever is first

ripe in the land, which they shall bring unto the Lord, shall be thine; every one that is clean in thine house shall eat *of* it. Every thing devoted in Israel shall be thine. Every thing that openeth the matrix in all flesh, which they bring unto the Lord, *whether it be* of men or beasts, shall be thine: nevertheless the firstborn of man shalt thou surely redeem, and the firstling of unclean beasts shalt thou redeem. And those that are to be redeemed from a month old shalt thou redeem, according to thine estimation, for the money of five shekels, after the shekel of the sanctuary, which *is* twenty gerahs. But the firstling of a cow, or the firstling of a sheep, or the firstling of a goat, thou shalt not redeem; they *are* holy: thou shalt sprinkle their blood upon the altar, and shalt burn their fat *for* an offering made by fire, for a sweet savour unto the Lord. And the flesh of them shall be thine, as the wave breast and as the right shoulder are thine. All the heave offerings of the holy things, which the children of Israel offer unto the Lord, have I given thee, and thy sons and thy daughters with thee, by a statute for ever: it *is* a covenant of salt for ever before the Lord unto thee and to thy seed with thee.

And the Lord spake unto Aaron, Thou shalt have no inheritance in their land, neither shalt thou have any part among them: I *am* thy part and thine inheritance among the children of Israel. And, behold, I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, *even* the service of the tabernacle of the congregation. Neither must the children of Israel henceforth come nigh the tabernacle of the congregation, lest they bear sin, and die. But the Levites shall do the service of the tabernacle of the congregation, and they shall bear their iniquity: *it shall be* a statute for ever throughout your generations, that among the children of Israel they have no inheritance. But the tithes of the children of Israel, which they offer *as* an heave offering unto the Lord, I have given to the Levites to inherit: therefore I have said unto them, Among the children of Israel they shall have no inheritance.

And the Lord spake unto Moses, saying, Thus speak unto the Levites, and say unto them, When ye take of the children of Israel the tithes which I have given you from them for your inheritance, then ye shall offer up an heave offering of it for the Lord, *even* a tenth *part* of the tithe. And *this* your heave offering shall be reckoned unto you, as though *it were* the corn of the threshingfloor, and as the fulness of the winepress. Thus ye also shall offer an heave offering unto the Lord of all your tithes, which ye receive of the children of Israel; and ye shall give thereof the Lord's heave offering to Aaron the priest. Out of all your gifts ye shall offer every heave offering of the Lord, of all the best thereof, *even* the hallowed part thereof out of it. Therefore thou shalt say unto them, When ye have heaved the best thereof from it, then it shall be counted unto the Levites as the increase of the threshingfloor, and as the increase of the winepress. And ye shall eat it in every place, ye and your households: for it *is* your reward for your service in the tabernacle of the congregation. And ye shall bear no sin by reason of it, when ye have heaved from it the best of it: neither shall ye pollute the holy things of the children of Israel, lest ye die.

✝ Chapter 19

And the Lord spake unto Moses and unto Aaron, saying, This *is* the ordinance of the law which the Lord hath commanded, saying, Speak unto the children of Israel, that they bring thee a red heifer without spot, wherein *is* no blemish, *and* upon which never came yoke: And ye shall give her unto Eleazar the priest, that he may bring her forth without the camp, and *one* shall slay her before his face: And Eleazar the priest shall take of her blood with his finger, and sprinkle of her blood directly before the tabernacle of the congregation seven times: And *one* shall burn the heifer in his sight; her skin, and her flesh, and her blood, with her dung, shall he burn: And the priest shall take cedar wood, and hyssop, and scarlet, and cast *it* into the midst of the burning of the heifer. Then the priest shall wash his clothes, and he shall bathe his flesh in water, and afterward he shall come into the camp, and the priest shall be unclean until the even. And he that burneth her shall wash his clothes in water, and bathe his flesh in water, and shall be unclean until the even. And a man *that is* clean shall gather up the ashes of the heifer, and lay *them* up without the camp in a clean place, and it shall be kept for the congregation of the children of Israel for a water of separation: it *is* a purification for sin. And he that gathereth the ashes of the heifer shall wash his clothes, and be unclean until the even: and it shall be unto the children of Israel, and unto the stranger that sojourneth among them, for a statute for ever.

He that toucheth the dead body of any man shall be unclean seven days. He shall purify himself with it on the third day, and on the seventh day he shall be clean: but if he purify not himself the third day, then the seventh day he shall not be clean. Whosoever toucheth the dead body of any man that is dead, and purifieth not himself, defileth the tabernacle of the Lord; and that soul shall be cut off from Israel: because the water of separation was not sprinkled upon him, he shall be unclean; his uncleanness *is* yet upon him. This *is* the law, when a man dieth in a tent: all that come into the tent, and all that *is* in the tent, shall be unclean seven days. And every open vessel, which hath no covering bound upon it, *is* unclean. And whosoever toucheth one that is slain with a sword in the open fields, or a dead body, or a bone of a man, or a grave, shall be unclean seven days. And for an unclean *person* they shall take of the ashes of the burnt heifer of purification for sin, and running water shall be put thereto in a vessel: And a clean person shall take hyssop, and dip *it* in the water, and sprinkle *it* upon the tent, and upon all the vessels, and upon the persons that were there, and upon him that touched a bone, or one slain, or one dead, or a grave: And the clean *person* shall sprinkle upon the unclean on the third day, and on the seventh day: and on the seventh day he shall purify himself, and wash his clothes, and bathe himself in water, and shall be clean at even. But the man that shall be unclean, and shall not purify himself, that soul shall be cut off from among the congregation, because he hath defiled the sanctuary of the Lord: the water of separation hath not been sprinkled upon him; he *is* unclean. And it shall be a perpetual statute unto them, that he that sprinkleth the water of separation shall wash his clothes; and he that toucheth the water of separation shall be unclean until even. And whatsoever the unclean *person* toucheth shall be unclean; and the soul that toucheth *it* shall be unclean until even.

✝ Chapter 20

Then came the children of Israel, *even* the whole congregation, into the desert of Zin in the first month: and the people abode in Kadesh; and Miriam died there, and was buried there. And there was no water for the congregation: and they gathered themselves together against Moses and against Aaron. And the people chode with Moses, and spake, saying, Would God that we had died when our brethren died before the Lord! And why have ye brought up the congregation of the Lord into this wilderness, that we and our cattle should die there? And wherefore have ye made us to come up out of Egypt, to bring us in unto this evil place? it *is* no place of seed, or of figs, or of vines, or of pomegranates; neither *is* there any water to drink. And Moses and Aaron went from the presence of the assembly unto the door of the tabernacle of the congregation, and they fell upon their faces: and the glory of the Lord appeared unto them.

And the Lord spake unto Moses, saying, Take the rod, and gather thou the assembly together, thou, and Aaron thy brother, and speak ye unto the rock before their eyes; and it shall give forth his water, and thou shalt bring forth to them water out of the rock: so thou shalt give the congregation and their beasts drink. And Moses took the rod from before the Lord, as he commanded him. And Moses and Aaron gathered the congregation together before the rock, and he said unto them, Hear now, ye rebels; must we fetch you water out of this rock? And Moses lifted up his hand, and with his rod he smote the rock twice: and the water came out abundantly, and the congregation drank, and their beasts *also*.

And the Lord spake unto Moses and Aaron, Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them. This *is* the water of Meribah; because the children of Israel strove with the Lord, and he was sanctified in them.

And Moses sent messengers from Kadesh unto the king of Edom, Thus saith thy brother Israel, Thou knowest all the travail that hath befallen us: How our fathers went down into Egypt, and we have dwelt in Egypt a long time; and the Egyptians vexed us, and our fathers: And when we cried unto the Lord, he heard our voice, and sent an angel, and hath brought us forth out of Egypt: and, behold, we *are* in Kadesh, a city in the uttermost of thy border: Let us pass, I pray thee, through thy country: we will not pass through the fields, or through the vineyards, neither will we drink *of* the water of the wells: we will go by the king's *high* way, we will not turn to the right hand nor to the left, until we have passed thy borders. And Edom said unto him, Thou shalt not pass by me, lest I come out against thee with the sword. And the children of Israel said unto him, We will go by the high way: and if I and my cattle drink of thy water, then I will pay for it: I will only, without *doing* any thing *else*, go through on my feet. And he said, Thou shalt not go through. And Edom came out against him with much people, and with a strong hand. Thus Edom refused to give Israel passage through his border: wherefore Israel turned away from him.

And the children of Israel, *even* the whole congregation, journeyed from Kadesh, and came unto mount Hor. And the Lord spake unto Moses and Aaron in mount Hor, by the coast of the land of Edom, saying, Aaron shall be gathered unto his people: for he shall not enter into the land which I have given unto the children of Israel, because ye rebelled against my word at the water of Meribah. Take Aaron and Eleazar his son, and bring them up unto mount Hor: And strip Aaron of his garments, and put them upon Eleazar his son: and Aaron shall be gathered *unto his people*, and shall die there. And Moses did as the Lord commanded: and they went up into mount Hor in the sight of all the congregation. And Moses stripped Aaron of his garments, and put them upon Eleazar his son; and Aaron died there in the top of the mount: and Moses and Eleazar came down from the mount. And when all the congregation saw that Aaron was dead, they mourned for Aaron thirty days, *even* all the house of Israel.

✝ Chapter 21

And *when* king Arad the Canaanite, which dwelt in the south, heard tell that Israel came by the way of the spies; then he fought against Israel, and took *some* of them prisoners. And Israel vowed a vow unto the Lord, and said, If thou wilt indeed deliver this people into my hand, then I will utterly destroy their cities. And the Lord hearkened to the voice of Israel, and delivered up the Canaanites; and they utterly destroyed them and their cities: and he called the name of the place Hormah.

And they journeyed from mount Hor by the way of the Red sea, to compass the land of

Edom: and the soul of the people was much discouraged because of the way. And the people spake against God, and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness? for *there is* no bread, neither *is there any* water; and our soul loatheth this light bread. And the Lord sent fiery serpents among the people, and they bit the people; and much people of Israel died.

Therefore the people came to Moses, and said, We have sinned, for we have spoken against the Lord, and against thee; pray unto the Lord, that he take away the serpents from us. And Moses prayed for the people. And the Lord said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live. And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived.

And the children of Israel set forward, and pitched in Oboth. And they journeyed from Oboth, and pitched at Ije-abarim, in the wilderness which *is* before Moab, toward the sunrising.

From thence they removed, and pitched in the valley of Zared. From thence they removed, and pitched on the other side of Arnon, which *is* in the wilderness that cometh out of the coasts of the Amorites: for Arnon *is* the border of Moab, between Moab and the Amorites. Wherefore it is said in the book of the wars of the Lord, What he did in the Red sea, and in the brooks of Arnon, And at the stream of the brooks that goeth down to the dwelling of Ar, and lieth upon the border of Moab. And from thence *they went* to Beer: that *is* the well whereof the Lord spake unto Moses, Gather the people together, and I will give them water.

Then Israel sang this song, Spring up, O well; sing ye unto it: The princes digged the well, the nobles of the people digged it, by *the direction of* the lawgiver, with their staves. And from the wilderness *they went* to Mattanah: And from Mattanah to Nahaliel: and from Nahaliel to Bamoth: And from Bamoth *in* the valley, that *is* in the country of Moab, to the top of Pisgah, which looketh toward Jeshimon.

And Israel sent messengers unto Sihon king of the Amorites, saying, Let me pass through thy land: we will not turn into the fields, or into the vineyards; we will not drink *of* the waters of the well: *but* we will go along by the king's *high* way, until we be past thy borders. And Sihon would not suffer Israel to pass through his border: but Sihon gathered all his people together, and went out against Israel into the wilderness: and he came to Jahaz, and fought against Israel. And Israel smote him with the edge of the sword, and possessed his land from Arnon unto Jabbok, even unto the children of Ammon: for the border of the children of Ammon *was* strong. And Israel took all these cities: and Israel dwelt in all the cities of the Amorites, in Heshbon, and in all the villages thereof. For Heshbon *was* the city of Sihon the king of the Amorites, who had fought against the former king of Moab, and taken all his land out of his hand, even unto Arnon. Wherefore they that speak in proverbs say, Come into Heshbon, let the city of Sihon be built and prepared: For there is a fire gone out of Heshbon, a flame from the city of Sihon: it hath consumed Ar of Moab, *and* the Lords of the high places of Arnon. Woe to thee, Moab! thou art undone, O people of Chemosh: he hath given his sons that escaped, and his daughters, into captivity unto Sihon king of the Amorites. We have shot at them; Heshbon is perished even unto Dibon, and we have laid them waste even unto Nophah, which *reacheth* unto Medeba.

Thus Israel dwelt in the land of the Amorites. And Moses sent to spy out Jaazer, and they took the villages thereof, and drove out the Amorites that *were* there.

And they turned and went up by the way of Bashan: and Og the king of Bashan went out against them, he, and all his people, to the battle at Edrei. And the Lord said unto Moses, Fear him not: for I have delivered him into thy hand, and all his people, and his land; and thou shalt do to him as thou didst unto Sihon king of the Amorites, which dwelt at Heshbon. So they smote him, and his sons, and all his people, until there was none left him alive: and they possessed his land.

✢ Chapter 22

And the children of Israel set forward, and pitched in the plains of Moab on this side Jordan *by* Jericho.

And Balak the son of Zippor saw all that Israel had done to the Amorites. And Moab was sore afraid of the people, because they *were* many: and Moab was distressed because of the children of Israel. And Moab said unto the elders of Midian, Now shall this company lick up all *that are* round about us, as the ox licketh up the grass of the field. And Balak the son of Zippor *was* king of the Moabites at that time. He sent messengers therefore unto Balaam the son of Beor to Pethor, which *is* by the river of the land of the children of his people, to call him, saying, Behold, there is a people come out from Egypt: behold, they cover the face of the earth, and they abide over against me: Come now therefore, I pray thee, curse me this people; for they *are* too mighty for me: peradventure I shall prevail, *that* we may smite them, and *that* I may drive them out of the land: for I wot that he whom thou blessest *is* blessed, and he whom thou cursest is cursed. And the elders of Moab and the elders of Midian departed with the rewards of divination in their hand; and they came unto Balaam, and spake unto him the words of Balak. And he said unto them, Lodge here this night, and I will bring you word again, as the Lord shall speak unto me: and the princes of Moab abode with Balaam. And God came unto Balaam, and said, What men *are* these with thee? And Balaam said unto God, Balak the son of Zippor, king of Moab, hath sent unto me, *saying*, Behold, *there is* a people come out of Egypt, which covereth the face of the earth: come now, curse me them; peradventure I shall be able to overcome them, and drive them out. And God said unto Balaam, Thou shalt not go with them; thou shalt not curse the people: for they *are* blessed. And Balaam rose up in the morning, and said unto the princes of Balak, Get you into your land: for the Lord refuseth to give me leave to go with you. And the princes of Moab rose up, and they went unto Balak, and said, Balaam refuseth to come with us.

And Balak sent yet again princes, more, and more honourable than they. And they came to Balaam, and said to him, Thus saith Balak the son of Zippor, Let nothing, I pray thee, hinder thee from coming unto me: For I will promote thee unto very great honour, and I will do whatsoever thou sayest unto me: come therefore, I pray thee, curse me this people. And Balaam answered and said unto the servants of Balak, If Balak would give me his house full of silver and gold, I cannot go beyond the word of the Lord my God, to do less or more. Now therefore, I pray you, tarry ye also here this night, that I may know what the Lord will say unto me more. And God came unto Balaam at night, and said unto him, If the men come to call thee, rise up, *and* go with them; but yet the word which I shall say unto thee, that shalt thou do. And Balaam rose up in the morning, and saddled his ass, and went with the princes of Moab.

And God's anger was kindled because he went: and the angel of the Lord stood in the way for an adversary against him. Now he was riding upon his ass, and his two servants *were* with him. And the ass saw the angel of the Lord standing in the way, and his sword drawn in his hand: and the ass turned aside out of the way, and went into the field: and Balaam smote the ass, to turn her into the way. But the angel of the Lord stood in a path of the vineyards, a wall *being* on this side, and a wall on that side. And when the ass saw the angel of the Lord, she thrust herself unto the wall, and crushed Balaam's foot against the wall: and he smote her again. And the angel of the Lord went further, and stood in a narrow place, where *was* no way to turn either to the right hand or to the left. And when the ass saw the angel of the Lord, she fell down under Balaam: and Balaam's anger was kindled, and he smote the ass with a staff. And the Lord opened the mouth of the ass, and she said unto Balaam, What have I done unto thee, that thou hast smitten me these three times? And Balaam said unto the ass, Because thou hast mocked me: I would there were a sword in mine hand, for now would I kill thee. And the ass said unto Balaam, *Am* not I thine ass, upon which thou hast ridden ever since *I was* thine unto this day? was I ever wont to do so unto thee? And he said, Nay. Then the Lord opened the eyes of Balaam, and he saw the angel of the Lord standing in the way, and his sword drawn in his hand: and he bowed down his head, and fell flat on his face. And the angel of the Lord said unto him, Wherefore hast thou smitten thine ass these three times? behold, I went out to withstand thee, because *thy* way is perverse before me: And the ass saw me, and turned from me these three times: unless she had turned from me, surely now also I had slain thee, and saved her alive. And Balaam said unto the angel of the Lord, I have sinned; for I knew not that thou stoodest in the way against me: now therefore, if it displease thee, I will get me back again. And the angel of the Lord said unto Balaam, Go with the men: but only the word that I shall speak unto thee, that thou shalt speak. So Balaam went with the princes of Balak.

And when Balak heard that Balaam was come, he went out to meet him unto a city of Moab, which *is* in the border of Arnon, which *is* in the utmost coast. And Balak said unto Balaam, Did I not earnestly send unto thee to call thee? wherefore camest thou not unto me? am I not able indeed to promote thee to honour? And Balaam said unto Balak, Lo, I am come unto thee: have I now any power at all to say any thing? the word that God putteth in my mouth, that shall I speak. And Balaam went with Balak, and they came unto Kirjath-huzoth. And Balak offered oxen and sheep, and sent to Balaam, and to the princes that *were* with him. And it came to pass on the morrow, that Balak took Balaam, and brought him up into the high places of Baal, that thence he might see the utmost *part* of the people.

✢ Chapter 23

And Balaam said unto Balak, Build me here seven altars, and prepare me here seven oxen and seven rams. And Balak did as Balaam had spoken; and Balak and Balaam offered on *every* altar a bullock and a ram. And Balaam said unto Balak, Stand by thy burnt offering, and I will go: peradventure the Lord will come to meet me: and whatsoever he sheweth me I will tell thee. And he went to an high place. And God met Balaam: and he said unto him, I have prepared seven altars, and I have offered upon *every* altar a bullock and a ram. And the Lord put a word in Balaam's mouth, and said, Return unto Balak, and thus thou shalt speak. And he returned unto him, and, lo, he stood by his burnt sacrifice, he, and all the princes of Moab. And he took up his parable, and said, Balak the king of Moab hath brought me from Aram, out of the mountains of the east, *saying*, Come, curse me Jacob, and come, defy Israel. How shall I curse, whom God hath not cursed? or how shall I defy, *whom* the Lord hath not defied? For from the top of the rocks I see him, and from the hills I behold him: lo, the people shall dwell alone, and shall not be reckoned among the nations. Who can count the dust of Jacob, and the number of the fourth *part* of Israel? Let me die the death of the righteous, and let my last end be like his! And Balak said unto Balaam, What hast thou done unto me? I took thee to curse mine enemies, and, behold, thou hast blessed *them* altogether. And he answered and said,

Must I not take heed to speak that which the Lord hath put in my mouth? And Balak said unto him, Come, I pray thee, with me unto another place, from whence thou mayest see them: thou shalt see but the utmost part of them, and shalt not see them all: and curse me them from thence.

And he brought him into the field of Zophim, to the top of Pisgah, and built seven altars, and offered a bullock and a ram on *every* altar. And he said unto Balak, Stand here by thy burnt offering, while I meet *the Lord* yonder. And the Lord met Balaam, and put a word in his mouth, and said, Go again unto Balak, and say thus. And when he came to him, behold, he stood by his burnt offering, and the princes of Moab with him. And Balak said unto him, What hath the Lord spoken? And he took up his parable, and said, Rise up, Balak, and hear; hearken unto me, thou son of Zippor: God *is* not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do *it?* or hath he spoken, and shall he not make it good? Behold, I have received *commandment* to bless: and he hath blessed; and I cannot reverse it. He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel: the Lord his God *is* with him, and the shout of a king *is* among them. God brought them out of Egypt; he hath as it were the strength of an unicorn. Surely *there is* no enchantment against Jacob, neither *is there* any divination against Israel: according to this time it shall be said of Jacob and of Israel, What hath God wrought! Behold, the people shall rise up as a great lion, and lift up himself as a young lion: he shall not lie down until he eat *of* the prey, and drink the blood of the slain.

And Balak said unto Balaam, Neither curse them at all, nor bless them at all. But Balaam answered and said unto Balak, Told not I thee, saying, All that the Lord speaketh, that I must do?

And Balak said unto Balaam, Come, I pray thee, I will bring thee unto another place; peradventure it will please God that thou mayest curse me them from thence. And Balak brought Balaam unto the top of Peor, that looketh toward Jeshimon. And Balaam said unto Balak, Build me here seven altars, and prepare me here seven bullocks and seven rams. And Balak did as Balaam had said, and offered a bullock and a ram on *every* altar.

✢ Chapter 24

And when Balaam saw that it pleased the Lord to bless Israel, he went not, as at other times, to seek for enchantments, but he set his face toward the wilderness. And Balaam lifted up his eyes, and he saw Israel abiding *in his tents* according to their tribes; and the spirit of God came upon him. And he took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes are open hath said: He hath said, which heard the words of God, which saw the vision of the Almighty, falling *into a trance*, but having his eyes open: How goodly are thy tents, O Jacob, *and* thy tabernacles, O Israel! As the valleys are they spread forth, as gardens by the river's side, as the trees of lign aloes which the Lord hath planted, *and* as cedar trees beside the waters. He shall pour the water out of his buckets, and his seed *shall be* in many waters, and his king shall be higher than Agag, and his kingdom shall be exalted. God brought him forth out of Egypt; he hath as it were the strength of an unicorn: he shall eat up the nations his enemies, and shall break their bones, and pierce *them* through with his arrows. He couched, he lay down as a lion, and as a great lion: who shall stir him up? Blessed *is* he that blesseth thee, and cursed *is* he that curseth thee.

And Balak's anger was kindled against Balaam, and he smote his hands together: and Balak said unto Balaam, I called thee to curse mine enemies, and, behold, thou hast altogether blessed *them* these three times. Therefore now flee thou to thy place: I thought to promote thee unto great honour; but, lo, the Lord hath kept thee back from honour. And Balaam said unto Balak, Spake I not also to thy messengers which thou sentest unto me, saying, If Balak would give me his house full of silver and gold, I cannot go beyond the commandment of the Lord, to do *either* good or bad of mine own mind; *but* what the Lord saith, that will I speak? And now, behold, I go unto my people: come *therefore, and* I will advertise thee what this people shall do to thy people in the latter days.

And he took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes are open hath said: He hath said, which heard the words of God, and knew the knowledge of the most High, *which* saw the vision of the Almighty, falling *into a trance*, but having his eyes open: I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth. And Edom shall be a possession, Seir also shall be a possession for his enemies; and Israel shall do valiantly. Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the city.

And when he looked on Amalek, he took up his parable, and said, Amalek *was* the first of the nations; but his latter end *shall be* that he perish for ever. And he looked on the Kenites, and took up his parable, and said, Strong is thy dwellingplace, and thou puttest thy nest in a rock. Nevertheless the Kenite shall be wasted, until Asshur shall carry thee away captive. And he took up his parable, and said, Alas, who shall live when God doeth this! And ships *shall come* from the coast of Chittim, and shall afflict Asshur, and shall afflict Eber, and he also shall perish for ever. And Balaam rose up, and went and returned to his place: and Balak also went his way.

✢ Chapter 25

And Israel abode in Shittim, and the people began to commit whoredom with the daughters of Moab. And they called the people unto the sacrifices of their gods: and the people did eat, and bowed down to their gods. And Israel joined himself unto Baal-peor: and the anger of the Lord was kindled against Israel. And the Lord said unto Moses, Take all the heads of the people, and hang them up before the Lord against the sun, that the fierce anger of the Lord may be turned away from Israel. And Moses said unto the judges of Israel, Slay ye every one his men that were joined unto Baal-peor.

And, behold, one of the children of Israel came and brought unto his brethren a Midianitish woman in the sight of Moses, and in the sight of all the congregation of the children of Israel, who *were* weeping *before* the door of the tabernacle of the congregation. And when Phinehas, the son of Eleazar, the son of Aaron the priest, saw *it*, he rose up from among the congregation, and took a javelin in his hand; And he went after the man of Israel into the tent, and thrust both of them through, the man of Israel, and the woman through her belly. So the plague was stayed from the children of Israel. And those that died in the plague were twenty and four thousand.

And the Lord spake unto Moses, saying, Phinehas, the son of Eleazar, the son of Aaron the priest, hath turned my wrath away from the children of Israel, while he was zealous for my sake among them, that I consumed not the children of Israel in my jealousy. Wherefore say, Behold, I give unto him my covenant of peace: And he shall have it, and his seed after him, *even* the covenant of an everlasting priesthood; because he was zealous for his God, and made an atonement for the children of Israel. Now the name of the Israelite that was slain, *even* that was slain with the Midianitish woman, *was* Zimri, the son of Salu, a prince of a chief house among the Simeonites. And the name of the Midianitish woman that was slain *was* Cozbi, the daughter of Zur; he *was* head over a people, *and* of a chief house in Midian.

And the Lord spake unto Moses, saying, Vex the Midianites, and smite them: For they vex you with their wiles, wherewith they have beguiled you in the matter of Peor, and in the matter of Cozbi, the daughter of a prince of Midian, their sister, which was slain in the day of the plague for Peor's sake.

✢ Chapter 26

And it came to pass after the plague, that the Lord spake unto Moses and unto Eleazar the son of Aaron the priest, saying, Take the sum of all the congregation of the children of Israel, from twenty years old and upward, throughout their fathers' house, all that are able to go to war in Israel. And Moses and Eleazar the priest spake with them in the plains of Moab by Jordan *near* Jericho, saying, *Take the sum of the people*, from twenty years old and upward; as the Lord commanded Moses and the children of Israel, which went forth out of the land of Egypt.

Reuben, the eldest son of Israel: the children of Reuben; Hanoch, *of whom cometh* the family of the Hanochites: of Pallu, the family of the Palluites: Of Hezron, the family of the Hezronites: of Carmi, the family of the Carmites. These *are* the families of the Reubenites: and they that were numbered of them were forty and three thousand and seven hundred and thirty. And the sons of Pallu; Eliab. And the sons of Eliab; Nemuel, and Dathan, and Abiram. This *is that* Dathan and Abiram, *which were* famous in the congregation, who strove against Moses and against Aaron in the company of Korah, when they strove against the Lord: And the earth opened her mouth, and swallowed them up together with Korah, when that company died, what time the fire devoured two hundred and fifty men: and they became a sign. Notwithstanding the children of Korah died not.

The sons of Simeon after their families: of Nemuel, the family of the Nemuelites: of Jamin, the family of the Jaminites: of Jachin, the family of the Jachinites: Of Zerah, the family of the Zarhites: of Shaul, the family of the Shaulites. These *are* the families of the Simeonites, twenty and two thousand and two hundred.

The children of Gad after their families: of Zephon, the family of the Zephonites: of Haggi, the family of the Haggites: of Shuni, the family of the Shunites: Of Ozni, the family of the Oznites: of Eri, the family of the Erites: Of Arod, the family of the Arodites: of Areli, the family of the Arelites. These *are* the families of the children of Gad according to those that were numbered of them, forty thousand and five hundred.

The sons of Judah *were* Er and Onan: and Er and Onan died in the land of Canaan. And the sons of Judah after their families were; of Shelah, the family of the Shelanites: of Pharez, the family of the Pharzites: of Zerah, the family of the Zarhites. And the sons of Pharez were; of Hezron, the family of the Hezronites: of Hamul, the family of the Hamulites. These *are* the families of Judah according to those that were numbered of them, threescore and sixteen thousand and five hundred.

Of the sons of Issachar after their families: *of* Tola, the family of the Tolaites: of Pua, the family of the Punites: Of Jashub, the family of the Jashubites: of Shimron, the family of the Shimronites. These *are* the families of Issachar according to those that were numbered of them, threescore and four thousand and three hundred.

Of the sons of Zebulun after their families: of Sered, the family of the Sardites: of Elon, the family of the Elonites: of Jahleel, the family of the Jahleelites. These *are* the families of the Zebulunites according to those that were numbered of them, threescore thousand and five hundred.

The sons of Joseph after their families *were* Manasseh and Ephraim. Of the sons of Manasseh: of Machir, the family of the Machirites: and Machir begat Gilead: of Gilead *come* the family of the Gileadites. These *are* the sons of Gilead: *of* Jeezer, the family of the Jeezerites: of Helek, the family of the Helekites: And *of* Asriel, the family of the Asrielites: and *of* Shechem, the family of the Shechemites: And *of* Shemida, the family of the Shemidaites: and *of* Hepher, the family of the Hepherites.

And Zelophehad the son of Hepher had no sons, but daughters: and the names of the daughters of Zelophehad *were* Mahlah, and Noah, Hoglah, Milcah, and Tirzah. These *are* the families of Manasseh, and those that were numbered of them, fifty and two thousand and seven hundred.

These *are* the sons of Ephraim after their families: of Shuthelah, the family of the Shuthalhites: of Becher, the family of the Bachrites: of Tahan, the family of the Tahanites. And these *are* the sons of Shuthelah: of Eran, the family of the Eranites. These *are* the families of the sons of Ephraim according to those that were numbered of them, thirty and two thousand and five hundred. These *are* the sons of Joseph after their families.

The sons of Benjamin after their families: of Bela, the family of the Belaites: of Ashbel, the family of the Ashbelites: of Ahiram, the family of the Ahiramites: Of Shupham, the family of the Shuphamites: of Hupham, the family of the Huphamites. And the sons of Bela were Ard and Naaman: *of Ard*, the family of the Ardites: *and* of Naaman, the family of the Naamites. These *are* the sons of Benjamin after their families: and they that were numbered of them *were* forty and five thousand and six hundred.

These *are* the sons of Dan after their families: of Shuham, the family of the Shuhamites. These *are* the families of Dan after their families. All the families of the Shuhamites, according to those that were numbered of them, *were* threescore and four thousand and four hundred.

Of the children of Asher after their families: of Jimna, the family of the Jimnites: of Jesui, the family of the Jesuites: of Beriah, the family of the Beriites. Of the sons of Beriah: of Heber, the family of the Heberites: of Malchiel, the family of the Malchielites. And the name of the daughter of Asher *was* Sarah. These *are* the families of the sons of Asher according to those that were numbered of them; *who were* fifty and three thousand and four hundred.

Of the sons of Naphtali after their families: of Jahzeel, the family of the Jahzeelites: of Guni, the family of the Gunites: Of Jezer, the family of the Jezerites: of Shillem, the family of the Shillemites. These *are* the families of Naphtali according to their families: and they that were numbered of them *were* forty and five thousand and four hundred. These *were* the numbered of the children of Israel, six hundred thousand and a thousand seven hundred and thirty.

And the Lord spake unto Moses, saying, Unto these the land shall be divided for an inheritance according to the number of names. To many thou shalt give the more inheritance, and to few thou shalt give the less inheritance: to every one shall his inheritance be given according to those that were numbered of him. Notwithstanding the land shall be divided by lot: according to the names of the tribes of their fathers they shall inherit. According to the lot shall the possession thereof be divided between many and few.

And these *are* they that were numbered of the Levites after their families: of Gershon, the family of the Gershonites: of Kohath, the family of the Kohathites: of Merari, the family of the Merarites. These *are* the families of the Levites: the family of the Libnites, the family of the Hebronites, the family of the Mahlites, the family of the Mushites, the family of the Korathites. And Kohath begat Amram. And the name of Amram's wife *was* Jochebed, the daughter of Levi, whom *her mother* bare to Levi in Egypt: and she bare unto Amram Aaron and Moses, and Miriam their sister. And unto Aaron was born Nadab, and Abihu, Eleazar, and Ithamar. And Nadab and Abihu died, when they offered strange fire before the Lord. And those that were numbered of them were twenty and three thousand, all males from a month old and upward: for they were not numbered among the children of Israel, because there was no inheritance given them among the children of Israel.

These *are* they that were numbered by Moses and Eleazar the priest, who numbered the children of Israel in the plains of Moab by Jordan *near* Jericho. But among these there was not a man of them whom Moses and Aaron the priest numbered, when they numbered the children of Israel in the wilderness of Sinai. For the Lord had said of them, They shall surely die in the wilderness. And there was not left a man of them, save Caleb the son of Jephunneh, and Joshua the son of Nun.

✣ Chapter 27

Then came the daughters of Zelophehad, the son of Hepher, the son of Gilead, the son of Machir, the son of Manasseh, of the families of Manasseh the son of Joseph: and these *are* the names of his daughters; Mahlah, Noah, and Hoglah, and Milcah, and Tirzah. And they stood before Moses, and before Eleazar the priest, and before the princes and all the congregation, *by* the door of the tabernacle of the congregation, saying, Our father died in the wilderness, and he was not in the company of them that gathered themselves together against the Lord in the company of Korah; but died in his own sin, and had no sons. Why should the name of our father be done away from among his family, because he hath no son? Give unto us *therefore* a possession among the brethren of our father. And Moses brought their cause before the Lord.

And the Lord spake unto Moses, saying, The daughters of Zelophehad speak right: thou shalt surely give them a possession of an inheritance among their father's brethren; and thou shalt cause the inheritance of their father to pass unto them. And thou shalt speak unto the children of Israel, saying, If a man die, and have no son, then ye shall cause his inheritance to pass unto his daughter. And if he have no daughter, then ye shall give his inheritance unto his brethren. And if he have no brethren, then ye shall give his inheritance unto his father's brethren. And if his father have no brethren, then ye shall give his inheritance unto his kinsman that is next to him of his family, and he shall possess it: and it shall be unto the children of Israel a statute of judgment, as the Lord commanded Moses.

And the Lord said unto Moses, Get thee up into this mount Abarim, and see the land which I have given unto the children of Israel. And when thou hast seen it, thou also shalt be gathered unto thy people, as Aaron thy brother was gathered. For ye rebelled against my commandment in the desert of Zin, in the strife of the congregation, to sanctify me at the water before their eyes: that *is* the water of Meribah in Kadesh in the wilderness of Zin.

And Moses spake unto the Lord, saying, Let the Lord, the God of the spirits of all flesh, set a man over the congregation, Which may go out before them, and which may go in before them, and which may lead them out, and which may bring them in; that the congregation of the Lord be not as sheep which have no shepherd.

And the Lord said unto Moses, Take thee Joshua the son of Nun, a man in whom *is* the spirit, and lay thine hand upon him; And set him before Eleazar the priest, and before all the congregation; and give him a charge in their sight. And thou shalt put *some* of thine honour upon him, that all the congregation of the children of Israel may be obedient. And he shall stand before Eleazar the priest, who shall ask *counsel* for him after the judgment of Urim before the Lord: at his word shall they go out, and at his word they shall come in, *both* he, and all the children of Israel with him, even all the congregation. And Moses did as the Lord commanded him: and he took Joshua, and set him before Eleazar the priest, and before all the congregation: And he laid his hands upon him, and gave him a charge, as the Lord commanded by the hand of Moses.

✣ Chapter 28

And the Lord spake unto Moses, saying, Command the children of Israel, and say unto them, My offering, *and* my bread for my sacrifices made by fire, *for* a sweet savour unto me, shall ye observe to offer unto me in their due season. And thou shalt say unto them, This *is* the offering made by fire which ye shall offer unto the Lord; two lambs of the first year without spot day by day, *for* a continual burnt offering. The one lamb shalt thou offer in the morning, and the other lamb shalt thou offer at even; And a tenth *part* of an ephah of flour for a meat offering, mingled with the fourth *part* of an hin of beaten oil. *It is* a continual burnt offering, which was ordained in mount Sinai for a sweet savour, a sacrifice made by fire unto the Lord. And the drink offering thereof *shall be* the fourth *part* of an hin for the one lamb: in the holy *place* shalt thou cause the strong wine to be poured unto the Lord *for* a drink offering. And the other lamb shalt thou offer at even: as the meat offering of the morning, and as the drink offering thereof, thou shalt offer *it*, a sacrifice made by fire, of a sweet savour unto the Lord.

And on the sabbath day two lambs of the first year without spot, and two tenth deals of flour *for* a meat offering, mingled with oil, and the drink offering thereof: *This is* the burnt offering of every sabbath, beside the continual burnt offering, and his drink offering.

And in the beginnings of your months ye shall offer a burnt offering unto the Lord; two young bullocks, and one ram, seven lambs of the first year without spot; And three tenth deals of flour *for* a meat offering, mingled with oil, for one bullock; and two tenth deals of flour *for* a meat offering, mingled with oil, for one ram; And a several tenth deal of flour mingled with oil *for* a meat offering unto one lamb; *for* a burnt offering of a sweet savour, a sacrifice made by fire unto the Lord. And their drink offerings shall be half an hin of wine unto a bullock, and the third *part* of an hin unto a ram, and a fourth *part* of an hin unto a lamb: this *is* the burnt offering of every month throughout the months of the year. And one kid of the goats for a sin offering unto the Lord shall be offered, beside the

continual burnt offering, and his drink offering. And in the fourteenth day of the first month *is* the passover of the Lord. And in the fifteenth day of this month *is* the feast: seven days shall unleavened bread be eaten. In the first day *shall be* an holy convocation; ye shall do no manner of servile work *therein:* But ye shall offer a sacrifice made by fire *for* a burnt offering unto the Lord; two young bullocks, and one ram, and seven lambs of the first year: they shall be unto you without blemish: And their meat offering *shall be of* flour mingled with oil: three tenth deals shall ye offer for a bullock, and two tenth deals for a ram; A several tenth deal shalt thou offer for every lamb, throughout the seven lambs: And one goat *for* a sin offering, to make an atonement for you. Ye shall offer these beside the burnt offering in the morning, which *is* for a continual burnt offering. After this manner ye shall offer daily, throughout the seven days, the meat of the sacrifice made by fire, of a sweet savour unto the Lord: it shall be offered beside the continual burnt offering, and his drink offering. And on the seventh day ye shall have an holy convocation; ye shall do no servile work.

Also in the day of the firstfruits, when ye bring a new meat offering unto the Lord, after your weeks *be out*, ye shall have an holy convocation; ye shall do no servile work: But ye shall offer the burnt offering for a sweet savour unto the Lord; two young bullocks, one ram, seven lambs of the first year; And their meat offering of flour mingled with oil, three tenth deals unto one bullock, two tenth deals unto one ram, A several tenth deal unto one lamb, throughout the seven lambs; *And* one kid of the goats, to make an atonement for you. Ye shall offer *them* beside the continual burnt offering, and his meat offering, (they shall be unto you without blemish) and their drink offerings.

✝ Chapter 29

And in the seventh month, on the first *day* of the month, ye shall have an holy convocation; ye shall do no servile work: it is a day of blowing the trumpets unto you. And ye shall offer a burnt offering for a sweet savour unto the Lord; one young bullock, one ram, *and* seven lambs of the first year without blemish: And their meat offering *shall be of* flour mingled with oil, three tenth deals for a bullock, *and* two tenth deals for a ram, And one tenth deal for one lamb, throughout the seven lambs: And one kid of the goats *for* a sin offering, to make an atonement for you: Beside the burnt offering of the month, and his meat offering, and the daily burnt offering, and his meat offering, and their drink offerings, according unto their manner, for a sweet savour, a sacrifice made by fire unto the Lord.

And ye shall have on the tenth *day* of this seventh month an holy convocation; and ye shall afflict your souls: ye shall not do any work *therein:* But ye shall offer a burnt offering unto the Lord *for* a sweet savour; one young bullock, one ram, *and* seven lambs of the first year; they shall be unto you without blemish: And their meat offering *shall be of* flour mingled with oil, three tenth deals to a bullock, *and* two tenth deals to one ram, A several tenth deal for one lamb, throughout the seven lambs: One kid of the goats *for* a sin offering; beside the sin offering of atonement, and the continual burnt offering, and the meat offering of it, and their drink offerings.

And on the fifteenth day of the seventh month ye shall have an holy convocation; ye shall do no servile work, and ye shall keep a feast unto the Lord seven days: And ye shall offer a burnt offering, a sacrifice made by fire, of a sweet savour unto the Lord; thirteen young bullocks, two rams, *and* fourteen lambs of the first year; they shall be without blemish: And their meat offering *shall be of* flour mingled with oil, three tenth deals unto every bullock of the thirteen bullocks, two tenth deals to each ram of the two rams, And a several tenth deal to each lamb of the fourteen lambs: And one kid of the goats *for* a sin offering; beside the continual burnt offering, his meat offering, and his drink offering.

And on the second day *ye shall offer* twelve young bullocks, two rams, fourteen lambs of the first year without spot: And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner: And one kid of the goats *for* a sin offering; beside the continual burnt offering, and the meat offering thereof, and their drink offerings.

And on the third day eleven bullocks, two rams, fourteen lambs of the first year without blemish; And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner: And one goat *for* a sin offering; beside the continual burnt offering, and his meat offering, and his drink offering.

And on the fourth day ten bullocks, two rams, *and* fourteen lambs of the first year without blemish: Their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner: And one kid of the goats *for* a sin offering; beside the continual burnt offering, his meat offering, and his drink offering.

And on the fifth day nine bullocks, two rams, *and* fourteen lambs of the first year without spot: And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner: And one goat *for* a sin offering; beside the continual burnt offering, and his meat offering, and his drink offering.

And on the sixth day eight bullocks, two rams, *and* fourteen lambs of the first year without blemish: And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner: And one goat *for* a sin offering; beside the continual burnt offering, his meat offering, and his drink offering.

And on the seventh day seven bullocks, two rams, *and* fourteen lambs of the first year without blemish: And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner: And one goat *for* a sin offering; beside the continual burnt offering, his meat offering, and his drink offering.

On the eighth day ye shall have a solemn assembly: ye shall do no servile work *therein:* But ye shall offer a burnt offering, a sacrifice made by fire, of a sweet savour unto the Lord: one bullock, one ram, seven lambs of the first year without blemish: Their meat offering and their drink offerings for the bullock, for the ram, and for the lambs, *shall be* according to their number, after the manner: And one goat *for* a sin offering; beside the continual burnt offering, and his meat offering, and his drink offering. These *things* ye shall do unto the Lord in your set feasts, beside your vows, and your freewill offerings, for your burnt offerings, and for your meat offerings, and for your drink offerings, and for your peace offerings. And Moses told the children of Israel according to all that the Lord commanded Moses.

✝ Chapter 30

And Moses spake unto the heads of the tribes concerning the children of Israel, saying, This *is* the thing which the Lord hath commanded. If a man vow a vow unto the Lord, or swear an oath to bind his soul with a bond; he shall not break his word, he shall do according to all that proceedeth out of his mouth. If a woman also vow a vow unto the Lord, and bind *herself* by a bond, *being* in her father's house in her youth; And her father hear her vow, and her bond wherewith she hath bound her soul, and her father shall hold his peace at her: then all her vows shall stand, and every bond wherewith she hath bound her soul shall stand. But if her father disallow her in the day that he heareth; not any of her vows, or of her bonds wherewith she hath bound her soul, shall stand: and the Lord shall forgive her, because her father disallowed her. And if she had at all an husband, when she vowed, or uttered ought out of her lips, wherewith she bound her soul; And her husband heard *it*, and held his peace at her in the day that he heard *it:* then her vows shall stand, and her bonds wherewith she bound her soul shall stand. But if her husband disallowed her on the day that he heard *it;* then he shall make her vow which she vowed, and that which she uttered with her lips, wherewith she bound her soul, of none effect: and the Lord shall forgive her. But every vow of a widow, and of her that is divorced, wherewith they have bound their souls, shall stand against her. And if she vowed in her husband's house, or bound her soul by a bond with an oath; And her husband heard *it*, and held his peace at her, *and* disallowed her not: then all her vows shall stand, and every bond wherewith she bound her soul shall stand. But if her husband hath utterly made them void on the day he heard *them; then* whatsoever proceeded out of her lips concerning her vows, or concerning the bond of her soul, shall not stand: her husband hath made them void; and the Lord shall forgive her. Every vow, and every binding oath to afflict the soul, her husband may establish it, or her husband may make it void. But if her husband altogether hold his peace at her from day to day; then he establisheth all her vows, or all her bonds, which *are* upon her: he confirmeth them, because he held his peace at her in the day that he heard *them.* But if he shall any ways make them void after that he hath heard *them;* then he shall bear her iniquity. These *are* the statutes, which the Lord commanded Moses, between a man and his wife, between the father and his daughter, *being yet* in her youth in her father's house.

✝ Chapter 31

And the Lord spake unto Moses, saying, Avenge the children of Israel of the Midianites: afterward shalt thou be gathered unto thy people. And Moses spake unto the people, saying, Arm some of yourselves unto the war, and let them go against the Midianites, and avenge the Lord of Midian. Of every tribe a thousand, throughout all the tribes of Israel, shall ye send to the war. So there were delivered out of the thousands of Israel, a thousand of *every* tribe, twelve thousand armed for war. And Moses sent them to the war, a thousand of *every* tribe, them and Phinehas the son of Eleazar the priest, to the war, with the holy instruments, and the trumpets to blow in his hand. And they warred against the Midianites, as the Lord commanded Moses; and they slew all the males. And they slew the kings of Midian, beside the rest of them that were slain; *namely*, Evi, and Rekem, and Zur, and Hur, and Reba, five kings of Midian: Balaam also the son of Beor they slew with the sword. And the children of Israel took *all* the women of Midian captives, and their little ones, and took the spoil of all their cattle, and all their flocks, and all their goods. And they burnt all their cities wherein they dwelt, and all their goodly castles, with fire. And they took all the spoil, and all the prey, *both* of men and of beasts. And they brought the captives, and the prey, and the spoil, unto Moses, and Eleazar the priest, and unto the congregation of the children of Israel, unto the camp at the plains of Moab, which *are* by Jordan *near* Jericho.

And Moses, and Eleazar the priest, and all the princes of the congregation, went forth to

meet them without the camp. And Moses was wroth with the officers of the host, *with* the captains over thousands, and captains over hundreds, which came from the battle. And Moses said unto them, Have ye saved all the women alive? Behold, these caused the children of Israel, through the counsel of Balaam, to commit trespass against the Lord in the matter of Peor, and there was a plague among the congregation of the Lord. Now therefore kill every male among the little ones, and kill every woman that hath known man by lying with him. But all the women children, that have not known a man by lying with him, keep alive for yourselves. And do ye abide without the camp seven days: whosoever hath killed any person, and whosoever hath touched any slain, purify *both* yourselves and your captives on the third day, and on the seventh day. And purify all *your* raiment, and all that is made of skins, and all work of goats' *hair*, and all things made of wood.

And Eleazar the priest said unto the men of war which went to the battle, This *is* the ordinance of the law which the Lord commanded Moses; Only the gold, and the silver, the brass, the iron, the tin, and the lead, Every thing that may abide the fire, ye shall make *it* go through the fire, and it shall be clean: nevertheless it shall be purified with the water of separation: and all that abideth not the fire ye shall make go through the water. And ye shall wash your clothes on the seventh day, and ye shall be clean, and afterward ye shall come into the camp.

And the Lord spake unto Moses, saying, Take the sum of the prey that was taken, *both* of man and of beast, thou, and Eleazar the priest, and the chief fathers of the congregation: And divide the prey into two parts; between them that took the war upon them, who went out to battle, and between all the congregation: And levy a tribute unto the Lord of the men of war which went out to battle: one soul of five hundred, *both* of the persons, and of the beeves, and of the asses, and of the sheep: Take *it* of their half, and give *it* unto Eleazar the priest, *for* an heave offering of the Lord. And of the children of Israel's half, thou shalt take one portion of fifty, of the persons, of the beeves, of the asses, and of the flocks, of all manner of beasts, and give them unto the Levites, which keep the charge of the tabernacle of the Lord. And Moses and Eleazar the priest did as the Lord commanded Moses. And the booty, *being* the rest of the prey which the men of war had caught, was six hundred thousand and seventy thousand and five thousand sheep, And threescore and twelve thousand beeves, And threescore and one thousand asses, And thirty and two thousand persons in all, of women that had not known man by lying with him. And the half, *which was* the portion of them that went out to war, was in number three hundred thousand and seven and thirty thousand and five hundred sheep: And the Lord's tribute of the sheep was six hundred and threescore and fifteen. And the beeves *were* thirty and six thousand; of which the Lord's tribute *was* threescore and twelve. And the asses *were* thirty thousand and five hundred; of which the Lord's tribute *was* threescore and one. And the persons *were* sixteen thousand; of which the Lord's tribute *was* thirty and two persons. And Moses gave the tribute, *which was* the Lord's heave offering, unto Eleazar the priest, as the Lord commanded Moses. And of the children of Israel's half, which Moses divided from the men that warred, (Now the half *that pertained unto* the congregation was three hundred thousand and thirty thousand *and* seven thousand and five hundred sheep, And thirty and six thousand beeves, And thirty thousand asses and five hundred, And sixteen thousand persons;) Even of the children of Israel's half, Moses took one portion of fifty, *both* of man and of beast, and gave them unto the Levites, which kept the charge of the tabernacle of the Lord; as the Lord commanded Moses.

And the officers which *were* over thousands of the host, the captains of thousands, and captains of hundreds, came near unto Moses: And they said unto Moses, Thy servants have taken the sum of the men of war which *are* under our charge, and there lacketh not one man of us. We have therefore brought an oblation for the Lord, what every man hath gotten, of jewels of gold, chains, and bracelets, rings, earrings, and tablets, to make an atonement for our souls before the Lord. And Moses and Eleazar the priest took the gold of them, *even* all wrought jewels. And all the gold of the offering that they offered up to the Lord, of the captains of thousands, and of the captains of hundreds, was sixteen thousand seven hundred and fifty shekels. (*For* the men of war had taken spoil, every man for himself.) And Moses and Eleazar the priest took the gold of the captains of thousands and of hundreds, and brought it into the tabernacle of the congregation, *for* a memorial for the children of Israel before the Lord.

✝ Chapter 32

Now the children of Reuben and the children of Gad had a very great multitude of cattle: and when they saw the land of Jazer, and the land of Gilead, that, behold, the place *was* a place for cattle; The children of Gad and the children of Reuben came and spake unto Moses, and to Eleazar the priest, and unto the princes of the congregation, saying, Ataroth, and Dibon, and Jazer, and Nimrah, and Heshbon, and Elealeh, and Shebam, and Nebo, and Beon, *Even* the country which the Lord smote before the congregation of Israel, *is* a land for cattle, and thy servants have cattle: Wherefore, said they, if we have found grace in thy sight, let this land be given unto thy servants for a possession, *and* bring us not over Jordan.

And Moses said unto the children of Gad and to the children of Reuben, Shall your brethren go to war, and shall ye sit here? And wherefore discourage ye the heart of the children of Israel from going over into the land which the Lord hath given them? Thus did your fathers, when I sent them from Kadesh-barnea to see the land. For when they went up unto the valley of Eshcol, and saw the land, they discouraged the heart of the children of Israel, that they should not go into the land which the Lord had given them. And the Lord's anger was kindled the same time, and he sware, saying, Surely none of the men that came up out of Egypt, from twenty years old and upward, shall see the land which I sware unto Abraham, unto Isaac, and unto Jacob; because they have not wholly followed me: Save Caleb the son of Jephunneh the Kenezite, and Joshua the son of Nun: for they have wholly followed the Lord. And the Lord's anger was kindled against Israel, and he made them wander in the wilderness forty years, until all the generation, that had done evil in the sight of the Lord, was consumed. And, behold, ye are risen up in your fathers' stead, an increase of sinful men, to augment yet the fierce anger of the Lord toward Israel. For if ye turn away from after him, he will yet again leave them in the wilderness; and ye shall destroy all this people.

And they came near unto him, and said, We will build sheepfolds here for our cattle, and cities for our little ones: But we ourselves will go ready armed before the children of Israel, until we have brought them unto their place: and our little ones shall dwell in the fenced cities because of the inhabitants of the land. We will not return unto our houses, until the children of Israel have inherited every man his inheritance. For we will not inherit with them on yonder side Jordan, or forward; because our inheritance is fallen to us on this side Jordan eastward.

And Moses said unto them, If ye will do this thing, if ye will go armed before the Lord to war, And will go all of you armed over Jordan before the Lord, until he hath driven out his enemies from before him, And the land be subdued before the Lord: then afterward ye shall return, and be guiltless before the Lord, and before Israel; and this land shall be your possession before the Lord. But if ye will not do so, behold, ye have sinned against the Lord: and be sure your sin will find you out. Build you cities for your little ones, and folds for your sheep; and do that which hath proceeded out of your mouth. And the children of Gad and the children of Reuben spake unto Moses, saying, Thy servants will do as my Lord commandeth. Our little ones, our wives, our flocks, and all our cattle, shall be there in the cities of Gilead: But thy servants will pass over, every man armed for war, before the Lord to battle, as my Lord saith. So concerning them Moses commanded Eleazar the priest, and Joshua the son of Nun, and the chief fathers of the tribes of the children of Israel: And Moses said unto them, If the children of Gad and the children of Reuben will pass with you over Jordan, every man armed to battle, before the Lord, and the land shall be subdued before you; then ye shall give them the land of Gilead for a possession: But if they will not pass over with you armed, they shall have possessions among you in the land of Canaan. And the children of Gad and the children of Reuben answered, saying, As the Lord hath said unto thy servants, so will we do. We will pass over armed before the Lord into the land of Canaan, that the possession of our inheritance on this side Jordan *may be* ours. And Moses gave unto them, *even* to the children of Gad, and to the children of Reuben, and unto half the tribe of Manasseh the son of Joseph, the kingdom of Sihon king of the Amorites, and the kingdom of Og king of Bashan, the land, with the cities thereof in the coasts, *even* the cities of the country round about.

And the children of Gad built Dibon, and Ataroth, and Aroer, And Atroth, Shophan, and Jaazer, and Jogbehah, And Beth-nimrah, and Beth-haran, fenced cities: and folds for sheep. And the children of Reuben built Heshbon, and Elealeh, and Kirjathaim, And Nebo, and Baal-meon, (their names being changed,) and Shibmah: and gave other names unto the cities which they builded. And the children of Machir the son of Manasseh went to Gilead, and took it, and dispossessed the Amorite which *was* in it. And Moses gave Gilead unto Machir the son of Manasseh; and he dwelt therein. And Jair the son of Manasseh went and took the small towns thereof, and called them Havoth-jair. And Nobah went and took Kenath, and the villages thereof, and called it Nobah, after his own name.

✝ Chapter 33

These *are* the journeys of the children of Israel, which went forth out of the land of Egypt with their armies under the hand of Moses and Aaron. And Moses wrote their goings out according to their journeys by the commandment of the Lord: and these *are* their journeys according to their goings out. And they departed from Rameses in the first month, on the fifteenth day of the first month; on the morrow after the passover the children of Israel went out with an high hand in the sight of all the Egyptians. For the Egyptians buried all *their* firstborn, which the Lord had smitten among them: upon their gods also the Lord executed judgments. And the children of Israel removed from Rameses, and pitched in Succoth. And they departed from Succoth, and pitched in Etham, which *is* in the edge of the wilderness. And they removed from Etham, and turned again unto Pi-hahiroth, which *is* before Baal-zephon: and they pitched before Migdol. And they departed from before Pi-hahiroth, and passed through the midst of the sea into the wilderness, and went three days' journey in the wilderness of Etham, and pitched in Marah. And they removed from Marah, and came unto Elim: and in Elim *were* twelve fountains of water, and threescore and ten palm trees; and they pitched there. And they removed from Elim, and encamped by the Red sea. And they removed from the Red sea, and encamped in the wilderness of Sin. And they took their journey out of the wilderness of Sin, and encamped in Dophkah. And they departed from Dophkah, and encamped in Alush. And they removed from Alush, and encamped at Rephidim, where was no water for the people to drink. And they departed from Rephidim, and pitched in the wilderness of Sinai. And they removed from the desert of Sinai, and pitched at Kibroth-hattaavah. And they departed from Kibroth-hattaavah, and encamped at Hazeroth. And they departed from Hazeroth, and pitched in

Rithmah. And they departed from Rithmah, and pitched at Rimmon-parez. And they departed from Rimmon-parez, and pitched in Libnah. And they removed from Libnah, and pitched at Rissah. And they journeyed from Rissah, and pitched in Kehelathah. And they went from Kehelathah, and pitched in mount Shapher. And they removed from mount Shapher, and encamped in Haradah. And they removed from Haradah, and pitched in Makheloth. And they removed from Makheloth, and encamped at Tahath. And they departed from Tahath, and pitched at Tarah. And they removed from Tarah, and pitched in Mithcah. And they went from Mithcah, and pitched in Hashmonah. And they departed from Hashmonah, and encamped at Moseroth. And they departed from Moseroth, and pitched in Bene-jaakan. And they removed from Bene-jaakan, and encamped at Hor-hagidgad. And they went from Hor-hagidgad, and pitched in Jotbathah. And they removed from Jotbathah, and encamped at Ebronah. And they departed from Ebronah, and encamped at Ezion-gaber. And they removed from Ezion-gaber, and pitched in the wilderness of Zin, which *is* Kadesh. And they removed from Kadesh, and pitched in mount Hor, in the edge of the land of Edom. And Aaron the priest went up into mount Hor at the commandment of the Lord, and died there, in the fortieth year after the children of Israel were come out of the land of Egypt, in the first *day* of the fifth month. And Aaron *was* an hundred and twenty and three years old when he died in mount Hor. And king Arad the Canaanite, which dwelt in the south in the land of Canaan, heard of the coming of the children of Israel. And they departed from mount Hor, and pitched in Zalmonah. And they departed from Zalmonah, and pitched in Punon. And they departed from Punon, and pitched in Oboth. And they departed from Oboth, and pitched in Ije-abarim, in the border of Moab. And they departed from Iim, and pitched in Dibon-gad. And they removed from Dibon-gad, and encamped in Almon-diblathaim. And they removed from Almon-diblathaim, and pitched in the mountains of Abarim, before Nebo. And they departed from the mountains of Abarim, and pitched in the plains of Moab by Jordan *near* Jericho. And they pitched by Jordan, from Beth-jesimoth *even* unto Abel-shittim in the plains of Moab.

And the Lord spake unto Moses in the plains of Moab by Jordan *near* Jericho, saying, Speak unto the children of Israel, and say unto them, When ye are passed over Jordan into the land of Canaan; Then ye shall drive out all the inhabitants of the land from before you, and destroy all their pictures, and destroy all their molten images, and quite pluck down all their high places: And ye shall dispossess *the inhabitants of* the land, and dwell therein: for I have given you the land to possess it. And ye shall divide the land by lot for an inheritance among your families: *and* to the more ye shall give the more inheritance, and to the fewer ye shall give the less inheritance: every man's *inheritance* shall be in the place where his lot falleth; according to the tribes of your fathers ye shall inherit. But if ye will not drive out the inhabitants of the land from before you; then it shall come to pass, that those which ye let remain of them *shall be* pricks in your eyes, and thorns in your sides, and shall vex you in the land wherein ye dwell. Moreover it shall come to pass, *that* I shall do unto you, as I thought to do unto them.

✣ Chapter 34

And the Lord spake unto Moses, saying, Command the children of Israel, and say unto them, When ye come into the land of Canaan; (this *is* the land that shall fall unto you for an inheritance, *even* the land of Canaan with the coasts thereof:) Then your south quarter shall be from the wilderness of Zin along by the coast of Edom, and your south border shall be the outmost coast of the salt sea eastward: And your border shall turn from the south to the ascent of Akrabbim, and pass on to Zin: and the going forth thereof shall be from the south to Kadesh-barnea, and shall go on to Hazar-addar, and pass on to Azmon: And the border shall fetch a compass from Azmon unto the river of Egypt, and the goings out of it shall be at the sea. And *as for* the western border, ye shall even have the great sea for a border: this shall be your west border. And this shall be your north border: from the great sea ye shall point out for you mount Hor: From mount Hor ye shall point out *your border* unto the entrance of Hamath; and the goings forth of the border shall be to Zedad:

And the border shall go on to Ziphron, and the goings out of it shall be at Hazar-enan: this shall be your north border. And ye shall point out your east border from Hazar-enan to Shepham: And the coast shall go down from Shepham to Riblah, on the east side of Ain; and the border shall descend, and shall reach unto the side of the sea of Chinnereth eastward: And the border shall go down to Jordan, and the goings out of it shall be at the salt sea: this shall be your land with the coasts thereof round about. And Moses commanded the children of Israel, saying, This *is* the land which ye shall inherit by lot, which the Lord commanded to give unto the nine tribes, and to the half tribe: For the tribe of the children of Reuben according to the house of their fathers, and the tribe of the children of Gad according to the house of their fathers, have received *their inheritance;* and half the tribe of Manasseh have received their inheritance: The two tribes and the half tribe have received their inheritance on this side Jordan *near* Jericho eastward, toward the sunrising. And the Lord spake unto Moses, saying, These *are* the names of the men which shall divide the land unto you: Eleazar the priest, and Joshua the son of Nun. And ye shall take one prince of every tribe, to divide the land by inheritance. And the names of the men *are* these: Of the tribe of Judah, Caleb the son of Jephunneh. And of the tribe of the children of Simeon, Shemuel the son of Ammihud. Of the tribe of Benjamin, Elidad the son of Chislon. And the prince of the tribe of the children of Dan, Bukki the son of Jogli. The prince of the children of Joseph, for the tribe of the children of Manasseh, Hanniel the son of Ephod. And the prince of the tribe of the children of Ephraim, Kemuel the son of Shiphtan. And the prince of the tribe of the children of Zebulun, Elizaphan the son of Parnach. And the prince of the tribe of the children of Issachar, Paltiel the son of Azzan. And the prince of the tribe of the children of Asher, Ahihud the son of Shelomi. And the prince of the tribe of the children of Naphtali, Pedahel the son of Ammihud. These *are they* whom the Lord commanded to divide the inheritance unto the children of Israel in the land of Canaan.

✣ Chapter 35

And the Lord spake unto Moses in the plains of Moab by Jordan *near* Jericho, saying, Command the children of Israel, that they give unto the Levites of the inheritance of their possession cities to dwell in; and ye shall give *also* unto the Levites suburbs for the cities round about them. And the cities shall they have to dwell in; and the suburbs of them shall be for their cattle, and for their goods, and for all their beasts. And the suburbs of the cities, which ye shall give unto the Levites, *shall reach* from the wall of the city and outward a thousand cubits round about. And ye shall measure from without the city on the east side two thousand cubits, and on the south side two thousand cubits, and on the west side two thousand cubits, and on the north side two thousand cubits; and the city *shall be* in the midst: this shall be to them the suburbs of the cities. And among the cities which ye shall give unto the Levites *there shall be* six cities for refuge, which ye shall appoint for the manslayer, that he may flee thither: and to them ye shall add forty and two cities. *So* all the cities which ye shall give to the Levites *shall be* forty and eight cities: them *shall ye give* with their suburbs. And the cities which ye shall give *shall be* of the possession of the children of Israel: from *them that have* many ye shall give many; but from *them that have* few ye shall give few: every one shall give of his cities unto the Levites according to his inheritance which he inheriteth.

And the Lord spake unto Moses, saying, Speak unto the children of Israel, and say unto them, When ye be come over Jordan into the land of Canaan; Then ye shall appoint you cities to be cities of refuge for you; that the slayer may flee thither, which killeth any person at unawares. And they shall be unto you cities for refuge from the avenger; that the manslayer die not, until he stand before the congregation in judgment. And of these cities which ye shall give six cities shall ye have for refuge. Ye shall give three cities on this side Jordan, and three cities shall ye give in the land of Canaan, *which* shall be cities of refuge. These six cities shall be a refuge, *both* for the children of Israel, and for the stranger, and for the sojourner among them: that every one that killeth any person unawares may flee thither. And if he smite him with an instrument of iron, so that he die, he *is* a murderer: the murderer shall surely be put to death. And if he smite him with throwing a stone, wherewith he may die, and he die, he *is* a murderer: the murderer shall surely be put to death. Or *if* he smite him with an hand weapon of wood, wherewith he may die, and he die, he *is* a murderer: the murderer shall surely be put to death. The revenger of blood himself shall slay the murderer: when he meeteth him, he shall slay him. But if he thrust him of hatred, or hurl at him by laying of wait, that he die; Or in enmity smite him with his hand, that he die: he that smote *him* shall surely be put to death; *for* he *is* a murderer: the revenger of blood shall slay the murderer, when he meeteth him. But if he thrust him suddenly without enmity, or have cast upon him any thing without laying of wait, Or with any stone, wherewith a man may die, seeing *him* not, and cast *it* upon him, that he die, and *was* not his enemy, neither sought his harm: Then the congregation shall judge between the slayer and the revenger of blood according to these judgments: And the congregation shall deliver the slayer out of the hand of the revenger of blood, and the congregation shall restore him to the city of his refuge, whither he was fled: and he shall abide in it unto the death of the high priest, which was anointed with the holy oil. But if the slayer shall at any time come without the border of the city of his refuge, whither he was fled; And the revenger of blood find him without the borders of the city of his refuge, and the revenger of blood kill the slayer; he shall not be guilty of blood: Because he should have remained in the city of his refuge until the death of the high priest: but after the death of the high priest the slayer shall return into the land of his possession. So these *things* shall be for a statute of judgment unto you throughout your generations in all your dwellings. Whoso killeth any person, the murderer shall be put to death by the mouth of witnesses: but one witness shall not testify against any person *to cause him* to die. Moreover ye shall take no satisfaction for the life of a murderer, which *is* guilty of death: but he shall be surely put to death. And ye shall take no satisfaction for him that is fled to the city of his refuge, that he should come again to dwell in the land, until the death of the priest. So ye shall not pollute the land wherein ye *are:* for blood it defileth the land: and the land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it. Defile not therefore the land which ye shall inhabit, wherein I dwell: for I the Lord dwell among the children of Israel.

✣ Chapter 36

And the chief fathers of the families of the children of Gilead, the son of Machir, the son of Manasseh, of the families of the sons of Joseph, came near, and spake before Moses, and before the princes, the chief fathers of the children of Israel: And they said, The Lord commanded my Lord to give the land for an inheritance by lot to the children of Israel: and my Lord was commanded by the Lord to give the inheritance of Zelophehad our brother unto his daughters. And if they be married to any of the sons of the *other* tribes of the children of Israel, then shall their inheritance be taken from the inheritance of our fathers, and shall be put to the inheritance of the tribe whereunto they are received: so shall it be taken from the lot

of our inheritance. And when the jubile of the children of Israel shall be, then shall their inheritance be put unto the inheritance of the tribe whereunto they are received: so shall their inheritance be taken away from the inheritance of the tribe of our fathers. And Moses commanded the children of Israel according to the word of the Lord, saying, The tribe of the sons of Joseph hath said well. This *is* the thing which the Lord doth command concerning the daughters of Zelophehad, saying, Let them marry to whom they think best; only to the family of the tribe of their father shall they marry. So shall not the inheritance of the children of Israel remove from tribe to tribe: for every one of the children of Israel shall keep himself to the inheritance of the tribe of his fathers. And every daughter, that possesseth an inheritance in any tribe of the children of Israel, shall be wife unto one of the family of the tribe of her father, that the children of Israel may enjoy every man the inheritance of his fathers. Neither shall the inheritance remove from *one* tribe to another tribe; but every one of the tribes of the children of Israel shall keep himself to his own inheritance. Even as the Lord commanded Moses, so did the daughters of Zelophehad: For Mahlah, Tirzah, and Hoglah, and Milcah, and Noah, the daughters of Zelophehad, were married unto their father's brothers' sons: *And* they were married into the families of the sons of Manasseh the son of Joseph, and their inheritance remained in the tribe of the family of their father. These *are* the commandments and the judgments, which the Lord commanded by the hand of Moses unto the children of Israel in the plains of Moab by Jordan *near* Jericho.

The Fifth Book of Moses, called Deuteronomy.

✢ Chapter 1

These *be* the words which Moses spake unto all Israel on this side Jordan in the wilderness, in the plain over against the Red *sea*, between Paran, and Tophel, and Laban, and Hazeroth, and Dizahab. (*There are* eleven days' *journey* from Horeb by the way of mount Seir unto Kadesh-barnea.) And it came to pass in the fortieth year, in the eleventh month, on the first *day* of the month, *that* Moses spake unto the children of Israel, according unto all that the Lord had given him in commandment unto them; After he had slain Sihon the king of the Amorites, which dwelt in Heshbon, and Og the king of Bashan, which dwelt at Astaroth in Edrei: On this side Jordan, in the land of Moab, began Moses to declare this law, saying, The Lord our God spake unto us in Horeb, saying, Ye have dwelt long enough in this mount: Turn you, and take your journey, and go to the mount of the Amorites, and unto all *the places* nigh thereunto, in the plain, in the hills, and in the vale, and in the south, and by the sea side, to the land of the Canaanites, and unto Lebanon, unto the great river, the river Euphrates. Behold, I have set the land before you: go in and possess the land which the Lord sware unto your fathers, Abraham, Isaac, and Jacob, to give unto them and to their seed after them.

And I spake unto you at that time, saying, I am not able to bear you myself alone: The Lord your God hath multiplied you, and, behold, ye *are* this day as the stars of heaven for multitude. (The Lord God of your fathers make you a thousand times so many more as ye *are*, and bless you, as he hath promised you!) How can I myself alone bear your cumbrance, and your burden, and your strife? Take you wise men, and understanding, and known among your tribes, and I will make them rulers over you. And ye answered me, and said, The thing which thou hast spoken *is* good *for us* to do. So I took the chief of your tribes, wise men, and known, and made them heads over you, captains over thousands, and captains over hundreds, and captains over fifties, and captains over tens, and officers among your tribes. And I charged your judges at that time, saying, Hear *the causes* between your brethren, and judge righteously between *every* man and his brother, and the stranger *that is* with him. Ye shall not respect persons in judgment; *but* ye shall hear the small as well as the great; ye shall not be afraid of the face of man; for the judgment *is* God's: and the cause that is too hard for you, bring *it* unto me, and I will hear it. And I commanded you at that time all the things which ye should do.

And when we departed from Horeb, we went through all that great and terrible wilderness, which ye saw by the way of the mountain of the Amorites, as the Lord our God commanded us; and we came to Kadesh-barnea. And I said unto you, Ye are come unto the mountain of the Amorites, which the Lord our God doth give unto us. Behold, the Lord thy God hath set the land before thee: go up *and* possess *it*, as the Lord God of thy fathers hath said unto thee; fear not, neither be discouraged.

And ye came near unto me every one of you, and said, We will send men before us, and they shall search us out the land, and bring us word again by what way we must go up, and into what cities we shall come. And the saying pleased me well: and I took twelve men of you, one of a tribe: And they turned and went up into the mountain, and came unto the valley of Eshcol, and searched it out. And they took of the fruit of the land in their hands, and brought *it* down unto us, and brought us word again, and said, *It is* a good land which the Lord our God doth give us. Notwithstanding ye would not go up, but rebelled against the commandment of the Lord your God: And ye murmured in your tents, and said, Because the Lord hated us, he hath brought us forth out of the land of Egypt, to deliver us into the hand of the Amorites, to destroy us. Whither shall we go up? our brethren have discouraged our heart, saying, The people *is* greater and taller than we; the cities *are* great and walled up to heaven; and moreover we have seen the sons of the Anakims there. Then I said unto you, Dread not, neither be afraid of them. The Lord your God which goeth before you, he shall fight for you, according to all that he did for you in Egypt before your eyes; And in the wilderness, where thou hast seen how that the Lord thy God bare thee, as a man doth bear his son, in all the way that ye went, until ye came into this place. Yet in this thing ye did not believe the Lord your God, Who went in the way before you, to search you out a place to pitch your tents *in*, in fire by night, to shew you by what way ye should go, and in a cloud by day. And the Lord heard the voice of your words, and was wroth, and sware, saying, Surely there shall not one of these men of this evil generation see that good land, which I sware to give unto your fathers, Save Caleb the son of Jephunneh; he shall see it, and to him will I give the land that he hath trodden upon, and to his children, because he hath wholly followed the Lord. Also the Lord was angry with me for your sakes, saying, Thou also shalt not go in thither. *But* Joshua the son of Nun, which standeth before thee, he shall go in thither: encourage him: for he shall cause Israel to inherit it. Moreover your little ones, which ye said should be a prey, and your children, which in that day had no knowledge between good and evil, they shall go in thither, and unto them will I give it, and they shall possess it. But *as for* you, turn you, and take your journey into the wilderness by the way of the Red sea. Then ye answered and said unto me, We have sinned against the Lord, we will go up and fight, according to all that the Lord our God commanded us. And when ye had girded on every man his weapons of war, ye were ready to go up into the hill. And the Lord said unto me, Say unto them, Go not up, neither fight; for I *am* not among you; lest ye be smitten before your enemies. So I spake unto you; and ye would not hear, but rebelled against the commandment of the Lord, and went presumptuously up into the hill. And the Amorites, which dwelt in that mountain, came out against you, and chased you, as bees do, and destroyed you in Seir, *even* unto Hormah. And ye returned and wept before the Lord; but the Lord would not hearken to your voice, nor give ear unto you. So ye abode in Kadesh many days, according unto the days that ye abode *there*.

✢ Chapter 2

Then we turned, and took our journey into the wilderness by the way of the Red sea, as the Lord spake unto me: and we compassed mount Seir many days. And the Lord spake unto me, saying, Ye have compassed this mountain long enough: turn you northward. And command thou the people, saying, Ye *are* to pass through the coast of your brethren the children of Esau, which dwell in Seir; and they shall be afraid of you: take ye good heed unto yourselves therefore: Meddle not with them; for I will not give you of their land, no, not so much as a foot breadth; because I have given mount Seir unto Esau *for* a possession. Ye shall buy meat of them for money, that ye may eat; and ye shall also buy water of them for money, that ye may drink. For the Lord thy God hath blessed thee in all the works of thy hand: he knoweth thy walking through this great wilderness: these forty years the Lord thy God *hath been* with thee; thou hast lacked nothing. And when we passed by from our brethren the children of Esau, which dwelt in Seir, through the way of the plain from Elath, and from Ezion-gaber, we turned and passed by the way of the wilderness of Moab. And the Lord said unto me, Distress not the Moabites, neither contend with them in battle: for I will not give thee of their land *for* a possession; because I have given Ar unto the children of Lot *for* a possession. The Emims dwelt therein in times past, a people great, and many, and tall, as the Anakims; Which also were accounted giants, as the Anakims; but the Moabites call them Emims. The Horims also dwelt in Seir beforetime; but the children of Esau succeeded them, when they had destroyed them from before them, and dwelt in their stead; as Israel did unto the land of his possession, which the Lord gave unto them. Now rise up, *said I*, and get you over the brook Zered. And we went over the brook Zered. And the space in which we came from Kadesh-barnea, until we were come over the brook Zered, *was* thirty and eight years; until all the generation of the men of war were wasted out from among the host, as the Lord sware unto them. For indeed the hand of the Lord was against them, to destroy them from among the host, until they were consumed.

So it came to pass, when all the men of war were consumed and dead from among the people, That the Lord spake unto me, saying, Thou art to pass over through Ar, the coast of Moab, this day: And *when* thou comest nigh over against the children of Ammon, distress them not, nor meddle with them: for I will not give thee of the land of the children of Ammon *any* possession; because I have given it unto the children of Lot *for* a possession. (That also was accounted a land of giants: giants dwelt therein in old time; and the Ammonites call them Zamzummims; A people great, and many, and tall, as the Anakims; but the Lord destroyed them before them; and they succeeded them, and dwelt in their stead: As he did to the children of Esau, which dwelt in Seir, when he destroyed the Horims from before them; and they succeeded them, and dwelt in their stead even unto this day: And the Avims which dwelt in Hazerim, *even* unto Azzah, the Caphtorims, which came forth out of Caphtor, destroyed them, and dwelt in their stead.)

Rise ye up, take your journey, and pass over the river Arnon: behold, I have given into thine hand Sihon the Amorite, king of Heshbon, and his land: begin to possess *it*, and contend with him in battle. This day will I begin to put the dread of thee and the fear of thee upon the nations *that are* under the whole heaven, who shall hear report of thee, and shall tremble, and be in anguish because of thee.

And I sent messengers out of the wilderness of Kedemoth unto Sihon king of Heshbon with words of peace, saying, Let me pass through thy land: I will go along by the high way, I will neither turn unto the right hand nor to the left. Thou shalt sell me meat for money, that I may eat; and give me water for money, that I may drink: only I will pass through on my feet; (As the children of Esau which dwell in Seir, and the Moabites which dwell in Ar, did unto me;) until I shall pass over Jordan into the land which the Lord our God giveth us. But Sihon king of Heshbon would not let us pass by him: for the Lord thy God hardened his spirit, and made his heart obstinate, that he might deliver him into thy hand, as *appeareth* this day. And the Lord said unto me, Behold, I have begun to give Sihon and his land before thee: begin to possess, that thou mayest inherit his land. Then Sihon came out against us, he and all his people, to fight at Jahaz. And the Lord our God delivered him before us; and we smote him, and his sons, and all his people. And we took all his cities at that time, and utterly destroyed the men, and the women, and the little ones, of every city, we left none to remain: Only the cattle we took for a prey unto ourselves, and the spoil of the cities which we took. From Aroer, which *is* by the brink of the river of Arnon, and *from* the city that *is* by the river, even unto Gilead, there was not one city too strong for us: the Lord our God delivered all unto us: Only unto the land of the children of Ammon thou camest not, *nor* unto any place of the river Jabbok, nor unto the cities in the mountains, nor unto whatsoever the Lord our God

forbad us.

✢ Chapter 3

Then we turned, and went up the way to Bashan: and Og the king of Bashan came out against us, he and all his people, to battle at Edrei. And the Lord said unto me, Fear him not: for I will deliver him, and all his people, and his land, into thy hand; and thou shalt do unto him as thou didst unto Sihon king of the Amorites, which dwelt at Heshbon. So the Lord our God delivered into our hands Og also, the king of Bashan, and all his people: and we smote him until none was left to him remaining. And we took all his cities at that time, there was not a city which we took not from them, threescore cities, all the region of Argob, the kingdom of Og in Bashan. All these cities *were* fenced with high walls, gates, and bars; beside unwalled towns a great many. And we utterly destroyed them, as we did unto Sihon king of Heshbon, utterly destroying the men, women, and children, of every city. But all the cattle, and the spoil of the cities, we took for a prey to ourselves. And we took at that time out of the hand of the two kings of the Amorites the land that *was* on this side Jordan, from the river of Arnon unto mount Hermon; (*Which* Hermon the Sidonians call Sirion; and the Amorites call it Shenir;) All the cities of the plain, and all Gilead, and all Bashan, unto Salchah and Edrei, cities of the kingdom of Og in Bashan. For only Og king of Bashan remained of the remnant of giants; behold, his bedstead *was* a bedstead of iron; *is* it not in Rabbath of the children of Ammon? nine cubits *was* the length thereof, and four cubits the breadth of it, after the cubit of a man. And this land, *which* we possessed at that time, from Aroer, which *is* by the river Arnon, and half mount Gilead, and the cities thereof, gave I unto the Reubenites and to the Gadites. And the rest of Gilead, and all Bashan, *being* the kingdom of Og, gave I unto the half tribe of Manasseh; all the region of Argob, with all Bashan, which was called the land of giants. Jair the son of Manasseh took all the country of Argob unto the coasts of Geshuri and Maachathi; and called them after his own name, Bashan-havoth-jair, unto this day. And I gave Gilead unto Machir. And unto the Reubenites and unto the Gadites I gave from Gilead even unto the river Arnon half the valley, and the border even unto the river Jabbok, *which is* the border of the children of Ammon; The plain also, and Jordan, and the coast *thereof*, from Chinnereth even unto the sea of the plain, *even* the salt sea, under Ashdoth-pisgah eastward.

And I commanded you at that time, saying, The Lord your God hath given you this land to possess it: ye shall pass over armed before your brethren the children of Israel, all *that are* meet for the war. But your wives, and your little ones, and your cattle, (*for* I know that ye have much cattle,) shall abide in your cities which I have given you; Until the Lord have given rest unto your brethren, as well as unto you, and *until* they also possess the land which the Lord your God hath given them beyond Jordan: and *then* shall ye return every man unto his possession, which I have given you.

And I commanded Joshua at that time, saying, Thine eyes have seen all that the Lord your God hath done unto these two kings: so shall the Lord do unto all the kingdoms whither thou passest. Ye shall not fear them: for the Lord your God he shall fight for you. And I besought the Lord at that time, saying, O Lord God, thou hast begun to shew thy servant thy greatness, and thy mighty hand: for what God *is there* in heaven or in earth, that can do according to thy works, and according to thy might? I pray thee, let me go over, and see the good land that *is* beyond Jordan, that goodly mountain, and Lebanon. But the Lord was wroth with me for your sakes, and would not hear me: and the Lord said unto me, Let it suffice thee; speak no more unto me of this matter. Get thee up into the top of Pisgah, and lift up thine eyes westward, and northward, and southward, and eastward, and behold *it* with thine eyes: for thou shalt not go over this Jordan. But charge Joshua, and encourage him, and strengthen him: for he shall go over before this people, and he shall cause them to inherit the land which thou shalt see. So we abode in the valley over against Beth-peor.

✢ Chapter 4

Now therefore hearken, O Israel, unto the statutes and unto the judgments, which I teach you, for to do *them*, that ye may live, and go in and possess the land which the Lord God of your fathers giveth you. Ye shall not add unto the word which I command you, neither shall ye diminish *ought* from it, that ye may keep the commandments of the Lord your God which I command you. Your eyes have seen what the Lord did because of Baal-peor: for all the men that followed Baal-peor, the Lord thy God hath destroyed them from among you. But ye that did cleave unto the Lord your God *are* alive every one of you this day. Behold, I have taught you statutes and judgments, even as the Lord my God commanded me, that ye should do so in the land whither ye go to possess it. Keep therefore and do *them;* for this *is* your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation *is* a wise and understanding people. For what nation *is there so* great, who *hath* God *so* nigh unto them, as the Lord our God *is* in all *things that* we call upon him *for?* And what nation *is there so* great, that hath statutes and judgments *so* righteous as all this law, which I set before you this day? Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons, and thy sons' sons; *Specially* the day that thou stoodest before the Lord thy God in Horeb, when the Lord said unto me, Gather me the people together, and I will make them hear my words, that they may learn to fear me all the days that they shall live upon the earth, and *that* they may teach their children. And ye came near and stood under the mountain; and the mountain burned with fire unto the midst of heaven, with darkness, clouds, and thick darkness. And the Lord spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude; only *ye heard* a voice. And he declared unto you his covenant, which he commanded you to perform, *even* ten commandments; and he wrote them upon two tables of stone.

And the Lord commanded me at that time to teach you statutes and judgments, that ye might do them in the land whither ye go over to possess it. Take ye therefore good heed unto yourselves; for ye saw no manner of similitude on the day *that* the Lord spake unto you in Horeb out of the midst of the fire: Lest ye corrupt *yourselves*, and make you a graven image, the similitude of any figure, the likeness of male or female, The likeness of any beast that *is* on the earth, the likeness of any winged fowl that flieth in the air, The likeness of any thing that creepeth on the ground, the likeness of any fish that *is* in the waters beneath the earth: And lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, *even* all the host of heaven, shouldest be driven to worship them, and serve them, which the Lord thy God hath divided unto all nations under the whole heaven. But the Lord hath taken you, and brought you forth out of the iron furnace, *even* out of Egypt, to be unto him a people of inheritance, as *ye are* this day. Furthermore the Lord was angry with me for your sakes, and sware that I should not go over Jordan, and that I should not go in unto that good land, which the Lord thy God giveth thee *for* an inheritance: But I must die in this land, I must not go over Jordan: but ye shall go over, and possess that good land. Take heed unto yourselves, lest ye forget the covenant of the Lord your God, which he made with you, and make you a graven image, *or* the likeness of any *thing*, which the Lord thy God hath forbidden thee. For the Lord thy God *is* a consuming fire, *even* a jealous God.

When thou shalt beget children, and children's children, and ye shall have remained long in the land, and shall corrupt *yourselves*, and make a graven image, *or* the likeness of any *thing*, and shall do evil in the sight of the Lord thy God, to provoke him to anger: I call heaven and earth to witness against you this day, that ye shall soon utterly perish from off the land whereunto ye go over Jordan to possess it; ye shall not prolong *your* days upon it, but shall utterly be destroyed. And the Lord shall scatter you among the nations, and ye shall be left few in number among the heathen, whither the Lord shall lead you. And there ye shall serve gods, the work of men's hands, wood and stone, which neither see, nor hear, nor eat, nor smell. But if from thence thou shalt seek the Lord thy God, thou shalt find *him*, if thou seek him with all thy heart and with all thy soul. When thou art in tribulation, and all these things are come upon thee, *even* in the latter days, if thou turn to the Lord thy God, and shalt be obedient unto his voice; (For the Lord thy God *is* a merciful God;) he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers which he sware unto them. For ask now of the days that are past, which were before thee, since the day that God created man upon the earth, and *ask* from the one side of heaven unto the other, whether there hath been *any such thing* as this great thing *is*, or hath been heard like it? Did *ever* people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live? Or hath God assayed to go *and* take him a nation from the midst of *another* nation, by temptations, by signs, and by wonders, and by war, and by a mighty hand, and by a stretched out arm, and by great terrors, according to all that the Lord your God did for you in Egypt before your eyes? Unto thee it was shewed, that thou mightest know that the Lord he *is* God; *there is* none else beside him. Out of heaven he made thee to hear his voice, that he might instruct thee: and upon earth he shewed thee his great fire; and thou heardest his words out of the midst of the fire. And because he loved thy fathers, therefore he chose their seed after them, and brought thee out in his sight with his mighty power out of Egypt; To drive out nations from before thee greater and mightier than thou *art*, to bring thee in, to give thee their land *for* an inheritance, as *it is* this day. Know therefore this day, and consider *it* in thine heart, that the Lord he *is* God in heaven above, and upon the earth beneath: *there is* none else. Thou shalt keep therefore his statutes, and his commandments, which I command thee this day, that it may go well with thee, and with thy children after thee, and that thou mayest prolong *thy* days upon the earth, which the Lord thy God giveth thee, for ever.

Then Moses severed three cities on this side Jordan toward the sunrising; That the slayer might flee thither, which should kill his neighbour unawares, and hated him not in times past; and that fleeing unto one of these cities he might live: *Namely*, Bezer in the wilderness, in the plain country, of the Reubenites; and Ramoth in Gilead, of the Gadites; and Golan in Bashan, of the Manassites.

And this *is* the law which Moses set before the children of Israel: These *are* the testimonies, and the statutes, and the judgments, which Moses spake unto the children of Israel, after they came forth out of Egypt, On this side Jordan, in the valley over against Beth-peor, in the land of Sihon king of the Amorites, who dwelt at Heshbon, whom Moses and the children of Israel smote, after they were come forth out of Egypt: And they possessed his land, and the land of Og king of Bashan, two kings of the Amorites, which *were* on this side Jordan toward the sunrising; From Aroer, which *is* by the bank of the river Arnon, even unto mount Sion, which *is* Hermon, And all the plain on this side Jordan eastward, even unto the sea of the plain, under the springs of Pisgah.

✢ Chapter 5

And Moses called all Israel, and said unto them, Hear, O Israel, the statutes and judgments which I speak in your ears this day, that ye may learn them, and keep, and do them. The Lord our God made a covenant with us in Horeb. The Lord made not this covenant with our fathers, but with us, *even* us, who *are* all of us here alive this day. The Lord talked with you face to face in the mount out of the midst of the fire, (I stood between the Lord and you at that time, to shew you the word of the Lord: for ye were afraid by reason of the fire, and went not up into the mount;) saying,

I *am* the Lord thy God, which brought thee out of the land of Egypt, from the house of bondage. Thou shalt have none other gods before me. Thou shalt not make thee *any* graven image, *or* any likeness *of any thing* that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the waters beneath the earth: Thou shalt not bow down thyself unto them, nor serve them: for I the Lord thy God *am* a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth *generation* of them that hate me, And shewing mercy unto thousands of them that love me and keep my commandments. Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold *him* guiltless that taketh his name in vain. Keep the sabbath day to sanctify it, as the Lord thy God hath commanded thee. Six days thou shalt labour, and do all thy work: But the seventh day *is* the sabbath of the Lord thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that *is* within thy gates; that thy manservant and thy maidservant may rest as well as thou. And remember that thou wast a servant in the land of Egypt, and *that* the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore the Lord thy God commanded thee to keep the sabbath day.

Honour thy father and thy mother, as the Lord thy God hath commanded thee; that thy days may be prolonged, and that it may go well with thee, in the land which the Lord thy God giveth thee. Thou shalt not kill. Neither shalt thou commit adultery. Neither shalt thou steal. Neither shalt thou bear false witness against thy neighbour. Neither shalt thou desire thy neighbour's wife, neither shalt thou covet thy neighbour's house, his field, or his manservant, or his maidservant, his ox, or his ass, or any *thing* that *is* thy neighbour's.

These words the Lord spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice: and he added no more. And he wrote them in two tables of stone, and delivered them unto me. And it came to pass, when ye heard the voice out of the midst of the darkness, (for the mountain did burn with fire,) that ye came near unto me, *even* all the heads of your tribes, and your elders; And ye said, Behold, the Lord our God hath shewed us his glory and his greatness, and we have heard his voice out of the midst of the fire: we have seen this day that God doth talk with man, and he liveth. Now therefore why should we die? for this great fire will consume us: if we hear the voice of the Lord our God any more, then we shall die. For who *is there of* all flesh, that hath heard the voice of the living God speaking out of the midst of the fire, as we *have*, and lived? Go thou near, and hear all that the Lord our God shall say: and speak thou unto us all that the Lord our God shall speak unto thee; and we will hear *it*, and do *it*. And the Lord heard the voice of your words, when ye spake unto me; and the Lord said unto me, I have heard the voice of the words of this people, which they have spoken unto thee: they have well said all that they have spoken. O that there were such an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children for ever! Go say to them, Get you into your tents again. But as for thee, stand thou here by me, and I will speak unto thee all the commandments, and the statutes, and the judgments, which thou shalt teach them, that they may do *them* in the land which I give them to possess it. Ye shall observe to do therefore as the Lord your God hath commanded you: ye shall not turn aside to the right hand or to the left. Ye shall walk in all the ways which the Lord your God hath commanded you, that ye may live, and *that it may be* well with you, and *that* ye may prolong *your* days in the land which ye shall possess.

✢ Chapter 6

Now these *are* the commandments, the statutes, and the judgments, which the Lord your God commanded to teach you, that ye might do *them* in the land whither ye go to possess it: That thou mightest fear the Lord thy God, to keep all his statutes and his commandments, which I command thee, thou, and thy son, and thy son's son, all the days of thy life; and that thy days may be prolonged.

Hear therefore, O Israel, and observe to do *it;* that it may be well with thee, and that ye may increase mightily, as the Lord God of thy fathers hath promised thee, in the land that floweth with milk and honey. Hear, O Israel: The Lord our God *is* one Lord: And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates. And it shall be, when the Lord thy God shall have brought thee into the land which he sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give thee great and goodly cities, which thou buildedst not, And houses full of all good *things*, which thou filledst not, and wells digged, which thou diggedst not, vineyards and olive trees, which thou plantedst not; when thou shalt have eaten and be full; *Then* beware lest thou forget the Lord, which brought thee forth out of the land of Egypt, from the house of bondage. Thou shalt fear the Lord thy God, and serve him, and shalt swear by his name. Ye shall not go after other gods, of the gods of the people which *are* round about you; (For the Lord thy God *is* a jealous God among you) lest the anger of the Lord thy God be kindled against thee, and destroy thee from off the face of the earth.

Ye shall not tempt the Lord your God, as ye tempted *him* in Massah. Ye shall diligently keep the commandments of the Lord your God, and his testimonies, and his statutes, which he hath commanded thee. And thou shalt do *that which is* right and good in the sight of the Lord: that it may be well with thee, and that thou mayest go in and possess the good land which the Lord sware unto thy fathers, To cast out all thine enemies from before thee, as the Lord hath spoken. *And* when thy son asketh thee in time to come, saying, What *mean* the testimonies, and the statutes, and the judgments, which the Lord our God hath commanded you? Then thou shalt say unto thy son, We were Pharaoh's bondmen in Egypt; and the Lord brought us out of Egypt with a mighty hand: And the Lord shewed signs and wonders, great and sore, upon Egypt, upon Pharaoh, and upon all his household, before our eyes: And he brought us out from thence, that he might bring us in, to give us the land which he sware unto our fathers. And the Lord commanded us to do all these statutes, to fear the Lord our God, for our good always, that he might preserve us alive, as *it is* at this day. And it shall be our righteousness, if we observe to do all these commandments before the Lord our God, as he hath commanded us.

✢ Chapter 7

When the Lord thy God shall bring thee into the land whither thou goest to possess it, and hath cast out many nations before thee, the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, seven nations greater and mightier than thou; And when the Lord thy God shall deliver them before thee; thou shalt smite them, *and* utterly destroy them; thou shalt make no covenant with them, nor shew mercy unto them: Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son. For they will turn away thy son from following me, that they may serve other gods: so will the anger of the Lord be kindled against you, and destroy thee suddenly. But thus shall ye deal with them; ye shall destroy their altars, and break down their images, and cut down their groves, and burn their graven images with fire. For thou *art* an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself, above all people that *are* upon the face of the earth. The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; for ye *were* the fewest of all people: But because the Lord loved you, and because he would keep the oath which he had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt. Know therefore that the Lord thy God, he *is* God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations; And repayeth them that hate him to their face, to destroy them: he will not be slack to him that hateth him, he will repay him to his face. Thou shalt therefore keep the commandments, and the statutes, and the judgments, which I command thee this day, to do them.

Wherefore it shall come to pass, if ye hearken to these judgments, and keep, and do them, that the Lord thy God shall keep unto thee the covenant and the mercy which he sware unto thy fathers: And he will love thee, and bless thee, and multiply thee: he will also bless the fruit of thy womb, and the fruit of thy land, thy corn, and thy wine, and thine oil, the increase of thy kine, and the flocks of thy sheep, in the land which he sware unto thy fathers to give thee. Thou shalt be blessed above all people: there shall not be male or female barren among you, or among your cattle. And the Lord will take away from thee all sickness, and will put none of the evil diseases of Egypt, which thou knowest, upon thee; but will lay them upon all *them* that hate thee. And thou shalt consume all the people which the Lord thy God shall deliver thee; thine eye shall have no pity upon them: neither shalt thou serve their gods; for that *will be* a snare unto thee. If thou shalt say in thine heart, These nations *are* more than I; how can I dispossess them? Thou shalt not be afraid of them: *but* shalt well remember what the Lord thy God did unto Pharaoh, and unto all Egypt; The great temptations which thine eyes saw, and the signs, and the wonders, and the mighty hand, and the stretched out arm, whereby the Lord thy God brought thee out: so shall the Lord thy God do unto all the people of whom thou art afraid. Moreover the Lord thy God will send the hornet among them, until they that are left, and hide themselves from thee, be destroyed. Thou shalt not be affrighted at them: for the Lord thy God *is* among you, a mighty God and terrible. And the Lord thy God will put out those nations before thee by little and little: thou mayest not consume them at once, lest the beasts of the field increase upon thee. But the Lord thy God shall deliver them unto thee, and shall destroy them with a mighty destruction, until they be destroyed. And he shall deliver their kings into thine hand, and thou shalt destroy their name from under heaven: there shall no man be able to stand before thee, until thou have destroyed

them. The graven images of their gods shall ye burn with fire: thou shalt not desire the silver or gold *that is* on them, nor take *it* unto thee, lest thou be snared therein: for it *is* an abomination to the Lord thy God. Neither shalt thou bring an abomination into thine house, lest thou be a cursed thing like it: *but* thou shalt utterly detest it, and thou shalt utterly abhor it; for it *is* a cursed thing.

✣ Chapter 8

All the commandments which I command thee this day shall ye observe to do, that ye may live, and multiply, and go in and possess the land which the Lord sware unto your fathers. And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, *and* to prove thee, to know what *was* in thine heart, whether thou wouldest keep his commandments, or no. And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every *word* that proceedeth out of the mouth of the Lord doth man live. Thy raiment waxed not old upon thee, neither did thy foot swell, these forty years. Thou shalt also consider in thine heart, that, as a man chasteneth his son, *so* the Lord thy God chasteneth thee. Therefore thou shalt keep the commandments of the Lord thy God, to walk in his ways, and to fear him. For the Lord thy God bringeth thee into a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills; A land of wheat, and barley, and vines, and fig trees, and pomegranates; a land of oil olive, and honey; A land wherein thou shalt eat bread without scarceness, thou shalt not lack any *thing* in it; a land whose stones *are* iron, and out of whose hills thou mayest dig brass. When thou hast eaten and art full, then thou shalt bless the Lord thy God for the good land which he hath given thee. Beware that thou forget not the Lord thy God, in not keeping his commandments, and his judgments, and his statutes, which I command thee this day: Lest *when* thou hast eaten and art full, and hast built goodly houses, and dwelt *therein;* And *when* thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied; Then thine heart be lifted up, and thou forget the Lord thy God, which brought thee forth out of the land of Egypt, from the house of bondage; Who led thee through that great and terrible wilderness, *wherein were* fiery serpents, and scorpions, and drought, where *there was* no water; who brought thee forth water out of the rock of flint; Who fed thee in the wilderness with manna, which thy fathers knew not, that he might humble thee, and that he might prove thee, to do thee good at thy latter end; And thou say in thine heart, My power and the might of *mine* hand hath gotten me this wealth. But thou shalt remember the Lord thy God: for *it is* he that giveth thee power to get wealth, that he may establish his covenant which he sware unto thy fathers, as *it is* this day. And it shall be, if thou do at all forget the Lord thy God, and walk after other gods, and serve them, and worship them, I testify against you this day that ye shall surely perish. As the nations which the Lord destroyeth before your face, so shall ye perish; because ye would not be obedient unto the voice of the Lord your God.

✣ Chapter 9

Hear, O Israel: Thou *art* to pass over Jordan this day, to go in to possess nations greater and mightier than thyself, cities great and fenced up to heaven, A people great and tall, the children of the Anakims, whom thou knowest, and *of whom* thou hast heard *say*, Who can stand before the children of Anak! Understand therefore this day, that the Lord thy God *is* he which goeth over before thee; *as* a consuming fire he shall destroy them, and he shall bring them down before thy face: so shalt thou drive them out, and destroy them quickly, as the Lord hath said unto thee. Speak not thou in thine heart, after that the Lord thy God hath cast them out from before thee, saying, For my righteousness the Lord hath brought me in to possess this land: but for the wickedness of these nations the Lord doth drive them out from before thee. Not for thy righteousness, or for the uprightness of thine heart, dost thou go to possess their land: but for the wickedness of these nations the Lord thy God doth drive them out from before thee, and that he may perform the word which the Lord sware unto thy fathers, Abraham, Isaac, and Jacob. Understand therefore, that the Lord thy God giveth thee not this good land to possess it for thy righteousness; for thou *art* a stiffnecked people.

Remember, *and* forget not, how thou provokedst the Lord thy God to wrath in the wilderness: from the day that thou didst depart out of the land of Egypt, until ye came unto this place, ye have been rebellious against the Lord. Also in Horeb ye provoked the Lord to wrath, so that the Lord was angry with you to have destroyed you. When I was gone up into the mount to receive the tables of stone, *even* the tables of the covenant which the Lord made with you, then I abode in the mount forty days and forty nights, I neither did eat bread nor drink water: And the Lord delivered unto me two tables of stone written with the finger of God; and on them *was written* according to all the words, which the Lord spake with you in the mount out of the midst of the fire in the day of the assembly. And it came to pass at the end of forty days and forty nights, *that* the Lord gave me the two tables of stone, *even* the tables of the covenant. And the Lord said unto me, Arise, get thee down quickly from hence; for thy people which thou hast brought forth out of Egypt have corrupted *themselves;* they are quickly turned aside out of the way which I commanded them; they have made them a molten image. Furthermore the Lord spake unto me, saying, I have seen this people, and, behold, it *is* a stiffnecked people: Let me alone, that I may destroy them, and blot out their name from under heaven: and I will make of thee a nation mightier and greater than they.

15 So I turned and came down from the mount, and the mount burned with fire: and the two tables of the covenant *were* in my two hands. And I looked, and, behold, ye had sinned against the Lord your God, *and* had made you a molten calf: ye had turned aside quickly out of the way which the Lord had commanded you. And I took the two tables, and cast them out of my two hands, and brake them before your eyes. And I fell down before the Lord, as at the first, forty days and forty nights: I did neither eat bread, nor drink water, because of all your sins which ye sinned, in doing wickedly in the sight of the Lord, to provoke him to anger. For I was afraid of the anger and hot displeasure, wherewith the Lord was wroth against you to destroy you. But the Lord hearkened unto me at that time also. And the Lord was very angry with Aaron to have destroyed him: and I prayed for Aaron also the same time. And I took your sin, the calf which ye had made, and burnt it with fire, and stamped it, *and* ground *it* very small, *even* until it was as small as dust: and I cast the dust thereof into the brook that descended out of the mount. And at Taberah, and at Massah, and at Kibroth-hattaavah, ye provoked the Lord to wrath. Likewise when the Lord sent you from Kadesh-barnea, saying, Go up and possess the land which I have given you; then ye rebelled against the commandment of the Lord your God, and ye believed him not, nor hearkened to his voice. Ye have been rebellious against the Lord from the day that I knew you. Thus I fell down before the Lord forty days and forty nights, as I fell down *at the first;* because the Lord had said he would destroy you. I prayed therefore unto the Lord, and said, O Lord God, destroy not thy people and thine inheritance, which thou hast redeemed through thy greatness, which thou hast brought forth out of Egypt with a mighty hand. Remember thy servants, Abraham, Isaac, and Jacob; look not unto the stubbornness of this people, nor to their wickedness, nor to their sin: Lest the land whence thou broughtest us out say, Because the Lord was not able to bring them into the land which he promised them, and because he hated them, he hath brought them out to slay them in the wilderness. Yet they *are* thy people and thine inheritance, which thou broughtest out by thy mighty power and by thy stretched out arm.

✣ Chapter 10

At that time the Lord said unto me, Hew thee two tables of stone like unto the first, and come up unto me into the mount, and make thee an ark of wood. And I will write on the tables the words that were in the first tables which thou brakest, and thou shalt put them in the ark. And I made an ark *of* shittim wood, and hewed two tables of stone like unto the first, and went up into the mount, having the two tables in mine hand. And he wrote on the tables, according to the first writing, the ten commandments, which the Lord spake unto you in the mount out of the midst of the fire in the day of the assembly: and the Lord gave them unto me. And I turned myself and came down from the mount, and put the tables in the ark which I had made; and there they be, as the Lord commanded me.

And the children of Israel took their journey from Beeroth of the children of Jaakan to Mosera: there Aaron died, and there he was buried; and Eleazar his son ministered in the priest's office in his stead. From thence they journeyed unto GudGodah; and from GudGodah to Jotbath, a land of rivers of waters.

At that time the Lord separated the tribe of Levi, to bear the ark of the covenant of the Lord, to stand before the Lord to minister unto him, and to bless in his name, unto this day. Wherefore Levi hath no part nor inheritance with his brethren; the Lord *is* his inheritance, according as the Lord thy God promised him. And I stayed in the mount, according to the first time, forty days and forty nights; and the Lord hearkened unto me at that time also, *and* the Lord would not destroy thee. And the Lord said unto me, Arise, take *thy* journey before the people, that they may go in and possess the land, which I sware unto their fathers to give unto them.

And now, Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart and with all thy soul, To keep the commandments of the Lord, and his statutes, which I command thee this day for thy good? Behold, the heaven and the heaven of heavens *is* the Lord's thy God, the earth *also*, with all that therein *is*. Only the Lord had a delight in thy fathers to love them, and he chose their seed after them, *even* you above all people, as *it is* this day. Circumcise therefore the foreskin of your heart, and be no more stiffnecked. For the Lord your God *is* God of gods, and Lord of Lords, a great God, a mighty, and a terrible, which regardeth not persons, nor taketh reward: He doth execute the judgment of the fatherless and widow, and loveth the stranger, in giving him food and raiment. Love ye therefore the stranger: for ye were strangers in the land of Egypt. Thou shalt fear the Lord thy God; him shalt thou serve, and to him shalt thou cleave, and swear by his name. He *is* thy praise, and he *is* thy God, that hath done for thee these great and terrible things, which thine eyes have seen. Thy fathers went down into Egypt with threescore and ten persons; and now the Lord thy God hath made thee as the stars of heaven for multitude.

✢ Chapter 11

Therefore thou shalt love the Lord thy God, and keep his charge, and his statutes, and his judgments, and his commandments, alway. And know ye this day: for *I speak* not with your children which have not known, and which have not seen the chastisement of the Lord your God, his greatness, his mighty hand, and his stretched out arm, And his miracles, and his acts, which he did in the midst of Egypt unto Pharaoh the king of Egypt, and unto all his land; And what he did unto the army of Egypt, unto their horses, and to their chariots; how he made the water of the Red sea to overflow them as they pursued after you, and *how* the Lord hath destroyed them unto this day; And what he did unto you in the wilderness, until ye came into this place; And what he did unto Dathan and Abiram, the sons of Eliab, the son of Reuben: how the earth opened her mouth, and swallowed them up, and their households, and their tents, and all the substance that *was* in their possession, in the midst of all Israel: But your eyes have seen all the great acts of the Lord which he did. Therefore shall ye keep all the commandments which I command you this day, that ye may be strong, and go in and possess the land, whither ye go to possess it; And that ye may prolong *your* days in the land, which the Lord sware unto your fathers to give unto them and to their seed, a land that floweth with milk and honey.

For the land, whither thou goest in to possess it, *is* not as the land of Egypt, from whence ye came out, where thou sowedst thy seed, and wateredst *it* with thy foot, as a garden of herbs: But the land, whither ye go to possess it, *is* a land of hills and valleys, *and* drinketh water of the rain of heaven: A land which the Lord thy God careth for: the eyes of the Lord thy God *are* always upon it, from the beginning of the year even unto the end of the year.

And it shall come to pass, if ye shall hearken diligently unto my commandments which I command you this day, to love the Lord your God, and to serve him with all your heart and with all your soul, That I will give *you* the rain of your land in his due season, the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil. And I will send grass in thy fields for thy cattle, that thou mayest eat and be full. Take heed to yourselves, that your heart be not deceived, and ye turn aside, and serve other gods, and worship them; And *then* the Lord's wrath be kindled against you, and he shut up the heaven, that there be no rain, and that the land yield not her fruit; and *lest* ye perish quickly from off the good land which the Lord giveth you.

Therefore shall ye lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes. And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up. And thou shalt write them upon the door posts of thine house, and upon thy gates: That your days may be multiplied, and the days of your children, in the land which the Lord sware unto your fathers to give them, as the days of heaven upon the earth.

For if ye shall diligently keep all these commandments which I command you, to do them, to love the Lord your God, to walk in all his ways, and to cleave unto him; Then will the Lord drive out all these nations from before you, and ye shall possess greater nations and mightier than yourselves. Every place whereon the soles of your feet shall tread shall be yours: from the wilderness and Lebanon, from the river, the river Euphrates, even unto the uttermost sea shall your coast be. There shall no man be able to stand before you: *for* the Lord your God shall lay the fear of you and the dread of you upon all the land that ye shall tread upon, as he hath said unto you.

Behold, I set before you this day a blessing and a curse; A blessing, if ye obey the commandments of the Lord your God, which I command you this day: And a curse, if ye will not obey the commandments of the Lord your God, but turn aside out of the way which I command you this day, to go after other gods, which ye have not known. And it shall come to pass, when the Lord thy God hath brought thee in unto the land whither thou goest to possess it, that thou shalt put the blessing upon mount Gerizim, and the curse upon mount Ebal. *Are* they not on the other side Jordan, by the way where the sun goeth down, in the land of the Canaanites, which dwell in the champaign over against Gilgal, beside the plains of Moreh? For ye shall pass over Jordan to go in to possess the land which the Lord your God giveth you, and ye shall possess it, and dwell therein. And ye shall observe to do all the statutes and judgments which I set before you this day.

✢ Chapter 12

These *are* the statutes and judgments, which ye shall observe to do in the land, which the Lord God of thy fathers giveth thee to possess it, all the days that ye live upon the earth. Ye shall utterly destroy all the places, wherein the nations which ye shall possess served their gods, upon the high mountains, and upon the hills, and under every green tree: And ye shall overthrow their altars, and break their pillars, and burn their groves with fire; and ye shall hew down the graven images of their gods, and destroy the names of them out of that place. Ye shall not do so unto the Lord your God. But unto the place which the Lord your God shall choose out of all your tribes to put his name there, *even* unto his habitation shall ye seek, and thither thou shalt come: And thither ye shall bring your burnt offerings, and your sacrifices, and your tithes, and heave offerings of your hand, and your vows, and your freewill offerings, and the firstlings of your herds and of your flocks: And there ye shall eat before the Lord your God, and ye shall rejoice in all that ye put your hand unto, ye and your households, wherein the Lord thy God hath blessed thee. Ye shall not do after all *the things* that we do here this day, every man whatsoever *is* right in his own eyes. For ye are not as yet come to the rest and to the inheritance, which the Lord your God giveth you. But *when* ye go over Jordan, and dwell in the land which the Lord your God giveth you to inherit, and *when* he giveth you rest from all your enemies round about, so that ye dwell in safety; Then there shall be a place which the Lord your God shall choose to cause his name to dwell there; thither shall ye bring all that I command you; your burnt offerings, and your sacrifices, your tithes, and the heave offering of your hand, and all your choice vows which ye vow unto the Lord: And ye shall rejoice before the Lord your God, ye, and your sons, and your daughters, and your menservants, and your maidservants, and the Levite that *is* within your gates; forasmuch as he hath no part nor inheritance with you. Take heed to thyself that thou offer not thy burnt offerings in every place that thou seest: But in the place which the Lord shall choose in one of thy tribes, there thou shalt offer thy burnt offerings, and there thou shalt do all that I command thee. Notwithstanding thou mayest kill and eat flesh in all thy gates, whatsoever thy soul lusteth after, according to the blessing of the Lord thy God which he hath given thee: the unclean and the clean may eat thereof, as of the roebuck, and as of the hart. Only ye shall not eat the blood; ye shall pour it upon the earth as water.

Thou mayest not eat within thy gates the tithe of thy corn, or of thy wine, or of thy oil, or the firstlings of thy herds or of thy flock, nor any of thy vows which thou vowest, nor thy freewill offerings, or heave offering of thine hand: But thou must eat them before the Lord thy God in the place which the Lord thy God shall choose, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite that *is* within thy gates: and thou shalt rejoice before the Lord thy God in all that thou puttest thine hands unto. Take heed to thyself that thou forsake not the Levite as long as thou livest upon the earth.

When the Lord thy God shall enlarge thy border, as he hath promised thee, and thou shalt say, I will eat flesh, because thy soul longeth to eat flesh; thou mayest eat flesh, whatsoever thy soul lusteth after. If the place which the Lord thy God hath chosen to put his name there be too far from thee, then thou shalt kill of thy herd and of thy flock, which the Lord hath given thee, as I have commanded thee, and thou shalt eat in thy gates whatsoever thy soul lusteth after. Even as the roebuck and the hart is eaten, so thou shalt eat them: the unclean and the clean shall eat *of* them alike. Only be sure that thou eat not the blood: for the blood *is* the life; and thou mayest not eat the life with the flesh. Thou shalt not eat it; thou shalt pour it upon the earth as water. Thou shalt not eat it; that it may go well with thee, and with thy children after thee, when thou shalt do *that which is* right in the sight of the Lord. Only thy holy things which thou hast, and thy vows, thou shalt take, and go unto the place which the Lord shall choose: And thou shalt offer thy burnt offerings, the flesh and the blood, upon the altar of the Lord thy God: and the blood of thy sacrifices shall be poured out upon the altar of the Lord thy God, and thou shalt eat the flesh. Observe and hear all these words which I command thee, that it may go well with thee, and with thy children after thee for ever, when thou doest *that which is* good and right in the sight of the Lord thy God.

When the Lord thy God shall cut off the nations from before thee, whither thou goest to possess them, and thou succeedest them, and dwellest in their land; Take heed to thyself that thou be not snared by following them, after that they be destroyed from before thee; and that thou inquire not after their gods, saying, How did these nations serve their gods? even so will I do likewise. Thou shalt not do so unto the Lord thy God: for every abomination to the Lord, which he hateth, have they done unto their gods; for even their sons and their daughters they have burnt in the fire to their gods. What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it.

✢ Chapter 13

If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder, And the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them; Thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the Lord your God proveth you, to know whether ye love the Lord your God with all your heart and with all your soul. Ye shall walk after the Lord your God, and fear him, and keep his commandments, and obey his voice, and ye shall serve him, and cleave unto him. And that prophet, or that dreamer of dreams, shall be put to death; because he hath spoken to turn *you* away from the Lord your God, which brought you out of the land of Egypt, and redeemed you out of the house of bondage, to thrust thee out of the way which the Lord thy God commanded thee to walk in. So shalt thou put the evil away from the midst of thee.

If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which *is* as thine own soul, entice thee secretly, saying, Let us go and serve other gods, which thou hast not known, thou, nor thy fathers; *Namely*, of the gods of the people which *are* round about you, nigh unto thee, or far off from thee, from the *one* end of the earth even unto the *other* end of the earth; Thou shalt not consent unto him, nor hearken unto him; neither shall thine eye pity him, neither shalt thou spare, neither shalt thou conceal him: But thou shalt surely kill him; thine hand shall be first

upon him to put him to death, and afterwards the hand of all the people. And thou shalt stone him with stones, that he die; because he hath sought to thrust thee away from the Lord thy God, which brought thee out of the land of Egypt, from the house of bondage. And all Israel shall hear, and fear, and shall do no more any such wickedness as this is among you.

If thou shalt hear *say* in one of thy cities, which the Lord thy God hath given thee to dwell there, saying, *Certain* men, the children of Belial, are gone out from among you, and have withdrawn the inhabitants of their city, saying, Let us go and serve other gods, which ye have not known; Then shalt thou inquire, and make search, and ask diligently; and, behold, *if it be* truth, *and* the thing certain, *that* such abomination is wrought among you; Thou shalt surely smite the inhabitants of that city with the edge of the sword, destroying it utterly, and all that *is* therein, and the cattle thereof, with the edge of the sword. And thou shalt gather all the spoil of it into the midst of the street thereof, and shalt burn with fire the city, and all the spoil thereof every whit, for the Lord thy God: and it shall be an heap for ever; it shall not be built again. And there shall cleave nought of the cursed thing to thine hand: that the Lord may turn from the fierceness of his anger, and shew thee mercy, and have compassion upon thee, and multiply thee, as he hath sworn unto thy fathers; When thou shalt hearken to the voice of the Lord thy God, to keep all his commandments which I command thee this day, to do *that which is* right in the eyes of the Lord thy God.

✣ Chapter 14

Ye *are* the children of the Lord your God: ye shall not cut yourselves, nor make any baldness between your eyes for the dead. For thou *art* an holy people unto the Lord thy God, and the Lord hath chosen thee to be a peculiar people unto himself, above all the nations that *are* upon the earth.

Thou shalt not eat any abominable thing. These *are* the beasts which ye shall eat: the ox, the sheep, and the goat, The hart, and the roebuck, and the fallow deer, and the wild goat, and the pygarg, and the wild ox, and the chamois. And every beast that parteth the hoof, and cleaveth the cleft into two claws, *and* cheweth the cud among the beasts, that ye shall eat. Nevertheless these ye shall not eat of them that chew the cud, or of them that divide the cloven hoof; *as* the camel, and the hare, and the coney: for they chew the cud, but divide not the hoof; *therefore* they *are* unclean unto you. And the swine, because it divideth the hoof, yet cheweth not the cud, it *is* unclean unto you: ye shall not eat of their flesh, nor touch their dead carcase.

These ye shall eat of all that *are* in the waters: all that have fins and scales shall ye eat: And whatsoever hath not fins and scales ye may not eat; it *is* unclean unto you.

Of all clean birds ye shall eat. But these *are they* of which ye shall not eat: the eagle, and the ossifrage, and the ospray, And the glede, and the kite, and the vulture after his kind, And every raven after his kind, And the owl, and the night hawk, and the cuckow, and the hawk after his kind, The little owl, and the great owl, and the swan, And the pelican, and the gier eagle, and the cormorant, And the stork, and the heron after her kind, and the lapwing, and the bat. And every creeping thing that flieth *is* unclean unto you: they shall not be eaten. *But of* all clean fowls ye may eat.

Ye shall not eat *of* any thing that dieth of itself: thou shalt give it unto the stranger that *is* in thy gates, that he may eat it; or thou mayest sell it unto an alien: for thou *art* an holy people unto the Lord thy God. Thou shalt not seethe a kid in his mother's milk. Thou shalt truly tithe all the increase of thy seed, that the field bringeth forth year by year. And thou shalt eat before the Lord thy God, in the place which he shall choose to place his name there, the tithe of thy corn, of thy wine, and of thine oil, and the firstlings of thy herds and of thy flocks; that thou mayest learn to fear the Lord thy God always. And if the way be too long for thee, so that thou art not able to carry it; *or* if the place be too far from thee, which the Lord thy God shall choose to set his name there, when the Lord thy God hath blessed thee: Then shalt thou turn *it* into money, and bind up the money in thine hand, and shalt go unto the place which the Lord thy God shall choose: And thou shalt bestow that money for whatsoever thy soul lusteth after, for oxen, or for sheep, or for wine, or for strong drink, or for whatsoever thy soul desireth: and thou shalt eat there before the Lord thy God, and thou shalt rejoice, thou, and thine household, And the Levite that *is* within thy gates; thou shalt not forsake him; for he hath no part nor inheritance with thee.

At the end of three years thou shalt bring forth all the tithe of thine increase the same year, and shalt lay *it* up within thy gates: And the Levite, (because he hath no part nor inheritance with thee,) and the stranger, and the fatherless, and the widow, which *are* within thy gates, shall come, and shall eat and be satisfied; that the Lord thy God may bless thee in all the work of thine hand which thou doest.

✣ Chapter 15

At the end of *every* seven years thou shalt make a release. And this *is* the manner of the release: Every creditor that lendeth *ought* unto his neighbour shall release *it;* he shall not exact *it* of his neighbour, or of his brother; because it is called the Lord's release. Of a foreigner thou mayest exact *it again:* but *that* which is thine with thy brother thine hand shall release; Save when there shall be no poor among you; for the Lord shall greatly bless thee in the land which the Lord thy God giveth thee *for* an inheritance to possess it: Only if thou carefully hearken unto the voice of the Lord thy God, to observe to do all these commandments which I command thee this day. For the Lord thy God blesseth thee, as he promised thee: and thou shalt lend unto many nations, but thou shalt not borrow; and thou shalt reign over many nations, but they shall not reign over thee.

If there be among you a poor man of one of thy brethren within any of thy gates in thy land which the Lord thy God giveth thee, thou shalt not harden thine heart, nor shut thine hand from thy poor brother: But thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, *in that* which he wanteth. Beware that there be not a thought in thy wicked heart, saying, The seventh year, the year of release, is at hand; and thine eye be evil against thy poor brother, and thou givest him nought; and he cry unto the Lord against thee, and it be sin unto thee. Thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him: because that for this thing the Lord thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto. For the poor shall never cease out of the land: therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land.

And if thy brother, an Hebrew man, or an Hebrew woman, be sold unto thee, and serve thee six years; then in the seventh year thou shalt let him go free from thee. And when thou sendest him out free from thee, thou shalt not let him go away empty: Thou shalt furnish him liberally out of thy flock, and out of thy floor, and out of thy winepress: *of that* wherewith the Lord thy God hath blessed thee thou shalt give unto him. And thou shalt remember that thou wast a bondman in the land of Egypt, and the Lord thy God redeemed thee: therefore I command thee this thing to day. And it shall be, if he say unto thee, I will not go away from thee; because he loveth thee and thine house, because he is well with thee; Then thou shalt take an aul, and thrust *it* through his ear unto the door, and he shall be thy servant for ever. And also unto thy maidservant thou shalt do likewise. It shall not seem hard unto thee, when thou sendest him away free from thee; for he hath been worth a double hired servant *to thee*, in serving thee six years: and the Lord thy God shall bless thee in all that thou doest.

All the firstling males that come of thy herd and of thy flock thou shalt sanctify unto the Lord thy God: thou shalt do no work with the firstling of thy bullock, nor shear the firstling of thy sheep. Thou shalt eat *it* before the Lord thy God year by year in the place which the Lord shall choose, thou and thy household. And if there be *any* blemish therein, *as if it be* lame, or blind, *or have* any ill blemish, thou shalt not sacrifice it unto the Lord thy God. Thou shalt eat it within thy gates: the unclean and the clean *person shall eat it* alike, as the roebuck, and as the hart. Only thou shalt not eat the blood thereof; thou shalt pour it upon the ground as water.

✣ Chapter 16

Observe the month of Abib, and keep the passover unto the Lord thy God: for in the month of Abib the Lord thy God brought thee forth out of Egypt by night. Thou shalt therefore sacrifice the passover unto the Lord thy God, of the flock and the herd, in the place which the Lord shall choose to place his name there. Thou shalt eat no leavened bread with it; seven days shalt thou eat unleavened bread therewith, *even* the bread of affliction; for thou camest forth out of the land of Egypt in haste: that thou mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life. And there shall be no leavened bread seen with thee in all thy coast seven days; neither shall there *any thing* of the flesh, which thou sacrificedst the first day at even, remain all night until the morning. Thou mayest not sacrifice the passover within any of thy gates, which the Lord thy God giveth thee: But at the place which the Lord thy God shall choose to place his name in, there thou shalt sacrifice the passover at even, at the going down of the sun, at the season that thou camest forth out of Egypt. And thou shalt roast and eat *it* in the place which the Lord thy God shall choose: and thou shalt turn in the morning, and go unto thy tents. Six days thou shalt eat unleavened bread: and on the seventh day *shall be* a solemn assembly to the Lord thy God: thou shalt do no work *therein*.

Seven weeks shalt thou number unto thee: begin to number the seven weeks from *such time as* thou beginnest *to put* the sickle to the corn. And thou shalt keep the feast of weeks unto the Lord thy God with a tribute of a freewill offering of thine hand, which thou shalt give *unto the Lord thy God*, according as the Lord thy God hath blessed thee: And thou shalt rejoice before the Lord thy God, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite that *is* within thy gates, and the stranger, and the fatherless, and the widow, that *are* among you, in the place which the Lord thy God hath chosen to place his name there. And thou shalt remember that thou wast a bondman in Egypt: and thou shalt observe and do these statutes.

Thou shalt observe the feast of tabernacles seven days, after that thou hast gathered in thy corn and thy wine: And thou shalt rejoice in thy feast, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite, the stranger, and the fatherless, and the widow, that *are* within thy gates. Seven days shalt thou keep a solemn feast unto the Lord thy God in the place which the Lord shall choose: because the Lord thy God shall bless thee in all thine increase, and in all the works of thine hands, therefore thou shalt surely rejoice.

Three times in a year shall all thy males appear before the Lord thy God in the place which he shall choose; in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles: and they shall not appear before the Lord empty: Every man *shall give* as he is able, according to the blessing of the Lord thy God which he hath given thee.

Judges and officers shalt thou make thee in all thy gates, which the Lord thy God giveth thee, throughout thy tribes: and they shall judge the people with just judgment. Thou shalt not wrest judgment; thou shalt not respect persons, neither take a gift: for a gift doth blind the eyes of the wise, and pervert the words of the righteous. That which is altogether just shalt thou follow, that thou mayest live, and inherit the land which the Lord thy God giveth thee.

Thou shalt not plant thee a grove of any trees near unto the altar of the Lord thy God, which thou shalt make thee. Neither shalt thou set thee up *any* image; which the Lord thy God hateth.

✢ Chapter 17

Thou shalt not sacrifice unto the Lord thy God *any* bullock, or sheep, wherein is blemish, *or* any evilfavouredness: for that *is* an abomination unto the Lord thy God.

If there be found among you, within any of thy gates which the Lord thy God giveth thee, man or woman, that hath wrought wickedness in the sight of the Lord thy God, in transgressing his covenant, And hath gone and served other gods, and worshipped them, either the sun, or moon, or any of the host of heaven, which I have not commanded; And it be told thee, and thou hast heard *of it*, and inquired diligently, and, behold, *it be* true, *and* the thing certain, *that* such abomination is wrought in Israel: Then shalt thou bring forth that man or that woman, which have committed that wicked thing, unto thy gates, *even* that man or that woman, and shalt stone them with stones, till they die. At the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death; *but* at the mouth of one witness he shall not be put to death. The hands of the witnesses shall be first upon him to put him to death, and afterward the hands of all the people. So thou shalt put the evil away from among you.

If there arise a matter too hard for thee in judgment, between blood and blood, between plea and plea, and between stroke and stroke, *being* matters of controversy within thy gates: then shalt thou arise, and get thee up into the place which the Lord thy God shall choose; And thou shalt come unto the priests the Levites, and unto the judge that shall be in those days, and inquire; and they shall shew thee the sentence of judgment: And thou shalt do according to the sentence, which they of that place which the Lord shall choose shall shew thee; and thou shalt observe to do according to all that they inform thee: According to the sentence of the law which they shall teach thee, and according to the judgment which they shall tell thee, thou shalt do: thou shalt not decline from the sentence which they shall shew thee, *to* the right hand, nor *to* the left. And the man that will do presumptuously, and will not hearken unto the priest that standeth to minister there before the Lord thy God, or unto the judge, even that man shall die: and thou shalt put away the evil from Israel. And all the people shall hear, and fear, and do no more presumptuously.

When thou art come unto the land which the Lord thy God giveth thee, and shalt possess it, and shalt dwell therein, and shalt say, I will set a king over me, like as all the nations that *are* about me; Thou shalt in any wise set *him* king over thee, whom the Lord thy God shall choose: *one* from among thy brethren shalt thou set king over thee: thou mayest not set a stranger over thee, which *is* not thy brother. But he shall not multiply horses to himself, nor cause the people to return to Egypt, to the end that he should multiply horses: forasmuch as the Lord hath said unto you, Ye shall henceforth return no more that way. Neither shall he multiply wives to himself, that his heart turn not away: neither shall he greatly multiply to himself silver and gold. And it shall be, when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book out of *that which is* before the priests the Levites: And it shall be with him, and he shall read therein all the days of his life: that he may learn to fear the Lord his God, to keep all the words of this law and these statutes, to do them: That his heart be not lifted up above his brethren, and that he turn not aside from the commandment, *to* the right hand, or *to* the left: to the end that he may prolong *his* days in his kingdom, he, and his children, in the midst of Israel.

✢ Chapter 18

The priests the Levites, *and* all the tribe of Levi, shall have no part nor inheritance with Israel: they shall eat the offerings of the Lord made by fire, and his inheritance. Therefore shall they have no inheritance among their brethren: the Lord *is* their inheritance, as he hath said unto them.

And this shall be the priest's due from the people, from them that offer a sacrifice, whether *it be* ox or sheep; and they shall give unto the priest the shoulder, and the two cheeks, and the maw. The firstfruit *also* of thy corn, of thy wine, and of thine oil, and the first of the fleece of thy sheep, shalt thou give him. For the Lord thy God hath chosen him out of all thy tribes, to stand to minister in the name of the Lord, him and his sons for ever.

And if a Levite come from any of thy gates out of all Israel, where he sojourned, and come with all the desire of his mind unto the place which the Lord shall choose; Then he shall minister in the name of the Lord his God, as all his brethren the Levites *do*, which stand there before the Lord. They shall have like portions to eat, beside that which cometh of the sale of his patrimony.

When thou art come into the land which the Lord thy God giveth thee, thou shalt not learn to do after the abominations of those nations. There shall not be found among you *any one* that maketh his son or his daughter to pass through the fire, *or* that useth divination, *or* an observer of times, or an enchanter, or a witch, Or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things *are* an abomination unto the Lord: and because of these abominations the Lord thy God doth drive them out from before thee. Thou shalt be perfect with the Lord thy God. For these nations, which thou shalt possess, hearkened unto observers of times, and unto diviners: but as for thee, the Lord thy God hath not suffered thee so *to do*.

The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken; According to all that thou desiredst of the Lord thy God in Horeb in the day of the assembly, saying, Let me not hear again the voice of the Lord my God, neither let me see this great fire any more, that I die not. And the Lord said unto me, They have well *spoken that* which they have spoken. I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, *that* whosoever will not hearken unto my words which he shall speak in my name, I will require *it* of him. But the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die. And if thou say in thine heart, How shall we know the word which the Lord hath not spoken? When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that *is* the thing which the Lord hath not spoken, *but* the prophet hath spoken it presumptuously: thou shalt not be afraid of him.

✢ Chapter 19

When the Lord thy God hath cut off the nations, whose land the Lord thy God giveth thee, and thou succeedest them, and dwellest in their cities, and in their houses; Thou shalt separate three cities for thee in the midst of thy land, which the Lord thy God giveth thee to possess it. Thou shalt prepare thee a way, and divide the coasts of thy land, which the Lord thy God giveth thee to inherit, into three parts, that every slayer may flee thither.

And this *is* the case of the slayer, which shall flee thither, that he may live: Whoso killeth his neighbour ignorantly, whom he hated not in time past; As when a man goeth into the wood with his neighbour to hew wood, and his hand fetcheth a stroke with the axe to cut down the tree, and the head slippeth from the helve, and lighteth upon his neighbour, that he die; he shall flee unto one of those cities, and live: Lest the avenger of the blood pursue the slayer, while his heart is hot, and overtake him, because the way is long, and slay him; whereas he *was* not worthy of death, inasmuch as he hated him not in time past. Wherefore I command thee, saying, Thou shalt separate three cities for thee. And if the Lord thy God enlarge thy coast, as he hath sworn unto thy fathers, and give thee all the land which he promised to give unto thy fathers; If thou shalt keep all these commandments to do them, which I command thee this day, to love the Lord thy God, and to walk ever in his ways; then shalt thou add three cities more for thee, beside these three: That innocent blood be not shed in thy land, which the Lord thy God giveth thee *for* an inheritance, and *so* blood be upon thee.

But if any man hate his neighbour, and lie in wait for him, and rise up against him, and smite him mortally that he die, and fleeth into one of these cities: Then the elders of his city shall send and fetch him thence, and deliver him into the hand of the avenger of blood, that he may die. Thine eye shall not pity him, but thou shalt put away *the guilt of* innocent blood from Israel, that it may go well with thee.

Thou shalt not remove thy neighbour's landmark, which they of old time have set in thine inheritance, which thou shalt inherit in the land that the Lord thy God giveth thee to

possess it.

One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established.

If a false witness rise up against any man to testify against him *that which is* wrong; Then both the men, between whom the controversy *is*, shall stand before the Lord, before the priests and the judges, which shall be in those days; And the judges shall make diligent inquisition: and, behold, *if* the witness *be* a false witness, *and* hath testified falsely against his brother; Then shall ye do unto him, as he had thought to have done unto his brother: so shalt thou put the evil away from among you. And those which remain shall hear, and fear, and shall henceforth commit no more any such evil among you. And thine eye shall not pity; *but* life *shall go* for life, eye for eye, tooth for tooth, hand for hand, foot for foot.

✢ Chapter 20

When thou goest out to battle against thine enemies, and seest horses, and chariots, *and* a people more than thou, be not afraid of them: for the Lord thy God *is* with thee, which brought thee up out of the land of Egypt. And it shall be, when ye are come nigh unto the battle, that the priest shall approach and speak unto the people, And shall say unto them, Hear, O Israel, ye approach this day unto battle against your enemies: let not your hearts faint, fear not, and do not tremble, neither be ye terrified because of them; For the Lord your God *is* he that goeth with you, to fight for you against your enemies, to save you.

And the officers shall speak unto the people, saying, What man *is there* that hath built a new house, and hath not dedicated it? let him go and return to his house, lest he die in the battle, and another man dedicate it. And what man *is he* that hath planted a vineyard, and hath not *yet* eaten of it? let him *also* go and return unto his house, lest he die in the battle, and another man eat of it. And what man *is there* that hath betrothed a wife, and hath not taken her? let him go and return unto his house, lest he die in the battle, and another man take her. And the officers shall speak further unto the people, and they shall say, What man *is there that is* fearful and fainthearted? let him go and return unto his house, lest his brethren's heart faint as well as his heart. And it shall be, when the officers have made an end of speaking unto the people, that they shall make captains of the armies to lead the people.

When thou comest nigh unto a city to fight against it, then proclaim peace unto it. And it shall be, if it make thee answer of peace, and open unto thee, then it shall be, *that* all the people *that is* found therein shall be tributaries unto thee, and they shall serve thee. And if it will make no peace with thee, but will make war against thee, then thou shalt besiege it: And when the Lord thy God hath delivered it into thine hands, thou shalt smite every male thereof with the edge of the sword: But the women, and the little ones, and the cattle, and all that is in the city, *even* all the spoil thereof, shalt thou take unto thyself; and thou shalt eat the spoil of thine enemies, which the Lord thy God hath given thee. Thus shalt thou do unto all the cities *which are* very far off from thee, which *are* not of the cities of these nations. But of the cities of these people, which the Lord thy God doth give thee *for* an inheritance, thou shalt save alive nothing that breatheth: But thou shalt utterly destroy them; *namely*, the Hittites, and the Amorites, the Canaanites, and the Perizzites, the Hivites, and the Jebusites; as the Lord thy God hath commanded thee: That they teach you not to do after all their abominations, which they have done unto their gods; so should ye sin against the Lord your God.

When thou shalt besiege a city a long time, in making war against it to take it, thou shalt not destroy the trees thereof by forcing an axe against them: for thou mayest eat of them, and thou shalt not cut them down (for the tree of the field *is* man's *life*) to employ *them* in the siege: Only the trees which thou knowest that they *be* not trees for meat, thou shalt destroy and cut them down; and thou shalt build bulwarks against the city that maketh war with thee, until it be subdued.

✢ Chapter 21

If *one* be found slain in the land which the Lord thy God giveth thee to possess it, lying in the field, *and* it be not known who hath slain him: Then thy elders and thy judges shall come forth, and they shall measure unto the cities which *are* round about him that is slain: And it shall be, *that* the city *which is* next unto the slain man, even the elders of that city shall take an heifer, which hath not been wrought with, *and* which hath not drawn in the yoke; And the elders of that city shall bring down the heifer unto a rough valley, which is neither eared nor sown, and shall strike off the heifer's neck there in the valley: And the priests the sons of Levi shall come near; for them the Lord thy God hath chosen to minister unto him, and to bless in the name of the Lord; and by their word shall every controversy and every stroke be *tried:* And all the elders of that city, *that are* next unto the slain *man*, shall wash their hands over the heifer that is beheaded in the valley: And they shall answer and say, Our hands have not shed this blood, neither have our eyes seen *it*. Be merciful, O Lord, unto thy people Israel, whom thou hast redeemed, and lay not innocent blood unto thy people of Israel's charge. And the blood shall be forgiven them. So shalt thou put away the *guilt of* innocent blood from among you, when thou shalt do *that which is* right in the sight of the Lord.

When thou goest forth to war against thine enemies, and the Lord thy God hath delivered them into thine hands, and thou hast taken them captive, And seest among the captives a beautiful woman, and hast a desire unto her, that thou wouldest have her to thy wife; Then thou shalt bring her home to thine house; and she shall shave her head, and pare her nails; And she shall put the raiment of her captivity from off her, and shall remain in thine house, and bewail her father and her mother a full month: and after that thou shalt go in unto her, and be her husband, and she shall be thy wife. And it shall be, if thou have no delight in her, then thou shalt let her go whither she will; but thou shalt not sell her at all for money, thou shalt not make merchandise of her, because thou hast humbled her.

If a man have two wives, one beloved, and another hated, and they have born him children, *both* the beloved and the hated; and *if* the firstborn son be hers that was hated: Then it shall be, when he maketh his sons to inherit *that* which he hath, *that* he may not make the son of the beloved firstborn before the son of the hated, *which is indeed* the firstborn: But he shall acknowledge the son of the hated *for* the firstborn, by giving him a double portion of all that he hath: for he *is* the beginning of his strength; the right of the firstborn *is* his.

If a man have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother, and *that*, when they have chastened him, will not hearken unto them: Then shall his father and his mother lay hold on him, and bring him out unto the elders of his city, and unto the gate of his place; And they shall say unto the elders of his city, This our son *is* stubborn and rebellious, he will not obey our voice; *he is* a glutton, and a drunkard. And all the men of his city shall stone him with stones, that he die: so shalt thou put evil away from among you; and all Israel shall hear, and fear.

And if a man have committed a sin worthy of death, and he be to be put to death, and thou hang him on a tree: His body shall not remain all night upon the tree, but thou shalt in any wise bury him that day; (for he that is hanged *is* accursed of God;) that thy land be not defiled, which the Lord thy God giveth thee *for* an inheritance.

✢ Chapter 22

Thou shalt not see thy brother's ox or his sheep go astray, and hide thyself from them: thou shalt in any case bring them again unto thy brother. And if thy brother *be* not nigh unto thee, or if thou know him not, then thou shalt bring it unto thine own house, and it shall be with thee until thy brother seek after it, and thou shalt restore it to him again. In like manner shalt thou do with his ass; and so shalt thou do with his raiment; and with all lost thing of thy brother's, which he hath lost, and thou hast found, shalt thou do likewise: thou mayest not hide thyself.

Thou shalt not see thy brother's ass or his ox fall down by the way, and hide thyself from them: thou shalt surely help him to lift *them* up again.

The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so *are* abomination unto the Lord thy God.

If a bird's nest chance to be before thee in the way in any tree, or on the ground, *whether they be* young ones, or eggs, and the dam sitting upon the young, or upon the eggs, thou shalt not take the dam with the young: *But* thou shalt in any wise let the dam go, and take the young to thee; that it may be well with thee, and *that* thou mayest prolong *thy* days.

When thou buildest a new house, then thou shalt make a battlement for thy roof, that thou bring not blood upon thine house, if any man fall from thence.

Thou shalt not sow thy vineyard with divers seeds: lest the fruit of thy seed which thou hast sown, and the fruit of thy vineyard, be defiled.

Thou shalt not plow with an ox and an ass together.

Thou shalt not wear a garment of divers sorts, *as* of woollen and linen together.

Thou shalt make thee fringes upon the four quarters of thy vesture, wherewith thou coverest *thyself*.

If any man take a wife, and go in unto her, and hate her, And give occasions of speech against her, and bring up an evil name upon her, and say, I took this woman, and when I came to her, I found her not a maid: Then shall the father of the damsel, and her mother, take and bring forth *the tokens of* the damsel's virginity unto the elders of the city in the gate: And the damsel's father shall say unto the elders, I gave my daughter unto this man to wife, and he hateth her; And, lo, he hath given occasions of speech *against her*, saying, I found not thy daughter a maid; and yet these *are the tokens of* my daughter's virginity. And they shall spread the cloth before the elders of the city. And the elders of that city shall take that man and chastise him; And they shall amerce him in an

hundred *shekels* of silver, and give *them* unto the father of the damsel, because he hath brought up an evil name upon a virgin of Israel: and she shall be his wife; he may not put her away all his days. But if this thing be true, *and the tokens of* virginity be not found for the damsel: Then they shall bring out the damsel to the door of her father's house, and the men of her city shall stone her with stones that she die: because she hath wrought folly in Israel, to play the whore in her father's house: so shalt thou put evil away from among you.

If a man be found lying with a woman married to an husband, then they shall both of them die, *both* the man that lay with the woman, and the woman: so shalt thou put away evil from Israel.

If a damsel *that is* a virgin be betrothed unto an husband, and a man find her in the city, and lie with her; Then ye shall bring them both out unto the gate of that city, and ye shall stone them with stones that they die; the damsel, because she cried not, *being* in the city; and the man, because he hath humbled his neighbour's wife: so thou shalt put away evil from among you.

But if a man find a betrothed damsel in the field, and the man force her, and lie with her: then the man only that lay with her shall die: But unto the damsel thou shalt do nothing; *there is* in the damsel no sin *worthy* of death: for as when a man riseth against his neighbour, and slayeth him, even so *is* this matter: For he found her in the field, *and* the betrothed damsel cried, and *there was* none to save her.

If a man find a damsel *that is* a virgin, which is not betrothed, and lay hold on her, and lie with her, and they be found; Then the man that lay with her shall give unto the damsel's father fifty *shekels* of silver, and she shall be his wife; because he hath humbled her, he may not put her away all his days.

A man shall not take his father's wife, nor discover his father's skirt.

✝ Chapter 23

He that is wounded in the stones, or hath his privy member cut off, shall not enter into the congregation of the Lord. A bastard shall not enter into the congregation of the Lord; even to his tenth generation shall he not enter into the congregation of the Lord. An Ammonite or Moabite shall not enter into the congregation of the Lord; even to their tenth generation shall they not enter into the congregation of the Lord for ever: Because they met you not with bread and with water in the way, when ye came forth out of Egypt; and because they hired against thee Balaam the son of Beor of Pethor of Mesopotamia, to curse thee. Nevertheless the Lord thy God would not hearken unto Balaam; but the Lord thy God turned the curse into a blessing unto thee, because the Lord thy God loved thee. Thou shalt not seek their peace nor their prosperity all thy days for ever.

Thou shalt not abhor an Edomite; for he *is* thy brother: thou shalt not abhor an Egyptian; because thou wast a stranger in his land. The children that are begotten of them shall enter into the congregation of the Lord in their third generation.

When the host goeth forth against thine enemies, then keep thee from every wicked thing.

If there be among you any man, that is not clean by reason of uncleanness that chanceth him by night, then shall he go abroad out of the camp, he shall not come within the camp: But it shall be, when evening cometh on, he shall wash *himself* with water: and when the sun is down, he shall come into the camp *again*.

Thou shalt have a place also without the camp, whither thou shalt go forth abroad: And thou shalt have a paddle upon thy weapon; and it shall be, when thou wilt ease thyself abroad, thou shalt dig therewith, and shalt turn back and cover that which cometh from thee: For the Lord thy God walketh in the midst of thy camp, to deliver thee, and to give up thine enemies before thee; therefore shall thy camp be holy: that he see no unclean thing in thee, and turn away from thee.

Thou shalt not deliver unto his master the servant which is escaped from his master unto thee: He shall dwell with thee, *even* among you, in that place which he shall choose in one of thy gates, where it liketh him best: thou shalt not oppress him.

There shall be no whore of the daughters of Israel, nor a sodomite of the sons of Israel. Thou shalt not bring the hire of a whore, or the price of a dog, into the house of the Lord thy God for any vow: for even both these *are* abomination unto the Lord thy God.

Thou shalt not lend upon usury to thy brother; usury of money, usury of victuals, usury of any thing that is lent upon usury: Unto a stranger thou mayest lend upon usury; but unto thy brother thou shalt not lend upon usury: that the Lord thy God may bless thee in all that thou settest thine hand to in the land whither thou goest to possess it.

When thou shalt vow a vow unto the Lord thy God, thou shalt not slack to pay it: for the Lord thy God will surely require it of thee; and it would be sin in thee. But if thou shalt forbear to vow, it shall be no sin in thee. That which is gone out of thy lips thou shalt keep and perform; *even* a freewill offering, according as thou hast vowed unto the Lord thy God, which thou hast promised with thy mouth.

When thou comest into thy neighbour's vineyard, then thou mayest eat grapes thy fill at thine own pleasure; but thou shalt not put *any* in thy vessel. When thou comest into the standing corn of thy neighbour, then thou mayest pluck the ears with thine hand; but thou shalt not move a sickle unto thy neighbour's standing corn.

✝ Chapter 24

When a man hath taken a wife, and married her, and it come to pass that she find no favour in his eyes, because he hath found some uncleanness in her: then let him write her a bill of divorcement, and give *it* in her hand, and send her out of his house. And when she is departed out of his house, she may go and be another man's *wife*. And *if* the latter husband hate her, and write her a bill of divorcement, and giveth *it* in her hand, and sendeth her out of his house; or if the latter husband die, which took her *to be* his wife; Her former husband, which sent her away, may not take her again to be his wife, after that she is defiled; for that *is* abomination before the Lord: and thou shalt not cause the land to sin, which the Lord thy God giveth thee *for* an inheritance.

When a man hath taken a new wife, he shall not go out to war, neither shall he be charged with any business: *but* he shall be free at home one year, and shall cheer up his wife which he hath taken.

No man shall take the nether or the upper millstone to pledge: for he taketh *a man's* life to pledge.

If a man be found stealing any of his brethren of the children of Israel, and maketh merchandise of him, or selleth him; then that thief shall die; and thou shalt put evil away from among you.

Take heed in the plague of leprosy, that thou observe diligently, and do according to all that the priests the Levites shall teach you: as I commanded them, *so* ye shall observe to do. Remember what the Lord thy God did unto Miriam by the way, after that ye were come forth out of Egypt.

When thou dost lend thy brother any thing, thou shalt not go into his house to fetch his pledge. Thou shalt stand abroad, and the man to whom thou dost lend shall bring out the pledge abroad unto thee. And if the man *be* poor, thou shalt not sleep with his pledge: In any case thou shalt deliver him the pledge again when the sun goeth down, that he may sleep in his own raiment, and bless thee: and it shall be righteousness unto thee before the Lord thy God.

Thou shalt not oppress an hired servant *that is* poor and needy, *whether he be* of thy brethren, or of thy strangers that *are* in thy land within thy gates: At his day thou shalt give *him* his hire, neither shall the sun go down upon it; for he *is* poor, and setteth his heart upon it: lest he cry against thee unto the Lord, and it be sin unto thee. The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers: every man shall be put to death for his own sin.

Thou shalt not pervert the judgment of the stranger, *nor* of the fatherless; nor take a widow's raiment to pledge: But thou shalt remember that thou wast a bondman in Egypt, and the Lord thy God redeemed thee thence: therefore I command thee to do this thing.

When thou cuttest down thine harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it: it shall be for the stranger, for the fatherless, and for the widow: that the Lord thy God may bless thee in all the work of thine hands. When thou beatest thine olive tree, thou shalt not go over the boughs again: it shall be for the stranger, for the fatherless, and for the widow. When thou gatherest the grapes of thy vineyard, thou shalt not glean *it* afterward: it shall be for the stranger, for the fatherless, and for the widow. And thou shalt remember that thou wast a bondman in the land of Egypt: therefore I command thee to do this thing.

✝ Chapter 25

If there be a controversy between men, and they come unto judgment, that *the judges* may judge them; then they shall justify the righteous, and condemn the wicked. And it shall be, if the wicked man *be* worthy to be beaten, that the judge shall cause him to lie down, and to be beaten before his face, according to his fault, by a certain number. Forty stripes he may give him, *and* not exceed: lest, *if* he should exceed, and beat him above these with many stripes, then thy brother should seem vile unto thee.

Thou shalt not muzzle the ox when he treadeth out *the corn*.

If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger: her husband's brother shall go in unto her, and take her to him to wife, and perform the duty of an husband's brother unto her. And it shall be, *that* the firstborn which she beareth shall succeed in the name of his brother

which is dead, that his name be not put out of Israel. And if the man like not to take his brother's wife, then let his brother's wife go up to the gate unto the elders, and say, My husband's brother refuseth to raise up unto his brother a name in Israel, he will not perform the duty of my husband's brother. Then the elders of his city shall call him, and speak unto him: and *if* he stand *to it*, and say, I like not to take her; Then shall his brother's wife come unto him in the presence of the elders, and loose his shoe from off his foot, and spit in his face, and shall answer and say, So shall it be done unto that man that will not build up his brother's house. And his name shall be called in Israel, The house of him that hath his shoe loosed.

When men strive together one with another, and the wife of the one draweth near for to deliver her husband out of the hand of him that smiteth him, and putteth forth her hand, and taketh him by the secrets: Then thou shalt cut off her hand, thine eye shall not pity *her*.

Thou shalt not have in thy bag divers weights, a great and a small. Thou shalt not have in thine house divers measures, a great and a small. *But* thou shalt have a perfect and just weight, a perfect and just measure shalt thou have: that thy days may be lengthened in the land which the Lord thy God giveth thee. For all that do such things, *and* all that do unrighteously, *are* an abomination unto the Lord thy God.

Remember what Amalek did unto thee by the way, when ye were come forth out of Egypt; How he met thee by the way, and smote the hindmost of thee, *even* all *that were* feeble behind thee, when thou *wast* faint and weary; and he feared not God. Therefore it shall be, when the Lord thy God hath given thee rest from all thine enemies round about, in the land which the Lord thy God giveth thee *for* an inheritance to possess it, *that* thou shalt blot out the remembrance of Amalek from under heaven; thou shalt not forget *it*.

✢ Chapter 26

And it shall be, when thou *art* come in unto the land which the Lord thy God giveth thee *for* an inheritance, and possessest it, and dwellest therein; That thou shalt take of the first of all the fruit of the earth, which thou shalt bring of thy land that the Lord thy God giveth thee, and shalt put *it* in a basket, and shalt go unto the place which the Lord thy God shall choose to place his name there. And thou shalt go unto the priest that shall be in those days, and say unto him, I profess this day unto the Lord thy God, that I am come unto the country which the Lord sware unto our fathers for to give us. And the priest shall take the basket out of thine hand, and set it down before the altar of the Lord thy God. And thou shalt speak and say before the Lord thy God, A Syrian ready to perish *was* my father, and he went down into Egypt, and sojourned there with a few, and became there a nation, great, mighty, and populous: And the Egyptians evil entreated us, and afflicted us, and laid upon us hard bondage: And when we cried unto the Lord God of our fathers, the Lord heard our voice, and looked on our affliction, and our labour, and our oppression: And the Lord brought us forth out of Egypt with a mighty hand, and with an outstretched arm, and with great terribleness, and with signs, and with wonders: And he hath brought us into this place, and hath given us this land, *even* a land that floweth with milk and honey. And now, behold, I have brought the firstfruits of the land, which thou, O Lord, hast given me. And thou shalt set it before the Lord thy God, and worship before the Lord thy God: And thou shalt rejoice in every good *thing* which the Lord thy God hath given unto thee, and unto thine house, thou, and the Levite, and the stranger that *is* among you.

When thou hast made an end of tithing all the tithes of thine increase the third year, *which is* the year of tithing, and hast given *it* unto the Levite, the stranger, the fatherless, and the widow, that they may eat within thy gates, and be filled; Then thou shalt say before the Lord thy God, I have brought away the hallowed things out of *mine* house, and also have given them unto the Levite, and unto the stranger, to the fatherless, and to the widow, according to all thy commandments which thou hast commanded me: I have not transgressed thy commandments, neither have I forgotten *them:* I have not eaten thereof in my mourning, neither have I taken away *ought* thereof for *any* unclean *use*, nor given *ought* thereof for the dead: *but* I have hearkened to the voice of the Lord my God, *and* have done according to all that thou hast commanded me. Look down from thy holy habitation, from heaven, and bless thy people Israel, and the land which thou hast given us, as thou swarest unto our fathers, a land that floweth with milk and honey.

This day the Lord thy God hath commanded thee to do these statutes and judgments: thou shalt therefore keep and do them with all thine heart, and with all thy soul. Thou hast avouched the Lord this day to be thy God, and to walk in his ways, and to keep his statutes, and his commandments, and his judgments, and to hearken unto his voice: And the Lord hath avouched thee this day to be his peculiar people, as he hath promised thee, and that *thou* shouldest keep all his commandments; And to make thee high above all nations which he hath made, in praise, and in name, and in honour; and that thou mayest be an holy people unto the Lord thy God, as he hath spoken.

✢ Chapter 27

And Moses with the elders of Israel commanded the people, saying, Keep all the commandments which I command you this day. And it shall be on the day when ye shall pass over Jordan unto the land which the Lord thy God giveth thee, that thou shalt set thee up great stones, and plaister them with plaister: And thou shalt write upon them all the words of this law, when thou art passed over, that thou mayest go in unto the land which the Lord thy God giveth thee, a land that floweth with milk and honey; as the Lord God of thy fathers hath promised thee. Therefore it shall be when ye be gone over Jordan, *that* ye shall set up these stones, which I command you this day, in mount Ebal, and thou shalt plaister them with plaister. And there shalt thou build an altar unto the Lord thy God, an altar of stones: thou shalt not lift up *any* iron *tool* upon them. Thou shalt build the altar of the Lord thy God of whole stones: and thou shalt offer burnt offerings thereon unto the Lord thy God: And thou shalt offer peace offerings, and shalt eat there, and rejoice before the Lord thy God. And thou shalt write upon the stones all the words of this law very plainly.

And Moses and the priests the Levites spake unto all Israel, saying, Take heed, and hearken, O Israel; this day thou art become the people of the Lord thy God. Thou shalt therefore obey the voice of the Lord thy God, and do his commandments and his statutes, which I command thee this day.

And Moses charged the people the same day, saying, These shall stand upon mount Gerizim to bless the people, when ye are come over Jordan; Simeon, and Levi, and Judah, and Issachar, and Joseph, and Benjamin: And these shall stand upon mount Ebal to curse; Reuben, Gad, and Asher, and Zebulun, Dan, and Naphtali.

And the Levites shall speak, and say unto all the men of Israel with a loud voice, Cursed *be* the man that maketh *any* graven or molten image, an abomination unto the Lord, the work of the hands of the craftsman, and putteth *it* in *a* secret *place*. And all the people shall answer and say, Amen. Cursed *be* he that setteth light by his father or his mother. And all the people shall say, Amen. Cursed *be* he that removeth his neighbour's landmark. And all the people shall say, Amen. Cursed *be* he that maketh the blind to wander out of the way. And all the people shall say, Amen. Cursed *be* he that perverteth the judgment of the stranger, fatherless, and widow. And all the people shall say, Amen. Cursed *be* he that lieth with his father's wife; because he uncovereth his father's skirt. And all the people shall say, Amen. Cursed *be* he that lieth with any manner of beast. And all the people shall say, Amen. Cursed *be* he that lieth with his sister, the daughter of his father, or the daughter of his mother. And all the people shall say, Amen. Cursed *be* he that lieth with his mother in law. And all the people shall say, Amen. Cursed *be* he that smiteth his neighbour secretly. And all the people shall say, Amen. Cursed *be* he that taketh reward to slay an innocent person. And all the people shall say, Amen. Cursed *be* he that confirmeth not *all* the words of this law to do them. And all the people shall say, Amen.

✢ Chapter 28

And it shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God, to observe *and* to do all his commandments which I command thee this day, that the Lord thy God will set thee on high above all nations of the earth: And all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the Lord thy God. Blessed *shalt* thou *be* in the city, and blessed *shalt* thou *be* in the field. Blessed *shall be* the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep. Blessed *shall be* thy basket and thy store. Blessed *shalt* thou *be* when thou comest in, and blessed *shalt* thou *be* when thou goest out. The Lord shall cause thine enemies that rise up against thee to be smitten before thy face: they shall come out against thee one way, and flee before thee seven ways. The Lord shall command the blessing upon thee in thy storehouses, and in all that thou settest thine hand unto; and he shall bless thee in the land which the Lord thy God giveth thee. The Lord shall establish thee an holy people unto himself, as he hath sworn unto thee, if thou shalt keep the commandments of the Lord thy God, and walk in his ways. And all people of the earth shall see that thou art called by the name of the Lord; and they shall be afraid of thee. And the Lord shall make thee plenteous in goods, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy ground, in the land which the Lord sware unto thy fathers to give thee. The Lord shall open unto thee his good treasure, the heaven to give the rain unto thy land in his season, and to bless all the work of thine hand: and thou shalt lend unto many nations, and thou shalt not borrow. And the Lord shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; if that thou hearken unto the commandments of the Lord thy God, which I command thee this day, to observe and to do *them:* And thou shalt not go aside from any of the words which I command thee this day, *to* the right hand, or *to* the left, to go after other gods to serve them.

But it shall come to pass, if thou wilt not hearken unto the voice of the Lord thy God, to observe to do all his commandments and his statutes which I command thee this day; that all these curses shall come upon thee, and overtake thee: Cursed *shalt* thou *be* in the

city, and cursed *shalt* thou *be* in the field. Cursed *shall be* thy basket and thy store. Cursed *shall be* the fruit of thy body, and the fruit of thy land, the increase of thy kine, and the flocks of thy sheep. Cursed *shalt* thou *be* when thou comest in, and cursed *shalt* thou *be* when thou goest out. The Lord shall send upon thee cursing, vexation, and rebuke, in all that thou settest thine hand unto for to do, until thou be destroyed, and until thou perish quickly; because of the wickedness of thy doings, whereby thou hast forsaken me. The Lord shall make the pestilence cleave unto thee, until he have consumed thee from off the land, whither thou goest to possess it. The Lord shall smite thee with a consumption, and with a fever, and with an inflammation, and with an extreme burning, and with the sword, and with blasting, and with mildew; and they shall pursue thee until thou perish. And thy heaven that *is* over thy head shall be brass, and the earth that *is* under thee *shall be* iron. The Lord shall make the rain of thy land powder and dust: from heaven shall it come down upon thee, until thou be destroyed. The Lord shall cause thee to be smitten before thine enemies: thou shalt go out one way against them, and flee seven ways before them: and shalt be removed into all the kingdoms of the earth. And thy carcase shall be meat unto all fowls of the air, and unto the beasts of the earth, and no man shall fray *them* away. The Lord will smite thee with the botch of Egypt, and with the emerods, and with the scab, and with the itch, whereof thou canst not be healed. The Lord shall smite thee with madness, and blindness, and astonishment of heart: And thou shalt grope at noonday, as the blind gropeth in darkness, and thou shalt not prosper in thy ways: and thou shalt be only oppressed and spoiled evermore, and no man shall save *thee*. Thou shalt betroth a wife, and another man shall lie with her: thou shalt build an house, and thou shalt not dwell therein: thou shalt plant a vineyard, and shalt not gather the grapes thereof. Thine ox *shall be* slain before thine eyes, and thou shalt not eat thereof: thine ass *shall be* violently taken away from before thy face, and shall not be restored to thee: thy sheep *shall be* given unto thine enemies, and thou shalt have none to rescue *them*. Thy sons and thy daughters *shall be* given unto another people, and thine eyes shall look, and fail *with longing* for them all the day long: and *there shall be* no might in thine hand. The fruit of thy land, and all thy labours, shall a nation which thou knowest not eat up; and thou shalt be only oppressed and crushed alway: So that thou shalt be mad for the sight of thine eyes which thou shalt see. The Lord shall smite thee in the knees, and in the legs, with a sore botch that cannot be healed, from the sole of thy foot unto the top of thy head. The Lord shall bring thee, and thy king which thou shalt set over thee, unto a nation which neither thou nor thy fathers have known; and there shalt thou serve other gods, wood and stone. And thou shalt become an astonishment, a proverb, and a byword, among all nations whither the Lord shall lead thee. Thou shalt carry much seed out into the field, and shalt gather *but* little in; for the locust shall consume it. Thou shalt plant vineyards, and dress *them*, but shalt neither drink *of* the wine, nor gather *the grapes;* for the worms shall eat them. Thou shalt have olive trees throughout all thy coasts, but thou shalt not anoint *thyself* with the oil; for thine olive shall cast *his fruit*. Thou shalt beget sons and daughters, but thou shalt not enjoy them; for they shall go into captivity. All thy trees and fruit of thy land shall the locust consume. The stranger that *is* within thee shall get up above thee very high; and thou shalt come down very low. He shall lend to thee, and thou shalt not lend to him: he shall be the head, and thou shalt be the tail. Moreover all these curses shall come upon thee, and shall pursue thee, and overtake thee, till thou be destroyed; because thou hearkenedst not unto the voice of the Lord thy God, to keep his commandments and his statutes which he commanded thee: And they shall be upon thee for a sign and for a wonder, and upon thy seed for ever. Because thou servedst not the Lord thy God with joyfulness, and with gladness of heart, for the abundance of all *things;* Therefore shalt thou serve thine enemies which the Lord shall send against thee, in hunger, and in thirst, and in nakedness, and in want of all *things:* and he shall put a yoke of iron upon thy neck, until he have destroyed thee. The Lord shall bring a nation against thee from far, from the end of the earth, *as swift* as the eagle flieth; a nation whose tongue thou shalt not understand; A nation of fierce countenance, which shall not regard the person of the old, nor shew favour to the young: And he shall eat the fruit of thy cattle, and the fruit of thy land, until thou be destroyed: which *also* shall not leave thee *either* corn, wine, or oil, *or* the increase of thy kine, or flocks of thy sheep, until he have destroyed thee. And he shall besiege thee in all thy gates, until thy high and fenced walls come down, wherein thou trustedst, throughout all thy land: and he shall besiege thee in all thy gates throughout all thy land, which the Lord thy God hath given thee. And thou shalt eat the fruit of thine own body, the flesh of thy sons and of thy daughters, which the Lord thy God hath given thee, in the siege, and in the straitness, wherewith thine enemies shall distress thee: *So that* the man *that is* tender among you, and very delicate, his eye shall be evil toward his brother, and toward the wife of his bosom, and toward the remnant of his children which he shall leave: So that he will not give to any of them of the flesh of his children whom he shall eat: because he hath nothing left him in the siege, and in the straitness, wherewith thine enemies shall distress thee in all thy gates. The tender and delicate woman among you, which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, her eye shall be evil toward the husband of her bosom, and toward her son, and toward her daughter, And toward her young one that cometh out from between her feet, and toward her children which she shall bear: for she shall eat them for want of all *things* secretly in the siege and straitness, wherewith thine enemy shall distress thee in thy gates. If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name, The Lord Thy God; Then the Lord will make thy plagues wonderful, and the plagues of thy seed, *even* great plagues, and of long continuance, and sore sicknesses, and of long continuance. Moreover he will bring upon thee all the diseases of Egypt, which thou wast afraid of; and they shall cleave unto thee. Also every sickness, and every plague, which *is* not written in the book of this law, them will the Lord bring upon thee, until thou be destroyed. And ye shall be left few in number, whereas ye were as the stars of heaven for multitude; because thou wouldest not obey the voice of the Lord thy God. And it shall come to pass, *that* as the Lord rejoiced over you to do you good, and to multiply you; so the Lord will rejoice over you to destroy you, and to bring you to nought; and ye shall be plucked from off the land whither thou goest to possess it. And the Lord shall scatter thee among all people, from the one end of the earth even unto the other; and there thou shalt serve other gods, which neither thou nor thy fathers have known, *even* wood and stone. And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest: but the Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind: And thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life: In the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning! for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see. And the Lord shall bring thee into Egypt again with ships, by the way whereof I spake unto thee, Thou shalt see it no more again: and there ye shall be sold unto your enemies for bondmen and bondwomen, and no man shall buy *you*.

✣ Chapter 29

These *are* the words of the covenant, which the Lord commanded Moses to make with the children of Israel in the land of Moab, beside the covenant which he made with them in Horeb.

And Moses called unto all Israel, and said unto them, Ye have seen all that the Lord did before your eyes in the land of Egypt unto Pharaoh, and unto all his servants, and unto all his land; The great temptations which thine eyes have seen, the signs, and those great miracles: Yet the Lord hath not given you an heart to perceive, and eyes to see, and ears to hear, unto this day. And I have led you forty years in the wilderness: your clothes are not waxen old upon you, and thy shoe is not waxen old upon thy foot. Ye have not eaten bread, neither have ye drunk wine or strong drink: that ye might know that I *am* the Lord your God. And when ye came unto this place, Sihon the king of Heshbon, and Og the king of Bashan, came out against us unto battle, and we smote them: And we took their land, and gave it for an inheritance unto the Reubenites, and to the Gadites, and to the half tribe of Manasseh. Keep therefore the words of this covenant, and do them, that ye may prosper in all that ye do.

Ye stand this day all of you before the Lord your God; your captains of your tribes, your elders, and your officers, *with* all the men of Israel, Your little ones, your wives, and thy stranger that *is* in thy camp, from the hewer of thy wood unto the drawer of thy water: That thou shouldest enter into covenant with the Lord thy God, and into his oath, which the Lord thy God maketh with thee this day: That he may establish thee to day for a people unto himself, and *that* he may be unto thee a God, as he hath said unto thee, and as he hath sworn unto thy fathers, to Abraham, to Isaac, and to Jacob. Neither with you only do I make this covenant and this oath; But with *him* that standeth here with us this day before the Lord our God, and also with *him* that *is* not here with us this day: (For ye know how we have dwelt in the land of Egypt; and how we came through the nations which ye passed by; And ye have seen their abominations, and their idols, wood and stone, silver and gold, which *were* among them:) Lest there should be among you man, or woman, or family, or tribe, whose heart turneth away this day from the Lord our God, to go *and* serve the gods of these nations; lest there should be among you a root that beareth gall and wormwood; And it come to pass, when he heareth the words of this curse, that he bless himself in his heart, saying, I shall have peace, though I walk in the imagination of mine heart, to add drunkenness to thirst: The Lord will not spare him, but then the anger of the Lord and his jealousy shall smoke against that man, and all the curses that are written in this book shall lie upon him, and the Lord shall blot out his name from under heaven. And the Lord shall separate him unto evil out of all the tribes of Israel, according to all the curses of the covenant that are written in this book of the law: So that the generation to come of your children that shall rise up after you, and the stranger that shall come from a far land, shall say, when they see the plagues of that land, and the sicknesses which the Lord hath laid upon it; *And that* the whole land thereof *is* brimstone, and salt, *and* burning, *that* it is not sown, nor beareth, nor any grass groweth therein, like the overthrow of Sodom, and Gomorrah, Admah, and Zeboim, which the Lord overthrew in his anger, and in his wrath: Even all nations shall say, Wherefore hath the Lord done thus unto this land? what *meaneth* the heat of this great anger? Then men shall say, Because they have forsaken the covenant of the Lord God of their fathers, which he made with them when he brought them forth out of the land of Egypt: For they went and served other gods, and worshipped them, gods whom they knew not, and *whom* he had not given unto them: And the anger of the Lord was kindled against this land, to bring upon it all the curses that are written in this book: And the Lord rooted them out of their land in anger, and in wrath, and in great indignation, and cast them into another land, as *it is* this day. The secret *things belong* unto the Lord our God: but those *things which are* revealed *belong* unto us and to our children for ever, that *we* may do all the words of this law.

✣ Chapter 30

And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call *them* to mind among all the nations, whither the Lord thy God hath driven thee, And shalt return unto the Lord thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all

thy soul; That then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the Lord thy God hath scattered thee. If *any* of thine be driven out unto the outmost *parts* of heaven, from thence will the Lord thy God gather thee, and from thence will he fetch thee: And the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers. And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live. And the Lord thy God will put all these curses upon thine enemies, and on them that hate thee, which persecuted thee. And thou shalt return and obey the voice of the Lord, and do all his commandments which I command thee this day. And the Lord thy God will make thee plenteous in every work of thine hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy land, for good: for the Lord will again rejoice over thee for good, as he rejoiced over thy fathers: If thou shalt hearken unto the voice of the Lord thy God, to keep his commandments and his statutes which are written in this book of the law, *and* if thou turn unto the Lord thy God with all thine heart, and with all thy soul.

For this commandment which I command thee this day, it *is* not hidden from thee, neither *is* it far off. It *is* not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it? Neither *is* it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it? But the word *is* very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.

See, I have set before thee this day life and good, and death and evil; In that I command thee this day to love the Lord thy God, to walk in his ways, and to keep his commandments and his statutes and his judgments, that thou mayest live and multiply: and the Lord thy God shall bless thee in the land whither thou goest to possess it. But if thine heart turn away, so that thou wilt not hear, but shalt be drawn away, and worship other gods, and serve them; I denounce unto you this day, that ye shall surely perish, *and that* ye shall not prolong *your* days upon the land, whither thou passest over Jordan to go to possess it. I call heaven and earth to record this day against you, *that* I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live: That thou mayest love the Lord thy God, *and* that thou mayest obey his voice, and that thou mayest cleave unto him: for he *is* thy life, and the length of thy days: that thou mayest dwell in the land which the Lord sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.

✢ Chapter 31

And Moses went and spake these words unto all Israel. And he said unto them, I *am* an hundred and twenty years old this day; I can no more go out and come in: also the Lord hath said unto me, Thou shalt not go over this Jordan. The Lord thy God, he will go over before thee, *and* he will destroy these nations from before thee, and thou shalt possess them: *and* Joshua, he shall go over before thee, as the Lord hath said. And the Lord shall do unto them as he did to Sihon and to Og, kings of the Amorites, and unto the land of them, whom he destroyed. And the Lord shall give them up before your face, that ye may do unto them according unto all the commandments which I have commanded you. Be strong and of a good courage, fear not, nor be afraid of them: for the Lord thy God, he *it is* that doth go with thee; he will not fail thee, nor forsake thee.

And Moses called unto Joshua, and said unto him in the sight of all Israel, Be strong and of a good courage: for thou must go with this people unto the land which the Lord hath sworn unto their fathers to give them; and thou shalt cause them to inherit it. And the Lord, he *it is* that doth go before thee; he will be with thee, he will not fail thee, neither forsake thee: fear not, neither be dismayed.

And Moses wrote this law, and delivered it unto the priests the sons of Levi, which bare the ark of the covenant of the Lord, and unto all the elders of Israel. And Moses commanded them, saying, At the end of *every* seven years, in the solemnity of the year of release, in the feast of tabernacles, When all Israel is come to appear before the Lord thy God in the place which he shall choose, thou shalt read this law before all Israel in their hearing. Gather the people together, men, and women, and children, and thy stranger that *is* within thy gates, that they may hear, and that they may learn, and fear the Lord your God, and observe to do all the words of this law: And *that* their children, which have not known *any thing*, may hear, and learn to fear the Lord your God, as long as ye live in the land whither ye go over Jordan to possess it.

And the Lord said unto Moses, Behold, thy days approach that thou must die: call Joshua, and present yourselves in the tabernacle of the congregation, that I may give him a charge. And Moses and Joshua went, and presented themselves in the tabernacle of the congregation. And the Lord appeared in the tabernacle in a pillar of a cloud: and the pillar of the cloud stood over the door of the tabernacle.

And the Lord said unto Moses, Behold, thou shalt sleep with thy fathers; and this people will rise up, and go a whoring after the gods of the strangers of the land, whither they go *to be* among them, and will forsake me, and break my covenant which I have made with them. Then my anger shall be kindled against them in that day, and I will forsake them, and I will hide my face from them, and they shall be devoured, and many evils and troubles shall befall them; so that they will say in that day, Are not these evils come upon us, because our God *is* not among us? And I will surely hide my face in that day for all the evils which they shall have wrought, in that they are turned unto other gods. Now therefore write ye this song for you, and teach it the children of Israel: put it in their mouths, that this song may be a witness for me against the children of Israel. For when I shall have brought them into the land which I sware unto their fathers, that floweth with milk and honey; and they shall have eaten and filled themselves, and waxen fat; then will they turn unto other gods, and serve them, and provoke me, and break my covenant. And it shall come to pass, when many evils and troubles are befallen them, that this song shall testify against them as a witness; for it shall not be forgotten out of the mouths of their seed: for I know their imagination which they go about, even now, before I have brought them into the land which I sware.

Moses therefore wrote this song the same day, and taught it the children of Israel. And he gave Joshua the son of Nun a charge, and said, Be strong and of a good courage: for thou shalt bring the children of Israel into the land which I sware unto them: and I will be with thee.

And it came to pass, when Moses had made an end of writing the words of this law in a book, until they were finished, That Moses commanded the Levites, which bare the ark of the covenant of the Lord, saying, Take this book of the law, and put it in the side of the ark of the covenant of the Lord your God, that it may be there for a witness against thee. For I know thy rebellion, and thy stiff neck: behold, while I am yet alive with you this day, ye have been rebellious against the Lord; and how much more after my death?

Gather unto me all the elders of your tribes, and your officers, that I may speak these words in their ears, and call heaven and earth to record against them. For I know that after my death ye will utterly corrupt *yourselves*, and turn aside from the way which I have commanded you; and evil will befall you in the latter days; because ye will do evil in the sight of the Lord, to provoke him to anger through the work of your hands. And Moses spake in the ears of all the congregation of Israel the words of this song, until they were ended.

✢ Chapter 32

Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth. My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass: Because I will publish the name of the Lord: ascribe ye greatness unto our God. *He is* the Rock, his work *is* perfect: for all his ways *are* judgment: a God of truth and without iniquity, just and right *is* he. They have corrupted themselves, their spot *is* not *the spot* of his children: *they are* a perverse and crooked generation. Do ye thus requite the Lord, O foolish people and unwise? *is* not he thy father *that* hath bought thee? hath he not made thee, and established thee?

Remember the days of old, consider the years of many generations: ask thy father, and he will shew thee; thy elders, and they will tell thee. When the most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel. For the Lord's portion *is* his people; Jacob *is* the lot of his inheritance. He found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye. As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings: *So* the Lord alone did lead him, and *there was* no strange God with him. He made him ride on the high places of the earth, that he might eat the increase of the fields; and he made him to suck honey out of the rock, and oil out of the flinty rock; Butter of kine, and milk of sheep, with fat of lambs, and rams of the breed of Bashan, and goats, with the fat of kidneys of wheat; and thou didst drink the pure blood of the grape.

But Jeshurun waxed fat, and kicked: thou art waxen fat, thou art grown thick, thou art covered *with fatness;* then he forsook God *which* made him, and lightly esteemed the Rock of his salvation. They provoked him to jealousy with strange *gods*, with abominations provoked they him to anger. They sacrificed unto devils, not to God; to gods whom they knew not, to new *gods that* came newly up, whom your fathers feared not. Of the Rock *that* begat thee thou art unmindful, and hast forgotten God that formed thee. And when the Lord saw *it*, he abhorred *them*, because of the provoking of his sons, and of his daughters. And he said, I will hide my face from them, I will see what their end *shall be:* for they *are* a very froward generation, children in whom *is* no faith. They have moved me to jealousy with *that which is* not God; they have provoked me to anger with their vanities: and I will move them to jealousy with *those which are* not a people; I will provoke them to anger with a foolish nation. For a fire is kindled in mine anger, and shall burn unto the lowest hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains. I will heap mischiefs upon them; I will spend mine arrows upon them. *They shall be* burnt with hunger, and devoured with burning heat, and with bitter destruction: I will also send the teeth of beasts upon them, with the poison of serpents of the dust. The sword without, and terror within, shall destroy both the young man and the virgin, the suckling *also* with the man of gray hairs. I said, I would scatter them into corners, I would make the remembrance of them to cease from among men: Were it not that I feared the wrath of the enemy, lest their adversaries should behave themselves strangely, *and* lest they should say, Our hand *is* high, and the Lord hath not done all this. For they *are* a nation void of counsel, neither *is there any* understanding in them. O that they were wise, *that* they understood this, *that* they would

consider their latter end! How should one chase a thousand, and two put ten thousand to flight, except their Rock had sold them, and the Lord had shut them up? For their rock *is* not as our Rock, even our enemies themselves *being* judges. For their vine *is* of the vine of Sodom, and of the fields of Gomorrah: their grapes *are* grapes of gall, their clusters *are* bitter: Their wine *is* the poison of dragons, and the cruel venom of asps. *Is* not this laid up in store with me, *and* sealed up among my treasures? To me *belongeth* vengeance, and recompence; their foot shall slide in *due* time: for the day of their calamity *is* at hand, and the things that shall come upon them make haste. For the Lord shall judge his people, and repent himself for his servants, when he seeth that *their* power is gone, and *there is* none shut up, or left. And he shall say, Where *are* their gods, *their* rock in whom they trusted, Which did eat the fat of their sacrifices, *and* drank the wine of their drink offerings? let them rise up and help you, *and* be your protection. See now that I, *even* I, *am* he, and *there is* no God with me: I kill, and I make alive; I wound, and I heal: neither *is there any* that can deliver out of my hand. For I lift up my hand to heaven, and say, I live for ever. If I whet my glittering sword, and mine hand take hold on judgment; I will render vengeance to mine enemies, and will reward them that hate me. I will make mine arrows drunk with blood, and my sword shall devour flesh; *and that* with the blood of the slain and of the captives, from the beginning of revenges upon the enemy. Rejoice, O ye nations, *with* his people: for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful unto his land, *and* to his people.

And Moses came and spake all the words of this song in the ears of the people, he, and Hoshea the son of Nun. And Moses made an end of speaking all these words to all Israel: And he said unto them, Set your hearts unto all the words which I testify among you this day, which ye shall command your children to observe to do, all the words of this law. For it *is* not a vain thing for you; because it *is* your life: and through this thing ye shall prolong *your* days in the land, whither ye go over Jordan to possess it. And the Lord spake unto Moses that selfsame day, saying, Get thee up into this mountain Abarim, *unto* mount Nebo, which *is* in the land of Moab, that *is* over against Jericho; and behold the land of Canaan, which I give unto the children of Israel for a possession: And die in the mount whither thou goest up, and be gathered unto thy people; as Aaron thy brother died in mount Hor, and was gathered unto his people: Because ye trespassed against me among the children of Israel at the waters of Meribah-Kadesh, in the wilderness of Zin; because ye sanctified me not in the midst of the children of Israel. Yet thou shalt see the land before *thee;* but thou shalt not go thither unto the land which I give the children of Israel.

✝ Chapter 33

And this *is* the blessing, wherewith Moses the man of God blessed the children of Israel before his death. And he said, The Lord came from Sinai, and rose up from Seir unto them; he shined forth from mount Paran, and he came with ten thousands of saints: from his right hand *went* a fiery law for them. Yea, he loved the people; all his saints *are* in thy hand: and they sat down at thy feet; *every one* shall receive of thy words. Moses commanded us a law, *even* the inheritance of the congregation of Jacob. And he was king in Jeshurun, when the heads of the people *and* the tribes of Israel were gathered together.

Let Reuben live, and not die; and let *not* his men be few.

And this *is the blessing* of Judah: and he said, Hear, Lord, the voice of Judah, and bring him unto his people: let his hands be sufficient for him; and be thou an help *to him* from his enemies.

And of Levi he said, *Let* thy Thummim and thy Urim *be* with thy holy one, whom thou didst prove at Massah, *and with* whom thou didst strive at the waters of Meribah; Who said unto his father and to his mother, I have not seen him; neither did he acknowledge his brethren, nor knew his own children: for they have observed thy word, and kept thy covenant. They shall teach Jacob thy judgments, and Israel thy law: they shall put incense before thee, and whole burnt sacrifice upon thine altar. Bless, Lord, his substance, and accept the work of his hands: smite through the loins of them that rise against him, and of them that hate him, that they rise not again.

And of Benjamin he said, The beloved of the Lord shall dwell in safety by him; *and the Lord* shall cover him all the day long, and he shall dwell between his shoulders.

And of Joseph he said, Blessed of the Lord *be* his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath, And for the precious fruits *brought forth* by the sun, and for the precious things put forth by the moon, And for the chief things of the ancient mountains, and for the precious things of the lasting hills, And for the precious things of the earth and fulness thereof, and *for* the good will of him that dwelt in the bush: let *the blessing* come upon the head of Joseph, and upon the top of the head of him *that was* separated from his brethren. His glory *is like* the firstling of his bullock, and his horns *are like* the horns of unicorns: with them he shall push the people together to the ends of the earth: and they *are* the ten thousands of Ephraim, and they *are* the thousands of Manasseh.

And of Zebulun he said, Rejoice, Zebulun, in thy going out; and, Issachar, in thy tents. They shall call the people unto the mountain; there they shall offer sacrifices of righteousness: for they shall suck *of* the abundance of the seas, and *of* treasures hid in the sand.

And of Gad he said, Blessed *be* he that enlargeth Gad: he dwelleth as a lion, and teareth the arm with the crown of the head. And he provided the first part for himself, because there, *in* a portion of the lawgiver, *was he* seated; and he came with the heads of the people, he executed the justice of the Lord, and his judgments with Israel.

And of Dan he said, Dan *is* a lion's whelp: he shall leap from Bashan.

And of Naphtali he said, O Naphtali, satisfied with favour, and full with the blessing of the Lord: possess thou the west and the south.

And of Asher he said, *Let* Asher *be* blessed with children; let him be acceptable to his brethren, and let him dip his foot in oil. Thy shoes *shall be* iron and brass; and as thy days, *so shall* thy strength *be*.

There is none like unto the God of Jeshurun, *who* rideth upon the heaven in thy help, and in his excellency on the sky. The eternal God *is thy* refuge, and underneath *are* the everlasting arms: and he shall thrust out the enemy from before thee; and shall say, Destroy *them*. Israel then shall dwell in safety alone: the fountain of Jacob *shall be* upon a land of corn and wine; also his heavens shall drop down dew. Happy *art* thou, O Israel: who *is* like unto thee, O people saved by the Lord, the shield of thy help, and who *is* the sword of thy excellency! and thine enemies shall be found liars unto thee; and thou shalt tread upon their high places.

✝ Chapter 34

And Moses went up from the plains of Moab unto the mountain of Nebo, to the top of Pisgah, that *is* over against Jericho. And the Lord shewed him all the land of Gilead, unto Dan, And all Naphtali, and the land of Ephraim, and Manasseh, and all the land of Judah, unto the utmost sea, And the south, and the plain of the valley of Jericho, the city of palm trees, unto Zoar. And the Lord said unto him, This *is* the land which I sware unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed: I have caused thee to see *it* with thine eyes, but thou shalt not go over thither.

So Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord. And he buried him in a valley in the land of Moab, over against Beth-peor: but no man knoweth of his sepulchre unto this day.

And Moses *was* an hundred and twenty years old when he died: his eye was not dim, nor his natural force abated.

And the children of Israel wept for Moses in the plains of Moab thirty days: so the days of weeping *and* mourning for Moses were ended.

And Joshua the son of Nun was full of the spirit of wisdom; for Moses had laid his hands upon him: and the children of Israel hearkened unto him, and did as the Lord commanded Moses.

And there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face, In all the signs and the wonders, which the Lord sent him to do in the land of Egypt to Pharaoh, and to all his servants, and to all his land, And in all that mighty hand, and in all the great terror which Moses shewed in the sight of all Israel.

The Book of Joshua.

✢ Chapter 1

Now after the death of Moses the servant of the Lord it came to pass, that the Lord spake unto Joshua the son of Nun, Moses' minister, saying, Moses my servant is dead; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, *even* to the children of Israel. Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses. From the wilderness and this Lebanon even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea toward the going down of the sun, shall be your coast. There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, *so* I will be with thee: I will not fail thee, nor forsake thee. Be strong and of a good courage: for unto this people shalt thou divide for an inheritance the land, which I sware unto their fathers to give them. Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee: turn not from it *to* the right hand or *to* the left, that thou mayest prosper whithersoever thou goest. This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success. Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God *is* with thee whithersoever thou goest.

Then Joshua commanded the officers of the people, saying, Pass through the host, and command the people, saying, Prepare you victuals; for within three days ye shall pass over this Jordan, to go in to possess the land, which the Lord your God giveth you to possess it.

And to the Reubenites, and to the Gadites, and to half the tribe of Manasseh, spake Joshua, saying, Remember the word which Moses the servant of the Lord commanded you, saying, The Lord your God hath given you rest, and hath given you this land. Your wives, your little ones, and your cattle, shall remain in the land which Moses gave you on this side Jordan; but ye shall pass before your brethren armed, all the mighty men of valour, and help them; Until the Lord have given your brethren rest, as *he hath given* you, and they also have possessed the land which the Lord your God giveth them: then ye shall return unto the land of your possession, and enjoy it, which Moses the Lord's servant gave you on this side Jordan toward the sunrising.

And they answered Joshua, saying, All that thou commandest us we will do, and whithersoever thou sendest us, we will go. According as we hearkened unto Moses in all things, so will we hearken unto thee: only the Lord thy God be with thee, as he was with Moses. Whosoever *he be* that doth rebel against thy commandment, and will not hearken unto thy words in all that thou commandest him, he shall be put to death: only be strong and of a good courage.

✢ Chapter 2

And Joshua the son of Nun sent out of Shittim two men to spy secretly, saying, Go view the land, even Jericho. And they went, and came into an harlot's house, named Rahab, and lodged there. And it was told the king of Jericho, saying, Behold, there came men in hither to night of the children of Israel to search out the country. And the king of Jericho sent unto Rahab, saying, Bring forth the men that are come to thee, which are entered into thine house: for they be come to search out all the country. And the woman took the two men, and hid them, and said thus, There came men unto me, but I wist not whence they *were:* And it came to pass *about the time* of shutting of the gate, when it was dark, that the men went out: whither the men went I wot not: pursue after them quickly; for ye shall overtake them. But she had brought them up to the roof of the house, and hid them with the stalks of flax, which she had laid in order upon the roof. And the men pursued after them the way to Jordan unto the fords: and as soon as they which pursued after them were gone out, they shut the gate.

And before they were laid down, she came up unto them upon the roof; And she said unto the men, I know that the Lord hath given you the land, and that your terror is fallen upon us, and that all the inhabitants of the land faint because of you. For we have heard how the Lord dried up the water of the Red sea for you, when ye came out of Egypt; and what ye did unto the two kings of the Amorites, that *were* on the other side Jordan, Sihon and Og, whom ye utterly destroyed. And as soon as we had heard *these things*, our hearts did melt, neither did there remain any more courage in any man, because of you: for the Lord your God, he *is* God in heaven above, and in earth beneath. Now therefore, I pray you, swear unto me by the Lord, since I have shewed you kindness, that ye will also shew kindness unto my father's house, and give me a true token: And *that* ye will save alive my father, and my mother, and my brethren, and my sisters, and all that they have, and deliver our lives from death. And the men answered her, Our life for yours, if ye utter not this our business. And it shall be, when the Lord hath given us the land, that we will deal kindly and truly with thee. Then she let them down by a cord through the window: for her house *was* upon the town wall, and she dwelt upon the wall. And she said unto them, Get you to the mountain, lest the pursuers meet you; and hide yourselves there three days, until the pursuers be returned: and afterward may ye go your way. And the men said unto her, We *will be* blameless of this thine oath which thou hast made us swear. Behold, *when* we come into the land, thou shalt bind this line of scarlet thread in the window which thou didst let us down by: and thou shalt bring thy father, and thy mother, and thy brethren, and all thy father's household, home unto thee. And it shall be, *that* whosoever shall go out of the doors of thy house into the street, his blood *shall be* upon his head, and we *will be* guiltless: and whosoever shall be with thee in the house, his blood *shall be* on our head, if *any* hand be upon him. And if thou utter this our business, then we will be quit of thine oath which thou hast made us to swear. And she said, According unto your words, so *be* it. And she sent them away, and they departed: and she bound the scarlet line in the window. And they went, and came unto the mountain, and abode there three days, until the pursuers were returned: and the pursuers sought *them* throughout all the way, but found *them* not.

So the two men returned, and descended from the mountain, and passed over, and came to Joshua the son of Nun, and told him all *things* that befell them: And they said unto Joshua, Truly the Lord hath delivered into our hands all the land; for even all the inhabitants of the country do faint because of us.

✢ Chapter 3

And Joshua rose early in the morning; and they removed from Shittim, and came to Jordan, he and all the children of Israel, and lodged there before they passed over. And it came to pass after three days, that the officers went through the host; And they commanded the people, saying, When ye see the ark of the covenant of the Lord your God, and the priests the Levites bearing it, then ye shall remove from your place, and go after it. Yet there shall be a space between you and it, about two thousand cubits by measure: come not near unto it, that ye may know the way by which ye must go: for ye have not passed *this* way heretofore. And Joshua said unto the people, Sanctify yourselves: for to morrow the Lord will do wonders among you. And Joshua spake unto the priests, saying, Take up the ark of the covenant, and pass over before the people. And they took up the ark of the covenant, and went before the people.

And the Lord said unto Joshua, This day will I begin to magnify thee in the sight of all Israel, that they may know that, as I was with Moses, *so* I will be with thee. And thou shalt command the priests that bear the ark of the covenant, saying, When ye are come to the brink of the water of Jordan, ye shall stand still in Jordan.

And Joshua said unto the children of Israel, Come hither, and hear the words of the Lord your God. And Joshua said, Hereby ye shall know that the living God *is* among you, and *that* he will without fail drive out from before you the Canaanites, and the Hittites, and the Hivites, and the Perizzites, and the Girgashites, and the Amorites, and the Jebusites. Behold, the ark of the covenant of the Lord of all the earth passeth over before you into Jordan. Now therefore take you twelve men out of the tribes of Israel, out of every tribe a man. And it shall come to pass, as soon as the soles of the feet of the priests that bear the ark of the Lord, the Lord of all the earth, shall rest in the waters of Jordan, *that* the waters of Jordan shall be cut off *from* the waters that come down from above; and they shall stand upon an heap.

And it came to pass, when the people removed from their tents, to pass over Jordan, and the priests bearing the ark of the covenant before the people; And as they that bare the ark were come unto Jordan, and the feet of the priests that bare the ark were dipped in the brim of the water, (for Jordan overfloweth all his banks all the time of harvest,) That the waters which came down from above stood *and* rose up upon an heap very far from the city Adam, that *is* beside Zaretan: and those that came down toward the sea of the plain, *even* the salt sea, failed, *and* were cut off: and the people passed over right against Jericho. And the priests that bare the ark of the covenant of the Lord stood firm on dry ground in the midst of Jordan, and all the Israelites passed over on dry ground, until all the people were passed clean over Jordan.

✢ Chapter 4

And it came to pass, when all the people were clean passed over Jordan, that the Lord spake unto Joshua, saying, Take you twelve men out of the people, out of every tribe a man, And command ye them, saying, Take you hence out of the midst of Jordan, out of the place where the priests' feet stood firm, twelve stones, and ye shall carry them over with you, and leave them in the lodging place, where ye shall lodge this night. Then Joshua called the twelve men, whom he had prepared of the children of Israel, out of every tribe a man: And Joshua said unto them, Pass over before the ark of the Lord your God into the midst of

Jordan, and take ye up every man of you a stone upon his shoulder, according unto the number of the tribes of the children of Israel: That this may be a sign among you, *that* when your children ask *their fathers* in time to come, saying, What *mean* ye by these stones? Then ye shall answer them, That the waters of Jordan were cut off before the ark of the covenant of the Lord; when it passed over Jordan, the waters of Jordan were cut off: and these stones shall be for a memorial unto the children of Israel for ever. And the children of Israel did so as Joshua commanded, and took up twelve stones out of the midst of Jordan, as the Lord spake unto Joshua, according to the number of the tribes of the children of Israel, and carried them over with them unto the place where they lodged, and laid them down there. And Joshua set up twelve stones in the midst of Jordan, in the place where the feet of the priests which bare the ark of the covenant stood: and they are there unto this day.

For the priests which bare the ark stood in the midst of Jordan, until every thing was finished that the Lord commanded Joshua to speak unto the people, according to all that Moses commanded Joshua: and the people hasted and passed over. And it came to pass, when all the people were clean passed over, that the ark of the Lord passed over, and the priests, in the presence of the people. And the children of Reuben, and the children of Gad, and half the tribe of Manasseh, passed over armed before the children of Israel, as Moses spake unto them: About forty thousand prepared for war passed over before the Lord unto battle, to the plains of Jericho.

On that day the Lord magnified Joshua in the sight of all Israel; and they feared him, as they feared Moses, all the days of his life. And the Lord spake unto Joshua, saying, Command the priests that bear the ark of the testimony, that they come up out of Jordan. Joshua therefore commanded the priests, saying, Come ye up out of Jordan. And it came to pass, when the priests that bare the ark of the covenant of the Lord were come up out of the midst of Jordan, *and* the soles of the priests' feet were lifted up unto the dry land, that the waters of Jordan returned unto their place, and flowed over all his banks, as *they did* before.

And the people came up out of Jordan on the tenth *day* of the first month, and encamped in Gilgal, in the east border of Jericho. And those twelve stones, which they took out of Jordan, did Joshua pitch in Gilgal. And he spake unto the children of Israel, saying, When your children shall ask their fathers in time to come, saying, What *mean* these stones? Then ye shall let your children know, saying, Israel came over this Jordan on dry land. For the Lord your God dried up the waters of Jordan from before you, until ye were passed over, as the Lord your God did to the Red sea, which he dried up from before us, until we were gone over: That all the people of the earth might know the hand of the Lord, that it *is* mighty: that ye might fear the Lord your God for ever.

✝ Chapter 5

And it came to pass, when all the kings of the Amorites, which *were* on the side of Jordan westward, and all the kings of the Canaanites, which *were* by the sea, heard that the Lord had dried up the waters of Jordan from before the children of Israel, until we were passed over, that their heart melted, neither was there spirit in them any more, because of the children of Israel.

At that time the Lord said unto Joshua, Make thee sharp knives, and circumcise again the children of Israel the second time. And Joshua made him sharp knives, and circumcised the children of Israel at the hill of the foreskins. And this *is* the cause why Joshua did circumcise: All the people that came out of Egypt, *that were* males, *even* all the men of war, died in the wilderness by the way, after they came out of Egypt. Now all the people that came out were circumcised: but all the people *that were* born in the wilderness by the way as they came forth out of Egypt, *them* they had not circumcised. For the children of Israel walked forty years in the wilderness, till all the people *that were* men of war, which came out of Egypt, were consumed, because they obeyed not the voice of the Lord: unto whom the Lord sware that he would not shew them the land, which the Lord sware unto their fathers that he would give us, a land that floweth with milk and honey. And their children, *whom* he raised up in their stead, them Joshua circumcised: for they were uncircumcised, because they had not circumcised them by the way. And it came to pass, when they had done circumcising all the people, that they abode in their places in the camp, till they were whole. And the Lord said unto Joshua, This day have I rolled away the reproach of Egypt from off you. Wherefore the name of the place is called Gilgal unto this day.

And the children of Israel encamped in Gilgal, and kept the passover on the fourteenth day of the month at even in the plains of Jericho. And they did eat of the old corn of the land on the morrow after the passover, unleavened cakes, and parched *corn* in the selfsame day.

And the manna ceased on the morrow after they had eaten of the old corn of the land; neither had the children of Israel manna any more; but they did eat of the fruit of the land of Canaan that year.

And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood a man over against him with his sword drawn in his hand: and Joshua went unto him, and said unto him, *Art* thou for us, or for our adversaries? And he said, Nay; but *as* captain of the host of the Lord am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my Lord unto his servant? And the captain of the Lord's host said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest *is* holy. And Joshua did so.

✝ Chapter 6

Now Jericho was straitly shut up because of the children of Israel: none went out, and none came in. And the Lord said unto Joshua, See, I have given into thine hand Jericho, and the king thereof, *and* the mighty men of valour. And ye shall compass the city, all *ye* men of war, *and* go round about the city once. Thus shalt thou do six days. And seven priests shall bear before the ark seven trumpets of rams' horns: and the seventh day ye shall compass the city seven times, and the priests shall blow with the trumpets. And it shall come to pass, that when they make a long *blast* with the ram's horn, *and* when ye hear the sound of the trumpet, all the people shall shout with a great shout; and the wall of the city shall fall down flat, and the people shall ascend up every man straight before him.

And Joshua the son of Nun called the priests, and said unto them, Take up the ark of the covenant, and let seven priests bear seven trumpets of rams' horns before the ark of the Lord. And he said unto the people, Pass on, and compass the city, and let him that is armed pass on before the ark of the Lord.

And it came to pass, when Joshua had spoken unto the people, that the seven priests bearing the seven trumpets of rams' horns passed on before the Lord, and blew with the trumpets: and the ark of the covenant of the Lord followed them.

And the armed men went before the priests that blew with the trumpets, and the rereward came after the ark, *the priests* going on, and blowing with the trumpets. And Joshua had commanded the people, saying, Ye shall not shout, nor make any noise with your voice, neither shall *any* word proceed out of your mouth, until the day I bid you shout; then shall ye shout. So the ark of the Lord compassed the city, going about *it* once: and they came into the camp, and lodged in the camp.

And Joshua rose early in the morning, and the priests took up the ark of the Lord. And seven priests bearing seven trumpets of rams' horns before the ark of the Lord went on continually, and blew with the trumpets: and the armed men went before them; but the rereward came after the ark of the Lord, *the priests* going on, and blowing with the trumpets. And the second day they compassed the city once, and returned into the camp: so they did six days. And it came to pass on the seventh day, that they rose early about the dawning of the day, and compassed the city after the same manner seven times: only on that day they compassed the city seven times. And it came to pass at the seventh time, when the priests blew with the trumpets, Joshua said unto the people, Shout; for the Lord hath given you the city.

And the city shall be accursed, *even* it, and all that *are* therein, to the Lord: only Rahab the harlot shall live, she and all that *are* with her in the house, because she hid the messengers that we sent. And ye, in any wise keep *yourselves* from the accursed thing, lest ye make *yourselves* accursed, when ye take of the accursed thing, and make the camp of Israel a curse, and trouble it. But all the silver, and gold, and vessels of brass and iron, *are* consecrated unto the Lord: they shall come into the treasury of the Lord. So the people shouted when *the priests* blew with the trumpets: and it came to pass, when the people heard the sound of the trumpet, and the people shouted with a great shout, that the wall fell down flat, so that the people went up into the city, every man straight before him, and they took the city. And they utterly destroyed all that *was* in the city, both man and woman, young and old, and ox, and sheep, and ass, with the edge of the sword. But Joshua had said unto the two men that had spied out the country, Go into the harlot's house, and bring out thence the woman, and all that she hath, as ye sware unto her. And the young men that were spies went in, and brought out Rahab, and her father, and her mother, and her brethren, and all that she had; and they brought out all her kindred, and left them without the camp of Israel. And they burnt the city with fire, and all that *was* therein: only the silver, and the gold, and the vessels of brass and of iron, they put into the treasury of the house of the Lord. And Joshua saved Rahab the harlot alive, and her father's household, and all that she had; and she dwelleth in Israel *even* unto this day; because she hid the messengers, which Joshua sent to spy out Jericho.

And Joshua adjured *them* at that time, saying, Cursed *be* the man before the Lord, that riseth up and buildeth this city Jericho: he shall lay the foundation thereof in his firstborn, and in his youngest *son* shall he set up the gates of it. So the Lord was with Joshua; and his fame was *noised* throughout all the country.

✝ Chapter 7

But the children of Israel committed a trespass in the accursed thing: for Achan, the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, took of the accursed thing: and the anger of the Lord was kindled against the children of Israel. And Joshua sent men from Jericho to Ai, which *is* beside Beth-aven, on the east side of Beth-el, and spake unto them, saying, Go up and view the country. And the men went up and viewed Ai. And they returned to Joshua, and said unto him, Let not all the people go up; but let about two or three thousand men go up and smite Ai; *and* make not all the people to labour thither; for

they *are but* few. So there went up thither of the people about three thousand men: and they fled before the men of Ai. And the men of Ai smote of them about thirty and six men: for they chased them *from* before the gate *even* unto Shebarim, and smote them in the going down: wherefore the hearts of the people melted, and became as water.

And Joshua rent his clothes, and fell to the earth upon his face before the ark of the Lord until the eventide, he and the elders of Israel, and put dust upon their heads. And Joshua said, Alas, O Lord God, wherefore hast thou at all brought this people over Jordan, to deliver us into the hand of the Amorites, to destroy us? would to God we had been content, and dwelt on the other side Jordan! O Lord, what shall I say, when Israel turneth their backs before their enemies! For the Canaanites and all the inhabitants of the land shall hear *of it*, and shall environ us round, and cut off our name from the earth: and what wilt thou do unto thy great name?

And the Lord said unto Joshua, Get thee up; wherefore liest thou thus upon thy face? Israel hath sinned, and they have also transgressed my covenant which I commanded them: for they have even taken of the accursed thing, and have also stolen, and dissembled also, and they have put *it* even among their own stuff. Therefore the children of Israel could not stand before their enemies, *but* turned *their* backs before their enemies, because they were accursed: neither will I be with you any more, except ye destroy the accursed from among you. Up, sanctify the people, and say, Sanctify yourselves against to morrow: for thus saith the Lord God of Israel, *There is* an accursed thing in the midst of thee, O Israel: thou canst not stand before thine enemies, until ye take away the accursed thing from among you. In the morning therefore ye shall be brought according to your tribes: and it shall be, *that* the tribe which the Lord taketh shall come according to the families *thereof;* and the family which the Lord shall take shall come by households; and the household which the Lord shall take shall come man by man. And it shall be, *that* he that is taken with the accursed thing shall be burnt with fire, he and all that he hath: because he hath transgressed the covenant of the Lord, and because he hath wrought folly in Israel.

So Joshua rose up early in the morning, and brought Israel by their tribes; and the tribe of Judah was taken: And he brought the family of Judah; and he took the family of the Zarhites: and he brought the family of the Zarhites man by man; and Zabdi was taken: And he brought his household man by man; and Achan, the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, was taken. And Joshua said unto Achan, My son, give, I pray thee, glory to the Lord God of Israel, and make confession unto him; and tell me now what thou hast done; hide *it* not from me. And Achan answered Joshua, and said, Indeed I have sinned against the Lord God of Israel, and thus and thus have I done: When I saw among the spoils a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight, then I coveted them, and took them; and, behold, they *are* hid in the earth in the midst of my tent, and the silver under it.

So Joshua sent messengers, and they ran unto the tent; and, behold, *it was* hid in his tent, and the silver under it. And they took them out of the midst of the tent, and brought them unto Joshua, and unto all the children of Israel, and laid them out before the Lord. And Joshua, and all Israel with him, took Achan the son of Zerah, and the silver, and the garment, and the wedge of gold, and his sons, and his daughters, and his oxen, and his asses, and his sheep, and his tent, and all that he had: and they brought them unto the valley of Achor. And Joshua said, Why hast thou troubled us? the Lord shall trouble thee this day. And all Israel stoned him with stones, and burned them with fire, after they had stoned them with stones. And they raised over him a great heap of stones unto this day. So the Lord turned from the fierceness of his anger. Wherefore the name of that place was called, The valley of Achor, unto this day.

✝ Chapter 8

And the Lord said unto Joshua, Fear not, neither be thou dismayed: take all the people of war with thee, and arise, go up to Ai: see, I have given into thy hand the king of Ai, and his people, and his city, and his land: And thou shalt do to Ai and her king as thou didst unto Jericho and her king: only the spoil thereof, and the cattle thereof, shall ye take for a prey unto yourselves: lay thee an ambush for the city behind it.

So Joshua arose, and all the people of war, to go up against Ai: and Joshua chose out thirty thousand mighty men of valour, and sent them away by night. And he commanded them, saying, Behold, ye shall lie in wait against the city, *even* behind the city: go not very far from the city, but be ye all ready: And I, and all the people that *are* with me, will approach unto the city: and it shall come to pass, when they come out against us, as at the first, that we will flee before them, (For they will come out after us) till we have drawn them from the city; for they will say, They flee before us, as at the first: therefore we will flee before them. Then ye shall rise up from the ambush, and seize upon the city: for the Lord your God will deliver it into your hand. And it shall be, when ye have taken the city, *that* ye shall set the city on fire: according to the commandment of the Lord shall ye do. See, I have commanded you.

Joshua therefore sent them forth: and they went to lie in ambush, and abode between Beth-el and Ai, on the west side of Ai: but Joshua lodged that night among the people. And Joshua rose up early in the morning, and numbered the people, and went up, he and the elders of Israel, before the people to Ai. And all the people, *even the people* of war that *were* with him, went up, and drew nigh, and came before the city, and pitched on the north side of Ai: now *there was* a valley between them and Ai. And he took about five thousand men, and set them to lie in ambush between Beth-el and Ai, on the west side of the city. And when they had set the people, *even* all the host that *was* on the north of the city, and their liers in wait on the west of the city, Joshua went that night into the midst of the valley.

And it came to pass, when the king of Ai saw *it*, that they hasted and rose up early, and the men of the city went out against Israel to battle, he and all his people, at a time appointed, before the plain; but he wist not that *there were* liers in ambush against him behind the city. And Joshua and all Israel made as if they were beaten before them, and fled by the way of the wilderness. And all the people that *were* in Ai were called together to pursue after them: and they pursued after Joshua, and were drawn away from the city. And there was not a man left in Ai or Beth-el, that went not out after Israel: and they left the city open, and pursued after Israel. And the Lord said unto Joshua, Stretch out the spear that *is* in thy hand toward Ai; for I will give it into thine hand. And Joshua stretched out the spear that *he had* in his hand toward the city. And the ambush arose quickly out of their place, and they ran as soon as he had stretched out his hand: and they entered into the city, and took it, and hasted and set the city on fire. And when the men of Ai looked behind them, they saw, and, behold, the smoke of the city ascended up to heaven, and they had no power to flee this way or that way: and the people that fled to the wilderness turned back upon the pursuers. And when Joshua and all Israel saw that the ambush had taken the city, and that the smoke of the city ascended, then they turned again, and slew the men of Ai. And the other issued out of the city against them; so they were in the midst of Israel, some on this side, and some on that side: and they smote them, so that they let none of them remain or escape. And the king of Ai they took alive, and brought him to Joshua. And it came to pass, when Israel had made an end of slaying all the inhabitants of Ai in the field, in the wilderness wherein they chased them, and when they were all fallen on the edge of the sword, until they were consumed, that all the Israelites returned unto Ai, and smote it with the edge of the sword. And *so* it was, *that* all that fell that day, both of men and women, *were* twelve thousand, *even* all the men of Ai. For Joshua drew not his hand back, wherewith he stretched out the spear, until he had utterly destroyed all the inhabitants of Ai. Only the cattle and the spoil of that city Israel took for a prey unto themselves, according unto the word of the Lord which he commanded Joshua. And Joshua burnt Ai, and made it an heap for ever, *even* a desolation unto this day. And the king of Ai he hanged on a tree until eventide: and as soon as the sun was down, Joshua commanded that they should take his carcase down from the tree, and cast it at the entering of the gate of the city, and raise thereon a great heap of stones, *that remaineth* unto this day.

Then Joshua built an altar unto the Lord God of Israel in mount Ebal, As Moses the servant of the Lord commanded the children of Israel, as it is written in the book of the law of Moses, an altar of whole stones, over which no man hath lift up *any* iron: and they offered thereon burnt offerings unto the Lord, and sacrificed peace offerings.

And he wrote there upon the stones a copy of the law of Moses, which he wrote in the presence of the children of Israel. And all Israel, and their elders, and officers, and their judges, stood on this side the ark and on that side before the priests the Levites, which bare the ark of the covenant of the Lord, as well the stranger, as he that was born among them; half of them over against mount Gerizim, and half of them over against mount Ebal; as Moses the servant of the Lord had commanded before, that they should bless the people of Israel. And afterward he read all the words of the law, the blessings and cursings, according to all that is written in the book of the law. There was not a word of all that Moses commanded, which Joshua read not before all the congregation of Israel, with the women, and the little ones, and the strangers that were conversant among them.

✝ Chapter 9

And it came to pass, when all the kings which *were* on this side Jordan, in the hills, and in the valleys, and in all the coasts of the great sea over against Lebanon, the Hittite, and the Amorite, the Canaanite, the Perizzite, the Hivite, and the Jebusite, heard *thereof;* That they gathered themselves together, to fight with Joshua and with Israel, with one accord.

And when the inhabitants of Gibeon heard what Joshua had done unto Jericho and to Ai, They did work wilily, and went and made as if they had been ambassadors, and took old sacks upon their asses, and wine bottles, old, and rent, and bound up; And old shoes and clouted upon their feet, and old garments upon them; and all the bread of their provision was dry *and* mouldy. And they went to Joshua unto the camp at Gilgal, and said unto him, and to the men of Israel, We be come from a far country: now therefore make ye a league with us. And the men of Israel said unto the Hivites, Peradventure ye dwell among us; and how shall we make a league with you? And they said unto Joshua, We *are* thy servants. And Joshua said unto them, Who *are* ye? and from whence come ye? And they said unto him, From a very far country thy servants are come because of the name of the Lord thy God: for we have heard the fame of him, and all that he did in Egypt, And all that he did to the two kings of the Amorites, that *were* beyond Jordan, to Sihon king of Heshbon, and to Og king of Bashan, which *was* at Ashtaroth. Wherefore our elders and all the inhabitants of our country spake to us, saying, Take victuals with you for the journey, and go to meet them, and say unto them, We *are* your servants: therefore now make ye a league with us. This our bread we took hot *for* our provision out

of our houses on the day we came forth to go unto you; but now, behold, it is dry, and it is mouldy: And these bottles of wine, which we filled, *were* new; and, behold, they be rent: and these our garments and our shoes are become old by reason of the very long journey. And the men took of their victuals, and asked not *counsel* at the mouth of the Lord. And Joshua made peace with them, and made a league with them, to let them live: and the princes of the congregation sware unto them.

And it came to pass at the end of three days after they had made a league with them, that they heard that they *were* their neighbours, and *that* they dwelt among them. And the children of Israel journeyed, and came unto their cities on the third day. Now their cities *were* Gibeon, and Chephirah, and Beeroth, and Kirjath-jearim. And the children of Israel smote them not, because the princes of the congregation had sworn unto them by the Lord God of Israel. And all the congregation murmured against the princes. But all the princes said unto all the congregation, We have sworn unto them by the Lord God of Israel: now therefore we may not touch them. This we will do to them; we will even let them live, lest wrath be upon us, because of the oath which we sware unto them. And the princes said unto them, Let them live; but let them be hewers of wood and drawers of water unto all the congregation; as the princes had promised them.

And Joshua called for them, and he spake unto them, saying, Wherefore have ye beguiled us, saying, We *are* very far from you; when ye dwell among us? Now therefore ye *are* cursed, and there shall none of you be freed from being bondmen, and hewers of wood and drawers of water for the house of my God. And they answered Joshua, and said, Because it was certainly told thy servants, how that the Lord thy God commanded his servant Moses to give you all the land, and to destroy all the inhabitants of the land from before you, therefore we were sore afraid of our lives because of you, and have done this thing. And now, behold, we *are* in thine hand: as it seemeth good and right unto thee to do unto us, do. And so did he unto them, and delivered them out of the hand of the children of Israel, that they slew them not. And Joshua made them that day hewers of wood and drawers of water for the congregation, and for the altar of the Lord, even unto this day, in the place which he should choose.

✣ Chapter 10

Now it came to pass, when Adoni-zedek king of Jerusalem had heard how Joshua had taken Ai, and had utterly destroyed it; as he had done to Jericho and her king, so he had done to Ai and her king; and how the inhabitants of Gibeon had made peace with Israel, and were among them; That they feared greatly, because Gibeon *was* a great city, as one of the royal cities, and because it *was* greater than Ai, and all the men thereof *were* mighty. Wherefore Adoni-zedek king of Jerusalem sent unto Hoham king of Hebron, and unto Piram king of Jarmuth, and unto Japhia king of Lachish, and unto Debir king of Eglon, saying, Come up unto me, and help me, that we may smite Gibeon: for it hath made peace with Joshua and with the children of Israel. Therefore the five kings of the Amorites, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, the king of Eglon, gathered themselves together, and went up, they and all their hosts, and encamped before Gibeon, and made war against it.

And the men of Gibeon sent unto Joshua to the camp to Gilgal, saying, Slack not thy hand from thy servants; come up to us quickly, and save us, and help us: for all the kings of the Amorites that dwell in the mountains are gathered together against us. So Joshua ascended from Gilgal, he, and all the people of war with him, and all the mighty men of valour.

And the Lord said unto Joshua, Fear them not: for I have delivered them into thine hand; there shall not a man of them stand before thee. Joshua therefore came unto them suddenly, *and* went up from Gilgal all night. And the Lord discomfited them before Israel, and slew them with a great slaughter at Gibeon, and chased them along the way that goeth up to Beth-horon, and smote them to Azekah, and unto Makkedah. And it came to pass, as they fled from before Israel, *and* were in the going down to Beth-horon, that the Lord cast down great stones from heaven upon them unto Azekah, and they died: *they were* more which died with hailstones than *they* whom the children of Israel slew with the sword.

Then spake Joshua to the Lord in the day when the Lord delivered up the Amorites before the children of Israel, and he said in the sight of Israel, Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon. And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. *Is* not this written in the book of Jasher? So the sun stood still in the midst of heaven, and hasted not to go down about a whole day. And there was no day like that before it or after it, that the Lord hearkened unto the voice of a man: for the Lord fought for Israel.

And Joshua returned, and all Israel with him, unto the camp to Gilgal. But these five kings fled, and hid themselves in a cave at Makkedah. And it was told Joshua, saying, The five kings are found hid in a cave at Makkedah. And Joshua said, Roll great stones upon the mouth of the cave, and set men by it for to keep them: And stay ye not, *but* pursue after your enemies, and smite the hindmost of them; suffer them not to enter into their cities: for the Lord your God hath delivered them into your hand. And it came to pass, when Joshua and the children of Israel had made an end of slaying them with a very great slaughter, till they were consumed, that the rest *which* remained of them entered into fenced cities. And all the people returned to the camp to Joshua at Makkedah in peace: none moved his tongue against any of the children of Israel. Then said Joshua, Open the mouth of the cave, and bring out those five kings unto me out of the cave. And they did so, and brought forth those five kings unto him out of the cave, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, *and* the king of Eglon. And it came to pass, when they brought out those kings unto Joshua, that Joshua called for all the men of Israel, and said unto the captains of the men of war which went with him, Come near, put your feet upon the necks of these kings. And they came near, and put their feet upon the necks of them. And Joshua said unto them, Fear not, nor be dismayed, be strong and of good courage: for thus shall the Lord do to all your enemies against whom ye fight. And afterward Joshua smote them, and slew them, and hanged them on five trees: and they were hanging upon the trees until the evening. And it came to pass at the time of the going down of the sun, *that* Joshua commanded, and they took them down off the trees, and cast them into the cave wherein they had been hid, and laid great stones in the cave's mouth, *which remain* until this very day.

And that day Joshua took Makkedah, and smote it with the edge of the sword, and the king thereof he utterly destroyed, them, and all the souls that *were* therein; he let none remain: and he did to the king of Makkedah as he did unto the king of Jericho. Then Joshua passed from Makkedah, and all Israel with him, unto Libnah, and fought against Libnah: And the Lord delivered it also, and the king thereof, into the hand of Israel; and he smote it with the edge of the sword, and all the souls that *were* therein; he let none remain in it; but did unto the king thereof as he did unto the king of Jericho.

And Joshua passed from Libnah, and all Israel with him, unto Lachish, and encamped against it, and fought against it: And the Lord delivered Lachish into the hand of Israel, which took it on the second day, and smote it with the edge of the sword, and all the souls that *were* therein, according to all that he had done to Libnah.

Then Horam king of Gezer came up to help Lachish; and Joshua smote him and his people, until he had left him none remaining.

And from Lachish Joshua passed unto Eglon, and all Israel with him; and they encamped against it, and fought against it: And they took it on that day, and smote it with the edge of the sword, and all the souls that *were* therein he utterly destroyed that day, according to all that he had done to Lachish. And Joshua went up from Eglon, and all Israel with him, unto Hebron; and they fought against it: And they took it, and smote it with the edge of the sword, and the king thereof, and all the cities thereof, and all the souls that *were* therein; he left none remaining, according to all that he had done to Eglon; but destroyed it utterly, and all the souls that *were* therein.

And Joshua returned, and all Israel with him, to Debir; and fought against it: And he took it, and the king thereof, and all the cities thereof; and they smote them with the edge of the sword, and utterly destroyed all the souls that *were* therein; he left none remaining: as he had done to Hebron, so he did to Debir, and to the king thereof; as he had done also to Libnah, and to her king.

So Joshua smote all the country of the hills, and of the south, and of the vale, and of the springs, and all their kings: he left none remaining, but utterly destroyed all that breathed, as the Lord God of Israel commanded. And Joshua smote them from Kadesh-barnea even unto Gaza, and all the country of Goshen, even unto Gibeon. And all these kings and their land did Joshua take at one time, because the Lord God of Israel fought for Israel. And Joshua returned, and all Israel with him, unto the camp to Gilgal.

✣ Chapter 11

And it came to pass, when Jabin king of Hazor had heard *those things*, that he sent to Jobab king of Madon, and to the king of Shimron, and to the king of Achshaph, And to the kings that *were* on the north of the mountains, and of the plains south of Chinneroth, and in the valley, and in the borders of Dor on the west, *And to* the Canaanite on the east and on the west, and *to* the Amorite, and the Hittite, and the Perizzite, and the Jebusite in the mountains, and *to* the Hivite under Hermon in the land of Mizpeh. And they went out, they and all their hosts with them, much people, even as the sand that *is* upon the sea shore in multitude, with horses and chariots very many. And when all these kings were met together, they came and pitched together at the waters of Merom, to fight against Israel.

And the Lord said unto Joshua, Be not afraid because of them: for to morrow about this time will I deliver them up all slain before Israel: thou shalt hough their horses, and burn their chariots with fire. So Joshua came, and all the people of war with him, against them by the waters of Merom suddenly; and they fell upon them. And the Lord delivered them into the hand of Israel, who smote them, and chased them unto great Zidon, and unto Misrephoth-maim, and unto the valley of Mizpeh eastward; and they smote them, until they left them none remaining. And Joshua did unto them as the Lord bade him: he houghed their horses, and burnt their chariots with fire.

And Joshua at that time turned back, and took Hazor, and smote the king thereof with the sword: for Hazor beforetime was the head of all those kingdoms. And they smote all the souls that *were* therein with the edge of the sword, utterly destroying *them:* there was not any left to breathe: and he burnt Hazor with fire. And all the cities of those kings, and all the kings of them, did Joshua take, and smote them with the edge of the sword,

and he utterly destroyed them, as Moses the servant of the Lord commanded. But *as for* the cities that stood still in their strength, Israel burned none of them, save Hazor only; *that* did Joshua burn. And all the spoil of these cities, and the cattle, the children of Israel took for a prey unto themselves; but every man they smote with the edge of the sword, until they had destroyed them, neither left they any to breathe.

As the Lord commanded Moses his servant, so did Moses command Joshua, and so did Joshua; he left nothing undone of all that the Lord commanded Moses. So Joshua took all that land, the hills, and all the south country, and all the land of Goshen, and the valley, and the plain, and the mountain of Israel, and the valley of the same; *Even* from the mount Halak, that goeth up to Seir, even unto Baal-gad in the valley of Lebanon under mount Hermon: and all their kings he took, and smote them, and slew them. Joshua made war a long time with all those kings. There was not a city that made peace with the children of Israel, save the Hivites the inhabitants of Gibeon: all *other* they took in battle. For it was of the Lord to harden their hearts, that they should come against Israel in battle, that he might destroy them utterly, *and* that they might have no favour, but that he might destroy them, as the Lord commanded Moses.

And at that time came Joshua, and cut off the Anakims from the mountains, from Hebron, from Debir, from Anab, and from all the mountains of Judah, and from all the mountains of Israel: Joshua destroyed them utterly with their cities. There was none of the Anakims left in the land of the children of Israel: only in Gaza, in Gath, and in Ashdod, there remained. So Joshua took the whole land, according to all that the Lord said unto Moses; and Joshua gave it for an inheritance unto Israel according to their divisions by their tribes. And the land rested from war.

✢ Chapter 12

Now these *are* the kings of the land, which the children of Israel smote, and possessed their land on the other side Jordan toward the rising of the sun, from the river Arnon unto mount Hermon, and all the plain on the east: Sihon king of the Amorites, who dwelt in Heshbon, *and* ruled from Aroer, which *is* upon the bank of the river Arnon, and from the middle of the river, and from half Gilead, even unto the river Jabbok, *which is* the border of the children of Ammon; And from the plain to the sea of Chinneroth on the east, and unto the sea of the plain, *even* the salt sea on the east, the way to Beth-jeshimoth; and from the south, under Ashdoth-pisgah:

And the coast of Og king of Bashan, *which was* of the remnant of the giants, that dwelt at Ashtaroth and at Edrei, And reigned in mount Hermon, and in Salcah, and in all Bashan, unto the border of the Geshurites and the Maachathites, and half Gilead, the border of Sihon king of Heshbon. Them did Moses the servant of the Lord and the children of Israel smite: and Moses the servant of the Lord gave it *for* a possession unto the Reubenites, and the Gadites, and the half tribe of Manasseh.

And these *are* the kings of the country which Joshua and the children of Israel smote on this side Jordan on the west, from Baal-gad in the valley of Lebanon even unto the mount Halak, that goeth up to Seir; which Joshua gave unto the tribes of Israel *for* a possession according to their divisions; In the mountains, and in the valleys, and in the plains, and in the springs, and in the wilderness, and in the south country; the Hittites, the Amorites, and the Canaanites, the Perizzites, the Hivites, and the Jebusites:

The king of Jericho, one; the king of Ai, which *is* beside Beth-el, one; The king of Jerusalem, one; the king of Hebron, one; The king of Jarmuth, one; the king of Lachish, one; The king of Eglon, one; the king of Gezer, one; The king of Debir, one; the king of Geder, one; The king of Hormah, one; the king of Arad, one; The king of Libnah, one; the king of Adullam, one; The king of Makkedah, one; the king of Beth-el, one; The king of Tappuah, one; the king of Hepher, one; The king of Aphek, one; the king of Lasharon, one; The king of Madon, one; the king of Hazor, one; The king of Shimron-meron, one; the king of Achshaph, one; The king of Taanach, one; the king of Megiddo, one; The king of Kedesh, one; the king of Jokneam of Carmel, one; The king of Dor in the coast of Dor, one; the king of the nations of Gilgal, one; The king of Tirzah, one: all the kings thirty and one.

✢ Chapter 13

Now Joshua was old *and* stricken in years; and the Lord said unto him, Thou art old *and* stricken in years, and there remaineth yet very much land to be possessed. This *is* the land that yet remaineth: all the borders of the Philistines, and all Geshuri, From Sihor, which *is* before Egypt, even unto the borders of Ekron northward, *which* is counted to the Canaanite: five Lords of the Philistines; the Gazathites, and the Ashdothites, the Eshkalonites, the Gittites, and the Ekronites; also the Avites: From the south, all the land of the Canaanites, and Mearah that *is* beside the Sidonians, unto Aphek, to the borders of the Amorites: And the land of the Giblites, and all Lebanon, toward the sunrising, from Baal-gad under mount Hermon unto the entering into Hamath. All the inhabitants of the hill country from Lebanon unto Misrephoth-maim, *and* all the Sidonians, them will I drive out from before the children of Israel: only divide thou it by lot unto the Israelites for an inheritance, as I have commanded thee. Now therefore divide this land for an inheritance unto the nine tribes, and the half tribe of Manasseh, With whom the Reubenites and the Gadites have received their inheritance, which Moses gave them, beyond Jordan eastward, *even* as Moses the servant of the Lord gave them; From Aroer, that *is* upon the bank of the river Arnon, and the city that *is* in the midst of the river, and all the plain of Medeba unto Dibon; And all the cities of Sihon king of the Amorites, which reigned in Heshbon, unto the border of the children of Ammon; And Gilead, and the border of the Geshurites and Maachathites, and all mount Hermon, and all Bashan unto Salcah; All the kingdom of Og in Bashan, which reigned in Ashtaroth and in Edrei, who remained of the remnant of the giants: for these did Moses smite, and cast them out. Nevertheless the children of Israel expelled not the Geshurites, nor the Maachathites: but the Geshurites and the Maachathites dwell among the Israelites until this day. Only unto the tribe of Levi he gave none inheritance; the sacrifices of the Lord God of Israel made by fire *are* their inheritance, as he said unto them.

And Moses gave unto the tribe of the children of Reuben *inheritance* according to their families. And their coast was from Aroer, that *is* on the bank of the river Arnon, and the city that *is* in the midst of the river, and all the plain by Medeba; Heshbon, and all her cities that *are* in the plain; Dibon, and Bamoth-baal, and Beth-baal-meon, And Jahazah, and Kedemoth, and Mephaath, And Kirjathaim, and Sibmah, and Zareth-shahar in the mount of the valley, And Beth-peor, and Ashdoth-pisgah, and Beth-jeshimoth, And all the cities of the plain, and all the kingdom of Sihon king of the Amorites, which reigned in Heshbon, whom Moses smote with the princes of Midian, Evi, and Rekem, and Zur, and Hur, and Reba, *which were* dukes of Sihon, dwelling in the country.

Balaam also the son of Beor, the soothsayer, did the children of Israel slay with the sword among them that were slain by them. And the border of the children of Reuben was Jordan, and the border *thereof*. This *was* the inheritance of the children of Reuben after their families, the cities and the villages thereof. And Moses gave *inheritance* unto the tribe of Gad, *even* unto the children of Gad according to their families. And their coast was Jazer, and all the cities of Gilead, and half the land of the children of Ammon, unto Aroer that *is* before Rabbah; And from Heshbon unto Ramath-mizpeh, and Betonim; and from Mahanaim unto the border of Debir; And in the valley, Beth-aram, and Beth-nimrah, and Succoth, and Zaphon, the rest of the kingdom of Sihon king of Heshbon, Jordan and *his* border, *even* unto the edge of the sea of Chinnereth on the other side Jordan eastward. This *is* the inheritance of the children of Gad after their families, the cities, and their villages.

And Moses gave *inheritance* unto the half tribe of Manasseh: and *this* was *the possession* of the half tribe of the children of Manasseh by their families. And their coast was from Mahanaim, all Bashan, all the kingdom of Og king of Bashan, and all the towns of Jair, which *are* in Bashan, threescore cities: And half Gilead, and Ashtaroth, and Edrei, cities of the kingdom of Og in Bashan, *were pertaining* unto the children of Machir the son of Manasseh, *even* to the one half of the children of Machir by their families. These *are the countries* which Moses did distribute for inheritance in the plains of Moab, on the other side Jordan, by Jericho, eastward. But unto the tribe of Levi Moses gave not *any* inheritance: the Lord God of Israel *was* their inheritance, as he said unto them.

✢ Chapter 14

And these *are the countries* which the children of Israel inherited in the land of Canaan, which Eleazar the priest, and Joshua the son of Nun, and the heads of the fathers of the tribes of the children of Israel, distributed for inheritance to them. By lot *was* their inheritance, as the Lord commanded by the hand of Moses, for the nine tribes, and *for* the half tribe. For Moses had given the inheritance of two tribes and an half tribe on the other side Jordan: but unto the Levites he gave none inheritance among them. For the children of Joseph were two tribes, Manasseh and Ephraim: therefore they gave no part unto the Levites in the land, save cities to dwell *in*, with their suburbs for their cattle and for their substance. As the Lord commanded Moses, so the children of Israel did, and they divided the land.

Then the children of Judah came unto Joshua in Gilgal: and Caleb the son of Jephunneh the Kenezite said unto him, Thou knowest the thing that the Lord said unto Moses the man of God concerning me and thee in Kadesh-barnea. Forty years old *was* I when Moses the servant of the Lord sent me from Kadesh-barnea to espy out the land; and I brought him word again as *it was* in mine heart. Nevertheless my brethren that went up with me made the heart of the people melt: but I wholly followed the Lord my God. And Moses sware on that day, saying, Surely the land whereon thy feet have trodden shall be thine inheritance, and thy children's for ever, because thou hast wholly followed the Lord my God. And now, behold, the Lord hath kept me alive, as he said, these forty and five years, even since the Lord spake this word unto Moses, while *the children of* Israel wandered in the wilderness: and now, lo, I *am* this day fourscore and five years old. As yet I *am as* strong this day as *I was* in the day that Moses sent me: as my strength *was* then, even so *is* my strength now, for war, both to go out, and to come in. Now therefore give me this mountain, whereof the Lord spake in that day; for thou heardest in that day how the Anakims *were* there, and *that* the cities *were* great *and* fenced: if so be the Lord *will be* with me, then I shall be able to drive them out, as the Lord said. And Joshua blessed him, and gave unto Caleb the son of Jephunneh Hebron for an inheritance. Hebron therefore became the inheritance of Caleb the son of Jephunneh the

Kenezite unto this day, because that he wholly followed the Lord God of Israel. And the name of Hebron before *was* Kirjath-arba; *which Arba was* a great man among the Anakims. And the land had rest from war.

✣ Chapter 15

This then was the lot of the tribe of the children of Judah by their families; *even* to the border of Edom the wilderness of Zin southward *was* the uttermost part of the south coast. And their south border was from the shore of the salt sea, from the bay that looketh southward: And it went out to the south side to Maaleh-acrabbim, and passed along to Zin, and ascended up on the south side unto Kadesh-barnea, and passed along to Hezron, and went up to Adar, and fetched a compass to Karkaa: *From thence* it passed toward Azmon, and went out unto the river of Egypt; and the goings out of that coast were at the sea: this shall be your south coast. And the east border *was* the salt sea, *even* unto the end of Jordan. And *their* border in the north quarter *was* from the bay of the sea at the uttermost part of Jordan: And the border went up to Beth-hogla, and passed along by the north of Beth-arabah; and the border went up to the stone of Bohan the son of Reuben: And the border went up toward Debir from the valley of Achor, and so northward, looking toward Gilgal, that *is* before the going up to Adummim, which *is* on the south side of the river: and the border passed toward the waters of En-shemesh, and the goings out thereof were at En-rogel: And the border went up by the valley of the son of Hinnom unto the south side of the Jebusite; the same *is* Jerusalem: and the border went up to the top of the mountain that *lieth* before the valley of Hinnom westward, which *is* at the end of the valley of the giants northward: And the border was drawn from the top of the hill unto the fountain of the water of Nephtoah, and went out to the cities of mount Ephron; and the border was drawn to Baalah, which *is* Kirjath-jearim: And the border compassed from Baalah westward unto mount Seir, and passed along unto the side of mount Jearim, which *is* Chesalon, on the north side, and went down to Beth-shemesh, and passed on to Timnah: And the border went out unto the side of Ekron northward: and the border was drawn to Shicron, and passed along to mount Baalah, and went out unto Jabneel; and the goings out of the border were at the sea. And the west border *was* to the great sea, and the coast *thereof*. This *is* the coast of the children of Judah round about according to their families.

And unto Caleb the son of Jephunneh he gave a part among the children of Judah, according to the commandment of the Lord to Joshua, *even* the city of Arba the father of Anak, which *city is* Hebron. And Caleb drove thence the three sons of Anak, Sheshai, and Ahiman, and Talmai, the children of Anak. And he went up thence to the inhabitants of Debir: and the name of Debir before *was* Kirjath-sepher.

And Caleb said, He that smiteth Kirjath-sepher, and taketh it, to him will I give Achsah my daughter to wife. And Othniel the son of Kenaz, the brother of Caleb, took it: and he gave him Achsah his daughter to wife. And it came to pass, as she came *unto him*, that she moved him to ask of her father a field: and she lighted off *her* ass; and Caleb said unto her, What wouldest thou? Who answered, Give me a blessing; for thou hast given me a south land; give me also springs of water. And he gave her the upper springs, and the nether springs. This *is* the inheritance of the tribe of the children of Judah according to their families. And the uttermost cities of the tribe of the children of Judah toward the coast of Edom southward were Kabzeel, and Eder, and Jagur, And Kinah, and Dimonah, and Adadah, And Kedesh, and Hazor, and Ithnan, Ziph, and Telem, and Bealoth, And Hazor, Hadattah, and Kerioth, *and* Hezron, which *is* Hazor, Amam, and Shema, and Moladah, And Hazar-gaddah, and Heshmon, and Beth-palet, And Hazar-shual, and Beer-sheba, and Bizjothjah, Baalah, and Iim, and Azem, And Eltolad, and Chesil, and Hormah, And Ziklag, and Madmannah, and Sansannah, And Lebaoth, and Shilhim, and Ain, and Rimmon: all the cities *are* twenty and nine, with their villages: *And* in the valley, Eshtaol, and Zoreah, and Ashnah, And Zanoah, and En-gannim, Tappuah, and Enam, Jarmuth, and Adullam, Socoh, and Azekah, And Sharaim, and Adithaim, and Gederah, and Gederothaim; fourteen cities with their villages: Zenan, and Hadashah, and Migdal-gad, And Dilean, and Mizpeh, and Joktheel, Lachish, and Bozkath, and Eglon, And Cabbon, and Lahmam, and Kithlish, And Gederoth, Beth-dagon, and Naamah, and Makkedah; sixteen cities with their villages: Libnah, and Ether, and Ashan, And Iphtah, and Ashnah, and Nezib, And Keilah, and Achzib, and Mareshah; nine cities with their villages: Ekron, with her towns and her villages: From Ekron even unto the sea, all that *lay* near Ashdod, with their villages: Ashdod with her towns and her villages, Gaza with her towns and her villages, unto the river of Egypt, and the great sea, and the border *thereof:*

And in the mountains, Shamir, and Jattir, and Socoh, And Dannah, and Kirjath-sannah, which *is* Debir, And Anab, and Eshtemoh, and Anim, And Goshen, and Holon, and Giloh; eleven cities with their villages: Arab, and Dumah, and Eshean, And Janum, and Beth-tappuah, and Aphekah, And Humtah, and Kirjath-arba, which *is* Hebron, and Zior; nine cities with their villages: Maon, Carmel, and Ziph, and Juttah, And Jezreel, and Jokdeam, and Zanoah, Cain, Gibeah, and Timnah; ten cities with their villages: Halhul, Beth-zur, and Gedor, And Maarath, and Beth-anoth, and Eltekon; six cities with their villages: Kirjath-baal, which *is* Kirjath-jearim, and Rabbah; two cities with their villages: In the wilderness, Beth-arabah, Middin, and Secacah, And Nibshan, and the city of Salt, and En-gedi; six cities with their villages.

As for the Jebusites the inhabitants of Jerusalem, the children of Judah could not drive them out: but the Jebusites dwell with the children of Judah at Jerusalem unto this day.

✣ Chapter 16

And the lot of the children of Joseph fell from Jordan by Jericho, unto the water of Jericho on the east, to the wilderness that goeth up from Jericho throughout mount Beth-el, And goeth out from Beth-el to Luz, and passeth along unto the borders of Archi to Ataroth, And goeth down westward to the coast of Japhleti, unto the coast of Beth-horon the nether, and to Gezer: and the goings out thereof are at the sea. So the children of Joseph, Manasseh and Ephraim, took their inheritance.

And the border of the children of Ephraim according to their families was *thus:* even the border of their inheritance on the east side was Ataroth-addar, unto Beth-horon the upper; And the border went out toward the sea to Michmethah on the north side; and the border went about eastward unto Taanath-shiloh, and passed by it on the east to Janohah; And it went down from Janohah to Ataroth, and to Naarath, and came to Jericho, and went out at Jordan. The border went out from Tappuah westward unto the river Kanah; and the goings out thereof were at the sea. This *is* the inheritance of the tribe of the children of Ephraim by their families. And the separate cities for the children of Ephraim *were* among the inheritance of the children of Manasseh, all the cities with their villages. And they drave not out the Canaanites that dwelt in Gezer: but the Canaanites dwell among the Ephraimites unto this day, and serve under tribute.

✣ Chapter 17

There was also a lot for the tribe of Manasseh; for he *was* the firstborn of Joseph; *to wit,* for Machir the firstborn of Manasseh, the father of Gilead: because he was a man of war, therefore he had Gilead and Bashan. There was also *a lot* for the rest of the children of Manasseh by their families; for the children of Abiezer, and for the children of Helek, and for the children of Asriel, and for the children of Shechem, and for the children of Hepher, and for the children of Shemida: these *were* the male children of Manasseh the son of Joseph by their families.

But Zelophehad, the son of Hepher, the son of Gilead, the son of Machir, the son of Manasseh, had no sons, but daughters: and these *are* the names of his daughters, Mahlah, and Noah, Hoglah, Milcah, and Tirzah. And they came near before Eleazar the priest, and before Joshua the son of Nun, and before the princes, saying, The Lord commanded Moses to give us an inheritance among our brethren. Therefore according to the commandment of the Lord he gave them an inheritance among the brethren of their father. And there fell ten portions to Manasseh, beside the land of Gilead and Bashan, which *were* on the other side Jordan; Because the daughters of Manasseh had an inheritance among his sons: and the rest of Manasseh's sons had the land of Gilead.

And the coast of Manasseh was from Asher to Michmethah, that *lieth* before Shechem; and the border went along on the right hand unto the inhabitants of En-tappuah. *Now* Manasseh had the land of Tappuah: but Tappuah on the border of Manasseh *belonged* to the children of Ephraim; And the coast descended unto the river Kanah, southward of the river: these cities of Ephraim *are* among the cities of Manasseh: the coast of Manasseh also *was* on the north side of the river, and the outgoings of it were at the sea: Southward *it was* Ephraim's, and northward *it was* Manasseh's, and the sea is his border; and they met together in Asher on the north, and in Issachar on the east. And Manasseh had in Issachar and in Asher Beth-shean and her towns, and Ibleam and her towns, and the inhabitants of Dor and her towns, and the inhabitants of Endor and her towns, and the inhabitants of Taanach and her towns, and the inhabitants of Megiddo and her towns, *even* three countries. Yet the children of Manasseh could not drive out *the inhabitants of* those cities; but the Canaanites would dwell in that land. Yet it came to pass, when the children of Israel were waxen strong, that they put the Canaanites to tribute; but did not utterly drive them out. And the children of Joseph spake unto Joshua, saying, Why hast thou given me *but* one lot and one portion to inherit, seeing I *am* a great people, forasmuch as the Lord hath blessed me hitherto? And Joshua answered them, If thou *be* a great people, *then* get thee up to the wood *country,* and cut down for thyself there in the land of the Perizzites and of the giants, if mount Ephraim be too narrow for thee. And the children of Joseph said, The hill is not enough for us: and all the Canaanites that dwell in the land of the valley have chariots of iron, *both they* who *are* of Beth-shean and her towns, and *they* who *are* of the valley of Jezreel. And Joshua spake unto the house of Joseph, *even* to Ephraim and to Manasseh, saying, Thou *art* a great people, and hast great power: thou shalt not have one lot *only:* But the mountain shall be thine; for it *is* a wood, and thou shalt cut it down: and the outgoings of it shall be thine: for thou shalt drive out the Canaanites, though they have iron chariots, *and* though they *be* strong.

✝ Chapter 18

And the whole congregation of the children of Israel assembled together at Shiloh, and set up the tabernacle of the congregation there. And the land was subdued before them. And there remained among the children of Israel seven tribes, which had not yet received their inheritance. And Joshua said unto the children of Israel, How long *are* ye slack to go to possess the land, which the Lord God of your fathers hath given you? Give out from among you three men for *each* tribe: and I will send them, and they shall rise, and go through the land, and describe it according to the inheritance of them; and they shall come *again* to me. And they shall divide it into seven parts: Judah shall abide in their coast on the south, and the house of Joseph shall abide in their coasts on the north. Ye shall therefore describe the land *into* seven parts, and bring *the description* hither to me, that I may cast lots for you here before the Lord our God. But the Levites have no part among you; for the priesthood of the Lord *is* their inheritance: and Gad, and Reuben, and half the tribe of Manasseh, have received their inheritance beyond Jordan on the east, which Moses the servant of the Lord gave them.

And the men arose, and went away: and Joshua charged them that went to describe the land, saying, Go and walk through the land, and describe it, and come again to me, that I may here cast lots for you before the Lord in Shiloh. And the men went and passed through the land, and described it by cities into seven parts in a book, and came *again* to Joshua to the host at Shiloh.

And Joshua cast lots for them in Shiloh before the Lord: and there Joshua divided the land unto the children of Israel according to their divisions.

And the lot of the tribe of the children of Benjamin came up according to their families: and the coast of their lot came forth between the children of Judah and the children of Joseph. And their border on the north side was from Jordan; and the border went up to the side of Jericho on the north side, and went up through the mountains westward; and the goings out thereof were at the wilderness of Beth-aven. And the border went over from thence toward Luz, to the side of Luz, which *is* Beth-el, southward; and the border descended to Ataroth-adar, near the hill that *lieth* on the south side of the nether Beth-horon. And the border was drawn *thence*, and compassed the corner of the sea southward, from the hill that *lieth* before Beth-horon southward; and the goings out thereof were at Kirjath-baal, which *is* Kirjath-jearim, a city of the children of Judah: this *was* the west quarter. And the south quarter *was* from the end of Kirjath-jearim, and the border went out on the west, and went out to the well of waters of Nephtoah: And the border came down to the end of the mountain that *lieth* before the valley of the son of Hinnom, *and* which *is* in the valley of the giants on the north, and descended to the valley of Hinnom, to the side of Jebusi on the south, and descended to En-rogel, And was drawn from the north, and went forth to En-shemesh, and went forth toward Geliloth, which *is* over against the going up of Adummim, and descended to the stone of Bohan the son of Reuben, And passed along toward the side over against Arabah northward, and went down unto Arabah: And the border passed along to the side of Beth-hoglah northward: and the outgoings of the border were at the north bay of the salt sea at the south end of Jordan: this *was* the south coast. And Jordan was the border of it on the east side. This *was* the inheritance of the children of Benjamin, by the coasts thereof round about, according to their families. Now the cities of the tribe of the children of Benjamin according to their families were Jericho, and Beth-hoglah, and the valley of Keziz, And Beth-arabah, and Zemaraim, and Beth-el, And Avim, and Parah, and Ophrah, And Chephar-haammonai, and Ophni, and Gaba; twelve cities with their villages: Gibeon, and Ramah, and Beeroth, And Mizpeh, and Chephirah, and Mozah, And Rekem, and Irpeel, and Taralah, And Zelah, Eleph, and Jebusi, which *is* Jerusalem, Gibeath, *and* Kirjath; fourteen cities with their villages. This *is* the inheritance of the children of Benjamin according to their families.

✝ Chapter 19

And the second lot came forth to Simeon, *even* for the tribe of the children of Simeon according to their families: and their inheritance was within the inheritance of the children of Judah. And they had in their inheritance Beer-sheba, or Sheba, and Moladah, And Hazar-shual, and Balah, and Azem, And Eltolad, and Bethul, and Hormah, And Ziklag, and Beth-marcaboth, and Hazar-susah, And Beth-lebaoth, and Sharuhen; thirteen cities and their villages: Ain, Remmon, and Ether, and Ashan; four cities and their villages: And all the villages that *were* round about these cities to Baalath-beer, Ramath of the south. This *is* the inheritance of the tribe of the children of Simeon according to their families. Out of the portion of the children of Judah *was* the inheritance of the children of Simeon: for the part of the children of Judah was too much for them: therefore the children of Simeon had their inheritance within the inheritance of them.

And the third lot came up for the children of Zebulun according to their families: and the border of their inheritance was unto Sarid: And their border went up toward the sea, and Maralah, and reached to Dabbasheth, and reached to the river that *is* before Jokneam; And turned from Sarid eastward toward the sunrising unto the border of Chisloth-tabor, and then goeth out to Daberath, and goeth up to Japhia, And from thence passeth on along on the east to Gittah-hepher, to Ittah-kazin, and goeth out to Remmon-methoar to Neah; And the border compasseth it on the north side to Hannathon: and the outgoings thereof are in the valley of Jiphthah-el: And Kattath, and Nahallal, and Shimron, and Idalah, and Beth-lehem: twelve cities with their villages. This *is* the inheritance of the children of Zebulun according to their families, these cities with their villages.

And the fourth lot came out to Issachar, for the children of Issachar according to their families. And their border was toward Jezreel, and Chesulloth, and Shunem, And Hapharaim, and Shion, and Anaharath, And Rabbith, and Kishion, and Abez, And Remeth, and En-gannim, and En-haddah, and Beth-pazzez; And the coast reacheth to Tabor, and Shahazimah, and Beth-shemesh; and the outgoings of their border were at Jordan: sixteen cities with their villages. This *is* the inheritance of the tribe of the children of Issachar according to their families, the cities and their villages.

And the fifth lot came out for the tribe of the children of Asher according to their families. And their border was Helkath, and Hali, and Beten, and Achshaph, And Alammelech, and Amad, and Misheal; and reacheth to Carmel westward, and to Shihor-libnath; And turneth toward the sunrising to Beth-dagon, and reacheth to Zebulun, and to the valley of Jiphthah-el toward the north side of Beth-emek, and Neiel, and goeth out to Cabul on the left hand, And Hebron, and Rehob, and Hammon, and Kanah, *even* unto great Zidon; And *then* the coast turneth to Ramah, and to the strong city Tyre; and the coast turneth to Hosah; and the outgoings thereof are at the sea from the coast to Achzib: Ummah also, and Aphek, and Rehob: twenty and two cities with their villages. This *is* the inheritance of the tribe of the children of Asher according to their families, these cities with their villages.

The sixth lot came out to the children of Naphtali, *even* for the children of Naphtali according to their families. And their coast was from Heleph, from Allon to Zaanannim, and Adami, Nekeb, and Jabneel, unto Lakum; and the outgoings thereof were at Jordan: And *then* the coast turneth westward to Aznoth-tabor, and goeth out from thence to Hukkok, and reacheth to Zebulun on the south side, and reacheth to Asher on the west side, and to Judah upon Jordan toward the sunrising. And the fenced cities *are* Ziddim, Zer, and Hammath, Rakkath, and Chinnereth, And Adamah, and Ramah, and Hazor, And Kedesh, and Edrei, and En-hazor, And Iron, and Migdal-el, Horem, and Beth-anath, and Beth-shemesh; nineteen cities with their villages. This *is* the inheritance of the tribe of the children of Naphtali according to their families, the cities and their villages.

And the seventh lot came out for the tribe of the children of Dan according to their families. And the coast of their inheritance was Zorah, and Eshtaol, and Ir-shemesh, And Shaalabbin, and Ajalon, and Jethlah, And Elon, and Thimnathah, and Ekron, And Eltekeh, and Gibbethon, and Baalath, And Jehud, and Bene-berak, and Gath-rimmon, And Me-jarkon, and Rakkon, with the border before Japho. And the coast of the children of Dan went out *too little* for them: therefore the children of Dan went up to fight against Leshem, and took it, and smote it with the edge of the sword, and possessed it, and dwelt therein, and called Leshem, Dan, after the name of Dan their father. This *is* the inheritance of the tribe of the children of Dan according to their families, these cities with their villages.

When they had made an end of dividing the land for inheritance by their coasts, the children of Israel gave an inheritance to Joshua the son of Nun among them: According to the word of the Lord they gave him the city which he asked, *even* Timnath-serah in mount Ephraim: and he built the city, and dwelt therein. These *are* the inheritances, which Eleazar the priest, and Joshua the son of Nun, and the heads of the fathers of the tribes of the children of Israel, divided for an inheritance by lot in Shiloh before the Lord, at the door of the tabernacle of the congregation. So they made an end of dividing the country.

✝ Chapter 20

The Lord also spake unto Joshua, saying, Speak to the children of Israel, saying, Appoint out for you cities of refuge, whereof I spake unto you by the hand of Moses: That the slayer that killeth *any* person unawares *and* unwittingly may flee thither: and they shall be your refuge from the avenger of blood. And when he that doth flee unto one of those cities shall stand at the entering of the gate of the city, and shall declare his cause in the ears of the elders of that city, they shall take him into the city unto them, and give him a place, that he may dwell among them. And if the avenger of blood pursue after him, then they shall not deliver the slayer up into his hand; because he smote his neighbour unwittingly, and hated him not beforetime. And he shall dwell in that city, until he stand before the congregation for judgment, *and* until the death of the high priest that shall be in those days: then shall the slayer return, and come unto his own city, and unto his own house, unto the city from whence he fled.

And they appointed Kedesh in Galilee in mount Naphtali, and Shechem in mount Ephraim, and Kirjath-arba, which *is* Hebron, in the mountain of Judah. And on the other side Jordan by Jericho eastward, they assigned Bezer in the wilderness upon the plain out of the tribe of Reuben, and Ramoth in Gilead out of the tribe of Gad, and Golan in Bashan out of the tribe of Manasseh. These were the cities appointed for all the children of Israel, and for the stranger that sojourneth among them, that whosoever killeth *any* person at unawares might flee thither, and not die by the hand of the avenger of blood, until he stood before the congregation.

✝ Chapter 21

Then came near the heads of the fathers of the Levites unto Eleazar the priest, and unto Joshua the son of Nun, and unto the heads of the fathers of the tribes of the children of Israel; And they spake unto them at Shiloh in the land of Canaan, saying, The Lord commanded by the hand of Moses to give us cities to dwell in, with the suburbs thereof for our cattle. And the children of Israel gave unto the Levites out of their inheritance, at the commandment of the Lord, these cities and their suburbs. And the lot came out for the families of the Kohathites: and the children of Aaron the priest, *which were* of the Levites, had by lot out of the tribe of Judah, and out of the tribe of Simeon, and out of the tribe of Benjamin, thirteen cities. And the rest of the children of Kohath *had* by lot out of the families of the tribe of Ephraim, and out of the tribe of Dan, and out of the half tribe of Manasseh, ten cities. And the children of Gershon *had* by lot out of the families of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the half tribe of Manasseh in Bashan, thirteen cities. The children of Merari by their families *had* out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelve cities. And the children of Israel gave by lot unto the Levites these cities with their suburbs, as the Lord commanded by the hand of Moses.

And they gave out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, these cities which are *here* mentioned by name, Which the children of Aaron, *being* of the families of the Kohathites, *who were* of the children of Levi, had: for theirs was the first lot. And they gave them the city of Arba the father of Anak, which *city is* Hebron, in the hill *country* of Judah, with the suburbs thereof round about it. But the fields of the city, and the villages thereof, gave they to Caleb the son of Jephunneh for his possession.

Thus they gave to the children of Aaron the priest Hebron with her suburbs, *to be* a city of refuge for the slayer; and Libnah with her suburbs, And Jattir with her suburbs, and Eshtemoa with her suburbs, And Holon with her suburbs, and Debir with her suburbs, And Ain with her suburbs, and Juttah with her suburbs, *and* Beth-shemesh with her suburbs; nine cities out of those two tribes. And out of the tribe of Benjamin, Gibeon with her suburbs, Geba with her suburbs, Anathoth with her suburbs, and Almon with her suburbs; four cities. All the cities of the children of Aaron, the priests, *were* thirteen cities with their suburbs.

And the families of the children of Kohath, the Levites which remained of the children of Kohath, even they had the cities of their lot out of the tribe of Ephraim. For they gave them Shechem with her suburbs in mount Ephraim, *to be* a city of refuge for the slayer; and Gezer with her suburbs, And Kibzaim with her suburbs, and Beth-horon with her suburbs; four cities. And out of the tribe of Dan, Eltekeh with her suburbs, Gibbethon with her suburbs, Aijalon with her suburbs, Gath-rimmon with her suburbs; four cities. And out of the half tribe of Manasseh, Tanach with her suburbs, and Gath-rimmon with her suburbs; two cities. All the cities *were* ten with their suburbs for the families of the children of Kohath that remained.

And unto the children of Gershon, of the families of the Levites, out of the *other* half tribe of Manasseh *they gave* Golan in Bashan with her suburbs, *to be* a city of refuge for the slayer; and Beesh-terah with her suburbs; two cities. And out of the tribe of Issachar, Kishon with her suburbs, Dabareh with her suburbs, Jarmuth with her suburbs, En-gannim with her suburbs; four cities. And out of the tribe of Asher, Mishal with her suburbs, Abdon with her suburbs, Helkath with her suburbs, and Rehob with her suburbs; four cities. And out of the tribe of Naphtali, Kedesh in Galilee with her suburbs, *to be* a city of refuge for the slayer; and Hammoth-dor with her suburbs, and Kartan with her suburbs; three cities. All the cities of the Gershonites according to their families *were* thirteen cities with their suburbs.

And unto the families of the children of Merari, the rest of the Levites, out of the tribe of Zebulun, Jokneam with her suburbs, and Kartah with her suburbs, Dimnah with her suburbs, Nahalal with her suburbs; four cities. And out of the tribe of Reuben, Bezer with her suburbs, and Jahazah with her suburbs, Kedemoth with her suburbs, and Mephaath with her suburbs; four cities. And out of the tribe of Gad, Ramoth in Gilead with her suburbs, *to be* a city of refuge for the slayer; and Mahanaim with her suburbs, Heshbon with her suburbs, Jazer with her suburbs; four cities in all. So all the cities for the children of Merari by their families, which were remaining of the families of the Levites, were *by* their lot twelve cities. All the cities of the Levites within the possession of the children of Israel *were* forty and eight cities with their suburbs. These cities were every one with their suburbs round about them: thus *were* all these cities.

And the Lord gave unto Israel all the land which he sware to give unto their fathers; and they possessed it, and dwelt therein. And the Lord gave them rest round about, according to all that he sware unto their fathers: and there stood not a man of all their enemies before them; the Lord delivered all their enemies into their hand. There failed not ought of any good thing which the Lord had spoken unto the house of Israel; all came to pass.

✝ Chapter 22

Then Joshua called the Reubenites, and the Gadites, and the half tribe of Manasseh, And said unto them, Ye have kept all that Moses the servant of the Lord commanded you, and have obeyed my voice in all that I commanded you: Ye have not left your brethren these many days unto this day, but have kept the charge of the commandment of the Lord your God. And now the Lord your God hath given rest unto your brethren, as he promised them: therefore now return ye, and get you unto your tents, *and* unto the land of your possession, which Moses the servant of the Lord gave you on the other side Jordan. But take diligent heed to do the commandment and the law, which Moses the servant of the Lord charged you, to love the Lord your God, and to walk in all his ways, and to keep his commandments, and to cleave unto him, and to serve him with all your heart and with all your soul. So Joshua blessed them, and sent them away: and they went unto their tents.

Now to the *one* half of the tribe of Manasseh Moses had given *possession* in Bashan: but unto the *other* half thereof gave Joshua among their brethren on this side Jordan westward. And when Joshua sent them away also unto their tents, then he blessed them, And he spake unto them, saying, Return with much riches unto your tents, and with very much cattle, with silver, and with gold, and with brass, and with iron, and with very much raiment: divide the spoil of your enemies with your brethren.

And the children of Reuben and the children of Gad and the half tribe of Manasseh returned, and departed from the children of Israel out of Shiloh, which *is* in the land of Canaan, to go unto the country of Gilead, to the land of their possession, whereof they were possessed, according to the word of the Lord by the hand of Moses.

And when they came unto the borders of Jordan, that *are* in the land of Canaan, the children of Reuben and the children of Gad and the half tribe of Manasseh built there an altar by Jordan, a great altar to see to.

And the children of Israel heard say, Behold, the children of Reuben and the children of Gad and the half tribe of Manasseh have built an altar over against the land of Canaan, in the borders of Jordan, at the passage of the children of Israel. And when the children of Israel heard *of it*, the whole congregation of the children of Israel gathered themselves together at Shiloh, to go up to war against them. And the children of Israel sent unto the children of Reuben, and to the children of Gad, and to the half tribe of Manasseh, into the land of Gilead, Phinehas the son of Eleazar the priest, And with him ten princes, of each chief house a prince throughout all the tribes of Israel; and each one *was* an head of the house of their fathers among the thousands of Israel.

And they came unto the children of Reuben, and to the children of Gad, and to the half tribe of Manasseh, unto the land of Gilead, and they spake with them, saying, Thus saith the whole congregation of the Lord, What trespass *is* this that ye have committed against the God of Israel, to turn away this day from following the Lord, in that ye have builded you an altar, that ye might rebel this day against the Lord? *Is* the iniquity of Peor too little for us, from which we are not cleansed until this day, although there was a plague in the congregation of the Lord, But that ye must turn away this day from following the Lord? and it will be, *seeing* ye rebel to day against the Lord, that to morrow he will be wroth with the whole congregation of Israel. Notwithstanding, if the land of your possession *be* unclean, *then* pass ye over unto the land of the possession of the Lord, wherein the Lord's tabernacle dwelleth, and take possession among us: but rebel not against the Lord, nor rebel against us, in building you an altar beside the altar of the Lord our God. Did not Achan the son of Zerah commit a trespass in the accursed thing, and wrath fell on all the congregation of Israel? and that man perished not alone in his iniquity.

Then the children of Reuben and the children of Gad and the half tribe of Manasseh answered, and said unto the heads of the thousands of Israel, The Lord God of gods, the Lord God of gods, he knoweth, and Israel he shall know; if *it be* in rebellion, or if in transgression against the Lord, (save us not this day,) That we have built us an altar to turn from following the Lord, or if to offer thereon burnt offering or meat offering, or if to offer peace offerings thereon, let the Lord himself require *it;* And if we have not *rather* done it for fear of *this* thing, saying, In time to come your children might speak unto our children, saying, What have ye to do with the Lord God of Israel? For the Lord hath made Jordan a border between us and you, ye children of Reuben and children of Gad; ye have no part in the Lord: so shall your children make our children cease from fearing the Lord. Therefore we said, Let us now prepare to build us an altar, not for burnt offering, nor for sacrifice: But *that* it *may be* a witness between us, and you, and our generations after us, that we might do the service of the Lord before him with our burnt offerings, and with our sacrifices, and with our peace offerings; that your children may not say to our children in time to come, Ye have no part in the Lord. Therefore said we, that it shall be, when they should *so* say to us or to our generations in time to come, that we may say *again,* Behold the pattern of the altar of the Lord, which our fathers made, not for burnt offerings, nor for sacrifices; but it *is* a witness between us and you. God forbid that we should rebel against the Lord, and turn this day from following the Lord, to build an altar for burnt offerings, for meat offerings, or for sacrifices, beside the altar of the Lord our God that *is* before his tabernacle.

And when Phinehas the priest, and the princes of the congregation and heads of the

thousands of Israel which *were* with him, heard the words that the children of Reuben and the children of Gad and the children of Manasseh spake, it pleased them. And Phinehas the son of Eleazar the priest said unto the children of Reuben, and to the children of Gad, and to the children of Manasseh, This day we perceive that the Lord *is* among us, because ye have not committed this trespass against the Lord: now ye have delivered the children of Israel out of the hand of the Lord.

And Phinehas the son of Eleazar the priest, and the princes, returned from the children of Reuben, and from the children of Gad, out of the land of Gilead, unto the land of Canaan, to the children of Israel, and brought them word again. And the thing pleased the children of Israel; and the children of Israel blessed God, and did not intend to go up against them in battle, to destroy the land wherein the children of Reuben and Gad dwelt. And the children of Reuben and the children of Gad called the altar *Ed:* for it *shall be* a witness between us that the Lord *is* God.

✝ Chapter 23

And it came to pass a long time after that the Lord had given rest unto Israel from all their enemies round about, that Joshua waxed old *and* stricken in age. And Joshua called for all Israel, *and* for their elders, and for their heads, and for their judges, and for their officers, and said unto them, I am old *and* stricken in age: And ye have seen all that the Lord your God hath done unto all these nations because of you; for the Lord your God *is* he that hath fought for you. Behold, I have divided unto you by lot these nations that remain, to be an inheritance for your tribes, from Jordan, with all the nations that I have cut off, even unto the great sea westward. And the Lord your God, he shall expel them from before you, and drive them from out of your sight; and ye shall possess their land, as the Lord your God hath promised unto you. Be ye therefore very courageous to keep and to do all that is written in the book of the law of Moses, that ye turn not aside therefrom *to* the right hand or *to* the left; That ye come not among these nations, these that remain among you; neither make mention of the name of their gods, nor cause to swear *by them*, neither serve them, nor bow yourselves unto them: But cleave unto the Lord your God, as ye have done unto this day. For the Lord hath driven out from before you great nations and strong: but *as for* you, no man hath been able to stand before you unto this day. One man of you shall chase a thousand: for the Lord your God, he *it is* that fighteth for you, as he hath promised you. Take good heed therefore unto yourselves, that ye love the Lord your God. Else if ye do in any wise go back, and cleave unto the remnant of these nations, *even* these that remain among you, and shall make marriages with them, and go in unto them, and they to you: Know for a certainty that the Lord your God will no more drive out *any of* these nations from before you; but they shall be snares and traps unto you, and scourges in your sides, and thorns in your eyes, until ye perish from off this good land which the Lord your God hath given you. And, behold, this day I *am* going the way of all the earth: and ye know in all your hearts and in all your souls, that not one thing hath failed of all the good things which the Lord your God spake concerning you; all are come to pass unto you, *and* not one thing hath failed thereof. Therefore it shall come to pass, *that* as all good things are come upon you, which the Lord your God promised you; so shall the Lord bring upon you all evil things, until he have destroyed you from off this good land which the Lord your God hath given you. When ye have transgressed the covenant of the Lord your God, which he commanded you, and have gone and served other gods, and bowed yourselves to them; then shall the anger of the Lord be kindled against you, and ye shall perish quickly from off the good land which he hath given unto you.

✝ Chapter 24

And Joshua gathered all the tribes of Israel to Shechem, and called for the elders of Israel, and for their heads, and for their judges, and for their officers; and they presented themselves before God. And Joshua said unto all the people, Thus saith the Lord God of Israel, Your fathers dwelt on the other side of the flood in old time, *even* Terah, the father of Abraham, and the father of Nachor: and they served other gods. And I took your father Abraham from the other side of the flood, and led him throughout all the land of Canaan, and multiplied his seed, and gave him Isaac. And I gave unto Isaac Jacob and Esau: and I gave unto Esau mount Seir, to possess it; but Jacob and his children went down into Egypt. I sent Moses also and Aaron, and I plagued Egypt, according to that which I did among them: and afterward I brought you out. And I brought your fathers out of Egypt: and ye came unto the sea; and the Egyptians pursued after your fathers with chariots and horsemen unto the Red sea. And when they cried unto the Lord, he put darkness between you and the Egyptians, and brought the sea upon them, and covered them; and your eyes have seen what I have done in Egypt: and ye dwelt in the wilderness a long season. And I brought you into the land of the Amorites, which dwelt on the other side Jordan; and they fought with you: and I gave them into your hand, that ye might possess their land; and I destroyed them from before you. Then Balak the son of Zippor, king of Moab, arose and warred against Israel, and sent and called Balaam the son of Beor to curse you: But I would not hearken unto Balaam; therefore he blessed you still: so I delivered you out of his hand. And ye went over Jordan, and came unto Jericho: and the men of Jericho fought against you, the Amorites, and the Perizzites, and the Canaanites, and the Hittites, and the Girgashites, the Hivites, and the Jebusites; and I delivered them into your hand. And I sent the hornet before you, which drave them out from before you, *even* the two kings of the Amorites; *but* not with thy sword, nor with thy bow. And I have given you a land for which ye did not labour, and cities which ye built not, and ye dwell in them; of the vineyards and oliveyards which ye planted not do ye eat.

Now therefore fear the Lord, and serve him in sincerity and in truth: and put away the gods which your fathers served on the other side of the flood, and in Egypt; and serve ye the Lord. And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve; whether the gods which your fathers served that *were* on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the Lord. And the people answered and said, God forbid that we should forsake the Lord, to serve other gods; For the Lord our God, he *it is* that brought us up and our fathers out of the land of Egypt, from the house of bondage, and which did those great signs in our sight, and preserved us in all the way wherein we went, and among all the people through whom we passed: And the Lord drave out from before us all the people, even the Amorites which dwelt in the land: *therefore* will we also serve the Lord; for he *is* our God. And Joshua said unto the people, Ye cannot serve the Lord: for he *is* an holy God; he *is* a jealous God; he will not forgive your transgressions nor your sins. If ye forsake the Lord, and serve strange gods, then he will turn and do you hurt, and consume you, after that he hath done you good. And the people said unto Joshua, Nay; but we will serve the Lord. And Joshua said unto the people, Ye *are* witnesses against yourselves that ye have chosen you the Lord, to serve him. And they said, *We are* witnesses. Now therefore put away, *said he*, the strange gods which *are* among you, and incline your heart unto the Lord God of Israel. And the people said unto Joshua, The Lord our God will we serve, and his voice will we obey. So Joshua made a covenant with the people that day, and set them a statute and an ordinance in Shechem.

And Joshua wrote these words in the book of the law of God, and took a great stone, and set it up there under an oak, that *was* by the sanctuary of the Lord. And Joshua said unto all the people, Behold, this stone shall be a witness unto us; for it hath heard all the words of the Lord which he spake unto us: it shall be therefore a witness unto you, lest ye deny your God. So Joshua let the people depart, every man unto his inheritance.

And it came to pass after these things, that Joshua the son of Nun, the servant of the Lord, died, *being* an hundred and ten years old. And they buried him in the border of his inheritance in Timnath-serah, which *is* in mount Ephraim, on the north side of the hill of Gaash. And Israel served the Lord all the days of Joshua, and all the days of the elders that overlived Joshua, and which had known all the works of the Lord, that he had done for Israel.

And the bones of Joseph, which the children of Israel brought up out of Egypt, buried they in Shechem, in a parcel of ground which Jacob bought of the sons of Hamor the father of Shechem for an hundred pieces of silver: and it became the inheritance of the children of Joseph. And Eleazar the son of Aaron died; and they buried him in a hill *that pertained to* Phinehas his son, which was given him in mount Ephraim.

The Book of Judges.

✢ Chapter 1

Now after the death of Joshua it came to pass, that the children of Israel asked the Lord, saying, Who shall go up for us against the Canaanites first, to fight against them? And the Lord said, Judah shall go up: behold, I have delivered the land into his hand. And Judah said unto Simeon his brother, Come up with me into my lot, that we may fight against the Canaanites; and I likewise will go with thee into thy lot. So Simeon went with him. And Judah went up; and the Lord delivered the Canaanites and the Perizzites into their hand: and they slew of them in Bezek ten thousand men. And they found Adoni-bezek in Bezek: and they fought against him, and they slew the Canaanites and the Perizzites. But Adoni-bezek fled; and they pursued after him, and caught him, and cut off his thumbs and his great toes. And Adoni-bezek said, Threescore and ten kings, having their thumbs and their great toes cut off, gathered *their meat* under my table: as I have done, so God hath requited me. And they brought him to Jerusalem, and there he died. Now the children of Judah had fought against Jerusalem, and had taken it, and smitten it with the edge of the sword, and set the city on fire.

And afterward the children of Judah went down to fight against the Canaanites, that dwelt in the mountain, and in the south, and in the valley. And Judah went against the Canaanites that dwelt in Hebron: (now the name of Hebron before *was* Kirjath-arba:) and they slew Sheshai, and Ahiman, and Talmai. And from thence he went against the inhabitants of Debir: and the name of Debir before *was* Kirjath-sepher: And Caleb said, He that smiteth Kirjath-sepher, and taketh it, to him will I give Achsah my daughter to wife. And Othniel the son of Kenaz, Caleb's younger brother, took it: and he gave him Achsah his daughter to wife. And it came to pass, when she came *to him*, that she moved him to ask of her father a field: and she lighted from off *her* ass; and Caleb said unto her, What wilt thou? And she said unto him, Give me a blessing: for thou hast given me a south land; give me also springs of water. And Caleb gave her the upper springs and the nether springs.

And the children of the Kenite, Moses' father in law, went up out of the city of palm trees with the children of Judah into the wilderness of Judah, which *lieth* in the south of Arad; and they went and dwelt among the people. And Judah went with Simeon his brother, and they slew the Canaanites that inhabited Zephath, and utterly destroyed it. And the name of the city was called Hormah. Also Judah took Gaza with the coast thereof, and Askelon with the coast thereof, and Ekron with the coast thereof. And the Lord was with Judah; and he drave out *the inhabitants of* the mountain; but could not drive out the inhabitants of the valley, because they had chariots of iron. And they gave Hebron unto Caleb, as Moses said: and he expelled thence the three sons of Anak. And the children of Benjamin did not drive out the Jebusites that inhabited Jerusalem; but the Jebusites dwell with the children of Benjamin in Jerusalem unto this day.

And the house of Joseph, they also went up against Beth-el: and the Lord *was* with them. And the house of Joseph sent to descry Beth-el. (Now the name of the city before *was* Luz.) And the spies saw a man come forth out of the city, and they said unto him, Shew us, we pray thee, the entrance into the city, and we will shew thee mercy. And when he shewed them the entrance into the city, they smote the city with the edge of the sword; but they let go the man and all his family. And the man went into the land of the Hittites, and built a city, and called the name thereof Luz: which *is* the name thereof unto this day.

Neither did Manasseh drive out *the inhabitants of* Beth-shean and her towns, nor Taanach and her towns, nor the inhabitants of Dor and her towns, nor the inhabitants of Ibleam and her towns, nor the inhabitants of Megiddo and her towns: but the Canaanites would dwell in that land. And it came to pass, when Israel was strong, that they put the Canaanites to tribute, and did not utterly drive them out.

Neither did Ephraim drive out the Canaanites that dwelt in Gezer; but the Canaanites dwelt in Gezer among them.

Neither did Zebulun drive out the inhabitants of Kitron, nor the inhabitants of Nahalol; but the Canaanites dwelt among them, and became tributaries.

Neither did Asher drive out the inhabitants of Accho, nor the inhabitants of Zidon, nor of Ahlab, nor of Achzib, nor of Helbah, nor of Aphik, nor of Rehob: But the Asherites dwelt among the Canaanites, the inhabitants of the land: for they did not drive them out.

Neither did Naphtali drive out the inhabitants of Beth-shemesh, nor the inhabitants of Beth-anath; but he dwelt among the Canaanites, the inhabitants of the land: nevertheless the inhabitants of Beth-shemesh and of Beth-anath became tributaries unto them. And the Amorites forced the children of Dan into the mountain: for they would not suffer them to come down to the valley: But the Amorites would dwell in mount Heres in Aijalon, and in Shaalbim: yet the hand of the house of Joseph prevailed, so that they became tributaries. And the coast of the Amorites *was* from the going up to Akrabbim, from the rock, and upward.

✢ Chapter 2

And an angel of the Lord came up from Gilgal to Bochim, and said, I made you to go up out of Egypt, and have brought you unto the land which I sware unto your fathers; and I said, I will never break my covenant with you. And ye shall make no league with the inhabitants of this land; ye shall throw down their altars: but ye have not obeyed my voice: why have ye done this? Wherefore I also said, I will not drive them out from before you; but they shall be *as thorns* in your sides, and their gods shall be a snare unto you. And it came to pass, when the angel of the Lord spake these words unto all the children of Israel, that the people lifted up their voice, and wept. And they called the name of that place Bochim: and they sacrificed there unto the Lord.

And when Joshua had let the people go, the children of Israel went every man unto his inheritance to possess the land. And the people served the Lord all the days of Joshua, and all the days of the elders that outlived Joshua, who had seen all the great works of the Lord, that he did for Israel. And Joshua the son of Nun, the servant of the Lord, died, *being* an hundred and ten years old. And they buried him in the border of his inheritance in Timnath-heres, in the mount of Ephraim, on the north side of the hill Gaash. And also all that generation were gathered unto their fathers: and there arose another generation after them, which knew not the Lord, nor yet the works which he had done for Israel.

And the children of Israel did evil in the sight of the Lord, and served Baalim: And they forsook the Lord God of their fathers, which brought them out of the land of Egypt, and followed other gods, of the gods of the people that *were* round about them, and bowed themselves unto them, and provoked the Lord to anger. And they forsook the Lord, and served Baal and Ashtaroth.

And the anger of the Lord was hot against Israel, and he delivered them into the hands of spoilers that spoiled them, and he sold them into the hands of their enemies round about, so that they could not any longer stand before their enemies. Whithersoever they went out, the hand of the Lord was against them for evil, as the Lord had said, and as the Lord had sworn unto them: and they were greatly distressed.

Nevertheless the Lord raised up judges, which delivered them out of the hand of those that spoiled them. And yet they would not hearken unto their judges, but they went a whoring after other gods, and bowed themselves unto them: they turned quickly out of the way which their fathers walked in, obeying the commandments of the Lord; *but* they did not so. And when the Lord raised them up judges, then the Lord was with the judge, and delivered them out of the hand of their enemies all the days of the judge: for it repented the Lord because of their groanings by reason of them that oppressed them and vexed them. And it came to pass, when the judge was dead, *that* they returned, and corrupted *themselves* more than their fathers, in following other gods to serve them, and to bow down unto them; they ceased not from their own doings, nor from their stubborn way.

And the anger of the Lord was hot against Israel; and he said, Because that this people hath transgressed my covenant which I commanded their fathers, and have not hearkened unto my voice; I also will not henceforth drive out any from before them of the nations which Joshua left when he died: That through them I may prove Israel, whether they will keep the way of the Lord to walk therein, as their fathers did keep *it*, or not. Therefore the Lord left those nations, without driving them out hastily; neither delivered he them into the hand of Joshua.

✢ Chapter 3

Now these *are* the nations which the Lord left, to prove Israel by them, *even* as many *of Israel* as had not known all the wars of Canaan; Only that the generations of the children of Israel might know, to teach them war, at the least such as before knew nothing thereof; *Namely*, five Lords of the Philistines, and all the Canaanites, and the Sidonians, and the Hivites that dwelt in mount Lebanon, from mount Baal-hermon unto the entering in of Hamath. And they were to prove Israel by them, to know whether they would hearken unto the commandments of the Lord, which he commanded their fathers by the hand of Moses.

And the children of Israel dwelt among the Canaanites, Hittites, and Amorites, and Perizzites, and Hivites, and Jebusites: And they took their daughters to be their wives, and gave their daughters to their sons, and served their gods. And the children of Israel did evil in the sight of the Lord, and forgat the Lord their God, and served Baalim and the groves.

Therefore the anger of the Lord was hot against Israel, and he sold them into the hand

of Chushan-rishathaim king of Mesopotamia: and the children of Israel served Chushan-rishathaim eight years. And when the children of Israel cried unto the Lord, the Lord raised up a deliverer to the children of Israel, who delivered them, *even* Othniel the son of Kenaz, Caleb's younger brother. And the Spirit of the Lord came upon him, and he judged Israel, and went out to war: and the Lord delivered Chushan-rishathaim king of Mesopotamia into his hand; and his hand prevailed against Chushan-rishathaim. And the land had rest forty years. And Othniel the son of Kenaz died.

And the children of Israel did evil again in the sight of the Lord: and the Lord strengthened Eglon the king of Moab against Israel, because they had done evil in the sight of the Lord. And he gathered unto him the children of Ammon and Amalek, and went and smote Israel, and possessed the city of palm trees. So the children of Israel served Eglon the king of Moab eighteen years. But when the children of Israel cried unto the Lord, the Lord raised them up a deliverer, Ehud the son of Gera, a Benjamite, a man lefthanded: and by him the children of Israel sent a present unto Eglon the king of Moab. But Ehud made him a dagger which had two edges, of a cubit length; and he did gird it under his raiment upon his right thigh. And he brought the present unto Eglon king of Moab: and Eglon *was* a very fat man. And when he had made an end to offer the present, he sent away the people that bare the present. But he himself turned again from the quarries that *were* by Gilgal, and said, I have a secret errand unto thee, O king: who said, Keep silence. And all that stood by him went out from him. And Ehud came unto him; and he was sitting in a summer parlour, which he had for himself alone. And Ehud said, I have a message from God unto thee. And he arose out of *his* seat. And Ehud put forth his left hand, and took the dagger from his right thigh, and thrust it into his belly: And the haft also went in after the blade; and the fat closed upon the blade, so that he could not draw the dagger out of his belly; and the dirt came out. Then Ehud went forth through the porch, and shut the doors of the parlour upon him, and locked them. When he was gone out, his servants came; and when they saw that, behold, the doors of the parlour *were* locked, they said, Surely he covereth his feet in his summer chamber. And they tarried till they were ashamed: and, behold, he opened not the doors of the parlour; therefore they took a key, and opened *them:* and, behold, their Lord *was* fallen down dead on the earth. And Ehud escaped while they tarried, and passed beyond the quarries, and escaped unto Seirath. And it came to pass, when he was come, that he blew a trumpet in the mountain of Ephraim, and the children of Israel went down with him from the mount, and he before them. And he said unto them, Follow after me: for the Lord hath delivered your enemies the Moabites into your hand. And they went down after him, and took the fords of Jordan toward Moab, and suffered not a man to pass over. And they slew of Moab at that time about ten thousand men, all lusty, and all men of valour; and there escaped not a man. So Moab was subdued that day under the hand of Israel. And the land had rest fourscore years.

And after him was Shamgar the son of Anath, which slew of the Philistines six hundred men with an ox goad: and he also delivered Israel.

✢ Chapter 4

And the children of Israel again did evil in the sight of the Lord, when Ehud was dead. And the Lord sold them into the hand of Jabin king of Canaan, that reigned in Hazor; the captain of whose host *was* Sisera, which dwelt in Harosheth of the Gentiles. And the children of Israel cried unto the Lord: for he had nine hundred chariots of iron; and twenty years he mightily oppressed the children of Israel.

And Deborah, a prophetess, the wife of Lapidoth, she judged Israel at that time. And she dwelt under the palm tree of Deborah between Ramah and Beth-el in mount Ephraim: and the children of Israel came up to her for judgment. And she sent and called Barak the son of Abinoam out of Kedesh-naphtali, and said unto him, Hath not the Lord God of Israel commanded, *saying*, Go and draw toward mount Tabor, and take with thee ten thousand men of the children of Naphtali and of the children of Zebulun? And I will draw unto thee to the river Kishon Sisera, the captain of Jabin's army, with his chariots and his multitude; and I will deliver him into thine hand. And Barak said unto her, If thou wilt go with me, then I will go: but if thou wilt not go with me, *then* I will not go. And she said, I will surely go with thee: notwithstanding the journey that thou takest shall not be for thine honour; for the Lord shall sell Sisera into the hand of a woman. And Deborah arose, and went with Barak to Kedesh.

And Barak called Zebulun and Naphtali to Kedesh; and he went up with ten thousand men at his feet: and Deborah went up with him. Now Heber the Kenite, *which was* of the children of Hobab the father in law of Moses, had severed himself from the Kenites, and pitched his tent unto the plain of Zaanaim, which *is* by Kedesh. And they shewed Sisera that Barak the son of Abinoam was gone up to mount Tabor. And Sisera gathered together all his chariots, *even* nine hundred chariots of iron, and all the people that *were* with him, from Harosheth of the Gentiles unto the river of Kishon. And Deborah said unto Barak, Up; for this *is* the day in which the Lord hath delivered Sisera into thine hand: is not the Lord gone out before thee? So Barak went down from mount Tabor, and ten thousand men after him. And the Lord discomfited Sisera, and all *his* chariots, and all *his* host, with the edge of the sword before Barak; so that Sisera lighted down off *his* chariot, and fled away on his feet. But Barak pursued after the chariots, and after the host, unto Harosheth of the Gentiles: and all the host of Sisera fell upon the edge of the sword; *and* there was not a man left. Howbeit Sisera fled away on his feet to the tent of Jael the wife of Heber the Kenite: for *there was* peace between Jabin the king of Hazor and the house of Heber the Kenite.

And Jael went out to meet Sisera, and said unto him, Turn in, my Lord, turn in to me; fear not. And when he had turned in unto her into the tent, she covered him with a mantle. And he said unto her, Give me, I pray thee, a little water to drink; for I am thirsty. And she opened a bottle of milk, and gave him drink, and covered him. Again he said unto her, Stand in the door of the tent, and it shall be, when any man doth come and inquire of thee, and say, Is there any man here? that thou shalt say, No. Then Jael Heber's wife took a nail of the tent, and took an hammer in her hand, and went softly unto him, and smote the nail into his temples, and fastened it into the ground: for he was fast asleep and weary. So he died. And, behold, as Barak pursued Sisera, Jael came out to meet him, and said unto him, Come, and I will shew thee the man whom thou seekest. And when he came into her *tent*, behold, Sisera lay dead, and the nail *was* in his temples. So God subdued on that day Jabin the king of Canaan before the children of Israel. And the hand of the children of Israel prospered, and prevailed against Jabin the king of Canaan, until they had destroyed Jabin king of Canaan.

✢ Chapter 5

Then sang Deborah and Barak the son of Abinoam on that day, saying, Praise ye the Lord for the avenging of Israel, when the people willingly offered themselves. Hear, O ye kings; give ear, O ye princes; I, *even* I, will sing unto the Lord; I will sing *praise* to the Lord God of Israel. Lord, when thou wentest out of Seir, when thou marchedst out of the field of Edom, the earth trembled, and the heavens dropped, the clouds also dropped water. The mountains melted from before the Lord, *even* that Sinai from before the Lord God of Israel. In the days of Shamgar the son of Anath, in the days of Jael, the highways were unoccupied, and the travellers walked through byways. *The inhabitants of* the villages ceased, they ceased in Israel, until that I Deborah arose, that I arose a mother in Israel. They chose new gods; then *was* war in the gates: was there a shield or spear seen among forty thousand in Israel? My heart *is* toward the governors of Israel, that offered themselves willingly among the people. Bless ye the Lord. Speak, ye that ride on white asses, ye that sit in judgment, and walk by the way. *They that are delivered* from the noise of archers in the places of drawing water, there shall they rehearse the righteous acts of the Lord, *even* the righteous acts *toward the inhabitants* of his villages in Israel: then shall the people of the Lord go down to the gates. Awake, awake, Deborah: awake, awake, utter a song: arise, Barak, and lead thy captivity captive, thou son of Abinoam. Then he made him that remaineth have dominion over the nobles among the people: the Lord made me have dominion over the mighty. Out of Ephraim *was there* a root of them against Amalek; after thee, Benjamin, among thy people; out of Machir came down governors, and out of Zebulun they that handle the pen of the writer. And the princes of Issachar *were* with Deborah; even Issachar, and also Barak: he was sent on foot into the valley. For the divisions of Reuben *there were* great thoughts of heart. Why abodest thou among the sheepfolds, to hear the bleatings of the flocks? For the divisions of Reuben *there were* great searchings of heart. Gilead abode beyond Jordan: and why did Dan remain in ships? Asher continued on the sea shore, and abode in his breaches. Zebulun and Naphtali *were* a people *that* jeoparded their lives unto the death in the high places of the field. The kings came *and* fought, then fought the kings of Canaan in Taanach by the waters of Megiddo; they took no gain of money. They fought from heaven; the stars in their courses fought against Sisera. The river of Kishon swept them away, that ancient river, the river Kishon. O my soul, thou hast trodden down strength. Then were the horsehoofs broken by the means of the prancings, the prancings of their mighty ones. Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty. Blessed above women shall Jael the wife of Heber the Kenite be, blessed shall she be above women in the tent. He asked water, *and* she gave *him* milk; she brought forth butter in a Lordly dish. She put her hand to the nail, and her right hand to the workmen's hammer; and with the hammer she smote Sisera, she smote off his head, when she had pierced and stricken through his temples. At her feet he bowed, he fell, he lay down: at her feet he bowed, he fell: where he bowed, there he fell down dead. The mother of Sisera looked out at a window, and cried through the lattice, Why is his chariot *so* long in coming? why tarry the wheels of his chariots? Her wise ladies answered her, yea, she returned answer to herself, Have they not sped? have they *not* divided the prey; to every man a damsel *or* two; to Sisera a prey of divers colours, a prey of divers colours of needlework, of divers colours of needlework on both sides, *meet* for the necks of *them that take* the spoil? So let all thine enemies perish, O Lord: but *let* them that love him *be* as the sun when he goeth forth in his might. And the land had rest forty years.

✢ Chapter 6

And the children of Israel did evil in the sight of the Lord: and the Lord delivered them into the hand of Midian seven years. And the hand of Midian prevailed against Israel: *and* because of the Midianites the children of Israel made them the dens which *are* in the mountains, and caves, and strong holds. And *so* it was, when Israel had sown, that the Midianites came up, and the Amalekites, and the children of the east, even they came up against them; And they encamped against them, and destroyed the increase of the earth, till thou come unto

Gaza, and left no sustenance for Israel, neither sheep, nor ox, nor ass. For they came up with their cattle and their tents, and they came as grasshoppers for multitude; *for* both they and their camels were without number: and they entered into the land to destroy it. And Israel was greatly impoverished because of the Midianites; and the children of Israel cried unto the Lord.

And it came to pass, when the children of Israel cried unto the Lord because of the Midianites, That the Lord sent a prophet unto the children of Israel, which said unto them, Thus saith the Lord God of Israel, I brought you up from Egypt, and brought you forth out of the house of bondage; And I delivered you out of the hand of the Egyptians, and out of the hand of all that oppressed you, and drave them out from before you, and gave you their land; And I said unto you, I *am* the Lord your God; fear not the gods of the Amorites, in whose land ye dwell: but ye have not obeyed my voice.

And there came an angel of the Lord, and sat under an oak which *was* in Ophrah, that *pertained* unto Joash the Abi-ezrite: and his son Gideon threshed wheat by the winepress, to hide *it* from the Midianites. And the angel of the Lord appeared unto him, and said unto him, The Lord *is* with thee, thou mighty man of valour. And Gideon said unto him, Oh my Lord, if the Lord be with us, why then is all this befallen us? and where *be* all his miracles which our fathers told us of, saying, Did not the Lord bring us up from Egypt? but now the Lord hath forsaken us, and delivered us into the hands of the Midianites. And the Lord looked upon him, and said, Go in this thy might, and thou shalt save Israel from the hand of the Midianites: have not I sent thee? And he said unto him, Oh my Lord, wherewith shall I save Israel? behold, my family *is* poor in Manasseh, and I *am* the least in my father's house. And the Lord said unto him, Surely I will be with thee, and thou shalt smite the Midianites as one man. And he said unto him, If now I have found grace in thy sight, then shew me a sign that thou talkest with me. Depart not hence, I pray thee, until I come unto thee, and bring forth my present, and set *it* before thee. And he said, I will tarry until thou come again.

And Gideon went in, and made ready a kid, and unleavened cakes of an ephah of flour: the flesh he put in a basket, and he put the broth in a pot, and brought *it* out unto him under the oak, and presented *it*. And the angel of God said unto him, Take the flesh and the unleavened cakes, and lay *them* upon this rock, and pour out the broth. And he did so.

Then the angel of the Lord put forth the end of the staff that *was* in his hand, and touched the flesh and the unleavened cakes; and there rose up fire out of the rock, and consumed the flesh and the unleavened cakes. Then the angel of the Lord departed out of his sight. And when Gideon perceived that he *was* an angel of the Lord, Gideon said, Alas, O Lord God! for because I have seen an angel of the Lord face to face. And the Lord said unto him, Peace *be* unto thee; fear not: thou shalt not die. Then Gideon built an altar there unto the Lord, and called it Jehovah-shalom: unto this day it *is* yet in Ophrah of the Abi-ezrites.

And it came to pass the same night, that the Lord said unto him, Take thy father's young bullock, even the second bullock of seven years old, and throw down the altar of Baal that thy father hath, and cut down the grove that *is* by it: And build an altar unto the Lord thy God upon the top of this rock, in the ordered place, and take the second bullock, and offer a burnt sacrifice with the wood of the grove which thou shalt cut down. Then Gideon took ten men of his servants, and did as the Lord had said unto him: and *so* it was, because he feared his father's household, and the men of the city, that he could not do *it* by day, that he did *it* by night.

And when the men of the city arose early in the morning, behold, the altar of Baal was cast down, and the grove was cut down that *was* by it, and the second bullock was offered upon the altar *that was* built. And they said one to another, Who hath done this thing? And when they inquired and asked, they said, Gideon the son of Joash hath done this thing. Then the men of the city said unto Joash, Bring out thy son, that he may die: because he hath cast down the altar of Baal, and because he hath cut down the grove that *was* by it. And Joash said unto all that stood against him, Will ye plead for Baal? will ye save him? he that will plead for him, let him be put to death whilst *it is yet* morning: if he *be* a God, let him plead for himself, because *one* hath cast down his altar. Therefore on that day he called him Jerubbaal, saying, Let Baal plead against him, because he hath thrown down his altar.

Then all the Midianites and the Amalekites and the children of the east were gathered together, and went over, and pitched in the valley of Jezreel. But the Spirit of the Lord came upon Gideon, and he blew a trumpet; and Abi-ezer was gathered after him. And he sent messengers throughout all Manasseh; who also was gathered after him: and he sent messengers unto Asher, and unto Zebulun, and unto Naphtali; and they came up to meet them.

And Gideon said unto God, If thou wilt save Israel by mine hand, as thou hast said, Behold, I will put a fleece of wool in the floor; *and* if the dew be on the fleece only, and *it be* dry upon all the earth *beside*, then shall I know that thou wilt save Israel by mine hand, as thou hast said. And it was so: for he rose up early on the morrow, and thrust the fleece together, and wringed the dew out of the fleece, a bowl full of water. And Gideon said unto God, Let not thine anger be hot against me, and I will speak but this once: let me prove, I pray thee, but this once with the fleece; let it now be dry only upon the fleece, and upon all the ground let there be dew. And God did so that night: for it was dry upon the fleece only, and there was dew on all the ground.

✝ Chapter 7

Then Jerubbaal, who *is* Gideon, and all the people that *were* with him, rose up early, and pitched beside the well of Harod: so that the host of the Midianites were on the north side of them, by the hill of Moreh, in the valley. And the Lord said unto Gideon, The people that *are* with thee *are* too many for me to give the Midianites into their hands, lest Israel vaunt themselves against me, saying, Mine own hand hath saved me. Now therefore go to, proclaim in the ears of the people, saying, Whosoever *is* fearful and afraid, let him return and depart early from mount Gilead. And there returned of the people twenty and two thousand; and there remained ten thousand. And the Lord said unto Gideon, The people *are* yet *too* many; bring them down unto the water, and I will try them for thee there: and it shall be, *that* of whom I say unto thee, This shall go with thee, the same shall go with thee; and of whomsoever I say unto thee, This shall not go with thee, the same shall not go. So he brought down the people unto the water: and the Lord said unto Gideon, Every one that lappeth of the water with his tongue, as a dog lappeth, him shalt thou set by himself; likewise every one that boweth down upon his knees to drink. And the number of them that lapped, *putting* their hand to their mouth, were three hundred men: but all the rest of the people bowed down upon their knees to drink water. And the Lord said unto Gideon, By the three hundred men that lapped will I save you, and deliver the Midianites into thine hand: and let all the *other* people go every man unto his place. So the people took victuals in their hand, and their trumpets: and he sent all *the rest of* Israel every man unto his tent, and retained those three hundred men: and the host of Midian was beneath him in the valley.

And it came to pass the same night, that the Lord said unto him, Arise, get thee down unto the host; for I have delivered it into thine hand. But if thou fear to go down, go thou with Phurah thy servant down to the host: And thou shalt hear what they say; and afterward shall thine hands be strengthened to go down unto the host. Then went he down with Phurah his servant unto the outside of the armed men that *were* in the host. And the Midianites and the Amalekites and all the children of the east lay along in the valley like grasshoppers for multitude; and their camels *were* without number, as the sand by the sea side for multitude. And when Gideon was come, behold, *there was* a man that told a dream unto his fellow, and said, Behold, I dreamed a dream, and, lo, a cake of barley bread tumbled into the host of Midian, and came unto a tent, and smote it that it fell, and overturned it, that the tent lay along. And his fellow answered and said, This *is* nothing else save the sword of Gideon the son of Joash, a man of Israel: *for* into his hand hath God delivered Midian, and all the host.

And it was *so*, when Gideon heard the telling of the dream, and the interpretation thereof, that he worshipped, and returned into the host of Israel, and said, Arise; for the Lord hath delivered into your hand the host of Midian. And he divided the three hundred men *into* three companies, and he put a trumpet in every man's hand, with empty pitchers, and lamps within the pitchers. And he said unto them, Look on me, and do likewise: and, behold, when I come to the outside of the camp, it shall be *that*, as I do, so shall ye do. When I blow with a trumpet, I and all that *are* with me, then blow ye the trumpets also on every side of all the camp, and say, *The sword* of the Lord, and of Gideon.

So Gideon, and the hundred men that *were* with him, came unto the outside of the camp in the beginning of the middle watch; and they had but newly set the watch: and they blew the trumpets, and brake the pitchers that *were* in their hands. And the three companies blew the trumpets, and brake the pitchers, and held the lamps in their left hands, and the trumpets in their right hands to blow *withal:* and they cried, The sword of the Lord, and of Gideon. And they stood every man in his place round about the camp: and all the host ran, and cried, and fled. And the three hundred blew the trumpets, and the Lord set every man's sword against his fellow, even throughout all the host: and the host fled to Beth-shittah in Zererath, *and* to the border of Abel-meholah, unto Tabbath. And the men of Israel gathered themselves together out of Naphtali, and out of Asher, and out of all Manasseh, and pursued after the Midianites.

And Gideon sent messengers throughout all mount Ephraim, saying, Come down against the Midianites, and take before them the waters unto Beth-barah and Jordan. Then all the men of Ephraim gathered themselves together, and took the waters unto Beth-barah and Jordan. And they took two princes of the Midianites, Oreb and Zeeb; and they slew Oreb upon the rock Oreb, and Zeeb they slew at the winepress of Zeeb, and pursued Midian, and brought the heads of Oreb and Zeeb to Gideon on the other side Jordan.

✝ Chapter 8

And the men of Ephraim said unto him, Why hast thou served us thus, that thou calledst us not, when thou wentest to fight with the Midianites? And they did chide with him sharply. And he said unto them, What have I done now in comparison of you? *Is* not the gleaning of the grapes of Ephraim better than the vintage of Abi-ezer? God hath delivered into your hands the princes of Midian, Oreb and Zeeb: and what was I able to do in comparison of you? Then their anger was abated toward him, when he had said that.

And Gideon came to Jordan, *and* passed over, he, and the three hundred men that *were*

with him, faint, yet pursuing *them*. And he said unto the men of Succoth, Give, I pray you, loaves of bread unto the people that follow me; for they *be* faint, and I am pursuing after Zebah and Zalmunna, kings of Midian.

And the princes of Succoth said, *Are* the hands of Zebah and Zalmunna now in thine hand, that we should give bread unto thine army? And Gideon said, Therefore when the Lord hath delivered Zebah and Zalmunna into mine hand, then I will tear your flesh with the thorns of the wilderness and with briers.

And he went up thence to Penuel, and spake unto them likewise: and the men of Penuel answered him as the men of Succoth had answered *him*. And he spake also unto the men of Penuel, saying, When I come again in peace, I will break down this tower.

Now Zebah and Zalmunna *were* in Karkor, and their hosts with them, about fifteen thousand *men*, all that were left of all the hosts of the children of the east: for there fell an hundred and twenty thousand men that drew sword.

And Gideon went up by the way of them that dwelt in tents on the east of Nobah and Jogbehah, and smote the host: for the host was secure. And when Zebah and Zalmunna fled, he pursued after them, and took the two kings of Midian, Zebah and Zalmunna, and discomfited all the host.

And Gideon the son of Joash returned from battle before the sun *was up*, And caught a young man of the men of Succoth, and inquired of him: and he described unto him the princes of Succoth, and the elders thereof, *even* threescore and seventeen men. And he came unto the men of Succoth, and said, Behold Zebah and Zalmunna, with whom ye did upbraid me, saying, *Are* the hands of Zebah and Zalmunna now in thine hand, that we should give bread unto thy men *that are* weary? And he took the elders of the city, and thorns of the wilderness and briers, and with them he taught the men of Succoth. And he beat down the tower of Penuel, and slew the men of the city.

Then said he unto Zebah and Zalmunna, What manner of men *were they* whom ye slew at Tabor? And they answered, As thou *art*, so *were* they; each one resembled the children of a king. And he said, They *were* my brethren, *even* the sons of my mother: *as* the Lord liveth, if ye had saved them alive, I would not slay you. And he said unto Jether his firstborn, Up, *and* slay them. But the youth drew not his sword: for he feared, because he *was* yet a youth. Then Zebah and Zalmunna said, Rise thou, and fall upon us: for as the man *is*, *so is* his strength. And Gideon arose, and slew Zebah and Zalmunna, and took away the ornaments that *were* on their camels' necks.

Then the men of Israel said unto Gideon, Rule thou over us, both thou, and thy son, and thy son's son also: for thou hast delivered us from the hand of Midian. And Gideon said unto them, I will not rule over you, neither shall my son rule over you: the Lord shall rule over you.

And Gideon said unto them, I would desire a request of you, that ye would give me every man the earrings of his prey. (For they had golden earrings, because they *were* Ishmaelites.) And they answered, We will willingly give *them*. And they spread a garment, and did cast therein every man the earrings of his prey. And the weight of the golden earrings that he requested was a thousand and seven hundred *shekels* of gold; beside ornaments, and collars, and purple raiment that *was* on the kings of Midian, and beside the chains that *were* about their camels' necks. And Gideon made an ephod thereof, and put it in his city, *even* in Ophrah: and all Israel went thither a whoring after it: which thing became a snare unto Gideon, and to his house.

Thus was Midian subdued before the children of Israel, so that they lifted up their heads no more. And the country was in quietness forty years in the days of Gideon.

And Jerubbaal the son of Joash went and dwelt in his own house. And Gideon had threescore and ten sons of his body begotten: for he had many wives. And his concubine that *was* in Shechem, she also bare him a son, whose name he called Abimelech.

And Gideon the son of Joash died in a good old age, and was buried in the sepulchre of Joash his father, in Ophrah of the Abi-ezrites. And it came to pass, as soon as Gideon was dead, that the children of Israel turned again, and went a whoring after Baalim, and made Baal-berith their God. And the children of Israel remembered not the Lord their God, who had delivered them out of the hands of all their enemies on every side: Neither shewed they kindness to the house of Jerubbaal, *namely*, Gideon, according to all the goodness which he had shewed unto Israel.

✢ Chapter 9

And Abimelech the son of Jerubbaal went to Shechem unto his mother's brethren, and communed with them, and with all the family of the house of his mother's father, saying, Speak, I pray you, in the ears of all the men of Shechem, Whether *is* better for you, either that all the sons of Jerubbaal, *which are* threescore and ten persons, reign over you, or that one reign over you? remember also that I *am* your bone and your flesh. And his mother's brethren spake of him in the ears of all the men of Shechem all these words: and their hearts inclined to follow Abimelech; for they said, He *is* our brother. And they gave him threescore and ten *pieces* of silver out of the house of Baal-berith, wherewith Abimelech hired vain and light persons, which followed him. And he went unto his father's house at Ophrah, and slew his brethren the sons of Jerubbaal, *being* threescore and ten persons, upon one stone: notwithstanding yet Jotham the youngest son of Jerubbaal was left; for he hid himself. And all the men of Shechem gathered together, and all the house of Millo, and went, and made Abimelech king, by the plain of the pillar that *was* in Shechem.

And when they told *it* to Jotham, he went and stood in the top of mount Gerizim, and lifted up his voice, and cried, and said unto them, Hearken unto me, ye men of Shechem, that God may hearken unto you. The trees went forth *on a time* to anoint a king over them; and they said unto the olive tree, Reign thou over us. But the olive tree said unto them, Should I leave my fatness, wherewith by me they honour God and man, and go to be promoted over the trees? And the trees said to the fig tree, Come thou, *and* reign over us. But the fig tree said unto them, Should I forsake my sweetness, and my good fruit, and go to be promoted over the trees? Then said the trees unto the vine, Come thou, *and* reign over us. And the vine said unto them, Should I leave my wine, which cheereth God and man, and go to be promoted over the trees? Then said all the trees unto the bramble, Come thou, *and* reign over us. And the bramble said unto the trees, If in truth ye anoint me king over you, *then* come *and* put your trust in my shadow: and if not, let fire come out of the bramble, and devour the cedars of Lebanon. Now therefore, if ye have done truly and sincerely, in that ye have made Abimelech king, and if ye have dealt well with Jerubbaal and his house, and have done unto him according to the deserving of his hands; (For my father fought for you, and adventured his life far, and delivered you out of the hand of Midian: And ye are risen up against my father's house this day, and have slain his sons, threescore and ten persons, upon one stone, and have made Abimelech, the son of his maidservant, king over the men of Shechem, because he *is* your brother;) If ye then have dealt truly and sincerely with Jerubbaal and with his house this day, *then* rejoice ye in Abimelech, and let him also rejoice in you: But if not, let fire come out from Abimelech, and devour the men of Shechem, and the house of Millo; and let fire come out from the men of Shechem, and from the house of Millo, and devour Abimelech. And Jotham ran away, and fled, and went to Beer, and dwelt there, for fear of Abimelech his brother.

When Abimelech had reigned three years over Israel, Then God sent an evil spirit between Abimelech and the men of Shechem; and the men of Shechem dealt treacherously with Abimelech: That the cruelty *done* to the threescore and ten sons of Jerubbaal might come, and their blood be laid upon Abimelech their brother, which slew them; and upon the men of Shechem, which aided him in the killing of his brethren. And the men of Shechem set liers in wait for him in the top of the mountains, and they robbed all that came along that way by them: and it was told Abimelech. And Gaal the son of Ebed came with his brethren, and went over to Shechem: and the men of Shechem put their confidence in him. And they went out into the fields, and gathered their vineyards, and trode *the grapes*, and made merry, and went into the house of their God, and did eat and drink, and cursed Abimelech. And Gaal the son of Ebed said, Who *is* Abimelech, and who *is* Shechem, that we should serve him? *is* not *he* the son of Jerubbaal? and Zebul his officer? serve the men of Hamor the father of Shechem: for why should we serve him? And would to God this people were under my hand! then would I remove Abimelech. And he said to Abimelech, Increase thine army, and come out.

And when Zebul the ruler of the city heard the words of Gaal the son of Ebed, his anger was kindled. And he sent messengers unto Abimelech privily, saying, Behold, Gaal the son of Ebed and his brethren be come to Shechem; and, behold, they fortify the city against thee. Now therefore up by night, thou and the people that *is* with thee, and lie in wait in the field: And it shall be, *that* in the morning, as soon as the sun is up, thou shalt rise early, and set upon the city: and, behold, *when* he and the people that *is* with him come out against thee, then mayest thou do to them as thou shalt find occasion.

And Abimelech rose up, and all the people that *were* with him, by night, and they laid wait against Shechem in four companies. And Gaal the son of Ebed went out, and stood in the entering of the gate of the city: and Abimelech rose up, and the people that *were* with him, from lying in wait. And when Gaal saw the people, he said to Zebul, Behold, there come people down from the top of the mountains. And Zebul said unto him, Thou seest the shadow of the mountains as *if they were* men. And Gaal spake again and said, See there come people down by the middle of the land, and another company come along by the plain of Meonenim. Then said Zebul unto him, Where *is* now thy mouth, wherewith thou saidst, Who *is* Abimelech, that we should serve him? *is* not this the people that thou hast despised? go out, I pray now, and fight with them. And Gaal went out before the men of Shechem, and fought with Abimelech. And Abimelech chased him, and he fled before him, and many were overthrown *and* wounded, *even* unto the entering of the gate. And Abimelech dwelt at Arumah: and Zebul thrust out Gaal and his brethren, that they should not dwell in Shechem. And it came to pass on the morrow, that the people went out into the field; and they told Abimelech. And he took the people, and divided them into three companies, and laid wait in the field, and looked, and, behold, the people *were* come forth out of the city; and he rose up against them, and smote them. And Abimelech, and the company that *was* with him, rushed forward, and stood in the entering of the gate of the city: and the two *other* companies ran upon all *the people* that *were* in the fields, and slew them. And Abimelech fought against the city all that day; and he took the city, and slew the people that *was* therein, and beat down the city, and sowed it with salt.

And when all the men of the tower of Shechem heard *that*, they entered into an hold of the house of the God Berith. And it was told Abimelech, that all the men of the tower of Shechem were gathered together. And Abimelech gat him up to mount Zalmon, he and all

the people that *were* with him; and Abimelech took an axe in his hand, and cut down a bough from the trees, and took it, and laid *it* on his shoulder, and said unto the people that *were* with him, What ye have seen me do, make haste, *and* do as I *have done*. And all the people likewise cut down every man his bough, and followed Abimelech, and put *them* to the hold, and set the hold on fire upon them; so that all the men of the tower of Shechem died also, about a thousand men and women.

Then went Abimelech to Thebez, and encamped against Thebez, and took it. But there was a strong tower within the city, and thither fled all the men and women, and all they of the city, and shut *it* to them, and gat them up to the top of the tower. And Abimelech came unto the tower, and fought against it, and went hard unto the door of the tower to burn it with fire. And a certain woman cast a piece of a millstone upon Abimelech's head, and all to brake his skull. Then he called hastily unto the young man his armourbearer, and said unto him, Draw thy sword, and slay me, that men say not of me, A woman slew him. And his young man thrust him through, and he died. And when the men of Israel saw that Abimelech was dead, they departed every man unto his place.

Thus God rendered the wickedness of Abimelech, which he did unto his father, in slaying his seventy brethren: And all the evil of the men of Shechem did God render upon their heads: and upon them came the curse of Jotham the son of Jerubbaal.

✢ Chapter 10

And after Abimelech there arose to defend Israel Tola the son of Puah, the son of Dodo, a man of Issachar; and he dwelt in Shamir in mount Ephraim. And he judged Israel twenty and three years, and died, and was buried in Shamir.

And after him arose Jair, a Gileadite, and judged Israel twenty and two years. And he had thirty sons that rode on thirty ass colts, and they had thirty cities, which are called Havoth-jair unto this day, which *are* in the land of Gilead. And Jair died, and was buried in Camon.

And the children of Israel did evil again in the sight of the Lord, and served Baalim, and Ashtaroth, and the gods of Syria, and the gods of Zidon, and the gods of Moab, and the gods of the children of Ammon, and the gods of the Philistines, and forsook the Lord, and served not him. And the anger of the Lord was hot against Israel, and he sold them into the hands of the Philistines, and into the hands of the children of Ammon. And that year they vexed and oppressed the children of Israel: eighteen years, all the children of Israel that *were* on the other side Jordan in the land of the Amorites, which *is* in Gilead. Moreover the children of Ammon passed over Jordan to fight also against Judah, and against Benjamin, and against the house of Ephraim; so that Israel was sore distressed.

And the children of Israel cried unto the Lord, saying, We have sinned against thee, both because we have forsaken our God, and also served Baalim. And the Lord said unto the children of Israel, *Did* not *I deliver you* from the Egyptians, and from the Amorites, from the children of Ammon, and from the Philistines? The Zidonians also, and the Amalekites, and the Maonites, did oppress you; and ye cried to me, and I delivered you out of their hand. Yet ye have forsaken me, and served other gods: wherefore I will deliver you no more. Go and cry unto the gods which ye have chosen; let them deliver you in the time of your tribulation.

And the children of Israel said unto the Lord, We have sinned: do thou unto us whatsoever seemeth good unto thee; deliver us only, we pray thee, this day. And they put away the strange gods from among them, and served the Lord: and his soul was grieved for the misery of Israel. Then the children of Ammon were gathered together, and encamped in Gilead. And the children of Israel assembled themselves together, and encamped in Mizpeh. And the people *and* princes of Gilead said one to another, What man *is he* that will begin to fight against the children of Ammon? he shall be head over all the inhabitants of Gilead.

✢ Chapter 11

Now Jephthah the Gileadite was a mighty man of valour, and he *was* the son of an harlot: and Gilead begat Jephthah. And Gilead's wife bare him sons; and his wife's sons grew up, and they thrust out Jephthah, and said unto him, Thou shalt not inherit in our father's house; for thou *art* the son of a strange woman. Then Jephthah fled from his brethren, and dwelt in the land of Tob: and there were gathered vain men to Jephthah, and went out with him.

And it came to pass in process of time, that the children of Ammon made war against Israel. And it was so, that when the children of Ammon made war against Israel, the elders of Gilead went to fetch Jephthah out of the land of Tob: And they said unto Jephthah, Come, and be our captain, that we may fight with the children of Ammon. And Jephthah said unto the elders of Gilead, Did not ye hate me, and expel me out of my father's house? and why are ye come unto me now when ye are in distress? And the elders of Gilead said unto Jephthah, Therefore we turn again to thee now, that thou mayest go with us, and fight against the children of Ammon, and be our head over all the inhabitants of Gilead. And Jephthah said unto the elders of Gilead, If ye bring me home again to fight against the children of Ammon, and the Lord deliver them before me, shall I be your head? And the elders of Gilead said unto Jephthah, The Lord be witness between us, if we do not so according to thy words. Then Jephthah went with the elders of Gilead, and the people made him head and captain over them: and Jephthah uttered all his words before the Lord in Mizpeh.

And Jephthah sent messengers unto the king of the children of Ammon, saying, What hast thou to do with me, that thou art come against me to fight in my land? And the king of the children of Ammon answered unto the messengers of Jephthah, Because Israel took away my land, when they came up out of Egypt, from Arnon even unto Jabbok, and unto Jordan: now therefore restore those *lands* again peaceably. And Jephthah sent messengers again unto the king of the children of Ammon: And said unto him, Thus saith Jephthah, Israel took not away the land of Moab, nor the land of the children of Ammon: But when Israel came up from Egypt, and walked through the wilderness unto the Red sea, and came to Kadesh; Then Israel sent messengers unto the king of Edom, saying, Let me, I pray thee, pass through thy land: but the king of Edom would not hearken *thereto*. And in like manner they sent unto the king of Moab: but he would not *consent:* and Israel abode in Kadesh. Then they went along through the wilderness, and compassed the land of Edom, and the land of Moab, and came by the east side of the land of Moab, and pitched on the other side of Arnon, but came not within the border of Moab: for Arnon *was* the border of Moab. And Israel sent messengers unto Sihon king of the Amorites, the king of Heshbon; and Israel said unto him, Let us pass, we pray thee, through thy land into my place. But Sihon trusted not Israel to pass through his coast: but Sihon gathered all his people together, and pitched in Jahaz, and fought against Israel. And the Lord God of Israel delivered Sihon and all his people into the hand of Israel, and they smote them: so Israel possessed all the land of the Amorites, the inhabitants of that country. And they possessed all the coasts of the Amorites, from Arnon even unto Jabbok, and from the wilderness even unto Jordan. So now the Lord God of Israel hath dispossessed the Amorites from before his people Israel, and shouldest thou possess it? Wilt not thou possess that which Chemosh thy God giveth thee to possess? So whomsoever the Lord our God shall drive out from before us, them will we possess. And now *art* thou any thing better than Balak the son of Zippor, king of Moab? did he ever strive against Israel, or did he ever fight against them, While Israel dwelt in Heshbon and her towns, and in Aroer and her towns, and in all the cities that *be* along by the coasts of Arnon, three hundred years? why therefore did ye not recover *them* within that time? Wherefore I have not sinned against thee, but thou doest me wrong to war against me: the Lord the Judge be judge this day between the children of Israel and the children of Ammon. Howbeit the king of the children of Ammon hearkened not unto the words of Jephthah which he sent him.

Then the Spirit of the Lord came upon Jephthah, and he passed over Gilead, and Manasseh, and passed over Mizpeh of Gilead, and from Mizpeh of Gilead he passed over *unto* the children of Ammon. And Jephthah vowed a vow unto the Lord, and said, If thou shalt without fail deliver the children of Ammon into mine hands, Then it shall be, that whatsoever cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be the Lord's, and I will offer it up for a burnt offering.

So Jephthah passed over unto the children of Ammon to fight against them; and the Lord delivered them into his hands. And he smote them from Aroer, even till thou come to Minnith, *even* twenty cities, and unto the plain of the vineyards, with a very great slaughter. Thus the children of Ammon were subdued before the children of Israel.

And Jephthah came to Mizpeh unto his house, and, behold, his daughter came out to meet him with timbrels and with dances: and she *was his* only child; beside her he had neither son nor daughter. And it came to pass, when he saw her, that he rent his clothes, and said, Alas, my daughter! thou hast brought me very low, and thou art one of them that trouble me: for I have opened my mouth unto the Lord, and I cannot go back. And she said unto him, My father, *if* thou hast opened thy mouth unto the Lord, do to me according to that which hath proceeded out of thy mouth; forasmuch as the Lord hath taken vengeance for thee of thine enemies, *even* of the children of Ammon. And she said unto her father, Let this thing be done for me: let me alone two months, that I may go up and down upon the mountains, and bewail my virginity, I and my fellows. And he said, Go. And he sent her away *for* two months: and she went with her companions, and bewailed her virginity upon the mountains. And it came to pass at the end of two months, that she returned unto her father, who did with her *according* to his vow which he had vowed: and she knew no man. And it was a custom in Israel, *That* the daughters of Israel went yearly to lament the daughter of Jephthah the Gileadite four days in a year.

✢ Chapter 12

And the men of Ephraim gathered themselves together, and went northward, and said unto Jephthah, Wherefore passedst thou over to fight against the children of Ammon, and didst not call us to go with thee? we will burn thine house upon thee with fire. And Jephthah said unto them, I and my people were at great strife with the children of Ammon; and when I called you, ye delivered me not out of their hands. And when I saw that ye delivered *me* not, I put my life in my hands, and passed over against the children of Ammon, and the Lord delivered them into my hand: wherefore then are ye come up unto me this day, to fight against me? Then Jephthah gathered together all the men of Gilead, and fought with

Ephraim: and the men of Gilead smote Ephraim, because they said, Ye Gileadites *are* fugitives of Ephraim among the Ephraimites, *and* among the Manassites. And the Gileadites took the passages of Jordan before the Ephraimites: and it was *so*, that when those Ephraimites which were escaped said, Let me go over; that the men of Gilead said unto him, *Art* thou an Ephraimite? If he said, Nay; Then said they unto him, Say now Shibboleth: and he said Sibboleth: for he could not frame to pronounce *it* right. Then they took him, and slew him at the passages of Jordan: and there fell at that time of the Ephraimites forty and two thousand. And Jephthah judged Israel six years. Then died Jephthah the Gileadite, and was buried in *one of* the cities of Gilead.

And after him Ibzan of Beth-lehem judged Israel. And he had thirty sons, and thirty daughters, *whom* he sent abroad, and took in thirty daughters from abroad for his sons. And he judged Israel seven years. Then died Ibzan, and was buried at Beth-lehem.

And after him Elon, a Zebulonite, judged Israel; and he judged Israel ten years. And Elon the Zebulonite died, and was buried in Aijalon in the country of Zebulun.

And after him Abdon the son of Hillel, a Pirathonite, judged Israel. And he had forty sons and thirty nephews, that rode on threescore and ten ass colts: and he judged Israel eight years. And Abdon the son of Hillel the Pirathonite died, and was buried in Pirathon in the land of Ephraim, in the mount of the Amalekites.

✢ Chapter 13

And the children of Israel did evil again in the sight of the Lord; and the Lord delivered them into the hand of the Philistines forty years.

And there was a certain man of Zorah, of the family of the Danites, whose name *was* Manoah; and his wife *was* barren, and bare not. And the angel of the Lord appeared unto the woman, and said unto her, Behold now, thou *art* barren, and bearest not: but thou shalt conceive, and bear a son. Now therefore beware, I pray thee, and drink not wine nor strong drink, and eat not any unclean *thing:* For, lo, thou shalt conceive, and bear a son; and no rasor shall come on his head: for the child shall be a Nazarite unto God from the womb: and he shall begin to deliver Israel out of the hand of the Philistines.

Then the woman came and told her husband, saying, A man of God came unto me, and his countenance *was* like the countenance of an angel of God, very terrible: but I asked him not whence he *was*, neither told he me his name: But he said unto me, Behold, thou shalt conceive, and bear a son; and now drink no wine nor strong drink, neither eat any unclean *thing:* for the child shall be a Nazarite to God from the womb to the day of his death.

Then Manoah intreated the Lord, and said, O my Lord, let the man of God which thou didst send come again unto us, and teach us what we shall do unto the child that shall be born. And God hearkened to the voice of Manoah; and the angel of God came again unto the woman as she sat in the field: but Manoah her husband *was* not with her. And the woman made haste, and ran, and shewed her husband, and said unto him, Behold, the man hath appeared unto me, that came unto me the *other* day. And Manoah arose, and went after his wife, and came to the man, and said unto him, *Art* thou the man that spakest unto the woman? And he said, I *am*. And Manoah said, Now let thy words come to pass. How shall we order the child, and *how* shall we do unto him? And the angel of the Lord said unto Manoah, Of all that I said unto the woman let her beware. She may not eat of any *thing* that cometh of the vine, neither let her drink wine or strong drink, nor eat any unclean *thing:* all that I commanded her let her observe.

And Manoah said unto the angel of the Lord, I pray thee, let us detain thee, until we shall have made ready a kid for thee. And the angel of the Lord said unto Manoah, Though thou detain me, I will not eat of thy bread: and if thou wilt offer a burnt offering, thou must offer it unto the Lord. For Manoah knew not that he *was* an angel of the Lord. And Manoah said unto the angel of the Lord, What *is* thy name, that when thy sayings come to pass we may do thee honour? And the angel of the Lord said unto him, Why askest thou thus after my name, seeing it *is* secret? So Manoah took a kid with a meat offering, and offered *it* upon a rock unto the Lord: and *the angel* did wondrously; and Manoah and his wife looked on. For it came to pass, when the flame went up toward heaven from off the altar, that the angel of the Lord ascended in the flame of the altar. And Manoah and his wife looked on *it*, and fell on their faces to the ground. But the angel of the Lord did no more appear to Manoah and to his wife. Then Manoah knew that he *was* an angel of the Lord. And Manoah said unto his wife, We shall surely die, because we have seen God. But his wife said unto him, If the Lord were pleased to kill us, he would not have received a burnt offering and a meat offering at our hands, neither would he have shewed us all these *things*, nor would as at this time have told us *such things* as these.

And the woman bare a son, and called his name Samson: and the child grew, and the Lord blessed him. And the Spirit of the Lord began to move him at times in the camp of Dan between Zorah and Eshtaol.

✢ Chapter 14

And Samson went down to Timnath, and saw a woman in Timnath of the daughters of the Philistines. And he came up, and told his father and his mother, and said, I have seen a woman in Timnath of the daughters of the Philistines: now therefore get her for me to wife. Then his father and his mother said unto him, *Is there* never a woman among the daughters of thy brethren, or among all my people, that thou goest to take a wife of the uncircumcised Philistines? And Samson said unto his father, Get her for me; for she pleaseth me well. But his father and his mother knew not that it *was* of the Lord, that he sought an occasion against the Philistines: for at that time the Philistines had dominion over Israel.

Then went Samson down, and his father and his mother, to Timnath, and came to the vineyards of Timnath: and, behold, a young lion roared against him. And the Spirit of the Lord came mightily upon him, and he rent him as he would have rent a kid, and *he had* nothing in his hand: but he told not his father or his mother what he had done. And he went down, and talked with the woman; and she pleased Samson well.

And after a time he returned to take her, and he turned aside to see the carcase of the lion: and, behold, *there was* a swarm of bees and honey in the carcase of the lion. And he took thereof in his hands, and went on eating, and came to his father and mother, and he gave them, and they did eat: but he told not them that he had taken the honey out of the carcase of the lion.

So his father went down unto the woman: and Samson made there a feast; for so used the young men to do. And it came to pass, when they saw him, that they brought thirty companions to be with him.

And Samson said unto them, I will now put forth a riddle unto you: if ye can certainly declare it me within the seven days of the feast, and find *it* out, then I will give you thirty sheets and thirty change of garments: But if ye cannot declare *it* me, then shall ye give me thirty sheets and thirty change of garments. And they said unto him, Put forth thy riddle, that we may hear it. And he said unto them, Out of the eater came forth meat, and out of the strong came forth sweetness. And they could not in three days expound the riddle. And it came to pass on the seventh day, that they said unto Samson's wife, Entice thy husband, that he may declare unto us the riddle, lest we burn thee and thy father's house with fire: have ye called us to take that we have? *is it* not *so?* And Samson's wife wept before him, and said, Thou dost but hate me, and lovest me not: thou hast put forth a riddle unto the children of my people, and hast not told *it* me. And he said unto her, Behold, I have not told *it* my father nor my mother, and shall I tell *it* thee? And she wept before him the seven days, while their feast lasted: and it came to pass on the seventh day, that he told her, because she lay sore upon him: and she told the riddle to the children of her people. And the men of the city said unto him on the seventh day before the sun went down, What *is* sweeter than honey? and what *is* stronger than a lion? And he said unto them, If ye had not plowed with my heifer, ye had not found out my riddle.

And the Spirit of the Lord came upon him, and he went down to Ashkelon, and slew thirty men of them, and took their spoil, and gave change of garments unto them which expounded the riddle. And his anger was kindled, and he went up to his father's house. But Samson's wife was *given* to his companion, whom he had used as his friend.

✢ Chapter 15

But it came to pass within a while after, in the time of wheat harvest, that Samson visited his wife with a kid; and he said, I will go in to my wife into the chamber. But her father would not suffer him to go in. And her father said, I verily thought that thou hadst utterly hated her; therefore I gave her to thy companion: *is* not her younger sister fairer than she? take her, I pray thee, instead of her.

And Samson said concerning them, Now shall I be more blameless than the Philistines, though I do them a displeasure. And Samson went and caught three hundred foxes, and took firebrands, and turned tail to tail, and put a firebrand in the midst between two tails. And when he had set the brands on fire, he let *them* go into the standing corn of the Philistines, and burnt up both the shocks, and also the standing corn, with the vineyards *and* olives.

Then the Philistines said, Who hath done this? And they answered, Samson, the son in law of the Timnite, because he had taken his wife, and given her to his companion. And the Philistines came up, and burnt her and her father with fire.

And Samson said unto them, Though ye have done this, yet will I be avenged of you, and after that I will cease. And he smote them hip and thigh with a great slaughter: and he went down and dwelt in the top of the rock Etam.

Then the Philistines went up, and pitched in Judah, and spread themselves in Lehi. And

the men of Judah said, Why are ye come up against us? And they answered, To bind Samson are we come up, to do to him as he hath done to us. Then three thousand men of Judah went to the top of the rock Etam, and said to Samson, Knowest thou not that the Philistines *are* rulers over us? what *is* this *that* thou hast done unto us? And he said unto them, As they did unto me, so have I done unto them. And they said unto him, We are come down to bind thee, that we may deliver thee into the hand of the Philistines. And Samson said unto them, Swear unto me, that ye will not fall upon me yourselves. And they spake unto him, saying, No; but we will bind thee fast, and deliver thee into their hand: but surely we will not kill thee. And they bound him with two new cords, and brought him up from the rock.

And when he came unto Lehi, the Philistines shouted against him: and the Spirit of the Lord came mightily upon him, and the cords that *were* upon his arms became as flax that was burnt with fire, and his bands loosed from off his hands. And he found a new jawbone of an ass, and put forth his hand, and took it, and slew a thousand men therewith. And Samson said, With the jawbone of an ass, heaps upon heaps, with the jaw of an ass have I slain a thousand men. And it came to pass, when he had made an end of speaking, that he cast away the jawbone out of his hand, and called that place Ramath-lehi.

And he was sore athirst, and called on the Lord, and said, Thou hast given this great deliverance into the hand of thy servant: and now shall I die for thirst, and fall into the hand of the uncircumcised? But God clave an hollow place that *was* in the jaw, and there came water thereout; and when he had drunk, his spirit came again, and he revived: wherefore he called the name thereof En-hakkore, which *is* in Lehi unto this day. And he judged Israel in the days of the Philistines twenty years.

✣ Chapter 16

Then went Samson to Gaza, and saw there an harlot, and went in unto her. *And it was told* the Gazites, saying, Samson is come hither. And they compassed *him* in, and laid wait for him all night in the gate of the city, and were quiet all the night, saying, In the morning, when it is day, we shall kill him. And Samson lay till midnight, and arose at midnight, and took the doors of the gate of the city, and the two posts, and went away with them, bar and all, and put *them* upon his shoulders, and carried them up to the top of an hill that *is* before Hebron.

And it came to pass afterward, that he loved a woman in the valley of Sorek, whose name *was* Delilah. And the Lords of the Philistines came up unto her, and said unto her, Entice him, and see wherein his great strength *lieth*, and by what *means* we may prevail against him, that we may bind him to afflict him: and we will give thee every one of us eleven hundred *pieces* of silver.

And Delilah said to Samson, Tell me, I pray thee, wherein thy great strength *lieth*, and wherewith thou mightest be bound to afflict thee. And Samson said unto her, If they bind me with seven green withs that were never dried, then shall I be weak, and be as another man. Then the Lords of the Philistines brought up to her seven green withs which had not been dried, and she bound him with them. Now *there were* men lying in wait, abiding with her in the chamber. And she said unto him, The Philistines *be* upon thee, Samson. And he brake the withs, as a thread of tow is broken when it toucheth the fire. So his strength was not known. And Delilah said unto Samson, Behold, thou hast mocked me, and told me lies: now tell me, I pray thee, wherewith thou mightest be bound. And he said unto her, If they bind me fast with new ropes that never were occupied, then shall I be weak, and be as another man. Delilah therefore took new ropes, and bound him therewith, and said unto him, The Philistines *be* upon thee, Samson. And *there were* liers in wait abiding in the chamber. And he brake them from off his arms like a thread. And Delilah said unto Samson, Hitherto thou hast mocked me, and told me lies: tell me wherewith thou mightest be bound. And he said unto her, If thou weavest the seven locks of my head with the web. And she fastened *it* with the pin, and said unto him, The Philistines *be* upon thee, Samson. And he awaked out of his sleep, and went away with the pin of the beam, and with the web.

And she said unto him, How canst thou say, I love thee, when thine heart *is* not with me? thou hast mocked me these three times, and hast not told me wherein thy great strength *lieth*. And it came to pass, when she pressed him daily with her words, and urged him, *so* that his soul was vexed unto death; That he told her all his heart, and said unto her, There hath not come a rasor upon mine head; for I *have been* a Nazarite unto God from my mother's womb: if I be shaven, then my strength will go from me, and I shall become weak, and be like any *other* man. And when Delilah saw that he had told her all his heart, she sent and called for the Lords of the Philistines, saying, Come up this once, for he hath shewed me all his heart. Then the Lords of the Philistines came up unto her, and brought money in their hand. And she made him sleep upon her knees; and she called for a man, and she caused him to shave off the seven locks of his head; and she began to afflict him, and his strength went from him. And she said, The Philistines *be* upon thee, Samson. And he awoke out of his sleep, and said, I will go out as at other times before, and shake myself. And he wist not that the Lord was departed from him.

But the Philistines took him, and put out his eyes, and brought him down to Gaza, and bound him with fetters of brass; and he did grind in the prison house. Howbeit the hair of his head began to grow again after he was shaven. Then the Lords of the Philistines gathered them together for to offer a great sacrifice unto Dagon their God, and to rejoice: for they said, Our God hath delivered Samson our enemy into our hand. And when the people saw him, they praised their God: for they said, Our God hath delivered into our hands our enemy, and the destroyer of our country, which slew many of us. And it came to pass, when their hearts were merry, that they said, Call for Samson, that he may make us sport. And they called for Samson out of the prison house; and he made them sport: and they set him between the pillars. And Samson said unto the lad that held him by the hand, Suffer me that I may feel the pillars whereupon the house standeth, that I may lean upon them. Now the house was full of men and women; and all the Lords of the Philistines *were* there; and *there were* upon the roof about three thousand men and women, that beheld while Samson made sport. And Samson called unto the Lord, and said, O Lord God, remember me, I pray thee, and strengthen me, I pray thee, only this once, O God, that I may be at once avenged of the Philistines for my two eyes. And Samson took hold of the two middle pillars upon which the house stood, and on which it was borne up, of the one with his right hand, and of the other with his left. And Samson said, Let me die with the Philistines. And he bowed himself with *all his* might; and the house fell upon the Lords, and upon all the people that *were* therein. So the dead which he slew at his death were more than *they* which he slew in his life. Then his brethren and all the house of his father came down, and took him, and brought *him* up, and buried him between Zorah and Eshtaol in the buryingplace of Manoah his father. And he judged Israel twenty years.

✣ Chapter 17

And there was a man of mount Ephraim, whose name *was* Micah. And he said unto his mother, The eleven hundred *shekels* of silver that were taken from thee, about which thou cursedst, and spakest of also in mine ears, behold, the silver *is* with me; I took it. And his mother said, Blessed *be thou* of the Lord, my son. And when he had restored the eleven hundred *shekels* of silver to his mother, his mother said, I had wholly dedicated the silver unto the Lord from my hand for my son, to make a graven image and a molten image: now therefore I will restore it unto thee. Yet he restored the money unto his mother; and his mother took two hundred *shekels* of silver, and gave them to the founder, who made thereof a graven image and a molten image: and they were in the house of Micah. And the man Micah had an house of gods, and made an ephod, and teraphim, and consecrated one of his sons, who became his priest. In those days *there was* no king in Israel, *but* every man did *that which was* right in his own eyes.

And there was a young man out of Beth-lehem-judah of the family of Judah, who *was* a Levite, and he sojourned there. And the man departed out of the city from Beth-lehem-judah to sojourn where he could find *a place:* and he came to mount Ephraim to the house of Micah, as he journeyed. And Micah said unto him, Whence comest thou? And he said unto him, I *am* a Levite of Beth-lehem-judah, and I go to sojourn where I may find *a place*. And Micah said unto him, Dwell with me, and be unto me a father and a priest, and I will give thee ten *shekels* of silver by the year, and a suit of apparel, and thy victuals. So the Levite went in. And the Levite was content to dwell with the man; and the young man was unto him as one of his sons. And Micah consecrated the Levite; and the young man became his priest, and was in the house of Micah. Then said Micah, Now know I that the Lord will do me good, seeing I have a Levite to *my* priest.

✣ Chapter 18

In those days *there was* no king in Israel: and in those days the tribe of the Danites sought them an inheritance to dwell in; for unto that day *all their* inheritance had not fallen unto them among the tribes of Israel. And the children of Dan sent of their family five men from their coasts, men of valour, from Zorah, and from Eshtaol, to spy out the land, and to search it; and they said unto them, Go, search the land: who when they came to mount Ephraim, to the house of Micah, they lodged there. When they *were* by the house of Micah, they knew the voice of the young man the Levite: and they turned in thither, and said unto him, Who brought thee hither? and what makest thou in this *place?* and what hast thou here? And he said unto them, Thus and thus dealeth Micah with me, and hath hired me, and I am his priest. And they said unto him, Ask counsel, we pray thee, of God, that we may know whether our way which we go shall be prosperous. And the priest said unto them, Go in peace: before the Lord *is* your way wherein ye go.

Then the five men departed, and came to Laish, and saw the people that *were* therein, how they dwelt careless, after the manner of the Zidonians, quiet and secure; and *there was* no magistrate in the land, that might put *them* to shame in *any* thing; and they *were* far from the Zidonians, and had no business with *any* man. And they came unto their brethren to Zorah and Eshtaol: and their brethren said unto them, What *say* ye? And they said, Arise, that we may go up against them: for we have seen the land, and, behold, it *is* very good: and *are* ye still? be not slothful to go, *and* to enter to possess the land. When ye go, ye shall come unto a people secure, and to a large land: for God hath given it into your hands; a place where *there is* no want of any thing that *is* in the earth.

And there went from thence of the family of the Danites, out of Zorah and out of Eshtaol,

six hundred men appointed with weapons of war. And they went up, and pitched in Kirjath-jearim, in Judah: wherefore they called that place Mahaneh-dan unto this day: behold, *it is* behind Kirjath-jearim. And they passed thence unto mount Ephraim, and came unto the house of Micah.

Then answered the five men that went to spy out the country of Laish, and said unto their brethren, Do ye know that there is in these houses an ephod, and teraphim, and a graven image, and a molten image? now therefore consider what ye have to do. And they turned thitherward, and came to the house of the young man the Levite, *even* unto the house of Micah, and saluted him. And the six hundred men appointed with their weapons of war, which *were* of the children of Dan, stood by the entering of the gate. And the five men that went to spy out the land went up, *and* came in thither, *and* took the graven image, and the ephod, and the teraphim, and the molten image: and the priest stood in the entering of the gate with the six hundred men *that were* appointed with weapons of war. And these went into Micah's house, and fetched the carved image, the ephod, and the teraphim, and the molten image. Then said the priest unto them, What do ye? And they said unto him, Hold thy peace, lay thine hand upon thy mouth, and go with us, and be to us a father and a priest: *is it* better for thee to be a priest unto the house of one man, or that thou be a priest unto a tribe and a family in Israel? And the priest's heart was glad, and he took the ephod, and the teraphim, and the graven image, and went in the midst of the people. So they turned and departed, and put the little ones and the cattle and the carriage before them.

And when they were a good way from the house of Micah, the men that *were* in the houses near to Micah's house were gathered together, and overtook the children of Dan. And they cried unto the children of Dan. And they turned their faces, and said unto Micah, What aileth thee, that thou comest with such a company? And he said, Ye have taken away my gods which I made, and the priest, and ye are gone away: and what have I more? and what *is* this *that* ye say unto me, What aileth thee? And the children of Dan said unto him, Let not thy voice be heard among us, lest angry fellows run upon thee, and thou lose thy life, with the lives of thy household. And the children of Dan went their way: and when Micah saw that they *were* too strong for him, he turned and went back unto his house. And they took *the things* which Micah had made, and the priest which he had, and came unto Laish, unto a people *that were* at quiet and secure: and they smote them with the edge of the sword, and burnt the city with fire. And *there was* no deliverer, because it *was* far from Zidon, and they had no business with *any* man; and it was in the valley that *lieth* by Beth-rehob. And they built a city, and dwelt therein. And they called the name of the city Dan, after the name of Dan their father, who was born unto Israel: howbeit the name of the city *was* Laish at the first.

And the children of Dan set up the graven image: and Jonathan, the son of Gershom, the son of Manasseh, he and his sons were priests to the tribe of Dan until the day of the captivity of the land. And they set them up Micah's graven image, which he made, all the time that the house of God was in Shiloh.

✣ Chapter 19

And it came to pass in those days, when *there was* no king in Israel, that there was a certain Levite sojourning on the side of mount Ephraim, who took to him a concubine out of Beth-lehem-judah. And his concubine played the whore against him, and went away from him unto her father's house to Beth-lehem-judah, and was there four whole months. And her husband arose, and went after her, to speak friendly unto her, *and* to bring her again, having his servant with him, and a couple of asses: and she brought him into her father's house: and when the father of the damsel saw him, he rejoiced to meet him. And his father in law, the damsel's father, retained him; and he abode with him three days: so they did eat and drink, and lodged there.

And it came to pass on the fourth day, when they arose early in the morning, that he rose up to depart: and the damsel's father said unto his son in law, Comfort thine heart with a morsel of bread, and afterward go your way. And they sat down, and did eat and drink both of them together: for the damsel's father had said unto the man, Be content, I pray thee, and tarry all night, and let thine heart be merry. And when the man rose up to depart, his father in law urged him: therefore he lodged there again. And he arose early in the morning on the fifth day to depart: and the damsel's father said, Comfort thine heart, I pray thee. And they tarried until afternoon, and they did eat both of them. And when the man rose up to depart, he, and his concubine, and his servant, his father in law, the damsel's father, said unto him, Behold, now the day draweth toward evening, I pray you tarry all night: behold, the day groweth to an end, lodge here, that thine heart may be merry; and to morrow get you early on your way, that thou mayest go home. But the man would not tarry that night, but he rose up and departed, and came over against Jebus, which *is* Jerusalem; and *there were* with him two asses saddled, his concubine also *was* with him. *And* when they *were* by Jebus, the day was far spent; and the servant said unto his master, Come, I pray thee, and let us turn in into this city of the Jebusites, and lodge in it. And his master said unto him, We will not turn aside hither into the city of a stranger, that *is* not of the children of Israel; we will pass over to Gibeah. And he said unto his servant, Come, and let us draw near to one of these places to lodge all night, in Gibeah, or in Ramah. And they passed on and went their way; and the sun went down upon them *when they were* by Gibeah, which *belongeth* to Benjamin. And they turned aside thither, to go in *and* to lodge in Gibeah: and when he went in, he sat him down in a street of the city: for *there was* no man that took them into his house to lodging.

And, behold, there came an old man from his work out of the field at even, which *was* also of mount Ephraim; and he sojourned in Gibeah: but the men of the place *were* Benjamites. And when he had lifted up his eyes, he saw a wayfaring man in the street of the city: and the old man said, Whither goest thou? and whence comest thou? And he said unto him, We *are* passing from Beth-lehem-judah toward the side of mount Ephraim; from thence *am* I: and I went to Beth-lehem-judah, but I *am now* going to the house of the Lord; and there *is* no man that receiveth me to house. Yet there is both straw and provender for our asses; and there is bread and wine also for me, and for thy handmaid, and for the young man *which is* with thy servants: *there is* no want of any thing. And the old man said, Peace *be* with thee; howsoever *let* all thy wants *lie* upon me; only lodge not in the street. So he brought him into his house, and gave provender unto the asses: and they washed their feet, and did eat and drink.

Now as they were making their hearts merry, behold, the men of the city, certain sons of Belial, beset the house round about, *and* beat at the door, and spake to the master of the house, the old man, saying, Bring forth the man that came into thine house, that we may know him. And the man, the master of the house, went out unto them, and said unto them, Nay, my brethren, *nay*, I pray you, do not *so* wickedly; seeing that this man is come into mine house, do not this folly. Behold, *here is* my daughter a maiden, and his concubine; them I will bring out now, and humble ye them, and do with them what seemeth good unto you: but unto this man do not so vile a thing. But the men would not hearken to him: so the man took his concubine, and brought her forth unto them; and they knew her, and abused her all the night until the morning: and when the day began to spring, they let her go. Then came the woman in the dawning of the day, and fell down at the door of the man's house where her Lord *was*, till it was light. And her Lord rose up in the morning, and opened the doors of the house, and went out to go his way: and, behold, the woman his concubine was fallen down *at* the door of the house, and her hands *were* upon the threshold. And he said unto her, Up, and let us be going. But none answered. Then the man took her *up* upon an ass, and the man rose up, and gat him unto his place.

And when he was come into his house, he took a knife, and laid hold on his concubine, and divided her, *together* with her bones, into twelve pieces, and sent her into all the coasts of Israel. And it was so, that all that saw it said, There was no such deed done nor seen from the day that the children of Israel came up out of the land of Egypt unto this day: consider of it, take advice, and speak *your minds*.

✣ Chapter 20

Then all the children of Israel went out, and the congregation was gathered together as one man, from Dan even to Beer-sheba, with the land of Gilead, unto the Lord in Mizpeh. And the chief of all the people, *even* of all the tribes of Israel, presented themselves in the assembly of the people of God, four hundred thousand footmen that drew sword. (Now the children of Benjamin heard that the children of Israel were gone up to Mizpeh.) Then said the children of Israel, Tell *us*, how was this wickedness? And the Levite, the husband of the woman that was slain, answered and said, I came into Gibeah that *belongeth* to Benjamin, I and my concubine, to lodge. And the men of Gibeah rose against me, and beset the house round about upon me by night, *and* thought to have slain me: and my concubine have they forced, that she is dead. And I took my concubine, and cut her in pieces, and sent her throughout all the country of the inheritance of Israel: for they have committed lewdness and folly in Israel. Behold, ye *are* all children of Israel; give here your advice and counsel.

And all the people arose as one man, saying, We will not any *of us* go to his tent, neither will we any *of us* turn into his house. But now this *shall be* the thing which we will do to Gibeah; *we will go up* by lot against it; And we will take ten men of an hundred throughout all the tribes of Israel, and an hundred of a thousand, and a thousand out of ten thousand, to fetch victual for the people, that they may do, when they come to Gibeah of Benjamin, according to all the folly that they have wrought in Israel. So all the men of Israel were gathered against the city, knit together as one man.

And the tribes of Israel sent men through all the tribe of Benjamin, saying, What wickedness *is* this that is done among you? Now therefore deliver *us* the men, the children of Belial, which *are* in Gibeah, that we may put them to death, and put away evil from Israel. But the children of Benjamin would not hearken to the voice of their brethren the children of Israel: But the children of Benjamin gathered themselves together out of the cities unto Gibeah, to go out to battle against the children of Israel. And the children of Benjamin were numbered at that time out of the cities twenty and six thousand men that drew sword, beside the inhabitants of Gibeah, which were numbered seven hundred chosen men. Among all this people *there were* seven hundred chosen men lefthanded; every one could sling stones at an hair *breadth*, and not miss. And the men of Israel, beside Benjamin, were numbered four hundred thousand men that drew sword: all these *were* men of war.

And the children of Israel arose, and went up to the house of God, and asked counsel of God, and said, Which of us shall go up first to the battle against the children of Benjamin? And the Lord said, Judah *shall go up* first. And the children of Israel rose up in the morning, and encamped against Gibeah. And the men of Israel went out to battle against Benjamin; and the men of Israel put themselves in array to fight against

them at Gibeah. And the children of Benjamin came forth out of Gibeah, and destroyed down to the ground of the Israelites that day twenty and two thousand men. And the people the men of Israel encouraged themselves, and set their battle again in array in the place where they put themselves in array the first day. (And the children of Israel went up and wept before the Lord until even, and asked counsel of the Lord, saying, Shall I go up again to battle against the children of Benjamin my brother? And the Lord said, Go up against him.) And the children of Israel came near against the children of Benjamin the second day. And Benjamin went forth against them out of Gibeah the second day, and destroyed down to the ground of the children of Israel again eighteen thousand men; all these drew the sword.

Then all the children of Israel, and all the people, went up, and came unto the house of God, and wept, and sat there before the Lord, and fasted that day until even, and offered burnt offerings and peace offerings before the Lord. And the children of Israel inquired of the Lord, (for the ark of the covenant of God *was* there in those days, And Phinehas, the son of Eleazar, the son of Aaron, stood before it in those days,) saying, Shall I yet again go out to battle against the children of Benjamin my brother, or shall I cease? And the Lord said, Go up; for to morrow I will deliver them into thine hand. And Israel set liers in wait round about Gibeah. And the children of Israel went up against the children of Benjamin on the third day, and put themselves in array against Gibeah, as at other times. And the children of Benjamin went out against the people, *and* were drawn away from the city; and they began to smite of the people, *and* kill, as at other times, in the highways, of which one goeth up to the house of God, and the other to Gibeah in the field, about thirty men of Israel. And the children of Benjamin said, They *are* smitten down before us, as at the first. But the children of Israel said, Let us flee, and draw them from the city unto the highways. And all the men of Israel rose up out of their place, and put themselves in array at Baal-tamar: and the liers in wait of Israel came forth out of their places, *even* out of the meadows of Gibeah. And there came against Gibeah ten thousand chosen men out of all Israel, and the battle was sore: but they knew not that evil *was* near them. And the Lord smote Benjamin before Israel: and the children of Israel destroyed of the Benjamites that day twenty and five thousand and an hundred men: all these drew the sword. So the children of Benjamin saw that they were smitten: for the men of Israel gave place to the Benjamites, because they trusted unto the liers in wait which they had set beside Gibeah. And the liers in wait hasted, and rushed upon Gibeah; and the liers in wait drew *themselves* along, and smote all the city with the edge of the sword. Now there was an appointed sign between the men of Israel and the liers in wait, that they should make a great flame with smoke rise up out of the city. And when the men of Israel retired in the battle, Benjamin began to smite *and* kill of the men of Israel about thirty persons: for they said, Surely they are smitten down before us, as *in* the first battle. But when the flame began to arise up out of the city with a pillar of smoke, the Benjamites looked behind them, and, behold, the flame of the city ascended up to heaven. And when the men of Israel turned again, the men of Benjamin were amazed: for they saw that evil was come upon them. Therefore they turned *their backs* before the men of Israel unto the way of the wilderness; but the battle overtook them; and them which *came* out of the cities they destroyed in the midst of them. *Thus* they inclosed the Benjamites round about, *and* chased them, *and* trode them down with ease over against Gibeah toward the sunrising. And there fell of Benjamin eighteen thousand men; all these *were* men of valour. And they turned and fled toward the wilderness unto the rock of Rimmon: and they gleaned of them in the highways five thousand men; and pursued hard after them unto Gidom, and slew two thousand men of them. So that all which fell that day of Benjamin were twenty and five thousand men that drew the sword; all these *were* men of valour. But six hundred men turned and fled to the wilderness unto the rock Rimmon, and abode in the rock Rimmon four months. And the men of Israel turned again upon the children of Benjamin, and smote them with the edge of the sword, as well the men of *every* city, as the beast, and all that came to hand: also they set on fire all the cities that they came to.

✢ Chapter 21

NOW the men of Israel had sworn in Mizpeh, saying, There shall not any of us give his daughter unto Benjamin to wife. And the people came to the house of God, and abode there till even before God, and lifted up their voices, and wept sore; And said, O Lord God of Israel, why is this come to pass in Israel, that there should be to day one tribe lacking in Israel? And it came to pass on the morrow, that the people rose early, and built there an altar, and offered burnt offerings and peace offerings. And the children of Israel said, Who *is there* among all the tribes of Israel that came not up with the congregation unto the Lord? For they had made a great oath concerning him that came not up to the Lord to Mizpeh, saying, He shall surely be put to death. And the children of Israel repented them for Benjamin their brother, and said, There is one tribe cut off from Israel this day. How shall we do for wives for them that remain, seeing we have sworn by the Lord that we will not give them of our daughters to wives?

And they said, What one *is there* of the tribes of Israel that came not up to Mizpeh to the Lord? And, behold, there came none to the camp from Jabesh-gilead to the assembly. For the people were numbered, and, behold, *there were* none of the inhabitants of Jabesh-gilead there. And the congregation sent thither twelve thousand men of the valiantest, and commanded them, saying, Go and smite the inhabitants of Jabesh-gilead with the edge of the sword, with the women and the children. And this *is* the thing that ye shall do, Ye shall utterly destroy every male, and every woman that hath lain by man. And they found among the inhabitants of Jabesh-gilead four hundred young virgins, that had known no man by lying with any male: and they brought them unto the camp to Shiloh, which *is* in the land of Canaan. And the whole congregation sent *some* to speak to the children of Benjamin that *were* in the rock Rimmon, and to call peaceably unto them. And Benjamin came again at that time; and they gave them wives which they had saved alive of the women of Jabesh-gilead: and yet so they sufficed them not. And the people repented them for Benjamin, because that the Lord had made a breach in the tribes of Israel.

Then the elders of the congregation said, How shall we do for wives for them that remain, seeing the women are destroyed out of Benjamin? And they said, *There must be* an inheritance for them that be escaped of Benjamin, that a tribe be not destroyed out of Israel. Howbeit we may not give them wives of our daughters: for the children of Israel have sworn, saying, Cursed *be* he that giveth a wife to Benjamin. Then they said, Behold, *there is* a feast of the Lord in Shiloh yearly *in a place* which *is* on the north side of Beth-el, on the east side of the highway that goeth up from Beth-el to Shechem, and on the south of Lebonah. Therefore they commanded the children of Benjamin, saying, Go and lie in wait in the vineyards; And see, and, behold, if the daughters of Shiloh come out to dance in dances, then come ye out of the vineyards, and catch you every man his wife of the daughters of Shiloh, and go to the land of Benjamin. And it shall be, when their fathers or their brethren come unto us to complain, that we will say unto them, Be favourable unto them for our sakes: because we reserved not to each man his wife in the war: for ye did not give unto them at this time, *that* ye should be guilty. And the children of Benjamin did so, and took *them* wives, according to their number, of them that danced, whom they caught: and they went and returned unto their inheritance, and repaired the cities, and dwelt in them. And the children of Israel departed thence at that time, every man to his tribe and to his family, and they went out from thence every man to his inheritance. In those days *there was* no king in Israel: every man did *that which was* right in his own eyes.

The Book of Ruth.

✢ Chapter 1

Now it came to pass in the days when the judges ruled, that there was a famine in the land. And a certain man of Beth-lehem-judah went to sojourn in the country of Moab, he, and his wife, and his two sons. And the name of the man *was* Elimelech, and the name of his wife Naomi, and the name of his two sons Mahlon and Chilion, Ephrathites of Beth-lehem-judah. And they came into the country of Moab, and continued there. And Elimelech Naomi's husband died; and she was left, and her two sons. And they took them wives of the women of Moab; the name of the one *was* Orpah, and the name of the other Ruth: and they dwelled there about ten years. And Mahlon and Chilion died also both of them; and the woman was left of her two sons and her husband.

Then she arose with her daughters in law, that she might return from the country of Moab: for she had heard in the country of Moab how that the Lord had visited his people in giving them bread. Wherefore she went forth out of the place where she was, and her two daughters in law with her; and they went on the way to return unto the land of Judah. And Naomi said unto her two daughters in law, Go, return each to her mother's house: the Lord deal kindly with you, as ye have dealt with the dead, and with me. The Lord grant you that ye may find rest, each *of you* in the house of her husband. Then she kissed them; and they lifted up their voice, and wept. And they said unto her, Surely we will return with thee unto thy people. And Naomi said, Turn again, my daughters: why will ye go with me? *are* there yet *any more* sons in my womb, that they may be your husbands? Turn again, my daughters, go *your way;* for I am too old to have an husband. If I should say, I have hope, *if* I should have an husband also to night, and should also bear sons; Would ye tarry for them till they were grown? would ye stay for them from having husbands? nay, my daughters; for it grieveth me much for your sakes that the hand of the Lord is gone out against me. And they lifted up their voice, and wept again: and Orpah kissed her mother in law; but Ruth clave unto her. And she said, Behold, thy sister in law is gone back unto her people, and unto her gods: return thou after thy sister in law. And Ruth said, Intreat me not to leave thee, *or* to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people *shall be* my people, and thy God my God: Where thou diest, will I die, and there will I be buried: the Lord do so to me, and more also, *if ought* but death part thee and me. When she saw that she was stedfastly minded to go with her, then she left speaking unto her.

So they two went until they came to Beth-lehem. And it came to pass, when they were come to Beth-lehem, that all the city was moved about them, and they said, *Is* this Naomi? And she said unto them, Call me not Naomi, call me Mara: for the Almighty hath dealt very bitterly with me. I went out full, and the Lord hath brought me home again empty: why *then* call ye me Naomi, seeing the Lord hath testified against me, and the Almighty hath afflicted me? So Naomi returned, and Ruth the Moabitess, her daughter in law, with her, which returned out of the country of Moab: and they came to Beth-lehem in the beginning of barley harvest.

✢ Chapter 2

And Naomi had a kinsman of her husband's, a mighty man of wealth, of the family of Elimelech; and his name *was* Boaz. And Ruth the Moabitess said unto Naomi, Let me now go to the field, and glean ears of corn after *him* in whose sight I shall find grace. And she said unto her, Go, my daughter. And she went, and came, and gleaned in the field after the reapers: and her hap was to light on a part of the field *belonging* unto Boaz, who *was* of the kindred of Elimelech.

And, behold, Boaz came from Beth-lehem, and said unto the reapers, The Lord *be* with you. And they answered him, The Lord bless thee. Then said Boaz unto his servant that was set over the reapers, Whose damsel *is* this? And the servant that was set over the reapers answered and said, It *is* the Moabitish damsel that came back with Naomi out of the country of Moab: And she said, I pray you, let me glean and gather after the reapers among the sheaves: so she came, and hath continued even from the morning until now, that she tarried a little in the house. Then said Boaz unto Ruth, Hearest thou not, my daughter? Go not to glean in another field, neither go from hence, but abide here fast by my maidens: *Let* thine eyes *be* on the field that they do reap, and go thou after them: have I not charged the young men that they shall not touch thee? and when thou art athirst, go unto the vessels, and drink of *that* which the young men have drawn. Then she fell on her face, and bowed herself to the ground, and said unto him, Why have I found grace in thine eyes, that thou shouldest take knowledge of me, seeing I *am* a stranger? And Boaz answered and said unto her, It hath fully been shewed me, all that thou hast done unto thy mother in law since the death of thine husband: and *how* thou hast left thy father and thy mother, and the land of thy nativity, and art come unto a people which thou knewest not heretofore. The Lord recompense thy work, and a full reward be given thee of the Lord God of Israel, under whose wings thou art come to trust. Then she said, Let me find favour in thy sight, my Lord; for that thou hast comforted me, and for that thou hast spoken friendly unto thine handmaid, though I be not like unto one of thine handmaidens. And Boaz said unto her, At mealtime come thou hither, and eat of the bread, and dip thy morsel in the vinegar. And she sat beside the reapers: and he reached her parched *corn*, and she did eat, and was sufficed, and left. And when she was risen up to glean, Boaz commanded his young men, saying, Let her glean even among the sheaves, and reproach her not: And let fall also *some* of the handfuls of purpose for her, and leave *them*, that she may glean *them*, and rebuke her not. So she gleaned in the field until even, and beat out that she had gleaned: and it was about an ephah of barley.

And she took *it* up, and went into the city: and her mother in law saw what she had gleaned: and she brought forth, and gave to her that she had reserved after she was sufficed. And her mother in law said unto her, Where hast thou gleaned to day? and where wroughtest thou? blessed be he that did take knowledge of thee. And she shewed her mother in law with whom she had wrought, and said, The man's name with whom I wrought to day *is* Boaz. And Naomi said unto her daughter in law, Blessed *be* he of the Lord, who hath not left off his kindness to the living and to the dead. And Naomi said unto her, The man *is* near of kin unto us, one of our next kinsmen. And Ruth the Moabitess said, He said unto me also, Thou shalt keep fast by my young men, until they have ended all my harvest. And Naomi said unto Ruth her daughter in law, *It is* good, my daughter, that thou go out with his maidens, that they meet thee not in any other field. So she kept fast by the maidens of Boaz to glean unto the end of barley harvest and of wheat harvest; and dwelt with her mother in law.

✢ Chapter 3

Then Naomi her mother in law said unto her, My daughter, shall I not seek rest for thee, that it may be well with thee? And now *is* not Boaz of our kindred, with whose maidens thou wast? Behold, he winnoweth barley to night in the threshingfloor. Wash thyself therefore, and anoint thee, and put thy raiment upon thee, and get thee down to the floor: *but* make not thyself known unto the man, until he shall have done eating and drinking. And it shall be, when he lieth down, that thou shalt mark the place where he shall lie, and thou shalt go in, and uncover his feet, and lay thee down; and he will tell thee what thou shalt do. And she said unto her, All that thou sayest unto me I will do.

And she went down unto the floor, and did according to all that her mother in law bade her. And when Boaz had eaten and drunk, and his heart was merry, he went to lie down at the end of the heap of corn: and she came softly, and uncovered his feet, and laid her down.

And it came to pass at midnight, that the man was afraid, and turned himself: and, behold, a woman lay at his feet. And he said, Who *art* thou? And she answered, I *am* Ruth thine handmaid: spread therefore thy skirt over thine handmaid; for thou *art* a near kinsman. And he said, Blessed *be* thou of the Lord, my daughter: *for* thou hast shewed more kindness in the latter end than at the beginning, inasmuch as thou followedst not young men, whether poor or rich. And now, my daughter, fear not; I will do to thee all that thou requirest: for all the city of my people doth know that thou *art* a virtuous woman. And now it is true that I *am thy* near kinsman: howbeit there is a kinsman nearer than I. Tarry this night, and it shall be in the morning, *that* if he will perform unto thee the part of a kinsman, well; let him do the kinsman's part: but if he will not do the part of a kinsman to thee, then will I do the part of a kinsman to thee, *as* the Lord liveth: lie down until the morning.

And she lay at his feet until the morning: and she rose up before one could know another. And he said, Let it not be known that a woman came into the floor. Also he said, Bring the vail that *thou hast* upon thee, and hold it. And when she held it, he measured six *measures* of barley, and laid *it* on her: and she went into the city. And when she came to her mother in law, she said, Who *art* thou, my daughter? And she told her all that the man had done to her. And she said, These six *measures* of barley gave he me; for he said to me, Go not empty unto thy mother in law. Then said she, Sit still, my daughter, until thou know how the matter will fall: for the man will not be in rest, until he have finished the thing this day.

✢ Chapter 4

Then went Boaz up to the gate, and sat him down there: and, behold, the kinsman of whom Boaz spake came by; unto whom he said, Ho, such a one! turn aside, sit down here. And he turned aside, and sat down. And he took ten men of the elders of the city, and said, Sit ye down here. And they sat down. And he said unto the kinsman, Naomi, that is come again out of the country of Moab, selleth a parcel of land, which *was* our brother Elimelech's: And I thought to advertise thee, saying, Buy *it* before the inhabitants, and before the

elders of my people. If thou wilt redeem *it*, redeem *it:* but if thou wilt not redeem *it, then* tell me, that I may know: for *there is* none to redeem *it* beside thee; and I *am* after thee. And he said, I will redeem *it.* Then said Boaz, What day thou buyest the field of the hand of Naomi, thou must buy *it* also of Ruth the Moabitess, the wife of the dead, to raise up the name of the dead upon his inheritance.

And the kinsman said, I cannot redeem *it* for myself, lest I mar mine own inheritance: redeem thou my right to thyself; for I cannot redeem *it.* Now this *was the manner* in former time in Israel concerning redeeming and concerning changing, for to confirm all things; a man plucked off his shoe, and gave *it* to his neighbour: and this *was* a testimony in Israel. Therefore the kinsman said unto Boaz, Buy *it* for thee. So he drew off his shoe.

And Boaz said unto the elders, and *unto* all the people, Ye *are* witnesses this day, that I have bought all that *was* Elimelech's, and all that *was* Chilion's and Mahlon's, of the hand of Naomi. Moreover Ruth the Moabitess, the wife of Mahlon, have I purchased to be my wife, to raise up the name of the dead upon his inheritance, that the name of the dead be not cut off from among his brethren, and from the gate of his place: ye *are* witnesses this day. And all the people that *were* in the gate, and the elders, said, *We are* witnesses. The Lord make the woman that is come into thine house like Rachel and like Leah, which two did build the house of Israel: and do thou worthily in Ephratah, and be famous in Beth-lehem: And let thy house be like the house of Pharez, whom Tamar bare unto Judah, of the seed which the Lord shall give thee of this young woman.

So Boaz took Ruth, and she was his wife: and when he went in unto her, the Lord gave her conception, and she bare a son. And the women said unto Naomi, Blessed *be* the Lord, which hath not left thee this day without a kinsman, that his name may be famous in Israel. And he shall be unto thee a restorer of *thy* life, and a nourisher of thine old age: for thy daughter in law, which loveth thee, which is better to thee than seven sons, hath born him. And Naomi took the child, and laid it in her bosom, and became nurse unto it. And the women her neighbours gave it a name, saying, There is a son born to Naomi; and they called his name Obed: he *is* the father of Jesse, the father of David.

Now these *are* the generations of Pharez: Pharez begat Hezron, And Hezron begat Ram, and Ram begat Amminadab, And Amminadab begat Nahshon, and Nahshon begat Salmon, And Salmon begat Boaz, and Boaz begat Obed, And Obed begat Jesse, and Jesse begat David.

The First Book of Samuel,

otherwise called,

The First Book of the Kings.

✢ Chapter 1

Now there was a certain man of Ramathaim-zophim, of mount Ephraim, and his name *was* Elkanah, the son of Jeroham, the son of Elihu, the son of Tohu, the son of Zuph, an Ephrathite: And he had two wives; the name of the one *was* Hannah, and the name of the other Peninnah: and Peninnah had children, but Hannah had no children. And this man went up out of his city yearly to worship and to sacrifice unto the Lord of hosts in Shiloh. And the two sons of Eli, Hophni and Phinehas, the priests of the Lord, *were* there.

And when the time was that Elkanah offered, he gave to Peninnah his wife, and to all her sons and her daughters, portions: But unto Hannah he gave a worthy portion; for he loved Hannah: but the Lord had shut up her womb. And her adversary also provoked her sore, for to make her fret, because the Lord had shut up her womb. And *as* he did so year by year, when she went up to the house of the Lord, so she provoked her; therefore she wept, and did not eat. Then said Elkanah her husband to her, Hannah, why weepest thou? and why eatest thou not? and why is thy heart grieved? *am* not I better to thee than ten sons?

So Hannah rose up after they had eaten in Shiloh, and after they had drunk. Now Eli the priest sat upon a seat by a post of the temple of the Lord. And she *was* in bitterness of soul, and prayed unto the Lord, and wept sore. And she vowed a vow, and said, O Lord of hosts, if thou wilt indeed look on the affliction of thine handmaid, and remember me, and not forget thine handmaid, but wilt give unto thine handmaid a man child, then I will give him unto the Lord all the days of his life, and there shall no rasor come upon his head. And it came to pass, as she continued praying before the Lord, that Eli marked her mouth. Now Hannah, she spake in her heart; only her lips moved, but her voice was not heard: therefore Eli thought she had been drunken. And Eli said unto her, How long wilt thou be drunken? put away thy wine from thee. And Hannah answered and said, No, my Lord, I *am* a woman of a sorrowful spirit: I have drunk neither wine nor strong drink, but have poured out my soul before the Lord. Count not thine handmaid for a daughter of Belial: for out of the abundance of my complaint and grief have I spoken hitherto. Then Eli answered and said, Go in peace: and the God of Israel grant *thee* thy petition that thou hast asked of him. And she said, Let thine handmaid find grace in thy sight. So the woman went her way, and did eat, and her countenance was no more *sad*.

And they rose up in the morning early, and worshipped before the Lord, and returned, and came to their house to Ramah: and Elkanah knew Hannah his wife; and the Lord remembered her. Wherefore it came to pass, when the time was come about after Hannah had conceived, that she bare a son, and called his name Samuel, *saying*, Because I have asked him of the Lord. And the man Elkanah, and all his house, went up to offer unto the Lord the yearly sacrifice, and his vow. But Hannah went not up; for she said unto her husband, *I will not go up* until the child be weaned, and *then* I will bring him, that he may appear before the Lord, and there abide for ever. And Elkanah her husband said unto her, Do what seemeth thee good; tarry until thou have weaned him; only the Lord establish his word. So the woman abode, and gave her son suck until she weaned him.

And when she had weaned him, she took him up with her, with three bullocks, and one ephah of flour, and a bottle of wine, and brought him unto the house of the Lord in Shiloh: and the child *was* young. And they slew a bullock, and brought the child to Eli. And she said, Oh my Lord, *as* thy soul liveth, my Lord, I *am* the woman that stood by thee here, praying unto the Lord. For this child I prayed; and the Lord hath given me my petition which I asked of him: Therefore also I have lent him to the Lord; as long as he liveth he shall be lent to the Lord. And he worshipped the Lord there.

✢ Chapter 2

And Hannah prayed, and said, My heart rejoiceth in the Lord, mine horn is exalted in the Lord: my mouth is enlarged over mine enemies; because I rejoice in thy salvation. *There is* none holy as the Lord: for *there is* none beside thee: neither *is there* any rock like our God. Talk no more so exceeding proudly; let *not* arrogancy come out of your mouth: for the Lord *is* a God of knowledge, and by him actions are weighed. The bows of the mighty men *are* broken, and they that stumbled are girded with strength. *They that were* full have hired out themselves for bread; and *they that were* hungry ceased: so that the barren hath born seven; and she that hath many children is waxed feeble. The Lord killeth, and maketh alive: he bringeth down to the grave, and bringeth up. The Lord maketh poor, and maketh rich: he bringeth low, and lifteth up. He raiseth up the poor out of the dust, *and* lifteth up the beggar from the dunghill, to set *them* among princes, and to make them inherit the throne of glory: for the pillars of the earth *are* the Lord's, and he hath set the world upon them. He will keep the feet of his saints, and the wicked shall be silent in darkness; for by strength shall no man prevail. The adversaries of the Lord shall be broken to pieces; out of heaven shall he thunder upon them: the Lord shall judge the ends of the earth; and he shall give strength unto his king, and exalt the horn of his anointed. And Elkanah went to Ramah to his house. And the child did minister unto the Lord before Eli the priest.

Now the sons of Eli *were* sons of Belial; they knew not the Lord. And the priests' custom with the people *was*, *that*, when any man offered sacrifice, the priest's servant came, while the flesh was in seething, with a fleshhook of three teeth in his hand; And he struck *it* into the pan, or kettle, or caldron, or pot; all that the fleshhook brought up the priest took for himself. So they did in Shiloh unto all the Israelites that came thither. Also before they burnt the fat, the priest's servant came, and said to the man that sacrificed, Give flesh to roast for the priest; for he will not have sodden flesh of thee, but raw. And *if* any man said unto him, Let them not fail to burn the fat presently, and *then* take *as much* as thy soul desireth; then he would answer him, *Nay;* but thou shalt give *it me* now: and if not, I will take *it* by force. Wherefore the sin of the young men was very great before the Lord: for men abhorred the offering of the Lord.

But Samuel ministered before the Lord, *being* a child, girded with a linen ephod. Moreover his mother made him a little coat, and brought *it* to him from year to year, when she came up with her husband to offer the yearly sacrifice.

And Eli blessed Elkanah and his wife, and said, The Lord give thee seed of this woman for the loan which is lent to the Lord. And they went unto their own home. And the Lord visited Hannah, so that she conceived, and bare three sons and two daughters. And the child Samuel grew before the Lord.

Now Eli was very old, and heard all that his sons did unto all Israel; and how they lay with the women that assembled *at* the door of the tabernacle of the congregation. And he said unto them, Why do ye such things? for I hear of your evil dealings by all this people. Nay, my sons; for *it is* no good report that I hear: ye make the Lord's people to transgress. If one man sin against another, the judge shall judge him: but if a man sin against the Lord, who shall intreat for him? Notwithstanding they hearkened not unto the voice of their father, because the Lord would slay them. And the child Samuel grew on, and was in favour both with the Lord, and also with men.

And there came a man of God unto Eli, and said unto him, Thus saith the Lord, Did I plainly appear unto the house of thy father, when they were in Egypt in Pharaoh's house? And did I choose him out of all the tribes of Israel *to be* my priest, to offer upon mine altar, to burn incense, to wear an ephod before me? and did I give unto the house of thy father all the offerings made by fire of the children of Israel? Wherefore kick ye at my sacrifice and at mine offering, which I have commanded *in my* habitation; and honourest thy sons above me, to make yourselves fat with the chiefest of all the offerings of Israel my people? Wherefore the Lord God of Israel saith, I said indeed *that* thy house, and the house of thy father, should walk before me for ever: but now the Lord saith, Be it far from me; for them that honour me I will honour, and they that despise me shall be lightly esteemed. Behold, the days come, that I will cut off thine arm, and the arm of thy father's house, that there shall not be an old man in thine house. And thou shalt see an enemy *in my* habitation, in all *the wealth* which *God* shall give Israel: and there shall not be an old man in thine house for ever. And the man of thine, *whom* I shall not cut off from mine altar, *shall be* to consume thine eyes, and to grieve thine heart: and all the increase of thine house shall die in the flower of their age. And this *shall be* a sign unto thee, that shall come upon thy two sons, on Hophni and Phinehas; in one day they shall die both of them. And I will raise me up a faithful priest, *that* shall do according to *that* which *is* in mine heart and in my mind: and I will build him a sure house; and he shall walk before mine anointed for ever. And it shall come to pass, *that* every one that is left in thine house shall come *and* crouch to him for a piece of silver and a morsel of bread, and shall say, Put me, I pray thee, into one of the priests' offices, that I may eat a piece of bread.

✢ Chapter 3

And the child Samuel ministered unto the Lord before Eli. And the word of the Lord was precious in those days; *there was* no open vision. And it came to pass at that time, when Eli *was* laid down in his place, and his eyes began to wax dim, *that* he could not see; And ere the lamp of God went out in the temple of the Lord, where the ark of God *was*, and Samuel was laid down *to sleep;* That the Lord called Samuel: and he answered, Here *am* I. And he ran unto Eli, and said, Here *am* I; for thou calledst me. And he said, I called not; lie down again. And he went and lay down. And the Lord called yet again, Samuel. And Samuel arose and went to Eli, and said, Here *am* I; for thou didst call me. And he answered, I called not, my son; lie down again. Now Samuel did not yet know the Lord, neither was

the word of the Lord yet revealed unto him. And the Lord called Samuel again the third time. And he arose and went to Eli, and said, Here *am* I; for thou didst call me. And Eli perceived that the Lord had called the child. Therefore Eli said unto Samuel, Go, lie down: and it shall be, if he call thee, that thou shalt say, Speak, Lord; for thy servant heareth. So Samuel went and lay down in his place. And the Lord came, and stood, and called as at other times, Samuel, Samuel. Then Samuel answered, Speak; for thy servant heareth.

And the Lord said to Samuel, Behold, I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle. In that day I will perform against Eli all *things* which I have spoken concerning his house: when I begin, I will also make an end. For I have told him that I will judge his house for ever for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not. And therefore I have sworn unto the house of Eli, that the iniquity of Eli's house shall not be purged with sacrifice nor offering for ever.

And Samuel lay until the morning, and opened the doors of the house of the Lord. And Samuel feared to shew Eli the vision. Then Eli called Samuel, and said, Samuel, my son. And he answered, Here *am* I. And he said, What *is* the thing that *the Lord* hath said unto thee? I pray thee hide *it* not from me: God do so to thee, and more also, if thou hide *any* thing from me of all the things that he said unto thee. And Samuel told him every whit, and hid nothing from him. And he said, It *is* the Lord: let him do what seemeth him good.

And Samuel grew, and the Lord was with him, and did let none of his words fall to the ground. And all Israel from Dan even to Beer-sheba knew that Samuel *was* established *to be* a prophet of the Lord. And the Lord appeared again in Shiloh: for the Lord revealed himself to Samuel in Shiloh by the word of the Lord.

✢ Chapter 4

And the word of Samuel came to all Israel. Now Israel went out against the Philistines to battle, and pitched beside Eben-ezer: and the Philistines pitched in Aphek. And the Philistines put themselves in array against Israel: and when they joined battle, Israel was smitten before the Philistines: and they slew of the army in the field about four thousand men.

And when the people were come into the camp, the elders of Israel said, Wherefore hath the Lord smitten us to day before the Philistines? Let us fetch the ark of the covenant of the Lord out of Shiloh unto us, that, when it cometh among us, it may save us out of the hand of our enemies. So the people sent to Shiloh, that they might bring from thence the ark of the covenant of the Lord of hosts, which dwelleth *between* the cherubims: and the two sons of Eli, Hophni and Phinehas, *were* there with the ark of the covenant of God. And when the ark of the covenant of the Lord came into the camp, all Israel shouted with a great shout, so that the earth rang again. And when the Philistines heard the noise of the shout, they said, What *meaneth* the noise of this great shout in the camp of the Hebrews? And they understood that the ark of the Lord was come into the camp. And the Philistines were afraid, for they said, God is come into the camp. And they said, Woe unto us! for there hath not been such a thing heretofore. Woe unto us! who shall deliver us out of the hand of these mighty gods? these *are* the gods that smote the Egyptians with all the plagues in the wilderness. Be strong, and quit yourselves like men, O ye Philistines, that ye be not servants unto the Hebrews, as they have been to you: quit yourselves like men, and fight.

And the Philistines fought, and Israel was smitten, and they fled every man into his tent: and there was a very great slaughter; for there fell of Israel thirty thousand footmen. And the ark of God was taken; and the two sons of Eli, Hophni and Phinehas, were slain.

And there ran a man of Benjamin out of the army, and came to Shiloh the same day with his clothes rent, and with earth upon his head. And when he came, lo, Eli sat upon a seat by the wayside watching: for his heart trembled for the ark of God. And when the man came into the city, and told *it*, all the city cried out. And when Eli heard the noise of the crying, he said, What *meaneth* the noise of this tumult? And the man came in hastily, and told Eli. Now Eli was ninety and eight years old; and his eyes were dim, that he could not see. And the man said unto Eli, I *am* he that came out of the army, and I fled to day out of the army. And he said, What is there done, my son? And the messenger answered and said, Israel is fled before the Philistines, and there hath been also a great slaughter among the people, and thy two sons also, Hophni and Phinehas, are dead, and the ark of God is taken. And it came to pass, when he made mention of the ark of God, that he fell from off the seat backward by the side of the gate, and his neck brake, and he died: for he was an old man, and heavy. And he had judged Israel forty years.

And his daughter in law, Phinehas' wife, was with child, *near* to be delivered: and when she heard the tidings that the ark of God was taken, and that her father in law and her husband were dead, she bowed herself and travailed; for her pains came upon her. And about the time of her death the women that stood by her said unto her, Fear not; for thou hast born a son. But she answered not, neither did she regard *it*. And she named the child I-chabod, saying, The glory is departed from Israel: because the ark of God was taken, and because of her father in law and her husband. And she said, The glory is departed from Israel: for the ark of God is taken.

✢ Chapter 5

And the Philistines took the ark of God, and brought it from Eben-ezer unto Ashdod. When the Philistines took the ark of God, they brought it into the house of Dagon, and set it by Dagon.

And when they of Ashdod arose early on the morrow, behold, Dagon *was* fallen upon his face to the earth before the ark of the Lord. And they took Dagon, and set him in his place again. And when they arose early on the morrow morning, behold, Dagon *was* fallen upon his face to the ground before the ark of the Lord; and the head of Dagon and both the palms of his hands *were* cut off upon the threshold; only *the stump of* Dagon was left to him. Therefore neither the priests of Dagon, nor any that come into Dagon's house, tread on the threshold of Dagon in Ashdod unto this day. But the hand of the Lord was heavy upon them of Ashdod, and he destroyed them, and smote them with emerods, *even* Ashdod and the coasts thereof. And when the men of Ashdod saw that *it was* so, they said, The ark of the God of Israel shall not abide with us: for his hand is sore upon us, and upon Dagon our God. They sent therefore and gathered all the Lords of the Philistines unto them, and said, What shall we do with the ark of the God of Israel? And they answered, Let the ark of the God of Israel be carried about unto Gath. And they carried the ark of the God of Israel about *thither*. And it was *so*, that, after they had carried it about, the hand of the Lord was against the city with a very great destruction: and he smote the men of the city, both small and great, and they had emerods in their secret parts.

Therefore they sent the ark of God to Ekron. And it came to pass, as the ark of God came to Ekron, that the Ekronites cried out, saying, They have brought about the ark of the God of Israel to us, to slay us and our people. So they sent and gathered together all the Lords of the Philistines, and said, Send away the ark of the God of Israel, and let it go again to his own place, that it slay us not, and our people: for there was a deadly destruction throughout all the city; the hand of God was very heavy there. And the men that died not were smitten with the emerods: and the cry of the city went up to heaven.

✢ Chapter 6

And the ark of the Lord was in the country of the Philistines seven months. And the Philistines called for the priests and the diviners, saying, What shall we do to the ark of the Lord? tell us wherewith we shall send it to his place. And they said, If ye send away the ark of the God of Israel, send it not empty; but in any wise return him a trespass offering: then ye shall be healed, and it shall be known to you why his hand is not removed from you. Then said they, What *shall be* the trespass offering which we shall return to him? They answered, Five golden emerods, and five golden mice, *according to* the number of the Lords of the Philistines: for one plague *was* on you all, and on your Lords. Wherefore ye shall make images of your emerods, and images of your mice that mar the land; and ye shall give glory unto the God of Israel: peradventure he will lighten his hand from off you, and from off your gods, and from off your land. Wherefore then do ye harden your hearts, as the Egyptians and Pharaoh hardened their hearts? when he had wrought wonderfully among them, did they not let the people go, and they departed? Now therefore make a new cart, and take two milch kine, on which there hath come no yoke, and tie the kine to the cart, and bring their calves home from them: And take the ark of the Lord, and lay it upon the cart; and put the jewels of gold, which ye return him *for* a trespass offering, in a coffer by the side thereof; and send it away, that it may go. And see, if it goeth up by the way of his own coast to Beth-shemesh, *then* he hath done us this great evil: but if not, then we shall know that *it is* not his hand *that* smote us; it *was* a chance *that* happened to us.

And the men did so; and took two milch kine, and tied them to the cart, and shut up their calves at home: And they laid the ark of the Lord upon the cart, and the coffer with the mice of gold and the images of their emerods. And the kine took the straight way to the way of Beth-shemesh, *and* went along the highway, lowing as they went, and turned not aside *to* the right hand or *to* the left; and the Lords of the Philistines went after them unto the border of Beth-shemesh. And *they of* Beth-shemesh *were* reaping their wheat harvest in the valley: and they lifted up their eyes, and saw the ark, and rejoiced to see *it*. And the cart came into the field of Joshua, a Beth-shemite, and stood there, where *there was* a great stone: and they clave the wood of the cart, and offered the kine a burnt offering unto the Lord. And the Levites took down the ark of the Lord, and the coffer that *was* with it, wherein the jewels of gold *were*, and put *them* on the great stone: and the men of Beth-shemesh offered burnt offerings and sacrificed sacrifices the same day unto the Lord. And when the five Lords of the Philistines had seen *it*, they returned to Ekron the same day. And these *are* the golden emerods which the Philistines returned *for* a trespass offering unto the Lord; for Ashdod one, for Gaza one, for Askelon one, for Gath one, for Ekron one; And the golden mice, *according to* the number of all the cities of the Philistines *belonging* to the five Lords, *both* of fenced cities, and of country villages, even unto the great *stone of* Abel, whereon they set down the ark of the Lord: *which stone remaineth* unto this day in the field of Joshua, the Beth-shemite.

And he smote the men of Beth-shemesh, because they had looked into the ark of the Lord,

even he smote of the people fifty thousand and threescore and ten men: and the people lamented, because the Lord had smitten *many* of the people with a great slaughter. And the men of Beth-shemesh said, Who is able to stand before this holy Lord God? and to whom shall he go up from us?

And they sent messengers to the inhabitants of Kirjath-jearim, saying, The Philistines have brought again the ark of the Lord; come ye down, *and* fetch it up to you.

✢ Chapter 7

And the men of Kirjath-jearim came, and fetched up the ark of the Lord, and brought it into the house of Abinadab in the hill, and sanctified Eleazar his son to keep the ark of the Lord. And it came to pass, while the ark abode in Kirjath-jearim, that the time was long; for it was twenty years: and all the house of Israel lamented after the Lord.

And Samuel spake unto all the house of Israel, saying, If ye do return unto the Lord with all your hearts, *then* put away the strange gods and Ashtaroth from among you, and prepare your hearts unto the Lord, and serve him only: and he will deliver you out of the hand of the Philistines. Then the children of Israel did put away Baalim and Ashtaroth, and served the Lord only. And Samuel said, Gather all Israel to Mizpeh, and I will pray for you unto the Lord. And they gathered together to Mizpeh, and drew water, and poured *it* out before the Lord, and fasted on that day, and said there, We have sinned against the Lord. And Samuel judged the children of Israel in Mizpeh. And when the Philistines heard that the children of Israel were gathered together to Mizpeh, the Lords of the Philistines went up against Israel. And when the children of Israel heard *it*, they were afraid of the Philistines. And the children of Israel said to Samuel, Cease not to cry unto the Lord our God for us, that he will save us out of the hand of the Philistines.

And Samuel took a sucking lamb, and offered *it for* a burnt offering wholly unto the Lord: and Samuel cried unto the Lord for Israel; and the Lord heard him. And as Samuel was offering up the burnt offering, the Philistines drew near to battle against Israel: but the Lord thundered with a great thunder on that day upon the Philistines, and discomfited them; and they were smitten before Israel. And the men of Israel went out of Mizpeh, and pursued the Philistines, and smote them, until *they came* under Beth-car. Then Samuel took a stone, and set *it* between Mizpeh and Shen, and called the name of it Eben-ezer, saying, Hitherto hath the Lord helped us.

So the Philistines were subdued, and they came no more into the coast of Israel: and the hand of the Lord was against the Philistines all the days of Samuel. And the cities which the Philistines had taken from Israel were restored to Israel, from Ekron even unto Gath; and the coasts thereof did Israel deliver out of the hands of the Philistines. And there was peace between Israel and the Amorites. And Samuel judged Israel all the days of his life. And he went from year to year in circuit to Beth-el, and Gilgal, and Mizpeh, and judged Israel in all those places. And his return *was* to Ramah; for there *was* his house; and there he judged Israel; and there he built an altar unto the Lord.

✢ Chapter 8

And it came to pass, when Samuel was old, that he made his sons judges over Israel. Now the name of his firstborn was Joel; and the name of his second, Abiah: *they were* judges in Beer-sheba. And his sons walked not in his ways, but turned aside after lucre, and took bribes, and perverted judgment. Then all the elders of Israel gathered themselves together, and came to Samuel unto Ramah, And said unto him, Behold, thou art old, and thy sons walk not in thy ways: now make us a king to judge us like all the nations.

But the thing displeased Samuel, when they said, Give us a king to judge us. And Samuel prayed unto the Lord. And the Lord said unto Samuel, Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them. According to all the works which they have done since the day that I brought them up out of Egypt even unto this day, wherewith they have forsaken me, and served other gods, so do they also unto thee. Now therefore hearken unto their voice: howbeit yet protest solemnly unto them, and shew them the manner of the king that shall reign over them.

And Samuel told all the words of the Lord unto the people that asked of him a king. And he said, This will be the manner of the king that shall reign over you: He will take your sons, and appoint *them* for himself, for his chariots, and *to be* his horsemen; and *some* shall run before his chariots. And he will appoint him captains over thousands, and captains over fifties; and *will set them* to ear his ground, and to reap his harvest, and to make his instruments of war, and instruments of his chariots. And he will take your daughters *to be* confectionaries, and *to be* cooks, and *to be* bakers. And he will take your fields, and your vineyards, and your oliveyards, *even* the best *of them*, and give *them* to his servants. And he will take the tenth of your seed, and of your vineyards, and give to his officers, and to his servants. And he will take your menservants, and your maidservants, and your goodliest young men, and your asses, and put *them* to his work. He will take the tenth of your sheep: and ye shall be his servants. And ye shall cry out in that day because of your king which ye shall have chosen you; and the Lord will not hear you in that day.

Nevertheless the people refused to obey the voice of Samuel; and they said, Nay; but we will have a king over us; That we also may be like all the nations; and that our king may judge us, and go out before us, and fight our battles. And Samuel heard all the words of the people, and he rehearsed them in the ears of the Lord. And the Lord said to Samuel, Hearken unto their voice, and make them a king. And Samuel said unto the men of Israel, Go ye every man unto his city.

✢ Chapter 9

Now there was a man of Benjamin, whose name *was* Kish, the son of Abiel, the son of Zeror, the son of Bechorath, the son of Aphiah, a Benjamite, a mighty man of power. And he had a son, whose name *was* Saul, a choice young man, and a goodly: and *there was* not among the children of Israel a goodlier person than he: from his shoulders and upward *he was* higher than any of the people. And the asses of Kish Saul's father were lost. And Kish said to Saul his son, Take now one of the servants with thee, and arise, go seek the asses. And he passed through mount Ephraim, and passed through the land of Shalisha, but they found *them* not: then they passed through the land of Shalim, and *there they were* not: and he passed through the land of the Benjamites, but they found *them* not. *And* when they were come to the land of Zuph, Saul said to his servant that *was* with him, Come, and let us return; lest my father leave *caring* for the asses, and take thought for us. And he said unto him, Behold now, *there is* in this city a man of God, and *he is* an honourable man; all that he saith cometh surely to pass: now let us go thither; peradventure he can shew us our way that we should go. Then said Saul to his servant, But, behold, *if* we go, what shall we bring the man? for the bread is spent in our vessels, and *there is* not a present to bring to the man of God: what have we? And the servant answered Saul again, and said, Behold, I have here at hand the fourth part of a shekel of silver: *that* will I give to the man of God, to tell us our way. (Beforetime in Israel, when a man went to inquire of God, thus he spake, Come, and let us go to the seer: for *he that is* now *called* a Prophet was beforetime called a Seer.) Then said Saul to his servant, Well said; come, let us go. So they went unto the city where the man of God *was*.

And as they went up the hill to the city, they found young maidens going out to draw water, and said unto them, Is the seer here? And they answered them, and said, He is; behold, *he is* before you: make haste now, for he came to day to the city; for *there is* a sacrifice of the people to day in the high place: As soon as ye be come into the city, ye shall straightway find him, before he go up to the high place to eat: for the people will not eat until he come, because he doth bless the sacrifice; *and* afterwards they eat that be bidden. Now therefore get you up; for about this time ye shall find him. And they went up into the city: *and* when they were come into the city, behold, Samuel came out against them, for to go up to the high place.

Now the Lord had told Samuel in his ear a day before Saul came, saying, To morrow about this time I will send thee a man out of the land of Benjamin, and thou shalt anoint him *to be* captain over my people Israel, that he may save my people out of the hand of the Philistines: for I have looked upon my people, because their cry is come unto me. And when Samuel saw Saul, the Lord said unto him, Behold the man whom I spake to thee of! this same shall reign over my people. Then Saul drew near to Samuel in the gate, and said, Tell me, I pray thee, where the seer's house *is*. And Samuel answered Saul, and said, I *am* the seer: go up before me unto the high place; for ye shall eat with me to day, and to morrow I will let thee go, and will tell thee all that *is* in thine heart. And as for thine asses that were lost three days ago, set not thy mind on them; for they are found. And on whom *is* all the desire of Israel? *Is it* not on thee, and on all thy father's house? And Saul answered and said, *Am* not I a Benjamite, of the smallest of the tribes of Israel? and my family the least of all the families of the tribe of Benjamin? wherefore then speakest thou so to me? And Samuel took Saul and his servant, and brought them into the parlour, and made them sit in the chiefest place among them that were bidden, which *were* about thirty persons. And Samuel said unto the cook, Bring the portion which I gave thee, of which I said unto thee, Set it by thee. And the cook took up the shoulder, and *that* which *was* upon it, and set *it* before Saul. And *Samuel* said, Behold that which is left! set *it* before thee, *and* eat: for unto this time hath it been kept for thee since I said, I have invited the people. So Saul did eat with Samuel that day.

And when they were come down from the high place into the city, *Samuel* communed with Saul upon the top of the house. And they arose early: and it came to pass about the spring of the day, that Samuel called Saul to the top of the house, saying, Up, that I may send thee away. And Saul arose, and they went out both of them, he and Samuel, abroad. *And* as they were going down to the end of the city, Samuel said to Saul, Bid the servant pass on before us, (and he passed on,) but stand thou still a while, that I may shew thee the word of God.

✢ Chapter 10

Then Samuel took a vial of oil, and poured *it* upon his head, and kissed him, and said, *Is it* not because the Lord hath anointed thee *to be* captain over his inheritance? When thou art departed from me to day, then thou shalt find two men by Rachel's sepulchre in the border of Benjamin at Zelzah; and they will say unto thee, The asses which thou wentest to seek are found: and, lo, thy father hath left the care of the asses, and sorroweth for you, saying, What shall I do for my son? Then shalt thou go on forward from thence, and thou shalt come to the plain of Tabor, and there shall meet thee three men going up to God to Beth-el, one carrying three kids, and another carrying three loaves of bread, and another carrying a bottle of wine: And they will salute thee, and give thee two *loaves* of bread; which thou shalt receive of their hands. After that thou shalt come to the hill of God, where *is* the garrison of the Philistines: and it shall come to pass, when thou art come thither to the city, that thou shalt meet a company of prophets coming down from the high place with a psaltery, and a tabret, and a pipe, and a harp, before them; and they shall prophesy: And the Spirit of the Lord will come upon thee, and thou shalt prophesy with them, and shalt be turned into another man. And let it be, when these signs are come unto thee, *that* thou do as occasion serve thee; for God *is* with thee. And thou shalt go down before me to Gilgal; and, behold, I will come down unto thee, to offer burnt offerings, *and* to sacrifice sacrifices of peace offerings: seven days shalt thou tarry, till I come to thee, and shew thee what thou shalt do.

And it was *so*, that when he had turned his back to go from Samuel, God gave him another heart: and all those signs came to pass that day. And when they came thither to the hill, behold, a company of prophets met him; and the Spirit of God came upon him, and he prophesied among them. And it came to pass, when all that knew him beforetime saw that, behold, he prophesied among the prophets, then the people said one to another, What *is* this *that* is come unto the son of Kish? *Is* Saul also among the prophets? And one of the same place answered and said, But who *is* their father? Therefore it became a proverb, *Is* Saul also among the prophets? And when he had made an end of prophesying, he came to the high place.

And Saul's uncle said unto him and to his servant, Whither went ye? And he said, To seek the asses: and when we saw that *they were* no where, we came to Samuel. And Saul's uncle said, Tell me, I pray thee, what Samuel said unto you. And Saul said unto his uncle, He told us plainly that the asses were found. But of the matter of the kingdom, whereof Samuel spake, he told him not.

And Samuel called the people together unto the Lord to Mizpeh; And said unto the children of Israel, Thus saith the Lord God of Israel, I brought up Israel out of Egypt, and delivered you out of the hand of the Egyptians, and out of the hand of all kingdoms, *and* of them that oppressed you: And ye have this day rejected your God, who himself saved you out of all your adversities and your tribulations; and ye have said unto him, *Nay*, but set a king over us. Now therefore present yourselves before the Lord by your tribes, and by your thousands. And when Samuel had caused all the tribes of Israel to come near, the tribe of Benjamin was taken. When he had caused the tribe of Benjamin to come near by their families, the family of Matri was taken, and Saul the son of Kish was taken: and when they sought him, he could not be found. Therefore they inquired of the Lord further, if the man should yet come thither. And the Lord answered, Behold, he hath hid himself among the stuff. And they ran and fetched him thence: and when he stood among the people, he was higher than any of the people from his shoulders and upward. And Samuel said to all the people, See ye him whom the Lord hath chosen, that *there is* none like him among all the people? And all the people shouted, and said, God save the king. Then Samuel told the people the manner of the kingdom, and wrote *it* in a book, and laid *it* up before the Lord. And Samuel sent all the people away, every man to his house.

And Saul also went home to Gibeah; and there went with him a band of men, whose hearts God had touched. But the children of Belial said, How shall this man save us? And they despised him, and brought him no presents. But he held his peace.

✢ Chapter 11

Then Nahash the Ammonite came up, and encamped against Jabesh-gilead: and all the men of Jabesh said unto Nahash, Make a covenant with us, and we will serve thee. And Nahash the Ammonite answered them, On this *condition* will I make *a covenant* with you, that I may thrust out all your right eyes, and lay it *for* a reproach upon all Israel. And the elders of Jabesh said unto him, Give us seven days' respite, that we may send messengers unto all the coasts of Israel: and then, if *there be* no man to save us, we will come out to thee.

Then came the messengers to Gibeah of Saul, and told the tidings in the ears of the people: and all the people lifted up their voices, and wept. And, behold, Saul came after the herd out of the field; and Saul said, What *aileth* the people that they weep? And they told him the tidings of the men of Jabesh. And the Spirit of God came upon Saul when he heard those tidings, and his anger was kindled greatly. And he took a yoke of oxen, and hewed them in pieces, and sent *them* throughout all the coasts of Israel by the hands of messengers, saying, Whosoever cometh not forth after Saul and after Samuel, so shall it be done unto his oxen. And the fear of the Lord fell on the people, and they came out with one consent. And when he numbered them in Bezek, the children of Israel were three hundred thousand, and the men of Judah thirty thousand. And they said unto the messengers that came, Thus shall ye say unto the men of Jabesh-gilead, To morrow, by *that time* the sun be hot, ye shall have help. And the messengers came and shewed *it* to the men of Jabesh; and they were glad. Therefore the men of Jabesh said, To morrow we will come out unto you, and ye shall do with us all that seemeth good unto you. And it was *so* on the morrow, that Saul put the people in three companies; and they came into the midst of the host in the morning watch, and slew the Ammonites until the heat of the day: and it came to pass, that they which remained were scattered, so that two of them were not left together.

And the people said unto Samuel, Who *is* he that said, Shall Saul reign over us? bring the men, that we may put them to death. And Saul said, There shall not a man be put to death this day: for to day the Lord hath wrought salvation in Israel. Then said Samuel to the people, Come, and let us go to Gilgal, and renew the kingdom there. And all the people went to Gilgal; and there they made Saul king before the Lord in Gilgal; and there they sacrificed sacrifices of peace offerings before the Lord; and there Saul and all the men of Israel rejoiced greatly.

✢ Chapter 12

And Samuel said unto all Israel, Behold, I have hearkened unto your voice in all that ye said unto me, and have made a king over you. And now, behold, the king walketh before you: and I am old and grayheaded; and, behold, my sons *are* with you: and I have walked before you from my childhood unto this day. Behold, here I *am:* witness against me before the Lord, and before his anointed: whose ox have I taken? or whose ass have I taken? or whom have I defrauded? whom have I oppressed? or of whose hand have I received *any* bribe to blind mine eyes therewith? and I will restore it you. And they said, Thou hast not defrauded us, nor oppressed us, neither hast thou taken ought of any man's hand. And he said unto them, The Lord *is* witness against you, and his anointed *is* witness this day, that ye have not found ought in my hand. And they answered, *He is* witness.

And Samuel said unto the people, *It is* the Lord that advanced Moses and Aaron, and that brought your fathers up out of the land of Egypt. Now therefore stand still, that I may reason with you before the Lord of all the righteous acts of the Lord, which he did to you and to your fathers. When Jacob was come into Egypt, and your fathers cried unto the Lord, then the Lord sent Moses and Aaron, which brought forth your fathers out of Egypt, and made them dwell in this place. And when they forgat the Lord their God, he sold them into the hand of Sisera, captain of the host of Hazor, and into the hand of the Philistines, and into the hand of the king of Moab, and they fought against them. And they cried unto the Lord, and said, We have sinned, because we have forsaken the Lord, and have served Baalim and Ashtaroth: but now deliver us out of the hand of our enemies, and we will serve thee. And the Lord sent Jerubbaal, and Bedan, and Jephthah, and Samuel, and delivered you out of the hand of your enemies on every side, and ye dwelled safe. And when ye saw that Nahash the king of the children of Ammon came against you, ye said unto me, Nay; but a king shall reign over us: when the Lord your God *was* your king. Now therefore behold the king whom ye have chosen, *and* whom ye have desired! and, behold, the Lord hath set a king over you. If ye will fear the Lord, and serve him, and obey his voice, and not rebel against the commandment of the Lord, then shall both ye and also the king that reigneth over you continue following the Lord your God: But if ye will not obey the voice of the Lord, but rebel against the commandment of the Lord, then shall the hand of the Lord be against you, as *it was* against your fathers.

Now therefore stand and see this great thing, which the Lord will do before your eyes. *Is it* not wheat harvest to day? I will call unto the Lord, and he shall send thunder and rain; that ye may perceive and see that your wickedness *is* great, which ye have done in the sight of the Lord, in asking you a king. So Samuel called unto the Lord; and the Lord sent thunder and rain that day: and all the people greatly feared the Lord and Samuel. And all the people said unto Samuel, Pray for thy servants unto the Lord thy God, that we die not: for we have added unto all our sins *this* evil, to ask us a king.

And Samuel said unto the people, Fear not: ye have done all this wickedness: yet turn not aside from following the Lord, but serve the Lord with all your heart; And turn ye not aside: for *then should ye go* after vain *things*, which cannot profit nor deliver; for they *are* vain. For the Lord will not forsake his people for his great name's sake: because it hath pleased the Lord to make you his people. Moreover as for me, God forbid that I should sin against the Lord in ceasing to pray for you: but I will teach you the good and the right way: Only fear the Lord, and serve him in truth with all your heart: for consider how great *things* he hath done for you. But if ye shall still do wickedly, ye shall be consumed, both ye and your king.

✢ Chapter 13

Saul reigned one year; and when he had reigned two years over Israel, Saul chose him three thousand *men* of Israel; *whereof* two thousand were with Saul in Michmash and in mount Beth-el, and a thousand were with Jonathan in Gibeah of Benjamin: and the rest of the people he sent every man to his tent. And Jonathan smote the garrison of the Philistines that *was* in Geba, and the Philistines heard *of it*. And Saul blew the trumpet throughout all the land, saying, Let the Hebrews hear. And all Israel heard say *that* Saul had smitten a garrison of the Philistines, and *that* Israel also was had in abomination with the Philistines. And the people were called together after Saul to Gilgal.

And the Philistines gathered themselves together to fight with Israel, thirty thousand chariots, and six thousand horsemen, and people as the sand which *is* on the sea shore in multitude: and they came up, and pitched in Michmash, eastward from Beth-aven. When the men of Israel saw that they were in a strait, (for the people were distressed,) then the people did hide themselves in caves, and in thickets, and in rocks, and in high places, and in pits. And *some of* the Hebrews went over Jordan to the land of Gad and Gilead. As for Saul, he *was* yet in Gilgal, and all the people followed him trembling.

And he tarried seven days, according to the set time that Samuel *had appointed:* but Samuel came not to Gilgal; and the people were scattered from him. And Saul said, Bring hither a burnt offering to me, and peace offerings. And he offered the burnt offering. And it came to pass, that as soon as he had made an end of offering the burnt offering, behold, Samuel came; and Saul went out to meet him, that he might salute him.

And Samuel said, What hast thou done? And Saul said, Because I saw that the people were scattered from me, and *that* thou camest not within the days appointed, and *that* the Philistines gathered themselves together at Michmash; Therefore said I, The Philistines will come down now upon me to Gilgal, and I have not made supplication unto the Lord: I forced myself therefore, and offered a burnt offering. And Samuel said to Saul, Thou hast done foolishly: thou hast not kept the commandment of the Lord thy God, which he commanded thee: for now would the Lord have established thy kingdom upon Israel for ever. But now thy kingdom shall not continue: the Lord hath sought him a man after his own heart, and the Lord hath commanded him *to be* captain over his people, because thou hast not kept *that* which the Lord commanded thee. And Samuel arose, and gat him up from Gilgal unto Gibeah of Benjamin. And Saul numbered the people *that were* present with him, about six hundred men. And Saul, and Jonathan his son, and the people *that were* present with them, abode in Gibeah of Benjamin: but the Philistines encamped in Michmash.

And the spoilers came out of the camp of the Philistines in three companies: one company turned unto the way *that leadeth to* Ophrah, unto the land of Shual: And another company turned the way *to* Beth-horon: and another company turned *to* the way of the border that looketh to the valley of Zeboim toward the wilderness.

Now there was no smith found throughout all the land of Israel: for the Philistines said, Lest the Hebrews make *them* swords or spears: But all the Israelites went down to the Philistines, to sharpen every man his share, and his coulter, and his axe, and his mattock. Yet they had a file for the mattocks, and for the coulters, and for the forks, and for the axes, and to sharpen the goads. So it came to pass in the day of battle, that there was neither sword nor spear found in the hand of any of the people that *were* with Saul and Jonathan: but with Saul and with Jonathan his son was there found. And the garrison of the Philistines went out to the passage of Michmash.

✢ Chapter 14

Now it came to pass upon a day, that Jonathan the son of Saul said unto the young man that bare his armour, Come, and let us go over to the Philistines' garrison, that *is* on the other side. But he told not his father. And Saul tarried in the uttermost part of Gibeah under a pomegranate tree which *is* in Migron: and the people that *were* with him *were* about six hundred men; And Ahiah, the son of Ahitub, I-chabod's brother, the son of Phinehas, the son of Eli, the Lord's priest in Shiloh, wearing an ephod. And the people knew not that Jonathan was gone.

And between the passages, by which Jonathan sought to go over unto the Philistines' garrison, *there was* a sharp rock on the one side, and a sharp rock on the other side: and the name of the one *was* Bozez, and the name of the other Seneh. The forefront of the one *was* situate northward over against Michmash, and the other southward over against Gibeah. And Jonathan said to the young man that bare his armour, Come, and let us go over unto the garrison of these uncircumcised: it may be that the Lord will work for us: for *there is* no restraint to the Lord to save by many or by few. And his armourbearer said unto him, Do all that *is* in thine heart: turn thee; behold, I *am* with thee according to thy heart. Then said Jonathan, Behold, we will pass over unto *these* men, and we will discover ourselves unto them. If they say thus unto us, Tarry until we come to you; then we will stand still in our place, and will not go up unto them. But if they say thus, Come up unto us; then we will go up: for the Lord hath delivered them into our hand: and this *shall be* a sign unto us. And both of them discovered themselves unto the garrison of the Philistines: and the Philistines said, Behold, the Hebrews come forth out of the holes where they had hid themselves. And the men of the garrison answered Jonathan and his armourbearer, and said, Come up to us, and we will shew you a thing. And Jonathan said unto his armourbearer, Come up after me: for the Lord hath delivered them into the hand of Israel. And Jonathan climbed up upon his hands and upon his feet, and his armourbearer after him: and they fell before Jonathan; and his armourbearer slew after him. And that first slaughter, which Jonathan and his armourbearer made, was about twenty men, within as it were an half acre of land, *which* a yoke *of oxen might plow*. And there was trembling in the host, in the field, and among all the people: the garrison, and the spoilers, they also trembled, and the earth quaked: so it was a very great trembling. And the watchmen of Saul in Gibeah of Benjamin looked; and, behold, the multitude melted away, and they went on beating down *one another*. Then said Saul unto the people that *were* with him, Number now, and see who is gone from us. And when they had numbered, behold, Jonathan and his armourbearer *were* not *there*. And Saul said unto Ahiah, Bring hither the ark of God. For the ark of God was at that time with the children of Israel.

And it came to pass, while Saul talked unto the priest, that the noise that *was* in the host of the Philistines went on and increased: and Saul said unto the priest, Withdraw thine hand. And Saul and all the people that *were* with him assembled themselves, and they came to the battle: and, behold, every man's sword was against his fellow, *and there was* a very great discomfiture. Moreover the Hebrews *that* were with the Philistines before that time, which went up with them into the camp *from the country* round about, even they also *turned* to be with the Israelites that *were* with Saul and Jonathan. Likewise all the men of Israel which had hid themselves in mount Ephraim, *when* they heard that the Philistines fled, even they also followed hard after them in the battle. So the Lord saved Israel that day: and the battle passed over unto Beth-aven.

And the men of Israel were distressed that day: for Saul had adjured the people, saying, Cursed *be* the man that eateth *any* food until evening, that I may be avenged on mine enemies. So none of the people tasted *any* food. And all *they of* the land came to a wood; and there was honey upon the ground. And when the people were come into the wood, behold, the honey dropped; but no man put his hand to his mouth: for the people feared the oath. But Jonathan heard not when his father charged the people with the oath: wherefore he put forth the end of the rod that *was* in his hand, and dipped it in an honeycomb, and put his hand to his mouth; and his eyes were enlightened. Then answered one of the people, and said, Thy father straitly charged the people with an oath, saying, Cursed *be* the man that eateth *any* food this day. And the people were faint. Then said Jonathan, My father hath troubled the land: see, I pray you, how mine eyes have been enlightened, because I tasted a little of this honey. How much more, if haply the people had eaten freely to day of the spoil of their enemies which they found? for had there not been now a much greater slaughter among the Philistines? And they smote the Philistines that day from Michmash to Aijalon: and the people were very faint. And the people flew upon the spoil, and took sheep, and oxen, and calves, and slew *them* on the ground: and the people did eat *them* with the blood.

Then they told Saul, saying, Behold, the people sin against the Lord, in that they eat with the blood. And he said, Ye have transgressed: roll a great stone unto me this day. And Saul said, Disperse yourselves among the people, and say unto them, Bring me hither every man his ox, and every man his sheep, and slay *them* here, and eat; and sin not against the Lord in eating with the blood. And all the people brought every man his ox with him that night, and slew *them* there. And Saul built an altar unto the Lord: the same was the first altar that he built unto the Lord.

And Saul said, Let us go down after the Philistines by night, and spoil them until the morning light, and let us not leave a man of them. And they said, Do whatsoever seemeth good unto thee. Then said the priest, Let us draw near hither unto God. And Saul asked counsel of God, Shall I go down after the Philistines? wilt thou deliver them into the hand of Israel? But he answered him not that day. And Saul said, Draw ye near hither, all the chief of the people: and know and see wherein this sin hath been this day. For, *as* the Lord liveth, which saveth Israel, though it be in Jonathan my son, he shall surely die. But *there was* not a man among all the people *that* answered him. Then said he unto all Israel, Be ye on one side, and I and Jonathan my son will be on the other side. And the people said unto Saul, Do what seemeth good unto thee. Therefore Saul said unto the Lord God of Israel, Give a perfect *lot*. And Saul and Jonathan were taken: but the people escaped. And Saul said, Cast *lots* between me and Jonathan my son. And Jonathan was taken. Then Saul said to Jonathan, Tell me what thou hast done. And Jonathan told him, and said, I did but taste a little honey with the end of the rod that *was* in mine hand, *and*, lo, I must die. And Saul answered, God do so and more also: for thou shalt surely die, Jonathan. And the people said unto Saul, Shall Jonathan die, who hath wrought this great salvation in Israel? God forbid: *as* the Lord liveth, there shall not one hair of his head fall to the ground; for he hath wrought with God this day. So the people rescued Jonathan, that he died not. Then Saul went up from following the Philistines: and the Philistines went to their own place.

So Saul took the kingdom over Israel, and fought against all his enemies on every side, against Moab, and against the children of Ammon, and against Edom, and against the kings of Zobah, and against the Philistines: and whithersoever he turned himself, he vexed *them*. And he gathered an host, and smote the Amalekites, and delivered Israel out of the hands of them that spoiled them. Now the sons of Saul were Jonathan, and Ishui, and Melchi-shua: and the names of his two daughters *were these;* the name of the firstborn Merab, and the name of the younger Michal: And the name of Saul's wife *was*

Ahinoam, the daughter of Ahimaaz: and the name of the captain of his host *was* Abner, the son of Ner, Saul's uncle. And Kish *was* the father of Saul; and Ner the father of Abner *was* the son of Abiel. And there was sore war against the Philistines all the days of Saul: and when Saul saw any strong man, or any valiant man, he took him unto him.

✣ Chapter 15

Samuel also said unto Saul, The Lord sent me to anoint thee *to be* king over his people, over Israel: now therefore hearken thou unto the voice of the words of the Lord. Thus saith the Lord of hosts, I remember *that* which Amalek did to Israel, how he laid *wait* for him in the way, when he came up from Egypt. Now go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass. And Saul gathered the people together, and numbered them in Telaim, two hundred thousand footmen, and ten thousand men of Judah. And Saul came to a city of Amalek, and laid wait in the valley.

And Saul said unto the Kenites, Go, depart, get you down from among the Amalekites, lest I destroy you with them: for ye shewed kindness to all the children of Israel, when they came up out of Egypt. So the Kenites departed from among the Amalekites. And Saul smote the Amalekites from Havilah *until* thou comest to Shur, that *is* over against Egypt. And he took Agag the king of the Amalekites alive, and utterly destroyed all the people with the edge of the sword. But Saul and the people spared Agag, and the best of the sheep, and of the oxen, and of the fatlings, and the lambs, and all *that was* good, and would not utterly destroy them: but every thing *that was* vile and refuse, that they destroyed utterly.

Then came the word of the Lord unto Samuel, saying, It repenteth me that I have set up Saul *to be* king: for he is turned back from following me, and hath not performed my commandments. And it grieved Samuel; and he cried unto the Lord all night. And when Samuel rose early to meet Saul in the morning, it was told Samuel, saying, Saul came to Carmel, and, behold, he set him up a place, and is gone about, and passed on, and gone down to Gilgal. And Samuel came to Saul: and Saul said unto him, Blessed *be* thou of the Lord: I have performed the commandment of the Lord. And Samuel said, What *meaneth* then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear? And Saul said, They have brought them from the Amalekites: for the people spared the best of the sheep and of the oxen, to sacrifice unto the Lord thy God; and the rest we have utterly destroyed. Then Samuel said unto Saul, Stay, and I will tell thee what the Lord hath said to me this night. And he said unto him, Say on. And Samuel said, When thou *wast* little in thine own sight, *wast* thou not *made* the head of the tribes of Israel, and the Lord anointed thee king over Israel? And the Lord sent thee on a journey, and said, Go and utterly destroy the sinners the Amalekites, and fight against them until they be consumed. Wherefore then didst thou not obey the voice of the Lord, but didst fly upon the spoil, and didst evil in the sight of the Lord? And Saul said unto Samuel, Yea, I have obeyed the voice of the Lord, and have gone the way which the Lord sent me, and have brought Agag the king of Amalek, and have utterly destroyed the Amalekites. But the people took of the spoil, sheep and oxen, the chief of the things which should have been utterly destroyed, to sacrifice unto the Lord thy God in Gilgal. And Samuel said, Hath the Lord *as great* delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey *is* better than sacrifice, *and* to hearken than the fat of rams. For rebellion *is as* the sin of witchcraft, and stubbornness *is as* iniquity and idolatry. Because thou hast rejected the word of the Lord, he hath also rejected thee from *being* king.

And Saul said unto Samuel, I have sinned: for I have transgressed the commandment of the Lord, and thy words: because I feared the people, and obeyed their voice. Now therefore, I pray thee, pardon my sin, and turn again with me, that I may worship the Lord. And Samuel said unto Saul, I will not return with thee: for thou hast rejected the word of the Lord, and the Lord hath rejected thee from being king over Israel. And as Samuel turned about to go away, he laid hold upon the skirt of his mantle, and it rent. And Samuel said unto him, The Lord hath rent the kingdom of Israel from thee this day, and hath given it to a neighbour of thine, *that is* better than thou. And also the Strength of Israel will not lie nor repent: for he *is* not a man, that he should repent. Then he said, I have sinned: *yet* honour me now, I pray thee, before the elders of my people, and before Israel, and turn again with me, that I may worship the Lord thy God. So Samuel turned again after Saul; and Saul worshipped the Lord.

Then said Samuel, Bring ye hither to me Agag the king of the Amalekites. And Agag came unto him delicately. And Agag said, Surely the bitterness of death is past. And Samuel said, As thy sword hath made women childless, so shall thy mother be childless among women. And Samuel hewed Agag in pieces before the Lord in Gilgal.

Then Samuel went to Ramah; and Saul went up to his house to Gibeah of Saul. And Samuel came no more to see Saul until the day of his death: nevertheless Samuel mourned for Saul: and the Lord repented that he had made Saul king over Israel.

✣ Chapter 16

And the Lord said unto Samuel, How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel? fill thine horn with oil, and go, I will send thee to Jesse the Bethlehemite: for I have provided me a king among his sons. And Samuel said, How can I go? if Saul hear *it*, he will kill me. And the Lord said, Take an heifer with thee, and say, I am come to sacrifice to the Lord. And call Jesse to the sacrifice, and I will shew thee what thou shalt do: and thou shalt anoint unto me *him* whom I name unto thee. And Samuel did that which the Lord spake, and came to Beth-lehem. And the elders of the town trembled at his coming, and said, Comest thou peaceably? And he said, Peaceably: I am come to sacrifice unto the Lord: sanctify yourselves, and come with me to the sacrifice. And he sanctified Jesse and his sons, and called them to the sacrifice.

And it came to pass, when they were come, that he looked on Eliab, and said, Surely the Lord's anointed *is* before him. But the Lord said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for *the Lord seeth* not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart. Then Jesse called Abinadab, and made him pass before Samuel. And he said, Neither hath the Lord chosen this. Then Jesse made Shammah to pass by. And he said, Neither hath the Lord chosen this. Again, Jesse made seven of his sons to pass before Samuel. And Samuel said unto Jesse, The Lord hath not chosen these. And Samuel said unto Jesse, Are here all *thy* children? And he said, There remaineth yet the youngest, and, behold, he keepeth the sheep. And Samuel said unto Jesse, Send and fetch him: for we will not sit down till he come hither. And he sent, and brought him in. Now he *was* ruddy, *and* withal of a beautiful countenance, and goodly to look to. And the Lord said, Arise, anoint him: for this *is* he. Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of the Lord came upon David from that day forward. So Samuel rose up, and went to Ramah.

But the Spirit of the Lord departed from Saul, and an evil spirit from the Lord troubled him. And Saul's servants said unto him, Behold now, an evil spirit from God troubleth thee. Let our Lord now command thy servants, *which are* before thee, to seek out a man, *who is* a cunning player on an harp: and it shall come to pass, when the evil spirit from God is upon thee, that he shall play with his hand, and thou shalt be well. And Saul said unto his servants, Provide me now a man that can play well, and bring *him* to me. Then answered one of the servants, and said, Behold, I have seen a son of Jesse the Beth-lehemite, *that is* cunning in playing, and a mighty valiant man, and a man of war, and prudent in matters, and a comely person, and the Lord *is* with him.

Wherefore Saul sent messengers unto Jesse, and said, Send me David thy son, which *is* with the sheep. And Jesse took an ass *laden* with bread, and a bottle of wine, and a kid, and sent *them* by David his son unto Saul. And David came to Saul, and stood before him: and he loved him greatly; and he became his armourbearer. And Saul sent to Jesse, saying, Let David, I pray thee, stand before me; for he hath found favour in my sight. And it came to pass, when the *evil* spirit from God was upon Saul, that David took an harp, and played with his hand: so Saul was refreshed, and was well, and the evil spirit departed from him.

✣ Chapter 17

Now the Philistines gathered together their armies to battle, and were gathered together at Shochoh, which *belongeth* to Judah, and pitched between Shochoh and Azekah, in Ephes-dammim. And Saul and the men of Israel were gathered together, and pitched by the valley of Elah, and set the battle in array against the Philistines. And the Philistines stood on a mountain on the one side, and Israel stood on a mountain on the other side: and *there was* a valley between them.

And there went out a champion out of the camp of the Philistines, named Goliath, of Gath, whose height *was* six cubits and a span. And *he had* an helmet of brass upon his head, and he *was* armed with a coat of mail; and the weight of the coat *was* five thousand shekels of brass. And *he had* greaves of brass upon his legs, and a target of brass between his shoulders. And the staff of his spear *was* like a weaver's beam; and his spear's head *weighed* six hundred shekels of iron: and one bearing a shield went before him. And he stood and cried unto the armies of Israel, and said unto them, Why are ye come out to set *your* battle in array? *am* not I a Philistine, and ye servants to Saul? choose you a man for you, and let him come down to me. If he be able to fight with me, and to kill me, then will we be your servants: but if I prevail against him, and kill him, then shall ye be our servants, and serve us. And the Philistine said, I defy the armies of Israel this day; give me a man, that we may fight together. When Saul and all Israel heard those words of the Philistine, they were dismayed, and greatly afraid.

Now David *was* the son of that Ephrathite of Beth-lehem-judah, whose name *was* Jesse; and he had eight sons: and the man went among men *for* an old man in the days of Saul. And the three eldest sons of Jesse went *and* followed Saul to the battle: and the names of his three sons that went to the battle *were* Eliab the firstborn, and next unto him Abinadab, and the third Shammah. And David *was* the youngest: and the three

eldest followed Saul. But David went and returned from Saul to feed his father's sheep at Beth-lehem. And the Philistine drew near morning and evening, and presented himself forty days. And Jesse said unto David his son, Take now for thy brethren an ephah of this parched *corn*, and these ten loaves, and run to the camp to thy brethren; And carry these ten cheeses unto the captain of *their* thousand, and look how thy brethren fare, and take their pledge. Now Saul, and they, and all the men of Israel, *were* in the valley of Elah, fighting with the Philistines.

And David rose up early in the morning, and left the sheep with a keeper, and took, and went, as Jesse had commanded him; and he came to the trench, as the host was going forth to the fight, and shouted for the battle. For Israel and the Philistines had put the battle in array, army against army. And David left his carriage in the hand of the keeper of the carriage, and ran into the army, and came and saluted his brethren. And as he talked with them, behold, there came up the champion, the Philistine of Gath, Goliath by name, out of the armies of the Philistines, and spake according to the same words: and David heard *them*. And all the men of Israel, when they saw the man, fled from him, and were sore afraid. And the men of Israel said, Have ye seen this man that is come up? surely to defy Israel is he come up: and it shall be, *that* the man who killeth him, the king will enrich him with great riches, and will give him his daughter, and make his father's house free in Israel. And David spake to the men that stood by him, saying, What shall be done to the man that killeth this Philistine, and taketh away the reproach from Israel? for who *is* this uncircumcised Philistine, that he should defy the armies of the living God? And the people answered him after this manner, saying, So shall it be done to the man that killeth him.

And Eliab his eldest brother heard when he spake unto the men; and Eliab's anger was kindled against David, and he said, Why camest thou down hither? and with whom hast thou left those few sheep in the wilderness? I know thy pride, and the naughtiness of thine heart; for thou art come down that thou mightest see the battle. And David said, What have I now done? *Is there* not a cause?

And he turned from him toward another, and spake after the same manner: and the people answered him again after the former manner. And when the words were heard which David spake, they rehearsed *them* before Saul: and he sent for him.

And David said to Saul, Let no man's heart fail because of him; thy servant will go and fight with this Philistine. And Saul said to David, Thou art not able to go against this Philistine to fight with him: for thou *art but* a youth, and he a man of war from his youth. And David said unto Saul, Thy servant kept his father's sheep, and there came a lion, and a bear, and took a lamb out of the flock: And I went out after him, and smote him, and delivered *it* out of his mouth: and when he arose against me, I caught *him* by his beard, and smote him, and slew him. Thy servant slew both the lion and the bear: and this uncircumcised Philistine shall be as one of them, seeing he hath defied the armies of the living God. David said moreover, The Lord that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine. And Saul said unto David, Go, and the Lord be with thee.

And Saul armed David with his armour, and he put an helmet of brass upon his head; also he armed him with a coat of mail. And David girded his sword upon his armour, and he assayed to go; for he had not proved *it*. And David said unto Saul, I cannot go with these; for I have not proved *them*. And David put them off him. And he took his staff in his hand, and chose him five smooth stones out of the brook, and put them in a shepherd's bag which he had, even in a scrip; and his sling *was* in his hand: and he drew near to the Philistine. And the Philistine came on and drew near unto David; and the man that bare the shield *went* before him. And when the Philistine looked about, and saw David, he disdained him: for he was *but* a youth, and ruddy, and of a fair countenance. And the Philistine said unto David, *Am* I a dog, that thou comest to me with staves? And the Philistine cursed David by his gods. And the Philistine said to David, Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field. Then said David to the Philistine, Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied. This day will the Lord deliver thee into mine hand; and I will smite thee, and take thine head from thee; and I will give the carcases of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth; that all the earth may know that there is a God in Israel. And all this assembly shall know that the Lord saveth not with sword and spear: for the battle *is* the Lord's, and he will give you into our hands. And it came to pass, when the Philistine arose, and came and drew nigh to meet David, that David hasted, and ran toward the army to meet the Philistine. And David put his hand in his bag, and took thence a stone, and slang *it*, and smote the Philistine in his forehead, that the stone sunk into his forehead; and he fell upon his face to the earth. So David prevailed over the Philistine with a sling and with a stone, and smote the Philistine, and slew him; but *there was* no sword in the hand of David. Therefore David ran, and stood upon the Philistine, and took his sword, and drew it out of the sheath thereof, and slew him, and cut off his head therewith. And when the Philistines saw their champion was dead, they fled. And the men of Israel and of Judah arose, and shouted, and pursued the Philistines, until thou come to the valley, and to the gates of Ekron. And the wounded of the Philistines fell down by the way to Shaaraim, even unto Gath, and unto Ekron. And the children of Israel returned from chasing after the Philistines, and they spoiled their tents. And David took the head of the Philistine, and brought it to Jerusalem; but he put his armour in his tent.

And when Saul saw David go forth against the Philistine, he said unto Abner, the captain of the host, Abner, whose son *is* this youth? And Abner said, *As* thy soul liveth, O king, I cannot tell. And the king said, Inquire thou whose son the stripling *is*. And as David returned from the slaughter of the Philistine, Abner took him, and brought him before Saul with the head of the Philistine in his hand. And Saul said to him, Whose son *art* thou, *thou* young man? And David answered, *I am* the son of thy servant Jesse the Beth-lehemite.

✣ Chapter 18

And it came to pass, when he had made an end of speaking unto Saul, that the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul. And Saul took him that day, and would let him go no more home to his father's house. Then Jonathan and David made a covenant, because he loved him as his own soul. And Jonathan stripped himself of the robe that *was* upon him, and gave it to David, and his garments, even to his sword, and to his bow, and to his girdle.

And David went out whithersoever Saul sent him, *and* behaved himself wisely: and Saul set him over the men of war, and he was accepted in the sight of all the people, and also in the sight of Saul's servants. And it came to pass as they came, when David was returned from the slaughter of the Philistine, that the women came out of all cities of Israel, singing and dancing, to meet king Saul, with tabrets, with joy, and with instruments of musick. And the women answered *one another* as they played, and said, Saul hath slain his thousands, and David his ten thousands. And Saul was very wroth, and the saying displeased him; and he said, They have ascribed unto David ten thousands, and to me they have ascribed *but* thousands: and *what* can he have more but the kingdom? And Saul eyed David from that day and forward.

And it came to pass on the morrow, that the evil spirit from God came upon Saul, and he prophesied in the midst of the house: and David played with his hand, as at other times: and *there was* a javelin in Saul's hand. And Saul cast the javelin; for he said, I will smite David even to the wall *with it*. And David avoided out of his presence twice.

And Saul was afraid of David, because the Lord was with him, and was departed from Saul. Therefore Saul removed him from him, and made him his captain over a thousand; and he went out and came in before the people. And David behaved himself wisely in all his ways; and the Lord *was* with him. Wherefore when Saul saw that he behaved himself very wisely, he was afraid of him. But all Israel and Judah loved David, because he went out and came in before them.

And Saul said to David, Behold my elder daughter Merab, her will I give thee to wife: only be thou valiant for me, and fight the Lord's battles. For Saul said, Let not mine hand be upon him, but let the hand of the Philistines be upon him. And David said unto Saul, Who *am* I? and what *is* my life, *or* my father's family in Israel, that I should be son in law to the king? But it came to pass at the time when Merab Saul's daughter should have been given to David, that she was given unto Adriel the Meholathite to wife. And Michal Saul's daughter loved David: and they told Saul, and the thing pleased him. And Saul said, I will give him her, that she may be a snare to him, and that the hand of the Philistines may be against him. Wherefore Saul said to David, Thou shalt this day be my son in law in *the one of* the twain.

And Saul commanded his servants, *saying*, Commune with David secretly, and say, Behold, the king hath delight in thee, and all his servants love thee: now therefore be the king's son in law. And Saul's servants spake those words in the ears of David. And David said, Seemeth it to you *a* light *thing* to be a king's son in law, seeing that I *am* a poor man, and lightly esteemed? And the servants of Saul told him, saying, On this manner spake David. And Saul said, Thus shall ye say to David, The king desireth not any dowry, but an hundred foreskins of the Philistines, to be avenged of the king's enemies. But Saul thought to make David fall by the hand of the Philistines. And when his servants told David these words, it pleased David well to be the king's son in law: and the days were not expired. Wherefore David arose and went, he and his men, and slew of the Philistines two hundred men; and David brought their foreskins, and they gave them in full tale to the king, that he might be the king's son in law. And Saul gave him Michal his daughter to wife.

And Saul saw and knew that the Lord *was* with David, and *that* Michal Saul's daughter loved him. And Saul was yet the more afraid of David; and Saul became David's enemy continually. Then the princes of the Philistines went forth: and it came to pass, after they went forth, *that* David behaved himself more wisely than all the servants of Saul; so that his name was much set by.

✣ Chapter 19

And Saul spake to Jonathan his son, and to all his servants, that they should kill David. But Jonathan Saul's son delighted much in David: and Jonathan told David, saying, Saul my father seeketh to kill thee: now therefore, I pray thee, take heed to thyself until the morning, and abide in a secret *place*, and hide thyself: And I will go out and stand beside my father in the field where thou *art*,

and I will commune with my father of thee; and what I see, that I will tell thee.

And Jonathan spake good of David unto Saul his father, and said unto him, Let not the king sin against his servant, against David; because he hath not sinned against thee, and because his works *have been* to thee-ward very good: For he did put his life in his hand, and slew the Philistine, and the Lord wrought a great salvation for all Israel: thou sawest *it*, and didst rejoice: wherefore then wilt thou sin against innocent blood, to slay David without a cause? And Saul hearkened unto the voice of Jonathan: and Saul sware, *As* the Lord liveth, he shall not be slain. And Jonathan called David, and Jonathan shewed him all those things. And Jonathan brought David to Saul, and he was in his presence, as in times past.

And there was war again: and David went out, and fought with the Philistines, and slew them with a great slaughter; and they fled from him. And the evil spirit from the Lord was upon Saul, as he sat in his house with his javelin in his hand: and David played with *his* hand. And Saul sought to smite David even to the wall with the javelin; but he slipped away out of Saul's presence, and he smote the javelin into the wall: and David fled, and escaped that night. Saul also sent messengers unto David's house, to watch him, and to slay him in the morning: and Michal David's wife told him, saying, If thou save not thy life to night, to morrow thou shalt be slain.

So Michal let David down through a window: and he went, and fled, and escaped. And Michal took an image, and laid *it* in the bed, and put a pillow of goats' *hair* for his bolster, and covered *it* with a cloth. And when Saul sent messengers to take David, she said, He *is* sick. And Saul sent the messengers *again* to see David, saying, Bring him up to me in the bed, that I may slay him. And when the messengers were come in, behold, *there was* an image in the bed, with a pillow of goats' *hair* for his bolster. And Saul said unto Michal, Why hast thou deceived me so, and sent away mine enemy, that he is escaped? And Michal answered Saul, He said unto me, Let me go; why should I kill thee?

So David fled, and escaped, and came to Samuel to Ramah, and told him all that Saul had done to him. And he and Samuel went and dwelt in Naioth. And it was told Saul, saying, Behold, David *is* at Naioth in Ramah. And Saul sent messengers to take David: and when they saw the company of the prophets prophesying, and Samuel standing *as* appointed over them, the Spirit of God was upon the messengers of Saul, and they also prophesied. And when it was told Saul, he sent other messengers, and they prophesied likewise. And Saul sent messengers again the third time, and they prophesied also. Then went he also to Ramah, and came to a great well that *is* in Sechu: and he asked and said, Where *are* Samuel and David? And *one* said, Behold, *they be* at Naioth in Ramah. And he went thither to Naioth in Ramah: and the Spirit of God was upon him also, and he went on, and prophesied, until he came to Naioth in Ramah. And he stripped off his clothes also, and prophesied before Samuel in like manner, and lay down naked all that day and all that night. Wherefore they say, *Is* Saul also among the prophets?

✣ Chapter 20

And David fled from Naioth in Ramah, and came and said before Jonathan, What have I done? what *is* mine iniquity? and what *is* my sin before thy father, that he seeketh my life? And he said unto him, God forbid; thou shalt not die: behold, my father will do nothing either great or small, but that he will shew it me: and why should my father hide this thing from me? it *is* not *so*. And David sware moreover, and said, Thy father certainly knoweth that I have found grace in thine eyes; and he saith, Let not Jonathan know this, lest he be grieved: but truly *as* the Lord liveth, and *as* thy soul liveth, *there is* but a step between me and death. Then said Jonathan unto David, Whatsoever thy soul desireth, I will even do *it* for thee. And David said unto Jonathan, Behold, to morrow *is* the new moon, and I should not fail to sit with the king at meat: but let me go, that I may hide myself in the field unto the third *day* at even. If thy father at all miss me, then say, David earnestly asked *leave* of me that he might run to Beth-lehem his city: for *there is* a yearly sacrifice there for all the family. If he say thus, *It is* well; thy servant shall have peace: but if he be very wroth, *then* be sure that evil is determined by him. Therefore thou shalt deal kindly with thy servant; for thou hast brought thy servant into a covenant of the Lord with thee: notwithstanding, if there be in me iniquity, slay me thyself; for why shouldest thou bring me to thy father? And Jonathan said, Far be it from thee: for if I knew certainly that evil were determined by my father to come upon thee, then would not I tell it thee? Then said David to Jonathan, Who shall tell me? or what *if* thy father answer thee roughly?

And Jonathan said unto David, Come, and let us go out into the field. And they went out both of them into the field. And Jonathan said unto David, O Lord God of Israel, when I have sounded my father about to morrow any time, *or* the third *day*, and, behold, *if there be* good toward David, and I then send not unto thee, and shew it thee; The Lord do so and much more to Jonathan: but if it please my father *to do* thee evil, then I will shew it thee, and send thee away, that thou mayest go in peace: and the Lord be with thee, as he hath been with my father. And thou shalt not only while yet I live shew me the kindness of the Lord, that I die not: But *also* thou shalt not cut off thy kindness from my house for ever: no, not when the Lord hath cut off the enemies of David every one from the face of the earth. So Jonathan made *a covenant* with the house of David, *saying*, Let the Lord even require *it* at the hand of David's enemies. And Jonathan caused David to swear again, because he loved him: for he loved him as he loved his own soul. Then Jonathan said to David, To morrow *is* the new moon: and thou shalt be missed, because thy seat will be empty. And *when* thou hast stayed three days, *then* thou shalt go down quickly, and come to the place where thou didst hide thyself when the business was *in hand*, and shalt remain by the stone Ezel. And I will shoot three arrows on the side *thereof*, as though I shot at a mark. And, behold, I will send a lad, *saying*, Go, find out the arrows. If I expressly say unto the lad, Behold, the arrows *are* on this side of thee, take them; then come thou: for *there is* peace to thee, and no hurt; *as* the Lord liveth. But if I say thus unto the young man, Behold, the arrows *are* beyond thee; go thy way: for the Lord hath sent thee away. And *as touching* the matter which thou and I have spoken of, behold, the Lord *be* between thee and me for ever.

So David hid himself in the field: and when the new moon was come, the king sat him down to eat meat. And the king sat upon his seat, as at other times, *even* upon a seat by the wall: and Jonathan arose, and Abner sat by Saul's side, and David's place was empty. Nevertheless Saul spake not any thing that day: for he thought, Something hath befallen him, he *is* not clean; surely he *is* not clean. And it came to pass on the morrow, *which was* the second *day* of the month, that David's place was empty: and Saul said unto Jonathan his son, Wherefore cometh not the son of Jesse to meat, neither yesterday, nor to day? And Jonathan answered Saul, David earnestly asked *leave* of me *to go* to Beth-lehem: And he said, Let me go, I pray thee; for our family hath a sacrifice in the city; and my brother, he hath commanded me *to be there:* and now, if I have found favour in thine eyes, let me get away, I pray thee, and see my brethren. Therefore he cometh not unto the king's table. Then Saul's anger was kindled against Jonathan, and he said unto him, Thou son of the perverse rebellious *woman*, do not I know that thou hast chosen the son of Jesse to thine own confusion, and unto the confusion of thy mother's nakedness? For as long as the son of Jesse liveth upon the ground, thou shalt not be established, nor thy kingdom. Wherefore now send and fetch him unto me, for he shall surely die. And Jonathan answered Saul his father, and said unto him, Wherefore shall he be slain? what hath he done? And Saul cast a javelin at him to smite him: whereby Jonathan knew that it was determined of his father to slay David. So Jonathan arose from the table in fierce anger, and did eat no meat the second day of the month: for he was grieved for David, because his father had done him shame.

And it came to pass in the morning, that Jonathan went out into the field at the time appointed with David, and a little lad with him. And he said unto his lad, Run, find out now the arrows which I shoot. *And* as the lad ran, he shot an arrow beyond him. And when the lad was come to the place of the arrow which Jonathan had shot, Jonathan cried after the lad, and said, *Is* not the arrow beyond thee? And Jonathan cried after the lad, Make speed, haste, stay not. And Jonathan's lad gathered up the arrows, and came to his master. But the lad knew not any thing: only Jonathan and David knew the matter. And Jonathan gave his artillery unto his lad, and said unto him, Go, carry *them* to the city.

And as soon as the lad was gone, David arose out of *a place* toward the south, and fell on his face to the ground, and bowed himself three times: and they kissed one another, and wept one with another, until David exceeded. And Jonathan said to David, Go in peace, forasmuch as we have sworn both of us in the name of the Lord, saying, The Lord be between me and thee, and between my seed and thy seed for ever. And he arose and departed: and Jonathan went into the city.

✣ Chapter 21

Then came David to Nob to Ahimelech the priest: and Ahimelech was afraid at the meeting of David, and said unto him, Why *art* thou alone, and no man with thee? And David said unto Ahimelech the priest, The king hath commanded me a business, and hath said unto me, Let no man know any thing of the business whereabout I send thee, and what I have commanded thee: and I have appointed *my* servants to such and such a place. Now therefore what is under thine hand? give *me* five *loaves of* bread in mine hand, or what there is present. And the priest answered David, and said, *There is* no common bread under mine hand, but there is hallowed bread; if the young men have kept themselves at least from women. And David answered the priest, and said unto him, Of a truth women *have been* kept from us about these three days, since I came out, and the vessels of the young men are holy, and *the bread is* in a manner common, yea, though it were sanctified this day in the vessel. So the priest gave him hallowed *bread:* for there was no bread there but the shewbread, that was taken from before the Lord, to put hot bread in the day when it was taken away. Now a certain man of the servants of Saul *was* there that day, detained before the Lord; and his name *was* Doeg, an Edomite, the chiefest of the herdmen that *belonged* to Saul.

And David said unto Ahimelech, And is there not here under thine hand spear or sword? for I have neither brought my sword nor my weapons with me, because the king's business required haste. And the priest said, The sword of Goliath the Philistine, whom thou slewest in the valley of Elah, behold, it *is here* wrapped in a cloth behind the ephod: if thou wilt take that, take *it:* for *there is* no other save that here. And David said, *There is* none like that; give it me.

And David arose, and fled that day for fear of Saul, and went to Achish the king of Gath. And the servants of Achish said unto him, *Is* not this David the king of the land? did they not sing one to another of him in dances, saying, Saul hath slain his thousands,

and David his ten thousands? And David laid up these words in his heart, and was sore afraid of Achish the king of Gath. And he changed his behaviour before them, and feigned himself mad in their hands, and scrabbled on the doors of the gate, and let his spittle fall down upon his beard. Then said Achish unto his servants, Lo, ye see the man is mad: wherefore *then* have ye brought him to me? Have I need of mad men, that ye have brought this *fellow* to play the mad man in my presence? shall this *fellow* come into my house?

✝ Chapter 22

David therefore departed thence, and escaped to the cave Adullam: and when his brethren and all his father's house heard *it*, they went down thither to him. And every one *that was* in distress, and every one that *was* in debt, and every one *that was* discontented, gathered themselves unto him; and he became a captain over them: and there were with him about four hundred men.

And David went thence to Mizpeh of Moab: and he said unto the king of Moab, Let my father and my mother, I pray thee, come forth, *and be* with you, till I know what God will do for me. And he brought them before the king of Moab: and they dwelt with him all the while that David was in the hold.

And the prophet Gad said unto David, Abide not in the hold; depart, and get thee into the land of Judah. Then David departed, and came into the forest of Hareth.

When Saul heard that David was discovered, and the men that *were* with him, (now Saul abode in Gibeah under a tree in Ramah, having his spear in his hand, and all his servants *were* standing about him;) Then Saul said unto his servants that stood about him, Hear now, ye Benjamites; will the son of Jesse give every one of you fields and vineyards, *and* make you all captains of thousands, and captains of hundreds; That all of you have conspired against me, and *there is* none that sheweth me that my son hath made a league with the son of Jesse, and *there is* none of you that is sorry for me, or sheweth unto me that my son hath stirred up my servant against me, to lie in wait, as at this day?

Then answered Doeg the Edomite, which was set over the servants of Saul, and said, I saw the son of Jesse coming to Nob, to Ahimelech the son of Ahitub. And he inquired of the Lord for him, and gave him victuals, and gave him the sword of Goliath the Philistine. Then the king sent to call Ahimelech the priest, the son of Ahitub, and all his father's house, the priests that *were* in Nob: and they came all of them to the king. And Saul said, Hear now, thou son of Ahitub. And he answered, Here I *am*, my Lord. And Saul said unto him, Why have ye conspired against me, thou and the son of Jesse, in that thou hast given him bread, and a sword, and hast inquired of God for him, that he should rise against me, to lie in wait, as at this day? Then Ahimelech answered the king, and said, And who *is so* faithful among all thy servants as David, which is the king's son in law, and goeth at thy bidding, and is honourable in thine house? Did I then begin to inquire of God for him? be it far from me: let not the king impute *any* thing unto his servant, *nor* to all the house of my father: for thy servant knew nothing of all this, less or more. And the king said, Thou shalt surely die, Ahimelech, thou, and all thy father's house.

And the king said unto the footmen that stood about him, Turn, and slay the priests of the Lord; because their hand also *is* with David, and because they knew when he fled, and did not shew it to me. But the servants of the king would not put forth their hand to fall upon the priests of the Lord. And the king said to Doeg, Turn thou, and fall upon the priests. And Doeg the Edomite turned, and he fell upon the priests, and slew on that day fourscore and five persons that did wear a linen ephod. And Nob, the city of the priests, smote he with the edge of the sword, both men and women, children and sucklings, and oxen, and asses, and sheep, with the edge of the sword.

And one of the sons of Ahimelech the son of Ahitub, named Abiathar, escaped, and fled after David. And Abiathar shewed David that Saul had slain the Lord's priests. And David said unto Abiathar, I knew *it* that day, when Doeg the Edomite *was* there, that he would surely tell Saul: I have occasioned *the death* of all the persons of thy father's house. Abide thou with me, fear not: for he that seeketh my life seeketh thy life: but with me thou *shalt be* in safeguard.

✝ Chapter 23

Then they told David, saying, Behold, the Philistines fight against Keilah, and they rob the threshingfloors. Therefore David inquired of the Lord, saying, Shall I go and smite these Philistines? And the Lord said unto David, Go, and smite the Philistines, and save Keilah. And David's men said unto him, Behold, we be afraid here in Judah: how much more then if we come to Keilah against the armies of the Philistines? Then David inquired of the Lord yet again. And the Lord answered him and said, Arise, go down to Keilah; for I will deliver the Philistines into thine hand. So David and his men went to Keilah, and fought with the Philistines, and brought away their cattle, and smote them with a great slaughter. So David saved the inhabitants of Keilah. And it came to pass, when Abiathar the son of Ahimelech fled to David to Keilah, *that* he came down *with* an ephod in his hand.

And it was told Saul that David was come to Keilah. And Saul said, God hath delivered him into mine hand; for he is shut in, by entering into a town that hath gates and bars. And Saul called all the people together to war, to go down to Keilah, to besiege David and his men.

And David knew that Saul secretly practised mischief against him; and he said to Abiathar the priest, Bring hither the ephod. Then said David, O Lord God of Israel, thy servant hath certainly heard that Saul seeketh to come to Keilah, to destroy the city for my sake. Will the men of Keilah deliver me up into his hand? will Saul come down, as thy servant hath heard? O Lord God of Israel, I beseech thee, tell thy servant. And the Lord said, He will come down. Then said David, Will the men of Keilah deliver me and my men into the hand of Saul? And the Lord said, They will deliver *thee* up.

Then David and his men, *which were* about six hundred, arose and departed out of Keilah, and went whithersoever they could go. And it was told Saul that David was escaped from Keilah; and he forbare to go forth. And David abode in the wilderness in strong holds, and remained in a mountain in the wilderness of Ziph. And Saul sought him every day, but God delivered him not into his hand. And David saw that Saul was come out to seek his life: and David *was* in the wilderness of Ziph in a wood.

And Jonathan Saul's son arose, and went to David into the wood, and strengthened his hand in God. And he said unto him, Fear not: for the hand of Saul my father shall not find thee; and thou shalt be king over Israel, and I shall be next unto thee; and that also Saul my father knoweth. And they two made a covenant before the Lord: and David abode in the wood, and Jonathan went to his house.

Then came up the Ziphites to Saul to Gibeah, saying, Doth not David hide himself with us in strong holds in the wood, in the hill of Hachilah, which *is* on the south of Jeshimon? Now therefore, O king, come down according to all the desire of thy soul to come down; and our part *shall be* to deliver him into the king's hand. And Saul said, Blessed *be* ye of the Lord; for ye have compassion on me. Go, I pray you, prepare yet, and know and see his place where his haunt is, *and* who hath seen him there: for it is told me *that* he dealeth very subtilly. See therefore, and take knowledge of all the lurking places where he hideth himself, and come ye again to me with the certainty, and I will go with you: and it shall come to pass, if he be in the land, that I will search him out throughout all the thousands of Judah. And they arose, and went to Ziph before Saul: but David and his men *were* in the wilderness of Maon, in the plain on the south of Jeshimon. Saul also and his men went to seek *him*. And they told David: wherefore he came down into a rock, and abode in the wilderness of Maon. And when Saul heard *that*, he pursued after David in the wilderness of Maon. And Saul went on this side of the mountain, and David and his men on that side of the mountain: and David made haste to get away for fear of Saul; for Saul and his men compassed David and his men round about to take them.

But there came a messenger unto Saul, saying, Haste thee, and come; for the Philistines have invaded the land. Wherefore Saul returned from pursuing after David, and went against the Philistines: therefore they called that place Sela-hammahlekoth.

And David went up from thence, and dwelt in strong holds at En-gedi.

✝ Chapter 24

And it came to pass, when Saul was returned from following the Philistines, that it was told him, saying, Behold, David *is* in the wilderness of En-gedi. Then Saul took three thousand chosen men out of all Israel, and went to seek David and his men upon the rocks of the wild goats. And he came to the sheepcotes by the way, where *was* a cave; and Saul went in to cover his feet: and David and his men remained in the sides of the cave. And the men of David said unto him, Behold the day of which the Lord said unto thee, Behold, I will deliver thine enemy into thine hand, that thou mayest do to him as it shall seem good unto thee. Then David arose, and cut off the skirt of Saul's robe privily. And it came to pass afterward, that David's heart smote him, because he had cut off Saul's skirt. And he said unto his men, The Lord forbid that I should do this thing unto my master, the Lord's anointed, to stretch forth mine hand against him, seeing he *is* the anointed of the Lord. So David stayed his servants with these words, and suffered them not to rise against Saul. But Saul rose up out of the cave, and went on *his* way. David also arose afterward, and went out of the cave, and cried after Saul, saying, My Lord the king. And when Saul looked behind him, David stooped with his face to the earth, and bowed himself.

And David said to Saul, Wherefore hearest thou men's words, saying, Behold, David seeketh thy hurt? Behold, this day thine eyes have seen how that the Lord had delivered thee to day into mine hand in the cave: and *some* bade *me* kill thee: but *mine eye* spared thee; and I said, I will not put forth mine hand against my Lord; for he *is* the Lord's anointed. Moreover, my father, see, yea, see the skirt of thy robe in my hand: for in that I cut off the skirt of thy robe, and killed thee not, know thou and see that *there is* neither evil nor transgression in mine hand, and I have not sinned against thee; yet thou huntest my soul to take it. The Lord judge between me and thee, and the Lord avenge me of thee:

but mine hand shall not be upon thee. As saith the proverb of the ancients, Wickedness proceedeth from the wicked: but mine hand shall not be upon thee. After whom is the king of Israel come out? after whom dost thou pursue? after a dead dog, after a flea. The Lord therefore be judge, and judge between me and thee, and see, and plead my cause, and deliver me out of thine hand.

And it came to pass, when David had made an end of speaking these words unto Saul, that Saul said, *Is* this thy voice, my son David? And Saul lifted up his voice, and wept. And he said to David, Thou *art* more righteous than I: for thou hast rewarded me good, whereas I have rewarded thee evil. And thou hast shewed this day how that thou hast dealt well with me: forasmuch as when the Lord had delivered me into thine hand, thou killedst me not. For if a man find his enemy, will he let him go well away? wherefore the Lord reward thee good for that thou hast done unto me this day. And now, behold, I know well that thou shalt surely be king, and that the kingdom of Israel shall be established in thine hand. Swear now therefore unto me by the Lord, that thou wilt not cut off my seed after me, and that thou wilt not destroy my name out of my father's house. And David sware unto Saul. And Saul went home; but David and his men gat them up unto the hold.

✝ Chapter 25

And Samuel died; and all the Israelites were gathered together, and lamented him, and buried him in his house at Ramah. And David arose, and went down to the wilderness of Paran. And *there was* a man in Maon, whose possessions *were* in Carmel; and the man *was* very great, and he had three thousand sheep, and a thousand goats: and he was shearing his sheep in Carmel. Now the name of the man *was* Nabal; and the name of his wife Abigail: and *she was* a woman of good understanding, and of a beautiful countenance: but the man *was* churlish and evil in his doings; and he *was* of the house of Caleb.

And David heard in the wilderness that Nabal did shear his sheep. And David sent out ten young men, and David said unto the young men, Get you up to Carmel, and go to Nabal, and greet him in my name: And thus shall ye say to him that liveth *in prosperity*, Peace *be* both to thee, and peace *be* to thine house, and peace *be* unto all that thou hast. And now I have heard that thou hast shearers: now thy shepherds which were with us, we hurt them not, neither was there ought missing unto them, all the while they were in Carmel. Ask thy young men, and they will shew thee. Wherefore let the young men find favour in thine eyes: for we come in a good day: give, I pray thee, whatsoever cometh to thine hand unto thy servants, and to thy son David. And when David's young men came, they spake to Nabal according to all those words in the name of David, and ceased.

And Nabal answered David's servants, and said, Who *is* David? and who *is* the son of Jesse? there be many servants now a days that break away every man from his master. Shall I then take my bread, and my water, and my flesh that I have killed for my shearers, and give *it* unto men, whom I know not whence they *be?* So David's young men turned their way, and went again, and came and told him all those sayings. And David said unto his men, Gird ye on every man his sword. And they girded on every man his sword; and David also girded on his sword: and there went up after David about four hundred men; and two hundred abode by the stuff.

But one of the young men told Abigail, Nabal's wife, saying, Behold, David sent messengers out of the wilderness to salute our master; and he railed on them. But the men *were* very good unto us, and we were not hurt, neither missed we any thing, as long as we were conversant with them, when we were in the fields: They were a wall unto us both by night and day, all the while we were with them keeping the sheep. Now therefore know and consider what thou wilt do; for evil is determined against our master, and against all his household: for he *is such* a son of Belial, that *a man* cannot speak to him.

Then Abigail made haste, and took two hundred loaves, and two bottles of wine, and five sheep ready dressed, and five measures of parched *corn*, and an hundred clusters of raisins, and two hundred cakes of figs, and laid *them* on asses. And she said unto her servants, Go on before me; behold, I come after you. But she told not her husband Nabal. And it was *so, as* she rode on the ass, that she came down by the covert of the hill, and, behold, David and his men came down against her; and she met them. Now David had said, Surely in vain have I kept all that this *fellow* hath in the wilderness, so that nothing was missed of all that *pertained* unto him: and he hath requited me evil for good. So and more also do God unto the enemies of David, if I leave of all that *pertain* to him by the morning light any that pisseth against the wall. And when Abigail saw David, she hasted, and lighted off the ass, and fell before David on her face, and bowed herself to the ground, And fell at his feet, and said, Upon me, my Lord, *upon* me *let this* iniquity *be:* and let thine handmaid, I pray thee, speak in thine audience, and hear the words of thine handmaid. Let not my Lord, I pray thee, regard this man of Belial, *even* Nabal: for as his name *is*, so *is* he; Nabal *is* his name, and folly *is* with him: but I thine handmaid saw not the young men of my Lord, whom thou didst send. Now therefore, my Lord, *as* the Lord liveth, and *as* thy soul liveth, seeing the Lord hath withholden thee from coming to *shed* blood, and from avenging thyself with thine own hand, now let thine enemies, and they that seek evil to my Lord, be as Nabal. And now this blessing which thine handmaid hath brought unto my Lord, let it even be given unto the young men that follow my Lord. I pray thee, forgive the trespass of thine handmaid: for the Lord will certainly make my Lord a sure house; because my Lord fighteth the battles of the Lord, and evil hath not been found in thee *all* thy days. Yet a man is risen to pursue thee, and to seek thy soul: but the soul of my Lord shall be bound in the bundle of life with the Lord thy God; and the souls of thine enemies, them shall he sling out, *as out* of the middle of a sling. And it shall come to pass, when the Lord shall have done to my Lord according to all the good that he hath spoken concerning thee, and shall have appointed thee ruler over Israel; That this shall be no grief unto thee, nor offence of heart unto my Lord, either that thou hast shed blood causeless, or that my Lord hath avenged himself: but when the Lord shall have dealt well with my Lord, then remember thine handmaid.

And David said to Abigail, Blessed *be* the Lord God of Israel, which sent thee this day to meet me: And blessed *be* thy advice, and blessed *be* thou, which hast kept me this day from coming to *shed* blood, and from avenging myself with mine own hand. For in very deed, *as* the Lord God of Israel liveth, which hath kept me back from hurting thee, except thou hadst hasted and come to meet me, surely there had not been left unto Nabal by the morning light any that pisseth against the wall. So David received of her hand *that* which she had brought him, and said unto her, Go up in peace to thine house; see, I have hearkened to thy voice, and have accepted thy person.

And Abigail came to Nabal; and, behold, he held a feast in his house, like the feast of a king; and Nabal's heart *was* merry within him, for he *was* very drunken: wherefore she told him nothing, less or more, until the morning light. But it came to pass in the morning, when the wine was gone out of Nabal, and his wife had told him these things, that his heart died within him, and he became *as* a stone. And it came to pass about ten days *after*, that the Lord smote Nabal, that he died.

And when David heard that Nabal was dead, he said, Blessed *be* the Lord, that hath pleaded the cause of my reproach from the hand of Nabal, and hath kept his servant from evil: for the Lord hath returned the wickedness of Nabal upon his own head. And David sent and communed with Abigail, to take her to him to wife. And when the servants of David were come to Abigail to Carmel, they spake unto her, saying, David sent us unto thee, to take thee to him to wife. And she arose, and bowed herself on *her* face to the earth, and said, Behold, *let* thine handmaid *be* a servant to wash the feet of the servants of my Lord. And Abigail hasted, and arose, and rode upon an ass, with five damsels of hers that went after her; and she went after the messengers of David, and became his wife. David also took Ahinoam of Jezreel; and they were also both of them his wives.

But Saul had given Michal his daughter, David's wife, to Phalti the son of Laish, which *was* of Gallim.

✝ Chapter 26

And the Ziphites came unto Saul to Gibeah, saying, Doth not David hide himself in the hill of Hachilah, *which is* before Jeshimon? Then Saul arose, and went down to the wilderness of Ziph, having three thousand chosen men of Israel with him, to seek David in the wilderness of Ziph. And Saul pitched in the hill of Hachilah, which *is* before Jeshimon, by the way. But David abode in the wilderness, and he saw that Saul came after him into the wilderness. David therefore sent out spies, and understood that Saul was come in very deed.

And David arose, and came to the place where Saul had pitched: and David beheld the place where Saul lay, and Abner the son of Ner, the captain of his host: and Saul lay in the trench, and the people pitched round about him. Then answered David and said to Ahimelech the Hittite, and to Abishai the son of Zeruiah, brother to Joab, saying, Who will go down with me to Saul to the camp? And Abishai said, I will go down with thee. So David and Abishai came to the people by night: and, behold, Saul lay sleeping within the trench, and his spear stuck in the ground at his bolster: but Abner and the people lay round about him. Then said Abishai to David, God hath delivered thine enemy into thine hand this day: now therefore let me smite him, I pray thee, with the spear even to the earth at once, and I will not *smite* him the second time. And David said to Abishai, Destroy him not: for who can stretch forth his hand against the Lord's anointed, and be guiltless? David said furthermore, *As* the Lord liveth, the Lord shall smite him; or his day shall come to die; or he shall descend into battle, and perish. The Lord forbid that I should stretch forth mine hand against the Lord's anointed: but, I pray thee, take thou now the spear that *is* at his bolster, and the cruse of water, and let us go. So David took the spear and the cruse of water from Saul's bolster; and they gat them away, and no man saw *it*, nor knew *it*, neither awaked: for they *were* all asleep; because a deep sleep from the Lord was fallen upon them.

Then David went over to the other side, and stood on the top of an hill afar off; a great space *being* between them: And David cried to the people, and to Abner the son of Ner, saying, Answerest thou not, Abner? Then Abner answered and said, Who *art* thou *that* criest to the king? And David said to Abner, *Art* not thou a *valiant* man? and who *is* like to thee in Israel? wherefore then hast thou not kept thy Lord the king? for there came one of the people in to destroy the king thy Lord. This thing *is* not good that thou hast done. *As* the Lord liveth, ye *are* worthy to die, because ye have not kept your master, the Lord's anointed. And now see where the king's spear *is*, and the cruse of water that *was* at his bolster. And Saul knew David's voice, and said, *Is* this thy voice, my son David? And David said, *It is* my voice, my Lord, O king. And he said, Wherefore doth my Lord thus pursue after his servant? for what have I done? or what evil *is* in mine hand? Now

therefore, I pray thee, let my Lord the king hear the words of his servant. If the Lord have stirred thee up against me, let him accept an offering: but if *they be* the children of men, cursed *be* they before the Lord; for they have driven me out this day from abiding in the inheritance of the Lord, saying, Go, serve other gods. Now therefore, let not my blood fall to the earth before the face of the Lord: for the king of Israel is come out to seek a flea, as when one doth hunt a partridge in the mountains.

Then said Saul, I have sinned: return, my son David: for I will no more do thee harm, because my soul was precious in thine eyes this day: behold, I have played the fool, and have erred exceedingly. And David answered and said, Behold the king's spear! and let one of the young men come over and fetch it. The Lord render to every man his righteousness and his faithfulness: for the Lord delivered thee into *my* hand to day, but I would not stretch forth mine hand against the Lord's anointed. And, behold, as thy life was much set by this day in mine eyes, so let my life be much set by in the eyes of the Lord, and let him deliver me out of all tribulation. Then Saul said to David, Blessed *be* thou, my son David: thou shalt both do great *things*, and also shalt still prevail. So David went on his way, and Saul returned to his place.

✢ Chapter 27

And David said in his heart, I shall now perish one day by the hand of Saul: *there is* nothing better for me than that I should speedily escape into the land of the Philistines; and Saul shall despair of me, to seek me any more in any coast of Israel: so shall I escape out of his hand. And David arose, and he passed over with the six hundred men that *were* with him unto Achish, the son of Maoch, king of Gath. And David dwelt with Achish at Gath, he and his men, every man with his household, *even* David with his two wives, Ahinoam the Jezreelitess, and Abigail the Carmelitess, Nabal's wife. And it was told Saul that David was fled to Gath: and he sought no more again for him.

And David said unto Achish, If I have now found grace in thine eyes, let them give me a place in some town in the country, that I may dwell there: for why should thy servant dwell in the royal city with thee? Then Achish gave him Ziklag that day: wherefore Ziklag pertaineth unto the kings of Judah unto this day. And the time that David dwelt in the country of the Philistines was a full year and four months.

And David and his men went up, and invaded the Geshurites, and the Gezrites, and the Amalekites: for those *nations were* of old the inhabitants of the land, as thou goest to Shur, even unto the land of Egypt. And David smote the land, and left neither man nor woman alive, and took away the sheep, and the oxen, and the asses, and the camels, and the apparel, and returned, and came to Achish. And Achish said, Whither have ye made a road to day? And David said, Against the south of Judah, and against the south of the Jerahmeelites, and against the south of the Kenites. And David saved neither man nor woman alive, to bring *tidings* to Gath, saying, Lest they should tell on us, saying, So did David, and so *will be* his manner all the while he dwelleth in the country of the Philistines. And Achish believed David, saying, He hath made his people Israel utterly to abhor him; therefore he shall be my servant for ever.

✢ Chapter 28

And it came to pass in those days, that the Philistines gathered their armies together for warfare, to fight with Israel. And Achish said unto David, Know thou assuredly, that thou shalt go out with me to battle, thou and thy men. And David said to Achish, Surely thou shalt know what thy servant can do. And Achish said to David, Therefore will I make thee keeper of mine head for ever.

Now Samuel was dead, and all Israel had lamented him, and buried him in Ramah, even in his own city. And Saul had put away those that had familiar spirits, and the wizards, out of the land. And the Philistines gathered themselves together, and came and pitched in Shunem: and Saul gathered all Israel together, and they pitched in Gilboa. And when Saul saw the host of the Philistines, he was afraid, and his heart greatly trembled. And when Saul inquired of the Lord, the Lord answered him not, neither by dreams, nor by Urim, nor by prophets.

Then said Saul unto his servants, Seek me a woman that hath a familiar spirit, that I may go to her, and inquire of her. And his servants said to him, Behold, *there is* a woman that hath a familiar spirit at En-dor. And Saul disguised himself, and put on other raiment, and he went, and two men with him, and they came to the woman by night: and he said, I pray thee, divine unto me by the familiar spirit, and bring me *him* up, whom I shall name unto thee. And the woman said unto him, Behold, thou knowest what Saul hath done, how he hath cut off those that have familiar spirits, and the wizards, out of the land: wherefore then layest thou a snare for my life, to cause me to die? And Saul sware to her by the Lord, saying, *As* the Lord liveth, there shall no punishment happen to thee for this thing. Then said the woman, Whom shall I bring up unto thee? And he said, Bring me up Samuel. And when the woman saw Samuel, she cried with a loud voice: and the woman spake to Saul, saying, Why hast thou deceived me? for thou *art* Saul. And the king said unto her, Be not afraid: for what sawest thou? And the woman said unto Saul, I saw gods ascending out of the earth. And he said unto her, What form *is* he of? And she said, An old man cometh up; and he *is* covered with a mantle. And Saul perceived that it *was* Samuel, and he stooped with *his* face to the ground, and bowed himself.

And Samuel said to Saul, Why hast thou disquieted me, to bring me up? And Saul answered, I am sore distressed; for the Philistines make war against me, and God is departed from me, and answereth me no more, neither by prophets, nor by dreams: therefore I have called thee, that thou mayest make known unto me what I shall do. Then said Samuel, Wherefore then dost thou ask of me, seeing the Lord is departed from thee, and is become thine enemy? And the Lord hath done to him, as he spake by me: for the Lord hath rent the kingdom out of thine hand, and given it to thy neighbour, *even* to David: Because thou obeyedst not the voice of the Lord, nor executedst his fierce wrath upon Amalek, therefore hath the Lord done this thing unto thee this day. Moreover the Lord will also deliver Israel with thee into the hand of the Philistines: and to morrow *shalt* thou and thy sons *be* with me: the Lord also shall deliver the host of Israel into the hand of the Philistines. Then Saul fell straightway all along on the earth, and was sore afraid, because of the words of Samuel: and there was no strength in him; for he had eaten no bread all the day, nor all the night.

And the woman came unto Saul, and saw that he was sore troubled, and said unto him, Behold, thine handmaid hath obeyed thy voice, and I have put my life in my hand, and have hearkened unto thy words which thou spakest unto me. Now therefore, I pray thee, hearken thou also unto the voice of thine handmaid, and let me set a morsel of bread before thee; and eat, that thou mayest have strength, when thou goest on thy way. But he refused, and said, I will not eat. But his servants, together with the woman, compelled him; and he hearkened unto their voice. So he arose from the earth, and sat upon the bed. And the woman had a fat calf in the house; and she hasted, and killed it, and took flour, and kneaded *it*, and did bake unleavened bread thereof: And she brought *it* before Saul, and before his servants; and they did eat. Then they rose up, and went away that night.

✢ Chapter 29

Now the Philistines gathered together all their armies to Aphek: and the Israelites pitched by a fountain which *is* in Jezreel. And the Lords of the Philistines passed on by hundreds, and by thousands: but David and his men passed on in the rereward with Achish. Then said the princes of the Philistines, What *do* these Hebrews *here?* And Achish said unto the princes of the Philistines, *Is* not this David, the servant of Saul the king of Israel, which hath been with me these days, or these years, and I have found no fault in him since he fell *unto me* unto this day? And the princes of the Philistines were wroth with him; and the princes of the Philistines said unto him, Make this fellow return, that he may go again to his place which thou hast appointed him, and let him not go down with us to battle, lest in the battle he be an adversary to us: for wherewith should he reconcile himself unto his master? *should it* not *be* with the heads of these men? *Is* not this David, of whom they sang one to another in dances, saying, Saul slew his thousands, and David his ten thousands?

Then Achish called David, and said unto him, Surely, *as* the Lord liveth, thou hast been upright, and thy going out and thy coming in with me in the host *is* good in my sight: for I have not found evil in thee since the day of thy coming unto me unto this day: nevertheless the Lords favour thee not. Wherefore now return, and go in peace, that thou displease not the Lords of the Philistines.

And David said unto Achish, But what have I done? and what hast thou found in thy servant so long as I have been with thee unto this day, that I may not go fight against the enemies of my Lord the king? And Achish answered and said to David, I know that thou *art* good in my sight, as an angel of God: notwithstanding the princes of the Philistines have said, He shall not go up with us to the battle. Wherefore now rise up early in the morning with thy master's servants that are come with thee: and as soon as ye be up early in the morning, and have light, depart. So David and his men rose up early to depart in the morning, to return into the land of the Philistines. And the Philistines went up to Jezreel.

✢ Chapter 30

And it came to pass, when David and his men were come to Ziklag on the third day, that the Amalekites had invaded the south, and Ziklag, and smitten Ziklag, and burned it with fire; And had taken the women captives, that *were* therein: they slew not any, either great or small, but carried *them* away, and went on their way.

So David and his men came to the city, and, behold, *it was* burned with fire; and their wives, and their sons, and their daughters, were taken captives. Then David and the people that *were* with him lifted up their voice and wept, until they had no more power to weep. And David's two wives were taken captives, Ahinoam the Jezreelitess, and Abigail the wife of Nabal the Carmelite. And David was greatly distressed; for the people spake of stoning him, because the soul of all the people was grieved, every man for his sons and for his daughters: but David encouraged himself in the Lord his God. And David said to Abiathar the priest, Ahimelech's son, I pray thee,

bring me hither the ephod. And Abiathar brought thither the ephod to David. And David inquired at the Lord, saying, Shall I pursue after this troop? shall I overtake them? And he answered him, Pursue: for thou shalt surely overtake *them*, and without fail recover *all*. So David went, he and the six hundred men that *were* with him, and came to the brook Besor, where those that were left behind stayed. But David pursued, he and four hundred men: for two hundred abode behind, which were so faint that they could not go over the brook Besor.

And they found an Egyptian in the field, and brought him to David, and gave him bread, and he did eat; and they made him drink water; And they gave him a piece of a cake of figs, and two clusters of raisins: and when he had eaten, his spirit came again to him: for he had eaten no bread, nor drunk *any* water, three days and three nights. And David said unto him, To whom *belongest* thou? and whence *art* thou? And he said, I *am* a young man of Egypt, servant to an Amalekite; and my master left me, because three days agone I fell sick. We made an invasion *upon* the south of the Cherethites, and upon *the coast* which *belongeth* to Judah, and upon the south of Caleb; and we burned Ziklag with fire. And David said to him, Canst thou bring me down to this company? And he said, Swear unto me by God, that thou wilt neither kill me, nor deliver me into the hands of my master, and I will bring thee down to this company.

And when he had brought him down, behold, *they were* spread abroad upon all the earth, eating and drinking, and dancing, because of all the great spoil that they had taken out of the land of the Philistines, and out of the land of Judah. And David smote them from the twilight even unto the evening of the next day: and there escaped not a man of them, save four hundred young men, which rode upon camels, and fled. And David recovered all that the Amalekites had carried away: and David rescued his two wives. And there was nothing lacking to them, neither small nor great, neither sons nor daughters, neither spoil, nor any *thing* that they had taken to them: David recovered all. And David took all the flocks and the herds, *which* they drave before those *other* cattle, and said, This *is* David's spoil.

And David came to the two hundred men, which were so faint that they could not follow David, whom they had made also to abide at the brook Besor: and they went forth to meet David, and to meet the people that *were* with him: and when David came near to the people, he saluted them. Then answered all the wicked men and *men* of Belial, of those that went with David, and said, Because they went not with us, we will not give them *ought* of the spoil that we have recovered, save to every man his wife and his children, that they may lead *them* away, and depart. Then said David, Ye shall not do so, my brethren, with that which the Lord hath given us, who hath preserved us, and delivered the company that came against us into our hand. For who will hearken unto you in this matter? but as his part *is* that goeth down to the battle, so *shall* his part *be* that tarrieth by the stuff: they shall part alike. And it was *so* from that day forward, that he made it a statute and an ordinance for Israel unto this day.

And when David came to Ziklag, he sent of the spoil unto the elders of Judah, *even* to his friends, saying, Behold a present for you of the spoil of the enemies of the Lord; To *them* which *were* in Beth-el, and to *them* which *were* in south Ramoth, and to *them* which *were* in Jattir, And to *them* which *were* in Aroer, and to *them* which *were* in Siphmoth, and to *them* which *were* in Eshtemoa, And to *them* which *were* in Rachal, and to *them* which *were* in the cities of the Jerahmeelites, and to *them* which *were* in the cities of the Kenites, And to *them* which *were* in Hormah, and to *them* which *were* in Chor-ashan, and to *them* which *were* in Athach, And to *them* which *were* in Hebron, and to all the places where David himself and his men were wont to haunt.

✢ Chapter 31

Now the Philistines fought against Israel: and the men of Israel fled from before the Philistines, and fell down slain in mount Gilboa. And the Philistines followed hard upon Saul and upon his sons; and the Philistines slew Jonathan, and Abinadab, and Malchi-shua, Saul's sons. And the battle went sore against Saul, and the archers hit him; and he was sore wounded of the archers. Then said Saul unto his armourbearer, Draw thy sword, and thrust me through therewith; lest these uncircumcised come and thrust me through, and abuse me. But his armourbearer would not; for he was sore afraid. Therefore Saul took a sword, and fell upon it. And when his armourbearer saw that Saul was dead, he fell likewise upon his sword, and died with him. So Saul died, and his three sons, and his armourbearer, and all his men, that same day together.

And when the men of Israel that *were* on the other side of the valley, and *they* that *were* on the other side Jordan, saw that the men of Israel fled, and that Saul and his sons were dead, they forsook the cities, and fled; and the Philistines came and dwelt in them. And it came to pass on the morrow, when the Philistines came to strip the slain, that they found Saul and his three sons fallen in mount Gilboa. And they cut off his head, and stripped off his armour, and sent into the land of the Philistines round about, to publish *it in* the house of their idols, and among the people. And they put his armour in the house of Ashtaroth: and they fastened his body to the wall of Beth-shan.

And when the inhabitants of Jabesh-gilead heard of that which the Philistines had done to Saul; All the valiant men arose, and went all night, and took the body of Saul and the bodies of his sons from the wall of Beth-shan, and came to Jabesh, and burnt them there. And they took their bones, and buried *them* under a tree at Jabesh, and fasted seven days.

The Second Book of Samuel,

otherwise called,

The Second Book of the Kings.

✢ Chapter 1

Now it came to pass after the death of Saul, when David was returned from the slaughter of the Amalekites, and David had abode two days in Ziklag; It came even to pass on the third day, that, behold, a man came out of the camp from Saul with his clothes rent, and earth upon his head: and *so* it was, when he came to David, that he fell to the earth, and did obeisance. And David said unto him, From whence comest thou? And he said unto him, Out of the camp of Israel am I escaped. And David said unto him, How went the matter? I pray thee, tell me. And he answered, That the people are fled from the battle, and many of the people also are fallen and dead; and Saul and Jonathan his son are dead also. And David said unto the young man that told him, How knowest thou that Saul and Jonathan his son be dead? And the young man that told him said, As I happened by chance upon mount Gilboa, behold, Saul leaned upon his spear; and, lo, the chariots and horsemen followed hard after him. And when he looked behind him, he saw me, and called unto me. And I answered, Here *am* I. And he said unto me, Who *art* thou? And I answered him, I *am* an Amalekite. He said unto me again, Stand, I pray thee, upon me, and slay me: for anguish is come upon me, because my life *is* yet whole in me. So I stood upon him, and slew him, because I was sure that he could not live after that he was fallen: and I took the crown that *was* upon his head, and the bracelet that *was* on his arm, and have brought them hither unto my Lord. Then David took hold on his clothes, and rent them; and likewise all the men that *were* with him: And they mourned, and wept, and fasted until even, for Saul, and for Jonathan his son, and for the people of the Lord, and for the house of Israel; because they were fallen by the sword.

And David said unto the young man that told him, Whence *art* thou? And he answered, I *am* the son of a stranger, an Amalekite. And David said unto him, How wast thou not afraid to stretch forth thine hand to destroy the Lord's anointed? And David called one of the young men, and said, Go near, *and* fall upon him. And he smote him that he died. And David said unto him, Thy blood *be* upon thy head; for thy mouth hath testified against thee, saying, I have slain the Lord's anointed.

And David lamented with this lamentation over Saul and over Jonathan his son: (Also he bade them teach the children of Judah *the use of* the bow: behold, *it is* written in the book of Jasher.) The beauty of Israel is slain upon thy high places: how are the mighty fallen! Tell *it* not in Gath, publish *it* not in the streets of Askelon; lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph. Ye mountains of Gilboa, *let there be* no dew, neither *let there be* rain, upon you, nor fields of offerings: for there the shield of the mighty is vilely cast away, the shield of Saul, *as though he had* not *been* anointed with oil. From the blood of the slain, from the fat of the mighty, the bow of Jonathan turned not back, and the sword of Saul returned not empty. Saul and Jonathan *were* lovely and pleasant in their lives, and in their death they were not divided: they were swifter than eagles, they were stronger than lions. Ye daughters of Israel, weep over Saul, who clothed you in scarlet, with *other* delights, who put on ornaments of gold upon your apparel. How are the mighty fallen in the midst of the battle! O Jonathan, *thou wast* slain in thine high places. I am distressed for thee, my brother Jonathan: very pleasant hast thou been unto me: thy love to me was wonderful, passing the love of women. How are the mighty fallen, and the weapons of war perished!

✢ Chapter 2

And it came to pass after this, that David inquired of the Lord, saying, Shall I go up into any of the cities of Judah? And the Lord said unto him, Go up. And David said, Whither shall I go up? And he said, Unto Hebron. So David went up thither, and his two wives also, Ahinoam the Jezreelitess, and Abigail Nabal's wife the Carmelite. And his men that *were* with him did David bring up, every man with his household: and they dwelt in the cities of Hebron. And the men of Judah came, and there they anointed David king over the house of Judah. And they told David, saying, *That* the men of Jabesh-gilead *were they* that buried Saul.

And David sent messengers unto the men of Jabesh-gilead, and said unto them, Blessed *be* ye of the Lord, that ye have shewed this kindness unto your Lord, *even* unto Saul, and have buried him. And now the Lord shew kindness and truth unto you: and I also will requite you this kindness, because ye have done this thing. Therefore now let your hands be strengthened, and be ye valiant: for your master Saul is dead, and also the house of Judah have anointed me king over them.

But Abner the son of Ner, captain of Saul's host, took Ish-bosheth the son of Saul, and brought him over to Mahanaim; And made him king over Gilead, and over the Ashurites, and over Jezreel, and over Ephraim, and over Benjamin, and over all Israel. Ish-bosheth Saul's son *was* forty years old when he began to reign over Israel, and reigned two years. But the house of Judah followed David. And the time that David was king in Hebron over the house of Judah was seven years and six months.

And Abner the son of Ner, and the servants of Ish-bosheth the son of Saul, went out from Mahanaim to Gibeon. And Joab the son of Zeruiah, and the servants of David, went out, and met together by the pool of Gibeon: and they sat down, the one on the one side of the pool, and the other on the other side of the pool. And Abner said to Joab, Let the young men now arise, and play before us. And Joab said, Let them arise. Then there arose and went over by number twelve of Benjamin, which *pertained* to Ish-bosheth the son of Saul, and twelve of the servants of David. And they caught every one his fellow by the head, and *thrust* his sword in his fellow's side; so they fell down together: wherefore that place was called Helkath-hazzurim, which *is* in Gibeon. And there was a very sore battle that day; and Abner was beaten, and the men of Israel, before the servants of David.

And there were three sons of Zeruiah there, Joab, and Abishai, and Asahel: and Asahel *was as* light of foot as a wild roe. And Asahel pursued after Abner; and in going he turned not to the right hand nor to the left from following Abner. Then Abner looked behind him, and said, *Art* thou Asahel? And he answered, I *am*. And Abner said to him, Turn thee aside to thy right hand or to thy left, and lay thee hold on one of the young men, and take thee his armour. But Asahel would not turn aside from following of him. And Abner said again to Asahel, Turn thee aside from following me: wherefore should I smite thee to the ground? how then should I hold up my face to Joab thy brother? Howbeit he refused to turn aside: wherefore Abner with the hinder end of the spear smote him under the fifth *rib*, that the spear came out behind him; and he fell down there, and died in the same place: and it came to pass, *that* as many as came to the place where Asahel fell down and died stood still. Joab also and Abishai pursued after Abner: and the sun went down when they were come to the hill of Ammah, that *lieth* before Giah by the way of the wilderness of Gibeon.

And the children of Benjamin gathered themselves together after Abner, and became one troop, and stood on the top of an hill. Then Abner called to Joab, and said, Shall the sword devour for ever? knowest thou not that it will be bitterness in the latter end? how long shall it be then, ere thou bid the people return from following their brethren? And Joab said, *As* God liveth, unless thou hadst spoken, surely then in the morning the people had gone up every one from following his brother. So Joab blew a trumpet, and all the people stood still, and pursued after Israel no more, neither fought they any more. And Abner and his men walked all that night through the plain, and passed over Jordan, and went through all Bithron, and they came to Mahanaim. And Joab returned from following Abner: and when he had gathered all the people together, there lacked of David's servants nineteen men and Asahel. But the servants of David had smitten of Benjamin, and of Abner's men, *so that* three hundred and threescore men died.

And they took up Asahel, and buried him in the sepulchre of his father, which *was in* Beth-lehem. And Joab and his men went all night, and they came to Hebron at break of day.

✢ Chapter 3

Now there was long war between the house of Saul and the house of David: but David waxed stronger and stronger, and the house of Saul waxed weaker and weaker.

And unto David were sons born in Hebron: and his firstborn was Amnon, of Ahinoam the Jezreelitess; And his second, Chileab, of Abigail the wife of Nabal the Carmelite; and the third, Absalom the son of Maacah the daughter of Talmai king of Geshur; And the fourth, Adonijah the son of Haggith; and the fifth, Shephatiah the son of Abital; And the sixth, Ithream, by Eglah David's wife. These were born to David in Hebron.

And it came to pass, while there was war between the house of Saul and the house of David, that Abner made himself strong for the house of Saul. And Saul had a concubine, whose name *was* Rizpah, the daughter of Aiah: and *Ish-bosheth* said to Abner, Wherefore hast thou gone in unto my father's concubine? Then was Abner very wroth for the words of Ish-bosheth, and said, *Am* I a dog's head, which against Judah do shew kindness this day unto the house of Saul thy father, to his brethren, and to his friends, and have not delivered thee into the hand of David, that thou chargest me to day with a fault concerning this woman? So do God to Abner, and more also, except, as the Lord hath sworn to David, even so I do to him; To translate the kingdom from the house of Saul, and to set up the throne of David over Israel and over Judah, from Dan even to Beer-sheba. And he could not answer Abner a word again, because he feared him.

And Abner sent messengers to David on his behalf, saying, Whose *is* the land? saying *also*, Make thy league with me, and, behold, my hand *shall be* with thee, to bring about all Israel unto thee.

And he said, Well; I will make a league with thee: but one thing I require of thee, that is, Thou shalt not see my face, except thou first bring Michal Saul's daughter, when thou comest to see my face. And David sent messengers to Ish-bosheth Saul's son, saying, Deliver *me* my wife Michal, which I espoused to me for an hundred foreskins of the Philistines. And Ish-bosheth sent, and took her from *her* husband, *even* from Phaltiel the son of Laish. And her husband went with her along weeping behind her to Bahurim. Then said Abner unto him, Go, return. And he returned.

And Abner had communication with the elders of Israel, saying, Ye sought for David in times past *to be* king over you: Now then do *it:* for the Lord hath spoken of David, saying, By the hand of my servant David I will save my people Israel out of the hand of the Philistines, and out of the hand of all their enemies. And Abner also spake in the ears of Benjamin: and Abner went also to speak in the ears of David in Hebron all that seemed good to Israel, and that seemed good to the whole house of Benjamin. So Abner came to David to Hebron, and twenty men with him. And David made Abner and the men that *were* with him a feast. And Abner said unto David, I will arise and go, and will gather all Israel unto my Lord the king, that they may make a league with thee, and that thou mayest reign over all that thine heart desireth. And David sent Abner away; and he went in peace.

And, behold, the servants of David and Joab came from *pursuing* a troop, and brought in a great spoil with them: but Abner *was* not with David in Hebron; for he had sent him away, and he was gone in peace. When Joab and all the host that *was* with him were come, they told Joab, saying, Abner the son of Ner came to the king, and he hath sent him away, and he is gone in peace. Then Joab came to the king, and said, What hast thou done? behold, Abner came unto thee; why *is* it *that* thou hast sent him away, and he is quite gone? Thou knowest Abner the son of Ner, that he came to deceive thee, and to know thy going out and thy coming in, and to know all that thou doest. And when Joab was come out from David, he sent messengers after Abner, which brought him again from the well of Sirah: but David knew *it* not. And when Abner was returned to Hebron, Joab took him aside in the gate to speak with him quietly, and smote him there under the fifth *rib,* that he died, for the blood of Asahel his brother.

And afterward when David heard *it,* he said, I and my kingdom *are* guiltless before the Lord for ever from the blood of Abner the son of Ner: Let it rest on the head of Joab, and on all his father's house; and let there not fail from the house of Joab one that hath an issue, or that is a leper, or that leaneth on a staff, or that falleth on the sword, or that lacketh bread. So Joab and Abishai his brother slew Abner, because he had slain their brother Asahel at Gibeon in the battle.

And David said to Joab, and to all the people that *were* with him, Rend your clothes, and gird you with sackcloth, and mourn before Abner. And king David *himself* followed the bier. And they buried Abner in Hebron: and the king lifted up his voice, and wept at the grave of Abner; and all the people wept. And the king lamented over Abner, and said, Died Abner as a fool dieth? Thy hands *were* not bound, nor thy feet put into fetters: as a man falleth before wicked men, *so* fellest thou. And all the people wept again over him. And when all the people came to cause David to eat meat while it was yet day, David sware, saying, So do God to me, and more also, if I taste bread, or ought else, till the sun be down. And all the people took notice *of it,* and it pleased them: as whatsoever the king did pleased all the people. For all the people and all Israel understood that day that it was not of the king to slay Abner the son of Ner. And the king said unto his servants, Know ye not that there is a prince and a great man fallen this day in Israel? And I *am* this day weak, though anointed king; and these men the sons of Zeruiah *be* too hard for me: the Lord shall reward the doer of evil according to his wickedness.

✝ Chapter 4

And when Saul's son heard that Abner was dead in Hebron, his hands were feeble, and all the Israelites were troubled. And Saul's son had two men *that were* captains of bands: the name of the one *was* Baanah, and the name of the other Rechab, the sons of Rimmon a Beerothite, of the children of Benjamin: (for Beeroth also was reckoned to Benjamin: And the Beerothites fled to Gittaim, and were sojourners there until this day.) And Jonathan, Saul's son, had a son *that was* lame of *his* feet. He was five years old when the tidings came of Saul and Jonathan out of Jezreel, and his nurse took him up, and fled: and it came to pass, as she made haste to flee, that he fell, and became lame. And his name *was* Mephibosheth. And the sons of Rimmon the Beerothite, Rechab and Baanah, went, and came about the heat of the day to the house of Ish-bosheth, who lay on a bed at noon. And they came thither into the midst of the house, *as though* they would have fetched wheat; and they smote him under the fifth *rib:* and Rechab and Baanah his brother escaped. For when they came into the house, he lay on his bed in his bedchamber, and they smote him, and slew him, and beheaded him, and took his head, and gat them away through the plain all night. And they brought the head of Ish-bosheth unto David to Hebron, and said to the king, Behold the head of Ish-bosheth the son of Saul thine enemy, which sought thy life; and the Lord hath avenged my Lord the king this day of Saul, and of his seed.

And David answered Rechab and Baanah his brother, the sons of Rimmon the Beerothite, and said unto them, *As* the Lord liveth, who hath redeemed my soul out of all adversity, When one told me, saying, Behold, Saul is dead, thinking to have brought good tidings, I took hold of him, and slew him in Ziklag, who *thought* that I would have given him a reward for his tidings: How much more, when wicked men have slain a righteous person in his own house upon his bed? shall I not therefore now require his blood of your hand, and take you away from the earth? And David commanded his young men, and they slew them, and cut off their hands and their feet, and hanged *them* up over the pool in Hebron. But they took the head of Ish-bosheth, and buried *it* in the sepulchre of Abner in Hebron.

✝ Chapter 5

Then came all the tribes of Israel to David unto Hebron, and spake, saying, Behold, we *are* thy bone and thy flesh. Also in time past, when Saul was king over us, thou wast he that leddest out and broughtest in Israel: and the Lord said to thee, Thou shalt feed my people Israel, and thou shalt be a captain over Israel. So all the elders of Israel came to the king to Hebron; and king David made a league with them in Hebron before the Lord: and they anointed David king over Israel.

David *was* thirty years old when he began to reign, *and* he reigned forty years. In Hebron he reigned over Judah seven years and six months: and in Jerusalem he reigned thirty and three years over all Israel and Judah.

And the king and his men went to Jerusalem unto the Jebusites, the inhabitants of the land: which spake unto David, saying, Except thou take away the blind and the lame, thou shalt not come in hither: thinking, David cannot come in hither. Nevertheless David took the strong hold of Zion: the same *is* the city of David. And David said on that day, Whosoever getteth up to the gutter, and smiteth the Jebusites, and the lame and the blind, *that are* hated of David's soul, *he shall be chief and captain.* Wherefore they said, The blind and the lame shall not come into the house. So David dwelt in the fort, and called it the city of David. And David built round about from Millo and inward. And David went on, and grew great, and the Lord God of hosts *was* with him.

And Hiram king of Tyre sent messengers to David, and cedar trees, and carpenters, and masons: and they built David an house. And David perceived that the Lord had established him king over Israel, and that he had exalted his kingdom for his people Israel's sake.

And David took *him* more concubines and wives out of Jerusalem, after he was come from Hebron: and there were yet sons and daughters born to David. And these *be* the names of those that were born unto him in Jerusalem; Shammua, and Shobab, and Nathan, and Solomon, Ibhar also, and Elishua, and Nepheg, and Japhia, And Elishama, and Eliada, and Eliphalet.

But when the Philistines heard that they had anointed David king over Israel, all the Philistines came up to seek David; and David heard *of it,* and went down to the hold. The Philistines also came and spread themselves in the valley of Rephaim. And David inquired of the Lord, saying, Shall I go up to the Philistines? wilt thou deliver them into mine hand? And the Lord said unto David, Go up: for I will doubtless deliver the Philistines into thine hand. And David came to Baal-perazim, and David smote them there, and said, The Lord hath broken forth upon mine enemies before me, as the breach of waters. Therefore he called the name of that place Baal-perazim. And there they left their images, and David and his men burned them.

And the Philistines came up yet again, and spread themselves in the valley of Rephaim. And when David inquired of the Lord, he said, Thou shalt not go up; *but* fetch a compass behind them, and come upon them over against the mulberry trees. And let it be, when thou hearest the sound of a going in the tops of the mulberry trees, that then thou shalt bestir thyself: for then shall the Lord go out before thee, to smite the host of the Philistines. And David did so, as the Lord had commanded him; and smote the Philistines from Geba until thou come to Gazer.

✝ Chapter 6

Again, David gathered together all *the* chosen *men* of Israel, thirty thousand. And David arose, and went with all the people that *were* with him from Baale of Judah, to bring up from thence the ark of God, whose name is called by the name of the Lord of hosts that dwelleth *between* the cherubims. And they set the ark of God upon a new cart, and brought it out of the house of Abinadab that *was* in Gibeah: and Uzzah and Ahio, the sons of Abinadab, drave the new cart. And they brought it out of the house of Abinadab which *was* at Gibeah, accompanying the ark of God: and Ahio went before the ark. And David and all the house of Israel played before the Lord on all manner of *instruments made of* fir wood, even on harps, and on psalteries, and on timbrels, and on cornets, and on cymbals.

And when they came to Nachon's threshingfloor, Uzzah put forth *his hand* to the ark of

God, and took hold of it; for the oxen shook *it*. And the anger of the Lord was kindled against Uzzah; and God smote him there for *his* error; and there he died by the ark of God. And David was displeased, because the Lord had made a breach upon Uzzah: and he called the name of the place Perez-uzzah to this day. And David was afraid of the Lord that day, and said, How shall the ark of the Lord come to me? So David would not remove the ark of the Lord unto him into the city of David: but David carried it aside into the house of Obed-edom the Gittite. And the ark of the Lord continued in the house of Obed-edom the Gittite three months: and the Lord blessed Obed-edom, and all his household.

And it was told king David, saying, The Lord hath blessed the house of Obed-edom, and all that *pertaineth* unto him, because of the ark of God. So David went and brought up the ark of God from the house of Obed-edom into the city of David with gladness. And it was *so*, that when they that bare the ark of the Lord had gone six paces, he sacrificed oxen and fatlings. And David danced before the Lord with all *his* might; and David *was* girded with a linen ephod. So David and all the house of Israel brought up the ark of the Lord with shouting, and with the sound of the trumpet. And as the ark of the Lord came into the city of David, Michal Saul's daughter looked through a window, and saw king David leaping and dancing before the Lord; and she despised him in her heart.

And they brought in the ark of the Lord, and set it in his place, in the midst of the tabernacle that David had pitched for it: and David offered burnt offerings and peace offerings before the Lord. And as soon as David had made an end of offering burnt offerings and peace offerings, he blessed the people in the name of the Lord of hosts. And he dealt among all the people, *even* among the whole multitude of Israel, as well to the women as men, to every one a cake of bread, and a good piece *of flesh*, and a flagon *of wine*. So all the people departed every one to his house.

Then David returned to bless his household. And Michal the daughter of Saul came out to meet David, and said, How glorious was the king of Israel to day, who uncovered himself to day in the eyes of the handmaids of his servants, as one of the vain fellows shamelessly uncovereth himself! And David said unto Michal, *It was* before the Lord, which chose me before thy father, and before all his house, to appoint me ruler over the people of the Lord, over Israel: therefore will I play before the Lord. And I will yet be more vile than thus, and will be base in mine own sight: and of the maidservants which thou hast spoken of, of them shall I be had in honour. Therefore Michal the daughter of Saul had no child unto the day of her death.

✢ Chapter 7

And it came to pass, when the king sat in his house, and the Lord had given him rest round about from all his enemies; That the king said unto Nathan the prophet, See now, I dwell in an house of cedar, but the ark of God dwelleth within curtains. And Nathan said to the king, Go, do all that *is* in thine heart; for the Lord *is* with thee.

And it came to pass that night, that the word of the Lord came unto Nathan, saying, Go and tell my servant David, Thus saith the Lord, Shalt thou build me an house for me to dwell in? Whereas I have not dwelt in *any* house since the time that I brought up the children of Israel out of Egypt, even to this day, but have walked in a tent and in a tabernacle. In all *the places* wherein I have walked with all the children of Israel spake I a word with any of the tribes of Israel, whom I commanded to feed my people Israel, saying, Why build ye not me an house of cedar? Now therefore so shalt thou say unto my servant David, Thus saith the Lord of hosts, I took thee from the sheepcote, from following the sheep, to be ruler over my people, over Israel: And I was with thee whithersoever thou wentest, and have cut off all thine enemies out of thy sight, and have made thee a great name, like unto the name of the great *men* that *are* in the earth. Moreover I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as beforetime, And as since the time that I commanded judges *to be* over my people Israel, and have caused thee to rest from all thine enemies. Also the Lord telleth thee that he will make thee an house.

And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for my name, and I will stablish the throne of his kingdom for ever. I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men: But my mercy shall not depart away from him, as I took *it* from Saul, whom I put away before thee. And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever. According to all these words, and according to all this vision, so did Nathan speak unto David.

Then went king David in, and sat before the Lord, and he said, Who *am* I, O Lord God? and what *is* my house, that thou hast brought me hitherto? And this was yet a small thing in thy sight, O Lord God; but thou hast spoken also of thy servant's house for a great while to come. And *is* this the manner of man, O Lord God? And what can David say more unto thee? for thou, Lord God, knowest thy servant. For thy word's sake, and according to thine own heart, hast thou done all these great things, to make thy servant know *them*. Wherefore thou art great, O Lord God: for *there is* none like thee, neither *is there any* God beside thee, according to all that we have heard with our ears. And what one nation in the earth *is* like thy people, *even* like Israel, whom God went to redeem for a people to himself, and to make him a name, and to do for you great things and terrible, for thy land, before thy people, which thou redeemedst to thee from Egypt, *from* the nations and their gods? For thou hast confirmed to thyself thy people Israel *to be* a people unto thee for ever: and thou, Lord, art become their God. And now, O Lord God, the word that thou hast spoken concerning thy servant, and concerning his house, establish *it* for ever, and do as thou hast said. And let thy name be magnified for ever, saying, The Lord of hosts *is* the God over Israel: and let the house of thy servant David be established before thee. For thou, O Lord of hosts, God of Israel, hast revealed to thy servant, saying, I will build thee an house: therefore hath thy servant found in his heart to pray this prayer unto thee. And now, O Lord God, thou *art* that God, and thy words be true, and thou hast promised this goodness unto thy servant: Therefore now let it please thee to bless the house of thy servant, that it may continue for ever before thee: for thou, O Lord God, hast spoken *it:* and with thy blessing let the house of thy servant be blessed for ever.

✢ Chapter 8

And after this it came to pass, that David smote the Philistines, and subdued them: and David took Metheg-ammah out of the hand of the Philistines. And he smote Moab, and measured them with a line, casting them down to the ground; even with two lines measured he to put to death, and with one full line to keep alive. And *so* the Moabites became David's servants, *and* brought gifts.

David smote also Hadadezer, the son of Rehob, king of Zobah, as he went to recover his border at the river Euphrates. And David took from him a thousand *chariots*, and seven hundred horsemen, and twenty thousand footmen: and David houghed all the chariot *horses*, but reserved of them *for* an hundred chariots. And when the Syrians of Damascus came to succour Hadadezer king of Zobah, David slew of the Syrians two and twenty thousand men. Then David put garrisons in Syria of Damascus: and the Syrians became servants to David, *and* brought gifts. And the Lord preserved David whithersoever he went. And David took the shields of gold that were on the servants of Hadadezer, and brought them to Jerusalem. And from Betah, and from Berothai, cities of Hadadezer, king David took exceeding much brass.

When Toi king of Hamath heard that David had smitten all the host of Hadadezer, Then Toi sent Joram his son unto king David, to salute him, and to bless him, because he had fought against Hadadezer, and smitten him: for Hadadezer had wars with Toi. And *Joram* brought with him vessels of silver, and vessels of gold, and vessels of brass: Which also king David did dedicate unto the Lord, with the silver and gold that he had dedicated of all nations which he subdued; Of Syria, and of Moab, and of the children of Ammon, and of the Philistines, and of Amalek, and of the spoil of Hadadezer, son of Rehob, king of Zobah. And David gat *him* a name when he returned from smiting of the Syrians in the valley of salt, *being* eighteen thousand *men*.

And he put garrisons in Edom; throughout all Edom put he garrisons, and all they of Edom became David's servants. And the Lord preserved David whithersoever he went. And David reigned over all Israel; and David executed judgment and justice unto all his people. And Joab the son of Zeruiah *was* over the host; and Jehoshaphat the son of Ahilud *was* recorder; And Zadok the son of Ahitub, and Ahimelech the son of Abiathar, *were* the priests; and Seraiah *was* the scribe; And Benaiah the son of Jehoiada *was over* both the Cherethites and the Pelethites; and David's sons were chief rulers.

✢ Chapter 9

And David said, Is there yet any that is left of the house of Saul, that I may shew him kindness for Jonathan's sake? And *there was* of the house of Saul a servant whose name *was* Ziba. And when they had called him unto David, the king said unto him, *Art* thou Ziba? And he said, Thy servant *is he*. And the king said, *Is* there not yet any of the house of Saul, that I may shew the kindness of God unto him? And Ziba said unto the king, Jonathan hath yet a son, *which is* lame on *his* feet. And the king said unto him, Where *is* he? And Ziba said unto the king, Behold, he *is* in the house of Machir, the son of Ammiel, in Lo-debar.

Then king David sent, and fetched him out of the house of Machir, the son of Ammiel, from Lo-debar. Now when Mephibosheth, the son of Jonathan, the son of Saul, was come unto David, he fell on his face, and did reverence. And David said, Mephibosheth. And he answered, Behold thy servant!

And David said unto him, Fear not: for I will surely shew thee kindness for Jonathan thy father's sake, and will restore thee all the land of Saul thy father; and thou shalt eat bread at my table continually. And he bowed himself, and said, What *is* thy servant, that thou shouldest look upon such a dead dog as I *am?*

Then the king called to Ziba, Saul's servant, and said unto him, I have given unto thy master's son all that pertained to Saul and to all his house. Thou therefore, and thy sons, and thy servants, shall till the land for him, and thou shalt bring in *the fruits*, that thy master's son may have food to eat: but Mephibosheth thy master's son shall eat

bread alway at my table. Now Ziba had fifteen sons and twenty servants. Then said Ziba unto the king, According to all that my Lord the king hath commanded his servant, so shall thy servant do. As for Mephibosheth, *said the king*, he shall eat at my table, as one of the king's sons. And Mephibosheth had a young son, whose name *was* Micha. And all that dwelt in the house of Ziba *were* servants unto Mephibosheth. So Mephibosheth dwelt in Jerusalem: for he did eat continually at the king's table; and was lame on both his feet.

✝ Chapter 10

nd it came to pass after this, that the king of the children of Ammon died, and Hanun his son reigned in his stead. Then said David, I will shew kindness unto Hanun the son of Nahash, as his father shewed kindness unto me. And David sent to comfort him by the hand of his servants for his father. And David's servants came into the land of the children of Ammon. And the princes of the children of Ammon said unto Hanun their Lord, Thinkest thou that David doth honour thy father, that he hath sent comforters unto thee? hath not David *rather* sent his servants unto thee, to search the city, and to spy it out, and to overthrow it? Wherefore Hanun took David's servants, and shaved off the one half of their beards, and cut off their garments in the middle, *even* to their buttocks, and sent them away. When they told *it* unto David, he sent to meet them, because the men were greatly ashamed: and the king said, Tarry at Jericho until your beards be grown, and *then* return.

And when the children of Ammon saw that they stank before David, the children of Ammon sent and hired the Syrians of Beth-rehob, and the Syrians of Zoba, twenty thousand footmen, and of king Maacah a thousand men, and of Ish-tob twelve thousand men. And when David heard of *it*, he sent Joab, and all the host of the mighty men. And the children of Ammon came out, and put the battle in array at the entering in of the gate: and the Syrians of Zoba, and of Rehob, and Ish-tob, and Maacah, *were* by themselves in the field. When Joab saw that the front of the battle was against him before and behind, he chose of all the choice *men* of Israel, and put *them* in array against the Syrians: And the rest of the people he delivered into the hand of Abishai his brother, that he might put *them* in array against the children of Ammon. And he said, If the Syrians be too strong for me, then thou shalt help me: but if the children of Ammon be too strong for thee, then I will come and help thee. Be of good courage, and let us play the men for our people, and for the cities of our God: and the Lord do that which seemeth him good. And Joab drew nigh, and the people that *were* with him, unto the battle against the Syrians: and they fled before him. And when the children of Ammon saw that the Syrians were fled, then fled they also before Abishai, and entered into the city. So Joab returned from the children of Ammon, and came to Jerusalem.

And when the Syrians saw that they were smitten before Israel, they gathered themselves together. And Hadarezer sent, and brought out the Syrians that *were* beyond the river: and they came to Helam; and Shobach the captain of the host of Hadarezer *went* before them. And when it was told David, he gathered all Israel together, and passed over Jordan, and came to Helam. And the Syrians set themselves in array against David, and fought with him. And the Syrians fled before Israel; and David slew *the men of* seven hundred chariots of the Syrians, and forty thousand horsemen, and smote Shobach the captain of their host, who died there. And when all the kings *that were* servants to Hadarezer saw that they were smitten before Israel, they made peace with Israel, and served them. So the Syrians feared to help the children of Ammon any more.

✝ Chapter 11

nd it came to pass, after the year was expired, at the time when kings go forth *to battle*, that David sent Joab, and his servants with him, and all Israel; and they destroyed the children of Ammon, and besieged Rabbah. But David tarried still at Jerusalem.

And it came to pass in an eveningtide, that David arose from off his bed, and walked upon the roof of the king's house: and from the roof he saw a woman washing herself; and the woman *was* very beautiful to look upon. And David sent and inquired after the woman. And *one* said, *Is* not this Bath-sheba, the daughter of Eliam, the wife of Uriah the Hittite? And David sent messengers, and took her; and she came in unto him, and he lay with her; for she was purified from her uncleanness: and she returned unto her house. And the woman conceived, and sent and told David, and said, I *am* with child.

And David sent to Joab, *saying*, Send me Uriah the Hittite. And Joab sent Uriah to David. And when Uriah was come unto him, David demanded *of him* how Joab did, and how the people did, and how the war prospered. And David said to Uriah, Go down to thy house, and wash thy feet. And Uriah departed out of the king's house, and there followed him a mess *of meat* from the king. But Uriah slept at the door of the king's house with all the servants of his Lord, and went not down to his house. And when they had told David, saying, Uriah went not down unto his house, David said unto Uriah, Camest thou not from *thy* journey? why *then* didst thou not go down unto thine house?

And Uriah said unto David, The ark, and Israel, and Judah, abide in tents; and my Lord Joab, and the servants of my Lord, are encamped in the open fields; shall I then go into mine house, to eat and to drink, and to lie with my wife? *as* thou livest, and *as* thy soul liveth, I will not do this thing. And David said to Uriah, Tarry here to day also, and to morrow I will let thee depart. So Uriah abode in Jerusalem that day, and the morrow. And when David had called him, he did eat and drink before him; and he made him drunk: and at even he went out to lie on his bed with the servants of his Lord, but went not down to his house.

And it came to pass in the morning, that David wrote a letter to Joab, and sent *it* by the hand of Uriah. And he wrote in the letter, saying, Set ye Uriah in the forefront of the hottest battle, and retire ye from him, that he may be smitten, and die. And it came to pass, when Joab observed the city, that he assigned Uriah unto a place where he knew that valiant men *were*. And the men of the city went out, and fought with Joab: and there fell *some* of the people of the servants of David; and Uriah the Hittite died also.

Then Joab sent and told David all the things concerning the war; And charged the messenger, saying, When thou hast made an end of telling the matters of the war unto the king, And if so be that the king's wrath arise, and he say unto thee, Wherefore approached ye so nigh unto the city when ye did fight? knew ye not that they would shoot from the wall? Who smote Abimelech the son of Jerubbesheth? did not a woman cast a piece of a millstone upon him from the wall, that he died in Thebez? why went ye nigh the wall? then say thou, Thy servant Uriah the Hittite is dead also.

So the messenger went, and came and shewed David all that Joab had sent him for. And the messenger said unto David, Surely the men prevailed against us, and came out unto us into the field, and we were upon them even unto the entering of the gate. And the shooters shot from off the wall upon thy servants; and *some* of the king's servants be dead, and thy servant Uriah the Hittite is dead also. Then David said unto the messenger, Thus shalt thou say unto Joab, Let not this thing displease thee, for the sword devoureth one as well as another: make thy battle more strong against the city, and overthrow it: and encourage thou him.

And when the wife of Uriah heard that Uriah her husband was dead, she mourned for her husband. And when the mourning was past, David sent and fetched her to his house, and she became his wife, and bare him a son. But the thing that David had done displeased the Lord.

✝ Chapter 12

nd the Lord sent Nathan unto David. And he came unto him, and said unto him, There were two men in one city; the one rich, and the other poor. The rich *man* had exceeding many flocks and herds: But the poor *man* had nothing, save one little ewe lamb, which he had bought and nourished up: and it grew up together with him, and with his children; it did eat of his own meat, and drank of his own cup, and lay in his bosom, and was unto him as a daughter. And there came a traveller unto the rich man, and he spared to take of his own flock and of his own herd, to dress for the wayfaring man that was come unto him; but took the poor man's lamb, and dressed it for the man that was come to him. And David's anger was greatly kindled against the man; and he said to Nathan, *As* the Lord liveth, the man that hath done this *thing* shall surely die: And he shall restore the lamb fourfold, because he did this thing, and because he had no pity.

And Nathan said to David, Thou *art* the man. Thus saith the Lord God of Israel, I anointed thee king over Israel, and I delivered thee out of the hand of Saul; And I gave thee thy master's house, and thy master's wives into thy bosom, and gave thee the house of Israel and of Judah; and if *that had been* too little, I would moreover have given unto thee such and such things. Wherefore hast thou despised the commandment of the Lord, to do evil in his sight? thou hast killed Uriah the Hittite with the sword, and hast taken his wife *to be* thy wife, and hast slain him with the sword of the children of Ammon. Now therefore the sword shall never depart from thine house; because thou hast despised me, and hast taken the wife of Uriah the Hittite to be thy wife. Thus saith the Lord, Behold, I will raise up evil against thee out of thine own house, and I will take thy wives before thine eyes, and give *them* unto thy neighbour, and he shall lie with thy wives in the sight of this sun. For thou didst *it* secretly: but I will do this thing before all Israel, and before the sun. And David said unto Nathan, I have sinned against the Lord. And Nathan said unto David, The Lord also hath put away thy sin; thou shalt not die. Howbeit, because by this deed thou hast given great occasion to the enemies of the Lord to blaspheme, the child also *that is* born unto thee shall surely die.

And Nathan departed unto his house. And the Lord struck the child that Uriah's wife bare unto David, and it was very sick. David therefore besought God for the child; and David fasted, and went in, and lay all night upon the earth. And the elders of his house arose, *and went* to him, to raise him up from the earth: but he would not, neither did he eat bread with them. And it came to pass on the seventh day, that the child died. And the servants of David feared to tell him that the child was dead: for they said, Behold, while the child was yet alive, we spake unto him, and he would not hearken unto our voice: how will he then vex himself, if we tell him that the child is dead? But when David saw that his servants whispered, David perceived that the child was dead: therefore David said unto his servants, Is the child dead? And they said, He is dead. Then David arose from the earth, and washed, and anointed *himself*, and changed his apparel, and came into the

house of the Lord, and worshipped: then he came to his own house; and when he required, they set bread before him, and he did eat. Then said his servants unto him, What thing *is* this that thou hast done? thou didst fast and weep for the child, *while it was* alive; but when the child was dead, thou didst rise and eat bread. And he said, While the child was yet alive, I fasted and wept: for I said, Who can tell *whether* God will be gracious to me, that the child may live? But now he is dead, wherefore should I fast? can I bring him back again? I shall go to him, but he shall not return to me.

And David comforted Bath-sheba his wife, and went in unto her, and lay with her: and she bare a son, and he called his name Solomon: and the Lord loved him. And he sent by the hand of Nathan the prophet; and he called his name Jedidiah, because of the Lord.

And Joab fought against Rabbah of the children of Ammon, and took the royal city. And Joab sent messengers to David, and said, I have fought against Rabbah, and have taken the city of waters. Now therefore gather the rest of the people together, and encamp against the city, and take it: lest I take the city, and it be called after my name. And David gathered all the people together, and went to Rabbah, and fought against it, and took it. And he took their king's crown from off his head, the weight whereof *was* a talent of gold with the precious stones: and it was *set* on David's head. And he brought forth the spoil of the city in great abundance. And he brought forth the people that *were* therein, and put *them* under saws, and under harrows of iron, and under axes of iron, and made them pass through the brickkiln: and thus did he unto all the cities of the children of Ammon. So David and all the people returned unto Jerusalem.

✢ Chapter 13

And it came to pass after this, that Absalom the son of David had a fair sister, whose name *was* Tamar; and Amnon the son of David loved her. And Amnon was so vexed, that he fell sick for his sister Tamar; for she *was* a virgin; and Amnon thought it hard for him to do any thing to her. But Amnon had a friend, whose name *was* Jonadab, the son of Shimeah David's brother: and Jonadab *was* a very subtil man. And he said unto him, Why *art* thou, *being* the king's son, lean from day to day? wilt thou not tell me? And Amnon said unto him, I love Tamar, my brother Absalom's sister. And Jonadab said unto him, Lay thee down on thy bed, and make thyself sick: and when thy father cometh to see thee, say unto him, I pray thee, let my sister Tamar come, and give me meat, and dress the meat in my sight, that I may see *it*, and eat *it* at her hand.

So Amnon lay down, and made himself sick: and when the king was come to see him, Amnon said unto the king, I pray thee, let Tamar my sister come, and make me a couple of cakes in my sight, that I may eat at her hand. Then David sent home to Tamar, saying, Go now to thy brother Amnon's house, and dress him meat. So Tamar went to her brother Amnon's house; and he was laid down. And she took flour, and kneaded *it*, and made cakes in his sight, and did bake the cakes. And she took a pan, and poured *them* out before him; but he refused to eat. And Amnon said, Have out all men from me. And they went out every man from him. And Amnon said unto Tamar, Bring the meat into the chamber, that I may eat of thine hand. And Tamar took the cakes which she had made, and brought *them* into the chamber to Amnon her brother. And when she had brought *them* unto him to eat, he took hold of her, and said unto her, Come lie with me, my sister. And she answered him, Nay, my brother, do not force me; for no such thing ought to be done in Israel: do not thou this folly. And I, whither shall I cause my shame to go? and as for thee, thou shalt be as one of the fools in Israel. Now therefore, I pray thee, speak unto the king; for he will not withhold me from thee. Howbeit he would not hearken unto her voice: but, being stronger than she, forced her, and lay with her.

Then Amnon hated her exceedingly; so that the hatred wherewith he hated her *was* greater than the love wherewith he had loved her. And Amnon said unto her, Arise, be gone. And she said unto him, *There is* no cause: this evil in sending me away *is* greater than the other that thou didst unto me. But he would not hearken unto her. Then he called his servant that ministered unto him, and said, Put now this *woman* out from me, and bolt the door after her. And *she had* a garment of divers colours upon her: for with such robes were the king's daughters *that were* virgins apparelled. Then his servant brought her out, and bolted the door after her.

And Tamar put ashes on her head, and rent her garment of divers colours that *was* on her, and laid her hand on her head, and went on crying. And Absalom her brother said unto her, Hath Amnon thy brother been with thee? but hold now thy peace, my sister: he *is* thy brother; regard not this thing. So Tamar remained desolate in her brother Absalom's house.

But when king David heard of all these things, he was very wroth. And Absalom spake unto his brother Amnon neither good nor bad: for Absalom hated Amnon, because he had forced his sister Tamar.

And it came to pass after two full years, that Absalom had sheepshearers in Baal-hazor, which *is* beside Ephraim: and Absalom invited all the king's sons. And Absalom came to the king, and said, Behold now, thy servant hath sheepshearers; let the king, I beseech thee, and his servants go with thy servant. And the king said to Absalom, Nay, my son, let us not all now go, lest we be chargeable unto thee. And he pressed him: howbeit he would not go, but blessed him. Then said Absalom, If not, I pray thee, let my brother Amnon go with us. And the king said unto him, Why should he go with thee? But Absalom pressed him, that he let Amnon and all the king's sons go with him.

Now Absalom had commanded his servants, saying, Mark ye now when Amnon's heart is merry with wine, and when I say unto you, Smite Amnon; then kill him, fear not: have not I commanded you? be courageous, and be valiant. And the servants of Absalom did unto Amnon as Absalom had commanded. Then all the king's sons arose, and every man gat him up upon his mule, and fled.

And it came to pass, while they were in the way, that tidings came to David, saying, Absalom hath slain all the king's sons, and there is not one of them left. Then the king arose, and tare his garments, and lay on the earth; and all his servants stood by with their clothes rent. And Jonadab, the son of Shimeah David's brother, answered and said, Let not my Lord suppose *that* they have slain all the young men the king's sons; for Amnon only is dead: for by the appointment of Absalom this hath been determined from the day that he forced his sister Tamar. Now therefore let not my Lord the king take the thing to his heart, to think that all the king's sons are dead: for Amnon only is dead. But Absalom fled. And the young man that kept the watch lifted up his eyes, and looked, and, behold, there came much people by the way of the hill side behind him. And Jonadab said unto the king, Behold, the king's sons come: as thy servant said, so it is. And it came to pass, as soon as he had made an end of speaking, that, behold, the king's sons came, and lifted up their voice and wept: and the king also and all his servants wept very sore.

But Absalom fled, and went to Talmai, the son of Ammihud, king of Geshur. And *David* mourned for his son every day. So Absalom fled, and went to Geshur, and was there three years. And *the soul of* king David longed to go forth unto Absalom: for he was comforted concerning Amnon, seeing he was dead.

✢ Chapter 14

Now Joab the son of Zeruiah perceived that the king's heart *was* toward Absalom. And Joab sent to Tekoah, and fetched thence a wise woman, and said unto her, I pray thee, feign thyself to be a mourner, and put on now mourning apparel, and anoint not thyself with oil, but be as a woman that had a long time mourned for the dead: And come to the king, and speak on this manner unto him. So Joab put the words in her mouth.

And when the woman of Tekoah spake to the king, she fell on her face to the ground, and did obeisance, and said, Help, O king. And the king said unto her, What aileth thee? And she answered, I *am* indeed a widow woman, and mine husband is dead. And thy handmaid had two sons, and they two strove together in the field, and *there was* none to part them, but the one smote the other, and slew him. And, behold, the whole family is risen against thine handmaid, and they said, Deliver him that smote his brother, that we may kill him, for the life of his brother whom he slew; and we will destroy the heir also: and so they shall quench my coal which is left, and shall not leave to my husband *neither* name nor remainder upon the earth. And the king said unto the woman, Go to thine house, and I will give charge concerning thee. And the woman of Tekoah said unto the king, My Lord, O king, the iniquity *be* on me, and on my father's house: and the king and his throne *be* guiltless. And the king said, Whosoever saith *ought* unto thee, bring him to me, and he shall not touch thee any more. Then said she, I pray thee, let the king remember the Lord thy God, that thou wouldest not suffer the revengers of blood to destroy any more, lest they destroy my son. And he said, *As* the Lord liveth, there shall not one hair of thy son fall to the earth. Then the woman said, Let thine handmaid, I pray thee, speak *one* word unto my Lord the king. And he said, Say on. And the woman said, Wherefore then hast thou thought such a thing against the people of God? for the king doth speak this thing as one which is faulty, in that the king doth not fetch home again his banished. For we must needs die, and *are* as water spilt on the ground, which cannot be gathered up again; neither doth God respect *any* person: yet doth he devise means, that his banished be not expelled from him. Now therefore that I am come to speak of this thing unto my Lord the king, *it is* because the people have made me afraid: and thy handmaid said, I will now speak unto the king; it may be that the king will perform the request of his handmaid. For the king will hear, to deliver his handmaid out of the hand of the man *that would* destroy me and my son together out of the inheritance of God. Then thine handmaid said, The word of my Lord the king shall now be comfortable: for as an angel of God, so *is* my Lord the king to discern good and bad: therefore the Lord thy God will be with thee. Then the king answered and said unto the woman, Hide not from me, I pray thee, the thing that I shall ask thee. And the woman said, Let my Lord the king now speak. And the king said, *Is not* the hand of Joab with thee in all this? And the woman answered and said, *As* thy soul liveth, my Lord the king, none can turn to the right hand or to the left from ought that my Lord the king hath spoken: for thy servant Joab, he bade me, and he put all these words in the mouth of thine handmaid: To fetch about this form of speech hath thy servant Joab done this thing: and my Lord *is* wise, according to the wisdom of an angel of God, to know all *things* that *are* in the earth.

And the king said unto Joab, Behold now, I have done this thing: go therefore, bring the young man Absalom again. And Joab fell to the ground on his face, and bowed himself, and thanked the king: and Joab said, To day thy servant knoweth that I have found grace in thy sight, my Lord, O king, in that the king hath fulfilled the request of his servant. So Joab arose and went to Geshur, and brought Absalom to Jerusalem. And

the king said, Let him turn to his own house, and let him not see my face. So Absalom returned to his own house, and saw not the king's face.

But in all Israel there was none to be so much praised as Absalom for his beauty: from the sole of his foot even to the crown of his head there was no blemish in him. And when he polled his head, (for it was at every year's end that he polled *it:* because *the hair* was heavy on him, therefore he polled it:) he weighed the hair of his head at two hundred shekels after the king's weight. And unto Absalom there were born three sons, and one daughter, whose name *was* Tamar: she was a woman of a fair countenance.

So Absalom dwelt two full years in Jerusalem, and saw not the king's face. Therefore Absalom sent for Joab, to have sent him to the king; but he would not come to him: and when he sent again the second time, he would not come. Therefore he said unto his servants, See, Joab's field is near mine, and he hath barley there; go and set it on fire. And Absalom's servants set the field on fire. Then Joab arose, and came to Absalom unto *his* house, and said unto him, Wherefore have thy servants set my field on fire? And Absalom answered Joab, Behold, I sent unto thee, saying, Come hither, that I may send thee to the king, to say, Wherefore am I come from Geshur? *it had been* good for me *to have been* there still: now therefore let me see the king's face; and if there be *any* iniquity in me, let him kill me. So Joab came to the king, and told him: and when he had called for Absalom, he came to the king, and bowed himself on his face to the ground before the king: and the king kissed Absalom.

✣ Chapter 15

And it came to pass after this, that Absalom prepared him chariots and horses, and fifty men to run before him. And Absalom rose up early, and stood beside the way of the gate: and it was *so*, that when any man that had a controversy came to the king for judgment, then Absalom called unto him, and said, Of what city *art* thou? And he said, Thy servant *is* of one of the tribes of Israel. And Absalom said unto him, See, thy matters *are* good and right; but *there is* no man *deputed* of the king to hear thee. Absalom said moreover, Oh that I were made judge in the land, that every man which hath any suit or cause might come unto me, and I would do him justice! And it was *so*, that when any man came nigh *to him* to do him obeisance, he put forth his hand, and took him, and kissed him. And on this manner did Absalom to all Israel that came to the king for judgment: so Absalom stole the hearts of the men of Israel.

And it came to pass after forty years, that Absalom said unto the king, I pray thee, let me go and pay my vow, which I have vowed unto the Lord, in Hebron. For thy servant vowed a vow while I abode at Geshur in Syria, saying, If the Lord shall bring me again indeed to Jerusalem, then I will serve the Lord. And the king said unto him, Go in peace. So he arose, and went to Hebron.

But Absalom sent spies throughout all the tribes of Israel, saying, As soon as ye hear the sound of the trumpet, then ye shall say, Absalom reigneth in Hebron. And with Absalom went two hundred men out of Jerusalem, *that were* called; and they went in their simplicity, and they knew not any thing. And Absalom sent for Ahithophel the Gilonite, David's counseller, from his city, *even* from Giloh, while he offered sacrifices. And the conspiracy was strong; for the people increased continually with Absalom.

And there came a messenger to David, saying, The hearts of the men of Israel are after Absalom. And David said unto all his servants that *were* with him at Jerusalem, Arise, and let us flee; for we shall not *else* escape from Absalom: make speed to depart, lest he overtake us suddenly, and bring evil upon us, and smite the city with the edge of the sword. And the king's servants said unto the king, Behold, thy servants *are ready to do* whatsoever my Lord the king shall appoint. And the king went forth, and all his household after him. And the king left ten women, *which were* concubines, to keep the house. And the king went forth, and all the people after him, and tarried in a place that was far off. And all his servants passed on beside him; and all the Cherethites, and all the Pelethites, and all the Gittites, six hundred men which came after him from Gath, passed on before the king.

Then said the king to Ittai the Gittite, Wherefore goest thou also with us? return to thy place, and abide with the king: for thou *art* a stranger, and also an exile. Whereas thou camest *but* yesterday, should I this day make thee go up and down with us? seeing I go whither I may, return thou, and take back thy brethren: mercy and truth *be* with thee. And Ittai answered the king, and said, *As* the Lord liveth, and *as* my Lord the king liveth, surely in what place my Lord the king shall be, whether in death or life, even there also will thy servant be. And David said to Ittai, Go and pass over. And Ittai the Gittite passed over, and all his men, and all the little ones that *were* with him. And all the country wept with a loud voice, and all the people passed over: the king also himself passed over the brook Kidron, and all the people passed over, toward the way of the wilderness.

And lo Zadok also, and all the Levites *were* with him, bearing the ark of the covenant of God: and they set down the ark of God; and Abiathar went up, until all the people had done passing out of the city. And the king said unto Zadok, Carry back the ark of God into the city: if I shall find favour in the eyes of the Lord, he will bring me again, and shew me *both* it, and his habitation: But if he thus say, I have no delight in thee; behold, *here am* I, let him do to me as seemeth good unto him. The king said also unto Zadok the priest, *Art not* thou a seer? return into the city in peace, and your two sons with you, Ahimaaz thy son, and Jonathan the son of Abiathar. See, I will tarry in the plain of the wilderness, until there come word from you to certify me. Zadok therefore and Abiathar carried the ark of God again to Jerusalem: and they tarried there.

And David went up by the ascent of *mount* Olivet, and wept as he went up, and had his head covered, and he went barefoot: and all the people that *was* with him covered every man his head, and they went up, weeping as they went up.

And *one* told David, saying, Ahithophel *is* among the conspirators with Absalom. And David said, O Lord, I pray thee, turn the counsel of Ahithophel into foolishness.

And it came to pass, that *when* David was come to the top *of the mount*, where he worshipped God, behold, Hushai the Archite came to meet him with his coat rent, and earth upon his head: Unto whom David said, If thou passest on with me, then thou shalt be a burden unto me: But if thou return to the city, and say unto Absalom, I will be thy servant, O king; *as* I *have been* thy father's servant hitherto, so *will* I now also *be* thy servant: then mayest thou for me defeat the counsel of Ahithophel. And *hast thou* not there with thee Zadok and Abiathar the priests? therefore it shall be, *that* what thing soever thou shalt hear out of the king's house, thou shalt tell *it* to Zadok and Abiathar the priests. Behold, *they have* there with them their two sons, Ahimaaz Zadok's *son*, and Jonathan Abiathar's *son;* and by them ye shall send unto me every thing that ye can hear. So Hushai David's friend came into the city, and Absalom came into Jerusalem.

✣ Chapter 16

And when David was a little past the top *of the hill*, behold, Ziba the servant of Mephibosheth met him, with a couple of asses saddled, and upon them two hundred *loaves* of bread, and an hundred bunches of raisins, and an hundred of summer fruits, and a bottle of wine. And the king said unto Ziba, What meanest thou by these? And Ziba said, The asses *be* for the king's household to ride on; and the bread and summer fruit for the young men to eat; and the wine, that such as be faint in the wilderness may drink. And the king said, And where *is* thy master's son? And Ziba said unto the king, Behold, he abideth at Jerusalem: for he said, To day shall the house of Israel restore me the kingdom of my father. Then said the king to Ziba, Behold, thine *are* all that *pertained* unto Mephibosheth. And Ziba said, I humbly beseech thee *that* I may find grace in thy sight, my Lord, O king.

And when king David came to Bahurim, behold, thence came out a man of the family of the house of Saul, whose name *was* Shimei, the son of Gera: he came forth, and cursed still as he came. And he cast stones at David, and at all the servants of king David: and all the people and all the mighty men *were* on his right hand and on his left. And thus said Shimei when he cursed, Come out, come out, thou bloody man, and thou man of Belial: The Lord hath returned upon thee all the blood of the house of Saul, in whose stead thou hast reigned; and the Lord hath delivered the kingdom into the hand of Absalom thy son: and, behold, thou *art taken* in thy mischief, because thou *art* a bloody man.

Then said Abishai the son of Zeruiah unto the king, Why should this dead dog curse my Lord the king? let me go over, I pray thee, and take off his head. And the king said, What have I to do with you, ye sons of Zeruiah? so let him curse, because the Lord hath said unto him, Curse David. Who shall then say, Wherefore hast thou done so? And David said to Abishai, and to all his servants, Behold, my son, which came forth of my bowels, seeketh my life: how much more now *may this* Benjamite *do it?* let him alone, and let him curse; for the Lord hath bidden him. It may be that the Lord will look on mine affliction, and that the Lord will requite me good for his cursing this day. And as David and his men went by the way, Shimei went along on the hill's side over against him, and cursed as he went, and threw stones at him, and cast dust. And the king, and all the people that *were* with him, came weary, and refreshed themselves there.

And Absalom, and all the people the men of Israel, came to Jerusalem, and Ahithophel with him. And it came to pass, when Hushai the Archite, David's friend, was come unto Absalom, that Hushai said unto Absalom, God save the king, God save the king. And Absalom said to Hushai, *Is* this thy kindness to thy friend? why wentest thou not with thy friend? And Hushai said unto Absalom, Nay; but whom the Lord, and this people, and all the men of Israel, choose, his will I be, and with him will I abide. And again, whom should I serve? *should I* not *serve* in the presence of his son? as I have served in thy father's presence, so will I be in thy presence.

Then said Absalom to Ahithophel, Give counsel among you what we shall do. And Ahithophel said unto Absalom, Go in unto thy father's concubines, which he hath left to keep the house; and all Israel shall hear that thou art abhorred of thy father: then shall the hands of all that *are* with thee be strong. So they spread Absalom a tent upon the top of the house; and Absalom went in unto his father's concubines in the sight of all Israel. And the counsel of Ahithophel, which he counselled in those days, *was* as if a man had inquired at the oracle of God: so *was* all the counsel of Ahithophel both with David and with Absalom.

✢ Chapter 17

Moreover Ahithophel said unto Absalom, Let me now choose out twelve thousand men, and I will arise and pursue after David this night: And I will come upon him while he *is* weary and weak handed, and will make him afraid: and all the people that *are* with him shall flee; and I will smite the king only: And I will bring back all the people unto thee: the man whom thou seekest *is* as if all returned: *so* all the people shall be in peace. And the saying pleased Absalom well, and all the elders of Israel. Then said Absalom, Call now Hushai the Archite also, and let us hear likewise what he saith. And when Hushai was come to Absalom, Absalom spake unto him, saying, Ahithophel hath spoken after this manner: shall we do *after* his saying? if not; speak thou. And Hushai said unto Absalom, The counsel that Ahithophel hath given *is* not good at this time. For, said Hushai, thou knowest thy father and his men, that they *be* mighty men, and they *be* chafed in their minds, as a bear robbed of her whelps in the field: and thy father *is* a man of war, and will not lodge with the people. Behold, he is hid now in some pit, or in some *other* place: and it will come to pass, when some of them be overthrown at the first, that whosoever heareth it will say, There is a slaughter among the people that follow Absalom. And he also *that is* valiant, whose heart *is* as the heart of a lion, shall utterly melt: for all Israel knoweth that thy father *is* a mighty man, and *they* which *be* with him *are* valiant men. Therefore I counsel that all Israel be generally gathered unto thee, from Dan even to Beer-sheba, as the sand that *is* by the sea for multitude; and that thou go to battle in thine own person. So shall we come upon him in some place where he shall be found, and we will light upon him as the dew falleth on the ground: and of him and of all the men that *are* with him there shall not be left so much as one. Moreover, if he be gotten into a city, then shall all Israel bring ropes to that city, and we will draw it into the river, until there be not one small stone found there. And Absalom and all the men of Israel said, The counsel of Hushai the Archite *is* better than the counsel of Ahithophel. For the Lord had appointed to defeat the good counsel of Ahithophel, to the intent that the Lord might bring evil upon Absalom.

Then said Hushai unto Zadok and to Abiathar the priests, Thus and thus did Ahithophel counsel Absalom and the elders of Israel; and thus and thus have I counselled. Now therefore send quickly, and tell David, saying, Lodge not this night in the plains of the wilderness, but speedily pass over; lest the king be swallowed up, and all the people that *are* with him. Now Jonathan and Ahimaaz stayed by En-rogel; for they might not be seen to come into the city: and a wench went and told them; and they went and told king David. Nevertheless a lad saw them, and told Absalom: but they went both of them away quickly, and came to a man's house in Bahurim, which had a well in his court; whither they went down. And the woman took and spread a covering over the well's mouth, and spread ground corn thereon; and the thing was not known. And when Absalom's servants came to the woman to the house, they said, Where *is* Ahimaaz and Jonathan? And the woman said unto them, They be gone over the brook of water. And when they had sought and could not find *them*, they returned to Jerusalem. And it came to pass, after they were departed, that they came up out of the well, and went and told king David, and said unto David, Arise, and pass quickly over the water: for thus hath Ahithophel counselled against you. Then David arose, and all the people that *were* with him, and they passed over Jordan: by the morning light there lacked not one of them that was not gone over Jordan.

And when Ahithophel saw that his counsel was not followed, he saddled *his* ass, and arose, and gat him home to his house, to his city, and put his household in order, and hanged himself, and died, and was buried in the sepulchre of his father. Then David came to Mahanaim. And Absalom passed over Jordan, he and all the men of Israel with him.

And Absalom made Amasa captain of the host instead of Joab: which Amasa *was* a man's son, whose name *was* Ithra an Israelite, that went in to Abigail the daughter of Nahash, sister to Zeruiah Joab's mother. So Israel and Absalom pitched in the land of Gilead.

And it came to pass, when David was come to Mahanaim, that Shobi the son of Nahash of Rabbah of the children of Ammon, and Machir the son of Ammiel of Lo-debar, and Barzillai the Gileadite of Rogelim, Brought beds, and basons, and earthen vessels, and wheat, and barley, and flour, and parched *corn*, and beans, and lentiles, and parched *pulse*, And honey, and butter, and sheep, and cheese of kine, for David, and for the people that *were* with him, to eat: for they said, The people *is* hungry, and weary, and thirsty, in the wilderness.

✢ Chapter 18

And David numbered the people that *were* with him, and set captains of thousands and captains of hundreds over them. And David sent forth a third part of the people under the hand of Joab, and a third part under the hand of Abishai the son of Zeruiah, Joab's brother, and a third part under the hand of Ittai the Gittite. And the king said unto the people, I will surely go forth with you myself also. But the people answered, Thou shalt not go forth: for if we flee away, they will not care for us; neither if half of us die, will they care for us: but now *thou art* worth ten thousand of us: therefore now *it is* better that thou succour us out of the city. And the king said unto them, What seemeth you best I will do. And the king stood by the gate side, and all the people came out by hundreds and by thousands. And the king commanded Joab and Abishai and Ittai, saying, *Deal* gently for my sake with the young man, *even* with Absalom. And all the people heard when the king gave all the captains charge concerning Absalom.

So the people went out into the field against Israel: and the battle was in the wood of Ephraim; Where the people of Israel were slain before the servants of David, and there was there a great slaughter that day of twenty thousand *men*. For the battle was there scattered over the face of all the country: and the wood devoured more people that day than the sword devoured.

And Absalom met the servants of David. And Absalom rode upon a mule, and the mule went under the thick boughs of a great oak, and his head caught hold of the oak, and he was taken up between the heaven and the earth; and the mule that *was* under him went away. And a certain man saw *it*, and told Joab, and said, Behold, I saw Absalom hanged in an oak. And Joab said unto the man that told him, And, behold, thou sawest *him*, and why didst thou not smite him there to the ground? and I would have given thee ten *shekels* of silver, and a girdle. And the man said unto Joab, Though I should receive a thousand *shekels* of silver in mine hand, *yet* would I not put forth mine hand against the king's son: for in our hearing the king charged thee and Abishai and Ittai, saying, Beware that none *touch* the young man Absalom. Otherwise I should have wrought falsehood against mine own life: for there is no matter hid from the king, and thou thyself wouldest have set thyself against *me*. Then said Joab, I may not tarry thus with thee. And he took three darts in his hand, and thrust them through the heart of Absalom, while he *was* yet alive in the midst of the oak. And ten young men that bare Joab's armour compassed about and smote Absalom, and slew him. And Joab blew the trumpet, and the people returned from pursuing after Israel: for Joab held back the people. And they took Absalom, and cast him into a great pit in the wood, and laid a very great heap of stones upon him: and all Israel fled every one to his tent.

Now Absalom in his lifetime had taken and reared up for himself a pillar, which *is* in the king's dale: for he said, I have no son to keep my name in remembrance: and he called the pillar after his own name: and it is called unto this day, Absalom's place.

Then said Ahimaaz the son of Zadok, Let me now run, and bear the king tidings, how that the Lord hath avenged him of his enemies. And Joab said unto him, Thou shalt not bear tidings this day, but thou shalt bear tidings another day: but this day thou shalt bear no tidings, because the king's son is dead. Then said Joab to Cushi, Go tell the king what thou hast seen. And Cushi bowed himself unto Joab, and ran. Then said Ahimaaz the son of Zadok yet again to Joab, But howsoever, let me, I pray thee, also run after Cushi. And Joab said, Wherefore wilt thou run, my son, seeing that thou hast no tidings ready? But howsoever, *said he*, let me run. And he said unto him, Run. Then Ahimaaz ran by the way of the plain, and overran Cushi. And David sat between the two gates: and the watchman went up to the roof over the gate unto the wall, and lifted up his eyes, and looked, and behold a man running alone. And the watchman cried, and told the king. And the king said, If he *be* alone, *there is* tidings in his mouth. And he came apace, and drew near. And the watchman saw another man running: and the watchman called unto the porter, and said, Behold *another* man running alone. And the king said, He also bringeth tidings. And the watchman said, Me thinketh the running of the foremost is like the running of Ahimaaz the son of Zadok. And the king said, He *is* a good man, and cometh with good tidings. And Ahimaaz called, and said unto the king, All is well. And he fell down to the earth upon his face before the king, and said, Blessed *be* the Lord thy God, which hath delivered up the men that lifted up their hand against my Lord the king. And the king said, *Is* the young man Absalom safe? And Ahimaaz answered, When Joab sent the king's servant, and *me* thy servant, I saw a great tumult, but I knew not what *it was*. And the king said *unto him*, Turn aside, *and* stand here. And he turned aside, and stood still. And, behold, Cushi came; and Cushi said, Tidings, my Lord the king: for the Lord hath avenged thee this day of all them that rose up against thee. And the king said unto Cushi, *Is* the young man Absalom safe? And Cushi answered, The enemies of my Lord the king, and all that rise against thee to do *thee* hurt, be as *that* young man *is*.

And the king was much moved, and went up to the chamber over the gate, and wept: and as he went, thus he said, O my son Absalom, my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!

✢ Chapter 19

And it was told Joab, Behold, the king weepeth and mourneth for Absalom. And the victory that day was *turned* into mourning unto all the people: for the people heard say that day how the king was grieved for his son. And the people gat them by stealth that day into the city, as people being ashamed steal away when they flee in battle. But the king covered his face, and the king cried with a loud voice, O my son Absalom, O Absalom, my son, my son! And Joab came into the house to the king, and said, Thou hast shamed this day the faces of all thy servants, which this day have saved thy life, and the lives of thy sons and of thy daughters, and the lives of thy wives, and the lives of thy concubines; In that thou lovest thine enemies, and hatest thy friends. For thou hast declared this day, that thou regardest neither princes nor servants: for this day I perceive, that if Absalom had lived, and all we had died this day, then it had pleased thee well. Now therefore arise, go forth, and

speak comfortably unto thy servants: for I swear by the Lord, if thou go not forth, there will not tarry one with thee this night: and that will be worse unto thee than all the evil that befell thee from thy youth until now. Then the king arose, and sat in the gate. And they told unto all the people, saying, Behold, the king doth sit in the gate. And all the people came before the king: for Israel had fled every man to his tent.

And all the people were at strife throughout all the tribes of Israel, saying, The king saved us out of the hand of our enemies, and he delivered us out of the hand of the Philistines; and now he is fled out of the land for Absalom. And Absalom, whom we anointed over us, is dead in battle. Now therefore why speak ye not a word of bringing the king back?

And king David sent to Zadok and to Abiathar the priests, saying, Speak unto the elders of Judah, saying, Why are ye the last to bring the king back to his house? seeing the speech of all Israel is come to the king, *even* to his house. Ye *are* my brethren, ye *are* my bones and my flesh: wherefore then are ye the last to bring back the king? And say ye to Amasa, *Art* thou not of my bone, and of my flesh? God do so to me, and more also, if thou be not captain of the host before me continually in the room of Joab. And he bowed the heart of all the men of Judah, even as *the heart of* one man; so that they sent *this word* unto the king, Return thou, and all thy servants. So the king returned, and came to Jordan. And Judah came to Gilgal, to go to meet the king, to conduct the king over Jordan.

And Shimei the son of Gera, a Benjamite, which *was* of Bahurim, hasted and came down with the men of Judah to meet king David. And *there were* a thousand men of Benjamin with him, and Ziba the servant of the house of Saul, and his fifteen sons and his twenty servants with him; and they went over Jordan before the king. And there went over a ferry boat to carry over the king's household, and to do what he thought good. And Shimei the son of Gera fell down before the king, as he was come over Jordan; And said unto the king, Let not my Lord impute iniquity unto me, neither do thou remember that which thy servant did perversely the day that my Lord the king went out of Jerusalem, that the king should take it to his heart. For thy servant doth know that I have sinned: therefore, behold, I am come the first this day of all the house of Joseph to go down to meet my Lord the king. But Abishai the son of Zeruiah answered and said, Shall not Shimei be put to death for this, because he cursed the Lord's anointed? And David said, What have I to do with you, ye sons of Zeruiah, that ye should this day be adversaries unto me? shall there any man be put to death this day in Israel? for do not I know that I *am* this day king over Israel? Therefore the king said unto Shimei, Thou shalt not die. And the king sware unto him.

And Mephibosheth the son of Saul came down to meet the king, and had neither dressed his feet, nor trimmed his beard, nor washed his clothes, from the day the king departed until the day he came *again* in peace. And it came to pass, when he was come to Jerusalem to meet the king, that the king said unto him, Wherefore wentest not thou with me, Mephibosheth? And he answered, My Lord, O king, my servant deceived me: for thy servant said, I will saddle me an ass, that I may ride thereon, and go to the king; because thy servant *is* lame. And he hath slandered thy servant unto my Lord the king; but my Lord the king *is* as an angel of God: do therefore *what is* good in thine eyes. For all *of* my father's house were but dead men before my Lord the king: yet didst thou set thy servant among them that did eat at thine own table. What right therefore have I yet to cry any more unto the king? And the king said unto him, Why speakest thou any more of thy matters? I have said, Thou and Ziba divide the land. And Mephibosheth said unto the king, Yea, let him take all, forasmuch as my Lord the king is come again in peace unto his own house.

And Barzillai the Gileadite came down from Rogelim, and went over Jordan with the king, to conduct him over Jordan. Now Barzillai was a very aged man, *even* fourscore years old: and he had provided the king of sustenance while he lay at Mahanaim; for he *was* a very great man. And the king said unto Barzillai, Come thou over with me, and I will feed thee with me in Jerusalem. And Barzillai said unto the king, How long have I to live, that I should go up with the king unto Jerusalem? I *am* this day fourscore years old: *and* can I discern between good and evil? can thy servant taste what I eat or what I drink? can I hear any more the voice of singing men and singing women? wherefore then should thy servant be yet a burden unto my Lord the king? Thy servant will go a little way over Jordan with the king: and why should the king recompense it me with such a reward? Let thy servant, I pray thee, turn back again, that I may die in mine own city, *and be buried* by the grave of my father and of my mother. But behold thy servant Chimham; let him go over with my Lord the king; and do to him what shall seem good unto thee. And the king answered, Chimham shall go over with me, and I will do to him that which shall seem good unto thee: and whatsoever thou shalt require of me, *that* will I do for thee. And all the people went over Jordan. And when the king was come over, the king kissed Barzillai, and blessed him; and he returned unto his own place. Then the king went on to Gilgal, and Chimham went on with him: and all the people of Judah conducted the king, and also half the people of Israel.

And, behold, all the men of Israel came to the king, and said unto the king, Why have our brethren the men of Judah stolen thee away, and have brought the king, and his household, and all David's men with him, over Jordan? And all the men of Judah answered the men of Israel, Because the king *is* near of kin to us: wherefore then be ye angry for this matter? have we eaten at all of the king's *cost?* or hath he given us any gift? And the men of Israel answered the men of Judah, and said, We have ten parts in the king, and we have also more *right* in David than ye: why then did ye despise us, that our advice should not be first had in bringing back our king? And the words of the men of Judah were fiercer than the words of the men of Israel.

✣ Chapter 20

And there happened to be there a man of Belial, whose name *was* Sheba, the son of Bichri, a Benjamite: and he blew a trumpet, and said, We have no part in David, neither have we inheritance in the son of Jesse: every man to his tents, O Israel. So every man of Israel went up from after David, *and* followed Sheba the son of Bichri: but the men of Judah clave unto their king, from Jordan even to Jerusalem.

And David came to his house at Jerusalem; and the king took the ten women *his* concubines, whom he had left to keep the house, and put them in ward, and fed them, but went not in unto them. So they were shut up unto the day of their death, living in widowhood.

Then said the king to Amasa, Assemble me the men of Judah within three days, and be thou here present. So Amasa went to assemble *the men of* Judah: but he tarried longer than the set time which he had appointed him. And David said to Abishai, Now shall Sheba the son of Bichri do us more harm than *did* Absalom: take thou thy Lord's servants, and pursue after him, lest he get him fenced cities, and escape us. And there went out after him Joab's men, and the Cherethites, and the Pelethites, and all the mighty men: and they went out of Jerusalem, to pursue after Sheba the son of Bichri. When they *were* at the great stone which *is* in Gibeon, Amasa went before them. And Joab's garment that he had put on was girded unto him, and upon it a girdle *with* a sword fastened upon his loins in the sheath thereof; and as he went forth it fell out. And Joab said to Amasa, *Art* thou in health, my brother? And Joab took Amasa by the beard with the right hand to kiss him. But Amasa took no heed to the sword that *was* in Joab's hand: so he smote him therewith in the fifth *rib*, and shed out his bowels to the ground, and struck him not again; and he died. So Joab and Abishai his brother pursued after Sheba the son of Bichri. And one of Joab's men stood by him, and said, He that favoureth Joab, and he that *is* for David, *let him go* after Joab. And Amasa wallowed in blood in the midst of the highway. And when the man saw that all the people stood still, he removed Amasa out of the highway into the field, and cast a cloth upon him, when he saw that every one that came by him stood still. When he was removed out of the highway, all the people went on after Joab, to pursue after Sheba the son of Bichri.

And he went through all the tribes of Israel unto Abel, and to Beth-maachah, and all the Berites: and they were gathered together, and went also after him. And they came and besieged him in Abel of Beth-maachah, and they cast up a bank against the city, and it stood in the trench: and all the people that *were* with Joab battered the wall, to throw it down.

Then cried a wise woman out of the city, Hear, hear; say, I pray you, unto Joab, Come near hither, that I may speak with thee. And when he was come near unto her, the woman said, *Art* thou Joab? And he answered, I *am he*. Then she said unto him, Hear the words of thine handmaid. And he answered, I do hear. Then she spake, saying, They were wont to speak in old time, saying, They shall surely ask *counsel* at Abel: and so they ended *the matter*. I *am one of them that are* peaceable *and* faithful in Israel: thou seekest to destroy a city and a mother in Israel: why wilt thou swallow up the inheritance of the Lord? And Joab answered and said, Far be it, far be it from me, that I should swallow up or destroy. The matter *is* not so: but a man of mount Ephraim, Sheba the son of Bichri by name, hath lifted up his hand against the king, *even* against David: deliver him only, and I will depart from the city. And the woman said unto Joab, Behold, his head shall be thrown to thee over the wall. Then the woman went unto all the people in her wisdom. And they cut off the head of Sheba the son of Bichri, and cast *it* out to Joab. And he blew a trumpet, and they retired from the city, every man to his tent. And Joab returned to Jerusalem unto the king.

Now Joab *was* over all the host of Israel: and Benaiah the son of Jehoiada *was* over the Cherethites and over the Pelethites: And Adoram *was* over the tribute: and Jehoshaphat the son of Ahilud *was* recorder: And Sheva *was* scribe: and Zadok and Abiathar *were* the priests: And Ira also the Jairite was a chief ruler about David.

✣ Chapter 21

Then there was a famine in the days of David three years, year after year; and David inquired of the Lord. And the Lord answered, *It is* for Saul, and for *his* bloody house, because he slew the Gibeonites. And the king called the Gibeonites, and said unto them; (now the Gibeonites *were* not of the children of Israel, but of the remnant of the Amorites; and the children of Israel had sworn unto them: and Saul sought to slay them in his zeal to the children of Israel and Judah.) Wherefore David said unto the Gibeonites, What shall I do for you? and wherewith shall I make the atonement, that ye may bless the inheritance of the Lord? And the Gibeonites said unto him, We will have no silver nor gold of Saul, nor of his house; neither for us shalt thou kill any man in Israel. And he said, What ye shall say, *that* will I do for you. And they answered the king, The man that consumed us, and that devised against us *that* we should be destroyed from remaining in any of the coasts of

Israel, Let seven men of his sons be delivered unto us, and we will hang them up unto the Lord in Gibeah of Saul, *whom* the Lord did choose. And the king said, I will give *them*. But the king spared Mephibosheth, the son of Jonathan the son of Saul, because of the Lord's oath that *was* between them, between David and Jonathan the son of Saul. But the king took the two sons of Rizpah the daughter of Aiah, whom she bare unto Saul, Armoni and Mephibosheth; and the five sons of Michal the daughter of Saul, whom she brought up for Adriel the son of Barzillai the Meholathite: And he delivered them into the hands of the Gibeonites, and they hanged them in the hill before the Lord: and they fell *all* seven together, and were put to death in the days of harvest, in the first *days*, in the beginning of barley harvest.

And Rizpah the daughter of Aiah took sackcloth, and spread it for her upon the rock, from the beginning of harvest until water dropped upon them out of heaven, and suffered neither the birds of the air to rest on them by day, nor the beasts of the field by night. And it was told David what Rizpah the daughter of Aiah, the concubine of Saul, had done.

And David went and took the bones of Saul and the bones of Jonathan his son from the men of Jabesh-gilead, which had stolen them from the street of Beth-shan, where the Philistines had hanged them, when the Philistines had slain Saul in Gilboa: And he brought up from thence the bones of Saul and the bones of Jonathan his son; and they gathered the bones of them that were hanged. And the bones of Saul and Jonathan his son buried they in the country of Benjamin in Zelah, in the sepulchre of Kish his father: and they performed all that the king commanded. And after that God was intreated for the land.

Moreover the Philistines had yet war again with Israel; and David went down, and his servants with him, and fought against the Philistines: and David waxed faint. And Ishbi-benob, which *was* of the sons of the giant, the weight of whose spear *weighed* three hundred *shekels* of brass in weight, he being girded with a new *sword*, thought to have slain David. But Abishai the son of Zeruiah succoured him, and smote the Philistine, and killed him. Then the men of David sware unto him, saying, Thou shalt go no more out with us to battle, that thou quench not the light of Israel. And it came to pass after this, that there was again a battle with the Philistines at Gob: then Sibbechai the Hushathite slew Saph, which *was* of the sons of the giant. And there was again a battle in Gob with the Philistines, where Elhanan the son of Jaare-oregim, a Beth-lehemite, slew *the brother of* Goliath the Gittite, the staff of whose spear *was* like a weaver's beam. And there was yet a battle in Gath, where was a man of *great* stature, that had on every hand six fingers, and on every foot six toes, four and twenty in number; and he also was born to the giant. And when he defied Israel, Jonathan the son of Shimea the brother of David slew him. These four were born to the giant in Gath, and fell by the hand of David, and by the hand of his servants.

✝ Chapter 22

And David spake unto the Lord the words of this song in the day *that* the Lord had delivered him out of the hand of all his enemies, and out of the hand of Saul: And he said, The Lord *is* my rock, and my fortress, and my deliverer; The God of my rock; in him will I trust: *he is* my shield, and the horn of my salvation, my high tower, and my refuge, my saviour; thou savest me from violence. I will call on the Lord, *who is* worthy to be praised: so shall I be saved from mine enemies. When the waves of death compassed me, the floods of ungodly men made me afraid; The sorrows of hell compassed me about; the snares of death prevented me; In my distress I called upon the Lord, and cried to my God: and he did hear my voice out of his temple, and my cry *did enter* into his ears. Then the earth shook and trembled; the foundations of heaven moved and shook, because he was wroth. There went up a smoke out of his nostrils, and fire out of his mouth devoured: coals were kindled by it. He bowed the heavens also, and came down; and darkness *was* under his feet. And he rode upon a cherub, and did fly: and he was seen upon the wings of the wind. And he made darkness pavilions round about him, dark waters, *and* thick clouds of the skies. Through the brightness before him were coals of fire kindled. The Lord thundered from heaven, and the most High uttered his voice. And he sent out arrows, and scattered them; lightning, and discomfited them. And the channels of the sea appeared, the foundations of the world were discovered, at the rebuking of the Lord, at the blast of the breath of his nostrils. He sent from above, he took me; he drew me out of many waters; He delivered me from my strong enemy, *and* from them that hated me: for they were too strong for me. They prevented me in the day of my calamity: but the Lord was my stay. He brought me forth also into a large place: he delivered me, because he delighted in me. The Lord rewarded me according to my righteousness: according to the cleanness of my hands hath he recompensed me. For I have kept the ways of the Lord, and have not wickedly departed from my God. For all his judgments *were* before me: and *as for* his statutes, I did not depart from them. I was also upright before him, and have kept myself from mine iniquity. Therefore the Lord hath recompensed me according to my righteousness; according to my cleanness in his eye sight. With the merciful thou wilt shew thyself merciful, *and* with the upright man thou wilt shew thyself upright. With the pure thou wilt shew thyself pure; and with the froward thou wilt shew thyself unsavoury. And the afflicted people thou wilt save: but thine eyes *are* upon the haughty, *that* thou mayest bring *them* down. For thou *art* my lamp, O Lord: and the Lord will lighten my darkness. For by thee I have run through a troop: by my God have I leaped over a wall. *As for* God, his way *is* perfect; the word of the Lord *is* tried: he *is* a buckler to all them that trust in him. For who *is* God, save the Lord? and who *is* a rock, save our God? God *is* my strength *and* power: and he maketh my way perfect. He maketh my feet like hinds' *feet:* and setteth me upon my high places. He teacheth my hands to war; so that a bow of steel is broken by mine arms. Thou hast also given me the shield of thy salvation: and thy gentleness hath made me great. Thou hast enlarged my steps under me; so that my feet did not slip. I have pursued mine enemies, and destroyed them; and turned not again until I had consumed them. And I have consumed them, and wounded them, that they could not arise: yea, they are fallen under my feet. For thou hast girded me with strength to battle: them that rose up against me hast thou subdued under me. Thou hast also given me the necks of mine enemies, that I might destroy them that hate me. They looked, but *there was* none to save; *even* unto the Lord, but he answered them not. Then did I beat them as small as the dust of the earth, I did stamp them as the mire of the street, *and* did spread them abroad. Thou also hast delivered me from the strivings of my people, thou hast kept me *to be* head of the heathen: a people *which* I knew not shall serve me. Strangers shall submit themselves unto me: as soon as they hear, they shall be obedient unto me. Strangers shall fade away, and they shall be afraid out of their close places. The Lord liveth; and blessed *be* my rock; and exalted be the God of the rock of my salvation. It *is* God that avengeth me, and that bringeth down the people under me, And that bringeth me forth from mine enemies: thou also hast lifted me up on high above them that rose up against me: thou hast delivered me from the violent man. Therefore I will give thanks unto thee, O Lord, among the heathen, and I will sing praises unto thy name. *He is* the tower of salvation for his king: and sheweth mercy to his anointed, unto David, and to his seed for evermore.

✝ Chapter 23

Now these *be* the last words of David. David the son of Jesse said, and the man *who was* raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel, said, The Spirit of the Lord spake by me, and his word *was* in my tongue. The God of Israel said, the Rock of Israel spake to me, He that ruleth over men *must be* just, ruling in the fear of God. And *he shall be* as the light of the morning, *when* the sun riseth, *even* a morning without clouds; *as* the tender grass *springing* out of the earth by clear shining after rain. Although my house *be* not so with God; yet he hath made with me an everlasting covenant, ordered in all *things*, and sure: for *this is* all my salvation, and all *my* desire, although he make *it* not to grow.

But *the sons* of Belial *shall be* all of them as thorns thrust away, because they cannot be taken with hands: But the man *that* shall touch them must be fenced with iron and the staff of a spear; and they shall be utterly burned with fire in the *same* place.

These *be* the names of the mighty men whom David had: The Tachmonite that sat in the seat, chief among the captains; the same *was* Adino the Eznite: *he lift up his spear* against eight hundred, whom he slew at one time. And after him *was* Eleazar the son of Dodo the Ahohite, *one* of the three mighty men with David, when they defied the Philistines *that* were there gathered together to battle, and the men of Israel were gone away: He arose, and smote the Philistines until his hand was weary, and his hand clave unto the sword: and the Lord wrought a great victory that day; and the people returned after him only to spoil. And after him *was* Shammah the son of Agee the Hararite. And the Philistines were gathered together into a troop, where was a piece of ground full of lentiles: and the people fled from the Philistines. But he stood in the midst of the ground, and defended it, and slew the Philistines: and the Lord wrought a great victory. And three of the thirty chief went down, and came to David in the harvest time unto the cave of Adullam: and the troop of the Philistines pitched in the valley of Rephaim. And David *was* then in an hold, and the garrison of the Philistines *was* then *in* Beth-lehem. And David longed, and said, Oh that one would give me drink of the water of the well of Beth-lehem, which *is* by the gate! And the three mighty men brake through the host of the Philistines, and drew water out of the well of Beth-lehem, that *was* by the gate, and took *it*, and brought *it* to David: nevertheless he would not drink thereof, but poured it out unto the Lord. And he said, Be it far from me, O Lord, that I should do this: *is not this* the blood of the men that went in jeopardy of their lives? therefore he would not drink it. These things did these three mighty men. And Abishai, the brother of Joab, the son of Zeruiah, was chief among three. And he lifted up his spear against three hundred, *and* slew *them*, and had the name among three. Was he not most honourable of three? therefore he was their captain: howbeit he attained not unto the *first* three. And Benaiah the son of Jehoiada, the son of a valiant man, of Kabzeel, who had done many acts, he slew two lionlike men of Moab: he went down also and slew a lion in the midst of a pit in time of snow: And he slew an Egyptian, a goodly man: and the Egyptian had a spear in his hand; but he went down to him with a staff, and plucked the spear out of the Egyptian's hand, and slew him with his own spear. These *things* did Benaiah the son of Jehoiada, and had the name among three mighty men. He was more honourable than the thirty, but he attained not to the *first* three. And David set him over his guard. Asahel the brother of Joab *was* one of the thirty; Elhanan the son of Dodo of Beth-lehem, Shammah the Harodite, Elika the Harodite, Helez the Paltite, Ira the son of Ikkesh the Tekoite, Abiezer the Anethothite, Mebunnai the Hushathite, Zalmon the Ahohite, Maharai the Netophathite, Heleb the son of Baanah, a Netophathite, Ittai the son of Ribai out of Gibeah of the children of Benjamin, Benaiah the Pirathonite, Hiddai of the brooks of Gaash, Abi-albon the Arbathite, Azmaveth the Barhumite, Eliahba the Shaalbonite, of the sons of Jashen, Jonathan, Shammah the Hararite, Ahiam the son of Sharar the Hararite, Eliphelet the son of Ahasbai, the son of the Maachathite, Eliam the son of Ahithophel the Gilonite, Hezrai the Carmelite, Paarai the Arbite, Igal the son of Nathan of Zobah, Bani the Gadite, Zelek the Ammonite, Naharai the Beerothite, armourbearer to Joab the son of Zeruiah, Ira an Ithrite, Gareb an Ithrite, Uriah the Hittite: thirty and

seven in all.

✝ Chapter 24

And again the anger of the Lord was kindled against Israel, and he moved David against them to say, Go, number Israel and Judah. For the king said to Joab the captain of the host, which *was* with him, Go now through all the tribes of Israel, from Dan even to Beer-sheba, and number ye the people, that I may know the number of the people. And Joab said unto the king, Now the Lord thy God add unto the people, how many soever they be, an hundredfold, and that the eyes of my Lord the king may see *it:* but why doth my Lord the king delight in this thing? Notwithstanding the king's word prevailed against Joab, and against the captains of the host. And Joab and the captains of the host went out from the presence of the king, to number the people of Israel.

And they passed over Jordan, and pitched in Aroer, on the right side of the city that *lieth* in the midst of the river of Gad, and toward Jazer: Then they came to Gilead, and to the land of Tahtim-hodshi; and they came to Dan-jaan, and about to Zidon, And came to the strong hold of Tyre, and to all the cities of the Hivites, and of the Canaanites: and they went out to the south of Judah, *even* to Beer-sheba. So when they had gone through all the land, they came to Jerusalem at the end of nine months and twenty days. And Joab gave up the sum of the number of the people unto the king: and there were in Israel eight hundred thousand valiant men that drew the sword; and the men of Judah *were* five hundred thousand men.

And David's heart smote him after that he had numbered the people. And David said unto the Lord, I have sinned greatly in that I have done: and now, I beseech thee, O Lord, take away the iniquity of thy servant; for I have done very foolishly. For when David was up in the morning, the word of the Lord came unto the prophet Gad, David's seer, saying, Go and say unto David, Thus saith the Lord, I offer thee three *things;* choose thee one of them, that I may *do it* unto thee. So Gad came to David, and told him, and said unto him, Shall seven years of famine come unto thee in thy land? or wilt thou flee three months before thine enemies, while they pursue thee? or that there be three days' pestilence in thy land? now advise, and see what answer I shall return to him that sent me. And David said unto Gad, I am in a great strait: let us fall now into the hand of the Lord; for his mercies *are* great: and let me not fall into the hand of man.

So the Lord sent a pestilence upon Israel from the morning even to the time appointed: and there died of the people from Dan even to Beer-sheba seventy thousand men. And when the angel stretched out his hand upon Jerusalem to destroy it, the Lord repented him of the evil, and said to the angel that destroyed the people, It is enough: stay now thine hand. And the angel of the Lord was by the threshingplace of Araunah the Jebusite. And David spake unto the Lord when he saw the angel that smote the people, and said, Lo, I have sinned, and I have done wickedly: but these sheep, what have they done? let thine hand, I pray thee, be against me, and against my father's house.

And Gad came that day to David, and said unto him, Go up, rear an altar unto the Lord in the threshingfloor of Araunah the Jebusite. And David, according to the saying of Gad, went up as the Lord commanded. And Araunah looked, and saw the king and his servants coming on toward him: and Araunah went out, and bowed himself before the king on his face upon the ground. And Araunah said, Wherefore is my Lord the king come to his servant? And David said, To buy the threshingfloor of thee, to build an altar unto the Lord, that the plague may be stayed from the people. And Araunah said unto David, Let my Lord the king take and offer up what *seemeth* good unto him: behold, *here be* oxen for burnt sacrifice, and threshing instruments and *other* instruments of the oxen for wood. All these *things* did Araunah, *as* a king, give unto the king. And Araunah said unto the king, The Lord thy God accept thee. And the king said unto Araunah, Nay; but I will surely buy *it* of thee at a price: neither will I offer burnt offerings unto the Lord my God of that which doth cost me nothing. So David bought the threshingfloor and the oxen for fifty shekels of silver. And David built there an altar unto the Lord, and offered burnt offerings and peace offerings. So the Lord was intreated for the land, and the plague was stayed from Israel.

The First Book of the Kings,

commonly called,

The Third Book of the Kings.

✢ Chapter 1

NOW king David was old *and* stricken in years; and they covered him with clothes, but he gat no heat. Wherefore his servants said unto him, Let there be sought for my Lord the king a young virgin: and let her stand before the king, and let her cherish him, and let her lie in thy bosom, that my Lord the king may get heat. So they sought for a fair damsel throughout all the coasts of Israel, and found Abishag a Shunammite, and brought her to the king. And the damsel *was* very fair, and cherished the king, and ministered to him: but the king knew her not.

Then Adonijah the son of Haggith exalted himself, saying, I will be king: and he prepared him chariots and horsemen, and fifty men to run before him. And his father had not displeased him at any time in saying, Why hast thou done so? and he also *was a* very goodly *man;* and *his mother* bare him after Absalom. And he conferred with Joab the son of Zeruiah, and with Abiathar the priest: and they following Adonijah helped *him.* But Zadok the priest, and Benaiah the son of Jehoiada, and Nathan the prophet, and Shimei, and Rei, and the mighty men which *belonged* to David, were not with Adonijah. And Adonijah slew sheep and oxen and fat cattle by the stone of Zoheleth, which *is* by En-rogel, and called all his brethren the king's sons, and all the men of Judah the king's servants: But Nathan the prophet, and Benaiah, and the mighty men, and Solomon his brother, he called not.

Wherefore Nathan spake unto Bath-sheba the mother of Solomon, saying, Hast thou not heard that Adonijah the son of Haggith doth reign, and David our Lord knoweth *it* not? Now therefore come, let me, I pray thee, give thee counsel, that thou mayest save thine own life, and the life of thy son Solomon. Go and get thee in unto king David, and say unto him, Didst not thou, my Lord, O king, swear unto thine handmaid, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne? why then doth Adonijah reign? Behold, while thou yet talkest there with the king, I also will come in after thee, and confirm thy words.

And Bath-sheba went in unto the king into the chamber: and the king was very old; and Abishag the Shunammite ministered unto the king. And Bath-sheba bowed, and did obeisance unto the king. And the king said, What wouldest thou? And she said unto him, My Lord, thou swarest by the Lord thy God unto thine handmaid, *saying,* Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne. And now, behold, Adonijah reigneth; and now, my Lord the king, thou knowest *it* not: And he hath slain oxen and fat cattle and sheep in abundance, and hath called all the sons of the king, and Abiathar the priest, and Joab the captain of the host: but Solomon thy servant hath he not called. And thou, my Lord, O king, the eyes of all Israel *are* upon thee, that thou shouldest tell them who shall sit on the throne of my Lord the king after him. Otherwise it shall come to pass, when my Lord the king shall sleep with his fathers, that I and my son Solomon shall be counted offenders.

And, lo, while she yet talked with the king, Nathan the prophet also came in. And they told the king, saying, Behold Nathan the prophet. And when he was come in before the king, he bowed himself before the king with his face to the ground. And Nathan said, My Lord, O king, hast thou said, Adonijah shall reign after me, and he shall sit upon my throne? For he is gone down this day, and hath slain oxen and fat cattle and sheep in abundance, and hath called all the king's sons, and the captains of the host, and Abiathar the priest; and, behold, they eat and drink before him, and say, God save king Adonijah. But me, *even* me thy servant, and Zadok the priest, and Benaiah the son of Jehoiada, and thy servant Solomon, hath he not called. Is this thing done by my Lord the king, and thou hast not shewed *it* unto thy servant, who should sit on the throne of my Lord the king after him?

Then king David answered and said, Call me Bath-sheba. And she came into the king's presence, and stood before the king. And the king sware, and said, *As* the Lord liveth, that hath redeemed my soul out of all distress, Even as I sware unto thee by the Lord God of Israel, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne in my stead; even so will I certainly do this day. Then Bath-sheba bowed with *her* face to the earth, and did reverence to the king, and said, Let my Lord king David live for ever.

And king David said, Call me Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada. And they came before the king. The king also said unto them, Take with you the servants of your Lord, and cause Solomon my son to ride upon mine own mule, and bring him down to Gihon: And let Zadok the priest and Nathan the prophet anoint him there king over Israel: and blow ye with the trumpet, and say, God save king Solomon. Then ye shall come up after him, that he may come and sit upon my throne; for he shall be king in my stead: and I have appointed him to be ruler over Israel and over Judah. And Benaiah the son of Jehoiada answered the king, and said, Amen: the Lord God of my Lord the king say so *too.* As the Lord hath been with my Lord the king, even so be he with Solomon, and make his throne greater than the throne of my Lord king David. So Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada, and the Cherethites, and the Pelethites, went down, and caused Solomon to ride upon king David's mule, and brought him to Gihon. And Zadok the priest took an horn of oil out of the tabernacle, and anointed Solomon. And they blew the trumpet; and all the people said, God save king Solomon. And all the people came up after him, and the people piped with pipes, and rejoiced with great joy, so that the earth rent with the sound of them.

And Adonijah and all the guests that *were* with him heard *it* as they had made an end of eating. And when Joab heard the sound of the trumpet, he said, Wherefore *is this* noise of the city being in an uproar? And while he yet spake, behold, Jonathan the son of Abiathar the priest came: and Adonijah said unto him, Come in; for thou *art* a valiant man, and bringest good tidings. And Jonathan answered and said to Adonijah, Verily our Lord king David hath made Solomon king. And the king hath sent with him Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada, and the Cherethites, and the Pelethites, and they have caused him to ride upon the king's mule: And Zadok the priest and Nathan the prophet have anointed him king in Gihon: and they are come up from thence rejoicing, so that the city rang again. This *is* the noise that ye have heard. And also Solomon sitteth on the throne of the kingdom. And moreover the king's servants came to bless our Lord king David, saying, God make the name of Solomon better than thy name, and make his throne greater than thy throne. And the king bowed himself upon the bed. And also thus said the king, Blessed *be* the Lord God of Israel, which hath given *one* to sit on my throne this day, mine eyes even seeing *it.* And all the guests that *were* with Adonijah were afraid, and rose up, and went every man his way.

And Adonijah feared because of Solomon, and arose, and went, and caught hold on the horns of the altar. And it was told Solomon, saying, Behold, Adonijah feareth king Solomon: for, lo, he hath caught hold on the horns of the altar, saying, Let king Solomon swear unto me to day that he will not slay his servant with the sword. And Solomon said, If he will shew himself a worthy man, there shall not an hair of him fall to the earth: but if wickedness shall be found in him, he shall die. So king Solomon sent, and they brought him down from the altar. And he came and bowed himself to king Solomon: and Solomon said unto him, Go to thine house.

✢ Chapter 2

NOW the days of David drew nigh that he should die; and he charged Solomon his son, saying, I go the way of all the earth: be thou strong therefore, and shew thyself a man; And keep the charge of the Lord thy God, to walk in his ways, to keep his statutes, and his commandments, and his judgments, and his testimonies, as it is written in the law of Moses, that thou mayest prosper in all that thou doest, and whithersoever thou turnest thyself: That the Lord may continue his word which he spake concerning me, saying, If thy children take heed to their way, to walk before me in truth with all their heart and with all their soul, there shall not fail thee (said he) a man on the throne of Israel. Moreover thou knowest also what Joab the son of Zeruiah did to me, *and* what he did to the two captains of the hosts of Israel, unto Abner the son of Ner, and unto Amasa the son of Jether, whom he slew, and shed the blood of war in peace, and put the blood of war upon his girdle that *was* about his loins, and in his shoes that *were* on his feet. Do therefore according to thy wisdom, and let not his hoar head go down to the grave in peace. But shew kindness unto the sons of Barzillai the Gileadite, and let them be of those that eat at thy table: for so they came to me when I fled because of Absalom thy brother. And, behold, *thou hast* with thee Shimei the son of Gera, a Benjamite of Bahurim, which cursed me with a grievous curse in the day when I went to Mahanaim: but he came down to meet me at Jordan, and I sware to him by the Lord, saying, I will not put thee to death with the sword. Now therefore hold him not guiltless: for thou *art* a wise man, and knowest what thou oughtest to do unto him; but his hoar head bring thou down to the grave with blood. So David slept with his fathers, and was buried in the city of David. And the days that David reigned over Israel *were* forty years: seven years reigned he in Hebron, and thirty and three years reigned he in Jerusalem.

Then sat Solomon upon the throne of David his father; and his kingdom was established greatly.

And Adonijah the son of Haggith came to Bath-sheba the mother of Solomon. And she said, Comest thou peaceably? And he said, Peaceably. He said moreover, I have somewhat to say unto thee. And she said, Say on. And he said, Thou knowest that the kingdom was mine, and *that* all Israel set their faces on me, that I should reign: howbeit the kingdom is turned about, and is become my brother's: for it was his from the Lord. And now I ask one petition of thee, deny me not. And she said unto him, Say on. And he said, Speak, I pray thee, unto Solomon the king, (for he will not say thee nay,)

that he give me Abishag the Shunammite to wife. And Bath-sheba said, Well; I will speak for thee unto the king.

Bath-sheba therefore went unto king Solomon, to speak unto him for Adonijah. And the king rose up to meet her, and bowed himself unto her, and sat down on his throne, and caused a seat to be set for the king's mother; and she sat on his right hand. Then she said, I desire one small petition of thee; *I pray thee*, say me not nay. And the king said unto her, Ask on, my mother: for I will not say thee nay. And she said, Let Abishag the Shunammite be given to Adonijah thy brother to wife. And king Solomon answered and said unto his mother, And why dost thou ask Abishag the Shunammite for Adonijah? ask for him the kingdom also; for he *is* mine elder brother; even for him, and for Abiathar the priest, and for Joab the son of Zeruiah. Then king Solomon sware by the Lord, saying, God do so to me, and more also, if Adonijah have not spoken this word against his own life. Now therefore, *as* the Lord liveth, which hath established me, and set me on the throne of David my father, and who hath made me an house, as he promised, Adonijah shall be put to death this day. And king Solomon sent by the hand of Benaiah the son of Jehoiada; and he fell upon him that he died.

And unto Abiathar the priest said the king, Get thee to Anathoth, unto thine own fields; for thou *art* worthy of death: but I will not at this time put thee to death, because thou barest the ark of the Lord God before David my father, and because thou hast been afflicted in all wherein my father was afflicted. So Solomon thrust out Abiathar from being priest unto the Lord; that he might fulfil the word of the Lord, which he spake concerning the house of Eli in Shiloh.

Then tidings came to Joab: for Joab had turned after Adonijah, though he turned not after Absalom. And Joab fled unto the tabernacle of the Lord, and caught hold on the horns of the altar. And it was told king Solomon that Joab was fled unto the tabernacle of the Lord; and, behold, *he is* by the altar. Then Solomon sent Benaiah the son of Jehoiada, saying, Go, fall upon him. And Benaiah came to the tabernacle of the Lord, and said unto him, Thus saith the king, Come forth. And he said, Nay; but I will die here. And Benaiah brought the king word again, saying, Thus said Joab, and thus he answered me. And the king said unto him, Do as he hath said, and fall upon him, and bury him; that thou mayest take away the innocent blood, which Joab shed, from me, and from the house of my father. And the Lord shall return his blood upon his own head, who fell upon two men more righteous and better than he, and slew them with the sword, my father David not knowing *thereof*, *to wit*, Abner the son of Ner, captain of the host of Israel, and Amasa the son of Jether, captain of the host of Judah. Their blood shall therefore return upon the head of Joab, and upon the head of his seed for ever: but upon David, and upon his seed, and upon his house, and upon his throne, shall there be peace for ever from the Lord. So Benaiah the son of Jehoiada went up, and fell upon him, and slew him: and he was buried in his own house in the wilderness.

And the king put Benaiah the son of Jehoiada in his room over the host: and Zadok the priest did the king put in the room of Abiathar.

And the king sent and called for Shimei, and said unto him, Build thee an house in Jerusalem, and dwell there, and go not forth thence any whither. For it shall be, *that* on the day thou goest out, and passest over the brook Kidron, thou shalt know for certain that thou shalt surely die: thy blood shall be upon thine own head. And Shimei said unto the king, The saying *is* good: as my Lord the king hath said, so will thy servant do. And Shimei dwelt in Jerusalem many days. And it came to pass at the end of three years, that two of the servants of Shimei ran away unto Achish son of Maachah king of Gath. And they told Shimei, saying, Behold, thy servants *be* in Gath. And Shimei arose, and saddled his ass, and went to Gath to Achish to seek his servants: and Shimei went, and brought his servants from Gath. And it was told Solomon that Shimei had gone from Jerusalem to Gath, and was come again. And the king sent and called for Shimei, and said unto him, Did I not make thee to swear by the Lord, and protested unto thee, saying, Know for a certain, on the day thou goest out, and walkest abroad any whither, that thou shalt surely die? and thou saidst unto me, The word *that* I have heard *is* good. Why then hast thou not kept the oath of the Lord, and the commandment that I have charged thee with? The king said moreover to Shimei, Thou knowest all the wickedness which thine heart is privy to, that thou didst to David my father: therefore the Lord shall return thy wickedness upon thine own head; And king Solomon *shall be* blessed, and the throne of David shall be established before the Lord for ever. So the king commanded Benaiah the son of Jehoiada; which went out, and fell upon him, that he died. And the kingdom was established in the hand of Solomon.

✢ Chapter 3

And Solomon made affinity with Pharaoh king of Egypt, and took Pharaoh's daughter, and brought her into the city of David, until he had made an end of building his own house, and the house of the Lord, and the wall of Jerusalem round about. Only the people sacrificed in high places, because there was no house built unto the name of the Lord, until those days. And Solomon loved the Lord, walking in the statutes of David his father: only he sacrificed and burnt incense in high places. And the king went to Gibeon to sacrifice there; for that *was* the great high place: a thousand burnt offerings did Solomon offer upon that altar.

In Gibeon the Lord appeared to Solomon in a dream by night: and God said, Ask what I shall give thee. And Solomon said, Thou hast shewed unto thy servant David my father great mercy, according as he walked before thee in truth, and in righteousness, and in uprightness of heart with thee; and thou hast kept for him this great kindness, that thou hast given him a son to sit on his throne, as *it is* this day. And now, O Lord my God, thou hast made thy servant king instead of David my father: and I *am but* a little child: I know not *how* to go out or come in. And thy servant *is* in the midst of thy people which thou hast chosen, a great people, that cannot be numbered nor counted for multitude. Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great a people? And the speech pleased the Lord, that Solomon had asked this thing. And God said unto him, Because thou hast asked this thing, and hast not asked for thyself long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding to discern judgment; Behold, I have done according to thy words: lo, I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee. And I have also given thee that which thou hast not asked, both riches, and honour: so that there shall not be any among the kings like unto thee all thy days. And if thou wilt walk in my ways, to keep my statutes and my commandments, as thy father David did walk, then I will lengthen thy days. And Solomon awoke; and, behold, *it was* a dream. And he came to Jerusalem, and stood before the ark of the covenant of the Lord, and offered up burnt offerings, and offered peace offerings, and made a feast to all his servants.

Then came there two women, *that were* harlots, unto the king, and stood before him. And the one woman said, O my Lord, I and this woman dwell in one house; and I was delivered of a child with her in the house. And it came to pass the third day after that I was delivered, that this woman was delivered also: and we *were* together; *there was* no stranger with us in the house, save we two in the house. And this woman's child died in the night; because she overlaid it. And she arose at midnight, and took my son from beside me, while thine handmaid slept, and laid it in her bosom, and laid her dead child in my bosom. And when I rose in the morning to give my child suck, behold, it was dead: but when I had considered it in the morning, behold, it was not my son, which I did bear. And the other woman said, Nay; but the living *is* my son, and the dead *is* thy son. And this said, No; but the dead *is* thy son, and the living *is* my son. Thus they spake before the king. Then said the king, The one saith, This *is* my son that liveth, and thy son *is* the dead: and the other saith, Nay; but thy son *is* the dead, and my son *is* the living. And the king said, Bring me a sword. And they brought a sword before the king. And the king said, Divide the living child in two, and give half to the one, and half to the other. Then spake the woman whose the living child *was* unto the king, for her bowels yearned upon her son, and she said, O my Lord, give her the living child, and in no wise slay it. But the other said, Let it be neither mine nor thine, *but* divide *it*. Then the king answered and said, Give her the living child, and in no wise slay it: she *is* the mother thereof. And all Israel heard of the judgment which the king had judged; and they feared the king: for they saw that the wisdom of God *was* in him, to do judgment.

✢ Chapter 4

So king Solomon was king over all Israel. And these *were* the princes which he had; Azariah the son of Zadok the priest, Elihoreph and Ahiah, the sons of Shisha, scribes; Jehoshaphat the son of Ahilud, the recorder. And Benaiah the son of Jehoiada *was* over the host: and Zadok and Abiathar *were* the priests: And Azariah the son of Nathan *was* over the officers: and Zabud the son of Nathan *was* principal officer, *and* the king's friend: And Ahishar *was* over the household: and Adoniram the son of Abda *was* over the tribute.

And Solomon had twelve officers over all Israel, which provided victuals for the king and his household: each man his month in a year made provision. And these *are* their names: The son of Hur, in mount Ephraim: The son of Dekar, in Makaz, and in Shaalbim, and Beth-shemesh, and Elon-beth-hanan: The son of Hesed, in Aruboth; to him *pertained* Sochoh, and all the land of Hepher: The son of Abinadab, in all the region of Dor; which had Taphath the daughter of Solomon to wife: Baana the son of Ahilud; *to him pertained* Taanach and Megiddo, and all Beth-shean, which *is* by Zartanah beneath Jezreel, from Beth-shean to Abel-meholah, *even* unto *the place that is* beyond Jokneam: The son of Geber, in Ramoth-gilead; to him *pertained* the towns of Jair the son of Manasseh, which *are* in Gilead; to him *also pertained* the region of Argob, which *is* in Bashan, threescore great cities with walls and brasen bars: Ahinadab the son of Iddo *had* Mahanaim: Ahimaaz *was* in Naphtali; he also took Basmath the daughter of Solomon to wife: Baanah the son of Hushai *was* in Asher and in Aloth: Jehoshaphat the son of Paruah, in Issachar: Shimei the son of Elah, in Benjamin: Geber the son of Uri *was* in the country of Gilead, *in* the country of Sihon king of the Amorites, and of Og king of Bashan; and *he was* the only officer which *was* in the land.

Judah and Israel *were* many, as the sand which *is* by the sea in multitude, eating and drinking, and making merry. And Solomon reigned over all kingdoms from the river unto the land of the Philistines, and unto the border of Egypt: they brought presents, and served Solomon all the days of his life.

And Solomon's provision for one day was thirty measures of fine flour, and threescore measures of meal, Ten fat oxen, and twenty oxen out of the pastures, and an hundred sheep, beside harts, and roebucks, and fallowdeer, and fatted fowl. For he had dominion over all *the region* on this side the river, from Tiphsah even to Azzah, over all the kings on this side the river: and he had peace on all sides round about him. And Judah and Israel dwelt safely, every man under his vine and under his fig tree, from Dan even to

Beer-sheba, all the days of Solomon.

And Solomon had forty thousand stalls of horses for his chariots, and twelve thousand horsemen. And those officers provided victual for king Solomon, and for all that came unto king Solomon's table, every man in his month: they lacked nothing. Barley also and straw for the horses and dromedaries brought they unto the place where *the officers* were, every man according to his charge.

And God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand that *is* on the sea shore. And Solomon's wisdom excelled the wisdom of all the children of the east country, and all the wisdom of Egypt. For he was wiser than all men; than Ethan the Ezrahite, and Heman, and Chalcol, and Darda, the sons of Mahol: and his fame was in all nations round about. And he spake three thousand proverbs: and his songs were a thousand and five. And he spake of trees, from the cedar tree that *is* in Lebanon even unto the hyssop that springeth out of the wall: he spake also of beasts, and of fowl, and of creeping things, and of fishes. And there came of all people to hear the wisdom of Solomon, from all kings of the earth, which had heard of his wisdom.

✢ Chapter 5

And Hiram king of Tyre sent his servants unto Solomon; for he had heard that they had anointed him king in the room of his father: for Hiram was ever a lover of David. And Solomon sent to Hiram, saying, Thou knowest how that David my father could not build an house unto the name of the Lord his God for the wars which were about him on every side, until the Lord put them under the soles of his feet. But now the Lord my God hath given me rest on every side, *so that there is* neither adversary nor evil occurrent. And, behold, I purpose to build an house unto the name of the Lord my God, as the Lord spake unto David my father, saying, Thy son, whom I will set upon thy throne in thy room, he shall build an house unto my name. Now therefore command thou that they hew me cedar trees out of Lebanon; and my servants shall be with thy servants: and unto thee will I give hire for thy servants according to all that thou shalt appoint: for thou knowest that *there is* not among us any that can skill to hew timber like unto the Sidonians.

And it came to pass, when Hiram heard the words of Solomon, that he rejoiced greatly, and said, Blessed *be* the Lord this day, which hath given unto David a wise son over this great people. And Hiram sent to Solomon, saying, I have considered the things which thou sentest to me for: *and* I will do all thy desire concerning timber of cedar, and concerning timber of fir. My servants shall bring *them* down from Lebanon unto the sea: and I will convey them by sea in floats unto the place that thou shalt appoint me, and will cause them to be discharged there, and thou shalt receive *them:* and thou shalt accomplish my desire, in giving food for my household. So Hiram gave Solomon cedar trees and fir trees *according to* all his desire. And Solomon gave Hiram twenty thousand measures of wheat *for* food to his household, and twenty measures of pure oil: thus gave Solomon to Hiram year by year. And the Lord gave Solomon wisdom, as he promised him: and there was peace between Hiram and Solomon; and they two made a league together.

And king Solomon raised a levy out of all Israel; and the levy was thirty thousand men. And he sent them to Lebanon, ten thousand a month by courses: a month they were in Lebanon, *and* two months at home: and Adoniram *was* over the levy. And Solomon had threescore and ten thousand that bare burdens, and fourscore thousand hewers in the mountains; Beside the chief of Solomon's officers which *were* over the work, three thousand and three hundred, which ruled over the people that wrought in the work. And the king commanded, and they brought great stones, costly stones, *and* hewed stones, to lay the foundation of the house. And Solomon's builders and Hiram's builders did hew *them*, and the stonesquarers: so they prepared timber and stones to build the house.

✢ Chapter 6

And it came to pass in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month Zif, which *is* the second month, that he began to build the house of the Lord. And the house which king Solomon built for the Lord, the length thereof *was* threescore cubits, and the breadth thereof twenty *cubits*, and the height thereof thirty cubits. And the porch before the temple of the house, twenty cubits *was* the length thereof, according to the breadth of the house; *and* ten cubits *was* the breadth thereof before the house. And for the house he made windows of narrow lights.

And against the wall of the house he built chambers round about, *against* the walls of the house round about, *both* of the temple and of the oracle: and he made chambers round about: The nethermost chamber *was* five cubits broad, and the middle *was* six cubits broad, and the third *was* seven cubits broad: for without *in the wall* of the house he made narrowed rests round about, that *the beams* should not be fastened in the walls of the house. And the house, when it was in building, was built of stone made ready before it was brought thither: so that there was neither hammer nor axe *nor* any tool of iron heard in the house, while it was in building. The door for the middle chamber *was* in the right side of the house: and they went up with winding stairs into the middle *chamber*, and out of the middle into the third. So he built the house, and finished it; and covered the house with beams and boards of cedar. And *then* he built chambers against all the house, five cubits high: and they rested on the house with timber of cedar.

And the word of the Lord came to Solomon, saying, *Concerning* this house which thou art in building, if thou wilt walk in my statutes, and execute my judgments, and keep all my commandments to walk in them; then will I perform my word with thee, which I spake unto David thy father: And I will dwell among the children of Israel, and will not forsake my people Israel. So Solomon built the house, and finished it. And he built the walls of the house within with boards of cedar, both the floor of the house, and the walls of the cieling: *and* he covered *them* on the inside with wood, and covered the floor of the house with planks of fir. And he built twenty cubits on the sides of the house, both the floor and the walls with boards of cedar: he even built *them* for it within, *even* for the oracle, *even* for the most holy *place*. And the house, that *is*, the temple before it, was forty cubits *long*. And the cedar of the house within *was* carved with knops and open flowers: all *was* cedar; there was no stone seen. And the oracle he prepared in the house within, to set there the ark of the covenant of the Lord. And the oracle in the forepart *was* twenty cubits in length, and twenty cubits in breadth, and twenty cubits in the height thereof: and he overlaid it with pure gold; and *so* covered the altar *which was of* cedar. So Solomon overlaid the house within with pure gold: and he made a partition by the chains of gold before the oracle; and he overlaid it with gold. And the whole house he overlaid with gold, until he had finished all the house: also the whole altar that *was* by the oracle he overlaid with gold.

And within the oracle he made two cherubims *of* olive tree, *each* ten cubits high. And five cubits *was* the one wing of the cherub, and five cubits the other wing of the cherub: from the uttermost part of the one wing unto the uttermost part of the other *were* ten cubits. And the other cherub *was* ten cubits: both the cherubims *were* of one measure and one size. The height of the one cherub *was* ten cubits, and so *was it* of the other cherub. And he set the cherubims within the inner house: and they stretched forth the wings of the cherubims, so that the wing of the one touched the *one* wall, and the wing of the other cherub touched the other wall; and their wings touched one another in the midst of the house. And he overlaid the cherubims with gold. And he carved all the walls of the house round about with carved figures of cherubims and palm trees and open flowers, within and without. And the floor of the house he overlaid with gold, within and without.

And for the entering of the oracle he made doors *of* olive tree: the lintel *and* side posts *were* a fifth part *of the wall*. The two doors also *were of* olive tree; and he carved upon them carvings of cherubims and palm trees and open flowers, and overlaid *them* with gold, and spread gold upon the cherubims, and upon the palm trees. So also made he for the door of the temple posts *of* olive tree, a fourth part *of the wall*. And the two doors *were of* fir tree: the two leaves of the one door *were* folding, and the two leaves of the other door *were* folding. And he carved *thereon* cherubims and palm trees and open flowers: and covered *them* with gold fitted upon the carved work.

And he built the inner court with three rows of hewed stone, and a row of cedar beams.

In the fourth year was the foundation of the house of the Lord laid, in the month Zif: And in the eleventh year, in the month Bul, which *is* the eighth month, was the house finished throughout all the parts thereof, and according to all the fashion of it. So was he seven years in building it.

✢ Chapter 7

But Solomon was building his own house thirteen years, and he finished all his house.

He built also the house of the forest of Lebanon; the length thereof *was* an hundred cubits, and the breadth thereof fifty cubits, and the height thereof thirty cubits, upon four rows of cedar pillars, with cedar beams upon the pillars. And *it was* covered with cedar above upon the beams, that *lay* on forty five pillars, fifteen *in* a row. And *there were* windows *in* three rows, and light *was* against light *in* three ranks. And all the doors and posts *were* square, with the windows: and light *was* against light *in* three ranks.

And he made a porch of pillars; the length thereof *was* fifty cubits, and the breadth thereof thirty cubits: and the porch *was* before them: and the *other* pillars and the thick beam *were* before them.

Then he made a porch for the throne where he might judge, *even* the porch of judgment: and *it was* covered with cedar from one side of the floor to the other.

And his house where he dwelt *had* another court within the porch, *which* was of the like work. Solomon made also an house for Pharaoh's daughter, whom he had taken *to wife*, like unto this porch. All these *were of* costly stones, according to the measures of hewed stones, sawed with saws, within and without, even from the foundation unto the coping, and *so* on the outside toward the great court. And the foundation *was of* costly stones, even great stones, stones of ten cubits, and stones of eight cubits. And above *were* costly stones, after the measures of hewed stones, and cedars. And the great court round about *was* with three rows of hewed stones, and a row of cedar beams, both for the inner court

of the house of the Lord, and for the porch of the house.

And king Solomon sent and fetched Hiram out of Tyre. He *was* a widow's son of the tribe of Naphtali, and his father *was* a man of Tyre, a worker in brass: and he was filled with wisdom, and understanding, and cunning to work all works in brass. And he came to king Solomon, and wrought all his work. For he cast two pillars of brass, of eighteen cubits high apiece: and a line of twelve cubits did compass either of them about. And he made two chapiters *of* molten brass, to set upon the tops of the pillars: the height of the one chapiter *was* five cubits, and the height of the other chapiter *was* five cubits: *And* nets of checker work, and wreaths of chain work, for the chapiters which *were* upon the top of the pillars; seven for the one chapiter, and seven for the other chapiter. And he made the pillars, and two rows round about upon the one network, to cover the chapiters that *were* upon the top, with pomegranates: and so did he for the other chapiter. And the chapiters that *were* upon the top of the pillars *were* of lily work in the porch, four cubits. And the chapiters upon the two pillars *had pomegranates* also above, over against the belly which *was* by the network: and the pomegranates *were* two hundred in rows round about upon the other chapiter. And he set up the pillars in the porch of the temple: and he set up the right pillar, and called the name thereof Jachin: and he set up the left pillar, and called the name thereof Boaz. And upon the top of the pillars *was* lily work: so was the work of the pillars finished.

And he made a molten sea, ten cubits from the one brim to the other: *it was* round all about, and his height *was* five cubits: and a line of thirty cubits did compass it round about. And under the brim of it round about *there were* knops compassing it, ten in a cubit, compassing the sea round about: the knops *were* cast in two rows, when it was cast. It stood upon twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east: and the sea *was set* above upon them, and all their hinder parts *were* inward. And it *was* an hand breadth thick, and the brim thereof was wrought like the brim of a cup, with flowers of lilies: it contained two thousand baths.

And he made ten bases of brass; four cubits *was* the length of one base, and four cubits the breadth thereof, and three cubits the height of it. And the work of the bases *was* on this *manner:* they had borders, and the borders *were* between the ledges: And on the borders that *were* between the ledges *were* lions, oxen, and cherubims: and upon the ledges *there was* a base above: and beneath the lions and oxen *were* certain additions made of thin work. And every base had four brasen wheels, and plates of brass: and the four corners thereof had undersetters: under the laver *were* undersetters molten, at the side of every addition. And the mouth of it within the chapiter and above *was* a cubit: but the mouth thereof *was* round *after* the work of the base, a cubit and an half: and also upon the mouth of it *were* gravings with their borders, foursquare, not round. And under the borders *were* four wheels; and the axletrees of the wheels *were joined* to the base: and the height of a wheel *was* a cubit and half a cubit. And the work of the wheels *was* like the work of a chariot wheel: their axletrees, and their naves, and their felloes, and their spokes, *were* all molten. And *there were* four undersetters to the four corners of one base: *and* the undersetters *were* of the very base itself. And in the top of the base *was there* a round compass of half a cubit high: and on the top of the base the ledges thereof and the borders thereof *were* of the same. For on the plates of the ledges thereof, and on the borders thereof, he graved cherubims, lions, and palm trees, according to the proportion of every one, and additions round about. After this *manner* he made the ten bases: all of them had one casting, one measure, *and* one size.

Then made he ten lavers of brass: one laver contained forty baths: *and* every laver was four cubits: *and* upon every one of the ten bases one laver. And he put five bases on the right side of the house, and five on the left side of the house: and he set the sea on the right side of the house eastward over against the south.

And Hiram made the lavers, and the shovels, and the basons. So Hiram made an end of doing all the work that he made king Solomon for the house of the Lord: The two pillars, and the *two* bowls of the chapiters that *were* on the top of the two pillars; and the two networks, to cover the two bowls of the chapiters which *were* upon the top of the pillars; And four hundred pomegranates for the two networks, *even* two rows of pomegranates for one network, to cover the two bowls of the chapiters that *were* upon the pillars; And the ten bases, and ten lavers on the bases; And one sea, and twelve oxen under the sea; And the pots, and the shovels, and the basons: and all these vessels, which Hiram made to king Solomon for the house of the Lord, *were of* bright brass. In the plain of Jordan did the king cast them, in the clay ground between Succoth and Zarthan. And Solomon left all the vessels *unweighed*, because they were exceeding many: neither was the weight of the brass found out. And Solomon made all the vessels that *pertained* unto the house of the Lord: the altar of gold, and the table of gold, whereupon the shewbread *was*; And the candlesticks of pure gold, five on the right *side*, and five on the left, before the oracle, with the flowers, and the lamps, and the tongs *of* gold, And the bowls, and the snuffers, and the basons, and the spoons, and the censers *of* pure gold; and the hinges *of* gold, *both* for the doors of the inner house, the most holy *place*, *and* for the doors of the house, *to wit*, of the temple. So was ended all the work that king Solomon made for the house of the Lord. And Solomon brought in the things which David his father had dedicated; *even* the silver, and the gold, and the vessels, did he put among the treasures of the house of the Lord.

✝ Chapter 8

Then Solomon assembled the elders of Israel, and all the heads of the tribes, the chief of the fathers of the children of Israel, unto king Solomon in Jerusalem, that they might bring up the ark of the covenant of the Lord out of the city of David, which *is* Zion. And all the men of Israel assembled themselves unto king Solomon at the feast in the month Ethanim, which *is* the seventh month. And all the elders of Israel came, and the priests took up the ark. And they brought up the ark of the Lord, and the tabernacle of the congregation, and all the holy vessels that *were* in the tabernacle, even those did the priests and the Levites bring up. And king Solomon, and all the congregation of Israel, that were assembled unto him, *were* with him before the ark, sacrificing sheep and oxen, that could not be told nor numbered for multitude. And the priests brought in the ark of the covenant of the Lord unto his place, into the oracle of the house, to the most holy *place*, *even* under the wings of the cherubims. For the cherubims spread forth *their* two wings over the place of the ark, and the cherubims covered the ark and the staves thereof above. And they drew out the staves, that the ends of the staves were seen out in the holy *place* before the oracle, and they were not seen without: and there they are unto this day. *There was* nothing in the ark save the two tables of stone, which Moses put there at Horeb, when the Lord made *a covenant* with the children of Israel, when they came out of the land of Egypt. And it came to pass, when the priests were come out of the holy *place*, that the cloud filled the house of the Lord, So that the priests could not stand to minister because of the cloud: for the glory of the Lord had filled the house of the Lord.

Then spake Solomon, The Lord said that he would dwell in the thick darkness. I have surely built thee an house to dwell in, a settled place for thee to abide in for ever. And the king turned his face about, and blessed all the congregation of Israel: (and all the congregation of Israel stood;) And he said, Blessed *be* the Lord God of Israel, which spake with his mouth unto David my father, and hath with his hand fulfilled *it*, saying, Since the day that I brought forth my people Israel out of Egypt, I chose no city out of all the tribes of Israel to build an house, that my name might be therein; but I chose David to be over my people Israel. And it was in the heart of David my father to build an house for the name of the Lord God of Israel. And the Lord said unto David my father, Whereas it was in thine heart to build an house unto my name, thou didst well that it was in thine heart. Nevertheless thou shalt not build the house; but thy son that shall come forth out of thy loins, he shall build the house unto my name. And the Lord hath performed his word that he spake, and I am risen up in the room of David my father, and sit on the throne of Israel, as the Lord promised, and have built an house for the name of the Lord God of Israel. And I have set there a place for the ark, wherein *is* the covenant of the Lord, which he made with our fathers, when he brought them out of the land of Egypt.

And Solomon stood before the altar of the Lord in the presence of all the congregation of Israel, and spread forth his hands toward heaven: And he said, Lord God of Israel, *there is* no God like thee, in heaven above, or on earth beneath, who keepest covenant and mercy with thy servants that walk before thee with all their heart: Who hast kept with thy servant David my father that thou promisedst him: thou spakest also with thy mouth, and hast fulfilled *it* with thine hand, as *it is* this day. Therefore now, Lord God of Israel, keep with thy servant David my father that thou promisedst him, saying, There shall not fail thee a man in my sight to sit on the throne of Israel; so that thy children take heed to their way, that they walk before me as thou hast walked before me. And now, O God of Israel, let thy word, I pray thee, be verified, which thou spakest unto thy servant David my father. But will God indeed dwell on the earth? behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded? Yet have thou respect unto the prayer of thy servant, and to his supplication, O Lord my God, to hearken unto the cry and to the prayer, which thy servant prayeth before thee to day: That thine eyes may be open toward this house night and day, *even* toward the place of which thou hast said, My name shall be there: that thou mayest hearken unto the prayer which thy servant shall make toward this place. And hearken thou to the supplication of thy servant, and of thy people Israel, when they shall pray toward this place: and hear thou in heaven thy dwelling place: and when thou hearest, forgive.

If any man trespass against his neighbour, and an oath be laid upon him to cause him to swear, and the oath come before thine altar in this house: Then hear thou in heaven, and do, and judge thy servants, condemning the wicked, to bring his way upon his head; and justifying the righteous, to give him according to his righteousness.

When thy people Israel be smitten down before the enemy, because they have sinned against thee, and shall turn again to thee, and confess thy name, and pray, and make supplication unto thee in this house: Then hear thou in heaven, and forgive the sin of thy people Israel, and bring them again unto the land which thou gavest unto their fathers.

When heaven is shut up, and there is no rain, because they have sinned against thee; if they pray toward this place, and confess thy name, and turn from their sin, when thou afflictest them: Then hear thou in heaven, and forgive the sin of thy servants, and of thy people Israel, that thou teach them the good way wherein they should walk, and give rain upon thy land, which thou hast given to thy people for an inheritance.

If there be in the land famine, if there be pestilence, blasting, mildew, locust, *or* if there be caterpiller; if their enemy besiege them in the land of their cities; whatsoever plague, whatsoever sickness *there be;* What prayer and supplication soever be *made* by any man,

or by all thy people Israel, which shall know every man the plague of his own heart, and spread forth his hands toward this house: Then hear thou in heaven thy dwelling place, and forgive, and do, and give to every man according to his ways, whose heart thou knowest; (for thou, *even* thou only, knowest the hearts of all the children of men;) That they may fear thee all the days that they live in the land which thou gavest unto our fathers. Moreover concerning a stranger, that *is* not of thy people Israel, but cometh out of a far country for thy name's sake; (For they shall hear of thy great name, and of thy strong hand, and of thy stretched out arm;) when he shall come and pray toward this house; Hear thou in heaven thy dwelling place, and do according to all that the stranger calleth to thee for: that all people of the earth may know thy name, to fear thee, as *do* thy people Israel; and that they may know that this house, which I have builded, is called by thy name.

If thy people go out to battle against their enemy, whithersoever thou shalt send them, and shall pray unto the Lord toward the city which thou hast chosen, and *toward* the house that I have built for thy name: Then hear thou in heaven their prayer and their supplication, and maintain their cause. If they sin against thee, (for *there is* no man that sinneth not,) and thou be angry with them, and deliver them to the enemy, so that they carry them away captives unto the land of the enemy, far or near; *Yet* if they shall bethink themselves in the land whither they were carried captives, and repent, and make supplication unto thee in the land of them that carried them captives, saying, We have sinned, and have done perversely, we have committed wickedness; And *so* return unto thee with all their heart, and with all their soul, in the land of their enemies, which led them away captive, and pray unto thee toward their land, which thou gavest unto their fathers, the city which thou hast chosen, and the house which I have built for thy name: Then hear thou their prayer and their supplication in heaven thy dwelling place, and maintain their cause, And forgive thy people that have sinned against thee, and all their transgressions wherein they have transgressed against thee, and give them compassion before them who carried them captive, that they may have compassion on them: For they *be* thy people, and thine inheritance, which thou broughtest forth out of Egypt, from the midst of the furnace of iron: That thine eyes may be open unto the supplication of thy servant, and unto the supplication of thy people Israel, to hearken unto them in all that they call for unto thee. For thou didst separate them from among all the people of the earth, *to be* thine inheritance, as thou spakest by the hand of Moses thy servant, when thou broughtest our fathers out of Egypt, O Lord God. And it was *so*, that when Solomon had made an end of praying all this prayer and supplication unto the Lord, he arose from before the altar of the Lord, from kneeling on his knees with his hands spread up to heaven. And he stood, and blessed all the congregation of Israel with a loud voice, saying, Blessed *be* the Lord, that hath given rest unto his people Israel, according to all that he promised: there hath not failed one word of all his good promise, which he promised by the hand of Moses his servant. The Lord our God be with us, as he was with our fathers: let him not leave us, nor forsake us: That he may incline our hearts unto him, to walk in all his ways, and to keep his commandments, and his statutes, and his judgments, which he commanded our fathers. And let these my words, wherewith I have made supplication before the Lord, be nigh unto the Lord our God day and night, that he maintain the cause of his servant, and the cause of his people Israel at all times, as the matter shall require: That all the people of the earth may know that the Lord *is* God, *and that there is* none else. Let your heart therefore be perfect with the Lord our God, to walk in his statutes, and to keep his commandments, as at this day.

And the king, and all Israel with him, offered sacrifice before the Lord. And Solomon offered a sacrifice of peace offerings, which he offered unto the Lord, two and twenty thousand oxen, and an hundred and twenty thousand sheep. So the king and all the children of Israel dedicated the house of the Lord. The same day did the king hallow the middle of the court that *was* before the house of the Lord: for there he offered burnt offerings, and meat offerings, and the fat of the peace offerings: because the brasen altar that *was* before the Lord *was* too little to receive the burnt offerings, and meat offerings, and the fat of the peace offerings. And at that time Solomon held a feast, and all Israel with him, a great congregation, from the entering in of Hamath unto the river of Egypt, before the Lord our God, seven days and seven days, *even* fourteen days. On the eighth day he sent the people away: and they blessed the king, and went unto their tents joyful and glad of heart for all the goodness that the Lord had done for David his servant, and for Israel his people.

✣ Chapter 9

And it came to pass, when Solomon had finished the building of the house of the Lord, and the king's house, and all Solomon's desire which he was pleased to do, That the Lord appeared to Solomon the second time, as he had appeared unto him at Gibeon. And the Lord said unto him, I have heard thy prayer and thy supplication, that thou hast made before me: I have hallowed this house, which thou hast built, to put my name there for ever; and mine eyes and mine heart shall be there perpetually. And if thou wilt walk before me, as David thy father walked, in integrity of heart, and in uprightness, to do according to all that I have commanded thee, *and* wilt keep my statutes and my judgments: Then I will establish the throne of thy kingdom upon Israel for ever, as I promised to David thy father, saying, There shall not fail thee a man upon the throne of Israel. *But* if ye shall at all turn from following me, ye or your children, and will not keep my commandments *and* my statutes which I have set before you, but go and serve other gods, and worship them: Then will I cut off Israel out of the land which I have given them; and this house, which I have hallowed for my name, will I cast out of my sight; and Israel shall be a proverb and a byword among all people: And at this house, *which* is high, every one that passeth by it shall be astonished, and shall hiss; and they shall say, Why hath the Lord done thus unto this land, and to this house? And they shall answer, Because they forsook the Lord their God, who brought forth their fathers out of the land of Egypt, and have taken hold upon other gods, and have worshipped them, and served them: therefore hath the Lord brought upon them all this evil.

And it came to pass at the end of twenty years, when Solomon had built the two houses, the house of the Lord, and the king's house, (*Now* Hiram the king of Tyre had furnished Solomon with cedar trees and fir trees, and with gold, according to all his desire,) that then king Solomon gave Hiram twenty cities in the land of Galilee. And Hiram came out from Tyre to see the cities which Solomon had given him; and they pleased him not. And he said, What cities *are* these which thou hast given me, my brother? And he called them the land of Cabul unto this day. And Hiram sent to the king sixscore talents of gold.

And this *is* the reason of the levy which king Solomon raised; for to build the house of the Lord, and his own house, and Millo, and the wall of Jerusalem, and Hazor, and Megiddo, and Gezer. *for* Pharaoh king of Egypt had gone up, and taken Gezer, and burnt it with fire, and slain the Canaanites that dwelt in the city, and given it *for* a present unto his daughter, Solomon's wife. And Solomon built Gezer, and Beth-horon the nether, And Baalath, and Tadmor in the wilderness, in the land, And all the cities of store that Solomon had, and cities for his chariots, and cities for his horsemen, and that which Solomon desired to build in Jerusalem, and in Lebanon, and in all the land of his dominion. *And* all the people *that were* left of the Amorites, Hittites, Perizzites, Hivites, and Jebusites, which *were* not of the children of Israel, Their children that were left after them in the land, whom the children of Israel also were not able utterly to destroy, upon those did Solomon levy a tribute of bondservice unto this day. But of the children of Israel did Solomon make no bondmen: but they *were* men of war, and his servants, and his princes, and his captains, and rulers of his chariots, and his horsemen. These *were* the chief of the officers that *were* over Solomon's work, five hundred and fifty, which bare rule over the people that wrought in the work.

But Pharaoh's daughter came up out of the city of David unto her house which *Solomon* had built for her: then did he build Millo.

And three times in a year did Solomon offer burnt offerings and peace offerings upon the altar which he built unto the Lord, and he burnt incense upon the altar that *was* before the Lord. So he finished the house.

And king Solomon made a navy of ships in Ezion-geber, which *is* beside Eloth, on the shore of the Red sea, in the land of Edom. And Hiram sent in the navy his servants, shipmen that had knowledge of the sea, with the servants of Solomon. And they came to Ophir, and fetched from thence gold, four hundred and twenty talents, and brought *it* to king Solomon.

✣ Chapter 10

And when the queen of Sheba heard of the fame of Solomon concerning the name of the Lord, she came to prove him with hard questions. And she came to Jerusalem with a very great train, with camels that bare spices, and very much gold, and precious stones: and when she was come to Solomon, she communed with him of all that was in her heart. And Solomon told her all her questions: there was not *any* thing hid from the king, which he told her not. And when the queen of Sheba had seen all Solomon's wisdom, and the house that he had built, And the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel, and his cupbearers, and his ascent by which he went up unto the house of the Lord; there was no more spirit in her. And she said to the king, It was a true report that I heard in mine own land of thy acts and of thy wisdom. Howbeit I believed not the words, until I came, and mine eyes had seen *it:* and, behold, the half was not told me: thy wisdom and prosperity exceedeth the fame which I heard. Happy *are* thy men, happy *are* these thy servants, which stand continually before thee, *and* that hear thy wisdom. Blessed be the Lord thy God, which delighted in thee, to set thee on the throne of Israel: because the Lord loved Israel for ever, therefore made he thee king, to do judgment and justice. And she gave the king an hundred and twenty talents of gold, and of spices very great store, and precious stones: there came no more such abundance of spices as these which the queen of Sheba gave to king Solomon. And the navy also of Hiram, that brought gold from Ophir, brought in from Ophir great plenty of almug trees, and precious stones. And the king made of the almug trees pillars for the house of the Lord, and for the king's house, harps also and psalteries for singers: there came no such almug trees, nor were seen unto this day. And king Solomon gave unto the queen of Sheba all her desire, whatsoever she asked, beside *that* which Solomon gave her of his royal bounty. So she turned and went to her own country, she and her servants.

Now the weight of gold that came to Solomon in one year was six hundred threescore and six talents of gold, Beside *that he had* of the merchantmen, and of the traffick of the spice merchants, and of all the kings of Arabia, and of the governors of the country.

And king Solomon made two hundred targets *of* beaten gold: six hundred *shekels* of gold went to one target. And *he made* three hundred shields *of* beaten gold; three pound of gold went to one shield: and the king put them in the house of the forest of Lebanon.

Moreover the king made a great throne of ivory, and overlaid it with the best gold. The throne had six steps, and the top of the throne *was* round behind: and *there were* stays on either side on the place of the seat, and two lions stood beside the stays. And twelve lions stood there on the one side and on the other upon the six steps: there was not the like made in any kingdom.

And all king Solomon's drinking vessels *were of* gold, and all the vessels of the house of the forest of Lebanon *were of* pure gold; none *were of* silver: it was nothing accounted of in the days of Solomon. For the king had at sea a navy of Tharshish with the navy of Hiram: once in three years came the navy of Tharshish, bringing gold, and silver, ivory, and apes, and peacocks. So king Solomon exceeded all the kings of the earth for riches and for wisdom.

And all the earth sought to Solomon, to hear his wisdom, which God had put in his heart. And they brought every man his present, vessels of silver, and vessels of gold, and garments, and armour, and spices, horses, and mules, a rate year by year.

And Solomon gathered together chariots and horsemen: and he had a thousand and four hundred chariots, and twelve thousand horsemen, whom he bestowed in the cities for chariots, and with the king at Jerusalem. And the king made silver *to be* in Jerusalem as stones, and cedars made he *to be* as the sycomore trees that *are* in the vale, for abundance.

And Solomon had horses brought out of Egypt, and linen yarn: the king's merchants received the linen yarn at a price. And a chariot came up and went out of Egypt for six hundred *shekels* of silver, and an horse for an hundred and fifty: and so for all the kings of the Hittites, and for the kings of Syria, did they bring *them* out by their means.

✝ Chapter 11

But king Solomon loved many strange women, together with the daughter of Pharaoh, women of the Moabites, Ammonites, Edomites, Zidonians, *and* Hittites; Of the nations *concerning* which the Lord said unto the children of Israel, Ye shall not go in to them, neither shall they come in unto you: *for* surely they will turn away your heart after their gods: Solomon clave unto these in love. And he had seven hundred wives, princesses, and three hundred concubines: and his wives turned away his heart. For it came to pass, when Solomon was old, *that* his wives turned away his heart after other gods: and his heart was not perfect with the Lord his God, as *was* the heart of David his father. For Solomon went after Ashtoreth the Goddess of the Zidonians, and after Milcom the abomination of the Ammonites. And Solomon did evil in the sight of the Lord, and went not fully after the Lord, as *did* David his father. Then did Solomon build an high place for Chemosh, the abomination of Moab, in the hill that *is* before Jerusalem, and for Molech, the abomination of the children of Ammon. And likewise did he for all his strange wives, which burnt incense and sacrificed unto their gods.

And the Lord was angry with Solomon, because his heart was turned from the Lord God of Israel, which had appeared unto him twice, And had commanded him concerning this thing, that he should not go after other gods: but he kept not that which the Lord commanded. Wherefore the Lord said unto Solomon, Forasmuch as this is done of thee, and thou hast not kept my covenant and my statutes, which I have commanded thee, I will surely rend the kingdom from thee, and will give it to thy servant. Notwithstanding in thy days I will not do it for David thy father's sake: *but* I will rend it out of the hand of thy son. Howbeit I will not rend away all the kingdom; *but* will give one tribe to thy son for David my servant's sake, and for Jerusalem's sake which I have chosen.

And the Lord stirred up an adversary unto Solomon, Hadad the Edomite: he *was* of the king's seed in Edom. For it came to pass, when David was in Edom, and Joab the captain of the host was gone up to bury the slain, after he had smitten every male in Edom; (For six months did Joab remain there with all Israel, until he had cut off every male in Edom:) That Hadad fled, he and certain Edomites of his father's servants with him, to go into Egypt; Hadad *being* yet a little child. And they arose out of Midian, and came to Paran: and they took men with them out of Paran, and they came to Egypt, unto Pharaoh king of Egypt; which gave him an house, and appointed him victuals, and gave him land. And Hadad found great favour in the sight of Pharaoh, so that he gave him to wife the sister of his own wife, the sister of Tahpenes the queen. And the sister of Tahpenes bare him Genubath his son, whom Tahpenes weaned in Pharaoh's house: and Genubath was in Pharaoh's household among the sons of Pharaoh. And when Hadad heard in Egypt that David slept with his fathers, and that Joab the captain of the host was dead, Hadad said to Pharaoh, Let me depart, that I may go to mine own country. Then Pharaoh said unto him, But what hast thou lacked with me, that, behold, thou seekest to go to thine own country? And he answered, Nothing: howbeit let me go in any wise.

And God stirred him up *another* adversary, Rezon the son of Eliadah, which fled from his Lord Hadadezer king of Zobah: And he gathered men unto him, and became captain over a band, when David slew them *of Zobah:* and they went to Damascus, and dwelt therein, and reigned in Damascus. And he was an adversary to Israel all the days of Solomon, beside the mischief that Hadad *did:* and he abhorred Israel, and reigned over Syria.

And Jeroboam the son of Nebat, an Ephrathite of Zereda, Solomon's servant, whose mother's name *was* Zeruah, a widow woman, even he lifted up *his* hand against the king. And this *was* the cause that he lifted up *his* hand against the king: Solomon built Millo, *and* repaired the breaches of the city of David his father. And the man Jeroboam *was* a mighty man of valour: and Solomon seeing the young man that he was industrious, he made him ruler over all the charge of the house of Joseph. And it came to pass at that time when Jeroboam went out of Jerusalem, that the prophet Ahijah the Shilonite found him in the way; and he had clad himself with a new garment; and they two *were* alone in the field: And Ahijah caught the new garment that *was* on him, and rent it *in* twelve pieces: And he said to Jeroboam, Take thee ten pieces: for thus saith the Lord, the God of Israel, Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee: (But he shall have one tribe for my servant David's sake, and for Jerusalem's sake, the city which I have chosen out of all the tribes of Israel:) Because that they have forsaken me, and have worshipped Ashtoreth the Goddess of the Zidonians, Chemosh the God of the Moabites, and Milcom the God of the children of Ammon, and have not walked in my ways, to do *that which is* right in mine eyes, and *to keep* my statutes and my judgments, as *did* David his father. Howbeit I will not take the whole kingdom out of his hand: but I will make him prince all the days of his life for David my servant's sake, whom I chose, because he kept my commandments and my statutes: But I will take the kingdom out of his son's hand, and will give it unto thee, *even* ten tribes. And unto his son will I give one tribe, that David my servant may have a light alway before me in Jerusalem, the city which I have chosen me to put my name there. And I will take thee, and thou shalt reign according to all that thy soul desireth, and shalt be king over Israel. And it shall be, if thou wilt hearken unto all that I command thee, and wilt walk in my ways, and do *that is* right in my sight, to keep my statutes and my commandments, as David my servant did; that I will be with thee, and build thee a sure house, as I built for David, and will give Israel unto thee. And I will for this afflict the seed of David, but not for ever. Solomon sought therefore to kill Jeroboam. And Jeroboam arose, and fled into Egypt, unto Shishak king of Egypt, and was in Egypt until the death of Solomon.

And the rest of the acts of Solomon, and all that he did, and his wisdom, *are* they not written in the book of the acts of Solomon? And the time that Solomon reigned in Jerusalem over all Israel *was* forty years. And Solomon slept with his fathers, and was buried in the city of David his father: and Rehoboam his son reigned in his stead.

✝ Chapter 12

And Rehoboam went to Shechem: for all Israel were come to Shechem to make him king. And it came to pass, when Jeroboam the son of Nebat, who was yet in Egypt, heard *of it,* (for he was fled from the presence of king Solomon, and Jeroboam dwelt in Egypt;) That they sent and called him. And Jeroboam and all the congregation of Israel came, and spake unto Rehoboam, saying, Thy father made our yoke grievous: now therefore make thou the grievous service of thy father, and his heavy yoke which he put upon us, lighter, and we will serve thee. And he said unto them, Depart yet *for* three days, then come again to me. And the people departed.

And king Rehoboam consulted with the old men, that stood before Solomon his father while he yet lived, and said, How do ye advise that I may answer this people? And they spake unto him, saying, If thou wilt be a servant unto this people this day, and wilt serve them, and answer them, and speak good words to them, then they will be thy servants for ever. But he forsook the counsel of the old men, which they had given him, and consulted with the young men that were grown up with him, *and* which stood before him: And he said unto them, What counsel give ye that we may answer this people, who have spoken to me, saying, Make the yoke which thy father did put upon us lighter? And the young men that were grown up with him spake unto him, saying, Thus shalt thou speak unto this people that spake unto thee, saying, Thy father made our yoke heavy, but make thou *it* lighter unto us; thus shalt thou say unto them, My little *finger* shall be thicker than my father's loins. And now whereas my father did lade you with a heavy yoke, I will add to your yoke: my father hath chastised you with whips, but I will chastise you with scorpions.

So Jeroboam and all the people came to Rehoboam the third day, as the king had appointed, saying, Come to me again the third day. And the king answered the people roughly, and forsook the old men's counsel that they gave him; And spake to them after the counsel of the young men, saying, My father made your yoke heavy, and I will add to your yoke: my father *also* chastised you with whips, but I will chastise you with scorpions. Wherefore the king hearkened not unto the people; for the cause was from the Lord, that he might perform his saying, which the Lord spake by Ahijah the Shilonite unto Jeroboam the son of Nebat.

So when all Israel saw that the king hearkened not unto them, the people answered the king, saying, What portion have we in David? neither *have we* inheritance in the son of Jesse: to your tents, O Israel: now see to thine own house, David. So Israel departed unto their tents. But *as for* the children of Israel which dwelt in the cities of Judah, Rehoboam reigned over them. Then king Rehoboam sent Adoram, who *was* over the tribute; and all Israel stoned him with stones, that he died. Therefore king Rehoboam made speed to get him up to his chariot, to flee to Jerusalem. So Israel rebelled against the house of David unto this day. And it came to pass, when all Israel heard that Jeroboam was come again, that they sent and called him unto the congregation, and made him king over all Israel: there was none that followed the house of David, but the tribe

of Judah only.

And when Rehoboam was come to Jerusalem, he assembled all the house of Judah, with the tribe of Benjamin, an hundred and fourscore thousand chosen men, which were warriors, to fight against the house of Israel, to bring the kingdom again to Rehoboam the son of Solomon. But the word of God came unto Shemaiah the man of God, saying, Speak unto Rehoboam, the son of Solomon, king of Judah, and unto all the house of Judah and Benjamin, and to the remnant of the people, saying, Thus saith the Lord, Ye shall not go up, nor fight against your brethren the children of Israel: return every man to his house; for this thing is from me. They hearkened therefore to the word of the Lord, and returned to depart, according to the word of the Lord.

Then Jeroboam built Shechem in mount Ephraim, and dwelt therein; and went out from thence, and built Penuel. And Jeroboam said in his heart, Now shall the kingdom return to the house of David: If this people go up to do sacrifice in the house of the Lord at Jerusalem, then shall the heart of this people turn again unto their Lord, *even* unto Rehoboam king of Judah, and they shall kill me, and go again to Rehoboam king of Judah. Whereupon the king took counsel, and made two calves *of* gold, and said unto them, It is too much for you to go up to Jerusalem: behold thy gods, O Israel, which brought thee up out of the land of Egypt. And he set the one in Beth-el, and the other put he in Dan. And this thing became a sin: for the people went *to worship* before the one, *even* unto Dan. And he made an house of high places, and made priests of the lowest of the people, which were not of the sons of Levi. And Jeroboam ordained a feast in the eighth month, on the fifteenth day of the month, like unto the feast that *is* in Judah, and he offered upon the altar. So did he in Beth-el, sacrificing unto the calves that he had made: and he placed in Beth-el the priests of the high places which he had made. So he offered upon the altar which he had made in Beth-el the fifteenth day of the eighth month, *even* in the month which he had devised of his own heart; and ordained a feast unto the children of Israel: and he offered upon the altar, and burnt incense.

✢ Chapter 13

And, behold, there came a man of God out of Judah by the word of the Lord unto Beth-el: and Jeroboam stood by the altar to burn incense. And he cried against the altar in the word of the Lord, and said, O altar, altar, thus saith the Lord; Behold, a child shall be born unto the house of David, Josiah by name; and upon thee shall he offer the priests of the high places that burn incense upon thee, and men's bones shall be burnt upon thee. And he gave a sign the same day, saying, This *is* the sign which the Lord hath spoken; Behold, the altar shall be rent, and the ashes that *are* upon it shall be poured out. And it came to pass, when king Jeroboam heard the saying of the man of God, which had cried against the altar in Beth-el, that he put forth his hand from the altar, saying, Lay hold on him. And his hand, which he put forth against him, dried up, so that he could not pull it in again to him. The altar also was rent, and the ashes poured out from the altar, according to the sign which the man of God had given by the word of the Lord. And the king answered and said unto the man of God, Intreat now the face of the Lord thy God, and pray for me, that my hand may be restored me again. And the man of God besought the Lord, and the king's hand was restored him again, and became as *it was* before. And the king said unto the man of God, Come home with me, and refresh thyself, and I will give thee a reward. And the man of God said unto the king, If thou wilt give me half thine house, I will not go in with thee, neither will I eat bread nor drink water in this place: For so was it charged me by the word of the Lord, saying, Eat no bread, nor drink water, nor turn again by the same way that thou camest. So he went another way, and returned not by the way that he came to Beth-el.

Now there dwelt an old prophet in Beth-el; and his sons came and told him all the works that the man of God had done that day in Beth-el: the words which he had spoken unto the king, them they told also to their father. And their father said unto them, What way went he? For his sons had seen what way the man of God went, which came from Judah. And he said unto his sons, Saddle me the ass. So they saddled him the ass: and he rode thereon, And went after the man of God, and found him sitting under an oak: and he said unto him, *Art* thou the man of God that camest from Judah? And he said, I *am*. Then he said unto him, Come home with me, and eat bread. And he said, I may not return with thee, nor go in with thee: neither will I eat bread nor drink water with thee in this place: For it was said to me by the word of the Lord, Thou shalt eat no bread nor drink water there, nor turn again to go by the way that thou camest. He said unto him, I *am* a prophet also as thou *art;* and an angel spake unto me by the word of the Lord, saying, Bring him back with thee into thine house, that he may eat bread and drink water. *But* he lied unto him. So he went back with him, and did eat bread in his house, and drank water.

And it came to pass, as they sat at the table, that the word of the Lord came unto the prophet that brought him back: And he cried unto the man of God that came from Judah, saying, Thus saith the Lord, Forasmuch as thou hast disobeyed the mouth of the Lord, and hast not kept the commandment which the Lord thy God commanded thee, But camest back, and hast eaten bread and drunk water in the place, of the which *the Lord* did say to thee, Eat no bread, and drink no water; thy carcase shall not come unto the sepulchre of thy fathers.

And it came to pass, after he had eaten bread, and after he had drunk, that he saddled for him the ass, *to wit,* for the prophet whom he had brought back. And when he was gone, a lion met him by the way, and slew him: and his carcase was cast in the way, and the ass stood by it, the lion also stood by the carcase. And, behold, men passed by, and saw the carcase cast in the way, and the lion standing by the carcase: and they came and told *it* in the city where the old prophet dwelt. And when the prophet that brought him back from the way heard *thereof,* he said, It *is* the man of God, who was disobedient unto the word of the Lord: therefore the Lord hath delivered him unto the lion, which hath torn him, and slain him, according to the word of the Lord, which he spake unto him. And he spake to his sons, saying, Saddle me the ass. And they saddled *him.* And he went and found his carcase cast in the way, and the ass and the lion standing by the carcase: the lion had not eaten the carcase, nor torn the ass. And the prophet took up the carcase of the man of God, and laid it upon the ass, and brought it back: and the old prophet came to the city, to mourn and to bury him. And he laid his carcase in his own grave; and they mourned over him, *saying,* Alas, my brother! And it came to pass, after he had buried him, that he spake to his sons, saying, When I am dead, then bury me in the sepulchre wherein the man of God *is* buried; lay my bones beside his bones: For the saying which he cried by the word of the Lord against the altar in Beth-el, and against all the houses of the high places which *are* in the cities of Samaria, shall surely come to pass.

After this thing Jeroboam returned not from his evil way, but made again of the lowest of the people priests of the high places: whosoever would, he consecrated him, and he became *one* of the priests of the high places. And this thing became sin unto the house of Jeroboam, even to cut *it* off, and to destroy *it* from off the face of the earth.

✢ Chapter 14

At that time Abijah the son of Jeroboam fell sick. And Jeroboam said to his wife, Arise, I pray thee, and disguise thyself, that thou be not known to be the wife of Jeroboam; and get thee to Shiloh: behold, there *is* Ahijah the prophet, which told me that *I should be* king over this people. And take with thee ten loaves, and cracknels, and a cruse of honey, and go to him: he shall tell thee what shall become of the child. And Jeroboam's wife did so, and arose, and went to Shiloh, and came to the house of Ahijah. But Ahijah could not see; for his eyes were set by reason of his age.

And the Lord said unto Ahijah, Behold, the wife of Jeroboam cometh to ask a thing of thee for her son; for he *is* sick: thus and thus shalt thou say unto her: for it shall be, when she cometh in, that she shall feign herself *to be* another *woman.* And it was *so,* when Ahijah heard the sound of her feet, as she came in at the door, that he said, Come in, thou wife of Jeroboam; why feignest thou thyself *to be* another? for I *am* sent to thee *with* heavy *tidings.* Go, tell Jeroboam, Thus saith the Lord God of Israel, Forasmuch as I exalted thee from among the people, and made thee prince over my people Israel, And rent the kingdom away from the house of David, and gave it thee: and *yet* thou hast not been as my servant David, who kept my commandments, and who followed me with all his heart, to do *that* only *which was* right in mine eyes; But hast done evil above all that were before thee: for thou hast gone and made thee other gods, and molten images, to provoke me to anger, and hast cast me behind thy back: Therefore, behold, I will bring evil upon the house of Jeroboam, and will cut off from Jeroboam him that pisseth against the wall, *and* him that is shut up and left in Israel, and will take away the remnant of the house of Jeroboam, as a man taketh away dung, till it be all gone. Him that dieth of Jeroboam in the city shall the dogs eat; and him that dieth in the field shall the fowls of the air eat: for the Lord hath spoken *it.* Arise thou therefore, get thee to thine own house: *and* when thy feet enter into the city, the child shall die. And all Israel shall mourn for him, and bury him: for he only of Jeroboam shall come to the grave, because in him there is found *some* good thing toward the Lord God of Israel in the house of Jeroboam. Moreover the Lord shall raise him up a king over Israel, who shall cut off the house of Jeroboam that day: but what? even now. For the Lord shall smite Israel, as a reed is shaken in the water, and he shall root up Israel out of this good land, which he gave to their fathers, and shall scatter them beyond the river, because they have made their groves, provoking the Lord to anger. And he shall give Israel up because of the sins of Jeroboam, who did sin, and who made Israel to sin.

And Jeroboam's wife arose, and departed, and came to Tirzah: *and* when she came to the threshold of the door, the child died; And they buried him; and all Israel mourned for him, according to the word of the Lord, which he spake by the hand of his servant Ahijah the prophet. And the rest of the acts of Jeroboam, how he warred, and how he reigned, behold, they *are* written in the book of the chronicles of the kings of Israel. And the days which Jeroboam reigned *were* two and twenty years: and he slept with his fathers, and Nadab his son reigned in his stead.

And Rehoboam the son of Solomon reigned in Judah. Rehoboam *was* forty and one years old when he began to reign, and he reigned seventeen years in Jerusalem, the city which the Lord did choose out of all the tribes of Israel, to put his name there. And his mother's name *was* Naamah an Ammonitess. And Judah did evil in the sight of the Lord, and they provoked him to jealousy with their sins which they had committed, above all that their fathers had done. For they also built them high places, and images, and groves, on every high hill, and under every green tree. And there were also sodomites in the land: *and* they did according to all the abominations of the nations which the Lord cast out before the children of Israel.

And it came to pass in the fifth year of king Rehoboam, *that* Shishak king of Egypt

came up against Jerusalem: And he took away the treasures of the house of the Lord, and the treasures of the king's house; he even took away all: and he took away all the shields of gold which Solomon had made. And king Rehoboam made in their stead brasen shields, and committed *them* unto the hands of the chief of the guard, which kept the door of the king's house. And it was *so*, when the king went into the house of the Lord, that the guard bare them, and brought them back into the guard chamber.

Now the rest of the acts of Rehoboam, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah? And there was war between Rehoboam and Jeroboam all *their* days. And Rehoboam slept with his fathers, and was buried with his fathers in the city of David. And his mother's name *was* Naamah an Ammonitess. And Abijam his son reigned in his stead.

✣ Chapter 15

Now in the eighteenth year of king Jeroboam the son of Nebat reigned Abijam over Judah. Three years reigned he in Jerusalem. And his mother's name *was* Maachah, the daughter of Abishalom. And he walked in all the sins of his father, which he had done before him: and his heart was not perfect with the Lord his God, as the heart of David his father. Nevertheless for David's sake did the Lord his God give him a lamp in Jerusalem, to set up his son after him, and to establish Jerusalem: Because David did *that which was* right in the eyes of the Lord, and turned not aside from any *thing* that he commanded him all the days of his life, save only in the matter of Uriah the Hittite. And there was war between Rehoboam and Jeroboam all the days of his life. Now the rest of the acts of Abijam, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah? And there was war between Abijam and Jeroboam. And Abijam slept with his fathers; and they buried him in the city of David: and Asa his son reigned in his stead.

And in the twentieth year of Jeroboam king of Israel reigned Asa over Judah. And forty and one years reigned he in Jerusalem. And his mother's name *was* Maachah, the daughter of Abishalom. And Asa did *that which was* right in the eyes of the Lord, as *did* David his father. And he took away the sodomites out of the land, and removed all the idols that his fathers had made. And also Maachah his mother, even her he removed from *being* queen, because she had made an idol in a grove; and Asa destroyed her idol, and burnt *it* by the brook Kidron. But the high places were not removed: nevertheless Asa's heart was perfect with the Lord all his days. And he brought in the things which his father had dedicated, and the things which himself had dedicated, into the house of the Lord, silver, and gold, and vessels.

And there was war between Asa and Baasha king of Israel all their days. And Baasha king of Israel went up against Judah, and built Ramah, that he might not suffer any to go out or come in to Asa king of Judah. Then Asa took all the silver and the gold *that were* left in the treasures of the house of the Lord, and the treasures of the king's house, and delivered them into the hand of his servants: and king Asa sent them to Ben-hadad, the son of Tabrimon, the son of Hezion, king of Syria, that dwelt at Damascus, saying, *There is* a league between me and thee, *and* between my father and thy father: behold, I have sent unto thee a present of silver and gold; come and break thy league with Baasha king of Israel, that he may depart from me. So Ben-hadad hearkened unto king Asa, and sent the captains of the hosts which he had against the cities of Israel, and smote Ijon, and Dan, and Abel-beth-maachah, and all Cinneroth, with all the land of Naphtali. And it came to pass, when Baasha heard *thereof*, that he left off building of Ramah, and dwelt in Tirzah. Then king Asa made a proclamation throughout all Judah; none *was* exempted: and they took away the stones of Ramah, and the timber thereof, wherewith Baasha had builded; and king Asa built with them Geba of Benjamin, and Mizpah. The rest of all the acts of Asa, and all his might, and all that he did, and the cities which he built, *are* they not written in the book of the chronicles of the kings of Judah? Nevertheless in the time of his old age he was diseased in his feet. And Asa slept with his fathers, and was buried with his fathers in the city of David his father: and Jehoshaphat his son reigned in his stead.

And Nadab the son of Jeroboam began to reign over Israel in the second year of Asa king of Judah, and reigned over Israel two years. And he did evil in the sight of the Lord, and walked in the way of his father, and in his sin wherewith he made Israel to sin.

And Baasha the son of Ahijah, of the house of Issachar, conspired against him; and Baasha smote him at Gibbethon, which *belonged* to the Philistines; for Nadab and all Israel laid siege to Gibbethon. Even in the third year of Asa king of Judah did Baasha slay him, and reigned in his stead. And it came to pass, when he reigned, *that* he smote all the house of Jeroboam; he left not to Jeroboam any that breathed, until he had destroyed him, according unto the saying of the Lord, which he spake by his servant Ahijah the Shilonite: Because of the sins of Jeroboam which he sinned, and which he made Israel sin, by his provocation wherewith he provoked the Lord God of Israel to anger.

Now the rest of the acts of Nadab, and all that he did, *are* they not written in the book of the chronicles of the kings of Israel? And there was war between Asa and Baasha king of Israel all their days. In the third year of Asa king of Judah began Baasha the son of Ahijah to reign over all Israel in Tirzah, twenty and four years. And he did evil in the sight of the Lord, and walked in the way of Jeroboam, and in his sin wherewith he made Israel to sin.

✣ Chapter 16

Then the word of the Lord came to Jehu the son of Hanani against Baasha, saying, Forasmuch as I exalted thee out of the dust, and made thee prince over my people Israel; and thou hast walked in the way of Jeroboam, and hast made my people Israel to sin, to provoke me to anger with their sins; Behold, I will take away the posterity of Baasha, and the posterity of his house; and will make thy house like the house of Jeroboam the son of Nebat. Him that dieth of Baasha in the city shall the dogs eat; and him that dieth of his in the fields shall the fowls of the air eat. Now the rest of the acts of Baasha, and what he did, and his might, *are* they not written in the book of the chronicles of the kings of Israel? So Baasha slept with his fathers, and was buried in Tirzah: and Elah his son reigned in his stead. And also by the hand of the prophet Jehu the son of Hanani came the word of the Lord against Baasha, and against his house, even for all the evil that he did in the sight of the Lord, in provoking him to anger with the work of his hands, in being like the house of Jeroboam; and because he killed him.

In the twenty and sixth year of Asa king of Judah began Elah the son of Baasha to reign over Israel in Tirzah, two years. And his servant Zimri, captain of half *his* chariots, conspired against him, as he was in Tirzah, drinking himself drunk in the house of Arza steward of *his* house in Tirzah. And Zimri went in and smote him, and killed him, in the twenty and seventh year of Asa king of Judah, and reigned in his stead.

And it came to pass, when he began to reign, as soon as he sat on his throne, *that* he slew all the house of Baasha: he left him not one that pisseth against a wall, neither of his kinsfolks, nor of his friends. Thus did Zimri destroy all the house of Baasha, according to the word of the Lord, which he spake against Baasha by Jehu the prophet, For all the sins of Baasha, and the sins of Elah his son, by which they sinned, and by which they made Israel to sin, in provoking the Lord God of Israel to anger with their vanities. Now the rest of the acts of Elah, and all that he did, *are* they not written in the book of the chronicles of the kings of Israel?

In the twenty and seventh year of Asa king of Judah did Zimri reign seven days in Tirzah. And the people *were* encamped against Gibbethon, which *belonged* to the Philistines. And the people *that were* encamped heard say, Zimri hath conspired, and hath also slain the king: wherefore all Israel made Omri, the captain of the host, king over Israel that day in the camp. And Omri went up from Gibbethon, and all Israel with him, and they besieged Tirzah. And it came to pass, when Zimri saw that the city was taken, that he went into the palace of the king's house, and burnt the king's house over him with fire, and died, For his sins which he sinned in doing evil in the sight of the Lord, in walking in the way of Jeroboam, and in his sin which he did, to make Israel to sin. Now the rest of the acts of Zimri, and his treason that he wrought, *are* they not written in the book of the chronicles of the kings of Israel?

Then were the people of Israel divided into two parts: half of the people followed Tibni the son of Ginath, to make him king; and half followed Omri. But the people that followed Omri prevailed against the people that followed Tibni the son of Ginath: so Tibni died, and Omri reigned.

In the thirty and first year of Asa king of Judah began Omri to reign over Israel, twelve years: six years reigned he in Tirzah. And he bought the hill Samaria of Shemer for two talents of silver, and built on the hill, and called the name of the city which he built, after the name of Shemer, owner of the hill, Samaria.

But Omri wrought evil in the eyes of the Lord, and did worse than all that *were* before him. For he walked in all the way of Jeroboam the son of Nebat, and in his sin wherewith he made Israel to sin, to provoke the Lord God of Israel to anger with their vanities. Now the rest of the acts of Omri which he did, and his might that he shewed, *are* they not written in the book of the chronicles of the kings of Israel? So Omri slept with his fathers, and was buried in Samaria: and Ahab his son reigned in his stead.

And in the thirty and eighth year of Asa king of Judah began Ahab the son of Omri to reign over Israel: and Ahab the son of Omri reigned over Israel in Samaria twenty and two years. And Ahab the son of Omri did evil in the sight of the Lord above all that *were* before him. And it came to pass, as if it had been a light thing for him to walk in the sins of Jeroboam the son of Nebat, that he took to wife Jezebel the daughter of Ethbaal king of the Zidonians, and went and served Baal, and worshipped him. And he reared up an altar for Baal in the house of Baal, which he had built in Samaria. And Ahab made a grove; and Ahab did more to provoke the Lord God of Israel to anger than all the kings of Israel that were before him.

In his days did Hiel the Beth-elite build Jericho: he laid the foundation thereof in Abiram his firstborn, and set up the gates thereof in his youngest *son* Segub, according to the word of the Lord, which he spake by Joshua the son of Nun.

✢ Chapter 17

And Elijah the Tishbite, *who was* of the inhabitants of Gilead, said unto Ahab, *As* the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word. And the word of the Lord came unto him, saying, Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith, that *is* before Jordan. And it shall be, *that* thou shalt drink of the brook; and I have commanded the ravens to feed thee there. So he went and did according unto the word of the Lord: for he went and dwelt by the brook Cherith, that *is* before Jordan. And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the brook. And it came to pass after a while, that the brook dried up, because there had been no rain in the land.

And the word of the Lord came unto him, saying, Arise, get thee to Zarephath, which *belongeth* to Zidon, and dwell there: behold, I have commanded a widow woman there to sustain thee. So he arose and went to Zarephath. And when he came to the gate of the city, behold, the widow woman *was* there gathering of sticks: and he called to her, and said, Fetch me, I pray thee, a little water in a vessel, that I may drink. And as she was going to fetch *it,* he called to her, and said, Bring me, I pray thee, a morsel of bread in thine hand. And she said, *As* the Lord thy God liveth, I have not a cake, but an handful of meal in a barrel, and a little oil in a cruse: and, behold, I *am* gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die. And Elijah said unto her, Fear not; go *and* do as thou hast said: but make me thereof a little cake first, and bring *it* unto me, and after make for thee and for thy son. For thus saith the Lord God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day *that* the Lord sendeth rain upon the earth. And she went and did according to the saying of Elijah: and she, and he, and her house, did eat *many* days. *And* the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the Lord, which he spake by Elijah.

And it came to pass after these things, *that* the son of the woman, the mistress of the house, fell sick; and his sickness was so sore, that there was no breath left in him. And she said unto Elijah, What have I to do with thee, O thou man of God? art thou come unto me to call my sin to remembrance, and to slay my son? And he said unto her, Give me thy son. And he took him out of her bosom, and carried him up into a loft, where he abode, and laid him upon his own bed. And he cried unto the Lord, and said, O Lord my God, hast thou also brought evil upon the widow with whom I sojourn, by slaying her son? And he stretched himself upon the child three times, and cried unto the Lord, and said, O Lord my God, I pray thee, let this child's soul come into him again. And the Lord heard the voice of Elijah; and the soul of the child came into him again, and he revived. And Elijah took the child, and brought him down out of the chamber into the house, and delivered him unto his mother: and Elijah said, See, thy son liveth.

And the woman said to Elijah, Now by this I know that thou *art* a man of God, *and* that the word of the Lord in thy mouth *is* truth.

✢ Chapter 18

And it came to pass *after* many days, that the word of the Lord came to Elijah in the third year, saying, Go, shew thyself unto Ahab; and I will send rain upon the earth. And Elijah went to shew himself unto Ahab. And *there was* a sore famine in Samaria. And Ahab called Obadiah, which *was* the governor of *his* house. (Now Obadiah feared the Lord greatly: For it was *so,* when Jezebel cut off the prophets of the Lord, that Obadiah took an hundred prophets, and hid them by fifty in a cave, and fed them with bread and water.) And Ahab said unto Obadiah, Go into the land, unto all fountains of water, and unto all brooks: peradventure we may find grass to save the horses and mules alive, that we lose not all the beasts. So they divided the land between them to pass throughout it: Ahab went one way by himself, and Obadiah went another way by himself.

And as Obadiah was in the way, behold, Elijah met him: and he knew him, and fell on his face, and said, *Art* thou that my Lord Elijah? And he answered him, I *am:* go, tell thy Lord, Behold, Elijah *is here.* And he said, What have I sinned, that thou wouldest deliver thy servant into the hand of Ahab, to slay me? *As* the Lord thy God liveth, there is no nation or kingdom, whither my Lord hath not sent to seek thee: and when they said, *He is* not *there;* he took an oath of the kingdom and nation, that they found thee not. And now thou sayest, Go, tell thy Lord, Behold, Elijah *is here.* And it shall come to pass, *as soon as* I am gone from thee, that the Spirit of the Lord shall carry thee whither I know not; and *so* when I come and tell Ahab, and he cannot find thee, he shall slay me: but I thy servant fear the Lord from my youth. Was it not told my Lord what I did when Jezebel slew the prophets of the Lord, how I hid an hundred men of the Lord's prophets by fifty in a cave, and fed them with bread and water? And now thou sayest, Go, tell thy Lord, Behold, Elijah *is here:* and he shall slay me. And Elijah said, *As* the Lord of hosts liveth, before whom I stand, I will surely shew myself unto him to day. So Obadiah went to meet Ahab, and told him: and Ahab went to meet Elijah.

And it came to pass, when Ahab saw Elijah, that Ahab said unto him, *Art* thou he that troubleth Israel? And he answered, I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim. Now therefore send, *and* gather to me all Israel unto mount Carmel, and the prophets of Baal four hundred and fifty, and the prophets of the groves four hundred, which eat at Jezebel's table. So Ahab sent unto all the children of Israel, and gathered the prophets together unto mount Carmel. And Elijah came unto all the people, and said, How long halt ye between two opinions? if the Lord *be* God, follow him: but if Baal, *then* follow him. And the people answered him not a word. Then said Elijah unto the people, I, *even* I only, remain a prophet of the Lord; but Baal's prophets *are* four hundred and fifty men. Let them therefore give us two bullocks; and let them choose one bullock for themselves, and cut it in pieces, and lay *it* on wood, and put no fire *under:* and I will dress the other bullock, and lay *it* on wood, and put no fire *under:* And call ye on the name of your gods, and I will call on the name of the Lord: and the God that answereth by fire, let him be God. And all the people answered and said, It is well spoken. And Elijah said unto the prophets of Baal, Choose you one bullock for yourselves, and dress *it* first; for ye *are* many; and call on the name of your gods, but put no fire *under.* And they took the bullock which was given them, and they dressed *it,* and called on the name of Baal from morning even until noon, saying, O Baal, hear us. But *there was* no voice, nor any that answered. And they leaped upon the altar which was made. And it came to pass at noon, that Elijah mocked them, and said, Cry aloud: for he *is* a God; either he is talking, or he is pursuing, or he is in a journey, *or* peradventure he sleepeth, and must be awaked. And they cried aloud, and cut themselves after their manner with knives and lancets, till the blood gushed out upon them. And it came to pass, when midday was past, and they prophesied until the *time* of the offering of the *evening* sacrifice, that *there was* neither voice, nor any to answer, nor any that regarded. And Elijah said unto all the people, Come near unto me. And all the people came near unto him. And he repaired the altar of the Lord *that was* broken down. And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of the Lord came, saying, Israel shall be thy name: And with the stones he built an altar in the name of the Lord: and he made a trench about the altar, as great as would contain two measures of seed. And he put the wood in order, and cut the bullock in pieces, and laid *him* on the wood, and said, Fill four barrels with water, and pour *it* on the burnt sacrifice, and on the wood. And he said, Do *it* the second time. And they did *it* the second time. And he said, Do *it* the third time. And they did *it* the third time. And the water ran round about the altar; and he filled the trench also with water. And it came to pass at *the time of* the offering of the *evening* sacrifice, that Elijah the prophet came near, and said, Lord God of Abraham, Isaac, and of Israel, let it be known this day that thou *art* God in Israel, and *that* I *am* thy servant, and *that* I have done all these things at thy word. Hear me, O Lord, hear me, that this people may know that thou *art* the Lord God, and *that* thou hast turned their heart back again. Then the fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that *was* in the trench. And when all the people saw *it,* they fell on their faces: and they said, The Lord, he *is* the God; the Lord, he *is* the God. And Elijah said unto them, Take the prophets of Baal; let not one of them escape. And they took them: and Elijah brought them down to the brook Kishon, and slew them there.

And Elijah said unto Ahab, Get thee up, eat and drink; for *there is* a sound of abundance of rain. So Ahab went up to eat and to drink. And Elijah went up to the top of Carmel; and he cast himself down upon the earth, and put his face between his knees, And said to his servant, Go up now, look toward the sea. And he went up, and looked, and said, *There is* nothing. And he said, Go again seven times. And it came to pass at the seventh time, that he said, Behold, there ariseth a little cloud out of the sea, like a man's hand. And he said, Go up, say unto Ahab, Prepare *thy chariot,* and get thee down, that the rain stop thee not. And it came to pass in the mean while, that the heaven was black with clouds and wind, and there was a great rain. And Ahab rode, and went to Jezreel. And the hand of the Lord was on Elijah; and he girded up his loins, and ran before Ahab to the entrance of Jezreel.

✢ Chapter 19

And Ahab told Jezebel all that Elijah had done, and withal how he had slain all the prophets with the sword. Then Jezebel sent a messenger unto Elijah, saying, So let the gods do *to me,* and more also, if I make not thy life as the life of one of them by to morrow about this time. And when he saw *that,* he arose, and went for his life, and came to Beer-sheba, which *belongeth* to Judah, and left his servant there.

But he himself went a day's journey into the wilderness, and came and sat down under a juniper tree: and he requested for himself that he might die; and said, It is enough; now, O Lord, take away my life; for I *am* not better than my fathers. And as he lay and slept under a juniper tree, behold, then an angel touched him, and said unto him, Arise *and* eat. And he looked, and, behold, *there was* a cake baken on the coals, and a cruse of water at his head. And he did eat and drink, and laid him down again. And the angel of the Lord came again the second time, and touched him, and said, Arise *and* eat; because the journey *is* too great for thee. And he arose, and did eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb the mount of God.

And he came thither unto a cave, and lodged there; and, behold, the word of the Lord *came* to him, and he said unto him, What doest thou here, Elijah? And he said, I have been very jealous for the Lord God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, *even* I only, am left; and they seek my life, to take it away. And he said, Go forth, and stand

upon the mount before the Lord. And, behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; *but* the Lord *was* not in the wind: and after the wind an earthquake; *but* the Lord *was* not in the earthquake: And after the earthquake a fire; *but* the Lord *was* not in the fire: and after the fire a still small voice. And it was *so*, when Elijah heard *it*, that he wrapped his face in his mantle, and went out, and stood in the entering in of the cave. And, behold, *there came* a voice unto him, and said, What doest thou here, Elijah? And he said, I have been very jealous for the Lord God of hosts: because the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, *even* I only, am left; and they seek my life, to take it away. And the Lord said unto him, Go, return on thy way to the wilderness of Damascus: and when thou comest, anoint Hazael *to be* king over Syria: And Jehu the son of Nimshi shalt thou anoint *to be* king over Israel: and Elisha the son of Shaphat of Abel-meholah shalt thou anoint *to be* prophet in thy room. And it shall come to pass, *that* him that escapeth the sword of Hazael shall Jehu slay: and him that escapeth from the sword of Jehu shall Elisha slay. Yet I have left *me* seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him.

So he departed thence, and found Elisha the son of Shaphat, who *was* plowing *with* twelve yoke *of oxen* before him, and he with the twelfth: and Elijah passed by him, and cast his mantle upon him. And he left the oxen, and ran after Elijah, and said, Let me, I pray thee, kiss my father and my mother, and *then* I will follow thee. And he said unto him, Go back again: for what have I done to thee? And he returned back from him, and took a yoke of oxen, and slew them, and boiled their flesh with the instruments of the oxen, and gave unto the people, and they did eat. Then he arose, and went after Elijah, and ministered unto him.

✢ Chapter 20

And Ben-hadad the king of Syria gathered all his host together: and *there were* thirty and two kings with him, and horses, and chariots: and he went up and besieged Samaria, and warred against it. And he sent messengers to Ahab king of Israel into the city, and said unto him, Thus saith Ben-hadad, Thy silver and thy gold *is* mine; thy wives also and thy children, *even* the goodliest, *are* mine. And the king of Israel answered and said, My Lord, O king, according to thy saying, I *am* thine, and all that I have. And the messengers came again, and said, Thus speaketh Ben-hadad, saying, Although I have sent unto thee, saying, Thou shalt deliver me thy silver, and thy gold, and thy wives, and thy children; Yet I will send my servants unto thee to morrow about this time, and they shall search thine house, and the houses of thy servants; and it shall be, *that* whatsoever is pleasant in thine eyes, they shall put *it* in their hand, and take *it* away. Then the king of Israel called all the elders of the land, and said, Mark, I pray you, and see how this *man* seeketh mischief: for he sent unto me for my wives, and for my children, and for my silver, and for my gold; and I denied him not. And all the elders and all the people said unto him, Hearken not *unto him*, nor consent. Wherefore he said unto the messengers of Ben-hadad, Tell my Lord the king, All that thou didst send for to thy servant at the first I will do: but this thing I may not do. And the messengers departed, and brought him word again. And Ben-hadad sent unto him, and said, The gods do so unto me, and more also, if the dust of Samaria shall suffice for handfuls for all the people that follow me. And the king of Israel answered and said, Tell *him*, Let not him that girdeth on *his harness* boast himself as he that putteth it off. And it came to pass, when *Ben-hadad* heard this message, as he *was* drinking, he and the kings in the pavilions, that he said unto his servants, Set *yourselves in array*. And they set *themselves in array* against the city.

And, behold, there came a prophet unto Ahab king of Israel, saying, Thus saith the Lord, Hast thou seen all this great multitude? behold, I will deliver it into thine hand this day; and thou shalt know that I *am* the Lord. And Ahab said, By whom? And he said, Thus saith the Lord, *Even* by the young men of the princes of the provinces. Then he said, Who shall order the battle? And he answered, Thou. Then he numbered the young men of the princes of the provinces, and they were two hundred and thirty two: and after them he numbered all the people, *even* all the children of Israel, *being* seven thousand. And they went out at noon. But Ben-hadad *was* drinking himself drunk in the pavilions, he and the kings, the thirty and two kings that helped him. And the young men of the princes of the provinces went out first; and Ben-hadad sent out, and they told him, saying, There are men come out of Samaria. And he said, Whether they be come out for peace, take them alive; or whether they be come out for war, take them alive. So these young men of the princes of the provinces came out of the city, and the army which followed them. And they slew every one his man: and the Syrians fled; and Israel pursued them: and Ben-hadad the king of Syria escaped on an horse with the horsemen. And the king of Israel went out, and smote the horses and chariots, and slew the Syrians with a great slaughter.

And the prophet came to the king of Israel, and said unto him, Go, strengthen thyself, and mark, and see what thou doest: for at the return of the year the king of Syria will come up against thee. And the servants of the king of Syria said unto him, Their gods *are* gods of the hills; therefore they were stronger than we; but let us fight against them in the plain, and surely we shall be stronger than they. And do this thing, Take the kings away, every man out of his place, and put captains in their rooms: And number thee an army, like the army that thou hast lost, horse for horse, and chariot for chariot: and we will fight against them in the plain, *and* surely we shall be stronger than they. And he hearkened unto their voice, and did so. And it came to pass at the return of the year, that Ben-hadad numbered the Syrians, and went up to Aphek, to fight against Israel. And the children of Israel were numbered, and were all present, and went against them: and the children of Israel pitched before them like two little flocks of kids; but the Syrians filled the country.

And there came a man of God, and spake unto the king of Israel, and said, Thus saith the Lord, Because the Syrians have said, The Lord *is* God of the hills, but he *is* not God of the valleys, therefore will I deliver all this great multitude into thine hand, and ye shall know that I *am* the Lord. And they pitched one over against the other seven days. And *so* it was, that in the seventh day the battle was joined: and the children of Israel slew of the Syrians an hundred thousand footmen in one day. But the rest fled to Aphek, into the city; and *there* a wall fell upon twenty and seven thousand of the men *that were* left. And Ben-hadad fled, and came into the city, into an inner chamber.

And his servants said unto him, Behold now, we have heard that the kings of the house of Israel *are* merciful kings: let us, I pray thee, put sackcloth on our loins, and ropes upon our heads, and go out to the king of Israel: peradventure he will save thy life. So they girded sackcloth on their loins, and *put* ropes on their heads, and came to the king of Israel, and said, Thy servant Ben-hadad saith, I pray thee, let me live. And he said, *Is* he yet alive? he *is* my brother. Now the men did diligently observe whether *any thing would come* from him, and did hastily catch *it:* and they said, Thy brother Ben-hadad. Then he said, Go ye, bring him. Then Ben-hadad came forth to him; and he caused him to come up into the chariot. And *Ben-hadad* said unto him, The cities, which my father took from thy father, I will restore; and thou shalt make streets for thee in Damascus, as my father made in Samaria. Then *said Ahab*, I will send thee away with this covenant. So he made a covenant with him, and sent him away.

And a certain man of the sons of the prophets said unto his neighbour in the word of the Lord, Smite me, I pray thee. And the man refused to smite him. Then said he unto him, Because thou hast not obeyed the voice of the Lord, behold, as soon as thou art departed from me, a lion shall slay thee. And as soon as he was departed from him, a lion found him, and slew him. Then he found another man, and said, Smite me, I pray thee. And the man smote him, so that in smiting he wounded *him*. So the prophet departed, and waited for the king by the way, and disguised himself with ashes upon his face. And as the king passed by, he cried unto the king: and he said, Thy servant went out into the midst of the battle; and, behold, a man turned aside, and brought a man unto me, and said, Keep this man: if by any means he be missing, then shall thy life be for his life, or else thou shalt pay a talent of silver. And as thy servant was busy here and there, he was gone. And the king of Israel said unto him, So *shall* thy judgment *be;* thyself hast decided *it*. And he hasted, and took the ashes away from his face; and the king of Israel discerned him that he *was* of the prophets. And he said unto him, Thus saith the Lord, Because thou hast let go out of *thy* hand a man whom I appointed to utter destruction, therefore thy life shall go for his life, and thy people for his people. And the king of Israel went to his house heavy and displeased, and came to Samaria.

✢ Chapter 21

And it came to pass after these things, *that* Naboth the Jezreelite had a vineyard, which *was* in Jezreel, hard by the palace of Ahab king of Samaria. And Ahab spake unto Naboth, saying, Give me thy vineyard, that I may have it for a garden of herbs, because it *is* near unto my house: and I will give thee for it a better vineyard than it; *or*, if it seem good to thee, I will give thee the worth of it in money. And Naboth said to Ahab, The Lord forbid it me, that I should give the inheritance of my fathers unto thee. And Ahab came into his house heavy and displeased because of the word which Naboth the Jezreelite had spoken to him: for he had said, I will not give thee the inheritance of my fathers. And he laid him down upon his bed, and turned away his face, and would eat no bread.

But Jezebel his wife came to him, and said unto him, Why is thy spirit so sad, that thou eatest no bread? And he said unto her, Because I spake unto Naboth the Jezreelite, and said unto him, Give me thy vineyard for money; or else, if it please thee, I will give thee *another* vineyard for it: and he answered, I will not give thee my vineyard. And Jezebel his wife said unto him, Dost thou now govern the kingdom of Israel? arise, *and* eat bread, and let thine heart be merry: I will give thee the vineyard of Naboth the Jezreelite. So she wrote letters in Ahab's name, and sealed *them* with his seal, and sent the letters unto the elders and to the nobles that *were* in his city, dwelling with Naboth. And she wrote in the letters, saying, Proclaim a fast, and set Naboth on high among the people: And set two men, sons of Belial, before him, to bear witness against him, saying, Thou didst blaspheme God and the king. And *then* carry him out, and stone him, that he may die. And the men of his city, *even* the elders and the nobles who were the inhabitants in his city, did as Jezebel had sent unto them, *and* as it *was* written in the letters which she had sent unto them. They proclaimed a fast, and set Naboth on high among the people. And there came in two men, children of Belial, and sat before him: and the men of Belial witnessed against him, *even* against Naboth, in the presence of the people, saying, Naboth did blaspheme God and the king. Then they carried him forth out of the city, and stoned him with stones, that he died. Then they sent to Jezebel, saying, Naboth is stoned, and is dead.

And it came to pass, when Jezebel heard that Naboth was stoned, and was dead, that Jezebel said to Ahab, Arise, take possession of the vineyard of Naboth the Jezreelite,

which he refused to give thee for money: for Naboth is not alive, but dead. And it came to pass, when Ahab heard that Naboth was dead, that Ahab rose up to go down to the vineyard of Naboth the Jezreelite, to take possession of it.

And the word of the Lord came to Elijah the Tishbite, saying, Arise, go down to meet Ahab king of Israel, which *is* in Samaria: behold, *he is* in the vineyard of Naboth, whither he is gone down to possess it. And thou shalt speak unto him, saying, Thus saith the Lord, Hast thou killed, and also taken possession? And thou shalt speak unto him, saying, Thus saith the Lord, In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine. And Ahab said to Elijah, Hast thou found me, O mine enemy? And he answered, I have found *thee:* because thou hast sold thyself to work evil in the sight of the Lord. Behold, I will bring evil upon thee, and will take away thy posterity, and will cut off from Ahab him that pisseth against the wall, and him that is shut up and left in Israel, And will make thine house like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of Ahijah, for the provocation wherewith thou hast provoked *me* to anger, and made Israel to sin. And of Jezebel also spake the Lord, saying, The dogs shall eat Jezebel by the wall of Jezreel. Him that dieth of Ahab in the city the dogs shall eat; and him that dieth in the field shall the fowls of the air eat.

But there was none like unto Ahab, which did sell himself to work wickedness in the sight of the Lord, whom Jezebel his wife stirred up. And he did very abominably in following idols, according to all *things* as did the Amorites, whom the Lord cast out before the children of Israel. And it came to pass, when Ahab heard those words, that he rent his clothes, and put sackcloth upon his flesh, and fasted, and lay in sackcloth, and went softly. And the word of the Lord came to Elijah the Tishbite, saying, Seest thou how Ahab humbleth himself before me? because he humbleth himself before me, I will not bring the evil in his days: *but* in his son's days will I bring the evil upon his house.

✣ Chapter 22

And they continued three years without war between Syria and Israel. And it came to pass in the third year, that Jehoshaphat the king of Judah came down to the king of Israel. And the king of Israel said unto his servants, Know ye that Ramoth in Gilead *is* ours, and we *be* still, *and* take it not out of the hand of the king of Syria? And he said unto Jehoshaphat, Wilt thou go with me to battle to Ramoth-gilead? And Jehoshaphat said to the king of Israel, I *am* as thou *art*, my people as thy people, my horses as thy horses. And Jehoshaphat said unto the king of Israel, Inquire, I pray thee, at the word of the Lord to day. Then the king of Israel gathered the prophets together, about four hundred men, and said unto them, Shall I go against Ramoth-gilead to battle, or shall I forbear? And they said, Go up; for the Lord shall deliver *it* into the hand of the king. And Jehoshaphat said, *Is there* not here a prophet of the Lord besides, that we might inquire of him? And the king of Israel said unto Jehoshaphat, *There is* yet one man, Micaiah the son of Imlah, by whom we may inquire of the Lord: but I hate him; for he doth not prophesy good concerning me, but evil. And Jehoshaphat said, Let not the king say so. Then the king of Israel called an officer, and said, Hasten *hither* Micaiah the son of Imlah. And the king of Israel and Jehoshaphat the king of Judah sat each on his throne, having put on their robes, in a void place in the entrance of the gate of Samaria; and all the prophets prophesied before them. And Zedekiah the son of Chenaanah made him horns of iron: and he said, Thus saith the Lord, With these shalt thou push the Syrians, until thou have consumed them. And all the prophets prophesied so, saying, Go up to Ramoth-gilead, and prosper: for the Lord shall deliver *it* into the king's hand. And the messenger that was gone to call Micaiah spake unto him, saying, Behold now, the words of the prophets *declare* good unto the king with one mouth: let thy word, I pray thee, be like the word of one of them, and speak *that which is* good. And Micaiah said, *As* the Lord liveth, what the Lord saith unto me, that will I speak.

So he came to the king. And the king said unto him, Micaiah, shall we go against Ramoth-gilead to battle, or shall we forbear? And he answered him, Go, and prosper: for the Lord shall deliver *it* into the hand of the king. And the king said unto him, How many times shall I adjure thee that thou tell me nothing but *that which is* true in the name of the Lord? And he said, I saw all Israel scattered upon the hills, as sheep that have not a shepherd: and the Lord said, These have no master: let them return every man to his house in peace. And the king of Israel said unto Jehoshaphat, Did I not tell thee that he would prophesy no good concerning me, but evil? And he said, Hear thou therefore the word of the Lord: I saw the Lord sitting on his throne, and all the host of heaven standing by him on his right hand and on his left. And the Lord said, Who shall persuade Ahab, that he may go up and fall at Ramoth-gilead? And one said on this manner, and another said on that manner. And there came forth a spirit, and stood before the Lord, and said, I will persuade him. And the Lord said unto him, Wherewith? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And he said, Thou shalt persuade *him*, and prevail also: go forth, and do so. Now therefore, behold, the Lord hath put a lying spirit in the mouth of all these thy prophets, and the Lord hath spoken evil concerning thee. But Zedekiah the son of Chenaanah went near, and smote Micaiah on the cheek, and said, Which way went the Spirit of the Lord from me to speak unto thee? And Micaiah said, Behold, thou shalt see in that day, when thou shalt go into an inner chamber to hide thyself. And the king of Israel said, Take Micaiah, and carry him back unto Amon the governor of the city, and to Joash the king's son; And say, Thus saith the king, Put this *fellow* in the prison, and feed him with bread of affliction and with water of affliction, until I come in peace. And Micaiah said, If thou return at all in peace, the Lord hath not spoken by me. And he said, Hearken, O people, every one of you. So the king of Israel and Jehoshaphat the king of Judah went up to Ramoth-gilead. And the king of Israel said unto Jehoshaphat, I will disguise myself, and enter into the battle; but put thou on thy robes. And the king of Israel disguised himself, and went into the battle. But the king of Syria commanded his thirty and two captains that had rule over his chariots, saying, Fight neither with small nor great, save only with the king of Israel. And it came to pass, when the captains of the chariots saw Jehoshaphat, that they said, Surely it *is* the king of Israel. And they turned aside to fight against him: and Jehoshaphat cried out. And it came to pass, when the captains of the chariots perceived that it *was* not the king of Israel, that they turned back from pursuing him. And a *certain* man drew a bow at a venture, and smote the king of Israel between the joints of the harness: wherefore he said unto the driver of his chariot, Turn thine hand, and carry me out of the host; for I am wounded. And the battle increased that day: and the king was stayed up in his chariot against the Syrians, and died at even: and the blood ran out of the wound into the midst of the chariot. And there went a proclamation throughout the host about the going down of the sun, saying, Every man to his city, and every man to his own country.

So the king died, and was brought to Samaria; and they buried the king in Samaria. And *one* washed the chariot in the pool of Samaria; and the dogs licked up his blood; and they washed his armour; according unto the word of the Lord which he spake. Now the rest of the acts of Ahab, and all that he did, and the ivory house which he made, and all the cities that he built, *are* they not written in the book of the chronicles of the kings of Israel? So Ahab slept with his fathers; and Ahaziah his son reigned in his stead.

And Jehoshaphat the son of Asa began to reign over Judah in the fourth year of Ahab king of Israel. Jehoshaphat *was* thirty and five years old when he began to reign; and he reigned twenty and five years in Jerusalem. And his mother's name *was* Azubah the daughter of Shilhi. And he walked in all the ways of Asa his father; he turned not aside from it, doing *that which was* right in the eyes of the Lord: nevertheless the high places were not taken away; *for* the people offered and burnt incense yet in the high places. And Jehoshaphat made peace with the king of Israel. Now the rest of the acts of Jehoshaphat, and his might that he shewed, and how he warred, *are* they not written in the book of the chronicles of the kings of Judah? And the remnant of the sodomites, which remained in the days of his father Asa, he took out of the land. *There was* then no king in Edom: a deputy *was* king. Jehoshaphat made ships of Tharshish to go to Ophir for gold: but they went not; for the ships were broken at Ezion-geber. Then said Ahaziah the son of Ahab unto Jehoshaphat, Let my servants go with thy servants in the ships. But Jehoshaphat would not.

And Jehoshaphat slept with his fathers, and was buried with his fathers in the city of David his father: and Jehoram his son reigned in his stead.

Ahaziah the son of Ahab began to reign over Israel in Samaria the seventeenth year of Jehoshaphat king of Judah, and reigned two years over Israel. And he did evil in the sight of the Lord, and walked in the way of his father, and in the way of his mother, and in the way of Jeroboam the son of Nebat, who made Israel to sin: For he served Baal, and worshipped him, and provoked to anger the Lord God of Israel, according to all that his father had done.

The Second Book of the Kings,

commonly called,

The Fourth Book of the Kings.

✢ Chapter 1

Then Moab rebelled against Israel after the death of Ahab. And Ahaziah fell down through a lattice in his upper chamber that *was* in Samaria, and was sick: and he sent messengers, and said unto them, Go, inquire of Baal-zebub the God of Ekron whether I shall recover of this disease. But the angel of the Lord said to Elijah the Tishbite, Arise, go up to meet the messengers of the king of Samaria, and say unto them, *Is it* not because *there is* not a God in Israel, *that* ye go to inquire of Baal-zebub the God of Ekron? Now therefore thus saith the Lord, Thou shalt not come down from that bed on which thou art gone up, but shalt surely die. And Elijah departed.

And when the messengers turned back unto him, he said unto them, Why are ye now turned back? And they said unto him, There came a man up to meet us, and said unto us, Go, turn again unto the king that sent you, and say unto him, Thus saith the Lord, *Is it* not because *there is* not a God in Israel, *that* thou sendest to inquire of Baal-zebub the God of Ekron? therefore thou shalt not come down from that bed on which thou art gone up, but shalt surely die. And he said unto them, What manner of man *was he* which came up to meet you, and told you these words? And they answered him, *He was* an hairy man, and girt with a girdle of leather about his loins. And he said, It *is* Elijah the Tishbite. Then the king sent unto him a captain of fifty with his fifty. And he went up to him: and, behold, he sat on the top of an hill. And he spake unto him, Thou man of God, the king hath said, Come down. And Elijah answered and said to the captain of fifty, If I *be* a man of God, then let fire come down from heaven, and consume thee and thy fifty. And there came down fire from heaven, and consumed him and his fifty. Again also he sent unto him another captain of fifty with his fifty. And he answered and said unto him, O man of God, thus hath the king said, Come down quickly. And Elijah answered and said unto them, If I *be* a man of God, let fire come down from heaven, and consume thee and thy fifty. And the fire of God came down from heaven, and consumed him and his fifty.

And he sent again a captain of the third fifty with his fifty. And the third captain of fifty went up, and came and fell on his knees before Elijah, and besought him, and said unto him, O man of God, I pray thee, let my life, and the life of these fifty thy servants, be precious in thy sight. Behold, there came fire down from heaven, and burnt up the two captains of the former fifties with their fifties: therefore let my life now be precious in thy sight. And the angel of the Lord said unto Elijah, Go down with him: be not afraid of him. And he arose, and went down with him unto the king. And he said unto him, Thus saith the Lord, Forasmuch as thou hast sent messengers to inquire of Baal-zebub the God of Ekron, *is it* not because *there is* no God in Israel to inquire of his word? therefore thou shalt not come down off that bed on which thou art gone up, but shalt surely die.

So he died according to the word of the Lord which Elijah had spoken. And Jehoram reigned in his stead in the second year of Jehoram the son of Jehoshaphat king of Judah; because he had no son. Now the rest of the acts of Ahaziah which he did, *are* they not written in the book of the chronicles of the kings of Israel?

✢ Chapter 2

And it came to pass, when the Lord would take up Elijah into heaven by a whirlwind, that Elijah went with Elisha from Gilgal. And Elijah said unto Elisha, Tarry here, I pray thee; for the Lord hath sent me to Beth-el. And Elisha said *unto him, As* the Lord liveth, and *as* thy soul liveth, I will not leave thee. So they went down to Beth-el. And the sons of the prophets that *were* at Beth-el came forth to Elisha, and said unto him, Knowest thou that the Lord will take away thy master from thy head to day? And he said, Yea, I know *it;* hold ye your peace. And Elijah said unto him, Elisha, tarry here, I pray thee; for the Lord hath sent me to Jericho. And he said, *As* the Lord liveth, and *as* thy soul liveth, I will not leave thee. So they came to Jericho. And the sons of the prophets that *were* at Jericho came to Elisha, and said unto him, Knowest thou that the Lord will take away thy master from thy head to day? And he answered, Yea, I know *it;* hold ye your peace. And Elijah said unto him, Tarry, I pray thee, here; for the Lord hath sent me to Jordan. And he said, *As* the Lord liveth, and *as* thy soul liveth, I will not leave thee. And they two went on. And fifty men of the sons of the prophets went, and stood to view afar off: and they two stood by Jordan. And Elijah took his mantle, and wrapped *it* together, and smote the waters, and they were divided hither and thither, so that they two went over on dry ground.

And it came to pass, when they were gone over, that Elijah said unto Elisha, Ask what I shall do for thee, before I be taken away from thee. And Elisha said, I pray thee, let a double portion of thy spirit be upon me. And he said, Thou hast asked a hard thing: *nevertheless,* if thou see me *when I am* taken from thee, it shall be so unto thee; but if not, it shall not be *so.* And it came to pass, as they still went on, and talked, that, behold, *there appeared* a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven.

And Elisha saw *it,* and he cried, My father, my father, the chariot of Israel, and the horsemen thereof. And he saw him no more: and he took hold of his own clothes, and rent them in two pieces. He took up also the mantle of Elijah that fell from him, and went back, and stood by the bank of Jordan; And he took the mantle of Elijah that fell from him, and smote the waters, and said, Where *is* the Lord God of Elijah? and when he also had smitten the waters, they parted hither and thither: and Elisha went over. And when the sons of the prophets which *were* to view at Jericho saw him, they said, The spirit of Elijah doth rest on Elisha. And they came to meet him, and bowed themselves to the ground before him.

And they said unto him, Behold now, there be with thy servants fifty strong men; let them go, we pray thee, and seek thy master: lest peradventure the Spirit of the Lord hath taken him up, and cast him upon some mountain, or into some valley. And he said, Ye shall not send. And when they urged him till he was ashamed, he said, Send. They sent therefore fifty men; and they sought three days, but found him not. And when they came again to him, (for he tarried at Jericho,) he said unto them, Did I not say unto you, Go not?

And the men of the city said unto Elisha, Behold, I pray thee, the situation of this city *is* pleasant, as my Lord seeth: but the water *is* naught, and the ground barren. And he said, Bring me a new cruse, and put salt therein. And they brought *it* to him. And he went forth unto the spring of the waters, and cast the salt in there, and said, Thus saith the Lord, I have healed these waters; there shall not be from thence any more death or barren *land.* So the waters were healed unto this day, according to the saying of Elisha which he spake.

And he went up from thence unto Beth-el: and as he was going up by the way, there came forth little children out of the city, and mocked him, and said unto him, Go up, thou bald head; go up, thou bald head. And he turned back, and looked on them, and cursed them in the name of the Lord. And there came forth two she bears out of the wood, and tare forty and two children of them. And he went from thence to mount Carmel, and from thence he returned to Samaria.

✢ Chapter 3

Now Jehoram the son of Ahab began to reign over Israel in Samaria the eighteenth year of Jehoshaphat king of Judah, and reigned twelve years. And he wrought evil in the sight of the Lord; but not like his father, and like his mother: for he put away the image of Baal that his father had made. Nevertheless he cleaved unto the sins of Jeroboam the son of Nebat, which made Israel to sin; he departed not therefrom.

And Mesha king of Moab was a sheepmaster, and rendered unto the king of Israel an hundred thousand lambs, and an hundred thousand rams, with the wool. But it came to pass, when Ahab was dead, that the king of Moab rebelled against the king of Israel.

And king Jehoram went out of Samaria the same time, and numbered all Israel. And he went and sent to Jehoshaphat the king of Judah, saying, The king of Moab hath rebelled against me: wilt thou go with me against Moab to battle? And he said, I will go up: I *am* as thou *art,* my people as thy people, *and* my horses as thy horses. And he said, Which way shall we go up? And he answered, The way through the wilderness of Edom. So the king of Israel went, and the king of Judah, and the king of Edom: and they fetched a compass of seven days' journey: and there was no water for the host, and for the cattle that followed them. And the king of Israel said, Alas! that the Lord hath called these three kings together, to deliver them into the hand of Moab! But Jehoshaphat said, *Is there* not here a prophet of the Lord, that we may inquire of the Lord by him? And one of the king of Israel's servants answered and said, Here *is* Elisha the son of Shaphat, which poured water on the hands of Elijah. And Jehoshaphat said, The word of the Lord is with him. So the king of Israel and Jehoshaphat and the king of Edom went down to him. And Elisha said unto the king of Israel, What have I to do with thee? get thee to the prophets of thy father, and to the prophets of thy mother. And the king of Israel said unto him, Nay: for the Lord hath called these three kings together, to deliver them into the hand of Moab. And Elisha said, *As* the Lord of hosts liveth, before whom I stand, surely, were it not that I regard the presence of Jehoshaphat the king of Judah, I would not look toward thee, nor see thee. But now bring me a minstrel. And it came to pass, when the minstrel played, that the hand of the Lord came upon him. And

he said, Thus saith the Lord, Make this valley full of ditches. For thus saith the Lord, Ye shall not see wind, neither shall ye see rain; yet that valley shall be filled with water, that ye may drink, both ye, and your cattle, and your beasts. And this is *but* a light thing in the sight of the Lord: he will deliver the Moabites also into your hand. And ye shall smite every fenced city, and every choice city, and shall fell every good tree, and stop all wells of water, and mar every good piece of land with stones. And it came to pass in the morning, when the meat offering was offered, that, behold, there came water by the way of Edom, and the country was filled with water.

And when all the Moabites heard that the kings were come up to fight against them, they gathered all that were able to put on armour, and upward, and stood in the border. And they rose up early in the morning, and the sun shone upon the water, and the Moabites saw the water on the other side *as* red as blood: And they said, This *is* blood: the kings are surely slain, and they have smitten one another: now therefore, Moab, to the spoil. And when they came to the camp of Israel, the Israelites rose up and smote the Moabites, so that they fled before them: but they went forward smiting the Moabites, even in *their* country. And they beat down the cities, and on every good piece of land cast every man his stone, and filled it; and they stopped all the wells of water, and felled all the good trees: only in Kir-haraseth left they the stones thereof; howbeit the slingers went about *it*, and smote it.

And when the king of Moab saw that the battle was too sore for him, he took with him seven hundred men that drew swords, to break through *even* unto the king of Edom: but they could not. Then he took his eldest son that should have reigned in his stead, and offered him *for* a burnt offering upon the wall. And there was great indignation against Israel: and they departed from him, and returned to *their own* land.

✣ Chapter 4

NOW there cried a certain woman of the wives of the sons of the prophets unto Elisha, saying, Thy servant my husband is dead; and thou knowest that thy servant did fear the Lord: and the creditor is come to take unto him my two sons to be bondmen. And Elisha said unto her, What shall I do for thee? tell me, what hast thou in the house? And she said, Thine handmaid hath not any thing in the house, save a pot of oil. Then he said, Go, borrow thee vessels abroad of all thy neighbours, *even* empty vessels; borrow not a few. And when thou art come in, thou shalt shut the door upon thee and upon thy sons, and shalt pour out into all those vessels, and thou shalt set aside that which is full. So she went from him, and shut the door upon her and upon her sons, who brought *the vessels* to her; and she poured out. And it came to pass, when the vessels were full, that she said unto her son, Bring me yet a vessel. And he said unto her, *There is* not a vessel more. And the oil stayed. Then she came and told the man of God. And he said, Go, sell the oil, and pay thy debt, and live thou and thy children of the rest.

And it fell on a day, that Elisha passed to Shunem, where *was* a great woman; and she constrained him to eat bread. And *so* it was, *that* as oft as he passed by, he turned in thither to eat bread. And she said unto her husband, Behold now, I perceive that this *is* an holy man of God, which passeth by us continually. Let us make a little chamber, I pray thee, on the wall; and let us set for him there a bed, and a table, and a stool, and a candlestick: and it shall be, when he cometh to us, that he shall turn in thither. And it fell on a day, that he came thither, and he turned into the chamber, and lay there. And he said to Gehazi his servant, Call this Shunammite. And when he had called her, she stood before him. And he said unto him, Say now unto her, Behold, thou hast been careful for us with all this care; what *is* to be done for thee? wouldest thou be spoken for to the king, or to the captain of the host? And she answered, I dwell among mine own people. And he said, What then *is* to be done for her? And Gehazi answered, Verily she hath no child, and her husband is old. And he said, Call her. And when he had called her, she stood in the door. And he said, About this season, according to the time of life, thou shalt embrace a son. And she said, Nay, my Lord, *thou* man of God, do not lie unto thine handmaid. And the woman conceived, and bare a son at that season that Elisha had said unto her, according to the time of life.

And when the child was grown, it fell on a day, that he went out to his father to the reapers. And he said unto his father, My head, my head. And he said to a lad, Carry him to his mother. And when he had taken him, and brought him to his mother, he sat on her knees till noon, and *then* died. And she went up, and laid him on the bed of the man of God, and shut *the door* upon him, and went out. And she called unto her husband, and said, Send me, I pray thee, one of the young men, and one of the asses, that I may run to the man of God, and come again. And he said, Wherefore wilt thou go to him to day? *it is* neither new moon, nor sabbath. And she said, *It shall be* well. Then she saddled an ass, and said to her servant, Drive, and go forward; slack not *thy* riding for me, except I bid thee. So she went and came unto the man of God to mount Carmel. And it came to pass, when the man of God saw her afar off, that he said to Gehazi his servant, Behold, *yonder is* that Shunammite: Run now, I pray thee, to meet her, and say unto her, *Is it* well with thee? *is it* well with thy husband? *is it* well with the child? And she answered, *It is* well. And when she came to the man of God to the hill, she caught him by the feet: but Gehazi came near to thrust her away. And the man of God said, Let her alone; for her soul *is* vexed within her: and the Lord hath hid *it* from me, and hath not told me. Then she said, Did I desire a son of my Lord? did I not say, Do not deceive me? Then he said to Gehazi, Gird up thy loins, and take my staff in thine hand, and go thy way: if thou meet any man, salute him not; and if any salute thee, answer him not again: and lay my staff upon the face of the child. And the mother of the child said, *As* the Lord liveth, and *as* thy soul liveth, I will not leave thee. And he arose, and followed her. And Gehazi passed on before them, and laid the staff upon the face of the child; but *there was* neither voice, nor hearing. Wherefore he went again to meet him, and told him, saying, The child is not awaked. And when Elisha was come into the house, behold, the child was dead, *and* laid upon his bed. He went in therefore, and shut the door upon them twain, and prayed unto the Lord. And he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands: and he stretched himself upon the child; and the flesh of the child waxed warm. Then he returned, and walked in the house to and fro; and went up, and stretched himself upon him: and the child sneezed seven times, and the child opened his eyes. And he called Gehazi, and said, Call this Shunammite. So he called her. And when she was come in unto him, he said, Take up thy son. Then she went in, and fell at his feet, and bowed herself to the ground, and took up her son, and went out.

And Elisha came again to Gilgal: and *there was* a dearth in the land; and the sons of the prophets *were* sitting before him: and he said unto his servant, Set on the great pot, and seethe pottage for the sons of the prophets. And one went out into the field to gather herbs, and found a wild vine, and gathered thereof wild gourds his lap full, and came and shred *them* into the pot of pottage: for they knew *them* not. So they poured out for the men to eat. And it came to pass, as they were eating of the pottage, that they cried out, and said, O *thou* man of God, *there is* death in the pot. And they could not eat *thereof*. But he said, Then bring meal. And he cast *it* into the pot; and he said, Pour out for the people, that they may eat. And there was no harm in the pot.

And there came a man from Baal-shalisha, and brought the man of God bread of the firstfruits, twenty loaves of barley, and full ears of corn in the husk thereof. And he said, Give unto the people, that they may eat. And his servitor said, What, should I set this before an hundred men? He said again, Give the people, that they may eat: for thus saith the Lord, They shall eat, and shall leave *thereof*. So he set *it* before them, and they did eat, and left *thereof*, according to the word of the Lord.

✣ Chapter 5

NOW Naaman, captain of the host of the king of Syria, was a great man with his master, and honourable, because by him the Lord had given deliverance unto Syria: he was also a mighty man in valour, *but he was* a leper. And the Syrians had gone out by companies, and had brought away captive out of the land of Israel a little maid; and she waited on Naaman's wife. And she said unto her mistress, Would God my Lord *were* with the prophet that *is* in Samaria! for he would recover him of his leprosy. And *one* went in, and told his Lord, saying, Thus and thus said the maid that *is* of the land of Israel. And the king of Syria said, Go to, go, and I will send a letter unto the king of Israel. And he departed, and took with him ten talents of silver, and six thousand *pieces* of gold, and ten changes of raiment. And he brought the letter to the king of Israel, saying, Now when this letter is come unto thee, behold, I have *therewith* sent Naaman my servant to thee, that thou mayest recover him of his leprosy. And it came to pass, when the king of Israel had read the letter, that he rent his clothes, and said, *Am* I God, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy? wherefore consider, I pray you, and see how he seeketh a quarrel against me.

And it was *so*, when Elisha the man of God had heard that the king of Israel had rent his clothes, that he sent to the king, saying, Wherefore hast thou rent thy clothes? let him come now to me, and he shall know that there is a prophet in Israel. So Naaman came with his horses and with his chariot, and stood at the door of the house of Elisha. And Elisha sent a messenger unto him, saying, Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean. But Naaman was wroth, and went away, and said, Behold, I thought, He will surely come out to me, and stand, and call on the name of the Lord his God, and strike his hand over the place, and recover the leper. *Are* not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean? So he turned and went away in a rage. And his servants came near, and spake unto him, and said, My father, *if* the prophet had bid thee *do some* great thing, wouldest thou not have done *it?* how much rather then, when he saith to thee, Wash, and be clean? Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean.

And he returned to the man of God, he and all his company, and came, and stood before him: and he said, Behold, now I know that *there is* no God in all the earth, but in Israel: now therefore, I pray thee, take a blessing of thy servant. But he said, *As* the Lord liveth, before whom I stand, I will receive none. And he urged him to take *it;* but he refused. And Naaman said, Shall there not then, I pray thee, be given to thy servant two mules' burden of earth? for thy servant will henceforth offer neither burnt offering nor sacrifice unto other gods, but unto the Lord. In this thing the Lord pardon thy servant, *that* when my master goeth into the house of Rimmon to worship there, and he leaneth on my hand, and I bow myself in the house of Rimmon: when I bow down myself in the house of Rimmon, the Lord pardon thy servant in this thing. And he said unto him, Go in peace. So he departed from him a little way.

But Gehazi, the servant of Elisha the man of God, said, Behold, my master hath spared Naaman this Syrian, in not receiving at his hands that which he brought: but, *as* the

Lord liveth, I will run after him, and take somewhat of him. So Gehazi followed after Naaman. And when Naaman saw *him* running after him, he lighted down from the chariot to meet him, and said, *Is* all well? And he said, All *is* well. My master hath sent me, saying, Behold, even now there be come to me from mount Ephraim two young men of the sons of the prophets: give them, I pray thee, a talent of silver, and two changes of garments. And Naaman said, Be content, take two talents. And he urged him, and bound two talents of silver in two bags, with two changes of garments, and laid *them* upon two of his servants; and they bare *them* before him. And when he came to the tower, he took *them* from their hand, and bestowed *them* in the house: and he let the men go, and they departed. But he went in, and stood before his master. And Elisha said unto him, Whence *comest thou*, Gehazi? And he said, Thy servant went no whither. And he said unto him, Went not mine heart *with thee*, when the man turned again from his chariot to meet thee? *Is it* a time to receive money, and to receive garments, and oliveyards, and vineyards, and sheep, and oxen, and menservants, and maidservants? The leprosy therefore of Naaman shall cleave unto thee, and unto thy seed for ever. And he went out from his presence a leper *as white* as snow.

✢ Chapter 6

And the sons of the prophets said unto Elisha, Behold now, the place where we dwell with thee is too strait for us. Let us go, we pray thee, unto Jordan, and take thence every man a beam, and let us make us a place there, where we may dwell. And he answered, Go ye. And one said, Be content, I pray thee, and go with thy servants. And he answered, I will go. So he went with them. And when they came to Jordan, they cut down wood. But as one was felling a beam, the axe head fell into the water: and he cried, and said, Alas, master! for it was borrowed. And the man of God said, Where fell it? And he shewed him the place. And he cut down a stick, and cast *it* in thither; and the iron did swim. Therefore said he, Take *it* up to thee. And he put out his hand, and took it.

Then the king of Syria warred against Israel, and took counsel with his servants, saying, In such and such a place *shall be* my camp. And the man of God sent unto the king of Israel, saying, Beware that thou pass not such a place; for thither the Syrians are come down. And the king of Israel sent to the place which the man of God told him and warned him of, and saved himself there, not once nor twice. Therefore the heart of the king of Syria was sore troubled for this thing; and he called his servants, and said unto them, Will ye not shew me which of us *is* for the king of Israel? And one of his servants said, None, my Lord, O king: but Elisha, the prophet that *is* in Israel, telleth the king of Israel the words that thou speakest in thy bedchamber.

And he said, Go and spy where he *is*, that I may send and fetch him. And it was told him, saying, Behold, *he is* in Dothan. Therefore sent he thither horses, and chariots, and a great host: and they came by night, and compassed the city about. And when the servant of the man of God was risen early, and gone forth, behold, an host compassed the city both with horses and chariots. And his servant said unto him, Alas, my master! how shall we do? And he answered, Fear not: for they that *be* with us *are* more than they that *be* with them. And Elisha prayed, and said, Lord, I pray thee, open his eyes, that he may see. And the Lord opened the eyes of the young man; and he saw: and, behold, the mountain *was* full of horses and chariots of fire round about Elisha. And when they came down to him, Elisha prayed unto the Lord, and said, Smite this people, I pray thee, with blindness. And he smote them with blindness according to the word of Elisha.

And Elisha said unto them, This *is* not the way, neither *is* this the city: follow me, and I will bring you to the man whom ye seek. But he led them to Samaria. And it came to pass, when they were come into Samaria, that Elisha said, Lord, open the eyes of these *men*, that they may see. And the Lord opened their eyes, and they saw; and, behold, *they were* in the midst of Samaria. And the king of Israel said unto Elisha, when he saw them, My father, shall I smite *them?* shall I smite *them?* And he answered, Thou shalt not smite *them:* wouldest thou smite those whom thou hast taken captive with thy sword and with thy bow? set bread and water before them, that they may eat and drink, and go to their master. And he prepared great provision for them: and when they had eaten and drunk, he sent them away, and they went to their master. So the bands of Syria came no more into the land of Israel.

And it came to pass after this, that Ben-hadad king of Syria gathered all his host, and went up, and besieged Samaria. And there was a great famine in Samaria: and, behold, they besieged it, until an ass's head was *sold* for fourscore *pieces* of silver, and the fourth part of a cab of dove's dung for five *pieces* of silver. And as the king of Israel was passing by upon the wall, there cried a woman unto him, saying, Help, my Lord, O king. And he said, If the Lord do not help thee, whence shall I help thee? out of the barnfloor, or out of the winepress? And the king said unto her, What aileth thee? And she answered, This woman said unto me, Give thy son, that we may eat him to day, and we will eat my son to morrow. So we boiled my son, and did eat him: and I said unto her on the next day, Give thy son, that we may eat him: and she hath hid her son.

And it came to pass, when the king heard the words of the woman, that he rent his clothes; and he passed by upon the wall, and the people looked, and, behold, *he had* sackcloth within upon his flesh. Then he said, God do so and more also to me, if the head of Elisha the son of Shaphat shall stand on him this day. But Elisha sat in his house, and the elders sat with him; and *the king* sent a man from before him: but ere the messenger came to him, he said to the elders, See ye how this son of a murderer hath sent to take away mine head? look, when the messenger cometh, shut the door, and hold him fast at the door: *is* not the sound of his master's feet behind him? And while he yet talked with them, behold, the messenger came down unto him: and he said, Behold, this evil *is* of the Lord; what should I wait for the Lord any longer?

✢ Chapter 7

Then Elisha said, Hear ye the word of the Lord; Thus saith the Lord, To morrow about this time *shall* a measure of fine flour *be sold* for a shekel, and two measures of barley for a shekel, in the gate of Samaria. Then a Lord on whose hand the king leaned answered the man of God, and said, Behold, *if* the Lord would make windows in heaven, might this thing be? And he said, Behold, thou shalt see *it* with thine eyes, but shalt not eat thereof.

And there were four leprous men at the entering in of the gate: and they said one to another, Why sit we here until we die? If we say, We will enter into the city, then the famine *is* in the city, and we shall die there: and if we sit still here, we die also. Now therefore come, and let us fall unto the host of the Syrians: if they save us alive, we shall live; and if they kill us, we shall but die. And they rose up in the twilight, to go unto the camp of the Syrians: and when they were come to the uttermost part of the camp of Syria, behold, *there was* no man there. For the Lord had made the host of the Syrians to hear a noise of chariots, and a noise of horses, *even* the noise of a great host: and they said one to another, Lo, the king of Israel hath hired against us the kings of the Hittites, and the kings of the Egyptians, to come upon us. Wherefore they arose and fled in the twilight, and left their tents, and their horses, and their asses, even the camp as it *was*, and fled for their life. And when these lepers came to the uttermost part of the camp, they went into one tent, and did eat and drink, and carried thence silver, and gold, and raiment, and went and hid *it;* and came again, and entered into another tent, and carried thence *also*, and went and hid *it*. Then they said one to another, We do not well: this day *is* a day of good tidings, and we hold our peace: if we tarry till the morning light, some mischief will come upon us: now therefore come, that we may go and tell the king's household. So they came and called unto the porter of the city: and they told them, saying, We came to the camp of the Syrians, and, behold, *there was* no man there, neither voice of man, but horses tied, and asses tied, and the tents as they *were*. And he called the porters; and they told *it* to the king's house within.

And the king arose in the night, and said unto his servants, I will now shew you what the Syrians have done to us. They know that we *be* hungry; therefore are they gone out of the camp to hide themselves in the field, saying, When they come out of the city, we shall catch them alive, and get into the city. And one of his servants answered and said, Let *some* take, I pray thee, five of the horses that remain, which are left in the city, (behold, they *are* as all the multitude of Israel that are left in it: behold, *I say*, they *are* even as all the multitude of the Israelites that are consumed:) and let us send and see. They took therefore two chariot horses; and the king sent after the host of the Syrians, saying, Go and see. And they went after them unto Jordan: and, lo, all the way *was* full of garments and vessels, which the Syrians had cast away in their haste. And the messengers returned, and told the king. And the people went out, and spoiled the tents of the Syrians. So a measure of fine flour was *sold* for a shekel, and two measures of barley for a shekel, according to the word of the Lord.

And the king appointed the Lord on whose hand he leaned to have the charge of the gate: and the people trode upon him in the gate, and he died, as the man of God had said, who spake when the king came down to him. And it came to pass as the man of God had spoken to the king, saying, Two measures of barley for a shekel, and a measure of fine flour for a shekel, shall be to morrow about this time in the gate of Samaria: And that Lord answered the man of God, and said, Now, behold, *if* the Lord should make windows in heaven, might such a thing be? And he said, Behold, thou shalt see it with thine eyes, but shalt not eat thereof. And so it fell out unto him: for the people trode upon him in the gate, and he died.

✢ Chapter 8

Then spake Elisha unto the woman, whose son he had restored to life, saying, Arise, and go thou and thine household, and sojourn wheresoever thou canst sojourn: for the Lord hath called for a famine; and it shall also come upon the land seven years. And the woman arose, and did after the saying of the man of God: and she went with her household, and sojourned in the land of the Philistines seven years. And it came to pass at the seven years' end, that the woman returned out of the land of the Philistines: and she went forth to cry unto the king for her house and for her land. And the king talked with Gehazi the servant of the man of God, saying, Tell me, I pray thee, all the great things that Elisha hath done. And it came to pass, as he was telling the king how he had restored a dead body to life, that, behold, the woman, whose son he had restored to life, cried to the king for her house and for her land. And Gehazi said, My Lord, O king, this *is* the woman, and this *is* her son, whom Elisha restored to life. And when the king asked the woman, she told him. So the king appointed unto her a certain officer, saying, Restore all that *was* hers, and all the fruits of the field since the day that she left the land, even until now.

And Elisha came to Damascus; and Ben-hadad the king of Syria was sick; and it was told him, saying, The man of God is come hither. And the king said unto Hazael, Take a present in thine hand, and go, meet the man of God, and inquire of the Lord by him, saying, Shall I recover of this disease? So Hazael went to meet him, and took a present with him, even of every good thing of Damascus, forty camels' burden, and came and stood before him, and said, Thy son Ben-hadad king of Syria hath sent me to thee, saying, Shall I recover of this disease? And Elisha said unto him, Go, say unto him, Thou mayest certainly recover: howbeit the Lord hath shewed me that he shall surely die. And he settled his countenance stedfastly, until he was ashamed: and the man of God wept. And Hazael said, Why weepeth my Lord? And he answered, Because I know the evil that thou wilt do unto the children of Israel: their strong holds wilt thou set on fire, and their young men wilt thou slay with the sword, and wilt dash their children, and rip up their women with child. And Hazael said, But what, *is* thy servant a dog, that he should do this great thing? And Elisha answered, The Lord hath shewed me that thou *shalt be* king over Syria. So he departed from Elisha, and came to his master; who said to him, What said Elisha to thee? And he answered, He told me *that* thou shouldest surely recover. And it came to pass on the morrow, that he took a thick cloth, and dipped *it* in water, and spread *it* on his face, so that he died: and Hazael reigned in his stead.

And in the fifth year of Joram the son of Ahab king of Israel, Jehoshaphat *being* then king of Judah, Jehoram the son of Jehoshaphat king of Judah began to reign. Thirty and two years old was he when he began to reign; and he reigned eight years in Jerusalem. And he walked in the way of the kings of Israel, as did the house of Ahab: for the daughter of Ahab was his wife: and he did evil in the sight of the Lord. Yet the Lord would not destroy Judah for David his servant's sake, as he promised him to give him alway a light, *and* to his children.

In his days Edom revolted from under the hand of Judah, and made a king over themselves. So Joram went over to Zair, and all the chariots with him: and he rose by night, and smote the Edomites which compassed him about, and the captains of the chariots: and the people fled into their tents. Yet Edom revolted from under the hand of Judah unto this day. Then Libnah revolted at the same time. And the rest of the acts of Joram, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah? And Joram slept with his fathers, and was buried with his fathers in the city of David: and Ahaziah his son reigned in his stead.

In the twelfth year of Joram the son of Ahab king of Israel did Ahaziah the son of Jehoram king of Judah begin to reign. Two and twenty years old *was* Ahaziah when he began to reign; and he reigned one year in Jerusalem. And his mother's name *was* Athaliah, the daughter of Omri king of Israel. And he walked in the way of the house of Ahab, and did evil in the sight of the Lord, as *did* the house of Ahab: for he *was* the son in law of the house of Ahab.

And he went with Joram the son of Ahab to the war against Hazael king of Syria in Ramoth-gilead; and the Syrians wounded Joram. And king Joram went back to be healed in Jezreel of the wounds which the Syrians had given him at Ramah, when he fought against Hazael king of Syria. And Ahaziah the son of Jehoram king of Judah went down to see Joram the son of Ahab in Jezreel, because he was sick.

✣ Chapter 9

And Elisha the prophet called one of the children of the prophets, and said unto him, Gird up thy loins, and take this box of oil in thine hand, and go to Ramoth-gilead: And when thou comest thither, look out there Jehu the son of Jehoshaphat the son of Nimshi, and go in, and make him arise up from among his brethren, and carry him to an inner chamber; Then take the box of oil, and pour *it* on his head, and say, Thus saith the Lord, I have anointed thee king over Israel. Then open the door, and flee, and tarry not.

So the young man, *even* the young man the prophet, went to Ramoth-gilead. And when he came, behold, the captains of the host *were* sitting; and he said, I have an errand to thee, O captain. And Jehu said, Unto which of all us? And he said, To thee, O captain. And he arose, and went into the house; and he poured the oil on his head, and said unto him, Thus saith the Lord God of Israel, I have anointed thee king over the people of the Lord, *even* over Israel. And thou shalt smite the house of Ahab thy master, that I may avenge the blood of my servants the prophets, and the blood of all the servants of the Lord, at the hand of Jezebel. For the whole house of Ahab shall perish: and I will cut off from Ahab him that pisseth against the wall, and him that is shut up and left in Israel: And I will make the house of Ahab like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of Ahijah: And the dogs shall eat Jezebel in the portion of Jezreel, and *there shall be* none to bury *her*. And he opened the door, and fled.

Then Jehu came forth to the servants of his Lord: and *one* said unto him, *Is* all well? wherefore came this mad *fellow* to thee? And he said unto them, Ye know the man, and his communication. And they said, *It is* false; tell us now. And he said, Thus and thus spake he to me, saying, Thus saith the Lord, I have anointed thee king over Israel. Then they hasted, and took every man his garment, and put *it* under him on the top of the stairs, and blew with trumpets, saying, Jehu is king. So Jehu the son of Jehoshaphat the son of Nimshi conspired against Joram. (Now Joram had kept Ramoth-gilead, he and all Israel, because of Hazael king of Syria. But king Joram was returned to be healed in Jezreel of the wounds which the Syrians had given him, when he fought with Hazael king of Syria.) And Jehu said, If it be your minds, *then* let none go forth *nor* escape out of the city to go to tell *it* in Jezreel. So Jehu rode in a chariot, and went to Jezreel; for Joram lay there. And Ahaziah king of Judah was come down to see Joram. And there stood a watchman on the tower in Jezreel, and he spied the company of Jehu as he came, and said, I see a company. And Joram said, Take an horseman, and send to meet them, and let him say, *Is it* peace? So there went one on horseback to meet him, and said, Thus saith the king, *Is it* peace? And Jehu said, What hast thou to do with peace? turn thee behind me. And the watchman told, saying, The messenger came to them, but he cometh not again. Then he sent out a second on horseback, which came to them, and said, Thus saith the king, *Is it* peace? And Jehu answered, What hast thou to do with peace? turn thee behind me. And the watchman told, saying, He came even unto them, and cometh not again: and the driving *is* like the driving of Jehu the son of Nimshi; for he driveth furiously. And Joram said, Make ready. And his chariot was made ready. And Joram king of Israel and Ahaziah king of Judah went out, each in his chariot, and they went out against Jehu, and met him in the portion of Naboth the Jezreelite. And it came to pass, when Joram saw Jehu, that he said, *Is it* peace, Jehu? And he answered, What peace, so long as the whoredoms of thy mother Jezebel and her witchcrafts *are so* many? And Joram turned his hands, and fled, and said to Ahaziah, *There is* treachery, O Ahaziah. And Jehu drew a bow with his full strength, and smote Jehoram between his arms, and the arrow went out at his heart, and he sunk down in his chariot. Then said *Jehu* to Bidkar his captain, Take up, *and* cast him in the portion of the field of Naboth the Jezreelite: for remember how that, when I and thou rode together after Ahab his father, the Lord laid this burden upon him; Surely I have seen yesterday the blood of Naboth, and the blood of his sons, saith the Lord; and I will requite thee in this plat, saith the Lord. Now therefore take *and* cast him into the plat *of ground*, according to the word of the Lord.

But when Ahaziah the king of Judah saw *this*, he fled by the way of the garden house. And Jehu followed after him, and said, Smite him also in the chariot. *And they did so* at the going up to Gur, which *is* by Ibleam. And he fled to Megiddo, and died there. And his servants carried him in a chariot to Jerusalem, and buried him in his sepulchre with his fathers in the city of David. And in the eleventh year of Joram the son of Ahab began Ahaziah to reign over Judah.

And when Jehu was come to Jezreel, Jezebel heard *of it;* and she painted her face, and tired her head, and looked out at a window. And as Jehu entered in at the gate, she said, *Had* Zimri peace, who slew his master? And he lifted up his face to the window, and said, Who *is* on my side? who? And there looked out to him two *or* three eunuchs. And he said, Throw her down. So they threw her down: and *some* of her blood was sprinkled on the wall, and on the horses: and he trode her under foot. And when he was come in, he did eat and drink, and said, Go, see now this cursed *woman*, and bury her: for she *is* a king's daughter. And they went to bury her: but they found no more of her than the skull, and the feet, and the palms of *her* hands. Wherefore they came again, and told him. And he said, This *is* the word of the Lord, which he spake by his servant Elijah the Tishbite, saying, In the portion of Jezreel shall dogs eat the flesh of Jezebel: And the carcase of Jezebel shall be as dung upon the face of the field in the portion of Jezreel; *so* that they shall not say, This *is* Jezebel.

✣ Chapter 10

And Ahab had seventy sons in Samaria. And Jehu wrote letters, and sent to Samaria, unto the rulers of Jezreel, to the elders, and to them that brought up Ahab's *children*, saying, Now as soon as this letter cometh to you, seeing your master's sons *are* with you, and *there are* with you chariots and horses, a fenced city also, and armour; Look even out the best and meetest of your master's sons, and set *him* on his father's throne, and fight for your master's house. But they were exceedingly afraid, and said, Behold, two kings stood not before him: how then shall we stand? And he that *was* over the house, and he that *was* over the city, the elders also, and the bringers up *of the children*, sent to Jehu, saying, We *are* thy servants, and will do all that thou shalt bid us; we will not make any king: do thou *that which is* good in thine eyes. Then he wrote a letter the second time to them, saying, If ye *be* mine, and *if* ye will hearken unto my voice, take ye the heads of the men your master's sons, and come to me to Jezreel by to morrow this time. Now the king's sons, *being* seventy persons, *were* with the great men of the city, which brought them up. And it came to pass, when the letter came to them, that they took the king's sons, and slew seventy persons, and put their heads in baskets, and sent him *them* to Jezreel.

And there came a messenger, and told him, saying, They have brought the heads of the king's sons. And he said, Lay ye them in two heaps at the entering in of the gate until the morning. And it came to pass in the morning, that he went out, and stood, and said to all the people, Ye *be* righteous: behold, I conspired against my master, and slew him: but who slew all these? Know now that there shall fall unto the earth nothing of the word of the Lord, which the Lord spake concerning the house of Ahab: for the Lord hath done *that* which he spake by his servant Elijah. So Jehu slew all that remained of the house of Ahab in Jezreel, and all his great men, and his kinsfolks, and his priests, until he left him none remaining.

And he arose and departed, and came to Samaria. *And* as he *was* at the shearing house in the way, Jehu met with the brethren of Ahaziah king of Judah, and said, Who *are* ye? And they answered, We *are* the brethren of Ahaziah; and we go down to salute the

children of the king and the children of the queen. And he said, Take them alive. And they took them alive, and slew them at the pit of the shearing house, *even* two and forty men; neither left he any of them.

And when he was departed thence, he lighted on Jehonadab the son of Rechab *coming* to meet him: and he saluted him, and said to him, Is thine heart right, as my heart *is* with thy heart? And Jehonadab answered, It is. If it be, give *me* thine hand. And he gave *him* his hand; and he took him up to him into the chariot. And he said, Come with me, and see my zeal for the Lord. So they made him ride in his chariot. And when he came to Samaria, he slew all that remained unto Ahab in Samaria, till he had destroyed him, according to the saying of the Lord, which he spake to Elijah.

And Jehu gathered all the people together, and said unto them, Ahab served Baal a little; *but* Jehu shall serve him much. Now therefore call unto me all the prophets of Baal, all his servants, and all his priests; let none be wanting: for I have a great sacrifice *to do* to Baal; whosoever shall be wanting, he shall not live. But Jehu did *it* in subtilty, to the intent that he might destroy the worshippers of Baal. And Jehu said, Proclaim a solemn assembly for Baal. And they proclaimed *it*. And Jehu sent through all Israel: and all the worshippers of Baal came, so that there was not a man left that came not. And they came into the house of Baal; and the house of Baal was full from one end to another. And he said unto him that *was* over the vestry, Bring forth vestments for all the worshippers of Baal. And he brought them forth vestments. And Jehu went, and Jehonadab the son of Rechab, into the house of Baal, and said unto the worshippers of Baal, Search, and look that there be here with you none of the servants of the Lord, but the worshippers of Baal only. And when they went in to offer sacrifices and burnt offerings, Jehu appointed fourscore men without, and said, *If* any of the men whom I have brought into your hands escape, *he that letteth him go*, his life *shall be* for the life of him. And it came to pass, as soon as he had made an end of offering the burnt offering, that Jehu said to the guard and to the captains, Go in, *and* slay them; let none come forth. And they smote them with the edge of the sword; and the guard and the captains cast *them* out, and went to the city of the house of Baal. And they brought forth the images out of the house of Baal, and burned them. And they brake down the image of Baal, and brake down the house of Baal, and made it a draught house unto this day. Thus Jehu destroyed Baal out of Israel.

Howbeit *from* the sins of Jeroboam the son of Nebat, who made Israel to sin, Jehu departed not from after them, *to wit*, the golden calves that *were* in Beth-el, and that *were* in Dan. And the Lord said unto Jehu, Because thou hast done well in executing *that which is* right in mine eyes, *and* hast done unto the house of Ahab according to all that *was* in mine heart, thy children of the fourth *generation* shall sit on the throne of Israel. But Jehu took no heed to walk in the law of the Lord God of Israel with all his heart: for he departed not from the sins of Jeroboam, which made Israel to sin.

In those days the Lord began to cut Israel short: and Hazael smote them in all the coasts of Israel; From Jordan eastward, all the land of Gilead, the Gadites, and the Reubenites, and the Manassites, from Aroer, which *is* by the river Arnon, even Gilead and Bashan. Now the rest of the acts of Jehu, and all that he did, and all his might, *are* they not written in the book of the chronicles of the kings of Israel? And Jehu slept with his fathers: and they buried him in Samaria. And Jehoahaz his son reigned in his stead. And the time that Jehu reigned over Israel in Samaria *was* twenty and eight years.

✣ Chapter 11

And when Athaliah the mother of Ahaziah saw that her son was dead, she arose and destroyed all the seed royal. But Jehosheba, the daughter of king Joram, sister of Ahaziah, took Joash the son of Ahaziah, and stole him from among the king's sons *which were* slain; and they hid him, *even* him and his nurse, in the bedchamber from Athaliah, so that he was not slain. And he was with her hid in the house of the Lord six years. And Athaliah did reign over the land.

And the seventh year Jehoiada sent and fetched the rulers over hundreds, with the captains and the guard, and brought them to him into the house of the Lord, and made a covenant with them, and took an oath of them in the house of the Lord, and shewed them the king's son. And he commanded them, saying, This *is* the thing that ye shall do; A third part of you that enter in on the sabbath shall even be keepers of the watch of the king's house; And a third part *shall be* at the gate of Sur; and a third part at the gate behind the guard: so shall ye keep the watch of the house, that it be not broken down. And two parts of all you that go forth on the sabbath, even they shall keep the watch of the house of the Lord about the king. And ye shall compass the king round about, every man with his weapons in his hand: and he that cometh within the ranges, let him be slain: and be ye with the king as he goeth out and as he cometh in. And the captains over the hundreds did according to all *things* that Jehoiada the priest commanded: and they took every man his men that were to come in on the sabbath, with them that should go out on the sabbath, and came to Jehoiada the priest. And to the captains over hundreds did the priest give king David's spears and shields, that *were* in the temple of the Lord. And the guard stood, every man with his weapons in his hand, round about the king, from the right corner of the temple to the left corner of the temple, *along* by the altar and the temple. And he brought forth the king's son, and put the crown upon him, and *gave him* the testimony; and they made him king, and anointed him; and they clapped their hands, and said, God save the king.

And when Athaliah heard the noise of the guard *and* of the people, she came to the people into the temple of the Lord. And when she looked, behold, the king stood by a pillar, as the manner *was*, and the princes and the trumpeters by the king, and all the people of the land rejoiced, and blew with trumpets: and Athaliah rent her clothes, and cried, Treason, Treason. But Jehoiada the priest commanded the captains of the hundreds, the officers of the host, and said unto them, Have her forth without the ranges: and him that followeth her kill with the sword. For the priest had said, Let her not be slain in the house of the Lord. And they laid hands on her; and she went by the way by the which the horses came into the king's house: and there was she slain.

And Jehoiada made a covenant between the Lord and the king and the people, that they should be the Lord's people; between the king also and the people. And all the people of the land went into the house of Baal, and brake it down; his altars and his images brake they in pieces thoroughly, and slew Mattan the priest of Baal before the altars. And the priest appointed officers over the house of the Lord. And he took the rulers over hundreds, and the captains, and the guard, and all the people of the land; and they brought down the king from the house of the Lord, and came by the way of the gate of the guard to the king's house. And he sat on the throne of the kings. And all the people of the land rejoiced, and the city was in quiet: and they slew Athaliah with the sword *beside* the king's house. Seven years old *was* Jehoash when he began to reign.

✣ Chapter 12

In the seventh year of Jehu Jehoash began to reign; and forty years reigned he in Jerusalem. And his mother's name *was* Zibiah of Beer-sheba. And Jehoash did *that which was* right in the sight of the Lord all his days wherein Jehoiada the priest instructed him. But the high places were not taken away: the people still sacrificed and burnt incense in the high places.

And Jehoash said to the priests, All the money of the dedicated things that is brought into the house of the Lord, *even* the money of every one that passeth *the account*, the money that every man is set at, *and* all the money that cometh into any man's heart to bring into the house of the Lord, Let the priests take *it* to them, every man of his acquaintance: and let them repair the breaches of the house, wheresoever any breach shall be found. But it was *so*, *that* in the three and twentieth year of king Jehoash the priests had not repaired the breaches of the house. Then king Jehoash called for Jehoiada the priest, and the *other* priests, and said unto them, Why repair ye not the breaches of the house? now therefore receive no *more* money of your acquaintance, but deliver it for the breaches of the house. And the priests consented to receive no *more* money of the people, neither to repair the breaches of the house. But Jehoiada the priest took a chest, and bored a hole in the lid of it, and set it beside the altar, on the right side as one cometh into the house of the Lord: and the priests that kept the door put therein all the money *that was* brought into the house of the Lord. And it was *so*, when they saw that *there was* much money in the chest, that the king's scribe and the high priest came up, and they put up in bags, and told the money that was found in the house of the Lord. And they gave the money, being told, into the hands of them that did the work, that had the oversight of the house of the Lord: and they laid it out to the carpenters and builders, that wrought upon the house of the Lord, And to masons, and hewers of stone, and to buy timber and hewed stone to repair the breaches of the house of the Lord, and for all that was laid out for the house to repair *it*. Howbeit there were not made for the house of the Lord bowls of silver, snuffers, basons, trumpets, any vessels of gold, or vessels of silver, of the money *that was* brought into the house of the Lord: But they gave that to the workmen, and repaired therewith the house of the Lord. Moreover they reckoned not with the men, into whose hand they delivered the money to be bestowed on workmen: for they dealt faithfully. The trespass money and sin money was not brought into the house of the Lord: it was the priests'.

Then Hazael king of Syria went up, and fought against Gath, and took it: and Hazael set his face to go up to Jerusalem. And Jehoash king of Judah took all the hallowed things that Jehoshaphat, and Jehoram, and Ahaziah, his fathers, kings of Judah, had dedicated, and his own hallowed things, and all the gold *that was* found in the treasures of the house of the Lord, and in the king's house, and sent *it* to Hazael king of Syria: and he went away from Jerusalem.

And the rest of the acts of Joash, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah? And his servants arose, and made a conspiracy, and slew Joash in the house of Millo, which goeth down to Silla. For Jozachar the son of Shimeath, and Jehozabad the son of Shomer, his servants, smote him, and he died; and they buried him with his fathers in the city of David: and Amaziah his son reigned in his stead.

✢ Chapter 13

In the three and twentieth year of Joash the son of Ahaziah king of Judah Jehoahaz the son of Jehu began to reign over Israel in Samaria, *and reigned* seventeen years. And he did *that which was* evil in the sight of the Lord, and followed the sins of Jeroboam the son of Nebat, which made Israel to sin; he departed not therefrom.

And the anger of the Lord was kindled against Israel, and he delivered them into the hand of Hazael king of Syria, and into the hand of Ben-hadad the son of Hazael, all *their* days. And Jehoahaz besought the Lord, and the Lord hearkened unto him: for he saw the oppression of Israel, because the king of Syria oppressed them. (And the Lord gave Israel a saviour, so that they went out from under the hand of the Syrians: and the children of Israel dwelt in their tents, as beforetime. Nevertheless they departed not from the sins of the house of Jeroboam, who made Israel sin, *but* walked therein: and there remained the grove also in Samaria.) Neither did he leave of the people to Jehoahaz but fifty horsemen, and ten chariots, and ten thousand footmen; for the king of Syria had destroyed them, and had made them like the dust by threshing.

Now the rest of the acts of Jehoahaz, and all that he did, and his might, *are* they not written in the book of the chronicles of the kings of Israel? And Jehoahaz slept with his fathers; and they buried him in Samaria: and Joash his son reigned in his stead.

In the thirty and seventh year of Joash king of Judah began Jehoash the son of Jehoahaz to reign over Israel in Samaria, *and reigned* sixteen years. And he did *that which was* evil in the sight of the Lord; he departed not from all the sins of Jeroboam the son of Nebat, who made Israel sin: *but* he walked therein. And the rest of the acts of Joash, and all that he did, and his might wherewith he fought against Amaziah king of Judah, *are* they not written in the book of the chronicles of the kings of Israel? And Joash slept with his fathers; and Jeroboam sat upon his throne: and Joash was buried in Samaria with the kings of Israel.

Now Elisha was fallen sick of his sickness whereof he died. And Joash the king of Israel came down unto him, and wept over his face, and said, O my father, my father, the chariot of Israel, and the horsemen thereof. And Elisha said unto him, Take bow and arrows. And he took unto him bow and arrows. And he said to the king of Israel, Put thine hand upon the bow. And he put his hand *upon it:* and Elisha put his hands upon the king's hands. And he said, Open the window eastward. And he opened *it.* Then Elisha said, Shoot. And he shot. And he said, The arrow of the Lord's deliverance, and the arrow of deliverance from Syria: for thou shalt smite the Syrians in Aphek, till thou have consumed *them.* And he said, Take the arrows. And he took *them.* And he said unto the king of Israel, Smite upon the ground. And he smote thrice, and stayed. And the man of God was wroth with him, and said, Thou shouldest have smitten five or six times; then hadst thou smitten Syria till thou hadst consumed *it:* whereas now thou shalt smite Syria *but* thrice.

And Elisha died, and they buried him. And the bands of the Moabites invaded the land at the coming in of the year. And it came to pass, as they were burying a man, that, behold, they spied a band *of men;* and they cast the man into the sepulchre of Elisha: and when the man was let down, and touched the bones of Elisha, he revived, and stood up on his feet.

But Hazael king of Syria oppressed Israel all the days of Jehoahaz. And the Lord was gracious unto them, and had compassion on them, and had respect unto them, because of his covenant with Abraham, Isaac, and Jacob, and would not destroy them, neither cast he them from his presence as yet. So Hazael king of Syria died; and Ben-hadad his son reigned in his stead. And Jehoash the son of Jehoahaz took again out of the hand of Ben-hadad the son of Hazael the cities, which he had taken out of the hand of Jehoahaz his father by war. Three times did Joash beat him, and recovered the cities of Israel.

✢ Chapter 14

In the second year of Joash son of Jehoahaz king of Israel reigned Amaziah the son of Joash king of Judah. He was twenty and five years old when he began to reign, and reigned twenty and nine years in Jerusalem. And his mother's name *was* Jehoaddan of Jerusalem. And he did *that which was* right in the sight of the Lord, yet not like David his father: he did according to all things as Joash his father did. Howbeit the high places were not taken away: as yet the people did sacrifice and burnt incense on the high places.

And it came to pass, as soon as the kingdom was confirmed in his hand, that he slew his servants which had slain the king his father. But the children of the murderers he slew not: according unto that which is written in the book of the law of Moses, wherein the Lord commanded, saying, The fathers shall not be put to death for the children, nor the children be put to death for the fathers; but every man shall be put to death for his own sin. He slew of Edom in the valley of salt ten thousand, and took Selah by war, and called the name of it Joktheel unto this day.

Then Amaziah sent messengers to Jehoash, the son of Jehoahaz son of Jehu, king of Israel, saying, Come, let us look one another in the face. And Jehoash the king of Israel sent to Amaziah king of Judah, saying, The thistle that *was* in Lebanon sent to the cedar that *was* in Lebanon, saying, Give thy daughter to my son to wife: and there passed by a wild beast that *was* in Lebanon, and trode down the thistle. Thou hast indeed smitten Edom, and thine heart hath lifted thee up: glory *of this,* and tarry at home: for why shouldest thou meddle to *thy* hurt, that thou shouldest fall, *even* thou, and Judah with thee? But Amaziah would not hear. Therefore Jehoash king of Israel went up; and he and Amaziah king of Judah looked one another in the face at Beth-shemesh, which *belongeth* to Judah. And Judah was put to the worse before Israel; and they fled every man to their tents. And Jehoash king of Israel took Amaziah king of Judah, the son of Jehoash the son of Ahaziah, at Beth-shemesh, and came to Jerusalem, and brake down the wall of Jerusalem from the gate of Ephraim unto the corner gate, four hundred cubits. And he took all the gold and silver, and all the vessels that were found in the house of the Lord, and in the treasures of the king's house, and hostages, and returned to Samaria.

Now the rest of the acts of Jehoash which he did, and his might, and how he fought with Amaziah king of Judah, *are* they not written in the book of the chronicles of the kings of Israel? And Jehoash slept with his fathers, and was buried in Samaria with the kings of Israel; and Jeroboam his son reigned in his stead.

And Amaziah the son of Joash king of Judah lived after the death of Jehoash son of Jehoahaz king of Israel fifteen years. And the rest of the acts of Amaziah, *are* they not written in the book of the chronicles of the kings of Judah? Now they made a conspiracy against him in Jerusalem: and he fled to Lachish; but they sent after him to Lachish, and slew him there. And they brought him on horses: and he was buried at Jerusalem with his fathers in the city of David.

And all the people of Judah took Azariah, which *was* sixteen years old, and made him king instead of his father Amaziah. He built Elath, and restored it to Judah, after that the king slept with his fathers.

In the fifteenth year of Amaziah the son of Joash king of Judah Jeroboam the son of Joash king of Israel began to reign in Samaria, *and reigned* forty and one years. And he did *that which was* evil in the sight of the Lord: he departed not from all the sins of Jeroboam the son of Nebat, who made Israel to sin. He restored the coast of Israel from the entering of Hamath unto the sea of the plain, according to the word of the Lord God of Israel, which he spake by the hand of his servant Jonah, the son of Amittai, the prophet, which *was* of Gath-hepher. For the Lord saw the affliction of Israel, *that it was* very bitter: for *there was* not any shut up, nor any left, nor any helper for Israel. And the Lord said not that he would blot out the name of Israel from under heaven: but he saved them by the hand of Jeroboam the son of Joash.

Now the rest of the acts of Jeroboam, and all that he did, and his might, how he warred, and how he recovered Damascus, and Hamath, *which belonged* to Judah, for Israel, *are* they not written in the book of the chronicles of the kings of Israel? And Jeroboam slept with his fathers, *even* with the kings of Israel; and Zachariah his son reigned in his stead.

✢ Chapter 15

In the twenty and seventh year of Jeroboam king of Israel began Azariah son of Amaziah king of Judah to reign. Sixteen years old was he when he began to reign, and he reigned two and fifty years in Jerusalem. And his mother's name *was* Jecholiah of Jerusalem. And he did *that which was* right in the sight of the Lord, according to all that his father Amaziah had done; Save that the high places were not removed: the people sacrificed and burnt incense still on the high places.

And the Lord smote the king, so that he was a leper unto the day of his death, and dwelt in a several house. And Jotham the king's son *was* over the house, judging the people of the land. And the rest of the acts of Azariah, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah? So Azariah slept with his fathers; and they buried him with his fathers in the city of David: and Jotham his son reigned in his stead.

In the thirty and eighth year of Azariah king of Judah did Zachariah the son of Jeroboam reign over Israel in Samaria six months. And he did *that which was* evil in the sight of the Lord, as his fathers had done: he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin. And Shallum the son of Jabesh conspired against him, and smote him before the people, and slew him, and reigned in his stead. And the rest of the acts of Zachariah, behold, they *are* written in the book of the chronicles of the kings of Israel. This *was* the word of the Lord which he spake unto Jehu, saying, Thy sons shall sit on the throne of Israel unto the fourth *generation.* And so it came to pass.

Shallum the son of Jabesh began to reign in the nine and thirtieth year of Uzziah king of Judah; and he reigned a full month in Samaria. For Menahem the son of Gadi went up from Tirzah, and came to Samaria, and smote Shallum the son of Jabesh in Samaria, and slew him, and reigned in his stead. And the rest of the acts of Shallum, and his conspiracy which he made, behold, they *are* written in the book of the chronicles of the

kings of Israel.

Then Menahem smote Tiphsah, and all that *were* therein, and the coasts thereof from Tirzah: because they opened not *to him*, therefore he smote *it; and* all the women therein that were with child he ripped up. In the nine and thirtieth year of Azariah king of Judah began Menahem the son of Gadi to reign over Israel, *and reigned* ten years in Samaria. And he did *that which was* evil in the sight of the Lord: he departed not all his days from the sins of Jeroboam the son of Nebat, who made Israel to sin. *And* Pul the king of Assyria came against the land: and Menahem gave Pul a thousand talents of silver, that his hand might be with him to confirm the kingdom in his hand. And Menahem exacted the money of Israel, *even* of all the mighty men of wealth, of each man fifty shekels of silver, to give to the king of Assyria. So the king of Assyria turned back, and stayed not there in the land.

And the rest of the acts of Menahem, and all that he did, *are* they not written in the book of the chronicles of the kings of Israel? And Menahem slept with his fathers; and Pekahiah his son reigned in his stead.

In the fiftieth year of Azariah king of Judah Pekahiah the son of Menahem began to reign over Israel in Samaria, *and reigned* two years. And he did *that which was* evil in the sight of the Lord: he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin. But Pekah the son of Remaliah, a captain of his, conspired against him, and smote him in Samaria, in the palace of the king's house, with Argob and Arieh, and with him fifty men of the Gileadites: and he killed him, and reigned in his room. And the rest of the acts of Pekahiah, and all that he did, behold, they *are* written in the book of the chronicles of the kings of Israel.

In the two and fiftieth year of Azariah king of Judah Pekah the son of Remaliah began to reign over Israel in Samaria, *and reigned* twenty years. And he did *that which was* evil in the sight of the Lord: he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin. In the days of Pekah king of Israel came Tiglath-pileser king of Assyria, and took Ijon, and Abel-beth-maachah, and Janoah, and Kedesh, and Hazor, and Gilead, and Galilee, all the land of Naphtali, and carried them captive to Assyria. And Hoshea the son of Elah made a conspiracy against Pekah the son of Remaliah, and smote him, and slew him, and reigned in his stead, in the twentieth year of Jotham the son of Uzziah. And the rest of the acts of Pekah, and all that he did, behold, they *are* written in the book of the chronicles of the kings of Israel.

In the second year of Pekah the son of Remaliah king of Israel began Jotham the son of Uzziah king of Judah to reign. Five and twenty years old was he when he began to reign, and he reigned sixteen years in Jerusalem. And his mother's name *was* Jerusha, the daughter of Zadok. And he did *that which was* right in the sight of the Lord: he did according to all that his father Uzziah had done.

Howbeit the high places were not removed: the people sacrificed and burned incense still in the high places. He built the higher gate of the house of the Lord.

Now the rest of the acts of Jotham, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah? In those days the Lord began to send against Judah Rezin the king of Syria, and Pekah the son of Remaliah. And Jotham slept with his fathers, and was buried with his fathers in the city of David his father: and Ahaz his son reigned in his stead.

✝ Chapter 16

In the seventeenth year of Pekah the son of Remaliah Ahaz the son of Jotham king of Judah began to reign. Twenty years old *was* Ahaz when he began to reign, and reigned sixteen years in Jerusalem, and did not *that which was* right in the sight of the Lord his God, like David his father. But he walked in the way of the kings of Israel, yea, and made his son to pass through the fire, according to the abominations of the heathen, whom the Lord cast out from before the children of Israel. And he sacrificed and burnt incense in the high places, and on the hills, and under every green tree.

Then Rezin king of Syria and Pekah son of Remaliah king of Israel came up to Jerusalem to war: and they besieged Ahaz, but could not overcome *him*. At that time Rezin king of Syria recovered Elath to Syria, and drave the Jews from Elath: and the Syrians came to Elath, and dwelt there unto this day. So Ahaz sent messengers to Tiglath-pileser king of Assyria, saying, I *am* thy servant and thy son: come up, and save me out of the hand of the king of Syria, and out of the hand of the king of Israel, which rise up against me. And Ahaz took the silver and gold that was found in the house of the Lord, and in the treasures of the king's house, and sent *it for* a present to the king of Assyria. And the king of Assyria hearkened unto him: for the king of Assyria went up against Damascus, and took it, and carried *the people of* it captive to Kir, and slew Rezin.

And king Ahaz went to Damascus to meet Tiglath-pileser king of Assyria, and saw an altar that *was* at Damascus: and king Ahaz sent to Urijah the priest the fashion of the altar, and the pattern of it, according to all the workmanship thereof. And Urijah the priest built an altar according to all that king Ahaz had sent from Damascus: so Urijah the priest made *it* against king Ahaz came from Damascus. And when the king was come from Damascus, the king saw the altar: and the king approached to the altar, and offered thereon. And he burnt his burnt offering and his meat offering, and poured his drink offering, and sprinkled the blood of his peace offerings, upon the altar. And he brought also the brasen altar, which *was* before the Lord, from the forefront of the house, from between the altar and the house of the Lord, and put it on the north side of the altar. And king Ahaz commanded Urijah the priest, saying, Upon the great altar burn the morning burnt offering, and the evening meat offering, and the king's burnt sacrifice, and his meat offering, with the burnt offering of all the people of the land, and their meat offering, and their drink offerings; and sprinkle upon it all the blood of the burnt offering, and all the blood of the sacrifice: and the brasen altar shall be for me to inquire *by*. Thus did Urijah the priest, according to all that king Ahaz commanded.

And king Ahaz cut off the borders of the bases, and removed the laver from off them; and took down the sea from off the brasen oxen that *were* under it, and put it upon a pavement of stones. And the covert for the sabbath that they had built in the house, and the king's entry without, turned he from the house of the Lord for the king of Assyria.

Now the rest of the acts of Ahaz which he did, *are* they not written in the book of the chronicles of the kings of Judah? And Ahaz slept with his fathers, and was buried with his fathers in the city of David: and Hezekiah his son reigned in his stead.

✝ Chapter 17

In the twelfth year of Ahaz king of Judah began Hoshea the son of Elah to reign in Samaria over Israel nine years. And he did *that which was* evil in the sight of the Lord, but not as the kings of Israel that were before him.

Against him came up Shalmaneser king of Assyria; and Hoshea became his servant, and gave him presents. And the king of Assyria found conspiracy in Hoshea: for he had sent messengers to So king of Egypt, and brought no present to the king of Assyria, as *he had done* year by year: therefore the king of Assyria shut him up, and bound him in prison.

Then the king of Assyria came up throughout all the land, and went up to Samaria, and besieged it three years.

In the ninth year of Hoshea the king of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Halah and in Habor *by* the river of Gozan, and in the cities of the Medes. For *so* it was, that the children of Israel had sinned against the Lord their God, which had brought them up out of the land of Egypt, from under the hand of Pharaoh king of Egypt, and had feared other gods, And walked in the statutes of the heathen, whom the Lord cast out from before the children of Israel, and of the kings of Israel, which they had made. And the children of Israel did secretly *those* things that *were* not right against the Lord their God, and they built them high places in all their cities, from the tower of the watchmen to the fenced city. And they set them up images and groves in every high hill, and under every green tree: And there they burnt incense in all the high places, as *did* the heathen whom the Lord carried away before them; and wrought wicked things to provoke the Lord to anger: For they served idols, whereof the Lord had said unto them, Ye shall not do this thing. Yet the Lord testified against Israel, and against Judah, by all the prophets, *and by* all the seers, saying, Turn ye from your evil ways, and keep my commandments *and* my statutes, according to all the law which I commanded your fathers, and which I sent to you by my servants the prophets. Notwithstanding they would not hear, but hardened their necks, like to the neck of their fathers, that did not believe in the Lord their God. And they rejected his statutes, and his covenant that he made with their fathers, and his testimonies which he testified against them; and they followed vanity, and became vain, and went after the heathen that *were* round about them, *concerning* whom the Lord had charged them, that they should not do like them. And they left all the commandments of the Lord their God, and made them molten images, *even* two calves, and made a grove, and worshipped all the host of heaven, and served Baal. And they caused their sons and their daughters to pass through the fire, and used divination and enchantments, and sold themselves to do evil in the sight of the Lord, to provoke him to anger. Therefore the Lord was very angry with Israel, and removed them out of his sight: there was none left but the tribe of Judah only. Also Judah kept not the commandments of the Lord their God, but walked in the statutes of Israel which they made. And the Lord rejected all the seed of Israel, and afflicted them, and delivered them into the hand of spoilers, until he had cast them out of his sight. For he rent Israel from the house of David; and they made Jeroboam the son of Nebat king: and Jeroboam drave Israel from following the Lord, and made them sin a great sin. For the children of Israel walked in all the sins of Jeroboam which he did; they departed not from them; Until the Lord removed Israel out of his sight, as he had said by all his servants the prophets. So was Israel carried away out of their own land to Assyria unto this day.

And the king of Assyria brought *men* from Babylon, and from Cuthah, and from Ava, and from Hamath, and from Sepharvaim, and placed *them* in the cities of Samaria instead of the children of Israel: and they possessed Samaria, and dwelt in the cities thereof. And *so* it was at the beginning of their dwelling there, *that* they feared not the Lord: therefore the Lord sent lions among them, which slew *some* of them. Wherefore they spake to the king of Assyria, saying, The nations which thou hast removed, and placed in the cities of Samaria, know not the manner of the God of the land: therefore he hath sent lions among them, and, behold, they slay them, because they know not the manner of the

God of the land. Then the king of Assyria commanded, saying, Carry thither one of the priests whom ye brought from thence; and let them go and dwell there, and let him teach them the manner of the God of the land. Then one of the priests whom they had carried away from Samaria came and dwelt in Beth-el, and taught them how they should fear the Lord. Howbeit every nation made gods of their own, and put *them* in the houses of the high places which the Samaritans had made, every nation in their cities wherein they dwelt. And the men of Babylon made Succoth-benoth, and the men of Cuth made Nergal, and the men of Hamath made Ashima, And the Avites made Nibhaz and Tartak, and the Sepharvites burnt their children in fire to Adrammelech and Anammelech, the gods of Sepharvaim. So they feared the Lord, and made unto themselves of the lowest of them priests of the high places, which sacrificed for them in the houses of the high places. They feared the Lord, and served their own gods, after the manner of the nations whom they carried away from thence. Unto this day they do after the former manners: they fear not the Lord, neither do they after their statutes, or after their ordinances, or after the law and commandment which the Lord commanded the children of Jacob, whom he named Israel; With whom the Lord had made a covenant, and charged them, saying, Ye shall not fear other gods, nor bow yourselves to them, nor serve them, nor sacrifice to them: But the Lord, who brought you up out of the land of Egypt with great power and a stretched out arm, him shall ye fear, and him shall ye worship, and to him shall ye do sacrifice. And the statutes, and the ordinances, and the law, and the commandment, which he wrote for you, ye shall observe to do for evermore; and ye shall not fear other gods. And the covenant that I have made with you ye shall not forget; neither shall ye fear other gods. But the Lord your God ye shall fear; and he shall deliver you out of the hand of all your enemies. Howbeit they did not hearken, but they did after their former manner. So these nations feared the Lord, and served their graven images, both their children, and their children's children: as did their fathers, so do they unto this day.

✢ Chapter 18

Now it came to pass in the third year of Hoshea son of Elah king of Israel, *that* Hezekiah the son of Ahaz king of Judah began to reign. Twenty and five years old was he when he began to reign; and he reigned twenty and nine years in Jerusalem. His mother's name also *was* Abi, the daughter of Zachariah. And he did *that which was* right in the sight of the Lord, according to all that David his father did.

He removed the high places, and brake the images, and cut down the groves, and brake in pieces the brasen serpent that Moses had made: for unto those days the children of Israel did burn incense to it: and he called it Nehushtan. He trusted in the Lord God of Israel; so that after him was none like him among all the kings of Judah, nor *any* that were before him. For he clave to the Lord, *and* departed not from following him, but kept his commandments, which the Lord commanded Moses. And the Lord was with him; *and* he prospered whithersoever he went forth: and he rebelled against the king of Assyria, and served him not. He smote the Philistines, *even* unto Gaza, and the borders thereof, from the tower of the watchmen to the fenced city.

And it came to pass in the fourth year of king Hezekiah, which *was* the seventh year of Hoshea son of Elah king of Israel, *that* Shalmaneser king of Assyria came up against Samaria, and besieged it. And at the end of three years they took it: *even* in the sixth year of Hezekiah, that *is* the ninth year of Hoshea king of Israel, Samaria was taken. And the king of Assyria did carry away Israel unto Assyria, and put them in Halah and in Habor *by* the river of Gozan, and in the cities of the Medes: Because they obeyed not the voice of the Lord their God, but transgressed his covenant, *and* all that Moses the servant of the Lord commanded, and would not hear *them*, nor do *them*.

Now in the fourteenth year of king Hezekiah did Sennacherib king of Assyria come up against all the fenced cities of Judah, and took them. And Hezekiah king of Judah sent to the king of Assyria to Lachish, saying, I have offended; return from me: that which thou puttest on me will I bear. And the king of Assyria appointed unto Hezekiah king of Judah three hundred talents of silver and thirty talents of gold. And Hezekiah gave *him* all the silver that was found in the house of the Lord, and in the treasures of the king's house. At that time did Hezekiah cut off *the gold from* the doors of the temple of the Lord, and *from* the pillars which Hezekiah king of Judah had overlaid, and gave it to the king of Assyria.

And the king of Assyria sent Tartan and Rabsaris and Rab-shakeh from Lachish to king Hezekiah with a great host against Jerusalem. And they went up and came to Jerusalem. And when they were come up, they came and stood by the conduit of the upper pool, which *is* in the highway of the fuller's field. And when they had called to the king, there came out to them Eliakim the son of Hilkiah, which *was* over the household, and Shebna the scribe, and Joah the son of Asaph the recorder. And Rab-shakeh said unto them, Speak ye now to Hezekiah, Thus saith the great king, the king of Assyria, What confidence *is* this wherein thou trustest? Thou sayest, (but *they are but* vain words,) *I have* counsel and strength for the war. Now on whom dost thou trust, that thou rebellest against me? Now, behold, thou trustest upon the staff of this bruised reed, *even* upon Egypt, on which if a man lean, it will go into his hand, and pierce it: so *is* Pharaoh king of Egypt unto all that trust on him. But if ye say unto me, We trust in the Lord our God: *is* not that he, whose high places and whose altars Hezekiah hath taken away, and hath said to Judah and Jerusalem, Ye shall worship before this altar in Jerusalem? Now therefore, I pray thee, give pledges to my Lord the king of Assyria, and I will deliver thee two thousand horses, if thou be able on thy part to set riders upon them. How then wilt thou turn away the face of one captain of the least of my master's servants, and put thy trust on Egypt for chariots and for horsemen? Am I now come up without the Lord against this place to destroy it? The Lord said to me, Go up against this land, and destroy it. Then said Eliakim the son of Hilkiah, and Shebna, and Joah, unto Rab-shakeh, Speak, I pray thee, to thy servants in the Syrian language; for we understand *it:* and talk not with us in the Jews' language in the ears of the people that *are* on the wall. But Rab-shakeh said unto them, Hath my master sent me to thy master, and to thee, to speak these words? *hath he* not *sent me* to the men which sit on the wall, that they may eat their own dung, and drink their own piss with you? Then Rab-shakeh stood and cried with a loud voice in the Jews' language, and spake, saying, Hear the word of the great king, the king of Assyria: Thus saith the king, Let not Hezekiah deceive you: for he shall not be able to deliver you out of his hand: Neither let Hezekiah make you trust in the Lord, saying, The Lord will surely deliver us, and this city shall not be delivered into the hand of the king of Assyria. Hearken not to Hezekiah: for thus saith the king of Assyria, Make *an agreement* with me by a present, and come out to me, and *then* eat ye every man of his own vine, and every one of his fig tree, and drink ye every one the waters of his cistern: Until I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards, a land of oil olive and of honey, that ye may live, and not die: and hearken not unto Hezekiah, when he persuadeth you, saying, The Lord will deliver us. Hath any of the gods of the nations delivered at all his land out of the hand of the king of Assyria? Where *are* the gods of Hamath, and of Arpad? where *are* the gods of Sepharvaim, Hena, and Ivah? have they delivered Samaria out of mine hand? Who *are* they among all the gods of the countries, that have delivered their country out of mine hand, that the Lord should deliver Jerusalem out of mine hand? But the people held their peace, and answered him not a word: for the king's commandment was, saying, Answer him not. Then came Eliakim the son of Hilkiah, which *was* over the household, and Shebna the scribe, and Joah the son of Asaph the recorder, to Hezekiah with *their* clothes rent, and told him the words of Rab-shakeh.

✢ Chapter 19

And it came to pass, when king Hezekiah heard *it*, that he rent his clothes, and covered himself with sackcloth, and went into the house of the Lord. And he sent Eliakim, which *was* over the household, and Shebna the scribe, and the elders of the priests, covered with sackcloth, to Isaiah the prophet the son of Amoz. And they said unto him, Thus saith Hezekiah, This day *is* a day of trouble, and of rebuke, and blasphemy: for the children are come to the birth, and *there is* not strength to bring forth. It may be the Lord thy God will hear all the words of Rab-shakeh, whom the king of Assyria his master hath sent to reproach the living God; and will reprove the words which the Lord thy God hath heard: wherefore lift up *thy* prayer for the remnant that are left. So the servants of king Hezekiah came to Isaiah.

And Isaiah said unto them, Thus shall ye say to your master, Thus saith the Lord, Be not afraid of the words which thou hast heard, with which the servants of the king of Assyria have blasphemed me. Behold, I will send a blast upon him, and he shall hear a rumour, and shall return to his own land; and I will cause him to fall by the sword in his own land.

So Rab-shakeh returned, and found the king of Assyria warring against Libnah: for he had heard that he was departed from Lachish. And when he heard say of Tirhakah king of Ethiopia, Behold, he is come out to fight against thee: he sent messengers again unto Hezekiah, saying, Thus shall ye speak to Hezekiah king of Judah, saying, Let not thy God in whom thou trustest deceive thee, saying, Jerusalem shall not be delivered into the hand of the king of Assyria. Behold, thou hast heard what the kings of Assyria have done to all lands, by destroying them utterly: and shalt thou be delivered? Have the gods of the nations delivered them which my fathers have destroyed; *as* Gozan, and Haran, and Rezeph, and the children of Eden which *were* in Thelasar? Where *is* the king of Hamath, and the king of Arpad, and the king of the city of Sepharvaim, of Hena, and Ivah?

And Hezekiah received the letter of the hand of the messengers, and read it: and Hezekiah went up into the house of the Lord, and spread it before the Lord. And Hezekiah prayed before the Lord, and said, O Lord God of Israel, which dwellest *between* the cherubims, thou art the God, *even* thou alone, of all the kingdoms of the earth; thou hast made heaven and earth. Lord, bow down thine ear, and hear: open, Lord, thine eyes, and see: and hear the words of Sennacherib, which hath sent him to reproach the living God. Of a truth, Lord, the kings of Assyria have destroyed the nations and their lands, And have cast their gods into the fire: for they *were* no gods, but the work of men's hands, wood and stone: therefore they have destroyed them. Now therefore, O Lord our God, I beseech thee, save thou us out of his hand, that all the kingdoms of the earth may know that thou *art* the Lord God, *even* thou only.

Then Isaiah the son of Amoz sent to Hezekiah, saying, Thus saith the Lord God of Israel, *That* which thou hast prayed to me against Sennacherib king of Assyria I have heard. This *is* the word that the Lord hath spoken concerning him; The virgin the daughter of Zion hath despised thee, *and* laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee. Whom hast thou reproached and blasphemed? and against whom hast thou exalted *thy* voice, and lifted up thine eyes on high? *even* against the Holy *One* of Israel. By thy messengers thou hast reproached the Lord, and hast said, With the multitude of my chariots I am come up to the height of the mountains, to the sides of Lebanon, and will cut down the tall cedar trees thereof, *and* the choice fir trees thereof:

and I will enter into the lodgings of his borders, *and into* the forest of his Carmel. I have digged and drunk strange waters, and with the sole of my feet have I dried up all the rivers of besieged places. Hast thou not heard long ago *how* I have done it, *and* of ancient times that I have formed it? now have I brought it to pass, that thou shouldest be to lay waste fenced cities *into* ruinous heaps. Therefore their inhabitants were of small power, they were dismayed and confounded; they were *as* the grass of the field, and *as* the green herb, *as* the grass on the housetops, and *as corn* blasted before it be grown up. But I know thy abode, and thy going out, and thy coming in, and thy rage against me. Because thy rage against me and thy tumult is come up into mine ears, therefore I will put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest. And this *shall be* a sign unto thee, Ye shall eat this year such things as grow of themselves, and in the second year that which springeth of the same; and in the third year sow ye, and reap, and plant vineyards, and eat the fruits thereof. And the remnant that is escaped of the house of Judah shall yet again take root downward, and bear fruit upward. For out of Jerusalem shall go forth a remnant, and they that escape out of mount Zion: the zeal of the Lord *of hosts* shall do this. Therefore thus saith the Lord concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shield, nor cast a bank against it. By the way that he came, by the same shall he return, and shall not come into this city, saith the Lord. For I will defend this city, to save it, for mine own sake, and for my servant David's sake.

And it came to pass that night, that the angel of the Lord went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand: and when they arose early in the morning, behold, they *were* all dead corpses. So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh. And it came to pass, as he was worshipping in the house of Nisroch his God, that Adrammelech and Sharezer his sons smote him with the sword: and they escaped into the land of Armenia. And Esarhaddon his son reigned in his stead.

✢ Chapter 20

In those days was Hezekiah sick unto death. And the prophet Isaiah the son of Amoz came to him, and said unto him, Thus saith the Lord, Set thine house in order; for thou shalt die, and not live. Then he turned his face to the wall, and prayed unto the Lord, saying, I beseech thee, O Lord, remember now how I have walked before thee in truth and with a perfect heart, and have done *that which is* good in thy sight. And Hezekiah wept sore. And it came to pass, afore Isaiah was gone out into the middle court, that the word of the Lord came to him, saying, Turn again, and tell Hezekiah the captain of my people, Thus saith the Lord, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will heal thee: on the third day thou shalt go up unto the house of the Lord. And I will add unto thy days fifteen years; and I will deliver thee and this city out of the hand of the king of Assyria; and I will defend this city for mine own sake, and for my servant David's sake. And Isaiah said, Take a lump of figs. And they took and laid *it* on the boil, and he recovered.

And Hezekiah said unto Isaiah, What *shall be* the sign that the Lord will heal me, and that I shall go up into the house of the Lord the third day? And Isaiah said, This sign shalt thou have of the Lord, that the Lord will do the thing that he hath spoken: shall the shadow go forward ten degrees, or go back ten degrees? And Hezekiah answered, It is a light thing for the shadow to go down ten degrees: nay, but let the shadow return backward ten degrees. And Isaiah the prophet cried unto the Lord: and he brought the shadow ten degrees backward, by which it had gone down in the dial of Ahaz.

At that time Berodach-baladan, the son of Baladan, king of Babylon, sent letters and a present unto Hezekiah: for he had heard that Hezekiah had been sick. And Hezekiah hearkened unto them, and shewed them all the house of his precious things, the silver, and the gold, and the spices, and the precious ointment, and *all* the house of his armour, and all that was found in his treasures: there was nothing in his house, nor in all his dominion, that Hezekiah shewed them not.

Then came Isaiah the prophet unto king Hezekiah, and said unto him, What said these men? and from whence came they unto thee? And Hezekiah said, They are come from a far country, *even* from Babylon. And he said, What have they seen in thine house? And Hezekiah answered, All *the things* that *are* in mine house have they seen: there is nothing among my treasures that I have not shewed them. And Isaiah said unto Hezekiah, Hear the word of the Lord. Behold, the days come, that all that *is* in thine house, and that which thy fathers have laid up in store unto this day, shall be carried into Babylon: nothing shall be left, saith the Lord. And of thy sons that shall issue from thee, which thou shalt beget, shall they take away; and they shall be eunuchs in the palace of the king of Babylon. Then said Hezekiah unto Isaiah, Good *is* the word of the Lord which thou hast spoken. And he said, *Is it* not *good*, if peace and truth be in my days?

And the rest of the acts of Hezekiah, and all his might, and how he made a pool, and a conduit, and brought water into the city, *are* they not written in the book of the chronicles of the kings of Judah? And Hezekiah slept with his fathers: and Manasseh his son reigned in his stead.

✢ Chapter 21

Manasseh *was* twelve years old when he began to reign, and reigned fifty and five years in Jerusalem. And his mother's name *was* Hephzi-bah. And he did *that which was* evil in the sight of the Lord, after the abominations of the heathen, whom the Lord cast out before the children of Israel. For he built up again the high places which Hezekiah his father had destroyed; and he reared up altars for Baal, and made a grove, as did Ahab king of Israel; and worshipped all the host of heaven, and served them. And he built altars in the house of the Lord, of which the Lord said, In Jerusalem will I put my name. And he built altars for all the host of heaven in the two courts of the house of the Lord. And he made his son pass through the fire, and observed times, and used enchantments, and dealt with familiar spirits and wizards: he wrought much wickedness in the sight of the Lord, to provoke *him* to anger. And he set a graven image of the grove that he had made in the house, of which the Lord said to David, and to Solomon his son, In this house, and in Jerusalem, which I have chosen out of all tribes of Israel, will I put my name for ever: Neither will I make the feet of Israel move any more out of the land which I gave their fathers; only if they will observe to do according to all that I have commanded them, and according to all the law that my servant Moses commanded them. But they hearkened not: and Manasseh seduced them to do more evil than did the nations whom the Lord destroyed before the children of Israel.

And the Lord spake by his servants the prophets, saying, Because Manasseh king of Judah hath done these abominations, *and* hath done wickedly above all that the Amorites did, which *were* before him, and hath made Judah also to sin with his idols: Therefore thus saith the Lord God of Israel, Behold, I *am* bringing *such* evil upon Jerusalem and Judah, that whosoever heareth of it, both his ears shall tingle. And I will stretch over Jerusalem the line of Samaria, and the plummet of the house of Ahab: and I will wipe Jerusalem as *a man* wipeth a dish, wiping *it*, and turning *it* upside down. And I will forsake the remnant of mine inheritance, and deliver them into the hand of their enemies; and they shall become a prey and a spoil to all their enemies; Because they have done *that which was* evil in my sight, and have provoked me to anger, since the day their fathers came forth out of Egypt, even unto this day. Moreover Manasseh shed innocent blood very much, till he had filled Jerusalem from one end to another; beside his sin wherewith he made Judah to sin, in doing *that which was* evil in the sight of the Lord.

Now the rest of the acts of Manasseh, and all that he did, and his sin that he sinned, *are* they not written in the book of the chronicles of the kings of Judah? And Manasseh slept with his fathers, and was buried in the garden of his own house, in the garden of Uzza: and Amon his son reigned in his stead.

Amon *was* twenty and two years old when he began to reign, and he reigned two years in Jerusalem. And his mother's name *was* Meshullemeth, the daughter of Haruz of Jotbah. And he did *that which was* evil in the sight of the Lord, as his father Manasseh did. And he walked in all the way that his father walked in, and served the idols that his father served, and worshipped them: And he forsook the Lord God of his fathers, and walked not in the way of the Lord.

And the servants of Amon conspired against him, and slew the king in his own house. And the people of the land slew all them that had conspired against king Amon; and the people of the land made Josiah his son king in his stead. Now the rest of the acts of Amon which he did, *are* they not written in the book of the chronicles of the kings of Judah? And he was buried in his sepulchre in the garden of Uzza: and Josiah his son reigned in his stead.

✢ Chapter 22

Josiah *was* eight years old when he began to reign, and he reigned thirty and one years in Jerusalem. And his mother's name *was* Jedidah, the daughter of Adaiah of Boscath. And he did *that which was* right in the sight of the Lord, and walked in all the way of David his father, and turned not aside to the right hand or to the left.

And it came to pass in the eighteenth year of king Josiah, *that* the king sent Shaphan the son of Azaliah, the son of Meshullam, the scribe, to the house of the Lord, saying, Go up to Hilkiah the high priest, that he may sum the silver which is brought into the house of the Lord, which the keepers of the door have gathered of the people: And let them deliver it into the hand of the doers of the work, that have the oversight of the house of the Lord: and let them give it to the doers of the work which *is* in the house of the Lord, to repair the breaches of the house, Unto carpenters, and builders, and masons, and to buy timber and hewn stone to repair the house. Howbeit there was no reckoning made with them of the money that was delivered into their hand, because they dealt faithfully.

And Hilkiah the high priest said unto Shaphan the scribe, I have found the book of the law in the house of the Lord. And Hilkiah gave the book to Shaphan, and he read it. And Shaphan the scribe came to the king, and brought the king word again, and said, Thy servants have gathered the money that was found in the house, and have delivered it into the hand of them that do the work, that have the oversight of the house of the Lord.

And Shaphan the scribe shewed the king, saying, Hilkiah the priest hath delivered me a book. And Shaphan read it before the king. And it came to pass, when the king had heard the words of the book of the law, that he rent his clothes. And the king commanded Hilkiah the priest, and Ahikam the son of Shaphan, and Achbor the son of Michaiah, and Shaphan the scribe, and Asahiah a servant of the king's, saying, Go ye, inquire of the Lord for me, and for the people, and for all Judah, concerning the words of this book that is found: for great *is* the wrath of the Lord that is kindled against us, because our fathers have not hearkened unto the words of this book, to do according unto all that which is written concerning us. So Hilkiah the priest, and Ahikam, and Achbor, and Shaphan, and Asahiah, went unto Huldah the prophetess, the wife of Shallum the son of Tikvah, the son of Harhas, keeper of the wardrobe; (now she dwelt in Jerusalem in the college;) and they communed with her.

And she said unto them, Thus saith the Lord God of Israel, Tell the man that sent you to me, Thus saith the Lord, Behold, I will bring evil upon this place, and upon the inhabitants thereof, *even* all the words of the book which the king of Judah hath read: Because they have forsaken me, and have burned incense unto other gods, that they might provoke me to anger with all the works of their hands; therefore my wrath shall be kindled against this place, and shall not be quenched. But to the king of Judah which sent you to inquire of the Lord, thus shall ye say to him, Thus saith the Lord God of Israel, *As touching* the words which thou hast heard; Because thine heart was tender, and thou hast humbled thyself before the Lord, when thou heardest what I spake against this place, and against the inhabitants thereof, that they should become a desolation and a curse, and hast rent thy clothes, and wept before me; I also have heard *thee*, saith the Lord. Behold therefore, I will gather thee unto thy fathers, and thou shalt be gathered into thy grave in peace; and thine eyes shall not see all the evil which I will bring upon this place. And they brought the king word again.

✣ Chapter 23

And the king sent, and they gathered unto him all the elders of Judah and of Jerusalem. And the king went up into the house of the Lord, and all the men of Judah and all the inhabitants of Jerusalem with him, and the priests, and the prophets, and all the people, both small and great: and he read in their ears all the words of the book of the covenant which was found in the house of the Lord.

And the king stood by a pillar, and made a covenant before the Lord, to walk after the Lord, and to keep his commandments and his testimonies and his statutes with all *their* heart and all *their* soul, to perform the words of this covenant that were written in this book. And all the people stood to the covenant. And the king commanded Hilkiah the high priest, and the priests of the second order, and the keepers of the door, to bring forth out of the temple of the Lord all the vessels that were made for Baal, and for the grove, and for all the host of heaven: and he burned them without Jerusalem in the fields of Kidron, and carried the ashes of them unto Beth-el. And he put down the idolatrous priests, whom the kings of Judah had ordained to burn incense in the high places in the cities of Judah, and in the places round about Jerusalem; them also that burned incense unto Baal, to the sun, and to the moon, and to the planets, and to all the host of heaven. And he brought out the grove from the house of the Lord, without Jerusalem, unto the brook Kidron, and burned it at the brook Kidron, and stamped *it* small to powder, and cast the powder thereof upon the graves of the children of the people. And he brake down the houses of the sodomites, that *were* by the house of the Lord, where the women wove hangings for the grove. And he brought all the priests out of the cities of Judah, and defiled the high places where the priests had burned incense, from Geba to Beer-sheba, and brake down the high places of the gates that *were* in the entering in of the gate of Joshua the governor of the city, which *were* on a man's left hand at the gate of the city. Nevertheless the priests of the high places came not up to the altar of the Lord in Jerusalem, but they did eat of the unleavened bread among their brethren. And he defiled Topheth, which *is* in the valley of the children of Hinnom, that no man might make his son or his daughter to pass through the fire to Molech. And he took away the horses that the kings of Judah had given to the sun, at the entering in of the house of the Lord, by the chamber of Nathan-melech the chamberlain, which *was* in the suburbs, and burned the chariots of the sun with fire. And the altars that *were* on the top of the upper chamber of Ahaz, which the kings of Judah had made, and the altars which Manasseh had made in the two courts of the house of the Lord, did the king beat down, and brake *them* down from thence, and cast the dust of them into the brook Kidron. And the high places that *were* before Jerusalem, which *were* on the right hand of the mount of corruption, which Solomon the king of Israel had builded for Ashtoreth the abomination of the Zidonians, and for Chemosh the abomination of the Moabites, and for Milcom the abomination of the children of Ammon, did the king defile. And he brake in pieces the images, and cut down the groves, and filled their places with the bones of men.

Moreover the altar that *was* at Beth-el, *and* the high place which Jeroboam the son of Nebat, who made Israel to sin, had made, both that altar and the high place he brake down, and burned the high place, *and* stamped *it* small to powder, and burned the grove. And as Josiah turned himself, he spied the sepulchres that *were* there in the mount, and sent, and took the bones out of the sepulchres, and burned *them* upon the altar, and polluted it, according to the word of the Lord which the man of God proclaimed, who proclaimed these words. Then he said, What title *is* that that I see? And the men of the city told him, *It is* the sepulchre of the man of God, which came from Judah, and proclaimed these things that thou hast done against the altar of Beth-el. And he said, Let him alone; let no man move his bones. So they let his bones alone, with the bones of the prophet that came out of Samaria. And all the houses also of the high places that *were* in the cities of Samaria, which the kings of Israel had made to provoke *the Lord* to anger, Josiah took away, and did to them according to all the acts that he had done in Beth-el. And he slew all the priests of the high places that *were* there upon the altars, and burned men's bones upon them, and returned to Jerusalem.

And the king commanded all the people, saying, Keep the passover unto the Lord your God, as *it is* written in the book of this covenant. Surely there was not holden such a passover from the days of the judges that judged Israel, nor in all the days of the kings of Israel, nor of the kings of Judah; But in the eighteenth year of king Josiah, *wherein* this passover was holden to the Lord in Jerusalem.

Moreover the *workers with* familiar spirits, and the wizards, and the images, and the idols, and all the abominations that were spied in the land of Judah and in Jerusalem, did Josiah put away, that he might perform the words of the law which were written in the book that Hilkiah the priest found in the house of the Lord. And like unto him was there no king before him, that turned to the Lord with all his heart, and with all his soul, and with all his might, according to all the law of Moses; neither after him arose there *any* like him.

Notwithstanding the Lord turned not from the fierceness of his great wrath, wherewith his anger was kindled against Judah, because of all the provocations that Manasseh had provoked him withal. And the Lord said, I will remove Judah also out of my sight, as I have removed Israel, and will cast off this city Jerusalem which I have chosen, and the house of which I said, My name shall be there. Now the rest of the acts of Josiah, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

In his days Pharaoh-nechoh king of Egypt went up against the king of Assyria to the river Euphrates: and king Josiah went against him; and he slew him at Megiddo, when he had seen him. And his servants carried him in a chariot dead from Megiddo, and brought him to Jerusalem, and buried him in his own sepulchre. And the people of the land took Jehoahaz the son of Josiah, and anointed him, and made him king in his father's stead.

Jehoahaz *was* twenty and three years old when he began to reign; and he reigned three months in Jerusalem. And his mother's name *was* Hamutal, the daughter of Jeremiah of Libnah. And he did *that which was* evil in the sight of the Lord, according to all that his fathers had done. And Pharaoh-nechoh put him in bands at Riblah in the land of Hamath, that he might not reign in Jerusalem; and put the land to a tribute of an hundred talents of silver, and a talent of gold. And Pharaoh-nechoh made Eliakim the son of Josiah king in the room of Josiah his father, and turned his name to Jehoiakim, and took Jehoahaz away: and he came to Egypt, and died there. And Jehoiakim gave the silver and the gold to Pharaoh; but he taxed the land to give the money according to the commandment of Pharaoh: he exacted the silver and the gold of the people of the land, of every one according to his taxation, to give *it* unto Pharaoh-nechoh.

Jehoiakim *was* twenty and five years old when he began to reign; and he reigned eleven years in Jerusalem. And his mother's name *was* Zebudah, the daughter of Pedaiah of Rumah. And he did *that which was* evil in the sight of the Lord, according to all that his fathers had done.

✣ Chapter 24

In his days Nebuchadnezzar king of Babylon came up, and Jehoiakim became his servant three years: then he turned and rebelled against him. And the Lord sent against him bands of the Chaldees, and bands of the Syrians, and bands of the Moabites, and bands of the children of Ammon, and sent them against Judah to destroy it, according to the word of the Lord, which he spake by his servants the prophets. Surely at the commandment of the Lord came *this* upon Judah, to remove *them* out of his sight, for the sins of Manasseh, according to all that he did; And also for the innocent blood that he shed: for he filled Jerusalem with innocent blood; which the Lord would not pardon.

Now the rest of the acts of Jehoiakim, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah? So Jehoiakim slept with his fathers: and Jehoiachin his son reigned in his stead. And the king of Egypt came not again any more out of his land: for the king of Babylon had taken from the river of Egypt unto the river Euphrates all that pertained to the king of Egypt.

Jehoiachin *was* eighteen years old when he began to reign, and he reigned in Jerusalem three months. And his mother's name *was* Nehushta, the daughter of Elnathan of Jerusalem. And he did *that which was* evil in the sight of the Lord, according to all that his father had done.

At that time the servants of Nebuchadnezzar king of Babylon came up against Jerusalem, and the city was besieged. And Nebuchadnezzar king of Babylon came against the city, and his servants did besiege it. And Jehoiachin the king of Judah went out to the king of Babylon, he, and his mother, and his servants, and his princes, and his officers: and the king of Babylon took him in the eighth year of his reign. And he carried out thence all the treasures of the house of the Lord, and the treasures of the king's

house, and cut in pieces all the vessels of gold which Solomon king of Israel had made in the temple of the Lord, as the Lord had said. And he carried away all Jerusalem, and all the princes, and all the mighty men of valour, *even* ten thousand captives, and all the craftsmen and smiths: none remained, save the poorest sort of the people of the land. And he carried away Jehoiachin to Babylon, and the king's mother, and the king's wives, and his officers, and the mighty of the land, *those* carried he into captivity from Jerusalem to Babylon. And all the men of might, *even* seven thousand, and craftsmen and smiths a thousand, all *that were* strong *and* apt for war, even them the king of Babylon brought captive to Babylon.

And the king of Babylon made Mattaniah his father's brother king in his stead, and changed his name to Zedekiah. Zedekiah *was* twenty and one years old when he began to reign, and he reigned eleven years in Jerusalem. And his mother's name *was* Hamutal, the daughter of Jeremiah of Libnah. And he did *that which was* evil in the sight of the Lord, according to all that Jehoiakim had done. For through the anger of the Lord it came to pass in Jerusalem and Judah, until he had cast them out from his presence, that Zedekiah rebelled against the king of Babylon.

✢ Chapter 25

And it came to pass in the ninth year of his reign, in the tenth month, in the tenth *day* of the month, *that* Nebuchadnezzar king of Babylon came, he, and all his host, against Jerusalem, and pitched against it; and they built forts against it round about. And the city was besieged unto the eleventh year of king Zedekiah. And on the ninth *day* of the *fourth* month the famine prevailed in the city, and there was no bread for the people of the land.

And the city was broken up, and all the men of war *fled* by night by the way of the gate between two walls, which *is* by the king's garden: (now the Chaldees *were* against the city round about:) and *the king* went the way toward the plain. And the army of the Chaldees pursued after the king, and overtook him in the plains of Jericho: and all his army were scattered from him. So they took the king, and brought him up to the king of Babylon to Riblah; and they gave judgment upon him. And they slew the sons of Zedekiah before his eyes, and put out the eyes of Zedekiah, and bound him with fetters of brass, and carried him to Babylon.

And in the fifth month, on the seventh *day* of the month, which *is* the nineteenth year of king Nebuchadnezzar king of Babylon, came Nebuzar-adan, captain of the guard, a servant of the king of Babylon, unto Jerusalem: And he burnt the house of the Lord, and the king's house, and all the houses of Jerusalem, and every great *man's* house burnt he with fire. And all the army of the Chaldees, that *were with* the captain of the guard, brake down the walls of Jerusalem round about. Now the rest of the people *that were* left in the city, and the fugitives that fell away to the king of Babylon, with the remnant of the multitude, did Nebuzar-adan the captain of the guard carry away. But the captain of the guard left of the poor of the land *to be* vinedressers and husbandmen. And the pillars of brass that *were* in the house of the Lord, and the bases, and the brasen sea that *was* in the house of the Lord, did the Chaldees break in pieces, and carried the brass of them to Babylon. And the pots, and the shovels, and the snuffers, and the spoons, and all the vessels of brass wherewith they ministered, took they away. And the firepans, and the bowls, *and* such things as *were* of gold, *in* gold, and of silver, *in* silver, the captain of the guard took away. The two pillars, one sea, and the bases which Solomon had made for the house of the Lord; the brass of all these vessels was without weight. The height of the one pillar *was* eighteen cubits, and the chapiter upon it *was* brass: and the height of the chapiter three cubits; and the wreathen work, and pomegranates upon the chapiter round about, all of brass: and like unto these had the second pillar with wreathen work.

And the captain of the guard took Seraiah the chief priest, and Zephaniah the second priest, and the three keepers of the door: And out of the city he took an officer that was set over the men of war, and five men of them that were in the king's presence, which were found in the city, and the principal scribe of the host, which mustered the people of the land, and threescore men of the people of the land *that were* found in the city: And Nebuzar-adan captain of the guard took these, and brought them to the king of Babylon to Riblah: And the king of Babylon smote them, and slew them at Riblah in the land of Hamath. So Judah was carried away out of their land.

And *as for* the people that remained in the land of Judah, whom Nebuchadnezzar king of Babylon had left, even over them he made Gedaliah the son of Ahikam, the son of Shaphan, ruler. And when all the captains of the armies, they and their men, heard that the king of Babylon had made Gedaliah governor, there came to Gedaliah to Mizpah, even Ishmael the son of Nethaniah, and Johanan the son of Careah, and Seraiah the son of Tanhumeth the Netophathite, and Jaazaniah the son of a Maachathite, they and their men. And Gedaliah sware to them, and to their men, and said unto them, Fear not to be the servants of the Chaldees: dwell in the land, and serve the king of Babylon; and it shall be well with you. But it came to pass in the seventh month, that Ishmael the son of Nethaniah, the son of Elishama, of the seed royal, came, and ten men with him, and smote Gedaliah, that he died, and the Jews and the Chaldees that were with him at Mizpah. And all the people, both small and great, and the captains of the armies, arose, and came to Egypt: for they were afraid of the Chaldees.

And it came to pass in the seven and thirtieth year of the captivity of Jehoiachin king of Judah, in the twelfth month, on the seven and twentieth *day* of the month, *that* Evil-merodach king of Babylon in the year that he began to reign did lift up the head of Jehoiachin king of Judah out of prison; And he spake kindly to him, and set his throne above the throne of the kings that *were* with him in Babylon; And changed his prison garments: and he did eat bread continually before him all the days of his life. And his allowance *was* a continual allowance given him of the king, a daily rate for every day, all the days of his life.

The First Book of the Chronicles.

✢ Chapter 1

Adam, Sheth, Enosh, Kenan, Mahalaleel, Jered, Henoch, Methuselah, Lamech, Noah, Shem, Ham, and Japheth.

The sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras. And the sons of Gomer; Ashchenaz, and Riphath, and Togarmah. And the sons of Javan; Elishah, and Tarshish, Kittim, and Dodanim.

The sons of Ham; Cush, and Mizraim, Put, and Canaan. And the sons of Cush; Seba, and Havilah, and Sabta, and Raamah, and Sabtecha. And the sons of Raamah; Sheba, and Dedan. And Cush begat Nimrod: he began to be mighty upon the earth. And Mizraim begat Ludim, and Anamim, and Lehabim, and Naphtuhim, And Pathrusim, and Casluhim, (of whom came the Philistines,) and Caphthorim. And Canaan begat Zidon his firstborn, and Heth, The Jebusite also, and the Amorite, and the Girgashite, And the Hivite, and the Arkite, and the Sinite, And the Arvadite, and the Zemarite, and the Hamathite.

The sons of Shem; Elam, and Asshur, and Arphaxad, and Lud, and Aram, and Uz, and Hul, and Gether, and Meshech. And Arphaxad begat Shelah, and Shelah begat Eber. And unto Eber were born two sons: the name of the one *was* Peleg; because in his days the earth was divided: and his brother's name *was* Joktan. And Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah, Hadoram also, and Uzal, and Diklah, And Ebal, and Abimael, and Sheba, And Ophir, and Havilah, and Jobab. All these *were* the sons of Joktan.

Shem, Arphaxad, Shelah, Eber, Peleg, Reu, Serug, Nahor, Terah, Abram; the same *is* Abraham. The sons of Abraham; Isaac, and Ishmael.

These *are* their generations: The firstborn of Ishmael, Nebaioth; then Kedar, and Adbeel, and Mibsam, Mishma, and Dumah, Massa, Hadad, and Tema, Jetur, Naphish, and Kedemah. These are the sons of Ishmael.

Now the sons of Keturah, Abraham's concubine: she bare Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah. And the sons of Jokshan; Sheba, and Dedan. And the sons of Midian; Ephah, and Epher, and Henoch, and Abida, and Eldaah. All these *are* the sons of Keturah. And Abraham begat Isaac. The sons of Isaac; Esau and Israel.

The sons of Esau; Eliphaz, Reuel, and Jeush, and Jaalam, and Korah. The sons of Eliphaz; Teman, and Omar, Zephi, and Gatam, Kenaz, and Timna, and Amalek. The sons of Reuel; Nahath, Zerah, Shammah, and Mizzah. And the sons of Seir; Lotan, and Shobal, and Zibeon, and Anah, and Dishon, and Ezer, and Dishan. And the sons of Lotan; Hori, and Homam: and Timna *was* Lotan's sister. The sons of Shobal; Alian, and Manahath, and Ebal, Shephi, and Onam. And the sons of Zibeon; Aiah, and Anah. The sons of Anah; Dishon. And the sons of Dishon; Amram, and Eshban, and Ithran, and Cheran. The sons of Ezer; Bilhan, and Zavan, *and* Jakan. The sons of Dishan; Uz, and Aran.

Now these *are* the kings that reigned in the land of Edom before *any* king reigned over the children of Israel; Bela the son of Beor: and the name of his city *was* Dinhabah. And when Bela was dead, Jobab the son of Zerah of Bozrah reigned in his stead. And when Jobab was dead, Husham of the land of the Temanites reigned in his stead. And when Husham was dead, Hadad the son of Bedad, which smote Midian in the field of Moab, reigned in his stead: and the name of his city *was* Avith. And when Hadad was dead, Samlah of Masrekah reigned in his stead. And when Samlah was dead, Shaul of Rehoboth by the river reigned in his stead. And when Shaul was dead, Baal-hanan the son of Achbor reigned in his stead. And when Baal-hanan was dead, Hadad reigned in his stead: and the name of his city *was* Pai; and his wife's name *was* Mehetabel, the daughter of Matred, the daughter of Mezahab.

Hadad died also. And the dukes of Edom were; duke Timnah, duke Aliah, duke Jetheth, Duke Aholibamah, duke Elah, duke Pinon, Duke Kenaz, duke Teman, duke Mibzar, Duke Magdiel, duke Iram. These *are* the dukes of Edom.

✢ Chapter 2

These *are* the sons of Israel; Reuben, Simeon, Levi, and Judah, Issachar, and Zebulun, Dan, Joseph, and Benjamin, Naphtali, Gad, and Asher.

The sons of Judah; Er, and Onan, and Shelah: *which* three were born unto him of the daughter of Shua the Canaanitess. And Er, the firstborn of Judah, was evil in the sight of the Lord; and he slew him. And Tamar his daughter in law bare him Pharez and Zerah. All the sons of Judah *were* five. The sons of Pharez; Hezron, and Hamul. And the sons of Zerah; Zimri, and Ethan, and Heman, and Calcol, and Dara: five of them in all. And the sons of Carmi; Achar, the troubler of Israel, who transgressed in the thing accursed. And the sons of Ethan; Azariah. The sons also of Hezron, that were born unto him; Jerahmeel, and Ram, and Chelubai. And Ram begat Amminadab; and Amminadab begat Nahshon, prince of the children of Judah; And Nahshon begat Salma, and Salma begat Boaz, And Boaz begat Obed, and Obed begat Jesse,

And Jesse begat his firstborn Eliab, and Abinadab the second, and Shimma the third, Nethaneel the fourth, Raddai the fifth, Ozem the sixth, David the seventh: Whose sisters *were* Zeruiah, and Abigail. And the sons of Zeruiah; Abishai, and Joab, and Asahel, three. And Abigail bare Amasa: and the father of Amasa *was* Jether the Ishmeelite.

And Caleb the son of Hezron begat *children* of Azubah *his* wife, and of Jerioth: her sons *are* these; Jesher, and Shobab, and Ardon. And when Azubah was dead, Caleb took unto him Ephrath, which bare him Hur. And Hur begat Uri, and Uri begat Bezaleel.

And afterward Hezron went in to the daughter of Machir the father of Gilead, whom he married when he *was* threescore years old; and she bare him Segub. And Segub begat Jair, who had three and twenty cities in the land of Gilead. And he took Geshur, and Aram, with the towns of Jair, from them, with Kenath, and the towns thereof, *even* threescore cities. All these *belonged to* the sons of Machir the father of Gilead. And after that Hezron was dead in Caleb-ephratah, then Abiah Hezron's wife bare him Ashur the father of Tekoa.

And the sons of Jerahmeel the firstborn of Hezron were, Ram the firstborn, and Bunah, and Oren, and Ozem, *and* Ahijah. Jerahmeel had also another wife, whose name *was* Atarah; she *was* the mother of Onam. And the sons of Ram the firstborn of Jerahmeel were, Maaz, and Jamin, and Eker. And the sons of Onam were, Shammai, and Jada. And the sons of Shammai; Nadab, and Abishur. And the name of the wife of Abishur *was* Abihail, and she bare him Ahban, and Molid. And the sons of Nadab; Seled, and Appaim: but Seled died without children. And the sons of Appaim; Ishi. And the sons of Ishi; Sheshan. And the children of Sheshan; Ahlai. And the sons of Jada the brother of Shammai; Jether, and Jonathan: and Jether died without children. And the sons of Jonathan; Peleth, and Zaza. These were the sons of Jerahmeel.

Now Sheshan had no sons, but daughters. And Sheshan had a servant, an Egyptian, whose name *was* Jarha. And Sheshan gave his daughter to Jarha his servant to wife; and she bare him Attai. And Attai begat Nathan, and Nathan begat Zabad, And Zabad begat Ephlal, and Ephlal begat Obed, And Obed begat Jehu, and Jehu begat Azariah, And Azariah begat Helez, and Helez begat Eleasah, And Eleasah begat Sisamai, and Sisamai begat Shallum, And Shallum begat Jekamiah, and Jekamiah begat Elishama.

Now the sons of Caleb the brother of Jerahmeel *were*, Mesha his firstborn, which *was* the father of Ziph; and the sons of Mareshah the father of Hebron. And the sons of Hebron; Korah, and Tappuah, and Rekem, and Shema. And Shema begat Raham, the father of Jorkoam: and Rekem begat Shammai. And the son of Shammai *was* Maon: and Maon *was* the father of Beth-zur. And Ephah, Caleb's concubine, bare Haran, and Moza, and Gazez: and Haran begat Gazez. And the sons of Jahdai; Regem, and Jotham, and Geshan, and Pelet, and Ephah, and Shaaph. Maachah, Caleb's concubine, bare Sheber, and Tirhanah. She bare also Shaaph the father of Madmannah, Sheva the father of Machbenah, and the father of Gibea: and the daughter of Caleb *was* Achsah.

These were the sons of Caleb the son of Hur, the firstborn of Ephratah; Shobal the father of Kirjath-jearim, Salma the father of Beth-lehem, Hareph the father of Beth-gader. And Shobal the father of Kirjath-jearim had sons; Haroeh, *and* half of the Manahethites. And the families of Kirjath-jearim; the Ithrites, and the Puhites, and the Shumathites, and the Mishraites; of them came the Zareathites, and the Eshtaulites. The sons of Salma; Beth-lehem, and the Netophathites, Ataroth, the house of Joab, and half of the Manahethites, the Zorites. And the families of the scribes which dwelt at Jabez; the Tirathites, the Shimeathites, *and* Suchathites. These *are* the Kenites that came of Hemath, the father of the house of Rechab.

✢ Chapter 3

Now these were the sons of David, which were born unto him in Hebron; the firstborn Amnon, of Ahinoam the Jezreelitess; the second Daniel, of Abigail the Carmelitess: The third, Absalom the son of Maachah the daughter of Talmai king of Geshur: the fourth, Adonijah the son of Haggith: The fifth, Shephatiah of Abital: the sixth, Ithream by Eglah his wife. *These* six were born unto him in Hebron; and there he reigned seven years and six months: and in Jerusalem he reigned thirty and three years. And these were born unto him in Jerusalem; Shimea, and Shobab, and Nathan, and Solomon, four, of Bath-shua the daughter of Ammiel: Ibhar also, and Elishama, and Eliphelet, And Nogah, and Nepheg, and Japhia, And Elishama, and Eliada, and Eliphelet, nine. *These were* all the sons of David, beside the sons of the concubines, and Tamar their sister.

And Solomon's son *was* Rehoboam, Abia his son, Asa his son, Jehoshaphat his son, Joram his son, Ahaziah his son, Joash his son, Amaziah his son, Azariah his son, Jotham his son, Ahaz his son, Hezekiah his son, Manasseh his son, Amon his son, Josiah his son. And the sons of Josiah *were*, the firstborn Johanan, the second Jehoiakim, the third Zedekiah, the fourth Shallum. And the sons of Jehoiakim: Jeconiah his son, Zedekiah his son.

And the sons of Jeconiah; Assir, Salathiel his son, Malchiram also, and Pedaiah, and Shenazar, Jecamiah, Hoshama, and Nedabiah. And the sons of Pedaiah *were*, Zerubbabel, and Shimei: and the sons of Zerubbabel; Meshullam, and Hananiah, and Shelomith their sister: And Hashubah, and Ohel, and Berechiah, and Hasadiah, Jushab-hesed, five. And the sons of Hananiah; Pelatiah, and Jesaiah: the sons of Rephaiah, the sons of Arnan, the sons of Obadiah, the sons of Shechaniah. And the sons of Shechaniah; Shemaiah: and the sons of Shemaiah; Hattush, and Igeal, and Bariah, and Neariah, and Shaphat, six. And the sons of Neariah; Elioenai, and Hezekiah, and Azrikam, three. And the sons of Elioenai *were*, Hodaiah, and Eliashib, and Pelaiah, and Akkub, and Johanan, and Dalaiah, and Anani, seven.

✢ Chapter 4

The sons of Judah; Pharez, Hezron, and Carmi, and Hur, and Shobal. And Reaiah the son of Shobal begat Jahath; and Jahath begat Ahumai, and Lahad. These *are* the families of the Zorathites. And these *were of* the father of Etam; Jezreel, and Ishma, and Idbash: and the name of their sister *was* Hazelelponi: And Penuel the father of Gedor, and Ezer the father of Hushah. These *are* the sons of Hur, the firstborn of Ephratah, the father of Beth-lehem.

And Ashur the father of Tekoa had two wives, Helah and Naarah. And Naarah bare him Ahuzam, and Hepher, and Temeni, and Haahashtari. These *were* the sons of Naarah. And the sons of Helah *were*, Zereth, and Jezoar, and Ethnan. And Coz begat Anub, and Zobebah, and the families of Aharhel the son of Harum.

And Jabez was more honourable than his brethren: and his mother called his name Jabez, saying, Because I bare him with sorrow. And Jabez called on the God of Israel, saying, Oh that thou wouldest bless me indeed, and enlarge my coast, and that thine hand might be with me, and that thou wouldest keep *me* from evil, that it may not grieve me! And God granted him that which he requested.

And Chelub the brother of Shuah begat Mehir, which *was* the father of Eshton. And Eshton begat Beth-rapha, and Paseah, and Tehinnah the father of Ir-nahash. These *are* the men of Rechah. And the sons of Kenaz; Othniel, and Seraiah: and the sons of Othniel; Hathath. And Meonothai begat Ophrah: and Seraiah begat Joab, the father of the valley of Charashim; for they were craftsmen. And the sons of Caleb the son of Jephunneh; Iru, Elah, and Naam: and the sons of Elah, even Kenaz. And the sons of Jehaleleel; Ziph, and Ziphah, Tiria, and Asareel. And the sons of Ezra *were*, Jether, and Mered, and Epher, and Jalon: and she bare Miriam, and Shammai, and Ishbah the father of Eshtemoa. And his wife Jehudijah bare Jered the father of Gedor, and Heber the father of Socho, and Jekuthiel the father of Zanoah. And these *are* the sons of Bithiah the daughter of Pharaoh, which Mered took. And the sons of *his* wife Hodiah the sister of Naham, the father of Keilah the Garmite, and Eshtemoa the Maachathite. And the sons of Shimon *were*, Amnon, and Rinnah, Ben-hanan, and Tilon. And the sons of Ishi *were*, Zoheth, and Ben-zoheth.

The sons of Shelah the son of Judah *were*, Er the father of Lecah, and Laadah the father of Mareshah, and the families of the house of them that wrought fine linen, of the house of Ashbea, And Jokim, and the men of Chozeba, and Joash, and Saraph, who had the dominion in Moab, and Jashubi-lehem. And *these are* ancient things. These *were* the potters, and those that dwelt among plants and hedges: there they dwelt with the king for his work.

The sons of Simeon *were*, Nemuel, and Jamin, Jarib, Zerah, *and* Shaul: Shallum his son, Mibsam his son, Mishma his son. And the sons of Mishma; Hamuel his son, Zacchur his son, Shimei his son. And Shimei had sixteen sons and six daughters; but his brethren had not many children, neither did all their family multiply, like to the children of Judah. And they dwelt at Beer-sheba, and Moladah, and Hazar-shual, And at Bilhah, and at Ezem, and at Tolad, And at Bethuel, and at Hormah, and at Ziklag, And at Beth-marcaboth, and Hazar-susim, and at Beth-birei, and at Shaaraim. These *were* their cities unto the reign of David. And their villages *were*, Etam, and Ain, Rimmon, and Tochen, and Ashan, five cities: And all their villages that *were* round about the same cities, unto Baal. These *were* their habitations, and their genealogy. And Meshobab, and Jamlech, and Joshah the son of Amaziah, And Joel, and Jehu the son of Josibiah, the son of Seraiah, the son of Asiel, And Elioenai, and Jaakobah, and Jeshohaiah, and Asaiah, and Adiel, and Jesimiel, and Benaiah, And Ziza the son of Shiphi, the son of Allon, the son of Jedaiah, the son of Shimri, the son of Shemaiah; These mentioned by *their* names *were* princes in their families: and the house of their fathers increased greatly.

And they went to the entrance of Gedor, *even* unto the east side of the valley, to seek pasture for their flocks. And they found fat pasture and good, and the land *was* wide, and quiet, and peaceable; for *they* of Ham had dwelt there of old. And these written by name came in the days of Hezekiah king of Judah, and smote their tents, and the habitations that were found there, and destroyed them utterly unto this day, and dwelt in their rooms: because *there was* pasture there for their flocks. And *some* of them, *even* of the sons of Simeon, five hundred men, went to mount Seir, having for their captains Pelatiah, and Neariah, and Rephaiah, and Uzziel, the sons of Ishi. And they smote the rest of the Amalekites that were escaped, and dwelt there unto this day.

✢ Chapter 5

Now the sons of Reuben the firstborn of Israel, (for he *was* the firstborn; but, forasmuch as he defiled his father's bed, his birthright was given unto the sons of Joseph the son of Israel: and the genealogy is not to be reckoned after the birthright. For Judah prevailed above his brethren, and of him *came* the chief ruler; but the birthright *was* Joseph's:) The sons, *I say*, of Reuben the firstborn of Israel *were*, Hanoch, and Pallu, Hezron, and Carmi. The sons of Joel; Shemaiah his son, Gog his son, Shimei his son, Micah his son, Reaia his son, Baal his son, Beerah his son, whom Tilgath-pilneser king of Assyria carried away *captive:* he *was* prince of the Reubenites. And his brethren by their families, when the genealogy of their generations was reckoned, *were* the chief, Jeiel, and Zechariah, And Bela the son of Azaz, the son of Shema, the son of Joel, who dwelt in Aroer, even unto Nebo and Baal-meon: And eastward he inhabited unto the entering in of the wilderness from the river Euphrates: because their cattle were multiplied in the land of Gilead. And in the days of Saul they made war with the Hagarites, who fell by their hand: and they dwelt in their tents throughout all the east *land* of Gilead.

And the children of Gad dwelt over against them, in the land of Bashan unto Salchah: Joel the chief, and Shapham the next, and Jaanai, and Shaphat in Bashan. And their brethren of the house of their fathers *were*, Michael, and Meshullam, and Sheba, and Jorai, and Jachan, and Zia, and Heber, seven. These *are* the children of Abihail the son of Huri, the son of Jaroah, the son of Gilead, the son of Michael, the son of Jeshishai, the son of Jahdo, the son of Buz; Ahi the son of Abdiel, the son of Guni, chief of the house of their fathers. And they dwelt in Gilead in Bashan, and in her towns, and in all the suburbs of Sharon, upon their borders. All these were reckoned by genealogies in the days of Jotham king of Judah, and in the days of Jeroboam king of Israel.

The sons of Reuben, and the Gadites, and half the tribe of Manasseh, of valiant men, men able to bear buckler and sword, and to shoot with bow, and skilful in war, *were* four and forty thousand seven hundred and threescore, that went out to the war. And they made war with the Hagarites, with Jetur, and Nephish, and Nodab. And they were helped against them, and the Hagarites were delivered into their hand, and all that *were* with them: for they cried to God in the battle, and he was intreated of them; because they put their trust in him. And they took away their cattle; of their camels fifty thousand, and of sheep two hundred and fifty thousand, and of asses two thousand, and of men an hundred thousand. For there fell down many slain, because the war *was* of God. And they dwelt in their steads until the captivity.

And the children of the half tribe of Manasseh dwelt in the land: they increased from Bashan unto Baal-hermon and Senir, and unto mount Hermon. And these *were* the heads of the house of their fathers, even Epher, and Ishi, and Eliel, and Azriel, and Jeremiah, and Hodaviah, and Jahdiel, mighty men of valour, famous men, *and* heads of the house of their fathers.

And they transgressed against the God of their fathers, and went a whoring after the gods of the people of the land, whom God destroyed before them. And the God of Israel stirred up the spirit of Pul king of Assyria, and the spirit of Tilgath-pilneser king of Assyria, and he carried them away, even the Reubenites, and the Gadites, and the half tribe of Manasseh, and brought them unto Halah, and Habor, and Hara, and to the river Gozan, unto this day.

✢ Chapter 6

The sons of Levi; Gershon, Kohath, and Merari. And the sons of Kohath; Amram, Izhar, and Hebron, and Uzziel. And the children of Amram; Aaron, and Moses, and Miriam. The sons also of Aaron; Nadab, and Abihu, Eleazar, and Ithamar.

Eleazar begat Phinehas, Phinehas begat Abishua, And Abishua begat Bukki, and Bukki begat Uzzi, And Uzzi begat Zerahiah, and Zerahiah begat Meraioth, Meraioth begat Amariah, and Amariah begat Ahitub, And Ahitub begat Zadok, and Zadok begat Ahimaaz, And Ahimaaz begat Azariah, and Azariah begat Johanan, And Johanan begat Azariah, (he *it is* that executed the priest's office in the temple that Solomon built in Jerusalem:) And Azariah begat Amariah, and Amariah begat Ahitub, And Ahitub begat Zadok, and Zadok begat Shallum, And Shallum begat Hilkiah, and Hilkiah begat Azariah, And Azariah begat Seraiah, and Seraiah begat Jehozadak, And Jehozadak went *into captivity*, when the Lord carried away Judah and Jerusalem by the hand of Nebuchadnezzar.

The sons of Levi; Gershom, Kohath, and Merari. And these *be* the names of the sons of Gershom; Libni, and Shimei. And the sons of Kohath *were*, Amram, and Izhar, and Hebron, and Uzziel. The sons of Merari; Mahli, and Mushi. And these *are* the families

of the Levites according to their fathers. Of Gershom; Libni his son, Jahath his son, Zimmah his son, Joah his son, Iddo his son, Zerah his son, Jeaterai his son. The sons of Kohath; Amminadab his son, Korah his son, Assir his son, Elkanah his son, and Ebiasaph his son, and Assir his son, Tahath his son, Uriel his son, Uzziah his son, and Shaul his son. And the sons of Elkanah; Amasai, and Ahimoth. *As for* Elkanah: the sons of Elkanah; Zophai his son, and Nahath his son, Eliab his son, Jeroham his son, Elkanah his son. And the sons of Samuel; the firstborn Vashni, and Abiah. The sons of Merari; Mahli, Libni his son, Shimei his son, Uzza his son, Shimea his son, Haggiah his son, Asaiah his son. And these *are they* whom David set over the service of song in the house of the Lord, after that the ark had rest. And they ministered before the dwelling place of the tabernacle of the congregation with singing, until Solomon had built the house of the Lord in Jerusalem: and *then* they waited on their office according to their order. And these *are* they that waited with their children. Of the sons of the Kohathites: Heman a singer, the son of Joel, the son of Shemuel, The son of Elkanah, the son of Jeroham, the son of Eliel, the son of Toah, The son of Zuph, the son of Elkanah, the son of Mahath, the son of Amasai, The son of Elkanah, the son of Joel, the son of Azariah, the son of Zephaniah, The son of Tahath, the son of Assir, the son of Ebiasaph, the son of Korah, The son of Izhar, the son of Kohath, the son of Levi, the son of Israel. And his brother Asaph, who stood on his right hand, *even* Asaph the son of Berachiah, the son of Shimea, The son of Michael, the son of Baaseiah, the son of Malchiah, The son of Ethni, the son of Zerah, the son of Adaiah, The son of Ethan, the son of Zimmah, the son of Shimei, The son of Jahath, the son of Gershom, the son of Levi. And their brethren the sons of Merari *stood* on the left hand: Ethan the son of Kishi, the son of Abdi, the son of Malluch, The son of Hashabiah, the son of Amaziah, the son of Hilkiah, The son of Amzi, the son of Bani, the son of Shamer, The son of Mahli, the son of Mushi, the son of Merari, the son of Levi. Their brethren also the Levites *were* appointed unto all manner of service of the tabernacle of the house of God.

But Aaron and his sons offered upon the altar of the burnt offering, and on the altar of incense, *and were appointed* for all the work of the *place* most holy, and to make an atonement for Israel, according to all that Moses the servant of God had commanded. And these *are* the sons of Aaron; Eleazar his son, Phinehas his son, Abishua his son, Bukki his son, Uzzi his son, Zerahiah his son, Meraioth his son, Amariah his son, Ahitub his son, Zadok his son, Ahimaaz his son.

Now these *are* their dwelling places throughout their castles in their coasts, of the sons of Aaron, of the families of the Kohathites: for theirs was the lot. And they gave them Hebron in the land of Judah, and the suburbs thereof round about it. But the fields of the city, and the villages thereof, they gave to Caleb the son of Jephunneh. And to the sons of Aaron they gave the cities of Judah, *namely*, Hebron, *the city* of refuge, and Libnah with her suburbs, and Jattir, and Eshtemoa, with their suburbs, And Hilen with her suburbs, Debir with her suburbs, And Ashan with her suburbs, and Beth-shemesh with her suburbs: And out of the tribe of Benjamin; Geba with her suburbs, and Alemeth with her suburbs, and Anathoth with her suburbs. All their cities throughout their families *were* thirteen cities. And unto the sons of Kohath, *which were* left of the family of that tribe, *were cities given* out of the half tribe, *namely*, *out of* the half *tribe* of Manasseh, by lot, ten cities. And to the sons of Gershom throughout their families out of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the tribe of Manasseh in Bashan, thirteen cities. Unto the sons of Merari *were given* by lot, throughout their families, out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelve cities. And the children of Israel gave to the Levites *these* cities with their suburbs. And they gave by lot out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, and out of the tribe of the children of Benjamin, these cities, which are called by *their* names. And *the residue* of the families of the sons of Kohath had cities of their coasts out of the tribe of Ephraim. And they gave unto them, *of* the cities of refuge, Shechem in mount Ephraim with her suburbs; *they gave* also Gezer with her suburbs, And Jokmeam with her suburbs, and Beth-horon with her suburbs, And Aijalon with her suburbs, and Gath-rimmon with her suburbs: And out of the half tribe of Manasseh; Aner with her suburbs, and Bileam with her suburbs, for the family of the remnant of the sons of Kohath. Unto the sons of Gershom *were given* out of the family of the half tribe of Manasseh, Golan in Bashan with her suburbs, and Ashtaroth with her suburbs: And out of the tribe of Issachar; Kedesh with her suburbs, Daberath with her suburbs, And Ramoth with her suburbs, and Anem with her suburbs: And out of the tribe of Asher; Mashal with her suburbs, and Abdon with her suburbs, And Hukok with her suburbs, and Rehob with her suburbs: And out of the tribe of Naphtali; Kedesh in Galilee with her suburbs, and Hammon with her suburbs, and Kirjathaim with her suburbs. Unto the rest of the children of Merari *were given* out of the tribe of Zebulun, Rimmon with her suburbs, Tabor with her suburbs: And on the other side Jordan by Jericho, on the east side of Jordan, *were given them* out of the tribe of Reuben, Bezer in the wilderness with her suburbs, and Jahzah with her suburbs, Kedemoth also with her suburbs, and Mephaath with her suburbs: And out of the tribe of Gad; Ramoth in Gilead with her suburbs, and Mahanaim with her suburbs, And Heshbon with her suburbs, and Jazer with her suburbs.

✝ Chapter 7

Now the sons of Issachar *were*, Tola, and Puah, Jashub, and Shimron, four. And the sons of Tola; Uzzi, and Rephaiah, and Jeriel, and Jahmai, and Jibsam, and Shemuel, heads of their father's house, *to wit*, of Tola: *they were* valiant men of might in their generations; whose number *was* in the days of David two and twenty thousand and six hundred. And the sons of Uzzi; Izrahiah: and the sons of Izrahiah; Michael, and Obadiah, and Joel, Ishiah, five: all of them chief men. And with them, by their generations, after the house of their fathers, *were* bands of soldiers for war, six and thirty thousand *men:* for they had many wives and sons. And their brethren among all the families of Issachar *were* valiant men of might, reckoned in all by their genealogies fourscore and seven thousand.

The sons of Benjamin; Bela, and Becher, and Jediael, three. And the sons of Bela; Ezbon, and Uzzi, and Uzziel, and Jerimoth, and Iri, five; heads of the house of *their* fathers, mighty men of valour; and were reckoned by their genealogies twenty and two thousand and thirty and four. And the sons of Becher; Zemira, and Joash, and Eliezer, and Elioenai, and Omri, and Jerimoth, and Abiah, and Anathoth, and Alameth. All these *are* the sons of Becher. And the number of them, after their genealogy by their generations, heads of the house of their fathers, mighty men of valour, *was* twenty thousand and two hundred. The sons also of Jediael; Bilhan: and the sons of Bilhan; Jeush, and Benjamin, and Ehud, and Chenaanah, and Zethan, and Tharshish, and Ahishahar. All these the sons of Jediael, by the heads of their fathers, mighty men of valour, *were* seventeen thousand and two hundred *soldiers*, fit to go out for war *and* battle. Shuppim also, and Huppim, the children of Ir, *and* Hushim, the sons of Aher.

The sons of Naphtali; Jahziel, and Guni, and Jezer, and Shallum, the sons of Bilhah.

The sons of Manasseh; Ashriel, whom she bare: (*but* his concubine the Aramitess bare Machir the father of Gilead: And Machir took to wife *the sister* of Huppim and Shuppim, whose sister's name *was* Maachah;) and the name of the second *was* Zelophehad: and Zelophehad had daughters. And Maachah the wife of Machir bare a son, and she called his name Peresh; and the name of his brother *was* Sheresh; and his sons *were* Ulam and Rakem. And the sons of Ulam; Bedan. These *were* the sons of Gilead, the son of Machir, the son of Manasseh. And his sister Hammoleketh bare Ishod, and Abiezer, and Mahalah. And the sons of Shemida were, Ahian, and Shechem, and Likhi, and Aniam.

And the sons of Ephraim; Shuthelah, and Bered his son, and Tahath his son, and Eladah his son, and Tahath his son,

And Zabad his son, and Shuthelah his son, and Ezer, and Elead, whom the men of Gath *that were* born in *that* land slew, because they came down to take away their cattle. And Ephraim their father mourned many days, and his brethren came to comfort him.

And when he went in to his wife, she conceived, and bare a son, and he called his name Beriah, because it went evil with his house. (And his daughter *was* Sherah, who built Beth-horon the nether, and the upper, and Uzzen-sherah.) And Rephah *was* his son, also Resheph, and Telah his son, and Tahan his son, Laadan his son, Ammihud his son, Elishama his son, Non his son, Jehoshua his son.

And their possessions and habitations *were*, Beth-el and the towns thereof, and eastward Naaran, and westward Gezer, with the towns thereof; Shechem also and the towns thereof, unto Gaza and the towns thereof: And by the borders of the children of Manasseh, Beth-shean and her towns, Taanach and her towns, Megiddo and her towns, Dor and her towns. In these dwelt the children of Joseph the son of Israel.

The sons of Asher; Imnah, and Isuah, and Ishuai, and Beriah, and Serah their sister. And the sons of Beriah; Heber, and Malchiel, who *is* the father of Birzavith. And Heber begat Japhlet, and Shomer, and Hotham, and Shua their sister. And the sons of Japhlet; Pasach, and Bimhal, and Ashvath. These *are* the children of Japhlet. And the sons of Shamer; Ahi, and Rohgah, Jehubbah, and Aram. And the sons of his brother Helem; Zophah, and Imna, and Shelesh, and Amal. The sons of Zophah; Suah, and Harnepher, and Shual, and Beri, and Imrah, Bezer, and Hod, and Shamma, and Shilshah, and Ithran, and Beera. And the sons of Jether; Jephunneh, and Pispah, and Ara. And the sons of Ulla; Arah, and Haniel, and Rezia. All these *were* the children of Asher, heads of *their* father's house, choice *and* mighty men of valour, chief of the princes. And the number throughout the genealogy of them that were apt to the war *and* to battle *was* twenty and six thousand men.

✝ Chapter 8

Now Benjamin begat Bela his firstborn, Ashbel the second, and Aharah the third, Nohah the fourth, and Rapha the fifth. And the sons of Bela were, Addar, and Gera, and Abihud, And Abishua, and Naaman, and Ahoah, And Gera, and Shephuphan, and Huram. And these *are* the sons of Ehud: these are the heads of the fathers of the inhabitants of Geba, and they removed them to Manahath: And Naaman, and Ahiah, and Gera, he removed them,

and begat Uzza, and Ahihud. And Shaharaim begat *children* in the country of Moab, after he had sent them away; Hushim and Baara *were* his wives. And he begat of Hodesh his wife, Jobab, and Zibia, and Mesha, and Malcham, And Jeuz, and Shachia, and Mirma. These *were* his sons, heads of the fathers. And of Hushim he begat Abitub, and Elpaal. The sons of Elpaal; Eber, and Misham, and Shamed, who built Ono, and Lod, with the towns thereof: Beriah also, and Shema, who *were* heads of the fathers of the inhabitants of Aijalon, who drove away the inhabitants of Gath: And Ahio, Shashak, and Jeremoth, And Zebadiah, and Arad, and Ader, And Michael, and Ispah, and Joha, the sons of Beriah; And Zebadiah, and Meshullam, and Hezeki, and Heber, Ishmerai also, and Jezliah, and Jobab, the sons of Elpaal; And Jakim, and Zichri, and Zabdi, And Elienai, and Zilthai, and Eliel, And Adaiah, and Beraiah, and Shimrath, the sons of Shimhi; And Ishpan, and Heber, and Eliel, And Abdon, and Zichri, and Hanan, And Hananiah, and Elam, and Antothijah, And Iphedeiah, and Penuel, the sons of Shashak; And Shamsherai, and Sheheriah, and Athaliah, And Jaresiah, and Eliah, and Zichri, the sons of Jeroham. These *were* heads of the fathers, by their generations, chief *men*. These dwelt in Jerusalem. And at Gibeon dwelt the father of Gibeon; whose wife's name *was* Maachah: And his firstborn son Abdon, and Zur, and Kish, and Baal, and Nadab, And Gedor, and Ahio, and Zacher. And Mikloth begat Shimeah. And these also dwelt with their brethren in Jerusalem, over against them.

And Ner begat Kish, and Kish begat Saul, and Saul begat Jonathan, and Malchi-shua, and Abinadab, and Esh-baal. And the son of Jonathan *was* Merib-baal; and Merib-baal begat Micah. And the sons of Micah *were*, Pithon, and Melech, and Tarea, and Ahaz. And Ahaz begat Jehoadah; and Jehoadah begat Alemeth, and Azmaveth, and Zimri; and Zimri begat Moza, And Moza begat Binea: Rapha *was* his son, Eleasah his son, Azel his son: And Azel had six sons, whose names *are* these, Azrikam, Bocheru, and Ishmael, and Sheariah, and Obadiah, and Hanan. All these *were* the sons of Azel. And the sons of Eshek his brother *were*, Ulam his firstborn, Jehush the second, and Eliphelet the third. And the sons of Ulam were mighty men of valour, archers, and had many sons, and sons' sons, an hundred and fifty. All these *are* of the sons of Benjamin.

✣ Chapter 9

So all Israel were reckoned by genealogies; and, behold, they *were* written in the book of the kings of Israel and Judah, *who* were carried away to Babylon for their transgression.

Now the first inhabitants that *dwelt* in their possessions in their cities *were*, the Israelites, the priests, Levites, and the Nethinims. And in Jerusalem dwelt of the children of Judah, and of the children of Benjamin, and of the children of Ephraim, and Manasseh; Uthai the son of Ammihud, the son of Omri, the son of Imri, the son of Bani, of the children of Pharez the son of Judah. And of the Shilonites; Asaiah the firstborn, and his sons. And of the sons of Zerah; Jeuel, and their brethren, six hundred and ninety. And of the sons of Benjamin; Sallu the son of Meshullam, the son of Hodaviah, the son of Hasenuah, And Ibneiah the son of Jeroham, and Elah the son of Uzzi, the son of Michri, and Meshullam the son of Shephathiah, the son of Reuel, the son of Ibnijah; And their brethren, according to their generations, nine hundred and fifty and six. All these men *were* chief of the fathers in the house of their fathers.

And of the priests; Jedaiah, and Jehoiarib, and Jachin, And Azariah the son of Hilkiah, the son of Meshullam, the son of Zadok, the son of Meraioth, the son of Ahitub, the ruler of the house of God; And Adaiah the son of Jeroham, the son of Pashur, the son of Malchijah, and Maasiai the son of Adiel, the son of Jahzerah, the son of Meshullam, the son of Meshillemith, the son of Immer; And their brethren, heads of the house of their fathers, a thousand and seven hundred and threescore; very able men for the work of the service of the house of God. And of the Levites; Shemaiah the son of Hasshub, the son of Azrikam, the son of Hashabiah, of the sons of Merari; And Bakbakkar, Heresh, and Galal, and Mattaniah the son of Micah, the son of Zichri, the son of Asaph; And Obadiah the son of Shemaiah, the son of Galal, the son of Jeduthun, and Berechiah the son of Asa, the son of Elkanah, that dwelt in the villages of the Netophathites. And the porters *were*, Shallum, and Akkub, and Talmon, and Ahiman, and their brethren: Shallum *was* the chief; Who hitherto *waited* in the king's gate eastward: they *were* porters in the companies of the children of Levi. And Shallum the son of Kore, the son of Ebiasaph, the son of Korah, and his brethren, of the house of his father, the Korahites, *were* over the work of the service, keepers of the gates of the tabernacle: and their fathers, *being* over the host of the Lord, *were* keepers of the entry. And Phinehas the son of Eleazar was the ruler over them in time past, *and* the Lord *was* with him. *And* Zechariah the son of Meshelemiah *was* porter of the door of the tabernacle of the congregation. All these *which were* chosen to be porters in the gates *were* two hundred and twelve. These were reckoned by their genealogy in their villages, whom David and Samuel the seer did ordain in their set office. So they and their children *had* the oversight of the gates of the house of the Lord, *namely*, the house of the tabernacle, by wards. In four quarters were the porters, toward the east, west, north, and south. And their brethren, *which were* in their villages, *were* to come after seven days from time to time with them. For these Levites, the four chief porters, were in *their* set office, and were over the chambers and treasuries of the house of God.

And they lodged round about the house of God, because the charge *was* upon them, and the opening thereof every morning *pertained* to them. And *certain* of them had the charge of the ministering vessels, that they should bring them in and out by tale. *Some* of them also *were* appointed to oversee the vessels, and all the instruments of the sanctuary, and the fine flour, and the wine, and the oil, and the frankincense, and the spices. And *some* of the sons of the priests made the ointment of the spices. And Mattithiah, *one* of the Levites, who *was* the firstborn of Shallum the Korahite, had the set office over the things that were made in the pans. And *other* of their brethren, of the sons of the Kohathites, *were* over the shewbread, to prepare *it* every sabbath. And these *are* the singers, chief of the fathers of the Levites, *who remaining* in the chambers *were* free: for they were employed in *that* work day and night. These chief fathers of the Levites *were* chief throughout their generations; these dwelt at Jerusalem.

And in Gibeon dwelt the father of Gibeon, Jehiel, whose wife's name *was* Maachah: And his firstborn son Abdon, then Zur, and Kish, and Baal, and Ner, and Nadab, And Gedor, and Ahio, and Zechariah, and Mikloth. And Mikloth begat Shimeam. And they also dwelt with their brethren at Jerusalem, over against their brethren. And Ner begat Kish; and Kish begat Saul; and Saul begat Jonathan, and Malchi-shua, and Abinadab, and Esh-baal.
40 And the son of Jonathan *was* Merib-baal: and Merib-baal begat Micah. And the sons of Micah *were*, Pithon, and Melech, and Tahrea, *and Ahaz*. And Ahaz begat Jarah; and Jarah begat Alemeth, and Azmaveth, and Zimri; and Zimri begat Moza; And Moza begat Binea; and Rephaiah his son, Eleasah his son, Azel his son. And Azel had six sons, whose names *are* these, Azrikam, Bocheru, and Ishmael, and Sheariah, and Obadiah, and Hanan: these *were* the sons of Azel.

✣ Chapter 10

Now the Philistines fought against Israel; and the men of Israel fled from before the Philistines, and fell down slain in mount Gilboa. And the Philistines followed hard after Saul, and after his sons; and the Philistines slew Jonathan, and Abinadab, and Malchi-shua, the sons of Saul. And the battle went sore against Saul, and the archers hit him, and he was wounded of the archers. Then said Saul to his armourbearer, Draw thy sword, and thrust me through therewith; lest these uncircumcised come and abuse me. But his armourbearer would not; for he was sore afraid. So Saul took a sword, and fell upon it. And when his armourbearer saw that Saul was dead, he fell likewise on the sword, and died. So Saul died, and his three sons, and all his house died together. And when all the men of Israel that *were* in the valley saw that they fled, and that Saul and his sons were dead, then they forsook their cities, and fled: and the Philistines came and dwelt in them.

And it came to pass on the morrow, when the Philistines came to strip the slain, that they found Saul and his sons fallen in mount Gilboa. And when they had stripped him, they took his head, and his armour, and sent into the land of the Philistines round about, to carry tidings unto their idols, and to the people. And they put his armour in the house of their gods, and fastened his head in the temple of Dagon.

And when all Jabesh-gilead heard all that the Philistines had done to Saul, They arose, all the valiant men, and took away the body of Saul, and the bodies of his sons, and brought them to Jabesh, and buried their bones under the oak in Jabesh, and fasted seven days.

So Saul died for his transgression which he committed against the Lord, *even* against the word of the Lord, which he kept not, and also for asking *counsel* of *one that had* a familiar spirit, to inquire *of it;* And inquired not of the Lord: therefore he slew him, and turned the kingdom unto David the son of Jesse.

✣ Chapter 11

Then all Israel gathered themselves to David unto Hebron, saying, Behold, we *are* thy bone and thy flesh. And moreover in time past, even when Saul was king, thou *wast* he that leddest out and broughtest in Israel: and the Lord thy God said unto thee, Thou shalt feed my people Israel, and thou shalt be ruler over my people Israel. Therefore came all the elders of Israel to the king to Hebron; and David made a covenant with them in Hebron before the Lord; and they anointed David king over Israel, according to the word of the Lord by Samuel.

And David and all Israel went to Jerusalem, which *is* Jebus; where the Jebusites *were*, the inhabitants of the land. And the inhabitants of Jebus said to David, Thou shalt not come hither. Nevertheless David took the castle of Zion, which *is* the city of David. And David said, Whosoever smiteth the Jebusites first shall be chief and captain. So Joab the son of Zeruiah went first up, and was chief. And David dwelt in the castle; therefore they called it the city of David. And he built the city round about, even from Millo round about: and Joab repaired the rest of the city. So David waxed greater and greater: for the Lord of hosts *was* with him.

These also *are* the chief of the mighty men whom David had, who strengthened themselves with him in his kingdom, *and* with all Israel, to make him king, according to the word of the Lord concerning Israel. And this *is* the number of the mighty men whom David had; Jashobeam, an Hachmonite, the chief of the captains: he lifted up his spear against three hundred slain *by him* at one time. And after him *was* Eleazar the son of

Dodo, the Ahohite, who *was one* of the three mighties. He was with David at Pas-dammim, and there the Philistines were gathered together to battle, where was a parcel of ground full of barley; and the people fled from before the Philistines. And they set themselves in the midst of *that* parcel, and delivered it, and slew the Philistines; and the Lord saved *them* by a great deliverance.

Now three of the thirty captains went down to the rock to David, into the cave of Adullam; and the host of the Philistines encamped in the valley of Rephaim. And David *was* then in the hold, and the Philistines' garrison *was* then at Beth-lehem. And David longed, and said, Oh that one would give me drink of the water of the well of Beth-lehem, that *is* at the gate! And the three brake through the host of the Philistines, and drew water out of the well of Beth-lehem, that *was* by the gate, and took *it*, and brought *it* to David: but David would not drink *of* it, but poured it out to the Lord, And said, My God forbid it me, that I should do this thing: shall I drink the blood of these men that have put their lives in jeopardy? for with *the jeopardy of* their lives they brought it. Therefore he would not drink it. These things did these three mightiest.

And Abishai the brother of Joab, he was chief of the three: for lifting up his spear against three hundred, he slew *them*, and had a name among the three. Of the three, he was more honourable than the two; for he was their captain: howbeit he attained not to the *first* three. Benaiah the son of Jehoiada, the son of a valiant man of Kabzeel, who had done many acts; he slew two lionlike men of Moab: also he went down and slew a lion in a pit in a snowy day. And he slew an Egyptian, a man of *great* stature, five cubits high; and in the Egyptian's hand *was* a spear like a weaver's beam; and he went down to him with a staff, and plucked the spear out of the Egyptian's hand, and slew him with his own spear. These *things* did Benaiah the son of Jehoiada, and had the name among the three mighties. Behold, he was honourable among the thirty, but attained not to the *first* three: and David set him over his guard.

Also the valiant men of the armies *were*, Asahel the brother of Joab, Elhanan the son of Dodo of Beth-lehem, Shammoth the Harorite, Helez the Pelonite, Ira the son of Ikkesh the Tekoite, Abi-ezer the Antothite, Sibbecai the Hushathite, Ilai the Ahohite, Maharai the Netophathite, Heled the son of Baanah the Netophathite, Ithai the son of Ribai of Gibeah, *that pertained* to the children of Benjamin, Benaiah the Pirathonite, Hurai of the brooks of Gaash, Abiel the Arbathite, Azmaveth the Baharumite, Eliahba the Shaalbonite, The sons of Hashem the Gizonite, Jonathan the son of Shage the Hararite, Ahiam the son of Sacar the Hararite, Eliphal the son of Ur, Hepher the Mecherathite, Ahijah the Pelonite, Hezro the Carmelite, Naarai the son of Ezbai, Joel the brother of Nathan, Mibhar the son of Haggeri, Zelek the Ammonite, Naharai the Berothite, the armourbearer of Joab the son of Zeruiah, Ira the Ithrite, Gareb the Ithrite, Uriah the Hittite, Zabad the son of Ahlai, Adina the son of Shiza the Reubenite, a captain of the Reubenites, and thirty with him, Hanan the son of Maachah, and Joshaphat the Mithnite, Uzzia the Ashterathite, Shama and Jehiel the sons of Hothan the Aroerite, Jediael the son of Shimri, and Joha his brother, the Tizite, Eliel the Mahavite, and Jeribai, and Joshaviah, the sons of Elnaam, and Ithmah the Moabite, Eliel, and Obed, and Jasiel the Mesobaite.

✣ Chapter 12

Now these *are* they that came to David to Ziklag, while he yet kept himself close because of Saul the son of Kish: and they *were* among the mighty men, helpers of the war. *They were* armed with bows, and could use both the right hand and the left in *hurling* stones and *shooting* arrows out of a bow, *even* of Saul's brethren of Benjamin. The chief *was* Ahiezer, then Joash, the sons of Shemaah the Gibeathite; and Jeziel, and Pelet, the sons of Azmaveth; and Berachah, and Jehu the Antothite, And Ismaiah the Gibeonite, a mighty man among the thirty, and over the thirty; and Jeremiah, and Jahaziel, and Johanan, and Josabad the Gederathite, Eluzai, and Jerimoth, and Bealiah, and Shemariah, and Shephatiah the Haruphite, Elkanah, and Jesiah, and Azareel, and Joezer, and Jashobeam, the Korhites, And Joelah, and Zebadiah, the sons of Jeroham of Gedor. And of the Gadites there separated themselves unto David into the hold to the wilderness men of might, *and* men of war *fit* for the battle, that could handle shield and buckler, whose faces *were like* the faces of lions, and *were* as swift as the roes upon the mountains; Ezer the first, Obadiah the second, Eliab the third, Mishmannah the fourth, Jeremiah the fifth, Attai the sixth, Eliel the seventh, Johanan the eighth, Elzabad the ninth, Jeremiah the tenth, Machbanai the eleventh. These *were* of the sons of Gad, captains of the host: one of the least *was* over an hundred, and the greatest over a thousand. These *are* they that went over Jordan in the first month, when it had overflown all his banks; and they put to flight all *them* of the valleys, *both* toward the east, and toward the west. And there came of the children of Benjamin and Judah to the hold unto David. And David went out to meet them, and answered and said unto them, If ye be come peaceably unto me to help me, mine heart shall be knit unto you: but if *ye be come* to betray me to mine enemies, seeing *there is* no wrong in mine hands, the God of our fathers look *thereon*, and rebuke *it*. Then the spirit came upon Amasai, *who was* chief of the captains, *and he said*, Thine *are we*, David, and on thy side, thou son of Jesse: peace, peace *be* unto thee, and peace *be* to thine helpers; for thy God helpeth thee. Then David received them, and made them captains of the band. And there fell *some* of Manasseh to David, when he came with the Philistines against Saul to battle: but they helped them not: for the Lords of the Philistines upon advisement sent him away, saying, He will fall to his master Saul to *the jeopardy of* our heads. As he went to Ziklag, there fell to him of Manasseh, Adnah, and Jozabad, and Jediael, and Michael, and Jozabad, and Elihu, and Zilthai, captains of the thousands that *were* of Manasseh. And they helped David against the band *of the rovers:* for they *were* all mighty men of valour, and were captains in the host. For at *that* time day by day there came to David to help him, until *it was* a great host, like the host of God.

And these *are* the numbers of the bands *that were* ready armed to the war, *and* came to David to Hebron, to turn the kingdom of Saul to him, according to the word of the Lord. The children of Judah that bare shield and spear *were* six thousand and eight hundred, ready armed to the war. Of the children of Simeon, mighty men of valour for the war, seven thousand and one hundred. Of the children of Levi four thousand and six hundred. And Jehoiada *was* the leader of the Aaronites, and with him *were* three thousand and seven hundred; And Zadok, a young man mighty of valour, and of his father's house twenty and two captains. And of the children of Benjamin, the kindred of Saul, three thousand: for hitherto the greatest part of them had kept the ward of the house of Saul. And of the children of Ephraim twenty thousand and eight hundred, mighty men of valour, famous throughout the house of their fathers. And of the half tribe of Manasseh eighteen thousand, which were expressed by name, to come and make David king. And of the children of Issachar, *which were men* that had understanding of the times, to know what Israel ought to do; the heads of them *were* two hundred; and all their brethren *were* at their commandment. Of Zebulun, such as went forth to battle, expert in war, with all instruments of war, fifty thousand, which could keep rank: *they were* not of double heart. And of Naphtali a thousand captains, and with them with shield and spear thirty and seven thousand. And of the Danites expert in war twenty and eight thousand and six hundred. And of Asher, such as went forth to battle, expert in war, forty thousand. And on the other side of Jordan, of the Reubenites, and the Gadites, and of the half tribe of Manasseh, with all manner of instruments of war for the battle, an hundred and twenty thousand. All these men of war, that could keep rank, came with a perfect heart to Hebron, to make David king over all Israel: and all the rest also of Israel *were* of one heart to make David king. And there they were with David three days, eating and drinking: for their brethren had prepared for them. Moreover they that were nigh them, *even* unto Issachar and Zebulun and Naphtali, brought bread on asses, and on camels, and on mules, and on oxen, *and* meat, meal, cakes of figs, and bunches of raisins, and wine, and oil, and oxen, and sheep abundantly: for *there was* joy in Israel.

✣ Chapter 13

And David consulted with the captains of thousands and hundreds, *and* with every leader. And David said unto all the congregation of Israel, If *it seem* good unto you, and *that it be* of the Lord our God, let us send abroad unto our brethren every where, *that are* left in all the land of Israel, and with them *also* to the priests and Levites *which are* in their cities *and* suburbs, that they may gather themselves unto us: And let us bring again the ark of our God to us: for we inquired not at it in the days of Saul. And all the congregation said that they would do so: for the thing was right in the eyes of all the people. So David gathered all Israel together, from Shihor of Egypt even unto the entering of Hemath, to bring the ark of God from Kirjath-jearim. And David went up, and all Israel, to Baalah, *that is*, to Kirjath-jearim, which *belonged* to Judah, to bring up thence the ark of God the Lord, that dwelleth *between* the cherubims, whose name is called *on it*. And they carried the ark of God in a new cart out of the house of Abinadab: and Uzza and Ahio drave the cart. And David and all Israel played before God with all *their* might, and with singing, and with harps, and with psalteries, and with timbrels, and with cymbals, and with trumpets.

And when they came unto the threshingfloor of Chidon, Uzza put forth his hand to hold the ark; for the oxen stumbled. And the anger of the Lord was kindled against Uzza, and he smote him, because he put his hand to the ark: and there he died before God. And David was displeased, because the Lord had made a breach upon Uzza: wherefore that place is called Perez-uzza to this day. And David was afraid of God that day, saying, How shall I bring the ark of God *home* to me? So David brought not the ark *home* to himself to the city of David, but carried it aside into the house of Obed-edom the Gittite. And the ark of God remained with the family of Obed-edom in his house three months. And the Lord blessed the house of Obed-edom, and all that he had.

✣ Chapter 14

Now Hiram king of Tyre sent messengers to David, and timber of cedars, with masons and carpenters, to build him an house. And David perceived that the Lord had confirmed him king over Israel, for his kingdom was lifted up on high, because of his people Israel.

And David took more wives at Jerusalem: and David begat more sons and daughters. Now these *are* the names of *his* children which he had in Jerusalem; Shammua, and Shobab, Nathan, and Solomon, And Ibhar, and Elishua, and Elpalet, And Nogah, and Nepheg, and Japhia, And Elishama, and Beeliada, and Eliphalet.

And when the Philistines heard that David was anointed king over all Israel, all the Philistines went up to seek David. And David heard *of it*, and went out against them. And the Philistines came and spread themselves in the valley of Rephaim. And David

inquired of God, saying, Shall I go up against the Philistines? and wilt thou deliver them into mine hand? And the Lord said unto him, Go up; for I will deliver them into thine hand. So they came up to Baal-perazim; and David smote them there. Then David said, God hath broken in upon mine enemies by mine hand like the breaking forth of waters: therefore they called the name of that place Baal-perazim. And when they had left their gods there, David gave a commandment, and they were burned with fire. And the Philistines yet again spread themselves abroad in the valley. Therefore David inquired again of God; and God said unto him, Go not up after them; turn away from them, and come upon them over against the mulberry trees. And it shall be, when thou shalt hear a sound of going in the tops of the mulberry trees, *that* then thou shalt go out to battle: for God is gone forth before thee to smite the host of the Philistines. David therefore did as God commanded him: and they smote the host of the Philistines from Gibeon even to Gazer. And the fame of David went out into all lands; and the Lord brought the fear of him upon all nations.

✝ Chapter 15

And *David* made him houses in the city of David, and prepared a place for the ark of God, and pitched for it a tent. Then David said, None ought to carry the ark of God but the Levites: for them hath the Lord chosen to carry the ark of God, and to minister unto him for ever. And David gathered all Israel together to Jerusalem, to bring up the ark of the Lord unto his place, which he had prepared for it. And David assembled the children of Aaron, and the Levites: Of the sons of Kohath; Uriel the chief, and his brethren an hundred and twenty: Of the sons of Merari; Asaiah the chief, and his brethren two hundred and twenty: Of the sons of Gershom; Joel the chief, and his brethren an hundred and thirty: Of the sons of Elizaphan; Shemaiah the chief, and his brethren two hundred: Of the sons of Hebron; Eliel the chief, and his brethren fourscore: Of the sons of Uzziel; Amminadab the chief, and his brethren an hundred and twelve. And David called for Zadok and Abiathar the priests, and for the Levites, for Uriel, Asaiah, and Joel, Shemaiah, and Eliel, and Amminadab, And said unto them, Ye *are* the chief of the fathers of the Levites: sanctify yourselves, *both* ye and your brethren, that ye may bring up the ark of the Lord God of Israel unto *the place that* I have prepared for it. For because ye *did it* not at the first, the Lord our God made a breach upon us, for that we sought him not after the due order. So the priests and the Levites sanctified themselves to bring up the ark of the Lord God of Israel. And the children of the Levites bare the ark of God upon their shoulders with the staves thereon, as Moses commanded according to the word of the Lord. And David spake to the chief of the Levites to appoint their brethren *to be* the singers with instruments of musick, psalteries and harps and cymbals, sounding, by lifting up the voice with joy. So the Levites appointed Heman the son of Joel; and of his brethren, Asaph the son of Berechiah; and of the sons of Merari their brethren, Ethan the son of Kushaiah; And with them their brethren of the second *degree*, Zechariah, Ben, and Jaaziel, and Shemiramoth, and Jehiel, and Unni, Eliab, and Benaiah, and Maaseiah, and Mattithiah, and Elipheleh, and Mikneiah, and Obed-edom, and Jeiel, the porters. So the singers, Heman, Asaph, and Ethan, *were appointed* to sound with cymbals of brass; And Zechariah, and Aziel, and Shemiramoth, and Jehiel, and Unni, and Eliab, and Maaseiah, and Benaiah, with psalteries on Alamoth; And Mattithiah, and Elipheleh, and Mikneiah, and Obed-edom, and Jeiel, and Azaziah, with harps on the Sheminith to excel. And Chenaniah, chief of the Levites, *was* for song: he instructed about the song, because he *was* skilful. And Berechiah and Elkanah *were* doorkeepers for the ark. And Shebaniah, and Jehoshaphat, and Nethaneel, and Amasai, and Zechariah, and Benaiah, and Eliezer, the priests, did blow with the trumpets before the ark of God: and Obed-edom and Jehiah *were* doorkeepers for the ark.

So David, and the elders of Israel, and the captains over thousands, went to bring up the ark of the covenant of the Lord out of the house of Obed-edom with joy. And it came to pass, when God helped the Levites that bare the ark of the covenant of the Lord, that they offered seven bullocks and seven rams. And David *was* clothed with a robe of fine linen, and all the Levites that bare the ark, and the singers, and Chenaniah the master of the song with the singers: David also *had* upon him an ephod of linen. Thus all Israel brought up the ark of the covenant of the Lord with shouting, and with sound of the cornet, and with trumpets, and with cymbals, making a noise with psalteries and harps.

And it came to pass, *as* the ark of the covenant of the Lord came to the city of David, that Michal the daughter of Saul looking out at a window saw king David dancing and playing: and she despised him in her heart.

✝ Chapter 16

So they brought the ark of God, and set it in the midst of the tent that David had pitched for it: and they offered burnt sacrifices and peace offerings before God. And when David had made an end of offering the burnt offerings and the peace offerings, he blessed the people in the name of the Lord. And he dealt to every one of Israel, both man and woman, to every one a loaf of bread, and a good piece of flesh, and a flagon *of wine*.

And he appointed *certain* of the Levites to minister before the ark of the Lord, and to record, and to thank and praise the Lord God of Israel: Asaph the chief, and next to him Zechariah, Jeiel, and Shemiramoth, and Jehiel, and Mattithiah, and Eliab, and Benaiah, and Obed-edom: and Jeiel with psalteries and with harps; but Asaph made a sound with cymbals; Benaiah also and Jahaziel the priests with trumpets continually before the ark of the covenant of God.

Then on that day David delivered first *this psalm* to thank the Lord into the hand of Asaph and his brethren. Give thanks unto the Lord, call upon his name, make known his deeds among the people. Sing unto him, sing psalms unto him, talk ye of all his wondrous works. Glory ye in his holy name: let the heart of them rejoice that seek the Lord. Seek the Lord and his strength, seek his face continually. Remember his marvellous works that he hath done, his wonders, and the judgments of his mouth; O ye seed of Israel his servant, ye children of Jacob, his chosen ones. He *is* the Lord our God; his judgments *are* in all the earth. Be ye mindful always of his covenant; the word *which* he commanded to a thousand generations; *Even of the covenant* which he made with Abraham, and of his oath unto Isaac; And hath confirmed the same to Jacob for a law, *and* to Israel *for* an everlasting covenant, Saying, Unto thee will I give the land of Canaan, the lot of your inheritance; When ye were but few, even a few, and strangers in it. And *when* they went from nation to nation, and from *one* kingdom to another people; He suffered no man to do them wrong: yea, he reproved kings for their sakes, *Saying*, Touch not mine anointed, and do my prophets no harm. Sing unto the Lord, all the earth; shew forth from day to day his salvation. Declare his glory among the heathen; his marvellous works among all nations. For great *is* the Lord, and greatly to be praised: he also *is* to be feared above all gods. For all the gods of the people *are* idols: but the Lord made the heavens. Glory and honour *are* in his presence; strength and gladness *are* in his place. Give unto the Lord, ye kindreds of the people, give unto the Lord glory and strength. Give unto the Lord the glory *due* unto his name: bring an offering, and come before him: worship the Lord in the beauty of holiness. Fear before him, all the earth: the world also shall be stable, that it be not moved. Let the heavens be glad, and let the earth rejoice: and let *men* say among the nations, The Lord reigneth. Let the sea roar, and the fulness thereof: let the fields rejoice, and all that *is* therein. Then shall the trees of the wood sing out at the presence of the Lord, because he cometh to judge the earth. O give thanks unto the Lord; for *he is* good; for his mercy *endureth* for ever. And say ye, Save us, O God of our salvation, and gather us together, and deliver us from the heathen, that we may give thanks to thy holy name, *and* glory in thy praise. Blessed *be* the Lord God of Israel for ever and ever. And all the people said, Amen, and praised the Lord.

So he left there before the ark of the covenant of the Lord Asaph and his brethren, to minister before the ark continually, as every day's work required: And Obed-edom with their brethren, threescore and eight; Obed-edom also the son of Jeduthun and Hosah *to be* porters: And Zadok the priest, and his brethren the priests, before the tabernacle of the Lord in the high place that *was* at Gibeon, To offer burnt offerings unto the Lord upon the altar of the burnt offering continually morning and evening, and *to do* according to all that is written in the law of the Lord, which he commanded Israel; And with them Heman and Jeduthun, and the rest that were chosen, who were expressed by name, to give thanks to the Lord, because his mercy *endureth* for ever; And with them Heman and Jeduthun with trumpets and cymbals for those that should make a sound, and with musical instruments of God. And the sons of Jeduthun *were* porters. And all the people departed every man to his house: and David returned to bless his house.

✝ Chapter 17

Now it came to pass, as David sat in his house, that David said to Nathan the prophet, Lo, I dwell in an house of cedars, but the ark of the covenant of the Lord *remaineth* under curtains. Then Nathan said unto David, Do all that *is* in thine heart; for God *is* with thee.

And it came to pass the same night, that the word of God came to Nathan, saying, Go and tell David my servant, Thus saith the Lord, Thou shalt not build me an house to dwell in: For I have not dwelt in an house since the day that I brought up Israel unto this day; but have gone from tent to tent, and from *one* tabernacle *to another*. Wheresoever I have walked with all Israel, spake I a word to any of the judges of Israel, whom I commanded to feed my people, saying, Why have ye not built me an house of cedars? Now therefore thus shalt thou say unto my servant David, Thus saith the Lord of hosts, I took thee from the sheepcote, *even* from following the sheep, that thou shouldest be ruler over my people Israel: And I have been with thee whithersoever thou hast walked, and have cut off all thine enemies from before thee, and have made thee a name like the name of the great men that *are* in the earth. Also I will ordain a place for my people Israel, and will plant them, and they shall dwell in their place, and shall be moved no more; neither shall the children of wickedness waste them any more, as at the beginning, And since the time that I commanded judges *to be* over my people Israel. Moreover I will subdue all thine enemies. Furthermore I tell thee that the Lord will build thee an house.

And it shall come to pass, when thy days be expired that thou must go *to be* with thy fathers, that I will raise up thy seed after thee, which shall be of thy sons; and I will establish his kingdom. He shall build me an house, and I will stablish his throne for ever. I will be his father, and he shall be my son: and I will not take my merry away from him, as I took *it* from *him* that was before thee: But I will settle him in mine house and in my kingdom for ever: and his throne shall be established for evermore. According to all these words, and according to all this vision, so did Nathan speak unto

David.

And David the king came and sat before the Lord, and said, Who *am* I, O Lord God, and what *is* mine house, that thou hast brought me hitherto? And *yet* this was a small thing in thine eyes, O God; for thou hast *also* spoken of thy servant's house for a great while to come, and hast regarded me according to the estate of a man of high degree, O Lord God. What can David *speak* more to thee for the honour of thy servant? for thou knowest thy servant. O Lord, for thy servant's sake, and according to thine own heart, hast thou done all this greatness, in making known all *these* great things. O Lord, *there is* none like thee, neither *is there any* God beside thee, according to all that we have heard with our ears. And what one nation in the earth *is* like thy people Israel, whom God went to redeem *to be* his own people, to make thee a name of greatness and terribleness, by driving out nations from before thy people, whom thou hast redeemed out of Egypt? For thy people Israel didst thou make thine own people for ever; and thou, Lord, becamest their God. Therefore now, Lord, let the thing that thou hast spoken concerning thy servant and concerning his house be established for ever, and do as thou hast said. Let it even be established, that thy name may be magnified for ever, saying, The Lord of hosts *is* the God of Israel, *even* a God to Israel: and *let* the house of David thy servant *be* established before thee. For thou, O my God, hast told thy servant that thou wilt build him an house: therefore thy servant hath found *in his heart* to pray before thee. And now, Lord, thou art God, and hast promised this goodness unto thy servant: Now therefore let it please thee to bless the house of thy servant, that it may be before thee for ever: for thou blessest, O Lord, and *it shall be* blessed for ever.

✝ Chapter 18

Now after this it came to pass, that David smote the Philistines, and subdued them, and took Gath and her towns out of the hand of the Philistines. And he smote Moab; and the Moabites became David's servants, *and* brought gifts.

And David smote Hadarezer king of Zobah unto Hamath, as he went to stablish his dominion by the river Euphrates. And David took from him a thousand chariots, and seven thousand horsemen, and twenty thousand footmen: David also houghed all the chariot *horses*, but reserved of them an hundred chariots. And when the Syrians of Damascus came to help Hadarezer king of Zobah, David slew of the Syrians two and twenty thousand men. Then David put *garrisons* in Syria-damascus; and the Syrians became David's servants, *and* brought gifts. Thus the Lord preserved David whithersoever he went. And David took the shields of gold that were on the servants of Hadarezer, and brought them to Jerusalem. Likewise from Tibhath, and from Chun, cities of Hadarezer, brought David very much brass, wherewith Solomon made the brasen sea, and the pillars, and the vessels of brass.

Now when Tou king of Hamath heard how David had smitten all the host of Hadarezer king of Zobah; He sent Hadoram his son to king David, to inquire of his welfare, and to congratulate him, because he had fought against Hadarezer, and smitten him; (for Hadarezer had war with Tou;) and *with him* all manner of vessels of gold and silver and brass.

Them also king David dedicated unto the Lord, with the silver and the gold that he brought from all *these* nations; from Edom, and from Moab, and from the children of Ammon, and from the Philistines, and from Amalek. Moreover Abishai the son of Zeruiah slew of the Edomites in the valley of salt eighteen thousand.

And he put garrisons in Edom; and all the Edomites became David's servants. Thus the Lord preserved David whithersoever he went.

So David reigned over all Israel, and executed judgment and justice among all his people. And Joab the son of Zeruiah *was* over the host; and Jehoshaphat the son of Ahilud, recorder. And Zadok the son of Ahitub, and Abimelech the son of Abiathar, *were* the priests; and Shavsha was scribe; And Benaiah the son of Jehoiada *was* over the Cherethites and the Pelethites; and the sons of David *were* chief about the king.

✝ Chapter 19

Now it came to pass after this, that Nahash the king of the children of Ammon died, and his son reigned in his stead. And David said, I will shew kindness unto Hanun the son of Nahash, because his father shewed kindness to me. And David sent messengers to comfort him concerning his father. So the servants of David came into the land of the children of Ammon to Hanun, to comfort him. But the princes of the children of Ammon said to Hanun, Thinkest thou that David doth honour thy father, that he hath sent comforters unto thee? are not his servants come unto thee for to search, and to overthrow, and to spy out the land? Wherefore Hanun took David's servants, and shaved them, and cut off their garments in the midst hard by their buttocks, and sent them away. Then there went *certain*, and told David how the men were served. And he sent to meet them: for the men were greatly ashamed. And the king said, Tarry at Jericho until your beards be grown, and *then* return.

And when the children of Ammon saw that they had made themselves odious to David, Hanun and the children of Ammon sent a thousand talents of silver to hire them chariots and horsemen out of Mesopotamia, and out of Syria-maachah, and out of Zobah. So they hired thirty and two thousand chariots, and the king of Maachah and his people; who came and pitched before Medeba. And the children of Ammon gathered themselves together from their cities, and came to battle. And when David heard *of it*, he sent Joab, and all the host of the mighty men. And the children of Ammon came out, and put the battle in array before the gate of the city: and the kings that were come *were* by themselves in the field. Now when Joab saw that the battle was set against him before and behind, he chose out of all the choice of Israel, and put *them* in array against the Syrians. And the rest of the people he delivered unto the hand of Abishai his brother, and they set *themselves* in array against the children of Ammon. And he said, If the Syrians be too strong for me, then thou shalt help me: but if the children of Ammon be too strong for thee, then I will help thee. Be of good courage, and let us behave ourselves valiantly for our people, and for the cities of our God: and let the Lord do *that which is* good in his sight. So Joab and the people that *were* with him drew nigh before the Syrians unto the battle; and they fled before him. And when the children of Ammon saw that the Syrians were fled, they likewise fled before Abishai his brother, and entered into the city. Then Joab came to Jerusalem.

And when the Syrians saw that they were put to the worse before Israel, they sent messengers, and drew forth the Syrians that *were* beyond the river: and Shophach the captain of the host of Hadarezer *went* before them. And it was told David; and he gathered all Israel, and passed over Jordan, and came upon them, and set *the battle* in array against them. So when David had put the battle in array against the Syrians, they fought with him. But the Syrians fled before Israel; and David slew of the Syrians seven thousand *men which fought in* chariots, and forty thousand footmen, and killed Shophach the captain of the host. And when the servants of Hadarezer saw that they were put to the worse before Israel, they made peace with David, and became his servants: neither would the Syrians help the children of Ammon any more.

✝ Chapter 20

And it came to pass, that after the year was expired, at the time that kings go out *to battle*, Joab led forth the power of the army, and wasted the country of the children of Ammon, and came and besieged Rabbah. But David tarried at Jerusalem. And Joab smote Rabbah, and destroyed it. And David took the crown of their king from off his head, and found it to weigh a talent of gold, and *there were* precious stones in it; and it was set upon David's head: and he brought also exceeding much spoil out of the city. And he brought out the people that *were* in it, and cut *them* with saws, and with harrows of iron, and with axes. Even so dealt David with all the cities of the children of Ammon. And David and all the people returned to Jerusalem.

And it came to pass after this, that there arose war at Gezer with the Philistines; at which time Sibbechai the Hushathite slew Sippai, *that was* of the children of the giant: and they were subdued. And there was war again with the Philistines; and Elhanan the son of Jair slew Lahmi the brother of Goliath the Gittite, whose spear staff *was* like a weaver's beam. And yet again there was war at Gath, where was a man of *great* stature, whose fingers and toes *were* four and twenty, six *on each hand*, and six *on each foot:* and he also was the son of the giant. But when he defied Israel, Jonathan the son of Shimea David's brother slew him. These were born unto the giant in Gath; and they fell by the hand of David, and by the hand of his servants.

✝ Chapter 21

And Satan stood up against Israel, and provoked David to number Israel. And David said to Joab and to the rulers of the people, Go, number Israel from Beer-sheba even to Dan; and bring the number of them to me, that I may know *it*. And Joab answered, The Lord make his people an hundred times so many more as they *be:* but, my Lord the king, *are* they not all my Lord's servants? why then doth my Lord require this thing? why will he be a cause of trespass to Israel? Nevertheless the king's word prevailed against Joab. Wherefore Joab departed, and went throughout all Israel, and came to Jerusalem.

And Joab gave the sum of the number of the people unto David. And all *they of* Israel were a thousand thousand and an hundred thousand men that drew sword: and Judah *was* four hundred threescore and ten thousand men that drew sword. But Levi and Benjamin counted he not among them: for the king's word was abominable to Joab. And God was displeased with this thing; therefore he smote Israel. And David said unto God, I have sinned greatly, because I have done this thing: but now, I beseech thee, do away the iniquity of thy servant; for I have done very foolishly.

And the Lord spake unto Gad, David's seer, saying, Go and tell David, saying, Thus saith the Lord, I offer thee three *things:* choose thee one of them, that I may do *it* unto thee. So Gad came to David, and said unto him, Thus saith the Lord, Choose thee Either three years' famine; or three months to be destroyed before thy foes, while that the sword of thine enemies overtaketh *thee;* or else three days the sword of the Lord, even the

pestilence, in the land, and the angel of the Lord destroying throughout all the coasts of Israel. Now therefore advise thyself what word I shall bring again to him that sent me. And David said unto Gad, I am in a great strait: let me fall now into the hand of the Lord; for very great *are* his mercies: but let me not fall into the hand of man.

So the Lord sent pestilence upon Israel: and there fell of Israel seventy thousand men. And God sent an angel unto Jerusalem to destroy it: and as he was destroying, the Lord beheld, and he repented him of the evil, and said to the angel that destroyed, It is enough, stay now thine hand. And the angel of the Lord stood by the threshingfloor of Ornan the Jebusite. And David lifted up his eyes, and saw the angel of the Lord stand between the earth and the heaven, having a drawn sword in his hand stretched out over Jerusalem. Then David and the elders *of Israel, who were* clothed in sackcloth, fell upon their faces. And David said unto God, *Is it* not I *that* commanded the people to be numbered? even I it is that have sinned and done evil indeed; but *as for* these sheep, what have they done? let thine hand, I pray thee, O Lord my God, be on me, and on my father's house; but not on thy people, that they should be plagued.

Then the angel of the Lord commanded Gad to say to David, that David should go up, and set up an altar unto the Lord in the threshingfloor of Ornan the Jebusite. And David went up at the saying of Gad, which he spake in the name of the Lord. And Ornan turned back, and saw the angel; and his four sons with him hid themselves. Now Ornan was threshing wheat. And as David came to Ornan, Ornan looked and saw David, and went out of the threshingfloor, and bowed himself to David with *his* face to the ground. Then David said to Ornan, Grant me the place of *this* threshingfloor, that I may build an altar therein unto the Lord: thou shalt grant it me for the full price: that the plague may be stayed from the people. And Ornan said unto David, Take *it* to thee, and let my Lord the king do *that which is* good in his eyes: lo, I give *thee* the oxen *also* for burnt offerings, and the threshing instruments for wood, and the wheat for the meat offering; I give it all. And king David said to Ornan, Nay; but I will verily buy it for the full price: for I will not take *that* which *is* thine for the Lord, nor offer burnt offerings without cost. So David gave to Ornan for the place six hundred shekels of gold by weight. And David built there an altar unto the Lord, and offered burnt offerings and peace offerings, and called upon the Lord; and he answered him from heaven by fire upon the altar of burnt offering. And the Lord commanded the angel; and he put up his sword again into the sheath thereof.

At that time when David saw that the Lord had answered him in the threshingfloor of Ornan the Jebusite, then he sacrificed there. For the tabernacle of the Lord, which Moses made in the wilderness, and the altar of the burnt offering, *were* at that season in the high place at Gibeon. But David could not go before it to inquire of God: for he was afraid because of the sword of the angel of the Lord.

✢ Chapter 22

Then David said, This *is* the house of the Lord God, and this *is* the altar of the burnt offering for Israel. And David commanded to gather together the strangers that *were* in the land of Israel; and he set masons to hew wrought stones to build the house of God. And David prepared iron in abundance for the nails for the doors of the gates, and for the joinings; and brass in abundance without weight; Also cedar trees in abundance: for the Zidonians and they of Tyre brought much cedar wood to David. And David said, Solomon my son *is* young and tender, and the house *that is* to be builded for the Lord *must be* exceeding magnifical, of fame and of glory throughout all countries: I will *therefore* now make preparation for it. So David prepared abundantly before his death.

Then he called for Solomon his son, and charged him to build an house for the Lord God of Israel. And David said to Solomon, My son, as for me, it was in my mind to build an house unto the name of the Lord my God: But the word of the Lord came to me, saying, Thou hast shed blood abundantly, and hast made great wars: thou shalt not build an house unto my name, because thou hast shed much blood upon the earth in my sight. Behold, a son shall be born to thee, who shall be a man of rest; and I will give him rest from all his enemies round about: for his name shall be Solomon, and I will give peace and quietness unto Israel in his days. He shall build an house for my name; and he shall be my son, and I *will be* his father; and I will establish the throne of his kingdom over Israel for ever. Now, my son, the Lord be with thee; and prosper thou, and build the house of the Lord thy God, as he hath said of thee. Only the Lord give thee wisdom and understanding, and give thee charge concerning Israel, that thou mayest keep the law of the Lord thy God. Then shalt thou prosper, if thou takest heed to fulfil the statutes and judgments which the Lord charged Moses with concerning Israel: be strong, and of good courage; dread not, nor be dismayed. Now, behold, in my trouble I have prepared for the house of the Lord an hundred thousand talents of gold, and a thousand thousand talents of silver; and of brass and iron without weight; for it is in abundance: timber also and stone have I prepared; and thou mayest add thereto. Moreover *there are* workmen with thee in abundance, hewers and workers of stone and timber, and all manner of cunning men for every manner of work. Of the gold, the silver, and the brass, and the iron, *there is* no number. Arise *therefore*, and be doing, and the Lord be with thee.

David also commanded all the princes of Israel to help Solomon his son, *saying*, *Is* not the Lord your God with you? and hath he *not* given you rest on every side? for he hath given the inhabitants of the land into mine hand; and the land is subdued before the Lord, and before his people. Now set your heart and your soul to seek the Lord your God; arise therefore, and build ye the sanctuary of the Lord God, to bring the ark of the covenant of the Lord, and the holy vessels of God, into the house that is to be built to the name of the Lord.

✢ Chapter 23

So when David was old and full of days, he made Solomon his son king over Israel.

And he gathered together all the princes of Israel, with the priests and the Levites. Now the Levites were numbered from the age of thirty years and upward: and their number by their polls, man by man, was thirty and eight thousand. Of which, twenty and four thousand *were* to set forward the work of the house of the Lord; and six thousand *were* officers and judges: Moreover four thousand *were* porters; and four thousand praised the Lord with the instruments which I made, *said David*, to praise *therewith*. And David divided them into courses among the sons of Levi, *namely*, Gershon, Kohath, and Merari.

Of the Gershonites *were*, Laadan, and Shimei. The sons of Laadan; the chief *was* Jehiel, and Zetham, and Joel, three. The sons of Shimei; Shelomith, and Haziel, and Haran, three. These *were* the chief of the fathers of Laadan. And the sons of Shimei *were*, Jahath, Zina, and Jeush, and Beriah. These four *were* the sons of Shimei. And Jahath was the chief, and Zizah the second: but Jeush and Beriah had not many sons; therefore they were in one reckoning, according to *their* father's house.

The sons of Kohath; Amram, Izhar, Hebron, and Uzziel, four. The sons of Amram; Aaron and Moses: and Aaron was separated, that he should sanctify the most holy things, he and his sons for ever, to burn incense before the Lord, to minister unto him, and to bless in his name for ever. Now *concerning* Moses the man of God, his sons were named of the tribe of Levi. The sons of Moses *were*, Gershom, and Eliezer. Of the sons of Gershom, Shebuel *was* the chief. And the sons of Eliezer *were*, Rehabiah the chief. And Eliezer had none other sons; but the sons of Rehabiah were very many. Of the sons of Izhar; Shelomith the chief. Of the sons of Hebron; Jeriah the first, Amariah the second, Jahaziel the third, and Jekameam the fourth. Of the sons of Uzziel; Michah the first, and Jesiah the second.

The sons of Merari; Mahli, and Mushi. The sons of Mahli; Eleazar, and Kish. And Eleazar died, and had no sons, but daughters: and their brethren the sons of Kish took them. The sons of Mushi; Mahli, and Eder, and Jeremoth, three.

These *were* the sons of Levi after the house of their fathers; *even* the chief of the fathers, as they were counted by number of names by their polls, that did the work for the service of the house of the Lord, from the age of twenty years and upward. For David said, The Lord God of Israel hath given rest unto his people, that they may dwell in Jerusalem for ever: And also unto the Levites; they shall no *more* carry the tabernacle, nor any vessels of it for the service thereof. For by the last words of David the Levites *were* numbered from twenty years old and above: Because their office *was* to wait on the sons of Aaron for the service of the house of the Lord, in the courts, and in the chambers, and in the purifying of all holy things, and the work of the service of the house of God; Both for the shewbread, and for the fine flour for meat offering, and for the unleavened cakes, and for *that which is baked in* the pan, and for that which is fried, and for all manner of measure and size; And to stand every morning to thank and praise the Lord, and likewise at even; And to offer all burnt sacrifices unto the Lord in the sabbaths, in the new moons, and on the set feasts, by number, according to the order commanded unto them, continually before the Lord: And that they should keep the charge of the tabernacle of the congregation, and the charge of the holy *place*, and the charge of the sons of Aaron their brethren, in the service of the house of the Lord.

✢ Chapter 24

Now *these are* the divisions of the sons of Aaron. The sons of Aaron; Nadab, and Abihu, Eleazar, and Ithamar. But Nadab and Abihu died before their father, and had no children: therefore Eleazar and Ithamar executed the priest's office. And David distributed them, both Zadok of the sons of Eleazar, and Ahimelech of the sons of Ithamar, according to their offices in their service. And there were more chief men found of the sons of Eleazar than of the sons of Ithamar; and *thus* were they divided. Among the sons of Eleazar *there were* sixteen chief men of the house of *their* fathers, and eight among the sons of Ithamar according to the house of their fathers. Thus were they divided by lot, one sort with another; for the governors of the sanctuary, and governors *of the house* of God, were of the sons of Eleazar, and of the sons of Ithamar. And Shemaiah the son of Nethaneel the scribe, *one* of the Levites, wrote them before the king, and the princes, and Zadok the priest, and Ahimelech the son of Abiathar, and *before* the chief of the fathers of the priests and Levites: one principal household being taken for Eleazar, and *one* taken for Ithamar. Now the first lot came forth to Jehoiarib, the second to Jedaiah, The third to Harim, the fourth to Seorim, The fifth to Malchijah, the sixth to Mijamin, The seventh to Hakkoz, the eighth to Abijah, The ninth to Jeshua, the tenth to Shecaniah, The eleventh to Eliashib, the twelfth to Jakim, The thirteenth to Huppah, the fourteenth to

Jeshebeab, The fifteenth to Bilgah, the sixteenth to Immer, The seventeenth to Hezir, the eighteenth to Aphses, The nineteenth to Pethahiah, the twentieth to Jehezekel, The one and twentieth to Jachin, the two and twentieth to Gamul, The three and twentieth to Delaiah, the four and twentieth to Maaziah. These *were* the orderings of them in their service to come into the house of the Lord, according to their manner, under Aaron their father, as the Lord God of Israel had commanded him.

And the rest of the sons of Levi *were these:* Of the sons of Amram; Shubael: of the sons of Shubael; Jehdeiah. Concerning Rehabiah: of the sons of Rehabiah, the first *was* Isshiah. Of the Izharites; Shelomoth: of the sons of Shelomoth; Jahath. And the sons *of Hebron;* Jeriah *the first,* Amariah the second, Jahaziel the third, Jekameam the fourth. *Of* the sons of Uzziel; Michah: of the sons of Michah; Shamir. The brother of Michah *was* Isshiah: of the sons of Isshiah; Zechariah. The sons of Merari *were* Mahli and Mushi: the sons of Jaaziah; Beno.

The sons of Merari by Jaaziah; Beno, and Shoham, and Zaccur, and Ibri. Of Mahli *came* Eleazar, who had no sons. Concerning Kish: the son of Kish *was* Jerahmeel. The sons also of Mushi; Mahli, and Eder, and Jerimoth. These *were* the sons of the Levites after the house of their fathers. These likewise cast lots over against their brethren the sons of Aaron in the presence of David the king, and Zadok, and Ahimelech, and the chief of the fathers of the priests and Levites, even the principal fathers over against their younger brethren.

✢ Chapter 25

Moreover David and the captains of the host separated to the service of the sons of Asaph, and of Heman, and of Jeduthun, who should prophesy with harps, with psalteries, and with cymbals: and the number of the workmen according to their service was: Of the sons of Asaph; Zaccur, and Joseph, and Nethaniah, and Asarelah, the sons of Asaph under the hands of Asaph, which prophesied according to the order of the king. Of Jeduthun: the sons of Jeduthun; Gedaliah, and Zeri, and Jeshaiah, Hashabiah, and Mattithiah, six, under the hands of their father Jeduthun, who prophesied with a harp, to give thanks and to praise the Lord. Of Heman: the sons of Heman; Bukkiah, Mattaniah, Uzziel, Shebuel, and Jerimoth, Hananiah, Hanani, Eliathah, Giddalti, and Romamti-ezer, Joshbekashah, Mallothi, Hothir, *and* Mahazioth: All these *were* the sons of Heman the king's seer in the words of God, to lift up the horn. And God gave to Heman fourteen sons and three daughters. All these *were* under the hands of their father for song *in* the house of the Lord, with cymbals, psalteries, and harps, for the service of the house of God, according to the king's order to Asaph, Jeduthun, and Heman. So the number of them, with their brethren that were instructed in the songs of the Lord, *even* all that were cunning, was two hundred fourscore and eight.

And they cast lots, ward against *ward,* as well the small as the great, the teacher as the scholar. Now the first lot came forth for Asaph to Joseph: the second to Gedaliah, who with his brethren and sons *were* twelve: The third to Zaccur, *he,* his sons, and his brethren, *were* twelve: The fourth to Izri, *he,* his sons, and his brethren, *were* twelve: The fifth to Nethaniah, *he,* his sons, and his brethren, *were* twelve: The sixth to Bukkiah, *he,* his sons, and his brethren, *were* twelve: The seventh to Jesharelah, *he,* his sons, and his brethren, *were* twelve: The eighth to Jeshaiah, *he,* his sons, and his brethren, *were* twelve: The ninth to Mattaniah, *he,* his sons, and his brethren, *were* twelve: The tenth to Shimei, *he,* his sons, and his brethren, *were* twelve: The eleventh to Azareel, *he,* his sons, and his brethren, *were* twelve: The twelfth to Hashabiah, *he,* his sons, and his brethren, *were* twelve: The thirteenth to Shubael, *he,* his sons, and his brethren, *were* twelve: The fourteenth to Mattithiah, *he,* his sons, and his brethren, *were* twelve: The fifteenth to Jeremoth, *he,* his sons, and his brethren, *were* twelve: The sixteenth to Hananiah, *he,* his sons, and his brethren, *were* twelve: The seventeenth to Joshbekashah, *he,* his sons, and his brethren, *were* twelve: The eighteenth to Hanani, *he,* his sons, and his brethren, *were* twelve: The nineteenth to Mallothi, *he,* his sons, and his brethren, *were* twelve: The twentieth to Eliathah, *he,* his sons, and his brethren, *were* twelve: The one and twentieth to Hothir, *he,* his sons, and his brethren, *were* twelve: The two and twentieth to Giddalti, *he,* his sons, and his brethren, *were* twelve: The three and twentieth to Mahazioth, *he,* his sons, and his brethren, *were* twelve: The four and twentieth to Romamti-ezer, *he,* his sons, and his brethren, *were* twelve.

✢ Chapter 26

Concerning the divisions of the porters: Of the Korhites *was* Meshelemiah the son of Kore, of the sons of Asaph. And the sons of Meshelemiah *were,* Zechariah the firstborn, Jediael the second, Zebadiah the third, Jathniel the fourth, Elam the fifth, Jehohanan the sixth, Elioenai the seventh. Moreover the sons of Obed-edom *were,* Shemaiah the firstborn, Jehozabad the second, Joah the third, and Sacar the fourth, and Nethaneel the fifth, Ammiel the sixth, Issachar the seventh, Peulthai the eighth: for God blessed him. Also unto Shemaiah his son were sons born, that ruled throughout the house of their father: for they *were* mighty men of valour. The sons of Shemaiah; Othni, and Rephael, and Obed, Elzabad, whose brethren *were* strong men, Elihu, and Semachiah. All these of the sons of Obed-edom: they and their sons and their brethren, able men for strength for the service, *were* threescore and two of Obed-edom. And Meshelemiah had sons and brethren, strong men, eighteen. Also Hosah, of the children of Merari, had sons; Simri the chief, (for *though* he was not the firstborn, yet his father made him the chief;) Hilkiah the second, Tebaliah the third, Zechariah the fourth: all the sons and brethren of Hosah *were* thirteen. Among these *were* the divisions of the porters, *even* among the chief men, *having* wards one against another, to minister in the house of the Lord.

And they cast lots, as well the small as the great, according to the house of their fathers, for every gate. And the lot eastward fell to Shelemiah. Then for Zechariah his son, a wise counseller, they cast lots; and his lot came out northward. To Obed-edom southward; and to his sons the house of Asuppim. To Shuppim and Hosah *the lot came forth* westward, with the gate Shallecheth, by the causeway of the going up, ward against ward. Eastward *were* six Levites, northward four a day, southward four a day, and toward Asuppim two *and* two. At Parbar westward, four at the causeway, *and* two at Parbar. These *are* the divisions of the porters among the sons of Kore, and among the sons of Merari.

And of the Levites, Ahijah *was* over the treasures of the house of God, and over the treasures of the dedicated things. *As concerning* the sons of Laadan; the sons of the Gershonite Laadan, chief fathers, *even* of Laadan the Gershonite, *were* Jehieli. The sons of Jehieli; Zetham, and Joel his brother, *which were* over the treasures of the house of the Lord. Of the Amramites, *and* the Izharites, the Hebronites, *and* the Uzzielites: And Shebuel the son of Gershom, the son of Moses, *was* ruler of the treasures. And his brethren by Eliezer; Rehabiah his son, and Jeshaiah his son, and Joram his son, and Zichri his son, and Shelomith his son. Which Shelomith and his brethren *were* over all the treasures of the dedicated things, which David the king, and the chief fathers, the captains over thousands and hundreds, and the captains of the host, had dedicated. Out of the spoils won in battles did they dedicate to maintain the house of the Lord. And all that Samuel the seer, and Saul the son of Kish, and Abner the son of Ner, and Joab the son of Zeruiah, had dedicated; *and* whosoever had dedicated *any thing, it was* under the hand of Shelomith, and of his brethren.

Of the Izharites, Chenaniah and his sons *were* for the outward business over Israel, for officers and judges. *And* of the Hebronites, Hashabiah and his brethren, men of valour, a thousand and seven hundred, *were* officers among them of Israel on this side Jordan westward in all the business of the Lord, and in the service of the king. Among the Hebronites *was* Jerijah the chief, *even* among the Hebronites, according to the generations of his fathers. In the fortieth year of the reign of David they were sought for, and there were found among them mighty men of valour at Jazer of Gilead. And his brethren, men of valour, *were* two thousand and seven hundred chief fathers, whom king David made rulers over the Reubenites, the Gadites, and the half tribe of Manasseh, for every matter pertaining to God, and affairs of the king.

✢ Chapter 27

Now the children of Israel after their number, *to wit,* the chief fathers and captains of thousands and hundreds, and their officers that served the king in any matter of the courses, which came in and went out month by month throughout all the months of the year, of every course *were* twenty and four thousand. Over the first course for the first month *was* Jashobeam the son of Zabdiel: and in his course *were* twenty and four thousand. Of the children of Perez *was* the chief of all the captains of the host for the first month. And over the course of the second month *was* Dodai an Ahohite, and of his course *was* Mikloth also the ruler: in his course likewise *were* twenty and four thousand. The third captain of the host for the third month *was* Benaiah the son of Jehoiada, a chief priest: and in his course *were* twenty and four thousand. This *is that* Benaiah, *who was* mighty *among* the thirty, and above the thirty: and in his course *was* Ammizabad his son. The fourth *captain* for the fourth month *was* Asahel the brother of Joab, and Zebadiah his son after him: and in his course *were* twenty and four thousand. The fifth captain for the fifth month *was* Shamhuth the Izrahite: and in his course *were* twenty and four thousand. The sixth *captain* for the sixth month *was* Ira the son of Ikkesh the Tekoite: and in his course *were* twenty and four thousand. The seventh *captain* for the seventh month *was* Helez the Pelonite, of the children of Ephraim: and in his course *were* twenty and four thousand. The eighth *captain* for the eighth month *was* Sibbecai the Hushathite, of the Zarhites: and in his course *were* twenty and four thousand. The ninth *captain* for the ninth month *was* Abiezer the Anetothite, of the Benjamites: and in his course *were* twenty and four thousand. The tenth *captain* for the tenth month *was* Maharai the Netophathite, of the Zarhites: and in his course *were* twenty and four thousand. The eleventh *captain* for the eleventh month *was* Benaiah the Pirathonite, of the children of Ephraim: and in his course *were* twenty and four thousand. The twelfth *captain* for the twelfth month *was* Heldai the Netophathite, of Othniel: and in his course *were* twenty and four thousand.

Furthermore over the tribes of Israel: the ruler of the Reubenites *was* Eliezer the son of Zichri: of the Simeonites, Shephatiah the son of Maachah: Of the Levites, Hashabiah the son of Kemuel: of the Aaronites, Zadok: Of Judah, Elihu, *one* of the brethren of David: of Issachar, Omri the son of Michael: Of Zebulun, Ishmaiah the son of Obadiah: of Naphtali, Jerimoth the son of Azriel: Of the children of Ephraim, Hoshea the son of Azaziah: of the half tribe of Manasseh, Joel the son of Pedaiah: Of the half *tribe* of Manasseh in Gilead, Iddo the son of Zechariah: of Benjamin, Jaasiel the son of Abner: Of Dan, Azareel the son of Jeroham. These *were* the princes of the tribes of Israel.

But David took not the number of them from twenty years old and under: because the Lord had said he would increase Israel like to the stars of the heavens. Joab the son of Zeruiah began to number, but he finished not, because there fell wrath for it against Israel; neither was the number put in the account of the chronicles of king David.

And over the king's treasures *was* Azmaveth the son of Adiel: and over the storehouses in the fields, in the cities, and in the villages, and in the castles, *was* Jehonathan the son of Uzziah: And over them that did the work of the field for tillage of the ground *was* Ezri the son of Chelub: And over the vineyards *was* Shimei the Ramathite: over the increase of the vineyards for the wine cellars *was* Zabdi the Shiphmite: And over the olive trees and the sycomore trees that *were* in the low plains *was* Baal-hanan the Gederite: and over the cellars of oil *was* Joash: And over the herds that fed in Sharon *was* Shitrai the Sharonite: and over the herds *that were* in the valleys *was* Shaphat the son of Adlai: Over the camels also *was* Obil the Ishmaelite: and over the asses *was* Jehdeiah the Meronothite: And over the flocks *was* Jaziz the Hagerite. All these *were* the rulers of the substance which *was* king David's. Also Jonathan David's uncle was a counseller, a wise man, and a scribe: and Jehiel the son of Hachmoni *was* with the king's sons: And Ahithophel *was* the king's counseller: and Hushai the Archite *was* the king's companion: And after Ahithophel *was* Jehoiada the son of Benaiah, and Abiathar: and the general of the king's army *was* Joab.

✢ Chapter 28

And David assembled all the princes of Israel, the princes of the tribes, and the captains of the companies that ministered to the king by course, and the captains over the thousands, and captains over the hundreds, and the stewards over all the substance and possession of the king, and of his sons, with the officers, and with the mighty men, and with all the valiant men, unto Jerusalem. Then David the king stood up upon his feet, and said, Hear me, my brethren, and my people: *As for me*, I *had* in mine heart to build an house of rest for the ark of the covenant of the Lord, and for the footstool of our God, and had made ready for the building: But God said unto me, Thou shalt not build an house for my name, because thou *hast been* a man of war, and hast shed blood. Howbeit the Lord God of Israel chose me before all the house of my father to be king over Israel for ever: for he hath chosen Judah *to be* the ruler; and of the house of Judah, the house of my father; and among the sons of my father he liked me to make *me* king over all Israel: And of all my sons, (for the Lord hath given me many sons,) he hath chosen Solomon my son to sit upon the throne of the kingdom of the Lord over Israel. And he said unto me, Solomon thy son, he shall build my house and my courts: for I have chosen him *to be* my son, and I will be his father. Moreover I will establish his kingdom for ever, if he be constant to do my commandments and my judgments, as at this day. Now therefore in the sight of all Israel the congregation of the Lord, and in the audience of our God, keep and seek for all the commandments of the Lord your God: that ye may possess this good land, and leave *it* for an inheritance for your children after you for ever.

And thou, Solomon my son, know thou the God of thy father, and serve him with a perfect heart and with a willing mind: for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever. Take heed now; for the Lord hath chosen thee to build an house for the sanctuary: be strong, and do *it*.

Then David gave to Solomon his son the pattern of the porch, and of the houses thereof, and of the treasuries thereof, and of the upper chambers thereof, and of the inner parlours thereof, and of the place of the mercy seat, And the pattern of all that he had by the spirit, of the courts of the house of the Lord, and of all the chambers round about, of the treasuries of the house of God, and of the treasuries of the dedicated things: Also for the courses of the priests and the Levites, and for all the work of the service of the house of the Lord, and for all the vessels of service in the house of the Lord. *He gave* of gold by weight for *things* of gold, for all instruments of all manner of service; *silver also* for all instruments of silver by weight, for all instruments of every kind of service: Even the weight for the candlesticks of gold, and for their lamps of gold, by weight for every candlestick, and for the lamps thereof: and for the candlesticks of silver by weight, *both* for the candlestick, and *also* for the lamps thereof, according to the use of every candlestick. And by weight *he gave* gold for the tables of shewbread, for every table; and *likewise* silver for the tables of silver: Also pure gold for the fleshhooks, and the bowls, and the cups: and for the golden basons *he gave gold* by weight for every bason; and *likewise silver* by weight for every bason of silver: And for the altar of incense refined gold by weight; and gold for the pattern of the chariot of the cherubims, that spread out *their wings*, and covered the ark of the covenant of the Lord. All *this*, *said David*, the Lord made me understand in writing by *his* hand upon me, *even* all the works of this pattern. And David said to Solomon his son, Be strong and of good courage, and do *it:* fear not, nor be dismayed: for the Lord God, *even* my God, *will be* with thee; he will not fail thee, nor forsake thee, until thou hast finished all the work for the service of the house of the Lord. And, behold, the courses of the priests and the Levites, *even they shall be with thee* for all the service of the house of God: and *there shall be* with thee for all manner of workmanship every willing skilful man, for any manner of service: also the princes and all the people *will be* wholly at thy commandment.

✢ Chapter 29

Furthermore David the king said unto all the congregation, Solomon my son, whom alone God hath chosen, *is yet* young and tender, and the work *is* great: for the palace *is* not for man, but for the Lord God. Now I have prepared with all my might for the house of my God the gold for *things to be made* of gold, and the silver for *things* of silver, and the brass for *things* of brass, the iron for *things* of iron, and wood for *things* of wood; onyx stones, and *stones* to be set, glistering stones, and of divers colours, and all manner of precious stones, and marble stones in abundance. Moreover, because I have set my affection to the house of my God, I have of mine own proper good, of gold and silver, *which* I have given to the house of my God, over and above all that I have prepared for the holy house, *Even* three thousand talents of gold, of the gold of Ophir, and seven thousand talents of refined silver, to overlay the walls of the houses *withal:* The gold for *things* of gold, and the silver for *things* of silver, and for all manner of work *to be made* by the hands of artificers. And who *then* is willing to consecrate his service this day unto the Lord?

Then the chief of the fathers and princes of the tribes of Israel, and the captains of thousands and of hundreds, with the rulers of the king's work, offered willingly, And gave for the service of the house of God of gold five thousand talents and ten thousand drams, and of silver ten thousand talents, and of brass eighteen thousand talents, and one hundred thousand talents of iron. And they with whom *precious* stones were found gave *them* to the treasure of the house of the Lord, by the hand of Jehiel the Gershonite. Then the people rejoiced, for that they offered willingly, because with perfect heart they offered willingly to the Lord: and David the king also rejoiced with great joy.

Wherefore David blessed the Lord before all the congregation: and David said, Blessed *be* thou, Lord God of Israel our father, for ever and ever. Thine, O Lord, *is* the greatness, and the power, and the glory, and the victory, and the majesty: for all *that is* in the heaven and in the earth *is thine;* thine *is* the kingdom, O Lord, and thou art exalted as head above all. Both riches and honour *come* of thee, and thou reignest over all; and in thine hand *is* power and might; and in thine hand *it is* to make great, and to give strength unto all. Now therefore, our God, we thank thee, and praise thy glorious name. But who *am* I, and what *is* my people, that we should be able to offer so willingly after this sort? for all things *come* of thee, and of thine own have we given thee. For we *are* strangers before thee, and sojourners, as *were* all our fathers: our days on the earth *are* as a shadow, and *there is* none abiding. O Lord our God, all this store that we have prepared to build thee an house for thine holy name *cometh* of thine hand, and *is* all thine own. I know also, my God, that thou triest the heart, and hast pleasure in uprightness. As for me, in the uprightness of mine heart I have willingly offered all these things: and now have I seen with joy thy people, which are present here, to offer willingly unto thee. O Lord God of Abraham, Isaac, and of Israel, our fathers, keep this for ever in the imagination of the thoughts of the heart of thy people, and prepare their heart unto thee: And give unto Solomon my son a perfect heart, to keep thy commandments, thy testimonies, and thy statutes, and to do all *these things*, and to build the palace, *for* the which I have made provision.

And David said to all the congregation, Now bless the Lord your God. And all the congregation blessed the Lord God of their fathers, and bowed down their heads, and worshipped the Lord, and the king. And they sacrificed sacrifices unto the Lord, and offered burnt offerings unto the Lord, on the morrow after that day, *even* a thousand bullocks, a thousand rams, *and* a thousand lambs, with their drink offerings, and sacrifices in abundance for all Israel: And did eat and drink before the Lord on that day with great gladness. And they made Solomon the son of David king the second time, and anointed *him* unto the Lord *to be* the chief governor, and Zadok *to be* priest. Then Solomon sat on the throne of the Lord as king instead of David his father, and prospered; and all Israel obeyed him. And all the princes, and the mighty men, and all the sons likewise of king David, submitted themselves unto Solomon the king. And the Lord magnified Solomon exceedingly in the sight of all Israel, and bestowed upon him *such* royal majesty as had not been on any king before him in Israel.

Thus David the son of Jesse reigned over all Israel. And the time that he reigned over Israel *was* forty years; seven years reigned he in Hebron, and thirty and three *years* reigned he in Jerusalem. And he died in a good old age, full of days, riches, and honour: and Solomon his son reigned in his stead. Now the acts of David the king, first and last, behold, they *are* written in the book of Samuel the seer, and in the book of Nathan the prophet, and in the book of Gad the seer, With all his reign and his might, and the times that went over him, and over Israel, and over all the kingdoms of the countries.

The Second Book of the Chronicles.

✢ Chapter 1

And Solomon the son of David was strengthened in his kingdom, and the Lord his God *was* with him, and magnified him exceedingly. Then Solomon spake unto all Israel, to the captains of thousands and of hundreds, and to the judges, and to every governor in all Israel, the chief of the fathers. So Solomon, and all the congregation with him, went to the high place that *was* at Gibeon; for there was the tabernacle of the congregation of God, which Moses the servant of the Lord had made in the wilderness. But the ark of God had David brought up from Kirjath-jearim to *the place which* David had prepared for it: for he had pitched a tent for it at Jerusalem. Moreover the brasen altar, that Bezaleel the son of Uri, the son of Hur, had made, he put before the tabernacle of the Lord: and Solomon and the congregation sought unto it. And Solomon went up thither to the brasen altar before the Lord, which *was* at the tabernacle of the congregation, and offered a thousand burnt offerings upon it.

In that night did God appear unto Solomon, and said unto him, Ask what I shall give thee. And Solomon said unto God, Thou hast shewed great mercy unto David my father, and hast made me to reign in his stead. Now, O Lord God, let thy promise unto David my father be established: for thou hast made me king over a people like the dust of the earth in multitude. Give me now wisdom and knowledge, that I may go out and come in before this people: for who can judge this thy people, *that is so* great? And God said to Solomon, Because this was in thine heart, and thou hast not asked riches, wealth, or honour, nor the life of thine enemies, neither yet hast asked long life; but hast asked wisdom and knowledge for thyself, that thou mayest judge my people, over whom I have made thee king: Wisdom and knowledge *is* granted unto thee; and I will give thee riches, and wealth, and honour, such as none of the kings have had that *have been* before thee, neither shall there any after thee have the like.

Then Solomon came *from his journey* to the high place that *was* at Gibeon to Jerusalem, from before the tabernacle of the congregation, and reigned over Israel. And Solomon gathered chariots and horsemen: and he had a thousand and four hundred chariots, and twelve thousand horsemen, which he placed in the chariot cities, and with the king at Jerusalem. And the king made silver and gold at Jerusalem *as plenteous* as stones, and cedar trees made he as the sycomore trees that *are* in the vale for abundance. And Solomon had horses brought out of Egypt, and linen yarn: the king's merchants received the linen yarn at a price. And they fetched up, and brought forth out of Egypt a chariot for six hundred *shekels* of silver, and an horse for an hundred and fifty: and so brought they out *horses* for all the kings of the Hittites, and for the kings of Syria, by their means.

✢ Chapter 2

And Solomon determined to build an house for the name of the Lord, and an house for his kingdom. And Solomon told out threescore and ten thousand men to bear burdens, and fourscore thousand to hew in the mountain, and three thousand and six hundred to oversee them.

And Solomon sent to Huram the king of Tyre, saying, As thou didst deal with David my father, and didst send him cedars to build him an house to dwell therein, *even so deal with me*. Behold, I build an house to the name of the Lord my God, to dedicate *it* to him, *and* to burn before him sweet incense, and for the continual shewbread, and for the burnt offerings morning and evening, on the sabbaths, and on the new moons, and on the solemn feasts of the Lord our God. This *is an ordinance* for ever to Israel. And the house which I build *is* great: for great *is* our God above all gods. But who is able to build him an house, seeing the heaven and heaven of heavens cannot contain him? who *am* I then, that I should build him an house, save only to burn sacrifice before him? Send me now therefore a man cunning to work in gold, and in silver, and in brass, and in iron, and in purple, and crimson, and blue, and that can skill to grave with the cunning men that *are* with me in Judah and in Jerusalem, whom David my father did provide. Send me also cedar trees, fir trees, and algum trees, out of Lebanon: for I know that thy servants can skill to cut timber in Lebanon; and, behold, my servants *shall be* with thy servants, Even to prepare me timber in abundance: for the house which I am about to build *shall be* wonderful great. And, behold, I will give to thy servants, the hewers that cut timber, twenty thousand measures of beaten wheat, and twenty thousand measures of barley, and twenty thousand baths of wine, and twenty thousand baths of oil.

Then Huram the king of Tyre answered in writing, which he sent to Solomon, Because the Lord hath loved his people, he hath made thee king over them. Huram said moreover, Blessed *be* the Lord God of Israel, that made heaven and earth, who hath given to David the king a wise son, endued with prudence and understanding, that might build an house for the Lord, and an house for his kingdom. And now I have sent a cunning man, endued with understanding, of Huram my father's, The son of a woman of the daughters of Dan, and his father *was* a man of Tyre, skilful to work in gold, and in silver, in brass, in iron, in stone, and in timber, in purple, in blue, and in fine linen, and in crimson; also to grave any manner of graving, and to find out every device which shall be put to him, with thy cunning men, and with the cunning men of my Lord David thy father. Now therefore the wheat, and the barley, the oil, and the wine, which my Lord hath spoken of, let him send unto his servants: And we will cut wood out of Lebanon, as much as thou shalt need: and we will bring it to thee in floats by sea to Joppa; and thou shalt carry it up to Jerusalem.

And Solomon numbered all the strangers that *were* in the land of Israel, after the numbering wherewith David his father had numbered them; and they were found an hundred and fifty thousand and three thousand and six hundred. And he set threescore and ten thousand of them *to be* bearers of burdens, and fourscore thousand *to be* hewers in the mountain, and three thousand and six hundred overseers to set the people a work.

✢ Chapter 3

Then Solomon began to build the house of the Lord at Jerusalem in mount Moriah, where *the Lord* appeared unto David his father, in the place that David had prepared in the threshingfloor of Ornan the Jebusite. And he began to build in the second *day* of the second month, in the fourth year of his reign.

Now these *are the things wherein* Solomon was instructed for the building of the house of God. The length by cubits after the first measure *was* threescore cubits, and the breadth twenty cubits. And the porch that *was* in the front *of the house*, the length *of it was* according to the breadth of the house, twenty cubits, and the height *was* an hundred and twenty: and he overlaid it within with pure gold. And the greater house he cieled with fir tree, which he overlaid with fine gold, and set thereon palm trees and chains. And he garnished the house with precious stones for beauty: and the gold *was* gold of Parvaim. He overlaid also the house, the beams, the posts, and the walls thereof, and the doors thereof, with gold; and graved cherubims on the walls. And he made the most holy house, the length whereof *was* according to the breadth of the house, twenty cubits, and the breadth thereof twenty cubits: and he overlaid it with fine gold, *amounting* to six hundred talents. And the weight of the nails *was* fifty shekels of gold. And he overlaid the upper chambers with gold. And in the most holy house he made two cherubims of image work, and overlaid them with gold.

And the wings of the cherubims *were* twenty cubits long: one wing *of the one cherub was* five cubits, reaching to the wall of the house: and the other wing *was likewise* five cubits, reaching to the wing of the other cherub. And *one* wing of the other cherub *was* five cubits, reaching to the wall of the house: and the other wing *was* five cubits *also*, joining to the wing of the other cherub. The wings of these cherubims spread themselves forth twenty cubits: and they stood on their feet, and their faces *were* inward.

And he made the vail *of* blue, and purple, and crimson, and fine linen, and wrought cherubims thereon. Also he made before the house two pillars of thirty and five cubits high, and the chapiter that *was* on the top of each of them *was* five cubits. And he made chains, *as* in the oracle, and put *them* on the heads of the pillars; and made an hundred pomegranates, and put *them* on the chains. And he reared up the pillars before the temple, one on the right hand, and the other on the left; and called the name of that on the right hand Jachin, and the name of that on the left Boaz.

✢ Chapter 4

Moreover he made an altar of brass, twenty cubits the length thereof, and twenty cubits the breadth thereof, and ten cubits the height thereof.

Also he made a molten sea of ten cubits from brim to brim, round in compass, and five cubits the height thereof; and a line of thirty cubits did compass it round about. And under it *was* the similitude of oxen, which did compass it round about: ten in a cubit, compassing the sea round about. Two rows of oxen *were* cast, when it was cast. It stood upon twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east: and the sea *was set* above upon them, and all their hinder parts *were* inward. And the thickness of it *was* an handbreadth, and the brim of it like the work of the brim of a cup, with flowers of lilies; *and* it received and held three thousand baths.

He made also ten lavers, and put five on the right hand, and five on the left, to wash in them: such things as they offered for the burnt offering they washed in them; but the sea *was* for the priests to wash in. And he made ten candlesticks of gold according to their form, and set *them* in the temple, five on the right hand, and five on the left. He made also ten tables, and placed *them* in the temple, five on the right side, and five on the left. And he made an hundred basons of gold.

Furthermore he made the court of the priests, and the great court, and doors for the court, and overlaid the doors of them with brass. And he set the sea on the right side of the east end, over against the south. And Huram made the pots, and the shovels, and the basons. And Huram finished the work that he was to make for king Solomon for the house of God; *To wit*, the two pillars, and the pommels, and the chapiters *which were* on the top of the two pillars, and the two wreaths to cover the two pommels of the chapiters which *were* on the top of the pillars; And four hundred pomegranates on the two wreaths; two rows of pomegranates on each wreath, to cover the two pommels of the chapiters which *were* upon the pillars. He made also bases, and lavers made he upon the bases; One sea, and twelve oxen under it. The pots also, and the shovels, and the fleshhooks, and all their instruments, did Huram his father make to king Solomon for the house of the Lord of bright brass. In the plain of Jordan did the king cast them, in the clay ground between Succoth and Zeredathah. Thus Solomon made all these vessels in great abundance: for the weight of the brass could not be found out.

And Solomon made all the vessels that *were for* the house of God, the golden altar also, and the tables whereon the shewbread *was set;* Moreover the candlesticks with their lamps, that they should burn after the manner before the oracle, of pure gold; And the flowers, and the lamps, and the tongs, *made he of* gold, *and* that perfect gold; And the snuffers, and the basons, and the spoons, and the censers, *of* pure gold: and the entry of the house, the inner doors thereof for the most holy *place*, and the doors of the house of the temple, *were of* gold.

✢ Chapter 5

Thus all the work that Solomon made for the house of the Lord was finished: and Solomon brought in *all* the things that David his father had dedicated; and the silver, and the gold, and all the instruments, put he among the treasures of the house of God.

Then Solomon assembled the elders of Israel, and all the heads of the tribes, the chief of the fathers of the children of Israel, unto Jerusalem, to bring up the ark of the covenant of the Lord out of the city of David, which *is* Zion. Wherefore all the men of Israel assembled themselves unto the king in the feast which *was* in the seventh month. And all the elders of Israel came; and the Levites took up the ark. And they brought up the ark, and the tabernacle of the congregation, and all the holy vessels that *were* in the tabernacle, these did the priests *and* the Levites bring up. Also king Solomon, and all the congregation of Israel that were assembled unto him before the ark, sacrificed sheep and oxen, which could not be told nor numbered for multitude. And the priests brought in the ark of the covenant of the Lord unto his place, to the oracle of the house, into the most holy *place*, *even* under the wings of the cherubims: For the cherubims spread forth *their* wings over the place of the ark, and the cherubims covered the ark and the staves thereof above. And they drew out the staves *of the ark*, that the ends of the staves were seen from the ark before the oracle; but they were not seen without. And there it is unto this day. *There was* nothing in the ark save the two tables which Moses put *therein* at Horeb, when the Lord made *a covenant* with the children of Israel, when they came out of Egypt.

And it came to pass, when the priests were come out of the holy *place:* (for all the priests *that were* present were sanctified, *and* did not *then* wait by course: Also the Levites *which were* the singers, all of them of Asaph, of Heman, of Jeduthun, with their sons and their brethren, *being* arrayed in white linen, having cymbals and psalteries and harps, stood at the east end of the altar, and with them an hundred and twenty priests sounding with trumpets:) It came even to pass, as the trumpeters and singers *were* as one, to make one sound to be heard in praising and thanking the Lord; and when they lifted up *their* voice with the trumpets and cymbals and instruments of musick, and praised the Lord, *saying*, For *he is* good; for his mercy *endureth* for ever: that *then* the house was filled with a cloud, *even* the house of the Lord; So that the priests could not stand to minister by reason of the cloud: for the glory of the Lord had filled the house of God.

✢ Chapter 6

Then said Solomon, The Lord hath said that he would dwell in the thick darkness. But I have built an house of habitation for thee, and a place for thy dwelling for ever. And the king turned his face, and blessed the whole congregation of Israel: and all the congregation of Israel stood. And he said, Blessed *be* the Lord God of Israel, who hath with his hands fulfilled *that* which he spake with his mouth to my father David, saying, Since the day that I brought forth my people out of the land of Egypt I chose no city among all the tribes of Israel to build an house in, that my name might be there; neither chose I any man to be a ruler over my people Israel: But I have chosen Jerusalem, that my name might be there; and have chosen David to be over my people Israel. Now it was in the heart of David my father to build an house for the name of the Lord God of Israel. But the Lord said to David my father, Forasmuch as it was in thine heart to build an house for my name, thou didst well in that it was in thine heart: Notwithstanding thou shalt not build the house; but thy son which shall come forth out of thy loins, he shall build the house for my name. The Lord therefore hath performed his word that he hath spoken: for I am risen up in the room of David my father, and am set on the throne of Israel, as the Lord promised, and have built the house for the name of the Lord God of Israel. And in it have I put the ark, wherein *is* the covenant of the Lord, that he made with the children of Israel.

And he stood before the altar of the Lord in the presence of all the congregation of Israel, and spread forth his hands: For Solomon had made a brasen scaffold, of five cubits long, and five cubits broad, and three cubits high, and had set it in the midst of the court: and upon it he stood, and kneeled down upon his knees before all the congregation of Israel, and spread forth his hands toward heaven, And said, O Lord God of Israel, *there is* no God like thee in the heaven, nor in the earth; which keepest covenant, and *shewest* mercy unto thy servants, that walk before thee with all their hearts: Thou which hast kept with thy servant David my father that which thou hast promised him; and spakest with thy mouth, and hast fulfilled *it* with thine hand, as *it is* this day. Now therefore, O Lord God of Israel, keep with thy servant David my father that which thou hast promised him, saying, There shall not fail thee a man in my sight to sit upon the throne of Israel; yet so that thy children take heed to their way to walk in my law, as thou hast walked before me. Now then, O Lord God of Israel, let thy word be verified, which thou hast spoken unto thy servant David. But will God in very deed dwell with men on the earth? behold, heaven and the heaven of heavens cannot contain thee; how much less this house which I have built! Have respect therefore to the prayer of thy servant, and to his supplication, O Lord my God, to hearken unto the cry and the prayer which thy servant prayeth before thee: That thine eyes may be open upon this house day and night, upon the place whereof thou hast said that thou wouldest put thy name there; to hearken unto the prayer which thy servant prayeth toward this place. Hearken therefore unto the supplications of thy servant, and of thy people Israel, which they shall make toward this place: hear thou from thy dwelling place, *even* from heaven; and when thou hearest, forgive.

If a man sin against his neighbour, and an oath be laid upon him to make him swear, and the oath come before thine altar in this house; Then hear thou from heaven, and do, and judge thy servants, by requiting the wicked, by recompensing his way upon his own head; and by justifying the righteous, by giving him according to his righteousness.

And if thy people Israel be put to the worse before the enemy, because they have sinned against thee; and shall return and confess thy name, and pray and make supplication before thee in this house; Then hear thou from the heavens, and forgive the sin of thy people Israel, and bring them again unto the land which thou gavest to them and to their fathers.

When the heaven is shut up, and there is no rain, because they have sinned against thee; *yet* if they pray toward this place, and confess thy name, and turn from their sin, when thou dost afflict them; Then hear thou from heaven, and forgive the sin of thy servants, and of thy people Israel, when thou hast taught them the good way, wherein they should walk; and send rain upon thy land, which thou hast given unto thy people for an inheritance.

If there be dearth in the land, if there be pestilence, if there be blasting, or mildew, locusts, or caterpillers; if their enemies besiege them in the cities of their land; whatsoever sore or whatsoever sickness *there be: Then* what prayer *or* what supplication soever shall be made of any man, or of all thy people Israel, when every one shall know his own sore and his own grief, and shall spread forth his hands in this house: Then hear thou from heaven thy dwelling place, and forgive, and render unto every man according unto all his ways, whose heart thou knowest; (for thou only knowest the hearts of the children of men:) That they may fear thee, to walk in thy ways, so long as they live in the land which thou gavest unto our fathers.

Moreover concerning the stranger, which is not of thy people Israel, but is come from a far country for thy great name's sake, and thy mighty hand, and thy stretched out arm; if they come and pray in this house; Then hear thou from the heavens, *even* from thy dwelling place, and do according to all that the stranger calleth to thee for; that all people of the earth may know thy name, and fear thee, as *doth* thy people Israel, and may know that this house which I have built is called by thy name. If thy people go out to war against their enemies by the way that thou shalt send them, and they pray unto thee toward this city which thou hast chosen, and the house which I have built for thy name; Then hear thou from the heavens their prayer and their supplication, and maintain their cause. If they sin against thee, (for *there is* no man which sinneth not,) and thou be angry with them, and deliver them over before *their* enemies, and they carry them away captives unto a land far off or near; Yet *if* they bethink themselves in the land whither they are carried captive, and turn and pray unto thee in the land of their captivity, saying, We have sinned, we have done amiss, and have dealt wickedly; If they return to thee with all their heart and with all their soul in the land of their captivity, whither they have carried them captives, and pray toward their land, which thou gavest unto their fathers, and *toward* the city which thou hast chosen, and toward the house which I have built for thy name: Then hear thou from the heavens, *even* from thy dwelling place, their prayer and their supplications, and maintain their cause, and forgive thy people which have sinned against thee. Now, my God, let, I beseech thee, thine eyes be open, and *let* thine ears *be* attent unto the prayer *that is made* in this place. Now therefore arise, O Lord God, into thy resting place, thou, and the ark of thy strength: let thy priests, O Lord God, be clothed with salvation, and let thy saints rejoice in goodness. O Lord God, turn not away the face of thine anointed: remember the mercies of David thy servant.

✢ Chapter 7

Now when Solomon had made an end of praying, the fire came down from heaven, and consumed the burnt offering and the sacrifices; and the glory of the Lord filled the house. And the priests could not enter into the house of the Lord, because the glory of the Lord had filled the Lord's house. And when all the children of Israel saw how the fire came down, and the glory of the Lord upon the house, they bowed themselves with their faces to the ground upon the pavement, and worshipped, and praised the Lord, *saying*, For *he is* good; for his mercy *endureth* for ever.

Then the king and all the people offered sacrifices before the Lord. And king Solomon offered a sacrifice of twenty and two thousand oxen, and an hundred and twenty thousand sheep: so the king and all the people dedicated the house of God. And the priests waited on their offices: the Levites also with instruments of musick of the Lord, which David the king had made to praise the Lord, because his mercy *endureth* for ever, when David praised by their ministry; and the priests sounded trumpets before them, and all Israel stood. Moreover Solomon hallowed the middle of the court that *was* before the house of the Lord: for there he offered burnt offerings, and the fat of the peace offerings, because the brasen altar which Solomon had made was not able to receive the burnt offerings, and the meat offerings, and the fat.

Also at the same time Solomon kept the feast seven days, and all Israel with him, a very great congregation, from the entering in of Hamath unto the river of Egypt. And in the eighth day they made a solemn assembly: for they kept the dedication of the altar seven days, and the feast seven days. And on the three and twentieth day of the seventh month he sent the people away into their tents, glad and merry in heart for the goodness that the Lord had shewed unto David, and to Solomon, and to Israel his people. Thus Solomon finished the house of the Lord, and the king's house: and all that came into Solomon's heart to make in the house of the Lord, and in his own house, he prosperously effected.

And the Lord appeared to Solomon by night, and said unto him, I have heard thy prayer, and have chosen this place to myself for an house of sacrifice. If I shut up heaven that there be no rain, or if I command the locusts to devour the land, or if I send pestilence among my people; If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land. Now mine eyes shall be open, and mine ears attent unto the prayer *that is made* in this place. For now have I chosen and sanctified this house, that my name may be there for ever: and mine eyes and mine heart shall be there perpetually. And as for thee, if thou wilt walk before me, as David thy father walked, and do according to all that I have commanded thee, and shalt observe my statutes and my judgments; Then will I stablish the throne of thy kingdom, according as I have covenanted with David thy father, saying, There shall not fail thee a man *to be* ruler in Israel. But if ye turn away, and forsake my statutes and my commandments, which I have set before you, and shall go and serve other gods, and worship them; Then will I pluck them up by the roots out of my land which I have given them; and this house, which I have sanctified for my name, will I cast out of my sight, and will make it *to be* a proverb and a byword among all nations. And this house, which is high, shall be an astonishment to every one that passeth by it; so that he shall say, Why hath the Lord done thus unto this land, and unto this house? And it shall be answered, Because they forsook the Lord God of their fathers, which brought them forth out of the land of Egypt, and laid hold on other gods, and worshipped them, and served them: therefore hath he brought all this evil upon them.

✢ Chapter 8

And it came to pass at the end of twenty years, wherein Solomon had built the house of the Lord, and his own house, That the cities which Huram had restored to Solomon, Solomon built them, and caused the children of Israel to dwell there. And Solomon went to Hamath-zobah, and prevailed against it. And he built Tadmor in the wilderness, and all the store cities, which he built in Hamath. Also he built Beth-horon the upper, and Beth-horon the nether, fenced cities, with walls, gates, and bars; And Baalath, and all the store cities that Solomon had, and all the chariot cities, and the cities of the horsemen, and all that Solomon desired to build in Jerusalem, and in Lebanon, and throughout all the land of his dominion.

As for all the people *that were* left of the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, which *were* not of Israel, *But* of their children, who were left after them in the land, whom the children of Israel consumed not, them did Solomon make to pay tribute until this day. But of the children of Israel did Solomon make no servants for his work; but they *were* men of war, and chief of his captains, and captains of his chariots and horsemen. And these *were* the chief of king Solomon's officers, *even* two hundred and fifty, that bare rule over the people.

And Solomon brought up the daughter of Pharaoh out of the city of David unto the house that he had built for her: for he said, My wife shall not dwell in the house of David king of Israel, because *the places are* holy, whereunto the ark of the Lord hath come.

Then Solomon offered burnt offerings unto the Lord on the altar of the Lord, which he had built before the porch, Even after a certain rate every day, offering according to the commandment of Moses, on the sabbaths, and on the new moons, and on the solemn feasts, three times in the year, *even* in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles.

And he appointed, according to the order of David his father, the courses of the priests to their service, and the Levites to their charges, to praise and minister before the priests, as the duty of every day required: the porters also by their courses at every gate: for so had David the man of God commanded. And they departed not from the commandment of the king unto the priests and Levites concerning any matter, or concerning the treasures. Now all the work of Solomon was prepared unto the day of the foundation of the house of the Lord, and until it was finished. *So* the house of the Lord was perfected.

Then went Solomon to Ezion-geber, and to Eloth, at the sea side in the land of Edom. And Huram sent him by the hands of his servants ships, and servants that had knowledge of the sea; and they went with the servants of Solomon to Ophir, and took thence four hundred and fifty talents of gold, and brought *them* to king Solomon.

✢ Chapter 9

And when the queen of Sheba heard of the fame of Solomon, she came to prove Solomon with hard questions at Jerusalem, with a very great company, and camels that bare spices, and gold in abundance, and precious stones: and when she was come to Solomon, she communed with him of all that was in her heart. And Solomon told her all her questions: and there was nothing hid from Solomon which he told her not. And when the queen of Sheba had seen the wisdom of Solomon, and the house that he had built, And the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel; his cupbearers also, and their apparel; and his ascent by which he went up into the house of the Lord; there was no more spirit in her. And she said to the king, *It was* a true report which I heard in mine own land of thine acts, and of thy wisdom: Howbeit I believed not their words, until I came, and mine eyes had seen *it:* and, behold, the one half of the greatness of thy wisdom was not told me: *for* thou exceedest the fame that I heard. Happy *are* thy men, and happy *are* these thy servants, which stand continually before thee, and hear thy wisdom. Blessed be the Lord thy God, which delighted in thee to set thee on his throne, *to be* king for the Lord thy God: because thy God loved Israel, to establish them for ever, therefore made he thee king over them, to do judgment and justice. And she gave the king an hundred and twenty talents of gold, and of spices great abundance, and precious stones: neither was there any such spice as the queen of Sheba gave king Solomon. And the servants also of Huram, and the servants of Solomon, which brought gold from Ophir, brought algum trees and precious stones. And the king made *of* the algum trees terraces to the house of the Lord, and to the king's palace, and harps and psalteries for singers: and there were none such seen before in the land of Judah. And king Solomon gave to the queen of Sheba all her desire, whatsoever she asked, beside *that* which she had brought unto the king. So she turned, and went away to her own land, she and her servants.

Now the weight of gold that came to Solomon in one year was six hundred and threescore and six talents of gold; Beside *that which* chapmen and merchants brought. And all the kings of Arabia and governors of the country brought gold and silver to Solomon.

And king Solomon made two hundred targets *of* beaten gold: six hundred *shekels* of beaten gold went to one target. And three hundred shields *made he of* beaten gold: three hundred *shekels* of gold went to one shield. And the king put them in the house of the forest of Lebanon. Moreover the king made a great throne of ivory, and overlaid it with pure gold. And *there were* six steps to the throne, with a footstool of gold, *which were* fastened to the throne, and stays on each side of the sitting place, and two lions standing by the stays: And twelve lions stood there on the one side and on the other upon the six steps. There was not the like made in any kingdom.

And all the drinking vessels of king Solomon *were of* gold, and all the vessels of the house of the forest of Lebanon *were of* pure gold: none *were of* silver; it was *not* any thing accounted of in the days of Solomon. For the king's ships went to Tarshish with the servants of Huram: every three years once came the ships of Tarshish bringing gold, and silver, ivory, and apes, and peacocks. And king Solomon passed all the kings of the earth in riches and wisdom.

And all the kings of the earth sought the presence of Solomon, to hear his wisdom, that God had put in his heart. And they brought every man his present, vessels of silver, and vessels of gold, and raiment, harness, and spices, horses, and mules, a rate year by year.

And Solomon had four thousand stalls for horses and chariots, and twelve thousand horsemen; whom he bestowed in the chariot cities, and with the king at Jerusalem.

And he reigned over all the kings from the river even unto the land of the Philistines, and to the border of Egypt. And the king made silver in Jerusalem as stones, and cedar trees made he as the sycomore trees that *are* in the low plains in abundance. And they

brought unto Solomon horses out of Egypt, and out of all lands.

Now the rest of the acts of Solomon, first and last, *are* they not written in the book of Nathan the prophet, and in the prophecy of Ahijah the Shilonite, and in the visions of Iddo the seer against Jeroboam the son of Nebat? And Solomon reigned in Jerusalem over all Israel forty years. And Solomon slept with his fathers, and he was buried in the city of David his father: and Rehoboam his son reigned in his stead.

✝ Chapter 10

And Rehoboam went to Shechem: for to Shechem were all Israel come to make him king. And it came to pass, when Jeroboam the son of Nebat, who *was* in Egypt, whither he had fled from the presence of Solomon the king, heard *it*, that Jeroboam returned out of Egypt. And they sent and called him. So Jeroboam and all Israel came and spake to Rehoboam, saying, Thy father made our yoke grievous: now therefore ease thou somewhat the grievous servitude of thy father, and his heavy yoke that he put upon us, and we will serve thee. And he said unto them, Come again unto me after three days. And the people departed.

And king Rehoboam took counsel with the old men that had stood before Solomon his father while he yet lived, saying, What counsel give ye *me* to return answer to this people? And they spake unto him, saying, If thou be kind to this people, and please them, and speak good words to them, they will be thy servants for ever. But he forsook the counsel which the old men gave him, and took counsel with the young men that were brought up with him, that stood before him. And he said unto them, What advice give ye that we may return answer to this people, which have spoken to me, saying, Ease somewhat the yoke that thy father did put upon us? And the young men that were brought up with him spake unto him, saying, Thus shalt thou answer the people that spake unto thee, saying, Thy father made our yoke heavy, but make thou *it* somewhat lighter for us; thus shalt thou say unto them, My little *finger* shall be thicker than my father's loins. For whereas my father put a heavy yoke upon you, I will put more to your yoke: my father chastised you with whips, but I *will chastise you* with scorpions. So Jeroboam and all the people came to Rehoboam on the third day, as the king bade, saying, Come again to me on the third day. And the king answered them roughly; and king Rehoboam forsook the counsel of the old men, And answered them after the advice of the young men, saying, My father made your yoke heavy, but I will add thereto: my father chastised you with whips, but I *will chastise you* with scorpions. So the king hearkened not unto the people: for the cause was of God, that the Lord might perform his word, which he spake by the hand of Ahijah the Shilonite to Jeroboam the son of Nebat.

And when all Israel *saw* that the king would not hearken unto them, the people answered the king, saying, What portion have we in David? and *we have* none inheritance in the son of Jesse: every man to your tents, O Israel: *and* now, David, see to thine own house. So all Israel went to their tents. But *as for* the children of Israel that dwelt in the cities of Judah, Rehoboam reigned over them. Then king Rehoboam sent Hadoram that *was* over the tribute; and the children of Israel stoned him with stones, that he died. But king Rehoboam made speed to get him up to *his* chariot, to flee to Jerusalem. And Israel rebelled against the house of David unto this day.

✝ Chapter 11

And when Rehoboam was come to Jerusalem, he gathered of the house of Judah and Benjamin an hundred and fourscore thousand chosen *men*, which were warriors, to fight against Israel, that he might bring the kingdom again to Rehoboam. But the word of the Lord came to Shemaiah the man of God, saying, Speak unto Rehoboam the son of Solomon, king of Judah, and to all Israel in Judah and Benjamin, saying, Thus saith the Lord, Ye shall not go up, nor fight against your brethren: return every man to his house: for this thing is done of me. And they obeyed the words of the Lord, and returned from going against Jeroboam.

And Rehoboam dwelt in Jerusalem, and built cities for defence in Judah. He built even Beth-lehem, and Etam, and Tekoa, And Beth-zur, and Shoco, and Adullam, And Gath, and Mareshah, and Ziph, And Adoraim, and Lachish, and Azekah, And Zorah, and Aijalon, and Hebron, which *are* in Judah and in Benjamin fenced cities. And he fortified the strong holds, and put captains in them, and store of victual, and of oil and wine. And in every several city *he put* shields and spears, and made them exceeding strong, having Judah and Benjamin on his side.

And the priests and the Levites that *were* in all Israel resorted to him out of all their coasts. For the Levites left their suburbs and their possession, and came to Judah and Jerusalem: for Jeroboam and his sons had cast them off from executing the priest's office unto the Lord: And he ordained him priests for the high places, and for the devils, and for the calves which he had made. And after them out of all the tribes of Israel such as set their hearts to seek the Lord God of Israel came to Jerusalem, to sacrifice unto the Lord God of their fathers. So they strengthened the kingdom of Judah, and made Rehoboam the son of Solomon strong, three years: for three years they walked in the way of David and Solomon.

And Rehoboam took him Mahalath the daughter of Jerimoth the son of David to wife, *and* Abihail the daughter of Eliab the son of Jesse; Which bare him children; Jeush, and Shamariah, and Zaham. And after her he took Maachah the daughter of Absalom; which bare him Abijah, and Attai, and Ziza, and Shelomith. And Rehoboam loved Maachah the daughter of Absalom above all his wives and his concubines: (for he took eighteen wives, and threescore concubines; and begat twenty and eight sons, and threescore daughters.) And Rehoboam made Abijah the son of Maachah the chief, *to be* ruler among his brethren: for *he thought* to make him king. And he dealt wisely, and dispersed of all his children throughout all the countries of Judah and Benjamin, unto every fenced city: and he gave them victual in abundance. And he desired many wives.

✝ Chapter 12

And it came to pass, when Rehoboam had established the kingdom, and had strengthened himself, he forsook the law of the Lord, and all Israel with him. And it came to pass, *that* in the fifth year of king Rehoboam Shishak king of Egypt came up against Jerusalem, because they had transgressed against the Lord, With twelve hundred chariots, and threescore thousand horsemen: and the people *were* without number that came with him out of Egypt; the Lubims, the Sukkiims, and the Ethiopians. And he took the fenced cities which *pertained* to Judah, and came to Jerusalem.

Then came Shemaiah the prophet to Rehoboam, and *to* the princes of Judah, that were gathered together to Jerusalem because of Shishak, and said unto them, Thus saith the Lord, Ye have forsaken me, and therefore have I also left you in the hand of Shishak. Whereupon the princes of Israel and the king humbled themselves; and they said, The Lord *is* righteous. And when the Lord saw that they humbled themselves, the word of the Lord came to Shemaiah, saying, They have humbled themselves; *therefore* I will not destroy them, but I will grant them some deliverance; and my wrath shall not be poured out upon Jerusalem by the hand of Shishak. Nevertheless they shall be his servants; that they may know my service, and the service of the kingdoms of the countries. So Shishak king of Egypt came up against Jerusalem, and took away the treasures of the house of the Lord, and the treasures of the king's house; he took all: he carried away also the shields of gold which Solomon had made. Instead of which king Rehoboam made shields of brass, and committed *them* to the hands of the chief of the guard, that kept the entrance of the king's house. And when the king entered into the house of the Lord, the guard came and fetched them, and brought them again into the guard chamber. And when he humbled himself, the wrath of the Lord turned from him, that he would not destroy *him* altogether: and also in Judah things went well.

So king Rehoboam strengthened himself in Jerusalem, and reigned: for Rehoboam *was* one and forty years old when he began to reign, and he reigned seventeen years in Jerusalem, the city which the Lord had chosen out of all the tribes of Israel, to put his name there. And his mother's name *was* Naamah an Ammonitess. And he did evil, because he prepared not his heart to seek the Lord. Now the acts of Rehoboam, first and last, *are* they not written in the book of Shemaiah the prophet, and of Iddo the seer concerning genealogies? And *there were* wars between Rehoboam and Jeroboam continually. And Rehoboam slept with his fathers, and was buried in the city of David: and Abijah his son reigned in his stead.

✝ Chapter 13

Now in the eighteenth year of king Jeroboam began Abijah to reign over Judah. He reigned three years in Jerusalem. His mother's name also *was* Michaiah the daughter of Uriel of Gibeah. And there was war between Abijah and Jeroboam. And Abijah set the battle in array with an army of valiant men of war, *even* four hundred thousand chosen men: Jeroboam also set the battle in array against him with eight hundred thousand chosen men, *being* mighty men of valour.

And Abijah stood up upon mount Zemaraim, which *is* in mount Ephraim, and said, Hear me, thou Jeroboam, and all Israel; Ought ye not to know that the Lord God of Israel gave the kingdom over Israel to David for ever, *even* to him and to his sons by a covenant of salt? Yet Jeroboam the son of Nebat, the servant of Solomon the son of David, is risen up, and hath rebelled against his Lord. And there are gathered unto him vain men, the children of Belial, and have strengthened themselves against Rehoboam the son of Solomon, when Rehoboam was young and tenderhearted, and could not withstand them. And now ye think to withstand the kingdom of the Lord in the hand of the sons of David; and ye *be* a great multitude, and *there are* with you golden calves, which Jeroboam made you for gods. Have ye not cast out the priests of the Lord, the sons of Aaron, and the Levites, and have made you priests after the manner of the nations of *other* lands? so that whosoever cometh to consecrate himself with a young bullock and seven rams, *the same* may be a priest of *them that are* no gods. But as for us, the Lord *is* our God, and we have not forsaken him; and the priests, which minister unto the Lord, *are* the sons of Aaron, and the Levites *wait* upon *their* business: And they burn unto the Lord every morning and every evening burnt sacrifices and sweet incense: the shewbread also *set they in order* upon the pure table; and the candlestick of gold with the lamps

thereof, to burn every evening: for we keep the charge of the Lord our God; but ye have forsaken him. And, behold, God himself *is* with us for *our* captain, and his priests with sounding trumpets to cry alarm against you. O children of Israel, fight ye not against the Lord God of your fathers; for ye shall not prosper.

But Jeroboam caused an ambushment to come about behind them: so they were before Judah, and the ambushment *was* behind them. And when Judah looked back, behold, the battle *was* before and behind: and they cried unto the Lord, and the priests sounded with the trumpets. Then the men of Judah gave a shout: and as the men of Judah shouted, it came to pass, that God smote Jeroboam and all Israel before Abijah and Judah. And the children of Israel fled before Judah: and God delivered them into their hand. And Abijah and his people slew them with a great slaughter: so there fell down slain of Israel five hundred thousand chosen men. Thus the children of Israel were brought under at that time, and the children of Judah prevailed, because they relied upon the Lord God of their fathers. And Abijah pursued after Jeroboam, and took cities from him, Beth-el with the towns thereof, and Jeshanah with the towns thereof, and Ephrain with the towns thereof. Neither did Jeroboam recover strength again in the days of Abijah: and the Lord struck him, and he died.

But Abijah waxed mighty, and married fourteen wives, and begat twenty and two sons, and sixteen daughters. And the rest of the acts of Abijah, and his ways, and his sayings, *are* written in the story of the prophet Iddo.

✢ Chapter 14

So Abijah slept with his fathers, and they buried him in the city of David: and Asa his son reigned in his stead. In his days the land was quiet ten years. And Asa did *that which was* good and right in the eyes of the Lord his God: For he took away the altars of the strange *gods*, and the high places, and brake down the images, and cut down the groves: And commanded Judah to seek the Lord God of their fathers, and to do the law and the commandment. Also he took away out of all the cities of Judah the high places and the images: and the kingdom was quiet before him.

And he built fenced cities in Judah: for the land had rest, and he had no war in those years; because the Lord had given him rest. Therefore he said unto Judah, Let us build these cities, and make about *them* walls, and towers, gates, and bars, *while* the land *is* yet before us; because we have sought the Lord our God, we have sought *him*, and he hath given us rest on every side. So they built and prospered. And Asa had an army *of men* that bare targets and spears, out of Judah three hundred thousand; and out of Benjamin, that bare shields and drew bows, two hundred and fourscore thousand: all these *were* mighty men of valour.

And there came out against them Zerah the Ethiopian with an host of a thousand thousand, and three hundred chariots; and came unto Mareshah. Then Asa went out against him, and they set the battle in array in the valley of Zephathah at Mareshah. And Asa cried unto the Lord his God, and said, Lord, *it is* nothing with thee to help, whether with many, or with them that have no power: help us, O Lord our God; for we rest on thee, and in thy name we go against this multitude. O Lord, thou *art* our God; let not man prevail against thee. So the Lord smote the Ethiopians before Asa, and before Judah; and the Ethiopians fled. And Asa and the people that *were* with him pursued them unto Gerar: and the Ethiopians were overthrown, that they could not recover themselves; for they were destroyed before the Lord, and before his host; and they carried away very much spoil. And they smote all the cities round about Gerar; for the fear of the Lord came upon them: and they spoiled all the cities; for there was exceeding much spoil in them. They smote also the tents of cattle, and carried away sheep and camels in abundance, and returned to Jerusalem.

✢ Chapter 15

And the Spirit of God came upon Azariah the son of Oded: And he went out to meet Asa, and said unto him, Hear ye me, Asa, and all Judah and Benjamin; The Lord *is* with you, while ye be with him; and if ye seek him, he will be found of you; but if ye forsake him, he will forsake you. Now for a long season Israel *hath been* without the true God, and without a teaching priest, and without law. But when they in their trouble did turn unto the Lord God of Israel, and sought him, he was found of them. And in those times *there was* no peace to him that went out, nor to him that came in, but great vexations *were* upon all the inhabitants of the countries. And nation was destroyed of nation, and city of city: for God did vex them with all adversity. Be ye strong therefore, and let not your hands be weak: for your work shall be rewarded. And when Asa heard these words, and the prophecy of Oded the prophet, he took courage, and put away the abominable idols out of all the land of Judah and Benjamin, and out of the cities which he had taken from mount Ephraim, and renewed the altar of the Lord, that *was* before the porch of the Lord. And he gathered all Judah and Benjamin, and the strangers with them out of Ephraim and Manasseh, and out of Simeon: for they fell to him out of Israel in abundance, when they saw that the Lord his God *was* with him. So they gathered themselves together at Jerusalem in the third month, in the fifteenth year of the reign of Asa. And they offered unto the Lord the same time, of the spoil *which* they had brought, seven hundred oxen and seven thousand sheep. And they entered into a covenant to seek the Lord God of their fathers with all their heart and with all their soul; That whosoever would not seek the Lord God of Israel should be put to death, whether small or great, whether man or woman. And they sware unto the Lord with a loud voice, and with shouting, and with trumpets, and with cornets. And all Judah rejoiced at the oath: for they had sworn with all their heart, and sought him with their whole desire; and he was found of them: and the Lord gave them rest round about.

And also *concerning* Maachah the mother of Asa the king, he removed her from *being* queen, because she had made an idol in a grove: and Asa cut down her idol, and stamped *it*, and burnt *it* at the brook Kidron. But the high places were not taken away out of Israel: nevertheless the heart of Asa was perfect all his days.

And he brought into the house of God the things that his father had dedicated, and that he himself had dedicated, silver, and gold, and vessels. And there was no *more* war unto the five and thirtieth year of the reign of Asa.

✢ Chapter 16

In the six and thirtieth year of the reign of Asa Baasha king of Israel came up against Judah, and built Ramah, to the intent that he might let none go out or come in to Asa king of Judah. Then Asa brought out silver and gold out of the treasures of the house of the Lord and of the king's house, and sent to Ben-hadad king of Syria, that dwelt at Damascus, saying, *There is* a league between me and thee, as *there was* between my father and thy father: behold, I have sent thee silver and gold; go, break thy league with Baasha king of Israel, that he may depart from me. And Ben-hadad hearkened unto king Asa, and sent the captains of his armies against the cities of Israel; and they smote Ijon, and Dan, and Abel-maim, and all the store cities of Naphtali. And it came to pass, when Baasha heard *it*, that he left off building of Ramah, and let his work cease. Then Asa the king took all Judah; and they carried away the stones of Ramah, and the timber thereof, wherewith Baasha was building; and he built therewith Geba and Mizpah.

And at that time Hanani the seer came to Asa king of Judah, and said unto him, Because thou hast relied on the king of Syria, and not relied on the Lord thy God, therefore is the host of the king of Syria escaped out of thine hand. Were not the Ethiopians and the Lubims a huge host, with very many chariots and horsemen? yet, because thou didst rely on the Lord, he delivered them into thine hand. For the eyes of the Lord run to and fro throughout the whole earth, to shew himself strong in the behalf of *them* whose heart *is* perfect toward him. Herein thou hast done foolishly: therefore from henceforth thou shalt have wars. Then Asa was wroth with the seer, and put him in a prison house; for *he was* in a rage with him because of this *thing*. And Asa oppressed *some* of the people the same time.

And, behold, the acts of Asa, first and last, lo, they *are* written in the book of the kings of Judah and Israel. And Asa in the thirty and ninth year of his reign was diseased in his feet, until his disease *was* exceeding *great:* yet in his disease he sought not to the Lord, but to the physicians.

And Asa slept with his fathers, and died in the one and fortieth year of his reign. And they buried him in his own sepulchres, which he had made for himself in the city of David, and laid him in the bed which was filled with sweet odours and divers kinds *of spices* prepared by the apothecaries' art: and they made a very great burning for him.

✢ Chapter 17

And Jehoshaphat his son reigned in his stead, and strengthened himself against Israel. And he placed forces in all the fenced cities of Judah, and set garrisons in the land of Judah, and in the cities of Ephraim, which Asa his father had taken. And the Lord was with Jehoshaphat, because he walked in the first ways of his father David, and sought not unto Baalim; But sought to the *Lord* God of his father, and walked in his commandments, and not after the doings of Israel. Therefore the Lord stablished the kingdom in his hand; and all Judah brought to Jehoshaphat presents; and he had riches and honour in abundance. And his heart was lifted up in the ways of the Lord: moreover he took away the high places and groves out of Judah.

Also in the third year of his reign he sent to his princes, *even* to Ben-hail, and to Obadiah, and to Zechariah, and to Nethaneel, and to Michaiah, to teach in the cities of Judah. And with them *he sent* Levites, *even* Shemaiah, and Nethaniah, and Zebadiah, and Asahel, and Shemiramoth, and Jehonathan, and Adonijah, and Tobijah, and Tob-adonijah, Levites; and with them Elishama and Jehoram, priests. And they taught in Judah, and *had* the book of the law of the Lord with them, and went about throughout all the cities of Judah, and taught the people.

And the fear of the Lord fell upon all the kingdoms of the lands that *were* round about

Judah, so that they made no war against Jehoshaphat. Also *some* of the Philistines brought Jehoshaphat presents, and tribute silver; and the Arabians brought him flocks, seven thousand and seven hundred rams, and seven thousand and seven hundred he goats.

And Jehoshaphat waxed great exceedingly; and he built in Judah castles, and cities of store. And he had much business in the cities of Judah: and the men of war, mighty men of valour, *were* in Jerusalem. And these *are* the numbers of them according to the house of their fathers: Of Judah, the captains of thousands; Adnah the chief, and with him mighty men of valour three hundred thousand. And next to him *was* Jehohanan the captain, and with him two hundred and fourscore thousand. And next him *was* Amasiah the son of Zichri, who willingly offered himself unto the Lord; and with him two hundred thousand mighty men of valour. And of Benjamin; Eliada a mighty man of valour, and with him armed men with bow and shield two hundred thousand. And next him *was* Jehozabad, and with him an hundred and fourscore thousand ready prepared for the war. These waited on the king, beside *those* whom the king put in the fenced cities throughout all Judah.

✣ Chapter 18

Now Jehoshaphat had riches and honour in abundance, and joined affinity with Ahab. And after *certain* years he went down to Ahab to Samaria. And Ahab killed sheep and oxen for him in abundance, and for the people that *he had* with him, and persuaded him to go up *with him* to Ramoth-gilead. And Ahab king of Israel said unto Jehoshaphat king of Judah, Wilt thou go with me to Ramoth-gilead? And he answered him, I *am* as thou *art*, and my people as thy people; and *we will be* with thee in the war.

And Jehoshaphat said unto the king of Israel, Inquire, I pray thee, at the word of the Lord to day. Therefore the king of Israel gathered together of prophets four hundred men, and said unto them, Shall we go to Ramoth-gilead to battle, or shall I forbear? And they said, Go up; for God will deliver *it* into the king's hand. But Jehoshaphat said, *Is there* not here a prophet of the Lord besides, that we might inquire of him? And the king of Israel said unto Jehoshaphat, *There is* yet one man, by whom we may inquire of the Lord: but I hate him; for he never prophesied good unto me, but always evil: the same *is* Micaiah the son of Imla. And Jehoshaphat said, Let not the king say so. And the king of Israel called for one *of his* officers, and said, Fetch quickly Micaiah the son of Imla. And the king of Israel and Jehoshaphat king of Judah sat either of them on his throne, clothed in *their* robes, and they sat in a void place at the entering in of the gate of Samaria; and all the prophets prophesied before them. And Zedekiah the son of Chenaanah had made him horns of iron, and said, Thus saith the Lord, With these thou shalt push Syria until they be consumed. And all the prophets prophesied so, saying, Go up to Ramoth-gilead, and prosper: for the Lord shall deliver *it* into the hand of the king. And the messenger that went to call Micaiah spake to him, saying, Behold, the words of the prophets *declare* good to the king with one assent; let thy word therefore, I pray thee, be like one of theirs, and speak thou good. And Micaiah said, *As* the Lord liveth, even what my God saith, that will I speak. And when he was come to the king, the king said unto him, Micaiah, shall we go to Ramoth-gilead to battle, or shall I forbear? And he said, Go ye up, and prosper, and they shall be delivered into your hand. And the king said to him, How many times shall I adjure thee that thou say nothing but the truth to me in the name of the Lord? Then he said, I did see all Israel scattered upon the mountains, as sheep that have no shepherd: and the Lord said, These have no master; let them return *therefore* every man to his house in peace. And the king of Israel said to Jehoshaphat, Did I not tell thee *that* he would not prophesy good unto me, but evil? Again he said, Therefore hear the word of the Lord; I saw the Lord sitting upon his throne, and all the host of heaven standing on his right hand and *on* his left. And the Lord said, Who shall entice Ahab king of Israel, that he may go up and fall at Ramoth-gilead? And one spake saying after this manner, and another saying after that manner. Then there came out a spirit, and stood before the Lord, and said, I will entice him. And the Lord said unto him, Wherewith? And he said, I will go out, and be a lying spirit in the mouth of all his prophets. And *the Lord* said, Thou shalt entice *him*, and thou shalt also prevail: go out, and do *even* so. Now therefore, behold, the Lord hath put a lying spirit in the mouth of these thy prophets, and the Lord hath spoken evil against thee. Then Zedekiah the son of Chenaanah came near, and smote Micaiah upon the cheek, and said, Which way went the Spirit of the Lord from me to speak unto thee? And Micaiah said, Behold, thou shalt see on that day when thou shalt go into an inner chamber to hide thyself. Then the king of Israel said, Take ye Micaiah, and carry him back to Amon the governor of the city, and to Joash the king's son; And say, Thus saith the king, Put this *fellow* in the prison, and feed him with bread of affliction and with water of affliction, until I return in peace. And Micaiah said, If thou certainly return in peace, *then* hath not the Lord spoken by me. And he said, Hearken, all ye people. So the king of Israel and Jehoshaphat the king of Judah went up to Ramoth-gilead. And the king of Israel said unto Jehoshaphat, I will disguise myself, and will go to the battle; but put thou on thy robes. So the king of Israel disguised himself; and they went to the battle. Now the king of Syria had commanded the captains of the chariots that *were* with him, saying, Fight ye not with small or great, save only with the king of Israel. And it came to pass, when the captains of the chariots saw Jehoshaphat, that they said, It *is* the king of Israel. Therefore they compassed about him to fight: but Jehoshaphat cried out, and the Lord helped him; and God moved them *to depart* from him. For it came to pass, that, when the captains of the chariots perceived that it was not the king of Israel, they turned back again from pursuing him. And a *certain* man drew a bow at a venture, and smote the king of Israel between the joints of the harness: therefore he said to his chariot man, Turn thine hand, that thou mayest carry me out of the host; for I am wounded. And the battle increased that day: howbeit the king of Israel stayed *himself* up in *his* chariot against the Syrians until the even: and about the time of the sun going down he died.

✣ Chapter 19

And Jehoshaphat the king of Judah returned to his house in peace to Jerusalem. nd Jehu the son of Hanani the seer went out to meet him, and said to king Jehoshaphat, Shouldest thou help the ungodly, and love them that hate the Lord? therefore *is* wrath upon thee from before the Lord. Nevertheless there are good things found in thee, in that thou hast taken away the groves out of the land, and hast prepared thine heart to seek God. And Jehoshaphat dwelt at Jerusalem: and he went out again through the people from Beer-sheba to mount Ephraim, and brought them back unto the Lord God of their fathers.

And he set judges in the land throughout all the fenced cities of Judah, city by city, And said to the judges, Take heed what ye do: for ye judge not for man, but for the Lord, who *is* with you in the judgment. Wherefore now let the fear of the Lord be upon you; take heed and do *it:* for *there is* no iniquity with the Lord our God, nor respect of persons, nor taking of gifts.

Moreover in Jerusalem did Jehoshaphat set of the Levites, and *of* the priests, and of the chief of the fathers of Israel, for the judgment of the Lord, and for controversies, when they returned to Jerusalem. And he charged them, saying, Thus shall ye do in the fear of the Lord, faithfully, and with a perfect heart. And what cause soever shall come to you of your brethren that dwell in their cities, between blood and blood, between law and commandment, statutes and judgments, ye shall even warn them that they trespass not against the Lord, and *so* wrath come upon you, and upon your brethren: this do, and ye shall not trespass. And, behold, Amariah the chief priest *is* over you in all matters of the Lord; and Zebadiah the son of Ishmael, the ruler of the house of Judah, for all the king's matters: also the Levites *shall be* officers before you. Deal courageously, and the Lord shall be with the good.

✣ Chapter 20

It came to pass after this also, *that* the children of Moab, and the children of Ammon, and with them *other* beside the Ammonites, came against Jehoshaphat to battle. Then there came some that told Jehoshaphat, saying, There cometh a great multitude against thee from beyond the sea on this side Syria; and, behold, they *be* in Hazazon-tamar, which *is* En-gedi. And Jehoshaphat feared, and set himself to seek the Lord, and proclaimed a fast throughout all Judah. And Judah gathered themselves together, to ask *help* of the Lord: even out of all the cities of Judah they came to seek the Lord.

And Jehoshaphat stood in the congregation of Judah and Jerusalem, in the house of the Lord, before the new court, And said, O Lord God of our fathers, *art* not thou God in heaven? and rulest *not* thou over all the kingdoms of the heathen? and in thine hand *is there not* power and might, so that none is able to withstand thee? *Art* not thou our God, *who* didst drive out the inhabitants of this land before thy people Israel, and gavest it to the seed of Abraham thy friend for ever? And they dwelt therein, and have built thee a sanctuary therein for thy name, saying, If, *when* evil cometh upon us, *as* the sword, judgment, or pestilence, or famine, we stand before this house, and in thy presence, (for thy name *is* in this house,) and cry unto thee in our affliction, then thou wilt hear and help. And now, behold, the children of Ammon and Moab and mount Seir, whom thou wouldest not let Israel invade, when they came out of the land of Egypt, but they turned from them, and destroyed them not; Behold, *I say*, *how* they reward us, to come to cast us out of thy possession, which thou hast given us to inherit. O our God, wilt thou not judge them? for we have no might against this great company that cometh against us; neither know we what to do: but our eyes *are* upon thee. And all Judah stood before the Lord, with their little ones, their wives, and their children.

Then upon Jahaziel the son of Zechariah, the son of Benaiah, the son of Jeiel, the son of Mattaniah, a Levite of the sons of Asaph, came the Spirit of the Lord in the midst of the congregation; And he said, Hearken ye, all Judah, and ye inhabitants of Jerusalem, and thou king Jehoshaphat, Thus saith the Lord unto you, Be not afraid nor dismayed by reason of this great multitude; for the battle *is* not yours, but God's. To morrow go ye down against them: behold, they come up by the cliff of Ziz; and ye shall find them at the end of the brook, before the wilderness of Jeruel. Ye shall not *need* to fight in this *battle:* set yourselves, stand ye *still*, and see the salvation of the Lord with you, O Judah and Jerusalem: fear not, nor be dismayed; to morrow go out against them: for the Lord *will be* with you. And Jehoshaphat bowed his head with *his* face to the ground: and all Judah and the inhabitants of Jerusalem fell before the Lord, worshipping the Lord. And the Levites, of the children of the Kohathites, and of the children of the Korhites, stood up to praise the Lord God of Israel with a loud voice on high.

And they rose early in the morning, and went forth into the wilderness of Tekoa: and as they went forth, Jehoshaphat stood and said, Hear me, O Judah, and ye inhabitants of

Jerusalem; Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper. And when he had consulted with the people, he appointed singers unto the Lord, and that should praise the beauty of holiness, as they went out before the army, and to say, Praise the Lord; for his mercy *endureth* for ever.

And when they began to sing and to praise, the Lord set ambushments against the children of Ammon, Moab, and mount Seir, which were come against Judah; and they were smitten. For the children of Ammon and Moab stood up against the inhabitants of mount Seir, utterly to slay and destroy *them:* and when they had made an end of the inhabitants of Seir, every one helped to destroy another. And when Judah came toward the watch tower in the wilderness, they looked unto the multitude, and, behold, they *were* dead bodies fallen to the earth, and none escaped. And when Jehoshaphat and his people came to take away the spoil of them, they found among them in abundance both riches with the dead bodies, and precious jewels, which they stripped off for themselves, more than they could carry away: and they were three days in gathering of the spoil, it was so much.

And on the fourth day they assembled themselves in the valley of Berachah; for there they blessed the Lord: therefore the name of the same place was called, The valley of Berachah, unto this day. Then they returned, every man of Judah and Jerusalem, and Jehoshaphat in the forefront of them, to go again to Jerusalem with joy; for the Lord had made them to rejoice over their enemies. And they came to Jerusalem with psalteries and harps and trumpets unto the house of the Lord. And the fear of God was on all the kingdoms of *those* countries, when they had heard that the Lord fought against the enemies of Israel. So the realm of Jehoshaphat was quiet: for his God gave him rest round about.

And Jehoshaphat reigned over Judah: *he was* thirty and five years old when he began to reign, and he reigned twenty and five years in Jerusalem. And his mother's name *was* Azubah the daughter of Shilhi. And he walked in the way of Asa his father, and departed not from it, doing *that which was* right in the sight of the Lord. Howbeit the high places were not taken away: for as yet the people had not prepared their hearts unto the God of their fathers. Now the rest of the acts of Jehoshaphat, first and last, behold, they *are* written in the book of Jehu the son of Hanani, who *is* mentioned in the book of the kings of Israel.

And after this did Jehoshaphat king of Judah join himself with Ahaziah king of Israel, who did very wickedly: And he joined himself with him to make ships to go to Tarshish: and they made the ships in Ezion-geber. Then Eliezer the son of Dodavah of Mareshah prophesied against Jehoshaphat, saying, Because thou hast joined thyself with Ahaziah, the Lord hath broken thy works. And the ships were broken, that they were not able to go to Tarshish.

✢ Chapter 21

Now Jehoshaphat slept with his fathers, and was buried with his fathers in the city of David. And Jehoram his son reigned in his stead. And he had brethren the sons of Jehoshaphat, Azariah, and Jehiel, and Zechariah, and Azariah, and Michael, and Shephatiah: all these *were* the sons of Jehoshaphat king of Israel. And their father gave them great gifts of silver, and of gold, and of precious things, with fenced cities in Judah: but the kingdom gave he to Jehoram; because he *was* the firstborn. Now when Jehoram was risen up to the kingdom of his father, he strengthened himself, and slew all his brethren with the sword, and *divers* also of the princes of Israel.

Jehoram *was* thirty and two years old when he began to reign, and he reigned eight years in Jerusalem. And he walked in the way of the kings of Israel, like as did the house of Ahab: for he had the daughter of Ahab to wife: and he wrought *that which was* evil in the eyes of the Lord. Howbeit the Lord would not destroy the house of David, because of the covenant that he had made with David, and as he promised to give a light to him and to his sons for ever.

In his days the Edomites revolted from under the dominion of Judah, and made themselves a king. Then Jehoram went forth with his princes, and all his chariots with him: and he rose up by night, and smote the Edomites which compassed him in, and the captains of the chariots. So the Edomites revolted from under the hand of Judah unto this day. The same time *also* did Libnah revolt from under his hand; because he had forsaken the Lord God of his fathers. Moreover he made high places in the mountains of Judah, and caused the inhabitants of Jerusalem to commit fornication, and compelled Judah *thereto*.

And there came a writing to him from Elijah the prophet, saying, Thus saith the Lord God of David thy father, Because thou hast not walked in the ways of Jehoshaphat thy father, nor in the ways of Asa king of Judah, But hast walked in the way of the kings of Israel, and hast made Judah and the inhabitants of Jerusalem to go a whoring, like to the whoredoms of the house of Ahab, and also hast slain thy brethren of thy father's house, *which were* better than thyself: Behold, with a great plague will the Lord smite thy people, and thy children, and thy wives, and all thy goods: And thou *shalt have* great sickness by disease of thy bowels, until thy bowels fall out by reason of the sickness day by day.

Moreover the Lord stirred up against Jehoram the spirit of the Philistines, and of the Arabians, that *were* near the Ethiopians: And they came up into Judah, and brake into it, and carried away all the substance that was found in the king's house, and his sons also, and his wives; so that there was never a son left him, save Jehoahaz, the youngest of his sons.

And after all this the Lord smote him in his bowels with an incurable disease. And it came to pass, that in process of time, after the end of two years, his bowels fell out by reason of his sickness: so he died of sore diseases. And his people made no burning for him, like the burning of his fathers. Thirty and two years old was he when he began to reign, and he reigned in Jerusalem eight years, and departed without being desired. Howbeit they buried him in the city of David, but not in the sepulchres of the kings.

✢ Chapter 22

And the inhabitants of Jerusalem made Ahaziah his youngest son king in his stead: for the band of men that came with the Arabians to the camp had slain all the eldest. So Ahaziah the son of Jehoram king of Judah reigned. Forty and two years old *was* Ahaziah when he began to reign, and he reigned one year in Jerusalem. His mother's name also *was* Athaliah the daughter of Omri. He also walked in the ways of the house of Ahab: for his mother was his counseller to do wickedly. Wherefore he did evil in the sight of the Lord like the house of Ahab: for they were his counsellers after the death of his father to his destruction.

He walked also after their counsel, and went with Jehoram the son of Ahab king of Israel to war against Hazael king of Syria at Ramoth-gilead: and the Syrians smote Joram. And he returned to be healed in Jezreel because of the wounds which were given him at Ramah, when he fought with Hazael king of Syria. And Azariah the son of Jehoram king of Judah went down to see Jehoram the son of Ahab at Jezreel, because he was sick. And the destruction of Ahaziah was of God by coming to Joram: for when he was come, he went out with Jehoram against Jehu the son of Nimshi, whom the Lord had anointed to cut off the house of Ahab. And it came to pass, that, when Jehu was executing judgment upon the house of Ahab, and found the princes of Judah, and the sons of the brethren of Ahaziah, that ministered to Ahaziah, he slew them. And he sought Ahaziah: and they caught him, (for he was hid in Samaria,) and brought him to Jehu: and when they had slain him, they buried him: Because, said they, he *is* the son of Jehoshaphat, who sought the Lord with all his heart. So the house of Ahaziah had no power to keep still the kingdom.

But when Athaliah the mother of Ahaziah saw that her son was dead, she arose and destroyed all the seed royal of the house of Judah. But Jehoshabeath, the daughter of the king, took Joash the son of Ahaziah, and stole him from among the king's sons that were slain, and put him and his nurse in a bedchamber. So Jehoshabeath, the daughter of king Jehoram, the wife of Jehoiada the priest, (for she was the sister of Ahaziah,) hid him from Athaliah, so that she slew him not. And he was with them hid in the house of God six years: and Athaliah reigned over the land.

✢ Chapter 23

And in the seventh year Jehoiada strengthened himself, and took the captains of hundreds, Azariah the son of Jeroham, and Ishmael the son of Jehohanan, and Azariah the son of Obed, and Maaseiah the son of Adaiah, and Elishaphat the son of Zichri, into covenant with him. And they went about in Judah, and gathered the Levites out of all the cities of Judah, and the chief of the fathers of Israel, and they came to Jerusalem. And all the congregation made a covenant with the king in the house of God. And he said unto them, Behold, the king's son shall reign, as the Lord hath said of the sons of David. This *is* the thing that ye shall do; A third part of you entering on the sabbath, of the priests and of the Levites, *shall be* porters of the doors; And a third part *shall be* at the king's house; and a third part at the gate of the foundation: and all the people *shall be* in the courts of the house of the Lord. But let none come into the house of the Lord, save the priests, and they that minister of the Levites; they shall go in, for they *are* holy: but all the people shall keep the watch of the Lord. And the Levites shall compass the king round about, every man with his weapons in his hand; and whosoever *else* cometh into the house, he shall be put to death: but be ye with the king when he cometh in, and when he goeth out. So the Levites and all Judah did according to all things that Jehoiada the priest had commanded, and took every man his men that were to come in on the sabbath, with them that were to go *out* on the sabbath: for Jehoiada the priest dismissed not the courses. Moreover Jehoiada the priest delivered to the captains of hundreds spears, and bucklers, and shields, that *had been* king David's, which *were* in the house of God. And he set all the people, every man having his weapon in his hand, from the right side of the temple to the left side of the temple, along by the altar and the temple, by the king round about. Then they brought out the king's son, and put upon him the crown, and *gave him* the testimony, and made him king. And Jehoiada and his sons anointed him, and said, God save the king.

Now when Athaliah heard the noise of the people running and praising the king, she

came to the people into the house of the Lord: And she looked, and, behold, the king stood at his pillar at the entering in, and the princes and the trumpets by the king: and all the people of the land rejoiced, and sounded with trumpets, also the singers with instruments of musick, and such as taught to sing praise. Then Athaliah rent her clothes, and said, Treason, Treason. Then Jehoiada the priest brought out the captains of hundreds that were set over the host, and said unto them, Have her forth of the ranges: and whoso followeth her, let him be slain with the sword. For the priest said, Slay her not in the house of the Lord. So they laid hands on her; and when she was come to the entering of the horse gate by the king's house, they slew her there.

And Jehoiada made a covenant between him, and between all the people, and between the king, that they should be the Lord's people. Then all the people went to the house of Baal, and brake it down, and brake his altars and his images in pieces, and slew Mattan the priest of Baal before the altars. Also Jehoiada appointed the offices of the house of the Lord by the hand of the priests the Levites, whom David had distributed in the house of the Lord, to offer the burnt offerings of the Lord, as *it is* written in the law of Moses, with rejoicing and with singing, *as it was ordained* by David. And he set the porters at the gates of the house of the Lord, that none *which was* unclean in any thing should enter in. And he took the captains of hundreds, and the nobles, and the governors of the people, and all the people of the land, and brought down the king from the house of the Lord: and they came through the high gate into the king's house, and set the king upon the throne of the kingdom. And all the people of the land rejoiced: and the city was quiet, after that they had slain Athaliah with the sword.

✣ Chapter 24

Joash *was* seven years old when he began to reign, and he reigned forty years in Jerusalem. His mother's name also *was* Zibiah of Beer-sheba. And Joash did *that which was* right in the sight of the Lord all the days of Jehoiada the priest. And Jehoiada took for him two wives; and he begat sons and daughters.

And it came to pass after this, *that* Joash was minded to repair the house of the Lord. And he gathered together the priests and the Levites, and said to them, Go out unto the cities of Judah, and gather of all Israel money to repair the house of your God from year to year, and see that ye hasten the matter. Howbeit the Levites hastened *it* not. And the king called for Jehoiada the chief, and said unto him, Why hast thou not required of the Levites to bring in out of Judah and out of Jerusalem the collection, *according to the commandment* of Moses the servant of the Lord, and of the congregation of Israel, for the tabernacle of witness? For the sons of Athaliah, that wicked woman, had broken up the house of God; and also all the dedicated things of the house of the Lord did they bestow upon Baalim. And at the king's commandment they made a chest, and set it without at the gate of the house of the Lord. And they made a proclamation through Judah and Jerusalem, to bring in to the Lord the collection *that* Moses the servant of God *laid* upon Israel in the wilderness. And all the princes and all the people rejoiced, and brought in, and cast into the chest, until they had made an end. Now it came to pass, that at what time the chest was brought unto the king's office by the hand of the Levites, and when they saw that *there was* much money, the king's scribe and the high priest's officer came and emptied the chest, and took it, and carried it to his place again. Thus they did day by day, and gathered money in abundance. And the king and Jehoiada gave it to such as did the work of the service of the house of the Lord, and hired masons and carpenters to repair the house of the Lord, and also such as wrought iron and brass to mend the house of the Lord. So the workmen wrought, and the work was perfected by them, and they set the house of God in his state, and strengthened it. And when they had finished *it*, they brought the rest of the money before the king and Jehoiada, whereof were made vessels for the house of the Lord, *even* vessels to minister, and to offer *withal*, and spoons, and vessels of gold and silver. And they offered burnt offerings in the house of the Lord continually all the days of Jehoiada.

But Jehoiada waxed old, and was full of days when he died; an hundred and thirty years old *was he* when he died. And they buried him in the city of David among the kings, because he had done good in Israel, both toward God, and toward his house. Now after the death of Jehoiada came the princes of Judah, and made obeisance to the king. Then the king hearkened unto them. And they left the house of the Lord God of their fathers, and served groves and idols: and wrath came upon Judah and Jerusalem for this their trespass. Yet he sent prophets to them, to bring them again unto the Lord; and they testified against them: but they would not give ear. And the Spirit of God came upon Zechariah the son of Jehoiada the priest, which stood above the people, and said unto them, Thus saith God, Why transgress ye the commandments of the Lord, that ye cannot prosper? because ye have forsaken the Lord, he hath also forsaken you. And they conspired against him, and stoned him with stones at the commandment of the king in the court of the house of the Lord. Thus Joash the king remembered not the kindness which Jehoiada his father had done to him, but slew his son. And when he died, he said, The Lord look upon *it*, and require *it*.

And it came to pass at the end of the year, *that* the host of Syria came up against him: and they came to Judah and Jerusalem, and destroyed all the princes of the people from among the people, and sent all the spoil of them unto the king of Damascus. For the army of the Syrians came with a small company of men, and the Lord delivered a very great host into their hand, because they had forsaken the Lord God of their fathers. So they executed judgment against Joash. And when they were departed from him, (for they left him in great diseases,) his own servants conspired against him for the blood of the sons of Jehoiada the priest, and slew him on his bed, and he died: and they buried him in the city of David, but they buried him not in the sepulchres of the kings. And these are they that conspired against him; Zabad the son of Shimeath an Ammonitess, and Jehozabad the son of Shimrith a Moabitess.

Now *concerning* his sons, and the greatness of the burdens *laid* upon him, and the repairing of the house of God, behold, they *are* written in the story of the book of the kings. And Amaziah his son reigned in his stead.

✣ Chapter 25

Amaziah *was* twenty and five years old *when* he began to reign, and he reigned twenty and nine years in Jerusalem. And his mother's name *was* Jehoaddan of Jerusalem. And he did *that which was* right in the sight of the Lord, but not with a perfect heart.

Now it came to pass, when the kingdom was established to him, that he slew his servants that had killed the king his father. But he slew not their children, but *did* as *it is* written in the law in the book of Moses, where the Lord commanded, saying, The fathers shall not die for the children, neither shall the children die for the fathers, but every man shall die for his own sin.

Moreover Amaziah gathered Judah together, and made them captains over thousands, and captains over hundreds, according to the houses of *their* fathers, throughout all Judah and Benjamin: and he numbered them from twenty years old and above, and found them three hundred thousand choice *men, able* to go forth to war, that could handle spear and shield. He hired also an hundred thousand mighty men of valour out of Israel for an hundred talents of silver. But there came a man of God to him, saying, O king, let not the army of Israel go with thee; for the Lord *is* not with Israel, *to wit, with* all the children of Ephraim. But if thou wilt go, do *it*, be strong for the battle: God shall make thee fall before the enemy: for God hath power to help, and to cast down. And Amaziah said to the man of God, But what shall we do for the hundred talents which I have given to the army of Israel? And the man of God answered, The Lord is able to give thee much more than this. Then Amaziah separated them, *to wit*, the army that was come to him out of Ephraim, to go home again: wherefore their anger was greatly kindled against Judah, and they returned home in great anger.

And Amaziah strengthened himself, and led forth his people, and went to the valley of salt, and smote of the children of Seir ten thousand. And *other* ten thousand *left* alive did the children of Judah carry away captive, and brought them unto the top of the rock, and cast them down from the top of the rock, that they all were broken in pieces.

But the soldiers of the army which Amaziah sent back, that they should not go with him to battle, fell upon the cities of Judah, from Samaria even unto Beth-horon, and smote three thousand of them, and took much spoil.

Now it came to pass, after that Amaziah was come from the slaughter of the Edomites, that he brought the gods of the children of Seir, and set them up *to be* his gods, and bowed down himself before them, and burned incense unto them. Wherefore the anger of the Lord was kindled against Amaziah, and he sent unto him a prophet, which said unto him, Why hast thou sought after the gods of the people, which could not deliver their own people out of thine hand? And it came to pass, as he talked with him, that *the king* said unto him, Art thou made of the king's counsel? forbear; why shouldest thou be smitten? Then the prophet forbare, and said, I know that God hath determined to destroy thee, because thou hast done this, and hast not hearkened unto my counsel.

Then Amaziah king of Judah took advice, and sent to Joash, the son of Jehoahaz, the son of Jehu, king of Israel, saying, Come, let us see one another in the face. And Joash king of Israel sent to Amaziah king of Judah, saying, The thistle that *was* in Lebanon sent to the cedar that *was* in Lebanon, saying, Give thy daughter to my son to wife: and there passed by a wild beast that *was* in Lebanon, and trode down the thistle. Thou sayest, Lo, thou hast smitten the Edomites; and thine heart lifteth thee up to boast: abide now at home; why shouldest thou meddle to *thine* hurt, that thou shouldest fall, *even* thou, and Judah with thee? But Amaziah would not hear; for it *came* of God, that he might deliver them into the hand *of their enemies*, because they sought after the gods of Edom. So Joash the king of Israel went up; and they saw one another in the face, *both* he and Amaziah king of Judah, at Beth-shemesh, which *belongeth* to Judah. And Judah was put to the worse before Israel, and they fled every man to his tent. And Joash the king of Israel took Amaziah king of Judah, the son of Joash, the son of Jehoahaz, at Beth-shemesh, and brought him to Jerusalem, and brake down the wall of Jerusalem from the gate of Ephraim to the corner gate, four hundred cubits. And *he took* all the gold and the silver, and all the vessels that were found in the house of God with Obed-edom, and the treasures of the king's house, the hostages also, and returned to Samaria.

And Amaziah the son of Joash king of Judah lived after the death of Joash son of Jehoahaz king of Israel fifteen years. Now the rest of the acts of Amaziah, first and last, behold, *are* they not written in the book of the kings of Judah and Israel?

Now after the time that Amaziah did turn away from following the Lord they made a conspiracy against him in Jerusalem; and he fled to Lachish: but they sent to Lachish after him, and slew him there. And they brought him upon horses, and buried him with his fathers in the city of Judah.

✝ Chapter 26

Then all the people of Judah took Uzziah, who *was* sixteen years old, and made him king in the room of his father Amaziah. He built Eloth, and restored it to Judah, after that the king slept with his fathers. Sixteen years old *was* Uzziah when he began to reign, and he reigned fifty and two years in Jerusalem. His mother's name also *was* Jecoliah of Jerusalem. And he did *that which was* right in the sight of the Lord, according to all that his father Amaziah did. And he sought God in the days of Zechariah, who had understanding in the visions of God: and as long as he sought the Lord, God made him to prosper. And he went forth and warred against the Philistines, and brake down the wall of Gath, and the wall of Jabneh, and the wall of Ashdod, and built cities about Ashdod, and among the Philistines. And God helped him against the Philistines, and against the Arabians that dwelt in Gur-baal, and the Mehunims. And the Ammonites gave gifts to Uzziah: and his name spread abroad *even* to the entering in of Egypt; for he strengthened *himself* exceedingly. Moreover Uzziah built towers in Jerusalem at the corner gate, and at the valley gate, and at the turning *of the wall*, and fortified them. Also he built towers in the desert, and digged many wells: for he had much cattle, both in the low country, and in the plains: husbandmen *also*, and vine dressers in the mountains, and in Carmel: for he loved husbandry. Moreover Uzziah had an host of fighting men, that went out to war by bands, according to the number of their account by the hand of Jeiel the scribe and Maaseiah the ruler, under the hand of Hananiah, *one* of the king's captains. The whole number of the chief of the fathers of the mighty men of valour *were* two thousand and six hundred. And under their hand *was* an army, three hundred thousand and seven thousand and five hundred, that made war with mighty power, to help the king against the enemy. And Uzziah prepared for them throughout all the host shields, and spears, and helmets, and habergeons, and bows, and slings *to cast* stones. And he made in Jerusalem engines, invented by cunning men, to be on the towers and upon the bulwarks, to shoot arrows and great stones withal. And his name spread far abroad; for he was marvellously helped, till he was strong.

But when he was strong, his heart was lifted up to *his* destruction: for he transgressed against the Lord his God, and went into the temple of the Lord to burn incense upon the altar of incense. And Azariah the priest went in after him, and with him fourscore priests of the Lord, *that were* valiant men: And they withstood Uzziah the king, and said unto him, *It appertaineth* not unto thee, Uzziah, to burn incense unto the Lord, but to the priests the sons of Aaron, that are consecrated to burn incense: go out of the sanctuary; for thou hast trespassed; neither *shall it be* for thine honour from the Lord God. Then Uzziah was wroth, and *had* a censer in his hand to burn incense: and while he was wroth with the priests, the leprosy even rose up in his forehead before the priests in the house of the Lord, from beside the incense altar. And Azariah the chief priest, and all the priests, looked upon him, and, behold, he *was* leprous in his forehead, and they thrust him out from thence; yea, himself hasted also to go out, because the Lord had smitten him. And Uzziah the king was a leper unto the day of his death, and dwelt in a several house, *being* a leper; for he was cut off from the house of the Lord: and Jotham his son *was* over the king's house, judging the people of the land.

Now the rest of the acts of Uzziah, first and last, did Isaiah the prophet, the son of Amoz, write. So Uzziah slept with his fathers, and they buried him with his fathers in the field of the burial which *belonged* to the kings; for they said, He *is* a leper: and Jotham his son reigned in his stead.

✝ Chapter 27

Jotham *was* twenty and five years old when he began to reign, and he reigned sixteen years in Jerusalem. His mother's name also *was* Jerushah, the daughter of Zadok. And he did *that which was* right in the sight of the Lord, according to all that his father Uzziah did: howbeit he entered not into the temple of the Lord. And the people did yet corruptly. He built the high gate of the house of the Lord, and on the wall of Ophel he built much. Moreover he built cities in the mountains of Judah, and in the forests he built castles and towers.

He fought also with the king of the Ammonites, and prevailed against them. And the children of Ammon gave him the same year an hundred talents of silver, and ten thousand measures of wheat, and ten thousand of barley. So much did the children of Ammon pay unto him, both the second year, and the third. So Jotham became mighty, because he prepared his ways before the Lord his God.

Now the rest of the acts of Jotham, and all his wars, and his ways, lo, they *are* written in the book of the kings of Israel and Judah. He was five and twenty years old when he began to reign, and reigned sixteen years in Jerusalem.

And Jotham slept with his fathers, and they buried him in the city of David: and Ahaz his son reigned in his stead.

✝ Chapter 28

Ahaz *was* twenty years old when he began to reign, and he reigned sixteen years in Jerusalem: but he did not *that which was* right in the sight of the Lord, like David his father: For he walked in the ways of the kings of Israel, and made also molten images for Baalim. Moreover he burnt incense in the valley of the son of Hinnom, and burnt his children in the fire, after the abominations of the heathen whom the Lord had cast out before the children of Israel. He sacrificed also and burnt incense in the high places, and on the hills, and under every green tree. Wherefore the Lord his God delivered him into the hand of the king of Syria; and they smote him, and carried away a great multitude of them captives, and brought *them* to Damascus. And he was also delivered into the hand of the king of Israel, who smote him with a great slaughter.

For Pekah the son of Remaliah slew in Judah an hundred and twenty thousand in one day, *which were* all valiant men; because they had forsaken the Lord God of their fathers. And Zichri, a mighty man of Ephraim, slew Maaseiah the king's son, and Azrikam the governor of the house, and Elkanah *that was* next to the king. And the children of Israel carried away captive of their brethren two hundred thousand, women, sons, and daughters, and took also away much spoil from them, and brought the spoil to Samaria. But a prophet of the Lord was there, whose name *was* Oded: and he went out before the host that came to Samaria, and said unto them, Behold, because the Lord God of your fathers was wroth with Judah, he hath delivered them into your hand, and ye have slain them in a rage *that* reacheth up unto heaven. And now ye purpose to keep under the children of Judah and Jerusalem for bondmen and bondwomen unto you: *but are there* not with you, even with you, sins against the Lord your God? Now hear me therefore, and deliver the captives again, which ye have taken captive of your brethren: for the fierce wrath of the Lord *is* upon you. Then certain of the heads of the children of Ephraim, Azariah the son of Johanan, Berechiah the son of Meshillemoth, and Jehizkiah the son of Shallum, and Amasa the son of Hadlai, stood up against them that came from the war, And said unto them, Ye shall not bring in the captives hither: for whereas we have offended against the Lord *already*, ye intend to add *more* to our sins and to our trespass: for our trespass is great, and *there is* fierce wrath against Israel. So the armed men left the captives and the spoil before the princes and all the congregation. And the men which were expressed by name rose up, and took the captives, and with the spoil clothed all that were naked among them, and arrayed them, and shod them, and gave them to eat and to drink, and anointed them, and carried all the feeble of them upon asses, and brought them to Jericho, the city of palm trees, to their brethren: then they returned to Samaria.

At that time did king Ahaz send unto the kings of Assyria to help him. For again the Edomites had come and smitten Judah, and carried away captives. The Philistines also had invaded the cities of the low country, and of the south of Judah, and had taken Beth-shemesh, and Ajalon, and Gederoth, and Shocho with the villages thereof, and Timnah with the villages thereof, Gimzo also and the villages thereof: and they dwelt there. For the Lord brought Judah low because of Ahaz king of Israel; for he made Judah naked, and transgressed sore against the Lord. And Tilgath-pilneser king of Assyria came unto him, and distressed him, but strengthened him not. For Ahaz took away a portion *out* of the house of the Lord, and *out* of the house of the king, and of the princes, and gave *it* unto the king of Assyria: but he helped him not.

And in the time of his distress did he trespass yet more against the Lord: this *is that* king Ahaz. For he sacrificed unto the gods of Damascus, which smote him: and he said, Because the gods of the kings of Syria help them, *therefore* will I sacrifice to them, that they may help me. But they were the ruin of him, and of all Israel. And Ahaz gathered together the vessels of the house of God, and cut in pieces the vessels of the house of God, and shut up the doors of the house of the Lord, and he made him altars in every corner of Jerusalem. And in every several city of Judah he made high places to burn incense unto other gods, and provoked to anger the Lord God of his fathers.

Now the rest of his acts and of all his ways, first and last, behold, they *are* written in the book of the kings of Judah and Israel. And Ahaz slept with his fathers, and they buried him in the city, *even* in Jerusalem: but they brought him not into the sepulchres of the kings of Israel: and Hezekiah his son reigned in his stead.

✝ Chapter 29

Hezekiah began to reign *when he was* five and twenty years old, and he reigned nine and twenty years in Jerusalem. And his mother's name *was* Abijah, the daughter of Zechariah. And he did *that which was* right in the sight of the Lord, according to all that David his father had done.

He in the first year of his reign, in the first month, opened the doors of the house of the Lord, and repaired them. And he brought in the priests and the Levites, and gathered them together into the east street, And said unto them, Hear me, ye Levites, sanctify now yourselves, and sanctify the house of the Lord God of your fathers, and carry forth the filthiness out of the holy *place*. For our fathers have trespassed, and done *that which was* evil in the eyes of the Lord our God, and have forsaken him, and have turned away their faces from the habitation of the Lord, and turned *their* backs. Also

they have shut up the doors of the porch, and put out the lamps, and have not burned incense nor offered burnt offerings in the holy *place* unto the God of Israel. Wherefore the wrath of the Lord was upon Judah and Jerusalem, and he hath delivered them to trouble, to astonishment, and to hissing, as ye see with your eyes. For, lo, our fathers have fallen by the sword, and our sons and our daughters and our wives *are* in captivity for this. Now *it is* in mine heart to make a covenant with the Lord God of Israel, that his fierce wrath may turn away from us. My sons, be not now negligent: for the Lord hath chosen you to stand before him, to serve him, and that ye should minister unto him, and burn incense.

Then the Levites arose, Mahath the son of Amasai, and Joel the son of Azariah, of the sons of the Kohathites: and of the sons of Merari, Kish the son of Abdi, and Azariah the son of Jehalelel: and of the Gershonites; Joah the son of Zimmah, and Eden the son of Joah: And of the sons of Elizaphan; Shimri, and Jeiel: and of the sons of Asaph; Zechariah, and Mattaniah: And of the sons of Heman; Jehiel, and Shimei: and of the sons of Jeduthun; Shemaiah, and Uzziel. And they gathered their brethren, and sanctified themselves, and came, according to the commandment of the king, by the words of the Lord, to cleanse the house of the Lord. And the priests went into the inner part of the house of the Lord, to cleanse *it*, and brought out all the uncleanness that they found in the temple of the Lord into the court of the house of the Lord. And the Levites took *it*, to carry *it* out abroad into the brook Kidron. Now they began on the first *day* of the first month to sanctify, and on the eighth day of the month came they to the porch of the Lord: so they sanctified the house of the Lord in eight days; and in the sixteenth day of the first month they made an end. Then they went in to Hezekiah the king, and said, We have cleansed all the house of the Lord, and the altar of burnt offering, with all the vessels thereof, and the shewbread table, with all the vessels thereof. Moreover all the vessels, which king Ahaz in his reign did cast away in his transgression, have we prepared and sanctified, and, behold, they *are* before the altar of the Lord.

Then Hezekiah the king rose early, and gathered the rulers of the city, and went up to the house of the Lord. And they brought seven bullocks, and seven rams, and seven lambs, and seven he goats, for a sin offering for the kingdom, and for the sanctuary, and for Judah. And he commanded the priests the sons of Aaron to offer *them* on the altar of the Lord. So they killed the bullocks, and the priests received the blood, and sprinkled *it* on the altar: likewise, when they had killed the rams, they sprinkled the blood upon the altar: they killed also the lambs, and they sprinkled the blood upon the altar. And they brought forth the he goats *for* the sin offering before the king and the congregation; and they laid their hands upon them: And the priests killed them, and they made reconciliation with their blood upon the altar, to make an atonement for all Israel: for the king commanded *that* the burnt offering and the sin offering *should be made* for all Israel. And he set the Levites in the house of the Lord with cymbals, with psalteries, and with harps, according to the commandment of David, and of Gad the king's seer, and Nathan the prophet: for *so was* the commandment of the Lord by his prophets. And the Levites stood with the instruments of David, and the priests with the trumpets. And Hezekiah commanded to offer the burnt offering upon the altar. And when the burnt offering began, the song of the Lord began *also* with the trumpets, and with the instruments *ordained* by David king of Israel. And all the congregation worshipped, and the singers sang, and the trumpeters sounded: *and* all *this continued* until the burnt offering was finished. And when they had made an end of offering, the king and all that were present with him bowed themselves, and worshipped. Moreover Hezekiah the king and the princes commanded the Levites to sing praise unto the Lord with the words of David, and of Asaph the seer. And they sang praises with gladness, and they bowed their heads and worshipped. Then Hezekiah answered and said, Now ye have consecrated yourselves unto the Lord, come near and bring sacrifices and thank offerings into the house of the Lord. And the congregation brought in sacrifices and thank offerings; and as many as were of a free heart burnt offerings. And the number of the burnt offerings, which the congregation brought, was threescore and ten bullocks, an hundred rams, *and* two hundred lambs: all these *were* for a burnt offering to the Lord. And the consecrated things *were* six hundred oxen and three thousand sheep. But the priests were too few, so that they could not flay all the burnt offerings: wherefore their brethren the Levites did help them, till the work was ended, and until the *other* priests had sanctified themselves: for the Levites *were* more upright in heart to sanctify themselves than the priests. And also the burnt offerings *were* in abundance, with the fat of the peace offerings, and the drink offerings for *every* burnt offering. So the service of the house of the Lord was set in order. And Hezekiah rejoiced, and all the people, that God had prepared the people: for the thing was *done* suddenly.

✢ Chapter 30

And Hezekiah sent to all Israel and Judah, and wrote letters also to Ephraim and Manasseh, that they should come to the house of the Lord at Jerusalem, to keep the passover unto the Lord God of Israel. For the king had taken counsel, and his princes, and all the congregation in Jerusalem, to keep the passover in the second month. For they could not keep it at that time, because the priests had not sanctified themselves sufficiently, neither had the people gathered themselves together to Jerusalem. And the thing pleased the king and all the congregation. So they established a decree to make proclamation throughout all Israel, from Beer-sheba even to Dan, that they should come to keep the passover unto the Lord God of Israel at Jerusalem: for they had not done *it* of a long *time in such sort* as it was written. So the posts went with the letters from the king and his princes throughout all Israel and Judah, and according to the commandment of the king, saying, Ye children of Israel, turn again unto the Lord God of Abraham, Isaac, and Israel, and he will return to the remnant of you, that are escaped out of the hand of the kings of Assyria. And be not ye like your fathers, and like your brethren, which trespassed against the Lord God of their fathers, *who* therefore gave them up to desolation, as ye see. Now be ye not stiffnecked, as your fathers *were*, *but* yield yourselves unto the Lord, and enter into his sanctuary, which he hath sanctified for ever: and serve the Lord your God, that the fierceness of his wrath may turn away from you. For if ye turn again unto the Lord, your brethren and your children *shall find* compassion before them that lead them captive, so that they shall come again into this land: for the Lord your God *is* gracious and merciful, and will not turn away *his* face from you, if ye return unto him. So the posts passed from city to city through the country of Ephraim and Manasseh even unto Zebulun: but they laughed them to scorn, and mocked them. Nevertheless divers of Asher and Manasseh and of Zebulun humbled themselves, and came to Jerusalem. Also in Judah the hand of God was to give them one heart to do the commandment of the king and of the princes, by the word of the Lord.

And there assembled at Jerusalem much people to keep the feast of unleavened bread in the second month, a very great congregation. And they arose and took away the altars that *were* in Jerusalem, and all the altars for incense took they away, and cast *them* into the brook Kidron. Then they killed the passover on the fourteenth *day* of the second month: and the priests and the Levites were ashamed, and sanctified themselves, and brought in the burnt offerings into the house of the Lord. And they stood in their place after their manner, according to the law of Moses the man of God: the priests sprinkled the blood, *which they received* of the hand of the Levites. For *there were* many in the congregation that were not sanctified: therefore the Levites had the charge of the killing of the passovers for every one *that was* not clean, to sanctify *them* unto the Lord. For a multitude of the people, *even* many of Ephraim, and Manasseh, Issachar, and Zebulun, had not cleansed themselves, yet did they eat the passover otherwise than it was written. But Hezekiah prayed for them, saying, The good Lord pardon every one *That* prepareth his heart to seek God, the Lord God of his fathers, though *he be* not *cleansed* according to the purification of the sanctuary. And the Lord hearkened to Hezekiah, and healed the people. And the children of Israel that were present at Jerusalem kept the feast of unleavened bread seven days with great gladness: and the Levites and the priests praised the Lord day by day, *singing* with loud instruments unto the Lord. And Hezekiah spake comfortably unto all the Levites that taught the good knowledge of the Lord: and they did eat throughout the feast seven days, offering peace offerings, and making confession to the Lord God of their fathers. And the whole assembly took counsel to keep other seven days: and they kept *other* seven days with gladness. For Hezekiah king of Judah did give to the congregation a thousand bullocks and seven thousand sheep; and the princes gave to the congregation a thousand bullocks and ten thousand sheep: and a great number of priests sanctified themselves. And all the congregation of Judah, with the priests and the Levites, and all the congregation that came out of Israel, and the strangers that came out of the land of Israel, and that dwelt in Judah, rejoiced. So there was great joy in Jerusalem: for since the time of Solomon the son of David king of Israel *there was* not the like in Jerusalem.

Then the priests the Levites arose and blessed the people: and their voice was heard, and their prayer came *up* to his holy dwelling place, *even* unto heaven.

✢ Chapter 31

Now when all this was finished, all Israel that were present went out to the cities of Judah, and brake the images in pieces, and cut down the groves, and threw down the high places and the altars out of all Judah and Benjamin, in Ephraim also and Manasseh, until they had utterly destroyed them all. Then all the children of Israel returned, every man to his possession, into their own cities.

And Hezekiah appointed the courses of the priests and the Levites after their courses, every man according to his service, the priests and Levites for burnt offerings and for peace offerings, to minister, and to give thanks, and to praise in the gates of the tents of the Lord. *He appointed* also the king's portion of his substance for the burnt offerings, *to wit*, for the morning and evening burnt offerings, and the burnt offerings for the sabbaths, and for the new moons, and for the set feasts, as *it is* written in the law of the Lord. Moreover he commanded the people that dwelt in Jerusalem to give the portion of the priests and the Levites, that they might be encouraged in the law of the Lord.

And as soon as the commandment came abroad, the children of Israel brought in abundance the firstfruits of corn, wine, and oil, and honey, and of all the increase of the field; and the tithe of all *things* brought they in abundantly. And *concerning* the children of Israel and Judah, that dwelt in the cities of Judah, they also brought in the tithe of oxen and sheep, and the tithe of holy things which were consecrated unto the Lord their God, and laid *them* by heaps. In the third month they began to lay the foundation of the heaps, and finished *them* in the seventh month. And when Hezekiah and the princes came and saw the heaps, they blessed the Lord, and his people Israel. Then Hezekiah questioned with the priests and the Levites concerning the heaps. And Azariah the chief priest of the house of Zadok answered him, and said, Since *the people* began to bring the offerings into the house of the Lord, we have had enough to eat, and have left plenty: for the Lord hath blessed his people; and that which is left *is* this great store.

Then Hezekiah commanded to prepare chambers in the house of the Lord; and they prepared *them*, And brought in the offerings and the tithes and the dedicated *things* faithfully: over which Cononiah the Levite *was* ruler, and Shimei his brother *was* the

next. And Jehiel, and Azaziah, and Nahath, and Asahel, and Jerimoth, and Jozabad, and Eliel, and Ismachiah, and Mahath, and Benaiah, *were* overseers under the hand of Cononiah and Shimei his brother, at the commandment of Hezekiah the king, and Azariah the ruler of the house of God. And Kore the son of Imnah the Levite, the porter toward the east, *was* over the freewill offerings of God, to distribute the oblations of the Lord, and the most holy things. And next him *were* Eden, and Miniamin, and Jeshua, and Shemaiah, Amariah, and Shecaniah, in the cities of the priests, in *their* set office, to give to their brethren by courses, as well to the great as to the small: Beside their genealogy of males, from three years old and upward, *even* unto every one that entereth into the house of the Lord, his daily portion for their service in their charges according to their courses; Both to the genealogy of the priests by the house of their fathers, and the Levites from twenty years old and upward, in their charges by their courses; And to the genealogy of all their little ones, their wives, and their sons, and their daughters, through all the congregation: for in their set office they sanctified themselves in holiness: Also of the sons of Aaron the priests, *which were* in the fields of the suburbs of their cities, in every several city, the men that were expressed by name, to give portions to all the males among the priests, and to all that were reckoned by genealogies among the Levites.

And thus did Hezekiah throughout all Judah, and wrought *that which was* good and right and truth before the Lord his God. And in every work that he began in the service of the house of God, and in the law, and in the commandments, to seek his God, he did *it* with all his heart, and prospered.

✢ Chapter 32

After these things, and the establishment thereof, Sennacherib king of Assyria came, and entered into Judah, and encamped against the fenced cities, and thought to win them for himself. And when Hezekiah saw that Sennacherib was come, and that he was purposed to fight against Jerusalem, He took counsel with his princes and his mighty men to stop the waters of the fountains which *were* without the city: and they did help him. So there was gathered much people together, who stopped all the fountains, and the brook that ran through the midst of the land, saying, Why should the kings of Assyria come, and find much water? Also he strengthened himself, and built up all the wall that was broken, and raised *it* up to the towers, and another wall without, and repaired Millo *in* the city of David, and made darts and shields in abundance. And he set captains of war over the people, and gathered them together to him in the street of the gate of the city, and spake comfortably to them, saying, Be strong and courageous, be not afraid nor dismayed for the king of Assyria, nor for all the multitude that *is* with him: for *there be* more with us than with him: With him *is* an arm of flesh; but with us *is* the Lord our God to help us, and to fight our battles. And the people rested themselves upon the words of Hezekiah king of Judah.

After this did Sennacherib king of Assyria send his servants to Jerusalem, (but he *himself laid siege* against Lachish, and all his power with him,) unto Hezekiah king of Judah, and unto all Judah that *were* at Jerusalem, saying, Thus saith Sennacherib king of Assyria, Whereon do ye trust, that ye abide in the siege in Jerusalem? Doth not Hezekiah persuade you to give over yourselves to die by famine and by thirst, saying, The Lord our God shall deliver us out of the hand of the king of Assyria? Hath not the same Hezekiah taken away his high places and his altars, and commanded Judah and Jerusalem, saying, Ye shall worship before one altar, and burn incense upon it? Know ye not what I and my fathers have done unto all the people of *other* lands? were the gods of the nations of those lands any ways able to deliver their lands out of mine hand? Who *was there* among all the gods of those nations that my fathers utterly destroyed, that could deliver his people out of mine hand, that your God should be able to deliver you out of mine hand? Now therefore let not Hezekiah deceive you, nor persuade you on this manner, neither yet believe him: for no God of any nation or kingdom was able to deliver his people out of mine hand, and out of the hand of my fathers: how much less shall your God deliver you out of mine hand? And his servants spake yet *more* against the Lord God, and against his servant Hezekiah. He wrote also letters to rail on the Lord God of Israel, and to speak against him, saying, As the gods of the nations of *other* lands have not delivered their people out of mine hand, so shall not the God of Hezekiah deliver his people out of mine hand. Then they cried with a loud voice in the Jews' speech unto the people of Jerusalem that *were* on the wall, to affright them, and to trouble them; that they might take the city. And they spake against the God of Jerusalem, as against the gods of the people of the earth, *which were* the work of the hands of man. And for this *cause* Hezekiah the king, and the prophet Isaiah the son of Amoz, prayed and cried to heaven.

And the Lord sent an angel, which cut off all the mighty men of valour, and the leaders and captains in the camp of the king of Assyria. So he returned with shame of face to his own land. And when he was come into the house of his God, they that came forth of his own bowels slew him there with the sword. Thus the Lord saved Hezekiah and the inhabitants of Jerusalem from the hand of Sennacherib the king of Assyria, and from the hand of all *other*, and guided them on every side. And many brought gifts unto the Lord to Jerusalem, and presents to Hezekiah king of Judah: so that he was magnified in the sight of all nations from thenceforth.

In those days Hezekiah was sick to the death, and prayed unto the Lord: and he spake unto him, and he gave him a sign. But Hezekiah rendered not again according to the benefit *done* unto him; for his heart was lifted up: therefore there was wrath upon him, and upon Judah and Jerusalem. Notwithstanding Hezekiah humbled himself for the pride of his heart, *both* he and the inhabitants of Jerusalem, so that the wrath of the Lord came not upon them in the days of Hezekiah.

And Hezekiah had exceeding much riches and honour: and he made himself treasuries for silver, and for gold, and for precious stones, and for spices, and for shields, and for all manner of pleasant jewels; Storehouses also for the increase of corn, and wine, and oil; and stalls for all manner of beasts, and cotes for flocks. Moreover he provided him cities, and possessions of flocks and herds in abundance: for God had given him substance very much. This same Hezekiah also stopped the upper watercourse of Gihon, and brought it straight down to the west side of the city of David. And Hezekiah prospered in all his works.

Howbeit in *the business of* the ambassadors of the princes of Babylon, who sent unto him to inquire of the wonder that was *done* in the land, God left him, to try him, that he might know all *that was* in his heart.

Now the rest of the acts of Hezekiah, and his goodness, behold, they *are* written in the vision of Isaiah the prophet, the son of Amoz, *and* in the book of the kings of Judah and Israel. And Hezekiah slept with his fathers, and they buried him in the chiefest of the sepulchres of the sons of David: and all Judah and the inhabitants of Jerusalem did him honour at his death. And Manasseh his son reigned in his stead.

✢ Chapter 33

Manasseh *was* twelve years old when he began to reign, and he reigned fifty and five years in Jerusalem: But did *that which was* evil in the sight of the Lord, like unto the abominations of the heathen, whom the Lord had cast out before the children of Israel.

For he built again the high places which Hezekiah his father had broken down, and he reared up altars for Baalim, and made groves, and worshipped all the host of heaven, and served them. Also he built altars in the house of the Lord, whereof the Lord had said, In Jerusalem shall my name be for ever. And he built altars for all the host of heaven in the two courts of the house of the Lord. And he caused his children to pass through the fire in the valley of the son of Hinnom: also he observed times, and used enchantments, and used witchcraft, and dealt with a familiar spirit, and with wizards: he wrought much evil in the sight of the Lord, to provoke him to anger. And he set a carved image, the idol which he had made, in the house of God, of which God had said to David and to Solomon his son, In this house, and in Jerusalem, which I have chosen before all the tribes of Israel, will I put my name for ever: Neither will I any more remove the foot of Israel from out of the land which I have appointed for your fathers; so that they will take heed to do all that I have commanded them, according to the whole law and the statutes and the ordinances by the hand of Moses. So Manasseh made Judah and the inhabitants of Jerusalem to err, *and* to do worse than the heathen, whom the Lord had destroyed before the children of Israel. And the Lord spake to Manasseh, and to his people: but they would not hearken.

Wherefore the Lord brought upon them the captains of the host of the king of Assyria, which took Manasseh among the thorns, and bound him with fetters, and carried him to Babylon. And when he was in affliction, he besought the Lord his God, and humbled himself greatly before the God of his fathers, And prayed unto him: and he was intreated of him, and heard his supplication, and brought him again to Jerusalem into his kingdom. Then Manasseh knew that the Lord he *was* God. Now after this he built a wall without the city of David, on the west side of Gihon, in the valley, even to the entering in at the fish gate, and compassed about Ophel, and raised it up a very great height, and put captains of war in all the fenced cities of Judah. And he took away the strange gods, and the idol out of the house of the Lord, and all the altars that he had built in the mount of the house of the Lord, and in Jerusalem, and cast *them* out of the city. And he repaired the altar of the Lord, and sacrificed thereon peace offerings and thank offerings, and commanded Judah to serve the Lord God of Israel. Nevertheless the people did sacrifice still in the high places, *yet* unto the Lord their God only.

Now the rest of the acts of Manasseh, and his prayer unto his God, and the words of the seers that spake to him in the name of the Lord God of Israel, behold, they *are written* in the book of the kings of Israel. His prayer also, and *how God* was intreated of him, and all his sin, and his trespass, and the places wherein he built high places, and set up groves and graven images, before he was humbled: behold, they *are* written among the sayings of the seers.

So Manasseh slept with his fathers, and they buried him in his own house: and Amon his son reigned in his stead.

Amon *was* two and twenty years old when he began to reign, and reigned two years in Jerusalem. But he did *that which was* evil in the sight of the Lord, as did Manasseh his father: for Amon sacrificed unto all the carved images which Manasseh his father had made, and served them; And humbled not himself before the Lord, as Manasseh his father had humbled himself; but Amon trespassed more and more. And his servants conspired against him, and slew him in his own house.

But the people of the land slew all them that had conspired against king Amon; and the people of the land made Josiah his son king in his stead.

✢ Chapter 34

Josiah *was* eight years old when he began to reign, and he reigned in Jerusalem one and thirty years. And he did *that which was* right in the sight of the Lord, and walked in the ways of David his father, and declined *neither* to the right hand, nor to the left.

For in the eighth year of his reign, while he was yet young, he began to seek after the God of David his father: and in the twelfth year he began to purge Judah and Jerusalem from the high places, and the groves, and the carved images, and the molten images. And they brake down the altars of Baalim in his presence; and the images, that *were* on high above them, he cut down; and the groves, and the carved images, and the molten images, he brake in pieces, and made dust *of them*, and strowed *it* upon the graves of them that had sacrificed unto them. And he burnt the bones of the priests upon their altars, and cleansed Judah and Jerusalem. And *so did he* in the cities of Manasseh, and Ephraim, and Simeon, even unto Naphtali, with their mattocks round about. And when he had broken down the altars and the groves, and had beaten the graven images into powder, and cut down all the idols throughout all the land of Israel, he returned to Jerusalem.

Now in the eighteenth year of his reign, when he had purged the land, and the house, he sent Shaphan the son of Azaliah, and Maaseiah the governor of the city, and Joah the son of Joahaz the recorder, to repair the house of the Lord his God. And when they came to Hilkiah the high priest, they delivered the money that was brought into the house of God, which the Levites that kept the doors had gathered of the hand of Manasseh and Ephraim, and of all the remnant of Israel, and of all Judah and Benjamin; and they returned to Jerusalem. And they put *it* in the hand of the workmen that had the oversight of the house of the Lord, and they gave it to the workmen that wrought in the house of the Lord, to repair and amend the house: Even to the artificers and builders gave they *it*, to buy hewn stone, and timber for couplings, and to floor the houses which the kings of Judah had destroyed. And the men did the work faithfully: and the overseers of them *were* Jahath and Obadiah, the Levites, of the sons of Merari; and Zechariah and Meshullam, of the sons of the Kohathites, to set *it* forward; and *other of* the Levites, all that could skill of instruments of musick. Also *they were* over the bearers of burdens, and *were* overseers of all that wrought the work in any manner of service: and of the Levites *there were* scribes, and officers, and porters.

And when they brought out the money that was brought into the house of the Lord, Hilkiah the priest found a book of the law of the Lord *given* by Moses. And Hilkiah answered and said to Shaphan the scribe, I have found the book of the law in the house of the Lord. And Hilkiah delivered the book to Shaphan. And Shaphan carried the book to the king, and brought the king word back again, saying, All that was committed to thy servants, they do *it*. And they have gathered together the money that was found in the house of the Lord, and have delivered it into the hand of the overseers, and to the hand of the workmen. Then Shaphan the scribe told the king, saying, Hilkiah the priest hath given me a book. And Shaphan read it before the king. And it came to pass, when the king had heard the words of the law, that he rent his clothes. And the king commanded Hilkiah, and Ahikam the son of Shaphan, and Abdon the son of Micah, and Shaphan the scribe, and Asaiah a servant of the king's, saying, Go, inquire of the Lord for me, and for them that are left in Israel and in Judah, concerning the words of the book that is found: for great *is* the wrath of the Lord that is poured out upon us, because our fathers have not kept the word of the Lord, to do after all that is written in this book. And Hilkiah, and *they* that the king *had appointed*, went to Huldah the prophetess, the wife of Shallum the son of Tikvath, the son of Hasrah, keeper of the wardrobe; (now she dwelt in Jerusalem in the college:) and they spake to her to that *effect*.

And she answered them, Thus saith the Lord God of Israel, Tell ye the man that sent you to me, Thus saith the Lord, Behold, I will bring evil upon this place, and upon the inhabitants thereof, *even* all the curses that are written in the book which they have read before the king of Judah: Because they have forsaken me, and have burned incense unto other gods, that they might provoke me to anger with all the works of their hands; therefore my wrath shall be poured out upon this place, and shall not be quenched. And as for the king of Judah, who sent you to inquire of the Lord, so shall ye say unto him, Thus saith the Lord God of Israel *concerning* the words which thou hast heard; Because thine heart was tender, and thou didst humble thyself before God, when thou heardest his words against this place, and against the inhabitants thereof, and humbledst thyself before me, and didst rend thy clothes, and weep before me; I have even heard *thee* also, saith the Lord. Behold, I will gather thee to thy fathers, and thou shalt be gathered to thy grave in peace, neither shall thine eyes see all the evil that I will bring upon this place, and upon the inhabitants of the same. So they brought the king word again.

Then the king sent and gathered together all the elders of Judah and Jerusalem. And the king went up into the house of the Lord, and all the men of Judah, and the inhabitants of Jerusalem, and the priests, and the Levites, and all the people, great and small: and he read in their ears all the words of the book of the covenant that was found in the house of the Lord. And the king stood in his place, and made a covenant before the Lord, to walk after the Lord, and to keep his commandments, and his testimonies, and his statutes, with all his heart, and with all his soul, to perform the words of the covenant which are written in this book. And he caused all that were present in Jerusalem and Benjamin to stand *to it*. And the inhabitants of Jerusalem did according to the covenant of God, the God of their fathers. And Josiah took away all the abominations out of all the countries that *pertained* to the children of Israel, and made all that were present in Israel to serve, *even* to serve the Lord their God. *And* all his days they departed not from following the Lord, the God of their fathers.

✢ Chapter 35

Moreover Josiah kept a passover unto the Lord in Jerusalem: and they killed the passover on the fourteenth *day* of the first month. And he set the priests in their charges, and encouraged them to the service of the house of the Lord, And said unto the Levites that taught all Israel, which were holy unto the Lord, Put the holy ark in the house which Solomon the son of David king of Israel did build; *it shall* not *be* a burden upon *your* shoulders: serve now the Lord your God, and his people Israel, And prepare *yourselves* by the houses of your fathers, after your courses, according to the writing of David king of Israel, and according to the writing of Solomon his son. And stand in the holy *place* according to the divisions of the families of the fathers of your brethren the people, and *after* the division of the families of the Levites. So kill the passover, and sanctify yourselves, and prepare your brethren, that *they* may do according to the word of the Lord by the hand of Moses. And Josiah gave to the people, of the flock, lambs and kids, all for the passover offerings, for all that were present, to the number of thirty thousand, and three thousand bullocks: these *were* of the king's substance. And his princes gave willingly unto the people, to the priests, and to the Levites: Hilkiah and Zechariah and Jehiel, rulers of the house of God, gave unto the priests for the passover offerings two thousand and six hundred *small cattle*, and three hundred oxen. Conaniah also, and Shemaiah and Nethaneel, his brethren, and Hashabiah and Jeiel and Jozabad, chief of the Levites, gave unto the Levites for passover offerings five thousand *small cattle*, and five hundred oxen. So the service was prepared, and the priests stood in their place, and the Levites in their courses, according to the king's commandment. And they killed the passover, and the priests sprinkled *the blood* from their hands, and the Levites flayed *them*. And they removed the burnt offerings, that they might give according to the divisions of the families of the people, to offer unto the Lord, as *it is* written in the book of Moses. And so *did they* with the oxen. And they roasted the passover with fire according to the ordinance: but the *other* holy *offerings* sod they in pots, and in caldrons, and in pans, and divided *them* speedily among all the people. And afterward they made ready for themselves, and for the priests: because the priests the sons of Aaron *were busied* in offering of burnt offerings and the fat until night; therefore the Levites prepared for themselves, and for the priests the sons of Aaron. And the singers the sons of Asaph *were* in their place, according to the commandment of David, and Asaph, and Heman, and Jeduthun the king's seer; and the porters *waited* at every gate; they might not depart from their service; for their brethren the Levites prepared for them. So all the service of the Lord was prepared the same day, to keep the passover, and to offer burnt offerings upon the altar of the Lord, according to the commandment of king Josiah. And the children of Israel that were present kept the passover at that time, and the feast of unleavened bread seven days. And there was no passover like to that kept in Israel from the days of Samuel the prophet; neither did all the kings of Israel keep such a passover as Josiah kept, and the priests, and the Levites, and all Judah and Israel that were present, and the inhabitants of Jerusalem. In the eighteenth year of the reign of Josiah was this passover kept.

After all this, when Josiah had prepared the temple, Necho king of Egypt came up to fight against Carchemish by Euphrates: and Josiah went out against him. But he sent ambassadors to him, saying, What have I to do with thee, thou king of Judah? *I come* not against thee this day, but against the house wherewith I have war: for God commanded me to make haste: forbear thee from *meddling with* God, who *is* with me, that he destroy thee not. Nevertheless Josiah would not turn his face from him, but disguised himself, that he might fight with him, and hearkened not unto the words of Necho from the mouth of God, and came to fight in the valley of Megiddo. And the archers shot at king Josiah; and the king said to his servants, Have me away; for I am sore wounded. His servants therefore took him out of that chariot, and put him in the second chariot that he had; and they brought him to Jerusalem, and he died, and was buried in *one of* the sepulchres of his fathers. And all Judah and Jerusalem mourned for Josiah.

And Jeremiah lamented for Josiah: and all the singing men and the singing women spake of Josiah in their lamentations to this day, and made them an ordinance in Israel: and, behold, they *are* written in the lamentations. Now the rest of the acts of Josiah, and his goodness, according to *that which was* written in the law of the Lord, And his deeds, first and last, behold, they *are* written in the book of the kings of Israel and Judah.

✢ Chapter 36

Then the people of the land took Jehoahaz the son of Josiah, and made him king in his father's stead in Jerusalem. Jehoahaz *was* twenty and three years old when he began to reign, and he reigned three months in Jerusalem. And the king of Egypt put him down at Jerusalem, and condemned the land in an hundred talents of silver and a talent of gold. And the king of Egypt made Eliakim his brother king over Judah and Jerusalem, and turned his name to Jehoiakim. And Necho took Jehoahaz his brother, and carried him to Egypt.

Jehoiakim *was* twenty and five years old when he began to reign, and he reigned eleven

years in Jerusalem: and he did *that which was* evil in the sight of the Lord his God. Against him came up Nebuchadnezzar king of Babylon, and bound him in fetters, to carry him to Babylon. Nebuchadnezzar also carried of the vessels of the house of the Lord to Babylon, and put them in his temple at Babylon. Now the rest of the acts of Jehoiakim, and his abominations which he did, and that which was found in him, behold, they *are* written in the book of the kings of Israel and Judah: and Jehoiachin his son reigned in his stead.

Jehoiachin *was* eight years old when he began to reign, and he reigned three months and ten days in Jerusalem: and he did *that which was* evil in the sight of the Lord. And when the year was expired, king Nebuchadnezzar sent, and brought him to Babylon, with the goodly vessels of the house of the Lord, and made Zedekiah his brother king over Judah and Jerusalem.

Zedekiah *was* one and twenty years old when he began to reign, and reigned eleven years in Jerusalem. And he did *that which was* evil in the sight of the Lord his God, *and* humbled not himself before Jeremiah the prophet *speaking* from the mouth of the Lord. And he also rebelled against king Nebuchadnezzar, who had made him swear by God: but he stiffened his neck, and hardened his heart from turning unto the Lord God of Israel.

Moreover all the chief of the priests, and the people, transgressed very much after all the abominations of the heathen; and polluted the house of the Lord which he had hallowed in Jerusalem. And the Lord God of their fathers sent to them by his messengers, rising up betimes, and sending; because he had compassion on his people, and on his dwelling place: But they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against his people, till *there was* no remedy. Therefore he brought upon them the king of the Chaldees, who slew their young men with the sword in the house of their sanctuary, and had no compassion upon young man or maiden, old man, or him that stooped for age: he gave *them* all into his hand. And all the vessels of the house of God, great and small, and the treasures of the house of the Lord, and the treasures of the king, and of his princes; all *these* he brought to Babylon. And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof. And them that had escaped from the sword carried he away to Babylon; where they were servants to him and his sons until the reign of the kingdom of Persia: To fulfil the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her sabbaths: *for* as long as she lay desolate she kept sabbath, to fulfil threescore and ten years.

Now in the first year of Cyrus king of Persia, that the word of the Lord *spoken* by the mouth of Jeremiah might be accomplished, the Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and *put it* also in writing, saying, Thus saith Cyrus king of Persia, All the kingdoms of the earth hath the Lord God of heaven given me; and he hath charged me to build him an house in Jerusalem, which *is* in Judah. Who *is there* among you of all his people? The Lord his God *be* with him, and let him go up.

Ezra.

✢ Chapter 1

NOW in the first year of Cyrus king of Persia, that the word of the Lord by the mouth of Jeremiah might be fulfilled, the Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and *put it* also in writing, saying, Thus saith Cyrus king of Persia, The Lord God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him an house at Jerusalem, which *is* in Judah. Who *is there* among you of all his people? his God be with him, and let him go up to Jerusalem, which *is* in Judah, and build the house of the Lord God of Israel, (he *is* the God,) which *is* in Jerusalem. And whosoever remaineth in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, beside the freewill offering for the house of God that *is* in Jerusalem.

Then rose up the chief of the fathers of Judah and Benjamin, and the priests, and the Levites, with all *them* whose spirit God had raised, to go up to build the house of the Lord which *is* in Jerusalem. And all they that *were* about them strengthened their hands with vessels of silver, with gold, with goods, and with beasts, and with precious things, beside all *that* was willingly offered.

Also Cyrus the king brought forth the vessels of the house of the Lord, which Nebuchadnezzar had brought forth out of Jerusalem, and had put them in the house of his gods; Even those did Cyrus king of Persia bring forth by the hand of Mithredath the treasurer, and numbered them unto Sheshbazzar, the prince of Judah. And this *is* the number of them: thirty chargers of gold, a thousand chargers of silver, nine and twenty knives, Thirty basons of gold, silver basons of a second *sort* four hundred and ten, *and* other vessels a thousand. All the vessels of gold and of silver *were* five thousand and four hundred. All *these* did Sheshbazzar bring up with *them of* the captivity that were brought up from Babylon unto Jerusalem.

✢ Chapter 2

NOW these *are* the children of the province that went up out of the captivity, of those which had been carried away, whom Nebuchadnezzar the king of Babylon had carried away unto Babylon, and came again unto Jerusalem and Judah, every one unto his city; Which came with Zerubbabel: Jeshua, Nehemiah, Seraiah, Reelaiah, Mordecai, Bilshan, Mispar, Bigvai, Rehum, Baanah. The number of the men of the people of Israel: The children of Parosh, two thousand an hundred seventy and two. The children of Shephatiah, three hundred seventy and two. The children of Arah, seven hundred seventy and five. The children of Pahath-moab, of the children of Jeshua *and* Joab, two thousand eight hundred and twelve. The children of Elam, a thousand two hundred fifty and four. The children of Zattu, nine hundred forty and five. The children of Zaccai, seven hundred and threescore. The children of Bani, six hundred forty and two. The children of Bebai, six hundred twenty and three. The children of Azgad, a thousand two hundred twenty and two. The children of Adonikam, six hundred sixty and six. The children of Bigvai, two thousand fifty and six. The children of Adin, four hundred fifty and four. The children of Ater of Hezekiah, ninety and eight. The children of Bezai, three hundred twenty and three. The children of Jorah, an hundred and twelve. The children of Hashum, two hundred twenty and three. The children of Gibbar, ninety and five. The children of Beth-lehem, an hundred twenty and three. The men of Netophah, fifty and six. The men of Anathoth, an hundred twenty and eight. The children of Azmaveth, forty and two. The children of Kirjath-arim, Chephirah, and Beeroth, seven hundred and forty and three. The children of Ramah and Geba, six hundred twenty and one. The men of Michmas, an hundred twenty and two. The men of Beth-el and Ai, two hundred twenty and three. The children of Nebo, fifty and two. The children of Magbish, an hundred fifty and six. The children of the other Elam, a thousand two hundred fifty and four. The children of Harim, three hundred and twenty. The children of Lod, Hadid, and Ono, seven hundred twenty and five. The children of Jericho, three hundred forty and five. The children of Senaah, three thousand and six hundred and thirty.

The priests: the children of Jedaiah, of the house of Jeshua, nine hundred seventy and three. The children of Immer, a thousand fifty and two. The children of Pashur, a thousand two hundred forty and seven. The children of Harim, a thousand and seventeen.

The Levites: the children of Jeshua and Kadmiel, of the children of Hodaviah, seventy and four.

The singers: the children of Asaph, an hundred twenty and eight.

The children of the porters: the children of Shallum, the children of Ater, the children of Talmon, the children of Akkub, the children of Hatita, the children of Shobai, *in* all an hundred thirty and nine.

The Nethinims: the children of Ziha, the children of Hasupha, the children of Tabbaoth, The children of Keros, the children of Siaha, the children of Padon, The children of Lebanah, the children of Hagabah, the children of Akkub, The children of Hagab, the children of Shalmai, the children of Hanan, The children of Giddel, the children of Gahar, the children of Reaiah, The children of Rezin, the children of Nekoda, the children of Gazzam, The children of Uzza, the children of Paseah, the children of Besai, The children of Asnah, the children of Mehunim, the children of Nephusim, The children of Bakbuk, the children of Hakupha, the children of Harhur, The children of Bazluth, the children of Mehida, the children of Harsha, The children of Barkos, the children of Sisera, the children of Thamah, The children of Neziah, the children of Hatipha.

The children of Solomon's servants: the children of Sotai, the children of Sophereth, the children of Peruda, The children of Jaalah, the children of Darkon, the children of Giddel, The children of Shephatiah, the children of Hattil, the children of Pochereth of Zebaim, the children of Ami. All the Nethinims, and the children of Solomon's servants, *were* three hundred ninety and two. And these *were* they which went up from Tel-melah, Tel-harsa, Cherub, Addan, *and* Immer: but they could not shew their father's house, and their seed, whether they *were* of Israel: The children of Delaiah, the children of Tobiah, the children of Nekoda, six hundred fifty and two.

And of the children of the priests: the children of Habaiah, the children of Koz, the children of Barzillai; which took a wife of the daughters of Barzillai the Gileadite, and was called after their name: These sought their register *among* those that were reckoned by genealogy, but they were not found: therefore were they, as polluted, put from the priesthood. And the Tirshatha said unto them, that they should not eat of the most holy things, till there stood up a priest with Urim and with Thummim.

The whole congregation together *was* forty and two thousand three hundred *and* threescore, Beside their servants and their maids, of whom *there were* seven thousand three hundred thirty and seven: and *there were* among them two hundred singing men and singing women. Their horses *were* seven hundred thirty and six; their mules, two hundred forty and five; Their camels, four hundred thirty and five; *their* asses, six thousand seven hundred and twenty.

And *some* of the chief of the fathers, when they came to the house of the Lord which *is* at Jerusalem, offered freely for the house of God to set it up in his place: They gave after their ability unto the treasure of the work threescore and one thousand drams of gold, and five thousand pound of silver, and one hundred priests' garments. So the priests, and the Levites, and *some* of the people, and the singers, and the porters, and the Nethinims, dwelt in their cities, and all Israel in their cities.

✢ Chapter 3

AND when the seventh month was come, and the children of Israel *were* in the cities, the people gathered themselves together as one man to Jerusalem. Then stood up Jeshua the son of Jozadak, and his brethren the priests, and Zerubbabel the son of Shealtiel, and his brethren, and builded the altar of the God of Israel, to offer burnt offerings thereon, as *it is* written in the law of Moses the man of God. And they set the altar upon his bases; for fear *was* upon them because of the people of those countries: and they offered burnt offerings thereon unto the Lord, *even* burnt offerings morning and evening. They kept also the feast of tabernacles, as *it is* written, and *offered* the daily burnt offerings by number, according to the custom, as the duty of every day required; And afterward *offered* the continual burnt offering, both of the new moons, and of all the set feasts of the Lord that were consecrated, and of every one that willingly offered a freewill offering unto the Lord. From the first day of the seventh month began they to offer burnt offerings unto the Lord. But the foundation of the temple of the Lord was not *yet* laid. They gave money also unto the masons, and to the carpenters; and meat, and drink, and oil, unto them of Zidon, and to them of Tyre, to bring cedar trees from Lebanon to the sea of Joppa, according to the grant that they had of Cyrus king of Persia.

Now in the second year of their coming unto the house of God at Jerusalem, in the second month, began Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and the remnant of their brethren the priests and the Levites, and all they that were come out of the captivity unto Jerusalem; and appointed the Levites, from twenty years old and upward, to set forward the work of the house of the Lord. Then stood Jeshua *with* his sons and his brethren, Kadmiel and his sons, the sons of Judah, together, to set forward the workmen in the house of God: the sons of Henadad, *with* their sons and their brethren the Levites. And when the builders laid the foundation of the temple of the Lord, they set the priests in their apparel with trumpets, and the Levites the sons of Asaph with cymbals, to praise the Lord, after the ordinance of David king of Israel. And they sang together by course in praising and giving thanks unto the Lord; because *he is* good, for his mercy *endureth* for ever toward Israel. And all the people shouted with a great shout, when they praised the Lord, because the foundation of the house of the Lord was laid. But many of the priests and Levites and chief of the fathers, *who were* ancient men, that had seen the first house, when the foundation of this house was laid before their

eyes, wept with a loud voice; and many shouted aloud for joy: So that the people could not discern the noise of the shout of joy from the noise of the weeping of the people: for the people shouted with a loud shout, and the noise was heard afar off.

✢ Chapter 4

Now when the adversaries of Judah and Benjamin heard that the children of the captivity builded the temple unto the Lord God of Israel; Then they came to Zerubbabel, and to the chief of the fathers, and said unto them, Let us build with you: for we seek your God, as ye *do;* and we do sacrifice unto him since the days of Esar-haddon king of Assur, which brought us up hither. But Zerubbabel, and Jeshua, and the rest of the chief of the fathers of Israel, said unto them, Ye have nothing to do with us to build an house unto our God; but we ourselves together will build unto the Lord God of Israel, as king Cyrus the king of Persia hath commanded us. Then the people of the land weakened the hands of the people of Judah, and troubled them in building, And hired counsellers against them, to frustrate their purpose, all the days of Cyrus king of Persia, even until the reign of Darius king of Persia. And in the reign of Ahasuerus, in the beginning of his reign, wrote they *unto him* an accusation against the inhabitants of Judah and Jerusalem.

And in the days of Artaxerxes wrote Bishlam, Mithredath, Tabeel, and the rest of their companions, unto Artaxerxes king of Persia; and the writing of the letter *was* written in the Syrian tongue, and interpreted in the Syrian tongue. Rehum the chancellor and Shimshai the scribe wrote a letter against Jerusalem to Artaxerxes the king in this sort: Then *wrote* Rehum the chancellor, and Shimshai the scribe, and the rest of their companions; the Dinaites, the Apharsathchites, the Tarpelites, the Apharsites, the Archevites, the Babylonians, the Susanchites, the Dehavites, *and* the Elamites, And the rest of the nations whom the great and noble Asnappar brought over, and set in the cities of Samaria, and the rest *that are* on this side the river, and at such a time.

This *is* the copy of the letter that they sent unto him, *even* unto Artaxerxes the king; Thy servants the men on this side the river, and at such a time. Be it known unto the king, that the Jews which came up from thee to us are come unto Jerusalem, building the rebellious and the bad city, and have set up the walls *thereof*, and joined the foundations. Be it known now unto the king, that, if this city be builded, and the walls set up *again*, *then* will they not pay toll, tribute, and custom, and *so* thou shalt endamage the revenue of the kings. Now because we have maintenance from *the king's* palace, and it was not meet for us to see the king's dishonour, therefore have we sent and certified the king; That search may be made in the book of the records of thy fathers: so shalt thou find in the book of the records, and know that this city *is* a rebellious city, and hurtful unto kings and provinces, and that they have moved sedition within the same of old time: for which cause was this city destroyed. We certify the king that, if this city be builded *again*, and the walls thereof set up, by this means thou shalt have no portion on this side the river.

Then sent the king an answer unto Rehum the chancellor, and *to* Shimshai the scribe, and *to* the rest of their companions that dwell in Samaria, and *unto* the rest beyond the river, Peace, and at such a time. The letter which ye sent unto us hath been plainly read before me. And I commanded, and search hath been made, and it is found that this city of old time hath made insurrection against kings, and *that* rebellion and sedition have been made therein. There have been mighty kings also over Jerusalem, which have ruled over all *countries* beyond the river; and toll, tribute, and custom, was paid unto them. Give ye now commandment to cause these men to cease, and that this city be not builded, until *another* commandment shall be given from me. Take heed now that ye fail not to do this: why should damage grow to the hurt of the kings?

Now when the copy of king Artaxerxes' letter *was* read before Rehum, and Shimshai the scribe, and their companions, they went up in haste to Jerusalem unto the Jews, and made them to cease by force and power. Then ceased the work of the house of God which *is* at Jerusalem. So it ceased unto the second year of the reign of Darius king of Persia.

✢ Chapter 5

Then the prophets, Haggai the prophet, and Zechariah the son of Iddo, prophesied unto the Jews that *were* in Judah and Jerusalem in the name of the God of Israel, *even* unto them. Then rose up Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and began to build the house of God which *is* at Jerusalem: and with them *were* the prophets of God helping them.

At the same time came to them Tatnai, governor on this side the river, and Shethar-boznai, and their companions, and said thus unto them, Who hath commanded you to build this house, and to make up this wall? Then said we unto them after this manner, What are the names of the men that make this building? But the eye of their God was upon the elders of the Jews, that they could not cause them to cease, till the matter came to Darius: and then they returned answer by letter concerning this *matter*.

The copy of the letter that Tatnai, governor on this side the river, and Shethar-boznai, and his companions the Apharsachites, which *were* on this side the river, sent unto Darius the king: They sent a letter unto him, wherein was written thus; Unto Darius the king, all peace. Be it known unto the king, that we went into the province of Judea, to the house of the great God, which is builded with great stones, and timber is laid in the walls, and this work goeth fast on, and prospereth in their hands. Then asked we those elders, *and* said unto them thus, Who commanded you to build this house, and to make up these walls? We asked their names also, to certify thee, that we might write the names of the men that *were* the chief of them. And thus they returned us answer, saying, We are the servants of the God of heaven and earth, and build the house that was builded these many years ago, which a great king of Israel builded and set up. But after that our fathers had provoked the God of heaven unto wrath, he gave them into the hand of Nebuchadnezzar the king of Babylon, the Chaldean, who destroyed this house, and carried the people away into Babylon. But in the first year of Cyrus the king of Babylon *the same* king Cyrus made a decree to build this house of God. And the vessels also of gold and silver of the house of God, which Nebuchadnezzar took out of the temple that *was* in Jerusalem, and brought them into the temple of Babylon, those did Cyrus the king take out of the temple of Babylon, and they were delivered unto *one*, whose name *was* Sheshbazzar, whom he had made governor; And said unto him, Take these vessels, go, carry them into the temple that *is* in Jerusalem, and let the house of God be builded in his place. Then came the same Sheshbazzar, *and* laid the foundation of the house of God which *is* in Jerusalem: and since that time even until now hath it been in building, and *yet* it is not finished. Now therefore, if *it seem* good to the king, let there be search made in the king's treasure house, which *is* there at Babylon, whether it be *so*, that a decree was made of Cyrus the king to build this house of God at Jerusalem, and let the king send his pleasure to us concerning this matter.

✢ Chapter 6

Then Darius the king made a decree, and search was made in the house of the rolls, where the treasures were laid up in Babylon. And there was found at Achmetha, in the palace that *is* in the province of the Medes, a roll, and therein *was* a record thus written: In the first year of Cyrus the king *the same* Cyrus the king made a decree *concerning* the house of God at Jerusalem, Let the house be builded, the place where they offered sacrifices, and let the foundations thereof be strongly laid; the height thereof threescore cubits, *and* the breadth thereof threescore cubits; *With* three rows of great stones, and a row of new timber: and let the expences be given out of the king's house: And also let the golden and silver vessels of the house of God, which Nebuchadnezzar took forth out of the temple which *is* at Jerusalem, and brought unto Babylon, be restored, and brought again unto the temple which *is* at Jerusalem, *every one* to his place, and place *them* in the house of God. Now *therefore*, Tatnai, governor beyond the river, Shethar-boznai, and your companions the Apharsachites, which *are* beyond the river, be ye far from thence: Let the work of this house of God alone; let the governor of the Jews and the elders of the Jews build this house of God in his place. Moreover I make a decree what ye shall do to the elders of these Jews for the building of this house of God: that of the king's goods, *even* of the tribute beyond the river, forthwith expences be given unto these men, that they be not hindered. And that which they have need of, both young bullocks, and rams, and lambs, for the burnt offerings of the God of heaven, wheat, salt, wine, and oil, according to the appointment of the priests which *are* at Jerusalem, let it be given them day by day without fail: That they may offer sacrifices of sweet savours unto the God of heaven, and pray for the life of the king, and of his sons. Also I have made a decree, that whosoever shall alter this word, let timber be pulled down from his house, and being set up, let him be hanged thereon; and let his house be made a dunghill for this. And the God that hath caused his name to dwell there destroy all kings and people, that shall put to their hand to alter *and* to destroy this house of God which *is* at Jerusalem. I Darius have made a decree; let it be done with speed.

Then Tatnai, governor on this side the river, Shethar-boznai, and their companions, according to that which Darius the king had sent, so they did speedily. And the elders of the Jews builded, and they prospered through the prophesying of Haggai the prophet and Zechariah the son of Iddo. And they builded, and finished *it*, according to the commandment of the God of Israel, and according to the commandment of Cyrus, and Darius, and Artaxerxes king of Persia. And this house was finished on the third day of the month Adar, which was in the sixth year of the reign of Darius the king.

And the children of Israel, the priests, and the Levites, and the rest of the children of the captivity, kept the dedication of this house of God with joy, And offered at the dedication of this house of God an hundred bullocks, two hundred rams, four hundred lambs; and for a sin offering for all Israel, twelve he goats, according to the number of the tribes of Israel. And they set the priests in their divisions, and the Levites in their courses, for the service of God, which *is* at Jerusalem; as it is written in the book of Moses. And the children of the captivity kept the passover upon the fourteenth *day* of the first month. For the priests and the Levites were purified together, all of them *were* pure, and killed the passover for all the children of the captivity, and for their brethren the priests, and for themselves. And the children of Israel, which were come again out of captivity, and all such as had separated themselves unto them from the filthiness of the heathen of the land, to seek the Lord God of Israel, did eat, And kept the feast of unleavened bread seven days with joy: for the Lord had made them joyful, and turned the heart of the king of Assyria unto them, to strengthen their hands in the work of the house of God, the God of Israel.

✢ Chapter 7

Now after these things, in the reign of Artaxerxes king of Persia, Ezra the son of Seraiah, the son of Azariah, the son of Hilkiah, The son of Shallum, the son of Zadok, the son of Ahitub, The son of Amariah, the son of Azariah, the son of Meraioth, The son of Zerahiah, the son of Uzzi, the son of Bukki, The son of Abishua, the son of Phinehas, the son of Eleazar, the son of Aaron the chief priest: This Ezra went up from Babylon; and he *was* a ready scribe in the law of Moses, which the Lord God of Israel had given: and the king granted him all his request, according to the hand of the Lord his God upon him. And there went up *some* of the children of Israel, and of the priests, and the Levites, and the singers, and the porters, and the Nethinims, unto Jerusalem, in the seventh year of Artaxerxes the king. And he came to Jerusalem in the fifth month, which *was* in the seventh year of the king. For upon the first *day* of the first month began he to go up from Babylon, and on the first *day* of the fifth month came he to Jerusalem, according to the good hand of his God upon him. For Ezra had prepared his heart to seek the law of the Lord, and to do *it*, and to teach in Israel statutes and judgments.

Now this *is* the copy of the letter that the king Artaxerxes gave unto Ezra the priest, the scribe, *even* a scribe of the words of the commandments of the Lord, and of his statutes to Israel. Artaxerxes, king of kings, unto Ezra the priest, a scribe of the law of the God of heaven, perfect *peace*, and at such a time. I make a decree, that all they of the people of Israel, and *of* his priests and Levites, in my realm, which are minded of their own freewill to go up to Jerusalem, go with thee. Forasmuch as thou art sent of the king, and of his seven counsellers, to inquire concerning Judah and Jerusalem, according to the law of thy God which *is* in thine hand; And to carry the silver and gold, which the king and his counsellers have freely offered unto the God of Israel, whose habitation *is* in Jerusalem, And all the silver and gold that thou canst find in all the province of Babylon, with the freewill offering of the people, and of the priests, offering willingly for the house of their God which *is* in Jerusalem: That thou mayest buy speedily with this money bullocks, rams, lambs, with their meat offerings and their drink offerings, and offer them upon the altar of the house of your God which *is* in Jerusalem. And whatsoever shall seem good to thee, and to thy brethren, to do with the rest of the silver and the gold, that do after the will of your God. The vessels also that are given thee for the service of the house of thy God, *those* deliver thou before the God of Jerusalem. And whatsoever more shall be needful for the house of thy God, which thou shalt have occasion to bestow, bestow *it* out of the king's treasure house. And I, *even* I Artaxerxes the king, do make a decree to all the treasurers which *are* beyond the river, that whatsoever Ezra the priest, the scribe of the law of the God of heaven, shall require of you, it be done speedily, Unto an hundred talents of silver, and to an hundred measures of wheat, and to an hundred baths of wine, and to an hundred baths of oil, and salt without prescribing *how much*. Whatsoever is commanded by the God of heaven, let it be diligently done for the house of the God of heaven: for why should there be wrath against the realm of the king and his sons? Also we certify you, that touching any of the priests and Levites, singers, porters, Nethinims, or ministers of this house of God, it shall not be lawful to impose toll, tribute, or custom, upon them. And thou, Ezra, after the wisdom of thy God, that *is* in thine hand, set magistrates and judges, which may judge all the people that *are* beyond the river, all such as know the laws of thy God; and teach ye them that know *them* not. And whosoever will not do the law of thy God, and the law of the king, let judgment be executed speedily upon him, whether *it be* unto death, or to banishment, or to confiscation of goods, or to imprisonment.

Blessed *be* the Lord God of our fathers, which hath put *such a thing* as this in the king's heart, to beautify the house of the Lord which *is* in Jerusalem: And hath extended mercy unto me before the king, and his counsellers, and before all the king's mighty princes. And I was strengthened as the hand of the Lord my God *was* upon me, and I gathered together out of Israel chief men to go up with me.

✢ Chapter 8

These *are* now the chief of their fathers, and *this is* the genealogy of them that went up with me from Babylon, in the reign of Artaxerxes the king. Of the sons of Phinehas; Gershom: of the sons of Ithamar; Daniel: of the sons of David; Hattush. Of the sons of Shechaniah, of the sons of Pharosh; Zechariah: and with him were reckoned by genealogy of the males an hundred and fifty. Of the sons of Pahath-moab; Elihoenai the son of Zerahiah, and with him two hundred males. Of the sons of Shechaniah; the son of Jahaziel, and with him three hundred males. Of the sons also of Adin; Ebed the son of Jonathan, and with him fifty males. And of the sons of Elam; Jeshaiah the son of Athaliah, and with him seventy males. And of the sons of Shephatiah; Zebadiah the son of Michael, and with him fourscore males. Of the sons of Joab; Obadiah the son of Jehiel, and with him two hundred and eighteen males. And of the sons of Shelomith; the son of Josiphiah, and with him an hundred and threescore males. And of the sons of Bebai; Zechariah the son of Bebai, and with him twenty and eight males. And of the sons of Azgad; Johanan the son of Hakkatan, and with him an hundred and ten males. And of the last sons of Adonikam, whose names *are* these, Eliphelet, Jeiel, and Shemaiah, and with them threescore males. Of the sons also of Bigvai; Uthai, and Zabbud, and with them seventy males.

And I gathered them together to the river that runneth to Ahava; and there abode we in tents three days: and I viewed the people, and the priests, and found there none of the sons of Levi. Then sent I for Eliezer, for Ariel, for Shemaiah, and for Elnathan, and for Jarib, and for Elnathan, and for Nathan, and for Zechariah, and for Meshullam, chief men; also for Joiarib, and for Elnathan, men of understanding. And I sent them with commandment unto Iddo the chief at the place Casiphia, and I told them what they should say unto Iddo, *and* to his brethren the Nethinims, at the place Casiphia, that they should bring unto us ministers for the house of our God. And by the good hand of our God upon us they brought us a man of understanding, of the sons of Mahli, the son of Levi, the son of Israel; and Sherebiah, with his sons and his brethren, eighteen; And Hashabiah, and with him Jeshaiah of the sons of Merari, his brethren and their sons, twenty; Also of the Nethinims, whom David and the princes had appointed for the service of the Levites, two hundred and twenty Nethinims: all of them were expressed by name.

Then I proclaimed a fast there, at the river of Ahava, that we might afflict ourselves before our God, to seek of him a right way for us, and for our little ones, and for all our substance. For I was ashamed to require of the king a band of soldiers and horsemen to help us against the enemy in the way: because we had spoken unto the king, saying, The hand of our God *is* upon all them for good that seek him; but his power and his wrath *is* against all them that forsake him. So we fasted and besought our God for this: and he was intreated of us.

Then I separated twelve of the chief of the priests, Sherebiah, Hashabiah, and ten of their brethren with them, And weighed unto them the silver, and the gold, and the vessels, *even* the offering of the house of our God, which the king, and his counsellers, and his Lords, and all Israel *there* present, had offered: I even weighed unto their hand six hundred and fifty talents of silver, and silver vessels an hundred talents, *and* of gold an hundred talents; Also twenty basons of gold, of a thousand drams; and two vessels of fine copper, precious as gold. And I said unto them, Ye *are* holy unto the Lord; the vessels *are* holy also; and the silver and the gold *are* a freewill offering unto the Lord God of your fathers. Watch ye, and keep *them*, until ye weigh *them* before the chief of the priests and the Levites, and chief of the fathers of Israel, at Jerusalem, in the chambers of the house of the Lord. So took the priests and the Levites the weight of the silver, and the gold, and the vessels, to bring *them* to Jerusalem unto the house of our God.

Then we departed from the river of Ahava on the twelfth *day* of the first month, to go unto Jerusalem: and the hand of our God was upon us, and he delivered us from the hand of the enemy, and of such as lay in wait by the way. And we came to Jerusalem, and abode there three days.

Now on the fourth day was the silver and the gold and the vessels weighed in the house of our God by the hand of Meremoth the son of Uriah the priest; and with him *was* Eleazar the son of Phinehas; and with them *was* Jozabad the son of Jeshua, and Noadiah the son of Binnui, Levites; By number *and* by weight of every one: and all the weight was written at that time. *Also* the children of those that had been carried away, which were come out of the captivity, offered burnt offerings unto the God of Israel, twelve bullocks for all Israel, ninety and six rams, seventy and seven lambs, twelve he goats *for* a sin offering: all *this was* a burnt offering unto the Lord.

And they delivered the king's commissions unto the king's lieutenants, and to the governors on this side the river: and they furthered the people, and the house of God.

✢ Chapter 9

Now when these things were done, the princes came to me, saying, The people of Israel, and the priests, and the Levites, have not separated themselves from the people of the lands, *doing* according to their abominations, *even* of the Canaanites, the Hittites, the Perizzites, the Jebusites, the Ammonites, the Moabites, the Egyptians, and the Amorites. For they have taken of their daughters for themselves, and for their sons: so that the holy seed have mingled themselves with the people of *those* lands: yea, the hand of the princes and rulers hath been chief in this trespass. And when I heard this thing, I rent my garment and my mantle, and plucked off the hair of my head and of my beard, and sat down astonied. Then were assembled unto me every one that trembled at the words of the God of Israel, because of the transgression of those that had been carried away; and I sat astonied until the evening sacrifice.

And at the evening sacrifice I arose up from my heaviness; and having rent my garment and my mantle, I fell upon my knees, and spread out my hands unto the Lord my God, And said, O my God, I am ashamed and blush to lift up my face to thee, my God: for our iniquities are increased over *our* head, and our trespass is grown up unto the heavens. Since the days of our fathers *have* we *been* in a great trespass unto this day; and for our iniquities have we, our kings, *and* our priests, been delivered into the hand of the kings of the lands, to the sword, to captivity, and to a spoil, and to confusion of face, as *it is* this day. And now for a little space grace hath been *shewed* from the Lord our God, to leave us a remnant to escape, and to give us a nail in his holy place, that our God may lighten our eyes, and give us a little reviving in our bondage. For we *were* bondmen; yet our God hath not forsaken us in our bondage, but hath extended mercy unto us in the sight of the kings of Persia, to give us a reviving, to set up the house of our God, and to repair the desolations thereof, and to give us a wall in Judah and in

Jerusalem. And now, O our God, what shall we say after this? for we have forsaken thy commandments, Which thou hast commanded by thy servants the prophets, saying, The land, unto which ye go to possess it, is an unclean land with the filthiness of the people of the lands, with their abominations, which have filled it from one end to another with their uncleanness. Now therefore give not your daughters unto their sons, neither take their daughters unto your sons, nor seek their peace or their wealth for ever: that ye may be strong, and eat the good of the land, and leave *it* for an inheritance to your children for ever. And after all that is come upon us for our evil deeds, and for our great trespass, seeing that thou our God hast punished us less than our iniquities *deserve*, and hast given us *such* deliverance as this; Should we again break thy commandments, and join in affinity with the people of these abominations? wouldest not thou be angry with us till thou hadst consumed *us*, so that *there should be* no remnant nor escaping? O Lord God of Israel, thou *art* righteous: for we remain yet escaped, as *it is* this day: behold, we *are* before thee in our trespasses: for we cannot stand before thee because of this.

✝ Chapter 10

NOW when Ezra had prayed, and when he had confessed, weeping and casting himself down before the house of God, there assembled unto him out of Israel a very great congregation of men and women and children: for the people wept very sore. And Shechaniah the son of Jehiel, *one* of the sons of Elam, answered and said unto Ezra, We have trespassed against our God, and have taken strange wives of the people of the land: yet now there is hope in Israel concerning this thing. Now therefore let us make a covenant with our God to put away all the wives, and such as are born of them, according to the counsel of my Lord, and of those that tremble at the commandment of our God; and let it be done according to the law. Arise; for *this* matter *belongeth* unto thee: we also *will be* with thee: be of good courage, and do *it*. Then arose Ezra, and made the chief priests, the Levites, and all Israel, to swear that they should do according to this word. And they sware.

Then Ezra rose up from before the house of God, and went into the chamber of Johanan the son of Eliashib: and *when* he came thither, he did eat no bread, nor drink water: for he mourned because of the transgression of them that had been carried away. And they made proclamation throughout Judah and Jerusalem unto all the children of the captivity, that they should gather themselves together unto Jerusalem; And that whosoever would not come within three days, according to the counsel of the princes and the elders, all his substance should be forfeited, and himself separated from the congregation of those that had been carried away.

Then all the men of Judah and Benjamin gathered themselves together unto Jerusalem within three days. It *was* the ninth month, on the twentieth *day* of the month; and all the people sat in the street of the house of God, trembling because of *this* matter, and for the great rain. And Ezra the priest stood up, and said unto them, Ye have transgressed, and have taken strange wives, to increase the trespass of Israel. Now therefore make confession unto the Lord God of your fathers, and do his pleasure: and separate yourselves from the people of the land, and from the strange wives. Then all the congregation answered and said with a loud voice, As thou hast said, so must we do. But the people *are* many, and *it is* a time of much rain, and we are not able to stand without, neither *is this* a work of one day or two: for we are many that have transgressed in this thing. Let now our rulers of all the congregation stand, and let all them which have taken strange wives in our cities come at appointed times, and with them the elders of every city, and the judges thereof, until the fierce wrath of our God for this matter be turned from us.

Only Jonathan the son of Asahel and Jahaziah the son of Tikvah were employed about this *matter:* and Meshullam and Shabbethai the Levite helped them. And the children of the captivity did so. And Ezra the priest, *with* certain chief of the fathers, after the house of their fathers, and all of them by *their* names, were separated, and sat down in the first day of the tenth month to examine the matter. And they made an end with all the men that had taken strange wives by the first day of the first month.

And among the sons of the priests there were found that had taken strange wives: *namely*, of the sons of Jeshua the son of Jozadak, and his brethren; Maaseiah, and Eliezer, and Jarib, and Gedaliah. And they gave their hands that they would put away their wives; and *being* guilty, *they offered* a ram of the flock for their trespass. And of the sons of Immer; Hanani, and Zebadiah. And of the sons of Harim; Maaseiah, and Elijah, and Shemaiah, and Jehiel, and Uzziah. And of the sons of Pashur; Elioenai, Maaseiah, Ishmael, Nethaneel, Jozabad, and Elasah. Also of the Levites; Jozabad, and Shimei, and Kelaiah, (the same *is* Kelita,) Pethahiah, Judah, and Eliezer. Of the singers also; Eliashib: and of the porters; Shallum, and Telem, and Uri. Moreover of Israel: of the sons of Parosh; Ramiah, and Jeziah, and Malchiah, and Miamin, and Eleazar, and Malchijah, and Benaiah. And of the sons of Elam; Mattaniah, Zechariah, and Jehiel, and Abdi, and Jeremoth, and Eliah. And of the sons of Zattu; Elioenai, Eliashib, Mattaniah, and Jeremoth, and Zabad, and Aziza. Of the sons also of Bebai; Jehohanan, Hananiah, Zabbai, *and* Athlai. And of the sons of Bani; Meshullam, Malluch, and Adaiah, Jashub, and Sheal, and Ramoth. And of the sons of Pahath-moab; Adna, and Chelal, Benaiah, Maaseiah, Mattaniah, Bezaleel, and Binnui, and Manasseh. And *of* the sons of Harim; Eliezer, Ishijah, Malchiah, Shemaiah, Shimeon, Benjamin, Malluch, *and* Shemariah. Of the sons of Hashum; Mattenai, Mattathah, Zabad, Eliphelet, Jeremai, Manasseh, *and* Shimei. Of the sons of Bani; Maadai, Amram, and Uel, Benaiah, Bedeiah, Chelluh, Vaniah, Meremoth, Eliashib, Mattaniah, Mattenai, and Jaasau, And Bani, and Binnui, Shimei, And Shelemiah, and Nathan, and Adaiah, Machnadebai, Shashai, Sharai, Azareel, and Shelemiah, Shemariah, Shallum, Amariah, *and* Joseph. Of the sons of Nebo; Jeiel, Mattithiah, Zabad, Zebina, Jadau, and Joel, Benaiah. All these had taken strange wives: and *some* of them had wives by whom they had children.

The Book of Nehemiah.

✢ Chapter 1

The words of Nehemiah the son of Hachaliah. And it came to pass in the month Chisleu, in the twentieth year, as I was in Shushan the palace, That Hanani, one of my brethren, came, he and *certain* men of Judah; and I asked them concerning the Jews that had escaped, which were left of the captivity, and concerning Jerusalem. And they said unto me, The remnant that are left of the captivity there in the province *are* in great affliction and reproach: the wall of Jerusalem also *is* broken down, and the gates thereof are burned with fire.

And it came to pass, when I heard these words, that I sat down and wept, and mourned *certain* days, and fasted, and prayed before the God of heaven, And said, I beseech thee, O Lord God of heaven, the great and terrible God, that keepeth covenant and mercy for them that love him and observe his commandments: Let thine ear now be attentive, and thine eyes open, that thou mayest hear the prayer of thy servant, which I pray before thee now, day and night, for the children of Israel thy servants, and confess the sins of the children of Israel, which we have sinned against thee: both I and my father's house have sinned. We have dealt very corruptly against thee, and have not kept the commandments, nor the statutes, nor the judgments, which thou commandedst thy servant Moses. Remember, I beseech thee, the word that thou commandedst thy servant Moses, saying, *If* ye transgress, I will scatter you abroad among the nations: But *if* ye turn unto me, and keep my commandments, and do them; though there were of you cast out unto the uttermost part of the heaven, *yet* will I gather them from thence, and will bring them unto the place that I have chosen to set my name there. Now these *are* thy servants and thy people, whom thou hast redeemed by thy great power, and by thy strong hand. O Lord, I beseech thee, let now thine ear be attentive to the prayer of thy servant, and to the prayer of thy servants, who desire to fear thy name: and prosper, I pray thee, thy servant this day, and grant him mercy in the sight of this man. For I was the king's cupbearer.

✢ Chapter 2

And it came to pass in the month Nisan, in the twentieth year of Artaxerxes the king, *that* wine *was* before him: and I took up the wine, and gave *it* unto the king. Now I had not been *beforetime* sad in his presence. Wherefore the king said unto me, Why *is* thy countenance sad, seeing thou *art* not sick? this *is* nothing *else* but sorrow of heart. Then I was very sore afraid, And said unto the king, Let the king live for ever: why should not my countenance be sad, when the city, the place of my fathers' sepulchres, *lieth* waste, and the gates thereof are consumed with fire? Then the king said unto me, For what dost thou make request? So I prayed to the God of heaven. And I said unto the king, If it please the king, and if thy servant have found favour in thy sight, that thou wouldest send me unto Judah, unto the city of my fathers' sepulchres, that I may build it. And the king said unto me, (the queen also sitting by him,) For how long shall thy journey be? and when wilt thou return? So it pleased the king to send me; and I set him a time. Moreover I said unto the king, If it please the king, let letters be given me to the governors beyond the river, that they may convey me over till I come into Judah; And a letter unto Asaph the keeper of the king's forest, that he may give me timber to make beams for the gates of the palace which *appertained* to the house, and for the wall of the city, and for the house that I shall enter into. And the king granted me, according to the good hand of my God upon me.

Then I came to the governors beyond the river, and gave them the king's letters. Now the king had sent captains of the army and horsemen with me. When Sanballat the Horonite, and Tobiah the servant, the Ammonite, heard *of it*, it grieved them exceedingly that there was come a man to seek the welfare of the children of Israel. So I came to Jerusalem, and was there three days.

And I arose in the night, I and some few men with me; neither told I *any* man what my God had put in my heart to do at Jerusalem: neither *was there any* beast with me, save the beast that I rode upon. And I went out by night by the gate of the valley, even before the dragon well, and to the dung port, and viewed the walls of Jerusalem, which were broken down, and the gates thereof were consumed with fire. Then I went on to the gate of the fountain, and to the king's pool: but *there was* no place for the beast *that was* under me to pass. Then went I up in the night by the brook, and viewed the wall, and turned back, and entered by the gate of the valley, and *so* returned. And the rulers knew not whither I went, or what I did; neither had I as yet told *it* to the Jews, nor to the priests, nor to the nobles, nor to the rulers, nor to the rest that did the work.

Then said I unto them, Ye see the distress that we *are* in, how Jerusalem *lieth* waste, and the gates thereof are burned with fire: come, and let us build up the wall of Jerusalem, that we be no more a reproach. Then I told them of the hand of my God which was good upon me; as also the king's words that he had spoken unto me. And they said, Let us rise up and build. So they strengthened their hands for *this* good *work*. But when Sanballat the Horonite, and Tobiah the servant, the Ammonite, and Geshem the Arabian, heard *it*, they laughed us to scorn, and despised us, and said, What *is* this thing that ye do? will ye rebel against the king? Then answered I them, and said unto them, The God of heaven, he will prosper us; therefore we his servants will arise and build: but ye have no portion, nor right, nor memorial, in Jerusalem.

✢ Chapter 3

Then Eliashib the high priest rose up with his brethren the priests, and they builded the sheep gate; they sanctified it, and set up the doors of it; even unto the tower of Meah they sanctified it, unto the tower of Hananeel. And next unto him builded the men of Jericho. And next to them builded Zaccur the son of Imri. But the fish gate did the sons of Hassenaah build, who *also* laid the beams thereof, and set up the doors thereof, the locks thereof, and the bars thereof. And next unto them repaired Meremoth the son of Urijah, the son of Koz. And next unto them repaired Meshullam the son of Berechiah, the son of Meshezabeel. And next unto them repaired Zadok the son of Baana. And next unto them the Tekoites repaired; but their nobles put not their necks to the work of their Lord. Moreover the old gate repaired Jehoiada the son of Paseah, and Meshullam the son of Besodeiah; they laid the beams thereof, and set up the doors thereof, and the locks thereof, and the bars thereof. And next unto them repaired Melatiah the Gibeonite, and Jadon the Meronothite, the men of Gibeon, and of Mizpah, unto the throne of the governor on this side the river. Next unto him repaired Uzziel the son of Harhaiah, of the goldsmiths. Next unto him also repaired Hananiah the son of *one of* the apothecaries, and they fortified Jerusalem unto the broad wall. And next unto them repaired Rephaiah the son of Hur, the ruler of the half part of Jerusalem. And next unto them repaired Jedaiah the son of Harumaph, even over against his house. And next unto him repaired Hattush the son of Hashabniah. Malchijah the son of Harim, and Hashub the son of Pahath-moab, repaired the other piece, and the tower of the furnaces. And next unto him repaired Shallum the son of Halohesh, the ruler of the half part of Jerusalem, he and his daughters. The valley gate repaired Hanun, and the inhabitants of Zanoah; they built it, and set up the doors thereof, the locks thereof, and the bars thereof, and a thousand cubits on the wall unto the dung gate. But the dung gate repaired Malchiah the son of Rechab, the ruler of part of Beth-haccerem; he built it, and set up the doors thereof, the locks thereof, and the bars thereof. But the gate of the fountain repaired Shallun the son of Col-hozeh, the ruler of part of Mizpah; he built it, and covered it, and set up the doors thereof, the locks thereof, and the bars thereof, and the wall of the pool of Siloah by the king's garden, and unto the stairs that go down from the city of David. After him repaired Nehemiah the son of Azbuk, the ruler of the half part of Beth-zur, unto *the place* over against the sepulchres of David, and to the pool that was made, and unto the house of the mighty. After him repaired the Levites, Rehum the son of Bani. Next unto him repaired Hashabiah, the ruler of the half part of Keilah, in his part. After him repaired their brethren, Bavai the son of Henadad, the ruler of the half part of Keilah. And next to him repaired Ezer the son of Jeshua, the ruler of Mizpah, another piece over against the going up to the armoury at the turning *of the wall*. After him Baruch the son of Zabbai earnestly repaired the other piece, from the turning *of the wall* unto the door of the house of Eliashib the high priest. After him repaired Meremoth the son of Urijah the son of Koz another piece, from the door of the house of Eliashib even to the end of the house of Eliashib. And after him repaired the priests, the men of the plain. After him repaired Benjamin and Hashub over against their house. After him repaired Azariah the son of Maaseiah the son of Ananiah by his house. After him repaired Binnui the son of Henadad another piece, from the house of Azariah unto the turning *of the wall*, even unto the corner. Palal the son of Uzai, over against the turning *of the wall*, and the tower which lieth out from the king's high house, that *was* by the court of the prison. After him Pedaiah the son of Parosh. Moreover the Nethinims dwelt in Ophel, unto *the place* over against the water gate toward the east, and the tower that lieth out. After them the Tekoites repaired another piece, over against the great tower that lieth out, even unto the wall of Ophel. From above the horse gate repaired the priests, every one over against his house. After them repaired Zadok the son of Immer over against his house. After him repaired also Shemaiah the son of Shechaniah, the keeper of the east gate. After him repaired Hananiah the son of Shelemiah, and Hanun the sixth son of Zalaph, another piece. After him repaired Meshullam the son of Berechiah over against his chamber. After him repaired Malchiah the goldsmith's son unto the place of the Nethinims, and of the merchants, over against the gate Miphkad, and to the going up of the corner. And between the going up of the corner unto the sheep gate repaired the goldsmiths and the merchants.

✢ Chapter 4

But it came to pass, that when Sanballat heard that we builded the wall, he was wroth, and took great indignation, and mocked the Jews. And he spake before his brethren and the army of Samaria, and said, What do these feeble Jews? will they fortify themselves? will they sacrifice? will they make an end in a day? will they revive the stones out of the heaps of the rubbish which are burned? Now Tobiah the Ammonite *was* by him, and he said, Even that which they build, if a fox go up, he shall even break down their stone wall. Hear, O our God; for we are despised: and turn their reproach upon their own head, and give them for a prey in the land of captivity: And cover not their iniquity, and let not their sin be blotted

out from before thee: for they have provoked *thee* to anger before the builders. So built we the wall; and all the wall was joined together unto the half thereof: for the people had a mind to work.

But it came to pass, *that* when Sanballat, and Tobiah, and the Arabians, and the Ammonites, and the Ashdodites, heard that the walls of Jerusalem were made up, *and* that the breaches began to be stopped, then they were very wroth, And conspired all of them together to come *and* to fight against Jerusalem, and to hinder it. Nevertheless we made our prayer unto our God, and set a watch against them day and night, because of them. And Judah said, The strength of the bearers of burdens is decayed, and *there is* much rubbish; so that we are not able to build the wall. And our adversaries said, They shall not know, neither see, till we come in the midst among them, and slay them, and cause the work to cease. And it came to pass, that when the Jews which dwelt by them came, they said unto us ten times, From all places whence ye shall return unto us *they will be upon you.*

Therefore set I in the lower places behind the wall, *and* on the higher places, I even set the people after their families with their swords, their spears, and their bows. And I looked, and rose up, and said unto the nobles, and to the rulers, and to the rest of the people, Be not ye afraid of them: remember the Lord, *which is* great and terrible, and fight for your brethren, your sons, and your daughters, your wives, and your houses. And it came to pass, when our enemies heard that it was known unto us, and God had brought their counsel to nought, that we returned all of us to the wall, every one unto his work. And it came to pass from that time forth, *that* the half of my servants wrought in the work, and the other half of them held both the spears, the shields, and the bows, and the habergeons; and the rulers *were* behind all the house of Judah. They which builded on the wall, and they that bare burdens, with those that laded, *every one* with one of his hands wrought in the work, and with the other *hand* held a weapon. For the builders, every one had his sword girded by his side, and *so* builded. And he that sounded the trumpet *was* by me.

And I said unto the nobles, and to the rulers, and to the rest of the people, The work *is* great and large, and we are separated upon the wall, one far from another. In what place *therefore* ye hear the sound of the trumpet, resort ye thither unto us: our God shall fight for us. So we laboured in the work: and half of them held the spears from the rising of the morning till the stars appeared. Likewise at the same time said I unto the people, Let every one with his servant lodge within Jerusalem, that in the night they may be a guard to us, and labour on the day. So neither I, nor my brethren, nor my servants, nor the men of the guard which followed me, none of us put off our clothes, *saving that* every one put them off for washing.

✢ Chapter 5

And there was a great cry of the people and of their wives against their brethren the Jews. For there were that said, We, our sons, and our daughters, *are* many: therefore we take up corn *for them*, that we may eat, and live. *Some* also there were that said, We have mortgaged our lands, vineyards, and houses, that we might buy corn, because of the dearth. There were also that said, We have borrowed money for the king's tribute, *and that upon* our lands and vineyards. Yet now our flesh *is* as the flesh of our brethren, our children as their children: and, lo, we bring into bondage our sons and our daughters to be servants, and *some* of our daughters are brought unto bondage *already:* neither *is it* in our power *to redeem them;* for other men have our lands and vineyards.

And I was very angry when I heard their cry and these words. Then I consulted with myself, and I rebuked the nobles, and the rulers, and said unto them, Ye exact usury, every one of his brother. And I set a great assembly against them. And I said unto them, We after our ability have redeemed our brethren the Jews, which were sold unto the heathen; and will ye even sell your brethren? or shall they be sold unto us? Then held they their peace, and found nothing *to answer*. Also I said, It *is* not good that ye do: ought ye not to walk in the fear of our God because of the reproach of the heathen our enemies? I likewise, *and* my brethren, and my servants, might exact of them money and corn: I pray you, let us leave off this usury. Restore, I pray you, to them, even this day, their lands, their vineyards, their oliveyards, and their houses, also the hundredth *part* of the money, and of the corn, the wine, and the oil, that ye exact of them. Then said they, We will restore *them*, and will require nothing of them; so will we do as thou sayest. Then I called the priests, and took an oath of them, that they should do according to this promise. Also I shook my lap, and said, So God shake out every man from his house, and from his labour, that performeth not this promise, even thus be he shaken out, and emptied. And all the congregation said, Amen, and praised the Lord. And the people did according to this promise.

Moreover from the time that I was appointed to be their governor in the land of Judah, from the twentieth year even unto the two and thirtieth year of Artaxerxes the king, *that is*, twelve years, I and my brethren have not eaten the bread of the governor. But the former governors that *had been* before me were chargeable unto the people, and had taken of them bread and wine, beside forty shekels of silver; yea, even their servants bare rule over the people: but so did not I, because of the fear of God. Yea, also I continued in the work of this wall, neither bought we any land: and all my servants *were* gathered thither unto the work. Moreover *there were* at my table an hundred and fifty of the Jews and rulers, beside those that came unto us from among the heathen that *are* about us. Now *that* which was prepared *for me* daily *was* one ox *and* six choice sheep; also fowls were prepared for me, and once in ten days store of all sorts of wine: yet for all this required not I the bread of the governor, because the bondage was heavy upon this people. Think upon me, my God, for good, *according* to all that I have done for this people.

✢ Chapter 6

Now it came to pass, when Sanballat, and Tobiah, and Geshem the Arabian, and the rest of our enemies, heard that I had builded the wall, and *that* there was no breach left therein; (though at that time I had not set up the doors upon the gates;) That Sanballat and Geshem sent unto me, saying, Come, let us meet together in *some one of* the villages in the plain of Ono. But they thought to do me mischief. And I sent messengers unto them, saying, I *am* doing a great work, so that I cannot come down: why should the work cease, whilst I leave it, and come down to you? Yet they sent unto me four times after this sort; and I answered them after the same manner. Then sent Sanballat his servant unto me in like manner the fifth time with an open letter in his hand; Wherein *was* written, It is reported among the heathen, and Gashmu saith *it, that* thou and the Jews think to rebel: for which cause thou buildest the wall, that thou mayest be their king, according to these words. And thou hast also appointed prophets to preach of thee at Jerusalem, saying, *There is* a king in Judah: and now shall it be reported to the king according to these words. Come now therefore, and let us take counsel together. Then I sent unto him, saying, There are no such things done as thou sayest, but thou feignest them out of thine own heart. For they all made us afraid, saying, Their hands shall be weakened from the work, that it be not done. Now therefore, *O God*, strengthen my hands. Afterward I came unto the house of Shemaiah the son of Delaiah the son of Mehetabeel, who *was* shut up; and he said, Let us meet together in the house of God, within the temple, and let us shut the doors of the temple: for they will come to slay thee; yea, in the night will they come to slay thee. And I said, Should such a man as I flee? and who *is there*, that, *being* as I *am*, would go into the temple to save his life? I will not go in. And, lo, I perceived that God had not sent him; but that he pronounced this prophecy against me: for Tobiah and Sanballat had hired him. Therefore *was* he hired, that I should be afraid, and do so, and sin, and *that* they might have *matter* for an evil report, that they might reproach me. My God, think thou upon Tobiah and Sanballat according to these their works, and on the prophetess Noadiah, and the rest of the prophets, that would have put me in fear.

So the wall was finished in the twenty and fifth *day* of *the month* Elul, in fifty and two days. And it came to pass, that when all our enemies heard *thereof*, and all the heathen that *were* about us saw *these things*, they were much cast down in their own eyes: for they perceived that this work was wrought of our God.

Moreover in those days the nobles of Judah sent many letters unto Tobiah, and *the letters* of Tobiah came unto them. For *there were* many in Judah sworn unto him, because he *was* the son in law of Shechaniah the son of Arah; and his son Johanan had taken the daughter of Meshullam the son of Berechiah. Also they reported his good deeds before me, and uttered my words to him. *And* Tobiah sent letters to put me in fear.

✢ Chapter 7

Now it came to pass, when the wall was built, and I had set up the doors, and the porters and the singers and the Levites were appointed, That I gave my brother Hanani, and Hananiah the ruler of the palace, charge over Jerusalem: for he *was* a faithful man, and feared God above many. And I said unto them, Let not the gates of Jerusalem be opened until the sun be hot; and while they stand by, let them shut the doors, and bar *them:* and appoint watches of the inhabitants of Jerusalem, every one in his watch, and every one *to be* over against his house. Now the city *was* large and great: but the people *were* few therein, and the houses *were* not builded.

And my God put into mine heart to gather together the nobles, and the rulers, and the people, that they might be reckoned by genealogy. And I found a register of the genealogy of them which came up at the first, and found written therein, These *are* the children of the province, that went up out of the captivity, of those that had been carried away, whom Nebuchadnezzar the king of Babylon had carried away, and came again to Jerusalem and to Judah, every one unto his city; Who came with Zerubbabel, Jeshua, Nehemiah, Azariah, Raamiah, Nahamani, Mordecai, Bilshan, Mispereth, Bigvai, Nehum, Baanah. The number, *I say*, of the men of the people of Israel *was this;* The children of Parosh, two thousand an hundred seventy and two. The children of Shephatiah, three hundred seventy and two. The children of Arah, six hundred fifty and two. The children of Pahath-moab, of the children of Jeshua and Joab, two thousand and eight hundred *and* eighteen. The children of Elam, a thousand two hundred fifty and four. The children of Zattu, eight hundred forty and five. The children of Zaccai, seven hundred and threescore. The children of Binnui, six hundred forty and eight. The children of Bebai, six hundred twenty and eight. The children of Azgad, two thousand three hundred twenty and two. The children of Adonikam, six hundred threescore and seven. The children of Bigvai, two thousand threescore and seven. The children of Adin, six hundred fifty and five. The children of Ater of Hezekiah, ninety and eight. The children of Hashum, three hundred

twenty and eight. The children of Bezai, three hundred twenty and four. The children of Hariph, an hundred and twelve. The children of Gibeon, ninety and five. The men of Beth-lehem and Netophah, an hundred fourscore and eight. The men of Anathoth, an hundred twenty and eight. The men of Beth-azmaveth, forty and two. The men of Kirjath-jearim, Chephirah, and Beeroth, seven hundred forty and three. The men of Ramah and Geba, six hundred twenty and one. The men of Michmas, an hundred and twenty and two. The men of Beth-el and Ai, an hundred twenty and three. The men of the other Nebo, fifty and two. The children of the other Elam, a thousand two hundred fifty and four. The children of Harim, three hundred and twenty. The children of Jericho, three hundred forty and five. The children of Lod, Hadid, and Ono, seven hundred twenty and one. The children of Senaah, three thousand nine hundred and thirty.

The priests: the children of Jedaiah, of the house of Jeshua, nine hundred seventy and three. The children of Immer, a thousand fifty and two. The children of Pashur, a thousand two hundred forty and seven. The children of Harim, a thousand and seventeen.

The Levites: the children of Jeshua, of Kadmiel, *and* of the children of Hodevah, seventy and four.

The singers: the children of Asaph, an hundred forty and eight.

The porters: the children of Shallum, the children of Ater, the children of Talmon, the children of Akkub, the children of Hatita, the children of Shobai, an hundred thirty and eight.

The Nethinims: the children of Ziha, the children of Hashupha, the children of Tabbaoth, The children of Keros, the children of Sia, the children of Padon, The children of Lebana, the children of Hagaba, the children of Shalmai, The children of Hanan, the children of Giddel, the children of Gahar, The children of Reaiah, the children of Rezin, the children of Nekoda, The children of Gazzam, the children of Uzza, the children of Phaseah, The children of Besai, the children of Meunim, the children of Nephishesim, The children of Bakbuk, the children of Hakupha, the children of Harhur, The children of Bazlith, the children of Mehida, the children of Harsha, The children of Barkos, the children of Sisera, the children of Tamah, The children of Neziah, the children of Hatipha.

The children of Solomon's servants: the children of Sotai, the children of Sophereth, the children of Perida, The children of Jaala, the children of Darkon, the children of Giddel, The children of Shephatiah, the children of Hattil, the children of Pochereth of Zebaim, the children of Amon. All the Nethinims, and the children of Solomon's servants, *were* three hundred ninety and two. And these *were* they which went up *also* from Tel-melah, Tel-haresha, Cherub, Addon, and Immer: but they could not shew their father's house, nor their seed, whether they *were* of Israel. The children of Delaiah, the children of Tobiah, the children of Nekoda, six hundred forty and two.

And of the priests: the children of Habaiah, the children of Koz, the children of Barzillai, which took *one* of the daughters of Barzillai the Gileadite to wife, and was called after their name. These sought their register *among* those that were reckoned by genealogy, but it was not found: therefore were they, as polluted, put from the priesthood. And the Tirshatha said unto them, that they should not eat of the most holy things, till there stood *up* a priest with Urim and Thummim.

The whole congregation together *was* forty and two thousand three hundred and threescore, Beside their manservants and their maidservants, of whom *there were* seven thousand three hundred thirty and seven: and they had two hundred forty and five singing men and singing women. Their horses, seven hundred thirty and six: their mules, two hundred forty and five: *Their* camels, four hundred thirty and five: six thousand seven hundred and twenty asses.

And some of the chief of the fathers gave unto the work. The Tirshatha gave to the treasure a thousand drams of gold, fifty basons, five hundred and thirty priests' garments. And *some* of the chief of the fathers gave to the treasure of the work twenty thousand drams of gold, and two thousand and two hundred pound of silver. And *that* which the rest of the people gave *was* twenty thousand drams of gold, and two thousand pound of silver, and threescore and seven priests' garments. So the priests, and the Levites, and the porters, and the singers, and *some* of the people, and the Nethinims, and all Israel, dwelt in their cities; and when the seventh month came, the children of Israel *were* in their cities.

✢ Chapter 8

And all the people gathered themselves together as one man into the street that *was* before the water gate; and they spake unto Ezra the scribe to bring the book of the law of Moses, which the Lord had commanded to Israel. And Ezra the priest brought the law before the congregation both of men and women, and all that could hear with understanding, upon the first day of the seventh month. And he read therein before the street that *was* before the water gate from the morning until midday, before the men and the women, and those that could understand; and the ears of all the people *were attentive* unto the book of the law. And Ezra the scribe stood upon a pulpit of wood, which they had made for the purpose; and beside him stood Mattithiah, and Shema, and Anaiah, and Urijah, and Hilkiah, and Maaseiah, on his right hand; and on his left hand, Pedaiah, and Mishael, and Malchiah, and Hashum, and Hashbadana, Zechariah, *and* Meshullam. And Ezra opened the book in the sight of all the people; (for he was above all the people;) and when he opened it, all the people stood up: And Ezra blessed the Lord, the great God. And all the people answered, Amen, Amen, with lifting up their hands: and they bowed their heads, and worshipped the Lord with *their* faces to the ground. Also Jeshua, and Bani, and Sherebiah, Jamin, Akkub, Shabbethai, Hodijah, Maaseiah, Kelita, Azariah, Jozabad, Hanan, Pelaiah, and the Levites, caused the people to understand the law: and the people *stood* in their place. So they read in the book in the law of God distinctly, and gave the sense, and caused *them* to understand the reading.

And Nehemiah, which *is* the Tirshatha, and Ezra the priest the scribe, and the Levites that taught the people, said unto all the people, This day *is* holy unto the Lord your God; mourn not, nor weep. For all the people wept, when they heard the words of the law. Then he said unto them, Go your way, eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared: for *this* day *is* holy unto our Lord: neither be ye sorry; for the joy of the Lord is your strength. So the Levites stilled all the people, saying, Hold your peace, for the day *is* holy; neither be ye grieved. And all the people went their way to eat, and to drink, and to send portions, and to make great mirth, because they had understood the words that were declared unto them.

And on the second day were gathered together the chief of the fathers of all the people, the priests, and the Levites, unto Ezra the scribe, even to understand the words of the law. And they found written in the law which the Lord had commanded by Moses, that the children of Israel should dwell in booths in the feast of the seventh month: And that they should publish and proclaim in all their cities, and in Jerusalem, saying, Go forth unto the mount, and fetch olive branches, and pine branches, and myrtle branches, and palm branches, and branches of thick trees, to make booths, as *it is* written.

So the people went forth, and brought *them*, and made themselves booths, every one upon the roof of his house, and in their courts, and in the courts of the house of God, and in the street of the water gate, and in the street of the gate of Ephraim. And all the congregation of them that were come again out of the captivity made booths, and sat under the booths: for since the days of Jeshua the son of Nun unto that day had not the children of Israel done so. And there was very great gladness. Also day by day, from the first day unto the last day, he read in the book of the law of God. And they kept the feast seven days; and on the eighth day *was* a solemn assembly, according unto the manner.

✢ Chapter 9

Now in the twenty and fourth day of this month the children of Israel were assembled with fasting, and with sackclothes, and earth upon them. And the seed of Israel separated themselves from all strangers, and stood and confessed their sins, and the iniquities of their fathers. And they stood up in their place, and read in the book of the law of the Lord their God *one* fourth part of the day; and *another* fourth part they confessed, and worshipped the Lord their God.

Then stood up upon the stairs, of the Levites, Jeshua, and Bani, Kadmiel, Shebaniah, Bunni, Sherebiah, Bani, *and* Chenani, and cried with a loud voice unto the Lord their God. Then the Levites, Jeshua, and Kadmiel, Bani, Hashabniah, Sherebiah, Hodijah, Shebaniah, *and* Pethahiah, said, Stand up *and* bless the Lord your God for ever and ever: and blessed be thy glorious name, which is exalted above all blessing and praise. Thou, *even* thou, *art* Lord alone; thou hast made heaven, the heaven of heavens, with all their host, the earth, and all *things* that *are* therein, the seas, and all that *is* therein, and thou preservest them all; and the host of heaven worshippeth thee. Thou *art* the Lord the God, who didst choose Abram, and broughtest him forth out of Ur of the Chaldees, and gavest him the name of Abraham; And foundest his heart faithful before thee, and madest a covenant with him to give the land of the Canaanites, the Hittites, the Amorites, and the Perizzites, and the Jebusites, and the Girgashites, to give *it, I say,* to his seed, and hast performed thy words; for thou *art* righteous: And didst see the affliction of our fathers in Egypt, and heardest their cry by the Red sea; And shewedst signs and wonders upon Pharaoh, and on all his servants, and on all the people of his land: for thou knewest that they dealt proudly against them. So didst thou get thee a name, as *it is* this day. And thou didst divide the sea before them, so that they went through the midst of the sea on the dry land; and their persecutors thou threwest into the deeps, as a stone into the mighty waters. Moreover thou leddest them in the day by a cloudy pillar; and in the night by a pillar of fire, to give them light in the way wherein they should go. Thou camest down also upon mount Sinai, and spakest with them from heaven, and gavest them right judgments, and true laws, good statutes and commandments: And madest known unto them thy holy sabbath, and commandedst them precepts, statutes, and laws, by the hand of Moses thy servant: And gavest them bread from heaven for their hunger, and broughtest forth water for them out of the rock for their thirst, and promisedst them that they should go in to possess the land which thou hadst sworn to give them. But they and our fathers dealt proudly, and hardened their necks, and hearkened not to thy commandments, And refused to obey, neither were mindful of thy wonders that thou didst among them; but hardened their necks, and in their rebellion appointed a captain to return to their bondage: but thou *art* a God ready to pardon, gracious and merciful, slow to anger, and of great kindness, and forsookest them not. Yea, when they had made them a molten calf, and said, This *is* thy God that brought thee up out of Egypt, and had

wrought great provocations; Yet thou in thy manifold mercies forsookest them not in the wilderness: the pillar of the cloud departed not from them by day, to lead them in the way; neither the pillar of fire by night, to shew them light, and the way wherein they should go. Thou gavest also thy good spirit to instruct them, and withheldest not thy manna from their mouth, and gavest them water for their thirst. Yea, forty years didst thou sustain them in the wilderness, *so that* they lacked nothing; their clothes waxed not old, and their feet swelled not. Moreover thou gavest them kingdoms and nations, and didst divide them into corners: so they possessed the land of Sihon, and the land of the king of Heshbon, and the land of Og king of Bashan. Their children also multipliedst thou as the stars of heaven, and broughtest them into the land, concerning which thou hadst promised to their fathers, that they should go in to possess *it*. So the children went in and possessed the land, and thou subduedst before them the inhabitants of the land, the Canaanites, and gavest them into their hands, with their kings, and the people of the land, that they might do with them as they would. And they took strong cities, and a fat land, and possessed houses full of all goods, wells digged, vineyards, and oliveyards, and fruit trees in abundance: so they did eat, and were filled, and became fat, and delighted themselves in thy great goodness. Nevertheless they were disobedient, and rebelled against thee, and cast thy law behind their backs, and slew thy prophets which testified against them to turn them to thee, and they wrought great provocations. Therefore thou deliveredst them into the hand of their enemies, who vexed them: and in the time of their trouble, when they cried unto thee, thou heardest *them* from heaven; and according to thy manifold mercies thou gavest them saviours, who saved them out of the hand of their enemies. But after they had rest, they did evil again before thee: therefore leftest thou them in the hand of their enemies, so that they had the dominion over them: yet when they returned, and cried unto thee, thou heardest *them* from heaven; and many times didst thou deliver them according to thy mercies; And testifiedst against them, that thou mightest bring them again unto thy law: yet they dealt proudly, and hearkened not unto thy commandments, but sinned against thy judgments, (which if a man do, he shall live in them;) and withdrew the shoulder, and hardened their neck, and would not hear. Yet many years didst thou forbear them, and testifiedst against them by thy spirit in thy prophets: yet would they not give ear: therefore gavest thou them into the hand of the people of the lands. Nevertheless for thy great mercies' sake thou didst not utterly consume them, nor forsake them; for thou *art* a gracious and merciful God. Now therefore, our God, the great, the mighty, and the terrible God, who keepest covenant and mercy, let not all the trouble seem little before thee, that hath come upon us, on our kings, on our princes, and on our priests, and on our prophets, and on our fathers, and on all thy people, since the time of the kings of Assyria unto this day. Howbeit thou *art* just in all that is brought upon us; for thou hast done right, but we have done wickedly: Neither have our kings, our princes, our priests, nor our fathers, kept thy law, nor hearkened unto thy commandments and thy testimonies, wherewith thou didst testify against them. For they have not served thee in their kingdom, and in thy great goodness that thou gavest them, and in the large and fat land which thou gavest before them, neither turned they from their wicked works. Behold, we *are* servants this day, and *for* the land that thou gavest unto our fathers to eat the fruit thereof and the good thereof, behold, we *are* servants in it: And it yieldeth much increase unto the kings whom thou hast set over us because of our sins: also they have dominion over our bodies, and over our cattle, at their pleasure, and we *are* in great distress. And because of all this we make a sure *covenant*, and write *it;* and our princes, Levites, *and* priests, seal *unto it*.

✢ Chapter 10

Now those that sealed *were*, Nehemiah, the Tirshatha, the son of Hachaliah, and Zidkijah, Seraiah, Azariah, Jeremiah, Pashur, Amariah, Malchijah, Hattush, Shebaniah, Malluch, Harim, Meremoth, Obadiah, Daniel, Ginnethon, Baruch, Meshullam, Abijah, Mijamin, Maaziah, Bilgai, Shemaiah: these *were* the priests. And the Levites: both Jeshua the son of Azaniah, Binnui of the sons of Henadad, Kadmiel; And their brethren, Shebaniah, Hodijah, Kelita, Pelaiah, Hanan, Micha, Rehob, Hashabiah, Zaccur, Sherebiah, Shebaniah, Hodijah, Bani, Beninu. The chief of the people; Parosh, Pahath-moab, Elam, Zatthu, Bani, Bunni, Azgad, Bebai, Adonijah, Bigvai, Adin, Ater, Hizkijah, Azzur, Hodijah, Hashum, Bezai, Hariph, Anathoth, Nebai, Magpiash, Meshullam, Hezir, Meshezabeel, Zadok, Jaddua, Pelatiah, Hanan, Anaiah, Hoshea, Hananiah, Hashub, Hallohesh, Pileha, Shobek, Rehum, Hashabnah, Maaseiah, And Ahijah, Hanan, Anan, Malluch, Harim, Baanah.

And the rest of the people, the priests, the Levites, the porters, the singers, the Nethinims, and all they that had separated themselves from the people of the lands unto the law of God, their wives, their sons, and their daughters, every one having knowledge, and having understanding; They clave to their brethren, their nobles, and entered into a curse, and into an oath, to walk in God's law, which was given by Moses the servant of God, and to observe and do all the commandments of the Lord our Lord, and his judgments and his statutes; And that we would not give our daughters unto the people of the land, nor take their daughters for our sons: And *if* the people of the land bring ware or any victuals on the sabbath day to sell, *that* we would not buy it of them on the sabbath, or on the holy day: and *that* we would leave the seventh year, and the exaction of every debt. Also we made ordinances for us, to charge ourselves yearly with the third part of a shekel for the service of the house of our God; For the shewbread, and for the continual meat offering, and for the continual burnt offering, of the sabbaths, of the new moons, for the set feasts, and for the holy *things*, and for the sin offerings to make an atonement for Israel, and *for* all the work of the house of our God. And we cast the lots among the priests, the Levites, and the people, for the wood offering, to bring *it* into the house of our God, after the houses of our fathers, at times appointed year by year, to burn upon the altar of the Lord our God, as *it is* written in the law: And to bring the firstfruits of our ground, and the firstfruits of all fruit of all trees, year by year, unto the house of the Lord: Also the firstborn of our sons, and of our cattle, as *it is* written in the law, and the firstlings of our herds and of our flocks, to bring to the house of our God, unto the priests that minister in the house of our God: And *that* we should bring the firstfruits of our dough, and our offerings, and the fruit of all manner of trees, of wine and of oil, unto the priests, to the chambers of the house of our God; and the tithes of our ground unto the Levites, that the same Levites might have the tithes in all the cities of our tillage. And the priest the son of Aaron shall be with the Levites, when the Levites take tithes: and the Levites shall bring up the tithe of the tithes unto the house of our God, to the chambers, into the treasure house. For the children of Israel and the children of Levi shall bring the offering of the corn, of the new wine, and the oil, unto the chambers, where *are* the vessels of the sanctuary, and the priests that minister, and the porters, and the singers: and we will not forsake the house of our God.

✢ Chapter 11

And the rulers of the people dwelt at Jerusalem: the rest of the people also cast lots, to bring one of ten to dwell in Jerusalem the holy city, and nine parts *to dwell* in *other* cities. And the people blessed all the men, that willingly offered themselves to dwell at Jerusalem.

Now these *are* the chief of the province that dwelt in Jerusalem: but in the cities of Judah dwelt every one in his possession in their cities, *to wit*, Israel, the priests, and the Levites, and the Nethinims, and the children of Solomon's servants. And at Jerusalem dwelt *certain* of the children of Judah, and of the children of Benjamin. Of the children of Judah; Athaiah the son of Uzziah, the son of Zechariah, the son of Amariah, the son of Shephatiah, the son of Mahalaleel, of the children of Perez; And Maaseiah the son of Baruch, the son of Col-hozeh, the son of Hazaiah, the son of Adaiah, the son of Joiarib, the son of Zechariah, the son of Shiloni. All the sons of Perez that dwelt at Jerusalem *were* four hundred threescore and eight valiant men. And these *are* the sons of Benjamin; Sallu the son of Meshullam, the son of Joed, the son of Pedaiah, the son of Kolaiah, the son of Maaseiah, the son of Ithiel, the son of Jesaiah. And after him Gabbai, Sallai, nine hundred twenty and eight. And Joel the son of Zichri *was* their overseer: and Judah the son of Senuah *was* second over the city. Of the priests: Jedaiah the son of Joiarib, Jachin. Seraiah the son of Hilkiah, the son of Meshullam, the son of Zadok, the son of Meraioth, the son of Ahitub, *was* the ruler of the house of God. And their brethren that did the work of the house *were* eight hundred twenty and two: and Adaiah the son of Jeroham, the son of Pelaliah, the son of Amzi, the son of Zechariah, the son of Pashur, the son of Malchiah, And his brethren, chief of the fathers, two hundred forty and two: and Amashai the son of Azareel, the son of Ahasai, the son of Meshillemoth, the son of Immer, And their brethren, mighty men of valour, an hundred twenty and eight: and their overseer *was* Zabdiel, the son of *one of* the great men. Also of the Levites: Shemaiah the son of Hashub, the son of Azrikam, the son of Hashabiah, the son of Bunni; And Shabbethai and Jozabad, of the chief of the Levites, *had* the oversight of the outward business of the house of God. And Mattaniah the son of Micha, the son of Zabdi, the son of Asaph, *was* the principal to begin the thanksgiving in prayer: and Bakbukiah the second among his brethren, and Abda the son of Shammua, the son of Galal, the son of Jeduthun. All the Levites in the holy city *were* two hundred fourscore and four. Moreover the porters, Akkub, Talmon, and their brethren that kept the gates, *were* an hundred seventy and two.

And the residue of Israel, of the priests, *and* the Levites, *were* in all the cities of Judah, every one in his inheritance. But the Nethinims dwelt in Ophel: and Ziha and Gispa *were* over the Nethinims. The overseer also of the Levites at Jerusalem *was* Uzzi the son of Bani, the son of Hashabiah, the son of Mattaniah, the son of Micha. Of the sons of Asaph, the singers *were* over the business of the house of God. For *it was* the king's commandment concerning them, that a certain portion should be for the singers, due for every day. And Pethahiah the son of Meshezabeel, of the children of Zerah the son of Judah, *was* at the king's hand in all matters concerning the people. And for the villages, with their fields, *some* of the children of Judah dwelt at Kirjath-arba, and *in* the villages thereof, and at Dibon, and *in* the villages thereof, and at Jekabzeel, and *in* the villages thereof, And at Jeshua, and at Moladah, and at Beth-phelet, And at Hazar-shual, and at Beer-sheba, and *in* the villages thereof, And at Ziklag, and at Mekonah, and in the villages thereof, And at En-rimmon, and at Zareah, and at Jarmuth, Zanoah, Adullam, and *in* their villages, at Lachish, and the fields thereof, at Azekah, and *in* the villages thereof. And they dwelt from Beer-sheba unto the valley of Hinnom. The children also of Benjamin from Geba *dwelt* at Michmash, and Aija, and Beth-el, and *in* their villages, *And* at Anathoth, Nob, Ananiah, Hazor, Ramah, Gittaim, Hadid, Zeboim, Neballat, Lod, and Ono, the valley of craftsmen. And of the Levites *were* divisions *in* Judah, *and* in Benjamin.

✢ Chapter 12

Now these *are* the priests and the Levites that went up with Zerubbabel the son of Shealtiel, and Jeshua: Seraiah, Jeremiah, Ezra, Amariah, Malluch, Hattush, Shechaniah, Rehum, Meremoth, Iddo, Ginnetho, Abijah, Miamin, Maadiah, Bilgah, Shemaiah, and Joiarib, Jedaiah, Sallu, Amok, Hilkiah, Jedaiah. These *were* the chief of the priests and of their brethren in the days of Jeshua. Moreover the Levites: Jeshua, Binnui, Kadmiel, Sherebiah, Judah, *and* Mattaniah, *which was* over the thanksgiving, he and his brethren. Also Bakbukiah and Unni, their brethren, *were* over against them in the watches.

And Jeshua begat Joiakim, Joiakim also begat Eliashib, and Eliashib begat Joiada, And Joiada begat Jonathan, and Jonathan begat Jaddua. And in the days of Joiakim were priests, the chief of the fathers: of Seraiah, Meraiah; of Jeremiah, Hananiah; Of Ezra, Meshullam; of Amariah, Jehohanan; Of Melicu, Jonathan; of Shebaniah, Joseph; Of Harim, Adna; of Meraioth, Helkai; Of Iddo, Zechariah; of Ginnethon, Meshullam; Of Abijah, Zichri; of Miniamin, of Moadiah, Piltai; Of Bilgah, Shammua; of Shemaiah, Jehonathan; And of Joiarib, Mattenai; of Jedaiah, Uzzi; Of Sallai, Kallai; of Amok, Eber; Of Hilkiah, Hashabiah; of Jedaiah, Nethaneel.

The Levites in the days of Eliashib, Joiada, and Johanan, and Jaddua, *were* recorded chief of the fathers: also the priests, to the reign of Darius the Persian. The sons of Levi, the chief of the fathers, *were* written in the book of the chronicles, even until the days of Johanan the son of Eliashib. And the chief of the Levites: Hashabiah, Sherebiah, and Jeshua the son of Kadmiel, with their brethren over against them, to praise *and* to give thanks, according to the commandment of David the man of God, ward over against ward. Mattaniah, and Bakbukiah, Obadiah, Meshullam, Talmon, Akkub, *were* porters keeping the ward at the thresholds of the gates. These *were* in the days of Joiakim the son of Jeshua, the son of Jozadak, and in the days of Nehemiah the governor, and of Ezra the priest, the scribe.

And at the dedication of the wall of Jerusalem they sought the Levites out of all their places, to bring them to Jerusalem, to keep the dedication with gladness, both with thanksgivings, and with singing, *with* cymbals, psalteries, and with harps. And the sons of the singers gathered themselves together, both out of the plain country round about Jerusalem, and from the villages of Netophathi; Also from the house of Gilgal, and out of the fields of Geba and Azmaveth: for the singers had builded them villages round about Jerusalem. And the priests and the Levites purified themselves, and purified the people, and the gates, and the wall. Then I brought up the princes of Judah upon the wall, and appointed two great *companies of them that gave* thanks, *whereof one* went on the right hand upon the wall toward the dung gate: And after them went Hoshaiah, and half of the princes of Judah, And Azariah, Ezra, and Meshullam, Judah, and Benjamin, and Shemaiah, and Jeremiah, And *certain* of the priests' sons with trumpets; *namely,* Zechariah the son of Jonathan, the son of Shemaiah, the son of Mattaniah, the son of Michaiah, the son of Zaccur, the son of Asaph: And his brethren, Shemaiah, and Azarael, Milalai, Gilalai, Maai, Nethaneel, and Judah, Hanani, with the musical instruments of David the man of God, and Ezra the scribe before them. And at the fountain gate, which was over against them, they went up by the stairs of the city of David, at the going up of the wall, above the house of David, even unto the water gate eastward. And the other *company of them that gave* thanks went over against *them,* and I after them, and the half of the people upon the wall, from beyond the tower of the furnaces even unto the broad wall; And from above the gate of Ephraim, and above the old gate, and above the fish gate, and the tower of Hananeel, and the tower of Meah, even unto the sheep gate: and they stood still in the prison gate. So stood the two *companies of them that gave* thanks in the house of God, and I, and the half of the rulers with me: And the priests; Eliakim, Maaseiah, Miniamin, Michaiah, Elioenai, Zechariah, *and* Hananiah, with trumpets; And Maaseiah, and Shemaiah, and Eleazar, and Uzzi, and Jehohanan, and Malchijah, and Elam, and Ezer. And the singers sang loud, with Jezrahiah *their* overseer. Also that day they offered great sacrifices, and rejoiced: for God had made them rejoice with great joy: the wives also and the children rejoiced: so that the joy of Jerusalem was heard even afar off.

And at that time were some appointed over the chambers for the treasures, for the offerings, for the firstfruits, and for the tithes, to gather into them out of the fields of the cities the portions of the law for the priests and Levites: for Judah rejoiced for the priests and for the Levites that waited. And both the singers and the porters kept the ward of their God, and the ward of the purification, according to the commandment of David, *and* of Solomon his son. For in the days of David and Asaph of old *there were* chief of the singers, and songs of praise and thanksgiving unto God. And all Israel in the days of Zerubbabel, and in the days of Nehemiah, gave the portions of the singers and the porters, every day his portion: and they sanctified *holy things* unto the Levites; and the Levites sanctified *them* unto the children of Aaron.

✢ Chapter 13

On that day they read in the book of Moses in the audience of the people; and therein was found written, that the Ammonite and the Moabite should not come into the congregation of God for ever; Because they met not the children of Israel with bread and with water, but hired Balaam against them, that he should curse them: howbeit our God turned the curse into a blessing. Now it came to pass, when they had heard the law, that they separated from Israel all the mixed multitude.

And before this, Eliashib the priest, having the oversight of the chamber of the house of our God, *was* allied unto Tobiah: And he had prepared for him a great chamber, where aforetime they laid the meat offerings, the frankincense, and the vessels, and the tithes of the corn, the new wine, and the oil, which was commanded *to be given* to the Levites, and the singers, and the porters; and the offerings of the priests. But in all this *time* was not I at Jerusalem: for in the two and thirtieth year of Artaxerxes king of Babylon came I unto the king, and after certain days obtained I leave of the king: And I came to Jerusalem, and understood of the evil that Eliashib did for Tobiah, in preparing him a chamber in the courts of the house of God. And it grieved me sore: therefore I cast forth all the household stuff of Tobiah out of the chamber. Then I commanded, and they cleansed the chambers: and thither brought I again the vessels of the house of God, with the meat offering and the frankincense.

And I perceived that the portions of the Levites had not been given *them:* for the Levites and the singers, that did the work, were fled every one to his field. Then contended I with the rulers, and said, Why is the house of God forsaken? And I gathered them together, and set them in their place. Then brought all Judah the tithe of the corn and the new wine and the oil unto the treasuries. And I made treasurers over the treasuries, Shelemiah the priest, and Zadok the scribe, and of the Levites, Pedaiah: and next to them *was* Hanan the son of Zaccur, the son of Mattaniah: for they were counted faithful, and their office *was* to distribute unto their brethren. Remember me, O my God, concerning this, and wipe not out my good deeds that I have done for the house of my God, and for the offices thereof.

In those days saw I in Judah *some* treading wine presses on the sabbath, and bringing in sheaves, and lading asses; as also wine, grapes, and figs, and all *manner of* burdens, which they brought into Jerusalem on the sabbath day: and I testified *against them* in the day wherein they sold victuals. There dwelt men of Tyre also therein, which brought fish, and all manner of ware, and sold on the sabbath unto the children of Judah, and in Jerusalem. Then I contended with the nobles of Judah, and said unto them, What evil thing *is* this that ye do, and profane the sabbath day? Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? yet ye bring more wrath upon Israel by profaning the sabbath. And it came to pass, that when the gates of Jerusalem began to be dark before the sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the sabbath: and *some* of my servants set I at the gates, *that* there should no burden be brought in on the sabbath day. So the merchants and sellers of all kind of ware lodged without Jerusalem once or twice. Then I testified against them, and said unto them, Why lodge ye about the wall? if ye do *so* again, I will lay hands on you. From that time forth came they no *more* on the sabbath. And I commanded the Levites that they should cleanse themselves, and *that* they should come *and* keep the gates, to sanctify the sabbath day. Remember me, O my God, *concerning* this also, and spare me according to the greatness of thy mercy.

In those days also saw I Jews *that* had married wives of Ashdod, of Ammon, *and* of Moab: And their children spake half in the speech of Ashdod, and could not speak in the Jews' language, but according to the language of each people. And I contended with them, and cursed them, and smote certain of them, and plucked off their hair, and made them swear by God, *saying,* Ye shall not give your daughters unto their sons, nor take their daughters unto your sons, or for yourselves. Did not Solomon king of Israel sin by these things? yet among many nations was there no king like him, who was beloved of his God, and God made him king over all Israel: nevertheless even him did outlandish women cause to sin. Shall we then hearken unto you to do all this great evil, to transgress against our God in marrying strange wives? And *one* of the sons of Joiada, the son of Eliashib the high priest, *was* son in law to Sanballat the Horonite: therefore I chased him from me. Remember them, O my God, because they have defiled the priesthood, and the covenant of the priesthood, and of the Levites. Thus cleansed I them from all strangers, and appointed the wards of the priests and the Levites, every one in his business; And for the wood offering, at times appointed, and for the firstfruits. Remember me, O my God, for good.

The Book of Esther.

✢ Chapter 1

Now it came to pass in the days of Ahasuerus, (this *is* Ahasuerus which reigned, from India even unto Ethiopia, *over* an hundred and seven and twenty provinces:) *That* in those days, when the king Ahasuerus sat on the throne of his kingdom, which *was* in Shushan the palace, In the third year of his reign, he made a feast unto all his princes and his servants; the power of Persia and Media, the nobles and princes of the provinces, *being* before him: When he shewed the riches of his glorious kingdom and the honour of his excellent majesty many days, *even* an hundred and fourscore days. And when these days were expired, the king made a feast unto all the people that were present in Shushan the palace, both unto great and small, seven days, in the court of the garden of the king's palace; *Where were* white, green, and blue, *hangings*, fastened with cords of fine linen and purple to silver rings and pillars of marble: the beds *were of* gold and silver, upon a pavement of red, and blue, and white, and black, marble. And they gave *them* drink in vessels of gold, (the vessels being diverse one from another,) and royal wine in abundance, according to the state of the king. And the drinking *was* according to the law; none did compel: for so the king had appointed to all the officers of his house, that they should do according to every man's pleasure. Also Vashti the queen made a feast for the women *in* the royal house which *belonged* to king Ahasuerus.

On the seventh day, when the heart of the king was merry with wine, he commanded Mehuman, Biztha, Harbona, Bigtha, and Abagtha, Zethar, and Carcas, the seven chamberlains that served in the presence of Ahasuerus the king, To bring Vashti the queen before the king with the crown royal, to shew the people and the princes her beauty: for she *was* fair to look on. But the queen Vashti refused to come at the king's commandment by *his* chamberlains: therefore was the king very wroth, and his anger burned in him.

Then the king said to the wise men, which knew the times, (for so *was* the king's manner toward all that knew law and judgment: And the next unto him *was* Carshena, Shethar, Admatha, Tarshish, Meres, Marsena, *and* Memucan, the seven princes of Persia and Media, which saw the king's face, *and* which sat the first in the kingdom;) What shall we do unto the queen Vashti according to law, because she hath not performed the commandment of the king Ahasuerus by the chamberlains? And Memucan answered before the king and the princes, Vashti the queen hath not done wrong to the king only, but also to all the princes, and to all the people that *are* in all the provinces of the king Ahasuerus. For *this* deed of the queen shall come abroad unto all women, so that they shall despise their husbands in their eyes, when it shall be reported, The king Ahasuerus commanded Vashti the queen to be brought in before him, but she came not. *Likewise* shall the ladies of Persia and Media say this day unto all the king's princes, which have heard of the deed of the queen. Thus *shall there arise* too much contempt and wrath. If it please the king, let there go a royal commandment from him, and let it be written among the laws of the Persians and the Medes, that it be not altered, That Vashti come no more before king Ahasuerus; and let the king give her royal estate unto another that is better than she. And when the king's decree which he shall make shall be published throughout all his empire, (for it is great,) all the wives shall give to their husbands honour, both to great and small. And the saying pleased the king and the princes; and the king did according to the word of Memucan: For he sent letters into all the king's provinces, into every province according to the writing thereof, and to every people after their language, that every man should bear rule in his own house, and that *it* should be published according to the language of every people.

✢ Chapter 2

After these things, when the wrath of king Ahasuerus was appeased, he remembered Vashti, and what she had done, and what was decreed against her. Then said the king's servants that ministered unto him, Let there be fair young virgins sought for the king: And let the king appoint officers in all the provinces of his kingdom, that they may gather together all the fair young virgins unto Shushan the palace, to the house of the women, unto the custody of Hege the king's chamberlain, keeper of the women; and let their things for purification be given *them:* And let the maiden which pleaseth the king be queen instead of Vashti. And the thing pleased the king; and he did so.

Now in Shushan the palace there was a certain Jew, whose name *was* Mordecai, the son of Jair, the son of Shimei, the son of Kish, a Benjamite; Who had been carried away from Jerusalem with the captivity which had been carried away with Jeconiah king of Judah, whom Nebuchadnezzar the king of Babylon had carried away. And he brought up Hadassah, that *is*, Esther, his uncle's daughter: for she had neither father nor mother, and the maid *was* fair and beautiful; whom Mordecai, when her father and mother were dead, took for his own daughter.

So it came to pass, when the king's commandment and his decree was heard, and when many maidens were gathered together unto Shushan the palace, to the custody of Hegai, that Esther was brought also unto the king's house, to the custody of Hegai, keeper of the women. And the maiden pleased him, and she obtained kindness of him; and he speedily gave her her things for purification, with such things as belonged to her, and seven maidens, *which were* meet to be given her, out of the king's house: and he preferred her and her maids unto the best *place* of the house of the women. Esther had not shewed her people nor her kindred: for Mordecai had charged her that she should not shew *it*. And Mordecai walked every day before the court of the women's house, to know how Esther did, and what should become of her.

Now when every maid's turn was come to go in to king Ahasuerus, after that she had been twelve months, according to the manner of the women, (for so were the days of their purifications accomplished, *to wit*, six months with oil of myrrh, and six months with sweet odours, and with *other* things for the purifying of the women;) Then thus came *every* maiden unto the king; whatsoever she desired was given her to go with her out of the house of the women unto the king's house. In the evening she went, and on the morrow she returned into the second house of the women, to the custody of Shaashgaz, the king's chamberlain, which kept the concubines: she came in unto the king no more, except the king delighted in her, and that she were called by name.

Now when the turn of Esther, the daughter of Abihail the uncle of Mordecai, who had taken her for his daughter, was come to go in unto the king, she required nothing but what Hegai the king's chamberlain, the keeper of the women, appointed. And Esther obtained favour in the sight of all them that looked upon her. So Esther was taken unto king Ahasuerus into his house royal in the tenth month, which *is* the month Tebeth, in the seventh year of his reign. And the king loved Esther above all the women, and she obtained grace and favour in his sight more than all the virgins; so that he set the royal crown upon her head, and made her queen instead of Vashti. Then the king made a great feast unto all his princes and his servants, *even* Esther's feast; and he made a release to the provinces, and gave gifts, according to the state of the king. And when the virgins were gathered together the second time, then Mordecai sat in the king's gate. Esther had not *yet* shewed her kindred nor her people; as Mordecai had charged her: for Esther did the commandment of Mordecai, like as when she was brought up with him.

In those days, while Mordecai sat in the king's gate, two of the king's chamberlains, Bigthan and Teresh, of those which kept the door, were wroth, and sought to lay hand on the king Ahasuerus. And the thing was known to Mordecai, who told *it* unto Esther the queen; and Esther certified the king *thereof* in Mordecai's name. And when inquisition was made of the matter, it was found out; therefore they were both hanged on a tree: and it was written in the book of the chronicles before the king.

✢ Chapter 3

After these things did king Ahasuerus promote Haman the son of Hammedatha the Agagite, and advanced him, and set his seat above all the princes that *were* with him. And all the king's servants, that *were* in the king's gate, bowed, and reverenced Haman: for the king had so commanded concerning him. But Mordecai bowed not, nor did *him* reverence. Then the king's servants, which *were* in the king's gate, said unto Mordecai, Why transgressest thou the king's commandment? Now it came to pass, when they spake daily unto him, and he hearkened not unto them, that they told Haman, to see whether Mordecai's matters would stand: for he had told them that he *was* a Jew. And when Haman saw that Mordecai bowed not, nor did him reverence, then was Haman full of wrath. And he thought scorn to lay hands on Mordecai alone; for they had shewed him the people of Mordecai: wherefore Haman sought to destroy all the Jews that *were* throughout the whole kingdom of Ahasuerus, *even* the people of Mordecai.

In the first month, that *is*, the month Nisan, in the twelfth year of king Ahasuerus, they cast Pur, that *is*, the lot, before Haman from day to day, and from month to month, *to* the twelfth *month*, that *is*, the month Adar.

And Haman said unto king Ahasuerus, There is a certain people scattered abroad and dispersed among the people in all the provinces of thy kingdom; and their laws *are* diverse from all people; neither keep they the king's laws: therefore it *is* not for the king's profit to suffer them. If it please the king, let it be written that they may be destroyed: and I will pay ten thousand talents of silver to the hands of those that have the charge of the business, to bring *it* into the king's treasuries. And the king took his ring from his hand, and gave it unto Haman the son of Hammedatha the Agagite, the Jews' enemy. And the king said unto Haman, The silver *is* given to thee, the people also, to do with them as it seemeth good to thee. Then were the king's scribes called on the thirteenth day of the first month, and there was written according to all that Haman had commanded unto the king's lieutenants, and to the governors that *were* over every province, and to the rulers of every people of every province according to the writing thereof, and *to* every people after their language; in the name of king Ahasuerus was it written, and sealed with the king's ring. And the letters were sent by posts into all the king's provinces, to destroy, to kill, and to cause to perish, all Jews, both young and old, little children and

women, in one day, *even* upon the thirteenth *day* of the twelfth month, which *is* the month Adar, and *to take* the spoil of them for a prey. The copy of the writing for a commandment to be given in every province was published unto all people, that they should be ready against that day. The posts went out, being hastened by the king's commandment, and the decree was given in Shushan the palace. And the king and Haman sat down to drink; but the city Shushan was perplexed.

✢ Chapter 4

When Mordecai perceived all that was done, Mordecai rent his clothes, and put on sackcloth with ashes, and went out into the midst of the city, and cried with a loud and a bitter cry; And came even before the king's gate: for none *might* enter into the king's gate clothed with sackcloth. And in every province, whithersoever the king's commandment and his decree came, *there was* great mourning among the Jews, and fasting, and weeping, and wailing; and many lay in sackcloth and ashes.

So Esther's maids and her chamberlains came and told *it* her. Then was the queen exceedingly grieved; and she sent raiment to clothe Mordecai, and to take away his sackcloth from him: but he received *it* not. Then called Esther for Hatach, *one* of the king's chamberlains, whom he had appointed to attend upon her, and gave him a commandment to Mordecai, to know what it *was*, and why it *was*. So Hatach went forth to Mordecai unto the street of the city, which *was* before the king's gate. And Mordecai told him of all that had happened unto him, and of the sum of the money that Haman had promised to pay to the king's treasuries for the Jews, to destroy them. Also he gave him the copy of the writing of the decree that was given at Shushan to destroy them, to shew *it* unto Esther, and to declare *it* unto her, and to charge her that she should go in unto the king, to make supplication unto him, and to make request before him for her people. And Hatach came and told Esther the words of Mordecai.

Again Esther spake unto Hatach, and gave him commandment unto Mordecai; All the king's servants, and the people of the king's provinces, do know, that whosoever, whether man or woman, shall come unto the king into the inner court, who is not called, *there is* one law of his to put *him* to death, except such to whom the king shall hold out the golden sceptre, that he may live: but I have not been called to come in unto the king these thirty days. And they told to Mordecai Esther's words. Then Mordecai commanded to answer Esther, Think not with thyself that thou shalt escape in the king's house, more than all the Jews. For if thou altogether holdest thy peace at this time, *then* shall there enlargement and deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed: and who knoweth whether thou art come to the kingdom for *such* a time as this?

Then Esther bade *them* return Mordecai *this answer*, Go, gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day: I also and my maidens will fast likewise; and so will I go in unto the king, which *is* not according to the law: and if I perish, I perish. So Mordecai went his way, and did according to all that Esther had commanded him.

✢ Chapter 5

Now it came to pass on the third day, that Esther put on *her* royal *apparel*, and stood in the inner court of the king's house, over against the king's house: and the king sat upon his royal throne in the royal house, over against the gate of the house. And it was so, when the king saw Esther the queen standing in the court, *that* she obtained favour in his sight: and the king held out to Esther the golden sceptre that *was* in his hand. So Esther drew near, and touched the top of the sceptre. Then said the king unto her, What wilt thou, queen Esther? and what *is* thy request? it shall be even given thee to the half of the kingdom. And Esther answered, If *it seem* good unto the king, let the king and Haman come this day unto the banquet that I have prepared for him. Then the king said, Cause Haman to make haste, that he may do as Esther hath said. So the king and Haman came to the banquet that Esther had prepared.

And the king said unto Esther at the banquet of wine, What *is* thy petition? and it shall be granted thee: and what *is* thy request? even to the half of the kingdom it shall be performed. Then answered Esther, and said, My petition and my request *is;* If I have found favour in the sight of the king, and if it please the king to grant my petition, and to perform my request, let the king and Haman come to the banquet that I shall prepare for them, and I will do to morrow as the king hath said.

Then went Haman forth that day joyful and with a glad heart: but when Haman saw Mordecai in the king's gate, that he stood not up, nor moved for him, he was full of indignation against Mordecai. Nevertheless Haman refrained himself: and when he came home, he sent and called for his friends, and Zeresh his wife. And Haman told them of the glory of his riches, and the multitude of his children, and all *the things* wherein the king had promoted him, and how he had advanced him above the princes and servants of the king. Haman said moreover, Yea, Esther the queen did let no man come in with the king unto the banquet that she had prepared but myself; and to morrow am I invited unto her also with the king. Yet all this availeth me nothing, so long as I see Mordecai the Jew sitting at the king's gate.

Then said Zeresh his wife and all his friends unto him, Let a gallows be made of fifty cubits high, and to morrow speak thou unto the king that Mordecai may be hanged thereon: then go thou in merrily with the king unto the banquet. And the thing pleased Haman; and he caused the gallows to be made.

✢ Chapter 6

On that night could not the king sleep, and he commanded to bring the book of records of the chronicles; and they were read before the king. And it was found written, that Mordecai had told of Bigthana and Teresh, two of the king's chamberlains, the keepers of the door, who sought to lay hand on the king Ahasuerus. And the king said, What honour and dignity hath been done to Mordecai for this? Then said the king's servants that ministered unto him, There is nothing done for him.

And the king said, Who *is* in the court? Now Haman was come into the outward court of the king's house, to speak unto the king to hang Mordecai on the gallows that he had prepared for him. And the king's servants said unto him, Behold, Haman standeth in the court. And the king said, Let him come in. So Haman came in. And the king said unto him, What shall be done unto the man whom the king delighteth to honour? Now Haman thought in his heart, To whom would the king delight to do honour more than to myself? And Haman answered the king, For the man whom the king delighteth to honour, Let the royal apparel be brought which the king *useth* to wear, and the horse that the king rideth upon, and the crown royal which is set upon his head: And let this apparel and horse be delivered to the hand of one of the king's most noble princes, that they may array the man *withal* whom the king delighteth to honour, and bring him on horseback through the street of the city, and proclaim before him, Thus shall it be done to the man whom the king delighteth to honour. Then the king said to Haman, Make haste, *and* take the apparel and the horse, as thou hast said, and do even so to Mordecai the Jew, that sitteth at the king's gate: let nothing fail of all that thou hast spoken. Then took Haman the apparel and the horse, and arrayed Mordecai, and brought him on horseback through the street of the city, and proclaimed before him, Thus shall it be done unto the man whom the king delighteth to honour.

And Mordecai came again to the king's gate. But Haman hasted to his house mourning, and having his head covered. And Haman told Zeresh his wife and all his friends every *thing* that had befallen him. Then said his wise men and Zeresh his wife unto him, If Mordecai *be* of the seed of the Jews, before whom thou hast begun to fall, thou shalt not prevail against him, but shalt surely fall before him. And while they *were* yet talking with him, came the king's chamberlains, and hasted to bring Haman unto the banquet that Esther had prepared.

✢ Chapter 7

So the king and Haman came to banquet with Esther the queen. And the king said again unto Esther on the second day at the banquet of wine, What *is* thy petition, queen Esther? and it shall be granted thee: and what *is* thy request? and it shall be performed, *even* to the half of the kingdom. Then Esther the queen answered and said, If I have found favour in thy sight, O king, and if it please the king, let my life be given me at my petition, and my people at my request: For we are sold, I and my people, to be destroyed, to be slain, and to perish. But if we had been sold for bondmen and bondwomen, I had held my tongue, although the enemy could not countervail the king's damage.

Then the king Ahasuerus answered and said unto Esther the queen, Who is he, and where is he, that durst presume in his heart to do so? And Esther said, The adversary and enemy *is* this wicked Haman. Then Haman was afraid before the king and the queen.

And the king arising from the banquet of wine in his wrath *went* into the palace garden: and Haman stood up to make request for his life to Esther the queen; for he saw that there was evil determined against him by the king. Then the king returned out of the palace garden into the place of the banquet of wine; and Haman was fallen upon the bed whereon Esther *was*. Then said the king, Will he force the queen also before me in the house? As the word went out of the king's mouth, they covered Haman's face. And Harbonah, one of the chamberlains, said before the king, Behold also, the gallows fifty cubits high, which Haman had made for Mordecai, who had spoken good for the king, standeth in the house of Haman. Then the king said, Hang him thereon. So they hanged Haman on the gallows that he had prepared for Mordecai. Then was the king's wrath pacified.

✢ Chapter 8

On that day did the king Ahasuerus give the house of Haman the Jews' enemy unto Esther the queen. And Mordecai came before the king; for Esther had told what he *was* unto her. And the king took off his ring, which he had taken from Haman, and gave it unto Mordecai. And Esther set Mordecai over the house of Haman.

And Esther spake yet again before the king, and fell down at his feet, and besought him with tears to put away the mischief of Haman the Agagite, and his device that he had devised against the Jews. Then the king held out the golden sceptre toward Esther. So Esther arose, and stood before the king, And said, If it please the king, and if I have found favour in his sight, and the thing *seem* right before the king, and I *be* pleasing in his eyes, let it be written to reverse the letters devised by Haman the son of Hammedatha the Agagite, which he wrote to destroy the Jews which *are* in all the king's provinces: For how can I endure to see the evil that shall come unto my people? or how can I endure to see the destruction of my kindred?

Then the king Ahasuerus said unto Esther the queen and to Mordecai the Jew, Behold, I have given Esther the house of Haman, and him they have hanged upon the gallows, because he laid his hand upon the Jews. Write ye also for the Jews, as it liketh you, in the king's name, and seal *it* with the king's ring: for the writing which is written in the king's name, and sealed with the king's ring, may no man reverse. Then were the king's scribes called at that time in the third month, that *is*, the month Sivan, on the three and twentieth *day* thereof; and it was written according to all that Mordecai commanded unto the Jews, and to the lieutenants, and the deputies and rulers of the provinces which *are* from India unto Ethiopia, an hundred twenty and seven provinces, unto every province according to the writing thereof, and unto every people after their language, and to the Jews according to their writing, and according to their language. And he wrote in the king Ahasuerus' name, and sealed *it* with the king's ring, and sent letters by posts on horseback, *and* riders on mules, camels, *and* young dromedaries: Wherein the king granted the Jews which *were* in every city to gather themselves together, and to stand for their life, to destroy, to slay, and to cause to perish, all the power of the people and province that would assault them, *both* little ones and women, and *to take* the spoil of them for a prey, Upon one day in all the provinces of king Ahasuerus, *namely*, upon the thirteenth *day* of the twelfth month, which *is* the month Adar. The copy of the writing for a commandment to be given in every province *was* published unto all people, and that the Jews should be ready against that day to avenge themselves on their enemies. *So* the posts that rode upon mules *and* camels went out, being hastened and pressed on by the king's commandment. And the decree was given at Shushan the palace.

And Mordecai went out from the presence of the king in royal apparel of blue and white, and with a great crown of gold, and with a garment of fine linen and purple: and the city of Shushan rejoiced and was glad. The Jews had light, and gladness, and joy, and honour. And in every province, and in every city, whithersoever the king's commandment and his decree came, the Jews had joy and gladness, a feast and a good day. And many of the people of the land became Jews; for the fear of the Jews fell upon them.

✢ Chapter 9

Now in the twelfth month, that *is*, the month Adar, on the thirteenth day of the same, when the king's commandment and his decree drew near to be put in execution, in the day that the enemies of the Jews hoped to have power over them, (though it was turned to the contrary, that the Jews had rule over them that hated them;) The Jews gathered themselves together in their cities throughout all the provinces of the king Ahasuerus, to lay hand on such as sought their hurt: and no man could withstand them; for the fear of them fell upon all people. And all the rulers of the provinces, and the lieutenants, and the deputies, and officers of the king, helped the Jews; because the fear of Mordecai fell upon them. For Mordecai *was* great in the king's house, and his fame went out throughout all the provinces: for this man Mordecai waxed greater and greater. Thus the Jews smote all their enemies with the stroke of the sword, and slaughter, and destruction, and did what they would unto those that hated them. And in Shushan the palace the Jews slew and destroyed five hundred men. And Parshandatha, and Dalphon, and Aspatha, And Poratha, and Adalia, and Aridatha, And Parmashta, and Arisai, and Aridai, and Vajezatha, The ten sons of Haman the son of Hammedatha, the enemy of the Jews, slew they; but on the spoil laid they not their hand. On that day the number of those that were slain in Shushan the palace was brought before the king.

And the king said unto Esther the queen, The Jews have slain and destroyed five hundred men in Shushan the palace, and the ten sons of Haman; what have they done in the rest of the king's provinces? now what *is* thy petition? and it shall be granted thee: or what *is* thy request further? and it shall be done. Then said Esther, If it please the king, let it be granted to the Jews which *are* in Shushan to do to morrow also according unto this day's decree, and let Haman's ten sons be hanged upon the gallows. And the king commanded it so to be done: and the decree was given at Shushan; and they hanged Haman's ten sons. For the Jews that *were* in Shushan gathered themselves together on the fourteenth day also of the month Adar, and slew three hundred men at Shushan; but on the prey they laid not their hand. But the other Jews that *were* in the king's provinces gathered themselves together, and stood for their lives, and had rest from their enemies, and slew of their foes seventy and five thousand, but they laid not their hands on the prey, On the thirteenth day of the month Adar; and on the fourteenth day of the same rested they, and made it a day of feasting and gladness. But the Jews that *were* at Shushan assembled together on the thirteenth *day* thereof, and on the fourteenth thereof; and on the fifteenth *day* of the same they rested, and made it a day of feasting and gladness. Therefore the Jews of the villages, that dwelt in the unwalled towns, made the fourteenth day of the month Adar *a day of* gladness and feasting, and a good day, and of sending portions one to another.

And Mordecai wrote these things, and sent letters unto all the Jews that *were* in all the provinces of the king Ahasuerus, *both* nigh and far, To stablish *this* among them, that they should keep the fourteenth day of the month Adar, and the fifteenth day of the same, yearly, As the days wherein the Jews rested from their enemies, and the month which was turned unto them from sorrow to joy, and from mourning into a good day: that they should make them days of feasting and joy, and of sending portions one to another, and gifts to the poor. And the Jews undertook to do as they had begun, and as Mordecai had written unto them; Because Haman the son of Hammedatha, the Agagite, the enemy of all the Jews, had devised against the Jews to destroy them, and had cast Pur, that *is*, the lot, to consume them, and to destroy them; But when *Esther* came before the king, he commanded by letters that his wicked device, which he devised against the Jews, should return upon his own head, and that he and his sons should be hanged on the gallows. Wherefore they called these days Purim after the name of Pur. Therefore for all the words of this letter, and *of that* which they had seen concerning this matter, and which had come unto them, The Jews ordained, and took upon them, and upon their seed, and upon all such as joined themselves unto them, so as it should not fail, that they would keep these two days according to their writing, and according to their *appointed* time every year; And *that* these days *should be* remembered and kept throughout every generation, every family, every province, and every city; and *that* these days of Purim should not fail from among the Jews, nor the memorial of them perish from their seed. Then Esther the queen, the daughter of Abihail, and Mordecai the Jew, wrote with all authority, to confirm this second letter of Purim. And he sent the letters unto all the Jews, to the hundred twenty and seven provinces of the kingdom of Ahasuerus, *with* words of peace and truth, To confirm these days of Purim in their times *appointed*, according as Mordecai the Jew and Esther the queen had enjoined them, and as they had decreed for themselves and for their seed, the matters of the fastings and their cry. And the decree of Esther confirmed these matters of Purim; and it was written in the book.

✢ Chapter 10

And the king Ahasuerus laid a tribute upon the land, and *upon* the isles of the sea. And all the acts of his power and of his might, and the declaration of the greatness of Mordecai, whereunto the king advanced him, *are* they not written in the book of the chronicles of the kings of Media and Persia? For Mordecai the Jew *was* next unto king Ahasuerus, and great among the Jews, and accepted of the multitude of his brethren, seeking the wealth of his people, and speaking peace to all his seed.

The Book of Job.

✢ Chapter 1

There was a man in the land of Uz, whose name *was* Job; and that man was perfect and upright, and one that feared God, and eschewed evil. And there were born unto him seven sons and three daughters. His substance also was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she asses, and a very great household; so that this man was the greatest of all the men of the east. And his sons went and feasted *in their* houses, every one his day; and sent and called for their three sisters to eat and to drink with them. And it was so, when the days of *their* feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt offerings *according* to the number of them all: for Job said, It may be that my sons have sinned, and cursed God in their hearts. Thus did Job continually.

Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them. And the Lord said unto Satan, Whence comest thou? Then Satan answered the Lord, and said, From going to and fro in the earth, and from walking up and down in it. And the Lord said unto Satan, Hast thou considered my servant Job, that *there is* none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? Then Satan answered the Lord, and said, Doth Job fear God for nought? Hast not thou made an hedge about him, and about his house, and about all that he hath on every side? thou hast blessed the work of his hands, and his substance is increased in the land. But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face. And the Lord said unto Satan, Behold, all that he hath *is* in thy power; only upon himself put not forth thine hand. So Satan went forth from the presence of the Lord.

And there was a day when his sons and his daughters *were* eating and drinking wine in their eldest brother's house: And there came a messenger unto Job, and said, The oxen were plowing, and the asses feeding beside them: And the Sabeans fell *upon them*, and took them away; yea, they have slain the servants with the edge of the sword; and I only am escaped alone to tell thee. While he *was* yet speaking, there came also another, and said, The fire of God is fallen from heaven, and hath burned up the sheep, and the servants, and consumed them; and I only am escaped alone to tell thee. While he *was* yet speaking, there came also another, and said, The Chaldeans made out three bands, and fell upon the camels, and have carried them away, yea, and slain the servants with the edge of the sword; and I only am escaped alone to tell thee. While he *was* yet speaking, there came also another, and said, Thy sons and thy daughters *were* eating and drinking wine in their eldest brother's house: And, behold, there came a great wind from the wilderness, and smote the four corners of the house, and it fell upon the young men, and they are dead; and I only am escaped alone to tell thee. Then Job arose, and rent his mantle, and shaved his head, and fell down upon the ground, and worshipped, And said, Naked came I out of my mother's womb, and naked shall I return thither: the Lord gave, and the Lord hath taken away; blessed be the name of the Lord. In all this Job sinned not, nor charged God foolishly.

✢ Chapter 2

Again there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them to present himself before the Lord. And the Lord said unto Satan, From whence comest thou? And Satan answered the Lord, and said, From going to and fro in the earth, and from walking up and down in it. And the Lord said unto Satan, Hast thou considered my servant Job, that *there is* none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? and still he holdeth fast his integrity, although thou movedst me against him, to destroy him without cause. And Satan answered the Lord, and said, Skin for skin, yea, all that a man hath will he give for his life. But put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face. And the Lord said unto Satan, Behold, he *is* in thine hand; but save his life.

So went Satan forth from the presence of the Lord, and smote Job with sore boils from the sole of his foot unto his crown. And he took him a potsherd to scrape himself withal; and he sat down among the ashes.

Then said his wife unto him, Dost thou still retain thine integrity? curse God, and die. But he said unto her, Thou speakest as one of the foolish women speaketh. What? shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips.

Now when Job's three friends heard of all this evil that was come upon him, they came every one from his own place; Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite: for they had made an appointment together to come to mourn with him and to comfort him. And when they lifted up their eyes afar off, and knew him not, they lifted up their voice, and wept; and they rent every one his mantle, and sprinkled dust upon their heads toward heaven. So they sat down with him upon the ground seven days and seven nights, and none spake a word unto him: for they saw that *his* grief was very great.

✢ Chapter 3

After this opened Job his mouth, and cursed his day. And Job spake, and said, Let the day perish wherein I was born, and the night *in which* it was said, There is a man child conceived. Let that day be darkness; let not God regard it from above, neither let the light shine upon it. Let darkness and the shadow of death stain it; let a cloud dwell upon it; let the blackness of the day terrify it. *As for* that night, let darkness seize upon it; let it not be joined unto the days of the year, let it not come into the number of the months. Lo, let that night be solitary, let no joyful voice come therein. Let them curse it that curse the day, who are ready to raise up their mourning. Let the stars of the twilight thereof be dark; let it look for light, but *have* none; neither let it see the dawning of the day: Because it shut not up the doors of my *mother's* womb, nor hid sorrow from mine eyes. Why died I not from the womb? *why* did I *not* give up the ghost when I came out of the belly? Why did the knees prevent me? or why the breasts that I should suck? For now should I have lain still and been quiet, I should have slept: then had I been at rest, With kings and counsellers of the earth, which built desolate places for themselves; Or with princes that had gold, who filled their houses with silver: Or as an hidden untimely birth I had not been; as infants *which* never saw light. There the wicked cease *from* troubling; and there the weary be at rest. *There* the prisoners rest together; they hear not the voice of the oppressor. The small and great are there; and the servant *is* free from his master. Wherefore is light given to him that is in misery, and life unto the bitter *in* soul; Which long for death, but it *cometh* not; and dig for it more than for hid treasures; Which rejoice exceedingly, *and* are glad, when they can find the grave? *Why is light given* to a man whose way is hid, and whom God hath hedged in? For my sighing cometh before I eat, and my roarings are poured out like the waters. For the thing which I greatly feared is come upon me, and that which I was afraid of is come unto me. I was not in safety, neither had I rest, neither was I quiet; yet trouble came.

✢ Chapter 4

Then Eliphaz the Temanite answered and said, *If* we assay to commune with thee, wilt thou be grieved? but who can withhold himself from speaking? Behold, thou hast instructed many, and thou hast strengthened the weak hands. Thy words have upholden him that was falling, and thou hast strengthened the feeble knees. But now it is come upon thee, and thou faintest; it toucheth thee, and thou art troubled. *Is* not *this* thy fear, thy confidence, thy hope, and the uprightness of thy ways? Remember, I pray thee, who *ever* perished, being innocent? or where were the righteous cut off? Even as I have seen, they that plow iniquity, and sow wickedness, reap the same. By the blast of God they perish, and by the breath of his nostrils are they consumed. The roaring of the lion, and the voice of the fierce lion, and the teeth of the young lions, are broken. The old lion perisheth for lack of prey, and the stout lion's whelps are scattered abroad. Now a thing was secretly brought to me, and mine ear received a little thereof. In thoughts from the visions of the night, when deep sleep falleth on men, Fear came upon me, and trembling, which made all my bones to shake. Then a spirit passed before my face; the hair of my flesh stood up: It stood still, but I could not discern the form thereof: an image *was* before mine eyes, *there was* silence, and I heard a voice, *saying*, Shall mortal man be more just than God? shall a man be more pure than his maker? Behold, he put no trust in his servants; and his angels he charged with folly: How much less *in* them that dwell in houses of clay, whose foundation *is* in the dust, *which* are crushed before the moth? They are destroyed from morning to evening: they perish for ever without any regarding *it*. Doth not their excellency *which is* in them go away? they die, even without wisdom.

✢ Chapter 5

Call now, if there be any that will answer thee; and to which of the saints wilt thou turn? For wrath killeth the foolish man, and envy slayeth the silly one. I have seen the foolish taking root: but suddenly I cursed his habitation. His children are far from safety, and they are crushed in the gate, neither *is there* any to deliver *them*. Whose harvest the hungry eateth up, and taketh it even out of the thorns, and the robber swalloweth up their substance. Although affliction cometh not forth of the dust, neither doth trouble spring out of the ground; Yet man is born unto trouble, as the sparks fly upward. I would seek unto God, and unto God would I commit my cause: Which doeth great things and unsearchable; marvellous things without number: Who giveth rain upon the earth, and sendeth waters upon the

fields: To set up on high those that be low; that those which mourn may be exalted to safety. He disappointeth the devices of the crafty, so that their hands cannot perform *their* enterprise. He taketh the wise in their own craftiness: and the counsel of the froward is carried headlong. They meet with darkness in the daytime, and grope in the noonday as in the night. But he saveth the poor from the sword, from their mouth, and from the hand of the mighty. So the poor hath hope, and iniquity stoppeth her mouth. Behold, happy *is* the man whom God correcteth: therefore despise not thou the chastening of the Almighty: For he maketh sore, and bindeth up: he woundeth, and his hands make whole. He shall deliver thee in six troubles: yea, in seven there shall no evil touch thee. In famine he shall redeem thee from death: and in war from the power of the sword. Thou shalt be hid from the scourge of the tongue: neither shalt thou be afraid of destruction when it cometh. At destruction and famine thou shalt laugh: neither shalt thou be afraid of the beasts of the earth. For thou shalt be in league with the stones of the field: and the beasts of the field shall be at peace with thee. And thou shalt know that thy tabernacle *shall be* in peace; and thou shalt visit thy habitation, and shalt not sin. Thou shalt know also that thy seed *shall be* great, and thine offspring as the grass of the earth. Thou shalt come to *thy* grave in a full age, like as a shock of corn cometh in in his season. Lo this, we have searched it, so it *is;* hear it, and know thou *it* for thy good.

✢ Chapter 6

But Job answered and said, Oh that my grief were throughly weighed, and my calamity laid in the balances together! For now it would be heavier than the sand of the sea: therefore my words are swallowed up. For the arrows of the Almighty *are* within me, the poison whereof drinketh up my spirit: the terrors of God do set themselves in array against me. Doth the wild ass bray when he hath grass? or loweth the ox over his fodder? Can that which is unsavoury be eaten without salt? or is there *any* taste in the white of an egg? The things *that* my soul refused to touch *are* as my sorrowful meat. Oh that I might have my request; and that God would grant *me* the thing that I long for! Even that it would please God to destroy me; that he would let loose his hand, and cut me off! Then should I yet have comfort; yea, I would harden myself in sorrow: let him not spare; for I have not concealed the words of the Holy One. What *is* my strength, that I should hope? and what *is* mine end, that I should prolong my life? *Is* my strength the strength of stones? or *is* my flesh of brass? *Is* not my help in me? and is wisdom driven quite from me? To him that is afflicted pity *should be shewed* from his friend; but he forsaketh the fear of the Almighty. My brethren have dealt deceitfully as a brook, *and* as the stream of brooks they pass away; Which are blackish by reason of the ice, *and* wherein the snow is hid: What time they wax warm, they vanish: when it is hot, they are consumed out of their place. The paths of their way are turned aside; they go to nothing, and perish. The troops of Tema looked, the companies of Sheba waited for them. They were confounded because they had hoped; they came thither, and were ashamed. For now ye are nothing; ye see *my* casting down, and are afraid. Did I say, Bring unto me? or, Give a reward for me of your substance? Or, Deliver me from the enemy's hand? or, Redeem me from the hand of the mighty? Teach me, and I will hold my tongue: and cause me to understand wherein I have erred. How forcible are right words! but what doth your arguing reprove? Do ye imagine to reprove words, and the speeches of one that is desperate, *which are* as wind? Yea, ye overwhelm the fatherless, and ye dig *a pit* for your friend. Now therefore be content, look upon me; for *it is* evident unto you if I lie. Return, I pray you, let it not be iniquity; yea, return again, my righteousness *is* in it. Is there iniquity in my tongue? cannot my taste discern perverse things?

✢ Chapter 7

Is there not an appointed time to man upon earth? *are not* his days also like the days of an hireling? As a servant earnestly desireth the shadow, and as an hireling looketh for *the reward of* his work: So am I made to possess months of vanity, and wearisome nights are appointed to me. When I lie down, I say, When shall I arise, and the night be gone? and I am full of tossings to and fro unto the dawning of the day. My flesh is clothed with worms and clods of dust; my skin is broken, and become loathsome. My days are swifter than a weaver's shuttle, and are spent without hope. O remember that my life *is* wind: mine eye shall no more see good. The eye of him that hath seen me shall see me no *more:* thine eyes *are* upon me, and I *am* not. *As* the cloud is consumed and vanisheth away: so he that goeth down to the grave shall come up no *more*. He shall return no more to his house, neither shall his place know him any more. Therefore I will not refrain my mouth; I will speak in the anguish of my spirit; I will complain in the bitterness of my soul. *Am* I a sea, or a whale, that thou settest a watch over me? When I say, My bed shall comfort me, my couch shall ease my complaint; Then thou scarest me with dreams, and terrifiest me through visions: So that my soul chooseth strangling, *and* death rather than my life. I loathe *it;* I would not live alway: let me alone; for my days *are* vanity. What *is* man, that thou shouldest magnify him? and that thou shouldest set thine heart upon him? And *that* thou shouldest visit him every morning, *and* try him every moment? How long wilt thou not depart from me, nor let me alone till I swallow down my spittle? I have sinned; what shall I do unto thee, O thou preserver of men? why hast thou set me as a mark against thee, so that I am a burden to myself? And why dost thou not pardon my transgression, and take away mine iniquity? for now shall I sleep in the dust; and thou shalt seek me in the morning, but I *shall* not *be*.

✢ Chapter 8

Then answered Bildad the Shuhite, and said, How long wilt thou speak these *things?* and *how long shall* the words of thy mouth *be like* a strong wind? Doth God pervert judgment? or doth the Almighty pervert justice? If thy children have sinned against him, and he have cast them away for their transgression; If thou wouldest seek unto God betimes, and make thy supplication to the Almighty; If thou *wert* pure and upright; surely now he would awake for thee, and make the habitation of thy righteousness prosperous. Though thy beginning was small, yet thy latter end should greatly increase. For inquire, I pray thee, of the former age, and prepare thyself to the search of their fathers: (For we *are but of* yesterday, and know nothing, because our days upon earth *are* a shadow:) Shall not they teach thee, *and* tell thee, and utter words out of their heart? Can the rush grow up without mire? can the flag grow without water? Whilst it *is* yet in his greenness, *and* not cut down, it withereth before any *other* herb. So *are* the paths of all that forget God; and the hypocrite's hope shall perish: Whose hope shall be cut off, and whose trust *shall be* a spider's web. He shall lean upon his house, but it shall not stand: he shall hold it fast, but it shall not endure. He *is* green before the sun, and his branch shooteth forth in his garden. His roots are wrapped about the heap, *and* seeth the place of stones. If he destroy him from his place, then *it* shall deny him, *saying*, I have not seen thee. Behold, this *is* the joy of his way, and out of the earth shall others grow. Behold, God will not cast away a perfect *man*, neither will he help the evil doers: Till he fill thy mouth with laughing, and thy lips with rejoicing. They that hate thee shall be clothed with shame; and the dwelling place of the wicked shall come to nought.

✢ Chapter 9

Then Job answered and said, I know *it is* so of a truth: but how should man be just with God? If he will contend with him, he cannot answer him one of a thousand. *He is* wise in heart, and mighty in strength: who hath hardened *himself* against him, and hath prospered? Which removeth the mountains, and they know not: which overturneth them in his anger. Which shaketh the earth out of her place, and the pillars thereof tremble. Which commandeth the sun, and it riseth not; and sealeth up the stars. Which alone spreadeth out the heavens, and treadeth upon the waves of the sea. Which maketh Arcturus, Orion, and Pleiades, and the chambers of the south. Which doeth great things past finding out; yea, and wonders without number. Lo, he goeth by me, and I see *him* not: he passeth on also, but I perceive him not. Behold, he taketh away, who can hinder him? who will say unto him, What doest thou? *If* God will not withdraw his anger, the proud helpers do stoop under him. How much less shall I answer him, *and* choose out my words *to reason* with him? Whom, though I were righteous, *yet* would I not answer, *but* I would make supplication to my judge. If I had called, and he had answered me; *yet* would I not believe that he had hearkened unto my voice. For he breaketh me with a tempest, and multiplieth my wounds without cause. He will not suffer me to take my breath, but filleth me with bitterness. If *I speak* of strength, lo, *he is* strong: and if of judgment, who shall set me a time *to plead?* If I justify myself, mine own mouth shall condemn me: *if I say*, I *am* perfect, it shall also prove me perverse. *Though* I *were* perfect, *yet* would I not know my soul: I would despise my life. This *is* one *thing*, therefore I said *it*, He destroyeth the perfect and the wicked. If the scourge slay suddenly, he will laugh at the trial of the innocent. The earth is given into the hand of the wicked: he covereth the faces of the judges thereof; if not, where, *and* who *is* he? Now my days are swifter than a post: they flee away, they see no good. They are passed away as the swift ships: as the eagle *that* hasteth to the prey. If I say, I will forget my complaint, I will leave off my heaviness, and comfort *myself:* I am afraid of all my sorrows, I know that thou wilt not hold me innocent. *If* I be wicked, why then labour I in vain? If I wash myself with snow water, and make my hands never so clean; Yet shalt thou plunge me in the ditch, and mine own clothes shall abhor me. For *he is* not a man, as I *am*, *that* I should answer him, *and* we should come together in judgment. Neither is there any daysman betwixt us, *that* might lay his hand upon us both. Let him take his rod away from me, and let not his fear terrify me: *Then* would I speak, and not fear him; but *it is* not so with me.

✢ Chapter 10

My soul is weary of my life; I will leave my complaint upon myself; I will speak in the bitterness of my soul. I will say unto God, Do not condemn me; shew me wherefore thou contendest with me. *Is it* good unto thee that thou shouldest oppress, that thou shouldest despise the work of thine hands, and shine upon the counsel of the wicked? Hast thou eyes of flesh? or seest thou as man seeth? *Are* thy days as the days of man? *are* thy years as man's days, That thou inquirest after mine iniquity, and searchest after my sin? Thou knowest that I am not wicked; and *there is* none that can deliver out of thine hand. Thine hands have made me and fashioned me together round about; yet thou dost destroy me. Remember, I beseech thee, that thou hast made me as the clay; and wilt thou bring me into dust again? Hast thou not poured me out as milk, and curdled me like cheese? Thou hast clothed me with skin and flesh, and hast fenced me with bones and sinews. Thou hast granted me

life and favour, and thy visitation hath preserved my spirit. And these *things* hast thou hid in thine heart: I know that this *is* with thee. If I sin, then thou markest me, and thou wilt not acquit me from mine iniquity. If I be wicked, woe unto me; and *if* I be righteous, *yet* will I not lift up my head. *I am* full of confusion; therefore see thou mine affliction; For it increaseth. Thou huntest me as a fierce lion: and again thou shewest thyself marvellous upon me. Thou renewest thy witnesses against me, and increasest thine indignation upon me; changes and war *are* against me. Wherefore then hast thou brought me forth out of the womb? Oh that I had given up the ghost, and no eye had seen me! I should have been as though I had not been; I should have been carried from the womb to the grave. *Are* not my days few? cease *then, and* let me alone, that I may take comfort a little, Before I go *whence* I shall not return, *even* to the land of darkness and the shadow of death; A land of darkness, as darkness *itself; and* of the shadow of death, without any order, and *where* the light *is* as darkness.

✢ Chapter 11

Then answered Zophar the Naamathite, and said, Should not the multitude of words be answered? and should a man full of talk be justified? Should thy lies make men hold their peace? and when thou mockest, shall no man make thee ashamed? For thou hast said, My doctrine *is* pure, and I am clean in thine eyes. But oh that God would speak, and open his lips against thee; And that he would shew thee the secrets of wisdom, that *they are* double to that which is! Know therefore that God exacteth of thee *less* than thine iniquity *deserveth*. Canst thou by searching find out God? canst thou find out the Almighty unto perfection? *It is* as high as heaven; what canst thou do? deeper than hell; what canst thou know? The measure thereof *is* longer than the earth, and broader than the sea. If he cut off, and shut up, or gather together, then who can hinder him? For he knoweth vain men: he seeth wickedness also; will he not then consider *it?* For vain man would be wise, though man be born *like* a wild ass's colt. If thou prepare thine heart, and stretch out thine hands toward him; If iniquity *be* in thine hand, put it far away, and let not wickedness dwell in thy tabernacles. For then shalt thou lift up thy face without spot; yea, thou shalt be stedfast, and shalt not fear: Because thou shalt forget *thy* misery, *and* remember *it* as waters *that* pass away: And *thine* age shall be clearer than the noonday; thou shalt shine forth, thou shalt be as the morning. And thou shalt be secure, because there is hope; yea, thou shalt dig *about thee, and* thou shalt take thy rest in safety. Also thou shalt lie down, and none shall make *thee* afraid; yea, many shall make suit unto thee. But the eyes of the wicked shall fail, and they shall not escape, and their hope *shall be as* the giving up of the ghost.

✢ Chapter 12

And Job answered and said, No doubt but ye *are* the people, and wisdom shall die with you. But I have understanding as well as you; I *am* not inferior to you: yea, who knoweth not such things as these? I am *as* one mocked of his neighbour, who calleth upon God, and he answereth him: the just upright *man is* laughed to scorn. He that is ready to slip with *his* feet *is as* a lamp despised in the thought of him that is at ease. The tabernacles of robbers prosper, and they that provoke God are secure; into whose hand God bringeth *abundantly*. But ask now the beasts, and they shall teach thee; and the fowls of the air, and they shall tell thee: Or speak to the earth, and it shall teach thee: and the fishes of the sea shall declare unto thee. Who knoweth not in all these that the hand of the Lord hath wrought this? In whose hand *is* the soul of every living thing, and the breath of all mankind. Doth not the ear try words? and the mouth taste his meat? With the ancient *is* wisdom; and in length of days understanding. With him *is* wisdom and strength, he hath counsel and understanding. Behold, he breaketh down, and it cannot be built again: he shutteth up a man, and there can be no opening. Behold, he withholdeth the waters, and they dry up: also he sendeth them out, and they overturn the earth. With him *is* strength and wisdom: the deceived and the deceiver *are* his. He leadeth counsellers away spoiled, and maketh the judges fools. He looseth the bond of kings, and girdeth their loins with a girdle. He leadeth princes away spoiled, and overthroweth the mighty. He removeth away the speech of the trusty, and taketh away the understanding of the aged. He poureth contempt upon princes, and weakeneth the strength of the mighty. He discovereth deep things out of darkness, and bringeth out to light the shadow of death. He increaseth the nations, and destroyeth them: he enlargeth the nations, and straiteneth them *again*. He taketh away the heart of the chief of the people of the earth, and causeth them to wander in a wilderness *where there is* no way. They grope in the dark without light, and he maketh them to stagger like *a* drunken *man*.

✢ Chapter 13

Lo, mine eye hath seen all *this*, mine ear hath heard and understood it. What ye know, *the same* do I know also: I *am* not inferior unto you. Surely I would speak to the Almighty, and I desire to reason with God. But ye *are* forgers of lies, ye *are* all physicians of no value. O that ye would altogether hold your peace! and it should be your wisdom. Hear now my reasoning, and hearken to the pleadings of my lips. Will ye speak wickedly for God? and talk deceitfully for him? Will ye accept his person? will ye contend for God? Is it good that he should search you out? or as one man mocketh another, do ye *so* mock him? He will surely reprove you, if ye do secretly accept persons. Shall not his excellency make you afraid? and his dread fall upon you? Your remembrances *are* like unto ashes, your bodies to bodies of clay. Hold your peace, let me alone, that I may speak, and let come on me what *will*. Wherefore do I take my flesh in my teeth, and put my life in mine hand? Though he slay me, yet will I trust in him: but I will maintain mine own ways before him. He also *shall be* my salvation: for an hypocrite shall not come before him. Hear diligently my speech, and my declaration with your ears. Behold now, I have ordered *my* cause; I know that I shall be justified. Who *is* he *that* will plead with me? for now, if I hold my tongue, I shall give up the ghost. Only do not two *things* unto me: then will I not hide myself from thee. Withdraw thine hand far from me: and let not thy dread make me afraid. Then call thou, and I will answer: or let me speak, and answer thou me. How many *are* mine iniquities and sins? make me to know my transgression and my sin. Wherefore hidest thou thy face, and holdest me for thine enemy? Wilt thou break a leaf driven to and fro? and wilt thou pursue the dry stubble? For thou writest bitter things against me, and makest me to possess the iniquities of my youth. Thou puttest my feet also in the stocks, and lookest narrowly unto all my paths; thou settest a print upon the heels of my feet. And he, as a rotten thing, consumeth, as a garment that is moth eaten.

✢ Chapter 14

Man *that is* born of a woman *is* of few days, and full of trouble. He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not. And dost thou open thine eyes upon such an one, and bringest me into judgment with thee? Who can bring a clean *thing* out of an unclean? not one. Seeing his days *are* determined, the number of his months *are* with thee, thou hast appointed his bounds that he cannot pass; Turn from him, that he may rest, till he shall accomplish, as an hireling, his day. For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. Though the root thereof wax old in the earth, and the stock thereof die in the ground; *Yet* through the scent of water it will bud, and bring forth boughs like a plant. But man dieth, and wasteth away: yea, man giveth up the ghost, and where *is* he? *As* the waters fail from the sea, and the flood decayeth and drieth up: So man lieth down, and riseth not: till the heavens *be* no more, they shall not awake, nor be raised out of their sleep. O that thou wouldest hide me in the grave, that thou wouldest keep me secret, until thy wrath be past, that thou wouldest appoint me a set time, and remember me! If a man die, shall he live *again?* all the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands. For now thou numberest my steps: dost thou not watch over my sin? My transgression *is* sealed up in a bag, and thou sewest up mine iniquity. And surely the mountain falling cometh to nought, and the rock is removed out of his place. The waters wear the stones: thou washest away the things which grow *out* of the dust of the earth; and thou destroyest the hope of man. Thou prevailest for ever against him, and he passeth: thou changest his countenance, and sendest him away. His sons come to honour, and he knoweth *it* not; and they are brought low, but he perceiveth *it* not of them. But his flesh upon him shall have pain, and his soul within him shall mourn.

✢ Chapter 15

Then answered Eliphaz the Temanite, and said, Should a wise man utter vain knowledge, and fill his belly with the east wind? Should he reason with unprofitable talk? or with speeches wherewith he can do no good? Yea, thou castest off fear, and restrainest prayer before God. For thy mouth uttereth thine iniquity, and thou choosest the tongue of the crafty. Thine own mouth condemneth thee, and not I: yea, thine own lips testify against thee. *Art* thou the first man *that* was born? or wast thou made before the hills? Hast thou heard the secret of God? and dost thou restrain wisdom to thyself? What knowest thou, that we know not? *what* understandest thou, which *is* not in us? With us *are* both the grayheaded and very aged men, much elder than thy father. *Are* the consolations of God small with thee? is there any secret thing with thee? Why doth thine heart carry thee away? and what do thy eyes wink at, That thou turnest thy spirit against God, and lettest *such* words go out of thy mouth? What *is* man, that he should be clean? and *he which is* born of a woman, that he should be righteous? Behold, he putteth no trust in his saints; yea, the heavens are not clean in his sight. How much more abominable and filthy *is* man, which drinketh iniquity like water? I will shew thee, hear me; and that *which* I have seen I will declare; Which wise men have told from their fathers, and have not hid *it:* Unto whom alone the earth was given, and no stranger passed among them. The wicked man travaileth with pain all *his* days, and the number of years is hidden to the oppressor. A dreadful sound *is* in his ears: in prosperity the destroyer shall come upon him. He believeth not that he shall return out of darkness, and he is waited for of the sword. He wandereth abroad for bread, *saying*, Where *is it?* he knoweth that the day of darkness is ready at his hand. Trouble and anguish shall make him afraid; they shall prevail against him, as a king ready to the battle. For he stretcheth out his hand against God, and strengtheneth himself against the Almighty. He runneth upon him, *even* on *his* neck, upon the thick bosses of his bucklers: Because he covereth his face with his fatness, and maketh collops of fat on *his* flanks. And he dwelleth in desolate cities, *and* in houses which no man inhabiteth, which are ready to become heaps. He shall not be rich, neither

shall his substance continue, neither shall he prolong the perfection thereof upon the earth. He shall not depart out of darkness; the flame shall dry up his branches, and by the breath of his mouth shall he go away. Let not him that is deceived trust in vanity: for vanity shall be his recompence. It shall be accomplished before his time, and his branch shall not be green. He shall shake off his unripe grape as the vine, and shall cast off his flower as the olive. For the congregation of hypocrites *shall be* desolate, and fire shall consume the tabernacles of bribery. They conceive mischief, and bring forth vanity, and their belly prepareth deceit.

✢ Chapter 16

Then Job answered and said, I have heard many such things: miserable comforters *are* ye all. Shall vain words have an end? or what emboldeneth thee that thou answerest? I also could speak as ye *do:* if your soul were in my soul's stead, I could heap up words against you, and shake mine head at you. *But* I would strengthen you with my mouth, and the moving of my lips should asswage *your grief.* Though I speak, my grief is not asswaged: and *though* I forbear, what am I eased? But now he hath made me weary: thou hast made desolate all my company. And thou hast filled me with wrinkles, *which* is a witness *against me:* and my leanness rising up in me beareth witness to my face. He teareth *me* in his wrath, who hateth me: he gnasheth upon me with his teeth; mine enemy sharpeneth his eyes upon me. They have gaped upon me with their mouth; they have smitten me upon the cheek reproachfully; they have gathered themselves together against me. God hath delivered me to the ungodly, and turned me over into the hands of the wicked. I was at ease, but he hath broken me asunder: he hath also taken *me* by my neck, and shaken me to pieces, and set me up for his mark. His archers compass me round about, he cleaveth my reins asunder, and doth not spare; he poureth out my gall upon the ground. He breaketh me with breach upon breach, he runneth upon me like a giant. I have sewed sackcloth upon my skin, and defiled my horn in the dust. My face is foul with weeping, and on my eyelids *is* the shadow of death; Not for *any* injustice in mine hands: also my prayer *is* pure. O earth, cover not thou my blood, and let my cry have no place. Also now, behold, my witness *is* in heaven, and my record *is* on high. My friends scorn me: *but* mine eye poureth out *tears* unto God. O that one might plead for a man with God, as a man *pleadeth* for his neighbour! When a few years are come, then I shall go the way *whence* I shall not return.

✢ Chapter 17

My breath is corrupt, my days are extinct, the graves *are ready* for me. *Are there* not mockers with me? and doth not mine eye continue in their provocation? Lay down now, put me in a surety with thee; who *is* he *that* will strike hands with me? For thou hast hid their heart from understanding: therefore shalt thou not exalt *them.* He that speaketh flattery to *his* friends, even the eyes of his children shall fail. He hath made me also a byword of the people; and aforetime I was as a tabret. Mine eye also is dim by reason of sorrow, and all my members *are* as a shadow. Upright *men* shall be astonied at this, and the innocent shall stir up himself against the hypocrite. The righteous also shall hold on his way, and he that hath clean hands shall be stronger and stronger. But as for you all, do ye return, and come now: for I cannot find *one* wise *man* among you. My days are past, my purposes are broken off, *even* the thoughts of my heart. They change the night into day: the light *is* short because of darkness. If I wait, the grave *is* mine house: I have made my bed in the darkness. I have said to corruption, Thou *art* my father: to the worm, *Thou art* my mother, and my sister. And where *is* now my hope? as for my hope, who shall see it? They shall go down to the bars of the pit, when *our* rest together *is* in the dust.

✢ Chapter 18

Then answered Bildad the Shuhite, and said, How long *will it be ere* ye make an end of words? mark, and afterwards we will speak. Wherefore are we counted as beasts, *and* reputed vile in your sight? He teareth himself in his anger: shall the earth be forsaken for thee? and shall the rock be removed out of his place? Yea, the light of the wicked shall be put out, and the spark of his fire shall not shine. The light shall be dark in his tabernacle, and his candle shall be put out with him. The steps of his strength shall be straitened, and his own counsel shall cast him down. For he is cast into a net by his own feet, and he walketh upon a snare. The gin shall take *him* by the heel, *and* the robber shall prevail against him. The snare *is* laid for him in the ground, and a trap for him in the way. Terrors shall make him afraid on every side, and shall drive him to his feet. His strength shall be hungerbitten, and destruction *shall be* ready at his side. It shall devour the strength of his skin: *even* the firstborn of death shall devour his strength. His confidence shall be rooted out of his tabernacle, and it shall bring him to the king of terrors. It shall dwell in his tabernacle, because *it is* none of his: brimstone shall be scattered upon his habitation. His roots shall be dried up beneath, and above shall his branch be cut off. His remembrance shall perish from the earth, and he shall have no name in the street. He shall be driven from light into darkness, and chased out of the world. He shall neither have son nor nephew among his people, nor any remaining in his dwellings. They that come after *him* shall be astonied at his day, as they that went before were affrighted. Surely such *are* the dwellings of the wicked, and this *is* the place *of him that* knoweth not God.

✢ Chapter 19

Then Job answered and said, How long will ye vex my soul, and break me in pieces with words? These ten times have ye reproached me: ye are not ashamed *that* ye make yourselves strange to me. And be it indeed *that* I have erred, mine error remaineth with myself. If indeed ye will magnify *yourselves* against me, and plead against me my reproach: Know now that God hath overthrown me, and hath compassed me with his net. Behold, I cry out of wrong, but I am not heard: I cry aloud, but *there is* no judgment. He hath fenced up my way that I cannot pass, and he hath set darkness in my paths. He hath stripped me of my glory, and taken the crown *from* my head. He hath destroyed me on every side, and I am gone: and mine hope hath he removed like a tree. He hath also kindled his wrath against me, and he counteth me unto him as *one of* his enemies. His troops come together, and raise up their way against me, and encamp round about my tabernacle. He hath put my brethren far from me, and mine acquaintance are verily estranged from me. My kinsfolk have failed, and my familiar friends have forgotten me. They that dwell in mine house, and my maids, count me for a stranger: I am an alien in their sight. I called my servant, and he gave *me* no answer; I intreated him with my mouth. My breath is strange to my wife, though I intreated for the children's *sake* of mine own body. Yea, young children despised me; I arose, and they spake against me. All my inward friends abhorred me: and they whom I loved are turned against me. My bone cleaveth to my skin and to my flesh, and I am escaped with the skin of my teeth. Have pity upon me, have pity upon me, O ye my friends; for the hand of God hath touched me. Why do ye persecute me as God, and are not satisfied with my flesh? Oh that my words were now written! oh that they were printed in a book! That they were graven with an iron pen and lead in the rock for ever! For I know *that* my redeemer liveth, and *that* he shall stand at the latter *day* upon the earth: And *though* after my skin *worms* destroy this *body,* yet in my flesh shall I see God: Whom I shall see for myself, and mine eyes shall behold, and not another; *though* my reins be consumed within me. But ye should say, Why persecute we him, seeing the root of the matter is found in me? Be ye afraid of the sword: for wrath *bringeth* the punishments of the sword, that ye may know *there is* a judgment.

✢ Chapter 20

Then answered Zophar the Naamathite, and said, Therefore do my thoughts cause me to answer, and for *this* I make haste. I have heard the check of my reproach, and the spirit of my understanding causeth me to answer. Knowest thou *not* this of old, since man was placed upon earth, That the triumphing of the wicked *is* short, and the joy of the hypocrite *but* for a moment? Though his excellency mount up to the heavens, and his head reach unto the clouds; *Yet* he shall perish for ever like his own dung: they which have seen him shall say, Where *is* he? He shall fly away as a dream, and shall not be found: yea, he shall be chased away as a vision of the night. The eye also *which* saw him shall *see him* no more; neither shall his place any more behold him. His children shall seek to please the poor, and his hands shall restore their goods. His bones are full *of the sin* of his youth, which shall lie down with him in the dust. Though wickedness be sweet in his mouth, *though* he hide it under his tongue; *Though* he spare it, and forsake it not; but keep it still within his mouth: *Yet* his meat in his bowels is turned, *it is* the gall of asps within him. He hath swallowed down riches, and he shall vomit them up again: God shall cast them out of his belly. He shall suck the poison of asps: the viper's tongue shall slay him. He shall not see the rivers, the floods, the brooks of honey and butter. That which he laboured for shall he restore, and shall not swallow *it* down: according to *his* substance *shall* the restitution *be,* and he shall not rejoice *therein.* Because he hath oppressed *and* hath forsaken the poor; *because* he hath violently taken away an house which he builded not; Surely he shall not feel quietness in his belly, he shall not save of that which he desired. There shall none of his meat be left; therefore shall no man look for his goods. In the fulness of his sufficiency he shall be in straits: every hand of the wicked shall come upon him. *When* he is about to fill his belly, *God* shall cast the fury of his wrath upon him, and shall rain *it* upon him while he is eating. He shall flee from the iron weapon, *and* the bow of steel shall strike him through. It is drawn, and cometh out of the body; yea, the glittering sword cometh out of his gall: terrors *are* upon him. All darkness *shall be* hid in his secret places: a fire not blown shall consume him; it shall go ill with him that is left in his tabernacle. The heaven shall reveal his iniquity; and the earth shall rise up against him. The increase of his house shall depart, *and his goods* shall flow away in the day of his wrath. This *is* the portion of a wicked man from God, and the heritage appointed unto him by God.

✢ Chapter 21

But Job answered and said, Hear diligently my speech, and let this be your consolations. Suffer me that I may speak; and after that I have spoken, mock on. As for me, *is* my complaint to man? and if *it were so*, why should not my spirit be troubled? Mark me, and be astonished, and lay *your* hand upon *your* mouth. Even when I remember I am afraid, and trembling taketh hold on my flesh. Wherefore do the wicked live, become old, yea, are mighty in power? Their seed is established in their sight with them, and their offspring before their eyes. Their houses *are* safe from fear, neither *is* the rod of God upon them. Their bull gendereth, and faileth not; their cow calveth, and casteth not her calf. They send forth their little ones like a flock, and their children dance. They take the timbrel and harp, and rejoice at the sound of the organ. They spend their days in wealth, and in a moment go down to the grave. Therefore they say unto God, Depart from us; for we desire not the knowledge of thy ways. What *is* the Almighty, that we should serve him? and what profit should we have, if we pray unto him? Lo, their good *is* not in their hand: the counsel of the wicked is far from me. How oft is the candle of the wicked put out! and *how oft* cometh their destruction upon them! *God* distributeth sorrows in his anger. They are as stubble before the wind, and as chaff that the storm carrieth away. God layeth up his iniquity for his children: he rewardeth him, and he shall know *it*. His eyes shall see his destruction, and he shall drink of the wrath of the Almighty. For what pleasure *hath* he in his house after him, when the number of his months is cut off in the midst? Shall *any* teach God knowledge? seeing he judgeth those that are high. One dieth in his full strength, being wholly at ease and quiet. His breasts are full of milk, and his bones are moistened with marrow. And another dieth in the bitterness of his soul, and never eateth with pleasure. They shall lie down alike in the dust, and the worms shall cover them. Behold, I know your thoughts, and the devices *which* ye wrongfully imagine against me. For ye say, Where *is* the house of the prince? and where *are* the dwelling places of the wicked? Have ye not asked them that go by the way? and do ye not know their tokens, That the wicked is reserved to the day of destruction? they shall be brought forth to the day of wrath. Who shall declare his way to his face? and who shall repay him *what* he hath done? Yet shall he be brought to the grave, and shall remain in the tomb. The clods of the valley shall be sweet unto him, and every man shall draw after him, as *there are* innumerable before him. How then comfort ye me in vain, seeing in your answers there remaineth falsehood?

✢ Chapter 22

Then Eliphaz the Temanite answered and said, Can a man be profitable unto God, as he that is wise may be profitable unto himself? *Is it* any pleasure to the Almighty, that thou art righteous? or *is it* gain *to him*, that thou makest thy ways perfect? Will he reprove thee for fear of thee? will he enter with thee into judgment? *Is* not thy wickedness great? and thine iniquities infinite? For thou hast taken a pledge from thy brother for nought, and stripped the naked of their clothing. Thou hast not given water to the weary to drink, and thou hast withholden bread from the hungry. But *as for* the mighty man, he had the earth; and the honourable man dwelt in it. Thou hast sent widows away empty, and the arms of the fatherless have been broken. Therefore snares *are* round about thee, and sudden fear troubleth thee; Or darkness, *that* thou canst not see; and abundance of waters cover thee. *Is* not God in the height of heaven? and behold the height of the stars, how high they are! And thou sayest, How doth God know? can he judge through the dark cloud? Thick clouds *are* a covering to him, that he seeth not; and he walketh in the circuit of heaven. Hast thou marked the old way which wicked men have trodden? Which were cut down out of time, whose foundation was overflown with a flood: Which said unto God, Depart from us: and what can the Almighty do for them? Yet he filled their houses with good *things:* but the counsel of the wicked is far from me. The righteous see *it*, and are glad: and the innocent laugh them to scorn. Whereas our substance is not cut down, but the remnant of them the fire consumeth. Acquaint now thyself with him, and be at peace: thereby good shall come unto thee. Receive, I pray thee, the law from his mouth, and lay up his words in thine heart. If thou return to the Almighty, thou shalt be built up, thou shalt put away iniquity far from thy tabernacles. Then shalt thou lay up gold as dust, and the *gold* of Ophir as the stones of the brooks. Yea, the Almighty shall be thy defence, and thou shalt have plenty of silver. For then shalt thou have thy delight in the Almighty, and shalt lift up thy face unto God. Thou shalt make thy prayer unto him, and he shall hear thee, and thou shalt pay thy vows. Thou shalt also decree a thing, and it shall be established unto thee: and the light shall shine upon thy ways. When *men* are cast down, then thou shalt say, *There is* lifting up; and he shall save the humble person. He shall deliver the island of the innocent: and it is delivered by the pureness of thine hands.

✢ Chapter 23

Then Job answered and said, Even to day *is* my complaint bitter: my stroke is heavier than my groaning. Oh that I knew where I might find him! *that* I might come *even* to his seat! I would order *my* cause before him, and fill my mouth with arguments. I would know the words *which* he would answer me, and understand what he would say unto me. Will he plead against me with *his* great power? No; but he would put *strength* in me. There the righteous might dispute with him; so should I be delivered for ever from my judge. Behold, I go forward, but he *is* not *there;* and backward, but I cannot perceive him: On the left hand, where he doth work, but I cannot behold *him:* he hideth himself on the right hand, that I cannot see *him:* But he knoweth the way that I take: *when* he hath tried me, I shall come forth as gold. My foot hath held his steps, his way have I kept, and not declined. Neither have I gone back from the commandment of his lips; I have esteemed the words of his mouth more than my necessary *food*. But he *is* in one *mind*, and who can turn him? and *what* his soul desireth, even *that* he doeth. For he performeth *the thing that is* appointed for me: and many such *things are* with him. Therefore am I troubled at his presence: when I consider, I am afraid of him. For God maketh my heart soft, and the Almighty troubleth me: Because I was not cut off before the darkness, *neither* hath he covered the darkness from my face.

✢ Chapter 24

Why, seeing times are not hidden from the Almighty, do they that know him not see his days? *Some* remove the landmarks; they violently take away flocks, and feed *thereof*. They drive away the ass of the fatherless, they take the widow's ox for a pledge. They turn the needy out of the way: the poor of the earth hide themselves together. Behold, *as* wild asses in the desert, go they forth to their work; rising betimes for a prey: the wilderness *yieldeth* food for them *and* for *their* children. They reap *every one* his corn in the field: and they gather the vintage of the wicked. They cause the naked to lodge without clothing, that *they have* no covering in the cold. They are wet with the showers of the mountains, and embrace the rock for want of a shelter. They pluck the fatherless from the breast, and take a pledge of the poor. They cause *him* to go naked without clothing, and they take away the sheaf *from* the hungry; *Which* make oil within their walls, *and* tread *their* winepresses, and suffer thirst. Men groan from out of the city, and the soul of the wounded crieth out: yet God layeth not folly *to them*. They are of those that rebel against the light; they know not the ways thereof, nor abide in the paths thereof. The murderer rising with the light killeth the poor and needy, and in the night is as a thief. The eye also of the adulterer waiteth for the twilight, saying, No eye shall see me: and disguiseth *his* face. In the dark they dig through houses, *which* they had marked for themselves in the daytime: they know not the light. For the morning *is* to them even as the shadow of death: if *one* know *them, they are in* the terrors of the shadow of death. He *is* swift as the waters; their portion is cursed in the earth: he beholdeth not the way of the vineyards. Drought and heat consume the snow waters: *so doth* the grave *those which* have sinned. The womb shall forget him; the worm shall feed sweetly on him; he shall be no more remembered; and wickedness shall be broken as a tree. He evil entreateth the barren *that* beareth not: and doeth not good to the widow. He draweth also the mighty with his power: he riseth up, and no *man* is sure of life. *Though* it be given him *to be* in safety, whereon he resteth; yet his eyes *are* upon their ways. They are exalted for a little while, but are gone and brought low; they are taken out of the way as all *other*, and cut off as the tops of the ears of corn. And if *it be* not *so* now, who will make me a liar, and make my speech nothing worth?

✢ Chapter 25

Then answered Bildad the Shuhite, and said, Dominion and fear *are* with him, he maketh peace in his high places. Is there any number of his armies? and upon whom doth not his light arise? How then can man be justified with God? or how can he be clean *that is* born of a woman? Behold even to the moon, and it shineth not; yea, the stars are not pure in his sight. How much less man, *that is* a worm? and the son of man, *which is* a worm?

✢ Chapter 26

But Job answered and said, How hast thou helped *him that is* without power? *how* savest thou the arm *that hath* no strength? How hast thou counselled *him that hath* no wisdom? and *how* hast thou plentifully declared the thing as it is? To whom hast thou uttered words? and whose spirit came from thee? Dead *things* are formed from under the waters, and the inhabitants thereof. Hell *is* naked before him, and destruction hath no covering. He stretcheth out the north over the empty place, *and* hangeth the earth upon nothing. He bindeth up the waters in his thick clouds; and the cloud is not rent under them. He holdeth back the face of his throne, *and* spreadeth his cloud upon it. He hath compassed the waters with

bounds, until the day and night come to an end. The pillars of heaven tremble and are astonished at his reproof. He divideth the sea with his power, and by his understanding he smiteth through the proud. By his spirit he hath garnished the heavens; his hand hath formed the crooked serpent. Lo, these *are* parts of his ways: but how little a portion is heard of him? but the thunder of his power who can understand?

✢ Chapter 27

Moreover Job continued his parable, and said, *As* God liveth, *who* hath taken away my judgment; and the Almighty, *who* hath vexed my soul; All the while my breath *is* in me, and the spirit of God *is* in my nostrils; My lips shall not speak wickedness, nor my tongue utter deceit. God forbid that I should justify you: till I die I will not remove mine integrity from me. My righteousness I hold fast, and will not let it go: my heart shall not reproach *me* so long as I live. Let mine enemy be as the wicked, and he that riseth up against me as the unrighteous. For what *is* the hope of the hypocrite, though he hath gained, when God taketh away his soul? Will God hear his cry when trouble cometh upon him? Will he delight himself in the Almighty? will he always call upon God? I will teach you by the hand of God: *that* which *is* with the Almighty will I not conceal. Behold, all ye yourselves have seen *it;* why then are ye thus altogether vain? This *is* the portion of a wicked man with God, and the heritage of oppressors, *which* they shall receive of the Almighty. If his children be multiplied, *it is* for the sword: and his offspring shall not be satisfied with bread. Those that remain of him shall be buried in death: and his widows shall not weep. Though he heap up silver as the dust, and prepare raiment as the clay; He may prepare *it,* but the just shall put *it* on, and the innocent shall divide the silver. He buildeth his house as a moth, and as a booth *that* the keeper maketh. The rich man shall lie down, but he shall not be gathered: he openeth his eyes, and he *is* not. Terrors take hold on him as waters, a tempest stealeth him away in the night. The east wind carrieth him away, and he departeth: and as a storm hurleth him out of his place. For *God* shall cast upon him, and not spare: he would fain flee out of his hand. *Men* shall clap their hands at him, and shall hiss him out of his place.

✢ Chapter 28

Surely there is a vein for the silver, and a place for gold *where* they fine *it.* Iron is taken out of the earth, and brass *is* molten *out of* the stone. He setteth an end to darkness, and searcheth out all perfection: the stones of darkness, and the shadow of death. The flood breaketh out from the inhabitant; *even the waters* forgotten of the foot: they are dried up, they are gone away from men. *As for* the earth, out of it cometh bread: and under it is turned up as it were fire. The stones of it *are* the place of sapphires: and it hath dust of gold. *There is* a path which no fowl knoweth, and which the vulture's eye hath not seen: The lion's whelps have not trodden it, nor the fierce lion passed by it. He putteth forth his hand upon the rock; he overturneth the mountains by the roots. He cutteth out rivers among the rocks; and his eye seeth every precious thing. He bindeth the floods from overflowing; and *the thing that is* hid bringeth he forth to light. But where shall wisdom be found? and where *is* the place of understanding? Man knoweth not the price thereof; neither is it found in the land of the living. The depth saith, It *is* not in me: and the sea saith, *It is* not with me. It cannot be gotten for gold, neither shall silver be weighed *for* the price thereof. It cannot be valued with the gold of Ophir, with the precious onyx, or the sapphire. The gold and the crystal cannot equal it: and the exchange of it *shall not be for* jewels of fine gold. No mention shall be made of coral, or of pearls: for the price of wisdom *is* above rubies. The topaz of Ethiopia shall not equal it, neither shall it be valued with pure gold. Whence then cometh wisdom? and where *is* the place of understanding? Seeing it is hid from the eyes of all living, and kept close from the fowls of the air. Destruction and death say, We have heard the fame thereof with our ears. God understandeth the way thereof, and he knoweth the place thereof. For he looketh to the ends of the earth, *and* seeth under the whole heaven; To make the weight for the winds; and he weigheth the waters by measure. When he made a decree for the rain, and a way for the lightning of the thunder: Then did he see it, and declare it; he prepared it, yea, and searched it out. And unto man he said, Behold, the fear of the Lord, that *is* wisdom; and to depart from evil *is* understanding.

✢ Chapter 29

Moreover Job continued his parable, and said, Oh that I were as *in* months past, as *in* the days *when* God preserved me; When his candle shined upon my head, *and when* by his light I walked *through* darkness; As I was in the days of my youth, when the secret of God *was* upon my tabernacle; When the Almighty *was* yet with me, *when* my children *were* about me; When I washed my steps with butter, and the rock poured me out rivers of oil; When I went out to the gate through the city, *when* I prepared my seat in the street! The young men saw me, and hid themselves: and the aged arose, *and* stood up. The princes refrained talking, and laid *their* hand on their mouth. The nobles held their peace, and their tongue cleaved to the roof of their mouth. When the ear heard *me,* then it blessed me; and when the eye saw *me,* it gave witness to me: Because I delivered the poor that cried, and the fatherless, and *him that had* none to help him. The blessing of him that was ready to perish came upon me: and I caused the widow's heart to sing for joy. I put on righteousness, and it clothed me: my judgment *was* as a robe and a diadem. I was eyes to the blind, and feet *was* I to the lame. I *was* a father to the poor: and the cause *which* I knew not I searched out. And I brake the jaws of the wicked, and plucked the spoil out of his teeth. Then I said, I shall die in my nest, and I shall multiply *my* days as the sand. My root *was* spread out by the waters, and the dew lay all night upon my branch. My glory *was* fresh in me, and my bow was renewed in my hand. Unto me *men* gave ear, and waited, and kept silence at my counsel. After my words they spake not again; and my speech dropped upon them. And they waited for me as for the rain; and they opened their mouth wide *as* for the latter rain. *If* I laughed on them, they believed *it* not; and the light of my countenance they cast not down. I chose out their way, and sat chief, and dwelt as a king in the army, as one *that* comforteth the mourners.

✢ Chapter 30

But now *they that are* younger than I have me in derision, whose fathers I would have disdained to have set with the dogs of my flock. Yea, whereto *might* the strength of their hands *profit* me, in whom old age was perished? For want and famine *they were* solitary; fleeing into the wilderness in former time desolate and waste. Who cut up mallows by the bushes, and juniper roots *for* their meat. They were driven forth from among *men,* (they cried after them as *after* a thief;) To dwell in the clifts of the valleys, *in* caves of the earth, and *in* the rocks. Among the bushes they brayed; under the nettles they were gathered together. *They were* children of fools, yea, children of base men: they were viler than the earth. And now am I their song, yea, I am their byword. They abhor me, they flee far from me, and spare not to spit in my face. Because he hath loosed my cord, and afflicted me, they have also let loose the bridle before me. Upon *my* right *hand* rise the youth; they push away my feet, and they raise up against me the ways of their destruction. They mar my path, they set forward my calamity, they have no helper. They came *upon me* as a wide breaking in *of waters:* in the desolation they rolled themselves *upon me.* Terrors are turned upon me: they pursue my soul as the wind: and my welfare passeth away as a cloud. And now my soul is poured out upon me; the days of affliction have taken hold upon me. My bones are pierced in me in the night season: and my sinews take no rest. By the great force *of my disease* is my garment changed: it bindeth me about as the collar of my coat. He hath cast me into the mire, and I am become like dust and ashes. I cry unto thee, and thou dost not hear me: I stand up, and thou regardest me *not.* Thou art become cruel to me: with thy strong hand thou opposest thyself against me. Thou liftest me up to the wind; thou causest me to ride *upon it,* and dissolvest my substance. For I know *that* thou wilt bring me *to* death, and *to* the house appointed for all living. Howbeit he will not stretch out *his* hand to the grave, though they cry in his destruction. Did not I weep for him that was in trouble? was *not* my soul grieved for the poor? When I looked for good, then evil came *unto me:* and when I waited for light, there came darkness. My bowels boiled, and rested not: the days of affliction prevented me. I went mourning without the sun: I stood up, *and* I cried in the congregation. I am a brother to dragons, and a companion to owls. My skin is black upon me, and my bones are burned with heat. My harp also is *turned* to mourning, and my organ into the voice of them that weep.

✢ Chapter 31

Made a covenant with mine eyes; why then should I think upon a maid? For what portion of God *is there* from above? and *what* inheritance of the Almighty from on high? *Is* not destruction to the wicked? and a strange *punishment* to the workers of iniquity? Doth not he see my ways, and count all my steps? If I have walked with vanity, or if my foot hath hasted to deceit; Let me be weighed in an even balance, that God may know mine integrity. If my step hath turned out of the way, and mine heart walked after mine eyes, and if any blot hath cleaved to mine hands; *Then* let me sow, and let another eat; yea, let my offspring be rooted out. If mine heart have been deceived by a woman, or *if* I have laid wait at my neighbour's door; *Then* let my wife grind unto another, and let others bow down upon her. For this *is* an heinous crime; yea, it *is* an iniquity *to be punished by* the judges. For it *is* a fire *that* consumeth to destruction, and would root out all mine increase. If I did despise the cause of my manservant or of my maidservant, when they contended with me; What then shall I do when God riseth up? and when he visiteth, what shall I answer him? Did not he that made me in the womb make him? and did not one fashion us in the womb? If I have withheld the poor from *their* desire, or have caused the eyes of the widow to fail; Or have eaten my morsel myself alone, and the fatherless hath not eaten thereof; (For from my youth he was brought up with me, as *with* a father, and I have guided her from my mother's womb;) If I have seen any perish for want of clothing, or any poor without covering; If his loins have not blessed me, and *if* he were *not* warmed with the fleece of my sheep; If I have lifted up my hand against the fatherless, when I saw my help in the gate: *Then* let mine arm fall from my shoulder blade, and mine arm be broken from the bone. For destruction *from* God *was* a terror to me, and by reason of his highness I could not endure. If I have made gold my hope, or have said to the fine gold, *Thou art* my confidence; If I rejoiced because my wealth *was* great, and because mine hand had gotten much; If I beheld the sun when it shined, or the moon walking *in* brightness; And my heart hath been secretly enticed, or my mouth

hath kissed my hand: This also *were* an iniquity *to be punished by* the judge: for I should have denied the God *that is* above. If I rejoiced at the destruction of him that hated me, or lifted up myself when evil found him: Neither have I suffered my mouth to sin by wishing a curse to his soul. If the men of my tabernacle said not, Oh that we had of his flesh! we cannot be satisfied. The stranger did not lodge in the street: *but* I opened my doors to the traveller. If I covered my transgressions as Adam, by hiding mine iniquity in my bosom: Did I fear a great multitude, or did the contempt of families terrify me, that I kept silence, *and* went not out of the door? Oh that one would hear me! behold, my desire *is*, *that* the Almighty would answer me, and *that* mine adversary had written a book. Surely I would take it upon my shoulder, *and* bind it *as* a crown to me. I would declare unto him the number of my steps; as a prince would I go near unto him. If my land cry against me, or that the furrows likewise thereof complain; If I have eaten the fruits thereof without money, or have caused the owners thereof to lose their life: Let thistles grow instead of wheat, and cockle instead of barley. The words of Job are ended.

✢ Chapter 32

So these three men ceased to answer Job, because he *was* righteous in his own eyes. Then was kindled the wrath of Elihu the son of Barachel the Buzite, of the kindred of Ram: against Job was his wrath kindled, because he justified himself rather than God. Also against his three friends was his wrath kindled, because they had found no answer, and *yet* had condemned Job. Now Elihu had waited till Job had spoken, because they *were* elder than he. When Elihu saw that *there was* no answer in the mouth of *these* three men, then his wrath was kindled. And Elihu the son of Barachel the Buzite answered and said, I *am* young, and ye *are* very old; wherefore I was afraid, and durst not shew you mine opinion. I said, Days should speak, and multitude of years should teach wisdom. But *there is* a spirit in man: and the inspiration of the Almighty giveth them understanding. Great men are not *always* wise: neither do the aged understand judgment. Therefore I said, Hearken to me; I also will shew mine opinion. Behold, I waited for your words; I gave ear to your reasons, whilst ye searched out what to say. Yea, I attended unto you, and, behold, *there was* none of you that convinced Job, *or* that answered his words: Lest ye should say, We have found out wisdom: God thrusteth him down, not man. Now he hath not directed *his* words against me: neither will I answer him with your speeches. They were amazed, they answered no more: they left off speaking. When I had waited, (for they spake not, but stood still, *and* answered no more;) *I said*, I will answer also my part, I also will shew mine opinion. For I am full of matter, the spirit within me constraineth me. Behold, my belly *is* as wine *which* hath no vent; it is ready to burst like new bottles. I will speak, that I may be refreshed: I will open my lips and answer. Let me not, I pray you, accept any man's person, neither let me give flattering titles unto man. For I know not to give flattering titles; *in so doing* my maker would soon take me away.

✢ Chapter 33

Wherefore, Job, I pray thee, hear my speeches, and hearken to all my words. Behold, now I have opened my mouth, my tongue hath spoken in my mouth. My words *shall be of* the uprightness of my heart: and my lips shall utter knowledge clearly. The Spirit of God hath made me, and the breath of the Almighty hath given me life. If thou canst answer me, set *thy words* in order before me, stand up. Behold, I *am* according to thy wish in God's stead: I also am formed out of the clay. Behold, my terror shall not make thee afraid, neither shall my hand be heavy upon thee. Surely thou hast spoken in mine hearing, and I have heard the voice of *thy* words, *saying*, I am clean without transgression, I *am* innocent; neither *is there* iniquity in me. Behold, he findeth occasions against me, he counteth me for his enemy, He putteth my feet in the stocks, he marketh all my paths. Behold, *in* this thou art not just: I will answer thee, that God is greater than man. Why dost thou strive against him? for he giveth not account of any of his matters. For God speaketh once, yea twice, *yet man* perceiveth it not. In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed; Then he openeth the ears of men, and sealeth their instruction, That he may withdraw man *from his* purpose, and hide pride from man. He keepeth back his soul from the pit, and his life from perishing by the sword. He is chastened also with pain upon his bed, and the multitude of his bones with strong *pain:* So that his life abhorreth bread, and his soul dainty meat. His flesh is consumed away, that it cannot be seen; and his bones *that* were not seen stick out. Yea, his soul draweth near unto the grave, and his life to the destroyers. If there be a messenger with him, an interpreter, one among a thousand, to shew unto man his uprightness: Then he is gracious unto him, and saith, Deliver him from going down to the pit: I have found a ransom. His flesh shall be fresher than a child's: he shall return to the days of his youth: He shall pray unto God, and he will be favourable unto him: and he shall see his face with joy: for he will render unto man his righteousness. He looketh upon men, and *if any* say, I have sinned, and perverted *that which was* right, and it profited me not; He will deliver his soul from going into the pit, and his life shall see the light. Lo, all these *things* worketh God oftentimes with man, To bring back his soul from the pit, to be enlightened with the light of the living. Mark well, O Job, hearken unto me: hold thy peace, and I will speak. If thou hast any thing to say, answer me: speak, for I desire to justify thee. If not, hearken unto me: hold thy peace, and I shall teach thee wisdom.

✢ Chapter 34

Furthermore Elihu answered and said, Hear my words, O ye wise *men;* and give ear unto me, ye that have knowledge. For the ear trieth words, as the mouth tasteth meat. Let us choose to us judgment: let us know among ourselves what *is* good. For Job hath said, I am righteous: and God hath taken away my judgment. Should I lie against my right? my wound *is* incurable without transgression. What man *is* like Job, *who* drinketh up scorning like water? Which goeth in company with the workers of iniquity, and walketh with wicked men. For he hath said, It profiteth a man nothing that he should delight himself with God. Therefore hearken unto me, ye men of understanding: far be it from God, *that he should do* wickedness; and *from* the Almighty, *that he should commit* iniquity. For the work of a man shall he render unto him, and cause every man to find according to *his* ways. Yea, surely God will not do wickedly, neither will the Almighty pervert judgment. Who hath given him a charge over the earth? or who hath disposed the whole world? If he set his heart upon man, *if* he gather unto himself his spirit and his breath; All flesh shall perish together, and man shall turn again unto dust. If now *thou hast* understanding, hear this: hearken to the voice of my words. Shall even he that hateth right govern? and wilt thou condemn him that is most just? *Is it fit* to say to a king, *Thou art* wicked? *and* to princes, *Ye are* ungodly? *How much less to him* that accepteth not the persons of princes, nor regardeth the rich more than the poor? for they all *are* the work of his hands. In a moment shall they die, and the people shall be troubled at midnight, and pass away: and the mighty shall be taken away without hand. For his eyes *are* upon the ways of man, and he seeth all his goings. *There is* no darkness, nor shadow of death, where the workers of iniquity may hide themselves. For he will not lay upon man more *than right;* that he should enter into judgment with God. He shall break in pieces mighty men without number, and set others in their stead. Therefore he knoweth their works, and he overturneth *them* in the night, so that they are destroyed. He striketh them as wicked men in the open sight of others; Because they turned back from him, and would not consider any of his ways: So that they cause the cry of the poor to come unto him, and he heareth the cry of the afflicted. When he giveth quietness, who then can make trouble? and when he hideth *his* face, who then can behold him? whether *it be done* against a nation, or against a man only: That the hypocrite reign not, lest the people be ensnared. Surely it is meet to be said unto God, I have borne *chastisement*, I will not offend *any more: That which* I see not teach thou me: if I have done iniquity, I will do no more. *Should it be* according to thy mind? he will recompense it, whether thou refuse, or whether thou choose; and not I: therefore speak what thou knowest. Let men of understanding tell me, and let a wise man hearken unto me. Job hath spoken without knowledge, and his words *were* without wisdom. My desire *is that* Job may be tried unto the end because of *his* answers for wicked men. For he addeth rebellion unto his sin, he clappeth *his hands* among us, and multiplieth his words against God.

✢ Chapter 35

Elihu spake moreover, and said, Thinkest thou this to be right, *that* thou saidst, My righteousness *is* more than God's? For thou saidst, What advantage will it be unto thee? *and*, What profit shall I have, *if I be cleansed* from my sin? I will answer thee, and thy companions with thee. Look unto the heavens, and see; and behold the clouds *which* are higher than thou. If thou sinnest, what doest thou against him? or *if* thy transgressions be multiplied, what doest thou unto him? If thou be righteous, what givest thou him? or what receiveth he of thine hand? Thy wickedness *may hurt* a man as thou *art;* and thy righteousness *may profit* the son of man. By reason of the multitude of oppressions they make *the oppressed* to cry: they cry out by reason of the arm of the mighty. But none saith, Where *is* God my maker, who giveth songs in the night; Who teacheth us more than the beasts of the earth, and maketh us wiser than the fowls of heaven? There they cry, but none giveth answer, because of the pride of evil men. Surely God will not hear vanity, neither will the Almighty regard it. Although thou sayest thou shalt not see him, *yet* judgment *is* before him; therefore trust thou in him. But now, because *it is* not *so*, he hath visited in his anger; yet he knoweth *it* not in great extremity: Therefore doth Job open his mouth in vain; he multiplieth words without knowledge.

✢ Chapter 36

Elihu also proceeded, and said, Suffer me a little, and I will shew thee that *I have* yet to speak on God's behalf. I will fetch my knowledge from afar, and will ascribe righteousness to my Maker. For truly my words *shall* not *be* false: he that is perfect in knowledge *is* with thee. Behold, God *is* mighty, and despiseth not *any: he is* mighty in strength *and* wisdom. He preserveth not the life of the wicked: but giveth right to the poor. He withdraweth not his eyes from the righteous: but with kings *are they* on the throne; yea, he doth establish them for ever, and they are exalted. And if *they be* bound in fetters, *and* be holden in cords of affliction; Then he sheweth them their work, and their transgressions that they have exceeded. He openeth also their ear to discipline, and commandeth that they return from iniquity. If they obey and serve *him*, they shall spend their days in prosperity, and their years in pleasures. But if they obey not, they shall perish by the sword, and they

shall die without knowledge. But the hypocrites in heart heap up wrath: they cry not when he bindeth them. They die in youth, and their life *is* among the unclean. He delivereth the poor in his affliction, and openeth their ears in oppression. Even so would he have removed thee out of the strait *into* a broad place, where *there is* no straitness; and that which should be set on thy table *should be* full of fatness. But thou hast fulfilled the judgment of the wicked: judgment and justice take hold *on thee*. Because *there is* wrath, *beware* lest he take thee away with *his* stroke: then a great ransom cannot deliver thee. Will he esteem thy riches? *no*, not gold, nor all the forces of strength. Desire not the night, when people are cut off in their place. Take heed, regard not iniquity: for this hast thou chosen rather than affliction. Behold, God exalteth by his power: who teacheth like him? Who hath enjoined him his way? or who can say, Thou hast wrought iniquity? Remember that thou magnify his work, which men behold. Every man may see it; man may behold *it* afar off. Behold, God *is* great, and we know *him* not, neither can the number of his years be searched out. For he maketh small the drops of water: they pour down rain according to the vapour thereof: Which the clouds do drop *and* distil upon man abundantly. Also can *any* understand the spreadings of the clouds, *or* the noise of his tabernacle? Behold, he spreadeth his light upon it, and covereth the bottom of the sea. For by them judgeth he the people; he giveth meat in abundance. With clouds he covereth the light; and commandeth it *not to shine* by *the cloud* that cometh betwixt. The noise thereof sheweth concerning it, the cattle also concerning the vapour.

✝ Chapter 37

At this also my heart trembleth, and is moved out of his place. Hear attentively the noise of his voice, and the sound *that* goeth out of his mouth. He directeth it under the whole heaven, and his lightning unto the ends of the earth. After it a voice roareth: he thundereth with the voice of his excellency; and he will not stay them when his voice is heard. God thundereth marvellously with his voice; great things doeth he, which we cannot comprehend. For he saith to the snow, Be thou *on* the earth; likewise to the small rain, and to the great rain of his strength. He sealeth up the hand of every man; that all men may know his work. Then the beasts go into dens, and remain in their places. Out of the south cometh the whirlwind: and cold out of the north. By the breath of God frost is given: and the breadth of the waters is straitened. Also by watering he wearieth the thick cloud: he scattereth his bright cloud: And it is turned round about by his counsels: that they may do whatsoever he commandeth them upon the face of the world in the earth. He causeth it to come, whether for correction, or for his land, or for mercy. Hearken unto this, O Job: stand still, and consider the wondrous works of God. Dost thou know when God disposed them, and caused the light of his cloud to shine? Dost thou know the balancings of the clouds, the wondrous works of him which is perfect in knowledge? How thy garments *are* warm, when he quieteth the earth by the south *wind?* Hast thou with him spread out the sky, *which is* strong, *and* as a molten looking glass? Teach us what we shall say unto him; *for* we cannot order *our speech* by reason of darkness. Shall it be told him that I speak? if a man speak, surely he shall be swallowed up. And now *men* see not the bright light which *is* in the clouds: but the wind passeth, and cleanseth them. Fair weather cometh out of the north: with God *is* terrible majesty. *Touching* the Almighty, we cannot find him out: *he is* excellent in power, and in judgment, and in plenty of justice: he will not afflict. Men do therefore fear him: he respecteth not any *that are* wise of heart.

✝ Chapter 38

Then the Lord answered Job out of the whirlwind, and said, Who *is* this that darkeneth counsel by words without knowledge? Gird up now thy loins like a man; for I will demand of thee, and answer thou me. Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding. Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it? Whereupon are the foundations thereof fastened? or who laid the corner stone thereof; When the morning stars sang together, and all the sons of God shouted for joy? Or *who* shut up the sea with doors, when it brake forth, *as if* it had issued out of the womb? When I made the cloud the garment thereof, and thick darkness a swaddlingband for it, And brake up for it my decreed *place*, and set bars and doors, And said, Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed? Hast thou commanded the morning since thy days; *and* caused the dayspring to know his place; That it might take hold of the ends of the earth, that the wicked might be shaken out of it? It is turned as clay *to* the seal; and they stand as a garment. And from the wicked their light is withholden, and the high arm shall be broken. Hast thou entered into the springs of the sea? or hast thou walked in the search of the depth? Have the gates of death been opened unto thee? or hast thou seen the doors of the shadow of death? Hast thou perceived the breadth of the earth? declare if thou knowest it all. Where *is* the way *where* light dwelleth? and *as for* darkness, where *is* the place thereof, That thou shouldest take it to the bound thereof, and that thou shouldest know the paths *to* the house thereof? Knowest thou *it*, because thou wast then born? or *because* the number of thy days *is* great? Hast thou entered into the treasures of the snow? or hast thou seen the treasures of the hail, Which I have reserved against the time of trouble, against the day of battle and war? By what way is the light parted, *which* scattereth the east wind upon the earth? Who hath divided a watercourse for the overflowing of waters, or a way for the lightning of thunder; To cause it to rain on the earth, *where* no man *is; on* the wilderness, wherein *there is* no man; To satisfy the desolate and waste *ground;* and to cause the bud of the tender herb to spring forth? Hath the rain a father? or who hath begotten the drops of dew? Out of whose womb came the ice? and the hoary frost of heaven, who hath gendered it? The waters are hid as *with* a stone, and the face of the deep is frozen. Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion? Canst thou bring forth Mazzaroth in his season? or canst thou guide Arcturus with his sons? Knowest thou the ordinances of heaven? canst thou set the dominion thereof in the earth? Canst thou lift up thy voice to the clouds, that abundance of waters may cover thee? Canst thou send lightnings, that they may go, and say unto thee, Here we *are?* Who hath put wisdom in the inward parts? or who hath given understanding to the heart? Who can number the clouds in wisdom? or who can stay the bottles of heaven, When the dust groweth into hardness, and the clods cleave fast together? Wilt thou hunt the prey for the lion? or fill the appetite of the young lions, When they couch in *their* dens, *and* abide in the covert to lie in wait? Who provideth for the raven his food? when his young ones cry unto God, they wander for lack of meat.

✝ Chapter 39

Knowest thou the time when the wild goats of the rock bring forth? *or* canst thou mark when the hinds do calve? Canst thou number the months *that* they fulfil? or knowest thou the time when they bring forth? They bow themselves, they bring forth their young ones, they cast out their sorrows. Their young ones are in good liking, they grow up with corn; they go forth, and return not unto them. Who hath sent out the wild ass free? or who hath loosed the bands of the wild ass? Whose house I have made the wilderness, and the barren land his dwellings. He scorneth the multitude of the city, neither regardeth he the crying of the driver. The range of the mountains *is* his pasture, and he searcheth after every green thing. Will the unicorn be willing to serve thee, or abide by thy crib? Canst thou bind the unicorn with his band in the furrow? or will he harrow the valleys after thee? Wilt thou trust him, because his strength *is* great? or wilt thou leave thy labour to him? Wilt thou believe him, that he will bring home thy seed, and gather *it into* thy barn? *Gavest thou* the goodly wings unto the peacocks? or wings and feathers unto the ostrich? Which leaveth her eggs in the earth, and warmeth them in dust, And forgetteth that the foot may crush them, or that the wild beast may break them. She is hardened against her young ones, as though *they were* not hers: her labour is in vain without fear; Because God hath deprived her of wisdom, neither hath he imparted to her understanding. What time she lifteth up herself on high, she scorneth the horse and his rider. Hast thou given the horse strength? hast thou clothed his neck with thunder? Canst thou make him afraid as a grasshopper? the glory of his nostrils *is* terrible. He paweth in the valley, and rejoiceth in *his* strength: he goeth on to meet the armed men. He mocketh at fear, and is not affrighted; neither turneth he back from the sword. The quiver rattleth against him, the glittering spear and the shield. He swalloweth the ground with fierceness and rage: neither believeth he that *it is* the sound of the trumpet. He saith among the trumpets, Ha, ha; and he smelleth the battle afar off, the thunder of the captains, and the shouting. Doth the hawk fly by thy wisdom, *and* stretch her wings toward the south? Doth the eagle mount up at thy command, and make her nest on high? She dwelleth and abideth on the rock, upon the crag of the rock, and the strong place. From thence she seeketh the prey, *and* her eyes behold afar off. Her young ones also suck up blood: and where the slain *are*, there *is* she.

✝ Chapter 40

Moreover the Lord answered Job, and said, Shall he that contendeth with the Almighty instruct *him?* he that reproveth God, let him answer it.

Then Job answered the Lord, and said, Behold, I am vile; what shall I answer thee? I will lay mine hand upon my mouth. Once have I spoken; but I will not answer: yea, twice; but I will proceed no further.

Then answered the Lord unto Job out of the whirlwind, and said, Gird up thy loins now like a man: I will demand of thee, and declare thou unto me. Wilt thou also disannul my judgment? wilt thou condemn me, that thou mayest be righteous? Hast thou an arm like God? or canst thou thunder with a voice like him? Deck thyself now *with* majesty and excellency; and array thyself with glory and beauty. Cast abroad the rage of thy wrath: and behold every one *that is* proud, and abase him. Look on every one *that is* proud, *and* bring him low; and tread down the wicked in their place. Hide them in the dust together; *and* bind their faces in secret. Then will I also confess unto thee that thine own right hand can save thee.

Behold now behemoth, which I made with thee; he eateth grass as an ox. Lo now, his strength *is* in his loins, and his force *is* in the navel of his belly. He moveth his tail like a cedar: the sinews of his stones are wrapped together. His bones *are as* strong pieces of brass; his bones *are* like bars of iron. He *is* the chief of the ways of God: he that made him can make his sword to approach *unto him.* Surely the mountains bring him forth food, where all the beasts of the field play. He lieth under the shady trees, in the covert of the reed, and fens. The shady trees cover him *with* their shadow; the willows of the brook compass him about. Behold, he drinketh up a river, *and* hasteth not: he trusteth that he can draw up Jordan into his mouth. He taketh it with his eyes: *his* nose pierceth through snares.

✝ Chapter 41

Canst thou draw out leviathan with an hook? or his tongue with a cord *which* thou lettest down? Canst thou put an hook into his nose? or bore his jaw through with a thorn? Will he make many supplications unto thee? will he speak soft *words* unto thee? Will he make a covenant with thee? wilt thou take him for a servant for ever? Wilt thou play with him as *with* a bird? or wilt thou bind him for thy maidens? Shall the companions make a banquet of him? shall they part him among the merchants? Canst thou fill his skin with barbed irons? or his head with fish spears? Lay thine hand upon him, remember the battle, do no more. Behold, the hope of him is in vain: shall not *one* be cast down even at the sight of him? None *is so* fierce that dare stir him up: who then is able to stand before me? Who hath prevented me, that I should repay *him? whatsoever is* under the whole heaven is mine. I will not conceal his parts, nor his power, nor his comely proportion. Who can discover the face of his garment? *or* who can come *to him* with his double bridle? Who can open the doors of his face? his teeth *are* terrible round about. *His* scales *are his* pride, shut up together *as with* a close seal. One is so near to another, that no air can come between them. They are joined one to another, they stick together, that they cannot be sundered. By his neesings a light doth shine, and his eyes *are* like the eyelids of the morning. Out of his mouth go burning lamps, *and* sparks of fire leap out. Out of his nostrils goeth smoke, as *out* of a seething pot or caldron. His breath kindleth coals, and a flame goeth out of his mouth. In his neck remaineth strength, and sorrow is turned into joy before him. The flakes of his flesh are joined together: they are firm in themselves; they cannot be moved. His heart is as firm as a stone; yea, as hard as a piece of the nether *millstone*. When he raiseth up himself, the mighty are afraid: by reason of breakings they purify themselves. The sword of him that layeth at him cannot hold: the spear, the dart, nor the habergeon. He esteemeth iron as straw, *and* brass as rotten wood. The arrow cannot make him flee: slingstones are turned with him into stubble. Darts are counted as stubble: he laugheth at the shaking of a spear. Sharp stones *are* under him: he spreadeth sharp pointed things upon the mire. He maketh the deep to boil like a pot: he maketh the sea like a pot of ointment. He maketh a path to shine after him; *one* would think the deep *to be* hoary. Upon earth there is not his like, who is made without fear. He beholdeth all high *things:* he *is* a king over all the children of pride.

✝ Chapter 42

Then Job answered the Lord, and said, I know that thou canst do every *thing*, and *that* no thought can be withholden from thee. Who *is* he that hideth counsel without knowledge? therefore have I uttered that I understood not; things too wonderful for me, which I knew not. Hear, I beseech thee, and I will speak: I will demand of thee, and declare thou unto me. I have heard of thee by the hearing of the ear: but now mine eye seeth thee. Wherefore I abhor *myself*, and repent in dust and ashes.

And it was *so*, that after the Lord had spoken these words unto Job, the Lord said to Eliphaz the Temanite, My wrath is kindled against thee, and against thy two friends: for ye have not spoken of me *the thing that is* right, as my servant Job *hath*. Therefore take unto you now seven bullocks and seven rams, and go to my servant Job, and offer up for yourselves a burnt offering; and my servant Job shall pray for you: for him will I accept: lest I deal with you *after your* folly, in that ye have not spoken of me *the thing which is* right, like my servant Job. So Eliphaz the Temanite and Bildad the Shuhite *and* Zophar the Naamathite went, and did according as the Lord commanded them: the Lord also accepted Job. And the Lord turned the captivity of Job, when he prayed for his friends: also the Lord gave Job twice as much as he had before. Then came there unto him all his brethren, and all his sisters, and all they that had been of his acquaintance before, and did eat bread with him in his house: and they bemoaned him, and comforted him over all the evil that the Lord had brought upon him: every man also gave him a piece of money, and every one an earring of gold. So the Lord blessed the latter end of Job more than his beginning: for he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she asses. He had also seven sons and three daughters. And he called the name of the first, Jemima; and the name of the second, Kezia; and the name of the third, Keren-happuch. And in all the land were no women found *so* fair as the daughters of Job: and their father gave them inheritance among their brethren. After this lived Job an hundred and forty years, and saw his sons, and his sons' sons, *even* four generations. So Job died, *being* old and full of days.

The Book of Psalms.

Psalm 1

Blessed *is* the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight *is* in the law of the Lord; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper. The ungodly *are* not so: but *are* like the chaff which the wind driveth away. Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous. For the Lord knoweth the way of the righteous: but the way of the ungodly shall perish.

Psalm 2

Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed, *saying*, Let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh: the Lord shall have them in derision. Then shall he speak unto them in his wrath, and vex them in his sore displeasure. Yet have I set my king upon my holy hill of Zion. I will declare the decree: the Lord hath said unto me, Thou *art* my Son; this day have I begotten thee. Ask of me, and I shall give *thee* the heathen *for* thine inheritance, and the uttermost parts of the earth *for* thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel. Be wise now therefore, O ye kings: be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish *from* the way, when his wrath is kindled but a little. Blessed *are* all they that put their trust in him.

Psalm 3

A Psalm of David, when he fled from Absalom his son.

Lord, how are they increased that trouble me! many *are* they that rise up against me. Many *there be* which say of my soul, *There is* no help for him in God. Selah. But thou, O Lord, *art* a shield for me; my glory, and the lifter up of mine head. I cried unto the Lord with my voice, and he heard me out of his holy hill. Selah. I laid me down and slept; I awaked; for the Lord sustained me. I will not be afraid of ten thousands of people, that have set *themselves* against me round about. Arise, O Lord; save me, O my God: for thou hast smitten all mine enemies *upon* the cheek bone; thou hast broken the teeth of the ungodly. Salvation *belongeth* unto the Lord: thy blessing *is* upon thy people. Selah.

Psalm 4

To the chief Musician on Neginoth, A Psalm of David.

Hear me when I call, O God of my righteousness: thou hast enlarged me *when I was* in distress; have mercy upon me, and hear my prayer. O ye sons of men, how long *will ye turn* my glory into shame? *how long* will ye love vanity, *and* seek after leasing? Selah. But know that the Lord hath set apart him that is Godly for himself: the Lord will hear when I call unto him. Stand in awe, and sin not: commune with your own heart upon your bed, and be still. Selah. Offer the sacrifices of righteousness, and put your trust in the Lord. *There be* many that say, Who will shew us *any* good? Lord, lift thou up the light of thy countenance upon us. Thou hast put gladness in my heart, more than in the time *that* their corn and their wine increased. I will both lay me down in peace, and sleep: for thou, Lord, only makest me dwell in safety.

Psalm 5

To the chief Musician upon Nehiloth,
A Psalm of David.

Give ear to my words, O Lord, consider my meditation. Hearken unto the voice of my cry, my King, and my God: for unto thee will I pray. My voice shalt thou hear in the morning, O Lord; in the morning will I direct *my prayer* unto thee, and will look up. For thou *art* not a God that hath pleasure in wickedness: neither shall evil dwell with thee. The foolish shall not stand in thy sight: thou hatest all workers of iniquity. Thou shalt destroy them that speak leasing: the Lord will abhor the bloody and deceitful man. But as for me, I will come *into* thy house in the multitude of thy mercy: *and* in thy fear will I worship toward thy holy temple. Lead me, O Lord, in thy righteousness because of mine enemies; make thy way straight before my face. For *there is* no faithfulness in their mouth; their inward part *is* very wickedness; their throat *is* an open sepulchre; they flatter with their tongue. Destroy thou them, O God; let them fall by their own counsels; cast them out in the multitude of their transgressions; for they have rebelled against thee. But let all those that put their trust in thee rejoice: let them ever shout for joy, because thou defendest them: let them also that love thy name be joyful in thee. For thou, Lord, wilt bless the righteous; with favour wilt thou compass him as *with* a shield.

Psalm 6

To the chief Musician on Neginoth upon Sheminith,
A Psalm of David.

O Lord, rebuke me not in thine anger, neither chasten me in thy hot displeasure. Have mercy upon me, O Lord; for I *am* weak: O Lord, heal me; for my bones are vexed. My soul is also sore vexed: but thou, O Lord, how long? Return, O Lord, deliver my soul: oh save me for thy mercies' sake. For in death *there is* no remembrance of thee: in the grave who shall give thee thanks? I am weary with my groaning; all the night make I my bed to swim; I water my couch with my tears. Mine eye is consumed because of grief; it waxeth old because of all mine enemies. Depart from me, all ye workers of iniquity; for the Lord hath heard the voice of my weeping. The Lord hath heard my supplication; the Lord will receive my prayer. Let all mine enemies be ashamed and sore vexed: let them return *and* be ashamed suddenly.

Psalm 7

Shiggaion of David, which he sang unto the Lord,
concerning the words of Cush the Benjamite.

O Lord my God, in thee do I put my trust: save me from all them that persecute me, and deliver me: Lest he tear my soul like a lion, rending *it* in pieces, while *there is* none to deliver. O Lord my God, if I have done this; if there be iniquity in my hands; If I have rewarded evil unto him that was at peace with me; (yea, I have delivered him that without cause is mine enemy:) Let the enemy persecute my soul, and take *it;* yea, let him tread down my life upon the earth, and lay mine honour in the dust. Selah. Arise, O Lord, in thine anger, lift up thyself because of the rage of mine enemies: and awake for me *to* the judgment *that* thou hast commanded. So shall the congregation of the people compass thee about: for their sakes therefore return thou on high. The Lord shall judge the people: judge me, O Lord, according to my righteousness, and according to mine integrity *that is* in me. Oh let the wickedness of the wicked come to an end; but establish the just: for the righteous God trieth the hearts and reins. My defence *is* of God, which saveth the upright in heart. God judgeth the righteous, and God is angry *with the wicked* every day. If he turn not, he will whet his sword; he hath bent his bow, and made it ready. He hath also prepared for him the instruments of death; he ordaineth his arrows against the persecutors. Behold, he travaileth with iniquity, and hath conceived mischief, and brought forth falsehood. He made a pit, and digged it, and is fallen into the ditch *which* he made. His mischief shall return upon his own head, and his violent dealing shall come down upon his own pate. I will praise the Lord according to his righteousness: and will sing praise to the name of the Lord most high.

Psalm 8

To the chief Musician upon Gittith, A Psalm of David.

O Lord our Lord, how excellent *is* thy name in all the earth! who hast set thy glory above the heavens. Out of the mouth of babes and sucklings hast thou ordained strength because of thine enemies, that thou mightest still the enemy and the avenger. When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; What is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honour. Thou madest him to have dominion over the works of thy hands; thou hast put all *things* under his feet: All sheep and oxen, yea, and the beasts of the field; The fowl of the air, and the fish of the sea, *and whatsoever* passeth through the paths of the seas. O Lord our Lord, how excellent *is* thy name in all the earth!

Psalm 9

To the chief Musician upon Muth-labben,
A Psalm of David.

I Will praise *thee*, O Lord, with my whole heart; I will shew forth all thy marvellous works. I will be glad and rejoice in thee: I will sing praise to thy name, O thou most High. When mine enemies are turned back, they shall fall and perish at thy presence. For thou hast maintained my right and my cause; thou satest in the throne judging right. Thou hast rebuked the heathen, thou hast destroyed the wicked, thou hast put out their name for ever and ever. O thou enemy, destructions are come to a perpetual end: and thou hast destroyed cities; their memorial is perished with them. But the Lord shall endure for ever: he hath prepared his throne for judgment. And he shall judge the world in righteousness, he shall minister judgment to the people in uprightness. The Lord also will be a refuge for the oppressed, a refuge in times of trouble. And they that know thy name will put their trust in thee: for thou, Lord, hast not forsaken them that seek thee. Sing praises to the Lord, which dwelleth in Zion: declare among the people his doings. When he maketh inquisition for blood, he remembereth them: he forgetteth not the cry of the humble. Have mercy upon me, O Lord; consider my trouble *which I suffer* of them that hate me, thou that liftest me up from the gates of death: That I may shew forth all thy praise in the gates of the daughter of Zion: I will rejoice in thy salvation. The heathen are sunk down in the pit *that* they made: in the net which they hid is their own foot taken. The Lord is known *by* the judgment *which* he executeth: the wicked is snared in the work of his own hands. Higgaion. Selah. The wicked shall be turned into hell, *and* all the nations that forget God. For the needy shall not alway be forgotten: the expectation of the poor shall *not* perish for ever. Arise, O Lord; let not man prevail: let the heathen be judged in thy sight. Put them in fear, O Lord: *that* the nations may know themselves *to be but* men. Selah.

Psalm 10

Why standest thou afar off, O Lord? *why* hidest thou *thyself* in times of trouble? The wicked in *his* pride doth persecute the poor: let them be taken in the devices that they have imagined. For the wicked boasteth of his heart's desire, and blesseth the covetous, *whom* the Lord abhorreth. The wicked, through the pride of his countenance, will not seek *after God:* God *is* not in all his thoughts. His ways are always grievous; thy judgments *are* far above out of his sight: *as for* all his enemies, he puffeth at them. He hath said in his heart, I shall not be moved: for *I shall* never *be* in adversity. His mouth is full of cursing and deceit and fraud: under his tongue *is* mischief and vanity. He sitteth in the lurking places of the villages: in the secret places doth he murder the innocent: his eyes are privily set against the poor. He lieth in wait secretly as a lion in his den: he lieth in wait to catch the poor: he doth catch the poor, when he draweth him into his net. He croucheth, *and* humbleth himself, that the poor may fall by his strong ones. He hath said in his heart, God hath forgotten: he hideth his face; he will never see *it*. Arise, O Lord; O God, lift up thine hand: forget not the humble. Wherefore doth the wicked contemn God? he hath said in his heart, Thou wilt not require *it*. Thou hast seen *it;* for thou beholdest mischief and spite, to requite *it* with thy hand: the poor committeth himself unto thee; thou art the helper of the fatherless. Break thou the arm of the wicked and the evil *man:* seek out his wickedness *till* thou find none. The Lord *is* King for ever and ever: the heathen are perished out of his land. Lord, thou hast heard the desire of the humble: thou wilt prepare their heart, thou wilt cause thine ear to hear: To judge the fatherless and the oppressed, that the man of the earth may no more oppress.

Psalm 11

To the chief Musician, *A Psalm* of David.

In the Lord put I my trust: how say ye to my soul, Flee *as* a bird to your mountain? For, lo, the wicked bend *their* bow, they make ready their arrow upon the string, that they may privily shoot at the upright in heart. If the foundations be destroyed, what can the righteous do? The Lord *is* in his holy temple, the Lord's throne *is* in heaven: his eyes behold, his eyelids try, the children of men. The Lord trieth the righteous: but the wicked and him that loveth violence his soul hateth. Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest: *this shall be* the portion of their cup. For the righteous Lord loveth righteousness; his countenance doth behold the upright.

Psalm 12

To the chief Musician upon Sheminith,
A Psalm of David.

Help, Lord; for the Godly man ceaseth; for the faithful fail from among the children of men. They speak vanity every one with his neighbour: *with* flattering lips *and* with a double heart do they speak. The Lord shall cut off all flattering lips, *and* the tongue that speaketh proud things: Who have said, With our tongue will we prevail; our lips *are* our own: who *is* Lord over us? For the oppression of the poor, for the sighing of the needy, now will I arise, saith the Lord; I will set *him* in safety *from him that* puffeth at him. The words of the Lord *are* pure words: *as* silver tried in a furnace of earth, purified seven times. Thou shalt keep them, O Lord, thou shalt preserve them from this generation for ever. The wicked walk on every side, when the vilest men are exalted.

Psalm 13

To the chief Musician, A Psalm of David.

How long wilt thou forget me, O Lord? for ever? how long wilt thou hide thy face from me? How long shall I take counsel in my soul, *having* sorrow in my heart daily? how long shall mine enemy be exalted over me? Consider *and* hear me, O Lord my God: lighten mine eyes, lest I sleep the *sleep of* death; Lest mine enemy say, I have prevailed against him; *and* those that trouble me rejoice when I am moved. But I have trusted in thy mercy; my heart shall rejoice in thy salvation. I will sing unto the Lord, because he hath dealt bountifully with me.

Psalm 14

To the chief Musician, *A Psalm* of David.

The fool hath said in his heart, *There is* no God. They are corrupt, they have done abominable works, *there is* none that doeth good. The Lord looked down from heaven upon the children of men, to see if there were any that did understand, *and* seek God. They are all gone aside, they are *all* together become filthy: *there is* none that doeth good, no, not one. Have all the workers of iniquity no knowledge? who eat up my people *as* they eat bread, and call not upon the Lord. There were they in great fear: for God *is* in the generation of the righteous. Ye have shamed the counsel of the poor, because the Lord *is* his refuge. Oh that the salvation of Israel *were come* out of Zion! when the Lord bringeth back the captivity of his people, Jacob shall rejoice, *and* Israel shall be glad.

Psalm 15

A Psalm of David.

Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. *He that* backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour. In whose eyes a vile person is contemned; but he honoureth them that fear the Lord. *He that* sweareth to *his own* hurt, and changeth not. *He that* putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these *things* shall never be moved.

Psalm 16

Michtam of David.

Preserve me, O God: for in thee do I put my trust. *O my soul,* thou hast said unto the Lord, Thou *art* my Lord: my goodness *extendeth* not to thee; *But* to the saints that *are* in the earth, and *to* the excellent, in whom *is* all my delight. Their sorrows shall be multiplied *that* hasten *after* another *God:* their drink offerings of blood will I not offer, nor take up their names into my lips. The Lord *is* the portion of mine inheritance and of my cup: thou maintainest my lot. The lines are fallen unto me in pleasant *places;* yea, I have a goodly heritage. I will bless the Lord, who hath given me counsel: my reins also instruct me in the night seasons. I have set the Lord always before me: because *he is* at my right hand, I shall not be moved. Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope. For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption. Thou wilt shew me the path of life: in thy presence *is* fulness of joy; at thy right hand *there are* pleasures for evermore.

Psalm 17

A Prayer of David.

Hear the right, O Lord, attend unto my cry, give ear unto my prayer, *that goeth* not out of feigned lips. Let my sentence come forth from thy presence; let thine eyes behold the things that are equal. Thou hast proved mine heart; thou hast visited *me* in the night; thou hast tried me, *and* shalt find nothing; I am purposed *that* my mouth shall not transgress. Concerning the works of men, by the word of thy lips I have kept *me from* the paths of the destroyer. Hold up my goings in thy paths, *that* my footsteps slip not. I have called upon thee, for thou wilt hear me, O God: incline thine ear unto me, *and hear* my speech. Shew thy marvellous lovingkindness, O thou that savest by thy right hand them which put their trust *in thee* from those that rise up *against them.* Keep me as the apple of the eye, hide me under the shadow of thy wings, From the wicked that oppress me, *from* my deadly enemies, *who* compass me about. They are inclosed in their own fat: with their mouth they speak proudly. They have now compassed us in our steps: they have set their eyes bowing down to the earth; Like as a lion *that* is greedy of his prey, and as it were a young lion lurking in secret places. Arise, O Lord, disappoint him, cast him down: deliver my soul from the wicked, *which is* thy sword: From men *which are* thy hand, O Lord, from men of the world, *which have* their portion in *this* life, and whose belly thou fillest with thy hid *treasure:* they are full of children, and leave the rest of their *substance* to their babes. As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness.

Psalm 18

To the chief Musician, *A Psalm* of David, the servant of the Lord, who spake unto the Lord the words of this song in the day *that* the Lord delivered him from the hand of all his enemies, and from the hand of Saul: And he said,

I Will love thee, O Lord, my strength. The Lord *is* my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, *and* my high tower. I will call upon the Lord, *who is worthy* to be praised: so shall I be saved from mine enemies. The sorrows of death compassed me, and the floods of ungodly men made me afraid. The sorrows of hell compassed me about: the snares of death prevented me. In my distress I called upon the Lord, and cried unto my God: he heard my voice out of his temple, and my cry came before him, *even* into his ears. Then the earth shook and trembled; the foundations also of the hills moved and were shaken, because he was wroth. There went up a smoke out of his nostrils, and fire out of his mouth devoured: coals were kindled by it. He bowed the heavens also, and came down: and darkness *was* under his feet. And he rode upon a cherub, and did fly: yea, he did fly upon the wings of the wind. He made darkness his secret place; his pavilion round about him *were* dark waters *and* thick clouds of the skies. At the brightness *that was* before him his thick clouds passed, hail *stones* and coals of fire. The Lord also thundered in the heavens, and the Highest gave his voice; hail *stones* and coals of fire. Yea, he sent out his arrows, and scattered them; and he shot out lightnings, and discomfited them. Then the channels of waters were seen, and the foundations of the world were discovered at thy rebuke, O Lord, at the blast of the breath of thy nostrils. He sent from above, he took me, he drew me out of many waters. He delivered me from my strong enemy, and from them which hated me: for they were too strong for me. They prevented me in the day of my calamity: but the Lord was my stay. He brought me forth also into a large place; he delivered me, because he delighted in me. The Lord rewarded me according to my righteousness; according to the cleanness of my hands hath he recompensed me. For I have kept the ways of the Lord, and have not wickedly departed from my God. For all his judgments *were* before me, and I did not put away his statutes from me. I was also upright before him, and I kept myself from mine iniquity. Therefore hath the Lord recompensed me according to my righteousness, according to the cleanness of my hands in his eyesight. With the merciful thou wilt shew thyself merciful; with an upright man thou wilt shew thyself upright; With the pure thou wilt shew thyself pure; and with the froward thou wilt shew thyself froward. For thou wilt save the afflicted people; but wilt bring down high looks. For thou wilt light my candle: the Lord my God will enlighten my darkness. For by thee I have run through a troop; and by my God have I leaped over a wall. *As for* God, his way *is* perfect: the word of the Lord is tried: he *is* a buckler to all those that trust in him. For who *is* God save the Lord? or who *is* a rock save our God? *It is* God that girdeth me with strength, and maketh my way perfect. He maketh my feet like hinds' *feet,* and setteth me upon my high places. He teacheth my hands to war, so that a bow of steel is broken by mine arms. Thou hast also given me the shield of thy salvation: and thy right hand hath holden me up, and thy gentleness hath made me great. Thou hast enlarged my steps under me, that my feet did not slip. I have pursued mine enemies, and overtaken them: neither did I turn again till they were consumed. I have wounded them that they were not able to rise: they are fallen under my feet. For thou hast girded me with strength unto the battle: thou hast subdued under me those that rose up against me. Thou hast also given me the necks of mine enemies; that I might destroy them that hate me. They cried, but *there was* none to save *them: even* unto the Lord, but he answered them not. Then did I beat them small as the dust before the wind: I did cast them out as the dirt in the streets. Thou hast delivered me from the strivings of the people; *and* thou hast made me the head of the heathen: a people *whom* I have not known shall serve me. As soon as they hear of me, they shall obey me: the strangers shall submit themselves unto me. The strangers shall fade away, and be afraid out of their close places. The Lord liveth; and blessed *be* my rock; and let the God of my salvation be exalted. *It is* God that avengeth me, and subdueth the people under me. He delivereth me from mine enemies: yea, thou liftest me up above those that rise up against me: thou hast delivered me from the violent man. Therefore will I give thanks unto thee, O Lord, among the heathen, and sing praises unto thy name. Great deliverance giveth he to his king; and sheweth mercy to his anointed, to David, and to his seed for evermore.

Psalm 19

To the chief Musician, A Psalm of David.

The heavens declare the glory of God; and the firmament sheweth his handywork. Day unto day uttereth speech, and night unto night sheweth knowledge. *There is* no speech nor language, *where* their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun, Which *is* as a bridegroom coming out of his chamber, *and* rejoiceth as a strong man to run a race. His going forth *is* from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof. The law of the Lord *is* perfect, converting the soul: the testimony of the Lord *is* sure, making wise the simple. The statutes of the Lord *are* right, rejoicing the heart: the commandment of the Lord *is* pure, enlightening the eyes. The fear of the Lord *is* clean, enduring for ever: the judgments of the Lord *are* true *and* righteous altogether. More to be desired *are they* than gold, yea, than much fine gold: sweeter also than honey and the honeycomb. Moreover by them is thy servant warned: *and* in keeping of them *there is* great reward. Who can understand *his* errors? cleanse thou me from secret *faults.* Keep back thy servant also from presumptuous *sins;* let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression. Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer.

Psalm 20

To the chief Musician, A Psalm of David.

The Lord hear thee in the day of trouble; the name of the God of Jacob defend thee; Send thee help from the sanctuary, and strengthen thee out of Zion; Remember all thy offerings, and accept thy burnt sacrifice; Selah. Grant thee according to thine own heart, and fulfil all thy counsel. We will rejoice in thy salvation, and in the name of our God we will set up *our* banners: the Lord fulfil all thy petitions. Now know I that the Lord saveth his anointed; he will hear him from his holy heaven with the saving strength of his right hand. Some *trust* in chariots, and some in horses: but we will remember the name of the Lord our God. They are brought down and fallen: but we are risen, and stand upright. Save, Lord: let the king hear us when we call.

Psalm 21

To the chief Musician, A Psalm of David.

The king shall joy in thy strength, O Lord; and in thy salvation how greatly shall he rejoice! Thou hast given him his heart's desire, and hast not withholden the request of his lips. Selah. For thou preventest him with the blessings of goodness: thou settest a crown of pure gold on his head. He asked life of thee, *and* thou gavest *it* him, *even* length of days for ever and ever. His glory *is* great in thy salvation: honour and majesty hast thou laid upon him. For thou hast made him most blessed for ever: thou hast made him exceeding glad with thy countenance. For the king trusteth in the Lord, and through the mercy of the most High he shall not be moved. Thine hand shall find out all thine enemies: thy right hand shall find out those that hate thee. Thou shalt make them as a fiery oven in the time of thine anger: the Lord shall swallow them up in his wrath, and the fire shall devour them. Their fruit shalt thou destroy from the earth, and their seed from among the children of men. For they intended evil against thee: they imagined a mischievous device, *which* they are not able *to perform.* Therefore shalt thou make them turn their back, *when* thou shalt make ready *thine arrows* upon thy strings against the face of them. Be thou exalted, Lord, in thine own strength: *so* will we sing and praise thy power.

Psalm 22

To the chief Musician upon Aijeleth Shahar,
A Psalm of David.

My God, my God, why hast thou forsaken me? *why art thou so* far from helping me, *and from* the words of my roaring? O my God, I cry in the daytime, but thou hearest not; and in the night season, and am not silent. But thou *art* holy, *O thou* that inhabitest the praises of Israel. Our fathers trusted in thee: they trusted, and thou didst deliver them. They cried unto thee, and were delivered: they trusted in thee, and were not confounded. But I *am* a worm, and no man; a reproach of men, and despised of the people. All they that see me laugh me to scorn: they shoot out the lip, they shake the head, *saying*, He trusted on the Lord *that* he would deliver him: let him deliver him, seeing he delighted in him. But thou *art* he that took me out of the womb: thou didst make me hope *when I was* upon my mother's breasts. I was cast upon thee from the womb: thou *art* my God from my mother's belly. Be not far from me; for trouble *is* near; for *there is* none to help. Many bulls have compassed me: strong *bulls* of Bashan have beset me round. They gaped upon me *with* their mouths, *as* a ravening and a roaring lion. I am poured out like water, and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels. My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death. For dogs have compassed me: the assembly of the wicked have inclosed me: they pierced my hands and my feet. I may tell all my bones: they look *and* stare upon me. They part my garments among them, and cast lots upon my vesture. But be not thou far from me, O Lord: O my strength, haste thee to help me. Deliver my soul from the sword; my darling from the power of the dog. Save me from the lion's mouth: for thou hast heard me from the horns of the unicorns. I will declare thy name unto my brethren: in the midst of the congregation will I praise thee. Ye that fear the Lord, praise him; all ye the seed of Jacob, glorify him; and fear him, all ye the seed of Israel. For he hath not despised nor abhorred the affliction of the afflicted; neither hath he hid his face from him; but when he cried unto him, he heard. My praise *shall be* of thee in the great congregation: I will pay my vows before them that fear him. The meek shall eat and be satisfied: they shall praise the Lord that seek him: your heart shall live for ever. All the ends of the world shall remember and turn unto the Lord: and all the kindreds of the nations shall worship before thee. For the kingdom *is* the Lord's: and he *is* the governor among the nations. All *they that be* fat upon earth shall eat and worship: all they that go down to the dust shall bow before him: and none can keep alive his own soul. A seed shall serve him; it shall be accounted to the Lord for a generation. They shall come, and shall declare his righteousness unto a people that shall be born, that he hath done *this*.

Psalm 23

A Psalm of David.

The Lord *is* my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou *art* with me; thy rod and thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever.

Psalm 24

A Psalm of David.

The earth *is* the Lord's, and the fulness thereof; the world, and they that dwell therein. For he hath founded it upon the seas, and established it upon the floods. Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from the Lord, and righteousness from the God of his salvation. This *is* the generation of them that seek him, that seek thy face, O Jacob. Selah. Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in. Who *is* this King of glory? The Lord strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates; even lift *them* up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord of hosts, he *is* the King of glory. Selah.

Psalm 25

A Psalm of David.

Unto thee, O Lord, do I lift up my soul. O my God, I trust in thee: let me not be ashamed, let not mine enemies triumph over me. Yea, let none that wait on thee be ashamed: let them be ashamed which transgress without cause. Shew me thy ways, O Lord; teach me thy paths. Lead me in thy truth, and teach me: for thou *art* the God of my salvation; on thee do I wait all the day. Remember, O Lord, thy tender mercies and thy lovingkindnesses; for they *have been* ever of old. Remember not the sins of my youth, nor my transgressions: according to thy mercy remember thou me for thy goodness' sake, O Lord. Good and upright *is* the Lord: therefore will he teach sinners in the way. The meek will he guide in judgment: and the meek will he teach his way. All the paths of the Lord *are* mercy and truth unto such as keep his covenant and his testimonies. For thy name's sake, O Lord, pardon mine iniquity; for it *is* great. What man *is* he that feareth the Lord? him shall he teach in the way *that* he shall choose. His soul shall dwell at ease; and his seed shall inherit the earth. The secret of the Lord *is* with them that fear him; and he will shew them his covenant. Mine eyes *are* ever toward the Lord; for he shall pluck my feet out of the net. Turn thee unto me, and have mercy upon me; for I *am* desolate and afflicted. The troubles of my heart are enlarged: *O* bring thou me out of my distresses. Look upon mine affliction and my pain; and forgive all my sins. Consider mine enemies; for they are many; and they hate me with cruel hatred. O keep my soul, and deliver me: let me not be ashamed; for I put my trust in thee. Let integrity and uprightness preserve me; for I wait on thee. Redeem Israel, O God, out of all his troubles.

Psalm 26

A Psalm of David.

Judge me, O Lord; for I have walked in mine integrity: I have trusted also in the Lord; *therefore* I shall not slide. Examine me, O Lord, and prove me; try my reins and my heart. For thy lovingkindness *is* before mine eyes: and I have walked in thy truth. I have not sat with vain persons, neither will I go in with dissemblers. I have hated the congregation of evil doers; and will not sit with the wicked. I will wash mine hands in innocency: so will I compass thine altar, O Lord: That I may publish with the voice of thanksgiving, and tell of all thy wondrous works. Lord, I have loved the habitation of thy house, and the place where thine honour dwelleth. Gather not my soul with sinners, nor my life with bloody men: In whose hands *is* mischief, and their right hand is full of bribes. But as for me, I will walk in mine integrity: redeem me, and be merciful unto me. My foot standeth in an even place: in the congregations will I bless the Lord.

Psalm 27

A Psalm of David.

The Lord *is* my light and my salvation; whom shall I fear? the Lord *is* the strength of my life; of whom shall I be afraid? When the wicked, *even* mine enemies and my foes, came upon me to eat up my flesh, they stumbled and fell. Though an host should encamp against me, my heart shall not fear: though war should rise against me, in this *will* I *be* confident. One *thing* have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple. For in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me; he shall set me up upon a rock. And now shall mine head be lifted up above mine enemies round about me: therefore will I offer in his tabernacle sacrifices of joy; I will sing, yea, I will sing praises unto the Lord. Hear, O Lord, *when* I cry with my voice: have mercy also upon me, and answer me. *When thou saidst*, Seek ye my face; my heart said unto thee, Thy face, Lord, will I seek. Hide not thy face *far* from me; put not thy servant away in anger: thou hast been my help; leave me not, neither forsake me, O God of my salvation. When my father and my mother forsake me, then the Lord will take me up. Teach me thy way, O Lord, and lead me in a plain path, because of mine enemies. Deliver me not over unto the will of mine enemies: for false witnesses are risen up against me, and such as breathe out cruelty. *I had fainted*, unless I had believed to see the goodness of the Lord in the land of the living. Wait on the Lord: be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord.

Psalm 28

A Psalm of David.

Unto thee will I cry, O Lord my rock; be not silent to me: lest, *if* thou be silent to me, I become like them that go down into the pit. Hear the voice of my supplications, when I cry unto thee, when I lift up my hands toward thy holy oracle. Draw me not away with the wicked, and with the workers of iniquity, which speak peace to their neighbours, but mischief *is* in their hearts. Give them

according to their deeds, and according to the wickedness of their endeavours: give them after the work of their hands; render to them their desert. Because they regard not the works of the Lord, nor the operation of his hands, he shall destroy them, and not build them up. Blessed *be* the Lord, because he hath heard the voice of my supplications. The Lord *is* my strength and my shield; my heart trusted in him, and I am helped: therefore my heart greatly rejoiceth; and with my song will I praise him. The Lord *is* their strength, and he *is* the saving strength of his anointed. Save thy people, and bless thine inheritance: feed them also, and lift them up for ever.

Psalm 29

A Psalm of David.

Give unto the Lord, O ye mighty, give unto the Lord glory and strength. Give unto the Lord the glory due unto his name; worship the Lord in the beauty of holiness. The voice of the Lord *is* upon the waters: the God of glory thundereth: the Lord *is* upon many waters. The voice of the Lord *is* powerful; the voice of the Lord *is* full of majesty. The voice of the Lord breaketh the cedars; yea, the Lord breaketh the cedars of Lebanon. He maketh them also to skip like a calf; Lebanon and Sirion like a young unicorn. The voice of the Lord divideth the flames of fire. The voice of the Lord shaketh the wilderness; the Lord shaketh the wilderness of Kadesh. The voice of the Lord maketh the hinds to calve, and discovereth the forests: and in his temple doth every one speak of *his* glory. The Lord sitteth upon the flood; yea, the Lord sitteth King for ever. The Lord will give strength unto his people; the Lord will bless his people with peace.

Psalm 30

A Psalm *and* Song *at* the dedication of the house of David.

I Will extol thee, O Lord; for thou hast lifted me up, and hast not made my foes to rejoice over me. O Lord my God, I cried unto thee, and thou hast healed me. O Lord, thou hast brought up my soul from the grave: thou hast kept me alive, that I should not go down to the pit. Sing unto the Lord, O ye saints of his, and give thanks at the remembrance of his holiness. For his anger *endureth but* a moment; in his favour *is* life: weeping may endure for a night, but joy *cometh* in the morning. And in my prosperity I said, I shall never be moved. Lord, by thy favour thou hast made my mountain to stand strong: thou didst hide thy face, *and* I was troubled. I cried to thee, O Lord; and unto the Lord I made supplication. What profit *is there* in my blood, when I go down to the pit? Shall the dust praise thee? shall it declare thy truth? Hear, O Lord, and have mercy upon me: Lord, be thou my helper. Thou hast turned for me my mourning into dancing: thou hast put off my sackcloth, and girded me with gladness; To the end that *my* glory may sing praise to thee, and not be silent. O Lord my God, I will give thanks unto thee for ever.

Psalm 31

To the chief Musician, A Psalm of David.

In thee, O Lord, do I put my trust; let me never be ashamed: deliver me in thy righteousness. Bow down thine ear to me; deliver me speedily: be thou my strong rock, for an house of defence to save me. For thou *art* my rock and my fortress; therefore for thy name's sake lead me, and guide me. Pull me out of the net that they have laid privily for me: for thou *art* my strength. Into thine hand I commit my spirit: thou hast redeemed me, O Lord God of truth. I have hated them that regard lying vanities: but I trust in the Lord. I will be glad and rejoice in thy mercy: for thou hast considered my trouble; thou hast known my soul in adversities; And hast not shut me up into the hand of the enemy: thou hast set my feet in a large room. Have mercy upon me, O Lord, for I am in trouble: mine eye is consumed with grief, *yea*, my soul and my belly. For my life is spent with grief, and my years with sighing: my strength faileth because of mine iniquity, and my bones are consumed. I was a reproach among all mine enemies, but especially among my neighbours, and a fear to mine acquaintance: they that did see me without fled from me. I am forgotten as a dead man out of mind: I am like a broken vessel. For I have heard the slander of many: fear *was* on every side: while they took counsel together against me, they devised to take away my life. But I trusted in thee, O Lord: I said, Thou *art* my God. My times *are* in thy hand: deliver me from the hand of mine enemies, and from them that persecute me. Make thy face to shine upon thy servant: save me for thy mercies' sake. Let me not be ashamed, O Lord; for I have called upon thee: let the wicked be ashamed, *and* let them be silent in the grave. Let the lying lips be put to silence; which speak grievous things proudly and contemptuously against the righteous. *Oh* how great *is* thy goodness, which thou hast laid up for them that fear thee; *which* thou hast wrought for them that trust in thee before the sons of men! Thou shalt hide them in the secret of thy presence from the pride of man: thou shalt keep them secretly in a pavilion from the strife of tongues. Blessed *be* the Lord: for he hath shewed me his marvellous kindness in a strong city. For I said in my haste, I am cut off from before thine eyes: nevertheless thou heardest the voice of my supplications when I cried unto thee. O love the Lord, all ye his saints: *for* the Lord preserveth the faithful, and plentifully rewardeth the proud doer. Be of good courage, and he shall strengthen your heart, all ye that hope in the Lord.

Psalm 32

A *Psalm* of David, Maschil.

Blessed *is he whose* transgression *is* forgiven, *whose* sin *is* covered. Blessed *is* the man unto whom the Lord imputeth not iniquity, and in whose spirit *there is* no guile. When I kept silence, my bones waxed old through my roaring all the day long. For day and night thy hand was heavy upon me: my moisture is turned into the drought of summer. Selah. I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin. Selah. For this shall every one that is Godly pray unto thee in a time when thou mayest be found: surely in the floods of great waters they shall not come nigh unto him. Thou *art* my hiding place; thou shalt preserve me from trouble; thou shalt compass me about with songs of deliverance. Selah. I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye. Be ye not as the horse, *or* as the mule, *which* have no understanding: whose mouth must be held in with bit and bridle, lest they come near unto thee. Many sorrows *shall be* to the wicked: but he that trusteth in the Lord, mercy shall compass him about. Be glad in the Lord, and rejoice, ye righteous: and shout for joy, all *ye that are* upright in heart.

Psalm 33

Rejoice in the Lord, O ye righteous: *for* praise is comely for the upright. Praise the Lord with harp: sing unto him with the psaltery *and* an instrument of ten strings. Sing unto him a new song; play skilfully with a loud noise. For the word of the Lord *is* right; and all his works *are done* in truth. He loveth righteousness and judgment: the earth is full of the goodness of the Lord. By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth. He gathereth the waters of the sea together as an heap: he layeth up the depth in storehouses. Let all the earth fear the Lord: let all the inhabitants of the world stand in awe of him. For he spake, and it was *done;* he commanded, and it stood fast. The Lord bringeth the counsel of the heathen to nought: he maketh the devices of the people of none effect. The counsel of the Lord standeth for ever, the thoughts of his heart to all generations. Blessed *is* the nation whose God *is* the Lord; *and* the people *whom* he hath chosen for his own inheritance. The Lord looketh from heaven; he beholdeth all the sons of men. From the place of his habitation he looketh upon all the inhabitants of the earth. He fashioneth their hearts alike; he considereth all their works. There is no king saved by the multitude of an host: a mighty man is not delivered by much strength. An horse *is* a vain thing for safety: neither shall he deliver *any* by his great strength. Behold, the eye of the Lord *is* upon them that fear him, upon them that hope in his mercy; To deliver their soul from death, and to keep them alive in famine. Our soul waiteth for the Lord: he *is* our help and our shield. For our heart shall rejoice in him, because we have trusted in his holy name. Let thy mercy, O Lord, be upon us, according as we hope in thee.

Psalm 34

A *Psalm* of David, when he changed his behaviour before Abimelech; who drove him away, and he departed.

I Will bless the Lord at all times: his praise *shall* continually *be* in my mouth. My soul shall make her boast in the Lord: the humble shall hear *thereof*, and be glad. O magnify the Lord with me, and let us exalt his name together. I sought the Lord, and he heard me, and delivered me from all my fears. They looked unto him, and were lightened: and their faces were not ashamed. This poor man cried, and the Lord heard *him*, and saved him out of all his troubles. The angel of the Lord encampeth round about them that fear him, and delivereth them. O taste and see that the Lord *is* good: blessed *is* the man *that* trusteth in him. O fear the Lord, ye his saints: for *there is* no want to them that fear him. The young lions do lack, and suffer hunger: but they that seek the Lord shall not want any good *thing*. Come, ye children, hearken unto me: I will teach you the fear of the Lord. What man *is he that* desireth life, *and* loveth *many* days, that he may see good? Keep thy tongue from evil, and thy lips from speaking guile. Depart from evil, and do good; seek peace, and pursue it. The eyes of the Lord *are* upon the righteous, and his ears *are open* unto their cry. The face of the Lord *is* against them that do evil, to cut off the remembrance of them from the earth. *The righteous* cry, and the Lord heareth, and delivereth them out of all their troubles. The Lord *is* nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit. Many *are* the afflictions of the righteous: but the Lord delivereth him out of them all. He keepeth all his bones: not one of them is broken. Evil shall slay the wicked: and they that hate the righteous shall be desolate. The Lord redeemeth the soul of his servants: and none of them that trust in him shall be desolate.

Psalm 35

A Psalm of David.

Plead *my cause*, O Lord, with them that strive with me: fight against them that fight against me. Take hold of shield and buckler, and stand up for mine help. Draw out also the spear, and stop *the way* against them that persecute me: say unto my soul, I *am* thy salvation. Let them be confounded and put to shame that seek after my soul: let them be turned back and brought to confusion that devise my hurt. Let them be as chaff before the wind: and let the angel of the Lord chase *them*. Let their way be dark and slippery: and let the angel of the Lord persecute them. For without cause have they hid for me their net *in* a pit, *which* without cause they have digged for my soul. Let destruction come upon him at unawares; and let his net that he hath hid catch himself: into that very destruction let him fall. And my soul shall be joyful in the Lord: it shall rejoice in his salvation. All my bones shall say, Lord, who *is* like unto thee, which deliverest the poor from him that is too strong for him, yea, the poor and the needy from him that spoileth him? False witnesses did rise up; they laid to my charge *things* that I knew not. They rewarded me evil for good *to* the spoiling of my soul. But as for me, when they were sick, my clothing *was* sackcloth: I humbled my soul with fasting; and my prayer returned into mine own bosom. I behaved myself as though *he had been* my friend *or* brother: I bowed down heavily, as one that mourneth *for his* mother. But in mine adversity they rejoiced, and gathered themselves together: *yea*, the abjects gathered themselves together against me, and I knew *it* not; they did tear *me*, and ceased not: With hypocritical mockers in feasts, they gnashed upon me with their teeth. Lord, how long wilt thou look on? rescue my soul from their destructions, my darling from the lions. I will give thee thanks in the great congregation: I will praise thee among much people. Let not them that are mine enemies wrongfully rejoice over me: *neither* let them wink with the eye that hate me without a cause. For they speak not peace: but they devise deceitful matters against *them that are* quiet in the land. Yea, they opened their mouth wide against me, *and* said, Aha, aha, our eye hath seen *it*. *This* thou hast seen, O Lord: keep not silence: O Lord, be not far from me. Stir up thyself, and awake to my judgment, *even* unto my cause, my God and my Lord. Judge me, O Lord my God, according to thy righteousness; and let them not rejoice over me. Let them not say in their hearts, Ah, so would we have it: let them not say, We have swallowed him up. Let them be ashamed and brought to confusion together that rejoice at mine hurt: let them be clothed with shame and dishonour that magnify *themselves* against me. Let them shout for joy, and be glad, that favour my righteous cause: yea, let them say continually, Let the Lord be magnified, which hath pleasure in the prosperity of his servant. And my tongue shall speak of thy righteousness *and* of thy praise all the day long.

Psalm 36

To the chief Musician,
A Psalm of David the servant of the Lord.

The transgression of the wicked saith within my heart, *that there is* no fear of God before his eyes. For he flattereth himself in his own eyes, until his iniquity be found to be hateful. The words of his mouth *are* iniquity and deceit: he hath left off to be wise, *and* to do good. He deviseth mischief upon his bed; he setteth himself in a way *that is* not good; he abhorreth not evil. Thy mercy, O Lord, *is* in the heavens; *and* thy faithfulness *reacheth* unto the clouds. Thy righteousness *is* like the great mountains; thy judgments *are* a great deep: O Lord, thou preservest man and beast. How excellent *is* thy lovingkindness, O God! therefore the children of men put their trust under the shadow of thy wings. They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures. For with thee *is* the fountain of life: in thy light shall we see light. O continue thy lovingkindness unto them that know thee; and thy righteousness to the upright in heart. Let not the foot of pride come against me, and let not the hand of the wicked remove me. There are the workers of iniquity fallen: they are cast down, and shall not be able to rise.

Psalm 37

A Psalm of David.

Fret not thyself because of evildoers, neither be thou envious against the workers of iniquity. For they shall soon be cut down like the grass, and wither as the green herb. Trust in the Lord, and do good; *so* shalt thou dwell in the land, and verily thou shalt be fed. Delight thyself also in the Lord; and he shall give thee the desires of thine heart. Commit thy way unto the Lord; trust also in him; and he shall bring *it* to pass. And he shall bring forth thy righteousness as the light, and thy judgment as the noonday. Rest in the Lord, and wait patiently for him: fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass. Cease from anger, and forsake wrath: fret not thyself in any wise to do evil. For evildoers shall be cut off: but those that wait upon the Lord, they shall inherit the earth. For yet a little while, and the wicked *shall* not *be:* yea, thou shalt diligently consider his place, and it *shall* not *be*. But the meek shall inherit the earth; and shall delight themselves in the abundance of peace. The wicked plotteth against the just, and gnasheth upon him with his teeth. The Lord shall laugh at him: for he seeth that his day is coming. The wicked have drawn out the sword, and have bent their bow, to cast down the poor and needy, *and* to slay such as be of upright conversation. Their sword shall enter into their own heart, and their bows shall be broken. A little that a righteous man hath *is* better than the riches of many wicked. For the arms of the wicked shall be broken: but the Lord upholdeth the righteous. The Lord knoweth the days of the upright: and their inheritance shall be for ever. They shall not be ashamed in the evil time: and in the days of famine they shall be satisfied. But the wicked shall perish, and the enemies of the Lord *shall be* as the fat of lambs: they shall consume; into smoke shall they consume away. The wicked borroweth, and payeth not again: but the righteous sheweth mercy, and giveth. For *such as be* blessed of him shall inherit the earth; and *they that be* cursed of him shall be cut off. The steps of a *good* man are ordered by the Lord: and he delighteth in his way. Though he fall, he shall not be utterly cast down: for the Lord upholdeth *him with* his hand. I have been young, and *now* am old; yet have I not seen the righteous forsaken, nor his seed begging bread. *He is* ever merciful, and lendeth; and his seed *is* blessed. Depart from evil, and do good; and dwell for evermore. For the Lord loveth judgment, and forsaketh not his saints; they are preserved for ever: but the seed of the wicked shall be cut off. The righteous shall inherit the land, and dwell therein for ever. The mouth of the righteous speaketh wisdom, and his tongue talketh of judgment. The law of his God *is* in his heart; none of his steps shall slide. The wicked watcheth the righteous, and seeketh to slay him. The Lord will not leave him in his hand, nor condemn him when he is judged. Wait on the Lord, and keep his way, and he shall exalt thee to inherit the land: when the wicked are cut off, thou shalt see *it*. I have seen the wicked in great power, and spreading himself like a green bay tree. Yet he passed away, and, lo, he *was* not: yea, I sought him, but he could not be found. Mark the perfect *man*, and behold the upright: for the end of *that* man *is* peace. But the transgressors shall be destroyed together: the end of the wicked shall be cut off. But the salvation of the righteous *is* of the Lord: *he is* their strength in the time of trouble. And the Lord shall help them, and deliver them: he shall deliver them from the wicked, and save them, because they trust in him.

Psalm 38

A Psalm of David, to bring to remembrance.

O Lord, rebuke me not in thy wrath: neither chasten me in thy hot displeasure. For thine arrows stick fast in me, and thy hand presseth me sore. *There is* no soundness in my flesh because of thine anger; neither *is there any* rest in my bones because of my sin. For mine iniquities are gone over mine head: as an heavy burden they are too heavy for me. My wounds stink *and* are corrupt because of my foolishness. I am troubled; I am bowed down greatly; I go mourning all the day long. For my loins are filled with a loathsome *disease:* and *there is* no soundness in my flesh. I am feeble and sore broken: I have roared by reason of the disquietness of my heart. Lord, all my desire *is* before thee; and my groaning is not hid from thee. My heart panteth, my strength faileth me: as for the light of mine eyes, it also is gone from me. My lovers and my friends stand aloof from my sore; and my kinsmen stand afar off. They also that seek after my life lay snares *for me:* and they that seek my hurt speak mischievous things, and imagine deceits all the day long. But I, as a deaf *man*, heard not; and *I was* as a dumb man *that* openeth not his mouth. Thus I was as a man that heareth not, and in whose mouth *are* no reproofs. For in thee, O Lord, do I hope: thou wilt hear, O Lord my God. For I said, *Hear me*, lest *otherwise* they should rejoice over me: when my foot slippeth, they magnify *themselves* against me. For I *am* ready to halt, and my sorrow *is* continually before me. For I will declare mine iniquity; I will be sorry for my sin. But mine enemies *are* lively, *and* they are strong: and they that hate me wrongfully are multiplied. They also that render evil for good are mine adversaries; because I follow *the thing that* good *is*. Forsake me not, O Lord: O my God, be not far from me. Make haste to help me, O Lord my salvation.

Psalm 39

To the chief Musician, *even* to Jeduthun,
A Psalm of David.

I Said, I will take heed to my ways, that I sin not with my tongue: I will keep my mouth with a bridle, while the wicked is before me. I was dumb with silence, I held my peace, *even* from good; and my sorrow was stirred. My heart was hot within me, while I was musing the fire burned: *then* spake I with my tongue, Lord, make me to know mine end, and the measure of my days, what it *is; that* I may know how frail I *am*. Behold, thou hast made my days *as* an handbreadth; and mine age *is* as nothing before thee: verily every man at his best state *is* altogether vanity. Selah. Surely every man walketh in a vain shew: surely they are disquieted in vain: he heapeth up *riches*, and knoweth not who shall gather them. And now, Lord, what wait I for? my hope *is* in thee. Deliver me from all my transgressions: make me not the reproach of the foolish. I was dumb, I opened not my mouth; because thou didst *it*. Remove thy stroke away from me: I am consumed by the blow of thine hand. When thou with rebukes dost correct man for iniquity, thou makest his beauty to consume away like a moth: surely every man *is* vanity. Selah. Hear my prayer, O Lord, and give ear unto my cry; hold not thy peace at my tears: for I *am* a stranger with thee, *and* a sojourner, as all my fathers *were*. O spare me, that I may recover strength, before I go hence, and be no more.

Psalm 40

To the chief Musician, A Psalm of David.

I Waited patiently for the Lord; and he inclined unto me, and heard my cry. He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, *and* established my goings. And he hath put a new song in my mouth, *even* praise unto our God: many shall see *it*, and fear, and shall trust in the Lord. Blessed *is* that man that maketh the Lord his trust, and respecteth not the proud, nor such as turn aside to lies. Many, O Lord my God, *are* thy wonderful works *which* thou hast done, and thy thoughts *which are* to us-ward: they cannot be reckoned up in order unto thee: *if* I would declare and speak *of them*, they are more than can be numbered. Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt offering and sin offering hast thou not required. Then said I, Lo, I come: in the volume of the book *it is* written of me, I delight to do thy will, O my God: yea, thy law *is* within my heart. I have preached righteousness in the great congregation: lo, I have not refrained my lips, O Lord, thou knowest. I have not hid thy righteousness within my heart; I have declared thy faithfulness and thy salvation: I have not concealed thy lovingkindness and thy truth from the great congregation. Withhold not thou thy tender mercies from me, O Lord: let thy lovingkindness and thy truth continually preserve me. For innumerable evils have compassed me about: mine iniquities have taken hold upon me, so that I am not able to look up; they are more than the hairs of mine head: therefore my heart faileth me. Be pleased, O Lord, to deliver me: O Lord, make haste to help me. Let them be ashamed and confounded together that seek after my soul to destroy it; let them be driven backward and put to shame that wish me evil. Let them be desolate for a reward of their shame that say unto me, Aha, aha. Let all those that seek thee rejoice and be glad in thee: let such as love thy salvation say continually, The Lord be magnified. But I *am* poor and needy; *yet* the Lord thinketh upon me: thou *art* my help and my deliverer; make no tarrying, O my God.

Psalm 41

To the chief Musician, A Psalm of David.

Blessed *is* he that considereth the poor: the Lord will deliver him in time of trouble. The Lord will preserve him, and keep him alive; *and* he shall be blessed upon the earth: and thou wilt not deliver him unto the will of his enemies. The Lord will strengthen him upon the bed of languishing: thou wilt make all his bed in his sickness. I said, Lord, be merciful unto me: heal my soul; for I have sinned against thee. Mine enemies speak evil of me, When shall he die, and his name perish? And if he come to see *me*, he speaketh vanity: his heart gathereth iniquity to itself; *when* he goeth abroad, he telleth *it*. All that hate me whisper together against me: against me do they devise my hurt. An evil disease, *say they*, cleaveth fast unto him: and *now* that he lieth he shall rise up no more. Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up *his* heel against me. But thou, O Lord, be merciful unto me, and raise me up, that I may requite them. By this I know that thou favourest me, because mine enemy doth not triumph over me. And as for me, thou upholdest me in mine integrity, and settest me before thy face for ever. Blessed *be* the Lord God of Israel from everlasting, and to everlasting. Amen, and Amen.

Psalm 42

To the chief Musician, Maschil, for the sons of Korah.

As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God: when shall I come and appear before God? My tears have been my meat day and night, while they continually say unto me, Where *is* thy God? When I remember these *things*, I pour out my soul in me: for I had gone with the multitude, I went with them to the house of God, with the voice of joy and praise, with a multitude that kept holyday. Why art thou cast down, O my soul? and *why* art thou disquieted in me? hope thou in God: for I shall yet praise him *for* the help of his countenance. O my God, my soul is cast down within me: therefore will I remember thee from the land of Jordan, and of the Hermonites, from the hill Mizar. Deep calleth unto deep at the noise of thy waterspouts: all thy waves and thy billows are gone over me. *Yet* the Lord will command his lovingkindness in the daytime, and in the night his song *shall be* with me, *and* my prayer unto the God of my life. I will say unto God my rock, Why hast thou forgotten me? why go I mourning because of the oppression of the enemy? *As* with a sword in my bones, mine enemies reproach me; while they say daily unto me, Where *is* thy God? Why art thou cast down, O my soul? and why art thou disquieted within me? hope thou in God: for I shall yet praise him, *who is* the health of my countenance, and my God.

Psalm 43

Judge me, O God, and plead my cause against an ungodly nation: O deliver me from the deceitful and unjust man. For thou *art* the God of my strength: why dost thou cast me off? why go I mourning because of the oppression of the enemy? O send out thy light and thy truth: let them lead me; let them bring me unto thy holy hill, and to thy tabernacles. Then will I go unto the altar of God, unto God my exceeding joy: yea, upon the harp will I praise thee, O God my God. Why art thou cast down, O my soul? and why art thou disquieted within me? hope in God: for I shall yet praise him, *who is* the health of my countenance, and my God.

Psalm 44

To the chief Musician for the sons of Korah, Maschil.

We have heard with our ears, O God, our fathers have told us, *what* work thou didst in their days, in the times of old. *How* thou didst drive out the heathen with thy hand, and plantedst them; *how* thou didst afflict the people, and cast them out. For they got not the land in possession by their own sword, neither did their own arm save them: but thy right hand, and thine arm, and the light of thy countenance, because thou hadst a favour unto them. Thou art my King, O God: command deliverances for Jacob. Through thee will we push down our enemies: through thy name will we tread them under that rise up against us. For I will not trust in my bow, neither shall my sword save me. But thou hast saved us from our enemies, and hast put them to shame that hated us. In God we boast all the day long, and praise thy name for ever. Selah. But thou hast cast off, and put us to shame; and goest not forth with our armies. Thou makest us to turn back from the enemy: and they which hate us spoil for themselves. Thou hast given us like sheep *appointed* for meat; and hast scattered us among the heathen. Thou sellest thy people for nought, and dost not increase *thy wealth* by their price. Thou makest us a reproach to our neighbours, a scorn and a derision to them that are round about us. Thou makest us a byword among the heathen, a shaking of the head among the people. My confusion *is* continually before me, and the shame of my face hath covered me, For the voice of him that reproacheth and blasphemeth; by reason of the enemy and avenger. All this is come upon us; yet have we not forgotten thee, neither have we dealt falsely in thy covenant. Our heart is not turned back, neither have our steps declined from thy way; Though thou hast sore broken us in the place of dragons, and covered us with the shadow of death. If we have forgotten the name of our God, or stretched out our hands to a strange God; Shall not God search this out? for he knoweth the secrets of the heart. Yea, for thy sake are we killed all the day long; we are counted as sheep for the slaughter. Awake, why sleepest thou, O Lord? arise, cast *us* not off for ever. Wherefore hidest thou thy face, *and* forgettest our affliction and our oppression? For our soul is bowed down to the dust: our belly cleaveth unto the earth. Arise for our help, and redeem us for thy mercies' sake.

Psalm 45

To the chief Musician upon Shoshannim, for the sons of Korah, Maschil, A Song of loves.

My heart is inditing a good matter: I speak of the things which I have made touching the king: my tongue *is* the pen of a ready writer. Thou art fairer than the children of men: grace is poured into thy lips: therefore God hath blessed thee for ever. Gird thy sword upon *thy* thigh, O *most* mighty, with thy glory and thy majesty. And in thy majesty ride prosperously because of truth and meekness *and* righteousness; and thy right hand shall teach thee terrible things. Thine arrows *are* sharp in the heart of the king's enemies; *whereby* the people fall under thee. Thy throne, O God, *is* for ever and ever: the sceptre of thy kingdom *is* a right sceptre. Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows. All thy garments *smell* of myrrh, and aloes, *and* cassia, out of the ivory palaces, whereby they have made thee glad. Kings' daughters *were* among thy honourable women: upon thy right hand did stand the queen in gold of Ophir. Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house; So shall the king greatly desire thy beauty: for he *is* thy Lord; and worship thou him. And the daughter of Tyre *shall be there* with a gift; *even* the rich among the people shall intreat thy favour. The king's daughter *is* all glorious within: her clothing *is* of wrought gold. She shall be brought unto the king in raiment of needlework: the virgins her companions that follow her shall be brought unto thee. With gladness and rejoicing shall they be brought: they shall enter into the king's palace. Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth. I will make thy name to be remembered in all generations: therefore shall the people praise thee for ever and ever.

Psalm 46

To the chief Musician for the sons of Korah,
A Song upon Alamoth.

od *is* our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; *Though* the waters thereof roar *and* be troubled, *though* the mountains shake with the swelling thereof. Selah. *There is* a river, the streams whereof shall make glad the city of God, the holy *place* of the tabernacles of the most High. God *is* in the midst of her; she shall not be moved: God shall help her, *and that* right early. The heathen raged, the kingdoms were moved: he uttered his voice, the earth melted. The Lord of hosts *is* with us; the God of Jacob *is* our refuge. Selah. Come, behold the works of the Lord, what desolations he hath made in the earth. He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire. Be still, and know that I *am* God: I will be exalted among the heathen, I will be exalted in the earth. The Lord of hosts *is* with us; the God of Jacob *is* our refuge. Selah.

Psalm 47

To the chief Musician, A Psalm for the sons of Korah.

lap your hands, all ye people; shout unto God with the voice of triumph. For the Lord most high *is* terrible; *he is* a great King over all the earth. He shall subdue the people under us, and the nations under our feet. He shall choose our inheritance for us, the excellency of Jacob whom he loved. Selah. God is gone up with a shout, the Lord with the sound of a trumpet. Sing praises to God, sing praises: sing praises unto our King, sing praises. For God *is* the King of all the earth: sing ye praises with understanding. God reigneth over the heathen: God sitteth upon the throne of his holiness. The princes of the people are gathered together, *even* the people of the God of Abraham: for the shields of the earth *belong* unto God: he is greatly exalted.

Psalm 48

A Song *and* Psalm for the sons of Korah.

reat *is* the Lord, and greatly to be praised in the city of our God, *in* the mountain of his holiness. Beautiful for situation, the joy of the whole earth, *is* mount Zion, *on* the sides of the north, the city of the great King. God is known in her palaces for a refuge. For, lo, the kings were assembled, they passed by together. They saw *it, and* so they marvelled; they were troubled, *and* hasted away. Fear took hold upon them there, *and* pain, as of a woman in travail. Thou breakest the ships of Tarshish with an east wind. As we have heard, so have we seen in the city of the Lord of hosts, in the city of our God: God will establish it for ever. Selah. We have thought of thy lovingkindness, O God, in the midst of thy temple. According to thy name, O God, so *is* thy praise unto the ends of the earth: thy right hand is full of righteousness. Let mount Zion rejoice, let the daughters of Judah be glad, because of thy judgments. Walk about Zion, and go round about her: tell the towers thereof. Mark ye well her bulwarks, consider her palaces; that ye may tell *it* to the generation following. For this God *is* our God for ever and ever: he will be our guide *even* unto death.

Psalm 49

To the chief Musician, A Psalm for the sons of Korah.

ear this, all *ye* people; give ear, all *ye* inhabitants of the world: Both low and high, rich and poor, together. My mouth shall speak of wisdom; and the meditation of my heart *shall be* of understanding. I will incline mine ear to a parable: I will open my dark saying upon the harp. Wherefore should I fear in the days of evil, *when* the iniquity of my heels shall compass me about? They that trust in their wealth, and boast themselves in the multitude of their riches; None *of them* can by any means redeem his brother, nor give to God a ransom for him: (For the redemption of their soul *is* precious, and it ceaseth for ever:) That he should still live for ever, *and* not see corruption. For he seeth *that* wise men die, likewise the fool and the brutish person perish, and leave their wealth to others. Their inward thought *is, that* their houses *shall continue* for ever, *and* their dwelling places to all generations; they call *their* lands after their own names. Nevertheless man *being* in honour abideth not: he is like the beasts *that* perish. This their way *is* their folly: yet their posterity approve their sayings. Selah. Like sheep they are laid in the grave; death shall feed on them; and the upright shall have dominion over them in the morning; and their beauty shall consume in the grave from their dwelling. But God will redeem my soul from the power of the grave: for he shall receive me. Selah. Be not thou afraid when one is made rich, when the glory of his house is increased; For when he dieth he shall carry nothing away: his glory shall not descend after him. Though while he lived he blessed his soul: and *men* will praise thee, when thou doest well to thyself. He shall go to the generation of his fathers; they shall never see light. Man *that is* in honour, and understandeth not, is like the beasts *that* perish.

Psalm 50

A Psalm of Asaph.

he mighty God, *even* the Lord, hath spoken, and called the earth from the rising of the sun unto the going down thereof. Out of Zion, the perfection of beauty, God hath shined. Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people. Gather my saints together unto me; those that have made a covenant with me by sacrifice. And the heavens shall declare his righteousness: for God *is* judge himself. Selah. Hear, O my people, and I will speak; O Israel, and I will testify against thee: I *am* God, *even* thy God. I will not reprove thee for thy sacrifices or thy burnt offerings, *to have been* continually before me. I will take no bullock out of thy house, *nor* he goats out of thy folds. For every beast of the forest *is* mine, *and* the cattle upon a thousand hills. I know all the fowls of the mountains: and the wild beasts of the field *are* mine. If I were hungry, I would not tell thee: for the world *is* mine, and the fulness thereof. Will I eat the flesh of bulls, or drink the blood of goats? Offer unto God thanksgiving; and pay thy vows unto the most High: And call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me. But unto the wicked God saith, What hast thou to do to declare my statutes, or *that* thou shouldest take my covenant in thy mouth? Seeing thou hatest instruction, and castest my words behind thee. When thou sawest a thief, then thou consentedst with him, and hast been partaker with adulterers. Thou givest thy mouth to evil, and thy tongue frameth deceit. Thou sittest *and* speakest against thy brother; thou slanderest thine own mother's son. These *things* hast thou done, and I kept silence; thou thoughtest that I was altogether *such an one* as thyself: *but* I will reprove thee, and set *them* in order before thine eyes. Now consider this, ye that forget God, lest I tear *you* in pieces, and *there be* none to deliver. Whoso offereth praise glorifieth me: and to him that ordereth *his* conversation *aright* will I shew the salvation of God.

Psalm 51

To the chief Musician, A Psalm of David,
when Nathan the prophet came unto him,
after he had gone in to Bath-sheba.

ave mercy upon me, O God, according to thy lovingkindness: according unto the multitude of thy tender mercies blot out my transgressions. Wash me throughly from mine iniquity, and cleanse me from my sin. For I acknowledge my transgressions: and my sin *is* ever before me. Against thee, thee only, have I sinned, and done *this* evil in thy sight: that thou mightest be justified when thou speakest, *and* be clear when thou judgest. Behold, I was shapen in iniquity; and in sin did my mother conceive me. Behold, thou desirest truth in the inward parts: and in the hidden *part* thou shalt make me to know wisdom. Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow. Make me to hear joy and gladness; *that* the bones *which* thou hast broken may rejoice. Hide thy face from my sins, and blot out all mine iniquities. Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from thy presence; and take not thy holy spirit from me. Restore unto me the joy of thy salvation; and uphold me *with thy* free spirit. *Then* will I teach transgressors thy ways; and sinners shall be converted unto thee. Deliver me from bloodguiltiness, O God, thou God of my salvation: *and* my tongue shall sing aloud of thy righteousness. O Lord, open thou my lips; and my mouth shall shew forth thy praise. For thou desirest not sacrifice; else would I give *it:* thou delightest not in burnt offering. The sacrifices of God *are* a broken spirit: a broken and a contrite heart, O God, thou wilt not despise. Do good in thy good pleasure unto Zion: build thou the walls of Jerusalem. Then shalt thou be pleased with the sacrifices of righteousness, with burnt offering and whole burnt offering: then shall they offer bullocks upon thine altar.

Psalm 52

To the chief Musician, Maschil, *A Psalm* of David,
when Doeg the Edomite came and told Saul,
and said unto him, David is come to the house of Ahimelech.

hy boastest thou thyself in mischief, O mighty man? the goodness of God *endureth* continually. Thy tongue deviseth mischiefs; like a sharp rasor, working deceitfully. Thou lovest evil more than good; *and* lying rather than to speak righteousness. Selah. Thou lovest all devouring words, O *thou* deceitful tongue. God shall likewise destroy thee for ever, he shall take thee away, and pluck thee out of *thy* dwelling place, and root thee out of the land of the living. Selah. The righteous also shall see, and fear, and shall laugh at him: Lo, *this is* the man *that* made not God his strength; but trusted in the abundance of his riches, *and* strengthened himself in his wickedness. But I *am* like a green olive tree in the house of

God: I trust in the mercy of God for ever and ever. I will praise thee for ever, because thou hast done *it:* and I will wait on thy name; for *it is* good before thy saints.

Psalm 53

To the chief Musician upon Mahalath,
Maschil, *A Psalm* of David.

The fool hath said in his heart, *There is* no God. Corrupt are they, and have done abominable iniquity: *there is* none that doeth good. God looked down from heaven upon the children of men, to see if there were *any* that did understand, that did seek God. Every one of them is gone back: they are altogether become filthy; *there is* none that doeth good, no, not one. Have the workers of iniquity no knowledge? who eat up my people *as* they eat bread: they have not called upon God. There were they in great fear, *where* no fear was: for God hath scattered the bones of him that encampeth *against* thee: thou hast put *them* to shame, because God hath despised them. Oh that the salvation of Israel *were come* out of Zion! When God bringeth back the captivity of his people, Jacob shall rejoice, *and* Israel shall be glad.

Psalm 54

To the chief Musician on Neginoth, Maschil,
A Psalm of David, when the Ziphims came and
said to Saul, Doth not David hide himself with us?

Save me, O God, by thy name, and judge me by thy strength. Hear my prayer, O God; give ear to the words of my mouth. For strangers are risen up against me, and oppressors seek after my soul: they have not set God before them. Selah. Behold, God *is* mine helper: the Lord *is* with them that uphold my soul. He shall reward evil unto mine enemies: cut them off in thy truth. I will freely sacrifice unto thee: I will praise thy name, O Lord; for *it is* good. For he hath delivered me out of all trouble: and mine eye hath seen *his desire* upon mine enemies.

Psalm 55

To the chief Musician on Neginoth,
Maschil, *A Psalm* of David.

Give ear to my prayer, O God; and hide not thyself from my supplication. Attend unto me, and hear me: I mourn in my complaint, and make a noise; Because of the voice of the enemy, because of the oppression of the wicked: for they cast iniquity upon me, and in wrath they hate me. My heart is sore pained within me: and the terrors of death are fallen upon me. Fearfulness and trembling are come upon me, and horror hath overwhelmed me. And I said, Oh that I had wings like a dove! *for then* would I fly away, and be at rest. Lo, *then* would I wander far off, *and* remain in the wilderness. Selah. I would hasten my escape from the windy storm *and* tempest. Destroy, O Lord, *and* divide their tongues: for I have seen violence and strife in the city. Day and night they go about it upon the walls thereof: mischief also and sorrow *are* in the midst of it. Wickedness *is* in the midst thereof: deceit and guile depart not from her streets. For *it was* not an enemy *that* reproached me; then I could have borne *it:* neither *was it* he that hated me *that* did magnify *himself* against me; then I would have hid myself from him: But *it was* thou, a man mine equal, my guide, and mine acquaintance. We took sweet counsel together, *and* walked unto the house of God in company. Let death seize upon them, *and* let them go down quick into hell: for wickedness *is* in their dwellings, *and* among them. As for me, I will call upon God; and the Lord shall save me. Evening, and morning, and at noon, will I pray, and cry aloud: and he shall hear my voice. He hath delivered my soul in peace from the battle *that was* against me: for there were many with me. God shall hear, and afflict them, even he that abideth of old. Selah. Because they have no changes, therefore they fear not God. He hath put forth his hands against such as be at peace with him: he hath broken his covenant. *The words* of his mouth were smoother than butter, but war *was* in his heart: his words were softer than oil, yet *were* they drawn swords. Cast thy burden upon the Lord, and he shall sustain thee: he shall never suffer the righteous to be moved. But thou, O God, shalt bring them down into the pit of destruction: bloody and deceitful men shall not live out half their days; but I will trust in thee.

Psalm 56

To the chief Musician upon Jonath-elem-rechokim,
Michtam of David, when the Philistines
took him in Gath.

Be merciful unto me, O God: for man would swallow me up; he fighting daily oppresseth me. Mine enemies would daily swallow *me* up: for *they be* many that fight against me, O thou most High. What time I am afraid, I will trust in thee. In God I will praise his word, in God I have put my trust; I will not fear what flesh can do unto me. Every day they wrest my words: all their thoughts *are* against me for evil. They gather themselves together, they hide themselves, they mark my steps, when they wait for my soul. Shall they escape by iniquity? in *thine* anger cast down the people, O God. Thou tellest my wanderings: put thou my tears into thy bottle: *are they* not in thy book? When I cry *unto thee*, then shall mine enemies turn back: this I know; for God *is* for me. In God will I praise *his* word: in the Lord will I praise *his* word. In God have I put my trust: I will not be afraid what man can do unto me. Thy vows *are* upon me, O God: I will render praises unto thee. For thou hast delivered my soul from death: *wilt* not *thou deliver* my feet from falling, that I may walk before God in the light of the living?

Psalm 57

To the chief Musician, Al-taschith,
Michtam of David, when he fled from Saul in the cave.

Be merciful unto me, O God, be merciful unto me: for my soul trusteth in thee: yea, in the shadow of thy wings will I make my refuge, until *these* calamities be overpast. I will cry unto God most high; unto God that performeth *all things* for me. He shall send from heaven, and save me *from* the reproach of him that would swallow me up. Selah. God shall send forth his mercy and his truth. My soul *is* among lions: *and* I lie *even among* them that are set on fire, *even* the sons of men, whose teeth *are* spears and arrows, and their tongue a sharp sword. Be thou exalted, O God, above the heavens; *let* thy glory *be* above all the earth. They have prepared a net for my steps; my soul is bowed down: they have digged a pit before me, into the midst whereof they are fallen *themselves*. Selah. My heart is fixed, O God, my heart is fixed: I will sing and give praise. Awake up, my glory; awake, psaltery and harp: I *myself* will awake early. I will praise thee, O Lord, among the people: I will sing unto thee among the nations. For thy mercy *is* great unto the heavens, and thy truth unto the clouds. Be thou exalted, O God, above the heavens: *let* thy glory *be* above all the earth.

Psalm 58

To the chief Musician, Al-taschith, Michtam of David.

Do ye indeed speak righteousness, O congregation? do ye judge uprightly, O ye sons of men? Yea, in heart ye work wickedness; ye weigh the violence of your hands in the earth. The wicked are estranged from the womb: they go astray as soon as they be born, speaking lies. Their poison *is* like the poison of a serpent: *they are* like the deaf adder *that* stoppeth her ear; Which will not hearken to the voice of charmers, charming never so wisely. Break their teeth, O God, in their mouth: break out the great teeth of the young lions, O Lord. Let them melt away as waters *which* run continually: *when* he bendeth *his bow to shoot* his arrows, let them be as cut in pieces. As a snail *which* melteth, let *every one of them* pass away: *like* the untimely birth of a woman, *that* they may not see the sun. Before your pots can feel the thorns, he shall take them away as with a whirlwind, both living, and in *his* wrath. The righteous shall rejoice when he seeth the vengeance: he shall wash his feet in the blood of the wicked. So that a man shall say, Verily *there is* a reward for the righteous: verily he is a God that judgeth in the earth.

Psalm 59

To the chief Musician, Al-taschith, Michtam of David;
when Saul sent, and they watched the house to kill him.

Deliver me from mine enemies, O my God: defend me from them that rise up against me. Deliver me from the workers of iniquity, and save me from bloody men. For, lo, they lie in wait for my soul: the mighty are gathered against me; not *for* my transgression, nor *for* my sin, O Lord. They run and prepare themselves without *my* fault: awake to help me, and behold. Thou therefore, O Lord God of hosts, the God of Israel, awake to visit all the heathen: be not merciful to any wicked transgressors. Selah. They return at evening: they make a noise like a dog, and go round about the city. Behold, they belch out with their mouth: swords *are* in their lips: for who, *say they*, doth hear? But thou, O Lord, shalt laugh at them; thou shalt have all the heathen in derision. *Because of* his strength will I wait upon thee: for God *is* my defence. The God of my mercy shall prevent me: God shall let me

see *my desire* upon mine enemies. Slay them not, lest my people forget: scatter them by thy power; and bring them down, O Lord our shield. *For* the sin of their mouth *and* the words of their lips let them even be taken in their pride: and for cursing and lying *which* they speak. Consume *them* in wrath, consume *them*, that they *may* not *be:* and let them know that God ruleth in Jacob unto the ends of the earth. Selah. And at evening let them return; *and* let them make a noise like a dog, and go round about the city. Let them wander up and down for meat, and grudge if they be not satisfied. But I will sing of thy power; yea, I will sing aloud of thy mercy in the morning: for thou hast been my defence and refuge in the day of my trouble. Unto thee, O my strength, will I sing: for God *is* my defence, *and* the God of my mercy.

Psalm 60

To the chief Musician upon Shushan-eduth, Michtam of David, to teach;
when he strove with Aram-naharaim and with Aram-zobah, when Joab returned,
and smote of Edom in the valley of salt twelve thousand.

God, thou hast cast us off, thou hast scattered us, thou hast been displeased; O turn thyself to us again. Thou hast made the earth to tremble; thou hast broken it: heal the breaches thereof; for it shaketh. Thou hast shewed thy people hard things: thou hast made us to drink the wine of astonishment. Thou hast given a banner to them that fear thee, that it may be displayed because of the truth. Selah. That thy beloved may be delivered; save *with* thy right hand, and hear me. God hath spoken in his holiness; I will rejoice, I will divide Shechem, and mete out the valley of Succoth. Gilead *is* mine, and Manasseh *is* mine; Ephraim also *is* the strength of mine head; Judah *is* my lawgiver; Moab *is* my washpot; over Edom will I cast out my shoe: Philistia, triumph thou because of me. Who will bring me *into* the strong city? who will lead me into Edom? *Wilt* not thou, O God, *which* hadst cast us off? and *thou*, O God, *which* didst not go out with our armies? Give us help from trouble: for vain *is* the help of man. Through God we shall do valiantly: for he *it is that* shall tread down our enemies.

Psalm 61

To the chief Musician upon Neginah,
A Psalm of David.

Hear my cry, O God; attend unto my prayer. From the end of the earth will I cry unto thee, when my heart is overwhelmed: lead me to the rock *that* is higher than I. For thou hast been a shelter for me, *and* a strong tower from the enemy. I will abide in thy tabernacle for ever: I will trust in the covert of thy wings. Selah. For thou, O God, hast heard my vows: thou hast given *me* the heritage of those that fear thy name. Thou wilt prolong the king's life: *and* his years as many generations. He shall abide before God for ever: O prepare mercy and truth, *which* may preserve him. So will I sing praise unto thy name for ever, that I may daily perform my vows.

Psalm 62

To the chief Musician, to Jeduthun, A Psalm of David.

Truly my soul waiteth upon God: from him *cometh* my salvation. He only *is* my rock and my salvation; *he is* my defence; I shall not be greatly moved. How long will ye imagine mischief against a man? ye shall be slain all of you: as a bowing wall *shall ye be, and as* a tottering fence. They only consult to cast *him* down from his excellency: they delight in lies: they bless with their mouth, but they curse inwardly. Selah. My soul, wait thou only upon God; for my expectation *is* from him. He only *is* my rock and my salvation: *he is* my defence; I shall not be moved. In God *is* my salvation and my glory: the rock of my strength, *and* my refuge, *is* in God. Trust in him at all times; ye people, pour out your heart before him: God *is* a refuge for us. Selah. Surely men of low degree *are* vanity, *and* men of high degree *are* a lie: to be laid in the balance, they *are* altogether *lighter* than vanity. Trust not in oppression, and become not vain in robbery: if riches increase, set not your heart *upon them*. God hath spoken once; twice have I heard this; that power *belongeth* unto God. Also unto thee, O Lord, *belongeth* mercy: for thou renderest to every man according to his work.

Psalm 63

A Psalm of David, when he
was in the wilderness of Judah.

God, thou *art* my God; early will I seek thee: my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is; To see thy power and thy glory, so *as* I have seen thee in the sanctuary. Because thy lovingkindness *is* better than life, my lips shall praise thee. Thus will I bless thee while I live: I will lift up my hands in thy name. My soul shall be satisfied as *with* marrow and fatness; and my mouth shall praise *thee* with joyful lips: When I remember thee upon my bed, *and* meditate on thee in the *night* watches. Because thou hast been my help, therefore in the shadow of thy wings will I rejoice. My soul followeth hard after thee: thy right hand upholdeth me. But those *that* seek my soul, to destroy *it*, shall go into the lower parts of the earth. They shall fall by the sword: they shall be a portion for foxes. But the king shall rejoice in God; every one that sweareth by him shall glory: but the mouth of them that speak lies shall be stopped.

Psalm 64

To the chief Musician, A Psalm of David.

Hear my voice, O God, in my prayer: preserve my life from fear of the enemy. Hide me from the secret counsel of the wicked; from the insurrection of the workers of iniquity: Who whet their tongue like a sword, *and* bend *their bows to shoot* their arrows, *even* bitter words: That they may shoot in secret at the perfect: suddenly do they shoot at him, and fear not. They encourage themselves *in* an evil matter: they commune of laying snares privily; they say, Who shall see them? They search out iniquities; they accomplish a diligent search: both the inward *thought* of every one *of them*, and the heart, *is* deep. But God shall shoot at them *with* an arrow; suddenly shall they be wounded. So they shall make their own tongue to fall upon themselves: all that see them shall flee away. And all men shall fear, and shall declare the work of God; for they shall wisely consider of his doing. The righteous shall be glad in the Lord, and shall trust in him; and all the upright in heart shall glory.

Psalm 65

To the chief Musician, A Psalm *and* Song of David.

Praise waiteth for thee, O God, in Sion: and unto thee shall the vow be performed. O thou that hearest prayer, unto thee shall all flesh come. Iniquities prevail against me: *as for* our transgressions, thou shalt purge them away. Blessed *is the man whom* thou choosest, and causest to approach *unto thee, that* he may dwell in thy courts: we shall be satisfied with the goodness of thy house, *even* of thy holy temple. *By* terrible things in righteousness wilt thou answer us, O God of our salvation; *who art* the confidence of all the ends of the earth, and of them that are afar off *upon* the sea: Which by his strength setteth fast the mountains; *being* girded with power: Which stilleth the noise of the seas, the noise of their waves, and the tumult of the people. They also that dwell in the uttermost parts are afraid at thy tokens: thou makest the outgoings of the morning and evening to rejoice. Thou visitest the earth, and waterest it: thou greatly enrichest it with the river of God, *which* is full of water: thou preparest them corn, when thou hast so provided for it. Thou waterest the ridges thereof abundantly: thou settlest the furrows thereof: thou makest it soft with showers: thou blessest the springing thereof. Thou crownest the year with thy goodness; and thy paths drop fatness. They drop *upon* the pastures of the wilderness: and the little hills rejoice on every side. The pastures are clothed with flocks; the valleys also are covered over with corn; they shout for joy, they also sing.

Psalm 66

To the chief Musician, A Song *or* Psalm.

Make a joyful noise unto God, all ye lands: Sing forth the honour of his name: make his praise glorious. Say unto God, How terrible *art thou in* thy works! through the greatness of thy power shall thine enemies submit themselves unto thee. All the earth shall worship thee, and shall sing unto thee; they shall sing *to* thy name. Selah. Come and see the works of God: *he is* terrible *in his* doing toward the children of men. He turned the sea into dry *land:* they went through the flood on foot: there did we rejoice in him. He ruleth by his power for ever; his eyes behold the nations: let not the rebellious exalt themselves. Selah. O bless our God, ye people, and make the voice of his praise to be heard: Which holdeth our soul in life, and suffereth not our feet to be moved. For thou, O God, hast proved us: thou hast tried us, as silver is tried. Thou broughtest us into the net; thou laidst affliction upon our loins. Thou hast caused men to ride over our heads; we went through fire and through water: but thou broughtest us out into a wealthy *place*. I will go into thy house with burnt offerings: I will pay thee my vows, Which my lips have uttered, and my mouth hath spoken, when I was in trouble. I will offer unto thee burnt sacrifices of fatlings, with the incense of rams; I will offer bullocks with goats. Selah. Come *and* hear, all ye that fear God, and I will declare what he hath done for my soul. I cried unto him with my mouth, and he was extolled with my tongue. If I regard iniquity in my heart, the Lord will not hear *me: But* verily God hath heard *me;* he hath attended to the voice of my prayer. Blessed *be* God, which hath not turned away my prayer, nor his mercy from me.

Psalm 67

To the chief Musician on Neginoth, A Psalm *or* Song.

God be merciful unto us, and bless us; *and* cause his face to shine upon us; Selah. That thy way may be known upon earth, thy saving health among all nations. Let the people praise thee, O God; let all the people praise thee. O let the nations be glad and sing for joy: for thou shalt judge the people righteously, and govern the nations upon earth. Selah. Let the people praise thee, O God; let all the people praise thee. *Then* shall the earth yield her increase; *and* God, *even* our own God, shall bless us. God shall bless us; and all the ends of the earth shall fear him.

Psalm 68

To the chief Musician, A Psalm *or* Song of David.

Let God arise, let his enemies be scattered: let them also that hate him flee before him. As smoke is driven away, *so* drive *them* away: as wax melteth before the fire, *so* let the wicked perish at the presence of God. But let the righteous be glad; let them rejoice before God: yea, let them exceedingly rejoice. Sing unto God, sing praises to his name: extol him that rideth upon the heavens by his name JAH, and rejoice before him. A father of the fatherless, and a judge of the widows, *is* God in his holy habitation. God setteth the solitary in families: he bringeth out those which are bound with chains: but the rebellious dwell in a dry *land*. O God, when thou wentest forth before thy people, when thou didst march through the wilderness; Selah: The earth shook, the heavens also dropped at the presence of God: *even* Sinai itself *was moved* at the presence of God, the God of Israel. Thou, O God, didst send a plentiful rain, whereby thou didst confirm thine inheritance, when it was weary. Thy congregation hath dwelt therein: thou, O God, hast prepared of thy goodness for the poor. The Lord gave the word: great *was* the company of those that published *it*. Kings of armies did flee apace: and she that tarried at home divided the spoil. Though ye have lien among the pots, *yet shall ye be as* the wings of a dove covered with silver, and her feathers with yellow gold. When the Almighty scattered kings in it, it was *white* as snow in Salmon. The hill of God *is as* the hill of Bashan; an high hill *as* the hill of Bashan. Why leap ye, ye high hills? *this is* the hill *which* God desireth to dwell in; yea, the Lord will dwell *in it* for ever. The chariots of God *are* twenty thousand, *even* thousands of angels: the Lord *is* among them, *as in* Sinai, in the holy *place*. Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea, *for* the rebellious also, that the Lord God might dwell *among them*. Blessed *be* the Lord, *who* daily loadeth us *with benefits*, *even* the God of our salvation. Selah. *He that is* our God *is* the God of salvation; and unto God the Lord *belong* the issues from death. But God shall wound the head of his enemies, *and* the hairy scalp of such an one as goeth on still in his trespasses. The Lord said, I will bring again from Bashan, I will bring *my people* again from the depths of the sea: That thy foot may be dipped in the blood of *thine* enemies, *and* the tongue of thy dogs in the same. They have seen thy goings, O God; *even* the goings of my God, my King, in the sanctuary. The singers went before, the players on instruments *followed* after; among *them were* the damsels playing with timbrels. Bless ye God in the congregations, *even* the Lord, from the fountain of Israel. There *is* little Benjamin *with* their ruler, the princes of Judah *and* their council, the princes of Zebulun, *and* the princes of Naphtali. Thy God hath commanded thy strength: strengthen, O God, that which thou hast wrought for us. Because of thy temple at Jerusalem shall kings bring presents unto thee. Rebuke the company of spearmen, the multitude of the bulls, with the calves of the people, *till every one* submit himself with pieces of silver: scatter thou the people *that* delight in war. Princes shall come out of Egypt; Ethiopia shall soon stretch out her hands unto God. Sing unto God, ye kingdoms of the earth; O sing praises unto the Lord; Selah: To him that rideth upon the heavens of heavens, *which were* of old; lo, he doth send out his voice, *and that* a mighty voice. Ascribe ye strength unto God: his excellency *is* over Israel, and his strength *is* in the clouds. O God, *thou art* terrible out of thy holy places: the God of Israel *is* he that giveth strength and power unto *his* people. Blessed *be* God.

Psalm 69

To the chief Musician upon Shoshannim,
A Psalm of David.

Save me, O God; for the waters are come in unto *my* soul. I sink in deep mire, where *there is* no standing: I am come into deep waters, where the floods overflow me. I am weary of my crying: my throat is dried: mine eyes fail while I wait for my God. They that hate me without a cause are more than the hairs of mine head: they that would destroy me, *being* mine enemies wrongfully, are mighty: then I restored *that* which I took not away. O God, thou knowest my foolishness; and my sins are not hid from thee. Let not them that wait on thee, O Lord God of hosts, be ashamed for my sake: let not those that seek thee be confounded for my sake, O God of Israel. Because for thy sake I have borne reproach; shame hath covered my face. I am become a stranger unto my brethren, and an alien unto my mother's children. For the zeal of thine house hath eaten me up; and the reproaches of them that reproached thee are fallen upon me. When I wept, *and chastened* my soul with fasting, that was to my reproach. I made sackcloth also my garment; and I became a proverb to them. They that sit in the gate speak against me; and I *was* the song of the drunkards. But as for me, my prayer *is* unto thee, O Lord, *in* an acceptable time: O God, in the multitude of thy mercy hear me, in the truth of thy salvation. Deliver me out of the mire, and let me not sink: let me be delivered from them that hate me, and out of the deep waters. Let not the waterflood overflow me, neither let the deep swallow me up, and let not the pit shut her mouth upon me. Hear me, O Lord; for thy lovingkindness *is* good: turn unto me according to the multitude of thy tender mercies. And hide not thy face from thy servant; for I am in trouble: hear me speedily. Draw nigh unto my soul, *and* redeem it: deliver me because of mine enemies. Thou hast known my reproach, and my shame, and my dishonour: mine adversaries *are* all before thee. Reproach hath broken my heart; and I am full of heaviness: and I looked *for some* to take pity, but *there was* none; and for comforters, but I found none. They gave me also gall for my meat; and in my thirst they gave me vinegar to drink. Let their table become a snare before them: and *that which should have been* for *their* welfare, *let it become* a trap. Let their eyes be darkened, that they see not; and make their loins continually to shake. Pour out thine indignation upon them, and let thy wrathful anger take hold of them. Let their habitation be desolate; *and* let none dwell in their tents. For they persecute *him* whom thou hast smitten; and they talk to the grief of those whom thou hast wounded. Add iniquity unto their iniquity: and let them not come into thy righteousness. Let them be blotted out of the book of the living, and not be written with the righteous. But I *am* poor and sorrowful: let thy salvation, O God, set me up on high. I will praise the name of God with a song, and will magnify him with thanksgiving. *This* also shall please the Lord better than an ox *or* bullock that hath horns and hoofs. The humble shall see *this*, *and* be glad: and your heart shall live that seek God. For the Lord heareth the poor, and despiseth not his prisoners. Let the heaven and earth praise him, the seas, and every thing that moveth therein. For God will save Zion, and will build the cities of Judah: that they may dwell there, and have it in possession. The seed also of his servants shall inherit it: and they that love his name shall dwell therein.

Psalm 70

To the chief Musician, *A Psalm* of David,
to bring to remembrance.

Make *haste*, O God, to deliver me; make haste to help me, O Lord. Let them be ashamed and confounded that seek after my soul: let them be turned backward, and put to confusion, that desire my hurt. Let them be turned back for a reward of their shame that say, Aha, aha. Let all those that seek thee rejoice and be glad in thee: and let such as love thy salvation say continually, Let God be magnified. But I *am* poor and needy: make haste unto me, O God: thou *art* my help and my deliverer; O Lord, make no tarrying.

Psalm 71

In thee, O Lord, do I put my trust: let me never be put to confusion. Deliver me in thy righteousness, and cause me to escape: incline thine ear unto me, and save me. Be thou my strong habitation, whereunto I may continually resort: thou hast given commandment to save me; for thou *art* my rock and my fortress. Deliver me, O my God, out of the hand of the wicked, out of the hand of the unrighteous and cruel man. For thou *art* my hope, O Lord God: *thou art* my trust from my youth. By thee have I been holden up from the womb: thou art he that took me out of my mother's bowels: my praise *shall be* continually of thee. I am as a wonder unto many; but thou *art* my strong refuge. Let my mouth be filled *with* thy praise *and with* thy honour all the day. Cast me not off in the time of old age; forsake me not when my strength faileth. For mine enemies speak against me; and they that lay wait for my soul take counsel together, Saying, God hath forsaken him: persecute and take him; for *there is* none to deliver *him*. O God, be not far from me: O my God, make haste for my help. Let them be confounded *and* consumed that are adversaries to my soul; let them be covered *with* reproach and dishonour that seek my hurt. But I will hope continually, and will yet praise thee more and more. My mouth shall shew forth thy righteousness *and* thy salvation all the day; for I know not the numbers *thereof*. I will go in the strength of the Lord God: I will make mention of thy righteousness, *even* of thine only. O God, thou hast taught me from my youth: and hitherto have I declared thy wondrous works. Now also when I am old and grayheaded, O God, forsake me not; until I have shewed thy strength unto *this* generation, *and* thy power to every one *that* is to come. Thy righteousness also, O God, *is* very high, who hast done great things: O God, who *is* like unto thee! *Thou*, which hast shewed me great and sore troubles, shalt quicken me again, and shalt bring me up again from the depths of the earth. Thou shalt increase my greatness, and comfort me on every side. I will also praise thee with the psaltery, *even* thy truth, O my God: unto thee will I sing with the harp, O thou Holy One of Israel. My lips shall greatly rejoice when I sing unto thee; and my soul, which thou hast redeemed. My tongue also shall talk of thy righteousness all the day long: for they are confounded, for they are brought unto shame, that seek my hurt.

Psalm 72

A Psalm for Solomon.

GIVE the king thy judgments, O God, and thy righteousness unto the king's son. He shall judge thy people with righteousness, and thy poor with judgment. The mountains shall bring peace to the people, and the little hills, by righteousness. He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor. They shall fear thee as long as the sun and moon endure, throughout all generations. He shall come down like rain upon the mown grass: as showers *that* water the earth. In his days shall the righteous flourish; and abundance of peace so long as the moon endureth. He shall have dominion also from sea to sea, and from the river unto the ends of the earth. They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust. The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before him: all nations shall serve him. For he shall deliver the needy when he crieth; the poor also, and *him* that hath no helper. He shall spare the poor and needy, and shall save the souls of the needy. He shall redeem their soul from deceit and violence: and precious shall their blood be in his sight. And he shall live, and to him shall be given of the gold of Sheba: prayer also shall be made for him continually; *and* daily shall he be praised. There shall be an handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon: and *they* of the city shall flourish like grass of the earth. His name shall endure for ever: his name shall be continued as long as the sun: and *men* shall be blessed in him: all nations shall call him blessed. Blessed *be* the Lord God, the God of Israel, who only doeth wondrous things. And blessed *be* his glorious name for ever: and let the whole earth be filled *with* his glory; Amen, and Amen. The prayers of David the son of Jesse are ended.

Psalm 73

A Psalm of Asaph.

TRULY God *is* good to Israel, *even* to such as are of a clean heart. But as for me, my feet were almost gone; my steps had well nigh slipped. For I was envious at the foolish, *when* I saw the prosperity of the wicked. For *there are* no bands in their death: but their strength *is* firm. They *are* not in trouble *as other* men; neither are they plagued like *other* men. Therefore pride compasseth them about as a chain; violence covereth them *as* a garment. Their eyes stand out with fatness: they have more than heart could wish. They are corrupt, and speak wickedly *concerning* oppression: they speak loftily. They set their mouth against the heavens, and their tongue walketh through the earth. Therefore his people return hither: and waters of a full *cup* are wrung out to them. And they say, How doth God know? and is there knowledge in the most High? Behold, these *are* the ungodly, who prosper in the world; they increase *in* riches. Verily I have cleansed my heart *in* vain, and washed my hands in innocency. For all the day long have I been plagued, and chastened every morning. If I say, I will speak thus; behold, I should offend *against* the generation of thy children. When I thought to know this, it *was* too painful for me; Until I went into the sanctuary of God; *then* understood I their end. Surely thou didst set them in slippery places: thou castedst them down into destruction. How are they *brought* into desolation, as in a moment! they are utterly consumed with terrors. As a dream when *one* awaketh; *so*, O Lord, when thou awakest, thou shalt despise their image. Thus my heart was grieved, and I was pricked in my reins. So foolish *was* I, and ignorant: I was *as* a beast before thee. Nevertheless I *am* continually with thee: thou hast holden *me* by my right hand. Thou shalt guide me with thy counsel, and afterward receive me *to* glory. Whom have I in heaven *but thee?* and *there is* none upon earth *that* I desire beside thee. My flesh and my heart faileth: *but* God *is* the strength of my heart, and my portion for ever. For, lo, they that are far from thee shall perish: thou hast destroyed all them that go a whoring from thee. But *it is* good for me to draw near to God: I have put my trust in the Lord God, that I may declare all thy works.

Psalm 74

Maschil of Asaph.

GOD, why hast thou cast *us* off for ever? *why* doth thine anger smoke against the sheep of thy pasture? Remember thy congregation, *which* thou hast purchased of old; the rod of thine inheritance, *which* thou hast redeemed; this mount Zion, wherein thou hast dwelt. Lift up thy feet unto the perpetual desolations; *even* all *that* the enemy hath done wickedly in the sanctuary. Thine enemies roar in the midst of thy congregations; they set up their ensigns *for* signs. *A man* was famous according as he had lifted up axes upon the thick trees. But now they break down the carved work thereof at once with axes and hammers. They have cast fire into thy sanctuary, they have defiled *by casting down* the dwelling place of thy name to the ground. They said in their hearts, Let us destroy them together: they have burned up all the synagogues of God in the land. We see not our signs: *there is* no more any prophet: neither *is there* among us any that knoweth how long. O God, how long shall the adversary reproach? shall the enemy blaspheme thy name for ever? Why withdrawest thou thy hand, even thy right hand? pluck *it* out of thy bosom. For God *is* my King of old, working salvation in the midst of the earth. Thou didst divide the sea by thy strength: thou brakest the heads of the dragons in the waters. Thou brakest the heads of leviathan in pieces, *and* gavest him *to be* meat to the people inhabiting the wilderness. Thou didst cleave the fountain and the flood: thou driedst up mighty rivers. The day *is* thine, the night also *is* thine: thou hast prepared the light and the sun. Thou hast set all the borders of the earth: thou hast made summer and winter. Remember this, *that* the enemy hath reproached, O Lord, and *that* the foolish people have blasphemed thy name. O deliver not the soul of thy turtledove unto the multitude *of the wicked:* forget not the congregation of thy poor for ever. Have respect unto the covenant: for the dark places of the earth are full of the habitations of cruelty. O let not the oppressed return ashamed: let the poor and needy praise thy name. Arise, O God, plead thine own cause: remember how the foolish man reproacheth thee daily. Forget not the voice of thine enemies: the tumult of those that rise up against thee increaseth continually.

Psalm 75

To the chief Musician, Al-taschith,
A Psalm *or* Song of Asaph.

UNTO thee, O God, do we give thanks, *unto thee* do we give thanks: for *that* thy name is near thy wondrous works declare. When I shall receive the congregation I will judge uprightly. The earth and all the inhabitants thereof are dissolved: I bear up the pillars of it. Selah. I said unto the fools, Deal not foolishly: and to the wicked, Lift not up the horn: Lift not up your horn on high: speak *not with* a stiff neck. For promotion *cometh* neither from the east, nor from the west, nor from the south. But God *is* the judge: he putteth down one, and setteth up another. For in the hand of the Lord *there is* a cup, and the wine is red; it is full of mixture; and he poureth out of the same: but the dregs thereof, all the wicked of the earth shall wring *them* out, *and* drink *them*.
9 But I will declare for ever; I will sing praises to the God of Jacob. All the horns of the wicked also will I cut off; *but* the horns of the righteous shall be exalted.

Psalm 76

To the chief Musician on Neginoth,
A Psalm *or* Song of Asaph.

IN Judah *is* God known: his name *is* great in Israel. In Salem also is his tabernacle, and his dwelling place in Zion. There brake he the arrows of the bow, the shield, and the sword, and the battle. Selah. Thou *art* more glorious *and* excellent than the mountains of prey. The stouthearted are spoiled, they have slept their sleep: and none of the men of might have found their hands. At thy rebuke, O God of Jacob, both the chariot and horse are cast into a dead sleep. Thou, *even* thou, *art* to be feared: and who may stand in thy sight when once thou art angry? Thou didst cause judgment to be heard from heaven; the earth feared, and was still, When God arose to judgment, to save all the meek of the earth. Selah. Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain. Vow, and pay unto the Lord your God: let all that be round about him bring presents unto him that ought to be feared. He shall cut off the spirit of princes: *he is* terrible to the kings of the earth.

Psalm 77

To the chief Musician, to Jeduthun, A Psalm of Asaph.

I CRIED unto God with my voice, *even* unto God with my voice; and he gave ear unto me. In the day of my trouble I sought the Lord: my sore ran in the night, and ceased not: my soul refused to be comforted. I remembered God, and was troubled: I complained, and my spirit was overwhelmed. Selah. Thou holdest mine eyes waking: I am so troubled that I cannot speak. I have considered the days of old, the years of ancient times. I call to remembrance my song in the night: I commune with mine own heart: and my spirit made diligent search. Will the Lord cast off for ever? and will he be favourable no more? Is his mercy clean gone for ever? doth *his* promise fail for evermore? Hath God forgotten to be gracious? hath he in anger shut up his tender mercies? Selah. And I said, This *is* my infirmity: *but I will remember* the years of the right hand of the most High. I will remember the works of the Lord: surely I will remember thy wonders of old. I will meditate also of all thy work, and talk of thy doings. Thy way, O God, *is* in the sanctuary: who *is so* great a God as *our* God? Thou *art* the God that doest wonders: thou hast declared thy strength among the people. Thou hast with *thine* arm redeemed thy people, the sons of Jacob and Joseph. Selah. The waters saw thee, O God, the waters saw thee; they were afraid: the depths also were troubled. The clouds poured out water: the skies sent out a sound: thine arrows also went abroad. The voice of thy thunder *was* in the heaven: the lightnings lightened the world: the earth trembled and shook. Thy way *is* in the sea, and thy path in the great waters, and thy footsteps are not known. Thou leddest thy people like a flock by the hand of Moses and Aaron.

Psalm 78

Maschil of Asaph.

Give ear, O my people, *to* my law: incline your ears to the words of my mouth. I will open my mouth in a parable: I will utter dark sayings of old: Which we have heard and known, and our fathers have told us. We will not hide *them* from their children, shewing to the generation to come the praises of the Lord, and his strength, and his wonderful works that he hath done. For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children: That the generation to come might know *them, even* the children *which* should be born; *who* should arise and declare *them* to their children: That they might set their hope in God, and not forget the works of God, but keep his commandments: And might not be as their fathers, a stubborn and rebellious generation; a generation *that* set not their heart aright, and whose spirit was not stedfast with God. The children of Ephraim, *being* armed, *and* carrying bows, turned back in the day of battle. They kept not the covenant of God, and refused to walk in his law; And forgat his works, and his wonders that he had shewed them. Marvellous things did he in the sight of their fathers, in the land of Egypt, *in* the field of Zoan. He divided the sea, and caused them to pass through; and he made the waters to stand as an heap. In the daytime also he led them with a cloud, and all the night with a light of fire. He clave the rocks in the wilderness, and gave *them* drink as *out of* the great depths. He brought streams also out of the rock, and caused waters to run down like rivers. And they sinned yet more against him by provoking the most High in the wilderness. And they tempted God in their heart by asking meat for their lust. Yea, they spake against God; they said, Can God furnish a table in the wilderness? Behold, he smote the rock, that the waters gushed out, and the streams overflowed; can he give bread also? can he provide flesh for his people? Therefore the Lord heard *this*, and was wroth: so a fire was kindled against Jacob, and anger also came up against Israel; Because they believed not in God, and trusted not in his salvation: Though he had commanded the clouds from above, and opened the doors of heaven, And had rained down manna upon them to eat, and had given them of the corn of heaven. Man did eat angels' food: he sent them meat to the full. He caused an east wind to blow in the heaven: and by his power he brought in the south wind. He rained flesh also upon them as dust, and feathered fowls like as the sand of the sea: And he let *it* fall in the midst of their camp, round about their habitations. So they did eat, and were well filled: for he gave them their own desire; They were not estranged from their lust. But while their meat *was* yet in their mouths, The wrath of God came upon them, and slew the fattest of them, and smote down the chosen *men* of Israel. For all this they sinned still, and believed not for his wondrous works. Therefore their days did he consume in vanity, and their years in trouble. When he slew them, then they sought him: and they returned and inquired early after God. And they remembered that God *was* their rock, and the high God their redeemer. Nevertheless they did flatter him with their mouth, and they lied unto him with their tongues. For their heart was not right with him, neither were they stedfast in his covenant. But he, *being* full of compassion, forgave *their* iniquity, and destroyed *them* not: yea, many a time turned he his anger away, and did not stir up all his wrath. For he remembered that they *were but* flesh; a wind that passeth away, and cometh not again. How oft did they provoke him in the wilderness, *and* grieve him in the desert! Yea, they turned back and tempted God, and limited the Holy One of Israel. They remembered not his hand, *nor* the day when he delivered them from the enemy. How he had wrought his signs in Egypt, and his wonders in the field of Zoan: And had turned their rivers into blood; and their floods, that they could not drink. He sent divers sorts of flies among them, which devoured them; and frogs, which destroyed them. He gave also their increase unto the caterpiller, and their labour unto the locust. He destroyed their vines with hail, and their sycomore trees with frost. He gave up their cattle also to the hail, and their flocks to hot thunderbolts. He cast upon them the fierceness of his anger, wrath, and indignation, and trouble, by sending evil angels *among them*. He made a way to his anger; he spared not their soul from death, but gave their life over to the pestilence; And smote all the firstborn in Egypt; the chief of *their* strength in the tabernacles of Ham: But made his own people to go forth like sheep, and guided them in the wilderness like a flock. And he led them on safely, so that they feared not: but the sea overwhelmed their enemies. And he brought them to the border of his sanctuary, *even to* this mountain, *which* his right hand had purchased. He cast out the heathen also before them, and divided them an inheritance by line, and made the tribes of Israel to dwell in their tents. Yet they tempted and provoked the most high God, and kept not his testimonies: But turned back, and dealt unfaithfully like their fathers: they were turned aside like a deceitful bow. For they provoked him to anger with their high places, and moved him to jealousy with their graven images. When God heard *this*, he was wroth, and greatly abhorred Israel: So that he forsook the tabernacle of Shiloh, the tent *which* he placed among men; And delivered his strength into captivity, and his glory into the enemy's hand. He gave his people over also unto the sword; and was wroth with his inheritance. The fire consumed their young men; and their maidens were not given to marriage. Their priests fell by the sword; and their widows made no lamentation. Then the Lord awaked as one out of sleep, *and* like a mighty man that shouteth by reason of wine. And he smote his enemies in the hinder parts: he put them to a perpetual reproach. Moreover he refused the tabernacle of Joseph, and chose not the tribe of Ephraim: But chose the tribe of Judah, the mount Zion which he loved. And he built his sanctuary like high *palaces*, like the earth which he hath established for ever. He chose David also his servant, and took him from the sheepfolds: From following the ewes great with young he brought him to feed Jacob his people, and Israel his inheritance. So he fed them according to the integrity of his heart; and guided them by the skilfulness of his hands.

Psalm 79

A Psalm of Asaph.

O God, the heathen are come into thine inheritance; thy holy temple have they defiled; they have laid Jerusalem on heaps. The dead bodies of thy servants have they given *to be* meat unto the fowls of the heaven, the flesh of thy saints unto the beasts of the earth. Their blood have they shed like water round about Jerusalem; and *there was* none to bury *them*. We are become a reproach to our neighbours, a scorn and derision to them that are round about us. How long, Lord? wilt thou be angry for ever? shall thy jealousy burn like fire? Pour out thy wrath upon the heathen that have not known thee, and upon the kingdoms that have not called upon thy name. For they have devoured Jacob, and laid waste his dwelling place. O remember not against us former iniquities: let thy tender mercies speedily prevent us: for we are brought very low. Help us, O God of our salvation, for the glory of thy name: and deliver us, and purge away our sins, for thy name's sake. Wherefore should the heathen say, Where *is* their God? let him be known among the heathen in our sight *by* the revenging of the blood of thy servants *which is* shed. Let the sighing of the prisoner come before thee; according to the greatness of thy power preserve thou those that are appointed to die; And render unto our neighbours sevenfold into their bosom their reproach, wherewith they have reproached thee, O Lord. So we thy people and sheep of thy pasture will give thee thanks for ever: we will shew forth thy praise to all generations.

Psalm 80

To the chief Musician upon Shoshannim-Eduth,
A Psalm of Asaph.

Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock; thou that dwellest *between* the cherubims, shine forth. Before Ephraim and Benjamin and Manasseh stir up thy strength, and come *and* save us. Turn us again, O God, and cause thy face to shine; and we shall be saved. O Lord God of hosts, how long wilt thou be angry against the prayer of thy people? Thou feedest them with the bread of tears; and givest them tears to drink in great measure. Thou makest us a strife unto our neighbours: and our enemies laugh among themselves. Turn us again, O God of hosts, and cause thy face to shine; and we shall be saved. Thou hast brought a vine out of Egypt: thou hast cast out the heathen, and planted it. Thou preparedst *room* before it, and didst cause it to take deep root, and it filled the land. The hills were covered with the shadow of it, and the boughs thereof *were like* the goodly cedars. She sent out her boughs unto the sea, and her branches unto the river. Why hast thou *then* broken down her hedges, so that all they which pass by the way do pluck her? The boar out of the wood doth waste it, and the wild beast of the field doth devour it. Return, we beseech thee, O God of hosts: look down from heaven, and behold, and visit this vine; And the vineyard which thy right hand hath planted, and the branch *that* thou madest strong for thyself. *It is* burned with fire, *it is* cut down: they perish at the rebuke of thy countenance. Let thy hand be upon the man of thy right hand, upon the son of man *whom* thou madest strong for thyself. So will not we go back from thee: quicken us, and we will call upon thy name. Turn us again, O Lord God of hosts, cause thy face to shine; and we shall be saved.

Psalm 81

To the chief Musician upon Gittith, *A Psalm* of Asaph.

Sing aloud unto God our strength: make a joyful noise unto the God of Jacob. Take a psalm, and bring hither the timbrel, the pleasant harp with the psaltery. Blow up the trumpet in the new moon, in the time appointed, on our solemn feast day. For this *was* a statute for Israel, *and* a law of the God of Jacob. This he ordained in Joseph *for* a testimony, when he went out through the land of Egypt: *where* I heard a language *that* I understood not. I removed his shoulder from the burden: his hands were delivered from the pots. Thou calledst in trouble, and I delivered thee; I answered thee in the secret place of thunder: I proved thee at the waters of Meribah. Selah. Hear, O my people, and I will testify unto thee: O Israel, if thou wilt hearken unto me; There shall no strange God be in thee; neither shalt thou worship any strange God. I *am* the Lord thy God, which brought thee out of the land of Egypt: open thy mouth wide, and I will fill it. But my people would not hearken to my voice; and Israel would none of me. So I gave them up unto their own hearts' lust: *and* they walked in their own counsels. Oh that my people had hearkened unto me, *and* Israel had walked in my ways! I should soon have subdued their enemies, and turned my hand against their adversaries. The haters of the Lord should have submitted themselves unto him: but their time should have endured for ever. He should have fed them also with the finest of the wheat: and with honey out of the rock should I have satisfied thee.

Psalm 82

A Psalm of Asaph.

GOD standeth in the congregation of the mighty; he judgeth among the gods. How long will ye judge unjustly, and accept the persons of the wicked? Selah. Defend the poor and fatherless: do justice to the afflicted and needy. Deliver the poor and needy: rid *them* out of the hand of the wicked. They know not, neither will they understand; they walk on in darkness: all the foundations of the earth are out of course. I have said, Ye *are* gods; and all of you *are* children of the most High. But ye shall die like men, and fall like one of the princes. Arise, O God, judge the earth: for thou shalt inherit all nations.

Psalm 83

A Song *or* Psalm of Asaph.

KEEP not thou silence, O God: hold not thy peace, and be not still, O God. For, lo, thine enemies make a tumult: and they that hate thee have lifted up the head. They have taken crafty counsel against thy people, and consulted against thy hidden ones. They have said, Come, and let us cut them off from *being* a nation; that the name of Israel may be no more in remembrance. For they have consulted together with one consent: they are confederate against thee: The tabernacles of Edom, and the Ishmaelites; of Moab, and the Hagarenes; Gebal, and Ammon, and Amalek; the Philistines with the inhabitants of Tyre; Assur also is joined with them: they have holpen the children of Lot. Selah. Do unto them as *unto* the Midianites; as *to* Sisera, as *to* Jabin, at the brook of Kison: *Which* perished at En-dor: they became *as* dung for the earth. Make their nobles like Oreb, and like Zeeb: yea, all their princes as Zebah, and as Zalmunna: Who said, Let us take to ourselves the houses of God in possession. O my God, make them like a wheel; as the stubble before the wind. As the fire burneth a wood, and as the flame setteth the mountains on fire; So persecute them with thy tempest, and make them afraid with thy storm. Fill their faces with shame; that they may seek thy name, O Lord. Let them be confounded and troubled for ever; yea, let them be put to shame, and perish: That *men* may know that thou, whose name alone *is* Jehovah, *art* the most high over all the earth.

Psalm 84

To the chief Musician upon Gittith,
A Psalm for the sons of Korah.

HOW amiable *are* thy tabernacles, O Lord of hosts! My soul longeth, yea, even fainteth for the courts of the Lord: my heart and my flesh crieth out for the living God. Yea, the sparrow hath found an house, and the swallow a nest for herself, where she may lay her young, *even* thine altars, O Lord of hosts, my King, and my God. Blessed *are* they that dwell in thy house: they will be still praising thee. Selah. Blessed *is* the man whose strength *is* in thee; in whose heart *are* the ways *of them*. *Who* passing through the valley of Baca make it a well; the rain also filleth the pools. They go from strength to strength, *every one of them* in Zion appeareth before God. O Lord God of hosts, hear my prayer: give ear, O God of Jacob. Selah. Behold, O God our shield, and look upon the face of thine anointed. For a day in thy courts *is* better than a thousand. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness. For the Lord God *is* a sun and shield: the Lord will give grace and glory: no good *thing* will he withhold from them that walk uprightly. O Lord of hosts, blessed *is* the man that trusteth in thee.

Psalm 85

To the chief Musician, A Psalm for the sons of Korah.

LORD, thou hast been favourable unto thy land: thou hast brought back the captivity of Jacob. Thou hast forgiven the iniquity of thy people, thou hast covered all their sin. Selah. Thou hast taken away all thy wrath: thou hast turned *thyself* from the fierceness of thine anger. Turn us, O God of our salvation, and cause thine anger toward us to cease. Wilt thou be angry with us for ever? wilt thou draw out thine anger to all generations? Wilt thou not revive us again: that thy people may rejoice in thee? Shew us thy mercy, O Lord, and grant us thy salvation. I will hear what God the Lord will speak: for he will speak peace unto his people, and to his saints: but let them not turn again to folly. Surely his salvation *is* nigh them that fear him; that glory may dwell in our land. Mercy and truth are met together; righteousness and peace have kissed *each other*. Truth shall spring out of the earth; and righteousness shall look down from heaven. Yea, the Lord shall give *that which is* good; and our land shall yield her increase. Righteousness shall go before him; and shall set *us* in the way of his steps.

Psalm 86

A Prayer of David.

BOW down thine ear, O Lord, hear me: for I *am* poor and needy. Preserve my soul; for I *am* holy: O thou my God, save thy servant that trusteth in thee. Be merciful unto me, O Lord: for I cry unto thee daily. Rejoice the soul of thy servant: for unto thee, O Lord, do I lift up my soul. For thou, Lord, *art* good, and ready to forgive; and plenteous in mercy unto all them that call upon thee. Give ear, O Lord, unto my prayer; and attend to the voice of my supplications. In the day of my trouble I will call upon thee: for thou wilt answer me. Among the gods *there is* none like unto thee, O Lord; neither *are there any works* like unto thy works. All nations whom thou hast made shall come and worship before thee, O Lord; and shall glorify thy name. For thou *art* great, and doest wondrous things: thou *art* God alone. Teach me thy way, O Lord; I will walk in thy truth: unite my heart to fear thy name. I will praise thee, O Lord my God, with all my heart: and I will glorify thy name for evermore. For great *is* thy mercy toward me: and thou hast delivered my soul from the lowest hell. O God, the proud are risen against me, and the assemblies of violent *men* have sought after my soul; and have not set thee before them. But thou, O Lord, *art* a God full of compassion, and gracious, longsuffering, and plenteous in mercy and truth. O turn unto me, and have mercy upon me; give thy strength unto thy servant, and save the son of thine handmaid. Shew me a token for good; that they which hate me may see *it*, and be ashamed: because thou, Lord, hast holpen me, and comforted me.

Psalm 87

A Psalm *or* Song for the sons of Korah.

HIS foundation *is* in the holy mountains. The Lord loveth the gates of Zion more than all the dwellings of Jacob. Glorious things are spoken of thee, O city of God. Selah. I will make mention of Rahab and Babylon to them that know me: behold Philistia, and Tyre, with Ethiopia; this *man* was born there. And of Zion it shall be said, This and that man was born in her: and the highest himself shall establish her. The Lord shall count, when he writeth up the people, *that* this *man* was born there. Selah. As well the singers as the players on instruments *shall be there:* all my springs *are* in thee.

Psalm 88

A Song *or* Psalm for the sons of Korah,
to the chief Musician upon Mahalath Leannoth,
Maschil of Heman the Ezrahite.

LORD God of my salvation, I have cried day *and* night before thee: Let my prayer come before thee: incline thine ear unto my cry; For my soul is full of troubles: and my life draweth nigh unto the grave. I am counted with them that go down into the pit: I am as a man *that hath* no strength: Free among the dead, like the slain that lie in the grave, whom thou rememberest no more: and they are cut off from thy hand. Thou hast laid me in the lowest pit, in darkness, in the deeps. Thy wrath lieth hard upon me, and thou hast afflicted *me* with all thy waves. Selah. Thou hast put away mine acquaintance far from me; thou hast made me an abomination unto them: *I am* shut up, and I cannot come forth. Mine eye mourneth by reason of affliction: Lord, I have called daily upon thee, I have stretched out my hands unto thee. Wilt thou shew wonders to the dead? shall the dead arise *and* praise thee? Selah. Shall thy lovingkindness be declared in the grave? *or* thy faithfulness in destruction? Shall thy wonders be known in the dark? and thy righteousness in the land of forgetfulness? But unto thee have I cried, O Lord; and in the morning shall my prayer prevent thee. Lord, why castest thou off my soul? *why* hidest thou thy face from me? I *am* afflicted and ready to die from *my* youth up: *while* I suffer thy terrors I am distracted. Thy fierce wrath goeth over me; thy terrors have cut me off. They came round about me daily like water; they compassed me about together. Lover and friend hast thou put far from me, *and* mine acquaintance into darkness.

Psalm 89

Maschil of Ethan the Ezrahite.

I will sing of the mercies of the Lord for ever: with my mouth will I make known thy faithfulness to all generations. For I have said, Mercy shall be built up for ever: thy faithfulness shalt thou establish in the very heavens. I have made a covenant with my chosen, I have sworn unto David my servant, Thy seed will I establish for ever, and build up thy throne to all generations. Selah. And the heavens shall praise thy wonders, O Lord: thy faithfulness also in the congregation of the saints. For who in the heaven can be compared unto the Lord? *who* among the sons of the mighty can be likened unto the Lord? God is greatly to be feared in the assembly of the saints, and to be had in reverence of all *them that are* about him. O Lord God of hosts, who *is* a strong Lord like unto thee? or to thy

faithfulness round about thee? Thou rulest the raging of the sea: when the waves thereof arise, thou stillest them. Thou hast broken Rahab in pieces, as one that is slain; thou hast scattered thine enemies with thy strong arm. The heavens *are* thine, the earth also *is* thine: *as for* the world and the fulness thereof, thou hast founded them. The north and the south thou hast created them: Tabor and Hermon shall rejoice in thy name. Thou hast a mighty arm: strong is thy hand, *and* high is thy right hand. Justice and judgment *are* the habitation of thy throne: mercy and truth shall go before thy face. Blessed *is* the people that know the joyful sound: they shall walk, O Lord, in the light of thy countenance. In thy name shall they rejoice all the day: and in thy righteousness shall they be exalted. For thou *art* the glory of their strength: and in thy favour our horn shall be exalted. For the Lord *is* our defence; and the Holy One of Israel *is* our king. Then thou spakest in vision to thy holy one, and saidst, I have laid help upon *one that is* mighty; I have exalted *one* chosen out of the people. I have found David my servant; with my holy oil have I anointed him: With whom my hand shall be established: mine arm also shall strengthen him. The enemy shall not exact upon him; nor the son of wickedness afflict him. And I will beat down his foes before his face, and plague them that hate him. But my faithfulness and my mercy *shall be* with him: and in my name shall his horn be exalted. I will set his hand also in the sea, and his right hand in the rivers. He shall cry unto me, Thou *art* my father, my God, and the rock of my salvation. Also I will make him *my* firstborn, higher than the kings of the earth. My mercy will I keep for him for evermore, and my covenant shall stand fast with him. His seed also will I make *to endure* for ever, and his throne as the days of heaven. If his children forsake my law, and walk not in my judgments; If they break my statutes, and keep not my commandments; Then will I visit their transgression with the rod, and their iniquity with stripes. Nevertheless my lovingkindness will I not utterly take from him, nor suffer my faithfulness to fail. My covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness that I will not lie unto David. His seed shall endure for ever, and his throne as the sun before me. It shall be established for ever as the moon, and *as* a faithful witness in heaven. Selah. But thou hast cast off and abhorred, thou hast been wroth with thine anointed. Thou hast made void the covenant of thy servant: thou hast profaned his crown *by casting it* to the ground. Thou hast broken down all his hedges; thou hast brought his strong holds to ruin. All that pass by the way spoil him: he is a reproach to his neighbours. Thou hast set up the right hand of his adversaries; thou hast made all his enemies to rejoice. Thou hast also turned the edge of his sword, and hast not made him to stand in the battle. Thou hast made his glory to cease, and cast his throne down to the ground. The days of his youth hast thou shortened: thou hast covered him with shame. Selah. How long, Lord? wilt thou hide thyself for ever? shall thy wrath burn like fire? Remember how short my time is: wherefore hast thou made all men in vain? What man *is he that* liveth, and shall not see death? shall he deliver his soul from the hand of the grave? Selah. Lord, where *are* thy former lovingkindnesses, *which* thou swarest unto David in thy truth? Remember, Lord, the reproach of thy servants; *how* I do bear in my bosom *the reproach of* all the mighty people; Wherewith thine enemies have reproached, O Lord; wherewith they have reproached the footsteps of thine anointed. Blessed *be* the Lord for evermore. Amen, and Amen.

Psalm 90

A Prayer of Moses the man of God.

LORD, thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou *art* God. Thou turnest man to destruction; and sayest, Return, ye children of men. For a thousand years in thy sight *are but* as yesterday when it is past, and *as* a watch in the night. Thou carriest them away as with a flood; they are *as* a sleep: in the morning *they are* like grass *which* groweth up. In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth. For we are consumed by thine anger, and by thy wrath are we troubled. Thou hast set our iniquities before thee, our secret *sins* in the light of thy countenance. For all our days are passed away in thy wrath: we spend our years as a tale *that is told*. The days of our years *are* threescore years and ten; and if by reason of strength *they be* fourscore years, yet *is* their strength labour and sorrow; for it is soon cut off, and we fly away. Who knoweth the power of thine anger? even according to thy fear, *so is* thy wrath. So teach *us* to number our days, that we may apply *our* hearts unto wisdom. Return, O Lord, how long? and let it repent thee concerning thy servants. O satisfy us early with thy mercy; that we may rejoice and be glad all our days. Make us glad according to the days *wherein* thou hast afflicted us, *and* the years *wherein* we have seen evil. Let thy work appear unto thy servants, and thy glory unto their children. And let the beauty of the Lord our God be upon us: and establish thou the work of our hands upon us; yea, the work of our hands establish thou it.

Psalm 91

HE that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty. I will say of the Lord, *He is* my refuge and my fortress: my God; in him will I trust. Surely he shall deliver thee from the snare of the fowler, *and* from the noisome pestilence. He shall cover thee with his feathers, and under his wings shalt thou trust: his truth *shall be thy* shield and buckler. Thou shalt not be afraid for the terror by night; *nor* for the arrow *that* flieth by day; *Nor* for the pestilence *that* walketh in darkness; *nor* for the destruction *that* wasteth at noonday. A thousand shall fall at thy side, and ten thousand at thy right hand; *but* it shall not come nigh thee. Only with thine eyes shalt thou behold and see the reward of the wicked. Because thou hast made the Lord, *which is* my refuge, *even* the most High, thy habitation; There shall no evil befall thee, neither shall any plague come nigh thy dwelling. For he shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in *their* hands, lest thou dash thy foot against a stone. Thou shalt tread upon the lion and adder: the young lion and the dragon shalt thou trample under feet. Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath known my name. He shall call upon me, and I will answer him: I *will be* with him in trouble; I will deliver him, and honour him. With long life will I satisfy him, and shew him my salvation.

Psalm 92

A Psalm *or* Song for the sabbath day.

IT *is a* good *thing* to give thanks unto the Lord, and to sing praises unto thy name, O most High: To shew forth thy lovingkindness in the morning, and thy faithfulness every night, Upon an instrument of ten strings, and upon the psaltery; upon the harp with a solemn sound. For thou, Lord, hast made me glad through thy work: I will triumph in the works of thy hands. O Lord, how great are thy works! *and* thy thoughts are very deep. A brutish man knoweth not; neither doth a fool understand this. When the wicked spring as the grass, and when all the workers of iniquity do flourish; *it is* that they shall be destroyed for ever: But thou, Lord, *art most* high for evermore. For, lo, thine enemies, O Lord, for, lo, thine enemies shall perish; all the workers of iniquity shall be scattered. But my horn shalt thou exalt like *the horn of* an unicorn: I shall be anointed with fresh oil. Mine eye also shall see *my desire* on mine enemies, *and* mine ears shall hear *my desire* of the wicked that rise up against me. The righteous shall flourish like the palm tree: he shall grow like a cedar in Lebanon. Those that be planted in the house of the Lord shall flourish in the courts of our God. They shall still bring forth fruit in old age; they shall be fat and flourishing; To shew that the Lord *is* upright: *he is* my rock, and *there is* no unrighteousness in him.

Psalm 93

THE Lord reigneth, he is clothed with majesty; the Lord is clothed with strength, *wherewith* he hath girded himself: the world also is stablished, that it cannot be moved. Thy throne *is* established of old: thou *art* from everlasting. The floods have lifted up, O Lord, the floods have lifted up their voice; the floods lift up their waves. The Lord on high *is* mightier than the noise of many waters, *yea, than* the mighty waves of the sea. Thy testimonies are very sure: holiness becometh thine house, O Lord, for ever.

Psalm 94

O Lord God, to whom vengeance belongeth; O God, to whom vengeance belongeth, shew thyself. Lift up thyself, thou judge of the earth: render a reward to the proud. Lord, how long shall the wicked, how long shall the wicked triumph? *How long* shall they utter *and* speak hard things? *and* all the workers of iniquity boast themselves? They break in pieces thy people, O Lord, and afflict thine heritage. They slay the widow and the stranger, and murder the fatherless. Yet they say, The Lord shall not see, neither shall the God of Jacob regard *it*. Understand, ye brutish among the people: and *ye* fools, when will ye be wise? He that planted the ear, shall he not hear? he that formed the eye, shall he not see? He that chastiseth the heathen, shall not he correct? he that teacheth man knowledge, *shall not he know?* The Lord knoweth the thoughts of man, that they *are* vanity. Blessed *is* the man whom thou chastenest, O Lord, and teachest him out of thy law; That thou mayest give him rest from the days of adversity, until the pit be digged for the wicked. For the Lord will not cast off his people, neither will he forsake his inheritance. But judgment shall return unto righteousness: and all the upright in heart shall follow it. Who will rise up for me against the evildoers? *or* who will stand up for me against the workers of iniquity? Unless the Lord *had been* my help, my soul had almost dwelt in silence. When I said, My foot slippeth; thy mercy, O Lord, held me up. In the multitude of my thoughts within me thy comforts delight my soul. Shall the throne of iniquity have fellowship with thee, which frameth mischief by a law? They gather themselves together against the soul of the righteous, and condemn the innocent blood. But the Lord is my defence; and my God *is* the rock of my refuge. And he shall bring upon them their own iniquity, and shall cut them off in their own wickedness; *yea*, the Lord our God shall cut them off.

Psalm 95

COME, let us sing unto the Lord: let us make a joyful noise to the rock of our salvation. Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms. For the Lord *is* a great God, and a great King above all gods. In his hand *are* the deep places of the earth: the strength of the hills *is* his also. The sea *is* his, and he made it: and his hands formed the dry *land*. O come, let us worship and bow down: let us kneel before the Lord our maker. For he *is* our God; and we *are* the people of his pasture, and the sheep of his hand. To day if ye will hear his voice, Harden not your heart, as in the provocation, *and* as *in* the day of temptation in the wilderness: When your fathers tempted me, proved me, and saw my work. Forty years long was I grieved with *this* generation, and said, It *is* a people that do err in their heart, and they have not known my ways: Unto whom I sware in my wrath that they should not enter into my rest.

Psalm 96

SING unto the Lord a new song: sing unto the Lord, all the earth. Sing unto the Lord, bless his name; shew forth his salvation from day to day. Declare his glory among the heathen, his wonders among all people. For the Lord *is* great, and greatly to be praised: he *is* to be feared above all gods. For all the gods of the nations *are* idols: but the Lord made the heavens. Honour and majesty *are* before him: strength and beauty *are* in his sanctuary. Give unto the Lord, O ye kindreds of the people, give unto the Lord glory and strength. Give unto the Lord the glory *due unto* his name: bring an offering, and come into his courts. O worship the Lord in the beauty of holiness: fear before him, all the earth. Say among the heathen *that* the Lord reigneth: the world also shall be established that it shall not be moved: he shall judge the people righteously. Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof. Let the field be joyful, and all that *is* therein: then shall all the trees of the wood rejoice Before the Lord: for he cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth.

Psalm 97

THE Lord reigneth; let the earth rejoice; let the multitude of isles be glad *thereof*. Clouds and darkness *are* round about him: righteousness and judgment *are* the habitation of his throne. A fire goeth before him, and burneth up his enemies round about. His lightnings enlightened the world: the earth saw, and trembled. The hills melted like wax at the presence of the Lord, at the presence of the Lord of the whole earth. The heavens declare his righteousness, and all the people see his glory. Confounded be all they that serve graven images, that boast themselves of idols: worship him, all *ye* gods. Zion heard, and was glad; and the daughters of Judah rejoiced because of thy judgments, O Lord. For thou, Lord, *art* high above all the earth: thou art exalted far above all gods. Ye that love the Lord, hate evil: he preserveth the souls of his saints; he delivereth them out of the hand of the wicked. Light is sown for the righteous, and gladness for the upright in heart. Rejoice in the Lord, ye righteous; and give thanks at the remembrance of his holiness.

Psalm 98

A Psalm.

SING unto the Lord a new song; for he hath done marvellous things: his right hand, and his holy arm, hath gotten him the victory. The Lord hath made known his salvation: his righteousness hath he openly shewed in the sight of the heathen. He hath remembered his mercy and his truth toward the house of Israel: all the ends of the earth have seen the salvation of our God. Make a joyful noise unto the Lord, all the earth: make a loud noise, and rejoice, and sing praise. Sing unto the Lord with the harp; with the harp, and the voice of a psalm. With trumpets and sound of cornet make a joyful noise before the Lord, the King. Let the sea roar, and the fulness thereof; the world, and they that dwell therein. Let the floods clap *their* hands: let the hills be joyful together Before the Lord; for he cometh to judge the earth: with righteousness shall he judge the world, and the people with equity.

Psalm 99

THE Lord reigneth; let the people tremble: he sitteth *between* the cherubims; let the earth be moved. The Lord *is* great in Zion; and he *is* high above all the people. Let them praise thy great and terrible name; *for* it *is* holy. The king's strength also loveth judgment; thou dost establish equity, thou executest judgment and righteousness in Jacob. Exalt ye the Lord our God, and worship at his footstool; *for* he *is* holy. Moses and Aaron among his priests, and Samuel among them that call upon his name; they called upon the Lord, and he answered them. He spake unto them in the cloudy pillar: they kept his testimonies, and the ordinance *that* he gave them. Thou answeredst them, O Lord our God: thou wast a God that forgavest them, though thou tookest vengeance of their inventions. Exalt the Lord our God, and worship at his holy hill; for the Lord our God *is* holy.

Psalm 100

A Psalm of praise.

MAKE a joyful noise unto the Lord, all ye lands. Serve the Lord with gladness: come before his presence with singing. Know ye that the Lord he *is* God: *it is* he *that* hath made us, and not we ourselves; *we are* his people, and the sheep of his pasture. Enter into his gates with thanksgiving, *and* into his courts with praise: be thankful unto him, *and* bless his name. For the Lord *is* good; his mercy *is* everlasting; and his truth *endureth* to all generations.

Psalm 101

A Psalm of David.

I WILL sing of mercy and judgment: unto thee, O Lord, will I sing. I will behave myself wisely in a perfect way. O when wilt thou come unto me? I will walk within my house with a perfect heart. I will set no wicked thing before mine eyes: I hate the work of them that turn aside; *it* shall not cleave to me. A froward heart shall depart from me: I will not know a wicked *person*. Whoso privily slandereth his neighbour, him will I cut off: him that hath an high look and a proud heart will not I suffer. Mine eyes *shall be* upon the faithful of the land, that they may dwell with me: he that walketh in a perfect way, he shall serve me. He that worketh deceit shall not dwell within my house: he that telleth lies shall not tarry in my sight. I will early destroy all the wicked of the land; that I may cut off all wicked doers from the city of the Lord.

Psalm 102

A Prayer of the afflicted, when he is overwhelmed,
and poureth out his complaint before the Lord.

HEAR my prayer, O Lord, and let my cry come unto thee. Hide not thy face from me in the day *when* I am in trouble; incline thine ear unto me: in the day *when* I call answer me speedily. For my days are consumed like smoke, and my bones are burned as an hearth. My heart is smitten, and withered like grass; so that I forget to eat my bread. By reason of the voice of my groaning my bones cleave to my skin. I am like a pelican of the wilderness: I am like an owl of the desert. I watch, and am as a sparrow alone upon the house top. Mine enemies reproach me all the day; *and* they that are mad against me are sworn against me. For I have eaten ashes like bread, and mingled my drink with weeping, Because of thine indignation and thy wrath: for thou hast lifted me up, and cast me down. My days *are* like a shadow that declineth; and I am withered like grass. But thou, O Lord, shalt endure for ever; and thy remembrance unto all generations. Thou shalt arise, *and* have mercy upon Zion: for the time to favour her, yea, the set time, is come. For thy servants take pleasure in her stones, and favour the dust thereof. So the heathen shall fear the name of the Lord, and all the kings of the earth thy glory. When the Lord shall build up Zion, he shall appear in his glory. He will regard the prayer of the destitute, and not despise their prayer. This shall be written for the generation to come: and the people which shall be created shall praise the Lord. For he hath looked down from the height of his sanctuary; from heaven did the Lord behold the earth; To hear the groaning of the prisoner; to loose those that are appointed to death; To declare the name of the Lord in Zion, and his praise in Jerusalem; When the people are gathered together, and the kingdoms, to serve the Lord. He weakened my strength in the way; he shortened my days. I said, O my God, take me not away in the midst of my days: thy years *are* throughout all generations. Of old hast thou laid the foundation of the earth: and the heavens *are* the work of thy hands. They shall perish, but thou shalt endure: yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed: But thou *art* the same, and thy years shall have no end. The children of thy servants shall continue, and their seed shall be established before thee.

Psalm 103

A Psalm of David.

Bless the Lord, O my soul: and all that is within me, *bless* his holy name. Bless the Lord, O my soul, and forget not all his benefits: Who forgiveth all thine iniquities; who healeth all thy diseases; Who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies; Who satisfieth thy mouth with good *things; so that* thy youth is renewed like the eagle's. The Lord executeth righteousness and judgment for all that are oppressed. He made known his ways unto Moses, his acts unto the children of Israel. The Lord *is* merciful and gracious, slow to anger, and plenteous in mercy. He will not always chide: neither will he keep *his anger* for ever. He hath not dealt with us after our sins; nor rewarded us according to our iniquities. For as the heaven is high above the earth, *so* great is his mercy toward them that fear him. As far as the east is from the west, *so* far hath he removed our transgressions from us. Like as a father pitieth *his* children, *so* the Lord pitieth them that fear him. For he knoweth our frame; he remembereth that we *are* dust. *As for* man, his days *are* as grass: as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more. But the mercy of the Lord *is* from everlasting to everlasting upon them that fear him, and his righteousness unto children's children; To such as keep his covenant, and to those that remember his commandments to do them. The Lord hath prepared his throne in the heavens; and his kingdom ruleth over all. Bless the Lord, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word. Bless ye the Lord, all *ye* his hosts; *ye* ministers of his, that do his pleasure. Bless the Lord, all his works in all places of his dominion: bless the Lord, O my soul.

Psalm 104

Bless the Lord, O my soul. O Lord my God, thou art very great; thou art clothed with honour and majesty. Who coverest *thyself* with light as *with* a garment: who stretchest out the heavens like a curtain: Who layeth the beams of his chambers in the waters: who maketh the clouds his chariot: who walketh upon the wings of the wind: Who maketh his angels spirits; his ministers a flaming fire: *Who* laid the foundations of the earth, *that* it should not be removed for ever. Thou coveredst it with the deep as *with* a garment: the waters stood above the mountains. At thy rebuke they fled; at the voice of thy thunder they hasted away. They go up by the mountains; they go down by the valleys unto the place which thou hast founded for them. Thou hast set a bound that they may not pass over; that they turn not again to cover the earth. He sendeth the springs into the valleys, *which* run among the hills. They give drink to every beast of the field: the wild asses quench their thirst. By them shall the fowls of the heaven have their habitation, *which* sing among the branches. He watereth the hills from his chambers: the earth is satisfied with the fruit of thy works. He causeth the grass to grow for the cattle, and herb for the service of man: that he may bring forth food out of the earth; And wine *that* maketh glad the heart of man, *and* oil to make *his* face to shine, and bread *which* strengtheneth man's heart. The trees of the Lord are full *of sap;* the cedars of Lebanon, which he hath planted; Where the birds make their nests: *as for* the stork, the fir trees *are* her house. The high hills *are* a refuge for the wild goats; *and* the rocks for the conies. He appointed the moon for seasons: the sun knoweth his going down. Thou makest darkness, and it is night: wherein all the beasts of the forest do creep *forth*. The young lions roar after their prey, and seek their meat from God. The sun ariseth, they gather themselves together, and lay them down in their dens. Man goeth forth unto his work and to his labour until the evening. O Lord, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches. *So is* this great and wide sea, wherein *are* things creeping innumerable, both small and great beasts. There go the ships: *there is* that leviathan, *whom* thou hast made to play therein. These wait all upon thee; that thou mayest give *them* their meat in due season. *That* thou givest them they gather: thou openest thine hand, they are filled with good. Thou hidest thy face, they are troubled: thou takest away their breath, they die, and return to their dust. Thou sendest forth thy spirit, they are created: and thou renewest the face of the earth. The glory of the Lord shall endure for ever: the Lord shall rejoice in his works. He looketh on the earth, and it trembleth: he toucheth the hills, and they smoke. I will sing unto the Lord as long as I live: I will sing praise to my God while I have my being. My meditation of him shall be sweet: I will be glad in the Lord. Let the sinners be consumed out of the earth, and let the wicked be no more. Bless thou the Lord, O my soul. Praise ye the Lord.

Psalm 105

Give thanks unto the Lord; call upon his name: make known his deeds among the people. Sing unto him, sing psalms unto him: talk ye of all his wondrous works. Glory ye in his holy name: let the heart of them rejoice that seek the Lord. Seek the Lord, and his strength: seek his face evermore. Remember his marvellous works that he hath done; his wonders, and the judgments of his mouth; O ye seed of Abraham his servant, ye children of Jacob his chosen. He *is* the Lord our God: his judgments *are* in all the earth. He hath remembered his covenant for ever, the word *which* he commanded to a thousand generations. Which *covenant* he made with Abraham, and his oath unto Isaac; And confirmed the same unto Jacob for a law, *and* to Israel *for* an everlasting covenant: Saying, Unto thee will I give the land of Canaan, the lot of your inheritance: When they were *but* a few men in number; yea, very few, and strangers in it. When they went from one nation to another, from *one* kingdom to another people; He suffered no man to do them wrong: yea, he reproved kings for their sakes; *Saying*, Touch not mine anointed, and do my prophets no harm. Moreover he called for a famine upon the land: he brake the whole staff of bread. He sent a man before them, *even* Joseph, *who* was sold for a servant: Whose feet they hurt with fetters: he was laid in iron: Until the time that his word came: the word of the Lord tried him. The king sent and loosed him; *even* the ruler of the people, and let him go free. He made him Lord of his house, and ruler of all his substance: To bind his princes at his pleasure; and teach his senators wisdom. Israel also came into Egypt; and Jacob sojourned in the land of Ham. And he increased his people greatly; and made them stronger than their enemies. He turned their heart to hate his people, to deal subtilly with his servants. He sent Moses his servant; *and* Aaron whom he had chosen. They shewed his signs among them, and wonders in the land of Ham. He sent darkness, and made it dark; and they rebelled not against his word. He turned their waters into blood, and slew their fish. Their land brought forth frogs in abundance, in the chambers of their kings. He spake, and there came divers sorts of flies, *and* lice in all their coasts. He gave them hail for rain, *and* flaming fire in their land. He smote their vines also and their fig trees; and brake the trees of their coasts. He spake, and the locusts came, and caterpillers, and that without number, And did eat up all the herbs in their land, and devoured the fruit of their ground. He smote also all the firstborn in their land, the chief of all their strength. He brought them forth also with silver and gold: and *there was* not one feeble *person* among their tribes. Egypt was glad when they departed: for the fear of them fell upon them. He spread a cloud for a covering; and fire to give light in the night. *The people* asked, and he brought quails, and satisfied them with the bread of heaven. He opened the rock, and the waters gushed out; they ran in the dry places *like* a river. For he remembered his holy promise, *and* Abraham his servant. And he brought forth his people with joy, *and* his chosen with gladness: And gave them the lands of the heathen: and they inherited the labour of the people; That they might observe his statutes, and keep his laws. Praise ye the Lord.

Psalm 106

Praise ye the Lord. O give thanks unto the Lord; for *he is* good: for his mercy *endureth* for ever. Who can utter the mighty acts of the Lord? *who* can shew forth all his praise? Blessed *are* they that keep judgment, *and* he that doeth righteousness at all times. Remember me, O Lord, with the favour *that thou bearest unto* thy people: O visit me with thy salvation; That I may see the good of thy chosen, that I may rejoice in the gladness of thy nation, that I may glory with thine inheritance. We have sinned with our fathers, we have committed iniquity, we have done wickedly. Our fathers understood not thy wonders in Egypt; they remembered not the multitude of thy mercies; but provoked *him* at the sea, *even* at the Red sea. Nevertheless he saved them for his name's sake, that he might make his mighty power to be known. He rebuked the Red sea also, and it was dried up: so he led them through the depths, as through the wilderness. And he saved them from the hand of him that hated *them*, and redeemed them from the hand of the enemy. And the waters covered their enemies: there was not one of them left. Then believed they his words; they sang his praise. They soon forgat his works; they waited not for his counsel: But lusted exceedingly in the wilderness, and tempted God in the desert. And he gave them their request; but sent leanness into their soul. They envied Moses also in the camp, *and* Aaron the saint of the Lord. The earth opened and swallowed up Dathan, and covered the company of Abiram. And a fire was kindled in their company; the flame burned up the wicked. They made a calf in Horeb, and worshipped the molten image. Thus they changed their glory into the similitude of an ox that eateth grass. They forgat God their saviour, which had done great things in Egypt; Wondrous works in the land of Ham, *and* terrible things by the Red sea. Therefore he said that he would destroy them, had not Moses his chosen stood before him in the breach, to turn away his wrath, lest he should destroy *them*. Yea, they despised the pleasant land, they believed not his word: But murmured in their tents, *and* hearkened not unto the voice of the Lord. Therefore he lifted up his hand against them, to overthrow them in the wilderness: To overthrow their seed also among the nations, and to scatter them in the lands. They joined themselves also unto Baal-peor, and ate the sacrifices of the dead. Thus they provoked *him* to anger with their inventions: and the plague brake in upon them. Then stood up Phinehas, and executed judgment: and *so* the plague was stayed. And that was counted unto him for righteousness unto all generations for evermore. They angered *him* also at the waters of strife, so that it went ill with Moses for their sakes: Because they provoked his spirit, so that he spake unadvisedly with his lips. They did not destroy the nations, concerning whom the Lord commanded them: But were mingled among the heathen, and learned their works. And they served their idols: which were a snare unto them. Yea, they sacrificed their sons and their daughters unto devils, And shed innocent blood, *even* the blood of their sons and of their daughters, whom they sacrificed unto the idols of Canaan: and the land was polluted with blood. Thus were they defiled with their own works, and went a whoring with their own inventions. Therefore was the wrath of the Lord kindled against his people, insomuch that he abhorred his own inheritance. And he gave them into the hand of the heathen; and they that hated them ruled over them. Their enemies also oppressed them, and they were brought into subjection under their hand. Many times did he deliver them; but they provoked *him* with their counsel, and were brought low for their iniquity. Nevertheless he regarded their affliction, when he heard their cry: And he remembered for them his covenant, and repented according to the multitude of his mercies.

He made them also to be pitied of all those that carried them captives. Save us, O Lord our God, and gather us from among the heathen, to give thanks unto thy holy name, *and* to triumph in thy praise. Blessed *be* the Lord God of Israel from everlasting to everlasting: and let all the people say, Amen. Praise ye the Lord.

Psalm 107

O **give** thanks unto the Lord, for *he is* good: for his mercy *endureth* for ever. Let the redeemed of the Lord say *so*, whom he hath redeemed from the hand of the enemy; And gathered them out of the lands, from the east, and from the west, from the north, and from the south. They wandered in the wilderness in a solitary way; they found no city to dwell in. Hungry and thirsty, their soul fainted in them. Then they cried unto the Lord in their trouble, *and* he delivered them out of their distresses. And he led them forth by the right way, that they might go to a city of habitation. Oh that *men* would praise the Lord *for* his goodness, and *for* his wonderful works to the children of men! For he satisfieth the longing soul, and filleth the hungry soul with goodness. Such as sit in darkness and in the shadow of death, *being* bound in affliction and iron; Because they rebelled against the words of God, and contemned the counsel of the most High: Therefore he brought down their heart with labour; they fell down, and *there was* none to help. Then they cried unto the Lord in their trouble, *and* he saved them out of their distresses. He brought them out of darkness and the shadow of death, and brake their bands in sunder. Oh that *men* would praise the Lord *for* his goodness, and *for* his wonderful works to the children of men! For he hath broken the gates of brass, and cut the bars of iron in sunder. Fools because of their transgression, and because of their iniquities, are afflicted. Their soul abhorreth all manner of meat; and they draw near unto the gates of death. Then they cry unto the Lord in their trouble, *and* he saveth them out of their distresses. He sent his word, and healed them, and delivered *them* from their destructions. Oh that *men* would praise the Lord *for* his goodness, and *for* his wonderful works to the children of men! And let them sacrifice the sacrifices of thanksgiving, and declare his works with rejoicing. They that go down to the sea in ships, that do business in great waters; These see the works of the Lord, and his wonders in the deep. For he commandeth, and raiseth the stormy wind, which lifteth up the waves thereof. They mount up to the heaven, they go down again to the depths: their soul is melted because of trouble. They reel to and fro, and stagger like a drunken man, and are at their wits' end. Then they cry unto the Lord in their trouble, and he bringeth them out of their distresses. He maketh the storm a calm, so that the waves thereof are still. Then are they glad because they be quiet; so he bringeth them unto their desired haven. Oh that *men* would praise the Lord *for* his goodness, and *for* his wonderful works to the children of men! Let them exalt him also in the congregation of the people, and praise him in the assembly of the elders. He turneth rivers into a wilderness, and the watersprings into dry ground; A fruitful land into barrenness, for the wickedness of them that dwell therein. He turneth the wilderness into a standing water, and dry ground into watersprings. And there he maketh the hungry to dwell, that they may prepare a city for habitation; And sow the fields, and plant vineyards, which may yield fruits of increase. He blesseth them also, so that they are multiplied greatly; and suffereth not their cattle to decrease. Again, they are minished and brought low through oppression, affliction, and sorrow. He poureth contempt upon princes, and causeth them to wander in the wilderness, *where there is* no way. Yet setteth he the poor on high from affliction, and maketh *him* families like a flock. The righteous shall see *it*, and rejoice: and all iniquity shall stop her mouth. Whoso *is* wise, and will observe these *things*, even they shall understand the lovingkindness of the Lord.

Psalm 108

A Song *or* Psalm of David.

O **God**, my heart is fixed; I will sing and give praise, even with my glory. Awake, psaltery and harp: I *myself* will awake early. I will praise thee, O Lord, among the people: and I will sing praises unto thee among the nations. For thy mercy *is* great above the heavens: and thy truth *reacheth* unto the clouds. Be thou exalted, O God, above the heavens: and thy glory above all the earth; That thy beloved may be delivered: save *with* thy right hand, and answer me. God hath spoken in his holiness; I will rejoice, I will divide Shechem, and mete out the valley of Succoth. Gilead *is* mine; Manasseh *is* mine; Ephraim also *is* the strength of mine head; Judah *is* my lawgiver; Moab *is* my washpot; over Edom will I cast out my shoe; over Philistia will I triumph. Who will bring me into the strong city? who will lead me into Edom? *Wilt* not *thou*, O God, *who* hast cast us off? and wilt not thou, O God, go forth with our hosts? Give us help from trouble: for vain *is* the help of man. Through God we shall do valiantly: for he *it is that* shall tread down our enemies.

Psalm 109

To the chief Musician, A Psalm of David.

H **old** not thy peace, O God of my praise; For the mouth of the wicked and the mouth of the deceitful are opened against me: they have spoken against me with a lying tongue. They compassed me about also with words of hatred; and fought against me without a cause. For my love they are my adversaries: but I *give myself unto* prayer. And they have rewarded me evil for good, and hatred for my love. Set thou a wicked man over him: and let Satan stand at his right hand. When he shall be judged, let him be condemned: and let his prayer become sin. Let his days be few; *and* let another take his office. Let his children be fatherless, and his wife a widow. Let his children be continually vagabonds, and beg: let them seek *their bread* also out of their desolate places. Let the extortioner catch all that he hath; and let the strangers spoil his labour. Let there be none to extend mercy unto him: neither let there be any to favour his fatherless children. Let his posterity be cut off; *and* in the generation following let their name be blotted out. Let the iniquity of his fathers be remembered with the Lord; and let not the sin of his mother be blotted out. Let them be before the Lord continually, that he may cut off the memory of them from the earth. Because that he remembered not to shew mercy, but persecuted the poor and needy man, that he might even slay the broken in heart. As he loved cursing, so let it come unto him: as he delighted not in blessing, so let it be far from him. As he clothed himself with cursing like as with his garment, so let it come into his bowels like water, and like oil into his bones. Let it be unto him as the garment *which* covereth him, and for a girdle wherewith he is girded continually. *Let* this *be* the reward of mine adversaries from the Lord, and of them that speak evil against my soul. But do thou for me, O God the Lord, for thy name's sake: because thy mercy *is* good, deliver thou me. For I *am* poor and needy, and my heart is wounded within me. I am gone like the shadow when it declineth: I am tossed up and down as the locust. My knees are weak through fasting; and my flesh faileth of fatness. I became also a reproach unto them: *when* they looked upon me they shaked their heads. Help me, O Lord my God: O save me according to thy mercy: That they may know that this *is* thy hand; *that* thou, Lord, hast done it. Let them curse, but bless thou: when they arise, let them be ashamed; but let thy servant rejoice. Let mine adversaries be clothed with shame, and let them cover themselves with their own confusion, as with a mantle. I will greatly praise the Lord with my mouth; yea, I will praise him among the multitude. For he shall stand at the right hand of the poor, to save *him* from those that condemn his soul.

Psalm 110

A Psalm of David.

T **he** Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. The Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies. Thy people *shall be* willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth. The Lord hath sworn, and will not repent, Thou *art* a priest for ever after the order of Melchizedek. The Lord at thy right hand shall strike through kings in the day of his wrath. He shall judge among the heathen, he shall fill *the places* with the dead bodies; he shall wound the heads over many countries. He shall drink of the brook in the way: therefore shall he lift up the head.

Psalm 111

P **raise** ye the Lord. I will praise the Lord with *my* whole heart, in the assembly of the upright, and *in* the congregation. The works of the Lord *are* great, sought out of all them that have pleasure therein. His work *is* honourable and glorious: and his righteousness endureth for ever. He hath made his wonderful works to be remembered: the Lord *is* gracious and full of compassion. He hath given meat unto them that fear him: he will ever be mindful of his covenant. He hath shewed his people the power of his works, that he may give them the heritage of the heathen. The works of his hands *are* verity and judgment; all his commandments *are* sure. They stand fast for ever and ever, *and are* done in truth and uprightness. He sent redemption unto his people: he hath commanded his covenant for ever: holy and reverend *is* his name. The fear of the Lord *is* the beginning of wisdom: a good understanding have all they that do *his commandments:* his praise endureth for ever.

Psalm 112

P **raise** ye the Lord. Blessed *is* the man *that* feareth the Lord, *that* delighteth greatly in his commandments. His seed shall be mighty upon earth: the generation of the upright shall be blessed. Wealth and riches *shall be* in his house: and his righteousness endureth for ever. Unto the upright there ariseth light in the darkness: *he is* gracious, and full of compassion, and righteous. A good man sheweth favour, and lendeth: he will guide his affairs

with discretion. Surely he shall not be moved for ever: the righteous shall be in everlasting remembrance. He shall not be afraid of evil tidings: his heart is fixed, trusting in the Lord. His heart *is* established, he shall not be afraid, until he see *his desire* upon his enemies. He hath dispersed, he hath given to the poor; his righteousness endureth for ever; his horn shall be exalted with honour. The wicked shall see *it*, and be grieved; he shall gnash with his teeth, and melt away: the desire of the wicked shall perish.

Psalm 113

PRaise ye the Lord. Praise, O ye servants of the Lord, praise the name of the Lord. Blessed be the name of the Lord from this time forth and for evermore. From the rising of the sun unto the going down of the same the Lord's name *is* to be praised. The Lord *is* high above all nations, *and* his glory above the heavens. Who *is* like unto the Lord our God, who dwelleth on high, Who humbleth *himself* to behold *the things that are* in heaven, and in the earth! He raiseth up the poor out of the dust, *and* lifteth the needy out of the dunghill; That he may set *him* with princes, *even* with the princes of his people. He maketh the barren woman to keep house, *and to be* a joyful mother of children. Praise ye the Lord.

Psalm 114

WHen Israel went out of Egypt, the house of Jacob from a people of strange language; Judah was his sanctuary, *and* Israel his dominion. The sea saw *it*, and fled: Jordan was driven back. The mountains skipped like rams, *and* the little hills like lambs. What *ailed* thee, O thou sea, that thou fleddest? thou Jordan, *that* thou wast driven back? Ye mountains, *that* ye skipped like rams; *and* ye little hills, like lambs? Tremble, thou earth, at the presence of the Lord, at the presence of the God of Jacob; Which turned the rock *into* a standing water, the flint into a fountain of waters.

Psalm 115

NOt unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, *and* for thy truth's sake. Wherefore should the heathen say, Where *is* now their God? But our God *is* in the heavens: he hath done whatsoever he hath pleased. Their idols *are* silver and gold, the work of men's hands. They have mouths, but they speak not: eyes have they, but they see not: They have ears, but they hear not: noses have they, but they smell not: They have hands, but they handle not: feet have they, but they walk not: neither speak they through their throat. They that make them are like unto them; *so is* every one that trusteth in them. O Israel, trust thou in the Lord: he *is* their help and their shield. O house of Aaron, trust in the Lord: he *is* their help and their shield. Ye that fear the Lord, trust in the Lord: he *is* their help and their shield. The Lord hath been mindful of us: he will bless *us;* he will bless the house of Israel; he will bless the house of Aaron. He will bless them that fear the Lord, *both* small and great. The Lord shall increase you more and more, you and your children. Ye *are* blessed of the Lord which made heaven and earth. The heaven, *even* the heavens, *are* the Lord's: but the earth hath he given to the children of men. The dead praise not the Lord, neither any that go down into silence. But we will bless the Lord from this time forth and for evermore. Praise the Lord.

Psalm 116

IL love the Lord, because he hath heard my voice *and* my supplications. Because he hath inclined his ear unto me, therefore will I call upon *him* as long as I live. The sorrows of death compassed me, and the pains of hell gat hold upon me: I found trouble and sorrow. Then called I upon the name of the Lord; O Lord, I beseech thee, deliver my soul. Gracious *is* the Lord, and righteous; yea, our God *is* merciful. The Lord preserveth the simple: I was brought low, and he helped me. Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee. For thou hast delivered my soul from death, mine eyes from tears, *and* my feet from falling. I will walk before the Lord in the land of the living. I believed, therefore have I spoken: I was greatly afflicted: I said in my haste, All men *are* liars. What shall I render unto the Lord *for* all his benefits toward me? I will take the cup of salvation, and call upon the name of the Lord. I will pay my vows unto the Lord now in the presence of all his people. Precious in the sight of the Lord *is* the death of his saints. O Lord, truly I *am* thy servant; I *am* thy servant, *and* the son of thine handmaid: thou hast loosed my bonds. I will offer to thee the sacrifice of thanksgiving, and will call upon the name of the Lord. I will pay my vows unto the Lord now in the presence of all his people, In the courts of the Lord's house, in the midst of thee, O Jerusalem. Praise ye the Lord.

Psalm 117

OPraise the Lord, all ye nations: praise him, all ye people. For his merciful kindness is great toward us: and the truth of the Lord *endureth* for ever. Praise ye the Lord.

Psalm 118

OGive thanks unto the Lord; for *he is* good: because his mercy *endureth* for ever. Let Israel now say, that his mercy *endureth* for ever. Let the house of Aaron now say, that his mercy *endureth* for ever. Let them now that fear the Lord say, that his mercy *endureth* for ever. I called upon the Lord in distress: the Lord answered me, *and set me* in a large place. The Lord *is* on my side; I will not fear: what can man do unto me? The Lord taketh my part with them that help me: therefore shall I see *my desire* upon them that hate me. *It is* better to trust in the Lord than to put confidence in man. *It is* better to trust in the Lord than to put confidence in princes. All nations compassed me about: but in the name of the Lord will I destroy them. They compassed me about; yea, they compassed me about: but in the name of the Lord I will destroy them. They compassed me about like bees; they are quenched as the fire of thorns: for in the name of the Lord I will destroy them. Thou hast thrust sore at me that I might fall: but the Lord helped me. The Lord *is* my strength and song, and is become my salvation. The voice of rejoicing and salvation *is* in the tabernacles of the righteous: the right hand of the Lord doeth valiantly. The right hand of the Lord is exalted: the right hand of the Lord doeth valiantly. I shall not die, but live, and declare the works of the Lord. The Lord hath chastened me sore: but he hath not given me over unto death. Open to me the gates of righteousness: I will go into them, *and* I will praise the Lord: This gate of the Lord, into which the righteous shall enter. I will praise thee: for thou hast heard me, and art become my salvation. The stone *which* the builders refused is become the head *stone* of the corner. This is the Lord's doing; it *is* marvellous in our eyes. This *is* the day *which* the Lord hath made; we will rejoice and be glad in it. Save now, I beseech thee, O Lord: O Lord, I beseech thee, send now prosperity. Blessed *be* he that cometh in the name of the Lord: we have blessed you out of the house of the Lord. God *is* the Lord, which hath shewed us light: bind the sacrifice with cords, *even* unto the horns of the altar. Thou *art* my God, and I will praise thee: *thou art* my God, I will exalt thee. O give thanks unto the Lord; for *he is* good: for his mercy *endureth* for ever.

Psalm 119

א Aleph.

BLessed *are* the undefiled in the way, who walk in the law of the Lord. Blessed *are* they that keep his testimonies, *and that* seek him with the whole heart. They also do no iniquity: they walk in his ways. Thou hast commanded *us* to keep thy precepts diligently. O that my ways were directed to keep thy statutes! Then shall I not be ashamed, when I have respect unto all thy commandments. I will praise thee with uprightness of heart, when I shall have learned thy righteous judgments. I will keep thy statutes: O forsake me not utterly.

ב Beth.

WHerewithal shall a young man cleanse his way? by taking heed *thereto* according to thy word. With my whole heart have I sought thee: O let me not wander from thy commandments. Thy word have I hid in mine heart, that I might not sin against thee. Blessed *art* thou, O Lord: teach me thy statutes. With my lips have I declared all the judgments of thy mouth. I have rejoiced in the way of thy testimonies, as *much as* in all riches. I will meditate in thy precepts, and have respect unto thy ways. I will delight myself in thy statutes: I will not forget thy word.

ג Gimel.

DEal bountifully with thy servant, *that* I may live, and keep thy word. Open thou mine eyes, that I may behold wondrous things out of thy law. I *am* a stranger in the earth: hide not thy commandments from me. My soul breaketh for the longing *that it hath* unto thy judgments at all times. Thou hast rebuked the proud *that are* cursed, which do err from thy commandments. Remove from me reproach and contempt; for I have kept thy testimonies. Princes also did sit *and* speak against me: *but* thy servant did meditate in thy statutes. Thy

testimonies also *are* my delight *and* my counsellers.

ד Daleth.

My soul cleaveth unto the dust: quicken thou me according to thy word. I have declared my ways, and thou heardest me: teach me thy statutes. Make me to understand the way of thy precepts: so shall I talk of thy wondrous works. My soul melteth for heaviness: strengthen thou me according unto thy word. Remove from me the way of lying: and grant me thy law graciously. I have chosen the way of truth: thy judgments have I laid *before me*. I have stuck unto thy testimonies: O Lord, put me not to shame. I will run the way of thy commandments, when thou shalt enlarge my heart.

ה He.

Teach me, O Lord, the way of thy statutes; and I shall keep it *unto* the end. Give me understanding, and I shall keep thy law; yea, I shall observe it with *my* whole heart. Make me to go in the path of thy commandments; for therein do I delight. Incline my heart unto thy testimonies, and not to covetousness. Turn away mine eyes from beholding vanity; *and* quicken thou me in thy way. Stablish thy word unto thy servant, who *is devoted* to thy fear. Turn away my reproach which I fear: for thy judgments *are* good. Behold, I have longed after thy precepts: quicken me in thy righteousness.

ו Vau.

Let thy mercies come also unto me, O Lord, *even* thy salvation, according to thy word. So shall I have wherewith to answer him that reproacheth me: for I trust in thy word. And take not the word of truth utterly out of my mouth; for I have hoped in thy judgments. So shall I keep thy law continually for ever and ever. And I will walk at liberty: for I seek thy precepts. I will speak of thy testimonies also before kings, and will not be ashamed. And I will delight myself in thy commandments, which I have loved. My hands also will I lift up unto thy commandments, which I have loved; and I will meditate in thy statutes.

ז Zain.

Remember the word unto thy servant, upon which thou hast caused me to hope. This *is* my comfort in my affliction: for thy word hath quickened me. The proud have had me greatly in derision: *yet* have I not declined from thy law. I remembered thy judgments of old, O Lord; and have comforted myself. Horror hath taken hold upon me because of the wicked that forsake thy law. Thy statutes have been my songs in the house of my pilgrimage. I have remembered thy name, O Lord, in the night, and have kept thy law. This I had, because I kept thy precepts.

ח Cheth.

Thou art my portion, O Lord: I have said that I would keep thy words. I intreated thy favour with *my* whole heart: be merciful unto me according to thy word. I thought on my ways, and turned my feet unto thy testimonies. I made haste, and delayed not to keep thy commandments. The bands of the wicked have robbed me: *but* I have not forgotten thy law. At midnight I will rise to give thanks unto thee because of thy righteous judgments. I *am* a companion of all *them* that fear thee, and of them that keep thy precepts. The earth, O Lord, is full of thy mercy: teach me thy statutes.

ט Teth.

Thou hast dealt well with thy servant, O Lord, according unto thy word. Teach me good judgment and knowledge: for I have believed thy commandments. Before I was afflicted I went astray: but now have I kept thy word. Thou *art* good, and doest good; teach me thy statutes. The proud have forged a lie against me: *but* I will keep thy precepts with *my* whole heart. Their heart is as fat as grease; *but* I delight in thy law. *It is* good for me that I have been afflicted; that I might learn thy statutes. The law of thy mouth *is* better unto me than thousands of gold and silver.

י Jod.

Thy hands have made me and fashioned me: give me understanding, that I may learn thy commandments. They that fear thee will be glad when they see me; because I have hoped in thy word. I know, O Lord, that thy judgments *are* right, and *that* thou in faithfulness hast afflicted me. Let, I pray thee, thy merciful kindness be for my comfort, according to thy word unto thy servant. Let thy tender mercies come unto me, that I may live: for thy law *is* my delight. Let the proud be ashamed; for they dealt perversely with me without a cause: *but* I will meditate in thy precepts. Let those that fear thee turn unto me, and those that have known thy testimonies. Let my heart be sound in thy statutes; that I be not ashamed.

כ Caph.

My soul fainteth for thy salvation: *but* I hope in thy word. Mine eyes fail for thy word, saying, When wilt thou comfort me? For I am become like a bottle in the smoke; *yet* do I not forget thy statutes. How many *are* the days of thy servant? when wilt thou execute judgment on them that persecute me? The proud have digged pits for me, which *are* not after thy law. All thy commandments *are* faithful: they persecute me wrongfully; help thou me. They had almost consumed me upon earth; but I forsook not thy precepts. Quicken me after thy lovingkindness; so shall I keep the testimony of thy mouth.

ל Lamed.

For ever, O Lord, thy word is settled in heaven. Thy faithfulness *is* unto all generations: thou hast established the earth, and it abideth. They continue this day according to thine ordinances: for all *are* thy servants. Unless thy law *had been* my delights, I should then have perished in mine affliction. I will never forget thy precepts: for with them thou hast quickened me. I *am* thine, save me; for I have sought thy precepts. The wicked have waited for me to destroy me: *but* I will consider thy testimonies. I have seen an end of all perfection: *but* thy commandment *is* exceeding broad.

מ Mem.

How love I thy law! it *is* my meditation all the day. Thou through thy commandments hast made me wiser than mine enemies: for they *are* ever with me. I have more understanding than all my teachers: for thy testimonies *are* my meditation. I understand more than the ancients, because I keep thy precepts. I have refrained my feet from every evil way, that I might keep thy word. I have not departed from thy judgments: for thou hast taught me. How sweet are thy words unto my taste! *yea, sweeter* than honey to my mouth! Through thy precepts I get understanding: therefore I hate every false way.

נ Nun.

Thy word *is* a lamp unto my feet, and a light unto my path. I have sworn, and I will perform *it*, that I will keep thy righteous judgments. I am afflicted very much: quicken me, O Lord, according unto thy word. Accept, I beseech thee, the freewill offerings of my mouth, O Lord, and teach me thy judgments. My soul *is* continually in my hand: yet do I not forget thy law. The wicked have laid a snare for me: yet I erred not from thy precepts. Thy testimonies have I taken as an heritage for ever: for they *are* the rejoicing of my heart. I have inclined mine heart to perform thy statutes alway, *even unto* the end.

ס Samech.

I hate *vain* thoughts: but thy law do I love. Thou *art* my hiding place and my shield: I hope in thy word. Depart from me, ye evildoers: for I will keep the commandments of my God. Uphold me according unto thy word, that I may live: and let me not be ashamed of my hope. Hold thou me up, and I shall be safe: and I will have respect unto thy statutes continually. Thou hast trodden down all them that err from thy statutes: for their deceit *is* falsehood. Thou puttest away all the wicked of the earth *like* dross: therefore I love thy testimonies. My flesh trembleth for fear of thee; and I am afraid of thy judgments.

ע Ain.

I have done judgment and justice: leave me not to mine oppressors. Be surety for thy servant for good: let not the proud oppress me. Mine eyes fail for thy salvation, and for the word of thy righteousness. Deal with thy servant according unto thy mercy, and teach me thy statutes. I *am* thy servant; give me understanding, that I may know thy testimonies. *It is* time for *thee*, Lord, to work: *for* they have made void thy law. Therefore I love thy commandments above gold; yea, above fine gold. Therefore I esteem all *thy* precepts *concerning* all *things to be* right; *and* I hate every false way.

פ Pe.

Thy testimonies *are* wonderful: therefore doth my soul keep them. The entrance of thy words giveth light; it giveth understanding unto the simple. I opened my mouth, and panted: for I longed for thy commandments. Look thou upon me, and be merciful unto me, as thou usest to do unto those that love thy name. Order my steps in thy word: and let not any iniquity have dominion over me. Deliver me from the oppression of man: so will I keep thy precepts. Make thy face to shine upon thy servant; and teach me thy statutes. Rivers of waters run down mine eyes, because they keep not thy law.

צ Tzaddi.

Righteous *art* thou, O Lord, and upright *are* thy judgments. Thy testimonies *that* thou hast commanded *are* righteous and very faithful. My zeal hath consumed me, because mine enemies have forgotten thy words. Thy word *is* very pure: therefore thy servant loveth it. I *am* small and despised: *yet* do not I forget thy precepts. Thy righteousness *is* an everlasting righteousness, and thy law *is* the truth. Trouble and anguish have taken hold on me: *yet* thy commandments *are* my delights. The righteousness of thy testimonies *is* everlasting: give me understanding, and I shall live.

ק Koph.

I cried with *my* whole heart; hear me, O Lord: I will keep thy statutes. I cried unto thee; save me, and I shall keep thy testimonies. I prevented the dawning of the morning, and cried: I hoped in thy word. Mine eyes prevent the *night* watches, that I might meditate in thy word. Hear my voice according unto thy lovingkindness: O Lord, quicken me according to thy judgment. They draw nigh that follow after mischief: they are far from thy law. Thou *art* near, O Lord; and all thy commandments *are* truth. Concerning thy testimonies, I have known of old that thou hast founded them for ever.

ר Resh.

Consider mine affliction, and deliver me: for I do not forget thy law. Plead my cause, and deliver me: quicken me according to thy word. Salvation *is* far from the wicked: for they seek not thy statutes. Great *are* thy tender mercies, O Lord: quicken me according to thy judgments. Many *are* my persecutors and mine enemies; *yet* do I not decline from thy testimonies. I beheld the transgressors, and was grieved; because they kept not thy word. Consider how I love thy precepts: quicken me, O Lord, according to thy lovingkindness. Thy word *is* true *from* the beginning: and every one of thy righteous judgments *endureth* for ever.

ש Schin.

Princes have persecuted me without a cause: but my heart standeth in awe of thy word. I rejoice at thy word, as one that findeth great spoil. I hate and abhor lying: *but* thy law do I love. Seven times a day do I praise thee because of thy righteous judgments. Great peace have they which love thy law: and nothing shall offend them. Lord, I have hoped for thy salvation, and done thy commandments. My soul hath kept thy testimonies; and I love them exceedingly. I have kept thy precepts and thy testimonies: for all my ways *are* before thee.

ת Tau.

Let my cry come near before thee, O Lord: give me understanding according to thy word. Let my supplication come before thee: deliver me according to thy word. My lips shall utter praise, when thou hast taught me thy statutes. My tongue shall speak of thy word: for all thy commandments *are* righteousness. Let thine hand help me; for I have chosen thy precepts. I have longed for thy salvation, O Lord; and thy law *is* my delight. Let my soul live, and it shall praise thee; and let thy judgments help me. I have gone astray like a lost sheep; seek thy servant; for I do not forget thy commandments.

Psalm 120

A Song of degrees.

In my distress I cried unto the Lord, and he heard me. Deliver my soul, O Lord, from lying lips, *and* from a deceitful tongue. What shall be given unto thee? or what shall be done unto thee, thou false tongue? Sharp arrows of the mighty, with coals of juniper. Woe is me, that I sojourn in Mesech, *that* I dwell in the tents of Kedar! My soul hath long dwelt with him that hateth peace. I *am for* peace: but when I speak, they *are* for war.

Psalm 121

A Song of degrees.

I will lift up mine eyes unto the hills, from whence cometh my help. My help *cometh* from the Lord, which made heaven and earth. He will not suffer thy foot to be moved: he that keepeth thee will not slumber. Behold, he that keepeth Israel shall neither slumber nor sleep. The Lord *is* thy keeper: the Lord *is* thy shade upon thy right hand. The sun shall not smite thee by day, nor the moon by night. The Lord shall preserve thee from all evil: he shall preserve thy soul. The Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore.

Psalm 122

A Song of degrees of David.

I was glad when they said unto me, Let us go into the house of the Lord. Our feet shall stand within thy gates, O Jerusalem. Jerusalem is builded as a city that is compact together: Whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord. For there are set thrones of judgment, the thrones of the house of David. Pray for the peace of Jerusalem: they shall prosper that love thee. Peace be within thy walls, *and* prosperity within thy palaces. For my brethren and companions' sakes, I will now say, Peace *be* within thee. Because of the house of the Lord our God I will seek thy good.

Psalm 123

A Song of degrees.

Unto thee lift I up mine eyes, O thou that dwellest in the heavens. Behold, as the eyes of servants *look* unto the hand of their masters, *and* as the eyes of a maiden unto the hand of her mistress; so our eyes *wait* upon the Lord our God, until that he have mercy upon us. Have mercy upon us, O Lord, have mercy upon us: for we are exceedingly filled with contempt. Our soul is exceedingly filled with the scorning of those that are at ease, *and* with the contempt of the proud.

Psalm 124

A Song of degrees of David.

If *it had* not *been* the Lord who was on our side, now may Israel say; If *it had* not *been* the Lord who was on our side, when men rose up against us: Then they had swallowed us up quick, when their wrath was kindled against us: Then the waters had overwhelmed us, the stream had gone over our soul: Then the proud waters had gone over our soul. Blessed *be* the Lord, who hath not given us *as* a prey to their teeth. Our soul is escaped as a bird out of the snare of the fowlers: the snare is broken, and we are escaped. Our help *is* in the name of the Lord, who made heaven and earth.

Psalm 125

A Song of degrees.

They that trust in the Lord *shall be* as mount Zion, *which* cannot be removed, *but* abideth for ever. *As* the mountains *are* round about Jerusalem, so the Lord *is* round about his people from henceforth even for ever. For the rod of the wicked shall not rest upon the lot of the righteous; lest the righteous put forth their hands unto iniquity. Do good, O Lord, unto *those that be* good, and to *them that are* upright in their hearts. As for such as turn aside unto their crooked ways, the Lord shall lead them forth with the workers of iniquity: *but* peace *shall be* upon Israel.

Psalm 126

A Song of degrees.

When the Lord turned again the captivity of Zion, we were like them that dream. Then was our mouth filled with laughter, and our tongue with singing: then said they among the heathen, The Lord hath done great things for them. The Lord hath done great things for us; *whereof* we are glad. Turn again our captivity, O Lord, as the streams in the south. They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves *with him*.

Psalm 127

A Song of degrees for Solomon.

Except the Lord build the house, they labour in vain that build it: except the Lord keep the city, the watchman waketh *but* in vain. *It is* vain for you to rise up early, to sit up late, to eat the bread of sorrows: *for* so he giveth his beloved sleep. Lo, children *are* an heritage of the Lord: *and* the fruit of the womb *is his* reward. As arrows *are* in the hand of a mighty man; so *are* children of the youth. Happy *is* the man that hath his quiver full of them: they shall not be ashamed, but they shall speak with the enemies in the gate.

Psalm 128

A Song of degrees.

Blessed *is* every one that feareth the Lord; that walketh in his ways. For thou shalt eat the labour of thine hands: happy *shalt* thou *be*, and *it shall be* well with thee. Thy wife *shall be* as a fruitful vine by the sides of thine house: thy children like olive plants round about thy table. Behold, that thus shall the man be blessed that feareth the Lord. The Lord shall bless thee out of Zion: and thou shalt see the good of Jerusalem all the days of thy life. Yea, thou shalt see thy children's children, *and* peace upon Israel.

Psalm 129

A Song of degrees.

Many a time have they afflicted me from my youth, may Israel now say: Many a time have they afflicted me from my youth: yet they have not prevailed against me. The plowers plowed upon my back: they made long their furrows. The Lord *is* righteous: he hath cut asunder the cords of the wicked. Let them all be confounded and turned back that hate Zion. Let them be as the grass *upon* the housetops, which withereth afore it groweth up: Wherewith the mower filleth not his hand; nor he that bindeth sheaves his bosom. Neither do they which go by say, The blessing of the Lord *be* upon you: we bless you in the name of the Lord.

Psalm 130

A Song of degrees.

Out of the depths have I cried unto thee, O Lord. Lord, hear my voice: let thine ears be attentive to the voice of my supplications. If thou, Lord, shouldest mark iniquities, O Lord, who shall stand? But *there is* forgiveness with thee, that thou mayest be feared. I wait for the Lord, my soul doth wait, and in his word do I hope. My soul *waiteth* for the Lord more than they that watch for the morning: *I say, more than* they that watch for the morning. Let Israel hope in the Lord: for with the Lord *there is* mercy, and with him *is* plenteous redemption. And he shall redeem Israel from all his iniquities.

Psalm 131

A Song of degrees of David.

Lord, my heart is not haughty, nor mine eyes lofty: neither do I exercise myself in great matters, or in things too high for me. Surely I have behaved and quieted myself, as a child that is weaned of his mother: my soul *is* even as a weaned child. Let Israel hope in the Lord from henceforth and for ever.

Psalm 132

A Song of degrees.

Lord, remember David, *and* all his afflictions: How he sware unto the Lord, *and* vowed unto the mighty *God* of Jacob; Surely I will not come into the tabernacle of my house, nor go up into my bed; I will not give sleep to mine eyes, *or* slumber to mine eyelids, Until I find out a place for the Lord, an habitation for the mighty *God* of Jacob. Lo, we heard of it at Ephratah: we found it in the fields of the wood. We will go into his tabernacles: we will worship at his footstool. Arise, O Lord, into thy rest; thou, and the ark of thy strength. Let thy priests be clothed with righteousness; and let thy saints shout for joy. For thy servant David's sake turn not away the face of thine anointed. The Lord hath sworn *in* truth unto David; he will not turn from it; Of the fruit of thy body will I set upon thy throne. If thy children will keep my covenant and my testimony that I shall teach them, their children shall also sit upon thy throne for evermore. For the Lord hath chosen Zion; he hath desired *it* for his habitation. This *is* my rest for ever: here will I dwell; for I have desired it. I will abundantly bless her provision: I will satisfy her poor with bread. I will also clothe her priests with salvation: and her saints shall shout aloud for joy. There will I make the horn of David to bud: I have ordained a lamp for mine anointed. His enemies will I clothe with shame: but upon himself shall his crown flourish.

Psalm 133

A Song of degrees of David.

Behold, how good and how pleasant *it is* for brethren to dwell together in unity! *It is* like the precious ointment upon the head, that ran down upon the beard, *even* Aaron's beard: that went down to the skirts of his garments; As the dew of Hermon, *and as the dew* that descended upon the mountains of Zion: for there the Lord commanded the blessing, *even* life for evermore.

Psalm 134

A Song of degrees.

Behold, bless ye the Lord, all *ye* servants of the Lord, which by night stand in the house of the Lord. Lift up your hands *in* the sanctuary, and bless the Lord. The Lord that made heaven and earth bless thee out of Zion.

Psalm 135

Praise ye the Lord. Praise ye the name of the Lord; praise *him*, O ye servants of the Lord. Ye that stand in the house of the Lord, in the courts of the house of our God, Praise the Lord; for the Lord *is* good: sing praises unto his name; for *it is* pleasant. For the Lord hath chosen Jacob unto himself, *and* Israel for his peculiar treasure. For I know that the Lord *is* great, and *that* our Lord *is* above all gods. Whatsoever the Lord pleased, *that* did he in heaven, and in earth, in the seas, and all deep places. He causeth the vapours to ascend from the ends of the earth; he maketh lightnings for the rain; he bringeth the wind out of his treasuries. Who smote the firstborn of Egypt, both of man and beast. *Who* sent tokens and wonders into the midst of thee, O Egypt, upon Pharaoh, and upon all his servants. Who smote great nations, and slew mighty kings; Sihon king of the Amorites, and Og king of Bashan, and all the kingdoms of Canaan: And gave their land *for* an heritage, an heritage unto Israel his people. Thy name, O Lord, *endureth* for ever; *and* thy memorial, O Lord, throughout all generations. For the Lord will judge his people, and he will repent himself concerning his servants. The idols of the heathen *are* silver and gold, the work of men's hands. They have mouths, but they speak not; eyes have they, but they see not; They have ears, but they hear not; neither is there *any* breath in their mouths. They that make them are like unto them: *so is* every one that trusteth in them.

Bless the Lord, O house of Israel: bless the Lord, O house of Aaron: Bless the Lord, O house of Levi: ye that fear the Lord, bless the Lord. Blessed be the Lord out of Zion, which dwelleth at Jerusalem. Praise ye the Lord.

Psalm 136

O **give** thanks unto the Lord; for *he is* good: for his mercy *endureth* for ever. O give thanks unto the God of gods: for his mercy *endureth* for ever. O give thanks to the Lord of Lords: for his mercy *endureth* for ever. To him who alone doeth great wonders: for his mercy *endureth* for ever. To him that by wisdom made the heavens: for his mercy *endureth* for ever. To him that stretched out the earth above the waters: for his mercy *endureth* for ever. To him that made great lights: for his mercy *endureth* for ever: The sun to rule by day: for his mercy *endureth* for ever: The moon and stars to rule by night: for his mercy *endureth* for ever. To him that smote Egypt in their firstborn: for his mercy *endureth* for ever: And brought out Israel from among them: for his mercy *endureth* for ever: With a strong hand, and with a stretched out arm: for his mercy *endureth* for ever. To him which divided the Red sea into parts: for his mercy *endureth* for ever: And made Israel to pass through the midst of it: for his mercy *endureth* for ever: But overthrew Pharaoh and his host in the Red sea: for his mercy *endureth* for ever. To him which led his people through the wilderness: for his mercy *endureth* for ever. To him which smote great kings: for his mercy *endureth* for ever: And slew famous kings: for his mercy *endureth* for ever: Sihon king of the Amorites: for his mercy *endureth* for ever: And Og the king of Bashan: for his mercy *endureth* for ever: And gave their land for an heritage: for his mercy *endureth* for ever: *Even* an heritage unto Israel his servant: for his mercy *endureth* for ever. Who remembered us in our low estate: for his mercy *endureth* for ever: And hath redeemed us from our enemies: for his mercy *endureth* for ever. Who giveth food to all flesh: for his mercy *endureth* for ever. O give thanks unto the God of heaven: for his mercy *endureth* for ever.

Psalm 137

B**y** the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion. We hanged our harps upon the willows in the midst thereof. For there they that carried us away captive required of us a song; and they that wasted us *required of us* mirth, *saying*, Sing us *one* of the songs of Zion. How shall we sing the Lord's song in a strange land? If I forget thee, O Jerusalem, let my right hand forget *her cunning*. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy. Remember, O Lord, the children of Edom in the day of Jerusalem; who said, Rase *it*, rase *it*, *even* to the foundation thereof. O daughter of Babylon, who art to be destroyed; happy *shall he be*, that rewardeth thee as thou hast served us. Happy *shall he be*, that taketh and dasheth thy little ones against the stones.

Psalm 138

A Psalm of David.

I **will** praise thee with my whole heart: before the gods will I sing praise unto thee. I will worship toward thy holy temple, and praise thy name for thy lovingkindness and for thy truth: for thou hast magnified thy word above all thy name. In the day when I cried thou answeredst me, *and* strengthenedst me *with* strength in my soul. All the kings of the earth shall praise thee, O Lord, when they hear the words of thy mouth. Yea, they shall sing in the ways of the Lord: for great *is* the glory of the Lord. Though the Lord *be* high, yet hath he respect unto the lowly: but the proud he knoweth afar off. Though I walk in the midst of trouble, thou wilt revive me: thou shalt stretch forth thine hand against the wrath of mine enemies, and thy right hand shall save me. The Lord will perfect *that which* concerneth me: thy mercy, O Lord, *endureth* for ever: forsake not the works of thine own hands.

Psalm 139

To the chief Musician, A Psalm of David.

O **Lord**, thou hast searched me, and known *me*. Thou knowest my downsitting and mine uprising, thou understandest my thought afar off. Thou compassest my path and my lying down, and art acquainted *with* all my ways. For *there is* not a word in my tongue, *but*, lo, O Lord, thou knowest it altogether. Thou hast beset me behind and before, and laid thine hand upon me. *Such* knowledge *is* too wonderful for me; it is high, I cannot *attain* unto it. Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou *art* there: if I make my bed in hell, behold, thou *art there*. *If* I take the wings of the morning, *and* dwell in the uttermost parts of the sea; Even there shall thy hand lead me, and thy right hand shall hold me. If I say, Surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light *are* both alike *to thee*. For thou hast possessed my reins: thou hast covered me in my mother's womb. I will praise thee; for I am fearfully *and* wonderfully made: marvellous *are* thy works; and *that* my soul knoweth right well. My substance was not hid from thee, when I was made in secret, *and* curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being unperfect; and in thy book all *my members* were written, *which* in continuance were fashioned, when *as yet there was* none of them. How precious also are thy thoughts unto me, O God! how great is the sum of them! *If* I should count them, they are more in number than the sand: when I awake, I am still with thee. Surely thou wilt slay the wicked, O God: depart from me therefore, ye bloody men. For they speak against thee wickedly, *and* thine enemies take *thy name* in vain. Do not I hate them, O Lord, that hate thee? and am not I grieved with those that rise up against thee? I hate them with perfect hatred: I count them mine enemies. Search me, O God, and know my heart: try me, and know my thoughts: And see if *there be any* wicked way in me, and lead me in the way everlasting.

Psalm 140

To the chief Musician, A Psalm of David.

D**eliver** me, O Lord, from the evil man: preserve me from the violent man; Which imagine mischiefs in *their* heart; continually are they gathered together *for* war. They have sharpened their tongues like a serpent; adders' poison *is* under their lips. Selah. Keep me, O Lord, from the hands of the wicked; preserve me from the violent man; who have purposed to overthrow my goings. The proud have hid a snare for me, and cords; they have spread a net by the wayside; they have set gins for me. Selah. I said unto the Lord, Thou *art* my God: hear the voice of my supplications, O Lord. O God the Lord, the strength of my salvation, thou hast covered my head in the day of battle. Grant not, O Lord, the desires of the wicked: further not his wicked device; *lest* they exalt themselves. Selah. *As for* the head of those that compass me about, let the mischief of their own lips cover them. Let burning coals fall upon them: let them be cast into the fire; into deep pits, that they rise not up again. Let not an evil speaker be established in the earth: evil shall hunt the violent man to overthrow *him*. I know that the Lord will maintain the cause of the afflicted, *and* the right of the poor. Surely the righteous shall give thanks unto thy name: the upright shall dwell in thy presence.

Psalm 141

A Psalm of David.

L**ord**, I cry unto thee: make haste unto me; give ear unto my voice, when I cry unto thee. Let my prayer be set forth before thee *as* incense; *and* the lifting up of my hands *as* the evening sacrifice. Set a watch, O Lord, before my mouth; keep the door of my lips. Incline not my heart to *any* evil thing, to practise wicked works with men that work iniquity: and let me not eat of their dainties. Let the righteous smite me; *it shall be* a kindness: and let him reprove me; *it shall be* an excellent oil, *which* shall not break my head: for yet my prayer also *shall be* in their calamities. When their judges are overthrown in stony places, they shall hear my words; for they are sweet. Our bones are scattered at the grave's mouth, as when one cutteth and cleaveth *wood* upon the earth. But mine eyes *are* unto thee, O God the Lord: in thee is my trust; leave not my soul destitute. Keep me from the snares *which* they have laid for me, and the gins of the workers of iniquity. Let the wicked fall into their own nets, whilst that I withal escape.

Psalm 142

Maschil of David; A Prayer when he was in the cave.

I **cried** unto the Lord with my voice; with my voice unto the Lord did I make my supplication. I poured out my complaint before him; I shewed before him my trouble. When my spirit was overwhelmed within me, then thou knewest my path. In the way wherein I walked have they privily laid a snare for me. I looked on *my* right hand, and beheld, but *there was* no man that would know me: refuge failed me; no man cared for my soul. I cried unto thee, O Lord: I said, Thou *art* my refuge *and* my portion in the land of the living. Attend unto my cry; for I am brought very low: deliver me from my persecutors; for they are stronger than I. Bring my soul out of prison, that I may praise thy name: the righteous shall compass me about; for thou shalt deal bountifully with me.

Psalm 143

A Psalm of David.

HEAR my prayer, O Lord, give ear to my supplications: in thy faithfulness answer me, *and* in thy righteousness. And enter not into judgment with thy servant: for in thy sight shall no man living be justified. For the enemy hath persecuted my soul; he hath smitten my life down to the ground; he hath made me to dwell in darkness, as those that have been long dead. Therefore is my spirit overwhelmed within me; my heart within me is desolate. I remember the days of old; I meditate on all thy works; I muse on the work of thy hands. I stretch forth my hands unto thee: my soul *thirsteth* after thee, as a thirsty land. Selah. Hear me speedily, O Lord: my spirit faileth: hide not thy face from me, lest I be like unto them that go down into the pit. Cause me to hear thy lovingkindness in the morning; for in thee do I trust: cause me to know the way wherein I should walk; for I lift up my soul unto thee. Deliver me, O Lord, from mine enemies: I flee unto thee to hide me. Teach me to do thy will; for thou *art* my God: thy spirit *is* good; lead me into the land of uprightness. Quicken me, O Lord, for thy name's sake: for thy righteousness' sake bring my soul out of trouble. And of thy mercy cut off mine enemies, and destroy all them that afflict my soul: for I *am* thy servant.

Psalm 144

A Psalm of David.

BLESSED *be* the Lord my strength, which teacheth my hands to war, *and* my fingers to fight: My goodness, and my fortress; my high tower, and my deliverer; my shield, and *he* in whom I trust; who subdueth my people under me. Lord, what *is* man, that thou takest knowledge of him! *or* the son of man, that thou makest account of him! Man is like to vanity: his days *are* as a shadow that passeth away. Bow thy heavens, O Lord, and come down: touch the mountains, and they shall smoke. Cast forth lightning, and scatter them: shoot out thine arrows, and destroy them. Send thine hand from above; rid me, and deliver me out of great waters, from the hand of strange children; Whose mouth speaketh vanity, and their right hand *is* a right hand of falsehood. I will sing a new song unto thee, O God: upon a psaltery *and* an instrument of ten strings will I sing praises unto thee. *It is he* that giveth salvation unto kings: who delivereth David his servant from the hurtful sword. Rid me, and deliver me from the hand of strange children, whose mouth speaketh vanity, and their right hand *is* a right hand of falsehood: That our sons *may be* as plants grown up in their youth; *that* our daughters *may be* as corner stones, polished *after* the similitude of a palace: *That* our garners *may be* full, affording all manner of store: *that* our sheep may bring forth thousands and ten thousands in our streets: *That* our oxen *may be* strong to labour; *that there be* no breaking in, nor going out; that *there be* no complaining in our streets. Happy *is that* people, that is in such a case: *yea*, happy *is that* people, whose God *is* the Lord.

Psalm 145

David's *Psalm* of praise.

I WILL extol thee, my God, O king; and I will bless thy name for ever and ever. Every day will I bless thee; and I will praise thy name for ever and ever. Great *is* the Lord, and greatly to be praised; and his greatness *is* unsearchable. One generation shall praise thy works to another, and shall declare thy mighty acts. I will speak of the glorious honour of thy majesty, and of thy wondrous works. And *men* shall speak of the might of thy terrible acts: and I will declare thy greatness. They shall abundantly utter the memory of thy great goodness, and shall sing of thy righteousness. The Lord *is* gracious, and full of compassion; slow to anger, and of great mercy. The Lord *is* good to all: and his tender mercies *are* over all his works. All thy works shall praise thee, O Lord; and thy saints shall bless thee. They shall speak of the glory of thy kingdom, and talk of thy power; To make known to the sons of men his mighty acts, and the glorious majesty of his kingdom. Thy kingdom *is* an everlasting kingdom, and thy dominion *endureth* throughout all generations. The Lord upholdeth all that fall, and raiseth up all *those that be* bowed down. The eyes of all wait upon thee; and thou givest them their meat in due season. Thou openest thine hand, and satisfiest the desire of every living thing. The Lord *is* righteous in all his ways, and holy in all his works. The Lord *is* nigh unto all them that call upon him, to all that call upon him in truth. He will fulfil the desire of them that fear him: he also will hear their cry, and will save them. The Lord preserveth all them that love him: but all the wicked will he destroy. My mouth shall speak the praise of the Lord: and let all flesh bless his holy name for ever and ever.

Psalm 146

PRAISE ye the Lord. Praise the Lord, O my soul. While I live will I praise the Lord: I will sing praises unto my God while I have any being. Put not your trust in princes, *nor* in the son of man, in whom *there is* no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish. Happy *is he* that *hath* the God of Jacob for his help, whose hope *is* in the Lord his God: Which made heaven, and earth, the sea, and all that therein *is:* which keepeth truth for ever: Which executeth judgment for the oppressed: which giveth food to the hungry. The Lord looseth the prisoners: The Lord openeth *the eyes of* the blind: the Lord raiseth them that are bowed down: the Lord loveth the righteous: The Lord preserveth the strangers; he relieveth the fatherless and widow: but the way of the wicked he turneth upside down. The Lord shall reign for ever, *even* thy God, O Zion, unto all generations. Praise ye the Lord.

Psalm 147

PRAISE ye the Lord: for *it is* good to sing praises unto our God; for *it is* pleasant; *and* praise is comely. The Lord doth build up Jerusalem: he gathereth together the outcasts of Israel. He healeth the broken in heart, and bindeth up their wounds. He telleth the number of the stars; he calleth them all by *their* names. Great *is* our Lord, and of great power: his understanding *is* infinite. The Lord lifteth up the meek: he casteth the wicked down to the ground. Sing unto the Lord with thanksgiving; sing praise upon the harp unto our God: Who covereth the heaven with clouds, who prepareth rain for the earth, who maketh grass to grow upon the mountains. He giveth to the beast his food, *and* to the young ravens which cry. He delighteth not in the strength of the horse: he taketh not pleasure in the legs of a man. The Lord taketh pleasure in them that fear him, in those that hope in his mercy. Praise the Lord, O Jerusalem; praise thy God, O Zion. For he hath strengthened the bars of thy gates; he hath blessed thy children within thee. He maketh peace *in* thy borders, *and* filleth thee with the finest of the wheat. He sendeth forth his commandment *upon* earth: his word runneth very swiftly. He giveth snow like wool: he scattereth the hoarfrost like ashes. He casteth forth his ice like morsels: who can stand before his cold? He sendeth out his word, and melteth them: he causeth his wind to blow, *and* the waters flow. He sheweth his word unto Jacob, his statutes and his judgments unto Israel. He hath not dealt so with any nation: and *as for his* judgments, they have not known them. Praise ye the Lord.

Psalm 148

PRAISE ye the Lord. Praise ye the Lord from the heavens: praise him in the heights. Praise ye him, all his angels: praise ye him, all his hosts. Praise ye him, sun and moon: praise him, all ye stars of light. Praise him, ye heavens of heavens, and ye waters that *be* above the heavens. Let them praise the name of the Lord: for he commanded, and they were created. He hath also stablished them for ever and ever: he hath made a decree which shall not pass. Praise the Lord from the earth, ye dragons, and all deeps: Fire, and hail; snow, and vapour; stormy wind fulfilling his word: Mountains, and all hills; fruitful trees, and all cedars: Beasts, and all cattle; creeping things, and flying fowl: Kings of the earth, and all people; princes, and all judges of the earth: Both young men, and maidens; old men, and children: Let them praise the name of the Lord: for his name alone is excellent; his glory *is* above the earth and heaven. He also exalteth the horn of his people, the praise of all his saints; *even* of the children of Israel, a people near unto him. Praise ye the Lord.

Psalm 149

PRAISE ye the Lord. Sing unto the Lord a new song, *and* his praise in the congregation of saints. Let Israel rejoice in him that made him: let the children of Zion be joyful in their King. Let them praise his name in the dance: let them sing praises unto him with the timbrel and harp. For the Lord taketh pleasure in his people: he will beautify the meek with salvation. Let the saints be joyful in glory: let them sing aloud upon their beds. *Let* the high *praises* of God *be* in their mouth, and a twoedged sword in their hand; To execute vengeance upon the heathen, *and* punishments upon the people; To bind their kings with chains, and their nobles with fetters of iron; To execute upon them the judgment written: this honour have all his saints. Praise ye the Lord.

Psalm 150

raise ye the Lord. Praise God in his sanctuary: praise him in the firmament of his power. Praise him for his mighty acts: praise him according to his excellent greatness. Praise him with the sound of the trumpet: praise him with the psaltery and harp. Praise him with the timbrel and dance: praise him with stringed instruments and organs. Praise him upon the loud cymbals: praise him upon the high sounding cymbals. Let every thing that hath breath praise the Lord. Praise ye the Lord.

The Proverbs.

✢ Chapter 1

The proverbs of Solomon the son of David, king of Israel; To know wisdom and instruction; to perceive the words of understanding; To receive the instruction of wisdom, justice, and judgment, and equity; To give subtilty to the simple, to the young man knowledge and discretion. A wise *man* will hear, and will increase learning; and a man of understanding shall attain unto wise counsels: To understand a proverb, and the interpretation; the words of the wise, and their dark sayings.

The fear of the Lord *is* the beginning of knowledge: *but* fools despise wisdom and instruction. My son, hear the instruction of thy father, and forsake not the law of thy mother: For they *shall be* an ornament of grace unto thy head, and chains about thy neck.

My son, if sinners entice thee, consent thou not. If they say, Come with us, let us lay wait for blood, let us lurk privily for the innocent without cause: Let us swallow them up alive as the grave; and whole, as those that go down into the pit: We shall find all precious substance, we shall fill our houses with spoil: Cast in thy lot among us; let us all have one purse: My son, walk not thou in the way with them; refrain thy foot from their path: For their feet run to evil, and make haste to shed blood. Surely in vain the net is spread in the sight of any bird. And they lay wait for their *own* blood; they lurk privily for their *own* lives. So *are* the ways of every one that is greedy of gain; *which* taketh away the life of the owners thereof.

Wisdom crieth without; she uttereth her voice in the streets: She crieth in the chief place of concourse, in the openings of the gates: in the city she uttereth her words, *saying*, How long, ye simple ones, will ye love simplicity? and the scorners delight in their scorning, and fools hate knowledge? Turn you at my reproof: behold, I will pour out my spirit unto you, I will make known my words unto you.

Because I have called, and ye refused; I have stretched out my hand, and no man regarded; But ye have set at nought all my counsel, and would none of my reproof: I also will laugh at your calamity; I will mock when your fear cometh; When your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you. Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me: For that they hated knowledge, and did not choose the fear of the Lord: They would none of my counsel: they despised all my reproof. Therefore shall they eat of the fruit of their own way, and be filled with their own devices. For the turning away of the simple shall slay them, and the prosperity of fools shall destroy them. But whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil.

✢ Chapter 2

My son, if thou wilt receive my words, and hide my commandments with thee; So that thou incline thine ear unto wisdom, *and* apply thine heart to understanding; Yea, if thou criest after knowledge, *and* liftest up thy voice for understanding; If thou seekest her as silver, and searchest for her as *for* hid treasures; Then shalt thou understand the fear of the Lord, and find the knowledge of God.

For the Lord giveth wisdom: out of his mouth *cometh* knowledge and understanding. He layeth up sound wisdom for the righteous: *he is* a buckler to them that walk uprightly. He keepeth the paths of judgment, and preserveth the way of his saints. Then shalt thou understand righteousness, and judgment, and equity; *yea*, every good path.

When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul; Discretion shall preserve thee, understanding shall keep thee: To deliver thee from the way of the evil *man*, from the man that speaketh froward things; Who leave the paths of uprightness, to walk in the ways of darkness; Who rejoice to do evil, *and* delight in the frowardness of the wicked; Whose ways *are* crooked, and *they* froward in their paths: To deliver thee from the strange woman, *even* from the stranger *which* flattereth with her words; Which forsaketh the guide of her youth, and forgetteth the covenant of her God. For her house inclineth unto death, and her paths unto the dead. None that go unto her return again, neither take they hold of the paths of life. That thou mayest walk in the way of good *men*, and keep the paths of the righteous. For the upright shall dwell in the land, and the perfect shall remain in it. But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it.

✢ Chapter 3

My son, forget not my law; but let thine heart keep my commandments: For length of days, and long life, and peace, shall they add to thee. Let not mercy and truth forsake thee: bind them about thy neck; write them upon the table of thine heart: So shalt thou find favour and good understanding in the sight of God and man.

Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths.

Be not wise in thine own eyes: fear the Lord, and depart from evil. It shall be health to thy navel, and marrow to thy bones. Honour the Lord with thy substance, and with the firstfruits of all thine increase: So shall thy barns be filled with plenty, and thy presses shall burst out with new wine.

My son, despise not the chastening of the Lord; neither be weary of his correction: For whom the Lord loveth he correcteth; even as a father the son *in whom* he delighteth.

Happy *is* the man *that* findeth wisdom, and the man *that* getteth understanding. For the merchandise of it *is* better than the merchandise of silver, and the gain thereof than fine gold. She *is* more precious than rubies: and all the things thou canst desire are not to be compared unto her. Length of days *is* in her right hand; *and* in her left hand riches and honour. Her ways *are* ways of pleasantness, and all her paths *are* peace. She *is* a tree of life to them that lay hold upon her: and happy *is every one* that retaineth her. The Lord by wisdom hath founded the earth; by understanding hath he established the heavens. By his knowledge the depths are broken up, and the clouds drop down the dew.

My son, let not them depart from thine eyes: keep sound wisdom and discretion: So shall they be life unto thy soul, and grace to thy neck. Then shalt thou walk in thy way safely, and thy foot shall not stumble. When thou liest down, thou shalt not be afraid: yea, thou shalt lie down, and thy sleep shall be sweet. Be not afraid of sudden fear, neither of the desolation of the wicked, when it cometh. For the Lord shall be thy confidence, and shall keep thy foot from being taken.

Withhold not good from them to whom it is due, when it is in the power of thine hand to do *it*. Say not unto thy neighbour, Go, and come again, and to morrow I will give; when thou hast it by thee. Devise not evil against thy neighbour, seeing he dwelleth securely by thee.

Strive not with a man without cause, if he have done thee no harm.

Envy thou not the oppressor, and choose none of his ways. For the froward *is* abomination to the Lord: but his secret *is* with the righteous.

The curse of the Lord *is* in the house of the wicked: but he blesseth the habitation of the just. Surely he scorneth the scorners: but he giveth grace unto the lowly. The wise shall inherit glory: but shame shall be the promotion of fools.

✢ Chapter 4

Hear, ye children, the instruction of a father, and attend to know understanding. For I give you good doctrine, forsake ye not my law. For I was my father's son, tender and only *beloved* in the sight of my mother. He taught me also, and said unto me, Let thine heart retain my words: keep my commandments, and live. Get wisdom, get understanding: forget *it* not; neither decline from the words of my mouth. Forsake her not, and she shall preserve thee: love her, and she shall keep thee. Wisdom *is* the principal thing; *therefore* get wisdom: and with all thy getting get understanding. Exalt her, and she shall promote thee: she shall bring thee to honour, when thou dost embrace her. She shall give to thine head an ornament of grace: a crown of glory shall she deliver to thee. Hear, O my son, and receive my sayings; and the years of thy life shall be many. I have taught thee in the way of wisdom; I have led thee in right paths. When thou goest, thy steps shall not be straitened; and when thou runnest, thou shalt not stumble. Take fast hold of instruction; let *her* not go: keep her; for she *is* thy life.

Enter not into the path of the wicked, and go not in the way of evil *men*. Avoid it, pass not by it, turn from it, and pass away. For they sleep not, except they have done mischief; and their sleep is taken away, unless they cause *some* to fall. For they eat the bread of wickedness, and drink the wine of violence. But the path of the just *is* as the shining light, that shineth more and more unto the perfect day. The way of the wicked *is* as darkness: they know not at what they stumble.

My son, attend to my words; incline thine ear unto my sayings. Let them not depart from

thine eyes; keep them in the midst of thine heart. For they *are* life unto those that find them, and health to all their flesh.

Keep thy heart with all diligence; for out of it *are* the issues of life. Put away from thee a froward mouth, and perverse lips put far from thee. Let thine eyes look right on, and let thine eyelids look straight before thee. Ponder the path of thy feet, and let all thy ways be established. Turn not to the right hand nor to the left: remove thy foot from evil.

✢ Chapter 5

My son, attend unto my wisdom, *and* bow thine ear to my understanding: That thou mayest regard discretion, and *that* thy lips may keep knowledge.

For the lips of a strange woman drop *as* an honeycomb, and her mouth *is* smoother than oil: But her end is bitter as wormwood, sharp as a twoedged sword. Her feet go down to death; her steps take hold on hell. Lest thou shouldest ponder the path of life, her ways are moveable, *that* thou canst not know *them*. Hear me now therefore, O ye children, and depart not from the words of my mouth. Remove thy way far from her, and come not nigh the door of her house: Lest thou give thine honour unto others, and thy years unto the cruel: Lest strangers be filled with thy wealth; and thy labours *be* in the house of a stranger; And thou mourn at the last, when thy flesh and thy body are consumed, And say, How have I hated instruction, and my heart despised reproof; And have not obeyed the voice of my teachers, nor inclined mine ear to them that instructed me! I was almost in all evil in the midst of the congregation and assembly.

Drink waters out of thine own cistern, and running waters out of thine own well. Let thy fountains be dispersed abroad, *and* rivers of waters in the streets. Let them be only thine own, and not strangers' with thee. Let thy fountain be blessed: and rejoice with the wife of thy youth. *Let her be as* the loving hind and pleasant roe; let her breasts satisfy thee at all times; and be thou ravished always with her love. And why wilt thou, my son, be ravished with a strange woman, and embrace the bosom of a stranger? For the ways of man *are* before the eyes of the Lord, and he pondereth all his goings.

His own iniquities shall take the wicked himself, and he shall be holden with the cords of his sins. He shall die without instruction; and in the greatness of his folly he shall go astray.

✢ Chapter 6

My son, if thou be surety for thy friend, *if* thou hast stricken thy hand with a stranger, Thou art snared with the words of thy mouth, thou art taken with the words of thy mouth. Do this now, my son, and deliver thyself, when thou art come into the hand of thy friend; go, humble thyself, and make sure thy friend. Give not sleep to thine eyes, nor slumber to thine eyelids. Deliver thyself as a roe from the hand *of the hunter*, and as a bird from the hand of the fowler.

Go to the ant, thou sluggard; consider her ways, and be wise: Which having no guide, overseer, or ruler, Provideth her meat in the summer, *and* gathereth her food in the harvest. How long wilt thou sleep, O sluggard? when wilt thou arise out of thy sleep? *Yet* a little sleep, a little slumber, a little folding of the hands to sleep: So shall thy poverty come as one that travelleth, and thy want as an armed man.

A naughty person, a wicked man, walketh with a froward mouth. He winketh with his eyes, he speaketh with his feet, he teacheth with his fingers; Frowardness *is* in his heart, he deviseth mischief continually; he soweth discord. Therefore shall his calamity come suddenly; suddenly shall he be broken without remedy.

These six *things* doth the Lord hate: yea, seven *are* an abomination unto him: A proud look, a lying tongue, and hands that shed innocent blood, An heart that deviseth wicked imaginations, feet that be swift in running to mischief, A false witness *that* speaketh lies, and he that soweth discord among brethren.

My son, keep thy father's commandment, and forsake not the law of thy mother: Bind them continually upon thine heart, *and* tie them about thy neck. When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and *when* thou awakest, it shall talk with thee. For the commandment *is* a lamp; and the law *is* light; and reproofs of instruction *are* the way of life: To keep thee from the evil woman, from the flattery of the tongue of a strange woman. Lust not after her beauty in thine heart; neither let her take thee with her eyelids. For by means of a whorish woman *a man is brought* to a piece of bread: and the adulteress will hunt for the precious life. Can a man take fire in his bosom, and his clothes not be burned? Can one go upon hot coals, and his feet not be burned? So he that goeth in to his neighbour's wife; whosoever toucheth her shall not be innocent. *Men* do not despise a thief, if he steal to satisfy his soul when he is hungry; But *if* he be found, he shall restore sevenfold; he shall give all the substance of his house. *But* whoso committeth adultery with a woman lacketh understanding: he *that* doeth it destroyeth his own soul. A wound and dishonour shall he get; and his reproach shall not be wiped away. For jealousy *is* the rage of a man: therefore he will not spare in the day of vengeance. He will not regard any ransom; neither will he rest content, though thou givest many gifts.

✢ Chapter 7

My son, keep my words, and lay up my commandments with thee. Keep my commandments, and live; and my law as the apple of thine eye. Bind them upon thy fingers, write them upon the table of thine heart. Say unto wisdom, Thou *art* my sister; and call understanding *thy* kinswoman: That they may keep thee from the strange woman, from the stranger *which* flattereth with her words.

For at the window of my house I looked through my casement, And beheld among the simple ones, I discerned among the youths, a young man void of understanding, Passing through the street near her corner; and he went the way to her house, In the twilight, in the evening, in the black and dark night: And, behold, there met him a woman *with* the attire of an harlot, and subtil of heart. (She *is* loud and stubborn; her feet abide not in her house: Now *is she* without, now in the streets, and lieth in wait at every corner.) So she caught him, and kissed him, *and* with an impudent face said unto him, *I have* peace offerings with me; this day have I payed my vows. Therefore came I forth to meet thee, diligently to seek thy face, and I have found thee. I have decked my bed with coverings of tapestry, with carved *works*, with fine linen of Egypt. I have perfumed my bed with myrrh, aloes, and cinnamon. Come, let us take our fill of love until the morning: let us solace ourselves with loves. For the goodman *is* not at home, he is gone a long journey: He hath taken a bag of money with him, *and* will come home at the day appointed. With her much fair speech she caused him to yield, with the flattering of her lips she forced him. He goeth after her straightway, as an ox goeth to the slaughter, or as a fool to the correction of the stocks; Till a dart strike through his liver; as a bird hasteth to the snare, and knoweth not that it *is* for his life.

Hearken unto me now therefore, O ye children, and attend to the words of my mouth. Let not thine heart decline to her ways, go not astray in her paths. For she hath cast down many wounded: yea, many strong *men* have been slain by her. Her house *is* the way to hell, going down to the chambers of death.

✢ Chapter 8

Doth not wisdom cry? and understanding put forth her voice? She standeth in the top of high places, by the way in the places of the paths. She crieth at the gates, at the entry of the city, at the coming in at the doors. Unto you, O men, I call; and my voice *is* to the sons of man. O ye simple, understand wisdom: and, ye fools, be ye of an understanding heart. Hear; for I will speak of excellent things; and the opening of my lips *shall be* right things. For my mouth shall speak truth; and wickedness *is* an abomination to my lips. All the words of my mouth *are* in righteousness; *there is* nothing froward or perverse in them. They *are* all plain to him that understandeth, and right to them that find knowledge. Receive my instruction, and not silver; and knowledge rather than choice gold. For wisdom *is* better than rubies; and all the things that may be desired are not to be compared to it. I wisdom dwell with prudence, and find out knowledge of witty inventions. The fear of the Lord *is* to hate evil: pride, and arrogancy, and the evil way, and the froward mouth, do I hate. Counsel *is* mine, and sound wisdom: I *am* understanding; I have strength. By me kings reign, and princes decree justice. By me princes rule, and nobles, *even* all the judges of the earth. I love them that love me; and those that seek me early shall find me. Riches and honour *are* with me; *yea*, durable riches and righteousness. My fruit *is* better than gold, yea, than fine gold; and my revenue than choice silver. I lead in the way of righteousness, in the midst of the paths of judgment: That I may cause those that love me to inherit substance; and I will fill their treasures. The Lord possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. When *there were* no depths, I was brought forth; when *there were* no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth: While as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. When he prepared the heavens, I *was* there: when he set a compass upon the face of the depth: When he established the clouds above: when he strengthened the fountains of the deep: When he gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth: Then I was by him, *as* one brought up *with him:* and I was daily *his* delight, rejoicing always before him; Rejoicing in the habitable part of his earth; and my delights *were* with the sons of men. Now therefore hearken unto me, O ye children: for blessed *are they that* keep my ways. Hear instruction, and be wise, and refuse it not. Blessed *is* the man that heareth me, watching daily at my gates, waiting at the posts of my doors. For whoso findeth me findeth life, and shall obtain favour of the Lord. But he that sinneth against me wrongeth his own soul: all they that hate me love death.

✢ Chapter 9

isdom hath builded her house, she hath hewn out her seven pillars: She hath killed her beasts; she hath mingled her wine; she hath also furnished her table. She hath sent forth her maidens: she crieth upon the highest places of the city, Whoso *is* simple, let him turn in hither: *as for* him that wanteth understanding, she saith to him, Come, eat of my bread, and drink of the wine *which* I have mingled. Forsake the foolish, and live; and go in the way of understanding. He that reproveth a scorner getteth to himself shame: and he that rebuketh a wicked *man getteth* himself a blot. Reprove not a scorner, lest he hate thee: rebuke a wise man, and he will love thee. Give *instruction* to a wise *man*, and he will be yet wiser: teach a just *man*, and he will increase in learning. The fear of the Lord *is* the beginning of wisdom: and the knowledge of the holy *is* understanding. For by me thy days shall be multiplied, and the years of thy life shall be increased. If thou be wise, thou shalt be wise for thyself: but *if* thou scornest, thou alone shalt bear *it*.

A foolish woman *is* clamorous: *she is* simple, and knoweth nothing. For she sitteth at the door of her house, on a seat in the high places of the city, To call passengers who go right on their ways: Whoso *is* simple, let him turn in hither: and *as for* him that wanteth understanding, she saith to him, Stolen waters are sweet, and bread *eaten* in secret is pleasant. But he knoweth not that the dead *are* there; *and that* her guests *are* in the depths of hell.

✢ Chapter 10

he proverbs of Solomon. A wise son maketh a glad father: but a foolish son *is* the heaviness of his mother. Treasures of wickedness profit nothing: but righteousness delivereth from death. The Lord will not suffer the soul of the righteous to famish: but he casteth away the substance of the wicked. He becometh poor that dealeth *with* a slack hand: but the hand of the diligent maketh rich. He that gathereth in summer *is* a wise son: *but* he that sleepeth in harvest *is* a son that causeth shame. Blessings *are* upon the head of the just: but violence covereth the mouth of the wicked. The memory of the just *is* blessed: but the name of the wicked shall rot. The wise in heart will receive commandments: but a prating fool shall fall. He that walketh uprightly walketh surely: but he that perverteth his ways shall be known. He that winketh with the eye causeth sorrow: but a prating fool shall fall. The mouth of a righteous *man is* a well of life: but violence covereth the mouth of the wicked. Hatred stirreth up strifes: but love covereth all sins. In the lips of him that hath understanding wisdom is found: but a rod *is* for the back of him that is void of understanding. Wise *men* lay up knowledge: but the mouth of the foolish *is* near destruction. The rich man's wealth *is* his strong city: the destruction of the poor *is* their poverty. The labour of the righteous *tendeth* to life: the fruit of the wicked to sin. He *is in* the way of life that keepeth instruction: but he that refuseth reproof erreth. He that hideth hatred *with* lying lips, and he that uttereth a slander, *is* a fool. In the multitude of words there wanteth not sin: but he that refraineth his lips *is* wise. The tongue of the just *is as* choice silver: the heart of the wicked *is* little worth. The lips of the righteous feed many: but fools die for want of wisdom. The blessing of the Lord, it maketh rich, and he addeth no sorrow with it. *It is* as sport to a fool to do mischief: but a man of understanding hath wisdom. The fear of the wicked, it shall come upon him: but the desire of the righteous shall be granted. As the whirlwind passeth, so *is* the wicked no *more:* but the righteous *is* an everlasting foundation. As vinegar to the teeth, and as smoke to the eyes, so *is* the sluggard to them that send him. The fear of the Lord prolongeth days: but the years of the wicked shall be shortened. The hope of the righteous *shall be* gladness: but the expectation of the wicked shall perish. The way of the Lord *is* strength to the upright: but destruction *shall be* to the workers of iniquity. The righteous shall never be removed: but the wicked shall not inhabit the earth. The mouth of the just bringeth forth wisdom: but the froward tongue shall be cut out. The lips of the righteous know what is acceptable: but the mouth of the wicked *speaketh* frowardness.

✢ Chapter 11

False balance *is* abomination to the Lord: but a just weight *is* his delight. *When* pride cometh, then cometh shame: but with the lowly *is* wisdom. The integrity of the upright shall guide them: but the perverseness of transgressors shall destroy them. Riches profit not in the day of wrath: but righteousness delivereth from death. The righteousness of the perfect shall direct his way: but the wicked shall fall by his own wickedness. The righteousness of the upright shall deliver them: but transgressors shall be taken in *their own* naughtiness. When a wicked man dieth, *his* expectation shall perish: and the hope of unjust *men* perisheth. The righteous is delivered out of trouble, and the wicked cometh in his stead. An hypocrite with *his* mouth destroyeth his neighbour: but through knowledge shall the just be delivered. When it goeth well with the righteous, the city rejoiceth: and when the wicked perish, *there is* shouting. By the blessing of the upright the city is exalted: but it is overthrown by the mouth of the wicked. He that is void of wisdom despiseth his neighbour: but a man of understanding holdeth his peace. A talebearer revealeth secrets: but he that is of a faithful spirit concealeth the matter. Where no counsel *is*, the people fall: but in the multitude of counsellers *there is* safety. He that is surety for a stranger shall smart *for it:* and he that hateth suretiship is sure. A gracious woman retaineth honour: and strong *men* retain riches. The merciful man doeth good to his own soul: but *he that is* cruel troubleth his own flesh. The wicked worketh a deceitful work: but to him that soweth righteousness *shall be* a sure reward. As righteousness *tendeth* to life: so he that pursueth evil *pursueth it* to his own death. They that are of a froward heart *are* abomination to the Lord: but *such as are* upright in *their* way *are* his delight. *Though* hand *join* in hand, the wicked shall not be unpunished: but the seed of the righteous shall be delivered. *As* a jewel of gold in a swine's snout, *so is* a fair woman which is without discretion. The desire of the righteous *is* only good: *but* the expectation of the wicked *is* wrath. There is that scattereth, and yet increaseth; and *there is* that withholdeth more than is meet, but *it tendeth* to poverty. The liberal soul shall be made fat: and he that watereth shall be watered also himself. He that withholdeth corn, the people shall curse him: but blessing *shall be* upon the head of him that selleth *it*. He that diligently seeketh good procureth favour: but he that seeketh mischief, it shall come unto him. He that trusteth in his riches shall fall: but the righteous shall flourish as a branch. He that troubleth his own house shall inherit the wind: and the fool *shall be* servant to the wise of heart. The fruit of the righteous *is* a tree of life; and he that winneth souls *is* wise. Behold, the righteous shall be recompensed in the earth: much more the wicked and the sinner.

✢ Chapter 12

hoso loveth instruction loveth knowledge: but he that hateth reproof *is* brutish. A good *man* obtaineth favour of the Lord: but a man of wicked devices will he condemn. A man shall not be established by wickedness: but the root of the righteous shall not be moved. A virtuous woman *is* a crown to her husband: but she that maketh ashamed *is* as rottenness in his bones. The thoughts of the righteous *are* right: *but* the counsels of the wicked *are* deceit. The words of the wicked *are* to lie in wait for blood: but the mouth of the upright shall deliver them. The wicked are overthrown, and *are* not: but the house of the righteous shall stand. A man shall be commended according to his wisdom: but he that is of a perverse heart shall be despised. *He that is* despised, and hath a servant, *is* better than he that honoureth himself, and lacketh bread. A righteous *man* regardeth the life of his beast: but the tender mercies of the wicked *are* cruel. He that tilleth his land shall be satisfied with bread: but he that followeth vain *persons is* void of understanding. The wicked desireth the net of evil *men:* but the root of the righteous yieldeth *fruit*. The wicked is snared by the transgression of *his* lips: but the just shall come out of trouble. A man shall be satisfied with good by the fruit of *his* mouth: and the recompence of a man's hands shall be rendered unto him. The way of a fool *is* right in his own eyes: but he that hearkeneth unto counsel *is* wise. A fool's wrath is presently known: but a prudent *man* covereth shame. *He that* speaketh truth sheweth forth righteousness: but a false witness deceit. There is that speaketh like the piercings of a sword: but the tongue of the wise *is* health. The lip of truth shall be established for ever: but a lying tongue *is* but for a moment. Deceit *is* in the heart of them that imagine evil: but to the counsellers of peace *is* joy. There shall no evil happen to the just: but the wicked shall be filled with mischief. Lying lips *are* abomination to the Lord: but they that deal truly *are* his delight. A prudent man concealeth knowledge: but the heart of fools proclaimeth foolishness. The hand of the diligent shall bear rule: but the slothful shall be under tribute. Heaviness in the heart of man maketh it stoop: but a good word maketh it glad. The righteous *is* more excellent than his neighbour: but the way of the wicked seduceth them. The slothful *man* roasteth not that which he took in hunting: but the substance of a diligent man *is* precious. In the way of righteousness *is* life; and *in* the pathway *thereof there is* no death.

✢ Chapter 13

wise son *heareth* his father's instruction: but a scorner heareth not rebuke. A man shall eat good by the fruit of *his* mouth: but the soul of the transgressors *shall eat* violence. He that keepeth his mouth keepeth his life: *but* he that openeth wide his lips shall have destruction. The soul of the sluggard desireth, and *hath* nothing: but the soul of the diligent shall be made fat. A righteous *man* hateth lying: but a wicked *man* is loathsome, and cometh to shame. Righteousness keepeth *him that is* upright in the way: but wickedness overthroweth the sinner. There is that maketh himself rich, yet *hath* nothing: *there is* that maketh himself poor, yet *hath* great riches. The ransom of a man's life *are* his riches: but the poor heareth not rebuke. The light of the righteous rejoiceth: but the lamp of the wicked shall be put out. Only by pride cometh contention: but with the well advised *is* wisdom. Wealth *gotten* by vanity shall be diminished: but he that gathereth by labour shall increase. Hope deferred maketh the heart sick: but *when* the desire cometh, *it is* a tree of life. Whoso despiseth the word shall be destroyed: but he that feareth the commandment shall be rewarded. The law of the wise *is* a fountain of life, to depart from the snares of death. Good understanding giveth favour: but the way of transgressors *is* hard. Every prudent *man* dealeth with knowledge: but a fool layeth open *his* folly. A wicked messenger falleth into mischief: but a faithful ambassador *is* health. Poverty and shame *shall be to* him that refuseth instruction: but he that regardeth reproof shall be honoured. The desire accomplished is sweet to the soul: but *it is* abomination to fools to depart from evil. He that walketh with wise *men* shall be wise: but a companion of fools shall be destroyed. Evil pursueth sinners: but to the righteous good shall be repayed. A good *man* leaveth an

inheritance to his children's children: and the wealth of the sinner *is* laid up for the just. Much food *is in* the tillage of the poor: but there is *that is* destroyed for want of judgment. He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes. The righteous eateth to the satisfying of his soul: but the belly of the wicked shall want.

✢ Chapter 14

Every wise woman buildeth her house: but the foolish plucketh it down with her hands. He that walketh in his uprightness feareth the Lord: but *he that is* perverse in his ways despiseth him. In the mouth of the foolish *is* a rod of pride: but the lips of the wise shall preserve them. Where no oxen *are*, the crib *is* clean: but much increase *is* by the strength of the ox. A faithful witness will not lie: but a false witness will utter lies. A scorner seeketh wisdom, and *findeth it* not: but knowledge *is* easy unto him that understandeth. Go from the presence of a foolish man, when thou perceivest not *in him* the lips of knowledge. The wisdom of the prudent *is* to understand his way: but the folly of fools *is* deceit. Fools make a mock at sin: but among the righteous *there is* favour. The heart knoweth his own bitterness; and a stranger doth not intermeddle with his joy. The house of the wicked shall be overthrown: but the tabernacle of the upright shall flourish. There is a way which seemeth right unto a man, but the end thereof *are* the ways of death. Even in laughter the heart is sorrowful; and the end of that mirth *is* heaviness. The backslider in heart shall be filled with his own ways: and a good man *shall be satisfied* from himself. The simple believeth every word: but the prudent *man* looketh well to his going. A wise *man* feareth, and departeth from evil: but the fool rageth, and is confident. *He that is* soon angry dealeth foolishly: and a man of wicked devices is hated. The simple inherit folly: but the prudent are crowned with knowledge. The evil bow before the good; and the wicked at the gates of the righteous. The poor is hated even of his own neighbour: but the rich *hath* many friends. He that despiseth his neighbour sinneth: but he that hath mercy on the poor, happy *is* he. Do they not err that devise evil? but mercy and truth *shall be* to them that devise good. In all labour there is profit: but the talk of the lips *tendeth* only to penury. The crown of the wise *is* their riches: *but* the foolishness of fools *is* folly. A true witness delivereth souls: but a deceitful *witness* speaketh lies. In the fear of the Lord *is* strong confidence: and his children shall have a place of refuge. The fear of the Lord *is* a fountain of life, to depart from the snares of death. In the multitude of people *is* the king's honour: but in the want of people *is* the destruction of the prince. *He that is* slow to wrath *is* of great understanding: but *he that is* hasty of spirit exalteth folly. A sound heart *is* the life of the flesh: but envy the rottenness of the bones. He that oppresseth the poor reproacheth his Maker: but he that honoureth him hath mercy on the poor. The wicked is driven away in his wickedness: but the righteous hath hope in his death. Wisdom resteth in the heart of him that hath understanding: but *that which is* in the midst of fools is made known. Righteousness exalteth a nation: but sin *is* a reproach to any people. The king's favour *is* toward a wise servant: but his wrath is *against* him that causeth shame.

✢ Chapter 15

A soft answer turneth away wrath: but grievous words stir up anger. The tongue of the wise useth knowledge aright: but the mouth of fools poureth out foolishness. The eyes of the Lord *are* in every place, beholding the evil and the good. A wholesome tongue *is* a tree of life: but perverseness therein *is* a breach in the spirit. A fool despiseth his father's instruction: but he that regardeth reproof is prudent. In the house of the righteous *is* much treasure: but in the revenues of the wicked is trouble. The lips of the wise disperse knowledge: but the heart of the foolish *doeth* not so. The sacrifice of the wicked *is* an abomination to the Lord: but the prayer of the upright *is* his delight. The way of the wicked *is* an abomination unto the Lord: but he loveth him that followeth after righteousness. Correction *is* grievous unto him that forsaketh the way: *and* he that hateth reproof shall die. Hell and destruction *are* before the Lord: how much more then the hearts of the children of men? A scorner loveth not one that reproveth him: neither will he go unto the wise. A merry heart maketh a cheerful countenance: but by sorrow of the heart the spirit is broken. The heart of him that hath understanding seeketh knowledge: but the mouth of fools feedeth on foolishness. All the days of the afflicted *are* evil: but he that is of a merry heart *hath* a continual feast. Better *is* little with the fear of the Lord than great treasure and trouble therewith. Better *is* a dinner of herbs where love is, than a stalled ox and hatred therewith. A wrathful man stirreth up strife: but *he that is* slow to anger appeaseth strife. The way of the slothful *man is* as an hedge of thorns: but the way of the righteous *is* made plain. A wise son maketh a glad father: but a foolish man despiseth his mother. Folly *is* joy to *him that is* destitute of wisdom: but a man of understanding walketh uprightly. Without counsel purposes are disappointed: but in the multitude of counsellers they are established. A man hath joy by the answer of his mouth: and a word *spoken* in due season, how good *is it!* The way of life *is* above to the wise, that he may depart from hell beneath. The Lord will destroy the house of the proud: but he will establish the border of the widow. The thoughts of the wicked *are* an abomination to the Lord: but *the words* of the pure *are* pleasant words. He that is greedy of gain troubleth his own house; but he that hateth gifts shall live. The heart of the righteous studieth to answer: but the mouth of the wicked poureth out evil things. The Lord *is* far from the wicked: but he heareth the prayer of the righteous. The light of the eyes rejoiceth the heart: *and* a good report maketh the bones fat. The ear that heareth the reproof of life abideth among the wise. He that refuseth instruction despiseth his own soul: but he that heareth reproof getteth understanding. The fear of the Lord *is* the instruction of wisdom; and before honour *is* humility.

✢ Chapter 16

The preparations of the heart in man, and the answer of the tongue, *is* from the Lord. All the ways of a man *are* clean in his own eyes; but the Lord weigheth the spirits. Commit thy works unto the Lord, and thy thoughts shall be established. The Lord hath made all *things* for himself: yea, even the wicked for the day of evil. Every one *that is* proud in heart *is* an abomination to the Lord: *though* hand *join* in hand, he shall not be unpunished. By mercy and truth iniquity is purged: and by the fear of the Lord *men* depart from evil. When a man's ways please the Lord, he maketh even his enemies to be at peace with him. Better *is* a little with righteousness than great revenues without right. A man's heart deviseth his way: but the Lord directeth his steps. A divine sentence *is* in the lips of the king: his mouth transgresseth not in judgment. A just weight and balance *are* the Lord's: all the weights of the bag *are* his work. *It is* an abomination to kings to commit wickedness: for the throne is established by righteousness. Righteous lips *are* the delight of kings; and they love him that speaketh right. The wrath of a king *is as* messengers of death: but a wise man will pacify it. In the light of the king's countenance *is* life; and his favour *is* as a cloud of the latter rain. How much better *is it* to get wisdom than gold! and to get understanding rather to be chosen than silver! The highway of the upright *is* to depart from evil: he that keepeth his way preserveth his soul. Pride *goeth* before destruction, and an haughty spirit before a fall. Better *it is to be* of an humble spirit with the lowly, than to divide the spoil with the proud. He that handleth a matter wisely shall find good: and whoso trusteth in the Lord, happy *is* he. The wise in heart shall be called prudent: and the sweetness of the lips increaseth learning. Understanding *is* a wellspring of life unto him that hath it: but the instruction of fools *is* folly. The heart of the wise teacheth his mouth, and addeth learning to his lips. Pleasant words *are as* an honeycomb, sweet to the soul, and health to the bones. There is a way that seemeth right unto a man, but the end thereof *are* the ways of death. He that laboureth laboureth for himself; for his mouth craveth it of him. An ungodly man diggeth up evil: and in his lips *there is* as a burning fire. A froward man soweth strife: and a whisperer separateth chief friends. A violent man enticeth his neighbour, and leadeth him into the way *that is* not good. He shutteth his eyes to devise froward things: moving his lips he bringeth evil to pass. The hoary head *is* a crown of glory, *if* it be found in the way of righteousness. *He that is* slow to anger *is* better than the mighty; and he that ruleth his spirit than he that taketh a city. The lot is cast into the lap; but the whole disposing thereof *is* of the Lord.

✢ Chapter 17

Better *is* a dry morsel, and quietness therewith, than an house full of sacrifices *with* strife. A wise servant shall have rule over a son that causeth shame, and shall have part of the inheritance among the brethren. The fining pot *is* for silver, and the furnace for gold: but the Lord trieth the hearts. A wicked doer giveth heed to false lips; *and* a liar giveth ear to a naughty tongue. Whoso mocketh the poor reproacheth his Maker: *and* he that is glad at calamities shall not be unpunished. Children's children *are* the crown of old men; and the glory of children *are* their fathers. Excellent speech becometh not a fool: much less do lying lips a prince. A gift *is as* a precious stone in the eyes of him that hath it: whithersoever it turneth, it prospereth. He that covereth a transgression seeketh love; but he that repeateth a matter separateth *very* friends. A reproof entereth more into a wise man than an hundred stripes into a fool. An evil *man* seeketh only rebellion: therefore a cruel messenger shall be sent against him. Let a bear robbed of her whelps meet a man, rather than a fool in his folly. Whoso rewardeth evil for good, evil shall not depart from his house. The beginning of strife *is as* when one letteth out water: therefore leave off contention, before it be meddled with. He that justifieth the wicked, and he that condemneth the just, even they both *are* abomination to the Lord. Wherefore *is there* a price in the hand of a fool to get wisdom, seeing *he hath* no heart *to it?* A friend loveth at all times, and a brother is born for adversity. A man void of understanding striketh hands, *and* becometh surety in the presence of his friend. He loveth transgression that loveth strife: *and* he that exalteth his gate seeketh destruction. He that hath a froward heart findeth no good: and he that hath a perverse tongue falleth into mischief. He that begetteth a fool *doeth it* to his sorrow: and the father of a fool hath no joy. A merry heart doeth good *like* a medicine: but a broken spirit drieth the bones. A wicked *man* taketh a gift out of the bosom to pervert the ways of judgment. Wisdom *is* before him that hath understanding; but the eyes of a fool *are* in the ends of the earth. A foolish son *is* a grief to his father, and bitterness to her that bare him. Also to punish the just *is* not good, *nor* to strike princes for equity. He that hath knowledge spareth his words: *and* a man of understanding is of an excellent spirit. Even a fool, when he holdeth his peace, is counted wise: *and* he that shutteth his lips *is esteemed* a man of understanding.

✢ Chapter 18

Through desire a man, having separated himself, seeketh *and* intermeddleth with all wisdom. A fool hath no delight in understanding, but that his heart may discover itself. When the wicked cometh, *then* cometh also contempt, and with ignominy reproach. The words of a man's mouth *are as* deep waters, *and* the wellspring of wisdom *as* a flowing brook. *It is* not good to accept the person of the wicked, to overthrow the righteous in judgment. A fool's lips enter into contention, and his mouth calleth for strokes. A fool's mouth *is* his destruction, and his lips *are* the snare of his soul. The words of a talebearer *are* as wounds, and they go down into the innermost parts of the belly. He also that is slothful in his work is brother to him that is a great waster. The name of the Lord *is* a strong tower: the righteous runneth into it, and is safe. The rich man's wealth *is* his strong city, and as an high wall in his own conceit. Before destruction the heart of man is haughty, and before honour *is* humility. He that answereth a matter before he heareth *it*, it *is* folly and shame unto him. The spirit of a man will sustain his infirmity; but a wounded spirit who can bear? The heart of the prudent getteth knowledge; and the ear of the wise seeketh knowledge. A man's gift maketh room for him, and bringeth him before great men. *He that is* first in his own cause *seemeth* just; but his neighbour cometh and searcheth him. The lot causeth contentions to cease, and parteth between the mighty. A brother offended *is harder to be won* than a strong city: and *their* contentions *are* like the bars of a castle. A man's belly shall be satisfied with the fruit of his mouth; *and* with the increase of his lips shall he be filled. Death and life *are* in the power of the tongue: and they that love it shall eat the fruit thereof. *Whoso* findeth a wife findeth a good *thing*, and obtaineth favour of the Lord. The poor useth intreaties; but the rich answereth roughly. A man *that hath* friends must shew himself friendly: and there is a friend *that* sticketh closer than a brother.

✢ Chapter 19

Better *is* the poor that walketh in his integrity, than *he that is* perverse in his lips, and is a fool. Also, *that* the soul *be* without knowledge, *it is* not good; and he that hasteth with *his* feet sinneth. The foolishness of man perverteth his way: and his heart fretteth against the Lord. Wealth maketh many friends; but the poor is separated from his neighbour. A false witness shall not be unpunished, and *he that* speaketh lies shall not escape. Many will intreat the favour of the prince: and every man *is* a friend to him that giveth gifts. All the brethren of the poor do hate him: how much more do his friends go far from him? he pursueth *them with* words, *yet* they *are* wanting *to him*. He that getteth wisdom loveth his own soul: he that keepeth understanding shall find good. A false witness shall not be unpunished, and *he that* speaketh lies shall perish. Delight is not seemly for a fool; much less for a servant to have rule over princes. The discretion of a man deferreth his anger; and *it is* his glory to pass over a transgression. The king's wrath *is* as the roaring of a lion; but his favour *is* as dew upon the grass. A foolish son *is* the calamity of his father: and the contentions of a wife *are* a continual dropping. House and riches *are* the inheritance of fathers: and a prudent wife *is* from the Lord. Slothfulness casteth into a deep sleep; and an idle soul shall suffer hunger. He that keepeth the commandment keepeth his own soul; *but* he that despiseth his ways shall die. He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again. Chasten thy son while there is hope, and let not thy soul spare for his crying. A man of great wrath shall suffer punishment: for if thou deliver *him*, yet thou must do it again. Hear counsel, and receive instruction, that thou mayest be wise in thy latter end. *There are* many devices in a man's heart; nevertheless the counsel of the Lord, that shall stand. The desire of a man *is* his kindness: and a poor man *is* better than a liar. The fear of the Lord *tendeth* to life: and *he that hath it* shall abide satisfied; he shall not be visited with evil. A slothful *man* hideth his hand in *his* bosom, and will not so much as bring it to his mouth again. Smite a scorner, and the simple will beware: and reprove one that hath understanding, *and* he will understand knowledge. He that wasteth *his* father, *and* chaseth away *his* mother, *is* a son that causeth shame, and bringeth reproach. Cease, my son, to hear the instruction *that causeth* to err from the words of knowledge. An ungodly witness scorneth judgment: and the mouth of the wicked devoureth iniquity. Judgments are prepared for scorners, and stripes for the back of fools.

✢ Chapter 20

Wine *is* a mocker, strong drink *is* raging: and whosoever is deceived thereby is not wise. The fear of a king *is* as the roaring of a lion: *whoso* provoketh him to anger sinneth *against* his own soul. *It is* an honour for a man to cease from strife: but every fool will be meddling. The sluggard will not plow by reason of the cold; *therefore* shall he beg in harvest, and *have* nothing. Counsel in the heart of man *is like* deep water; but a man of understanding will draw it out. Most men will proclaim every one his own goodness: but a faithful man who can find? The just *man* walketh in his integrity: his children *are* blessed after him. A king that sitteth in the throne of judgment scattereth away all evil with his eyes. Who can say, I have made my heart clean, I am pure from my sin? Divers weights, *and* divers measures, both of them *are* alike abomination to the Lord. Even a child is known by his doings, whether his work *be* pure, and whether *it be* right. The hearing ear, and the seeing eye, the Lord hath made even both of them. Love not sleep, lest thou come to poverty; open thine eyes, *and* thou shalt be satisfied with bread. *It is* naught, *it is* naught, saith the buyer: but when he is gone his way, then he boasteth. There is gold, and a multitude of rubies: but the lips of knowledge *are* a precious jewel. Take his garment that is surety *for* a stranger: and take a pledge of him for a strange woman. Bread of deceit *is* sweet to a man; but afterwards his mouth shall be filled with gravel. *Every* purpose is established by counsel: and with good advice make war. He that goeth about *as* a talebearer revealeth secrets: therefore meddle not with him that flattereth with his lips. Whoso curseth his father or his mother, his lamp shall be put out in obscure darkness. An inheritance *may be* gotten hastily at the beginning; but the end thereof shall not be blessed. Say not thou, I will recompense evil; *but* wait on the Lord, and he shall save thee. Divers weights *are* an abomination unto the Lord; and a false balance *is* not good. Man's goings *are* of the Lord; how can a man then understand his own way? *It is* a snare to the man *who* devoureth *that which is* holy, and after vows to make inquiry. A wise king scattereth the wicked, and bringeth the wheel over them. The spirit of man *is* the candle of the Lord, searching all the inward parts of the belly. Mercy and truth preserve the king: and his throne is upholden by mercy. The glory of young men *is* their strength: and the beauty of old men *is* the gray head. The blueness of a wound cleanseth away evil: so *do* stripes the inward parts of the belly.

✢ Chapter 21

The king's heart *is* in the hand of the Lord, *as* the rivers of water: he turneth it whithersoever he will. Every way of a man *is* right in his own eyes: but the Lord pondereth the hearts. To do justice and judgment *is* more acceptable to the Lord than sacrifice. An high look, and a proud heart, *and* the plowing of the wicked, *is* sin. The thoughts of the diligent *tend* only to plenteousness; but of every one *that is* hasty only to want. The getting of treasures by a lying tongue *is* a vanity tossed to and fro of them that seek death. The robbery of the wicked shall destroy them; because they refuse to do judgment. The way of man *is* froward and strange: but *as for* the pure, his work *is* right. *It is* better to dwell in a corner of the housetop, than with a brawling woman in a wide house. The soul of the wicked desireth evil: his neighbour findeth no favour in his eyes. When the scorner is punished, the simple is made wise: and when the wise is instructed, he receiveth knowledge. The righteous *man* wisely considereth the house of the wicked: *but God* overthroweth the wicked for *their* wickedness. Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard. A gift in secret pacifieth anger: and a reward in the bosom strong wrath. *It is* joy to the just to do judgment: but destruction *shall be* to the workers of iniquity. The man that wandereth out of the way of understanding shall remain in the congregation of the dead. He that loveth pleasure *shall be* a poor man: he that loveth wine and oil shall not be rich. The wicked *shall be* a ransom for the righteous, and the transgressor for the upright. *It is* better to dwell in the wilderness, than with a contentious and an angry woman. *There is* treasure to be desired and oil in the dwelling of the wise; but a foolish man spendeth it up. He that followeth after righteousness and mercy findeth life, righteousness, and honour. A wise *man* scaleth the city of the mighty, and casteth down the strength of the confidence thereof. Whoso keepeth his mouth and his tongue keepeth his soul from troubles. Proud *and* haughty scorner *is* his name, who dealeth in proud wrath. The desire of the slothful killeth him; for his hands refuse to labour. He coveteth greedily all the day long: but the righteous giveth and spareth not. The sacrifice of the wicked *is* abomination: how much more, *when* he bringeth it with a wicked mind? A false witness shall perish: but the man that heareth speaketh constantly. A wicked man hardeneth his face: but *as for* the upright, he directeth his way. *There is* no wisdom nor understanding nor counsel against the Lord. The horse *is* prepared against the day of battle: but safety *is* of the Lord.

✢ Chapter 22

A good name *is* rather to be chosen than great riches, *and* loving favour rather than silver and gold. The rich and poor meet together: the Lord *is* the maker of them all. A prudent *man* foreseeth the evil, and hideth himself: but the simple pass on, and are punished. By humility *and* the fear of the Lord *are* riches, and honour, and life. Thorns *and* snares *are* in the way of the froward: he that doth keep his soul shall be far from them. Train up a child in the way he should go: and when he is old, he will not depart from it. The rich ruleth over the poor, and the borrower *is* servant to the lender. He that soweth iniquity shall reap vanity: and the rod of his anger shall fail. He that hath a bountiful eye shall be blessed; for he giveth of his bread to the poor. Cast out the scorner, and contention shall go out; yea, strife and reproach shall cease. He that loveth pureness of heart, *for* the grace of his lips the king *shall be* his friend. The eyes of the Lord preserve knowledge, and he overthroweth the words of the transgressor. The slothful *man* saith, *There is* a lion without, I shall be slain in the streets. The mouth of strange women *is* a deep pit: he that is abhorred of the Lord shall fall therein. Foolishness *is* bound in the heart of a child; *but* the rod of correction shall drive it far from him. He that oppresseth the poor to increase his *riches*, *and* he that giveth to the rich, *shall* surely *come* to want. Bow down thine ear, and hear the words of the wise, and apply thine heart unto my knowledge. For *it is* a pleasant thing if thou keep them within thee; they shall withal be fitted in thy lips. That thy trust may be in the Lord, I have made known to thee this day, even to thee.

Have not I written to thee excellent things in counsels and knowledge, That I might make thee know the certainty of the words of truth; that thou mightest answer the words of truth to them that send unto thee? Rob not the poor, because he *is* poor: neither oppress the afflicted in the gate: For the Lord will plead their cause, and spoil the soul of those that spoiled them. Make no friendship with an angry man; and with a furious man thou shalt not go: Lest thou learn his ways, and get a snare to thy soul. Be not thou *one* of them that strike hands, *or* of them that are sureties for debts. If thou hast nothing to pay, why should he take away thy bed from under thee? Remove not the ancient landmark, which thy fathers have set. Seest thou a man diligent in his business? he shall stand before kings; he shall not stand before mean *men.*

✢ Chapter 23

When thou sittest to eat with a ruler, consider diligently what *is* before thee: And put a knife to thy throat, if thou *be* a man given to appetite. Be not desirous of his dainties: for they *are* deceitful meat. Labour not to be rich: cease from thine own wisdom. Wilt thou set thine eyes upon that which is not? for *riches* certainly make themselves wings; they fly away as an eagle toward heaven. Eat thou not the bread of *him that hath* an evil eye, neither desire thou his dainty meats: For as he thinketh in his heart, so *is* he: Eat and drink, saith he to thee; but his heart *is* not with thee. The morsel *which* thou hast eaten shalt thou vomit up, and lose thy sweet words. Speak not in the ears of a fool: for he will despise the wisdom of thy words. Remove not the old landmark; and enter not into the fields of the fatherless: For their redeemer *is* mighty; he shall plead their cause with thee. Apply thine heart unto instruction, and thine ears to the words of knowledge. Withhold not correction from the child: for *if* thou beatest him with the rod, he shall not die. Thou shalt beat him with the rod, and shalt deliver his soul from hell. My son, if thine heart be wise, my heart shall rejoice, even mine. Yea, my reins shall rejoice, when thy lips speak right things. Let not thine heart envy sinners: but *be thou* in the fear of the Lord all the day long. For surely there is an end; and thine expectation shall not be cut off. Hear thou, my son, and be wise, and guide thine heart in the way. Be not among winebibbers; among riotous eaters of flesh: For the drunkard and the glutton shall come to poverty: and drowsiness shall clothe *a man* with rags. Hearken unto thy father that begat thee, and despise not thy mother when she is old. Buy the truth, and sell *it* not; *also* wisdom, and instruction, and understanding. The father of the righteous shall greatly rejoice: and he that begetteth a wise *child* shall have joy of him. Thy father and thy mother shall be glad, and she that bare thee shall rejoice. My son, give me thine heart, and let thine eyes observe my ways. For a whore *is* a deep ditch; and a strange woman *is* a narrow pit. She also lieth in wait as *for* a prey, and increaseth the transgressors among men. Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth his colour in the cup, *when* it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder. Thine eyes shall behold strange women, and thine heart shall utter perverse things. Yea, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast. They have stricken me, *shalt thou say, and* I was not sick; they have beaten me, *and* I felt *it* not: when shall I awake? I will seek it yet again.

✢ Chapter 24

Be not thou envious against evil men, neither desire to be with them. For their heart studieth destruction, and their lips talk of mischief. Through wisdom is an house builded; and by understanding it is established: And by knowledge shall the chambers be filled with all precious and pleasant riches. A wise man *is* strong; yea, a man of knowledge increaseth strength. For by wise counsel thou shalt make thy war: and in multitude of counsellers *there is* safety. Wisdom *is* too high for a fool: he openeth not his mouth in the gate. He that deviseth to do evil shall be called a mischievous person. The thought of foolishness *is* sin: and the scorner *is* an abomination to men. *If* thou faint in the day of adversity, thy strength *is* small. If thou forbear to deliver *them that are* drawn unto death, and *those that are* ready to be slain; If thou sayest, Behold, we knew it not; doth not he that pondereth the heart consider *it?* and he that keepeth thy soul, doth *not* he know *it?* and shall *not* he render to *every* man according to his works? My son, eat thou honey, because *it is* good; and the honeycomb, *which is* sweet to thy taste: So *shall* the knowledge of wisdom *be* unto thy soul: when thou hast found *it,* then there shall be a reward, and thy expectation shall not be cut off. Lay not wait, O wicked *man,* against the dwelling of the righteous; spoil not his resting place: For a just *man* falleth seven times, and riseth up again: but the wicked shall fall into mischief. Rejoice not when thine enemy falleth, and let not thine heart be glad when he stumbleth: Lest the Lord see *it,* and it displease him, and he turn away his wrath from him. Fret not thyself because of evil *men,* neither be thou envious at the wicked; For there shall be no reward to the evil *man;* the candle of the wicked shall be put out. My son, fear thou the Lord and the king: *and* meddle not with them that are given to change: For their calamity shall rise suddenly; and who knoweth the ruin of them both? These *things* also *belong* to the wise. *It is* not good to have respect of persons in judgment. He that saith unto the wicked, Thou *art* righteous; him shall the people curse, nations shall abhor him: But to them that rebuke *him* shall be delight, and a good blessing shall come upon them. *Every man* shall kiss *his* lips that giveth a right answer. Prepare thy work without, and make it fit for thyself in the field; and afterwards build thine house. Be not a witness against thy neighbour without cause; and deceive *not* with thy lips. Say not, I will do so to him as he hath done to me: I will render to the man according to his work. I went by the field of the slothful, and by the vineyard of the man void of understanding; And, lo, it was all grown over with thorns, *and* nettles had covered the face thereof, and the stone wall thereof was broken down. Then I saw, *and* considered *it* well: I looked upon *it, and* received instruction. *Yet* a little sleep, a little slumber, a little folding of the hands to sleep: So shall thy poverty come *as* one that travelleth; and thy want as an armed man.

✢ Chapter 25

These *are* also proverbs of Solomon, which the men of Hezekiah king of Judah copied out. *It is* the glory of God to conceal a thing: but the honour of kings *is* to search out a matter. The heaven for height, and the earth for depth, and the heart of kings *is* unsearchable. Take away the dross from the silver, and there shall come forth a vessel for the finer. Take away the wicked *from* before the king, and his throne shall be established in righteousness. Put not forth thyself in the presence of the king, and stand not in the place of great *men:* For better *it is* that it be said unto thee, Come up hither; than that thou shouldest be put lower in the presence of the prince whom thine eyes have seen. Go not forth hastily to strive, lest *thou know not* what to do in the end thereof, when thy neighbour hath put thee to shame. Debate thy cause with thy neighbour *himself;* and discover not a secret to another: Lest he that heareth *it* put thee to shame, and thine infamy turn not away. A word fitly spoken *is like* apples of gold in pictures of silver. *As* an earring of gold, and an ornament of fine gold, *so is* a wise reprover upon an obedient ear. As the cold of snow in the time of harvest, *so is* a faithful messenger to them that send him: for he refresheth the soul of his masters. Whoso boasteth himself of a false gift *is like* clouds and wind without rain. By long forbearing is a prince persuaded, and a soft tongue breaketh the bone. Hast thou found honey? eat so much as is sufficient for thee, lest thou be filled therewith, and vomit it. Withdraw thy foot from thy neighbour's house; lest he be weary of thee, and *so* hate thee. A man that beareth false witness against his neighbour *is* a maul, and a sword, and a sharp arrow. Confidence in an unfaithful man in time of trouble *is like* a broken tooth, and a foot out of joint. *As* he that taketh away a garment in cold weather, *and as* vinegar upon nitre, so *is* he that singeth songs to an heavy heart. If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink: For thou shalt heap coals of fire upon his head, and the Lord shall reward thee. The north wind driveth away rain: so *doth* an angry countenance a backbiting tongue. *It is* better to dwell in the corner of the housetop, than with a brawling woman and in a wide house. *As* cold waters to a thirsty soul, so *is* good news from a far country. A righteous man falling down before the wicked *is as* a troubled fountain, and a corrupt spring. *It is* not good to eat much honey: so *for men* to search their own glory *is not* glory. He that *hath* no rule over his own spirit *is like* a city *that is* broken down, *and* without walls.

✢ Chapter 26

As snow in summer, and as rain in harvest, so honour is not seemly for a fool. As the bird by wandering, as the swallow by flying, so the curse causeless shall not come. A whip for the horse, a bridle for the ass, and a rod for the fool's back. Answer not a fool according to his folly, lest thou also be like unto him. Answer a fool according to his folly, lest he be wise in his own conceit. He that sendeth a message by the hand of a fool cutteth off the feet, *and* drinketh damage. The legs of the lame are not equal: so *is* a parable in the mouth of fools. As he that bindeth a stone in a sling, so *is* he that giveth honour to a fool. *As* a thorn goeth up into the hand of a drunkard, so *is* a parable in the mouth of fools. The great *God* that formed all *things* both rewardeth the fool, and rewardeth transgressors. As a dog returneth to his vomit, *so* a fool returneth to his folly. Seest thou a man wise in his own conceit? *there is* more hope of a fool than of him. The slothful *man* saith, *There is* a lion in the way; a lion *is* in the streets. *As* the door turneth upon his hinges, so *doth* the slothful upon his bed. The slothful hideth his hand in *his* bosom; it grieveth him to bring it again to his mouth. The sluggard *is* wiser in his own conceit than seven men that can render a reason. He that passeth by, *and* meddleth with strife *belonging* not to him, *is like* one that taketh a dog by the ears. As a mad *man* who casteth firebrands, arrows, and death, So *is* the man *that* deceiveth his neighbour, and saith, Am not I in sport? Where no wood is, *there* the fire goeth out: so where *there is* no talebearer, the strife ceaseth. *As* coals *are* to burning coals, and wood to fire; so *is* a contentious man to kindle strife. The words of a talebearer *are* as wounds, and they go down into the innermost parts of the belly. Burning lips and a wicked heart *are like* a potsherd covered with silver dross. He that hateth dissembleth with his lips, and layeth up deceit within him; When he speaketh fair, believe him not: for *there are* seven abominations in his heart. *Whose* hatred is covered by deceit, his wickedness shall be shewed before the *whole* congregation. Whoso diggeth a pit shall fall therein: and he that rolleth a stone, it will return upon him. A lying tongue hateth *those that are* afflicted by it; and a flattering mouth worketh ruin.

✢ Chapter 27

Boast not thyself of to morrow; for thou knowest not what a day may bring forth. Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips. A stone *is* heavy, and the sand weighty; but a fool's wrath *is* heavier than them both. Wrath *is* cruel, and anger *is* outrageous; but who *is* able to stand before envy? Open rebuke *is* better than secret love. Faithful *are* the wounds of a friend; but the kisses of an enemy *are* deceitful. The full soul loatheth an honeycomb; but to the hungry soul every bitter thing is sweet. As a bird that wandereth from her nest, so *is* a man that wandereth from his place. Ointment and perfume rejoice the heart: so *doth* the sweetness of a man's friend by hearty counsel. Thine own friend, and thy father's friend, forsake not; neither go into thy brother's house in the day of thy calamity: *for* better *is* a neighbour *that is* near than a brother far off. My son, be wise, and make my heart glad, that I may answer him that reproacheth me. A prudent *man* foreseeth the evil, *and* hideth himself; *but* the simple pass on, *and* are punished. Take his garment that is surety for a stranger, and take a pledge of him for a strange woman. He that blesseth his friend with a loud voice, rising early in the morning, it shall be counted a curse to him. A continual dropping in a very rainy day and a contentious woman are alike. Whosoever hideth her hideth the wind, and the ointment of his right hand, *which* bewrayeth *itself*. Iron sharpeneth iron; so a man sharpeneth the countenance of his friend. Whoso keepeth the fig tree shall eat the fruit thereof: so he that waiteth on his master shall be honoured. As in water face *answereth* to face, so the heart of man to man. Hell and destruction are never full; so the eyes of man are never satisfied. *As* the fining pot for silver, and the furnace for gold; so *is* a man to his praise. Though thou shouldest bray a fool in a mortar among wheat with a pestle, *yet* will not his foolishness depart from him. Be thou diligent to know the state of thy flocks, *and* look well to thy herds. For riches *are* not for ever: and doth the crown *endure* to every generation? The hay appeareth, and the tender grass sheweth itself, and herbs of the mountains are gathered. The lambs *are* for thy clothing, and the goats *are* the price of the field. And *thou shalt have* goats' milk enough for thy food, for the food of thy household, and *for* the maintenance for thy maidens.

✢ Chapter 28

The wicked flee when no man pursueth: but the righteous are bold as a lion. For the transgression of a land many *are* the princes thereof: but by a man of understanding *and* knowledge the state *thereof* shall be prolonged. A poor man that oppresseth the poor *is like* a sweeping rain which leaveth no food. They that forsake the law praise the wicked: but such as keep the law contend with them. Evil men understand not judgment: but they that seek the Lord understand all *things*. Better *is* the poor that walketh in his uprightness, than *he that is* perverse *in his* ways, though he *be* rich. Whoso keepeth the law *is* a wise son: but he that is a companion of riotous *men* shameth his father. He that by usury and unjust gain increaseth his substance, he shall gather it for him that will pity the poor. He that turneth away his ear from hearing the law, even his prayer *shall be* abomination. Whoso causeth the righteous to go astray in an evil way, he shall fall himself into his own pit: but the upright shall have good *things* in possession. The rich man *is* wise in his own conceit; but the poor that hath understanding searcheth him out. When righteous *men* do rejoice, *there is* great glory: but when the wicked rise, a man is hidden. He that covereth his sins shall not prosper: but whoso confesseth and forsaketh *them* shall have mercy. Happy *is* the man that feareth alway: but he that hardeneth his heart shall fall into mischief. *As* a roaring lion, and a ranging bear; *so is* a wicked ruler over the poor people. The prince that wanteth understanding *is* also a great oppressor: *but* he that hateth covetousness shall prolong *his* days. A man that doeth violence to the blood of *any* person shall flee to the pit; let no man stay him. Whoso walketh uprightly shall be saved: but *he that is* perverse *in his* ways shall fall at once. He that tilleth his land shall have plenty of bread: but he that followeth after vain *persons* shall have poverty enough. A faithful man shall abound with blessings: but he that maketh haste to be rich shall not be innocent. To have respect of persons *is* not good: for for a piece of bread *that* man will transgress. He that hasteth to be rich *hath* an evil eye, and considereth not that poverty shall come upon him. He that rebuketh a man afterwards shall find more favour than he that flattereth with the tongue. Whoso robbeth his father or his mother, and saith, *It is* no transgression; the same *is* the companion of a destroyer. He that is of a proud heart stirreth up strife: but he that putteth his trust in the Lord shall be made fat. He that trusteth in his own heart is a fool: but whoso walketh wisely, he shall be delivered. He that giveth unto the poor shall not lack: but he that hideth his eyes shall have many a curse. When the wicked rise, men hide themselves: but when they perish, the righteous increase.

✢ Chapter 29

He, that being often reproved hardeneth *his* neck, shall suddenly be destroyed, and that without remedy. When the righteous are in authority, the people rejoice: but when the wicked beareth rule, the people mourn. Whoso loveth wisdom rejoiceth his father: but he that keepeth company with harlots spendeth *his* substance. The king by judgment establisheth the land: but he that receiveth gifts overthroweth it. A man that flattereth his neighbour spreadeth a net for his feet. In the transgression of an evil man *there is* a snare: but the righteous doth sing and rejoice. The righteous considereth the cause of the poor: *but* the wicked regardeth not to know *it*. Scornful men bring a city into a snare: but wise *men* turn away wrath. *If* a wise man contendeth with a foolish man, whether he rage or laugh, *there is* no rest. The bloodthirsty hate the upright: but the just seek his soul. A fool uttereth all his mind: but a wise *man* keepeth it in till afterwards. If a ruler hearken to lies, all his servants *are* wicked. The poor and the deceitful man meet together: the Lord lighteneth both their eyes. The king that faithfully judgeth the poor, his throne shall be established for ever. The rod and reproof give wisdom: but a child left *to himself* bringeth his mother to shame. When the wicked are multiplied, transgression increaseth: but the righteous shall see their fall. Correct thy son, and he shall give thee rest; yea, he shall give delight unto thy soul. Where *there is* no vision, the people perish: but he that keepeth the law, happy *is* he. A servant will not be corrected by words: for though he understand he will not answer. Seest thou a man *that is* hasty in his words? *there is* more hope of a fool than of him. He that delicately bringeth up his servant from a child shall have him become *his* son at the length. An angry man stirreth up strife, and a furious man aboundeth in transgression. A man's pride shall bring him low: but honour shall uphold the humble in spirit. Whoso is partner with a thief hateth his own soul: he heareth cursing, and bewrayeth *it* not. The fear of man bringeth a snare: but whoso putteth his trust in the Lord shall be safe. Many seek the ruler's favour; but *every* man's judgment *cometh* from the Lord. An unjust man *is* an abomination to the just: and *he that is* upright in the way *is* abomination to the wicked.

✢ Chapter 30

The words of Agur the son of Jakeh, *even* the prophecy: the man spake unto Ithiel, even unto Ithiel and Ucal, Surely I *am* more brutish than *any* man, and have not the understanding of a man. I neither learned wisdom, nor have the knowledge of the holy. Who hath ascended up into heaven, or descended? who hath gathered the wind in his fists? who hath bound the waters in a garment? who hath established all the ends of the earth? what *is* his name, and what *is* his son's name, if thou canst tell? Every word of God *is* pure: he *is* a shield unto them that put their trust in him. Add thou not unto his words, lest he reprove thee, and thou be found a liar. Two *things* have I required of thee; deny me *them* not before I die: Remove far from me vanity and lies: give me neither poverty nor riches; feed me with food convenient for me: Lest I be full, and deny *thee*, and say, Who *is* the Lord? or lest I be poor, and steal, and take the name of my God *in vain*. Accuse not a servant unto his master, lest he curse thee, and thou be found guilty. *There is* a generation *that* curseth their father, and doth not bless their mother. *There is* a generation *that are* pure in their own eyes, and *yet* is not washed from their filthiness. *There is* a generation, O how lofty are their eyes! and their eyelids are lifted up. *There is* a generation, whose teeth *are as* swords, and their jaw teeth *as* knives, to devour the poor from off the earth, and the needy from *among* men. The horseleach hath two daughters, *crying*, Give, give. There are three *things that* are never satisfied, *yea*, four *things* say not, *It is* enough: The grave; and the barren womb; the earth *that* is not filled with water; and the fire *that* saith not, *It is* enough. The eye *that* mocketh at *his* father, and despiseth to obey *his* mother, the ravens of the valley shall pick it out, and the young eagles shall eat it. There be three *things which* are too wonderful for me, yea, four which I know not: The way of an eagle in the air; the way of a serpent upon a rock; the way of a ship in the midst of the sea; and the way of a man with a maid. Such *is* the way of an adulterous woman; she eateth, and wipeth her mouth, and saith, I have done no wickedness. For three *things* the earth is disquieted, and for four *which* it cannot bear: For a servant when he reigneth; and a fool when he is filled with meat; For an odious *woman* when she is married; and an handmaid that is heir to her mistress. There be four *things which are* little upon the earth, but they *are* exceeding wise: The ants *are* a people not strong, yet they prepare their meat in the summer; The conies *are but* a feeble folk, yet make they their houses in the rocks; The locusts have no king, yet go they forth all of them by bands; The spider taketh hold with her hands, and is in kings' palaces. There be three *things* which go well, yea, four are comely in going: A lion *which is* strongest among beasts, and turneth not away for any; A greyhound; an he goat also; and a king, against whom *there is* no rising up. If thou hast done foolishly in lifting up thyself, or if thou hast thought evil, *lay* thine hand upon thy mouth. Surely the churning of milk bringeth forth butter, and the wringing of the nose bringeth forth blood: so the forcing of wrath bringeth forth strife.

✢ Chapter 31

The words of king Lemuel, the prophecy that his mother taught him. What, my son? and what, the son of my womb? and what, the son of my vows? Give not thy strength unto women, nor thy ways to that which destroyeth kings. *It is* not for kings, O Lemuel, *it is* not for kings to drink wine; nor for princes strong drink: Lest they drink, and forget the law, and pervert the judgment of any of the afflicted. Give strong drink unto him that is ready to perish, and wine unto those that be of heavy hearts. Let him drink, and forget his poverty, and remember his misery no more. Open thy mouth for the dumb in the cause of all such as are appointed to destruction. Open thy mouth, judge righteously, and plead the cause of the poor and needy.

Who can find a virtuous woman? for her price *is* far above rubies. The heart of her husband doth safely trust in her, so that he shall have no need of spoil. She will do him good and not evil all the days of her life. She seeketh wool, and flax, and worketh willingly with her hands. She is like the merchants' ships; she bringeth her food from afar. She riseth also while it is yet night, and giveth meat to her household, and a portion to her maidens. She considereth a field, and buyeth it: with the fruit of her hands she planteth a vineyard. She girdeth her loins with strength, and strengtheneth her arms. She perceiveth that her merchandise *is* good: her candle goeth not out by night. She layeth her hands to the spindle, and her hands hold the distaff. She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy. She is not afraid of the snow for her household: for all her household *are* clothed with scarlet. She maketh herself coverings of tapestry; her clothing *is* silk and purple. Her husband is known in the gates, when he sitteth among the elders of the land. She maketh fine linen, and selleth *it;* and delivereth girdles unto the merchant. Strength and honour *are* her clothing; and she shall rejoice in time to come. She openeth her mouth with wisdom; and in her tongue *is* the law of kindness. She looketh well to the ways of her household, and eateth not the bread of idleness. Her children arise up, and call her blessed; her husband *also*, and he praiseth her. Many daughters have done virtuously, but thou excellest them all. Favour *is* deceitful, and beauty *is* vain: *but* a woman *that* feareth the Lord, she shall be praised. Give her of the fruit of her hands; and let her own works praise her in the gates.

Ecclesiastes; or, the Preacher.

✢ Chapter 1

The words of the Preacher, the son of David, king in Jerusalem. Vanity of vanities, saith the Preacher, vanity of vanities; all *is* vanity. What profit hath a man of all his labour which he taketh under the sun? *One* generation passeth away, and *another* generation cometh: but the earth abideth for ever. The sun also ariseth, and the sun goeth down, and hasteth to his place where he arose. The wind goeth toward the south, and turneth about unto the north; it whirleth about continually, and the wind returneth again according to his circuits. All the rivers run into the sea; yet the sea *is* not full; unto the place from whence the rivers come, thither they return again. All things *are* full of labour; man cannot utter *it:* the eye is not satisfied with seeing, nor the ear filled with hearing. The thing that hath been, it *is that* which shall be; and that which is done *is* that which shall be done: and *there is* no new *thing* under the sun. Is there *any* thing whereof it may be said, See, this *is* new? it hath been already of old time, which was before us. *There is* no remembrance of former *things;* neither shall there be *any* remembrance of *things* that are to come with *those* that shall come after.

I the Preacher was king over Israel in Jerusalem. And I gave my heart to seek and search out by wisdom concerning all *things* that are done under heaven: this sore travail hath God given to the sons of man to be exercised therewith. I have seen all the works that are done under the sun; and, behold, all *is* vanity and vexation of spirit. *That which is* crooked cannot be made straight: and that which is wanting cannot be numbered. I communed with mine own heart, saying, Lo, I am come to great estate, and have gotten more wisdom than all *they* that have been before me in Jerusalem: yea, my heart had great experience of wisdom and knowledge. And I gave my heart to know wisdom, and to know madness and folly: I perceived that this also is vexation of spirit. For in much wisdom *is* much grief: and he that increaseth knowledge increaseth sorrow.

✢ Chapter 2

I said in mine heart, Go to now, I will prove thee with mirth, therefore enjoy pleasure: and, behold, this also *is* vanity. I said of laughter, *It is* mad: and of mirth, What doeth it? I sought in mine heart to give myself unto wine, yet acquainting mine heart with wisdom; and to lay hold on folly, till I might see what *was* that good for the sons of men, which they should do under the heaven all the days of their life. I made me great works; I builded me houses; I planted me vineyards: I made me gardens and orchards, and I planted trees in them of all *kind of* fruits: I made me pools of water, to water therewith the wood that bringeth forth trees: I got *me* servants and maidens, and had servants born in my house; also I had great possessions of great and small cattle above all that were in Jerusalem before me: I gathered me also silver and gold, and the peculiar treasure of kings and of the provinces: I gat me men singers and women singers, and the delights of the sons of men, *as* musical instruments, and that of all sorts. So I was great, and increased more than all that were before me in Jerusalem: also my wisdom remained with me. And whatsoever mine eyes desired I kept not from them, I withheld not my heart from any joy; for my heart rejoiced in all my labour: and this was my portion of all my labour. Then I looked on all the works that my hands had wrought, and on the labour that I had laboured to do: and, behold, all *was* vanity and vexation of spirit, and *there was* no profit under the sun.

And I turned myself to behold wisdom, and madness, and folly: for what *can* the man *do* that cometh after the king? *even* that which hath been already done. Then I saw that wisdom excelleth folly, as far as light excelleth darkness. The wise man's eyes *are* in his head; but the fool walketh in darkness: and I myself perceived also that one event happeneth to them all. Then said I in my heart, As it happeneth to the fool, so it happeneth even to me; and why was I then more wise? Then I said in my heart, that this also *is* vanity. For *there is* no remembrance of the wise more than of the fool for ever; seeing that which now *is* in the days to come shall all be forgotten. And how dieth the wise *man?* as the fool. Therefore I hated life; because the work that is wrought under the sun *is* grievous unto me: for all *is* vanity and vexation of spirit.

Yea, I hated all my labour which I had taken under the sun: because I should leave it unto the man that shall be after me. And who knoweth whether he shall be a wise *man* or a fool? yet shall he have rule over all my labour wherein I have laboured, and wherein I have shewed myself wise under the sun. This *is* also vanity. Therefore I went about to cause my heart to despair of all the labour which I took under the sun. For there is a man whose labour *is* in wisdom, and in knowledge, and in equity; yet to a man that hath not laboured therein shall he leave it *for* his portion. This also *is* vanity and a great evil. For what hath man of all his labour, and of the vexation of his heart, wherein he hath laboured under the sun? For all his days *are* sorrows, and his travail grief; yea, his heart taketh not rest in the night. This is also vanity.

There is nothing better for a man, *than* that he should eat and drink, and *that* he should make his soul enjoy good in his labour. This also I saw, that it *was* from the hand of God. For who can eat, or who else can hasten *hereunto*, more than I? For *God* giveth to a man that *is* good in his sight wisdom, and knowledge, and joy: but to the sinner he giveth travail, to gather and to heap up, that he may give to *him that is* good before God. This also *is* vanity and vexation of spirit.

✢ Chapter 3

To every *thing there is* a season, and a time to every purpose under the heaven: A time to be born, and a time to die; a time to plant, and a time to pluck up *that which is* planted; A time to kill, and a time to heal; a time to break down, and a time to build up; A time to weep, and a time to laugh; a time to mourn, and a time to dance; A time to cast away stones, and a time to gather stones together; a time to embrace, and a time to refrain from embracing; A time to get, and a time to lose; a time to keep, and a time to cast away; A time to rend, and a time to sew; a time to keep silence, and a time to speak; A time to love, and a time to hate; a time of war, and a time of peace. What profit hath he that worketh in that wherein he laboureth? I have seen the travail, which God hath given to the sons of men to be exercised in it. He hath made every *thing* beautiful in his time: also he hath set the world in their heart, so that no man can find out the work that God maketh from the beginning to the end. I know that *there is* no good in them, but for *a man* to rejoice, and to do good in his life. And also that every man should eat and drink, and enjoy the good of all his labour, it *is* the gift of God. I know that, whatsoever God doeth, it shall be for ever: nothing can be put to it, nor any thing taken from it: and God doeth *it*, that *men* should fear before him. That which hath been is now; and that which is to be hath already been; and God requireth that which is past.

And moreover I saw under the sun the place of judgment, *that* wickedness *was* there; and the place of righteousness, *that* iniquity *was* there. I said in mine heart, God shall judge the righteous and the wicked: for *there is* a time there for every purpose and for every work. I said in mine heart concerning the estate of the sons of men, that God might manifest them, and that they might see that they themselves are beasts. For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no preeminence above a beast: for all *is* vanity. All go unto one place; all are of the dust, and all turn to dust again. Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth? Wherefore I perceive that *there is* nothing better, than that a man should rejoice in his own works; for that *is* his portion: for who shall bring him to see what shall be after him?

✢ Chapter 4

So I returned, and considered all the oppressions that are done under the sun: and behold the tears of *such as were* oppressed, and they had no comforter; and on the side of their oppressors *there was* power; but they had no comforter. Wherefore I praised the dead which are already dead more than the living which are yet alive. Yea, better *is he* than both they, which hath not yet been, who hath not seen the evil work that is done under the sun.

Again, I considered all travail, and every right work, that for this a man is envied of his neighbour. This *is* also vanity and vexation of spirit. The fool foldeth his hands together, and eateth his own flesh. Better *is* an handful *with* quietness, than both the hands full *with* travail and vexation of spirit.

Then I returned, and I saw vanity under the sun. There is one *alone*, and *there is* not a second; yea, he hath neither child nor brother: yet *is there* no end of all his labour; neither is his eye satisfied with riches; neither *saith he*, For whom do I labour, and bereave my soul of good? This *is* also vanity, yea, it *is* a sore travail.

Two *are* better than one; because they have a good reward for their labour. For if they fall, the one will lift up his fellow: but woe to him *that is* alone when he falleth; for *he hath* not another to help him up. Again, if two lie together, then they have heat: but how can one be warm *alone?* And if one prevail against him, two shall withstand him; and a threefold cord is not quickly broken.

Better *is* a poor and a wise child than an old and foolish king, who will no more be admonished. For out of prison he cometh to reign; whereas also *he that is* born in his kingdom becometh poor. I considered all the living which walk under the sun, with the second child that shall stand up in his stead. *There is* no end of all the people, *even* of all that have been before them: they also that come after shall not rejoice in him. Surely

this also *is* vanity and vexation of spirit.

✢ Chapter 5

Keep thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools: for they consider not that they do evil. Be not rash with thy mouth, and let not thine heart be hasty to utter *any* thing before God: for God *is* in heaven, and thou upon earth: therefore let thy words be few. For a dream cometh through the multitude of business; and a fool's voice *is known* by multitude of words. When thou vowest a vow unto God, defer not to pay it; for *he hath* no pleasure in fools: pay that which thou hast vowed. Better *is it* that thou shouldest not vow, than that thou shouldest vow and not pay. Suffer not thy mouth to cause thy flesh to sin; neither say thou before the angel, that it *was* an error: wherefore should God be angry at thy voice, and destroy the work of thine hands? For in the multitude of dreams and many words *there are* also *divers* vanities: but fear thou God.

If thou seest the oppression of the poor, and violent perverting of judgment and justice in a province, marvel not at the matter: for *he that is* higher than the highest regardeth; and *there be* higher than they.

Moreover the profit of the earth is for all: the king *himself* is served by the field. He that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase: this *is* also vanity. When goods increase, they are increased that eat them: and what good *is there* to the owners thereof, saving the beholding *of them* with their eyes? The sleep of a labouring man *is* sweet, whether he eat little or much: but the abundance of the rich will not suffer him to sleep. There is a sore evil *which* I have seen under the sun, *namely*, riches kept for the owners thereof to their hurt. But those riches perish by evil travail: and he begetteth a son, and *there is* nothing in his hand. As he came forth of his mother's womb, naked shall he return to go as he came, and shall take nothing of his labour, which he may carry away in his hand. And this also *is* a sore evil, *that* in all points as he came, so shall he go: and what profit hath he that hath laboured for the wind? All his days also he eateth in darkness, and *he hath* much sorrow and wrath with his sickness.

Behold *that* which I have seen: *it is* good and comely *for one* to eat and to drink, and to enjoy the good of all his labour that he taketh under the sun all the days of his life, which God giveth him: for it *is* his portion. Every man also to whom God hath given riches and wealth, and hath given him power to eat thereof, and to take his portion, and to rejoice in his labour; this *is* the gift of God. For he shall not much remember the days of his life; because God answereth *him* in the joy of his heart.

✢ Chapter 6

There is an evil which I have seen under the sun, and it *is* common among men: A man to whom God hath given riches, wealth, and honour, so that he wanteth nothing for his soul of all that he desireth, yet God giveth him not power to eat thereof, but a stranger eateth it: this *is* vanity, and it *is* an evil disease.

If a man beget an hundred *children*, and live many years, so that the days of his years be many, and his soul be not filled with good, and also *that* he have no burial; I say, *that* an untimely birth *is* better than he. For he cometh in with vanity, and departeth in darkness, and his name shall be covered with darkness. Moreover he hath not seen the sun, nor known *any thing:* this hath more rest than the other.

Yea, though he live a thousand years twice *told*, yet hath he seen no good: do not all go to one place? All the labour of man *is* for his mouth, and yet the appetite is not filled. For what hath the wise more than the fool? what hath the poor, that knoweth to walk before the living?

Better *is* the sight of the eyes than the wandering of the desire: this *is* also vanity and vexation of spirit. That which hath been is named already, and it is known that it *is* man: neither may he contend with him that is mightier than he.

Seeing there be many things that increase vanity, what *is* man the better? For who knoweth what *is* good for man in *this* life, all the days of his vain life which he spendeth as a shadow? for who can tell a man what shall be after him under the sun?

✢ Chapter 7

A good name *is* better than precious ointment; and the day of death than the day of one's birth.

It is better to go to the house of mourning, than to go to the house of feasting: for that *is* the end of all men; and the living will lay *it* to his heart. Sorrow *is* better than laughter: for by the sadness of the countenance the heart is made better. The heart of the wise *is* in the house of mourning; but the heart of fools *is* in the house of mirth. *It is* better to hear the rebuke of the wise, than for a man to hear the song of fools. For as the crackling of thorns under a pot, so *is* the laughter of the fool: this also *is* vanity.

Surely oppression maketh a wise man mad; and a gift destroyeth the heart. Better *is* the end of a thing than the beginning thereof: *and* the patient in spirit *is* better than the proud in spirit. Be not hasty in thy spirit to be angry: for anger resteth in the bosom of fools. Say not thou, What is *the cause* that the former days were better than these? for thou dost not inquire wisely concerning this.

Wisdom *is* good with an inheritance: and *by it there is* profit to them that see the sun. For wisdom *is* a defence, *and* money *is* a defence: but the excellency of knowledge *is*, *that* wisdom giveth life to them that have it. Consider the work of God: for who can make *that* straight, which he hath made crooked? In the day of prosperity be joyful, but in the day of adversity consider: God also hath set the one over against the other, to the end that man should find nothing after him. All *things* have I seen in the days of my vanity: there is a just *man* that perisheth in his righteousness, and there is a wicked *man* that prolongeth *his life* in his wickedness. Be not righteous over much; neither make thyself over wise: why shouldest thou destroy thyself? Be not over much wicked, neither be thou foolish: why shouldest thou die before thy time? *It is* good that thou shouldest take hold of this; yea, also from this withdraw not thine hand: for he that feareth God shall come forth of them all. Wisdom strengtheneth the wise more than ten mighty *men* which are in the city. For *there is* not a just man upon earth, that doeth good, and sinneth not. Also take no heed unto all words that are spoken; lest thou hear thy servant curse thee: For oftentimes also thine own heart knoweth that thou thyself likewise hast cursed others.

All this have I proved by wisdom: I said, I will be wise; but it *was* far from me. That which is far off, and exceeding deep, who can find it out? I applied mine heart to know, and to search, and to seek out wisdom, and the reason *of things*, and to know the wickedness of folly, even of foolishness *and* madness: And I find more bitter than death the woman, whose heart *is* snares and nets, *and* her hands *as* bands: whoso pleaseth God shall escape from her; but the sinner shall be taken by her. Behold, this have I found, saith the preacher, *counting* one by one, to find out the account: Which yet my soul seeketh, but I find not: one man among a thousand have I found; but a woman among all those have I not found. Lo, this only have I found, that God hath made man upright; but they have sought out many inventions.

✢ Chapter 8

Who *is* as the wise *man?* and who knoweth the interpretation of a thing? a man's wisdom maketh his face to shine, and the boldness of his face shall be changed. I *counsel thee* to keep the king's commandment, and *that* in regard of the oath of God. Be not hasty to go out of his sight: stand not in an evil thing; for he doeth whatsoever pleaseth him. Where the word of a king *is*, *there is* power: and who may say unto him, What doest thou? Whoso keepeth the commandment shall feel no evil thing: and a wise man's heart discerneth both time and judgment.

Because to every purpose there is time and judgment, therefore the misery of man *is* great upon him. For he knoweth not that which shall be: for who can tell him when it shall be? *There is* no man that hath power over the spirit to retain the spirit; neither *hath he* power in the day of death: and *there is* no discharge in *that* war; neither shall wickedness deliver those that are given to it. All this have I seen, and applied my heart unto every work that is done under the sun: *there is* a time wherein one man ruleth over another to his own hurt. And so I saw the wicked buried, who had come and gone from the place of the holy, and they were forgotten in the city where they had so done: this *is* also vanity. Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil.

Though a sinner do evil an hundred times, and his *days* be prolonged, yet surely I know that it shall be well with them that fear God, which fear before him: But it shall not be well with the wicked, neither shall he prolong *his* days, *which are* as a shadow; because he feareth not before God. There is a vanity which is done upon the earth; that there be just *men*, unto whom it happeneth according to the work of the wicked; again, there be wicked *men*, to whom it happeneth according to the work of the righteous: I said that this also *is* vanity. Then I commended mirth, because a man hath no better thing under the sun, than to eat, and to drink, and to be merry: for that shall abide with him of his labour the days of his life, which God giveth him under the sun.

When I applied mine heart to know wisdom, and to see the business that is done upon

the earth: (for also *there is that* neither day nor night seeth sleep with his eyes:) Then I beheld all the work of God, that a man cannot find out the work that is done under the sun: because though a man labour to seek *it* out, yet he shall not find *it;* yea further; though a wise *man* think to know *it*, yet shall he not be able to find *it*.

✢ Chapter 9

For all this I considered in my heart even to declare all this, that the righteous, and the wise, and their works, *are* in the hand of God: no man knoweth either love or hatred *by* all *that is* before them. All *things come* alike to all: *there is* one event to the righteous, and to the wicked; to the good and to the clean, and to the unclean; to him that sacrificeth, and to him that sacrificeth not: as *is* the good, so *is* the sinner; *and* he that sweareth, as *he* that feareth an oath. This *is* an evil among all *things* that are done under the sun, that *there is* one event unto all: yea, also the heart of the sons of men is full of evil, and madness *is* in their heart while they live, and after that *they go* to the dead.

For to him that is joined to all the living there is hope: for a living dog is better than a dead lion. For the living know that they shall die: but the dead know not any thing, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion for ever in any *thing* that is done under the sun.

Go thy way, eat thy bread with joy, and drink thy wine with a merry heart; for God now accepteth thy works. Let thy garments be always white; and let thy head lack no ointment. Live joyfully with the wife whom thou lovest all the days of the life of thy vanity, which he hath given thee under the sun, all the days of thy vanity: for that *is* thy portion in *this* life, and in thy labour which thou takest under the sun. Whatsoever thy hand findeth to do, do *it* with thy might; for *there is* no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.

I returned, and saw under the sun, that the race *is* not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favour to men of skill; but time and chance happeneth to them all. For man also knoweth not his time: as the fishes that are taken in an evil net, and as the birds that are caught in the snare; so *are* the sons of men snared in an evil time, when it falleth suddenly upon them.

This wisdom have I seen also under the sun, and it *seemed* great unto me: *There was* a little city, and few men within it; and there came a great king against it, and besieged it, and built great bulwarks against it: Now there was found in it a poor wise man, and he by his wisdom delivered the city; yet no man remembered that same poor man. Then said I, Wisdom *is* better than strength: nevertheless the poor man's wisdom *is* despised, and his words are not heard. The words of wise *men are* heard in quiet more than the cry of him that ruleth among fools. Wisdom *is* better than weapons of war: but one sinner destroyeth much good.

✢ Chapter 10

Dead flies cause the ointment of the apothecary to send forth a stinking savour: *so doth* a little folly him that is in reputation for wisdom *and* honour. A wise man's heart *is* at his right hand; but a fool's heart at his left. Yea also, when he that is a fool walketh by the way, his wisdom faileth *him*, and he saith to every one *that* he *is* a fool. If the spirit of the ruler rise up against thee, leave not thy place; for yielding pacifieth great offences. There is an evil *which* I have seen under the sun, as an error *which* proceedeth from the ruler: Folly is set in great dignity, and the rich sit in low place. I have seen servants upon horses, and princes walking as servants upon the earth. He that diggeth a pit shall fall into it; and whoso breaketh an hedge, a serpent shall bite him. Whoso removeth stones shall be hurt therewith; *and* he that cleaveth wood shall be endangered thereby. If the iron be blunt, and he do not whet the edge, then must he put to more strength: but wisdom *is* profitable to direct. Surely the serpent will bite without enchantment; and a babbler is no better. The words of a wise man's mouth *are* gracious; but the lips of a fool will swallow up himself. The beginning of the words of his mouth *is* foolishness: and the end of his talk *is* mischievous madness. A fool also is full of words: a man cannot tell what shall be; and what shall be after him, who can tell him? The labour of the foolish wearieth every one of them, because he knoweth not how to go to the city.

Woe to thee, O land, when thy king *is* a child, and thy princes eat in the morning! Blessed *art* thou, O land, when thy king *is* the son of nobles, and thy princes eat in due season, for strength, and not for drunkenness!

By much slothfulness the building decayeth; and through idleness of the hands the house droppeth through.

A feast is made for laughter, and wine maketh merry: but money answereth all *things*.

Curse not the king, no not in thy thought; and curse not the rich in thy bedchamber: for a bird of the air shall carry the voice, and that which hath wings shall tell the matter.

✢ Chapter 11

Cast thy bread upon the waters: for thou shalt find it after many days. Give a portion to seven, and also to eight; for thou knowest not what evil shall be upon the earth. If the clouds be full of rain, they empty *themselves* upon the earth: and if the tree fall toward the south, or toward the north, in the place where the tree falleth, there it shall be. He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap. As thou knowest not what *is* the way of the spirit, *nor* how the bones *do grow* in the womb of her that is with child: even so thou knowest not the works of God who maketh all. In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both *shall be* alike good.

Truly the light *is* sweet, and a pleasant *thing it is* for the eyes to behold the sun: But if a man live many years, *and* rejoice in them all; yet let him remember the days of darkness; for they shall be many. All that cometh *is* vanity.

Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these *things* God will bring thee into judgment. Therefore remove sorrow from thy heart, and put away evil from thy flesh: for childhood and youth *are* vanity.

✢ Chapter 12

Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them; While the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain: In the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened, And the doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of musick shall be brought low; Also *when* they shall be afraid of *that which is* high, and fears *shall be* in the way, and the almond tree shall flourish, and the grasshopper shall be a burden, and desire shall fail: because man goeth to his long home, and the mourners go about the streets: Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern. Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it.

Vanity of vanities, saith the preacher; all *is* vanity. And moreover, because the preacher was wise, he still taught the people knowledge; yea, he gave good heed, and sought out, *and* set in order many proverbs. The preacher sought to find out acceptable words: and *that which was* written *was* upright, *even* words of truth. The words of the wise *are* as goads, and as nails fastened *by* the masters of assemblies, *which* are given from one shepherd. And further, by these, my son, be admonished: of making many books *there is* no end; and much study *is* a weariness of the flesh.

Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this *is* the whole *duty* of man. For God shall bring every work into judgment, with every secret thing, whether *it be* good, or whether *it be* evil.

The Song of Solomon.

✢ Chapter 1

The song of songs, which *is* Solomon's. Let him kiss me with the kisses of his mouth: for thy love *is* better than wine. Because of the savour of thy good ointments thy name *is as* ointment poured forth, therefore do the virgins love thee. Draw me, we will run after thee: the king hath brought me into his chambers: we will be glad and rejoice in thee, we will remember thy love more than wine: the upright love thee. I *am* black, but comely, O ye daughters of Jerusalem, as the tents of Kedar, as the curtains of Solomon. Look not upon me, because I *am* black, because the sun hath looked upon me: my mother's children were angry with me; they made me the keeper of the vineyards; *but* mine own vineyard have I not kept. Tell me, O thou whom my soul loveth, where thou feedest, where thou makest *thy flock* to rest at noon: for why should I be as one that turneth aside by the flocks of thy companions?

If thou know not, O thou fairest among women, go thy way forth by the footsteps of the flock, and feed thy kids beside the shepherds' tents. I have compared thee, O my love, to a company of horses in Pharaoh's chariots. Thy cheeks are comely with rows *of jewels*, thy neck with chains *of gold*. We will make thee borders of gold with studs of silver.

While the king *sitteth* at his table, my spikenard sendeth forth the smell thereof. A bundle of myrrh *is* my wellbeloved unto me; he shall lie all night betwixt my breasts. My beloved *is* unto me *as* a cluster of camphire in the vineyards of En-gedi. Behold, thou *art* fair, my love; behold, thou *art* fair; thou *hast* doves' eyes. Behold, thou *art* fair, my beloved, yea, pleasant: also our bed *is* green. The beams of our house *are* cedar, *and* our rafters of fir.

✢ Chapter 2

I *am* the rose of Sharon, *and* the lily of the valleys. As the lily among thorns, so *is* my love among the daughters. As the apple tree among the trees of the wood, so *is* my beloved among the sons. I sat down under his shadow with great delight, and his fruit *was* sweet to my taste. He brought me to the banqueting house, and his banner over me *was* love. Stay me with flagons, comfort me with apples: for I *am* sick of love. His left hand *is* under my head, and his right hand doth embrace me. I charge you, O ye daughters of Jerusalem, by the roes, and by the hinds of the field, that ye stir not up, nor awake *my* love, till he please.

The voice of my beloved! behold, he cometh leaping upon the mountains, skipping upon the hills. My beloved is like a roe or a young hart: behold, he standeth behind our wall, he looketh forth at the windows, shewing himself through the lattice. My beloved spake, and said unto me, Rise up, my love, my fair one, and come away. For, lo, the winter is past, the rain is over *and* gone; The flowers appear on the earth; the time of the singing *of birds* is come, and the voice of the turtle is heard in our land; The fig tree putteth forth her green figs, and the vines *with* the tender grape give a *good* smell. Arise, my love, my fair one, and come away.

O my dove, *that art* in the clefts of the rock, in the secret *places* of the stairs, let me see thy countenance, let me hear thy voice; for sweet *is* thy voice, and thy countenance *is* comely. Take us the foxes, the little foxes, that spoil the vines: for our vines *have* tender grapes.

My beloved *is* mine, and I *am* his: he feedeth among the lilies. Until the day break, and the shadows flee away, turn, my beloved, and be thou like a roe or a young hart upon the mountains of Bether.

✢ Chapter 3

By night on my bed I sought him whom my soul loveth: I sought him, but I found him not. I will rise now, and go about the city in the streets, and in the broad ways I will seek him whom my soul loveth: I sought him, but I found him not. The watchmen that go about the city found me: *to whom I said*, Saw ye him whom my soul loveth? *It was* but a little that I passed from them, but I found him whom my soul loveth: I held him, and would not let him go, until I had brought him into my mother's house, and into the chamber of her that conceived me. I charge you, O ye daughters of Jerusalem, by the roes, and by the hinds of the field, that ye stir not up, nor awake *my* love, till he please.

Who *is* this that cometh out of the wilderness like pillars of smoke, perfumed with myrrh and frankincense, with all powders of the merchant? Behold his bed, which *is* Solomon's; threescore valiant men *are* about it, of the valiant of Israel. They all hold swords, *being* expert in war: every man *hath* his sword upon his thigh because of fear in the night. King Solomon made himself a chariot of the wood of Lebanon. He made the pillars thereof *of* silver, the bottom thereof *of* gold, the covering of it *of* purple, the midst thereof being paved *with* love, for the daughters of Jerusalem. Go forth, O ye daughters of Zion, and behold king Solomon with the crown wherewith his mother crowned him in the day of his espousals, and in the day of the gladness of his heart.

✢ Chapter 4

Behold, thou *art* fair, my love; behold, thou *art* fair; thou *hast* doves' eyes within thy locks: thy hair *is* as a flock of goats, that appear from mount Gilead. Thy teeth *are* like a flock *of sheep that are even* shorn, which came up from the washing; whereof every one bear twins, and none *is* barren among them. Thy lips *are* like a thread of scarlet, and thy speech *is* comely: thy temples *are* like a piece of a pomegranate within thy locks. Thy neck *is* like the tower of David builded for an armoury, whereon there hang a thousand bucklers, all shields of mighty men. Thy two breasts *are* like two young roes that are twins, which feed among the lilies. Until the day break, and the shadows flee away, I will get me to the mountain of myrrh, and to the hill of frankincense. Thou *art* all fair, my love; *there is* no spot in thee.

Come with me from Lebanon, *my* spouse, with me from Lebanon: look from the top of Amana, from the top of Shenir and Hermon, from the lions' dens, from the mountains of the leopards. Thou hast ravished my heart, my sister, *my* spouse; thou hast ravished my heart with one of thine eyes, with one chain of thy neck. How fair is thy love, my sister, *my* spouse! how much better is thy love than wine! and the smell of thine ointments than all spices! Thy lips, O *my* spouse, drop *as* the honeycomb: honey and milk *are* under thy tongue; and the smell of thy garments *is* like the smell of Lebanon. A garden inclosed *is* my sister, *my* spouse; a spring shut up, a fountain sealed. Thy plants *are* an orchard of pomegranates, with pleasant fruits; camphire, with spikenard, Spikenard and saffron; calamus and cinnamon, with all trees of frankincense; myrrh and aloes, with all the chief spices: A fountain of gardens, a well of living waters, and streams from Lebanon.

Awake, O north wind; and come, thou south; blow upon my garden, *that* the spices thereof may flow out. Let my beloved come into his garden, and eat his pleasant fruits.

✢ Chapter 5

I am come into my garden, my sister, *my* spouse: I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk: eat, O friends; drink, yea, drink abundantly, O beloved.

I sleep, but my heart waketh: *it is* the voice of my beloved that knocketh, *saying*, Open to me, my sister, my love, my dove, my undefiled: for my head is filled with dew, *and* my locks with the drops of the night. I have put off my coat; how shall I put it on? I have washed my feet; how shall I defile them? My beloved put in his hand by the hole *of the door*, and my bowels were moved for him. I rose up to open to my beloved; and my hands dropped *with* myrrh, and my fingers *with* sweet smelling myrrh, upon the handles of the lock. I opened to my beloved; but my beloved had withdrawn himself, *and* was gone: my soul failed when he spake: I sought him, but I could not find him; I called him, but he gave me no answer. The watchmen that went about the city found me, they smote me, they wounded me; the keepers of the walls took away my veil from me. I charge you, O daughters of Jerusalem, if ye find my beloved, that ye tell him, that I *am* sick of love.

What *is* thy beloved more than *another* beloved, O thou fairest among women? what *is* thy beloved more than *another* beloved, that thou dost so charge us? My beloved *is* white and ruddy, the chiefest among ten thousand. His head *is as* the most fine gold, his locks *are* bushy, *and* black as a raven. His eyes *are* as *the eyes* of doves by the rivers of waters, washed with milk, *and* fitly set. His cheeks *are* as a bed of spices, *as* sweet flowers: his lips *like* lilies, dropping sweet smelling myrrh. His hands *are as* gold rings set with the beryl: his belly *is as* bright ivory overlaid *with* sapphires. His legs *are as* pillars of marble, set upon sockets of fine gold: his countenance *is* as Lebanon, excellent as the cedars. His mouth *is* most sweet: yea, he *is* altogether lovely. This *is* my beloved, and this *is* my friend, O daughters of Jerusalem.

✝ Chapter 6

Whither is thy beloved gone, O thou fairest among women? whither is thy beloved turned aside? that we may seek him with thee. My beloved is gone down into his garden, to the beds of spices, to feed in the gardens, and to gather lilies. I *am* my beloved's, and my beloved *is* mine: he feedeth among the lilies.

Thou *art* beautiful, O my love, as Tirzah, comely as Jerusalem, terrible as *an army* with banners. Turn away thine eyes from me, for they have overcome me: thy hair *is* as a flock of goats that appear from Gilead. Thy teeth *are* as a flock of sheep which go up from the washing, whereof every one beareth twins, and *there is* not one barren among them. As a piece of a pomegranate *are* thy temples within thy locks. There are threescore queens, and fourscore concubines, and virgins without number. My dove, my undefiled is *but* one; she *is* the *only* one of her mother, she *is* the choice *one* of her that bare her. The daughters saw her, and blessed her; *yea*, the queens and the concubines, and they praised her.

Who *is* she *that* looketh forth as the morning, fair as the moon, clear as the sun, *and* terrible as *an army* with banners? I went down into the garden of nuts to see the fruits of the valley, *and* to see whether the vine flourished, *and* the pomegranates budded. Or ever I was aware, my soul made me *like* the chariots of Amminadib. Return, return, O Shulamite; return, return, that we may look upon thee. What will ye see in the Shulamite? As it were the company of two armies.

✝ Chapter 7

How beautiful are thy feet with shoes, O prince's daughter! the joints of thy thighs *are* like jewels, the work of the hands of a cunning workman. Thy navel *is like* a round goblet, *which* wanteth not liquor: thy belly *is like* an heap of wheat set about with lilies. Thy two breasts *are* like two young roes *that are* twins. Thy neck *is* as a tower of ivory; thine eyes *like* the fishpools in Heshbon, by the gate of Bath-rabbim: thy nose *is* as the tower of Lebanon which looketh toward Damascus. Thine head upon thee *is* like Carmel, and the hair of thine head like purple; the king *is* held in the galleries. How fair and how pleasant art thou, O love, for delights! This thy stature is like to a palm tree, and thy breasts to clusters *of grapes*. I said, I will go up to the palm tree, I will take hold of the boughs thereof: now also thy breasts shall be as clusters of the vine, and the smell of thy nose like apples; And the roof of thy mouth like the best wine for my beloved, that goeth *down* sweetly, causing the lips of those that are asleep to speak.

I *am* my beloved's, and his desire *is* toward me. Come, my beloved, let us go forth into the field; let us lodge in the villages. Let us get up early to the vineyards; let us see if the vine flourish, *whether* the tender grape appear, *and* the pomegranates bud forth: there will I give thee my loves. The mandrakes give a smell, and at our gates *are* all manner of pleasant *fruits*, new and old, *which* I have laid up for thee, O my beloved.

✝ Chapter 8

O that thou *wert* as my brother, that sucked the breasts of my mother! *when* I should find thee without, I would kiss thee; yea, I should not be despised. I would lead thee, *and* bring thee into my mother's house, *who* would instruct me: I would cause thee to drink of spiced wine of the juice of my pomegranate. His left hand *should be* under my head, and his right hand should embrace me. I charge you, O daughters of Jerusalem, that ye stir not up, nor awake *my* love, until he please. Who *is* this that cometh up from the wilderness, leaning upon her beloved? I raised thee up under the apple tree: there thy mother brought thee forth: there she brought thee forth *that* bare thee.

Set me as a seal upon thine heart, as a seal upon thine arm: for love *is* strong as death; jealousy *is* cruel as the grave: the coals thereof *are* coals of fire, *which hath* a most vehement flame. Many waters cannot quench love, neither can the floods drown it: if a man would give all the substance of his house for love, it would utterly be contemned.

We have a little sister, and she hath no breasts: what shall we do for our sister in the day when she shall be spoken for? If she *be* a wall, we will build upon her a palace of silver: and if she *be* a door, we will inclose her with boards of cedar. I *am* a wall, and my breasts like towers: then was I in his eyes as one that found favour. Solomon had a vineyard at Baal-hamon; he let out the vineyard unto keepers; every one for the fruit thereof was to bring a thousand *pieces* of silver. My vineyard, which *is* mine, *is* before me: thou, O Solomon, *must have* a thousand, and those that keep the fruit thereof two hundred. Thou that dwellest in the gardens, the companions hearken to thy voice: cause me to hear *it*.

Make haste, my beloved, and be thou like to a roe or to a young hart upon the mountains of spices.

The Book of the Prophet Isaiah.

✢ Chapter 1

The vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, *and* Hezekiah, kings of Judah. Hear, O heavens, and give ear, O earth: for the Lord hath spoken, I have nourished and brought up children, and they have rebelled against me. The ox knoweth his owner, and the ass his master's crib: *but* Israel doth not know, my people doth not consider. Ah sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters: they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward.

Why should ye be stricken any more? ye will revolt more and more: the whole head is sick, and the whole heart faint. From the sole of the foot even unto the head *there is* no soundness in it; *but* wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment. Your country *is* desolate, your cities *are* burned with fire: your land, strangers devour it in your presence, and *it is* desolate, as overthrown by strangers. And the daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city. Except the Lord of hosts had left unto us a very small remnant, we should have been as Sodom, *and* we should have been like unto Gomorrah.

Hear the word of the Lord, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah. To what purpose *is* the multitude of your sacrifices unto me? saith the Lord: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats. When ye come to appear before me, who hath required this at your hand, to tread my courts? Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; *it is* iniquity, even the solemn meeting. Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear *them*. And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood.

Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land: But if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the Lord hath spoken *it*.

How is the faithful city become an harlot! it was full of judgment; righteousness lodged in it; but now murderers. Thy silver is become dross, thy wine mixed with water: Thy princes *are* rebellious, and companions of thieves: every one loveth gifts, and followeth after rewards: they judge not the fatherless, neither doth the cause of the widow come unto them. Therefore saith the Lord, the Lord of hosts, the mighty One of Israel, Ah, I will ease me of mine adversaries, and avenge me of mine enemies:

And I will turn my hand upon thee, and purely purge away thy dross, and take away all thy tin: And I will restore thy judges as at the first, and thy counsellers as at the beginning: afterward thou shalt be called, The city of righteousness, the faithful city. Zion shall be redeemed with judgment, and her converts with righteousness.

And the destruction of the transgressors and of the sinners *shall be* together, and they that forsake the Lord shall be consumed. For they shall be ashamed of the oaks which ye have desired, and ye shall be confounded for the gardens that ye have chosen. For ye shall be as an oak whose leaf fadeth, and as a garden that hath no water. And the strong shall be as tow, and the maker of it as a spark, and they shall both burn together, and none shall quench *them*.

✢ Chapter 2

The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem. And it shall come to pass in the last days, *that* the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more. O house of Jacob, come ye, and let us walk in the light of the Lord.

Therefore thou hast forsaken thy people the house of Jacob, because they be replenished from the east, and *are* soothsayers like the Philistines, and they please themselves in the children of strangers. Their land also is full of silver and gold, neither *is there any* end of their treasures; their land is also full of horses, neither *is there any* end of their chariots: Their land also is full of idols; they worship the work of their own hands, that which their own fingers have made: And the mean man boweth down, and the great man humbleth himself: therefore forgive them not.

Enter into the rock, and hide thee in the dust, for fear of the Lord, and for the glory of his majesty. The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day. For the day of the Lord of hosts *shall be* upon every *one that is* proud and lofty, and upon every *one that is* lifted up; and he shall be brought low: And upon all the cedars of Lebanon, *that are* high and lifted up, and upon all the oaks of Bashan, And upon all the high mountains, and upon all the hills *that are* lifted up, And upon every high tower, and upon every fenced wall, And upon all the ships of Tarshish, and upon all pleasant pictures. And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low: and the Lord alone shall be exalted in that day. And the idols he shall utterly abolish. And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth. In that day a man shall cast his idols of silver, and his idols of gold, which they made *each one* for himself to worship, to the moles and to the bats; To go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth. Cease ye from man, whose breath *is* in his nostrils: for wherein is he to be accounted of?

✢ Chapter 3

For, behold, the Lord, the Lord of hosts, doth take away from Jerusalem and from Judah the stay and the staff, the whole stay of bread, and the whole stay of water, The mighty man, and the man of war, the judge, and the prophet, and the prudent, and the ancient, The captain of fifty, and the honourable man, and the counseller, and the cunning artificer, and the eloquent orator. And I will give children *to be* their princes, and babes shall rule over them. And the people shall be oppressed, every one by another, and every one by his neighbour: the child shall behave himself proudly against the ancient, and the base against the honourable. When a man shall take hold of his brother of the house of his father, *saying*, Thou hast clothing, be thou our ruler, and *let* this ruin *be* under thy hand: In that day shall he swear, saying, I will not be an healer; for in my house *is* neither bread nor clothing: make me not a ruler of the people. For Jerusalem is ruined, and Judah is fallen: because their tongue and their doings *are* against the Lord, to provoke the eyes of his glory.

The shew of their countenance doth witness against them; and they declare their sin as Sodom, they hide *it* not. Woe unto their soul! for they have rewarded evil unto themselves. Say ye to the righteous, that *it shall be* well *with him:* for they shall eat the fruit of their doings. Woe unto the wicked! *it shall be* ill *with him:* for the reward of his hands shall be given him.

As for my people, children *are* their oppressors, and women rule over them. O my people, they which lead thee cause *thee* to err, and destroy the way of thy paths. The Lord standeth up to plead, and standeth to judge the people. The Lord will enter into judgment with the ancients of his people, and the princes thereof: for ye have eaten up the vineyard; the spoil of the poor *is* in your houses. What mean ye *that* ye beat my people to pieces, and grind the faces of the poor? saith the Lord God of hosts.

Moreover the Lord saith, Because the daughters of Zion are haughty, and walk with stretched forth necks and wanton eyes, walking and mincing *as* they go, and making a tinkling with their feet: Therefore the Lord will smite with a scab the crown of the head of the daughters of Zion, and the Lord will discover their secret parts. In that day the Lord will take away the bravery of *their* tinkling ornaments *about their feet*, and *their* cauls, and *their* round tires like the moon, The chains, and the bracelets, and the mufflers, The bonnets, and the ornaments of the legs, and the headbands, and the tablets, and the earrings, The rings, and nose jewels, The changeable suits of apparel, and the mantles, and the wimples, and the crisping pins, The glasses, and the fine linen, and the hoods, and the vails. And it shall come to pass, *that* instead of sweet smell there shall be stink; and instead of a girdle a rent; and instead of well set hair baldness; and instead of a stomacher a girding of sackcloth; *and* burning instead of beauty. Thy men shall fall by the sword, and thy mighty in the war. And her gates shall lament and mourn; and she *being* desolate shall sit upon the ground.

✢ Chapter 4

And in that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel: only let us be called by thy name, to take away our reproach. In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth *shall be* excellent and comely for them that are escaped of Israel. And it shall come to pass, *that he that is* left in Zion, and *he that* remaineth in Jerusalem, shall be called holy, *even* every one that is written among the living in Jerusalem: When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning. And the Lord will create upon every dwelling place of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory *shall be* a defence. And there shall be a tabernacle for a shadow in the daytime from the heat, and for a place of refuge, and for a covert from storm and from rain.

✢ Chapter 5

Now will I sing to my wellbeloved a song of my beloved touching his vineyard. My wellbeloved hath a vineyard in a very fruitful hill: And he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a winepress therein: and he looked that it should bring forth grapes, and it brought forth wild grapes. And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt me and my vineyard. What could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes? And now go to; I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up; *and* break down the wall thereof, and it shall be trodden down: And I will lay it waste: it shall not be pruned, nor digged; but there shall come up briers and thorns: I will also command the clouds that they rain no rain upon it. For the vineyard of the Lord of hosts *is* the house of Israel, and the men of Judah his pleasant plant: and he looked for judgment, but behold oppression; for righteousness, but behold a cry.

Woe unto them that join house to house, *that* lay field to field, till *there be* no place, that they may be placed alone in the midst of the earth! In mine ears *said* the Lord of hosts, Of a truth many houses shall be desolate, *even* great and fair, without inhabitant. Yea, ten acres of vineyard shall yield one bath, and the seed of an homer shall yield an ephah.

Woe unto them that rise up early in the morning, *that* they may follow strong drink; that continue until night, *till* wine inflame them! And the harp, and the viol, the tabret, and pipe, and wine, are in their feasts: but they regard not the work of the Lord, neither consider the operation of his hands.

Therefore my people are gone into captivity, because *they have* no knowledge: and their honourable men *are* famished, and their multitude dried up with thirst. Therefore hell hath enlarged herself, and opened her mouth without measure: and their glory, and their multitude, and their pomp, and he that rejoiceth, shall descend into it. And the mean man shall be brought down, and the mighty man shall be humbled, and the eyes of the lofty shall be humbled: But the Lord of hosts shall be exalted in judgment, and God that is holy shall be sanctified in righteousness. Then shall the lambs feed after their manner, and the waste places of the fat ones shall strangers eat. Woe unto them that draw iniquity with cords of vanity, and sin as it were with a cart rope: That say, Let him make speed, *and* hasten his work, that we may see *it:* and let the counsel of the Holy One of Israel draw nigh and come, that we may know *it!*

Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter! Woe unto *them that are* wise in their own eyes, and prudent in their own sight! Woe unto *them that are* mighty to drink wine, and men of strength to mingle strong drink: Which justify the wicked for reward, and take away the righteousness of the righteous from him! Therefore as the fire devoureth the stubble, and the flame consumeth the chaff, *so* their root shall be as rottenness, and their blossom shall go up as dust: because they have cast away the law of the Lord of hosts, and despised the word of the Holy One of Israel. Therefore is the anger of the Lord kindled against his people, and he hath stretched forth his hand against them, and hath smitten them: and the hills did tremble, and their carcases *were* torn in the midst of the streets. For all this his anger is not turned away, but his hand *is* stretched out still.

And he will lift up an ensign to the nations from far, and will hiss unto them from the end of the earth: and, behold, they shall come with speed swiftly: None shall be weary nor stumble among them; none shall slumber nor sleep; neither shall the girdle of their loins be loosed, nor the latchet of their shoes be broken: Whose arrows *are* sharp, and all their bows bent, their horses' hoofs shall be counted like flint, and their wheels like a whirlwind: Their roaring *shall be* like a lion, they shall roar like young lions: yea, they shall roar, and lay hold of the prey, and shall carry *it* away safe, and none shall deliver *it*. And in that day they shall roar against them like the roaring of the sea: and if *one* look unto the land, behold darkness *and* sorrow, and the light is darkened in the heavens thereof.

✢ Chapter 6

In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, *is* the Lord of hosts: the whole earth *is* full of his glory. And the posts of the door moved at the voice of him that cried, and the house was filled with smoke.

Then said I, Woe *is* me! for I am undone; because I *am* a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts. Then flew one of the seraphims unto me, having a live coal in his hand, *which* he had taken with the tongs from off the altar: And he laid *it* upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged. Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here *am* I; send me.

And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed. Then said I, Lord, how long? And he answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate, And the Lord have removed men far away, and *there be* a great forsaking in the midst of the land.

But yet in it *shall be* a tenth, and *it* shall return, and shall be eaten: as a teil tree, and as an oak, whose substance *is* in them, when they cast *their leaves: so* the holy seed *shall be* the substance thereof.

✢ Chapter 7

And it came to pass in the days of Ahaz the son of Jotham, the son of Uzziah, king of Judah, *that* Rezin the king of Syria, and Pekah the son of Remaliah, king of Israel, went up toward Jerusalem to war against it, but could not prevail against it. And it was told the house of David, saying, Syria is confederate with Ephraim. And his heart was moved, and the heart of his people, as the trees of the wood are moved with the wind. Then said the Lord unto Isaiah, Go forth now to meet Ahaz, thou, and Shear-jashub thy son, at the end of the conduit of the upper pool in the highway of the fuller's field; And say unto him, Take heed, and be quiet; fear not, neither be fainthearted for the two tails of these smoking firebrands, for the fierce anger of Rezin with Syria, and of the son of Remaliah. Because Syria, Ephraim, and the son of Remaliah, have taken evil counsel against thee, saying, Let us go up against Judah, and vex it, and let us make a breach therein for us, and set a king in the midst of it, *even* the son of Tabeal: Thus saith the Lord God, It shall not stand, neither shall it come to pass. For the head of Syria *is* Damascus, and the head of Damascus *is* Rezin; and within threescore and five years shall Ephraim be broken, that it be not a people. And the head of Ephraim *is* Samaria, and the head of Samaria *is* Remaliah's son. If ye will not believe, surely ye shall not be established.

Moreover the Lord spake again unto Ahaz, saying, Ask thee a sign of the Lord thy God; ask it either in the depth, or in the height above. But Ahaz said, I will not ask, neither will I tempt the Lord. And he said, Hear ye now, O house of David; *Is it* a small thing for you to weary men, but will ye weary my God also? Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. Butter and honey shall he eat, that he may know to refuse the evil, and choose the good. For before the child shall know to refuse the evil, and choose the good, the land that thou abhorrest shall be forsaken of both her kings.

The Lord shall bring upon thee, and upon thy people, and upon thy father's house, days that have not come, from the day that Ephraim departed from Judah; *even* the king of Assyria. And it shall come to pass in that day, *that* the Lord shall hiss for the fly that *is* in the uttermost part of the rivers of Egypt, and for the bee that *is* in the land of Assyria. And they shall come, and shall rest all of them in the desolate valleys, and in the holes of the rocks, and upon all thorns, and upon all bushes. In the same day shall the Lord shave with a rasor that is hired, *namely*, by them beyond the river, by the king of Assyria, the head, and the hair of the feet: and it shall also consume the beard. And it shall come to pass in that day, *that* a man shall nourish a young cow, and two sheep; And it shall come to pass, for the abundance of milk *that* they shall give he shall eat butter: for butter and honey shall every one eat that is left in the land. And it shall come to pass in that day, *that* every place shall be, where there were a thousand vines at a thousand silverlings, it shall *even* be for briers and thorns. With arrows and with bows shall *men* come thither; because all the land shall become briers and thorns. And *on* all hills that shall be digged with the mattock, there shall not come thither the fear of briers and thorns: but it shall be for the sending forth of oxen, and for the treading of lesser cattle.

✝ Chapter 8

Moreover the Lord said unto me, Take thee a great roll, and write in it with a man's pen concerning Maher-shalal-hash-baz. And I took unto me faithful witnesses to record, Uriah the priest, and Zechariah the son of Jeberechiah. And I went unto the prophetess; and she conceived, and bare a son. Then said the Lord to me, Call his name Maher-shalal-hash-baz. For before the child shall have knowledge to cry, My father, and my mother, the riches of Damascus and the spoil of Samaria shall be taken away before the king of Assyria.

The Lord spake also unto me again, saying, Forasmuch as this people refuseth the waters of Shiloah that go softly, and rejoice in Rezin and Remaliah's son; Now therefore, behold, the Lord bringeth up upon them the waters of the river, strong and many, *even* the king of Assyria, and all his glory: and he shall come up over all his channels, and go over all his banks: And he shall pass through Judah; he shall overflow and go over, he shall reach *even* to the neck; and the stretching out of his wings shall fill the breadth of thy land, O Immanuel.

Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye of far countries: gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces. Take counsel together, and it shall come to nought; speak the word, and it shall not stand: for God *is* with us.

For the Lord spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying, Say ye not, A confederacy, to all *them to* whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts himself; and *let* him *be* your fear, and *let* him *be* your dread. And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem. And many among them shall stumble, and fall, and be broken, and be snared, and be taken. Bind up the testimony, seal the law among my disciples. And I will wait upon the Lord, that hideth his face from the house of Jacob, and I will look for him. Behold, I and the children whom the Lord hath given me *are* for signs and for wonders in Israel from the Lord of hosts, which dwelleth in mount Zion.

And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead? To the law and to the testimony: if they speak not according to this word, *it is* because *there is* no light in them. And they shall pass through it, hardly bestead and hungry: and it shall come to pass, that when they shall be hungry, they shall fret themselves, and curse their king and their God, and look upward. And they shall look unto the earth; and behold trouble and darkness, dimness of anguish; and *they shall be* driven to darkness.

✝ Chapter 9

Nevertheless the dimness *shall* not *be* such as *was* in her vexation, when at the first he lightly afflicted the land of Zebulun and the land of Naphtali, and afterward did more grievously afflict *her by* the way of the sea, beyond Jordan, in Galilee of the nations. The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined. Thou hast multiplied the nation, *and* not increased the joy: they joy before thee according to the joy in harvest, *and* as *men* rejoice when they divide the spoil. For thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, as in the day of Midian. For every battle of the warrior *is* with confused noise, and garments rolled in blood; but *this* shall be with burning *and* fuel of fire. For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counseller, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of *his* government and peace *there shall be* no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this.

The Lord sent a word into Jacob, and it hath lighted upon Israel. And all the people shall know, *even* Ephraim and the inhabitant of Samaria, that say in the pride and stoutness of heart, The bricks are fallen down, but we will build with hewn stones: the sycomores are cut down, but we will change *them into* cedars. Therefore the Lord shall set up the adversaries of Rezin against him, and join his enemies together; The Syrians before, and the Philistines behind; and they shall devour Israel with open mouth. For all this his anger is not turned away, but his hand *is* stretched out still.

For the people turneth not unto him that smiteth them, neither do they seek the Lord of hosts. Therefore the Lord will cut off from Israel head and tail, branch and rush, in one day. The ancient and honourable, he *is* the head; and the prophet that teacheth lies, he *is* the tail. For the leaders of this people cause *them* to err; and *they that are* led of them *are* destroyed. Therefore the Lord shall have no joy in their young men, neither shall have mercy on their fatherless and widows: for every one *is* an hypocrite and an evildoer, and every mouth speaketh folly. For all this his anger is not turned away, but his hand *is* stretched out still.

For wickedness burneth as the fire: it shall devour the briers and thorns, and shall kindle in the thickets of the forest, and they shall mount up *like* the lifting up of smoke. Through the wrath of the Lord of hosts is the land darkened, and the people shall be as the fuel of the fire: no man shall spare his brother. And he shall snatch on the right hand, and be hungry; and he shall eat on the left hand, and they shall not be satisfied: they shall eat every man the flesh of his own arm: Manasseh, Ephraim; and Ephraim, Manasseh: *and* they together *shall be* against Judah. For all this his anger is not turned away, but his hand *is* stretched out still.

✝ Chapter 10

Woe unto them that decree unrighteous decrees, and that write grievousness *which* they have prescribed; To turn aside the needy from judgment, and to take away the right from the poor of my people, that widows may be their prey, and *that* they may rob the fatherless! And what will ye do in the day of visitation, and in the desolation *which* shall come from far? to whom will ye flee for help? and where will ye leave your glory? Without me they shall bow down under the prisoners, and they shall fall under the slain. For all this his anger is not turned away, but his hand *is* stretched out still.

O Assyrian, the rod of mine anger, and the staff in their hand is mine indignation. I will send him against an hypocritical nation, and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire of the streets. Howbeit he meaneth not so, neither doth his heart think so; but *it is* in his heart to destroy and cut off nations not a few. For he saith, *Are* not my princes altogether kings? *Is* not Calno as Carchemish? *is* not Hamath as Arpad? *is* not Samaria as Damascus? As my hand hath found the kingdoms of the idols, and whose graven images did excel them of Jerusalem and of Samaria; Shall I not, as I have done unto Samaria and her idols, so do to Jerusalem and her idols? Wherefore it shall come to pass, *that* when the Lord hath performed his whole work upon mount Zion and on Jerusalem, I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks. For he saith, By the strength of my hand I have done *it*, and by my wisdom; for I am prudent: and I have removed the bounds of the people, and have robbed their treasures, and I have put down the inhabitants like a valiant *man:* And my hand hath found as a nest the riches of the people: and as one gathereth eggs *that are* left, have I gathered all the earth; and there was none that moved the wing, or opened the mouth, or peeped. Shall the axe boast itself against him that heweth therewith? *or* shall the saw magnify itself against him that shaketh it? as if the rod should shake *itself* against them that lift it up, *or* as if the staff should lift up *itself, as if it were* no wood. Therefore shall the Lord, the Lord of hosts, send among his fat ones leanness; and under his glory he shall kindle a burning like the burning of a fire. And the light of Israel shall be for a fire, and his Holy One for a flame: and it shall burn and devour his thorns and his briers in one day; And shall consume the glory of his forest, and of his fruitful field, both soul and body: and they shall be as when a standardbearer fainteth. And the rest of the trees of his forest shall be few, that a child may write them.

And it shall come to pass in that day, *that* the remnant of Israel, and such as are escaped of the house of Jacob, shall no more again stay upon him that smote them; but shall stay upon the Lord, the Holy One of Israel, in truth. The remnant shall return, *even* the remnant of Jacob, unto the mighty God. For though thy people Israel be as the sand of the sea, *yet* a remnant of them shall return: the consumption decreed shall overflow with righteousness. For the Lord God of hosts shall make a consumption, even determined, in the midst of all the land.

Therefore thus saith the Lord God of hosts, O my people that dwellest in Zion, be not afraid of the Assyrian: he shall smite thee with a rod, and shall lift up his staff against thee, after the manner of Egypt. For yet a very little while, and the indignation shall cease, and mine anger in their destruction. And the Lord of hosts shall stir up a scourge for him according to the slaughter of Midian at the rock of Oreb: and *as* his rod *was* upon the sea, so shall he lift it up after the manner of Egypt. And it shall come to pass in that day, *that* his burden shall be taken away from off thy shoulder, and his yoke from off thy neck, and the yoke shall be destroyed because of the anointing. He is come to Aiath, he is passed to Migron; at Michmash he hath laid up his carriages: They are gone over the passage: they have taken up their lodging at Geba; Ramah is afraid; Gibeah of Saul is fled. Lift up thy voice, O daughter of Gallim: cause it to be heard unto Laish, O poor Anathoth. Madmenah is removed; the inhabitants of Gebim gather themselves to flee. As yet shall he remain at Nob that day: he shall shake his hand *against* the mount of the daughter of Zion, the hill of Jerusalem. Behold, the Lord, the Lord of hosts, shall lop the bough with terror: and the high ones of stature *shall be* hewn down, and the haughty shall be humbled. And he shall cut down the thickets of the forest with iron, and Lebanon shall fall by a mighty one.

✢ Chapter 11

And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; And shall make him of quick understanding in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.

And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious. And it shall come to pass in that day, *that* the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim. But they shall fly upon the shoulders of the Philistines toward the west; they shall spoil them of the east together: they shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them. And the Lord shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make *men* go over dryshod. And there shall be an highway for the remnant of his people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt.

✢ Chapter 12

And in that day thou shalt say, O Lord, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortedst me. Behold, God *is* my salvation; I will trust, and not be afraid: for the Lord Jehovah *is* my strength and *my* song; he also is become my salvation. Therefore with joy shall ye draw water out of the wells of salvation. And in that day shall ye say, Praise the Lord, call upon his name, declare his doings among the people, make mention that his name is exalted. Sing unto the Lord; for he hath done excellent things: this *is* known in all the earth. Cry out and shout, thou inhabitant of Zion: for great *is* the Holy One of Israel in the midst of thee.

✢ Chapter 13

The burden of Babylon, which Isaiah the son of Amoz did see. Lift ye up a banner upon the high mountain, exalt the voice unto them, shake the hand, that they may go into the gates of the nobles. I have commanded my sanctified ones, I have also called my mighty ones for mine anger, *even* them that rejoice in my highness. The noise of a multitude in the mountains, like as of a great people; a tumultuous noise of the kingdoms of nations gathered together: the Lord of hosts mustereth the host of the battle. They come from a far country, from the end of heaven, *even* the Lord, and the weapons of his indignation, to destroy the whole land.

Howl ye; for the day of the Lord *is* at hand; it shall come as a destruction from the Almighty. Therefore shall all hands be faint, and every man's heart shall melt: And they shall be afraid: pangs and sorrows shall take hold of them; they shall be in pain as a woman that travaileth: they shall be amazed one at another; their faces *shall be as* flames. Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it. For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine. And I will punish the world for *their* evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible. I will make a man more precious than fine gold; even a man than the golden wedge of Ophir. Therefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of the Lord of hosts, and in the day of his fierce anger. And it shall be as the chased roe, and as a sheep that no man taketh up: they shall every man turn to his own people, and flee every one into his own land. Every one that is found shall be thrust through; and every one that is joined *unto them* shall fall by the sword. Their children also shall be dashed to pieces before their eyes; their houses shall be spoiled, and their wives ravished. Behold, I will stir up the Medes against them, which shall not regard silver; and *as for* gold, they shall not delight in it. *Their* bows also shall dash the young men to pieces; and they shall have no pity on the fruit of the womb; their eye shall not spare children.

And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation: neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there. But wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there. And the wild beasts of the islands shall cry in their desolate houses, and dragons in *their* pleasant palaces: and her time *is* near to come, and her days shall not be prolonged.

✢ Chapter 14

For the Lord will have mercy on Jacob, and will yet choose Israel, and set them in their own land: and the strangers shall be joined with them, and they shall cleave to the house of Jacob. And the people shall take them, and bring them to their place: and the house of Israel shall possess them in the land of the Lord for servants and handmaids: and they shall take them captives, whose captives they were; and they shall rule over their oppressors. And it shall come to pass in the day that the Lord shall give thee rest from thy sorrow, and from thy fear, and from the hard bondage wherein thou wast made to serve,

That thou shalt take up this proverb against the king of Babylon, and say, How hath the oppressor ceased! the golden city ceased! The Lord hath broken the staff of the wicked, *and* the sceptre of the rulers. He who smote the people in wrath with a continual stroke, he that ruled the nations in anger, is persecuted, *and* none hindereth. The whole earth is at rest, *and* is quiet: they break forth into singing. Yea, the fir trees rejoice at thee, *and* the cedars of Lebanon, *saying*, Since thou art laid down, no feller is come up against us. Hell from beneath is moved for thee to meet *thee* at thy coming: it stirreth up the dead for thee, *even* all the chief ones of the earth; it hath raised up from their thrones all the kings of the nations. All they shall speak and say unto thee, Art thou also become weak as we? art thou become like unto us? Thy pomp is brought down to the grave, *and* the noise of thy viols: the worm is spread under thee, and the worms cover thee. How art thou fallen from heaven, O Lucifer, son of the morning! *how* art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the most High. Yet thou shalt be brought down to hell, to the sides of the pit. They that see thee shall narrowly look upon thee, *and* consider thee, *saying*, *Is* this the man that made the earth to tremble, that did shake kingdoms; *That* made the world as a wilderness, and destroyed the cities thereof; *that* opened not the house of his prisoners? All the kings of the nations, *even* all of them, lie in glory, every one in his own house. But thou art cast out of thy grave like an abominable branch, *and as* the raiment of those that are slain, thrust through with a sword, that go down to the stones of the pit; as a carcase trodden under feet. Thou shalt not be joined with them in burial, because thou hast destroyed thy land, *and* slain thy people: the seed of evildoers shall never be renowned. Prepare slaughter for his children for the iniquity of their fathers; that they do not rise, nor possess the land, nor fill the face of the world with cities. For I will rise up against them, saith the Lord of hosts, and cut off from Babylon the name, and remnant, and son, and nephew, saith the Lord. I will also make it a possession for the bittern, and pools of water: and I will sweep it with the besom of destruction, saith the Lord of hosts.

The Lord of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, *so* shall it stand: That I will break the Assyrian in my land, and upon my mountains tread him under foot: then shall his yoke depart from off them, and his burden depart from off their shoulders. This *is* the purpose that is purposed upon the whole earth: and this *is* the hand that is stretched out upon all the nations. For the Lord of hosts hath purposed, and who shall disannul *it?* and his hand *is* stretched out, and who shall turn it back? In the year that king Ahaz died was this burden.

Rejoice not thou, whole Palestina, because the rod of him that smote thee is broken: for out of the serpent's root shall come forth a cockatrice, and his fruit *shall be* a fiery flying serpent. And the firstborn of the poor shall feed, and the needy shall lie down in safety: and I will kill thy root with famine, and he shall slay thy remnant. Howl, O gate; cry, O city; thou, whole Palestina, *art* dissolved: for there shall come from the north a smoke, and none *shall be* alone in his appointed times. What shall *one* then answer the messengers of the nation? That the Lord hath founded Zion, and the poor of his people shall trust in it.

✢ Chapter 15

The burden of Moab. Because in the night Ar of Moab is laid waste, *and* brought to silence; because in the night Kir of Moab is laid waste, *and* brought to silence; He is gone up to Bajith, and to Dibon, the high places, to weep: Moab shall howl over Nebo, and over Medeba: on all their heads *shall be* baldness, *and* every beard cut off. In their streets they shall gird themselves with sackcloth: on the tops of their houses, and in their streets, every one shall howl, weeping abundantly. And Heshbon shall cry, and Elealeh: their voice shall be heard *even* unto Jahaz: therefore the armed soldiers of Moab shall cry out; his life shall be grievous unto him. My heart shall cry out for Moab; his fugitives *shall flee* unto Zoar, an heifer of three years old: for by the mounting up of Luhith with weeping shall they go it up; for in the way of Horonaim they shall raise up a cry of destruction. For the waters of Nimrim shall be desolate: for the hay is withered away, the grass faileth, there is no green thing. Therefore the abundance they have gotten, and that which they have laid up, shall they carry away to the brook of the willows. For the cry is gone round about the borders of Moab; the howling thereof unto Eglaim, and the howling thereof unto Beer-elim. For the waters of Dimon shall be full of blood: for I will bring more upon Dimon, lions upon him that escapeth of Moab, and upon the remnant of the land.

✢ Chapter 16

Send ye the lamb to the ruler of the land from Sela to the wilderness, unto the mount of the daughter of Zion. For it shall be, *that,* as a wandering bird cast out of the nest, *so* the daughters of Moab shall be at the fords of Arnon. Take counsel, execute judgment; make thy shadow as the night in the midst of the noonday; hide the outcasts; bewray not him that wandereth. Let mine outcasts dwell with thee, Moab; be thou a covert to them from the face of the spoiler: for the extortioner is at an end, the spoiler ceaseth, the oppressors are consumed out of the land. And in mercy shall the throne be established: and he shall sit upon it in truth in the tabernacle of David, judging, and seeking judgment, and hasting righteousness.

We have heard of the pride of Moab; *he is* very proud: *even* of his haughtiness, and his pride, and his wrath: *but* his lies *shall* not *be* so. Therefore shall Moab howl for Moab, every one shall howl: for the foundations of Kir-hareseth shall ye mourn; surely *they are* stricken. For the fields of Heshbon languish, *and* the vine of Sibmah: the Lords of the heathen have broken down the principal plants thereof, they are come *even* unto Jazer, they wandered *through* the wilderness: her branches are stretched out, they are gone over the sea.

Therefore I will bewail with the weeping of Jazer the vine of Sibmah: I will water thee with my tears, O Heshbon, and Elealeh: for the shouting for thy summer fruits and for thy harvest is fallen. And gladness is taken away, and joy out of the plentiful field; and in the vineyards there shall be no singing, neither shall there be shouting: the treaders shall tread out no wine in *their* presses; I have made *their vintage* shouting to cease. Wherefore my bowels shall sound like an harp for Moab, and mine inward parts for Kir-haresh.

And it shall come to pass, when it is seen that Moab is weary on the high place, that he shall come to his sanctuary to pray; but he shall not prevail. This *is* the word that the Lord hath spoken concerning Moab since that time. But now the Lord hath spoken, saying, Within three years, as the years of an hireling, and the glory of Moab shall be contemned, with all that great multitude; and the remnant *shall be* very small *and* feeble.

✢ Chapter 17

The burden of Damascus. Behold, Damascus is taken away from *being* a city, and it shall be a ruinous heap. The cities of Aroer *are* forsaken: they shall be for flocks, which shall lie down, and none shall make *them* afraid. The fortress also shall cease from Ephraim, and the kingdom from Damascus, and the remnant of Syria: they shall be as the glory of the children of Israel, saith the Lord of hosts. And in that day it shall come to pass, *that* the glory of Jacob shall be made thin, and the fatness of his flesh shall wax lean. And it shall be as when the harvestman gathereth the corn, and reapeth the ears with his arm; and it shall be as he that gathereth ears in the valley of Rephaim.

Yet gleaning grapes shall be left in it, as the shaking of an olive tree, two *or* three berries in the top of the uppermost bough, four *or* five in the outmost fruitful branches thereof, saith the Lord God of Israel. At that day shall a man look to his Maker, and his eyes shall have respect to the Holy One of Israel. And he shall not look to the altars, the work of his hands, neither shall respect *that* which his fingers have made, either the groves, or the images.

In that day shall his strong cities be as a forsaken bough, and an uppermost branch, which they left because of the children of Israel: and there shall be desolation. Because thou hast forgotten the God of thy salvation, and hast not been mindful of the rock of thy strength, therefore shalt thou plant pleasant plants, and shalt set it with strange slips: In the day shalt thou make thy plant to grow, and in the morning shalt thou make thy seed to flourish: *but* the harvest *shall be* a heap in the day of grief and of desperate sorrow.

Woe to the multitude of many people, *which* make a noise like the noise of the seas; and to the rushing of nations, *that* make a rushing like the rushing of mighty waters! The nations shall rush like the rushing of many waters: but *God* shall rebuke them, and they shall flee far off, and shall be chased as the chaff of the mountains before the wind, and like a rolling thing before the whirlwind. And behold at eveningtide trouble; *and* before the morning he *is* not. This *is* the portion of them that spoil us, and the lot of them that rob us.

✢ Chapter 18

Woe to the land shadowing with wings, which *is* beyond the rivers of Ethiopia: That sendeth ambassadors by the sea, even in vessels of bulrushes upon the waters, *saying,* Go, ye swift messengers, to a nation scattered and peeled, to a people terrible from their beginning hitherto; a nation meted out and trodden down, whose land the rivers have spoiled! All ye inhabitants of the world, and dwellers on the earth, see ye, when he lifteth up an ensign on the mountains; and when he bloweth a trumpet, hear ye. For so the Lord said unto me, I will take my rest, and I will consider in my dwelling place like a clear heat upon herbs, *and* like a cloud of dew in the heat of harvest. For afore the harvest, when the bud is perfect, and the sour grape is ripening in the flower, he shall both cut off the sprigs with pruning hooks, and take away *and* cut down the branches. They shall be left together unto the fowls of the mountains, and to the beasts of the earth: and the fowls shall summer upon them, and all the beasts of the earth shall winter upon them.

In that time shall the present be brought unto the Lord of hosts of a people scattered and peeled, and from a people terrible from their beginning hitherto; a nation meted out and trodden under foot, whose land the rivers have spoiled, to the place of the name of the Lord of hosts, the mount Zion.

✢ Chapter 19

The burden of Egypt. Behold, the Lord rideth upon a swift cloud, and shall come into Egypt: and the idols of Egypt shall be moved at his presence, and the heart of Egypt shall melt in the midst of it. And I will set the Egyptians against the Egyptians: and they shall fight every one against his brother, and every one against his neighbour; city against city, *and* kingdom against kingdom. And the spirit of Egypt shall fail in the midst thereof; and I will destroy the counsel thereof: and they shall seek to the idols, and to the charmers, and to them that have familiar spirits, and to the wizards. And the Egyptians will I give over into the hand of a cruel Lord; and a fierce king shall rule over them, saith the Lord, the Lord of hosts. And the waters shall fail from the sea, and the river shall be wasted and dried up. And they shall turn the rivers far away; *and* the brooks of defence shall be emptied and dried up: the reeds and flags shall wither. The paper reeds by the brooks, by the mouth of the brooks, and every thing sown by the brooks, shall wither, be driven away, and be no *more.* The fishers also shall mourn, and all they that cast angle into the brooks shall lament, and they that spread nets upon the waters shall languish. Moreover they that work in fine flax, and they that weave networks, shall be confounded. And they shall be broken in the purposes thereof, all that make sluices *and* ponds for fish.

Surely the princes of Zoan *are* fools, the counsel of the wise counsellers of Pharaoh is become brutish: how say ye unto Pharaoh, I *am* the son of the wise, the son of ancient kings? Where *are* they? where *are* thy wise *men?* and let them tell thee now, and let them know what the Lord of hosts hath purposed upon Egypt. The princes of Zoan are become fools, the princes of Noph are deceived; they have also seduced Egypt, *even they that are* the stay of the tribes thereof. The Lord hath mingled a perverse spirit in the midst thereof: and they have caused Egypt to err in every work thereof, as a drunken *man* staggereth in his vomit. Neither shall there be *any* work for Egypt, which the head or tail, branch or rush, may do. In that day shall Egypt be like unto women: and it shall be afraid and fear because of the shaking of the hand of the Lord of hosts, which he shaketh over it. And the land of Judah shall be a terror unto Egypt, every one that maketh mention thereof shall be afraid in himself, because of the counsel of the Lord of hosts, which he hath determined against it.

In that day shall five cities in the land of Egypt speak the language of Canaan, and swear to the Lord of hosts; one shall be called, The city of destruction. In that day shall there be an altar to the Lord in the midst of the land of Egypt, and a pillar at the border thereof to the Lord. And it shall be for a sign and for a witness unto the Lord of hosts in the land of Egypt: for they shall cry unto the Lord because of the oppressors, and he shall send them a saviour, and a great one, and he shall deliver them. And the Lord shall be known to Egypt, and the Egyptians shall know the Lord in that day, and shall do sacrifice and oblation; yea, they shall vow a vow unto the Lord, and perform *it.* And the Lord shall smite Egypt: he shall smite and heal *it:* and they shall return *even* to the

Lord, and he shall be intreated of them, and shall heal them.

In that day shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians. In that day shall Israel be the third with Egypt and with Assyria, *even* a blessing in the midst of the land: Whom the Lord of hosts shall bless, saying, Blessed *be* Egypt my people, and Assyria the work of my hands, and Israel mine inheritance.

✝ Chapter 20

IN the year that Tartan came unto Ashdod, (when Sargon the king of Assyria sent him,) and fought against Ashdod, and took it; At the same time spake the Lord by Isaiah the son of Amoz, saying, Go and loose the sackcloth from off thy loins, and put off thy shoe from thy foot. And he did so, walking naked and barefoot. And the Lord said, Like as my servant Isaiah hath walked naked and barefoot three years *for* a sign and wonder upon Egypt and upon Ethiopia; So shall the king of Assyria lead away the Egyptians prisoners, and the Ethiopians captives, young and old, naked and barefoot, even with *their* buttocks uncovered, to the shame of Egypt. And they shall be afraid and ashamed of Ethiopia their expectation, and of Egypt their glory. And the inhabitant of this isle shall say in that day, Behold, such *is* our expectation, whither we flee for help to be delivered from the king of Assyria: and how shall we escape?

✝ Chapter 21

THE burden of the desert of the sea. As whirlwinds in the south pass through; *so* it cometh from the desert, from a terrible land. A grievous vision is declared unto me; the treacherous dealer dealeth treacherously, and the spoiler spoileth. Go up, O Elam: besiege, O Media; all the sighing thereof have I made to cease. Therefore are my loins filled with pain: pangs have taken hold upon me, as the pangs of a woman that travaileth: I was bowed down at the hearing *of it;* I was dismayed at the seeing *of it.* My heart panted, fearfulness affrighted me: the night of my pleasure hath he turned into fear unto me. Prepare the table, watch in the watchtower, eat, drink: arise, ye princes, *and* anoint the shield. For thus hath the Lord said unto me, Go, set a watchman, let him declare what he seeth. And he saw a chariot *with* a couple of horsemen, a chariot of asses, *and* a chariot of camels; and he hearkened diligently with much heed: And he cried, A lion: My Lord, I stand continually upon the watchtower in the daytime, and I am set in my ward whole nights: And, behold, here cometh a chariot of men, *with* a couple of horsemen. And he answered and said, Babylon is fallen, is fallen; and all the graven images of her gods he hath broken unto the ground. O my threshing, and the corn of my floor: that which I have heard of the Lord of hosts, the God of Israel, have I declared unto you.

The burden of Dumah. He calleth to me out of Seir, Watchman, what of the night? Watchman, what of the night? The watchman said, The morning cometh, and also the night: if ye will inquire, inquire ye: return, come.

The burden upon Arabia. In the forest in Arabia shall ye lodge, O ye travelling companies of Dedanim. The inhabitants of the land of Tema brought water to him that was thirsty, they prevented with their bread him that fled. For they fled from the swords, from the drawn sword, and from the bent bow, and from the grievousness of war. For thus hath the Lord said unto me, Within a year, according to the years of an hireling, and all the glory of Kedar shall fail: And the residue of the number of archers, the mighty men of the children of Kedar, shall be diminished: for the Lord God of Israel hath spoken *it.*

✝ Chapter 22

THE burden of the valley of vision. What aileth thee now, that thou art wholly gone up to the housetops? Thou that art full of stirs, a tumultuous city, a joyous city: thy slain *men are* not slain with the sword, nor dead in battle. All thy rulers are fled together, they are bound by the archers: all that are found in thee are bound together, *which* have fled from far. Therefore said I, Look away from me; I will weep bitterly, labour not to comfort me, because of the spoiling of the daughter of my people. For *it is* a day of trouble, and of treading down, and of perplexity by the Lord God of hosts in the valley of vision, breaking down the walls, and of crying to the mountains. And Elam bare the quiver with chariots of men *and* horsemen, and Kir uncovered the shield. And it shall come to pass, *that* thy choicest valleys shall be full of chariots, and the horsemen shall set themselves in array at the gate.

And he discovered the covering of Judah, and thou didst look in that day to the armour of the house of the forest. Ye have seen also the breaches of the city of David, that they are many: and ye gathered together the waters of the lower pool. And ye have numbered the houses of Jerusalem, and the houses have ye broken down to fortify the wall. Ye made also a ditch between the two walls for the water of the old pool: but ye have not looked unto the maker thereof, neither had respect unto him that fashioned it long ago. And in that day did the Lord God of hosts call to weeping, and to mourning, and to baldness, and to girding with sackcloth: And behold joy and gladness, slaying oxen, and killing sheep, eating flesh, and drinking wine: let us eat and drink; for to morrow we shall die. And it was revealed in mine ears by the Lord of hosts, Surely this iniquity shall not be purged from you till ye die, saith the Lord God of hosts.

Thus saith the Lord God of hosts, Go, get thee unto this treasurer, *even* unto Shebna, which *is* over the house, *and say,* What hast thou here? and whom hast thou here, that thou hast hewed thee out a sepulchre here, *as* he that heweth him out a sepulchre on high, *and* that graveth an habitation for himself in a rock? Behold, the Lord will carry thee away with a mighty captivity, and will surely cover thee. He will surely violently turn and toss thee *like* a ball into a large country: there shalt thou die, and there the chariots of thy glory *shall be* the shame of thy Lord's house. And I will drive thee from thy station, and from thy state shall he pull thee down.

And it shall come to pass in that day, that I will call my servant Eliakim the son of Hilkiah: And I will clothe him with thy robe, and strengthen him with thy girdle, and I will commit thy government into his hand: and he shall be a father to the inhabitants of Jerusalem, and to the house of Judah. And the key of the house of David will I lay upon his shoulder; so he shall open, and none shall shut; and he shall shut, and none shall open. And I will fasten him *as* a nail in a sure place; and he shall be for a glorious throne to his father's house. And they shall hang upon him all the glory of his father's house, the offspring and the issue, all vessels of small quantity, from the vessels of cups, even to all the vessels of flagons. In that day, saith the Lord of hosts, shall the nail that is fastened in the sure place be removed, and be cut down, and fall; and the burden that *was* upon it shall be cut off: for the Lord hath spoken *it.*

✝ Chapter 23

THE burden of Tyre. Howl, ye ships of Tarshish; for it is laid waste, so that there is no house, no entering in: from the land of Chittim it is revealed to them. Be still, ye inhabitants of the isle; thou whom the merchants of Zidon, that pass over the sea, have replenished. And by great waters the seed of Sihor, the harvest of the river, *is* her revenue; and she is a mart of nations. Be thou ashamed, O Zidon: for the sea hath spoken, *even* the strength of the sea, saying, I travail not, nor bring forth children, neither do I nourish up young men, *nor* bring up virgins. As at the report concerning Egypt, *so* shall they be sorely pained at the report of Tyre. Pass ye over to Tarshish; howl, ye inhabitants of the isle. *Is* this your joyous *city,* whose antiquity *is* of ancient days? her own feet shall carry her afar off to sojourn. Who hath taken this counsel against Tyre, the crowning *city,* whose merchants *are* princes, whose traffickers *are* the honourable of the earth? The Lord of hosts hath purposed it, to stain the pride of all glory, *and* to bring into contempt all the honourable of the earth. Pass through thy land as a river, O daughter of Tarshish: *there is* no more strength. He stretched out his hand over the sea, he shook the kingdoms: the Lord hath given a commandment against the merchant *city,* to destroy the strong holds thereof. And he said, Thou shalt no more rejoice, O thou oppressed virgin, daughter of Zidon: arise, pass over to Chittim; there also shalt thou have no rest. Behold the land of the Chaldeans; this people was not, *till* the Assyrian founded it for them that dwell in the wilderness: they set up the towers thereof, they raised up the palaces thereof; *and* he brought it to ruin. Howl, ye ships of Tarshish: for your strength is laid waste. And it shall come to pass in that day, that Tyre shall be forgotten seventy years, according to the days of one king: after the end of seventy years shall Tyre sing as an harlot. Take an harp, go about the city, thou harlot that hast been forgotten; make sweet melody, sing many songs, that thou mayest be remembered.

And it shall come to pass after the end of seventy years, that the Lord will visit Tyre, and she shall turn to her hire, and shall commit fornication with all the kingdoms of the world upon the face of the earth. And her merchandise and her hire shall be holiness to the Lord: it shall not be treasured nor laid up; for her merchandise shall be for them that dwell before the Lord, to eat sufficiently, and for durable clothing.

✝ Chapter 24

BEHOLD, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. And it shall be, as with the people, so with the priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him. The land shall be utterly emptied, and utterly spoiled: for the Lord hath spoken this word. The earth mourneth *and* fadeth away, the world languisheth *and* fadeth away, the haughty people of the earth do languish. The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men left. The new wine mourneth, the vine languisheth, all the merryhearted do sigh. The mirth of tabrets ceaseth, the noise of them that rejoice endeth, the joy of the harp ceaseth. They shall not drink wine with a song; strong drink

shall be bitter to them that drink it. The city of confusion is broken down: every house is shut up, that no man may come in. *There is* a crying for wine in the streets; all joy is darkened, the mirth of the land is gone. In the city is left desolation, and the gate is smitten with destruction.

When thus it shall be in the midst of the land among the people, *there shall be* as the shaking of an olive tree, *and* as the gleaning grapes when the vintage is done. They shall lift up their voice, they shall sing for the majesty of the Lord, they shall cry aloud from the sea. Wherefore glorify ye the Lord in the fires, *even* the name of the Lord God of Israel in the isles of the sea.

From the uttermost part of the earth have we heard songs, *even* glory to the righteous. But I said, My leanness, my leanness, woe unto me! the treacherous dealers have dealt treacherously; yea, the treacherous dealers have dealt very treacherously. Fear, and the pit, and the snare, *are* upon thee, O inhabitant of the earth. And it shall come to pass, *that* he who fleeth from the noise of the fear shall fall into the pit; and he that cometh up out of the midst of the pit shall be taken in the snare: for the windows from on high are open, and the foundations of the earth do shake. The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again. And it shall come to pass in that day, *that* the Lord shall punish the host of the high ones *that are* on high, and the kings of the earth upon the earth. And they shall be gathered together, *as* prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited. Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously.

✢ Chapter 25

Lord, thou *art* my God; I will exalt thee, I will praise thy name; for thou hast done wonderful *things; thy* counsels of old *are* faithfulness *and* truth. For thou hast made of a city an heap; *of* a defenced city a ruin: a palace of strangers to be no city; it shall never be built. Therefore shall the strong people glorify thee, the city of the terrible nations shall fear thee. For thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones *is* as a storm *against* the wall. Thou shalt bring down the noise of strangers, as the heat in a dry place; *even* the heat with the shadow of a cloud: the branch of the terrible ones shall be brought low.

And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. And he will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations. He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken *it*.

And it shall be said in that day, Lo, this *is* our God; we have waited for him, and he will save us: this *is* the Lord; we have waited for him, we will be glad and rejoice in his salvation. For in this mountain shall the hand of the Lord rest, and Moab shall be trodden down under him, even as straw is trodden down for the dunghill. And he shall spread forth his hands in the midst of them, as he that swimmeth spreadeth forth *his hands* to swim: and he shall bring down their pride together with the spoils of their hands. And the fortress of the high fort of thy walls shall he bring down, lay low, *and* bring to the ground, *even* to the dust.

✢ Chapter 26

In that day shall this song be sung in the land of Judah; We have a strong city; salvation will *God* appoint *for* walls and bulwarks. Open ye the gates, that the righteous nation which keepeth the truth may enter in. Thou wilt keep *him* in perfect peace, *whose* mind *is* stayed *on thee:* because he trusteth in thee. Trust ye in the Lord for ever: for in the Lord Jehovah *is* everlasting strength:

For he bringeth down them that dwell on high; the lofty city, he layeth it low; he layeth it low, *even* to the ground; he bringeth it *even* to the dust. The foot shall tread it down, *even* the feet of the poor, *and* the steps of the needy. The way of the just *is* uprightness: thou, most upright, dost weigh the path of the just. Yea, in the way of thy judgments, O Lord, have we waited for thee; the desire of *our* soul *is* to thy name, and to the remembrance of thee. With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early: for when thy judgments *are* in the earth, the inhabitants of the world will learn righteousness. Let favour be shewed to the wicked, *yet* will he not learn righteousness: in the land of uprightness will he deal unjustly, and will not behold the majesty of the Lord. Lord, *when* thy hand is lifted up, they will not see: *but* they shall see, and be ashamed for *their* envy at the people; yea, the fire of thine enemies shall devour them.

Lord, thou wilt ordain peace for us: for thou also hast wrought all our works in us. O Lord our God, *other* Lords beside thee have had dominion over us: *but* by thee only will we make mention of thy name. *They are* dead, they shall not live; *they are* deceased, they shall not rise: therefore hast thou visited and destroyed them, and made all their memory to perish. Thou hast increased the nation, O Lord, thou hast increased the nation: thou art glorified: thou hadst removed *it* far *unto* all the ends of the earth. Lord, in trouble have they visited thee, they poured out a prayer *when* thy chastening *was* upon them. Like as a woman with child, *that* draweth near the time of her delivery, is in pain, *and* crieth out in her pangs; so have we been in thy sight, O Lord. We have been with child, we have been in pain, we have as it were brought forth wind; we have not wrought any deliverance in the earth; neither have the inhabitants of the world fallen. Thy dead *men* shall live, *together with* my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew *is as* the dew of herbs, and the earth shall cast out the dead.

Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain.

✢ Chapter 27

In that day the Lord with his sore and great and strong sword shall punish leviathan the piercing serpent, even leviathan that crooked serpent; and he shall slay the dragon that *is* in the sea. In that day sing ye unto her, A vineyard of red wine. I the Lord do keep it; I will water it every moment: lest *any* hurt it, I will keep it night and day. Fury *is* not in me: who would set the briers *and* thorns against me in battle? I would go through them, I would burn them together. Or let him take hold of my strength, *that* he may make peace with me; *and* he shall make peace with me. He shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the world with fruit.

Hath he smitten him, as he smote those that smote him? *or* is he slain according to the slaughter of them that are slain by him? In measure, when it shooteth forth, thou wilt debate with it: he stayeth his rough wind in the day of the east wind. By this therefore shall the iniquity of Jacob be purged; and this *is* all the fruit to take away his sin; when he maketh all the stones of the altar as chalkstones that are beaten in sunder, the groves and images shall not stand up. Yet the defenced city *shall be* desolate, *and* the habitation forsaken, and left like a wilderness: there shall the calf feed, and there shall he lie down, and consume the branches thereof. When the boughs thereof are withered, they shall be broken off: the women come, *and* set them on fire: for it *is* a people of no understanding: therefore he that made them will not have mercy on them, and he that formed them will shew them no favour.

And it shall come to pass in that day, *that* the Lord shall beat off from the channel of the river unto the stream of Egypt, and ye shall be gathered one by one, O ye children of Israel. And it shall come to pass in that day, *that* the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem.

✢ Chapter 28

Woe to the crown of pride, to the drunkards of Ephraim, whose glorious beauty *is* a fading flower, which *are* on the head of the fat valleys of them that are overcome with wine! Behold, the Lord hath a mighty and strong one, *which* as a tempest of hail *and* a destroying storm, as a flood of mighty waters overflowing, shall cast down to the earth with the hand. The crown of pride, the drunkards of Ephraim, shall be trodden under feet: And the glorious beauty, which *is* on the head of the fat valley, shall be a fading flower, *and* as the hasty fruit before the summer; which *when* he that looketh upon it seeth, while it is yet in his hand he eateth it up.

In that day shall the Lord of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of his people, And for a spirit of judgment to him that sitteth in judgment, and for strength to them that turn the battle to the gate.

But they also have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble *in* judgment. For all tables are full of vomit *and* filthiness, *so that there is* no place *clean*.

Whom shall he teach knowledge? and whom shall he make to understand doctrine? *them that are* weaned from the milk, *and* drawn from the breasts. For precept *must be* upon precept, precept upon precept; line upon line, line upon line; here a little, *and* there a little: For with stammering lips and another tongue will he speak to this people. To whom he said, This *is* the rest *wherewith* ye may cause the weary to rest; and this *is* the refreshing: yet they would not hear. But the word of the Lord was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, *and* there a little; that they might go, and fall backward, and be broken, and snared, and taken.

Wherefore hear the word of the Lord, ye scornful men, that rule this people which *is* in Jerusalem. Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves:

Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner *stone*, a sure foundation: he that believeth shall not make haste. Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place.

And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it. From the time that it goeth forth it shall take you: for morning by morning shall it pass over, by day and by night: and it shall be a vexation only *to* understand the report. For the bed is shorter than that *a man* can stretch himself *on it:* and the covering narrower than that he can wrap himself *in it*. For the Lord shall rise up as *in* mount Perazim, he shall be wroth as *in* the valley of Gibeon, that he may do his work, his strange work; and bring to pass his act, his strange act. Now therefore be ye not mockers, lest your bands be made strong: for I have heard from the Lord God of hosts a consumption, even determined upon the whole earth.

Give ye ear, and hear my voice; hearken, and hear my speech. Doth the plowman plow all day to sow? doth he open and break the clods of his ground? When he hath made plain the face thereof, doth he not cast abroad the fitches, and scatter the cummin, and cast in the principal wheat and the appointed barley and the rie in their place? For his God doth instruct him to discretion, *and* doth teach him. For the fitches are not threshed with a threshing instrument, neither is a cart wheel turned about upon the cummin; but the fitches are beaten out with a staff, and the cummin with a rod. Bread *corn* is bruised; because he will not ever be threshing it, nor break *it with* the wheel of his cart, nor bruise it *with* his horsemen. This also cometh forth from the Lord of hosts, *which* is wonderful in counsel, *and* excellent in working.

✢ Chapter 29

WOE to Ariel, to Ariel, the city *where* David dwelt! add ye year to year; let them kill sacrifices. Yet I will distress Ariel, and there shall be heaviness and sorrow: and it shall be unto me as Ariel. And I will camp against thee round about, and will lay siege against thee with a mount, and I will raise forts against thee. And thou shalt be brought down, *and* shalt speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be, as of one that hath a familiar spirit, out of the ground, and thy speech shall whisper out of the dust. Moreover the multitude of thy strangers shall be like small dust, and the multitude of the terrible ones *shall be* as chaff that passeth away: yea, it shall be at an instant suddenly. Thou shalt be visited of the Lord of hosts with thunder, and with earthquake, and great noise, with storm and tempest, and the flame of devouring fire.

And the multitude of all the nations that fight against Ariel, even all that fight against her and her munition, and that distress her, shall be as a dream of a night vision. It shall even be as when an hungry *man* dreameth, and, behold, he eateth; but he awaketh, and his soul is empty: or as when a thirsty man dreameth, and, behold, he drinketh; but he awaketh, and, behold, *he is* faint, and his soul hath appetite: so shall the multitude of all the nations be, that fight against mount Zion.

Stay yourselves, and wonder; cry ye out, and cry: they are drunken, but not with wine; they stagger, but not with strong drink. For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered. And the vision of all is become unto you as the words of a book that is sealed, which *men* deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it *is* sealed: And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned.

Wherefore the Lord said, Forasmuch as this people draw near *me* with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: Therefore, behold, I will proceed to do a marvellous work among this people, *even* a marvellous work and a wonder: for the wisdom of their wise *men* shall perish, and the understanding of their prudent *men* shall be hid. Woe unto them that seek deep to hide their counsel from the Lord, and their works are in the dark, and they say, Who seeth us? and who knoweth us? Surely your turning of things upside down shall be esteemed as the potter's clay: for shall the work say of him that made it, He made me not? or shall the thing framed say of him that framed it, He had no understanding? *Is* it not yet a very little while, and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest?

And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness. The meek also shall increase *their* joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel. For the terrible one is brought to nought, and the scorner is consumed, and all that watch for iniquity are cut off: That make a man an offender for a word, and lay a snare for him that reproveth in the gate, and turn aside the just for a thing of nought. Therefore thus saith the Lord, who redeemed Abraham, concerning the house of Jacob, Jacob shall not now be ashamed, neither shall his face now wax pale. But when he seeth his children, the work of mine hands, in the midst of him, they shall sanctify my name, and sanctify the Holy One of Jacob, and shall fear the God of Israel. They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine.

✢ Chapter 30

WOE to the rebellious children, saith the Lord, that take counsel, but not of me; and that cover with a covering, but not of my spirit, that they may add sin to sin: That walk to go down into Egypt, and have not asked at my mouth; to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt! Therefore shall the strength of Pharaoh be your shame, and the trust in the shadow of Egypt *your* confusion. For his princes were at Zoan, and his ambassadors came to Hanes. They were all ashamed of a people *that* could not profit them, nor be an help nor profit, but a shame, and also a reproach. The burden of the beasts of the south: into the land of trouble and anguish, from whence *come* the young and old lion, the viper and fiery flying serpent, they will carry their riches upon the shoulders of young asses, and their treasures upon the bunches of camels, to a people *that* shall not profit *them*. For the Egyptians shall help in vain, and to no purpose: therefore have I cried concerning this, Their strength *is* to sit still.

Now go, write it before them in a table, and note it in a book, that it may be for the time to come for ever and ever: That this *is* a rebellious people, lying children, children *that* will not hear the law of the Lord: Which say to the seers, See not; and to the prophets, Prophesy not unto us right things, speak unto us smooth things, prophesy deceits: Get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us. Wherefore thus saith the Holy One of Israel, Because ye despise this word, and trust in oppression and perverseness, and stay thereon: Therefore this iniquity shall be to you as a breach ready to fall, swelling out in a high wall, whose breaking cometh suddenly at an instant. And he shall break it as the breaking of the potters' vessel that is broken in pieces; he shall not spare: so that there shall not be found in the bursting of it a sherd to take fire from the hearth, or to take water *withal* out of the pit. For thus saith the Lord God, the Holy One of Israel; In returning and rest shall ye be saved; in quietness and in confidence shall be your strength: and ye would not. But ye said, No; for we will flee upon horses; therefore shall ye flee: and, We will ride upon the swift; therefore shall they that pursue you be swift. One thousand *shall flee* at the rebuke of one; at the rebuke of five shall ye flee: till ye be left as a beacon upon the top of a mountain, and as an ensign on an hill.

And therefore will the Lord wait, that he may be gracious unto you, and therefore will he be exalted, that he may have mercy upon you: for the Lord *is* a God of judgment: blessed *are* all they that wait for him. For the people shall dwell in Zion at Jerusalem: thou shalt weep no more: he will be very gracious unto thee at the voice of thy cry; when he shall hear it, he will answer thee. And *though* the Lord give you the bread of adversity, and the water of affliction, yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers: And thine ears shall hear a word behind thee, saying, This *is* the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left. Ye shall defile also the covering of thy graven images of silver, and the ornament of thy molten images of gold: thou shalt cast them away as a menstruous cloth; thou shalt say unto it, Get thee hence. Then shall he give the rain of thy seed, that thou shalt sow the ground withal; and bread of the increase of the earth, and it shall be fat and plenteous: in that day shall thy cattle feed in large pastures. The oxen likewise and the young asses that ear the ground shall eat clean provender, which hath been winnowed with the shovel and with the fan. And there shall be upon every high mountain, and upon every high hill, rivers *and* streams of waters in the day of the great slaughter, when the towers fall. Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound.

Behold, the name of the Lord cometh from far, burning *with* his anger, and the burden *thereof is* heavy: his lips are full of indignation, and his tongue as a devouring fire: And his breath, as an overflowing stream, shall reach to the midst of the neck, to sift the nations with the sieve of vanity: and *there shall be* a bridle in the jaws of the people, causing *them* to err. Ye shall have a song, as in the night *when* a holy solemnity is kept; and gladness of heart, as when one goeth with a pipe to come into the mountain of the Lord, to the mighty One of Israel. And the Lord shall cause his glorious voice to be heard, and shall shew the lighting down of his arm, with the indignation of *his* anger, and *with* the flame of a devouring fire, *with* scattering, and tempest, and hailstones. For through the voice of the Lord shall the Assyrian be beaten down, *which* smote with a rod. And *in* every place where the grounded staff shall pass, which the Lord shall lay upon him, *it* shall be with tabrets and harps: and in battles of shaking will he fight with it. For Tophet *is* ordained of old; yea, for the king it is prepared; he hath made *it* deep *and* large: the pile thereof *is* fire and much wood; the breath of the Lord, like a stream of brimstone, doth kindle it.

✢ Chapter 31

Woe to them that go down to Egypt for help; and stay on horses, and trust in chariots, because *they are* many; and in horsemen, because they are very strong; but they look not unto the Holy One of Israel, neither seek the Lord! Yet he also *is* wise, and will bring evil, and will not call back his words: but will arise against the house of the evildoers, and against the help of them that work iniquity. Now the Egyptians *are* men, and not God; and their horses flesh, and not spirit. When the Lord shall stretch out his hand, both he that helpeth shall fall, and he that is holpen shall fall down, and they all shall fail together. For thus hath the Lord spoken unto me, Like as the lion and the young lion roaring on his prey, when a multitude of shepherds is called forth against him, *he* will not be afraid of their voice, nor abase himself for the noise of them: so shall the Lord of hosts come down to fight for mount Zion, and for the hill thereof. As birds flying, so will the Lord of hosts defend Jerusalem; defending also he will deliver *it; and* passing over he will preserve *it*.

Turn ye unto *him from* whom the children of Israel have deeply revolted. For in that day every man shall cast away his idols of silver, and his idols of gold, which your own hands have made unto you *for* a sin.

Then shall the Assyrian fall with the sword, not of a mighty man; and the sword, not of a mean man, shall devour him: but he shall flee from the sword, and his young men shall be discomfited. And he shall pass over to his strong hold for fear, and his princes shall be afraid of the ensign, saith the Lord, whose fire *is* in Zion, and his furnace in Jerusalem.

✢ Chapter 32

Behold, a king shall reign in righteousness, and princes shall rule in judgment. And a man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land. And the eyes of them that see shall not be dim, and the ears of them that hear shall hearken. The heart also of the rash shall understand knowledge, and the tongue of the stammerers shall be ready to speak plainly. The vile person shall be no more called liberal, nor the churl said *to be* bountiful. For the vile person will speak villany, and his heart will work iniquity, to practise hypocrisy, and to utter error against the Lord, to make empty the soul of the hungry, and he will cause the drink of the thirsty to fail. The instruments also of the churl *are* evil: he deviseth wicked devices to destroy the poor with lying words, even when the needy speaketh right. But the liberal deviseth liberal things; and by liberal things shall he stand.

Rise up, ye women that are at ease; hear my voice, ye careless daughters; give ear unto my speech. Many days and years shall ye be troubled, ye careless women: for the vintage shall fail, the gathering shall not come. Tremble, ye women that are at ease; be troubled, ye careless ones: strip you, and make you bare, and gird *sackcloth* upon *your* loins. They shall lament for the teats, for the pleasant fields, for the fruitful vine. Upon the land of my people shall come up thorns *and* briers; yea, upon all the houses of joy *in* the joyous city: Because the palaces shall be forsaken; the multitude of the city shall be left; the forts and towers shall be for dens for ever, a joy of wild asses, a pasture of flocks; Until the spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest. Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field. And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever. And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places; When it shall hail, coming down on the forest; and the city shall be low in a low place. Blessed *are* ye that sow beside all waters, that send forth *thither* the feet of the ox and the ass.

✢ Chapter 33

Woe to thee that spoilest, and thou *wast* not spoiled; and dealest treacherously, and they dealt not treacherously with thee! when thou shalt cease to spoil, thou shalt be spoiled; *and* when thou shalt make an end to deal treacherously, they shall deal treacherously with thee. O Lord, be gracious unto us; we have waited for thee: be thou their arm every morning, our salvation also in the time of trouble. At the noise of the tumult the people fled; at the lifting up of thyself the nations were scattered. And your spoil shall be gathered *like* the gathering of the caterpiller: as the running to and fro of locusts shall he run upon them. The Lord is exalted; for he dwelleth on high: he hath filled Zion with judgment and righteousness. And wisdom and knowledge shall be the stability of thy times, *and* strength of salvation: the fear of the Lord *is* his treasure. Behold, their valiant ones shall cry without: the ambassadors of peace shall weep bitterly. The highways lie waste, the wayfaring man ceaseth: he hath broken the covenant, he hath despised the cities, he regardeth no man. The earth mourneth *and* languisheth: Lebanon is ashamed *and* hewn down: Sharon is like a wilderness; and Bashan and Carmel shake off *their fruits*. Now will I rise, saith the Lord; now will I be exalted; now will I lift up myself. Ye shall conceive chaff, ye shall bring forth stubble: your breath, *as* fire, shall devour you. And the people shall be *as* the burnings of lime: *as* thorns cut up shall they be burned in the fire.

Hear, ye *that are* far off, what I have done; and, ye *that are* near, acknowledge my might. The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings? He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil; He shall dwell on high: his place of defence *shall be* the munitions of rocks: bread shall be given him; his waters *shall be* sure. Thine eyes shall see the king in his beauty: they shall behold the land that is very far off. Thine heart shall meditate terror. Where *is* the scribe? where *is* the receiver? where *is* he that counted the towers? Thou shalt not see a fierce people, a people of a deeper speech than thou canst perceive; of a stammering tongue, *that thou canst* not understand. Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle *that* shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken. But there the glorious Lord *will be* unto us a place of broad rivers *and* streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby. For the Lord *is* our judge, the Lord *is* our lawgiver, the Lord *is* our king; he will save us. Thy tacklings are loosed; they could not well strengthen their mast, they could not spread the sail: then is the prey of a great spoil divided; the lame take the prey. And the inhabitant shall not say, I am sick: the people that dwell therein *shall be* forgiven *their* iniquity.

✢ Chapter 34

Come near, ye nations, to hear; and hearken, ye people: let the earth hear, and all that is therein; the world, and all things that come forth of it. For the indignation of the Lord *is* upon all nations, and *his* fury upon all their armies: he hath utterly destroyed them, he hath delivered them to the slaughter. Their slain also shall be cast out, and their stink shall come up out of their carcases, and the mountains shall be melted with their blood. And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling *fig* from the fig tree. For my sword shall be bathed in heaven: behold, it shall come down upon Idumea, and upon the people of my curse, to judgment. The sword of the Lord is filled with blood, it is made fat with fatness, *and* with the blood of lambs and goats, with the fat of the kidneys of rams: for the Lord hath a sacrifice in Bozrah, and a great slaughter in the land of Idumea. And the unicorns shall come down with them, and the bullocks with the bulls; and their land shall be soaked with blood, and their dust made fat with fatness. For *it is* the day of the Lord's vengeance, *and* the year of recompences for the controversy of Zion. And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch. It shall not be quenched night nor day; the smoke thereof shall go up for ever: from generation to generation it shall lie waste; none shall pass through it for ever and ever.

But the cormorant and the bittern shall possess it; the owl also and the raven shall dwell in it: and he shall stretch out upon it the line of confusion, and the stones of emptiness. They shall call the nobles thereof to the kingdom, but none *shall be* there, and all her princes shall be nothing. And thorns shall come up in her palaces, nettles and brambles in the fortresses thereof: and it shall be an habitation of dragons, *and* a court for owls. The wild beasts of the desert shall also meet with the wild beasts of the island, and the satyr shall cry to his fellow; the screech owl also shall rest there, and find for herself a place of rest. There shall the great owl make her nest, and lay, and hatch, and gather under her shadow: there shall the vultures also be gathered, every one with her mate.

Seek ye out of the book of the Lord, and read: no one of these shall fail, none shall want her mate: for my mouth it hath commanded, and his spirit it hath gathered them. And he hath cast the lot for them, and his hand hath divided it unto them by line: they shall possess it for ever, from generation to generation shall they dwell therein.

✢ Chapter 35

The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, *and* the excellency of our God.

Strengthen ye the weak hands, and confirm the feeble knees. Say to them *that are* of a fearful heart, Be strong, fear not: behold, your God will come *with* vengeance, *even* God *with* a recompence; he will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame *man* leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, *shall be* grass with reeds and rushes. And an highway shall be there, and a way, and it shall be called The way of

holiness; the unclean shall not pass over it; but it *shall be* for those: the wayfaring men, though fools, shall not err *therein*. No lion shall be there, nor *any* ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk *there:* And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.

✝ Chapter 36

Now it came to pass in the fourteenth year of king Hezekiah, *that* Sennacherib king of Assyria came up against all the defenced cities of Judah, and took them. And the king of Assyria sent Rabshakeh from Lachish to Jerusalem unto king Hezekiah with a great army. And he stood by the conduit of the upper pool in the highway of the fuller's field. Then came forth unto him Eliakim, Hilkiah's son, which was over the house, and Shebna the scribe, and Joah, Asaph's son, the recorder.

And Rabshakeh said unto them, Say ye now to Hezekiah, Thus saith the great king, the king of Assyria, What confidence *is* this wherein thou trustest? I say, *sayest thou,* (but *they are but* vain words) *I have* counsel and strength for war: now on whom dost thou trust, that thou rebellest against me? Lo, thou trustest in the staff of this broken reed, on Egypt; whereon if a man lean, it will go into his hand, and pierce it: so *is* Pharaoh king of Egypt to all that trust in him. But if thou say to me, We trust in the Lord our God: *is it* not he, whose high places and whose altars Hezekiah hath taken away, and said to Judah and to Jerusalem, Ye shall worship before this altar? Now therefore give pledges, I pray thee, to my master the king of Assyria, and I will give thee two thousand horses, if thou be able on thy part to set riders upon them. How then wilt thou turn away the face of one captain of the least of my master's servants, and put thy trust on Egypt for chariots and for horsemen? And am I now come up without the Lord against this land to destroy it? the Lord said unto me, Go up against this land, and destroy it.

Then said Eliakim and Shebna and Joah unto Rabshakeh, Speak, I pray thee, unto thy servants in the Syrian language; for we understand *it:* and speak not to us in the Jews' language, in the ears of the people that *are* on the wall.

But Rabshakeh said, Hath my master sent me to thy master and to thee to speak these words? *hath he* not *sent me* to the men that sit upon the wall, that they may eat their own dung, and drink their own piss with you? Then Rabshakeh stood, and cried with a loud voice in the Jews' language, and said, Hear ye the words of the great king, the king of Assyria. Thus saith the king, Let not Hezekiah deceive you: for he shall not be able to deliver you. Neither let Hezekiah make you trust in the Lord, saying, The Lord will surely deliver us: this city shall not be delivered into the hand of the king of Assyria. Hearken not to Hezekiah: for thus saith the king of Assyria, Make *an agreement* with me *by* a present, and come out to me: and eat ye every one of his vine, and every one of his fig tree, and drink ye every one the waters of his own cistern; Until I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards. *Beware* lest Hezekiah persuade you, saying, The Lord will deliver us. Hath any of the gods of the nations delivered his land out of the hand of the king of Assyria? Where *are* the gods of Hamath and Arphad? where *are* the gods of Sepharvaim? and have they delivered Samaria out of my hand? Who *are they* among all the gods of these lands, that have delivered their land out of my hand, that the Lord should deliver Jerusalem out of my hand? But they held their peace, and answered him not a word: for the king's commandment was, saying, Answer him not.

Then came Eliakim, the son of Hilkiah, that *was* over the household, and Shebna the scribe, and Joah, the son of Asaph, the recorder, to Hezekiah with *their* clothes rent, and told him the words of Rabshakeh.

✝ Chapter 37

And it came to pass, when king Hezekiah heard *it,* that he rent his clothes, and covered himself with sackcloth, and went into the house of the Lord. And he sent Eliakim, who *was* over the household, and Shebna the scribe, and the elders of the priests covered with sackcloth, unto Isaiah the prophet the son of Amoz. And they said unto him, Thus saith Hezekiah, This day *is* a day of trouble, and of rebuke, and of blasphemy: for the children are come to the birth, and *there is* not strength to bring forth. It may be the Lord thy God will hear the words of Rabshakeh, whom the king of Assyria his master hath sent to reproach the living God, and will reprove the words which the Lord thy God hath heard: wherefore lift up *thy* prayer for the remnant that is left. So the servants of king Hezekiah came to Isaiah.

And Isaiah said unto them, Thus shall ye say unto your master, Thus saith the Lord, Be not afraid of the words that thou hast heard, wherewith the servants of the king of Assyria have blasphemed me. Behold, I will send a blast upon him, and he shall hear a rumour, and return to his own land; and I will cause him to fall by the sword in his own land.

So Rabshakeh returned, and found the king of Assyria warring against Libnah: for he had heard that he was departed from Lachish. And he heard say concerning Tirhakah king of Ethiopia, He is come forth to make war with thee. And when he heard *it,* he sent messengers to Hezekiah, saying, Thus shall ye speak to Hezekiah king of Judah, saying, Let not thy God, in whom thou trustest, deceive thee, saying, Jerusalem shall not be given into the hand of the king of Assyria. Behold, thou hast heard what the kings of Assyria have done to all lands by destroying them utterly; and shalt thou be delivered? Have the gods of the nations delivered them which my fathers have destroyed, *as* Gozan, and Haran, and Rezeph, and the children of Eden which *were* in Telassar? Where *is* the king of Hamath, and the king of Arphad, and the king of the city of Sepharvaim, Hena, and Ivah?

And Hezekiah received the letter from the hand of the messengers, and read it: and Hezekiah went up unto the house of the Lord, and spread it before the Lord. And Hezekiah prayed unto the Lord, saying, O Lord of hosts, God of Israel, that dwellest *between* the cherubims, thou *art* the God, *even* thou alone, of all the kingdoms of the earth: thou hast made heaven and earth. Incline thine ear, O Lord, and hear; open thine eyes, O Lord, and see: and hear all the words of Sennacherib, which hath sent to reproach the living God. Of a truth, Lord, the kings of Assyria have laid waste all the nations, and their countries, And have cast their gods into the fire: for they *were* no gods, but the work of men's hands, wood and stone: therefore they have destroyed them. Now therefore, O Lord our God, save us from his hand, that all the kingdoms of the earth may know that thou *art* the Lord, *even* thou only.

Then Isaiah the son of Amoz sent unto Hezekiah, saying, Thus saith the Lord God of Israel, Whereas thou hast prayed to me against Sennacherib king of Assyria: This *is* the word which the Lord hath spoken concerning him; The virgin, the daughter of Zion, hath despised thee, *and* laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee. Whom hast thou reproached and blasphemed? and against whom hast thou exalted *thy* voice, and lifted up thine eyes on high? *even* against the Holy One of Israel. By thy servants hast thou reproached the Lord, and hast said, By the multitude of my chariots am I come up to the height of the mountains, to the sides of Lebanon; and I will cut down the tall cedars thereof, *and* the choice fir trees thereof: and I will enter into the height of his border, *and* the forest of his Carmel. I have digged, and drunk water; and with the sole of my feet have I dried up all the rivers of the besieged places. Hast thou not heard long ago, *how* I have done it; *and* of ancient times, that I have formed it? now have I brought it to pass, that thou shouldest be to lay waste defenced cities *into* ruinous heaps. Therefore their inhabitants *were* of small power, they were dismayed and confounded: they were *as* the grass of the field, and *as* the green herb, *as* the grass on the housetops, and *as corn* blasted before it be grown up. But I know thy abode, and thy going out, and thy coming in, and thy rage against me. Because thy rage against me, and thy tumult, is come up into mine ears, therefore will I put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest. And this *shall be* a sign unto thee, Ye shall eat *this* year such as groweth of itself; and the second year that which springeth of the same: and in the third year sow ye, and reap, and plant vineyards, and eat the fruit thereof. And the remnant that is escaped of the house of Judah shall again take root downward, and bear fruit upward: For out of Jerusalem shall go forth a remnant, and they that escape out of mount Zion: the zeal of the Lord of hosts shall do this. Therefore thus saith the Lord concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shields, nor cast a bank against it. By the way that he came, by the same shall he return, and shall not come into this city, saith the Lord. For I will defend this city to save it for mine own sake, and for my servant David's sake. Then the angel of the Lord went forth, and smote in the camp of the Assyrians a hundred and fourscore and five thousand: and when they arose early in the morning, behold, they *were* all dead corpses.

So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh. And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote him with the sword; and they escaped into the land of Armenia: and Esar-haddon his son reigned in his stead.

✝ Chapter 38

In those days was Hezekiah sick unto death. And Isaiah the prophet the son of Amoz came unto him, and said unto him, Thus saith the Lord, Set thine house in order: for thou shalt die, and not live. Then Hezekiah turned his face toward the wall, and prayed unto the Lord, And said, Remember now, O Lord, I beseech thee, how I have walked before thee in truth and with a perfect heart, and have done *that which is* good in thy sight. And Hezekiah wept sore.

Then came the word of the Lord to Isaiah, saying, Go, and say to Hezekiah, Thus saith the Lord, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will add unto thy days fifteen years. And I will deliver thee and this city out of the hand of the king of Assyria: and I will defend this city. And this *shall be* a sign unto thee from the Lord, that the Lord will do this thing that he hath spoken; Behold, I will bring again the shadow of the degrees, which is gone down in the sun dial of Ahaz, ten degrees backward. So the sun returned ten degrees, by which degrees it was gone down.

The writing of Hezekiah king of Judah, when he had been sick, and was recovered of his sickness: I said in the cutting off of my days, I shall go to the gates of the grave: I am deprived of the residue of my years. I said, I shall not see the Lord, *even* the Lord, in

the land of the living: I shall behold man no more with the inhabitants of the world. Mine age is departed, and is removed from me as a shepherd's tent: I have cut off like a weaver my life: he will cut me off with pining sickness: from day *even* to night wilt thou make an end of me. I reckoned till morning, *that,* as a lion, so will he break all my bones: from day *even* to night wilt thou make an end of me. Like a crane *or* a swallow, so did I chatter: I did mourn as a dove: mine eyes fail *with looking* upward: O Lord, I am oppressed; undertake for me. What shall I say? he hath both spoken unto me, and himself hath done *it:* I shall go softly all my years in the bitterness of my soul. O Lord, by these *things men* live, and in all these *things is* the life of my spirit: so wilt thou recover me, and make me to live. Behold, for peace I had great bitterness: but thou hast in love to my soul *delivered it* from the pit of corruption: for thou hast cast all my sins behind thy back. For the grave cannot praise thee, death can *not* celebrate thee: they that go down into the pit cannot hope for thy truth. The living, the living, he shall praise thee, as I *do* this day: the father to the children shall make known thy truth. The Lord *was ready* to save me: therefore we will sing my songs to the stringed instruments all the days of our life in the house of the Lord. For Isaiah had said, Let them take a lump of figs, and lay *it* for a plaister upon the boil, and he shall recover. Hezekiah also had said, What *is* the sign that I shall go up to the house of the Lord?

✝ Chapter 39

At that time Merodach-baladan, the son of Baladan, king of Babylon, sent letters and a present to Hezekiah: for he had heard that he had been sick, and was recovered. And Hezekiah was glad of them, and shewed them the house of his precious things, the silver, and the gold, and the spices, and the precious ointment, and all the house of his armour, and all that was found in his treasures: there was nothing in his house, nor in all his dominion, that Hezekiah shewed them not.

Then came Isaiah the prophet unto king Hezekiah, and said unto him, What said these men? and from whence came they unto thee? And Hezekiah said, They are come from a far country unto me, *even* from Babylon. Then said he, What have they seen in thine house? And Hezekiah answered, All that *is* in mine house have they seen: there is nothing among my treasures that I have not shewed them. Then said Isaiah to Hezekiah, Hear the word of the Lord of hosts: Behold, the days come, that all that *is* in thine house, and *that* which thy fathers have laid up in store until this day, shall be carried to Babylon: nothing shall be left, saith the Lord. And of thy sons that shall issue from thee, which thou shalt beget, shall they take away; and they shall be eunuchs in the palace of the king of Babylon. Then said Hezekiah to Isaiah, Good *is* the word of the Lord which thou hast spoken. He said moreover, For there shall be peace and truth in my days.

✝ Chapter 40

Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins.

The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: And the glory of the Lord shall be revealed, and all flesh shall see *it* together: for the mouth of the Lord hath spoken *it.* The voice said, Cry. And he said, What shall I cry? All flesh *is* grass, and all the goodliness thereof *is* as the flower of the field: The grass withereth, the flower fadeth: because the spirit of the Lord bloweth upon it: surely the people *is* grass. The grass withereth, the flower fadeth: but the word of our God shall stand for ever.

O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift *it* up, be not afraid; say unto the cities of Judah, Behold your God! Behold, the Lord God will come with strong *hand,* and his arm shall rule for him: behold, his reward *is* with him, and his work before him. He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry *them* in his bosom, *and* shall gently lead those that are with young.

Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance? Who hath directed the Spirit of the Lord, or *being* his counseller hath taught him? With whom took he counsel, and *who* instructed him, and taught him in the path of judgment, and taught him knowledge, and shewed to him the way of understanding? Behold, the nations *are* as a drop of a bucket, and are counted as the small dust of the balance: behold, he taketh up the isles as a very little thing. And Lebanon *is* not sufficient to burn, nor the beasts thereof sufficient for a burnt offering. All nations before him *are* as nothing; and they are counted to him less than nothing, and vanity.

To whom then will ye liken God? or what likeness will ye compare unto him? The workman melteth a graven image, and the goldsmith spreadeth it over with gold, and casteth silver chains. He that *is* so impoverished that he hath no oblation chooseth a tree *that* will not rot; he seeketh unto him a cunning workman to prepare a graven image, *that* shall not be moved. Have ye not known? have ye not heard? hath it not been told you from the beginning? have ye not understood from the foundations of the earth? *It is* he that sitteth upon the circle of the earth, and the inhabitants thereof *are* as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in: That bringeth the princes to nothing; he maketh the judges of the earth as vanity. Yea, they shall not be planted; yea, they shall not be sown: yea, their stock shall not take root in the earth: and he shall also blow upon them, and they shall wither, and the whirlwind shall take them away as stubble. To whom then will ye liken me, or shall I be equal? saith the Holy One. Lift up your eyes on high, and behold who hath created these *things,* that bringeth out their host by number: he calleth them all by names by the greatness of his might, for that *he is* strong in power; not one faileth. Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the Lord, and my judgment is passed over from my God?

Hast thou not known? hast thou not heard, *that* the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? *there is* no searching of his understanding. He giveth power to the faint; and to *them that have* no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: But they that wait upon the Lord shall renew *their* strength; they shall mount up with wings as eagles; they shall run, and not be weary; *and* they shall walk, and not faint.

✝ Chapter 41

Keep silence before me, O islands; and let the people renew *their* strength: let them come near; then let them speak: let us come near together to judgment. Who raised up the righteous *man* from the east, called him to his foot, gave the nations before him, and made *him* rule over kings? he gave *them* as the dust to his sword, *and* as driven stubble to his bow. He pursued them, *and* passed safely; *even* by the way *that* he had not gone with his feet. Who hath wrought and done *it,* calling the generations from the beginning? I the Lord, the first, and with the last; I *am* he. The isles saw *it,* and feared; the ends of the earth were afraid, drew near, and came. They helped every one his neighbour; and *every one* said to his brother, Be of good courage. So the carpenter encouraged the goldsmith, *and* he that smooth*eth with* the hammer him that smote the anvil, saying, It *is* ready for the sodering: and he fastened it with nails, *that* it should not be moved. But thou, Israel, *art* my servant, Jacob whom I have chosen, the seed of Abraham my friend. *Thou* whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, Thou *art* my servant; I have chosen thee, and not cast thee away.

Fear thou not; for I *am* with thee: be not dismayed; for I *am* thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness. Behold, all they that were incensed against thee shall be ashamed and confounded: they shall be as nothing; and they that strive with thee shall perish. Thou shalt seek them, and shalt not find them, *even* them that contended with thee: they that war against thee shall be as nothing, and as a thing of nought. For I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee. Fear not, thou worm Jacob, *and* ye men of Israel; I will help thee, saith the Lord, and thy redeemer, the Holy One of Israel. Behold, I will make thee a new sharp threshing instrument having teeth: thou shalt thresh the mountains, and beat *them* small, and shalt make the hills as chaff. Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them: and thou shalt rejoice in the Lord, *and* shalt glory in the Holy One of Israel. *When* the poor and needy seek water, and *there is* none, *and* their tongue faileth for thirst, I the Lord will hear them, *I* the God of Israel will not forsake them. I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water. I will plant in the wilderness the cedar, the shittah tree, and the myrtle, and the oil tree; I will set in the desert the fir tree, *and* the pine, and the box tree together: That they may see, and know, and consider, and understand together, that the hand of the Lord hath done this, and the Holy One of Israel hath created it. Produce your cause, saith the Lord; bring forth your strong *reasons,* saith the King of Jacob. Let them bring *them* forth, and shew us what shall happen: let them shew the former things, what they *be,* that we may consider them, and know the latter end of them; or declare us things for to come. Shew the things that are to come hereafter, that we may know that ye *are* gods: yea, do good, or do evil, that we may be dismayed, and behold *it* together. Behold, ye *are* of nothing, and your work of nought: an abomination *is he that* chooseth you. I have raised up *one* from the north, and he shall come: from the rising of the sun shall he call upon my name: and he shall come upon princes as *upon* morter, and as the potter treadeth clay. Who hath declared from the beginning, that we may know? and beforetime, that we may say, *He is* righteous? yea, *there is* none that sheweth, yea, *there is* none that declareth, yea, *there is* none that heareth your words. The first *shall say* to Zion, Behold, behold them: and I will give to Jerusalem one that bringeth good tidings. For I beheld, and *there was* no man; even among them, and *there was* no counseller, that, when I asked of them, could answer a word. Behold, they *are* all vanity; their works *are* nothing: their molten images *are* wind and confusion.

✢ Chapter 42

Behold my servant, whom I uphold; mine elect, *in whom* my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth. He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law.

Thus saith God the Lord, he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein: I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; To open the blind eyes, to bring out the prisoners from the prison, *and* them that sit in darkness out of the prison house. I *am* the Lord: that *is* my name: and my glory will I not give to another, neither my praise to graven images. Behold, the former things are come to pass, and new things do I declare: before they spring forth I tell you of them. Sing unto the Lord a new song, *and* his praise from the end of the earth, ye that go down to the sea, and all that is therein; the isles, and the inhabitants thereof. Let the wilderness and the cities thereof lift up *their voice*, the villages *that* Kedar doth inhabit: let the inhabitants of the rock sing, let them shout from the top of the mountains. Let them give glory unto the Lord, and declare his praise in the islands. The Lord shall go forth as a mighty man, he shall stir up jealousy like a man of war: he shall cry, yea, roar; he shall prevail against his enemies. I have long time holden my peace; I have been still, *and* refrained myself: *now* will I cry like a travailing woman; I will destroy and devour at once. I will make waste mountains and hills, and dry up all their herbs; and I will make the rivers islands, and I will dry up the pools. And I will bring the blind by a way *that* they knew not; I will lead them in paths *that* they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them.

They shall be turned back, they shall be greatly ashamed, that trust in graven images, that say to the molten images, Ye *are* our gods. Hear, ye deaf; and look, ye blind, that ye may see. Who *is* blind, but my servant? or deaf, as my messenger *that* I sent? who *is* blind as *he that is* perfect, and blind as the Lord's servant? Seeing many things, but thou observest not; opening the ears, but he heareth not. The Lord is well pleased for his righteousness' sake; he will magnify the law, and make *it* honourable. But this *is* a people robbed and spoiled; *they are* all of them snared in holes, and they are hid in prison houses: they are for a prey, and none delivereth; for a spoil, and none saith, Restore. Who among you will give ear to this? *who* will hearken and hear for the time to come? Who gave Jacob for a spoil, and Israel to the robbers? did not the Lord, he against whom we have sinned? for they would not walk in his ways, neither were they obedient unto his law. Therefore he hath poured upon him the fury of his anger, and the strength of battle: and it hath set him on fire round about, yet he knew not; and it burned him, yet he laid *it* not to heart.

✢ Chapter 43

But now thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called *thee* by thy name; thou *art* mine. When thou passest through the waters, I *will be* with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. For I *am* the Lord thy God, the Holy One of Israel, thy Saviour: I gave Egypt *for* thy ransom, Ethiopia and Seba for thee. Since thou wast precious in my sight, thou hast been honourable, and I have loved thee: therefore will I give men for thee, and people for thy life. Fear not: for I *am* with thee: I will bring thy seed from the east, and gather thee from the west; I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth; *Even* every one that is called by my name: for I have created him for my glory, I have formed him; yea, I have made him.

Bring forth the blind people that have eyes, and the deaf that have ears. Let all the nations be gathered together, and let the people be assembled: who among them can declare this, and shew us former things? let them bring forth their witnesses, that they may be justified: or let them hear, and say, *It is* truth. Ye *are* my witnesses, saith the Lord, and my servant whom I have chosen: that ye may know and believe me, and understand that I *am* he: before me there was no God formed, neither shall there be after me. I, *even* I, *am* the Lord; and beside me *there is* no saviour. I have declared, and have saved, and I have shewed, when *there was* no strange *God* among you: therefore ye *are* my witnesses, saith the Lord, that I *am* God. Yea, before the day *was* I *am* he; and *there is* none that can deliver out of my hand: I will work, and who shall let it?

Thus saith the Lord, your redeemer, the Holy One of Israel; For your sake I have sent to Babylon, and have brought down all their nobles, and the Chaldeans, whose cry *is* in the ships. I *am* the Lord, your Holy One, the creator of Israel, your King. Thus saith the Lord, which maketh a way in the sea, and a path in the mighty waters; Which bringeth forth the chariot and horse, the army and the power; they shall lie down together, they shall not rise: they are extinct, they are quenched as tow.

Remember ye not the former things, neither consider the things of old. Behold, I will do a new thing; now it shall spring forth; shall ye not know it? I will even make a way in the wilderness, *and* rivers in the desert. The beast of the field shall honour me, the dragons and the owls: because I give waters in the wilderness, *and* rivers in the desert, to give drink to my people, my chosen. This people have I formed for myself; they shall shew forth my praise.

But thou hast not called upon me, O Jacob; but thou hast been weary of me, O Israel. Thou hast not brought me the small cattle of thy burnt offerings; neither hast thou honoured me with thy sacrifices. I have not caused thee to serve with an offering, nor wearied thee with incense. Thou hast bought me no sweet cane with money, neither hast thou filled me with the fat of thy sacrifices: but thou hast made me to serve with thy sins, thou hast wearied me with thine iniquities. I, *even* I, *am* he that blotteth out thy transgressions for mine own sake, and will not remember thy sins. Put me in remembrance: let us plead together: declare thou, that thou mayest be justified. Thy first father hath sinned, and thy teachers have transgressed against me. Therefore I have profaned the princes of the sanctuary, and have given Jacob to the curse, and Israel to reproaches.

✢ Chapter 44

Yet now hear, O Jacob my servant; and Israel, whom I have chosen: Thus saith the Lord that made thee, and formed thee from the womb, *which* will help thee; Fear not, O Jacob, my servant; and thou, Jesurun, whom I have chosen. For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my spirit upon thy seed, and my blessing upon thine offspring: And they shall spring up *as* among the grass, as willows by the water courses. One shall say, I *am* the Lord's; and another shall call *himself* by the name of Jacob; and another shall subscribe *with* his hand unto the Lord, and surname *himself* by the name of Israel. Thus saith the Lord the King of Israel, and his redeemer the Lord of hosts; I *am* the first, and I *am* the last; and beside me *there is* no God. And who, as I, shall call, and shall declare it, and set it in order for me, since I appointed the ancient people? and the things that are coming, and shall come, let them shew unto them. Fear ye not, neither be afraid: have not I told thee from that time, and have declared *it?* ye *are* even my witnesses. Is there a God beside me? yea, *there is* no God; I know not *any*.

They that make a graven image *are* all of them vanity; and their delectable things shall not profit; and they *are* their own witnesses; they see not, nor know; that they may be ashamed. Who hath formed a God, or molten a graven image *that* is profitable for nothing? Behold, all his fellows shall be ashamed: and the workmen, they *are* of men: let them all be gathered together, let them stand up; *yet* they shall fear, *and* they shall be ashamed together. The smith with the tongs both worketh in the coals, and fashioneth it with hammers, and worketh it with the strength of his arms: yea, he is hungry, and his strength faileth: he drinketh no water, and is faint. The carpenter stretcheth out *his* rule; he marketh it out with a line; he fitteth it with planes, and he marketh it out with the compass, and maketh it after the figure of a man, according to the beauty of a man; that it may remain in the house. He heweth him down cedars, and taketh the cypress and the oak, which he strengtheneth for himself among the trees of the forest: he planteth an ash, and the rain doth nourish *it*. Then shall it be for a man to burn: for he will take thereof, and warm himself; yea, he kindleth *it*, and baketh bread; yea, he maketh a God, and worshippeth *it;* he maketh it a graven image, and falleth down thereto. He burneth part thereof in the fire; with part thereof he eateth flesh; he roasteth roast, and is satisfied: yea, he warmeth *himself*, and saith, Aha, I am warm, I have seen the fire: And the residue thereof he maketh a God, *even* his graven image: he falleth down unto it, and worshippeth *it*, and prayeth unto it, and saith, Deliver me; for thou *art* my God. They have not known nor understood: for he hath shut their eyes, that they cannot see; *and* their hearts, that they cannot understand. And none considereth in his heart, neither *is there* knowledge nor understanding to say, I have burned part of it in the fire; yea, also I have baked bread upon the coals thereof; I have roasted flesh, and eaten *it:* and shall I make the residue thereof an abomination? shall I fall down to the stock of a tree? He feedeth on ashes: a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, *Is there* not a lie in my right hand?

Remember these, O Jacob and Israel; for thou *art* my servant: I have formed thee; thou *art* my servant: O Israel, thou shalt not be forgotten of me. I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for I have redeemed thee. Sing, O ye heavens; for the Lord hath done *it:* shout, ye lower parts of the earth: break forth into singing, ye mountains, O forest, and every tree therein: for the Lord hath redeemed Jacob, and glorified himself in Israel. Thus saith the Lord, thy redeemer, and he that formed thee from the womb, I *am* the Lord that maketh all *things;* that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself; That frustrateth the tokens of the liars, and maketh diviners mad; that turneth wise *men* backward, and maketh their knowledge foolish; That confirmeth the word of his servant, and performeth the counsel of his messengers; that saith to Jerusalem, Thou shalt be inhabited; and to the cities of Judah, Ye shall be built, and I will raise up the decayed places thereof: That saith to the deep, Be dry, and I will dry up thy rivers: That saith of Cyrus, *He is* my shepherd, and shall perform all my pleasure: even saying to

Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid.

✝ Chapter 45

Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two leaved gates; and the gates shall not be shut; I will go before thee, and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron: And I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, the Lord, which call *thee* by thy name, *am* the God of Israel. For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name: I have surnamed thee, though thou hast not known me.

I *am* the Lord, and *there is* none else, *there is* no God beside me: I girded thee, though thou hast not known me: That they may know from the rising of the sun, and from the west, that *there is* none beside me. I *am* the Lord, and *there is* none else. I form the light, and create darkness: I make peace, and create evil: I the Lord do all these *things*. Drop down, ye heavens, from above, and let the skies pour down righteousness: let the earth open, and let them bring forth salvation, and let righteousness spring up together; I the Lord have created it. Woe unto him that striveth with his Maker! *Let* the potsherd *strive* with the potsherds of the earth. Shall the clay say to him that fashioneth it, What makest thou? or thy work, He hath no hands? Woe unto him that saith unto *his* father, What begettest thou? or to the woman, What hast thou brought forth? Thus saith the Lord, the Holy One of Israel, and his Maker, Ask me of things to come concerning my sons, and concerning the work of my hands command ye me. I have made the earth, and created man upon it: I, *even* my hands, have stretched out the heavens, and all their host have I commanded. I have raised him up in righteousness, and I will direct all his ways: he shall build my city, and he shall let go my captives, not for price nor reward, saith the Lord of hosts. Thus saith the Lord, The labour of Egypt, and merchandise of Ethiopia and of the Sabeans, men of stature, shall come over unto thee, and they shall be thine: they shall come after thee; in chains they shall come over, and they shall fall down unto thee, they shall make supplication unto thee, *saying*, Surely God *is* in thee; and *there is* none else, *there is* no God. Verily thou *art* a God that hidest thyself, O God of Israel, the Saviour. They shall be ashamed, and also confounded, all of them: they shall go to confusion together *that are* makers of idols. *But* Israel shall be saved in the Lord with an everlasting salvation: ye shall not be ashamed nor confounded world without end. For thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I *am* the Lord; and *there is* none else. I have not spoken in secret, in a dark place of the earth: I said not unto the seed of Jacob, Seek ye me in vain: I the Lord speak righteousness, I declare things that are right.

Assemble yourselves and come; draw near together, ye *that are* escaped of the nations: they have no knowledge that set up the wood of their graven image, and pray unto a God *that* cannot save. Tell ye, and bring *them* near; yea, let them take counsel together: who hath declared this from ancient time? *who* hath told it from that time? *have* not I the Lord? and *there is* no God else beside me; a just God and a Saviour; *there is* none beside me. Look unto me, and be ye saved, all the ends of the earth: for I *am* God, and *there is* none else. I have sworn by myself, the word is gone out of my mouth *in* righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear. Surely, shall *one* say, in the Lord have I righteousness and strength: *even* to him shall *men* come; and all that are incensed against him shall be ashamed. In the Lord shall all the seed of Israel be justified, and shall glory.

✝ Chapter 46

Bel boweth down, Nebo stoopeth, their idols were upon the beasts, and upon the cattle: your carriages *were* heavy loaden; *they are* a burden to the weary *beast*. They stoop, they bow down together; they could not deliver the burden, but themselves are gone into captivity.

Hearken unto me, O house of Jacob, and all the remnant of the house of Israel, which are borne *by me* from the belly, which are carried from the womb: And *even* to *your* old age I *am* he; and *even* to hoar hairs will I carry *you:* I have made, and I will bear; even I will carry, and will deliver *you*.

To whom will ye liken me, and make *me* equal, and compare me, that we may be like? They lavish gold out of the bag, and weigh silver in the balance, *and* hire a goldsmith; and he maketh it a God: they fall down, yea, they worship. They bear him upon the shoulder, they carry him, and set him in his place, and he standeth; from his place shall he not remove: yea, *one* shall cry unto him, yet can he not answer, nor save him out of his trouble. Remember this, and shew yourselves men: bring *it* again to mind, O ye transgressors. Remember the former things of old: for I *am* God, and *there is* none else; *I am* God, and *there is* none like me, Declaring the end from the beginning, and from ancient times *the things* that are not *yet* done, saying, My counsel shall stand, and I will do all my pleasure: Calling a ravenous bird from the east, the man that executeth my counsel from a far country: yea, I have spoken *it*, I will also bring it to pass; I have purposed *it*, I will also do it.

Hearken unto me, ye stouthearted, that *are* far from righteousness: I bring near my righteousness; it shall not be far off, and my salvation shall not tarry: and I will place salvation in Zion for Israel my glory.

✝ Chapter 47

Come down, and sit in the dust, O virgin daughter of Babylon, sit on the ground: *there is* no throne, O daughter of the Chaldeans: for thou shalt no more be called tender and delicate. Take the millstones, and grind meal: uncover thy locks, make bare the leg, uncover the thigh, pass over the rivers. Thy nakedness shall be uncovered, yea, thy shame shall be seen: I will take vengeance, and I will not meet *thee as* a man. *As for* our redeemer, the Lord of hosts *is* his name, the Holy One of Israel. Sit thou silent, and get thee into darkness, O daughter of the Chaldeans: for thou shalt no more be called, The lady of kingdoms.

I was wroth with my people, I have polluted mine inheritance, and given them into thine hand: thou didst shew them no mercy; upon the ancient hast thou very heavily laid thy yoke.

And thou saidst, I shall be a lady for ever: *so* that thou didst not lay these *things* to thy heart, neither didst remember the latter end of it. Therefore hear now this, *thou that art* given to pleasures, that dwellest carelessly, that sayest in thine heart, I *am*, and none else beside me; I shall not sit *as* a widow, neither shall I know the loss of children: But these two *things* shall come to thee in a moment in one day, the loss of children, and widowhood: they shall come upon thee in their perfection for the multitude of thy sorceries, *and* for the great abundance of thine enchantments.

For thou hast trusted in thy wickedness: thou hast said, None seeth me. Thy wisdom and thy knowledge, it hath perverted thee; and thou hast said in thine heart, I *am*, and none else beside me.

Therefore shall evil come upon thee; thou shalt not know from whence it riseth: and mischief shall fall upon thee; thou shalt not be able to put it off: and desolation shall come upon thee suddenly, *which* thou shalt not know. Stand now with thine enchantments, and with the multitude of thy sorceries, wherein thou hast laboured from thy youth; if so be thou shalt be able to profit, if so be thou mayest prevail. Thou art wearied in the multitude of thy counsels. Let now the astrologers, the stargazers, the monthly prognosticators, stand up, and save thee from *these things* that shall come upon thee. Behold, they shall be as stubble; the fire shall burn them; they shall not deliver themselves from the power of the flame: *there shall* not *be* a coal to warm at, *nor* fire to sit before it. Thus shall they be unto thee with whom thou hast laboured, *even* thy merchants, from thy youth: they shall wander every one to his quarter; none shall save thee.

✝ Chapter 48

Hear ye this, O house of Jacob, which are called by the name of Israel, and are come forth out of the waters of Judah, which swear by the name of the Lord, and make mention of the God of Israel, *but* not in truth, nor in righteousness. For they call themselves of the holy city, and stay themselves upon the God of Israel; The Lord of hosts *is* his name. I have declared the former things from the beginning; and they went forth out of my mouth, and I shewed them; I did *them* suddenly, and they came to pass. Because I knew that thou *art* obstinate, and thy neck *is* an iron sinew, and thy brow brass; I have even from the beginning declared *it* to thee; before it came to pass I shewed *it* thee: lest thou shouldest say, Mine idol hath done them, and my graven image, and my molten image, hath commanded them. Thou hast heard, see all this; and will not ye declare *it?* I have shewed thee new things from this time, even hidden things, and thou didst not know them. They are created now, and not from the beginning; even before the day when thou heardest them not; lest thou shouldest say, Behold, I knew them. Yea, thou heardest not; yea, thou knewest not; yea, from that time *that* thine ear was not opened: for I knew that thou wouldest deal very treacherously, and wast called a transgressor from the womb.

For my name's sake will I defer mine anger, and for my praise will I refrain for thee, that I cut thee not off. Behold, I have refined thee, but not with silver; I have chosen thee in the furnace of affliction. For mine own sake, *even* for mine own sake, will I do *it:* for how should *my name* be polluted? and I will not give my glory unto another.

Hearken unto me, O Jacob and Israel, my called; I *am* he; I *am* the first, I also *am* the last. Mine hand also hath laid the foundation of the earth, and my right hand hath spanned the heavens: *when* I call unto them, they stand up together. All ye, assemble yourselves, and hear; which among them hath declared these *things?* The Lord hath loved him: he will do his pleasure on Babylon, and his arm *shall be on* the Chaldeans. I, *even* I, have spoken; yea, I have called him: I have brought him, and he shall make his way prosperous.

Come ye near unto me, hear ye this; I have not spoken in secret from the beginning; from

the time that it was, there *am* I: and now the Lord God, and his Spirit, hath sent me. Thus saith the Lord, thy Redeemer, the Holy One of Israel; I *am* the Lord thy God which teacheth thee to profit, which leadeth thee by the way *that* thou shouldest go. O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea: Thy seed also had been as the sand, and the offspring of thy bowels like the gravel thereof; his name should not have been cut off nor destroyed from before me.

Go ye forth of Babylon, flee ye from the Chaldeans, with a voice of singing declare ye, tell this, utter it *even* to the end of the earth; say ye, The Lord hath redeemed his servant Jacob. And they thirsted not *when* he led them through the deserts: he caused the waters to flow out of the rock for them: he clave the rock also, and the waters gushed out. *There is* no peace, saith the Lord, unto the wicked.

✢ Chapter 49

Listen, O isles, unto me; and hearken, ye people, from far; The Lord hath called me from the womb; from the bowels of my mother hath he made mention of my name. And he hath made my mouth like a sharp sword; in the shadow of his hand hath he hid me, and made me a polished shaft; in his quiver hath he hid me; And said unto me, Thou *art* my servant, O Israel, in whom I will be glorified. Then I said, I have laboured in vain, I have spent my strength for nought, and in vain: *yet* surely my judgment *is* with the Lord, and my work with my God.

And now, saith the Lord that formed me from the womb *to be* his servant, to bring Jacob again to him, Though Israel be not gathered, yet shall I be glorious in the eyes of the Lord, and my God shall be my strength. And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth. Thus saith the Lord, the Redeemer of Israel, *and* his Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, Kings shall see and arise, princes also shall worship, because of the Lord that is faithful, *and* the Holy One of Israel, and he shall choose thee. Thus saith the Lord, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages; That thou mayest say to the prisoners, Go forth; to them that *are* in darkness, Shew yourselves. They shall feed in the ways, and their pastures *shall be* in all high places.

They shall not hunger nor thirst; neither shall the heat nor sun smite them: for he that hath mercy on them shall lead them, even by the springs of water shall he guide them. And I will make all my mountains a way, and my highways shall be exalted. Behold, these shall come from far: and, lo, these from the north and from the west; and these from the land of Sinim.

Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains: for the Lord hath comforted his people, and will have mercy upon his afflicted. But Zion said, The Lord hath forsaken me, and my Lord hath forgotten me. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of *my* hands; thy walls *are* continually before me. Thy children shall make haste; thy destroyers and they that made thee waste shall go forth of thee.

Lift up thine eyes round about, and behold: all these gather themselves together, *and* come to thee. *As* I live, saith the Lord, thou shalt surely clothe thee with them all, as with an ornament, and bind them *on thee*, as a bride *doeth*. For thy waste and thy desolate places, and the land of thy destruction, shall even now be too narrow by reason of the inhabitants, and they that swallowed thee up shall be far away. The children which thou shalt have, after thou hast lost the other, shall say again in thine ears, The place *is* too strait for me: give place to me that I may dwell. Then shalt thou say in thine heart, Who hath begotten me these, seeing I have lost my children, and am desolate, a captive, and removing to and fro? and who hath brought up these? Behold, I was left alone; these, where *had* they *been?* Thus saith the Lord God, Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people: and they shall bring thy sons in *their* arms, and thy daughters shall be carried upon *their* shoulders. And kings shall be thy nursing fathers, and their queens thy nursing mothers: they shall bow down to thee with *their* face toward the earth, and lick up the dust of thy feet; and thou shalt know that I *am* the Lord: for they shall not be ashamed that wait for me.

Shall the prey be taken from the mighty, or the lawful captive delivered? But thus saith the Lord, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, and I will save thy children. And I will feed them that oppress thee with their own flesh; and they shall be drunken with their own blood, as with sweet wine: and all flesh shall know that I the Lord *am* thy Saviour and thy Redeemer, the mighty One of Jacob.

✢ Chapter 50

Thus saith the Lord, Where *is* the bill of your mother's divorcement, whom I have put away? or which of my creditors *is it* to whom I have sold you? Behold, for your iniquities have ye sold yourselves, and for your transgressions is your mother put away. Wherefore, when I came, *was there* no man? when I called, *was there* none to answer? Is my hand shortened at all, that it cannot redeem? or have I no power to deliver? behold, at my rebuke I dry up the sea, I make the rivers a wilderness: their fish stinketh, because *there is* no water, and dieth for thirst. I clothe the heavens with blackness, and I make sackcloth their covering. The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to *him that is* weary: he wakeneth morning by morning, he wakeneth mine ear to hear as the learned.

The Lord God hath opened mine ear, and I was not rebellious, neither turned away back. I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting.

For the Lord God will help me; therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed. *He is* near that justifieth me; who will contend with me? let us stand together: who *is* mine adversary? let him come near to me. Behold, the Lord God will help me; who *is* he *that* shall condemn me? lo, they all shall wax old as a garment; the moth shall eat them up.

Who *is* among you that feareth the Lord, that obeyeth the voice of his servant, that walketh *in* darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God. Behold, all ye that kindle a fire, that compass *yourselves* about with sparks: walk in the light of your fire, and in the sparks *that* ye have kindled. This shall ye have of mine hand; ye shall lie down in sorrow.

✢ Chapter 51

Hearken to me, ye that follow after righteousness, ye that seek the Lord: look unto the rock *whence* ye are hewn, and to the hole of the pit *whence* ye are digged. Look unto Abraham your father, and unto Sarah *that* bare you: for I called him alone, and blessed him, and increased him. For the Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody.

Hearken unto me, my people; and give ear unto me, O my nation: for a law shall proceed from me, and I will make my judgment to rest for a light of the people. My righteousness *is* near; my salvation is gone forth, and mine arms shall judge the people; the isles shall wait upon me, and on mine arm shall they trust. Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but my salvation shall be for ever, and my righteousness shall not be abolished.

Hearken unto me, ye that know righteousness, the people in whose heart *is* my law; fear ye not the reproach of men, neither be ye afraid of their revilings. For the moth shall eat them up like a garment, and the worm shall eat them like wool: but my righteousness shall be for ever, and my salvation from generation to generation.

Awake, awake, put on strength, O arm of the Lord; awake, as in the ancient days, in the generations of old. *Art* thou not it that hath cut Rahab, *and* wounded the dragon? *Art* thou not it which hath dried the sea, the waters of the great deep; that hath made the depths of the sea a way for the ransomed to pass over? Therefore the redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy *shall be* upon their head: they shall obtain gladness and joy; *and* sorrow and mourning shall flee away. I, *even* I, *am* he that comforteth you: who *art* thou, that thou shouldest be afraid of a man *that* shall die, and of the son of man *which* shall be made *as* grass; And forgettest the Lord thy maker, that hath stretched forth the heavens, and laid the foundations of the earth; and hast feared continually every day because of the fury of the oppressor, as if he were ready to destroy? and where *is* the fury of the oppressor? The captive exile hasteneth that he may be loosed, and that he should not die in the pit, nor that his bread should fail. But I *am* the Lord thy God, that divided the sea, whose waves roared: The Lord of hosts *is* his name. And I have put my words in thy mouth, and I have covered thee in the shadow of mine hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou *art* my people.

Awake, awake, stand up, O Jerusalem, which hast drunk at the hand of the Lord the cup of his fury; thou hast drunken the dregs of the cup of trembling, *and* wrung *them* out. *There is* none to guide her among all the sons *whom* she hath brought forth; neither *is there any* that taketh her by the hand of all the sons *that* she hath brought up. These two *things* are come unto thee; who shall be sorry for thee? desolation, and destruction, and the famine, and the sword: by whom shall I comfort thee? Thy sons have fainted, they lie at the head of all the streets, as a wild bull in a net: they are full of the fury of the Lord, the rebuke of thy God.

Therefore hear now this, thou afflicted, and drunken, but not with wine: Thus saith thy Lord the Lord, and thy God *that* pleadeth the cause of his people, Behold, I have taken out of thine hand the cup of trembling, *even* the dregs of the cup of my fury; thou shalt no more drink it again: But I will put it into the hand of them that afflict thee; which have said to thy soul, Bow down, that we may go over: and thou hast laid thy body as the ground, and as the street, to them that went over.

✢ Chapter 52

Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean. Shake thyself from the dust; arise, *and* sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion. For thus saith the Lord, Ye have sold yourselves for nought; and ye shall be redeemed without money. For thus saith the Lord God, My people went down aforetime into Egypt to sojourn there; and the Assyrian oppressed them without cause. Now therefore, what have I here, saith the Lord, that my people is taken away for nought? they that rule over them make them to howl, saith the Lord; and my name continually every day *is* blasphemed. Therefore my people shall know my name: therefore *they shall know* in that day that I *am* he that doth speak: behold, *it is* I.

How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth! Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion.

Break forth into joy, sing together, ye waste places of Jerusalem: for the Lord hath comforted his people, he hath redeemed Jerusalem. The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God.

Depart ye, depart ye, go ye out from thence, touch no unclean *thing;* go ye out of the midst of her; be ye clean, that bear the vessels of the Lord. For ye shall not go out with haste, nor go by flight: for the Lord will go before you; and the God of Israel *will be* your rereward.

Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high. As many were astonied at thee; his visage was so marred more than any man, and his form more than the sons of men: So shall he sprinkle many nations; the kings shall shut their mouths at him: for *that* which had not been told them shall they see; and *that* which they had not heard shall they consider.

✢ Chapter 53

Who hath believed our report? and to whom is the arm of the Lord revealed? For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, *there is* no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were *our* faces from him; he was despised, and we esteemed him not.

Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he *was* wounded for our transgressions, *he was* bruised for our iniquities: the chastisement of our peace *was* upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken. And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither *was any* deceit in his mouth.

Yet it pleased the Lord to bruise him; he hath put *him* to grief: when thou shalt make his soul an offering for sin, he shall see *his* seed, he shall prolong *his* days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, *and* shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Therefore will I divide him *a portion* with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.

✢ Chapter 54

Sing, O barren, thou *that* didst not bear; break forth into singing, and cry aloud, thou *that* didst not travail with child: for more *are* the children of the desolate than the children of the married wife, saith the Lord. Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes; For thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited. Fear not; for thou shalt not be ashamed: neither be thou confounded; for thou shalt not be put to shame: for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more. For thy Maker *is* thine husband; the Lord of hosts *is* his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called. For the Lord hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God. For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer. For this *is as* the waters of Noah unto me: for *as* I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee. For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee.

O thou afflicted, tossed with tempest, *and* not comforted, behold, I will lay thy stones with fair colours, and lay thy foundations with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones. And all thy children *shall be* taught of the Lord; and great *shall be* the peace of thy children. In righteousness shalt thou be established: thou shalt be far from oppression; for thou shalt not fear: and from terror; for it shall not come near thee. Behold, they shall surely gather together, *but* not by me: whosoever shall gather together against thee shall fall for thy sake. Behold, I have created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work; and I have created the waster to destroy.

No weapon that is formed against thee shall prosper; and every tongue *that* shall rise against thee in judgment thou shalt condemn. This *is* the heritage of the servants of the Lord, and their righteousness *is* of me, saith the Lord.

✢ Chapter 55

Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for *that which is* not bread? and your labour for *that which* satisfieth not? hearken diligently unto me, and eat ye *that which is* good, and let your soul delight itself in fatness. Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, *even* the sure mercies of David. Behold, I have given him *for* a witness to the people, a leader and commander to the people. Behold, thou shalt call a nation *that* thou knowest not, and nations *that* knew not thee shall run unto thee because of the Lord thy God, and for the Holy One of Israel; for he hath glorified thee.

Seek ye the Lord while he may be found, call ye upon him while he is near: Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.

For my thoughts *are* not your thoughts, neither *are* your ways my ways, saith the Lord. For *as* the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper *in the thing* whereto I sent it. For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap *their* hands. Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the Lord for a name, for an everlasting sign *that* shall not be cut off.

✢ Chapter 56

Thus saith the Lord, Keep ye judgment, and do justice: for my salvation *is* near to come, and my righteousness to be revealed. Blessed *is* the man *that* doeth this, and the son of man *that* layeth hold on it; that keepeth the sabbath from polluting it, and keepeth his hand from doing any evil.

Neither let the son of the stranger, that hath joined himself to the Lord, speak, saying, The Lord hath utterly separated me from his people: neither let the

eunuch say, Behold, I *am* a dry tree. For thus saith the Lord unto the eunuchs that keep my sabbaths, and choose *the things* that please me, and take hold of my covenant; Even unto them will I give in mine house and within my walls a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off. Also the sons of the stranger, that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant; Even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices *shall be* accepted upon mine altar; for mine house shall be called an house of prayer for all people. The Lord God which gathereth the outcasts of Israel saith, Yet will I gather *others* to him, beside those that are gathered unto him.

All ye beasts of the field, come to devour, *yea*, all ye beasts in the forest. His watchmen *are* blind: they are all ignorant, they *are* all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber. Yea, *they are* greedy dogs *which* can never have enough, and they *are* shepherds *that* cannot understand: they all look to their own way, every one for his gain, from his quarter. Come ye, *say they*, I will fetch wine, and we will fill ourselves with strong drink; and to morrow shall be as this day, *and* much more abundant.

✢ Chapter 57

The righteous perisheth, and no man layeth *it* to heart: and merciful men *are* taken away, none considering that the righteous is taken away from the evil *to come*. He shall enter into peace: they shall rest in their beds, *each one* walking *in* his uprightness.

But draw near hither, ye sons of the sorceress, the seed of the adulterer and the whore. Against whom do ye sport yourselves? against whom make ye a wide mouth, *and* draw out the tongue? *are* ye not children of transgression, a seed of falsehood, Enflaming yourselves with idols under every green tree, slaying the children in the valleys under the clifts of the rocks? Among the smooth *stones* of the stream *is* thy portion; they, they *are* thy lot: even to them hast thou poured a drink offering, thou hast offered a meat offering. Should I receive comfort in these? Upon a lofty and high mountain hast thou set thy bed: even thither wentest thou up to offer sacrifice. Behind the doors also and the posts hast thou set up thy remembrance: for thou hast discovered *thyself to another* than me, and art gone up; thou hast enlarged thy bed, and made thee *a covenant* with them; thou lovedst their bed where thou sawest *it*. And thou wentest to the king with ointment, and didst increase thy perfumes, and didst send thy messengers far off, and didst debase *thyself even* unto hell. Thou art wearied in the greatness of thy way; *yet* saidst thou not, There is no hope: thou hast found the life of thine hand; therefore thou wast not grieved. And of whom hast thou been afraid or feared, that thou hast lied, and hast not remembered me, nor laid *it* to thy heart? have not I held my peace even of old, and thou fearest me not? I will declare thy righteousness, and thy works; for they shall not profit thee.

When thou criest, let thy companies deliver thee; but the wind shall carry them all away; vanity shall take *them:* but he that putteth his trust in me shall possess the land, and shall inherit my holy mountain; And shall say, Cast ye up, cast ye up, prepare the way, take up the stumblingblock out of the way of my people. For thus saith the high and lofty One that inhabiteth eternity, whose name *is* Holy; I dwell in the high and holy *place*, with him also *that is* of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones. For I will not contend for ever, neither will I be always wroth: for the spirit should fail before me, and the souls *which* I have made. For the iniquity of his covetousness was I wroth, and smote him: I hid me, and was wroth, and he went on frowardly in the way of his heart. I have seen his ways, and will heal him: I will lead him also, and restore comforts unto him and to his mourners. I create the fruit of the lips; Peace, peace to *him that is* far off, and to *him that is* near, saith the Lord; and I will heal him. But the wicked *are* like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. *There is* no peace, saith my God, to the wicked.

✢ Chapter 58

Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins. Yet they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God: they ask of me the ordinances of justice; they take delight in approaching to God.

Wherefore have we fasted, *say they*, and thou seest not? *wherefore* have we afflicted our soul, and thou takest no knowledge? Behold, in the day of your fast ye find pleasure, and exact all your labours. Behold, ye fast for strife and debate, and to smite with the fist of wickedness: ye shall not fast as *ye do this* day, to make your voice to be heard on high. Is it such a fast that I have chosen? a day for a man to afflict his soul? *is it* to bow down his head as a bulrush, and to spread sackcloth and ashes *under him?* wilt thou call this a fast, and an acceptable day to the Lord? *Is* not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? *Is it* not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?

Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy rereward. Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I *am*. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; And *if* thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness *be* as the noonday: And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not. And *they that shall be* of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in.

If thou turn away thy foot from the sabbath, *from* doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking *thine own* words: Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken *it*.

✢ Chapter 59

Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: But your iniquities have separated between you and your God, and your sins have hid *his* face from you, that he will not hear. For your hands are defiled with blood, and your fingers with iniquity; your lips have spoken lies, your tongue hath muttered perverseness. None calleth for justice, nor *any* pleadeth for truth: they trust in vanity, and speak lies; they conceive mischief, and bring forth iniquity. They hatch cockatrice' eggs, and weave the spider's web: he that eateth of their eggs dieth, and that which is crushed breaketh out into a viper. Their webs shall not become garments, neither shall they cover themselves with their works: their works *are* works of iniquity, and the act of violence *is* in their hands. Their feet run to evil, and they make haste to shed innocent blood: their thoughts *are* thoughts of iniquity; wasting and destruction *are* in their paths. The way of peace they know not; and *there is* no judgment in their goings: they have made them crooked paths: whosoever goeth therein shall not know peace.

Therefore is judgment far from us, neither doth justice overtake us: we wait for light, but behold obscurity; for brightness, *but* we walk in darkness. We grope for the wall like the blind, and we grope as if *we had* no eyes: we stumble at noonday as in the night; *we are* in desolate places as dead *men*. We roar all like bears, and mourn sore like doves: we look for judgment, but *there is* none; for salvation, *but* it is far off from us. For our transgressions are multiplied before thee, and our sins testify against us: for our transgressions *are* with us; and *as for* our iniquities, we know them; In transgressing and lying against the Lord, and departing away from our God, speaking oppression and revolt, conceiving and uttering from the heart words of falsehood. And judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter. Yea, truth faileth; and he *that* departeth from evil maketh himself a prey: and the Lord saw *it*, and it displeased him that *there was* no judgment.

And he saw that *there was* no man, and wondered that *there was* no intercessor: therefore his arm brought salvation unto him; and his righteousness, it sustained him. For he put on righteousness as a breastplate, and an helmet of salvation upon his head; and he put on the garments of vengeance *for* clothing, and was clad with zeal as a cloke. According to *their* deeds, accordingly he will repay, fury to his adversaries, recompence to his enemies; to the islands he will repay recompence. So shall they fear the name of the Lord from the west, and his glory from the rising of the sun. When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him.

And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord. As for me, this *is* my covenant with them, saith the Lord; My spirit that *is* upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever.

✢ Chapter 60

Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising. Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at *thy* side. Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee. The multitude of camels shall cover thee, the

dromedaries of Midian and Ephah; all they from Sheba shall come: they shall bring gold and incense; and they shall shew forth the praises of the Lord. All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee: they shall come up with acceptance on mine altar, and I will glorify the house of my glory. Who *are* these *that* fly as a cloud, and as the doves to their windows? Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God, and to the Holy One of Israel, because he hath glorified thee. And the sons of strangers shall build up thy walls, and their kings shall minister unto thee: for in my wrath I smote thee, but in my favour have I had mercy on thee. Therefore thy gates shall be open continually; they shall not be shut day nor night; that *men* may bring unto thee the forces of the Gentiles, and *that* their kings *may be* brought. For the nation and kingdom that will not serve thee shall perish; yea, *those* nations shall be utterly wasted. The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious. The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, The city of the Lord, The Zion of the Holy One of Israel. Whereas thou hast been forsaken and hated, so that no man went through *thee*, I will make thee an eternal excellency, a joy of many generations. Thou shalt also suck the milk of the Gentiles, and shalt suck the breast of kings: and thou shalt know that I the Lord *am* thy Saviour and thy Redeemer, the mighty One of Jacob. For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make thy officers peace, and thine exactors righteousness. Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise. The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended. Thy people also *shall be* all righteous: they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified. A little one shall become a thousand, and a small one a strong nation: I the Lord will hasten it in his time.

✝ Chapter 61

The Spirit of the Lord God *is* upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to *them that are* bound; To proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified.

And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations. And strangers shall stand and feed your flocks, and the sons of the alien *shall be* your plowmen and your vinedressers. But ye shall be named the Priests of the Lord: *men* shall call you the Ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves.

For your shame *ye shall have* double; and *for* confusion they shall rejoice in their portion: therefore in their land they shall possess the double: everlasting joy shall be unto them. For I the Lord love judgment, I hate robbery for burnt offering; and I will direct their work in truth, and I will make an everlasting covenant with them. And their seed shall be known among the Gentiles, and their offspring among the people: all that see them shall acknowledge them, that they *are* the seed *which* the Lord hath blessed. I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh *himself* with ornaments, and as a bride adorneth *herself* with her jewels. For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations.

✝ Chapter 62

For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp *that* burneth. And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name. Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God. Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzi-bah, and thy land Beulah: for the Lord delighteth in thee, and thy land shall be married.

For *as* a young man marrieth a virgin, *so* shall thy sons marry thee: and *as* the bridegroom rejoiceth over the bride, *so* shall thy God rejoice over thee. I have set watchmen upon thy walls, O Jerusalem, *which* shall never hold their peace day nor night: ye that make mention of the Lord, keep not silence, And give him no rest, till he establish, and till he make Jerusalem a praise in the earth. The Lord hath sworn by his right hand, and by the arm of his strength, Surely I will no more give thy corn *to be* meat for thine enemies; and the sons of the stranger shall not drink thy wine, for the which thou hast laboured: But they that have gathered it shall eat it, and praise the Lord; and they that have brought it together shall drink it in the courts of my holiness.

Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people. Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward *is* with him, and his work before him. And they shall call them, The holy people, The redeemed of the Lord: and thou shalt be called, Sought out, A city not forsaken.

✝ Chapter 63

Who *is* this that cometh from Edom, with dyed garments from Bozrah? this *that is* glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore *art thou* red in thine apparel, and thy garments like him that treadeth in the winefat? I have trodden the winepress alone; and of the people *there was* none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance *is* in mine heart, and the year of my redeemed is come. And I looked, and *there was* none to help; and I wondered that *there was* none to uphold: therefore mine own arm brought salvation unto me; and my fury, it upheld me. And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth.

I will mention the lovingkindnesses of the Lord, *and* the praises of the Lord, according to all that the Lord hath bestowed on us, and the great goodness toward the house of Israel, which he hath bestowed on them according to his mercies, and according to the multitude of his lovingkindnesses. For he said, Surely they *are* my people, children *that* will not lie: so he was their Saviour. In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old.

But they rebelled, and vexed his holy Spirit: therefore he was turned to be their enemy, *and* he fought against them. Then he remembered the days of old, Moses, *and* his people, *saying*, Where *is* he that brought them up out of the sea with the shepherd of his flock? where *is* he that put his holy Spirit within him? That led *them* by the right hand of Moses with his glorious arm, dividing the water before them, to make himself an everlasting name? That led them through the deep, as an horse in the wilderness, *that* they should not stumble? As a beast goeth down into the valley, the Spirit of the Lord caused him to rest: so didst thou lead thy people, to make thyself a glorious name.

Look down from heaven, and behold from the habitation of thy holiness and of thy glory: where *is* thy zeal and thy strength, the sounding of thy bowels and of thy mercies toward me? are they restrained? Doubtless thou *art* our father, though Abraham be ignorant of us, and Israel acknowledge us not: thou, O Lord, *art* our father, our redeemer; thy name *is* from everlasting.

O Lord, why hast thou made us to err from thy ways, *and* hardened our heart from thy fear? Return for thy servants' sake, the tribes of thine inheritance. The people of thy holiness have possessed *it* but a little while: our adversaries have trodden down thy sanctuary. We are *thine:* thou never barest rule over them; they were not called by thy name.

✝ Chapter 64

Oh that thou wouldest rend the heavens, that thou wouldest come down, that the mountains might flow down at thy presence, As *when* the melting fire burneth, the fire causeth the waters to boil, to make thy name known to thine adversaries, *that* the nations may tremble at thy presence! When thou didst terrible things *which* we looked not for, thou camest down, the mountains flowed down at thy presence. For since the beginning of the world *men* have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, *what* he hath prepared for him that waiteth for him. Thou meetest him that rejoiceth and worketh righteousness, *those that* remember thee in thy ways: behold, thou art wroth; for we have sinned: in those is continuance, and we shall be saved. But we are all as an unclean *thing*, and all our righteousnesses *are* as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away. And *there is* none that calleth upon thy name, that stirreth up himself to take hold of thee: for thou hast hid thy face from us, and hast consumed us, because of our iniquities. But now, O Lord, thou *art* our father; we *are* the clay, and thou our potter; and we all *are* the work of thy hand.

Be not wroth very sore, O Lord, neither remember iniquity for ever: behold, see, we

beseech thee, we *are* all thy people. Thy holy cities are a wilderness, Zion is a wilderness, Jerusalem a desolation. Our holy and our beautiful house, where our fathers praised thee, is burned up with fire: and all our pleasant things are laid waste. Wilt thou refrain thyself for these *things*, O Lord? wilt thou hold thy peace, and afflict us very sore?

✝ Chapter 65

I *am* sought of *them that* asked not *for me;* I am found of *them that* sought me not: I said, Behold me, behold me, unto a nation *that* was not called by my name. I have spread out my hands all the day unto a rebellious people, which walketh in a way *that was* not good, after their own thoughts; A people that provoketh me to anger continually to my face; that sacrificeth in gardens, and burneth incense upon altars of brick; Which remain among the graves, and lodge in the monuments, which eat swine's flesh, and broth of abominable *things is in* their vessels; Which say, Stand by thyself, come not near to me; for I am holier than thou. These *are* a smoke in my nose, a fire that burneth all the day. Behold, *it is* written before me: I will not keep silence, but will recompense, even recompense into their bosom, Your iniquities, and the iniquities of your fathers together, saith the Lord, which have burned incense upon the mountains, and blasphemed me upon the hills: therefore will I measure their former work into their bosom.

Thus saith the Lord, As the new wine is found in the cluster, and *one* saith, Destroy it not; for a blessing *is* in it: so will I do for my servants' sakes, that I may not destroy them all. And I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains: and mine elect shall inherit it, and my servants shall dwell there. And Sharon shall be a fold of flocks, and the valley of Achor a place for the herds to lie down in, for my people that have sought me.

But ye *are* they that forsake the Lord, that forget my holy mountain, that prepare a table for that troop, and that furnish the drink offering unto that number. Therefore will I number you to the sword, and ye shall all bow down to the slaughter: because when I called, ye did not answer; when I spake, ye did not hear; but did evil before mine eyes, and did choose *that* wherein I delighted not. Therefore thus saith the Lord God, Behold, my servants shall eat, but ye shall be hungry: behold, my servants shall drink, but ye shall be thirsty: behold, my servants shall rejoice, but ye shall be ashamed: Behold, my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for vexation of spirit. And ye shall leave your name for a curse unto my chosen: for the Lord God shall slay thee, and call his servants by another name: That he who blesseth himself in the earth shall bless himself in the God of truth; and he that sweareth in the earth shall swear by the God of truth; because the former troubles are forgotten, and because they are hid from mine eyes.

For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. But be ye glad and rejoice for ever *in that* which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying. There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner *being* an hundred years old shall be accursed. And they shall build houses, and inhabit *them;* and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree *are* the days of my people, and mine elect shall long enjoy the work of their hands. They shall not labour in vain, nor bring forth for trouble; for they *are* the seed of the blessed of the Lord, and their offspring with them. And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear. The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust *shall be* the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord.

✝ Chapter 66

Thus saith the Lord, The heaven *is* my throne, and the earth *is* my footstool: where *is* the house that ye build unto me? and where *is* the place of my rest? For all those *things* hath mine hand made, and all those *things* have been, saith the Lord: but to this *man* will I look, *even* to *him that is* poor and of a contrite spirit, and trembleth at my word. He that killeth an ox *is as if* he slew a man; he that sacrificeth a lamb, *as if* he cut off a dog's neck; he that offereth an oblation, *as if he offered* swine's blood; he that burneth incense, *as if* he blessed an idol. Yea, they have chosen their own ways, and their soul delighteth in their abominations. I also will choose their delusions, and will bring their fears upon them; because when I called, none did answer; when I spake, they did not hear: but they did evil before mine eyes, and chose *that* in which I delighted not.

Hear the word of the Lord, ye that tremble at his word; Your brethren that hated you, that cast you out for my name's sake, said, Let the Lord be glorified: but he shall appear to your joy, and they shall be ashamed. A voice of noise from the city, a voice from the temple, a voice of the Lord that rendereth recompence to his enemies. Before she travailed, she brought forth; before her pain came, she was delivered of a man child. Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? *or* shall a nation be born at once? for as soon as Zion travailed, she brought forth her children. Shall I bring to the birth, and not cause to bring forth? saith the Lord: shall I cause to bring forth, and shut *the womb?* saith thy God. Rejoice ye with Jerusalem, and be glad with her, all ye that love her: rejoice for joy with her, all ye that mourn for her: That ye may suck, and be satisfied with the breasts of her consolations; that ye may milk out, and be delighted with the abundance of her glory. For thus saith the Lord, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream: then shall ye suck, ye shall be borne upon *her* sides, and be dandled upon *her* knees. As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem. And when ye see *this*, your heart shall rejoice, and your bones shall flourish like an herb: and the hand of the Lord shall be known toward his servants, and *his* indignation toward his enemies. For, behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For by fire and by his sword will the Lord plead with all flesh: and the slain of the Lord shall be many. They that sanctify themselves, and purify themselves in the gardens behind one *tree* in the midst, eating swine's flesh, and the abomination, and the mouse, shall be consumed together, saith the Lord. For I *know* their works and their thoughts: it shall come, that I will gather all nations and tongues; and they shall come, and see my glory. And I will set a sign among them, and I will send those that escape of them unto the nations, *to* Tarshish, Pul, and Lud, that draw the bow, *to* Tubal, and Javan, *to* the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles. And they shall bring all your brethren *for* an offering unto the Lord out of all nations upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the Lord, as the children of Israel bring an offering in a clean vessel into the house of the Lord. And I will also take of them for priests *and* for Levites, saith the Lord. For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, *that* from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the Lord. And they shall go forth, and look upon the carcases of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh.

The Book of the Prophet Jeremiah.

✢ Chapter 1

The words of Jeremiah the son of Hilkiah, of the priests that *were* in Anathoth in the land of Benjamin: To whom the word of the Lord came in the days of Josiah the son of Amon king of Judah, in the thirteenth year of his reign. It came also in the days of Jehoiakim the son of Josiah king of Judah, unto the end of the eleventh year of Zedekiah the son of Josiah king of Judah, unto the carrying away of Jerusalem captive in the fifth month. Then the word of the Lord came unto me, saying, Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, *and* I ordained thee a prophet unto the nations. Then said I, Ah, Lord God! behold, I cannot speak: for I *am* a child.

But the Lord said unto me, Say not, I *am* a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak. Be not afraid of their faces: for I *am* with thee to deliver thee, saith the Lord. Then the Lord put forth his hand, and touched my mouth. And the Lord said unto me, Behold, I have put my words in thy mouth. See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant.

Moreover the word of the Lord came unto me, saying, Jeremiah, what seest thou? And I said, I see a rod of an almond tree. Then said the Lord unto me, Thou hast well seen: for I will hasten my word to perform it. And the word of the Lord came unto me the second time, saying, What seest thou? And I said, I see a seething pot; and the face thereof *is* toward the north. Then the Lord said unto me, Out of the north an evil shall break forth upon all the inhabitants of the land. For, lo, I will call all the families of the kingdoms of the north, saith the Lord; and they shall come, and they shall set every one his throne at the entering of the gates of Jerusalem, and against all the walls thereof round about, and against all the cities of Judah. And I will utter my judgments against them touching all their wickedness, who have forsaken me, and have burned incense unto other gods, and worshipped the works of their own hands.

Thou therefore gird up thy loins, and arise, and speak unto them all that I command thee: be not dismayed at their faces, lest I confound thee before them. For, behold, I have made thee this day a defenced city, and an iron pillar, and brasen walls against the whole land, against the kings of Judah, against the princes thereof, against the priests thereof, and against the people of the land. And they shall fight against thee; but they shall not prevail against thee; for I *am* with thee, saith the Lord, to deliver thee.

✢ Chapter 2

Moreover the word of the Lord came to me, saying, Go and cry in the ears of Jerusalem, saying, Thus saith the Lord; I remember thee, the kindness of thy youth, the love of thine espousals, when thou wentest after me in the wilderness, in a land *that was* not sown. Israel *was* holiness unto the Lord, *and* the firstfruits of his increase: all that devour him shall offend; evil shall come upon them, saith the Lord. Hear ye the word of the Lord, O house of Jacob, and all the families of the house of Israel:

Thus saith the Lord, What iniquity have your fathers found in me, that they are gone far from me, and have walked after vanity, and are become vain? Neither said they, Where *is* the Lord that brought us up out of the land of Egypt, that led us through the wilderness, through a land of deserts and of pits, through a land of drought, and of the shadow of death, through a land that no man passed through, and where no man dwelt? And I brought you into a plentiful country, to eat the fruit thereof and the goodness thereof; but when ye entered, ye defiled my land, and made mine heritage an abomination. The priests said not, Where *is* the Lord? and they that handle the law knew me not: the pastors also transgressed against me, and the prophets prophesied by Baal, and walked after *things that* do not profit.

Wherefore I will yet plead with you, saith the Lord, and with your children's children will I plead. For pass over the isles of Chittim, and see; and send unto Kedar, and consider diligently, and see if there be such a thing. Hath a nation changed *their* gods, which *are* yet no gods? but my people have changed their glory for *that which* doth not profit. Be astonished, O ye heavens, at this, and be horribly afraid, be ye very desolate, saith the Lord. For my people have committed two evils; they have forsaken me the fountain of living waters, *and* hewed them out cisterns, broken cisterns, that can hold no water.

Is Israel a servant? *is* he a homeborn *slave?* why is he spoiled? The young lions roared upon him, *and* yelled, and they made his land waste: his cities are burned without inhabitant. Also the children of Noph and Tahapanes have broken the crown of thy head. Hast thou not procured this unto thyself, in that thou hast forsaken the Lord thy God, when he led thee by the way? And now what hast thou to do in the way of Egypt, to drink the waters of Sihor? or what hast thou to do in the way of Assyria, to drink the waters of the river? Thine own wickedness shall correct thee, and thy backslidings shall reprove thee: know therefore and see that *it is* an evil *thing* and bitter, that thou hast forsaken the Lord thy God, and that my fear *is* not in thee, saith the Lord God of hosts.

For of old time I have broken thy yoke, *and* burst thy bands; and thou saidst, I will not transgress; when upon every high hill and under every green tree thou wanderest, playing the harlot. Yet I had planted thee a noble vine, wholly a right seed: how then art thou turned into the degenerate plant of a strange vine unto me? For though thou wash thee with nitre, and take thee much soap, *yet* thine iniquity is marked before me, saith the Lord God. How canst thou say, I am not polluted, I have not gone after Baalim? see thy way in the valley, know what thou hast done: *thou art* a swift dromedary traversing her ways; A wild ass used to the wilderness, *that* snuffeth up the wind at her pleasure; in her occasion who can turn her away? all they that seek her will not weary themselves; in her month they shall find her. Withhold thy foot from being unshod, and thy throat from thirst: but thou saidst, There is no hope: no; for I have loved strangers, and after them will I go. As the thief is ashamed when he is found, so is the house of Israel ashamed; they, their kings, their princes, and their priests, and their prophets, Saying to a stock, Thou *art* my father; and to a stone, Thou hast brought me forth: for they have turned *their* back unto me, and not *their* face: but in the time of their trouble they will say, Arise, and save us. But where *are* thy gods that thou hast made thee? let them arise, if they can save thee in the time of thy trouble: for *according to* the number of thy cities are thy gods, O Judah. Wherefore will ye plead with me? ye all have transgressed against me, saith the Lord. In vain have I smitten your children; they received no correction: your own sword hath devoured your prophets, like a destroying lion.

O generation, see ye the word of the Lord. Have I been a wilderness unto Israel? a land of darkness? wherefore say my people, We are Lords; we will come no more unto thee? Can a maid forget her ornaments, *or* a bride her attire? yet my people have forgotten me days without number. Why trimmest thou thy way to seek love? therefore hast thou also taught the wicked ones thy ways. Also in thy skirts is found the blood of the souls of the poor innocents: I have not found it by secret search, but upon all these. Yet thou sayest, Because I am innocent, surely his anger shall turn from me. Behold, I will plead with thee, because thou sayest, I have not sinned. Why gaddest thou about so much to change thy way? thou also shalt be ashamed of Egypt, as thou wast ashamed of Assyria. Yea, thou shalt go forth from him, and thine hands upon thine head: for the Lord hath rejected thy confidences, and thou shalt not prosper in them.

✢ Chapter 3

They say, If a man put away his wife, and she go from him, and become another man's, shall he return unto her again? shall not that land be greatly polluted? but thou hast played the harlot with many lovers; yet return again to me, saith the Lord. Lift up thine eyes unto the high places, and see where thou hast not been lien with. In the ways hast thou sat for them, as the Arabian in the wilderness; and thou hast polluted the land with thy whoredoms and with thy wickedness. Therefore the showers have been withholden, and there hath been no latter rain; and thou hadst a whore's forehead, thou refusedst to be ashamed. Wilt thou not from this time cry unto me, My father, thou *art* the guide of my youth? Will he reserve *his anger* for ever? will he keep *it* to the end? Behold, thou hast spoken and done evil things as thou couldest.

The Lord said also unto me in the days of Josiah the king, Hast thou seen *that* which backsliding Israel hath done? she is gone up upon every high mountain and under every green tree, and there hath played the harlot. And I said after she had done all these *things*, Turn thou unto me. But she returned not. And her treacherous sister Judah saw *it*. And I saw, when for all the causes whereby backsliding Israel committed adultery I had put her away, and given her a bill of divorce; yet her treacherous sister Judah feared not, but went and played the harlot also. And it came to pass through the lightness of her whoredom, that she defiled the land, and committed adultery with stones and with stocks. And yet for all this her treacherous sister Judah hath not turned unto me with her whole heart, but feignedly, saith the Lord. And the Lord said unto me, The backsliding Israel hath justified herself more than treacherous Judah.

Go and proclaim these words toward the north, and say, Return, thou backsliding Israel, saith the Lord; *and* I will not cause mine anger to fall upon you: for I *am* merciful, saith the Lord, *and* I will not keep *anger* for ever. Only acknowledge thine iniquity, that thou hast transgressed against the Lord thy God, and hast scattered thy ways to the strangers under every green tree, and ye have not obeyed my voice, saith the Lord. Turn, O backsliding children, saith the Lord; for I am married unto you: and I will take you one of a city, and two of a family, and I will bring you to Zion: And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding. And it shall come to pass, when ye be multiplied and increased in the land, in those days, saith the Lord, they shall say no more, The ark of the covenant of the Lord: neither shall it come to mind: neither shall they remember it; neither shall they visit *it;* neither shall *that* be done any more. At that time they shall call Jerusalem the throne of the Lord; and

all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem: neither shall they walk any more after the imagination of their evil heart. In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north to the land that I have given for an inheritance unto your fathers. But I said, How shall I put thee among the children, and give thee a pleasant land, a goodly heritage of the hosts of nations? and I said, Thou shalt call me, My father; and shalt not turn away from me.

Surely *as* a wife treacherously departeth from her husband, so have ye dealt treacherously with me, O house of Israel, saith the Lord. A voice was heard upon the high places, weeping *and* supplications of the children of Israel: for they have perverted their way, *and* they have forgotten the Lord their God. Return, ye backsliding children, *and* I will heal your backslidings. Behold, we come unto thee; for thou *art* the Lord our God. Truly in vain *is salvation hoped for* from the hills, *and from* the multitude of mountains: truly in the Lord our God *is* the salvation of Israel. For shame hath devoured the labour of our fathers from our youth; their flocks and their herds, their sons and their daughters. We lie down in our shame, and our confusion covereth us: for we have sinned against the Lord our God, we and our fathers, from our youth even unto this day, and have not obeyed the voice of the Lord our God.

✢ Chapter 4

If thou wilt return, O Israel, saith the Lord, return unto me: and if thou wilt put away thine abominations out of my sight, then shalt thou not remove. And thou shalt swear, The Lord liveth, in truth, in judgment, and in righteousness; and the nations shall bless themselves in him, and in him shall they glory.

For thus saith the Lord to the men of Judah and Jerusalem, Break up your fallow ground, and sow not among thorns. Circumcise yourselves to the Lord, and take away the foreskins of your heart, ye men of Judah and inhabitants of Jerusalem: lest my fury come forth like fire, and burn that none can quench *it*, because of the evil of your doings. Declare ye in Judah, and publish in Jerusalem; and say, Blow ye the trumpet in the land: cry, gather together, and say, Assemble yourselves, and let us go into the defenced cities. Set up the standard toward Zion: retire, stay not: for I will bring evil from the north, and a great destruction. The lion is come up from his thicket, and the destroyer of the Gentiles is on his way; he is gone forth from his place to make thy land desolate; *and* thy cities shall be laid waste, without an inhabitant. For this gird you with sackcloth, lament and howl: for the fierce anger of the Lord is not turned back from us. And it shall come to pass at that day, saith the Lord, *that* the heart of the king shall perish, and the heart of the princes; and the priests shall be astonished, and the prophets shall wonder. Then said I, Ah, Lord God! surely thou hast greatly deceived this people and Jerusalem, saying, Ye shall have peace; whereas the sword reacheth unto the soul. At that time shall it be said to this people and to Jerusalem, A dry wind of the high places in the wilderness toward the daughter of my people, not to fan, nor to cleanse, *Even* a full wind from those *places* shall come unto me: now also will I give sentence against them. Behold, he shall come up as clouds, and his chariots *shall be* as a whirlwind: his horses are swifter than eagles. Woe unto us! for we are spoiled. O Jerusalem, wash thine heart from wickedness, that thou mayest be saved. How long shall thy vain thoughts lodge within thee? For a voice declareth from Dan, and publisheth affliction from mount Ephraim. Make ye mention to the nations; behold, publish against Jerusalem, *that* watchers come from a far country, and give out their voice against the cities of Judah. As keepers of a field, are they against her round about; because she hath been rebellious against me, saith the Lord. Thy way and thy doings have procured these *things* unto thee; this *is* thy wickedness, because it is bitter, because it reacheth unto thine heart.

My bowels, my bowels! I am pained at my very heart; my heart maketh a noise in me; I cannot hold my peace, because thou hast heard, O my soul, the sound of the trumpet, the alarm of war. Destruction upon destruction is cried; for the whole land is spoiled: suddenly are my tents spoiled, *and* my curtains in a moment. How long shall I see the standard, *and* hear the sound of the trumpet? For my people *is* foolish, they have not known me; they *are* sottish children, and they have none understanding: they *are* wise to do evil, but to do good they have no knowledge. I beheld the earth, and, lo, *it was* without form, and void; and the heavens, and they *had* no light. I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. I beheld, and, lo, *there was* no man, and all the birds of the heavens were fled. I beheld, and, lo, the fruitful place *was* a wilderness, and all the cities thereof were broken down at the presence of the Lord, *and* by his fierce anger. For thus hath the Lord said, The whole land shall be desolate; yet will I not make a full end. For this shall the earth mourn, and the heavens above be black: because I have spoken *it*, I have purposed *it*, and will not repent, neither will I turn back from it. The whole city shall flee for the noise of the horsemen and bowmen; they shall go into thickets, and climb up upon the rocks: every city *shall be* forsaken, and not a man dwell therein. And *when* thou *art* spoiled, what wilt thou do? Though thou clothest thyself with crimson, though thou deckest thee with ornaments of gold, though thou rentest thy face with painting, in vain shalt thou make thyself fair; *thy* lovers will despise thee, they will seek thy life. For I have heard a voice as of a woman in travail, *and* the anguish as of her that bringeth forth her first child, the voice of the daughter of Zion, *that* bewaileth herself, *that* spreadeth her hands, *saying*, Woe *is* me now! for my soul is wearied because of murderers.

✢ Chapter 5

Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be *any* that executeth judgment, that seeketh the truth; and I will pardon it. And though they say, The Lord liveth; surely they swear falsely. O Lord, *are* not thine eyes upon the truth? thou hast stricken them, but they have not grieved; thou hast consumed them, *but* they have refused to receive correction: they have made their faces harder than a rock; they have refused to return. Therefore I said, Surely these *are* poor; they are foolish: for they know not the way of the Lord, *nor* the judgment of their God. I will get me unto the great men, and will speak unto them; for they have known the way of the Lord, *and* the judgment of their God: but these have altogether broken the yoke, *and* burst the bonds. Wherefore a lion out of the forest shall slay them, *and* a wolf of the evenings shall spoil them, a leopard shall watch over their cities: every one that goeth out thence shall be torn in pieces: because their transgressions are many, *and* their backslidings are increased.

How shall I pardon thee for this? thy children have forsaken me, and sworn by *them that are* no gods: when I had fed them to the full, they then committed adultery, and assembled themselves by troops in the harlots' houses. They were *as* fed horses in the morning: every one neighed after his neighbour's wife. Shall I not visit for these *things?* saith the Lord: and shall not my soul be avenged on such a nation as this?

Go ye up upon her walls, and destroy; but make not a full end: take away her battlements; for they *are* not the Lord's. For the house of Israel and the house of Judah have dealt very treacherously against me, saith the Lord. They have belied the Lord, and said, *It is* not he; neither shall evil come upon us; neither shall we see sword nor famine: And the prophets shall become wind, and the word *is* not in them: thus shall it be done unto them. Wherefore thus saith the Lord God of hosts, Because ye speak this word, behold, I will make my words in thy mouth fire, and this people wood, and it shall devour them. Lo, I will bring a nation upon you from far, O house of Israel, saith the Lord: it *is* a mighty nation, it *is* an ancient nation, a nation whose language thou knowest not, neither understandest what they say. Their quiver *is* as an open sepulchre, they *are* all mighty men. And they shall eat up thine harvest, and thy bread, *which* thy sons and thy daughters should eat: they shall eat up thy flocks and thine herds: they shall eat up thy vines and thy fig trees: they shall impoverish thy fenced cities, wherein thou trustedst, with the sword. Nevertheless in those days, saith the Lord, I will not make a full end with you.

And it shall come to pass, when ye shall say, Wherefore doeth the Lord our God all these *things* unto us? then shalt thou answer them, Like as ye have forsaken me, and served strange gods in your land, so shall ye serve strangers in a land *that is* not yours. Declare this in the house of Jacob, and publish it in Judah, saying, Hear now this, O foolish people, and without understanding; which have eyes, and see not; which have ears, and hear not: Fear ye not me? saith the Lord: will ye not tremble at my presence, which have placed the sand *for* the bound of the sea by a perpetual decree, that it cannot pass it: and though the waves thereof toss themselves, yet can they not prevail; though they roar, yet can they not pass over it? But this people hath a revolting and a rebellious heart; they are revolted and gone. Neither say they in their heart, Let us now fear the Lord our God, that giveth rain, both the former and the latter, in his season: he reserveth unto us the appointed weeks of the harvest.

Your iniquities have turned away these *things*, and your sins have withholden good *things* from you. For among my people are found wicked *men:* they lay wait, as he that setteth snares; they set a trap, they catch men. As a cage is full of birds, so *are* their houses full of deceit: therefore they are become great, and waxen rich. They are waxen fat, they shine: yea, they overpass the deeds of the wicked: they judge not the cause, the cause of the fatherless, yet they prosper; and the right of the needy do they not judge. Shall I not visit for these *things?* saith the Lord: shall not my soul be avenged on such a nation as this?

A wonderful and horrible thing is committed in the land; The prophets prophesy falsely, and the priests bear rule by their means; and my people love *to have it* so: and what will ye do in the end thereof?

✢ Chapter 6

O ye children of Benjamin, gather yourselves to flee out of the midst of Jerusalem, and blow the trumpet in Tekoa, and set up a sign of fire in Beth-haccerem: for evil appeareth out of the north, and great destruction. I have likened the daughter of Zion to a comely and delicate *woman*. The shepherds with their flocks shall come unto her; they shall pitch *their* tents against her round about; they shall feed every one in his place. Prepare ye war against her; arise, and let us go up at noon. Woe unto us! for the day goeth away, for the shadows of the evening are stretched out. Arise, and let us go by night, and let us destroy her palaces.

For thus hath the Lord of hosts said, Hew ye down trees, and cast a mount against Jerusalem: this *is* the city to be visited; she *is* wholly oppression in the midst of her. As

a fountain casteth out her waters, so she casteth out her wickedness: violence and spoil is heard in her; before me continually *is* grief and wounds. Be thou instructed, O Jerusalem, lest my soul depart from thee; lest I make thee desolate, a land not inhabited.

Thus saith the Lord of hosts, They shall throughly glean the remnant of Israel as a vine: turn back thine hand as a grapegatherer into the baskets. To whom shall I speak, and give warning, that they may hear? behold, their ear *is* uncircumcised, and they cannot hearken: behold, the word of the Lord is unto them a reproach; they have no delight in it. Therefore I am full of the fury of the Lord; I am weary with holding in: I will pour it out upon the children abroad, and upon the assembly of young men together: for even the husband with the wife shall be taken, the aged with *him that is* full of days. And their houses shall be turned unto others, *with their* fields and wives together: for I will stretch out my hand upon the inhabitants of the land, saith the Lord. For from the least of them even unto the greatest of them every one *is* given to covetousness; and from the prophet even unto the priest every one dealeth falsely. They have healed also the hurt *of the daughter* of my people slightly, saying, Peace, peace; when *there is* no peace. Were they ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush: therefore they shall fall among them that fall: at the time *that* I visit them they shall be cast down, saith the Lord. Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where *is* the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk *therein*. Also I set watchmen over you, *saying*, Hearken to the sound of the trumpet. But they said, We will not hearken.

Therefore hear, ye nations, and know, O congregation, what *is* among them. Hear, O earth: behold, I will bring evil upon this people, *even* the fruit of their thoughts, because they have not hearkened unto my words, nor to my law, but rejected it. To what purpose cometh there to me incense from Sheba, and the sweet cane from a far country? your burnt offerings *are* not acceptable, nor your sacrifices sweet unto me. Therefore thus saith the Lord, Behold, I will lay stumblingblocks before this people, and the fathers and the sons together shall fall upon them; the neighbour and his friend shall perish. Thus saith the Lord, Behold, a people cometh from the north country, and a great nation shall be raised from the sides of the earth. They shall lay hold on bow and spear; they *are* cruel, and have no mercy; their voice roareth like the sea; and they ride upon horses, set in array as men for war against thee, O daughter of Zion. We have heard the fame thereof: our hands wax feeble: anguish hath taken hold of us, *and* pain, as of a woman in travail. Go not forth into the field, nor walk by the way; for the sword of the enemy *and* fear *is* on every side.

O daughter of my people, gird *thee* with sackcloth, and wallow thyself in ashes: make thee mourning, *as for* an only son, most bitter lamentation: for the spoiler shall suddenly come upon us. I have set thee *for* a tower *and* a fortress among my people, that thou mayest know and try their way. They *are* all grievous revolters, walking with slanders: *they are* brass and iron; they *are* all corrupters. The bellows are burned, the lead is consumed of the fire; the founder melteth in vain: for the wicked are not plucked away. Reprobate silver shall *men* call them, because the Lord hath rejected them.

✢ Chapter 7

The word that came to Jeremiah from the Lord, saying, Stand in the gate of the Lord's house, and proclaim there this word, and say, Hear the word of the Lord, all *ye of* Judah, that enter in at these gates to worship the Lord. Thus saith the Lord of hosts, the God of Israel, Amend your ways and your doings, and I will cause you to dwell in this place. Trust ye not in lying words, saying, The temple of the Lord, The temple of the Lord, The temple of the Lord, *are* these. For if ye throughly amend your ways and your doings; if ye throughly execute judgment between a man and his neighbour; *If* ye oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place, neither walk after other gods to your hurt: Then will I cause you to dwell in this place, in the land that I gave to your fathers, for ever and ever.

Behold, ye trust in lying words, that cannot profit. Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods whom ye know not; And come and stand before me in this house, which is called by my name, and say, We are delivered to do all these abominations? Is this house, which is called by my name, become a den of robbers in your eyes? Behold, even I have seen *it*, saith the Lord. But go ye now unto my place which *was* in Shiloh, where I set my name at the first, and see what I did to it for the wickedness of my people Israel. And now, because ye have done all these works, saith the Lord, and I spake unto you, rising up early and speaking, but ye heard not; and I called you, but ye answered not; Therefore will I do unto *this* house, which is called by my name, wherein ye trust, and unto the place which I gave to you and to your fathers, as I have done to Shiloh. And I will cast you out of my sight, as I have cast out all your brethren, *even* the whole seed of Ephraim. Therefore pray not thou for this people, neither lift up cry nor prayer for them, neither make intercession to me: for I will not hear thee.

Seest thou not what they do in the cities of Judah and in the streets of Jerusalem? The children gather wood, and the fathers kindle the fire, and the women knead *their* dough, to make cakes to the queen of heaven, and to pour out drink offerings unto other gods, that they may provoke me to anger. Do they provoke me to anger? saith the Lord: *do they* not *provoke* themselves to the confusion of their own faces? Therefore thus saith the Lord God; Behold, mine anger and my fury shall be poured out upon this place, upon man, and upon beast, and upon the trees of the field, and upon the fruit of the ground; and it shall burn, and shall not be quenched.

Thus saith the Lord of hosts, the God of Israel; Put your burnt offerings unto your sacrifices, and eat flesh. For I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt offerings or sacrifices: But this thing commanded I them, saying, Obey my voice, and I will be your God, and ye shall be my people: and walk ye in all the ways that I have commanded you, that it may be well unto you. But they hearkened not, nor inclined their ear, but walked in the counsels *and* in the imagination of their evil heart, and went backward, and not forward. Since the day that your fathers came forth out of the land of Egypt unto this day I have even sent unto you all my servants the prophets, daily rising up early and sending *them:* Yet they hearkened not unto me, nor inclined their ear, but hardened their neck: they did worse than their fathers. Therefore thou shalt speak all these words unto them; but they will not hearken to thee: thou shalt also call unto them; but they will not answer thee. But thou shalt say unto them, This *is* a nation that obeyeth not the voice of the Lord their God, nor receiveth correction: truth is perished, and is cut off from their mouth.

Cut off thine hair, *O Jerusalem*, and cast *it* away, and take up a lamentation on high places; for the Lord hath rejected and forsaken the generation of his wrath. For the children of Judah have done evil in my sight, saith the Lord: they have set their abominations in the house which is called by my name, to pollute it. And they have built the high places of Tophet, which *is* in the valley of the son of Hinnom, to burn their sons and their daughters in the fire; which I commanded *them* not, neither came it into my heart.

Therefore, behold, the days come, saith the Lord, that it shall no more be called Tophet, nor the valley of the son of Hinnom, but the valley of slaughter: for they shall bury in Tophet, till there be no place. And the carcases of this people shall be meat for the fowls of the heaven, and for the beasts of the earth; and none shall fray *them* away. Then will I cause to cease from the cities of Judah, and from the streets of Jerusalem, the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride: for the land shall be desolate.

✢ Chapter 8

At that time, saith the Lord, they shall bring out the bones of the kings of Judah, and the bones of his princes, and the bones of the priests, and the bones of the prophets, and the bones of the inhabitants of Jerusalem, out of their graves: And they shall spread them before the sun, and the moon, and all the host of heaven, whom they have loved, and whom they have served, and after whom they have walked, and whom they have sought, and whom they have worshipped: they shall not be gathered, nor be buried; they shall be for dung upon the face of the earth. And death shall be chosen rather than life by all the residue of them that remain of this evil family, which remain in all the places whither I have driven them, saith the Lord of hosts.

Moreover thou shalt say unto them, Thus saith the Lord; Shall they fall, and not arise? shall he turn away, and not return? Why *then* is this people of Jerusalem slidden back by a perpetual backsliding? they hold fast deceit, they refuse to return. I hearkened and heard, *but* they spake not aright: no man repented him of his wickedness, saying, What have I done? every one turned to his course, as the horse rusheth into the battle. Yea, the stork in the heaven knoweth her appointed times; and the turtle and the crane and the swallow observe the time of their coming; but my people know not the judgment of the Lord. How do ye say, We *are* wise, and the law of the Lord *is* with us? Lo, certainly in vain made he *it;* the pen of the scribes *is* in vain. The wise *men* are ashamed, they are dismayed and taken: lo, they have rejected the word of the Lord; and what wisdom *is* in them? Therefore will I give their wives unto others, *and* their fields to them that shall inherit *them:* for every one from the least even unto the greatest is given to covetousness, from the prophet even unto the priest every one dealeth falsely. For they have healed the hurt of the daughter of my people slightly, saying, Peace, peace; when *there is* no peace. Were they ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush: therefore shall they fall among them that fall: in the time of their visitation they shall be cast down, saith the Lord.

I will surely consume them, saith the Lord: *there shall be* no grapes on the vine, nor figs on the fig tree, and the leaf shall fade; and *the things that* I have given them shall pass away from them. Why do we sit still? assemble yourselves, and let us enter into the defenced cities, and let us be silent there: for the Lord our God hath put us to silence, and given us water of gall to drink, because we have sinned against the Lord. We looked for peace, but no good *came; and* for a time of health, and behold trouble! The snorting of his horses was heard from Dan: the whole land trembled at the sound of the neighing of his strong ones; for they are come, and have devoured the land, and all that is in it; the city, and those that dwell therein. For, behold, I will send serpents, cockatrices, among you, which *will* not *be* charmed, and they shall bite you, saith the Lord.

When I would comfort myself against sorrow, my heart *is* faint in me. Behold the voice of the cry of the daughter of my people because of them that dwell in a far country: *Is* not the Lord in Zion? *is* not her king in her? Why have they provoked me to anger with their graven images, *and* with strange vanities? The harvest is past, the summer is ended, and

we are not saved. For the hurt of the daughter of my people am I hurt; I am black; astonishment hath taken hold on me. *Is there* no balm in Gilead; *is there* no physician there? why then is not the health of the daughter of my people recovered?

✝ Chapter 9

h that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people! Oh that I had in the wilderness a lodging place of wayfaring men; that I might leave my people, and go from them! for they *be* all adulterers, an assembly of treacherous men. And they bend their tongues *like* their bow *for* lies: but they are not valiant for the truth upon the earth; for they proceed from evil to evil, and they know not me, saith the Lord. Take ye heed every one of his neighbour, and trust ye not in any brother: for every brother will utterly supplant, and every neighbour will walk with slanders. And they will deceive every one his neighbour, and will not speak the truth: they have taught their tongue to speak lies, *and* weary themselves to commit iniquity. Thine habitation *is* in the midst of deceit; through deceit they refuse to know me, saith the Lord. Therefore thus saith the Lord of hosts, Behold, I will melt them, and try them; for how shall I do for the daughter of my people? Their tongue *is as* an arrow shot out; it speaketh deceit: *one* speaketh peaceably to his neighbour with his mouth, but in heart he layeth his wait.

Shall I not visit them for these *things?* saith the Lord: shall not my soul be avenged on such a nation as this? For the mountains will I take up a weeping and wailing, and for the habitations of the wilderness a lamentation, because they are burned up, so that none can pass through *them;* neither can *men* hear the voice of the cattle; both the fowl of the heavens and the beast are fled; they are gone. And I will make Jerusalem heaps, *and* a den of dragons; and I will make the cities of Judah desolate, without an inhabitant.

Who *is* the wise man, that may understand this? and *who is he* to whom the mouth of the Lord hath spoken, that he may declare it, for what the land perisheth *and* is burned up like a wilderness, that none passeth through? And the Lord saith, Because they have forsaken my law which I set before them, and have not obeyed my voice, neither walked therein; But have walked after the imagination of their own heart, and after Baalim, which their fathers taught them: Therefore thus saith the Lord of hosts, the God of Israel; Behold, I will feed them, *even* this people, with wormwood, and give them water of gall to drink. I will scatter them also among the heathen, whom neither they nor their fathers have known: and I will send a sword after them, till I have consumed them.

Thus saith the Lord of hosts, Consider ye, and call for the mourning women, that they may come; and send for cunning *women*, that they may come: And let them make haste, and take up a wailing for us, that our eyes may run down with tears, and our eyelids gush out with waters. For a voice of wailing is heard out of Zion, How are we spoiled! we are greatly confounded, because we have forsaken the land, because our dwellings have cast *us* out. Yet hear the word of the Lord, O ye women, and let your ear receive the word of his mouth, and teach your daughters wailing, and every one her neighbour lamentation. For death is come up into our windows, *and* is entered into our palaces, to cut off the children from without, *and* the young men from the streets. Speak, Thus saith the Lord, Even the carcases of men shall fall as dung upon the open field, and as the handful after the harvestman, and none shall gather *them*.

Thus saith the Lord, Let not the wise *man* glory in his wisdom, neither let the mighty *man* glory in his might, let not the rich *man* glory in his riches: But let him that glorieth glory in this, that he understandeth and knoweth me, that I *am* the Lord which exercise lovingkindness, judgment, and righteousness, in the earth: for in these *things* I delight, saith the Lord.

Behold, the days come, saith the Lord, that I will punish all *them which are* circumcised with the uncircumcised; Egypt, and Judah, and Edom, and the children of Ammon, and Moab, and all *that are* in the utmost corners, that dwell in the wilderness: for all *these* nations *are* uncircumcised, and all the house of Israel *are* uncircumcised in the heart.

✝ Chapter 10

ear ye the word which the Lord speaketh unto you, O house of Israel: Thus saith the Lord, Learn not the way of the heathen, and be not dismayed at the signs of heaven; for the heathen are dismayed at them. For the customs of the people *are* vain: for *one* cutteth a tree out of the forest, the work of the hands of the workman, with the axe. They deck it with silver and with gold; they fasten it with nails and with hammers, that it move not. They *are* upright as the palm tree, but speak not: they must needs be borne, because they cannot go. Be not afraid of them; for they cannot do evil, neither also *is it* in them to do good. Forasmuch as *there is* none like unto thee, O Lord; thou *art* great, and thy name *is* great in might. Who would not fear thee, O King of nations? for to thee doth it appertain: forasmuch as among all the wise *men* of the nations, and in all their kingdoms, *there is* none like unto thee. But they are altogether brutish and foolish: the stock *is* a doctrine of vanities. Silver spread into plates is brought from Tarshish, and gold from Uphaz, the work of the workman, and of the hands of the founder: blue and purple *is* their clothing: they *are* all the work of cunning *men*. But the Lord *is* the true God, he *is* the living God, and an everlasting king: at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation. Thus shall ye say unto them, The gods that have not made the heavens and the earth, *even* they shall perish from the earth, and from under these heavens. He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion. When he uttereth his voice, *there is* a multitude of waters in the heavens, and he causeth the vapours to ascend from the ends of the earth; he maketh lightnings with rain, and bringeth forth the wind out of his treasures. Every man is brutish in *his* knowledge: every founder is confounded by the graven image: for his molten image *is* falsehood, and *there is* no breath in them. They *are* vanity, *and* the work of errors: in the time of their visitation they shall perish. The portion of Jacob *is* not like them: for he *is* the former of all *things;* and Israel *is* the rod of his inheritance: The Lord of hosts *is* his name.

Gather up thy wares out of the land, O inhabitant of the fortress. For thus saith the Lord, Behold, I will sling out the inhabitants of the land at this once, and will distress them, that they may find *it so*.

Woe is me for my hurt! my wound is grievous: but I said, Truly this *is* a grief, and I must bear it. My tabernacle is spoiled, and all my cords are broken: my children are gone forth of me, and they *are* not: *there is* none to stretch forth my tent any more, and to set up my curtains. For the pastors are become brutish, and have not sought the Lord: therefore they shall not prosper, and all their flocks shall be scattered. Behold, the noise of the bruit is come, and a great commotion out of the north country, to make the cities of Judah desolate, *and* a den of dragons.

O Lord, I know that the way of man *is* not in himself: *it is* not in man that walketh to direct his steps. O Lord, correct me, but with judgment; not in thine anger, lest thou bring me to nothing. Pour out thy fury upon the heathen that know thee not, and upon the families that call not on thy name: for they have eaten up Jacob, and devoured him, and consumed him, and have made his habitation desolate.

✝ Chapter 11

he word that came to Jeremiah from the Lord, saying, Hear ye the words of this covenant, and speak unto the men of Judah, and to the inhabitants of Jerusalem; And say thou unto them, Thus saith the Lord God of Israel; Cursed *be* the man that obeyeth not the words of this covenant, Which I commanded your fathers in the day *that* I brought them forth out of the land of Egypt, from the iron furnace, saying, Obey my voice, and do them, according to all which I command you: so shall ye be my people, and I will be your God: That I may perform the oath which I have sworn unto your fathers, to give them a land flowing with milk and honey, as *it is* this day. Then answered I, and said, So be it, O Lord. Then the Lord said unto me, Proclaim all these words in the cities of Judah, and in the streets of Jerusalem, saying, Hear ye the words of this covenant, and do them. For I earnestly protested unto your fathers in the day *that* I brought them up out of the land of Egypt, *even* unto this day, rising early and protesting, saying, Obey my voice. Yet they obeyed not, nor inclined their ear, but walked every one in the imagination of their evil heart: therefore I will bring upon them all the words of this covenant, which I commanded *them* to do; but they did *them* not. And the Lord said unto me, A conspiracy is found among the men of Judah, and among the inhabitants of Jerusalem. They are turned back to the iniquities of their forefathers, which refused to hear my words; and they went after other gods to serve them: the house of Israel and the house of Judah have broken my covenant which I made with their fathers.

Therefore thus saith the Lord, Behold, I will bring evil upon them, which they shall not be able to escape; and though they shall cry unto me, I will not hearken unto them. Then shall the cities of Judah and inhabitants of Jerusalem go, and cry unto the gods unto whom they offer incense: but they shall not save them at all in the time of their trouble. For *according to* the number of thy cities were thy gods, O Judah; and *according to* the number of the streets of Jerusalem have ye set up altars to *that* shameful thing, *even* altars to burn incense unto Baal. Therefore pray not thou for this people, neither lift up a cry or prayer for them: for I will not hear *them* in the time that they cry unto me for their trouble. What hath my beloved to do in mine house, *seeing* she hath wrought lewdness with many, and the holy flesh is passed from thee? when thou doest evil, then thou rejoicest. The Lord called thy name, A green olive tree, fair, *and* of goodly fruit: with the noise of a great tumult he hath kindled fire upon it, and the branches of it are broken. For the Lord of hosts, that planted thee, hath pronounced evil against thee, for the evil of the house of Israel and of the house of Judah, which they have done against themselves to provoke me to anger in offering incense unto Baal.

And the Lord hath given me knowledge *of it*, and I know *it:* then thou shewedst me their doings. But I *was* like a lamb *or* an ox *that* is brought to the slaughter; and I knew not that they had devised devices against me, *saying*, Let us destroy the tree with the fruit thereof, and let us cut him off from the land of the living, that his name may be no more remembered. But, O Lord of hosts, that judgest righteously, that triest the reins and the heart, let me see thy vengeance on them: for unto thee have I revealed my cause. Therefore thus saith the Lord of the men of Anathoth, that seek thy life, saying, Prophesy not in the name of the Lord, that thou die not by our hand: Therefore thus saith the Lord of hosts, Behold, I will punish them: the young men shall die by the sword; their sons and their daughters shall die by famine: And there shall be no remnant

of them: for I will bring evil upon the men of Anathoth, *even* the year of their visitation.

✢ Chapter 12

Righteous *art* thou, O Lord, when I plead with thee: yet let me talk with thee of *thy* judgments: Wherefore doth the way of the wicked prosper? *wherefore* are all they happy that deal very treacherously? Thou hast planted them, yea, they have taken root: they grow, yea, they bring forth fruit: thou *art* near in their mouth, and far from their reins. But thou, O Lord, knowest me: thou hast seen me, and tried mine heart toward thee: pull them out like sheep for the slaughter, and prepare them for the day of slaughter. How long shall the land mourn, and the herbs of every field wither, for the wickedness of them that dwell therein? the beasts are consumed, and the birds; because they said, He shall not see our last end.

If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses? and *if* in the land of peace, *wherein* thou trustedst, *they wearied thee*, then how wilt thou do in the swelling of Jordan? For even thy brethren, and the house of thy father, even they have dealt treacherously with thee; yea, they have called a multitude after thee: believe them not, though they speak fair words unto thee.

I have forsaken mine house, I have left mine heritage; I have given the dearly beloved of my soul into the hand of her enemies. Mine heritage is unto me as a lion in the forest; it crieth out against me: therefore have I hated it. Mine heritage *is* unto me *as* a speckled bird, the birds round about *are* against her; come ye, assemble all the beasts of the field, come to devour. Many pastors have destroyed my vineyard, they have trodden my portion under foot, they have made my pleasant portion a desolate wilderness. They have made it desolate, *and being* desolate it mourneth unto me; the whole land is made desolate, because no man layeth *it* to heart. The spoilers are come upon all high places through the wilderness: for the sword of the Lord shall devour from the *one* end of the land even to the *other* end of the land: no flesh shall have peace. They have sown wheat, but shall reap thorns: they have put themselves to pain, *but* shall not profit: and they shall be ashamed of your revenues because of the fierce anger of the Lord.

Thus saith the Lord against all mine evil neighbours, that touch the inheritance which I have caused my people Israel to inherit; Behold, I will pluck them out of their land, and pluck out the house of Judah from among them. And it shall come to pass, after that I have plucked them out I will return, and have compassion on them, and will bring them again, every man to his heritage, and every man to his land. And it shall come to pass, if they will diligently learn the ways of my people, to swear by my name, The Lord liveth; as they taught my people to swear by Baal; then shall they be built in the midst of my people. But if they will not obey, I will utterly pluck up and destroy that nation, saith the Lord.

✢ Chapter 13

Thus saith the Lord unto me, Go and get thee a linen girdle, and put it upon thy loins, and put it not in water. So I got a girdle according to the word of the Lord, and put *it* on my loins. And the word of the Lord came unto me the second time, saying, Take the girdle that thou hast got, which *is* upon thy loins, and arise, go to Euphrates, and hide it there in a hole of the rock. So I went, and hid it by Euphrates, as the Lord commanded me. And it came to pass after many days, that the Lord said unto me, Arise, go to Euphrates, and take the girdle from thence, which I commanded thee to hide there. Then I went to Euphrates, and digged, and took the girdle from the place where I had hid it: and, behold, the girdle was marred, it was profitable for nothing. Then the word of the Lord came unto me, saying, Thus saith the Lord, After this manner will I mar the pride of Judah, and the great pride of Jerusalem. This evil people, which refuse to hear my words, which walk in the imagination of their heart, and walk after other gods, to serve them, and to worship them, shall even be as this girdle, which is good for nothing. For as the girdle cleaveth to the loins of a man, so have I caused to cleave unto me the whole house of Israel and the whole house of Judah, saith the Lord; that they might be unto me for a people, and for a name, and for a praise, and for a glory: but they would not hear.

Therefore thou shalt speak unto them this word; Thus saith the Lord God of Israel, Every bottle shall be filled with wine: and they shall say unto thee, Do we not certainly know that every bottle shall be filled with wine? Then shalt thou say unto them, Thus saith the Lord, Behold, I will fill all the inhabitants of this land, even the kings that sit upon David's throne, and the priests, and the prophets, and all the inhabitants of Jerusalem, with drunkenness. And I will dash them one against another, even the fathers and the sons together, saith the Lord: I will not pity, nor spare, nor have mercy, but destroy them.

Hear ye, and give ear; be not proud: for the Lord hath spoken. Give glory to the Lord your God, before he cause darkness, and before your feet stumble upon the dark mountains, and, while ye look for light, he turn it into the shadow of death, *and* make *it* gross darkness. But if ye will not hear it, my soul shall weep in secret places for *your* pride; and mine eye shall weep sore, and run down with tears, because the Lord's flock is carried away captive. Say unto the king and to the queen, Humble yourselves, sit down: for your principalities shall come down, *even* the crown of your glory. The cities of the south shall be shut up, and none shall open *them:* Judah shall be carried away captive all of it, it shall be wholly carried away captive. Lift up your eyes, and behold them that come from the north: where *is* the flock *that* was given thee, thy beautiful flock? What wilt thou say when he shall punish thee? for thou hast taught them *to be* captains, *and* as chief over thee: shall not sorrows take thee, as a woman in travail?

And if thou say in thine heart, Wherefore come these things upon me? For the greatness of thine iniquity are thy skirts discovered, *and* thy heels made bare. Can the Ethiopian change his skin, or the leopard his spots? *then* may ye also do good, that are accustomed to do evil. Therefore will I scatter them as the stubble that passeth away by the wind of the wilderness. This *is* thy lot, the portion of thy measures from me, saith the Lord; because thou hast forgotten me, and trusted in falsehood. Therefore will I discover thy skirts upon thy face, that thy shame may appear. I have seen thine adulteries, and thy neighings, the lewdness of thy whoredom, *and* thine abominations on the hills in the fields. Woe unto thee, O Jerusalem! wilt thou not be made clean? when *shall it* once *be?*

✢ Chapter 14

The word of the Lord that came to Jeremiah concerning the dearth. Judah mourneth, and the gates thereof languish; they are black unto the ground; and the cry of Jerusalem is gone up. And their nobles have sent their little ones to the waters: they came to the pits, *and* found no water; they returned with their vessels empty; they were ashamed and confounded, and covered their heads. Because the ground is chapt, for there was no rain in the earth, the plowmen were ashamed, they covered their heads. Yea, the hind also calved in the field, and forsook *it*, because there was no grass. And the wild asses did stand in the high places, they snuffed up the wind like dragons; their eyes did fail, because *there was* no grass.

O Lord, though our iniquities testify against us, do thou *it* for thy name's sake: for our backslidings are many; we have sinned against thee. O the hope of Israel, the saviour thereof in time of trouble, why shouldest thou be as a stranger in the land, and as a wayfaring man *that* turneth aside to tarry for a night? Why shouldest thou be as a man astonied, as a mighty man *that* cannot save? yet thou, O Lord, *art* in the midst of us, and we are called by thy name; leave us not.

Thus saith the Lord unto this people, Thus have they loved to wander, they have not refrained their feet, therefore the Lord doth not accept them; he will now remember their iniquity, and visit their sins. Then said the Lord unto me, Pray not for this people for *their* good. When they fast, I will not hear their cry; and when they offer burnt offering and an oblation, I will not accept them: but I will consume them by the sword, and by the famine, and by the pestilence.

Then said I, Ah, Lord God! behold, the prophets say unto them, Ye shall not see the sword, neither shall ye have famine; but I will give you assured peace in this place. Then the Lord said unto me, The prophets prophesy lies in my name: I sent them not, neither have I commanded them, neither spake unto them: they prophesy unto you a false vision and divination, and a thing of nought, and the deceit of their heart. Therefore thus saith the Lord concerning the prophets that prophesy in my name, and I sent them not, yet they say, Sword and famine shall not be in this land; By sword and famine shall those prophets be consumed. And the people to whom they prophesy shall be cast out in the streets of Jerusalem because of the famine and the sword; and they shall have none to bury them, them, their wives, nor their sons, nor their daughters: for I will pour their wickedness upon them.

Therefore thou shalt say this word unto them; Let mine eyes run down with tears night and day, and let them not cease: for the virgin daughter of my people is broken with a great breach, with a very grievous blow. If I go forth into the field, then behold the slain with the sword! and if I enter into the city, then behold them that are sick with famine! yea, both the prophet and the priest go about into a land that they know not. Hast thou utterly rejected Judah? hath thy soul lothed Zion? why hast thou smitten us, and *there is* no healing for us? we looked for peace, and *there is* no good; and for the time of healing, and behold trouble! We acknowledge, O Lord, our wickedness, *and* the iniquity of our fathers: for we have sinned against thee. Do not abhor *us*, for thy name's sake, do not disgrace the throne of thy glory: remember, break not thy covenant with us. Are there *any* among the vanities of the Gentiles that can cause rain? or can the heavens give showers? *art* not thou he, O Lord our God? therefore we will wait upon thee: for thou hast made all these *things*.

✢ Chapter 15

Then said the Lord unto me, Though Moses and Samuel stood before me, *yet* my mind *could* not *be* toward this people: cast *them* out of my sight, and let them go forth. And it shall come to pass, if they say unto thee, Whither shall we go forth? then thou shalt tell them, Thus saith the Lord; Such as *are* for death, to death; and such as *are* for the sword, to the sword; and such as *are* for the famine, to the famine; and such as *are* for the captivity, to the captivity. And I will appoint over them four kinds, saith the Lord: the sword to slay, and

the dogs to tear, and the fowls of the heaven, and the beasts of the earth, to devour and destroy. And I will cause them to be removed into all kingdoms of the earth, because of Manasseh the son of Hezekiah king of Judah, for *that* which he did in Jerusalem. For who shall have pity upon thee, O Jerusalem? or who shall bemoan thee? or who shall go aside to ask how thou doest? Thou hast forsaken me, saith the Lord, thou art gone backward: therefore will I stretch out my hand against thee, and destroy thee; I am weary with repenting. And I will fan them with a fan in the gates of the land; I will bereave *them* of children, I will destroy my people, *since* they return not from their ways. Their widows are increased to me above the sand of the seas: I have brought upon them against the mother of the young men a spoiler at noonday: I have caused *him* to fall upon it suddenly, and terrors upon the city. She that hath borne seven languisheth: she hath given up the ghost; her sun is gone down while *it was* yet day: she hath been ashamed and confounded: and the residue of them will I deliver to the sword before their enemies, saith the Lord.

Woe is me, my mother, that thou hast borne me a man of strife and a man of contention to the whole earth! I have neither lent on usury, nor men have lent to me on usury; *yet* every one of them doth curse me. The Lord said, Verily it shall be well with thy remnant; verily I will cause the enemy to entreat thee *well* in the time of evil and in the time of affliction. Shall iron break the northern iron and the steel? Thy substance and thy treasures will I give to the spoil without price, and *that* for all thy sins, even in all thy borders. And I will make *thee* to pass with thine enemies into a land *which* thou knowest not: for a fire is kindled in mine anger, *which* shall burn upon you.

O Lord, thou knowest: remember me, and visit me, and revenge me of my persecutors; take me not away in thy longsuffering: know that for thy sake I have suffered rebuke. Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart: for I am called by thy name, O Lord God of hosts. I sat not in the assembly of the mockers, nor rejoiced; I sat alone because of thy hand: for thou hast filled me with indignation. Why is my pain perpetual, and my wound incurable, *which* refuseth to be healed? wilt thou be altogether unto me as a liar, *and as* waters *that* fail?

Therefore thus saith the Lord, If thou return, then will I bring thee again, *and* thou shalt stand before me: and if thou take forth the precious from the vile, thou shalt be as my mouth: let them return unto thee; but return not thou unto them. And I will make thee unto this people a fenced brasen wall: and they shall fight against thee, but they shall not prevail against thee: for I *am* with thee to save thee and to deliver thee, saith the Lord. And I will deliver thee out of the hand of the wicked, and I will redeem thee out of the hand of the terrible.

✢ Chapter 16

The word of the Lord came also unto me, saying, Thou shalt not take thee a wife, neither shalt thou have sons or daughters in this place. For thus saith the Lord concerning the sons and concerning the daughters that are born in this place, and concerning their mothers that bare them, and concerning their fathers that begat them in this land; They shall die of grievous deaths; they shall not be lamented; neither shall they be buried; *but* they shall be as dung upon the face of the earth: and they shall be consumed by the sword, and by famine; and their carcases shall be meat for the fowls of heaven, and for the beasts of the earth. For thus saith the Lord, Enter not into the house of mourning, neither go to lament nor bemoan them: for I have taken away my peace from this people, saith the Lord, *even* lovingkindness and mercies. Both the great and the small shall die in this land: they shall not be buried, neither shall *men* lament for them, nor cut themselves, nor make themselves bald for them: Neither shall *men* tear *themselves* for them in mourning, to comfort them for the dead; neither shall *men* give them the cup of consolation to drink for their father or for their mother. Thou shalt not also go into the house of feasting, to sit with them to eat and to drink. For thus saith the Lord of hosts, the God of Israel; Behold, I will cause to cease out of this place in your eyes, and in your days, the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride.

And it shall come to pass, when thou shalt shew this people all these words, and they shall say unto thee, Wherefore hath the Lord pronounced all this great evil against us? or what *is* our iniquity? or what *is* our sin that we have committed against the Lord our God? Then shalt thou say unto them, Because your fathers have forsaken me, saith the Lord, and have walked after other gods, and have served them, and have worshipped them, and have forsaken me, and have not kept my law; And ye have done worse than your fathers; for, behold, ye walk every one after the imagination of his evil heart, that they may not hearken unto me: Therefore will I cast you out of this land into a land that ye know not, *neither* ye nor your fathers; and there shall ye serve other gods day and night; where I will not shew you favour.

Therefore, behold, the days come, saith the Lord, that it shall no more be said, The Lord liveth, that brought up the children of Israel out of the land of Egypt; But, The Lord liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them: and I will bring them again into their land that I gave unto their fathers.

Behold, I will send for many fishers, saith the Lord, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks. For mine eyes *are* upon all their ways: they are not hid from my face, neither is their iniquity hid from mine eyes. And first I will recompense their iniquity and their sin double; because they have defiled my land, they have filled mine inheritance with the carcases of their detestable and abominable things. O Lord, my strength, and my fortress, and my refuge in the day of affliction, the Gentiles shall come unto thee from the ends of the earth, and shall say, Surely our fathers have inherited lies, vanity, and *things* wherein *there is* no profit. Shall a man make gods unto himself, and they *are* no gods? Therefore, behold, I will this once cause them to know, I will cause them to know mine hand and my might; and they shall know that my name *is* The Lord.

✢ Chapter 17

The sin of Judah *is* written with a pen of iron, *and* with the point of a diamond: *it is* graven upon the table of their heart, and upon the horns of your altars; Whilst their children remember their altars and their groves by the green trees upon the high hills. O my mountain in the field, I will give thy substance *and* all thy treasures to the spoil, *and* thy high places for sin, throughout all thy borders. And thou, even thyself, shalt discontinue from thine heritage that I gave thee; and I will cause thee to serve thine enemies in the land which thou knowest not: for ye have kindled a fire in mine anger, *which* shall burn for ever.

Thus saith the Lord; Cursed *be* the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, *in* a salt land and not inhabited. Blessed *is* the man that trusteth in the Lord, and whose hope the Lord is. For he shall be as a tree planted by the waters, and *that* spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit.

The heart *is* deceitful above all *things*, and desperately wicked: who can know it? I the Lord search the heart, *I* try the reins, even to give every man according to his ways, *and* according to the fruit of his doings. *As* the partridge sitteth *on eggs*, and hatcheth *them* not; *so* he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool.

A glorious high throne from the beginning *is* the place of our sanctuary. O Lord, the hope of Israel, all that forsake thee shall be ashamed, *and* they that depart from me shall be written in the earth, because they have forsaken the Lord, the fountain of living waters. Heal me, O Lord, and I shall be healed; save me, and I shall be saved: for thou *art* my praise.

Behold, they say unto me, Where *is* the word of the Lord? let it come now. As for me, I have not hastened from *being* a pastor to follow thee: neither have I desired the woeful day; thou knowest: that which came out of my lips was *right* before thee. Be not a terror unto me: thou *art* my hope in the day of evil. Let them be confounded that persecute me, but let not me be confounded: let them be dismayed, but let not me be dismayed: bring upon them the day of evil, and destroy them with double destruction.

Thus said the Lord unto me; Go and stand in the gate of the children of the people, whereby the kings of Judah come in, and by the which they go out, and in all the gates of Jerusalem; And say unto them, Hear ye the word of the Lord, ye kings of Judah, and all Judah, and all the inhabitants of Jerusalem, that enter in by these gates: Thus saith the Lord; Take heed to yourselves, and bear no burden on the sabbath day, nor bring *it* in by the gates of Jerusalem; Neither carry forth a burden out of your houses on the sabbath day, neither do ye any work, but hallow ye the sabbath day, as I commanded your fathers. But they obeyed not, neither inclined their ear, but made their neck stiff, that they might not hear, nor receive instruction. And it shall come to pass, if ye diligently hearken unto me, saith the Lord, to bring in no burden through the gates of this city on the sabbath day, but hallow the sabbath day, to do no work therein; Then shall there enter into the gates of this city kings and princes sitting upon the throne of David, riding in chariots and on horses, they, and their princes, the men of Judah, and the inhabitants of Jerusalem: and this city shall remain for ever. And they shall come from the cities of Judah, and from the places about Jerusalem, and from the land of Benjamin, and from the plain, and from the mountains, and from the south, bringing burnt offerings, and sacrifices, and meat offerings, and incense, and bringing sacrifices of praise, unto the house of the Lord. But if ye will not hearken unto me to hallow the sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the sabbath day; then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched.

✢ Chapter 18

The word which came to Jeremiah from the Lord, saying, Arise, and go down to the potter's house, and there I will cause thee to hear my words. Then I went down to the potter's house, and, behold, he wrought a work on the wheels. And the vessel that he made of clay was marred in the hand of the potter: so he made it again another vessel, as seemed good to the potter to make *it*. Then

the word of the Lord came to me, saying, O house of Israel, cannot I do with you as this potter? saith the Lord. Behold, as the clay *is* in the potter's hand, so *are* ye in mine hand, O house of Israel. *At what* instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy *it;* If that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them. And *at what* instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant *it;* If it do evil in my sight, that it obey not my voice, then I will repent of the good, wherewith I said I would benefit them.

Now therefore go to, speak to the men of Judah, and to the inhabitants of Jerusalem, saying, Thus saith the Lord; Behold, I frame evil against you, and devise a device against you: return ye now every one from his evil way, and make your ways and your doings good. And they said, There is no hope: but we will walk after our own devices, and we will every one do the imagination of his evil heart. Therefore thus saith the Lord; Ask ye now among the heathen, who hath heard such things: the virgin of Israel hath done a very horrible thing. Will *a man* leave the snow of Lebanon *which cometh* from the rock of the field? *or* shall the cold flowing waters that come from another place be forsaken? Because my people hath forgotten me, they have burned incense to vanity, and they have caused them to stumble in their ways *from* the ancient paths, to walk in paths, *in* a way not cast up; To make their land desolate, *and* a perpetual hissing; every one that passeth thereby shall be astonished, and wag his head. I will scatter them as with an east wind before the enemy; I will shew them the back, and not the face, in the day of their calamity.

Then said they, Come, and let us devise devices against Jeremiah; for the law shall not perish from the priest, nor counsel from the wise, nor the word from the prophet. Come, and let us smite him with the tongue, and let us not give heed to any of his words. Give heed to me, O Lord, and hearken to the voice of them that contend with me. Shall evil be recompensed for good? for they have digged a pit for my soul. Remember that I stood before thee to speak good for them, *and* to turn away thy wrath from them. Therefore deliver up their children to the famine, and pour out their *blood* by the force of the sword; and let their wives be bereaved of their children, and *be* widows; and let their men be put to death; *let* their young men *be* slain by the sword in battle. Let a cry be heard from their houses, when thou shalt bring a troop suddenly upon them: for they have digged a pit to take me, and hid snares for my feet. Yet, Lord, thou knowest all their counsel against me to slay *me:* forgive not their iniquity, neither blot out their sin from thy sight, but let them be overthrown before thee; deal *thus* with them in the time of thine anger.

✢ Chapter 19

Thus saith the Lord, Go and get a potter's earthen bottle, and *take* of the ancients of the people, and of the ancients of the priests; And go forth unto the valley of the son of Hinnom, which *is* by the entry of the east gate, and proclaim there the words that I shall tell thee, And say, Hear ye the word of the Lord, O kings of Judah, and inhabitants of Jerusalem; Thus saith the Lord of hosts, the God of Israel; Behold, I will bring evil upon this place, the which whosoever heareth, his ears shall tingle. Because they have forsaken me, and have estranged this place, and have burned incense in it unto other gods, whom neither they nor their fathers have known, nor the kings of Judah, and have filled this place with the blood of innocents; They have built also the high places of Baal, to burn their sons with fire *for* burnt offerings unto Baal, which I commanded not, nor spake *it*, neither came *it* into my mind: Therefore, behold, the days come, saith the Lord, that this place shall no more be called Tophet, nor The valley of the son of Hinnom, but The valley of slaughter. And I will make void the counsel of Judah and Jerusalem in this place; and I will cause them to fall by the sword before their enemies, and by the hands of them that seek their lives: and their carcases will I give to be meat for the fowls of the heaven, and for the beasts of the earth. And I will make this city desolate, and an hissing; every one that passeth thereby shall be astonished and hiss because of all the plagues thereof. And I will cause them to eat the flesh of their sons and the flesh of their daughters, and they shall eat every one the flesh of his friend in the siege and straitness, wherewith their enemies, and they that seek their lives, shall straiten them. Then shalt thou break the bottle in the sight of the men that go with thee, And shalt say unto them, Thus saith the Lord of hosts; Even so will I break this people and this city, as *one* breaketh a potter's vessel, that cannot be made whole again: and they shall bury *them* in Tophet, till *there be* no place to bury. Thus will I do unto this place, saith the Lord, and to the inhabitants thereof, and *even* make this city as Tophet: And the houses of Jerusalem, and the houses of the kings of Judah, shall be defiled as the place of Tophet, because of all the houses upon whose roofs they have burned incense unto all the host of heaven, and have poured out drink offerings unto other gods. Then came Jeremiah from Tophet, whither the Lord had sent him to prophesy; and he stood in the court of the Lord's house; and said to all the people, Thus saith the Lord of hosts, the God of Israel; Behold, I will bring upon this city and upon all her towns all the evil that I have pronounced against it, because they have hardened their necks, that they might not hear my words.

✢ Chapter 20

Now Pashur the son of Immer the priest, who *was* also chief governor in the house of the Lord, heard that Jeremiah prophesied these things. Then Pashur smote Jeremiah the prophet, and put him in the stocks that *were* in the high gate of Benjamin, which *was* by the house of the Lord. And it came to pass on the morrow, that Pashur brought forth Jeremiah out of the stocks. Then said Jeremiah unto him, The Lord hath not called thy name Pashur, but Magor-missabib. For thus saith the Lord, Behold, I will make thee a terror to thyself, and to all thy friends: and they shall fall by the sword of their enemies, and thine eyes shall behold *it:* and I will give all Judah into the hand of the king of Babylon, and he shall carry them captive into Babylon, and shall slay them with the sword. Moreover I will deliver all the strength of this city, and all the labours thereof, and all the precious things thereof, and all the treasures of the kings of Judah will I give into the hand of their enemies, which shall spoil them, and take them, and carry them to Babylon. And thou, Pashur, and all that dwell in thine house shall go into captivity: and thou shalt come to Babylon, and there thou shalt die, and shalt be buried there, thou, and all thy friends, to whom thou hast prophesied lies.

O Lord, thou hast deceived me, and I was deceived: thou art stronger than I, and hast prevailed: I am in derision daily, every one mocketh me. For since I spake, I cried out, I cried violence and spoil; because the word of the Lord was made a reproach unto me, and a derision, daily. Then I said, I will not make mention of him, nor speak any more in his name. But *his word* was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not *stay*.

For I heard the defaming of many, fear on every side. Report, *say they*, and we will report it. All my familiars watched for my halting, *saying*, Peradventure he will be enticed, and we shall prevail against him, and we shall take our revenge on him. But the Lord *is* with me as a mighty terrible one: therefore my persecutors shall stumble, and they shall not prevail: they shall be greatly ashamed; for they shall not prosper: *their* everlasting confusion shall never be forgotten. But, O Lord of hosts, that triest the righteous, *and* seest the reins and the heart, let me see thy vengeance on them: for unto thee have I opened my cause. Sing unto the Lord, praise ye the Lord: for he hath delivered the soul of the poor from the hand of evildoers.

Cursed *be* the day wherein I was born: let not the day wherein my mother bare me be blessed. Cursed *be* the man who brought tidings to my father, saying, A man child is born unto thee; making him very glad. And let that man be as the cities which the Lord overthrew, and repented not: and let him hear the cry in the morning, and the shouting at noontide; Because he slew me not from the womb; or that my mother might have been my grave, and her womb *to be* always great *with me*. Wherefore came I forth out of the womb to see labour and sorrow, that my days should be consumed with shame?

✢ Chapter 21

The word which came unto Jeremiah from the Lord, when king Zedekiah sent unto him Pashur the son of Melchiah, and Zephaniah the son of Maaseiah the priest, saying, Inquire, I pray thee, of the Lord for us; for Nebuchadrezzar king of Babylon maketh war against us; if so be that the Lord will deal with us according to all his wondrous works, that he may go up from us.

Then said Jeremiah unto them, Thus shall ye say to Zedekiah: Thus saith the Lord God of Israel; Behold, I will turn back the weapons of war that *are* in your hands, wherewith ye fight against the king of Babylon, and *against* the Chaldeans, which besiege you without the walls, and I will assemble them into the midst of this city. And I myself will fight against you with an outstretched hand and with a strong arm, even in anger, and in fury, and in great wrath. And I will smite the inhabitants of this city, both man and beast: they shall die of a great pestilence. And afterward, saith the Lord, I will deliver Zedekiah king of Judah, and his servants, and the people, and such as are left in this city from the pestilence, from the sword, and from the famine, into the hand of Nebuchadrezzar king of Babylon, and into the hand of their enemies, and into the hand of those that seek their life: and he shall smite them with the edge of the sword; he shall not spare them, neither have pity, nor have mercy.

And unto this people thou shalt say, Thus saith the Lord; Behold, I set before you the way of life, and the way of death. He that abideth in this city shall die by the sword, and by the famine, and by the pestilence: but he that goeth out, and falleth to the Chaldeans that besiege you, he shall live, and his life shall be unto him for a prey. For I have set my face against this city for evil, and not for good, saith the Lord: it shall be given into the hand of the king of Babylon, and he shall burn it with fire.

And touching the house of the king of Judah, *say*, Hear ye the word of the Lord; O house of David, thus saith the Lord; Execute judgment in the morning, and deliver *him that is* spoiled out of the hand of the oppressor, lest my fury go out like fire, and burn that none can quench *it*, because of the evil of your doings. Behold, I *am* against thee, O inhabitant of the valley, *and* rock of the plain, saith the Lord; which say, Who shall come down against us? or who shall enter into our habitations? But I will punish you

according to the fruit of your doings, saith the Lord: and I will kindle a fire in the forest thereof, and it shall devour all things round about it.

✝ Chapter 22

Thus saith the Lord; Go down to the house of the king of Judah, and speak there this word, And say, Hear the word of the Lord, O king of Judah, that sittest upon the throne of David, thou, and thy servants, and thy people that enter in by these gates: Thus saith the Lord; Execute ye judgment and righteousness, and deliver the spoiled out of the hand of the oppressor: and do no wrong, do no violence to the stranger, the fatherless, nor the widow, neither shed innocent blood in this place. For if ye do this thing indeed, then shall there enter in by the gates of this house kings sitting upon the throne of David, riding in chariots and on horses, he, and his servants, and his people. But if ye will not hear these words, I swear by myself, saith the Lord, that this house shall become a desolation. For thus saith the Lord unto the king's house of Judah; Thou *art* Gilead unto me, *and* the head of Lebanon: *yet* surely I will make thee a wilderness, *and* cities *which* are not inhabited. And I will prepare destroyers against thee, every one with his weapons: and they shall cut down thy choice cedars, and cast *them* into the fire. And many nations shall pass by this city, and they shall say every man to his neighbour, Wherefore hath the Lord done thus unto this great city? Then they shall answer, Because they have forsaken the covenant of the Lord their God, and worshipped other gods, and served them.

Weep ye not for the dead, neither bemoan him: *but* weep sore for him that goeth away: for he shall return no more, nor see his native country. For thus saith the Lord touching Shallum the son of Josiah king of Judah, which reigned instead of Josiah his father, which went forth out of this place; He shall not return thither any more: But he shall die in the place whither they have led him captive, and shall see this land no more.

Woe unto him that buildeth his house by unrighteousness, and his chambers by wrong; *that* useth his neighbour's service without wages, and giveth him not for his work; That saith, I will build me a wide house and large chambers, and cutteth him out windows; and *it is* cieled with cedar, and painted with vermilion. Shalt thou reign, because thou closest *thyself* in cedar? did not thy father eat and drink, and do judgment and justice, *and* then *it was* well with him? He judged the cause of the poor and needy; then *it was* well *with him: was* not this to know me? saith the Lord. But thine eyes and thine heart *are* not but for thy covetousness, and for to shed innocent blood, and for oppression, and for violence, to do *it*. Therefore thus saith the Lord concerning Jehoiakim the son of Josiah king of Judah; They shall not lament for him, *saying*, Ah my brother! or, Ah sister! they shall not lament for him, *saying*, Ah Lord! or, Ah his glory! He shall be buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem.

Go up to Lebanon, and cry; and lift up thy voice in Bashan, and cry from the passages: for all thy lovers are destroyed. I spake unto thee in thy prosperity; *but* thou saidst, I will not hear. This *hath been* thy manner from thy youth, that thou obeyedst not my voice. The wind shall eat up all thy pastors, and thy lovers shall go into captivity: surely then shalt thou be ashamed and confounded for all thy wickedness. O inhabitant of Lebanon, that makest thy nest in the cedars, how gracious shalt thou be when pangs come upon thee, the pain as of a woman in travail! *As* I live, saith the Lord, though Coniah the son of Jehoiakim king of Judah were the signet upon my right hand, yet would I pluck thee thence; And I will give thee into the hand of them that seek thy life, and into the hand *of them* whose face thou fearest, even into the hand of Nebuchadrezzar king of Babylon, and into the hand of the Chaldeans. And I will cast thee out, and thy mother that bare thee, into another country, where ye were not born; and there shall ye die. But to the land whereunto they desire to return, thither shall they not return. *Is* this man Coniah a despised broken idol? *is he* a vessel wherein *is* no pleasure? wherefore are they cast out, he and his seed, and are cast into a land which they know not? O earth, earth, earth, hear the word of the Lord. Thus saith the Lord, Write ye this man childless, a man *that* shall not prosper in his days: for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah.

✝ Chapter 23

Woe be unto the pastors that destroy and scatter the sheep of my pasture! saith the Lord. Therefore thus saith the Lord God of Israel against the pastors that feed my people; Ye have scattered my flock, and driven them away, and have not visited them: behold, I will visit upon you the evil of your doings, saith the Lord. And I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and increase. And I will set up shepherds over them which shall feed them: and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the Lord.

Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this *is* his name whereby he shall be called, The Lord Oou Righteousness. Therefore, behold, the days come, saith the Lord, that they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt; But, The Lord liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land.

Mine heart within me is broken because of the prophets; all my bones shake; I am like a drunken man, and like a man whom wine hath overcome, because of the Lord, and because of the words of his holiness. For the land is full of adulterers; for because of swearing the land mourneth; the pleasant places of the wilderness are dried up, and their course is evil, and their force *is* not right. For both prophet and priest are profane; yea, in my house have I found their wickedness, saith the Lord. Wherefore their way shall be unto them as slippery *ways* in the darkness: they shall be driven on, and fall therein: for I will bring evil upon them, *even* the year of their visitation, saith the Lord. And I have seen folly in the prophets of Samaria; they prophesied in Baal, and caused my people Israel to err. I have seen also in the prophets of Jerusalem an horrible thing: they commit adultery, and walk in lies: they strengthen also the hands of evildoers, that none doth return from his wickedness: they are all of them unto me as Sodom, and the inhabitants thereof as Gomorrah. Therefore thus saith the Lord of hosts concerning the prophets; Behold, I will feed them with wormwood, and make them drink the water of gall: for from the prophets of Jerusalem is profaneness gone forth into all the land. Thus saith the Lord of hosts, Hearken not unto the words of the prophets that prophesy unto you: they make you vain: they speak a vision of their own heart, *and* not out of the mouth of the Lord. They say still unto them that despise me, The Lord hath said, Ye shall have peace; and they say unto every one that walketh after the imagination of his own heart, No evil shall come upon you. For who hath stood in the counsel of the Lord, and hath perceived and heard his word? who hath marked his word, and heard *it?* Behold, a whirlwind of the Lord is gone forth in fury, even a grievous whirlwind: it shall fall grievously upon the head of the wicked. The anger of the Lord shall not return, until he have executed, and till he have performed the thoughts of his heart: in the latter days ye shall consider it perfectly. I have not sent these prophets, yet they ran: I have not spoken to them, yet they prophesied. But if they had stood in my counsel, and had caused my people to hear my words, then they should have turned them from their evil way, and from the evil of their doings. *Am* I a God at hand, saith the Lord, and not a God afar off? Can any hide himself in secret places that I shall not see him? saith the Lord. Do not I fill heaven and earth? saith the Lord. I have heard what the prophets said, that prophesy lies in my name, saying, I have dreamed, I have dreamed. How long shall *this* be in the heart of the prophets that prophesy lies? yea, *they are* prophets of the deceit of their own heart; Which think to cause my people to forget my name by their dreams which they tell every man to his neighbour, as their fathers have forgotten my name for Baal. The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. What *is* the chaff to the wheat? saith the Lord. *Is* not my word like as a fire? saith the Lord; and like a hammer *that* breaketh the rock in pieces? Therefore, behold, I *am* against the prophets, saith the Lord, that steal my words every one from his neighbour. Behold, I *am* against the prophets, saith the Lord, that use their tongues, and say, He saith. Behold, I *am* against them that prophesy false dreams, saith the Lord, and do tell them, and cause my people to err by their lies, and by their lightness; yet I sent them not, nor commanded them: therefore they shall not profit this people at all, saith the Lord.

And when this people, or the prophet, or a priest, shall ask thee, saying, What *is* the burden of the Lord? thou shalt then say unto them, What burden? I will even forsake you, saith the Lord. And *as for* the prophet, and the priest, and the people, that shall say, The burden of the Lord, I will even punish that man and his house. Thus shall ye say every one to his neighbour, and every one to his brother, What hath the Lord answered? and, What hath the Lord spoken? And the burden of the Lord shall ye mention no more: for every man's word shall be his burden; for ye have perverted the words of the living God, of the Lord of hosts our God. Thus shalt thou say to the prophet, What hath the Lord answered thee? and, What hath the Lord spoken? But since ye say, The burden of the Lord; therefore thus saith the Lord; Because ye say this word, The burden of the Lord, and I have sent unto you, saying, Ye shall not say, The burden of the Lord; Therefore, behold, I, even I, will utterly forget you, and I will forsake you, and the city that I gave you and your fathers, *and cast you* out of my presence: And I will bring an everlasting reproach upon you, and a perpetual shame, which shall not be forgotten.

✝ Chapter 24

The Lord shewed me, and, behold, two baskets of figs *were* set before the temple of the Lord, after that Nebuchadrezzar king of Babylon had carried away captive Jeconiah the son of Jehoiakim king of Judah, and the princes of Judah, with the carpenters and smiths, from Jerusalem, and had brought them to Babylon. One basket *had* very good figs, *even* like the figs *that are* first ripe: and the other basket *had* very naughty figs, which could not be eaten, they were so bad. Then said the Lord unto me, What seest thou, Jeremiah? And I said, Figs; the good figs, very good; and the evil, very evil, that cannot be eaten, they are so evil.

Again the word of the Lord came unto me, saying, Thus saith the Lord, the God of Israel; Like these good figs, so will I acknowledge them that are carried away captive of Judah, whom I have sent out of this place into the land of the Chaldeans for *their* good. For I will set mine eyes upon them for good, and I will bring them again to this land: and I will build them, and not pull *them* down; and I will plant them, and not pluck *them* up. And I will give them an heart to know me, that I *am* the Lord: and they shall

be my people, and I will be their God: for they shall return unto me with their whole heart.

And as the evil figs, which cannot be eaten, they are so evil; surely thus saith the Lord, So will I give Zedekiah the king of Judah, and his princes, and the residue of Jerusalem, that remain in this land, and them that dwell in the land of Egypt: And I will deliver them to be removed into all the kingdoms of the earth for *their* hurt, *to be* a reproach and a proverb, a taunt and a curse, in all places whither I shall drive them. And I will send the sword, the famine, and the pestilence, among them, till they be consumed from off the land that I gave unto them and to their fathers.

✣ Chapter 25

The word that came to Jeremiah concerning all the people of Judah in the fourth year of Jehoiakim the son of Josiah king of Judah, that *was* the first year of Nebuchadrezzar king of Babylon; The which Jeremiah the prophet spake unto all the people of Judah, and to all the inhabitants of Jerusalem, saying, From the thirteenth year of Josiah the son of Amon king of Judah, even unto this day, that *is* the three and twentieth year, the word of the Lord hath come unto me, and I have spoken unto you, rising early and speaking; but ye have not hearkened. And the Lord hath sent unto you all his servants the prophets, rising early and sending *them;* but ye have not hearkened, nor inclined your ear to hear. They said, Turn ye again now every one from his evil way, and from the evil of your doings, and dwell in the land that the Lord hath given unto you and to your fathers for ever and ever: And go not after other gods to serve them, and to worship them, and provoke me not to anger with the works of your hands; and I will do you no hurt. Yet ye have not hearkened unto me, saith the Lord; that ye might provoke me to anger with the works of your hands to your own hurt.

Therefore thus saith the Lord of hosts; Because ye have not heard my words, Behold, I will send and take all the families of the north, saith the Lord, and Nebuchadrezzar the king of Babylon, my servant, and will bring them against this land, and against the inhabitants thereof, and against all these nations round about, and will utterly destroy them, and make them an astonishment, and an hissing, and perpetual desolations. Moreover I will take from them the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the sound of the millstones, and the light of the candle. And this whole land shall be a desolation, *and* an astonishment; and these nations shall serve the king of Babylon seventy years.

And it shall come to pass, when seventy years are accomplished, *that* I will punish the king of Babylon, and that nation, saith the Lord, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations. And I will bring upon that land all my words which I have pronounced against it, *even* all that is written in this book, which Jeremiah hath prophesied against all the nations. For many nations and great kings shall serve themselves of them also: and I will recompense them according to their deeds, and according to the works of their own hands.

For thus saith the Lord God of Israel unto me; Take the wine cup of this fury at my hand, and cause all the nations, to whom I send thee, to drink it. And they shall drink, and be moved, and be mad, because of the sword that I will send among them. Then took I the cup at the Lord's hand, and made all the nations to drink, unto whom the Lord had sent me: *To wit,* Jerusalem, and the cities of Judah, and the kings thereof, and the princes thereof, to make them a desolation, an astonishment, an hissing, and a curse; as *it is* this day; Pharaoh king of Egypt, and his servants, and his princes, and all his people; And all the mingled people, and all the kings of the land of Uz, and all the kings of the land of the Philistines, and Ashkelon, and Azzah, and Ekron, and the remnant of Ashdod, Edom, and Moab, and the children of Ammon, And all the kings of Tyrus, and all the kings of Zidon, and the kings of the isles which *are* beyond the sea, Dedan, and Tema, and Buz, and all *that are* in the utmost corners, And all the kings of Arabia, and all the kings of the mingled people that dwell in the desert, And all the kings of Zimri, and all the kings of Elam, and all the kings of the Medes, And all the kings of the north, far and near, one with another, and all the kingdoms of the world, which *are* upon the face of the earth: and the king of Sheshach shall drink after them. Therefore thou shalt say unto them, Thus saith the Lord of hosts, the God of Israel; Drink ye, and be drunken, and spue, and fall, and rise no more, because of the sword which I will send among you. And it shall be, if they refuse to take the cup at thine hand to drink, then shalt thou say unto them, Thus saith the Lord of hosts; Ye shall certainly drink. For, lo, I begin to bring evil on the city which is called by my name, and should ye be utterly unpunished? Ye shall not be unpunished: for I will call for a sword upon all the inhabitants of the earth, saith the Lord of hosts. Therefore prophesy thou against them all these words, and say unto them, The Lord shall roar from on high, and utter his voice from his holy habitation; he shall mightily roar upon his habitation; he shall give a shout, as they that tread *the grapes,* against all the inhabitants of the earth. A noise shall come *even* to the ends of the earth; for the Lord hath a controversy with the nations, he will plead with all flesh; he will give them *that are* wicked to the sword, saith the Lord. Thus saith the Lord of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from *one* end of the earth even unto the *other* end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground.

Howl, ye shepherds, and cry; and wallow yourselves *in the ashes,* ye principal of the flock: for the days of your slaughter and of your dispersions are accomplished; and ye shall fall like a pleasant vessel. And the shepherds shall have no way to flee, nor the principal of the flock to escape. A voice of the cry of the shepherds, and an howling of the principal of the flock, *shall be heard:* for the Lord hath spoiled their pasture. And the peaceable habitations are cut down because of the fierce anger of the Lord. He hath forsaken his covert, as the lion: for their land is desolate because of the fierceness of the oppressor, and because of his fierce anger.

✣ Chapter 26

In the beginning of the reign of Jehoiakim the son of Josiah king of Judah came this word from the Lord, saying, Thus saith the Lord; Stand in the court of the Lord's house, and speak unto all the cities of Judah, which come to worship in the Lord's house, all the words that I command thee to speak unto them; diminish not a word: If so be they will hearken, and turn every man from his evil way, that I may repent me of the evil, which I purpose to do unto them because of the evil of their doings. And thou shalt say unto them, Thus saith the Lord; If ye will not hearken to me, to walk in my law, which I have set before you, To hearken to the words of my servants the prophets, whom I sent unto you, both rising up early, and sending *them,* but ye have not hearkened; Then will I make this house like Shiloh, and will make this city a curse to all the nations of the earth. So the priests and the prophets and all the people heard Jeremiah speaking these words in the house of the Lord.

Now it came to pass, when Jeremiah had made an end of speaking all that the Lord had commanded *him* to speak unto all the people, that the priests and the prophets and all the people took him, saying, Thou shalt surely die. Why hast thou prophesied in the name of the Lord, saying, This house shall be like Shiloh, and this city shall be desolate without an inhabitant? And all the people were gathered against Jeremiah in the house of the Lord.

When the princes of Judah heard these things, then they came up from the king's house unto the house of the Lord, and sat down in the entry of the new gate of the Lord's *house.* Then spake the priests and the prophets unto the princes and to all the people, saying, This man *is* worthy to die; for he hath prophesied against this city, as ye have heard with your ears.

Then spake Jeremiah unto all the princes and to all the people, saying, The Lord sent me to prophesy against this house and against this city all the words that ye have heard. Therefore now amend your ways and your doings, and obey the voice of the Lord your God; and the Lord will repent him of the evil that he hath pronounced against you. As for me, behold, I *am* in your hand: do with me as seemeth good and meet unto you. But know ye for certain, that if ye put me to death, ye shall surely bring innocent blood upon yourselves, and upon this city, and upon the inhabitants thereof: for of a truth the Lord hath sent me unto you to speak all these words in your ears.

Then said the princes and all the people unto the priests and to the prophets; This man *is* not worthy to die: for he hath spoken to us in the name of the Lord our God. Then rose up certain of the elders of the land, and spake to all the assembly of the people, saying, Micah the Morasthite prophesied in the days of Hezekiah king of Judah, and spake to all the people of Judah, saying, Thus saith the Lord of hosts; Zion shall be plowed *like* a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of a forest. Did Hezekiah king of Judah and all Judah put him at all to death? did he not fear the Lord, and besought the Lord, and the Lord repented him of the evil which he had pronounced against them? Thus might we procure great evil against our souls. And there was also a man that prophesied in the name of the Lord, Urijah the son of Shemaiah of Kirjath-jearim, who prophesied against this city and against this land according to all the words of Jeremiah: And when Jehoiakim the king, with all his mighty men, and all the princes, heard his words, the king sought to put him to death: but when Urijah heard it, he was afraid, and fled, and went into Egypt; And Jehoiakim the king sent men into Egypt, *namely,* Elnathan the son of Achbor, and *certain* men with him into Egypt. And they fetched forth Urijah out of Egypt, and brought him unto Jehoiakim the king; who slew him with the sword, and cast his dead body into the graves of the common people. Nevertheless the hand of Ahikam the son of Shaphan was with Jeremiah, that they should not give him into the hand of the people to put him to death.

✣ Chapter 27

In the beginning of the reign of Jehoiakim the son of Josiah king of Judah came this word unto Jeremiah from the Lord, saying, Thus saith the Lord to me; Make thee bonds and yokes, and put them upon thy neck, And send them to the king of Edom, and to the king of Moab, and to the king of the Ammonites, and to the king of Tyrus, and to the king of Zidon, by the hand of the messengers which come to Jerusalem unto Zedekiah king of Judah; And command them to say unto their masters, Thus saith the Lord of hosts, the God of Israel; Thus shall ye say unto your masters; I have made the earth, the man and the beast that *are* upon the ground, by my great power and by my outstretched arm, and have

given it unto whom it seemed meet unto me. And now have I given all these lands into the hand of Nebuchadnezzar the king of Babylon, my servant; and the beasts of the field have I given him also to serve him. And all nations shall serve him, and his son, and his son's son, until the very time of his land come: and then many nations and great kings shall serve themselves of him. And it shall come to pass, *that* the nation and kingdom which will not serve the same Nebuchadnezzar the king of Babylon, and that will not put their neck under the yoke of the king of Babylon, that nation will I punish, saith the Lord, with the sword, and with the famine, and with the pestilence, until I have consumed them by his hand. Therefore hearken not ye to your prophets, nor to your diviners, nor to your dreamers, nor to your enchanters, nor to your sorcerers, which speak unto you, saying, Ye shall not serve the king of Babylon: For they prophesy a lie unto you, to remove you far from your land; and that I should drive you out, and ye should perish. But the nations that bring their neck under the yoke of the king of Babylon, and serve him, those will I let remain still in their own land, saith the Lord; and they shall till it, and dwell therein.

I spake also to Zedekiah king of Judah according to all these words, saying, Bring your necks under the yoke of the king of Babylon, and serve him and his people, and live. Why will ye die, thou and thy people, by the sword, by the famine, and by the pestilence, as the Lord hath spoken against the nation that will not serve the king of Babylon? Therefore hearken not unto the words of the prophets that speak unto you, saying, Ye shall not serve the king of Babylon: for they prophesy a lie unto you. For I have not sent them, saith the Lord, yet they prophesy a lie in my name; that I might drive you out, and that ye might perish, ye, and the prophets that prophesy unto you. Also I spake to the priests and to all this people, saying, Thus saith the Lord; Hearken not to the words of your prophets that prophesy unto you, saying, Behold, the vessels of the Lord's house shall now shortly be brought again from Babylon: for they prophesy a lie unto you. Hearken not unto them; serve the king of Babylon, and live: wherefore should this city be laid waste? But if they *be* prophets, and if the word of the Lord be with them, let them now make intercession to the Lord of hosts, that the vessels which are left in the house of the Lord, and *in* the house of the king of Judah, and at Jerusalem, go not to Babylon.

For thus saith the Lord of hosts concerning the pillars, and concerning the sea, and concerning the bases, and concerning the residue of the vessels that remain in this city, Which Nebuchadnezzar king of Babylon took not, when he carried away captive Jeconiah the son of Jehoiakim king of Judah from Jerusalem to Babylon, and all the nobles of Judah and Jerusalem; Yea, thus saith the Lord of hosts, the God of Israel, concerning the vessels that remain *in* the house of the Lord, and *in* the house of the king of Judah and of Jerusalem; They shall be carried to Babylon, and there shall they be until the day that I visit them, saith the Lord; then will I bring them up, and restore them to this place.

✝ Chapter 28

And it came to pass the same year, in the beginning of the reign of Zedekiah king of Judah, in the fourth year, *and* in the fifth month, *that* Hananiah the son of Azur the prophet, which *was* of Gibeon, spake unto me in the house of the Lord, in the presence of the priests and of all the people, saying, Thus speaketh the Lord of hosts, the God of Israel, saying, I have broken the yoke of the king of Babylon. Within two full years will I bring again into this place all the vessels of the Lord's house, that Nebuchadnezzar king of Babylon took away from this place, and carried them to Babylon: And I will bring again to this place Jeconiah the son of Jehoiakim king of Judah, with all the captives of Judah, that went into Babylon, saith the Lord: for I will break the yoke of the king of Babylon.

Then the prophet Jeremiah said unto the prophet Hananiah in the presence of the priests, and in the presence of all the people that stood in the house of the Lord, Even the prophet Jeremiah said, Amen: the Lord do so: the Lord perform thy words which thou hast prophesied, to bring again the vessels of the Lord's house, and all that is carried away captive, from Babylon into this place. Nevertheless hear thou now this word that I speak in thine ears, and in the ears of all the people; The prophets that have been before me and before thee of old prophesied both against many countries, and against great kingdoms, of war, and of evil, and of pestilence. The prophet which prophesieth of peace, when the word of the prophet shall come to pass, *then* shall the prophet be known, that the Lord hath truly sent him.

Then Hananiah the prophet took the yoke from off the prophet Jeremiah's neck, and brake it. And Hananiah spake in the presence of all the people, saying, Thus saith the Lord; Even so will I break the yoke of Nebuchadnezzar king of Babylon from the neck of all nations within the space of two full years. And the prophet Jeremiah went his way.

Then the word of the Lord came unto Jeremiah *the prophet*, after that Hananiah the prophet had broken the yoke from off the neck of the prophet Jeremiah, saying, Go and tell Hananiah, saying, Thus saith the Lord; Thou hast broken the yokes of wood; but thou shalt make for them yokes of iron. For thus saith the Lord of hosts, the God of Israel; I have put a yoke of iron upon the neck of all these nations, that they may serve Nebuchadnezzar king of Babylon; and they shall serve him: and I have given him the beasts of the field also.

Then said the prophet Jeremiah unto Hananiah the prophet, Hear now, Hananiah; The Lord hath not sent thee; but thou makest this people to trust in a lie.

16 Therefore thus saith the Lord; Behold, I will cast thee from off the face of the earth: this year thou shalt die, because thou hast taught rebellion against the Lord.
17 So Hananiah the prophet died the same year in the seventh month.

✝ Chapter 29

Now these *are* the words of the letter that Jeremiah the prophet sent from Jerusalem unto the residue of the elders which were carried away captives, and to the priests, and to the prophets, and to all the people whom Nebuchadnezzar had carried away captive from Jerusalem to Babylon; (After that Jeconiah the king, and the queen, and the eunuchs, the princes of Judah and Jerusalem, and the carpenters, and the smiths, were departed from Jerusalem;) By the hand of Elasah the son of Shaphan, and Gemariah the son of Hilkiah, (whom Zedekiah king of Judah sent unto Babylon to Nebuchadnezzar king of Babylon) saying, Thus saith the Lord of hosts, the God of Israel, unto all that are carried away captives, whom I have caused to be carried away from Jerusalem unto Babylon; Build ye houses, and dwell *in them;* and plant gardens, and eat the fruit of them; Take ye wives, and beget sons and daughters; and take wives for your sons, and give your daughters to husbands, that they may bear sons and daughters; that ye may be increased there, and not diminished. And seek the peace of the city whither I have caused you to be carried away captives, and pray unto the Lord for it: for in the peace thereof shall ye have peace.

For thus saith the Lord of hosts, the God of Israel; Let not your prophets and your diviners, that *be* in the midst of you, deceive you, neither hearken to your dreams which ye cause to be dreamed. For they prophesy falsely unto you in my name: I have not sent them, saith the Lord.

For thus saith the Lord, That after seventy years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place. For I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil, to give you an expected end. Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you. And ye shall seek me, and find *me*, when ye shall search for me with all your heart. And I will be found of you, saith the Lord: and I will turn away your captivity, and I will gather you from all the nations, and from all the places whither I have driven you, saith the Lord; and I will bring you again into the place whence I caused you to be carried away captive.

Because ye have said, The Lord hath raised us up prophets in Babylon; *Know* that thus saith the Lord of the king that sitteth upon the throne of David, and of all the people that dwelleth in this city, *and* of your brethren that are not gone forth with you into captivity; Thus saith the Lord of hosts; Behold, I will send upon them the sword, the famine, and the pestilence, and will make them like vile figs, that cannot be eaten, they are so evil. And I will persecute them with the sword, with the famine, and with the pestilence, and will deliver them to be removed to all the kingdoms of the earth, to be a curse, and an astonishment, and an hissing, and a reproach, among all the nations whither I have driven them: Because they have not hearkened to my words, saith the Lord, which I sent unto them by my servants the prophets, rising up early and sending *them;* but ye would not hear, saith the Lord.

Hear ye therefore the word of the Lord, all ye of the captivity, whom I have sent from Jerusalem to Babylon: Thus saith the Lord of hosts, the God of Israel, of Ahab the son of Kolaiah, and of Zedekiah the son of Maaseiah, which prophesy a lie unto you in my name; Behold, I will deliver them into the hand of Nebuchadrezzar king of Babylon; and he shall slay them before your eyes; And of them shall be taken up a curse by all the captivity of Judah which *are* in Babylon, saying, The Lord make thee like Zedekiah and like Ahab, whom the king of Babylon roasted in the fire; Because they have committed villany in Israel, and have committed adultery with their neighbours' wives, and have spoken lying words in my name, which I have not commanded them; even I know, and *am* a witness, saith the Lord.

Thus shalt thou also speak to Shemaiah the Nehelamite, saying, Thus speaketh the Lord of hosts, the God of Israel, saying, Because thou hast sent letters in thy name unto all the people that *are* at Jerusalem, and to Zephaniah the son of Maaseiah the priest, and to all the priests, saying, The Lord hath made thee priest in the stead of Jehoiada the priest, that ye should be officers in the house of the Lord, for every man *that is* mad, and maketh himself a prophet, that thou shouldest put him in prison, and in the stocks. Now therefore why hast thou not reproved Jeremiah of Anathoth, which maketh himself a prophet to you? For therefore he sent unto us *in* Babylon, saying, This *captivity is* long: build ye houses, and dwell *in them;* and plant gardens, and eat the fruit of them. And Zephaniah the priest read this letter in the ears of Jeremiah the prophet.

Then came the word of the Lord unto Jeremiah, saying, Send to all them of the captivity, saying, Thus saith the Lord concerning Shemaiah the Nehelamite; Because that Shemaiah hath prophesied unto you, and I sent him not, and he caused you to trust in a lie: Therefore thus saith the Lord; Behold, I will punish Shemaiah the Nehelamite, and his seed: he shall not have a man to dwell among this people; neither shall he behold the good that I will do for my people, saith the Lord; because he hath taught rebellion against the Lord.

✢ Chapter 30

The word that came to Jeremiah from the Lord, saying, Thus speaketh the Lord God of Israel, saying, Write thee all the words that I have spoken unto thee in a book. For, lo, the days come, saith the Lord, that I will bring again the captivity of my people Israel and Judah, saith the Lord: and I will cause them to return to the land that I gave to their fathers, and they shall possess it.

And these *are* the words that the Lord spake concerning Israel and concerning Judah. For thus saith the Lord; We have heard a voice of trembling, of fear, and not of peace. Ask ye now, and see whether a man doth travail with child? wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness? Alas! for that day *is* great, so that none *is* like it: it *is* even the time of Jacob's trouble; but he shall be saved out of it. For it shall come to pass in that day, saith the Lord of hosts, *that* I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him: But they shall serve the Lord their God, and David their king, whom I will raise up unto them.

Therefore fear thou not, O my servant Jacob, saith the Lord; neither be dismayed, O Israel: for, lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be in rest, and be quiet, and none shall make *him* afraid. For I *am* with thee, saith the Lord, to save thee: though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee: but I will correct thee in measure, and will not leave thee altogether unpunished. For thus saith the Lord, Thy bruise *is* incurable, *and* thy wound *is* grievous. *There is* none to plead thy cause, that thou mayest be bound up: thou hast no healing medicines. All thy lovers have forgotten thee; they seek thee not; for I have wounded thee with the wound of an enemy, with the chastisement of a cruel one, for the multitude of thine iniquity; *because* thy sins were increased. Why criest thou for thine affliction? thy sorrow *is* incurable for the multitude of thine iniquity: *because* thy sins were increased, I have done these things unto thee. Therefore all they that devour thee shall be devoured; and all thine adversaries, every one of them, shall go into captivity; and they that spoil thee shall be a spoil, and all that prey upon thee will I give for a prey. For I will restore health unto thee, and I will heal thee of thy wounds, saith the Lord; because they called thee an Outcast, *saying*, This *is* Zion, whom no man seeketh after.

Thus saith the Lord; Behold, I will bring again the captivity of Jacob's tents, and have mercy on his dwellingplaces; and the city shall be builded upon her own heap, and the palace shall remain after the manner thereof. And out of them shall proceed thanksgiving and the voice of them that make merry: and I will multiply them, and they shall not be few; I will also glorify them, and they shall not be small. Their children also shall be as aforetime, and their congregation shall be established before me, and I will punish all that oppress them. And their nobles shall be of themselves, and their governor shall proceed from the midst of them; and I will cause him to draw near, and he shall approach unto me: for who *is* this that engaged his heart to approach unto me? saith the Lord. And ye shall be my people, and I will be your God. Behold, the whirlwind of the Lord goeth forth with fury, a continuing whirlwind: it shall fall with pain upon the head of the wicked. The fierce anger of the Lord shall not return, until he have done *it*, and until he have performed the intents of his heart: in the latter days ye shall consider it.

✢ Chapter 31

At the same time, saith the Lord, will I be the God of all the families of Israel, and they shall be my people. Thus saith the Lord, The people *which were* left of the sword found grace in the wilderness; *even* Israel, when I went to cause him to rest. The Lord hath appeared of old unto me, *saying*, Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee. Again I will build thee, and thou shalt be built, O virgin of Israel: thou shalt again be adorned with thy tabrets, and shalt go forth in the dances of them that make merry. Thou shalt yet plant vines upon the mountains of Samaria: the planters shall plant, and shall eat *them* as common things. For there shall be a day, *that* the watchmen upon the mount Ephraim shall cry, Arise ye, and let us go up to Zion unto the Lord our God. For thus saith the Lord; Sing with gladness for Jacob, and shout among the chief of the nations: publish ye, praise ye, and say, O Lord, save thy people, the remnant of Israel. Behold, I will bring them from the north country, and gather them from the coasts of the earth, *and* with them the blind and the lame, the woman with child and her that travaileth with child together: a great company shall return thither. They shall come with weeping, and with supplications will I lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble: for I am a father to Israel, and Ephraim *is* my firstborn.

Hear the word of the Lord, O ye nations, and declare *it* in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd *doth* his flock. For the Lord hath redeemed Jacob, and ransomed him from the hand of *him that was* stronger than he. Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord, for wheat, and for wine, and for oil, and for the young of the flock and of the herd: and their soul shall be as a watered garden; and they shall not sorrow any more at all. Then shall the virgin rejoice in the dance, both young men and old together: for I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow. And I will satiate the soul of the priests with fatness, and my people shall be satisfied with my goodness, saith the Lord.

Thus saith the Lord; A voice was heard in Ramah, lamentation, *and* bitter weeping; Rahel weeping for her children refused to be comforted for her children, because they *were* not. Thus saith the Lord; Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy. And there is hope in thine end, saith the Lord, that thy children shall come again to their own border.

I have surely heard Ephraim bemoaning himself *thus;* Thou hast chastised me, and I was chastised, as a bullock unaccustomed *to the yoke:* turn thou me, and I shall be turned; for thou *art* the Lord my God. Surely after that I was turned, I repented; and after that I was instructed, I smote upon *my* thigh: I was ashamed, yea, even confounded, because I did bear the reproach of my youth. *Is* Ephraim my dear son? *is he* a pleasant child? for since I spake against him, I do earnestly remember him still: therefore my bowels are troubled for him; I will surely have mercy upon him, saith the Lord. Set thee up waymarks, make thee high heaps: set thine heart toward the highway, *even* the way *which* thou wentest: turn again, O virgin of Israel, turn again to these thy cities.

How long wilt thou go about, O thou backsliding daughter? for the Lord hath created a new thing in the earth, A woman shall compass a man. Thus saith the Lord of hosts, the God of Israel; As yet they shall use this speech in the land of Judah and in the cities thereof, when I shall bring again their captivity; The Lord bless thee, O habitation of justice, *and* mountain of holiness. And there shall dwell in Judah itself, and in all the cities thereof together, husbandmen, and they *that* go forth with flocks. For I have satiated the weary soul, and I have replenished every sorrowful soul. Upon this I awaked, and beheld; and my sleep was sweet unto me.

Behold, the days come, saith the Lord, that I will sow the house of Israel and the house of Judah with the seed of man, and with the seed of beast. And it shall come to pass, *that* like as I have watched over them, to pluck up, and to break down, and to throw down, and to destroy, and to afflict; so will I watch over them, to build, and to plant, saith the Lord. In those days they shall say no more, The fathers have eaten a sour grape, and the children's teeth are set on edge. But every one shall die for his own iniquity: every man that eateth the sour grape, his teeth shall be set on edge.

Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers in the day *that* I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord: But this *shall be* the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more.

Thus saith the Lord, which giveth the sun for a light by day, *and* the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; The Lord of hosts *is* his name: If those ordinances depart from before me, saith the Lord, *then* the seed of Israel also shall cease from being a nation before me for ever. Thus saith the Lord; If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the Lord.

Behold, the days come, saith the Lord, that the city shall be built to the Lord from the tower of Hananeel unto the gate of the corner. And the measuring line shall yet go forth over against it upon the hill Gareb, and shall compass about to Goath. And the whole valley of the dead bodies, and of the ashes, and all the fields unto the brook of Kidron, unto the corner of the horse gate toward the east, *shall be* holy unto the Lord; it shall not be plucked up, nor thrown down any more for ever.

✢ Chapter 32

The word that came to Jeremiah from the Lord in the tenth year of Zedekiah king of Judah, which *was* the eighteenth year of Nebuchadrezzar. For then the king of Babylon's army besieged Jerusalem: and Jeremiah the prophet was shut up in the court of the prison, which *was* in the king of Judah's house. For Zedekiah king of Judah had shut him up, saying, Wherefore dost thou prophesy, and say, Thus saith the Lord, Behold, I will give this city into the hand of the king of Babylon, and he shall take it; And Zedekiah king of Judah shall not escape out of the hand of the Chaldeans, but shall surely be delivered into the hand of the king of Babylon, and shall speak with him mouth to mouth, and his eyes shall behold his eyes; And he shall lead Zedekiah to Babylon, and there shall he be until I visit him, saith the Lord: though ye fight with the Chaldeans, ye shall not prosper?

And Jeremiah said, The word of the Lord came unto me, saying, Behold, Hanameel the

son of Shallum thine uncle shall come unto thee, saying, Buy thee my field that *is* in Anathoth: for the right of redemption *is* thine to buy *it*. So Hanameel mine uncle's son came to me in the court of the prison according to the word of the Lord, and said unto me, Buy my field, I pray thee, that *is* in Anathoth, which *is* in the country of Benjamin: for the right of inheritance *is* thine, and the redemption *is* thine; buy *it* for thyself. Then I knew that this *was* the word of the Lord. And I bought the field of Hanameel my uncle's son, that *was* in Anathoth, and weighed him the money, *even* seventeen shekels of silver. And I subscribed the evidence, and sealed *it*, and took witnesses, and weighed *him* the money in the balances. So I took the evidence of the purchase, *both* that which was sealed *according* to the law and custom, and that which was open: And I gave the evidence of the purchase unto Baruch the son of Neriah, the son of Maaseiah, in the sight of Hanameel mine uncle's *son*, and in the presence of the witnesses that subscribed the book of the purchase, before all the Jews that sat in the court of the prison.

And I charged Baruch before them, saying, Thus saith the Lord of hosts, the God of Israel; Take these evidences, this evidence of the purchase, both which is sealed, and this evidence which is open; and put them in an earthen vessel, that they may continue many days. For thus saith the Lord of hosts, the God of Israel; Houses and fields and vineyards shall be possessed again in this land.

Now when I had delivered the evidence of the purchase unto Baruch the son of Neriah, I prayed unto the Lord, saying, Ah Lord God! behold, thou hast made the heaven and the earth by thy great power and stretched out arm, *and* there is nothing too hard for thee: Thou shewest lovingkindness unto thousands, and recompensest the iniquity of the fathers into the bosom of their children after them: the Great, the Mighty God, the Lord of hosts, *is* his name, Great in counsel, and mighty in work: for thine eyes *are* open upon all the ways of the sons of men: to give every one according to his ways, and according to the fruit of his doings: Which hast set signs and wonders in the land of Egypt, *even* unto this day, and in Israel, and among *other* men; and hast made thee a name, as at this day; And hast brought forth thy people Israel out of the land of Egypt with signs, and with wonders, and with a strong hand, and with a stretched out arm, and with great terror; And hast given them this land, which thou didst swear to their fathers to give them, a land flowing with milk and honey; And they came in, and possessed it; but they obeyed not thy voice, neither walked in thy law; they have done nothing of all that thou commandedst them to do: therefore thou hast caused all this evil to come upon them: Behold the mounts, they are come unto the city to take it; and the city is given into the hand of the Chaldeans, that fight against it, because of the sword, and of the famine, and of the pestilence: and what thou hast spoken is come to pass; and, behold, thou seest *it*. And thou hast said unto me, O Lord God, Buy thee the field for money, and take witnesses; for the city is given into the hand of the Chaldeans.

Then came the word of the Lord unto Jeremiah, saying, Behold, I *am* the Lord, the God of all flesh: is there any thing too hard for me? Therefore thus saith the Lord; Behold, I will give this city into the hand of the Chaldeans, and into the hand of Nebuchadrezzar king of Babylon, and he shall take it: And the Chaldeans, that fight against this city, shall come and set fire on this city, and burn it with the houses, upon whose roofs they have offered incense unto Baal, and poured out drink offerings unto other gods, to provoke me to anger. For the children of Israel and the children of Judah have only done evil before me from their youth: for the children of Israel have only provoked me to anger with the work of their hands, saith the Lord. For this city hath been to me *as* a provocation of mine anger and of my fury from the day that they built it even unto this day; that I should remove it from before my face, Because of all the evil of the children of Israel and of the children of Judah, which they have done to provoke me to anger, they, their kings, their princes, their priests, and their prophets, and the men of Judah, and the inhabitants of Jerusalem. And they have turned unto me the back, and not the face: though I taught them, rising up early and teaching *them*, yet they have not hearkened to receive instruction. But they set their abominations in the house, which is called by my name, to defile it. And they built the high places of Baal, which *are* in the valley of the son of Hinnom, to cause their sons and their daughters to pass through *the fire* unto Molech; which I commanded them not, neither came it into my mind, that they should do this abomination, to cause Judah to sin.

And now therefore thus saith the Lord, the God of Israel, concerning this city, whereof ye say, It shall be delivered into the hand of the king of Babylon by the sword, and by the famine, and by the pestilence; Behold, I will gather them out of all countries, whither I have driven them in mine anger, and in my fury, and in great wrath; and I will bring them again unto this place, and I will cause them to dwell safely: And they shall be my people, and I will be their God: And I will give them one heart, and one way, that they may fear me for ever, for the good of them, and of their children after them: And I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me. Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly with my whole heart and with my whole soul. For thus saith the Lord; Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them. And fields shall be bought in this land, whereof ye say, *It is* desolate without man or beast; it is given into the hand of the Chaldeans. Men shall buy fields for money, and subscribe evidences, and seal *them*, and take witnesses in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, and in the cities of the mountains, and in the cities of the valley, and in the cities of the south: for I will cause their captivity to return, saith the Lord.

✢ Chapter 33

Moreover the word of the Lord came unto Jeremiah the second time, while he was yet shut up in the court of the prison, saying, Thus saith the Lord the maker thereof, the Lord that formed it, to establish it; the Lord *is* his name; Call unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not. For thus saith the Lord, the God of Israel, concerning the houses of this city, and concerning the houses of the kings of Judah, which are thrown down by the mounts, and by the sword; They come to fight with the Chaldeans, but *it is* to fill them with the dead bodies of men, whom I have slain in mine anger and in my fury, and for all whose wickedness I have hid my face from this city. Behold, I will bring it health and cure, and I will cure them, and will reveal unto them the abundance of peace and truth. And I will cause the captivity of Judah and the captivity of Israel to return, and will build them, as at the first. And I will cleanse them from all their iniquity, whereby they have sinned against me; and I will pardon all their iniquities, whereby they have sinned, and whereby they have transgressed against me.

And it shall be to me a name of joy, a praise and an honour before all the nations of the earth, which shall hear all the good that I do unto them: and they shall fear and tremble for all the goodness and for all the prosperity that I procure unto it. Thus saith the Lord; Again there shall be heard in this place, which ye say *shall be* desolate without man and without beast, *even* in the cities of Judah, and in the streets of Jerusalem, that are desolate, without man, and without inhabitant, and without beast, The voice of joy, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the voice of them that shall say, Praise the Lord of hosts: for the Lord *is* good; for his mercy *endureth* for ever: *and* of them that shall bring the sacrifice of praise into the house of the Lord. For I will cause to return the captivity of the land, as at the first, saith the Lord. Thus saith the Lord of hosts; Again in this place, which is desolate without man and without beast, and in all the cities thereof, shall be an habitation of shepherds causing *their* flocks to lie down. In the cities of the mountains, in the cities of the vale, and in the cities of the south, and in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, shall the flocks pass again under the hands of him that telleth *them*, saith the Lord. Behold, the days come, saith the Lord, that I will perform that good thing which I have promised unto the house of Israel and to the house of Judah.

In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land. In those days shall Judah be saved, and Jerusalem shall dwell safely: and this *is the name* wherewith she shall be called, The Lord our righteousness.

For thus saith the Lord; David shall never want a man to sit upon the throne of the house of Israel; Neither shall the priests the Levites want a man before me to offer burnt offerings, and to kindle meat offerings, and to do sacrifice continually.

And the word of the Lord came unto Jeremiah, saying, Thus saith the Lord; If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season; *Then* may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne; and with the Levites the priests, my ministers. As the host of heaven cannot be numbered, neither the sand of the sea measured: so will I multiply the seed of David my servant, and the Levites that minister unto me. Moreover the word of the Lord came to Jeremiah, saying, Considerest thou not what this people have spoken, saying, The two families which the Lord hath chosen, he hath even cast them off? thus they have despised my people, that they should be no more a nation before them. Thus saith the Lord; If my covenant *be* not with day and night, *and if* I have not appointed the ordinances of heaven and earth; Then will I cast away the seed of Jacob, and David my servant, *so* that I will not take *any* of his seed *to be* rulers over the seed of Abraham, Isaac, and Jacob: for I will cause their captivity to return, and have mercy on them.

✢ Chapter 34

The word which came unto Jeremiah from the Lord, when Nebuchadnezzar king of Babylon, and all his army, and all the kingdoms of the earth of his dominion, and all the people, fought against Jerusalem, and against all the cities thereof, saying, Thus saith the Lord, the God of Israel; Go and speak to Zedekiah king of Judah, and tell him, Thus saith the Lord; Behold, I will give this city into the hand of the king of Babylon, and he shall burn it with fire: And thou shalt not escape out of his hand, but shalt surely be taken, and delivered into his hand; and thine eyes shall behold the eyes of the king of Babylon, and he shall speak with thee mouth to mouth, and thou shalt go to Babylon. Yet hear the word of the Lord, O Zedekiah king of Judah; Thus saith the Lord of thee, Thou shalt not die by the sword: *But* thou shalt die in peace: and with the burnings of thy fathers, the former kings which were before thee, so shall they burn *odours* for thee; and they will lament thee, *saying*, Ah Lord! for I have pronounced the word, saith the Lord. Then Jeremiah the prophet spake all these words unto Zedekiah king of Judah in Jerusalem, When the king of Babylon's army fought against Jerusalem, and against all the cities of Judah that were left, against Lachish, and against Azekah: for these defenced cities remained of the cities of Judah.

This is the word that came unto Jeremiah from the Lord, after that the king Zedekiah had made a covenant with all the people which *were* at Jerusalem, to proclaim liberty unto them; That every man should let his manservant, and every man his maidservant, *being* an Hebrew or an Hebrewess, go free; that none should serve himself of them, *to wit*, of a Jew his brother. Now when all the princes, and all the people, which had entered into the covenant, heard that every one should let his manservant, and every one his maidservant, go free, that none should serve themselves of them any more, then they obeyed, and let *them* go. But afterward they turned, and caused the servants and the handmaids, whom they had let go free, to return, and brought them into subjection for servants and for handmaids.

Therefore the word of the Lord came to Jeremiah from the Lord, saying, Thus saith the Lord, the God of Israel; I made a covenant with your fathers in the day that I brought them forth out of the land of Egypt, out of the house of bondmen, saying, At the end of seven years let ye go every man his brother an Hebrew, which hath been sold unto thee; and when he hath served thee six years, thou shalt let him go free from thee: but your fathers hearkened not unto me, neither inclined their ear. And ye were now turned, and had done right in my sight, in proclaiming liberty every man to his neighbour; and ye had made a covenant before me in the house which is called by my name: But ye turned and polluted my name, and caused every man his servant, and every man his handmaid, whom ye had set at liberty at their pleasure, to return, and brought them into subjection, to be unto you for servants and for handmaids. Therefore thus saith the Lord; Ye have not hearkened unto me, in proclaiming liberty, every one to his brother, and every man to his neighbour: behold, I proclaim a liberty for you, saith the Lord, to the sword, to the pestilence, and to the famine; and I will make you to be removed into all the kingdoms of the earth. And I will give the men that have transgressed my covenant, which have not performed the words of the covenant which they had made before me, when they cut the calf in twain, and passed between the parts thereof, The princes of Judah, and the princes of Jerusalem, the eunuchs, and the priests, and all the people of the land, which passed between the parts of the calf; I will even give them into the hand of their enemies, and into the hand of them that seek their life: and their dead bodies shall be for meat unto the fowls of the heaven, and to the beasts of the earth. And Zedekiah king of Judah and his princes will I give into the hand of their enemies, and into the hand of them that seek their life, and into the hand of the king of Babylon's army, which are gone up from you. Behold, I will command, saith the Lord, and cause them to return to this city; and they shall fight against it, and take it, and burn it with fire: and I will make the cities of Judah a desolation without an inhabitant.

✢ Chapter 35

The word which came unto Jeremiah from the Lord in the days of Jehoiakim the son of Josiah king of Judah, saying, Go unto the house of the Rechabites, and speak unto them, and bring them into the house of the Lord, into one of the chambers, and give them wine to drink. Then I took Jaazaniah the son of Jeremiah, the son of Habaziniah, and his brethren, and all his sons, and the whole house of the Rechabites; And I brought them into the house of the Lord, into the chamber of the sons of Hanan, the son of Igdaliah, a man of God, which *was* by the chamber of the princes, which *was* above the chamber of Maaseiah the son of Shallum, the keeper of the door: And I set before the sons of the house of the Rechabites pots full of wine, and cups, and I said unto them, Drink ye wine. But they said, We will drink no wine: for Jonadab the son of Rechab our father commanded us, saying, Ye shall drink no wine, *neither* ye, nor your sons for ever: Neither shall ye build house, nor sow seed, nor plant vineyard, nor have *any:* but all your days ye shall dwell in tents; that ye may live many days in the land where ye *be* strangers. Thus have we obeyed the voice of Jonadab the son of Rechab our father in all that he hath charged us, to drink no wine all our days, we, our wives, our sons, nor our daughters; Nor to build houses for us to dwell in: neither have we vineyard, nor field, nor seed: But we have dwelt in tents, and have obeyed, and done according to all that Jonadab our father commanded us. But it came to pass, when Nebuchadrezzar king of Babylon came up into the land, that we said, Come, and let us go to Jerusalem for fear of the army of the Chaldeans, and for fear of the army of the Syrians: so we dwell at Jerusalem.

Then came the word of the Lord unto Jeremiah, saying, Thus saith the Lord of hosts, the God of Israel; Go and tell the men of Judah and the inhabitants of Jerusalem, Will ye not receive instruction to hearken to my words? saith the Lord. The words of Jonadab the son of Rechab, that he commanded his sons not to drink wine, are performed; for unto this day they drink none, but obey their father's commandment: notwithstanding I have spoken unto you, rising early and speaking; but ye hearkened not unto me. I have sent also unto you all my servants the prophets, rising up early and sending *them*, saying, Return ye now every man from his evil way, and amend your doings, and go not after other gods to serve them, and ye shall dwell in the land which I have given to you and to your fathers: but ye have not inclined your ear, nor hearkened unto me. Because the sons of Jonadab the son of Rechab have performed the commandment of their father, which he commanded them; but this people hath not hearkened unto me: Therefore thus saith the Lord God of hosts, the God of Israel; Behold, I will bring upon Judah and upon all the inhabitants of Jerusalem all the evil that I have pronounced against them: because I have spoken unto them, but they have not heard; and I have called unto them, but they have not answered.

And Jeremiah said unto the house of the Rechabites, Thus saith the Lord of hosts, the God of Israel; Because ye have obeyed the commandment of Jonadab your father, and kept all his precepts, and done according unto all that he hath commanded you: Therefore thus saith the Lord of hosts, the God of Israel; Jonadab the son of Rechab shall not want a man to stand before me for ever.

✢ Chapter 36

And it came to pass in the fourth year of Jehoiakim the son of Josiah king of Judah, *that* this word came unto Jeremiah from the Lord, saying, Take thee a roll of a book, and write therein all the words that I have spoken unto thee against Israel, and against Judah, and against all the nations, from the day I spake unto thee, from the days of Josiah, even unto this day. It may be that the house of Judah will hear all the evil which I purpose to do unto them; that they may return every man from his evil way; that I may forgive their iniquity and their sin. Then Jeremiah called Baruch the son of Neriah: and Baruch wrote from the mouth of Jeremiah all the words of the Lord, which he had spoken unto him, upon a roll of a book. And Jeremiah commanded Baruch, saying, I *am* shut up; I cannot go into the house of the Lord: Therefore go thou, and read in the roll, which thou hast written from my mouth, the words of the Lord in the ears of the people in the Lord's house upon the fasting day: and also thou shalt read them in the ears of all Judah that come out of their cities. It may be they will present their supplication before the Lord, and will return every one from his evil way: for great *is* the anger and the fury that the Lord hath pronounced against this people. And Baruch the son of Neriah did according to all that Jeremiah the prophet commanded him, reading in the book the words of the Lord in the Lord's house. And it came to pass in the fifth year of Jehoiakim the son of Josiah king of Judah, in the ninth month, *that* they proclaimed a fast before the Lord to all the people in Jerusalem, and to all the people that came from the cities of Judah unto Jerusalem. Then read Baruch in the book the words of Jeremiah in the house of the Lord, in the chamber of Gemariah the son of Shaphan the scribe, in the higher court, at the entry of the new gate of the Lord's house, in the ears of all the people.

When Michaiah the son of Gemariah, the son of Shaphan, had heard out of the book all the words of the Lord, Then he went down into the king's house, into the scribe's chamber: and, lo, all the princes sat there, *even* Elishama the scribe, and Delaiah the son of Shemaiah, and Elnathan the son of Achbor, and Gemariah the son of Shaphan, and Zedekiah the son of Hananiah, and all the princes. Then Michaiah declared unto them all the words that he had heard, when Baruch read the book in the ears of the people. Therefore all the princes sent Jehudi the son of Nethaniah, the son of Shelemiah, the son of Cushi, unto Baruch, saying, Take in thine hand the roll wherein thou hast read in the ears of the people, and come. So Baruch the son of Neriah took the roll in his hand, and came unto them. And they said unto him, Sit down now, and read it in our ears. So Baruch read *it* in their ears. Now it came to pass, when they had heard all the words, they were afraid both one and other, and said unto Baruch, We will surely tell the king of all these words. And they asked Baruch, saying, Tell us now, How didst thou write all these words at his mouth? Then Baruch answered them, He pronounced all these words unto me with his mouth, and I wrote *them* with ink in the book. Then said the princes unto Baruch, Go, hide thee, thou and Jeremiah; and let no man know where ye be.

And they went in to the king into the court, but they laid up the roll in the chamber of Elishama the scribe, and told all the words in the ears of the king. So the king sent Jehudi to fetch the roll: and he took it out of Elishama the scribe's chamber. And Jehudi read it in the ears of the king, and in the ears of all the princes which stood beside the king. Now the king sat in the winterhouse in the ninth month: and *there was a fire* on the hearth burning before him. And it came to pass, *that* when Jehudi had read three or four leaves, he cut it with the penknife, and cast *it* into the fire that *was* on the hearth, until all the roll was consumed in the fire that *was* on the hearth. Yet they were not afraid, nor rent their garments, *neither* the king, nor any of his servants that heard all these words. Nevertheless Elnathan and Delaiah and Gemariah had made intercession to the king that he would not burn the roll: but he would not hear them. But the king commanded Jerahmeel the son of Hammelech, and Seraiah the son of Azriel, and Shelemiah the son of Abdeel, to take Baruch the scribe and Jeremiah the prophet: but the Lord hid them.

Then the word of the Lord came to Jeremiah, after that the king had burned the roll, and the words which Baruch wrote at the mouth of Jeremiah, saying, Take thee again another roll, and write in it all the former words that were in the first roll, which Jehoiakim the king of Judah hath burned. And thou shalt say to Jehoiakim king of Judah, Thus saith the Lord; Thou hast burned this roll, saying, Why hast thou written therein, saying, The king of Babylon shall certainly come and destroy this land, and shall cause to cease from thence man and beast? Therefore thus saith the Lord of Jehoiakim king of Judah; He shall have none to sit upon the throne of David: and his dead body shall be cast out in the day to the heat, and in the night to the frost. And I will punish him and his seed and his servants for their iniquity; and I will bring upon them, and upon the inhabitants of Jerusalem, and upon the men of Judah, all the evil that I have pronounced against them; but they hearkened not.

Then took Jeremiah another roll, and gave it to Baruch the scribe, the son of Neriah; who wrote therein from the mouth of Jeremiah all the words of the book which Jehoiakim king of Judah had burned in the fire: and there were added besides unto them many like words.

✢ Chapter 37

And king Zedekiah the son of Josiah reigned instead of Coniah the son of Jehoiakim, whom Nebuchadrezzar king of Babylon made king in the land of Judah. But neither he, nor his servants, nor the people of the land, did hearken unto the words of the Lord, which he spake by the prophet Jeremiah. And Zedekiah the king sent Jehucal the son of Shelemiah and Zephaniah the son of Maaseiah the priest to the prophet Jeremiah, saying, Pray now unto the Lord our God for us. Now Jeremiah came in and went out among the people: for they had not put him into prison. Then Pharaoh's army was come forth out of Egypt: and when the Chaldeans that besieged Jerusalem heard tidings of them, they departed from Jerusalem.

Then came the word of the Lord unto the prophet Jeremiah, saying, Thus saith the Lord, the God of Israel; Thus shall ye say to the king of Judah, that sent you unto me to inquire of me; Behold, Pharaoh's army, which is come forth to help you, shall return to Egypt into their own land. And the Chaldeans shall come again, and fight against this city, and take it, and burn it with fire. Thus saith the Lord; Deceive not yourselves, saying, The Chaldeans shall surely depart from us: for they shall not depart. For though ye had smitten the whole army of the Chaldeans that fight against you, and there remained *but* wounded men among them, *yet* should they rise up every man in his tent, and burn this city with fire.

And it came to pass, that when the army of the Chaldeans was broken up from Jerusalem for fear of Pharaoh's army, Then Jeremiah went forth out of Jerusalem to go into the land of Benjamin, to separate himself thence in the midst of the people. And when he was in the gate of Benjamin, a captain of the ward *was* there, whose name *was* Irijah, the son of Shelemiah, the son of Hananiah; and he took Jeremiah the prophet, saying, Thou fallest away to the Chaldeans. Then said Jeremiah, *It is* false; I fall not away to the Chaldeans. But he hearkened not to him: so Irijah took Jeremiah, and brought him to the princes. Wherefore the princes were wroth with Jeremiah, and smote him, and put him in prison in the house of Jonathan the scribe: for they had made that the prison.

When Jeremiah was entered into the dungeon, and into the cabins, and Jeremiah had remained there many days; Then Zedekiah the king sent, and took him out: and the king asked him secretly in his house, and said, Is there *any* word from the Lord? And Jeremiah said, There is: for, said he, thou shalt be delivered into the hand of the king of Babylon. Moreover Jeremiah said unto king Zedekiah, What have I offended against thee, or against thy servants, or against this people, that ye have put me in prison? Where *are* now your prophets which prophesied unto you, saying, The king of Babylon shall not come against you, nor against this land? Therefore hear now, I pray thee, O my Lord the king: let my supplication, I pray thee, be accepted before thee; that thou cause me not to return to the house of Jonathan the scribe, lest I die there. Then Zedekiah the king commanded that they should commit Jeremiah into the court of the prison, and that they should give him daily a piece of bread out of the bakers' street, until all the bread in the city were spent. Thus Jeremiah remained in the court of the prison.

✢ Chapter 38

Then Shephatiah the son of Mattan, and Gedaliah the son of Pashur, and Jucal the son of Shelemiah, and Pashur the son of Malchiah, heard the words that Jeremiah had spoken unto all the people, saying, Thus saith the Lord, He that remaineth in this city shall die by the sword, by the famine, and by the pestilence: but he that goeth forth to the Chaldeans shall live; for he shall have his life for a prey, and shall live. Thus saith the Lord, This city shall surely be given into the hand of the king of Babylon's army, which shall take it. Therefore the princes said unto the king, We beseech thee, let this man be put to death: for thus he weakeneth the hands of the men of war that remain in this city, and the hands of all the people, in speaking such words unto them: for this man seeketh not the welfare of this people, but the hurt. Then Zedekiah the king said, Behold, he *is* in your hand: for the king *is* not *he that* can do *any* thing against you. Then took they Jeremiah, and cast him into the dungeon of Malchiah the son of Hammelech, that *was* in the court of the prison: and they let down Jeremiah with cords. And in the dungeon *there was* no water, but mire: so Jeremiah sunk in the mire.

Now when Ebed-melech the Ethiopian, one of the eunuchs which was in the king's house, heard that they had put Jeremiah in the dungeon; the king then sitting in the gate of Benjamin; Ebed-melech went forth out of the king's house, and spake to the king, saying, My Lord the king, these men have done evil in all that they have done to Jeremiah the prophet, whom they have cast into the dungeon; and he is like to die for hunger in the place where he is: for *there is* no more bread in the city. Then the king commanded Ebed-melech the Ethiopian, saying, Take from hence thirty men with thee, and take up Jeremiah the prophet out of the dungeon, before he die. So Ebed-melech took the men with him, and went into the house of the king under the treasury, and took thence old cast clouts and old rotten rags, and let them down by cords into the dungeon to Jeremiah. And Ebed-melech the Ethiopian said unto Jeremiah, Put now *these* old cast clouts and rotten rags under thine armholes under the cords. And Jeremiah did so. So they drew up Jeremiah with cords, and took him up out of the dungeon: and Jeremiah remained in the court of the prison.

Then Zedekiah the king sent, and took Jeremiah the prophet unto him into the third entry that *is* in the house of the Lord: and the king said unto Jeremiah, I will ask thee a thing; hide nothing from me. Then Jeremiah said unto Zedekiah, If I declare *it* unto thee, wilt thou not surely put me to death? and if I give thee counsel, wilt thou not hearken unto me? So Zedekiah the king sware secretly unto Jeremiah, saying, *As* the Lord liveth, that made us this soul, I will not put thee to death, neither will I give thee into the hand of these men that seek thy life. Then said Jeremiah unto Zedekiah, Thus saith the Lord, the God of hosts, the God of Israel; If thou wilt assuredly go forth unto the king of Babylon's princes, then thy soul shall live, and this city shall not be burned with fire; and thou shalt live, and thine house: But if thou wilt not go forth to the king of Babylon's princes, then shall this city be given into the hand of the Chaldeans, and they shall burn it with fire, and thou shalt not escape out of their hand. And Zedekiah the king said unto Jeremiah, I am afraid of the Jews that are fallen to the Chaldeans, lest they deliver me into their hand, and they mock me. But Jeremiah said, They shall not deliver *thee*. Obey, I beseech thee, the voice of the Lord, which I speak unto thee: so it shall be well unto thee, and thy soul shall live. But if thou refuse to go forth, this *is* the word that the Lord hath shewed me: And, behold, all the women that are left in the king of Judah's house *shall be* brought forth to the king of Babylon's princes, and those *women* shall say, Thy friends have set thee on, and have prevailed against thee: thy feet are sunk in the mire, *and* they are turned away back. So they shall bring out all thy wives and thy children to the Chaldeans: and thou shalt not escape out of their hand, but shalt be taken by the hand of the king of Babylon: and thou shalt cause this city to be burned with fire.

Then said Zedekiah unto Jeremiah, Let no man know of these words, and thou shalt not die. But if the princes hear that I have talked with thee, and they come unto thee, and say unto thee, Declare unto us now what thou hast said unto the king, hide it not from us, and we will not put thee to death; also what the king said unto thee: Then thou shalt say unto them, I presented my supplication before the king, that he would not cause me to return to Jonathan's house, to die there. Then came all the princes unto Jeremiah, and asked him: and he told them according to all these words that the king had commanded. So they left off speaking with him; for the matter was not perceived. So Jeremiah abode in the court of the prison until the day that Jerusalem was taken: and he was *there* when Jerusalem was taken.

✢ Chapter 39

In the ninth year of Zedekiah king of Judah, in the tenth month, came Nebuchadrezzar king of Babylon and all his army against Jerusalem, and they besieged it. *And* in the eleventh year of Zedekiah, in the fourth month, the ninth *day* of the month, the city was broken up. And all the princes of the king of Babylon came in, and sat in the middle gate, *even* Nergal-sharezer, Samgar-nebo, Sarsechim, Rab-saris, Nergal-sharezer, Rab-mag, with all the residue of the princes of the king of Babylon.

And it came to pass, *that* when Zedekiah the king of Judah saw them, and all the men of war, then they fled, and went forth out of the city by night, by the way of the king's garden, by the gate betwixt the two walls: and he went out the way of the plain. But the Chaldeans' army pursued after them, and overtook Zedekiah in the plains of Jericho: and when they had taken him, they brought him up to Nebuchadnezzar king of Babylon to Riblah in the land of Hamath, where he gave judgment upon him. Then the king of Babylon slew the sons of Zedekiah in Riblah before his eyes: also the king of Babylon slew all the nobles of Judah. Moreover he put out Zedekiah's eyes, and bound him with chains, to carry him to Babylon.

And the Chaldeans burned the king's house, and the houses of the people, with fire, and brake down the walls of Jerusalem. Then Nebuzar-adan the captain of the guard carried away captive into Babylon the remnant of the people that remained in the city, and those that fell away, that fell to him, with the rest of the people that remained. But Nebuzar-adan the captain of the guard left of the poor of the people, which had nothing, in the land of Judah, and gave them vineyards and fields at the same time.

Now Nebuchadrezzar king of Babylon gave charge concerning Jeremiah to Nebuzar-adan the captain of the guard, saying, Take him, and look well to him, and do him no harm; but do unto him even as he shall say unto thee. So Nebuzar-adan the captain of the guard sent, and Nebushasban, Rab-saris, and Nergal-sharezer, Rab-mag, and all the king of Babylon's princes; Even they sent, and took Jeremiah out of the court of the prison, and committed him unto Gedaliah the son of Ahikam the son of Shaphan, that he should carry him home: so he dwelt among the people.

Now the word of the Lord came unto Jeremiah, while he was shut up in the court of the prison, saying, Go and speak to Ebed-melech the Ethiopian, saying, Thus saith the Lord of hosts, the God of Israel; Behold, I will bring my words upon this city for evil, and not for good; and they shall be *accomplished* in that day before thee. But I will deliver thee in that day, saith the Lord: and thou shalt not be given into the hand of the men of whom thou *art* afraid. For I will surely deliver thee, and thou shalt not fall by the sword, but thy life shall be for a prey unto thee: because thou hast put thy trust in me, saith the Lord.

✢ Chapter 40

The word that came to Jeremiah from the Lord, after that Nebuzar-adan the captain of the guard had let him go from Ramah, when he had taken him being bound in chains among all that were carried away captive of Jerusalem and Judah, which were carried away captive unto Babylon. And the captain of the guard took Jeremiah, and said unto him, The Lord thy God hath pronounced this evil upon this place. Now the Lord hath brought *it*, and done according as he hath said: because ye have sinned against the Lord, and have not obeyed his voice, therefore this thing is come upon you. And now, behold, I loose thee this day from the chains which *were* upon thine hand. If it seem good unto thee to come with me into Babylon, come; and I will look well unto thee: but if it seem ill unto thee to come with me into Babylon, forbear: behold, all the land *is* before thee: whither it seemeth good and convenient for thee to go, thither go. Now while he was not yet gone back, *he said*, Go back also to Gedaliah the son of Ahikam the son of Shaphan, whom the king of Babylon hath made governor over the cities of Judah, and dwell with him among the people: or go wheresoever it seemeth convenient unto thee to go. So the captain of the guard gave him victuals and a reward, and let him go. Then went Jeremiah unto Gedaliah the son of Ahikam to Mizpah; and dwelt with him among the people that were left in the land.

Now when all the captains of the forces which *were* in the fields, *even* they and their men, heard that the king of Babylon had made Gedaliah the son of Ahikam governor in the land, and had committed unto him men, and women, and children, and of the poor of the land, of them that were not carried away captive to Babylon; Then they came to Gedaliah to Mizpah, even Ishmael the son of Nethaniah, and Johanan and Jonathan the sons of Kareah, and Seraiah the son of Tanhumeth, and the sons of Ephai the Netophathite, and Jezaniah the son of a Maachathite, they and their men. And Gedaliah the son of Ahikam the son of Shaphan sware unto them and to their men, saying, Fear not to serve the Chaldeans: dwell in the land, and serve the king of Babylon, and it shall be well with you. As for me, behold, I will dwell at Mizpah to serve the Chaldeans, which will come unto us: but ye, gather ye wine, and summer fruits, and oil, and put *them* in your vessels, and dwell in your cities that ye have taken. Likewise when all the Jews that *were* in Moab, and among the Ammonites, and in Edom, and that *were* in all the countries, heard that the king of Babylon had left a remnant of Judah, and that he had set over them Gedaliah the son of Ahikam the son of Shaphan; Even all the Jews returned out of all places whither they were driven, and came to the land of Judah, to Gedaliah, unto Mizpah, and gathered wine and summer fruits very much.

Moreover Johanan the son of Kareah, and all the captains of the forces that *were* in the fields, came to Gedaliah to Mizpah, And said unto him, Dost thou certainly know that Baalis the king of the Ammonites hath sent Ishmael the son of Nethaniah to slay thee? But Gedaliah the son of Ahikam believed them not. Then Johanan the son of Kareah spake to Gedaliah in Mizpah secretly, saying, Let me go, I pray thee, and I will slay Ishmael the son of Nethaniah, and no man shall know *it:* wherefore should he slay thee, that all the Jews which are gathered unto thee should be scattered, and the remnant in Judah perish? But Gedaliah the son of Ahikam said unto Johanan the son of Kareah, Thou shalt not do this thing: for thou speakest falsely of Ishmael.

✢ Chapter 41

Now it came to pass in the seventh month, *that* Ishmael the son of Nethaniah the son of Elishama, of the seed royal, and the princes of the king, even ten men with him, came unto Gedaliah the son of Ahikam to Mizpah; and there they did eat bread together in Mizpah. Then arose Ishmael the son of Nethaniah, and the ten men that were with him, and smote Gedaliah the son of Ahikam the son of Shaphan with the sword, and slew him, whom the king of Babylon had made governor over the land. Ishmael also slew all the Jews that were with him, *even* with Gedaliah, at Mizpah, and the Chaldeans that were found there, *and* the men of war. And it came to pass the second day after he had slain Gedaliah, and no man knew *it*, That there came certain from Shechem, from Shiloh, and from Samaria, *even* fourscore men, having their beards shaven, and their clothes rent, and having cut themselves, with offerings and incense in their hand, to bring *them* to the house of the Lord. And Ishmael the son of Nethaniah went forth from Mizpah to meet them, weeping all along as he went: and it came to pass, as he met them, he said unto them, Come to Gedaliah the son of Ahikam. And it was *so*, when they came into the midst of the city, that Ishmael the son of Nethaniah slew them, *and cast them* into the midst of the pit, he, and the men that *were* with him. But ten men were found among them that said unto Ishmael, Slay us not: for we have treasures in the field, of wheat, and of barley, and of oil, and of honey. So he forbare, and slew them not among their brethren. Now the pit wherein Ishmael had cast all the dead bodies of the men, whom he had slain because of Gedaliah, *was* it which Asa the king had made for fear of Baasha king of Israel: *and* Ishmael the son of Nethaniah filled it with *them that were* slain. Then Ishmael carried away captive all the residue of the people that *were* in Mizpah, *even* the king's daughters, and all the people that remained in Mizpah, whom Nebuzar-adan the captain of the guard had committed to Gedaliah the son of Ahikam: and Ishmael the son of Nethaniah carried them away captive, and departed to go over to the Ammonites.

But when Johanan the son of Kareah, and all the captains of the forces that *were* with him, heard of all the evil that Ishmael the son of Nethaniah had done, Then they took all the men, and went to fight with Ishmael the son of Nethaniah, and found him by the great waters that *are* in Gibeon. Now it came to pass, *that* when all the people which *were* with Ishmael saw Johanan the son of Kareah, and all the captains of the forces that *were* with him, then they were glad. So all the people that Ishmael had carried away captive from Mizpah cast about and returned, and went unto Johanan the son of Kareah. But Ishmael the son of Nethaniah escaped from Johanan with eight men, and went to the Ammonites. Then took Johanan the son of Kareah, and all the captains of the forces that *were* with him, all the remnant of the people whom he had recovered from Ishmael the son of Nethaniah, from Mizpah, after *that* he had slain Gedaliah the son of Ahikam, *even* mighty men of war, and the women, and the children, and the eunuchs, whom he had brought again from Gibeon: And they departed, and dwelt in the habitation of Chimham, which is by Beth-lehem, to go to enter into Egypt, Because of the Chaldeans: for they were afraid of them, because Ishmael the son of Nethaniah had slain Gedaliah the son of Ahikam, whom the king of Babylon made governor in the land.

✢ Chapter 42

Then all the captains of the forces, and Johanan the son of Kareah, and Jezaniah the son of Hoshaiah, and all the people from the least even unto the greatest, came near, And said unto Jeremiah the prophet, Let, we beseech thee, our supplication be accepted before thee, and pray for us unto the Lord thy God, *even* for all this remnant; (for we are left *but* a few of many, as thine eyes do behold us:) That the Lord thy God may shew us the way wherein we may walk, and the thing that we may do. Then Jeremiah the prophet said unto them, I have heard *you;* behold, I will pray unto the Lord your God according to your words; and it shall come to pass, *that* whatsoever thing the Lord shall answer you, I will declare *it* unto you; I will keep nothing back from you. Then they said to Jeremiah, The Lord be a true and faithful witness between us, if we do not even according to all things for the which the Lord thy God shall send thee to us. Whether *it be* good, or whether *it be* evil, we will obey the voice of the Lord our God, to whom we send thee; that it may be well with us, when we obey the voice of the Lord our God.

And it came to pass after ten days, that the word of the Lord came unto Jeremiah. Then called he Johanan the son of Kareah, and all the captains of the forces which *were* with him, and all the people from the least even to the greatest, And said unto them, Thus saith the Lord, the God of Israel, unto whom ye sent me to present your supplication before him; If ye will still abide in this land, then will I build you, and not pull *you* down, and I will plant you, and not pluck *you* up: for I repent me of the evil that I have done unto you. Be not afraid of the king of Babylon, of whom ye are afraid; be not afraid of him, saith the Lord: for I *am* with you to save you, and to deliver you from his hand. And I will shew mercies unto you, that he may have mercy upon you, and cause you to return to your own land.

But if ye say, We will not dwell in this land, neither obey the voice of the Lord your God, Saying, No; but we will go into the land of Egypt, where we shall see no war, nor hear the sound of the trumpet, nor have hunger of bread; and there will we dwell: And now therefore hear the word of the Lord, ye remnant of Judah; Thus saith the Lord of hosts, the God of Israel; If ye wholly set your faces to enter into Egypt, and go to sojourn there; Then it shall come to pass, *that* the sword, which ye feared, shall overtake you there in the land of Egypt, and the famine, whereof ye were afraid, shall follow close after you there in Egypt; and there ye shall die. So shall it be with all the men that set their faces to go into Egypt to sojourn there; they shall die by the sword, by the famine, and by the pestilence: and none of them shall remain or escape from the evil that I will bring upon them. For thus saith the Lord of hosts, the God of Israel; As mine anger and my fury hath been poured forth upon the inhabitants of Jerusalem; so shall my fury be poured forth upon you, when ye shall enter into Egypt: and ye shall be an execration, and an astonishment, and a curse, and a reproach; and ye shall see this place no more.

The Lord hath said concerning you, O ye remnant of Judah; Go ye not into Egypt: know certainly that I have admonished you this day. For ye dissembled in your hearts, when ye sent me unto the Lord your God, saying, Pray for us unto the Lord our God; and according unto all that the Lord our God shall say, so declare unto us, and we will do *it*. And *now* I have this day declared *it* to you; but ye have not obeyed the voice of the Lord your God, nor any *thing* for the which he hath sent me unto you. Now therefore know certainly that ye shall die by the sword, by the famine, and by the pestilence, in the place whither ye desire to go *and* to sojourn.

✢ Chapter 43

And it came to pass, *that* when Jeremiah had made an end of speaking unto all the people all the words of the Lord their God, for which the Lord their God had sent him to them, *even* all these words, Then spake Azariah the son of Hoshaiah, and Johanan the son of Kareah, and all the proud men, saying unto Jeremiah, Thou speakest falsely: the Lord our God hath not sent thee to say, Go not into Egypt to sojourn there: But Baruch the son of Neriah setteth thee on against us, for to deliver us into the hand of the Chaldeans, that they might put us to death, and carry us away captives into Babylon. So Johanan the son of

Kareah, and all the captains of the forces, and all the people, obeyed not the voice of the Lord, to dwell in the land of Judah. But Johanan the son of Kareah, and all the captains of the forces, took all the remnant of Judah, that were returned from all nations, whither they had been driven, to dwell in the land of Judah; *Even* men, and women, and children, and the king's daughters, and every person that Nebuzar-adan the captain of the guard had left with Gedaliah the son of Ahikam the son of Shaphan, and Jeremiah the prophet, and Baruch the son of Neriah. So they came into the land of Egypt: for they obeyed not the voice of the Lord: thus came they *even* to Tahpanhes.

Then came the word of the Lord unto Jeremiah in Tahpanhes, saying, Take great stones in thine hand, and hide them in the clay in the brickkiln, which *is* at the entry of Pharaoh's house in Tahpanhes, in the sight of the men of Judah; And say unto them, Thus saith the Lord of hosts, the God of Israel; Behold, I will send and take Nebuchadrezzar the king of Babylon, my servant, and will set his throne upon these stones that I have hid; and he shall spread his royal pavilion over them. And when he cometh, he shall smite the land of Egypt, *and deliver* such *as are* for death to death; and such *as are* for captivity to captivity; and such *as are* for the sword to the sword. And I will kindle a fire in the houses of the gods of Egypt; and he shall burn them, and carry them away captives: and he shall array himself with the land of Egypt, as a shepherd putteth on his garment; and he shall go forth from thence in peace. He shall break also the images of Beth-shemesh, that *is* in the land of Egypt; and the houses of the gods of the Egyptians shall he burn with fire.

✢ Chapter 44

The word that came to Jeremiah concerning all the Jews which dwell in the land of Egypt, which dwell at Migdol, and at Tahpanhes, and at Noph, and in the country of Pathros, saying, Thus saith the Lord of hosts, the God of Israel; Ye have seen all the evil that I have brought upon Jerusalem, and upon all the cities of Judah; and, behold, this day they *are* a desolation, and no man dwelleth therein, Because of their wickedness which they have committed to provoke me to anger, in that they went to burn incense, *and* to serve other gods, whom they knew not, *neither* they, ye, nor your fathers. Howbeit I sent unto you all my servants the prophets, rising early and sending *them*, saying, Oh, do not this abominable thing that I hate. But they hearkened not, nor inclined their ear to turn from their wickedness, to burn no incense unto other gods. Wherefore my fury and mine anger was poured forth, and was kindled in the cities of Judah and in the streets of Jerusalem; and they are wasted *and* desolate, as at this day. Therefore now thus saith the Lord, the God of hosts, the God of Israel; Wherefore commit ye *this* great evil against your souls, to cut off from you man and woman, child and suckling, out of Judah, to leave you none to remain; In that ye provoke me unto wrath with the works of your hands, burning incense unto other gods in the land of Egypt, whither ye be gone to dwell, that ye might cut yourselves off, and that ye might be a curse and a reproach among all the nations of the earth? Have ye forgotten the wickedness of your fathers, and the wickedness of the kings of Judah, and the wickedness of their wives, and your own wickedness, and the wickedness of your wives, which they have committed in the land of Judah, and in the streets of Jerusalem? They are not humbled *even* unto this day, neither have they feared, nor walked in my law, nor in my statutes, that I set before you and before your fathers.

Therefore thus saith the Lord of hosts, the God of Israel; Behold, I will set my face against you for evil, and to cut off all Judah. And I will take the remnant of Judah, that have set their faces to go into the land of Egypt to sojourn there, and they shall all be consumed, *and* fall in the land of Egypt; they shall *even* be consumed by the sword *and* by the famine: they shall die, from the least even unto the greatest, by the sword and by the famine: and they shall be an execration, *and* an astonishment, and a curse, and a reproach. For I will punish them that dwell in the land of Egypt, as I have punished Jerusalem, by the sword, by the famine, and by the pestilence: So that none of the remnant of Judah, which are gone into the land of Egypt to sojourn there, shall escape or remain, that they should return into the land of Judah, to the which they have a desire to return to dwell there: for none shall return but such as shall escape.

Then all the men which knew that their wives had burned incense unto other gods, and all the women that stood by, a great multitude, even all the people that dwelt in the land of Egypt, in Pathros, answered Jeremiah, saying, *As for* the word that thou hast spoken unto us in the name of the Lord, we will not hearken unto thee. But we will certainly do whatsoever thing goeth forth out of our own mouth, to burn incense unto the queen of heaven, and to pour out drink offerings unto her, as we have done, we, and our fathers, our kings, and our princes, in the cities of Judah, and in the streets of Jerusalem: for *then* had we plenty of victuals, and were well, and saw no evil. But since we left off to burn incense to the queen of heaven, and to pour out drink offerings unto her, we have wanted all *things*, and have been consumed by the sword and by the famine. And when we burned incense to the queen of heaven, and poured out drink offerings unto her, did we make her cakes to worship her, and pour out drink offerings unto her, without our men?

Then Jeremiah said unto all the people, to the men, and to the women, and to all the people which had given him *that* answer, saying, The incense that ye burned in the cities of Judah, and in the streets of Jerusalem, ye, and your fathers, your kings, and your princes, and the people of the land, did not the Lord remember them, and came it *not* into his mind? So that the Lord could no longer bear, because of the evil of your doings, *and* because of the abominations which ye have committed; therefore is your land a desolation, and an astonishment, and a curse, without an inhabitant, as at this day. Because ye have burned incense, and because ye have sinned against the Lord, and have not obeyed the voice of the Lord, nor walked in his law, nor in his statutes, nor in his testimonies; therefore this evil is happened unto you, as at this day. Moreover Jeremiah said unto all the people, and to all the women, Hear the word of the Lord, all Judah that *are* in the land of Egypt: Thus saith the Lord of hosts, the God of Israel, saying; Ye and your wives have both spoken with your mouths, and fulfilled with your hand, saying, We will surely perform our vows that we have vowed, to burn incense to the queen of heaven, and to pour out drink offerings unto her: ye will surely accomplish your vows, and surely perform your vows. Therefore hear ye the word of the Lord, all Judah that dwell in the land of Egypt; Behold, I have sworn by my great name, saith the Lord, that my name shall no more be named in the mouth of any man of Judah in all the land of Egypt, saying, The Lord God liveth. Behold, I will watch over them for evil, and not for good: and all the men of Judah that *are* in the land of Egypt shall be consumed by the sword and by the famine, until there be an end of them. Yet a small number that escape the sword shall return out of the land of Egypt into the land of Judah, and all the remnant of Judah, that are gone into the land of Egypt to sojourn there, shall know whose words shall stand, mine, or theirs.

And this *shall be* a sign unto you, saith the Lord, that I will punish you in this place, that ye may know that my words shall surely stand against you for evil: Thus saith the Lord; Behold, I will give Pharaoh-hophra king of Egypt into the hand of his enemies, and into the hand of them that seek his life; as I gave Zedekiah king of Judah into the hand of Nebuchadrezzar king of Babylon, his enemy, and that sought his life.

✢ Chapter 45

The word that Jeremiah the prophet spake unto Baruch the son of Neriah, when he had written these words in a book at the mouth of Jeremiah, in the fourth year of Jehoiakim the son of Josiah king of Judah, saying, Thus saith the Lord, the God of Israel, unto thee, O Baruch; Thou didst say, Woe is me now! for the Lord hath added grief to my sorrow; I fainted in my sighing, and I find no rest.

Thus shalt thou say unto him, The Lord saith thus; Behold, *that* which I have built will I break down, and that which I have planted I will pluck up, even this whole land. And seekest thou great things for thyself? seek *them* not: for, behold, I will bring evil upon all flesh, saith the Lord: but thy life will I give unto thee for a prey in all places whither thou goest.

✢ Chapter 46

The word of the Lord which came to Jeremiah the prophet against the Gentiles; Against Egypt, against the army of Pharaoh-necho king of Egypt, which was by the river Euphrates in Carchemish, which Nebuchadrezzar king of Babylon smote in the fourth year of Jehoiakim the son of Josiah king of Judah. Order ye the buckler and shield, and draw near to battle. Harness the horses; and get up, ye horsemen, and stand forth with *your* helmets; furbish the spears, *and* put on the brigandines. Wherefore have I seen them dismayed *and* turned away back? and their mighty ones are beaten down, and are fled apace, and look not back: *for* fear *was* round about, saith the Lord. Let not the swift flee away, nor the mighty man escape; they shall stumble, and fall toward the north by the river Euphrates. Who *is* this *that* cometh up as a flood, whose waters are moved as the rivers? Egypt riseth up like a flood, and *his* waters are moved like the rivers; and he saith, I will go up, *and* will cover the earth; I will destroy the city and the inhabitants thereof. Come up, ye horses; and rage, ye chariots; and let the mighty men come forth; the Ethiopians and the Libyans, that handle the shield; and the Lydians, that handle *and* bend the bow. For this *is* the day of the Lord God of hosts, a day of vengeance, that he may avenge him of his adversaries: and the sword shall devour, and it shall be satiate and made drunk with their blood: for the Lord God of hosts hath a sacrifice in the north country by the river Euphrates. Go up into Gilead, and take balm, O virgin, the daughter of Egypt: in vain shalt thou use many medicines; *for* thou shalt not be cured. The nations have heard of thy shame, and thy cry hath filled the land: for the mighty man hath stumbled against the mighty, *and* they are fallen both together.

The word that the Lord spake to Jeremiah the prophet, how Nebuchadrezzar king of Babylon should come *and* smite the land of Egypt. Declare ye in Egypt, and publish in Migdol, and publish in Noph and in Tahpanhes: say ye, Stand fast, and prepare thee; for the sword shall devour round about thee. Why are thy valiant *men* swept away? they stood not, because the Lord did drive them. He made many to fall, yea, one fell upon another: and they said, Arise, and let us go again to our own people, and to the land of our nativity, from the oppressing sword. They did cry there, Pharaoh king of Egypt *is but* a noise; he hath passed the time appointed. *As* I live, saith the King, whose name *is* the Lord of hosts, Surely as Tabor *is* among the mountains, and as Carmel by the sea, *so* shall he come. O thou daughter dwelling in Egypt, furnish thyself to go into captivity: for Noph shall be waste and desolate without an inhabitant. Egypt *is like* a very fair heifer, *but* destruction cometh; it cometh out of the north. Also her hired men *are* in the midst of her like fatted bullocks; for they also are turned back, *and* are fled away together: they did not stand, because the day of their calamity was come upon them, *and* the time of their

visitation. The voice thereof shall go like a serpent; for they shall march with an army, and come against her with axes, as hewers of wood. They shall cut down her forest, saith the Lord, though it cannot be searched; because they are more than the grasshoppers, and *are* innumerable. The daughter of Egypt shall be confounded; she shall be delivered into the hand of the people of the north. The Lord of hosts, the God of Israel, saith; Behold, I will punish the multitude of No, and Pharaoh, and Egypt, with their gods, and their kings; even Pharaoh, and *all* them that trust in him: And I will deliver them into the hand of those that seek their lives, and into the hand of Nebuchadrezzar king of Babylon, and into the hand of his servants: and afterward it shall be inhabited, as in the days of old, saith the Lord.

But fear not thou, O my servant Jacob, and be not dismayed, O Israel: for, behold, I will save thee from afar off, and thy seed from the land of their captivity; and Jacob shall return, and be in rest and at ease, and none shall make *him* afraid. Fear thou not, O Jacob my servant, saith the Lord: for I *am* with thee; for I will make a full end of all the nations whither I have driven thee: but I will not make a full end of thee, but correct thee in measure; yet will I not leave thee wholly unpunished.

✢ Chapter 47

The word of the Lord that came to Jeremiah the prophet against the Philistines, before that Pharaoh smote Gaza. Thus saith the Lord; Behold, waters rise up out of the north, and shall be an overflowing flood, and shall overflow the land, and all that is therein; the city, and them that dwell therein: then the men shall cry, and all the inhabitants of the land shall howl. At the noise of the stamping of the hoofs of his strong *horses*, at the rushing of his chariots, *and at* the rumbling of his wheels, the fathers shall not look back to *their* children for feebleness of hands; Because of the day that cometh to spoil all the Philistines, *and* to cut off from Tyrus and Zidon every helper that remaineth: for the Lord will spoil the Philistines, the remnant of the country of Caphtor. Baldness is come upon Gaza; Ashkelon is cut off *with* the remnant of their valley: how long wilt thou cut thyself? O thou sword of the Lord, how long *will it be* ere thou be quiet? put up thyself into thy scabbard, rest, and be still. How can it be quiet, seeing the Lord hath given it a charge against Ashkelon, and against the sea shore? there hath he appointed it.

✢ Chapter 48

Against Moab thus saith the Lord of hosts, the God of Israel; Woe unto Nebo! for it is spoiled: Kiriathaim is confounded *and* taken: Misgab is confounded and dismayed. *There shall be* no more praise of Moab: in Heshbon they have devised evil against it; come, and let us cut it off from *being* a nation. Also thou shalt be cut down, O Madmen; the sword shall pursue thee. A voice of crying *shall be* from Horonaim, spoiling and great destruction. Moab is destroyed; her little ones have caused a cry to be heard. For in the going up of Luhith continual weeping shall go up; for in the going down of Horonaim the enemies have heard a cry of destruction. Flee, save your lives, and be like the heath in the wilderness.

For because thou hast trusted in thy works and in thy treasures, thou shalt also be taken: and Chemosh shall go forth into captivity *with* his priests and his princes together. And the spoiler shall come upon every city, and no city shall escape: the valley also shall perish, and the plain shall be destroyed, as the Lord hath spoken. Give wings unto Moab, that it may flee and get away: for the cities thereof shall be desolate, without any to dwell therein. Cursed *be* he that doeth the work of the Lord deceitfully, and cursed *be* he that keepeth back his sword from blood.

Moab hath been at ease from his youth, and he hath settled on his lees, and hath not been emptied from vessel to vessel, neither hath he gone into captivity: therefore his taste remained in him, and his scent is not changed. Therefore, behold, the days come, saith the Lord, that I will send unto him wanderers, that shall cause him to wander, and shall empty his vessels, and break their bottles. And Moab shall be ashamed of Chemosh, as the house of Israel was ashamed of Beth-el their confidence.

How say ye, We *are* mighty and strong men for the war? Moab is spoiled, and gone up *out of* her cities, and his chosen young men are gone down to the slaughter, saith the King, whose name *is* the Lord of hosts. The calamity of Moab *is* near to come, and his affliction hasteth fast. All ye that are about him, bemoan him; and all ye that know his name, say, How is the strong staff broken, *and* the beautiful rod! Thou daughter that dost inhabit Dibon, come down from *thy* glory, and sit in thirst; for the spoiler of Moab shall come upon thee, *and* he shall destroy thy strong holds. O inhabitant of Aroer, stand by the way, and espy; ask him that fleeth, and her that escapeth, *and* say, What is done? Moab is confounded; for it is broken down: howl and cry; tell ye it in Arnon, that Moab is spoiled, And judgment is come upon the plain country; upon Holon, and upon Jahazah, and upon Mephaath, And upon Dibon, and upon Nebo, and upon Beth-diblathaim, And upon Kiriathaim, and upon Beth-gamul, and upon Beth-meon, And upon Kerioth, and upon Bozrah, and upon all the cities of the land of Moab, far or near. The horn of Moab is cut off, and his arm is broken, saith the Lord.

Make ye him drunken: for he magnified *himself* against the Lord: Moab also shall wallow in his vomit, and he also shall be in derision. For was not Israel a derision unto thee? was he found among thieves? for since thou spakest of him, thou skippedst for joy. O ye that dwell in Moab, leave the cities, and dwell in the rock, and be like the dove *that* maketh her nest in the sides of the hole's mouth. We have heard the pride of Moab, (he is exceeding proud) his loftiness, and his arrogancy, and his pride, and the haughtiness of his heart. I know his wrath, saith the Lord; but *it shall* not *be* so; his lies shall not so effect *it*. Therefore will I howl for Moab, and I will cry out for all Moab; *mine heart* shall mourn for the men of Kir-heres. O vine of Sibmah, I will weep for thee with the weeping of Jazer: thy plants are gone over the sea, they reach *even* to the sea of Jazer: the spoiler is fallen upon thy summer fruits and upon thy vintage. And joy and gladness is taken from the plentiful field, and from the land of Moab; and I have caused wine to fail from the winepresses: none shall tread with shouting; *their* shouting *shall be* no shouting. From the cry of Heshbon *even* unto Elealeh, *and even* unto Jahaz, have they uttered their voice, from Zoar *even* unto Horonaim, *as* an heifer of three years old: for the waters also of Nimrim shall be desolate. Moreover I will cause to cease in Moab, saith the Lord, him that offereth in the high places, and him that burneth incense to his gods. Therefore mine heart shall sound for Moab like pipes, and mine heart shall sound like pipes for the men of Kir-heres: because the riches *that* he hath gotten are perished. For every head *shall be* bald, and every beard clipped: upon all the hands *shall be* cuttings, and upon the loins sackcloth. *There shall be* lamentation generally upon all the housetops of Moab, and in the streets thereof: for I have broken Moab like a vessel wherein *is* no pleasure, saith the Lord. They shall howl, *saying*, How is it broken down! how hath Moab turned the back with shame! so shall Moab be a derision and a dismaying to all them about him. For thus saith the Lord; Behold, he shall fly as an eagle, and shall spread his wings over Moab. Kerioth is taken, and the strong holds are surprised, and the mighty men's hearts in Moab at that day shall be as the heart of a woman in her pangs. And Moab shall be destroyed from *being* a people, because he hath magnified *himself* against the Lord. Fear, and the pit, and the snare, *shall be* upon thee, O inhabitant of Moab, saith the Lord. He that fleeth from the fear shall fall into the pit; and he that getteth up out of the pit shall be taken in the snare: for I will bring upon it, *even* upon Moab, the year of their visitation, saith the Lord. They that fled stood under the shadow of Heshbon because of the force: but a fire shall come forth out of Heshbon, and a flame from the midst of Sihon, and shall devour the corner of Moab, and the crown of the head of the tumultuous ones. Woe be unto thee, O Moab! the people of Chemosh perisheth: for thy sons are taken captives, and thy daughters captives.

Yet will I bring again the captivity of Moab in the latter days, saith the Lord. Thus far *is* the judgment of Moab.

✢ Chapter 49

Concerning the Ammonites, thus saith the Lord; Hath Israel no sons? hath he no heir? why *then* doth their king inherit Gad, and his people dwell in his cities? Therefore, behold, the days come, saith the Lord, that I will cause an alarm of war to be heard in Rabbah of the Ammonites; and it shall be a desolate heap, and her daughters shall be burned with fire: then shall Israel be heir unto them that were his heirs, saith the Lord. Howl, O Heshbon, for Ai is spoiled: cry, ye daughters of Rabbah, gird you with sackcloth; lament, and run to and fro by the hedges; for their king shall go into captivity, *and* his priests and his princes together. Wherefore gloriest thou in the valleys, thy flowing valley, O backsliding daughter? that trusted in her treasures, *saying*, Who shall come unto me? Behold, I will bring a fear upon thee, saith the Lord God of hosts, from all those that be about thee; and ye shall be driven out every man right forth; and none shall gather up him that wandereth. And afterward I will bring again the captivity of the children of Ammon, saith the Lord.

Concerning Edom, thus saith the Lord of hosts; *Is* wisdom no more in Teman? is counsel perished from the prudent? is their wisdom vanished? Flee ye, turn back, dwell deep, O inhabitants of Dedan; for I will bring the calamity of Esau upon him, the time *that* I will visit him. If grapegatherers come to thee, would they not leave *some* gleaning grapes? if thieves by night, they will destroy till they have enough. But I have made Esau bare, I have uncovered his secret places, and he shall not be able to hide himself: his seed is spoiled, and his brethren, and his neighbours, and he *is* not. Leave thy fatherless children, I will preserve *them* alive; and let thy widows trust in me. For thus saith the Lord; Behold, they whose judgment *was* not to drink of the cup have assuredly drunken; and *art* thou he *that* shall altogether go unpunished? thou shalt not go unpunished, but thou shalt surely drink *of it*. For I have sworn by myself, saith the Lord, that Bozrah shall become a desolation, a reproach, a waste, and a curse; and all the cities thereof shall be perpetual wastes. I have heard a rumour from the Lord, and an ambassador is sent unto the heathen, *saying*, Gather ye together, and come against her, and rise up to the battle. For, lo, I will make thee small among the heathen, *and* despised among men. Thy terribleness hath deceived thee, *and* the pride of thine heart, O thou that dwellest in the clefts of the rock, that holdest the height of the hill: though thou shouldest make thy nest as high as the eagle, I will bring thee down from thence, saith the Lord. Also Edom shall be a desolation: every one that goeth by it shall be astonished, and shall hiss at all the plagues thereof. As in the overthrow of Sodom and Gomorrah and the neighbour *cities* thereof, saith the Lord, no man shall abide there, neither shall a son of man dwell in it. Behold, he shall come up like a lion from the swelling of Jordan against the habitation of the strong: but I will suddenly make him run away from her: and who *is* a chosen *man, that* I may appoint over her? for who *is* like me? and who will

appoint me the time? and who *is* that shepherd that will stand before me? Therefore hear the counsel of the Lord, that he hath taken against Edom; and his purposes, that he hath purposed against the inhabitants of Teman: Surely the least of the flock shall draw them out: surely he shall make their habitations desolate with them. The earth is moved at the noise of their fall, at the cry the noise thereof was heard in the Red sea. Behold, he shall come up and fly as the eagle, and spread his wings over Bozrah: and at that day shall the heart of the mighty men of Edom be as the heart of a woman in her pangs.

Concerning Damascus. Hamath is confounded, and Arpad: for they have heard evil tidings: they are fainthearted; *there is* sorrow on the sea; it cannot be quiet. Damascus is waxed feeble, *and* turneth herself to flee, and fear hath seized on *her:* anguish and sorrows have taken her, as a woman in travail. How is the city of praise not left, the city of my joy! Therefore her young men shall fall in her streets, and all the men of war shall be cut off in that day, saith the Lord of hosts. And I will kindle a fire in the wall of Damascus, and it shall consume the palaces of Ben-hadad.

Concerning Kedar, and concerning the kingdoms of Hazor, which Nebuchadrezzar king of Babylon shall smite, thus saith the Lord; Arise ye, go up to Kedar, and spoil the men of the east. Their tents and their flocks shall they take away: they shall take to themselves their curtains, and all their vessels, and their camels; and they shall cry unto them, Fear *is* on every side.

Flee, get you far off, dwell deep, O ye inhabitants of Hazor, saith the Lord; for Nebuchadrezzar king of Babylon hath taken counsel against you, and hath conceived a purpose against you. Arise, get you up unto the wealthy nation, that dwelleth without care, saith the Lord, which have neither gates nor bars, *which* dwell alone. And their camels shall be a booty, and the multitude of their cattle a spoil: and I will scatter into all winds them *that are* in the utmost corners; and I will bring their calamity from all sides thereof, saith the Lord. And Hazor shall be a dwelling for dragons, *and* a desolation for ever: there shall no man abide there, nor *any* son of man dwell in it.

The word of the Lord that came to Jeremiah the prophet against Elam in the beginning of the reign of Zedekiah king of Judah, saying, Thus saith the Lord of hosts; Behold, I will break the bow of Elam, the chief of their might. And upon Elam will I bring the four winds from the four quarters of heaven, and will scatter them toward all those winds; and there shall be no nation whither the outcasts of Elam shall not come. For I will cause Elam to be dismayed before their enemies, and before them that seek their life: and I will bring evil upon them, *even* my fierce anger, saith the Lord; and I will send the sword after them, till I have consumed them: And I will set my throne in Elam, and will destroy from thence the king and the princes, saith the Lord.

But it shall come to pass in the latter days, *that* I will bring again the captivity of Elam, saith the Lord.

✢ Chapter 50

The word that the Lord spake against Babylon *and* against the land of the Chaldeans by Jeremiah the prophet. Declare ye among the nations, and publish, and set up a standard; publish, *and* conceal not: say, Babylon is taken, Bel is confounded, Merodach is broken in pieces; her idols are confounded, her images are broken in pieces. For out of the north there cometh up a nation against her, which shall make her land desolate, and none shall dwell therein: they shall remove, they shall depart, both man and beast.

In those days, and in that time, saith the Lord, the children of Israel shall come, they and the children of Judah together, going and weeping: they shall go, and seek the Lord their God. They shall ask the way to Zion with their faces thitherward, *saying*, Come, and let us join ourselves to the Lord in a perpetual covenant *that* shall not be forgotten. My people hath been lost sheep: their shepherds have caused them to go astray, they have turned them away *on* the mountains: they have gone from mountain to hill, they have forgotten their restingplace. All that found them have devoured them: and their adversaries said, We offend not, because they have sinned against the Lord, the habitation of justice, even the Lord, the hope of their fathers. Remove out of the midst of Babylon, and go forth out of the land of the Chaldeans, and be as the he goats before the flocks.

For, lo, I will raise and cause to come up against Babylon an assembly of great nations from the north country: and they shall set themselves in array against her; from thence she shall be taken: their arrows *shall be* as of a mighty expert man; none shall return in vain. And Chaldea shall be a spoil: all that spoil her shall be satisfied, saith the Lord. Because ye were glad, because ye rejoiced, O ye destroyers of mine heritage, because ye are grown fat as the heifer at grass, and bellow as bulls; Your mother shall be sore confounded; she that bare you shall be ashamed: behold, the hindermost of the nations *shall be* a wilderness, a dry land, and a desert. Because of the wrath of the Lord it shall not be inhabited, but it shall be wholly desolate: every one that goeth by Babylon shall be astonished, and hiss at all her plagues. Put yourselves in array against Babylon round about: all ye that bend the bow, shoot at her, spare no arrows: for she hath sinned against the Lord. Shout against her round about: she hath given her hand: her foundations are fallen, her walls are thrown down: for it *is* the vengeance of the Lord: take vengeance upon her; as she hath done, do unto her. Cut off the sower from Babylon, and him that handleth the sickle in the time of harvest: for fear of the oppressing sword they shall turn every one to his people, and they shall flee every one to his own land.

Israel *is* a scattered sheep; the lions have driven *him* away: first the king of Assyria hath devoured him; and last this Nebuchadrezzar king of Babylon hath broken his bones. Therefore thus saith the Lord of hosts, the God of Israel; Behold, I will punish the king of Babylon and his land, as I have punished the king of Assyria. And I will bring Israel again to his habitation, and he shall feed on Carmel and Bashan, and his soul shall be satisfied upon mount Ephraim and Gilead. In those days, and in that time, saith the Lord, the iniquity of Israel shall be sought for, and *there shall be* none; and the sins of Judah, and they shall not be found: for I will pardon them whom I reserve.

Go up against the land of Merathaim, *even* against it, and against the inhabitants of Pekod: waste and utterly destroy after them, saith the Lord, and do according to all that I have commanded thee. A sound of battle *is* in the land, and of great destruction. How is the hammer of the whole earth cut asunder and broken! how is Babylon become a desolation among the nations! I have laid a snare for thee, and thou art also taken, O Babylon, and thou wast not aware: thou art found, and also caught, because thou hast striven against the Lord. The Lord hath opened his armoury, and hath brought forth the weapons of his indignation: for this *is* the work of the Lord God of hosts in the land of the Chaldeans. Come against her from the utmost border, open her storehouses: cast her up as heaps, and destroy her utterly: let nothing of her be left. Slay all her bullocks; let them go down to the slaughter: woe unto them! for their day is come, the time of their visitation. The voice of them that flee and escape out of the land of Babylon, to declare in Zion the vengeance of the Lord our God, the vengeance of his temple. Call together the archers against Babylon: all ye that bend the bow, camp against it round about; let none thereof escape: recompense her according to her work; according to all that she hath done, do unto her: for she hath been proud against the Lord, against the Holy One of Israel. Therefore shall her young men fall in the streets, and all her men of war shall be cut off in that day, saith the Lord. Behold, I *am* against thee, *O thou* most proud, saith the Lord God of hosts: for thy day is come, the time *that* I will visit thee. And the most proud shall stumble and fall, and none shall raise him up: and I will kindle a fire in his cities, and it shall devour all round about him.

Thus saith the Lord of hosts; The children of Israel and the children of Judah *were* oppressed together: and all that took them captives held them fast; they refused to let them go. Their Redeemer *is* strong; the Lord of hosts *is* his name: he shall throughly plead their cause, that he may give rest to the land, and disquiet the inhabitants of Babylon.

A sword *is* upon the Chaldeans, saith the Lord, and upon the inhabitants of Babylon, and upon her princes, and upon her wise *men*. A sword *is* upon the liars; and they shall dote: a sword *is* upon her mighty men; and they shall be dismayed. A sword *is* upon their horses, and upon their chariots, and upon all the mingled people that *are* in the midst of her; and they shall become as women: a sword *is* upon her treasures; and they shall be robbed. A drought *is* upon her waters; and they shall be dried up: for it *is* the land of graven images, and they are mad upon *their* idols. Therefore the wild beasts of the desert with the wild beasts of the islands shall dwell *there*, and the owls shall dwell therein: and it shall be no more inhabited for ever; neither shall it be dwelt in from generation to generation. As God overthrew Sodom and Gomorrah and the neighbour *cities* thereof, saith the Lord; *so* shall no man abide there, neither shall any son of man dwell therein. Behold, a people shall come from the north, and a great nation, and many kings shall be raised up from the coasts of the earth. They shall hold the bow and the lance: they *are* cruel, and will not shew mercy: their voice shall roar like the sea, and they shall ride upon horses, *every one* put in array, like a man to the battle, against thee, O daughter of Babylon. The king of Babylon hath heard the report of them, and his hands waxed feeble: anguish took hold of him, *and* pangs as of a woman in travail. Behold, he shall come up like a lion from the swelling of Jordan unto the habitation of the strong: but I will make them suddenly run away from her: and who *is* a chosen *man, that* I may appoint over her? for who *is* like me? and who will appoint me the time? and who *is* that shepherd that will stand before me? Therefore hear ye the counsel of the Lord, that he hath taken against Babylon; and his purposes, that he hath purposed against the land of the Chaldeans: Surely the least of the flock shall draw them out: surely he shall make *their* habitation desolate with them. At the noise of the taking of Babylon the earth is moved, and the cry is heard among the nations.

✢ Chapter 51

Thus saith the Lord; Behold, I will raise up against Babylon, and against them that dwell in the midst of them that rise up against me, a destroying wind; And will send unto Babylon fanners, that shall fan her, and shall empty her land: for in the day of trouble they shall be against her round about. Against *him that* bendeth let the archer bend his bow, and against *him that* lifteth himself up in his brigandine: and spare ye not her young men; destroy ye utterly all her host. Thus the slain shall fall in the land of the Chaldeans, and *they that are* thrust through in her streets. For Israel *hath* not *been* forsaken, nor Judah of his God, of the Lord of hosts; though their land was filled with sin against the Holy One of Israel. Flee out of the midst of Babylon, and deliver every man his soul: be not cut off in her iniquity; for this *is* the time of the Lord's vengeance; he will render unto her a recompence. Babylon *hath been* a golden cup in the Lord's hand, that made all the earth drunken: the nations have drunken of her wine; therefore the nations are mad. Babylon is suddenly fallen and destroyed: howl for her; take balm for her pain, if so be she may be healed. We would have healed Babylon, but she is not healed: forsake her, and let us go

every one into his own country: for her judgment reacheth unto heaven, and is lifted up *even* to the skies. The Lord hath brought forth our righteousness: come, and let us declare in Zion the work of the Lord our God. Make bright the arrows; gather the shields: the Lord hath raised up the spirit of the kings of the Medes: for his device *is* against Babylon, to destroy it; because it *is* the vengeance of the Lord, the vengeance of his temple. Set up the standard upon the walls of Babylon, make the watch strong, set up the watchmen, prepare the ambushes: for the Lord hath both devised and done that which he spake against the inhabitants of Babylon. O thou that dwellest upon many waters, abundant in treasures, thine end is come, *and* the measure of thy covetousness. The Lord of hosts hath sworn by himself, *saying*, Surely I will fill thee with men, as with caterpillers; and they shall lift up a shout against thee. He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heaven by his understanding. When he uttereth *his* voice, *there is* a multitude of waters in the heavens; and he causeth the vapours to ascend from the ends of the earth: he maketh lightnings with rain, and bringeth forth the wind out of his treasures. Every man is brutish by *his* knowledge; every founder is confounded by the graven image: for his molten image *is* falsehood, and *there is* no breath in them. They *are* vanity, the work of errors: in the time of their visitation they shall perish. The portion of Jacob *is* not like them; for he *is* the former of all things: and *Israel is* the rod of his inheritance: the Lord of hosts *is* his name. Thou *art* my battle axe *and* weapons of war: for with thee will I break in pieces the nations, and with thee will I destroy kingdoms; And with thee will I break in pieces the horse and his rider; and with thee will I break in pieces the chariot and his rider; With thee also will I break in pieces man and woman; and with thee will I break in pieces old and young; and with thee will I break in pieces the young man and the maid; I will also break in pieces with thee the shepherd and his flock; and with thee will I break in pieces the husbandman and his yoke of oxen; and with thee will I break in pieces captains and rulers. And I will render unto Babylon and to all the inhabitants of Chaldea all their evil that they have done in Zion in your sight, saith the Lord. Behold, I *am* against thee, O destroying mountain, saith the Lord, which destroyest all the earth: and I will stretch out mine hand upon thee, and roll thee down from the rocks, and will make thee a burnt mountain. And they shall not take of thee a stone for a corner, nor a stone for foundations; but thou shalt be desolate for ever, saith the Lord. Set ye up a standard in the land, blow the trumpet among the nations, prepare the nations against her, call together against her the kingdoms of Ararat, Minni, and Ashchenaz; appoint a captain against her; cause the horses to come up as the rough caterpillers. Prepare against her the nations with the kings of the Medes, the captains thereof, and all the rulers thereof, and all the land of his dominion. And the land shall tremble and sorrow: for every purpose of the Lord shall be performed against Babylon, to make the land of Babylon a desolation without an inhabitant. The mighty men of Babylon have forborn to fight, they have remained in *their* holds: their might hath failed; they became as women: they have burned her dwellingplaces; her bars are broken. One post shall run to meet another, and one messenger to meet another, to shew the king of Babylon that his city is taken at *one* end, And that the passages are stopped, and the reeds they have burned with fire, and the men of war are affrighted. For thus saith the Lord of hosts, the God of Israel; The daughter of Babylon *is* like a threshingfloor, *it is* time to thresh her: yet a little while, and the time of her harvest shall come. Nebuchadrezzar the king of Babylon hath devoured me, he hath crushed me, he hath made me an empty vessel, he hath swallowed me up like a dragon, he hath filled his belly with my delicates, he hath cast me out. The violence done to me and to my flesh *be* upon Babylon, shall the inhabitant of Zion say; and my blood upon the inhabitants of Chaldea, shall Jerusalem say. Therefore thus saith the Lord; Behold, I will plead thy cause, and take vengeance for thee; and I will dry up her sea, and make her springs dry. And Babylon shall become heaps, a dwellingplace for dragons, an astonishment, and an hissing, without an inhabitant. They shall roar together like lions: they shall yell as lions' whelps. In their heat I will make their feasts, and I will make them drunken, that they may rejoice, and sleep a perpetual sleep, and not wake, saith the Lord. I will bring them down like lambs to the slaughter, like rams with he goats. How is Sheshach taken! and how is the praise of the whole earth surprised! how is Babylon become an astonishment among the nations! The sea is come up upon Babylon: she is covered with the multitude of the waves thereof. Her cities are a desolation, a dry land, and a wilderness, a land wherein no man dwelleth, neither doth *any* son of man pass thereby. And I will punish Bel in Babylon, and I will bring forth out of his mouth that which he hath swallowed up: and the nations shall not flow together any more unto him: yea, the wall of Babylon shall fall. My people, go ye out of the midst of her, and deliver ye every man his soul from the fierce anger of the Lord. And lest your heart faint, and ye fear for the rumour that shall be heard in the land; a rumour shall both come *one* year, and after that in *another* year *shall come* a rumour, and violence in the land, ruler against ruler. Therefore, behold, the days come, that I will do judgment upon the graven images of Babylon: and her whole land shall be confounded, and all her slain shall fall in the midst of her. Then the heaven and the earth, and all that *is* therein, shall sing for Babylon: for the spoilers shall come unto her from the north, saith the Lord. As Babylon *hath caused* the slain of Israel to fall, so at Babylon shall fall the slain of all the earth. Ye that have escaped the sword, go away, stand not still: remember the Lord afar off, and let Jerusalem come into your mind. We are confounded, because we have heard reproach: shame hath covered our faces: for strangers are come into the sanctuaries of the Lord's house. Wherefore, behold, the days come, saith the Lord, that I will do judgment upon her graven images: and through all her land the wounded shall groan. Though Babylon should mount up to heaven, and though she should fortify the height of her strength, *yet* from me shall spoilers come unto her, saith the Lord. A sound of a cry *cometh* from Babylon, and great destruction from the land of the Chaldeans: Because the Lord hath spoiled Babylon, and destroyed out of her the great voice; when her waves do roar like great waters, a noise of their voice is uttered: Because the spoiler is come upon her, *even* upon Babylon, and her mighty men are taken, every one of their bows is broken: for the Lord God of recompences shall surely requite. And I will make drunk her princes, and her wise *men*, her captains, and her rulers, and her mighty men: and they shall sleep a perpetual sleep, and not wake, saith the King, whose name *is* the Lord of hosts. Thus saith the Lord of hosts; The broad walls of Babylon shall be utterly broken, and her high gates shall be burned with fire; and the people shall labour in vain, and the folk in the fire, and they shall be weary.

The word which Jeremiah the prophet commanded Seraiah the son of Neriah, the son of Maaseiah, when he went with Zedekiah the king of Judah into Babylon in the fourth year of his reign. And *this* Seraiah *was* a quiet prince. So Jeremiah wrote in a book all the evil that should come upon Babylon, *even* all these words that are written against Babylon. And Jeremiah said to Seraiah, When thou comest to Babylon, and shalt see, and shalt read all these words; Then shalt thou say, O Lord, thou hast spoken against this place, to cut it off, that none shall remain in it, neither man nor beast, but that it shall be desolate for ever. And it shall be, when thou hast made an end of reading this book, *that* thou shalt bind a stone to it, and cast it into the midst of Euphrates: And thou shalt say, Thus shall Babylon sink, and shall not rise from the evil that I will bring upon her: and they shall be weary. Thus far *are* the words of Jeremiah.

✣ Chapter 52

Zedekiah *was* one and twenty years old when he began to reign, and he reigned eleven years in Jerusalem. And his mother's name *was* Hamutal the daughter of Jeremiah of Libnah. And he did *that which was* evil in the eyes of the Lord, according to all that Jehoiakim had done. For through the anger of the Lord it came to pass in Jerusalem and Judah, till he had cast them out from his presence, that Zedekiah rebelled against the king of Babylon.

And it came to pass in the ninth year of his reign, in the tenth month, in the tenth *day* of the month, *that* Nebuchadrezzar king of Babylon came, he and all his army, against Jerusalem, and pitched against it, and built forts against it round about. So the city was besieged unto the eleventh year of king Zedekiah. And in the fourth month, in the ninth *day* of the month, the famine was sore in the city, so that there was no bread for the people of the land. Then the city was broken up, and all the men of war fled, and went forth out of the city by night by the way of the gate between the two walls, which *was* by the king's garden; (now the Chaldeans *were* by the city round about:) and they went by the way of the plain.

But the army of the Chaldeans pursued after the king, and overtook Zedekiah in the plains of Jericho; and all his army was scattered from him. Then they took the king, and carried him up unto the king of Babylon to Riblah in the land of Hamath; where he gave judgment upon him. And the king of Babylon slew the sons of Zedekiah before his eyes: he slew also all the princes of Judah in Riblah. Then he put out the eyes of Zedekiah; and the king of Babylon bound him in chains, and carried him to Babylon, and put him in prison till the day of his death.

Now in the fifth month, in the tenth *day* of the month, which *was* the nineteenth year of Nebuchadrezzar king of Babylon, came Nebuzar-adan, captain of the guard, *which* served the king of Babylon, into Jerusalem, And burned the house of the Lord, and the king's house; and all the houses of Jerusalem, and all the houses of the great *men*, burned he with fire: And all the army of the Chaldeans, that *were* with the captain of the guard, brake down all the walls of Jerusalem round about. Then Nebuzar-adan the captain of the guard carried away captive *certain* of the poor of the people, and the residue of the people that remained in the city, and those that fell away, that fell to the king of Babylon, and the rest of the multitude. But Nebuzar-adan the captain of the guard left *certain* of the poor of the land for vinedressers and for husbandmen. Also the pillars of brass that *were* in the house of the Lord, and the bases, and the brasen sea that *was* in the house of the Lord, the Chaldeans brake, and carried all the brass of them to Babylon. The caldrons also, and the shovels, and the snuffers, and the bowls, and the spoons, and all the vessels of brass wherewith they ministered, took they away. And the basons, and the firepans, and the bowls, and the caldrons, and the candlesticks, and the spoons, and the cups; *that* which *was* of gold *in* gold, and *that* which *was* of silver *in* silver, took the captain of the guard away. The two pillars, one sea, and twelve brasen bulls that *were* under the bases, which king Solomon had made in the house of the Lord: the brass of all these vessels was without weight. And *concerning* the pillars, the height of one pillar *was* eighteen cubits; and a fillet of twelve cubits did compass it; and the thickness thereof *was* four fingers: *it was* hollow. And a chapiter of brass *was* upon it; and the height of one chapiter *was* five cubits, with network and pomegranates upon the chapiters round about, all *of* brass. The second pillar also and the pomegranates *were* like unto these. And there were ninety and six pomegranates on a side; *and* all the pomegranates upon the network *were* an hundred round about.

And the captain of the guard took Seraiah the chief priest, and Zephaniah the second priest, and the three keepers of the door: He took also out of the city an eunuch, which had the charge of the men of war; and seven men of them that were near the king's person, which were found in the city; and the principal scribe of the host, who mustered the people of the land; and threescore men of the people of the land, that were found in the midst of the city. So Nebuzar-adan the captain of the guard took them, and brought them to the king of Babylon to Riblah. And the king of Babylon smote them, and put them to death in Riblah in the land of Hamath. Thus Judah was carried away captive out of his own land. This *is* the people whom Nebuchadrezzar carried away captive: in the seventh year three thousand Jews and three and twenty: In the eighteenth year of Nebuchadrezzar

he carried away captive from Jerusalem eight hundred thirty and two persons: In the three and twentieth year of Nebuchadrezzar Nebuzar-adan the captain of the guard carried away captive of the Jews seven hundred forty and five persons: all the persons *were* four thousand and six hundred.

And it came to pass in the seven and thirtieth year of the captivity of Jehoiachin king of Judah, in the twelfth month, in the five and twentieth *day* of the month, *that* Evil-merodach king of Babylon in the *first* year of his reign lifted up the head of Jehoiachin king of Judah, and brought him forth out of prison, And spake kindly unto him, and set his throne above the throne of the kings that *were* with him in Babylon, And changed his prison garments: and he did continually eat bread before him all the days of his life. And *for* his diet, there was a continual diet given him of the king of Babylon, every day a portion until the day of his death, all the days of his life.

The Lamentations of Jeremiah.

✢ Chapter 1

HOW doth the city sit solitary, *that was* full of people! *how* is she become as a widow! she *that was* great among the nations, *and* princess among the provinces, *how* is she become tributary! She weepeth sore in the night, and her tears *are* on her cheeks: among all her lovers she hath none to comfort *her:* all her friends have dealt treacherously with her, they are become her enemies. Judah is gone into captivity because of affliction, and because of great servitude: she dwelleth among the heathen, she findeth no rest: all her persecutors overtook her between the straits. The ways of Zion do mourn, because none come to the solemn feasts: all her gates are desolate: her priests sigh, her virgins are afflicted, and she *is* in bitterness. Her adversaries are the chief, her enemies prosper; for the Lord hath afflicted her for the multitude of her transgressions: her children are gone into captivity before the enemy. And from the daughter of Zion all her beauty is departed: her princes are become like harts *that* find no pasture, and they are gone without strength before the pursuer. Jerusalem remembered in the days of her affliction and of her miseries all her pleasant things that she had in the days of old, when her people fell into the hand of the enemy, and none did help her: the adversaries saw her, *and* did mock at her sabbaths. Jerusalem hath grievously sinned; therefore she is removed: all that honoured her despise her, because they have seen her nakedness: yea, she sigheth, and turneth backward. Her filthiness *is* in her skirts; she remembereth not her last end; therefore she came down wonderfully: she had no comforter. O Lord, behold my affliction: for the enemy hath magnified *himself.* The adversary hath spread out his hand upon all her pleasant things: for she hath seen *that* the heathen entered into her sanctuary, whom thou didst command *that* they should not enter into thy congregation. All her people sigh, they seek bread; they have given their pleasant things for meat to relieve the soul: see, O Lord, and consider; for I am become vile.

Is it nothing to you, all ye that pass by? behold, and see if there be any sorrow like unto my sorrow, which is done unto me, wherewith the Lord hath afflicted *me* in the day of his fierce anger. From above hath he sent fire into my bones, and it prevaileth against them: he hath spread a net for my feet, he hath turned me back: he hath made me desolate *and* faint all the day. The yoke of my transgressions is bound by his hand: they are wreathed, *and* come up upon my neck: he hath made my strength to fall, the Lord hath delivered me into *their* hands, *from whom* I am not able to rise up. The Lord hath trodden under foot all my mighty *men* in the midst of me: he hath called an assembly against me to crush my young men: the Lord hath trodden the virgin, the daughter of Judah, *as* in a winepress. For these *things* I weep; mine eye, mine eye runneth down with water, because the comforter that should relieve my soul is far from me: my children are desolate, because the enemy prevailed. Zion spreadeth forth her hands, *and there is* none to comfort her: the Lord hath commanded concerning Jacob, *that* his adversaries *should be* round about him: Jerusalem is as a menstruous woman among them.

The Lord is righteous; for I have rebelled against his commandment: hear, I pray you, all people, and behold my sorrow: my virgins and my young men are gone into captivity. I called for my lovers, *but* they deceived me: my priests and mine elders gave up the ghost in the city, while they sought their meat to relieve their souls. Behold, O Lord; for I *am* in distress: my bowels are troubled; mine heart is turned within me; for I have grievously rebelled: abroad the sword bereaveth, at home *there is* as death. They have heard that I sigh: *there is* none to comfort me: all mine enemies have heard of my trouble; they are glad that thou hast done *it:* thou wilt bring the day *that* thou hast called, and they shall be like unto me. Let all their wickedness come before thee; and do unto them, as thou hast done unto me for all my transgressions: for my sighs *are* many, and my heart *is* faint.

✢ Chapter 2

HOW hath the Lord covered the daughter of Zion with a cloud in his anger, *and* cast down from heaven unto the earth the beauty of Israel, and remembered not his footstool in the day of his anger! The Lord hath swallowed up all the habitations of Jacob, and hath not pitied: he hath thrown down in his wrath the strong holds of the daughter of Judah; he hath brought *them* down to the ground: he hath polluted the kingdom and the princes thereof. He hath cut off in *his* fierce anger all the horn of Israel: he hath drawn back his right hand from before the enemy, and he burned against Jacob like a flaming fire, *which* devoureth round about. He hath bent his bow like an enemy: he stood with his right hand as an adversary, and slew all *that were* pleasant to the eye in the tabernacle of the daughter of Zion: he poured out his fury like fire. The Lord was as an enemy: he hath swallowed up Israel, he hath swallowed up all her palaces: he hath destroyed his strong holds, and hath increased in the daughter of Judah mourning and lamentation. And he hath violently taken away his tabernacle, as *if it were of* a garden: he hath destroyed his places of the assembly: the Lord hath caused the solemn feasts and sabbaths to be forgotten in Zion, and hath despised in the indignation of his anger the king and the priest. The Lord hath cast off his altar, he hath abhorred his sanctuary, he hath given up into the hand of the enemy the walls of her palaces; they have made a noise in the house of the Lord, as in the day of a solemn feast. The Lord hath purposed to destroy the wall of the daughter of Zion: he hath stretched out a line, he hath not withdrawn his hand from destroying: therefore he made the rampart and the wall to lament; they languished together. Her gates are sunk into the ground; he hath destroyed and broken her bars: her king and her princes *are* among the Gentiles: the law *is* no *more;* her prophets also find no vision from the Lord. The elders of the daughter of Zion sit upon the ground, *and* keep silence: they have cast up dust upon their heads; they have girded themselves with sackcloth: the virgins of Jerusalem hang down their heads to the ground. Mine eyes do fail with tears, my bowels are troubled, my liver is poured upon the earth, for the destruction of the daughter of my people; because the children and the sucklings swoon in the streets of the city. They say to their mothers, Where *is* corn and wine? when they swooned as the wounded in the streets of the city, when their soul was poured out into their mothers' bosom. What thing shall I take to witness for thee? what thing shall I liken to thee, O daughter of Jerusalem? what shall I equal to thee, that I may comfort thee, O virgin daughter of Zion? for thy breach *is* great like the sea: who can heal thee? Thy prophets have seen vain and foolish things for thee: and they have not discovered thine iniquity, to turn away thy captivity; but have seen for thee false burdens and causes of banishment. All that pass by clap *their* hands at thee; they hiss and wag their head at the daughter of Jerusalem, *saying, Is* this the city that *men* call The perfection of beauty, The joy of the whole earth? All thine enemies have opened their mouth against thee: they hiss and gnash the teeth: they say, We have swallowed *her* up: certainly this *is* the day that we looked for; we have found, we have seen *it.* The Lord hath done *that* which he had devised; he hath fulfilled his word that he had commanded in the days of old: he hath thrown down, and hath not pitied: and he hath caused *thine* enemy to rejoice over thee, he hath set up the horn of thine adversaries. Their heart cried unto the Lord, O wall of the daughter of Zion, let tears run down like a river day and night: give thyself no rest; let not the apple of thine eye cease. Arise, cry out in the night: in the beginning of the watches pour out thine heart like water before the face of the Lord: lift up thy hands toward him for the life of thy young children, that faint for hunger in the top of every street.

Behold, O Lord, and consider to whom thou hast done this. Shall the women eat their fruit, *and* children of a span long? shall the priest and the prophet be slain in the sanctuary of the Lord? The young and the old lie on the ground in the streets: my virgins and my young men are fallen by the sword; thou hast slain *them* in the day of thine anger; thou hast killed, *and* not pitied. Thou hast called as in a solemn day my terrors round about, so that in the day of the Lord's anger none escaped nor remained: those that I have swaddled and brought up hath mine enemy consumed.

✢ Chapter 3

I *Am* the man *that* hath seen affliction by the rod of his wrath. He hath led me, and brought *me into* darkness, but not *into* light. Surely against me is he turned; he turneth his hand *against me* all the day. My flesh and my skin hath he made old; he hath broken my bones. He hath builded against me, and compassed *me* with gall and travail. He hath set me in dark places, as *they that be* dead of old. He hath hedged me about, that I cannot get out: he hath made my chain heavy. Also when I cry and shout, he shutteth out my prayer. He hath inclosed my ways with hewn stone, he hath made my paths crooked. He *was* unto me *as* a bear lying in wait, *and as* a lion in secret places. He hath turned aside my ways, and pulled me in pieces: he hath made me desolate. He hath bent his bow, and set me as a mark for the arrow. He hath caused the arrows of his quiver to enter into my reins. I was a derision to all my people; *and* their song all the day. He hath filled me with bitterness, he hath made me drunken with wormwood. He hath also broken my teeth with gravel stones, he hath covered me with ashes. And thou hast removed my soul far off from peace: I forgat prosperity. And I said, My strength and my hope is perished from the Lord: Remembering mine affliction and my misery, the wormwood and the gall. My soul hath *them* still in remembrance, and is humbled in me. This I recall to my mind, therefore have I hope.

It is of the Lord's mercies that we are not consumed, because his compassions fail not. *They are* new every morning: great *is* thy faithfulness. The Lord *is* my portion, saith my soul; therefore will I hope in him. The Lord *is* good unto them that wait for him, to the soul *that* seeketh him. *It is* good that *a man* should both hope and quietly wait for the salvation of the Lord. *It is* good for a man that he bear the yoke in his youth. He sitteth alone and keepeth silence, because he hath borne *it* upon him. He putteth his mouth in the dust; if so be there may be hope. He giveth *his* cheek to him that smiteth him: he is filled full with reproach. For the Lord will not cast off for ever: But though he cause grief, yet will he have compassion according to the multitude of his mercies. For he doth not afflict willingly nor grieve the children of men. To crush under his feet all the prisoners of the earth, To turn aside the right of a man before the face of the most High, To subvert a man in his cause, the Lord approveth not.

Who *is* he *that* saith, and it cometh to pass, *when* the Lord commandeth *it* not? Out of the mouth of the most High proceedeth not evil and good? Wherefore doth a living man

complain, a man for the punishment of his sins? Let us search and try our ways, and turn again to the Lord. Let us lift up our heart with *our* hands unto God in the heavens. We have transgressed and have rebelled: thou hast not pardoned. Thou hast covered with anger, and persecuted us: thou hast slain, thou hast not pitied. Thou hast covered thyself with a cloud, that *our* prayer should not pass through. Thou hast made us *as* the offscouring and refuse in the midst of the people. All our enemies have opened their mouths against us. Fear and a snare is come upon us, desolation and destruction. Mine eye runneth down with rivers of water for the destruction of the daughter of my people. Mine eye trickleth down, and ceaseth not, without any intermission, Till the Lord look down, and behold from heaven. Mine eye affecteth mine heart because of all the daughters of my city. Mine enemies chased me sore, like a bird, without cause. They have cut off my life in the dungeon, and cast a stone upon me. Waters flowed over mine head; *then* I said, I am cut off.

I called upon thy name, O Lord, out of the low dungeon. Thou hast heard my voice: hide not thine ear at my breathing, at my cry. Thou drewest near in the day *that* I called upon thee: thou saidst, Fear not. O Lord, thou hast pleaded the causes of my soul; thou hast redeemed my life. O Lord, thou hast seen my wrong: judge thou my cause. Thou hast seen all their vengeance *and* all their imaginations against me. Thou hast heard their reproach, O Lord, *and* all their imaginations against me; The lips of those that rose up against me, and their device against me all the day. Behold their sitting down, and their rising up; I *am* their musick.

Render unto them a recompence, O Lord, according to the work of their hands. Give them sorrow of heart, thy curse unto them. Persecute and destroy them in anger from under the heavens of the Lord.

✢ Chapter 4

How is the gold become dim! *how* is the most fine gold changed! the stones of the sanctuary are poured out in the top of every street. The precious sons of Zion, comparable to fine gold, how are they esteemed as earthen pitchers, the work of the hands of the potter! Even the sea monsters draw out the breast, they give suck to their young ones: the daughter of my people *is become* cruel, like the ostriches in the wilderness. The tongue of the sucking child cleaveth to the roof of his mouth for thirst: the young children ask bread, *and* no man breaketh *it* unto them. They that did feed delicately are desolate in the streets: they that were brought up in scarlet embrace dunghills. For the punishment of the iniquity of the daughter of my people is greater than the punishment of the sin of Sodom, that was overthrown as in a moment, and no hands stayed on her. Her Nazarites were purer than snow, they were whiter than milk, they were more ruddy in body than rubies, their polishing *was* of sapphire: Their visage is blacker than a coal; they are not known in the streets: their skin cleaveth to their bones; it is withered, it is become like a stick. *They that be* slain with the sword are better than *they that be* slain with hunger: for these pine away, stricken through for *want of* the fruits of the field. The hands of the pitiful women have sodden their own children: they were their meat in the destruction of the daughter of my people. The Lord hath accomplished his fury; he hath poured out his fierce anger, and hath kindled a fire in Zion, and it hath devoured the foundations thereof. The kings of the earth, and all the inhabitants of the world, would not have believed that the adversary and the enemy should have entered into the gates of Jerusalem.

For the sins of her prophets, *and* the iniquities of her priests, that have shed the blood of the just in the midst of her, They have wandered *as* blind *men* in the streets, they have polluted themselves with blood, so that men could not touch their garments. They cried unto them, Depart ye; *it is* unclean; depart, depart, touch not: when they fled away and wandered, they said among the heathen, They shall no more sojourn *there*. The anger of the Lord hath divided them; he will no more regard them: they respected not the persons of the priests, they favoured not the elders. As for us, our eyes as yet failed for our vain help: in our watching we have watched for a nation *that* could not save *us*. They hunt our steps, that we cannot go in our streets: our end is near, our days are fulfilled; for our end is come. Our persecutors are swifter than the eagles of the heaven: they pursued us upon the mountains, they laid wait for us in the wilderness. The breath of our nostrils, the anointed of the Lord, was taken in their pits, of whom we said, Under his shadow we shall live among the heathen.

Rejoice and be glad, O daughter of Edom, that dwellest in the land of Uz; the cup also shall pass through unto thee: thou shalt be drunken, and shalt make thyself naked.

The punishment of thine iniquity is accomplished, O daughter of Zion; he will no more carry thee away into captivity: he will visit thine iniquity, O daughter of Edom; he will discover thy sins.

✢ Chapter 5

Remember, O Lord, what is come upon us: consider, and behold our reproach. Our inheritance is turned to strangers, our houses to aliens. We are orphans and fatherless, our mothers *are* as widows. We have drunken our water for money; our wood is sold unto us. Our necks *are* under persecution: we labour, *and* have no rest. We have given the hand *to* the Egyptians, *and to* the Assyrians, to be satisfied with bread. Our fathers have sinned, *and are* not; and we have borne their iniquities. Servants have ruled over us: *there is* none that doth deliver *us* out of their hand. We gat our bread with *the peril of* our lives because of the sword of the wilderness. Our skin was black like an oven because of the terrible famine. They ravished the women in Zion, *and* the maids in the cities of Judah. Princes are hanged up by their hand: the faces of elders were not honoured. They took the young men to grind, and the children fell under the wood. The elders have ceased from the gate, the young men from their musick. The joy of our heart is ceased; our dance is turned into mourning. The crown is fallen *from* our head: woe unto us, that we have sinned! For this our heart is faint; for these *things* our eyes are dim. Because of the mountain of Zion, which is desolate, the foxes walk upon it. Thou, O Lord, remainest for ever; thy throne from generation to generation. Wherefore dost thou forget us for ever, *and* forsake us so long time? Turn thou us unto thee, O Lord, and we shall be turned; renew our days as of old. But thou hast utterly rejected us; thou art very wroth against us.

The Book of the Prophet Ezekiel.

✢ Chapter 1

Now it came to pass in the thirtieth year, in the fourth *month*, in the fifth *day* of the month, as I *was* among the captives by the river of Chebar, *that* the heavens were opened, and I saw visions of God. In the fifth *day* of the month, which *was* the fifth year of king Jehoiachin's captivity, The word of the Lord came expressly unto Ezekiel the priest, the son of Buzi, in the land of the Chaldeans by the river Chebar; and the hand of the Lord was there upon him.

And I looked, and, behold, a whirlwind came out of the north, a great cloud, and a fire infolding itself, and a brightness *was* about it, and out of the midst thereof as the colour of amber, out of the midst of the fire. Also out of the midst thereof *came* the likeness of four living creatures. And this *was* their appearance; they had the likeness of a man. And every one had four faces, and every one had four wings. And their feet *were* straight feet; and the sole of their feet *was* like the sole of a calf's foot: and they sparkled like the colour of burnished brass. And *they had* the hands of a man under their wings on their four sides; and they four had their faces and their wings. Their wings *were* joined one to another; they turned not when they went; they went every one straight forward. As for the likeness of their faces, they four had the face of a man, and the face of a lion, on the right side: and they four had the face of an ox on the left side; they four also had the face of an eagle. Thus *were* their faces: and their wings *were* stretched upward; two *wings* of every one *were* joined one to another, and two covered their bodies. And they went every one straight forward: whither the spirit was to go, they went; *and* they turned not when they went. As for the likeness of the living creatures, their appearance *was* like burning coals of fire, *and* like the appearance of lamps: it went up and down among the living creatures; and the fire was bright, and out of the fire went forth lightning. And the living creatures ran and returned as the appearance of a flash of lightning.

Now as I beheld the living creatures, behold one wheel upon the earth by the living creatures, with his four faces. The appearance of the wheels and their work *was* like unto the colour of a beryl: and they four had one likeness: and their appearance and their work *was* as it were a wheel in the middle of a wheel. When they went, they went upon their four sides: *and* they turned not when they went. As for their rings, they were so high that they were dreadful; and their rings *were* full of eyes round about them four. And when the living creatures went, the wheels went by them: and when the living creatures were lifted up from the earth, the wheels were lifted up. Whithersoever the spirit was to go, they went, thither *was their* spirit to go; and the wheels were lifted up over against them: for the spirit of the living creature *was* in the wheels. When those went, *these* went; and when those stood, *these* stood; and when those were lifted up from the earth, the wheels were lifted up over against them: for the spirit of the living creature *was* in the wheels. And the likeness of the firmament upon the heads of the living creature *was* as the colour of the terrible crystal, stretched forth over their heads above. And under the firmament *were* their wings straight, the one toward the other: every one had two, which covered on this side, and every one had two, which covered on that side, their bodies. And when they went, I heard the noise of their wings, like the noise of great waters, as the voice of the Almighty, the voice of speech, as the noise of an host: when they stood, they let down their wings. And there was a voice from the firmament that *was* over their heads, when they stood, *and* had let down their wings.

And above the firmament that *was* over their heads *was* the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the throne *was* the likeness as the appearance of a man above upon it. And I saw as the colour of amber, as the appearance of fire round about within it, from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about. As the appearance of the bow that is in the cloud in the day of rain, so *was* the appearance of the brightness round about. This *was* the appearance of the likeness of the glory of the Lord. And when I saw *it*, I fell upon my face, and I heard a voice of one that spake.

✢ Chapter 2

And he said unto me, Son of man, stand upon thy feet, and I will speak unto thee. And the spirit entered into me when he spake unto me, and set me upon my feet, that I heard him that spake unto me. And he said unto me, Son of man, I send thee to the children of Israel, to a rebellious nation that hath rebelled against me: they and their fathers have transgressed against me, *even* unto this very day. For *they are* impudent children and stiffhearted. I do send thee unto them; and thou shalt say unto them, Thus saith the Lord God. And they, whether they will hear, or whether they will forbear, (for they *are* a rebellious house,) yet shall know that there hath been a prophet among them.

And thou, son of man, be not afraid of them, neither be afraid of their words, though briers and thorns *be* with thee, and thou dost dwell among scorpions: be not afraid of their words, nor be dismayed at their looks, though they *be* a rebellious house. And thou shalt speak my words unto them, whether they will hear, or whether they will forbear: for they *are* most rebellious. But thou, son of man, hear what I say unto thee; Be not thou rebellious like that rebellious house: open thy mouth, and eat that I give thee.

And when I looked, behold, an hand *was* sent unto me; and, lo, a roll of a book *was* therein; And he spread it before me; and it *was* written within and without: and *there was* written therein lamentations, and mourning, and woe.

✢ Chapter 3

Moreover he said unto me, Son of man, eat that thou findest; eat this roll, and go speak unto the house of Israel. So I opened my mouth, and he caused me to eat that roll. And he said unto me, Son of man, cause thy belly to eat, and fill thy bowels with this roll that I give thee. Then did I eat *it;* and it was in my mouth as honey for sweetness.

And he said unto me, Son of man, go, get thee unto the house of Israel, and speak with my words unto them. For thou *art* not sent to a people of a strange speech and of an hard language, *but* to the house of Israel; Not to many people of a strange speech and of an hard language, whose words thou canst not understand. Surely, had I sent thee to them, they would have hearkened unto thee. But the house of Israel will not hearken unto thee; for they will not hearken unto me: for all the house of Israel *are* impudent and hardhearted. Behold, I have made thy face strong against their faces, and thy forehead strong against their foreheads. As an adamant harder than flint have I made thy forehead: fear them not, neither be dismayed at their looks, though they *be* a rebellious house. Moreover he said unto me, Son of man, all my words that I shall speak unto thee receive in thine heart, and hear with thine ears. And go, get thee to them of the captivity, unto the children of thy people, and speak unto them, and tell them, Thus saith the Lord God; whether they will hear, or whether they will forbear. Then the spirit took me up, and I heard behind me a voice of a great rushing, *saying*, Blessed *be* the glory of the Lord from his place. *I heard* also the noise of the wings of the living creatures that touched one another, and the noise of the wheels over against them, and a noise of a great rushing. So the spirit lifted me up, and took me away, and I went in bitterness, in the heat of my spirit; but the hand of the Lord was strong upon me.

Then I came to them of the captivity at Tel-abib, that dwelt by the river of Chebar, and I sat where they sat, and remained there astonished among them seven days. And it came to pass at the end of seven days, that the word of the Lord came unto me, saying, Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me. When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked *man* shall die in his iniquity; but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul. Again, When a righteous *man* doth turn from his righteousness, and commit iniquity, and I lay a stumblingblock before him, he shall die: because thou hast not given him warning, he shall die in his sin, and his righteousness which he hath done shall not be remembered; but his blood will I require at thine hand. Nevertheless if thou warn the righteous *man*, that the righteous sin not, and he doth not sin, he shall surely live, because he is warned; also thou hast delivered thy soul.

And the hand of the Lord was there upon me; and he said unto me, Arise, go forth into the plain, and I will there talk with thee. Then I arose, and went forth into the plain: and, behold, the glory of the Lord stood there, as the glory which I saw by the river of Chebar: and I fell on my face. Then the spirit entered into me, and set me upon my feet, and spake with me, and said unto me, Go, shut thyself within thine house. But thou, O son of man, behold, they shall put bands upon thee, and shall bind thee with them, and thou shalt not go out among them: And I will make thy tongue cleave to the roof of thy mouth, that thou shalt be dumb, and shalt not be to them a reprover: for they *are* a rebellious house. But when I speak with thee, I will open thy mouth, and thou shalt say unto them, Thus saith the Lord God; He that heareth, let him hear; and he that forbeareth, let him forbear: for they *are* a rebellious house.

✢ Chapter 4

Thou also, son of man, take thee a tile, and lay it before thee, and pourtray upon it the city, *even* Jerusalem: And lay siege against it, and build a fort against it, and cast a mount against it; set the camp also against it, and set *battering* rams against it round about. Moreover take thou unto thee an iron pan, and set it *for* a wall of iron between thee and the city: and set thy face against it, and it shall be besieged, and thou shalt lay siege against it. This *shall be* a sign to the house of Israel. Lie thou also upon thy left side, and lay the iniquity of the house of Israel upon it: *according* to the number of the days that thou shalt lie upon it

thou shalt bear their iniquity. For I have laid upon thee the years of their iniquity, according to the number of the days, three hundred and ninety days: so shalt thou bear the iniquity of the house of Israel. And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days: I have appointed thee each day for a year. Therefore thou shalt set thy face toward the siege of Jerusalem, and thine arm *shall be* uncovered, and thou shalt prophesy against it. And, behold, I will lay bands upon thee, and thou shalt not turn thee from one side to another, till thou hast ended the days of thy siege.

Take thou also unto thee wheat, and barley, and beans, and lentiles, and millet, and fitches, and put them in one vessel, and make thee bread thereof, *according* to the number of the days that thou shalt lie upon thy side, three hundred and ninety days shalt thou eat thereof. And thy meat which thou shalt eat *shall be* by weight, twenty shekels a day: from time to time shalt thou eat it. Thou shalt drink also water by measure, the sixth part of an hin: from time to time shalt thou drink. And thou shalt eat it *as* barley cakes, and thou shalt bake it with dung that cometh out of man, in their sight. And the Lord said, Even thus shall the children of Israel eat their defiled bread among the Gentiles, whither I will drive them. Then said I, Ah Lord God! behold, my soul hath not been polluted: for from my youth up even till now have I not eaten of that which dieth of itself, or is torn in pieces; neither came there abominable flesh into my mouth. Then he said unto me, Lo, I have given thee cow's dung for man's dung, and thou shalt prepare thy bread therewith. Moreover he said unto me, Son of man, behold, I will break the staff of bread in Jerusalem: and they shall eat bread by weight, and with care; and they shall drink water by measure, and with astonishment: That they may want bread and water, and be astonied one with another, and consume away for their iniquity.

✢ Chapter 5

And thou, son of man, take thee a sharp knife, take thee a barber's rasor, and cause *it* to pass upon thine head and upon thy beard: then take thee balances to weigh, and divide the *hair*. Thou shalt burn with fire a third part in the midst of the city, when the days of the siege are fulfilled: and thou shalt take a third part, *and* smite about it with a knife: and a third part thou shalt scatter in the wind; and I will draw out a sword after them. Thou shalt also take thereof a few in number, and bind them in thy skirts. Then take of them again, and cast them into the midst of the fire, and burn them in the fire; *for* thereof shall a fire come forth into all the house of Israel.

Thus saith the Lord God; This *is* Jerusalem: I have set it in the midst of the nations and countries *that are* round about her. And she hath changed my judgments into wickedness more than the nations, and my statutes more than the countries that *are* round about her: for they have refused my judgments and my statutes, they have not walked in them. Therefore thus saith the Lord God; Because ye multiplied more than the nations that *are* round about you, *and* have not walked in my statutes, neither have kept my judgments, neither have done according to the judgments of the nations that *are* round about you; Therefore thus saith the Lord God; Behold, I, even I, *am* against thee, and will execute judgments in the midst of thee in the sight of the nations. And I will do in thee that which I have not done, and whereunto I will not do any more the like, because of all thine abominations. Therefore the fathers shall eat the sons in the midst of thee, and the sons shall eat their fathers; and I will execute judgments in thee, and the whole remnant of thee will I scatter into all the winds. Wherefore, *as* I live, saith the Lord God; Surely, because thou hast defiled my sanctuary with all thy detestable things, and with all thine abominations, therefore will I also diminish *thee;* neither shall mine eye spare, neither will I have any pity.

A third part of thee shall die with the pestilence, and with famine shall they be consumed in the midst of thee: and a third part shall fall by the sword round about thee; and I will scatter a third part into all the winds, and I will draw out a sword after them. Thus shall mine anger be accomplished, and I will cause my fury to rest upon them, and I will be comforted: and they shall know that I the Lord have spoken *it* in my zeal, when I have accomplished my fury in them. Moreover I will make thee waste, and a reproach among the nations that *are* round about thee, in the sight of all that pass by. So it shall be a reproach and a taunt, an instruction and an astonishment unto the nations that *are* round about thee, when I shall execute judgments in thee in anger and in fury and in furious rebukes. I the Lord have spoken *it*. When I shall send upon them the evil arrows of famine, which shall be for *their* destruction, *and* which I will send to destroy you: and I will increase the famine upon you, and will break your staff of bread: So will I send upon you famine and evil beasts, and they shall bereave thee; and pestilence and blood shall pass through thee; and I will bring the sword upon thee. I the Lord have spoken *it*.

✢ Chapter 6

And the word of the Lord came unto me, saying, Son of man, set thy face toward the mountains of Israel, and prophesy against them, And say, Ye mountains of Israel, hear the word of the Lord God; Thus saith the Lord God to the mountains, and to the hills, to the rivers, and to the valleys; Behold, I, *even* I, will bring a sword upon you, and I will destroy your high places. And your altars shall be desolate, and your images shall be broken: and I will cast down your slain *men* before your idols. And I will lay the dead carcases of the children of Israel before their idols; and I will scatter your bones round about your altars. In all your dwellingplaces the cities shall be laid waste, and the high places shall be desolate; that your altars may be laid waste and made desolate, and your idols may be broken and cease, and your images may be cut down, and your works may be abolished. And the slain shall fall in the midst of you, and ye shall know that I *am* the Lord.

Yet will I leave a remnant, that ye may have *some* that shall escape the sword among the nations, when ye shall be scattered through the countries. And they that escape of you shall remember me among the nations whither they shall be carried captives, because I am broken with their whorish heart, which hath departed from me, and with their eyes, which go a whoring after their idols: and they shall lothe themselves for the evils which they have committed in all their abominations. And they shall know that I *am* the Lord, *and that* I have not said in vain that I would do this evil unto them.

Thus saith the Lord God; Smite with thine hand, and stamp with thy foot, and say, Alas for all the evil abominations of the house of Israel! for they shall fall by the sword, by the famine, and by the pestilence. He that is far off shall die of the pestilence; and he that is near shall fall by the sword; and he that remaineth and is besieged shall die by the famine: thus will I accomplish my fury upon them. Then shall ye know that I *am* the Lord, when their slain *men* shall be among their idols round about their altars, upon every high hill, in all the tops of the mountains, and under every green tree, and under every thick oak, the place where they did offer sweet savour to all their idols. So will I stretch out my hand upon them, and make the land desolate, yea, more desolate than the wilderness toward Diblath, in all their habitations: and they shall know that I *am* the Lord.

✢ Chapter 7

Moreover the word of the Lord came unto me, saying, Also, thou son of man, thus saith the Lord God unto the land of Israel; An end, the end is come upon the four corners of the land. Now *is* the end *come* upon thee, and I will send mine anger upon thee, and will judge thee according to thy ways, and will recompense upon thee all thine abominations. And mine eye shall not spare thee, neither will I have pity: but I will recompense thy ways upon thee, and thine abominations shall be in the midst of thee: and ye shall know that I *am* the Lord. Thus saith the Lord God; An evil, an only evil, behold, is come. An end is come, the end is come: it watcheth for thee; behold, it is come. The morning is come unto thee, O thou that dwellest in the land: the time is come, the day of trouble *is* near, and not the sounding again of the mountains. Now will I shortly pour out my fury upon thee, and accomplish mine anger upon thee: and I will judge thee according to thy ways, and will recompense thee for all thine abominations. And mine eye shall not spare, neither will I have pity: I will recompense thee according to thy ways and thine abominations *that* are in the midst of thee; and ye shall know that I *am* the Lord that smiteth. Behold the day, behold, it is come: the morning is gone forth; the rod hath blossomed, pride hath budded. Violence is risen up into a rod of wickedness: none of them *shall remain,* nor of their multitude, nor of any of theirs: neither *shall there be* wailing for them. The time is come, the day draweth near: let not the buyer rejoice, nor the seller mourn: for wrath *is* upon all the multitude thereof. For the seller shall not return to that which is sold, although they were yet alive: for the vision *is* touching the whole multitude thereof, *which* shall not return; neither shall any strengthen himself in the iniquity of his life. They have blown the trumpet, even to make all ready; but none goeth to the battle: for my wrath *is* upon all the multitude thereof. The sword *is* without, and the pestilence and the famine within: he that *is* in the field shall die with the sword; and he that *is* in the city, famine and pestilence shall devour him.

But they that escape of them shall escape, and shall be on the mountains like doves of the valleys, all of them mourning, every one for his iniquity. All hands shall be feeble, and all knees shall be weak *as* water. They shall also gird *themselves* with sackcloth, and horror shall cover them; and shame *shall be* upon all faces, and baldness upon all their heads. They shall cast their silver in the streets, and their gold shall be removed: their silver and their gold shall not be able to deliver them in the day of the wrath of the Lord: they shall not satisfy their souls, neither fill their bowels: because it is the stumblingblock of their iniquity.

As for the beauty of his ornament, he set it in majesty: but they made the images of their abominations *and* of their detestable things therein: therefore have I set it far from them. And I will give it into the hands of the strangers for a prey, and to the wicked of the earth for a spoil; and they shall pollute it. My face will I turn also from them, and they shall pollute my secret *place:* for the robbers shall enter into it, and defile it.

Make a chain: for the land is full of bloody crimes, and the city is full of violence. Wherefore I will bring the worst of the heathen, and they shall possess their houses: I will also make the pomp of the strong to cease; and their holy places shall be defiled. Destruction cometh; and they shall seek peace, and *there shall be* none. Mischief shall come upon mischief, and rumour shall be upon rumour; then shall they seek a vision of the prophet; but the law shall perish from the priest, and counsel from the ancients. The king shall mourn, and the prince shall be clothed with desolation, and the hands of the people of the land shall be troubled: I will do unto them after their way, and according to their deserts will I judge them; and they shall know that I *am* the Lord.

✝ Chapter 8

And it came to pass in the sixth year, in the sixth *month*, in the fifth *day* of the month, *as* I sat in mine house, and the elders of Judah sat before me, that the hand of the Lord God fell there upon me. Then I beheld, and lo a likeness as the appearance of fire: from the appearance of his loins even downward, fire; and from his loins even upward, as the appearance of brightness, as the colour of amber. And he put forth the form of an hand, and took me by a lock of mine head; and the spirit lifted me up between the earth and the heaven, and brought me in the visions of God to Jerusalem, to the door of the inner gate that looketh toward the north; where *was* the seat of the image of jealousy, which provoketh to jealousy. And, behold, the glory of the God of Israel *was* there, according to the vision that I saw in the plain.

Then said he unto me, Son of man, lift up thine eyes now the way toward the north. So I lifted up mine eyes the way toward the north, and behold northward at the gate of the altar this image of jealousy in the entry. He said furthermore unto me, Son of man, seest thou what they do? *even* the great abominations that the house of Israel committeth here, that I should go far off from my sanctuary? but turn thee yet again, *and* thou shalt see greater abominations.

And he brought me to the door of the court; and when I looked, behold a hole in the wall. Then said he unto me, Son of man, dig now in the wall: and when I had digged in the wall, behold a door. And he said unto me, Go in, and behold the wicked abominations that they do here. So I went in and saw; and behold every form of creeping things, and abominable beasts, and all the idols of the house of Israel, pourtrayed upon the wall round about. And there stood before them seventy men of the ancients of the house of Israel, and in the midst of them stood Jaazaniah the son of Shaphan, with every man his censer in his hand; and a thick cloud of incense went up. Then said he unto me, Son of man, hast thou seen what the ancients of the house of Israel do in the dark, every man in the chambers of his imagery? for they say, The Lord seeth us not; the Lord hath forsaken the earth.

He said also unto me, Turn thee yet again, *and* thou shalt see greater abominations that they do. Then he brought me to the door of the gate of the Lord's house which *was* toward the north; and, behold, there sat women weeping for Tammuz.

Then said he unto me, Hast thou seen *this*, O son of man? turn thee yet again, *and* thou shalt see greater abominations than these. And he brought me into the inner court of the Lord's house, and, behold, at the door of the temple of the Lord, between the porch and the altar, *were* about five and twenty men, with their backs toward the temple of the Lord, and their faces toward the east; and they worshipped the sun toward the east.

Then he said unto me, Hast thou seen *this*, O son of man? Is it a light thing to the house of Judah that they commit the abominations which they commit here? for they have filled the land with violence, and have returned to provoke me to anger: and, lo, they put the branch to their nose. Therefore will I also deal in fury: mine eye shall not spare, neither will I have pity: and though they cry in mine ears with a loud voice, *yet* will I not hear them.

✝ Chapter 9

He cried also in mine ears with a loud voice, saying, Cause them that have charge over the city to draw near, even every man *with* his destroying weapon in his hand. And, behold, six men came from the way of the higher gate, which lieth toward the north, and every man a slaughter weapon in his hand; and one man among them *was* clothed with linen, with a writer's inkhorn by his side: and they went in, and stood beside the brasen altar. And the glory of the God of Israel was gone up from the cherub, whereupon he was, to the threshold of the house. And he called to the man clothed with linen, which *had* the writer's inkhorn by his side; And the Lord said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof.

And to the others he said in mine hearing, Go ye after him through the city, and smite: let not your eye spare, neither have ye pity: Slay utterly old *and* young, both maids, and little children, and women: but come not near any man upon whom *is* the mark; and begin at my sanctuary. Then they began at the ancient men which *were* before the house. And he said unto them, Defile the house, and fill the courts with the slain: go ye forth. And they went forth, and slew in the city.

And it came to pass, while they were slaying them, and I was left, that I fell upon my face, and cried, and said, Ah Lord God! wilt thou destroy all the residue of Israel in thy pouring out of thy fury upon Jerusalem? Then said he unto me, The iniquity of the house of Israel and Judah *is* exceeding great, and the land is full of blood, and the city full of perverseness: for they say, The Lord hath forsaken the earth, and the Lord seeth not. And as for me also, mine eye shall not spare, neither will I have pity, *but* I will recompense their way upon their head. And, behold, the man clothed with linen, which *had* the inkhorn by his side, reported the matter, saying, I have done as thou hast commanded me.

✝ Chapter 10

Then I looked, and, behold, in the firmament that was above the head of the cherubims there appeared over them as it were a sapphire stone, as the appearance of the likeness of a throne. And he spake unto the man clothed with linen, and said, Go in between the wheels, *even* under the cherub, and fill thine hand with coals of fire from between the cherubims, and scatter *them* over the city. And he went in in my sight. Now the cherubims stood on the right side of the house, when the man went in; and the cloud filled the inner court. Then the glory of the Lord went up from the cherub, *and stood* over the threshold of the house; and the house was filled with the cloud, and the court was full of the brightness of the Lord's glory. And the sound of the cherubims' wings was heard *even* to the outer court, as the voice of the Almighty God when he speaketh. And it came to pass, *that* when he had commanded the man clothed with linen, saying, Take fire from between the wheels, from between the cherubims; then he went in, and stood beside the wheels. And *one* cherub stretched forth his hand from between the cherubims unto the fire that *was* between the cherubims, and took *thereof*, and put *it* into the hands of *him that was* clothed with linen: who took *it*, and went out.

And there appeared in the cherubims the form of a man's hand under their wings. And when I looked, behold the four wheels by the cherubims, one wheel by one cherub, and another wheel by another cherub: and the appearance of the wheels *was* as the colour of a beryl stone. And *as for* their appearances, they four had one likeness, as if a wheel had been in the midst of a wheel. When they went, they went upon their four sides; they turned not as they went, but to the place whither the head looked they followed it; they turned not as they went. And their whole body, and their backs, and their hands, and their wings, and the wheels, *were* full of eyes round about, *even* the wheels that they four had. As for the wheels, it was cried unto them in my hearing, O wheel. And every one had four faces: the first face *was* the face of a cherub, and the second face *was* the face of a man, and the third the face of a lion, and the fourth the face of an eagle. And the cherubims were lifted up. This *is* the living creature that I saw by the river of Chebar. And when the cherubims went, the wheels went by them: and when the cherubims lifted up their wings to mount up from the earth, the same wheels also turned not from beside them. When they stood, *these* stood; and when they were lifted up, *these* lifted up themselves *also:* for the spirit of the living creature *was* in them. Then the glory of the Lord departed from off the threshold of the house, and stood over the cherubims. And the cherubims lifted up their wings, and mounted up from the earth in my sight: when they went out, the wheels also *were* beside them, and *every one* stood at the door of the east gate of the Lord's house; and the glory of the God of Israel *was* over them above. This *is* the living creature that I saw under the God of Israel by the river of Chebar; and I knew that they *were* the cherubims. Every one had four faces apiece, and every one four wings; and the likeness of the hands of a man *was* under their wings. And the likeness of their faces *was* the same faces which I saw by the river of Chebar, their appearances and themselves: they went every one straight forward.

✝ Chapter 11

Moreover the spirit lifted me up, and brought me unto the east gate of the Lord's house, which looketh eastward: and behold at the door of the gate five and twenty men; among whom I saw Jaazaniah the son of Azur, and Pelatiah the son of Benaiah, princes of the people. Then said he unto me, Son of man, these *are* the men that devise mischief, and give wicked counsel in this city: Which say, *It is* not near; let us build houses: this *city is* the caldron, and we *be* the flesh.

Therefore prophesy against them, prophesy, O son of man. And the Spirit of the Lord fell upon me, and said unto me, Speak; Thus saith the Lord; Thus have ye said, O house of Israel: for I know the things that come into your mind, *every one of* them. Ye have multiplied your slain in this city, and ye have filled the streets thereof with the slain. Therefore thus saith the Lord God; Your slain whom ye have laid in the midst of it, they *are* the flesh, and this *city is* the caldron: but I will bring you forth out of the midst of it. Ye have feared the sword; and I will bring a sword upon you, saith the Lord God. And I will bring you out of the midst thereof, and deliver you into the hands of strangers, and will execute judgments among you. Ye shall fall by the sword; I will judge you in the border of Israel; and ye shall know that I *am* the Lord. This *city* shall not be your caldron, neither shall ye be the flesh in the midst thereof; *but* I will judge you in the border of Israel: And ye shall know that I *am* the Lord: for ye have not walked in my statutes, neither executed my judgments, but have done after the manners of the heathen that *are* round about you.

And it came to pass, when I prophesied, that Pelatiah the son of Benaiah died. Then fell I down upon my face, and cried with a loud voice, and said, Ah Lord God! wilt thou make a full end of the remnant of Israel? Again the word of the Lord came unto me, saying, Son of man, thy brethren, *even* thy brethren, the men of thy kindred, and all the

house of Israel wholly, *are* they unto whom the inhabitants of Jerusalem have said, Get you far from the Lord: unto us is this land given in possession. Therefore say, Thus saith the Lord God; Although I have cast them far off among the heathen, and although I have scattered them among the countries, yet will I be to them as a little sanctuary in the countries where they shall come. Therefore say, Thus saith the Lord God; I will even gather you from the people, and assemble you out of the countries where ye have been scattered, and I will give you the land of Israel. And they shall come thither, and they shall take away all the detestable things thereof and all the abominations thereof from thence. And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh: That they may walk in my statutes, and keep mine ordinances, and do them: and they shall be my people, and I will be their God. But *as for them* whose heart walketh after the heart of their detestable things and their abominations, I will recompense their way upon their own heads, saith the Lord God.

Then did the cherubims lift up their wings, and the wheels beside them; and the glory of the God of Israel *was* over them above. And the glory of the Lord went up from the midst of the city, and stood upon the mountain which *is* on the east side of the city.

Afterwards the spirit took me up, and brought me in a vision by the Spirit of God into Chaldea, to them of the captivity. So the vision that I had seen went up from me. Then I spake unto them of the captivity all the things that the Lord had shewed me.

✣ Chapter 12

The word of the Lord also came unto me, saying, Son of man, thou dwellest in the midst of a rebellious house, which have eyes to see, and see not; they have ears to hear, and hear not: for they *are* a rebellious house. Therefore, thou son of man, prepare thee stuff for removing, and remove by day in their sight; and thou shalt remove from thy place to another place in their sight: it may be they will consider, though they *be* a rebellious house. Then shalt thou bring forth thy stuff by day in their sight, as stuff for removing: and thou shalt go forth at even in their sight, as they that go forth into captivity. Dig thou through the wall in their sight, and carry out thereby. In their sight shalt thou bear *it* upon *thy* shoulders, *and* carry *it* forth in the twilight: thou shalt cover thy face, that thou see not the ground: for I have set thee *for* a sign unto the house of Israel. And I did so as I was commanded: I brought forth my stuff by day, as stuff for captivity, and in the even I digged through the wall with mine hand; I brought *it* forth in the twilight, *and* I bare *it* upon *my* shoulder in their sight.

And in the morning came the word of the Lord unto me, saying, Son of man, hath not the house of Israel, the rebellious house, said unto thee, What doest thou? Say thou unto them, Thus saith the Lord God; This burden *concerneth* the prince in Jerusalem, and all the house of Israel that *are* among them. Say, I *am* your sign: like as I have done, so shall it be done unto them: they shall remove *and* go into captivity. And the prince that *is* among them shall bear upon *his* shoulder in the twilight, and shall go forth: they shall dig through the wall to carry out thereby: he shall cover his face, that he see not the ground with *his* eyes. My net also will I spread upon him, and he shall be taken in my snare: and I will bring him to Babylon *to* the land of the Chaldeans; yet shall he not see it, though he shall die there. And I will scatter toward every wind all that *are* about him to help him, and all his bands; and I will draw out the sword after them. And they shall know that I *am* the Lord, when I shall scatter them among the nations, and disperse them in the countries. But I will leave a few men of them from the sword, from the famine, and from the pestilence; that they may declare all their abominations among the heathen whither they come; and they shall know that I *am* the Lord.

Moreover the word of the Lord came to me, saying, Son of man, eat thy bread with quaking, and drink thy water with trembling and with carefulness; And say unto the people of the land, Thus saith the Lord God of the inhabitants of Jerusalem, *and* of the land of Israel; They shall eat their bread with carefulness, and drink their water with astonishment, that her land may be desolate from all that is therein, because of the violence of all them that dwell therein. And the cities that are inhabited shall be laid waste, and the land shall be desolate; and ye shall know that I *am* the Lord.

And the word of the Lord came unto me, saying, Son of man, what *is* that proverb *that* ye have in the land of Israel, saying, The days are prolonged, and every vision faileth? Tell them therefore, Thus saith the Lord God; I will make this proverb to cease, and they shall no more use it as a proverb in Israel; but say unto them, The days are at hand, and the effect of every vision. For there shall be no more any vain vision nor flattering divination within the house of Israel. For I *am* the Lord: I will speak, and the word that I shall speak shall come to pass; it shall be no more prolonged: for in your days, O rebellious house, will I say the word, and will perform it, saith the Lord God.

Again the word of the Lord came to me, saying, Son of man, behold, *they of* the house of Israel say, The vision that he seeth *is* for many days *to come*, and he prophesieth of the times *that are* far off. Therefore say unto them, Thus saith the Lord God; There shall none of my words be prolonged any more, but the word which I have spoken shall be done, saith the Lord God.

✣ Chapter 13

And the word of the Lord came unto me, saying, Son of man, prophesy against the prophets of Israel that prophesy, and say thou unto them that prophesy out of their own hearts, Hear ye the word of the Lord; Thus saith the Lord God; Woe unto the foolish prophets, that follow their own spirit, and have seen nothing! O Israel, thy prophets are like the foxes in the deserts. Ye have not gone up into the gaps, neither made up the hedge for the house of Israel to stand in the battle in the day of the Lord. They have seen vanity and lying divination, saying, The Lord saith: and the Lord hath not sent them: and they have made *others* to hope that they would confirm the word. Have ye not seen a vain vision, and have ye not spoken a lying divination, whereas ye say, The Lord saith *it;* albeit I have not spoken? Therefore thus saith the Lord God; Because ye have spoken vanity, and seen lies, therefore, behold, I *am* against you, saith the Lord God. And mine hand shall be upon the prophets that see vanity, and that divine lies: they shall not be in the assembly of my people, neither shall they be written in the writing of the house of Israel, neither shall they enter into the land of Israel; and ye shall know that I *am* the Lord God.

Because, even because they have seduced my people, saying, Peace; and *there was* no peace; and one built up a wall, and, lo, others daubed it with untempered *morter:* Say unto them which daub *it* with untempered *morter*, that it shall fall: there shall be an overflowing shower; and ye, O great hailstones, shall fall; and a stormy wind shall rend *it*. Lo, when the wall is fallen, shall it not be said unto you, Where *is* the daubing wherewith ye have daubed *it?* Therefore thus saith the Lord God; I will even rend *it* with a stormy wind in my fury; and there shall be an overflowing shower in mine anger, and great hailstones in *my* fury to consume *it*. So will I break down the wall that ye have daubed with untempered *morter*, and bring it down to the ground, so that the foundation thereof shall be discovered, and it shall fall, and ye shall be consumed in the midst thereof: and ye shall know that I *am* the Lord. Thus will I accomplish my wrath upon the wall, and upon them that have daubed it with untempered *morter*, and will say unto you, The wall *is* no *more*, neither they that daubed it; *To wit*, the prophets of Israel which prophesy concerning Jerusalem, and which see visions of peace for her, and *there is* no peace, saith the Lord God.

Likewise, thou son of man, set thy face against the daughters of thy people, which prophesy out of their own heart; and prophesy thou against them, And say, Thus saith the Lord God; Woe to the *women* that sew pillows to all armholes, and make kerchiefs upon the head of every stature to hunt souls! Will ye hunt the souls of my people, and will ye save the souls alive *that come* unto you? And will ye pollute me among my people for handfuls of barley and for pieces of bread, to slay the souls that should not die, and to save the souls alive that should not live, by your lying to my people that hear *your* lies? Wherefore thus saith the Lord God; Behold, I *am* against your pillows, wherewith ye there hunt the souls to make *them* fly, and I will tear them from your arms, and will let the souls go, *even* the souls that ye hunt to make *them* fly. Your kerchiefs also will I tear, and deliver my people out of your hand, and they shall be no more in your hand to be hunted; and ye shall know that I *am* the Lord. Because with lies ye have made the heart of the righteous sad, whom I have not made sad; and strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life: Therefore ye shall see no more vanity, nor divine divinations: for I will deliver my people out of your hand: and ye shall know that I *am* the Lord.

✣ Chapter 14

Then came certain of the elders of Israel unto me, and sat before me. And the word of the Lord came unto me, saying, Son of man, these men have set up their idols in their heart, and put the stumblingblock of their iniquity before their face: should I be inquired of at all by them? Therefore speak unto them, and say unto them, Thus saith the Lord God; Every man of the house of Israel that setteth up his idols in his heart, and putteth the stumblingblock of his iniquity before his face, and cometh to the prophet; I the Lord will answer him that cometh according to the multitude of his idols; That I may take the house of Israel in their own heart, because they are all estranged from me through their idols.

Therefore say unto the house of Israel, Thus saith the Lord God; Repent, and turn *yourselves* from your idols; and turn away your faces from all your abominations. For every one of the house of Israel, or of the stranger that sojourneth in Israel, which separateth himself from me, and setteth up his idols in his heart, and putteth the stumblingblock of his iniquity before his face, and cometh to a prophet to inquire of him concerning me; I the Lord will answer him by myself: And I will set my face against that man, and will make him a sign and a proverb, and I will cut him off from the midst of my people; and ye shall know that I *am* the Lord. And if the prophet be deceived when he hath spoken a thing, I the Lord have deceived that prophet, and I will stretch out my hand upon him, and will destroy him from the midst of my people Israel. And they shall bear the punishment of their iniquity: the punishment of the prophet shall be even as the punishment of him that seeketh *unto him;* That the house of Israel may go no more astray from me, neither be polluted any more with all their transgressions; but that they may be my people, and I may be their God, saith the Lord God.

The word of the Lord came again to me, saying, Son of man, when the land sinneth against me by trespassing grievously, then will I stretch out mine hand upon it, and will break the staff of the bread thereof, and will send famine upon it, and will cut off man and beast from it: Though these three men, Noah, Daniel, and Job, were in it, they should deliver *but* their own souls by their righteousness, saith the Lord God.

If I cause noisome beasts to pass through the land, and they spoil it, so that it be desolate, that no man may pass through because of the beasts: *Though* these three men *were* in it, *as* I live, saith the Lord God, they shall deliver neither sons nor daughters; they only shall be delivered, but the land shall be desolate.

Or *if* I bring a sword upon that land, and say, Sword, go through the land; so that I cut off man and beast from it: Though these three men *were* in it, *as* I live, saith the Lord God, they shall deliver neither sons nor daughters, but they only shall be delivered themselves.

Or *if* I send a pestilence into that land, and pour out my fury upon it in blood, to cut off from it man and beast: Though Noah, Daniel, and Job, *were* in it, *as* I live, saith the Lord God, they shall deliver neither son nor daughter; they shall *but* deliver their own souls by their righteousness. For thus saith the Lord God; How much more when I send my four sore judgments upon Jerusalem, the sword, and the famine, and the noisome beast, and the pestilence, to cut off from it man and beast?

Yet, behold, therein shall be left a remnant that shall be brought forth, *both* sons and daughters: behold, they shall come forth unto you, and ye shall see their way and their doings: and ye shall be comforted concerning the evil that I have brought upon Jerusalem, *even* concerning all that I have brought upon it. And they shall comfort you, when ye see their ways and their doings: and ye shall know that I have not done without cause all that I have done in it, saith the Lord God.

✝ Chapter 15

And the word of the Lord came unto me, saying, Son of man, What is the vine tree more than any tree, *or than* a branch which is among the trees of the forest? Shall wood be taken thereof to do any work? or will *men* take a pin of it to hang any vessel thereon? Behold, it is cast into the fire for fuel; the fire devoureth both the ends of it, and the midst of it is burned. Is it meet for *any* work? Behold, when it was whole, it was meet for no work: how much less shall it be meet yet for *any* work, when the fire hath devoured it, and it is burned?

Therefore thus saith the Lord God; As the vine tree among the trees of the forest, which I have given to the fire for fuel, so will I give the inhabitants of Jerusalem. And I will set my face against them; they shall go out from *one* fire, and *another* fire shall devour them; and ye shall know that I *am* the Lord, when I set my face against them. And I will make the land desolate, because they have committed a trespass, saith the Lord God.

✝ Chapter 16

Again the word of the Lord came unto me, saying, Son of man, cause Jerusalem to know her abominations, And say, Thus saith the Lord God unto Jerusalem; Thy birth and thy nativity *is* of the land of Canaan; thy father *was* an Amorite, and thy mother an Hittite. And *as for* thy nativity, in the day thou wast born thy navel was not cut, neither wast thou washed in water to supple *thee;* thou wast not salted at all, nor swaddled at all. None eye pitied thee, to do any of these unto thee, to have compassion upon thee; but thou wast cast out in the open field, to the lothing of thy person, in the day that thou wast born.

And when I passed by thee, and saw thee polluted in thine own blood, I said unto thee *when thou wast* in thy blood, Live; yea, I said unto thee *when thou wast* in thy blood, Live. I have caused thee to multiply as the bud of the field, and thou hast increased and waxen great, and thou art come to excellent ornaments: *thy* breasts are fashioned, and thine hair is grown, whereas thou *wast* naked and bare. Now when I passed by thee, and looked upon thee, behold, thy time *was* the time of love; and I spread my skirt over thee, and covered thy nakedness: yea, I sware unto thee, and entered into a covenant with thee, saith the Lord God, and thou becamest mine. Then washed I thee with water; yea, I throughly washed away thy blood from thee, and I anointed thee with oil. I clothed thee also with broidered work, and shod thee with badgers' skin, and I girded thee about with fine linen, and I covered thee with silk. I decked thee also with ornaments, and I put bracelets upon thy hands, and a chain on thy neck. And I put a jewel on thy forehead, and earrings in thine ears, and a beautiful crown upon thine head. Thus wast thou decked with gold and silver; and thy raiment *was of* fine linen, and silk, and broidered work; thou didst eat fine flour, and honey, and oil: and thou wast exceeding beautiful, and thou didst prosper into a kingdom. And thy renown went forth among the heathen for thy beauty: for it *was* perfect through my comeliness, which I had put upon thee, saith the Lord God.

But thou didst trust in thine own beauty, and playedst the harlot because of thy renown, and pouredst out thy fornications on every one that passed by; his it was. And of thy garments thou didst take, and deckedst thy high places with divers colours, and playedst the harlot thereupon: *the like things* shall not come, neither shall it be *so*. Thou hast also taken thy fair jewels of my gold and of my silver, which I had given thee, and madest to thyself images of men, and didst commit whoredom with them, And tookest thy broidered garments, and coveredst them: and thou hast set mine oil and mine incense before them. My meat also which I gave thee, fine flour, and oil, and honey, *wherewith* I fed thee, thou hast even set it before them for a sweet savour: and *thus* it was, saith the Lord God. Moreover thou hast taken thy sons and thy daughters, whom thou hast borne unto me, and these hast thou sacrificed unto them to be devoured. *Is this* of thy whoredoms a small matter, That thou hast slain my children, and delivered them to cause them to pass through *the fire* for them? And in all thine abominations and thy whoredoms thou hast not remembered the days of thy youth, when thou wast naked and bare, *and* wast polluted in thy blood. And it came to pass after all thy wickedness, (woe, woe unto thee! saith the Lord God;) *That* thou hast also built unto thee an eminent place, and hast made thee an high place in every street. Thou hast built thy high place at every head of the way, and hast made thy beauty to be abhorred, and hast opened thy feet to every one that passed by, and multiplied thy whoredoms. Thou hast also committed fornication with the Egyptians thy neighbours, great of flesh; and hast increased thy whoredoms, to provoke me to anger. Behold, therefore I have stretched out my hand over thee, and have diminished thine ordinary *food*, and delivered thee unto the will of them that hate thee, the daughters of the Philistines, which are ashamed of thy lewd way. Thou hast played the whore also with the Assyrians, because thou wast unsatiable; yea, thou hast played the harlot with them, and yet couldest not be satisfied. Thou hast moreover multiplied thy fornication in the land of Canaan unto Chaldea; and yet thou wast not satisfied herewith. How weak is thine heart, saith the Lord God, seeing thou doest all these *things*, the work of an imperious whorish woman; In that thou buildest thine eminent place in the head of every way, and makest thine high place in every street; and hast not been as an harlot, in that thou scornest hire; *But as* a wife that committeth adultery, *which* taketh strangers instead of her husband! They give gifts to all whores: but thou givest thy gifts to all thy lovers, and hirest them, that they may come unto thee on every side for thy whoredom. And the contrary is in thee from *other* women in thy whoredoms, whereas none followeth thee to commit whoredoms: and in that thou givest a reward, and no reward is given unto thee, therefore thou art contrary.

Wherefore, O harlot, hear the word of the Lord: Thus saith the Lord God; Because thy filthiness was poured out, and thy nakedness discovered through thy whoredoms with thy lovers, and with all the idols of thy abominations, and by the blood of thy children, which thou didst give unto them; Behold, therefore I will gather all thy lovers, with whom thou hast taken pleasure, and all *them* that thou hast loved, with all *them* that thou hast hated; I will even gather them round about against thee, and will discover thy nakedness unto them, that they may see all thy nakedness. And I will judge thee, as women that break wedlock and shed blood are judged; and I will give thee blood in fury and jealousy. And I will also give thee into their hand, and they shall throw down thine eminent place, and shall break down thy high places: they shall strip thee also of thy clothes, and shall take thy fair jewels, and leave thee naked and bare. They shall also bring up a company against thee, and they shall stone thee with stones, and thrust thee through with their swords. And they shall burn thine houses with fire, and execute judgments upon thee in the sight of many women: and I will cause thee to cease from playing the harlot, and thou also shalt give no hire any more. So will I make my fury toward thee to rest, and my jealousy shall depart from thee, and I will be quiet, and will be no more angry. Because thou hast not remembered the days of thy youth, but hast fretted me in all these *things;* behold, therefore I also will recompense thy way upon *thine* head, saith the Lord God: and thou shalt not commit this lewdness above all thine abominations.

Behold, every one that useth proverbs shall use *this* proverb against thee, saying, As *is* the mother, *so is* her daughter. Thou *art* thy mother's daughter, that lotheth her husband and her children; and thou *art* the sister of thy sisters, which lothed their husbands and their children: your mother *was* an Hittite, and your father an Amorite. And thine elder sister *is* Samaria, she and her daughters that dwell at thy left hand: and thy younger sister, that dwelleth at thy right hand, *is* Sodom and her daughters. Yet hast thou not walked after their ways, nor done after their abominations: but, as *it that were* a very little *thing*, thou wast corrupted more than they in all thy ways. *As* I live, saith the Lord God, Sodom thy sister hath not done, she nor her daughters, as thou hast done, thou and thy daughters. Behold, this was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy. And they were haughty, and committed abomination before me: therefore I took them away as I saw *good*. Neither hath Samaria committed half of thy sins; but thou hast multiplied thine abominations more than they, and hast justified thy sisters in all thine abominations which thou hast done. Thou also, which hast judged thy sisters, bear thine own shame for thy sins that thou hast committed more abominable than they: they are more righteous than thou: yea, be thou confounded also, and bear thy shame, in that thou hast justified thy sisters. When I shall bring again their captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, then *will I bring again* the captivity of thy captives in the midst of them: That thou mayest bear thine own shame, and mayest be confounded in all that thou hast done, in that thou art a comfort unto them. When thy sisters, Sodom and her daughters, shall return to their former estate, and Samaria and her daughters shall return to their former estate, then thou and thy daughters shall return to your former estate. For thy sister Sodom was not mentioned by thy mouth in the day of thy pride, Before thy wickedness was discovered, as at the time of *thy* reproach of the daughters of Syria, and all *that are* round about her, the daughters of the Philistines, which despise thee round about. Thou hast borne thy lewdness and thine abominations, saith the Lord. For thus saith the Lord God; I will even deal with thee as thou hast done, which hast despised the oath in

breaking the covenant.

Nevertheless I will remember my covenant with thee in the days of thy youth, and I will establish unto thee an everlasting covenant. Then thou shalt remember thy ways, and be ashamed, when thou shalt receive thy sisters, thine elder and thy younger: and I will give them unto thee for daughters, but not by thy covenant. And I will establish my covenant with thee; and thou shalt know that I *am* the Lord: That thou mayest remember, and be confounded, and never open thy mouth any more because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord God.

✢ Chapter 17

And the word of the Lord came unto me, saying, Son of man, put forth a riddle, and speak a parable unto the house of Israel; And say, Thus saith the Lord God; A great eagle with great wings, longwinged, full of feathers, which had divers colours, came unto Lebanon, and took the highest branch of the cedar: He cropped off the top of his young twigs, and carried it into a land of traffick; he set it in a city of merchants. He took also of the seed of the land, and planted it in a fruitful field; he placed *it* by great waters, *and* set it *as* a willow tree. And it grew, and became a spreading vine of low stature, whose branches turned toward him, and the roots thereof were under him: so it became a vine, and brought forth branches, and shot forth sprigs. There was also another great eagle with great wings and many feathers: and, behold, this vine did bend her roots toward him, and shot forth her branches toward him, that he might water it by the furrows of her plantation. It was planted in a good soil by great waters, that it might bring forth branches, and that it might bear fruit, that it might be a goodly vine. Say thou, Thus saith the Lord God; Shall it prosper? shall he not pull up the roots thereof, and cut off the fruit thereof, that it wither? it shall wither in all the leaves of her spring, even without great power or many people to pluck it up by the roots thereof. Yea, behold, *being* planted, shall it prosper? shall it not utterly wither, when the east wind toucheth it? it shall wither in the furrows where it grew.

Moreover the word of the Lord came unto me, saying, Say now to the rebellious house, Know ye not what these *things mean?* tell *them*, Behold, the king of Babylon is come to Jerusalem, and hath taken the king thereof, and the princes thereof, and led them with him to Babylon; And hath taken of the king's seed, and made a covenant with him, and hath taken an oath of him: he hath also taken the mighty of the land: That the kingdom might be base, that it might not lift itself up, *but* that by keeping of his covenant it might stand. But he rebelled against him in sending his ambassadors into Egypt, that they might give him horses and much people. Shall he prosper? shall he escape that doeth such *things?* or shall he break the covenant, and be delivered? *As* I live, saith the Lord God, surely in the place *where* the king *dwelleth* that made him king, whose oath he despised, and whose covenant he brake, *even* with him in the midst of Babylon he shall die. Neither shall Pharaoh with *his* mighty army and great company make for him in the war, by casting up mounts, and building forts, to cut off many persons: Seeing he despised the oath by breaking the covenant, when, lo, he had given his hand, and hath done all these *things*, he shall not escape. Therefore thus saith the Lord God; *As* I live, surely mine oath that he hath despised, and my covenant that he hath broken, even it will I recompense upon his own head. And I will spread my net upon him, and he shall be taken in my snare, and I will bring him to Babylon, and will plead with him there for his trespass that he hath trespassed against me. And all his fugitives with all his bands shall fall by the sword, and they that remain shall be scattered toward all winds: and ye shall know that I the Lord have spoken *it*.

Thus saith the Lord God; I will also take of the highest branch of the high cedar, and will set *it;* I will crop off from the top of his young twigs a tender one, and will plant *it* upon an high mountain and eminent: In the mountain of the height of Israel will I plant it: and it shall bring forth boughs, and bear fruit, and be a goodly cedar: and under it shall dwell all fowl of every wing; in the shadow of the branches thereof shall they dwell. And all the trees of the field shall know that I the Lord have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flourish: I the Lord have spoken and have done *it*.

✢ Chapter 18

The word of the Lord came unto me again, saying, What mean ye, that ye use this proverb concerning the land of Israel, saying, The fathers have eaten sour grapes, and the children's teeth are set on edge? *As* I live, saith the Lord God, ye shall not have *occasion* any more to use this proverb in Israel. Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die.

But if a man be just, and do that which is lawful and right, *And* hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, neither hath defiled his neighbour's wife, neither hath come near to a menstruous woman, And hath not oppressed any, *but* hath restored to the debtor his pledge, hath spoiled none by violence, hath given his bread to the hungry, and hath covered the naked with a garment; He *that* hath not given forth upon usury, neither hath taken any increase, *that* hath withdrawn his hand from iniquity, hath executed true judgment between man and man, Hath walked in my statutes, and hath kept my judgments, to deal truly; he *is* just, he shall surely live, saith the Lord God.

If he beget a son *that is* a robber, a shedder of blood, and *that* doeth the like to *any* one of these *things*, And that doeth not any of those *duties*, but even hath eaten upon the mountains, and defiled his neighbour's wife, Hath oppressed the poor and needy, hath spoiled by violence, hath not restored the pledge, and hath lifted up his eyes to the idols, hath committed abomination, Hath given forth upon usury, and hath taken increase: shall he then live? he shall not live: he hath done all these abominations; he shall surely die; his blood shall be upon him.

Now, lo, *if* he beget a son, that seeth all his father's sins which he hath done, and considereth, and doeth not such like, *That* hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, hath not defiled his neighbour's wife, Neither hath oppressed any, hath not withholden the pledge, neither hath spoiled by violence, *but* hath given his bread to the hungry, and hath covered the naked with a garment, *That* hath taken off his hand from the poor, *that* hath not received usury nor increase, hath executed my judgments, hath walked in my statutes; he shall not die for the iniquity of his father, he shall surely live. *As for* his father, because he cruelly oppressed, spoiled his brother by violence, and did *that* which *is* not good among his people, lo, even he shall die in his iniquity.

Yet say ye, Why? doth not the son bear the iniquity of the father? When the son hath done that which is lawful and right, *and* hath kept all my statutes, and hath done them, he shall surely live. The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him. But if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die. All his transgressions that he hath committed, they shall not be mentioned unto him: in his righteousness that he hath done he shall live. Have I any pleasure at all that the wicked should die? saith the Lord God: *and* not that he should return from his ways, and live?

But when the righteous turneth away from his righteousness, and committeth iniquity, *and* doeth according to all the abominations that the wicked *man* doeth, shall he live? All his righteousness that he hath done shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die.

Yet ye say, The way of the Lord is not equal. Hear now, O house of Israel; Is not my way equal? are not your ways unequal? When a righteous *man* turneth away from his righteousness, and committeth iniquity, and dieth in them; for his iniquity that he hath done shall he die. Again, when the wicked *man* turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. Because he considereth, and turneth away from all his transgressions that he hath committed, he shall surely live, he shall not die. Yet saith the house of Israel, The way of the Lord is not equal. O house of Israel, are not my ways equal? are not your ways unequal? Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord God. Repent, and turn *yourselves* from all your transgressions; so iniquity shall not be your ruin.

Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn *yourselves*, and live ye.

✢ Chapter 19

Moreover take thou up a lamentation for the princes of Israel, And say, What *is* thy mother? A lioness: she lay down among lions, she nourished her whelps among young lions. And she brought up one of her whelps: it became a young lion, and it learned to catch the prey; it devoured men. The nations also heard of him; he was taken in their pit, and they brought him with chains unto the land of Egypt. Now when she saw that she had waited, *and* her hope was lost, then she took another of her whelps, *and* made him a young lion. And he went up and down among the lions, he became a young lion, and learned to catch the prey, *and* devoured men. And he knew their desolate palaces, and he laid waste their cities; and the land was desolate, and the fulness thereof, by the noise of his roaring. Then the nations set against him on every side from the provinces, and spread their net over him: he was taken in their pit. And they put him in ward in chains, and brought him to the king of Babylon: they brought him into holds, that his voice should no more be heard upon the mountains of Israel.

Thy mother *is* like a vine in thy blood, planted by the waters: she was fruitful and full of branches by reason of many waters. And she had strong rods for the sceptres of them that bare rule, and her stature was exalted among the thick branches, and she appeared in her height with the multitude of her branches. But she was plucked up in fury, she was cast down to the ground, and the east wind dried up her fruit: her strong rods were broken and withered; the fire consumed them. And now she *is* planted in the wilderness, in a dry and thirsty ground. And fire is gone out of a rod of her branches, *which* hath

devoured her fruit, so that she hath no strong rod *to be* a sceptre to rule. This *is* a lamentation, and shall be for a lamentation.

✢ Chapter 20

And it came to pass in the seventh year, in the fifth *month*, the tenth *day* of the month, *that* certain of the elders of Israel came to inquire of the Lord, and sat before me. Then came the word of the Lord unto me, saying, Son of man, speak unto the elders of Israel, and say unto them, Thus saith the Lord God; Are ye come to inquire of me? *As* I live, saith the Lord God, I will not be inquired of by you. Wilt thou judge them, son of man, wilt thou judge *them?* cause them to know the abominations of their fathers:

And say unto them, Thus saith the Lord God; In the day when I chose Israel, and lifted up mine hand unto the seed of the house of Jacob, and made myself known unto them in the land of Egypt, when I lifted up mine hand unto them, saying, I *am* the Lord your God; In the day *that* I lifted up mine hand unto them, to bring them forth of the land of Egypt into a land that I had espied for them, flowing with milk and honey, which *is* the glory of all lands: Then said I unto them, Cast ye away every man the abominations of his eyes, and defile not yourselves with the idols of Egypt: I *am* the Lord your God. But they rebelled against me, and would not hearken unto me: they did not every man cast away the abominations of their eyes, neither did they forsake the idols of Egypt: then I said, I will pour out my fury upon them, to accomplish my anger against them in the midst of the land of Egypt. But I wrought for my name's sake, that it should not be polluted before the heathen, among whom they *were*, in whose sight I made myself known unto them, in bringing them forth out of the land of Egypt.

Wherefore I caused them to go forth out of the land of Egypt, and brought them into the wilderness. And I gave them my statutes, and shewed them my judgments, which *if* a man do, he shall even live in them. Moreover also I gave them my sabbaths, to be a sign between me and them, that they might know that I *am* the Lord that sanctify them. But the house of Israel rebelled against me in the wilderness: they walked not in my statutes, and they despised my judgments, which *if* a man do, he shall even live in them; and my sabbaths they greatly polluted: then I said, I would pour out my fury upon them in the wilderness, to consume them. But I wrought for my name's sake, that it should not be polluted before the heathen, in whose sight I brought them out. Yet also I lifted up my hand unto them in the wilderness, that I would not bring them into the land which I had given *them*, flowing with milk and honey, which *is* the glory of all lands; Because they despised my judgments, and walked not in my statutes, but polluted my sabbaths: for their heart went after their idols. Nevertheless mine eye spared them from destroying them, neither did I make an end of them in the wilderness. But I said unto their children in the wilderness, Walk ye not in the statutes of your fathers, neither observe their judgments, nor defile yourselves with their idols: I *am* the Lord your God; walk in my statutes, and keep my judgments, and do them; And hallow my sabbaths; and they shall be a sign between me and you, that ye may know that I *am* the Lord your God. Notwithstanding the children rebelled against me: they walked not in my statutes, neither kept my judgments to do them, which *if* a man do, he shall even live in them; they polluted my sabbaths: then I said, I would pour out my fury upon them, to accomplish my anger against them in the wilderness. Nevertheless I withdrew mine hand, and wrought for my name's sake, that it should not be polluted in the sight of the heathen, in whose sight I brought them forth. I lifted up mine hand unto them also in the wilderness, that I would scatter them among the heathen, and disperse them through the countries; Because they had not executed my judgments, but had despised my statutes, and had polluted my sabbaths, and their eyes were after their fathers' idols. Wherefore I gave them also statutes *that were* not good, and judgments whereby they should not live; And I polluted them in their own gifts, in that they caused to pass through *the fire* all that openeth the womb, that I might make them desolate, to the end that they might know that I *am* the Lord.

Therefore, son of man, speak unto the house of Israel, and say unto them, Thus saith the Lord God; Yet in this your fathers have blasphemed me, in that they have committed a trespass against me. *for* when I had brought them into the land, *for* the which I lifted up mine hand to give it to them, then they saw every high hill, and all the thick trees, and they offered there their sacrifices, and there they presented the provocation of their offering: there also they made their sweet savour, and poured out there their drink offerings. Then I said unto them, What *is* the high place whereunto ye go? And the name thereof is called Bamah unto this day. Wherefore say unto the house of Israel, Thus saith the Lord God; Are ye polluted after the manner of your fathers? and commit ye whoredom after their abominations? For when ye offer your gifts, when ye make your sons to pass through the fire, ye pollute yourselves with all your idols, even unto this day: and shall I be inquired of by you, O house of Israel? *As* I live, saith the Lord God, I will not be inquired of by you. And that which cometh into your mind shall not be at all, that ye say, We will be as the heathen, as the families of the countries, to serve wood and stone.

As I live, saith the Lord God, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you: And I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out. And I will bring you into the wilderness of the people, and there will I plead with you face to face. Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God. And I will cause you to pass under the rod, and I will bring you into the bond of the covenant: And I will purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel: and ye shall know that I *am* the Lord. As for you, O house of Israel, thus saith the Lord God; Go ye, serve ye every one his idols, and hereafter *also*, if ye will not hearken unto me: but pollute ye my holy name no more with your gifts, and with your idols. For in mine holy mountain, in the mountain of the height of Israel, saith the Lord God, there shall all the house of Israel, all of them in the land, serve me: there will I accept them, and there will I require your offerings, and the firstfruits of your oblations, with all your holy things. I will accept you with your sweet savour, when I bring you out from the people, and gather you out of the countries wherein ye have been scattered; and I will be sanctified in you before the heathen. And ye shall know that I *am* the Lord, when I shall bring you into the land of Israel, into the country *for* the which I lifted up mine hand to give it to your fathers. And there shall ye remember your ways, and all your doings, wherein ye have been defiled; and ye shall lothe yourselves in your own sight for all your evils that ye have committed. And ye shall know that I *am* the Lord, when I have wrought with you for my name's sake, not according to your wicked ways, nor according to your corrupt doings, O ye house of Israel, saith the Lord God.

Moreover the word of the Lord came unto me, saying, Son of man, set thy face toward the south, and drop *thy word* toward the south, and prophesy against the forest of the south field; And say to the forest of the south, Hear the word of the Lord; Thus saith the Lord God; Behold, I will kindle a fire in thee, and it shall devour every green tree in thee, and every dry tree: the flaming flame shall not be quenched, and all faces from the south to the north shall be burned therein. And all flesh shall see that I the Lord have kindled it: it shall not be quenched. Then said I, Ah Lord God! they say of me, Doth he not speak parables?

✢ Chapter 21

And the word of the Lord came unto me, saying, Son of man, set thy face toward Jerusalem, and drop *thy word* toward the holy places, and prophesy against the land of Israel, And say to the land of Israel, Thus saith the Lord; Behold, I *am* against thee, and will draw forth my sword out of his sheath, and will cut off from thee the righteous and the wicked. Seeing then that I will cut off from thee the righteous and the wicked, therefore shall my sword go forth out of his sheath against all flesh from the south to the north: That all flesh may know that I the Lord have drawn forth my sword out of his sheath: it shall not return any more. Sigh therefore, thou son of man, with the breaking of *thy* loins; and with bitterness sigh before their eyes. And it shall be, when they say unto thee, Wherefore sighest thou? that thou shalt answer, For the tidings; because it cometh: and every heart shall melt, and all hands shall be feeble, and every spirit shall faint, and all knees shall be weak *as* water: behold, it cometh, and shall be brought to pass, saith the Lord God.

Again the word of the Lord came unto me, saying, Son of man, prophesy, and say, Thus saith the Lord; Say, A sword, a sword is sharpened, and also furbished: It is sharpened to make a sore slaughter; it is furbished that it may glitter: should we then make mirth? it contemneth the rod of my son, *as* every tree. And he hath given it to be furbished, that it may be handled: this sword is sharpened, and it is furbished, to give it into the hand of the slayer. Cry and howl, son of man: for it shall be upon my people, it *shall be* upon all the princes of Israel: terrors by reason of the sword shall be upon my people: smite therefore upon *thy* thigh. Because *it is* a trial, and what if *the sword* contemn even the rod? it shall be no *more*, saith the Lord God. Thou therefore, son of man, prophesy, and smite *thine* hands together, and let the sword be doubled the third time, the sword of the slain: it *is* the sword of the great *men that are* slain, which entereth into their privy chambers. I have set the point of the sword against all their gates, that *their* heart may faint, and *their* ruins be multiplied: ah! *it is* made bright, *it is* wrapped up for the slaughter. Go thee one way or other, *either* on the right hand, *or* on the left, whithersoever thy face *is* set. I will also smite mine hands together, and I will cause my fury to rest: I the Lord have said *it*.

The word of the Lord came unto me again, saying, Also, thou son of man, appoint thee two ways, that the sword of the king of Babylon may come: both twain shall come forth out of one land: and choose thou a place, choose *it* at the head of the way to the city. Appoint a way, that the sword may come to Rabbath of the Ammonites, and to Judah in Jerusalem the defenced. For the king of Babylon stood at the parting of the way, at the head of the two ways, to use divination: he made *his* arrows bright, he consulted with images, he looked in the liver. At his right hand was the divination for Jerusalem, to appoint captains, to open the mouth in the slaughter, to lift up the voice with shouting, to appoint *battering* rams against the gates, to cast a mount, *and* to build a fort. And it shall be unto them as a false divination in their sight, to them that have sworn oaths: but he will call to remembrance the iniquity, that they may be taken. Therefore thus saith the Lord God; Because ye have made your iniquity to be remembered, in that your transgressions are discovered, so that in all your doings your sins do appear; because, *I say*, that ye are come to remembrance, ye shall be taken with the hand.

And thou, profane wicked prince of Israel, whose day is come, when iniquity *shall have* an end, Thus saith the Lord God; Remove the diadem, and take off the crown: this *shall* not *be* the same: exalt *him that is* low, and abase *him that is* high. I will overturn, overturn, overturn, it: and it shall be no *more*, until he come whose right it is; and I will

give it *him*.

And thou, son of man, prophesy and say, Thus saith the Lord God concerning the Ammonites, and concerning their reproach; even say thou, The sword, the sword *is* drawn: for the slaughter *it is* furbished, to consume because of the glittering: Whiles they see vanity unto thee, whiles they divine a lie unto thee, to bring thee upon the necks of *them that are* slain, of the wicked, whose day is come, when their iniquity *shall have* an end. Shall I cause *it* to return into his sheath? I will judge thee in the place where thou wast created, in the land of thy nativity. And I will pour out mine indignation upon thee, I will blow against thee in the fire of my wrath, and deliver thee into the hand of brutish men, *and* skilful to destroy. Thou shalt be for fuel to the fire; thy blood shall be in the midst of the land; thou shalt be no *more* remembered: for I the Lord have spoken *it*.

✝ Chapter 22

Moreover the word of the Lord came unto me, saying, Now, thou son of man, wilt thou judge, wilt thou judge the bloody city? yea, thou shalt shew her all her abominations. Then say thou, Thus saith the Lord God, The city sheddeth blood in the midst of it, that her time may come, and maketh idols against herself to defile herself. Thou art become guilty in thy blood that thou hast shed; and hast defiled thyself in thine idols which thou hast made; and thou hast caused thy days to draw near, and art come *even* unto thy years: therefore have I made thee a reproach unto the heathen, and a mocking to all countries. *Those that be* near, and *those that be* far from thee, shall mock thee, *which art* infamous *and* much vexed. Behold, the princes of Israel, every one were in thee to their power to shed blood. In thee have they set light by father and mother: in the midst of thee have they dealt by oppression with the stranger: in thee have they vexed the fatherless and the widow. Thou hast despised mine holy things, and hast profaned my sabbaths. In thee are men that carry tales to shed blood: and in thee they eat upon the mountains: in the midst of thee they commit lewdness. In thee have they discovered their fathers' nakedness: in thee have they humbled her that was set apart for pollution. And one hath committed abomination with his neighbour's wife; and another hath lewdly defiled his daughter in law; and another in thee hath humbled his sister, his father's daughter. In thee have they taken gifts to shed blood; thou hast taken usury and increase, and thou hast greedily gained of thy neighbours by extortion, and hast forgotten me, saith the Lord God.

Behold, therefore I have smitten mine hand at thy dishonest gain which thou hast made, and at thy blood which hath been in the midst of thee. Can thine heart endure, or can thine hands be strong, in the days that I shall deal with thee? I the Lord have spoken *it*, and will do *it*. And I will scatter thee among the heathen, and disperse thee in the countries, and will consume thy filthiness out of thee. And thou shalt take thine inheritance in thyself in the sight of the heathen, and thou shalt know that I *am* the Lord. And the word of the Lord came unto me, saying, Son of man, the house of Israel is to me become dross: all they *are* brass, and tin, and iron, and lead, in the midst of the furnace; they are *even* the dross of silver. Therefore thus saith the Lord God; Because ye are all become dross, behold, therefore I will gather you into the midst of Jerusalem. *As* they gather silver, and brass, and iron, and lead, and tin, into the midst of the furnace, to blow the fire upon it, to melt *it;* so will I gather *you* in mine anger and in my fury, and I will leave *you there*, and melt you. Yea, I will gather you, and blow upon you in the fire of my wrath, and ye shall be melted in the midst thereof. As silver is melted in the midst of the furnace, so shall ye be melted in the midst thereof; and ye shall know that I the Lord have poured out my fury upon you.

And the word of the Lord came unto me, saying, Son of man, say unto her, Thou *art* the land that is not cleansed, nor rained upon in the day of indignation. *There is* a conspiracy of her prophets in the midst thereof, like a roaring lion ravening the prey; they have devoured souls; they have taken the treasure and precious things; they have made her many widows in the midst thereof. Her priests have violated my law, and have profaned mine holy things: they have put no difference between the holy and profane, neither have they shewed *difference* between the unclean and the clean, and have hid their eyes from my sabbaths, and I am profaned among them. Her princes in the midst thereof *are* like wolves ravening the prey, to shed blood, *and* to destroy souls, to get dishonest gain. And her prophets have daubed them with untempered *mortar*, seeing vanity, and divining lies unto them, saying, Thus saith the Lord God, when the Lord hath not spoken. The people of the land have used oppression, and exercised robbery, and have vexed the poor and needy: yea, they have oppressed the stranger wrongfully. And I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it: but I found none. Therefore have I poured out mine indignation upon them; I have consumed them with the fire of my wrath: their own way have I recompensed upon their heads, saith the Lord God.

✝ Chapter 23

The word of the Lord came again unto me, saying, Son of man, there were two women, the daughters of one mother: And they committed whoredoms in Egypt; they committed whoredoms in their youth: there were their breasts pressed, and there they bruised the teats of their virginity. And the names of them *were* Aholah the elder, and Aholibah her sister: and they were mine, and they bare sons and daughters. Thus *were* their names; Samaria *is* Aholah, and Jerusalem Aholibah. And Aholah played the harlot when she was mine; and she doted on her lovers, on the Assyrians *her* neighbours, *Which were* clothed with blue, captains and rulers, all of them desirable young men, horsemen riding upon horses. Thus she committed her whoredoms with them, with all them *that were* the chosen men of Assyria, and with all on whom she doted: with all their idols she defiled herself. Neither left she her whoredoms *brought* from Egypt: for in her youth they lay with her, and they bruised the breasts of her virginity, and poured their whoredom upon her. Wherefore I have delivered her into the hand of her lovers, into the hand of the Assyrians, upon whom she doted. These discovered her nakedness: they took her sons and her daughters, and slew her with the sword: and she became famous among women; for they had executed judgment upon her. And when her sister Aholibah saw *this*, she was more corrupt in her inordinate love than she, and in her whoredoms more than her sister in *her* whoredoms. She doted upon the Assyrians *her* neighbours, captains and rulers clothed most gorgeously, horsemen riding upon horses, all of them desirable young men. Then I saw that she was defiled, *that* they *took* both one way, And *that* she increased her whoredoms: for when she saw men pourtrayed upon the wall, the images of the Chaldeans pourtrayed with vermilion, Girded with girdles upon their loins, exceeding in dyed attire upon their heads, all of them princes to look to, after the manner of the Babylonians of Chaldea, the land of their nativity: And as soon as she saw them with her eyes, she doted upon them, and sent messengers unto them into Chaldea. And the Babylonians came to her into the bed of love, and they defiled her with their whoredom, and she was polluted with them, and her mind was alienated from them. So she discovered her whoredoms, and discovered her nakedness: then my mind was alienated from her, like as my mind was alienated from her sister. Yet she multiplied her whoredoms, in calling to remembrance the days of her youth, wherein she had played the harlot in the land of Egypt. For she doted upon their paramours, whose flesh *is as* the flesh of asses, and whose issue *is like* the issue of horses. Thus thou calledst to remembrance the lewdness of thy youth, in bruising thy teats by the Egyptians for the paps of thy youth.

Therefore, O Aholibah, thus saith the Lord God; Behold, I will raise up thy lovers against thee, from whom thy mind is alienated, and I will bring them against thee on every side; The Babylonians, and all the Chaldeans, Pekod, and Shoa, and Koa, *and* all the Assyrians with them: all of them desirable young men, captains and rulers, great Lords and renowned, all of them riding upon horses. And they shall come against thee with chariots, wagons, and wheels, and with an assembly of people, *which* shall set against thee buckler and shield and helmet round about: and I will set judgment before them, and they shall judge thee according to their judgments. And I will set my jealousy against thee, and they shall deal furiously with thee: they shall take away thy nose and thine ears; and thy remnant shall fall by the sword: they shall take thy sons and thy daughters; and thy residue shall be devoured by the fire. They shall also strip thee out of thy clothes, and take away thy fair jewels. Thus will I make thy lewdness to cease from thee, and thy whoredom *brought* from the land of Egypt: so that thou shalt not lift up thine eyes unto them, nor remember Egypt any more. For thus saith the Lord God; Behold, I will deliver thee into the hand *of them* whom thou hatest, into the hand *of them* from whom thy mind is alienated: And they shall deal with thee hatefully, and shall take away all thy labour, and shall leave thee naked and bare: and the nakedness of thy whoredoms shall be discovered, both thy lewdness and thy whoredoms. I will do these *things* unto thee, because thou hast gone a whoring after the heathen, *and* because thou art polluted with their idols. Thou hast walked in the way of thy sister; therefore will I give her cup into thine hand. Thus saith the Lord God; Thou shalt drink of thy sister's cup deep and large: thou shalt be laughed to scorn and had in derision; it containeth much. Thou shalt be filled with drunkenness and sorrow, with the cup of astonishment and desolation, with the cup of thy sister Samaria. Thou shalt even drink it and suck *it* out, and thou shalt break the sherds thereof, and pluck off thine own breasts: for I have spoken *it*, saith the Lord God. Therefore thus saith the Lord God; Because thou hast forgotten me, and cast me behind thy back, therefore bear thou also thy lewdness and thy whoredoms.

The Lord said moreover unto me; Son of man, wilt thou judge Aholah and Aholibah? yea, declare unto them their abominations; That they have committed adultery, and blood *is* in their hands, and with their idols have they committed adultery, and have also caused their sons, whom they bare unto me, to pass for them through *the fire*, to devour *them*. Moreover this they have done unto me: they have defiled my sanctuary in the same day, and have profaned my sabbaths. For when they had slain their children to their idols, then they came the same day into my sanctuary to profane it; and, lo, thus have they done in the midst of mine house. And furthermore, that ye have sent for men to come from far, unto whom a messenger *was* sent; and, lo, they came: for whom thou didst wash thyself, paintedst thy eyes, and deckedst thyself with ornaments, And satest upon a stately bed, and a table prepared before it, whereupon thou hast set mine incense and mine oil. And a voice of a multitude being at ease *was* with her: and with the men of the common sort *were* brought Sabeans from the wilderness, which put bracelets upon their hands, and beautiful crowns upon their heads. Then said I unto *her that was* old in adulteries, Will they now commit whoredoms with her, and she *with them?* Yet they went in unto her, as they go in unto a woman that playeth the harlot: so went they in unto Aholah and unto Aholibah, the lewd women.

And the righteous men, they shall judge them after the manner of adulteresses, and after the manner of women that shed blood; because they *are* adulteresses, and blood *is* in their hands. For thus saith the Lord God; I will bring up a company upon them, and will give them to be removed and spoiled. And the company shall stone them with stones, and dispatch them with their swords; they shall slay their sons and their daughters, and burn up their houses with fire. Thus will I cause lewdness to cease out of the land, that all

women may be taught not to do after your lewdness. And they shall recompense your lewdness upon you, and ye shall bear the sins of your idols: and ye shall know that I *am* the Lord God.

✝ Chapter 24

Again in the ninth year, in the tenth month, in the tenth *day* of the month, the word of the Lord came unto me, saying, Son of man, write thee the name of the day, *even* of this same day: the king of Babylon set himself against Jerusalem this same day. And utter a parable unto the rebellious house, and say unto them, Thus saith the Lord God; Set on a pot, set *it* on, and also pour water into it: Gather the pieces thereof into it, *even* every good piece, the thigh, and the shoulder; fill *it* with the choice bones. Take the choice of the flock, and burn also the bones under it, *and* make it boil well, and let them seethe the bones of it therein.

Wherefore thus saith the Lord God; Woe to the bloody city, to the pot whose scum *is* therein, and whose scum is not gone out of it! bring it out piece by piece; let no lot fall upon it. For her blood is in the midst of her; she set it upon the top of a rock; she poured it not upon the ground, to cover it with dust; That it might cause fury to come up to take vengeance; I have set her blood upon the top of a rock, that it should not be covered. Therefore thus saith the Lord God; Woe to the bloody city! I will even make the pile for fire great. Heap on wood, kindle the fire, consume the flesh, and spice it well, and let the bones be burned. Then set it empty upon the coals thereof, that the brass of it may be hot, and may burn, and *that* the filthiness of it may be molten in it, *that* the scum of it may be consumed. She hath wearied *herself* with lies, and her great scum went not forth out of her: her scum *shall be* in the fire. In thy filthiness *is* lewdness: because I have purged thee, and thou wast not purged, thou shalt not be purged from thy filthiness any more, till I have caused my fury to rest upon thee. I the Lord have spoken *it:* it shall come to pass, and I will do *it;* I will not go back, neither will I spare, neither will I repent; according to thy ways, and according to thy doings, shall they judge thee, saith the Lord God.

Also the word of the Lord came unto me, saying, Son of man, behold, I take away from thee the desire of thine eyes with a stroke: yet neither shalt thou mourn nor weep, neither shall thy tears run down. Forbear to cry, make no mourning for the dead, bind the tire of thine head upon thee, and put on thy shoes upon thy feet, and cover not *thy* lips, and eat not the bread of men. So I spake unto the people in the morning: and at even my wife died; and I did in the morning as I was commanded.

And the people said unto me, Wilt thou not tell us what these *things are* to us, that thou doest *so?* Then I answered them, The word of the Lord came unto me, saying, Speak unto the house of Israel, Thus saith the Lord God; Behold, I will profane my sanctuary, the excellency of your strength, the desire of your eyes, and that which your soul pitieth; and your sons and your daughters whom ye have left shall fall by the sword. And ye shall do as I have done: ye shall not cover *your* lips, nor eat the bread of men. And your tires *shall be* upon your heads, and your shoes upon your feet: ye shall not mourn nor weep; but ye shall pine away for your iniquities, and mourn one toward another. Thus Ezekiel is unto you a sign: according to all that he hath done shall ye do: and when this cometh, ye shall know that I *am* the Lord God. Also, thou son of man, *shall it* not *be* in the day when I take from them their strength, the joy of their glory, the desire of their eyes, and that whereupon they set their minds, their sons and their daughters, *That* he that escapeth in that day shall come unto thee, to cause *thee* to hear *it* with *thine* ears? In that day shall thy mouth be opened to him which is escaped, and thou shalt speak, and be no more dumb: and thou shalt be a sign unto them; and they shall know that I *am* the Lord.

✝ Chapter 25

The word of the Lord came again unto me, saying, Son of man, set thy face against the Ammonites, and prophesy against them; And say unto the Ammonites, Hear the word of the Lord God; Thus saith the Lord God; Because thou saidst, Aha, against my sanctuary, when it was profaned; and against the land of Israel, when it was desolate; and against the house of Judah, when they went into captivity; Behold, therefore I will deliver thee to the men of the east for a possession, and they shall set their palaces in thee, and make their dwellings in thee: they shall eat thy fruit, and they shall drink thy milk. And I will make Rabbah a stable for camels, and the Ammonites a couchingplace for flocks: and ye shall know that I *am* the Lord. For thus saith the Lord God; Because thou hast clapped *thine* hands, and stamped with the feet, and rejoiced in heart with all thy despite against the land of Israel; Behold, therefore I will stretch out mine hand upon thee, and will deliver thee for a spoil to the heathen; and I will cut thee off from the people, and I will cause thee to perish out of the countries: I will destroy thee; and thou shalt know that I *am* the Lord.

Thus saith the Lord God; Because that Moab and Seir do say, Behold, the house of Judah *is* like unto all the heathen; Therefore, behold, I will open the side of Moab from the cities, from his cities *which are* on his frontiers, the glory of the country, Beth-jeshimoth, Baal-meon, and Kiriathaim, Unto the men of the east with the Ammonites, and will give them in possession, that the Ammonites may not be remembered among the nations. And I will execute judgments upon Moab; and they shall know that I *am* the Lord.

Thus saith the Lord God; Because that Edom hath dealt against the house of Judah by taking vengeance, and hath greatly offended, and revenged himself upon them; Therefore thus saith the Lord God; I will also stretch out mine hand upon Edom, and will cut off man and beast from it; and I will make it desolate from Teman; and they of Dedan shall fall by the sword. And I will lay my vengeance upon Edom by the hand of my people Israel: and they shall do in Edom according to mine anger and according to my fury; and they shall know my vengeance, saith the Lord God.

Thus saith the Lord God; Because the Philistines have dealt by revenge, and have taken vengeance with a despiteful heart, to destroy *it* for the old hatred; Therefore thus saith the Lord God; Behold, I will stretch out mine hand upon the Philistines, and I will cut off the Cherethims, and destroy the remnant of the sea coast. And I will execute great vengeance upon them with furious rebukes; and they shall know that I *am* the Lord, when I shall lay my vengeance upon them.

✝ Chapter 26

And it came to pass in the eleventh year, in the first *day* of the month, *that* the word of the Lord came unto me, saying, Son of man, because that Tyrus hath said against Jerusalem, Aha, she is broken *that was* the gates of the people: she is turned unto me: I shall be replenished, *now* she is laid waste: Therefore thus saith the Lord God; Behold, I *am* against thee, O Tyrus, and will cause many nations to come up against thee, as the sea causeth his waves to come up. And they shall destroy the walls of Tyrus, and break down her towers: I will also scrape her dust from her, and make her like the top of a rock. It shall be *a place for* the spreading of nets in the midst of the sea: for I have spoken *it,* saith the Lord God: and it shall become a spoil to the nations. And her daughters which *are* in the field shall be slain by the sword; and they shall know that I *am* the Lord.

For thus saith the Lord God; Behold, I will bring upon Tyrus Nebuchadrezzar king of Babylon, a king of kings, from the north, with horses, and with chariots, and with horsemen, and companies, and much people. He shall slay with the sword thy daughters in the field: and he shall make a fort against thee, and cast a mount against thee, and lift up the buckler against thee. And he shall set engines of war against thy walls, and with his axes he shall break down thy towers. By reason of the abundance of his horses their dust shall cover thee: thy walls shall shake at the noise of the horsemen, and of the wheels, and of the chariots, when he shall enter into thy gates, as men enter into a city wherein is made a breach. With the hoofs of his horses shall he tread down all thy streets: he shall slay thy people by the sword, and thy strong garrisons shall go down to the ground. And they shall make a spoil of thy riches, and make a prey of thy merchandise: and they shall break down thy walls, and destroy thy pleasant houses: and they shall lay thy stones and thy timber and thy dust in the midst of the water. And I will cause the noise of thy songs to cease; and the sound of thy harps shall be no more heard. And I will make thee like the top of a rock: thou shalt be *a place* to spread nets upon; thou shalt be built no more: for I the Lord have spoken *it,* saith the Lord God.

Thus saith the Lord God to Tyrus; Shall not the isles shake at the sound of thy fall, when the wounded cry, when the slaughter is made in the midst of thee? Then all the princes of the sea shall come down from their thrones, and lay away their robes, and put off their broidered garments: they shall clothe themselves with trembling; they shall sit upon the ground, and shall tremble at *every* moment, and be astonished at thee. And they shall take up a lamentation for thee, and say to thee, How art thou destroyed, *that wast* inhabited of seafaring men, the renowned city, which wast strong in the sea, she and her inhabitants, which cause their terror *to be* on all that haunt it! Now shall the isles tremble in the day of thy fall; yea, the isles that *are* in the sea shall be troubled at thy departure. For thus saith the Lord God; When I shall make thee a desolate city, like the cities that are not inhabited; when I shall bring up the deep upon thee, and great waters shall cover thee; When I shall bring thee down with them that descend into the pit, with the people of old time, and shall set thee in the low parts of the earth, in places desolate of old, with them that go down to the pit, that thou be not inhabited; and I shall set glory in the land of the living; I will make thee a terror, and thou *shalt be* no *more:* though thou be sought for, yet shalt thou never be found again, saith the Lord God.

✝ Chapter 27

The word of the Lord came again unto me, saying, Now, thou son of man, take up a lamentation for Tyrus; And say unto Tyrus, O thou that art situate at the entry of the sea, *which art* a merchant of the people for many isles, Thus saith the Lord God; O Tyrus, thou hast said, I *am* of perfect beauty. Thy borders *are* in the midst of the seas, thy builders have perfected thy beauty. They have made all thy *ship* boards of fir trees of Senir: they have taken cedars from Lebanon to make masts for thee. *Of* the oaks of Bashan have they made thine oars; the company of the Ashurites have made thy benches *of* ivory, *brought* out of the isles of Chittim. Fine linen with broidered work from Egypt was that which thou

spreadest forth to be thy sail; blue and purple from the isles of Elishah was that which covered thee. The inhabitants of Zidon and Arvad were thy mariners: thy wise *men*, O Tyrus, *that* were in thee, were thy pilots. The ancients of Gebal and the wise *men* thereof were in thee thy calkers: all the ships of the sea with their mariners were in thee to occupy thy merchandise. They of Persia and of Lud and of Phut were in thine army, thy men of war: they hanged the shield and helmet in thee; they set forth thy comeliness. The men of Arvad with thine army *were* upon thy walls round about, and the Gammadims were in thy towers: they hanged their shields upon thy walls round about; they have made thy beauty perfect. Tarshish *was* thy merchant by reason of the multitude of all *kind of* riches; with silver, iron, tin, and lead, they traded in thy fairs. Javan, Tubal, and Meshech, they *were* thy merchants: they traded the persons of men and vessels of brass in thy market. They of the house of Togarmah traded in thy fairs with horses and horsemen and mules. The men of Dedan *were* thy merchants; many isles *were* the merchandise of thine hand: they brought thee *for* a present horns of ivory and ebony. Syria *was* thy merchant by reason of the multitude of the wares of thy making: they occupied in thy fairs with emeralds, purple, and broidered work, and fine linen, and coral, and agate. Judah, and the land of Israel, they *were* thy merchants: they traded in thy market wheat of Minnith, and Pannag, and honey, and oil, and balm. Damascus *was* thy merchant in the multitude of the wares of thy making, for the multitude of all riches; in the wine of Helbon, and white wool. Dan also and Javan going to and fro occupied in thy fairs: bright iron, cassia, and calamus, were in thy market. Dedan *was* thy merchant in precious clothes for chariots. Arabia, and all the princes of Kedar, they occupied with thee in lambs, and rams, and goats: in these *were they* thy merchants. The merchants of Sheba and Raamah, they *were* thy merchants: they occupied in thy fairs with chief of all spices, and with all precious stones, and gold. Haran, and Canneh, and Eden, the merchants of Sheba, Asshur, *and* Chilmad, *were* thy merchants. These *were* thy merchants in all sorts *of things*, in blue clothes, and broidered work, and in chests of rich apparel, bound with cords, and made of cedar, among thy merchandise. The ships of Tarshish did sing of thee in thy market: and thou wast replenished, and made very glorious in the midst of the seas.

Thy rowers have brought thee into great waters: the east wind hath broken thee in the midst of the seas. Thy riches, and thy fairs, thy merchandise, thy mariners, and thy pilots, thy calkers, and the occupiers of thy merchandise, and all thy men of war, that *are* in thee, and in all thy company which *is* in the midst of thee, shall fall into the midst of the seas in the day of thy ruin. The suburbs shall shake at the sound of the cry of thy pilots. And all that handle the oar, the mariners, *and* all the pilots of the sea, shall come down from their ships, they shall stand upon the land; And shall cause their voice to be heard against thee, and shall cry bitterly, and shall cast up dust upon their heads, they shall wallow themselves in the ashes: And they shall make themselves utterly bald for thee, and gird them with sackcloth, and they shall weep for thee with bitterness of heart *and* bitter wailing. And in their wailing they shall take up a lamentation for thee, and lament over thee, *saying*, What *city is* like Tyrus, like the destroyed in the midst of the sea? When thy wares went forth out of the seas, thou filledst many people; thou didst enrich the kings of the earth with the multitude of thy riches and of thy merchandise. In the time *when* thou shalt be broken by the seas in the depths of the waters thy merchandise and all thy company in the midst of thee shall fall. All the inhabitants of the isles shall be astonished at thee, and their kings shall be sore afraid, they shall be troubled in *their* countenance. The merchants among the people shall hiss at thee; thou shalt be a terror, and never *shalt be* any more.

✣ Chapter 28

The word of the Lord came again unto me, saying, Son of man, say unto the prince of Tyrus, Thus saith the Lord God; Because thine heart *is* lifted up, and thou hast said, I *am* a God, I sit *in* the seat of God, in the midst of the seas; yet thou *art* a man, and not God, though thou set thine heart as the heart of God: Behold, thou *art* wiser than Daniel; there is no secret that they can hide from thee: With thy wisdom and with thine understanding thou hast gotten thee riches, and hast gotten gold and silver into thy treasures: By thy great wisdom *and* by thy traffick hast thou increased thy riches, and thine heart is lifted up because of thy riches: Therefore thus saith the Lord God; Because thou hast set thine heart as the heart of God; Behold, therefore I will bring strangers upon thee, the terrible of the nations: and they shall draw their swords against the beauty of thy wisdom, and they shall defile thy brightness. They shall bring thee down to the pit, and thou shalt die the deaths of *them that are* slain in the midst of the seas. Wilt thou yet say before him that slayeth thee, I *am* God? but thou *shalt be* a man, and no God, in the hand of him that slayeth thee. Thou shalt die the deaths of the uncircumcised by the hand of strangers: for I have spoken *it*, saith the Lord God.

Moreover the word of the Lord came unto me, saying, Son of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord God; Thou sealest up the sum, full of wisdom, and perfect in beauty. Thou hast been in Eden the garden of God; every precious stone *was* thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created. Thou *art* the anointed cherub that covereth; and I have set thee *so:* thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou *wast* perfect in thy ways from the day that thou wast created, till iniquity was found in thee. By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire. Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee. Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffick; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee. All they that know thee among the people shall be astonished at thee: thou shalt be a terror, and never *shalt* thou *be* any more.

Again the word of the Lord came unto me, saying, Son of man, set thy face against Zidon, and prophesy against it, And say, Thus saith the Lord God; Behold, I *am* against thee, O Zidon; and I will be glorified in the midst of thee: and they shall know that I *am* the Lord, when I shall have executed judgments in her, and shall be sanctified in her. For I will send into her pestilence, and blood into her streets; and the wounded shall be judged in the midst of her by the sword upon her on every side; and they shall know that I *am* the Lord.

And there shall be no more a pricking brier unto the house of Israel, nor *any* grieving thorn of all *that are* round about them, that despised them; and they shall know that I *am* the Lord God. Thus saith the Lord God; When I shall have gathered the house of Israel from the people among whom they are scattered, and shall be sanctified in them in the sight of the heathen, then shall they dwell in their land that I have given to my servant Jacob. And they shall dwell safely therein, and shall build houses, and plant vineyards; yea, they shall dwell with confidence, when I have executed judgments upon all those that despise them round about them; and they shall know that I *am* the Lord their God.

✣ Chapter 29

In the tenth year, in the tenth *month*, in the twelfth *day* of the month, the word of the Lord came unto me, saying, Son of man, set thy face against Pharaoh king of Egypt, and prophesy against him, and against all Egypt: Speak, and say, Thus saith the Lord God; Behold, I *am* against thee, Pharaoh king of Egypt, the great dragon that lieth in the midst of his rivers, which hath said, My river *is* mine own, and I have made *it* for myself. But I will put hooks in thy jaws, and I will cause the fish of thy rivers to stick unto thy scales, and I will bring thee up out of the midst of thy rivers, and all the fish of thy rivers shall stick unto thy scales. And I will leave thee *thrown* into the wilderness, thee and all the fish of thy rivers: thou shalt fall upon the open fields; thou shalt not be brought together, nor gathered: I have given thee for meat to the beasts of the field and to the fowls of the heaven. And all the inhabitants of Egypt shall know that I *am* the Lord, because they have been a staff of reed to the house of Israel. When they took hold of thee by thy hand, thou didst break, and rend all their shoulder: and when they leaned upon thee, thou brakest, and madest all their loins to be at a stand.

Therefore thus saith the Lord God; Behold, I will bring a sword upon thee, and cut off man and beast out of thee. And the land of Egypt shall be desolate and waste; and they shall know that I *am* the Lord: because he hath said, The river *is* mine, and I have made *it*. Behold, therefore I *am* against thee, and against thy rivers, and I will make the land of Egypt utterly waste *and* desolate, from the tower of Syene even unto the border of Ethiopia. No foot of man shall pass through it, nor foot of beast shall pass through it, neither shall it be inhabited forty years. And I will make the land of Egypt desolate in the midst of the countries *that are* desolate, and her cities among the cities *that are* laid waste shall be desolate forty years: and I will scatter the Egyptians among the nations, and will disperse them through the countries.

Yet thus saith the Lord God; At the end of forty years will I gather the Egyptians from the people whither they were scattered: And I will bring again the captivity of Egypt, and will cause them to return *into* the land of Pathros, into the land of their habitation; and they shall be there a base kingdom. It shall be the basest of the kingdoms; neither shall it exalt itself any more above the nations: for I will diminish them, that they shall no more rule over the nations. And it shall be no more the confidence of the house of Israel, which bringeth *their* iniquity to remembrance, when they shall look after them: but they shall know that I *am* the Lord God.

And it came to pass in the seven and twentieth year, in the first *month*, in the first *day* of the month, the word of the Lord came unto me, saying, Son of man, Nebuchadrezzar king of Babylon caused his army to serve a great service against Tyrus: every head *was* made bald, and every shoulder *was* peeled: yet had he no wages, nor his army, for Tyrus, for the service that he had served against it: Therefore thus saith the Lord God; Behold, I will give the land of Egypt unto Nebuchadrezzar king of Babylon; and he shall take her multitude, and take her spoil, and take her prey; and it shall be the wages for his army. I have given him the land of Egypt *for* his labour wherewith he served against it, because they wrought for me, saith the Lord God.

In that day will I cause the horn of the house of Israel to bud forth, and I will give thee the opening of the mouth in the midst of them; and they shall know that I *am* the Lord.

✢ Chapter 30

The word of the Lord came again unto me, saying, Son of man, prophesy and say, Thus saith the Lord God; Howl ye, Woe worth the day! For the day *is* near, even the day of the Lord *is* near, a cloudy day; it shall be the time of the heathen. And the sword shall come upon Egypt, and great pain shall be in Ethiopia, when the slain shall fall in Egypt, and they shall take away her multitude, and her foundations shall be broken down. Ethiopia, and Libya, and Lydia, and all the mingled people, and Chub, and the men of the land that is in league, shall fall with them by the sword. Thus saith the Lord; They also that uphold Egypt shall fall; and the pride of her power shall come down: from the tower of Syene shall they fall in it by the sword, saith the Lord God. And they shall be desolate in the midst of the countries *that are* desolate, and her cities shall be in the midst of the cities *that are* wasted. And they shall know that I *am* the Lord, when I have set a fire in Egypt, and *when* all her helpers shall be destroyed. In that day shall messengers go forth from me in ships to make the careless Ethiopians afraid, and great pain shall come upon them, as in the day of Egypt: for, lo, it cometh. Thus saith the Lord God; I will also make the multitude of Egypt to cease by the hand of Nebuchadrezzar king of Babylon. He and his people with him, the terrible of the nations, shall be brought to destroy the land: and they shall draw their swords against Egypt, and fill the land with the slain. And I will make the rivers dry, and sell the land into the hand of the wicked: and I will make the land waste, and all that is therein, by the hand of strangers: I the Lord have spoken *it*. Thus saith the Lord God; I will also destroy the idols, and I will cause *their* images to cease out of Noph; and there shall be no more a prince of the land of Egypt: and I will put a fear in the land of Egypt. And I will make Pathros desolate, and will set fire in Zoan, and will execute judgments in No. And I will pour my fury upon Sin, the strength of Egypt; and I will cut off the multitude of No. And I will set fire in Egypt: Sin shall have great pain, and No shall be rent asunder, and Noph *shall have* distresses daily. The young men of Aven and of Pi-beseth shall fall by the sword: and these *cities* shall go into captivity. At Tehaphnehes also the day shall be darkened, when I shall break there the yokes of Egypt: and the pomp of her strength shall cease in her: as for her, a cloud shall cover her, and her daughters shall go into captivity. Thus will I execute judgments in Egypt: and they shall know that I *am* the Lord.

And it came to pass in the eleventh year, in the first *month*, in the seventh *day* of the month, *that* the word of the Lord came unto me, saying, Son of man, I have broken the arm of Pharaoh king of Egypt; and, lo, it shall not be bound up to be healed, to put a roller to bind it, to make it strong to hold the sword. Therefore thus saith the Lord God; Behold, I *am* against Pharaoh king of Egypt, and will break his arms, the strong, and that which was broken; and I will cause the sword to fall out of his hand. And I will scatter the Egyptians among the nations, and will disperse them through the countries. And I will strengthen the arms of the king of Babylon, and put my sword in his hand: but I will break Pharaoh's arms, and he shall groan before him with the groanings of a deadly wounded *man*. But I will strengthen the arms of the king of Babylon, and the arms of Pharaoh shall fall down; and they shall know that I *am* the Lord, when I shall put my sword into the hand of the king of Babylon, and he shall stretch it out upon the land of Egypt. And I will scatter the Egyptians among the nations, and disperse them among the countries; and they shall know that I *am* the Lord.

✢ Chapter 31

And it came to pass in the eleventh year, in the third *month*, in the first *day* of the month, *that* the word of the Lord came unto me, saying, Son of man, speak unto Pharaoh king of Egypt, and to his multitude; Whom art thou like in thy greatness?

Behold, the Assyrian *was* a cedar in Lebanon with fair branches, and with a shadowing shroud, and of an high stature; and his top was among the thick boughs. The waters made him great, the deep set him up on high with her rivers running round about his plants, and sent out her little rivers unto all the trees of the field. Therefore his height was exalted above all the trees of the field, and his boughs were multiplied, and his branches became long because of the multitude of waters, when he shot forth. All the fowls of heaven made their nests in his boughs, and under his branches did all the beasts of the field bring forth their young, and under his shadow dwelt all great nations. Thus was he fair in his greatness, in the length of his branches: for his root was by great waters. The cedars in the garden of God could not hide him: the fir trees were not like his boughs, and the chesnut trees were not like his branches; nor any tree in the garden of God was like unto him in his beauty. I have made him fair by the multitude of his branches: so that all the trees of Eden, that *were* in the garden of God, envied him.

Therefore thus saith the Lord God; Because thou hast lifted up thyself in height, and he hath shot up his top among the thick boughs, and his heart is lifted up in his height; I have therefore delivered him into the hand of the mighty one of the heathen; he shall surely deal with him: I have driven him out for his wickedness. And strangers, the terrible of the nations, have cut him off, and have left him: upon the mountains and in all the valleys his branches are fallen, and his boughs are broken by all the rivers of the land; and all the people of the earth are gone down from his shadow, and have left him. Upon his ruin shall all the fowls of the heaven remain, and all the beasts of the field shall be upon his branches: To the end that none of all the trees by the waters exalt themselves for their height, neither shoot up their top among the thick boughs, neither their trees stand up in their height, all that drink water: for they are all delivered unto death, to the nether parts of the earth, in the midst of the children of men, with them that go down to the pit. Thus saith the Lord God; In the day when he went down to the grave I caused a mourning: I covered the deep for him, and I restrained the floods thereof, and the great waters were stayed: and I caused Lebanon to mourn for him, and all the trees of the field fainted for him. I made the nations to shake at the sound of his fall, when I cast him down to hell with them that descend into the pit: and all the trees of Eden, the choice and best of Lebanon, all that drink water, shall be comforted in the nether parts of the earth. They also went down into hell with him unto *them that be* slain with the sword; and *they that were* his arm, *that* dwelt under his shadow in the midst of the heathen.

To whom art thou thus like in glory and in greatness among the trees of Eden? yet shalt thou be brought down with the trees of Eden unto the nether parts of the earth: thou shalt lie in the midst of the uncircumcised with *them that be* slain by the sword. This *is* Pharaoh and all his multitude, saith the Lord God.

✢ Chapter 32

And it came to pass in the twelfth year, in the twelfth month, in the first *day* of the month, *that* the word of the Lord came unto me, saying, Son of man, take up a lamentation for Pharaoh king of Egypt, and say unto him, Thou art like a young lion of the nations, and thou *art* as a whale in the seas: and thou camest forth with thy rivers, and troubledst the waters with thy feet, and fouledst their rivers. Thus saith the Lord God; I will therefore spread out my net over thee with a company of many people; and they shall bring thee up in my net. Then will I leave thee upon the land, I will cast thee forth upon the open field, and will cause all the fowls of the heaven to remain upon thee, and I will fill the beasts of the whole earth with thee. And I will lay thy flesh upon the mountains, and fill the valleys with thy height. I will also water with thy blood the land wherein thou swimmest, *even* to the mountains; and the rivers shall be full of thee. And when I shall put thee out, I will cover the heaven, and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not give her light. All the bright lights of heaven will I make dark over thee, and set darkness upon thy land, saith the Lord God. I will also vex the hearts of many people, when I shall bring thy destruction among the nations, into the countries which thou hast not known. Yea, I will make many people amazed at thee, and their kings shall be horribly afraid for thee, when I shall brandish my sword before them; and they shall tremble at *every* moment, every man for his own life, in the day of thy fall.

For thus saith the Lord God; The sword of the king of Babylon shall come upon thee. By the swords of the mighty will I cause thy multitude to fall, the terrible of the nations, all of them: and they shall spoil the pomp of Egypt, and all the multitude thereof shall be destroyed. I will destroy also all the beasts thereof from beside the great waters; neither shall the foot of man trouble them any more, nor the hoofs of beasts trouble them. Then will I make their waters deep, and cause their rivers to run like oil, saith the Lord God. When I shall make the land of Egypt desolate, and the country shall be destitute of that whereof it was full, when I shall smite all them that dwell therein, then shall they know that I *am* the Lord. This *is* the lamentation wherewith they shall lament her: the daughters of the nations shall lament her: they shall lament for her, *even* for Egypt, and for all her multitude, saith the Lord God.

It came to pass also in the twelfth year, in the fifteenth *day* of the month, *that* the word of the Lord came unto me, saying, Son of man, wail for the multitude of Egypt, and cast them down, *even* her, and the daughters of the famous nations, unto the nether parts of the earth, with them that go down into the pit. Whom dost thou pass in beauty? go down, and be thou laid with the uncircumcised. They shall fall in the midst of *them that are* slain by the sword: she is delivered to the sword: draw her and all her multitudes. The strong among the mighty shall speak to him out of the midst of hell with them that help him: they are gone down, they lie uncircumcised, slain by the sword. Asshur *is* there and all her company: his graves *are* about him: all of them slain, fallen by the sword: Whose graves are set in the sides of the pit, and her company is round about her grave: all of them slain, fallen by the sword, which caused terror in the land of the living. There *is* Elam and all her multitude round about her grave, all of them slain, fallen by the sword, which are gone down uncircumcised into the nether parts of the earth, which caused their terror in the land of the living; yet have they borne their shame with them that go down to the pit. They have set her a bed in the midst of the slain with all her multitude: her graves *are* round about him: all of them uncircumcised, slain by the sword: though their terror was caused in the land of the living, yet have they borne their shame with them that go down to the pit: he is put in the midst of *them that be* slain. There *is* Meshech, Tubal, and all her multitude: her graves *are* round about him: all of them uncircumcised, slain by the sword, though they caused their terror in the land of the living. And they shall not lie with the mighty *that are* fallen of the uncircumcised, which are gone down to hell with their weapons of war: and they have laid their swords under their heads, but their iniquities shall be upon their bones, though *they were* the terror of the mighty in the land of the living. Yea, thou shalt be broken in the midst of the uncircumcised, and shalt lie with *them that are* slain with the sword. There *is* Edom, her kings, and all her princes, which with their might are laid by *them that were* slain by the sword: they shall lie with the uncircumcised, and with them that go down to the pit. There *be* the princes of the north, all of them, and all the Zidonians, which are gone down with the slain; with

their terror they are ashamed of their might; and they lie uncircumcised with *them that be* slain by the sword, and bear their shame with them that go down to the pit. Pharaoh shall see them, and shall be comforted over all his multitude, *even* Pharaoh and all his army slain by the sword, saith the Lord God. For I have caused my terror in the land of the living: and he shall be laid in the midst of the uncircumcised with *them that are* slain with the sword, *even* Pharaoh and all his multitude, saith the Lord God.

✣ Chapter 33

gain the word of the Lord came unto me, saying, Son of man, speak to the children of thy people, and say unto them, When I bring the sword upon a land, if the people of the land take a man of their coasts, and set him for their watchman: If when he seeth the sword come upon the land, he blow the trumpet, and warn the people; Then whosoever heareth the sound of the trumpet, and taketh not warning; if the sword come, and take him away, his blood shall be upon his own head. He heard the sound of the trumpet, and took not warning; his blood shall be upon him. But he that taketh warning shall deliver his soul. But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take *any* person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand.

So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me. When I say unto the wicked, O wicked *man*, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked *man* shall die in his iniquity; but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul. Therefore, O thou son of man, speak unto the house of Israel; Thus ye speak, saying, If our transgressions and our sins *be* upon us, and we pine away in them, how should we then live? Say unto them, *As* I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel? Therefore, thou son of man, say unto the children of thy people, The righteousness of the righteous shall not deliver him in the day of his transgression: as for the wickedness of the wicked, he shall not fall thereby in the day that he turneth from his wickedness; neither shall the righteous be able to live for his *righteousness* in the day that he sinneth. When I shall say to the righteous, *that* he shall surely live; if he trust to his own righteousness, and commit iniquity, all his righteousnesses shall not be remembered; but for his iniquity that he hath committed, he shall die for it. Again, when I say unto the wicked, Thou shalt surely die; if he turn from his sin, and do that which is lawful and right; *If* the wicked restore the pledge, give again that he had robbed, walk in the statutes of life, without committing iniquity; he shall surely live, he shall not die. None of his sins that he hath committed shall be mentioned unto him: he hath done that which is lawful and right; he shall surely live.

Yet the children of thy people say, The way of the Lord is not equal: but as for them, their way is not equal. When the righteous turneth from his righteousness, and committeth iniquity, he shall even die thereby. But if the wicked turn from his wickedness, and do that which is lawful and right, he shall live thereby.

Yet ye say, The way of the Lord is not equal. O ye house of Israel, I will judge you every one after his ways.

And it came to pass in the twelfth year of our captivity, in the tenth *month*, in the fifth *day* of the month, *that* one that had escaped out of Jerusalem came unto me, saying, The city is smitten. Now the hand of the Lord was upon me in the evening, afore he that was escaped came; and had opened my mouth, until he came to me in the morning; and my mouth was opened, and I was no more dumb. Then the word of the Lord came unto me, saying, Son of man, they that inhabit those wastes of the land of Israel speak, saying, Abraham was one, and he inherited the land: but we *are* many; the land is given us for inheritance. Wherefore say unto them, Thus saith the Lord God; Ye eat with the blood, and lift up your eyes toward your idols, and shed blood: and shall ye possess the land? Ye stand upon your sword, ye work abomination, and ye defile every one his neighbour's wife: and shall ye possess the land? Say thou thus unto them, Thus saith the Lord God; *As* I live, surely they that *are* in the wastes shall fall by the sword, and him that *is* in the open field will I give to the beasts to be devoured, and they that *be* in the forts and in the caves shall die of the pestilence. For I will lay the land most desolate, and the pomp of her strength shall cease; and the mountains of Israel shall be desolate, that none shall pass through. Then shall they know that I *am* the Lord, when I have laid the land most desolate because of all their abominations which they have committed.

Also, thou son of man, the children of thy people still are talking against thee by the walls and in the doors of the houses, and speak one to another, every one to his brother, saying, Come, I pray you, and hear what is the word that cometh forth from the Lord. And they come unto thee as the people cometh, and they sit before thee *as* my people, and they hear thy words, but they will not do them: for with their mouth they shew much love, *but* their heart goeth after their covetousness. And, lo, thou *art* unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument: for they hear thy words, but they do them not. And when this cometh to pass, (lo, it will come,) then shall they know that a prophet hath been among them.

✣ Chapter 34

nd the word of the Lord came unto me, saying, Son of man, prophesy against the shepherds of Israel, prophesy, and say unto them, Thus saith the Lord God unto the shepherds; Woe *be* to the shepherds of Israel that do feed themselves! should not the shepherds feed the flocks? Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed: *but* ye feed not the flock. The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up *that which was* broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and with cruelty have ye ruled them. And they were scattered, because *there is* no shepherd: and they became meat to all the beasts of the field, when they were scattered. My sheep wandered through all the mountains, and upon every high hill: yea, my flock was scattered upon all the face of the earth, and none did search or seek *after them.*

Therefore, ye shepherds, hear the word of the Lord; *As* I live, saith the Lord God, surely because my flock became a prey, and my flock became meat to every beast of the field, because *there was* no shepherd, neither did my shepherds search for my flock, but the shepherds fed themselves, and fed not my flock; Therefore, O ye shepherds, hear the word of the Lord; Thus saith the Lord God; Behold, I *am* against the shepherds; and I will require my flock at their hand, and cause them to cease from feeding the flock; neither shall the shepherds feed themselves any more; for I will deliver my flock from their mouth, that they may not be meat for them.

For thus saith the Lord God; Behold, I, *even* I, will both search my sheep, and seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep *that are* scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day. And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country. I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be: there shall they lie in a good fold, and *in* a fat pasture shall they feed upon the mountains of Israel. I will feed my flock, and I will cause them to lie down, saith the Lord God. I will seek that which was lost, and bring again that which was driven away, and will bind up *that which was* broken, and will strengthen that which was sick: but I will destroy the fat and the strong; I will feed them with judgment. And *as for* you, O my flock, thus saith the Lord God; Behold, I judge between cattle and cattle, between the rams and the he goats. *Seemeth it* a small thing unto you to have eaten up the good pasture, but ye must tread down with your feet the residue of your pastures? and to have drunk of the deep waters, but ye must foul the residue with your feet? And *as for* my flock, they eat that which ye have trodden with your feet; and they drink that which ye have fouled with your feet.

Therefore thus saith the Lord God unto them; Behold, I, *even* I, will judge between the fat cattle and between the lean cattle. Because ye have thrust with side and with shoulder, and pushed all the diseased with your horns, till ye have scattered them abroad; Therefore will I save my flock, and they shall no more be a prey; and I will judge between cattle and cattle. And I will set up one shepherd over them, and he shall feed them, *even* my servant David; he shall feed them, and he shall be their shepherd. And I the Lord will be their God, and my servant David a prince among them; I the Lord have spoken *it*. And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land: and they shall dwell safely in the wilderness, and sleep in the woods. And I will make them and the places round about my hill a blessing; and I will cause the shower to come down in his season; there shall be showers of blessing. And the tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land, and shall know that I *am* the Lord, when I have broken the bands of their yoke, and delivered them out of the hand of those that served themselves of them. And they shall no more be a prey to the heathen, neither shall the beast of the land devour them; but they shall dwell safely, and none shall make *them* afraid. And I will raise up for them a plant of renown, and they shall be no more consumed with hunger in the land, neither bear the shame of the heathen any more. Thus shall they know that I the Lord their God *am* with them, and *that* they, *even* the house of Israel, *are* my people, saith the Lord God. And ye my flock, the flock of my pasture, *are* men, *and* I *am* your God, saith the Lord God.

✣ Chapter 35

oreover the word of the Lord came unto me, saying, Son of man, set thy face against mount Seir, and prophesy against it, And say unto it, Thus saith the Lord God; Behold, O mount Seir, I *am* against thee, and I will stretch out mine hand against thee, and I will make thee most desolate. I will lay thy cities waste, and thou shalt be desolate, and thou shalt know that I *am* the Lord. Because thou hast had a perpetual hatred, and hast shed *the blood of* the children of Israel by the force of the sword in the time of their calamity, in the time *that their* iniquity *had* an end: Therefore, *as* I live, saith the Lord God, I will prepare thee unto blood, and blood shall pursue thee: sith thou hast not hated blood, even blood shall pursue thee. Thus will I make mount Seir most desolate, and cut off from it him that passeth out and him that returneth. And I will fill his mountains with his slain

men: in thy hills, and in thy valleys, and in all thy rivers, shall they fall that are slain with the sword. I will make thee perpetual desolations, and thy cities shall not return: and ye shall know that I *am* the Lord. Because thou hast said, These two nations and these two countries shall be mine, and we will possess it; whereas the Lord was there: Therefore, *as* I live, saith the Lord God, I will even do according to thine anger, and according to thine envy which thou hast used out of thy hatred against them; and I will make myself known among them, when I have judged thee. And thou shalt know that I *am* the Lord, *and that* I have heard all thy blasphemies which thou hast spoken against the mountains of Israel, saying, They are laid desolate, they are given us to consume. Thus with your mouth ye have boasted against me, and have multiplied your words against me: I have heard *them*. Thus saith the Lord God; When the whole earth rejoiceth, I will make thee desolate. As thou didst rejoice at the inheritance of the house of Israel, because it was desolate, so will I do unto thee: thou shalt be desolate, O mount Seir, and all Idumea, *even* all of it: and they shall know that I *am* the Lord.

✢ Chapter 36

Also, thou son of man, prophesy unto the mountains of Israel, and say, Ye mountains of Israel, hear the word of the Lord: Thus saith the Lord God; Because the enemy hath said against you, Aha, even the ancient high places are ours in possession: Therefore prophesy and say, Thus saith the Lord God; Because they have made *you* desolate, and swallowed you up on every side, that ye might be a possession unto the residue of the heathen, and ye are taken up in the lips of talkers, and *are* an infamy of the people: Therefore, ye mountains of Israel, hear the word of the Lord God; Thus saith the Lord God to the mountains, and to the hills, to the rivers, and to the valleys, to the desolate wastes, and to the cities that are forsaken, which became a prey and derision to the residue of the heathen that *are* round about; Therefore thus saith the Lord God; Surely in the fire of my jealousy have I spoken against the residue of the heathen, and against all Idumea, which have appointed my land into their possession with the joy of all *their* heart, with despiteful minds, to cast it out for a prey. Prophesy therefore concerning the land of Israel, and say unto the mountains, and to the hills, to the rivers, and to the valleys, Thus saith the Lord God; Behold, I have spoken in my jealousy and in my fury, because ye have borne the shame of the heathen: Therefore thus saith the Lord God; I have lifted up mine hand, Surely the heathen that *are* about you, they shall bear their shame.

But ye, O mountains of Israel, ye shall shoot forth your branches, and yield your fruit to my people of Israel; for they are at hand to come. For, behold, I *am* for you, and I will turn unto you, and ye shall be tilled and sown: And I will multiply men upon you, all the house of Israel, *even* all of it: and the cities shall be inhabited, and the wastes shall be builded: And I will multiply upon you man and beast; and they shall increase and bring fruit: and I will settle you after your old estates, and will do better *unto you* than at your beginnings: and ye shall know that I *am* the Lord. Yea, I will cause men to walk upon you, *even* my people Israel; and they shall possess thee, and thou shalt be their inheritance, and thou shalt no more henceforth bereave them *of men*. Thus saith the Lord God; Because they say unto you, Thou *land* devourest up men, and hast bereaved thy nations; Therefore thou shalt devour men no more, neither bereave thy nations any more, saith the Lord God. Neither will I cause *men* to hear in thee the shame of the heathen any more, neither shalt thou bear the reproach of the people any more, neither shalt thou cause thy nations to fall any more, saith the Lord God.

Moreover the word of the Lord came unto me, saying, Son of man, when the house of Israel dwelt in their own land, they defiled it by their own way and by their doings: their way was before me as the uncleanness of a removed woman. Wherefore I poured my fury upon them for the blood that they had shed upon the land, and for their idols *wherewith* they had polluted it: And I scattered them among the heathen, and they were dispersed through the countries: according to their way and according to their doings I judged them. And when they entered unto the heathen, whither they went, they profaned my holy name, when they said to them, These *are* the people of the Lord, and are gone forth out of his land.

But I had pity for mine holy name, which the house of Israel had profaned among the heathen, whither they went. Therefore say unto the house of Israel, Thus saith the Lord God; I do not *this* for your sakes, O house of Israel, but for mine holy name's sake, which ye have profaned among the heathen, whither ye went. And I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I *am* the Lord, saith the Lord God, when I shall be sanctified in you before their eyes. For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land.

Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do *them*. And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God. I will also save you from all your uncleannesses: and I will call for the corn, and will increase it, and lay no famine upon you. And I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more reproach of famine among the heathen. Then shall ye remember your own evil ways, and your doings that *were* not good, and shall lothe yourselves in your own sight for your iniquities and for your abominations. Not for your sakes do I *this*, saith the Lord God, be it known unto you: be ashamed and confounded for your own ways, O house of Israel. Thus saith the Lord God; In the day that I shall have cleansed you from all your iniquities I will also cause *you* to dwell in the cities, and the wastes shall be builded. And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by. And they shall say, This land that was desolate is become like the garden of Eden; and the waste and desolate and ruined cities *are become* fenced, *and* are inhabited. Then the heathen that are left round about you shall know that I the Lord build the ruined *places*, *and* plant that that was desolate: I the Lord have spoken *it*, and I will do *it*. Thus saith the Lord God; I will yet *for* this be inquired of by the house of Israel, to do *it* for them; I will increase them with men like a flock. As the holy flock, as the flock of Jerusalem in her solemn feasts; so shall the waste cities be filled with flocks of men: and they shall know that I *am* the Lord.

✢ Chapter 37

The hand of the Lord was upon me, and carried me out in the spirit of the Lord, and set me down in the midst of the valley which *was* full of bones, And caused me to pass by them round about: and, behold, *there were* very many in the open valley; and, lo, *they were* very dry. And he said unto me, Son of man, can these bones live? And I answered, O Lord God, thou knowest. Again he said unto me, Prophesy upon these bones, and say unto them, O ye dry bones, hear the word of the Lord. Thus saith the Lord God unto these bones; Behold, I will cause breath to enter into you, and ye shall live: And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I *am* the Lord. So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone. And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above: but *there was* no breath in them. Then said he unto me, Prophesy unto the wind, prophesy, son of man, and say to the wind, Thus saith the Lord God; Come from the four winds, O breath, and breathe upon these slain, that they may live. So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army.

Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts. Therefore prophesy and say unto them, Thus saith the Lord God; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I *am* the Lord, when I have opened your graves, O my people, and brought you up out of your graves, And shall put my spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the Lord have spoken *it*, and performed *it*, saith the Lord.

The word of the Lord came again unto me, saying, Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and *for* all the house of Israel his companions: And join them one to another into one stick; and they shall become one in thine hand.

And when the children of thy people shall speak unto thee, saying, Wilt thou not shew us what thou *meanest* by these? Say unto them, Thus saith the Lord God; Behold, I will take the stick of Joseph, which *is* in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, *even* with the stick of Judah, and make them one stick, and they shall be one in mine hand.

And the sticks whereon thou writest shall be in thine hand before their eyes. And say unto them, Thus saith the Lord God; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all: Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwellingplaces, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God. And David my servant *shall be* king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, *even* they, and their children, and their children's children for ever: and my servant David *shall be* their prince for ever. Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore. My tabernacle also shall be with them: yea, I will be their God, and they shall be my people. And the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them for evermore.

✢ Chapter 38

And the word of the Lord came unto me, saying, Son of man, set thy face against Gog, the land of Magog, the chief prince of Meshech and Tubal, and prophesy against him, And say, Thus saith the Lord God; Behold, I *am* against thee, O Gog, the chief prince of Meshech and Tubal: And I will turn thee back, and put hooks into thy jaws, and I will bring thee forth, and all thine army, horses and horsemen, all of them clothed with all sorts *of armour*, *even* a great company *with* bucklers and shields, all of them handling swords: Persia, Ethiopia, and Libya with them; all of them with shield and helmet: Gomer, and all his bands; the house of Togarmah of the north quarters, and all his bands: *and* many people with thee. Be thou prepared, and prepare for thyself, thou, and all thy company that are assembled unto thee, and be thou a guard unto them.

After many days thou shalt be visited: in the latter years thou shalt come into the land *that is* brought back from the sword, *and is* gathered out of many people, against the mountains of Israel, which have been always waste: but it is brought forth out of the nations, and they shall dwell safely all of them. Thou shalt ascend and come like a storm, thou shalt be like a cloud to cover the land, thou, and all thy bands, and many people with thee. Thus saith the Lord God; It shall also come to pass, *that* at the same time shall things come into thy mind, and thou shalt think an evil thought: And thou shalt say, I will go up to the land of unwalled villages; I will go to them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates, To take a spoil, and to take a prey; to turn thine hand upon the desolate places *that are now* inhabited, and upon the people *that are* gathered out of the nations, which have gotten cattle and goods, that dwell in the midst of the land. Sheba, and Dedan, and the merchants of Tarshish, with all the young lions thereof, shall say unto thee, Art thou come to take a spoil? hast thou gathered thy company to take a prey? to carry away silver and gold, to take away cattle and goods, to take a great spoil?

Therefore, son of man, prophesy and say unto Gog, Thus saith the Lord God; In that day when my people of Israel dwelleth safely, shalt thou not know *it?* And thou shalt come from thy place out of the north parts, thou, and many people with thee, all of them riding upon horses, a great company, and a mighty army: And thou shalt come up against my people of Israel, as a cloud to cover the land; it shall be in the latter days, and I will bring thee against my land, that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes. Thus saith the Lord God; *Art* thou he of whom I have spoken in old time by my servants the prophets of Israel, which prophesied in those days *many* years that I would bring thee against them? And it shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord God, *that* my fury shall come up in my face. For in my jealousy *and* in the fire of my wrath have I spoken, Surely in that day there shall be a great shaking in the land of Israel; So that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that *are* upon the face of the earth, shall shake at my presence, and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground. And I will call for a sword against him throughout all my mountains, saith the Lord God: every man's sword shall be against his brother. And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that *are* with him, an overflowing rain, and great hailstones, fire, and brimstone. Thus will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations, and they shall know that I *am* the Lord.

✢ Chapter 39

Therefore, thou son of man, prophesy against Gog, and say, Thus saith the Lord God; Behold, I *am* against thee, O Gog, the chief prince of Meshech and Tubal: And I will turn thee back, and leave but the sixth part of thee, and will cause thee to come up from the north parts, and will bring thee upon the mountains of Israel: And I will smite thy bow out of thy left hand, and will cause thine arrows to fall out of thy right hand. Thou shalt fall upon the mountains of Israel, thou, and all thy bands, and the people that *is* with thee: I will give thee unto the ravenous birds of every sort, and *to* the beasts of the field to be devoured. Thou shalt fall upon the open field: for I have spoken *it*, saith the Lord God. And I will send a fire on Magog, and among them that dwell carelessly in the isles: and they shall know that I *am* the Lord. So will I make my holy name known in the midst of my people Israel; and I will not *let them* pollute my holy name any more: and the heathen shall know that I *am* the Lord, the Holy One in Israel.

Behold, it is come, and it is done, saith the Lord God; this *is* the day whereof I have spoken. And they that dwell in the cities of Israel shall go forth, and shall set on fire and burn the weapons, both the shields and the bucklers, the bows and the arrows, and the handstaves, and the spears, and they shall burn them with fire seven years: So that they shall take no wood out of the field, neither cut down *any* out of the forests; for they shall burn the weapons with fire: and they shall spoil those that spoiled them, and rob those that robbed them, saith the Lord God.

And it shall come to pass in that day, *that* I will give unto Gog a place there of graves in Israel, the valley of the passengers on the east of the sea: and it shall stop the *noses* of the passengers: and there shall they bury Gog and all his multitude: and they shall call *it* The valley of Hamon-gog. And seven months shall the house of Israel be burying of them, that they may cleanse the land. Yea, all the people of the land shall bury *them;* and it shall be to them a renown the day that I shall be glorified, saith the Lord God. And they shall sever out men of continual employment, passing through the land to bury with the passengers those that remain upon the face of the earth, to cleanse it: after the end of seven months shall they search. And the passengers *that* pass through the land, when *any* seeth a man's bone, then shall he set up a sign by it, till the buriers have buried it in the valley of Hamon-gog. And also the name of the city *shall be* Hamonah. Thus shall they cleanse the land.

And, thou son of man, thus saith the Lord God; Speak unto every feathered fowl, and to every beast of the field, Assemble yourselves, and come; gather yourselves on every side to my sacrifice that I do sacrifice for you, *even* a great sacrifice upon the mountains of Israel, that ye may eat flesh, and drink blood. Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth, of rams, of lambs, and of goats, of bullocks, all of them fatlings of Bashan. And ye shall eat fat till ye be full, and drink blood till ye be drunken, of my sacrifice which I have sacrificed for you. Thus ye shall be filled at my table with horses and chariots, with mighty men, and with all men of war, saith the Lord God. And I will set my glory among the heathen, and all the heathen shall see my judgment that I have executed, and my hand that I have laid upon them. So the house of Israel shall know that I *am* the Lord their God from that day and forward.

And the heathen shall know that the house of Israel went into captivity for their iniquity: because they trespassed against me, therefore hid I my face from them, and gave them into the hand of their enemies: so fell they all by the sword. According to their uncleanness and according to their transgressions have I done unto them, and hid my face from them. Therefore thus saith the Lord God; Now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel, and will be jealous for my holy name; After that they have borne their shame, and all their trespasses whereby they have trespassed against me, when they dwelt safely in their land, and none made *them* afraid. When I have brought them again from the people, and gathered them out of their enemies' lands, and am sanctified in them in the sight of many nations; Then shall they know that I *am* the Lord their God, which caused them to be led into captivity among the heathen: but I have gathered them unto their own land, and have left none of them any more there. Neither will I hide my face any more from them: for I have poured out my spirit upon the house of Israel, saith the Lord God.

✢ Chapter 40

In the five and twentieth year of our captivity, in the beginning of the year, in the tenth *day* of the month, in the fourteenth year after that the city was smitten, in the selfsame day the hand of the Lord was upon me, and brought me thither. In the visions of God brought he me into the land of Israel, and set me upon a very high mountain, by which *was* as the frame of a city on the south. And he brought me thither, and, behold, *there was* a man, whose appearance *was* like the appearance of brass, with a line of flax in his hand, and a measuring reed; and he stood in the gate. And the man said unto me, Son of man, behold with thine eyes, and hear with thine ears, and set thine heart upon all that I shall shew thee; for to the intent that I might shew *them* unto thee *art* thou brought hither: declare all that thou seest to the house of Israel. And behold a wall on the outside of the house round about, and in the man's hand a measuring reed of six cubits *long* by the cubit and an hand breadth: so he measured the breadth of the building, one reed; and the height, one reed.

Then came he unto the gate which looketh toward the east, and went up the stairs thereof, and measured the threshold of the gate, *which was* one reed broad; and the other threshold *of the gate, which was* one reed broad. And *every* little chamber *was* one reed long, and one reed broad; and between the little chambers *were* five cubits; and the threshold of the gate by the porch of the gate within *was* one reed. He measured also the porch of the gate within, one reed. Then measured he the porch of the gate, eight cubits; and the posts thereof, two cubits; and the porch of the gate *was* inward. And the little chambers of the gate eastward *were* three on this side, and three on that side; they three *were* of one measure: and the posts had one measure on this side and on that side. And he measured the breadth of the entry of the gate, ten cubits; *and* the length of the gate, thirteen cubits. The space also before the little chambers *was* one cubit *on this side*, and the space *was* one cubit on that side: and the little chambers *were* six cubits on this side, and six cubits on that side. He measured then the gate from the roof of *one* little chamber to the roof of another: the breadth *was* five and twenty cubits, door against door. He made also posts of threescore cubits, even unto the post of the court round about the gate. And from the face of the gate of the entrance unto the face of the porch of the inner gate *were* fifty cubits. And *there were* narrow windows to the little chambers, and to their posts within the gate round about, and likewise to the arches: and windows *were* round about inward: and upon *each* post *were* palm trees. Then brought he me into the outward court, and, lo, *there were* chambers, and a pavement made for the court round about: thirty chambers *were* upon the pavement. And the pavement by the side of the gates over against the length of the gates *was* the lower pavement. Then he measured the breadth from the forefront of the lower gate unto the forefront of the inner court without, an hundred cubits eastward and northward.

And the gate of the outward court that looked toward the north, he measured the length thereof, and the breadth thereof. And the little chambers thereof *were* three on this side and three on that side; and the posts thereof and the arches thereof were after the measure of the first gate: the length thereof *was* fifty cubits, and the breadth five and twenty cubits. And their windows, and their arches, and their palm trees, *were* after the measure of the gate that looketh toward the east; and they went up unto it by seven steps; and the arches thereof *were* before them. And the gate of the inner court *was* over against the gate toward the north, and toward the east; and he measured from gate to gate an hundred cubits.

After that he brought me toward the south, and behold a gate toward the south: and he measured the posts thereof and the arches thereof according to these measures. And *there were* windows in it and in the arches thereof round about, like those windows: the length *was* fifty cubits, and the breadth five and twenty cubits. And *there were* seven steps to go up to it, and the arches thereof *were* before them: and it had palm trees, one on this side, and another on that side, upon the posts thereof. And *there was* a gate in the inner court toward the south: and he measured from gate to gate toward the south an hundred cubits. And he brought me to the inner court by the south gate: and he measured the south gate according to these measures; And the little chambers thereof, and the posts thereof, and the arches thereof, according to these measures: and *there were* windows in it and in the arches thereof round about: *it was* fifty cubits long, and five and twenty cubits broad. And the arches round about *were* five and twenty cubits long, and five cubits broad. And the arches thereof *were* toward the utter court; and palm trees *were* upon the posts thereof: and the going up to it *had* eight steps.

And he brought me into the inner court toward the east: and he measured the gate according to these measures. And the little chambers thereof, and the posts thereof, and the arches thereof, *were* according to these measures: and *there were* windows therein and in the arches thereof round about: *it was* fifty cubits long, and five and twenty cubits broad. And the arches thereof *were* toward the outward court; and palm trees *were* upon the posts thereof, on this side, and on that side: and the going up to it *had* eight steps.

And he brought me to the north gate, and measured *it* according to these measures; The little chambers thereof, the posts thereof, and the arches thereof, and the windows to it round about: the length *was* fifty cubits, and the breadth five and twenty cubits. And the posts thereof *were* toward the utter court; and palm trees *were* upon the posts thereof, on this side, and on that side: and the going up to it *had* eight steps. And the chambers and the entries thereof *were* by the posts of the gates, where they washed the burnt offering.

And in the porch of the gate *were* two tables on this side, and two tables on that side, to slay thereon the burnt offering and the sin offering and the trespass offering. And at the side without, as one goeth up to the entry of the north gate, *were* two tables; and on the other side, which *was* at the porch of the gate, *were* two tables. Four tables *were* on this side, and four tables on that side, by the side of the gate; eight tables, whereupon they slew *their sacrifices*. And the four tables *were* of hewn stone for the burnt offering, of a cubit and an half long, and a cubit and an half broad, and one cubit high: whereupon also they laid the instruments wherewith they slew the burnt offering and the sacrifice. And within *were* hooks, an hand broad, fastened round about: and upon the tables *was* the flesh of the offering.

And without the inner gate *were* the chambers of the singers in the inner court, which *was* at the side of the north gate; and their prospect *was* toward the south: one at the side of the east gate *having* the prospect toward the north. And he said unto me, This chamber, whose prospect *is* toward the south, *is* for the priests, the keepers of the charge of the house. And the chamber whose prospect *is* toward the north *is* for the priests, the keepers of the charge of the altar: these *are* the sons of Zadok among the sons of Levi, which come near to the Lord to minister unto him. So he measured the court, an hundred cubits long, and an hundred cubits broad, foursquare; and the altar *that was* before the house.

And he brought me to the porch of the house, and measured *each* post of the porch, five cubits on this side, and five cubits on that side: and the breadth of the gate *was* three cubits on this side, and three cubits on that side. The length of the porch *was* twenty cubits, and the breadth eleven cubits; and *he brought me* by the steps whereby they went up to it: and *there were* pillars by the posts, one on this side, and another on that side.

✝ Chapter 41

Afterward he brought me to the temple, and measured the posts, six cubits broad on the one side, and six cubits broad on the other side, *which was* the breadth of the tabernacle. And the breadth of the door *was* ten cubits; and the sides of the door *were* five cubits on the one side, and five cubits on the other side: and he measured the length thereof, forty cubits: and the breadth, twenty cubits. Then went he inward, and measured the post of the door, two cubits; and the door, six cubits; and the breadth of the door, seven cubits. So he measured the length thereof, twenty cubits; and the breadth, twenty cubits, before the temple: and he said unto me, This *is* the most holy *place*. After he measured the wall of the house, six cubits; and the breadth of *every* side chamber, four cubits, round about the house on every side. And the side chambers *were* three, one over another, and thirty in order; and they entered into the wall which *was* of the house for the side chambers round about, that they might have hold, but they had not hold in the wall of the house. And *there was* an enlarging, and a winding about still upward to the side chambers: for the winding about of the house went still upward round about the house: therefore the breadth of the house *was still* upward, and so increased *from* the lowest *chamber* to the highest by the midst. I saw also the height of the house round about: the foundations of the side chambers *were* a full reed of six great cubits. The thickness of the wall, which *was* for the side chamber without, *was* five cubits: and *that* which *was* left *was* the place of the side chambers that *were* within. And between the chambers *was* the wideness of twenty cubits round about the house on every side. And the doors of the side chambers *were* toward *the place that was* left, one door toward the north, and another door toward the south: and the breadth of the place that was left *was* five cubits round about. Now the building that *was* before the separate place at the end toward the west *was* seventy cubits broad; and the wall of the building *was* five cubits thick round about, and the length thereof ninety cubits. So he measured the house, an hundred cubits long; and the separate place, and the building, with the walls thereof, an hundred cubits long; Also the breadth of the face of the house, and of the separate place toward the east, an hundred cubits. And he measured the length of the building over against the separate place which *was* behind it, and the galleries thereof on the one side and on the other side, an hundred cubits, with the inner temple, and the porches of the court; The door posts, and the narrow windows, and the galleries round about on their three stories, over against the door, cieled with wood round about, and from the ground up to the windows, and the windows *were* covered; To that above the door, even unto the inner house, and without, and by all the wall round about within and without, by measure. And *it was* made with cherubims and palm trees, so that a palm tree *was* between a cherub and a cherub; and *every* cherub had two faces; So that the face of a man *was* toward the palm tree on the one side, and the face of a young lion toward the palm tree on the other side: *it was* made through all the house round about. From the ground unto above the door *were* cherubims and palm trees made, and *on* the wall of the temple. The posts of the temple *were* squared, *and* the face of the sanctuary; the appearance *of the one* as the appearance *of the other*. The altar of wood *was* three cubits high, and the length thereof two cubits; and the corners thereof, and the length thereof, and the walls thereof, *were* of wood: and he said unto me, This *is* the table that *is* before the Lord. And the temple and the sanctuary had two doors. And the doors had two leaves *apiece*, two turning leaves; two *leaves* for the one door, and two leaves for the other *door*. And *there were* made on them, on the doors of the temple, cherubims and palm trees, like as *were* made upon the walls; and *there were* thick planks upon the face of the porch without. And *there were* narrow windows and palm trees on the one side and on the other side, on the sides of the porch, and *upon* the side chambers of the house, and thick planks.

✝ Chapter 42

Then he brought me forth into the utter court, the way toward the north: and he brought me into the chamber that *was* over against the separate place, and which *was* before the building toward the north. Before the length of an hundred cubits *was* the north door, and the breadth *was* fifty cubits. Over against the twenty *cubits* which *were* for the inner court, and over against the pavement which *was* for the utter court, *was* gallery against gallery in three *stories*. And before the chambers *was* a walk of ten cubits breadth inward, a way of one cubit; and their doors toward the north. Now the upper chambers *were* shorter: for the galleries were higher than these, than the lower, and than the middlemost of the building. For they *were* in three *stories*, but had not pillars as the pillars of the courts: therefore *the building* was straitened more than the lowest and the middlemost from the ground. And the wall that *was* without over against the chambers, toward the utter court on the forepart of the chambers, the length thereof *was* fifty cubits. For the length of the chambers that *were* in the utter court *was* fifty cubits: and, lo, before the temple *were* an hundred cubits. And from under these chambers *was* the entry on the east side, as one goeth into them from the utter court. The chambers *were* in the thickness of the wall of the court toward the east, over against the separate place, and over against the building. And the way before them *was* like the appearance of the chambers which *were* toward the north, as long as they, *and* as broad as they: and all their goings out *were* both according to their fashions, and according to their doors. And according to the doors of the chambers that *were* toward the south *was* a door in the head of the way, *even* the way directly before the wall toward the east, as one entereth into them.

Then said he unto me, The north chambers *and* the south chambers, which *are* before the separate place, they *be* holy chambers, where the priests that approach unto the Lord shall eat the most holy things: there shall they lay the most holy things, and the meat offering, and the sin offering, and the trespass offering; for the place *is* holy. When the priests enter therein, then shall they not go out of the holy *place* into the utter court, but there they shall lay their garments wherein they minister; for they *are* holy; and shall put on other garments, and shall approach to *those things* which *are* for the people. Now when he had made an end of measuring the inner house, he brought me forth toward the gate whose prospect *is* toward the east, and measured it round about. He measured the east side with the measuring reed, five hundred reeds, with the measuring reed round about. He measured the north side, five hundred reeds, with the measuring reed round about. He measured the south side, five hundred reeds, with the measuring reed.

He turned about to the west side, *and* measured five hundred reeds with the measuring reed. He measured it by the four sides: it had a wall round about, five hundred *reeds* long, and five hundred broad, to make a separation between the sanctuary and the profane place.

✢ Chapter 43

Afterward he brought me to the gate, *even* the gate that looketh toward the east: And, behold, the glory of the God of Israel came from the way of the east: and his voice *was* like a noise of many waters: and the earth shined with his glory. And *it was* according to the appearance of the vision which I saw, *even* according to the vision that I saw when I came to destroy the city: and the visions *were* like the vision that I saw by the river Chebar; and I fell upon my face. And the glory of the Lord came into the house by the way of the gate whose prospect *is* toward the east. So the spirit took me up, and brought me into the inner court; and, behold, the glory of the Lord filled the house. And I heard *him* speaking unto me out of the house; and the man stood by me.

And he said unto me, Son of man, the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever, and my holy name, shall the house of Israel no more defile, *neither* they, nor their kings, by their whoredom, nor by the carcases of their kings in their high places. In their setting of their threshold by my thresholds, and their post by my posts, and the wall between me and them, they have even defiled my holy name by their abominations that they have committed: wherefore I have consumed them in mine anger. Now let them put away their whoredom, and the carcases of their kings, far from me, and I will dwell in the midst of them for ever.

Thou son of man, shew the house to the house of Israel, that they may be ashamed of their iniquities: and let them measure the pattern. And if they be ashamed of all that they have done, shew them the form of the house, and the fashion thereof, and the goings out thereof, and the comings in thereof, and all the forms thereof, and all the ordinances thereof, and all the forms thereof, and all the laws thereof: and write *it* in their sight, that they may keep the whole form thereof, and all the ordinances thereof, and do them. This *is* the law of the house; Upon the top of the mountain the whole limit thereof round about *shall be* most holy. Behold, this *is* the law of the house.

And these *are* the measures of the altar after the cubits: The cubit *is* a cubit and an hand breadth; even the bottom *shall be* a cubit, and the breadth a cubit, and the border thereof by the edge thereof round about *shall be* a span: and this *shall be* the higher place of the altar. And from the bottom *upon* the ground *even* to the lower settle *shall be* two cubits, and the breadth one cubit; and from the lesser settle *even* to the greater settle *shall be* four cubits, and the breadth *one* cubit. So the altar *shall be* four cubits; and from the altar and upward *shall be* four horns. And the altar *shall be* twelve *cubits* long, twelve broad, square in the four squares thereof. And the settle *shall be* fourteen *cubits* long and fourteen broad in the four squares thereof; and the border about it *shall be* half a cubit; and the bottom thereof *shall be* a cubit about; and his stairs shall look toward the east.

And he said unto me, Son of man, thus saith the Lord God; These *are* the ordinances of the altar in the day when they shall make it, to offer burnt offerings thereon, and to sprinkle blood thereon. And thou shalt give to the priests the Levites that be of the seed of Zadok, which approach unto me, to minister unto me, saith the Lord God, a young bullock for a sin offering. And thou shalt take of the blood thereof, and put *it* on the four horns of it, and on the four corners of the settle, and upon the border round about: thus shalt thou cleanse and purge it. Thou shalt take the bullock also of the sin offering, and he shall burn it in the appointed place of the house, without the sanctuary. And on the second day thou shalt offer a kid of the goats without blemish for a sin offering; and they shall cleanse the altar, as they did cleanse *it* with the bullock. When thou hast made an end of cleansing *it*, thou shalt offer a young bullock without blemish, and a ram out of the flock without blemish. And thou shalt offer them before the Lord, and the priests shall cast salt upon them, and they shall offer them up *for* a burnt offering unto the Lord. Seven days shalt thou prepare every day a goat *for* a sin offering: they shall also prepare a young bullock, and a ram out of the flock, without blemish. Seven days shall they purge the altar and purify it; and they shall consecrate themselves. And when these days are expired, it shall be, *that* upon the eighth day, and *so* forward, the priests shall make your burnt offerings upon the altar, and your peace offerings; and I will accept you, saith the Lord God.

✢ Chapter 44

Then he brought me back the way of the gate of the outward sanctuary which looketh toward the east; and it *was* shut. Then said the Lord unto me; This gate shall be shut, it shall not be opened, and no man shall enter in by it; because the Lord, the God of Israel, hath entered in by it, therefore it shall be shut. *It is* for the prince; the prince, he shall sit in it to eat bread before the Lord; he shall enter by the way of the porch of *that* gate, and shall go out by the way of the same.

Then brought he me the way of the north gate before the house: and I looked, and, behold, the glory of the Lord filled the house of the Lord: and I fell upon my face. And the Lord said unto me, Son of man, mark well, and behold with thine eyes, and hear with thine ears all that I say unto thee concerning all the ordinances of the house of the Lord, and all the laws thereof; and mark well the entering in of the house, with every going forth of the sanctuary. And thou shalt say to the rebellious, *even* to the house of Israel, Thus saith the Lord God; O ye house of Israel, let it suffice you of all your abominations, In that ye have brought *into my sanctuary* strangers, uncircumcised in heart, and uncircumcised in flesh, to be in my sanctuary, to pollute it, *even* my house, when ye offer my bread, the fat and the blood, and they have broken my covenant because of all your abominations. And ye have not kept the charge of mine holy things: but ye have set keepers of my charge in my sanctuary for yourselves.

Thus saith the Lord God; No stranger, uncircumcised in heart, nor uncircumcised in flesh, shall enter into my sanctuary, of any stranger that *is* among the children of Israel. And the Levites that are gone away far from me, when Israel went astray, which went astray away from me after their idols; they shall even bear their iniquity. Yet they shall be ministers in my sanctuary, *having* charge at the gates of the house, and ministering to the house: they shall slay the burnt offering and the sacrifice for the people, and they shall stand before them to minister unto them. Because they ministered unto them before their idols, and caused the house of Israel to fall into iniquity; therefore have I lifted up mine hand against them, saith the Lord God, and they shall bear their iniquity. And they shall not come near unto me, to do the office of a priest unto me, nor to come near to any of my holy things, in the most holy *place:* but they shall bear their shame, and their abominations which they have committed. But I will make them keepers of the charge of the house, for all the service thereof, and for all that shall be done therein.

But the priests the Levites, the sons of Zadok, that kept the charge of my sanctuary when the children of Israel went astray from me, they shall come near to me to minister unto me, and they shall stand before me to offer unto me the fat and the blood, saith the Lord God: They shall enter into my sanctuary, and they shall come near to my table, to minister unto me, and they shall keep my charge.

And it shall come to pass, *that* when they enter in at the gates of the inner court, they shall be clothed with linen garments; and no wool shall come upon them, whiles they minister in the gates of the inner court, and within. They shall have linen bonnets upon their heads, and shall have linen breeches upon their loins; they shall not gird *themselves* with any thing that causeth sweat. And when they go forth into the utter court, *even* into the utter court to the people, they shall put off their garments wherein they ministered, and lay them in the holy chambers, and they shall put on other garments; and they shall not sanctify the people with their garments. Neither shall they shave their heads, nor suffer their locks to grow long; they shall only poll their heads. Neither shall any priest drink wine, when they enter into the inner court. Neither shall they take for their wives a widow, nor her that is put away: but they shall take maidens of the seed of the house of Israel, or a widow that had a priest before. And they shall teach my people *the difference* between the holy and profane, and cause them to discern between the unclean and the clean. And in controversy they shall stand in judgment; *and* they shall judge it according to my judgments: and they shall keep my laws and my statutes in all mine assemblies; and they shall hallow my sabbaths. And they shall come at no dead person to defile themselves: but for father, or for mother, or for son, or for daughter, for brother, or for sister that hath had no husband, they may defile themselves. And after he is cleansed, they shall reckon unto him seven days. And in the day that he goeth into the sanctuary, unto the inner court, to minister in the sanctuary, he shall offer his sin offering, saith the Lord God. And it shall be unto them for an inheritance: I *am* their inheritance: and ye shall give them no possession in Israel: I *am* their possession. They shall eat the meat offering, and the sin offering, and the trespass offering; and every dedicated thing in Israel shall be theirs. And the first of all the firstfruits of all *things*, and every oblation of all, of every *sort* of your oblations, shall be the priest's: ye shall also give unto the priest the first of your dough, that he may cause the blessing to rest in thine house. The priests shall not eat of any thing that is dead of itself, or torn, whether it be fowl or beast.

✢ Chapter 45

Moreover, when ye shall divide by lot the land for inheritance, ye shall offer an oblation unto the Lord, an holy portion of the land: the length *shall be* the length of five and twenty thousand *reeds*, and the breadth *shall be* ten thousand. This *shall be* holy in all the borders thereof round about. Of this there shall be for the sanctuary five hundred *in length*, with five hundred *in breadth*, square round about; and fifty cubits round about for the suburbs thereof. And of this measure shalt thou measure the length of five and twenty thousand, and the breadth of ten thousand: and in it shall be the sanctuary *and* the most holy *place*. The holy *portion* of the land shall be for the priests the ministers of the sanctuary, which shall come near to minister unto the Lord: and it shall be a place for their houses, and an holy place for the sanctuary. And the five and twenty thousand of length, and the ten thousand of breadth, shall also the Levites, the ministers of the house, have for themselves, for a possession for twenty chambers.

And ye shall appoint the possession of the city five thousand broad, and five and twenty thousand long, over against the oblation of the holy *portion:* it shall be for the whole house of Israel.

And *a portion shall be* for the prince on the one side and on the other side of the oblation of the holy *portion*, and of the possession of the city, before the oblation of the holy *portion*, and before the possession of the city, from the west side westward, and from the east side eastward: and the length *shall be* over against one of the portions, from the

west border unto the east border. In the land shall be his possession in Israel: and my princes shall no more oppress my people; and *the rest of* the land shall they give to the house of Israel according to their tribes.

Thus saith the Lord God; Let it suffice you, O princes of Israel: remove violence and spoil, and execute judgment and justice, take away your exactions from my people, saith the Lord God. Ye shall have just balances, and a just ephah, and a just bath. The ephah and the bath shall be of one measure, that the bath may contain the tenth part of an homer, and the ephah the tenth part of an homer: the measure thereof shall be after the homer. And the shekel *shall be* twenty gerahs: twenty shekels, five and twenty shekels, fifteen shekels, shall be your maneh. This *is* the oblation that ye shall offer; the sixth part of an ephah of an homer of wheat, and ye shall give the sixth part of an ephah of an homer of barley: Concerning the ordinance of oil, the bath of oil, *ye shall offer* the tenth part of a bath out of the cor, *which is* an homer of ten baths; for ten baths *are* an homer: And one lamb out of the flock, out of two hundred, out of the fat pastures of Israel; for a meat offering, and for a burnt offering, and for peace offerings, to make reconciliation for them, saith the Lord God. All the people of the land shall give this oblation for the prince in Israel. And it shall be the prince's part *to give* burnt offerings, and meat offerings, and drink offerings, in the feasts, and in the new moons, and in the sabbaths, in all solemnities of the house of Israel: he shall prepare the sin offering, and the meat offering, and the burnt offering, and the peace offerings, to make reconciliation for the house of Israel. Thus saith the Lord God; In the first *month*, in the first *day* of the month, thou shalt take a young bullock without blemish, and cleanse the sanctuary: And the priest shall take of the blood of the sin offering, and put *it* upon the posts of the house, and upon the four corners of the settle of the altar, and upon the posts of the gate of the inner court. And so thou shalt do the seventh *day* of the month for every one that erreth, and for *him that is* simple: so shall ye reconcile the house. In the first *month*, in the fourteenth day of the month, ye shall have the passover, a feast of seven days; unleavened bread shall be eaten. And upon that day shall the prince prepare for himself and for all the people of the land a bullock *for* a sin offering. And seven days of the feast he shall prepare a burnt offering to the Lord, seven bullocks and seven rams without blemish daily the seven days; and a kid of the goats daily *for* a sin offering. And he shall prepare a meat offering of an ephah for a bullock, and an ephah for a ram, and an hin of oil for an ephah. In the seventh *month*, in the fifteenth day of the month, shall he do the like in the feast of the seven days, according to the sin offering, according to the burnt offering, and according to the meat offering, and according to the oil.

✢ Chapter 46

Thus saith the Lord God; The gate of the inner court that looketh toward the east shall be shut the six working days; but on the sabbath it shall be opened, and in the day of the new moon it shall be opened. And the prince shall enter by the way of the porch of *that* gate without, and shall stand by the post of the gate, and the priests shall prepare his burnt offering and his peace offerings, and he shall worship at the threshold of the gate: then he shall go forth; but the gate shall not be shut until the evening. Likewise the people of the land shall worship at the door of this gate before the Lord in the sabbaths and in the new moons. And the burnt offering that the prince shall offer unto the Lord in the sabbath day *shall be* six lambs without blemish, and a ram without blemish. And the meat offering *shall be* an ephah for a ram, and the meat offering for the lambs as he shall be able to give, and an hin of oil to an ephah. And in the day of the new moon *it shall be* a young bullock without blemish, and six lambs, and a ram: they shall be without blemish. And he shall prepare a meat offering, an ephah for a bullock, and an ephah for a ram, and for the lambs according as his hand shall attain unto, and an hin of oil to an ephah. And when the prince shall enter, he shall go in by the way of the porch of *that* gate, and he shall go forth by the way thereof.

But when the people of the land shall come before the Lord in the solemn feasts, he that entereth in by the way of the north gate to worship shall go out by the way of the south gate; and he that entereth by the way of the south gate shall go forth by the way of the north gate: he shall not return by the way of the gate whereby he came in, but shall go forth over against it. And the prince in the midst of them, when they go in, shall go in; and when they go forth, shall go forth. And in the feasts and in the solemnities the meat offering shall be an ephah to a bullock, and an ephah to a ram, and to the lambs as he is able to give, and an hin of oil to an ephah. Now when the prince shall prepare a voluntary burnt offering or peace offerings voluntarily unto the Lord, *one* shall then open him the gate that looketh toward the east, and he shall prepare his burnt offering and his peace offerings, as he did on the sabbath day: then he shall go forth; and after his going forth *one* shall shut the gate. Thou shalt daily prepare a burnt offering unto the Lord *of* a lamb of the first year without blemish: thou shalt prepare it every morning. And thou shalt prepare a meat offering for it every morning, the sixth part of an ephah, and the third part of an hin of oil, to temper with the fine flour; a meat offering continually by a perpetual ordinance unto the Lord. Thus shall they prepare the lamb, and the meat offering, and the oil, every morning *for* a continual burnt offering.

Thus saith the Lord God; If the prince give a gift unto any of his sons, the inheritance thereof shall be his sons'; it *shall be* their possession by inheritance. But if he give a gift of his inheritance to one of his servants, then it shall be his to the year of liberty; after it shall return to the prince: but his inheritance shall be his sons' for them. Moreover the prince shall not take of the people's inheritance by oppression, to thrust them out of their possession; *but* he shall give his sons inheritance out of his own possession: that my people be not scattered every man from his possession.

After he brought me through the entry, which *was* at the side of the gate, into the holy chambers of the priests, which looked toward the north: and, behold, there *was* a place on the two sides westward. Then said he unto me, This *is* the place where the priests shall boil the trespass offering and the sin offering, where they shall bake the meat offering; that they bear *them* not out into the utter court, to sanctify the people. Then he brought me forth into the utter court, and caused me to pass by the four corners of the court; and, behold, in every corner of the court *there was* a court. In the four corners of the court *there were* courts joined of forty *cubits* long and thirty broad: these four corners *were* of one measure. And *there was* a row *of building* round about in them, round about them four, and *it was* made with boiling places under the rows round about. Then said he unto me, These *are* the places of them that boil, where the ministers of the house shall boil the sacrifice of the people.

✢ Chapter 47

Afterward he brought me again unto the door of the house; and, behold, waters issued out from under the threshold of the house eastward: for the forefront of the house *stood toward* the east, and the waters came down from under from the right side of the house, at the south *side* of the altar. Then brought he me out of the way of the gate northward, and led me about the way without unto the utter gate by the way that looketh eastward; and, behold, there ran out waters on the right side. And when the man that had the line in his hand went forth eastward, he measured a thousand cubits, and he brought me through the waters; the waters *were* to the ancles. Again he measured a thousand, and brought me through the waters; the waters *were* to the knees. Again he measured a thousand, and brought me through; the waters *were* to the loins. Afterward he measured a thousand; *and it was* a river that I could not pass over: for the waters were risen, waters to swim in, a river that could not be passed over.

And he said unto me, Son of man, hast thou seen *this?* Then he brought me, and caused me to return to the brink of the river. Now when I had returned, behold, at the bank of the river *were* very many trees on the one side and on the other. Then said he unto me, These waters issue out toward the east country, and go down into the desert, and go into the sea: *which being* brought forth into the sea, the waters shall be healed. And it shall come to pass, *that* every thing that liveth, which moveth, whithersoever the rivers shall come, shall live: and there shall be a very great multitude of fish, because these waters shall come thither: for they shall be healed; and every thing shall live whither the river cometh. And it shall come to pass, *that* the fishers shall stand upon it from En-gedi even unto En-eglaim; they shall be a *place* to spread forth nets; their fish shall be according to their kinds, as the fish of the great sea, exceeding many. But the miry places thereof and the marishes thereof shall not be healed; they shall be given to salt. And by the river upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth new fruit according to his months, because their waters they issued out of the sanctuary: and the fruit thereof shall be for meat, and the leaf thereof for medicine.

Thus saith the Lord God; This *shall be* the border, whereby ye shall inherit the land according to the twelve tribes of Israel: Joseph *shall have two* portions. And ye shall inherit it, one as well as another: *concerning* the which I lifted up mine hand to give it unto your fathers: and this land shall fall unto you for inheritance. And this *shall be* the border of the land toward the north side, from the great sea, the way of Hethlon, as men go to Zedad; Hamath, Berothah, Sibraim, which *is* between the border of Damascus and the border of Hamath; Hazar-hatticon, which *is* by the coast of Hauran. And the border from the sea shall be Hazar-enan, the border of Damascus, and the north northward, and the border of Hamath. And *this is* the north side. And the east side ye shall measure from Hauran, and from Damascus, and from Gilead, and from the land of Israel *by* Jordan, from the border unto the east sea. And *this is* the east side. And the south side southward, from Tamar *even* to the waters of strife *in* Kadesh, the river to the great sea. And *this is* the south side southward. The west side also *shall be* the great sea from the border, till a man come over against Hamath. This *is* the west side. So shall ye divide this land unto you according to the tribes of Israel.

And it shall come to pass, *that* ye shall divide it by lot for an inheritance unto you, and to the strangers that sojourn among you, which shall beget children among you: and they shall be unto you as born in the country among the children of Israel; they shall have inheritance with you among the tribes of Israel. And it shall come to pass, *that* in what tribe the stranger sojourneth, there shall ye give *him* his inheritance, saith the Lord God.

✢ Chapter 48

Now these *are* the names of the tribes. From the north end to the coast of the way of Hethlon, as one goeth to Hamath, Hazar-enan, the border of Damascus northward, to the coast of Hamath; for these are his sides east *and* west; a *portion for* Dan. And by the border of Dan, from the east side unto the west side, a *portion for* Asher. And by the border of Asher, from the east side even unto the west side, a *portion for* Naphtali. And by the border of

Naphtali, from the east side unto the west side, a *portion for* Manasseh. And by the border of Manasseh, from the east side unto the west side, a *portion for* Ephraim. And by the border of Ephraim, from the east side even unto the west side, a *portion for* Reuben. And by the border of Reuben, from the east side unto the west side, a *portion for* Judah.

And by the border of Judah, from the east side unto the west side, shall be the offering which ye shall offer of five and twenty thousand *reeds in* breadth, and *in* length as one of the *other* parts, from the east side unto the west side: and the sanctuary shall be in the midst of it. The oblation that ye shall offer unto the Lord *shall be* of five and twenty thousand in length, and of ten thousand in breadth. And for them, *even* for the priests, shall be *this* holy oblation; toward the north five and twenty thousand *in length*, and toward the west ten thousand in breadth, and toward the east ten thousand in breadth, and toward the south five and twenty thousand in length: and the sanctuary of the Lord shall be in the midst thereof. *It shall be* for the priests that are sanctified of the sons of Zadok; which have kept my charge, which went not astray when the children of Israel went astray, as the Levites went astray. And *this* oblation of the land that is offered shall be unto them a thing most holy by the border of the Levites. And over against the border of the priests the Levites *shall have* five and twenty thousand in length, and ten thousand in breadth: all the length *shall be* five and twenty thousand, and the breadth ten thousand. And they shall not sell of it, neither exchange, nor alienate the firstfruits of the land: for *it is* holy unto the Lord.

And the five thousand, that are left in the breadth over against the five and twenty thousand, shall be a profane *place* for the city, for dwelling, and for suburbs: and the city shall be in the midst thereof. And these *shall be* the measures thereof; the north side four thousand and five hundred, and the south side four thousand and five hundred, and on the east side four thousand and five hundred, and the west side four thousand and five hundred. And the suburbs of the city shall be toward the north two hundred and fifty, and toward the south two hundred and fifty, and toward the east two hundred and fifty, and toward the west two hundred and fifty. And the residue in length over against the oblation of the holy *portion shall be* ten thousand eastward, and ten thousand westward: and it shall be over against the oblation of the holy *portion;* and the increase thereof shall be for food unto them that serve the city. And they that serve the city shall serve it out of all the tribes of Israel. All the oblation *shall be* five and twenty thousand by five and twenty thousand: ye shall offer the holy oblation foursquare, with the possession of the city.

And the residue *shall be* for the prince, on the one side and on the other of the holy oblation, and of the possession of the city, over against the five and twenty thousand of the oblation toward the east border, and westward over against the five and twenty thousand toward the west border, over against the portions for the prince: and it shall be the holy oblation; and the sanctuary of the house *shall be* in the midst thereof. Moreover from the possession of the Levites, and from the possession of the city, *being* in the midst *of that* which is the prince's, between the border of Judah and the border of Benjamin, shall be for the prince. As for the rest of the tribes, from the east side unto the west side, Benjamin *shall have* a *portion*. And by the border of Benjamin, from the east side unto the west side, Simeon *shall have* a *portion*. And by the border of Simeon, from the east side unto the west side, Issachar a *portion*. And by the border of Issachar, from the east side unto the west side, Zebulun a *portion*. And by the border of Zebulun, from the east side unto the west side, Gad a *portion*. And by the border of Gad, at the south side southward, the border shall be even from Tamar *unto* the waters of strife *in* Kadesh, *and* to the river toward the great sea. This *is* the land which ye shall divide by lot unto the tribes of Israel for inheritance, and these *are* their portions, saith the Lord God.

And these *are* the goings out of the city on the north side, four thousand and five hundred measures. And the gates of the city *shall be* after the names of the tribes of Israel: three gates northward; one gate of Reuben, one gate of Judah, one gate of Levi. And at the east side four thousand and five hundred: and three gates; and one gate of Joseph, one gate of Benjamin, one gate of Dan. And at the south side four thousand and five hundred measures: and three gates; one gate of Simeon, one gate of Issachar, one gate of Zebulun. At the west side four thousand and five hundred, *with* their three gates; one gate of Gad, one gate of Asher, one gate of Naphtali. *It was* round about eighteen thousand *measures:* and the name of the city from *that* day *shall be*, The Lord *is* there.

The Book of Daniel.

✣ Chapter 1

IN the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it. And the Lord gave Jehoiakim king of Judah into his hand, with part of the vessels of the house of God: which he carried into the land of Shinar to the house of his God; and he brought the vessels into the treasure house of his God.

And the king spake unto Ashpenaz the master of his eunuchs, that he should bring *certain* of the children of Israel, and of the king's seed, and of the princes; Children in whom *was* no blemish, but well favoured, and skilful in all wisdom, and cunning in knowledge, and understanding science, and such as *had* ability in them to stand in the king's palace, and whom they might teach the learning and the tongue of the Chaldeans. And the king appointed them a daily provision of the king's meat, and of the wine which he drank: so nourishing them three years, that at the end thereof they might stand before the king. Now among these were of the children of Judah, Daniel, Hananiah, Mishael, and Azariah: Unto whom the prince of the eunuchs gave names: for he gave unto Daniel *the name* of Belteshazzar; and to Hananiah, of Shadrach; and to Mishael, of Meshach; and to Azariah, of Abed-nego.

But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself. Now God had brought Daniel into favour and tender love with the prince of the eunuchs. And the prince of the eunuchs said unto Daniel, I fear my Lord the king, who hath appointed your meat and your drink: for why should he see your faces worse liking than the children which *are* of your sort? then shall ye make *me* endanger my head to the king. Then said Daniel to Melzar, whom the prince of the eunuchs had set over Daniel, Hananiah, Mishael, and Azariah, Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat, and water to drink. Then let our countenances be looked upon before thee, and the countenance of the children that eat of the portion of the king's meat: and as thou seest, deal with thy servants. So he consented to them in this matter, and proved them ten days. And at the end of ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat. Thus Melzar took away the portion of their meat, and the wine that they should drink; and gave them pulse.

As for these four children, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams. Now at the end of the days that the king had said he should bring them in, then the prince of the eunuchs brought them in before Nebuchadnezzar. And the king communed with them; and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore stood they before the king. And in all matters of wisdom *and* understanding, that the king inquired of them, he found them ten times better than all the magicians *and* astrologers that *were* in all his realm. And Daniel continued *even* unto the first year of king Cyrus.

✣ Chapter 2

AND in the second year of the reign of Nebuchadnezzar Nebuchadnezzar dreamed dreams, wherewith his spirit was troubled, and his sleep brake from him. Then the king commanded to call the magicians, and the astrologers, and the sorcerers, and the Chaldeans, for to shew the king his dreams. So they came and stood before the king. And the king said unto them, I have dreamed a dream, and my spirit was troubled to know the dream. Then spake the Chaldeans to the king in Syriack, O king, live for ever: tell thy servants the dream, and we will shew the interpretation. The king answered and said to the Chaldeans, The thing is gone from me: if ye will not make known unto me the dream, with the interpretation thereof, ye shall be cut in pieces, and your houses shall be made a dunghill. But if ye shew the dream, and the interpretation thereof, ye shall receive of me gifts and rewards and great honour: therefore shew me the dream, and the interpretation thereof. They answered again and said, Let the king tell his servants the dream, and we will shew the interpretation of it. The king answered and said, I know of certainty that ye would gain the time, because ye see the thing is gone from me. But if ye will not make known unto me the dream, *there is but* one decree for you: for ye have prepared lying and corrupt words to speak before me, till the time be changed: therefore tell me the dream, and I shall know that ye can shew me the interpretation thereof.

The Chaldeans answered before the king, and said, There is not a man upon the earth that can shew the king's matter: therefore *there is* no king, Lord, nor ruler, *that* asked such things at any magician, or astrologer, or Chaldean. And *it is* a rare thing that the king requireth, and there is none other that can shew it before the king, except the gods, whose dwelling is not with flesh. For this cause the king was angry and very furious, and commanded to destroy all the wise *men* of Babylon. And the decree went forth that the wise *men* should be slain; and they sought Daniel and his fellows to be slain.

Then Daniel answered with counsel and wisdom to Arioch the captain of the king's guard, which was gone forth to slay the wise *men* of Babylon: He answered and said to Arioch the king's captain, Why *is* the decree *so* hasty from the king? Then Arioch made the thing known to Daniel. Then Daniel went in, and desired of the king that he would give him time, and that he would shew the king the interpretation. Then Daniel went to his house, and made the thing known to Hananiah, Mishael, and Azariah, his companions: That they would desire mercies of the God of heaven concerning this secret; that Daniel and his fellows should not perish with the rest of the wise *men* of Babylon.

Then was the secret revealed unto Daniel in a night vision. Then Daniel blessed the God of heaven. Daniel answered and said, Blessed be the name of God for ever and ever: for wisdom and might are his: And he changeth the times and the seasons: he removeth kings, and setteth up kings: he giveth wisdom unto the wise, and knowledge to them that know understanding: He revealeth the deep and secret things: he knoweth what *is* in the darkness, and the light dwelleth with him. I thank thee, and praise thee, O thou God of my fathers, who hast given me wisdom and might, and hast made known unto me now what we desired of thee: for thou hast *now* made known unto us the king's matter.

Therefore Daniel went in unto Arioch, whom the king had ordained to destroy the wise *men* of Babylon: he went and said thus unto him; Destroy not the wise *men* of Babylon: bring me in before the king, and I will shew unto the king the interpretation. Then Arioch brought in Daniel before the king in haste, and said thus unto him, I have found a man of the captives of Judah, that will make known unto the king the interpretation. The king answered and said to Daniel, whose name *was* Belteshazzar, Art thou able to make known unto me the dream which I have seen, and the interpretation thereof? Daniel answered in the presence of the king, and said, The secret which the king hath demanded cannot the wise *men*, the astrologers, the magicians, the soothsayers, shew unto the king; But there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these; As for thee, O king, thy thoughts came *into thy mind* upon thy bed, what should come to pass hereafter: and he that revealeth secrets maketh known to thee what shall come to pass. But as for me, this secret is not revealed to me for *any* wisdom that I have more than any living, but for *their* sakes that shall make known the interpretation to the king, and that thou mightest know the thoughts of thy heart.

Thou, O king, sawest, and behold a great image. This great image, whose brightness *was* excellent, stood before thee; and the form thereof *was* terrible. This image's head *was* of fine gold, his breast and his arms of silver, his belly and his thighs of brass, His legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet *that were* of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.

This *is* the dream; and we will tell the interpretation thereof before the king. Thou, O king, *art* a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou *art* this head of gold. And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth. And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all *things:* and as iron that breaketh all these, shall it break in pieces and bruise. And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And *as* the toes of the feet *were* part of iron, and part of clay, *so* the kingdom shall be partly strong, and partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay. And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, *but* it shall break in pieces and consume all these kingdoms, and it shall stand for ever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream *is* certain, and the interpretation thereof sure.

Then the king Nebuchadnezzar fell upon his face, and worshipped Daniel, and commanded that they should offer an oblation and sweet odours unto him. The king answered unto Daniel, and said, Of a truth *it is*, that your God *is* a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou couldest reveal this secret. Then the king made Daniel a great man, and gave him many great gifts, and made him ruler over the whole province of Babylon, and chief of the governors over all the wise *men* of Babylon. Then Daniel requested of the king, and he set Shadrach, Meshach, and Abed-nego, over the affairs of the province of Babylon: but Daniel *sat* in the gate of the king.

✢ Chapter 3

Nebuchadnezzar the king made an image of gold, whose height *was* threescore cubits, *and* the breadth thereof six cubits: he set it up in the plain of Dura, in the province of Babylon. Then Nebuchadnezzar the king sent to gather together the princes, the governors, and the captains, the judges, the treasurers, the counsellers, the sheriffs, and all the rulers of the provinces, to come to the dedication of the image which Nebuchadnezzar the king had set up. Then the princes, the governors, and captains, the judges, the treasurers, the counsellers, the sheriffs, and all the rulers of the provinces, were gathered together unto the dedication of the image that Nebuchadnezzar the king had set up; and they stood before the image that Nebuchadnezzar had set up. Then an herald cried aloud, To you it is commanded, O people, nations, and languages, *That* at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of musick, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up: And whoso falleth not down and worshippeth shall the same hour be cast into the midst of a burning fiery furnace. Therefore at that time, when all the people heard the sound of the cornet, flute, harp, sackbut, psaltery, and all kinds of musick, all the people, the nations, and the languages, fell down *and* worshipped the golden image that Nebuchadnezzar the king had set up.

Wherefore at that time certain Chaldeans came near, and accused the Jews. They spake and said to the king Nebuchadnezzar, O king, live for ever. Thou, O king, hast made a decree, that every man that shall hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of musick, shall fall down and worship the golden image: And whoso falleth not down and worshippeth, *that* he should be cast into the midst of a burning fiery furnace. There are certain Jews whom thou hast set over the affairs of the province of Babylon, Shadrach, Meshach, and Abed-nego; these men, O king, have not regarded thee: they serve not thy gods, nor worship the golden image which thou hast set up.

Then Nebuchadnezzar in *his* rage and fury commanded to bring Shadrach, Meshach, and Abed-nego. Then they brought these men before the king. Nebuchadnezzar spake and said unto them, *Is it* true, O Shadrach, Meshach, and Abed-nego, do not ye serve my gods, nor worship the golden image which I have set up? Now if ye be ready that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of musick, ye fall down and worship the image which I have made; *well:* but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace; and who *is* that God that shall deliver you out of my hands? Shadrach, Meshach, and Abed-nego, answered and said to the king, O Nebuchadnezzar, we *are* not careful to answer thee in this matter. If it be *so*, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver *us* out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.

Then was Nebuchadnezzar full of fury, and the form of his visage was changed against Shadrach, Meshach, and Abed-nego: *therefore* he spake, and commanded that they should heat the furnace one seven times more than it was wont to be heated. And he commanded the most mighty men that *were* in his army to bind Shadrach, Meshach, and Abed-nego, *and* to cast *them* into the burning fiery furnace. Then these men were bound in their coats, their hosen, and their hats, and their *other* garments, and were cast into the midst of the burning fiery furnace. Therefore because the king's commandment was urgent, and the furnace exceeding hot, the flame of the fire slew those men that took up Shadrach, Meshach, and Abed-nego. And these three men, Shadrach, Meshach, and Abed-nego, fell down bound into the midst of the burning fiery furnace. Then Nebuchadnezzar the king was astonied, and rose up in haste, *and* spake, and said unto his counsellers, Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king. He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God.

Then Nebuchadnezzar came near to the mouth of the burning fiery furnace, *and* spake, and said, Shadrach, Meshach, and Abed-nego, ye servants of the most high God, come forth, and come *hither*. Then Shadrach, Meshach, and Abed-nego, came forth of the midst of the fire. And the princes, governors, and captains, and the king's counsellers, being gathered together, saw these men, upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them. *Then* Nebuchadnezzar spake, and said, Blessed *be* the God of Shadrach, Meshach, and Abed-nego, who hath sent his angel, and delivered his servants that trusted in him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any God, except their own God. Therefore I make a decree, That every people, nation, and language, which speak any thing amiss against the God of Shadrach, Meshach, and Abed-nego, shall be cut in pieces, and their houses shall be made a dunghill: because there is no other God that can deliver after this sort. Then the king promoted Shadrach, Meshach, and Abed-nego, in the province of Babylon.

✢ Chapter 4

Nebuchadnezzar the king, unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you. I thought it good to shew the signs and wonders that the high God hath wrought toward me. How great *are* his signs! and how mighty *are* his wonders! his kingdom *is* an everlasting kingdom, and his dominion *is* from generation to generation.

I Nebuchadnezzar was at rest in mine house, and flourishing in my palace: I saw a dream which made me afraid, and the thoughts upon my bed and the visions of my head troubled me. Therefore made I a decree to bring in all the wise *men* of Babylon before me, that they might make known unto me the interpretation of the dream. Then came in the magicians, the astrologers, the Chaldeans, and the soothsayers: and I told the dream before them; but they did not make known unto me the interpretation thereof.

But at the last Daniel came in before me, whose name *was* Belteshazzar, according to the name of my God, and in whom *is* the spirit of the holy gods: and before him I told the dream, *saying*, O Belteshazzar, master of the magicians, because I know that the spirit of the holy gods *is* in thee, and no secret troubleth thee, tell me the visions of my dream that I have seen, and the interpretation thereof. Thus *were* the visions of mine head in my bed; I saw, and behold a tree in the midst of the earth, and the height thereof *was* great. The tree grew, and was strong, and the height thereof reached unto heaven, and the sight thereof to the end of all the earth: The leaves thereof *were* fair, and the fruit thereof much, and in it *was* meat for all: the beasts of the field had shadow under it, and the fowls of the heaven dwelt in the boughs thereof, and all flesh was fed of it. I saw in the visions of my head upon my bed, and, behold, a watcher and an holy one came down from heaven; He cried aloud, and said thus, Hew down the tree, and cut off his branches, shake off his leaves, and scatter his fruit: let the beasts get away from under it, and the fowls from his branches: Nevertheless leave the stump of his roots in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and *let* his portion *be* with the beasts in the grass of the earth: Let his heart be changed from man's, and let a beast's heart be given unto him; and let seven times pass over him. This matter *is* by the decree of the watchers, and the demand by the word of the holy ones: to the intent that the living may know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men. This dream I king Nebuchadnezzar have seen. Now thou, O Belteshazzar, declare the interpretation thereof, forasmuch as all the wise *men* of my kingdom are not able to make known unto me the interpretation: but thou *art* able; for the spirit of the holy gods *is* in thee.

Then Daniel, whose name *was* Belteshazzar, was astonied for one hour, and his thoughts troubled him. The king spake, and said, Belteshazzar, let not the dream, or the interpretation thereof, trouble thee. Belteshazzar answered and said, My Lord, the dream *be* to them that hate thee, and the interpretation thereof to thine enemies. The tree that thou sawest, which grew, and was strong, whose height reached unto the heaven, and the sight thereof to all the earth; Whose leaves *were* fair, and the fruit thereof much, and in it *was* meat for all; under which the beasts of the field dwelt, and upon whose branches the fowls of the heaven had their habitation: It *is* thou, O king, that art grown and become strong: for thy greatness is grown, and reacheth unto heaven, and thy dominion to the end of the earth. And whereas the king saw a watcher and an holy one coming down from heaven, and saying, Hew the tree down, and destroy it; yet leave the stump of the roots thereof in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and *let* his portion *be* with the beasts of the field, till seven times pass over him; This *is* the interpretation, O king, and this *is* the decree of the most High, which is come upon my Lord the king: That they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee, till thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will. And whereas they commanded to leave the stump of the tree roots; thy kingdom shall be sure unto thee, after that thou shalt have known that the heavens do rule. Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by shewing mercy to the poor; if it may be a lengthening of thy tranquillity.

All this came upon the king Nebuchadnezzar. At the end of twelve months he walked in the palace of the kingdom of Babylon. The king spake, and said, Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty? While the word *was* in the king's mouth, there fell a voice from heaven, *saying*, O king Nebuchadnezzar, to thee it is spoken; The kingdom is departed from thee. And they shall drive thee from men, and thy dwelling *shall be* with the beasts of the field: they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will. The same hour was the thing fulfilled upon Nebuchadnezzar: and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' *feathers*, and his nails like birds' *claws*. And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the most High, and I praised and honoured him that liveth for ever, whose dominion *is* an everlasting dominion, and his kingdom *is* from generation to generation: And all the inhabitants of the earth *are* reputed as nothing: and he doeth according to his will in the army of heaven, and *among* the inhabitants of the earth: and none can stay his hand, or say unto him,

What doest thou? At the same time my reason returned unto me; and for the glory of my kingdom, mine honour and brightness returned unto me; and my counsellers and my Lords sought unto me; and I was established in my kingdom, and excellent majesty was added unto me. Now I Nebuchadnezzar praise and extol and honour the King of heaven, all whose works *are* truth, and his ways judgment: and those that walk in pride he is able to abase.

✢ Chapter 5

Belshazzar the king made a great feast to a thousand of his Lords, and drank wine before the thousand. Belshazzar, whiles he tasted the wine, commanded to bring the golden and silver vessels which his father Nebuchadnezzar had taken out of the temple which *was* in Jerusalem; that the king, and his princes, his wives, and his concubines, might drink therein. Then they brought the golden vessels that were taken out of the temple of the house of God which *was* at Jerusalem; and the king, and his princes, his wives, and his concubines, drank in them. They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone.

In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaister of the wall of the king's palace: and the king saw the part of the hand that wrote. Then the king's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another. The king cried aloud to bring in the astrologers, the Chaldeans, and the soothsayers. *And* the king spake, and said to the wise *men* of Babylon, Whosoever shall read this writing, and shew me the interpretation thereof, shall be clothed with scarlet, and *have* a chain of gold about his neck, and shall be the third ruler in the kingdom. Then came in all the king's wise *men:* but they could not read the writing, nor make known to the king the interpretation thereof. Then was king Belshazzar greatly troubled, and his countenance was changed in him, and his Lords were astonied.

Now the queen, by reason of the words of the king and his Lords, came into the banquet house: *and* the queen spake and said, O king, live for ever: let not thy thoughts trouble thee, nor let thy countenance be changed: There is a man in thy kingdom, in whom *is* the spirit of the holy gods; and in the days of thy father light and understanding and wisdom, like the wisdom of the gods, was found in him; whom the king Nebuchadnezzar thy father, the king, *I say*, thy father, made master of the magicians, astrologers, Chaldeans, *and* soothsayers; Forasmuch as an excellent spirit, and knowledge, and understanding, interpreting of dreams, and shewing of hard sentences, and dissolving of doubts, were found in the same Daniel, whom the king named Belteshazzar: now let Daniel be called, and he will shew the interpretation. Then was Daniel brought in before the king. *And* the king spake and said unto Daniel, *Art* thou that Daniel, which *art* of the children of the captivity of Judah, whom the king my father brought out of Jewry? I have even heard of thee, that the spirit of the gods *is* in thee, and *that* light and understanding and excellent wisdom is found in thee. And now the wise *men*, the astrologers, have been brought in before me, that they should read this writing, and make known unto me the interpretation thereof: but they could not shew the interpretation of the thing: And I have heard of thee, that thou canst make interpretations, and dissolve doubts: now if thou canst read the writing, and make known to me the interpretation thereof, thou shalt be clothed with scarlet, and *have* a chain of gold about thy neck, and shalt be the third ruler in the kingdom.

Then Daniel answered and said before the king, Let thy gifts be to thyself, and give thy rewards to another; yet I will read the writing unto the king, and make known to him the interpretation. O thou king, the most high God gave Nebuchadnezzar thy father a kingdom, and majesty, and glory, and honour: And for the majesty that he gave him, all people, nations, and languages, trembled and feared before him: whom he would he slew; and whom he would he kept alive; and whom he would he set up; and whom he would he put down. But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him: And he was driven from the sons of men; and his heart was made like the beasts, and his dwelling *was* with the wild asses: they fed him with grass like oxen, and his body was wet with the dew of heaven; till he knew that the most high God ruled in the kingdom of men, and *that* he appointeth over it whomsoever he will. And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this; But hast lifted up thyself against the Lord of heaven; and they have brought the vessels of his house before thee, and thou, and thy Lords, thy wives, and thy concubines, have drunk wine in them; and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know: and the God in whose hand thy breath *is*, and whose *are* all thy ways, hast thou not glorified: Then was the part of the hand sent from him; and this writing was written.

And this *is* the writing that was written, Mene, Mene, Tekel, Upharsin. This *is* the interpretation of the thing: Mene; God hath numbered thy kingdom, and finished it. Tekel; Thou art weighed in the balances, and art found wanting. Peres; Thy kingdom is divided, and given to the Medes and Persians. Then commanded Belshazzar, and they clothed Daniel with scarlet, and *put* a chain of gold about his neck, and made a proclamation concerning him, that he should be the third ruler in the kingdom.

In that night was Belshazzar the king of the Chaldeans slain. And Darius the Median took the kingdom, *being* about threescore and two years old.

✢ Chapter 6

It pleased Darius to set over the kingdom an hundred and twenty princes, which should be over the whole kingdom; And over these three presidents; of whom Daniel *was* first: that the princes might give accounts unto them, and the king should have no damage. Then this Daniel was preferred above the presidents and princes, because an excellent spirit *was* in him; and the king thought to set him over the whole realm.

Then the presidents and princes sought to find occasion against Daniel concerning the kingdom; but they could find none occasion nor fault; forasmuch as he *was* faithful, neither was there any error or fault found in him. Then said these men, We shall not find any occasion against this Daniel, except we find *it* against him concerning the law of his God. Then these presidents and princes assembled together to the king, and said thus unto him, King Darius, live for ever. All the presidents of the kingdom, the governors, and the princes, the counsellers, and the captains, have consulted together to establish a royal statute, and to make a firm decree, that whosoever shall ask a petition of any God or man for thirty days, save of thee, O king, he shall be cast into the den of lions. Now, O king, establish the decree, and sign the writing, that it be not changed, according to the law of the Medes and Persians, which altereth not. Wherefore king Darius signed the writing and the decree.

Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime. Then these men assembled, and found Daniel praying and making supplication before his God. Then they came near, and spake before the king concerning the king's decree; Hast thou not signed a decree, that every man that shall ask *a petition* of any God or man within thirty days, save of thee, O king, shall be cast into the den of lions? The king answered and said, The thing *is* true, according to the law of the Medes and Persians, which altereth not. Then answered they and said before the king, That Daniel, which *is* of the children of the captivity of Judah, regardeth not thee, O king, nor the decree that thou hast signed, but maketh his petition three times a day. Then the king, when he heard *these* words, was sore displeased with himself, and set *his* heart on Daniel to deliver him: and he laboured till the going down of the sun to deliver him. Then these men assembled unto the king, and said unto the king, Know, O king, that the law of the Medes and Persians *is*, That no decree nor statute which the king establisheth may be changed. Then the king commanded, and they brought Daniel, and cast *him* into the den of lions. *Now* the king spake and said unto Daniel, Thy God whom thou servest continually, he will deliver thee. And a stone was brought, and laid upon the mouth of the den; and the king sealed it with his own signet, and with the signet of his Lords; that the purpose might not be changed concerning Daniel.

Then the king went to his palace, and passed the night fasting: neither were instruments of musick brought before him: and his sleep went from him. Then the king arose very early in the morning, and went in haste unto the den of lions. And when he came to the den, he cried with a lamentable voice unto Daniel: *and* the king spake and said to Daniel, O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions? Then said Daniel unto the king, O king, live for ever. My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me: forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt. Then was the king exceeding glad for him, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he believed in his God.

And the king commanded, and they brought those men which had accused Daniel, and they cast *them* into the den of lions, them, their children, and their wives; and the lions had the mastery of them, and brake all their bones in pieces or ever they came at the bottom of the den.

Then king Darius wrote unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you. I make a decree, That in every dominion of my kingdom men tremble and fear before the God of Daniel: for he *is* the living God, and stedfast for ever, and his kingdom *that* which shall not be destroyed, and his dominion *shall be even* unto the end. He delivereth and rescueth, and he worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the power of the lions. So this Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian.

✢ Chapter 7

In the first year of Belshazzar king of Babylon Daniel had a dream and visions of his head upon his bed: then he wrote the dream, *and* told the sum of the matters. Daniel spake and said, I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea. And four great beasts came up from the sea, diverse one from another. The first *was* like a lion, and had eagle's wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it. And behold another beast, a second, like to a bear, and it raised up

itself on one side, and *it had* three ribs in the mouth of it between the teeth of it: and they said thus unto it, Arise, devour much flesh. After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it. After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it *was* diverse from all the beasts that *were* before it; and it had ten horns. I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn *were* eyes like the eyes of man, and a mouth speaking great things.

I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment *was* white as snow, and the hair of his head like the pure wool: his throne *was like* the fiery flame, *and* his wheels *as* burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened. I beheld then because of the voice of the great words which the horn spake: I beheld *even* till the beast was slain, and his body destroyed, and given to the burning flame. As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time. I saw in the night visions, and, behold, *one* like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion *is* an everlasting dominion, which shall not pass away, and his kingdom *that* which shall not be destroyed.

I Daniel was grieved in my spirit in the midst of *my* body, and the visions of my head troubled me. I came near unto one of them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things. These great beasts, which are four, *are* four kings, *which* shall arise out of the earth. But the saints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever. Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth *were of* iron, and his nails *of* brass; *which* devoured, brake in pieces, and stamped the residue with his feet; And of the ten horns that *were* in his head, and *of* the other which came up, and before whom three fell; even *of* that horn that had eyes, and a mouth that spake very great things, whose look *was* more stout than his fellows. I beheld, and the same horn made war with the saints, and prevailed against them; Until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom. Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. And the ten horns out of this kingdom *are* ten kings *that* shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings. And he shall speak *great* words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time. But the judgment shall sit, and they shall take away his dominion, to consume and to destroy *it* unto the end. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom *is* an everlasting kingdom, and all dominions shall serve and obey him. Hitherto *is* the end of the matter. As for me Daniel, my cogitations much troubled me, and my countenance changed in me: but I kept the matter in my heart.

✢ Chapter 8

In the third year of the reign of king Belshazzar a vision appeared unto me, *even unto* me Daniel, after that which appeared unto me at the first. And I saw in a vision; and it came to pass, when I saw, that I *was* at Shushan *in* the palace, which *is* in the province of Elam; and I saw in a vision, and I was by the river of Ulai. Then I lifted up mine eyes, and saw, and, behold, there stood before the river a ram which had *two* horns: and the *two* horns *were* high; but one *was* higher than the other, and the higher came up last. I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither *was there any* that could deliver out of his hand; but he did according to his will, and became great. And as I was considering, behold, an he goat came from the west on the face of the whole earth, and touched not the ground: and the goat *had* a notable horn between his eyes. And he came to the ram that had *two* horns, which I had seen standing before the river, and ran unto him in the fury of his power. And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns: and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him: and there was none that could deliver the ram out of his hand. Therefore the he goat waxed very great: and when he was strong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven. And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant *land*. And it waxed great, *even* to the host of heaven; and it cast down *some* of the host and of the stars to the ground, and stamped upon them. Yea, he magnified *himself* even to the prince of the host, and by him the daily *sacrifice* was taken away, and the place of his sanctuary was cast down. And an host was given *him* against the daily *sacrifice* by reason of transgression, and it cast down the truth to the ground; and it practised, and prospered.

Then I heard one saint speaking, and another saint said unto that certain *saint* which spake, How long *shall be* the vision *concerning* the daily *sacrifice*, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.

And it came to pass, when I, *even* I Daniel, had seen the vision, and sought for the meaning, then, behold, there stood before me as the appearance of a man. And I heard a man's voice between *the banks of* Ulai, which called, and said, Gabriel, make this *man* to understand the vision. So he came near where I stood: and when he came, I was afraid, and fell upon my face: but he said unto me, Understand, O son of man: for at the time of the end *shall be* the vision. Now as he was speaking with me, I was in a deep sleep on my face toward the ground: but he touched me, and set me upright. And he said, Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end *shall be*. The ram which thou sawest having *two* horns *are* the kings of Media and Persia. And the rough goat *is* the king of Grecia: and the great horn that *is* between his eyes *is* the first king. Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power. And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up. And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people. And through his policy also he shall cause craft to prosper in his hand; and he shall magnify *himself* in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand. And the vision of the evening and the morning which was told *is* true: wherefore shut thou up the vision; for it *shall be* for many days. And I Daniel fainted, and was sick *certain* days; afterward I rose up, and did the king's business; and I was astonished at the vision, but none understood *it*.

✢ Chapter 9

In the first year of Darius the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans; In the first year of his reign I Daniel understood by books the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem.

And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes: And I prayed unto the Lord my God, and made my confession, and said, O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments; We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments: Neither have we hearkened unto thy servants the prophets, which spake in thy name to our kings, our princes, and our fathers, and to all the people of the land. O Lord, righteousness *belongeth* unto thee, but unto us confusion of faces, as at this day; to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel, *that are* near, and *that are* far off, through all the countries whither thou hast driven them, because of their trespass that they have trespassed against thee. O Lord, to us *belongeth* confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against thee. To the Lord our God *belong* mercies and forgivenesses, though we have rebelled against him; Neither have we obeyed the voice of the Lord our God, to walk in his laws, which he set before us by his servants the prophets. Yea, all Israel have transgressed thy law, even by departing, that they might not obey thy voice; therefore the curse is poured upon us, and the oath that *is* written in the law of Moses the servant of God, because we have sinned against him. And he hath confirmed his words, which he spake against us, and against our judges that judged us, by bringing upon us a great evil: for under the whole heaven hath not been done as hath been done upon Jerusalem. As *it is* written in the law of Moses, all this evil is come upon us: yet made we not our prayer before the Lord our God, that we might turn from our iniquities, and understand thy truth. Therefore hath the Lord watched upon the evil, and brought it upon us: for the Lord our God *is* righteous in all his works which he doeth: for we obeyed not his voice. And now, O Lord our God, that hast brought thy people forth out of the land of Egypt with a mighty hand, and hast gotten thee renown, as at this day; we have sinned, we have done wickedly.

O Lord, according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain: because for our sins, and for the iniquities of our fathers, Jerusalem and thy people *are become* a reproach to all *that are* about us. Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake. O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and the city which is called by thy name: for we do not present our supplications before thee for our righteousnesses, but for thy great mercies. O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God: for thy city and thy people are called by thy name.

And whiles I *was* speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the Lord my God for the holy mountain of my God; Yea, whiles I *was* speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. And he informed *me*, and talked with me, and said,

O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplications the commandment came forth, and I am come to shew *thee;* for thou *art* greatly beloved: therefore understand the matter, and consider the vision. Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy. Know therefore and understand, *that* from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince *shall be* seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof *shall be* with a flood, and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make *it* desolate, even until the consummation, and that determined shall be poured upon the desolate.

✢ Chapter 10

IN the third year of Cyrus king of Persia a thing was revealed unto Daniel, whose name was called Belteshazzar; and the thing *was* true, but the time appointed *was* long: and he understood the thing, and had understanding of the vision. In those days I Daniel was mourning three full weeks. I ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint myself at all, till three whole weeks were fulfilled. And in the four and twentieth day of the first month, as I was by the side of the great river, which *is* Hiddekel; Then I lifted up mine eyes, and looked, and behold a certain man clothed in linen, whose loins *were* girded with fine gold of Uphaz: His body also *was* like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude. And I Daniel alone saw the vision: for the men that were with me saw not the vision; but a great quaking fell upon them, so that they fled to hide themselves. Therefore I was left alone, and saw this great vision, and there remained no strength in me: for my comeliness was turned in me into corruption, and I retained no strength. Yet heard I the voice of his words: and when I heard the voice of his words, then was I in a deep sleep on my face, and my face toward the ground.

And, behold, an hand touched me, which set me upon my knees and *upon* the palms of my hands. And he said unto me, O Daniel, a man greatly beloved, understand the words that I speak unto thee, and stand upright: for unto thee am I now sent. And when he had spoken this word unto me, I stood trembling. Then said he unto me, Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words. But the prince of the kingdom of Persia withstood me one and twenty days: but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia. Now I am come to make thee understand what shall befall thy people in the latter days: for yet the vision *is* for *many* days. And when he had spoken such words unto me, I set my face toward the ground, and I became dumb. And, behold, *one* like the similitude of the sons of men touched my lips: then I opened my mouth, and spake, and said unto him that stood before me, O my Lord, by the vision my sorrows are turned upon me, and I have retained no strength. For how can the servant of this my Lord talk with this my Lord? for as for me, straightway there remained no strength in me, neither is there breath left in me. Then there came again and touched me *one* like the appearance of a man, and he strengthened me, And said, O man greatly beloved, fear not: peace *be* unto thee, be strong, yea, be strong. And when he had spoken unto me, I was strengthened, and said, Let my Lord speak; for thou hast strengthened me. Then said he, Knowest thou wherefore I come unto thee? and now will I return to fight with the prince of Persia: and when I am gone forth, lo, the prince of Grecia shall come. But I will shew thee that which is noted in the scripture of truth: and *there is* none that holdeth with me in these things, but Michael your prince.

✢ Chapter 11

ALSO I in the first year of Darius the Mede, *even* I, stood to confirm and to strengthen him. And now will I shew thee the truth. Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than *they* all: and by his strength through his riches he shall stir up all against the realm of Grecia. And a mighty king shall stand up, that shall rule with great dominion, and do according to his will. And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven; and not to his posterity, nor according to his dominion which he ruled: for his kingdom shall be plucked up, even for others beside those.

And the king of the south shall be strong, and *one* of his princes; and he shall be strong above him, and have dominion; his dominion *shall be* a great dominion. And in the end of years they shall join themselves together; for the king's daughter of the south shall come to the king of the north to make an agreement: but she shall not retain the power of the arm; neither shall he stand, nor his arm: but she shall be given up, and they that brought her, and he that begat her, and he that strengthened her in *these* times. But out of a branch of her roots shall *one* stand up in his estate, which shall come with an army, and shall enter into the fortress of the king of the north, and shall deal against them, and shall prevail: And shall also carry captives into Egypt their gods, with their princes, *and* with their precious vessels of silver and of gold; and he shall continue *more* years than the king of the north. So the king of the south shall come into *his* kingdom, and shall return into his own land. But his sons shall be stirred up, and shall assemble a multitude of great forces: and *one* shall certainly come, and overflow, and pass through: then shall he return, and be stirred up, *even* to his fortress. And the king of the south shall be moved with choler, and shall come forth and fight with him, *even* with the king of the north: and he shall set forth a great multitude; but the multitude shall be given into his hand. *And* when he hath taken away the multitude, his heart shall be lifted up; and he shall cast down *many* ten thousands: but he shall not be strengthened *by it*. For the king of the north shall return, and shall set forth a multitude greater than the former, and shall certainly come after certain years with a great army and with much riches. And in those times there shall many stand up against the king of the south: also the robbers of thy people shall exalt themselves to establish the vision; but they shall fall. So the king of the north shall come, and cast up a mount, and take the most fenced cities: and the arms of the south shall not withstand, neither his chosen people, neither *shall there be any* strength to withstand. But he that cometh against him shall do according to his own will, and none shall stand before him: and he shall stand in the glorious land, which by his hand shall be consumed. He shall also set his face to enter with the strength of his whole kingdom, and upright ones with him; thus shall he do: and he shall give him the daughter of women, corrupting her: but she shall not stand *on his side*, neither be for him. After this shall he turn his face unto the isles, and shall take many: but a prince for his own behalf shall cause the reproach offered by him to cease; without his own reproach he shall cause *it* to turn upon him. Then he shall turn his face toward the fort of his own land: but he shall stumble and fall, and not be found. Then shall stand up in his estate a raiser of taxes *in* the glory of the kingdom: but within few days he shall be destroyed, neither in anger, nor in battle. And in his estate shall stand up a vile person, to whom they shall not give the honour of the kingdom: but he shall come in peaceably, and obtain the kingdom by flatteries. And with the arms of a flood shall they be overflown from before him, and shall be broken; yea, also the prince of the covenant. And after the league *made* with him he shall work deceitfully: for he shall come up, and shall become strong with a small people. He shall enter peaceably even upon the fattest places of the province; and he shall do *that* which his fathers have not done, nor his fathers' fathers; he shall scatter among them the prey, and spoil, and riches: *yea*, and he shall forecast his devices against the strong holds, even for a time. And he shall stir up his power and his courage against the king of the south with a great army; and the king of the south shall be stirred up to battle with a very great and mighty army; but he shall not stand: for they shall forecast devices against him. Yea, they that feed of the portion of his meat shall destroy him, and his army shall overflow: and many shall fall down slain. And both these kings' hearts *shall be* to do mischief, and they shall speak lies at one table; but it shall not prosper: for yet the end *shall be* at the time appointed. Then shall he return into his land with great riches; and his heart *shall be* against the holy covenant; and he shall do *exploits*, and return to his own land. At the time appointed he shall return, and come toward the south; but it shall not be as the former, or as the latter.

For the ships of Chittim shall come against him: therefore he shall be grieved, and return, and have indignation against the holy covenant: so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant. And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily *sacrifice*, and they shall place the abomination that maketh desolate. And such as do wickedly against the covenant shall he corrupt by flatteries: but the people that do know their God shall be strong, and do *exploits*. And they that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil, *many* days. Now when they shall fall, they shall be holpen with a little help: but many shall cleave to them with flatteries. And *some* of them of understanding shall fall, to try them, and to purge, and to make *them* white, *even* to the time of the end: because *it is* yet for a time appointed. And the king shall do according to his will; and he shall exalt himself, and magnify himself above every God, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done. Neither shall he regard the God of his fathers, nor the desire of women, nor regard any God: for he shall magnify himself above all. But in his estate shall he honour the God of forces: and a God whom his fathers knew not shall he honour with gold, and silver, and with precious stones, and pleasant things. Thus shall he do in the most strong holds with a strange God, whom he shall acknowledge *and* increase with glory: and he shall cause them to rule over many, and shall divide the land for gain. And at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over. He shall enter also into the glorious land, and many *countries* shall be overthrown: but these shall escape out of his hand, *even* Edom, and Moab, and the chief of the children of Ammon. He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape. But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians *shall be* at his steps. But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many. And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him.

✢ Chapter 12

And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation *even* to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame *and* everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever. But thou, O Daniel, shut up the words, and seal the book, *even* to the time of the end: many shall run to and fro, and knowledge shall be increased.

Then I Daniel looked, and, behold, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river. And *one* said to the man clothed in linen, which *was* upon the waters of the river, How long *shall it be to* the end of these wonders? And I heard the man clothed in linen, which *was* upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by him that liveth for ever that *it shall be* for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these *things* shall be finished. And I heard, but I understood not: then said I, O my Lord, what *shall be* the end of these *things?* And he said, Go thy way, Daniel: for the words *are* closed up and sealed till the time of the end. Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand. And from the time *that* the daily *sacrifice* shall be taken away, and the abomination that maketh desolate set up, *there shall be* a thousand two hundred and ninety days. Blessed *is* he that waiteth, and cometh to the thousand three hundred and five and thirty days. But go thou thy way till the end *be:* for thou shalt rest, and stand in thy lot at the end of the days.

Hosea.

✣ Chapter 1

The word of the Lord that came unto Hosea, the son of Beeri, in the days of Uzziah, Jotham, Ahaz, *and* Hezekiah, kings of Judah, and in the days of Jeroboam the son of Joash, king of Israel. The beginning of the word of the Lord by Hosea. And the Lord said to Hosea, Go, take unto thee a wife of whoredoms and children of whoredoms: for the land hath committed great whoredom, *departing* from the Lord. So he went and took Gomer the daughter of Diblaim; which conceived, and bare him a son. And the Lord said unto him, Call his name Jezreel; for yet a little *while*, and I will avenge the blood of Jezreel upon the house of Jehu, and will cause to cease the kingdom of the house of Israel. And it shall come to pass at that day, that I will break the bow of Israel in the valley of Jezreel.

And she conceived again, and bare a daughter. And *God* said unto him, Call her name Lo-ruhamah: for I will no more have mercy upon the house of Israel; but I will utterly take them away. But I will have mercy upon the house of Judah, and will save them by the Lord their God, and will not save them by bow, nor by sword, nor by battle, by horses, nor by horsemen.

Now when she had weaned Lo-ruhamah, she conceived, and bare a son. Then said *God*, Call his name Lo-ammi: for ye *are* not my people, and I will not be your *God*.

Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass, *that* in the place where it was said unto them, Ye *are* not my people, *there* it shall be said unto them, *Ye are* the sons of the living God. Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land: for great *shall be* the day of Jezreel.

✣ Chapter 2

Say ye unto your brethren, Ammi; and to your sisters, Ru-hamah. Plead with your mother, plead: for she *is* not my wife, neither *am* I her husband: let her therefore put away her whoredoms out of her sight, and her adulteries from between her breasts; Lest I strip her naked, and set her as in the day that she was born, and make her as a wilderness, and set her like a dry land, and slay her with thirst. And I will not have mercy upon her children; for they *be* the children of whoredoms. For their mother hath played the harlot: she that conceived them hath done shamefully: for she said, I will go after my lovers, that give *me* my bread and my water, my wool and my flax, mine oil and my drink.

Therefore, behold, I will hedge up thy way with thorns, and make a wall, that she shall not find her paths. And she shall follow after her lovers, but she shall not overtake them; and she shall seek them, but shall not find *them:* then shall she say, I will go and return to my first husband; for then *was it* better with me than now. For she did not know that I gave her corn, and wine, and oil, and multiplied her silver and gold, *which* they prepared for Baal. Therefore will I return, and take away my corn in the time thereof, and my wine in the season thereof, and will recover my wool and my flax *given* to cover her nakedness. And now will I discover her lewdness in the sight of her lovers, and none shall deliver her out of mine hand. I will also cause all her mirth to cease, her feast days, her new moons, and her sabbaths, and all her solemn feasts. And I will destroy her vines and her fig trees, whereof she hath said, These *are* my rewards that my lovers have given me: and I will make them a forest, and the beasts of the field shall eat them. And I will visit upon her the days of Baalim, wherein she burned incense to them, and she decked herself with her earrings and her jewels, and she went after her lovers, and forgat me, saith the Lord.

Therefore, behold, I will allure her, and bring her into the wilderness, and speak comfortably unto her. And I will give her her vineyards from thence, and the valley of Achor for a door of hope: and she shall sing there, as in the days of her youth, and as in the day when she came up out of the land of Egypt. And it shall be at that day, saith the Lord, *that* thou shalt call me Ishi; and shalt call me no more Baali. For I will take away the names of Baalim out of her mouth, and they shall no more be remembered by their name. And in that day will I make a covenant for them with the beasts of the field, and with the fowls of heaven, and *with* the creeping things of the ground: and I will break the bow and the sword and the battle out of the earth, and will make them to lie down safely. And I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in lovingkindness, and in mercies. I will even betroth thee unto me in faithfulness: and thou shalt know the Lord. And it shall come to pass in that day, I will hear, saith the Lord, I will hear the heavens, and they shall hear the earth; And the earth shall hear the corn, and the wine, and the oil; and they shall hear Jezreel. And I will sow her unto me in the earth; and I will have mercy upon her that had not obtained mercy; and I will say to *them which were* not my people, Thou *art* my people; and they shall say, *Thou art* my God.

✣ Chapter 3

Then said the Lord unto me, Go yet, love a woman beloved of *her* friend, yet an adulteress, according to the love of the Lord toward the children of Israel, who look to other gods, and love flagons of wine. So I bought her to me for fifteen *pieces* of silver, and *for* an homer of barley, and an half homer of barley: And I said unto her, Thou shalt abide for me many days; thou shalt not play the harlot, and thou shalt not be for *another* man: so *will* I also *be* for thee. For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and *without* teraphim: Afterward shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the latter days.

✣ Chapter 4

Hear the word of the Lord, ye children of Israel: for the Lord hath a controversy with the inhabitants of the land, because *there is* no truth, nor mercy, nor knowledge of God in the land. By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood. Therefore shall the land mourn, and every one that dwelleth therein shall languish, with the beasts of the field, and with the fowls of heaven; yea, the fishes of the sea also shall be taken away. Yet let no man strive, nor reprove another: for thy people *are* as they that strive with the priest. Therefore shalt thou fall in the day, and the prophet also shall fall with thee in the night, and I will destroy thy mother.

My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children. As they were increased, so they sinned against me: *therefore* will I change their glory into shame. They eat up the sin of my people, and they set their heart on their iniquity. And there shall be, like people, like priest: and I will punish them for their ways, and reward them their doings. For they shall eat, and not have enough: they shall commit whoredom, and shall not increase: because they have left off to take heed to the Lord. Whoredom and wine and new wine take away the heart.

My people ask counsel at their stocks, and their staff declareth unto them: for the spirit of whoredoms hath caused *them* to err, and they have gone a whoring from under their God. They sacrifice upon the tops of the mountains, and burn incense upon the hills, under oaks and poplars and elms, because the shadow thereof *is* good: therefore your daughters shall commit whoredom, and your spouses shall commit adultery. I will not punish your daughters when they commit whoredom, nor your spouses when they commit adultery: for themselves are separated with whores, and they sacrifice with harlots: therefore the people *that* doth not understand shall fall.

Though thou, Israel, play the harlot, *yet* let not Judah offend; and come not ye unto Gilgal, neither go ye up to Beth-aven, nor swear, The Lord liveth. For Israel slideth back as a backsliding heifer: now the Lord will feed them as a lamb in a large place. Ephraim *is* joined to idols: let him alone. Their drink is sour: they have committed whoredom continually: her rulers *with* shame do love, Give ye. The wind hath bound her up in her wings, and they shall be ashamed because of their sacrifices.

✣ Chapter 5

Hear ye this, O priests; and hearken, ye house of Israel; and give ye ear, O house of the king; for judgment *is* toward you, because ye have been a snare on Mizpah, and a net spread upon Tabor. And the revolters are profound to make slaughter, though I *have been* a rebuker of them all. I know Ephraim, and Israel is not hid from me: for now, O Ephraim, thou committest whoredom, *and* Israel is defiled. They will not frame their doings to turn unto their God: for the spirit of whoredoms *is* in the midst of them, and they have not known the Lord. And the pride of Israel doth testify to his face: therefore shall Israel and Ephraim fall in their iniquity; Judah also shall fall with them. They shall go with their flocks and with their herds to seek the Lord; but they shall not find *him;* he hath withdrawn himself from them. They have dealt treacherously against the Lord: for they have begotten strange children: now shall a month devour them with their portions. Blow ye the cornet in Gibeah, *and* the trumpet in Ramah: cry aloud *at* Beth-aven, after thee, O Benjamin. Ephraim shall be desolate in the day of rebuke: among the tribes of Israel have I made known that which shall surely be. The princes of Judah were like them that remove the bound: *therefore* I will pour out my wrath upon them like water. Ephraim *is* oppressed *and* broken in judgment, because he willingly walked after the commandment. Therefore

will I *be* unto Ephraim as a moth, and to the house of Judah as rottenness. When Ephraim saw his sickness, and Judah *saw* his wound, then went Ephraim to the Assyrian, and sent to king Jareb: yet could he not heal you, nor cure you of your wound. For I *will be* unto Ephraim as a lion, and as a young lion to the house of Judah: I, *even* I, will tear and go away; I will take away, and none shall rescue *him*.

I will go *and* return to my place, till they acknowledge their offence, and seek my face: in their affliction they will seek me early.

✢ Chapter 6

COME, and let us return unto the Lord: for he hath torn, and he will heal us; he hath smitten, and he will bind us up. After two days will he revive us: in the third day he will raise us up, and we shall live in his sight. Then shall we know, *if* we follow on to know the Lord: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter *and* former rain unto the earth.

O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee? for your goodness *is* as a morning cloud, and as the early dew it goeth away. Therefore have I hewed *them* by the prophets; I have slain them by the words of my mouth: and thy judgments *are as* the light *that* goeth forth. For I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings. But they like men have transgressed the covenant: there have they dealt treacherously against me. Gilead *is* a city of them that work iniquity, *and is* polluted with blood. And as troops of robbers wait for a man, *so* the company of priests murder in the way by consent: for they commit lewdness. I have seen an horrible thing in the house of Israel: there *is* the whoredom of Ephraim, Israel is defiled. Also, O Judah, he hath set an harvest for thee, when I returned the captivity of my people.

✢ Chapter 7

WHEN I would have healed Israel, then the iniquity of Ephraim was discovered, and the wickedness of Samaria: for they commit falsehood; and the thief cometh in, *and* the troop of robbers spoileth without. And they consider not in their hearts *that* I remember all their wickedness: now their own doings have beset them about; they are before my face. They make the king glad with their wickedness, and the princes with their lies. They *are* all adulterers, as an oven heated by the baker, *who* ceaseth from raising after he hath kneaded the dough, until it be leavened. In the day of our king the princes have made *him* sick with bottles of wine; he stretched out his hand with scorners. For they have made ready their heart like an oven, whiles they lie in wait: their baker sleepeth all the night; in the morning it burneth as a flaming fire. They are all hot as an oven, and have devoured their judges; all their kings are fallen: *there is* none among them that calleth unto me. Ephraim, he hath mixed himself among the people; Ephraim is a cake not turned. Strangers have devoured his strength, and he knoweth *it* not: yea, gray hairs are here and there upon him, yet he knoweth not. And the pride of Israel testifieth to his face: and they do not return to the Lord their God, nor seek him for all this.

Ephraim also is like a silly dove without heart: they call to Egypt, they go to Assyria. When they shall go, I will spread my net upon them; I will bring them down as the fowls of the heaven; I will chastise them, as their congregation hath heard. Woe unto them! for they have fled from me: destruction unto them! because they have transgressed against me: though I have redeemed them, yet they have spoken lies against me. And they have not cried unto me with their heart, when they howled upon their beds: they assemble themselves for corn and wine, *and* they rebel against me. Though I have bound *and* strengthened their arms, yet do they imagine mischief against me. They return, *but* not to the most High: they are like a deceitful bow: their princes shall fall by the sword for the rage of their tongue: this *shall be* their derision in the land of Egypt.

✢ Chapter 8

SET the trumpet to thy mouth. *He shall come* as an eagle against the house of the Lord, because they have transgressed my covenant, and trespassed against my law. Israel shall cry unto me, My God, we know thee. Israel hath cast off *the thing that is* good: the enemy shall pursue him. They have set up kings, but not by me: they have made princes, and I knew *it* not: of their silver and their gold have they made them idols, that they may be cut off.

Thy calf, O Samaria, hath cast *thee* off; mine anger is kindled against them: how long *will it be* ere they attain to innocency? For from Israel *was* it also: the workman made it; therefore it *is* not God: but the calf of Samaria shall be broken in pieces. For they have sown the wind, and they shall reap the whirlwind: it hath no stalk: the bud shall yield no meal: if so be it yield, the strangers shall swallow it up. Israel is swallowed up: now shall they be among the Gentiles as a vessel wherein *is* no pleasure. For they are gone up to Assyria, a wild ass alone by himself: Ephraim hath hired lovers. Yea, though they have hired among the nations, now will I gather them, and they shall sorrow a little for the burden of the king of princes. Because Ephraim hath made many altars to sin, altars shall be unto him to sin. I have written to him the great things of my law, *but* they were counted as a strange thing. They sacrifice flesh *for* the sacrifices of mine offerings, and eat *it; but* the Lord accepteth them not; now will he remember their iniquity, and visit their sins: they shall return to Egypt. For Israel hath forgotten his Maker, and buildeth temples; and Judah hath multiplied fenced cities: but I will send a fire upon his cities, and it shall devour the palaces thereof.

✢ Chapter 9

REJOICE not, O Israel, for joy, as *other* people: for thou hast gone a whoring from thy God, thou hast loved a reward upon every cornfloor. The floor and the winepress shall not feed them, and the new wine shall fail in her. They shall not dwell in the Lord's land; but Ephraim shall return to Egypt, and they shall eat unclean *things* in Assyria. They shall not offer wine *offerings* to the Lord, neither shall they be pleasing unto him: their sacrifices *shall be* unto them as the bread of mourners; all that eat thereof shall be polluted: for their bread for their soul shall not come into the house of the Lord. What will ye do in the solemn day, and in the day of the feast of the Lord? For, lo, they are gone because of destruction: Egypt shall gather them up, Memphis shall bury them: the pleasant *places* for their silver, nettles shall possess them: thorns *shall be* in their tabernacles. The days of visitation are come, the days of recompence are come; Israel shall know *it:* the prophet *is* a fool, the spiritual man *is* mad, for the multitude of thine iniquity, and the great hatred. The watchman of Ephraim *was* with my God: *but* the prophet *is* a snare of a fowler in all his ways, *and* hatred in the house of his God. They have deeply corrupted *themselves*, as in the days of Gibeah: *therefore* he will remember their iniquity, he will visit their sins. I found Israel like grapes in the wilderness; I saw your fathers as the firstripe in the fig tree at her first time: *but* they went to Baal-peor, and separated themselves unto *that* shame; and *their* abominations were according as they loved. *As for* Ephraim, their glory shall fly away like a bird, from the birth, and from the womb, and from the conception. Though they bring up their children, yet will I bereave them, *that there shall* not *be* a man *left:* yea, woe also to them when I depart from them! Ephraim, as I saw Tyrus, *is* planted in a pleasant place: but Ephraim shall bring forth his children to the murderer. Give them, O Lord: what wilt thou give? give them a miscarrying womb and dry breasts. All their wickedness *is* in Gilgal: for there I hated them: for the wickedness of their doings I will drive them out of mine house, I will love them no more: all their princes *are* revolters. Ephraim is smitten, their root is dried up, they shall bear no fruit: yea, though they bring forth, yet will I slay *even* the beloved *fruit* of their womb. My God will cast them away, because they did not hearken unto him: and they shall be wanderers among the nations.

✢ Chapter 10

ISRAEL *is* an empty vine, he bringeth forth fruit unto himself: according to the multitude of his fruit he hath increased the altars; according to the goodness of his land they have made goodly images. Their heart is divided; now shall they be found faulty: he shall break down their altars, he shall spoil their images. For now they shall say, We have no king, because we feared not the Lord; what then should a king do to us? They have spoken words, swearing falsely in making a covenant: thus judgment springeth up as hemlock in the furrows of the field. The inhabitants of Samaria shall fear because of the calves of Beth-aven: for the people thereof shall mourn over it, and the priests thereof *that* rejoiced on it, for the glory thereof, because it is departed from it. It shall be also carried unto Assyria *for* a present to king Jareb: Ephraim shall receive shame, and Israel shall be ashamed of his own counsel. *As for* Samaria, her king is cut off as the foam upon the water. The high places also of Aven, the sin of Israel, shall be destroyed: the thorn and the thistle shall come up on their altars; and they shall say to the mountains, Cover us; and to the hills, Fall on us. O Israel, thou hast sinned from the days of Gibeah: there they stood: the battle in Gibeah against the children of iniquity did not overtake them. *It is* in my desire that I should chastise them; and the people shall be gathered against them, when they shall bind themselves in their two furrows. And Ephraim *is as* an heifer *that is* taught, *and* loveth to tread out *the corn;* but I passed over upon her fair neck: I will make Ephraim to ride; Judah shall plow, *and* Jacob shall break his clods. Sow to yourselves in righteousness, reap in mercy; break up your fallow ground: for *it is* time to seek the Lord, till he come and rain righteousness upon you. Ye have plowed wickedness, ye have reaped iniquity; ye have eaten the fruit of lies: because thou didst trust in thy way, in the multitude of thy mighty men. Therefore shall a tumult arise among thy people, and all thy fortresses shall be spoiled, as Shalman spoiled Beth-arbel in the day of battle: the mother was dashed in pieces upon *her* children. So shall Beth-el do unto you because of your great wickedness: in a morning shall the king of Israel utterly be cut off.

✢ Chapter 11

When Israel *was* a child, then I loved him, and called my son out of Egypt. *As* they called them, so they went from them: they sacrificed unto Baalim, and burned incense to graven images. I taught Ephraim also to go, taking them by their arms; but they knew not that I healed them. I drew them with cords of a man, with bands of love: and I was to them as they that take off the yoke on their jaws, and I laid meat unto them.

He shall not return into the land of Egypt, but the Assyrian shall be his king, because they refused to return. And the sword shall abide on his cities, and shall consume his branches, and devour *them*, because of their own counsels. And my people are bent to backsliding from me: though they called them to the most High, none at all would exalt *him*. How shall I give thee up, Ephraim? *how* shall I deliver thee, Israel? how shall I make thee as Admah? *how* shall I set thee as Zeboim? mine heart is turned within me, my repentings are kindled together. I will not execute the fierceness of mine anger, I will not return to destroy Ephraim: for I *am* God, and not man; the Holy One in the midst of thee: and I will not enter into the city. They shall walk after the Lord: he shall roar like a lion: when he shall roar, then the children shall tremble from the west. They shall tremble as a bird out of Egypt, and as a dove out of the land of Assyria: and I will place them in their houses, saith the Lord. Ephraim compasseth me about with lies, and the house of Israel with deceit: but Judah yet ruleth with God, and is faithful with the saints.

✢ Chapter 12

Ephraim feedeth on wind, and followeth after the east wind: he daily increaseth lies and desolation; and they do make a covenant with the Assyrians, and oil is carried into Egypt. The Lord hath also a controversy with Judah, and will punish Jacob according to his ways; according to his doings will he recompense him.

He took his brother by the heel in the womb, and by his strength he had power with God: Yea, he had power over the angel, and prevailed: he wept, and made supplication unto him: he found him *in* Beth-el, and there he spake with us; Even the Lord God of hosts; the Lord *is* his memorial. Therefore turn thou to thy God: keep mercy and judgment, and wait on thy God continually.

He is a merchant, the balances of deceit *are* in his hand: he loveth to oppress. And Ephraim said, Yet I am become rich, I have found me out substance: *in* all my labours they shall find none iniquity in me that *were* sin. And I *that am* the Lord thy God from the land of Egypt will yet make thee to dwell in tabernacles, as in the days of the solemn feast. I have also spoken by the prophets, and I have multiplied visions, and used similitudes, by the ministry of the prophets. *Is there* iniquity *in* Gilead? surely they are vanity: they sacrifice bullocks in Gilgal; yea, their altars *are* as heaps in the furrows of the fields. And Jacob fled into the country of Syria, and Israel served for a wife, and for a wife he kept *sheep*. And by a prophet the Lord brought Israel out of Egypt, and by a prophet was he preserved. Ephraim provoked *him* to anger most bitterly: therefore shall he leave his blood upon him, and his reproach shall his Lord return unto him.

✢ Chapter 13

When Ephraim spake trembling, he exalted himself in Israel; but when he offended in Baal, he died. And now they sin more and more, and have made them molten images of their silver, *and* idols according to their own understanding, all of it the work of the craftsmen: they say of them, Let the men that sacrifice kiss the calves. Therefore they shall be as the morning cloud, and as the early dew that passeth away, as the chaff *that* is driven with the whirlwind out of the floor, and as the smoke out of the chimney. Yet I *am* the Lord thy God from the land of Egypt, and thou shalt know no God but me: for *there is* no saviour beside me.

I did know thee in the wilderness, in the land of great drought. According to their pasture, so were they filled; they were filled, and their heart was exalted; therefore have they forgotten me. Therefore I will be unto them as a lion: as a leopard by the way will I observe *them:* I will meet them as a bear *that is* bereaved *of her whelps*, and will rend the caul of their heart, and there will I devour them like a lion: the wild beast shall tear them.

O Israel, thou hast destroyed thyself; but in me *is* thine help. I will be thy king: where *is any other* that may save thee in all thy cities? and thy judges of whom thou saidst, Give me a king and princes? I gave thee a king in mine anger, and took *him* away in my wrath. The iniquity of Ephraim *is* bound up; his sin *is* hid. The sorrows of a travailing woman shall come upon him: he *is* an unwise son; for he should not stay long in *the place of* the breaking forth of children. I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from mine eyes.

Though he be fruitful among *his* brethren, an east wind shall come, the wind of the Lord shall come up from the wilderness, and his spring shall become dry, and his fountain shall be dried up: he shall spoil the treasure of all pleasant vessels. Samaria shall become desolate; for she hath rebelled against her God: they shall fall by the sword: their infants shall be dashed in pieces, and their women with child shall be ripped up.

✢ Chapter 14

Israel, return unto the Lord thy God; for thou hast fallen by thine iniquity. Take with you words, and turn to the Lord: say unto him, Take away all iniquity, and receive *us* graciously: so will we render the calves of our lips. Asshur shall not save us; we will not ride upon horses: neither will we say any more to the work of our hands, *Ye are* our gods: for in thee the fatherless findeth mercy.

I will heal their backsliding, I will love them freely: for mine anger is turned away from him. I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon. They that dwell under his shadow shall return; they shall revive *as* the corn, and grow as the vine: the scent thereof *shall be* as the wine of Lebanon. Ephraim *shall say*, What have I to do any more with idols? I have heard *him*, and observed him: I *am* like a green fir tree. From me is thy fruit found. Who *is* wise, and he shall understand these *things?* prudent, and he shall know them? for the ways of the Lord *are* right, and the just shall walk in them: but the transgressors shall fall therein.

Joel.

✢ Chapter 1

The word of the Lord that came to Joel the son of Pethuel. Hear this, ye old men, and give ear, all ye inhabitants of the land. Hath this been in your days, or even in the days of your fathers? Tell ye your children of it, and *let* your children *tell* their children, and their children another generation. That which the palmerworm hath left hath the locust eaten; and that which the locust hath left hath the cankerworm eaten; and that which the cankerworm hath left hath the caterpiller eaten. Awake, ye drunkards, and weep; and howl, all ye drinkers of wine, because of the new wine; for it is cut off from your mouth. For a nation is come up upon my land, strong, and without number, whose teeth *are* the teeth of a lion, and he hath the cheek teeth of a great lion. He hath laid my vine waste, and barked my fig tree: he hath made it clean bare, and cast *it* away; the branches thereof are made white.

Lament like a virgin girded with sackcloth for the husband of her youth. The meat offering and the drink offering is cut off from the house of the Lord; the priests, the Lord's ministers, mourn. The field is wasted, the land mourneth; for the corn is wasted: the new wine is dried up, the oil languisheth. Be ye ashamed, O ye husbandmen; howl, O ye vinedressers, for the wheat and for the barley; because the harvest of the field is perished. The vine is dried up, and the fig tree languisheth; the pomegranate tree, the palm tree also, and the apple tree, *even* all the trees of the field, are withered: because joy is withered away from the sons of men. Gird yourselves, and lament, ye priests: howl, ye ministers of the altar: come, lie all night in sackcloth, ye ministers of my God: for the meat offering and the drink offering is withholden from the house of your God.

Sanctify ye a fast, call a solemn assembly, gather the elders *and* all the inhabitants of the land *into* the house of the Lord your God, and cry unto the Lord, Alas for the day! for the day of the Lord *is* at hand, and as a destruction from the Almighty shall it come. Is not the meat cut off before our eyes, *yea*, joy and gladness from the house of our God? The seed is rotten under their clods, the garners are laid desolate, the barns are broken down; for the corn is withered. How do the beasts groan! the herds of cattle are perplexed, because they have no pasture; yea, the flocks of sheep are made desolate. O Lord, to thee will I cry: for the fire hath devoured the pastures of the wilderness, and the flame hath burned all the trees of the field. The beasts of the field cry also unto thee: for the rivers of waters are dried up, and the fire hath devoured the pastures of the wilderness.

✢ Chapter 2

Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for *it is* nigh at hand; A day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains: a great people and a strong; there hath not been ever the like, neither shall be any more after it, *even* to the years of many generations. A fire devoureth before them; and behind them a flame burneth: the land *is* as the garden of Eden before them, and behind them a desolate wilderness; yea, and nothing shall escape them. The appearance of them *is* as the appearance of horses; and as horsemen, so shall they run. Like the noise of chariots on the tops of mountains shall they leap, like the noise of a flame of fire that devoureth the stubble, as a strong people set in battle array. Before their face the people shall be much pained: all faces shall gather blackness. They shall run like mighty men; they shall climb the wall like men of war; and they shall march every one on his ways, and they shall not break their ranks: Neither shall one thrust another; they shall walk every one in his path: and *when* they fall upon the sword, they shall not be wounded. They shall run to and fro in the city; they shall run upon the wall, they shall climb up upon the houses; they shall enter in at the windows like a thief. The earth shall quake before them; the heavens shall tremble: the sun and the moon shall be dark, and the stars shall withdraw their shining: And the Lord shall utter his voice before his army: for his camp *is* very great: for *he is* strong that executeth his word: for the day of the Lord *is* great and very terrible; and who can abide it?

Therefore also now, saith the Lord, turn ye *even* to me with all your heart, and with fasting, and with weeping, and with mourning: And rend your heart, and not your garments, and turn unto the Lord your God: for he *is* gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. Who knoweth *if* he will return and repent, and leave a blessing behind him; *even* a meat offering and a drink offering unto the Lord your God?

Blow the trumpet in Zion, sanctify a fast, call a solemn assembly: Gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet. Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where *is* their God?

Then will the Lord be jealous for his land, and pity his people. Yea, the Lord will answer and say unto his people, Behold, I will send you corn, and wine, and oil, and ye shall be satisfied therewith: and I will no more make you a reproach among the heathen: But I will remove far off from you the northern *army*, and will drive him into a land barren and desolate, with his face toward the east sea, and his hinder part toward the utmost sea, and his stink shall come up, and his ill savour shall come up, because he hath done great things.

Fear not, O land; be glad and rejoice: for the Lord will do great things. Be not afraid, ye beasts of the field: for the pastures of the wilderness do spring, for the tree beareth her fruit, the fig tree and the vine do yield their strength. Be glad then, ye children of Zion, and rejoice in the Lord your God: for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the first *month*. And the floors shall be full of wheat, and the fats shall overflow with wine and oil. And I will restore to you the years that the locust hath eaten, the cankerworm, and the caterpiller, and the palmerworm, my great army which I sent among you. And ye shall eat in plenty, and be satisfied, and praise the name of the Lord your God, that hath dealt wondrously with you: and my people shall never be ashamed. And ye shall know that I *am* in the midst of Israel, and *that* I *am* the Lord your God, and none else: and my people shall never be ashamed.

And it shall come to pass afterward, *that* I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: And also upon the servants and upon the handmaids in those days will I pour out my spirit. And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come. And it shall come to pass, *that* whosoever shall call on the name of the Lord shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call.

✢ Chapter 3

For, behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and *for* my heritage Israel, whom they have scattered among the nations, and parted my land. And they have cast lots for my people; and have given a boy for an harlot, and sold a girl for wine, that they might drink. Yea, and what have ye to do with me, O Tyre, and Zidon, and all the coasts of Palestine? will ye render me a recompence? and if ye recompense me, swiftly *and* speedily will I return your recompence upon your own head; Because ye have taken my silver and my gold, and have carried into your temples my goodly pleasant things: The children also of Judah and the children of Jerusalem have ye sold unto the Grecians, that ye might remove them far from their border. Behold, I will raise them out of the place whither ye have sold them, and will return your recompence upon your own head: And I will sell your sons and your daughters into the hand of the children of Judah, and they shall sell them to the Sabeans, to a people far off: for the Lord hath spoken *it*.

Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: Beat your plowshares into swords, and your pruninghooks into spears: let the weak say, I *am* strong. Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither cause thy mighty ones to come down, O Lord. Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about. Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the fats overflow; for their wickedness *is* great. Multitudes, multitudes in the valley of decision: for the day of the Lord *is* near in the valley of decision. The sun and the moon shall be darkened, and the stars shall withdraw their shining. The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the Lord *will be* the hope of his people, and the strength of the children of Israel. So shall ye know that I *am* the Lord your God dwelling in Zion, my holy mountain: then shall Jerusalem be holy, and there shall no strangers pass through her any more.

And it shall come to pass in that day, *that* the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters, and a fountain shall come forth of the house of the Lord, and shall water the valley of Shittim. Egypt shall be a desolation, and Edom shall be a desolate wilderness, for the violence *against* the children of Judah, because they have shed innocent blood in their land. But Judah shall dwell for ever, and Jerusalem from generation to generation. For I will cleanse their blood *that* I have not cleansed: for the Lord dwelleth in Zion.

Amos.

✣ Chapter 1

The words of Amos, who was among the herdmen of Tekoa, which he saw concerning Israel in the days of Uzziah king of Judah, and in the days of Jeroboam the son of Joash king of Israel, two years before the earthquake. And he said, The Lord will roar from Zion, and utter his voice from Jerusalem; and the habitations of the shepherds shall mourn, and the top of Carmel shall wither. Thus saith the Lord; For three transgressions of Damascus, and for four, I will not turn away *the punishment* thereof; because they have threshed Gilead with threshing instruments of iron: But I will send a fire into the house of Hazael, which shall devour the palaces of Ben-hadad. I will break also the bar of Damascus, and cut off the inhabitant from the plain of Aven, and him that holdeth the sceptre from the house of Eden: and the people of Syria shall go into captivity unto Kir, saith the Lord.

Thus saith the Lord; For three transgressions of Gaza, and for four, I will not turn away *the punishment* thereof; because they carried away captive the whole captivity, to deliver *them* up to Edom: But I will send a fire on the wall of Gaza, which shall devour the palaces thereof: And I will cut off the inhabitant from Ashdod, and him that holdeth the sceptre from Ashkelon, and I will turn mine hand against Ekron: and the remnant of the Philistines shall perish, saith the Lord God.

Thus saith the Lord; For three transgressions of Tyrus, and for four, I will not turn away *the punishment* thereof; because they delivered up the whole captivity to Edom, and remembered not the brotherly covenant: But I will send a fire on the wall of Tyrus, which shall devour the palaces thereof.

Thus saith the Lord; For three transgressions of Edom, and for four, I will not turn away *the punishment* thereof; because he did pursue his brother with the sword, and did cast off all pity, and his anger did tear perpetually, and he kept his wrath for ever: But I will send a fire upon Teman, which shall devour the palaces of Bozrah.

Thus saith the Lord; For three transgressions of the children of Ammon, and for four, I will not turn away *the punishment* thereof; because they have ripped up the women with child of Gilead, that they might enlarge their border: But I will kindle a fire in the wall of Rabbah, and it shall devour the palaces thereof, with shouting in the day of battle, with a tempest in the day of the whirlwind: And their king shall go into captivity, he and his princes together, saith the Lord.

✣ Chapter 2

Thus saith the Lord; For three transgressions of Moab, and for four, I will not turn away *the punishment* thereof; because he burned the bones of the king of Edom into lime: But I will send a fire upon Moab, and it shall devour the palaces of Kerioth: and Moab shall die with tumult, with shouting, *and* with the sound of the trumpet: And I will cut off the judge from the midst thereof, and will slay all the princes thereof with him, saith the Lord.

Thus saith the Lord; For three transgressions of Judah, and for four, I will not turn away *the punishment* thereof; because they have despised the law of the Lord, and have not kept his commandments, and their lies caused them to err, after the which their fathers have walked: But I will send a fire upon Judah, and it shall devour the palaces of Jerusalem.

Thus saith the Lord; For three transgressions of Israel, and for four, I will not turn away *the punishment* thereof; because they sold the righteous for silver, and the poor for a pair of shoes; That pant after the dust of the earth on the head of the poor, and turn aside the way of the meek: and a man and his father will go in unto the *same* maid, to profane my holy name: And they lay *themselves* down upon clothes laid to pledge by every altar, and they drink the wine of the condemned *in* the house of their God.

Yet destroyed I the Amorite before them, whose height *was* like the height of the cedars, and he *was* strong as the oaks; yet I destroyed his fruit from above, and his roots from beneath. Also I brought you up from the land of Egypt, and led you forty years through the wilderness, to possess the land of the Amorite. And I raised up of your sons for prophets, and of your young men for Nazarites. *Is it* not even thus, O ye children of Israel? saith the Lord. But ye gave the Nazarites wine to drink; and commanded the prophets, saying, Prophesy not. Behold, I am pressed under you, as a cart is pressed *that is* full of sheaves. Therefore the flight shall perish from the swift, and the strong shall not strengthen his force, neither shall the mighty deliver himself: Neither shall he stand that handleth the bow; and *he that is* swift of foot shall not deliver *himself:* neither shall he that rideth the horse deliver himself. And *he that is* courageous among the mighty shall flee away naked in that day, saith the Lord.

✣ Chapter 3

Hear this word that the Lord hath spoken against you, O children of Israel, against the whole family which I brought up from the land of Egypt, saying, You only have I known of all the families of the earth: therefore I will punish you for all your iniquities. Can two walk together, except they be agreed? Will a lion roar in the forest, when he hath no prey? will a young lion cry out of his den, if he have taken nothing? Can a bird fall in a snare upon the earth, where no gin *is* for him? shall *one* take up a snare from the earth, and have taken nothing at all? Shall a trumpet be blown in the city, and the people not be afraid? shall there be evil in a city, and the Lord hath not done *it?* Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets. The lion hath roared, who will not fear? the Lord God hath spoken, who can but prophesy?

Publish in the palaces at Ashdod, and in the palaces in the land of Egypt, and say, Assemble yourselves upon the mountains of Samaria, and behold the great tumults in the midst thereof, and the oppressed in the midst thereof. For they know not to do right, saith the Lord, who store up violence and robbery in their palaces. Therefore thus saith the Lord God; An adversary *there shall be* even round about the land; and he shall bring down thy strength from thee, and thy palaces shall be spoiled. Thus saith the Lord; As the shepherd taketh out of the mouth of the lion two legs, or a piece of an ear; so shall the children of Israel be taken out that dwell in Samaria in the corner of a bed, and in Damascus *in* a couch. Hear ye, and testify in the house of Jacob, saith the Lord God, the God of hosts, That in the day that I shall visit the transgressions of Israel upon him I will also visit the altars of Beth-el: and the horns of the altar shall be cut off, and fall to the ground. And I will smite the winter house with the summer house; and the houses of ivory shall perish, and the great houses shall have an end, saith the Lord.

✣ Chapter 4

Hear this word, ye kine of Bashan, that *are* in the mountain of Samaria, which oppress the poor, which crush the needy, which say to their masters, Bring, and let us drink. The Lord God hath sworn by his holiness, that, lo, the days shall come upon you, that he will take you away with hooks, and your posterity with fishhooks. And ye shall go out at the breaches, every *cow at that which is* before her; and ye shall cast *them* into the palace, saith the Lord.

Come to Beth-el, and transgress; at Gilgal multiply transgression; and bring your sacrifices every morning, *and* your tithes after three years: And offer a sacrifice of thanksgiving with leaven, and proclaim *and* publish the free offerings: for this liketh you, O ye children of Israel, saith the Lord God.

And I also have given you cleanness of teeth in all your cities, and want of bread in all your places: yet have ye not returned unto me, saith the Lord. And also I have withholden the rain from you, when *there were* yet three months to the harvest: and I caused it to rain upon one city, and caused it not to rain upon another city: one piece was rained upon, and the piece whereupon it rained not withered. So two *or* three cities wandered unto one city, to drink water; but they were not satisfied: yet have ye not returned unto me, saith the Lord. I have smitten you with blasting and mildew: when your gardens and your vineyards and your fig trees and your olive trees increased, the palmerworm devoured *them:* yet have ye not returned unto me, saith the Lord. I have sent among you the pestilence after the manner of Egypt: your young men have I slain with the sword, and have taken away your horses; and I have made the stink of your camps to come up unto your nostrils: yet have ye not returned unto me, saith the Lord. I have overthrown *some* of you, as God overthrew Sodom and Gomorrah, and ye were as a firebrand plucked out of the burning: yet have ye not returned unto me, saith the Lord. Therefore thus will I do unto thee, O Israel: *and* because I will do this unto thee, prepare to meet thy God, O Israel. For, lo, he that formeth the mountains, and createth the wind, and declareth unto man what *is* his thought, that maketh the morning darkness, and treadeth upon the high places of the earth, The Lord, The God of hosts, *is* his name.

✣ Chapter 5

Hear ye this word which I take up against you, *even* a lamentation, O house of Israel. The virgin of Israel is fallen; she shall no more rise: she is forsaken upon her land; *there is* none to raise her up. For thus saith the Lord God; The city that went out *by* a thousand shall leave an hundred, and that which went forth *by* an hundred shall leave ten, to the house of Israel.

For thus saith the Lord unto the house of Israel, Seek ye me, and ye shall live: But seek not Beth-el, nor enter into Gilgal, and pass not to Beer-sheba: for Gilgal shall surely go into captivity, and Beth-el shall come to nought. Seek the Lord, and ye shall live; lest he break out like fire in the house of Joseph, and devour *it*, and *there be* none

to quench *it* in Beth-el. Ye who turn judgment to wormwood, and leave off righteousness in the earth, *Seek him* that maketh the seven stars and Orion, and turneth the shadow of death into the morning, and maketh the day dark with night: that calleth for the waters of the sea, and poureth them out upon the face of the earth: The Lord *is* his name: That strengtheneth the spoiled against the strong, so that the spoiled shall come against the fortress. They hate him that rebuketh in the gate, and they abhor him that speaketh uprightly. Forasmuch therefore as your treading *is* upon the poor, and ye take from him burdens of wheat: ye have built houses of hewn stone, but ye shall not dwell in them; ye have planted pleasant vineyards, but ye shall not drink wine of them. For I know your manifold transgressions and your mighty sins: they afflict the just, they take a bribe, and they turn aside the poor in the gate *from their right*. Therefore the prudent shall keep silence in that time; for it *is* an evil time. Seek good, and not evil, that ye may live: and so the Lord, the God of hosts, shall be with you, as ye have spoken. Hate the evil, and love the good, and establish judgment in the gate: it may be that the Lord God of hosts will be gracious unto the remnant of Joseph. Therefore the Lord, the God of hosts, the Lord, saith thus; Wailing *shall be* in all streets; and they shall say in all the highways, Alas! alas! and they shall call the husbandman to mourning, and such as are skilful of lamentation to wailing. And in all vineyards *shall be* wailing: for I will pass through thee, saith the Lord. Woe unto you that desire the day of the Lord! to what end *is* it for you? the day of the Lord *is* darkness, and not light. As if a man did flee from a lion, and a bear met him; or went into the house, and leaned his hand on the wall, and a serpent bit him. *Shall* not the day of the Lord *be* darkness, and not light? even very dark, and no brightness in it?

I hate, I despise your feast days, and I will not smell in your solemn assemblies. Though ye offer me burnt offerings and your meat offerings, I will not accept *them:* neither will I regard the peace offerings of your fat beasts. Take thou away from me the noise of thy songs; for I will not hear the melody of thy viols. But let judgment run down as waters, and righteousness as a mighty stream. Have ye offered unto me sacrifices and offerings in the wilderness forty years, O house of Israel? But ye have borne the tabernacle of your Moloch and Chiun your images, the star of your God, which ye made to yourselves. Therefore will I cause you to go into captivity beyond Damascus, saith the Lord, whose name *is* The God of hosts.

✢ Chapter 6

WOE to them *that are* at ease in Zion, and trust in the mountain of Samaria, *which are* named chief of the nations, to whom the house of Israel came! Pass ye unto Calneh, and see; and from thence go ye to Hamath the great: then go down to Gath of the Philistines: *be they* better than these kingdoms? or their border greater than your border? Ye that put far away the evil day, and cause the seat of violence to come near; That lie upon beds of ivory, and stretch themselves upon their couches, and eat the lambs out of the flock, and the calves out of the midst of the stall; That chant to the sound of the viol, *and* invent to themselves instruments of musick, like David; That drink wine in bowls, and anoint themselves with the chief ointments: but they are not grieved for the affliction of Joseph.

Therefore now shall they go captive with the first that go captive, and the banquet of them that stretched themselves shall be removed. The Lord God hath sworn by himself, saith the Lord the God of hosts, I abhor the excellency of Jacob, and hate his palaces: therefore will I deliver up the city with all that is therein. And it shall come to pass, if there remain ten men in one house, that they shall die. And a man's uncle shall take him up, and he that burneth him, to bring out the bones out of the house, and shall say unto him that *is* by the sides of the house, *Is there* yet *any* with thee? and he shall say, No. Then shall he say, Hold thy tongue: for we may not make mention of the name of the Lord. For, behold, the Lord commandeth, and he will smite the great house with breaches, and the little house with clefts.

Shall horses run upon the rock? will *one* plow *there* with oxen? for ye have turned judgment into gall, and the fruit of righteousness into hemlock: Ye which rejoice in a thing of nought, which say, Have we not taken to us horns by our own strength? But, behold, I will raise up against you a nation, O house of Israel, saith the Lord the God of hosts; and they shall afflict you from the entering in of Hemath unto the river of the wilderness.

✢ Chapter 7

THUS hath the Lord God shewed unto me; and, behold, he formed grasshoppers in the beginning of the shooting up of the latter growth; and, lo, *it was* the latter growth after the king's mowings. And it came to pass, *that* when they had made an end of eating the grass of the land, then I said, O Lord God, forgive, I beseech thee: by whom shall Jacob arise? for he *is* small. The Lord repented for this: It shall not be, saith the Lord.

Thus hath the Lord God shewed unto me: and, behold, the Lord God called to contend by fire, and it devoured the great deep, and did eat up a part. Then said I, O Lord God, cease, I beseech thee: by whom shall Jacob arise? for he *is* small. The Lord repented for this: This also shall not be, saith the Lord God.

Thus he shewed me: and, behold, the Lord stood upon a wall *made* by a plumbline, with a plumbline in his hand. And the Lord said unto me, Amos, what seest thou? And I said, A plumbline. Then said the Lord, Behold, I will set a plumbline in the midst of my people Israel: I will not again pass by them any more: And the high places of Isaac shall be desolate, and the sanctuaries of Israel shall be laid waste; and I will rise against the house of Jeroboam with the sword.

Then Amaziah the priest of Beth-el sent to Jeroboam king of Israel, saying, Amos hath conspired against thee in the midst of the house of Israel: the land is not able to bear all his words. For thus Amos saith, Jeroboam shall die by the sword, and Israel shall surely be led away captive out of their own land. Also Amaziah said unto Amos, O thou seer, go, flee thee away into the land of Judah, and there eat bread, and prophesy there: But prophesy not again any more at Beth-el: for it *is* the king's chapel, and it *is* the king's court.

Then answered Amos, and said to Amaziah, I *was* no prophet, neither *was* I a prophet's son; but I *was* an herdman, and a gatherer of sycomore fruit: And the Lord took me as I followed the flock, and the Lord said unto me, Go, prophesy unto my people Israel.

Now therefore hear thou the word of the Lord: Thou sayest, Prophesy not against Israel, and drop not *thy word* against the house of Isaac. Therefore thus saith the Lord; Thy wife shall be an harlot in the city, and thy sons and thy daughters shall fall by the sword, and thy land shall be divided by line; and thou shalt die in a polluted land: and Israel shall surely go into captivity forth of his land.

✢ Chapter 8

THUS hath the Lord God shewed unto me: and behold a basket of summer fruit. And he said, Amos, what seest thou? And I said, A basket of summer fruit. Then said the Lord unto me, The end is come upon my people of Israel; I will not again pass by them any more. And the songs of the temple shall be howlings in that day, saith the Lord God: *there shall be* many dead bodies in every place; they shall cast *them* forth with silence.

Hear this, O ye that swallow up the needy, even to make the poor of the land to fail, Saying, When will the new moon be gone, that we may sell corn? and the sabbath, that we may set forth wheat, making the ephah small, and the shekel great, and falsifying the balances by deceit? That we may buy the poor for silver, and the needy for a pair of shoes; *yea*, and sell the refuse of the wheat? The Lord hath sworn by the excellency of Jacob, Surely I will never forget any of their works. Shall not the land tremble for this, and every one mourn that dwelleth therein? and it shall rise up wholly as a flood; and it shall be cast out and drowned, as *by* the flood of Egypt. And it shall come to pass in that day, saith the Lord God, that I will cause the sun to go down at noon, and I will darken the earth in the clear day: And I will turn your feasts into mourning, and all your songs into lamentation; and I will bring up sackcloth upon all loins, and baldness upon every head; and I will make it as the mourning of an only *son*, and the end thereof as a bitter day.

Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord: And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find *it*. In that day shall the fair virgins and young men faint for thirst. They that swear by the sin of Samaria, and say, Thy God, O Dan, liveth; and, The manner of Beer-sheba liveth; even they shall fall, and never rise up again.

✢ Chapter 9

I SAW the Lord standing upon the altar: and he said, Smite the lintel of the door, that the posts may shake: and cut them in the head, all of them; and I will slay the last of them with the sword: he that fleeth of them shall not flee away, and he that escapeth of them shall not be delivered. Though they dig into hell, thence shall mine hand take them; though they climb up to heaven, thence will I bring them down: And though they hide themselves in the top of Carmel, I will search and take them out thence; and though they be hid from my sight in the bottom of the sea, thence will I command the serpent, and he shall bite them: And though they go into captivity before their enemies, thence will I command the sword, and it shall slay them: and I will set mine eyes upon them for evil, and not for good. And the Lord God of hosts *is* he that toucheth the land, and it shall melt, and all that dwell therein shall mourn: and it shall rise up wholly like a flood; and shall be drowned, as *by* the flood of Egypt. *It is* he that buildeth his stories in the heaven, and hath founded his troop in the earth; he that calleth for the waters of the sea, and poureth them out upon the face of the earth: The Lord *is* his name. *Are* ye not as children of the Ethiopians unto me, O children of Israel? saith the Lord. Have not I brought up Israel out of the land of Egypt? and the Philistines from Caphtor, and the Syrians from Kir? Behold, the eyes of the Lord God *are* upon the sinful kingdom, and I will destroy it from off the face of

the earth; saving that I will not utterly destroy the house of Jacob, saith the Lord. For, lo, I will command, and I will sift the house of Israel among all nations, like as *corn* is sifted in a sieve, yet shall not the least grain fall upon the earth. All the sinners of my people shall die by the sword, which say, The evil shall not overtake nor prevent us.

In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old: That they may possess the remnant of Edom, and of all the heathen, which are called by my name, saith the Lord that doeth this. Behold, the days come, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt. And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit *them;* and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God.

Obadiah.

✣ Chapter 1

The vision of Obadiah. Thus saith the Lord God concerning Edom; We have heard a rumour from the Lord, and an ambassador is sent among the heathen, Arise ye, and let us rise up against her in battle. Behold, I have made thee small among the heathen: thou art greatly despised.

The pride of thine heart hath deceived thee, thou that dwellest in the clefts of the rock, whose habitation *is* high; that saith in his heart, Who shall bring me down to the ground? Though thou exalt *thyself* as the eagle, and though thou set thy nest among the stars, thence will I bring thee down, saith the Lord. If thieves came to thee, if robbers by night, (how art thou cut off!) would they not have stolen till they had enough? if the grapegatherers came to thee, would they not leave *some* grapes? How are *the things* of Esau searched out! *how* are his hidden things sought up! All the men of thy confederacy have brought thee *even* to the border: the men that were at peace with thee have deceived thee, *and* prevailed against thee; *they that eat* thy bread have laid a wound under thee: *there is* none understanding in him. Shall I not in that day, saith the Lord, even destroy the wise *men* out of Edom, and understanding out of the mount of Esau? And thy mighty *men*, O Teman, shall be dismayed, to the end that every one of the mount of Esau may be cut off by slaughter.

For *thy* violence against thy brother Jacob shame shall cover thee, and thou shalt be cut off for ever. In the day that thou stoodest on the other side, in the day that the strangers carried away captive his forces, and foreigners entered into his gates, and cast lots upon Jerusalem, even thou *wast* as one of them. But thou shouldest not have looked on the day of thy brother in the day that he became a stranger; neither shouldest thou have rejoiced over the children of Judah in the day of their destruction; neither shouldest thou have spoken proudly in the day of distress. Thou shouldest not have entered into the gate of my people in the day of their calamity; yea, thou shouldest not have looked on their affliction in the day of their calamity, nor have laid *hands* on their substance in the day of their calamity; Neither shouldest thou have stood in the crossway, to cut off those of his that did escape; neither shouldest thou have delivered up those of his that did remain in the day of distress. For the day of the Lord *is* near upon all the heathen: as thou hast done, it shall be done unto thee: thy reward shall return upon thine own head. For as ye have drunk upon my holy mountain, *so* shall all the heathen drink continually, yea, they shall drink, and they shall swallow down, and they shall be as though they had not been.

But upon mount Zion shall be deliverance, and there shall be holiness; and the house of Jacob shall possess their possessions. And the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble, and they shall kindle in them, and devour them; and there shall not be *any* remaining of the house of Esau; for the Lord hath spoken *it*. And *they of* the south shall possess the mount of Esau; and *they of* the plain the Philistines: and they shall possess the fields of Ephraim, and the fields of Samaria: and Benjamin *shall possess* Gilead. And the captivity of this host of the children of Israel *shall possess* that of the Canaanites, *even* unto Zarephath; and the captivity of Jerusalem, which *is* in Sepharad, shall possess the cities of the south. And saviours shall come up on mount Zion to judge the mount of Esau; and the kingdom shall be the Lord's.

Jonah.

✢ Chapter 1

Now the word of the Lord came unto Jonah the son of Amittai, saying, Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before me. But Jonah rose up to flee unto Tarshish from the presence of the Lord, and went down to Joppa; and he found a ship going to Tarshish: so he paid the fare thereof, and went down into it, to go with them unto Tarshish from the presence of the Lord.

But the Lord sent out a great wind into the sea, and there was a mighty tempest in the sea, so that the ship was like to be broken. Then the mariners were afraid, and cried every man unto his God, and cast forth the wares that *were* in the ship into the sea, to lighten *it* of them. But Jonah was gone down into the sides of the ship; and he lay, and was fast asleep. So the shipmaster came to him, and said unto him, What meanest thou, O sleeper? arise, call upon thy God, if so be that God will think upon us, that we perish not. And they said every one to his fellow, Come, and let us cast lots, that we may know for whose cause this evil *is* upon us. So they cast lots, and the lot fell upon Jonah. Then said they unto him, Tell us, we pray thee, for whose cause this evil *is* upon us; What *is* thine occupation? and whence comest thou? what *is* thy country? and of what people *art* thou? And he said unto them, I *am* an Hebrew; and I fear the Lord, the God of heaven, which hath made the sea and the dry *land*. Then were the men exceedingly afraid, and said unto him, Why hast thou done this? For the men knew that he fled from the presence of the Lord, because he had told them.

Then said they unto him, What shall we do unto thee, that the sea may be calm unto us? for the sea wrought, and was tempestuous. And he said unto them, Take me up, and cast me forth into the sea; so shall the sea be calm unto you: for I know that for my sake this great tempest *is* upon you. Nevertheless the men rowed hard to bring *it* to the land; but they could not: for the sea wrought, and was tempestuous against them. Wherefore they cried unto the Lord, and said, We beseech thee, O Lord, we beseech thee, let us not perish for this man's life, and lay not upon us innocent blood: for thou, O Lord, hast done as it pleased thee. So they took up Jonah, and cast him forth into the sea: and the sea ceased from her raging. Then the men feared the Lord exceedingly, and offered a sacrifice unto the Lord, and made vows.

Now the Lord had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights.

✢ Chapter 2

Then Jonah prayed unto the Lord his God out of the fish's belly, And said, I cried by reason of mine affliction unto the Lord, and he heard me; out of the belly of hell cried I, *and* thou heardest my voice. For thou hadst cast me into the deep, in the midst of the seas; and the floods compassed me about: all thy billows and thy waves passed over me. Then I said, I am cast out of thy sight; yet I will look again toward thy holy temple. The waters compassed me about, *even* to the soul: the depth closed me round about, the weeds were wrapped about my head. I went down to the bottoms of the mountains; the earth with her bars *was* about me for ever: yet hast thou brought up my life from corruption, O Lord my God. When my soul fainted within me I remembered the Lord: and my prayer came in unto thee, into thine holy temple. They that observe lying vanities forsake their own mercy. But I will sacrifice unto thee with the voice of thanksgiving; I will pay *that* that I have vowed. Salvation *is* of the Lord.

And the Lord spake unto the fish, and it vomited out Jonah upon the dry *land*.

✢ Chapter 3

And the word of the Lord came unto Jonah the second time, saying, Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee. So Jonah arose, and went unto Nineveh, according to the word of the Lord. Now Nineveh was an exceeding great city of three days' journey. And Jonah began to enter into the city a day's journey, and he cried, and said, Yet forty days, and Nineveh shall be overthrown.

So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them. For word came unto the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered *him* with sackcloth, and sat in ashes. And he caused *it* to be proclaimed and published through Nineveh by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste any thing: let them not feed, nor drink water: But let man and beast be covered with sackcloth, and cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that *is* in their hands. Who can tell *if* God will turn and repent, and turn away from his fierce anger, that we perish not?

And God saw their works, that they turned from their evil way; and God repented of the evil, that he had said that he would do unto them; and he did *it* not.

✢ Chapter 4

But it displeased Jonah exceedingly, and he was very angry. And he prayed unto the Lord, and said, I pray thee, O Lord, *was* not this my saying, when I was yet in my country? Therefore I fled before unto Tarshish: for I knew that thou *art* a gracious God, and merciful, slow to anger, and of great kindness, and repentest thee of the evil. Therefore now, O Lord, take, I beseech thee, my life from me; for *it is* better for me to die than to live.

Then said the Lord, Doest thou well to be angry? So Jonah went out of the city, and sat on the east side of the city, and there made him a booth, and sat under it in the shadow, till he might see what would become of the city. And the Lord God prepared a gourd, and made *it* to come up over Jonah, that it might be a shadow over his head, to deliver him from his grief. So Jonah was exceeding glad of the gourd. But God prepared a worm when the morning rose the next day, and it smote the gourd that it withered. And it came to pass, when the sun did arise, that God prepared a vehement east wind; and the sun beat upon the head of Jonah, that he fainted, and wished in himself to die, and said, *It is* better for me to die than to live. And God said to Jonah, Doest thou well to be angry for the gourd? And he said, I do well to be angry, *even* unto death. Then said the Lord, Thou hast had pity on the gourd, for the which thou hast not laboured, neither madest it grow; which came up in a night, and perished in a night: And should not I spare Nineveh, that great city, wherein are more than sixscore thousand persons that cannot discern between their right hand and their left hand; and *also* much cattle?

Micah.

✢ Chapter 1

The word of the Lord that came to Micah the Morasthite in the days of Jotham, Ahaz, *and* Hezekiah, kings of Judah, which he saw concerning Samaria and Jerusalem. Hear, all ye people; hearken, O earth, and all that therein is: and let the Lord God be witness against you, the Lord from his holy temple. For, behold, the Lord cometh forth out of his place, and will come down, and tread upon the high places of the earth. And the mountains shall be molten under him, and the valleys shall be cleft, as wax before the fire, *and* as the waters *that are* poured down a steep place. For the transgression of Jacob *is* all this, and for the sins of the house of Israel. What *is* the transgression of Jacob? *is it* not Samaria? and what *are* the high places of Judah? *are they* not Jerusalem? Therefore I will make Samaria as an heap of the field, *and* as plantings of a vineyard: and I will pour down the stones thereof into the valley, and I will discover the foundations thereof. And all the graven images thereof shall be beaten to pieces, and all the hires thereof shall be burned with the fire, and all the idols thereof will I lay desolate: for she gathered *it* of the hire of an harlot, and they shall return to the hire of an harlot. Therefore I will wail and howl, I will go stripped and naked: I will make a wailing like the dragons, and mourning as the owls. For her wound *is* incurable; for it is come unto Judah; he is come unto the gate of my people, *even* to Jerusalem.

Declare ye *it* not at Gath, weep ye not at all: in the house of Aphrah roll thyself in the dust. Pass ye away, thou inhabitant of Saphir, having thy shame naked: the inhabitant of Zaanan came not forth in the mourning of Beth-ezel; he shall receive of you his standing. For the inhabitant of Maroth waited carefully for good: but evil came down from the Lord unto the gate of Jerusalem. O thou inhabitant of Lachish, bind the chariot to the swift beast: she *is* the beginning of the sin to the daughter of Zion: for the transgressions of Israel were found in thee. Therefore shalt thou give presents to Moresheth-gath: the houses of Achzib *shall be* a lie to the kings of Israel. Yet will I bring an heir unto thee, O inhabitant of Mareshah: he shall come unto Adullam the glory of Israel. Make thee bald, and poll thee for thy delicate children; enlarge thy baldness as the eagle; for they are gone into captivity from thee.

✢ Chapter 2

Woe to them that devise iniquity, and work evil upon their beds! when the morning is light, they practise it, because it is in the power of their hand. And they covet fields, and take *them* by violence; and houses, and take *them* away: so they oppress a man and his house, even a man and his heritage. Therefore thus saith the Lord; Behold, against this family do I devise an evil, from which ye shall not remove your necks; neither shall ye go haughtily: for this time *is* evil.

In that day shall *one* take up a parable against you, and lament with a doleful lamentation, *and* say, We be utterly spoiled: he hath changed the portion of my people: how hath he removed *it* from me! turning away he hath divided our fields. Therefore thou shalt have none that shall cast a cord by lot in the congregation of the Lord. Prophesy ye not, *say they to them that* prophesy: they shall not prophesy to them, *that* they shall not take shame.

O *thou that art* named the house of Jacob, is the spirit of the Lord straitened? *are* these his doings? do not my words do good to him that walketh uprightly? Even of late my people is risen up as an enemy: ye pull off the robe with the garment from them that pass by securely as men averse from war. The women of my people have ye cast out from their pleasant houses; from their children have ye taken away my glory for ever. Arise ye, and depart; for this *is* not *your* rest: because it is polluted, it shall destroy *you*, even with a sore destruction. If a man walking in the spirit and falsehood do lie, *saying*, I will prophesy unto thee of wine and of strong drink; he shall even be the prophet of this people.

I will surely assemble, O Jacob, all of thee; I will surely gather the remnant of Israel; I will put them together as the sheep of Bozrah, as the flock in the midst of their fold: they shall make great noise by reason of *the multitude of* men. The breaker is come up before them: they have broken up, and have passed through the gate, and are gone out by it: and their king shall pass before them, and the Lord on the head of them.

✢ Chapter 3

And I said, Hear, I pray you, O heads of Jacob, and ye princes of the house of Israel; *Is it* not for you to know judgment? Who hate the good, and love the evil; who pluck off their skin from off them, and their flesh from off their bones; Who also eat the flesh of my people, and flay their skin from off them; and they break their bones, and chop them in pieces, as for the pot, and as flesh within the caldron. Then shall they cry unto the Lord, but he will not hear them: he will even hide his face from them at that time, as they have behaved themselves ill in their doings.

Thus saith the Lord concerning the prophets that make my people err, that bite with their teeth, and cry, Peace; and he that putteth not into their mouths, they even prepare war against him. Therefore night *shall be* unto you, that ye shall not have a vision; and it shall be dark unto you, that ye shall not divine; and the sun shall go down over the prophets, and the day shall be dark over them. Then shall the seers be ashamed, and the diviners confounded: yea, they shall all cover their lips; for *there is* no answer of God.

But truly I am full of power by the spirit of the Lord, and of judgment, and of might, to declare unto Jacob his transgression, and to Israel his sin. Hear this, I pray you, ye heads of the house of Jacob, and princes of the house of Israel, that abhor judgment, and pervert all equity. They build up Zion with blood, and Jerusalem with iniquity. The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money: yet will they lean upon the Lord, and say, *Is* not the Lord among us? none evil can come upon us. Therefore shall Zion for your sake be plowed *as* a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest.

✢ Chapter 4

But in the last days it shall come to pass, *that* the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem.

And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree; and none shall make *them* afraid: for the mouth of the Lord of hosts hath spoken *it*. For all people will walk every one in the name of his god, and we will walk in the name of the Lord our God for ever and ever. In that day, saith the Lord, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted; And I will make her that halted a remnant, and her that was cast far off a strong nation: and the Lord shall reign over them in mount Zion from henceforth, even for ever.

And thou, O tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem. Now why dost thou cry out aloud? *is there* no king in thee? is thy counseller perished? for pangs have taken thee as a woman in travail. Be in pain, and labour to bring forth, O daughter of Zion, like a woman in travail: for now shalt thou go forth out of the city, and thou shalt dwell in the field, and thou shalt go *even* to Babylon; there shalt thou be delivered; there the Lord shall redeem thee from the hand of thine enemies.

Now also many nations are gathered against thee, that say, Let her be defiled, and let our eye look upon Zion. But they know not the thoughts of the Lord, neither understand they his counsel: for he shall gather them as the sheaves into the floor. Arise and thresh, O daughter of Zion: for I will make thine horn iron, and I will make thy hoofs brass: and thou shalt beat in pieces many people: and I will consecrate their gain unto the Lord, and their substance unto the Lord of the whole earth.

✢ Chapter 5

Now gather thyself in troops, O daughter of troops: he hath laid siege against us: they shall smite the judge of Israel with a rod upon the cheek. But thou, Beth-lehem Ephratah, *though* thou be little among the thousands of Judah, *yet* out of thee shall he come forth unto me *that is* to be ruler in Israel; whose goings forth *have been* from of old, from everlasting. Therefore will he give them up, until the time *that* she which travaileth hath brought forth: then the

remnant of his brethren shall return unto the children of Israel.

And he shall stand and feed in the strength of the Lord, in the majesty of the name of the Lord his God; and they shall abide: for now shall he be great unto the ends of the earth. And this *man* shall be the peace, when the Assyrian shall come into our land: and when he shall tread in our palaces, then shall we raise against him seven shepherds, and eight principal men. And they shall waste the land of Assyria with the sword, and the land of Nimrod in the entrances thereof: thus shall he deliver *us* from the Assyrian, when he cometh into our land, and when he treadeth within our borders. And the remnant of Jacob shall be in the midst of many people as a dew from the Lord, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men.

And the remnant of Jacob shall be among the Gentiles in the midst of many people as a lion among the beasts of the forest, as a young lion among the flocks of sheep: who, if he go through, both treadeth down, and teareth in pieces, and none can deliver. Thine hand shall be lifted up upon thine adversaries, and all thine enemies shall be cut off. And it shall come to pass in that day, saith the Lord, that I will cut off thy horses out of the midst of thee, and I will destroy thy chariots: And I will cut off the cities of thy land, and throw down all thy strong holds: And I will cut off witchcrafts out of thine hand; and thou shalt have no *more* soothsayers: Thy graven images also will I cut off, and thy standing images out of the midst of thee; and thou shalt no more worship the work of thine hands. And I will pluck up thy groves out of the midst of thee: so will I destroy thy cities. And I will execute vengeance in anger and fury upon the heathen, such as they have not heard.

✢ Chapter 6

Hear ye now what the Lord saith; Arise, contend thou before the mountains, and let the hills hear thy voice. Hear ye, O mountains, the Lord's controversy, and ye strong foundations of the earth: for the Lord hath a controversy with his people, and he will plead with Israel. O my people, what have I done unto thee? and wherein have I wearied thee? testify against me. For I brought thee up out of the land of Egypt, and redeemed thee out of the house of servants; and I sent before thee Moses, Aaron, and Miriam. O my people, remember now what Balak king of Moab consulted, and what Balaam the son of Beor answered him from Shittim unto Gilgal; that ye may know the righteousness of the Lord.

Wherewith shall I come before the Lord, *and* bow myself before the high God? shall I come before him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, *or* with ten thousands of rivers of oil? shall I give my firstborn *for* my transgression, the fruit of my body *for* the sin of my soul? He hath shewed thee, O man, what *is* good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God? The Lord's voice crieth unto the city, and *the man of* wisdom shall see thy name: hear ye the rod, and who hath appointed it.

Are there yet the treasures of wickedness in the house of the wicked, and the scant measure *that is* abominable? Shall I count *them* pure with the wicked balances, and with the bag of deceitful weights? For the rich men thereof are full of violence, and the inhabitants thereof have spoken lies, and their tongue *is* deceitful in their mouth. Therefore also will I make *thee* sick in smiting thee, in making *thee* desolate because of thy sins. Thou shalt eat, but not be satisfied; and thy casting down *shall be* in the midst of thee; and thou shalt take hold, but shalt not deliver; and *that* which thou deliverest will I give up to the sword. Thou shalt sow, but thou shalt not reap; thou shalt tread the olives, but thou shalt not anoint thee with oil; and sweet wine, but shalt not drink wine.

For the statutes of Omri are kept, and all the works of the house of Ahab, and ye walk in their counsels; that I should make thee a desolation, and the inhabitants thereof an hissing: therefore ye shall bear the reproach of my people.

✢ Chapter 7

Woe is me! for I am as when they have gathered the summer fruits, as the grapegleanings of the vintage: *there is* no cluster to eat: my soul desired the firstripe fruit. The good *man* is perished out of the earth: and *there is* none upright among men: they all lie in wait for blood; they hunt every man his brother with a net.

That they may do evil with both hands earnestly, the prince asketh, and the judge *asketh* for a reward; and the great *man*, he uttereth his mischievous desire: so they wrap it up. The best of them *is* as a brier: the most upright *is sharper* than a thorn hedge: the day of thy watchmen *and* thy visitation cometh; now shall be their perplexity.

Trust ye not in a friend, put ye not confidence in a guide: keep the doors of thy mouth from her that lieth in thy bosom. For the son dishonoureth the father, the daughter riseth up against her mother, the daughter in law against her mother in law; a man's enemies *are* the men of his own house. Therefore I will look unto the Lord; I will wait for the God of my salvation: my God will hear me.

Rejoice not against me, O mine enemy: when I fall, I shall arise; when I sit in darkness, the Lord *shall be* a light unto me. I will bear the indignation of the Lord, because I have sinned against him, until he plead my cause, and execute judgment for me: he will bring me forth to the light, *and* I shall behold his righteousness. Then *she that is* mine enemy shall see *it*, and shame shall cover her which said unto me, Where is the Lord thy God? mine eyes shall behold her: now shall she be trodden down as the mire of the streets. *In* the day that thy walls are to be built, *in* that day shall the decree be far removed. *In* that day *also* he shall come even to thee from Assyria, and *from* the fortified cities, and from the fortress even to the river, and from sea to sea, and *from* mountain to mountain. Notwithstanding the land shall be desolate because of them that dwell therein, for the fruit of their doings.

Feed thy people with thy rod, the flock of thine heritage, which dwell solitarily *in* the wood, in the midst of Carmel: let them feed *in* Bashan and Gilead, as in the days of old. According to the days of thy coming out of the land of Egypt will I shew unto him marvellous *things*.

The nations shall see and be confounded at all their might: they shall lay *their* hand upon *their* mouth, their ears shall be deaf. They shall lick the dust like a serpent, they shall move out of their holes like worms of the earth: they shall be afraid of the Lord our God, and shall fear because of thee. Who *is* a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth *in* mercy. He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea. Thou wilt perform the truth to Jacob, *and* the mercy to Abraham, which thou hast sworn unto our fathers from the days of old.

Nahum.

✣ Chapter 1

The burden of Nineveh. The book of the vision of Nahum the Elkoshite. God *is* jealous, and the Lord revengeth; the Lord revengeth, and *is* furious; the Lord will take vengeance on his adversaries, and he reserveth *wrath* for his enemies. The Lord *is* slow to anger, and great in power, and will not at all acquit *the wicked:* the Lord *hath* his way in the whirlwind and in the storm, and the clouds *are* the dust of his feet. He rebuketh the sea, and maketh it dry, and drieth up all the rivers: Bashan languisheth, and Carmel, and the flower of Lebanon languisheth. The mountains quake at him, and the hills melt, and the earth is burned at his presence, yea, the world, and all that dwell therein. Who can stand before his indignation? and who can abide in the fierceness of his anger? his fury is poured out like fire, and the rocks are thrown down by him. The Lord *is* good, a strong hold in the day of trouble; and he knoweth them that trust in him. But with an overrunning flood he will make an utter end of the place thereof, and darkness shall pursue his enemies. What do ye imagine against the Lord? he will make an utter end: affliction shall not rise up the second time. For while *they be* folden together *as* thorns, and while they are drunken *as* drunkards, they shall be devoured as stubble fully dry. There is *one* come out of thee, that imagineth evil against the Lord, a wicked counseller. Thus saith the Lord; Though *they be* quiet, and likewise many, yet thus shall they be cut down, when he shall pass through. Though I have afflicted thee, I will afflict thee no more. For now will I break his yoke from off thee, and will burst thy bonds in sunder. And the Lord hath given a commandment concerning thee, *that* no more of thy name be sown: out of the house of thy gods will I cut off the graven image and the molten image: I will make thy grave; for thou art vile. Behold upon the mountains the feet of him that bringeth good tidings, that publisheth peace! O Judah, keep thy solemn feasts, perform thy vows: for the wicked shall no more pass through thee; he is utterly cut off.

✣ Chapter 2

He that dasheth in pieces is come up before thy face: keep the munition, watch the way, make *thy* loins strong, fortify *thy* power mightily. For the Lord hath turned away the excellency of Jacob, as the excellency of Israel: for the emptiers have emptied them out, and marred their vine branches. The shield of his mighty men is made red, the valiant men *are* in scarlet: the chariots *shall be* with flaming torches in the day of his preparation, and the fir trees shall be terribly shaken. The chariots shall rage in the streets, they shall justle one against another in the broad ways: they shall seem like torches, they shall run like the lightnings. He shall recount his worthies: they shall stumble in their walk; they shall make haste to the wall thereof, and the defence shall be prepared. The gates of the rivers shall be opened, and the palace shall be dissolved. And Huzzab shall be led away captive, she shall be brought up, and her maids shall lead *her* as with the voice of doves, tabering upon their breasts. But Nineveh *is* of old like a pool of water: yet they shall flee away. Stand, stand, *shall they cry;* but none shall look back. Take ye the spoil of silver, take the spoil of gold: for *there is* none end of the store *and* glory out of all the pleasant furniture. She is empty, and void, and waste: and the heart melteth, and the knees smite together, and much pain *is* in all loins, and the faces of them all gather blackness. Where *is* the dwelling of the lions, and the feedingplace of the young lions, where the lion, *even* the old lion, walked, *and* the lion's whelp, and none made *them* afraid? The lion did tear in pieces enough for his whelps, and strangled for his lionesses, and filled his holes with prey, and his dens with ravin. Behold, I *am* against thee, saith the Lord of hosts, and I will burn her chariots in the smoke, and the sword shall devour thy young lions: and I will cut off thy prey from the earth, and the voice of thy messengers shall no more be heard.

✣ Chapter 3

Woe to the bloody city! it *is* all full of lies *and* robbery; the prey departeth not; The noise of a whip, and the noise of the rattling of the wheels, and of the prancing horses, and of the jumping chariots. The horseman lifteth up both the bright sword and the glittering spear: and *there is* a multitude of slain, and a great number of carcases; and *there is* none end of *their* corpses; they stumble upon their corpses: Because of the multitude of the whoredoms of the wellfavoured harlot, the mistress of witchcrafts, that selleth nations through her whoredoms, and families through her witchcrafts. Behold, I *am* against thee, saith the Lord of hosts; and I will discover thy skirts upon thy face, and I will shew the nations thy nakedness, and the kingdoms thy shame. And I will cast abominable filth upon thee, and make thee vile, and will set thee as a gazingstock. And it shall come to pass, *that* all they that look upon thee shall flee from thee, and say, Nineveh is laid waste: who will bemoan her? whence shall I seek comforters for thee? Art thou better than populous No, that was situate among the rivers, *that had* the waters round about it, whose rampart *was* the sea, *and* her wall *was* from the sea? Ethiopia and Egypt *were* her strength, and *it was* infinite; Put and Lubim were thy helpers. Yet *was* she carried away, she went into captivity: her young children also were dashed in pieces at the top of all the streets: and they cast lots for her honourable men, and all her great men were bound in chains. Thou also shalt be drunken: thou shalt be hid, thou also shalt seek strength because of the enemy. All thy strong holds *shall be like* fig trees with the firstripe figs: if they be shaken, they shall even fall into the mouth of the eater. Behold, thy people in the midst of thee *are* women: the gates of thy land shall be set wide open unto thine enemies: the fire shall devour thy bars. Draw thee waters for the siege, fortify thy strong holds: go into clay, and tread the morter, make strong the brickkiln. There shall the fire devour thee; the sword shall cut thee off, it shall eat thee up like the cankerworm: make thyself many as the cankerworm, make thyself many as the locusts. Thou hast multiplied thy merchants above the stars of heaven: the cankerworm spoileth, and flieth away. Thy crowned *are* as the locusts, and thy captains as the great grasshoppers, which camp in the hedges in the cold day, *but* when the sun ariseth they flee away, and their place is not known where they *are*. Thy shepherds slumber, O king of Assyria: thy nobles shall dwell *in the dust:* thy people is scattered upon the mountains, and no man gathereth *them. There is* no healing of thy bruise; thy wound is grievous: all that hear the bruit of thee shall clap the hands over thee: for upon whom hath not thy wickedness passed continually?

Habakkuk.

✢ Chapter 1

The burden which Habakkuk the prophet did see. O Lord, how long shall I cry, and thou wilt not hear! *even* cry out unto thee *of* violence, and thou wilt not save! Why dost thou shew me iniquity, and cause *me* to behold grievance? for spoiling and violence *are* before me: and there are *that* raise up strife and contention. Therefore the law is slacked, and judgment doth never go forth: for the wicked doth compass about the righteous; therefore wrong judgment proceedeth.

Behold ye among the heathen, and regard, and wonder marvellously: for *I* will work a work in your days, *which* ye will not believe, though it be told *you*. For, lo, I raise up the Chaldeans, *that* bitter and hasty nation, which shall march through the breadth of the land, to possess the dwellingplaces *that are* not theirs. They *are* terrible and dreadful: their judgment and their dignity shall proceed of themselves. Their horses also are swifter than the leopards, and are more fierce than the evening wolves: and their horsemen shall spread themselves, and their horsemen shall come from far; they shall fly as the eagle *that* hasteth to eat. They shall come all for violence: their faces shall sup up *as* the east wind, and they shall gather the captivity as the sand. And they shall scoff at the kings, and the princes shall be a scorn unto them: they shall deride every strong hold; for they shall heap dust, and take it. Then shall *his* mind change, and he shall pass over, and offend, *imputing* this his power unto his God.

Art thou not from everlasting, O Lord my God, mine Holy One? we shall not die. O Lord, thou hast ordained them for judgment; and, O mighty God, thou hast established them for correction. *Thou art* of purer eyes than to behold evil, and canst not look on iniquity: wherefore lookest thou upon them that deal treacherously, *and* holdest thy tongue when the wicked devoureth *the man that is* more righteous than he? And makest men as the fishes of the sea, as the creeping things, *that have* no ruler over them? They take up all of them with the angle, they catch them in their net, and gather them in their drag: therefore they rejoice and are glad. Therefore they sacrifice unto their net, and burn incense unto their drag; because by them their portion *is* fat, and their meat plenteous. Shall they therefore empty their net, and not spare continually to slay the nations?

✢ Chapter 2

I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me, and what I shall answer when I am reproved. And the Lord answered me, and said, Write the vision, and make *it* plain upon tables, that he may run that readeth it. For the vision *is* yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry. Behold, his soul *which* is lifted up is not upright in him: but the just shall live by his faith.

Yea also, because he transgresseth by wine, *he is* a proud man, neither keepeth at home, who enlargeth his desire as hell, and *is* as death, and cannot be satisfied, but gathereth unto him all nations, and heapeth unto him all people: Shall not all these take up a parable against him, and a taunting proverb against him, and say, Woe to him that increaseth *that which is* not his! how long? and to him that ladeth himself with thick clay! Shall they not rise up suddenly that shall bite thee, and awake that shall vex thee, and thou shalt be for booties unto them? Because thou hast spoiled many nations, all the remnant of the people shall spoil thee; because of men's blood, and *for* the violence of the land, of the city, and of all that dwell therein.

Woe to him that coveteth an evil covetousness to his house, that he may set his nest on high, that he may be delivered from the power of evil! Thou hast consulted shame to thy house by cutting off many people, and hast sinned *against* thy soul. For the stone shall cry out of the wall, and the beam out of the timber shall answer it.

Woe to him that buildeth a town with blood, and stablisheth a city by iniquity! Behold, *is it* not of the Lord of hosts that the people shall labour in the very fire, and the people shall weary themselves for very vanity? For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea.

Woe unto him that giveth his neighbour drink, that puttest thy bottle to *him*, and makest *him* drunken also, that thou mayest look on their nakedness! Thou art filled with shame for glory: drink thou also, and let thy foreskin be uncovered: the cup of the Lord's right hand shall be turned unto thee, and shameful spewing *shall be* on thy glory. For the violence of Lebanon shall cover thee, and the spoil of beasts, *which* made them afraid, because of men's blood, and for the violence of the land, of the city, and of all that dwell therein.

What profiteth the graven image that the maker thereof hath graven it; the molten image, and a teacher of lies, that the maker of his work trusteth therein, to make dumb idols? Woe unto him that saith to the wood, Awake; to the dumb stone, Arise, it shall teach! Behold, it *is* laid over with gold and silver, and *there is* no breath at all in the midst of it. But the Lord *is* in his holy temple: let all the earth keep silence before him.

✢ Chapter 3

A prayer of Habakkuk the prophet upon Shigionoth. O Lord, I have heard thy speech, *and* was afraid: O Lord, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy. God came from Teman, and the Holy One from mount Paran. Selah. His glory covered the heavens, and the earth was full of his praise. And *his* brightness was as the light; he had horns *coming* out of his hand: and there *was* the hiding of his power. Before him went the pestilence, and burning coals went forth at his feet. He stood, and measured the earth: he beheld, and drove asunder the nations; and the everlasting mountains were scattered, the perpetual hills did bow: his ways *are* everlasting. I saw the tents of Cushan in affliction: *and* the curtains of the land of Midian did tremble. Was the Lord displeased against the rivers? *was* thine anger against the rivers? *was* thy wrath against the sea, that thou didst ride upon thine horses *and* thy chariots of salvation? Thy bow was made quite naked, *according* to the oaths of the tribes, *even thy* word. Selah. Thou didst cleave the earth with rivers. The mountains saw thee, *and* they trembled: the overflowing of the water passed by: the deep uttered his voice, *and* lifted up his hands on high. The sun *and* moon stood still in their habitation: at the light of thine arrows they went, *and* at the shining of thy glittering spear. Thou didst march through the land in indignation, thou didst thresh the heathen in anger. Thou wentest forth for the salvation of thy people, *even* for salvation with thine anointed; thou woundedst the head out of the house of the wicked, by discovering the foundation unto the neck. Selah. Thou didst strike through with his staves the head of his villages: they came out as a whirlwind to scatter me: their rejoicing *was* as to devour the poor secretly. Thou didst walk through the sea with thine horses, *through* the heap of great waters. When I heard, my belly trembled; my lips quivered at the voice: rottenness entered into my bones, and I trembled in myself, that I might rest in the day of trouble: when he cometh up unto the people, he will invade them with his troops.

Although the fig tree shall not blossom, neither *shall* fruit *be* in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and *there shall be* no herd in the stalls: Yet I will rejoice in the Lord, I will joy in the God of my salvation. The Lord God *is* my strength, and he will make my feet like hinds' *feet*, and he will make me to walk upon mine high places. To the chief singer on my stringed instruments.

Zephaniah.

✢ Chapter 1

The word of the Lord which came unto Zephaniah the son of Cushi, the son of Gedaliah, the son of Amariah, the son of Hizkiah, in the days of Josiah the son of Amon, king of Judah. I will utterly consume all *things* from off the land, saith the Lord. I will consume man and beast; I will consume the fowls of the heaven, and the fishes of the sea, and the stumblingblocks with the wicked; and I will cut off man from off the land, saith the Lord. I will also stretch out mine hand upon Judah, and upon all the inhabitants of Jerusalem; and I will cut off the remnant of Baal from this place, *and* the name of the Chemarims with the priests; And them that worship the host of heaven upon the housetops; and them that worship *and* that swear by the Lord, and that swear by Malcham; And them that are turned back from the Lord; and *those* that have not sought the Lord, nor inquired for him. Hold thy peace at the presence of the Lord God: for the day of the Lord *is* at hand: for the Lord hath prepared a sacrifice, he hath bid his guests. And it shall come to pass in the day of the Lord's sacrifice, that I will punish the princes, and the king's children, and all such as are clothed with strange apparel. In the same day also will I punish all those that leap on the threshold, which fill their masters' houses with violence and deceit. And it shall come to pass in that day, saith the Lord, *that there shall be* the noise of a cry from the fish gate, and an howling from the second, and a great crashing from the hills. Howl, ye inhabitants of Maktesh, for all the merchant people are cut down; all they that bear silver are cut off. And it shall come to pass at that time, *that* I will search Jerusalem with candles, and punish the men that are settled on their lees: that say in their heart, The Lord will not do good, neither will he do evil. Therefore their goods shall become a booty, and their houses a desolation: they shall also build houses, but not inhabit *them;* and they shall plant vineyards, but not drink the wine thereof. The great day of the Lord *is* near, *it is* near, and hasteth greatly, *even* the voice of the day of the Lord: the mighty man shall cry there bitterly. That day *is* a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, A day of the trumpet and alarm against the fenced cities, and against the high towers. And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord: and their blood shall be poured out as dust, and their flesh as the dung. Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath; but the whole land shall be devoured by the fire of his jealousy: for he shall make even a speedy riddance of all them that dwell in the land.

✢ Chapter 2

Gather yourselves together, yea, gather together, O nation not desired; Before the decree bring forth, *before* the day pass as the chaff, before the fierce anger of the Lord come upon you, before the day of the Lord's anger come upon you. Seek ye the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger.

For Gaza shall be forsaken, and Ashkelon a desolation: they shall drive out Ashdod at the noon day, and Ekron shall be rooted up. Woe unto the inhabitants of the sea coast, the nation of the Cherethites! the word of the Lord *is* against you; O Canaan, the land of the Philistines, I will even destroy thee, that there shall be no inhabitant. And the sea coast shall be dwellings *and* cottages for shepherds, and folds for flocks. And the coast shall be for the remnant of the house of Judah; they shall feed thereupon: in the houses of Ashkelon shall they lie down in the evening: for the Lord their God shall visit them, and turn away their captivity.

I have heard the reproach of Moab, and the revilings of the children of Ammon, whereby they have reproached my people, and magnified *themselves* against their border. Therefore *as* I live, saith the Lord of hosts, the God of Israel, Surely Moab shall be as Sodom, and the children of Ammon as Gomorrah, *even* the breeding of nettles, and saltpits, and a perpetual desolation: the residue of my people shall spoil them, and the remnant of my people shall possess them. This shall they have for their pride, because they have reproached and magnified *themselves* against the people of the Lord of hosts. The Lord *will be* terrible unto them: for he will famish all the gods of the earth; and *men* shall worship him, every one from his place, *even* all the isles of the heathen.

Ye Ethiopians also, ye *shall be* slain by my sword. And he will stretch out his hand against the north, and destroy Assyria; and will make Nineveh a desolation, *and* dry like a wilderness. And flocks shall lie down in the midst of her, all the beasts of the nations: both the cormorant and the bittern shall lodge in the upper lintels of it; *their* voice shall sing in the windows; desolation *shall be* in the thresholds: for he shall uncover the cedar work. This *is* the rejoicing city that dwelt carelessly, that said in her heart, I *am*, and *there is* none beside me: how is she become a desolation, a place for beasts to lie down in! every one that passeth by her shall hiss, *and* wag his hand.

✢ Chapter 3

Woe to her that is filthy and polluted, to the oppressing city! She obeyed not the voice; she received not correction; she trusted not in the Lord; she drew not near to her God. Her princes within her *are* roaring lions; her judges *are* evening wolves; they gnaw not the bones till the morrow. Her prophets *are* light *and* treacherous persons: her priests have polluted the sanctuary, they have done violence to the law. The just Lord *is* in the midst thereof; he will not do iniquity: every morning doth he bring his judgment to light, he faileth not; but the unjust knoweth no shame. I have cut off the nations: their towers are desolate; I made their streets waste, that none passeth by: their cities are destroyed, so that there is no man, that there is none inhabitant. I said, Surely thou wilt fear me, thou wilt receive instruction; so their dwelling should not be cut off, howsoever I punished them: but they rose early, *and* corrupted all their doings.

Therefore wait ye upon me, saith the Lord, until the day that I rise up to the prey: for my determination *is* to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, *even* all my fierce anger: for all the earth shall be devoured with the fire of my jealousy. For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent. From beyond the rivers of Ethiopia my suppliants, *even* the daughter of my dispersed, shall bring mine offering. In that day shalt thou not be ashamed for all thy doings, wherein thou hast transgressed against me: for then I will take away out of the midst of thee them that rejoice in thy pride, and thou shalt no more be haughty because of my holy mountain. I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord. The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth: for they shall feed and lie down, and none shall make *them* afraid.

Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem. The Lord hath taken away thy judgments, he hath cast out thine enemy: the king of Israel, *even* the Lord, *is* in the midst of thee: thou shalt not see evil any more. In that day it shall be said to Jerusalem, Fear thou not: *and to* Zion, Let not thine hands be slack. The Lord thy God in the midst of thee *is* mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing. I will gather *them that are* sorrowful for the solemn assembly, *who* are of thee, *to whom* the reproach of it *was* a burden. Behold, at that time I will undo all that afflict thee: and I will save her that halteth, and gather her that was driven out; and I will get them praise and fame in every land where they have been put to shame. At that time will I bring you *again*, even in the time that I gather you: for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the Lord.

Haggai.

✣ Chapter 1

In the second year of Darius the king, in the sixth month, in the first day of the month, came the word of the Lord by Haggai the prophet unto Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Josedech, the high priest, saying, Thus speaketh the Lord of hosts, saying, This people say, The time is not come, the time that the Lord's house should be built. Then came the word of the Lord by Haggai the prophet, saying, *Is it* time for you, O ye, to dwell in your cieled houses, and this house *lie* waste? Now therefore thus saith the Lord of hosts; Consider your ways. Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages earneth wages *to put it* into a bag with holes.

Thus saith the Lord of hosts; Consider your ways. Go up to the mountain, and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith the Lord. Ye looked for much, and, lo, *it came* to little; and when ye brought *it* home, I did blow upon it. Why? saith the Lord of hosts. Because of mine house that *is* waste, and ye run every man unto his own house. Therefore the heaven over you is stayed from dew, and the earth is stayed *from* her fruit. And I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the new wine, and upon the oil, and upon *that* which the ground bringeth forth, and upon men, and upon cattle, and upon all the labour of the hands.

Then Zerubbabel the son of Shealtiel, and Joshua the son of Josedech, the high priest, with all the remnant of the people, obeyed the voice of the Lord their God, and the words of Haggai the prophet, as the Lord their God had sent him, and the people did fear before the Lord. Then spake Haggai the Lord's messenger in the Lord's message unto the people, saying, I *am* with you, saith the Lord. And the Lord stirred up the spirit of Zerubbabel the son of Shealtiel, governor of Judah, and the spirit of Joshua the son of Josedech, the high priest, and the spirit of all the remnant of the people; and they came and did work in the house of the Lord of hosts, their God, In the four and twentieth day of the sixth month, in the second year of Darius the king.

✣ Chapter 2

In the seventh *month*, in the one and twentieth *day* of the month, came the word of the Lord by the prophet Haggai, saying, Speak now to Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Josedech, the high priest, and to the residue of the people, saying, Who *is* left among you that saw this house in her first glory? and how do ye see it now? *is it* not in your eyes in comparison of it as nothing? Yet now be strong, O Zerubbabel, saith the Lord; and be strong, O Joshua, son of Josedech, the high priest; and be strong, all ye people of the land, saith the Lord, and work: for I *am* with you, saith the Lord of hosts: *According to* the word that I covenanted with you when ye came out of Egypt, so my spirit remaineth among you: fear ye not. For thus saith the Lord of hosts; Yet once, it *is* a little while, and I will shake the heavens, and the earth, and the sea, and the dry *land;* And I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the Lord of hosts. The silver *is* mine, and the gold *is* mine, saith the Lord of hosts. The glory of this latter house shall be greater than of the former, saith the Lord of hosts: and in this place will I give peace, saith the Lord of hosts.

In the four and twentieth *day* of the ninth *month*, in the second year of Darius, came the word of the Lord by Haggai the prophet, saying, Thus saith the Lord of hosts; Ask now the priests *concerning* the law, saying, If one bear holy flesh in the skirt of his garment, and with his skirt do touch bread, or pottage, or wine, or oil, or any meat, shall it be holy? And the priests answered and said, No. Then said Haggai, If *one that is* unclean by a dead body touch any of these, shall it be unclean? And the priests answered and said, It shall be unclean. Then answered Haggai, and said, So *is* this people, and so *is* this nation before me, saith the Lord; and so *is* every work of their hands; and that which they offer there *is* unclean. And now, I pray you, consider from this day and upward, from before a stone was laid upon a stone in the temple of the Lord: Since those *days* were, when *one* came to an heap of twenty *measures*, there were *but* ten: when *one* came to the pressfat for to draw out fifty *vessels* out of the press, there were *but* twenty. I smote you with blasting and with mildew and with hail in all the labours of your hands; yet ye *turned* not to me, saith the Lord. Consider now from this day and upward, from the four and twentieth day of the ninth *month*, *even* from the day that the foundation of the Lord's temple was laid, consider *it*. Is the seed yet in the barn? yea, as yet the vine, and the fig tree, and the pomegranate, and the olive tree, hath not brought forth: from this day will I bless *you*.

And again the word of the Lord came unto Haggai in the four and twentieth *day* of the month, saying, Speak to Zerubbabel, governor of Judah, saying, I will shake the heavens and the earth; And I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen; and I will overthrow the chariots, and those that ride in them; and the horses and their riders shall come down, every one by the sword of his brother. In that day, saith the Lord of hosts, will I take thee, O Zerubbabel, my servant, the son of Shealtiel, saith the Lord, and will make thee as a signet: for I have chosen thee, saith the Lord of hosts.

Zechariah.

✢ Chapter 1

In the eighth month, in the second year of Darius, came the word of the Lord unto Zechariah, the son of Berechiah, the son of Iddo the prophet, saying, The Lord hath been sore displeased with your fathers. Therefore say thou unto them, Thus saith the Lord of hosts; Turn ye unto me, saith the Lord of hosts, and I will turn unto you, saith the Lord of hosts. Be ye not as your fathers, unto whom the former prophets have cried, saying, Thus saith the Lord of hosts; Turn ye now from your evil ways, and *from* your evil doings: but they did not hear, nor hearken unto me, saith the Lord. Your fathers, where *are* they? and the prophets, do they live for ever? But my words and my statutes, which I commanded my servants the prophets, did they not take hold of your fathers? and they returned and said, Like as the Lord of hosts thought to do unto us, according to our ways, and according to our doings, so hath he dealt with us.

Upon the four and twentieth day of the eleventh month, which *is* the month Sebat, in the second year of Darius, came the word of the Lord unto Zechariah, the son of Berechiah, the son of Iddo the prophet, saying, I saw by night, and behold a man riding upon a red horse, and he stood among the myrtle trees that *were* in the bottom; and behind him *were* *there* red horses, speckled, and white. Then said I, O my Lord, what *are* these? And the angel that talked with me said unto me, I will shew thee what these *be*. And the man that stood among the myrtle trees answered and said, These *are they* whom the Lord hath sent to walk to and fro through the earth. And they answered the angel of the Lord that stood among the myrtle trees, and said, We have walked to and fro through the earth, and, behold, all the earth sitteth still, and is at rest.

Then the angel of the Lord answered and said, O Lord of hosts, how long wilt thou not have mercy on Jerusalem and on the cities of Judah, against which thou hast had indignation these threescore and ten years? And the Lord answered the angel that talked with me *with* good words *and* comfortable words. So the angel that communed with me said unto me, Cry thou, saying, Thus saith the Lord of hosts; I am jealous for Jerusalem and for Zion with a great jealousy. And I am very sore displeased with the heathen *that are* at ease: for I was but a little displeased, and they helped forward the affliction. Therefore thus saith the Lord; I am returned to Jerusalem with mercies: my house shall be built in it, saith the Lord of hosts, and a line shall be stretched forth upon Jerusalem. Cry yet, saying, Thus saith the Lord of hosts; My cities through prosperity shall yet be spread abroad; and the Lord shall yet comfort Zion, and shall yet choose Jerusalem.

Then lifted I up mine eyes, and saw, and behold four horns. And I said unto the angel that talked with me, What *be* these? And he answered me, These *are* the horns which have scattered Judah, Israel, and Jerusalem. And the Lord shewed me four carpenters. Then said I, What come these to do? And he spake, saying, These *are* the horns which have scattered Judah, so that no man did lift up his head: but these are come to fray them, to cast out the horns of the Gentiles, which lifted up *their* horn over the land of Judah to scatter it.

✢ Chapter 2

I lifted up mine eyes again, and looked, and behold a man with a measuring line in his hand. Then said I, Whither goest thou? And he said unto me, To measure Jerusalem, to see what *is* the breadth thereof, and what *is* the length thereof. And, behold, the angel that talked with me went forth, and another angel went out to meet him, And said unto him, Run, speak to this young man, saying, Jerusalem shall be inhabited *as* towns without walls for the multitude of men and cattle therein: For I, saith the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her.

Ho, ho, *come forth*, and flee from the land of the north, saith the Lord: for I have spread you abroad as the four winds of the heaven, saith the Lord. Deliver thyself, O Zion, that dwellest *with* the daughter of Babylon. For thus saith the Lord of hosts; After the glory hath he sent me unto the nations which spoiled you: for he that toucheth you toucheth the apple of his eye. For, behold, I will shake mine hand upon them, and they shall be a spoil to their servants: and ye shall know that the Lord of hosts hath sent me.

Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the Lord. And many nations shall be joined to the Lord in that day, and shall be my people: and I will dwell in the midst of thee, and thou shalt know that the Lord of hosts hath sent me unto thee. And the Lord shall inherit Judah his portion in the holy land, and shall choose Jerusalem again. Be silent, O all flesh, before the Lord: for he is raised up out of his holy habitation.

✢ Chapter 3

And he shewed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him. And the Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: *is* not this a brand plucked out of the fire? Now Joshua was clothed with filthy garments, and stood before the angel. And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment. And I said, Let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments. And the angel of the Lord stood by. And the angel of the Lord protested unto Joshua, saying, Thus saith the Lord of hosts; If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house, and shalt also keep my courts, and I will give thee places to walk among these that stand by. Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they *are* men wondered at: for, behold, I will bring forth my servant the Branch. For behold the stone that I have laid before Joshua; upon one stone *shall be* seven eyes: behold, I will engrave the graving thereof, saith the Lord of hosts, and I will remove the iniquity of that land in one day. In that day, saith the Lord of hosts, shall ye call every man his neighbour under the vine and under the fig tree.

✢ Chapter 4

And the angel that talked with me came again, and waked me, as a man that is wakened out of his sleep, And said unto me, What seest thou? And I said, I have looked, and behold a candlestick all *of* gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which *are* upon the top thereof: And two olive trees by it, one upon the right *side* of the bowl, and the other upon the left *side* thereof. So I answered and spake to the angel that talked with me, saying, What *are* these, my Lord? Then the angel that talked with me answered and said unto me, Knowest thou not what these be? And I said, No, my Lord. Then he answered and spake unto me, saying, This *is* the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith the Lord of hosts. Who *art* thou, O great mountain? before Zerubbabel *thou shalt become* a plain: and he shall bring forth the headstone *thereof with* shoutings, *crying*, Grace, grace unto it. Moreover the word of the Lord came unto me, saying, The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it; and thou shalt know that the Lord of hosts hath sent me unto you. For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hand of Zerubbabel *with* those seven; they *are* the eyes of the Lord, which run to and fro through the whole earth.

Then answered I, and said unto him, What *are* these two olive trees upon the right *side* of the candlestick and upon the left *side* thereof? And I answered again, and said unto him, What *be these* two olive branches which through the two golden pipes empty the golden *oil* out of themselves? And he answered me and said, Knowest thou not what these *be?* And I said, No, my Lord. Then said he, These *are* the two anointed ones, that stand by the Lord of the whole earth.

✢ Chapter 5

Then I turned, and lifted up mine eyes, and looked, and behold a flying roll. And he said unto me, What seest thou? And I answered, I see a flying roll; the length thereof *is* twenty cubits, and the breadth thereof ten cubits. Then said he unto me, This *is* the curse that goeth forth over the face of the whole earth: for every one that stealeth shall be cut off *as* on this side according to it; and every one that sweareth shall be cut off *as* on that side according to it. I will bring it forth, saith the Lord of hosts, and it shall enter into the house of the thief, and into the house of him that sweareth falsely by my name: and it shall remain in the midst of his house, and shall consume it with the timber thereof and the stones thereof.

Then the angel that talked with me went forth, and said unto me, Lift up now thine eyes, and see what *is* this that goeth forth. And I said, What *is* it? And he said, This *is* an ephah that goeth forth. He said moreover, This *is* their resemblance through all the earth. And, behold, there was lifted up a talent of lead: and this *is* a woman that sitteth in the midst of the ephah. And he said, This *is* wickedness. And he cast it into the midst of the ephah; and he cast the weight of lead upon the mouth thereof. Then lifted I up mine eyes, and looked, and, behold, there came out two women, and the wind *was* in their wings; for they had wings like the wings of a stork: and they lifted up the ephah between the earth and the heaven. Then said I to the angel that talked with me, Whither do these bear the

ephah? And he said unto me, To build it an house in the land of Shinar: and it shall be established, and set there upon her own base.

✢ Chapter 6

And I turned, and lifted up mine eyes, and looked, and, behold, there came four chariots out from between two mountains; and the mountains *were* mountains of brass. In the first chariot *were* red horses; and in the second chariot black horses; And in the third chariot white horses; and in the fourth chariot grisled and bay horses. Then I answered and said unto the angel that talked with me, What *are* these, my Lord? And the angel answered and said unto me, These *are* the four spirits of the heavens, which go forth from standing before the Lord of all the earth. The black horses which *are* therein go forth into the north country; and the white go forth after them; and the grisled go forth toward the south country. And the bay went forth, and sought to go that they might walk to and fro through the earth: and he said, Get you hence, walk to and fro through the earth. So they walked to and fro through the earth. Then cried he upon me, and spake unto me, saying, Behold, these that go toward the north country have quieted my spirit in the north country.

And the word of the Lord came unto me, saying, Take of *them of* the captivity, *even* of Heldai, of Tobijah, and of Jedaiah, which are come from Babylon, and come thou the same day, and go into the house of Josiah the son of Zephaniah; Then take silver and gold, and make crowns, and set *them* upon the head of Joshua the son of Josedech, the high priest; And speak unto him, saying, Thus speaketh the Lord of hosts, saying, Behold the man whose name *is* The Branch; and he shall grow up out of his place, and he shall build the temple of the Lord: Even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both. And the crowns shall be to Helem, and to Tobijah, and to Jedaiah, and to Hen the son of Zephaniah, for a memorial in the temple of the Lord. And they *that are* far off shall come and build in the temple of the Lord, and ye shall know that the Lord of hosts hath sent me unto you. And *this* shall come to pass, if ye will diligently obey the voice of the Lord your God.

✢ Chapter 7

And it came to pass in the fourth year of king Darius, *that* the word of the Lord came unto Zechariah in the fourth *day* of the ninth month, *even* in Chisleu; When they had sent unto the house of God Sherezer and Regem-melech, and their men, to pray before the Lord, *And* to speak unto the priests which *were* in the house of the Lord of hosts, and to the prophets, saying, Should I weep in the fifth month, separating myself, as I have done these so many years?

Then came the word of the Lord of hosts unto me, saying, Speak unto all the people of the land, and to the priests, saying, When ye fasted and mourned in the fifth and seventh *month*, even those seventy years, did ye at all fast unto me, *even* to me? And when ye did eat, and when ye did drink, did not ye eat *for yourselves*, and drink *for yourselves? Should ye* not *hear* the words which the Lord hath cried by the former prophets, when Jerusalem was inhabited and in prosperity, and the cities thereof round about her, when *men* inhabited the south and the plain?

And the word of the Lord came unto Zechariah, saying, Thus speaketh the Lord of hosts, saying, Execute true judgment, and shew mercy and compassions every man to his brother: And oppress not the widow, nor the fatherless, the stranger, nor the poor; and let none of you imagine evil against his brother in your heart. But they refused to hearken, and pulled away the shoulder, and stopped their ears, that they should not hear. Yea, they made their hearts *as* an adamant stone, lest they should hear the law, and the words which the Lord of hosts hath sent in his spirit by the former prophets: therefore came a great wrath from the Lord of hosts. Therefore it is come to pass, *that* as he cried, and they would not hear; so they cried, and I would not hear, saith the Lord of hosts: But I scattered them with a whirlwind among all the nations whom they knew not. Thus the land was desolate after them, that no man passed through nor returned: for they laid the pleasant land desolate.

✢ Chapter 8

Again the word of the Lord of hosts came *to me*, saying, Thus saith the Lord of hosts; I was jealous for Zion with great jealousy, and I was jealous for her with great fury. Thus saith the Lord; I am returned unto Zion, and will dwell in the midst of Jerusalem: and Jerusalem shall be called a city of truth; and the mountain of the Lord of hosts the holy mountain. Thus saith the Lord of hosts; There shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for very age. And the streets of the city shall be full of boys and girls playing in the streets thereof. Thus saith the Lord of hosts; If it be marvellous in the eyes of the remnant of this people in these days, should it also be marvellous in mine eyes? saith the Lord of hosts. Thus saith the Lord of hosts; Behold, I will save my people from the east country, and from the west country; And I will bring them, and they shall dwell in the midst of Jerusalem: and they shall be my people, and I will be their God, in truth and in righteousness.

Thus saith the Lord of hosts; Let your hands be strong, ye that hear in these days these words by the mouth of the prophets, which *were* in the day *that* the foundation of the house of the Lord of hosts was laid, that the temple might be built. For before these days there was no hire for man, nor any hire for beast; neither *was there any* peace to him that went out or came in because of the affliction: for I set all men every one against his neighbour. But now I *will* not *be* unto the residue of this people as in the former days, saith the Lord of hosts. For the seed *shall be* prosperous; the vine shall give her fruit, and the ground shall give her increase, and the heavens shall give their dew; and I will cause the remnant of this people to possess all these *things*. And it shall come to pass, *that* as ye were a curse among the heathen, O house of Judah, and house of Israel; so will I save you, and ye shall be a blessing: fear not, *but* let your hands be strong. For thus saith the Lord of hosts; As I thought to punish you, when your fathers provoked me to wrath, saith the Lord of hosts, and I repented not: So again have I thought in these days to do well unto Jerusalem and to the house of Judah: fear ye not.

These *are* the things that ye shall do; Speak ye every man the truth to his neighbour; execute the judgment of truth and peace in your gates: And let none of you imagine evil in your hearts against his neighbour; and love no false oath: for all these *are things* that I hate, saith the Lord.

And the word of the Lord of hosts came unto me, saying, Thus saith the Lord of hosts; The fast of the fourth *month*, and the fast of the fifth, and the fast of the seventh, and the fast of the tenth, shall be to the house of Judah joy and gladness, and cheerful feasts; therefore love the truth and peace. Thus saith the Lord of hosts; *It shall* yet *come to pass*, that there shall come people, and the inhabitants of many cities: And the inhabitants of one *city* shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of hosts: I will go also. Yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord. Thus saith the Lord of hosts; In those days *it shall come to pass*, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard *that* God *is* with you.

✢ Chapter 9

The burden of the word of the Lord in the land of Hadrach, and Damascus *shall be* the rest thereof: when the eyes of man, as of all the tribes of Israel, *shall be* toward the Lord. And Hamath also shall border thereby; Tyrus, and Zidon, though it be very wise. And Tyrus did build herself a strong hold, and heaped up silver as the dust, and fine gold as the mire of the streets. Behold, the Lord will cast her out, and he will smite her power in the sea; and she shall be devoured with fire. Ashkelon shall see *it*, and fear; Gaza also *shall see it*, and be very sorrowful, and Ekron; for her expectation shall be ashamed; and the king shall perish from Gaza, and Ashkelon shall not be inhabited. And a bastard shall dwell in Ashdod, and I will cut off the pride of the Philistines. And I will take away his blood out of his mouth, and his abominations from between his teeth: but he that remaineth, even he, *shall be* for our God, and he shall be as a governor in Judah, and Ekron as a Jebusite. And I will encamp about mine house because of the army, because of him that passeth by, and because of him that returneth: and no oppressor shall pass through them any more: for now have I seen with mine eyes.

Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he *is* just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass. And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow shall be cut off: and he shall speak peace unto the heathen: and his dominion *shall be* from sea *even* to sea, and from the river *even* to the ends of the earth. As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein *is* no water.

Turn you to the strong hold, ye prisoners of hope: even to day do I declare *that* I will render double unto thee; When I have bent Judah for me, filled the bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece, and made thee as the sword of a mighty man. And the Lord shall be seen over them, and his arrow shall go forth as the lightning: and the Lord God shall blow the trumpet, and shall go with whirlwinds of the south. The Lord of hosts shall defend them; and they shall devour, and subdue with sling stones; and they shall drink, *and* make a noise as through wine; and they shall be filled like bowls, *and* as the corners of the altar. And the Lord their God shall save them in that day as the flock of his people: for *they shall be as* the stones of a crown, lifted up as an ensign upon his land. For how great *is* his goodness, and how great *is* his beauty! corn shall make the young men cheerful, and new wine the maids.

✢ Chapter 10

Ask ye of the Lord rain in the time of the latter rain; *so* the Lord shall make bright clouds, and give them showers of rain, to every one grass in the field. For the idols have spoken vanity, and the diviners have seen a lie, and have told false dreams; they comfort in vain: therefore they went their way as a flock, they were troubled, because *there was* no shepherd. Mine anger was kindled against the shepherds, and I punished the goats: for the Lord of hosts hath visited his flock the house of Judah, and hath made them as his goodly horse in the battle. Out of him came forth the corner, out of him the nail, out of him the battle bow, out of him every oppressor together.

And they shall be as mighty *men*, which tread down *their enemies* in the mire of the streets in the battle: and they shall fight, because the Lord *is* with them, and the riders on horses shall be confounded. And I will strengthen the house of Judah, and I will save the house of Joseph, and I will bring them again to place them; for I have mercy upon them: and they shall be as though I had not cast them off: for I *am* the Lord their God, and will hear them. And *they of* Ephraim shall be like a mighty *man*, and their heart shall rejoice as through wine: yea, their children shall see *it*, and be glad; their heart shall rejoice in the Lord. I will hiss for them, and gather them; for I have redeemed them: and they shall increase as they have increased. And I will sow them among the people: and they shall remember me in far countries; and they shall live with their children, and turn again. I will bring them again also out of the land of Egypt, and gather them out of Assyria; and I will bring them into the land of Gilead and Lebanon; and *place* shall not be found for them. And he shall pass through the sea with affliction, and shall smite the waves in the sea, and all the deeps of the river shall dry up: and the pride of Assyria shall be brought down, and the sceptre of Egypt shall depart away. And I will strengthen them in the Lord; and they shall walk up and down in his name, saith the Lord.

✢ Chapter 11

Open thy doors, O Lebanon, that the fire may devour thy cedars. Howl, fir tree; for the cedar is fallen; because the mighty are spoiled: howl, O ye oaks of Bashan; for the forest of the vintage is come down.

There is a voice of the howling of the shepherds; for their glory is spoiled: a voice of the roaring of young lions; for the pride of Jordan is spoiled. Thus saith the Lord my God; Feed the flock of the slaughter; Whose possessors slay them, and hold themselves not guilty: and they that sell them say, Blessed *be* the Lord; for I am rich: and their own shepherds pity them not. For I will no more pity the inhabitants of the land, saith the Lord: but, lo, I will deliver the men every one into his neighbour's hand, and into the hand of his king: and they shall smite the land, and out of their hand I will not deliver *them*. And I will feed the flock of slaughter, *even* you, O poor of the flock. And I took unto me two staves; the one I called Beauty, and the other I called Bands; and I fed the flock. Three shepherds also I cut off in one month; and my soul lothed them, and their soul also abhorred me. Then said I, I will not feed you: that that dieth, let it die; and that that is to be cut off, let it be cut off; and let the rest eat every one the flesh of another.

And I took my staff, *even* Beauty, and cut it asunder, that I might break my covenant which I had made with all the people. And it was broken in that day: and so the poor of the flock that waited upon me knew that it *was* the word of the Lord. And I said unto them, If ye think good, give *me* my price; and if not, forbear. So they weighed for my price thirty *pieces* of silver. And the Lord said unto me, Cast it unto the potter: a goodly price that I was prised at of them. And I took the thirty *pieces* of silver, and cast them to the potter in the house of the Lord. Then I cut asunder mine other staff, *even* Bands, that I might break the brotherhood between Judah and Israel.

And the Lord said unto me, Take unto thee yet the instruments of a foolish shepherd. For, lo, I will raise up a shepherd in the land, *which* shall not visit those that be cut off, neither shall seek the young one, nor heal that that is broken, nor feed that that standeth still: but he shall eat the flesh of the fat, and tear their claws in pieces. Woe to the idol shepherd that leaveth the flock! the sword *shall be* upon his arm, and upon his right eye: his arm shall be clean dried up, and his right eye shall be utterly darkened.

✢ Chapter 12

The burden of the word of the Lord for Israel, saith the Lord, which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him. Behold, I will make Jerusalem a cup of trembling unto all the people round about, when they shall be in the siege both against Judah *and* against Jerusalem.

And in that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it. In that day, saith the Lord, I will smite every horse with astonishment, and his rider with madness: and I will open mine eyes upon the house of Judah, and will smite every horse of the people with blindness. And the governors of Judah shall say in their heart, The inhabitants of Jerusalem *shall be* my strength in the Lord of hosts their God.

In that day will I make the governors of Judah like an hearth of fire among the wood, and like a torch of fire in a sheaf; and they shall devour all the people round about, on the right hand and on the left: and Jerusalem shall be inhabited again in her own place, *even* in Jerusalem. The Lord also shall save the tents of Judah first, that the glory of the house of David and the glory of the inhabitants of Jerusalem do not magnify *themselves* against Judah. In that day shall the Lord defend the inhabitants of Jerusalem; and he that is feeble among them at that day shall be as David; and the house of David *shall be* as God, as the angel of the Lord before them.

And it shall come to pass in that day, *that* I will seek to destroy all the nations that come against Jerusalem. And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for *his* only *son*, and shall be in bitterness for him, as one that is in bitterness for *his* firstborn. In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon. And the land shall mourn, every family apart; the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart; The family of the house of Levi apart, and their wives apart; the family of Shimei apart, and their wives apart; All the families that remain, every family apart, and their wives apart.

✢ Chapter 13

In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness.

And it shall come to pass in that day, saith the Lord of hosts, *that* I will cut off the names of the idols out of the land, and they shall no more be remembered: and also I will cause the prophets and the unclean spirit to pass out of the land. And it shall come to pass, *that* when any shall yet prophesy, then his father and his mother that begat him shall say unto him, Thou shalt not live; for thou speakest lies in the name of the Lord: and his father and his mother that begat him shall thrust him through when he prophesieth. And it shall come to pass in that day, *that* the prophets shall be ashamed every one of his vision, when he hath prophesied; neither shall they wear a rough garment to deceive: But he shall say, I *am* no prophet, I *am* an husbandman; for man taught me to keep cattle from my youth. And *one* shall say unto him, What *are* these wounds in thine hands? Then he shall answer, *Those* with which I was wounded *in* the house of my friends.

Awake, O sword, against my shepherd, and against the man *that is* my fellow, saith the Lord of hosts: smite the shepherd, and the sheep shall be scattered: and I will turn mine hand upon the little ones. And it shall come to pass, *that* in all the land, saith the Lord, two parts therein shall be cut off *and* die; but the third shall be left therein. And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It *is* my people: and they shall say, The Lord *is* my God.

✢ Chapter 14

Behold, the day of the Lord cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle.

And his feet shall stand in that day upon the mount of Olives, which *is* before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, *and there shall be* a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south. And ye shall flee *to* the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah: and the Lord my God shall come, *and* all the saints with thee. And it shall come to pass in that day, *that* the light shall not be clear, *nor* dark: But it shall be one day which shall be known to the Lord, not day, nor night: but it shall come to pass, *that* at evening time it shall be light. And it shall be in that day, *that* living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be. And the Lord shall be king over all the earth: in that day shall there be one Lord, and his name one. All the land shall be turned as a plain from Geba to Rimmon south of Jerusalem: and it shall be lifted up, and inhabited in her place, from Benjamin's gate unto the place of the first gate, unto the corner gate, and *from* the tower of Hananeel unto the king's winepresses. And *men* shall dwell in it, and there shall be no more utter destruction; but Jerusalem shall be safely inhabited.

And this shall be the plague wherewith the Lord will smite all the people that have fought against Jerusalem; Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth. And it shall come to pass in that day, *that* a great tumult from the Lord shall be among them; and they shall lay hold every one on the hand of his neighbour, and his hand shall rise up against the hand of his neighbour. And Judah also shall fight at Jerusalem; and the wealth of all the heathen round about shall be gathered together, gold, and silver, and apparel, in great abundance. And so shall be the plague of the horse, of the mule, of the camel, and of the ass, and of all the beasts that shall be in these tents, as this plague.

And it shall come to pass, *that* every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles. And it shall be, *that* whoso will not come up of *all* the families of the earth unto Jerusalem to worship the King, the Lord of hosts, even upon them shall be no rain. And if the family of Egypt go not up, and come not, that *have* no *rain;* there shall be the plague, wherewith the Lord will smite the heathen that come not up to keep the feast of tabernacles. This shall be the punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles.

In that day shall there be upon the bells of the horses, Holiness unto the Lord; and the pots in the Lord's house shall be like the bowls before the altar. Yea, every pot in Jerusalem and in Judah shall be holiness unto the Lord of hosts: and all they that sacrifice shall come and take of them, and seethe therein: and in that day there shall be no more the Canaanite in the house of the Lord of hosts.

Malachi.

✢ Chapter 1

The burden of the word of the Lord to Israel by Malachi. I have loved you, saith the Lord. Yet ye say, Wherein hast thou loved us? *Was* not Esau Jacob's brother? saith the Lord: yet I loved Jacob, And I hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness. Whereas Edom saith, We are impoverished, but we will return and build the desolate places; thus saith the Lord of hosts, They shall build, but I will throw down; and they shall call them, The border of wickedness, and, The people against whom the Lord hath indignation for ever. And your eyes shall see, and ye shall say, The Lord will be magnified from the border of Israel.

A son honoureth *his* father, and a servant his master: if then I *be* a father, where *is* mine honour? and if I *be* a master, where *is* my fear? saith the Lord of hosts unto you, O priests, that despise my name. And ye say, Wherein have we despised thy name? Ye offer polluted bread upon mine altar; and ye say, Wherein have we polluted thee? In that ye say, The table of the Lord *is* contemptible. And if ye offer the blind for sacrifice, *is it* not evil? and if ye offer the lame and sick, *is it* not evil? offer it now unto thy governor; will he be pleased with thee, or accept thy person? saith the Lord of hosts. And now, I pray you, beseech God that he will be gracious unto us: this hath been by your means: will he regard your persons? saith the Lord of hosts. Who *is there* even among you that would shut the doors *for nought?* neither do ye kindle *fire* on mine altar for nought. I have no pleasure in you, saith the Lord of hosts, neither will I accept an offering at your hand. For from the rising of the sun even unto the going down of the same my name *shall be* great among the Gentiles; and in every place incense *shall be* offered unto my name, and a pure offering: for my name *shall be* great among the heathen, saith the Lord of hosts.

But ye have profaned it, in that ye say, The table of the Lord *is* polluted; and the fruit thereof, *even* his meat, *is* contemptible. Ye said also, Behold, what a weariness *is it!* and ye have snuffed at it, saith the Lord of hosts; and ye brought *that which was* torn, and the lame, and the sick; thus ye brought an offering: should I accept this of your hand? saith the Lord. But cursed *be* the deceiver, which hath in his flock a male, and voweth, and sacrificeth unto the Lord a corrupt thing: for I *am* a great King, saith the Lord of hosts, and my name *is* dreadful among the heathen.

✢ Chapter 2

And now, O ye priests, this commandment *is* for you. If ye will not hear, and if ye will not lay *it* to heart, to give glory unto my name, saith the Lord of hosts, I will even send a curse upon you, and I will curse your blessings: yea, I have cursed them already, because ye do not lay *it* to heart. Behold, I will corrupt your seed, and spread dung upon your faces, *even* the dung of your solemn feasts; and *one* shall take you away with it. And ye shall know that I have sent this commandment unto you, that my covenant might be with Levi, saith the Lord of hosts. My covenant was with him of life and peace; and I gave them to him *for* the fear wherewith he feared me, and was afraid before my name. The law of truth was in his mouth, and iniquity was not found in his lips: he walked with me in peace and equity, and did turn many away from iniquity. For the priest's lips should keep knowledge, and they should seek the law at his mouth: for he *is* the messenger of the Lord of hosts. But ye are departed out of the way; ye have caused many to stumble at the law; ye have corrupted the covenant of Levi, saith the Lord of hosts. Therefore have I also made you contemptible and base before all the people, according as ye have not kept my ways, but have been partial in the law. Have we not all one father? hath not one God created us? why do we deal treacherously every man against his brother, by profaning the covenant of our fathers?

Judah hath dealt treacherously, and an abomination is committed in Israel and in Jerusalem; for Judah hath profaned the holiness of the Lord which he loved, and hath married the daughter of a strange God. The Lord will cut off the man that doeth this, the master and the scholar, out of the tabernacles of Jacob, and him that offereth an offering unto the Lord of hosts. And this have ye done again, covering the altar of the Lord with tears, with weeping, and with crying out, insomuch that he regardeth not the offering any more, or receiveth *it* with good will at your hand.

Yet ye say, Wherefore? Because the Lord hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously: yet *is* she thy companion, and the wife of thy covenant. And did not he make one? Yet had he the residue of the spirit. And wherefore one? That he might seek a Godly seed. Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth. For the Lord, the God of Israel, saith that he hateth putting away: for *one* covereth violence with his garment, saith the Lord of hosts: therefore take heed to your spirit, that ye deal not treacherously.

Ye have wearied the Lord with your words. Yet ye say, Wherein have we wearied *him?* When ye say, Every one that doeth evil *is* good in the sight of the Lord, and he delighteth in them; or, Where *is* the God of judgment?

✢ Chapter 3

Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he *is* like a refiner's fire, and like fullers' soap: And he shall sit *as* a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years. And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in *his* wages, the widow, and the fatherless, and that turn aside the stranger *from his right*, and fear not me, saith the Lord of hosts. For I *am* the Lord, I change not; therefore ye sons of Jacob are not consumed.

Even from the days of your fathers ye are gone away from mine ordinances, and have not kept *them*. Return unto me, and I will return unto you, saith the Lord of hosts. But ye said, Wherein shall we return?

Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye *are* cursed with a curse: for ye have robbed me, *even* this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that *there shall* not *be room* enough *to receive it*. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed: for ye shall be a delightsome land, saith the Lord of hosts.

Your words have been stout against me, saith the Lord. Yet ye say, What have we spoken *so much* against thee? Ye have said, It *is* vain to serve God: and what profit *is it* that we have kept his ordinance, and that we have walked mournfully before the Lord of hosts? And now we call the proud happy; yea, they that work wickedness are set up; yea, *they that* tempt God are even delivered.

Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard *it*, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him. Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not.

✢ Chapter 4

For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch.

But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do *this*, saith the Lord of hosts.

Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, *with* the statutes and judgments.

Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.

The End of the Prophets.

The

New Testament

of

Our Lord and Saviour

Jesus Christ

Translated out of the original Greek: And with
the Former Translations Diligently Compared
and Revised, by His Majesty's Special Command

Appointed to be Read in Churches

The Gospel According to St. Matthew.

✣ Chapter 1

The book of the generation of Jesus Christ, the son of David, the son of Abraham. Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and his brethren; And Judas begat Phares and Zara of Thamar; and Phares begat Esrom; and Esrom begat Aram; And Aram begat Aminadab; and Aminadab begat Naasson; and Naasson begat Salmon; And Salmon begat Booz of Rachab; and Booz begat Obed of Ruth; and Obed begat Jesse; And Jesse begat David the king; and David the king begat Solomon of her *that had been the wife* of Urias; And Solomon begat Roboam; and Roboam begat Abia; and Abia begat Asa; And Asa begat Josaphat; and Josaphat begat Joram; and Joram begat Ozias; And Ozias begat Joatham; and Joatham begat Achaz; and Achaz begat Ezekias; And Ezekias begat Manasses; and Manasses begat Amon; and Amon begat Josias; And Josias begat Jechonias and his brethren, about the time they were carried away to Babylon: And after they were brought to Babylon, Jechonias begat Salathiel; and Salathiel begat Zorobabel; And Zorobabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor; And Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud; And Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob; And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ. So all the generations from Abraham to David *are* fourteen generations; and from David until the carrying away into Babylon *are* fourteen generations; and from the carrying away into Babylon unto Christ *are* fourteen generations.

Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. Then Joseph her husband, being a just *man*, and not willing to make her a publick example, was minded to put her away privily. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name Jesus for he shall save his people from their sins. Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us. Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife: And knew her not till she had brought forth her firstborn son: and he called his name Jesus.

✣ Chapter 2

Now when Jesus was born in Bethlehem of Judæa in the days of Herod the king, behold, there came wise men from the east to Jerusalem, Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him. When Herod the king had heard *these things*, he was troubled, and all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. And they said unto him, In Bethlehem of Judæa: for thus it is written by the prophet, And thou Bethlehem, *in* the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel. Then Herod, when he had privily called the wise men, inquired of them diligently what time the star appeared. And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found *him*, bring me word again, that I may come and worship him also. When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy.

And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh. And being warned of God in a dream that they should not return to Herod, they departed into their own country another way. And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him. When he arose, he took the young child and his mother by night, and departed into Egypt: And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son.

Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men. Then was fulfilled that which was spoken by Jeremy the prophet, saying, In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping *for* her children, and would not be comforted, because they are not.

But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt, Saying, Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life. And he arose, and took the young child and his mother, and came into the land of Israel. But when he heard that Archelaus did reign in Judæa in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee: And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.

✣ Chapter 3

In those days came John the Baptist, preaching in the wilderness of Judæa, And saying, Repent ye: for the kingdom of heaven is at hand. For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey. Then went out to him Jerusalem, and all Judæa, and all the region round about Jordan, And were baptized of him in Jordan, confessing their sins.

But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance: And think not to say within yourselves, We have Abraham to *our* father: for I say unto you, that God is able of these stones to raise up children unto Abraham. And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire. I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and *with* fire: Whose fan *is* in his hand, and he will throughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.

Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbad him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer *it to be so* now: for thus it becometh us to fulfil all righteousness. Then he suffered him. And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

✣ Chapter 4

Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil. And when he had fasted forty days and forty nights, he was afterward an hungred. And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God. Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; And saith unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Then the devil leaveth him, and, behold, angels came and ministered unto him.

Now when Jesus had heard that John was cast into prison, he departed into Galilee; And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthalim: That it might be fulfilled which was spoken by Esaias the prophet, saying, The land of Zabulon, and the land of Nephthalim, *by* the way of the sea, beyond Jordan, Galilee of the Gentiles; The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up.

From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.

And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers. And he saith unto them, Follow me, and I will make you fishers of men. And they straightway left *their* nets, and followed him. And going on from thence, he saw other two brethren, James *the son* of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them. And they immediately left the ship and their father, and followed him.

And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people. And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatick, and those that had the palsy; and he healed them. And there followed him great multitudes of people from Galilee, and *from* Decapolis, and *from* Jerusalem, and *from* Judæa, and *from* beyond Jordan.

☩ Chapter 5

And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him: And he opened his mouth, and taught them, saying, Blessed *are* the poor in spirit: for theirs is the kingdom of heaven. Blessed *are* they that mourn: for they shall be comforted. Blessed *are* the meek: for they shall inherit the earth. Blessed *are* they which do hunger and thirst after righteousness: for they shall be filled. Blessed *are* the merciful: for they shall obtain mercy. Blessed *are* the pure in heart: for they shall see God. Blessed *are* the peacemakers: for they shall be called the children of God. Blessed *are* they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. Blessed are ye, when *men* shall revile you, and persecute *you*, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great *is* your reward in heaven: for so persecuted they the prophets which were before you.

Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach *them*, the same shall be called great in the kingdom of heaven. For I say unto you, That except your righteousness shall exceed *the righteousness* of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire. Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift. Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

Ye have heard that it was said by them of old time, Thou shalt not commit adultery: But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart. And if thy right eye offend thee, pluck it out, and cast *it* from thee: for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell. And if thy right hand offend thee, cut it off, and cast *it* from thee: for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell. It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement: But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.

Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: But I say unto you, Swear not at all; neither by heaven; for it is God's throne: Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.

Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have *thy* cloke also. And whosoever shall compel thee to go a mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more *than others?* do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect.

☩ Chapter 6

Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven. Therefore when thou doest *thine* alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth: That thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly.

And when thou prayest, thou shalt not be as the hypocrites *are:* for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly. But when ye pray, use not vain repetitions, as the heathen *do:* for they think that they shall be heard for their much speaking. Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him. After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as *it is* in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen. For if ye forgive men their trespasses, your heavenly Father will also forgive you: But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward. But thou, when thou fastest, anoint thine head, and wash thy face; That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly.

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: For where your treasure is, there will your heart be also. The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great *is* that darkness!

No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, *shall he* not much more *clothe* you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day *is* the evil thereof.

✢ Chapter 7

Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam *is* in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. Or what man is there of you, whom if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him? Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

Enter ye in at the strait gate: for wide *is* the gate, and broad *is* the way, that leadeth to destruction, and many there be which go in thereat: Because strait *is* the gate, and narrow *is* the way, which leadeth unto life, and few there be that find it.

Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither *can* a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them.

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it. And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine: For he taught them as *one* having authority, and not as the scribes.

✢ Chapter 8

When he was come down from the mountain, great multitudes followed him. And, behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean. And Jesus put forth *his* hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed. And Jesus saith unto him, See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.

And when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him, And saying, Lord, my servant lieth at home sick of the palsy, grievously tormented. And Jesus saith unto him, I will come and heal him. The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof: but speak the word only, and my servant shall be healed. For I am a man under authority, having soldiers under me: and I say to this *man*, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth *it*. When Jesus heard *it*, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel. And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth. And Jesus said unto the centurion, Go thy way; and as thou hast believed, *so* be it done unto thee. And his servant was healed in the selfsame hour.

And when Jesus was come into Peter's house, he saw his wife's mother laid, and sick of a fever. And he touched her hand, and the fever left her: and she arose, and ministered unto them.

When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with *his* word, and healed all that were sick: That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare *our* sicknesses.

Now when Jesus saw great multitudes about him, he gave commandment to depart unto the other side. And a certain scribe came, and said unto him, Master, I will follow thee whithersoever thou goest. And Jesus saith unto him, The foxes have holes, and the birds of the air *have* nests; but the Son of man hath not where to lay *his* head. And another of his disciples said unto him, Lord, suffer me first to go and bury my father. But Jesus said unto him, Follow me; and let the dead bury their dead.

And when he was entered into a ship, his disciples followed him. And, behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep. And his disciples came to *him*, and awoke him, saying, Lord, save us: we perish. And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm. But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him!

And when he was come to the other side into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way. And, behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time? And there was a good way off from them an herd of many swine feeding. So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine. And he said unto them, Go. And when they were come out, they went into the herd of swine: and, behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters. And they that kept them fled, and went their ways into the city, and told every thing, and what was befallen to the possessed of the devils. And, behold, the whole city came out to meet Jesus: and when they saw him, they besought *him* that he would depart out of their coasts.

✢ Chapter 9

And he entered into a ship, and passed over, and came into his own city. And, behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy; Son, be of good cheer; thy sins be forgiven thee. And, behold, certain of the scribes said within themselves, This *man* blasphemeth. And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts? For whether is easier, to say, *Thy* sins be forgiven thee; or to say, Arise, and walk? But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house. And he arose, and departed to his house. But when the multitudes saw *it*, they marvelled, and glorified God, which had given such power unto men.

And as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me. And he arose, and followed him.

And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples. And when the Pharisees saw *it*, they said unto his disciples, Why eateth your Master with publicans and sinners? But when Jesus heard *that*, he said unto them, They that be whole need not a physician, but they that are sick. But go ye and learn what *that* meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.

Then came to him the disciples of John, saying, Why do we and the Pharisees fast oft, but thy disciples fast not? And Jesus said unto them, Can the children of the bridechamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast. No man putteth a piece of new cloth unto an old garment, for that which is put in to fill it up taketh from the garment, and the rent is made worse. Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved.

While he spake these things unto them, behold, there came a certain ruler, and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live. And Jesus arose, and followed him, and *so did* his disciples.

And, behold, a woman, which was diseased with an issue of blood twelve years, came behind *him*, and touched the hem of his garment: For she said within herself, If I may but touch his garment, I shall be whole. But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour. And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise, He said unto them, Give place: for the maid is not dead, but sleepeth. And they laughed him to scorn. But when the people were put forth, he went in, and took her by the hand, and the maid arose. And the fame hereof went abroad into all that land.

And when Jesus departed thence, two blind men followed him, crying, and saying, *Thou* Son of David, have mercy on us. And when he was come into the house, the blind men

came to him: and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord. Then touched he their eyes, saying, According to your faith be it unto you. And their eyes were opened; and Jesus straitly charged them, saying, See *that* no man know *it*. But they, when they were departed, spread abroad his fame in all that country.

As they went out, behold, they brought to him a dumb man possessed with a devil. And when the devil was cast out, the dumb spake: and the multitudes marvelled, saying, It was never so seen in Israel. But the Pharisees said, He casteth out devils through the prince of the devils. And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people.

But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith he unto his disciples, The harvest truly *is* plenteous, but the labourers *are* few; Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

✢ Chapter 10

And when he had called unto *him* his twelve disciples, he gave them power *against* unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease. Now the names of the twelve apostles are these; The first, Simon, who is called Peter, and Andrew his brother; James *the son* of Zebedee, and John his brother; Philip, and Bartholomew; Thomas, and Matthew the publican; James *the son* of Alphæus, and Lebbæus, whose surname was Thaddæus; Simon the Canaanite, and Judas Iscariot, who also betrayed him. These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into *any* city of the Samaritans enter ye not: But go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give. Provide neither gold, nor silver, nor brass in your purses, Nor scrip for *your* journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat. And into whatsoever city or town ye shall enter, inquire who in it is worthy; and there abide till ye go thence. And when ye come into an house, salute it. And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you. And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city.

Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues; And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles. But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you. And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against *their* parents, and cause them to be put to death. And ye shall be hated of all *men* for my name's sake: but he that endureth to the end shall be saved. But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come. The disciple is not above *his* master, nor the servant above his Lord. It is enough for the disciple that he be as his master, and the servant as his Lord. If they have called the master of the house Beelzebub, how much more *shall they call* them of his household? Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known. What I tell you in darkness, *that* speak ye in light: and what ye hear in the ear, *that* preach ye upon the housetops. And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell. Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not therefore, ye are of more value than many sparrows. Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven. Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law. And a man's foes *shall be* they of his own household. He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me. He that findeth his life shall lose it: and he that loseth his life for my sake shall find it.

He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me. He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward. And whosoever shall give to drink unto one of these little ones a cup of cold *water* only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

✢ Chapter 11

And it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and to preach in their cities. Now when John had heard in the prison the works of Christ, he sent two of his disciples, And said unto him, Art thou he that should come, or do we look for another? Jesus answered and said unto them, Go and shew John again those things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. And blessed is *he*, whosoever shall not be offended in me.

And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind? But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft *clothing* are in kings' houses. But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet. For this is *he*, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he. And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force. For all the prophets and the law prophesied until John. And if ye will receive *it*, this is Elias, which was for to come. He that hath ears to hear, let him hear.

But whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows, And saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented. For John came neither eating nor drinking, and they say, He hath a devil. The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners. But wisdom is justified of her children.

Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not: Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.

At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight. All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and *he* to whomsoever the Son will reveal *him*.

Come unto me, all *ye* that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke *is* easy, and my burden is light.

✢ Chapter 12

At that time Jesus went on the sabbath day through the corn; and his disciples were an hungred, and began to pluck the ears of corn, and to eat. But when the Pharisees saw *it*, they said unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath day. But he said unto them, Have ye not read what David did, when he was an hungred, and they that were with him; How he entered into the house of God, and did eat the shewbread, which was not lawful for him to eat, neither for them which were with him, but only for the priests? Or have ye not read in the law, how that on the sabbath days the priests in the temple profane the sabbath, and are blameless? But I say unto you, That in this place is *one* greater than the temple. But if ye had known what *this* meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless. For the Son of man is Lord even of the sabbath day. And when he was departed thence, he went into their synagogue:

And, behold, there was a man which had *his* hand withered. And they asked him, saying, Is it lawful to heal on the sabbath days? that they might accuse him. And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift *it* out? How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days. Then saith he to the man, Stretch forth thine hand. And he stretched *it* forth; and it was restored whole, like as the other.

Then the Pharisees went out, and held a council against him, how they might destroy him. But when Jesus knew *it*, he withdrew himself from thence: and great multitudes

followed him, and he healed them all; And charged them that they should not make him known: That it might be fulfilled which was spoken by Esaias the prophet, saying, Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgment to the Gentiles. He shall not strive, nor cry; neither shall any man hear his voice in the streets. A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory. And in his name shall the Gentiles trust.

Then was brought unto him one possessed with a devil, blind, and dumb: and he healed him, insomuch that the blind and dumb both spake and saw. And all the people were amazed, and said, Is not this the son of David? But when the Pharisees heard *it*, they said, This *fellow* doth not cast out devils, but by Beelzebub the prince of the devils. And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand: And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand? And if I by Beelzebub cast out devils, by whom do your children cast *them* out? therefore they shall be your judges. But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you. Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house. He that is not with me is against me; and he that gathereth not with me scattereth abroad.

Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy *against* the *Holy* Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the *world* to come. Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by *his* fruit. O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things. But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee. But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas: For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth. The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas *is* here. The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon *is* here. When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. Then he saith, I will return into my house from whence I came out; and when he is come, he findeth *it* empty, swept, and garnished. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last *state* of that man is worse than the first. Even so shall it be also unto this wicked generation.

While he yet talked to the people, behold, *his* mother and his brethren stood without, desiring to speak with him. Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee. But he answered and said unto him that told him, Who is my mother? and who are my brethren? And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.

✣ Chapter 13

The same day went Jesus out of the house, and sat by the sea side. And great multitudes were gathered together unto him, so that he went into a ship, and sat; and the whole multitude stood on the shore. And he spake many things unto them in parables, saying, Behold, a sower went forth to sow; And when he sowed, some *seeds* fell by the way side, and the fowls came and devoured them up: Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth: And when the sun was up, they were scorched; and because they had no root, they withered away. And some fell among thorns; and the thorns sprung up, and choked them: But other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold. Who hath ears to hear, let him hear. And the disciples came, and said unto him, Why speakest thou unto them in parables? He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath. Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand. And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: For this people's heart is waxed gross, and *their* ears are dull of hearing, and their eyes they have closed; lest at any time they should see with *their* eyes, and hear with *their* ears, and should understand with *their* heart, and should be converted, and I should heal them. But blessed *are* your eyes, for they see: and your ears, for they hear. For verily I say unto you, That many prophets and righteous *men* have desired to see *those things* which ye see, and have not seen *them;* and to hear *those things* which ye hear, and have not heard *them*.

Hear ye therefore the parable of the sower. When any one heareth the word of the kingdom, and understandeth *it* not, then cometh the wicked *one*, and catcheth away that which was sown in his heart. This is he which received seed by the way side. But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended. He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful. But he that received seed into the good ground is he that heareth the word, and understandeth *it;* which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty.

Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field: But while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field: Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.

Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened. All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them: That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world. Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field. He answered and said unto them, He that soweth the good seed is the Son of man; The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked *one;* The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls: Who, when he had found one pearl of great price, went and sold all that he had, and bought it.

Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth. Jesus saith unto them, Have ye understood all these things? They say unto him, Yea, Lord. Then said he unto them, Therefore every scribe *which is* instructed unto the kingdom of heaven is like unto a man *that is* an householder, which bringeth forth out of his treasure *things* new and old.

And it came to pass, *that* when Jesus had finished these parables, he departed thence. And when he was come into his own country, he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this *man* this wisdom, and *these* mighty works? Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas? And his sisters, are they not all with us? Whence then hath this *man* all these things? And they were offended in him. But Jesus said unto them, A prophet is not without honour, save in his own country, and in his own house. And he did not many mighty works there because of their unbelief.

✢ Chapter 14

At that time Herod the tetrarch heard of the fame of Jesus, And said unto his servants, This is John the Baptist; he is risen from the dead; and therefore mighty works do shew forth themselves in him.

For Herod had laid hold on John, and bound him, and put *him* in prison for Herodias' sake, his brother Philip's wife. For John said unto him, It is not lawful for thee to have her. And when he would have put him to death, he feared the multitude, because they counted him as a prophet. But when Herod's birthday was kept, the daughter of Herodias danced before them, and pleased Herod. Whereupon he promised with an oath to give her whatsoever she would ask. And she, being before instructed of her mother, said, Give me here John Baptist's head in a charger. And the king was sorry: nevertheless for the oath's sake, and them which sat with him at meat, he commanded *it* to be given *her*. And he sent, and beheaded John in the prison. And his head was brought in a charger, and given to the damsel: and she brought *it* to her mother. And his disciples came, and took up the body, and buried it, and went and told Jesus.

When Jesus heard *of it*, he departed thence by ship into a desert place apart: and when the people had heard *thereof*, they followed him on foot out of the cities. And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick.

And when it was evening, his disciples came to him, saying, This is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals. But Jesus said unto them, They need not depart; give ye them to eat. And they say unto him, We have here but five loaves, and two fishes. He said, Bring them hither to me. And he commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to *his* disciples, and the disciples to the multitude. And they did all eat, and were filled: and they took up of the fragments that remained twelve baskets full. And they that had eaten were about five thousand men, beside women and children.

And straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away. And when he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone. But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary. And in the fourth watch of the night Jesus went unto them, walking on the sea. And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear. But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid. And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water. And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus. But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me. And immediately Jesus stretched forth *his* hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt? And when they were come into the ship, the wind ceased. Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God.

And when they were gone over, they came into the land of Gennesaret. And when the men of that place had knowledge of him, they sent out into all that country round about, and brought unto him all that were diseased; And besought him that they might only touch the hem of his garment: and as many as touched were made perfectly whole.

✢ Chapter 15

Then came to Jesus scribes and Pharisees, which were of Jerusalem, saying, Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread. But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition? For God commanded, saying, Honour thy father and mother: and, He that curseth father or mother, let him die the death. But ye say, Whosoever shall say to *his* father or *his* mother, *It is* a gift, by whatsoever thou mightest be profited by me; And honour not his father or his mother, *he shall be free*. Thus have ye made the commandment of God of none effect by your tradition. *Ye* hypocrites, well did Esaias prophesy of you, saying, This people draweth nigh unto me with their mouth, and honoureth me with *their* lips; but their heart is far from me. But in vain they do worship me, teaching *for* doctrines the commandments of men.

And he called the multitude, and said unto them, Hear, and understand: Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man. Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended, after they heard this saying? But he answered and said, Every plant, which my heavenly Father hath not planted, shall be rooted up. Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch. Then answered Peter and said unto him, Declare unto us this parable. And Jesus said, Are ye also yet without understanding? Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught? But those things which proceed out of the mouth come forth from the heart; and they defile the man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: These are *the things* which defile a man: but to eat with unwashen hands defileth not a man.

Then Jesus went thence, and departed into the coasts of Tyre and Sidon. And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, *thou* Son of David; my daughter is grievously vexed with a devil. But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us. But he answered and said, I am not sent but unto the lost sheep of the house of Israel. Then came she and worshipped him, saying, Lord, help me. But he answered and said, It is not meet to take the children's bread, and to cast *it* to dogs. And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table. Then Jesus answered and said unto her, O woman, great *is* thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour. And Jesus departed from thence, and came nigh unto the sea of Galilee; and went up into a mountain, and sat down there. And great multitudes came unto him, having with them *those that were* lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and he healed them: Insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel.

Then Jesus called his disciples *unto him*, and said, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way. And his disciples say unto him, Whence should we have so much bread in the wilderness, as to fill so great a multitude? And Jesus saith unto them, How many loaves have ye? And they said, Seven, and a few little fishes. And he commanded the multitude to sit down on the ground. And he took the seven loaves and the fishes, and gave thanks, and brake *them*, and gave to his disciples, and the disciples to the multitude. And they did all eat, and were filled: and they took up of the broken *meat* that was left seven baskets full. And they that did eat were four thousand men, beside women and children.
39 And he sent away the multitude, and took ship, and came into the coasts of Magdala.

✢ Chapter 16

The Pharisees also with the Sadducees came, and tempting desired him that he would shew them a sign from heaven. He answered and said unto them, When it is evening, ye say, *It will be* fair weather: for the sky is red. And in the morning, *It will be* foul weather to day: for the sky is red and lowring. O *ye* hypocrites, ye can discern the face of the sky; but can ye not *discern* the signs of the times? A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas. And he left them, and departed. And when his disciples were come to the other side, they had forgotten to take bread.

Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees. And they reasoned among themselves, saying, *It is* because we have taken no bread. *Which* when Jesus perceived, he said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread? Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up? Neither the seven loaves of the four thousand, and how many baskets ye took up? How is it that ye do not understand that I spake *it* not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees? Then understood they how that he bade *them* not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.

When Jesus came into the coasts of Cæsarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am? And they said, Some *say that thou art* John the Baptist: some, Elias; and others, Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed *it* unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven. Then charged he his disciples that they should tell no man that he was Jesus the Christ.

From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day. Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee. But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men.

Then said Jesus unto his disciples, If any *man* will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it. For what is a man profited, if he

shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works. Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.

✢ Chapter 17

And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light. And, behold, there appeared unto them Moses and Elias talking with him. Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias. While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him. And when the disciples heard *it*, they fell on their face, and were sore afraid. And Jesus came and touched them, and said, Arise, and be not afraid. And when they had lifted up their eyes, they saw no man, save Jesus only. And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead. And his disciples asked him, saying, Why then say the scribes that Elias must first come? And Jesus answered and said unto them, Elias truly shall first come, and restore all things. But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them. Then the disciples understood that he spake unto them of John the Baptist.

And when they were come to the multitude, there came to him a *certain* man, kneeling down to him, and saying, Lord, have mercy on my son: for he is lunatick, and sore vexed: for ofttimes he falleth into the fire, and oft into the water. And I brought him to thy disciples, and they could not cure him. Then Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to me. And Jesus rebuked the devil; and he departed out of him: and the child was cured from that very hour. Then came the disciples to Jesus apart, and said, Why could not we cast him out? And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you. Howbeit this kind goeth not out but by prayer and fasting.

And while they abode in Galilee, Jesus said unto them, The Son of man shall be betrayed into the hands of men: And they shall kill him, and the third day he shall be raised again. And they were exceeding sorry.

And when they were come to Capernaum, they that received tribute *money* came to Peter, and said, Doth not your master pay tribute? He saith, Yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers? Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free. Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for me and thee.

✢ Chapter 18

At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them, And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name receiveth me. But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and *that* he were drowned in the depth of the sea.

Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh! Wherefore if thy hand or thy foot offend thee, cut them off, and cast *them* from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. And if thine eye offend thee, pluck it out, and cast *it* from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire. Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven. For the Son of man is come to save that which was lost. How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? And if so be that he find it, verily I say unto you, he rejoiceth more of that *sheep*, than of the ninety and nine which went not astray. Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.

Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear *thee*, *then* take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell *it* unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven. Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them.

Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven.

Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants. And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. But forasmuch as he had not to pay, his Lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all. Then the Lord of that servant was moved with compassion, and loosed him, and forgave him the debt. But the same servant went out, and found one of his fellowservants, which owed him an hundred pence: and he laid hands on him, and took *him* by the throat, saying, Pay me that thou owest. And his fellowservant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. And he would not: but went and cast him into prison, till he should pay the debt. So when his fellowservants saw what was done, they were very sorry, and came and told unto their Lord all that was done. Then his Lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: Shouldest not thou also have had compassion on thy fellowservant, even as I had pity on thee? And his Lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

✢ Chapter 19

And it came to pass, *that* when Jesus had finished these sayings, he departed from Galilee, and came into the coasts of Judæa beyond Jordan; And great multitudes followed him; and he healed them there.

The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause? And he answered and said unto them, Have ye not read, that he which made *them* at the beginning made them male and female, And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder. They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away? He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so. And I say unto you, Whosoever shall put away his wife, except *it be* for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery.

His disciples say unto him, If the case of the man be so with *his* wife, it is not good to marry. But he said unto them, All *men* cannot receive this saying, save *they* to whom it is given. For there are some eunuchs, which were so born from *their* mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive *it*, let him receive *it*.

Then were there brought unto him little children, that he should put *his* hands on them, and pray: and the disciples rebuked them. But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven. And he laid *his* hands on them, and departed thence.

And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life? And he said unto him, Why callest thou me good? *there is* none good but one, *that is*, God: but if thou wilt enter into life, keep the commandments. He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honour thy father and *thy* mother: and, Thou shalt love thy neighbour as thyself. The young man saith unto him, All these things have I kept from my youth up: what lack I yet? Jesus said unto him, If thou wilt be perfect, go *and* sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come *and* follow me. But when the young man heard that saying, he went away sorrowful: for he had great possessions.

Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven. And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. When his disciples heard *it*, they were exceedingly amazed, saying, Who then can be

saved? But Jesus beheld *them*, and said unto them, With men this is impossible; but with God all things are possible.

Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore? And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life. But many *that are* first shall be last; and the last *shall be* first.

✝ Chapter 20

For the kingdom of heaven is like unto a man *that is* an householder, which went out early in the morning to hire labourers into his vineyard. And when he had agreed with the labourers for a penny a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing idle in the marketplace, And said unto them; Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. Again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, *that* shall ye receive. So when even was come, the Lord of the vineyard saith unto his steward, Call the labourers, and give them *their* hire, beginning from the last unto the first. And when they came that *were hired* about the eleventh hour, they received every man a penny. But when the first came, they supposed that they should have received more; and they likewise received every man a penny. And when they had received *it*, they murmured against the goodman of the house, Saying, These last have wrought *but* one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day. But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny? Take *that* thine *is*, and go thy way: I will give unto this last, even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good? So the last shall be first, and the first last: for many be called, but few chosen.

And Jesus going up to Jerusalem took the twelve disciples apart in the way, and said unto them, Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death, And shall deliver him to the Gentiles to mock, and to scourge, and to crucify *him:* and the third day he shall rise again.

Then came to him the mother of Zebedee's children with her sons, worshipping *him*, and desiring a certain thing of him. And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom. But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able. And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but *it shall be given to them* for whom it is prepared of my Father. And when the ten heard *it*, they were moved with indignation against the two brethren. But Jesus called them *unto him*, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister; And whosoever will be chief among you, let him be your servant: Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many. And as they departed from Jericho, a great multitude followed him.

And, behold, two blind men sitting by the way side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, *thou* Son of David. And the multitude rebuked them, because they should hold their peace: but they cried the more, saying, Have mercy on us, O Lord, *thou* Son of David. And Jesus stood still, and called them, and said, What will ye that I shall do unto you? They say unto him, Lord, that our eyes may be opened. So Jesus had compassion *on them*, and touched their eyes: and immediately their eyes received sight, and they followed him.

✝ Chapter 21

And when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples, Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose *them*, and bring *them* unto me. And if any *man* say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them. All this was done, that it might be fulfilled which was spoken by the prophet, saying, Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass. And the disciples went, and did as Jesus commanded them, And brought the ass, and the colt, and put on them their clothes, and they set *him* thereon. And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed *them* in the way. And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David: Blessed *is* he that cometh in the name of the Lord; Hosanna in the highest. And when he was come into Jerusalem, all the city was moved, saying, Who is this? And the multitude said, This is Jesus the prophet of Nazareth of Galilee.

And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves, And said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves. And the blind and the lame came to him in the temple; and he healed them. And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the Son of David; they were sore displeased, And said unto him, Hearest thou what these say? And Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?

And he left them, and went out of the city into Bethany; and he lodged there. Now in the morning as he returned into the city, he hungered. And when he saw a fig tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig tree withered away. And when the disciples saw *it*, they marvelled, saying, How soon is the fig tree withered away! Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this *which is done* to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done. And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.

And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who gave thee this authority? And Jesus answered and said unto them, I also will ask you one thing, which if ye tell me, I in like wise will tell you by what authority I do these things. The baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him? But if we shall say, Of men; we fear the people; for all hold John as a prophet. And they answered Jesus, and said, We cannot tell. And he said unto them, Neither tell I you by what authority I do these things.

But what think ye? A *certain* man had two sons; and he came to the first, and said, Son, go work to day in my vineyard. He answered and said, I will not: but afterward he repented, and went. And he came to the second, and said likewise. And he answered and said, I *go*, sir: and went not. Whether of them twain did the will of *his* father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you. For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen *it*, repented not afterward, that ye might believe him.

Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country: And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. And the husbandmen took his servants, and beat one, and killed another, and stoned another. Again, he sent other servants more than the first: and they did unto them likewise. But last of all he sent unto them his son, saying, They will reverence my son. But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance. And they caught him, and cast *him* out of the vineyard, and slew *him*. When the Lord therefore of the vineyard cometh, what will he do unto those husbandmen? They say unto him, He will miserably destroy those wicked men, and will let out *his* vineyard unto other husbandmen, which shall render him the fruits in their seasons. Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes? Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder. And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them. But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet.

✝ Chapter 22

And Jesus answered and spake unto them again by parables, and said, The kingdom of heaven is like unto a certain king, which made a marriage for his son, And sent forth his servants to call them that were bidden to the wedding: and they would not come. Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and *my* fatlings *are* killed, and all things *are* ready: come unto the marriage. But they made light of *it*, and went their ways, one to his farm, another to his merchandise: And the remnant took his servants, and entreated *them* spitefully, and slew *them*. But when the king heard *thereof*, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city. Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy. Go ye therefore into the

highways, and as many as ye shall find, bid to the marriage. So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests.

And when the king came in to see the guests, he saw there a man which had not on a wedding garment: And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast *him* into outer darkness; there shall be weeping and gnashing of teeth. For many are called, but few *are* chosen.

Then went the Pharisees, and took counsel how they might entangle him in *his* talk. And they sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any *man:* for thou regardest not the person of men. Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cæsar, or not? But Jesus perceived their wickedness, and said, Why tempt ye me, *ye* hypocrites? Shew me the tribute money. And they brought unto him a penny. And he saith unto them, Whose *is* this image and superscription? They say unto him, Cæsar's. Then saith he unto them, Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's. When they had heard *these words*, they marvelled, and left him, and went their way.

The same day came to him the Sadducees, which say that there is no resurrection, and asked him, Saying, Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother. Now there were with us seven brethren: and the first, when he had married a wife, deceased, and, having no issue, left his wife unto his brother: Likewise the second also, and the third, unto the seventh. And last of all the woman died also. Therefore in the resurrection whose wife shall she be of the seven? for they all had her. Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God. For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven. But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living. And when the multitude heard *this*, they were astonished at his doctrine.

But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together. Then one of them, *which was* a lawyer, asked *him a question*, tempting him, and saying, Master, which *is* the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second *is* like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets.

While the Pharisees were gathered together, Jesus asked them, Saying, What think ye of Christ? whose son is he? They say unto him, *The Son* of David. He saith unto them, How then doth David in spirit call him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? If David then call him Lord, how is he his son? And no man was able to answer him a word, neither durst any *man* from that day forth ask him any more *questions*.

✢ Chapter 23

Then spake Jesus to the multitude, and to his disciples, Saying, The scribes and the Pharisees sit in Moses' seat: All therefore whatsoever they bid you observe, *that* observe and do; but do not ye after their works: for they say, and do not. For they bind heavy burdens and grievous to be borne, and lay *them* on men's shoulders; but they *themselves* will not move them with one of their fingers.

But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments, And love the uppermost rooms at feasts, and the chief seats in the synagogues, And greetings in the markets, and to be called of men, Rabbi, Rabbi. But be not ye called Rabbi: for one is your Master, *even* Christ; and all ye are brethren. And call no *man* your father upon the earth: for one is your Father, which is in heaven. Neither be ye called masters: for one is your Master, *even* Christ. But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.

But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in *yourselves*, neither suffer ye them that are entering to go in. Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation. Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves. Woe unto you, *ye* blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor! *Ye* fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold? And, Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty. *Ye* fools and blind: for whether *is* greater, the gift, or the altar that sanctifieth the gift? Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon. And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein. And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon. Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier *matters* of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone. *Ye* blind guides, which strain at a gnat, and swallow a camel. Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. *Thou* blind Pharisee, cleanse first that *which is* within the cup and platter, that the outside of them may be clean also. Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead *men's* bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity. Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. Fill ye up then the measure of your fathers. *Ye* serpents, *ye* generation of vipers, how can ye escape the damnation of hell?

Wherefore, behold, I send unto you prophets, and wise men, and scribes: and *some* of them ye shall kill and crucify; and *some* of them shall ye scourge in your synagogues, and persecute *them* from city to city: That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, All these things shall come upon this generation. O Jerusalem, Jerusalem, *thou* that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under *her* wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed *is* he that cometh in the name of the Lord.

✢ Chapter 24

And Jesus went out, and departed from the temple: and his disciples came to *him* for to shew him the buildings of the temple. And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.

And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what *shall be* the sign of thy coming, and of the end of the world? And Jesus answered and said unto them, Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many. And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all *these things* must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. All these *are* the beginning of sorrows. Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake. And then shall many be offended, and shall betray one another, and shall hate one another. And many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved. And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come. When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:) Then let them which be in Judæa flee into the mountains: Let him which is on the housetop not come down to take any thing out of his house: Neither let him which is in the field return back to take his clothes. And woe unto them that are with child, and to them that give suck in those days! But pray ye that your flight be not in the winter, neither on the sabbath day: For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened. Then if any man shall say unto you, Lo, here *is* Christ, or there; believe *it* not. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if *it were* possible, they shall deceive the very elect. Behold, I have told you before. Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, *he is* in the secret chambers; believe *it* not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be. For wheresoever the carcase is, there will the eagles be gathered together.

Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other. Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer *is* nigh: So likewise ye, when ye shall see all these things, know that it is near, *even* at the doors. Verily I say unto you, This generation shall not pass, till all these things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away.

But of that day and hour knoweth no *man*, no, not the angels of heaven, but my Father only. But as the days of Noe *were*, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and

giving in marriage, until the day that Noe entered into the ark, And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be. Then shall two be in the field; the one shall be taken, and the other left. Two *women shall be* grinding at the mill; the one shall be taken, and the other left.

Watch therefore: for ye know not what hour your Lord doth come. But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh. Who then is a faithful and wise servant, whom his Lord hath made ruler over his household, to give them meat in due season? Blessed *is* that servant, whom his Lord when he cometh shall find so doing. Verily I say unto you, That he shall make him ruler over all his goods. But and if that evil servant shall say in his heart, My Lord delayeth his coming; And shall begin to smite *his* fellowservants, and to eat and drink with the drunken; The Lord of that servant shall come in a day when he looketh not for *him*, and in an hour that he is not aware of, And shall cut him asunder, and appoint *him* his portion with the hypocrites: there shall be weeping and gnashing of teeth.

✢ Chapter 25

Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five *were* foolish. They that *were* foolish took their lamps, and took no oil with them: But the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, *Not so;* lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

For *the kingdom of heaven is* as a man travelling into a far country, *who* called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey. Then he that had received the five talents went and traded with the same, and made *them* other five talents. And likewise he that *had received* two, he also gained other two. But he that had received one went and digged in the earth, and hid his Lord's money. After a long time the Lord of those servants cometh, and reckoneth with them. And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more. His Lord said unto him, Well done, *thou* good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord. He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them. His Lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord. Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed: And I was afraid, and went and hid thy talent in the earth: lo, *there* thou hast *that is* thine. His Lord answered and said unto him, *Thou* wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed: Thou oughtest therefore to have put my money to the exchangers, and *then* at my coming I should have received mine own with usury. Take therefore the talent from him, and give *it* unto him which hath ten talents. For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath. And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.

When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth *his* sheep from the goats: And he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed *thee?* or thirsty, and gave *thee* drink? When saw we thee a stranger, and took *thee* in? or naked, and clothed *thee?* Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done *it* unto one of the least of these my brethren, ye have done *it* unto me. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did *it* not to one of the least of these, ye did *it* not to me. And these shall go away into everlasting punishment: but the righteous into life eternal.

✢ Chapter 26

And it came to pass, when Jesus had finished all these sayings, he said unto his disciples, Ye know that after two days is *the feast of* the passover, and the Son of man is betrayed to be crucified. Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas, And consulted that they might take Jesus by subtilty, and kill *him*. But they said, Not on the feast *day*, lest there be an uproar among the people.

Now when Jesus was in Bethany, in the house of Simon the leper, There came unto him a woman having an alabaster box of very precious ointment, and poured it on his head, as he sat *at meat*. But when his disciples saw *it*, they had indignation, saying, To what purpose *is* this waste? For this ointment might have been sold for much, and given to the poor. When Jesus understood *it*, he said unto them, Why trouble ye the woman? for she hath wrought a good work upon me. For ye have the poor always with you; but me ye have not always. For in that she hath poured this ointment on my body, she did *it* for my burial. Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, *there* shall also this, that this woman hath done, be told for a memorial of her.

Then one of the twelve, called Judas Iscariot, went unto the chief priests, And said *unto them*, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver. And from that time he sought opportunity to betray him.

Now the first *day* of the *feast of* unleavened bread the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover? And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with my disciples. And the disciples did as Jesus had appointed them; and they made ready the passover. Now when the even was come, he sat down with the twelve. And as they did eat, he said, Verily I say unto you, that one of you shall betray me. And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I? And he answered and said, He that dippeth *his* hand with me in the dish, the same shall betray me. The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born. Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said.

And as they were eating, Jesus took bread, and blessed *it*, and brake *it*, and gave *it* to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave *it* to them, saying, Drink ye all of it; For this is my blood of the new testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom. And when they had sung an hymn, they went out into the mount of Olives. Then saith Jesus unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad. But after I am risen again, I will go before you into Galilee. Peter answered and said unto him, Though all *men* shall be offended because of thee, *yet* will I never be offended. Jesus said unto him, Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice. Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples.

Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder. And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me. And he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou *wilt*. And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour? Watch and pray, that ye enter not into temptation: the spirit indeed *is* willing, but the flesh *is* weak. He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done. And he came and found them asleep again: for their eyes were heavy. And he left them, and went away again, and prayed the third time, saying the same words. Then cometh he to his disciples, and saith unto them, Sleep on now, and take *your* rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners. Rise, let us be going: behold, he is at hand that doth betray me.

And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people. Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he: hold him fast. And forthwith he came to Jesus, and said, Hail, master; and kissed him. And Jesus said unto him, Friend, wherefore art thou come? Then came they, and laid hands on Jesus, and took him. And, behold, one of them which were with Jesus stretched out *his* hand, and drew his sword, and struck a servant of the high priest's, and smote off his ear. Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword shall perish with the sword. Thinkest thou that I cannot

now pray to my Father, and he shall presently give me more than twelve legions of angels? But how then shall the scriptures be fulfilled, that thus it must be? In that same hour said Jesus to the multitudes, Are ye come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me. But all this was done, that the scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled.

And they that had laid hold on Jesus led *him* away to Caiaphas the high priest, where the scribes and the elders were assembled. But Peter followed him afar off unto the high priest's palace, and went in, and sat with the servants, to see the end. Now the chief priests, and elders, and all the council, sought false witness against Jesus, to put him to death; But found none: yea, though many false witnesses came, *yet* found they none. At the last came two false witnesses, And said, This *fellow* said, I am able to destroy the temple of God, and to build it in three days. And the high priest arose, and said unto him, Answerest thou nothing? what *is it which* these witness against thee? But Jesus held his peace. And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy. What think ye? They answered and said, He is guilty of death. Then did they spit in his face, and buffeted him; and others smote *him* with the palms of their hands, Saying, Prophesy unto us, thou Christ, Who is he that smote thee?

Now Peter sat without in the palace: and a damsel came unto him, saying, Thou also wast with Jesus of Galilee. But he denied before *them* all, saying, I know not what thou sayest. And when he was gone out into the porch, another *maid* saw him, and said unto them that were there, This *fellow* was also with Jesus of Nazareth. And again he denied with an oath, I do not know the man. And after a while came unto *him* they that stood by, and said to Peter, Surely thou also art *one* of them; for thy speech bewrayeth thee. Then began he to curse and to swear, *saying*, I know not the man. And immediately the cock crew. And Peter remembered the word of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.

✝ Chapter 27

When the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death: And when they had bound him, they led *him* away, and delivered him to Pontius Pilate the governor.

Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, Saying, I have sinned in that I have betrayed the innocent blood. And they said, What *is that* to us? see thou *to that*. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself. And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood. And they took counsel, and bought with them the potter's field, to bury strangers in. Wherefore that field was called, The field of blood, unto this day. Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value; And gave them for the potter's field, as the Lord appointed me. And Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest. And when he was accused of the chief priests and elders, he answered nothing. Then said Pilate unto him, Hearest thou not how many things they witness against thee? And he answered him to never a word; insomuch that the governor marvelled greatly. Now at *that* feast the governor was wont to release unto the people a prisoner, whom they would. And they had then a notable prisoner, called Barabbas. Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ? For he knew that for envy they had delivered him.

When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him. But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus. The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas. Pilate saith unto them, What shall I do then with Jesus which is called Christ? *They* all say unto him, Let him be crucified. And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified.

When Pilate saw that he could prevail nothing, but *that* rather a tumult was made, he took water, and washed *his* hands before the multitude, saying, I am innocent of the blood of this just person: see ye *to it*. Then answered all the people, and said, His blood *be* on us, and on our children.

Then released he Barabbas unto them: and when he had scourged Jesus, he delivered *him* to be crucified. Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band *of soldiers*. And they stripped him, and put on him a scarlet robe.

And when they had platted a crown of thorns, they put *it* upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews! And they spit upon him, and took the reed, and smote him on the head. And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify *him*. And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross. And when they were come unto a place called Golgotha, that is to say, a place of a skull,

They gave him vinegar to drink mingled with gall: and when he had tasted *thereof*, he would not drink. And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots. And sitting down they watched him there; And set up over his head his accusation written, THIHS IS JESUS THE KING OF THE JEWS. Then were there two thieves crucified with him, one on the right hand, and another on the left.

And they that passed by reviled him, wagging their heads, And saying, Thou that destroyest the temple, and buildest *it* in three days, save thyself. If thou be the Son of God, come down from the cross. Likewise also the chief priests mocking *him*, with the scribes and elders, said, He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God. The thieves also, which were crucified with him, cast the same in his teeth. Now from the sixth hour there was darkness over all the land unto the ninth hour. And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me? Some of them that stood there, when they heard *that*, said, This *man* calleth for Elias. And straightway one of them ran, and took a spunge, and filled *it* with vinegar, and put *it* on a reed, and gave him to drink. The rest said, Let be, let us see whether Elias will come to save him.

Jesus, when he had cried again with a loud voice, yielded up the ghost. And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; And the graves were opened; and many bodies of the saints which slept arose, And came out of the graves after his resurrection, and went into the holy city, and appeared unto many. Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God. And many women were there beholding afar off, which followed Jesus from Galilee, ministering unto him: Among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee's children. When the even was come, there came a rich man of Arimathæa, named Joseph, who also himself was Jesus' disciple: He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered. And when Joseph had taken the body, he wrapped it in a clean linen cloth, And laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed. And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre.

Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, Saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first. Pilate said unto them, Ye have a watch: go your way, make *it* as sure as ye can. So they went, and made the sepulchre sure, sealing the stone, and setting a watch.

✝ Chapter 28

In the end of the sabbath, as it began to dawn toward the first *day* of the week, came Mary Magdalene and the other Mary to see the sepulchre. And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow: And for fear of him the keepers did shake, and became as dead *men*. And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said. Come, see the place where the Lord lay. And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you. And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word.

And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him. Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me.

Now when they were going, behold, some of the watch came into the city, and shewed unto the chief priests all the things that were done. And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, Saying, Say ye, His disciples came by night, and stole him *away* while we slept. And if this come to the governor's ears, we will persuade him, and secure you. So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this

day.

Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him, they worshipped him: but some doubted. And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, *even* unto the end of the world. Amen.

The Gospel According to St. Mark.

✣ Chapter 1

The beginning of the gospel of Jesus Christ, the Son of God; As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee. The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins. And there went out unto him all the land of Judæa, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins. And John was clothed with camel's hair, and with a girdle of a skin about his loins; and he did eat locusts and wild honey; And preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose. I indeed have baptized you with water: but he shall baptize you with the Holy Ghost. And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan. And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him: And there came a voice from heaven, *saying*, Thou art my beloved Son, in whom I am well pleased. And immediately the Spirit driveth him into the wilderness. And he was there in the wilderness forty days, tempted of Satan; and was with the wild beasts; and the angels ministered unto him. Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel. Now as he walked by the sea of Galilee, he saw Simon and Andrew his brother casting a net into the sea: for they were fishers. And Jesus said unto them, Come ye after me, and I will make you to become fishers of men. And straightway they forsook their nets, and followed him. And when he had gone a little further thence, he saw James the *son* of Zebedee, and John his brother, who also were in the ship mending their nets. And straightway he called them: and they left their father Zebedee in the ship with the hired servants, and went after him. And they went into Capernaum; and straightway on the sabbath day he entered into the synagogue, and taught. And they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes. And there was in their synagogue a man with an unclean spirit; and he cried out, Saying, Let *us* alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God. And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the unclean spirit had torn him, and cried with a loud voice, he came out of him. And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? what new doctrine *is* this? for with authority commandeth he even the unclean spirits, and they do obey him. And immediately his fame spread abroad throughout all the region round about Galilee. And forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John. But Simon's wife's mother lay sick of a fever, and anon they tell him of her. And he came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto them. And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils. And all the city was gathered together at the door. And he healed many that were sick of divers diseases, and cast out many devils; and suffered not the devils to speak, because they knew him. And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed. And Simon and they that were with him followed after him. And when they had found him, they said unto him, All *men* seek for thee. And he said unto them, Let us go into the next towns, that I may preach there also: for therefore came I forth. And he preached in their synagogues throughout all Galilee, and cast out devils. And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean. And Jesus, moved with compassion, put forth *his* hand, and touched him, and saith unto him, I will; be thou clean. And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed. And he straitly charged him, and forthwith sent him away; And saith unto him, See thou say nothing to any man: but go thy way, shew thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them. But he went out, and began to publish *it* much, and to blaze abroad the matter, insomuch that Jesus could no more openly enter into the city, but was without in desert places: and they came to him from every quarter.

✣ Chapter 2

And again he entered into Capernaum, after *some* days; and it was noised that he was in the house. And straightway many were gathered together, insomuch that there was no room to receive *them*, no, not so much as about the door: and he preached the word unto them. And they come unto him, bringing one sick of the palsy, which was borne of four. And when they could not come nigh unto him for the press, they uncovered the roof where he was: and when they had broken *it* up, they let down the bed wherein the sick of the palsy lay. When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee. But there were certain of the scribes sitting there, and reasoning in their hearts, Why doth this *man* thus speak blasphemies? who can forgive sins but God only? And immediately when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts? Whether is it easier to say to the sick of the palsy, *Thy* sins be forgiven thee; or to say, Arise, and take up thy bed, and walk? But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,) I say unto thee, Arise, and take up thy bed, and go thy way into thine house. And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion. And he went forth again by the sea side; and all the multitude resorted unto him, and he taught them. And as he passed by, he saw Levi the *son* of Alphæus sitting at the receipt of custom, and said unto him, Follow me. And he arose and followed him. And it came to pass, that, as Jesus sat at meat in his house, many publicans and sinners sat also together with Jesus and his disciples: for there were many, and they followed him. And when the scribes and Pharisees saw him eat with publicans and sinners, they said unto his disciples, How is it that he eateth and drinketh with publicans and sinners? When Jesus heard *it*, he saith unto them, They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance. And the disciples of John and of the Pharisees used to fast: and they come and say unto him, Why do the disciples of John and of the Pharisees fast, but thy disciples fast not? And Jesus said unto them, Can the children of the bridechamber fast, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast. But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days. No man also seweth a piece of new cloth on an old garment: else the new piece that filled it up taketh away from the old, and the rent is made worse. And no man putteth new wine into old bottles: else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred: but new wine must be put into new bottles. And it came to pass, that he went through the corn fields on the sabbath day; and his disciples began, as they went, to pluck the ears of corn. And the Pharisees said unto him, Behold, why do they on the sabbath day that which is not lawful? And he said unto them, Have ye never read what David did, when he had need, and was an hungred, he, and they that were with him? How he went into the house of God in the days of Abiathar the high priest, and did eat the shewbread, which is not lawful to eat but for the priests, and gave also to them which were with him? And he said unto them, The sabbath was made for man, and not man for the sabbath: Therefore the Son of man is Lord also of the sabbath.

✣ Chapter 3

And he entered again into the synagogue; and there was a man there which had a withered hand. And they watched him, whether he would heal him on the sabbath day; that they might accuse him. And he saith unto the man which had the withered hand, Stand forth. And he saith unto them, Is it lawful to do good on the sabbath days, or to do evil? to save life, or to kill? But they held their peace. And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched *it* out: and his hand was restored whole as the other. And the Pharisees went forth, and straightway took counsel with the Herodians against him, how they might destroy him. But Jesus withdrew himself with his disciples to the sea: and a great multitude from Galilee followed him, and from Judæa, And from Jerusalem, and from Idumæa, and *from* beyond Jordan; and they about Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him. And he spake to his disciples, that a small ship should wait on him because of the multitude, lest they should throng him. For he had healed many; insomuch that they pressed upon him for to touch him, as many as had plagues. And unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God. And he straitly charged them that they should not make him known. And he goeth up into a mountain, and calleth *unto him* whom he would: and they came unto him. And he ordained twelve, that they should be with him, and that he might send them forth to preach, And to have power to heal sicknesses, and to cast out devils: And Simon he surnamed Peter; And James the *son* of Zebedee, and John the brother of James; and he surnamed them Boanerges, which is, The sons of thunder: And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the *son* of Alphæus, and Thaddæus, and Simon the Canaanite, And Judas Iscariot, which also betrayed him: and they went into an house. And the multitude cometh together again, so that they could not so much as eat bread. And when his friends heard *of it*, they went out to lay hold on him: for they said, He is beside himself.

And the scribes which came down from Jerusalem said, He hath Beelzebub, and by the prince of the devils casteth he out devils. And he called them *unto him*, and said unto them in parables, How can Satan cast out Satan? And if a kingdom be divided against itself, that kingdom cannot stand. And if a house be divided against itself, that house cannot stand. And if Satan rise up against himself, and be divided, he cannot stand, but hath an end. No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man; and then he will spoil his house. Verily I say unto you,

All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme: But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation: Because they said, He hath an unclean spirit.

There came then his brethren and his mother, and, standing without, sent unto him, calling him. And the multitude sat about him, and they said unto him, Behold, thy mother and thy brethren without seek for thee. And he answered them, saying, Who is my mother, or my brethren? And he looked round about on them which sat about him, and said, Behold my mother and my brethren!
35 For whosoever shall do the will of God, the same is my brother, and my sister, and mother.

✢ Chapter 4

And he began again to teach by the sea side: and there was gathered unto him a great multitude, so that he entered into a ship, and sat in the sea; and the whole multitude was by the sea on the land. And he taught them many things by parables, and said unto them in his doctrine, Hearken; Behold, there went out a sower to sow: And it came to pass, as he sowed, some fell by the way side, and the fowls of the air came and devoured it up. And some fell on stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth: But when the sun was up, it was scorched; and because it had no root, it withered away. And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit. And other fell on good ground, and did yield fruit that sprang up and increased; and brought forth, some thirty, and some sixty, and some an hundred. And he said unto them, He that hath ears to hear, let him hear. And when he was alone, they that were about him with the twelve asked of him the parable. And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all *these* things are done in parables: That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and *their* sins should be forgiven them. And he said unto them, Know ye not this parable? and how then will ye know all parables?

The sower soweth the word. And these are they by the way side, where the word is sown; but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts. And these are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness; And have no root in themselves, and so endure but for a time: afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended. And these are they which are sown among thorns; such as hear the word, And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful. And these are they which are sown on good ground; such as hear the word, and receive *it*, and bring forth fruit, some thirtyfold, some sixty, and some an hundred.

And he said unto them, Is a candle brought to be put under a bushel, or under a bed? and not to be set on a candlestick? For there is nothing hid, which shall not be manifested; neither was any thing kept secret, but that it should come abroad. If any man have ears to hear, let him hear. And he said unto them, Take heed what ye hear: with what measure ye mete, it shall be measured to you: and unto you that hear shall more be given. For he that hath, to him shall be given: and he that hath not, from him shall be taken even that which he hath.

And he said, So is the kingdom of God, as if a man should cast seed into the ground; And should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear. But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.

And he said, Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it? *It is* like a grain of mustard seed, which, when it is sown in the earth, is less than all the seeds that be in the earth: But when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it. And with many such parables spake he the word unto them, as they were able to hear *it*. But without a parable spake he not unto them: and when they were alone, he expounded all things to his disciples. And the same day, when the even was come, he saith unto them, Let us pass over unto the other side. And when they had sent away the multitude, they took him even as he was in the ship. And there were also with him other little ships. And there arose a great storm of wind, and the waves beat into the ship, so that it was now full. And he was in the hinder part of the ship, asleep on a pillow: and they awake him, and say unto him, Master, carest thou not that we perish? And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm. And he said unto them, Why are ye so fearful? how is it that ye have no faith? And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him?

✢ Chapter 5

And they came over unto the other side of the sea, into the country of the Gadarenes. And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit, Who had *his* dwelling among the tombs; and no man could bind him, no, not with chains: Because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any *man* tame him. And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones. But when he saw Jesus afar off, he ran and worshipped him, And cried with a loud voice, and said, What have I to do with thee, Jesus, *thou* Son of the most high God? I adjure thee by God, that thou torment me not. For he said unto him, Come out of the man, *thou* unclean spirit. And he asked him, What *is* thy name? And he answered, saying, My name *is* Legion: for we are many. And he besought him much that he would not send them away out of the country. Now there was there nigh unto the mountains a great herd of swine feeding. And all the devils besought him, saying, Send us into the swine, that we may enter into them. And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine: and the herd ran violently down a steep place into the sea, (they were about two thousand;) and were choked in the sea. And they that fed the swine fled, and told *it* in the city, and in the country. And they went out to see what it was that was done. And they come to Jesus, and see him that was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind: and they were afraid. And they that saw *it* told them how it befell to him that was possessed with the devil, and *also* concerning the swine. And they began to pray him to depart out of their coasts. And when he was come into the ship, he that had been possessed with the devil prayed him that he might be with him. Howbeit Jesus suffered him not, but saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee. And he departed, and began to publish in Decapolis how great things Jesus had done for him: and all *men* did marvel. And when Jesus was passed over again by ship unto the other side, much people gathered unto him: and he was nigh unto the sea. And, behold, there cometh one of the rulers of the synagogue, Jairus by name; and when he saw him, he fell at his feet, And besought him greatly, saying, My little daughter lieth at the point of death: *I pray thee*, come and lay thy hands on her, that she may be healed; and she shall live. And *Jesus* went with him; and much people followed him, and thronged him. And a certain woman, which had an issue of blood twelve years, And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse, When she had heard of Jesus, came in the press behind, and touched his garment. For she said, If I may touch but his clothes, I shall be whole. And straightway the fountain of her blood was dried up; and she felt in *her* body that she was healed of that plague. And Jesus, immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, Who touched my clothes? And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me? And he looked round about to see her that had done this thing. But the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth. And he said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague. While he yet spake, there came from the ruler of the synagogue's *house certain* which said, Thy daughter is dead: why troublest thou the Master any further? As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe. And he suffered no man to follow him, save Peter, and James, and John the brother of James. And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly. And when he was come in, he saith unto them, Why make ye this ado, and weep? the damsel is not dead, but sleepeth. And they laughed him to scorn. But when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying. And he took the damsel by the hand, and said unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto thee, arise. And straightway the damsel arose, and walked; for she was *of the age* of twelve years. And they were astonished with a great astonishment. And he charged them straitly that no man should know it; and commanded that something should be given her to eat.

✢ Chapter 6

And he went out from thence, and came into his own country; and his disciples follow him. And when the sabbath day was come, he began to teach in the synagogue: and many hearing *him* were astonished, saying, From whence hath this *man* these things? and what wisdom *is* this which is given unto him, that even such mighty works are wrought by his hands? Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are not his sisters here with us? And they were offended at him. But Jesus said unto them, A prophet is not without honour, but in his own country, and among his own kin, and in his own house. And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed *them*. And he marvelled because of their unbelief. And he went round about the villages, teaching.

And he called *unto him* the twelve, and began to send them forth by two and two; and gave them power over unclean spirits; And commanded them that they should take nothing

for *their* journey, save a staff only; no scrip, no bread, no money in *their* purse: But *be* shod with sandals; and not put on two coats. And he said unto them, In what place soever ye enter into an house, there abide till ye depart from that place. And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them. Verily I say unto you, It shall be more tolerable for Sodom and Gomorrha in the day of judgment, than for that city. And they went out, and preached that men should repent. And they cast out many devils, and anointed with oil many that were sick, and healed *them*. And king Herod heard *of him;* (for his name was spread abroad:) and he said, That John the Baptist was risen from the dead, and therefore mighty works do shew forth themselves in him. Others said, That it is Elias. And others said, That it is a prophet, or as one of the prophets. But when Herod heard *thereof*, he said, It is John, whom I beheaded: he is risen from the dead. For Herod himself had sent forth and laid hold upon John, and bound him in prison for Herodias' sake, his brother Philip's wife: for he had married her. For John had said unto Herod, It is not lawful for thee to have thy brother's wife. Therefore Herodias had a quarrel against him, and would have killed him; but she could not: For Herod feared John, knowing that he was a just man and an holy, and observed him; and when he heard him, he did many things, and heard him gladly. And when a convenient day was come, that Herod on his birthday made a supper to his Lords, high captains, and chief *estates* of Galilee; And when the daughter of the said Herodias came in, and danced, and pleased Herod and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give *it* thee. And he sware unto her, Whatsoever thou shalt ask of me, I will give *it* thee, unto the half of my kingdom. And she went forth, and said unto her mother, What shall I ask? And she said, The head of John the Baptist. And she came in straightway with haste unto the king, and asked, saying, I will that thou give me by and by in a charger the head of John the Baptist. And the king was exceeding sorry; *yet* for his oath's sake, and for their sakes which sat with him, he would not reject her. And immediately the king sent an executioner, and commanded his head to be brought: and he went and beheaded him in the prison, And brought his head in a charger, and gave it to the damsel: and the damsel gave it to her mother. And when his disciples heard *of it*, they came and took up his corpse, and laid it in a tomb. And the apostles gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught. And he said unto them, Come ye yourselves apart into a desert place, and rest a while: for there were many coming and going, and they had no leisure so much as to eat. And they departed into a desert place by ship privately. And the people saw them departing, and many knew him, and ran afoot thither out of all cities, and outwent them, and came together unto him. And Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and he began to teach them many things. And when the day was now far spent, his disciples came unto him, and said, This is a desert place, and now the time *is* far passed: Send them away, that they may go into the country round about, and into the villages, and buy themselves bread: for they have nothing to eat. He answered and said unto them, Give ye them to eat. And they say unto him, Shall we go and buy two hundred pennyworth of bread, and give them to eat? He saith unto them, How many loaves have ye? go and see. And when they knew, they say, Five, and two fishes. And he commanded them to make all sit down by companies upon the green grass. And they sat down in ranks, by hundreds, and by fifties. And when he had taken the five loaves and the two fishes, he looked up to heaven, and blessed, and brake the loaves, and gave *them* to his disciples to set before them; and the two fishes divided he among them all. And they did all eat, and were filled. And they took up twelve baskets full of the fragments, and of the fishes. And they that did eat of the loaves were about five thousand men. And straightway he constrained his disciples to get into the ship, and to go to the other side before unto Bethsaida, while he sent away the people. And when he had sent them away, he departed into a mountain to pray. And when even was come, the ship was in the midst of the sea, and he alone on the land. And he saw them toiling in rowing; for the wind was contrary unto them: and about the fourth watch of the night he cometh unto them, walking upon the sea, and would have passed by them. But when they saw him walking upon the sea, they supposed it had been a spirit, and cried out: For they all saw him, and were troubled. And immediately he talked with them, and saith unto them, Be of good cheer: it is I; be not afraid. And he went up unto them into the ship; and the wind ceased: and they were sore amazed in themselves beyond measure, and wondered. For they considered not *the miracle* of the loaves: for their heart was hardened. And when they had passed over, they came into the land of Gennesaret, and drew to the shore. And when they were come out of the ship, straightway they knew him, And ran through that whole region round about, and began to carry about in beds those that were sick, where they heard he was. And whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets, and besought him that they might touch if it were but the border of his garment: and as many as touched him were made whole.

✢ Chapter 7

Then came together unto him the Pharisees, and certain of the scribes, which came from Jerusalem. And when they saw some of his disciples eat bread with defiled, that is to say, with unwashen, hands, they found fault. For the Pharisees, and all the Jews, except they wash *their* hands oft, eat not, holding the tradition of the elders. And *when they come* from the market, except they wash, they eat not. And many other things there be, which they have received to hold, *as* the washing of cups, and pots, brasen vessels, and of tables. Then the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands? He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with *their* lips, but their heart is far from me. Howbeit in vain do they worship me, teaching *for* doctrines the commandments of men. For laying aside the commandment of God, ye hold the tradition of men, *as* the washing of pots and cups: and many other such like things ye do. And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition. For Moses said, Honour thy father and thy mother; and, Whoso curseth father or mother, let him die the death: But ye say, If a man shall say to his father or mother, *It is* Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; *he shall be free*. And ye suffer him no more to do ought for his father or his mother; Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye.

And when he had called all the people *unto him*, he said unto them, Hearken unto me every one *of you*, and understand: There is nothing from without a man, that entering into him can defile him: but the things which come out of him, those are they that defile the man. If any man have ears to hear, let him hear. And when he was entered into the house from the people, his disciples asked him concerning the parable. And he saith unto them, Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entereth into the man, *it* cannot defile him; Because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats? And he said, That which cometh out of the man, that defileth the man. For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: All these evil things come from within, and defile the man.

And from thence he arose, and went into the borders of Tyre and Sidon, and entered into an house, and would have no man know *it:* but he could not be hid. For a *certain* woman, whose young daughter had an unclean spirit, heard of him, and came and fell at his feet: The woman was a Greek, a Syrophenician by nation; and she besought him that he would cast forth the devil out of her daughter. But Jesus said unto her, Let the children first be filled: for it is not meet to take the children's bread, and to cast *it* unto the dogs. And she answered and said unto him, Yes, Lord: yet the dogs under the table eat of the children's crumbs. And he said unto her, For this saying go thy way; the devil is gone out of thy daughter. And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed.

And again, departing from the coasts of Tyre and Sidon, he came unto the sea of Galilee, through the midst of the coasts of Decapolis. And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him. And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue; And looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened. And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain. And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published *it;* And were beyond measure astonished, saying, He hath done all things well: he maketh both the deaf to hear, and the dumb to speak.

✢ Chapter 8

In those days the multitude being very great, and having nothing to eat, Jesus called his disciples *unto him*, and saith unto them, I have compassion on the multitude, because they have now been with me three days, and have nothing to eat: And if I send them away fasting to their own houses, they will faint by the way: for divers of them came from far. And his disciples answered him, From whence can a man satisfy these *men* with bread here in the wilderness? And he asked them, How many loaves have ye? And they said, Seven. And he commanded the people to sit down on the ground: and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before *them;* and they did set *them* before the people. And they had a few small fishes: and he blessed, and commanded to set them also before *them*. So they did eat, and were filled: and they took up of the broken *meat* that was left seven baskets. And they that had eaten were about four thousand: and he sent them away.

And straightway he entered into a ship with his disciples, and came into the parts of Dalmanutha. And the Pharisees came forth, and began to question with him, seeking of him a sign from heaven, tempting him. And he sighed deeply in his spirit, and saith, Why doth this generation seek after a sign? verily I say unto you, There shall no sign be given unto this generation. And he left them, and entering into the ship again departed to the other side.

Now *the disciples* had forgotten to take bread, neither had they in the ship with them more than one loaf. And he charged them, saying, Take heed, beware of the leaven of the Pharisees, and *of* the leaven of Herod. And they reasoned among themselves, saying, *It is* because we have no bread. And when Jesus knew *it*, he saith unto them, Why reason ye, because ye have no bread? perceive ye not yet, neither understand? have ye your heart yet hardened? Having eyes, see ye not? and having ears, hear ye not? and do ye not remember? When I brake the five loaves among five thousand, how many baskets full of fragments took ye up? They say unto him, Twelve. And when the seven among four thousand, how many baskets full of fragments took ye up? And they said, Seven. And he said unto them, How is it that ye do not understand?

And he cometh to Bethsaida; and they bring a blind man unto him, and besought him to touch him. And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw ought. And he looked up, and said, I see men as trees, walking. After that he put *his* hands again upon his eyes, and made him look up: and he was restored, and saw every man clearly. And he sent him away to his house, saying, Neither go into the town, nor tell *it* to any in the town.

And Jesus went out, and his disciples, into the towns of Cæsarea Philippi: and by the way he asked his disciples, saying unto them, Whom do men say that I am? And they answered, John the Baptist: but some *say*, Elias; and others, One of the prophets. And he saith unto them, But whom say ye that I am? And Peter answereth and saith unto him, Thou art the Christ. And he charged them that they should tell no man of him. And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and *of* the chief priests, and scribes, and be killed, and after three days rise again. And he spake that saying openly. And Peter took him, and began to rebuke him. But when he had turned about and looked on his disciples, he rebuked Peter, saying, Get thee behind me, Satan: for thou savourest not the things that be of God, but the things that be of men.

And when he had called the people *unto him* with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it. For what shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul? Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels.

✝ Chapter 9

And he said unto them, Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power.

And after six days Jesus taketh *with him* Peter, and James, and John, and leadeth them up into an high mountain apart by themselves: and he was transfigured before them. And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them. And there appeared unto them Elias with Moses: and they were talking with Jesus. And Peter answered and said to Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias. For he wist not what to say; for they were sore afraid. And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, This is my beloved Son: hear him. And suddenly, when they had looked round about, they saw no man any more, save Jesus only with themselves. And as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead. And they kept that saying with themselves, questioning one with another what the rising from the dead should mean.

And they asked him, saying, Why say the scribes that Elias must first come? And he answered and told them, Elias verily cometh first, and restoreth all things; and how it is written of the Son of man, that he must suffer many things, and be set at nought. But I say unto you, That Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him.

And when he came to *his* disciples, he saw a great multitude about them, and the scribes questioning with them. And straightway all the people, when they beheld him, were greatly amazed, and running to *him* saluted him. And he asked the scribes, What question ye with them? And one of the multitude answered and said, Master, I have brought unto thee my son, which hath a dumb spirit; And wheresoever he taketh him, he teareth him: and he foameth, and gnasheth with his teeth, and pineth away: and I spake to thy disciples that they should cast him out; and they could not. He answereth him, and saith, O faithless generation, how long shall I be with you? how long shall I suffer you? bring him unto me. And they brought him unto him: and when he saw him, straightway the spirit tare him; and he fell on the ground, and wallowed foaming. And he asked his father, How long is it ago since this came unto him? And he said, Of a child. And ofttimes it hath cast him into the fire, and into the waters, to destroy him: but if thou canst do any thing, have compassion on us, and help us. Jesus said unto him, If thou canst believe, all things *are* possible to him that believeth. And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief. When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, *Thou* dumb and deaf spirit, I charge thee, come out of him, and enter no more into him. And *the spirit* cried, and rent him sore, and came out of him: and he was as one dead; insomuch that many said, He is dead. But Jesus took him by the hand, and lifted him up; and he arose. And when he was come into the house, his disciples asked him privately, Why could not we cast him out? And he said unto them, This kind can come forth by nothing, but by prayer and fasting.

And they departed thence, and passed through Galilee; and he would not that any man should know *it*. For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day. But they understood not that saying, and were afraid to ask him.

And he came to Capernaum: and being in the house he asked them, What was it that ye disputed among yourselves by the way? But they held their peace: for by the way they had disputed among themselves, who *should be* the greatest. And he sat down, and called the twelve, and saith unto them, If any man desire to be first, *the same* shall be last of all, and servant of all. And he took a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them, Whosoever shall receive one of such children in my name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me.

And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us: and we forbad him, because he followeth not us. But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me. For he that is not against us is on our part. For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward. And whosoever shall offend one of *these* little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea. And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: Where their worm dieth not, and the fire is not quenched. And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched: Where their worm dieth not, and the fire is not quenched. And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire: Where their worm dieth not, and the fire is not quenched. For every one shall be salted with fire, and every sacrifice shall be salted with salt. Salt *is* good: but if the salt have lost his saltness, wherewith will ye season it? Have salt in yourselves, and have peace one with another.

✝ Chapter 10

And he arose from thence, and cometh into the coasts of Judæa by the farther side of Jordan: and the people resort unto him again; and, as he was wont, he taught them again.

And the Pharisees came to him, and asked him, Is it lawful for a man to put away *his* wife? tempting him. And he answered and said unto them, What did Moses command you? And they said, Moses suffered to write a bill of divorcement, and to put *her* away. And Jesus answered and said unto them, For the hardness of your heart he wrote you this precept. But from the beginning of the creation God made them male and female. For this cause shall a man leave his father and mother, and cleave to his wife; And they twain shall be one flesh: so then they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder. And in the house his disciples asked him again of the same *matter*. And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her. And if a woman shall put away her husband, and be married to another, she committeth adultery.

And they brought young children to him, that he should touch them: and *his* disciples rebuked those that brought *them*. But when Jesus saw *it*, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put *his* hands upon them, and blessed them.

And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life? And Jesus said unto him, Why callest thou me good? *there is* none good but one, *that is*, God. Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother. And he answered and said unto him, Master, all these have I observed from my youth. Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me. And he was sad at that saying, and went away grieved: for he had great possessions.

And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God! And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God! It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. And they were astonished out of measure, saying among themselves, Who then can be saved? And Jesus looking upon them saith, With men *it is* impossible, but not with God: for with God all things are possible.

Then Peter began to say unto him, Lo, we have left all, and have followed thee. And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the

world to come eternal life. But many *that are* first shall be last; and the last first.

And they were in the way going up to Jerusalem; and Jesus went before them: and they were amazed; and as they followed, they were afraid. And he took again the twelve, and began to tell them what things should happen unto him, *Saying*, Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn him to death, and shall deliver him to the Gentiles: And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him: and the third day he shall rise again.

And James and John, the sons of Zebedee, come unto him, saying, Master, we would that thou shouldest do for us whatsoever we shall desire. And he said unto them, What would ye that I should do for you? They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory. But Jesus said unto them, Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with? And they said unto him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized: But to sit on my right hand and on my left hand is not mine to give; but *it shall be given to them* for whom it is prepared. And when the ten heard *it*, they began to be much displeased with James and John. But Jesus called them *to him*, and saith unto them, Ye know that they which are accounted to rule over the Gentiles exercise Lordship over them; and their great ones exercise authority upon them. But so shall it not be among you: but whosoever will be great among you, shall be your minister: And whosoever of you will be the chiefest, shall be servant of all. For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

And they came to Jericho: and as he went out of Jericho with his disciples and a great number of people, blind Bartimæus, the son of Timæus, sat by the highway side begging. And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, *thou* Son of David, have mercy on me. And many charged him that he should hold his peace: but he cried the more a great deal, *Thou* Son of David, have mercy on me. And Jesus stood still, and commanded him to be called. And they call the blind man, saying unto him, Be of good comfort, rise; he calleth thee. And he, casting away his garment, rose, and came to Jesus. And Jesus answered and said unto him, What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight. And Jesus said unto him, Go thy way; thy faith hath made thee whole. And immediately he received his sight, and followed Jesus in the way.

✢ Chapter 11

And when they came nigh to Jerusalem, unto Bethphage and Bethany, at the mount of Olives, he sendeth forth two of his disciples, And saith unto them, Go your way into the village over against you: and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him, and bring *him*. And if any man say unto you, Why do ye this? say ye that the Lord hath need of him; and straightway he will send him hither. And they went their way, and found the colt tied by the door without in a place where two ways met; and they loose him. And certain of them that stood there said unto them, What do ye, loosing the colt? And they said unto them even as Jesus had commanded: and they let them go. And they brought the colt to Jesus, and cast their garments on him; and he sat upon him. And many spread their garments in the way: and others cut down branches off the trees, and strawed *them* in the way. And they that went before, and they that followed, cried, saying, Hosanna; Blessed *is* he that cometh in the name of the Lord: Blessed *be* the kingdom of our father David, that cometh in the name of the Lord: Hosanna in the highest. And Jesus entered into Jerusalem, and into the temple: and when he had looked round about upon all things, and now the eventide was come, he went out unto Bethany with the twelve.

And on the morrow, when they were come from Bethany, he was hungry: And seeing a fig tree afar off having leaves, he came, if haply he might find any thing thereon: and when he came to it, he found nothing but leaves; for the time of figs was not *yet*. And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever. And his disciples heard *it*.

And they come to Jerusalem: and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves; And would not suffer that any man should carry *any* vessel through the temple. And he taught, saying unto them, Is it not written, My house shall be called of all nations the house of prayer? but ye have made it a den of thieves. And the scribes and chief priests heard *it*, and sought how they might destroy him: for they feared him, because all the people was astonished at his doctrine. And when even was come, he went out of the city.

And in the morning, as they passed by, they saw the fig tree dried up from the roots. And Peter calling to remembrance saith unto him, Master, behold, the fig tree which thou cursedst is withered away. And Jesus answering saith unto them, Have faith in God. For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith. Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive *them*, and ye shall have *them*. And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.

And they come again to Jerusalem: and as he was walking in the temple, there come to him the chief priests, and the scribes, and the elders, And say unto him, By what authority doest thou these things? and who gave thee this authority to do these things? And Jesus answered and said unto them, I will also ask of you one question, and answer me, and I will tell you by what authority I do these things. The baptism of John, was *it* from heaven, or of men? answer me. And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then did ye not believe him? But if we shall say, Of men; they feared the people: for all *men* counted John, that he was a prophet indeed. And they answered and said unto Jesus, We cannot tell. And Jesus answering saith unto them, Neither do I tell you by what authority I do these things.

✢ Chapter 12

And he began to speak unto them by parables. A *certain* man planted a vineyard, and set an hedge about *it*, and digged *a place for* the winefat, and built a tower, and let it out to husbandmen, and went into a far country. And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard. And they caught *him*, and beat him, and sent *him* away empty. And again he sent unto them another servant; and at him they cast stones, and wounded *him* in the head, and sent *him* away shamefully handled. And again he sent another; and him they killed, and many others; beating some, and killing some. Having yet therefore one son, his wellbeloved, he sent him also last unto them, saying, They will reverence my son. But those husbandmen said among themselves, This is the heir; come, let us kill him, and the inheritance shall be ours. And they took him, and killed *him*, and cast *him* out of the vineyard. What shall therefore the Lord of the vineyard do? he will come and destroy the husbandmen, and will give the vineyard unto others. And have ye not read this scripture; The stone which the builders rejected is become the head of the corner: This was the Lord's doing, and it is marvellous in our eyes? And they sought to lay hold on him, but feared the people: for they knew that he had spoken the parable against them: and they left him, and went their way.

And they send unto him certain of the Pharisees and of the Herodians, to catch him in *his* words. And when they were come, they say unto him, Master, we know that thou art true, and carest for no man: for thou regardest not the person of men, but teachest the way of God in truth: Is it lawful to give tribute to Cæsar, or not? Shall we give, or shall we not give? But he, knowing their hypocrisy, said unto them, Why tempt ye me? bring me a penny, that I may see *it*. And they brought *it*. And he saith unto them, Whose *is* this image and superscription? And they said unto him, Cæsar's. And Jesus answering said unto them, Render to Cæsar the things that are Cæsar's, and to God the things that are God's. And they marvelled at him.

Then come unto him the Sadducees, which say there is no resurrection; and they asked him, saying, Master, Moses wrote unto us, If a man's brother die, and leave *his* wife *behind him*, and leave no children, that his brother should take his wife, and raise up seed unto his brother. Now there were seven brethren: and the first took a wife, and dying left no seed. And the second took her, and died, neither left he any seed: and the third likewise. And the seven had her, and left no seed: last of all the woman died also. In the resurrection therefore, when they shall rise, whose wife shall she be of them? for the seven had her to wife. And Jesus answering said unto them, Do ye not therefore err, because ye know not the scriptures, neither the power of God? For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven. And as touching the dead, that they rise: have ye not read in the book of Moses, how in the bush God spake unto him, saying, I *am* the God of Abraham, and the God of Isaac, and the God of Jacob? He is not the God of the dead, but the God of the living: ye therefore do greatly err.

And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all? And Jesus answered him, The first of all the commandments *is*, Hear, O Israel; The Lord our God is one Lord: And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this *is* the first commandment. And the second *is* like, *namely* this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these. And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he: And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love *his* neighbour as himself, is more than all whole burnt offerings and sacrifices. And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him *any question*.

And Jesus answered and said, while he taught in the temple, How say the scribes that Christ is the Son of David? For David himself said by the Holy Ghost, The Lord said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool. David therefore himself calleth him Lord; and whence is he *then* his son? And the common

people heard him gladly.

And he said unto them in his doctrine, Beware of the scribes, which love to go in long clothing, and *love* salutations in the marketplaces, And the chief seats in the synagogues, and the uppermost rooms at feasts: Which devour widows' houses, and for a pretence make long prayers: these shall receive greater damnation.

And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much. And there came a certain poor widow, and she threw in two mites, which make a farthing. And he called *unto him* his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury: For all *they* did cast in of their abundance; but she of her want did cast in all that she had, *even* all her living.

✢ Chapter 13

And as he went out of the temple, one of his disciples saith unto him, Master, see what manner of stones and what buildings *are here!* And Jesus answering said unto him, Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down. And as he sat upon the mount of Olives over against the temple, Peter and James and John and Andrew asked him privately, Tell us, when shall these things be? and what *shall be* the sign when all these things shall be fulfilled? And Jesus answering them began to say, Take heed lest any *man* deceive you: For many shall come in my name, saying, I am *Christ;* and shall deceive many. And when ye shall hear of wars and rumours of wars, be ye not troubled: for *such things* must needs be; but the end *shall* not *be* yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes in divers places, and there shall be famines and troubles: these *are* the beginnings of sorrows.

But take heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings for my sake, for a testimony against them. And the gospel must first be published among all nations. But when they shall lead *you*, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost. Now the brother shall betray the brother to death, and the father the son; and children shall rise up against *their* parents, and shall cause them to be put to death. And ye shall be hated of all *men* for my name's sake: but he that shall endure unto the end, the same shall be saved.

But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand,) then let them that be in Judæa flee to the mountains: And let him that is on the housetop not go down into the house, neither enter *therein*, to take any thing out of his house: And let him that is in the field not turn back again for to take up his garment. But woe to them that are with child, and to them that give suck in those days! And pray ye that your flight be not in the winter. For *in* those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be. And except that the Lord had shortened those days, no flesh should be saved: but for the elect's sake, whom he hath chosen, he hath shortened the days. And then if any man shall say to you, Lo, here *is* Christ; or, lo, *he is* there; believe *him* not: For false Christs and false prophets shall rise, and shall shew signs and wonders, to seduce, if *it were* possible, even the elect. But take ye heed: behold, I have foretold you all things.

But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light, And the stars of heaven shall fall, and the powers that are in heaven shall be shaken. And then shall they see the Son of man coming in the clouds with great power and glory. And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven. Now learn a parable of the fig tree; When her branch is yet tender, and putteth forth leaves, ye know that summer is near: So ye in like manner, when ye shall see these things come to pass, know that it is nigh, *even* at the doors. Verily I say unto you, that this generation shall not pass, till all these things be done. Heaven and earth shall pass away: but my words shall not pass away.

But of that day and *that* hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father. Take ye heed, watch and pray: for ye know not when the time is. *For the Son of man is* as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: Lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch.

✢ Chapter 14

After two days was *the feast of* the passover, and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put *him* to death. But they said, Not on the feast *day*, lest there be an uproar of the people.

And being in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard very precious; and she brake the box, and poured *it* on his head. And there were some that had indignation within themselves, and said, Why was this waste of the ointment made? For it might have been sold for more than three hundred pence, and have been given to the poor. And they murmured against her. And Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me. For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always. She hath done what she could: she is come aforehand to anoint my body to the burying. Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, *this* also that she hath done shall be spoken of for a memorial of her.

And Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them. And when they heard *it*, they were glad, and promised to give him money. And he sought how he might conveniently betray him.

And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the passover? And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him. And wheresoever he shall go in, say ye to the goodman of the house, The Master saith, Where is the guestchamber, where I shall eat the passover with my disciples? And he will shew you a large upper room furnished *and* prepared: there make ready for us. And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover. And in the evening he cometh with the twelve. And as they sat and did eat, Jesus said, Verily I say unto you, One of you which eateth with me shall betray me. And they began to be sorrowful, and to say unto him one by one, *Is* it I? and another *said, Is* it I? And he answered and said unto them, *It is* one of the twelve, that dippeth with me in the dish. The Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man is betrayed! good were it for that man if he had never been born.

And as they did eat, Jesus took bread, and blessed, and brake *it*, and gave to them, and said, Take, eat: this is my body. And he took the cup, and when he had given thanks, he gave *it* to them: and they all drank of it. And he said unto them, This is my blood of the new testament, which is shed for many. Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.

And when they had sung an hymn, they went out into the mount of Olives. And Jesus saith unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered. But after that I am risen, I will go before you into Galilee. But Peter said unto him, Although all shall be offended, yet *will* not I. And Jesus saith unto him, Verily I say unto thee, That this day, *even* in this night, before the cock crow twice, thou shalt deny me thrice. But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all. And they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I shall pray. And he taketh with him Peter and James and John, and began to be sore amazed, and to be very heavy; And saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch. And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him. And he said, Abba, Father, all things *are* possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt. And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldest not thou watch one hour? Watch ye and pray, lest ye enter into temptation. The spirit truly *is* ready, but the flesh *is* weak. And again he went away, and prayed, and spake the same words. And when he returned, he found them asleep again, (for their eyes were heavy,) neither wist they what to answer him. And he cometh the third time, and saith unto them, Sleep on now, and take *your* rest: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners. Rise up, let us go; lo, he that betrayeth me is at hand.

And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests and the scribes and the elders. And he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead *him* away safely. And as soon as he was come, he goeth straightway to him, and saith, Master, master; and kissed him.

And they laid their hands on him, and took him. And one of them that stood by drew a sword, and smote a servant of the high priest, and cut off his ear. And Jesus answered and said unto them, Are ye come out, as against a thief, with swords and *with* staves to take me? I was daily with you in the temple teaching, and ye took me not: but the scriptures must be fulfilled. And they all forsook him, and fled. And there followed him a certain young man, having a linen cloth cast about *his* naked *body;* and the young men laid hold on him: And he left the linen cloth, and fled from them naked.

And they led Jesus away to the high priest: and with him were assembled all the chief priests and the elders and the scribes. And Peter followed him afar off, even into the palace of the high priest: and he sat with the servants, and warmed himself at the fire. And the chief priests and all the council sought for witness against Jesus to put him to death; and found none. For many bare false witness against him, but their witness agreed not together. And there arose certain, and bare false witness against him, saying, We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands. But neither so did their witness agree together. And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what *is it which* these witness against thee? But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed? And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. Then the high priest rent his clothes, and saith, What need we any further witnesses? Ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death. And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophesy: and the servants did strike him with the palms of their hands.

And as Peter was beneath in the palace, there cometh one of the maids of the high priest: And when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth. But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew. And a maid saw him again, and began to say to them that stood by, This is *one* of them. And he denied it again. And a little after, they that stood by said again to Peter, Surely thou art *one* of them: for thou art a Galilæan, and thy speech agreeth *thereto*. But he began to curse and to swear, *saying*, I know not this man of whom ye speak. And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept.

✢ Chapter 15

And straightway in the morning the chief priests held a consultation with the elders and scribes and the whole council, and bound Jesus, and carried *him* away, and delivered *him* to Pilate. And Pilate asked him, Art thou the King of the Jews? And he answering said unto him, Thou sayest *it*. And the chief priests accused him of many things: but he answered nothing. And Pilate asked him again, saying, Answerest thou nothing? behold how many things they witness against thee. But Jesus yet answered nothing; so that Pilate marvelled. Now at *that* feast he released unto them one prisoner, whomsoever they desired. And there was *one* named Barabbas, *which lay* bound with them that had made insurrection with him, who had committed murder in the insurrection. And the multitude crying aloud began to desire *him to do* as he had ever done unto them. But Pilate answered them, saying, Will ye that I release unto you the King of the Jews? For he knew that the chief priests had delivered him for envy. But the chief priests moved the people, that he should rather release Barabbas unto them. And Pilate answered and said again unto them, What will ye then that I shall do *unto him* whom ye call the King of the Jews? And they cried out again, Crucify him. Then Pilate said unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucify him.

And *so* Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged *him*, to be crucified. And the soldiers led him away into the hall, called Prætorium; and they call together the whole band. And they clothed him with purple, and platted a crown of thorns, and put it about his *head*, And began to salute him, Hail, King of the Jews! And they smote him on the head with a reed, and did spit upon him, and bowing *their* knees worshipped him. And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him. And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross. And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull. And they gave him to drink wine mingled with myrrh: but he received *it* not. And when they had crucified him, they parted his garments, casting lots upon them, what every man should take. And it was the third hour, and they crucified him. And the superscription of his accusation was written over, The King of the Jews. And with him they crucify two thieves; the one on his right hand, and the other on his left. And the scripture was fulfilled, which saith, And he was numbered with the transgressors. And they that passed by railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest *it* in three days, Save thyself, and come down from the cross. Likewise also the chief priests mocking said among themselves with the scribes, He saved others; himself he cannot save. Let Christ the King of Israel descend now from the cross, that we may see and believe. And they that were crucified with him reviled him. And when the sixth hour was come, there was darkness over the whole land until the ninth hour. And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me? And some of them that stood by, when they heard *it*, said, Behold, he calleth Elias. And one ran and filled a spunge full of vinegar, and put *it* on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down. And Jesus cried with a loud voice, and gave up the ghost. And the veil of the temple was rent in twain from the top to the bottom.

And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God. There were also women looking on afar off: among whom was Mary Magdalene, and Mary the mother of James the less and of Joses, and Salome; (Who also, when he was in Galilee, followed him, and ministered unto him;) and many other women which came up with him unto Jerusalem.

And now when the even was come, because it was the preparation, that is, the day before the sabbath, Joseph of Arimathæa, an honourable counseller, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus. And Pilate marvelled if he were already dead: and calling *unto him* the centurion, he asked him whether he had been any while dead. And when he knew *it* of the centurion, he gave the body to Joseph. And he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre. And Mary Magdalene and Mary *the mother* of Joses beheld where he was laid.

✢ Chapter 16

And when the sabbath was past, Mary Magdalene, and Mary the *mother* of James, and Salome, had bought sweet spices, that they might come and anoint him. And very early in the morning the first *day* of the week, they came unto the sepulchre at the rising of the sun. And they said among themselves, Who shall roll us away the stone from the door of the sepulchre? And when they looked, they saw that the stone was rolled away: for it was very great. And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted. And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him. But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you. And they went out quickly, and fled from the sepulchre; for they trembled and were amazed: neither said they any thing to any *man;* for they were afraid.

Now when *Jesus* was risen early the first *day* of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils. *And* she went and told them that had been with him, as they mourned and wept. And they, when they had heard that he was alive, and had been seen of her, believed not.

After that he appeared in another form unto two of them, as they walked, and went into the country. And they went and told *it* unto the residue: neither believed they them.

Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen. And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth, and preached every where, the Lord working with *them*, and confirming the word with signs following. Amen.

The Gospel According to St. Luke.

✣ Chapter 1

Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, Even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word; It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, That thou mightest know the certainty of those things, wherein thou hast been instructed.

There was in the days of Herod, the king of Judæa, a certain priest named Zacharias, of the course of Abia: and his wife *was* of the daughters of Aaron, and her name *was* Elisabeth. And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless. And they had no child, because that Elisabeth was barren, and they both were *now* well stricken in years. And it came to pass, that while he executed the priest's office before God in the order of his course, According to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord. And the whole multitude of the people were praying without at the time of incense. And there appeared unto him an angel of the Lord standing on the right side of the altar of incense. And when Zacharias saw *him*, he was troubled, and fear fell upon him. But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John. And thou shalt have joy and gladness; and many shall rejoice at his birth. For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb. And many of the children of Israel shall he turn to the Lord their God. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord. And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife well stricken in years. And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to shew thee these glad tidings. And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season. And the people waited for Zacharias, and marvelled that he tarried so long in the temple. And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple: for he beckoned unto them, and remained speechless. And it came to pass, that, as soon as the days of his ministration were accomplished, he departed to his own house. And after those days his wife Elisabeth conceived, and hid herself five months, saying, Thus hath the Lord dealt with me in the days wherein he looked on *me*, to take away my reproach among men. And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name *was* Mary. And the angel came in unto her, and said, Hail, *thou that art* highly favoured, the Lord *is* with thee: blessed *art* thou among women. And when she saw *him*, she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her, Fear not, Mary: for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God. And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age: and this is the sixth month with her, who was called barren. For with God nothing shall be impossible. And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her. And Mary arose in those days, and went into the hill country with haste, into a city of Juda; And entered into the house of Zacharias, and saluted Elisabeth. And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost: And she spake out with a loud voice, and said, Blessed *art* thou among women, and blessed *is* the fruit of thy womb. And whence *is* this to me, that the mother of my Lord should come to me? For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy. And blessed *is* she that believed: for there shall be a performance of those things which were told her from the Lord. And Mary said, My soul doth magnify the Lord, And my spirit hath rejoiced in God my Saviour. For he hath regarded the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed. For he that is mighty hath done to me great things; and holy *is* his name. And his mercy *is* on them that fear him from generation to generation. He hath shewed strength with his arm; he hath scattered the proud in the imagination of their hearts. He hath put down the mighty from *their* seats, and exalted them of low degree. He hath filled the hungry with good things; and the rich he hath sent empty away. He hath holpen his servant Israel, in remembrance of *his* mercy; As he spake to our fathers, to Abraham, and to his seed for ever. And Mary abode with her about three months, and returned to her own house. Now Elisabeth's full time came that she should be delivered; and she brought forth a son. And her neighbours and her cousins heard how the Lord had shewed great mercy upon her; and they rejoiced with her. And it came to pass, that on the eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father. And his mother answered and said, Not *so;* but he shall be called John. And they said unto her, There is none of thy kindred that is called by this name. And they made signs to his father, how he would have him called. And he asked for a writing table, and wrote, saying, His name is John. And they marvelled all. And his mouth was opened immediately, and his tongue *loosed*, and he spake, and praised God. And fear came on all that dwelt round about them: and all these sayings were noised abroad throughout all the hill country of Judæa. And all they that heard *them* laid *them* up in their hearts, saying, What manner of child shall this be! And the hand of the Lord was with him. And his father Zacharias was filled with the Holy Ghost, and prophesied, saying, Blessed *be* the Lord God of Israel; for he hath visited and redeemed his people, And hath raised up an horn of salvation for us in the house of his servant David; As he spake by the mouth of his holy prophets, which have been since the world began: That we should be saved from our enemies, and from the hand of all that hate us; To perform the mercy *promised* to our fathers, and to remember his holy covenant; The oath which he sware to our father Abraham, That he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, In holiness and righteousness before him, all the days of our life. And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways; To give knowledge of salvation unto his people by the remission of their sins, Through the tender mercy of our God; whereby the dayspring from on high hath visited us, To give light to them that sit in darkness and *in* the shadow of death, to guide our feet into the way of peace. And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel.

✣ Chapter 2

And it came to pass in those days, that there went out a decree from Cæsar Augustus, that all the world should be taxed. (*And* this taxing was first made when Cyrenius was governor of Syria.) And all went to be taxed, every one into his own city. And Joseph also went up from Galilee, out of the city of Nazareth, into Judæa, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David:) To be taxed with Mary his espoused wife, being great with child. And so it was, that, while they were there, the days were accomplished that she should be delivered. And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn. And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this *shall be* a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men. And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary, and Joseph, and the babe lying in a manger. And when they had seen *it*, they made known abroad the saying which was told them concerning this child. And all they that heard *it* wondered at those things which were told them by the shepherds. But Mary kept all these things, and pondered *them* in her heart. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them. And when eight days were accomplished for the circumcising of the child, his name was called Jesus, which was so named of the angel before he was conceived in the womb. And when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present *him* to the Lord; (As it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord;) And to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtledoves, or two young pigeons. And, behold, there was a man in Jerusalem, whose name *was* Simeon; and the same man *was* just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him. And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ. And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law, Then took he him up in his arms, and blessed God, and said, Lord, now lettest thou thy servant depart in peace, according to thy word: For mine eyes have seen thy salvation, Which thou hast prepared before the face of all people; A light to lighten the Gentiles, and the glory of thy people Israel. And Joseph and his mother marvelled at those things which were spoken of him. And Simeon blessed them, and said unto Mary his mother, Behold, this *child* is set for the fall and rising again of

many in Israel; and for a sign which shall be spoken against; (Yea, a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed. And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser: she was of a great age, and had lived with an husband seven years from her virginity; And she *was* a widow of about fourscore and four years, which departed not from the temple, but served *God* with fastings and prayers night and day. And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem. And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth. And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him. Now his parents went to Jerusalem every year at the feast of the passover. And when he was twelve years old, they went up to Jerusalem after the custom of the feast. And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not *of it*. But they, supposing him to have been in the company, went a day's journey; and they sought him among *their* kinsfolk and acquaintance. And when they found him not, they turned back again to Jerusalem, seeking him. And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard him were astonished at his understanding and answers. And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing. And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business? And they understood not the saying which he spake unto them. And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart. And Jesus increased in wisdom and stature, and in favour with God and man.

✢ Chapter 3

Now in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judæa, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Ituræa and of the region of Trachonitis, and Lysanias the tetrarch of Abilene, Annas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias in the wilderness. And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins; As it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways *shall be* made smooth; And all flesh shall see the salvation of God. Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to *our* father: for I say unto you, That God is able of these stones to raise up children unto Abraham. And now also the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire. And the people asked him, saying, What shall we do then? He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise. Then came also publicans to be baptized, and said unto him, Master, what shall we do? And he said unto them, Exact no more than that which is appointed you. And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse *any* falsely; and be content with your wages. And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not; John answered, saying unto *them* all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire: Whose fan *is* in his hand, and he will throughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable. And many other things in his exhortation preached he unto the people. But Herod the tetrarch, being reproved by him for Herodias his brother Philip's wife, and for all the evils which Herod had done, Added yet this above all, that he shut up John in prison. Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened, And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased. And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was *the son* of Heli, Which was *the son* of Matthat, which was *the son* of Levi, which was *the son* of Melchi, which was *the son* of Janna, which was *the son* of Joseph, Which was *the son* of Mattathias, which was *the son* of Amos, which was *the son* of Naum, which was *the son* of Esli, which was *the son* of Nagge, Which was *the son* of Maath, which was *the son* of Mattathias, which was *the son* of Semei, which was *the son* of Joseph, which was *the son* of Juda, Which was *the son* of Joanna, which was *the son* of Rhesa, which was *the son* of Zorobabel, which was *the son* of Salathiel, which was *the son* of Neri, Which was *the son* of Melchi, which was *the son* of Addi, which was *the son* of Cosam, which was *the son* of Elmodam, which was *the son* of Er, Which was *the son* of Jose, which was *the son* of Eliezer, which was *the son* of Jorim, which was *the son* of Matthat, which was *the son* of Levi, Which was *the son* of Simeon, which was *the son* of Juda, which was *the son* of Joseph, which was *the son* of Jonan, which was *the son* of Eliakim, Which was *the son* of Melea, which was *the son* of Menan, which was *the son* of Mattatha, which was *the son* of Nathan, which was *the son* of David, Which was *the son* of Jesse, which was *the son* of Obed, which was *the son* of Booz, which was *the son* of Salmon, which was *the son* of Naasson, Which was *the son* of Aminadab, which was *the son* of Aram, which was *the son* of Esrom, which was *the son* of Phares, which was *the son* of Juda, Which was *the son* of Jacob, which was *the son* of Isaac, which was *the son* of Abraham, which was *the son* of Thara, which was *the son* of Nachor, Which was *the son* of Saruch, which was *the son* of Ragau, which was *the son* of Phalec, which was *the son* of Heber, which was *the son* of Sala, Which was *the son* of Cainan, which was *the son* of Arphaxad, which was *the son* of Sem, which was *the son* of Noe, which was *the son* of Lamech, Which was *the son* of Mathusala, which was *the son* of Enoch, which was *the son* of Jared, which was *the son* of Maleleel, which was *the son* of Cainan, Which was *the son* of Enos, which was *the son* of Seth, which was *the son* of Adam, which was *the son* of God.

✢ Chapter 4

And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness, Being forty days tempted of the devil. And in those days he did eat nothing: and when they were ended, he afterward hungered. And the devil said unto him, If thou be the Son of God, command this stone that it be made bread. And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God. And the devil, taking him up into an high mountain, shewed unto him all the kingdoms of the world in a moment of time. And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it. If thou therefore wilt worship me, all shall be thine. And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence: For it is written, He shall give his angels charge over thee, to keep thee: And in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone. And Jesus answering said unto him, It is said, Thou shalt not tempt the Lord thy God. And when the devil had ended all the temptation, he departed from him for a season.

And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about. And he taught in their synagogues, being glorified of all.

And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, The Spirit of the Lord *is* upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, To preach the acceptable year of the Lord. And he closed the book, and he gave *it* again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. And he began to say unto them, This day is this scripture fulfilled in your ears. And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son? And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country. And he said, Verily I say unto you, No prophet is accepted in his own country. But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land; But unto none of them was Elias sent, save unto Sarepta, *a city* of Sidon, unto a woman *that was* a widow. And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian. And all they in the synagogue, when they heard these things, were filled with wrath, And rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong. But he passing through the midst of them went his way, And came down to Capernaum, a city of Galilee, and taught them on the sabbath days. And they were astonished at his doctrine: for his word was with power.

And in the synagogue there was a man, which had a spirit of an unclean devil, and cried out with a loud voice, Saying, Let *us* alone; what have we to do with thee, *thou* Jesus of Nazareth? art thou come to destroy us? I know thee who thou art; the Holy One of God. And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the midst, he came out of him, and hurt him not. And they were all amazed, and spake among themselves, saying, What a word *is* this! for with authority and power he commandeth the unclean spirits, and they come out. And the fame of him went out into every place of the country round about.

And he arose out of the synagogue, and entered into Simon's house. And Simon's wife's mother was taken with a great fever; and they besought him for her. And he stood over her, and rebuked the fever; and it left her: and immediately she arose and ministered unto them.

Now when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them. And devils also came out of many, crying out, and saying, Thou art Christ the Son of God. And he rebuking *them* suffered them not to speak: for they knew that he was Christ. And when it was day, he departed and went into a desert place: and the people sought him, and came unto him, and stayed him, that he should not depart from them. And he said unto them, I must preach the kingdom of God to other cities also: for therefore am I sent. And he preached in the synagogues of Galilee.

✢ Chapter 5

And it came to pass, that, as the people pressed upon him to hear the word of God, he stood by the lake of Gennesaret, And saw two ships standing by the lake: but the fishermen were gone out of them, and were washing *their* nets. And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship. Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught. And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net. And when they had this done, they inclosed a great multitude of fishes: and their net brake. And they beckoned unto *their* partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink. When Simon Peter saw *it*, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord. For he was astonished, and all that were with him, at the draught of the fishes which they had taken: And so *was* also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men. And when they had brought their ships to land, they forsook all, and followed him.

And it came to pass, when he was in a certain city, behold a man full of leprosy: who seeing Jesus fell on *his* face, and besought him, saying, Lord, if thou wilt, thou canst make me clean. And he put forth *his* hand, and touched him, saying, I will: be thou clean. And immediately the leprosy departed from him. And he charged him to tell no man: but go, and shew thyself to the priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto them. But so much the more went there a fame abroad of him: and great multitudes came together to hear, and to be healed by him of their infirmities.

And he withdrew himself into the wilderness, and prayed. And it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judæa, and Jerusalem: and the power of the Lord was *present* to heal them.

And, behold, men brought in a bed a man which was taken with a palsy: and they sought *means* to bring him in, and to lay *him* before him. And when they could not find by what *way* they might bring him in because of the multitude, they went upon the housetop, and let him down through the tiling with *his* couch into the midst before Jesus. And when he saw their faith, he said unto him, Man, thy sins are forgiven thee. And the scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sins, but God alone? But when Jesus perceived their thoughts, he answering said unto them, What reason ye in your hearts? Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk? But that ye may know that the Son of man hath power upon earth to forgive sins, (he said unto the sick of the palsy,) I say unto thee, Arise, and take up thy couch, and go into thine house. And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God. And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things to day.

And after these things he went forth, and saw a publican, named Levi, sitting at the receipt of custom: and he said unto him, Follow me. And he left all, rose up, and followed him. And Levi made him a great feast in his own house: and there was a great company of publicans and of others that sat down with them. But their scribes and Pharisees murmured against his disciples, saying, Why do ye eat and drink with publicans and sinners? And Jesus answering said unto them, They that are whole need not a physician; but they that are sick. I came not to call the righteous, but sinners to repentance.

And they said unto him, Why do the disciples of John fast often, and make prayers, and likewise *the disciples* of the Pharisees; but thine eat and drink? And he said unto them, Can ye make the children of the bridechamber fast, while the bridegroom is with them? But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.

And he spake also a parable unto them; No man putteth a piece of a new garment upon an old; if otherwise, then both the new maketh a rent, and the piece that was *taken* out of the new agreeth not with the old. And no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish. But new wine must be put into new bottles; and both are preserved. No man also having drunk old *wine* straightway desireth new: for he saith, The old is better.

✢ Chapter 6

And it came to pass on the second sabbath after the first, that he went through the corn fields; and his disciples plucked the ears of corn, and did eat, rubbing *them* in *their* hands. And certain of the Pharisees said unto them, Why do ye that which is not lawful to do on the sabbath days? And Jesus answering them said, Have ye not read so much as this, what David did, when himself was an hungred, and they which were with him; How he went into the house of God, and did take and eat the shewbread, and gave also to them that were with him; which it is not lawful to eat but for the priests alone? And he said unto them, That the Son of man is Lord also of the sabbath. And it came to pass also on another sabbath, that he entered into the synagogue and taught: and there was a man whose right hand was withered. And the scribes and Pharisees watched him, whether he would heal on the sabbath day; that they might find an accusation against him. But he knew their thoughts, and said to the man which had the withered hand, Rise up, and stand forth in the midst. And he arose and stood forth. Then said Jesus unto them, I will ask you one thing; Is it lawful on the sabbath days to do good, or to do evil? to save life, or to destroy *it?* And looking round about upon them all, he said unto the man, Stretch forth thy hand. And he did so: and his hand was restored whole as the other. And they were filled with madness; and communed one with another what they might do to Jesus. And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God.

And when it was day, he called *unto him* his disciples: and of them he chose twelve, whom also he named apostles; Simon, (whom he also named Peter,) and Andrew his brother, James and John, Philip and Bartholomew, Matthew and Thomas, James the *son* of Alphæus, and Simon called Zelotes, And Judas *the brother* of James, and Judas Iscariot, which also was the traitor.

And he came down with them, and stood in the plain, and the company of his disciples, and a great multitude of people out of all Judæa and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases; And they that were vexed with unclean spirits: and they were healed. And the whole multitude sought to touch him: for there went virtue out of him, and healed *them* all.

And he lifted up his eyes on his disciples, and said, Blessed *be ye* poor: for yours is the kingdom of God. Blessed *are ye* that hunger now: for ye shall be filled. Blessed *are ye* that weep now: for ye shall laugh. Blessed are ye, when men shall hate you, and when they shall separate you *from their company*, and shall reproach *you*, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day, and leap for joy: for, behold, your reward *is* great in heaven: for in the like manner did their fathers unto the prophets. But woe unto you that are rich! for ye have received your consolation. Woe unto you that are full! for ye shall hunger. Woe unto you that laugh now! for ye shall mourn and weep. Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets.

But I say unto you which hear, Love your enemies, do good to them which hate you, Bless them that curse you, and pray for them which despitefully use you. And unto him that smiteth thee on the *one* cheek offer also the other; and him that taketh away thy cloke forbid not *to take thy* coat also. Give to every man that asketh of thee; and of him that taketh away thy goods ask *them* not again. And as ye would that men should do to you, do ye also to them likewise. For if ye love them which love you, what thank have ye? for sinners also love those that love them. And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same. And if ye lend *to them* of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again. But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and *to* the evil. Be ye therefore merciful, as your Father also is merciful. Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven: Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again. And he spake a parable unto them, Can the blind lead the blind? shall they not both fall into the ditch? The disciple is not above his master: but every one that is perfect shall be as his master. And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye? Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye. For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit. For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes. A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.

And why call ye me, Lord, Lord, and do not the things which I say? Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like: He is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock. But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great.

✢ Chapter 7

Now when he had ended all his sayings in the audience of the people, he entered into Capernaum. And a certain centurion's servant, who was dear unto him, was sick, and ready to die. And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant. And when they came to Jesus, they besought him instantly, saying, That he was worthy for whom he should do this: For he loveth our nation, and he hath built us a synagogue. Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself: for I am not worthy that thou shouldest enter under my roof: Wherefore neither thought I myself worthy to come unto thee: but say in a word, and my servant shall be healed. For I also am a man set under authority, having under me soldiers, and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth *it*. When Jesus heard these things, he marvelled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Israel. And they that were sent, returning to the house, found the servant whole that had been sick.

And it came to pass the day after, that he went into a city called Nain; and many of his disciples went with him, and much people. Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her. And when the Lord saw her, he had compassion on her, and said unto her, Weep not. And he came and touched the bier: and they that bare *him* stood still. And he said, Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak. And he delivered him to his mother. And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people. And this rumour of him went forth throughout all Judæa, and throughout all the region round about. And the disciples of John shewed him of all these things.

And John calling *unto him* two of his disciples sent *them* to Jesus, saying, Art thou he that should come? or look we for another? When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come? or look we for another? And in that same hour he cured many of *their* infirmities and plagues, and of evil spirits; and unto many *that were* blind he gave sight. Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached. And blessed is *he*, whosoever shall not be offended in me.

And when the messengers of John were departed, he began to speak unto the people concerning John, What went ye out into the wilderness for to see? A reed shaken with the wind? But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously apparelled, and live delicately, are in kings' courts. But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet. This is *he*, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he. And all the people that heard *him*, and the publicans, justified God, being baptized with the baptism of John. But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him.

And the Lord said, Whereunto then shall I liken the men of this generation? and to what are they like? They are like unto children sitting in the marketplace, and calling one to another, and saying, We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept. For John the Baptist came neither eating bread nor drinking wine; and ye say, He hath a devil. The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a winebibber, a friend of publicans and sinners! But wisdom is justified of all her children.

And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat. And, behold, a woman in the city, which was a sinner, when she knew that *Jesus* sat at meat in the Pharisee's house, brought an alabaster box of ointment, And stood at his feet behind *him* weeping, and began to wash his feet with tears, and did wipe *them* with the hairs of her head, and kissed his feet, and anointed *them* with the ointment. Now when the Pharisee which had bidden him saw *it*, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman *this is* that toucheth him: for she is a sinner. And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on. There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most? Simon answered and said, I suppose that *he*, to whom he forgave most. And he said unto him, Thou hast rightly judged. And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped *them* with the hairs of her head. Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet. My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment. Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, *the same* loveth little. And he said unto her, Thy sins are forgiven. And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also? And he said to the woman, Thy faith hath saved thee; go in peace.

✢ Chapter 8

And it came to pass afterward, that he went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God: and the twelve *were* with him, And certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils, And Joanna the wife of Chuza Herod's steward, and Susanna, and many others, which ministered unto him of their substance.

And when much people were gathered together, and were come to him out of every city, he spake by a parable: A sower went out to sow his seed: and as he sowed, some fell by the way side; and it was trodden down, and the fowls of the air devoured it. And some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture. And some fell among thorns; and the thorns sprang up with it, and choked it. And other fell on good ground, and sprang up, and bare fruit an hundredfold. And when he had said these things, he cried, He that hath ears to hear, let him hear. And his disciples asked him, saying, What might this parable be? And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand. Now the parable is this: The seed is the word of God. Those by the way side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved. They on the rock *are they*, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away. And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of *this* life, and bring no fruit to perfection. But that on the good ground are they, which in an honest and good heart, having heard the word, keep *it*, and bring forth fruit with patience.

No man, when he hath lighted a candle, covereth it with a vessel, or putteth *it* under a bed; but setteth *it* on a candlestick, that they which enter in may see the light. For nothing is secret, that shall not be made manifest; neither *any thing* hid, that shall not be known and come abroad. Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have.

Then came to him *his* mother and his brethren, and could not come at him for the press. And it was told him *by certain* which said, Thy mother and thy brethren stand without, desiring to see thee. And he answered and said unto them, My mother and my brethren are these which hear the word of God, and do it.

Now it came to pass on a certain day, that he went into a ship with his disciples: and he said unto them, Let us go over unto the other side of the lake. And they launched forth. But as they sailed he fell asleep: and there came down a storm of wind on the lake; and they were filled *with water*, and were in jeopardy. And they came to him, and awoke him, saying, Master, master, we perish. Then he arose, and rebuked the wind and the raging of the water: and they ceased, and there was a calm. And he said unto them, Where is your faith? And they being afraid wondered, saying one to another, What manner of man is this! for he commandeth even the winds and water, and they obey him.

And they arrived at the country of the Gadarenes, which is over against Galilee. And when he went forth to land, there met him out of the city a certain man, which had devils long time, and ware no clothes, neither abode in *any* house, but in the tombs. When he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, *thou* Son of God most high? I beseech thee, torment me not. (For he had commanded the unclean spirit to come out of the man. For oftentimes it had caught him: and he was kept bound with chains and in fetters; and he brake the bands, and was driven of the devil into the wilderness.) And Jesus asked him, saying, What is thy name? And he said, Legion: because many devils were entered into him. And they besought him that he would not command them to go out into the deep. And there was there an herd of many swine feeding on the mountain: and they besought him that he would suffer them to enter into them. And he suffered them. Then went the devils out of the man, and entered into the swine: and the herd ran violently down a steep place into the lake, and were choked. When they that fed *them* saw what was done, they fled, and went and told *it* in the city and in the country. Then they went out to see what was done; and came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind: and they were afraid. They also which saw *it* told them by what means he that was possessed of the devils was healed.

Then the whole multitude of the country of the Gadarenes round about besought him to depart from them; for they were taken with great fear: and he went up into the ship, and returned back again. Now the man out of whom the devils were departed besought him that he might be with him: but Jesus sent him away, saying, Return to thine own house, and shew how great things God hath done unto thee. And he went his way, and published throughout the whole city how great things Jesus had done unto him. And it came to pass, that, when Jesus was returned, the people *gladly* received him: for they were all waiting for him.

And, behold, there came a man named Jairus, and he was a ruler of the synagogue: and he fell down at Jesus' feet, and besought him that he would come into his house: For he had one only daughter, about twelve years of age, and she lay a dying. But as he went the people thronged him.

And a woman having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any, Came behind *him*, and touched the border of his garment: and immediately her issue of blood stanched. And Jesus said, Who touched me? When all denied, Peter and they that were with him said, Master, the multitude throng thee and press *thee*, and sayest thou, Who touched me? And Jesus said, Somebody hath touched me: for I perceive that virtue is gone out of me. And when the woman saw that she was not hid, she came trembling, and falling down before him, she declared unto him before all the people for what cause she had touched him, and how she was healed immediately. And he said unto her, Daughter, be of good comfort: thy faith hath made thee whole; go in peace.

While he yet spake, there cometh one from the ruler of the synagogue's *house*, saying to him, Thy daughter is dead; trouble not the Master. But when Jesus heard *it*, he answered him, saying, Fear not: believe only, and she shall be made whole. And when he came into the house, he suffered no man to go in, save Peter, and James, and John, and the father and the mother of the maiden. And all wept, and bewailed her: but he said, Weep not; she is not dead, but sleepeth. And they laughed him to scorn, knowing that she was dead. And he put them all out, and took her by the hand, and called, saying, Maid, arise. And her spirit came again, and she arose straightway: and he commanded to give her meat. And her parents were astonished: but he charged them that they should tell no man what was done.

✢ Chapter 9

Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases. And he sent them to preach the kingdom of God, and to heal the sick. And he said unto them, Take nothing for *your* journey, neither staves, nor scrip, neither bread, neither money; neither have two coats apiece. And whatsoever house ye enter into, there abide, and thence depart. And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them. And they departed, and went through the towns, preaching the gospel, and healing every where.

Now Herod the tetrarch heard of all that was done by him: and he was perplexed, because that it was said of some, that John was risen from the dead; And of some, that Elias had appeared; and of others, that one of the old prophets was risen again. And Herod said, John have I beheaded: but who is this, of whom I hear such things? And he desired to see him.

And the apostles, when they were returned, told him all that they had done. And he took them, and went aside privately into a desert place belonging to the city called Bethsaida. And the people, when they knew *it*, followed him: and he received them, and spake unto them of the kingdom of God, and healed them that had need of healing. And when the day began to wear away, then came the twelve, and said unto him, Send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals: for we are here in a desert place. But he said unto them, Give ye them to eat. And they said, We have no more but five loaves and two fishes; except we should go and buy meat for all this people. For they were about five thousand men. And he said to his disciples, Make them sit down by fifties in a company. And they did so, and made them all sit down. Then he took the five loaves and the two fishes, and looking up to heaven, he blessed them, and brake, and gave to the disciples to set before the multitude. And they did eat, and were all filled: and there was taken up of fragments that remained to them twelve baskets.

And it came to pass, as he was alone praying, his disciples were with him: and he asked them, saying, Whom say the people that I am? They answering said, John the Baptist; but some *say*, Elias; and others *say*, that one of the old prophets is risen again. He said unto them, But whom say ye that I am? Peter answering said, The Christ of God. And he straitly charged them, and commanded *them* to tell no man that thing; Saying, The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day.

And he said to *them* all, If any *man* will come after me, let him deny himself, and take up his cross daily, and follow me. For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it. For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away? For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and *in his* Father's, and of the holy angels. But I tell you of a truth, there be some standing here, which shall not taste of death, till they see the kingdom of God.

And it came to pass about an eight days after these sayings, he took Peter and John and James, and went up into a mountain to pray. And as he prayed, the fashion of his countenance was altered, and his raiment *was* white *and* glistering. And, behold, there talked with him two men, which were Moses and Elias: Who appeared in glory, and spake of his decease which he should accomplish at Jerusalem. But Peter and they that were with him were heavy with sleep: and when they were awake, they saw his glory, and the two men that stood with him. And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias: not knowing what he said. While he thus spake, there came a cloud, and overshadowed them: and they feared as they entered into the cloud. And there came a voice out of the cloud, saying, This is my beloved Son: hear him. And when the voice was past, Jesus was found alone. And they kept *it* close, and told no man in those days any of those things which they had seen.

And it came to pass, that on the next day, when they were come down from the hill, much people met him. And, behold, a man of the company cried out, saying, Master, I beseech thee, look upon my son: for he is mine only child. And, lo, a spirit taketh him, and he suddenly crieth out; and it teareth him that he foameth again, and bruising him hardly departeth from him. And I besought thy disciples to cast him out; and they could not. And Jesus answering said, O faithless and perverse generation, how long shall I be with you, and suffer you? Bring thy son hither. And as he was yet a coming, the devil threw him down, and tare *him*. And Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his father.

And they were all amazed at the mighty power of God. But while they wondered every one at all things which Jesus did, he said unto his disciples, Let these sayings sink down into your ears: for the Son of man shall be delivered into the hands of men. But they understood not this saying, and it was hid from them, that they perceived it not: and they feared to ask him of that saying.

Then there arose a reasoning among them, which of them should be greatest. And Jesus, perceiving the thought of their heart, took a child, and set him by him, And said unto them, Whosoever shall receive this child in my name receiveth me: and whosoever shall receive me receiveth him that sent me: for he that is least among you all, the same shall be great.

And John answered and said, Master, we saw one casting out devils in thy name; and we forbad him, because he followeth not with us. And Jesus said unto him, Forbid *him* not: for he that is not against us is for us.

And it came to pass, when the time was come that he should be received up, he stedfastly set his face to go to Jerusalem, And sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him. And they did not receive him, because his face was as though he would go to Jerusalem. And when his disciples James and John saw *this*, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did? But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save *them*. And they went to another village.

And it came to pass, that, as they went in the way, a certain *man* said unto him, Lord, I will follow thee whithersoever thou goest. And Jesus said unto him, Foxes have holes, and birds of the air *have* nests; but the Son of man hath not where to lay *his* head. And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father. Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God. And another also said, Lord, I will follow thee; but let me first go bid them farewell, which are at home at my house. And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.

✢ Chapter 10

After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come. Therefore said he unto them, The harvest truly *is* great, but the labourers *are* few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest. Go your ways: behold, I send you forth as lambs among wolves. Carry neither purse, nor scrip, nor shoes: and salute no man by the way. And into whatsoever house ye enter, first say, Peace *be* to this house. And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again. And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house. And into whatsoever city ye enter, and they receive you, eat such things as are set before you: And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you. But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say, Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you. But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city. Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes. But it shall be more tolerable for Tyre and Sidon at the judgment, than for you. And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell. He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me.

And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name. And he said unto them, I beheld Satan as lightning fall from heaven. Behold, I give unto you power to tread on serpents and scorpions, and over all the power

of the enemy: and nothing shall by any means hurt you. Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.

In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight. All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and *he* to whom the Son will reveal *him*.

And he turned him unto *his* disciples, and said privately, Blessed *are* the eyes which see the things that ye see: For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen *them;* and to hear those things which ye hear, and have not heard *them*.

And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. And he said unto him, Thou hast answered right: this do, and thou shalt live. But he, willing to justify himself, said unto Jesus, And who is my neighbour? And Jesus answering said, A certain *man* went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded *him*, and departed, leaving *him* half dead. And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked *on him*, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion *on him*, And went to *him*, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave *them* to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee. Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves? And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

Now it came to pass, as they went, that he entered into a certain village: and a certain woman named Martha received him into her house. And she had a sister called Mary, which also sat at Jesus' feet, and heard his word. But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me. And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things: But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her.

✣ Chapter 11

And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples. And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth. Give us day by day our daily bread. And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil. And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves; For a friend of mine in his journey is come to me, and I have nothing to set before him? And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee. I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth. And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. If a son shall ask bread of any of you that is a father, will he give him a stone? or if *he ask* a fish, will he for a fish give him a serpent? Or if he shall ask an egg, will he offer him a scorpion? If ye then, being evil, know how to give good gifts unto your children: how much more shall *your* heavenly Father give the Holy Spirit to them that ask him?

And he was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered. But some of them said, He casteth out devils through Beelzebub the chief of the devils. And others, tempting *him*, sought of him a sign from heaven. But he, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; and a house *divided* against a house falleth. If Satan also be divided against himself, how shall his kingdom stand? because ye say that I cast out devils through Beelzebub. And if I by Beelzebub cast out devils, by whom do your sons cast *them* out? therefore shall they be your judges. But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you. When a strong man armed keepeth his palace, his goods are in peace: But when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils. He that is not with me is against me: and he that gathereth not with me scattereth. When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out. And when he cometh, he findeth *it* swept and garnished. Then goeth he, and taketh *to him* seven other spirits more wicked than himself; and they enter in, and dwell there: and the last *state* of that man is worse than the first.

And it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him, Blessed *is* the womb that bare thee, and the paps which thou hast sucked. But he said, Yea rather, blessed *are* they that hear the word of God, and keep it.

And when the people were gathered thick together, he began to say, This is an evil generation: they seek a sign; and there shall no sign be given it, but the sign of Jonas the prophet. For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation. The queen of the south shall rise up in the judgment with the men of this generation, and condemn them: for she came from the utmost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon *is* here. The men of Nineve shall rise up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonas; and, behold, a greater than Jonas *is* here. No man, when he hath lighted a candle, putteth *it* in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light. The light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light; but when *thine eye* is evil, thy body also *is* full of darkness. Take heed therefore that the light which is in thee be not darkness. If thy whole body therefore *be* full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light.

And as he spake, a certain Pharisee besought him to dine with him: and he went in, and sat down to meat. And when the Pharisee saw *it*, he marvelled that he had not first washed before dinner. And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness. *Ye* fools, did not he that made that which is without make that which is within also? But rather give alms of such things as ye have; and, behold, all things are clean unto you. But woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone. Woe unto you, Pharisees! for ye love the uppermost seats in the synagogues, and greetings in the markets. Woe unto you, scribes and Pharisees, hypocrites! for ye are as graves which appear not, and the men that walk over *them* are not aware *of them*.

Then answered one of the lawyers, and said unto him, Master, thus saying thou reproachest us also. And he said, Woe unto you also, *ye* lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers. Woe unto you! for ye build the sepulchres of the prophets, and your fathers killed them. Truly ye bear witness that ye allow the deeds of your fathers: for they indeed killed them, and ye build their sepulchres. Therefore also said the wisdom of God, I will send them prophets and apostles, and *some* of them they shall slay and persecute: That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation; From the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple: verily I say unto you, It shall be required of this generation. Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered. And as he said these things unto them, the scribes and the Pharisees began to urge *him* vehemently, and to provoke him to speak of many things: Laying wait for him, and seeking to catch something out of his mouth, that they might accuse him.

✣ Chapter 12

In the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy. For there is nothing covered, that shall not be revealed; neither hid, that shall not be known. Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops. And I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him. Are not five sparrows sold for two farthings, and not one of them is forgotten before God? But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows. Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God: But he that denieth me before men shall be denied before the angels of God. And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost it shall not be forgiven. And when they bring you unto the synagogues, and *unto* magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say: For the Holy Ghost shall teach you in the same hour what ye ought to say.

And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me. And he said unto him, Man, who made me a judge or a divider over you? And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth. And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: And he thought within himself, saying, What shall I do, because I have no room where to

bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, *and* be merry. But God said unto him, *Thou* fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? So *is* he that layeth up treasure for himself, and is not rich toward God.

And he said unto his disciples, Therefore I say unto you, Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on. The life is more than meat, and the body *is more* than raiment. Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them: how much more are ye better than the fowls? And which of you with taking thought can add to his stature one cubit? If ye then be not able to do that thing which is least, why take ye thought for the rest? Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these. If then God so clothe the grass, which is to day in the field, and to morrow is cast into the oven; how much more *will he clothe* you, O ye of little faith? And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind. For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things.

But rather seek ye the kingdom of God; and all these things shall be added unto you. Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also. Let your loins be girded about, and *your* lights burning; And ye yourselves like unto men that wait for their Lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed *are* those servants, whom the Lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find *them* so, blessed are those servants. And this know, that if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through. Be ye therefore ready also: for the Son of man cometh at an hour when ye think not.

Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all? And the Lord said, Who then is that faithful and wise steward, whom *his* Lord shall make ruler over his household, to give *them their* portion of meat in due season? Blessed *is* that servant, whom his Lord when he cometh shall find so doing. Of a truth I say unto you, that he will make him ruler over all that he hath. But and if that servant say in his heart, My Lord delayeth his coming; and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken; The Lord of that servant will come in a day when he looketh not for *him*, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers. And that servant, which knew his Lord's will, and prepared not *himself*, neither did according to his will, shall be beaten with many *stripes*. But he that knew not, and did commit things worthy of stripes, shall be beaten with few *stripes*. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.

I am come to send fire on the earth; and what will I, if it be already kindled? But I have a baptism to be baptized with; and how am I straitened till it be accomplished! Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division: For from henceforth there shall be five in one house divided, three against two, and two against three. The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother in law against her daughter in law, and the daughter in law against her mother in law.

And he said also to the people, When ye see a cloud rise out of the west, straightway ye say, There cometh a shower; and so it is. And when *ye see* the south wind blow, ye say, There will be heat; and it cometh to pass. *Ye* hypocrites, ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time? Yea, and why even of yourselves judge ye not what is right?

When thou goest with thine adversary to the magistrate, *as thou art* in the way, give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison. I tell thee, thou shalt not depart thence, till thou hast paid the very last mite.

✢ Chapter 13

There were present at that season some that told him of the Galilæans, whose blood Pilate had mingled with their sacrifices. And Jesus answering said unto them, Suppose ye that these Galilæans were sinners above all the Galilæans, because they suffered such things? I tell you, Nay: but, except ye repent, ye shall all likewise perish. Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? I tell you, Nay: but, except ye repent, ye shall all likewise perish.

He spake also this parable; A certain *man* had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none. Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground? And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung *it:* And if it bear fruit, *well:* and if not, *then* after that thou shalt cut it down. And he was teaching in one of the synagogues on the sabbath.

And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up *herself.* And when Jesus saw her, he called *her to him*, and said unto her, Woman, thou art loosed from thine infirmity. And he laid *his* hands on her: and immediately she was made straight, and glorified God. And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath day. The Lord then answered him, and said, *Thou* hypocrite, doth not each one of you on the sabbath loose his ox or *his* ass from the stall, and lead *him* away to watering? And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day? And when he had said these things, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him.

Then said he, Unto what is the kingdom of God like? and whereunto shall I resemble it? It is like a grain of mustard seed, which a man took, and cast into his garden; and it grew, and waxed a great tree; and the fowls of the air lodged in the branches of it. And again he said, Whereunto shall I liken the kingdom of God? It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened. And he went through the cities and villages, teaching, and journeying toward Jerusalem. Then said one unto him, Lord, are there few that be saved? And he said unto them,

Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able. When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are: Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you, I know you not whence ye are; depart from me, all *ye* workers of iniquity. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you *yourselves* thrust out. And they shall come from the east, and *from* the west, and from the north, and *from* the south, and shall sit down in the kingdom of God. And, behold, there are last which shall be first, and there are first which shall be last.

The same day there came certain of the Pharisees, saying unto him, Get thee out, and depart hence: for Herod will kill thee. And he said unto them, Go ye, and tell that fox, Behold, I cast out devils, and I do cures to day and to morrow, and the third *day* I shall be perfected. Nevertheless I must walk to day, and to morrow, and the *day* following: for it cannot be that a prophet perish out of Jerusalem. O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen *doth gather* her brood under *her* wings, and ye would not! Behold, your house is left unto you desolate: and verily I say unto you, Ye shall not see me, until *the time* come when ye shall say, Blessed *is* he that cometh in the name of the Lord.

✢ Chapter 14

And it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the sabbath day, that they watched him. And, behold, there was a certain man before him which had the dropsy. And Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath day? And they held their peace. And he took *him*, and healed him, and let him go; And answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day? And they could not answer him again to these things.

And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms; saying unto them, When thou art bidden of any *man* to a wedding, sit not down in the highest room; lest a more honourable man than thou be bidden of him; And he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room. But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee. For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.

Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor *thy* rich neighbours; lest they also bid thee again, and a recompence be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind: And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just.

And when one of them that sat at meat with him heard these things, he said unto him,

Blessed *is* he that shall eat bread in the kingdom of God. Then said he unto him, A certain man made a great supper, and bade many: And sent his servant at supper time to say to them that were bidden, Come; for all things are now ready. And they all with one *consent* began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come. So that servant came, and shewed his Lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the Lord said unto the servant, Go out into the highways and hedges, and compel *them* to come in, that my house may be filled. For I say unto you, That none of those men which were bidden shall taste of my supper.

And there went great multitudes with him: and he turned, and said unto them, If any *man* come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not bear his cross, and come after me, cannot be my disciple. For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have *sufficient* to finish *it?* Lest haply, after he hath laid the foundation, and is not able to finish *it*, all that behold *it* begin to mock him, Saying, This man began to build, and was not able to finish. Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand? Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace. So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.

Salt *is* good: but if the salt have lost his savour, wherewith shall it be seasoned? It is neither fit for the land, nor yet for the dunghill; *but* men cast it out. He that hath ears to hear, let him hear.

✣ Chapter 15

Then drew near unto him all the publicans and sinners for to hear him. And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them.

And he spake this parable unto them, saying, What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found *it*, he layeth *it* on his shoulders, rejoicing. And when he cometh home, he calleth together *his* friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.

Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find *it?* And when she hath found *it*, she calleth *her* friends and *her* neighbours together, saying, Rejoice with me; for I have found the piece which I had lost. Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

And he said, A certain man had two sons: And the younger of them said to *his* father, Father, give me the portion of goods that falleth *to me*. And he divided unto them *his* living. And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in that land; and he began to be in want. And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him. And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, And am no more worthy to be called thy son: make me as one of thy hired servants. And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. But the father said to his servants, Bring forth the best robe, and put *it* on him; and put a ring on his hand, and shoes on *his* feet: And bring hither the fatted calf, and kill *it;* and let us eat, and be merry: For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry. Now his elder son was in the field: and as he came and drew nigh to the house, he heard musick and dancing. And he called one of the servants, and asked what these things meant. And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound. And he was angry, and would not go in: therefore came his father out, and intreated him. And he answering said to *his* father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends: But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf. And he said unto him, Son, thou art ever with me, and all that I have is thine. It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

✣ Chapter 16

And he said also unto his disciples, There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods. And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward. Then the steward said within himself, What shall I do? for my Lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed. I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses. So he called every one of his Lord's debtors *unto him*, and said unto the first, How much owest thou unto my Lord? And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty. Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore. And the Lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light. And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations. He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true *riches?* And if ye have not been faithful in that which is another man's, who shall give you that which is your own?

No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. And the Pharisees also, who were covetous, heard all these things: and they derided him. And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God. The law and the prophets *were* until John: since that time the kingdom of God is preached, and every man presseth into it. And it is easier for heaven and earth to pass, than one tittle of the law to fail. Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from *her* husband committeth adultery.

There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: And there was a certain beggar named Lazarus, which was laid at his gate, full of sores, And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that *would come* from thence. Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house: For I have five brethren; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

✣ Chapter 17

Then said he unto the disciples, It is impossible but that offences will come: but woe *unto him*, through whom they come! It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones.

Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him. And the apostles said unto the Lord, Increase our faith. And the Lord said, If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you. But which of you, having a servant plowing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat? And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink? Doth he thank that servant because he did the things that were commanded him? I trow not. So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.

And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee. And as he entered into a certain village, there met him ten men that were lepers, which stood afar off: And they lifted up *their* voices, and said, Jesus, Master, have mercy on us. And when he saw *them*, he said unto them, Go shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed.

And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, And fell down on *his* face at his feet, giving him thanks: and he was a Samaritan. And Jesus answering said, Were there not ten cleansed? but where *are* the nine? There are not found that returned to give glory to God, save this stranger. And he said unto him, Arise, go thy way: thy faith hath made thee whole.

And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation: Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you. And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see *it*. And they shall say to you, See here; or, see there: go not after *them*, nor follow *them*. For as the lightning, that lighteneth out of the one *part* under heaven, shineth unto the other *part* under heaven; so shall also the Son of man be in his day. But first must he suffer many things, and be rejected of this generation. And as it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed *them* all. Even thus shall it be in the day when the Son of man is revealed. In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back. Remember Lot's wife. Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it. I tell you, in that night there shall be two *men* in one bed; the one shall be taken, and the other shall be left. Two *women* shall be grinding together; the one shall be taken, and the other left. Two *men* shall be in the field; the one shall be taken, and the other left. And they answered and said unto him, Where, Lord? And he said unto them, Wheresoever the body *is*, thither will the eagles be gathered together.

✢ Chapter 18

And he spake a parable unto them *to this end*, that men ought always to pray, and not to faint; Saying, There was in a city a judge, which feared not God, neither regarded man: And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary. And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man; Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me. And the Lord said, Hear what the unjust judge saith. And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth? And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others: Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men *are*, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. And the publican, standing afar off, would not lift up so much as *his* eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified *rather* than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted. And they brought unto him also infants, that he would touch them: but when *his* disciples saw *it*, they rebuked them. But Jesus called them *unto him*, and said, Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein. And a certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life? And Jesus said unto him, Why callest thou me good? none *is* good, save one, *that is*, God. Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother. And he said, All these have I kept from my youth up. Now when Jesus heard these things, he said unto him, Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me. And when he heard this, he was very sorrowful: for he was very rich. And when Jesus saw that he was very sorrowful, he said, How hardly shall they that have riches enter into the kingdom of God! For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God. And they that heard *it* said, Who then can be saved? And he said, The things which are impossible with men are possible with God. Then Peter said, Lo, we have left all, and followed thee. And he said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, Who shall not receive manifold more in this present time, and in the world to come life everlasting.

Then he took *unto him* the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished. For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on: And they shall scourge *him*, and put him to death: and the third day he shall rise again. And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken.

And it came to pass, that as he was come nigh unto Jericho, a certain blind man sat by the way side begging: And hearing the multitude pass by, he asked what it meant. And they told him, that Jesus of Nazareth passeth by. And he cried, saying, Jesus, *thou* Son of David, have mercy on me. And they which went before rebuked him, that he should hold his peace: but he cried so much the more, *Thou* Son of David, have mercy on me. And Jesus stood, and commanded him to be brought unto him: and when he was come near, he asked him, Saying, What wilt thou that I shall do unto thee? And he said, Lord, that I may receive my sight. And Jesus said unto him, Receive thy sight: thy faith hath saved thee. And immediately he received his sight, and followed him, glorifying God: and all the people, when they saw *it*, gave praise unto God.

✢ Chapter 19

And *Jesus* entered and passed through Jericho. And, behold, *there was* a man named Zacchæus, which was the chief among the publicans, and he was rich. And he sought to see Jesus who he was; and could not for the press, because he was little of stature. And he ran before, and climbed up into a sycomore tree to see him: for he was to pass that *way*. And when Jesus came to the place, he looked up, and saw him, and said unto him, Zacchæus, make haste, and come down; for to day I must abide at thy house. And he made haste, and came down, and received him joyfully. And when they saw *it*, they all murmured, saying, That he was gone to be guest with a man that is a sinner. And Zacchæus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore *him* fourfold. And Jesus said unto him, This day is salvation come to this house, forsomuch as he also is a son of Abraham. For the Son of man is come to seek and to save that which was lost. And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear. He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return. And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come. But his citizens hated him, and sent a message after him, saying, We will not have this *man* to reign over us. And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading. Then came the first, saying, Lord, thy pound hath gained ten pounds. And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities. And the second came, saying, Lord, thy pound hath gained five pounds. And he said likewise to him, Be thou also over five cities. And another came, saying, Lord, behold, *here is* thy pound, which I have kept laid up in a napkin: For I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow. And he saith unto him, Out of thine own mouth will I judge thee, *thou* wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow: Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury? And he said unto them that stood by, Take from him the pound, and give *it* to him that hath ten pounds. (And they said unto him, Lord, he hath ten pounds.) For I say unto you, That unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him. But those mine enemies, which would not that I should reign over them, bring hither, and slay *them* before me.

And when he had thus spoken, he went before, ascending up to Jerusalem. And it came to pass, when he was come nigh to Bethphage and Bethany, at the mount called *the mount* of Olives, he sent two of his disciples, Saying, Go ye into the village over against *you;* in the which at your entering ye shall find a colt tied, whereon yet never man sat: loose him, and bring *him hither*. And if any man ask you, Why do ye loose *him?* thus shall ye say unto him, Because the Lord hath need of him. And they that were sent went their way, and found even as he had said unto them. And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt? And they said, The Lord hath need of him. And they brought him to Jesus: and they cast their garments upon the colt, and they set Jesus thereon. And as he went, they spread their clothes in the way. And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen; Saying, Blessed *be* the King that cometh in the name of the Lord: peace in heaven, and glory in the highest. And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples. And he answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out.

And when he was come near, he beheld the city, and wept over it, Saying, If thou hadst known, even thou, at least in this thy day, the things *which belong* unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation. And he went into the temple, and began to cast out them that sold therein, and them that bought; Saying unto them, It is written, My house is the house of prayer: but ye have made it a den of thieves. And he taught daily in the temple. But the chief priests and the scribes and the chief of the people sought to destroy him, And could not find what they might do: for all the people were very attentive to hear him.

✢ Chapter 20

And it came to pass, *that* on one of those days, as he taught the people in the temple, and preached the gospel, the chief priests and the scribes came upon *him* with the elders, And spake unto him, saying, Tell us, by what authority doest thou these things? or who is he that gave thee this authority? And he answered and said unto them, I will also ask you one thing; and answer me: The baptism of John, was it from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then believed ye him not? But and if we say, Of men; all the people will stone us: for they be persuaded that John was a prophet. And they answered, that they could not tell whence *it was*. And Jesus said unto them, Neither tell I you by what authority I do these things. Then began he to speak to the people this parable; A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time. And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard: but the husbandmen beat him, and sent *him* away empty. And again he sent another servant: and they beat him also, and entreated *him* shamefully, and sent *him* away empty. And again he sent a third: and they wounded him also, and cast *him* out. Then said the Lord of the vineyard, What shall I do? I will send my beloved son: it may be they will reverence *him* when they see him. But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir: come, let us kill him, that the inheritance may be ours. So they cast him out of the vineyard, and killed *him*. What therefore shall the Lord of the vineyard do unto them? He shall come and destroy these husbandmen, and shall give the vineyard to others. And when they heard *it*, they said, God forbid. And he beheld them, and said, What is this then that is written, The stone which the builders rejected, the same is become the head of the corner? Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder.

And the chief priests and the scribes the same hour sought to lay hands on him; and they feared the people: for they perceived that he had spoken this parable against them. And they watched *him*, and sent forth spies, which should feign themselves just men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governor. And they asked him, saying, Master, we know that thou sayest and teachest rightly, neither acceptest thou the person *of any*, but teachest the way of God truly: Is it lawful for us to give tribute unto Cæsar, or no? But he perceived their craftiness, and said unto them, Why tempt ye me? Shew me a penny. Whose image and superscription hath it? They answered and said, Cæsar's. And he said unto them, Render therefore unto Cæsar the things which be Cæsar's, and unto God the things which be God's. And they could not take hold of his words before the people: and they marvelled at his answer, and held their peace.

Then came to *him* certain of the Sadducees, which deny that there is any resurrection; and they asked him, Saying, Master, Moses wrote unto us, If any man's brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother. There were therefore seven brethren: and the first took a wife, and died without children. And the second took her to wife, and he died childless. And the third took her; and in like manner the seven also: and they left no children, and died. Last of all the woman died also. Therefore in the resurrection whose wife of them is she? for seven had her to wife. And Jesus answering said unto them, The children of this world marry, and are given in marriage: But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection. Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For he is not a God of the dead, but of the living: for all live unto him.

Then certain of the scribes answering said, Master, thou hast well said. And after that they durst not ask him any *question at all*. And he said unto them, How say they that Christ is David's son? And David himself saith in the book of Psalms, The Lord said unto my Lord, Sit thou on my right hand, Till I make thine enemies thy footstool. David therefore calleth him Lord, how is he then his son?

Then in the audience of all the people he said unto his disciples, Beware of the scribes, which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts; Which devour widows' houses, and for a shew make long prayers: the same shall receive greater damnation.

✢ Chapter 21

And he looked up, and saw the rich men casting their gifts into the treasury. And he saw also a certain poor widow casting in thither two mites. And he said, Of a truth I say unto you, that this poor widow hath cast in more than they all: For all these have of their abundance cast in unto the offerings of God: but she of her penury hath cast in all the living that she had.

And as some spake of the temple, how it was adorned with goodly stones and gifts, he said, *As for* these things which ye behold, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down. And they asked him, saying, Master, but when shall these things be? and what sign *will there be* when these things shall come to pass? And he said, Take heed that ye be not deceived: for many shall come in my name, saying, I am *Christ;* and the time draweth near: go ye not therefore after them. But when ye shall hear of wars and commotions, be not terrified: for these things must first come to pass; but the end *is* not by and by. Then said he unto them, Nation shall rise against nation, and kingdom against kingdom: And great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven. But before all these, they shall lay their hands on you, and persecute *you*, delivering *you* up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake. And it shall turn to you for a testimony. Settle *it* therefore in your hearts, not to meditate before what ye shall answer: For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist. And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and *some* of you shall they cause to be put to death. And ye shall be hated of all *men* for my name's sake. But there shall not an hair of your head perish. In your patience possess ye your souls. And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judæa flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto. For these be the days of vengeance, that all things which are written may be fulfilled. But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh. And he spake to them a parable; Behold the fig tree, and all the trees; When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. Verily I say unto you, This generation shall not pass away, till all be fulfilled. Heaven and earth shall pass away: but my words shall not pass away.

And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and *so* that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man. And in the day time he was teaching in the temple; and at night he went out, and abode in the mount that is called *the mount* of Olives. And all the people came early in the morning to him in the temple, for to hear him.

✢ Chapter 22

Now the feast of unleavened bread drew nigh, which is called the Passover. And the chief priests and scribes sought how they might kill him; for they feared the people.

Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve. And he went his way, and communed with the chief priests and captains, how he might betray him unto them. And they were glad, and covenanted to give him money. And he promised, and sought opportunity to betray him unto them in the absence of the multitude.

Then came the day of unleavened bread, when the passover must be killed. And he sent Peter and John, saying, Go and prepare us the passover, that we may eat. And they said unto him, Where wilt thou that we prepare? And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in. And ye shall say unto the goodman of the house, The Master saith unto thee, Where is the guestchamber, where I shall eat the passover with my disciples? And he shall shew you a large upper room furnished: there make ready. And they went, and found as he had said unto them: and they made ready the passover. And when the hour was come, he sat down, and the twelve apostles with him. And he said unto them, With desire I have desired to eat this passover with you before I suffer: For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. And he took the cup, and gave thanks, and said, Take this, and divide *it* among yourselves: For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.

And he took bread, and gave thanks, and brake *it*, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup *is* the new testament in my blood, which is shed for you.

But, behold, the hand of him that betrayeth me *is* with me on the table. And truly the Son of man goeth, as it was determined: but woe unto that man by whom he is betrayed! And they began to inquire among themselves, which of them it was that should do this

thing.

And there was also a strife among them, which of them should be accounted the greatest. And he said unto them, The kings of the Gentiles exercise Lordship over them; and they that exercise authority upon them are called benefactors. But ye *shall* not *be* so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. For whether *is* greater, he that sitteth at meat, or he that serveth? *is* not he that sitteth at meat? but I am among you as he that serveth. Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me; That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.

And the Lord said, Simon, Simon, behold, Satan hath desired *to have* you, that he may sift *you* as wheat: But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren. And he said unto him, Lord, I am ready to go with thee, both into prison, and to death. And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me. And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing. Then said he unto them, But now, he that hath a purse, let him take *it*, and likewise *his* scrip: and he that hath no sword, let him sell his garment, and buy one. For I say unto you, that this that is written must yet be accomplished in me, And he was reckoned among the transgressors: for the things concerning me have an end. And they said, Lord, behold, here *are* two swords. And he said unto them, It is enough.

And he came out, and went, as he was wont, to the mount of Olives; and his disciples also followed him. And when he was at the place, he said unto them, Pray that ye enter not into temptation. And he was withdrawn from them about a stone's cast, and kneeled down, and prayed, Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done. And there appeared an angel unto him from heaven, strengthening him. And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground. And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow, And said unto them, Why sleep ye? rise and pray, lest ye enter into temptation.

And while he yet spake, behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him. But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss? When they which were about him saw what would follow, they said unto him, Lord, shall we smite with the sword?

And one of them smote the servant of the high priest, and cut off his right ear. And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him. Then Jesus said unto the chief priests, and captains of the temple, and the elders, which were come to him, Be ye come out, as against a thief, with swords and staves? When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness.

Then took they him, and led *him*, and brought him into the high priest's house. And Peter followed afar off. And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them. But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with him. And he denied him, saying, Woman, I know him not. And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not. And about the space of one hour after another confidently affirmed, saying, Of a truth this *fellow* also was with him: for he is a Galilæan. And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew. And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice. And Peter went out, and wept bitterly.

And the men that held Jesus mocked him, and smote *him*. And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophesy, who is it that smote thee? And many other things blasphemously spake they against him.

And as soon as it was day, the elders of the people and the chief priests and the scribes came together, and led him into their council, saying, Art thou the Christ? tell us. And he said unto them, If I tell you, ye will not believe: And if I also ask *you*, ye will not answer me, nor let *me* go. Hereafter shall the Son of man sit on the right hand of the power of God. Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am. And they said, What need we any further witness? for we ourselves have heard of his own mouth.

✢ Chapter 23

And the whole multitude of them arose, and led him unto Pilate. And they began to accuse him, saying, We found this *fellow* perverting the nation, and forbidding to give tribute to Cæsar, saying that he himself is Christ a King. And Pilate asked him, saying, Art thou the King of the Jews? And he answered him and said, Thou sayest *it*. Then said Pilate to the chief priests and *to* the people, I find no fault in this man. And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place. When Pilate heard of Galilee, he asked whether the man were a Galilæan. And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time.

And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long *season*, because he had heard many things of him; and he hoped to have seen some miracle done by him. Then he questioned with him in many words; but he answered him nothing. And the chief priests and scribes stood and vehemently accused him. And Herod with his men of war set him at nought, and mocked *him*, and arrayed him in a gorgeous robe, and sent him again to Pilate.

And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves.

And Pilate, when he had called together the chief priests and the rulers and the people, Said unto them, Ye have brought this man unto me, as one that perverteth the people: and, behold, I, having examined *him* before you, have found no fault in this man touching those things whereof ye accuse him: No, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death is done unto him. I will therefore chastise him, and release *him*. (For of necessity he must release one unto them at the feast.) And they cried out all at once, saying, Away with this *man*, and release unto us Barabbas: (Who for a certain sedition made in the city, and for murder, was cast into prison.) Pilate therefore, willing to release Jesus, spake again to them. But they cried, saying, Crucify *him*, crucify him. And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let *him* go. And they were instant with loud voices, requiring that he might be crucified. And the voices of them and of the chief priests prevailed. And Pilate gave sentence that it should be as they required. And he released unto them him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will. And as they led him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear *it* after Jesus.

And there followed him a great company of people, and of women, which also bewailed and lamented him. But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. For, behold, the days are coming, in the which they shall say, Blessed *are* the barren, and the wombs that never bare, and the paps which never gave suck. Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. For if they do these things in a green tree, what shall be done in the dry? And there were also two other, malefactors, led with him to be put to death. And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left.

Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots. And the people stood beholding. And the rulers also with them derided *him*, saying, He saved others; let him save himself, if he be Christ, the chosen of God. And the soldiers also mocked him, coming to him, and offering him vinegar, And saying, If thou be the king of the Jews, save thyself. And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, This Is The King Of The Jews.

And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us. But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise. And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour. And the sun was darkened, and the veil of the temple was rent in the midst.

And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost. Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man. And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned. And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things.

And, behold, *there was* a man named Joseph, a counseller; *and he was* a good man, and a just: (The same had not consented to the counsel and deed of them;) *he was* of Arimathæa, a city of the Jews: who also himself waited for the kingdom of God. This *man* went unto Pilate, and begged the body of Jesus. And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid. And that day was the preparation, and the sabbath drew on. And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid. And they returned, and prepared spices and ointments; and rested the sabbath day according to the commandment.

✢ Chapter 24

Now upon the first *day* of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain *others* with them. And they found the stone rolled away from the sepulchre. And they entered in, and found not the body of the Lord Jesus. And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments: And as they were afraid, and bowed down *their* faces to the earth, they said unto them, Why seek ye the living among the dead? He is not here, but is risen: remember how he spake unto you when he was yet in Galilee, Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again. And they remembered his words, And returned from the sepulchre, and told all these things unto the eleven, and to all the rest. It was Mary Magdalene, and Joanna, and Mary *the mother* of James, and other *women that were* with them, which told these things unto the apostles. And their words seemed to them as idle tales, and they believed them not. Then arose Peter, and ran unto the sepulchre; and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass.

And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem *about* threescore furlongs. And they talked together of all these things which had happened. And it came to pass, that, while they communed *together* and reasoned, Jesus himself drew near, and went with them. But their eyes were holden that they should not know him. And he said unto them, What manner of communications *are* these that ye have one to another, as ye walk, and are sad? And the one of them, whose name was Cleopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days? And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people: And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he which should have redeemed Israel: and beside all this, to day is the third day since these things were done. Yea, and certain women also of our company made us astonished, which were early at the sepulchre; And when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive. And certain of them which were with us went to the sepulchre, and found *it* even so as the women had said: but him they saw not. Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken: Ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself. And they drew nigh unto the village, whither they went: and he made as though he would have gone further. But they constrained him, saying, Abide with us: for it is toward evening, and the day is far spent. And he went in to tarry with them. And it came to pass, as he sat at meat with them, he took bread, and blessed *it*, and brake, and gave to them. And their eyes were opened, and they knew him; and he vanished out of their sight. And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures? And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, Saying, The Lord is risen indeed, and hath appeared to Simon. And they told what things *were done* in the way, and how he was known of them in breaking of bread.

And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace *be* unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he shewed them *his* hands and *his* feet. And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? And they gave him a piece of a broiled fish, and of an honeycomb. And he took *it*, and did eat before them. And he said unto them, These *are* the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and *in* the prophets, and *in* the psalms, concerning me. Then opened he their understanding, that they might understand the scriptures, And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things.

And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

And he led them out as far as to Bethany, and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. And they worshipped him, and returned to Jerusalem with great joy: And were continually in the temple, praising and blessing God. Amen.

The Gospel According to St. John.

✢ Chapter 1

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not.

There was a man sent from God, whose name *was* John. The same came for a witness, to bear witness of the Light, that all *men* through him might believe. He was not that Light, but *was sent* to bear witness of that Light. *That* was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, *even* to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me. And of his fulness have all we received, and grace for grace. For the law was given by Moses, *but* grace and truth came by Jesus Christ. No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared *him*.

And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou? And he confessed, and denied not; but confessed, I am not the Christ. And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No. Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? He said, I *am* the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias. And they which were sent were of the Pharisees. And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet? John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not; He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose. These things were done in Bethabara beyond Jordan, where John was baptizing.

The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world. This is he of whom I said, After me cometh a man which is preferred before me: for he was before me. And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water. And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. And I saw, and bare record that this is the Son of God.

Again the next day after John stood, and two of his disciples; And looking upon Jesus as he walked, he saith, Behold the Lamb of God! And the two disciples heard him speak, and they followed Jesus. Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou? He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour. One of the two which heard John *speak*, and followed him, was Andrew, Simon Peter's brother. He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, the Christ. And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone.

The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me. Now Philip was of Bethsaida, the city of Andrew and Peter. Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph. And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see. Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile! Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee. Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel. Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these. And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.

✢ Chapter 2

And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there: And both Jesus was called, and his disciples, to the marriage. And when they wanted wine, the mother of Jesus saith unto him, They have no wine. Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come. His mother saith unto the servants, Whatsoever he saith unto you, do *it*. And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim. And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare *it*. When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom, And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: *but* thou hast kept the good wine until now. This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples: and they continued there not many days.

And the Jews' passover was at hand, and Jesus went up to Jerusalem, And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting: And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables; And said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise. And his disciples remembered that it was written, The zeal of thine house hath eaten me up.

Then answered the Jews and said unto him, What sign shewest thou unto us, seeing that thou doest these things? Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? But he spake of the temple of his body. When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said.

Now when he was in Jerusalem at the passover, in the feast *day*, many believed in his name, when they saw the miracles which he did. But Jesus did not commit himself unto them, because he knew all *men*, And needed not that any should testify of man: for he knew what was in man.

✢ Chapter 3

There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and *of* the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit. Nicodemus answered and said unto him, How can these things be? Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things? Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness. If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you *of* heavenly things? And no man hath ascended up to heaven, but he that came down from heaven, *even* the Son of man which is in heaven.

And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believeth in him should not perish, but have eternal life.

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

He that believeth on him is not condemned: but he that believeth not is condemned

already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

After these things came Jesus and his disciples into the land of Judæa; and there he tarried with them, and baptized.

And John also was baptizing in Ænon near to Salim, because there was much water there: and they came, and were baptized. For John was not yet cast into prison.

Then there arose a question between *some* of John's disciples and the Jews about purifying. And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all *men* come to him. John answered and said, A man can receive nothing, except it be given him from heaven. Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him. He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled. He must increase, but I *must* decrease. He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all. And what he hath seen and heard, that he testifieth; and no man receiveth his testimony. He that hath received his testimony hath set to his seal that God is true. For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure *unto him*. The Father loveth the Son, and hath given all things into his hand. He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

✢ Chapter 4

When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John, (Though Jesus himself baptized not, but his disciples,) He left Judæa, and departed again into Galilee. And he must needs go through Samaria. Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph. Now Jacob's well was there. Jesus therefore, being wearied with *his* journey, sat thus on the well: *and* it was about the sixth hour. There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink. (For his disciples were gone away unto the city to buy meat.) Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans. Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water. The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water? Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle? Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again: But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life. The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw. Jesus saith unto her, Go, call thy husband, and come hither. The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband: For thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly. The woman saith unto him, Sir, I perceive that thou art a prophet. Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship. Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye worship ye know not what: we know what we worship: for salvation is of the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God *is* a Spirit: and they that worship him must worship *him* in spirit and in truth. The woman saith unto him, I know that Messias cometh, which is called Christ: when he is come, he will tell us all things. Jesus saith unto her, I that speak unto thee am *he*.

And upon this came his disciples, and marvelled that he talked with the woman: yet no man said, What seekest thou? or, Why talkest thou with her? The woman then left her waterpot, and went her way into the city, and saith to the men, Come, see a man, which told me all things that ever I did: is not this the Christ? Then they went out of the city, and came unto him.

In the mean while his disciples prayed him, saying, Master, eat. But he said unto them, I have meat to eat that ye know not of. Therefore said the disciples one to another, Hath any man brought him *ought* to eat? Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work. Say not ye, There are yet four months, and *then* cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together. And herein is that saying true, One soweth, and another reapeth. I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours.

And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did. So when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there two days. And many more believed because of his own word; And said unto the woman, Now we believe, not because of thy saying: for we have heard *him* ourselves, and know that this is indeed the Christ, the Saviour of the world.

Now after two days he departed thence, and went into Galilee. For Jesus himself testified, that a prophet hath no honour in his own country. Then when he was come into Galilee, the Galilæans received him, having seen all the things that he did at Jerusalem at the feast: for they also went unto the feast. So Jesus came again into Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum. When he heard that Jesus was come out of Judæa into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death. Then said Jesus unto him, Except ye see signs and wonders, ye will not believe. The nobleman saith unto him, Sir, come down ere my child die. Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way. And as he was now going down, his servants met him, and told *him*, saying, Thy son liveth. Then inquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him. So the father knew that *it was* at the same hour, in the which Jesus said unto him, Thy son liveth: and himself believed, and his whole house. This *is* again the second miracle *that* Jesus did, when he was come out of Judæa into Galilee.

✢ Chapter 5

After this there was a feast of the Jews; and Jesus went up to Jerusalem. Now there is at Jerusalem by the sheep *market* a pool, which is called in the Hebrew tongue Bethesda, having five porches. In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water. For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had. And a certain man was there, which had an infirmity thirty and eight years. When Jesus saw him lie, and knew that he had been now a long time *in that case*, he saith unto him, Wilt thou be made whole? The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me. Jesus saith unto him, Rise, take up thy bed, and walk. And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath.

The Jews therefore said unto him that was cured, It is the sabbath day: it is not lawful for thee to carry *thy* bed. He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk. Then asked they him, What man is that which said unto thee, Take up thy bed, and walk? And he that was healed wist not who it was: for Jesus had conveyed himself away, a multitude being in *that* place. Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto thee. The man departed, and told the Jews that it was Jesus, which had made him whole. And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath day.

But Jesus answered them, My Father worketh hitherto, and I work. Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God. Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise. For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel. For as the Father raiseth up the dead, and quickeneth *them;* even so the Son quickeneth whom he will. For the Father judgeth no man, but hath committed all judgment unto the Son: That all *men* should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him. Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. For as the Father hath life in himself; so hath he given to the Son to have life in himself; And hath given him authority to execute judgment also, because he is the Son of man. Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me. If I bear witness of myself, my witness is not true.

There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true. Ye sent unto John, and he bare witness unto the truth. But I receive not testimony from man: but these things I say, that ye might be saved. He was a burning and a shining light: and ye were willing for a season to rejoice in his light.

But I have greater witness than *that* of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me. And the Father himself, which hath sent me, hath borne witness of me. Ye have

neither heard his voice at any time, nor seen his shape. And ye have not his word abiding in you: for whom he hath sent, him ye believe not.

Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me. And ye will not come to me, that ye might have life. I receive not honour from men. But I know you, that ye have not the love of God in you. I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive. How can ye believe, which receive honour one of another, and seek not the honour that *cometh* from God only? Do not think that I will accuse you to the Father: there is *one* that accuseth you, *even* Moses, in whom ye trust. For had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?

✢ Chapter 6

After these things Jesus went over the sea of Galilee, which is *the sea* of Tiberias. And a great multitude followed him, because they saw his miracles which he did on them that were diseased. And Jesus went up into a mountain, and there he sat with his disciples. And the passover, a feast of the Jews, was nigh.

When Jesus then lifted up *his* eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat? And this he said to prove him: for he himself knew what he would do. Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little. One of his disciples, Andrew, Simon Peter's brother, saith unto him, There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many? And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would. When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered *them* together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten. Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world.

When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone. And when even was *now* come, his disciples went down unto the sea, And entered into a ship, and went over the sea toward Capernaum. And it was now dark, and Jesus was not come to them. And the sea arose by reason of a great wind that blew. So when they had rowed about five and twenty or thirty furlongs, they see Jesus walking on the sea, and drawing nigh unto the ship: and they were afraid. But he saith unto them, It is I; be not afraid. Then they willingly received him into the ship: and immediately the ship was at the land whither they went.

The day following, when the people which stood on the other side of the sea saw that there was none other boat there, save that one whereinto his disciples were entered, and that Jesus went not with his disciples into the boat, but *that* his disciples were gone away alone; (Howbeit there came other boats from Tiberias nigh unto the place where they did eat bread, after that the Lord had given thanks:) When the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus. And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither? Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled. Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed. Then said they unto him, What shall we do, that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent. They said therefore unto him, What sign shewest thou then, that we may see, and believe thee? what dost thou work? Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat. Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world. Then said they unto him, Lord, evermore give us this bread. And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. But I said unto you, That ye also have seen me, and believe not. All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day. The Jews then murmured at him, because he said, I am the bread which came down from heaven. And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven? Jesus therefore answered and said unto them, Murmur not among yourselves. No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me. Not that any man hath seen the Father, save he which is of God, he hath seen the Father. Verily, verily, I say unto you, He that believeth on me hath everlasting life. I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world. The Jews therefore strove among themselves, saying, How can this man give us *his* flesh to eat? Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever. These things said he in the synagogue, as he taught in Capernaum. Many therefore of his disciples, when they had heard *this*, said, This is an hard saying; who can hear it? When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you? *What* and if ye shall see the Son of man ascend up where he was before? It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, *they* are spirit, and *they* are life. But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him. And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.

From that *time* many of his disciples went back, and walked no more with him. Then said Jesus unto the twelve, Will ye also go away? Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God. Jesus answered them, Have not I chosen you twelve, and one of you is a devil? He spake of Judas Iscariot *the son* of Simon: for he it was that should betray him, being one of the twelve.

✢ Chapter 7

After these things Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him. Now the Jews' feast of tabernacles was at hand. His brethren therefore said unto him, Depart hence, and go into Judæa, that thy disciples also may see the works that thou doest. For *there is* no man *that* doeth any thing in secret, and he himself seeketh to be known openly. If thou do these things, shew thyself to the world. For neither did his brethren believe in him. Then Jesus said unto them, My time is not yet come: but your time is alway ready. The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil. Go ye up unto this feast: I go not up yet unto this feast; for my time is not yet full come. When he had said these words unto them, he abode *still* in Galilee.

But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret. Then the Jews sought him at the feast, and said, Where is he? And there was much murmuring among the people concerning him: for some said, He is a good man: others said, Nay; but he deceiveth the people. Howbeit no man spake openly of him for fear of the Jews.

Now about the midst of the feast Jesus went up into the temple, and taught. And the Jews marvelled, saying, How knoweth this man letters, having never learned? Jesus answered them, and said, My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or *whether* I speak of myself. He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him. Did not Moses give you the law, and *yet* none of you keepeth the law? Why go ye about to kill me? The people answered and said, Thou hast a devil: who goeth about to kill thee? Jesus answered and said unto them, I have done one work, and ye all marvel. Moses therefore gave unto you circumcision; (not because it is of Moses, but of the fathers;) and ye on the sabbath day circumcise a man. If a man on the sabbath day receive circumcision, that the law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole on the sabbath day? Judge not according to the appearance, but judge righteous judgment. Then said some of them of Jerusalem, Is not this he, whom they seek to kill? But, lo, he speaketh boldly, and they say nothing unto him. Do the rulers know indeed that this is the very Christ? Howbeit we know this man whence he is: but when Christ cometh, no man knoweth whence he is. Then cried Jesus in the temple as he taught, saying, Ye both know me, and ye know whence I am: and I am not come of myself, but he that sent me is true, whom ye know not. But I know him: for I am from him, and he hath sent me. Then they sought to take him: but no man laid hands on him, because his hour was not yet come. And many of the people believed on him, and said, When Christ cometh, will he do more miracles than these which this *man* hath done?

The Pharisees heard that the people murmured such things concerning him; and the Pharisees and the chief priests sent officers to take him. Then said Jesus unto them, Yet a little while am I with you, and *then* I go unto him that sent me. Ye shall seek me, and shall not find *me:* and where I am, *thither* ye cannot come. Then said the Jews among themselves, Whither will he go, that we shall not find him? will he go unto the dispersed among the Gentiles, and teach the Gentiles? What *manner of* saying is this that he said, Ye shall seek me, and shall not find *me:* and where I am, *thither* ye cannot

come? In the last day, that great *day* of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet *given;* because that Jesus was not yet glorified.)

Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet. Others said, This is the Christ. But some said, Shall Christ come out of Galilee? Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was? So there was a division among the people because of him. And some of them would have taken him; but no man laid hands on him.

Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him? The officers answered, Never man spake like this man. Then answered them the Pharisees, Are ye also deceived? Have any of the rulers or of the Pharisees believed on him? But this people who knoweth not the law are cursed. Nicodemus saith unto them, (he that came to Jesus by night, being one of them,) Doth our law judge *any* man, before it hear him, and know what he doeth? They answered and said unto him, Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet. And every man went unto his own house.

✝ Chapter 8

JESUS went unto the mount of Olives. And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them. And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst, They say unto him, Master, this woman was taken in adultery, in the very act. Now Moses in the law commanded us, that such should be stoned: but what sayest thou? This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with *his* finger wrote on the ground, *as though he heard them not.* So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her. And again he stooped down, and wrote on the ground. And they which heard *it,* being convicted by *their own* conscience, went out one by one, beginning at the eldest, *even* unto the last: and Jesus was left alone, and the woman standing in the midst. When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee? She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more.

Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life. The Pharisees therefore said unto him, Thou bearest record of thyself; thy record is not true. Jesus answered and said unto them, Though I bear record of myself, *yet* my record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go. Ye judge after the flesh; I judge no man. And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me. It is also written in your law, that the testimony of two men is true. I am one that bear witness of myself, and the Father that sent me beareth witness of me. Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also. These words spake Jesus in the treasury, as he taught in the temple: and no man laid hands on him; for his hour was not yet come. Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come. Then said the Jews, Will he kill himself? because he saith, Whither I go, ye cannot come. And he said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world. I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am *he,* ye shall die in your sins. Then said they unto him, Who art thou? And Jesus saith unto them, Even *the same* that I said unto you from the beginning. I have many things to say and to judge of you: but he that sent me is true; and I speak to the world those things which I have heard of him. They understood not that he spake to them of the Father. Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am *he,* and *that* I do nothing of myself; but as my Father hath taught me, I speak these things. And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him. As he spake these words, many believed on him. Then said Jesus to those Jews which believed on him, If ye continue in my word, *then* are ye my disciples indeed; And ye shall know the truth, and the truth shall make you free.

They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free? Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin. And the servant abideth not in the house for ever: *but* the Son abideth ever. If the Son therefore shall make you free, ye shall be free indeed. I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you. I speak that which I have seen with my Father: and ye do that which ye have seen with your father. They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham. But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham. Ye do the deeds of your father. Then said they to him, We be not born of fornication; we have one Father, *even* God. Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me. Why do ye not understand my speech? *even* because ye cannot hear my word. Ye are of *your* father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it. And because I tell *you* the truth, ye believe me not. Which of you convinceth me of sin? And if I say the truth, why do ye not believe me? He that is of God heareth God's words: ye therefore hear *them* not, because ye are not of God. Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a devil? Jesus answered, I have not a devil; but I honour my Father, and ye do dishonour me. And I seek not mine own glory: there is one that seeketh and judgeth. Verily, verily, I say unto you, If a man keep my saying, he shall never see death. Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death. Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself? Jesus answered, If I honour myself, my honour is nothing: it is my Father that honoureth me; of whom ye say, that he is your God: Yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying. Your father Abraham rejoiced to see my day: and he saw *it,* and was glad. Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am. Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.

✝ Chapter 9

AND as *Jesus* passed by, he saw a man which was blind from *his* birth. And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind? Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him. I must work the works of him that sent me, while it is day: the night cometh, when no man can work. As long as I am in the world, I am the light of the world. When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay, And said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing.

The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged? Some said, This is he: others *said,* He is like him: *but* he said, I am *he.* Therefore said they unto him, How were thine eyes opened? He answered and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight. Then said they unto him, Where is he? He said, I know not.

They brought to the Pharisees him that aforetime was blind. And it was the sabbath day when Jesus made the clay, and opened his eyes. Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see. Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath day. Others said, How can a man that is a sinner do such miracles? And there was a division among them. They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, He is a prophet. But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight. And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see? His parents answered them and said, We know that this is our son, and that he was born blind: But by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself. These *words* spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue. Therefore said his parents, He is of age; ask him. Then again called they the man that was blind, and said unto him, Give God the praise: we know that this man is a sinner. He answered and said, Whether he be a sinner *or no,* I know not: one thing I know, that, whereas I was blind, now I see. Then said they to him again, What did he to thee? how opened he thine eyes? He answered them, I have told you already, and ye did not hear: wherefore would ye hear *it* again? will ye also be his disciples? Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples. We know that God spake unto Moses: *as for* this *fellow,* we know not from whence he is. The man answered and said unto them, Why herein is a marvellous thing, that ye know not from whence he is, and *yet* he hath opened mine eyes. Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth. Since the world began was it not heard that any man opened the eyes of one that was born blind. If this man were not of God, he could do nothing. They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out. Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God? He answered and said, Who is he, Lord, that I might believe on him? And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee. And he said, Lord, I believe. And he worshipped him.

And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind. And *some* of the Pharisees which were with him heard these words, and said unto him, Are we blind also? Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.

✢ Chapter 10

Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers. This parable spake Jesus unto them: but they understood not what things they were which he spake unto them. Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers: but the sheep did not hear them. I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have *it* more abundantly. I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep. I am the good shepherd, and know my *sheep*, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, *and* one shepherd. Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.

There was a division therefore again among the Jews for these sayings. And many of them said, He hath a devil, and is mad; why hear ye him? Others said, These are not the words of him that hath a devil. Can a devil open the eyes of the blind?

And it was at Jerusalem the feast of the dedication, and it was winter. And Jesus walked in the temple in Solomon's porch. Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly. Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me. But ye believe not, because ye are not of my sheep, as I said unto you. My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any *man* pluck them out of my hand. My Father, which gave *them* me, is greater than all; and no *man* is able to pluck *them* out of my Father's hand. I and *my* Father are one. Then the Jews took up stones again to stone him. Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me? The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God. Jesus answered them, Is it not written in your law, I said, Ye are gods? If he called them gods, unto whom the word of God came, and the scripture cannot be broken; Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God? If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father *is* in me, and I in him. Therefore they sought again to take him: but he escaped out of their hand, And went away again beyond Jordan into the place where John at first baptized; and there he abode. And many resorted unto him, and said, John did no miracle: but all things that John spake of this man were true. And many believed on him there.

✢ Chapter 11

Now a certain *man* was sick, *named* Lazarus, of Bethany, the town of Mary and her sister Martha. (It was *that* Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.) Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick. When Jesus heard *that*, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby. Now Jesus loved Martha, and her sister, and Lazarus. When he had heard therefore that he was sick, he abode two days still in the same place where he was. Then after that saith he to *his* disciples, Let us go into Judæa again. *His* disciples say unto him, Master, the Jews of late sought to stone thee; and goest thou thither again? Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world. But if a man walk in the night, he stumbleth, because there is no light in him. These things said he: and after that he saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep. Then said his disciples, Lord, if he sleep, he shall do well. Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep. Then said Jesus unto them plainly, Lazarus is dead. And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him. Then said Thomas, which is called Didymus, unto his fellowdisciples, Let us also go, that we may die with him. Then when Jesus came, he found that he had *lain* in the grave four days already. Now Bethany was nigh unto Jerusalem, about fifteen furlongs off: And many of the Jews came to Martha and Mary, to comfort them concerning their brother. Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat *still* in the house. Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died. But I know, that even now, whatsoever thou wilt ask of God, God will give *it* thee. Jesus saith unto her, Thy brother shall rise again. Martha saith unto him, I know that he shall rise again in the resurrection at the last day. Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die. Believest thou this? She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world. And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee. As soon as she heard *that*, she arose quickly, and came unto him. Now Jesus was not yet come into the town, but was in that place where Martha met him. The Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying, She goeth unto the grave to weep there. Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died. When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled, And said, Where have ye laid him? They said unto him, Lord, come and see. Jesus wept. Then said the Jews, Behold how he loved him! And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died? Jesus therefore again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it. Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been *dead* four days. Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God? Then they took away the stone *from the place* where the dead was laid. And Jesus lifted up *his* eyes, and said, Father, I thank thee that thou hast heard me. And I knew that thou hearest me always: but because of the people which stand by I said *it*, that they may believe that thou hast sent me. And when he thus had spoken, he cried with a loud voice, Lazarus, come forth. And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go. Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him. But some of them went their ways to the Pharisees, and told them what things Jesus had done.

Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles. If we let him thus alone, all *men* will believe on him: and the Romans shall come and take away both our place and nation. And one of them, *named* Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all, Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not. And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation; And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad. Then from that day forth they took counsel together for to put him to death. Jesus therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples.

And the Jews' passover was nigh at hand: and many went out of the country up to Jerusalem before the passover, to purify themselves. Then sought they for Jesus, and spake among themselves, as they stood in the temple, What think ye, that he will not come to the feast? Now both the chief priests and the Pharisees had given a commandment, that, if any man knew where he were, he should shew *it*, that they might take him.

✢ Chapter 12

Then Jesus six days before the passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead. There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him. Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment. Then saith one of his disciples, Judas Iscariot, Simon's *son*, which should betray him, Why was not this ointment sold for three hundred pence, and given to the poor? This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein. Then said Jesus, Let her alone: against the day of my burying hath she kept this. For the poor always ye have with you; but me ye have not always. Much people of the Jews therefore knew that he was there: and they came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead.

But the chief priests consulted that they might put Lazarus also to death; Because that by reason of him many of the Jews went away, and believed on Jesus.

On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem, Took branches of palm trees, and went forth to meet him, and cried, Hosanna: Blessed *is* the King of Israel that cometh in the name of the Lord. And Jesus, when he had found a young ass, sat thereon; as it is written, Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass's colt. These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and *that* they had done these things unto him. The people therefore that was with him when he called Lazarus out of his grave, and raised him

from the dead, bare record. For this cause the people also met him, for that they heard that he had done this miracle. The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold, the world is gone after him.

And there were certain Greeks among them that came up to worship at the feast: The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus. Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus.

And Jesus answered them, saying, The hour is come, that the Son of man should be glorified. Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit. He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal. If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will *my* Father honour. Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour. Father, glorify thy name. Then came there a voice from heaven, *saying*, I have both glorified *it*, and will glorify *it* again. The people therefore, that stood by, and heard *it*, said that it thundered: others said, An angel spake to him. Jesus answered and said, This voice came not because of me, but for your sakes. Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all *men* unto me. This he said, signifying what death he should die. The people answered him, We have heard out of the law that Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? who is this Son of man? Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them.

But though he had done so many miracles before them, yet they believed not on him: That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed? Therefore they could not believe, because that Esaias said again, He hath blinded their eyes, and hardened their heart; that they should not see with *their* eyes, nor understand with *their* heart, and be converted, and I should heal them. These things said Esaias, when he saw his glory, and spake of him.

Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess *him*, lest they should be put out of the synagogue: For they loved the praise of men more than the praise of God.

Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me. And he that seeth me seeth him that sent me. I am come a light into the world, that whosoever believeth on me should not abide in darkness. And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.

✢ Chapter 13

Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end. And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's *son*, to betray him; Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God; He riseth from supper, and laid aside his garments; and took a towel, and girded himself. After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe *them* with the towel wherewith he was girded. Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet? Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter. Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. Simon Peter saith unto him, Lord, not my feet only, but also *my* hands and *my* head. Jesus saith to him, He that is washed needeth not save to wash *his* feet, but is clean every whit: and ye are clean, but not all. For he knew who should betray him; therefore said he, Ye are not all clean. So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you? Ye call me Master and Lord: and ye say well; for *so* I am. If I then, *your* Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his Lord; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them.

I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me. Now I tell you before it come, that, when it is come to pass, ye may believe that I am *he*. Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me. When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me. Then the disciples looked one on another, doubting of whom he spake. Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved. Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake. He then lying on Jesus' breast saith unto him, Lord, who is it? Jesus answered, He it is, to whom I shall give a sop, when I have dipped *it*. And when he had dipped the sop, he gave *it* to Judas Iscariot, *the son* of Simon. And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly. Now no man at the table knew for what intent he spake this unto him. For some *of them* thought, because Judas had the bag, that Jesus had said unto him, Buy *those things* that we have need of against the feast; or, that he should give something to the poor. He then having received the sop went immediately out: and it was night.

Therefore, when he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him. If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him. Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you. A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all *men* know that ye are my disciples, if ye have love one to another.

Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterwards. Peter said unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake. Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice.

✢ Chapter 14

Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if *it were* not *so*, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, *there* ye may be also. And whither I go ye know, and the way ye know. Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way? Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me. If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him. Philip saith unto him, Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou *then*, Shew us the Father? Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. Believe me that I *am* in the Father, and the Father in me: or else believe me for the very works' sake. Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do; because I go unto my Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do *it*.

If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; *Even* the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. At that day ye shall know that I *am* in my Father, and ye in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me. These things have I spoken unto you, being *yet* present with you. But the Comforter, *which is* the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you, I go away, and come *again* unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I. And now I have told you before it come to pass, that, when it is come to pass, ye might believe. Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me. But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence.

✢ Chapter 15

I Am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every *branch* that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye *are* the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast *them* into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and *that* your joy might be full. This is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his Lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and *that* your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you. These things I command you, that ye love one another. If the world hate you, ye know that it hated me before *it hated* you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his Lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not him that sent me. If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin. He that hateth me hateth my Father also. If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father. But *this cometh to pass*, that the word might be fulfilled that is written in their law, They hated me without a cause. But when the Comforter is come, whom I will send unto you from the Father, *even* the Spirit of truth, which proceedeth from the Father, he shall testify of me: And ye also shall bear witness, because ye have been with me from the beginning.

✢ Chapter 16

These things have I spoken unto you, that ye should not be offended. They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service. And these things will they do unto you, because they have not known the Father, nor me. But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you. But now I go my way to him that sent me; and none of you asketh me, Whither goest thou? But because I have said these things unto you, sorrow hath filled your heart. Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: Of sin, because they believe not on me; Of righteousness, because I go to my Father, and ye see me no more; Of judgment, because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew *it* unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew *it* unto you. A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father. Then said *some* of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me: and again, a little while, and ye shall see me: and, Because I go to the Father? They said therefore, What is this that he saith, A little while? we cannot tell what he saith. Now Jesus knew that they were desirous to ask him, and said unto them, Do ye inquire among yourselves of that I said, A little while, and ye shall not see me: and again, a little while, and ye shall see me? Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy. A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you. And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give *it* you. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full. These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father. At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you: For the Father himself loveth you, because ye have loved me, and have believed that I came out from God. I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father. His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb. Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God. Jesus answered them, Do ye now believe? Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me. These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.

✢ Chapter 17

These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. I have glorified thee on the earth: I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. Now they have known that all things whatsoever thou hast given me are of thee. For I have given unto them the words which thou gavest me; and they have received *them*, and have known surely that I came out from thee, and they have believed that thou didst send me. I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. And all mine are thine, and thine are mine; and I am glorified in them. And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we *are*. While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled. And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves. I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word; That they all may be one; as thou, Father, *art* in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare *it:* that the love wherewith thou hast loved me may be in them, and I in them.

✢ Chapter 18

When Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples. And Judas also, which betrayed him, knew the place: for Jesus ofttimes resorted thither with his disciples. Judas then, having received a band *of men* and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons. Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye? They answered him, Jesus of Nazareth. Jesus saith unto them, I am *he*. And Judas also, which betrayed him, stood with them. As soon then as he had said unto them, I am *he*, they went backward, and fell to the ground. Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth. Jesus answered, I have told you that I am *he:* if therefore ye seek me, let these go their way: That the saying might be fulfilled, which he spake, Of them which thou gavest me have I lost none. Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus. Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it? Then the band and the captain and officers of the Jews took Jesus, and bound him, And led him away to Annas first; for he was father in law to Caiaphas, which was the high priest that same year. Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people.

And Simon Peter followed Jesus, and *so did* another disciple: that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest. But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter. Then saith the

damsel that kept the door unto Peter, Art not thou also *one* of this man's disciples? He saith, I am not. And the servants and officers stood there, who had made a fire of coals; for it was cold: and they warmed themselves: and Peter stood with them, and warmed himself.

The high priest then asked Jesus of his disciples, and of his doctrine. Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing. Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said. And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest thou the high priest so? Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me? Now Annas had sent him bound unto Caiaphas the high priest. And Simon Peter stood and warmed himself. They said therefore unto him, Art not thou also *one* of his disciples? He denied *it*, and said, I am not. One of the servants of the high priest, being *his* kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with him? Peter then denied again: and immediately the cock crew.

Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover. Pilate then went out unto them, and said, What accusation bring ye against this man? They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee. Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death: That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die. Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews? Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me? Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done? Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence. Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice. Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault *at all*. But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews? Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber.

✢ Chapter 19

Then Pilate therefore took Jesus, and scourged *him*. And the soldiers platted a crown of thorns, and put *it* on his head, and they put on him a purple robe, And said, Hail, King of the Jews! and they smote him with their hands. Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him. Then came Jesus forth, wearing the crown of thorns, and the purple robe. And *Pilate* saith unto them, Behold the man! When the chief priests therefore and officers saw him, they cried out, saying, Crucify *him*, crucify *him*. Pilate saith unto them, Take ye him, and crucify *him:* for I find no fault in him. The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God.

When Pilate therefore heard that saying, he was the more afraid; And went again into the judgment hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer. Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee? Jesus answered, Thou couldest have no power *at all* against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin. And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Cæsar's friend: whosoever maketh himself a king speaketh against Cæsar.

When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha. And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King! But they cried out, Away with *him*, away with *him*, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Cæsar. Then delivered he him therefore unto them to be crucified. And they took Jesus, and led *him* away. And he bearing his cross went forth into a place called *the place* of a skull, which is called in the Hebrew Golgotha: Where they crucified him, and two other with him, on either side one, and Jesus in the midst.

And Pilate wrote a title, and put *it* on the cross. And the writing was, Jesus Of Nazareth The King Of The Jews. This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, *and* Greek, *and* Latin. Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews. Pilate answered, What I have written I have written.

Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also *his* coat: now the coat was without seam, woven from the top throughout. They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did.

Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the *wife* of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son! Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own *home*.

After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst. Now there was set a vessel full of vinegar: and they filled a spunge with vinegar, and put *it* upon hyssop, and put *it* to his mouth. When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost. The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and *that* they might be taken away. Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs: But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water. And he that saw *it* bare record, and his record is true: and he knoweth that he saith true, that ye might believe. For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken. And again another scripture saith, They shall look on him whom they pierced.

And after this Joseph of Arimathæa, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave *him* leave. He came therefore, and took the body of Jesus. And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound *weight*. Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury. Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid. There laid they Jesus therefore because of the Jews' preparation *day;* for the sepulchre was nigh at hand.

✢ Chapter 20

The first *day* of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre. Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him. Peter therefore went forth, and that other disciple, and came to the sepulchre. So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre. And he stooping down, *and looking in*, saw the linen clothes lying; yet went he not in. Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie, And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed. For as yet they knew not the scripture, that he must rise again from the dead. Then the disciples went away again unto their own home.

But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, *and looked* into the sepulchre, And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain. And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him. And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus. Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away. Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master. Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and *to* my God, and your God. Mary Magdalene came and told the disciples that she had seen the Lord, and *that* he had spoken these things unto her.

Then the same day at evening, being the first *day* of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace *be* unto you. And when he had so said, he shewed unto them *his* hands and his side. Then were the disciples glad, when they saw the Lord. Then said Jesus to them again, Peace *be* unto you: as *my* Father hath sent me, even so send I you. And when he had said this, he breathed on *them*, and saith unto them, Receive ye the Holy Ghost: Whose soever sins ye remit, they are remitted unto them; *and* whose soever *sins* ye retain, they are retained.

But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

And after eight days again his disciples were within, and Thomas with them: *then* came Jesus, the doors being shut, and stood in the midst, and said, Peace *be* unto you. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust *it* into my side: and be not faithless, but believing. And Thomas answered and said unto him, My Lord and my God. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed *are* they that have not seen, and *yet* have believed.

And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

✢ Chapter 21

After these things Jesus shewed himself again to the disciples at the sea of Tiberias; and on this wise shewed he *himself*. There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the *sons* of Zebedee, and two other of his disciples. Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing. But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus. Then Jesus saith unto them, Children, have ye any meat? They answered him, No. And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes. Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt *his* fisher's coat *unto him*, (for he was naked,) and did cast himself into the sea. And the other disciples came in a little ship; (for they were not far from land, but as it were two hundred cubits,) dragging the net with fishes. As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread. Jesus saith unto them, Bring of the fish which ye have now caught. Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken. Jesus saith unto them, Come *and* dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord. Jesus then cometh, and taketh bread, and giveth them, and fish likewise. This is now the third time that Jesus shewed himself to his disciples, after that he was risen from the dead.

So when they had dined, Jesus saith to Simon Peter, Simon, *son* of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the second time, Simon, *son* of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, *son* of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep. Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry *thee* whither thou wouldest not. This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me. Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee? Peter seeing him saith to Jesus, Lord, and what *shall* this man *do?* Jesus saith unto him, If I will that he tarry till I come, what *is that* to thee? follow thou me. Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what *is that* to thee? This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true. And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen.

The Acts of the Apostles.

✣ Chapter 1

THE former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen: To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God: And, being assembled together with *them*, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, *saith he*, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth. And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath day's journey. And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James *the son* of Alphæus, and Simon Zelotes, and Judas *the brother* of James. These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren.

And in those days Peter stood up in the midst of the disciples, and said, (the number of names together were about an hundred and twenty,) Men *and* brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus. For he was numbered with us, and had obtained part of this ministry. Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out. And it was known unto all the dwellers at Jerusalem; insomuch as that field is called in their proper tongue, Aceldama, that is to say, The field of blood. For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein: and his bishoprick let another take. Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection. And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias. And they prayed, and said, Thou, Lord, which knowest the hearts of all *men*, shew whether of these two thou hast chosen, That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place. And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles.

✣ Chapter 2

AND when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galilæans? And how hear we every man in our own tongue, wherein we were born? Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judæa, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God. And they were all amazed, and were in doubt, saying one to another, What meaneth this? Others mocking said, These men are full of new wine.

But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judæa, and all *ye* that dwell at Jerusalem, be this known unto you, and hearken to my words: For these are not drunken, as ye suppose, seeing it is *but* the third hour of the day. But this is that which was spoken by the prophet Joel; And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy: And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke: The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come: And it shall come to pass, *that* whosoever shall call on the name of the Lord shall be saved. Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know: Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it. For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved: Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope: Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption. Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance. Men *and* brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. For David is not ascended into the heavens: but he saith himself, The Lord said unto my Lord, Sit thou on my right hand, Until I make thy foes thy footstool. Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

Now when they heard *this*, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men *and* brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, *even* as many as the Lord our God shall call. And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation.

Then they that gladly received his word were baptized: and the same day there were added *unto them* about three thousand souls. And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. And fear came upon every soul: and many wonders and signs were done by the apostles. And all that believed were together, and had all things common; And sold their possessions and goods, and parted them to all *men*, as every man had need. And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved.

✣ Chapter 3

NOW Peter and John went up together into the temple at the hour of prayer, *being* the ninth *hour*. And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple; Who seeing Peter and John about to go into the temple asked an alms. And Peter, fastening his eyes upon him with John, said, Look on us. And he gave heed unto them, expecting to receive something of them. Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk. And he took him by the right hand, and lifted *him* up: and immediately his feet and ancle bones received strength. And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God. And all the people saw him walking and praising God: And they knew that it was he which sat for alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened unto him. And as the lame man which was healed held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering.

And when Peter saw *it*, he answered unto the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk? The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let *him* go. But ye denied the Holy One and the Just, and desired a murderer to be granted unto you; And killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses. And his name

through faith in his name hath made this man strong, whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all. And now, brethren, I wot that through ignorance ye did *it*, as *did* also your rulers. But those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled.

Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; And he shall send Jesus Christ, which before was preached unto you: Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, *that* every soul, which will not hear that prophet, shall be destroyed from among the people. Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days. Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.

✣ Chapter 4

And as they spake unto the people, the priests, and the captain of the temple, and the Sadducees, came upon them, Being grieved that they taught the people, and preached through Jesus the resurrection from the dead. And they laid hands on them, and put *them* in hold unto the next day: for it was now eventide. Howbeit many of them which heard the word believed; and the number of the men was about five thousand.

And it came to pass on the morrow, that their rulers, and elders, and scribes, And Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest, were gathered together at Jerusalem. And when they had set them in the midst, they asked, By what power, or by what name, have ye done this? Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel, If we this day be examined of the good deed done to the impotent man, by what means he is made whole; Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, *even* by him doth this man stand here before you whole. This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus. And beholding the man which was healed standing with them, they could say nothing against it. But when they had commanded them to go aside out of the council, they conferred among themselves, Saying, What shall we do to these men? for that indeed a notable miracle hath been done by them *is* manifest to all them that dwell in Jerusalem; and we cannot deny *it*. But that it spread no further among the people, let us straitly threaten them, that they speak henceforth to no man in this name. And they called them, and commanded them not to speak at all nor teach in the name of Jesus. But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard. So when they had further threatened them, they let them go, finding nothing how they might punish them, because of the people: for all *men* glorified God for that which was done. For the man was above forty years old, on whom this miracle of healing was shewed.

And being let go, they went to their own company, and reported all that the chief priests and elders had said unto them. And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou *art* God, which hast made heaven, and earth, and the sea, and all that in them is: Who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things? The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ. For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, For to do whatsoever thy hand and thy counsel determined before to be done. And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word, By stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus.

And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness. And the multitude of them that believed were of one heart and of one soul: neither said any *of them* that ought of the things which he possessed was his own; but they had all things common. And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all. Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, And laid *them* down at the apostles' feet: and distribution was made unto every man according as he had need. And Joses, who by the apostles was surnamed Barnabas, (which is, being interpreted, The son of consolation,) a Levite, *and* of the country of Cyprus, Having land, sold *it*, and brought the money, and laid *it* at the apostles' feet.

✣ Chapter 5

But a certain man named Ananias, with Sapphira his wife, sold a possession, And kept back *part* of the price, his wife also being privy *to it*, and brought a certain part, and laid *it* at the apostles' feet. But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back *part* of the price of the land? Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God. And Ananias hearing these words fell down, and gave up the ghost: and great fear came on all them that heard these things. And the young men arose, wound him up, and carried *him* out, and buried *him*. And it was about the space of three hours after, when his wife, not knowing what was done, came in. And Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much. Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband *are* at the door, and shall carry thee out. Then fell she down straightway at his feet, and yielded up the ghost: and the young men came in, and found her dead, and, carrying *her* forth, buried *her* by her husband. And great fear came upon all the church, and upon as many as heard these things.

And by the hands of the apostles were many signs and wonders wrought among the people; (and they were all with one accord in Solomon's porch. And of the rest durst no man join himself to them: but the people magnified them. And believers were the more added to the Lord, multitudes both of men and women.) Insomuch that they brought forth the sick into the streets, and laid *them* on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them. There came also a multitude *out* of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one.

Then the high priest rose up, and all they that were with him, (which is the sect of the Sadducees,) and were filled with indignation, And laid their hands on the apostles, and put them in the common prison. But the angel of the Lord by night opened the prison doors, and brought them forth, and said, Go, stand and speak in the temple to the people all the words of this life. And when they heard *that*, they entered into the temple early in the morning, and taught. But the high priest came, and they that were with him, and called the council together, and all the senate of the children of Israel, and sent to the prison to have them brought. But when the officers came, and found them not in the prison, they returned, and told, Saying, The prison truly found we shut with all safety, and the keepers standing without before the doors: but when we had opened, we found no man within. Now when the high priest and the captain of the temple and the chief priests heard these things, they doubted of them whereunto this would grow. Then came one and told them, saying, Behold, the men whom ye put in prison are standing in the temple, and teaching the people. Then went the captain with the officers, and brought them without violence: for they feared the people, lest they should have been stoned. And when they had brought them, they set *them* before the council: and the high priest asked them, Saying, Did not we straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us.

Then Peter and the *other* apostles answered and said, We ought to obey God rather than men. The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with his right hand *to be* a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. And we are his witnesses of these things; and *so is* also the Holy Ghost, whom God hath given to them that obey him.

When they heard *that*, they were cut *to the heart*, and took counsel to slay them. Then stood there up one in the council, a Pharisee, named Gamaliel, a doctor of the law, had in reputation among all the people, and commanded to put the apostles forth a little space; And said unto them, Ye men of Israel, take heed to yourselves what ye intend to do as touching these men. For before these days rose up Theudas, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as obeyed him, were scattered, and brought to nought. After this man rose up Judas of Galilee in the days of the taxing, and drew away much people after him: he also perished; and all, *even* as many as obeyed him, were dispersed. And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought: But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God. And to him they agreed: and when they had called the apostles, and beaten *them*, they commanded that they should not speak in the name of Jesus, and let them go.

And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name. And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ.

✢ Chapter 6

And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration. Then the twelve called the multitude of the disciples *unto them*, and said, It is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word.

And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch: Whom they set before the apostles: and when they had prayed, they laid *their* hands on them. And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith. And Stephen, full of faith and power, did great wonders and miracles among the people.

Then there arose certain of the synagogue, which is called *the synagogue* of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia and of Asia, disputing with Stephen. And they were not able to resist the wisdom and the spirit by which he spake. Then they suborned men, which said, We have heard him speak blasphemous words against Moses, and *against* God. And they stirred up the people, and the elders, and the scribes, and came upon *him*, and caught him, and brought *him* to the council, And set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place, and the law: For we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us. And all that sat in the council, looking stedfastly on him, saw his face as it had been the face of an angel.

✢ Chapter 7

Then said the high priest, Are these things so? And he said, Men, brethren, and fathers, hearken; The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran, And said unto him, Get thee out of thy country, and from thy kindred, and come into the land which I shall shew thee. Then came he out of the land of the Chaldæans, and dwelt in Charran: and from thence, when his father was dead, he removed him into this land, wherein ye now dwell. And he gave him none inheritance in it, no, not *so much as* to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him, when *as yet* he had no child. And God spake on this wise, That his seed should sojourn in a strange land; and that they should bring them into bondage, and entreat *them* evil four hundred years. And the nation to whom they shall be in bondage will I judge, said God: and after that shall they come forth, and serve me in this place. And he gave him the covenant of circumcision: and so *Abraham* begat Isaac, and circumcised him the eighth day; and Isaac *begat* Jacob; and Jacob *begat* the twelve patriarchs. And the patriarchs, moved with envy, sold Joseph into Egypt: but God was with him, And delivered him out of all his afflictions, and gave him favour and wisdom in the sight of Pharaoh king of Egypt; and he made him governor over Egypt and all his house. Now there came a dearth over all the land of Egypt and Chanaan, and great affliction: and our fathers found no sustenance. But when Jacob heard that there was corn in Egypt, he sent out our fathers first. And at the second *time* Joseph was made known to his brethren; and Joseph's kindred was made known unto Pharaoh. Then sent Joseph, and called his father Jacob to *him*, and all his kindred, threescore and fifteen souls. So Jacob went down into Egypt, and died, he, and our fathers, And were carried over into Sychem, and laid in the sepulchre that Abraham bought for a sum of money of the sons of Emmor *the father* of Sychem. But when the time of the promise drew nigh, which God had sworn to Abraham, the people grew and multiplied in Egypt, Till another king arose, which knew not Joseph. The same dealt subtilly with our kindred, and evil entreated our fathers, so that they cast out their young children, to the end they might not live. In which time Moses was born, and was exceeding fair, and nourished up in his father's house three months: And when he was cast out, Pharaoh's daughter took him up, and nourished him for her own son. And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds. And when he was full forty years old, it came into his heart to visit his brethren the children of Israel. And seeing one *of them* suffer wrong, he defended *him*, and avenged him that was oppressed, and smote the Egyptian: For he supposed his brethren would have understood how that God by his hand would deliver them: but they understood not. And the next day he shewed himself unto them as they strove, and would have set them at one again, saying, Sirs, ye are brethren; why do ye wrong one to another? But he that did his neighbour wrong thrust him away, saying, Who made thee a ruler and a judge over us? Wilt thou kill me, as thou diddest the Egyptian yesterday? Then fled Moses at this saying, and was a stranger in the land of Madian, where he begat two sons. And when forty years were expired, there appeared to him in the wilderness of mount Sina an angel of the Lord in a flame of fire in a bush. When Moses saw *it*, he wondered at the sight: and as he drew near to behold *it*, the voice of the Lord came unto him, *Saying*, I *am* the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob. Then Moses trembled, and durst not behold. Then said the Lord to him, Put off thy shoes from thy feet: for the place where thou standest is holy ground. I have seen, I have seen the affliction of my people which is in Egypt, and I have heard their groaning, and am come down to deliver them. And now come, I will send thee into Egypt. This Moses whom they refused, saying, Who made thee a ruler and a judge? the same did God send *to be* a ruler and a deliverer by the hand of the angel which appeared to him in the bush. He brought them out, after that he had shewed wonders and signs in the land of Egypt, and in the Red sea, and in the wilderness forty years.

This is that Moses, which said unto the children of Israel, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear. This is he, that was in the church in the wilderness with the angel which spake to him in the mount Sina, and *with* our fathers: who received the lively oracles to give unto us: To whom our fathers would not obey, but thrust *him* from them, and in their hearts turned back again into Egypt, Saying unto Aaron, Make us gods to go before us: for *as for* this Moses, which brought us out of the land of Egypt, we wot not what is become of him. And they made a calf in those days, and offered sacrifice unto the idol, and rejoiced in the works of their own hands. Then God turned, and gave them up to worship the host of heaven; as it is written in the book of the prophets, O ye house of Israel, have ye offered to me slain beasts and sacrifices *by the space of* forty years in the wilderness? Yea, ye took up the tabernacle of Moloch, and the star of your God Remphan, figures which ye made to worship them: and I will carry you away beyond Babylon. Our fathers had the tabernacle of witness in the wilderness, as he had appointed, speaking unto Moses, that he should make it according to the fashion that he had seen. Which also our fathers that came after brought in with Jesus into the possession of the Gentiles, whom God drave out before the face of our fathers, unto the days of David; Who found favour before God, and desired to find a tabernacle for the God of Jacob. But Solomon built him an house. Howbeit the most High dwelleth not in temples made with hands; as saith the prophet, Heaven *is* my throne, and earth *is* my footstool: what house will ye build me? saith the Lord: or what *is* the place of my rest? Hath not my hand made all these things?

Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers *did*, so *do* ye. Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers: Who have received the law by the disposition of angels, and have not kept *it*.

When they heard these things, they were cut to the heart, and they gnashed on him with *their* teeth. But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God. Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, And cast *him* out of the city, and stoned *him:* and the witnesses laid down their clothes at a young man's feet, whose name was Saul. And they stoned Stephen, calling upon *God*, and saying, Lord Jesus, receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.

✢ Chapter 8

And Saul was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judæa and Samaria, except the apostles. And devout men carried Stephen *to his burial*, and made great lamentation over him. As for Saul, he made havock of the church, entering into every house, and haling men and women committed *them* to prison. Therefore they that were scattered abroad went every where preaching the word. Then Philip went down to the city of Samaria, and preached Christ unto them. And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did. For unclean spirits, crying with loud voice, came out of many that were possessed *with them:* and many taken with palsies, and that were lame, were healed. And there was great joy in that city. But there was a certain man, called Simon, which beforetime in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one: To whom they all gave heed, from the least to the greatest, saying, This man is the great power of God. And to him they had regard, because that of long time he had bewitched them with sorceries. But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women. Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done. Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: Who, when they were come down, prayed for them, that they might receive the Holy Ghost: (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.) Then laid they *their* hands on them, and they received the Holy Ghost. And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money, Saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost. But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God. Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee. For I perceive that thou art in the gall of bitterness, and *in* the bond of

iniquity. Then answered Simon, and said, Pray ye to the Lord for me, that none of these things which ye have spoken come upon me. And they, when they had testified and preached the word of the Lord, returned to Jerusalem, and preached the gospel in many villages of the Samaritans. And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert. And he arose and went: and, behold, a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship, Was returning, and sitting in his chariot read Esaias the prophet. Then the Spirit said unto Philip, Go near, and join thyself to this chariot. And Philip ran thither to *him*, and heard him read the prophet Esaias, and said, Understandest thou what thou readest? And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him. The place of the scripture which he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth: In his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth. And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man? Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus. And as they went on *their* way, they came unto a certain water: and the eunuch said, See, *here is* water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing. But Philip was found at Azotus: and passing through he preached in all the cities, till he came to Cæsarea.

✢ Chapter 9

And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, And desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem. And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven: And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: *it is* hard for thee to kick against the pricks. And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord *said* unto him, Arise, and go into the city, and it shall be told thee what thou must do. And the men which journeyed with him stood speechless, hearing a voice, but seeing no man. And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought *him* into Damascus. And he was three days without sight, and neither did eat nor drink.

And there was a certain disciple at Damascus, named Ananias; and to him said the Lord in a vision, Ananias. And he said, Behold, I *am here*, Lord. And the Lord *said* unto him, Arise, and go into the street which is called Straight, and inquire in the house of Judas for *one* called Saul, of Tarsus: for, behold, he prayeth, And hath seen in a vision a man named Ananias coming in, and putting *his* hand on him, that he might receive his sight. Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem: And here he hath authority from the chief priests to bind all that call on thy name. But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel: For I will shew him how great things he must suffer for my name's sake. And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, *even* Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized. And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus. And straightway he preached Christ in the synagogues, that he is the Son of God. But all that heard *him* were amazed, and said; Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests? But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ.

And after that many days were fulfilled, the Jews took counsel to kill him: But their laying await was known of Saul. And they watched the gates day and night to kill him. Then the disciples took him by night, and let *him* down by the wall in a basket. And when Saul was come to Jerusalem, he assayed to join himself to the disciples: but they were all afraid of him, and believed not that he was a disciple. But Barnabas took him, and brought *him* to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus. And he was with them coming in and going out at Jerusalem. And he spake boldly in the name of the Lord Jesus, and disputed against the Grecians: but they went about to slay him. *Which* when the brethren knew, they brought him down to Cæsarea, and sent him forth to Tarsus. Then had the churches rest throughout all Judæa and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied.

And it came to pass, as Peter passed throughout all *quarters*, he came down also to the saints which dwelt at Lydda. And there he found a certain man named Æneas, which had kept his bed eight years, and was sick of the palsy. And Peter said unto him, Æneas, Jesus Christ maketh thee whole: arise, and make thy bed. And he arose immediately. And all that dwelt at Lydda and Saron saw him, and turned to the Lord.

Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works and almsdeeds which she did. And it came to pass in those days, that she was sick, and died: whom when they had washed, they laid *her* in an upper chamber. And forasmuch as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring *him* that he would not delay to come to them. Then Peter arose and went with them. When he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and shewing the coats and garments which Dorcas made, while she was with them. But Peter put them all forth, and kneeled down, and prayed; and turning *him* to the body said, Tabitha, arise. And she opened her eyes: and when she saw Peter, she sat up. And he gave her *his* hand, and lifted her up, and when he had called the saints and widows, presented her alive. And it was known throughout all Joppa; and many believed in the Lord. And it came to pass, that he tarried many days in Joppa with one Simon a tanner.

✢ Chapter 10

There was a certain man in Cæsarea called Cornelius, a centurion of the band called the Italian *band*, A devout *man*, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway. He saw in a vision evidently about the ninth hour of the day an angel of God coming in to him, and saying unto him, Cornelius. And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God. And now send men to Joppa, and call for *one* Simon, whose surname is Peter: He lodgeth with one Simon a tanner, whose house is by the sea side: he shall tell thee what thou oughtest to do. And when the angel which spake unto Cornelius was departed, he called two of his household servants, and a devout soldier of them that waited on him continually; And when he had declared all *these* things unto them, he sent them to Joppa.

On the morrow, as they went on their journey, and drew nigh unto the city, Peter went up upon the housetop to pray about the sixth hour: And he became very hungry, and would have eaten: but while they made ready, he fell into a trance, And saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth: Wherein were all manner of fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air. And there came a voice to him, Rise, Peter; kill, and eat. But Peter said, Not so, Lord; for I have never eaten any thing that is common or unclean. And the voice *spake* unto him again the second time, What God hath cleansed, *that* call not thou common. This was done thrice: and the vessel was received up again into heaven. Now while Peter doubted in himself what this vision which he had seen should mean, behold, the men which were sent from Cornelius had made inquiry for Simon's house, and stood before the gate, And called, and asked whether Simon, which was surnamed Peter, were lodged there.

While Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee. Arise therefore, and get thee down, and go with them, doubting nothing: for I have sent them. Then Peter went down to the men which were sent unto him from Cornelius; and said, Behold, I am he whom ye seek: what *is* the cause wherefore ye are come? And they said, Cornelius the centurion, a just man, and one that feareth God, and of good report among all the nation of the Jews, was warned from God by an holy angel to send for thee into his house, and to hear words of thee. Then called he them in, and lodged *them*. And on the morrow Peter went away with them, and certain brethren from Joppa accompanied him. And the morrow after they entered into Cæsarea. And Cornelius waited for them, and had called together his kinsmen and near friends. And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped *him*. But Peter took him up, saying, Stand up; I myself also am a man. And as he talked with him, he went in, and found many that were come together. And he said unto them, Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath shewed me that I should not call any man common or unclean. Therefore came I *unto you* without gainsaying, as soon as I was sent for: I ask therefore for what intent ye have sent for me? And Cornelius said, Four days ago I was fasting until this hour; and at the ninth hour I prayed in my house, and, behold, a man stood before me in bright clothing, And said, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God. Send therefore to Joppa, and call hither Simon, whose surname is Peter; he is lodged in the house of *one* Simon a tanner by the sea side: who, when he cometh, shall speak unto thee. Immediately therefore I sent to thee; and thou hast well done that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God.

Then Peter opened *his* mouth, and said, Of a truth I perceive that God is no respecter of persons: But in every nation he that feareth him, and worketh righteousness, is accepted with him. The word which *God* sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:) That word, *I say*, ye know, which was published throughout all Judæa, and began from Galilee, after the baptism which John preached; How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him.

And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree: Him God raised up the third day, and shewed him openly; Not to all the people, but unto witnesses chosen before of God, *even* to us, who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people, and to testify that it is he which was ordained of God *to be* the Judge of quick and dead. To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.

While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God. Then answered Peter, Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.

✢ Chapter 11

And the apostles and brethren that were in Judæa heard that the Gentiles had also received the word of God. And when Peter was come up to Jerusalem, they that were of the circumcision contended with him, Saying, Thou wentest in to men uncircumcised, and didst eat with them. But Peter rehearsed *the matter* from the beginning, and expounded *it* by order unto them, saying, I was in the city of Joppa praying: and in a trance I saw a vision, A certain vessel descend, as it had been a great sheet, let down from heaven by four corners; and it came even to me: Upon the which when I had fastened mine eyes, I considered, and saw fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air. And I heard a voice saying unto me, Arise, Peter; slay and eat. But I said, Not so, Lord: for nothing common or unclean hath at any time entered into my mouth. But the voice answered me again from heaven, What God hath cleansed, *that* call not thou common. And this was done three times: and all were drawn up again into heaven. And, behold, immediately there were three men already come unto the house where I was, sent from Cæsarea unto me. And the spirit bade me go with them, nothing doubting. Moreover these six brethren accompanied me, and we entered into the man's house: And he shewed us how he had seen an angel in his house, which stood and said unto him, Send men to Joppa, and call for Simon, whose surname is Peter; Who shall tell thee words, whereby thou and all thy house shall be saved. And as I began to speak, the Holy Ghost fell on them, as on us at the beginning. Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost. Forasmuch then as God gave them the like gift as *he did* unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God? When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.

Now they which were scattered abroad upon the persecution that arose about Stephen travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only. And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus. And the hand of the Lord was with them: and a great number believed, and turned unto the Lord.

Then tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch. Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord. For he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord. Then departed Barnabas to Tarsus, for to seek Saul: And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch.

And in these days came prophets from Jerusalem unto Antioch. And there stood up one of them named Agabus, and signified by the spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Cæsar. Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judæa: Which also they did, and sent it to the elders by the hands of Barnabas and Saul.

✢ Chapter 12

Now about that time Herod the king stretched forth *his* hands to vex certain of the church. And he killed James the brother of John with the sword. And because he saw it pleased the Jews, he proceeded further to take Peter also. (Then were the days of unleavened bread.) And when he had apprehended him, he put *him* in prison, and delivered *him* to four quaternions of soldiers to keep him; intending after Easter to bring him forth to the people. Peter therefore was kept in prison: but prayer was made without ceasing of the church unto God for him. And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison. And, behold, the angel of the Lord came upon *him*, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from *his* hands. And the angel said unto him, Gird thyself, and bind on thy sandals. And so he did. And he saith unto him, Cast thy garment about thee, and follow me. And he went out, and followed him; and wist not that it was true which was done by the angel; but thought he saw a vision. When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city; which opened to them of his own accord: and they went out, and passed on through one street; and forthwith the angel departed from him. And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and *from* all the expectation of the people of the Jews. And when he had considered *the thing*, he came to the house of Mary the mother of John, whose surname was Mark; where many were gathered together praying. And as Peter knocked at the door of the gate, a damsel came to hearken, named Rhoda. And when she knew Peter's voice, she opened not the gate for gladness, but ran in, and told how Peter stood before the gate. And they said unto her, Thou art mad. But she constantly affirmed that it was even so. Then said they, It is his angel. But Peter continued knocking: and when they had opened *the door*, and saw him, they were astonished. But he, beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him out of the prison. And he said, Go shew these things unto James, and to the brethren. And he departed, and went into another place. Now as soon as it was day, there was no small stir among the soldiers, what was become of Peter. And when Herod had sought for him, and found him not, he examined the keepers, and commanded that *they* should be put to death. And he went down from Judæa to Cæsarea, and *there* abode.

And Herod was highly displeased with them of Tyre and Sidon: but they came with one accord to him, and, having made Blastus the king's chamberlain their friend, desired peace; because their country was nourished by the king's *country*. And upon a set day Herod, arrayed in royal apparel, sat upon his throne, and made an oration unto them. And the people gave a shout, *saying*, *It is* the voice of a God, and not of a man. And immediately the angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost.

But the word of God grew and multiplied. And Barnabas and Saul returned from Jerusalem, when they had fulfilled *their* ministry, and took with them John, whose surname was Mark.

✢ Chapter 13

Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul. As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid *their* hands on them, they sent *them* away.

So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus. And when they were at Salamis, they preached the word of God in the synagogues of the Jews: and they had also John to *their* minister. And when they had gone through the isle unto Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name *was* Bar-jesus: Which was with the deputy of the country, Sergius Paulus, a prudent man; who called for Barnabas and Saul, and desired to hear the word of God. But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith. Then Saul, (who also *is called* Paul,) filled with the Holy Ghost, set his eyes on him, And said, O full of all subtilty and all mischief, *thou* child of the devil, *thou* enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? And now, behold, the hand of the Lord *is* upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand. Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord. Now when Paul and his company loosed from Paphos, they came to Perga in Pamphylia: and John departing from them returned to Jerusalem.

But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the sabbath day, and sat down. And after the reading of the law and the prophets the rulers of the synagogue sent unto them, saying, *Ye* men *and* brethren, if ye have any word of exhortation for the people, say on. Then Paul stood up, and beckoning with *his* hand said, Men of Israel, and ye that fear God, give audience. The God of this people of Israel chose our fathers, and exalted the people when they dwelt as strangers in the land of Egypt, and with an high arm brought he them out of it. And about the time of forty years suffered he their manners in the wilderness. And when he had destroyed seven nations in the land of Chanaan, he divided their land to them by lot. And after that he gave *unto them* judges about the space of four hundred and fifty years, until Samuel the prophet. And afterward they desired a king: and God gave unto them Saul the son of Cis, a man of the tribe of Benjamin, by the space of forty years. And when he had removed him, he raised up unto them David to be their king; to whom also he gave testimony, and said, I have found David the *son* of Jesse, a man after mine own heart, which shall fulfil all my will. Of this man's seed hath God according to *his* promise raised unto Israel a Saviour, Jesus: When John had first preached before his coming the baptism of repentance to all the people of Israel. And as John fulfilled his course, he said, Whom think ye that I am? I am not *he*. But, behold, there cometh one after me,

whose shoes of *his* feet I am not worthy to loose. Men *and* brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent. For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath day, they have fulfilled *them* in condemning *him*. And though they found no cause of death *in him*, yet desired they Pilate that he should be slain. And when they had fulfilled all that was written of him, they took *him* down from the tree, and laid *him* in a sepulchre. But God raised him from the dead: And he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people. And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee. And as concerning that he raised him up from the dead, *now* no more to return to corruption, he said on this wise, I will give you the sure mercies of David. Wherefore he saith also in another *psalm*, Thou shalt not suffer thine Holy One to see corruption. For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption: But he, whom God raised again, saw no corruption.

Be it known unto you therefore, men *and* brethren, that through this man is preached unto you the forgiveness of sins: And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses. Beware therefore, lest that come upon you, which is spoken of in the prophets; Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you. And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next sabbath. Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas: who, speaking to them, persuaded them to continue in the grace of God.

And the next sabbath day came almost the whole city together to hear the word of God. But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath the Lord commanded us, *saying*, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth. And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed. And the word of the Lord was published throughout all the region. But the Jews stirred up the devout and honourable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts. But they shook off the dust of their feet against them, and came unto Iconium. And the disciples were filled with joy, and with the Holy Ghost.

✢ Chapter 14

And it came to pass in Iconium, that they went both together into the synagogue of the Jews, and so spake, that a great multitude both of the Jews and also of the Greeks believed. But the unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren. Long time therefore abode they speaking boldly in the Lord, which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands. But the multitude of the city was divided: and part held with the Jews, and part with the apostles. And when there was an assault made both of the Gentiles, and also of the Jews with their rulers, to use *them* despitefully, and to stone them, They were ware of *it*, and fled unto Lystra and Derbe, cities of Lycaonia, and unto the region that lieth round about: And there they preached the gospel.

And there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked: The same heard Paul speak: who stedfastly beholding him, and perceiving that he had faith to be healed, Said with a loud voice, Stand upright on thy feet. And he leaped and walked. And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men. And they called Barnabas, Jupiter; and Paul, Mercurius, because he was the chief speaker. Then the priest of Jupiter, which was before their city, brought oxen and garlands unto the gates, and would have done sacrifice with the people. *Which* when the apostles, Barnabas and Paul, heard *of*, they rent their clothes, and ran in among the people, crying out, And saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein: Who in times past suffered all nations to walk in their own ways. Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness. And with these sayings scarce restrained they the people, that they had not done sacrifice unto them.

And there came thither *certain* Jews from Antioch and Iconium, who persuaded the people, and, having stoned Paul, drew *him* out of the city, supposing he had been dead. Howbeit, as the disciples stood round about him, he rose up, and came into the city: and the next day he departed with Barnabas to Derbe. And when they had preached the gospel to that city, and had taught many, they returned again to Lystra, and *to* Iconium, and Antioch, Confirming the souls of the disciples, *and* exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God. And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed. And after they had passed throughout Pisidia, they came to Pamphylia. And when they had preached the word in Perga, they went down into Attalia: And thence sailed to Antioch, from whence they had been recommended to the grace of God for the work which they fulfilled. And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles. And there they abode long time with the disciples.

✢ Chapter 15

And certain men which came down from Judæa taught the brethren, *and said*, Except ye be circumcised after the manner of Moses, ye cannot be saved. When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question. And being brought on their way by the church, they passed through Phenice and Samaria, declaring the conversion of the Gentiles: and they caused great joy unto all the brethren. And when they were come to Jerusalem, they were received of the church, and *of* the apostles and elders, and they declared all things that God had done with them. But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command *them* to keep the law of Moses.

And the apostles and elders came together for to consider of this matter. And when there had been much disputing, Peter rose up, and said unto them, Men *and* brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe. And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as *he did* unto us; And put no difference between us and them, purifying their hearts by faith. Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they.

Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them.

And after they had held their peace, James answered, saying, Men *and* brethren, hearken unto me: Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things. Known unto God are all his works from the beginning of the world. Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God: But that we write unto them, that they abstain from pollutions of idols, and *from* fornication, and *from* things strangled, and *from* blood. For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day. Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; *namely*, Judas surnamed Barsabas, and Silas, chief men among the brethren: And they wrote *letters* by them after this manner; The apostles and elders and brethren *send* greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia: Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, *Ye must* be circumcised, and keep the law: to whom we gave no *such* commandment: It seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul, Men that have hazarded their lives for the name of our Lord Jesus Christ. We have sent therefore Judas and Silas, who shall also tell *you* the same things by mouth. For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well. So when they were dismissed, they came to Antioch: and when they had gathered the multitude together, they delivered the epistle: *Which* when they had read, they rejoiced for the consolation. And Judas and Silas, being prophets also themselves, exhorted the brethren with many words, and confirmed *them*. And after they had tarried *there* a space, they were let go in peace from the brethren unto the apostles. Notwithstanding it pleased Silas to abide there still. Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also.

And some days after Paul said unto Barnabas, Let us go again and visit our brethren in every city where we have preached the word of the Lord, *and see* how they do. And Barnabas determined to take with them John, whose surname was Mark. But Paul thought not good to take him with them, who departed from them from Pamphylia, and went not with them to the work. And the contention was so sharp between them, that they departed asunder one from the other: and so Barnabas took Mark, and sailed unto Cyprus; And Paul chose Silas, and departed, being recommended by the brethren unto the grace of God. And he went through Syria and Cilicia, confirming the churches.

✢ Chapter 16

Then came he to Derbe and Lystra: and, behold, a certain disciple was there, named Timotheus, the son of a certain woman, which was a Jewess, and believed; but his father *was* a Greek: Which was well reported of by the brethren that were at Lystra and Iconium. Him would Paul have to go forth with him; and took and circumcised him because of the Jews which were in those quarters: for they knew all that his father was a Greek. And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem. And so were the churches established in the faith, and increased in number daily. Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia, After they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not. And they passing by Mysia came down to Troas. And a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us. And after he had seen the vision, immediately we endeavoured to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them. Therefore loosing from Troas, we came with a straight course to Samothracia, and the next *day* to Neapolis; And from thence to Philippi, which is the chief city of that part of Macedonia, *and* a colony: and we were in that city abiding certain days. And on the sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted *thither*.

And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard *us:* whose heart the Lord opened, that she attended unto the things which were spoken of Paul. And when she was baptized, and her household, she besought *us*, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide *there*. And she constrained us.

And it came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her masters much gain by soothsaying: The same followed Paul and us, and cried, saying, These men are the servants of the most high God, which shew unto us the way of salvation. And this did she many days. But Paul, being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour.

And when her masters saw that the hope of their gains was gone, they caught Paul and Silas, and drew *them* into the marketplace unto the rulers, And brought them to the magistrates, saying, These men, being Jews, do exceedingly trouble our city, And teach customs, which are not lawful for us to receive, neither to observe, being Romans. And the multitude rose up together against them: and the magistrates rent off their clothes, and commanded to beat *them*. And when they had laid many stripes upon them, they cast *them* into prison, charging the jailor to keep them safely: Who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks.

And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them. And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed. And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled. But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here. Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas, And brought them out, and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. And they spake unto him the word of the Lord, and to all that were in his house. And he took them the same hour of the night, and washed *their* stripes; and was baptized, he and all his, straightway. And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house. And when it was day, the magistrates sent the serjeants, saying, Let those men go. And the keeper of the prison told this saying to Paul, The magistrates have sent to let you go: now therefore depart, and go in peace. But Paul said unto them, They have beaten us openly uncondemned, being Romans, and have cast *us* into prison; and now do they thrust us out privily? nay verily; but let them come themselves and fetch us out. And the serjeants told these words unto the magistrates: and they feared, when they heard that they were Romans. And they came and besought them, and brought *them* out, and desired *them* to depart out of the city. And they went out of the prison, and entered into *the house of* Lydia: and when they had seen the brethren, they comforted them, and departed.

✢ Chapter 17

Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews: And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures, Opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ. And some of them believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few.

But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people. And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, These that have turned the world upside down are come hither also; Whom Jason hath received: and these all do contrary to the decrees of Cæsar, saying that there is another king, *one* Jesus. And they troubled the people and the rulers of the city, when they heard these things. And when they had taken security of Jason, and of the other, they let them go.

And the brethren immediately sent away Paul and Silas by night unto Berea: who coming *thither* went into the synagogue of the Jews. These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so. Therefore many of them believed; also of honourable women which were Greeks, and of men, not a few. But when the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came thither also, and stirred up the people. And then immediately the brethren sent away Paul to go as it were to the sea: but Silas and Timotheus abode there still. And they that conducted Paul brought him unto Athens: and receiving a commandment unto Silas and Timotheus for to come to him with all speed, they departed.

Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry. Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him. Then certain philosophers of the Epicureans, and of the Stoicks, encountered him. And some said, What will this babbler say? other some, He seemeth to be a setter forth of strange gods: because he preached unto them Jesus, and the resurrection. And they took him, and brought him unto Areopagus, saying, May we know what this new doctrine, whereof thou speakest, *is?* For thou bringest certain strange things to our ears: we would know therefore what these things mean. (For all the Athenians and strangers which were there spent their time in nothing else, but either to tell, or to hear some new thing.)

Then Paul stood in the midst of Mars' hill, and said, *Ye* men of Athens, I perceive that in all things ye are too superstitious. For as I passed by, and beheld your devotions, I found an altar with this inscription, To The Unknown God. Whom therefore ye ignorantly worship, him declare I unto you. God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things; And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us: For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring. Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device. And the times of this ignorance God winked at; but now commandeth all men every where to repent: Because he hath appointed a day, in the which he will judge the world in righteousness by *that* man whom he hath ordained; *whereof* he hath given assurance unto all *men*, in that he hath raised him from the dead.

And when they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again of this *matter*. So Paul departed from among them. Howbeit certain men clave unto him, and believed: among the which *was* Dionysius the Areopagite, and a woman named Damaris, and others with them.

✢ Chapter 18

After these things Paul departed from Athens, and came to Corinth; And found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla; (because that Claudius had commanded all Jews to depart from Rome:) and came unto them. And because he was of the same craft, he abode with them, and wrought: for by their occupation they were tentmakers. And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks. And when Silas and Timotheus were come from Macedonia, Paul was pressed in the spirit, and testified to the Jews *that* Jesus *was* Christ. And when they opposed themselves, and blasphemed, he shook *his* raiment, and said unto them, Your blood *be* upon your own heads; I *am* clean: from henceforth I will go unto the Gentiles.

And he departed thence, and entered into a certain *man's* house, named Justus, *one* that worshipped God, whose house joined hard to the synagogue. And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized. Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace: For I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city. And he continued *there* a year and six months, teaching the word of God among them.

And when Gallio was the deputy of Achaia, the Jews made insurrection with one accord against Paul, and brought him to the judgment seat, Saying, This *fellow* persuadeth men

to worship God contrary to the law. And when Paul was now about to open *his* mouth, Gallio said unto the Jews, If it were a matter of wrong or wicked lewdness, O *ye* Jews, reason would that I should bear with you: But if it be a question of words and names, and *of* your law, look ye *to it;* for I will be no judge of such *matters*. And he drave them from the judgment seat. Then all the Greeks took Sosthenes, the chief ruler of the synagogue, and beat *him* before the judgment seat. And Gallio cared for none of those things.

And Paul *after this* tarried *there* yet a good while, and then took his leave of the brethren, and sailed thence into Syria, and with him Priscilla and Aquila; having shorn *his* head in Cenchrea: for he had a vow. And he came to Ephesus, and left them there: but he himself entered into the synagogue, and reasoned with the Jews. When they desired *him* to tarry longer time with them, he consented not; But bade them farewell, saying, I must by all means keep this feast that cometh in Jerusalem: but I will return again unto you, if God will. And he sailed from Ephesus. And when he had landed at Cæsarea, and gone up, and saluted the church, he went down to Antioch. And after he had spent some time *there*, he departed, and went over *all* the country of Galatia and Phrygia in order, strengthening all the disciples.

And a certain Jew named Apollos, born at Alexandria, an eloquent man, *and* mighty in the scriptures, came to Ephesus. This man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John. And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto *them*, and expounded unto him the way of God more perfectly. And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him: who, when he was come, helped them much which had believed through grace: For he mightily convinced the Jews, *and that* publickly, shewing by the scriptures that Jesus was Christ.

✣ Chapter 19

And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples, He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. When they heard *this*, they were baptized in the name of the Lord Jesus. And when Paul had laid *his* hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied. And all the men were about twelve. And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God. But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus. And this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks. And God wrought special miracles by the hands of Paul: So that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them.

Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth. And there were seven sons of *one* Sceva, a Jew, *and* chief of the priests, which did so. And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye? And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded. And this was known to all the Jews and Greeks also dwelling at Ephesus; and fear fell on them all, and the name of the Lord Jesus was magnified. And many that believed came, and confessed, and shewed their deeds. Many of them also which used curious arts brought their books together, and burned them before all *men:* and they counted the price of them, and found *it* fifty thousand *pieces* of silver. So mightily grew the word of God and prevailed.

After these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome. So he sent into Macedonia two of them that ministered unto him, Timotheus and Erastus; but he himself stayed in Asia for a season. And the same time there arose no small stir about that way. For a certain *man* named Demetrius, a silversmith, which made silver shrines for Diana, brought no small gain unto the craftsmen; Whom he called together with the workmen of like occupation, and said, Sirs, ye know that by this craft we have our wealth. Moreover ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods, which are made with hands: So that not only this our craft is in danger to be set at nought; but also that the temple of the great Goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth. And when they heard *these sayings*, they were full of wrath, and cried out, saying, Great *is* Diana of the Ephesians. And the whole city was filled with confusion: and having caught Gaius and Aristarchus, men of Macedonia, Paul's companions in travel, they rushed with one accord into the theatre. And when Paul would have entered in unto the people, the disciples suffered him not. And certain of the chief of Asia, which were his friends, sent unto him, desiring *him* that he would not adventure himself into the theatre. Some therefore cried one thing, and some another: for the assembly was confused; and the more part knew not wherefore they were come together. And they drew Alexander out of the multitude, the Jews putting him forward. And Alexander beckoned with the hand, and would have made his defence unto the people. But when they knew that he was a Jew, all with one voice about the space of two hours cried out, Great *is* Diana of the Ephesians. And when the townclerk had appeased the people, he said, *Ye* men of Ephesus, what man is there that knoweth not how that the city of the Ephesians is a worshipper of the great Goddess Diana, and of the *image* which fell down from Jupiter? Seeing then that these things cannot be spoken against, ye ought to be quiet, and to do nothing rashly. For ye have brought hither these men, which are neither robbers of churches, nor yet blasphemers of your Goddess. Wherefore if Demetrius, and the craftsmen which are with him, have a matter against any man, the law is open, and there are deputies: let them implead one another. But if ye inquire any thing concerning other matters, it shall be determined in a lawful assembly. For we are in danger to be called in question for this day's uproar, there being no cause whereby we may give an account of this concourse. And when he had thus spoken, he dismissed the assembly.

✣ Chapter 20

And after the uproar was ceased, Paul called unto *him* the disciples, and embraced *them*, and departed for to go into Macedonia. And when he had gone over those parts, and had given them much exhortation, he came into Greece, And *there* abode three months. And when the Jews laid wait for him, as he was about to sail into Syria, he purposed to return through Macedonia. And there accompanied him into Asia Sopater of Berea; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timotheus; and of Asia, Tychicus and Trophimus. These going before tarried for us at Troas. And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we abode seven days. And upon the first *day* of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight. And there were many lights in the upper chamber, where they were gathered together. And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep: and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead. And Paul went down, and fell on him, and embracing *him* said, Trouble not yourselves; for his life is in him. When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed. And they brought the young man alive, and were not a little comforted.

And we went before to ship, and sailed unto Assos, there intending to take in Paul: for so had he appointed, minding himself to go afoot. And when he met with us at Assos, we took him in, and came to Mitylene. And we sailed thence, and came the next *day* over against Chios; and the next *day* we arrived at Samos, and tarried at Trogyllium; and the next *day* we came to Miletus. For Paul had determined to sail by Ephesus, because he would not spend the time in Asia: for he hasted, if it were possible for him, to be at Jerusalem the day of Pentecost.

And from Miletus he sent to Ephesus, and called the elders of the church. And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons, Serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews: *And* how I kept back nothing that was profitable *unto you*, but have shewed you, and have taught you publickly, and from house to house, Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ. And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: Save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God. And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more. Wherefore I take you to record this day, that I *am* pure from the blood of all *men*. For I have not shunned to declare unto you all the counsel of God.

Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears. And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. I have coveted no man's silver, or gold, or apparel. Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me. I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.

And when he had thus spoken, he kneeled down, and prayed with them all. And they all wept sore, and fell on Paul's neck, and kissed him, Sorrowing most of all for the words which he spake, that they should see his face no more. And they accompanied him unto

the ship.

✝ Chapter 21

And it came to pass, that after we were gotten from them, and had launched, we came with a straight course unto Coos, and the *day* following unto Rhodes, and from thence unto Patara: And finding a ship sailing over unto Phenicia, we went aboard, and set forth. Now when we had discovered Cyprus, we left it on the left hand, and sailed into Syria, and landed at Tyre: for there the ship was to unlade her burden. And finding disciples, we tarried there seven days: who said to Paul through the Spirit, that he should not go up to Jerusalem. And when we had accomplished those days, we departed and went our way; and they all brought us on our way, with wives and children, till *we were* out of the city: and we kneeled down on the shore, and prayed. And when we had taken our leave one of another, we took ship; and they returned home again. And when we had finished *our* course from Tyre, we came to Ptolemais, and saluted the brethren, and abode with them one day. And the next *day* we that were of Paul's company departed, and came unto Cæsarea: and we entered into the house of Philip the evangelist, which was *one* of the seven; and abode with him. And the same man had four daughters, virgins, which did prophesy. And as we tarried *there* many days, there came down from Judæa a certain prophet, named Agabus. And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver *him* into the hands of the Gentiles. And when we heard these things, both we, and they of that place, besought him not to go up to Jerusalem. Then Paul answered, What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus. And when he would not be persuaded, we ceased, saying, The will of the Lord be done. And after those days we took up our carriages, and went up to Jerusalem. There went with us also *certain* of the disciples of Cæsarea, and brought with them one Mnason of Cyprus, an old disciple, with whom we should lodge. And when we were come to Jerusalem, the brethren received us gladly. And the *day* following Paul went in with us unto James; and all the elders were present. And when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry. And when they heard *it*, they glorified the Lord, and said unto him, Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law: And they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise *their* children, neither to walk after the customs. What is it therefore? the multitude must needs come together: for they will hear that thou art come. Do therefore this that we say to thee: We have four men which have a vow on them; Them take, and purify thyself with them, and be at charges with them, that they may shave *their* heads: and all may know that those things, whereof they were informed concerning thee, are nothing; but *that* thou thyself also walkest orderly, and keepest the law. As touching the Gentiles which believe, we have written *and* concluded that they observe no such thing, save only that they keep themselves from *things* offered to idols, and from blood, and from strangled, and from fornication. Then Paul took the men, and the next day purifying himself with them entered into the temple, to signify the accomplishment of the days of purification, until that an offering should be offered for every one of them. And when the seven days were almost ended, the Jews which were of Asia, when they saw him in the temple, stirred up all the people, and laid hands on him, Crying out, Men of Israel, help: This is the man, that teacheth all *men* every where against the people, and the law, and this place: and further brought Greeks also into the temple, and hath polluted this holy place. (For they had seen before with him in the city Trophimus an Ephesian, whom they supposed that Paul had brought into the temple.) And all the city was moved, and the people ran together: and they took Paul, and drew him out of the temple: and forthwith the doors were shut. And as they went about to kill him, tidings came unto the chief captain of the band, that all Jerusalem was in an uproar. Who immediately took soldiers and centurions, and ran down unto them: and when they saw the chief captain and the soldiers, they left beating of Paul. Then the chief captain came near, and took him, and commanded *him* to be bound with two chains; and demanded who he was, and what he had done. And some cried one thing, some another, among the multitude: and when he could not know the certainty for the tumult, he commanded him to be carried into the castle. And when he came upon the stairs, so it was, that he was borne of the soldiers for the violence of the people. For the multitude of the people followed after, crying, Away with him. And as Paul was to be led into the castle, he said unto the chief captain, May I speak unto thee? Who said, Canst thou speak Greek? Art not thou that Egyptian, which before these days madest an uproar, and leddest out into the wilderness four thousand men that were murderers? But Paul said, I am a man *which am* a Jew of Tarsus, *a city* in Cilicia, a citizen of no mean city: and, I beseech thee, suffer me to speak unto the people. And when he had given him licence, Paul stood on the stairs, and beckoned with the hand unto the people. And when there was made a great silence, he spake unto *them* in the Hebrew tongue, saying,

✝ Chapter 22

Men, brethren, and fathers, hear ye my defence *which I make* now unto you. (And when they heard that he spake in the Hebrew tongue to them, they kept the more silence: and he saith,) I am verily a man *which am* a Jew, born in Tarsus, *a city* in Cilicia, yet brought up in this city at the feet of Gamaliel, *and* taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day. And I persecuted this way unto the death, binding and delivering into prisons both men and women. As also the high priest doth bear me witness, and all the estate of the elders: from whom also I received letters unto the brethren, and went to Damascus, to bring them which were there bound unto Jerusalem, for to be punished. And it came to pass, that, as I made my journey, and was come nigh unto Damascus about noon, suddenly there shone from heaven a great light round about me. And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me? And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest. And they that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spake to me. And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do. And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus. And one Ananias, a devout man according to the law, having a good report of all the Jews which dwelt *there*, Came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And the same hour I looked up upon him. And he said, The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth. For thou shalt be his witness unto all men of what thou hast seen and heard. And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord. And it came to pass, that, when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance; And saw him saying unto me, Make haste, and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning me. And I said, Lord, they know that I imprisoned and beat in every synagogue them that believed on thee: And when the blood of thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him. And he said unto me, Depart: for I will send thee far hence unto the Gentiles. And they gave him audience unto this word, and *then* lifted up their voices, and said, Away with such a *fellow* from the earth: for it is not fit that he should live. And as they cried out, and cast off *their* clothes, and threw dust into the air, The chief captain commanded him to be brought into the castle, and bade that he should be examined by scourging; that he might know wherefore they cried so against him. And as they bound him with thongs, Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that is a Roman, and uncondemned? When the centurion heard *that*, he went and told the chief captain, saying, Take heed what thou doest: for this man is a Roman. Then the chief captain came, and said unto him, Tell me, art thou a Roman? He said, Yea. And the chief captain answered, With a great sum obtained I this freedom. And Paul said, But I was *free* born. Then straightway they departed from him which should have examined him: and the chief captain also was afraid, after he knew that he was a Roman, and because he had bound him. On the morrow, because he would have known the certainty wherefore he was accused of the Jews, he loosed him from *his* bands, and commanded the chief priests and all their council to appear, and brought Paul down, and set him before them.

✝ Chapter 23

And Paul, earnestly beholding the council, said, Men *and* brethren, I have lived in all good conscience before God until this day. And the high priest Ananias commanded them that stood by him to smite him on the mouth. Then said Paul unto him, God shall smite thee, *thou* whited wall: for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law? And they that stood by said, Revilest thou God's high priest? Then said Paul, I wist not, brethren, that he was the high priest: for it is written, Thou shalt not speak evil of the ruler of thy people. But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men *and* brethren, I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question. And when he had so said, there arose a dissension between the Pharisees and the Sadducees: and the multitude was divided. For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both. And there arose a great cry: and the scribes *that were* of the Pharisees' part arose, and strove, saying, We find no evil in this man: but if a spirit or an angel hath spoken to him, let us not fight against God. And when there arose a great dissension, the chief captain, fearing lest Paul should have been pulled in pieces of them, commanded the soldiers to go down, and to take him by force from among them, and to bring *him* into the castle. And the night following the Lord stood by him, and said, Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome. And when it was day, certain of the Jews banded together, and bound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul. And they were more than forty which had made this conspiracy. And they came to the chief priests and elders, and said, We have bound ourselves under a great curse, that we will eat nothing until we have slain Paul. Now therefore ye with the council signify to the chief captain that he bring

him down unto you to morrow, as though ye would inquire something more perfectly concerning him: and we, or ever he come near, are ready to kill him. And when Paul's sister's son heard of their lying in wait, he went and entered into the castle, and told Paul. Then Paul called one of the centurions unto *him*, and said, Bring this young man unto the chief captain: for he hath a certain thing to tell him. So he took him, and brought *him* to the chief captain, and said, Paul the prisoner called me unto *him*, and prayed me to bring this young man unto thee, who hath something to say unto thee. Then the chief captain took him by the hand, and went *with him* aside privately, and asked *him*, What is that thou hast to tell me? And he said, The Jews have agreed to desire thee that thou wouldest bring down Paul to morrow into the council, as though they would inquire somewhat of him more perfectly. But do not thou yield unto them: for there lie in wait for him of them more than forty men, which have bound themselves with an oath, that they will neither eat nor drink till they have killed him: and now are they ready, looking for a promise from thee. So the chief captain *then* let the young man depart, and charged *him*, *See thou* tell no man that thou hast shewed these things to me. And he called unto *him* two centurions, saying, Make ready two hundred soldiers to go to Cæsarea, and horsemen threescore and ten, and spearmen two hundred, at the third hour of the night; And provide *them* beasts, that they may set Paul on, and bring *him* safe unto Felix the governor. And he wrote a letter after this manner: Claudius Lysias unto the most excellent governor Felix *sendeth* greeting. This man was taken of the Jews, and should have been killed of them: then came I with an army, and rescued him, having understood that he was a Roman. And when I would have known the cause wherefore they accused him, I brought him forth into their council: Whom I perceived to be accused of questions of their law, but to have nothing laid to his charge worthy of death or of bonds. And when it was told me how that the Jews laid wait for the man, I sent straightway to thee, and gave commandment to his accusers also to say before thee what *they had* against him. Farewell. Then the soldiers, as it was commanded them, took Paul, and brought *him* by night to Antipatris. On the morrow they left the horsemen to go with him, and returned to the castle: Who, when they came to Cæsarea, and delivered the epistle to the governor, presented Paul also before him. And when the governor had read *the letter*, he asked of what province he was. And when he understood that *he was* of Cilicia; I will hear thee, said he, when thine accusers are also come. And he commanded him to be kept in Herod's judgment hall.

✣ Chapter 24

And after five days Ananias the high priest descended with the elders, and *with* a certain orator *named* Tertullus, who informed the governor against Paul. And when he was called forth, Tertullus began to accuse *him*, saying, Seeing that by thee we enjoy great quietness, and that very worthy deeds are done unto this nation by thy providence, We accept *it* always, and in all places, most noble Felix, with all thankfulness. Notwithstanding, that I be not further tedious unto thee, I pray thee that thou wouldest hear us of thy clemency a few words. For we have found this man *a* pestilent *fellow*, and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes: Who also hath gone about to profane the temple: whom we took, and would have judged according to our law. But the chief captain Lysias came *upon us*, and with great violence took *him* away out of our hands, Commanding his accusers to come unto thee: by examining of whom thyself mayest take knowledge of all these things, whereof we accuse him. And the Jews also assented, saying that these things were so. Then Paul, after that the governor had beckoned unto him to speak, answered, Forasmuch as I know that thou hast been of many years a judge unto this nation, I do the more cheerfully answer for myself: Because that thou mayest understand, that there are yet but twelve days since I went up to Jerusalem for to worship. And they neither found me in the temple disputing with any man, neither raising up the people, neither in the synagogues, nor in the city: Neither can they prove the things whereof they now accuse me. But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets: And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust. And herein do I exercise myself, to have always a conscience void of offence toward God, and *toward* men. Now after many years I came to bring alms to my nation, and offerings. Whereupon certain Jews from Asia found me purified in the temple, neither with multitude, nor with tumult. Who ought to have been here before thee, and object, if they had ought against me. Or else let these same *here* say, if they have found any evil doing in me, while I stood before the council, Except it be for this one voice, that I cried standing among them, Touching the resurrection of the dead I am called in question by you this day. And when Felix heard these things, having more perfect knowledge of *that* way, he deferred them, and said, When Lysias the chief captain shall come down, I will know the uttermost of your matter. And he commanded a centurion to keep Paul, and to let *him* have liberty, and that he should forbid none of his acquaintance to minister or come unto him. And after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ. And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee. He hoped also that money should have been given him of Paul, that he might loose him: wherefore he sent for him the oftener, and communed with him. But after two years Porcius Festus came into Felix' room: and Felix, willing to shew the Jews a pleasure, left Paul bound.

✣ Chapter 25

Now when Festus was come into the province, after three days he ascended from Cæsarea to Jerusalem. Then the high priest and the chief of the Jews informed him against Paul, and besought him, And desired favour against him, that he would send for him to Jerusalem, laying wait in the way to kill him. But Festus answered, that Paul should be kept at Cæsarea, and that he himself would depart shortly *thither*. Let them therefore, said he, which among you are able, go down with *me*, and accuse this man, if there be any wickedness in him. And when he had tarried among them more than ten days, he went down unto Cæsarea; and the next day sitting on the judgment seat commanded Paul to be brought. And when he was come, the Jews which came down from Jerusalem stood round about, and laid many and grievous complaints against Paul, which they could not prove. While he answered for himself, Neither against the law of the Jews, neither against the temple, nor yet against Cæsar, have I offended any thing at all. But Festus, willing to do the Jews a pleasure, answered Paul, and said, Wilt thou go up to Jerusalem, and there be judged of these things before me? Then said Paul, I stand at Cæsar's judgment seat, where I ought to be judged: to the Jews have I done no wrong, as thou very well knowest. For if I be an offender, or have committed any thing worthy of death, I refuse not to die: but if there be none of these things whereof these accuse me, no man may deliver me unto them. I appeal unto Cæsar. Then Festus, when he had conferred with the council, answered, Hast thou appealed unto Cæsar? unto Cæsar shalt thou go. And after certain days king Agrippa and Bernice came unto Cæsarea to salute Festus. And when they had been there many days, Festus declared Paul's cause unto the king, saying, There is a certain man left in bonds by Felix: About whom, when I was at Jerusalem, the chief priests and the elders of the Jews informed *me*, desiring *to have* judgment against him. To whom I answered, It is not the manner of the Romans to deliver any man to die, before that he which is accused have the accusers face to face, and have licence to answer for himself concerning the crime laid against him. Therefore, when they were come hither, without any delay on the morrow I sat on the judgment seat, and commanded the man to be brought forth. Against whom when the accusers stood up, they brought none accusation of such things as I supposed: But had certain questions against him of their own superstition, and of one Jesus, which was dead, whom Paul affirmed to be alive. And because I doubted of such manner of questions, I asked *him* whether he would go to Jerusalem, and there be judged of these matters. But when Paul had appealed to be reserved unto the hearing of Augustus, I commanded him to be kept till I might send him to Cæsar. Then Agrippa said unto Festus, I would also hear the man myself. To morrow, said he, thou shalt hear him. And on the morrow, when Agrippa was come, and Bernice, with great pomp, and was entered into the place of hearing, with the chief captains, and principal men of the city, at Festus' commandment Paul was brought forth. And Festus said, King Agrippa, and all men which are here present with us, ye see this man, about whom all the multitude of the Jews have dealt with me, both at Jerusalem, and *also* here, crying that he ought not to live any longer. But when I found that he had committed nothing worthy of death, and that he himself hath appealed to Augustus, I have determined to send him. Of whom I have no certain thing to write unto my Lord. Wherefore I have brought him forth before you, and specially before thee, O king Agrippa, that, after examination had, I might have somewhat to write. For it seemeth to me unreasonable to send a prisoner, and not withal to signify the crimes *laid* against him.

✣ Chapter 26

Then Agrippa said unto Paul, Thou art permitted to speak for thyself. Then Paul stretched forth the hand, and answered for himself: I think myself happy, king Agrippa, because I shall answer for myself this day before thee touching all the things whereof I am accused of the Jews: Especially *because I know* thee to be expert in all customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently. My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews; Which knew me from the beginning, if they would testify, that after the most straitest sect of our religion I lived a Pharisee. And now I stand and am judged for the hope of the promise made of God unto our fathers: Unto which *promise* our twelve tribes, instantly serving *God* day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews. Why should it be thought a thing incredible with you, that God should raise the dead? I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth. Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against *them*. And I punished them oft in every synagogue, and compelled *them* to blaspheme; and being exceedingly mad against them, I persecuted *them* even unto strange cities. Whereupon as I went to Damascus with authority and commission from the chief priests, At midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me. And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? *it is* hard for thee to kick against the pricks. And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest. But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto

thee; Delivering thee from the people, and *from* the Gentiles, unto whom now I send thee, To open their eyes, *and* to turn *them* from darkness to light, and *from* the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me. Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision: But shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judæa, and *then* to the Gentiles, that they should repent and turn to God, and do works meet for repentance. For these causes the Jews caught me in the temple, and went about to kill *me*. Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come: That Christ should suffer, *and* that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles. And as he thus spake for himself, Festus said with a loud voice, Paul, thou art beside thyself; much learning doth make thee mad. But he said, I am not mad, most noble Festus; but speak forth the words of truth and soberness. For the king knoweth of these things, before whom also I speak freely: for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner. King Agrippa, believest thou the prophets? I know that thou believest. Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian. And Paul said, I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds. And when he had thus spoken, the king rose up, and the governor, and Bernice, and they that sat with them: And when they were gone aside, they talked between themselves, saying, This man doeth nothing worthy of death or of bonds. Then said Agrippa unto Festus, This man might have been set at liberty, if he had not appealed unto Cæsar.

✢ Chapter 27

And when it was determined that we should sail into Italy, they delivered Paul and certain other prisoners unto *one* named Julius, a centurion of Augustus' band. And entering into a ship of Adramyttium, we launched, meaning to sail by the coasts of Asia; *one* Aristarchus, a Macedonian of Thessalonica, being with us. And the next *day* we touched at Sidon. And Julius courteously entreated Paul, and gave *him* liberty to go unto his friends to refresh himself. And when we had launched from thence, we sailed under Cyprus, because the winds were contrary. And when we had sailed over the sea of Cilicia and Pamphylia, we came to Myra, *a city* of Lycia. And there the centurion found a ship of Alexandria sailing into Italy; and he put us therein. And when we had sailed slowly many days, and scarce were come over against Cnidus, the wind not suffering us, we sailed under Crete, over against Salmone; And, hardly passing it, came unto a place which is called The fair havens; nigh whereunto was the city *of* Lasea. Now when much time was spent, and when sailing was now dangerous, because the fast was now already past, Paul admonished *them*, And said unto them, Sirs, I perceive that this voyage will be with hurt and much damage, not only of the lading and ship, but also of our lives. Nevertheless the centurion believed the master and the owner of the ship, more than those things which were spoken by Paul. And because the haven was not commodious to winter in, the more part advised to depart thence also, if by any means they might attain to Phenice, *and there* to winter; *which is* an haven of Crete, and lieth toward the south west and north west. And when the south wind blew softly, supposing that they had obtained *their* purpose, loosing *thence*, they sailed close by Crete. But not long after there arose against it a tempestuous wind, called Euroclydon. And when the ship was caught, and could not bear up into the wind, we let *her* drive. And running under a certain island which is called Clauda, we had much work to come by the boat: Which when they had taken up, they used helps, undergirding the ship; and, fearing lest they should fall into the quicksands, strake sail, and so were driven. And we being exceedingly tossed with a tempest, the next *day* they lightened the ship; And the third *day* we cast out with our own hands the tackling of the ship. And when neither sun nor stars in many days appeared, and no small tempest lay on *us*, all hope that we should be saved was then taken away. But after long abstinence Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have loosed from Crete, and to have gained this harm and loss. And now I exhort you to be of good cheer: for there shall be no loss of *any man's* life among you, but of the ship. For there stood by me this night the angel of God, whose I am, and whom I serve, Saying, Fear not, Paul; thou must be brought before Cæsar: and, lo, God hath given thee all them that sail with thee. Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me. Howbeit we must be cast upon a certain island. But when the fourteenth night was come, as we were driven up and down in Adria, about midnight the shipmen deemed that they drew near to some country; And sounded, and found *it* twenty fathoms: and when they had gone a little further, they sounded again, and found *it* fifteen fathoms. Then fearing lest we should have fallen upon rocks, they cast four anchors out of the stern, and wished for the day. And as the shipmen were about to flee out of the ship, when they had let down the boat into the sea, under colour as though they would have cast anchors out of the foreship, Paul said to the centurion and to the soldiers, Except these abide in the ship, ye cannot be saved. Then the soldiers cut off the ropes of the boat, and let her fall off. And while the day was coming on, Paul besought *them* all to take meat, saying, This day is the fourteenth day that ye have tarried and continued fasting, having taken nothing. Wherefore I pray you to take *some* meat: for this is for your health: for there shall not an hair fall from the head of any of you. And when he had thus spoken, he took bread, and gave thanks to God in presence of them all: and when he had broken *it*, he began to eat. Then were they all of good cheer, and they also took *some* meat. And we were in all in the ship two hundred threescore and sixteen souls. And when they had eaten enough, they lightened the ship, and cast out the wheat into the sea. And when it was day, they knew not the land: but they discovered a certain creek with a shore, into the which they were minded, if it were possible, to thrust in the ship. And when they had taken up the anchors, they committed *themselves* unto the sea, and loosed the rudder bands, and hoised up the mainsail to the wind, and made toward shore. And falling into a place where two seas met, they ran the ship aground; and the forepart stuck fast, and remained unmoveable, but the hinder part was broken with the violence of the waves. And the soldiers' counsel was to kill the prisoners, lest any of them should swim out, and escape. But the centurion, willing to save Paul, kept them from *their* purpose; and commanded that they which could swim should cast *themselves* first *into the sea*, and get to land: And the rest, some on boards, and some on *broken pieces* of the ship. And so it came to pass, that they escaped all safe to land.

✢ Chapter 28

And when they were escaped, then they knew that the island was called Melita. And the barbarous people shewed us no little kindness: for they kindled a fire, and received us every one, because of the present rain, and because of the cold. And when Paul had gathered a bundle of sticks, and laid *them* on the fire, there came a viper out of the heat, and fastened on his hand. And when the barbarians saw the *venomous* beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live. And he shook off the beast into the fire, and felt no harm. Howbeit they looked when he should have swollen, or fallen down dead suddenly: but after they had looked a great while, and saw no harm come to him, they changed their minds, and said that he was a God. In the same quarters were possessions of the chief man of the island, whose name was Publius; who received us, and lodged us three days courteously. And it came to pass, that the father of Publius lay sick of a fever and of a bloody flux: to whom Paul entered in, and prayed, and laid his hands on him, and healed him. So when this was done, others also, which had diseases in the island, came, and were healed: Who also honoured us with many honours; and when we departed, they laded *us* with such things as were necessary. And after three months we departed in a ship of Alexandria, which had wintered in the isle, whose sign was Castor and Pollux. And landing at Syracuse, we tarried *there* three days. And from thence we fetched a compass, and came to Rhegium: and after one day the south wind blew, and we came the next day to Puteoli: Where we found brethren, and were desired to tarry with them seven days: and so we went toward Rome. And from thence, when the brethren heard of us, they came to meet us as far as Appii forum, and The three taverns: whom when Paul saw, he thanked God, and took courage. And when we came to Rome, the centurion delivered the prisoners to the captain of the guard: but Paul was suffered to dwell by himself with a soldier that kept him. And it came to pass, that after three days Paul called the chief of the Jews together: and when they were come together, he said unto them, Men *and* brethren, though I have committed nothing against the people, or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans. Who, when they had examined me, would have let *me* go, because there was no cause of death in me. But when the Jews spake against *it*, I was constrained to appeal unto Cæsar; not that I had ought to accuse my nation of. For this cause therefore have I called for you, to see *you*, and to speak with *you:* because that for the hope of Israel I am bound with this chain. And they said unto him, We neither received letters out of Judæa concerning thee, neither any of the brethren that came shewed or spake any harm of thee. But we desire to hear of thee what thou thinkest: for as concerning this sect, we know that every where it is spoken against. And when they had appointed him a day, there came many to him into *his* lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and *out of* the prophets, from morning till evening. And some believed the things which were spoken, and some believed not. And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers, Saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive: For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with *their* eyes, and hear with *their* ears, and understand with *their* heart, and should be converted, and I should heal them. Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and *that* they will hear it. And when he had said these words, the Jews departed, and had great reasoning among themselves. And Paul dwelt two whole years in his own hired house, and received all that came in unto him, Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.

The Epistle of Paul the Apostle to the Romans.

✢ Chapter 1

Paul, a servant of Jesus Christ, called *to be* an apostle, separated unto the gospel of God, (Which he had promised afore by his prophets in the holy scriptures,) Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; And declared *to be* the Son of God with power, according to the spirit of holiness, by the resurrection from the dead: By whom we have received grace and apostleship, for obedience to the faith among all nations, for his name: Among whom are ye also the called of Jesus Christ: To all that be in Rome, beloved of God, called *to be* saints: Grace to you and peace from God our Father, and the Lord Jesus Christ. First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world. For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers; Making request, if by any means now at length I might have a prosperous journey by the will of God to come unto you. For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established; That is, that I may be comforted together with you by the mutual faith both of you and me. Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, (but was let hitherto,) that I might have some fruit among you also, even as among other Gentiles. I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise. So, as much as in me is, I am ready to preach the gospel to you that are at Rome also. For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith. For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; Because that which may be known of God is manifest in them; for God hath shewed *it* unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, *even* his eternal power and Godhead; so that they are without excuse: Because that, when they knew God, they glorified *him* not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things. Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves: Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen. For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature: And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet. And even as they did not like to retain God in *their* knowledge, God gave them over to a reprobate mind, to do those things which are not convenient; Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, Without understanding, covenantbreakers, without natural affection, implacable, unmerciful: Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.

✢ Chapter 2

Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things. But we are sure that the judgment of God is according to truth against them which commit such things. And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God? Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance? But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; Who will render to every man according to his deeds: To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life: But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile: For there is no respect of persons with God. For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law; (For not the hearers of the law *are* just before God, but the doers of the law shall be justified. For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: Which shew the work of the law written in their hearts, their conscience also bearing witness, and *their* thoughts the mean while accusing or else excusing one another;) In the day when God shall judge the secrets of men by Jesus Christ according to my gospel. Behold, thou art called a Jew, and restest in the law, and makest thy boast of God, And knowest *his* will, and approvest the things that are more excellent, being instructed out of the law; And art confident that thou thyself art a guide of the blind, a light of them which are in darkness, An instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law. Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal? Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege? Thou that makest thy boast of the law, through breaking the law dishonourest thou God? For the name of God is blasphemed among the Gentiles through you, as it is written. For circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision. Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision? And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision dost transgress the law? For he is not a Jew, which is one outwardly; neither *is that* circumcision, which is outward in the flesh: But he *is* a Jew, which is one inwardly; and circumcision *is that* of the heart, in the spirit, *and* not in the letter; whose praise *is* not of men, but of God.

✢ Chapter 3

What advantage then hath the Jew? or what profit *is there* of circumcision? Much every way: chiefly, because that unto them were committed the oracles of God. For what if some did not believe? shall their unbelief make the faith of God without effect? God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged. But if our unrighteousness commend the righteousness of God, what shall we say? *Is* God unrighteous who taketh vengeance? (I speak as a man) God forbid: for then how shall God judge the world? For if the truth of God hath more abounded through my lie unto his glory; why yet am I also judged as a sinner? And not *rather*, (as we be slanderously reported, and as some affirm that we say,) Let us do evil, that good may come? whose damnation is just. What then? are we better *than they?* No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin; As it is written, There is none righteous, no, not one: There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. Their throat *is* an open sepulchre; with their tongues they have used deceit; the poison of asps *is* under their lips: Whose mouth *is* full of cursing and bitterness: Their feet *are* swift to shed blood: Destruction and misery *are* in their ways: And the way of peace have they not known: There is no fear of God before their eyes. Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law *is* the knowledge of sin. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; Even the righteousness of God *which is* by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: For all have sinned, and come short of the glory of God; Being justified freely by his grace through the redemption that is in Christ Jesus: Whom God hath set forth *to be* a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; To declare, *I say*, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus. Where *is* boasting then? It is excluded. By what law? of works? Nay: but by the law of faith. Therefore we conclude that a man is justified by faith without the deeds of the law. *Is he* the God of the Jews only? *is he* not also of the Gentiles? Yes, of the Gentiles also: Seeing *it is* one God, which shall justify the circumcision by faith, and uncircumcision through faith. Do we then make void the law through faith? God forbid: yea, we establish the law.

✢ Chapter 4

What shall we say then that Abraham our father, as pertaining to the flesh, hath found? For if Abraham were justified by works, he hath *whereof* to glory; but not before God. For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness. Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, *Saying*, Blessed *are* they whose iniquities

are forgiven, and whose sins are covered. Blessed *is* the man to whom the Lord will not impute sin. *Cometh* this blessedness then upon the circumcision *only*, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness. How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. And he received the sign of circumcision, a seal of the righteousness of the faith which *he had yet* being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also: And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which *he had* being *yet* uncircumcised. For the promise, that he should be the heir of the world, *was* not to Abraham, or to his seed, through the law, but through the righteousness of faith. For if they which are of the law *be* heirs, faith is made void, and the promise made of none effect: Because the law worketh wrath: for where no law is, *there is* no transgression. Therefore *it is* of faith, that *it might be* by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all, (As it is written, I have made thee a father of many nations,) before him whom he believed, *even* God, who quickeneth the dead, and calleth those things which be not as though they were. Who against hope believed in hope, that he might become the father of many nations; according to that which was spoken, So shall thy seed be. And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sara's womb: He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; And being fully persuaded that, what he had promised, he was able also to perform. And therefore it was imputed to him for righteousness. Now it was not written for his sake alone, that it was imputed to him; But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; Who was delivered for our offences, and was raised again for our justification.

✢ Chapter 5

Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. And not only *so*, but we glory in tribulations also: knowing that tribulation worketh patience; And patience, experience; and experience, hope: And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. And not only *so*, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement. Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: (For until the law sin was in the world: but sin is not imputed when there is no law. Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come. But not as the offence, so also *is* the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, *which is* by one man, Jesus Christ, hath abounded unto many. And not as *it was* by one that sinned, *so is* the gift: for the judgment *was* by one to condemnation, but the free gift *is* of many offences unto justification. For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.) Therefore as by the offence of one *judgment came* upon all men to condemnation; even so by the righteousness of one *the free gift came* upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound: That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

✢ Chapter 6

What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also *in the likeness* of *his* resurrection: Knowing this, that our old man is crucified with *him*, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him: Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members *as* instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members *as* instruments of righteousness unto God. For sin shall not have dominion over you: for ye are not under the law, but under grace. What then? shall we sin, because we are not under the law, but under grace? God forbid. Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness. I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness. For when ye were the servants of sin, ye were free from righteousness. What fruit had ye then in those things whereof ye are now ashamed? for the end of those things *is* death. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin *is* death; but the gift of God *is* eternal life through Jesus Christ our Lord.

✢ Chapter 7

Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth? For the woman which hath an husband is bound by the law to *her* husband so long as he liveth; but if the husband be dead, she is loosed from the law of *her* husband. So then if, while *her* husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man. Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, *even* to him who is raised from the dead, that we should bring forth fruit unto God. For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death. But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not *in* the oldness of the letter. What shall we say then? *Is* the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet. But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin *was* dead. For I was alive without the law once: but when the commandment came, sin revived, and I died. And the commandment, which *was ordained* to life, I found *to be* unto death. For sin, taking occasion by the commandment, deceived me, and by it slew *me*. Wherefore the law *is* holy, and the commandment holy, and just, and good. Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful. For we know that the law is spiritual: but I am carnal, sold under sin. For that which I do I allow not: for what I would, that do I not; but what I hate, that do I. If then I do that which I would not, I consent unto the law that *it is* good. Now then it is no more I that do it, but sin that dwelleth in me. For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but *how* to perform that which is good I find not. For the good that I would I do not: but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man: But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.

✢ Chapter 8

There *is* therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For to be carnally minded *is* death; but to be spiritually minded *is* life and peace. Because the carnal mind *is* enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. And if Christ *be* in you, the body *is* dead because of sin; but the Spirit *is* life because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God. For ye have not

received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with *him*, that we may be also glorified together. For I reckon that the sufferings of this present time *are* not worthy *to be compared* with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected *the same* in hope, Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only *they*, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, *to wit*, the redemption of our body. For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, *then* do we with patience wait for *it*. Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what *is* the mind of the Spirit, because he maketh intercession for the saints according to *the will of* God. And we know that all things work together for good to them that love God, to them who are the called according to *his* purpose. For whom he did foreknow, he also did predestinate *to be* conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified. What shall we then say to these things? If God *be* for us, who *can be* against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay any thing to the charge of God's elect? *It is* God that justifieth. Who *is* he that condemneth? *It is* Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? *shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

✢ Chapter 9

I **say** the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, That I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh: Who are Israelites; to whom *pertaineth* the adoption, and the glory, and the covenants, and the giving of the law, and the service *of God*, and the promises; Whose *are* the fathers, and of whom as concerning the flesh Christ *came*, who is over all, God blessed for ever. Amen. Not as though the word of God hath taken none effect. For they *are* not all Israel, which are of Israel: Neither, because they are the seed of Abraham, *are they* all children: but, In Isaac shall thy seed be called. That is, They which are the children of the flesh, these *are* not the children of God: but the children of the promise are counted for the seed. For this *is* the word of promise, At this time will I come, and Sara shall have a son. And not only *this;* but when Rebecca also had conceived by one, *even* by our father Isaac; (For *the children* being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;) It was said unto her, The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated. What shall we say then? *Is there* unrighteousness with God? God forbid. For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then *it is* not of him that willeth, nor of him that runneth, but of God that sheweth mercy. For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth. Therefore hath he mercy on whom he will *have mercy*, and whom he will he hardeneth. Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will? Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed *it*, Why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour? *What* if God, willing to shew *his* wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction: And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, Even us, whom he hath called, not of the Jews only, but also of the Gentiles? As he saith also in Osee, I will call them my people, which were not my people; and her beloved, which was not beloved. And it shall come to pass, *that* in the place where it was said unto them, Ye *are* not my people; there shall they be called the children of the living God. Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved: For he will finish the work, and cut *it* short in righteousness: because a short work will the Lord make upon the earth. And as Esaias said before, Except the Lord of Sabaoth had left us a seed, we had been as Sodoma, and been made like unto Gomorrha. What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith. But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because *they sought it* not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone; As it is written, Behold, I lay in Sion a stumblingstone and rock of offence: and whosoever believeth on him shall not be ashamed.

✢ Chapter 10

Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. For I bear them record that they have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. For Christ *is* the end of the law for righteousness to every one that believeth. For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them. But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down *from above:*) Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.) But what saith it? The word is nigh thee, *even* in thy mouth, and in thy heart: that is, the word of faith, which we preach; That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the scripture saith, Whosoever believeth on him shall not be ashamed. For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things! But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report? So then faith *cometh* by hearing, and hearing by the word of God. But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world. But I say, Did not Israel know? First Moses saith, I will provoke you to jealousy by *them that are* no people, *and* by a foolish nation I will anger you. But Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me. But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people.

✢ Chapter 11

I **say** then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, *of* the tribe of Benjamin. God hath not cast away his people which he foreknew. Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel, saying, Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life. But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to *the image of* Baal. Even so then at this present time also there is a remnant according to the election of grace. And if by grace, then *is it* no more of works: otherwise grace is no more grace. But if *it be* of works, then is it no more grace: otherwise work is no more work. What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded (According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day. And David saith, Let their table be made a snare, and a trap, and a stumblingblock, and a recompence unto them: Let their eyes be darkened, that they may not see, and bow down their back alway. I say then, Have they stumbled that they should fall? God forbid: but *rather* through their fall salvation *is come* unto the Gentiles, for to provoke them to jealousy. Now if the fall of them *be* the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness? For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office: If by any means I may provoke to emulation *them which are* my flesh, and might save some of them. For if the casting away of them *be* the reconciling of the world, what *shall* the receiving *of them be*, but life from the dead? For if the firstfruit *be* holy, the lump *is* also *holy:* and if the root *be* holy, so *are* the branches. And if some of the branches be broken off, and thou, being a wild olive tree, wert graffed in among them, and with them partakest of the root and fatness of the olive tree; Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. Thou wilt say then, The branches were broken off, that I might be graffed in. Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear: For if God spared not the natural branches, *take heed* lest he also spare not thee. Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in *his* goodness: otherwise thou also shalt be cut off. And they also, if they abide not still in unbelief, shall be graffed in: for God is able to graff them in again. For if thou wert cut out of the olive tree which is wild by nature, and wert graffed contrary to nature into a good olive tree: how much more shall these, which be the natural *branches*, be graffed into their own olive tree? For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: For this *is* my covenant unto them, when I shall take away their sins. As concerning the gospel, *they are* enemies for your sakes: but as touching the

election, *they are* beloved for the fathers' sakes. For the gifts and calling of God *are* without repentance. For as ye in times past have not believed God, yet have now obtained mercy through their unbelief: Even so have these also now not believed, that through your mercy they also may obtain mercy. For God hath concluded them all in unbelief, that he might have mercy upon all. O the depth of the riches both of the wisdom and knowledge of God! how unsearchable *are* his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counseller? Or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, *are* all things: to whom *be* glory for ever. Amen.

✢ Chapter 12

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, *which is* your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what *is* that good, and acceptable, and perfect, will of God. For I say, through the grace given unto me, to every man that is among you, not to think *of himself* more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith. For as we have many members in one body, and all members have not the same office: So we, *being* many, are one body in Christ, and every one members one of another. Having then gifts differing according to the grace that is given to us, whether prophecy, *let us prophesy* according to the proportion of faith; Or ministry, *let us wait* on *our* ministering: or he that teacheth, on teaching; Or he that exhorteth, on exhortation: he that giveth, *let him do it* with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness. *Let* love be without dissimulation. Abhor that which is evil; cleave to that which is good. *Be* kindly affectioned one to another with brotherly love; in honour preferring one another; Not slothful in business; fervent in spirit; serving the Lord; Rejoicing in hope; patient in tribulation; continuing instant in prayer; Distributing to the necessity of saints; given to hospitality. Bless them which persecute you: bless, and curse not. Rejoice with them that do rejoice, and weep with them that weep. *Be* of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits. Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but *rather* give place unto wrath: for it is written, Vengeance *is* mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good.

✢ Chapter 13

Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to *execute* wrath upon him that doeth evil. Wherefore *ye* must needs be subject, not only for wrath, but also for conscience sake. For for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues: tribute to whom tribute *is due;* custom to whom custom; fear to whom fear; honour to whom honour. Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if *there be* any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbour: therefore love *is* the fulfilling of the law. And that, knowing the time, that now *it is* high time to awake out of sleep: for now *is* our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to *fulfil* the lusts *thereof.*

✢ Chapter 14

Him that is weak in the faith receive ye, *but* not to doubtful disputations. For one believeth that he may eat all things: another, who is weak, eateth herbs. Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him. Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand. One man esteemeth one day above another: another esteemeth every day *alike.* Let every man be fully persuaded in his own mind. He that regardeth the day, regardeth *it* unto the Lord; and he that regardeth not the day, to the Lord he doth not regard *it.* He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks. For none of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's. For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living. But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ. For it is written, *As* I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give account of himself to God. Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in *his* brother's way. I know, and am persuaded by the Lord Jesus, that *there is* nothing unclean of itself: but to him that esteemeth any thing to be unclean, to him *it is* unclean. But if thy brother be grieved with *thy* meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died. Let not then your good be evil spoken of: For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost. For he that in these things serveth Christ *is* acceptable to God, and approved of men. Let us therefore follow after the things which make for peace, and things wherewith one may edify another. For meat destroy not the work of God. All things indeed *are* pure; but *it is* evil for that man who eateth with offence. *It is* good neither to eat flesh, nor to drink wine, nor *any thing* whereby thy brother stumbleth, or is offended, or is made weak. Hast thou faith? have *it* to thyself before God. Happy *is* he that condemneth not himself in that thing which he alloweth. And he that doubteth is damned if he eat, because *he eateth* not of faith: for whatsoever *is* not of faith is sin.

✢ Chapter 15

We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please *his* neighbour for *his* good to edification. For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me. For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope. Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus: That ye may with one mind *and* one mouth glorify God, even the Father of our Lord Jesus Christ. Wherefore receive ye one another, as Christ also received us to the glory of God. Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises *made* unto the fathers: And that the Gentiles might glorify God for *his* mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name. And again he saith, Rejoice, ye Gentiles, with his people. And again, Praise the Lord, all ye Gentiles; and laud him, all ye people. And again, Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust. Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost. And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another. Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of God, That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost. I have therefore whereof I may glory through Jesus Christ in those things which pertain to God. For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed, Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ. Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation: But as it is written, To whom he was not spoken of, they shall see: and they that have not heard shall understand. For which cause also I have been much hindered from coming to you. But now having no more place in these parts, and having a great desire these many years to come unto you; Whensoever I take my journey into Spain, I will come to you: for I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled with your *company.* But now I go unto Jerusalem to minister unto the saints. For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem. It hath pleased them verily; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things. When therefore I have performed this, and have sealed to them this fruit, I will come by you into Spain. And I am sure that, when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ. Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in *your* prayers to God for me; That I may be delivered from them that do not believe in Judæa; and that my service which *I have* for Jerusalem may be accepted of the saints; That I may come unto you with joy by the will of God, and may with you be refreshed. Now the God of peace *be* with you all. Amen.

✢ Chapter 16

I commend unto you Phebe our sister, which is a servant of the church which is at Cenchrea: That ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and of myself also. Greet Priscilla and Aquila my helpers in Christ Jesus: Who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles. Likewise *greet* the church that is in their house. Salute my wellbeloved Epænetus, who is the firstfruits of Achaia unto Christ. Greet Mary, who bestowed much labour on us. Salute Andronicus and Junia, my kinsmen, and my fellowprisoners, who are of note among the apostles, who also were in Christ before me. Greet Amplias my beloved in the Lord. Salute Urbane, our helper in Christ, and Stachys my beloved. Salute Apelles approved in Christ. Salute them which are of Aristobulus' *household*. Salute Herodion my kinsman. Greet them that be of the *household* of Narcissus, which are in the Lord. Salute Tryphena and Tryphosa, who labour in the Lord. Salute the beloved Persis, which laboured much in the Lord. Salute Rufus chosen in the Lord, and his mother and mine. Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with them. Salute Philologus, and Julia, Nereus, and his sister, and Olympas, and all the saints which are with them. Salute one another with an holy kiss. The churches of Christ salute you. Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple. For your obedience is come abroad unto all *men*. I am glad therefore on your behalf: but yet I would have you wise unto that which is good, and simple concerning evil. And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ *be* with you. Amen. Timotheus my workfellow, and Lucius, and Jason, and Sosipater, my kinsmen, salute you. I Tertius, who wrote *this* epistle, salute you in the Lord. Gaius mine host, and of the whole church, saluteth you. Erastus the chamberlain of the city saluteth you, and Quartus a brother. The grace of our Lord Jesus Christ *be* with you all. Amen. Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith: To God only wise, *be* glory through Jesus Christ for ever. Amen.

Written to the Romans from Corinthus, *and sent* by Phebe servant of the church at Cenchrea.

The First Epistle of Paul the Apostle to the Corinthians.

✢ Chapter 1

Paul, called *to be* an apostle of Jesus Christ through the will of God, and Sosthenes *our* brother, Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called *to be* saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours: Grace *be* unto you, and peace, from God our Father, and *from* the Lord Jesus Christ. I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; That in every thing ye are enriched by him, in all utterance, and *in* all knowledge; Even as the testimony of Christ was confirmed in you: So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ: Who shall also confirm you unto the end, *that ye may be* blameless in the day of our Lord Jesus Christ. God *is* faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord. Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and *that* there be no divisions among you; but *that* ye be perfectly joined together in the same mind and in the same judgment. For it hath been declared unto me of you, my brethren, by them *which are of the house* of Chloe, that there are contentions among you. Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul? I thank God that I baptized none of you, but Crispus and Gaius; Lest any should say that I had baptized in mine own name. And I baptized also the household of Stephanas: besides, I know not whether I baptized any other. For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect. For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where *is* the wise? where *is* the scribe? where *is* the disputer of this world? hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom: But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men. For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, *are called:* But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; And base things of the world, and things which are despised, hath God chosen, *yea,* and things which are not, to bring to nought things that are: That no flesh should glory in his presence. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: That, according as it is written, He that glorieth, let him glory in the Lord.

✢ Chapter 2

And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know any thing among you, save Jesus Christ, and him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching *was* not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: That your faith should not stand in the wisdom of men, but in the power of God. Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought: But we speak the wisdom of God in a mystery, *even* the hidden *wisdom,* which God ordained before the world unto our glory: Which none of the princes of this world knew: for had they known *it,* they would not have crucified the Lord of glory. But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed *them* unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know *them,* because they are spiritually discerned. But he that is spiritual judgeth all things, yet he himself is judged of no man. For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.

✢ Chapter 3

And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, *even* as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able *to bear it,* neither yet now are ye able. For ye are yet carnal: for whereas *there is* among you envying, and strife, and divisions, are ye not carnal, and walk as men? For while one saith, I am of Paul; and another, I *am* of Apollos; are ye not carnal? Who then is Paul, and who *is* Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase. Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour. For we are labourers together with God: ye are God's husbandry, *ye are* God's building. According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire. Know ye not that ye are the temple of God, and *that* the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which *temple* ye are. Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness. And again, The Lord knoweth the thoughts of the wise, that they are vain. Therefore let no man glory in men. For all things are yours; Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; And ye are Christ's; and Christ *is* God's.

✢ Chapter 4

Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover it is required in stewards, that a man be found faithful. But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self. For I know nothing by myself; yet am I not hereby justified: but he that judgeth me is the Lord. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God. And these things, brethren, I have in a figure transferred to myself and *to* Apollos for your sakes; that ye might learn in us not to think *of men* above that which is written, that no one of you be puffed up for one against another. For who maketh thee to differ *from another?* and what hast thou that thou didst not receive? now if thou didst receive *it,* why dost thou glory, as if thou hadst not received *it?* Now ye are full, now ye are rich, ye have reigned as kings without us: and I would to God ye did reign, that we also might reign with you. For I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men. We *are* fools for Christ's sake, but ye *are* wise in Christ; we *are* weak, but ye *are* strong; ye *are* honourable, but we *are* despised. Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwellingplace; And labour, working with our own hands: being reviled, we bless; being persecuted, we suffer it: Being defamed, we intreat: we are made as the filth of the world, *and are* the offscouring of all things unto this day. I write not these things to shame you, but as my beloved sons I warn *you.* For though ye have ten thousand instructors in Christ, yet *have ye* not many fathers: for in Christ Jesus I have begotten you through the gospel. Wherefore I beseech you, be ye followers of me. For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach every where in every church. Now some are puffed up, as though I would not come to you. But I will come to you shortly, if the Lord will, and will know, not the speech of them which are puffed up, but the power. For the kingdom of God *is* not in word, but in power. What will ye? shall I come unto you with a rod, or in love, and *in* the spirit of meekness?

✝ Chapter 5

It is reported commonly *that there is* fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife. And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you. For I verily, as absent in body, but present in spirit, have judged already, as though I were present, *concerning* him that hath so done this deed, In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. Your glorying *is* not good. Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened *bread* of sincerity and truth. I wrote unto you in an epistle not to company with fornicators: Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world. But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat. For what have I to do to judge them also that are without? do not ye judge them that are within? But them that are without God judgeth. Therefore put away from among yourselves that wicked person.

✝ Chapter 6

Dare any of you, having a matter against another, go to law before the unjust, and not before the saints? Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? how much more things that pertain to this life? If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church. I speak to your shame. Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren? But brother goeth to law with brother, and that before the unbelievers. Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? why do ye not rather *suffer yourselves to* be defrauded? Nay, ye do wrong, and defraud, and that *your* brethren. Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God. All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any. Meats for the belly, and the belly for meats: but God shall destroy both it and them. Now the body *is* not for fornication, but for the Lord; and the Lord for the body. And God hath both raised up the Lord, and will also raise up us by his own power. Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make *them* the members of an harlot? God forbid. What? know ye not that he which is joined to an harlot is one body? for two, saith he, shall be one flesh. But he that is joined unto the Lord is one spirit. Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body. What? know ye not that your body is the temple of the Holy Ghost *which is* in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

✝ Chapter 7

Now concerning the things whereof ye wrote unto me: *It is* good for a man not to touch a woman. Nevertheless, *to avoid* fornication, let every man have his own wife, and let every woman have her own husband. Let the husband render unto the wife due benevolence: and likewise also the wife unto the husband. The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife. Defraud ye not one the other, except *it be* with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency. But I speak this by permission, *and* not of commandment. For I would that all men were even as I myself. But every man hath his proper gift of God, one after this manner, and another after that. I say therefore to the unmarried and widows, It is good for them if they abide even as I. But if they cannot contain, let them marry: for it is better to marry than to burn. And unto the married I command, *yet* not I, but the Lord, Let not the wife depart from *her* husband: But and if she depart, let her remain unmarried, or be reconciled to *her* husband: and let not the husband put away *his* wife. But to the rest speak I, not the Lord: If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away. And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him. For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy. But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such *cases:* but God hath called us to peace. For what knowest thou, O wife, whether thou shalt save *thy* husband? or how knowest thou, O man, whether thou shalt save *thy* wife? But as God hath distributed to every man, as the Lord hath called every one, so let him walk. And so ordain I in all churches. Is any man called being circumcised? let him not become uncircumcised. Is any called in uncircumcision? let him not be circumcised. Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God. Let every man abide in the same calling wherein he was called. Art thou called *being* a servant? care not for it: but if thou mayest be made free, use *it* rather. For he that is called in the Lord, *being* a servant, is the Lord's freeman: likewise also he that is called, *being* free, is Christ's servant. Ye are bought with a price; be not ye the servants of men. Brethren, let every man, wherein he is called, therein abide with God. Now concerning virgins I have no commandment of the Lord: yet I give my judgment, as one that hath obtained mercy of the Lord to be faithful. I suppose therefore that this is good for the present distress, *I say*, that *it is* good for a man so to be. Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife. But and if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned. Nevertheless such shall have trouble in the flesh: but I spare you. But this I say, brethren, the time *is* short: it remaineth, that both they that have wives be as though they had none; And they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not; And they that use this world, as not abusing *it:* for the fashion of this world passeth away. But I would have you without carefulness. He that is unmarried careth for the things that belong to the Lord, how he may please the Lord: But he that is married careth for the things that are of the world, how he may please *his* wife. There is difference *also* between a wife and a virgin. The unmarried woman careth for the things of the Lord, that she may be holy both in body and in spirit: but she that is married careth for the things of the world, how she may please *her* husband. And this I speak for your own profit; not that I may cast a snare upon you, but for that which is comely, and that ye may attend upon the Lord without distraction. But if any man think that he behaveth himself uncomely toward his virgin, if she pass the flower of *her* age, and need so require, let him do what he will, he sinneth not: let them marry. Nevertheless he that standeth stedfast in his heart, having no necessity, but hath power over his own will, and hath so decreed in his heart that he will keep his virgin, doeth well. So then he that giveth *her* in marriage doeth well; but he that giveth *her* not in marriage doeth better. The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord. But she is happier if she so abide, after my judgment: and I think also that I have the Spirit of God.

✝ Chapter 8

Now as touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but charity edifieth. And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know. But if any man love God, the same is known of him. As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol *is* nothing in the world, and that *there is* none other God but one. For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and Lords many,) But to us *there is but* one God, the Father, of whom *are* all things, and we in him; and one Lord Jesus Christ, by whom *are* all things, and we by him. Howbeit *there is* not in every man that knowledge: for some with conscience of the idol unto this hour eat *it* as a thing offered unto an idol; and their conscience being weak is defiled. But meat commendeth us not to God: for neither, if we eat, are we the better; neither, if we eat not, are we the worse. But take heed lest by any means this liberty of yours become a stumblingblock to them that are weak. For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols; And through thy knowledge shall the weak brother perish, for whom Christ died? But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ. Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.

✝ Chapter 9

Am I not an apostle? am I not free? have I not seen Jesus Christ our Lord? are not ye my work in the Lord? If I be not an apostle unto others, yet doubtless I am to you: for the seal of mine apostleship are ye in the Lord. Mine answer to them that do examine me is this, Have we not power to eat and to drink? Have we not power to lead about a sister, a wife, as well as other apostles, and *as* the brethren of the Lord, and Cephas? Or I only and Barnabas, have not we power to forbear working? Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? Say I these things as a man? or saith not the law the same also? For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? Or saith he *it* altogether for our sakes? For our sakes, no doubt, *this* is written: that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his

hope. If we have sown unto you spiritual things, *is it* a great thing if we shall reap your carnal things? If others be partakers of *this* power over you, *are* not we rather? Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Christ. Do ye not know that they which minister about holy things live *of the things* of the temple? and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel. But I have used none of these things: neither have I written these things, that it should be so done unto me: for *it were* better for me to die, than that any man should make my glorying void. For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel! For if I do this thing willingly, I have a reward: but if against my will, a dispensation *of the gospel* is committed unto me. What is my reward then? *Verily* that, when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power in the gospel. For though I be free from all *men*, yet have I made myself servant unto all, that I might gain the more. And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law. To the weak became I as weak, that I might gain the weak: I am made all things to all *men*, that I might by all means save some. And this I do for the gospel's sake, that I might be partaker thereof with *you*. Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they *do it* to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: But I keep under my body, and bring *it* into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.

✢ Chapter 10

Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; And were all baptized unto Moses in the cloud and in the sea; And did all eat the same spiritual meat; And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ. But with many of them God was not well pleased: for they were overthrown in the wilderness. Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters, as *were* some of them; as it is written, The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall. There hath no temptation taken you but such as is common to man: but God *is* faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear *it*. Wherefore, my dearly beloved, flee from idolatry. I speak as to wise men; judge ye what I say. The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we *being* many are one bread, *and* one body: for we are all partakers of that one bread. Behold Israel after the flesh: are not they which eat of the sacrifices partakers of the altar? What say I then? that the idol is any thing, or that which is offered in sacrifice to idols is any thing? But *I say*, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils. Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils. Do we provoke the Lord to jealousy? are we stronger than he? All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not. Let no man seek his own, but every man another's *wealth*. Whatsoever is sold in the shambles, *that* eat, asking no question for conscience sake: For the earth *is* the Lord's, and the fulness thereof. If any of them that believe not bid you *to a feast*, and ye be disposed to go; whatsoever is set before you, eat, asking no question for conscience sake. But if any man say unto you, This is offered in sacrifice unto idols, eat not for his sake that shewed it, and for conscience sake: for the earth *is* the Lord's, and the fulness thereof: Conscience, I say, not thine own, but of the other: for why is my liberty judged of another *man's* conscience? For if I by grace be a partaker, why am I evil spoken of for that for which I give thanks? Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God. Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God: Even as I please all *men* in all *things*, not seeking mine own profit, but the *profit* of many, that they may be saved.

✢ Chapter 11

Be ye followers of me, even as I also *am* of Christ. Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered *them* to you. But I would have you know, that the head of every man is Christ; and the head of the woman *is* the man; and the head of Christ *is* God. Every man praying or prophesying, having *his* head covered, dishonoureth his head. But every woman that prayeth or prophesieth with *her* head uncovered dishonoureth her head: for that is even all one as if she were shaven. For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered. For a man indeed ought not to cover *his* head, forasmuch as he is the image and glory of God: but the woman is the glory of the man. For the man is not of the woman; but the woman of the man. Neither was the man created for the woman; but the woman for the man. For this cause ought the woman to have power on *her* head because of the angels. Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord. For as the woman *is* of the man, even so *is* the man also by the woman; but all things of God. Judge in yourselves: is it comely that a woman pray unto God uncovered? Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him? But if a woman have long hair, it is a glory to her: for *her* hair is given her for a covering. But if any man seem to be contentious, we have no such custom, neither the churches of God. Now in this that I declare *unto you* I praise *you* not, that ye come together not for the better, but for the worse. For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it. For there must be also heresies among you, that they which are approved may be made manifest among you. When ye come together therefore into one place, *this* is not to eat the Lord's supper. For in eating every one taketh before *other* his own supper: and one is hungry, and another is drunken. What? have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise *you* not. For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the *same* night in which he was betrayed took bread: And when he had given thanks, he brake *it*, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also *he took* the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink *it*, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. Wherefore whosoever shall eat this bread, and drink *this* cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of *that* bread, and drink of *that* cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many *are* weak and sickly among you, and many sleep. For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world. Wherefore, my brethren, when ye come together to eat, tarry one for another. And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come.

✢ Chapter 12

Now concerning spiritual *gifts*, brethren, I would not have you ignorant. Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led. Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and *that* no man can say that Jesus is the Lord, but by the Holy Ghost. Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; To another faith by the same Spirit; to another the gifts of healing by the same Spirit; To another the working of miracles; to another prophecy; to another discerning of spirits; to another *divers* kinds of tongues; to another the interpretation of tongues: But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will. For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also *is* Christ. For by one Spirit are we all baptized into one body, whether *we be* Jews or Gentiles, whether *we be* bond or free; and have been all made to drink into one Spirit. For the body is not one member, but many. If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? If the whole body *were* an eye, where *were* the hearing? If the whole *were* hearing, where *were* the smelling? But now hath God set the members every one of them in the body, as it hath pleased him. And if they were all one member, where *were* the body? But now *are they* many members, yet but one body. And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you. Nay, much more those members of the body, which seem to be more feeble, are necessary: And those *members* of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely *parts* have more abundant comeliness. For our comely *parts* have no need: but God hath tempered the body together, having given more abundant honour to that *part* which lacked: That there should be no schism in the body; but *that* the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it. Now ye are the body of Christ, and members in particular. And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. *Are* all apostles? *are* all prophets? *are* all teachers? *are* all workers of miracles? Have all the gifts of healing? do all speak with tongues? do all interpret? But covet earnestly the best gifts: and yet shew I unto you a more excellent way.

✢ Chapter 13

Though I speak with the tongues of men and of angels, and have not charity, I am become *as* sounding brass, or a tinkling cymbal. And though I have *the gift of* prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed *the poor*, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, *and* is kind; charity envieth not; charity vaunteth not itself, is not puffed up, Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; Rejoiceth not in iniquity, but rejoiceth in the truth; Beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth: but whether *there be* prophecies, they shall fail; whether *there be* tongues, they shall cease; whether *there be* knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things. For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known. And now abideth faith, hope, charity, these three; but the greatest of these *is* charity.

✢ Chapter 14

Follow after charity, and desire spiritual *gifts*, but rather that ye may prophesy. For he that speaketh in an *unknown* tongue speaketh not unto men, but unto God: for no man understandeth *him;* howbeit in the spirit he speaketh mysteries. But he that prophesieth speaketh unto men *to* edification, and exhortation, and comfort. He that speaketh in an *unknown* tongue edifieth himself; but he that prophesieth edifieth the church. I would that ye all spake with tongues, but rather that ye prophesied: for greater *is* he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying. Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine? And even things without life giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped? For if the trumpet give an uncertain sound, who shall prepare himself to the battle? So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air. There are, it may be, so many kinds of voices in the world, and none of them *is* without signification. Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh *shall be* a barbarian unto me. Even so ye, forasmuch as ye are zealous of spiritual *gifts*, seek that ye may excel to the edifying of the church. Wherefore let him that speaketh in an *unknown* tongue pray that he may interpret. For if I pray in an *unknown* tongue, my spirit prayeth, but my understanding is unfruitful. What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also. Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest? For thou verily givest thanks well, but the other is not edified. I thank my God, I speak with tongues more than ye all: Yet in the church I had rather speak five words with my understanding, that *by my voice* I might teach others also, than ten thousand words in an *unknown* tongue. Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men. In the law it is written, With *men of* other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord. Wherefore tongues are for a sign, not to them that believe, but to them that believe not: but prophesying *serveth* not for them that believe not, but for them which believe. If therefore the whole church be come together into one place, and all speak with tongues, and there come in *those that are* unlearned, or unbelievers, will they not say that ye are mad? But if all prophesy, and there come in one that believeth not, or *one* unlearned, he is convinced of all, he is judged of all: And thus are the secrets of his heart made manifest; and so falling down on *his* face he will worship God, and report that God is in you of a truth. How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying. If any man speak in an *unknown* tongue, *let it be* by two, or at the most *by* three, and *that* by course; and let one interpret. But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God. Let the prophets speak two or three, and let the other judge. If *any thing* be revealed to another that sitteth by, let the first hold his peace. For ye may all prophesy one by one, that all may learn, and all may be comforted. And the spirits of the prophets are subject to the prophets. For God is not *the author* of confusion, but of peace, as in all churches of the saints. Let your women keep silence in the churches: for it is not permitted unto them to speak; but *they are commanded* to be under obedience, as also saith the law. And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church. What? came the word of God out from you? or came it unto you only? If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord. But if any man be ignorant, let him be ignorant. Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues. Let all things be done decently and in order.

✢ Chapter 15

Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures: And that he was seen of Cephas, then of the twelve: After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that, he was seen of James; then of all the apostles. And last of all he was seen of me also, as of one born out of due time. For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am: and his grace which *was bestowed* upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me. Therefore whether *it were* I or they, so we preach, and so ye believed. Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen: And if Christ be not risen, then *is* our preaching vain, and your faith *is* also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised: And if Christ be not raised, your faith *is* vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, *and* become the firstfruits of them that slept. For since by man *came* death, by man *came* also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming. Then *cometh* the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy *that* shall be destroyed *is* death. For he hath put all things under his feet. But when he saith, all things are put under *him, it is* manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all. Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead? And why stand we in jeopardy every hour? I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily. If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink; for to morrow we die. Be not deceived: evil communications corrupt good manners. Awake to righteousness, and sin not; for some have not the knowledge of God: I speak *this* to your shame. But some *man* will say, How are the dead raised up? and with what body do they come? *Thou* fool, that which thou sowest is not quickened, except it die: And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other *grain:* But God giveth it a body as it hath pleased him, and to every seed his own body. All flesh *is* not the same flesh: but *there is* one *kind of* flesh of men, another flesh of beasts, another of fishes, *and* another of birds. *There are* also celestial bodies, and bodies terrestrial: but the glory of the celestial *is* one, and the *glory* of the terrestrial *is* another. *There is* one glory of the sun, and another glory of the moon, and another glory of the stars: for *one* star differeth from *another* star in glory. So also *is* the resurrection of the dead. It is sown in corruption; it is raised in incorruption: It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul; the last Adam *was made* a quickening spirit. Howbeit that *was* not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man *is* of the earth, earthy: the second man *is* the Lord from heaven. As *is* the earthy, such *are* they also that are earthy: and as *is* the heavenly, such *are* they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal *must* put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where *is* thy sting? O grave, where *is* thy victory? The sting of death *is* sin; and the strength of sin *is* the law. But thanks *be* to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

✢ Chapter 16

Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first *day* of the week let every one of you lay by him in store, as *God* hath prospered him, that there be no gatherings when I come. And when I come, whomsoever ye shall approve by *your* letters, them will I send to bring your liberality unto Jerusalem. And if it be meet that I go also, they shall go with me. Now I will come unto you, when I shall pass through Macedonia: for I do pass through Macedonia. And it may be that I will abide, yea, and winter with you, that ye may bring me on my journey whithersoever I go. For I will not see you now by the way; but I trust to tarry a while with you, if the Lord permit. But I will tarry at Ephesus until Pentecost. For a great door and effectual is opened unto me, and *there are* many adversaries. Now if Timotheus come, see that he may be with you without fear: for he worketh the work of the Lord, as I also *do*. Let no man therefore despise him: but conduct him forth in peace, that he may come unto me: for I look for him with the brethren. As touching *our* brother Apollos, I greatly desired him to come unto you with the brethren: but his will was not at all to come at this time; but he will come when he shall have convenient time. Watch ye, stand fast in the faith, quit you like men, be strong. Let all your things be done with charity. I beseech you, brethren, (ye know the house of Stephanas, that it is the firstfruits of Achaia, and *that* they have addicted themselves to the ministry of the saints,) That ye submit yourselves unto such, and to every one that helpeth with *us*, and laboureth. I am glad of the coming of Stephanas and Fortunatus and Achaicus: for that which was lacking on your part they have supplied. For they have refreshed my spirit and yours: therefore acknowledge ye them that are such. The churches of Asia salute you. Aquila and Priscilla salute you much in the Lord, with the church that is in their house. All the brethren greet you. Greet ye one another with an holy kiss. The salutation of *me* Paul with mine own hand. If any man love not the Lord Jesus Christ, let him be Anathema Maran-atha. The grace of our Lord Jesus Christ *be* with you. My love *be* with you all in Christ Jesus. Amen.

The first *epistle* to the Corinthians was written from Philippi by Stephanas, and Fortunatus, and Achaicus, and Timotheus.

The Second Epistle of Paul the Apostle to the Corinthians.

✢ Chapter 1

PAUL, an apostle of Jesus Christ by the will of God, and Timothy *our* brother, unto the church of God which is at Corinth, with all the saints which are in all Achaia: Grace *be* to you and peace from God our Father, and *from* the Lord Jesus Christ. Blessed *be* God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God. For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ. And whether we be afflicted, *it is* for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer: or whether we be comforted, *it is* for your consolation and salvation. And our hope of you *is* stedfast, knowing, that as ye are partakers of the sufferings, so *shall ye be* also of the consolation. For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, insomuch that we despaired even of life: But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead: Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver *us;* Ye also helping together by prayer for us, that for the gift *bestowed* upon us by the means of many persons thanks may be given by many on our behalf. For our rejoicing is this, the testimony of our conscience, that in simplicity and Godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward. For we write none other things unto you, than what ye read or acknowledge; and I trust ye shall acknowledge even to the end; As also ye have acknowledged us in part, that we are your rejoicing, even as ye also *are* ours in the day of the Lord Jesus. And in this confidence I was minded to come unto you before, that ye might have a second benefit; And to pass by you into Macedonia, and to come again out of Macedonia unto you, and of you to be brought on my way toward Judæa. When I therefore was thus minded, did I use lightness? or the things that I purpose, do I purpose according to the flesh, that with me there should be yea yea, and nay nay? But *as* God *is* true, our word toward you was not yea and nay. For the Son of God, Jesus Christ, who was preached among you by us, *even* by me and Silvanus and Timotheus, was not yea and nay, but in him was yea. For all the promises of God in him *are* yea, and in him Amen, unto the glory of God by us. Now he which stablisheth us with you in Christ, and hath anointed us, *is* God; Who hath also sealed us, and given the earnest of the Spirit in our hearts. Moreover I call God for a record upon my soul, that to spare you I came not as yet unto Corinth. Not for that we have dominion over your faith, but are helpers of your joy: for by faith ye stand.

✢ Chapter 2

BUT I determined this with myself, that I would not come again to you in heaviness. For if I make you sorry, who is he then that maketh me glad, but the same which is made sorry by me? And I wrote this same unto you, lest, when I came, I should have sorrow from them of whom I ought to rejoice; having confidence in you all, that my joy is *the joy* of you all. For out of much affliction and anguish of heart I wrote unto you with many tears; not that ye should be grieved, but that ye might know the love which I have more abundantly unto you. But if any have caused grief, he hath not grieved me, but in part: that I may not overcharge you all. Sufficient to such a man *is* this punishment, which *was inflicted* of many. So that contrariwise ye *ought* rather to forgive *him*, and comfort *him*, lest perhaps such a one should be swallowed up with overmuch sorrow. Wherefore I beseech you that ye would confirm *your* love toward him. For to this end also did I write, that I might know the proof of you, whether ye be obedient in all things. To whom ye forgive any thing, I *forgive* also: for if I forgave any thing, to whom I forgave *it*, for your sakes *forgave I it* in the person of Christ; Lest Satan should get an advantage of us: for we are not ignorant of his devices. Furthermore, when I came to Troas to *preach* Christ's gospel, and a door was opened unto me of the Lord, I had no rest in my spirit, because I found not Titus my brother: but taking my leave of them, I went from thence into Macedonia. Now thanks *be* unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place. For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish: To the one *we are* the savour of death unto death; and to the other the savour of life unto life. And who *is* sufficient for these things? For we are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ.

✢ Chapter 3

DO we begin again to commend ourselves? or need we, as some *others*, epistles of commendation to you, or *letters* of commendation from you? Ye are our epistle written in our hearts, known and read of all men: *Forasmuch as ye are* manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart. And such trust have we through Christ to God-ward: Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency *is* of God; Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life. But if the ministration of death, written *and* engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which *glory* was to be done away: How shall not the ministration of the spirit be rather glorious? For if the ministration of condemnation *be* glory, much more doth the ministration of righteousness exceed in glory. For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth. For if that which is done away *was* glorious, much more that which remaineth *is* glorious. Seeing then that we have such hope, we use great plainness of speech: And not as Moses, *which* put a vail over his face, that the children of Israel could not stedfastly look to the end of that which is abolished: But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament; which *vail* is done away in Christ. But even unto this day, when Moses is read, the vail is upon their heart. Nevertheless when it shall turn to the Lord, the vail shall be taken away. Now the Lord is that Spirit: and where the Spirit of the Lord *is*, there *is* liberty. But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, *even* as by the Spirit of the Lord.

✢ Chapter 4

THEREFORE seeing we have this ministry, as we have received mercy, we faint not; But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God. But if our gospel be hid, it is hid to them that are lost: In whom the God of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to *give* the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us. *We are* troubled on every side, yet not distressed; *we are* perplexed, but not in despair; Persecuted, but not forsaken; cast down, but not destroyed; Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For we which live are alway delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh. So then death worketh in us, but life in you. We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak; Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present *us* with you. For all things *are* for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God. For which cause we faint not; but though our outward man perish, yet the inward *man* is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding *and* eternal weight of glory; While we look not at the things which are seen, but at the things which are not seen: for the things which are seen *are* temporal; but the things which are not seen *are* eternal.

✢ Chapter 5

FOR we know that if our earthly house of *this* tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: If so be that being clothed we shall not be found naked. For we that are in *this* tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. Now he that hath wrought us for the selfsame thing *is* God, who also hath given unto us the earnest of the Spirit. Therefore *we are* always confident, knowing that, whilst we are at home in the body, we are absent from the Lord: (For we walk by faith, not by sight:) We are confident, *I say*, and willing rather to be absent

from the body, and to be present with the Lord. Wherefore we labour, that, whether present or absent, we may be accepted of him. For we must all appear before the judgment seat of Christ; that every one may receive the things *done* in *his* body, according to that he hath done, whether *it be* good or bad. Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God; and I trust also are made manifest in your consciences. For we commend not ourselves again unto you, but give you occasion to glory on our behalf, that ye may have somewhat to *answer* them which glory in appearance, and not in heart. For whether we be beside ourselves, *it is* to God: or whether we be sober, *it is* for your cause. For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: And *that* he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again. Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we *him* no more. Therefore if any man *be* in Christ, *he is* a new creature: old things are passed away; behold, all things are become new. And all things *are* of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech *you* by us: we pray *you* in Christ's stead, be ye reconciled to God. For he hath made him *to be* sin for us, who knew no sin; that we might be made the righteousness of God in him.

✢ Chapter 6

We then, *as* workers together *with him,* beseech *you* also that ye receive not the grace of God in vain. (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now *is* the accepted time; behold, now *is* the day of salvation.) Giving no offence in any thing, that the ministry be not blamed: But in all *things* approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, In stripes, in imprisonments, in tumults, in labours, in watchings, in fastings; By pureness, by knowledge, by longsuffering, by kindness, by the Holy Ghost, by love unfeigned, By the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left, By honour and dishonour, by evil report and good report: as deceivers, and *yet* true; As unknown, and *yet* well known; as dying, and, behold, we live; as chastened, and not killed; As sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and *yet* possessing all things. O *ye* Corinthians, our mouth is open unto you, our heart is enlarged. Ye are not straitened in us, but ye are straitened in your own bowels. Now for a recompence in the same, (I speak as unto *my* children,) be ye also enlarged. Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in *them;* and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean *thing;* and I will receive you, And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

✢ Chapter 7

Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. Receive us; we have wronged no man, we have corrupted no man, we have defrauded no man. I speak not *this* to condemn *you:* for I have said before, that ye are in our hearts to die and live with *you.* Great *is* my boldness of speech toward you, great *is* my glorying of you: I am filled with comfort, I am exceeding joyful in all our tribulation. For, when we were come into Macedonia, our flesh had no rest, but we were troubled on every side; without *were* fightings, within *were* fears. Nevertheless God, that comforteth those that are cast down, comforted us by the coming of Titus; And not by his coming only, but by the consolation wherewith he was comforted in you, when he told us your earnest desire, your mourning, your fervent mind toward me; so that I rejoiced the more. For though I made you sorry with a letter, I do not repent, though I did repent: for I perceive that the same epistle hath made you sorry, though *it were* but for a season. Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a Godly manner, that ye might receive damage by us in nothing. For Godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death. For behold this selfsame thing, that ye sorrowed after a Godly sort, what carefulness it wrought in you, yea, *what* clearing of yourselves, yea, *what* indignation, yea, *what* fear, yea, *what* vehement desire, yea, *what* zeal, yea, *what* revenge! In all *things* ye have approved yourselves to be clear in this matter. Wherefore, though I wrote unto you, *I did it* not for his cause that had done the wrong, nor for his cause that suffered wrong, but that our care for you in the sight of God might appear unto you. Therefore we were comforted in your comfort: yea, and exceedingly the more joyed we for the joy of Titus, because his spirit was refreshed by you all. For if I have boasted any thing to him of you, I am not ashamed; but as we spake all things to you in truth, even so our boasting, which *I made* before Titus, is found a truth. And his inward affection is more abundant toward you, whilst he remembereth the obedience of you all, how with fear and trembling ye received him. I rejoice therefore that I have confidence in you in all *things.*

✢ Chapter 8

Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia; How that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality. For to *their* power, I bear record, yea, and beyond *their* power *they were* willing of themselves; Praying us with much intreaty that we would receive the gift, and *take upon us* the fellowship of the ministering to the saints. And *this they did,* not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God. Insomuch that we desired Titus, that as he had begun, so he would also finish in you the same grace also. Therefore, as ye abound in every *thing, in* faith, and utterance, and knowledge, and *in* all diligence, and *in* your love to us, *see* that ye abound in this grace also. I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love. For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich. And herein I give *my* advice: for this is expedient for you, who have begun before, not only to do, but also to be forward a year ago. Now therefore perform the doing *of it;* that as *there was* a readiness to will, so *there may be* a performance also out of that which ye have. For if there be first a willing mind, *it is* accepted according to that a man hath, *and* not according to that he hath not. For *I mean* not that other men be eased, and ye burdened: But by an equality, *that* now at this time your abundance *may be a supply* for their want, that their abundance also may be *a supply* for your want: that there may be equality: As it is written, He that *had gathered* much had nothing over; and he that *had gathered* little had no lack. But thanks *be* to God, which put the same earnest care into the heart of Titus for you. For indeed he accepted the exhortation; but being more forward, of his own accord he went unto you. And we have sent with him the brother, whose praise *is* in the gospel throughout all the churches; And not *that* only, but who was also chosen of the churches to travel with us with this grace, which is administered by us to the glory of the same Lord, and *declaration of* your ready mind: Avoiding this, that no man should blame us in this abundance which is administered by us: Providing for honest things, not only in the sight of the Lord, but also in the sight of men. And we have sent with them our brother, whom we have oftentimes proved diligent in many things, but now much more diligent, upon the great confidence which *I have* in you. Whether *any do inquire* of Titus, *he is* my partner and fellowhelper concerning you: or our brethren *be inquired of, they are* the messengers of the churches, *and* the glory of Christ. Wherefore shew ye to them, and before the churches, the proof of your love, and of our boasting on your behalf.

✢ Chapter 9

For as touching the ministering to the saints, it is superfluous for me to write to you: For I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago; and your zeal hath provoked very many. Yet have I sent the brethren, lest our boasting of you should be in vain in this behalf; that, as I said, ye may be ready: Lest haply if they of Macedonia come with me, and find you unprepared, we (that we say not, ye) should be ashamed in this same confident boasting. Therefore I thought it necessary to exhort the brethren, that they would go before unto you, and make up beforehand your bounty, whereof ye had notice before, that the same might be ready, as *a matter of* bounty, and not as *of* covetousness. But this *I say,* He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, *so let him give;* not grudgingly, or of necessity: for God loveth a cheerful giver. And God *is* able to make all grace abound toward you; that ye, always having all sufficiency in all *things,* may abound to every good work: (As it is written, He hath dispersed abroad; he hath given to the poor: his righteousness remaineth for ever. Now he that ministereth seed to the sower both minister bread for *your* food, and multiply your seed sown, and increase the fruits of your righteousness;) Being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God. For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God; Whiles by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for *your* liberal distribution unto them, and unto all *men;* And by their prayer for you, which long after you for the exceeding grace of God in you. Thanks *be* unto God for his unspeakable gift.

✢ Chapter 10

Now I Paul myself beseech you by the meekness and gentleness of Christ, who in presence *am* base among you, but being absent am bold toward you: But I beseech *you,* that I may not be bold when I am present with that confidence, wherewith I think to be bold against some, which think of us as if we walked according to the flesh. For though we walk in the flesh, we do not war after the flesh: (For the weapons of our warfare *are* not carnal, but mighty

through God to the pulling down of strong holds;) Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ; And having in a readiness to revenge all disobedience, when your obedience is fulfilled. Do ye look on things after the outward appearance? If any man trust to himself that he is Christ's, let him of himself think this again, that, as he *is* Christ's, even so *are* we Christ's. For though I should boast somewhat more of our authority, which the Lord hath given us for edification, and not for your destruction, I should not be ashamed: That I may not seem as if I would terrify you by letters. For *his* letters, say they, *are* weighty and powerful; but *his* bodily presence *is* weak, and *his* speech contemptible. Let such an one think this, that, such as we are in word by letters when we are absent, such *will we be* also in deed when we are present. For we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they measuring themselves by themselves, and comparing themselves among themselves, are not wise. But we will not boast of things without *our* measure, but according to the measure of the rule which God hath distributed to us, a measure to reach even unto you. For we stretch not ourselves beyond *our measure*, as though we reached not unto you: for we are come as far as to you also in *preaching* the gospel of Christ: Not boasting of things without *our* measure, *that is*, of other men's labours; but having hope, when your faith is increased, that we shall be enlarged by you according to our rule abundantly, To preach the gospel in the *regions* beyond you, *and* not to boast in another man's line of things made ready to our hand. But he that glorieth, let him glory in the Lord. For not he that commendeth himself is approved, but whom the Lord commendeth.

✣ Chapter 11

Would to God ye could bear with me a little in *my* folly: and indeed bear with me. For I am jealous over you with Godly jealousy: for I have espoused you to one husband, that I may present *you as* a chaste virgin to Christ. But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ. For if he that cometh preacheth another Jesus, whom we have not preached, or *if* ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with *him*. For I suppose I was not a whit behind the very chiefest apostles. But though *I be* rude in speech, yet not in knowledge; but we have been throughly made manifest among you in all things. Have I committed an offence in abasing myself that ye might be exalted, because I have preached to you the gospel of God freely? I robbed other churches, taking wages *of them*, to do you service. And when I was present with you, and wanted, I was chargeable to no man: for that which was lacking to me the brethren which came from Macedonia supplied: and in all *things* I have kept myself from being burdensome unto you, and *so* will I keep *myself*. As the truth of Christ is in me, no man shall stop me of this boasting in the regions of Achaia. Wherefore? because I love you not? God knoweth. But what I do, that I will do, that I may cut off occasion from them which desire occasion; that wherein they glory, they may be found even as we. For such *are* false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore *it is* no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works. I say again, Let no man think me a fool; if otherwise, yet as a fool receive me, that I may boast myself a little. That which I speak, I speak *it* not after the Lord, but as it were foolishly, in this confidence of boasting. Seeing that many glory after the flesh, I will glory also. For ye suffer fools gladly, seeing ye *yourselves* are wise. For ye suffer, if a man bring you into bondage, if a man devour *you*, if a man take *of you*, if a man exalt himself, if a man smite you on the face. I speak as concerning reproach, as though we had been weak. Howbeit whereinsoever any is bold, (I speak foolishly,) I am bold also. Are they Hebrews? so *am* I. Are they Israelites? so *am* I. Are they the seed of Abraham? so *am* I. Are they ministers of Christ? (I speak as a fool) I *am* more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty *stripes* save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; *In* journeyings often, *in* perils of waters, *in* perils of robbers, *in* perils by *mine own* countrymen, *in* perils by the heathen, *in* perils in the city, *in* perils in the wilderness, *in* perils in the sea, *in* perils among false brethren; In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Beside those things that are without, that which cometh upon me daily, the care of all the churches. Who is weak, and I am not weak? who is offended, and I burn not? If I must needs glory, I will glory of the things which concern mine infirmities. The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not. In Damascus the governor under Aretas the king kept the city of the Damascenes with a garrison, desirous to apprehend me: And through a window in a basket was I let down by the wall, and escaped his hands.

✣ Chapter 12

It is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord. I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven. And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;) How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter. Of such an one will I glory: yet of myself I will not glory, but in mine infirmities. For though I would desire to glory, I shall not be a fool; for I will say the truth: but *now* I forbear, lest any man should think of me above that which he seeth me *to be*, or *that* he heareth of me. And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice, that it might depart from me. And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong. I am become a fool in glorying; ye have compelled me: for I ought to have been commended of you: for in nothing am I behind the very chiefest apostles, though I be nothing. Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds. For what is it wherein ye were inferior to other churches, except *it be* that I myself was not burdensome to you? forgive me this wrong. Behold, the third time I am ready to come to you; and I will not be burdensome to you: for I seek not yours, but you: for the children ought not to lay up for the parents, but the parents for the children. And I will very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved. But be it so, I did not burden you: nevertheless, being crafty, I caught you with guile. Did I make a gain of you by any of them whom I sent unto you? I desired Titus, and with *him* I sent a brother. Did Titus make a gain of you? walked we not in the same spirit? *walked we* not in the same steps? Again, think ye that we excuse ourselves unto you? we speak before God in Christ: but *we do* all things, dearly beloved, for your edifying. For I fear, lest, when I come, I shall not find you such as I would, and *that* I shall be found unto you such as ye would not: lest *there be* debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults: *And* lest, when I come again, my God will humble me among you, and *that* I shall bewail many which have sinned already, and have not repented of the uncleanness and fornication and lasciviousness which they have committed.

✣ Chapter 13

This *is* the third *time* I am coming to you. In the mouth of two or three witnesses shall every word be established. I told you before, and foretell you, as if I were present, the second time; and being absent now I write to them which heretofore have sinned, and to all other, that, if I come again, I will not spare: Since ye seek a proof of Christ speaking in me, which to you-ward is not weak, but is mighty in you. For though he was crucified through weakness, yet he liveth by the power of God. For we also are weak in him, but we shall live with him by the power of God toward you. Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates? But I trust that ye shall know that we are not reprobates. Now I pray to God that ye do no evil; not that we should appear approved, but that ye should do that which is honest, though we be as reprobates. For we can do nothing against the truth, but for the truth. For we are glad, when we are weak, and ye are strong: and this also we wish, *even* your perfection. Therefore I write these things being absent, lest being present I should use sharpness, according to the power which the Lord hath given me to edification, and not to destruction. Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you. Greet one another with an holy kiss. All the saints salute you. The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, *be* with you all. Amen.

The second *epistle* to the Corinthians was written from Philippi, *a city* of Macedonia, by Titus and Lucas.

The Epistle of Paul the Apostle to the Galatians.

✢ Chapter 1

Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead;) And all the brethren which are with me, unto the churches of Galatia: Grace *be* to you and peace from God the Father, and *from* our Lord Jesus Christ, Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father: To whom *be* glory for ever and ever. Amen. I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: Which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any *man* preach any other gospel unto you than that ye have received, let him be accursed. For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ. But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught *it*, but by the revelation of Jesus Christ. For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it: And profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers. But when it pleased God, who separated me from my mother's womb, and called *me* by his grace, To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood: Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus. Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days. But other of the apostles saw I none, save James the Lord's brother. Now the things which I write unto you, behold, before God, I lie not. Afterwards I came into the regions of Syria and Cilicia; And was unknown by face unto the churches of Judæa which were in Christ: But they had heard only, That he which persecuted us in times past now preacheth the faith which once he destroyed. And they glorified God in me.

✢ Chapter 2

Then fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with *me* also. And I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run, or had run, in vain. But neither Titus, who was with me, being a Greek, was compelled to be circumcised: And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage: To whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you. But of these who seemed to be somewhat, (whatsoever they were, it maketh no matter to me: God accepteth no man's person:) for they who seemed *to be somewhat* in conference added nothing to me: But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as *the gospel* of the circumcision *was* unto Peter; (For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles:) And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we *should go* unto the heathen, and they unto the circumcision. Only *they would* that we should remember the poor; the same which I also was forward to do. But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed. For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision. And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation. But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before *them* all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews? We *who are* Jews by nature, and not sinners of the Gentiles, Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified. But if, while we seek to be justified by Christ, we ourselves also are found sinners, *is* therefore Christ the minister of sin? God forbid. For if I build again the things which I destroyed, I make myself a transgressor. For I through the law am dead to the law, that I might live unto God. I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me. I do not frustrate the grace of God: for if righteousness *come* by the law, then Christ is dead in vain.

✢ Chapter 3

O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you? This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith? Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh? Have ye suffered so many things in vain? if *it be* yet in vain. He therefore that ministereth to you the Spirit, and worketh miracles among you, *doeth he it* by the works of the law, or by the hearing of faith? Even as Abraham believed God, and it was accounted to him for righteousness. Know ye therefore that they which are of faith, the same are the children of Abraham. And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, *saying*, In thee shall all nations be blessed. So then they which be of faith are blessed with faithful Abraham. For as many as are of the works of the law are under the curse: for it is written, Cursed *is* every one that continueth not in all things which are written in the book of the law to do them. But that no man is justified by the law in the sight of God, *it is* evident: for, The just shall live by faith. And the law is not of faith: but, The man that doeth them shall live in them. Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed *is* every one that hangeth on a tree: That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith. Brethren, I speak after the manner of men; Though *it be* but a man's covenant, yet *if it be* confirmed, no man disannulleth, or addeth thereto. Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. And this I say, *that* the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance *be* of the law, *it is* no more of promise: but God gave *it* to Abraham by promise. Wherefore then *serveth* the law? It was added because of transgressions, till the seed should come to whom the promise was made; *and it was* ordained by angels in the hand of a mediator. Now a mediator is not *a mediator* of one, but God is one. *Is* the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law. But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the law was our schoolmaster *to bring us* unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster. For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye *be* Christ's, then are ye Abraham's seed, and heirs according to the promise.

✢ Chapter 4

Now I say, *That* the heir, as long as he is a child, differeth nothing from a servant, though he be Lord of all; But is under tutors and governors until the time appointed of the father. Even so we, when we were children, were in bondage under the elements of the world: But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, To redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ. Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods. But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labour in vain. Brethren, I beseech you, be as I *am;* for I *am* as ye *are:* ye have not injured me at all. Ye know how through infirmity of the flesh I preached the gospel unto you at the first. And my temptation which was in my flesh ye despised not, nor rejected; but received me as an angel of God, *even* as Christ Jesus. Where is then the blessedness ye spake of? for I bear you record, that, if *it had been* possible, ye would have plucked out your own eyes, and have given them to me. Am I therefore become your enemy, because I tell you the truth? They zealously affect you, *but* not well; yea, they would exclude you, that ye might affect them. But *it is* good to be zealously affected always in *a* good *thing*, and not only when I am present with you. My little children, of whom I travail in birth again until Christ be formed in you, I desire to be present with you now, and to change my voice; for I stand in doubt of you. Tell me, ye that desire to be under the law, do ye not hear the law? For it is written, that Abraham had two sons, the one by a bondmaid, the other by a

freewoman. But he *who was* of the bondwoman was born after the flesh; but he of the freewoman *was* by promise. Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all. For it is written, Rejoice, *thou* barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband. Now we, brethren, as Isaac was, are the children of promise. But as then he that was born after the flesh persecuted him *that was born* after the Spirit, even so *it is* now. Nevertheless what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman. So then, brethren, we are not children of the bondwoman, but of the free.

✢ Chapter 5

tand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing. For I testify again to every man that is circumcised, that he is a debtor to do the whole law. Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace. For we through the Spirit wait for the hope of righteousness by faith. For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love. Ye did run well; who did hinder you that ye should not obey the truth? This persuasion *cometh* not of him that calleth you. A little leaven leaveneth the whole lump. I have confidence in you through the Lord, that ye will be none otherwise minded: but he that troubleth you shall bear his judgment, whosoever he be. And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offence of the cross ceased. I would they were even cut off which trouble you. For, brethren, ye have been called unto liberty; only *use* not liberty for an occasion to the flesh, but by love serve one another. For all the law is fulfilled in one word, *even* in this; Thou shalt love thy neighbour as thyself. But if ye bite and devour one another, take heed that ye be not consumed one of another. *This* I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would. But if ye be led of the Spirit, ye are not under the law. Now the works of the flesh are manifest, which are *these;* Adultery, fornication, uncleanness, lasciviousness, Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told *you* in time past, that they which do such things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, Meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vain glory, provoking one another, envying one another.

✢ Chapter 6

rethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfil the law of Christ. For if a man think himself to be something, when he is nothing, he deceiveth himself. But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another. For every man shall bear his own burden. Let him that is taught in the word communicate unto him that teacheth in all good things. Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. And let us not be weary in well doing: for in due season we shall reap, if we faint not. As we have therefore opportunity, let us do good unto all *men,* especially unto them who are of the household of faith. Ye see how large a letter I have written unto you with mine own hand. As many as desire to make a fair shew in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ. For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh. But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature. And as many as walk according to this rule, peace *be* on them, and mercy, and upon the Israel of God. From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus. Brethren, the grace of our Lord Jesus Christ *be* with your spirit. Amen.

Unto the Galatians written from Rome.

The Epistle of Paul the Apostle to the Ephesians.

✢ Chapter 1

Paul, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus: Grace *be* to you, and peace, from God our Father, and *from* the Lord Jesus Christ. Blessed *be* the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly *places* in Christ: According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, To the praise of the glory of his grace, wherein he hath made us accepted in the beloved. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; Wherein he hath abounded toward us in all wisdom and prudence; Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; *even* in him: In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will: That we should be to the praise of his glory, who first trusted in Christ. In whom ye also *trusted*, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory. Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, Cease not to give thanks for you, making mention of you in my prayers; That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, And what *is* the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, Which he wrought in Christ, when he raised him from the dead, and set *him* at his own right hand in the heavenly *places*, Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: And hath put all *things* under his feet, and gave him *to be* the head over all *things* to the church, Which is his body, the fulness of him that filleth all in all.

✢ Chapter 2

And you *hath he quickened*, who were dead in trespasses and sins; Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. But God, who is rich in mercy, for his great love wherewith he loved us, Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) And hath raised *us* up together, and made *us* sit together in heavenly *places* in Christ Jesus: That in the ages to come he might shew the exceeding riches of his grace in *his* kindness toward us through Christ Jesus. For by grace are ye saved through faith; and that not of yourselves: *it is* the gift of God: Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. Wherefore remember, that ye *being* in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition *between us;* Having abolished in his flesh the enmity, *even* the law of commandments *contained* in ordinances; for to make in himself of twain one new man, *so* making peace; And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: And came and preached peace to you which were afar off, and to them that were nigh. For through him we both have access by one Spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner *stone;* In whom all the building fitly framed together groweth unto an holy temple in the Lord: In whom ye also are builded together for an habitation of God through the Spirit.

✢ Chapter 3

For this cause I Paul, the prisoner of Jesus Christ for you Gentiles, If ye have heard of the dispensation of the grace of God which is given me to you-ward: How that by revelation he made known unto me the mystery; (as I wrote afore in few words, Whereby, when ye read, ye may understand my knowledge in the mystery of Christ) Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel: Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; And to make all *men* see what *is* the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: To the intent that now unto the principalities and powers in heavenly *places* might be known by the church the manifold wisdom of God, According to the eternal purpose which he purposed in Christ Jesus our Lord: In whom we have boldness and access with confidence by the faith of him. Wherefore I desire that ye faint not at my tribulations for you, which is your glory. For this cause I bow my knees unto the Father of our Lord Jesus Christ, Of whom the whole family in heaven and earth is named, That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, May be able to comprehend with all saints what *is* the breadth, and length, and depth, and height; And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, Unto him *be* glory in the church by Christ Jesus throughout all ages, world without end. Amen.

✢ Chapter 4

I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, With all lowliness and meekness, with longsuffering, forbearing one another in love; Endeavouring to keep the unity of the Spirit in the bond of peace. *There is* one body, and one Spirit, even as ye are called in one hope of your calling; One Lord, one faith, one baptism, One God and Father of all, who *is* above all, and through all, and in you all. But unto every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things.) And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: That we *henceforth* be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, *and* cunning craftiness, whereby they lie in wait to deceive; But speaking the truth in love, may grow up into him in all things, which is the head, *even* Christ: From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love. This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart: Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness. But ye have not so learned Christ; If so be that ye have heard him, and have been taught by him, as the truth is in Jesus: That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; And be renewed in the spirit of your mind; And that ye put on the new man, which after God is created in righteousness and true holiness. Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another. Be ye angry, and sin not: let not the sun go down upon your wrath: Neither give place to the devil. Let him that stole steal no more: but rather let him labour, working with *his* hands the thing which is good, that he may have to give to him that needeth. Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.

✣ Chapter 5

BE ye therefore followers of God, as dear children; And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour. But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints; Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks. For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God. Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience. Be not ye therefore partakers with them. For ye were sometimes darkness, but now *are ye* light in the Lord: walk as children of light: (For the fruit of the Spirit *is* in all goodness and righteousness and truth;) Proving what is acceptable unto the Lord. And have no fellowship with the unfruitful works of darkness, but rather reprove *them*. For it is a shame even to speak of those things which are done of them in secret. But all things that are reproved are made manifest by the light: for whatsoever doth make manifest is light. Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light. See then that ye walk circumspectly, not as fools, but as wise, Redeeming the time, because the days are evil. Wherefore be ye not unwise, but understanding what the will of the Lord *is*. And be not drunk with wine, wherein is excess; but be filled with the Spirit; Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ; Submitting yourselves one to another in the fear of God. Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body. Therefore as the church is subject unto Christ, so *let* the wives *be* to their own husbands in every thing. Husbands, love your wives, even as Christ also loved the church, and gave himself for it; That he might sanctify and cleanse it with the washing of water by the word, That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church: For we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning Christ and the church. Nevertheless let every one of you in particular so love his wife even as himself; and the wife *see* that she reverence *her* husband.

✣ Chapter 6

CHildren, obey your parents in the Lord: for this is right. Honour thy father and mother; (which is the first commandment with promise;) That it may be well with thee, and thou mayest live long on the earth. And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord. Servants, be obedient to them that are *your* masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ; Not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart; With good will doing service, as to the Lord, and not to men: Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether *he be* bond or free. And, ye masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven; neither is there respect of persons with him. Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high *places*. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; And your feet shod with the preparation of the gospel of peace; Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God: Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints; And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel, For which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak. But that ye also may know my affairs, *and* how I do, Tychicus, a beloved brother and faithful minister in the Lord, shall make known to you all things: Whom I have sent unto you for the same purpose, that ye might know our affairs, and *that* he might comfort your hearts. Peace *be* to the brethren, and love with faith, from God the Father and the Lord Jesus Christ. Grace *be* with all them that love our Lord Jesus Christ in sincerity. Amen.

Written from Rome unto the Ephesians by Tychicus.

The Epistle of Paul the Apostle to the Philippians.

✢ Chapter 1

Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons: Grace *be* unto you, and peace, from God our Father, and *from* the Lord Jesus Christ. I thank my God upon every remembrance of you, Always in every prayer of mine for you all making request with joy, For your fellowship in the gospel from the first day until now; Being confident of this very thing, that he which hath begun a good work in you will perform *it* until the day of Jesus Christ: Even as it is meet for me to think this of you all, because I have you in my heart; inasmuch as both in my bonds, and in the defence and confirmation of the gospel, ye all are partakers of my grace. For God is my record, how greatly I long after you all in the bowels of Jesus Christ. And this I pray, that your love may abound yet more and more in knowledge and *in* all judgment; That ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ; Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God. But I would ye should understand, brethren, that the things *which happened* unto me have fallen out rather unto the furtherance of the gospel; So that my bonds in Christ are manifest in all the palace, and in all other *places;* And many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear. Some indeed preach Christ even of envy and strife; and some also of good will: The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds: But the other of love, knowing that I am set for the defence of the gospel. What then? notwithstanding, every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice. For I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ, According to my earnest expectation and *my* hope, that in nothing I shall be ashamed, but *that* with all boldness, as always, *so* now also Christ shall be magnified in my body, whether *it be* by life, or by death. For to me to live *is* Christ, and to die *is* gain. But if I live in the flesh, this *is* the fruit of my labour: yet what I shall choose I wot not. For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better: Nevertheless to abide in the flesh *is* more needful for you. And having this confidence, I know that I shall abide and continue with you all for your furtherance and joy of faith; That your rejoicing may be more abundant in Jesus Christ for me by my coming to you again. Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel; And in nothing terrified by your adversaries: which is to them an evident token of perdition, but to you of salvation, and that of God. For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake; Having the same conflict which ye saw in me, and now hear *to be* in me.

✢ Chapter 2

If *there be* therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, Fulfil ye my joy, that ye be likeminded, having the same love, *being* of one accord, of one mind. *Let* nothing *be done* through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of *things* in heaven, and *things* in earth, and *things* under the earth; And *that* every tongue should confess that Jesus Christ *is* Lord, to the glory of God the Father. Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of *his* good pleasure. Do all things without murmurings and disputings: That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; Holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain. Yea, and if I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all. For the same cause also do ye joy, and rejoice with me. But I trust in the Lord Jesus to send Timotheus shortly unto you, that I also may be of good comfort, when I know your state. For I have no man likeminded, who will naturally care for your state. For all seek their own, not the things which are Jesus Christ's. But ye know the proof of him, that, as a son with the father, he hath served with me in the gospel. Him therefore I hope to send presently, so soon as I shall see how it will go with me. But I trust in the Lord that I also myself shall come shortly. Yet I supposed it necessary to send to you Epaphroditus, my brother, and companion in labour, and fellowsoldier, but your messenger, and he that ministered to my wants. For he longed after you all, and was full of heaviness, because that ye had heard that he had been sick. For indeed he was sick nigh unto death: but God had mercy on him; and not on him only, but on me also, lest I should have sorrow upon sorrow. I sent him therefore the more carefully, that, when ye see him again, ye may rejoice, and that I may be the less sorrowful. Receive him therefore in the Lord with all gladness; and hold such in reputation: Because for the work of Christ he was nigh unto death, not regarding his life, to supply your lack of service toward me.

✢ Chapter 3

Finally, my brethren, rejoice in the Lord. To write the same things to you, to me indeed *is* not grievous, but for you *it is* safe. Beware of dogs, beware of evil workers, beware of the concision. For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh. Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more: Circumcised the eighth day, of the stock of Israel, *of* the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee; Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless. But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things *but* loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them *but* dung, that I may win Christ, And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; If by any means I might attain unto the resurrection of the dead. Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended: but *this* one thing *I do*, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus. Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you. Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing. Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample. (For many walk, of whom I have told you often, and now tell you even weeping, *that they are* the enemies of the cross of Christ: Whose end *is* destruction, whose God *is their* belly, and *whose* glory *is* in their shame, who mind earthly things.) For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

✢ Chapter 4

Therefore, my brethren dearly beloved and longed for, my joy and crown, so stand fast in the Lord, *my* dearly beloved. I beseech Euodias, and beseech Syntyche, that they be of the same mind in the Lord. And I intreat thee also, true yokefellow, help those women which laboured with me in the gospel, with Clement also, and *with* other my fellowlabourers, whose names *are* in the book of life. Rejoice in the Lord alway: *and* again I say, Rejoice. Let your moderation be known unto all men. The Lord *is* at hand. Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus. Finally, brethren, whatsoever things are true, whatsoever things *are* honest, whatsoever things *are* just, whatsoever things *are* pure, whatsoever things *are* lovely, whatsoever things *are* of good report; if *there be* any virtue, and if *there be* any praise, think on these things. Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you. But I rejoiced in the Lord greatly, that now at the last your care of me hath flourished again; wherein ye were also careful, but ye lacked opportunity. Not that I speak in respect of want: for I have learned, in whatsoever state I am, *therewith* to be content. I know both how to be abased, and I know how to abound: every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need. I can do all things through Christ which strengtheneth me. Notwithstanding ye have well done, that ye did communicate with my affliction. Now ye Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only. For even in Thessalonica ye sent once and again unto my necessity. Not because I desire a gift: but

I desire fruit that may abound to your account. But I have all, and abound: I am full, having received of Epaphroditus the things *which were sent* from you, an odour of a sweet smell, a sacrifice acceptable, wellpleasing to God. But my God shall supply all your need according to his riches in glory by Christ Jesus. Now unto God and our Father *be* glory for ever and ever. Amen. Salute every saint in Christ Jesus. The brethren which are with me greet you. All the saints salute you, chiefly they that are of Cæsar's household. The grace of our Lord Jesus Christ *be* with you all. Amen.

It was written to the Philippians from Rome by Epaphroditus.

The Epistle of Paul the Apostle to the Colossians.

✢ Chapter 1

Paul, an apostle of Jesus Christ by the will of God, and Timotheus *our* brother, To the saints and faithful brethren in Christ which are at Colosse: Grace *be* unto you, and peace, from God our Father and the Lord Jesus Christ. We give thanks to God and the Father of our Lord Jesus Christ, praying always for you, Since we heard of your faith in Christ Jesus, and of the love *which ye have* to all the saints, For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel; Which is come unto you, as *it is* in all the world; and bringeth forth fruit, as *it doth* also in you, since the day ye heard *of it*, and knew the grace of God in truth: As ye also learned of Epaphras our dear fellowservant, who is for you a faithful minister of Christ; Who also declared unto us your love in the Spirit. For this cause we also, since the day we heard *it*, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding; That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; Strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness; Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: Who hath delivered us from the power of darkness, and hath translated *us* into the kingdom of his dear Son: In whom we have redemption through his blood, *even* the forgiveness of sins: Who is the image of the invisible God, the firstborn of every creature: For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether *they be* thrones, or dominions, or principalities, or powers: all things were created by him, and for him: And he is before all things, and by him all things consist. And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all *things* he might have the preeminence. For it pleased *the Father* that in him should all fulness dwell; And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, *I say*, whether *they be* things in earth, or things in heaven. And you, that were sometime alienated and enemies in *your* mind by wicked works, yet now hath he reconciled In the body of his flesh through death, to present you holy and unblameable and unreproveable in his sight: If ye continue in the faith grounded and settled, and *be* not moved away from the hope of the gospel, which ye have heard, *and* which was preached to every creature which is under heaven; whereof I Paul am made a minister; Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church: Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God; *Even* the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: To whom God would make known what *is* the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory: Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus: Whereunto I also labour, striving according to his working, which worketh in me mightily.

✢ Chapter 2

For I would that ye knew what great conflict I have for you, and *for* them at Laodicea, and *for* as many as have not seen my face in the flesh; That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgement of the mystery of God, and of the Father, and of Christ; In whom are hid all the treasures of wisdom and knowledge. And this I say, lest any man should beguile you with enticing words. For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the stedfastness of your faith in Christ. As ye have therefore received Christ Jesus the Lord, *so* walk ye in him: Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving. Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in him dwelleth all the fulness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power: In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: Buried with him in baptism, wherein also ye are risen with *him* through the faith of the operation of God, who hath raised him from the dead. And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses; Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; *And* having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it. Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath *days:* Which are a shadow of things to come; but the body *is* of Christ. Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind, And not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God. Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances, (Touch not; taste not; handle not; Which all are to perish with the using;) after the commandments and doctrines of men? Which things have indeed a shew of wisdom in will worship, and humility, and neglecting of the body; not in any honour to the satisfying of the flesh.

✢ Chapter 3

If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, *who is* our life, shall appear, then shall ye also appear with him in glory. Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: For which things' sake the wrath of God cometh on the children of disobedience: In the which ye also walked some time, when ye lived in them. But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing that ye have put off the old man with his deeds; And have put on the new *man*, which is renewed in knowledge after the image of him that created him: Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond *nor* free: but Christ *is* all, and in all. Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also *do* ye. And above all these things *put on* charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, *do* all in the name of the Lord Jesus, giving thanks to God and the Father by him. Wives, submit yourselves unto your own husbands, as it is fit in the Lord. Husbands, love *your* wives, and be not bitter against them. Children, obey *your* parents in all things: for this is well pleasing unto the Lord. Fathers, provoke not your children *to anger*, lest they be discouraged. Servants, obey in all things *your* masters according to the flesh; not with eyeservice, as menpleasers; but in singleness of heart, fearing God: And whatsoever ye do, do *it* heartily, as to the Lord, and not unto men; Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ. But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons.

✢ Chapter 4

Masters, give unto *your* servants that which is just and equal; knowing that ye also have a Master in heaven. Continue in prayer, and watch in the same with thanksgiving; Withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds: That I may make it manifest, as I ought to speak. Walk in wisdom toward them that are without, redeeming the time. Let your speech *be* alway with grace, seasoned with salt, that ye may know how ye ought to answer every man. All my state shall Tychicus declare unto you, *who is* a beloved brother, and a faithful minister and fellowservant in the Lord: Whom I have sent unto you for the same purpose, that he might know your estate, and comfort your hearts; With Onesimus, a faithful and beloved brother, who is *one* of you. They shall make known unto you all things which *are done* here. Aristarchus my fellowprisoner saluteth you, and Marcus, sister's son to Barnabas, (touching whom ye received commandments: if he come unto you, receive him;) And Jesus, which is called Justus, who are of the circumcision. These only *are my* fellowworkers unto the kingdom of God, which have been a comfort unto me. Epaphras, who is *one* of you, a servant of Christ, saluteth you, always labouring fervently for you in prayers, that ye may stand perfect and complete in all the will of God. For I bear him record, that he hath a great zeal for you, and them *that are* in Laodicea, and them in Hierapolis. Luke, the beloved physician, and Demas, greet you. Salute the brethren which are in Laodicea, and Nymphas, and the church which is in his house. And when this epistle is read among you, cause that it be read also in the church of the Laodiceans; and that ye likewise read the *epistle* from Laodicea. And say to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfil it. The salutation by the hand of me Paul. Remember my bonds. Grace *be* with you. Amen.

Written from Rome to the Colossians by Tychicus and Onesimus.

The First Epistle of Paul the Apostle to the Thessalonians.

✢ Chapter 1

aul, and Silvanus, and Timotheus, unto the church of the Thessalonians *which is* in God the Father and *in* the Lord Jesus Christ: Grace *be* unto you, and peace, from God our Father, and the Lord Jesus Christ. We give thanks to God always for you all, making mention of you in our prayers; Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father; Knowing, brethren beloved, your election of God. For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake. And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost: So that ye were ensamples to all that believe in Macedonia and Achaia. For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad; so that we need not to speak any thing. For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God; And to wait for his Son from heaven, whom he raised from the dead, *even* Jesus, which delivered us from the wrath to come.

✢ Chapter 2

or yourselves, brethren, know our entrance in unto you, that it was not in vain: But even after that we had suffered before, and were shamefully entreated, as ye know, at Philippi, we were bold in our God to speak unto you the gospel of God with much contention. For our exhortation *was* not of deceit, nor of uncleanness, nor in guile: But as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts. For neither at any time used we flattering words, as ye know, nor a cloke of covetousness; God *is* witness: Nor of men sought we glory, neither of you, nor *yet* of others, when we might have been burdensome, as the apostles of Christ. But we were gentle among you, even as a nurse cherisheth her children: So being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us. For ye remember, brethren, our labour and travail: for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God. Ye *are* witnesses, and God *also*, how holily and justly and unblameably we behaved ourselves among you that believe: As ye know how we exhorted and comforted and charged every one of you, as a father *doth* his children, That ye would walk worthy of God, who hath called you unto his kingdom and glory. For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received *it* not *as* the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe. For ye, brethren, became followers of the churches of God which in Judæa are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they *have* of the Jews: Who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men: Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins alway: for the wrath is come upon them to the uttermost. But we, brethren, being taken from you for a short time in presence, not in heart, endeavoured the more abundantly to see your face with great desire. Wherefore we would have come unto you, even I Paul, once and again; but Satan hindered us. For what *is* our hope, or joy, or crown of rejoicing? *Are* not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy.

✢ Chapter 3

herefore when we could no longer forbear, we thought it good to be left at Athens alone; And sent Timotheus, our brother, and minister of God, and our fellowlabourer in the gospel of Christ, to establish you, and to comfort you concerning your faith: That no man should be moved by these afflictions: for yourselves know that we are appointed thereunto. For verily, when we were with you, we told you before that we should suffer tribulation; even as it came to pass, and ye know. For this cause, when I could no longer forbear, I sent to know your faith, lest by some means the tempter have tempted you, and our labour be in vain. But now when Timotheus came from you unto us, and brought us good tidings of your faith and charity, and that ye have good remembrance of us always, desiring greatly to see us, as we also *to see* you: Therefore, brethren, we were comforted over you in all our affliction and distress by your faith: For now we live, if ye stand fast in the Lord. For what thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before our God; Night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith? Now God himself and our Father, and our Lord Jesus Christ, direct our way unto you. And the Lord make you to increase and abound in love one toward another, and toward all *men*, even as we *do* toward you: To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.

✢ Chapter 4

urthermore then we beseech you, brethren, and exhort *you* by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, *so* ye would abound more and more. For ye know what commandments we gave you by the Lord Jesus. For this is the will of God, *even* your sanctification, that ye should abstain from fornication: That every one of you should know how to possess his vessel in sanctification and honour; Not in the lust of concupiscence, even as the Gentiles which know not God: That no *man* go beyond and defraud his brother in *any* matter: because that the Lord *is* the avenger of all such, as we also have forewarned you and testified. For God hath not called us unto uncleanness, but unto holiness. He therefore that despiseth, despiseth not man, but God, who hath also given unto us his holy Spirit. But as touching brotherly love ye need not that I write unto you: for ye yourselves are taught of God to love one another. And indeed ye do it toward all the brethren which are in all Macedonia: but we beseech you, brethren, that ye increase more and more; And that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you; That ye may walk honestly toward them that are without, and *that* ye may have lack of nothing. But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive *and* remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive *and* remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words.

✢ Chapter 5

ut of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as *do* others; but let us watch and be sober. For they that sleep sleep in the night; and they that be drunken are drunken in the night. But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation. For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, Who died for us, that, whether we wake or sleep, we should live together with him. Wherefore comfort yourselves together, and edify one another, even as also ye do. And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you; And to esteem them very highly in love for their work's sake. *And* be at peace among yourselves. Now we exhort you, brethren, warn them that are unruly, comfort the feebleminded, support the weak, be patient toward all *men*. See that none render evil for evil unto any *man;* but ever follow that which is good, both among yourselves, and to all *men*. Rejoice evermore. Pray without ceasing. In every thing give thanks: for this is the will of God in Christ Jesus concerning you. Quench not the Spirit. Despise not prophesyings. Prove all things; hold fast that which is good. Abstain from all appearance of evil. And the very God of peace sanctify you wholly; and *I pray God* your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful *is* he that calleth you, who also will do *it*. Brethren, pray for us. Greet all the brethren with an holy kiss. I charge you by the Lord that this epistle be read unto all the holy brethren. The grace of our Lord Jesus Christ *be* with you. Amen.

The first *epistle* unto the Thessalonians was written from Athens.

The Second Epistle of Paul the Apostle to the Thessalonians.

✣ Chapter 1

PAUL, and Silvanus, and Timotheus, unto the church of the Thessalonians in God our Father and the Lord Jesus Christ: Grace unto you, and peace, from God our Father and the Lord Jesus Christ. We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth; So that we ourselves glory in you in the churches of God for your patience and faith in all your persecutions and tribulations that ye endure: *Which is* a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer: Seeing *it is* a righteous thing with God to recompense tribulation to them that trouble you; And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day. Wherefore also we pray always for you, that our God would count you worthy of *this* calling, and fulfil all the good pleasure of *his* goodness, and the work of faith with power: That the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ.

✣ Chapter 2

NOW we beseech you, brethren, by the coming of our Lord Jesus Christ, and *by* our gathering together unto him, That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means: for *that day shall not come*, except there come a falling away first, and that man of sin be revealed, the son of perdition; Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God. Remember ye not, that, when I was yet with you, I told you these things? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth *will let*, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: *Even him*, whose coming is after the working of Satan with all power and signs and lying wonders, And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness. But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ. Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle. Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given *us* everlasting consolation and good hope through grace, Comfort your hearts, and stablish you in every good word and work.

✣ Chapter 3

FINALLY, brethren, pray for us, that the word of the Lord may have *free* course, and be glorified, even as *it is* with you: And that we may be delivered from unreasonable and wicked men: for all *men* have not faith. But the Lord is faithful, who shall stablish you, and keep *you* from evil. And we have confidence in the Lord touching you, that ye both do and will do the things which we command you. And the Lord direct your hearts into the love of God, and into the patient waiting for Christ. Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us. For yourselves know how ye ought to follow us: for we behaved not ourselves disorderly among you; Neither did we eat any man's bread for nought; but wrought with labour and travail night and day, that we might not be chargeable to any of you: Not because we have not power, but to make ourselves an ensample unto you to follow us. For even when we were with you, this we commanded you, that if any would not work, neither should he eat. For we hear that there are some which walk among you disorderly, working not at all, but are busybodies. Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread. But ye, brethren, be not weary in well doing. And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed. Yet count *him* not as an enemy, but admonish *him* as a brother. Now the Lord of peace himself give you peace always by all means. The Lord *be* with you all. The salutation of Paul with mine own hand, which is the token in every epistle: so I write. The grace of our Lord Jesus Christ *be* with you all. Amen.

The second *epistle* to the Thessalonians was written from Athens.

The First Epistle of Paul the Apostle to Timothy.

✢ Chapter 1

PAUL, an apostle of Jesus Christ by the commandment of God our Saviour, and Lord Jesus Christ, *which is* our hope; Unto Timothy, *my* own son in the faith: Grace, mercy, *and* peace, from God our Father and Jesus Christ our Lord. As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine, Neither give heed to fables and endless genealogies, which minister questions, rather than Godly edifying which is in faith: *so do.* Now the end of the commandment is charity out of a pure heart, and *of* a good conscience, and *of* faith unfeigned: From which some having swerved have turned aside unto vain jangling; Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm. But we know that the law *is* good, if a man use it lawfully; Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, For whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine; According to the glorious gospel of the blessed God, which was committed to my trust. And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry; Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did *it* ignorantly in unbelief. And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus. This *is* a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief. Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting. Now unto the King eternal, immortal, invisible, the only wise God, *be* honour and glory for ever and ever. Amen. This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare; Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck: Of whom is Hymenæus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme.

✢ Chapter 2

I EXHORT therefore, that, first of all, supplications, prayers, intercessions, *and* giving of thanks, be made for all men; For kings, and *for* all that are in authority; that we may lead a quiet and peaceable life in all Godliness and honesty. For this *is* good and acceptable in the sight of God our Saviour; Who will have all men to be saved, and to come unto the knowledge of the truth. For *there is* one God, and one mediator between God and men, the man Christ Jesus; Who gave himself a ransom for all, to be testified in due time. Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ, *and* lie not;) a teacher of the Gentiles in faith and verity. I will therefore that men pray every where, lifting up holy hands, without wrath and doubting. In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; But (which becometh women professing Godliness) with good works. Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression. Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety.

✢ Chapter 3

THIS *is* a true saying, If a man desire the office of a bishop, he desireth a good work. A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; One that ruleth well his own house, having his children in subjection with all gravity; (For if a man know not how to rule his own house, how shall he take care of the church of God?) Not a novice, lest being lifted up with pride he fall into the condemnation of the devil. Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil. Likewise *must* the deacons *be* grave, not doubletongued, not given to much wine, not greedy of filthy lucre; Holding the mystery of the faith in a pure conscience. And let these also first be proved; then let them use the office of a deacon, being *found* blameless. Even so *must their* wives *be* grave, not slanderers, sober, faithful in all things. Let the deacons be the husbands of one wife, ruling their children and their own houses well. For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus. These things write I unto thee, hoping to come unto thee shortly: But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth. And without controversy great is the mystery of Godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

✢ Chapter 4

NOW the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; Speaking lies in hypocrisy; having their conscience seared with a hot iron; Forbidding to marry, *and commanding* to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth. For every creature of God *is* good, and nothing to be refused, if it be received with thanksgiving: For it is sanctified by the word of God and prayer. If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained. But refuse profane and old wives' fables, and exercise thyself *rather* unto Godliness. For bodily exercise profiteth little: but Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come. This *is* a faithful saying and worthy of all acceptation. For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe. These things command and teach. Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. Till I come, give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.

✢ Chapter 5

REBUKE not an elder, but intreat *him* as a father; *and* the younger men as brethren; The elder women as mothers; the younger as sisters, with all purity. Honour widows that are widows indeed. But if any widow have children or nephews, let them learn first to shew piety at home, and to requite their parents: for that is good and acceptable before God. Now she that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers night and day. But she that liveth in pleasure is dead while she liveth. And these things give in charge, that they may be blameless. But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel. Let not a widow be taken into the number under threescore years old, having been the wife of one man, Well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work. But the younger widows refuse: for when they have begun to wax wanton against Christ, they will marry; Having damnation, because they have cast off their first faith. And withal they learn *to be* idle, wandering about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not. I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully. For some are already turned aside after Satan. If any man or woman that believeth have widows, let them relieve them, and let not the church be charged; that it may relieve them that are widows indeed. Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine. For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, The labourer *is* worthy of his reward. Against an elder receive not an accusation, but before two or three witnesses. Them that sin rebuke before all, that others also may fear. I charge *thee* before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality. Lay hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure. Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities. Some men's sins are open beforehand, going before to judgment; and some *men* they follow after. Likewise also the good works *of some* are manifest beforehand; and they that are otherwise cannot be hid.

✝ Chapter 6

Let as many servants as are under the yoke count their own masters worthy of all honour, that the name of God and *his* doctrine be not blasphemed. And they that have believing masters, let them not despise *them*, because they are brethren; but rather do *them* service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort. If any man teach otherwise, and consent not to wholesome words, *even* the words of our Lord Jesus Christ, and to the doctrine which is according to Godliness; He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is Godliness: from such withdraw thyself. But Godliness with contentment is great gain. For we brought nothing into *this* world, *and it is* certain we can carry nothing out. And having food and raiment let us be therewith content. But they that will be rich fall into temptation and a snare, and *into* many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee these things; and follow after righteousness, Godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses. I give thee charge in the sight of God, who quickeneth all things, and *before* Christ Jesus, who before Pontius Pilate witnessed a good confession; That thou keep *this* commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ: Which in his times he shall shew, *who is* the blessed and only Potentate, the King of kings, and Lord of Lords; Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom *be* honour and power everlasting. Amen. Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; That they do good, that they be rich in good works, ready to distribute, willing to communicate; Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life. O Timothy, keep that which is committed to thy trust, avoiding profane *and* vain babblings, and oppositions of science falsely so called: Which some professing have erred concerning the faith. Grace *be* with thee. Amen.

The first to Timothy was written from Laodicea, which is the chiefest city of Phrygia Pacatiana.

The Second Epistle of Paul the Apostle to Timothy.

✢ Chapter 1

Paul, an apostle of Jesus Christ by the will of God, according to the promise of life which is in Christ Jesus, To Timothy, *my* dearly beloved son: Grace, mercy, *and* peace, from God the Father and Christ Jesus our Lord. I thank God, whom I serve from *my* forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day; Greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy; When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also. Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands. For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind. Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God; Who hath saved us, and called *us* with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began, But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel: Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles. For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day. Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus. That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us. This thou knowest, that all they which are in Asia be turned away from me; of whom are Phygellus and Hermogenes. The Lord give mercy unto the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain: But, when he was in Rome, he sought me out very diligently, and found *me*. The Lord grant unto him that he may find mercy of the Lord in that day: and in how many things he ministered unto me at Ephesus, thou knowest very well.

✢ Chapter 2

Thou therefore, my son, be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. Thou therefore endure hardness, as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of *this* life; that he may please him who hath chosen him to be a soldier. And if a man also strive for masteries, *yet* is he not crowned, except he strive lawfully. The husbandman that laboureth must be first partaker of the fruits. Consider what I say; and the Lord give thee understanding in all things. Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel: Wherein I suffer trouble, as an evil doer, *even* unto bonds; but the word of God is not bound. Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory. *It is* a faithful saying: For if we be dead with *him*, we shall also live with *him:* If we suffer, we shall also reign with *him:* if we deny *him*, he also will deny us: If we believe not, *yet* he abideth faithful: he cannot deny himself. Of these things put *them* in remembrance, charging *them* before the Lord that they strive not about words to no profit, *but* to the subverting of the hearers. Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. But shun profane *and* vain babblings: for they will increase unto more ungodliness. And their word will eat as doth a canker: of whom is Hymenæus and Philetus; Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some. Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity. But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour. If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, *and* prepared unto every good work. Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart. But foolish and unlearned questions avoid, knowing that they do gender strifes. And the servant of the Lord must not strive; but be gentle unto all *men*, apt to teach, patient, In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; And *that* they may recover themselves out of the snare of the devil, who are taken captive by him at his will.

✢ Chapter 3

This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, Traitors, heady, highminded, lovers of pleasures more than lovers of God; Having a form of Godliness, but denying the power thereof: from such turn away. For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts, Ever learning, and never able to come to the knowledge of the truth. Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith. But they shall proceed no further: for their folly shall be manifest unto all *men*, as theirs also was. But thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience, Persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of *them* all the Lord delivered me. Yea, and all that will live Godly in Christ Jesus shall suffer persecution. But evil men and seducers shall wax worse and worse, deceiving, and being deceived. But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned *them;* And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, throughly furnished unto all good works.

✢ Chapter 4

I charge *thee* therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away *their* ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry. For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished *my* course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing. Do thy diligence to come shortly unto me: For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia. Only Luke is with me. Take Mark, and bring him with thee: for he is profitable to me for the ministry. And Tychicus have I sent to Ephesus. The cloke that I left at Troas with Carpus, when thou comest, bring *with thee*, and the books, *but* especially the parchments. Alexander the coppersmith did me much evil: the Lord reward him according to his works: Of whom be thou ware also; for he hath greatly withstood our words. At my first answer no man stood with me, but all *men* forsook me: *I pray God* that it may not be laid to their charge. Notwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and *that* all the Gentiles might hear: and I was delivered out of the mouth of the lion. And the Lord shall deliver me from every evil work, and will preserve *me* unto his heavenly kingdom: to whom *be* glory for ever and ever. Amen. Salute Prisca and Aquila, and the household of Onesiphorus. Erastus abode at Corinth: but Trophimus have I left at Miletum sick. Do thy diligence to come before winter. Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren. The Lord Jesus Christ *be* with thy spirit. Grace *be* with you. Amen.

The second *epistle* unto Timotheus, ordained the first bishop of the church of the Ephesians, was written from Rome, when Paul was brought before Nero the second time.

The Epistle of Paul to Titus.

✣ Chapter 1

Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after Godliness; In hope of eternal life, which God, that cannot lie, promised before the world began; But hath in due times manifested his word through preaching, which is committed unto me according to the commandment of God our Saviour; To Titus, *mine* own son after the common faith: Grace, mercy, *and* peace, from God the Father and the Lord Jesus Christ our Saviour. For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee: If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly. For a bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre; But a lover of hospitality, a lover of good men, sober, just, holy, temperate; Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers. For there are many unruly and vain talkers and deceivers, specially they of the circumcision: Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake. One of themselves, *even* a prophet of their own, said, The Cretians *are* alway liars, evil beasts, slow bellies. This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith; Not giving heed to Jewish fables, and commandments of men, that turn from the truth. Unto the pure all things *are* pure: but unto them that are defiled and unbelieving *is* nothing pure; but even their mind and conscience is defiled. They profess that they know God; but in works they deny *him*, being abominable, and disobedient, and unto every good work reprobate.

✣ Chapter 2

But speak thou the things which become sound doctrine: That the aged men be sober, grave, temperate, sound in faith, in charity, in patience. The aged women likewise, that *they be* in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things; That they may teach the young women to be sober, to love their husbands, to love their children, *To be* discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed. Young men likewise exhort to be sober minded. In all things shewing thyself a pattern of good works: in doctrine *shewing* uncorruptness, gravity, sincerity, Sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you. *Exhort* servants to be obedient unto their own masters, *and* to please *them* well in all *things;* not answering again; Not purloining, but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things. For the grace of God that bringeth salvation hath appeared to all men, Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and Godly, in this present world; Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. These things speak, and exhort, and rebuke with all authority. Let no man despise thee.

✣ Chapter 3

Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work, To speak evil of no man, to be no brawlers, *but* gentle, shewing all meekness unto all men. For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, *and* hating one another. But after that the kindness and love of God our Saviour toward man appeared, Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; Which he shed on us abundantly through Jesus Christ our Saviour; That being justified by his grace, we should be made heirs according to the hope of eternal life. *This is* a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men. But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain. A man that is an heretick after the first and second admonition reject; Knowing that he that is such is subverted, and sinneth, being condemned of himself. When I shall send Artemas unto thee, or Tychicus, be diligent to come unto me to Nicopolis: for I have determined there to winter. Bring Zenas the lawyer and Apollos on their journey diligently, that nothing be wanting unto them. And let ours also learn to maintain good works for necessary uses, that they be not unfruitful. All that are with me salute thee. Greet them that love us in the faith. Grace *be* with you all. Amen.

It was written to Titus, ordained the first bishop of the church of the Cretians, from Nicopolis of Macedonia.

The Epistle of Paul to Philemon.

✣ Chapter 1

Paul, a prisoner of Jesus Christ, and Timothy *our* brother, unto Philemon our dearly beloved, and fellowlabourer, And to *our* beloved Apphia, and Archippus our fellowsoldier, and to the church in thy house: Grace to you, and peace, from God our Father and the Lord Jesus Christ. I thank my God, making mention of thee always in my prayers, Hearing of thy love and faith, which thou hast toward the Lord Jesus, and toward all saints; That the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus. For we have great joy and consolation in thy love, because the bowels of the saints are refreshed by thee, brother. Wherefore, though I might be much bold in Christ to enjoin thee that which is convenient, Yet for love's sake I rather beseech *thee*, being such an one as Paul the aged, and now also a prisoner of Jesus Christ. I beseech thee for my son Onesimus, whom I have begotten in my bonds: Which in time past was to thee unprofitable, but now profitable to thee and to me: Whom I have sent again: thou therefore receive him, that is, mine own bowels: Whom I would have retained with me, that in thy stead he might have ministered unto me in the bonds of the gospel: But without thy mind would I do nothing; that thy benefit should not be as it were of necessity, but willingly. For perhaps he therefore departed for a season, that thou shouldest receive him for ever; Not now as a servant, but above a servant, a brother beloved, specially to me, but how much more unto thee, both in the flesh, and in the Lord? If thou count me therefore a partner, receive him as myself. If he hath wronged thee, or oweth *thee* ought, put that on mine account; I Paul have written *it* with mine own hand, I will repay *it:* albeit I do not say to thee how thou owest unto me even thine own self besides. Yea, brother, let me have joy of thee in the Lord: refresh my bowels in the Lord. Having confidence in thy obedience I wrote unto thee, knowing that thou wilt also do more than I say. But withal prepare me also a lodging: for I trust that through your prayers I shall be given unto you. There salute thee Epaphras, my fellowprisoner in Christ Jesus; Marcus, Aristarchus, Demas, Lucas, my fellowlabourers. The grace of our Lord Jesus Christ *be* with your spirit. Amen.

Written from Rome to Philemon, by Onesimus a servant.

The Epistle of Paul the Apostle to the Hebrews.

✢ Chapter 1

GOD, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by *his* Son, whom he hath appointed heir of all things, by whom also he made the worlds; Who being the brightness of *his* glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son? And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him. And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire. But unto the Son *he saith*, Thy throne, O God, *is* for ever and ever: a sceptre of righteousness *is* the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, *even* thy God, hath anointed thee with the oil of gladness above thy fellows. And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands: They shall perish; but thou remainest; and they all shall wax old as doth a garment; And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail. But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool? Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?

✢ Chapter 2

THEREFORE we ought to give the more earnest heed to the things which we have heard, lest at any time we should let *them* slip. For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompence of reward; How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard *him;* God also bearing *them* witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will? For unto the angels hath he not put in subjection the world to come, whereof we speak. But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him? Thou madest him a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands: Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing *that is* not put under him. But now we see not yet all things put under him. But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man. For it became him, for whom *are* all things, and by whom *are* all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. For both he that sanctifieth and they who are sanctified *are* all of one: for which cause he is not ashamed to call them brethren, Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee. And again, I will put my trust in him. And again, Behold I and the children which God hath given me. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; And deliver them who through fear of death were all their lifetime subject to bondage. For verily he took not on *him the nature of* angels; but he took on *him* the seed of Abraham. Wherefore in all things it behoved him to be made like unto *his* brethren, that he might be a merciful and faithful high priest in things *pertaining* to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succour them that are tempted.

✢ Chapter 3

WHEREFORE, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus; Who was faithful to him that appointed him, as also Moses *was faithful* in all his house. For this *man* was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house. For every house is builded by some *man;* but he that built all things *is* God. And Moses verily *was* faithful in all his house, as a servant, for a testimony of those things which were to be spoken after; But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end. Wherefore (as the Holy Ghost saith, To day if ye will hear his voice, Harden not your hearts, as in the provocation, in the day of temptation in the wilderness: When your fathers tempted me, proved me, and saw my works forty years. Wherefore I was grieved with that generation, and said, They do alway err in *their* heart; and they have not known my ways. So I sware in my wrath, They shall not enter into my rest.) Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end; While it is said, To day if ye will hear his voice, harden not your hearts, as in the provocation. For some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses. But with whom was he grieved forty years? *was it* not with them that had sinned, whose carcases fell in the wilderness? And to whom sware he that they should not enter into his rest, but to them that believed not? So we see that they could not enter in because of unbelief.

✢ Chapter 4

LET us therefore fear, lest, a promise being left *us* of entering into his rest, any of you should seem to come short of it. For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard *it*. For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world. For he spake in a certain place of the seventh *day* on this wise, And God did rest the seventh day from all his works. And in this *place* again, If they shall enter into my rest. Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief: Again, he limiteth a certain day, saying in David, To day, after so long a time; as it is said, To day if ye will hear his voice, harden not your hearts. For if Jesus had given them rest, then would he not afterward have spoken of another day. There remaineth therefore a rest to the people of God. For he that is entered into his rest, he also hath ceased from his own works, as God *did* from his. Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief. For the word of God *is* quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and *is* a discerner of the thoughts and intents of the heart. Neither is there any creature that is not manifest in his sight: but all things *are* naked and opened unto the eyes of him with whom we have to do. Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast *our* profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as *we are*, *yet* without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

✢ Chapter 5

FOR every high priest taken from among men is ordained for men in things *pertaining* to God, that he may offer both gifts and sacrifices for sins: Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity. And by reason hereof he ought, as for the people, so also for himself, to offer for sins. And no man taketh this honour unto himself, but he that is called of God, as *was* Aaron. So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee. As he saith also in another *place*, Thou *art* a priest for ever after the order of Melchisedec. Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared; Though he were a Son, yet learned he obedience by the things which he suffered; And being made perfect, he became the author of eternal salvation unto all them that obey him; Called of God an high priest after the order of Melchisedec. Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing. For when for the time ye ought to be teachers, ye have need that one teach you again which *be* the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For every one that useth milk *is* unskilful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, *even* those who by reason of use have their senses exercised to discern both good and evil.

✝ Chapter 6

Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment. And this will we do, if God permit. For *it is* impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, And have tasted the good word of God, and the powers of the world to come, If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put *him* to an open shame. For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God: But that which beareth thorns and briers *is* rejected, and *is* nigh unto cursing; whose end *is* to be burned. But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak. For God *is* not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister. And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end: That ye be not slothful, but followers of them who through faith and patience inherit the promises. For when God made promise to Abraham, because he could swear by no greater, he sware by himself, Saying, Surely blessing I will bless thee, and multiplying I will multiply thee. And so, after he had patiently endured, he obtained the promise. For men verily swear by the greater: and an oath for confirmation *is* to them an end of all strife. Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed *it* by an oath: That by two immutable things, in which *it was* impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: Which *hope* we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil; Whither the forerunner is for us entered, *even* Jesus, made an high priest for ever after the order of Melchisedec.

✝ Chapter 7

For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace; Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually. Now consider how great this man *was*, unto whom even the patriarch Abraham gave the tenth of the spoils. And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham: But he whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises. And without all contradiction the less is blessed of the better. And here men that die receive tithes; but there he *receiveth them*, of whom it is witnessed that he liveth. And as I may so say, Levi also, who receiveth tithes, payed tithes in Abraham. For he was yet in the loins of his father, when Melchisedec met him. If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need *was there* that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron? For the priesthood being changed, there is made of necessity a change also of the law. For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar. For *it is* evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood. And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest, Who is made, not after the law of a carnal commandment, but after the power of an endless life. For he testifieth, Thou *art* a priest for ever after the order of Melchisedec. For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof. For the law made nothing perfect, but the bringing in of a better hope *did;* by the which we draw nigh unto God. And inasmuch as not without an oath *he was made priest:* (For those priests were made without an oath; but this with an oath by him that said unto him, The Lord sware and will not repent, Thou *art* a priest for ever after the order of Melchisedec:) By so much was Jesus made a surety of a better testament. And they truly were many priests, because they were not suffered to continue by reason of death: But this *man*, because he continueth ever, hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. For such an high priest became us, *who is* holy, harmless, undefiled, separate from sinners, and made higher than the heavens; Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself. For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, *maketh* the Son, who is consecrated for evermore.

✝ Chapter 8

Now of the things which we have spoken *this is* the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man. For every high priest is ordained to offer gifts and sacrifices: wherefore *it is* of necessity that this man have somewhat also to offer. For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law: Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, *that* thou make all things according to the pattern shewed to thee in the mount. But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises. For if that first *covenant* had been faultless, then should no place have been sought for the second. For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. For this *is* the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more. In that he saith, A new *covenant*, he hath made the first old. Now that which decayeth and waxeth old *is* ready to vanish away.

✝ Chapter 9

Then verily the first *covenant* had also ordinances of divine service, and a worldly sanctuary. For there was a tabernacle made; the first, wherein *was* the candlestick, and the table, and the shewbread; which is called the sanctuary. And after the second veil, the tabernacle which is called the Holiest of all; Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein *was* the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; And over it the cherubims of glory shadowing the mercyseat; of which we cannot now speak particularly. Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service *of God*. But into the second *went* the high priest alone once every year, not without blood, which he offered for himself, and *for* the errors of the people: The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing: Which *was* a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; *Which stood* only in meats and drinks, and divers washings, and carnal ordinances, imposed *on them* until the time of reformation. But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption *for us*. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions *that were* under the first testament, they which are called might receive the promise of eternal inheritance. For where a testament *is*, there must also of necessity be the death of the testator. For a testament *is* of force after men are dead: otherwise it is of no strength at all while the testator liveth. Whereupon neither the first *testament* was dedicated without blood. For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, Saying, This *is* the blood of the testament which God hath enjoined unto you. Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry. And almost all things are by the law purged with blood; and without shedding of blood is no remission. *It was* therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, *which are* the figures of the true; but into heaven itself, now to appear in the presence of God for us: Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after this the judgment: So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

✢ Chapter 10

For the law having a shadow of good things to come, *and* not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins. But in those *sacrifices there is* a remembrance again *made* of sins every year. For *it is* not possible that the blood of bulls and of goats should take away sins. Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: In burnt offerings and *sacrifices* for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God. Above when he said, Sacrifice and offering and burnt offerings and *offering* for sin thou wouldest not, neither hadst pleasure *therein;* which are offered by the law; Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once *for all.* And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; From henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected for ever them that are sanctified. *Whereof* the Holy Ghost also is a witness to us: for after that he had said before, This *is* the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; And their sins and iniquities will I remember no more. Now where remission of these *is, there is* no more offering for sin. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; And *having* an high priest over the house of God; Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of *our* faith without wavering; (for he *is* faithful that promised;) And let us consider one another to provoke unto love and to good works: Not forsaking the assembling of ourselves together, as the manner of some *is;* but exhorting *one another:* and so much the more, as ye see the day approaching. For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses: Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? For we know him that hath said, Vengeance *belongeth* unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people. *It is* a fearful thing to fall into the hands of the living God. But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions; Partly, whilst ye were made a gazingstock both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used. For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance. Cast not away therefore your confidence, which hath great recompence of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry. Now the just shall live by faith: but if *any man* draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.

✢ Chapter 11

Now faith is the substance of things hoped for, the evidence of things not seen. For by it the elders obtained a good report. Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear. By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh. By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God. But without faith *it is* impossible to please *him:* for he that cometh to God must believe that he is, and *that* he is a rewarder of them that diligently seek him. By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith. By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as *in* a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: For he looked for a city which hath foundations, whose builder and maker *is* God. Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised. Therefore sprang there even of one, and him as good as dead, *so many* as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable. These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of *them,* and embraced *them,* and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country. And truly, if they had been mindful of that *country* from whence they came out, they might have had opportunity to have returned. But now they desire a better *country,* that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city. By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten *son,* Of whom it was said, That in Isaac shall thy seed be called: Accounting that God *was* able to raise *him* up, even from the dead; from whence also he received him in a figure. By faith Isaac blessed Jacob and Esau concerning things to come. By faith Jacob, when he was a dying, blessed both the sons of Joseph; and worshipped, *leaning* upon the top of his staff. By faith Joseph, when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones. By faith Moses, when he was born, was hid three months of his parents, because they saw *he was* a proper child; and they were not afraid of the king's commandment. By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward. By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible. Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them. By faith they passed through the Red sea as by dry *land:* which the Egyptians assaying to do were drowned. By faith the walls of Jericho fell down, after they were compassed about seven days. By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace. And what shall I more say? for the time would fail me to tell of Gedeon, and *of* Barak, and *of* Samson, and *of* Jephthae; *of* David also, and Samuel, and *of* the prophets: Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection: And others had trial of *cruel* mockings and scourgings, yea, moreover of bonds and imprisonment: They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; (Of whom the world was not worthy:) they wandered in deserts, and *in* mountains, and *in* dens and caves of the earth. And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect.

✢ Chapter 12

Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset *us,* and let us run with patience the race that is set before us, Looking unto Jesus the author and finisher of *our* faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds. Ye have not yet resisted unto blood, striving against sin. And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. Furthermore we have had fathers of our flesh which corrected *us,* and we gave *them* reverence: shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days chastened *us* after their own pleasure; but he for *our* profit, that *we* might be partakers of his holiness. Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby. Wherefore lift up the hands which hang down, and the feeble knees; And make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed. Follow peace with all *men,* and holiness, without which no man shall see the Lord: Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble *you,* and thereby many be defiled; Lest there *be* any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright. For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears. For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, And the sound of a trumpet, and the voice of words; which *voice* they that heard intreated that the word should not be spoken to them any more: (For they could not endure that which was commanded, And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart: And so terrible was the sight, *that* Moses said, I exceedingly fear and quake:) But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than *that of* Abel. See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more *shall not* we *escape,* if we turn away from him that *speaketh* from heaven: Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth

only, but also heaven. And this *word*, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and Godly fear: For our God *is* a consuming fire.

✢ Chapter 13

Let brotherly love continue. Be not forgetful to entertain strangers: for thereby some have entertained angels unawares. Remember them that are in bonds, as bound with them; *and* them which suffer adversity, as being yourselves also in the body. Marriage *is* honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge. *Let your* conversation *be* without covetousness; *and be* content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee. So that we may boldly say, The Lord *is* my helper, and I will not fear what man shall do unto me. Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of *their* conversation. Jesus Christ the same yesterday, and to day, and for ever. Be not carried about with divers and strange doctrines. For *it is* a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein. We have an altar, whereof they have no right to eat which serve the tabernacle. For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto him without the camp, bearing his reproach. For here have we no continuing city, but we seek one to come. By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of *our* lips giving thanks to his name. But to do good and to communicate forget not: for with such sacrifices God is well pleased. Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that *is* unprofitable for you. Pray for us: for we trust we have a good conscience, in all things willing to live honestly. But I beseech *you* the rather to do this, that I may be restored to you the sooner. Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, Make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom *be* glory for ever and ever. Amen. And I beseech you, brethren, suffer the word of exhortation: for I have written a letter unto you in few words. Know ye that *our* brother Timothy is set at liberty; with whom, if he come shortly, I will see you. Salute all them that have the rule over you, and all the saints. They of Italy salute you. Grace *be* with you all. Amen.

Written to the Hebrews from Italy by Timothy.

The General Epistle of James.

✢ Chapter 1

JAMES, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting. My brethren, count it all joy when ye fall into divers temptations; Knowing *this*, that the trying of your faith worketh patience. But let patience have *her* perfect work, that ye may be perfect and entire, wanting nothing. If any of you lack wisdom, let him ask of God, that giveth to all *men* liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord. A double minded man *is* unstable in all his ways. Let the brother of low degree rejoice in that he is exalted: But the rich, in that he is made low: because as the flower of the grass he shall pass away. For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways. Blessed *is* the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him. Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: But every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death. Do not err, my beloved brethren. Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures. Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath: For the wrath of man worketh not the righteousness of God. Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls. But be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth *therein*, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion *is* vain. Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, *and* to keep himself unspotted from the world.

✢ Chapter 2

MY brethren, have not the faith of our Lord Jesus Christ, *the Lord* of glory, with respect of persons. For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment; And ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool: Are ye not then partial in yourselves, and are become judges of evil thoughts? Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him? But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment seats? Do not they blaspheme that worthy name by the which ye are called? If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well: But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors. For whosoever shall keep the whole law, and yet offend in one *point*, he is guilty of all. For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. So speak ye, and so do, as they that shall be judged by the law of liberty. For he shall have judgment without mercy, that hath shewed no mercy; and mercy rejoiceth against judgment. What *doth it* profit, my brethren, though a man say he hath faith, and have not works? can faith save him? If a brother or sister be naked, and destitute of daily food, And one of you say unto them, Depart in peace, be *ye* warmed and filled; notwithstanding ye give them not those things which are needful to the body; what *doth it* profit? Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works. Thou believest that there is one God; thou doest well: the devils also believe, and tremble. But wilt thou know, O vain man, that faith without works is dead? Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God. Ye see then how that by works a man is justified, and not by faith only. Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent *them* out another way? For as the body without the spirit is dead, so faith without works is dead also.

✢ Chapter 3

MY brethren, be not many masters, knowing that we shall receive the greater condemnation. For in many things we offend all. If any man offend not in word, the same *is* a perfect man, *and* able also to bridle the whole body. Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body. Behold also the ships, which though *they be* so great, and *are* driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth. Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth! And the tongue *is* a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell. For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind: But the tongue can no man tame; *it is* an unruly evil, full of deadly poison. Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God. Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be. Doth a fountain send forth at the same place sweet *water* and bitter? Can the fig tree, my brethren, bear olive berries? either a vine, figs? so *can* no fountain both yield salt water and fresh. Who *is* a wise man and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom. But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but *is* earthly, sensual, devilish. For where envying and strife *is*, there *is* confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, *and* easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace.

✢ Chapter 4

FROM whence *come* wars and fightings among you? *come they* not hence, *even* of your lusts that war in your members? Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not. Ye ask, and receive not, because ye ask amiss, that ye may consume *it* upon your lusts. Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God. Do ye think that the scripture saith in vain, The spirit that dwelleth in us lusteth to envy? But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble. Submit yourselves therefore to God. Resist the devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you. Cleanse *your* hands, *ye* sinners; and purify *your* hearts, *ye* double minded. Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and *your* joy to heaviness. Humble yourselves in the sight of the Lord, and he shall lift you up. Speak not evil one of another, brethren. He that speaketh evil of *his* brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge. There is one lawgiver, who is able to save and to destroy: who art thou that judgest another? Go to now, ye that say, To day or to morrow we will go into such a city, and continue there a year, and buy and sell, and get gain: Whereas ye know not what *shall be* on the morrow. For what *is* your life? It is even a vapour, that appeareth for a little time, and then vanisheth away. For that ye *ought* to say, If the Lord will, we shall live, and do this, or that. But now ye rejoice in your boastings: all such rejoicing is evil. Therefore to him that knoweth to do good, and doeth *it* not, to him it is sin.

✢ Chapter 5

GO to now, *ye* rich men, weep and howl for your miseries that shall come upon *you*. Your riches are corrupted, and your garments are motheaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter. Ye have condemned *and* killed the just; *and* he doth not resist you. Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh. Grudge not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door. Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience. Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the

Lord is very pitiful, and of tender mercy. But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and *your* nay, nay; lest ye fall into condemnation. Is any among you afflicted? let him pray. Is any merry? let him sing psalms. Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. Confess *your* faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much. Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit. Brethren, if any of you do err from the truth, and one convert him; Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.

The First Epistle General of Peter.

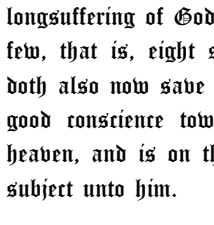
✢ Chapter 1

eter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied. Blessed *be* the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, Who are kept by the power of God through faith unto salvation ready to be revealed in the last time. Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ: Whom having not seen, ye love; in whom, though now ye see *him* not, yet believing, ye rejoice with joy unspeakable and full of glory: Receiving the end of your faith, *even* the salvation of *your* souls. Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace *that should come* unto you: Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into. Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ; As obedient children, not fashioning yourselves according to the former lusts in your ignorance: But as he which hath called you is holy, so be ye holy in all manner of conversation; Because it is written, Be ye holy; for I am holy. And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning *here* in fear: Forasmuch as ye know that ye were not redeemed with corruptible things, *as* silver and gold, from your vain conversation *received* by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot: Who verily was foreordained before the foundation of the world, but was manifest in these last times for you, Who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God. Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, *see that ye* love one another with a pure heart fervently: Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. For all flesh *is* as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you.

✢ Chapter 2

herefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, As newborn babes, desire the sincere milk of the word, that ye may grow thereby: If so be ye have tasted that the Lord *is* gracious. To whom coming, *as unto* a living stone, disallowed indeed of men, but chosen of God, *and* precious, Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded. Unto you therefore which believe *he is* precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, And a stone of stumbling, and a rock of offence, *even to them* which stumble at the word, being disobedient: whereunto also they were appointed. But ye *are* a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light: Which in time past *were* not a people, but *are* now the people of God: which had not obtained mercy, but now have obtained mercy. Dearly beloved, I beseech *you* as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by *your* good works, which they shall behold, glorify God in the day of visitation. Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; Or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well. For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men: As free, and not using *your* liberty for a cloke of maliciousness, but as the servants of God. Honour all *men*. Love the brotherhood. Fear God. Honour the king. Servants, *be* subject to *your* masters with all fear; not only to the good and gentle, but also to the froward. For this *is* thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory *is it*, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer *for it*, ye take it patiently, this *is* acceptable with God. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: Who did no sin, neither was guile found in his mouth: Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed *himself* to him that judgeth righteously: Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed. For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.

✢ Chapter 3



ikewise, ye wives, *be* in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives; While they behold your chaste conversation *coupled* with fear. Whose adorning let it not be that outward *adorning* of plaiting the hair, and of wearing of gold, or of putting on of apparel; But *let it be* the hidden man of the heart, in that which is not corruptible, *even the ornament* of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands: Even as Sara obeyed Abraham, calling him Lord: whose daughters ye are, as long as ye do well, and are not afraid with any amazement. Likewise, ye husbands, dwell with *them* according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered. Finally, *be ye* all of one mind, having compassion one of another, love as brethren, *be* pitiful, *be* courteous: Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing. For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: Let him eschew evil, and do good; let him seek peace, and ensue it. For the eyes of the Lord *are* over the righteous, and his ears *are open* unto their prayers: but the face of the Lord *is* against them that do evil. And who *is* he that will harm you, if ye be followers of that which is good? But and if ye suffer for righteousness' sake, happy *are ye:* and be not afraid of their terror, neither be troubled; But sanctify the Lord God in your hearts: and *be* ready always to *give* an answer to every man that asketh you a reason of the hope that is in you with meekness and fear: Having a good conscience; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ. For *it is* better, if the will of God be so, that ye suffer for well doing, than for evil doing. For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: By which also he went and preached unto the spirits in prison; Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. The like figure whereunto *even* baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ: Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him.

✢ Chapter 4

orasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin; That he no longer should live the rest of *his* time in the flesh to the lusts of men, but to the will of God. For the time past of *our* life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries: Wherein they think it strange that ye run not with *them* to the same excess of riot, speaking evil of *you:* Who shall give account to him that is ready to judge the quick and the dead. For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit. But the end of all things is at hand: be ye therefore sober, and watch unto prayer. And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins. Use hospitality one to another without grudging. As every man hath received the gift, *even so* minister the same one to another, as good stewards of the manifold grace of God. If any man speak, *let him speak* as the oracles of God; if any man minister, *let him do it* as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen. Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy *are ye;* for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified. But let none of you suffer as a murderer, or *as* a thief, or *as* an evildoer, or as a busybody in other men's matters. Yet if *any man suffer* as a Christian, let him not be ashamed; but let him glorify God on this behalf. For the time *is come* that judgment must begin at the house of God: and if *it* first *begin* at us, what shall the end *be* of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the

ungodly and the sinner appear? Wherefore let them that suffer according to the will of God commit the keeping of their souls *to him* in well doing, as unto a faithful Creator.

✣ Chapter 5

The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: Feed the flock of God which is among you, taking the oversight *thereof*, not by constraint, but willingly; not for filthy lucre, but of a ready mind; Neither as being Lords over *God's* heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away. Likewise, ye younger, submit yourselves unto the elder. Yea, all *of you* be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time: Casting all your care upon him; for he careth for you. Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: Whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world. But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle *you*. To him *be* glory and dominion for ever and ever. Amen. By Silvanus, a faithful brother unto you, as I suppose, I have written briefly, exhorting, and testifying that this is the true grace of God wherein ye stand. The *church that is* at Babylon, elected together with *you*, saluteth you; and *so doth* Marcus my son. Greet ye one another with a kiss of charity. Peace *be* with you all that are in Christ Jesus. Amen.

The Second Epistle General of Peter.

✢ Chapter 1

Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ: Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, According as his divine power hath given unto us all things that *pertain* unto life and Godliness, through the knowledge of him that hath called us to glory and virtue: Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; And to knowledge temperance; and to temperance patience; and to patience Godliness; And to Godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make *you that ye shall* neither *be* barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ. Wherefore I will not be negligent to put you always in remembrance of these things, though ye know *them*, and be established in the present truth. Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting *you* in remembrance; Knowing that shortly I must put off *this* my tabernacle, even as our Lord Jesus Christ hath shewed me. Moreover I will endeavour that ye may be able after my decease to have these things always in remembrance. For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount. We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts: Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake *as they were* moved by the Holy Ghost.

✢ Chapter 2

But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not. For if God spared not the angels that sinned, but cast *them* down to hell, and delivered *them* into chains of darkness, to be reserved unto judgment; And spared not the old world, but saved Noah the eighth *person*, a preacher of righteousness, bringing in the flood upon the world of the ungodly; And turning the cities of Sodom and Gomorrha into ashes condemned *them* with an overthrow, making *them* an ensample unto those that after should live ungodly; And delivered just Lot, vexed with the filthy conversation of the wicked: (For that righteous man dwelling among them, in seeing and hearing, vexed *his* righteous soul from day to day with *their* unlawful deeds;) The Lord knoweth how to deliver the Godly out of temptations, and to reserve the unjust unto the day of judgment to be punished: But chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous *are they*, selfwilled, they are not afraid to speak evil of dignities. Whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord. But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption; And shall receive the reward of unrighteousness, *as* they that count it pleasure to riot in the day time. Spots *they are* and blemishes, sporting themselves with their own deceivings while they feast with you; Having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: an heart they have exercised with covetous practices; cursed children: Which have forsaken the right way, and are gone astray, following the way of Balaam *the son* of Bosor, who loved the wages of unrighteousness; But was rebuked for his iniquity: the dumb ass speaking with man's voice forbad the madness of the prophet. These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved for ever. For when they speak great swelling *words* of vanity, they allure through the lusts of the flesh, *through much* wantonness, those that were clean escaped from them who live in error. While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage. For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known *it*, to turn from the holy commandment delivered unto them. But it is happened unto them according to the true proverb, The dog *is* turned to his own vomit again; and the sow that was washed to her wallowing in the mire.

✢ Chapter 3

This second epistle, beloved, I now write unto you; in *both* which I stir up your pure minds by way of remembrance: That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour: Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as *they were* from the beginning of the creation. For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: Whereby the world that then was, being overflowed with water, perished: But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. But, beloved, be not ignorant of this one thing, that one day *is* with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. *Seeing* then *that* all these things shall be dissolved, what manner *of persons* ought ye to be in *all* holy conversation and Godliness, Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless. And account *that* the longsuffering of our Lord *is* salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you; As also in all *his* epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as *they do* also the other scriptures, unto their own destruction. Ye therefore, beloved, seeing ye know *these things* before, beware lest ye also, being led away with the error of the wicked, fall from your own stedfastness. But grow in grace, and *in* the knowledge of our Lord and Saviour Jesus Christ. To him *be* glory both now and for ever. Amen.

The First Epistle General of John.

✢ Chapter 1

That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; (For the life was manifested, and we have seen *it*, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;) That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship *is* with the Father, and with his Son Jesus Christ. And these things write we unto you, that your joy may be full. This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us *our* sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us.

✢ Chapter 2

My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: And he is the propitiation for our sins: and not for ours only, but also for *the sins of* the whole world. And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him. He that saith he abideth in him ought himself also so to walk, even as he walked. Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning. Again, a new commandment I write unto you, which thing is true in him and in you: because the darkness is past, and the true light now shineth. He that saith he is in the light, and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes. I write unto you, little children, because your sins are forgiven you for his name's sake. I write unto you, fathers, because ye have known him *that is* from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father. I have written unto you, fathers, because ye have known him *that is* from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one. Love not the world, neither the things *that are* in the world. If any man love the world, the love of the Father is not in him. For all that *is* in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever. Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time. They went out from us, but they were not of us; for if they had been of us, they would *no doubt* have continued with us: but *they went out*, that they might be made manifest that they were not all of us. But ye have an unction from the Holy One, and ye know all things. I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth. Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father: [*but*] *he that acknowledgeth the Son hath the Father also.* Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father. And this is the promise that he hath promised us, *even* eternal life. These *things* have I written unto you concerning them that seduce you. But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him. And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming. If ye know that he is righteous, ye know that every one that doeth righteousness is born of him.

✢ Chapter 3

Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure. Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law. And ye know that he was manifested to take away our sins; and in him is no sin. Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him. Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous. He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God. In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother. For this is the message that ye heard from the beginning, that we should love one another. Not as Cain, *who* was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous. Marvel not, my brethren, if the world hate you. We know that we have passed from death unto life, because we love the brethren. He that loveth not *his* brother abideth in death. Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him. Hereby perceive we the love *of God*, because he laid down his life for us: and we ought to lay down *our* lives for the brethren. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels *of compassion* from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him. For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, *then* have we confidence toward God. And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight. And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment. And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us.

✢ Chapter 4

Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that *spirit* of antichrist, whereof ye have heard that it should come; and even now already is it in the world. Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world. They are of the world: therefore speak they of the world, and the world heareth them. We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error. Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son *to be* the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another. No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit. And we have seen and do testify that the Father sent the Son *to be* the Saviour of the world. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world. There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love. We love him, because he first loved us. If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, That he who loveth God love his brother also.

✢ Chapter 5

hosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him. By this we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God, that we keep his commandments: and his commandments are not grievous. For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, *even* our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? This is he that came by water and blood, *even* Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one. If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son. He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; *and* he that hath not the Son of God hath not life. These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God. And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us: And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him. If any man see his brother sin a sin *which is* not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it. All unrighteousness is sin: and there is a sin not unto death. We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not. *And* we know that we are of God, and the whole world lieth in wickedness. And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, *even* in his Son Jesus Christ. This is the true God, and eternal life. Little children, keep yourselves from idols. Amen.

The Second Epistle of John.

✣ Chapter 1

The elder unto the elect lady and her children, whom I love in the truth; and not I only, but also all they that have known the truth; For the truth's sake, which dwelleth in us, and shall be with us for ever. Grace be with you, mercy, *and* peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love. I rejoiced greatly that I found of thy children walking in truth, as we have received a commandment from the Father. And now I beseech thee, lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another. And this is love, that we walk after his commandments. This is the commandment, That, as ye have heard from the beginning, ye should walk in it. For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist. Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward. Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into *your* house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds. Having many things to write unto you, I would not *write* with paper and ink: but I trust to come unto you, and speak face to face, that our joy may be full. The children of thy elect sister greet thee. Amen.

The Third Epistle of John.

✣ Chapter 1

The elder unto the wellbeloved Gaius, whom I love in the truth. Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth. For I rejoiced greatly, when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth. I have no greater joy than to hear that my children walk in truth. Beloved, thou doest faithfully whatsoever thou doest to the brethren, and to strangers; Which have borne witness of thy charity before the church: whom if thou bring forward on their journey after a Godly sort, thou shalt do well: Because that for his name's sake they went forth, taking nothing of the Gentiles. We therefore ought to receive such, that we might be fellowhelpers to the truth. I wrote unto the church: but Diotrephes, who loveth to have the preeminence among them, receiveth us not. Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth *them* out of the church. Beloved, follow not that which is evil, but that which is good. He that doeth good is of God: but he that doeth evil hath not seen God. Demetrius hath good report of all *men*, and of the truth itself: yea, and we *also* bear record; and ye know that our record is true. I had many things to write, but I will not with ink and pen write unto thee: But I trust I shall shortly see thee, and we shall speak face to face. Peace *be* to thee. *Our* friends salute thee. Greet the friends by name.

The General Epistle of Jude.

✣ Chapter 1

Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, *and* called: Mercy unto you, and peace, and love, be multiplied. Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort *you* that ye should earnestly contend for the faith which was once delivered unto the saints. For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ. I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not. And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day. Even as Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire. Likewise also these *filthy* dreamers defile the flesh, despise dominion, and speak evil of dignities. Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee. But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves. Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core. These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds *they are* without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots; Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever. And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard *speeches* which ungodly sinners have spoken against him. These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling *words*, having men's persons in admiration because of advantage. But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts. These be they who separate themselves, sensual, having not the Spirit. But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. And of some have compassion, making a difference: And others save with fear, pulling *them* out of the fire; hating even the garment spotted by the flesh. Now unto him that is able to keep you from falling, and to present *you* faultless before the presence of his glory with exceeding joy, To the only wise God our Saviour, *be* glory and majesty, dominion and power, both now and ever. Amen.

The Revelation
of
St. John the Divine.

✢ Chapter 1

The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified *it* by his angel unto his servant John: Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw. Blessed *is* he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time *is* at hand. John to the seven churches which are in Asia: Grace *be* unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne; And from Jesus Christ, *who is* the faithful witness, *and* the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, And hath made us kings and priests unto God and his Father; to him *be* glory and dominion for ever and ever. Amen. Behold, he cometh with clouds; and every eye shall see him, and they *also* which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen. I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty. I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ. I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send *it* unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea. And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; And in the midst of the seven candlesticks *one* like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and *his* hairs *were* white like wool, as white as snow; and his eyes *were* as a flame of fire; And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. And he had in his right hand seven stars: and out of his mouth went a sharp twoedged sword: and his countenance *was* as the sun shineth in his strength. And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last: *I am* he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death. Write the things which thou hast seen, and the things which are, and the things which shall be hereafter; The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches.

✢ Chapter 2

Unto the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks; I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: And hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted. Nevertheless I have *somewhat* against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent. But this thou hast, that thou hatest the deeds of the Nicolaitans, which I also hate. He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God. And unto the angel of the church in Smyrna write; These things saith the first and the last, which was dead, and is alive; I know thy works, and tribulation, and poverty, (but thou art rich) and *I know* the blasphemy of them which say they are Jews, and are not, but *are* the synagogue of Satan. Fear none of those things which thou shalt suffer: behold, the devil shall cast *some* of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life. He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death. And to the angel of the church in Pergamos write; These things saith he which hath the sharp sword with two edges; I know thy works, and where thou dwellest, *even* where Satan's seat *is:* and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas *was* my faithful martyr, who was slain among you, where Satan dwelleth. But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication. So hast thou also them that hold the doctrine of the Nicolaitans, which thing I hate. Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth. He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth *it*. And unto the angel of the church in Thyatira write; These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet *are* like fine brass; I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last *to be* more than the first. Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols. And I gave her space to repent of her fornication; and she repented not. Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds. And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works. But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak; I will put upon you none other burden. But that which ye have *already* hold fast till I come. And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father. And I will give him the morning star. He that hath an ear, let him hear what the Spirit saith unto the churches.

✢ Chapter 3

And unto the angel of the church in Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee. Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels. He that hath an ear, let him hear what the Spirit saith unto the churches. And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth; I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name. Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee. Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Behold, I come quickly: hold that fast which thou hast, that no man take thy crown. Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, *which is* new Jerusalem, which cometh down out of heaven from my God: and *I will write upon him* my new name. He that hath an ear, let him hear what the Spirit saith unto the churches. And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God; I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and *that* the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore, and repent. Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. He that hath an ear, let him hear what the Spirit saith unto the churches.

✢ Chapter 4

After this I looked, and, behold, a door *was* opened in heaven: and the first voice which I heard *was* as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter. And immediately I was in the spirit: and, behold, a throne was set in heaven, and *one* sat on the throne. And he that sat was to look upon like a jasper and a sardine stone: and *there was* a rainbow round about the throne, in sight like unto an emerald. And round about the throne *were* four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold. And out of the throne proceeded lightnings and thunderings and voices: and *there were* seven lamps of fire burning before the throne, which are the seven Spirits of God. And before the throne *there was* a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, *were* four beasts full of eyes before and behind. And the first beast *was* like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast *was* like a flying eagle. And the four beasts had each of them six wings about *him;* and *they were* full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. And when those beasts give glory and honour and thanks to him that sat on the throne, who liveth for ever and ever, The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.

✢ Chapter 5

And I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals. And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof? And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon. And I wept much, because no man was found worthy to open and to read the book, neither to look thereon. And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof. And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth. And he came and took the book out of the right hand of him that sat upon the throne. And when he had taken the book, the four beasts and four *and* twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; And hast made us unto our God kings and priests: and we shall reign on the earth. And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, *be* unto him that sitteth upon the throne, and unto the Lamb for ever and ever. And the four beasts said, Amen. And the four *and* twenty elders fell down and worshipped him that liveth for ever and ever.

✢ Chapter 6

And I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see. And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer. And when he had opened the second seal, I heard the second beast say, Come and see. And there went out another horse *that was* red: and *power* was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword. And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand. And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and *see* thou hurt not the oil and the wine. And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see. And I looked, and behold a pale horse: and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth. And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they *were*, should be fulfilled. And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: For the great day of his wrath is come; and who shall be able to stand?

✢ Chapter 7

And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. And I heard the number of them which were sealed: *and there were* sealed an hundred *and* forty *and* four thousand of all the tribes of the children of Israel. Of the tribe of Juda *were* sealed twelve thousand. Of the tribe of Reuben *were* sealed twelve thousand. Of the tribe of Gad *were* sealed twelve thousand. Of the tribe of Aser *were* sealed twelve thousand. Of the tribe of Nepthalim *were* sealed twelve thousand. Of the tribe of Manasses *were* sealed twelve thousand. Of the tribe of Simeon *were* sealed twelve thousand. Of the tribe of Levi *were* sealed twelve thousand. Of the tribe of Issachar *were* sealed twelve thousand. Of the tribe of Zabulon *were* sealed twelve thousand. Of the tribe of Joseph *were* sealed twelve thousand. Of the tribe of Benjamin *were* sealed twelve thousand. After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and *about* the elders and the four beasts, and fell before the throne on their faces, and worshipped God, Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, *be* unto our God for ever and ever. Amen. And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

✢ Chapter 8

And when he had opened the seventh seal, there was silence in heaven about the space of half an hour. And I saw the seven angels which stood before God; and to them were given seven trumpets. And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer *it* with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense, *which came* with the prayers of the saints, ascended up before God out of the angel's hand. And the angel took the censer, and filled it with fire of the altar, and cast *it* into the earth: and there were voices, and thunderings, and lightnings, and an earthquake. And the seven angels which had the seven trumpets prepared themselves to sound. The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up. And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood; And the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed. And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters; And the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter. And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise. And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabiters of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound!

✢ Chapter 9

And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit. And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit. And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power. And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads. And to them it was given that they should not kill them, but that they should be tormented five months: and their torment *was* as the torment of a scorpion, when he striketh a man. And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them. And the shapes of the locusts *were* like unto horses prepared unto battle; and on their heads *were* as it were crowns like gold, and their faces *were* as the faces of men. And they had hair as the hair of women, and their teeth were as *the teeth* of lions. And they had breastplates, as it were breastplates of iron; and the sound of their wings *was* as the sound of chariots of many horses running to battle. And they had tails like unto scorpions, and there were stings in their tails: and their power *was* to hurt men five months. And they had a king over them, *which is* the angel of the bottomless pit, whose name in the Hebrew tongue *is* Abaddon, but in the Greek tongue hath *his* name Apollyon. One woe is past; *and*, behold, there come two woes more hereafter. And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God, Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates. And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men. And the number of the army of the horsemen *were* two hundred thousand thousand: and I heard the number of them. And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone: and the heads of the horses *were* as the heads of lions; and out of their mouths issued fire and smoke and brimstone. By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths. For their power is in their mouth, and in their tails: for their tails *were* like unto serpents, and had heads, and with them they do hurt. And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk: Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

✢ Chapter 10

And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow *was* upon his head, and his face *was* as it were the sun, and his feet as pillars of fire: And he had in his hand a little book open: and he set his right foot upon the sea, and *his* left *foot* on the earth, And cried with a loud voice, as *when* a lion roareth: and when he had cried, seven thunders uttered their voices. And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not. And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, And sware by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer: But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets. And the voice which I heard from heaven spake unto me again, and said, Go *and* take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth. And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take *it*, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey. And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter. And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings.

✢ Chapter 11

And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein. But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty *and* two months. And I will give *power* unto my two witnesses, and they shall prophesy a thousand two hundred *and* threescore days, clothed in sackcloth. These are the two olive trees, and the two candlesticks standing before the God of the earth. And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed. These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will. And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them. And their dead bodies *shall lie* in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified. And they of the people and kindreds and tongues and nations shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves. And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth. And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them. And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them. And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven. The second woe is past; *and*, behold, the third woe cometh quickly. And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become *the kingdoms* of our Lord, and of his Christ; and he shall reign for ever and ever. And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God, Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth. And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

✢ Chapter 12

And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: And she being with child cried, travailing in birth, and pained to be delivered. And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born. And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and *to* his throne. And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred *and* threescore days. And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, And prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. Therefore rejoice, *ye* heavens, and ye that dwell in them. Woe to the inhabiters of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time. And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man *child*. And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent. And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood. And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth. And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

✢ Chapter 13

And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. And the beast which I saw was like unto a leopard, and his feet were as *the feet* of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority. And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast. And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who *is* like unto the beast? who is able to make war with him? And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty *and* two months. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the

Lamb slain from the foundation of the world. If any man have an ear, let him hear. He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints. And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, And deceiveth them that dwell on the earth by *the means of* those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name. Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number *is* Six hundred threescore *and* six.

✢ Chapter 14

And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty *and* four thousand, having his Father's name written in their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred *and* forty *and* four thousand, which were redeemed from the earth. These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, *being* the firstfruits unto God and to the Lamb. And in their mouth was found no guile: for they are without fault before the throne of God. And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters. And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication. And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive *his* mark in his forehead, or in his hand, The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints: here *are* they that keep the commandments of God, and the faith of Jesus. And I heard a voice from heaven saying unto me, Write, Blessed *are* the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them. And I looked, and behold a white cloud, and upon the cloud *one* sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe. And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped. And another angel came out of the temple which is in heaven, he also having a sharp sickle. And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe. And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast *it* into the great winepress of the wrath of God. And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand *and* six hundred furlongs.

✢ Chapter 15

And I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of God. And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, *and* over the number of his name, stand on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous *are* thy works, Lord God Almighty; just and true *are* thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? for *thou* only *art* holy: for all nations shall come and worship before thee; for thy judgments are made manifest. And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened: And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles. And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever. And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.

✢ Chapter 16

And I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth. And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and *upon* them which worshipped his image. And the second angel poured out his vial upon the sea; and it became as the blood of a dead *man:* and every living soul died in the sea. And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood. And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus. For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy. And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous *are* thy judgments. And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire. And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not to give him glory. And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain, And blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds. And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared. And I saw three unclean spirits like frogs *come* out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, *which* go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. Behold, I come as a thief. Blessed *is* he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. And he gathered them together into a place called in the Hebrew tongue Armageddon. And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done. And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, *and* so great. And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath. And every island fled away, and the mountains were not found. And there fell upon men a great hail out of heaven, *every stone* about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.

✢ Chapter 17

And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters: With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication. So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication: And upon her forehead *was* a name written, Mystery, Babylon the Great, The Mother of Harlots and Abominations of the Earth. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration. And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns. The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is. And here *is* the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth. And there are seven kings: five are fallen, and one is, *and* the other is not yet come; and when he cometh, he must continue a short space. And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition. And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast. These have one mind, and shall give their power and strength unto the beast. These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of Lords, and King of kings: and they that are with him *are* called, and chosen, and faithful. And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues. And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire. For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled. And the woman which thou sawest is that great city, which reigneth over the kings of the earth.

✢ Chapter 18

And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities. Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double. How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow. Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong *is* the Lord God who judgeth her. And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning, Standing afar off for the fear of her torment, saying, Alas, alas, that great city Babylon, that mighty city! for in one hour is thy judgment come. And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more: The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble, And cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men. And the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all. The merchants of these things, which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing, And saying, Alas, alas, that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls! For in one hour so great riches is come to nought. And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off, And cried when they saw the smoke of her burning, saying, What *city is* like unto this great city! And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas, that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate. Rejoice over her, *thou* heaven, and *ye* holy apostles and prophets; for God hath avenged you on her. And a mighty angel took up a stone like a great millstone, and cast *it* into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all. And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft *he be*, shall be found any more in thee; and the sound of a millstone shall be heard no more at all in thee; And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived. And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.

✢ Chapter 19

And after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God: For true and righteous *are* his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand. And again they said, Alleluia. And her smoke rose up for ever and ever. And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia. And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. And he saith unto me, Write, Blessed *are* they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God. And I fell at his feet to worship him. And he said unto me, See *thou do it* not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy. And I saw heaven opened, and behold a white horse; and he that sat upon him *was* called Faithful and True, and in righteousness he doth judge and make war. His eyes *were* as a flame of fire, and on his head *were* many crowns; and he had a name written, that no man knew, but he himself. And he *was* clothed with a vesture dipped in blood: and his name is called The Word of God. And the armies *which were* in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on *his* vesture and on his thigh a name written, King of Kings, and Lord of Lords. And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all *men*, *both* free and bond, both small and great. And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of him that sat upon the horse, which *sword* proceeded out of his mouth: and all the fowls were filled with their flesh.

✢ Chapter 20

And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season. And I saw thrones, and they sat upon them, and judgment was given unto them: and *I saw* the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received *his* mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This *is* the first resurrection. Blessed and holy *is* he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years. And when the thousand years are expired, Satan shall be loosed out of his prison, And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom *is* as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet *are*, and shall be tormented day and night for ever and ever. And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is *the book* of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire.

✢ Chapter 21

And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God *is* with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, *and be* their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all things; and I will be his God, and he shall be my son. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death. And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife. And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God, Having the glory of God: and her light *was* like unto a stone most precious, even like a jasper stone, clear as crystal; And had a wall great and high, *and* had twelve gates, and at the gates twelve angels, and names written thereon, which are *the names* of the twelve tribes of the children of Israel: On the east three gates; on the north three gates; on the south three gates; and on the west three gates. And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb. And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof. And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal. And he measured the wall thereof, an hundred *and* forty *and* four cubits, *according to* the measure of a man, that is, of the

angel. And the building of the wall of it was *of* jasper: and the city *was* pure gold, like unto clear glass. And the foundations of the wall of the city *were* garnished with all manner of precious stones. The first foundation *was* jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; The fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst. And the twelve gates *were* twelve pearls; every several gate was of one pearl: and the street of the city *was* pure gold, as it were transparent glass. And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb *is* the light thereof. And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it. And the gates of it shall not be shut at all by day: for there shall be no night there. And they shall bring the glory and honour of the nations into it. And there shall in no wise enter into it any thing that defileth, neither *whatsoever* worketh abomination, or *maketh* a lie: but they which are written in the Lamb's book of life.

☩ Chapter 22

And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, *was there* the tree of life, which bare twelve *manner of* fruits, *and* yielded her fruit every month: and the leaves of the tree *were* for the healing of the nations. And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: And they shall see his face; and his name *shall be* in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever. And he said unto me, These sayings *are* faithful and true: and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done. Behold, I come quickly: blessed *is* he that keepeth the sayings of the prophecy of this book. And I John saw these things, and heard *them*. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things. Then saith he unto me, See *thou do it* not: for I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God. And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand. He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And, behold, I come quickly; and my reward *is* with me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last. Blessed *are* they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without *are* dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie. I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, *and* the bright and morning star. And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely. For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and *from* the things which are written in this book. He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus. The grace of our Lord Jesus Christ *be* with you all. Amen.

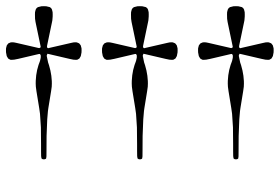
The End.

SELECTIONS FROM

THE FATHERS OF THE CHURCH OF JESUS CHRIST

TRANSLATED OUT OF THE ORIGINAL GREEK: AND WITH
THE FORMER TRANSLATIONS DILIGENTLY COMPARED
AND REVISED, BY HIS MAJESTY'S SPECIAL COMMAND

APPOINTED TO BE READ IN CHURCHES



LACTANTIUS
THE DIVINE INSTITUTES

DIVINE INSTITUTES, BOOK I
(OF THE FALSE WORSHIP OF THE GODS)

PREFACE.— OF WHAT GREAT VALUE THE KNOWLEDGE OF THE TRUTH IS AND ALWAYS HAS BEEN.

MEN OF GREAT AND DISTINGUISHED TALENT, WHEN THEY HAD ENTIRELY DEVOTED THEMSELVES TO LEARNING, HOLDING IN CONTEMPT ALL ACTIONS BOTH PRIVATE AND PUBLIC, APPLIED TO THE PURSUIT OF INVESTIGATING THE TRUTH WHATEVER LABOUR COULD BE BESTOWED UPON IT; THINKING IT MUCH MORE EXCELLENT TO INVESTIGATE AND KNOW THE METHOD OF HUMAN AND DIVINE THINGS, THAN TO BE ENTIRELY OCCUPIED WITH THE HEAPING UP OF RICHES OR THE ACCUMULATION OF HONOURS. FOR NO ONE CAN BE MADE BETTER OR MORE JUST BY THESE THINGS, SINCE THEY ARE FRAIL AND EARTHLY, AND PERTAIN TO THE ADORNING OF THE BODY ONLY. THOSE MEN WERE INDEED MOST DESERVING OF THE KNOWLEDGE OF THE TRUTH, WHICH THEY SO GREATLY DESIRED TO KNOW, THAT THEY EVEN PREFERRED IT TO ALL THINGS. FOR IT IS PLAIN THAT SOME GAVE UP THEIR PROPERTY, AND ALTOGETHER ABANDONED THE PURSUIT OF PLEASURES, THAT, BEING DISENGAGED AND WITHOUT IMPEDIMENT, THEY MIGHT FOLLOW THE SIMPLE TRUTH, AND IT ALONE. AND SO GREATLY DID THE NAME AND AUTHORITY OF THE TRUTH PREVAIL WITH THEM, THAT THEY PROCLAIMED THAT THE REWARD OF THE GREATEST GOOD WAS CONTAINED IN IT. BUT THEY DID NOT OBTAIN THE OBJECT OF THEIR WISH, AND AT THE SAME TIME LOST THEIR LABOUR AND INDUSTRY; BECAUSE THE TRUTH, THAT IS THE SECRET OF THE MOST HIGH GOD, WHO CREATED ALL THINGS, CANNOT BE ATTAINED BY OUR OWN ABILITY AND PERCEPTIONS. OTHERWISE THERE WOULD BE NO DIFFERENCE BETWEEN GOD AND MAN, IF HUMAN THOUGHT COULD REACH TO THE COUNSELS AND ARRANGEMENTS OF THAT ETERNAL MAJESTY. AND BECAUSE IT WAS IMPOSSIBLE THAT THE DIVINE METHOD OF PROCEDURE SHOULD BECOME KNOWN TO MAN BY HIS OWN EFFORTS, GOD DID NOT SUFFER MAN ANY LONGER TO ERR IN SEARCH OF THE LIGHT OF WISDOM, AND TO WANDER THROUGH INEXTRICABLE DARKNESS WITHOUT ANY RESULT OF HIS LABOUR, BUT AT LENGTH OPENED HIS EYES, AND MADE THE INVESTIGATION OF THE TRUTH HIS OWN GIFT, SO THAT HE MIGHT SHOW THE NOTHINGNESS OF HUMAN WISDOM, AND POINT OUT TO MAN WANDERING IN ERROR THE WAY OF OBTAINING IMMORTALITY.

BUT SINCE FEW MAKE USE OF THIS HEAVENLY BENEFIT AND GIFT, BECAUSE THE TRUTH LIES HIDDEN VEILED IN OBSCURITY; AND IT IS EITHER AN OBJECT OF CONTEMPT TO THE LEARNED BECAUSE IT HAS NOT SUITABLE DEFENDERS, OR IS HATED BY THE UNLEARNED ON ACCOUNT OF ITS NATURAL SEVERITY, WHICH THE NATURE OF MEN INCLINED TO VICES CANNOT ENDURE: FOR BECAUSE THERE IS A BITTERNESS MINGLED WITH VIRTUES, WHILE VICES ARE SEASONED WITH PLEASURE, OFFENDED BY THE FORMER AND SOOTHED BY THE LATTER, THEY ARE BORNE HEADLONG, AND DECEIVED BY THE APPEARANCE OF GOOD THINGS, THEY EMBRACE EVILS FOR GOODS, — I HAVE BELIEVED THAT THESE ERRORS SHOULD BE ENCOUNTERED, THAT BOTH THE LEARNED MAY BE DIRECTED TO TRUE WISDOM, AND THE UNLEARNED TO TRUE RELIGION. AND THIS PROFESSION IS TO BE THOUGHT MUCH BETTER, MORE USEFUL AND GLORIOUS, THAN THAT OF ORATORY, IN WHICH BEING LONG ENGAGED, WE TRAINED YOUNG MEN NOT TO VIRTUE, BUT ALTOGETHER TO CUNNING WICKEDNESS. CERTAINLY WE SHALL NOW MUCH MORE RIGHTLY DISCUSS RESPECTING THE HEAVENLY PRECEPTS, BY WHICH WE MAY BE ABLE TO INSTRUCT THE MINDS OF MEN TO THE WORSHIP OF THE TRUE MAJESTY. NOR DOES HE DESERVE SO WELL RESPECTING THE AFFAIRS OF MEN, WHO IMPARTS THE KNOWLEDGE OF SPEAKING WELL, AS HE WHO TEACHES MEN TO LIVE IN PIETY AND INNOCENCE; ON WHICH ACCOUNT THE PHILOSOPHERS WERE IN GREATER GLORY AMONG THE GREEKS THAN THE ORATORS. FOR THEY, THE PHILOSOPHERS, WERE CONSIDERED TEACHERS OF RIGHT LIVING, WHICH IS FAR MORE EXCELLENT, SINCE TO SPEAK WELL BELONGS ONLY TO A FEW, BUT TO LIVE WELL BELONGS TO ALL. YET THAT PRACTICE IN FICTITIOUS SUITS HAS BEEN OF GREAT ADVANTAGE TO US, SO THAT WE ARE NOW ABLE TO PLEAD THE CAUSE OF TRUTH WITH GREATER COPIOUSNESS AND ABILITY OF SPEAKING; FOR ALTHOUGH THE TRUTH MAY BE DEFENDED WITHOUT ELOQUENCE, AS IT OFTEN HAS BEEN DEFENDED BY MANY, YET IT NEEDS TO BE EXPLAINED, AND IN A MEASURE DISCUSSED, WITH DISTINCTNESS AND ELEGANCE OF SPEECH, IN ORDER THAT IT MAY FLOW WITH GREATER POWER INTO THE MINDS OF MEN, BEING BOTH PROVIDED WITH ITS OWN FORCE, AND ADORNED WITH THE BRILLIANCY OF SPEECH.

CHAPTER 1.— OF RELIGION AND WISDOM.

WE UNDERTAKE, THEREFORE, TO DISCUSS RELIGION AND DIVINE THINGS. FOR IF SOME OF THE GREATEST ORATORS, VETERANS AS IT WERE OF THEIR PROFESSION, HAVING COMPLETED THE WORKS OF THEIR PLEADINGS, AT LAST GAVE THEMSELVES UP TO PHILOSOPHY, AND REGARDED THAT AS A MOST JUST REST FROM THEIR LABOURS, IF THEY TORTURED THEIR MINDS IN THE INVESTIGATION OF THOSE THINGS WHICH COULD NOT BE FOUND OUT, SO THAT THEY APPEAR TO HAVE SOUGHT FOR THEMSELVES NOT SO MUCH LEISURE AS OCCUPATION, AND THAT INDEED WITH MUCH GREATER TROUBLE THAN IN THEIR FORMER PURSUIT; HOW MUCH MORE JUSTLY SHALL I BETAKE MYSELF AS TO A MOST SAFE HARBOUR, TO THAT PIOUS, TRUE, AND DIVINE WISDOM, IN WHICH ALL THINGS ARE READY FOR UTTERANCE, PLEASANT TO THE HEARING, EASY TO BE UNDERSTOOD, HONOURABLE TO BE UNDERTAKEN! AND IF SOME SKILFUL MEN AND ARBITERS OF JUSTICE COMPOSED AND PUBLISHED INSTITUTIONS OF CIVIL LAW, BY WHICH THEY MIGHT LULL THE STRIFES AND CONTENTIONS OF DISCORDANT CITIZENS, HOW MUCH BETTER AND MORE RIGHTLY SHALL WE FOLLOW UP IN WRITING THE DIVINE INSTITUTIONS, IN WHICH WE SHALL NOT SPEAK ABOUT RAIN-DROPPINGS, OR THE TURNING OF WATERS, OR THE PREFERRING OF CLAIMS, BUT WE SHALL SPEAK OF HOPE, OF LIFE, OF SALVATION, OF IMMORTALITY, AND OF GOD, THAT WE MAY PUT AN END TO DEADLY SUPERSTITIONS AND MOST DISGRACEFUL ERRORS.

AND WE NOW COMMENCE THIS WORK UNDER THE AUSPICES OF YOUR NAME, O MIGHTY EMPEROR CONSTANTINE, WHO WERE THE FIRST OF THE ROMAN PRINCES TO REPUDIATE ERRORS, AND TO ACKNOWLEDGE AND HONOUR THE MAJESTY OF THE ONE AND ONLY TRUE GOD. FOR WHEN THAT MOST HAPPY DAY HAD SHONE UPON THE WORLD, IN WHICH THE MOST HIGH GOD RAISED YOU TO THE PROSPEROUS HEIGHT OF POWER, YOU ENTERED UPON A DOMINION WHICH WAS SALUTARY AND DESIRABLE FOR ALL, WITH AN EXCELLENT BEGINNING, WHEN, RESTORING JUSTICE WHICH HAD BEEN OVERTHROWN AND TAKEN AWAY, YOU EXPIATED THE MOST SHAMEFUL DEED OF OTHERS. IN RETURN FOR WHICH ACTION GOD WILL GRANT TO YOU HAPPINESS, VIRTUE, AND LENGTH OF DAYS, THAT EVEN WHEN OLD YOU MAY GOVERN THE STATE WITH THE SAME JUSTICE WITH WHICH YOU BEGAN IN YOUTH, AND MAY HAND DOWN TO YOUR CHILDREN THE GUARDIANSHIP OF THE ROMAN NAME, AS YOU YOURSELF RECEIVED IT FROM YOUR FATHER. FOR TO THE WICKED, WHO STILL RAGE AGAINST THE RIGHTEOUS IN OTHER PARTS OF THE WORLD, THE OMNIPOTENT WILL ALSO REPAY THE REWARD OF THEIR WICKEDNESS WITH A SEVERITY PROPORTIONED TO ITS TARDINESS; FOR AS HE IS A MOST INDULGENT FATHER TOWARDS THE GODLY, SO IS HE A MOST UPRIGHT JUDGE AGAINST THE UNGODLY. AND IN MY DESIRE TO DEFEND HIS RELIGION AND DIVINE WORSHIP, TO WHOM CAN I RATHER APPEAL, WHOM CAN I ADDRESS, BUT HIM BY WHOM JUSTICE AND WISDOM HAVE BEEN RESTORED TO THE AFFAIRS OF MEN?

THEREFORE, LEAVING THE AUTHORS OF THIS EARTHLY PHILOSOPHY, WHO BRING FORWARD NOTHING CERTAIN, LET US APPROACH THE RIGHT PATH; FOR IF I CONSIDERED THESE TO BE SUFFICIENTLY SUITABLE GUIDES TO A GOOD LIFE, I WOULD BOTH FOLLOW THEM MYSELF, AND EXHORT OTHERS TO FOLLOW THEM. BUT SINCE THEY DISAGREE AMONG ONE ANOTHER WITH GREAT CONTENTION, AND ARE FOR THE MOST PART AT VARIANCE WITH THEMSELVES, IT IS EVIDENT THAT THEIR PATH IS BY NO MEANS STRAIGHTFORWARD; SINCE THEY HAVE SEVERALLY MARKED OUT DISTINCT WAYS FOR THEMSELVES ACCORDING TO THEIR OWN WILL, AND HAVE LEFT GREAT CONFUSION TO THOSE WHO ARE SEEKING FOR THE TRUTH. BUT SINCE THE TRUTH IS REVEALED FROM HEAVEN TO US WHO HAVE RECEIVED THE MYSTERY OF TRUE RELIGION, AND SINCE WE FOLLOW GOD, THE TEACHER OF WISDOM AND THE GUIDE TO TRUTH, WE CALL TOGETHER ALL, WITHOUT ANY DISTINCTION EITHER OF SEX OR OF AGE, TO HEAVENLY PASTURE. FOR THERE IS NO MORE PLEASANT FOOD FOR THE SOUL THAN THE KNOWLEDGE OF TRUTH, TO THE MAINTAINING AND EXPLAINING OF WHICH WE HAVE DESTINED SEVEN BOOKS, ALTHOUGH THE SUBJECT IS ONE OF ALMOST BOUNDLESS AND IMMEASURABLE LABOUR; SO THAT IF ANY ONE SHOULD WISH TO DILATE UPON AND FOLLOW UP THESE THINGS TO THEIR FULL EXTENT, HE WOULD HAVE SUCH AN EXUBERANT SUPPLY OF SUBJECTS, THAT NEITHER BOOKS WOULD FIND ANY LIMIT, NOR SPEECH ANY END. BUT ON THIS ACCOUNT WE WILL PUT TOGETHER ALL THINGS BRIEFLY, BECAUSE THOSE THINGS WHICH WE ARE ABOUT TO BRING FORWARD ARE SO PLAIN AND LUCID, THAT IT SEEMS TO BE MORE WONDERFUL THAT THE TRUTH APPEARS SO OBSCURE TO MEN, AND TO THOSE ESPECIALLY WHO ARE COMMONLY ESTEEMED WISE, OR BECAUSE MEN WILL ONLY NEED TO BE TRAINED BY US — THAT IS, TO BE RECALLED FROM THE ERROR IN WHICH THEY ARE ENTANGLED TO A BETTER COURSE OF LIFE.

AND IF, AS I HOPE, WE SHALL ATTAIN TO THIS, WE WILL SEND THEM TO THE VERY FOUNTAIN OF LEARNING, WHICH IS MOST RICH AND ABUNDANT, BY COPIOUS DRAUGHTS OF WHICH THEY MAY APPEASE THE THIRST CONCEIVED WITHIN, AND QUENCH THEIR ARDOUR. AND ALL THINGS WILL BE EASY, READY OF ACCOMPLISHMENT, AND CLEAR TO THEM, IF ONLY THEY ARE NOT ANNOYED AT APPLYING PATIENCE IN READING OR HEARING TO THE PERCEPTION OF THE DISCIPLINE OF WISDOM. FOR MANY, PERTINACIOUSLY ADHERING TO VAIN SUPERSTITIONS, HARDEN THEMSELVES AGAINST THE MANIFEST TRUTH, NOT SO MUCH DESERVING WELL OF THEIR RELIGIONS, WHICH THEY WRONGLY MAINTAIN, AS THEY DESERVE ILL OF THEMSELVES; WHO, WHEN THEY HAVE A STRAIGHT PATH, SEEK DEVIOUS WINDINGS; WHO LEAVE THE LEVEL GROUND THAT THEY MAY GLIDE OVER A PRECIPICE; WHO LEAVE THE LIGHT, THAT, BLIND AND ENFEEBLED, THEY MAY LIE IN DARKNESS. WE MUST PROVIDE FOR THESE, THAT THEY MAY NOT FIGHT AGAINST THEMSELVES, AND THAT THEY MAY BE WILLING AT LENGTH TO BE FREED FROM INVETERATE ERRORS. AND THIS THEY WILL ASSUREDLY DO IF THEY SHALL AT ANY TIME SEE FOR WHAT PURPOSE THEY WERE BORN; FOR THIS IS THE CAUSE OF THEIR PERVERSENESS — NAMELY, IGNORANCE OF THEMSELVES: AND IF ANY ONE, HAVING GAINED THE KNOWLEDGE OF THE TRUTH, SHALL HAVE SHAKEN OFF THIS IGNORANCE, HE WILL KNOW TO WHAT OBJECT HIS LIFE IS TO BE DIRECTED, AND HOW IT IS TO BE SPENT. AND I THUS BRIEFLY DEFINE THE SUM OF THIS KNOWLEDGE, THAT NEITHER IS ANY RELIGION TO BE UNDERTAKEN WITHOUT WISDOM, NOR ANY WISDOM TO BE APPROVED OF WITHOUT RELIGION.

CHAPTER 2. THAT THERE IS A PROVIDENCE IN THE AFFAIRS OF MEN.

HAVING THEREFORE UNDERTAKEN THE OFFICE OF EXPLAINING THE TRUTH, I DID NOT THINK IT SO NECESSARY TO TAKE MY COMMENCEMENT FROM THAT INQUIRY WHICH NATURALLY SEEMS THE FIRST, WHETHER THERE IS A PROVIDENCE WHICH CONSULTS FOR ALL THINGS, OR ALL THINGS WERE EITHER MADE OR ARE GOVERNED BY CHANCE; WHICH SENTIMENT WAS INTRODUCED BY DEMOCRITUS, AND CONFIRMED BY EPICURUS. BUT BEFORE THEM, WHAT DID PROTAGORAS EFFECT, WHO RAISED DOUBTS RESPECTING THE GODS; OR DIAGORAS AFTERWARDS, WHO EXCLUDED THEM; AND SOME OTHERS, WHO DID NOT HOLD THE EXISTENCE OF GODS, EXCEPT THAT THERE WAS SUPPOSED TO BE NO PROVIDENCE? THESE, HOWEVER, WERE MOST VIGOROUSLY OPPOSED BY THE OTHER PHILOSOPHERS, AND ESPECIALLY BY THE STOICS, WHO TAUGHT THAT THE UNIVERSE COULD NEITHER HAVE BEEN MADE WITHOUT DIVINE INTELLIGENCE, NOR CONTINUE TO EXIST UNLESS IT WERE GOVERNED BY THE HIGHEST INTELLIGENCE. BUT EVEN MARCUS TULLIUS, ALTHOUGH HE WAS A DEFENDER OF THE ACADEMIC SYSTEM, DISCUSSED AT LENGTH AND ON MANY OCCASIONS RESPECTING THE PROVIDENCE WHICH GOVERNS AFFAIRS, CONFIRMING THE ARGUMENTS OF THE STOICS, AND HIMSELF ADDUCING MANY NEW ONES; AND THIS HE DOES BOTH IN ALL THE BOOKS OF HIS OWN PHILOSOPHY, AND ESPECIALLY IN THOSE WHICH TREAT OF THE NATURE OF THE GODS.

AND IT WAS NO DIFFICULT TASK, INDEED, TO REFUTE THE FALSEHOODS OF A FEW MEN WHO ENTERTAINED PERVERSE SENTIMENTS BY THE TESTIMONY OF COMMUNITIES AND TRIBES, WHO ON THIS ONE POINT HAD NO DISAGREEMENT. FOR THERE IS NO ONE SO UNCIVILIZED, AND OF SUCH AN UNCULTIVATED DISPOSITION, WHO, WHEN HE RAISES HIS EYES TO HEAVEN, ALTHOUGH HE KNOWS NOT BY THE PROVIDENCE OF WHAT GOD ALL THIS VISIBLE UNIVERSE IS GOVERNED, DOES NOT UNDERSTAND FROM THE VERY MAGNITUDE OF THE OBJECTS, FROM THEIR MOTION, ARRANGEMENT, CONSTANCY, USEFULNESS, BEAUTY, AND TEMPERAMENT, THAT THERE IS SOME PROVIDENCE, AND THAT THAT WHICH EXISTS WITH WONDERFUL METHOD MUST HAVE BEEN PREPARED BY SOME GREATER INTELLIGENCE. AND FOR US, ASSUREDLY, IT IS VERY EASY TO FOLLOW UP THIS PART AS COPIOUSLY AS IT MAY PLEASE US. BUT BECAUSE THE SUBJECT HAS BEEN MUCH AGITATED AMONG PHILOSOPHERS, AND THEY WHO TAKE AWAY PROVIDENCE APPEAR TO HAVE BEEN SUFFICIENTLY ANSWERED BY MEN OF SAGACITY AND ELOQUENCE, AND BECAUSE IT IS NECESSARY TO SPEAK, IN DIFFERENT PLACES THROUGHOUT THIS WORK WHICH WE HAVE UNDERTAKEN, RESPECTING THE SKILL OF THE DIVINE PROVIDENCE, LET US FOR THE PRESENT OMIT THIS INQUIRY, WHICH IS SO CLOSELY CONNECTED WITH THE OTHER QUESTIONS, THAT IT SEEMS POSSIBLE FOR US TO DISCUSS NO SUBJECT, WITHOUT AT THE SAME TIME DISCUSSING THE SUBJECT OF PROVIDENCE.

CHAPTER 3. WHETHER THE UNIVERSE IS GOVERNED BY THE POWER OF ONE GOD OR OF MANY.

LET THE COMMENCEMENT OF OUR WORK THEREFORE BE THAT INQUIRY WHICH CLOSELY FOLLOWS AND IS CONNECTED WITH THE FIRST: WHETHER THE UNIVERSE IS GOVERNED BY THE POWER OF ONE GOD OR OF MANY. THERE IS NO ONE, WHO POSSESSES INTELLIGENCE AND USES REFLECTION, WHO DOES NOT UNDERSTAND THAT IT IS ONE BEING WHO BOTH CREATED ALL THINGS AND GOVERNS THEM WITH THE SAME ENERGY BY WHICH HE CREATED THEM. FOR WHAT NEED IS THERE OF MANY TO SUSTAIN THE GOVERNMENT OF THE UNIVERSE? UNLESS WE SHOULD HAPPEN TO THINK THAT, IF THERE WERE MORE THAN ONE, EACH WOULD POSSESS LESS MIGHT AND STRENGTH. AND THEY WHO HOLD THAT THERE ARE MANY GODS, DO INDEED EFFECT THIS; FOR THOSE GODS MUST OF NECESSITY BE WEAK, SINCE INDIVIDUALLY, WITHOUT THE AID OF THE OTHERS, THEY WOULD BE UNABLE TO SUSTAIN THE GOVERNMENT OF SO VAST A MASS. BUT GOD, WHO IS THE ETERNAL MIND, IS UNDOUBTEDLY OF EXCELLENCE, COMPLETE AND PERFECT IN EVERY PART. AND IF THIS IS TRUE, HE MUST OF NECESSITY BE ONE. FOR POWER OR EXCELLENCE, WHICH IS COMPLETE, RETAINS ITS OWN PECULIAR STABILITY. BUT THAT IS TO BE REGARDED AS SOLID FROM WHICH NOTHING CAN BE TAKEN AWAY, THAT AS PERFECT TO WHICH NOTHING CAN BE ADDED.

WHO CAN DOUBT THAT HE WOULD BE A MOST POWERFUL KING WHO SHOULD HAVE THE GOVERNMENT OF THE WHOLE WORLD? AND NOT WITHOUT REASON, SINCE ALL THINGS WHICH EVERYWHERE EXIST WOULD BELONG TO HIM, SINCE ALL RESOURCES FROM ALL QUARTERS WOULD BE CENTRED IN HIM ALONE. BUT IF MORE THAN ONE DIVIDE THE GOVERNMENT OF THE WORLD, UNDOUBTEDLY EACH WILL HAVE LESS POWER AND STRENGTH, SINCE EVERY ONE MUST CONFINE HIMSELF WITHIN HIS PRESCRIBED PORTION. IN THE SAME MANNER ALSO, IF THERE ARE MORE GODS THAN ONE, THEY WILL BE OF LESS WEIGHT, OTHERS HAVING IN

THEMSELVES THE SAME POWER. BUT THE NATURE OF EXCELLENCE ADMITS OF GREATER PERFECTION IN HIM IN WHOM THE WHOLE IS, THAN IN HIM IN WHOM THERE IS ONLY A SMALL PART OF THE WHOLE. BUT GOD, IF HE IS PERFECT, AS HE OUGHT TO BE, CANNOT BUT BE ONE, BECAUSE HE IS PERFECT, SO THAT ALL THINGS MAY BE IN HIM. THEREFORE THE EXCELLENCES AND POWERS OF THE GODS MUST NECESSARILY BE WEAKER, BECAUSE SO MUCH WILL BE WANTING TO EACH AS SHALL BE IN THE OTHERS; AND SO THE MORE THERE ARE, SO MUCH THE LESS POWERFUL WILL THEY BE. WHY SHOULD I MENTION THAT THIS HIGHEST POWER AND DIVINE ENERGY IS ALTOGETHER INCAPABLE OF DIVISION? FOR WHATEVER IS CAPABLE OF DIVISION MUST OF NECESSITY BE LIABLE TO DESTRUCTION ALSO. BUT IF DESTRUCTION IS FAR REMOVED FROM GOD, BECAUSE HE IS INCORRUPTIBLE AND ETERNAL, IT FOLLOWS THAT THE DIVINE POWER IS INCAPABLE OF DIVISION. THEREFORE GOD IS ONE, IF THAT WHICH ADMITS OF SO GREAT POWER CAN BE NOTHING ELSE: AND YET THOSE WHO DEEM THAT THERE ARE MANY GODS, SAY THAT THEY HAVE DIVIDED THEIR FUNCTIONS AMONG THEMSELVES; BUT WE WILL DISCUSS ALL THESE MATTERS AT THEIR PROPER PLACES. IN THE MEANTIME, I AFFIRM THIS, WHICH BELONGS TO THE PRESENT SUBJECT. IF THEY HAVE DIVIDED THEIR FUNCTIONS AMONG THEMSELVES, THE MATTER COMES BACK TO THE SAME POINT, THAT ANY ONE OF THEM IS UNABLE TO SUPPLY THE PLACE OF ALL. HE CANNOT, THEN, BE PERFECT WHO IS UNABLE TO GOVERN ALL THINGS WHILE THE OTHERS ARE UNEMPLOYED. AND SO IT COMES TO PASS, THAT FOR THE GOVERNMENT OF THE UNIVERSE THERE IS MORE NEED OF THE PERFECT EXCELLENCE OF ONE THAN OF THE IMPERFECT POWERS OF MANY. BUT HE WHO IMAGINES THAT SO GREAT A MAGNITUDE AS THIS CANNOT BE GOVERNED BY ONE BEING, IS DECEIVED. FOR HE DOES NOT COMPREHEND HOW GREAT ARE THE MIGHT AND POWER OF THE DIVINE MAJESTY, IF HE THINKS THAT THE ONE GOD, WHO HAD POWER TO CREATE THE UNIVERSE, IS ALSO UNABLE TO GOVERN THAT WHICH HE HAS CREATED. BUT IF HE CONCEIVES IN HIS MIND HOW GREAT IS THE IMMENSITY OF THAT DIVINE WORK, WHEN BEFORE IT WAS NOTHING, YET THAT BY THE POWER AND WISDOM OF GOD IT WAS MADE OUT OF NOTHING — A WORK WHICH COULD ONLY BE COMMENCED AND ACCOMPLISHED BY ONE — HE WILL NOW UNDERSTAND THAT THAT WHICH HAS BEEN ESTABLISHED BY ONE IS MUCH MORE EASILY GOVERNED BY ONE.

SOME ONE MAY PERHAPS SAY THAT SO IMMENSE A WORK AS THAT OF THE UNIVERSE COULD NOT EVEN HAVE BEEN FABRICATED EXCEPT BY MANY. BUT HOWEVER MANY AND HOWEVER GREAT HE MAY CONSIDER THEM — WHATEVER MAGNITUDE, POWER, EXCELLENCE, AND MAJESTY HE MAY ATTRIBUTE TO THE MANY — THE WHOLE OF THAT I ASSIGN TO ONE, AND SAY THAT IT EXISTS IN ONE: SO THAT THERE IS IN HIM SUCH AN AMOUNT OF THESE PROPERTIES AS CAN NEITHER BE CONCEIVED NOR EXPRESSED. AND SINCE WE FAIL IN THIS SUBJECT, BOTH IN PERCEPTION AND IN WORDS — FOR NEITHER DOES THE HUMAN BREAST ADMIT THE LIGHT OF SO GREAT UNDERSTANDING, NOR IS THE MORTAL TONGUE CAPABLE OF EXPLAINING SUCH GREAT SUBJECTS — IT IS RIGHT THAT WE SHOULD UNDERSTAND AND SAY THIS VERY SAME THING. I SEE, AGAIN, WHAT CAN BE ALLEGED ON THE OTHER HAND, THAT THOSE MANY GODS ARE SUCH AS WE HOLD THE ONE GOD TO BE. BUT THIS CANNOT POSSIBLY BE SO, BECAUSE THE POWER OF THESE GODS INDIVIDUALLY WILL NOT BE ABLE TO PROCEED FURTHER, THE POWER OF THE OTHERS MEETING AND HINDERING THEM. FOR EITHER EACH MUST BE UNABLE TO PASS BEYOND HIS OWN LIMITS, OR, IF HE SHALL HAVE PASSED BEYOND THEM, HE MUST DRIVE ANOTHER FROM HIS BOUNDARIES. THEY WHO BELIEVE THAT THERE ARE MANY GODS, DO NOT SEE THAT IT MAY HAPPEN THAT SOME MAY BE OPPOSED TO OTHERS IN THEIR WISHES, FROM WHICH CIRCUMSTANCE DISPUTING AND CONTENTION WOULD ARISE AMONG THEM; AS HOMER REPRESENTED THE GODS AT WAR AMONG THEMSELVES, SINCE SOME DESIRED THAT TROY SHOULD BE TAKEN, OTHERS OPPOSED IT. THE UNIVERSE, THEREFORE, MUST BE RULED BY THE WILL OF ONE. FOR UNLESS THE POWER OVER THE SEPARATE PARTS BE REFERRED TO ONE AND THE SAME PROVIDENCE, THE WHOLE ITSELF WILL NOT BE ABLE TO EXIST; SINCE EACH TAKES CARE OF NOTHING BEYOND THAT WHICH BELONGS PECULIARLY TO HIM, JUST AS WARFARE COULD NOT BE CARRIED ON WITHOUT ONE GENERAL AND COMMANDER. BUT IF THERE WERE IN ONE ARMY AS MANY GENERALS AS THERE ARE LEGIONS, COHORTS, DIVISIONS, AND SQUADRONS, FIRST OF ALL IT WOULD NOT BE POSSIBLE FOR THE ARMY TO BE DRAWN OUT IN BATTLE ARRAY, SINCE EACH WOULD REFUSE THE PERIL; NOR COULD IT EASILY BE GOVERNED OR CONTROLLED, BECAUSE ALL WOULD USE THEIR OWN PECULIAR COUNSELS, BY THE DIVERSITY OF WHICH THEY WOULD INFLICT MORE INJURY THAN THEY WOULD CONFER ADVANTAGE. SO, IN THIS GOVERNMENT OF THE AFFAIRS OF NATURE, UNLESS THERE SHALL BE ONE TO WHOM THE CARE OF THE WHOLE IS REFERRED, ALL THINGS WILL BE DISSOLVED AND FALL TO DECAY.

BUT TO SAY THAT THE UNIVERSE IS GOVERNED BY THE WILL OF MANY, IS EQUIVALENT TO A DECLARATION THAT THERE ARE MANY MINDS IN ONE BODY, SINCE THERE ARE MANY AND VARIOUS OFFICES OF THE MEMBERS, SO THAT SEPARATE MINDS MAY BE SUPPOSED TO GOVERN SEPARATE SENSES; AND ALSO THE MANY AFFECTIONS, BY WHICH WE ARE ACCUSTOMED TO BE MOVED EITHER TO ANGER, OR TO DESIRE, OR TO JOY, OR TO FEAR, OR TO PITY, SO THAT IN ALL THESE AFFECTIONS AS MANY MINDS MAY BE SUPPOSED TO OPERATE; AND IF ANY ONE SHOULD SAY THIS, HE WOULD APPEAR TO BE DESTITUTE EVEN OF THAT VERY MIND, WHICH IS ONE. BUT IF IN ONE BODY ONE MIND POSSESSES THE GOVERNMENT OF SO MANY THINGS, AND IS AT THE SAME TIME OCCUPIED WITH THE WHOLE, WHY SHOULD ANY ONE SUPPOSE THAT THE UNIVERSE CANNOT BE GOVERNED BY ONE, BUT THAT IT CAN BE GOVERNED BY MORE THAN ONE? AND BECAUSE THOSE MAINTAINERS OF MANY GODS ARE AWARE OF THIS, THEY SAY THAT THEY SO PRESIDE OVER SEPARATE OFFICES AND PARTS, THAT THERE IS STILL ONE CHIEF RULER. THE OTHERS, THEREFORE, ON THIS PRINCIPLE, WILL NOT BE GODS, BUT ATTENDANTS AND MINISTERS, WHOM THAT ONE MOST MIGHTY AND OMNIPOTENT APPOINTED TO THESE OFFICES, AND THEY THEMSELVES WILL BE SUBSERVIENT TO HIS AUTHORITY AND COMMAND. IF, THEREFORE, ALL ARE NOT EQUAL TO ONE ANOTHER, ALL ARE NOT GODS; FOR THAT WHICH SERVES AND THAT WHICH RULES CANNOT BE THE SAME. FOR IF GOD IS A TITLE OF THE HIGHEST POWER, HE MUST BE INCORRUPTIBLE, PERFECT, INCAPABLE OF SUFFERING, AND SUBJECT TO NO OTHER BEING; THEREFORE THEY ARE NOT GODS WHOM NECESSITY COMPELS TO OBEY THE ONE GREATEST GOD. BUT BECAUSE THEY WHO HOLD THIS OPINION ARE NOT DECEIVED WITHOUT CAUSE, WE WILL PRESENTLY LAY OPEN THE CAUSE OF THIS ERROR. NOW, LET US PROVE BY TESTIMONIES THE UNITY OF THE DIVINE POWER.

CHAPTER 4. THAT THE ONE GOD WAS FORETOLD EVEN BY THE PROPHETS.

THE PROPHETS, WHO WERE VERY MANY, PROCLAIM AND DECLARE THE ONE GOD; FOR, BEING FILLED WITH THE INSPIRATION OF THE ONE GOD, THEY PREDICTED THINGS TO COME, WITH AGREEING AND HARMONIOUS VOICE. BUT THOSE WHO ARE IGNORANT OF THE TRUTH DO NOT THINK THAT THESE PROPHETS ARE TO BE BELIEVED; FOR THEY SAY THAT THOSE VOICES ARE NOT DIVINE, BUT HUMAN. FORSOOTH, BECAUSE THEY PROCLAIM ONE GOD, THEY WERE EITHER MADMEN OR DECEIVERS. BUT TRULY WE SEE THAT THEIR PREDICTIONS HAVE BEEN FULFILLED, AND ARE IN COURSE OF FULFILMENT DAILY; AND THEIR FORESIGHT, AGREEING AS IT DOES TO ONE OPINION, TEACHES THAT THEY WERE NOT UNDER THE IMPULSE OF MADNESS. FOR WHO POSSESSED OF A FRENZIED MIND WOULD BE ABLE, I DO NOT SAY TO PREDICT THE FUTURE, BUT EVEN TO SPEAK COHERENTLY? WERE THEY, THEREFORE, WHO SPOKE SUCH THINGS DECEITFUL? WHAT WAS SO UTTERLY FOREIGN TO THEIR NATURE AS A SYSTEM OF DECEIT, WHEN THEY THEMSELVES RESTRAINED OTHERS FROM ALL FRAUD? FOR TO THIS END WERE THEY SENT BY GOD, THAT THEY SHOULD BOTH BE HERALDS OF HIS MAJESTY, AND CORRECTORS OF THE WICKEDNESS OF MAN.

MOREOVER, THE INCLINATION TO FEIGN AND SPEAK FALSELY BELONGS TO THOSE WHO COVET RICHES, AND EAGERLY DESIRE GAINS — A DISPOSITION WHICH WAS FAR REMOVED FROM THOSE HOLY MEN. FOR THEY SO DISCHARGED THE OFFICE ENTRUSTED TO THEM, THAT, DISREGARDING ALL THINGS NECESSARY FOR THE MAINTENANCE OF LIFE, THEY WERE SO FAR FROM LAYING UP STORE FOR THE FUTURE, THAT THEY DID NOT EVEN LABOUR FOR THE DAY, CONTENT WITH THE UNSTORED FOOD WHICH GOD HAD SUPPLIED; AND THESE NOT ONLY HAD NO GAINS, BUT EVEN ENDURED TORMENTS AND DEATH. FOR THE PRECEPTS OF RIGHTEOUSNESS ARE DISTASTEFUL TO THE WICKED, AND TO THOSE WHO LEAD AN UNHOLY LIFE. WHEREFORE THEY, WHOSE SINS WERE BROUGHT TO LIGHT AND FORBIDDEN, MOST CRUELLY TORTURED AND SLEW THEM. THEY, THEREFORE, WHO HAD NO DESIRE FOR GAIN, HAD NEITHER THE INCLINATION NOR THE MOTIVE FOR DECEIT. WHY SHOULD I SAY THAT SOME OF THEM WERE PRINCES, OR EVEN KINGS, UPON WHOM THE SUSPICION OF COVETOUSNESS AND FRAUD COULD NOT POSSIBLY FALL, AND YET THEY PROCLAIMED THE ONE GOD WITH THE SAME PROPHETIC FORESIGHT AS THE OTHERS?

CHAPTER 5. OF THE TESTIMONIES OF POETS AND PHILOSOPHERS.

BUT LET US LEAVE THE TESTIMONY OF PROPHETS, LEST A PROOF DERIVED FROM THOSE WHO ARE UNIVERSALLY DISBELIEVED SHOULD APPEAR INSUFFICIENT. LET US COME TO AUTHORS, AND FOR THE DEMONSTRATION OF THE TRUTH LET US CITE AS WITNESSES THOSE VERY PERSONS WHOM THEY ARE ACCUSTOMED TO MAKE USE OF AGAINST US — I MEAN POETS AND PHILOSOPHERS. FROM THESE WE CANNOT FAIL IN PROVING THE UNITY OF GOD; NOT THAT THEY HAD ASCERTAINED THE TRUTH, BUT THAT THE FORCE OF THE TRUTH ITSELF IS SO GREAT, THAT NO ONE CAN BE SO BLIND AS NOT TO SEE THE DIVINE BRIGHTNESS PRESENTING ITSELF TO HIS EYES. THE POETS, THEREFORE, HOWEVER MUCH THEY ADORNED THE GODS IN THEIR POEMS, AND AMPLIFIED THEIR EXPLOITS WITH THE HIGHEST PRAISES, YET VERY FREQUENTLY CONFESS THAT ALL THINGS ARE HELD TOGETHER AND GOVERNED BY ONE SPIRIT OR MIND. ORPHEUS, WHO IS THE MOST ANCIENT OF THE POETS, AND COEVAL WITH THE GODS THEMSELVES — SINCE IT IS REPORTED THAT HE SAILED AMONG THE ARGONAUTS TOGETHER WITH THE SONS OF TYNDARUS AND HERCULES, — SPEAKS OF THE TRUE AND GREAT GOD AS THE FIRST-BORN, BECAUSE NOTHING WAS PRODUCED BEFORE HIM, BUT ALL THINGS SPRUNG FROM HIM. HE ALSO CALLS HIM PHANES BECAUSE WHEN AS YET THERE WAS NOTHING HE FIRST APPEARED AND CAME FORTH FROM THE INFINITE. AND SINCE HE WAS UNABLE TO CONCEIVE IN HIS MIND THE ORIGIN AND NATURE OF THIS BEING, HE SAID THAT HE WAS BORN FROM THE BOUNDLESS AIR: THE FIRST-BORN, PHAETHON, SON OF THE EXTENDED AIR; FOR HE HAD NOTHING MORE TO SAY. HE AFFIRMS THAT THIS BEING IS THE PARENT OF ALL THE GODS, ON WHOSE ACCOUNT HE FRAMED THE HEAVEN, AND PROVIDED FOR HIS CHILDREN THAT THEY MIGHT HAVE A HABITATION AND PLACE OF ABODE IN COMMON: HE BUILT FOR IMMORTALS AN IMPERISHABLE HOME. THUS, UNDER THE GUIDANCE OF NATURE AND REASON, HE UNDERSTOOD THAT THERE WAS A POWER OF SURPASSING GREATNESS WHICH FRAMED HEAVEN AND EARTH. FOR HE COULD NOT SAY THAT JUPITER WAS THE AUTHOR OF ALL THINGS, SINCE HE WAS BORN FROM SATURN; NOR COULD HE SAY THAT SATURN HIMSELF WAS THEIR AUTHOR, SINCE IT WAS REPORTED THAT HE WAS PRODUCED FROM THE HEAVEN; BUT HE DID NOT VENTURE TO SET UP THE HEAVEN AS THE PRIMEVAL GOD, BECAUSE HE SAW THAT IT WAS AN ELEMENT OF THE UNIVERSE, AND MUST ITSELF HAVE HAD AN AUTHOR. THIS CONSIDERATION LED HIM TO THAT FIRST-BORN GOD, TO WHOM HE ASSIGNS AND GIVES THE FIRST PLACE.

HOMER WAS ABLE TO GIVE US NO INFORMATION RELATING TO THE TRUTH, FOR HE WROTE OF HUMAN RATHER THAN DIVINE THINGS. HESIOD WAS ABLE, FOR HE COMPRISED IN THE WORK OF ONE BOOK THE GENERATION OF THE GODS; BUT YET HE GAVE US NO INFORMATION, FOR HE TOOK HIS COMMENCEMENT NOT FROM GOD THE CREATOR, BUT FROM CHAOS, WHICH IS A CONFUSED MASS OF RUDE AND UNARRANGED MATTER; WHEREAS HE OUGHT FIRST TO HAVE EXPLAINED FROM WHAT SOURCE, AT WHAT TIME, AND IN WHAT MANNER, CHAOS ITSELF HAD BEGUN TO EXIST OR TO HAVE CONSISTENCY. WITHOUT DOUBT, AS ALL THINGS WERE PLACED IN ORDER, ARRANGED, AND MADE BY SOME ARTIFICER, SO MATTER ITSELF MUST OF NECESSITY HAVE BEEN FORMED BY SOME BEING. WHO, THEN, MADE IT EXCEPT GOD, TO WHOSE POWER ALL THINGS ARE SUBJECT? BUT HE SHRINKS FROM ADMITTING THIS, WHILE HE DREADS THE UNKNOWN TRUTH. FOR, AS HE WISHED IT TO APPEAR, IT WAS BY THE INSPIRATION OF THE MUSES THAT HE POURED FORTH THAT SONG ON HELICON; BUT HE HAD COME AFTER PREVIOUS MEDITATION AND PREPARATION.

MARO WAS THE FIRST OF OUR POETS TO APPROACH THE TRUTH, WHO THUS SPEAKS RESPECTING THE HIGHEST GOD, WHOM HE CALLS MIND AND SPIRIT: —

KNOW FIRST, THE HEAVEN, THE EARTH, THE MAIN,
THE MOON'S PALE ORB, THE STARRY TRAIN,
ARE NOURISHED BY A SOUL,
A SPIRIT, WHOSE CELESTIAL FLAME
GLOWS IN EACH MEMBER OF THE FRAME,
AND STIRS THE MIGHTY WHOLE.

AND LEST ANY ONE SHOULD HAPPEN TO BE IGNORANT WHAT THAT SPIRIT WAS WHICH HAD SO MUCH POWER, HE HAS DECLARED IT IN ANOTHER PLACE, SAYING: FOR THE DEITY PERVADES ALL LANDS, THE TRACTS OF SEA AND DEPTH OF HEAVEN; THE FLOCKS, THE HERDS, AND MEN, AND ALL THE RACE OF BEASTS, EACH AT ITS BIRTH, DERIVE THEIR SLENDER LIVES FROM HIM.

OVID ALSO, IN THE BEGINNING OF HIS REMARKABLE WORK, WITHOUT ANY DISGUISING OF THE NAME, ADMITS THAT THE UNIVERSE WAS ARRANGED BY GOD, WHOM HE CALLS THE FRAMER OF THE WORLD, THE ARTIFICER OF ALL THINGS. BUT IF EITHER ORPHEUS OR THESE POETS OF OUR COUNTRY HAD ALWAYS MAINTAINED WHAT THEY PERCEIVED UNDER THE GUIDANCE OF NATURE, THEY WOULD HAVE COMPREHENDED THE TRUTH, AND GAINED THE SAME LEARNING WHICH WE FOLLOW.

BUT THUS FAR OF THE POETS. LET US COME TO THE PHILOSOPHERS, WHOSE AUTHORITY IS OF GREATER WEIGHT, AND THEIR JUDGMENT MORE TO BE RELIED ON, BECAUSE THEY ARE BELIEVED TO HAVE PAID ATTENTION, NOT TO MATTERS OF FICTION, BUT TO THE INVESTIGATION OF THE TRUTH. THALES OF MILETUS, WHO WAS ONE OF THE NUMBER OF THE SEVEN WISE MEN, AND WHO IS SAID TO HAVE BEEN THE FIRST OF ALL TO INQUIRE RESPECTING NATURAL CAUSES, SAID THAT WATER WAS THE ELEMENT FROM WHICH ALL THINGS WERE PRODUCED, AND THAT GOD WAS THE MIND WHICH FORMED ALL THINGS FROM WATER. THUS HE PLACED THE MATERIAL OF ALL THINGS IN MOISTURE; HE FIXED THE BEGINNING AND CAUSE OF THEIR PRODUCTION IN GOD. PYTHAGORAS THUS DEFINED THE BEING OF GOD, AS A SOUL PASSING TO AND FRO, AND DIFFUSED THROUGH ALL PARTS OF THE UNIVERSE, AND THROUGH ALL NATURE, FROM WHICH ALL LIVING CREATURES WHICH ARE PRODUCED DERIVE THEIR LIFE. ANAXAGORAS SAID THAT GOD WAS AN INFINITE MIND, WHICH MOVES BY ITS OWN POWER. ANTISTHENES MAINTAINED THAT THE GODS OF THE PEOPLE WERE MANY, BUT THAT THE GOD OF NATURE WAS ONE ONLY; THAT IS, THE FABRICATOR OF THE WHOLE UNIVERSE. CLEANTHES AND ANAXIMENES ASSERT THAT THE AIR IS THE CHIEF DEITY; AND TO THIS OPINION OUR POET HAS ASSENTED: THEN ALMIGHTY FATHER ÆTHER DESCENDS IN FERTILE SHOWERS INTO THE BOSOM OF HIS JOYOUS SPOUSE; AND GREAT HIMSELF, MINGLING WITH HER GREAT BODY, NOURISHES ALL HER OFFSPRING. CHRYSIPPUS SPEAKS OF GOD AS A NATURAL POWER ENDOWED WITH DIVINE REASON, AND SOMETIMES AS A DIVINE NECESSITY. ZENO ALSO SPEAKS OF HIM AS A DIVINE AND NATURAL LAW. THE OPINION OF ALL THESE, HOWEVER UNCERTAIN IT IS, HAS REFERENCE TO ONE POINT — TO THEIR AGREEMENT IN THE EXISTENCE OF ONE PROVIDENCE. FOR WHETHER IT BE NATURE, OR ÆTHER, OR REASON, OR MIND, OR A FATAL NECESSITY, OR A DIVINE LAW, OR IF YOU TERM IT ANYTHING ELSE, IT IS THE SAME WHICH IS CALLED BY US GOD. NOR DOES THE DIVERSITY OF TITLES PROVE AN OBSTACLE, SINCE BY THEIR VERY SIGNIFICATION THEY ALL REFER TO ONE OBJECT. ARISTOTLE, ALTHOUGH HE IS AT VARIANCE WITH HIMSELF, AND BOTH UTTERS AND HOLDS SENTIMENTS OPPOSED TO ONE ANOTHER, YET UPON THE WHOLE BEARS WITNESS THAT ONE MIND PRESIDES OVER THE UNIVERSE. PLATO, WHO IS JUDGED THE

WISEST OF ALL, PLAINLY AND OPENLY MAINTAINS THE RULE OF ONE GOD; NOR DOES HE NAME HIM ÆTHER, OR REASON, OR NATURE, BUT, AS HE TRULY IS, GOD, AND THAT THIS UNIVERSE, SO PERFECT AND WONDERFUL, WAS FABRICATED BY HIM. AND CICERO, FOLLOWING AND IMITATING HIM IN MANY INSTANCES, FREQUENTLY ACKNOWLEDGES GOD, AND CALLS HIM SUPREME, IN THOSE BOOKS WHICH HE WROTE ON THE SUBJECT OF LAWS; AND HE ADDUCES PROOF THAT THE UNIVERSE IS GOVERNED BY HIM, WHEN HE ARGUES RESPECTING THE NATURE OF THE GODS IN THIS WAY: NOTHING IS SUPERIOR TO GOD: THE WORLD MUST THEREFORE BE GOVERNED BY HIM. THEREFORE GOD IS OBEDIENT OR SUBJECT TO NO NATURE; CONSEQUENTLY HE HIMSELF GOVERNS ALL NATURE. BUT WHAT GOD HIMSELF IS HE DEFINES IN HIS CONSOLATION: NOR CAN GOD HIMSELF, AS HE IS COMPREHENDED BY US, BE COMPREHENDED IN ANY OTHER WAY THAN AS A MIND FREE AND UNRESTRAINED, FAR REMOVED FROM ALL MORTAL MATERIALITY, PERCEIVING AND MOVING ALL THINGS.

HOW OFTEN, ALSO, DOES ANNÆUS SENECA, WHO WAS THE KEENEST STOIC OF THE ROMANS, FOLLOW UP WITH DESERVED PRAISE THE SUPREME DEITY! FOR WHEN HE WAS DISCUSSING THE SUBJECT OF PREMATURE DEATH, HE SAID YOU DO NOT UNDERSTAND THE AUTHORITY AND MAJESTY OF YOUR JUDGE, THE RULER OF THE WORLD, AND THE GOD OF HEAVEN AND OF ALL GODS, ON WHOM THOSE DEITIES WHICH WE SEPARATELY WORSHIP AND HONOUR ARE DEPENDENT. ALSO IN HIS EXHORTATIONS: THIS BEING, WHEN HE WAS LAYING THE FIRST FOUNDATIONS OF THE MOST BEAUTIFUL FABRIC, AND WAS COMMENCING THIS WORK, THAN WHICH NATURE HAS KNOWN NOTHING GREATER OR BETTER, THAT ALL THINGS MIGHT SERVE THEIR OWN RULERS, ALTHOUGH HE HAD SPREAD HIMSELF OUT THROUGH THE WHOLE BODY, YET HE PRODUCED GODS AS MINISTERS OF HIS KINGDOM. AND HOW MANY OTHER THINGS LIKE TO OUR OWN WRITERS DID HE SPEAK ON THE SUBJECT OF GOD! BUT THESE THINGS I PUT OFF FOR THE PRESENT, BECAUSE THEY ARE MORE SUITED TO OTHER PARTS OF THE SUBJECT. AT PRESENT IT IS ENOUGH TO DEMONSTRATE THAT MEN OF THE HIGHEST GENIUS TOUCHED UPON THE TRUTH, AND ALMOST GRASPED IT, HAD NOT CUSTOM, INFATUATED BY FALSE OPINIONS, CARRIED THEM BACK; BY WHICH CUSTOM THEY BOTH DEEMED THAT THERE WERE OTHER GODS, AND BELIEVED THAT THOSE THINGS WHICH GOD MADE FOR THE USE OF MAN, AS THOUGH THEY WERE ENDOWED WITH PERCEPTION, WERE TO BE HELD AND WORSHIPPED AS GODS.

CHAPTER 6. OF DIVINE TESTIMONIES, AND OF THE SIBYLS AND THEIR PREDICTIONS.

NOW LET US PASS TO DIVINE TESTIMONIES; BUT I WILL PREVIOUSLY BRING FORWARD ONE WHICH RESEMBLES A DIVINE TESTIMONY, BOTH ON ACCOUNT OF ITS VERY GREAT ANTIQUITY, AND BECAUSE HE WHOM I SHALL NAME WAS TAKEN FROM MEN AND PLACED AMONG THE GODS. ACCORDING TO CICERO, CAIUS COTTA THE PONTIFF, WHILE DISPUTING AGAINST THE STOICS CONCERNING SUPERSTITIONS, AND THE VARIETY OF OPINIONS WHICH PREVAIL RESPECTING THE GODS, IN ORDER THAT HE MIGHT, AFTER THE CUSTOM OF THE ACADEMICS, MAKE EVERYTHING UNCERTAIN, SAYS THAT THERE WERE FIVE MERCURIES; AND HAVING ENUMERATED FOUR IN ORDER, SAYS THAT THE FIFTH WAS HE BY WHOM ARGUS WAS SLAIN, AND THAT ON THIS ACCOUNT HE FLED INTO EGYPT, AND GAVE LAWS AND LETTERS TO THE EGYPTIANS. THE EGYPTIANS CALL HIM THOTH; AND FROM HIM THE FIRST MONTH OF THEIR YEAR, THAT IS, SEPTEMBER, RECEIVED ITS NAME AMONG THEM. HE ALSO BUILT A TOWN, WHICH IS EVEN NOW CALLED IN GREEK HERMOPOLIS (THE TOWN OF MERCURY), AND THE INHABITANTS OF PHENÆ HONOUR HIM WITH RELIGIOUS WORSHIP. AND ALTHOUGH HE WAS A MAN, YET HE WAS OF GREAT ANTIQUITY, AND MOST FULLY IMBUED WITH EVERY KIND OF LEARNING, SO THAT THE KNOWLEDGE OF MANY SUBJECTS AND ARTS ACQUIRED FOR HIM THE NAME OF TRISMEGISTUS. HE WROTE BOOKS, AND THOSE IN GREAT NUMBERS, RELATING TO THE KNOWLEDGE OF DIVINE THINGS, IN WHICH BE ASSERTS THE MAJESTY OF THE SUPREME AND ONLY GOD, AND MAKES MENTION OF HIM BY THE SAME NAMES WHICH WE USE — GOD AND FATHER. AND THAT NO ONE MIGHT INQUIRE HIS NAME, HE SAID THAT HE WAS WITHOUT NAME, AND THAT ON ACCOUNT OF HIS VERY UNITY HE DOES NOT REQUIRE THE PECULIARITY OF A NAME. THESE ARE HIS OWN WORDS: GOD IS ONE, BUT HE WHO IS ONE ONLY DOES NOT NEED A NAME; FOR HE WHO IS SELF-EXISTENT IS WITHOUT A NAME. GOD, THEREFORE, HAS NO NAME, BECAUSE HE IS ALONE; NOR IS THERE ANY NEED OF A PROPER NAME, EXCEPT IN CASES WHERE A MULTITUDE OF PERSONS REQUIRES A DISTINGUISHING MARK, SO THAT YOU MAY DESIGNATE EACH PERSON BY HIS OWN MARK AND APPELLATION. BUT GOD, BECAUSE HE IS ALWAYS ONE, HAS NO PECULIAR NAME.

IT REMAINS FOR ME TO BRING FORWARD TESTIMONIES RESPECTING THE SACRED RESPONSES AND PREDICTIONS, WHICH ARE MUCH MORE TO BE RELIED UPON. FOR PERHAPS THEY AGAINST WHOM WE ARE ARGUING MAY THINK THAT NO CREDENCE IS TO BE GIVEN TO POETS, AS THOUGH THEY INVENTED FICTIONS, NOR TO PHILOSOPHERS, INASMUCH AS THEY WERE LIABLE TO ERR, BEING THEMSELVES BUT MEN. MARCUS VARRO, THAN WHOM NO MAN OF GREATER LEARNING EVER LIVED, EVEN AMONG THE GREEKS, MUCH LESS AMONG THE LATINS, IN THOSE BOOKS RESPECTING DIVINE SUBJECTS WHICH HE ADDRESSED TO CAIUS CÆSAR THE CHIEF PONTIFF, WHEN HE WAS SPEAKING OF THE QUINDECEMVIRI, SAYS THAT THE SIBYLLINE BOOKS WERE NOT THE PRODUCTION OF ONE SIBYL ONLY, BUT THAT THEY WERE CALLED BY ONE NAME SIBYLLINE, BECAUSE ALL PROPHETESSES WERE CALLED BY THE ANCIENTS SIBYLS, EITHER FROM THE NAME OF ONE, THE DELPHIAN PRIESTESS, OR FROM THEIR PROCLAIMING THE COUNSELS OF THE GODS. FOR IN THE ÆOLIC DIALECT THEY USED TO CALL THE GODS BY THE WORD SIOI, NOT THEOI; AND FOR COUNSEL THEY USED THE WORD BULE, NOT BOULE;— AND SO THE SIBYL RECEIVED HER NAME AS THOUGH SIOBULE. BUT HE SAYS THAT THE SIBYLS WERE TEN IN NUMBER, AND HE ENUMERATED THEM ALL UNDER THE WRITERS, WHO WROTE AN ACCOUNT OF EACH: THAT THE FIRST WAS FROM THE PERSIANS, AND OF HER NICANOR MADE MENTION, WHO WROTE THE EXPLOITS OF ALEXANDER OF MACEDON;— THE SECOND OF LIBYA, AND OF HER EURIPIDES MAKES MENTION IN THE PROLOGUE OF THE LAMIA;— THE THIRD OF DELPHI, CONCERNING WHOM CHRYSIPPUS SPEAKS IN THAT BOOK WHICH HE COMPOSED CONCERNING DIVINATION — THE FOURTH A CIMMERIAN IN ITALY, WHOM NÆVIUS MENTIONS IN HIS BOOKS OF THE PUNIC WAR, AND PISO IN HIS ANNALS — THE FIFTH OF ERYTHRÆA, WHOM APOLLODORUS OF ERYTHRÆA AFFIRMS TO HAVE BEEN HIS OWN COUNTRYWOMAN, AND THAT SHE FORETOLD TO THE GREEKS WHEN THEY WERE SETTING OUT FOR ILIUM, BOTH THAT TROY WAS DOOMED TO DESTRUCTION, AND THAT HOMER WOULD WRITE FALSEHOODS;— THE SIXTH OF SAMOS, RESPECTING WHOM ERATOSTHENES WRITES THAT HE HAD FOUND A WRITTEN NOTICE IN THE ANCIENT ANNALS OF THE SAMIANS. THE SEVENTH WAS OF CUMÆ, BY NAME AMALTHÆA, WHO IS TERMED BY SOME HEROPHILE, OR DEMOPHILE, AND THEY SAY THAT SHE BROUGHT NINE BOOKS TO THE KING TARQUINIUS PRISCUS, AND ASKED FOR THEM THREE HUNDRED PHILIPPICS, AND THAT THE KING REFUSED SO GREAT A PRICE, AND DERIDED THE MADNESS OF THE WOMAN; THAT SHE, IN THE SIGHT OF THE KING, BURNT THREE OF THE BOOKS, AND DEMANDED THE SAME PRICE FOR THOSE WHICH WERE LEFT; THAT TARQUINIAS MUCH MORE CONSIDERED THE WOMAN TO BE MAD; AND THAT WHEN SHE AGAIN, HAVING BURNT THREE OTHER BOOKS, PERSISTED IN ASKING THE SAME PRICE, THE KING WAS MOVED, AND BOUGHT THE REMAINING BOOKS FOR THE THREE HUNDRED PIECES OF GOLD: AND THE NUMBER OF THESE BOOKS WAS AFTERWARDS INCREASED, AFTER THE REBUILDING OF THE CAPITOL; BECAUSE THEY WERE COLLECTED FROM ALL CITIES OF ITALY AND GREECE, AND ESPECIALLY FROM THOSE OF ERYTHRÆA, AND WERE BROUGHT TO ROME, UNDER THE NAME OF WHATEVER SIBYL THEY WERE. FURTHER, THAT THE EIGHTH WAS FROM THE HELLESPONT, BORN IN THE TROJAN TERRITORY, IN THE VILLAGE OF MARPESSUS, ABOUT THE TOWN OF GERGITHUS; AND HERACLIDES OF PONTUS WRITES THAT SHE LIVED IN THE TIMES OF SOLON AND CYRUS — THE NINTH OF PHRYGIA, WHO GAVE ORACLES AT ANCYRA;— THE TENTH OF TIBUR, BY NAME ALBUNEA, WHO IS WORSHIPPED AT TIBUR AS A GODDESS, NEAR THE BANKS OF THE RIVER ANIO, IN THE DEPTHS OF WHICH HER STATUE IS SAID TO HAVE BEEN FOUND, HOLDING IN HER HAND A BOOK. THE SENATE TRANSFERRED HER ORACLES INTO THE CAPITOL.

THE PREDICTIONS OF ALL THESE SIBYLS ARE BOTH BROUGHT FORWARD AND ESTEEMED AS SUCH, EXCEPT THOSE OF THE CUMÆAN SIBYL, WHOSE BOOKS ARE CONCEALED BY THE ROMANS; NOR DO THEY CONSIDER IT LAWFUL FOR THEM TO BE INSPECTED BY ANY ONE BUT THE QUINDECEMVIRI. AND THERE ARE SEPARATE BOOKS THE PRODUCTION OF EACH, BUT BECAUSE THESE ARE INSCRIBED WITH THE NAME OF THE SIBYL THEY ARE BELIEVED TO BE THE WORK OF ONE; AND THEY ARE CONFUSED, NOR CAN THE PRODUCTIONS OF EACH BE DISTINGUISHED AND ASSIGNED TO THEIR OWN AUTHORS, EXCEPT IN THE CASE OF THE ERYTHRÆAN SIBYL, FOR SHE BOTH INSERTED HER OWN TRUE NAME IN HER VERSE, AND PREDICTED THAT SHE WOULD BE CALLED ERYTHRÆAN, THOUGH SHE WAS BORN AT BABYLON. BUT WE ALSO SHALL SPEAK OF THE SIBYL WITHOUT ANY DISTINCTION, WHEREVER WE SHALL HAVE OCCASION TO USE THEIR TESTIMONIES. ALL THESE SIBYLS, THEN, PROCLAIM ONE GOD, AND ESPECIALLY THE ERYTHRÆAN, WHO IS REGARDED AMONG THE OTHERS AS MORE CELEBRATED AND NOBLE; SINCE FENESTELLA, A MOST DILIGENT WRITER, SPEAKING OF THE QUINDECEMVIRI, SAYS THAT, AFTER THE REBUILDING OF THE CAPITOL, CAIUS CURIO THE CONSUL PROPOSED TO THE SENATE THAT AMBASSADORS SHOULD BE SENT TO ERYTHRÆ TO SEARCH OUT AND BRING TO ROME THE WRITINGS OF THE SIBYL; AND THAT, ACCORDINGLY, PUBLIUS GABINIUS, MARCUS OTACILIUS, AND LUCIUS VALERIUS WERE SENT, WHO CONVEYED TO ROME ABOUT A THOUSAND VERSES WRITTEN OUT BY PRIVATE PERSONS. WE HAVE SHOWN BEFORE THAT VARRO MADE THE SAME STATEMENT. NOW IN THESE VERSES WHICH THE AMBASSADORS BROUGHT TO ROME, ARE THESE TESTIMONIES RESPECTING THE ONE GOD:—

1. ONE GOD, WHO IS ALONE, MOST MIGHTY, UNCREATED.

THIS IS THE ONLY SUPREME GOD, WHO MADE THE HEAVEN, AND DECKED IT WITH LIGHTS.

2. BUT THERE IS ONE ONLY GOD OF PRE-EMINENT POWER, WHO MADE THE HEAVEN, AND SUN, AND STARS, AND MOON, AND FRUITFUL EARTH, AND WAVES OF THE WATER OF THE SEA.

AND SINCE HE ALONE IS THE FRAMER OF THE UNIVERSE, AND THE ARTIFICER OF ALL THINGS OF WHICH IT CONSISTS OR WHICH ARE CONTAINED IN IT, IT TESTIFIES THAT HE ALONE OUGHT TO BE WORSHIPPED: —

3. WORSHIP HIM WHO IS ALONE THE RULER OF THE WORLD, WHO ALONE WAS AND IS FROM AGE TO AGE.

ALSO ANOTHER SIBYL, WHOEVER SHE IS, WHEN SHE SAID THAT SHE CONVEYED THE VOICE OF GOD TO MEN, THUS SPOKE:—

4. I AM THE ONE ONLY GOD, AND THERE IS NO OTHER GOD.

I WOULD NOW FOLLOW UP THE TESTIMONIES OF THE OTHERS, WERE IT NOT THAT THESE ARE SUFFICIENT, AND THAT I RESERVE OTHERS FOR MORE BEFITTING OPPORTUNITIES. BUT SINCE WE ARE DEFENDING THE CAUSE OF TRUTH BEFORE THOSE WHO ERR FROM THE TRUTH AND SERVE FALSE RELIGIONS, WHAT KIND OF PROOF OUGHT WE TO BRING FORWARD AGAINST THEM, RATHER THAN TO REFUTE THEM BY THE TESTIMONIES OF THEIR OWN GODS?

CHAPTER 7. CONCERNING THE TESTIMONIES OF APOLLO AND THE GODS.

APOLLO, INDEED, WHOM THEY THINK DIVINE ABOVE ALL OTHERS, AND ESPECIALLY PROPHETIC, GIVING RESPONSES AT COLOPHON — I SUPPOSE BECAUSE, INDUCED BY THE PLEASANTNESS OF ASIA, HE HAD REMOVED FROM DELPHI — TO SOME ONE WHO ASKED WHO HE WAS, OR WHAT GOD WAS AT ALL, REPLIED IN TWENTY-ONE VERSES, OF WHICH THIS IS THE BEGINNING:—

SELF-PRODUCED, UNTAUGHT, WITHOUT A MOTHER, UNSHAKEN,
A NAME NOT EVEN TO BE COMPRISED IN WORD,
DWELLING IN FIRE,
THIS IS GOD; AND WE HIS MESSENGERS ARE A SLIGHT PORTION OF GOD.

CAN ANY ONE SUSPECT THAT THIS IS SPOKEN OF JUPITER, WHO HAD BOTH A MOTHER AND A NAME? WHY SHOULD I SAY THAT MERCURY, THAT THRICE GREATEST, OF WHOM I HAVE MADE MENTION ABOVE, NOT ONLY SPEAKS OF GOD AS WITHOUT A MOTHER, AS APOLLO DOES, BUT ALSO AS WITHOUT A FATHER, BECAUSE HE HAS NO ORIGIN FROM ANY OTHER SOURCE BUT HIMSELF? FOR HE CANNOT BE PRODUCED FROM ANY ONE, WHO HIMSELF PRODUCED ALL THINGS. I HAVE, AS I THINK, SUFFICIENTLY TAUGHT BY ARGUMENTS, AND CONFIRMED BY WITNESSES, THAT WHICH IS SUFFICIENTLY PLAIN BY ITSELF, THAT THERE IS ONE ONLY KING OF THE UNIVERSE, ONE FATHER, ONE GOD.

BUT PERCHANCE SOME ONE MAY ASK OF US THE SAME QUESTION WHICH HORTENSIUS ASKS IN CICERO: IF GOD IS ONE ONLY, WHAT SOLITUDE CAN BE HAPPY? AS THOUGH WE, IN ASSERTING THAT HE IS ONE, SAY THAT HE IS DESOLATE AND SOLITARY. UNDOUBTEDLY HE HAS MINISTERS, WHOM WE CALL MESSENGERS. AND THAT IS TRUE, WHICH I HAVE BEFORE RELATED, THAT SENECA SAID IN HIS EXHORTATIONS THAT GOD PRODUCED MINISTERS OF HIS KINGDOM. BUT THESE ARE NEITHER GODS, NOR DO THEY WISH TO BE CALLED GODS OR TO BE WORSHIPPED, INASMUCH AS THEY DO NOTHING BUT EXECUTE THE COMMAND AND WILL OF GOD. NOR, HOWEVER, ARE THEY GODS WHO ARE WORSHIPPED IN COMMON, WHOSE NUMBER IS SMALL AND FIXED. BUT IF THE WORSHIPPERS OF THE GODS THINK THAT THEY WORSHIP THOSE BEINGS WHOM WE CALL THE MINISTERS OF THE SUPREME GOD, THERE IS NO REASON WHY THEY SHOULD ENVY US WHO SAY THAT THERE IS ONE GOD, AND DENY THAT THERE ARE MANY. IF A MULTITUDE OF GODS DELIGHTS THEM, WE DO NOT SPEAK OF TWELVE, OR THREE HUNDRED AND SIXTY-FIVE AS ORPHEUS DID; BUT WE CONVICT THEM OF INNUMERABLE ERRORS ON THE OTHER SIDE, IN THINKING THAT THEY ARE SO FEW. LET THEM KNOW, HOWEVER, BY WHAT NAME THEY OUGHT TO BE CALLED, LEST THEY DO INJURY TO THE TRUE GOD, WHOSE NAME THEY SET FORTH, WHILE THEY ASSIGN IT TO MORE THAN ONE. LET THEM BELIEVE THEIR OWN APOLLO, WHO IN THAT SAME RESPONSE TOOK AWAY FROM THE OTHER GODS THEIR NAME, AS HE TOOK AWAY THE DOMINION FROM JUPITER. FOR THE THIRD VERSE SHOWS THAT THE MINISTERS OF GOD OUGHT NOT TO BE CALLED GODS, BUT ANGELS. HE SPOKE FALSELY RESPECTING HIMSELF, INDEED; FOR THOUGH HE WAS OF THE NUMBER OF DEMONS, HE RECKONED HIMSELF AMONG THE ANGELS OF GOD, AND THEN IN OTHER RESPONSES HE CONFESSED HIMSELF A DEMON. FOR WHEN HE WAS ASKED HOW HE WISHED TO BE SUPPLICATED, HE THUS ANSWERED:—

O ALL-WISE, ALL-LEARNED, VERSED IN MANY PURSUITS, HEAR, O DEMON.

AND SO, AGAIN, WHEN AT THE ENTREATY OF SOME ONE HE UTTERED AN IMPRECATION AGAINST THE SMINTHIAN APOLLO, HE BEGAN WITH THIS VERSE:—

O HARMONY OF THE WORLD, BEARING LIGHT, ALL-WISE DEMON.

WHAT THEREFORE REMAINS, EXCEPT THAT BY HIS OWN CONFESSION HE IS SUBJECT TO THE SCOURGE OF THE TRUE GOD AND TO EVERLASTING PUNISHMENT? FOR IN ANOTHER RESPONSE HE ALSO SAID:—

THE DEMONS WHO GO ABOUT THE EARTH AND ABOUT THE SEA
WITHOUT WEARINESS, ARE SUBDUED BENEATH THE SCOURGE OF GOD.

WE SPEAK ON THE SUBJECT OF BOTH IN THE SECOND BOOK. IN THE MEANTIME IT IS ENOUGH FOR US, THAT WHILE HE WISHES TO HONOUR AND PLACE HIMSELF IN HEAVEN, HE HAS CONFESSED, AS THE NATURE OF THE MATTER IS, IN WHAT MANNER THEY ARE TO BE NAMED WHO ALWAYS STAND BESIDE GOD.

THEREFORE LET MEN WITHDRAW THEMSELVES FROM ERRORS; AND LAYING ASIDE CORRUPT SUPERSTITIONS, LET THEM ACKNOWLEDGE THEIR FATHER AND LORD, WHOSE EXCELLENCE CANNOT BE ESTIMATED, NOR HIS GREATNESS PERCEIVED, NOR HIS BEGINNING COMPREHENDED. WHEN THE EARNEST ATTENTION OF THE HUMAN MIND AND ITS ACUTE SAGACITY AND MEMORY HAS REACHED HIM, ALL WAYS BEING, AS IT WERE, SUMMED UP AND EXHAUSTED, IT STOPS, IT IS AT A LOSS, IT FAILS; NOR IS THERE ANYTHING BEYOND TO WHICH IT CAN PROCEED. BUT BECAUSE THAT WHICH EXISTS MUST OF NECESSITY HAVE HAD A BEGINNING, IT FOLLOWS THAT SINCE THERE WAS NOTHING BEFORE HIM, HE WAS PRODUCED FROM HIMSELF BEFORE ALL THINGS. THEREFORE HE IS CALLED BY APOLLO SELF-PRODUCED, BY THE SIBYL SELF-CREATED, UNCREATED, AND UNMADE. AND SENECA, AN ACUTE MAN, SAW AND EXPRESSED THIS IN HIS EXHORTATIONS. WE, HE SAID, ARE DEPENDENT UPON ANOTHER. THEREFORE WE LOOK TO SOME ONE TO WHOM WE OWE THAT WHICH IS MOST EXCELLENT IN US. ANOTHER BROUGHT US INTO BEING, ANOTHER FORMED US; BUT GOD OF HIS OWN POWER MADE HIMSELF.

CHAPTER 8. THAT GOD IS WITHOUT A BODY, NOR DOES HE NEED DIFFERENCE OF SEX FOR PROCREATION.

IT IS PROVED, THEREFORE, BY THESE WITNESSES, SO NUMEROUS AND OF SUCH AUTHORITY, THAT THE UNIVERSE IS GOVERNED BY THE POWER AND PROVIDENCE OF ONE GOD, WHOSE ENERGY AND MAJESTY PLATO IN THE TIMÆUS ASSERTS TO BE SO GREAT, THAT NO ONE CAN EITHER CONCEIVE IT IN HIS MIND, OR GIVE UTTERANCE TO IT IN WORDS, ON ACCOUNT OF HIS SURPASSING AND INCALCULABLE POWER. AND THEN CAN ANY ONE DOUBT WHETHER ANYTHING CAN BE DIFFICULT OR IMPOSSIBLE FOR GOD, WHO BY HIS PROVIDENCE DESIGNED, BY HIS ENERGY ESTABLISHED, AND BY HIS JUDGMENT COMPLETED THOSE WORKS SO GREAT AND WONDERFUL, AND EVEN NOW SUSTAINS THEM BY HIS SPIRIT, AND GOVERNS THEM BY HIS POWER, BEING INCOMPREHENSIBLE AND UNSPEAKABLE, AND FULLY KNOWN TO NO OTHER THAN HIMSELF? WHEREFORE, AS I OFTEN REFLECT ON THE SUBJECT OF SUCH GREAT MAJESTY, THEY WHO WORSHIP THE GODS SOMETIMES APPEAR SO BLIND, SO INCAPABLE OF REFLECTION, SO SENSELESS, SO LITTLE REMOVED FROM THE MUTE ANIMALS, AS TO BELIEVE THAT THOSE WHO ARE BORN FROM THE NATURAL INTERCOURSE OF THE SEXES COULD HAVE HAD ANYTHING OF MAJESTY AND DIVINE INFLUENCE; SINCE THE ERYTHRÆAN SIBYL SAYS: IT IS IMPOSSIBLE FOR A GOD TO BE FASHIONED FROM THE LOINS OF A MAN AND THE WOMB OF A WOMAN. AND IF THIS IS TRUE, AS IT REALLY IS, IT IS EVIDENT THAT HERCULES, APOLLO, BACCHUS, MERCURY, AND JUPITER, WITH THE REST, WERE BUT MEN, SINCE THEY WERE BORN FROM THE TWO SEXES. BUT WHAT IS SO FAR REMOVED FROM THE NATURE OF GOD AS THAT OPERATION WHICH HE HIMSELF ASSIGNED TO MORTALS FOR THE PROPAGATION OF THEIR RACE, AND WHICH CANNOT BE AFFECTED WITHOUT CORPOREAL SUBSTANCE?

THEREFORE, IF THE GODS ARE IMMORTAL AND ETERNAL, WHAT NEED IS THERE OF THE OTHER SEX, WHEN THEY THEMSELVES DO NOT REQUIRE SUCCESSION, SINCE THEY ARE ALWAYS ABOUT TO EXIST? FOR ASSUREDLY IN THE CASE OF MANKIND AND THE OTHER ANIMALS, THERE IS NO OTHER REASON FOR DIFFERENCE OF SEX AND PROCREATION AND BRINGING FORTH, EXCEPT THAT ALL CLASSES OF LIVING CREATURES, INASMUCH AS THEY ARE DOOMED TO DEATH BY THE CONDITION OF THEIR MORTALITY, MAY BE PRESERVED BY MUTUAL SUCCESSION. BUT GOD, WHO IS IMMORTAL, HAS NO NEED OF DIFFERENCE OF SEX, NOR OF SUCCESSION. SOME ONE WILL SAY THAT THIS ARRANGEMENT IS NECESSARY, IN ORDER THAT HE MAY HAVE SOME TO MINISTER TO HIM, OR OVER WHOM HE MAY BEAR RULE. WHAT NEED IS THERE OF THE FEMALE SEX, SINCE GOD, WHO IS ALMIGHTY, IS ABLE TO PRODUCE SONS WITHOUT THE AGENCY OF THE FEMALE? FOR IF HE HAS GRANTED TO CERTAIN MINUTE CREATURES THAT THEY

SHOULD GATHER OFFSPRING FOR THEMSELVES WITH THEIR MOUTH FROM LEAVES AND SWEET HERBS,

WHY SHOULD ANY ONE THINK IT IMPOSSIBLE FOR GOD HIMSELF TO HAVE OFFSPRING EXCEPT BY UNION WITH THE OTHER SEX? NO ONE, THEREFORE, IS SO THOUGHTLESS AS NOT TO UNDERSTAND THAT THOSE WERE MERE MORTALS, WHOM THE IGNORANT AND FOOLISH REGARD AND WORSHIP AS GODS. WHY, THEN, SOME ONE WILL SAY, WERE THEY BELIEVED TO BE GODS? DOUBTLESS BECAUSE THEY WERE VERY GREAT AND POWERFUL KINGS; AND SINCE, ON ACCOUNT OF THE MERITS OF THEIR VIRTUES, OR OFFICES, OR THE ARTS WHICH THEY DISCOVERED, THEY WERE BELOVED BY THOSE OVER WHOM THEY HAD RULED, THEY WERE CONSECRATED TO LASTING MEMORY. AND IF ANY ONE DOUBTS THIS, LET HIM CONSIDER THEIR EXPLOITS AND DEEDS, THE WHOLE OF WHICH BOTH ANCIENT POETS AND HISTORIANS HAVE HANDED DOWN.

CHAPTER 9. OF HERCULES AND HIS LIFE AND DEATH.

DID NOT HERCULES, WHO IS MOST RENOWNED FOR HIS VALOUR, AND WHO IS REGARDED AS AN AFRICANUS AMONG THE GODS, BY HIS DEBAUCHERIES, LUSTS, AND ADULTERIES, POLLUTE THE WORLD, WHICH HE IS RELATED TO HAVE TRAVERSED AND PURIFIED? AND NO WONDER, SINCE HE WAS BORN FROM AN ADULTEROUS INTERCOURSE WITH ALCMENA.

WHAT DIVINITY COULD THERE HAVE BEEN IN HIM, WHO, ENSLAVED TO HIS OWN VICES, AGAINST ALL LAWS, TREATED WITH INFAMY, DISGRACE, AND OUTRAGE, BOTH MALES AND FEMALES? NOR, INDEED, ARE THOSE GREAT AND WONDERFUL ACTIONS WHICH HE PERFORMED TO BE JUDGED SUCH AS TO BE THOUGHT WORTHY OF BEING ATTRIBUTED TO DIVINE EXCELLENCE. FOR WHAT! IS IT SO MAGNIFICENT IF HE OVERCAME A LION AND A BOAR; IF HE SHOT DOWN BIRDS WITH ARROWS; IF HE CLEANSED A ROYAL STABLE; IF HE CONQUERED A VIRAGO, AND DEPRIVED HER OF HER BELT; IF HE SLEW SAVAGE HORSES TOGETHER WITH THEIR MASTER? THESE ARE THE DEEDS OF A BRAVE AND HEROIC MAN, BUT STILL A MAN; FOR THOSE THINGS WHICH HE OVERCAME WERE FRAIL AND MORTAL. FOR THERE IS NO POWER SO GREAT, AS THE ORATOR SAYS, WHICH CANNOT BE WEAKENED AND BROKEN BY IRON AND STRENGTH. BUT TO CONQUER THE MIND, AND TO RESTRAIN ANGER, IS THE PART OF THE BRAVEST MAN; AND THESE THINGS HE NEVER DID OR COULD DO: FOR ONE WHO DOES THESE THINGS I DO NOT COMPARE WITH EXCELLENT MEN, BUT I JUDGE HIM TO BE MOST LIKE TO A GOD.

I COULD WISH THAT HE HAD ADDED SOMETHING ON THE SUBJECT OF LUST, LUXURY, DESIRE, AND ARROGANCE, SO AS TO COMPLETE THE EXCELLENCE OF HIM WHOM HE JUDGED TO BE LIKE TO A GOD. FOR HE IS NOT TO BE THOUGHT BRAVER WHO OVERCOMES A LION, THAN HE WHO OVERCOMES THE VIOLENT WILD BEAST SHUT UP WITHIN HIMSELF, VIZ. ANGER; OR HE WHO HAS BROUGHT DOWN MOST RAPACIOUS BIRDS, THAN HE WHO RESTRAINS MOST COVETOUS DESIRES; OR HE WHO SUBDUES A WARLIKE AMAZON, THAN HE WHO SUBDUES LUST, THE VANQUISHER OF MODESTY AND FAME; OR HE WHO CLEANSES A STABLE FROM DUNG, THAN HE WHO CLEANSES HIS HEART FROM VICES, WHICH ARE MORE DESTRUCTIVE EVILS BECAUSE THEY ARE PECULIARLY HIS OWN, THAN THOSE WHICH MIGHT HAVE BEEN AVOIDED AND GUARDED AGAINST. FROM THIS IT COMES TO PASS, THAT HE ALONE OUGHT TO BE JUDGED A BRAVE MAN WHO IS TEMPERATE, MODERATE, AND JUST. BUT IF ANY ONE CONSIDERS WHAT THE WORKS OF GOD ARE, HE WILL AT ONCE JUDGE ALL THESE THINGS, WHICH MOST TRIFLING MEN ADMIRE, TO BE RIDICULOUS. FOR THEY MEASURE THEM NOT BY THE DIVINE POWER OF WHICH THEY ARE IGNORANT, BUT BY THE WEAKNESS OF THEIR OWN STRENGTH. FOR NO ONE WILL DENY THIS, THAT HERCULES WAS NOT ONLY A SERVANT TO EURYSTHEUS, A KING, WHICH TO A CERTAIN EXTENT MAY APPEAR HONOURABLE, BUT ALSO TO AN UNCHASTE WOMAN, OMPHALE, WHO USED TO ORDER HIM TO SIT AT HER FEET, CLOTHED WITH HER GARMENTS, AND EXECUTING AN APPOINTED TASK. DETESTABLE BASENESS! BUT SUCH WAS THE PRICE AT WHICH PLEASURE WAS VALUED. WHAT! SOME ONE WILL SAY, DO YOU THINK THAT THE POETS ARE TO BE BELIEVED? WHY SHOULD I NOT THINK SO? FOR IT IS NOT LUCILIUS WHO RELATES THESE THINGS, OR LUCIAN, WHO SPARED NOT MEN NOR GODS, BUT THESE ESPECIALLY WHO STING THE PRAISES OF THE GODS.

WHOM, THEN, SHALL WE BELIEVE, IF WE DO NOT CREDIT THOSE WHO PRAISE THEM? LET HIM WHO THINKS THAT THESE SPEAK FALSELY PRODUCE OTHER AUTHORS ON WHOM WE MAY RELY, WHO MAY TEACH US WHO THESE GODS ARE, IN WHAT MANNER AND FROM WHAT SOURCE THEY HAD THEIR ORIGIN, WHAT IS THEIR STRENGTH, WHAT THEIR NUMBER, WHAT THEIR POWER, WHAT THERE IS IN THEM WHICH IS ADMIRABLE AND WORTHY OF ADORATION — WHAT MYSTERY, IN SHORT, MORE TO BE RELIED ON, AND MORE TRUE. HE WILL PRODUCE NO SUCH AUTHORITIES. LET US, THEN, GIVE CREDENCE TO THOSE WHO DID NOT SPEAK FOR THE PURPOSE OF CENSURE, BUT TO PROCLAIM THEIR PRAISE. HE SAILED, THEN, WITH THE ARGONAUTS, AND SACKED TROY, BEING ENRAGED WITH LAOMEDON ON ACCOUNT OF THE REWARD REFUSED TO HIM, BY LAOMEDON, FOR THE PRESERVATION OF HIS DAUGHTER, FROM WHICH CIRCUMSTANCE IT IS EVIDENT AT WHAT TIME HE LIVED. HE ALSO, EXCITED BY RAGE AND MADNESS, SLEW HIS WIFE, TOGETHER WITH HIS CHILDREN. IS THIS HE WHOM MEN CONSIDER A GOD? BUT HIS HEIR PHILOCTETES DID NOT SO REGARD HIM, WHO APPLIED A TORCH TO HIM WHEN ABOUT TO BE BURNT, WHO WITNESSED THE BURNING AND WASTING OF HIS LIMBS AND SINEWS, WHO BURIED HIS BONES AND ASHES ON MOUNT ŒTA, IN RETURN FOR WHICH OFFICE HE RECEIVED HIS ARROWS.

CHAPTER 10. OF THE LIFE AND ACTIONS OF ÆSCULAPIUS, APOLLO, NEPTUNE, MARS, CASTOR AND POLLUX, MERCURY AND BACCHUS.

WHAT OTHER ACTION WORTHY OF DIVINE HONOURS, EXCEPT THE HEALING OF HIPPOLYTUS, DID ÆSCULAPIUS PERFORM, WHOSE BIRTH ALSO WAS NOT WITHOUT DISGRACE TO APOLLO? HIS DEATH WAS CERTAINLY MORE RENOWNED, BECAUSE HE EARNED THE DISTINCTION OF BEING STRUCK WITH LIGHTNING BY A GOD. TARQUITIUS, IN A DISSERTATION CONCERNING ILLUSTRIOUS MEN, SAYS THAT HE WAS BORN OF UNCERTAIN PARENTS, EXPOSED, AND FOUND BY SOME HUNTERS; THAT HE WAS NOURISHED BY A DOG, AND THAT, BEING DELIVERED TO CHIRON, HE LEARNED THE ART OF MEDICINE. HE SAYS, MOREOVER, THAT HE WAS A MESSENIAN, BUT THAT HE SPENT SOME TIME AT EPIDAURUS. TULLY ALSO SAYS THAT HE WAS BURIED AT CYNOSURÆ. WHAT WAS THE CONDUCT OF APOLLO, HIS FATHER? DID HE NOT, ON ACCOUNT OF HIS IMPASSIONED LOVE, MOST DISGRACEFULLY TEND THE FLOCK OF ANOTHER, AND BUILD WALLS FOR LAOMEDON, HAVING BEEN HIRED TOGETHER WITH NEPTUNE FOR A REWARD, WHICH COULD WITH IMPUNITY BE WITHHELD FROM HIM? AND FROM HIM FIRST THE PERFIDIOUS KING LEARNED TO REFUSE TO CARRY OUT WHATEVER CONTRACT HE HAD MADE WITH GODS. AND HE ALSO, WHILE IN LOVE WITH A BEAUTIFUL BOY, OFFERED VIOLENCE TO HIM, AND WHILE ENGAGED IN PLAY, SLEW HIM.

MARS, WHEN GUILTY OF HOMICIDE, AND SET FREE FROM THE CHARGE OF MURDER BY THE ATHENIANS THROUGH FAVOUR, LEST HE SHOULD APPEAR TO BE TOO FIERCE AND SAVAGE, COMMITTED ADULTERY WITH VENUS. CASTOR AND POLLUX, WHILE THEY ARE ENGAGED IN CARRYING OFF THE WIVES OF OTHERS, CEASED TO BE TWIN-BROTHERS. FOR IDAS, BEING EXCITED WITH JEALOUSY ON ACCOUNT OF THE INJURY, TRANSFIXED ONE OF THE BROTHERS WITH HIS SWORD. AND THE POETS RELATE THAT THEY LIVE AND DIE ALTERNATELY: SO THAT THEY ARE NOW THE MOST WRETCHED NOT ONLY OF THE GODS, BUT ALSO OF ALL MORTALS, INASMUCH AS THEY ARE NOT PERMITTED TO DIE ONCE ONLY. AND YET HOMER, DIFFERING FROM THE OTHER POETS, SIMPLY RECORDS THAT THEY BOTH DIED. FOR WHEN HE REPRESENTED HELEN AS SITTING BY THE SIDE OF PRIAM ON THE WALLS OF TROY, AND RECOGNISING ALL THE CHIEFTAINS OF GREECE, BUT AS LOOKING IN VAIN FOR HER BROTHERS ONLY, HE ADDED TO HIS SPEECH A VERSE OF THIS KIND:—

THUS SHE; UNCONSCIOUS THAT IN SPARTA THEY,
THEIR NATIVE LAND, BENEATH THE SOD WERE LAID.

WHAT DID MERCURY, A THIEF AND SPENDTHRIFT, LEAVE TO CONTRIBUTE TO HIS FAME, EXCEPT THE MEMORY OF HIS FRAUDS? DOUBTLESS HE WAS DESERVING OF HEAVEN, BECAUSE HE TAUGHT THE EXERCISES OF THE PALÆSTRA, AND WAS THE FIRST WHO INVENTED THE LYRE. IT IS NECESSARY THAT FATHER LIBER SHOULD BE OF CHIEF AUTHORITY, AND OF THE FIRST RANK IN THE SENATE OF THE GODS, BECAUSE HE WAS THE ONLY ONE OF THEM ALL, EXCEPT JUPITER, WHO TRIUMPHED, LED AN ARMY, AND SUBDUED THE INDIANS. BUT THAT VERY GREAT AND UNCONQUERED INDIAN COMMANDER WAS MOST SHAMEFULLY OVERPOWERED BY LOVE AND LUST. FOR, BEING CONVEYED TO CRETE WITH HIS EFFEMINATE RETINUE, HE MET WITH AN UNCHASTE WOMAN ON THE SHORE; AND IN THE CONFIDENCE INSPIRED BY HIS INDIAN VICTORY, HE WISHED TO GIVE PROOF OF HIS MANLINESS, LEST HE SHOULD APPEAR TOO EFFEMINATE. AND SO HE TOOK TO HIMSELF IN MARRIAGE THAT WOMAN, THE BETRAYER OF HER FATHER, AND THE MURDERER OF HER BROTHER, AFTER THAT SHE HAD BEEN DESERTED AND REPUDIATED BY ANOTHER HUSBAND; AND HE MADE HER LIBERA, AND WITH HER ASCENDED INTO HEAVEN.

WHAT WAS THE CONDUCT OF JUPITER, THE FATHER OF ALL THESE, WHO IN THE CUSTOMARY PRAYER IS STYLED MOST EXCELLENT AND GREAT? IS HE NOT, FROM HIS EARLIEST CHILDHOOD, PROVED TO BE IMPIOUS, AND ALMOST A PARRICIDE, SINCE HE EXPELLED HIS FATHER FROM HIS KINGDOM, AND BANISHED HIM, AND DID NOT AWAIT HIS DEATH THOUGH HE WAS AGED AND WORN OUT, SUCH WAS HIS EAGERNESS FOR RULE? AND WHEN HE HAD TAKEN HIS FATHER'S THRONE BY VIOLENCE AND ARMS, HE WAS ATTACKED WITH WAR BY THE TITANS, WHICH WAS THE BEGINNING OF EVILS TO THE HUMAN RACE; AND WHEN THESE HAD BEEN OVERCOME AND LASTING PEACE PROCURED, HE SPENT THE REST OF HIS LIFE IN DEBAUCHERIES AND ADULTERIES. I FORBEAR TO MENTION THE VIRGINS WHOM HE DISHONOURED. FOR THAT IS WONT TO BE JUDGED ENDURABLE. I CANNOT PASS BY THE CASES OF AMPHITRYON AND TYNDARUS, WHOSE HOUSES HE FILLED TO OVERFLOWING WITH DISGRACE AND INFAMY. BUT HE REACHED THE HEIGHT OF IMPIETY AND GUILT IN CARRYING OFF THE ROYAL BOY. FOR IT DID NOT APPEAR ENOUGH TO COVER HIMSELF WITH INFAMY IN OFFERING VIOLENCE TO WOMEN, UNLESS HE ALSO OUTRAGED HIS OWN SEX. THIS IS TRUE ADULTERY, WHICH IS DONE AGAINST NATURE. WHETHER HE WHO COMMITTED THESE CRIMES CAN BE CALLED GREATEST IS A MATTER OF QUESTION, UNDOUBTEDLY HE IS NOT THE BEST; TO WHICH NAME CORRUPTERS, ADULTERERS, AND INCESTUOUS PERSONS HAVE NO CLAIM; UNLESS IT HAPPENS THAT WE MEN ARE MISTAKEN IN TERMING THOSE WHO DO SUCH THINGS WICKED AND ABANDONED, AND IN JUDGING THEM MOST DESERVING OF EVERY KIND OF PUNISHMENT. BUT MARCUS TULLIUS WAS FOOLISH IN UPBRAIDING CAIUS VERRES WITH ADULTERIES, FOR JUPITER, WHOM HE WORSHIPPED, COMMITTED THE SAME; AND IN UPBRAIDING PUBLIUS CLODIUS WITH INCEST WITH HIS SISTER, FOR HE WHO WAS BEST AND GREATEST HAD THE SAME PERSON BOTH AS SISTER AND WIFE.

CHAPTER 11 OF THE ORIGIN, LIFE, REIGN, NAME AND DEATH OF JUPITER, AND OF SATURN AND URANUS.

WHO, THEN, IS SO SENSELESS AS TO IMAGINE THAT HE REIGNS IN HEAVEN WHO OUGHT NOT EVEN TO HAVE REIGNED ON EARTH? IT WAS NOT WITHOUT HUMOUR THAT A CERTAIN POET WROTE OF THE TRIUMPH OF CUPID: IN WHICH BOOK HE NOT ONLY REPRESENTED CUPID AS THE MOST POWERFUL OF THE GODS, BUT ALSO AS THEIR CONQUEROR. FOR HAVING ENUMERATED THE LOVES OF EACH, BY WHICH THEY HAD COME INTO THE POWER AND DOMINION OF CUPID, HE SETS IN ARRAY A PROCESSION, IN WHICH JUPITER, WITH THE OTHER GODS, IS LED IN CHAINS BEFORE THE CHARIOT OF HIM, CELEBRATING A TRIUMPH. THIS IS ELEGANTLY PICTURED BY THE POET, BUT IT IS NOT FAR REMOVED FROM THE TRUTH. FOR HE WHO IS WITHOUT VIRTUE, WHO IS OVERPOWERED BY DESIRE AND WICKED LUSTS, IS NOT, AS THE POET FEIGNED, IN SUBJECTION TO CUPID, BUT TO EVERLASTING DEATH. BUT LET US CEASE TO SPEAK CONCERNING MORALS; LET US EXAMINE THE MATTER, IN ORDER THAT MEN MAY UNDERSTAND IN WHAT ERRORS THEY ARE MISERABLY ENGAGED. THE COMMON PEOPLE IMAGINE THAT JUPITER REIGNS IN HEAVEN; BOTH LEARNED AND UNLEARNED ARE ALIKE PERSUADED OF THIS. FOR BOTH RELIGION ITSELF, AND PRAYERS, AND HYMNS, AND SHRINES, AND IMAGES DEMONSTRATE THIS. AND YET

THEY ADMIT THAT HE WAS ALSO DESCENDED FROM SATURN AND RHEA. HOW CAN HE APPEAR A GOD, OR BE BELIEVED, AS THE POET SAYS, TO BE THE AUTHOR OF MEN AND ALL THINGS, WHEN INNUMERABLE THOUSANDS OF MEN EXISTED BEFORE HIS BIRTH — THOSE, FOR INSTANCE, WHO LIVED DURING THE REIGN OF SATURN, AND ENJOYED THE LIGHT SOONER THAN JUPITER? I SEE THAT ONE GOD WAS KING IN THE EARLIEST TIMES, AND ANOTHER IN THE TIMES THAT FOLLOWED. IT IS THEREFORE POSSIBLE THAT THERE MAY BE ANOTHER HEREAFTER. FOR IF THE FORMER KINGDOM WAS CHANGED, WHY SHOULD WE NOT EXPECT THAT THE LATTER MAY POSSIBLY BE CHANGED, UNLESS BY CHANCE IT WAS POSSIBLE FOR SATURN TO PRODUCE ONE MORE POWERFUL THAN HIMSELF, BUT IMPOSSIBLE FOR JUPITER SO TO DO? AND YET THE DIVINE GOVERNMENT IS ALWAYS UNCHANGEABLE; OR IF IT IS CHANGEABLE, WHICH IS AN IMPOSSIBILITY, IT IS UNDOUBTEDLY CHANGEABLE AT ALL TIMES.

IS IT POSSIBLE, THEN, FOR JUPITER TO LOSE HIS KINGDOM AS HIS FATHER LOST IT? IT IS SO UNDOUBTEDLY. FOR WHEN THAT DEITY HAD SPARED NEITHER VIRGINS NOR MARRIED WOMEN, HE ABSTAINED FROM THETIS ONLY IN CONSEQUENCE OF AN ORACLE WHICH FORETOLD THAT WHATEVER SON SHOULD BE BORN FROM HER WOULD BE GREATER THAN HIS FATHER. AND FIRST OF ALL THERE WAS IN HIM A WANT OF FOREKNOWLEDGE NOT BEFITTING A GOD; FOR HAD NOT THEMIS RELATED TO HIM FUTURE EVENTS, HE WOULD NOT HAVE KNOWN THEM OF HIS OWN ACCORD. BUT IF HE IS NOT DIVINE, HE IS NOT INDEED A GOD; FOR THE NAME OF DIVINITY IS DERIVED FROM GOD, AS HUMANITY IS FROM MAN. THEN THERE WAS A CONSCIOUSNESS OF WEAKNESS; BUT HE WHO HAS FEARED, MUST PLAINLY HAVE FEARED ONE GREATER THAN HIMSELF. BUT HE WHO DOES THIS ASSUREDLY KNOWS THAT HE IS NOT THE GREATEST, SINCE SOMETHING GREATER CAN EXIST. HE ALSO SWEARS MOST SOLEMNLY BY THE STYGIAN MARSH: WHICH IS SET FORTH THE SOLE OBJECT OF RELIGIOUS DREAD TO THE GODS ABOVE. WHAT IS THIS OBJECT OF RELIGIOUS DREAD? OR BY WHOM IS IT SET FORTH? IS THERE, THEN, SOME MIGHTY POWER WHICH MAY PUNISH THE GODS WHO COMMIT PERJURY? WHAT IS THIS GREAT DREAD OF THE INFERNAL MARSH, IF THEY ARE IMMORTAL? WHY SHOULD THEY FEAR THAT WHICH NONE ARE ABOUT TO SEE, EXCEPT THOSE WHO ARE BOUND BY THE NECESSITY OF DEATH? WHY, THEN, DO MEN RAISE THEIR EYES TO THE HEAVEN? WHY DO THEY SWEAR BY THE GODS ABOVE, WHEN THE GODS ABOVE THEMSELVES HAVE RECOURSE TO THE INFERNAL GODS, AND FIND AMONG THEM AN OBJECT OF VENERATION AND WORSHIP? BUT WHAT IS THE MEANING OF THAT SAYING, THAT THERE ARE FATES WHOM ALL THE GODS AND JUPITER HIMSELF OBEY? IF THE POWER OF THE PARCÆ IS SO GREAT, THAT THEY ARE OF MORE AVAIL THAN ALL THE HEAVENLY GODS, AND THEIR RULER AND LORD HIMSELF, WHY SHOULD NOT THEY BE RATHER SAID TO REIGN, SINCE NECESSITY COMPELS ALL THE GODS TO OBEY THEIR LAWS AND ORDINANCES? NOW, WHO CAN ENTERTAIN A DOUBT THAT HE WHO IS SUBSERVIENT TO ANYTHING CANNOT BE GREATEST? FOR IF HE WERE SO, HE WOULD NOT RECEIVE FATES, BUT WOULD APPOINT THEM. NOW I RETURN TO ANOTHER SUBJECT WHICH I HAD OMITTED. IN THE CASE OF ONE GODDESS ONLY HE EXERCISED SELF-RESTRAINT, THOUGH HE WAS DEEPLY ENAMOURED OF HER; BUT THIS WAS NOT FROM ANY VIRTUE, BUT THROUGH FEAR OF A SUCCESSOR. BUT THIS FEAR PLAINLY DENOTES ONE WHO IS BOTH MORTAL AND FEEBLE, AND OF NO WEIGHT: FOR AT THE VERY HOUR OF HIS BIRTH HE MIGHT HAVE BEEN PUT TO DEATH, AS HIS ELDER BROTHER HAD BEEN PUT TO DEATH; AND IF IT HAD BEEN POSSIBLE FOR HIM TO HAVE LIVED, HE WOULD NEVER HAVE GIVEN UP THE SUPREME POWER TO A YOUNGER BROTHER. BUT JUPITER HIMSELF HAVING BEEN PRESERVED BY STEALTH, AND STEALTHILY NOURISHED, WAS CALLED ZEUS, OR ZEN, NOT, AS THEY IMAGINE, FROM THE FERVOR OF HEAVENLY FIRE, OR BECAUSE HE IS THE GIVER OF LIFE, OR BECAUSE HE BREATHES LIFE INTO LIVING CREATURES, WHICH POWER BELONGS TO GOD ALONE; FOR HOW CAN HE IMPART THE BREATH OF LIFE WHO HAS HIMSELF RECEIVED IT FROM ANOTHER SOURCE? BUT HE WAS SO CALLED BECAUSE HE WAS THE FIRST WHO LIVED OF THE MALE CHILDREN OF SATURN. MEN, THEREFORE, MIGHT HAVE HAD ANOTHER GOD AS THEIR RULER, IF SATURN HAD NOT BEEN DECEIVED BY HIS WIFE. BUT IT WILL BE SAID THE POETS FEIGNED THESE THINGS. WHOEVER ENTERTAINS THIS OPINION IS IN ERROR. FOR THEY SPOKE RESPECTING MEN; BUT IN ORDER THAT THEY MIGHT EMBELLISH THOSE WHOSE MEMORY THEY USED TO CELEBRATE WITH PRAISES, THEY SAID THAT THEY WERE GODS. THOSE THINGS, THEREFORE, WHICH THEY SPOKE CONCERNING THEM AS GODS WERE FEIGNED, AND NOT THOSE WHICH THEY SPOKE CONCERNING THEM AS MEN; AND THIS WILL BE MANIFEST FROM AN INSTANCE WHICH WE WILL BRING FORWARD. WHEN ABOUT TO OFFER VIOLENCE TO DANAE, HE POURED INTO HER LAP A GREAT QUANTITY OF GOLDEN COINS. THIS WAS THE PRICE WHICH HE PAID FOR HER DISHONOUR. BUT THE POETS WHO SPOKE ABOUT HIM AS A GOD, THAT THEY MIGHT NOT WEAKEN THE AUTHORITY OF HIS SUPPOSED MAJESTY, FEIGNED THAT HE HIMSELF DESCENDED IN A SHOWER OF GOLD, MAKING USE OF THE SAME FIGURE WITH WHICH THEY SPEAK OF SHOWERS OF IRON WHEN THEY DESCRIBE A MULTITUDE OF DARTS AND ARROWS. HE IS SAID TO HAVE CARRIED AWAY GANYMEDE BY AN EAGLE; IT IS A PICTURE OF THE POETS. BUT HE EITHER CARRIED HIM OFF BY A LEGION, WHICH HAS AN EAGLE FOR ITS STANDARD; OR THE SHIP ON BOARD OF WHICH HE WAS PLACED HAD ITS TUTELARY DEITY IN THE SHAPE OF AN EAGLE, JUST AS IT HAD THE EFFIGY OF A BULL WHEN HE SEIZED EUROPA AND CONVEYED HER ACROSS THE SEA. IN THE SAME MANNER, IT IS RELATED THAT HE CHANGED IO, THE DAUGHTER OF INACHUS, INTO A HEIFER. AND IN ORDER THAT SHE MIGHT ESCAPE THE ANGER OF JUNO, JUST AS SHE WAS, NOW COVERED WITH BRISTLY HAIR, AND IN THE SHAPE OF A HEIFER, SHE IS SAID TO HAVE SWAM OVER THE SEA, AND TO HAVE COME INTO EGYPT; AND THERE, HAVING RECOVERED HER FORMER APPEARANCE, SHE BECAME THE GODDESS WHO IS NOW CALLED ISIS. BY WHAT ARGUMENT, THEN, CAN IT BE PROVED THAT EUROPA DID NOT SIT ON THE BULL, AND THAT IO WAS NOT CHANGED INTO A HEIFER? BECAUSE THERE IS A FIXED DAY IN THE ANNALS ON WHICH THE VOYAGE OF ISIS IS CELEBRATED; FROM WHICH FACT WE LEARN THAT SHE DID NOT SWIM ACROSS THE SEA, BUT SAILED OVER. THEREFORE THEY WHO APPEAR TO THEMSELVES TO BE WISE BECAUSE THEY UNDERSTAND THAT THERE CANNOT BE A LIVING AND EARTHLY BODY IN HEAVEN, REJECT THE WHOLE STORY OF GANYMEDE AS FALSE, AND PERCEIVE THAT THE OCCURRENCE TOOK PLACE ON EARTH, INASMUCH AS THE MATTER AND THE LUST ITSELF IS EARTHLY. THE POETS DID NOT THEREFORE INVENT THESE TRANSACTIONS, FOR IF THEY WERE TO DO SO THEY WOULD BE MOST WORTHLESS; BUT THEY ADDED A CERTAIN COLOR TO THE TRANSACTIONS. FOR IT WAS NOT FOR THE PURPOSE OF DETRACTION THAT THEY SAID THESE THINGS, BUT FROM A DESIRE TO EMBELLISH THEM. HENCE MEN ARE DECEIVED; ESPECIALLY BECAUSE, WHILE THEY THINK THAT ALL THESE THINGS ARE FEIGNED BY THE POETS, THEY WORSHIP THAT OF WHICH THEY ARE IGNORANT. FOR THEY DO NOT KNOW WHAT IS THE LIMIT OF POETIC LICENCE, HOW FAR IT IS ALLOWABLE TO PROCEED IN FICTION, SINCE IT IS THE BUSINESS OF THE POET WITH SOME GRACEFULNESS TO CHANGE AND TRANSFER ACTUAL OCCURRENCES INTO OTHER REPRESENTATIONS BY OBLIQUE TRANSFORMATIONS. BUT TO FEIGN THE WHOLE OF THAT WHICH YOU RELATE, THAT IS TO BE FOOLISH AND DECEITFUL RATHER THAN TO BE A POET.

BUT GRANT THAT THEY FEIGNED THOSE THINGS WHICH ARE BELIEVED TO BE FABULOUS, DID THEY ALSO FEIGN THOSE THINGS WHICH ARE RELATED ABOUT THE FEMALE DEITIES AND THE MARRIAGES OF THE GODS? WHY, THEN, ARE THEY SO REPRESENTED, AND SO WORSHIPPED? UNLESS BY CHANCE NOT THE POETS ONLY, BUT PAINTERS ALSO, AND STATUARIES, SPEAK FALSEHOODS. FOR IF THIS IS THE JUPITER WHO IS CALLED BY YOU A GOD, IF IT IS NOT HE WHO WAS BORN FROM SATURN AND OPS, NO OTHER IMAGE BUT HIS ALONE OUGHT TO HAVE BEEN PLACED IN ALL THE TEMPLES. WHAT MEANING HAVE THE EFFIGIES OF WOMEN? WHAT THE DOUBTFUL SEX? IN WHICH, IF THIS JUPITER IS REPRESENTED, THE VERY STONES WILL CONFESS THAT HE IS A MAN. THEY SAY THAT THE POETS HAVE SPOKEN FALSELY, AND YET THEY BELIEVE THEM: YES, TRULY THEY PROVE BY THE FACT ITSELF THAT THE POETS DID NOT SPEAK FALSELY; FOR THEY SO FRAME THE IMAGES OF THE GODS, THAT, FROM THE VERY DIVERSITY OF SEX, IT APPEARS THAT THESE THINGS WHICH THE POETS SAY ARE TRUE. FOR WHAT OTHER CONCLUSION DOES THE IMAGE OF GANYMEDE AND THE EFFIGY OF THE EAGLE ADMIT OF, WHEN THEY ARE PLACED BEFORE THE FEET OF JUPITER IN THE TEMPLES, AND ARE WORSHIPPED EQUALLY WITH HIMSELF, EXCEPT THAT THE MEMORY OF IMPIOUS GUILT AND DEBAUCHERY REMAINS FOR EVER? NOTHING, THEREFORE, IS WHOLLY INVENTED BY THE POETS: SOMETHING PERHAPS IS TRANSFERRED AND OBSCURED BY OBLIQUE FASHIONING, UNDER WHICH THE TRUTH WAS ENWRAPPED AND CONCEALED; AS THAT WHICH WAS RELATED ABOUT THE DIVIDING OF THE KINGDOMS BY LOT. FOR THEY SAY THAT THE HEAVEN FELL TO THE SHARE OF JUPITER, THE SEA TO NEPTUNE, AND THE INFERNAL REGIONS TO PLUTO. WHY WAS NOT THE EARTH RATHER TAKEN AS THE THIRD PORTION, EXCEPT THAT THE TRANSACTION TOOK PLACE ON THE EARTH? THEREFORE IT IS TRUE THAT THEY SO DIVIDED AND PORTIONED OUT THE GOVERNMENT OF THE WORLD, THAT THE EMPIRE OF THE EAST FELL TO JUPITER, A PART OF THE WEST WAS ALLOTTED TO PLUTO, WHO HAD THE SURNAME OF AGESILAUS; BECAUSE THE REGION OF THE EAST, FROM WHICH LIGHT IS GIVEN TO MORTALS, SEEMS TO BE HIGHER, BUT THE REGION OF THE WEST LOWER. THUS THEY SO VEILED THE TRUTH UNDER A FICTION, THAT THE TRUTH ITSELF DETRACTED NOTHING FROM THE PUBLIC PERSUASION. IT IS MANIFEST CONCERNING THE SHARE OF NEPTUNE; FOR WE SAY THAT HIS KINGDOM RESEMBLED THAT UNLIMITED AUTHORITY POSSESSED BY MARK ANTONY, TO WHOM THE SENATE HAD DECREED THE POWER OF THE MARITIME COAST, THAT HE MIGHT PUNISH THE PIRATES, AND TRANQUILLIZE THE WHOLE SEA. THUS ALL THE MARITIME COASTS, TOGETHER WITH THE ISLANDS, FELL TO THE LOT OF NEPTUNE. HOW CAN THIS BE PROVED? UNDOUBTEDLY ANCIENT STORIES ATTEST IT. EUHEMERUS, AN ANCIENT AUTHOR, WHO WAS OF THE CITY OF MESSENE, COLLECTED THE ACTIONS OF JUPITER AND OF THE OTHERS, WHO ARE ESTEEMED GODS, AND COMPOSED A HISTORY FROM THE TITLES AND SACRED INSCRIPTIONS WHICH WERE IN THE MOST ANCIENT TEMPLES, AND ESPECIALLY IN THE SANCTUARY OF THE TRIPHYLIAN JUPITER, WHERE AN INSCRIPTION INDICATED THAT A GOLDEN COLUMN HAD BEEN PLACED BY JUPITER HIMSELF, ON WHICH COLUMN HE WROTE AN ACCOUNT OF HIS EXPLOITS, THAT POSTERITY MIGHT HAVE A MEMORIAL OF HIS ACTIONS. THIS HISTORY WAS TRANSLATED AND FOLLOWED BY ENNIUS, WHOSE WORDS ARE THESE: WHERE JUPITER GIVES TO NEPTUNE THE GOVERNMENT OF THE SEA, THAT HE MIGHT REIGN IN ALL THE ISLANDS AND PLACES BORDERING ON THE SEA.

THE ACCOUNTS OF THE POETS, THEREFORE, ARE TRUE, BUT VEILED WITH AN OUTWARD COVERING AND SHOW. IT IS POSSIBLE THAT MOUNT OLYMPUS MAY HAVE SUPPLIED THE POETS WITH THE HINT FOR SAYING THAT JUPITER OBTAINED THE KINGDOM OF HEAVEN, BECAUSE OLYMPUS IS THE COMMON NAME BOTH OF THE MOUNTAIN AND OF HEAVEN. BUT THE SAME HISTORY INFORMS US THAT JUPITER DWELT ON MOUNT OLYMPUS, WHEN IT SAYS: AT THAT TIME JUPITER SPENT THE GREATEST PART OF HIS LIFE ON MOUNT OLYMPUS; AND THEY USED TO RESORT TO HIM THERE FOR THE ADMINISTRATION OF JUSTICE, IF ANY MATTERS WERE DISPUTED. MOREOVER, IF ANY ONE HAD FOUND OUT ANY NEW INVENTION WHICH MIGHT BE USEFUL FOR HUMAN LIFE, HE USED TO COME THERE AND DISPLAY IT TO JUPITER. THE POETS TRANSFER MANY THINGS AFTER THIS MANNER, NOT FOR THE SAKE OF SPEAKING FALSELY AGAINST THE OBJECTS OF THEIR WORSHIP, BUT THAT THEY MAY BY VARIOUSLY COLORED FIGURES ADD BEAUTY AND GRACE TO THEIR POEMS. BUT THEY WHO DO NOT UNDERSTAND THE MANNER, OR THE CAUSE, OR THE NATURE OF THAT WHICH IS REPRESENTED BY FIGURE, ATTACK THE POETS AS FALSE AND SACRILEGIOUS. EVEN THE PHILOSOPHERS WERE DECEIVED BY THIS ERROR; FOR BECAUSE THESE THINGS WHICH ARE RELATED ABOUT JUPITER APPEARED UNSUITED TO THE CHARACTER OF A GOD, THEY INTRODUCED TWO JUPITERS, ONE NATURAL, THE OTHER FABULOUS. THEY SAW, ON THE ONE HAND, THAT WHICH WAS TRUE, THAT HE, FORSOOTH, CONCERNING WHOM THE POETS SPEAK, WAS MAN; BUT IN THE CASE OF THAT NATURAL JUPITER, LED BY THE COMMON PRACTISE OF SUPERSTITION, THEY COMMITTED AN ERROR, INASMUCH AS THEY TRANSFERRED THE NAME OF A MAN TO GOD, WHO, AS WE HAVE ALREADY SAID, BECAUSE HE IS ONE ONLY, HAS NO NEED OF A NAME. BUT IT IS UNDENIABLE THAT HE IS JUPITER WHO WAS BORN FROM OPS AND SATURN. IT IS THEREFORE AN EMPTY PERSUASION ON THE PART OF THOSE WHO GIVE THE NAME OF JUPITER TO THE SUPREME GOD. FOR SOME ARE IN THE HABIT OF DEFENDING THEIR ERRORS BY THIS EXCUSE; FOR, WHEN CONVINCED OF THE UNITY OF GOD, SINCE THEY CANNOT DENY THIS, THEY AFFIRM THAT THEY WORSHIP HIM, BUT THAT IT IS THEIR PLEASURE THAT HE SHOULD BE CALLED JUPITER. BUT WHAT CAN BE MORE ABSURD THAN THIS? FOR JUPITER IS NOT ACCUSTOMED TO BE WORSHIPPED WITHOUT THE ACCOMPANYING WORSHIP OF HIS WIFE AND DAUGHTER. FROM WHICH HIS REAL NATURE IS EVIDENT; NOR IS IT LAWFUL FOR THAT NAME TO BE TRANSFERRED THERE, WHERE THERE IS NEITHER ANY MINERVA NOR JUNO. WHY SHOULD I SAY THAT THE PECULIAR MEANING OF THIS NAME DOES NOT EXPRESS A DIVINE, BUT HUMAN POWER? FOR CICERO EXPLAINS THE NAMES JUPITER AND JUNO AS BEING DERIVED FROM GIVING HELP; AND JUPITER IS SO CALLED AS IF HE WERE A HELPING FATHER — A NAME WHICH IS ILL ADAPTED TO GOD: FOR TO HELP IS THE PART OF A MAN CONFERRING SOME AID UPON ONE WHO IS A STRANGER, AND IN A CASE WHERE THE BENEFIT IS SMALL. NO ONE IMPLORES GOD TO HELP HIM, BUT TO PRESERVE HIM, TO GIVE HIM LIFE AND SAFETY, WHICH IS A MUCH GREATER AND MORE IMPORTANT MATTER THAN TO HELP.

AND SINCE WE ARE SPEAKING OF A FATHER, NO FATHER IS SAID TO HELP HIS SONS WHEN HE BEGETS OR BRINGS THEM UP. FOR THAT EXPRESSION IS TOO INSIGNIFICANT TO DENOTE THE MAGNITUDE OF THE BENEFIT DERIVED FROM A FATHER. HOW MUCH MORE UNSUITABLE IS IT TO GOD, WHO IS OUR TRUE FATHER, BY WHOM WE EXIST, AND WHOSE WE ARE ALTOGETHER, BY WHOM WE ARE FORMED, ENDUED WITH LIFE, AND ENLIGHTENED, WHO BESTOWS UPON US LIFE, GIVES US SAFETY, AND SUPPLIES US WITH VARIOUS KINDS OF FOOD! HE HAS NO APPREHENSION OF THE DIVINE BENEFITS WHO THINKS THAT HE IS ONLY AIDED BY GOD. THEREFORE HE IS NOT ONLY IGNORANT, BUT IMPIOUS, WHO DISPARAGES THE EXCELLENCY OF THE SUPREME POWER UNDER THE NAME OF JUPITER. WHEREFORE, IF BOTH FROM HIS ACTIONS AND CHARACTER WE HAVE PROVED THAT JUPITER WAS A MAN, AND REIGNED ON EARTH, IT ONLY REMAINS THAT WE SHOULD ALSO INVESTIGATE HIS DEATH. ENNIUS, IN HIS SACRED HISTORY, HAVING DESCRIBED ALL THE ACTIONS WHICH HE PERFORMED IN HIS LIFE, AT THE CLOSE THUS SPEAKS: THEN JUPITER, WHEN HE HAD FIVE TIMES MADE A CIRCUIT OF THE EARTH, AND BESTOWED GOVERNMENTS UPON ALL HIS FRIENDS AND RELATIVES, AND LEFT LAWS TO MEN, PROVIDED THEM WITH A SETTLED MODE OF LIFE AND GRAIN, AND GIVEN THEM MANY OTHER BENEFITS, AND HAVING BEEN HONOURED WITH IMMORTAL GLORY AND REMEMBRANCE, LEFT LASTING MEMORIALS TO HIS FRIENDS, AND WHEN HIS AGE WAS ALMOST SPENT, HE CHANGED HIS LIFE IN CRETE, AND DEPARTED TO THE GODS. AND THE CURETES, HIS SONS, TOOK CHARGE OF HIM, AND HONOURED HIM; AND HIS TOMB IS IN CRETE, IN THE TOWN OF CNOSSUS, AND VESTA IS SAID TO HAVE FOUNDED THIS CITY; AND ON HIS TOMB IS AN INSCRIPTION IN ANCIENT GREEK CHARACTERS, ZAN KRONOU, WHICH IS IN LATIN, JUPITER THE SON OF SATURN. THIS UNDOUBTEDLY IS NOT HANDED DOWN BY POETS, BUT BY WRITERS OF ANCIENT EVENTS; AND THESE THINGS ARE SO TRUE, THAT THEY ARE CONFIRMED BY SOME VERSES OF THE SIBYLS, TO THIS EFFECT:—

INANIMATE DEMONS, IMAGES OF THE DEAD,
WHOSE TOMBS THE ILL-FATED CRETE POSSESSES AS A BOAST.

CICERO, IN HIS TREATISE CONCERNING THE NATURE OF THE GODS, HAVING SAID THAT THREE JUPITERS WERE ENUMERATED BY THEOLOGIANS, ADDS THAT THE THIRD WAS OF CRETE, THE SON OF SATURN, AND THAT HIS TOMB IS SHOWN IN THAT ISLAND. HOW, THEREFORE, CAN A GOD BE ALIVE IN ONE PLACE, AND DEAD IN ANOTHER; IN ONE PLACE HAVE A TEMPLE, AND IN ANOTHER A TOMB? LET THE ROMANS THEN KNOW

THAT THEIR CAPITOL, THAT IS THE CHIEF HEAD OF THEIR OBJECTS OF PUBLIC VENERATION, IS NOTHING BUT AN EMPTY MONUMENT.

LET US NOW COME TO HIS FATHER WHO REIGNED BEFORE HIM, AND WHO PERHAPS HAD MORE POWER IN HIMSELF, BECAUSE HE IS SAID TO BE BORN FROM THE MEETING OF SUCH GREAT ELEMENTS. LET US SEE WHAT THERE WAS IN HIM WORTHY OF A GOD, ESPECIALLY THAT HE IS RELATED TO HAVE HAD THE GOLDEN AGE, BECAUSE IN HIS REIGN THERE WAS JUSTICE IN THE EARTH. I FIND SOMETHING IN HIM WHICH WAS NOT IN HIS SON. FOR WHAT IS SO BEFITTING THE CHARACTER OF A GOD, AS A JUST GOVERNMENT AND AN AGE OF PIETY? BUT WHEN, ON THE SAME PRINCIPLE, I REFLECT THAT HE IS A SON, I CANNOT CONSIDER HIM AS THE SUPREME GOD; FOR I SEE THAT THERE IS SOMETHING MORE ANCIENT THAN HIMSELF — NAMELY, THE HEAVEN AND THE EARTH. BUT I AM IN SEARCH OF A GOD BEYOND WHOM NOTHING HAS ANY EXISTENCE, WHO IS THE SOURCE AND ORIGIN OF ALL THINGS. HE MUST OF NECESSITY EXIST WHO FRAMED THE HEAVEN ITSELF, AND LAID THE FOUNDATIONS OF THE EARTH. BUT IF SATURN WAS BORN FROM THESE, AS IT IS SUPPOSED, HOW CAN HE BE THE CHIEF GOD, SINCE HE OWES HIS ORIGIN TO ANOTHER? OR WHO PRESIDED OVER THE UNIVERSE BEFORE THE BIRTH OF SATURN? BUT THIS, AS I RECENTLY SAID, IS A FICTION OF THE POETS. FOR IT WAS IMPOSSIBLE THAT THE SENSELESS ELEMENTS, WHICH ARE SEPARATED BY SO LONG AN INTERVAL, SHOULD MEET TOGETHER AND GIVE BIRTH TO A SON, OR THAT HE WHO WAS BORN SHOULD NOT AT ALL RESEMBLE HIS PARENTS, BUT SHOULD HAVE A FORM WHICH HIS PARENTS DID NOT POSSESS.

LET US THEREFORE INQUIRE WHAT DEGREE OF TRUTH LIES HID UNDER THIS FIGURE. MINUCIUS FELIX, IN HIS TREATISE WHICH HAS THE TITLE OF OCTAVIUS, ALLEGED THESE PROOFS: THAT SATURN, WHEN HE HAD BEEN BANISHED BY HIS SON, AND HAD COME INTO ITALY, WAS CALLED THE SON OF CŒLUS (HEAVEN), BECAUSE WE ARE ACCUSTOMED TO SAY THAT THOSE WHOSE VIRTUE WE ADMIRE, OR THOSE WHO HAVE UNEXPECTEDLY ARRIVED, HAVE FALLEN FROM HEAVEN; AND THAT HE WAS CALLED THE SON OF EARTH, BECAUSE WE NAME THOSE WHO ARE BORN FROM UNKNOWN PARENTS SONS OF EARTH. THESE THINGS, INDEED, HAVE SOME RESEMBLANCE TO THE TRUTH, BUT ARE NOT TRUE, BECAUSE IT IS EVIDENT THAT EVEN DURING HIS REIGN HE WAS SO ESTEEMED. HE MIGHT HAVE ARGUED THUS: THAT SATURN, BEING A VERY POWERFUL KING, IN ORDER THAT THE MEMORY OF HIS PARENTS MIGHT BE PRESERVED, GAVE THEIR NAMES TO THE HEAVEN AND EARTH, WHEREAS THESE WERE BEFORE CALLED BY OTHER NAMES, FOR WHICH REASON WE KNOW THAT NAMES WERE APPLIED BOTH TO MOUNTAINS AND RIVERS. FOR WHEN THE POETS SPEAK OF THE OFFSPRING OF ATLAS, OR OF THE RIVER INACHUS, THEY DO NOT ABSOLUTELY SAY THAT MEN COULD POSSIBLY BE BORN FROM INANIMATE OBJECTS; BUT THEY UNDOUBTEDLY INDICATE THOSE WHO WERE BORN FROM THOSE MEN, WHO EITHER DURING THEIR LIVES OR AFTER THEIR DEATH GAVE THEIR NAMES TO MOUNTAINS OR RIVERS. FOR THAT WAS A COMMON PRACTISE AMONG THE ANCIENTS, AND ESPECIALLY AMONG THE GREEKS. THUS WE HAVE HEARD THAT SEAS RECEIVED THE NAMES OF THOSE WHO HAD FALLEN INTO THEM, AS THE ÆGEAN, THE ICARIAN, AND THE HELLESPONT. IN LATIUM, ALSO, AVENTINUS GAVE HIS NAME TO THE MOUNTAIN ON WHICH HE WAS BURIED; AND TIBERINUS, OR TIBER, GAVE HIS NAME TO THE RIVER IN WHICH HE WAS DROWNED. NO WONDER, THEN, IF THE NAMES OF THOSE WHO HAD GIVEN BIRTH TO MOST POWERFUL KINGS WERE ATTRIBUTED TO THE HEAVEN AND EARTH. THEREFORE IT APPEARS THAT SATURN WAS NOT BORN FROM HEAVEN, WHICH IS IMPOSSIBLE, BUT FROM THAT MAN WHO BORE THE NAME OF URANUS. AND TRISMEGISTUS ATTESTS THE TRUTH OF THIS; FOR WHEN HE SAID THAT VERY FEW HAD EXISTED IN WHOM THERE WAS PERFECT LEARNING, HE MENTIONED BY NAME AMONG THESE HIS RELATIVES, URANUS, SATURN, AND MERCURY. AND BECAUSE HE WAS IGNORANT OF THESE THINGS, HE GAVE ANOTHER ACCOUNT OF THE MATTER; HOW HE MIGHT HAVE ARGUED, I HAVE SHOWN. NOW I WILL SAY IN WHAT MANNER, AT WHAT TIME, AND BY WHOM THIS WAS DONE; FOR IT WAS NOT SATURN WHO DID THIS, BUT JUPITER. ENNIUS THUS RELATES IN HIS SACRED HISTORY: THEN PAN LEADS HIM TO THE MOUNTAIN, WHICH IS CALLED THE PILLAR OF HEAVEN. HAVING ASCENDED THERE, HE SURVEYED THE LANDS FAR AND WIDE, AND THERE ON THAT MOUNTAIN HE BUILDS AN ALTAR TO CŒLUS; AND JUPITER WAS THE FIRST WHO OFFERED SACRIFICE ON THAT ALTAR. IN THAT PLACE HE LOOKED UP TO HEAVEN, BY WHICH NAME WE NOW CALL IT, AND THAT WHICH WAS ABOVE THE WORLD WHICH WAS CALLED THE FIRMAMENT, AND HE GAVE TO THE HEAVEN ITS NAME FROM THE NAME OF HIS GRANDFATHER; AND JUPITER IN PRAYER FIRST GAVE THE NAME OF HEAVEN TO THAT WHICH WAS CALLED FIRMAMENT, AND HE BURNT ENTIRE THE VICTIM WHICH HE THERE OFFERED IN SACRIFICE. NOR IS IT HERE ONLY THAT JUPITER IS FOUND TO HAVE OFFERED SACRIFICE. CÆSAR ALSO, IN ARATUS, RELATES THAT AGLAOSTHENES SAYS THAT WHEN HE WAS SETTING OUT FROM THE ISLAND OF NAXOS AGAINST THE TITANS, AND WAS OFFERING SACRIFICE ON THE SHORE, AN EAGLE FLEW TO JUPITER AS AN OMEN, AND THAT THE VICTOR RECEIVED IT AS A GOOD TOKEN, AND PLACED IT UNDER HIS OWN PROTECTION. BUT THE SACRED HISTORY TESTIFIES THAT EVEN BEFOREHAND AN EAGLE HAD SAT UPON HIS HEAD, AND PORTENDED TO HIM THE KINGDOM. TO WHOM, THEN, COULD JUPITER HAVE OFFERED SACRIFICE, EXCEPT TO HIS GRANDFATHER CŒLUS, WHO, ACCORDING TO THE SAYING OF EUHEMERUS, DIED IN OCEANIA, AND WAS BURIED IN THE TOWN OF AULATIA?

CHAPTER 12. THAT THE STOICS TRANSFER THE FIGMENTS OF THE POETS TO A PHILOSOPHICAL SYSTEM.

SINCE WE HAVE BROUGHT TO LIGHT THE MYSTERIES OF THE POETS, AND HAVE FOUND OUT THE PARENTS OF SATURN, LET US RETURN TO HIS VIRTUES AND ACTIONS. HE WAS, THEY SAY, JUST IN HIS RULE. FIRST, FROM THIS VERY CIRCUMSTANCE HE IS NOT NOW A GOD, INASMUCH AS HE HAS CEASED TO BE. IN THE NEXT PLACE, HE WAS NOT EVEN JUST, BUT IMPIOUS NOT ONLY TOWARDS HIS SONS, WHOM HE DEVOURED, BUT ALSO TOWARDS HIS FATHER, WHOM HE IS SAID TO HAVE MUTILATED. AND THIS MAY PERHAPS HAVE HAPPENED IN TRUTH. BUT MEN, HAVING REGARD TO THE ELEMENT WHICH IS CALLED THE HEAVEN, REJECT THE WHOLE FABLE AS MOST FOOLISHLY INVENTED; THOUGH THE STOICS, (ACCORDING TO THEIR CUSTOM) ENDEAVOUR TO TRANSFER IT TO A PHYSICAL SYSTEM, WHOSE OPINION CICERO HAS LAID DOWN IN HIS TREATISE CONCERNING THE NATURE OF THE GODS. THEY HELD, HE SAYS, THAT THE HIGHEST AND ETHEREAL NATURE OF HEAVEN, THAT IS, OF FIRE, WHICH BY ITSELF PRODUCED ALL THINGS, WAS WITHOUT THAT PART OF THE BODY WHICH CONTAINED THE PRODUCTIVE ORGANS. NOW THIS THEORY MIGHT HAVE BEEN SUITABLE TO VESTA, IF SHE WERE CALLED A MALE. FOR IT IS ON THIS ACCOUNT THAT THEY ESTEEM VESTA TO BE A VIRGIN, INASMUCH AS FIRE IS AN INCORRUPTIBLE ELEMENT; AND NOTHING CAN BE BORN FROM IT, SINCE IT CONSUMES ALL THINGS, WHATEVER IT HAS SEIZED UPON. OVID IN THE FASTI SAYS: NOR DO YOU ESTEEM VESTA TO BE ANYTHING ELSE THAN A LIVING FLAME; AND YOU SEE NO BODIES PRODUCED FROM FLAME. THEREFORE SHE IS TRULY A VIRGIN, FOR SHE SENDS FORTH NO SEED, NOR RECEIVES IT, AND LOVES THE ATTENDANTS OF VIRGINITY.

THIS ALSO MIGHT HAVE BEEN ASCRIBED TO VULCAN, WHO INDEED IS SUPPOSED TO BE FIRE, AND YET THE POETS DID NOT MUTILATE HIM. IT MIGHT ALSO HAVE BEEN ASCRIBED TO THE SUN, IN WHOM IS THE NATURE AND CAUSE OF THE PRODUCTIVE POWERS. FOR WITHOUT THE FIERY HEAT OF THE SUN NOTHING COULD BE BORN, OR HAVE INCREASE; SO THAT NO OTHER ELEMENT HAS GREATER NEED OF PRODUCTIVE ORGANS THAN HEAT, BY THE NOURISHMENT OF WHICH ALL THINGS ARE CONCEIVED, PRODUCED, AND SUPPORTED. LASTLY, EVEN IF THE CASE WERE AS THEY WOULD HAVE IT, WHY SHOULD WE SUPPOSE THAT CŒLUS WAS MUTILATED, RATHER THAN THAT HE WAS BORN WITHOUT PRODUCTIVE ORGANS? FOR IF HE PRODUCES BY HIMSELF, IT IS PLAIN THAT HE HAD NO NEED OF PRODUCTIVE ORGANS, SINCE HE GAVE BIRTH TO SATURN HIMSELF; BUT IF HE HAD THEM, AND SUFFERED MUTILATION FROM HIS SON, THE ORIGIN OF ALL THINGS AND ALL NATURE WOULD HAVE PERISHED. WHY SHOULD I SAY THAT THEY DEPRIVE SATURN HIMSELF NOT ONLY OF DIVINE, BUT ALSO OF HUMAN INTELLIGENCE, WHEN THEY AFFIRM THAT SATURN IS HE WHO COMPRISES THE COURSE AND CHANGE OF THE SPACES AND SEASONS, AND THAT HE HAS THAT VERY NAME IN GREEK? FOR HE IS CALLED CRONOS, WHICH IS THE SAME AS CHRONOS, THAT IS, A SPACE OF TIME. BUT HE IS CALLED SATURN, BECAUSE HE IS SATIATED WITH YEARS. THESE ARE THE WORDS OF CICERO, SETTING FORTH THE OPINION OF THE STOICS: THE WORTHLESSNESS OF THESE THINGS ANY ONE MAY READILY UNDERSTAND. FOR IF SATURN IS THE SON OF CŒLUS, HOW COULD TIME HAVE BEEN BORN FROM CŒLUS, OR CŒLUS HAVE BEEN MUTILATED BY TIME, OR AFTERWARDS COULD TIME HAVE BEEN DESPOILED OF HIS SOVEREIGNTY BY HIS SON JUPITER? OR HOW WAS JUPITER BORN FROM TIME? OR WITH WHAT YEARS COULD ETERNITY BE SATIATED, SINCE IT HAS NO LIMIT?

CHAPTER 13. HOW VAIN AND TRIFLING ARE THE INTERPRETATIONS OF THE STOICS RESPECTING THE GODS, AND IN THEM CONCERNING THE ORIGIN OF JUPITER, CONCERNING SATURN AND OPS.

IF THEREFORE THESE SPECULATIONS OF THE PHILOSOPHERS ARE TRIFLING, WHAT REMAINS, EXCEPT THAT WE BELIEVE IT TO BE A MATTER OF FACT THAT, BEING A MAN, HE SUFFERED MUTILATION FROM A MAN? UNLESS BY CHANCE ANY ONE ESTEEMS HIM AS A GOD WHO FEARED A CO-HEIR; WHEREAS, IF HE HAD POSSESSED ANY DIVINE KNOWLEDGE, HE OUGHT NOT TO HAVE MUTILATED HIS FATHER, BUT HIMSELF, TO PREVENT THE BIRTH OF JUPITER, WHO DEPRIVED HIM OF THE POSSESSION OF HIS KINGDOM. AND HE ALSO, WHEN HE HAD MARRIED HIS SISTER RHEA, WHOM IN LATIN WE CALL OPS, IS SAID TO HAVE BEEN WARNED BY AN ORACLE NOT TO BRING UP HIS MALE CHILDREN, BECAUSE IT WOULD COME TO PASS THAT HE SHOULD BE DRIVEN INTO BANISHMENT BY A SON. AND BEING IN FEAR OF THIS, IT IS PLAIN THAT HE DID NOT DEVOUR HIS SONS, AS THE FABLES REPORT, BUT PUT THEM TO DEATH; ALTHOUGH IT IS WRITTEN IN SACRED HISTORY THAT SATURN AND OPS, AND OTHER MEN, WERE AT THAT TIME ACCUSTOMED TO EAT HUMAN FLESH, BUT THAT JUPITER, WHO GAVE TO MEN LAWS AND CIVILIZATION, WAS THE FIRST WHO BY AN EDICT PROHIBITED THE USE OF THAT FOOD. NOW IF THIS IS TRUE, WHAT JUSTICE CAN THERE POSSIBLY HAVE BEEN IN HIM? BUT LET US SUPPOSE IT TO BE A FICTITIOUS STORY THAT SATURN DEVOURED HIS SONS, ONLY TRUE AFTER A CERTAIN FASHION; MUST WE THEN SUPPOSE, WITH THE VULGAR, THAT HE HAS EATEN HIS SONS, WHO HAS CARRIED THEM OUT TO BURIAL? BUT WHEN OPS HAD BROUGHT FORTH JUPITER, SHE STOLE AWAY THE INFANT, AND SECRETLY SENT HIM INTO CRETE TO BE NOURISHED. AGAIN, I CANNOT BUT BLAME HIS WANT OF FORESIGHT. FOR WHY DID HE RECEIVE AN ORACLE FROM ANOTHER, AND NOT FROM HIMSELF ? BEING PLACED IN HEAVEN, WHY DID HE NOT SEE THE THINGS WHICH WERE TAKING PLACE ON EARTH? WHY DID THE CORYBANTES WITH THEIR CYMBALS ESCAPE HIS NOTICE? LASTLY, WHY DID THERE EXIST ANY GREATER FORCE WHICH MIGHT OVERCOME HIS POWER? DOUBTLESS, BEING AGED, HE WAS EASILY OVERCOME BY ONE WHO WAS YOUNG, AND DESPOILED OF HIS SOVEREIGNTY. HE WAS THEREFORE BANISHED AND WENT INTO EXILE; AND AFTER LONG WANDERINGS CAME INTO ITALY IN A SHIP, AS OVID RELATES IN HIS FASTI:—

THE CAUSE OF THE SHIP REMAINS TO BE EXPLAINED. THE SCYTHE-BEARING GOD CAME TO THE TUSCAN RIVER IN A SHIP, HAVING FIRST TRAVERSED THE WORLD.

JANUS RECEIVED HIM WANDERING AND DESTITUTE; AND THE ANCIENT COINS ARE A PROOF OF THIS, ON WHICH THERE IS A REPRESENTATION OF JANUS WITH A DOUBLE FACE, AND ON THE OTHER SIDE A SHIP; AS THE SAME POET ADDS:—

BUT PIOUS POSTERITY REPRESENTED A SHIP ON THE COIN, BEARING TESTIMONY TO THE ARRIVAL OF THE STRANGER GOD.

NOT ONLY THEREFORE ALL THE POETS, BUT THE WRITERS ALSO OF ANCIENT HISTORIES AND EVENTS, AGREE THAT HE WAS A MAN, INASMUCH AS THEY HANDED DOWN TO MEMORY HIS ACTIONS IN ITALY: OF GREEK WRITERS, DIODORUS AND THALLUS; OF LATIN WRITERS, NEPOS, CASSIUS, AND VARRO. FOR SINCE MEN LIVED IN ITALY AFTER A RUSTIC FASHION, —

HE BROUGHT THE RACE TO UNION FIRST,
EREWHILE ON MOUNTAIN TOPS DISPERSED,
AND GAVE THEM STATUTES TO OBEY,
AND WILLED THE LAND WHEREIN HE LAY
SHOULD LATIUM'S TITLE BEAR.

DOES ANY ONE IMAGINE HIM TO BE A GOD, WHO WAS DRIVEN INTO BANISHMENT, WHO FLED, WHO LAY HID? NO ONE IS SO SENSELESS. FOR HE WHO FLEES, OR LIES HID, MUST FEAR BOTH VIOLENCE AND DEATH. ORPHEUS, WHO LIVED IN MORE RECENT TIMES THAN HIS, OPENLY RELATES THAT SATURN REIGNED ON EARTH AND AMONG MEN:—

FIRST CRONUS RULED O'ER MEN ON EARTH,
AND THEN FROM CRONUS SPRUNG THE MIGHTY KING,
THE WIDELY SOUNDING ZEUS.

AND ALSO OUR OWN MARO SAYS:

THIS LIFE THE GOLDEN SATURN LED ON EARTH;

AND IN ANOTHER PLACE: —

THAT WAS THE STORIED AGE OF GOLD,
SO PEACEFULLY, SERENELY ROLLED
THE YEARS BENEATH HIS REIGN.

THE POET DID NOT SAY IN THE FORMER PASSAGE THAT HE LED THIS LIFE IN HEAVEN, NOR IN THE LATTER PASSAGE THAT HE REIGNED OVER THE GODS ABOVE. FROM WHICH IT APPEARS THAT HE WAS A KING ON EARTH; AND THIS HE DECLARES MORE PLAINLY IN ANOTHER PLACE: —

RESTORER OF THE AGE OF GOLD,
IN LANDS WHERE SATURN RULED OF OLD.

ENNIUS, INDEED, IN HIS TRANSLATION OF EUHEMERUS SAYS THAT SATURN WAS NOT THE FIRST WHO REIGNED, BUT HIS FATHER URANUS. IN THE BEGINNING, HE SAYS, CŒLUS FIRST HAD THE SUPREME POWER ON THE EARTH. HE INSTITUTED AND PREPARED THAT KINGDOM IN CONJUNCTION WITH HIS BROTHERS. THERE IS NO GREAT DISPUTE, IF THERE IS DOUBT, ON THE PART OF THE GREATEST AUTHORITIES RESPECTING THE SON AND THE FATHER. BUT IT IS POSSIBLE THAT EACH MAY HAVE HAPPENED: THAT URANUS FIRST BEGAN TO BE PRE-EMINENT IN POWER AMONG THE REST, AND TO HAVE THE CHIEF PLACE, BUT NOT THE KINGDOM; AND THAT AFTERWARDS SATURN ACQUIRED GREATER RESOURCES, AND TOOK THE TITLE OF KING.

CHAPTER 14. WHAT THE SACRED HISTORY OF EUHEMERUS AND ENNIUS TEACHES CONCERNING THE GODS.

NOW, SINCE THE SACRED HISTORY DIFFERS IN SOME DEGREE FROM THOSE THINGS WHICH WE HAVE RELATED, LET US OPEN THOSE THINGS WHICH ARE CONTAINED IN THE TRUE WRITINGS, THAT WE MAY NOT, IN ACCUSING SUPERSTITIONS, APPEAR TO FOLLOW AND APPROVE OF THE FOLLIES OF THE POETS. THESE ARE THE WORDS OF ENNIUS: AFTERWARDS SATURN MARRIED OPS. TITAN, WHO WAS OLDER THAN SATURN, DEMANDS THE KINGDOM FOR HIMSELF. UPON THIS THEIR MOTHER VESTA, AND THEIR SISTERS CERES AND OPS, ADVISE SATURN NOT TO GIVE UP THE KINGDOM TO HIS BROTHER. THEN TITAN, WHO WAS INFERIOR IN PERSON TO SATURN, ON THAT ACCOUNT, AND BECAUSE HE SAW THAT HIS MOTHER AND SISTERS WERE USING THEIR ENDEAVOURS THAT SATURN MIGHT REIGN, YIELDED THE KINGDOM TO HIM. HE THEREFORE MADE AN AGREEMENT WITH SATURN, THAT IF ANY MALE CHILDREN SHOULD BE BORN TO HIM, HE WOULD NOT BRING THEM UP. HE DID SO FOR THIS PURPOSE, THAT THE KINGDOM MIGHT RETURN TO HIS OWN SONS. THEN, WHEN A SON WAS FIRST BORN TO SATURN, THEY SLEW HIM. AFTERWARDS TWINS WERE BORN, JUPITER AND JUNO. UPON THIS THEY PRESENT JUNO TO THE SIGHT OF SATURN, AND SECRETLY HIDE JUPITER, AND GIVE HIM TO VESTA TO BE BROUGHT UP, CONCEALING HIM FROM SATURN. OPS ALSO BRINGS FORTH NEPTUNE WITHOUT THE KNOWLEDGE OF SATURN, AND SECRETLY HIDES HIM. IN THE SAME MANNER OPS BRINGS FORTH TWINS BY A THIRD BIRTH, PLUTO AND GLAUCA. PLUTO IN LATIN IS DISPATER; OTHERS CALL HIM ORCUS. UPON

THIS THEY SHOW TO SATURN THE DAUGHTER GLAUCA, AND CONCEAL AND HIDE THE SON PLUTO. THEN GLAUCA DIES WHILE YET YOUNG. THIS IS THE LINEAGE OF JUPITER AND HIS BROTHERS, AS THESE THINGS ARE WRITTEN, AND THE RELATIONSHIP IS HANDED DOWN TO US AFTER THIS MANNER FROM THE SACRED NARRATIVE. ALSO SHORTLY AFTERWARDS HE INTRODUCES THESE THINGS: THEN TITAN, WHEN HE LEARNED THAT SONS WERE BORN TO SATURN, AND SECRETLY BROUGHT UP, SECRETLY TAKES WITH HIM HIS SONS, WHO ARE CALLED TITANS, AND SEIZES HIS BROTHER SATURN AND OPS, AND ENCLOSES THEM WITHIN A WALL, AND PLACES OVER THEM A GUARD.

THE TRUTH OF THIS HISTORY IS TAUGHT BY THE ERYTHRÆAN SIBYL, WHO SPEAKS ALMOST THE SAME THINGS, WITH A FEW DISCREPANCIES, WHICH DO NOT AFFECT THE SUBJECT-MATTER ITSELF. THEREFORE JUPITER IS FREED FROM THE CHARGE OF THE GREATEST WICKEDNESS, ACCORDING TO WHICH HE IS REPORTED TO HAVE BOUND HIS FATHER WITH FETTERS; FOR THIS WAS THE DEED OF HIS UNCLE TITAN, BECAUSE HE, CONTRARY TO HIS PROMISE AND OATH, HAD BROUGHT UP MALE CHILDREN. THE REST OF THE HISTORY IS THUS PUT TOGETHER. IT IS SAID THAT JUPITER, WHEN GROWN UP, HAVING HEARD THAT HIS FATHER AND MOTHER HAD BEEN SURROUNDED WITH A GUARD AND IMPRISONED, CAME WITH A GREAT MULTITUDE OF CRETANS, AND CONQUERED TITAN AND HIS SONS IN AN ENGAGEMENT, AND RESCUED HIS PARENTS FROM IMPRISONMENT, RESTORED THE KINGDOM TO HIS FATHER, AND THUS RETURNED INTO CRETE. THEN, AFTER THESE THINGS, THEY SAY THAT AN ORACLE WAS GIVEN TO SATURN, BIDDING HIM TO TAKE HEED LEST HIS SON SHOULD EXPEL HIM FROM THE KINGDOM; THAT HE, FOR THE SAKE OF WEAKENING THE ORACLE AND AVOIDING THE DANGER, LAID AN AMBUSH FOR JUPITER TO KILL HIM; THAT JUPITER, HAVING LEARNED THE PLOT, CLAIMED THE KINGDOM FOR HIMSELF AFRESH, AND BANISHED SATURN; AND THAT HE, WHEN HE HAD BEEN TOSSED OVER ALL LANDS, FOLLOWED BY ARMED MEN WHOM JUPITER HAD SENT TO SEIZE OR PUT HIM TO DEATH, SCARCELY FOUND A PLACE OF CONCEALMENT IN ITALY.

CHAPTER 15. HOW THEY WHO WERE MEN OBTAINED THE NAME OF GODS.

NOW, SINCE IT IS EVIDENT FROM THESE THINGS THAT THEY WERE MEN, IT IS NOT DIFFICULT TO SEE IN WHAT MANNER THEY BEGAN TO BE CALLED GODS. FOR IF THERE WERE NO KINGS BEFORE SATURN OR URANUS, ON ACCOUNT OF THE SMALL NUMBER OF MEN WHO LIVED A RUSTIC LIFE WITHOUT ANY RULER, THERE IS NO DOUBT BUT IN THOSE TIMES MEN BEGAN TO EXALT THE KING HIMSELF, AND HIS WHOLE FAMILY, WITH THE HIGHEST PRAISES AND WITH NEW HONOURS, SO THAT THEY EVEN CALLED THEM GODS; WHETHER ON ACCOUNT OF THEIR WONDERFUL EXCELLENCE, MEN AS YET RUDE AND SIMPLE REALLY ENTERTAINED THIS OPINION, OR, AS IS COMMONLY THE CASE, IN FLATTERY OF PRESENT POWER, OR ON ACCOUNT OF THE BENEFITS BY WHICH THEY WERE SET IN ORDER AND REDUCED TO A CIVILIZED STATE. AFTERWARDS THE KINGS THEMSELVES, SINCE THEY WERE BELOVED BY THOSE WHOSE LIFE THEY HAD CIVILIZED, AFTER THEIR DEATH LEFT REGRET OF THEMSELVES. THEREFORE MEN FORMED IMAGES OF THEM, THAT THEY MIGHT DERIVE SOME CONSOLATION FROM THE CONTEMPLATION OF THEIR LIKENESSES; AND PROCEEDING FURTHER THROUGH LOVE OF THEIR WORTH, THEY BEGAN TO REVERENCE THE MEMORY OF THE DECEASED, THAT THEY MIGHT APPEAR TO BE GRATEFUL FOR THEIR SERVICES, AND MIGHT ATTRACT THEIR SUCCESSORS TO A DESIRE OF RULING WELL. AND THIS CICERO TEACHES IN HIS TREATISE ON THE NATURE OF THE GODS, SAYING BUT THE LIFE OF MEN AND COMMON INTERCOURSE LED TO THE EXALTING TO HEAVEN BY FAME AND GOODWILL MEN WHO WERE DISTINGUISHED BY THEIR BENEFITS. ON THIS ACCOUNT HERCULES, ON THIS CASTOR AND POLLUX, ÆSCULAPIUS AND LIBER WERE RANKED WITH THE GODS. AND IN ANOTHER PASSAGE: AND IN MOST STATES IT MAY BE UNDERSTOOD, THAT FOR THE SAKE OF EXCITING VALOUR, OR THAT THE MEN MOST DISTINGUISHED FOR BRAVERY MIGHT MORE READILY ENCOUNTER DANGER ON ACCOUNT OF THE STATE, THEIR MEMORY WAS CONSECRATED WITH THE HONOUR PAID TO THE IMMORTAL GODS. IT WAS DOUBTLESS ON THIS ACCOUNT THAT THE ROMANS CONSECRATED THEIR CÆSARS, AND THE MOORS THEIR KINGS. THUS BY DEGREES RELIGIOUS HONOURS BEGAN TO BE PAID TO THEM; WHILE THOSE WHO HAD KNOWN THEM, FIRST INSTRUCTED THEIR OWN CHILDREN AND GRANDCHILDREN, AND AFTERWARDS ALL THEIR POSTERITY, IN THE PRACTICE OF THIS RITE. AND YET THESE GREAT KINGS, ON ACCOUNT OF THE CELEBRITY OF THEIR NAME, WERE HONOURED IN ALL PROVINCES.

BUT SEPARATE PEOPLE PRIVATELY HONOURED THE FOUNDERS OF THEIR NATION OR CITY WITH THE HIGHEST VENERATION, WHETHER THEY WERE MEN DISTINGUISHED FOR BRAVERY, OR WOMEN ADMIRABLE FOR CHASTITY; AS THE EGYPTIANS HONOURED ISIS, THE MOORS JUBA, THE MACEDONIANS CABIRUS, THE CARTHAGINIANS URANUS, THE LATINS FAUNUS, THE SABINES SANCUS, THE ROMANS QUIRINUS. IN THE SAME MANNER TRULY ATHENS WORSHIPPED MINERVA, SAMOS JUNO, PAPHOS VENUS, LEMNOS VULCAN, NAXOS LIBER, AND DELOS APOLLO. AND THUS VARIOUS SACRED RITES HAVE BEEN UNDERTAKEN AMONG DIFFERENT PEOPLES AND COUNTRIES, INASMUCH AS MEN DESIRE TO SHOW GRATITUDE TO THEIR PRINCES, AND CANNOT FIND OUT OTHER HONOURS WHICH THEY MAY CONFER UPON THE DEAD. MOREOVER, THE PIETY OF THEIR SUCCESSORS CONTRIBUTED IN A GREAT DEGREE TO THE ERROR; FOR, IN ORDER THAT THEY MIGHT APPEAR TO BE BORN FROM A DIVINE ORIGIN, THEY PAID DIVINE HONOURS TO THEIR PARENTS, AND ORDERED THAT THEY SHOULD BE PAID BY OTHERS. CAN ANY ONE DOUBT IN WHAT WAY THE HONOURS PAID TO THE GODS WERE INSTITUTED, WHEN HE READS IN VIRGIL THE WORDS OF ÆNEAS GIVING COMMANDS TO HIS FRIENDS: —

NOW WITH FULL CUPS LIBATION POUR
TO MIGHTY JOVE, WHOM ALL ADORE,
INVOKE ANCHISES' BLESSED SOUL.

AND HE ATTRIBUTES TO HIM NOT ONLY IMMORTALITY, BUT ALSO POWER OVER THE WINDS: —

INVOKE THE WINDS TO SPEED OUR FLIGHT,
AND PRAY THAT HE WE HOLD SO DEAR
MAY TAKE OUR OFFERINGS YEAR BY YEAR,
SOON AS OUR PROMISED TOWN WE RAISE,
IN TEMPLES SACRED TO HIS PRAISE.

IN TRUTH, LIBER AND PAN, AND MERCURY AND APOLLO, ACTED IN THE SAME WAY RESPECTING JUPITER, AND AFTERWARDS THEIR SUCCESSORS DID THE SAME RESPECTING THEM. THE POETS ALSO ADDED THEIR INFLUENCE, AND BY MEANS OF POEMS COMPOSED TO GIVE PLEASURE, RAISED THEM TO THE HEAVEN; AS IS THE CASE WITH THOSE WHO FLATTER KINGS, EVEN THOUGH WICKED, WITH FALSE PANEGYRICS. AND THIS EVIL ORIGINATED WITH THE GREEKS, WHOSE LEVITY BEING FURNISHED WITH THE ABILITY AND COPIOUSNESS OF SPEECH, EXCITED IN AN INCREDIBLE DEGREE MISTS OF FALSEHOODS. AND THUS FROM ADMIRATION OF THEM THEY FIRST UNDERTOOK THEIR SACRED RITES, AND HANDED THEM DOWN TO ALL NATIONS. ON ACCOUNT OF THIS VANITY THE SIBYL THUS REBUKES THEM:—

WHY DO YOU TRUST, O GREECE, TO PRINCELY MEN?
WHY DO YOU OFFER EMPTY GIFTS TO THE DEAD?
YOU OFFER TO IDOLS; THIS ERROR WHO SUGGESTED,
THAT YOU SHOULD LEAVE THE PRESENCE OF THE MIGHTY GOD,
AND MAKE THESE OFFERINGS?

MARCUS TULLIUS, WHO WAS NOT ONLY AN ACCOMPLISHED ORATOR, BUT ALSO A PHILOSOPHER, SINCE HE ALONE WAS AN IMITATOR OF PLATO, IN THAT TREATISE IN WHICH HE CONSOLED HIMSELF CONCERNING THE DEATH OF HIS DAUGHTER, DID NOT HESITATE TO SAY THAT THOSE GODS WHO WERE PUBLICLY WORSHIPPED WERE MEN. AND THIS TESTIMONY OF HIS OUGHT TO BE ESTEEMED THE MORE WEIGHTY, BECAUSE HE HELD THE PRIESTHOOD OF THE AUGURS, AND TESTIFIES THAT HE WORSHIPS AND VENERATES THE SAME GODS. AND THUS WITHIN THE COMPASS OF A FEW VERSES HE HAS PRESENTED US WITH TWO FACTS. FOR WHILE HE DECLARED HIS INTENTION OF CONSECRATING THE IMAGE OF HIS DAUGHTER IN THE SAME MANNER IN WHICH THEY WERE CONSECRATED BY THE ANCIENTS, HE BOTH TAUGHT THAT THEY WERE DEAD, AND SHOWED THE ORIGIN OF A VAIN SUPERSTITION. SINCE, IN TRUTH, HE SAYS, WE SEE MANY MEN AND WOMEN AMONG THE NUMBER OF THE GODS, AND VENERATE THEIR SHRINES, HELD IN THE GREATEST HONOUR IN CITIES AND IN THE COUNTRY, LET US ASSENT TO THE WISDOM OF THOSE TO WHOSE TALENTS AND INVENTIONS WE OWE IT THAT LIFE IS ALTOGETHER ADORNED WITH LAWS AND INSTITUTIONS, AND ESTABLISHED ON A FIRM BASIS. AND IF ANY LIVING BEING WAS WORTHY OF BEING CONSECRATED, ASSUREDLY IT WAS THIS. IF THE OFFSPRING OF CADMUS, OR AMPHITRYON, OR TYNDARUS, WAS WORTHY OF BEING EXTOLLED BY FAME TO THE HEAVEN, THE SAME HONOUR OUGHT UNDOUBTEDLY TO BE APPROPRIATED TO HER. AND THIS INDEED I WILL DO; AND WITH THE APPROBATION OF THE GODS, I WILL PLACE YOU THE BEST AND MOST LEARNED OF ALL WOMEN IN THEIR ASSEMBLY, AND WILL CONSECRATE YOU TO THE ESTIMATION OF ALL MEN. SOME ONE MAY PERHAPS SAY THAT CICERO RAVED THROUGH EXCESSIVE GRIEF. BUT, IN TRUTH, THE WHOLE OF THAT SPEECH, WHICH WAS PERFECT BOTH IN LEARNING AND IN ITS EXAMPLES, AND IN THE VERY STYLE OF EXPRESSION, GAVE NO INDICATIONS OF A DISTEMPERED MIND, BUT OF CONSTANCY AND JUDGMENT; AND THIS VERY SENTENCE EXHIBITS NO SIGN OF GRIEF. FOR I DO NOT THINK THAT HE COULD HAVE WRITTEN WITH SUCH VARIETY, AND COPIOUSNESS, AND ORNAMENT, HAD NOT HIS GRIEF BEEN MITIGATED BY REASON ITSELF, AND THE CONSOLATION OF HIS FRIENDS AND LENGTH OF TIME. WHY SHOULD I MENTION WHAT HE SAYS IN HIS BOOKS CONCERNING THE REPUBLIC, AND ALSO CONCERNING GLORY? FOR IN HIS TREATISE ON THE LAWS, IN WHICH WORK, FOLLOWING THE EXAMPLE OF PLATO, HE WISHED TO SET FORTH THOSE LAWS WHICH HE THOUGHT THAT A JUST AND WISE STATE WOULD EMPLOY, HE THUS DECREED CONCERNING RELIGION: LET THEM REVERENCE THE GODS, BOTH THOSE WHO HAVE ALWAYS BEEN REGARDED AS GODS OF HEAVEN, AND THOSE WHOSE SERVICES TO MEN HAVE PLACED THEM IN HEAVEN: HERCULES, LIBER, ÆSCULAPIUS, CASTOR, POLLUX, AND QUIRINUS. ALSO IN HIS TUSCULAN DISPUTATIONS, WHEN HE SAID THAT HEAVEN WAS ALMOST ENTIRELY FILLED WITH THE HUMAN RACE, HE SAID: IF, INDEED, I SHOULD ATTEMPT TO INVESTIGATE ANCIENT ACCOUNTS, AND TO EXTRACT FROM THEM THOSE THINGS WHICH THE WRITERS OF GREECE HAVE HANDED DOWN, EVEN THOSE WHO ARE HELD IN THE HIGHEST RANK AS GODS WILL BE FOUND TO HAVE GONE FROM US INTO HEAVEN. INQUIRE WHOSE SEPULCHRES ARE POINTED OUT IN GREECE: REMEMBER, SINCE YOU ARE INITIATED, WHAT THINGS ARE HANDED DOWN IN THE MYSTERIES; AND THEN AT LENGTH YOU WILL UNDERSTAND HOW WIDELY THIS PERSUASION IS SPREAD. HE APPEALED, AS IT IS PLAIN, TO THE CONSCIENCE OF ATTICUS, THAT IT MIGHT BE UNDERSTOOD FROM THE VERY MYSTERIES THAT ALL THOSE WHO ARE WORSHIPPED WERE MEN; AND WHEN HE ACKNOWLEDGED THIS WITHOUT HESITATION IN THE CASE OF HERCULES, LIBER, ÆSCULAPIUS, CASTOR AND POLLUX, HE WAS AFRAID OPENLY TO MAKE THE SAME ADMISSION RESPECTING APOLLO AND JUPITER THEIR FATHERS, AND LIKEWISE RESPECTING NEPTUNE, VULCAN, MARS, AND MERCURY, WHOM HE TERMED THE GREATER GODS; AND THEREFORE HE SAYS THAT THIS OPINION IS WIDELY SPREAD, THAT WE MAY UNDERSTAND THE SAME CONCERNING JUPITER AND THE OTHER MORE ANCIENT GODS: FOR IF THE ANCIENTS CONSECRATED THEIR MEMORY IN THE SAME MANNER IN WHICH HE SAYS THAT HE WILL CONSECRATE THE IMAGE AND THE NAME OF HIS DAUGHTER, THOSE WHO MOURN MAY BE PARDONED, BUT THOSE WHO BELIEVE IT CANNOT BE PARDONED. FOR WHO IS SO INFATUATED AS TO BELIEVE THAT HEAVEN IS OPENED TO THE DEAD AT THE CONSENT AND PLEASURE OF A SENSELESS MULTITUDE? OR THAT ANY ONE IS ABLE TO GIVE TO ANOTHER THAT WHICH HE HIMSELF DOES NOT POSSESS? AMONG THE ROMANS, JULIUS WAS MADE A GOD, BECAUSE IT PLEASED A GUILTY MAN, ANTONY; QUIRINUS WAS MADE A GOD, BECAUSE IT SEEMED GOOD TO THE SHEPHERDS, THOUGH ONE OF THEM WAS THE MURDERER OF HIS TWIN BROTHER, THE OTHER THE DESTROYER OF HIS COUNTRY. BUT IF ANTONY HAD NOT BEEN CONSUL, IN RETURN FOR HIS SERVICES TOWARDS THE STATE CAIUS CÆSAR WOULD HAVE BEEN WITHOUT THE HONOUR EVEN OF A DEAD MAN, AND THAT, TOO, BY THE ADVICE OF HIS FATHER-IN-LAW PISO, AND OF HIS RELATIVE LUCIUS CÆSAR, WHO OPPOSED THE CELEBRATION OF THE FUNERAL, AND BY THE ADVICE OF DOLABELLA THE CONSUL, WHO OVERTHREW THE COLUMN IN THE FORUM, THAT IS, HIS MONUMENTS, AND PURIFIED THE FORUM. FOR ENNIUS DECLARES THAT ROMULUS WAS REGRETTED BY HIS PEOPLE, SINCE HE REPRESENTS THE PEOPLE AS THUS SPEAKING, THROUGH GRIEF FOR THEIR LOST KING: O ROMULUS, ROMULUS, SAY WHAT A GUARDIAN OF YOUR COUNTRY THE GODS PRODUCED YOU? YOU BROUGHT US FORTH WITHIN THE REGIONS OF LIGHT. O FATHER, O SIRE, O RACE, DESCENDED FROM THE GODS. ON ACCOUNT OF THIS REGRET THEY MORE READILY BELIEVED JULIUS PROCULUS UTTERING FALSEHOODS, WHO WAS SUBORNED BY THE FATHERS TO ANNOUNCE TO THE POPULACE THAT HE HAD SEEN THE KING IN A FORM MORE MAJESTIC THAN THAT OF A MAN; AND THAT HE HAD GIVEN COMMAND TO THE PEOPLE THAT A TEMPLE SHOULD BE BUILT TO HIS HONOUR, THAT HE WAS A GOD, AND WAS CALLED BY THE NAME OF QUIRINUS. BY WHICH DEED HE AT ONCE PERSUADED THE PEOPLE THAT ROMULUS HAD GONE TO THE GODS, AND FREED THE SENATE FROM THE SUSPICION OF HAVING SLAIN THE KING.

CHAPTER 16. BY WHAT ARGUMENT IT IS PROVED THAT THOSE WHO ARE DISTINGUISHED BY A DIFFERENCE OF SEX CANNOT BE GODS.

I MIGHT BE CONTENT WITH THOSE THINGS WHICH I HAVE RELATED, BUT THERE STILL REMAIN MANY THINGS WHICH ARE NECESSARY FOR THE WORK WHICH I HAVE UNDERTAKEN. FOR ALTHOUGH, BY DESTROYING THE PRINCIPAL PART OF SUPERSTITIONS, I HAVE TAKEN AWAY THE WHOLE, YET IT PLEASES ME TO FOLLOW UP THE REMAINING PARTS, AND MORE FULLY TO REFUTE SO INVETERATE A PERSUASION, THAT MEN MAY AT LENGTH BE ASHAMED AND REPENT OF THEIR ERRORS. THIS IS A GREAT UNDERTAKING, AND WORTHY OF A MAN. I PROCEED TO RELEASE THE MINDS OF MEN FROM THE TIES OF SUPERSTITIONS, AS LUCRETIUS SAYS; AND HE INDEED WAS UNABLE TO EFFECT THIS, BECAUSE HE BROUGHT FORWARD NOTHING TRUE. THIS IS OUR DUTY, WHO BOTH ASSERT THE EXISTENCE OF THE TRUE GOD AND REFUTE FALSE DEITIES. THEY, THEREFORE, WHO ENTERTAIN THE OPINION THAT THE POETS HAVE INVENTED FABLES ABOUT THE GODS, AND YET BELIEVE IN THE EXISTENCE OF FEMALE DEITIES, AND WORSHIP THEM, ARE UNCONSCIOUSLY BROUGHT BACK TO THAT WHICH THEY HAD DENIED — THAT THEY HAVE SEXUAL INTERCOURSE, AND BRING FORTH. FOR IT IS IMPOSSIBLE THAT THE TWO SEXES CAN HAVE BEEN INSTITUTED EXCEPT FOR THE SAKE OF GENERATION. BUT A DIFFERENCE OF SEX BEING ADMITTED, THEY DO NOT PERCEIVE THAT CONCEPTION FOLLOWS AS A CONSEQUENCE. AND THIS CANNOT BE THE CASE WITH A GOD. BUT LET THE MATTER BE AS THEY IMAGINE; FOR THEY SAY THAT THERE ARE SONS OF JUPITER AND OF THE OTHER GODS. THEREFORE NEW GODS ARE BORN, AND THAT INDEED DAILY, FOR GODS ARE NOT SURPASSED IN FRUITFULNESS BY MEN. IT FOLLOWS THAT ALL THINGS ARE FULL OF GODS WITHOUT NUMBER, SINCE FORSOOTH NONE OF THEM DIES. FOR SINCE THE MULTITUDE OF MEN IS INCREDIBLE, AND THEIR NUMBER NOT TO BE ESTIMATED — THOUGH, AS THEY ARE BORN, THEY MUST OF NECESSITY DIE — WHAT MUST WE SUPPOSE TO BE THE CASE WITH THE GODS WHO HAVE BEEN BORN THROUGH SO MANY AGES, AND HAVE REMAINED IMMORTAL? HOW IS IT, THEN, THAT SO FEW ARE WORSHIPPED? UNLESS WE THINK BY ANY MEANS THAT THERE ARE TWO SEXES OF THE GODS, NOT FOR THE SAKE OF GENERATION, BUT FOR MERE GRATIFICATION, AND THAT THE GODS PRACTISE THOSE THINGS WHICH MEN ARE ASHAMED TO DO, AND TO SUBMIT TO. BUT WHEN ANY ARE SAID TO BE BORN FROM ANY, IT FOLLOWS THAT THEY ALWAYS CONTINUE TO BE BORN, IF THEY ARE BORN AT ANY TIME; OR IF THEY CEASED AT ANY TIME TO BE BORN, IT IS BEFITTING THAT WE SHOULD KNOW WHY OR AT WHAT TIME THEY SO CEASED. SENECA, IN HIS BOOKS OF MORAL PHILOSOPHY, NOT WITHOUT SOME PLEASANTRY, ASKS, WHAT IS THE REASON WHY JUPITER, WHO IS REPRESENTED BY THE POETS AS MOST ADDICTED TO LUST, CEASED TO BEGET CHILDREN? WAS IT THAT HE WAS BECOME A SEXAGENARIAN, AND WAS RESTRAINED BY THE PAPIAN LAW? OR DID HE OBTAIN THE PRIVILEGES CONFERRED BY HAVING THREE

CHILDREN? OR DID THE SENTIMENT AT LENGTH OCCUR TO HIM, 'WHAT YOU HAVE DONE TO ANOTHER, YOU MAY EXPECT FROM ANOTHER;' AND DOES HE FEAR LEST ANY ONE SHOULD ACT TOWARDS HIM AS HE HIMSELF DID TO SATURN? BUT LET THOSE WHO MAINTAIN THAT THEY ARE GODS, SEE IN WHAT MANNER THEY CAN ANSWER THIS ARGUMENT WHICH I SHALL BRING FORWARD. IF THERE ARE TWO SEXES OF THE GODS, CONJUGAL INTERCOURSE FOLLOWS; AND IF THIS TAKES PLACE, THEY MUST HAVE HOUSES, FOR THEY ARE NOT WITHOUT VIRTUE AND A SENSE OF SHAME, SO AS TO DO THIS OPENLY AND PROMISCUOUSLY, AS WE SEE THAT THE BRUTE ANIMALS DO. IF THEY HAVE HOUSES, IT FOLLOWS THAT THEY ALSO HAVE CITIES; AND FOR THIS WE HAVE THE AUTHORITY OF OVID, WHO SAYS, THE MULTITUDE OF GODS OCCUPY SEPARATE PLACES; IN THIS FRONT THE POWERFUL AND ILLUSTRIOUS INHABITANTS OF HEAVEN HAVE PLACED THEIR DWELLINGS. IF THEY HAVE CITIES, THEY WILL ALSO HAVE FIELDS. NOW WHO CANNOT SEE THE CONSEQUENCE — NAMELY, THAT THEY PLOUGH AND CULTIVATE THEIR LANDS? AND THIS IS DONE FOR THE SAKE OF FOOD. THEREFORE THEY ARE MORTAL. AND THIS ARGUMENT IS OF THE SAME WEIGHT WHEN REVERSED. FOR IF THEY HAVE NO LANDS, THEY HAVE NO CITIES; AND IF THEY HAVE NO CITIES, THEY ARE ALSO WITHOUT HOUSES. AND IF THEY HAVE NO HOUSES, THEY HAVE NO CONJUGAL INTERCOURSE; AND IF THEY ARE WITHOUT THIS, THEY HAVE NO FEMALE SEX. BUT WE SEE THAT THERE ARE FEMALES AMONG THE GODS ALSO. THEREFORE THERE ARE NOT GODS. IF ANY ONE IS ABLE, LET HIM DO AWAY WITH THIS ARGUMENT. FOR ONE THING SO FOLLOWS THE OTHER, THAT IT IS IMPOSSIBLE NOT TO ADMIT THESE LAST THINGS. BUT NO ONE WILL REFUTE EVEN THE FORMER ARGUMENT. OF THE TWO SEXES THE ONE IS STRONGER, THE OTHER WEAKER. FOR THE MALES ARE MORE ROBUST, THE FEMALES MORE FEEBLE. BUT A GOD IS NOT LIABLE TO FEEBLENESS; THEREFORE THERE IS NO FEMALE SEX. TO THIS IS ADDED THAT LAST CONCLUSION OF THE FORMER ARGUMENT, THAT THERE ARE NO GODS, SINCE THERE ARE FEMALES ALSO AMONG THE GODS.

CHAPTER 17. CONCERNING THE SAME OPINION OF THE STOICS, AND CONCERNING THE HARDSHIPS AND DISGRACEFUL CONDUCT OF THE GODS.

ON THESE ACCOUNTS THE STOICS FORM A DIFFERENT CONCEPTION OF THE GODS; AND BECAUSE THEY DO NOT PERCEIVE WHAT THE TRUTH IS, THEY ATTEMPT TO JOIN THEM WITH THE SYSTEM OF NATURAL THINGS. AND CICERO, FOLLOWING THEM, BROUGHT FORWARD THIS OPINION RESPECTING THE GODS AND THEIR RELIGIONS. DO YOU SEE THEN, HE SAYS, HOW AN ARGUMENT HAS BEEN DRAWN FROM PHYSICAL SUBJECTS WHICH HAVE BEEN WELL AND USEFULLY FOUND OUT, TO THE EXISTENCE OF FALSE AND FICTITIOUS GODS? AND THIS CIRCUMSTANCE GAVE RISE TO FALSE OPINIONS AND TURBULENT ERRORS, AND ALMOST OLD-WOMANLY SUPERSTITIONS. FOR BOTH THE FORMS OF THE GODS, AND THEIR AGES, AND CLOTHING AND ORNAMENTS, ARE KNOWN TO US; AND MOREOVER THEIR RACES, AND MARRIAGES, AND ALL THEIR RELATIONSHIPS, AND ALL THINGS REDUCED TO THE SIMILITUDE OF HUMAN INFIRMITY. WHAT CAN BE SAID MORE PLAIN, MORE TRUE? THE CHIEF OF THE ROMAN PHILOSOPHY, AND INVESTED WITH THE MOST HONOURABLE PRIESTHOOD, REFUTES THE FALSE AND FICTITIOUS GODS, AND TESTIFIES THAT THEIR WORSHIP CONSISTS OF ALMOST OLD-WOMANLY SUPERSTITIONS: HE COMPLAINS THAT MEN ARE ENTANGLED IN FALSE OPINIONS AND TURBULENT ERRORS. FOR THE WHOLE OF HIS THIRD BOOK RESPECTING THE NATURE OF THE GODS ALTOGETHER OVERTHROWS AND DESTROYS ALL RELIGION. WHAT MORE, THEREFORE, IS EXPECTED FROM US? CAN WE SURPASS CICERO IN ELOQUENCE? BY NO MEANS; BUT CONFIDENCE WAS WANTING TO HIM, BEING IGNORANT OF THE TRUTH, AS HE HIMSELF SIMPLY ACKNOWLEDGES IN THE SAME WORK. FOR HE SAYS THAT HE CAN MORE EASILY SAY WHAT IS NOT, THAN WHAT IS; THAT IS, THAT HE IS AWARE THAT THE RECEIVED SYSTEM IS FALSE, BUT IS IGNORANT OF THE TRUTH. IT IS PLAIN, THEREFORE, THAT THOSE WHO ARE SUPPOSED TO BE GODS WERE BUT MEN, AND THAT THEIR MEMORY WAS CONSECRATED AFTER THEIR DEATH. AND ON THIS ACCOUNT ALSO DIFFERENT AGES AND ESTABLISHED REPRESENTATIONS OF FORM ARE ASSIGNED TO EACH, BECAUSE THEIR IMAGES WERE FASHIONED IN THAT DRESS AND OF THAT AGE AT WHICH DEATH ARRESTED EACH.

LET US CONSIDER, IF YOU PLEASE, THE HARDSHIPS OF THE UNFORTUNATE GODS. ISIS LOST HER SON; CERES HER DAUGHTER; LATONA, EXPELLED AND DRIVEN ABOUT OVER THE EARTH, WITH DIFFICULTY FOUND A SMALL ISLAND WHERE SHE MIGHT BRING FORTH. THE MOTHER OF THE GODS BOTH LOVED A BEAUTIFUL YOUTH, AND ALSO MUTILATED HIM WHEN FOUND IN COMPANY WITH A HARLOT; AND ON THIS ACCOUNT HER SACRED RITES ARE NOW CELEBRATED BY THE GALLI AS PRIESTS. JUNO VIOLENTLY PERSECUTED HARLOTS, BECAUSE SHE WAS NOT ABLE TO CONCEIVE BY HER BROTHER. VARRO WRITES, THAT THE ISLAND SAMOS WAS BEFORE CALLED PARTHENIA, BECAUSE JUNO THERE GREW UP, AND THERE ALSO WAS MARRIED TO JUPITER. ACCORDINGLY THERE IS A MOST NOBLE AND ANCIENT TEMPLE OF HERS AT SAMOS, AND AN IMAGE FASHIONED IN THE DRESS OF A BRIDE; AND HER ANNUAL SACRED RITES ARE CELEBRATED AFTER THE MANNER OF A MARRIAGE. IF, THEREFORE, SHE GREW UP, IF SHE WAS AT FIRST A VIRGIN AND AFTERWARDS A WOMAN, HE WHO DOES NOT UNDERSTAND THAT SHE WAS A HUMAN BEING CONFESSES HIMSELF A BRUTE. WHY SHOULD I SPEAK OF THE LEWDNESS OF VENUS, WHO MINISTERED TO THE LUSTS OF ALL, NOT ONLY GODS, BUT ALSO MEN? FOR FROM HER INFAMOUS DEBAUCHERY WITH MARS SHE BROUGHT FORTH HARMONIA; FROM MERCURY SHE BROUGHT FORTH HERMAPHRODITUS, WHO WAS BORN OF BOTH SEXES; FROM JUPITER CUPID; FROM ANCHISES ÆNEAS; FROM BUTES ERYX; FROM ADONIS SHE COULD BRING FORTH NO OFFSPRING, BECAUSE HE WAS STRUCK BY A BOAR, AND SLAIN, WHILE YET A BOY. AND SHE FIRST INSTITUTED THE ART OF COURTESANSHIP, AS IS CONTAINED IN THE SACRED HISTORY; AND TAUGHT WOMEN IN CYPRUS TO SEEK GAIN BY PROSTITUTION, WHICH SHE COMMANDED FOR THIS PURPOSE, THAT SHE ALONE MIGHT NOT APPEAR UNCHASTE AND A COURTER OF MEN BEYOND OTHER FEMALES. HAS SHE, TOO, ANY CLAIM TO RELIGIOUS WORSHIP, ON WHOSE PART MORE ADULTERIES ARE RECORDED THAN BIRTHS? BUT NOT EVEN WERE THOSE VIRGINS WHO ARE CELEBRATED ABLE TO PRESERVE THEIR CHASTITY INVIOLATE. FOR FROM WHAT SOURCE CAN WE SUPPOSE THAT ERICHTHONIUS WAS BORN? WAS IT FROM THE EARTH, AS THE POETS WOULD HAVE IT APPEAR? BUT THE CIRCUMSTANCE ITSELF CRIES OUT. FOR WHEN VULCAN HAD MADE ARMS FOR THE GODS, AND JUPITER HAD GIVEN HIM THE OPTION OF ASKING FOR WHATEVER REWARD HE MIGHT WISH, AND HAD SWORN, ACCORDING TO HIS CUSTOM, BY THE INFERNAL LAKE, THAT HE WOULD REFUSE HIM NOTHING WHICH HE MIGHT ASK, THEN THE LAME ARTIFICER DEMANDED MINERVA IN MARRIAGE. UPON THIS THE EXCELLENT AND MIGHTY JUPITER, BEING BOUND BY SO GREAT AN OATH, WAS NOT ABLE TO REFUSE; HE, HOWEVER, ADVISED MINERVA TO OPPOSE AND DEFEND HER CHASTITY. THEN IN THAT STRUGGLE THEY SAY THAT VULCAN SHED HIS SEED UPON THE EARTH, FROM WHICH SOURCE ERICHTHONIUS WAS BORN: AND THAT THIS NAME WAS GIVEN TO HIM FROM ἔΡΙΔΟΣ AND ΧΘΣΝΟ'Σ, THAT IS, FROM THE CONTEST AND THE GROUND. WHY, THEN, DID SHE, A VIRGIN, ENTRUST THAT BOY SHUT UP WITH A DRAGON AND SEALED TO THREE VIRGINS BORN FROM CECROPS? AN EVIDENT CASE OF INCEST, AS I THINK, WHICH CAN BY NO MEANS BE GLOSSED OVER. ANOTHER, WHEN SHE HAD ALMOST LOST HER LOVER, WHO WAS TORN TO PIECES BY HIS MADENED HORSES, CALLED IN THE MOST EXCELLENT PHYSICIAN ÆSCULAPIUS FOR THE TREATMENT OF THE YOUTH; AND WHEN HE WAS HEALED,

TRIVIA KIND HER FAVOURITE HIDES,
AND TO EGERIA'S CARE CONFIDES,
TO LIVE IN WOODS OBSCURE AND LONE,
AND LOSE IN VIRBIUS' NAME HIS OWN.

WHAT IS THE MEANING OF THIS SO DILIGENT AND ANXIOUS CARE? WHY THIS SECRET ABODE? WHY THIS BANISHMENT, EITHER TO SO GREAT A DISTANCE, OR TO A WOMAN, OR INTO SOLITUDE? WHY, IN THE NEXT PLACE, THE CHANGE OF NAME? LASTLY, WHY SUCH A DETERMINED HATRED OF HORSES? WHAT DO ALL THESE THINGS IMPLY, BUT THE CONSCIOUSNESS OF DISHONOUR, AND A LOVE BY NO MEANS CONSISTENT WITH A VIRGIN? THERE WAS EVIDENTLY A REASON WHY SHE UNDERTOOK SO GREAT A LABOUR FOR A YOUTH SO FAITHFUL, WHO HAD REFUSED COMPLIANCE WITH THE LOVE OF HIS STEPMOTHER.

CHAPTER 18. ON THE CONSECRATION OF GODS, ON ACCOUNT OF THE BENEFITS WHICH THEY CONFERRED UPON MEN.

IN THIS PLACE ALSO THEY ARE TO BE REFUTED, WHO NOT ONLY ADMIT THAT GODS HAVE BEEN MADE FROM MEN, BUT EVEN BOAST OF IT AS A SUBJECT OF PRAISE, EITHER ON ACCOUNT OF THEIR VALOUR, AS HERCULES, OR OF THEIR GIFTS, AS CERES AND LIBER, OR OF THE ARTS WHICH THEY DISCOVERED, AS ÆSCULAPIUS OR MINERVA. BUT HOW FOOLISH THESE THINGS ARE, AND HOW UNWORTHY OF BEING THE CAUSES WHY MEN SHOULD CONTAMINATE THEMSELVES WITH INEXPIABLE GUILT, AND BECOME ENEMIES TO GOD, IN CONTEMPT OF WHOM THEY UNDERTAKE OFFERINGS TO THE DEAD, I WILL SHOW FROM PARTICULAR INSTANCES. THEY SAY THAT IT IS VIRTUE WHICH EXALTS MAN TO HEAVEN, — NOT, HOWEVER, THAT CONCERNING WHICH PHILOSOPHERS DISCUSS, WHICH CONSISTS IN GOODS OF THE SOUL, BUT THIS CONNECTED WITH THE BODY, WHICH IS CALLED FORTITUDE; AND SINCE THIS WAS PRE-EMINENT IN HERCULES, IT IS BELIEVED TO HAVE DESERVED IMMORTALITY. WHO IS SO FOOLISHLY SENSELESS AS TO JUDGE STRENGTH OF BODY TO BE A DIVINE OR EVEN A HUMAN GOOD, WHEN IT HAS BEEN ASSIGNED IN GREATER MEASURE TO CATTLE, AND IT IS OFTEN IMPAIRED BY ONE DISEASE, OR IS LESSENED BY OLD AGE ITSELF, AND ALTOGETHER FAILS? AND SO HERCULES, WHEN HE PERCEIVED THAT HIS MUSCLES WERE DISFIGURED BY ULCERS, NEITHER WISHED TO BE HEALED NOR TO GROW OLD, THAT HE MIGHT NOT AT ANY TIME APPEAR TO HAVE LESS STRENGTH OR COMELINESS THAN HE ONCE HAD. THEY SUPPOSED THAT HE ASCENDED INTO HEAVEN FROM THE FUNERAL PILE ON WHICH HE HAD BURNT HIMSELF ALIVE; AND THOSE VERY QUALITIES WHICH THEY MOST FOOLISHLY ADMIRED, THEY EXPRESSED BY STATUES AND IMAGES, AND CONSECRATED, SO THAT THEY MIGHT FOR EVER REMAIN AS MEMORIALS OF THE FOLLY OF THOSE WHO HAD BELIEVED THAT GODS OWED THEIR ORIGIN TO THE SLAUGHTER OF BEASTS. BUT THIS, PERCHANCE, MAY BE THE FAULT OF THE GREEKS, WHO ALWAYS ESTEEMED MOST TRIFLING THINGS AS OF THE GREATEST CONSEQUENCE. WHAT IS THE CASE OF OUR OWN COUNTRYMEN? ARE THEY MORE WISE? FOR THEY DESPISE VALOUR IN AN ATHLETE, BECAUSE IT PRODUCES NO INJURY; BUT IN THE CASE OF A KING, BECAUSE IT OCCASIONS WIDELY-SPREAD DISASTERS, THEY SO ADMIRE IT AS TO IMAGINE THAT BRAVE AND WARLIKE GENERALS ARE ADMITTED TO THE ASSEMBLY OF THE GODS, AND THAT THERE IS NO OTHER WAY TO IMMORTALITY THAN TO LEAD ARMIES, TO LAY WASTE THE TERRITORY OF OTHERS, TO DESTROY CITIES, TO OVERTHROW TOWNS, TO PUT TO DEATH OR ENSLAVE FREE PEOPLES. TRULY THE GREATER NUMBER OF MEN THEY HAVE CAST DOWN, PLUNDERED, AND SLAIN, SO MUCH THE MORE NOBLE AND DISTINGUISHED DO THEY THINK THEMSELVES; AND ENSNARED BY THE SHOW OF EMPTY GLORY, THEY GIVE TO THEIR CRIMES THE NAME OF VIRTUE. I WOULD RATHER THAT THEY SHOULD MAKE TO THEMSELVES GODS FROM THE SLAUGHTER OF WILD BEASTS, THAN APPROVE OF AN IMMORTALITY SO STAINED WITH BLOOD. IF ANY ONE HAS SLAIN A SINGLE MAN, HE IS REGARDED AS CONTAMINATED AND WICKED, NOR DO THEY THINK IT LAWFUL FOR HIM TO BE ADMITTED TO THIS EARTHLY ABODE OF THE GODS. BUT HE WHO HAS SLAUGHTERED COUNTLESS THOUSANDS OF MEN, HAS INUNDATED PLAINS WITH BLOOD, AND INFECTED RIVERS, IS NOT ONLY ADMITTED INTO THE TEMPLE, BUT EVEN INTO HEAVEN. IN ENNIUS AFRICANUS THUS SPEAKS: IF IT IS PERMITTED ANY ONE TO ASCEND TO THE REGIONS OF THE GODS ABOVE, THE GREATEST GATE OF HEAVEN IS OPEN TO ME ALONE. BECAUSE, IN TRUTH, HE EXTINGUISHED AND DESTROYED A GREAT PART OF THE HUMAN RACE. OH HOW GREAT THE DARKNESS IN WHICH YOU WERE INVOLVED, O AFRICANUS, OR RATHER O POET, IN THAT YOU IMAGINED THE ASCENT TO HEAVEN TO BE OPEN TO MEN THROUGH SLAUGHTERS AND BLOODSHED! AND CICERO ALSO ASSENTED TO THIS DELUSION. IT IS SO IN TRUTH, HE SAID, O AFRICANUS, FOR THE SAME GATE WAS OPEN TO HERCULES; AS THOUGH HE HIMSELF HAD BEEN DOORKEEPER IN HEAVEN AT THE TIME WHEN THIS TOOK PLACE. I INDEED CANNOT DETERMINE WHETHER I SHOULD THINK IT A SUBJECT OF GRIEF OR OF RIDICULE, WHEN I SEE GRAVE AND LEARNED, AND, AS THEY APPEAR TO THEMSELVES, WISE MEN, INVOLVED IN SUCH MISERABLE WAVES OF ERRORS. IF THIS IS THE VIRTUE WHICH RENDERS US IMMORTAL, I FOR MY PART SHOULD PREFER TO DIE, RATHER THAN TO BE THE CAUSE OF DESTRUCTION TO AS MANY AS POSSIBLE. IF IMMORTALITY CAN BE OBTAINED IN NO OTHER WAY THAN BY BLOODSHED, WHAT WILL BE THE RESULT IF ALL SHALL AGREE TO LIVE IN HARMONY? AND THIS MAY UNDOUBTEDLY BE REALIZED, IF MEN WOULD CAST ASIDE THEIR PERNICIOUS AND IMPIOUS MADNESS, AND LIVE IN INNOCENCE AND JUSTICE. SHALL NO ONE, THEN, BE WORTHY OF HEAVEN? SHALL VIRTUE PERISH, BECAUSE IT WILL NOT BE PERMITTED MEN TO RAGE AGAINST THEIR FELLOW-MEN? BUT THEY WHO RECKON THE OVERTHROW OF CITIES AND PEOPLE AS THE GREATEST GLORY WILL NOT ENDURE PUBLIC TRANQUILLITY: THEY WILL PLUNDER AND RAGE; AND BY THE INFLICTION OF OUTRAGEOUS INJURIES WILL DISTURB THE COMPACT OF HUMAN SOCIETY, THAT THEY MAY HAVE AN ENEMY WHOM THEY MAY DESTROY WITH GREATER WICKEDNESS THAN THAT WITH WHICH THEY ATTACKED.

NOW LET US PROCEED TO THE REMAINING SUBJECTS. THE CONFERRING OF BENEFITS GAVE THE NAME OF GODS TO CERES AND LIBER. I AM ABLE TO PROVE FROM THE SACRED WRITINGS THAT WINE AND GRAIN WERE USED BY MEN BEFORE THE OFFSPRING OF CŒLUS AND SATURNUS. BUT LET US SUPPOSE THAT THEY WERE INTRODUCED BY THESE. CAN IT APPEAR TO BE A GREATER THING TO HAVE COLLECTED GRAIN, AND HAVING BRUISED IT, TO HAVE TAUGHT MEN TO MAKE BREAD; OR TO HAVE PRESSED GRAPES GATHERED FROM THE VINE, AND TO HAVE MADE WINE, THAN TO HAVE PRODUCED AND BROUGHT FORTH FROM THE EARTH GRAIN ITSELF, OR THE VINE? GOD, INDEED, MAY HAVE LEFT THESE THINGS TO BE DRAWN OUT BY THE INGENUITY OF MAN; YET ALL THINGS MUST BELONG TO HIM, WHO GAVE TO MAN BOTH WISDOM TO DISCOVER, AND THOSE VERY THINGS WHICH MIGHT BE DISCOVERED. THE ARTS ALSO ARE SAID TO HAVE GAINED IMMORTALITY FOR THEIR INVENTORS, AS MEDICINE FOR ÆSCULAPIUS, THE CRAFT OF THE SMITH FOR VULCAN. THEREFORE LET US WORSHIP THOSE ALSO WHO TAUGHT THE ART OF THE FULLER AND OF THE SHOEMAKER. BUT WHY IS NOT HONOUR PAID TO THE DISCOVERER OF THE POTTER'S ART? IS IT THAT THOSE RICH MEN DESPISE SAMIAN VESSELS? THERE ARE ALSO OTHER ARTS, THE INVENTORS OF WHICH GREATLY PROFITED THE LIFE OF MAN. WHY HAVE NOT TEMPLES BEEN ASSIGNED TO THEM ALSO? BUT DOUBTLESS IT IS MINERVA WHO DISCOVERED ALL, AND THEREFORE WORKMEN OFFER PRAYERS TO HER. SUCH, THEN, WAS THE LOW CONDITION FROM WHICH MINERVA ASCENDED TO HEAVEN. IS THERE TRULY ANY REASON WHY ANY ONE SHOULD LEAVE THE WORSHIP OF HIM WHO CREATED THE EARTH WITH ITS LIVING CREATURES, AND THE HEAVEN WITH ITS STARS, FOR THE ADORATION OF HER WHO TAUGHT MEN TO SET UP THE WOOF? WHAT PLACE DOES HE HOLD WHO TAUGHT THE HEALING OF WOUNDS IN THE BODY? CAN HE BE MORE EXCELLENT THAN HIM WHO FORMED THE BODY ITSELF, AND THE POWER OF SENSIBILITY AND OF LIFE? FINALLY, DID HE CONTRIVE AND BRING TO LIGHT THE HERBS THEMSELVES, AND THE OTHER THINGS IN WHICH THE HEALING ART CONSISTS?

CHAPTER 19. THAT IT IS IMPOSSIBLE FOR ANY ONE TO WORSHIP THE TRUE GOD TOGETHER WITH FALSE DEITIES.

BUT SOME ONE WILL SAY THAT THIS SUPREME BEING, WHO MADE ALL THINGS, AND THOSE ALSO WHO CONFERRED ON MEN PARTICULAR BENEFITS, ARE ENTITLED TO THEIR RESPECTIVE WORSHIP. FIRST OF ALL, IT HAS NEVER HAPPENED THAT THE WORSHIPPER OF THESE HAS ALSO BEEN A WORSHIPPER OF GOD. NOR CAN THIS POSSIBLY HAPPEN. FOR IF THE HONOUR PAID TO HIM IS SHARED BY OTHERS, HE ALTOGETHER CEASES TO BE WORSHIPPED, SINCE HIS RELIGION REQUIRES US TO BELIEVE THAT HE IS THE ONE AND ONLY GOD. THE EXCELLENT POET EXCLAIMS, THAT ALL THOSE WHO REFINED LIFE BY THE INVENTION OF ARTS ARE IN THE LOWER REGIONS, AND THAT EVEN THE DISCOVERER HIMSELF OF SUCH A MEDICINE AND ART WAS THRUST DOWN BY LIGHTNING TO THE STYGIAN

WAVES, THAT WE MAY UNDERSTAND HOW GREAT IS THE POWER OF THE ALMIGHTY FATHER, WHO CAN EXTINGUISH EVEN GODS BY HIS LIGHTNINGS. BUT INGENIOUS MEN PERCHANCE THUS REASONED WITH THEMSELVES: BECAUSE GOD CANNOT BE STRUCK WITH LIGHTNING, IT IS MANIFEST THAT THE OCCURRENCE NEVER TOOK PLACE; NAY, RATHER, BECAUSE IT DID TAKE PLACE, IT IS MANIFEST THAT THE PERSON IN QUESTION WAS A MAN, AND NOT A GOD. FOR THE FALSEHOOD OF THE POETS DOES NOT CONSIST IN THE DEED, BUT IN THE NAME. FOR THEY FEARED EVIL, IF, IN OPPOSITION TO THE GENERAL PERSUASION, THEY SHOULD ACKNOWLEDGE THAT WHICH WAS TRUE. BUT IF THIS IS AGREED UPON AMONG THEMSELVES, THAT GODS WERE MADE FROM MEN, WHY THEN DO THEY NOT BELIEVE THE POETS, IF AT ANY TIME THEY DESCRIBE THEIR BANISHMENTS AND WOUNDS, THEIR DEATHS, AND WARS, AND ADULTERIES? FROM WHICH THINGS IT MAY BE UNDERSTOOD THAT THEY COULD NOT POSSIBLY BECOME GODS, SINCE THEY WERE NOT EVEN GOOD MEN, AND DURING THEIR LIFE THEY PERFORMED THOSE ACTIONS WHICH BRING FORTH EVERLASTING DEATH.

CHAPTER 20. OF THE GODS PECULIAR TO THE ROMANS, AND THEIR SACRED RITES.

I NOW COME TO THE SUPERSTITIONS PECULIAR TO THE ROMANS, SINCE I HAVE SPOKEN OF THOSE WHICH ARE COMMON. THE WOLF, THE NURSE OF ROMULUS, WAS INVESTED WITH DIVINE HONOURS. AND I COULD ENDURE THIS, IF IT HAD BEEN THE ANIMAL ITSELF WHOSE FIGURE SHE BEARS. LIVY RELATES THAT THERE WAS AN IMAGE OF LARENTINA, AND INDEED NOT OF HER BODY, BUT OF HER MIND AND CHARACTER. FOR SHE WAS THE WIFE OF FAUSTULUS, AND ON ACCOUNT OF HER PROSTITUTION SHE WAS CALLED AMONG THE SHEPHERDS WOLF, THAT IS, HARLOT, FROM WHICH ALSO THE BROTHEL DERIVES ITS NAME. THE ROMANS DOUBTLESS FOLLOWED THE EXAMPLE OF THE ATHENIANS IN REPRESENTING HER FIGURE. FOR WHEN A HARLOT, BY NAME LEÆNA, HAD PUT TO DEATH A TYRANT AMONG THEM, BECAUSE IT WAS UNLAWFUL FOR THE IMAGE OF A HARLOT TO BE PLACED IN THE TEMPLE, THEY ERECTED THE EFFIGY OF THE ANIMAL WHOSE NAME SHE BORE. THEREFORE, AS THE ATHENIANS ERECTED A MONUMENT FROM THE NAME, SO DID THE ROMANS FROM THE PROFESSION OF THE PERSON THUS HONOURED. A FESTIVAL WAS ALSO DEDICATED TO HER NAME, AND THE LARENTINALIA WERE INSTITUTED. NOR IS SHE THE ONLY HARLOT WHOM THE ROMANS WORSHIP, BUT ALSO FAULA, WHO WAS, AS VERRIUS WRITES, THE PARAMOUR OF HERCULES. NOW HOW GREAT MUST THAT IMMORTALITY BE THOUGHT WHICH IS ATTAINED EVEN BY HARLOTS! FLORA, HAVING OBTAINED GREAT WEALTH BY THIS PRACTICE, MADE THE PEOPLE HER HEIR, AND LEFT A FIXED SUM OF MONEY, FROM THE ANNUAL PROCEEDS OF WHICH HER BIRTHDAY MIGHT BE CELEBRATED BY PUBLIC GAMES, WHICH THEY CALLED FLORALIA. AND BECAUSE THIS APPEARED DISGRACEFUL TO THE SENATE, IN ORDER THAT A KIND OF DIGNITY MIGHT BE GIVEN TO A SHAMEFUL MATTER, THEY RESOLVED THAT AN ARGUMENT SHOULD BE TAKEN FROM THE NAME ITSELF. THEY PRETENDED THAT SHE WAS THE GODDESS WHO PRESIDES OVER FLOWERS, AND THAT SHE MUST BE APPEASED, THAT THE CROPS, TOGETHER WITH THE TREES OR VINES, MIGHT PRODUCE A GOOD AND ABUNDANT BLOSSOM. THE POET FOLLOWED UP THIS IDEA IN HIS FASTI, AND RELATED THAT THERE WAS A NYMPH, BY NO MEANS OBSCURE, WHO WAS CALLED CHLORIS, AND THAT, ON HER MARRIAGE WITH ZEPHYRUS, SHE RECEIVED FROM HER HUSBAND AS A WEDDING GIFT THE CONTROL OVER ALL FLOWERS. THESE THINGS ARE SPOKEN WITH PROPRIETY, BUT TO BELIEVE THEM IS UNBECOMING AND SHAMEFUL. AND WHEN THE TRUTH IS IN QUESTION, OUGHT DISGUISES OF THIS KIND TO DECEIVE US? THOSE GAMES, THEREFORE, ARE CELEBRATED WITH ALL WANTONNESS, AS IS SUITABLE TO THE MEMORY OF A HARLOT. FOR BESIDES LICENTIOUSNESS OF WORDS, IN WHICH ALL LEWDNESS IS POURED FORTH, WOMEN ARE ALSO STRIPPED OF THEIR GARMENTS AT THE DEMAND OF THE PEOPLE, AND THEN PERFORM THE OFFICE OF MIMEPLAYERS, AND ARE DETAINED IN THE SIGHT OF THE PEOPLE WITH INDECENT GESTURES, EVEN TO THE SATIATING OF UNCHASTE EYES.

TATIUS CONSECRATED AN IMAGE OF CLOACINA, WHICH HAD BEEN FOUND IN THE GREAT SEWER; AND BECAUSE HE DID NOT KNOW WHOSE LIKENESS IT WAS, HE GAVE IT A NAME FROM THE PLACE. TULLUS HOSTILIUS FASHIONED AND WORSHIPPED FEAR AND PALLOR. WHAT SHALL I SAY RESPECTING HIM, BUT THAT HE WAS WORTHY OF HAVING HIS GODS ALWAYS AT HAND, AS MEN COMMONLY WISH? THE CONDUCT OF MARCUS MARCELLUS CONCERNING THE CONSECRATION OF HONOUR AND VALOUR DIFFERS FROM THIS IN GOODNESS OF THE NAMES, BUT AGREES WITH IT IN REALITY. THE SENATE ACTED WITH THE SAME VANITY IN PLACING MIND AMONG THE GODS; FOR IF THEY HAD POSSESSED ANY INTELLIGENCE, THEY WOULD NEVER HAVE UNDERTAKEN SACRED RITES OF THIS KIND. CICERO SAYS THAT GREECE UNDERTOOK A GREAT AND BOLD DESIGN IN CONSECRATING THE IMAGES OF CUPIDS AND LOVES IN THE GYMNASIA: IT IS PLAIN THAT HE FLATTERED ATTICUS, AND JESTED WITH HIS FRIEND. FOR THAT OUGHT NOT TO HAVE BEEN CALLED A GREAT DESIGN, OR A DESIGN AT ALL, BUT THE ABANDONED AND DEPLORABLE WICKEDNESS OF UNCHASTE MEN, WHO EXPOSED THEIR CHILDREN, WHOM IT WAS THEIR DUTY TO TRAIN TO AN HONOURABLE COURSE, TO THE LUST OF YOUTH, AND WISHED THEM TO WORSHIP GODS OF PROFLIGACY, IN THOSE PLACES ESPECIALLY WHERE THEIR NAKED BODIES WERE EXPOSED TO THE GAZE OF THEIR CORRUPTORS, AND AT THAT AGE WHICH, THROUGH ITS SIMPLICITY AND INCAUTIOUSNESS, CAN BE ENTICED AND ENSNARED BEFORE IT CAN BE ON ITS GUARD. WHAT WONDER, IF ALL KINDS OF PROFLIGACY FLOWED FROM THIS NATION, AMONG WHOM VICES THEMSELVES HAVE THE SANCTION OF RELIGION, AND ARE SO FAR FROM BEING AVOIDED, THAT THEY ARE EVEN WORSHIPPED? AND THEREFORE, AS THOUGH HE SURPASSED THE GREEKS IN PRUDENCE, HE SUBJOINED TO THIS SENTENCE AS FOLLOWS: VICES OUGHT NOT TO BE CONSECRATED, BUT VIRTUES. BUT IF YOU ADMIT THIS, O MARCUS TULLIUS, YOU DO NOT SEE THAT IT WILL COME TO PASS THAT VICES WILL BREAK IN TOGETHER WITH VIRTUES, BECAUSE EVIL THINGS ADHERE TO THOSE WHICH ARE GOOD, AND HAVE GREATER INFLUENCE ON THE MINDS OF MEN; AND IF YOU FORBID THESE TO BE CONSECRATED, THE SAME GREECE WILL ANSWER YOU THAT IT WORSHIPS SOME GODS THAT IT MAY RECEIVE BENEFITS, AND OTHERS THAT IT MAY ESCAPE INJURIES.

FOR THIS IS ALWAYS THE EXCUSE OF THOSE WHO REGARD THEIR EVILS AS GODS, AS THE ROMANS ESTEEM BLIGHT AND FEVER. IF, THEREFORE, VICES ARE NOT TO BE CONSECRATED, IN WHICH I AGREE WITH YOU, NEITHER INDEED ARE VIRTUES. FOR THEY HAVE NO INTELLIGENCE OR PERCEPTION OF THEMSELVES; NOR ARE THEY TO BE PLACED WITHIN WALLS OR SHRINES MADE OF CLAY, BUT WITHIN THE BREAST; AND THEY ARE TO BE ENCLOSED WITHIN, LEST THEY SHOULD BE FALSE IF PLACED WITHOUT MAN. THEREFORE I LAUGH AT THAT ILLUSTRIOUS LAW OF YOURS WHICH YOU SET FORTH IN THESE WORDS: BUT THOSE THINGS ON ACCOUNT OF WHICH IT IS GIVEN TO MAN TO ASCEND INTO HEAVEN — I SPEAK OF MIND, VIRTUE, PIETY, FAITH— LET THERE BE TEMPLES FOR THEIR PRAISES. BUT THESE THINGS CANNOT BE SEPARATED FROM MAN. FOR IF THEY ARE TO BE HONOURED, THEY MUST NECESSARILY BE IN MAN HIMSELF. BUT IF THEY ARE WITHOUT MAN, WHAT NEED IS THERE TO HONOUR THOSE THINGS WHICH YOU DO NOT POSSESS? FOR IT IS VIRTUE, WHICH IS TO BE HONOURED, AND NOT THE IMAGE OF VIRTUE; AND IT IS TO BE HONOURED NOT BY ANY SACRIFICE, OR INCENSE, OR SOLEMN PRAYER, BUT ONLY BY THE WILL AND PURPOSE. FOR WHAT ELSE IS IT TO HONOUR VIRTUE, BUT TO COMPREHEND IT WITH THE MIND, AND TO HOLD IT FAST? AND AS SOON AS ANY ONE BEGINS TO WISH FOR THIS, HE ATTAINS IT. THIS IS THE ONLY HONOUR OF VIRTUE; FOR NO OTHER RELIGION AND WORSHIP IS TO BE HELD BUT THAT OF THE ONE GOD. TO WHAT PURPORT IS IT, THEN, O WISEST MAN, TO OCCUPY WITH SUPERFLUOUS BUILDINGS PLACES WHICH MAY TURN OUT TO THE SERVICE OF MEN? TO WHAT PURPORT IS IT TO ESTABLISH PRIESTS FOR THE WORSHIP OF VAIN AND SENSELESS OBJECTS? TO WHAT PURPORT TO IMMOLATE VICTIMS? TO WHAT PURPORT TO BESTOW SUCH GREAT EXPENDITURE ON THE FORMING OR WORSHIPPING OF IMAGES? THE HUMAN BREAST IS A STRONGER AND MORE UNCORRUPTED TEMPLE: LET THIS RATHER BE ADORNED, LET THIS BE FILLED WITH THE TRUE DEITIES. FOR THEY WHO THUS WORSHIP THE VIRTUES— THAT IS, WHO PURSUE THE SHADOWS AND IMAGES OF VIRTUES— CANNOT HOLD THE VERY THINGS WHICH ARE TRUE. THEREFORE THERE IS NO VIRTUE IN ANY ONE WHEN VICES BEAR RULE; THERE IS NO FAITH WHEN EACH INDIVIDUAL CARRIES OFF ALL THINGS FOR HIMSELF; THERE IS NO PIETY WHEN AVARICE SPARES NEITHER RELATIVES NOR PARENTS, AND PASSION RUSHES TO POISON AND THE SWORD: NO PEACE, NO CONCORD, WHEN WARS RAGE IN PUBLIC, AND IN PRIVATE ENMITIES PREVAIL EVEN TO BLOODSHED; NO CHASTITY WHEN UNBRIDLED LUSTS CONTAMINATE EACH SEX, AND THE WHOLE BODY IN EVERY PART. NOR, HOWEVER, DO THEY CEASE TO WORSHIP THOSE THINGS WHICH THEY FLEE FROM AND HATE. FOR THEY WORSHIP WITH INCENSE AND THE TIPS OF THEIR FINGERS THOSE THINGS WHICH THEY OUGHT TO HAVE SHRUNK FROM WITH THEIR INMOST FEELINGS; AND THIS ERROR IS ALTOGETHER DERIVED FROM THEIR IGNORANCE OF THE PRINCIPAL AND CHIEF GOOD.

WHEN THEIR CITY WAS OCCUPIED BY THE GAULS, AND THE ROMANS, WHO WERE BESIEGED IN THE CAPITOL, HAD MADE MILITARY ENGINES FROM THE HAIR OF THE WOMEN, THEY DEDICATED A TEMPLE TO THE BALD VENUS. THEY DO NOT THEREFORE UNDERSTAND HOW VAIN ARE THEIR RELIGIONS, EVEN FROM THIS VERY FACT, THAT THEY JEER AT THEM BY THESE FOLLIES. THEY HAD PERHAPS LEARNED FROM THE LACEDÆMONIANS TO INVENT FOR THEMSELVES GODS FROM EVENTS. FOR WHEN THEY WERE BESIEGING THE MESSENIANS, AND THEY (THE MESSENIANS) HAD GONE OUT SECRETLY, ESCAPING THE NOTICE OF THE BESIEGERS, AND HAD HASTENED TO PLUNDER LACEDÆMON, THEY WERE ROUTED AND PUT TO FLIGHT BY THE SPARTAN WOMEN. BUT THE LACEDÆMONIANS, HAVING LEARNED THE STRATAGEM OF THE ENEMY, FOLLOWED. THE WOMEN IN ARMS WENT OUT TO A DISTANCE TO MEET THEM; AND WHEN THEY SAW THAT THEIR HUSBANDS WERE PREPARING THEMSELVES FOR BATTLE, SUPPOSING THEM TO BE MESSENIANS, THEY LAID BARE THEIR PERSONS. BUT THE MEN, RECOGNISING THEIR WIVES, AND EXCITED TO PASSION BY THE SIGHT, RUSHED TO PROMISCUOUS INTERCOURSE, FOR THERE WAS NOT TIME FOR DISCRIMINATION. IN LIKE MANNER, THE YOUTHS WHO HAD ON A FORMER OCCASION BEEN SENT BY THE SAME PEOPLE, HAVING INTERCOURSE WITH THE VIRGINS, FROM WHOM THE PARTHENIÆ WERE BORN, IN MEMORY OF THIS DEED ERECTED A TEMPLE AND STATUE TO ARMED VENUS. AND ALTHOUGH THIS ORIGINATED IN A SHAMEFUL CAUSE, YET IT SEEMS BETTER TO HAVE CONSECRATED VENUS AS ARMED THAN BALD. AT THE SAME TIME AN ALTAR WAS ERECTED ALSO TO JUPITER PISTOR (THE BAKER), BECAUSE HE HAD ADMONISHED THEM IN A DREAM TO MAKE ALL THE GRAIN WHICH THEY HAD INTO BREAD, AND THROW IT INTO THE CAMP OF THE ENEMY; AND WHEN THIS WAS DONE, THE SIEGE WAS ENDED, SINCE THE GAULS DESPAIRED OF BEING ABLE TO REDUCE THE ROMANS BY WANT.

WHAT A DERISION OF RELIGIOUS RITES IS THIS! I WERE A DEFENDER OF THESE, WHAT COULD I COMPLAIN OF SO GREATLY AS THAT THE NAME OF GODS HAD COME INTO SUCH CONTEMPT AS TO BE MOCKED BY THE MOST DISGRACEFUL NAMES? WHO WOULD NOT LAUGH AT THE GODDESS FORNAX, OR RATHER THAT LEARNED MEN SHOULD BE OCCUPIED WITH CELEBRATING THE FORNACALIA? WHO CAN REFRAIN FROM LAUGHTER ON HEARING OF THE GODDESS MUTA? THEY SAY THAT SHE IS THE GODDESS FROM WHOM THE LARES WERE BORN, AND THEY CALL HER LARA, OR LARUNDA. WHAT ADVANTAGE CAN SHE, WHO IS UNABLE TO SPEAK, AFFORD TO A WORSHIPPER? CACA ALSO IS WORSHIPPED, WHO INFORMED HERCULES OF THE THEFT OF HIS OXEN, HAVING OBTAINED IMMORTALITY THROUGH THE BETRAYAL OF HER BROTHER; AND CUNINA, WHO PROTECTS INFANTS IN THE CRADLE, AND KEEPS OFF WITCHCRAFT; AND STERCUTUS, WHO FIRST INTRODUCED THE METHOD OF MANURING THE LAND; AND TUTINUS, BEFORE WHOM BRIDES SIT, AS AN INTRODUCTION TO THE MARRIAGE RITES; AND A THOUSAND OTHER FICTIONS, SO THAT THEY WHO REGARDED THESE AS OBJECTS OF WORSHIP MAY BE SAID TO BE MORE FOOLISH THAN THE EGYPTIANS, WHO WORSHIP CERTAIN MONSTROUS AND RIDICULOUS IMAGES. THESE HOWEVER, HAVE SOME DELINEATION OF FORM. WHAT SHALL I SAY OF THOSE WHO WORSHIP A RUDE AND SHAPELESS STONE UNDER THE NAME OF TERMINUS? THIS IS HE WHOM SATURNUS IS SAID TO HAVE SWALLOWED IN THE PLACE OF JUPITER; NOR IS THE HONOUR PAID TO HIM UNDESERVEDLY. FOR WHEN TARQUINIUS WISHED TO BUILD THE CAPITOL, AND THERE WERE THE CHAPELS OF MANY GODS ON THAT SPOT, HE CONSULTED THEM BY AUGURY WHETHER THEY WOULD GIVE WAY TO JUPITER; AND WHEN THE REST GAVE WAY, TERMINUS ALONE REMAINED. FROM WHICH CIRCUMSTANCE THE POET SPEAKS OF THE IMMOVEABLE STONE OF THE CAPITOL. NOW FROM THIS VERY FACT HOW GREAT IS JUPITER FOUND TO BE, TO WHOM A STONE DID NOT GIVE WAY, WITH THIS CONFIDENCE, PERHAPS, BECAUSE IT HAD RESCUED HIM FROM THE JAWS OF HIS FATHER! THEREFORE, WHEN THE CAPITOL WAS BUILT, AN APERTURE WAS LEFT IN THE ROOF ABOVE TERMINUS HIMSELF, THAT, SINCE HE HAD NOT GIVEN WAY, HE MIGHT ENJOY THE FREE HEAVEN; BUT THEY DID NOT THEMSELVES ENJOY THIS, WHO IMAGINED THAT A STONE ENJOYED IT. AND THEREFORE THEY MAKE PUBLIC SUPPLICATIONS TO HIM, AS TO THE GOD WHO IS THE GUARDIAN OF BOUNDARIES; AND HE IS NOT ONLY A STONE, BUT SOMETIMES ALSO A STOCK. WHAT SHALL I SAY OF THOSE WHO WORSHIP SUCH OBJECTS, UNLESS — THAT THEY ABOVE ALL OTHERS ARE STONES AND STOCKS?

CHAPTER 21. OF CERTAIN DEITIES PECULIAR TO BARBARIANS, AND THEIR SACRED RITES; AND IN LIKE MANNER CONCERNING THE ROMANS.

WE HAVE SPOKEN OF THE GODS THEMSELVES WHO ARE WORSHIPPED; WE MUST NOW SPEAK A FEW WORDS RESPECTING THEIR SACRIFICES AND MYSTERIES. AMONG THE PEOPLE OF CYPRUS, TEUCER SACRIFICED A HUMAN VICTIM TO JUPITER, AND HANDED DOWN TO POSTERITY THAT SACRIFICE WHICH WAS LATELY ABOLISHED BY HADRIAN WHEN HE WAS EMPEROR. THERE WAS A LAW AMONG THE PEOPLE OF TAURIS, A FIERCE AND INHUMAN NATION, BY WHICH IT WAS ORDERED THAT STRANGERS SHOULD BE SACRIFICED TO DIANA; AND THIS SACRIFICE WAS PRACTISED THROUGH MANY AGES. THE GAULS USED TO APPEASE HESUS AND TEUTAS WITH HUMAN BLOOD. NOR, INDEED, WERE THE LATINS FREE FROM THIS CRUELTY, SINCE JUPITER LATIALIS IS EVEN NOW WORSHIPPED WITH THE OFFERING OF HUMAN BLOOD. WHAT BENEFIT DO THEY WHO OFFER SUCH SACRIFICES IMPLORE FROM THE GODS? OR WHAT ARE SUCH DEITIES ABLE TO BESTOW ON THE MEN BY WHOSE PUNISHMENTS THEY ARE PROPITIATED? BUT THIS IS NOT SO MUCH A MATTER OF SURPRISE WITH RESPECT TO BARBARIANS, WHOSE RELIGION AGREES WITH THEIR CHARACTER. BUT ARE NOT OUR COUNTRYMEN, WHO HAVE ALWAYS CLAIMED FOR THEMSELVES THE GLORY OF GENTLENESS AND CIVILIZATION, FOUND TO BE MORE INHUMAN BY THESE SACRILEGIOUS RITES? FOR THESE OUGHT RATHER TO BE ESTEEMED IMPIOUS, WHO, THOUGH THEY ARE EMBELLISHED WITH THE PURSUITS OF LIBERAL TRAINING, TURN ASIDE FROM SUCH REFINEMENT, THAN THOSE WHO, BEING IGNORANT AND INEXPERIENCED, GLIDE INTO EVIL PRACTICES FROM THEIR IGNORANCE OF THOSE WHICH ARE GOOD. AND YET IT IS PLAIN THAT THIS RITE OF IMMOLATING HUMAN VICTIMS IS ANCIENT, SINCE SATURN WAS HONOURED IN LATIUM WITH THE SAME KIND OF SACRIFICE; NOT INDEED THAT A MAN WAS SLAIN AT THE ALTAR, BUT THAT HE WAS THROWN FROM THE MILVIAN BRIDGE INTO THE TIBER. AND VARRO RELATES THAT THIS WAS DONE IN ACCORDANCE WITH AN ORACLE; OF WHICH ORACLE THE LAST VERSE IS TO THIS EFFECT: AND OFFER HEADS TO ADES, AND TO THE FATHER A MAN. AND BECAUSE THIS APPEARS AMBIGUOUS, BOTH A TORCH AND A MAN ARE ACCUSTOMED TO BE THROWN TO HIM. BUT IT IS SAID THAT SACRIFICES OF THIS KIND WERE PUT AN END TO BY HERCULES WHEN HE RETURNED FROM SPAIN; THE CUSTOM STILL CONTINUING, THAT INSTEAD OF REAL MEN, IMAGES MADE FROM RUSHES WERE CAST FORTH, AS OVID INFORMS US IN HIS FASTI: UNTIL THE TIRYNTHIAN CAME INTO THESE LANDS, GLOOMY SACRIFICES WERE ANNUALLY OFFERED IN THE LEUCADIAN MANNER: HE THREW INTO THE WATER ROMANS MADE OF STRAW; DO YOU, AFTER THE EXAMPLE OF HERCULES, CAST IN THE IMAGES OF HUMAN BODIES.

THE VESTAL VIRGINS MAKE THESE SACRED OFFERINGS, AS THE SAME POET SAYS: THEN ALSO A VIRGIN IS

ACCUSTOMED TO CAST FROM THE WOODEN BRIDGE THE IMAGES OF ANCIENT MEN MADE FROM RUSHES.

FOR I CANNOT FIND LANGUAGE TO SPEAK OF THE INFANTS WHO WERE IMMOLATED TO THE SAME SATURN, ON ACCOUNT OF HIS HATRED OF JUPITER. TO THINK THAT MEN WERE SO BARBAROUS, SO SAVAGE, THAT THEY GAVE THE NAME OF SACRIFICE TO THE SLAUGHTER OF THEIR OWN CHILDREN, THAT IS, TO A DEED FOUL, AND TO BE HELD IN DETESTATION BY THE HUMAN RACE; SINCE, WITHOUT ANY REGARD TO PARENTAL AFFECTION, THEY DESTROYED TENDER AND INNOCENT LIVES, AT AN AGE WHICH IS ESPECIALLY PLEASING TO PARENTS, AND SURPASSED IN BRUTALITY THE SAVAGENESS OF ALL BEASTS, WHICH — SAVAGE AS THEY ARE — STILL LOVE THEIR OFFSPRING! O INCURABLE MADNESS! WHAT MORE COULD THOSE GODS DO TO THEM, IF THEY WERE MOST ANGRY, THAN THEY NOW DO WHEN PROPITIOUS, WHEN THEY DEFILE THEIR WORSHIPPERS WITH PARRICIDE, VISIT THEM WITH BEREAVEMENTS, AND DEPRIVE THEM OF THE SENSIBILITIES OF MEN? WHAT CAN BE SACRED TO THESE MEN? OR WHAT WILL THEY DO IN PROFANE PLACES, WHO COMMIT THE GREATEST CRIMES AMIDST THE ALTARS OF THE GODS? PESCENNIUS FESTUS RELATES IN THE BOOKS OF HIS HISTORY BY A SATIRE, THAT THE CARTHAGINIANS WERE ACCUSTOMED TO IMMOLATE HUMAN VICTIMS TO SATURN; AND WHEN THEY WERE CONQUERED BY AGATHOCLES, THE KING OF THE SICILIANS, THEY IMAGINED THAT THE GOD WAS ANGRY WITH THEM; AND THEREFORE, THAT THEY MIGHT MORE DILIGENTLY OFFER AN EXPIATION, THEY IMMOLATED TWO HUNDRED SONS OF THEIR NOBLES: SO GREAT THE ILLS TO WHICH RELIGION COULD PROMPT, WHICH HAS OFTTIMES PRODUCED WICKED AND IMPIOUS DEEDS. WHAT ADVANTAGE, THEN, DID THE MEN PROPOSE BY THAT SACRIFICE, WHEN THEY PUT TO DEATH SO LARGE A PART OF THE STATE, AS NOT EVEN AGATHOCLES HAD SLAIN WHEN VICTORIOUS?

FROM THIS KIND OF SACRIFICES THOSE PUBLIC RITES ARE TO BE JUDGED SIGNS OF NO LESS MADNESS; SOME OF WHICH ARE IN HONOUR OF THE MOTHER OF THE GODS, IN WHICH MEN MUTILATE THEMSELVES; OTHERS ARE IN HONOUR OF VIRTUS, WHOM THEY ALSO CALL BELLONA, IN WHICH THE PRIESTS MAKE OFFSPRINGS NOT WITH THE BLOOD OF ANOTHER VICTIM, BUT WITH THEIR OWN. FOR, CUTTING THEIR SHOULDERS, AND THRUSTING FORTH DRAWN SWORDS IN EACH HAND, THEY RUN, THEY ARE BESIDE THEMSELVES, THEY ARE FRANTIC. QUINTILIAN THEREFORE SAYS EXCELLENTLY IN HIS FANATIC: IF A GOD COMPELS THIS, HE DOES IT IN ANGER. ARE EVEN THESE THINGS SACRED? IS IT NOT BETTER TO LIVE LIKE CATTLE, THAN TO WORSHIP DEITIES SO IMPIOUS, PROFANE, AND SANGUINARY? BUT WE WILL DISCUSS AT THE PROPER TIME THE SOURCE FROM WHICH THESE ERRORS AND DEEDS OF SUCH GREAT DISGRACE ORIGINATED. IN THE MEANTIME, LET US LOOK ALSO TO OTHER MATTERS WHICH ARE WITHOUT GUILT, THAT WE MAY NOT SEEM TO SELECT THE WORSE PARTS THROUGH THE DESIRE OF FINDING FAULT. IN EGYPT THERE ARE SACRED RITES IN HONOUR OF ISIS, SINCE SHE EITHER LOST OR FOUND HER LITTLE SON. FOR AT FIRST HER PRIESTS, HAVING MADE THEIR BODIES SMOOTH, BEAT THEIR BREASTS, AND LAMENT, AS THE GODDESS HERSELF HAD DONE WHEN HER CHILD WAS LOST. AFTERWARDS THE BOY IS BROUGHT FORWARD, AS IF FOUND, AND THAT MOURNING IS CHANGED INTO JOY. THEREFORE LUCAN SAYS, AND OSIRIS NEVER SUFFICIENTLY SOUGHT FOR. FOR THEY ALWAYS LOSE, AND THEY ALWAYS FIND HIM. THEREFORE IN THE SACRED RITES THERE IS A REPRESENTATION OF A CIRCUMSTANCE WHICH REALLY OCCURRED; AND WHICH ASSUREDLY DECLARES, IF WE HAVE ANY INTELLIGENCE, THAT SHE WAS A MORTAL WOMAN, AND ALMOST DESOLATE, HAD SHE NOT FOUND ONE PERSON. AND THIS DID NOT ESCAPE THE NOTICE OF THE POET HIMSELF; FOR HE REPRESENTS POMPEY WHEN A YOUTH AS THUS SPEAKING, ON HEARING THE DEATH OF HIS FATHER: I WILL NOW DRAW FORTH THE DEITY ISIS FROM THE TOMB, AND SEND HER THROUGH THE NATIONS; AND I WILL SCATTER THROUGH THE PEOPLE OSIRIS COVERED WITH WOOD. THIS OSIRIS IS THE SAME WHOM THE PEOPLE CALL SERAPIS. FOR IT IS CUSTOMARY FOR THE NAMES OF THE DEAD WHO ARE DEIFIED TO BE CHANGED, THAT NO ONE, AS I BELIEVE, MAY IMAGINE THEM TO BE MEN. FOR ROMULUS AFTER HIS DEATH BECAME QUIRINUS, AND LEDA BECAME NEMESIS, AND CIRCE MARICA; AND INO, WHEN SHE HAD LEAPT INTO THE SEA, WAS CALLED LEUCOTHEA; AND THE MOTHER MATUTA; AND HER SON MELICERTA WAS CALLED PALÆMON AND PORTUMNUS. AND THE SACRED RITES OF THE ELEUSINIAN CERES ARE NOT UNLIKE THESE. FOR AS IN THOSE WHICH HAVE BEEN MENTIONED THE BOY OSIRIS IS SOUGHT WITH THE WAILING OF HIS MOTHER, SO IN THESE PROSERPINE IS CARRIED AWAY TO CONTRACT AN INCESTUOUS MARRIAGE WITH HER UNCLE; AND BECAUSE CERES IS SAID TO HAVE SOUGHT FOR HER IN SICILY WITH TORCHES LIGHTED FROM THE TOP OF ETNA, ON THIS ACCOUNT HER SACRED RITES ARE CELEBRATED WITH THE THROWING OF TORCHES.

AT LAMPSACUS THE VICTIM TO BE OFFERED TO PRIAPUS IS AN ASS, AND THE CAUSE OF THE SACRIFICE OF THIS ANIMAL IS THUS SET FORTH IN THE FASTI:— WHEN ALL THE DEITIES HAD ASSEMBLED AT THE FESTIVAL OF THE GREAT MOTHER, AND WHEN, SATIATED WITH FEASTING, THEY WERE SPENDING THE NIGHT IN SPORT, THEY SAY THAT VESTA HAD LAID HERSELF ON THE GROUND FOR REST, AND HAD FALLEN ASLEEP, AND THAT PRIAPUS UPON THIS FORMED A DESIGN AGAINST HER HONOUR AS SHE SLEPT; BUT THAT SHE WAS AROUSED BY THE UNSEASONABLE BRAYING OF THE ASS ON WHICH SILENUS USED TO RIDE, AND THAT THE DESIGN OF THE INSIDIOUS PLOTTER WAS FRUSTRATED. ON THIS ACCOUNT THEY SAY THAT THE PEOPLE OF LAMPSACUS WERE ACCUSTOMED TO SACRIFICE AN ASS TO PRIAPUS, AS THOUGH IT WERE IN REVENGE; BUT AMONG THE ROMANS THE SAME ANIMAL WAS CROWNED AT THE VESTALIA (FESTIVAL OF VESTA) WITH LOAVES, IN HONOUR OF THE PRESERVATION OF HER CHASTITY. WHAT IS BASER, WHAT MORE DISGRACEFUL, THAN IF VESTA IS INDEBTED TO AN ASS FOR THE PRESERVATION OF HER PURITY? BUT THE POET INVENTED A FABLE. BUT WAS THAT MORE TRUE WHICH IS RELATED BY THOSE WHO WROTE PHENOMENA, WHEN THEY SPEAK CONCERNING THE TWO STARS OF CANCER, WHICH THE GREEKS CALL ASSES? THAT THEY WERE ASSES WHICH CARRIED ACROSS FATHER LIBER WHEN HE WAS UNABLE TO CROSS A RIVER, AND THAT HE REWARDED ONE OF THEM WITH THE POWER OF SPEAKING WITH HUMAN VOICE; AND THAT A CONTEST AROSE BETWEEN HIM AND PRIAPUS; AND PRIAPUS, BEING WORSTED IN THE CONTEST, WAS ENRAGED, AND SLEW THE VICTOR. THIS TRULY IS MUCH MORE ABSURD. BUT POETS HAVE THE LICENCE OF SAYING WHAT THEY WILL. I DO NOT MEDDLE WITH A MYSTERY SO ODIOUS; NOR DO I STRIP PRIAPUS OF HIS DISGUISE, LEST SOMETHING DESERVING OF RIDICULE SHOULD BE BROUGHT TO LIGHT. IT IS TRUE THE POETS INVENTED THESE FICTIONS, BUT THEY MUST HAVE BEEN INVENTED FOR THE PURPOSE OF CONCEALING SOME GREATER DEPRAVITY. LET US INQUIRE WHAT THIS IS. BUT IN FACT IT IS EVIDENT. FOR AS THE BULL IS SACRIFICED TO LUNA, BECAUSE HE ALSO HAS HORNS AS SHE HAS; AND AS PERSIA PROPITIATES WITH A HORSE HYPERION SURROUNDED WITH RAYS, THAT A SLOW VICTIM MAY NOT BE OFFERED TO THE SWIFT GOD; SO IN THIS CASE NO MORE SUITABLE VICTIM COULD BE FOUND THAN THAT WHICH RESEMBLED HIM TO WHOM IT IS OFFERED.

AT LINDUS, WHICH IS A TOWN OF RHODES, THERE ARE SACRED RITES IN HONOUR OF HERCULES, THE OBSERVANCE OF WHICH DIFFERS WIDELY FROM ALL OTHER RITES; FOR THEY ARE NOT CELEBRATED WITH WORDS OF GOOD OMEN (AS THE GREEKS TERM IT), BUT WITH REVILINGS AND CURSING. AND THEY CONSIDER IT A VIOLATION OF THE SACRED RITES, IF AT ANY TIME DURING THE CELEBRATION OF THE SOLEMNITIES A GOOD WORD SHALL HAVE ESCAPED FROM ANY ONE EVEN INADVERTENTLY. AND THIS IS THE REASON ASSIGNED FOR THIS PRACTICE, IF INDEED THERE CAN BE ANY REASON IN THINGS UTTERLY SENSELESS. WHEN HERCULES HAD ARRIVED AT THE PLACE, AND WAS SUFFERING HUNGER, HE SAW A PLOUGHMAN AT WORK, AND BEGAN TO ASK HIM TO SELL ONE OF HIS OXEN. BUT THE PLOUGHMAN REPLIED THAT THIS WAS IMPOSSIBLE, BECAUSE HIS HOPE OF CULTIVATING THE LAND DEPENDED ALTOGETHER UPON THOSE TWO BULLOCKS. HERCULES, WITH HIS USUAL VIOLENCE, BECAUSE HE WAS NOT ABLE TO RECEIVE ONE OF THEM, KILLED BOTH. BUT THE UNHAPPY MAN, WHEN HE SAW THAT HIS OXEN WERE SLAIN, AVENGED THE INJURY WITH REVILINGS — A CIRCUMSTANCE WHICH AFFORDED GRATIFICATION TO THE MAN OF ELEGANCE AND REFINEMENT. FOR WHILE HE PREPARES A FEAST FOR HIS COMPANIONS, AND WHILE HE DEVOURS THE OXEN OF ANOTHER MAN, HE RECEIVES WITH RIDICULE AND LOUD LAUGHTER THE BITTER REPROACHES WITH WHICH THE OTHER ASSAILS HIM. BUT WHEN IT HAD BEEN DETERMINED THAT DIVINE HONOURS SHOULD BE PAID TO HERCULES IN ADMIRATION OF HIS EXCELLENCE, AN ALTAR WAS ERECTED IN HIS HONOUR BY THE CITIZENS, WHICH HE NAMED, FROM THE CIRCUMSTANCE, THE YOKE OF OXEN; AND AT THIS ALTAR TWO YOKED OXEN WERE SACRIFICED, LIKE THOSE WHICH HE HAD TAKEN FROM THE PLOUGHMAN. AND HE APPOINTED THE SAME MAN TO BE HIS PRIEST, AND DIRECTED HIM ALWAYS TO USE THE SAME REVILINGS IN OFFERING SACRIFICE, BECAUSE HE SAID THAT HE HAD NEVER FEASTED MORE PLEASANTLY. NOW THESE THINGS ARE NOT SACRED, BUT SACRILEGIOUS, IN WHICH THAT IS SAID TO BE ENJOINED, WHICH, IF IT IS DONE IN OTHER THINGS, IS PUNISHED WITH THE GREATEST SEVERITY. WHAT, MOREOVER, DO THE RITES OF THE CRETAN JUPITER HIMSELF SHOW, EXCEPT THE MANNER IN WHICH HE WAS WITHDRAWN FROM HIS FATHER, OR BROUGHT UP? THERE IS A GOAT BELONGING TO THE NYMPH AMALTHEA, WHICH GAVE SUCK TO THE INFANT; AND OF THIS GOAT GERMANICUS CÆSAR THUS SPEAKS, IN HIS POEM TRANSLATED FROM ARATUS: —

SHE IS SUPPOSED TO BE THE NURSE OF JUPITER; IF IN TRUTH THE INFANT JUPITER PRESSED THE FAITHFUL TEATS OF THE CRETAN GOAT, WHICH ATTESTS THE GRATITUDE OF HER LORD BY A BRIGHT CONSTELLATION.

MUSÆUS RELATES THAT JUPITER, WHEN FIGHTING AGAINST THE TITANS, USED THE HIDE OF THIS GOAT AS A SHIELD, FROM WHICH CIRCUMSTANCE HE IS CALLED BY THE POETS SHIELD-BEARER. THUS, WHATEVER WAS DONE IN CONCEALING THE BOY, THAT ALSO IS DONE BY WAY OF REPRESENTATION IN THE SACRED RITES. MOREOVER, THE MYSTERY OF HIS MOTHER ALSO CONTAINS THE SAME STORY WHICH OVID SETS FORTH IN THE FASTI:—

NOW THE LOFTY IDA RESOUNDS WITH TINKLINGS, THAT THE BOY MAY CRY IN SAFETY WITH INFANT MOUTH. SOME STRIKE THEIR SHIELDS WITH STAKES, SOME BEAT THEIR EMPTY HELMETS. THIS IS THE EMPLOYMENT OF THE CURETES, THIS OF THE CORYBANTES. THE MATTER WAS CONCEALED, AND IMITATIONS OF THE ANCIENT DEED REMAIN; THE ATTENDANT GODDESSES SHAKE INSTRUMENTS OF BRASS, AND HOARSE HIDES. INSTEAD OF HELMETS THEY STRIKE CYMBALS, AND DRUMS INSTEAD OF SHIELDS; THE FLUTE GIVES PHRYGIAN STRAINS, AS IT GAVE BEFORE.

SALLUST REJECTED THIS OPINION ALTOGETHER, AS THOUGH INVENTED BY THE POETS, AND WISHED TO GIVE AN INGENIOUS EXPLANATION OF THE REASONS FOR WHICH THE CURETES ARE SAID TO HAVE NOURISHED JUPITER; AND HE SPEAKS TO THIS PURPORT: BECAUSE THEY WERE THE FIRST TO UNDERSTAND THE WORSHIP OF THE DEITY, THAT THEREFORE ANTIQUITY, WHICH EXAGGERATES ALL THINGS, MADE THEM KNOWN AS THE NOURISHERS OF JUPITER. HOW MUCH THIS LEARNED MAN WAS MISTAKEN, THE MATTER ITSELF AT ONCE DECLARES. FOR IF JUPITER HOLDS THE FIRST PLACE, BOTH AMONG THE GODS AND IN RELIGIOUS RITES, IF NO GODS WERE WORSHIPPED BY THE PEOPLE BEFORE HIM, BECAUSE THEY WHO ARE WORSHIPPED WERE NOT YET BORN; IT APPEARS THAT THE CURETES, ON THE CONTRARY, WERE THE FIRST WHO DID NOT UNDERSTAND THE WORSHIP OF THE DEITY, SINCE ALL ERROR WAS INTRODUCED BY THEM, AND THE MEMORY OF THE TRUE GOD WAS TAKEN AWAY. THEY OUGHT THEREFORE TO HAVE UNDERSTOOD FROM THE MYSTERIES AND CEREMONIES THEMSELVES, THAT THEY WERE OFFERING PRAYERS TO DEAD MEN. I DO NOT THEN REQUIRE THAT ANY ONE SHOULD BELIEVE THE FICTIONS OF THE POETS. IF ANY ONE IMAGINES THAT THESE SPEAK FALSELY, LET HIM CONSIDER THE WRITINGS OF THE PONTIFFS THEMSELVES, AND WEIGH WHATEVER THERE IS OF LITERATURE PERTAINING TO SACRED RITES: HE WILL PERHAPS FIND MORE THINGS THAN WE BRING FORWARD, FROM WHICH HE MAY UNDERSTAND THAT ALL THINGS WHICH ARE ESTEEMED SACRED ARE EMPTY, VAIN, AND FICTITIOUS. BUT IF ANY ONE, HAVING DISCOVERED WISDOM, SHALL LAY ASIDE HIS ERROR, HE WILL ASSUREDLY LAUGH AT THE FOLLIES OF MEN WHO ARE ALMOST WITHOUT UNDERSTANDING: I MEAN THOSE WHO EITHER DANCE WITH UNBECOMING GESTURES, OR RUN NAKED, ANOINTED, AND CROWNED WITH CHAPLETS, EITHER WEARING A MASK OR BESMEARED WITH MUD. WHAT SHALL I SAY ABOUT SHIELDS NOW PUTRID WITH AGE? WHEN THEY CARRY THESE, THEY THINK THAT THEY ARE CARRYING GODS THEMSELVES ON THEIR SHOULDERS. FOR FURIUS BIBACULUS IS REGARDED AMONG THE CHIEF EXAMPLES OF PIETY, WHO, THOUGH HE WAS PRÆTOR, NEVERTHELESS CARRIED THE SACRED SHIELD, PRECEDED BY THE LICTORS, THOUGH HIS OFFICE AS PRŒTOR GAVE HIM AN EXEMPTION FROM THIS DUTY. HE WAS THEREFORE NOT FURIUS, BUT ALTOGETHER MAD, WHO THOUGHT THAT HE GRACED HIS PRÆTORSHIP BY THIS SERVICE. DESERVEDLY THEN, SINCE THESE THINGS ARE DONE BY MEN NOT UNSKILFUL AND IGNORANT, DOES LUCRETIUS EXCLAIM:—

O FOOLISH MINDS OF MEN! O BLINDED BREASTS! IN WHAT DARKNESS OF LIFE AND IN HOW GREAT DANGERS IS PASSED THIS TERM OF LIFE, WHATEVER BE ITS DURATION!

WHO THAT IS POSSESSED OF ANY SENSE WOULD NOT LAUGH AT THESE MOCKERIES, WHEN HE SEES THAT MEN, AS THOUGH BEREFT OF INTELLIGENCE, DO THOSE THINGS SERIOUSLY, WHICH IF ANY ONE SHOULD DO IN SPORT, HE WOULD APPEAR TOO FULL OF SPORT AND FOLLY?

CHAPTER 22. WHO WAS THE AUTHOR OF THE VANITIES BEFORE DESCRIBED IN ITALY AMONG THE ROMANS, AND WHO AMONG OTHER NATIONS.

THE AUTHOR AND ESTABLISHER OF THESE VANITIES AMONG THE ROMANS WAS THAT SABINE KING WHO ESPECIALLY ENGAGED THE RUDE AND IGNORANT MINDS OF MEN WITH NEW SUPERSTITIONS: AND THAT HE MIGHT DO THIS WITH SOME AUTHORITY, HE PRETENDED THAT HE HAD MEETINGS BY NIGHT WITH THE GODDESS EGERIA. THERE WAS A VERY DARK CAVERN IN THE GROVE OF ARICIA, FROM WHICH FLOWED A STREAM WITH A NEVER FAILING SPRING. HITHER HE WAS ACCUSTOMED TO WITHDRAW HIMSELF WITHOUT ANY WITNESSES, THAT HE MIGHT BE ABLE TO PRETEND THAT, BY THE ADMONITION OF THE GODDESS HIS WIFE, HE DELIVERED TO THE PEOPLE THOSE SACRED RITES WHICH WERE MOST ACCEPTABLE TO THE GODS. IT IS EVIDENT THAT HE WISHED TO IMITATE THE CRAFTINESS OF MINOS, WHO CONCEALED HIMSELF IN THE CAVE OF JUPITER, AND, AFTER A LONG DELAY THERE, BROUGHT FORWARD LAWS, AS THOUGH DELIVERED TO HIM BY JUPITER, THAT HE MIGHT BIND MEN TO OBEDIENCE NOT ONLY BY THE AUTHORITY OF HIS GOVERNMENT, BUT ALSO BY THE SANCTION OF RELIGION. NOR WAS IT DIFFICULT TO PERSUADE SHEPHERDS. THEREFORE HE INSTITUTED PONTIFFS, PRIESTS, SALII, AND AUGURS; HE ARRANGED THE GODS IN FAMILIES; AND BY THESE MEANS HE SOFTENED THE FIERCE SPIRITS OF THE NEW PEOPLE AND CALLED THEM AWAY FROM WARLIKE AFFAIRS TO THE PURSUIT OF PEACE. BUT THOUGH HE DECEIVED OTHERS, HE DID NOT DECEIVE HIMSELF. FOR AFTER MANY YEARS, IN THE CONSULSHIP OF CORNELIUS AND BEBIUS, IN A FIELD BELONGING TO THE SCRIBE PETILIUS, UNDER THE JANICULUM, TWO STONE CHESTS WERE FOUND BY MEN WHO WERE DIGGING, IN ONE OF WHICH WAS THE BODY OF NUMA, IN THE OTHER SEVEN BOOKS IN LATIN RESPECTING THE LAW OF THE PONTIFFS, AND THE SAME NUMBER WRITTEN IN GREEK RESPECTING SYSTEMS OF PHILOSOPHY, IN WHICH HE NOT ONLY ANNULLED THE RELIGIOUS RITES WHICH HE HIMSELF HAD INSTITUTED, BUT ALL OTHERS ALSO. WHEN THIS WAS REFERRED TO THE SENATE, IT WAS DECREED THAT THESE BOOKS SHOULD BE DESTROYED. THEREFORE QUINTUS PETILIUS, THE PRÆTOR WHO HAD JURISDICTION IN THE CITY, BURNT THEM IN AN ASSEMBLY OF THE PEOPLE. THIS WAS A SENSELESS PROCEEDING; FOR OF WHAT ADVANTAGE WAS IT THAT THE BOOKS WERE BURNT, WHEN THE CAUSE ON ACCOUNT OF WHICH THEY WERE BURNT — THAT THEY TOOK AWAY THE AUTHORITY DUE TO RELIGION — WAS ITSELF HANDED DOWN TO MEMORY? EVERY ONE THEN IN THE SENATE WAS MOST FOOLISH; FOR THE BOOKS MIGHT HAVE BEEN BURNT,

AND YET THE MATTER ITSELF HAVE BEEN UNKNOWN. THUS, WHILE THEY WISH TO PROVE EVEN TO POSTERITY WITH WHAT PIETY THEY DEFENDED RELIGIOUS INSTITUTIONS, THEY LESSENED THE AUTHORITY OF THE INSTITUTIONS THEMSELVES BY THEIR TESTIMONY.

BUT AS POMPILIUS WAS THE INSTITUTOR OF FOOLISH SUPERSTITIONS AMONG THE ROMANS, SO ALSO, BEFORE POMPILIUS, FAUNUS WAS IN LATIUM, WHO BOTH ESTABLISHED IMPIOUS RITES TO HIS GRANDFATHER SATURNUS, AND HONOURED HIS FATHER PICUS WITH A PLACE AMONG THE GODS, AND CONSECRATED HIS SISTER FATUA FAUNA, WHO WAS ALSO HIS WIFE; WHO, AS GABIUS BASSUS RELATES, WAS CALLED FATUA BECAUSE SHE HAD BEEN IN THE HABIT OF FORETELLING THEIR FATES TO WOMEN, AS FAUNUS DID TO MEN. AND VARRO WRITES THAT SHE WAS A WOMAN OF SUCH GREAT MODESTY, THAT, AS LONG AS SHE LIVED, NO MALE EXCEPT HER HUSBAND SAW HER OR HEARD HER NAME. ON THIS ACCOUNT WOMEN SACRIFICE TO HER IN SECRET, AND CALL HER THE GOOD GODDESS. AND SEXTUS CLAUDIUS, IN THAT BOOK WHICH HE WROTE IN GREEK, RELATES THAT IT WAS THE WIFE OF FAUNUS WHO, BECAUSE, CONTRARY TO THE PRACTICE AND HONOUR OF KINGS, SHE HAD DRUNK A JAR OF WINE, AND HAD BECOME INTOXICATED, WAS BEATEN TO DEATH BY HER HUSBAND WITH MYRTLE RODS. BUT AFTERWARDS, WHEN HE WAS SORRY FOR WHAT HE HAD DONE, AND WAS UNABLE TO ENDURE HIS REGRET FOR HER, HE PAID HER DIVINE HONOURS. FOR THIS REASON THEY SAY THAT A COVERED JAR OF WINE IS PLACED AT HER SACRED RITES. THEREFORE FAUNUS ALSO LEFT TO POSTERITY NO SLIGHT ERROR, WHICH ALL THAT ARE INTELLIGENT SEE THROUGH. FOR LUCILIUS IN THESE VERSES DERIDES THE FOLLY OF THOSE WHO IMAGINE THAT IMAGES ARE GODS: THE TERRESTRIAL LAMIÆ, WHICH FAUNUS AND NUMA POMPILIUS AND OTHERS INSTITUTED; AT AND THESE HE TREMBLES, HE PLACES EVERYTHING IN THIS. AS INFANT BOYS BELIEVE THAT EVERY STATUE OF BRONZE IS A LIVING MAN, SO THESE IMAGINE THAT ALL THINGS FEIGNED ARE TRUE: THEY BELIEVE THAT STATUES OF BRONZE CONTAIN A HEART. IT IS A PAINTER'S GALLERY; THERE IS NOTHING TRUE; ALL THINGS ARE FICTITIOUS. THE POET, INDEED, COMPARES FOOLISH MEN TO INFANTS. BUT I SAY THAT THEY ARE MUCH MORE SENSELESS THAN INFANTS. FOR THEY (INFANTS) SUPPOSE THAT IMAGES ARE MEN, WHEREAS THESE TAKE THEM FOR GODS: THE ONE THROUGH THEIR AGE, THE OTHERS THROUGH FOLLY, IMAGINE THAT WHICH IS NOT TRUE: AT ANY RATE, THE ONE SOON CEASED TO BE DECEIVED; THE FOOLISHNESS OF THE OTHERS IS PERMANENT, AND ALWAYS INCREASES. ORPHEUS WAS THE FIRST WHO INTRODUCED THE RITES OF FATHER LIBER INTO GREECE; AND HE FIRST CELEBRATED THEM ON A MOUNTAIN OF BŒOTIA, VERY NEAR TO THEBES, WHERE LIBER WAS BORN; AND BECAUSE THIS MOUNTAIN CONTINUALLY RESOUNDED WITH THE STRAINS OF THE LYRE, IT WAS CALLED CITHÆRON. THOSE SACRED RITES ARE EVEN NOW CALLED ORPHIC, IN WHICH HE HIMSELF WAS LACERATED AND TORN IN PIECES; AND HE LIVED ABOUT THE SAME TIME WITH FAUNUS. BUT WHICH OF THEM WAS PRIOR IN AGE ADMITS OF DOUBT, SINCE LATINUS AND PRIAM REIGNED DURING THE SAME YEARS, AS DID ALSO THEIR FATHERS FAUNUS AND LAOMEDON, IN WHOSE REIGN ORPHEUS CAME WITH THE ARGONAUTS TO THE COAST OF THE TROJANS.

LET US THEREFORE ADVANCE FURTHER, AND INQUIRE WHO WAS REALLY THE FIRST AUTHOR OF THE WORSHIP OF THE GODS. DIDYMUS, IN THE BOOKS OF HIS COMMENTARY ON PINDAR, SAYS THAT MELISSEUS, KING OF THE CRETANS, WAS THE FIRST WHO SACRIFICED TO THE GODS, AND INTRODUCED NEW RITES AND PARADES OF SACRIFICES. HE HAD TWO DAUGHTERS, AMALTHÆA AND MELISSA, WHO NOURISHED THE YOUTHFUL JUPITER WITH GOATS' MILK AND HONEY. HENCE THAT POETIC FABLE DERIVED ITS ORIGIN, THAT BEES FLEW TO THE CHILD, AND FILLED HIS MOUTH WITH HONEY. MOREOVER, HE SAYS THAT MELISSA WAS APPOINTED BY HER FATHER THE FIRST PRIESTESS OF THE GREAT MOTHER; FROM WHICH CIRCUMSTANCE THE PRIESTS OF THE SAME MOTHER ARE STILL CALLED MELISSÆ. BUT THE SACRED HISTORY TESTIFIES THAT JUPITER HIMSELF, WHEN HE HAD GAINED POSSESSION OF POWER, ARRIVED AT SUCH INSOLENCE THAT HE BUILT TEMPLES IN HONOUR OF HIMSELF IN MANY PLACES. FOR WHEN HE WENT ABOUT TO DIFFERENT LANDS, ON HIS ARRIVAL IN EACH REGION, HE UNITED TO HIMSELF THE KINGS OR PRINCES OF THE PEOPLE IN HOSPITALITY AND FRIENDSHIP; AND WHEN HE WAS DEPARTING FROM EACH, HE ORDERED THAT A SHRINE SHOULD BE DEDICATED TO HIMSELF IN THE NAME OF HIS HOST, AS THOUGH THE REMEMBRANCE OF THEIR FRIENDSHIP AND LEAGUE COULD THUS BE PRESERVED. THUS TEMPLES WERE FOUNDED IN HONOUR OF JUPITER ATABYRIUS AND JUPITER LABRANDIUS; FOR ATABYRIUS AND LABRANDIUS WERE HIS ENTERTAINERS AND ASSISTANTS IN WAR. TEMPLES WERE ALSO BUILT TO JUPITER LAPRIUS, TO JUPITER MOLION, TO JUPITER CASIUS, AND OTHERS, AFTER THE SAME MANNER. THIS WAS A VERY CRAFTY DEVICE ON HIS PART, THAT HE MIGHT BOTH ACQUIRE DIVINE HONOUR FOR HIMSELF, AND A PERPETUAL NAME FOR HIS ENTERTAINERS IN CONJUNCTION WITH RELIGIOUS OBSERVANCES. ACCORDINGLY THEY WERE GLAD, AND CHEERFULLY SUBMITTED TO HIS COMMAND, AND OBSERVED ANNUAL RITES AND FESTIVALS FOR THE SAKE OF HANDING DOWN THEIR OWN NAME. ÆNEAS DID SOMETHING LIKE THIS IN SICILY, WHEN HE GAVE THE NAME OF HIS HOST ACESTES TO A CITY WHICH HE HAD BUILT, THAT ACESTES MIGHT AFTERWARDS JOYFULLY AND WILLINGLY LOVE, INCREASE, AND ADORN IT. IN THIS MANNER JUPITER SPREAD ABROAD THROUGH THE WORLD THE OBSERVANCE OF HIS WORSHIP, AND GAVE AN EXAMPLE FOR THE IMITATION OF OTHERS. WHETHER, THEN, THE PRACTICE OF WORSHIPPING THE GODS PROCEEDED FROM MELISSEUS, AS DIDYMUS RELATED, OR FROM JUPITER ALSO HIMSELF, AS EUHEMERUS SAYS, THE TIME IS STILL AGREED UPON WHEN THE GODS BEGAN TO BE WORSHIPPED. MELISSEUS, INDEED, WAS MUCH PRIOR IN TIME, INASMUCH AS HE BROUGHT UP JUPITER HIS GRANDSON. IT IS THEREFORE POSSIBLE THAT EITHER BEFORE, OR WHILE JUPITER WAS YET A BOY, HE TAUGHT THE WORSHIP OF THE GODS, NAMELY, THE MOTHER OF HIS FOSTER-CHILD, AND HIS GRANDMOTHER TELLUS, WHO WAS THE WIFE OF URANUS, AND HIS FATHER SATURNUS; AND HE HIMSELF, BY THIS EXAMPLE AND INSTITUTION, MAY HAVE EXALTED JUPITER TO SUCH PRIDE, THAT HE AFTERWARDS VENTURED TO ASSUME DIVINE HONOURS TO HIMSELF.

CHAPTER 23. OF THE AGES OF VAIN SUPERSTITIONS, AND THE TIMES AT WHICH THEY COMMENCED.

NOW, SINCE WE HAVE ASCERTAINED THE ORIGIN OF VAIN SUPERSTITIONS, IT REMAINS THAT WE SHOULD ALSO COLLECT THE TIMES DURING WHICH THEY WHOSE MEMORY IS HONOURED LIVED. THEOPHILUS, IN HIS BOOK WRITTEN TO AUTOLYCUS RESPECTING THE TIMES, SAYS THAT THALLUS RELATES IN HIS HISTORY, THAT BELUS, WHO IS WORSHIPPED BY THE BABYLONIANS AND ASSYRIANS, IS FOUND TO HAVE LIVED 322 YEARS BEFORE THE TROJAN WAR; THAT BELUS, MOREOVER, WAS CONTEMPORARY WITH SATURNUS, AND THAT THEY BOTH GREW UP AT ONE TIME;— WHICH IS SO TRUE, THAT IT MAY BE INFERRED BY REASON ITSELF. FOR AGAMEMNON, WHO CARRIED ON THE TROJAN WAR, WAS THE FOURTH IN DESCENT FROM JUPITER; AND ACHILLES AND AJAX WERE OF THE THIRD DESCENT FROM HIM; AND ULYSSES WAS RELATED IN THE SAME DEGREE. PRIAM, INDEED, WAS DISTANT BY A LONG SERIES OF DESCENTS. BUT ACCORDING TO SOME AUTHORITIES, DARDANUS AND IASIUS WERE SONS OF CORITUS, NOT OF JUPITER. FOR IF IT HAD BEEN SO, JUPITER COULD NOT HAVE FORMED THAT UNCHASTE CONNECTION WITH GANYMEDE, HIS OWN DESCENDANT. THEREFORE, IF YOU DIVIDE THE YEARS WHICH ARE IN AGREEMENT, THE NUMBER WILL BE FOUND IN HARMONY WITH THE PARENTS OF THOSE WHOM I HAVE NAMED ABOVE. NOW, FROM THE DESTRUCTION OF THE TROJAN CITY FOURTEEN HUNDRED AND SEVENTY YEARS ARE MADE UP. FROM THIS CALCULATION OF TIMES, IT IS MANIFEST THAT SATURNUS HAS NOT BEEN BORN MORE THAN EIGHTEEN HUNDRED YEARS, AND HE ALSO WAS THE FATHER OF ALL THE GODS. LET THEM NOT GLORY, THEN, IN THE ANTIQUITY OF THEIR SACRED RITES, SINCE BOTH THEIR ORIGIN AND SYSTEM AND TIMES HAVE BEEN ASCERTAINED. THERE STILL REMAIN SOME THINGS WHICH MAY BE OF GREAT WEIGHT FOR THE DISPROVING OF FALSE RELIGIONS; BUT I HAVE DETERMINED NOW TO BRING THIS BOOK TO AN END, THAT IT MAY NOT EXCEED MODERATE LIMITS. FOR THOSE THINGS MUST BE FOLLOWED UP MORE FULLY, THAT, HAVING REFUTED ALL THINGS WHICH SEEM TO OPPOSE THE TRUTH, WE MAY BE ABLE TO INSTRUCT IN TRUE RELIGION MEN WHO, THROUGH IGNORANCE OF GOOD THINGS, WANDER IN UNCERTAINTY. BUT THE FIRST STEP TOWARDS WISDOM IS TO UNDERSTAND WHAT IS FALSE; THE SECOND, TO ASCERTAIN WHAT IS TRUE. THEREFORE HE WHO SHALL HAVE PROFITED BY THIS FIRST DISCUSSION OF MINE, IN WHICH WE HAVE EXPOSED FALSE THINGS, WILL BE EXCITED TO THE KNOWLEDGE OF THE TRUTH, THAN WHICH NO PLEASURE IS MORE GRATIFYING TO MAN; AND HE WILL NOW BE WORTHY OF THE WISDOM OF HEAVENLY TRAINING, WHO SHALL APPROACH WITH WILLINGNESS AND PREPARATION TO THE KNOWLEDGE OF THE OTHER SUBJECTS.

DIVINE INSTITUTES, BOOK II
(OF THE ORIGIN OF ERROR)

CHAPTER 1. THAT FORGETFULNESS OF REASON MAKES MEN IGNORANT OF THE TRUE GOD, WHOM THEY WORSHIP IN ADVERSITY AND DESPISE IN PROSPERITY.

ALTHOUGH I HAVE SHOWN IN THE FIRST BOOK THAT THE RELIGIOUS CEREMONIES OF THE GODS ARE FALSE, BECAUSE THOSE IN WHOSE HONOUR THE GENERAL CONSENT OF MEN THROUGHOUT THE WORLD BY A FOOLISH PERSUASION UNDERTOOK VARIOUS AND DISSIMILAR RITES WERE MORTALS, AND WHEN THEY HAD COMPLETED THEIR TERM OF LIFE, YIELDED TO A DIVINELY APPOINTED NECESSITY AND DIED, YET, LEST ANY DOUBT SHOULD BE LEFT, THIS SECOND BOOK SHALL LAY OPEN THE VERY FOUNTAIN OF ERRORS, AND SHALL EXPLAIN ALL THE CAUSES BY WHICH MEN WERE DECEIVED, SO THAT AT FIRST THEY BELIEVED THAT THEY WERE GODS, AND AFTERWARDS WITH AN INVETERATE PERSUASION PERSEVERED IN THE RELIGIOUS OBSERVANCES WHICH THEY HAD MOST PERVERSELY UNDERTAKEN. FOR I DESIRE, O EMPEROR CONSTANTINE, NOW THAT I HAVE PROVED THE EMPTINESS OF THESE THINGS, AND BROUGHT TO LIGHT THE IMPIOUS VANITY OF MEN, TO ASSERT THE MAJESTY OF THE ONE GOD, UNDERTAKING THE MORE USEFUL AND GREATER DUTY OF RECALLING MEN FROM CROOKED PATHS, AND OF BRINGING THEM BACK INTO FAVOUR WITH THEMSELVES, THAT THEY MAY NOT, AS SOME PHILOSOPHERS DO, SO GREATLY DESPISE THEMSELVES, NOR THINK THAT THEY ARE WEAK AND USELESS, AND OF NO ACCOUNT, AND ALTOGETHER BORN IN VAIN. FOR THIS NOTION DRIVES MANY TO VICIOUS PURSUITS. FOR WHILE THEY IMAGINE THAT WE ARE A CARE TO NO GOD, OR THAT WE ARE ABOUT TO HAVE NO EXISTENCE AFTER DEATH, THEY ALTOGETHER GIVE THEMSELVES TO THE INDULGENCE OF THEIR PASSIONS; AND WHILE THEY THINK THAT IT IS ALLOWED THEM, THEY EAGERLY APPLY THEMSELVES TO THE ENJOYMENT OF PLEASURES, BY WHICH THEY UNCONSCIOUSLY RUN INTO THE SNARES OF DEATH; FOR THEY ARE IGNORANT AS TO WHAT IS REASONABLE CONDUCT ON THE PART OF MAN: FOR IF THEY WISHED TO UNDERSTAND THIS, IN THE FIRST PLACE THEY WOULD ACKNOWLEDGE THEIR LORD, AND WOULD FOLLOW AFTER VIRTUE AND JUSTICE; THEY WOULD NOT SUBJECT THEIR SOULS TO THE INFLUENCE OF EARTH-BORN FICTIONS, NOR WOULD THEY SEEK THE DEADLY FASCINATIONS OF THEIR LUSTS; IN SHORT, THEY WOULD VALUE THEMSELVES HIGHLY, AND WOULD UNDERSTAND THAT THERE IS MORE IN MAN THAN APPEARS; AND THAT THEY CANNOT RETAIN THEIR POWER AND STANDING UNLESS MEN LAY ASIDE DEPRAVITY, AND UNDERTAKE THE WORSHIP OF THEIR TRUE PARENT. I INDEED, AS I OUGHT, OFTEN REFLECTING ON THE SUM OF AFFAIRS, AM ACCUSTOMED TO WONDER THAT THE MAJESTY OF THE ONE GOD, WHICH KEEPS TOGETHER AND RULES ALL THINGS, HAS COME TO BE SO FORGOTTEN, THAT THE ONLY BEFITTING OBJECT OF WORSHIP IS, ABOVE ALL OTHERS, THE ONE WHICH IS ESPECIALLY NEGLECTED; AND THAT MEN HAVE SUNK TO SUCH BLINDNESS, THAT THEY PREFER THE DEAD TO THE TRUE AND LIVING GOD, AND THOSE WHO ARE OF THE EARTH, AND BURIED IN THE EARTH, TO HIM WHO WAS THE CREATOR OF THE EARTH ITSELF.

AND YET THIS IMPIETY OF MEN MIGHT MEET WITH SOME INDULGENCE IF THE ERROR ENTIRELY AROSE FROM IGNORANCE OF THE DIVINE NAME. BUT SINCE WE OFTEN SEE THAT THE WORSHIPPERS OF OTHER GODS THEMSELVES CONFESS AND ACKNOWLEDGE THE SUPREME GOD, WHAT PARDON CAN THEY HOPE FOR THEIR IMPIETY, WHO DO NOT ACKNOWLEDGE THE WORSHIP OF HIM WHOM MAN CANNOT ALTOGETHER BE IGNORANT OF? FOR BOTH IN SWEARING, AND IN EXPRESSING A WISH, AND IN GIVING THANKS, THEY DO NOT NAME JUPITER, OR A NUMBER OF GODS, BUT GOD; SO ENTIRELY DOES THE TRUTH OF ITS OWN ACCORD BREAK FORTH BY THE FORCE OF NATURE EVEN FROM UNWILLING BREASTS. AND THIS, INDEED, IS NOT THE CASE WITH MEN IN THEIR PROSPERITY. FOR THEN MOST OF ALL DOES GOD ESCAPE THE MEMORY OF MEN, WHEN IN THE ENJOYMENT OF HIS BENEFITS THEY OUGHT TO HONOUR HIS DIVINE BENEFICENCE. BUT IF ANY WEIGHTY NECESSITY SHALL PRESS THEM, THEN THEY REMEMBER GOD. IF THE TERROR OF WAR SHALL HAVE RESOUNDED, IF THE PESTILENTIAL FORCE OF DISEASES SHALL HAVE OVERHUNG THEM, IF LONG-CONTINUED DROUGHT SHALL HAVE DENIED NOURISHMENT TO THE CROPS, IF A VIOLENT TEMPEST OR HAIL SHALL HAVE ASSAILED THEM, THEY BETAKE THEMSELVES TO GOD, AID IS IMPLORED FROM GOD, GOD IS ENTREATED TO SUCCOUR THEM. IF ANY ONE IS TOSSED ABOUT ON THE SEA, THE WIND BEING FURIOUS, IT IS THIS GOD WHOM HE INVOKES. IF ANY ONE IS HARASSED BY ANY VIOLENCE, HE IMPLORES HIS AID. IF ANY ONE, REDUCED TO THE LAST EXTREMITY OF POVERTY, BEGS FOR FOOD, HE APPEALS TO GOD ALONE, AND BY HIS DIVINE AND MATCHLESS NAME ALONE HE SEEKS TO GAIN THE COMPASSION OF MEN. THUS THEY NEVER REMEMBER GOD, UNLESS IT BE WHILE THEY ARE IN TROUBLE. WHEN FEAR HAS LEFT THEM, AND THE DANGERS HAVE WITHDRAWN, THEN IN TRUTH THEY QUICKLY HASTEN TO THE TEMPLES OF THE GODS: THEY POUR LIBATIONS TO THEM, THEY SACRIFICE TO THEM, THEY CROWN THEM WITH GARLANDS. BUT TO GOD, WHOM THEY CALLED UPON IN THEIR NECESSITY ITSELF, THEY DO NOT GIVE THANKS EVEN IN WORD. THUS FROM PROSPERITY ARISES LUXURY; AND FROM LUXURY, TOGETHER WITH ALL OTHER VICES, THERE ARISES IMPIETY TOWARDS GOD.

FROM WHAT CAUSE CAN WE SUPPOSE THIS TO ARISE? UNLESS WE IMAGINE THAT THERE IS SOME PERVERSE POWER WHICH IS ALWAYS HOSTILE TO THE TRUTH, WHICH REJOICES IN THE ERRORS OF MEN, WHOSE ONE AND ONLY TASK IT IS PERPETUALLY TO SCATTER DARKNESS, AND TO BLIND THE MINDS OF MEN, LEST THEY SHOULD SEE THE LIGHT — LEST, IN SHORT, THEY SHOULD LOOK TO HEAVEN, AND OBSERVE THE NATURE OF THEIR OWN BODY, THE ORIGIN OF WHICH WE SHALL RELATE AT THE PROPER PLACE; BUT NOW LET US REFUTE FALLACIES. FOR SINCE OTHER ANIMALS LOOK DOWN TO THE GROUND, WITH BODIES BENDING FORWARD, BECAUSE THEY HAVE NOT RECEIVED REASON AND WISDOM, WHEREAS AN UPRIGHT POSITION AND AN ELEVATED COUNTENANCE HAVE BEEN GIVEN TO US BY THE CREATOR GOD, IT IS EVIDENT THAT THESE CEREMONIES PAID TO THE GODS ARE NOT IN ACCORDANCE WITH THE REASON OF MAN, BECAUSE THEY BEND DOWN THE HEAVEN-SPRUNG BEING TO THE WORSHIP OF EARTHLY OBJECTS. FOR THAT ONE AND ONLY PARENT OF OURS, WHEN HE CREATED MAN — THAT IS, AN ANIMAL INTELLIGENT AND CAPABLE OF EXERCISING REASON, — RAISED HIM FROM THE GROUND, AND ELEVATED HIM TO THE CONTEMPLATION OF HIS CREATOR. AS AN INGENIOUS POET HAS WELL REPRESENTED IT:—

AND WHEN OTHER ANIMALS BEND FORWARD AND LOOK TO THE EARTH, HE GAVE TO MAN AN ELEVATED COUNTENANCE, AND COMMANDED HIM TO LOOK UP TO THE HEAVEN, AND TO RAISE HIS COUNTENANCE ERECT TO STARS.

FROM THIS CIRCUMSTANCE THE GREEKS PLAINLY DERIVED THE NAME ἄ ΝΘΡΩΠΟΣ, BECAUSE HE LOOKS UPWARD. THEY THEREFORE DENY THEMSELVES, AND RENOUNCE THE NAME OF MAN, WHO DO NOT LOOK UP, BUT DOWNWARD: UNLESS THEY THINK THAT THE FACT OF OUR BEING UPRIGHT IS ASSIGNED TO MAN WITHOUT ANY CAUSE. GOD WILLED THAT WE SHOULD LOOK UP TO HEAVEN, AND UNDOUBTEDLY NOT WITHOUT REASON. FOR BOTH THE BIRDS AND ALMOST ALL OF THE DUMB CREATION SEE THE HEAVEN, BUT IT IS GIVEN TO US IN A PECULIAR MANNER TO BEHOLD THE HEAVEN AS WE STAND ERECT, THAT WE MAY SEEK RELIGION

THERE; THAT SINCE WE CANNOT SEE GOD WITH OUR EYES, WE MAY WITH OUR MIND CONTEMPLATE HIM, WHOSE THRONE IS THERE: AND THIS CANNOT ASSUREDLY BE DONE BY HIM WHO WORSHIPS BRASS AND STONE, WHICH ARE EARTHLY THINGS. BUT IT IS MOST INCORRECT THAT THE NATURE OF THE BODY, WHICH IS TEMPORARY, SHOULD BE UPRIGHT, BUT THAT THE SOUL ITSELF, WHICH IS ETERNAL, SHOULD BE ABJECT; WHEREAS THE FIGURE AND POSITION HAVE NO OTHER SIGNIFICATION, EXCEPT THAT THE MIND OF MAN OUGHT TO LOOK IN THE SAME DIRECTION AS HIS COUNTENANCE, AND THAT HIS SOUL OUGHT TO BE AS UPRIGHT AS HIS BODY, SO THAT IT MAY IMITATE THAT WHICH IT OUGHT TO RULE. BUT MEN, FORGETFUL BOTH OF THEIR NAME AND NATURE, CAST DOWN THEIR EYES FROM THE HEAVEN, AND FIX THEM UPON THE GROUND, AND FEAR THE WORKS OF THEIR OWN HANDS, AS THOUGH ANYTHING COULD BE GREATER THAN ITS OWN ARTIFICER.

CHAPTER 2. WHAT WAS THE FIRST CAUSE OF MAKING IMAGES; OF THE TRUE LIKENESS OF GOD, AND THE TRUE WORSHIP OF HIM.

WHAT MADNESS IS IT, THEN, EITHER TO FORM THOSE OBJECTS WHICH THEY THEMSELVES MAY AFTERWARDS FEAR, OR TO FEAR THE THINGS WHICH THEY HAVE FORMED? BUT, THEY SAY, WE DO NOT FEAR THE IMAGES THEMSELVES, BUT THOSE BEINGS AFTER WHOSE LIKENESS THEY WERE FORMED, AND TO WHOSE NAMES THEY ARE DEDICATED. YOU FEAR THEM DOUBTLESS ON THIS ACCOUNT, BECAUSE YOU THINK THAT THEY ARE IN HEAVEN; FOR IF THEY ARE GODS, THE CASE CANNOT BE OTHERWISE. WHY, THEN, DO YOU NOT RAISE YOUR EYES TO HEAVEN, AND, INVOKING THEIR NAMES, OFFER SACRIFICES IN THE OPEN AIR? WHY DO YOU LOOK TO WALLS, AND WOOD, AND STONE, RATHER THAN TO THE PLACE WHERE YOU BELIEVE THEM TO BE? WHAT IS THE MEANING OF TEMPLES AND ALTARS? WHAT, IN SHORT, OF THE IMAGES THEMSELVES, WHICH ARE MEMORIALS EITHER OF THE DEAD OR ABSENT? FOR THE PLAN OF MAKING LIKENESSES WAS INVENTED BY MEN FOR THIS REASON, THAT IT MIGHT BE POSSIBLE TO RETAIN THE MEMORY OF THOSE WHO HAD EITHER BEEN REMOVED BY DEATH OR SEPARATED BY ABSENCE. IN WHICH OF THESE CLASSES, THEN, SHALL WE RECKON THE GODS? IF AMONG THE DEAD, WHO IS SO FOOLISH AS TO WORSHIP THEM? IF AMONG THE ABSENT, THEN THEY ARE NOT TO BE WORSHIPPED, IF THEY NEITHER SEE OUR ACTIONS NOR HEAR OUR PRAYERS. BUT IF THE GODS CANNOT BE ABSENT — FOR, SINCE THEY ARE DIVINE, THEY SEE AND HEAR ALL THINGS, IN WHATEVER PART OF THE UNIVERSE THEY ARE — IT FOLLOWS THAT IMAGES ARE SUPERFLUOUS, SINCE THE GODS ARE PRESENT EVERYWHERE, AND IT IS SUFFICIENT TO INVOKE WITH PRAYER THE NAMES OF THOSE WHO HEAR US. BUT IF THEY ARE PRESENT, THEY CANNOT FAIL TO BE AT HAND AT THEIR OWN IMAGES. IT IS ENTIRELY SO, AS THE PEOPLE IMAGINE, THAT THE SPIRITS OF THE DEAD WANDER ABOUT THE TOMBS AND RELICS OF THEIR BODIES. BUT AFTER THAT THE DEITY HAS BEGUN TO BE NEAR, THERE IS NO LONGER NEED OF HIS STATUE.

FOR I ASK, IF ANY ONE SHOULD OFTEN CONTEMPLATE THE LIKENESS OF A MAN WHO HAS SETTLED IN A FOREIGN LAND, THAT HE MAY THUS SOLACE HIMSELF FOR HIM WHO IS ABSENT, WOULD HE ALSO APPEAR TO BE OF SOUND MIND, IF, WHEN THE OTHER HAD RETURNED AND WAS PRESENT, HE SHOULD PERSEVERE IN CONTEMPLATING THE LIKENESS, AND SHOULD PREFER THE ENJOYMENT OF IT, RATHER THAN THE SIGHT OF THE MAN HIMSELF? ASSUREDLY NOT. FOR THE LIKENESS OF A MAN APPEARS TO BE NECESSARY AT THAT TIME WHEN HE IS FAR AWAY; AND IT WILL BECOME SUPERFLUOUS WHEN HE IS AT HAND. BUT IN THE CASE OF GOD, WHOSE SPIRIT AND INFLUENCE ARE DIFFUSED EVERYWHERE, AND CAN NEVER BE ABSENT, IT IS PLAIN THAT AN IMAGE IS ALWAYS SUPERFLUOUS. BUT THEY FEAR LEST THEIR RELIGION SHOULD BE ALTOGETHER VAIN AND EMPTY IF THEY SHOULD SEE NOTHING PRESENT WHICH THEY MAY ADORE, AND THEREFORE THEY SET UP IMAGES; AND SINCE THESE ARE REPRESENTATIONS OF THE DEAD, THEY RESEMBLE THE DEAD, FOR THEY ARE ENTIRELY DESTITUTE OF PERCEPTION. BUT THE IMAGE OF THE EVER-LIVING GOD OUGHT TO BE LIVING AND ENDUED WITH PERCEPTION. BUT IF IT RECEIVED THIS NAME FROM RESEMBLANCE, HOW CAN IT BE SUPPOSED THAT THESE IMAGES RESEMBLE GOD, WHICH HAVE NEITHER PERCEPTION NOR MOTION? THEREFORE THE IMAGE OF GOD IS NOT THAT WHICH IS FASHIONED BY THE FINGERS OF MEN OUT OF STONE, OR BRONZE, OR OTHER MATERIAL, BUT MAN HIMSELF, SINCE HE HAS BOTH PERCEPTION AND MOTION, AND PERFORMS MANY AND GREAT ACTIONS. NOR DO THE FOOLISH MEN UNDERSTAND, THAT IF IMAGES COULD EXERCISE PERCEPTION AND MOTION, THEY WOULD OF THEIR OWN ACCORD ADORE MEN, BY WHOM THEY HAVE BEEN ADORNED AND EMBELLISHED, SINCE THEY WOULD BE EITHER ROUGH AND UNPOLISHED STONE, OR RUDE AND UNSHAPEN WOOD, HAD THEY NOT BEEN FASHIONED BY MAN.

MAN, THEREFORE, IS TO BE REGARDED AS THE PARENT OF THESE IMAGES; FOR THEY WERE PRODUCED BY HIS INSTRUMENTALITY, AND THROUGH HIM THEY FIRST HAD SHAPE, FIGURE, AND BEAUTY. THEREFORE HE WHO MADE THEM IS SUPERIOR TO THE OBJECTS WHICH WERE MADE. AND YET NO ONE LOOKS UP TO THE MAKER HIMSELF, OR REVERENCES HIM: HE FEARS THE THINGS WHICH HE HAS MADE, AS THOUGH THERE COULD BE MORE POWER IN THE WORK THAN IN THE WORKMAN. SENECA, THEREFORE, RIGHTLY SAYS IN HIS MORAL TREATISES: THEY WORSHIP THE IMAGES OF THE GODS, THEY SUPPLICATE THEM WITH BENDED KNEE, THEY ADORE THEM, THEY SIT OR STAND BESIDE THEM THROUGH THE WHOLE DAY, THEY OFFER TO THEM CONTRIBUTIONS, THEY SLAY VICTIMS; AND WHILE THEY VALUE THESE IMAGES SO HIGHLY, THEY DESPISE THE ARTIFICERS WHO MADE THEM. WHAT IS SO INCONSISTENT, AS TO DESPISE THE STATUARY AND TO ADORE THE STATUE; AND NOT EVEN TO ADMIT TO YOUR SOCIETY HIM WHO MAKES YOUR GODS? WHAT FORCE, WHAT POWER CAN THEY HAVE, WHEN HE WHO MADE THEM HAS NONE? BUT HE WAS UNABLE TO GIVE TO THESE EVEN THOSE POWERS WHICH HE HAD, THE POWER OF SIGHT, OF HEARING, OF SPEECH, AND OF MOTION. IS ANY ONE SO FOOLISH AS TO SUPPOSE THAT THERE IS ANYTHING IN THE IMAGE OF A GOD, IN WHICH THERE IS NOTHING EVEN OF A MAN EXCEPT THE MERE RESEMBLANCE? BUT NO ONE CONSIDERS THESE THINGS; FOR MEN ARE IMBUED WITH THIS PERSUASION, AND THEIR MINDS HAVE THOROUGHLY IMBIBED THE DECEPTION OF FOLLY. AND THUS BEINGS ENDOWED WITH SENSE ADORE OBJECTS WHICH ARE SENSELESS, RATIONAL BEINGS ADORE IRRATIONAL OBJECTS, THOSE WHO ARE ALIVE ADORE INANIMATE OBJECTS, THOSE SPRUNG FROM HEAVEN ADORE EARTHLY OBJECTS. IT DELIGHTS ME, THEREFORE, AS THOUGH STANDING ON A LOFTY WATCHTOWER, FROM WHICH ALL MAY HEAR, TO PROCLAIM ALOUD THAT SAYING OF PERSIUS: —

O SOULS BENT DOWN TO THE EARTH, AND DESTITUTE OF HEAVENLY THINGS?

RATHER LOOK TO THE HEAVEN, TO THE SIGHT OF WHICH GOD YOUR CREATOR RAISED YOU. HE GAVE TO YOU AN ELEVATED COUNTENANCE; YOU BEND IT DOWN TO THE EARTH; YOU DEPRESS TO THINGS BELOW THOSE LOFTY MINDS, WHICH ARE RAISED TOGETHER WITH THEIR BODIES TO THEIR PARENT, AS THOUGH IT REPENTED YOU THAT YOU WERE NOT BORN QUADRUPEDS. IT IS NOT BEFITTING THAT THE HEAVENLY BEING SHOULD MAKE HIMSELF EQUAL TO THINGS WHICH ARE EARTHLY, AND INCLINE TO THE EARTH. WHY DO YOU DEPRIVE YOURSELVES OF HEAVENLY BENEFITS, AND OF YOUR OWN ACCORD FALL PROSTRATE UPON THE GROUND? FOR YOU DO WRETCHEDLY ROLL YOURSELVES ON THE GROUND, WHEN YOU SEEK HERE BELOW THAT WHICH YOU OUGHT TO HAVE SOUGHT ABOVE. FOR AS TO THOSE VAIN AND FRAGILE PRODUCTIONS, THE WORK OF MAN'S HANDS, FROM WHATEVER KIND OF MATERIAL THEY ARE FORMED, WHAT ARE THEY BUT EARTH, OUT OF WHICH THEY WERE PRODUCED? WHY, THEN, DO YOU SUBJECT YOURSELVES TO LOWER OBJECTS? WHY DO YOU PLACE THE EARTH ABOVE YOUR HEADS? FOR WHEN YOU LOWER YOURSELVES TO THE EARTH, AND HUMILIATE YOURSELVES, YOU SINK OF YOUR OWN ACCORD TO HELL, AND CONDEMN YOURSELVES TO DEATH; FOR NOTHING IS LOWER AND MORE HUMBLE THAN THE EARTH, EXCEPT DEATH AND HELL. AND IF YOU WISHED TO ESCAPE THESE, YOU WOULD DESPISE THE EARTH LYING BENEATH YOUR FEET, PRESERVING THE POSITION OF YOUR BODY, WHICH YOU RECEIVED UPRIGHT, IN ORDER THAT YOU MIGHT BE ABLE TO DIRECT YOUR EYES AND YOUR MIND TO HIM WHO MADE IT. BUT TO DESPISE AND TRAMPLE UPON THE EARTH IS NOTHING ELSE THAN TO REFRAIN FROM ADORING IMAGES, BECAUSE THEY ARE MADE OF EARTH; ALSO NOT TO DESIRE RICHES, AND TO DESPISE THE PLEASURES OF THE BODY, BECAUSE WEALTH, AND THE BODY ITSELF, WHICH WE MAKE USE OF AS A LODGING, IS BUT EARTH. WORSHIP A LIVING BEING, THAT YOU MAY LIVE; FOR HE MUST NECESSARILY DIE WHO HAS SUBJECTED HIMSELF AND HIS SOUL TO THE DEAD.

CHAPTER 3. THAT CICERO AND OTHER MEN OF LEARNING ERRED IN NOT TURNING AWAY THE PEOPLE FROM ERROR.

BUT WHAT DOES IT AVAIL THUS TO ADDRESS THE VULGAR AND IGNORANT, WHEN WE SEE THAT LEARNED AND PRUDENT MEN, THOUGH THEY UNDERSTAND THE VANITY OF THESE CEREMONIES, NEVERTHELESS THROUGH SOME PERVERSENESS PERSIST IN THE WORSHIP OF THOSE VERY OBJECTS WHICH THEY CONDEMN? CICERO WAS WELL AWARE THAT THE DEITIES WHICH MEN WORSHIPPED WERE FALSE. FOR WHEN HE HAD SPOKEN MANY THINGS WHICH TENDED TO THE OVERTHROW OF RELIGIOUS CEREMONIES, HE SAID NEVERTHELESS THAT THESE MATTERS OUGHT NOT TO BE DISCUSSED BY THE VULGAR, LEST SUCH DISCUSSION SHOULD EXTINGUISH THE SYSTEM OF RELIGION WHICH WAS PUBLICLY RECEIVED. WHAT CAN YOU DO RESPECTING HIM, WHO, WHEN HE PERCEIVES HIMSELF TO BE IN ERROR, OF HIS OWN ACCORD DASHES HIMSELF AGAINST THE STONES, THAT ALL THE PEOPLE MAY STUMBLE? OR TEARS OUT HIS OWN EYES, THAT ALL MAY BE BLIND? WHO NEITHER DESERVES WELL OF OTHERS, WHOM HE SUFFERS TO BE IN ERROR, NOR OF HIMSELF, SINCE HE INCLINES TO THE ERRORS OF OTHERS, AND MAKES NO USE OF THE BENEFIT OF HIS OWN WISDOM, SO AS TO CARRY OUT IN ACTION THE CONCEPTION OF HIS OWN MIND, BUT KNOWINGLY AND CONSCIOUSLY THRUSTS HIS FOOT INTO THE SNARE, THAT HE ALSO MAY BE TAKEN WITH THE REST, WHOM HE OUGHT, AS THE MORE PRUDENT, TO HAVE EXTRICATED? NAY RATHER, IF YOU HAVE ANY VIRTUE, CICERO, ENDEAVOUR TO MAKE THE PEOPLE WISE: THAT IS A BEFITTING SUBJECT, ON WHICH YOU MAY EXPEND ALL THE POWERS OF YOUR ELOQUENCE. FOR THERE IS NO FEAR LEST SPEECH SHOULD FAIL YOU IN SO GOOD A CAUSE, WHEN YOU HAVE OFTEN DEFENDED EVEN BAD ONES WITH COPIOUSNESS AND SPIRIT. BUT TRULY YOU FEAR THE PRISON OF SOCRATES, AND ON THAT ACCOUNT YOU DO NOT VENTURE TO UNDERTAKE THE ADVOCACY OF TRUTH. BUT, AS A WISE MAN, YOU OUGHT TO HAVE DESPISED DEATH. AND, INDEED, IT WOULD HAVE BEEN MUCH MORE GLORIOUS TO DIE ON ACCOUNT OF GOOD WORDS THAN ON ACCOUNT OF REVILINGS. NOR WOULD THE RENOWN OF YOUR PHILIPPICS HAVE BEEN MORE ADVANTAGEOUS TO YOU THAN THE DISPERSION OF THE ERRORS OF MANKIND, AND THE RECALLING OF THE MINDS OF MEN TO A HEALTHY STATE BY YOUR DISPUTATION.

BUT LET US MAKE ALLOWANCE FOR TIMIDITY, WHICH OUGHT NOT TO EXIST IN A WISE MAN. WHY, THEN, ARE YOU YOURSELF ENGAGED IN THE SAME ERROR? I SEE THAT YOU WORSHIP THINGS OF EARTH MADE BY THE HAND: YOU UNDERSTAND THAT THEY ARE VAIN, AND YET YOU DO THE SAME THINGS WHICH THEY DO, WHOM YOU CONFESS TO BE MOST FOOLISH. WHAT, THEREFORE, DID IT PROFIT YOU, THAT YOU SAW THE TRUTH, WHICH YOU WERE NEITHER ABOUT TO DEFEND NOR TO FOLLOW? IF EVEN THEY WHO PERCEIVE THEMSELVES TO BE IN ERROR ERR WILLINGLY, HOW MUCH MORE SO DO THE UNLEARNED VULGAR, WHO DELIGHT IN EMPTY PROCESSIONS, AND GAZE AT ALL THINGS WITH BOYISH MINDS! THEY ARE DELIGHTED WITH TRIFLING THINGS, AND ARE CAPTIVATED WITH THE FORM OF IMAGES; AND THEY ARE UNABLE TO WEIGH EVERY OBJECT IN THEIR OWN MINDS, SO AS TO UNDERSTAND THAT NOTHING WHICH IS BEHELD BY THE EYES OF MORTALS OUGHT TO BE WORSHIPPED, BECAUSE IT MUST NECESSARILY BE MORTAL. NOR IS IT MATTER OF SURPRISE IF THEY DO NOT SEE GOD, WHEN THEY THEMSELVES DO NOT EVEN SEE MAN, WHOM THEY BELIEVE THAT THEY SEE. FOR THIS, WHICH FALLS UNDER THE NOTICE OF THE EYES, IS NOT MAN, BUT THE RECEPTACLE OF MAN, THE QUALITY AND FIGURE OF WHICH ARE NOT SEEN FROM THE LINEAMENTS OF THE VESSEL WHICH CONTAINS THEM, BUT FROM THE ACTIONS AND CHARACTER. THEY, THEREFORE, WHO WORSHIP IMAGES ARE MERE BODIES WITHOUT MEN, BECAUSE THEY HAVE GIVEN THEMSELVES TO CORPOREAL THINGS, AND DO NOT SEE ANYTHING WITH THE MIND MORE THAN WITH THE BODY; WHEREAS IT IS THE OFFICE OF THE SOUL TO PERCEIVE THOSE THINGS MORE CLEARLY WHICH THE EYE OF THE BODY CANNOT BEHOLD. AND THAT PHILOSOPHER AND POET SEVERELY ACCUSES THOSE MEN AS HUMBLE AND ABJECT, WHO, IN OPPOSITION TO THE DESIGN OF THEIR NATURE, PROSTRATE THEMSELVES TO THE WORSHIP OF EARTHLY THINGS; FOR HE SAYS: —

AND THEY ABASE THEIR SOULS WITH FEAR OF THE GODS, AND WEIGH AND PRESS THEM DOWN TO EARTH.

WHEN HE SAID THESE THINGS, INDEED, HIS MEANING WAS DIFFERENT — THAT NOTHING WAS TO BE WORSHIPPED, BECAUSE THE GODS DO NOT REGARD THE AFFAIRS OF MEN.

IN ANOTHER PLACE, AT LENGTH, HE ACKNOWLEDGES THAT THE CEREMONIES AND WORSHIP OF THE GODS IS AN UNAVAILING OFFICE: —

NOR IS IT ANY PIETY TO BE OFTEN SEEN WITH VEILED HEAD TO TURN TO A STONE, AND APPROACH EVERY ALTAR, AND FALL PROSTRATE ON THE GROUND, AND SPREAD THE HANDS BEFORE THE SHRINES OF THE GODS, AND SPRINKLE THE ALTARS WITH MUCH BLOOD OF BEASTS, AND TO OFFER VOW AFTER VOW.

AND ASSUREDLY IF THESE THINGS ARE USELESS, IT IS NOT RIGHT THAT SUBLIME AND LOFTY SOULS SHOULD BE CALLED AWAY AND DEPRESSED TO THE EARTH, BUT THAT THEY SHOULD THINK ONLY OF HEAVENLY THINGS.

FALSE RELIGIOUS SYSTEMS, THEREFORE, HAVE BEEN ATTACKED BY MORE SAGACIOUS MEN, BECAUSE THEY PERCEIVED THEIR FALSEHOOD; BUT THE TRUE RELIGION WAS NOT INTRODUCED, BECAUSE THEY KNEW NOT WHAT AND WHERE IT WAS. THEY THEREFORE SO REGARDED IT AS THOUGH IT HAD NO EXISTENCE, BECAUSE THEY WERE UNABLE TO FIND IT IN ITS TRUTH. AND IN THIS MANNER THEY FELL INTO A MUCH GREATER ERROR THAN THEY WHO HELD A RELIGION WHICH WAS FALSE. FOR THOSE WORSHIPPERS OF FRAGILE IMAGES, HOWEVER FOOLISH THEY MAY BE, INASMUCH AS THEY PLACE HEAVENLY THINGS IN THINGS WHICH ARE EARTHLY AND CORRUPTIBLE, YET RETAIN SOMETHING OF WISDOM, AND MAY BE PARDONED, BECAUSE THEY HOLD THE CHIEF DUTY OF MAN, IF NOT IN REALITY, YET STILL IN THEIR PURPOSE; SINCE, IF NOT THE ONLY, YET CERTAINLY THE GREATEST DIFFERENCE BETWEEN MEN AND THE BEASTS CONSISTS IN RELIGION. BUT THIS LATTER CLASS, IN PROPORTION TO THEIR SUPERIOR WISDOM, IN THAT THEY UNDERSTOOD THE ERROR OF FALSE RELIGION, RENDERED THEMSELVES SO MUCH THE MORE FOOLISH, BECAUSE THEY DID NOT IMAGINE THAT SOME RELIGION WAS TRUE. AND THUS, BECAUSE IT IS EASIER TO JUDGE OF THE AFFAIRS OF OTHERS THAN OF THEIR OWN, WHILE THEY SEE THE DOWNFALL OF OTHERS, THEY HAVE NOT OBSERVED WHAT WAS BEFORE THEIR OWN FEET. ON EITHER SIDE IS FOUND THE GREATEST FOLLY, AND A CERTAIN TRACE OF WISDOM; SO THAT YOU MAY DOUBT WHICH ARE RATHER TO BE CALLED MORE FOOLISH — THOSE WHO EMBRACE A FALSE RELIGION, OR THOSE WHO EMBRACE NONE. BUT (AS I HAVE SAID) PARDON MAY BE GRANTED TO THOSE WHO ARE IGNORANT AND DO NOT OWN THEMSELVES TO BE WISE; BUT IT CANNOT BE EXTENDED TO THOSE WHO, WHILE THEY PROFESS WISDOM, RATHER EXHIBIT FOLLY. I AM NOT, INDEED, SO UNJUST AS TO IMAGINE THAT THEY COULD DIVINE, SO THAT THEY MIGHT FIND OUT THE TRUTH BY THEMSELVES; FOR I ACKNOWLEDGE THAT THIS IS IMPOSSIBLE. BUT I REQUIRE FROM THEM THAT WHICH THEY WERE ABLE TO PERFORM BY REASON ITSELF. FOR THEY WOULD ACT MORE PRUDENTLY, IF THEY BOTH UNDERSTOOD THAT SOME FORM OF RELIGION IS TRUE, AND IF, WHILE THEY ATTACKED FALSE RELIGIONS, THEY OPENLY PROCLAIMED THAT MEN WERE NOT IN POSSESSION OF THAT WHICH IS TRUE.

BUT THIS CONSIDERATION MAY PERHAPS HAVE INFLUENCED THEM, THAT IF THERE WERE ANY TRUE RELIGION, IT WOULD EXERT ITSELF AND ASSERT ITS AUTHORITY, AND NOT PERMIT THE EXISTENCE OF ANYTHING OPPOSED TO IT. FOR THEY WERE UNABLE TO SEE AT ALL, ON WHAT ACCOUNT, OR BY WHOM, AND IN WHAT MANNER TRUE RELIGION WAS DEPRESSED, WHICH PARTAKES OF A DIVINE MYSTERY AND A HEAVENLY SECRET. AND NO MAN CAN KNOW THIS BY ANY MEANS, UNLESS HE IS TAUGHT. THE SUM OF THE MATTER IS THIS: THE UNLEARNED AND THE FOOLISH ESTEEM FALSE RELIGIONS AS TRUE, BECAUSE THEY NEITHER KNOW THE TRUE NOR UNDERSTAND THE FALSE. BUT THE MORE SAGACIOUS, BECAUSE THEY ARE IGNORANT OF THE TRUE, EITHER PERSIST IN THOSE RELIGIONS WHICH THEY KNOW TO BE FALSE, THAT THEY MAY APPEAR TO POSSESS SOMETHING; OR WORSHIP NOTHING AT ALL, THAT THEY MAY NOT FALL INTO ERROR, WHEREAS THIS VERY THING PARTAKES LARGELY OF ERROR, UNDER THE FIGURE OF A MAN TO IMITATE THE LIFE OF CATTLE. TO UNDERSTAND THAT WHICH IS FALSE IS TRULY THE PART OF WISDOM, BUT OF HUMAN WISDOM. BEYOND THIS STEP MAN CANNOT PROCEED, AND THUS MANY OF THE PHILOSOPHERS HAVE TAKEN AWAY RELIGIOUS INSTITUTIONS, AS I HAVE POINTED OUT; BUT TO KNOW THE TRUTH IS THE PART OF DIVINE WISDOM. BUT MAN BY HIMSELF CANNOT ATTAIN TO THIS KNOWLEDGE, UNLESS HE IS TAUGHT BY GOD. THUS PHILOSOPHERS HAVE REACHED THE HEIGHT OF HUMAN WISDOM, SO AS TO UNDERSTAND THAT WHICH IS NOT; BUT THEY HAVE FAILED IN ATTAINING THE POWER OF SAYING THAT WHICH REALLY IS. IT IS A WELL-KNOWN SAYING OF CICERO: I WISH THAT I COULD AS EASILY FIND OUT THE TRUTH AS I CAN REFUTE FALSE THINGS. AND BECAUSE THIS IS BEYOND THE POWER OF MAN'S CONDITION, THE CAPABILITY OF THIS OFFICE IS ASSIGNED TO US, TO WHOM GOD HAS DELIVERED THE KNOWLEDGE OF THE TRUTH; TO THE EXPLAINING OF WHICH THE FOUR LAST BOOKS SHALL BE DEVOTED. NOW, IN THE MEANTIME, LET US BRING TO LIGHT FALSE THINGS, AS WE HAVE BEGUN TO DO.

CHAPTER 4. OF IMAGES, AND THE ORNAMENTS OF TEMPLES, AND THE CONTEMPT IN WHICH THEY ARE HELD EVEN BY THE HEATHENS THEMSELVES.

WHAT MAJESTY, THEN, CAN IMAGES HAVE, WHICH WERE ALTOGETHER IN THE POWER OF PUNY MAN, EITHER THAT THEY SHOULD BE FORMED INTO SOMETHING ELSE, OR THAT THEY SHOULD NOT BE MADE AT ALL? ON WHICH ACCOUNT PRIAPUS THUS SPEAKS IN HORACE:

FORMERLY I WAS THE TRUNK OF A FIG-TREE, A USELESS LOG, WHEN THE CARPENTER, AT A LOSS WHETHER HE SHOULD MAKE A BENCH OR A PRIAPUS, DECIDED THAT IT SHOULD BE A GOD. ACCORDINGLY I AM A GOD, A VERY GREAT TERROR TO THIEVES AND BIRDS.

WHO WOULD NOT BE AT EASE WITH SUCH A GUARDIAN AS THIS? FOR THIEVES ARE SO FOOLISH AS TO FEAR THE FIGURE OF PRIAPUS; THOUGH THE VERY BIRDS, WHICH THEY IMAGINE TO BE DRIVEN AWAY BY FEAR OF HIS SCYTHE, SETTLE UPON THE IMAGES WHICH ARE SKILFULLY MADE, THAT IS, WHICH ALTOGETHER RESEMBLE MEN, BUILD THEIR NESTS THERE, AND DEFILE THEM. BUT FLACCUS, AS A WRITER OF SATIRE, RIDICULED THE FOLLY OF MEN. BUT THEY WHO MAKE THE IMAGES FANCY THAT THEY ARE PERFORMING A SERIOUS BUSINESS. IN SHORT, THAT VERY GREAT POET, A MAN OF SAGACITY IN OTHER THINGS, IN THIS ALONE DISPLAYED FOLLY, NOT LIKE A POET, BUT AFTER THE MANNER OF AN OLD WOMAN, WHEN EVEN IN THOSE MOST HIGHLY-FINISHED BOOKS HE ORDERS THIS TO BE DONE:—

AND LET THE GUARDIANSHIP OF PRIAPUS OF THE HELLESPONT, WHO DRIVES AWAY THIEVES AND BIRDS WITH HIS WILLOW SCYTHE, PRESERVE THEM.

THEREFORE THEY ADORE MORTAL THINGS, AS MADE BY MORTALS. FOR THEY MAY BE BROKEN, OR BURNT, OR BE DESTROYED. FOR THEY ARE OFTEN APT TO BE BROKEN TO PIECES, WHEN HOUSES FALL THROUGH AGE, AND WHEN, CONSUMED BY CONFLAGRATION, THEY WASTE AWAY TO ASHES; AND IN MANY INSTANCES, UNLESS AIDED BY THEIR OWN MAGNITUDE, OR PROTECTED BY DILIGENT WATCHFULNESS, THEY BECOME THE PREY OF THIEVES. WHAT MADNESS IS IT, THEN, TO FEAR THOSE OBJECTS FOR WHICH EITHER THE DOWNFALL OF A BUILDING, OR FIRES, OR THEFTS, MAY BE FEARED! WHAT FOLLY, TO HOPE FOR PROTECTION FROM THOSE THINGS WHICH ARE UNABLE TO PROTECT THEMSELVES! WHAT PERVERSITY, TO HAVE RECOURSE TO THE GUARDIANSHIP OF THOSE WHICH, WHEN INJURED, ARE THEMSELVES UNAVENGED, UNLESS VENGEANCE IS EXACTED BY THEIR WORSHIPPERS! WHERE, THEN, IS TRUTH? WHERE NO VIOLENCE CAN BE APPLIED TO RELIGION; WHERE THERE APPEARS TO BE NOTHING WHICH CAN BE INJURED; WHERE NO SACRILEGE CAN BE COMMITTED.

BUT WHATEVER IS SUBJECTED TO THE EYES AND TO THE HANDS, THAT, IN TRUTH, BECAUSE IT IS PERISHABLE, IS INCONSISTENT WITH THE WHOLE SUBJECT OF IMMORTALITY. IT IS IN VAIN, THEREFORE, THAT MEN SET OFF AND ADORN THEIR GODS WITH GOLD, IVORY, AND JEWELS, AS THOUGH THEY WERE CAPABLE OF DERIVING ANY PLEASURE FROM THESE THINGS. WHAT IS THE USE OF PRECIOUS GIFTS TO INSENSIBLE OBJECTS? IS IT THE SAME WHICH THE DEAD HAVE? FOR AS THEY EMBALM THE BODIES OF THE DEAD, WRAP THEM IN SPICES AND PRECIOUS GARMENTS, AND BURY THEM IN THE EARTH, SO THEY HONOUR THE GODS, WHO WHEN THEY WERE MADE DID NOT PERCEIVE IT, AND WHEN THEY ARE WORSHIPPED HAVE NO KNOWLEDGE OF IT; FOR THEY DID NOT RECEIVE SENSIBILITY ON THEIR CONSECRATION. PERSIUS WAS DISPLEASED THAT GOLDEN VESSELS SHOULD BE CARRIED INTO THE TEMPLES, SINCE HE THOUGHT IT SUPERFLUOUS THAT THAT SHOULD BE RECKONED AMONG RELIGIOUS OFFERINGS WHICH WAS NOT AN INSTRUMENT OF SANCTITY, BUT OF AVARICE. FOR THESE ARE THE THINGS WHICH IT IS BETTER TO OFFER AS A GIFT TO THE GOD WHOM YOU WOULD RIGHTLY WORSHIP: —

WRITTEN LAW AND THE DIVINE LAW OF THE CONSCIENCE, AND THE SACRED RECESSES OF THE MIND, AND THE BREAST IMBUED WITH NOBLENESS.

A NOBLE AND WISE SENTIMENT. BUT HE RIDICULOUSLY ADDED THIS: THAT THERE IS THIS GOLD IN THE TEMPLES, AS THERE ARE DOLLS PRESENTED TO VENUS BY THE VIRGIN; WHICH PERHAPS HE MAY HAVE DESPISED ON ACCOUNT OF THEIR SMALLNESS. FOR HE DID NOT SEE THAT THE VERY IMAGES AND STATUES OF THE GODS, WROUGHT IN GOLD AND IVORY BY THE HAND OF POLYCLETUS, EUPHRANOR, AND PHIDIAS, WERE NOTHING MORE THAN LARGE DOLLS, NOT DEDICATED BY VIRGINS, TO WHOSE SPORTS SOME INDULGENCE MAY BE GRANTED, BUT BY BEARDED MEN. THEREFORE SENECA DESERVEDLY LAUGHS AT THE FOLLY EVEN OF OLD MEN. WE ARE NOT (HE SAYS) BOYS TWICE, AS IS COMMONLY SAID, BUT ARE ALWAYS SO. BUT THERE IS THIS DIFFERENCE, THAT WHEN MEN WE HAVE GREATER SUBJECTS OF SPORT. THEREFORE MEN OFFER TO THESE DOLLS, WHICH ARE OF LARGE SIZE, AND ADORNED AS THOUGH FOR THE STAGE, BOTH PERFUMES, AND INCENSE, AND ODOURS: THEY SACRIFICE TO THESE COSTLY AND FATTENED VICTIMS, WHICH HAVE A MOUTH, BUT ONE THAT IS NOT SUITABLE FOR EATING; TO THESE THEY BRING ROBES AND COSTLY GARMENTS, THOUGH THEY HAVE NO NEED OF CLOTHING; TO THESE THEY DEDICATE GOLD AND SILVER, OF WHICH THEY WHO RECEIVE THEM ARE AS DESTITUTE AS THEY WHO HAVE GIVEN THEM.

AND NOT WITHOUT REASON DID DIONYSIUS, THE DESPOT OF SICILY, WHEN AFTER A VICTORY HE HAD BECOME MASTER OF GREECE, DESPISE, AND PLUNDER AND JEER AT SUCH GODS, FOR HE FOLLOWED UP HIS SACRILEGIOUS ACTS BY JESTING WORDS. FOR WHEN HE HAD TAKEN OFF A GOLDEN ROBE FROM THE STATUE OF THE OLYMPIAN JUPITER, HE ORDERED THAT A WOOLLEN GARMENT SHOULD BE PLACED UPON HIM, SAYING THAT A GOLDEN ROBE WAS HEAVY IN SUMMER AND COLD IN WINTER, BUT THAT A WOOLLEN ONE WAS ADAPTED TO EACH SEASON. HE ALSO TOOK OFF THE GOLDEN BEARD FROM ÆSCULAPIUS, SAYING THAT IT WAS UNBECOMING AND UNJUST, THAT WHILE HIS FATHER APOLLO WAS YET SMOOTH AND BEARDLESS, THE SON SHOULD BE SEEN TO WEAR A BEARD BEFORE HIS FATHER. HE ALSO TOOK AWAY THE BOWLS, AND SPOILS, AND SOME LITTLE IMAGES WHICH WERE HELD IN THE EXTENDED HANDS OF THE STATUES, AND SAID THAT HE DID NOT TAKE THEM AWAY, BUT RECEIVED THEM: FOR THAT IT WOULD BE VERY FOOLISH AND UNGRATEFUL TO REFUSE TO RECEIVE GOOD THINGS, WHEN OFFERED VOLUNTARILY BY THOSE FROM WHOM MEN WERE ACCUSTOMED TO IMPLORE THEM. HE DID THESE THINGS WITH IMPUNITY, BECAUSE HE WAS A KING AND VICTORIOUS. MOREOVER, HIS USUAL GOOD FORTUNE ALSO FOLLOWED HIM; FOR HE LIVED EVEN TO OLD AGE, AND HANDED DOWN THE KINGDOM IN SUCCESSION TO HIS SON. IN HIS CASE, THEREFORE, BECAUSE MEN COULD NOT PUNISH HIS SACRILEGIOUS DEEDS, IT WAS BEFITTING THAT THE GODS SHOULD BE THEIR OWN AVENGERS. BUT IF ANY HUMBLE PERSON SHALL HAVE COMMITTED ANY SUCH CRIME, THERE ARE AT HAND FOR HIS PUNISHMENT THE SCOURGE, FIRE, THE RACK, THE CROSS, AND WHATEVER TORTURE MEN CAN INVENT IN THEIR ANGER AND RAGE. BUT WHEN THEY PUNISH THOSE WHO HAVE BEEN DETECTED IN THE ACT OF SACRILEGE, THEY THEMSELVES DISTRUST THE POWER OF THEIR GODS. FOR WHY SHOULD THEY NOT LEAVE TO THEM ESPECIALLY THE OPPORTUNITY OF AVENGING THEMSELVES, IF THEY THINK THAT THEY ARE ABLE TO DO SO? MOREOVER, THEY ALSO IMAGINE THAT IT HAPPENED THROUGH THE WILL OF THE DEITIES THAT THE SACRILEGIOUS ROBBERS WERE DISCOVERED AND ARRESTED; AND THEIR CRUELTY IS INSTIGATED NOT SO MUCH BY ANGER AS BY FEAR, LEST THEY THEMSELVES SHOULD BE VISITED WITH PUNISHMENT IF THEY FAILED TO AVENGE THE INJURY DONE TO THE GODS. AND, IN TRUTH, THEY DISPLAY INCREDIBLE SHALLOWNESS IN IMAGINING THAT THE GODS WILL INJURE THEM ON ACCOUNT OF THE GUILT OF OTHERS, WHO BY THEMSELVES WERE UNABLE TO INJURE THOSE VERY PERSONS BY WHOM THEY WERE PROFANED AND PLUNDERED. BUT, IN FACT, THEY HAVE OFTEN THEMSELVES ALSO INFLICTED PUNISHMENT ON THE SACRILEGIOUS: THAT MAY HAVE OCCURRED EVEN BY CHANCE, WHICH HAS SOMETIMES HAPPENED, BUT NOT ALWAYS. BUT I WILL SHOW PRESENTLY HOW THAT OCCURRED. NOW IN THE MEANTIME I WILL ASK, WHY DID THEY NOT PUNISH SO MANY AND SUCH GREAT ACTS OF SACRILEGE IN DIONYSIUS, WHO INSULTED THE GODS OPENLY, AND NOT IN SECRET? WHY DID THEY NOT REPEL THIS SACRILEGIOUS MAN, POSSESSED OF SUCH POWER, FROM THEIR TEMPLES, THEIR CEREMONIES, AND THEIR IMAGES? WHY, EVEN WHEN HE HAD CARRIED OFF THEIR SACRED THINGS, HAD HE A PROSPEROUS VOYAGE — AS HE HIMSELF, ACCORDING TO HIS CUSTOM, TESTIFIED IN JOKE? DO YOU SEE, HE SAID TO HIS COMPANIONS WHO FEARED SHIPWRECK, HOW PROSPEROUS A VOYAGE THE IMMORTAL GODS THEMSELVES GIVE TO THE SACRILEGIOUS? BUT PERHAPS HE HAD LEARNED FROM PLATO THAT THE GODS HAVE NO POWER.

WHAT OF CAIUS VERRES? WHOM HIS ACCUSER TULLY COMPARES TO THIS SAME DIONYSIUS, AND TO PHALARIS, AND TO ALL TYRANTS. DID HE NOT PILLAGE THE WHOLE OF SICILY, CARRYING AWAY THE IMAGES OF THE GODS, AND THE ORNAMENTS OF THE TEMPLES? IT IS IDLE TO FOLLOW UP EACH PARTICULAR INSTANCE: I WOULD FAIN MAKE MENTION OF ONE, IN WHICH THE ACCUSER, WITH ALL THE FORCE OF ELOQUENCE — IN SHORT, WITH EVERY EFFORT OF VOICE AND OF BODY — LAMENTED ABOUT CERES OF CATINA, OR OF HENNA: THE ONE OF WHOM WAS OF SUCH GREAT SANCTITY, THAT IT WAS UNLAWFUL FOR MEN TO ENTER THE SECRET RECESSES OF HER TEMPLE; THE OTHER WAS OF SUCH GREAT ANTIQUITY, THAT ALL ACCOUNTS RELATE THAT THE GODDESS HERSELF FIRST DISCOVERED GRAIN IN THE SOIL OF HENNA, AND THAT HER VIRGIN DAUGHTER WAS CARRIED AWAY FROM THE SAME PLACE. LASTLY, IN THE TIMES OF THE GRACCHI, WHEN THE STATE WAS DISTURBED BOTH BY SEDITIONS AND BY PORTENTS, ON ITS BEING DISCOVERED IN THE SIBYLLINE PREDICTIONS THAT THE MOST ANCIENT CERES OUGHT TO BE APPEASED, AMBASSADORS WERE SENT TO HENNA. THIS CERES, THEN, EITHER THE MOST HOLY ONE, WHOM IT WAS UNLAWFUL FOR MEN TO BEHOLD EVEN FOR THE SAKE OF ADORATION, OR THE MOST ANCIENT ONE, WHOM THE SENATE AND PEOPLE OF ROME HAD APPEASED WITH SACRIFICES AND GIFTS, WAS CARRIED AWAY WITH IMPUNITY BY CAIUS VERRES FROM HER SECRET AND ANCIENT RECESSES, HIS ROBBER SLAVES HAVING BEEN SENT IN. THE SAME ORATOR, IN TRUTH, WHEN HE AFFIRMED THAT HE HAD BEEN ENTREATED BY THE SICILIANS TO UNDERTAKE THE CAUSE OF THE PROVINCE, MADE USE OF THESE WORDS: THAT THEY HAD NOW NOT EVEN ANY GODS IN THEIR CITIES TO WHOM THEY MIGHT BETAKE THEMSELVES, SINCE VERRES HAD TAKEN AWAY THE MOST SACRED IMAGES FROM THEIR MOST VENERABLE SHRINES. AS THOUGH, IN TRUTH, IF VERRES HAD TAKEN THEM AWAY FROM THE CITIES AND SHRINES, HE HAD ALSO TAKEN THEM FROM HEAVEN. FROM WHICH IT APPEARS THAT THOSE GODS HAVE NOTHING IN THEM MORE THAN THE MATERIAL OF WHICH THEY ARE MADE. AND NOT WITHOUT REASON DID THE SICILIANS HAVE RECOURSE TO YOU, O MARCUS TULLIUS, THAT IS, TO A MAN; SINCE THEY HAD FOR THREE YEARS EXPERIENCED THAT THOSE GODS HAD NO POWER. FOR THEY WOULD HAVE BEEN MOST FOOLISH IF THEY HAD FLED FOR PROTECTION AGAINST THE INJURIES OF MEN, TO THOSE WHO WERE UNABLE TO BE ANGRY WITH CAIUS VERRES ON THEIR OWN BEHALF. BUT, IT WILL BE URGED, VERRES WAS CONDEMNED ON ACCOUNT OF THESE DEEDS. THEREFORE HE WAS NOT PUNISHED BY THE GODS, BUT BY THE ENERGY OF CICERO, BY WHICH HE EITHER CRUSHED HIS DEFENDERS OR WITHSTOOD HIS INFLUENCE. WHY SHOULD I SAY THAT, IN THE CASE OF VERRES HIMSELF, THAT WAS NOT SO MUCH A CONDEMNATION AS A RESPITE FROM LABOUR? SO THAT, AS THE IMMORTAL GODS HAD GIVEN A PROSPEROUS VOYAGE TO DIONYSIUS WHEN HE WAS CARRYING OFF THE SPOILS OF GODS, SO ALSO THEY APPEAR TO HAVE BESTOWED ON VERRES QUIET REPOSE, IN WHICH HE MIGHT WITH TRANQUILITY ENJOY THE FRUITS OF HIS SACRILEGE. FOR WHEN CIVIL WARS AFTERWARDS RAGED, BEING REMOVED FROM ALL DANGER AND APPREHENSION, UNDER THE CLOAK OF CONDEMNATION HE HEARD OF THE DISASTROUS MISFORTUNES AND MISERABLE DEATHS OF OTHERS; AND HE WHO APPEARED TO HAVE FALLEN WHILE ALL RETAINED THEIR POSITION, HE ALONE, IN TRUTH, RETAINED HIS POSITION WHILE ALL FELL; UNTIL THE PROSCRIPTION OF THE TRIUMVIRS — THAT VERY PROSCRIPTION, INDEED, WHICH CARRIED OFF TULLY, THE AVENGER OF THE VIOLATED MAJESTY OF THE GODS — CARRIED HIM OFF, SATIATED AT ONCE WITH THE ENJOYMENT OF THE WEALTH WHICH HE HAD GAINED BY SACRILEGE, AND WITH LIFE, AND WORN OUT BY OLD AGE. MOREOVER, HE WAS FORTUNATE IN THIS VERY CIRCUMSTANCE, THAT BEFORE HIS OWN DEATH HE HEARD OF THE MOST CRUEL END OF HIS ACCUSER; THE GODS DOUBTLESS PROVIDING THAT THIS SACRILEGIOUS MAN AND SPOILER OF THEIR WORSHIP SHOULD NOT DIE BEFORE HE HAD RECEIVED CONSOLATION FROM REVENGE.

CHAPTER 5. THAT GOD ONLY, THE CREATOR OF ALL THINGS, IS TO BE WORSHIPPED, AND NOT THE ELEMENTS OR HEAVENLY BODIES; AND THE OPINION OF THE STOICS IS REFUTED, WHO THINK THAT THE STARS AND PLANETS ARE GODS.

HOW MUCH BETTER, THEREFORE, IS IT, LEAVING VAIN AND INSENSIBLE OBJECTS, TO TURN OUR EYES IN THAT DIRECTION WHERE IS THE SEAT AND DWELLING-PLACE OF THE TRUE GOD; WHO SUSPENDED THE EARTH ON A FIRM FOUNDATION, WHO BESPANGLED THE HEAVEN WITH SHINING STARS; WHO LIGHTED UP THE SUN, THE MOST BRIGHT AND MATCHLESS LIGHT FOR THE AFFAIRS OF MEN, IN PROOF OF HIS OWN SINGLE MAJESTY; WHO GIRDED THE EARTH WITH SEAS, AND ORDERED THE RIVERS TO FLOW WITH PERPETUAL COURSE!

HE ALSO COMMANDED THE PLAINS TO EXTEND THEMSELVES, THE VALLEYS TO SINK DOWN, THE WOODS TO BE COVERED WITH FOLIAGE, THE STONY MOUNTAINS TO RISE.

ALL THESE THINGS TRULY WERE NOT THE WORK OF JUPITER, WHO WAS BORN SEVENTEEN HUNDRED YEARS AGO; BUT OF THE SAME, THAT FRAMER OF ALL THINGS, THE ORIGIN OF A BETTER WORLD, WHO IS CALLED GOD, WHOSE BEGINNING CANNOT BE COMPREHENDED, AND OUGHT NOT TO BE MADE THE SUBJECT OF INQUIRY. IT IS SUFFICIENT FOR MAN, TO HIS FULL AND PERFECT WISDOM, IF HE UNDERSTANDS THE EXISTENCE OF GOD: THE FORCE AND SUM OF WHICH UNDERSTANDING IS THIS, THAT HE LOOK UP TO AND HONOUR THE COMMON PARENT OF THE HUMAN RACE, AND THE MAKER OF WONDERFUL THINGS. WHENCE SOME PERSONS OF DULL AND OBTUSE MIND ADORE AS GODS THE ELEMENTS, WHICH ARE BOTH CREATED OBJECTS AND ARE VOID OF

SENSIBILITY; WHO, WHEN THEY ADMIRED THE WORKS OF GOD, THAT IS, THE HEAVEN WITH ITS VARIOUS LIGHTS, THE EARTH WITH ITS PLAINS AND MOUNTAINS, THE SEAS WITH THEIR RIVERS AND LAKES AND FOUNTAINS, STRUCK WITH ADMIRATION OF THESE THINGS, AND FORGETTING THE MAKER HIMSELF, WHOM THEY WERE UNABLE TO SEE, BEGAN TO ADORE AND WORSHIP HIS WORKS. NOR WERE THEY ABLE AT ALL TO UNDERSTAND HOW MUCH GREATER AND MORE WONDERFUL HE IS, WHO MADE THESE THINGS OUT OF NOTHING. AND WHEN THEY SEE THAT THESE THINGS, IN OBEDIENCE TO DIVINE LAWS, BY A PERPETUAL NECESSITY ARE SUBSERVIENT TO THE USES AND INTERESTS OF MEN, THEY NEVERTHELESS REGARD THEM AS GODS, BEING UNGRATEFUL TOWARDS THE DIVINE BOUNTY, SO THAT THEY PREFERRED THEIR OWN WORKS TO THEIR MOST INDULGENT GOD AND FATHER. BUT WHAT WONDER IS IT IF UNCIVILIZED OR IGNORANT MEN ERR, SINCE EVEN PHILOSOPHERS OF THE STOIC SECT ARE OF THE SAME OPINION, SO AS TO JUDGE THAT ALL THE HEAVENLY BODIES WHICH HAVE MOTION ARE TO BE RECKONED IN THE NUMBER OF GODS; INASMUCH AS THE STOIC LUCILIUS THUS SPEAKS IN CICERO: THIS REGULARITY, THEREFORE, IN THE STARS, THIS GREAT AGREEMENT OF THE TIMES IN SUCH VARIOUS COURSES DURING ALL ETERNITY, ARE UNINTELLIGIBLE TO ME WITH OUT THE EXERCISE OF MIND, REASON, AND DESIGN; AND WHEN WE SEE THESE THINGS IN THE CONSTELLATIONS, WE CANNOT BUT PLACE THESE VERY OBJECTS IN THE NUMBER OF THE GODS. AND HE THUS SPEAKS A LITTLE BEFORE: IT REMAINS, HE SAYS, THAT THE MOTION OF THE STARS IS VOLUNTARY; AND HE WHO SEES THESE THINGS, WOULD ACT NOT ONLY UNLEARNEDLY, BUT ALSO IMPIOUSLY, IF HE SHOULD DENY IT. WE IN TRUTH FIRMLY DENY IT; AND WE PROVE THAT YOU, O PHILOSOPHERS, ARE NOT ONLY UNLEARNED AND IMPIOUS, BUT ALSO BLIND, FOOLISH, AND SENSELESS, WHO HAVE SURPASSED IN SHALLOWNESS THE IGNORANCE OF THE UNEDUCATED. FOR THEY REGARD AS GODS ONLY THE SUN AND MOON, BUT YOU THE STARS ALSO.

MAKE KNOWN TO US, THEREFORE, THE MYSTERIES OF THE STARS, THAT WE MAY ERECT ALTARS AND TEMPLES TO EACH; THAT WE MAY KNOW WITH WHAT RITES AND ON WHAT DAY TO WORSHIP EACH, WITH WHAT NAMES AND WITH WHAT PRAYERS WE SHOULD CALL ON THEM; UNLESS PERHAPS WE OUGHT TO WORSHIP GODS SO INNUMERABLE WITHOUT ANY DISCRIMINATION, AND GODS SO MINUTE IN A MASS. WHY SHOULD I MENTION THAT THE ARGUMENT BY WHICH THEY INFER THAT ALL THE HEAVENLY BODIES ARE GODS, TENDS TO THE OPPOSITE CONCLUSION? FOR IF THEY IMAGINE THAT THEY ARE GODS ON THIS ACCOUNT, BECAUSE THEY HAVE THEIR COURSES FIXED AND IN ACCORDANCE WITH REASON, THEY ARE IN ERROR. FOR IT IS EVIDENT FROM THIS THAT THEY ARE NOT GODS, BECAUSE IT IS NOT PERMITTED THEM TO DEVIATE FROM THEIR PRESCRIBED ORBITS. BUT IF THEY WERE GODS, THEY WOULD BE BORNE HERE AND THERE IN ALL DIRECTIONS WITHOUT ANY NECESSITY, AS LIVING CREATURES ON THE EARTH, WHO WANDER HERE AND THERE AS THEY PLEASE, BECAUSE THEIR WILLS ARE UNRESTRAINED, AND EACH IS BORNE WHEREVER INCLINATION MAY HAVE LED IT. THEREFORE THE MOTION OF THE STARS IS NOT VOLUNTARY, BUT OF NECESSITY, BECAUSE THEY OBEY THE LAWS APPOINTED FOR THEM. BUT WHEN HE WAS ARGUING ABOUT THE COURSES OF THE STARS, WHILE HE UNDERSTOOD FROM THE VERY HARMONY OF THINGS AND TIMES THAT THEY WERE NOT BY CHANCE, HE JUDGED THAT THEY WERE VOLUNTARY; AS THOUGH THEY COULD NOT BE MOVED WITH SUCH ORDER AND ARRANGEMENT, UNLESS THEY CONTAINED WITHIN THEM AN UNDERSTANDING ACQUAINTED WITH ITS OWN DUTY. OH, HOW DIFFICULT IS TRUTH TO THOSE WHO ARE IGNORANT OF IT! HOW EASY TO THOSE WHO KNOW IT! IF, HE SAYS, THE MOTIONS OF THE STARS ARE NOT BY CHANCE, NOTHING ELSE REMAINS BUT THAT THEY ARE VOLUNTARY; NAY, IN TRUTH, AS IT IS PLAIN THAT THEY ARE NOT BY CHANCE, SO IS IT CLEAR THAT THEY ARE NOT VOLUNTARY. WHY, THEN, IN COMPLETING THEIR COURSES, DO THEY PRESERVE THEIR REGULARITY? UNDOUBTEDLY GOD, THE FRAMER OF THE UNIVERSE, SO ARRANGED AND CONTRIVED THEM, THAT THEY MIGHT RUN THROUGH THEIR COURSES IN THE HEAVEN WITH A DIVINE AND WONDERFUL ORDER, TO ACCOMPLISH THE VARIATIONS OF THE SUCCESSIVE SEASONS. WAS ARCHIMEDES OF SICILY ABLE TO CONTRIVE A LIKENESS AND REPRESENTATION OF THE UNIVERSE IN HOLLOW BRASS, IN WHICH HE SO ARRANGED THE SUN AND MOON, THAT THEY EFFECTED, AS IT WERE EVERY DAY, MOTIONS UNEQUAL AND RESEMBLING THE REVOLUTIONS OF THE HEAVENS, AND THAT SPHERE, WHILE IT REVOLVED, EXHIBITED NOT ONLY THE APPROACHES AND WITHDRAWINGS OF THE SUN, OR THE INCREASE AND WANING OF THE MOON, BUT ALSO THE UNEQUAL COURSES OF THE STARS, WHETHER FIXED OR WANDERING? WAS IT THEN IMPOSSIBLE FOR GOD TO PLAN AND CREATE THE ORIGINALS, WHEN THE SKILL OF MAN WAS ABLE TO REPRESENT THEM BY IMITATION? WOULD THE STOIC, THEREFORE, IF HE SHOULD HAVE SEEN THE FIGURES OF THE STARS PAINTED AND FASHIONED IN THAT BRASS, SAY THAT THEY MOVED BY THEIR OWN DESIGN, AND NOT BY THE GENIUS OF THE ARTIFICER? THERE IS THEREFORE IN THE STARS DESIGN, ADAPTED TO THE ACCOMPLISHMENT OF THEIR COURSES; BUT IT IS THE DESIGN OF GOD, WHO BOTH MADE AND GOVERNS ALL THINGS, NOT OF THE STARS THEMSELVES, WHICH ARE THUS MOVED. FOR IF IT HAD BEEN HIS WILL THAT THE SUN SHOULD REMAIN FIXED, IT IS PLAIN THAT THERE WOULD BE PERPETUAL DAY. ALSO IF THE STARS HAD NO MOTIONS, WHO DOUBTS THAT THERE WOULD HAVE BEEN ETERNAL NIGHT? BUT THAT THERE MIGHT BE VICISSITUDES OF DAY AND NIGHT, IT WAS HIS WILL THAT THE STARS SHOULD MOVE, AND MOVE WITH SUCH VARIETY THAT THERE MIGHT NOT ONLY BE MUTUAL INTERCHANGES OF LIGHT AND DARKNESS, BY WHICH ALTERNATE COURSES OF LABOUR AND REST MIGHT BE ESTABLISHED, BUT ALSO INTERCHANGES OF COLD AND HEAT, THAT THE POWER AND INFLUENCE OF THE DIFFERENT SEASONS MIGHT BE ADAPTED EITHER TO THE PRODUCTION OR THE RIPENING OF THE CROPS. AND BECAUSE PHILOSOPHERS DID NOT SEE THIS SKILL OF THE DIVINE POWER IN CONTRIVING THE MOVEMENTS OF THE STARS, THEY SUPPOSED THEM TO BE LIVING, AS THOUGH THEY MOVED WITH FEET AND OF THEIR OWN ACCORD, AND NOT BY THE DIVINE INTELLIGENCE. BUT WHO DOES NOT UNDERSTAND WHY GOD CONTRIVED THEM? DOUBTLESS LEST, AS THE LIGHT OF THE SUN WAS WITHDRAWN, A NIGHT OF EXCESSIVE DARKNESS SHOULD BECOME TOO OPPRESSIVE WITH ITS FOUL AND DREADFUL GLOOM, AND SHOULD BE INJURIOUS TO THE LIVING. AND SO HE BOTH BESPANGLED THE HEAVEN WITH WONDROUS VARIETY, AND TEMPERED THE DARKNESS ITSELF WITH MANY AND MINUTE LIGHTS. HOW MUCH MORE WISELY THEREFORE DOES NASO JUDGE, THAN THEY WHO THINK THAT THEY ARE DEVOTING THEMSELVES TO THE PURSUIT OF WISDOM, IN THINKING THAT THOSE LIGHTS WERE APPOINTED BY GOD TO REMOVE THE GLOOM OF DARKNESS! HE CONCLUDES THE BOOK, IN WHICH HE BRIEFLY COMPRISES THE PHENOMENA OF NATURE, WITH THESE THREE VERSES:—

THESE IMAGES, SO MANY IN NUMBER, AND OF SUCH A FIGURE, GOD PLACED IN THE HEAVEN; AND HAVING SCATTERED THEM THROUGH THE GLOOMY DARKNESS, HE ORDERED THEM TO GIVE A BRIGHT LIGHT TO THE FROSTY NIGHT.

BUT IF IT IS IMPOSSIBLE THAT THE STARS SHOULD BE GODS, IT FOLLOWS THAT THE SUN AND MOON CANNOT BE GODS, SINCE THEY DIFFER FROM THE LIGHT OF THE STARS IN MAGNITUDE ONLY, AND NOT IN THEIR DESIGN. AND IF THESE ARE NOT GODS, THE SAME IS TRUE OF THE HEAVEN, WHICH CONTAINS THEM ALL.

CHAPTER 6. THAT NEITHER THE WHOLE UNIVERSE NOR THE ELEMENTS ARE GOD, NOR ARE THEY POSSESSED OF LIFE.

IN LIKE MANNER, IF THE LAND ON WHICH WE TREAD, AND WHICH WE SUBDUE AND CULTIVATE FOR FOOD, IS NOT A GOD, THEN THE PLAINS AND MOUNTAINS WILL NOT BE GODS; AND IF THESE ARE NOT SO, IT FOLLOWS THAT THE WHOLE OF THE EARTH CANNOT APPEAR TO BE GOD. IN LIKE MANNER, IF THE WATER, WHICH IS ADAPTED TO THE WANTS OF LIVING CREATURES FOR THE PURPOSE OF DRINKING AND BATHING, IS NOT A GOD, NEITHER ARE THE FOUNTAINS GODS FROM WHICH THE WATER FLOWS. AND IF THE FOUNTAINS ARE NOT GODS, NEITHER ARE THE RIVERS, WHICH ARE COLLECTED FROM THE FOUNTAINS. AND IF THE RIVERS ALSO ARE NOT GODS, IT FOLLOWS THAT THE SEA, WHICH IS MADE UP OF RIVERS, CANNOT BE CONSIDERED AS GOD. BUT IF NEITHER THE HEAVEN, NOR THE EARTH, NOR THE SEA, WHICH ARE THE PARTS OF THE WORLD, CAN BE GODS, IT FOLLOWS THAT THE WORLD ALTOGETHER IS NOT GOD; WHEREAS THE SAME STOICS CONTEND THAT IT IS BOTH LIVING AND WISE, AND THEREFORE GOD. BUT IN THIS THEY ARE SO INCONSISTENT, THAT NOTHING IS SAID BY THEM WHICH THEY DO NOT ALSO OVERTHROW. FOR THEY ARGUE THUS: IT IS IMPOSSIBLE THAT THAT WHICH PRODUCES FROM ITSELF SENSIBLE OBJECTS SHOULD ITSELF BE INSENSIBLE. BUT THE WORLD PRODUCES MAN, WHO IS ENDOWED WITH SENSIBILITY; THEREFORE IT MUST ALSO ITSELF BE SENSIBLE. ALSO THEY ARGUE: THAT CANNOT BE WITHOUT SENSIBILITY, A PART OF WHICH IS SENSIBLE; THEREFORE, BECAUSE MAN IS SENSIBLE, THE WORLD, OF WHICH MAN IS A PART, ALSO POSSESSES SENSIBILITY. THE PROPOSITIONS THEMSELVES ARE TRUE, THAT THAT WHICH PRODUCES A BEING ENDOWED WITH SENSE IS ITSELF SENSIBLE; AND THAT THAT POSSESSES SENSE, A PART OF WHICH IS ENDOWED WITH SENSE. BUT THE ASSUMPTIONS BY WHICH THEY DRAW THEIR CONCLUSIONS ARE FALSE; FOR THE WORLD DOES NOT PRODUCE MAN, NOR IS MAN A PART OF THE WORLD. FOR THE SAME GOD WHO CREATED THE WORLD, ALSO CREATED MAN FROM THE BEGINNING: AND MAN IS NOT A PART OF THE WORLD, IN THE SAME MANNER IN WHICH A LIMB IS A PART OF THE BODY; FOR IT IS POSSIBLE FOR THE WORLD TO BE WITHOUT MAN, AS IT IS FOR A CITY OR HOUSE. NOW, AS A HOUSE IS THE DWELLING-PLACE OF ONE MAN, AND A CITY OF ONE PEOPLE, SO ALSO THE WORLD IS THE ABODE OF THE WHOLE HUMAN RACE; AND THAT WHICH IS INHABITED IS ONE THING, THAT WHICH INHABITS ANOTHER. BUT THESE PERSONS, IN THEIR EAGERNESS TO PROVE THAT WHICH THEY HAD FALSELY ASSUMED, THAT THE WORLD IS POSSESSED OF SENSIBILITY, AND IS GOD, DID NOT PERCEIVE THE CONSEQUENCES OF THEIR OWN ARGUMENTS. FOR IF MAN IS A PART OF THE WORLD, AND IF THE WORLD IS ENDOWED WITH SENSIBILITY BECAUSE MAN IS SENSIBLE, THEREFORE IT FOLLOWS THAT, BECAUSE MAN IS MORTAL, THE WORLD MUST ALSO OF NECESSITY BE MORTAL, AND NOT ONLY MORTAL, BUT ALSO LIABLE TO ALL KINDS OF DISEASE AND SUFFERING. AND, ON THE CONTRARY, IF THE WORLD IS GOD, ITS PARTS ALSO ARE PLAINLY IMMORTAL: THEREFORE MAN ALSO IS GOD, BECAUSE HE IS, AS YOU SAY, A PART OF THE WORLD. AND IF MAN, THEN ALSO BOTH BEASTS OF BURDEN AND CATTLE, AND THE OTHER KINDS OF BEASTS AND OF BIRDS, AND FISHES, SINCE THESE ALSO IN THE SAME MANNER ARE POSSESSED OF SENSIBILITY, AND ARE PARTS OF THE WORLD. BUT THIS IS ENDURABLE; FOR THE EGYPTIANS WORSHIP EVEN THESE. BUT THE MATTER COMES TO THIS: THAT EVEN FROGS, AND GNATS, AND ANTS APPEAR TO BE GODS, BECAUSE THESE ALSO HAVE SENSIBILITY, AND ARE PARTS OF THE WORLD. THUS ARGUMENTS DRAWN FROM A FALSE SOURCE ALWAYS LEAD TO FOOLISH AND ABSURD CONCLUSIONS. WHY SHOULD I MENTION THAT THE SAME PHILOSOPHERS ASSERT THAT THE WORLD WAS CONSTRUCTED FOR THE SAKE OF GODS AND MEN AS A COMMON DWELLING? THEREFORE THE WORLD IS NEITHER GOD, NOR LIVING, IF IT HAS BEEN MADE: FOR A LIVING CREATURE IS NOT MADE, BUT BORN; AND IF IT HAS BEEN BUILT, IT HAS BEEN BUILT AS A HOUSE OR SHIP IS BUILT . THEREFORE THERE IS A BUILDER OF THE WORLD, EVEN GOD; AND THE WORLD WHICH HAS BEEN MADE IS DISTINCT FROM HIM WHO MADE IT. NOW, HOW INCONSISTENT AND ABSURD IS IT, THAT WHEN THEY AFFIRM THAT THE HEAVENLY FIRES AND THE OTHER ELEMENTS OF THE WORLD ARE GODS, THEY ALSO SAY THAT THE WORLD ITSELF IS GOD! HOW IS IT POSSIBLE THAT OUT OF A GREAT HEAP OF GODS ONE GOD CAN BE MADE UP? IF THE STARS ARE GODS, IT FOLLOWS THAT THE WORLD IS NOT GOD, BUT THE DWELLING-PLACE OF GODS. BUT IF THE WORLD IS GOD, IT FOLLOWS THAT ALL THE THINGS WHICH ARE IN IT ARE NOT GODS, BUT MEMBERS OF GOD, WHICH CLEARLY CANNOT BY THEMSELVES TAKE THE NAME OF GOD. FOR NO ONE CAN RIGHTLY SAY THAT THE MEMBERS OF ONE MAN ARE MANY MEN; BUT, HOWEVER, THERE IS NO SIMILAR COMPARISON BETWEEN A LIVING BEING AND THE WORLD. FOR BECAUSE A LIVING BEING IS ENDOWED WITH SENSIBILITY, ITS MEMBERS ALSO HAVE SENSIBILITY; NOR DO THEY BECOME SENSELESS UNLESS THEY ARE SEPARATED FROM THE BODY. BUT WHAT RESEMBLANCE DOES THE WORLD PRESENT TO THIS? TRULY THEY THEMSELVES TELL US, SINCE THEY DO NOT DENY THAT IT WAS MADE, THAT IT MIGHT BE, AS IT WERE, A COMMON ABODE FOR GODS AND MEN. IF, THEREFORE, IT HAS BEEN CONSTRUCTED AS AN ABODE, IT IS NEITHER ITSELF GOD, NOR ARE THE ELEMENTS WHICH ARE ITS PARTS; BECAUSE A HOUSE CANNOT BEAR RULE OVER ITSELF, NOR CAN THE PARTS OF WHICH A HOUSE CONSISTS. THEREFORE THEY ARE REFUTED NOT ONLY BY THE TRUTH, BUT EVEN BY THEIR OWN WORDS. FOR AS A HOUSE, MADE FOR THE PURPOSE OF BEING INHABITED, HAS NO SENSIBILITY BY ITSELF, AND IS SUBJECT TO THE MASTER WHO BUILT OR INHABITS IT; SO THE WORLD, HAVING NO SENSIBILITY OF ITSELF, IS SUBJECT TO GOD ITS MAKER, WHO MADE IT FOR HIS OWN USE.

CHAPTER 7. OF GOD, AND THE RELIGIOUS RITES OF THE FOOLISH; OF AVARICE, AND THE AUTHORITY OF ANCESTORS.

THE FOOLISH, THEREFORE, ERR IN A TWOFOLD MANNER: FIRST, IN PREFERRING THE ELEMENTS, THAT IS, THE WORKS OF GOD, TO GOD HIMSELF; SECONDLY, IN WORSHIPPING THE FIGURES OF THE ELEMENTS THEMSELVES UNDER HUMAN FORM. FOR THEY FORM THE IMAGES OF THE SUN AND MOON AFTER THE FASHION OF MEN; ALSO THOSE OF FIRE, AND EARTH, AND SEA, WHICH THEY CALL VULCAN, VESTA, AND NEPTUNE. NOR DO THEY OPENLY SACRIFICE TO THE ELEMENTS THEMSELVES. MEN ARE POSSESSED WITH SO GREAT A FONDNESS FOR REPRESENTATIONS, THAT THOSE THINGS WHICH ARE TRUE ARE NOW ESTEEMED OF LESS VALUE: THEY ARE DELIGHTED, IN FACT, WITH GOLD, AND JEWELS, AND IVORY. THE BEAUTY AND BRILLIANCY OF THESE THINGS DAZZLE THEIR EYES, AND THEY THINK THAT THERE IS NO RELIGION WHERE THESE DO NOT SHINE. AND THUS, UNDER PRETENCE OF WORSHIPPING THE GODS, AVARICE AND DESIRE ARE WORSHIPPED. FOR THEY BELIEVE THAT THE GODS LOVE WHATEVER THEY THEMSELVES DESIRE, WHATEVER IT IS, ON ACCOUNT OF WHICH THEFTS AND ROBBERIES AND MURDERS DAILY RAGE, ON ACCOUNT OF WHICH WARS OVERTHROW NATIONS AND CITIES THROUGHOUT THE WHOLE WORLD. THEREFORE THEY CONSECRATE THEIR SPOILS AND PLUNDER TO THE GODS, WHO MUST UNDOUBTEDLY BE WEAK, AND DESTITUTE OF THE HIGHEST EXCELLENCE, IF THEY ARE SUBJECT TO DESIRES. FOR WHY SHOULD WE THINK THEM CELESTIAL IF THEY LONG FOR ANYTHING FROM THE EARTH, OR HAPPY IF THEY ARE IN WANT OF ANYTHING, OR UNCORRUPTED IF THEY TAKE PLEASURE IN THOSE THINGS IN THE PURSUIT OF WHICH THE DESIRE OF MEN IS NOT UNRESERVEDLY CONDEMNED? THEY APPROACH THE GODS, THEREFORE NOT SO MUCH ON ACCOUNT OF RELIGION, WHICH CAN HAVE NO PLACE IN BADLY ACQUIRED AND CORRUPTIBLE THINGS, AS THAT THEY MAY GAZE UPON THE GOLD, AND VIEW THE BRILLIANCY OF POLISHED MARBLE OR IVORY, THAT THEY MAY SURVEY WITH UNWEARIED CONTEMPLATION GARMENTS ADORNED WITH PRECIOUS STONES AND COLORS, OR CUPS STUDDED WITH GLITTERING JEWELS. AND THE MORE ORNAMENTED ARE THE TEMPLES, AND THE MORE BEAUTIFUL THE IMAGES, SO MUCH THE GREATER MAJESTY ARE THEY BELIEVED TO HAVE: SO ENTIRELY IS THEIR RELIGION CONFINED TO THAT WHICH THE DESIRE OF MEN ADMIRES.

THESE ARE THE RELIGIOUS INSTITUTIONS HANDED DOWN TO THEM BY THEIR ANCESTORS, WHICH THEY PERSIST IN MAINTAINING AND DEFENDING WITH THE GREATEST OBSTINACY. NOR DO THEY CONSIDER OF WHAT CHARACTER THEY ARE; BUT THEY FEEL ASSURED OF THEIR EXCELLENCE AND TRUTH ON THIS ACCOUNT, BECAUSE THE ANCIENTS HAVE HANDED THEM DOWN; AND SO GREAT IS THE AUTHORITY OF ANTIQUITY, THAT IT IS SAID TO BE A CRIME TO INQUIRE INTO IT. AND THUS IT IS EVERYWHERE BELIEVED AS ASCERTAINED TRUTH. IN SHORT, IN CICERO, COTTA THUS SPEAKS TO LUCILIUS: YOU KNOW, BALBUS, WHAT IS THE OPINION OF COTTA, WHAT THE OPINION OF THE PONTIFF. NOW LET ME UNDERSTAND WHAT ARE YOUR SENTIMENTS: FOR SINCE YOU ARE A PHILOSOPHER, I OUGHT TO RECEIVE FROM YOU A REASON FOR YOUR RELIGION; BUT IN THE CASE OF OUR ANCESTORS IT IS REASONABLE TO BELIEVE THEM, THOUGH NO REASON IS ALLEGED BY THEM. IF YOU BELIEVE, WHY THEN DO YOU REQUIRE A REASON, WHICH MAY HAVE THE

EFFECT OF CAUSING YOU NOT TO BELIEVE? BUT IF YOU REQUIRE A REASON, AND THINK THAT THE SUBJECT DEMANDS INQUIRY, THEN YOU DO NOT BELIEVE; FOR YOU MAKE INQUIRY WITH THIS VIEW, THAT YOU MAY FOLLOW IT WHEN YOU HAVE ASCERTAINED IT. BEHOLD, REASON TEACHES YOU THAT THE RELIGIOUS INSTITUTIONS OF THE GODS ARE NOT TRUE: WHAT WILL YOU DO? WILL YOU PREFER TO FOLLOW ANTIQUITY OR REASON? AND THIS, INDEED, WAS NOT IMPARTED TO YOU BY ANOTHER, BUT WAS FOUND OUT AND CHOSEN BY YOURSELF, SINCE YOU HAVE ENTIRELY UPROOTED ALL RELIGIOUS SYSTEMS. IF YOU PREFER REASON, YOU MUST ABANDON THE INSTITUTIONS AND AUTHORITY OF OUR ANCESTORS, SINCE NOTHING IS RIGHT BUT THAT WHICH REASON PRESCRIBES. BUT IF PIETY ADVISES YOU TO FOLLOW YOUR ANCESTORS, THEN ADMIT THAT THEY WERE FOOLISH, WHO COMPLIED WITH RELIGIOUS INSTITUTIONS INVENTED CONTRARY TO REASON; AND THAT YOU ARE SENSELESS, SINCE YOU WORSHIP THAT WHICH YOU HAVE PROVED TO BE FALSE. BUT SINCE THE NAME OF ANCESTORS IS SO GREATLY OBJECTED TO US, LET US SEE, I PRAY, WHO THOSE ANCESTORS WERE FROM WHOSE AUTHORITY IT IS SAID TO BE IMPIOUS TO DEPART.

ROMULUS, WHEN HE WAS ABOUT TO FOUND THE CITY, CALLED TOGETHER THE SHEPHERDS AMONG WHOM HE HAD GROWN UP; AND SINCE THEIR NUMBER APPEARED INADEQUATE TO THE FOUNDING OF THE CITY, HE ESTABLISHED AN ASYLUM. TO THIS ALL THE MOST ABANDONED MEN FLOCKED TOGETHER INDISCRIMINATELY FROM THE NEIGHBOURING PLACES, WITHOUT ANY DISTINCTION OF CONDITION. THUS HE BROUGHT TOGETHER THE PEOPLE FROM ALL THESE; AND HE CHOSE INTO THE SENATE THOSE WHO WERE OLDEST, AND CALLED THEM FATHERS, BY WHOSE ADVICE HE MIGHT DIRECT ALL THINGS. AND CONCERNING THIS SENATE, PROPERTIUS THE ELEGIAC POET THUS SPEAKS:—

THE TRUMPET USED TO CALL THE ANCIENT QUIRITES TO AN ASSEMBLY; THOSE HUNDRED IN THE FIELD OFTEN FORMED THE SENATE. THE SENATE-HOUSE, WHICH NOW IS RAISED ALOFT AND SHINES WITH THE WELL-ROBED SENATE, RECEIVED THE FATHERS CLOTHED IN SKINS, RUSTIC SPIRITS.

THESE ARE THE FATHERS WHOSE DECREES LEARNED AND SAGACIOUS MEN OBEY WITH THE GREATEST DEVOTION; AND ALL POSTERITY MUST JUDGE THAT TO BE TRUE AND UNCHANGEABLE WHICH AN HUNDRED OLD MEN CLOTHED IN SKINS ESTABLISHED AT THEIR WILL; WHO, HOWEVER, AS HAS BEEN MENTIONED IN THE FIRST BOOK, WERE ENTICED BY POMPILIUS TO BELIEVE THE TRUTH OF THOSE SACRED RITES WHICH HE HIMSELF DELIVERED. IS THERE ANY REASON WHY THEIR AUTHORITY SHOULD BE SO HIGHLY ESTEEMED BY POSTERITY, SINCE DURING THEIR LIFE NO ONE EITHER HIGH OR LOW JUDGED THEM WORTHY OF AFFINITY?

CHAPTER 8. OF THE USE OF REASON IN RELIGION; AND OF DREAMS, AUGURIES, ORACLES, AND SIMILAR PORTENTS.

IT IS THEREFORE RIGHT, ESPECIALLY IN A MATTER ON WHICH THE WHOLE PLAN OF LIFE TURNS, THAT EVERY ONE SHOULD PLACE CONFIDENCE IN HIMSELF, AND USE HIS OWN JUDGMENT AND INDIVIDUAL CAPACITY FOR THE INVESTIGATION AND WEIGHING OF THE TRUTH, RATHER THAN THROUGH CONFIDENCE IN OTHERS TO BE DECEIVED BY THEIR ERRORS, AS THOUGH HE HIMSELF WERE WITHOUT UNDERSTANDING. GOD HAS GIVEN WISDOM TO ALL ALIKE, THAT THEY MIGHT BE ABLE BOTH TO INVESTIGATE THINGS WHICH THEY HAVE NOT HEARD, AND TO WEIGH THINGS WHICH THEY HAVE HEARD. NOR, BECAUSE THEY PRECEDED US IN TIME, DID THEY ALSO OUTSTRIP US IN WISDOM; FOR IF THIS IS GIVEN EQUALLY TO ALL, WE CANNOT BE ANTICIPATED IN IT BY THOSE WHO PRECEDE US. IT IS INCAPABLE OF DIMINUTION, AS THE LIGHT AND BRILLIANCY OF THE SUN; BECAUSE, AS THE SUN IS THE LIGHT OF THE EYES, SO IS WISDOM THE LIGHT OF MAN'S HEART. WHEREFORE, SINCE WISDOM — THAT IS, THE INQUIRY AFTER TRUTH— IS NATURAL TO ALL, THEY DEPRIVE THEMSELVES OF WISDOM, WHO WITHOUT ANY JUDGMENT APPROVE OF THE DISCOVERIES OF THEIR ANCESTORS, AND LIKE SHEEP ARE LED BY OTHERS. BUT THIS ESCAPES THEIR NOTICE, THAT THE NAME OF ANCESTORS BEING INTRODUCED, THEY THINK IT IMPOSSIBLE THAT THEY THEMSELVES SHOULD HAVE MORE KNOWLEDGE BECAUSE THEY ARE CALLED DESCENDANTS, OR THAT THE OTHERS SHOULD BE UNWISE BECAUSE THEY ARE CALLED ANCESTORS. WHAT, THEREFORE, PREVENTS US FROM TAKING A PRECEDENT FROM THEM, THAT AS THEY HANDED DOWN TO POSTERITY THEIR FALSE INVENTIONS, SO WE WHO HAVE DISCOVERED THE TRUTH MAY HAND DOWN BETTER THINGS TO OUR POSTERITY? THERE REMAINS THEREFORE A GREAT SUBJECT OF INQUIRY, THE DISCUSSION OF WHICH DOES NOT COME FROM TALENT, BUT FROM KNOWLEDGE: AND THIS MUST BE EXPLAINED AT GREATER LENGTH, THAT NOTHING AT ALL MAY BE LEFT IN DOUBT. FOR PERHAPS SOME ONE MAY HAVE RECOURSE TO THOSE THINGS WHICH ARE HANDED DOWN BY MANY AND UNDOUBTED AUTHORITIES; THAT THOSE VERY PERSONS, WHOM WE HAVE SHOWN TO BE NO GODS, HAVE OFTEN DISPLAYED THEIR MAJESTY BOTH BY PRODIGIES, AND DREAMS, AND AUGURIES, AND ORACLES. AND, INDEED, MANY WONDERFUL THINGS MAY BE ENUMERATED, AND ESPECIALLY THIS, THAT ACCIUS NAVIUS, A CONSUMMATE AUGUR, WHEN HE WAS WARNING TARQUINIUS PRISCUS TO UNDERTAKE THE COMMENCEMENT OF NOTHING NEW WITHOUT THE PREVIOUS SANCTION OF AUGURIES, AND THE KING, DETRACTING FROM THE CREDIT DUE TO HIS ART, TOLD HIM TO CONSULT THE BIRDS, AND THEN TO ANNOUNCE TO HIM WHETHER IT WAS POSSIBLE FOR THAT WHICH HE HIMSELF HAD CONCEIVED IN HIS MIND TO BE ACCOMPLISHED, AND NAVIUS AFFIRMED THAT IT WAS POSSIBLE; THEN TAKE THIS WHETSTONE, HE SAID, AND DIVIDE IT WITH A RAZOR. BUT THE OTHER WITHOUT ANY HESITATION TOOK AND CUT IT.

IN THE NEXT PLACE IS THE FACT OF CASTOR AND POLLUX HAVING BEEN SEEN IN THE LATIN WAR AT THE LAKE OF JUTURNA WASHING OFF THE SWEAT OF THEIR HORSES, WHEN THEIR TEMPLE WHICH ADJOINS THE FOUNTAIN HAD BEEN OPEN OF ITS OWN ACCORD. IN THE MACEDONIAN WAR THE SAME DEITIES, MOUNTED ON WHITE HORSES, ARE SAID TO HAVE PRESENTED THEMSELVES TO PUBLIUS VATIENUS AS HE WENT TO ROME AT NIGHT, ANNOUNCING THAT KING PERSEUS HAD BEEN VANQUISHED AND TAKEN CAPTIVE ON THAT DAY, THE TRUTH OF WHICH WAS PROVED BY LETTERS RECEIVED FROM PAULUS A FEW DAYS AFTERWARDS. THAT ALSO IS WONDERFUL, THAT THE STATUE OF FORTUNE, IN THE FORM OF A WOMAN, IS REPORTED TO HAVE SPOKEN MORE THAN ONCE; ALSO THAT THE STATUE OF JUNO MONETA, WHEN, ON THE CAPTURE OF VEII, ONE OF THE SOLDIERS, BEING SENT TO REMOVE IT, SPORTIVELY AND IN JEST ASKED WHETHER SHE WISHED TO REMOVE TO ROME, ANSWERED THAT SHE WISHED IT. CLAUDIA ALSO IS SET FORTH AS AN EXAMPLE OF A MIRACLE. FOR WHEN, IN ACCORDANCE WITH THE SIBYLLINE BOOKS, THE IDÆAN MOTHER WAS SENT FOR, AND THE SHIP IN WHICH SHE WAS CONVEYED HAD GROUNDED ON A SHOAL OF THE RIVER TIBER, AND COULD NOT BE MOVED BY ANY FORCE, THEY REPORT THAT CLAUDIA, WHO HAD BEEN ALWAYS REGARDED AS UNCHASTE ON ACCOUNT OF HER EXCESS IN PERSONAL ADORNMENT, WITH BENDED KNEES ENTREATED THE GODDESS, IF SHE JUDGED HER TO BE CHASTE, TO FOLLOW HER GIRDLE; AND THUS THE SHIP, WHICH COULD NOT BE MOVED BY ALL THE STRONG MEN, WAS MOVED BY A SINGLE WOMAN. IT IS EQUALLY WONDERFUL, THAT DURING THE PREVALENCE OF A PESTILENCE, ÆSCULAPIUS, BEING CALLED FROM EPIDAURUS, IS SAID TO HAVE RELEASED THE CITY OF ROME FROM THE LONG-CONTINUED PLAGUE.

SACRILEGIOUS PERSONS CAN ALSO BE MENTIONED, BY THE IMMEDIATE PUNISHMENT OF WHOM THE GODS ARE BELIEVED TO HAVE AVENGED THE INJURY DONE TO THEM. APPIUS CLAUDIUS THE CENSOR HAVING, AGAINST THE ADVICE OF THE ORACLE, TRANSFERRED THE SACRED RITES OF HERCULES TO THE PUBLIC SLAVES, WAS DEPRIVED OF HIS EYESIGHT; AND THE POTITIAN GENS, WHICH ABANDONED ITS PRIVILEGE, WITHIN THE SPACE OF ONE YEAR BECAME EXTINCT. LIKEWISE THE CENSOR FULVIUS, WHEN HE HAD TAKEN AWAY THE MARBLE TILES FROM THE TEMPLE OF THE LACINIAN JUNO, TO COVER THE TEMPLE OF THE EQUESTRIAN FORTUNA, WHICH HE HAD BUILT AT ROME, WAS DEPRIVED OF HIS SENSES, AND HAVING LOST HIS TWO SONS WHO WERE SERVING IN ILLYRICUM, WAS CONSUMED WITH THE GREATEST GRIEF OF MIND. TURULLIUS ALSO, THE LIEUTENANT OF MARK ANTONY, WHEN HE HAD CUT DOWN A GROVE OF ÆSCULAPIUS IN COS, AND BUILT A FLEET, WAS AFTERWARDS SLAIN AT THE SAME PLACE BY THE SOLDIERS OF CÆSAR. TO THESE EXAMPLES IS ADDED PYRRHUS, WHO, HAVING TAKEN AWAY MONEY FROM THE TREASURE OF THE LOCRIAN PROSERPINE, WAS SHIPWRECKED, AND DASHED AGAINST THE SHORES NEAR TO THE TEMPLE OF THE GODDESS, SO THAT NOTHING WAS FOUND UNINJURED EXCEPT THAT MONEY. CERES OF MILETUS ALSO GAINED FOR HERSELF GREAT VENERATION AMONG MEN. FOR WHEN THE CITY HAD BEEN TAKEN BY ALEXANDER, AND THE SOLDIERS HAD RUSHED IN TO PLUNDER HER TEMPLE, A FLAME OF FIRE SUDDENLY THROWN UPON THEM BLINDED THEM ALL.

THERE ARE ALSO FOUND DREAMS WHICH SEEM TO SHOW THE POWER OF THE GODS. FOR IT IS SAID THAT JUPITER PRESENTED HIMSELF TO TIBERIUS ATINIUS, A PLEBEIAN, IN HIS SLEEP, AND ENJOINED HIM TO ANNOUNCE TO THE CONSULS AND SENATE, THAT IN THE LAST CIRCENSIAN GAMES A PUBLIC DANCER HAD DISPLEASED HIM, BECAUSE A CERTAIN ANTONIUS MAXIMUS HAD SEVERELY SCOURGED A SLAVE UNDER THE FURCA IN THE MIDDLE OF THE CIRCUS, AND HAD LED HIM TO PUNISHMENT, AND THAT ON THIS ACCOUNT THE GAMES OUGHT TO BE REPEATED. AND WHEN HE HAD NEGLECTED THIS COMMAND, HE IS SAID ON THE SAME DAY TO HAVE LOST HIS SON, AND TO HAVE BEEN HIMSELF SEIZED BY A SEVERE DISEASE; AND THAT WHEN HE AGAIN PERCEIVED THE SAME IMAGE ASKING WHETHER HE HAD SUFFERED SUFFICIENT PUNISHMENT FOR THE NEGLECT OF HIS COMMAND, HE WAS CARRIED ON A LITTER TO THE CONSULS; AND HAVING EXPLAINED THE WHOLE MATTER IN THE SENATE, HE REGAINED STRENGTH OF BODY, AND RETURNED TO HIS HOUSE ON FOOT. AND THAT DREAM ALSO WAS NOT LESS WONDERFUL, TO WHICH IT IS SAID THAT AUGUSTUS CÆSAR OWED HIS PRESERVATION. FOR WHEN IN THE CIVIL WAR WITH BRUTUS HE WAS AFFLICTED WITH A SEVERE DISEASE, AND HAD DETERMINED TO ABSTAIN FROM BATTLE, THE IMAGE OF MINERVA PRESENTED ITSELF TO HIS PHYSICIAN ARTORIUS, ADVISING HIM THAT CÆSAR SHOULD NOT CONFINE HIMSELF TO THE CAMP ON ACCOUNT OF HIS BODILY INFIRMITY. HE WAS THEREFORE CARRIED ON A LITTER TO THE ARMY, AND ON THE SAME DAY THE CAMP WAS TAKEN BY BRUTUS. MANY OTHER EXAMPLES OF A SIMILAR NATURE MAY BE BROUGHT FORWARD; BUT I FEAR THAT, IF I SHALL DELAY TOO LONG IN THE SETTING FORTH OF CONTRARY SUBJECTS, I MAY EITHER APPEAR TO HAVE FORGOTTEN MY PURPOSE, OR MAY INCUR THE CHARGE OF LOQUACITY.

CHAPTER 9. OF THE DEVIL, THE WORLD, GOD, PROVIDENCE, MAN, AND HIS WISDOM.

I WILL THEREFORE SET FORTH THE METHOD OF ALL THESE THINGS, THAT DIFFICULT AND OBSCURE SUBJECTS MAY BE MORE EASILY UNDERSTOOD; AND I WILL BRING TO LIGHT ALL THESE DECEPTIONS OF THE PRETENDED DEITY, LED BY WHICH MEN HAVE DEPARTED VERY FAR FROM THE WAY OF TRUTH. BUT I WILL RETRACE THE MATTER FAR BACK FROM ITS SOURCE; THAT IF ANY, UNACQUAINTED WITH THE TRUTH AND IGNORANT, SHALL APPLY HIMSELF TO THE READING OF THIS BOOK, HE MAY BE INSTRUCTED, AND MAY UNDERSTAND WHAT CAN IN TRUTH BE THE SOURCE AND ORIGIN OF THESE EVILS; AND HAVING RECEIVED LIGHT, MAY PERCEIVE HIS OWN ERRORS AND THOSE OF THE WHOLE HUMAN RACE.

SINCE GOD WAS POSSESSED OF THE GREATEST FORESIGHT FOR PLANNING, AND OF THE GREATEST SKILL FOR CARRYING OUT IN ACTION, BEFORE HE COMMENCED THIS BUSINESS OF THE WORLD — INASMUCH AS THERE WAS IN HIM, AND ALWAYS IS, THE FOUNTAIN OF FULL AND MOST COMPLETE GOODNESS, — IN ORDER THAT GOODNESS MIGHT SPRING AS A STREAM FROM HIM, AND MIGHT FLOW FORTH AFAR, HE PRODUCED A SPIRIT LIKE TO HIMSELF, WHO MIGHT BE ENDOWED WITH THE PERFECTIONS OF GOD THE FATHER. BUT HOW HE WILLED THAT, I WILL ENDEAVOUR TO SHOW IN THE FOURTH BOOK. THEN HE MADE ANOTHER BEING, IN WHOM THE DISPOSITION OF THE DIVINE ORIGIN DID NOT REMAIN. THEREFORE HE WAS INFECTED WITH HIS OWN ENVY AS WITH POISON, AND PASSED FROM GOOD TO EVIL; AND AT HIS OWN WILL, WHICH HAD BEEN GIVEN TO HIM BY GOD UNFETTERED, HE ACQUIRED FOR HIMSELF A CONTRARY NAME. FROM WHICH IT APPEARS THAT THE SOURCE OF ALL EVILS IS ENVY. FOR HE ENVIED HIS PREDECESSOR, WHO THROUGH HIS STEADFASTNESS IS ACCEPTABLE AND DEAR TO GOD THE FATHER. THIS BEING, WHO FROM GOOD BECAME EVIL BY HIS OWN ACT, IS CALLED BY THE GREEKS DIABOLUS: WE CALL HIM ACCUSER, BECAUSE HE REPORTS TO GOD THE FAULTS TO WHICH HE HIMSELF ENTICES US. GOD, THEREFORE, WHEN HE BEGAN THE FABRIC OF THE WORLD, SET OVER THE WHOLE WORK THAT FIRST AND GREATEST SON, AND USED HIM AT THE SAME TIME AS A COUNSELLOR AND ARTIFICER, IN PLANNING, ARRANGING, AND ACCOMPLISHING, SINCE HE IS COMPLETE BOTH IN KNOWLEDGE, AND JUDGMENT, AND POWER; CONCERNING WHOM I NOW SPEAK MORE SPARINGLY, BECAUSE IN ANOTHER PLACE BOTH HIS EXCELLENCE, AND HIS NAME, AND HIS NATURE MUST BE RELATED BY US. LET NO ONE INQUIRE OF WHAT MATERIALS GOD MADE THESE WORKS SO GREAT AND WONDERFUL: FOR HE MADE ALL THINGS OUT OF NOTHING.

NOR ARE THE POETS TO BE LISTENED TO, WHO SAY THAT IN THE BEGINNING WAS A CHAOS, THAT IS, A CONFUSION OF MATTER AND THE ELEMENTS; BUT THAT GOD AFTERWARDS DIVIDED ALL THAT MASS, AND HAVING SEPARATED EACH OBJECT FROM THE CONFUSED HEAP, AND ARRANGED THEM IN ORDER, HE CONSTRUCTED AND ADORNED THE WORLD. NOW IT IS EASY TO REPLY TO THESE PERSONS, WHO DO NOT UNDERSTAND THE POWER OF GOD: FOR THEY BELIEVE THAT HE CAN PRODUCE NOTHING, EXCEPT OUT OF MATERIALS ALREADY EXISTING AND PREPARED; IN WHICH ERROR PHILOSOPHERS ALSO WERE INVOLVED. FOR CICERO, WHILE DISCUSSING THE NATURE OF THE GODS, THUS SPEAKS: FIRST OF ALL, THEREFORE, IT IS NOT PROBABLE THAT THE MATTER FROM WHICH ALL THINGS AROSE WAS MADE BY DIVINE PROVIDENCE, BUT THAT IT HAS, AND HAS HAD, A FORCE AND NATURE OF ITS OWN. AS THEREFORE THE BUILDER, WHEN HE IS ABOUT TO ERECT ANY BUILDING, DOES NOT HIMSELF MAKE THE MATERIALS, BUT USES THOSE WHICH ARE ALREADY PREPARED, AND THE STATUARY ALSO USES THE WAX; SO THAT DIVINE PROVIDENCE OUGHT TO HAVE HAD MATERIALS AT HAND, NOT OF ITS OWN PRODUCTION, BUT ALREADY PREPARED FOR USE. BUT IF MATTER WAS NOT MADE BY GOD, THEN NEITHER WAS THE EARTH, AND WATER, AND AIR, AND FIRE, MADE BY GOD. OH, HOW MANY FAULTS THERE ARE IN THESE TEN LINES! FIRST, THAT HE WHO IN ALMOST ALL HIS OTHER DISPUTATIONS AND BOOKS WAS A MAINTAINER OF THE DIVINE PROVIDENCE, AND WHO USED VERY ACUTE ARGUMENTS IN ASSAILING THOSE WHO DENIED THE EXISTENCE OF A PROVIDENCE, NOW HIMSELF, AS A TRAITOR OR DESERTER, ENDEAVOURED TO TAKE AWAY PROVIDENCE; IN WHOSE CASE, IF YOU WISH TO OPPOSE HIM, NEITHER CONSIDERATION NOR LABOUR IS REQUIRED: IT IS ONLY NECESSARY TO REMIND HIM OF HIS OWN WORDS. FOR IT WILL BE IMPOSSIBLE FOR CICERO TO BE MORE STRONGLY REFUTED BY ANY ONE THAN BY CICERO HIMSELF. BUT LET US MAKE THIS CONCESSION TO THE CUSTOM AND PRACTICE OF THE ACADEMICS, THAT MEN ARE PERMITTED TO SPEAK WITH GREAT FREEDOM, AND TO ENTERTAIN WHAT SENTIMENTS THEY MAY WISH. LET US EXAMINE THE SENTIMENTS THEMSELVES. IT IS NOT PROBABLE, HE SAYS, THAT MATTER WAS MADE BY GOD. BY WHAT ARGUMENTS DO YOU PROVE THIS? FOR YOU GAVE NO REASON FOR ITS BEING IMPROBABLE. THEREFORE, ON THE CONTRARY, IT APPEARS TO ME EXCEEDINGLY PROBABLE; NOR DOES IT APPEAR SO WITHOUT REASON, WHEN I REFLECT THAT THERE IS SOMETHING MORE IN GOD, WHOM YOU VERILY REDUCE TO THE WEAKNESS OF MAN, TO WHOM YOU ALLOW NOTHING ELSE BUT THE MERE WORKMANSHIP. IN WHAT RESPECT, THEN, WILL THAT DIVINE POWER DIFFER FROM MAN, IF GOD ALSO, AS MAN DOES, STANDS IN NEED OF THE ASSISTANCE OF ANOTHER? BUT HE DOES STAND IN NEED OF IT, IF HE CAN CONSTRUCT NOTHING UNLESS HE IS FURNISHED WITH MATERIALS BY ANOTHER. BUT IF THIS IS THE CASE, IT IS PLAIN THAT HIS POWER IS IMPERFECT, AND HE WHO PREPARED THE MATERIAL MUST BE JUDGED MORE POWERFUL. BY WHAT NAME, THEREFORE, SHALL HE BE CALLED WHO EXCELS GOD IN POWER?— SINCE IT IS GREATER TO MAKE THAT WHICH IS ONE'S OWN, THAN TO ARRANGE THOSE THINGS WHICH ARE ANOTHER'S. BUT IF IT IS IMPOSSIBLE THAT

ANYTHING SHOULD BE MORE POWERFUL THAN GOD, WHO MUST NECESSARILY BE OF PERFECT STRENGTH, POWER, AND INTELLIGENCE, IT FOLLOWS THAT HE WHO MADE THE THINGS WHICH ARE COMPOSED OF MATTER, MADE MATTER ALSO. FOR IT WAS NEITHER POSSIBLE NOR BEFITTING THAT ANYTHING SHOULD EXIST WITHOUT THE EXERCISE OF GOD'S POWER, OR AGAINST HIS WILL. BUT IT IS PROBABLE, HE SAYS, THAT MATTER HAS, AND ALWAYS HAS HAD, A FORCE AND NATURE OF ITS OWN. WHAT FORCE COULD IT HAVE, WITHOUT ANY ONE TO GIVE IT? WHAT NATURE, WITHOUT ANY ONE TO PRODUCE IT? IF IT HAD FORCE, IT TOOK THAT FORCE FROM SOME ONE. BUT FROM WHOM COULD IT TAKE IT, UNLESS IT WERE FROM GOD? MOREOVER, IF IT HAD A NATURE, WHICH PLAINLY IS SO CALLED FROM BEING PRODUCED, IT MUST HAVE BEEN PRODUCED. BUT FROM WHOM COULD IT HAVE DERIVED ITS EXISTENCE, EXCEPT GOD? FOR NATURE, FROM WHICH YOU SAY THAT ALL THINGS HAD THEIR ORIGIN, IF IT HAS NO UNDERSTANDING, CAN MAKE NOTHING. BUT IF IT HAS THE POWER OF PRODUCING AND MAKING, THEN IT HAS UNDERSTANDING, AND MUST BE GOD. FOR THAT FORCE CAN BE CALLED BY NO OTHER NAME, IN WHICH THERE IS BOTH THE FORESIGHT TO PLAN, AND THE SKILL AND POWER TO CARRY INTO EFFECT. THEREFORE SENECA, THE MOST INTELLIGENT OF ALL THE STOICS, SAYS BETTER, WHO SAW THAT NATURE WAS NOTHING ELSE BUT GOD. THEREFORE HE SAYS, SHALL WE NOT PRAISE GOD, WHO POSSESSES NATURAL EXCELLENCE? FOR HE DID NOT LEARN IT FROM ANY ONE. YES, TRULY, WE WILL PRAISE HIM; FOR ALTHOUGH IT IS NATURAL TO HIM, HE GAVE IT TO HIMSELF, SINCE GOD HIMSELF IS NATURE. WHEN, THEREFORE, YOU ASSIGN THE ORIGIN OF ALL THINGS TO NATURE, AND TAKE IT FROM GOD, YOU ARE IN THE SAME DIFFICULTY:—

YOU PAY YOUR DEBT BY BORROWING, GETA.

FOR WHILE SIMPLY CHANGING THE NAME, YOU CLEARLY ADMIT THAT IT WAS MADE BY THE SAME PERSON BY WHOM YOU DENY THAT IT WAS MADE.

THERE FOLLOWS A MOST SENSELESS COMPARISON. AS THE BUILDER, HE SAYS, WHEN HE IS ABOUT TO ERECT ANY BUILDING, DOES NOT HIMSELF MAKE THE MATERIALS, BUT USES THOSE WHICH ARE ALREADY PREPARED, AND THE STATUARY ALSO THE WAX; SO THAT DIVINE PROVIDENCE OUGHT TO HAVE HAD MATERIALS AT HAND, NOT OF ITS OWN PRODUCTION, BUT ALREADY PREPARED FOR USE. NAY RATHER IT OUGHT NOT; FOR GOD WILL HAVE LESS POWER IF HE MAKES FROM MATERIALS ALREADY PROVIDED, WHICH IS THE PART OF MAN. THE BUILDER WILL ERECT NOTHING WITHOUT WOOD, FOR HE CANNOT MAKE THE WOOD ITSELF; AND NOT TO BE ABLE TO DO THIS IS THE PART OF HUMAN WEAKNESS. BUT GOD HIMSELF MAKES THE MATERIALS FOR HIMSELF, BECAUSE HE HAS THE POWER. FOR TO HAVE THE POWER IS THE PROPERTY OF GOD; FOR IF HE IS NOT ABLE, HE IS NOT GOD. MAN PRODUCES HIS WORKS OUT OF THAT WHICH ALREADY EXISTS, BECAUSE THROUGH HIS MORTALITY HE IS WEAK, AND THROUGH HIS WEAKNESS HIS POWER IS LIMITED AND MODERATE; BUT GOD PRODUCES HIS WORKS OUT OF THAT WHICH HAS NO EXISTENCE, BECAUSE THROUGH HIS ETERNITY HE IS STRONG, AND THROUGH HIS STRENGTH HIS POWER IS IMMENSE, WHICH HAS NO END OR LIMIT, LIKE THE LIFE OF THE MAKER HIMSELF. WHAT WONDER, THEN, IF GOD, WHEN HE WAS ABOUT TO MAKE THE WORLD, FIRST PREPARED THE MATERIAL FROM WHICH TO MAKE IT, AND PREPARED IT OUT OF THAT WHICH HAD NO EXISTENCE? BECAUSE IT IS IMPOSSIBLE FOR GOD TO BORROW ANYTHING FROM ANOTHER SOURCE, INASMUCH AS ALL THINGS ARE IN HIMSELF AND FROM HIMSELF. FOR IF THERE IS ANYTHING BEFORE HIM, AND IF ANYTHING HAS BEEN MADE, BUT NOT BY HIM, HE WILL THEREFORE LOSE BOTH THE POWER AND THE NAME OF GOD. BUT IT MAY BE SAID MATTER WAS NEVER MADE, LIKE GOD, WHO OUT OF MATTER MADE THIS WORLD. IN THAT CASE, IT FOLLOWS THAT TWO ETERNAL PRINCIPLES ARE ESTABLISHED, AND THOSE INDEED OPPOSED TO ONE ANOTHER, WHICH CANNOT HAPPEN WITHOUT DISCORD AND DESTRUCTION. FOR THOSE THINGS WHICH HAVE A CONTRARY FORCE AND METHOD MUST OF NECESSITY COME INTO COLLISION. IN THIS MANNER IT WILL BE IMPOSSIBLE THAT BOTH SHOULD BE ETERNAL, IF THEY ARE OPPOSED TO ONE ANOTHER, BECAUSE ONE MUST OVERPOWER THE OTHER. THEREFORE THE NATURE OF THAT WHICH IS ETERNAL CANNOT BE OTHERWISE THAN SIMPLE, SO THAT ALL THINGS DESCENDED FROM THAT SOURCE AS FROM A FOUNTAIN. THEREFORE EITHER GOD PROCEEDED FROM MATTER, OR MATTER FROM GOD. WHICH OF THESE IS MORE TRUE, IS EASILY UNDERSTOOD. FOR OF THESE TWO, ONE IS ENDUED WITH SENSIBILITY, THE OTHER IS INSENSIBLE. THE POWER OF MAKING ANYTHING CANNOT EXIST, EXCEPT IN THAT WHICH HAS SENSIBILITY, INTELLIGENCE, REFLECTION, AND THE POWER OF MOTION. NOR CAN ANYTHING BE BEGUN, OR MADE, OR COMPLETED, UNLESS IT SHALL HAVE BEEN FORESEEN BY REASON HOW IT SHALL BE MADE BEFORE IT EXISTS, AND HOW IT SHALL ENDURE AFTER IT HAS BEEN MADE. IN SHORT, HE ONLY MAKES ANYTHING WHO HAS THE WILL TO MAKE IT, AND HANDS TO COMPLETE THAT WHICH HE HAS WILLED. BUT THAT WHICH IS INSENSIBLE ALWAYS LIES INACTIVE AND TORPID; NOTHING CAN ORIGINATE IN THAT SOURCE WHERE THERE IS NO VOLUNTARY MOTION. FOR IF EVERY ANIMAL IS POSSESSED OF REASON, IT IS CERTAIN THAT IT CANNOT BE PRODUCED FROM THAT WHICH IS DESTITUTE OF REASON, NOR CAN THAT WHICH IS NOT PRESENT IN THE ORIGINAL SOURCE BE RECEIVED FROM ANY OTHER QUARTER. NOR, HOWEVER, LET IT DISTURB ANY ONE, THAT CERTAIN ANIMALS APPEAR TO BE BORN FROM THE EARTH. FOR THE EARTH DOES NOT GIVE BIRTH TO THESE OF ITSELF, BUT THE SPIRIT OF GOD, WITHOUT WHICH NOTHING IS PRODUCED. THEREFORE GOD DID NOT ARISE FROM MATTER, BECAUSE A BEING ENDUED WITH SENSIBILITY CAN NEVER SPRING FROM ONE THAT IS INSENSIBLE, A WISE ONE FROM ONE THAT IS IRRATIONAL, ONE THAT IS INCAPABLE OF SUFFERING FROM ONE THAT CAN SUFFER, AN INCORPOREAL BEING FROM A CORPOREAL ONE; BUT MATTER IS RATHER FROM GOD. FOR WHATEVER CONSISTS OF A BODY SOLID, AND CAPABLE OF BEING HANDLED, ADMITS OF AN EXTERNAL FORCE. THAT WHICH ADMITS OF FORCE IS CAPABLE OF DISSOLUTION; THAT WHICH IS DISSOLVED PERISHES; THAT WHICH PERISHES MUST NECESSARILY HAVE HAD AN ORIGIN; THAT WHICH HAD AN ORIGIN HAD A SOURCE FROM WHICH IT ORIGINATED, THAT IS, SOME MAKER, WHO IS INTELLIGENT, FORESEEING, AND SKILLED IN MAKING. THERE IS ONE ASSUREDLY, AND THAT NO OTHER THAN GOD. AND SINCE HE IS POSSESSED OF SENSIBILITY, INTELLIGENCE, PROVIDENCE, POWER, AND VIGOUR, HE IS ABLE TO CREATE AND MAKE BOTH ANIMATED AND INANIMATE OBJECTS, BECAUSE HE HAS THE MEANS OF MAKING EVERYTHING. BUT MATTER CANNOT ALWAYS HAVE EXISTED, FOR IF IT HAD EXISTED IT WOULD BE INCAPABLE OF CHANGE. FOR THAT WHICH ALWAYS WAS, DOES NOT CEASE ALWAYS TO BE; AND THAT WHICH HAD NO BEGINNING MUST OF NECESSITY BE WITHOUT AN END. MOREOVER, IT IS EASIER FOR THAT WHICH HAD A BEGINNING TO BE WITHOUT AN END, THAN FOR THAT WHICH HAD NO BEGINNING, TO HAVE AN END. THEREFORE IF MATTER WAS NOT MADE, NOTHING CAN BE MADE FROM IT. BUT IF NOTHING CAN BE MADE FROM IT, THEN MATTER ITSELF CAN HAVE NO EXISTENCE. FOR MATTER IS THAT OUT OF WHICH SOMETHING IS MADE. BUT EVERYTHING OUT OF WHICH ANYTHING IS MADE, INASMUCH AS IT HAS RECEIVED THE HAND OF THE ARTIFICER, IS DESTROYED, AND BEGINS TO BE SOME OTHER THING. THEREFORE, SINCE MATTER HAD AN END, AT THE TIME WHEN THE WORLD WAS MADE OUT OF IT, IT ALSO HAD A BEGINNING. FOR THAT WHICH IS DESTROYED WAS PREVIOUSLY BUILT UP; THAT WHICH IS LOOSENED WAS PREVIOUSLY BOUND UP; THAT WHICH IS BROUGHT TO AN END WAS BEGUN. IF, THEN, IT IS INFERRED FROM ITS CHANGE AND END, THAT MATTER HAD A BEGINNING, FROM WHOM COULD THAT BEGINNING HAVE BEEN, EXCEPT FROM GOD? GOD, THEREFORE, IS THE ONLY BEING WHO WAS NOT MADE; AND THEREFORE HE CAN DESTROY OTHER THINGS, BUT HE HIMSELF CANNOT BE DESTROYED. THAT WHICH WAS IN HIM WILL ALWAYS BE PERMANENT, BECAUSE HE HAS NOT BEEN PRODUCED OR SPRUNG FROM ANY OTHER SOURCE; NOR DOES HIS BIRTH DEPEND ON ANY OTHER OBJECT, WHICH BEING CHANGED MAY CAUSE HIS DISSOLUTION. HE IS OF HIMSELF, AS WE SAID IN THE FIRST BOOK; AND THEREFORE HE IS SUCH AS HE WILLED THAT HE SHOULD BE, INCAPABLE OF SUFFERING, UNCHANGEABLE, INCORRUPTIBLE, BLESSED, AND ETERNAL.

BUT NOW THE CONCLUSION, WITH WHICH TULLY FINISHED THE SENTIMENT, IS MUCH MORE ABSURD. BUT IF MATTER, HE SAYS, WAS NOT MADE BY GOD, THE EARTH INDEED, AND WATER, AND AIR, AND FIRE, WERE NOT MADE BY GOD. HOW SKILFULLY HE AVOIDED THE DANGER! FOR HE STATED THE FORMER POINT AS THOUGH IT REQUIRED NO PROOF, WHEREAS IT WAS MUCH MORE UNCERTAIN THAN THAT ON ACCOUNT OF WHICH THE STATEMENT WAS MADE. IF MATTER, HE SAYS, WAS NOT MADE BY GOD, THE WORLD WAS NOT MADE BY GOD. HE PREFERRED TO DRAW A FALSE INFERENCE FROM THAT WHICH IS FALSE, THAN A TRUE ONE FROM THAT WHICH IS TRUE. AND THOUGH UNCERTAIN THINGS OUGHT TO BE PROVED FROM THOSE WHICH ARE CERTAIN, HE DREW A PROOF FROM AN UNCERTAINTY, TO OVERTHROW THAT WHICH WAS CERTAIN. FOR, THAT THE WORLD WAS MADE BY DIVINE PROVIDENCE (NOT TO MENTION TRISMEGISTUS, WHO PROCLAIMS THIS; NOT TO MENTION THE VERSES OF THE SIBYLS, WHO MAKE THE SAME ANNOUNCEMENT; NOT TO MENTION THE PROPHETS, WHO WITH ONE IMPULSE AND WITH HARMONIOUS VOICE BEAR WITNESS THAT THE WORLD WAS MADE, AND THAT IT WAS THE WORKMANSHIP OF GOD), EVEN THE PHILOSOPHERS ALMOST UNIVERSALLY AGREE; FOR THIS IS THE OPINION OF THE PYTHAGOREANS, THE STOICS, AND THE PERIPATETICS, WHO ARE THE CHIEF OF EVERY SECT. IN SHORT, FROM THOSE FIRST SEVEN WISE MEN, EVEN TO SOCRATES AND PLATO, IT WAS HELD AS AN ACKNOWLEDGED AND UNDOUBTED FACT; UNTIL MANY AGES AFTERWARDS THE CRAZY EPICURUS LIVED, WHO ALONE VENTURED TO DENY THAT WHICH IS MOST EVIDENT, DOUBTLESS THROUGH THE DESIRE OF DISCOVERING NOVELTIES, THAT HE MIGHT FOUND A SECT IN HIS OWN NAME. AND BECAUSE HE COULD FIND OUT NOTHING NEW, THAT HE MIGHT STILL APPEAR TO DISAGREE WITH THE OTHERS, HE WISHED TO OVERTHROW OLD OPINIONS. BUT IN THIS ALL THE PHILOSOPHERS WHO SNARLED AROUND HIM, REFUTED HIM. IT IS MORE CERTAIN, THEREFORE, THAT THE WORLD WAS ARRANGED BY PROVIDENCE, THAN THAT MATTER WAS COLLECTED BY PROVIDENCE. WHEREFORE HE OUGHT NOT TO HAVE SUPPOSED THAT THE WORLD WAS NOT MADE BY DIVINE PROVIDENCE, BECAUSE ITS MATTER WAS NOT MADE BY DIVINE PROVIDENCE; BUT BECAUSE THE WORLD WAS MADE BY DIVINE PROVIDENCE, HE OUGHT TO HAVE CONCLUDED THAT MATTER ALSO WAS MADE BY THE DEITY. FOR IT IS MORE CREDIBLE THAT MATTER WAS MADE BY GOD, BECAUSE HE IS ALL-POWERFUL, THAN THAT THE WORLD WAS NOT MADE BY GOD, BECAUSE NOTHING CAN BE MADE WITHOUT MIND, INTELLIGENCE, AND DESIGN. BUT THIS IS NOT THE FAULT OF CICERO, BUT OF THE SECT. FOR WHEN HE HAD UNDERTAKEN A DISPUTATION, BY WHICH HE MIGHT TAKE AWAY THE NATURE OF THE GODS, RESPECTING WHICH PHILOSOPHERS PRATED, IN HIS IGNORANCE OF THE TRUTH HE IMAGINED THAT THE DEITY MUST ALTOGETHER BE TAKEN AWAY. HE WAS ABLE THEREFORE TO TAKE AWAY THE GODS, FOR THEY HAD NO EXISTENCE. BUT WHEN HE ATTEMPTED TO OVERTHROW THE DIVINE PROVIDENCE, WHICH IS IN THE ONE GOD, BECAUSE HE HAD BEGUN TO STRIVE AGAINST THE TRUTH, HIS ARGUMENTS FAILED, AND HE NECESSARILY FELL INTO THIS PITFALL, FROM WHICH HE WAS UNABLE TO WITHDRAW HIMSELF. HERE, THEN, I HOLD HIM FIRMLY FIXED; I HOLD HIM FASTENED TO THE SPOT, SINCE LUCILIUS, WHO DISPUTED ON THE OTHER SIDE, WAS SILENT. HERE, THEN, IS THE TURNING-POINT; ON THIS EVERYTHING DEPENDS. LET COTTA DISENTANGLE HIMSELF, IF HE CAN, FROM THIS DIFFICULTY; LET HIM BRING FORWARD ARGUMENTS BY WHICH HE MAY PROVE THAT MATTER HAS ALWAYS EXISTED, WHICH NO PROVIDENCE MADE. LET HIM SHOW HOW ANYTHING PONDEROUS AND HEAVY EITHER COULD EXIST WITHOUT AN AUTHOR OR COULD BE CHANGED, AND HOW THAT WHICH ALWAYS WAS CEASED TO BE, SO THAT THAT WHICH NEVER WAS MIGHT BEGIN TO BE. AND IF HE SHALL PROVE THESE THINGS, THEN, AND NOT TILL THEN, WILL I ADMIT THAT THE WORLD ITSELF WAS NOT ESTABLISHED BY DIVINE PROVIDENCE, AND YET IN MAKING THIS ADMISSION I SHALL HOLD HIM FAST BY ANOTHER SNARE. FOR HE WILL TURN ROUND AGAIN TO THE SAME POINT, TO WHICH HE WILL BE UNWILLING TO RETURN, SO AS TO SAY THAT BOTH THE MATTER OF WHICH THE WORLD CONSISTS, AND THE WORLD WHICH CONSISTS OF MATTER, EXISTED BY NATURE; THOUGH I CONTEND THAT NATURE ITSELF IS GOD. FOR NO ONE CAN MAKE WONDERFUL THINGS, THAT IS, THINGS EXISTING WITH THE GREATEST ORDER, EXCEPT ONE WHO HAS INTELLIGENCE, FORESIGHT, AND POWER. AND THUS IT WILL COME TO BE SEEN THAT GOD MADE ALL THINGS, AND THAT NOTHING AT ALL CAN EXIST WHICH DID NOT DERIVE ITS ORIGIN FROM GOD.

BUT THE SAME, AS OFTEN AS HE FOLLOWS THE EPICUREANS, AND DOES NOT ADMIT THAT THE WORLD WAS MADE BY GOD, IS WONT TO INQUIRE BY WHAT HANDS, BY WHAT MACHINES, BY WHAT LEVERS, BY WHAT CONTRIVANCE, HE MADE THIS WORK OF SUCH MAGNITUDE. HE MIGHT SEE, IF HE COULD HAVE LIVED AT THAT TIME IN WHICH GOD MADE IT. BUT, THAT MAN MIGHT NOT LOOK INTO THE WORKS OF GOD, HE WAS UNWILLING TO BRING HIM INTO THIS WORLD UNTIL ALL THINGS WERE COMPLETED. BUT HE COULD NOT BE BROUGHT IN: FOR HOW COULD HE EXIST WHILE THE HEAVEN ABOVE WAS BEING BUILT, AND THE FOUNDATIONS OF THE EARTH BENEATH WERE BEING LAID; WHEN HUMID THINGS, PERCHANCE, EITHER BENUMBED WITH EXCESSIVE STIFFNESS WERE BECOMING CONGEALED, OR SEETHED WITH FIERY HEAT AND RENDERED SOLID WERE GROWING HARD? OR HOW COULD HE LIVE WHEN THE SUN WAS NOT YET ESTABLISHED, AND NEITHER GRAIN NOR ANIMALS WERE PRODUCED? THEREFORE IT WAS NECESSARY THAT MAN SHOULD BE LAST MADE, WHEN THE FINISHING HAND HAD NOW BEEN APPLIED TO THE WORLD AND TO ALL OTHER THINGS. FINALLY, THE SACRED WRITINGS TEACH THAT MAN WAS THE LAST WORK OF GOD, AND THAT HE WAS BROUGHT INTO THIS WORLD AS INTO A HOUSE PREPARED AND MADE READY; FOR ALL THINGS WERE MADE ON HIS ACCOUNT. THE POETS ALSO ACKNOWLEDGE THE SAME. OVID, HAVING DESCRIBED THE COMPLETION OF THE WORLD, AND THE FORMATION OF THE OTHER ANIMALS, ADDED: —

AN ANIMAL MORE SACRED THAN THESE, AND MORE CAPACIOUS OF A LOFTY MIND, WAS YET WANTING, AND WHICH MIGHT EXERCISE DOMINION OVER THE REST. MAN WAS PRODUCED.

SO IMPIOUS MUST WE THINK IT TO SEARCH INTO THOSE THINGS WHICH GOD WISHED TO BE KEPT SECRET! BUT HIS INQUIRIES WERE NOT MADE THROUGH A DESIRE OF HEARING OR LEARNING, BUT OF REFUTING; FOR HE WAS CONFIDENT THAT NO ONE COULD ASSERT THAT. AS THOUGH, IN TRUTH, IT WERE TO BE SUPPOSED THAT THESE THINGS WERE NOT MADE BY GOD, BECAUSE IT CANNOT BE PLAINLY SEEN IN WHAT MANNER THEY WERE CREATED! IF YOU HAD BEEN BROUGHT UP IN A WELL-BUILT AND ORNAMENTED HOUSE, AND HAD NEVER SEEN A WORKSHOP, WOULD YOU HAVE SUPPOSED THAT THAT HOUSE WAS NOT BUILT BY MAN, BECAUSE YOU DID NOT KNOW HOW IT WAS BUILT? YOU WOULD ASSUREDLY ASK THE SAME QUESTION ABOUT THE HOUSE WHICH YOU NOW ASK ABOUT THE WORLD — BY WHAT HANDS, WITH WHAT IMPLEMENTS, MAN HAD CONTRIVED SUCH GREAT WORKS; AND ESPECIALLY IF YOU SHOULD SEE LARGE STONES, IMMENSE BLOCKS, VAST COLUMNS, THE WHOLE WORK LOFTY AND ELEVATED, WOULD NOT THESE THINGS APPEAR TO YOU TO EXCEED THE MEASURE OF HUMAN STRENGTH, BECAUSE YOU WOULD NOT KNOW THAT THESE THINGS WERE MADE NOT SO MUCH BY STRENGTH AS BY SKILL AND INGENUITY?

BUT IF MAN, IN WHOM NOTHING IS PERFECT, NEVERTHELESS EFFECTS MORE BY SKILL THAN HIS FEEBLE STRENGTH WOULD PERMIT, WHAT REASON IS THERE WHY IT SHOULD APPEAR TO YOU INCREDIBLE, WHEN IT IS ALLEGED THAT THE WORLD WAS MADE BY GOD, IN WHOM, SINCE HE IS PERFECT, WISDOM CAN HAVE NO LIMIT, AND STRENGTH NO MEASURE? HIS WORKS ARE SEEN BY THE EYES; BUT HOW HE MADE THEM IS NOT SEEN EVEN BY THE MIND, BECAUSE, AS HERMES SAYS, THE MORTAL CANNOT DRAW NEAR TO (THAT IS, APPROACH NEARER, AND FOLLOW UP WITH THE UNDERSTANDING) THE IMMORTAL, THE TEMPORAL TO THE ETERNAL, THE CORRUPTIBLE TO THE INCORRUPTIBLE. AND ON THIS ACCOUNT THE EARTHLY ANIMAL IS AS YET INCAPABLE OF PERCEIVING HEAVENLY THINGS, BECAUSE IT IS SHUT IN AND HELD AS IT WERE IN CUSTODY BY THE BODY, SO THAT IT CANNOT DISCERN ALL THINGS WITH FREE AND UNRESTRAINED PERCEPTION. LET HIM KNOW,

THEREFORE, HOW FOOLISHLY HE ACTS, WHO INQUIRES INTO THINGS WHICH ARE INDESCRIBABLE. FOR THIS IS TO PASS THE LIMITS OF ONE'S OWN CONDITION, AND NOT TO UNDERSTAND HOW FAR IT IS PERMITTED MAN TO APPROACH. IN SHORT, WHEN GOD REVEALED THE TRUTH TO MAN, HE WISHED US ONLY TO KNOW THOSE THINGS WHICH IT CONCERNED MAN TO KNOW FOR THE ATTAINMENT OF LIFE; BUT AS TO THE THINGS WHICH RELATED TO A PROFANE AND EAGER CURIOSITY HE WAS SILENT, THAT THEY MIGHT BE SECRET. WHY, THEN, DO YOU INQUIRE INTO THINGS WHICH YOU CANNOT KNOW, AND IF YOU KNEW THEM YOU WOULD NOT BE HAPPIER. IT IS PERFECT WISDOM IN MAN, IF HE KNOWS THAT THERE IS BUT ONE GOD, AND THAT ALL THINGS WERE MADE BY HIM.

CHAPTER 10. OF THE WORLD, AND ITS PARTS, THE ELEMENTS AND SEASONS.

NOW, HAVING REFUTED THOSE WHO ENTERTAIN FALSE SENTIMENTS RESPECTING THE WORLD AND GOD ITS MAKER, LET US RETURN TO THE DIVINE WORKMANSHIP OF THE WORLD, CONCERNING WHICH WE ARE INFORMED IN THE SACRED WRITINGS OF OUR HOLY RELIGION. THEREFORE, FIRST OF ALL, GOD MADE THE HEAVEN, AND SUSPENDED IT ON HIGH, THAT IT MIGHT BE THE SEAT OF GOD HIMSELF, THE CREATOR. THEN HE FOUNDED THE EARTH, AND PLACED IT UNDER THE HEAVEN, AS A DWELLING-PLACE FOR MAN, WITH THE OTHER RACES OF ANIMALS. HE WILLED THAT IT SHOULD BE SURROUNDED AND HELD TOGETHER BY WATER. BUT HE ADORNED AND FILLED HIS OWN DWELLING-PLACE WITH BRIGHT LIGHTS; HE DECKED IT WITH THE SUN, AND THE SHINING ORB OF THE MOON, AND WITH THE GLITTERING SIGNS OF THE TWINKLING STARS; BUT HE PLACED ON THE EARTH THE DARKNESS, WHICH IS CONTRARY TO THESE. FOR OF ITSELF THE EARTH CONTAINS NO LIGHT, UNLESS IT RECEIVES IT FROM THE HEAVEN, IN WHICH HE PLACED PERPETUAL LIGHT, AND THE GODS ABOVE, AND ETERNAL LIFE; AND, ON THE CONTRARY, HE PLACED ON THE EARTH DARKNESS, AND THE INHABITANTS OF THE LOWER REGIONS, AND DEATH. FOR THESE THINGS ARE AS FAR REMOVED FROM THE FORMER ONES, AS EVIL THINGS ARE FROM GOOD, AND VICES FROM VIRTUES. HE ALSO ESTABLISHED TWO PARTS OF THE EARTH ITSELF OPPOSITE TO ONE ANOTHER, AND OF A DIFFERENT CHARACTER, — NAMELY, THE EAST AND THE WEST; AND OF THESE THE EAST IS ASSIGNED TO GOD, BECAUSE HE HIMSELF IS THE FOUNTAIN OF LIGHT, AND THE ENLIGHTENER OF ALL THINGS, AND BECAUSE HE MAKES US RISE TO ETERNAL LIFE. BUT THE WEST IS ASCRIBED TO THAT DISTURBED AND DEPRAVED MIND, BECAUSE IT CONCEALS THE LIGHT, BECAUSE IT ALWAYS BRINGS ON DARKNESS, AND BECAUSE IT MAKES MEN DIE AND PERISH IN THEIR SINS. FOR AS LIGHT BELONGS TO THE EAST, AND THE WHOLE COURSE OF LIFE DEPENDS UPON THE LIGHT, SO DARKNESS BELONGS TO THE WEST: BUT DEATH AND DESTRUCTION ARE CONTAINED IN DARKNESS. THEN HE MEASURED OUT IN THE SAME WAY THE OTHER PARTS — NAMELY, THE SOUTH AND THE NORTH, WHICH PARTS ARE CLOSELY UNITED WITH THE TWO FORMER. FOR THAT WHICH IS MORE GLOWING WITH THE WARMTH OF THE SUN, IS NEAREST TO AND CLOSELY UNITED WITH THE EAST; BUT THAT WHICH IS TORPID WITH COLDS AND PERPETUAL ICE BELONGS TO THE SAME DIVISION AS THE EXTREME WEST. FOR AS DARKNESS IS OPPOSED TO LIGHT, SO IS COLD TO HEAT. AS, THEREFORE, HEAT IS NEAREST TO LIGHT, SO IS THE SOUTH TO THE EAST; AND AS COLD IS NEAREST TO DARKNESS, SO IS THE NORTHERN REGION TO THE WEST. AND HE ASSIGNED TO EACH OF THESE PARTS ITS OWN TIME — NAMELY, THE SPRING TO THE EAST, THE SUMMER TO THE SOUTHERN REGION, THE AUTUMN BELONGS TO THE WEST, AND THE WINTER TO THE NORTH. IN THESE TWO PARTS ALSO, THE SOUTHERN AND THE NORTHERN, IS CONTAINED A FIGURE OF LIFE AND DEATH, BECAUSE LIFE CONSISTS IN HEAT, DEATH IN COLD. AND AS HEAT ARISES FROM FIRE, SO DOES COLD FROM WATER. AND ACCORDING TO THE DIVISION OF THESE PARTS HE ALSO MADE DAY AND NIGHT, TO COMPLETE BY ALTERNATE SUCCESSION WITH EACH OTHER THE COURSES AND PERPETUAL REVOLUTIONS OF TIME, WHICH WE CALL YEARS. THE DAY, WHICH THE FIRST EAST SUPPLIES, MUST BELONG TO GOD, AS ALL THINGS DO, WHICH ARE OF A BETTER CHARACTER. BUT THE NIGHT, WHICH THE EXTREME WEST BRINGS ON, BELONGS, INDEED, TO HIM WHOM WE HAVE SAID TO BE THE RIVAL OF GOD.

AND EVEN IN THE MAKING OF THESE GOD HAD REGARD TO THE FUTURE; FOR HE MADE THEM SO, THAT A REPRESENTATION OF TRUE RELIGION AND OF FALSE SUPERSTITIONS MIGHT BE SHOWN FROM THESE. FOR AS THE SUN, WHICH RISES DAILY, ALTHOUGH IT IS BUT ONE — FROM WHICH CICERO WOULD HAVE IT APPEAR THAT IT WAS CALLED SOL, BECAUSE THE STARS ARE OBSCURED, AND IT ALONE IS SEEN — YET, SINCE IT IS A TRUE LIGHT, AND OF PERFECT FULLNESS, AND OF MOST POWERFUL HEAT, AND ENLIGHTENS ALL THINGS WITH THE BRIGHTEST SPLENDOUR; SO GOD, ALTHOUGH HE IS ONE ONLY, IS POSSESSED OF PERFECT MAJESTY, AND MIGHT, AND SPLENDOUR. BUT NIGHT, WHICH WE SAY IS ASSIGNED TO THAT DEPRAVED ADVERSARY OF GOD, SHOWS BY A RESEMBLANCE THE MANY AND VARIOUS SUPERSTITIONS WHICH BELONG TO HIM. FOR ALTHOUGH INNUMERABLE STARS APPEAR TO GLITTER AND SHINE, YET, BECAUSE THEY ARE NOT FULL AND SOLID LIGHTS, AND SEND FORTH NO HEAT, NOR OVERPOWER THE DARKNESS BY THEIR MULTITUDE, THEREFORE THESE TWO THINGS ARE FOUND TO BE OF CHIEF IMPORTANCE, WHICH HAVE POWER DIFFERING FROM AND OPPOSED TO ONE ANOTHER — HEAT AND MOISTURE, WHICH GOD WONDERFULLY DESIGNED FOR THE SUPPORT AND PRODUCTION OF ALL THINGS. FOR SINCE THE POWER OF GOD CONSISTS IN HEAT AND FIRE, IF HE HAD NOT TEMPERED ITS ARDOUR AND FORCE BY MINGLING MATTER OF MOISTURE AND COLD, NOTHING COULD HAVE BEEN BORN OR HAVE EXISTED, BUT WHATEVER HAD BEGUN TO EXIST MUST IMMEDIATELY HAVE BEEN DESTROYED BY CONFLAGRATION. FROM WHICH ALSO SOME PHILOSOPHERS AND POETS SAID THAT THE WORLD WAS MADE UP OF A DISCORDANT CONCORD; BUT THEY DID NOT THOROUGHLY UNDERSTAND THE MATTER. HERACLITUS SAID THAT ALL THINGS WERE PRODUCED FROM FIRE; THALES OF MILETUS FROM WATER. EACH SAW SOMETHING OF THE TRUTH, AND YET EACH WAS IN ERROR: FOR IF ONE ELEMENT ONLY HAD EXISTED, WATER COULD NOT HAVE BEEN PRODUCED FROM FIRE, NOR, ON THE OTHER HAND, COULD FIRE FROM WATER; BUT IT IS MORE TRUE THAT ALL THINGS WERE PRODUCED FROM A MINGLING OF THE TWO. FIRE, INDEED, CANNOT BE MIXED WITH WATER, BECAUSE THEY ARE OPPOSED TO EACH OTHER; AND IF THEY CAME INTO COLLISION, THE ONE WHICH PROVED SUPERIOR MUST DESTROY THE OTHER. BUT THEIR SUBSTANCES MAY BE MINGLED. THE SUBSTANCE OF FIRE IS HEAT; OF WATER, MOISTURE. RIGHTLY THEREFORE DOES OVID SAY: —

FOR WHEN MOISTURE AND HEAT HAVE BECOME MINGLED, THEY CONCEIVE, AND ALL THINGS ARISE FROM THESE TWO. AND THOUGH FIRE IS AT VARIANCE WITH WATER, MOIST VAPOUR PRODUCES ALL THINGS, AND DISCORDANT CONCORD IS ADAPTED TO PRODUCTION.

FOR THE ONE ELEMENT IS, AS IT WERE, MASCULINE; THE OTHER, AS IT WERE, FEMININE: THE ONE ACTIVE, THE OTHER PASSIVE. AND ON THIS ACCOUNT IT WAS APPOINTED BY THE ANCIENTS THAT MARRIAGE CONTRACTS SHOULD BE RATIFIED BY THE SOLEMNITY OF FIRE AND WATER, BECAUSE THE YOUNG OF ANIMALS ARE FURNISHED WITH A BODY BY HEAT AND MOISTURE, AND ARE THUS ANIMATED TO LIFE.

FOR, SINCE EVERY ANIMAL CONSISTS OF SOUL AND BODY, THE MATERIAL OF THE BODY IS CONTAINED IN MOISTURE, THAT OF THE SOUL IN HEAT: WHICH WE MAY KNOW FROM THE OFFSPRING OF BIRDS; FOR THOUGH THESE ARE FULL OF THICK MOISTURE, UNLESS THEY ARE CHERISHED BY CREATIVE HEAT, THE MOISTURE CANNOT BECOME A BODY, NOR CAN THE BODY BE ANIMATED WITH LIFE. EXILES ALSO WERE ACCUSTOMED TO BE FORBIDDEN THE USE OF FIRE AND WATER: FOR AS YET IT SEEMED UNLAWFUL TO INFLICT CAPITAL PUNISHMENT ON ANY, HOWEVER GUILTY, INASMUCH AS THEY WERE MEN. WHEN, THEREFORE, THE USE OF THOSE THINGS IN WHICH THE LIFE OF MEN CONSISTS WAS FORBIDDEN, IT WAS DEEMED TO BE EQUIVALENT TO THE ACTUAL INFLICTION OF DEATH ON HIM WHO HAD BEEN THUS SENTENCED. OF SUCH IMPORTANCE WERE THESE TWO ELEMENTS CONSIDERED, THAT THEY BELIEVED THEM TO BE ESSENTIAL FOR THE PRODUCTION OF MAN, AND FOR THE SUSTAINING OF HIS LIFE. ONE OF THESE IS COMMON TO US WITH THE OTHER ANIMALS, THE OTHER HAS BEEN ASSIGNED TO MAN ALONE. FOR WE, BEING A HEAVENLY AND IMMORTAL RACE, MAKE USE OF FIRE, WHICH IS GIVEN TO US AS A PROOF OF IMMORTALITY, SINCE FIRE IS FROM HEAVEN; AND ITS NATURE, INASMUCH AS IT IS MOVEABLE AND RISES UPWARD, CONTAINS THE PRINCIPLE OF LIFE. BUT THE OTHER ANIMALS, INASMUCH AS THEY ARE ALTOGETHER MORTAL, MAKE USE OF WATER ONLY, WHICH IS A CORPOREAL AND EARTHLY ELEMENT. AND THE NATURE OF THIS, BECAUSE IT IS MOVEABLE, AND HAS A DOWNWARD INCLINATION, SHOWS A FIGURE OF DEATH. THEREFORE THE CATTLE DO NOT LOOK UP TO HEAVEN, NOR DO THEY ENTERTAIN RELIGIOUS SENTIMENTS, SINCE THE USE OF FIRE IS REMOVED FROM THEM. BUT FROM WHAT SOURCE OR IN WHAT MANNER GOD LIGHTED UP OR CAUSED TO FLOW THESE TWO PRINCIPAL ELEMENTS, FIRE AND WATER, HE WHO MADE THEM ALONE CAN KNOW.

CHAPTER 11. OF LIVING CREATURES, OF MAN; PROMETHEUS, DEUCALION, THE PARCÆ.

THEREFORE, HAVING FINISHED THE WORLD, HE COMMANDED THAT ANIMALS OF VARIOUS KINDS AND OF DISSIMILAR FORMS SHOULD BE CREATED, BOTH GREAT AND SMALLER. AND THEY WERE MADE IN PAIRS, THAT IS, ONE OF EACH SEX; FROM THE OFFSPRING OF WHICH BOTH THE AIR AND THE EARTH AND THE SEAS WERE FILLED. AND GOD GAVE NOURISHMENT TO ALL THESE BY THEIR KINDS FROM THE EARTH, THAT THEY MIGHT BE OF SERVICE TO MEN: SOME, FOR INSTANCE, WERE FOR FOOD, OTHERS FOR CLOTHING; BUT THOSE WHICH ARE OF GREAT STRENGTH HE GAVE, THAT THEY MIGHT ASSIST IN CULTIVATING THE EARTH, WHENCE THEY WERE CALLED BEASTS OF BURDEN. AND THUS, WHEN ALL THINGS HAD BEEN SETTLED WITH A WONDERFUL ARRANGEMENT, HE DETERMINED TO PREPARE FOR HIMSELF AN ETERNAL KINGDOM, AND TO CREATE INNUMERABLE SOULS, ON WHOM HE MIGHT BESTOW IMMORTALITY. THEN HE MADE FOR HIMSELF A FIGURE ENDOWED WITH PERCEPTION AND INTELLIGENCE, THAT IS, AFTER THE LIKENESS OF HIS OWN IMAGE, THAN WHICH NOTHING CAN BE MORE PERFECT: HE FORMED MAN OUT OF THE DUST OF THE GROUND, FROM WHICH HE WAS CALLED MAN, BECAUSE HE WAS MADE FROM THE EARTH. FINALLY, PLATO SAYS THAT THE HUMAN FORM WAS GODLIKE; AS DOES THE SIBYL, WHO SAYS —

YOU ARE MY IMAGE, O MAN, POSSESSED OF RIGHT REASON.

THE POETS ALSO HAVE NOT GIVEN A DIFFERENT ACCOUNT RESPECTING THIS FORMATION OF MAN, HOWEVER THEY MAY HAVE CORRUPTED IT; FOR THEY SAID THAT MAN WAS MADE BY PROMETHEUS FROM CLAY. THEY WERE NOT MISTAKEN IN THE MATTER ITSELF, BUT IN THE NAME OF THE ARTIFICER. FOR THEY HAD NEVER COME INTO CONTACT WITH A LINE OF THE TRUTH; BUT THE THINGS WHICH WERE HANDED DOWN BY THE ORACLES OF THE PROPHETS, AND CONTAINED IN THE SACRED BOOK OF GOD; THOSE THINGS COLLECTED FROM FABLES AND OBSCURE OPINION, AND DISTORTED, AS THE TRUTH IS WONT TO BE CORRUPTED BY THE MULTITUDE WHEN SPREAD ABROAD BY VARIOUS CONVERSATIONS, EVERYONE ADDING SOMETHING TO THAT WHICH HE HAD HEARD — THOSE THINGS THEY COMPRISED IN THEIR POEMS; AND IN THIS, INDEED, THEY ACTED FOOLISHLY, IN THAT THEY ATTRIBUTED SO WONDERFUL AND DIVINE A WORK TO MAN. FOR WHAT NEED WAS THERE THAT MAN SHOULD BE FORMED OF CLAY, WHEN HE MIGHT BE GENERATED IN THE SAME WAY IN WHICH PROMETHEUS HIMSELF WAS BORN FROM IAPETUS? FOR IF HE WAS A MAN, HE WAS ABLE TO BEGET A MAN, BUT NOT TO MAKE ONE. BUT HIS PUNISHMENT ON MOUNT CAUCASUS DECLARES THAT HE WAS NOT OF THE GODS. BUT NO ONE RECKONED HIS FATHER IAPETUS OR HIS UNCLE TITAN AS GODS, BECAUSE THE HIGH DIGNITY OF THE KINGDOM WAS IN POSSESSION OF SATURN ONLY, BY WHICH HE OBTAINED DIVINE HONOURS, TOGETHER WITH ALL HIS DESCENDANTS. THIS INVENTION OF THE POETS ADMITS OF REFUTATION BY MANY ARGUMENTS. IT IS AGREED BY ALL THAT THE DELUGE TOOK PLACE FOR THE DESTRUCTION OF WICKEDNESS, AND FOR ITS REMOVAL FROM THE EARTH. NOW, BOTH PHILOSOPHERS AND POETS, AND WRITERS OF ANCIENT HISTORY, ASSERT THE SAME, AND IN THIS THEY ESPECIALLY AGREE WITH THE LANGUAGE OF THE PROPHETS. IF, THEREFORE, THE FLOOD TOOK PLACE FOR THE PURPOSE OF DESTROYING WICKEDNESS, WHICH HAD INCREASED THROUGH THE EXCESSIVE MULTITUDE OF MEN, HOW WAS PROMETHEUS THE MAKER OF MAN, WHEN HIS SON DEUCALION IS SAID BY THE SAME WRITERS TO HAVE BEEN THE ONLY ONE WHO WAS PRESERVED ON ACCOUNT OF HIS RIGHTEOUSNESS? HOW COULD A SINGLE DESCENT AND A SINGLE GENERATION HAVE SO QUICKLY FILLED THE WORLD WITH MEN? BUT IT IS PLAIN THAT THEY HAVE CORRUPTED THIS ALSO, AS THEY DID THE FORMER ACCOUNT; SINCE THEY WERE IGNORANT BOTH AT WHAT TIME THE FLOOD HAPPENED ON THE EARTH, AND WHO IT WAS THAT DESERVED ON ACCOUNT OF HIS RIGHTEOUSNESS TO BE SAVED WHEN THE HUMAN RACE PERISHED, AND HOW AND WITH WHOM HE WAS SAVED: ALL OF WHICH ARE TAUGHT BY THE INSPIRED WRITINGS. IT IS PLAIN, THEREFORE, THAT THE ACCOUNT WHICH THEY GIVE RESPECTING THE WORK OF PROMETHEUS IS FALSE.

BUT BECAUSE I HAD SAID THAT THE POETS ARE NOT ACCUSTOMED TO SPEAK THAT WHICH IS ALTOGETHER UNTRUE, BUT TO WRAP UP IN FIGURES AND THUS TO OBSCURE THEIR ACCOUNTS, I DO NOT SAY THAT THEY SPOKE FALSELY IN THIS, BUT THAT FIRST OF ALL PROMETHEUS MADE THE IMAGE OF A MAN OF RICH AND SOFT CLAY, AND THAT HE FIRST ORIGINATED THE ART OF MAKING STATUES AND IMAGES; INASMUCH AS HE LIVED IN THE TIMES OF JUPITER, DURING WHICH TEMPLES BEGAN TO BE BUILT, AND NEW MODES OF WORSHIPPING THE GODS INTRODUCED. AND THUS THE TRUTH WAS CORRUPTED BY FALSEHOOD; AND THAT WHICH WAS SAID TO HAVE BEEN MADE BY GOD BEGAN ALSO TO BE ASCRIBED TO MAN, WHO IMITATED THE DIVINE WORK. BUT THE MAKING OF THE TRUE AND LIVING MAN FROM CLAY IS THE WORK OF GOD. AND THIS ALSO IS RELATED BY HERMES, WHO NOT ONLY SAYS THAT MAN WAS MADE BY GOD, AFTER THE IMAGE OF GOD, BUT HE EVEN TRIED TO EXPLAIN IN HOW SKILFUL A MANNER HE FORMED EACH LIMB IN THE HUMAN BODY, SINCE THERE IS NONE OF THEM WHICH IS NOT AS AVAILABLE FOR THE NECESSITY OF USE AS FOR BEAUTY. BUT EVEN THE STOICS, WHEN THEY DISCUSS THE SUBJECT OF PROVIDENCE, ATTEMPT TO DO THIS; AND TULLY FOLLOWED THEM IN MANY PLACES. BUT, HOWEVER, HE BRIEFLY TREATS OF A SUBJECT SO COPIOUS AND FRUITFUL, WHICH I NOW PASS OVER ON THIS ACCOUNT, BECAUSE I HAVE LATELY WRITTEN A PARTICULAR BOOK ON THIS SUBJECT TO MY DISCIPLE DEMETRIANUS. BUT I CANNOT HERE OMIT THAT WHICH SOME ERRING PHILOSOPHERS SAY, THAT MEN AND THE OTHER ANIMALS AROSE FROM THE EARTH WITHOUT ANY AUTHOR; WHENCE THAT EXPRESSION OF VIRGIL: —

AND THE EARTH-BORN RACE OF MEN RAISED ITS HEAD FROM THE HARD FIELDS.

AND THIS OPINION IS ESPECIALLY ENTERTAINED BY THOSE WHO DENY THE EXISTENCE OF A DIVINE PROVIDENCE. FOR THE STOICS ATTRIBUTE THE FORMATION OF ANIMALS TO DIVINE SKILL. BUT ARISTOTLE FREED HIMSELF FROM LABOUR AND TROUBLE, BY SAYING THAT THE WORLD ALWAYS EXISTED, AND THEREFORE THAT THE HUMAN RACE, AND THE OTHER THINGS WHICH ARE IN IT, HAD NO BEGINNING, BUT ALWAYS HAD BEEN, AND ALWAYS WOULD BE. BUT WHEN WE SEE THAT EACH ANIMAL SEPARATELY, WHICH HAD NO PREVIOUS EXISTENCE, BEGINS TO EXIST, AND CEASES TO EXIST, IT IS NECESSARY THAT THE WHOLE RACE MUST AT SOME TIME HAVE BEGUN TO EXIST, AND MUST CEASE AT SOME TIME BECAUSE IT HAD A BEGINNING.

FOR ALL THINGS MUST NECESSARILY BE COMPRISED IN THREE PERIODS OF TIME — THE PAST, THE PRESENT, AND THE FUTURE. THE COMMENCEMENT BELONGS TO THE PAST, EXISTENCE TO THE PRESENT, DISSOLUTION TO THE FUTURE. AND ALL THESE THINGS ARE SEEN IN THE CASE OF MEN INDIVIDUALLY: FOR WE BEGIN WHEN WE ARE BORN; AND WE EXIST WHILE WE LIVE; AND WE CEASE WHEN WE DIE. ON WHICH ACCOUNT THEY WOULD HAVE IT THAT THERE ARE THREE PARCÆ: ONE WHO WARPS THE WEB OF LIFE FOR MEN; THE SECOND, WHO WEAVES IT; THE THIRD, WHO CUTS AND FINISHES IT. BUT IN THE WHOLE RACE OF MEN, BECAUSE THE PRESENT TIME ONLY IS SEEN, YET FROM IT THE PAST ALSO, THAT IS, THE COMMENCEMENT, AND THE

FUTURE, THAT IS, THE DISSOLUTION, ARE INFERRED. FOR SINCE IT EXISTS, IT IS EVIDENT THAT AT SOME TIME IT BEGAN TO EXIST, FOR NOTHING CAN EXIST WITHOUT A BEGINNING; AND BECAUSE IT HAD A BEGINNING, IT IS EVIDENT THAT IT WILL AT SOME TIME HAVE AN END. FOR THAT CANNOT, AS A WHOLE, BE IMMORTAL, WHICH CONSISTS OF MORTALS. FOR AS WE ALL DIE INDIVIDUALLY, IT IS POSSIBLE THAT, BY SOME CALAMITY, ALL MAY PERISH SIMULTANEOUSLY: EITHER THROUGH THE UNPRODUCTIVENESS OF THE EARTH, WHICH SOMETIMES HAPPENS IN PARTICULAR CASES; OR THROUGH THE GENERAL SPREAD OF PESTILENCE, WHICH OFTEN DESOLATES SEPARATE CITIES AND COUNTRIES; OR BY THE CONFLAGRATION OF THE WORLD, AS IS SAID TO HAVE HAPPENED IN THE CASE OF PHAETHON; OR BY A DELUGE, AS IS REPORTED IN THE TIME OF DEUCALION, WHEN THE WHOLE RACE WAS DESTROYED WITH THE EXCEPTION OF ONE MAN. AND IF THIS DELUGE HAPPENED BY CHANCE, IT MIGHT ASSUREDLY HAVE HAPPENED THAT HE WHO WAS THE ONLY SURVIVOR SHOULD PERISH. BUT IF HE WAS RESERVED BY THE WILL OF DIVINE PROVIDENCE, AS IT CANNOT BE DENIED, TO RECRUIT MANKIND, IT IS EVIDENT THAT THE LIFE AND THE DESTRUCTION OF THE HUMAN RACE ARE IN THE POWER OF GOD. AND IF IT IS POSSIBLE FOR IT TO DIE ALTOGETHER, BECAUSE IT DIES IN PARTS, IT IS EVIDENT THAT IT HAD AN ORIGIN AT SOME TIME; AND AS THE LIABILITY TO DECAY BESPEAKS A BEGINNING, SO ALSO IT GIVES PROOF OF AN END. AND IF THESE THINGS ARE TRUE, ARISTOTLE WILL BE UNABLE TO MAINTAIN THAT THE WORLD ALSO ITSELF HAD NO BEGINNING. BUT IF PLATO AND EPICURUS EXTORT THIS FROM ARISTOTLE, YET PLATO AND ARISTOTLE, WHO THOUGHT THAT THE WORLD WOULD BE EVERLASTING, WILL, NOTWITHSTANDING THEIR ELOQUENCE, BE DEPRIVED OF THIS ALSO BY EPICURUS, BECAUSE IT FOLLOWS, THAT, AS IT HAD A BEGINNING, IT MUST ALSO HAVE AN END. BUT WE WILL SPEAK OF THESE THINGS AT GREATER LENGTH IN THE LAST BOOK. NOW LET US REVERT TO THE ORIGIN OF MAN.

CHAPTER 12. THAT ANIMALS WERE NOT PRODUCED SPONTANEOUSLY, BUT BY A DIVINE ARRANGEMENT, OF WHICH GOD WOULD HAVE GIVEN US THE KNOWLEDGE, IF IT WERE ADVANTAGEOUS FOR US TO KNOW IT.

THEY SAY THAT AT CERTAIN CHANGES OF THE HEAVEN, AND MOTIONS OF THE STARS, THERE EXISTED A KIND OF MATURITY FOR THE PRODUCTION OF ANIMALS; AND THUS THAT THE NEW EARTH, RETAINING THE PRODUCTIVE SEED, BROUGHT FORTH OF ITSELF CERTAIN VESSELS AFTER THE LIKENESS OF WOMBS, RESPECTING WHICH LUCRETIUS SAYS —

WOMBS GREW ATTACHED TO THE EARTH BY ROOTS;

AND THAT THESE, WHEN THEY HAD BECOME MATURE, BEING RENT BY THE COMPULSION OF NATURE, PRODUCED TENDER ANIMALS; AFTERWARDS, THAT THE EARTH ITSELF ABOUNDED WITH A KIND OF MOISTURE WHICH RESEMBLED MILK, AND THAT ANIMALS WERE SUPPORTED BY THIS NOURISHMENT. HOW, THEN, WERE THEY ABLE TO ENDURE OR AVOID THE FORCE OF THE COLD OR OF HEAT, OR TO BE BORN AT ALL, SINCE THE SUN WOULD SCORCH THEM OR THE COLD CONTRACT THEM? BUT, THEY SAY, AT THE BEGINNING OF THE WORLD THERE WAS NO WINTER NOR SUMMER, BUT A PERPETUAL SPRING OF AN EQUABLE TEMPERATURE. WHY, THEN, DO WE SEE THAT NONE OF THESE THINGS NOW HAPPENS? BECAUSE, THEY SAY, IT WAS NECESSARY THAT IT SHOULD ONCE HAPPEN, THAT ANIMALS MIGHT BE BORN; BUT AFTER THEY BEGAN TO EXIST, AND THE POWER OF GENERATION WAS GIVEN TO THEM, THE EARTH CEASED TO BRING FORTH, AND THE CONDITION OF TIME WAS CHANGED. OH, HOW EASY IT IS TO REFUTE FALSEHOODS! IN THE FIRST PLACE, NOTHING CAN EXIST IN THIS WORLD WHICH DOES NOT CONTINUE PERMANENT, AS IT BEGAN. FOR NEITHER WERE THE SUN AND MOON AND STARS THEN UNCREATED; NOR, HAVING BEEN CREATED, WERE THEY WITHOUT THEIR MOTIONS; NOR DID THAT DIVINE GOVERNMENT, WHICH MANAGES AND RULES THEIR COURSES, FAIL TO BEGIN ITS EXERCISE TOGETHER WITH THEM. IN THE NEXT PLACE, IF IT IS AS THEY SAY, THERE MUST OF NECESSITY BE A PROVIDENCE, AND THEY FALL INTO THAT VERY CONDITION WHICH THEY ESPECIALLY AVOID. FOR WHILE THE ANIMALS WERE YET UNBORN, IT IS PLAIN THAT SOME ONE PROVIDED THAT THEY SHOULD BE BORN, THAT THE WORLD MIGHT NOT APPEAR GLOOMY WITH WASTE AND DESOLATION. BUT, THAT THEY MIGHT BE PRODUCED FROM THE EARTH WITHOUT THE OFFICE OF PARENTS, PROVISION MUST HAVE BEEN MADE WITH GREAT JUDGMENT; AND IN THE NEXT PLACE, THAT THE MOISTURE CONDENSED FROM THE EARTH MIGHT BE FORMED INTO THE VARIOUS FIGURES OF BODIES; AND ALSO THAT, HAVING RECEIVED FROM THE VESSELS WITH WHICH THEY WERE COVERED THE POWER OF LIFE AND SENSATION, THEY MIGHT BE POURED FORTH, AS IT WERE, FROM THE WOMB OF MOTHERS, IS A WONDERFUL AND INDESCRIBABLE PROVISION. BUT LET US SUPPOSE THAT THIS ALSO HAPPENED BY CHANCE; THE CIRCUMSTANCES WHICH FOLLOW ASSUREDLY CANNOT BE BY CHANCE — THAT THE EARTH SHOULD AT ONCE FLOW WITH MILK, AND THAT THE TEMPERATURE OF THE ATMOSPHERE SHOULD BE EQUABLE. AND IF THESE THINGS PLAINLY HAPPENED, THAT THE NEWLY BORN ANIMALS MIGHT HAVE NOURISHMENT, OR BE FREE FROM DANGER, IT MUST BE THAT SOME ONE PROVIDED THESE THINGS BY SOME DIVINE COUNSEL.

BUT WHO IS ABLE TO MAKE THIS PROVISION EXCEPT GOD? LET US, HOWEVER, SEE WHETHER THE CIRCUMSTANCE ITSELF WHICH THEY ASSERT COULD HAVE TAKEN PLACE, THAT MEN SHOULD BE BORN FROM THE EARTH. IF ANY ONE CONSIDERS DURING HOW LONG A TIME AND IN WHAT MANNER AN INFANT IS REARED, HE WILL ASSUREDLY UNDERSTAND THAT THOSE EARTH-BORN CHILDREN COULD NOT POSSIBLY HAVE BEEN REARED WITHOUT SOME ONE TO BRING THEM UP. FOR THEY MUST HAVE LAIN FOR MANY MONTHS CAST FORTH, UNTIL THEIR SINEWS WERE STRENGTHENED, SO THAT THEY HAD POWER TO MOVE THEMSELVES AND TO CHANGE THEIR PLACE, WHICH CAN SCARCELY HAPPEN WITHIN THE SPACE OF ONE YEAR. NOW SEE WHETHER AN INFANT COULD HAVE LAIN THROUGH MANY MONTHS IN THE SAME MANNER AND IN THE SAME PLACE WHERE IT WAS CAST FORTH, WITHOUT DYING, OVERWHELMED AND CORRUPTED BY THAT MOISTURE OF THE EARTH WHICH IT SUPPLIED FOR THE SAKE OF NOURISHMENT, AND BY THE EXCREMENTS OF ITS OWN BODY MIXED TOGETHER. THEREFORE IT IS IMPOSSIBLE BUT THAT IT WAS REARED BY SOME ONE; UNLESS, INDEED, ALL ANIMALS ARE BORN NOT IN A TENDER CONDITION, BUT GROWN UP: AND IT NEVER CAME INTO THEIR MIND TO SAY THIS. THEREFORE THE WHOLE OF THAT METHOD IS IMPOSSIBLE AND VAIN; IF THAT CAN BE CALLED METHOD BY WHICH IT IS ATTEMPTED THAT THERE SHALL BE NO METHOD. FOR HE WHO SAYS THAT ALL THINGS ARE PRODUCED OF THEIR OWN ACCORD, AND ATTRIBUTES NOTHING TO DIVINE PROVIDENCE, HE ASSUREDLY DOES NOT ASSERT, BUT OVERTHROWS METHOD. BUT IF NOTHING CAN BE DONE OR PRODUCED WITHOUT DESIGN, IT IS PLAIN THAT THERE IS A DIVINE PROVIDENCE, TO WHICH THAT WHICH IS CALLED DESIGN PECULIARLY BELONGS. THEREFORE GOD, THE CONTRIVER OF ALL THINGS, MADE MAN. AND EVEN CICERO, THOUGH IGNORANT OF THE SACRED WRITINGS, SAW THIS, WHO IN HIS TREATISE ON THE LAWS, IN THE FIRST BOOK, HANDED DOWN THE SAME THING AS THE PROPHETS; AND I ADD HIS WORDS: THIS ANIMAL, FORESEEING, SAGACIOUS, VARIOUS, ACUTE, GIFTED WITH MEMORY, FULL OF METHOD AND DESIGN, WHICH WE CALL MAN, WAS PRODUCED BY THE SUPREME DEITY UNDER REMARKABLE CIRCUMSTANCES; FOR THIS ALONE OF SO MANY KINDS AND NATURES OF ANIMALS, PARTAKES OF JUDGMENT AND REFLECTION, WHEN ALL OTHER ANIMALS ARE DESTITUTE OF THEM. DO YOU SEE THAT THE MAN, ALTHOUGH FAR REMOVED FROM THE KNOWLEDGE OF THE TRUTH, YET, INASMUCH AS HE HELD THE IMAGE OF WISDOM, UNDERSTOOD THAT MAN COULD NOT BE PRODUCED EXCEPT BY GOD? BUT, HOWEVER, THERE IS NEED OF DIVINE TESTIMONY, LEST THAT OF MAN SHOULD BE INSUFFICIENT. THE SIBYL TESTIFIES THAT MAN IS THE WORK OF GOD: —

HE WHO IS THE ONLY GOD BEING THE INVINCIBLE CREATOR, HE HIMSELF FIXED THE FIGURE OF THE FORM OF MEN, HE HIMSELF MIXED THE NATURE OF ALL BELONGING TO THE GENERATION OF LIFE.

THE SACRED WRITINGS CONTAIN STATEMENTS TO THE SAME EFFECT. THEREFORE GOD DISCHARGED THE OFFICE OF A TRUE FATHER. HE HIMSELF FORMED THE BODY; HE HIMSELF INFUSED THE SOUL WITH WHICH WE BREATHE. WHATEVER WE ARE, IT IS ALTOGETHER HIS WORK. IN WHAT MANNER HE EFFECTED THIS HE WOULD HAVE TAUGHT US, IF IT WERE RIGHT FOR US TO KNOW; AS HE TAUGHT US OTHER THINGS, WHICH HAVE CONVEYED TO US THE KNOWLEDGE BOTH OF ANCIENT ERROR AND OF TRUE LIGHT.

CHAPTER 13. WHY MAN IS OF TWO SEXES; WHAT IS HIS FIRST DEATH, AND WHAT THE SECOND AND OF THE FAULT AND PUNISHMENT OF OUR FIRST PARENTS.

WHEN, THEREFORE, HE HAD FIRST FORMED THE MALE AFTER HIS OWN LIKENESS, THEN HE ALSO FASHIONED WOMAN AFTER THE IMAGE OF THE MAN HIMSELF, THAT THE TWO BY THEIR UNION MIGHT BE ABLE TO PERPETUATE THEIR RACE, AND TO FILL THE WHOLE EARTH WITH A MULTITUDE. BUT IN THE MAKING OF MAN HIMSELF HE CONCLUDED AND COMPLETED THE NATURE OF THOSE TWO MATERIALS WHICH WE HAVE SPOKEN OF AS CONTRARY TO EACH OTHER, FIRE AND WATER. FOR HAVING MADE THE BODY, HE BREATHED INTO IT A SOUL FROM THE VITAL SOURCE OF HIS OWN SPIRIT, WHICH IS EVERLASTING, THAT IT MIGHT BEAR THE SIMILITUDE OF THE WORLD ITSELF, WHICH IS COMPOSED OF OPPOSING ELEMENTS. FOR HE CONSISTS OF SOUL AND BODY, THAT IS, AS IT WERE, OF HEAVEN AND EARTH: SINCE THE SOUL BY WHICH WE LIVE, HAS ITS ORIGIN, AS IT WERE, OUT OF HEAVEN FROM GOD, THE BODY OUT OF THE EARTH, OF THE DUST OF WHICH WE HAVE SAID THAT IT WAS FORMED. EMPEDOCLES — WHOM YOU CANNOT TELL WHETHER TO RECKON AMONG POETS OR PHILOSOPHERS, FOR HE WROTE IN VERSE RESPECTING THE NATURE OF THINGS, AS DID LUCRETIUS AND VARRO AMONG THE ROMANS — DETERMINED THAT THERE WERE FOUR ELEMENTS, THAT IS, FIRE, AIR, WATER, AND EARTH; PERHAPS FOLLOWING TRISMEGISTUS, WHO SAID THAT OUR BODIES WERE COMPOSED OF THESE FOUR ELEMENTS BY GOD, FOR HE SAID THAT THEY CONTAINED IN THEMSELVES SOMETHING OF FIRE, SOMETHING OF AIR, SOMETHING OF WATER, AND SOMETHING OF EARTH, AND YET THAT THEY WERE NEITHER FIRE, NOR AIR, NOR WATER, NOR EARTH. AND THESE THINGS INDEED ARE NOT FALSE; FOR THE NATURE OF EARTH IS CONTAINED IN THE FLESH, THAT OF MOISTURE IN THE BLOOD, THAT OF AIR IN THE BREATH, THAT OF FIRE IN THE VITAL HEAT. BUT NEITHER CAN THE BLOOD BE SEPARATED FROM THE BODY, AS MOISTURE IS FROM THE EARTH; NOR THE VITAL HEAT FROM THE BREATH, AS FIRE FROM THE AIR: SO THAT OF ALL THINGS ONLY TWO ELEMENTS ARE FOUND, THE WHOLE NATURE OF WHICH IS INCLUDED IN THE FORMATION OF OUR BODY. MAN, THEREFORE, WAS MADE FROM DIFFERENT AND OPPOSITE SUBSTANCES, AS THE WORLD ITSELF WAS MADE FROM LIGHT AND DARKNESS, FROM LIFE AND DEATH; AND HE HAS ADMONISHED US THAT THESE TWO THINGS CONTEND AGAINST EACH OTHER IN MAN: SO THAT IF THE SOUL, WHICH HAS ITS ORIGIN FROM GOD, GAINS THE MASTERY, IT IS IMMORTAL, AND LIVES IN PERPETUAL LIGHT; IF, ON THE OTHER HAND, THE BODY SHALL OVERPOWER THE SOUL, AND SUBJECT IT TO ITS DOMINION, IT IS IN EVERLASTING DARKNESS AND DEATH. AND THE FORCE OF THIS IS NOT THAT IT ALTOGETHER ANNIHILATES THE SOULS OF THE UNRIGHTEOUS, BUT SUBJECTS THEM TO EVERLASTING PUNISHMENT.

WE TERM THAT PUNISHMENT THE SECOND DEATH, WHICH IS ITSELF ALSO PERPETUAL, AS ALSO IS IMMORTALITY. WE THUS DEFINE THE FIRST DEATH: DEATH IS THE DISSOLUTION OF THE NATURE OF LIVING BEINGS; OR THUS: DEATH IS THE SEPARATION OF BODY AND SOUL. BUT WE THUS DEFINE THE SECOND DEATH: DEATH IS THE SUFFERING OF ETERNAL PAIN; OR THUS: DEATH IS THE CONDEMNATION OF SOULS FOR THEIR DESERTS TO ETERNAL PUNISHMENTS. THIS DOES NOT EXTEND TO THE DUMB CATTLE, WHOSE SPIRITS, NOT BEING COMPOSED OF GOD, BUT OF THE COMMON AIR, ARE DISSOLVED BY DEATH. THEREFORE IN THIS UNION OF HEAVEN AND EARTH, THE IMAGE OF WHICH IS DEVELOPED IN MAN, THOSE THINGS WHICH BELONG TO GOD OCCUPY THE HIGHER PART, NAMELY THE SOUL, WHICH HAS DOMINION OVER THE BODY; BUT THOSE WHICH BELONG TO THE DEVIL OCCUPY THE LOWER PART, MANIFESTLY THE BODY: FOR THIS, BEING EARTHLY, OUGHT TO BE SUBJECT TO THE SOUL, AS THE EARTH IS TO HEAVEN. FOR IT IS, AS IT WERE, A VESSEL WHICH THIS HEAVENLY SPIRIT MAY EMPLOY AS A TEMPORARY DWELLING. THE DUTIES OF BOTH ARE — FOR THE LATTER, WHICH IS FROM HEAVEN AND FROM GOD, TO COMMAND; BUT FOR THE FORMER, WHICH IS FROM THE EARTH AND THE DEVIL, TO OBEY. AND THIS, INDEED, DID NOT ESCAPE THE NOTICE OF A DISSOLUTE MAN, SALLUST, WHO SAYS: BUT ALL OUR POWER CONSISTS IN THE SOUL AND BODY; WE USE THE SOUL TO COMMAND, THE BODY RATHER TO OBEY. IT HAD BEEN WELL IF HE HAD LIVED IN ACCORDANCE WITH HIS WORDS; FOR HE WAS A SLAVE TO THE MOST DEGRADING PLEASURES, AND HE DESTROYED THE EFFICACY OF HIS SENTIMENT BY THE DEPRAVITY OF HIS LIFE. BUT IF THE SOUL IS FIRE, AS WE HAVE SHOWN, IT OUGHT TO MOUNT UP TO HEAVEN AS FIRE, THAT IT MAY NOT BE EXTINGUISHED; THAT IS, IT OUGHT TO RISE TO THE IMMORTALITY WHICH IS IN HEAVEN. AND AS FIRE CANNOT BURN AND BE KEPT ALIVE UNLESS IT BE NOURISHED BY SOME RICH FUEL IN WHICH IT MAY HAVE SUSTENANCE, SO THE FUEL AND FOOD OF THE SOUL IS RIGHTEOUSNESS ALONE, BY WHICH IT IS NOURISHED UNTO LIFE. AFTER THESE THINGS, GOD, HAVING MADE MAN IN THE MANNER IN WHICH I HAVE POINTED OUT, PLACED HIM IN PARADISE, THAT IS, IN A MOST FRUITFUL AND PLEASANT GARDEN, WHICH HE PLANTED IN THE REGIONS OF THE EAST WITH EVERY KIND OF WOOD AND TREE, THAT HE MIGHT BE NOURISHED BY THEIR VARIOUS FRUITS; AND BEING FREE FROM ALL LABOURS, MIGHT DEVOTE HIMSELF ENTIRELY TO THE SERVICE OF GOD HIS FATHER.

THEN HE GAVE TO HIM FIXED COMMANDS, BY THE OBSERVANCE OF WHICH HE MIGHT CONTINUE IMMORTAL; OR IF HE TRANSGRESSED THEM, BE PUNISHED WITH DEATH. IT WAS ENJOINED THAT HE SHOULD NOT TASTE OF ONE TREE ONLY WHICH WAS IN THE MIDST OF THE GARDEN, IN WHICH HE HAD PLACED THE KNOWLEDGE OF GOOD AND EVIL. THEN THE ACCUSER, ENVYING THE WORKS OF GOD, APPLIED ALL HIS DECEITS AND ARTIFICES TO BEGUILE THE MAN, THAT HE MIGHT DEPRIVE HIM OF IMMORTALITY. AND FIRST HE ENTICED THE WOMAN BY FRAUD TO TAKE THE FORBIDDEN FRUIT, AND THROUGH HER INSTRUMENTALITY HE ALSO PERSUADED THE MAN HIMSELF TO TRANSGRESS THE LAW OF GOD. THEREFORE, HAVING OBTAINED THE KNOWLEDGE OF GOOD AND EVIL, HE BEGAN TO BE ASHAMED OF HIS NAKEDNESS, AND HID HIMSELF FROM THE FACE OF GOD, WHICH HE WAS NOT BEFORE ACCUSTOMED TO DO. THEN GOD DROVE OUT THE MAN FROM THE GARDEN, HAVING PASSED SENTENCE UPON THE SINNER, THAT HE MIGHT SEEK SUPPORT FOR HIMSELF BY LABOUR. AND HE SURROUNDED THE GARDEN ITSELF WITH FIRE, TO PREVENT THE APPROACH OF THE MAN UNTIL HE EXECUTE THE LAST JUDGMENT ON EARTH; AND HAVING REMOVED DEATH, RECALL RIGHTEOUS MEN, HIS WORSHIPPERS, TO THE SAME PLACE; AS THE SACRED WRITERS TEACH, AND THE ERYTHRÆAN SIBYL, WHEN SHE SAYS: BUT THEY WHO HONOUR THE TRUE GOD INHERIT EVERLASTING LIFE, THEMSELVES INHABITING TOGETHER PARADISE, THE BEAUTIFUL GARDEN, FOREVER. BUT SINCE THESE ARE THE LAST THINGS, WE WILL TREAT OF THEM IN THE LAST PART OF THIS WORK. NOW LET US EXPLAIN THOSE WHICH ARE FIRST. DEATH THEREFORE FOLLOWED MAN, ACCORDING TO THE SENTENCE OF GOD, WHICH EVEN THE SIBYL TEACHES IN HER VERSE, SAYING: MAN MADE BY THE VERY HANDS OF GOD, WHOM THE SERPENT TREACHEROUSLY BEGUILED THAT HE MIGHT COME TO THE FATE OF DEATH, AND RECEIVE THE KNOWLEDGE OF GOOD AND EVIL. THUS THE LIFE OF MAN BECAME LIMITED IN DURATION; BUT STILL, HOWEVER, LONG, INASMUCH AS IT WAS EXTENDED TO A THOUSAND YEARS. AND WHEN VARRO WAS NOT IGNORANT OF THIS, HANDED DOWN AS IT IS IN THE SACRED WRITINGS, AND SPREAD ABROAD BY THE KNOWLEDGE OF ALL, HE ENDEAVOURED TO GIVE REASONS WHY THE ANCIENTS WERE SUPPOSED TO HAVE LIVED A THOUSAND YEARS. FOR HE SAYS THAT AMONG THE EGYPTIANS MONTHS ARE ACCOUNTED AS YEARS: SO THAT THE CIRCUIT OF THE SUN THROUGH THE TWELVE SIGNS OF THE ZODIAC DOES NOT MAKE A YEAR, BUT THE MOON, WHICH TRAVERSES THAT SIGN-BEARING CIRCLE IN THE SPACE OF THIRTY DAYS; WHICH ARGUMENT IS MANIFESTLY FALSE. FOR NO ONE THEN EXCEEDED THE THOUSANDTH YEAR. BUT NOW THEY WHO ATTAIN TO THE HUNDREDTH YEAR, WHICH FREQUENTLY HAPPENS, UNDOUBTEDLY LIVE A THOUSAND AND TWO HUNDRED MONTHS. AND COMPETENT AUTHORITIES REPORT THAT

MEN ARE ACCUSTOMED TO REACH ONE HUNDRED AND TWENTY YEARS. BUT BECAUSE VARRO DID NOT KNOW WHY OR WHEN THE LIFE OF MAN WAS SHORTENED, HE HIMSELF SHORTENED IT, SINCE HE KNEW THAT IT WAS POSSIBLE FOR MAN TO LIVE A THOUSAND AND FOUR HUNDRED MONTHS.

CHAPTER 14. OF NOAH THE INVENTOR OF WINE, WHO FIRST HAD KNOWLEDGE OF THE STARS, AND OF THE ORIGIN OF FALSE RELIGIONS.

BUT AFTERWARDS GOD, WHEN HE SAW THE EARTH FILLED WITH WICKEDNESS AND CRIMES, DETERMINED TO DESTROY MANKIND WITH A DELUGE; BUT, HOWEVER, FOR RENEWING THE MULTITUDE, HE CHOSE ONE MAN, WHO, WHEN ALL WERE CORRUPTED, STOOD FORTH PRE-EMINENT, AS A REMARKABLE EXAMPLE OF RIGHTEOUSNESS. HE, WHEN SIX HUNDRED YEARS OLD, BUILT AN ARK, AS GOD HAD COMMANDED HIM, IN WHICH HE HIMSELF WAS SAVED, TOGETHER WITH HIS WIFE AND THREE SONS, AND AS MANY DAUGHTERS-IN-LAW, WHEN THE WATER HAD COVERED ALL THE LOFTIEST MOUNTAINS. THEN WHEN THE EARTH WAS DRY, GOD, EXECRATING THE WICKEDNESS OF THE FORMER AGE, THAT THE LENGTH OF LIFE MIGHT NOT AGAIN BE A CAUSE OF MEDITATING EVILS, GRADUALLY DIMINISHED THE AGE OF MAN BY EACH SUCCESSIVE GENERATION, AND PLACED A LIMIT AT A HUNDRED AND TWENTY YEARS, WHICH IT MIGHT NOT BE PERMITTED TO EXCEED. BUT HE, WHEN HE WENT FORTH FROM THE ARK, AS THE SACRED WRITINGS INFORM US, DILIGENTLY CULTIVATED THE EARTH, AND PLANTED A VINEYARD WITH HIS OWN HAND. FROM WHICH CIRCUMSTANCE THEY ARE REFUTED WHO REGARD BACCHUS AS THE AUTHOR OF WINE. FOR HE NOT ONLY PRECEDED BACCHUS, BUT ALSO SATURN AND URANUS, BY MANY GENERATIONS. AND WHEN HE HAD FIRST TAKEN THE FRUIT FROM THE VINEYARD, HAVING BECOME MERRY, HE DRANK EVEN TO INTOXICATION, AND LAY NAKED. AND WHEN ONE OF HIS SONS, WHOSE NAME WAS CHAM, HAD SEEN THIS, HE DID NOT COVER HIS FATHER'S NAKEDNESS, BUT WENT OUT AND TOLD THE CIRCUMSTANCE TO HIS BROTHERS ALSO. BUT THEY, HAVING TAKEN A GARMENT, ENTERED WITH THEIR FACES TURNED BACKWARDS, AND COVERED THEIR FATHER. GENESIS 9:23 AND WHEN THEIR FATHER BECAME AWARE OF WHAT HAD BEEN DONE HE DISOWNED AND SENT AWAY HIS SON. BUT HE WENT INTO EXILE, AND SETTLED IN A PART OF THAT LAND WHICH IS NOW CALLED ARABIA; AND THAT LAND WAS CALLED FROM HIM CHANAAN, AND HIS POSTERITY CHANAANITES. THIS WAS THE FIRST NATION WHICH WAS IGNORANT OF GOD, SINCE ITS PRINCE AND FOUNDER DID NOT RECEIVE FROM HIS FATHER THE WORSHIP OF GOD, BEING CURSED BY HIM; AND THUS HE LEFT TO HIS DESCENDANTS IGNORANCE OF THE DIVINE NATURE.

FROM THIS NATION ALL THE NEAREST PEOPLE FLOWED AS THE MULTITUDE INCREASED. BUT THE DESCENDANTS OF HIS FATHER WERE CALLED HEBREWS, AMONG WHOM THE RELIGION OF THE TRUE GOD WAS ESTABLISHED. BUT FROM THESE ALSO IN AFTER TIMES, WHEN THEIR NUMBER WAS MULTIPLIED EXCEEDINGLY, SINCE THE SMALL EXTENT OF THEIR SETTLEMENTS COULD NOT CONTAIN THEM, THEN YOUNG MEN, EITHER SENT BY THEIR PARENTS OR OF THEIR OWN ACCORD, BY THE COMPULSION OF POVERTY, LEAVING THEIR OWN LANDS TO SEEK FOR THEMSELVES NEW SETTLEMENTS, WERE SCATTERED IN ALL DIRECTIONS, AND FILLED ALL THE ISLANDS AND THE WHOLE EARTH; AND THUS BEING TORN AWAY FROM THE STEM OF THEIR SACRED ROOT, THEY ESTABLISHED FOR THEMSELVES AT THEIR OWN DISCRETION NEW CUSTOMS AND INSTITUTIONS. BUT THEY WHO OCCUPIED EGYPT WERE THE FIRST OF ALL WHO BEGAN TO LOOK UP TO AND ADORE THE HEAVENLY BODIES. AND BECAUSE THEY DID NOT SHELTER THEMSELVES IN HOUSES ON ACCOUNT OF THE QUALITY OF THE ATMOSPHERE, AND THE HEAVEN IS NOT OVERSPREAD WITH ANY CLOUDS IN THAT COUNTRY, THEY OBSERVED THE COURSES OF THE STARS, AND THEIR OBSCURATIONS, WHILE IN THEIR FREQUENT ADORATIONS THEY MORE CAREFULLY AND FREELY BEHELD THEM. THEN AFTERWARDS, INDUCED BY CERTAIN PRODIGIES, THEY INVENTED MONSTROUS FIGURES OF ANIMALS, THAT THEY MIGHT WORSHIP THEM; THE AUTHORS OF WHICH WE WILL PRESENTLY DISCLOSE. BUT THE OTHERS, WHO WERE SCATTERED OVER THE EARTH, ADMIRING THE ELEMENTS OF THE WORLD, BEGAN TO WORSHIP THE HEAVEN, THE SUN, THE EARTH, THE SEA, WITHOUT ANY IMAGES AND TEMPLES, AND OFFERED SACRIFICES TO THEM IN THE OPEN AIR, UNTIL IN PROCESS OF TIME THEY ERECTED TEMPLES AND STATUES TO THE MOST POWERFUL KINGS, AND ORIGINATED THE PRACTICE OF HONOURING THEM WITH VICTIMS AND ODOURS; AND THUS WANDERING FROM THE KNOWLEDGE OF GOD, THEY BEGAN TO BE HEATHENS. THEY ERR, THEREFORE, WHO CONTEND THAT THE WORSHIP OF THE GODS WAS FROM THE BEGINNING OF THE WORLD, AND THAT HEATHENISM WAS PRIOR TO THE RELIGION OF GOD: FOR THEY THINK THAT THIS WAS DISCOVERED AFTERWARDS, BECAUSE THEY ARE IGNORANT OF THE SOURCE AND ORIGIN OF THE TRUTH. NOW LET US RETURN TO THE BEGINNING OF THE WORLD.

CHAPTER 15. OF THE CORRUPTION OF ANGELS, AND THE TWO KINDS OF DEMONS.

WHEN, THEREFORE, THE NUMBER OF MEN HAD BEGUN TO INCREASE, GOD IN HIS FORETHOUGHT, LEST THE DEVIL, TO WHOM FROM THE BEGINNING HE HAD GIVEN POWER OVER THE EARTH, SHOULD BY HIS SUBTLETY EITHER CORRUPT OR DESTROY MEN, AS HE HAD DONE AT FIRST, SENT ANGELS FOR THE PROTECTION AND IMPROVEMENT OF THE HUMAN RACE; AND INASMUCH AS HE HAD GIVEN THESE A FREE WILL, HE ENJOINED THEM ABOVE ALL THINGS NOT TO DEFILE THEMSELVES WITH CONTAMINATION FROM THE EARTH, AND THUS LOSE THE DIGNITY OF THEIR HEAVENLY NATURE. HE PLAINLY PROHIBITED THEM FROM DOING THAT WHICH HE KNEW THAT THEY WOULD DO, THAT THEY MIGHT ENTERTAIN NO HOPE OF PARDON. THEREFORE, WHILE THEY ABODE AMONG MEN, THAT MOST DECEITFUL RULER OF THE EARTH, BY HIS VERY ASSOCIATION, GRADUALLY ENTICED THEM TO VICES, AND POLLUTED THEM BY INTERCOURSE WITH WOMEN. THEN, NOT BEING ADMITTED INTO HEAVEN ON ACCOUNT OF THE SINS INTO WHICH THEY HAD PLUNGED THEMSELVES, THEY FELL TO THE EARTH. THUS FROM ANGELS THE DEVIL MAKES THEM TO BECOME HIS SATELLITES AND ATTENDANTS. BUT THEY WHO WERE BORN FROM THESE, BECAUSE THEY WERE NEITHER ANGELS NOR MEN, BUT BEARING A KIND OF MIXED NATURE, WERE NOT ADMITTED INTO HELL, AS THEIR FATHERS WERE NOT INTO HEAVEN. THUS THERE CAME TO BE TWO KINDS OF DEMONS; ONE OF HEAVEN, THE OTHER OF THE EARTH. THE LATTER ARE THE WICKED SPIRITS, THE AUTHORS OF ALL THE EVILS WHICH ARE DONE, AND THE SAME DEVIL IS THEIR PRINCE. WHENCE TRISMEGISTUS CALLS HIM THE RULER OF THE DEMONS. BUT GRAMMARIANS SAY THAT THEY ARE CALLED DEMONS, AS THOUGH DŒMONES, THAT IS, SKILLED AND ACQUAINTED WITH MATTERS: FOR THEY THINK THAT THESE ARE GODS. THEY ARE ACQUAINTED, INDEED, WITH MANY FUTURE EVENTS, BUT NOT ALL, SINCE IT IS NOT PERMITTED THEM ENTIRELY TO KNOW THE COUNSEL OF GOD; AND THEREFORE THEY ARE ACCUSTOMED TO ACCOMMODATE THEIR ANSWERS TO AMBIGUOUS RESULTS. THE POETS BOTH KNOW THEM TO BE DEMONS, AND SO DESCRIBE THEM. HESIOD THUS SPEAKS:—

THESE ARE THE DEMONS ACCORDING TO THE WILL OF ZEUS, GOOD, LIVING ON THE EARTH, THE GUARDIANS OF MORTAL MEN.

AND THIS IS SAID FOR THIS PURPOSE, BECAUSE GOD HAD SENT THEM AS GUARDIANS TO THE HUMAN RACE; BUT THEY THEMSELVES ALSO, THOUGH THEY ARE THE DESTROYERS OF MEN, YET WISH THEMSELVES TO APPEAR AS THEIR GUARDIANS, THAT THEY THEMSELVES MAY BE WORSHIPPED, AND GOD MAY NOT BE WORSHIPPED. THE PHILOSOPHERS ALSO DISCUSS THE SUBJECT OF THESE BEINGS. FOR PLATO ATTEMPTED EVEN TO EXPLAIN THEIR NATURES IN HIS BANQUET; AND SOCRATES SAID THAT THERE WAS A DEMON CONTINUALLY ABOUT HIM, WHO HAD BECOME ATTACHED TO HIM WHEN A BOY, BY WHOSE WILL AND DIRECTION HIS LIFE WAS GUIDED. THE ART ALSO AND POWER OF THE MAGI ALTOGETHER CONSISTS IN THE INFLUENCES OF THESE; INVOKED BY WHOM THEY DECEIVE THE SIGHT OF MEN WITH DECEPTIVE ILLUSIONS, SO THAT THEY DO NOT SEE THOSE THINGS WHICH EXIST, AND THINK THAT THEY SEE THOSE THINGS WHICH DO NOT EXIST. THESE CONTAMINATED AND ABANDONED SPIRITS, AS I SAY, WANDER OVER THE WHOLE EARTH, AND CONTRIVE A SOLACE FOR THEIR OWN PERDITION BY THE DESTRUCTION OF MEN. THEREFORE THEY FILL EVERY PLACE WITH SNARES, DECEITS, FRAUDS, AND ERRORS; FOR THEY CLING TO INDIVIDUALS, AND OCCUPY WHOLE HOUSES FROM DOOR TO DOOR, AND ASSUME TO THEMSELVES THE NAME OF GENII; FOR BY THIS WORD THEY TRANSLATE DEMONS IN THE LATIN LANGUAGE. THEY CONSECRATE THESE IN THEIR HOUSES, TO THESE THEY DAILY POUR OUT LIBATIONS OF WINE, AND WORSHIP THE WISE DEMONS AS GODS OF THE EARTH, AND AS AVERTERS OF THOSE EVILS WHICH THEY THEMSELVES CAUSE AND IMPOSE. AND THESE, SINCE SPIRITS ARE WITHOUT SUBSTANCE AND NOT TO BE GRASPED, INSINUATE THEMSELVES INTO THE BODIES OF MEN; AND SECRETLY WORKING IN THEIR INWARD PARTS, THEY CORRUPT THE HEALTH, HASTEN DISEASES, TERRIFY THEIR SOULS WITH DREAMS, HARASS THEIR MINDS WITH PHRENZIES, THAT BY THESE EVILS THEY MAY COMPEL MEN TO HAVE RECOURSE TO THEIR AID.

CHAPTER 16. THAT DEMONS HAVE NO POWER OVER THOSE WHO ARE ESTABLISHED IN THE FAITH.

AND THE NATURE OF ALL THESE DECEITS IS OBSCURE TO THOSE WHO ARE WITHOUT THE TRUTH. FOR THEY THINK THAT THOSE DEMONS PROFIT THEM WHEN THEY CEASE TO INJURE, WHEREAS THEY HAVE NO POWER EXCEPT TO INJURE. SOME ONE MAY PERCHANCE SAY THAT THEY ARE THEREFORE TO BE WORSHIPPED, THAT THEY MAY NOT INJURE, SINCE THEY HAVE THE POWER TO INJURE. THEY DO INDEED INJURE, BUT THOSE ONLY BY WHOM THEY ARE FEARED, WHOM THE POWERFUL AND LOFTY HAND OF GOD DOES NOT PROTECT, WHO ARE UNINITIATED IN THE MYSTERY OF TRUTH. BUT THEY FEAR THE RIGHTEOUS, THAT IS, THE WORSHIPPERS OF GOD, ADJURED BY WHOSE NAME THEY DEPART FROM THE BODIES OF THE POSSESSED: FOR, BEING LASHED BY THEIR WORDS AS THOUGH BY SCOURGES, THEY NOT ONLY CONFESS THEMSELVES TO BE DEMONS, BUT EVEN UTTER THEIR OWN NAMES — THOSE WHICH ARE ADORED IN THE TEMPLES — WHICH THEY GENERALLY DO IN THE PRESENCE OF THEIR OWN WORSHIPPERS; NOT, IT IS PLAIN, TO THE DISGRACE OF RELIGION, BUT TO THE DISGRACE OF THEIR OWN HONOUR, BECAUSE THEY CANNOT SPEAK FALSELY TO GOD, BY WHOM THEY ARE ADJURED, NOR TO THE RIGHTEOUS, BY WHOSE VOICE THEY ARE TORTURED. THEREFORE OFTTIMES HAVING UTTERED THE GREATEST HOWLINGS, THEY CRY OUT THAT THEY ARE BEATEN, AND ARE ON FIRE, AND THAT THEY ARE JUST ON THE POINT OF COMING FORTH: SO MUCH POWER HAS THE KNOWLEDGE OF GOD, AND RIGHTEOUSNESS! WHOM, THEREFORE, CAN THEY INJURE, EXCEPT THOSE WHOM THEY HAVE IN THEIR OWN POWER? IN SHORT, HERMES AFFIRMS THAT THOSE WHO HAVE KNOWN GOD ARE NOT ONLY SAFE FROM THE ATTACKS OF DEMONS, BUT THAT THEY ARE NOT EVEN BOUND BY FATE. THE ONLY PROTECTION, HE SAYS, IS PIETY, FOR OVER A PIOUS MAN NEITHER EVIL DEMON NOR FATE HAS ANY POWER: FOR GOD RESCUES THE PIOUS MAN FROM ALL EVIL; FOR THE ONE AND ONLY GOOD THING AMONG MEN IS PIETY. AND WHAT PIETY IS, HE TESTIFIES IN ANOTHER PLACE, IN THESE WORDS: FOR PIETY IS THE KNOWLEDGE OF GOD. ASCLEPIUS ALSO, HIS DISCIPLE, MORE FULLY EXPRESSED THE SAME SENTIMENT IN THAT FINISHED DISCOURSE WHICH HE WROTE TO THE KING. EACH OF THEM, IN TRUTH, AFFIRMS THAT THE DEMONS ARE THE ENEMIES AND HARASSERS OF MEN, AND ON THIS ACCOUNT TRISMEGISTUS CALLS THEM WICKED ANGELS; SO FAR WAS HE FROM BEING IGNORANT THAT FROM HEAVENLY BEINGS THEY WERE CORRUPTED, AND BEGAN TO BE EARTHLY.

CHAPTER 17. THAT ASTROLOGY, SOOTHSAYING, AND SIMILAR ARTS ARE THE INVENTION OF DEMONS.

THESE WERE THE INVENTORS OF ASTROLOGY, AND SOOTHSAYING, AND DIVINATION, AND THOSE PRODUCTIONS WHICH ARE CALLED ORACLES, AND NECROMANCY, AND THE ART OF MAGIC, AND WHATEVER EVIL PRACTICES BESIDES THESE MEN EXERCISE, EITHER OPENLY OR IN SECRET. NOW ALL THESE THINGS ARE FALSE OF THEMSELVES, AS THE ERYTHRÆAN SIBYL TESTIFIES: —

SINCE ALL THESE THINGS ARE ERRONEOUS,
WHICH FOOLISH MEN SEARCH AFTER DAY BY DAY.

BUT THESE SAME AUTHORITIES BY THEIR COUNTENANCE CAUSE IT TO BE BELIEVED THAT THEY ARE TRUE. THUS THEY DELUDE THE CREDULITY OF MEN BY LYING DIVINATION, BECAUSE IT IS NOT EXPEDIENT FOR THEM TO LAY OPEN THE TRUTH. THESE ARE THEY WHO TAUGHT MEN TO MAKE IMAGES AND STATUES; WHO, IN ORDER THAT THEY MIGHT TURN AWAY THE MINDS OF MEN FROM THE WORSHIP OF THE TRUE GOD, CAUSE THE COUNTENANCES OF DEAD KINGS, FASHIONED AND ADORNED WITH EXQUISITE BEAUTY, TO BE ERECTED AND CONSECRATED, AND ASSUMED TO THEMSELVES THEIR NAMES, AS THOUGH THEY WERE ASSUMING SOME CHARACTERS. BUT THE MAGICIANS, AND THOSE WHOM THE PEOPLE TRULY CALL ENCHANTERS, WHEN THEY PRACTICE THEIR DETESTABLE ARTS, CALL UPON THEM BY THEIR TRUE NAMES, THOSE HEAVENLY NAMES WHICH ARE READ IN THE SACRED WRITINGS. MOREOVER, THESE IMPURE AND WANDERING SPIRITS, THAT THEY MAY THROW ALL THINGS INTO CONFUSION, AND OVERSPREAD THE MINDS OF MEN WITH ERRORS, INTERWEAVE AND MINGLE FALSE THINGS WITH TRUE. FOR THEY THEMSELVES FEIGNED THAT THERE ARE MANY HEAVENLY BEINGS, AND ONE KING OF ALL, JUPITER; BECAUSE THERE ARE MANY SPIRITS OF ANGELS IN HEAVEN, AND ONE PARENT AND LORD OF ALL, GOD. BUT THEY HAVE CONCEALED THE TRUTH UNDER FALSE NAMES, AND WITHDRAWN IT FROM SIGHT.

FOR GOD, AS I HAVE SHOWN IN THE BEGINNING, DOES NOT NEED A NAME, SINCE HE IS ALONE; NOR DO THE ANGELS, INASMUCH AS THEY ARE IMMORTAL, EITHER SUFFER OR WISH THEMSELVES TO BE CALLED GODS: FOR THEIR ONE AND ONLY DUTY IS TO SUBMIT TO THE WILL OF GOD, AND NOT TO DO ANYTHING AT ALL EXCEPT AT HIS COMMAND. FOR WE SAY THAT THE WORLD IS SO GOVERNED BY GOD, AS A PROVINCE IS BY ITS RULER; AND NO ONE WOULD SAY THAT HIS ATTENDANTS ARE HIS SHARERS IN THE ADMINISTRATION OF THE PROVINCE, ALTHOUGH BUSINESS IS CARRIED ON BY THEIR SERVICE. AND YET THESE CAN EFFECT SOMETHING CONTRARY TO THE COMMANDS OF THE RULER, THROUGH HIS IGNORANCE; WHICH IS THE RESULT OF MAN'S CONDITION. BUT THAT GUARDIAN OF THE WORLD AND RULER OF THE UNIVERSE, WHO KNOWS ALL THINGS, FROM WHOSE DIVINE EYES NOTHING IS CONCEALED, HAS ALONE WITH HIS SON THE POWER OVER ALL THINGS; NOR IS THERE ANYTHING IN THE ANGELS EXCEPT THE NECESSITY OF OBEDIENCE. THEREFORE THEY WISH NO HONOUR TO BE PAID TO THEM, SINCE ALL THEIR HONOUR IS IN GOD. BUT THEY WHO HAVE REVOLTED FROM THE SERVICE OF GOD, BECAUSE THEY ARE ENEMIES OF THE TRUTH, AND BETRAYERS OF GOD ATTEMPT TO CLAIM FOR THEMSELVES THE NAME AND WORSHIP OF GODS; NOT THAT THEY DESIRE ANY HONOUR (FOR WHAT HONOUR IS THERE TO THE LOST?), NOR THAT THEY MAY INJURE GOD, WHO CANNOT BE INJURED, BUT THAT THEY MAY INJURE MEN, WHOM THEY STRIVE TO TURN AWAY FROM THE WORSHIP AND KNOWLEDGE OF THE TRUE MAJESTY, THAT THEY MAY NOT BE ABLE TO OBTAIN IMMORTALITY, WHICH THEY THEMSELVES HAVE LOST THROUGH THEIR WICKEDNESS. THEREFORE THEY DRAW ON DARKNESS, AND OVERSPREAD THE TRUTH WITH OBSCURITY, THAT MEN MAY NOT KNOW THEIR LORD AND FATHER. AND THAT THEY MAY EASILY ENTICE THEM, THEY CONCEAL THEMSELVES IN THE TEMPLES, AND ARE CLOSE AT HAND AT ALL SACRIFICES; AND THEY OFTEN GIVE PRODIGIES, THAT MEN, ASTONISHED BY THEM, MAY ATTACH TO IMAGES A BELIEF IN THEIR DIVINE POWER AND INFLUENCE. HENCE IT IS THAT THE STONE WAS CUT BY THE AUGUR WITH A RAZOR; THAT JUNO OF VEII ANSWERED THAT SHE WISHED TO REMOVE TO ROME; THAT FORTUNA MULIEBRIS ANNOUNCED THE THREATENING DANGER; THAT THE SHIP FOLLOWED THE HAND OF CLAUDIA; THAT JUNO WHEN PLUNDERED, AND THE LOCRIAN PROSERPINE, AND THE MILESIAN CERES, PUNISHED THE SACRILEGIOUS; THAT HERCULES EXACTED VENGEANCE FROM APPIUS, AND JUPITER FROM ATINIUS, AND MINERVA FROM CÆSAR. HENCE IT WAS THAT THE SERPENT SENT FOR FROM EPIDAURUS FREED THE CITY OF ROME FROM PESTILENCE. FOR THE CHIEF OF THE DEMONS WAS HIMSELF CARRIED THERE IN HIS OWN FORM, WITHOUT ANY DISSEMBLING; IF INDEED THE AMBASSADORS WHO WERE SENT FOR THAT PURPOSE BROUGHT WITH THEM A SERPENT OF IMMENSE SIZE.

BUT THEY ESPECIALLY DECEIVE IN THE CASE OF ORACLES, THE JUGGLERIES OF WHICH THE PROFANE CANNOT DISTINGUISH FROM THE TRUTH; AND THEREFORE THEY IMAGINE THAT COMMANDS, AND VICTORIES, AND WEALTH, AND PROSPEROUS ISSUES OF AFFAIRS, ARE BESTOWED BY THEM — IN SHORT, THAT THE STATE HAS OFTEN BEEN FREED FROM IMMINENT DANGERS BY THEIR INTERPOSITION; WHICH DANGERS THEY HAVE BOTH ANNOUNCED, AND WHEN APPEASED WITH SACRIFICES, HAVE AVERTED. BUT ALL THESE THINGS ARE DECEITS. FOR SINCE THEY HAVE A PRESENTIMENT OF THE ARRANGEMENTS OF GOD, INASMUCH AS THEY HAVE BEEN HIS MINISTERS, THEY INTERPOSE THEMSELVES IN THESE MATTERS, THAT WHATEVER THINGS HAVE BEEN ACCOMPLISHED OR ARE IN THE COURSE OF ACCOMPLISHMENT BY GOD, THEY THEMSELVES MAY ESPECIALLY APPEAR TO BE DOING OR TO HAVE DONE; AND AS OFTEN AS ANY ADVANTAGE IS HANGING OVER ANY PEOPLE OR CITY, ACCORDING TO THE PURPOSE OF GOD, EITHER BY PRODIGIES, OR DREAMS, OR ORACLES, THEY PROMISE THAT THEY WILL BRING IT TO PASS, IF TEMPLES, HONOURS, AND SACRIFICES ARE GIVEN TO THEM. AND ON THE OFFERING OF THESE, WHEN THE NECESSARY RESULT COMES TO PASS, THEY ACQUIRE FOR THEMSELVES THE GREATEST VENERATION. HENCE TEMPLES ARE VOWED, AND NEW IMAGES CONSECRATED; HERDS OF VICTIMS ARE SLAIN; AND WHEN ALL THESE THINGS ARE DONE, YET THE LIFE AND SAFETY OF THOSE WHO HAVE PERFORMED THEM ARE NOT THE LESS SACRIFICED. BUT AS OFTEN AS DANGERS THREATEN, THEY PROFESS THAT THEY ARE ANGRY ON ACCOUNT OF SOME LIGHT AND TRIFLING CAUSE; AS JUNO WAS WITH VARRO, BECAUSE HE HAD PLACED A BEAUTIFUL BOY ON THE CARRIAGE OF JUPITER TO GUARD THE DRESS, AND ON THIS ACCOUNT THE ROMAN NAME WAS ALMOST DESTROYED AT CANNÆ. BUT IF JUNO FEARED A SECOND GANYMEDE, WHY DID THE ROMAN YOUTH SUFFER PUNISHMENT? OR IF THE GODS REGARD THE LEADERS ONLY, AND NEGLECT THE REST OF THE MULTITUDE, WHY DID VARRO ALONE ESCAPE WHO ACTED THUS, AND WHY WAS PAULUS, WHO WAS INNOCENT, SLAIN? ASSUREDLY NOTHING THEN HAPPENED TO THE ROMANS BY THE FATES OF THE HOSTILE JUNO, WHEN HANNIBAL BY CRAFT AND VALOUR DISPATCHED TWO ARMIES OF THE ROMAN PEOPLE. FOR JUNO DID NOT VENTURE EITHER TO DEFEND CARTHAGE, WHERE WERE HER ARMS AND CHARIOT, OR TO INJURE THE ROMANS; FOR

SHE HAD HEARD THAT SONS OF TROY
WERE BORN HER CARTHAGE TO DESTROY.

BUT THESE ARE THE DELUSIONS OF THOSE WHO, CONCEALING THEMSELVES UNDER THE NAMES OF THE DEAD, LAY SNARES FOR THE LIVING. THEREFORE, WHETHER THE IMPENDING DANGER CAN BE AVOIDED, THEY WISH IT TO APPEAR THAT THEY AVERTED IT, HAVING BEEN APPEASED; OR IF IT CANNOT BE AVOIDED, THEY CONTRIVE THAT IT MAY APPEAR TO HAVE HAPPENED THROUGH DISREGARD OF THEM. THUS THEY ACQUIRE TO THEMSELVES AUTHORITY AND FEAR FROM MEN, WHO ARE IGNORANT OF THEM. BY THIS SUBTLETY AND BY THESE ARTS THEY HAVE CAUSED THE KNOWLEDGE OF THE TRUE AND ONLY GOD TO FAIL AMONG ALL NATIONS. FOR, BEING DESTROYED BY THEIR OWN VICES, THEY RAGE AND USE VIOLENCE THAT THEY MAY DESTROY OTHERS. THEREFORE THESE ENEMIES OF THE HUMAN RACE EVEN DEVISED HUMAN VICTIMS, TO DEVOUR AS MANY LIVES AS POSSIBLE.

CHAPTER 18. OF THE PATIENCE AND VENGEANCE OF GOD, THE WORSHIP OF DEMONS, AND FALSE RELIGIONS.
SOME ONE WILL SAY, WHY THEN DOES GOD PERMIT THESE THINGS TO BE DONE, AND NOT APPLY A REMEDY TO SUCH DISASTROUS ERRORS? THAT EVILS MAY BE AT VARIANCE WITH GOOD; THAT VICES MAY BE OPPOSED TO VIRTUES; THAT HE MAY HAVE SOME WHOM HE MAY PUNISH, AND OTHERS WHOM HE MAY HONOUR. FOR HE HAS DETERMINED AT THE LAST TIMES TO PASS JUDGMENT ON THE LIVING AND THE DEAD, CONCERNING WHICH JUDGMENT I SHALL SPEAK IN THE LAST BOOK. HE DELAYS, THEREFORE, UNTIL THE END OF THE TIMES SHALL COME, WHEN HE MAY POUR OUT HIS WRATH WITH HEAVENLY POWER AND MIGHT, AS

PROPHECIES OF PIOUS SEERS
RING TERROR IN THE 'WILDERED EARS.

BUT NOW HE SUFFERS MEN TO ERR, AND TO BE IMPIOUS EVEN TOWARDS HIMSELF, JUST, AND MILD, AND PATIENT AS HE IS. FOR IT IS IMPOSSIBLE THAT HE IN WHOM IS PERFECT EXCELLENCE SHOULD NOT ALSO BE OF PERFECT PATIENCE. WHENCE SOME IMAGINE, THAT GOD IS ALTOGETHER FREE FROM ANGER, BECAUSE HE IS NOT SUBJECT TO AFFECTIONS, WHICH ARE PERTURBATIONS OF THE MIND; FOR EVERY ANIMAL WHICH IS LIABLE TO AFFECTIONS AND EMOTIONS IS FRAIL. BUT THIS PERSUASION ALTOGETHER TAKES AWAY TRUTH AND RELIGION. BUT LET THIS SUBJECT OF DISCUSSING THE ANGER OF GOD BE LAID ASIDE FOR THE PRESENT; BECAUSE THE MATTER IS VERY COPIOUS, AND TO BE MORE WIDELY TREATED IN A WORK DEVOTED TO THE SUBJECT. WHOEVER SHALL HAVE WORSHIPPED AND FOLLOWED THESE MOST WICKED SPIRITS, WILL NEITHER ENJOY HEAVEN NOR THE LIGHT, WHICH ARE GOD'S; BUT WILL FALL INTO THOSE THINGS WHICH WE HAVE SPOKEN OF AS BEING ASSIGNED IN THE DISTRIBUTION OF THINGS TO THE PRINCE OF THE EVIL ONES HIMSELF — NAMELY, INTO DARKNESS, AND HELL, AND EVERLASTING PUNISHMENT.

I HAVE SHOWN THAT THE RELIGIOUS RITES OF THE GODS ARE VAIN IN A THREEFOLD MANNER: IN THE FIRST PLACE, BECAUSE THOSE IMAGES WHICH ARE WORSHIPPED ARE REPRESENTATIONS OF MEN WHO ARE DEAD; AND THAT IS A WRONG AND INCONSISTENT THING, THAT THE IMAGE OF A MAN SHOULD BE WORSHIPPED BY THE IMAGE OF GOD, FOR THAT WHICH WORSHIPS IS LOWER AND WEAKER THAN THAT WHICH IS WORSHIPPED : THEN THAT IT IS AN INEXPIABLE CRIME TO DESERT THE LIVING IN ORDER THAT YOU MAY SERVE MEMORIALS OF THE DEAD, WHO CAN NEITHER GIVE LIFE NOR LIGHT TO ANY ONE, FOR THEY ARE THEMSELVES WITHOUT IT: AND THAT THERE IS NO OTHER GOD BUT ONE, TO WHOSE JUDGMENT AND POWER EVERY SOUL IS SUBJECT. IN THE SECOND PLACE, THAT THE SACRED IMAGES THEMSELVES, TO WHICH MOST SENSELESS MEN DO SERVICE, ARE DESTITUTE OF ALL PERCEPTION, SINCE THEY ARE EARTH. BUT WHO CANNOT UNDERSTAND THAT IT IS UNLAWFUL FOR AN UPRIGHT ANIMAL TO BEND ITSELF THAT IT MAY ADORE THE EARTH? WHICH IS PLACED BENEATH OUR FEET FOR THIS PURPOSE, THAT IT MAY BE TRODDEN UPON, AND NOT ADORED BY US, WHO HAVE BEEN RAISED FROM IT, AND HAVE RECEIVED AN ELEVATED POSITION BEYOND THE OTHER LIVING CREATURES, THAT WE MAY NOT TURN OURSELVES AGAIN DOWNWARD, NOR CAST THIS HEAVENLY COUNTENANCE TO THE EARTH, BUT MAY DIRECT OUR EYES TO THAT QUARTER TO WHICH THE CONDITION OF THEIR NATURE HAS DIRECTED, AND THAT WE MAY ADORE AND WORSHIP NOTHING EXCEPT THE SINGLE DEITY OF OUR ONLY CREATOR AND FATHER, WHO MADE MAN OF AN ERECT FIGURE, THAT WE MAY KNOW THAT WE ARE CALLED FORTH TO HIGH AND HEAVENLY THINGS. IN THE THIRD PLACE, BECAUSE THE SPIRITS WHICH PRESIDE OVER THE RELIGIOUS RITES THEMSELVES, BEING CONDEMNED AND CAST OFF BY GOD, WALLOW OVER THE EARTH, WHO NOT ONLY ARE UNABLE TO AFFORD ANY ADVANTAGE TO THEIR WORSHIPPERS, SINCE THE POWER OF ALL THINGS IS IN THE HANDS OF ONE ALONE, BUT EVEN DESTROY THEM WITH DEADLY ATTRACTIONS AND ERRORS; SINCE THIS IS THEIR DAILY BUSINESS, TO INVOLVE MEN IN DARKNESS, THAT THE TRUE GOD MAY NOT BE SOUGHT BY THEM. THEREFORE THEY ARE NOT TO BE WORSHIPPED, BECAUSE THEY LIE UNDER THE SENTENCE OF GOD. FOR IT IS A VERY GREAT CRIME TO DEVOTE ONE'S SELF TO THE POWER OF THOSE WHOM, IF YOU FOLLOW RIGHTEOUSNESS, YOU ARE ABLE TO EXCEL IN POWER, AND TO DRIVE OUT AND PUT TO FLIGHT BY ADJURATION OF THE DIVINE NAME. BUT IF IT APPEARS THAT THESE RELIGIOUS RITES ARE VAIN IN SO MANY WAYS AS I HAVE SHOWN, IT IS MANIFEST THAT THOSE WHO EITHER MAKE PRAYERS TO THE DEAD, OR VENERATE THE EARTH, OR MAKE OVER THEIR SOULS TO UNCLEAN SPIRITS, DO NOT ACT AS BECOMES MEN, AND THAT THEY WILL SUFFER PUNISHMENT FOR THEIR IMPIETY AND GUILT, WHO, REBELLING AGAINST GOD, THE FATHER OF THE HUMAN RACE, HAVE UNDERTAKEN INEXPIABLE RITES, AND VIOLATED EVERY SACRED LAW.

CHAPTER 19. OF THE WORSHIP OF IMAGES AND EARTHLY OBJECTS.
WHOEVER, THEREFORE, IS ANXIOUS TO OBSERVE THE OBLIGATIONS TO WHICH MAN IS LIABLE, AND TO MAINTAIN A REGARD FOR HIS NATURE, LET HIM RAISE HIMSELF FROM THE GROUND, AND, WITH MIND LIFTED UP, LET HIM DIRECT HIS EYES TO HEAVEN: LET HIM NOT SEEK GOD UNDER HIS FEET, NOR DIG UP FROM HIS FOOTPRINTS AN OBJECT OF VENERATION, FOR WHATEVER LIES BENEATH MAN MUST NECESSARILY BE INFERIOR TO MAN; BUT LET HIM SEEK IT ALOFT, LET HIM SEEK IT IN THE HIGHEST PLACE: FOR NOTHING CAN BE GREATER THAN MAN, EXCEPT THAT WHICH IS ABOVE MAN. BUT GOD IS GREATER THAN MAN: THEREFORE HE IS ABOVE, AND NOT BELOW; NOR IS HE TO BE SOUGHT IN THE LOWEST, BUT RATHER IN THE HIGHEST REGION. WHEREFORE IT IS UNDOUBTED THAT THERE IS NO RELIGION WHEREVER THERE IS AN IMAGE. FOR IF RELIGION CONSISTS OF DIVINE THINGS, AND THERE IS NOTHING DIVINE EXCEPT IN HEAVENLY THINGS; IT FOLLOWS THAT IMAGES ARE WITHOUT RELIGION, BECAUSE THERE CAN BE NOTHING HEAVENLY IN THAT WHICH IS MADE FROM THE EARTH. AND THIS, INDEED, MAY BE PLAIN TO A WISE MAN FROM THE VERY NAME. FOR WHATEVER IS AN IMITATION, THAT MUST OF NECESSITY BE FALSE; NOR CAN ANYTHING RECEIVE THE NAME OF A TRUE OBJECT WHICH COUNTERFEITS THE TRUTH BY DECEPTION AND IMITATION. BUT IF ALL IMITATION IS NOT PARTICULARLY A SERIOUS MATTER, BUT AS IT WERE A SPORT AND JEST, THEN THERE IS NO RELIGION IN IMAGES, BUT A MIMICRY OF RELIGION. THAT WHICH IS TRUE IS THEREFORE TO BE PREFERRED TO ALL THINGS WHICH ARE FALSE; EARTHLY THINGS ARE TO BE TRAMPLED UPON, THAT WE MAY OBTAIN HEAVENLY THINGS. FOR THIS IS THE STATE OF THE CASE, THAT WHOSOEVER SHALL PROSTRATE HIS SOUL, WHICH HAS ITS ORIGIN FROM HEAVEN, TO THE SHADES BENEATH, AND THE LOWEST THINGS, MUST FALL TO THAT PLACE TO WHICH HE HAS CAST HIMSELF. THEREFORE HE OUGHT TO BE MINDFUL OF HIS NATURE AND CONDITION, AND ALWAYS TO STRIVE AND AIM AT THINGS ABOVE. AND WHOEVER SHALL DO THIS, HE WILL BE JUDGED ALTOGETHER WISE, HE JUST, HE A MAN: HE, IN SHORT, WILL BE JUDGED WORTHY OF HEAVEN WHOM HIS PARENT WILL RECOGNISE NOT AS ABJECT, NOR CAST DOWN TO THE EARTH AFTER THE MANNER OF THE BEASTS, BUT RATHER STANDING AND UPRIGHT AS HE MADE HIM.

CHAPTER 20. OF PHILOSOPHY AND THE TRUTH.
A GREAT AND DIFFICULT PORTION OF THE WORK WHICH I HAVE UNDERTAKEN, UNLESS I AM DECEIVED, HAS BEEN COMPLETED; AND THE MAJESTY OF HEAVEN SUPPLYING THE POWER OF SPEAKING, WE HAVE DRIVEN AWAY INVETERATE ERRORS. BUT NOW A GREATER AND MORE DIFFICULT CONTEST WITH PHILOSOPHERS IS PROPOSED TO US, THE HEIGHT OF WHOSE LEARNING AND ELOQUENCE, AS SOME MASSIVE STRUCTURE, IS OPPOSED TO ME. FOR AS IN THE FORMER CASE WE WERE OPPRESSED BY A MULTITUDE, AND ALMOST BY THE UNIVERSAL AGREEMENT OF ALL NATIONS, SO IN THIS SUBJECT WE ARE OPPRESSED BY THE AUTHORITY OF MEN EXCELLING IN EVERY KIND OF PRAISE. BUT WHO CAN BE IGNORANT THAT THERE IS MORE WEIGHT IN A SMALLER NUMBER OF LEARNED MEN THAN IN A GREATER NUMBER OF IGNORANT PERSONS? BUT WE MUST NOT DESPAIR THAT, UNDER THE GUIDANCE OF GOD AND THE TRUTH, THESE ALSO MAY BE TURNED ASIDE FROM THEIR OPINION; NOR DO I THINK THAT THEY WILL BE SO OBSTINATE AS TO DENY THAT THEY BEHOLD WITH SOUND AND OPEN EYES THE SUN AS HE SHINES IN HIS BRILLIANCY. ONLY LET THAT BE TRUE WHICH THEY THEMSELVES ARE ACCUSTOMED TO PROFESS, THAT THEY ARE POSSESSED WITH THE DESIRE OF INVESTIGATION, AND I SHALL ASSUREDLY SUCCEED IN CAUSING THEM TO BELIEVE THAT THE TRUTH WHICH THEY HAVE LONG SOUGHT FOR HAS BEEN AT LENGTH FOUND, AND TO CONFESS THAT IT COULD NOT HAVE BEEN FOUND BY THE ABILITIES OF MAN.

DIVINE INSTITUTES, BOOK III
(OF THE FALSE WISDOM OF PHILOSOPHERS)

CHAPTER 1. A COMPARISON OF THE TRUTH WITH ELOQUENCE: WHY THE PHILOSOPHERS DID NOT ATTAIN TO IT. OF THE SIMPLE STYLE OF THE SCRIPTURES.
SINCE IT IS SUPPOSED THAT THE TRUTH STILL LIES HIDDEN IN OBSCURITY — EITHER THROUGH THE ERROR AND IGNORANCE OF THE COMMON PEOPLE, WHO ARE THE SLAVES OF VARIOUS AND FOOLISH SUPERSTITIONS, OR THROUGH THE PHILOSOPHERS, WHO BY THE PERVERSENESS OF THEIR MINDS CONFUSE RATHER THAN THROW LIGHT UPON IT — I COULD WISH THAT THE POWER OF ELOQUENCE HAD FALLEN TO MY LOT, THOUGH NOT SUCH AS IT WAS IN MARCUS TULLIUS, FOR THAT WAS EXTRAORDINARY AND ADMIRABLE, BUT IN SOME DEGREE APPROACHING IT; THAT, BEING SUPPORTED AS MUCH BY THE STRENGTH OF TALENT AS IT HAS WEIGHT BY ITS OWN FORCE, THE TRUTH MIGHT AT LENGTH COME FORTH, AND HAVING DISPELLED AND REFUTED PUBLIC ERRORS, AND THE ERRORS OF THOSE WHO ARE CONSIDERED WISE, MIGHT INTRODUCE AMONG THE HUMAN RACE A BRILLIANT LIGHT. AND I COULD WISH THAT THIS WERE SO, FOR TWO REASONS: EITHER THAT MEN MIGHT MORE READILY BELIEVE THE TRUTH WHEN ADORNED WITH EMBELLISHMENTS, SINCE THEY EVEN BELIEVE FALSEHOOD, BEING CAPTIVATED BY THE ADORNMENT OF SPEECH AND THE ENTICEMENT OF WORDS; OR, AT ALL EVENTS, THAT THE PHILOSOPHERS THEMSELVES MIGHT BE OVERPOWERED BY US, MOST OF ALL BY THEIR OWN ARMS, IN WHICH THEY ARE ACCUSTOMED TO PRIDE THEMSELVES AND TO PLACE CONFIDENCE.

BUT SINCE GOD HAS WILLED THIS TO BE THE NATURE OF THE CASE, THAT SIMPLE AND UNDISGUISED TRUTH SHOULD BE MORE CLEAR, BECAUSE IT HAS SUFFICIENT ORNAMENT OF ITSELF, AND ON THIS ACCOUNT IT IS CORRUPTED WHEN EMBELLISHED WITH ADORNINGS FROM WITHOUT, BUT THAT FALSEHOOD SHOULD PLEASE BY MEANS OF A SPLENDOUR NOT ITS OWN, BECAUSE BEING CORRUPT OF ITSELF IT VANISHES AND MELTS AWAY, UNLESS IT IS SET OFF AND POLISHED WITH DECORATION SOUGHT FROM ANOTHER SOURCE; I BEAR IT WITH EQUANIMITY THAT A MODERATE DEGREE OF TALENT HAS BEEN GRANTED TO ME. BUT IT IS NOT IN RELIANCE UPON ELOQUENCE, BUT UPON THE TRUTH, THAT I HAVE UNDERTAKEN THIS WORK — A WORK, PERHAPS, TOO GREAT TO BE SUSTAINED BY MY STRENGTH; WHICH, HOWEVER, EVEN IF I SHOULD FAIL, THE TRUTH ITSELF WILL COMPLETE, WITH THE ASSISTANCE OF GOD, WHOSE OFFICE THIS IS. FOR WHEN I KNOW THAT THE GREATEST ORATORS HAVE OFTEN BEEN OVERCOME BY PLEADERS OF MODERATE ABILITY, BECAUSE THE POWER OF TRUTH IS SO GREAT THAT IT DEFENDS ITSELF EVEN IN SMALL THINGS BY ITS OWN CLEARNESS: WHY SHOULD I IMAGINE THAT IT WILL BE OVERWHELMED IN A CAUSE OF THE GREATEST IMPORTANCE BY MEN WHO ARE INGENIOUS AND ELOQUENT, AS I ADMIT, BUT WHO SPEAK FALSE THINGS; AND NOT THAT IT SHOULD APPEAR BRIGHT AND ILLUSTRIOUS, IF NOT BY OUR SPEECH, WHICH IS VERY FEEBLE, AND FLOWS FROM A SLIGHT FOUNTAIN, BUT BY ITS OWN LIGHT? NOR, IF THERE HAVE BEEN PHILOSOPHERS WORTHY OF ADMIRATION ON ACCOUNT OF THEIR LITERARY ERUDITION, SHOULD I ALSO YIELD TO THEM THE KNOWLEDGE AND LEARNING OF THE TRUTH, WHICH NO ONE CAN ATTAIN TO BY REFLECTION OR DISPUTATION. NOR DO I NOW DISPARAGE THE PURSUIT OF THOSE WHO WISHED TO KNOW THE TRUTH, BECAUSE GOD HAS MADE THE NATURE OF MAN MOST DESIROUS OF ARRIVING AT THE TRUTH; BUT I ASSERT AND MAINTAIN THIS AGAINST THEM, THAT THE EFFECT DID NOT FOLLOW THEIR HONEST AND WELL-DIRECTED WILL, BECAUSE THEY NEITHER KNEW WHAT WAS TRUE IN ITSELF, NOR HOW, NOR WHERE, NOR WITH WHAT MIND IT IS TO BE SOUGHT. AND THUS, WHILE THEY DESIRE TO REMEDY THE ERRORS OF MEN, THEY HAVE BECOME ENTANGLED IN SNARES AND THE GREATEST ERRORS. I HAVE THEREFORE BEEN LED TO THIS TASK OF REFUTING PHILOSOPHY BY THE VERY ORDER OF THE SUBJECT WHICH I HAVE UNDERTAKEN.

FOR SINCE ALL ERROR ARISES EITHER FROM FALSE RELIGION OR FROM WISDOM, IN REFUTING ERROR IT IS NECESSARY TO OVERTHROW BOTH. FOR INASMUCH AS IT HAS BEEN HANDED DOWN TO US IN THE SACRED WRITINGS THAT THE THOUGHTS OF PHILOSOPHERS ARE FOOLISH, THIS VERY THING IS TO BE PROVED BY FACT AND BY ARGUMENTS, THAT NO ONE, INDUCED BY THE HONOURABLE NAME OF WISDOM, OR DECEIVED BY THE SPLENDOUR OF EMPTY ELOQUENCE, MAY PREFER TO GIVE CREDENCE TO HUMAN RATHER THAN TO DIVINE THINGS. WHICH THINGS, INDEED, ARE RELATED IN A CONCISE AND SIMPLE MANNER. FOR IT WAS NOT BEFITTING THAT, WHEN GOD WAS SPEAKING TO MAN, HE SHOULD CONFIRM HIS WORDS BY ARGUMENTS, AS THOUGH HE WOULD NOT OTHERWISE BE REGARDED

WITH CONFIDENCE: BUT, AS IT WAS RIGHT, HE SPOKE AS THE MIGHTY JUDGE OF ALL THINGS, TO WHOM IT BELONGS NOT TO ARGUE, BUT TO PRONOUNCE SENTENCE. HE HIMSELF, AS GOD, IS TRUTH. BUT WE, SINCE WE HAVE DIVINE TESTIMONY FOR EVERYTHING, WILL ASSUREDLY SHOW BY HOW MUCH SURER ARGUMENTS TRUTH MAY BE DEFENDED, WHEN EVEN FALSE THINGS ARE SO DEFENDED THAT THEY ARE ACCUSTOMED TO APPEAR TRUE. WHEREFORE THERE IS NO REASON WHY WE SHOULD GIVE SO MUCH HONOUR TO PHILOSOPHERS AS TO FEAR THEIR ELOQUENCE. FOR THEY MIGHT SPEAK WELL AS MEN OF LEARNING; BUT THEY COULD NOT SPEAK TRULY, BECAUSE THEY HAD NOT LEARNED THE TRUTH FROM HIM IN WHOSE POWER IT WAS. NOR, INDEED, SHALL WE EFFECT ANYTHING GREAT IN CONVICTING THEM OF IGNORANCE, WHICH THEY THEMSELVES VERY OFTEN CONFESS. SINCE THEY ARE NOT BELIEVED IN THAT ONE POINT ALONE IN WHICH ALONE THEY OUGHT TO HAVE BEEN BELIEVED, I WILL ENDEAVOUR TO SHOW THAT THEY NEVER SPOKE SO TRULY AS WHEN THEY UTTERED THEIR OPINION RESPECTING THEIR OWN IGNORANCE.

CHAPTER 2. OF PHILOSOPHY, AND HOW VAIN WAS ITS OCCUPATION IN SETTING FORTH THE TRUTH.

NOW, SINCE THE FALSEHOOD OF SUPERSTITIONS HAS BEEN SHOWN IN THE TWO FORMER BOOKS, AND THE ORIGIN ITSELF OF THE WHOLE ERROR HAS BEEN SET FORTH, IT IS THE BUSINESS OF THIS BOOK TO SHOW THE EMPTINESS AND FALSEHOOD OF PHILOSOPHY ALSO, THAT, ALL ERROR BEING REMOVED, THE TRUTH MAY BE BROUGHT TO LIGHT AND BECOME MANIFEST. LET US BEGIN, THEREFORE, FROM THE COMMON NAME OF PHILOSOPHY, THAT WHEN THE HEAD ITSELF IS DESTROYED, AN EASIER APPROACH MAY BE OPEN TO US FOR DEMOLISHING THE WHOLE BODY; IF INDEED THAT CAN BE CALLED A BODY, THE PARTS AND MEMBERS OF WHICH ARE AT VARIANCE WITH ONE ANOTHER, AND ARE NOT UNITED TOGETHER BY ANY CONNECTING LINK, BUT, AS IT WERE, DISPERSED AND SCATTERED, APPEAR TO PALPITATE RATHER THAN TO LIVE. PHILOSOPHY IS (AS THE NAME INDICATES, AND THEY THEMSELVES DEFINE IT) THE LOVE OF WISDOM. BY WHAT ARGUMENT, THEN, CAN I PROVE THAT PHILOSOPHY IS NOT WISDOM, RATHER THAN BY THAT DERIVED FROM THE MEANING OF THE NAME ITSELF? FOR HE WHO DEVOTES HIMSELF TO WISDOM IS MANIFESTLY NOT YET WISE, BUT DEVOTES HIMSELF TO THE SUBJECT THAT HE MAY BE WISE. IN THE OTHER ARTS IT APPEARS WHAT THIS DEVOTEDNESS EFFECTS, AND TO WHAT IT TENDS: FOR WHEN ANY ONE BY LEARNING HAS ATTAINED TO THESE, HE IS NOW CALLED, NOT A DEVOTED FOLLOWER OF THE PROFESSION, BUT AN ARTIFICER. BUT IT IS SAID IT WAS ON ACCOUNT OF MODESTY THAT THEY CALLED THEMSELVES DEVOTED TO WISDOM, AND NOT WISE. NAY, IN TRUTH, PYTHAGORAS, WHO FIRST INVENTED THIS NAME, SINCE HE HAD A LITTLE MORE WISDOM THAN THOSE OF EARLY TIMES, WHO REGARDED THEMSELVES AS WISE, UNDERSTOOD THAT IT WAS IMPOSSIBLE BY ANY HUMAN STUDY TO ATTAIN TO WISDOM, AND THEREFORE THAT A PERFECT NAME OUGHT NOT TO BE APPLIED TO AN INCOMPREHENSIBLE AND IMPERFECT SUBJECT. AND, THEREFORE, WHEN HE WAS ASKED WHAT WAS HIS PROFESSION, HE ANSWERED THAT HE WAS A PHILOSOPHER, THAT IS, A SEARCHER AFTER WISDOM. IF, THEREFORE, PHILOSOPHY SEARCHES AFTER WISDOM, IT IS NOT WISDOM ITSELF, BECAUSE IT MUST OF NECESSITY BE ONE THING WHICH SEARCHES, AND ANOTHER WHICH IS SEARCHED FOR; NOR IS THE SEARCHING ITSELF CORRECT, BECAUSE IT CAN FIND NOTHING.

BUT I AM NOT PREPARED TO CONCEDE EVEN THAT PHILOSOPHERS ARE DEVOTED TO THE PURSUIT OF WISDOM, BECAUSE BY THAT PURSUIT THERE IS NO ATTAINING TO WISDOM. FOR IF THE POWER OF FINDING THE TRUTH WERE CONNECTED WITH THIS PURSUIT, AND IF THIS PURSUIT WERE A KIND OF ROAD TO WISDOM, IT WOULD AT LENGTH BE FOUND. BUT SINCE SO MUCH TIME AND TALENT HAVE BEEN WASTED IN THE SEARCH FOR IT, AND IT HAS NOT YET BEEN GAINED, IT IS PLAIN THAT THERE IS NO WISDOM THERE. THEREFORE THEY WHO APPLY THEMSELVES TO PHILOSOPHY DO NOT DEVOTE THEMSELVES TO THE PURSUIT OF WISDOM; BUT THEY THEMSELVES IMAGINE THAT THEY DO SO, BECAUSE THEY KNOW NOT WHERE THAT IS WHICH THEY ARE SEARCHING FOR, OR OF WHAT CHARACTER IT IS. WHETHER, THEREFORE, THEY DEVOTE THEMSELVES TO THE PURSUIT OF WISDOM OR NOT, THEY ARE NOT WISE, BECAUSE THAT CAN NEVER BE DISCOVERED WHICH IS EITHER SOUGHT IN AN IMPROPER MANNER, OR NOT SOUGHT AT ALL. LET US LOOK TO THIS VERY THING, WHETHER IT IS POSSIBLE FOR ANYTHING TO BE DISCOVERED BY THIS KIND OF PURSUIT, OR NOTHING.

CHAPTER 3. OF WHAT SUBJECTS PHILOSOPHY CONSISTS, AND WHO WAS THE CHIEF FOUNDER OF THE ACADEMIC SECT.

PHILOSOPHY APPEARS TO CONSIST OF TWO SUBJECTS, KNOWLEDGE AND CONJECTURE, AND OF NOTHING MORE. KNOWLEDGE CANNOT COME FROM THE UNDERSTANDING, NOR BE APPREHENDED BY THOUGHT; BECAUSE TO HAVE KNOWLEDGE IN ONESELF AS A PECULIAR PROPERTY DOES NOT BELONG TO MAN, BUT TO GOD. BUT THE NATURE OF MORTALS DOES NOT RECEIVE KNOWLEDGE, EXCEPT THAT WHICH COMES FROM WITHOUT. FOR ON THIS ACCOUNT THE DIVINE INTELLIGENCE HAS OPENED THE EYES AND EARS AND OTHER SENSES IN THE BODY, THAT BY THESE ENTRANCES KNOWLEDGE MIGHT FLOW THROUGH TO THE MIND. FOR TO INVESTIGATE OR WISH TO KNOW THE CAUSES OF NATURAL THINGS — WHETHER THE SUN IS AS GREAT AS IT APPEARS TO BE, OR IS MANY TIMES GREATER THAN THE WHOLE OF THIS EARTH; ALSO WHETHER THE MOON BE SPHERICAL OR CONCAVE; AND WHETHER THE STARS ARE FIXED TO THE HEAVEN, OR ARE BORNE WITH FREE COURSE THROUGH THE AIR; OF WHAT MAGNITUDE THE HEAVEN ITSELF IS, OF WHAT MATERIAL IT IS COMPOSED; WHETHER IT IS AT REST AND IMMOVEABLE, OR IS TURNED ROUND WITH INCREDIBLE SWIFTNESS; HOW GREAT IS THE THICKNESS OF THE EARTH, OR ON WHAT FOUNDATIONS IT IS POISED AND SUSPENDED — TO WISH TO COMPREHEND THESE THINGS, I SAY, BY DISPUTATION AND CONJECTURES, IS AS THOUGH WE SHOULD WISH TO DISCUSS WHAT WE MAY SUPPOSE TO BE THE CHARACTER OF A CITY IN SOME VERY REMOTE COUNTRY, WHICH WE HAVE NEVER SEEN, AND OF WHICH WE HAVE HEARD NOTHING MORE THAN THE NAME. IF WE SHOULD CLAIM TO OURSELVES KNOWLEDGE IN A MATTER OF THIS KIND, WHICH CANNOT BE KNOWN, SHOULD WE NOT APPEAR TO BE MAD, IN VENTURING TO AFFIRM THAT IN WHICH WE MAY BE REFUTED? HOW MUCH MORE ARE THEY TO BE JUDGED MAD AND SENSELESS, WHO IMAGINE THAT THEY KNOW NATURAL THINGS, WHICH CANNOT BE KNOWN BY MAN! RIGHTLY THEREFORE DID SOCRATES, AND THE ACADEMICS WHO FOLLOWED HIM, TAKE AWAY KNOWLEDGE, WHICH IS NOT THE PART OF A DISPUTANT, BUT OF A DIVINER. IT REMAINS THAT THERE IS IN PHILOSOPHY CONJECTURE ONLY; FOR THAT FROM WHICH KNOWLEDGE IS ABSENT, IS ENTIRELY OCCUPIED BY CONJECTURE. FOR EVERY ONE CONJECTURES THAT OF WHICH HE IS IGNORANT. BUT THEY WHO DISCUSS NATURAL SUBJECTS, CONJECTURE THAT THEY ARE AS THEY DISCUSS THEM. THEREFORE THEY DO NOT KNOW THE TRUTH, BECAUSE KNOWLEDGE IS CONCERNED WITH THAT WHICH IS CERTAIN, CONJECTURE WITH THE UNCERTAIN.

LET US RETURN TO THE EXAMPLE BEFORE MENTIONED. COME, LET US CONJECTURE ABOUT THE STATE AND CHARACTER OF THAT CITY WHICH IS UNKNOWN TO US IN ALL RESPECTS EXCEPT IN NAME. IT IS PROBABLE THAT IT IS SITUATED ON A PLAIN, WITH WALLS OF STONE, LOFTY BUILDINGS, MANY STREETS, MAGNIFICENT AND HIGHLY ADORNED TEMPLES. LET US DESCRIBE, IF YOU PLEASE, THE CUSTOMS AND DEPORTMENT OF THE CITIZENS. BUT WHEN WE SHALL HAVE DESCRIBED THESE, ANOTHER WILL MAKE OPPOSITE STATEMENTS; AND WHEN HE ALSO SHALL HAVE CONCLUDED, A THIRD WILL ARISE, AND OTHERS AFTER HIM; AND THEY WILL MAKE VERY DIFFERENT CONJECTURES TO THOSE OF OURS. WHICH THEREFORE OF ALL IS MORE TRUE? PERHAPS NONE OF THEM. BUT ALL THINGS HAVE BEEN MENTIONED WHICH THE NATURE OF THE CIRCUMSTANCES ADMITS, SO THAT SOME ONE OF THEM MUST NECESSARILY BE TRUE. BUT IT WILL NOT BE KNOWN WHO HAS SPOKEN THE TRUTH. IT MAY POSSIBLY BE THAT ALL HAVE IN SOME DEGREE ERRED IN THEIR DESCRIPTION, AND THAT ALL HAVE IN SOME DEGREE ATTAINED TO THE TRUTH. THEREFORE WE ARE FOOLISH IF WE SEEK THIS BY DISPUTATION; FOR SOME ONE MAY PRESENT HIMSELF WHO MAY DERIDE OUR CONJECTURES, AND ESTEEM US AS MAD, SINCE WE WISH TO CONJECTURE THE CHARACTER OF THAT WHICH WE DO NOT KNOW. BUT IT IS UNNECESSARY TO GO IN QUEST OF REMOTE CASES, FROM WHICH PERHAPS NO ONE MAY COME TO REFUTE US. COME, LET US CONJECTURE WHAT IS NOW GOING ON IN THE FORUM, WHAT IN THE SENATE-HOUSE. THAT ALSO IS TOO DISTANT. LET US SAY WHAT IS TAKING PLACE WITH THE INTERPOSITION OF A SINGLE WALL; NO ONE CAN KNOW THIS BUT HE WHO HAS HEARD OR SEEN IT. NO ONE THEREFORE VENTURES TO SAY THIS, BECAUSE HE WILL IMMEDIATELY BE REFUTED NOT BY WORDS, BUT BY THE PRESENCE OF THE FACT ITSELF. BUT THIS IS THE VERY THING WHICH PHILOSOPHERS DO, WHO DISCUSS WHAT IS TAKING PLACE IN HEAVEN, BUT THINK THAT THEY DO THAT WITH IMPUNITY, BECAUSE THERE IS NO ONE TO REFUTE THEIR ERRORS. BUT IF THEY WERE TO THINK THAT SOME ONE WAS ABOUT TO DESCEND WHO WOULD PROVE THEM TO BE MAD AND FALSE, THEY WOULD NEVER DISCUSS THOSE SUBJECTS AT ALL WHICH THEY CANNOT POSSIBLY KNOW. NOR, HOWEVER, IS THEIR SHAMELESSNESS AND AUDACITY TO BE REGARDED AS MORE SUCCESSFUL BECAUSE THEY ARE NOT REFUTED; FOR GOD REFUTES THEM TO WHOM ALONE THE TRUTH IS KNOWN, ALTHOUGH HE MAY SEEM TO CONNIVE AT THEIR CONDUCT, AND HE RECKONS SUCH WISDOM OF MEN AS THE GREATEST FOLLY.

CHAPTER 4. THAT KNOWLEDGE IS TAKEN AWAY BY SOCRATES, AND CONJECTURE BY ZENO.

ZENO AND THE STOICS, THEN, WERE RIGHT IN REPUDIATING CONJECTURE. FOR TO CONJECTURE THAT YOU KNOW THAT WHICH YOU DO NOT KNOW, IS NOT THE PART OF A WISE, BUT RATHER OF A RASH AND FOOLISH MAN. THEREFORE IF NOTHING CAN BE KNOWN, AS SOCRATES TAUGHT, OR OUGHT TO BE CONJECTURED, AS ZENO TAUGHT, PHILOSOPHY IS ENTIRELY REMOVED. WHY SHOULD I SAY THAT IT IS NOT ONLY OVERTHROWN BY THESE TWO, WHO WERE THE CHIEFS OF PHILOSOPHY, BUT BY ALL, SO THAT IT NOW APPEARS TO HAVE BEEN LONG AGO DESTROYED BY ITS OWN ARMS? PHILOSOPHY HAS BEEN DIVIDED INTO MANY SECTS; AND THEY ALL ENTERTAIN VARIOUS SENTIMENTS. IN WHICH DO WE PLACE THE TRUTH? IT CERTAINLY CANNOT BE IN ALL. LET US POINT OUT SOME ONE; IT FOLLOWS THAT ALL THE OTHERS WILL BE WITHOUT WISDOM. LET US PASS THROUGH THEM SEPARATELY; IN THE SAME MANNER, WHATEVER WE SHALL GIVE TO ONE WE SHALL TAKE AWAY FROM THE OTHERS. FOR EACH PARTICULAR SECT OVERTURNS ALL OTHERS, TO CONFIRM ITSELF AND ITS OWN DOCTRINES : NOR DOES IT ALLOW WISDOM TO ANY OTHER, LEST IT SHOULD CONFESS THAT IT IS ITSELF FOOLISH; BUT AS IT TAKES AWAY OTHERS, SO IS IT TAKEN AWAY ITSELF BY ALL OTHERS. FOR THEY ARE NEVERTHELESS PHILOSOPHERS WHO ACCUSE IT OF FOLLY. WHATEVER SECT YOU SHALL PRAISE AND PRONOUNCE TRUE, THAT IS CENSURED BY PHILOSOPHERS AS FALSE. SHALL WE THEREFORE BELIEVE ONE WHICH PRAISES ITSELF AND ITS DOCTRINE, OR THE MANY WHICH BLAME THE IGNORANCE OF EACH OTHER? THAT MUST OF NECESSITY BE BETTER WHICH IS HELD BY GREAT NUMBERS, THAN THAT WHICH IS HELD BY ONE ONLY. FOR NO ONE CAN RIGHTLY JUDGE CONCERNING HIMSELF, AS THE RENOWNED POET TESTIFIES; FOR THE NATURE OF MEN IS SO ARRANGED, THAT THEY SEE AND DISTINGUISH THE AFFAIRS OF OTHERS BETTER THAN THEIR OWN. SINCE, THEREFORE, ALL THINGS ARE UNCERTAIN, WE MUST EITHER BELIEVE ALL OR NONE: IF WE ARE TO BELIEVE NO ONE, THEN THE WISE HAVE NO EXISTENCE, BECAUSE WHILE THEY SEPARATELY AFFIRM DIFFERENT THINGS THEY THINK THEMSELVES WISE; IF ALL, IT IS EQUALLY TRUE THAT THERE ARE NO WISE MEN, BECAUSE ALL DENY THE WISDOM OF EACH INDIVIDUALLY. THEREFORE ALL ARE IN THIS MANNER DESTROYED; AND AS THOSE FABLED SPARTI OF THE POETS, SO THESE MEN MUTUALLY SLAY ONE ANOTHER, SO THAT NO ONE REMAINS OF ALL; WHICH HAPPENS ON THIS ACCOUNT, BECAUSE THEY HAVE A SWORD, BUT HAVE NO SHIELD. IF, THEREFORE, THE SECTS INDIVIDUALLY ARE CONVICTED OF FOLLY BY THE JUDGMENT OF MANY SECTS, IT FOLLOWS THAT ALL ARE FOUND TO BE VAIN AND EMPTY; AND THUS PHILOSOPHY CONSUMES AND DESTROYS ITSELF. AND SINCE ARCESILAS THE FOUNDER OF THE ACADEMY UNDERSTOOD THIS, HE COLLECTED TOGETHER THE MUTUAL CENSURES OF ALL, AND THE CONFESSION OF IGNORANCE MADE BY DISTINGUISHED PHILOSOPHERS, AND ARMED HIMSELF AGAINST ALL. THUS HE ESTABLISHED A NEW PHILOSOPHY OF NOT PHILOSOPHIZING. FROM THIS FOUNDER, THEREFORE, THERE BEGAN TO BE TWO KINDS OF PHILOSOPHY: ONE THE OLD ONE, WHICH CLAIMS TO ITSELF KNOWLEDGE; THE OTHER A NEW ONE, OPPOSED TO THE FORMER, AND WHICH DETRACTS FROM IT. BETWEEN THESE TWO KINDS OF PHILOSOPHY I SEE THAT THERE IS DISAGREEMENT, AND AS IT WERE CIVIL WAR. ON WHICH SIDE SHALL WE PLACE WISDOM, WHICH CANNOT BE TORN ASUNDER? IF THE NATURE OF THINGS CAN BE KNOWN, THIS TROOP OF RECRUITS WILL PERISH; IF IT CANNOT, THE VETERANS WILL BE DESTROYED: IF THEY SHALL BE EQUAL, NEVERTHELESS PHILOSOPHY, THE GUIDE OF ALL, WILL STILL PERISH, BECAUSE IT IS DIVIDED; FOR NOTHING CAN BE OPPOSED TO ITSELF WITHOUT ITS OWN DESTRUCTION. BUT IF, AS I HAVE SHOWN, THERE CAN BE NO INNER AND PECULIAR KNOWLEDGE IN MAN ON ACCOUNT OF THE FRAILTY OF THE HUMAN CONDITION, THE PARTY OF ARCESILAS PREVAILS. BUT NOT EVEN WILL THIS STAND FIRM, BECAUSE IT CANNOT BE THE CASE THAT NOTHING AT ALL IS KNOWN.

CHAPTER 5. THAT THE KNOWLEDGE OF MANY THINGS IS NECESSARY.

FOR THERE ARE MANY THINGS WHICH NATURE ITSELF, AND FREQUENT USE, AND THE NECESSITY OF LIFE, COMPEL US TO KNOW. ACCORDINGLY YOU MUST PERISH, UNLESS YOU KNOW WHAT THINGS ARE USEFUL FOR LIFE, IN ORDER THAT YOU MAY SEEK THEM; AND WHAT ARE DANGEROUS, THAT YOU MAY SHUN AND AVOID THEM. MOREOVER, THERE ARE MANY THINGS WHICH EXPERIENCE FINDS OUT. FOR THE VARIOUS COURSES OF THE SUN AND MOON, AND THE MOTIONS OF THE STARS, AND THE COMPUTATION OF TIMES, HAVE BEEN DISCOVERED, AND THE NATURE OF BODIES, AND THE STRENGTH OF HERBS BY STUDENTS OF MEDICINE, AND BY THE CULTIVATORS OF THE LAND THE NATURE OF SOILS, AND SIGNS OF FUTURE RAINS AND TEMPESTS HAVE BEEN COLLECTED. IN SHORT, THERE IS NO ART WHICH IS NOT DEPENDENT ON KNOWLEDGE. THEREFORE ARCESILAS OUGHT, IF HE HAD ANY WISDOM, TO HAVE DISTINGUISHED THE THINGS WHICH WERE CAPABLE OF BEING KNOWN, AND THOSE WHICH WERE INCAPABLE. BUT IF HE HAD DONE THIS, HE WOULD HAVE REDUCED HIMSELF TO THE COMMON HERD. FOR THE COMMON PEOPLE HAVE SOMETIMES MORE WISDOM, BECAUSE THEY ARE ONLY SO FAR WISE AS IS NECESSARY. AND IF YOU INQUIRE OF THEM WHETHER THEY KNOW ANYTHING OR NOTHING, THEY WILL SAY THAT THEY KNOW THE THINGS WHICH THEY KNOW, AND WILL CONFESS THAT THEY ARE IGNORANT OF WHAT THEY ARE IGNORANT. HE WAS RIGHT, THEREFORE, IN TAKING AWAY THE SYSTEMS OF OTHERS, BUT HE WAS NOT RIGHT IN LAYING THE FOUNDATIONS OF HIS OWN. FOR IGNORANCE OF ALL THINGS CANNOT BE WISDOM, THE PECULIAR PROPERTY OF WHICH IS KNOWLEDGE. AND THUS, WHEN HE OVERCAME THE PHILOSOPHERS, AND TAUGHT THAT THEY KNEW NOTHING, HE HIMSELF ALSO LOST THE NAME OF PHILOSOPHER, BECAUSE HIS SYSTEM IS TO KNOW NOTHING. FOR HE WHO BLAMES OTHERS BECAUSE THEY ARE IGNORANT, OUGHT HIMSELF TO HAVE KNOWLEDGE; BUT WHEN HE KNOWS NOTHING, WHAT PERVERSENESS OR WHAT INSOLENCE IT IS, TO CONSTITUTE HIMSELF A PHILOSOPHER ON ACCOUNT OF THAT VERY THING FOR WHICH HE TAKES AWAY THE OTHERS! FOR IT IS IN THEIR POWER TO ANSWER THUS: IF YOU CONVICT US OF KNOWING NOTHING, AND THEREFORE OF BEING UNWISE BECAUSE WE KNOW NOTHING, DOES IT FOLLOW THAT YOU ARE NOT WISE, BECAUSE YOU CONFESS THAT YOU KNOW NOTHING? WHAT PROGRESS, THEREFORE, DID ARCESILAS MAKE, EXCEPT THAT, HAVING DISPATCHED ALL THE PHILOSOPHERS, HE PIERCED HIMSELF ALSO WITH THE SAME SWORD?

CHAPTER 6. OF WISDOM, AND THE ACADEMICS, AND NATURAL PHILOSOPHY.

DOES WISDOM THEREFORE NOWHERE EXIST? YES, INDEED, IT WAS AMONG THEM, BUT NO ONE SAW IT. SOME THOUGHT THAT ALL THINGS COULD BE KNOWN: THESE WERE MANIFESTLY NOT WISE. OTHERS THOUGHT THAT NOTHING COULD BE KNOWN; NOR INDEED WERE THESE WISE: THE FORMER, BECAUSE THEY ATTRIBUTED TOO MUCH TO MAN; THE LATTER, BECAUSE THEY ATTRIBUTED TOO LITTLE. A LIMIT WAS WANTING TO

EACH ON EITHER SIDE. WHERE, THEN, IS WISDOM? IT CONSISTS IN THINKING NEITHER THAT YOU KNOW ALL THINGS, WHICH IS THE PROPERTY OF GOD; NOR THAT YOU ARE IGNORANT OF ALL THINGS, WHICH IS THE PART OF A BEAST. FOR IT IS SOMETHING OF A MIDDLE CHARACTER WHICH BELONGS TO MAN, THAT IS, KNOWLEDGE UNITED AND COMBINED WITH IGNORANCE. KNOWLEDGE IN US IS FROM THE SOUL, WHICH HAS ITS ORIGIN FROM HEAVEN; IGNORANCE FROM THE BODY, WHICH IS FROM THE EARTH: WHENCE WE HAVE SOMETHING IN COMMON WITH GOD, AND WITH THE ANIMAL CREATION. THUS, SINCE WE ARE COMPOSED OF THESE TWO ELEMENTS, THE ONE OF WHICH IS ENDOWED WITH LIGHT, THE OTHER WITH DARKNESS, A PART OF KNOWLEDGE IS GIVEN TO US, AND A PART OF IGNORANCE. OVER THIS BRIDGE, SO TO SPEAK, WE MAY PASS WITHOUT ANY DANGER OF FALLING; FOR ALL THOSE WHO HAVE INCLINED TO EITHER SIDE, EITHER TOWARDS THE LEFT HAND OR THE RIGHT, HAVE FALLEN. BUT I WILL SAY HOW EACH PART HAS ERRED. THE ACADEMICS ARGUED FROM OBSCURE SUBJECTS, AGAINST THE NATURAL PHILOSOPHERS, THAT THERE WAS NO KNOWLEDGE; AND SATISFIED WITH THE EXAMPLES OF A FEW INCOMPREHENSIBLE SUBJECTS, THEY EMBRACED IGNORANCE AS THOUGH THEY HAD TAKEN AWAY THE WHOLE OF KNOWLEDGE, BECAUSE THEY HAD TAKEN IT AWAY IN PART. BUT NATURAL PHILOSOPHERS, ON THE OTHER HAND, DERIVED THEIR ARGUMENT FROM THOSE THINGS WHICH ARE OPEN, AND INFERRED THAT ALL THINGS COULD BE KNOWN, AND, SATISFIED WITH THINGS WHICH WERE MANIFEST, RETAINED KNOWLEDGE; AS IF THEY HAD DEFENDED IT ALTOGETHER, BECAUSE THEY HAD DEFENDED IT IN PART. AND THUS NEITHER THE ONE SAW WHAT WAS CLEAR, NOR THE OTHERS WHAT WAS OBSCURE; BUT EACH PARTY, WHILE THEY CONTENDED WITH THE GREATEST ARDOUR EITHER TO RETAIN OR TO TAKE AWAY KNOWLEDGE ONLY, DID NOT SEE THAT THERE WOULD BE PLACED IN THE MIDDLE THAT WHICH MIGHT GUIDE THEM TO WISDOM.

BUT ARCESILAS, WHO TEACHES THAT THERE IS NO KNOWLEDGE, WHEN HE WAS DETRACTING FROM ZENO, THE CHIEF OF THE STOICS, THAT HE MIGHT ALTOGETHER OVERTHROW PHILOSOPHY ON THE AUTHORITY OF SOCRATES, UNDERTOOK THIS OPINION TO AFFIRM THAT NOTHING COULD BE KNOWN. AND THUS HE DISPROVED THE JUDGMENT OF THE PHILOSOPHERS, WHO HAD THOUGHT THAT THE TRUTH WAS DRAWN FORTH, AND FOUND OUT BY THEIR TALENTS — NAMELY, BECAUSE THAT WISDOM WAS MORTAL, AND, HAVING BEEN INSTITUTED A FEW AGES BEFORE, HAD NOW ATTAINED TO ITS GREATEST INCREASE, SO THAT IT WAS NOW NECESSARILY GROWING OLD AND PERISHING, THE ACADEMY SUDDENLY AROSE, THE OLD AGE, AS IT WERE, OF PHILOSOPHY, WHICH MIGHT DISPATCH IT NOW WITHERING. AND ARCESILAS RIGHTLY SAW THAT THEY ARE ARROGANT, OR RATHER FOOLISH, WHO IMAGINE THAT THE KNOWLEDGE OF THE TRUTH CAN BE ARRIVED AT BY CONJECTURE. BUT NO ONE CAN REFUTE ONE SPEAKING FALSELY, UNLESS HE WHO SHALL HAVE PREVIOUSLY KNOWN WHAT IS TRUE; BUT ARCESILAS, ENDEAVOURING TO DO THIS WITHOUT A KNOWLEDGE OF THE TRUTH, INTRODUCED A KIND OF PHILOSOPHY WHICH WE MAY CALL UNSTABLE OR INCONSTANT. FOR, THAT NOTHING MAY BE KNOWN, IT IS NECESSARY THAT SOMETHING BE KNOWN. FOR IF YOU KNOW NOTHING AT ALL, THE VERY KNOWLEDGE THAT NOTHING CAN BE KNOWN WILL BE TAKEN AWAY. THEREFORE HE WHO PRONOUNCES AS A SENTIMENT THAT NOTHING IS KNOWN, PROFESSES, AS IT WERE, SOME CONCLUSION ALREADY ARRIVED AT AND KNOWN: THEREFORE IT IS POSSIBLE FOR SOMETHING TO BE KNOWN.

OF A SIMILAR CHARACTER TO THIS IS THAT WHICH IS ACCUSTOMED TO BE PROPOSED IN THE SCHOOLS AS AN EXAMPLE OF THE KIND OF FALLACY CALLED ASYSTATON; THAT SOME ONE HAD DREAMT THAT HE SHOULD NOT BELIEVE DREAMS. FOR IF HE DID BELIEVE THEM, THEN IT FOLLOWS THAT HE OUGHT NOT TO BELIEVE THEM. BUT IF HE DID NOT BELIEVE THEM, THEN IT FOLLOWS THAT HE OUGHT TO BELIEVE THEM. THUS, IF NOTHING CAN BE KNOWN, IT IS NECESSARY THAT THIS FACT MUST BE KNOWN, THAT NOTHING IS KNOWN. BUT IF IT IS KNOWN THAT NOTHING CAN BE KNOWN, THE STATEMENT THAT NOTHING CAN BE KNOWN MUST AS A CONSEQUENCE BE FALSE. THUS THERE IS INTRODUCED A TENET OPPOSED TO ITSELF, AND DESTRUCTIVE OF ITSELF. BUT THE EVASIVE MAN WISHED TO TAKE AWAY LEARNING FROM THE OTHER PHILOSOPHERS, THAT HE MIGHT CONCEAL IT AT HIS HOME. FOR TRULY HE IS NOT FOR TAKING IT FROM HIMSELF WHO AFFIRMS ANYTHING THAT HE MAY TAKE IT FROM OTHERS: BUT HE DOES NOT SUCCEED; FOR IT SHOWS ITSELF, AND BETRAYS ITS PLUNDERER. HOW MUCH MORE WISELY AND TRULY HE WOULD ACT, IF HE SHOULD MAKE AN EXCEPTION, AND SAY THAT THE CAUSES AND SYSTEMS OF HEAVENLY THINGS ONLY, OR NATURAL THINGS, BECAUSE THEY ARE HIDDEN, CANNOT BE KNOWN, FOR THERE IS NO ONE TO TEACH THEM; AND OUGHT NOT TO BE INQUIRED INTO, FOR THEY CANNOT BE FOUND OUT BY INQUIRY! FOR IF HE HAD BROUGHT FORWARD THIS EXCEPTION, HE WOULD BOTH HAVE ADMONISHED THE NATURAL PHILOSOPHERS NOT TO SEARCH INTO THOSE THINGS WHICH EXCEEDED THE LIMIT OF HUMAN REFLECTION; AND WOULD HAVE FREED HIMSELF FROM THE ILL-WILL ARISING FROM CALUMNY, AND WOULD CERTAINLY HAVE LEFT US SOMETHING TO FOLLOW. BUT NOW, SINCE HE HAS DRAWN US BACK FROM FOLLOWING OTHERS, THAT WE MAY NOT WISH TO KNOW MORE THAN WE ARE CAPABLE OF KNOWING, HE HAS NO LESS DRAWN US BACK FROM HIMSELF ALSO. FOR WHO WOULD WISH TO LABOUR LEST HE SHOULD KNOW ANYTHING? OR TO UNDERTAKE LEARNING OF THIS KIND THAT HE MAY EVEN LOSE ORDINARY KNOWLEDGE? FOR IF THIS LEARNING EXISTS, IT MUST NECESSARILY CONSIST OF KNOWLEDGE; IF IT DOES NOT EXIST, WHO IS SO FOOLISH AS TO THINK THAT THAT IS WORTHY OF BEING LEARNED, IN WHICH EITHER NOTHING IS LEARNED, OR SOMETHING IS EVEN UNLEARNED? WHEREFORE, IF ALL THINGS CANNOT BE KNOWN, AS THE NATURAL PHILOSOPHERS THOUGHT, NOR NOTHING, AS THE ACADEMICS TAUGHT, PHILOSOPHY IS ALTOGETHER EXTINGUISHED.

CHAPTER 7. OF MORAL PHILOSOPHY, AND THE CHIEF GOOD.

LET US NOW PASS TO THE OTHER PART OF PHILOSOPHY, WHICH THEY THEMSELVES CALL MORAL, IN WHICH IS CONTAINED THE METHOD OF THE WHOLE OF PHILOSOPHY, SINCE IN NATURAL PHILOSOPHY THERE IS ONLY DELIGHT, IN THIS THERE IS UTILITY ALSO. AND SINCE IT IS MORE DANGEROUS TO COMMIT A FAULT IN ARRANGING THE CONDITION OF LIFE AND IN FORMING THE CHARACTER, GREATER DILIGENCE MUST BE USED, THAT WE MAY KNOW HOW WE OUGHT TO LIVE. FOR IN THE FORMER SUBJECT SOME INDULGENCE MAY BE GRANTED: FOR WHETHER THEY SAY ANYTHING, THEY BESTOW NO ADVANTAGE; OR IF THEY FOOLISHLY RAVE, THEY DO NO INJURY. BUT IN THIS SUBJECT THERE IS NO ROOM FOR DIFFERENCE OF OPINION, NONE FOR ERROR. ALL MUST ENTERTAIN THE SAME SENTIMENTS, AND PHILOSOPHY ITSELF MUST GIVE INSTRUCTIONS AS IT WERE WITH ONE MOUTH; BECAUSE IF ANY ERROR SHALL BE COMMITTED, LIFE IS ALTOGETHER OVERTHROWN. IN THAT FORMER PART, AS THERE IS LESS DANGER, SO THERE IS MORE DIFFICULTY; BECAUSE THE OBSCURITY OF THE SUBJECT COMPELS US TO ENTERTAIN DIFFERENT AND VARIOUS OPINIONS. BUT IN THIS, AS THERE IS MORE DANGER, SO THERE IS LESS DIFFICULTY; BECAUSE THE VERY USE OF THE SUBJECTS AND DAILY EXPERIMENTS ARE ABLE TO TEACH WHAT IS TRUER AND BETTER. LET US SEE, THEREFORE, WHETHER THEY AGREE, OR WHAT ASSISTANCE THEY GIVE US FOR THE BETTER GUIDANCE OF LIFE. IT IS NOT NECESSARY TO ENLARGE ON EVERY POINT; LET US SELECT ONE, AND ESPECIALLY THAT WHICH IS THE CHIEF AND PRINCIPAL THING, IN WHICH THE WHOLE OF WISDOM CENTRES AND DEPENDS. EPICURUS DEEMS THAT THE CHIEF GOOD CONSISTS IN PLEASURE OF MIND, ARISTIPPUS IN PLEASURE OF THE BODY. CALLIPHO AND DINOMACHUS UNITED VIRTUE WITH PLEASURE, DIODORUS WITH THE PRIVATION OF PAIN, HIERONYMUS PLACED THE CHIEF GOOD IN THE ABSENCE OF PAIN; THE PERIPATETICS, AGAIN, IN THE GOODS OF THE MIND, THE BODY, AND FORTUNE. THE CHIEF GOOD OF HERILLUS IS KNOWLEDGE; THAT OF ZENO, TO LIVE AGREEABLY TO NATURE; THAT OF CERTAIN STOICS, TO FOLLOW VIRTUE. ARISTOTLE PLACED THE CHIEF GOOD IN INTEGRITY AND VIRTUE. THESE ARE THE SENTIMENTS OF NEARLY ALL. IN SUCH A DIFFERENCE OF OPINIONS, WHOM DO WE FOLLOW? WHOM DO WE BELIEVE? ALL ARE OF EQUAL AUTHORITY. IF WE ARE ABLE TO SELECT THAT WHICH IS BETTER, IT FOLLOWS THAT PHILOSOPHY IS NOT NECESSARY FOR US; BECAUSE WE ARE ALREADY WISE, INASMUCH AS WE JUDGE RESPECTING THE OPINIONS OF THE WISE. BUT SINCE WE COME FOR THE SAKE OF LEARNING WISDOM, HOW CAN WE JUDGE, WHO HAVE NOT YET BEGUN TO BE WISE? ESPECIALLY WHEN THE ACADEMIC IS CLOSE AT HAND, TO DRAW US BACK BY THE CLOAK, AND FORBID US TO BELIEVE ANY ONE, WITHOUT BRINGING FORWARD THAT WHICH WE MAY FOLLOW.

CHAPTER 8. OF THE CHIEF GOOD, AND THE PLEASURES OF THE SOUL AND BODY, AND OF VIRTUE.

WHAT THEN REMAINS, BUT THAT WE LEAVE RAVING AND OBSTINATE WRANGLERS, AND COME TO THE JUDGE, WHO IS IN TRUTH THE GIVER OF SIMPLE AND CALM WISDOM? WHICH IS ABLE NOT ONLY TO MOULD US, AND LEAD US INTO THE WAY, BUT ALSO TO PASS AN OPINION ON THE CONTROVERSIES OF THOSE MEN. THIS TEACHES US WHAT IS THE TRUE AND HIGHEST GOOD OF MAN; BUT BEFORE I BEGIN TO SPEAK ON THIS SUBJECT, ALL THOSE OPINIONS MUST BE REFUTED, THAT IT MAY APPEAR THAT NO ONE OF THOSE PHILOSOPHERS WAS WISE. SINCE THE INQUIRY IS RESPECTING THE DUTY OF MAN, THE CHIEF GOOD OF THE CHIEF ANIMAL OUGHT TO BE PLACED IN THAT WHICH IT CANNOT HAVE IN COMMON WITH THE OTHER ANIMALS. BUT AS TEETH ARE THE PECULIAR PROPERTY OF WILD BEASTS, HORNS OF CATTLE, AND WINGS OF BIRDS, SO SOMETHING PECULIAR TO HIMSELF OUGHT TO BE ATTRIBUTED TO MAN, WITHOUT WHICH HE WOULD LOSE THE FIXED ORDER OF HIS CONDITION. FOR THAT WHICH IS GIVEN TO ALL FOR THE PURPOSE OF LIFE OR GENERATION, IS INDEED A NATURAL GOOD; BUT STILL IT IS NOT THE GREATEST, UNLESS IT BE PECULIAR TO EACH CLASS. THEREFORE HE WAS NOT A WISE MAN WHO BELIEVED THAT PLEASURE OF THE MIND IS THE CHIEF GOOD, SINCE THAT, WHETHER IT BE FREEDOM FROM ANXIETY OR JOY, IS COMMON TO ALL. I DO NOT CONSIDER ARISTIPPUS EVEN WORTHY OF AN ANSWER; FOR SINCE HE IS ALWAYS RUSHING INTO PLEASURES OF THE BODY, AND IS ONLY THE SLAVE OF SENSUAL INDULGENCES, NO ONE CAN REGARD HIM AS A MAN: FOR HE LIVED IN SUCH A MANNER THAT THERE WAS NO DIFFERENCE BETWEEN HIM AND A BRUTE, EXCEPT THIS ONLY, THAT HE HAD THE FACULTY OF SPEECH. BUT IF THE POWER OF SPEAKING WERE GIVEN TO THE ASS, OR THE DOG, OR SWINE, AND YOU WERE TO INQUIRE FROM THESE WHY THEY SO FURIOUSLY PURSUE THE FEMALES, THAT THEY CAN SCARCELY BE SEPARATED FROM THEM, AND EVEN NEGLECT THEIR FOOD AND I DRINK; WHY THEY EITHER DRIVE AWAY OTHER MALES, OR DO NOT ABSTAIN FROM THE PURSUIT EVEN WHEN VANQUISHED, BUT OFTEN, WHEN BRUISED BY STRONGER ANIMALS, THEY ARE MORE DETERMINED IN THEIR PURSUIT; WHY THEY DREAD NEITHER RAIN NOR COLD; WHY THEY UNDERTAKE LABOUR, AND DO NOT SHRINK FROM DANGER — WHAT OTHER ANSWER WILL THEY GIVE, BUT THAT THE CHIEF GOOD IS BODILY PLEASURE?— THAT THEY EAGERLY SEEK IT, IN ORDER THAT THEY MAY BE AFFECTED WITH THE MOST AGREEABLE SENSATIONS; AND THAT THESE ARE OF SO MUCH IMPORTANCE, THAT, FOR THE SAKE OF ATTAINING THEM, THEY IMAGINE THAT NO LABOUR, NOR WOUNDS, NOR DEATH ITSELF, OUGHT TO BE REFUSED BY THEM? SHALL WE THEN SEEK PRECEPTS OF LIVING FROM THESE MEN, WHO HAVE NO OTHER FEELINGS THAN THOSE OF THE IRRATIONAL CREATURES?

THE CYRENAICS SAY THAT VIRTUE ITSELF IS TO BE PRAISED ON THIS ACCOUNT, BECAUSE IT IS PRODUCTIVE OF PLEASURE. TRUE, SAYS THE FILTHY DOG, OR THE SWINE WALLOWING IN THE MIRE. FOR IT IS ON THIS ACCOUNT THAT I CONTEND WITH MY ADVERSARY WITH THE UTMOST EXERTION OF STRENGTH, THAT MY VALOUR MAY PROCURE FOR ME PLEASURE; OF WHICH I MUST NECESSARILY BE DEPRIVED IF I SHALL COME OFF VANQUISHED. SHALL WE THEREFORE LEARN WISDOM FROM THESE MEN, WHO DIFFER FROM CATTLE AND THE BRUTES, NOT IN FEELING, BUT IN LANGUAGE? TO REGARD THE ABSENCE OF PAIN AS THE CHIEF GOOD, IS NOT INDEED THE PART OF PERIPATETIC AND STOIC, BUT OF CLINICAL PHILOSOPHERS. FOR WHO WOULD NOT IMAGINE THAT THE DISCUSSION WAS CARRIED ON BY THOSE WHO WERE ILL, AND UNDER THE INFLUENCE OF SOME PAIN? WHAT IS SO RIDICULOUS, AS TO ESTEEM THAT THE CHIEF GOOD WHICH THE PHYSICIAN IS ABLE TO GIVE? WE MUST THEREFORE FEEL PAIN IN ORDER THAT WE MAY ENJOY GOOD; AND THAT, TOO, SEVERELY AND FREQUENTLY, THAT AFTERWARDS THE ABSENCE OF PAIN MAY BE ATTENDED WITH GREATER PLEASURE. HE IS THEREFORE MOST WRETCHED WHO HAS NEVER FELT PAIN, BECAUSE HE IS WITHOUT THAT WHICH IS GOOD; WHEREAS WE USED TO REGARD HIM AS MOST HAPPY, BECAUSE HE WAS WITHOUT EVIL. HE WAS NOT FAR DISTANT FROM THIS FOLLY, WHO SAID THAT THE ENTIRE ABSENCE OF PAIN WAS THE CHIEF GOOD. FOR, BESIDES THE FACT THAT EVERY ANIMAL AVOIDS PAIN, WHO CAN BESTOW UPON HIMSELF THAT GOOD, TOWARDS THE OBTAINING OF WHICH WE CAN DO NO MORE THAN WISH? BUT THE CHIEF GOOD CANNOT MAKE ANY ONE HAPPY, UNLESS IT SHALL BE ALWAYS IN HIS POWER; AND IT IS NOT VIRTUE, NOR LEARNING, NOR LABOUR, WHICH AFFORDS THIS TO MAN, BUT NATURE HERSELF BESTOWS IT UPON ALL LIVING CREATURES. THEY WHO JOINED PLEASURE WITH VIRTUOUS PRINCIPLE, WISHED TO AVOID THIS COMMON BLENDING TOGETHER OF ALL, BUT THEY MADE A CONTRADICTORY KIND OF GOOD; SINCE HE WHO IS ABANDONED TO PLEASURE MUST OF NECESSITY BE DESTITUTE OF VIRTUOUS PRINCIPLE, AND HE WHO AIMS AT PRINCIPLE MUST BE DESTITUTE OF PLEASURE.

THE CHIEF GOOD OF THE PERIPATETICS MAY POSSIBLY APPEAR EXCESSIVE, VARIOUS, AND — EXCEPTING THOSE GOODS WHICH BELONG TO THE MIND, AND WHAT THEY ARE IS A GREAT SUBJECT OF DISPUTE — COMMON TO MAN WITH THE BEASTS. FOR GOODS BELONGING TO THE BODY — THAT IS, SAFETY, FREEDOM FROM PAIN, HEALTH — ARE NO LESS NECESSARY FOR DUMB CREATURES THAN FOR MAN; AND I KNOW NOT IF THEY ARE NOT MORE NECESSARY FOR THEM, BECAUSE MAN CAN BE RELIEVED BY REMEDIES AND SERVICES, THE DUMB ANIMALS CANNOT. THE SAME IS TRUE OF THOSE WHICH THEY CALL THE GOODS OF FORTUNE; FOR AS MAN HAS NEED OF RESOURCES FOR THE SUPPORT OF LIFE, SO HAVE THEY NEED OF PREY AND PASTURE. THUS, BY INTRODUCING A GOOD WHICH IS NOT WITHIN THE POWER OF MAN, THEY MADE MAN ALTOGETHER SUBJECT TO THE POWER OF ANOTHER. LET US ALSO HEAR ZENO, FOR HE AT TIMES DREAMS OF VIRTUE. THE CHIEF GOOD, HE SAYS, IS TO LIVE IN ACCORDANCE WITH NATURE. THEREFORE WE MUST LIVE AFTER THE MANNER OF THE BRUTES. FOR IN THESE ARE FOUND ALL THE THINGS WHICH OUGHT TO BE ABSENT FROM MAN: THEY ARE EAGER FOR PLEASURES, THEY FEAR, THEY DECEIVE, THEY LIE IN WAIT, THEY KILL; AND THAT WHICH IS ESPECIALLY TO THE POINT, THEY HAVE NO KNOWLEDGE OF GOD. WHY, THEREFORE, DOES HE TEACH ME TO LIVE ACCORDING TO NATURE, WHICH IS OF ITSELF PRONE TO A WORSE COURSE, AND UNDER THE INFLUENCE OF SOME MORE SOOTHING BLANDISHMENTS PLUNGES HEADLONG INTO VICES? OR IF HE SAYS THAT THE NATURE OF BRUTES IS DIFFERENT FROM THE NATURE OF MAN, BECAUSE MAN IS BORN TO VIRTUE, HE SAYS SOMETHING TO THE PURPOSE; BUT, HOWEVER, IT WILL NOT BE A DEFINITION OF THE CHIEF GOOD, BECAUSE THERE IS NO ANIMAL WHICH DOES NOT LIVE IN ACCORDANCE WITH ITS NATURE.

HE WHO MADE KNOWLEDGE THE CHIEF GOOD, GAVE SOMETHING PECULIAR TO MAN; BUT MEN DESIRE KNOWLEDGE FOR THE SAKE OF SOMETHING ELSE, AND NOT FOR ITS OWN SAKE. FOR WHO IS CONTENTED WITH KNOWING, WITHOUT SEEKING SOME ADVANTAGE FROM HIS KNOWLEDGE? THE ARTS ARE LEARNED FOR THE PURPOSE OF BEING PUT INTO EXERCISE; BUT THEY ARE EXERCISED EITHER FOR THE SUPPORT OF LIFE, OR PLEASURE, OR FOR GLORY. THAT, THEREFORE, IS NOT THE CHIEF GOOD WHICH IS NOT SOUGHT FOR ON ITS OWN ACCOUNT. WHAT DIFFERENCE, THEREFORE, DOES IT MAKE, WHETHER WE CONSIDER KNOWLEDGE TO BE THE CHIEF GOOD, OR THOSE VERY THINGS WHICH KNOWLEDGE PRODUCES FROM ITSELF, THAT IS, MEANS OF SUBSISTENCE, GLORY, PLEASURE? AND THESE THINGS ARE NOT PECULIAR TO MAN, AND THEREFORE THEY ARE NOT THE CHIEF GOODS; FOR THE DESIRE OF PLEASURE AND OF FOOD DOES NOT EXIST IN MAN ALONE, BUT ALSO IN THE BRUTES. HOW IS IT WITH REGARD TO THE DESIRE OF GLORY? IS IT NOT DISCOVERED IN HORSES, SINCE THEY EXULT IN VICTORY, AND ARE GRIEVED WHEN VANQUISHED? SO GREAT IS THEIR LOVE OF PRAISES, SO GREAT IS THEIR

EAGERNESS FOR VICTORY. NOR WITHOUT REASON DOES THAT MOST EXCELLENT POET SAY THAT WE MUST TRY WHAT GRIEF THEY FEEL WHEN OVERCOME, AND HOW THEY REJOICE IN VICTORY. BUT IF THOSE THINGS WHICH KNOWLEDGE PRODUCES ARE COMMON TO MAN WITH OTHER ANIMALS, IT FOLLOWS THAT KNOWLEDGE IS NOT THE CHIEF GOOD. MOREOVER, IT IS NO SLIGHT FAULT OF THIS DEFINITION THAT BARE KNOWLEDGE IS SET FORTH. FOR ALL WILL BEGIN TO APPEAR HAPPY WHO SHALL HAVE THE KNOWLEDGE OF ANY ART, EVEN THOSE WHO SHALL KNOW MISCHIEVOUS SUBJECTS; SO THAT HE WHO SHALL HAVE LEARNED TO MIX POISONS, IS AS HAPPY AS HE WHO HAS LEARNED TO APPLY REMEDIES. I ASK, THEREFORE, TO WHAT SUBJECT KNOWLEDGE IS TO BE REFERRED. IF TO THE CAUSES OF NATURAL THINGS, WHAT HAPPINESS WILL BE PROPOSED TO ME, IF I SHALL KNOW THE SOURCES OF THE NILE, OR THE VAIN DREAMS OF THE NATURAL PHILOSOPHERS RESPECTING THE HEAVEN? WHY SHOULD I MENTION THAT ON THESE SUBJECTS THERE IS NO KNOWLEDGE, BUT MERE CONJECTURE, WHICH VARIES ACCORDING TO THE ABILITIES OF MEN? IT ONLY REMAINS THAT THE KNOWLEDGE OF GOOD AND EVIL THINGS IS THE CHIEF GOOD. WHY, THEN, DID HE CALL KNOWLEDGE THE CHIEF GOOD MORE THAN WISDOM, WHEN BOTH WORDS HAVE THE SAME SIGNIFICATION AND MEANING? BUT NO ONE HAS YET SAID THAT THE CHIEF GOOD IS WISDOM, THOUGH THIS MIGHT MORE PROPERLY HAVE BEEN SAID. FOR KNOWLEDGE IS INSUFFICIENT FOR THE UNDERTAKING OF THAT WHICH IS GOOD AND AVOIDING THAT WHICH IS EVIL, UNLESS VIRTUE ALSO IS ADDED. FOR MANY OF THE PHILOSOPHERS, THOUGH THEY DISCUSSED THE NATURE OF GOOD AND EVIL THINGS, YET FROM THE COMPULSION OF NATURE LIVED IN A MANNER DIFFERENT FROM THEIR DISCOURSE, BECAUSE THEY WERE WITHOUT VIRTUE. BUT VIRTUE UNITED WITH KNOWLEDGE IS WISDOM.

IT REMAINS THAT WE REFUTE THOSE ALSO WHO JUDGED VIRTUE ITSELF TO BE THE CHIEF GOOD, AND MARCUS TULLIUS WAS ALSO OF THIS OPINION; AND IN THIS THEY WERE VERY INCONSIDERATE. FOR VIRTUE ITSELF IS NOT THE CHIEF GOOD, BUT IT IS THE CONTRIVER AND MOTHER OF THE CHIEF GOOD; FOR THIS CANNOT BE ATTAINED WITHOUT VIRTUE. EACH POINT IS EASILY UNDERSTOOD. FOR I ASK WHETHER THEY IMAGINE THAT IT IS EASY TO ARRIVE AT THAT DISTINGUISHED GOOD, OR THAT IT IS REACHED ONLY WITH DIFFICULTY AND LABOUR? LET THEM APPLY THEIR INGENUITY, AND DEFEND ERROR. IF IT IS EASILY ATTAINED TO, AND WITHOUT LABOUR, IT CANNOT BE THE CHIEF GOOD. FOR WHY SHOULD WE TORMENT OURSELVES, WHY WEAR OURSELVES OUT WITH STRIVING DAY AND NIGHT, SEEING THAT THE OBJECT OF OUR PURSUIT IS SO CLOSE AT HAND, THAT ANY ONE WHO WISHES MAY GRASP IT WITHOUT ANY EFFORT OF THE MIND? BUT IF WE DO NOT ATTAIN EVEN TO A COMMON AND MODERATE GOOD EXCEPT BY LABOUR, SINCE GOOD THINGS ARE BY THEIR NATURE ARDUOUS AND DIFFICULT, WHEREAS EVIL THINGS HAVE A DOWNWARD TENDENCY, IT FOLLOWS THAT THE GREATEST LABOUR IS NECESSARY FOR THE ATTAINMENT OF THE GREATEST GOOD. AND IF THIS IS MOST TRUE, THEN THERE IS NEED OF ANOTHER VIRTUE, THAT WE MAY ARRIVE AT THAT VIRTUE WHICH IS CALLED THE CHIEF GOOD; BUT THIS IS INCONGRUOUS AND ABSURD, THAT VIRTUE SHOULD ARRIVE AT ITSELF BY MEANS OF ITSELF. IF NO GOOD CAN BE REACHED UNLESS BY LABOUR, IT IS EVIDENT THAT IT IS VIRTUE BY WHICH IT IS REACHED, SINCE THE FORCE AND OFFICE OF VIRTUE CONSIST IN THE UNDERTAKING AND CARRYING THROUGH OF LABOURS. THEREFORE THE CHIEF GOOD CANNOT BE THAT BY WHICH IT IS NECESSARY TO ARRIVE AT ANOTHER. BUT THEY, SINCE THEY WERE IGNORANT OF THE EFFECTS AND TENDENCY OF VIRTUE, AND COULD DISCOVER NOTHING MORE HONOURABLE, STOPPED AT THE VERY NAME OF VIRTUE, AND SAID THAT IT OUGHT TO BE SOUGHT, THOUGH NO ADVANTAGE WAS PROPOSED FROM IT; AND THUS THEY FIXED FOR THEMSELVES A GOOD WHICH ITSELF STOOD IN NEED OF A GOOD. FROM THESE ARISTOTLE WAS NOT FAR REMOVED, WHO THOUGHT THAT VIRTUE TOGETHER WITH HONOUR WAS THE CHIEF GOOD; AS THOUGH IT WERE POSSIBLE FOR ANY VIRTUE TO EXIST UNLESS IT WERE HONOURABLE, AND AS THOUGH IT WOULD NOT CEASE TO BE VIRTUE IF IT HAD ANY MEASURE OF DISGRACE. BUT HE SAW THAT IT MIGHT HAPPEN THAT A BAD OPINION IS ENTERTAINED RESPECTING VIRTUE BY A DEPRAVED JUDGMENT, AND THEREFORE HE THOUGHT THAT DEFERENCE SHOULD BE PAID TO WHAT IN THE ESTIMATION OF MEN CONSTITUTES A DEPARTURE FROM WHAT IS RIGHT AND GOOD, BECAUSE IT IS NOT IN OUR POWER THAT VIRTUE SHOULD BE HONOURED SIMPLY FOR ITS OWN DESERTS. FOR WHAT IS HONOURABLE CHARACTER, EXCEPT PERPETUAL HONOUR, CONFERRED ON ANY ONE BY THE FAVOURABLE REPORT OF THE PEOPLE? WHAT, THEN, WILL HAPPEN, IF THROUGH THE ERROR AND PERVERSENESS OF MEN A BAD REPUTATION SHOULD ENSUE? SHALL WE CAST ASIDE VIRTUE BECAUSE IT IS JUDGED TO BE BASE AND DISGRACEFUL BY THE FOOLISH? AND SINCE IT IS CAPABLE OF BEING OPPRESSED AND HARASSED, IN ORDER THAT IT MAY BE OF ITSELF A PECULIAR AND LASTING GOOD, IT OUGHT TO STAND IN NEED OF NO OUTWARD ASSISTANCE, SO AS NOT TO DEPEND BY ITSELF UPON ITS OWN STRENGTH, AND TO REMAIN STEADFAST. AND THUS NO GOOD IS TO BE HOPED BY IT FROM MAN, NOR IS ANY EVIL TO BE REFUSED.

CHAPTER 9. OF THE CHIEF GOOD, AND THE WORSHIP OF THE TRUE GOD, AND A REFUTATION OF ANAXAGORAS.

I NOW COME TO THE CHIEF GOOD OF TRUE WISDOM, THE NATURE OF WHICH IS TO BE DETERMINED IN THIS MANNER: FIRST, IT MUST BE THE PROPERTY OF MAN ALONE, AND NOT BELONG TO ANY OTHER ANIMAL; SECONDLY, IT MUST BELONG TO THE SOUL ONLY, AND NOT BE SHARED WITH THE BODY; LASTLY, IT CANNOT FALL TO THE LOT OF ANY ONE WITHOUT KNOWLEDGE AND VIRTUE. NOW THIS LIMITATION EXCLUDES AND DOES AWAY WITH ALL THE OPINIONS OF THOSE WHOM I HAVE MENTIONED ; FOR THEIR SAYINGS CONTAIN NOTHING OF THIS KIND. I WILL NOW SAY WHAT THIS IS, THAT I MAY SHOW, AS I DESIGNED, THAT ALL PHILOSOPHERS WERE BLIND AND FOOLISH, WHO COULD NEITHER SEE, NOR UNDERSTAND, NOR SURMISE AT ANY TIME WHAT WAS FIXED AS THE CHIEF GOOD FOR MAN. ANAXAGORAS, WHEN ASKED FOR WHAT PURPOSE HE WAS BORN, REPLIED THAT HE MIGHT LOOK UPON THE HEAVEN AND THE SUN. THIS EXPRESSION IS ADMIRED BY ALL, AND JUDGED WORTHY OF A PHILOSOPHER. BUT I THINK THAT HE, BEING UNPREPARED WITH AN ANSWER, UTTERED THIS AT RANDOM, THAT HE MIGHT NOT BE SILENT. BUT IF HE HAD BEEN WISE, HE OUGHT TO HAVE CONSIDERED AND REFLECTED WITH HIMSELF; FOR IF ANY ONE IS IGNORANT OF HIS OWN CONDITION, HE CANNOT EVEN HE A MAN. BUT LET US IMAGINE THAT THE SAYING WAS NOT UTTERED ON THE SPUR OF THE MOMENT. LET US SEE HOW MANY AND WHAT GREAT ERRORS HE COMMITTED IN THREE WORDS. FIRST, HE ERRED IN PLACING THE WHOLE DUTY OF MAN IN THE EYES ALONE, REFERRING NOTHING TO THE MIND, BUT EVERYTHING TO THE BODY. BUT IF HE HAD BEEN BLIND, WOULD HE LOSE THE DUTY OF A MAN, WHICH CANNOT HAPPEN WITHOUT THE RUIN OF THE SOUL? WHAT OF THE OTHER PARTS OF THE BODY? WILL THEY BE DESTITUTE, EACH OF ITS OWN DUTY? WHY SHOULD I SAY THAT MORE DEPENDS UPON THE EARS THAN UPON THE EYE, SINCE LEARNING AND WISDOM CAN BE GAINED BY THE EARS ONLY, BUT NOT BY THE EYES ONLY? WERE YOU BORN FOR THE SAKE OF SEEING THE HEAVEN AND THE SUN? WHO INTRODUCED YOU TO THIS SIGHT? OR WHAT DOES YOUR VISION CONTRIBUTE TO THE HEAVEN AND THE NATURE OF THINGS? DOUBTLESS THAT YOU MAY PRAISE THIS IMMENSE AND WONDERFUL WORK. THEREFORE CONFESS THAT GOD IS THE CREATOR OF ALL THINGS, WHO INTRODUCED YOU INTO THIS WORLD, AS A WITNESS AND PRAISER OF HIS GREAT WORK. YOU BELIEVE THAT IT IS A GREAT THING TO BEHOLD THE HEAVEN AND THE SUN: WHY, THEREFORE, DO YOU NOT GIVE THANKS TO HIM WHO IS THE AUTHOR OF THIS BENEFIT? WHY DO YOU NOT MEASURE WITH YOUR MIND THE EXCELLENCE, THE PROVIDENCE, AND THE POWER OF HIM WHOSE WORKS YOU ADMIRE? FOR IT MUST BE, THAT HE WHO CREATED OBJECTS WORTHY OF ADMIRATION, IS HIMSELF MUCH MORE TO BE ADMIRED. IF ANY ONE HAD INVITED YOU TO DINNER, AND YOU HAD BEEN WELL ENTERTAINED, SHOULD YOU APPEAR IN YOUR SENSES, IF YOU ESTEEMED THE MERE PLEASURE MORE HIGHLY THAN THE AUTHOR OF THE PLEASURE? SO ENTIRELY DO PHILOSOPHERS REFER ALL THINGS TO THE BODY, AND NOTHING AT ALL TO THE MIND, NOR DO THEY SEE BEYOND THAT WHICH FAILS UNDER THEIR EYES. BUT ALL THE OFFICES OF THE BODY BEING PUT ASIDE, THE BUSINESS OF MAN IS TO BE PLACED IN THE MIND ALONE. THEREFORE WE ARE NOT BORN FOR THIS PURPOSE, THAT WE MAY SEE THOSE THINGS WHICH ARE CREATED, BUT THAT WE MAY CONTEMPLATE, THAT IS, BEHOLD WITH OUR MIND, THE CREATOR OF ALL THINGS HIMSELF. WHEREFORE, IF ANY ONE SHOULD ASK A MAN WHO IS TRULY WISE FOR WHAT PURPOSE HE WAS BORN, HE WILL ANSWER WITHOUT FEAR OR HESITATION, THAT HE WAS BORN FOR THE PURPOSE OF WORSHIPPING GOD, WHO BROUGHT US INTO BEING FOR HIS CAUSE, THAT WE MAY SERVE HIM. BUT TO SERVE GOD IS NOTHING ELSE THAN TO MAINTAIN AND PRESERVE JUSTICE BY GOOD WORKS. BUT HE, AS A MAN IGNORANT OF DIVINE THINGS, REDUCED A MATTER OF THE GREATEST MAGNITUDE TO THE LEAST, BY SELECTING TWO THINGS ONLY, WHICH HE SAID WERE TO BE BEHELD BY HIM. BUT IF HE HAD SAID THAT HE WAS BORN TO BEHOLD THE WORLD, ALTHOUGH HE WOULD COMPRISE ALL THINGS IN THIS, AND WOULD USE AN EXPRESSION OF GREATER SOUND, YET HE WOULD NOT HAVE COMPLETED THE DUTY OF MAN; FOR AS MUCH AS THE SOUL EXCELS THE BODY, SO MUCH DOES GOD EXCEL THE WORLD, FOR GOD MADE AND GOVERNS THE WORLD. THEREFORE IT IS NOT THE WORLD WHICH IS TO BE CONTEMPLATED BY THE EYE, FOR EACH IS A BODY; BUT IT IS GOD WHO IS TO BE CONTEMPLATED BY THE SOUL: FOR GOD, BEING HIMSELF IMMORTAL, WILLED THAT THE SOUL ALSO SHOULD BE EVERLASTING. BUT THE CONTEMPLATION OF GOD IS THE REVERENCE AND WORSHIP OF THE COMMON PARENT OF MANKIND. AND IF THE PHILOSOPHERS WERE DESTITUTE OF THIS, AND IN THEIR IGNORANCE OF DIVINE THINGS PROSTRATED THEMSELVES TO THE EARTH, WE MUST SUPPOSE THAT ANAXAGORAS NEITHER BEHELD THE HEAVEN NOR THE SUN, THOUGH HE SAID THAT HE WAS BORN THAT HE MIGHT BEHOLD THEM. THE OBJECT PROPOSED TO MAN IS THEREFORE PLAIN AND EASY, IF HE IS WISE; AND TO IT ESPECIALLY BELONGS HUMANITY. FOR WHAT IS HUMANITY ITSELF, BUT JUSTICE? WHAT IS JUSTICE, BUT PIETY? AND PIETY IS NOTHING ELSE THAN THE RECOGNITION OF GOD AS A PARENT.

CHAPTER 10. IT IS THE PECULIAR PROPERTY OF MAN TO KNOW AND WORSHIP GOD.

THEREFORE THE CHIEF GOOD OF MAN IS IN RELIGION ONLY; FOR THE OTHER THINGS, EVEN THOSE WHICH ARE SUPPOSED TO BE PECULIAR TO MAN, ARE FOUND IN THE OTHER ANIMALS ALSO. FOR WHEN THEY DISCERN AND DISTINGUISH THEIR OWN VOICES BY PECULIAR MARKS AMONG THEMSELVES, THEY SEEM TO CONVERSE: THEY ALSO APPEAR TO HAVE A KIND OF SMILE, WHEN WITH SOOTHED EARS, AND CONTRACTED MOUTH, AND WITH EYES RELAXED TO SPORTIVENESS, THEY FAWN UPON MAN, OR UPON THEIR OWN MATES AND YOUNG. DO THEY NOT GIVE A GREETING WHICH BEARS SOME RESEMBLANCE TO MUTUAL LOVE AND INDULGENCE? AGAIN, THOSE CREATURES WHICH LOOK FORWARD TO THE FUTURE AND LAY UP FOR THEMSELVES FOOD, PLAINLY HAVE FORESIGHT. INDICATIONS OF REASON ARE ALSO FOUND IN MANY OF THEM. FOR SINCE THEY DESIRE THINGS USEFUL TO THEMSELVES, GUARD AGAINST EVILS, AVOID DANGERS, PREPARE FOR THEMSELVES LURKING-PLACES STANDING OPEN IN DIFFERENT PLACES WITH VARIOUS OUTLETS, ASSUREDLY THEY HAVE SOME UNDERSTANDING. CAN ANY ONE DENY THAT THEY ARE POSSESSED OF REASON, SINCE THEY OFTEN DECEIVE MAN HIMSELF? FOR THOSE WHICH HAVE THE OFFICE OF PRODUCING HONEY, WHEN THEY INHABIT THE PLACE ASSIGNED TO THEM, FORTIFY A CAMP, CONSTRUCT DWELLINGS WITH UNSPEAKABLE SKILL, AND OBEY THEIR KING; I KNOW NOT IF THERE IS NOT IN THEM PERFECT PRUDENCE. IT IS THEREFORE UNCERTAIN WHETHER THOSE THINGS WHICH ARE GIVEN TO MAN ARE COMMON TO HIM WITH OTHER LIVING CREATURES: THEY ARE CERTAINLY WITHOUT RELIGION. I INDEED THUS JUDGE, THAT REASON IS GIVEN TO ALL ANIMALS, BUT TO THE DUMB CREATURES ONLY FOR THE PROTECTION OF LIFE, TO MAN ALSO FOR ITS PROLONGATION. AND BECAUSE REASON ITSELF IS PERFECT IN MAN, IT IS NAMED WISDOM, WHICH RENDERS MAN DISTINGUISHED IN THIS RESPECT, THAT TO HIM ALONE IT IS GIVEN TO COMPREHEND DIVINE THINGS. AND CONCERNING THIS THE OPINION OF CICERO IS TRUE: OF SO MANY KINDS OF ANIMALS, HE SAYS, THERE IS NONE EXCEPT MAN WHICH HAS ANY KNOWLEDGE OF GOD; AND AMONG MEN THEMSELVES, THERE IS NO NATION EITHER SO UNCIVILIZED OR SO SAVAGE, WHICH, EVEN IF IT IS IGNORANT OF DUE CONCEPTIONS OF THE DEITY, DOES NOT KNOW THAT SOME CONCEPTION OF HIM OUGHT TO BE ENTERTAINED. FROM WHICH IT IS EFFECTED, THAT HE ACKNOWLEDGES GOD, WHO, AS IT WERE, CALLS TO MIND THE SOURCE FROM WHICH HE IS SPRUNG. THOSE PHILOSOPHERS, THEREFORE, WHO WISH TO FREE THE MIND FROM ALL FEAR, TAKE AWAY EVEN RELIGION, AND THUS DEPRIVE MAN OF HIS PECULIAR AND SURPASSING GOOD, WHICH IS DISTINCT FROM LIVING UPRIGHTLY, AND FROM EVERYTHING CONNECTED WITH MAN, BECAUSE GOD, WHO MADE ALL LIVING CREATURES SUBJECT TO MAN, ALSO MADE MAN SUBJECT TO HIMSELF. WHAT REASON IS THERE WHY THEY SHOULD ALSO MAINTAIN THAT THE MIND IS TO BE TURNED IN THE SAME DIRECTION TO WHICH THE COUNTENANCE IS RAISED? FOR IF WE MUST LOOK TO THE HEAVEN, IT IS UNDOUBTEDLY FOR NO OTHER REASON THAN ON ACCOUNT OF RELIGION; IF RELIGION IS TAKEN AWAY, WE HAVE NOTHING TO DO WITH THE HEAVEN. THEREFORE WE MUST EITHER LOOK IN THAT DIRECTION OR BEND DOWN TO THE EARTH. WE ARE NOT ABLE TO BEND DOWN TO THE EARTH, EVEN IF WE SHOULD WISH, SINCE OUR POSTURE IS UPRIGHT. WE MUST THEREFORE LOOK UP TO THE HEAVEN, TO WHICH THE NATURE OF THE BODY CALLS US. AND IF IT IS ADMITTED THAT THIS MUST BE DONE, IT MUST EITHER BE DONE WITH THIS VIEW, THAT WE MAY DEVOTE OURSELVES TO RELIGION, OR THAT WE MAY KNOW THE NATURE OF THE HEAVENLY OBJECTS. BUT WE CANNOT BY ANY MEANS KNOW THE NATURE OF THE HEAVENLY OBJECTS, BECAUSE NOTHING OF THAT KIND CAN BE FOUND OUT BY REFLECTION, AS I HAVE BEFORE SHOWN. WE MUST THEREFORE DEVOTE OURSELVES TO RELIGION, AND HE WHO DOES NOT UNDERTAKE THIS PROSTRATES HIMSELF TO THE GROUND, AND, IMITATING THE LIFE OF THE BRUTES, ABDICATES THE OFFICE OF MAN. THEREFORE THE IGNORANT ARE MORE WISE; FOR ALTHOUGH THEY ERR IN CHOOSING RELIGION, YET THEY REMEMBER THEIR OWN NATURE AND CONDITION.

CHAPTER 11. OF RELIGION, WISDOM, AND THE CHIEF GOOD.

IT IS AGREED UPON, THEREFORE, BY THE GENERAL CONSENT OF ALL MANKIND, THAT RELIGION OUGHT TO BE UNDERTAKEN; BUT WE HAVE TO EXPLAIN WHAT ERRORS ARE COMMITTED ON THIS SUBJECT. GOD WILLED THIS TO BE THE NATURE OF MAN, THAT HE SHOULD BE DESIROUS AND EAGER FOR TWO THINGS, RELIGION AND WISDOM. BUT MEN ARE MISTAKEN IN THIS, THAT THEY EITHER UNDERTAKE RELIGION AND PAY NO ATTENTION TO WISDOM, OR THEY DEVOTE THEMSELVES TO WISDOM ALONE, AND PAY NO ATTENTION TO RELIGION, THOUGH THE ONE CANNOT BE TRUE WITHOUT THE OTHER. THE CONSEQUENCE IS, THAT THEY FALL INTO A MULTIPLICITY OF RELIGIONS, BUT FALSE ONES, BECAUSE THEY HAVE LEFT WISDOM, WHICH COULD HAVE TAUGHT THEM THAT THERE CANNOT BE MANY GODS; OR THEY DEVOTE THEMSELVES TO WISDOM, BUT A FALSE WISDOM, BECAUSE THEY HAVE PAID NO ATTENTION TO THE RELIGION OF THE SUPREME GOD, WHO MIGHT HAVE INSTRUCTED THEM TO THE KNOWLEDGE OF THE TRUTH. THUS MEN WHO UNDERTAKE EITHER OF THESE COURSES FOLLOW A DEVIOUS PATH, AND ONE FULL OF THE GREATEST ERRORS, INASMUCH AS THE DUTY OF MAN, AND ALL TRUTH, ARE INCLUDED IN THESE TWO THINGS WHICH ARE INSEPARABLY CONNECTED. I WONDER, THEREFORE, THAT THERE WAS NONE AT ALL OF THE PHILOSOPHERS WHO DISCOVERED THE ABODE AND DWELLING-PLACE OF THE CHIEF GOOD. FOR THEY MIGHT HAVE SOUGHT IT IN THIS MANNER. WHATEVER THE GREATEST GOOD IS, IT MUST BE AN OBJECT PROPOSED TO ALL MEN. THERE IS PLEASURE, WHICH IS DESIRED BY ALL; BUT THIS IS COMMON ALSO TO MAN WITH THE BEASTS, AND HAS NOT THE FORCE OF THE HONOURABLE, AND BRINGS A FEELING OF SATIETY, AND WHEN IT IS IN EXCESS IS INJURIOUS, AND IT IS LESSENED BY ADVANCE OF AGE, AND DOES NOT FALL TO THE LOT OF MANY: FOR THEY WHO ARE WITHOUT RESOURCES, WHO CONSTITUTE THE GREATER PART OF MEN, MUST ALSO BE WITHOUT PLEASURE. THEREFORE PLEASURE IS NOT THE CHIEF GOOD; BUT IT IS NOT EVEN A GOOD. WHAT SHALL WE SAY OF RICHES? THIS IS MUCH MORE TRUE OF THEM. FOR THEY FALL TO THE LOT OF FEWER MEN, AND THAT GENERALLY BY

CHANCE; AND THEY OFTEN FALL TO THE INDOLENT, AND SOMETIMES BY GUILT, AND THEY ARE DESIRED BY THOSE WHO ALREADY POSSESS THEM. WHAT SHALL WE SAY OF SOVEREIGNTY ITSELF? THAT DOES NOT CONSTITUTE THE CHIEF GOOD: FOR ALL CANNOT REIGN, BUT IT IS NECESSARY THAT ALL SHOULD BE CAPABLE OF ATTAINING THE CHIEF GOOD.

LET US THEREFORE SEEK SOMETHING WHICH IS HELD FORTH TO ALL. IS IT VIRTUE? IT CANNOT BE DENIED THAT VIRTUE IS A GOOD, AND UNDOUBTEDLY A GOOD FOR ALL MEN. BUT IF IT CANNOT BE HAPPY BECAUSE ITS POWER AND NATURE CONSIST IN THE ENDURANCE OF EVIL, IT ASSUREDLY IS NOT THE CHIEF GOOD. LET US SEEK SOMETHING ELSE. BUT NOTHING CAN BE FOUND MORE BEAUTIFUL THAN VIRTUE, NOTHING MORE WORTHY OF A WISE MAN. FOR IF VICES ARE TO BE AVOIDED ON ACCOUNT OF THEIR DEFORMITY, VIRTUE IS THEREFORE TO BE DESIRED ON ACCOUNT OF ITS BEAUTY. WHAT THEN? CAN IT BE THAT THAT WHICH IS ADMITTED TO BE GOOD AND HONOURABLE SHOULD BE REQUITED WITH NO REWARD, AND BE SO UNPRODUCTIVE AS TO PROCURE NO ADVANTAGE FROM ITSELF? THAT GREAT LABOUR AND DIFFICULTY AND STRUGGLING AGAINST EVILS WITH WHICH THIS LIFE IS FILLED, MUST OF NECESSITY PRODUCE SOME GREAT GOOD. BUT WHAT SHALL WE SAY THAT IT IS? PLEASURE? BUT NOTHING THAT IS BASE CAN ARISE FROM THAT WHICH IS HONOURABLE. SHALL WE SAY THAT IT IS RICHES? OR COMMANDS? BUT THESE THINGS ARE FRAIL AND UNCERTAIN. IS IT GLORY? OR HONOUR? OR A LASTING NAME? BUT ALL THESE THINGS ARE NOT CONTAINED IN VIRTUE ITSELF, BUT DEPEND UPON THE OPINION AND JUDGMENT OF OTHERS. FOR VIRTUE IS OFTEN HATED AND VISITED WITH EVIL. BUT THE GOOD WHICH ARISES FROM IT OUGHT TO BE SO CLOSELY UNITED WITH IT AS TO BE INCAPABLE OF BEING SEPARATED OR DISUNITED FROM IT; AND IT CANNOT APPEAR TO BE THE CHIEF GOOD IN ANY OTHER WAY THAN IF IT BELONGS PECULIARLY TO VIRTUE, AND IS SUCH THAT NOTHING CAN BE ADDED TO IT OR TAKEN FROM IT. WHY SHOULD I SAY THAT THE DUTIES OF VIRTUE CONSIST IN THE DESPISING OF ALL THESE THINGS? FOR NOT TO LONG FOR, OR DESIRE, OR LOVE PLEASURES, RICHES, DOMINIONS, AND HONOURS, AND ALL THOSE THINGS WHICH ARE ESTEEMED AS GOODS, AS OTHERS DO OVERPOWERED BY DESIRE, THAT ASSUREDLY IS VIRTUE. THEREFORE IT EFFECTS SOMETHING ELSE MORE SUBLIME AND EXCELLENT; NOR DOES ANYTHING STRUGGLE AGAINST THESE PRESENT GOODS BUT THAT WHICH LONGS FOR GREATER AND TRUER THINGS. LET US NOT DESPAIR OF BEING ABLE TO FIND IT, IF WE TURN OUR THOUGHTS IN ALL DIRECTIONS; FOR NO SLIGHT OR TRIFLING REWARDS ARE SOUGHT.

CHAPTER 12. OF THE TWOFOLD CONFLICT OF BODY AND SOUL; AND OF DESIRING VIRTUE ON ACCOUNT OF ETERNAL LIFE.

BUT OUR INQUIRY IS AS TO THE OBJECT FOR WHICH WE ARE BORN: AND THUS WE ARE ABLE TO TRACE OUT WHAT IS THE EFFECT OF VIRTUE. THERE ARE TWO PARTS OF WHICH MAN IS MADE UP, SOUL AND BODY. THERE ARE MANY THINGS PECULIAR TO THE SOUL, MANY PECULIAR TO THE BODY, MANY COMMON TO BOTH, AS IS VIRTUE ITSELF; AND AS OFTEN AS THIS IS REFERRED TO THE BODY, IT IS CALLED FORTITUDE FOR THE SAKE OF DISTINCTION. SINCE, THEREFORE, FORTITUDE IS CONNECTED WITH EACH, A CONTEST IS PROPOSED TO EACH, AND VICTORY HELD FORTH TO EACH FROM THE CONTEST: THE BODY, BECAUSE IT IS SOLID, AND CAPABLE OF BEING GRASPED, MUST CONTEND WITH OBJECTS WHICH ARE SOLID AND CAN BE GRASPED; BUT THE SOUL, ON THE OTHER HAND, BECAUSE IT IS SLIGHT AND SUBTLE, AND INVISIBLE, CONTENDS WITH THOSE ENEMIES WHO CANNOT BE SEEN AND TOUCHED. BUT WHAT ARE THE ENEMIES OF THE SOUL, BUT LUSTS, VICES, AND SINS? AND IF VIRTUE SHALL HAVE OVERCOME AND PUT TO FLIGHT THESE, THE SOUL WILL BE PURE AND FREE FROM STAIN. WHENCE, THEN, ARE WE ABLE TO COLLECT WHAT ARE THE EFFECTS OF FORTITUDE OF SOUL? DOUBTLESS FROM THAT WHICH IS CLOSELY CONNECTED WITH IT, AND RESEMBLES IT, THAT IS, FROM FORTITUDE OF THE BODY; FOR WHEN THIS HAS COME TO ANY ENCOUNTER AND CONTEST, WHAT ELSE DOES IT SEEK FROM VICTORY BUT LIFE? FOR WHETHER YOU CONTEND WITH A MAN OR BEAST, THE CONTEST IS FOR SAFETY. THEREFORE, AS THE BODY OBTAINS BY VICTORY ITS PRESERVATION FROM DESTRUCTION, SO THE SOUL OBTAINS A CONTINUATION OF ITS EXISTENCE; AND AS THE BODY, WHEN OVERCOME BY ITS ENEMIES, SUFFERS DEATH, SO THE SOUL, WHEN OVERPOWERED BY VICES, MUST DIE. WHAT DIFFERENCE, THEREFORE, WILL THERE BE BETWEEN THE CONTEST CARRIED ON BY THE SOUL AND THAT CARRIED ON BY THE BODY, EXCEPT THAT THE BODY SEEKS FOR TEMPORAL, BUT THE SOUL ETERNAL LIFE? IF, THEREFORE, VIRTUE IS NOT HAPPY BY ITSELF, SINCE ITS WHOLE FORCE CONSISTS, AS I HAVE SAID, IN THE ENDURING OF EVILS; IF IT NEGLECTS ALL THINGS WHICH ARE DESIRED AS GOODS; IF IN ITS HIGHEST CONDITION IT IS EXPOSED TO DEATH, INASMUCH AS IT OFTEN REFUSES LIFE, WHICH IS DESIRED BY OTHERS, AND BRAVELY UNDERGOES DEATH, WHICH OTHERS FEAR; IF IT MUST NECESSARILY PRODUCE SOME GREAT GOOD FROM ITSELF, BECAUSE LABOURS, ENDURED AND OVERCOME EVEN UNTIL DEATH, CANNOT FAIL OF OBTAINING A REWARD; IF NO REWARD, SUCH AS IT DESERVES, IS FOUND ON EARTH, INASMUCH AS IT DESPISES ALL THINGS WHICH ARE FRAIL AND TRANSITORY, WHAT ELSE REMAINS BUT THAT IT MAY EFFECT SOME HEAVENLY REWARD, SINCE IT TREATS WITH CONTEMPT ALL EARTHLY THINGS, AND MAY AIM AT HIGHER THINGS, SINCE IT DESPISES THINGS THAT ARE HUMBLE? AND THIS REWARD CAN BE NOTHING ELSE BUT IMMORTALITY.

WITH GOOD REASON, THEREFORE, DID EUCLID, NO OBSCURE PHILOSOPHER, WHO WAS THE FOUNDER OF THE SYSTEM OF THE MEGAREANS, DIFFERING FROM THE OTHERS, SAY THAT THAT WAS THE CHIEF GOOD WHICH WAS UNVARYING AND ALWAYS THE SAME. HE CERTAINLY UNDERSTOOD WHAT IS THE NATURE OF THE CHIEF GOOD, ALTHOUGH HE DID NOT EXPLAIN IN WHAT IT CONSISTED; BUT IT CONSISTS OF IMMORTALITY, NOR ANYTHING ELSE AT ALL, INASMUCH AS IT ALONE IS INCAPABLE OF DIMINUTION, OR INCREASE, OR CHANGE. SENECA ALSO UNCONSCIOUSLY HAPPENED TO CONFESS THAT THERE IS NO OTHER REWARD OF VIRTUE THAN IMMORTALITY. FOR IN PRAISING VIRTUE IN THE TREATISE WHICH HE WROTE ON THE SUBJECT OF PREMATURE DEATH, HE SAYS: VIRTUE IS THE ONLY THING WHICH CAN CONFER UPON US IMMORTALITY, AND MAKE US EQUAL TO THE GODS. BUT THE STOICS ALSO, WHOM HE FOLLOWED, SAY THAT NO ONE CAN BE MADE HAPPY WITHOUT VIRTUE. THEREFORE, THE REWARD OF VIRTUE IS A HAPPY LIFE, IF VIRTUE, AS IT IS RIGHTLY SAID, MAKES A HAPPY LIFE. VIRTUE, THEREFORE, IS NOT, AS THEY SAY, TO BE SOUGHT ON ITS OWN ACCOUNT, BUT ON ACCOUNT OF A HAPPY LIFE, WHICH NECESSARILY FOLLOWS VIRTUE. AND THIS ARGUMENT MIGHT HAVE TAUGHT THEM IN WHAT THE CHIEF GOOD CONSISTED. BUT THIS PRESENT AND CORPOREAL LIFE CANNOT BE HAPPY, BECAUSE IT IS SUBJECTED TO EVILS THROUGH THE BODY. EPICURUS CALLS GOD HAPPY AND INCORRUPTIBLE, BECAUSE HE IS EVERLASTING. FOR A STATE OF HAPPINESS OUGHT TO BE PERFECT, SO THAT THERE MAY BE NOTHING WHICH CAN HARASS, OR LESSEN, OR CHANGE IT. NOR CAN ANYTHING BE JUDGED HAPPY IN OTHER RESPECTS, UNLESS IT BE INCORRUPTIBLE. BUT NOTHING IS INCORRUPTIBLE BUT THAT WHICH IS IMMORTAL. IMMORTALITY THEREFORE IS ALONE HAPPY, BECAUSE IT CAN NEITHER BE CORRUPTED NOR DESTROYED. BUT IF VIRTUE FALLS WITHIN THE POWER OF MAN, WHICH NO ONE CAN DENY, HAPPINESS ALSO BELONGS TO HIM. FOR IT IS IMPOSSIBLE FOR A MAN TO BE WRETCHED WHO IS ENDUED WITH VIRTUE. IF HAPPINESS FALLS WITHIN HIS POWER, THEN IMMORTALITY, WHICH IS POSSESSED OF THE ATTRIBUTE OF HAPPINESS, ALSO BELONGS TO HIM.

THE CHIEF GOOD, THEREFORE, IS FOUND TO BE IMMORTALITY ALONE, WHICH PERTAINS TO NO OTHER ANIMAL OR BODY; NOR CAN IT HAPPEN TO ANY ONE WITHOUT THE VIRTUE OF KNOWLEDGE, THAT IS, WITHOUT THE KNOWLEDGE OF GOD AND JUSTICE. AND HOW TRUE AND RIGHT IS THE SEEKING FOR THIS, THE VERY DESIRE OF THIS LIFE SHOWS: FOR ALTHOUGH IT BE BUT TEMPORARY, AND MOST FULL OF LABOUR, YET IT IS SOUGHT AND DESIRED BY ALL; FOR BOTH OLD MEN AND BOYS, KINGS AND THOSE OF THE LOWEST STATION, IN FINE, WISE AS WELL AS FOOLISH, DESIRE THIS. OF SUCH VALUE, AS IT SEEMED TO ANAXAGORAS, IS THE CONTEMPLATION OF THE HEAVEN AND THE LIGHT ITSELF, THAT MEN WILLINGLY UNDERGO ANY MISERIES ON THIS ACCOUNT. SINCE, THEREFORE, THIS SHORT AND LABORIOUS LIFE, BY THE GENERAL CONSENT NOT ONLY OF MEN, BUT ALSO OF OTHER ANIMALS, IS CONSIDERED A GREAT GOOD, IT IS MANIFEST THAT IT BECOMES ALSO A VERY GREAT AND PERFECT GOOD IF IT IS WITHOUT AN END AND FREE FROM ALL EVIL. IN SHORT, THERE NEVER WOULD HAVE BEEN ANY ONE WHO WOULD DESPISE THIS LIFE, HOWEVER SHORT IT IS, OR UNDERGO DEATH, UNLESS THROUGH THE HOPE OF A LONGER LIFE. FOR THOSE WHO VOLUNTARILY OFFERED THEMSELVES TO DEATH FOR THE SAFETY OF THEIR COUNTRYMEN, AS MENŒCEUS DID AT THEBES, CODRUS AT ATHENS, CURTIUS AND THE TWO MURES AT ROME, WOULD NEVER HAVE PREFERRED DEATH TO THE ADVANTAGES OF LIFE, UNLESS THEY HAD THOUGHT THAT THEY SHOULD ATTAIN TO IMMORTALITY THROUGH THE ESTIMATION OF THEIR COUNTRYMEN; AND ALTHOUGH THEY WERE IGNORANT OF THE LIFE OF IMMORTALITY, YET THE REALITY ITSELF DID NOT ESCAPE THEIR NOTICE. FOR IF VIRTUE DESPISES OPULENCE AND RICHES BECAUSE THEY ARE FRAIL, AND PLEASURES BECAUSE THEY ARE OF BRIEF CONTINUANCE, IT THEREFORE DESPISES A LIFE WHICH IS FRAIL AND BRIEF, THAT IT MAY OBTAIN ONE WHICH IS SUBSTANTIAL AND LASTING. THEREFORE REFLECTION ITSELF, ADVANCING BY REGULAR ORDER, AND WEIGHING EVERYTHING, LEADS US TO THAT EXCELLENT AND SURPASSING GOOD, ON ACCOUNT OF WHICH WE ARE BORN. AND IF PHILOSOPHERS HAD THUS ACTED, IF THEY HAD NOT PREFERRED OBSTINATELY TO MAINTAIN THAT WHICH THEY HAD ONCE APPREHENDED, THEY WOULD UNDOUBTEDLY HAVE ARRIVED AT THIS TRUTH, AS I HAVE LATELY SHOWN. AND IF THIS WAS NOT THE PART OF THOSE WHO EXTINGUISH THE HEAVENLY SOULS TOGETHER WITH THE BODY, YET THOSE WHO DISCUSS THE IMMORTALITY OF THE SOUL OUGHT TO HAVE UNDERSTOOD THAT VIRTUE IS SET BEFORE US ON THIS ACCOUNT, THAT, LUSTS HAVING BEEN SUBDUED, AND THE DESIRE OF EARTHLY THINGS OVERCOME, OUR SOULS, PURE AND VICTORIOUS, MAY RETURN TO GOD, THAT IS, TO THEIR ORIGINAL SOURCE. FOR IT IS ON THIS ACCOUNT THAT WE ALONE OF LIVING CREATURES ARE RAISED TO THE SIGHT OF THE HEAVEN, THAT WE MAY BELIEVE THAT OUR CHIEF GOOD IS IN THE HIGHEST PLACE. THEREFORE WE ALONE RECEIVE RELIGION, THAT WE MAY KNOW FROM THIS SOURCE THAT THE SPIRIT OF MAN IS NOT MORTAL, SINCE IT LONGS FOR AND ACKNOWLEDGES GOD, WHO IS IMMORTAL.

THEREFORE, OF ALL THE PHILOSOPHERS, THOSE WHO HAVE EMBRACED EITHER KNOWLEDGE OR VIRTUE AS THE CHIEF GOOD, HAVE KEPT THE WAY OF TRUTH, BUT HAVE NOT ARRIVED AT PERFECTION. FOR THESE ARE THE TWO THINGS WHICH TOGETHER MAKE UP THAT WHICH IS SOUGHT FOR. KNOWLEDGE CAUSES US TO KNOW BY WHAT MEANS AND TO WHAT END WE MUST ATTAIN; VIRTUE CAUSES US TO ATTAIN TO IT. THE ONE WITHOUT THE OTHER IS OF NO AVAIL; FOR FROM KNOWLEDGE ARISES VIRTUE, AND FROM VIRTUE THE CHIEF GOOD IS PRODUCED. THEREFORE A HAPPY LIFE, WHICH PHILOSOPHERS HAVE ALWAYS SOUGHT, AND STILL DO SEEK, HAS NO EXISTENCE EITHER IN THE WORSHIP OF THE GODS OR IN PHILOSOPHY; AND ON THIS ACCOUNT THEY WERE UNABLE TO FIND IT, BECAUSE THEY DID NOT SEEK THE HIGHEST GOOD IN THE HIGHEST PLACE, BUT IN THE LOWEST. FOR WHAT IS THE HIGHEST BUT HEAVEN, AND GOD, FROM WHOM THE SOUL HAS ITS ORIGIN? AND WHAT IS THE LOWEST BUT THE EARTH, FROM WHICH THE BODY IS MADE? THEREFORE, ALTHOUGH SOME PHILOSOPHERS HAVE ASSIGNED THE CHIEF GOOD, NOT TO THE BODY, BUT TO THE SOUL, YET, INASMUCH AS THEY HAVE REFERRED IT TO THIS LIFE, WHICH HAS ITS ENDING WITH THE BODY, THEY HAVE GONE BACK TO THE BODY, TO WHICH THE WHOLE OF THIS TIME WHICH IS PASSED ON EARTH HAS REFERENCE. THEREFORE IT WAS NOT WITHOUT REASON THAT THEY DID NOT ATTAIN TO THE HIGHEST GOOD; FOR WHATEVER LOOKS TO THE BODY ONLY, AND IS WITHOUT IMMORTALITY, MUST NECESSARILY BE THE LOWEST. THEREFORE HAPPINESS DOES NOT FALL TO THE CONDITION OF MAN IN THAT MANNER IN WHICH PHILOSOPHERS THOUGHT; BUT IT SO FALLS TO HIM, NOT THAT HE SHOULD THEN BE HAPPY, WHEN HE LIVES IN THE BODY, WHICH MUST UNDOUBTEDLY BE CORRUPTED IN ORDER TO ITS DISSOLUTION; BUT THEN, WHEN, THE SOUL BEING FREED FROM INTERCOURSE WITH THE BODY, HE LIVES IN THE SPIRIT ONLY. IN THIS ONE THING ALONE CAN WE BE HAPPY IN THIS LIFE, IF WE APPEAR TO BE UNHAPPY; IF, AVOIDING THE ENTICEMENTS OF PLEASURES, AND GIVING OURSELVES TO THE SERVICE OF VIRTUE ONLY, WE LIVE IN ALL LABOURS AND MISERIES, WHICH ARE THE MEANS OF EXERCISING AND STRENGTHENING VIRTUE; IF, IN SHORT, WE KEEP TO THAT RUGGED AND DIFFICULT PATH WHICH HAS BEEN OPENED FOR US TO HAPPINESS. THE CHIEF GOOD THEREFORE WHICH MAKES MEN HAPPY CANNOT EXIST, UNLESS IT BE IN THAT RELIGION AND DOCTRINE TO WHICH IS ANNEXED THE HOPE OF IMMORTALITY.

CHAPTER 13. OF THE IMMORTALITY OF THE SOUL, AND OF WISDOM, PHILOSOPHY, AND ELOQUENCE.

THE SUBJECT SEEMS TO REQUIRE IN THIS PLACE, THAT SINCE WE HAVE TAUGHT THAT IMMORTALITY IS THE CHIEF GOOD, WE SHOULD PROVE THIS ALSO, THAT THE SOUL IS IMMORTAL. ON WHICH SUBJECT THERE IS GREAT DISPUTATION AMONG PHILOSOPHERS; NOR HAVE THEY WHO HELD TRUE OPINIONS RESPECTING THE SOUL BEEN ABLE TO EXPLAIN OR PROVE ANYTHING: FOR, BEING DESTITUTE OF DIVINE KNOWLEDGE, THEY NEITHER BROUGHT FORWARD TRUE ARGUMENTS BY WHICH THEY MIGHT OVERCOME, NOR EVIDENCE BY WHICH THEY MIGHT CONVINCE. BUT WE SHALL TREAT OF THIS QUESTION MORE CONVENIENTLY IN THE LAST BOOK, WHEN WE SHALL HAVE TO DISCUSS THE SUBJECT OF A HAPPY LIFE. THERE REMAINS THAT THIRD PART OF PHILOSOPHY, WHICH THEY CALL LOGIC, IN WHICH THE WHOLE SUBJECT OF DIALECTICS AND THE WHOLE METHOD OF SPEAKING ARE CONTAINED. DIVINE LEARNING DOES NOT STAND IN NEED OF THIS, BECAUSE THE SEAT OF WISDOM IS NOT THE TONGUE, BUT THE HEART; AND IT MAKES NO DIFFERENCE WHAT KIND OF LANGUAGE YOU EMPLOY, FOR THE QUESTION IS NOT ABOUT WORDS, BUT FACTS. AND WE ARE NOT DISPUTING ABOUT THE GRAMMARIAN OR THE ORATOR, WHOSE KNOWLEDGE IS CONCERNED WITH THE PROPER MANNER OF SPEAKING, BUT ABOUT THE WISE MAN, WHOSE LEARNING IS CONCERNED WITH THE RIGHT MANNER OF LIVING. BUT IF THAT SYSTEM OF NATURAL PHILOSOPHY BEFORE MENTIONED IS NOT NECESSARY, NOR THIS OF LOGIC, BECAUSE THEY ARE NOT ABLE TO RENDER A MAN HAPPY, IT REMAINS THAT THE WHOLE FORCE OF PHILOSOPHY IS CONTAINED IN THE ETHICAL PART ALONE, TO WHICH SOCRATES IS SAID TO HAVE APPLIED HIMSELF, LAYING ASIDE THE OTHERS. AND SINCE I HAVE SHOWN THAT PHILOSOPHERS ERRED IN THIS PART ALSO, WHO DID NOT GRASP THE CHIEF GOOD, FOR THE SAKE OF GAINING WHICH WE ARE BORN; IT APPEARS THAT PHILOSOPHY IS ALTOGETHER FALSE AND EMPTY, SINCE IT DOES NOT PREPARE US FOR THE DUTIES OF JUSTICE, NOR STRENGTHEN THE OBLIGATIONS AND SETTLED COURSE OF MAN'S LIFE. LET THEM KNOW, THEREFORE, THAT THEY ARE IN ERROR WHO IMAGINE THAT PHILOSOPHY IS WISDOM; LET THEM NOT BE DRAWN AWAY BY THE AUTHORITY OF ANY ONE; BUT RATHER LET THEM INCLINE TO THE TRUTH, AND APPROACH IT. THERE IS NO ROOM FOR RASHNESS HERE; WE MUST ENDURE THE PUNISHMENT OF OUR FOLLY TO ALL ETERNITY, IF WE SHALL BE DECEIVED EITHER BY AN EMPTY CHARACTER OR A FALSE OPINION. BUT MAN, SUCH AS HE IS, IF HE TRUSTS IN HIMSELF, THAT IS, IF HE TRUSTS IN MAN, IS (NOT TO SAY FOOLISH, IN THAT HE DOES NOT SEE HIS OWN ERROR) UNDOUBTEDLY ARROGANT, IN VENTURING TO CLAIM FOR HIMSELF THAT WHICH THE CONDITION OF MAN DOES NOT ADMIT OF.

AND HOW MUCH THAT GREATEST AUTHOR OF THE ROMAN LANGUAGE IS DECEIVED, WE MAY SEE FROM THAT SENTIMENT OF HIS; FOR WHEN, IN HIS BOOKS ON OFFICES, HE HAD SAID THAT PHILOSOPHY IS NOTHING ELSE THAN THE DESIRE OF WISDOM, AND THAT WISDOM ITSELF IS THE KNOWLEDGE OF THINGS DIVINE AND HUMAN, ADDED: AND IF ANY ONE CENSURES THE DESIRE OF THIS, I DO NOT INDEED UNDERSTAND WHAT THERE IS WHICH HE IMAGINES PRAISEWORTHY. FOR IF ENJOYMENT OF THE MIND AND REST FROM CARES IS SOUGHT, WHAT ENJOYMENT CAN BE COMPARED WITH THE PURSUITS OF THOSE WHO ARE ALWAYS INQUIRING INTO SOMETHING WHICH HAS REFERENCE TO AND TENDS TO PROMOTE A GOOD AND HAPPY LIFE? OR IF ANY ACCOUNT IS TAKEN OF CONSISTENCY AND VIRTUE, EITHER THIS IS THE STUDY BY WHICH WE MAY ATTAIN THEM, OR THERE IS NONE AT ALL. TO SAY THAT THERE

IS NO SYSTEM IN CONNECTION WITH THE GREATEST SUBJECTS, WHEN NONE OF THE LEAST IS WITHOUT A SYSTEM, IS THE PART OF MEN SPEAKING INCONSIDERATELY, AND ERRING IN THE GREATEST SUBJECTS. BUT IF THERE IS ANY DISCIPLINE OF VIRTUE, WHERE SHALL IT BE SOUGHT WHEN YOU HAVE DEPARTED FROM THAT KIND OF LEARNING? FOR MY OWN PART, ALTHOUGH I ENDEAVOURED TO ATTAIN IN SOME DEGREE TO THE MEANS OF ACQUIRING LEARNING, ON ACCOUNT OF MY DESIRE TO TEACH OTHERS, YET I HAVE NEVER BEEN ELOQUENT, INASMUCH AS I NEVER EVEN ENGAGED IN PUBLIC SPEAKING; BUT THE GOODNESS OF THE CAUSE CANNOT FAIL OF ITSELF TO MAKE ME ELOQUENT, AND FOR ITS CLEAR AND COPIOUS DEFENSE THE KNOWLEDGE OF DIVINITY AND THE TRUTH ITSELF ARE SUFFICIENT. I COULD WISH, THEREFORE, THAT CICERO MIGHT FOR A SHORT TIME RISE FROM THE DEAD, THAT A MAN OF SUCH CONSUMMATE ELOQUENCE MIGHT BE TAUGHT BY AN INSIGNIFICANT PERSON WHO IS DEVOID OF ELOQUENCE, FIRST, WHAT THAT IS WHICH IS DEEMED WORTHY OF PRAISE BY HIM WHO BLAMES THAT STUDY WHICH IS CALLED PHILOSOPHY; AND IN THE NEXT PLACE, THAT IT IS NOT THAT STUDY BY WHICH VIRTUE AND JUSTICE ARE LEARNED, NOR ANY OTHER, AS HE THOUGHT; AND LASTLY, THAT SINCE THERE IS A DISCIPLINE OF VIRTUE, HE MIGHT BE TAUGHT WHERE IT IS TO BE SOUGHT, WHEN YOU HAVE LAID ASIDE THAT KIND OF LEARNING, WHICH HE DID NOT SEEK FOR THE SAKE OF HEARING AND LEARNING. FOR FROM WHOM COULD HE HEAR WHEN NO ONE KNEW IT? BUT, AS HIS USUAL PRACTICE WAS IN PLEADING CAUSES, HE WISHED TO PRESS HIS OPPONENT BY QUESTIONING, AND THUS TO LEAD HIM TO CONFESSION, AS THOUGH HE WERE CONFIDENT THAT NO ANSWER COULD BE GIVEN TO SHOW THAT PHILOSOPHY WAS NOT THE INSTRUCTRESS OF VIRTUE. AND IN THE TUSCULAN DISPUTATIONS HE OPENLY PROFESSED THIS, TURNING HIS SPEECH TO PHILOSOPHY, AS THOUGH HE WAS SHOWING HIMSELF OFF BY A DECLAMATORY STYLE OF SPEAKING. O PHILOSOPHY, YOU GUIDE OF LIFE, HE SAYS; O YOU INVESTIGATOR OF VIRTUE, AND EXPELLER OF VICES; WHAT COULD NOT ONLY WE, BUT THE LIFE OF MEN, HAVE EFFECTED AT ALL WITHOUT YOU? YOU HAVE BEEN THE INVENTOR OF LAWS, YOU THE TEACHER OF MORALS AND DISCIPLINE; — AS THOUGH, INDEED, SHE COULD PERCEIVE ANYTHING BY HERSELF, AND HE WERE NOT RATHER TO BE PRAISED WHO GAVE HER. IN THE SAME MANNER HE MIGHT HAVE GIVEN THANKS TO FOOD AND DRINK, BECAUSE WITHOUT THESE LIFE COULD NOT EXIST; YET THESE, WHILE THEY MINISTER TO SENSE, CONFER NO BENEFIT. BUT AS THESE THINGS ARE THE NOURISHMENT OF THE BODY, SO WISDOM IS OF THE SOUL.

CHAPTER 14. THAT LUCRETIUS AND OTHERS HAVE ERRED, AND CICERO HIMSELF, IN FIXING THE ORIGIN OF WISDOM.

LUCRETIUS, ACCORDINGLY, ACTS MORE CORRECTLY IN PRAISING HIM WHO WAS THE FIRST DISCOVERER OF WISDOM; BUT HE ACTS FOOLISHLY IN THIS, THAT HE SUPPOSED IT TO BE DISCOVERED BY A MAN — AS THOUGH THAT MAN WHOM HE PRAISES HAD FOUND IT LYING SOMEWHERE AS FLUTES AT THE FOUNTAIN, ACCORDING TO THE LEGENDS OF THE POETS. BUT IF HE PRAISED THE INVENTOR OF WISDOM AS A GOD — FOR THUS HE SPEAKS: —

NO ONE, I THINK, WHO IS FORMED OF MORTAL BODY. FOR IF WE MUST SPEAK, AS THE ACKNOWLEDGED MAJESTY OF THE SUBJECT ITSELF DEMANDS, HE WAS A GOD, HE WAS A GOD, MOST NOBLE MEMMIUS, —

YET GOD OUGHT NOT TO HAVE BEEN PRAISED ON THIS ACCOUNT, BECAUSE HE DISCOVERED WISDOM, BUT BECAUSE HE CREATED MAN, WHO MIGHT BE CAPABLE OF RECEIVING WISDOM. FOR HE DIMINISHES THE PRAISE WHO PRAISES A PART ONLY OF THE WHOLE. BUT HE PRAISED HIM AS A MAN; WHEREAS HE OUGHT TO HAVE BEEN ESTEEMED AS A GOD ON THIS VERY ACCOUNT, BECAUSE HE FOUND OUT WISDOM. FOR THUS HE SPEAKS: —

WILL IT NOT BE RIGHT THAT THIS MAN SHOULD BE ENROLLED AMONG THE GODS?

FROM THIS IT APPEARS, EITHER THAT HE WISHED TO PRAISE PYTHAGORAS, WHO WAS THE FIRST, AS I HAVE SAID, TO CALL HIMSELF A PHILOSOPHER; OR THALES OF MILETUS, WHO IS REPORTED TO HAVE BEEN THE FIRST WHO DISCUSSED THE NATURE OF THINGS. THUS, WHILE HE SEEKS TO EXALT, HE HAS DEPRESSED THE THING ITSELF. FOR IT IS NOT GREAT IF IT COULD HAVE BEEN DISCOVERED BY MAN. BUT HE MAY BE PARDONED AS A POET. BUT THAT SAME ACCOMPLISHED ORATOR, THAT SAME CONSUMMATE PHILOSOPHER, ALSO CENSURES THE GREEKS, WHOSE LEVITY HE ALWAYS ACCUSES, AND YET IMITATES. WISDOM ITSELF, WHICH AT ONE TIME HE CALLS THE GIFT, AT ANOTHER TIME THE INVENTION, OF THE GODS, HE FASHIONS AFTER THE MANNER OF THE POETS, AND PRAISES ON ACCOUNT OF ITS BEAUTY. HE ALSO GRIEVOUSLY COMPLAINS THAT THERE HAVE BEEN SOME WHO DISPARAGED IT. CAN ANY ONE, HE SAYS, DARE TO CENSURE THE PARENT OF LIFE, AND TO DEFILE HIMSELF WITH THIS GUILT OF PARRICIDE, AND TO BE SO IMPIOUSLY UNGRATEFUL?

ARE WE THEN PARRICIDES, MARCUS TULLIUS, AND IN YOUR JUDGMENT WORTHY TO BE SEWED UP IN A BAG, WHO DENY THAT PHILOSOPHY IS THE PARENT OF LIFE? OR YOU, WHO ARE SO IMPIOUSLY UNGRATEFUL TOWARDS GOD (NOT THIS GOD WHOSE IMAGE YOU WORSHIP AS HE SITS IN THE CAPITOL, BUT HIM WHO MADE THE WORLD AND CREATED MAN, WHO BESTOWED WISDOM ALSO AMONG HIS HEAVENLY BENEFITS), DO YOU CALL HER THE TEACHER OF VIRTUE OR THE PARENT OF LIFE, HAVING LEARNED FROM WHOM, ONE MUST BE IN MUCH GREATER UNCERTAINTY THAN HE WAS BEFORE? FOR OF WHAT VIRTUE IS SHE THE TEACHER? FOR PHILOSOPHERS TO THE PRESENT TIME DO NOT EXPLAIN WHERE SHE IS SITUATED. OF WHAT LIFE IS SHE THE PARENT? SINCE THE TEACHERS THEMSELVES HAVE BEEN WORN OUT BY OLD AGE AND DEATH BEFORE THEY HAVE DETERMINED UPON THE BEFITTING COURSE OF LIFE. OF WHAT TRUTH CAN YOU HOLD HER FORTH AS AN EXPLORER? SINCE YOU OFTEN TESTIFY THAT, IN SO GREAT A MULTITUDE OF PHILOSOPHERS, NOT A SINGLE WISE MAN HAS YET EXISTED. WHAT, THEN, DID THAT MISTRESS OF LIFE TEACH YOU? WAS IT TO ASSAIL WITH REPROACHES THE MOST POWERFUL CONSUL, AND BY YOUR ENVENOMED SPEECHES TO RENDER HIM THE ENEMY OF HIS COUNTRY? BUT LET US PASS BY THOSE THINGS, WHICH MAY BE EXCUSED UNDER THE NAME OF FORTUNE. YOU APPLIED YOURSELF, IN TRUTH, TO THE STUDY OF PHILOSOPHY, AND SO, INDEED, THAT NO ONE EVER APPLIED HIMSELF MORE DILIGENTLY; SINCE YOU WERE ACQUAINTED WITH ALL THE SYSTEMS OF PHILOSOPHY, AS YOU YOURSELF ARE ACCUSTOMED TO BOAST, AND ELUCIDATED THE SUBJECT ITSELF IN LATIN WRITINGS, AND DISPLAYED YOURSELF AS AN IMITATOR OF PLATO. TELL US, THEREFORE, WHAT YOU HAVE LEARNED, OR IN WHAT SECT YOU HAVE DISCOVERED THE TRUTH. DOUBTLESS IT WAS IN THE ACADEMY WHICH YOU FOLLOWED AND APPROVED. BUT THIS TEACHES NOTHING, EXCEPTING THAT YOU KNOW YOUR OWN IGNORANCE. THEREFORE YOUR OWN BOOKS REFUTE YOU, AND SHOW THE NOTHINGNESS OF THE LEARNING WHICH MAY BE GAINED FROM PHILOSOPHY FOR LIFE. THESE ARE YOUR WORDS: BUT TO ME WE APPEAR NOT ONLY BLIND TO WISDOM, BUT DULL AND OBTUSE TO THOSE VERY THINGS WHICH MAY APPEAR IN SOME DEGREE TO BE DISCERNED. IF, THEREFORE, PHILOSOPHY IS THE TEACHER OF LIFE, WHY DID YOU APPEAR TO YOURSELF BLIND, AND DULL, AND OBTUSE? WHEREAS YOU OUGHT, UNDER HER TEACHING, BOTH TO PERCEIVE AND TO BE WISE, AND TO BE ENGAGED IN THE CLEAREST LIGHT. BUT HOW YOU CONFESSED THE TRUTH OF PHILOSOPHY WE LEARN FROM THE LETTERS ADDRESSED TO YOUR SON, IN WHICH YOU ADVISE HIM THAT THE PRECEPTS OF PHILOSOPHY OUGHT TO BE KNOWN, BUT THAT WE MUST LIVE AS MEMBERS OF A COMMUNITY.

WHAT CAN BE SPOKEN SO CONTRADICTORY? IF THE PRECEPTS OF PHILOSOPHY OUGHT TO BE KNOWN, IT IS ON THIS ACCOUNT THAT THEY OUGHT TO BE KNOWN, IN ORDER TO OUR LIVING WELL AND WISELY. OR IF WE MUST LIVE AS MEMBERS OF A COMMUNITY, THEN PHILOSOPHY IS NOT WISDOM, IF IT IS BETTER TO LIVE IN ACCORDANCE WITH SOCIETY THAN WITH PHILOSOPHY. FOR IF THAT WHICH IS CALLED PHILOSOPHY BE WISDOM, HE ASSUREDLY LIVES FOOLISHLY WHO DOES NOT LIVE ACCORDING TO PHILOSOPHY. BUT IF HE DOES NOT LIVE FOOLISHLY WHO LIVES IN ACCORDANCE WITH SOCIETY, IT FOLLOWS THAT HE WHO LIVES ACCORDING TO PHILOSOPHY LIVES FOOLISHLY. BY YOUR OWN JUDGMENT, THEREFORE, PHILOSOPHY IS CONDEMNED OF FOLLY AND EMPTINESS. AND YOU ALSO, IN YOUR CONSOLATION, THAT IS, NOT IN A WORK OF LEVITY AND MIRTH, INTRODUCED THIS SENTIMENT RESPECTING PHILOSOPHY: BUT I KNOW NOT WHAT ERROR POSSESSES US, OR DEPLORABLE IGNORANCE OF THE TRUTH. WHERE, THEN, IS THE GUIDANCE OF PHILOSOPHY? OR WHAT HAS THAT PARENT OF LIFE TAUGHT YOU, IF YOU ARE DEPLORABLY IGNORANT OF THE TRUTH? BUT IF THIS CONFESSION OF ERROR AND IGNORANCE HAS BEEN EXTORTED ALMOST AGAINST YOUR WILL FROM YOUR INNERMOST BREAST, WHY DO YOU NOT AT LENGTH ACKNOWLEDGE TO YOURSELF THE TRUTH, THAT PHILOSOPHY WHICH, THOUGH IT TEACHES NOTHING, YOU EXTOLLED WITH PRAISES TO THE HEAVENS, CANNOT BE THE TEACHER OF VIRTUE?

CHAPTER 15. THE ERROR OF SENECA IN PHILOSOPHY, AND HOW THE SPEECH OF PHILOSOPHERS IS AT VARIANCE WITH THEIR LIFE.

UNDER THE INFLUENCE OF THE SAME ERROR (FOR WHO COULD KEEP THE RIGHT COURSE WHEN CICERO IS IN ERROR?), SENECA SAID: PHILOSOPHY IS NOTHING ELSE THAN THE RIGHT METHOD OF LIVING, OR THE SCIENCE OF LIVING HONOURABLY, OR THE ART OF PASSING A GOOD LIFE. WE SHALL NOT ERR IN SAYING THAT PHILOSOPHY IS THE LAW OF LIVING WELL AND HONOURABLY. AND HE WHO SPOKE OF IT AS A RULE OF LIFE, GAVE TO IT THAT WHICH WAS ITS DUE. HE EVIDENTLY DID NOT REFER TO THE COMMON NAME OF PHILOSOPHY; FOR, SINCE THIS IS DIFFUSED INTO MANY SECTS AND SYSTEMS, AND HAS NOTHING CERTAIN — NOTHING, IN SHORT, RESPECTING WHICH ALL AGREE WITH ONE MIND AND ONE VOICE — WHAT CAN BE SO FALSE AS THAT PHILOSOPHY SHOULD BE CALLED THE RULE OF LIFE, SINCE THE DIVERSITY OF ITS PRECEPTS HINDERS THE RIGHT WAY AND CAUSES CONFUSION? OR THE LAW OF LIVING WELL, WHEN ITS SUBJECTS ARE WIDELY DISCORDANT? OR THE SCIENCE OF PASSING LIFE, IN WHICH NOTHING ELSE IS EFFECTED BY ITS REPEATED CONTRADICTIONS THAN GENERAL UNCERTAINTY? FOR I ASK WHETHER HE THINKS THAT THE ACADEMY IS PHILOSOPHY OR NOT? I DO NOT THINK THAT HE WILL DENY IT. AND IF THIS IS SO, NONE OF THESE THINGS, THEREFORE, IS IN AGREEMENT WITH PHILOSOPHY; WHICH RENDERS ALL THINGS UNCERTAIN, ABROGATES LAW, ESTEEMS ART AS NOTHING, SUBVERTS METHOD, DISTORTS RULE, ENTIRELY TAKES AWAY KNOWLEDGE. THEREFORE ALL THOSE THINGS ARE FALSE, BECAUSE THEY ARE INCONSISTENT WITH A SYSTEM WHICH IS ALWAYS UNCERTAIN, AND UP TO THIS TIME EXPLAINING NOTHING. THEREFORE NO SYSTEM, OR SCIENCE, OR LAW OF LIVING WELL, HAS BEEN ESTABLISHED, EXCEPT IN THIS THE ONLY TRUE AND HEAVENLY WISDOM, WHICH HAD BEEN UNKNOWN TO PHILOSOPHERS. FOR THAT EARTHLY WISDOM, SINCE IT IS FALSE, BECOMES VARIED AND MANIFOLD, AND ALTOGETHER OPPOSED TO ITSELF. AND AS THERE IS BUT ONE FOUNDER AND RULER OF THE WORLD, GOD, AND AS TRUTH IS ONE; SO WISDOM MUST BE ONE AND SIMPLE, BECAUSE, IF ANYTHING IS TRUE AND GOOD, IT CANNOT BE PERFECT UNLESS IT IS THE ONLY ONE OF ITS KIND. BUT IF PHILOSOPHY WERE ABLE TO FORM THE LIFE, NO OTHERS BUT PHILOSOPHERS WOULD BE GOOD, AND ALL THOSE WHO HAD NOT LEARNED IT WOULD BE ALWAYS BAD. BUT SINCE THERE ARE, AND ALWAYS HAVE BEEN, INNUMERABLE PERSONS WHO ARE OR HAVE BEEN GOOD WITHOUT ANY LEARNING, BUT OF PHILOSOPHERS THERE HAS SELDOM BEEN ONE WHO HAS DONE ANYTHING PRAISEWORTHY IN HIS LIFE; WHO IS THERE, I PRAY, WHO DOES NOT SEE THAT THOSE MEN ARE NOT TEACHERS OF VIRTUE, OF WHICH THEY THEMSELVES ARE DESTITUTE? FOR IF ANY ONE SHOULD DILIGENTLY INQUIRE INTO THEIR CHARACTER, HE WILL FIND THAT THEY ARE PASSIONATE, COVETOUS, LUSTFUL, ARROGANT, WANTON, AND, CONCEALING THEIR VICES UNDER A SHOW OF WISDOM, DOING THOSE THINGS AT HOME WHICH THEY HAD CENSURED IN THE SCHOOLS.

PERHAPS I SPEAK FALSELY FOR THE SAKE OF BRINGING AN ACCUSATION. DOES NOT TULLIUS BOTH ACKNOWLEDGE AND COMPLAIN OF THE SAME THING? HOW FEW, HE SAYS, OF PHILOSOPHERS ARE FOUND OF SUCH A CHARACTER, SO CONSTITUTED IN SOUL AND LIFE, AS REASON DEMANDS! HOW FEW WHO THINK TRUE INSTRUCTION NOT A DISPLAY OF KNOWLEDGE, BUT A LAW OF LIFE! HOW FEW WHO ARE OBEDIENT TO THEMSELVES, AND SUBMIT TO THEIR OWN DECREES! WE MAY SEE SOME OF SUCH LEVITY AND OSTENTATION, THAT IT WOULD BE BETTER FOR THEM NOT TO HAVE LEARNED AT ALL; OTHERS EAGERLY DESIROUS OF MONEY, OTHERS OF GLORY; MANY THE SLAVES OF LUSTS, SO THAT THEIR SPEECH WONDERFULLY DISAGREES WITH THEIR LIFE. CORNELIUS NEPOS ALSO WRITES TO THE SAME CICERO: SO FAR AM I FROM THINKING THAT PHILOSOPHY IS THE TEACHER OF LIFE AND THE COMPLETER OF HAPPINESS, THAT I CONSIDER THAT NONE HAVE GREATER NEED OF TEACHERS OF LIVING THAN MANY WHO ARE ENGAGED IN THE DISCUSSION OF THIS SUBJECT. FOR I SEE THAT A GREAT PART OF THOSE WHO GIVE MOST ELABORATE PRECEPTS IN THEIR SCHOOL RESPECT-MODESTY AND SELF-RESTRAINT, LIVE AT THE SAME TIME IN THE UNRESTRAINED DESIRES OF ALL LUSTS. SENECA ALSO, IN HIS EXHORTATIONS, SAYS: MANY OF THE PHILOSOPHERS ARE OF THIS DESCRIPTION, ELOQUENT TO THEIR OWN CONDEMNATION: FOR IF YOU SHOULD HEAR THEM ARGUING AGAINST AVARICE, AGAINST LUST AND AMBITION, YOU WOULD THINK THAT THEY WERE MAKING A PUBLIC DISCLOSURE OF THEIR OWN CHARACTER, SO ENTIRELY DO THE CENSURES WHICH THEY UTTER IN PUBLIC FLOW BACK UPON THEMSELVES; SO THAT IT IS RIGHT TO REGARD THEM IN NO OTHER LIGHT THAN AS PHYSICIANS, WHOSE ADVERTISEMENTS CONTAIN MEDICINES, BUT THEIR MEDICINE CHESTS POISON. SOME ARE NOT ASHAMED OF THEIR VICES; BUT THEY INVENT DEFENCES FOR THEIR BASENESS, SO THAT THEY MAY APPEAR EVEN TO SIN WITH HONOUR. SENECA ALSO SAYS: THE WISE MAN WILL EVEN DO THINGS WHICH HE WILL NOT APPROVE OF, THAT HE MAY FIND MEANS OF PASSING TO THE ACCOMPLISHMENT OF GREATER THINGS; NOR WILL HE ABANDON GOOD MORALS, BUT WILL ADAPT THEM TO THE OCCASION; AND THOSE THINGS WHICH OTHERS EMPLOY FOR GLORY OR PLEASURE, HE WILL EMPLOY FOR THE SAKE OF ACTION. THEN HE SAYS SHORTLY AFTERWARDS: ALL THINGS WHICH THE LUXURIOUS AND THE IGNORANT DO, THE WISE MAN ALSO WILL DO, BUT NOT IN THE SAME MANNER, AND WITH THE SAME PURPOSE. BUT IT MAKES NO DIFFERENCE WITH WHAT INTENTION YOU ACT, WHEN THE ACTION ITSELF IS VICIOUS; BECAUSE ACTS ARE SEEN, THE INTENTION IS NOT SEEN.

ARISTIPPUS, THE MASTER OF THE CYRENAICS, HAD A CRIMINAL INTIMACY WITH LAIS, THE CELEBRATED COURTESAN; AND THAT GRAVE TEACHER OF PHILOSOPHY DEFENDED THIS FAULT BY SAYING, THAT THERE WAS A GREAT DIFFERENCE BETWEEN HIM AND THE OTHER LOVERS OF LAIS, BECAUSE HE HIMSELF POSSESSED LAIS, WHEREAS OTHERS WERE POSSESSED BY LAIS. O ILLUSTRIOUS WISDOM, TO BE IMITATED BY GOOD MEN! WOULD YOU, IN TRUTH, ENTRUST YOUR CHILDREN TO THIS MAN FOR EDUCATION, THAT THEY MIGHT LEARN TO POSSESS A HARLOT? HE SAID THAT THERE WAS SOME DIFFERENCE BETWEEN HIMSELF AND THE DISSOLUTE, THAT THEY WASTED THEIR PROPERTY, WHEREAS HE LIVED IN INDULGENCE WITHOUT ANY COST. AND IN THIS THE HARLOT WAS PLAINLY THE WISER, WHO HAD THE PHILOSOPHER AS HER CREATURE, THAT ALL THE YOUTH, CORRUPTED BY THE EXAMPLE AND AUTHORITY OF THE TEACHER, MIGHT FLOCK TOGETHER TO HER WITHOUT ANY SHAME. WHAT DIFFERENCE THEREFORE DID IT MAKE, WITH WHAT INTENTION THE PHILOSOPHER BETOOK HIMSELF TO THAT MOST NOTORIOUS HARLOT, WHEN THE PEOPLE AND HIS RIVALS SAW HIM MORE DEPRAVED THAN ALL THE ABANDONED? NOR WAS IT ENOUGH TO LIVE IN THIS MANNER, BUT HE BEGAN ALSO TO TEACH LUSTS; AND HE TRANSFERRED HIS HABITS FROM THE BROTHEL TO THE SCHOOL, CONTENDING THAT BODILY PLEASURE WAS THE CHIEF GOOD. WHICH PERNICIOUS AND SHAMEFUL DOCTRINE HAS ITS ORIGIN NOT IN THE HEART OF THE PHILOSOPHER, BUT IN THE BOSOM OF THE HARLOT.

FOR WHY SHOULD I SPEAK OF THE CYNICS, WHO PRACTISED LICENTIOUSNESS IN PUBLIC? WHAT WONDER IF THEY DERIVED THEIR NAME AND TITLE FROM DOGS, SINCE THEY ALSO IMITATED THEIR LIFE? THEREFORE THERE IS NO INSTRUCTION OF VIRTUE IN THIS SECT, SINCE EVEN THOSE WHO ENJOIN MORE HONOURABLE THINGS EITHER THEMSELVES DO NOT

PRACTICE WHAT THEY ADVISE; OR IF THEY DO (WHICH RARELY HAPPENS), IT IS NOT THE SYSTEM WHICH LEADS THEM TO THAT WHICH IS RIGHT, BUT NATURE WHICH OFTEN IMPELS EVEN THE UNLEARNED TO PRAISE.

CHAPTER 16. THAT THE PHILOSOPHERS WHO GIVE GOOD INSTRUCTIONS LIVE BADLY, BY THE TESTIMONY OF CICERO; THEREFORE WE SHOULD NOT SO MUCH DEVOTE OURSELVES TO THE STUDY OF PHILOSOPHY AS TO WISDOM.

BUT WHEN THEY GIVE THEMSELVES UP TO PERPETUAL SLOTH, AND UNDERTAKE NO EXERCISE OF VIRTUE, AND PASS THEIR WHOLE LIFE IN THE PRACTICE OF SPEAKING, IN WHAT LIGHT OUGHT THEY TO BE REGARDED RATHER THAN AS TRIFLERS? FOR WISDOM, UNLESS IT IS ENGAGED ON SOME ACTION ON WHICH IT MAY EXERT ITS FORCE, IS EMPTY AND FALSE; AND TULLIUS RIGHTLY GIVES THE PREFERENCE, ABOVE TEACHERS OF PHILOSOPHY, TO THOSE MEN EMPLOYED IN CIVIL AFFAIRS, WHO GOVERN THE STATE, WHO FOUND NEW CITIES OR MAINTAIN WITH EQUITY THOSE ALREADY FOUNDED, WHO PRESERVE THE SAFETY AND LIBERTY OF THE CITIZENS EITHER BY GOOD LAWS OR WHOLESOME COUNSELS, OR BY WEIGHTY JUDGMENTS. FOR IT IS RIGHT TO MAKE MEN GOOD RATHER THAN TO GIVE PRECEPTS ABOUT DUTY TO THOSE SHUT UP IN CORNERS, WHICH PRECEPTS ARE NOT OBSERVED EVEN BY THOSE WHO SPEAK THEM; AND INASMUCH AS THEY HAVE WITHDRAWN THEMSELVES FROM TRUE ACTIONS, IT IS MANIFEST THAT THEY INVENTED THE SYSTEM OF PHILOSOPHY ITSELF, FOR THE PURPOSE OF EXERCISING THE TONGUE, OR FOR THE SAKE OF PLEADING. BUT THEY WHO MERELY TEACH WITHOUT ACTING, OF THEMSELVES DETRACT FROM THE WEIGHT OF THEIR OWN PRECEPTS; FOR WHO WOULD OBEY, WHEN THEY WHO GIVE THE PRECEPTS THEMSELVES TEACH DISOBEDIENCE? MOREOVER, IT IS A GOOD THING TO GIVE RIGHT AND HONOURABLE PRECEPTS; BUT UNLESS YOU ALSO PRACTICE THEM IT IS A DECEIT, AND IT IS INCONSISTENT AND TRIFLING TO HAVE GOODNESS NOT IN THE HEART, BUT ON THE LIPS.

IT IS NOT THEREFORE UTILITY, BUT ENJOYMENT, WHICH THEY SEEK FROM PHILOSOPHY. AND THIS CICERO INDEED TESTIFIED. TRULY, HE SAYS, ALL THEIR DISPUTATION, ALTHOUGH IT CONTAINS MOST ABUNDANT FOUNTAINS OF VIRTUE AND KNOWLEDGE, YET, WHEN COMPARED WITH THEIR ACTIONS AND ACCOMPLISHMENTS, I FEAR LEST IT SHOULD SEEM NOT TO HAVE BROUGHT SO MUCH ADVANTAGE TO THE BUSINESS OF MEN AS ENJOYMENT TO THEIR TIMES OF RELAXATION. HE OUGHT NOT TO HAVE FEARED, SINCE HE SPOKE THE TRUTH; BUT AS IF HE WERE AFRAID LEST HE SHOULD BE ARRAIGNED BY THE PHILOSOPHERS ON A CHARGE OF BETRAYING A MYSTERY, HE DID NOT VENTURE CONFIDENTLY TO PRONOUNCE THAT WHICH WAS TRUE, THAT THEY DO NOT DISPUTE FOR THE PURPOSE OF TEACHING, BUT FOR THEIR OWN ENJOYMENT IN THEIR LEISURE; AND SINCE THEY ARE THE ADVISERS OF ACTIONS, AND DO NOT THEMSELVES ACT AT ALL, THEY ARE TO BE REGARDED AS MERE TALKERS. BUT ASSUREDLY, BECAUSE THEY CONTRIBUTED NO ADVANTAGE TO LIFE, THEY NEITHER OBEYED THEIR OWN DECREES, NOR HAS ANY ONE BEEN FOUND, THROUGH SO MANY AGES, WHO LIVED IN ACCORDANCE WITH THEIR LAWS. THEREFORE PHILOSOPHY MUST ALTOGETHER BE LAID ASIDE, BECAUSE WE ARE NOT TO DEVOTE OURSELVES TO THE PURSUIT OF WISDOM, FOR THIS HAS NO LIMIT OR MODERATION; BUT WE MUST BE WISE, AND THAT INDEED QUICKLY. FOR A SECOND LIFE IS NOT GRANTED TO US, SO THAT WHEN WE SEEK WISDOM IN THIS LIFE WE MAY BE WISE IN THAT; EACH RESULT MUST BE BROUGHT ABOUT IN THIS LIFE. IT OUGHT TO BE QUICKLY FOUND, IN ORDER THAT IT MAY BE QUICKLY TAKEN UP, LEST ANY PART OF LIFE SHOULD PASS AWAY, THE END OF WHICH IS UNCERTAIN. HORTENSIUS IN CICERO, CONTENDING AGAINST PHILOSOPHY, IS PRESSED BY A CLEVER ARGUMENT; INASMUCH AS, WHEN HE SAID THAT MEN OUGHT NOT TO PHILOSOPHIZE, HE SEEMED NEVERTHELESS TO PHILOSOPHIZE, SINCE IT IS THE PART OF THE PHILOSOPHERS TO DISCUSS WHAT OUGHT AND WHAT OUGHT NOT TO BE DONE IN LIFE. WE ARE FREE AND EXEMPT FROM THIS CALUMNY, WHO TAKE AWAY PHILOSOPHY, BECAUSE IT IS THE INVENTION OF HUMAN THOUGHT; WE DEFEND WISDOM, BECAUSE IT IS A DIVINE TRADITION, AND WE TESTIFY THAT IT OUGHT TO BE TAKEN UP BY ALL. HE, WHEN HE TOOK AWAY PHILOSOPHY WITHOUT INTRODUCING ANYTHING BETTER, WAS SUPPOSED TO TAKE AWAY WISDOM; AND ON THAT ACCOUNT WAS MORE EASILY DRIVEN FROM HIS OPINION, BECAUSE IT IS AGREED UPON THAT MAN IS NOT BORN TO FOLLY, BUT TO WISDOM.

MOREOVER, THE ARGUMENT WHICH THE SAME HORTENSIUS EMPLOYED HAS GREAT WEIGHT ALSO AGAINST PHILOSOPHY — NAMELY, THAT IT MAY BE UNDERSTOOD FROM THIS, THAT PHILOSOPHY IS NOT WISDOM, SINCE ITS BEGINNING AND ORIGIN ARE APPARENT. WHEN, HE SAYS, DID PHILOSOPHERS BEGIN TO EXIST? THALES, AS I IMAGINE, WAS THE FIRST, AND HIS AGE WAS RECENT. WHERE, THEN, AMONG THE MORE ANCIENT MEN DID THAT LOVE OF INVESTIGATING THE TRUTH LIE HIDDEN? LUCRETIUS ALSO SAYS: —

THEN, TOO, THIS NATURE AND SYSTEM OF THINGS HAS BEEN DISCOVERED LATELY, AND I THE VERY FIRST OF ALL HAVE ONLY NOW BEEN FOUND ABLE TO TRANSFER IT INTO NATIVE WORDS.

AND SENECA SAYS: THERE ARE NOT YET A THOUSAND YEARS SINCE THE BEGINNINGS OF WISDOM WERE UNDERTAKEN. THEREFORE MANKIND FOR MANY GENERATIONS LIVED WITHOUT SYSTEM. IN RIDICULE OF WHICH, PERSIUS SAYS: —

WHEN WISDOM CAME TO THE CITY,
TOGETHER WITH PEPPER AND PALMS;

AS THOUGH WISDOM HAD BEEN INTRODUCED INTO THE CITY TOGETHER WITH SAVOURY MERCHANDISE. FOR IF IT IS IN AGREEMENT WITH THE NATURE OF MAN, IT MUST HAVE HAD ITS COMMENCEMENT TOGETHER WITH MAN; BUT IF IT IS NOT IN AGREEMENT WITH IT, HUMAN NATURE WOULD BE INCAPABLE OF RECEIVING IT. BUT, INASMUCH AS IT HAS RECEIVED IT, IT FOLLOWS THAT WISDOM HAS EXISTED FROM THE BEGINNING: THEREFORE PHILOSOPHY, INASMUCH AS IT HAS NOT EXISTED FROM THE BEGINNING, IS NOT THE SAME TRUE WISDOM. BUT, IN TRUTH, THE GREEKS, BECAUSE THEY HAD NOT ATTAINED TO THE SACRED LETTERS OF TRUTH, DID NOT KNOW HOW WISDOM WAS CORRUPTED. AND, THEREFORE, SINCE THEY THOUGHT THAT HUMAN LIFE WAS DESTITUTE OF WISDOM, THEY INVENTED PHILOSOPHY; THAT IS, THEY WISHED BY DISCUSSION TO TEAR UP THE TRUTH WHICH WAS LYING HID AND UNKNOWN TO THEM: AND THIS EMPLOYMENT, THROUGH IGNORANCE OF THE TRUTH, THEY THOUGHT TO BE WISDOM.

CHAPTER 17. HE PASSES FROM PHILOSOPHY TO THE PHILOSOPHERS, BEGINNING WITH EPICURUS; AND HOW HE REGARDED LEUCIPPUS AND DEMOCRITUS AS AUTHORS OF ERROR.

I HAVE SPOKEN ON THE SUBJECT OF PHILOSOPHY ITSELF AS BRIEFLY AS I COULD; NOW LET US COME TO THE PHILOSOPHERS, NOT THAT WE MAY CONTEND WITH THESE, WHO CANNOT MAINTAIN THEIR GROUND, BUT THAT WE MAY PURSUE THOSE WHO ARE IN FLIGHT AND DRIVEN FROM OUR BATTLEFIELD. THE SYSTEM OF EPICURUS WAS MUCH MORE GENERALLY FOLLOWED THAN THOSE OF THE OTHERS; NOT BECAUSE IT BRINGS FORWARD ANY TRUTH, BUT BECAUSE THE ATTRACTIVE NAME OF PLEASURE INVITES MANY. FOR EVERY ONE IS NATURALLY INCLINED TO VICES. MOREOVER, FOR THE PURPOSE OF DRAWING THE MULTITUDE TO HIMSELF, HE SPEAKS THAT WHICH IS SPECIALLY ADAPTED TO EACH CHARACTER SEPARATELY. HE FORBIDS THE IDLE TO APPLY HIMSELF TO LEARNING; HE RELEASES THE COVETOUS MAN FROM GIVING LARGESSES TO THE PEOPLE; HE PROHIBITS THE INACTIVE MAN FROM UNDERTAKING THE BUSINESS OF THE STATE, THE SLUGGISH FROM BODILY EXERCISE, THE TIMID FROM MILITARY SERVICE. THE IRRELIGIOUS IS TOLD THAT THE GODS PAY NO ATTENTION TO THE CONDUCT OF MEN; THE MAN WHO IS UNFEELING AND SELFISH IS ORDERED TO GIVE NOTHING TO ANY ONE, FOR THAT THE WISE MAN DOES EVERYTHING ON HIS OWN ACCOUNT. TO A MAN WHO AVOIDS THE CROWD, SOLITUDE IS PRAISED. ONE WHO IS TOO SPARING, LEARNS THAT LIFE CAN BE SUSTAINED ON WATER AND MEAL. IF A MAN HATES HIS WIFE, THE BLESSINGS OF CELIBACY ARE ENUMERATED TO HIM; TO ONE WHO HAS BAD CHILDREN, THE HAPPINESS OF THOSE WHO ARE WITHOUT CHILDREN IS PROCLAIMED; AGAINST UNNATURAL PARENTS IT IS SAID THAT THERE IS NO BOND OF NATURE. TO THE MAN WHO IS DELICATE AND INCAPABLE OF ENDURANCE, IT IS SAID THAT PAIN IS THE GREATEST OF ALL EVILS; TO THE MAN OF FORTITUDE, IT IS SAID THAT THE WISE MAN IS HAPPY EVEN UNDER TORTURES. THE MAN WHO DEVOTES HIMSELF TO THE PURSUIT OF INFLUENCE AND DISTINCTION IS ENJOINED TO PAY COURT TO KINGS; HE WHO CANNOT ENDURE ANNOYANCE IS ENJOINED TO SHUN THE ABODE OF KINGS. THUS THE CRAFTY MAN COLLECTS AN ASSEMBLY FROM VARIOUS AND DIFFERING CHARACTERS; AND WHILE HE LAYS HIMSELF OUT TO PLEASE ALL, HE IS MORE AT VARIANCE WITH HIMSELF THAN THEY ALL ARE WITH ONE ANOTHER. BUT WE MUST EXPLAIN FROM WHAT SOURCE THE WHOLE OF THIS SYSTEM IS DERIVED, AND WHAT ORIGIN IT HAS.

EPICURUS SAW THAT THE GOOD ARE ALWAYS SUBJECT TO ADVERSITIES, POVERTY, LABOURS, EXILE, LOSS OF DEAR FRIENDS. ON THE CONTRARY, HE SAW THAT THE WICKED WERE HAPPY; THAT THEY WERE EXALTED WITH INFLUENCE, AND LOADED WITH HONOURS; HE SAW THAT INNOCENCE WAS UNPROTECTED, THAT CRIMES WERE COMMITTED WITH IMPUNITY: HE SAW THAT DEATH RAGED WITHOUT ANY REGARD TO CHARACTER, WITHOUT ANY ARRANGEMENT OR DISCRIMINATION OF AGE; BUT THAT SOME ARRIVED AT OLD AGE, WHILE OTHERS WERE CARRIED OFF IN THEIR INFANCY; THAT SOME DIED WHEN THEY WERE NOW ROBUST AND VIGOROUS, THAT OTHERS WERE CUT OFF BY AN UNTIMELY DEATH IN THE FIRST FLOWER OF YOUTH; THAT IN WARS THE BETTER MEN WERE ESPECIALLY OVERCOME AND SLAIN. BUT THAT WHICH ESPECIALLY MOVED HIM, WAS THE FACT THAT RELIGIOUS MEN WERE ESPECIALLY VISITED WITH WEIGHTIER EVILS, WHEREAS HE SAW THAT LESS EVILS OR NONE AT ALL FELL UPON THOSE WHO ALTOGETHER NEGLECTED THE GODS, OR WORSHIPPED THEM IN AN IMPIOUS MANNER; AND THAT EVEN THE VERY TEMPLES THEMSELVES WERE OFTEN SET ON FIRE BY LIGHTNING. AND OF THIS LUCRETIUS COMPLAINS, WHEN HE SAYS RESPECTING THE GOD:—

THEN HE MAY HURL LIGHTNINGS, AND OFTEN THROW DOWN HIS TEMPLES, AND WITHDRAWING INTO THE DESERTS, THERE SPEND HIS RAGE IN PRACTISING HIS BOLT, WHICH OFTEN PASSES THE GUILTY BY, AND STRIKES DEAD THE INNOCENT AND UNOFFENDING.

BUT IF HE HAD BEEN ABLE TO COLLECT EVEN A SMALL PARTICLE OF TRUTH, HE WOULD NEVER SAY THAT THE GOD THROWS DOWN HIS OWN TEMPLES, WHEN HE THROWS THEM DOWN ON THIS ACCOUNT, BECAUSE THEY ARE NOT HIS. THE CAPITOL, WHICH IS THE CHIEF SEAT OF THE ROMAN CITY AND RELIGION, WAS STRUCK WITH LIGHTNING AND SET ON FIRE NOT ONCE ONLY, BUT FREQUENTLY. BUT WHAT WAS THE OPINION OF CLEVER MEN RESPECTING THIS IS EVIDENT FROM THE SAYING OF CICERO, WHO SAYS THAT THE FLAME CAME FROM HEAVEN, NOT TO DESTROY THAT EARTHLY DWELLING-PLACE OF JUPITER, BUT TO DEMAND A LOFTIER AND MORE MAGNIFICENT ABODE. CONCERNING WHICH TRANSACTION, IN THE BOOKS RESPECTING HIS CONSULSHIP, HE SPEAKS TO THE SAME PURPORT AS LUCRETIUS:—

FOR THE FATHER THUNDERING ON HIGH, THRONED IN THE LOFTY OLYMPUS, HIMSELF ASSAILED HIS OWN CITADELS AND FAMED TEMPLES, AND CAST FIRES UPON HIS ABODE IN THE CAPITOL.

IN THE OBSTINACY OF THEIR FOLLY, THEREFORE, THEY NOT ONLY DID NOT UNDERSTAND THE POWER AND MAJESTY OF THE TRUE GOD, BUT THEY EVEN INCREASED THE IMPIETY OF THEIR ERROR, IN ENDEAVOURING AGAINST ALL DIVINE LAW TO RESTORE A TEMPLE SO OFTEN CONDEMNED BY THE JUDGMENT OF HEAVEN.

THEREFORE, WHEN EPICURUS REFLECTED ON THESE THINGS, INDUCED AS IT WERE BY THE INJUSTICE OF THESE MATTERS (FOR THUS IT APPEARED TO HIM IN HIS IGNORANCE OF THE CAUSE AND SUBJECT), HE THOUGHT THAT THERE WAS NO PROVIDENCE. AND HAVING PERSUADED HIMSELF OF THIS, HE UNDERTOOK ALSO TO DEFEND IT, AND THUS HE ENTANGLED HIMSELF IN INEXTRICABLE ERRORS. FOR IF THERE IS NO PROVIDENCE, HOW IS IT THAT THE WORLD WAS MADE WITH SUCH ORDER AND ARRANGEMENT? HE SAYS: THERE IS NO ARRANGEMENT, FOR MANY THINGS ARE MADE IN A DIFFERENT MANNER FROM THAT IN WHICH THEY OUGHT TO HAVE BEEN MADE. AND THE DIVINE MAN FOUND SUBJECTS OF CENSURE. NOW, IF I HAD LEISURE TO REFUTE THESE THINGS SEPARATELY, I COULD EASILY SHOW THAT THIS MAN WAS NEITHER WISE NOR OF SOUND MIND. ALSO, IF THERE IS NO PROVIDENCE, HOW IS IT THAT THE BODIES OF ANIMALS ARE ARRANGED WITH SUCH FORESIGHT, THAT THE VARIOUS MEMBERS, BEING DISPOSED IN A WONDERFUL MANNER, DISCHARGE THEIR OWN OFFICES INDIVIDUALLY? THE SYSTEM OF PROVIDENCE, HE SAYS, CONTRIVED NOTHING IN THE PRODUCTION OF ANIMALS; FOR NEITHER WERE THE EYES MADE FOR SEEING, NOR THE EARS FOR HEARING, NOR THE TONGUE FOR SPEAKING, NOR THE FEET FOR WALKING; INASMUCH AS THESE WERE PRODUCED BEFORE IT WAS POSSIBLE TO SPEAK, TO HEAR, TO SEE, AND TO WALK. THEREFORE THESE WERE NOT PRODUCED FOR USE; BUT USE WAS PRODUCED FROM THEM. IF THERE IS NO PROVIDENCE, WHY DO RAINS FALL, FRUITS SPRING UP, AND TREES PUT FORTH LEAVES? THESE THINGS, HE SAYS, ARE NOT ALWAYS DONE FOR THE SAKE OF LIVING CREATURES, INASMUCH AS THEY ARE OF NO BENEFIT TO PROVIDENCE; BUT ALL THINGS MUST BE PRODUCED OF THEIR OWN ACCORD. FROM WHAT SOURCE, THEREFORE, DO THEY ARISE, OR HOW ARE ALL THINGS WHICH ARE CARRIED ON BROUGHT ABOUT? THERE IS NO NEED, HE SAYS, OF SUPPOSING A PROVIDENCE; FOR THERE ARE SEEDS FLOATING THROUGH THE EMPTY VOID, AND FROM THESE, COLLECTED TOGETHER WITHOUT ORDER, ALL THINGS ARE PRODUCED AND TAKE THEIR FORM. WHY, THEN, DO WE NOT PERCEIVE OR DISTINGUISH THEM? BECAUSE, HE SAYS, THEY HAVE NEITHER ANY COLOR, NOR WARMTH, NOR SMELL; THEY ARE ALSO WITHOUT FLAVOUR AND MOISTURE; AND THEY ARE SO MINUTE, THAT THEY CANNOT BE CUT AND DIVIDED.

THUS, BECAUSE HE HAD TAKEN UP A FALSE PRINCIPLE AT THE COMMENCEMENT, THE NECESSITY OF THE SUBJECTS WHICH FOLLOWED LED HIM TO ABSURDITIES. FOR WHERE OR FROM WHENCE ARE THESE ATOMS? WHY DID NO ONE DREAM OF THEM BESIDES LEUCIPPUS ONLY? FROM WHOM DEMOCRITUS, HAVING RECEIVED INSTRUCTIONS, LEFT TO EPICURUS THE INHERITANCE OF HIS FOLLY. AND IF THESE ARE MINUTE BODIES, AND INDEED SOLID, AS THEY SAY, THEY CERTAINLY ARE ABLE TO FALL UNDER THE NOTICE OF THE EYES. IF THE NATURE OF ALL THINGS IS THE SAME, HOW IS IT THAT THEY COMPOSE VARIOUS OBJECTS? THEY MEET TOGETHER, HE SAYS, IN VARIED ORDER AND POSITION AS THE LETTERS WHICH, THOUGH FEW IN NUMBER, BY VARIETY OF ARRANGEMENT MAKE UP INNUMERABLE WORDS. BUT IT IS URGED THE LETTERS HAVE A VARIETY OF FORMS. AND SO, HE SAYS, HAVE THESE FIRST PRINCIPLES; FOR THEY ARE ROUGH, THEY ARE FURNISHED WITH HOOKS, THEY ARE SMOOTH. THEREFORE THEY CAN BE CUT AND DIVIDED, IF THERE IS IN THEM ANY PART WHICH PROJECTS. BUT IF THEY ARE SMOOTH AND WITHOUT HOOKS, THEY CANNOT COHERE. THEY OUGHT THEREFORE TO BE HOOKED, THAT THEY MAY BE LINKED TOGETHER ONE WITH ANOTHER. BUT SINCE THEY ARE SAID TO BE SO MINUTE THAT THEY CANNOT BE CUT ASUNDER BY THE EDGE OF ANY WEAPON, HOW IS IT THAT THEY HAVE HOOKS OR ANGLES? FOR IT MUST BE POSSIBLE FOR THESE TO BE TORN ASUNDER, SINCE THEY PROJECT. IN THE NEXT PLACE, BY WHAT MUTUAL COMPACT, BY WHAT DISCERNMENT, DO THEY MEET TOGETHER, SO THAT ANYTHING MAY BE CONSTRUCTED OUT OF THEM? IF THEY ARE WITHOUT INTELLIGENCE, THEY CANNOT COME TOGETHER IN SUCH ORDER AND ARRANGEMENT; FOR NOTHING BUT REASON CAN BRING TO ACCOMPLISHMENT ANYTHING IN ACCORDANCE WITH REASON. WITH HOW MANY ARGUMENTS CAN THIS TRIFLING BE REFUTED! BUT I MUST PROCEED WITH MY SUBJECT. THIS IS HE

WHO SURPASSED IN INTELLECT THE RACE OF MAN, AND QUENCHED THE LIGHT OF ALL, AS THE ETHEREAL SUN ARISEN QUENCHES THE STARS.

WHICH VERSES I AM NEVER ABLE TO READ WITHOUT LAUGHTER. FOR THIS WAS NOT SAID RESPECTING SOCRATES OR PLATO, WHO ARE ESTEEMED AS KINGS OF PHILOSOPHERS, BUT CONCERNING A MAN WHO, THOUGH OF SOUND MIND AND VIGOROUS HEALTH, RAVED MORE SENSELESSLY THAN ANY ONE DISEASED. AND THUS THE MOST VAIN POET, I DO NOT SAY ADORNED, BUT OVERWHELMED AND CRUSHED, THE MOUSE WITH THE PRAISES OF THE LION. BUT THE SAME MAN ALSO RELEASES US FROM THE FEAR OF DEATH, RESPECTING WHICH THESE ARE HIS OWN EXACT WORDS:—

WHEN WE ARE IN EXISTENCE, DEATH DOES NOT EXIST; WHEN DEATH EXISTS, WE HAVE NO EXISTENCE: THEREFORE DEATH IS NOTHING TO US.

HOW CLEVERLY HE HAS DECEIVED US! AS THOUGH IT WERE DEATH NOW COMPLETED WHICH IS AN OBJECT OF FEAR, BY WHICH SENSATION HAS BEEN ALREADY TAKEN AWAY, AND NOT THE VERY ACT OF DYING, BY WHICH SENSATION IS BEING TAKEN FROM US. FOR THERE IS A TIME IN WHICH WE OURSELVES EVEN YET EXIST, AND DEATH DOES NOT YET EXIST; AND THAT VERY TIME APPEARS TO BE MISERABLE, BECAUSE DEATH IS BEGINNING TO EXIST, AND WE ARE CEASING TO EXIST.

NOR IS IT SAID WITHOUT REASON THAT DEATH IS NOT MISERABLE. THE APPROACH OF DEATH IS MISERABLE; THAT IS, TO WASTE AWAY BY DISEASE, TO ENDURE THE THRUST, TO RECEIVE THE WEAPON IN THE BODY, TO BE BURNT WITH FIRE, TO BE TORN BY THE TEETH OF BEASTS. THESE ARE THE THINGS WHICH ARE FEARED, NOT BECAUSE THEY BRING DEATH, BUT BECAUSE THEY BRING GREAT PAIN. BUT RATHER MAKE OUT THAT PAIN IS NOT AN EVIL. HE SAYS IT IS THE GREATEST OF ALL EVILS. HOW THEREFORE CAN I FAIL TO FEAR, IF THAT WHICH PRECEDES OR BRINGS ABOUT DEATH IS AN EVIL? WHY SHOULD I SAY THAT THE ARGUMENT IS FALSE, INASMUCH AS SOULS DO NOT PERISH? BUT, HE SAYS, SOULS DO PERISH; FOR THAT WHICH IS BORN WITH THE BODY MUST PERISH WITH THE BODY. I HAVE ALREADY STATED THAT I PREFER TO PUT OFF THE DISCUSSION OF THIS SUBJECT, AND TO RESERVE IT FOR THE LAST PART OF MY WORK, THAT I MAY REFUTE THIS PERSUASION OF EPICURUS, WHETHER IT WAS THAT OF DEMOCRITUS OR DICÆARCHUS, BOTH BY ARGUMENTS AND DIVINE TESTIMONIES. BUT PERHAPS HE PROMISED HIMSELF IMPUNITY IN THE INDULGENCE OF HIS VICES; FOR HE WAS AN ADVOCATE OF MOST DISGRACEFUL PLEASURE, AND SAID THAT MAN WAS BORN FOR ITS ENJOYMENT. WHO, WHEN HE HEARS THIS AFFIRMED, WOULD ABSTAIN FROM THE PRACTICE OF VICE AND WICKEDNESS? FOR; IF THE SOUL IS DOOMED TO PERISH, LET US EAGERLY PURSUE RICHES, THAT WE MAY BE ABLE TO ENJOY ALL KINDS OF INDULGENCE; AND IF THESE ARE WANTING TO US, LET US TAKE THEM AWAY FROM THOSE WHO HAVE THEM BY STEALTH, BY STRATAGEM, OR BY FORCE, ESPECIALLY IF THERE IS NO GOD WHO REGARDS THE ACTIONS OF MEN: AS LONG AS THE HOPE OF IMPUNITY SHALL FAVOUR US, LET US PLUNDER AND PUT TO DEATH. FOR IT IS THE PART OF THE WISE MAN TO DO EVIL, IF IT IS ADVANTAGEOUS TO HIM, AND SAFE; SINCE, IF THERE IS A GOD IN HEAVEN, HE IS NOT ANGRY WITH ANY ONE. IT IS ALSO EQUALLY THE PART OF THE FOOLISH MAN TO DO GOOD; BECAUSE, AS HE IS NOT EXCITED WITH ANGER, SO HE IS NOT INFLUENCED BY FAVOUR. THEREFORE LET US LIVE IN THE INDULGENCE OF PLEASURES IN EVERY POSSIBLE WAY; FOR IN A SHORT TIME WE SHALL NOT EXIST AT ALL. THEREFORE LET US SUFFER NO DAY, IN SHORT, NO MOMENT OF TIME, TO PASS AWAY FROM US WITHOUT PLEASURE; LEST, SINCE WE OURSELVES ARE DOOMED TO PERISH, THE LIFE WHICH WE HAVE ALREADY SPENT SHOULD ITSELF ALSO PERISH.

ALTHOUGH HE DOES NOT SAY THIS IN WORD, YET HE TEACHES IT IN FACT. FOR WHEN HE MAINTAINS THAT THE WISE MAN DOES EVERYTHING FOR HIS OWN SAKE, HE REFERS ALL THINGS WHICH HE DOES TO HIS OWN ADVANTAGE. AND THUS HE WHO HEARS THESE DISGRACEFUL THINGS, WILL NEITHER THINK THAT ANY GOOD THING OUGHT TO BE DONE, SINCE THE CONFERRING OF BENEFITS HAS REFERENCE TO THE ADVANTAGE OF ANOTHER; NOR THAT HE OUGHT TO ABSTAIN FROM GUILT, BECAUSE THE DOING OF EVIL IS ATTENDED WITH GAIN. IF ANY CHIEFTAIN OF PIRATES OR LEADER OF ROBBERS WERE EXHORTING HIS MEN TO ACTS OF VIOLENCE, WHAT OTHER LANGUAGE COULD HE EMPLOY THAN TO SAY THE SAME THINGS WHICH EPICURUS SAYS: THAT THE GODS TAKE NO NOTICE; THAT THEY ARE NOT AFFECTED WITH ANGER NOR KIND FEELING; THAT THE PUNISHMENT OF A FUTURE STATE IS NOT TO BE DREADED, BECAUSE SOULS DIE AFTER DEATH, AND THAT THERE IS NO FUTURE STATE OF PUNISHMENT AT ALL; THAT PLEASURE IS THE GREATEST GOOD; THAT THERE IS NO SOCIETY AMONG MEN; THAT EVERY ONE CONSULTS FOR HIS OWN INTEREST; THAT THERE IS NO ONE WHO LOVES ANOTHER, UNLESS IT BE FOR HIS OWN SAKE; THAT DEATH IS NOT TO BE FEARED BY A BRAVE MAN, NOR ANY PAIN; FOR THAT HE, EVEN IF HE SHOULD BE TORTURED OR BURNT, SHOULD SAY THAT HE DOES NOT REGARD IT. THERE IS EVIDENTLY SUFFICIENT CAUSE WHY ANY ONE SHOULD REGARD THIS AS THE EXPRESSION OF A WISE MAN, SINCE IT CAN MOST FITTINGLY BE APPLIED TO ROBBERS!

CHAPTER 18. THE PYTHAGOREANS AND STOICS, WHILE THEY HOLD THE IMMORTALITY OF THE SOUL, FOOLISHLY PERSUADE A VOLUNTARY DEATH.

OTHERS, AGAIN, DISCUSS THINGS CONTRARY TO THESE, NAMELY, THAT THE SOUL SURVIVES AFTER DEATH; AND THESE ARE CHIEFLY THE PYTHAGOREANS AND STOICS. AND ALTHOUGH THEY ARE TO BE TREATED WITH INDULGENCE BECAUSE THEY PERCEIVE THE TRUTH, YET I CANNOT BUT BLAME THEM, BECAUSE THEY FELL UPON THE TRUTH NOT BY THEIR OPINION, BUT BY ACCIDENT. AND THUS THEY ERRED IN SOME DEGREE EVEN IN THAT VERY MATTER WHICH THEY RIGHTLY PERCEIVED. FOR, SINCE THEY FEARED THE ARGUMENT BY WHICH IT IS INFERRED THAT THE SOUL MUST NECESSARILY DIE WITH THE BODY, BECAUSE IT IS BORN WITH THE BODY, THEY ASSERTED THAT THE SOUL IS NOT BORN WITH THE BODY, BUT RATHER INTRODUCED INTO IT, AND THAT IT MIGRATES FROM ONE BODY TO ANOTHER. THEY DID NOT CONSIDER THAT IT WAS POSSIBLE FOR THE SOUL TO SURVIVE THE BODY, UNLESS IT SHOULD APPEAR TO HAVE EXISTED PREVIOUSLY TO THE BODY. THERE IS THEREFORE AN EQUAL AND ALMOST SIMILAR ERROR ON EACH SIDE. BUT THE ONE SIDE ARE DECEIVED WITH RESPECT TO THE PAST, THE OTHER WITH RESPECT TO THE FUTURE. FOR NO ONE SAW THAT WHICH IS MOST TRUE, THAT THE SOUL IS BOTH CREATED AND DOES NOT DIE, BECAUSE THEY WERE IGNORANT WHY THAT CAME TO PASS, OR WHAT WAS THE NATURE OF MAN. MANY THEREFORE OF THEM, BECAUSE THEY SUSPECTED THAT THE SOUL IS IMMORTAL, LAID VIOLENT HANDS UPON THEMSELVES, AS THOUGH THEY WERE ABOUT TO DEPART TO HEAVEN. THUS IT WAS WITH CLEANTHES AND CHRYSIPPUS, WITH ZENO, AND EMPEDOCLES, WHO IN THE DEAD OF NIGHT CAST HIMSELF INTO A CAVITY OF THE BURNING ÆTNA, THAT WHEN HE HAD SUDDENLY DISAPPEARED IT MIGHT BE BELIEVED THAT HE HAD DEPARTED TO THE GODS; AND THUS ALSO OF THE ROMANS CATO DIED, WHO THROUGH THE WHOLE OF HIS LIFE WAS AN IMITATOR OF SOCRATIC OSTENTATION. FOR DEMOCRITUS WAS OF ANOTHER PERSUASION. BUT, HOWEVER,

BY HIS OWN SPONTANEOUS ACT HE OFFERED UP HIS HEAD TO DEATH;

AND NOTHING CAN BE MORE WICKED THAN THIS. FOR IF A HOMICIDE IS GUILTY BECAUSE HE IS A DESTROYER OF MAN, HE WHO PUTS HIMSELF TO DEATH IS UNDER THE SAME GUILT, BECAUSE HE PUTS TO DEATH A MAN. YEA, THAT CRIME MAY BE CONSIDERED TO BE GREATER, THE PUNISHMENT OF WHICH BELONGS TO GOD ALONE. FOR AS WE DID NOT COME INTO THIS LIFE OF OUR OWN ACCORD; SO, ON THE OTHER HAND, WE CAN ONLY WITHDRAW FROM THIS HABITATION OF THE BODY WHICH HAS BEEN APPOINTED FOR US TO KEEP, BY THE COMMAND OF HIM WHO PLACED US IN THIS BODY THAT WE MAY INHABIT IT, UNTIL HE ORDERS US TO DEPART FROM IT; AND IF ANY VIOLENCE IS OFFERED TO US, WE MUST ENDURE IT WITH EQUANIMITY, SINCE THE DEATH OF AN INNOCENT PERSON CANNOT BE UNAVENGED, AND SINCE WE HAVE A GREAT JUDGE WHO ALONE ALWAYS HAS THE POWER OF TAKING VENGEANCE IN HIS HANDS.

ALL THESE PHILOSOPHERS, THEREFORE, WERE HOMICIDES; AND CATO HIMSELF, THE CHIEF OF ROMAN WISDOM, WHO, BEFORE HE PUT HIMSELF TO DEATH, IS SAID TO HAVE READ THROUGH THE TREATISE OF PLATO WHICH HE WROTE ON THE IMMORTALITY OF THE SOUL, AND WAS LED BY THE AUTHORITY OF THE PHILOSOPHER TO THE COMMISSION OF THIS GREAT CRIME; YET HE, HOWEVER, APPEARS TO HAVE HAD SOME CAUSE FOR DEATH IN HIS HATRED OF SLAVERY. WHY SHOULD I SPEAK OF THE AMBRACIOT, WHO, HAVING READ THE SAME TREATISE, THREW HIMSELF INTO THE SEA, FOR NO OTHER CAUSE THAN THAT HE BELIEVED PLATO?— A DOCTRINE ALTOGETHER DETESTABLE AND TO BE AVOIDED, IF IT DRIVES MEN FROM LIFE. BUT IF PLATO HAD KNOWN AND TAUGHT BY WHOM, AND HOW, AND TO WHOM, AND ON ACCOUNT OF WHAT ACTIONS, AND AT WHAT TIME, IMMORTALITY IS GIVEN, HE WOULD NEITHER HAVE DRIVEN CLEOMBROTUS NOR CATO TO A VOLUNTARY DEATH, BUT HE WOULD HAVE TRAINED THEM TO LIVE WITH JUSTICE. FOR IT APPEARS TO ME THAT CATO SOUGHT A CAUSE FOR DEATH, NOT SO MUCH THAT HE MIGHT ESCAPE FROM CÆSAR, AS THAT HE MIGHT OBEY THE DECREES OF THE STOICS, WHOM HE FOLLOWED, AND MIGHT MAKE HIS NAME DISTINGUISHED BY SOME GREAT ACTION; AND I DO NOT SEE WHAT EVIL COULD HAVE HAPPENED TO HIM IF HE HAD LIVED. FOR CAIUS CÆSAR, SUCH WAS HIS CLEMENCY, HAD NO OTHER OBJECT, EVEN IN THE VERY HEAT OF CIVIL WAR, THAN TO APPEAR TO DESERVE WELL OF THE STATE, BY PRESERVING TWO EXCELLENT CITIZENS, CICERO AND CATO. BUT LET US RETURN TO THOSE WHO PRAISE DEATH AS A BENEFIT. YOU COMPLAIN OF LIFE AS THOUGH YOU HAD LIVED, OR HAD EVER SETTLED WITH YOURSELF WHY YOU WERE BORN AT ALL. MAY NOT THEREFORE THE TRUE AND COMMON FATHER OF ALL JUSTLY FIND FAULT WITH THAT SAYING OF TERENCE: —

FIRST, LEARN IN WHAT LIFE CONSISTS; THEN, IF YOU SHALL BE DISSATISFIED WITH LIFE, HAVE RECOURSE TO DEATH.

YOU ARE INDIGNANT THAT YOU ARE EXPOSED TO EVILS; AS THOUGH YOU DESERVED ANYTHING GOOD, WHO ARE IGNORANT OF YOUR FATHER, LORD, AND KING; WHO, ALTHOUGH YOU BEHOLD WITH YOUR EYES THE BRIGHT LIGHT, ARE NEVERTHELESS BLIND IN MIND, AND LIE IN THE DEPTHS OF THE DARKNESS OF IGNORANCE. AND THIS IGNORANCE HAS CAUSED THAT SOME HAVE NOT BEEN ASHAMED TO SAY, THAT WE ARE BORN FOR THIS CAUSE, THAT WE MAY SUFFER THE PUNISHMENT OF OUR CRIMES; BUT I DO NOT SEE WHAT CAN BE MORE SENSELESS THAN THIS. FOR WHERE OR WHAT CRIMES COULD WE HAVE COMMITTED WHEN WE DID NOT EVEN EXIST? UNLESS WE SHALL HAPPEN TO BELIEVE THAT FOOLISH OLD MAN, WHO FALSELY SAID THAT HE HAD LIVED BEFORE, AND THAT IN HIS FORMER LIFE HE HAD BEEN EUPHORBUS. HE, I BELIEVE, BECAUSE HE WAS BORN OF AN IGNOBLE RACE, CHOSE FOR HIMSELF A FAMILY FROM THE POEMS OF HOMER. O WONDERFUL AND REMARKABLE MEMORY OF PYTHAGORAS! O MISERABLE FORGETFULNESS ON THE PART OF US ALL, SINCE WE KNOW NOT WHO WE WERE IN OUR FORMER LIFE! BUT PERHAPS IT WAS CAUSED BY SOME ERROR, OR FAVOUR, THAT HE ALONE DID NOT TOUCH THE ABYSS OF LETHE, OR TASTE THE WATER OF OBLIVION; DOUBTLESS THE TRIFLING OLD MAN (AS IS WONT TO BE THE CASE WITH OLD WOMEN WHO ARE FREE FROM OCCUPATION) INVENTED FABLES AS IT WERE FOR CREDULOUS INFANTS. BUT IF HE HAD THOUGHT WELL OF THOSE TO WHOM HE SPOKE THESE THINGS; IF HE HAD CONSIDERED THEM TO BE MEN, HE WOULD NEVER HAVE CLAIMED TO HIMSELF THE LIBERTY OF UTTERING SUCH PERVERSE FALSEHOODS. BUT THE FOLLY OF THIS MOST TRIFLING MAN IS DESERVING OF RIDICULE. WHAT SHALL WE DO IN THE CASE OF CICERO, WHO, HAVING SAID IN THE BEGINNING OF HIS CONSOLATION THAT MEN WERE BORN FOR THE SAKE OF ATONING FOR THEIR CRIMES, AFTERWARDS REPEATED THE ASSERTION, AS THOUGH REBUKING HIM WHO DOES NOT IMAGINE THAT LIFE IS A PUNISHMENT? HE WAS RIGHT, THEREFORE, IN SAYING BEFOREHAND THAT HE WAS HELD BY ERROR AND WRETCHED IGNORANCE OF THE TRUTH.

CHAPTER 19. CICERO AND OTHERS OF THE WISEST MEN TEACH THE IMMORTALITY OF THE SOUL, BUT IN AN UNBELIEVING MANNER; AND THAT A GOOD OR AN EVIL DEATH MUST BE WEIGHED FROM THE PREVIOUS LIFE.

BUT THOSE WHO ASSERT THE ADVANTAGE OF DEATH, BECAUSE THEY KNOW NOTHING OF THE TRUTH, THUS REASON: IF THERE IS NOTHING AFTER DEATH, DEATH IS NOT AN EVIL; FOR IT TAKES AWAY THE PERCEPTION OF EVIL. BUT IF THE SOUL SURVIVES, DEATH IS EVEN AN ADVANTAGE; BECAUSE IMMORTALITY FOLLOWS. AND THIS SENTIMENT IS THUS SET FORTH BY CICERO CONCERNING THE LAWS: WE MAY CONGRATULATE OURSELVES, SINCE DEATH IS ABOUT TO BRING EITHER A BETTER STATE THAN THAT WHICH EXISTS IN LIFE, OR AT ANY RATE NOT A WORSE. FOR IF THE SOUL IS IN A STATE OF VIGOUR WITHOUT THE BODY, IT IS A DIVINE LIFE; AND IF IT IS WITHOUT PERCEPTION, ASSUREDLY THERE IS NO EVIL. CLEVERLY ARGUED, AS IT APPEARED TO HIMSELF, AS THOUGH THERE COULD BE NO OTHER STATE. BUT EACH CONCLUSION IS FALSE. FOR THE SACRED WRITINGS TEACH THAT THE SOUL IS NOT ANNIHILATED; BUT THAT IT IS EITHER REWARDED ACCORDING TO ITS RIGHTEOUSNESS, OR ETERNALLY PUNISHED ACCORDING TO ITS CRIMES. FOR NEITHER IS IT RIGHT, THAT HE WHO HAS LIVED A LIFE OF WICKEDNESS IN PROSPERITY SHOULD ESCAPE THE PUNISHMENT WHICH HE DESERVES; NOR THAT HE WHO HAS BEEN WRETCHED ON ACCOUNT OF HIS RIGHTEOUSNESS, SHOULD BE DEPRIVED OF HIS REWARD. AND THIS IS SO TRUE, THAT TULLY ALSO, IN HIS CONSOLATION, DECLARED THAT THE RIGHTEOUS AND THE WICKED DO NOT INHABIT THE SAME ABODES. FOR THOSE SAME WISE MEN, HE SAYS, DID NOT JUDGE THAT THE SAME COURSE WAS OPEN FOR ALL INTO THE HEAVEN; FOR THEY TAUGHT THAT THOSE WHO WERE CONTAMINATED BY VICES AND CRIMES WERE THRUST DOWN INTO DARKNESS, AND LAY IN THE MIRE; BUT THAT, ON THE OTHER HAND, SOULS THAT WERE CHASTE, PURE, UPRIGHT, AND UNCONTAMINATED, BEING ALSO REFINED BY THE STUDY AND PRACTICE OF VIRTUE, BY A LIGHT AND EASY COURSE TAKE THEIR FLIGHT TO THE GODS, THAT IS, TO A NATURE RESEMBLING THEIR OWN. BUT THIS SENTIMENT IS OPPOSED TO THE FORMER ARGUMENT. FOR THAT IS BASED ON THE ASSUMPTION THAT EVERY MAN AT HIS BIRTH IS PRESENTED WITH IMMORTALITY. WHAT DISTINCTION, THEREFORE, WILL THERE BE BETWEEN VIRTUE AND GUILT, IF IT MAKES NO DIFFERENCE WHETHER A MAN BE ARISTIDES OR PHALARIS, WHETHER HE BE CATO OR CATILINE? BUT A MAN DOES NOT PERCEIVE THIS OPPOSITION BETWEEN SENTIMENTS AND ACTIONS, UNLESS HE IS IN POSSESSION OF THE TRUTH. IF ANY ONE, THEREFORE, SHOULD ASK ME WHETHER DEATH IS A GOOD OR AN EVIL, I SHALL REPLY THAT ITS CHARACTER DEPENDS UPON THE COURSE OF THE LIFE. FOR AS LIFE ITSELF IS A GOOD IF IT IS PASSED VIRTUOUSLY, BUT AN EVIL IF IT IS SPENT VICIOUSLY, SO ALSO DEATH IS TO BE WEIGHED IN ACCORDANCE WITH THE PAST ACTIONS OF LIFE. AND SO IT COMES TO PASS, THAT IF LIFE HAS BEEN PASSED IN THE SERVICE OF GOD, DEATH IS NOT AN EVIL, FOR IT IS A TRANSLATION TO IMMORTALITY. BUT IF NOT SO, DEATH MUST NECESSARILY BE AN EVIL, SINCE IT TRANSFERS MEN, AS I HAVE SAID, TO EVERLASTING PUNISHMENT.

WHAT, THEN, SHALL WE SAY, BUT THAT THEY ARE IN ERROR WHO EITHER DESIRE DEATH AS A GOOD, OR FLEE FROM LIFE AS AN EVIL? UNLESS THEY ARE MOST UNJUST, WHO DO NOT WEIGH THE FEWER EVILS AGAINST THE GREATER NUMBER OF BLESSINGS. FOR WHEN THEY PASS ALL THEIR LIVES IN A VARIETY OF THE CHOICEST GRATIFICATIONS, IF ANY BITTERNESS HAS CHANCED TO SUCCEED TO THESE, THEY DESIRE TO DIE; AND THEY SO REGARD IT AS TO APPEAR NEVER TO HAVE FARED WELL, IF AT ANY TIME THEY HAPPEN TO FARE ILL. THEREFORE THEY CONDEMN THE WHOLE OF LIFE, AND CONSIDER IT AS NOTHING ELSE THAN FILLED WITH EVILS. HENCE AROSE THAT FOOLISH SENTIMENT, THAT THIS STATE WHICH WE IMAGINE TO BE LIFE IS DEATH, AND THAT THAT WHICH WE FEAR AS DEATH IS LIFE; AND SO THAT THE FIRST GOOD IS NOT TO BE BORN, THAT THE SECOND IS AN EARLY DEATH. AND THAT THIS SENTIMENT MAY BE OF GREATER WEIGHT, IT IS ATTRIBUTED TO SILENUS. CICERO IN HIS CONSOLATION SAYS: NOT TO BE BORN IS BY FAR THE BEST THING, AND NOT TO FALL UPON THESE ROCKS OF LIFE. BUT THE NEXT THING IS, IF YOU HAVE BEEN BORN, TO DIE AS SOON AS POSSIBLE, AND TO FLEE FROM THE VIOLENCE OF FORTUNE AS FROM A CONFLAGRATION. THAT HE BELIEVED THIS MOST FOOLISH EXPRESSION

APPEARS FROM THIS, THAT HE ADDED SOMETHING OF HIS OWN FOR ITS EMBELLISHMENT. I ASK, THEREFORE, FOR WHOM HE THINKS IT BEST NOT TO BE BORN, WHEN THERE IS NO ONE AT ALL WHO HAS ANY PERCEPTION; FOR IT IS THE PERCEPTION WHICH CAUSES ANYTHING TO BE GOOD OR BAD. IN THE NEXT PLACE, WHY DID HE REGARD THE WHOLE OF LIFE AS NOTHING ELSE THAN ROCKS, AND A CONFLAGRATION; AS THOUGH IT WERE EITHER IN OUR POWER NOT TO BE BORN, OR LIFE WERE GIVEN TO US BY FORTUNE, AND NOT BY GOD, OR AS THOUGH THE COURSE OF LIFE APPEARED TO BEAR ANY RESEMBLANCE TO A CONFLAGRATION?

THE SAYING OF PLATO IS NOT DISSIMILAR, THAT HE GAVE THANKS TO NATURE, FIRST THAT HE WAS BORN A HUMAN BEING RATHER THAN A DUMB ANIMAL; IN THE NEXT PLACE, THAT HE WAS A MAN RATHER THAN A WOMAN; THAT HE WAS A GREEK RATHER THAN A BARBARIAN; LASTLY, THAT HE WAS AN ATHENIAN, AND THAT HE WAS BORN IN THE TIME OF SOCRATES. IT IS IMPOSSIBLE TO SAY WHAT GREAT BLINDNESS AND ERRORS ARE PRODUCED BY IGNORANCE OF THE TRUTH WOULD ALTOGETHER CONTEND THAT NOTHING IN THE AFFAIRS OF MEN WAS EVER SPOKEN MORE FOOLISHLY. AS THOUGH, IF HE HAD BEEN BORN A BARBARIAN, OR A WOMAN, OR, IN FINE, AN ASS, HE WOULD BE THE SAME PLATO, AND NOT THAT VERY BEING WHICH HAD BEEN PRODUCED. BUT HE EVIDENTLY BELIEVED PYTHAGORAS, WHO, IN ORDER THAT HE MIGHT PREVENT MEN FROM FEEDING ON ANIMALS, SAID THAT SOULS PASSED FROM THE BODIES OF MEN TO THE BODIES OF OTHER ANIMALS; WHICH IS BOTH FOOLISH AND IMPOSSIBLE. IT IS FOOLISH, BECAUSE IT WAS UNNECESSARY TO INTRODUCE SOULS THAT HAVE LONG EXISTED INTO NEW BODIES, WHEN THE SAME ARTIFICER WHO AT ONE TIME HAD MADE THE FIRST, WAS ALWAYS ABLE TO MAKE FRESH ONES; IT IS IMPOSSIBLE, BECAUSE THE SOUL ENDUED WITH RIGHT REASON CAN NO MORE CHANGE THE NATURE OF ITS CONDITION, THAN FIRE CAN RUSH DOWNWARDS, OR, LIKE A RIVER, POUR ITS FLAME OBLIQUELY. THE WISE MAN THEREFORE IMAGINED, THAT IT MIGHT COME TO PASS THAT THE SOUL WHICH WAS THEN IN PLATO MIGHT BE SHUT UP IN SOME OTHER ANIMAL, AND MIGHT BE ENDUED WITH THE SENSIBILITY OF A MAN, SO AS TO UNDERSTAND AND GRIEVE THAT IT WAS BURTHENED WITH AN INCONGRUOUS BODY. HOW MUCH MORE RATIONALLY WOULD HE HAVE ACTED, IF HE HAD SAID THAT HE GAVE THANKS BECAUSE HE WAS BORN WITH A GOOD CAPACITY, AND CAPABLE OF RECEIVING INSTRUCTION, AND THAT HE WAS POSSESSED OF THOSE RESOURCES WHICH ENABLED HIM TO RECEIVE A LIBERAL EDUCATION! FOR WHAT BENEFIT WAS IT THAT HE WAS BORN AT ATHENS? HAVE NOT MANY MEN OF DISTINGUISHED TALENT AND LEARNING LIVED IN OTHER CITIES, WHO WERE BETTER INDIVIDUALLY THAN ALL THE ATHENIANS? HOW MANY THOUSANDS MUST WE BELIEVE THAT THERE WERE, WHO, THOUGH BORN AT ATHENS, AND IN THE TIMES OF SOCRATES, WERE NEVERTHELESS UNLEARNED AND FOOLISH? FOR IT IS NOT THE WALLS OR THE PLACE IN WHICH ANY ONE WAS BORN THAT CAN INVEST A MAN WITH WISDOM. OF WHAT AVAIL WAS IT TO CONGRATULATE HIMSELF THAT HE WAS BORN IN THE TIMES OF SOCRATES? WAS SOCRATES ABLE TO SUPPLY TALENT TO LEARNERS? IT DID NOT OCCUR TO PLATO THAT ALCIBIADES ALSO, AND CRITIAS, WERE CONSTANT HEARERS OF THE SAME SOCRATES, THE ONE OF WHOM WAS THE MOST ACTIVE ENEMY OF HIS COUNTRY, THE OTHER THE MOST CRUEL OF ALL TYRANTS.

CHAPTER 20. SOCRATES HAD MORE KNOWLEDGE IN PHILOSOPHY THAN OTHER MEN, ALTHOUGH IN MANY THINGS HE ACTED FOOLISHLY.

LET US NOW SEE WHAT THERE WAS SO GREAT IN SOCRATES HIMSELF, THAT A WISE MAN DESERVEDLY GAVE THANKS THAT HE WAS BORN IN HIS TIMES. I DO NOT DENY THAT HE WAS A LITTLE MORE SAGACIOUS THAN THE OTHERS WHO THOUGHT THAT THE NATURE OF THINGS COULD BE COMPREHENDED BY THE MIND. AND IN THIS I JUDGE THAT THEY WERE NOT ONLY SENSELESS, BUT ALSO IMPIOUS; BECAUSE THEY WISHED TO SEND THEIR INQUISITIVE EYES INTO THE SECRETS OF THAT HEAVENLY PROVIDENCE. WE KNOW THAT THERE ARE AT ROME, AND IN MANY CITIES, CERTAIN SACRED THINGS WHICH IT IS CONSIDERED IMPIOUS FOR MEN TO LOOK UPON. THEREFORE THEY WHO ARE NOT PERMITTED TO POLLUTE THOSE OBJECTS ABSTAIN FROM LOOKING UPON THEM; AND IF BY ERROR OR SOME ACCIDENT A MAN HAS HAPPENED TO SEE THEM, HIS GUILT IS EXPIATED FIRST BY HIS PUNISHMENT, AND AFTERWARDS BY A REPETITION OF SACRIFICE. WHAT CAN YOU DO IN THE CASE OF THOSE WHO WISH TO PRY INTO UNPERMITTED THINGS? TRULY THEY ARE MUCH MORE WICKED WHO SEEK TO PROFANE THE SECRETS OF THE WORLD AND THIS HEAVENLY TEMPLE WITH IMPIOUS DISPUTATIONS, THAN THOSE WHO ENTERED THE TEMPLE OF VESTA, OR THE GOOD GODDESS, OR CERES. AND THESE SHRINES, THOUGH IT IS NOT LAWFUL FOR MEN TO APPROACH THEM, WERE YET CONSTRUCTED BY MEN. BUT THESE MEN NOT ONLY ESCAPE THE CHARGE OF IMPIETY, BUT, THAT WHICH IS MUCH MORE UNBECOMING, THEY GAIN THE FAME OF ELOQUENCE AND THE GLORY OF TALENT. WHAT IF THEY WERE ABLE TO INVESTIGATE ANYTHING? FOR THEY ARE AS FOOLISH IN ASSERTING AS THEY ARE WICKED IN SEARCHING OUT; SINCE THEY ARE NEITHER ABLE TO FIND OUT ANYTHING, NOR, EVEN IF THEY HAD FOUND OUT ANYTHING, TO DEFEND IT. FOR IF EVEN BY CHANCE THEY HAVE SEEN THE TRUTH— A THING WHICH OFTEN HAPPENS — THEY SO ACT THAT IT IS REFUTED BY OTHERS AS FALSE. FOR NO ONE DESCENDS FROM HEAVEN TO PASS SENTENCE ON THE OPINIONS OF INDIVIDUALS; WHEREFORE NO ONE CAN DOUBT THAT THOSE WHO SEEK AFTER THESE THINGS ARE FOOLISH, SENSELESS, AND INSANE.

SOCRATES THEREFORE HAD SOMETHING OF HUMAN WISDOM, WHO, WHEN HE UNDERSTOOD THAT THESE THINGS COULD NOT POSSIBLY BE ASCERTAINED, REMOVED HIMSELF FROM QUESTIONS OF THIS KIND; BUT I FEAR THAT HE SO ACTED IN THIS ALONE. FOR MANY OF HIS ACTIONS ARE NOT ONLY UNDESERVING OF PRAISE, BUT ALSO MOST DESERVING OF CENSURE, IN WHICH THINGS HE MOST RESEMBLED THOSE OF HIS OWN CLASS. OUT OF THESE I WILL SELECT ONE WHICH MAY BE JUDGED OF BY ALL. SOCRATES USED THIS WELL-KNOWN PROVERB: THAT WHICH IS ABOVE US IS NOTHING TO US. LET US THEREFORE FALL DOWN UPON THE EARTH, AND USE AS FEET THOSE HANDS WHICH HAVE BEEN GIVEN US FOR THE PRODUCTION OF EXCELLENT WORKS. THE HEAVEN IS NOTHING TO US, TO THE CONTEMPLATION OF WHICH WE HAVE BEEN RAISED; IN FINE, THE LIGHT ITSELF CAN HAVE NO REFERENCE TO US; UNDOUBTEDLY THE CAUSE OF OUR SUSTENANCE IS FROM HEAVEN. BUT IF HE PERCEIVED THIS, THAT WE OUGHT NOT TO DISCUSS THE NATURE OF HEAVENLY THINGS, HE WAS UNABLE EVEN TO COMPREHEND THE NATURE OF THOSE THINGS WHICH HE HAD BENEATH HIS FEET. WHAT THEN? DID HE ERR IN HIS WORDS? IT IS NOT PROBABLE; BUT HE UNDOUBTEDLY MEANT THAT WHICH HE SAID, THAT WE ARE NOT TO DEVOTE OURSELVES TO RELIGION; BUT IF HE WERE OPENLY TO SAY THIS, NO ONE WOULD SUFFER IT.

FOR WHO CANNOT PERCEIVE THAT THIS WORLD, COMPLETED WITH SUCH WONDERFUL METHOD, IS GOVERNED BY SOME PROVIDENCE, SINCE THERE IS NOTHING WHICH CAN EXIST WITHOUT SOME ONE TO DIRECT IT? THUS, A HOUSE DESERTED BY ITS INHABITANT FAILS TO DECAY; A SHIP WITHOUT A PILOT GOES TO THE BOTTOM; AND A BODY ABANDONED BY THE SOUL WASTES AWAY. MUCH LESS CAN WE SUPPOSE THAT SO GREAT A FABRIC COULD EITHER HAVE BEEN CONSTRUCTED WITHOUT AN ARTIFICER, OR HAVE EXISTED SO LONG WITHOUT A RULER. BUT IF HE WISHED TO OVERTHROW THOSE PUBLIC SUPERSTITIONS, I DO NOT DISAPPROVE OF THIS; YEA, I SHALL RATHER PRAISE IT, IF HE SHALL HAVE FOUND ANYTHING BETTER TO TAKE THEIR PLACE . BUT THE SAME MAN SWORE BY A DOG AND A GOOSE. OH BUFFOON (AS ZENO THE EPICUREAN SAYS), SENSELESS, ABANDONED, DESPERATE MAN, IF HE WISHED TO SCOFF AT RELIGION; MADMAN, IF HE DID THIS SERIOUSLY, SO AS TO ESTEEM A MOST BASE ANIMAL AS GOD! FOR WHO CAN DARE TO FIND FAULT WITH THE SUPERSTITIONS OF THE EGYPTIANS, WHEN SOCRATES CONFIRMED THEM AT ATHENS BY HIS AUTHORITY? BUT WAS IT NOT A MARK OF CONSUMMATE VANITY, THAT BEFORE HIS DEATH HE ASKED HIS FRIENDS TO SACRIFICE FOR HIM A COCK WHICH HE HAD VOWED TO ÆSCULAPIUS? HE EVIDENTLY FEARED LEST HE SHOULD BE PUT UPON HIS TRIAL BEFORE RHADAMANTHUS, THE JUDGE, BY ÆSCULAPIUS ON ACCOUNT OF THE VOW. I SHOULD CONSIDER HIM MOST MAD IF HE HAD DIED UNDER THE INFLUENCE OF DISEASE. BUT SINCE HE DID THIS IN HIS SOUND MIND, HE WHO THINKS THAT HE WAS WISE IS HIMSELF OF UNSOUND MIND. BEHOLD ONE IN WHOSE TIMES THE WISE MAN CONGRATULATES HIMSELF AS HAVING BEEN BORN!

CHAPTER 21. OF THE SYSTEM OF PLATO, WHICH WOULD LEAD TO THE OVERTHROW OF STATES.

LET US, HOWEVER, SEE WHAT IT WAS THAT HE LEARNED FROM SOCRATES, WHO, HAVING ENTIRELY REJECTED NATURAL PHILOSOPHY, BETOOK HIMSELF TO INQUIRIES ABOUT VIRTUE AND DUTY. AND THUS I DO NOT DOUBT THAT HE INSTRUCTED HIS HEARERS IN THE PRECEPTS OF JUSTICE. THEREFORE, UNDER THE TEACHING OF SOCRATES, IT DID NOT ESCAPE THE NOTICE OF PLATO, THAT THE FORCE OF JUSTICE CONSISTS IN EQUALITY, SINCE ALL ARE BORN IN AN EQUAL CONDITION. THEREFORE (HE SAYS) THEY MUST HAVE NOTHING PRIVATE OR THEIR OWN; BUT THAT THEY MAY BE EQUAL, AS THE METHOD OF JUSTICE REQUIRES, THEY MUST POSSESS ALL THINGS IN COMMON. THIS IS CAPABLE OF BEING ENDURED, AS LONG AS IT APPEARS TO BE SPOKEN OF MONEY. BUT HOW IMPOSSIBLE AND HOW UNJUST THIS IS, I COULD SHOW BY MANY THINGS. LET US, HOWEVER, ADMIT ITS POSSIBILITY. FOR GRANT THAT ALL ARE WISE, AND DESPISE MONEY. TO WHAT, THEN, DID THAT COMMUNITY LEAD HIM? MARRIAGES ALSO, BE SAYS, OUGHT TO BE IN COMMON; SO THAT MANY MEN MAY FLOCK TOGETHER LIKE DOGS TO THE SAME WOMAN, AND HE WHO SHALL BE SUPERIOR IN STRENGTH MAY SUCCEED IN OBTAINING HER; OR IF THEY ARE PATIENT AS PHILOSOPHERS, THEY MAY AWAIT THEIR TURNS, AS IN A BROTHEL. OH THE WONDERFUL EQUALITY OF PLATO! WHERE, THEN, IS THE VIRTUE OF CHASTITY? WHERE CONJUGAL FIDELITY? AND IF YOU TAKE AWAY THESE, ALL JUSTICE IS TAKEN AWAY. BUT HE ALSO SAYS THAT STATES WOULD BE PROSPEROUS, IF EITHER PHILOSOPHERS WERE THEIR KINGS, OR THEIR KINGS WERE PHILOSOPHERS. BUT IF YOU WERE TO GIVE THE SOVEREIGNTY TO THIS MAN OF SUCH JUSTICE AND EQUITY, WHO HAD DEPRIVED SOME OF THEIR OWN PROPERTY, AND GIVEN TO SOME THE PROPERTY OF OTHERS, HE WOULD PROSTITUTE THE MODESTY OF WOMEN; A THING WHICH WAS NEVER DONE, I DO NOT SAY BY A KING, BUT NOT EVEN BY A TYRANT.

BUT WHAT MOTIVE DID HE ADVANCE FOR THIS MOST DEGRADING ADVICE? THE STATE WILL BE IN HARMONY, AND BOUND TOGETHER WITH THE BONDS OF MUTUAL LOVE, IF ALL SHALL BE THE HUSBANDS, AND FATHERS, AND WIVES, AND CHILDREN OF ALL. WHAT A CONFUSION OF THE HUMAN RACE IS THIS? HOW IS IT POSSIBLE FOR AFFECTION TO BE PRESERVED WHERE THERE IS NOTHING CERTAIN TO BE LOVED? WHAT MAN WILL LOVE A WOMAN, OR WHAT WOMAN A MAN, UNLESS THEY SHALL ALWAYS HAVE LIVED TOGETHER — UNLESS DEVOTEDNESS OF MIND, AND FAITH MUTUALLY PRESERVED, SHALL HAVE MADE THEIR LOVE INDIVISIBLE? BUT THIS VIRTUE HAS NO PLACE IN THAT PROMISCUOUS PLEASURE. MOREOVER, IF ALL ARE THE CHILDREN OF ALL, WHO WILL BE ABLE TO LOVE CHILDREN AS HIS OWN, WHEN HE IS EITHER IGNORANT OR IN DOUBT WHETHER THEY ARE HIS OWN? WHO WILL BESTOW HONOUR UPON ANY ONE AS A FATHER, WHEN HE DOES NOT KNOW FROM WHOM HE WAS BORN? FROM WHICH IT COMES TO PASS, THAT HE NOT ONLY ESTEEMS A STRANGER AS A FATHER, BUT ALSO A FATHER AS A STRANGER. WHY SHOULD I SAY THAT IT IS POSSIBLE FOR A WIFE TO BE COMMON, BUT IMPOSSIBLE FOR A SON, WHO CANNOT BE CONCEIVED EXCEPT FROM ONE? THE COMMUNITY, THEREFORE, IS LOST TO HIM ALONE, NATURE HERSELF CRYING OUT AGAINST IT. IT REMAINS THAT IT IS ONLY FOR THE SAKE OF CONCORD THAT HE WOULD HAVE A COMMUNITY OF WIVES. BUT THERE IS NO MORE VEHEMENT CAUSE OF DISCORDS, THAN THE DESIRE OF ONE WOMAN BY MANY MEN. AND IN THIS PLATO MIGHT HAVE BEEN ADMONISHED, IF NOT BY REASON, YET CERTAINLY BY EXAMPLE, BOTH OF THE DUMB ANIMALS, WHICH FIGHT MOST VEHEMENTLY ON THIS ACCOUNT, AND OF MEN, WHO HAVE ALWAYS CARRIED ON MOST SEVERE WARS WITH ONE ANOTHER ON ACCOUNT OF THIS MATTER.

CHAPTER 22. OF THE PRECEPTS OF PLATO, AND CENSURES OF THE SAME.

IT REMAINS THAT THE COMMUNITY OF WHICH WE HAVE SPOKEN ADMITS OF NOTHING ELSE BUT ADULTERIES AND LUSTS, FOR THE UTTER EXTINCTION OF WHICH VIRTUE IS ESPECIALLY NECESSARY. THEREFORE HE DID NOT FIND THE CONCORD WHICH HE SOUGHT, BECAUSE HE DID NOT SEE WHENCE IT ARISES. FOR JUSTICE HAS NO WEIGHT IN OUTWARD CIRCUMSTANCES, NOT EVEN IN THE BODY, BUT IT IS ALTOGETHER EMPLOYED ON THE MIND OF MAN. HE, THEREFORE, WHO WISHES TO PLACE MEN ON AN EQUALITY, OUGHT NOT TO TAKE AWAY MARRIAGE AND WEALTH, BUT ARROGANCE, PRIDE, AND HAUGHTINESS, THAT THOSE WHO ARE POWERFUL AND LIFTED UP ON HIGH MAY KNOW THAT THEY ARE ON A LEVEL EVEN WITH THE MOST NEEDY. FOR INSOLENCE AND INJUSTICE BEING TAKEN FROM THE RICH, IT WILL MAKE NO DIFFERENCE WHETHER SOME ARE RICH AND OTHERS POOR, SINCE THEY WILL BE EQUAL IN SPIRIT, AND NOTHING BUT REVERENCE TOWARDS GOD CAN PRODUCE THIS RESULT. HE THOUGHT, THEREFORE, THAT HE HAD FOUND JUSTICE, WHEREAS HE HAD ALTOGETHER REMOVED IT, BECAUSE IT OUGHT NOT TO BE A COMMUNITY OF PERISHABLE THINGS, BUT OF MINDS. FOR IF JUSTICE IS THE MOTHER OF ALL VIRTUES, WHEN THEY ARE SEVERALLY TAKEN AWAY, IT IS ALSO ITSELF OVERTHROWN. BUT PLATO TOOK AWAY ABOVE ALL THINGS FRUGALITY, WHICH HAS NO EXISTENCE WHEN THERE IS NO PROPERTY OF ONE'S OWN WHICH CAN BE POSSESSED; HE TOOK AWAY ABSTINENCE, SINCE THERE WILL BE NOTHING BELONGING TO ANOTHER FROM WHICH ONE CAN ABSTAIN; HE TOOK AWAY TEMPERANCE AND CHASTITY, WHICH ARE THE GREATEST VIRTUES IN EACH SEX; HE TOOK AWAY SELF-RESPECT, SHAME, AND MODESTY, IF THOSE THINGS WHICH ARE ACCUSTOMED TO BE JUDGED BASE AND DISGRACEFUL BEGIN TO BE ACCOUNTED HONOURABLE AND LAWFUL. THUS, WHILE HE WISHES TO CONFER VIRTUE UPON ALL, HE TAKES IT AWAY FROM ALL. FOR THE OWNERSHIP OF PROPERTY CONTAINS THE MATERIAL BOTH OF VICES AND OF VIRTUES, BUT A COMMUNITY OF GOODS CONTAINS NOTHING ELSE THAN THE LICENTIOUSNESS OF VICES. FOR MEN WHO HAVE MANY MISTRESSES CAN BE CALLED NOTHING ELSE THAN LUXURIOUS AND PRODIGAL. AND LIKEWISE WOMEN WHO ARE IN THE POSSESSION OF MANY MEN, MUST OF NECESSITY BE NOT ADULTERESSES, BECAUSE THEY HAVE NO FIXED MARRIAGE, BUT PROSTITUTES AND HARLOTS. THEREFORE HE REDUCED HUMAN LIFE, I DO NOT SAY TO THE LIKENESS OF DUMB ANIMALS, BUT OF THE HERDS AND BRUTES. FOR ALMOST ALL THE BIRDS CONTRACT MARRIAGES, AND ARE UNITED IN PAIRS, AND DEFEND THEIR NESTS, AS THOUGH THEIR MARRIAGE-BEDS, WITH HARMONIOUS MIND, AND CHERISH THEIR OWN YOUNG, BECAUSE THEY ARE WELL KNOWN TO THEM; AND IF YOU PUT OTHERS IN THEIR WAY, THEY REPEL THEM. BUT THIS WISE MAN, CONTRARY TO THE CUSTOM OF MEN, AND CONTRARY TO NATURE, CHOSE MORE FOOLISH OBJECTS OF IMITATION; AND SINCE HE SAW THAT THE DUTIES OF MALES AND FEMALES WERE NOT SEPARATED IN THE CASE OF OTHER ANIMALS, HE THOUGHT THAT WOMEN ALSO OUGHT TO ENGAGE IN WARFARE, AND TAKE A SHARE IN THE PUBLIC COUNSELS, AND UNDERTAKE MAGISTRACIES, AND ASSUME COMMANDS. AND THEREFORE HE ASSIGNED TO THEM HORSES AND ARMS: IT FOLLOWS THAT HE SHOULD HAVE ASSIGNED TO MEN WOOL AND THE LOOM, AND THE CARRYING OF INFANTS. NOR DID HE SEE THE IMPOSSIBILITY OF WHAT HE SAID, FROM THE FACT THAT NO NATION HAS EXISTED IN THE WORLD SO FOOLISH OR SO VAIN AS TO LIVE IN THIS MANNER.

CHAPTER 23. OF THE ERRORS OF CERTAIN PHILOSOPHERS, AND OF THE SUN AND MOON.

SINCE, THEREFORE, THE LEADING MEN AMONG THE PHILOSOPHERS ARE THEMSELVES DISCOVERED TO BE OF SUCH EMPTINESS, WHAT SHALL WE THINK OF THOSE LESSER ONES, WHO ARE ACCUSTOMED NEVER TO APPEAR TO THEMSELVES SO WISE, AS WHEN THEY BOAST OF THEIR CONTEMPT OF MONEY? BRAVE SPIRIT! BUT I WAIT TO SEE THEIR CONDUCT, AND WHAT ARE THE RESULTS OF THAT CONTEMPT. THEY AVOID AS AN EVIL, AND ABANDON THE PROPERTY HANDED DOWN TO THEM FROM THEIR PARENTS. AND LEST THEY SHOULD SUFFER SHIPWRECK IN A STORM, THEY PLUNGE HEADLONG OF THEIR OWN ACCORD IN A CALM, BEING RESOLUTE NOT BY VIRTUE, BUT BY PERVERSE FEAR; AS THOSE WHO, THROUGH FEAR OF BEING SLAIN BY THE ENEMY, SLAY THEMSELVES, THAT BY DEATH THEY

MAY AVOID DEATH. SO THESE MEN, WITHOUT HONOUR AND WITHOUT INFLUENCE, THROW AWAY THE MEANS BY WHICH THEY MIGHT HAVE ACQUIRED THE GLORY OF LIBERALITY. DEMOCRITUS IS PRAISED BECAUSE HE ABANDONED HIS FIELDS, AND SUFFERED THEM TO BECOME PUBLIC PASTURES. I SHOULD APPROVE OF IT, IF HE HAD GIVEN THEM. BUT NOTHING IS DONE WISELY WHICH IS USELESS AND EVIL IF IT IS DONE BY ALL. BUT THIS NEGLIGENCE IS TOLERABLE. WHAT SHALL I SAY OF HIM WHO CHANGED HIS POSSESSIONS INTO MONEY, WHICH HE THREW INTO THE SEA? I DOUBT WHETHER HE WAS IN HIS SENSES, OR DERANGED. AWAY, HE SAYS, YOU EVIL DESIRES, INTO THE DEEP. I WILL CAST YOU AWAY, LEST I MYSELF SHOULD BE CAST AWAY BY YOU. IF YOU HAVE SO GREAT A CONTEMPT FOR MONEY, EMPLOY IT IN ACTS OF KINDNESS AND HUMANITY, BESTOW IT UPON THE POOR; THIS, WHICH YOU ARE ABOUT TO THROW AWAY, MAY BE A SUCCOUR TO MANY, SO THAT THEY MAY NOT DIE THROUGH FAMINE, OR THIRST, OR NAKEDNESS. IMITATE AT LEAST THE MADNESS AND FURY OF TUDITANUS; SCATTER ABROAD YOUR PROPERTY TO BE SEIZED BY THE PEOPLE. YOU HAVE IT IN YOUR POWER BOTH TO ESCAPE THE POSSESSION OF MONEY, AND YET TO LAY IT OUT TO ADVANTAGE; FOR WHATEVER HAS BEEN PROFITABLE TO MANY IS SECURELY LAID OUT.

BUT WHO APPROVES OF THE EQUALITY OF FAULTS AS LAID DOWN BY ZENO? BUT LET US OMIT THAT WHICH IS ALWAYS RECEIVED WITH DERISION BY ALL. THIS IS SUFFICIENT TO PROVE THE ERROR OF THIS MADMAN, THAT HE PLACES PITY AMONG VICES AND DISEASES. HE DEPRIVES US OF AN AFFECTION, WHICH INVOLVES ALMOST THE WHOLE COURSE OF HUMAN LIFE. FOR SINCE THE NATURE OF MAN IS MORE FEEBLE THAN THAT OF THE OTHER ANIMALS, WHICH DIVINE PROVIDENCE HAS ARMED WITH NATURAL MEANS OF PROTECTION, EITHER TO ENDURE THE SEVERITY OF THE SEASONS OR TO WARD OFF ATTACKS FROM THEIR BODIES, BECAUSE NONE OF THESE THINGS HAS BEEN GIVEN TO MAN, HE HAS RECEIVED IN THE PLACE OF ALL THESE THINGS THE AFFECTION OF PITY, WHICH IS TRULY CALLED HUMANITY, BY WHICH WE MIGHT MUTUALLY PROTECT EACH OTHER. FOR IF A MAN WERE RENDERED SAVAGE BY THE SIGHT OF ANOTHER MAN, WHICH WE SEE HAPPEN IN THE CASE OF THOSE ANIMALS WHICH ARE OF A SOLITARY NATURE, THERE WOULD BE NO SOCIETY AMONG MEN, NO CARE OR SYSTEM IN THE BUILDING OF CITIES; AND THUS LIFE WOULD NOT EVEN BE SAFE, SINCE THE WEAKNESS OF MEN WOULD BOTH BE EXPOSED TO THE ATTACKS OF THE OTHER ANIMALS, AND THEY WOULD RAGE AMONG THEMSELVES AFTER THE MANNER OF WILD BEASTS. NOR IS HIS MADNESS LESS IN OTHER THINGS.

FOR WHAT CAN BE SAID RESPECTING HIM WHO ASSERTED THAT SNOW WAS BLACK? HOW NATURALLY IT FOLLOWED, THAT HE SHOULD ALSO ASSERT THAT PITCH WAS WHITE! THIS IS HE WHO SAID THAT HE WAS BORN FOR THIS PURPOSE, THAT HE MIGHT BEHOLD THE HEAVEN AND THE SUN, WHO BEHELD NOTHING ON THE EARTH WHEN THE SUN WAS SHINING. XENOPHANES MOST FOOLISHLY BELIEVED MATHEMATICIANS WHO SAID THAT THE ORB OF THE MOON WAS EIGHTEEN TIMES LARGER THAN THE EARTH; AND, AS WAS CONSISTENT WITH THIS FOLLY, HE SAID THAT WITHIN THE CONCAVE SURFACE OF THE MOON THERE WAS ANOTHER EARTH, AND THAT THERE ANOTHER RACE OF MEN LIVE IN A SIMILAR MANNER TO THAT IN WHICH WE LIVE ON THIS EARTH. THEREFORE THESE LUNATICS HAVE ANOTHER MOON, TO HOLD FORTH TO THEM A LIGHT BY NIGHT, AS THIS DOES TO US. AND PERHAPS THIS GLOBE OF OURS MAY BE A MOON TO ANOTHER EARTH BELOW THIS. SENECA SAYS THAT THERE WAS ONE AMONG THE STOICS WHO USED TO DELIBERATE WHETHER HE SHOULD ASSIGN TO THE SUN ALSO ITS OWN INHABITANTS; HE ACTED FOOLISHLY IN DOUBTING. FOR WHAT INJURY WOULD HE HAVE INFLICTED IF HE HAD ASSIGNED THEM? BUT I BELIEVE THE HEAT DETERRED HIM, SO AS NOT TO IMPERIL SO GREAT A MULTITUDE; LEST, IF THEY SHOULD PERISH THROUGH EXCESSIVE HEAT, SO GREAT A CALAMITY SHOULD BE SAID TO HAVE HAPPENED BY HIS FAULT.

CHAPTER 24. OF THE ANTIPODES, THE HEAVEN, AND THE STARS.

HOW IS IT WITH THOSE WHO IMAGINE THAT THERE ARE ANTIPODES OPPOSITE TO OUR FOOTSTEPS? DO THEY SAY ANYTHING TO THE PURPOSE? OR IS THERE ANY ONE SO SENSELESS AS TO BELIEVE THAT THERE ARE MEN WHOSE FOOTSTEPS ARE HIGHER THAN THEIR HEADS? OR THAT THE THINGS WHICH WITH US ARE IN A RECUMBENT POSITION, WITH THEM HANG IN AN INVERTED DIRECTION? THAT THE CROPS AND TREES GROW DOWNWARDS? THAT THE RAINS, AND SNOW, AND HAIL FALL UPWARDS TO THE EARTH? AND DOES ANY ONE WONDER THAT HANGING GARDENS ARE MENTIONED AMONG THE SEVEN WONDERS OF THE WORLD, WHEN PHILOSOPHERS MAKE HANGING FIELDS, AND SEAS, AND CITIES, AND MOUNTAINS? THE ORIGIN OF THIS ERROR MUST ALSO BE SET FORTH BY US. FOR THEY ARE ALWAYS DECEIVED IN THE SAME MANNER. FOR WHEN THEY HAVE ASSUMED ANYTHING FALSE IN THE COMMENCEMENT OF THEIR INVESTIGATIONS, LED BY THE RESEMBLANCE OF THE TRUTH, THEY NECESSARILY FALL INTO THOSE THINGS WHICH ARE ITS CONSEQUENCES. THUS THEY FALL INTO MANY RIDICULOUS THINGS; BECAUSE THOSE THINGS WHICH ARE IN AGREEMENT WITH FALSE THINGS, MUST THEMSELVES BE FALSE. BUT SINCE THEY PLACED CONFIDENCE IN THE FIRST, THEY DO NOT CONSIDER THE CHARACTER OF THOSE THINGS WHICH FOLLOW, BUT DEFEND THEM IN EVERY WAY; WHEREAS THEY OUGHT TO JUDGE FROM THOSE WHICH FOLLOW, WHETHER THE FIRST ARE TRUE OR FALSE.

WHAT COURSE OF ARGUMENT, THEREFORE, LED THEM TO THE IDEA OF THE ANTIPODES? THEY SAW THE COURSES OF THE STARS TRAVELLING TOWARDS THE WEST; THEY SAW THAT THE SUN AND THE MOON ALWAYS SET TOWARDS THE SAME QUARTER, AND RISE FROM THE SAME. BUT SINCE THEY DID NOT PERCEIVE WHAT CONTRIVANCE REGULATED THEIR COURSES, NOR HOW THEY RETURNED FROM THE WEST TO THE EAST, BUT SUPPOSED THAT THE HEAVEN ITSELF SLOPED DOWNWARDS IN EVERY DIRECTION, WHICH APPEARANCE IT MUST PRESENT ON ACCOUNT OF ITS IMMENSE BREADTH, THEY THOUGHT THAT THE WORLD IS ROUND LIKE A BALL, AND THEY FANCIED THAT THE HEAVEN REVOLVES IN ACCORDANCE WITH THE MOTION OF THE HEAVENLY BODIES; AND THUS THAT THE STARS AND SUN, WHEN THEY HAVE SET, BY THE VERY RAPIDITY OF THE MOTION OF THE WORLD ARE BORNE BACK TO THE EAST. THEREFORE THEY BOTH CONSTRUCTED BRAZEN ORBS, AS THOUGH AFTER THE FIGURE OF THE WORLD, AND ENGRAVED UPON THEM CERTAIN MONSTROUS IMAGES, WHICH THEY SAID WERE CONSTELLATIONS. IT FOLLOWED, THEREFORE, FROM THIS ROTUNDITY OF THE HEAVEN, THAT THE EARTH WAS ENCLOSED IN THE MIDST OF ITS CURVED SURFACE. BUT IF THIS WERE SO, THE EARTH ALSO ITSELF MUST BE LIKE A GLOBE; FOR THAT COULD NOT POSSIBLY BE ANYTHING BUT ROUND, WHICH WAS HELD ENCLOSED BY THAT WHICH WAS ROUND. BUT IF THE EARTH ALSO WERE ROUND, IT MUST NECESSARILY HAPPEN THAT IT SHOULD PRESENT THE SAME APPEARANCE TO ALL PARTS OF THE HEAVEN; THAT IS, THAT IT SHOULD RAISE ALOFT MOUNTAINS, EXTEND PLAINS, AND HAVE LEVEL SEAS. AND IF THIS WERE SO, THAT LAST CONSEQUENCE ALSO FOLLOWED, THAT THERE WOULD BE NO PART OF THE EARTH UNINHABITED BY MEN AND THE OTHER ANIMALS. THUS THE ROTUNDITY OF THE EARTH LEADS, IN ADDITION, TO THE INVENTION OF THOSE SUSPENDED ANTIPODES.

BUT IF YOU INQUIRE FROM THOSE WHO DEFEND THESE MARVELLOUS FICTIONS, WHY ALL THINGS DO NOT FALL INTO THAT LOWER PART OF THE HEAVEN, THEY REPLY THAT SUCH IS THE NATURE OF THINGS, THAT HEAVY BODIES ARE BORNE TO THE MIDDLE, AND THAT THEY ARE ALL JOINED TOGETHER TOWARDS THE MIDDLE, AS WE SEE SPOKES IN A WHEEL; BUT THAT THE BODIES WHICH ARE LIGHT, AS MIST, SMOKE, AND FIRE, ARE BORNE AWAY FROM THE MIDDLE, SO AS TO SEEK THE HEAVEN. I AM AT A LOSS WHAT TO SAY RESPECTING THOSE WHO, WHEN THEY HAVE ONCE ERRED, CONSISTENTLY PERSEVERE IN THEIR FOLLY, AND DEFEND ONE VAIN THING BY ANOTHER; BUT THAT I SOMETIMES IMAGINE THAT THEY EITHER DISCUSS PHILOSOPHY FOR THE SAKE OF A JEST, OR PURPOSELY AND KNOWINGLY UNDERTAKE TO DEFEND FALSEHOODS, AS IF TO EXERCISE OR DISPLAY THEIR TALENTS ON FALSE SUBJECTS. BUT I SHOULD BE ABLE TO PROVE BY MANY ARGUMENTS THAT IT IS IMPOSSIBLE FOR THE HEAVEN TO BE LOWER THAN THE EARTH, WERE IS NOT THAT THIS BOOK MUST NOW BE CONCLUDED, AND THAT SOME THINGS STILL REMAIN, WHICH ARE MORE NECESSARY FOR THE PRESENT WORK. AND SINCE IT IS NOT THE WORK OF A SINGLE BOOK TO RUN OVER THE ERRORS OF EACH INDIVIDUALLY, LET IT BE SUFFICIENT TO HAVE ENUMERATED A FEW, FROM WHICH THE NATURE OF THE OTHERS MAY BE UNDERSTOOD.

CHAPTER 25. OF LEARNING PHILOSOPHY, AND WHAT GREAT QUALIFICATIONS ARE NECESSARY FOR ITS PURSUIT.

WE MUST NOW SPEAK A FEW THINGS CONCERNING PHILOSOPHY IN GENERAL, THAT HAVING STRENGTHENED OUR CAUSE WE MAY CONCLUDE. THAT GREATEST IMITATOR OF PLATO AMONG OUR WRITERS THOUGHT THAT PHILOSOPHY WAS NOT FOR THE MULTITUDE, BECAUSE NONE BUT LEARNED MEN COULD ATTAIN TO IT. PHILOSOPHY, SAYS CICERO, IS CONTENTED WITH A FEW JUDGES, OF ITS OWN ACCORD DESIGNEDLY AVOIDING THE MULTITUDE. IT IS NOT THEREFORE WISDOM, IF IT AVOIDS THE CONCOURSE OF MEN; SINCE, IF WISDOM IS GIVEN TO MAN, IT IS GIVEN TO ALL WITHOUT ANY DISTINCTION, SO THAT THERE IS NO ONE AT ALL WHO CANNOT ACQUIRE IT. BUT THEY SO EMBRACE VIRTUE, WHICH IS GIVEN TO THE HUMAN RACE, THAT THEY ALONE OF ALL APPEAR TO WISH TO ENJOY THAT WHICH IS A PUBLIC GOOD; BEING AS ENVIOUS AS IF THEY SHOULD WISH TO BIND OR TEAR OUT THE EYES OF OTHERS THAT THEY MAY NOT SEE THE SUN. FOR WHAT ELSE IS IT TO DENY WISDOM TO MEN, THAN TO TAKE AWAY FROM THEIR MINDS THE TRUE AND DIVINE LIGHT? BUT IF THE NATURE OF MAN IS CAPABLE OF WISDOM, IT WAS BEFITTING THAT BOTH WORKMEN, AND COUNTRY PEOPLE, AND WOMEN, AND ALL, IN SHORT, WHO BEAR THE HUMAN FORM, SHOULD BE TAUGHT TO BE WISE; AND THAT THE PEOPLE SHOULD BE BROUGHT TOGETHER FROM EVERY LANGUAGE, AND CONDITION, AND SEX, AND AGE. THEREFORE IT IS A VERY STRONG ARGUMENT THAT PHILOSOPHY NEITHER TENDS TO WISDOM, NOR IS OF ITSELF WISDOM, THAT ITS MYSTERY IS ONLY MADE KNOWN BY THE BEARD AND CLOAK OF THE PHILOSOPHERS. THE STOICS, MOREOVER, PERCEIVED THIS, WHO SAID THAT PHILOSOPHY WAS TO BE STUDIED BOTH BY SLAVES AND WOMEN; EPICURUS ALSO, WHO INVITES THOSE WHO ARE ALTOGETHER UNACQUAINTED WITH LETTERS TO PHILOSOPHY; AND PLATO ALSO, WHO WISHED TO COMPOSE A STATE OF WISE MEN.

THEY ATTEMPTED, INDEED, TO DO THAT WHICH TRUTH REQUIRED; BUT THEY WERE UNABLE TO PROCEED BEYOND WORDS. FIRST, BECAUSE INSTRUCTION IN MANY ARTS IS NECESSARY FOR AN APPLICATION TO PHILOSOPHY. COMMON LEARNING MUST BE ACQUIRED ON ACCOUNT OF PRACTICE IN READING, BECAUSE IN SO GREAT A VARIETY OF SUBJECTS IT IS IMPOSSIBLE THAT ALL THINGS SHOULD BE LEARNED BY HEARING, OR RETAINED IN THE MEMORY. NO LITTLE ATTENTION ALSO MUST BE GIVEN TO THE GRAMMARIANS, IN ORDER THAT YOU MAY KNOW THE RIGHT METHOD OF SPEAKING. THAT MUST OCCUPY MANY YEARS. NOR MUST THERE BE IGNORANCE OF RHETORIC, THAT YOU MAY BE ABLE TO UTTER AND EXPRESS THE THINGS WHICH YOU HAVE LEARNED. GEOMETRY ALSO, AND MUSIC, AND ASTRONOMY, ARE NECESSARY, BECAUSE THESE ARTS HAVE SOME CONNECTION WITH PHILOSOPHY; AND THE WHOLE OF THESE SUBJECTS CANNOT BE LEARNED BY WOMEN, WHO MUST LEARN WITHIN THE YEARS OF THEIR MATURITY THE DUTIES WHICH ARE HEREAFTER ABOUT TO BE OF SERVICE TO THEM FOR DOMESTIC USES; NOR BY SERVANTS, WHO MUST LIVE IN SERVICE DURING THOSE YEARS ESPECIALLY IN WHICH THEY ARE ABLE TO LEARN; NOR BY THE POOR, OR LABOURERS, OR RUSTICS, WHO HAVE TO GAIN THEIR DAILY SUPPORT BY LABOUR. AND ON THIS ACCOUNT TULLY SAYS THAT PHILOSOPHY IS AVERSE FROM THE MULTITUDE. BUT YET EPICURUS WILL RECEIVE THE IGNORANT. HOW, THEN, WILL THEY UNDERSTAND THOSE THINGS WHICH ARE SAID RESPECTING THE FIRST PRINCIPLES OF THINGS, THE PERPLEXITIES AND INTRICACIES OF WHICH ARE SCARCELY ATTAINED TO BY MEN OF CULTIVATED MINDS?

THEREFORE, IN SUBJECTS WHICH ARE INVOLVED IN OBSCURITY, AND CONFUSED BY A VARIETY OF INTELLECTS, AND SET OFF BY THE STUDIED LANGUAGE OF ELOQUENT MEN, WHAT PLACE IS THERE FOR THE UNSKILFUL AND IGNORANT? LASTLY, THEY NEVER TAUGHT ANY WOMEN TO STUDY PHILOSOPHY, EXCEPT THEMISTE ONLY, WITHIN THE WHOLE MEMORY OF MAN; NOR SLAVES, EXCEPT PHÆDO ONLY, WHO IS SAID, WHEN LIVING IN OPPRESSIVE SLAVERY, TO HAVE BEEN RANSOMED AND TAUGHT BY CEBES. THEY ALSO ENUMERATE PLATO AND DIOGENES: THESE, HOWEVER, WERE NOT SLAVES, THOUGH THEY HAD FALLEN INTO SERVITUDE, FOR THEY HAD BEEN TAKEN CAPTIVE. A CERTAIN ANICERIS IS SAID TO HAVE RANSOMED PLATO FOR EIGHT SESTERCES. AND ON THIS ACCOUNT SENECA SEVERELY REBUKED THE RANSOMER HIMSELF, BECAUSE HE SET SO SMALL VALUE UPON PLATO. HE WAS A MADMAN, AS IT SEEMS TO ME, WHO WAS ANGRY WITH A MAN BECAUSE HE DID NOT THROW AWAY MUCH MONEY; DOUBTLESS HE OUGHT TO HAVE WEIGHED GOLD AS THOUGH TO RANSOM THE CORPSE OF HECTOR, OR TO HAVE INSISTED UPON THE PAYMENT OF MORE MONEY THAN THE SELLER DEMANDED. MOREOVER, THEY TAUGHT NONE OF THE BARBARIANS, WITH THE SINGLE EXCEPTION OF ANACHARSIS THE SCYTHIAN, WHO NEVER WOULD HAVE DREAMED OF PHILOSOPHY HAD HE NOT PREVIOUSLY LEARNED BOTH LANGUAGE AND LITERATURE.

CHAPTER 26. IT IS DIVINE INSTRUCTION ONLY WHICH BESTOWS WISDOM; AND OF WHAT EFFICACY THE LAW OF GOD IS.

THAT, THEREFORE, WHICH THEY PERCEIVED TO BE JUSTLY REQUIRED BY THE DEMANDS OF NATURE, BUT WHICH THEY WERE THEMSELVES UNABLE TO PERFORM, AND SAW THAT THE PHILOSOPHERS COULD NOT EFFECT, IS ACCOMPLISHED ONLY BY DIVINE INSTRUCTION; FOR THAT ONLY IS WISDOM. DOUBTLESS THEY WERE ABLE TO PERSUADE ANY ONE WHO DO NOT EVEN PERSUADE THEMSELVES OF ANYTHING; OR THEY WILL CRUSH THE DESIRES, MODERATE THE ANGER, AND RESTRAIN THE LUSTS OF ANY ONE, WHEN THEY THEMSELVES BOTH YIELD TO VICES, AND ACKNOWLEDGE THAT THEY ARE OVERPOWERED BY NATURE. BUT WHAT INFLUENCE IS EXERTED ON THE SOULS OF MEN BY THE PRECEPTS OF GOD, BECAUSE OF THEIR SIMPLICITY AND TRUTH, IS SHOWN BY DAILY PROOFS. GIVE ME A MAN WHO IS PASSIONATE, SCURRILOUS, AND UNRESTRAINED; WITH A VERY FEW WORDS OF GOD,

I WILL RENDER HIM AS GENTLE AS A SHEEP.

GIVE ME ONE WHO IS GRASPING, COVETOUS, AND TENACIOUS; I WILL PRESENTLY RESTORE HIM TO YOU LIBERAL, AND FREELY BESTOWING HIS MONEY WITH FULL HANDS. GIVE ME A MAN WHO IS AFRAID OF PAIN AND DEATH; HE SHALL PRESENTLY DESPISE CROSSES, AND FIRES, AND THE BULL OF PHALARIS. GIVE ME ONE WHO IS LUSTFUL, AN ADULTERER, A GLUTTON; YOU SHALL PRESENTLY SEE HIM SOBER, CHASTE, AND TEMPERATE. GIVE ME ONE WHO IS CRUEL AND BLOODTHIRSTY: THAT FURY SHALL PRESENTLY BE CHANGED INTO TRUE CLEMENCY. GIVE ME A MAN WHO IS UNJUST, FOOLISH, AN EVIL-DOER; IMMEDIATELY HE SHALL BE JUST, AND WISE, AND INNOCENT: FOR BY ONE LAVER ALL HIS WICKEDNESS SHALL BE TAKEN AWAY. SO GREAT IS THE POWER OF DIVINE WISDOM, THAT, WHEN INFUSED INTO THE BREAST OF MAN, BY ONE IMPULSE IT ONCE FOR ALL EXPELS FOLLY, WHICH IS THE MOTHER OF FAULTS, FOR THE EFFECTING OF WHICH THERE IS NO NEED OF PAYMENT, OR BOOKS, OR NIGHTLY STUDIES. THESE RESULTS ARE ACCOMPLISHED GRATUITOUSLY, EASILY, AND QUICKLY, IF ONLY THE EARS ARE OPEN AND THE BREAST THIRSTS FOR WISDOM. LET NO ONE FEAR: WE DO NOT SELL WATER, NOR OFFER THE SUN FOR A REWARD. THE FOUNTAIN OF GOD, MOST ABUNDANT AND MOST FULL, IS OPEN TO ALL; AND THIS HEAVENLY LIGHT RISES FOR ALL, AS MANY AS HAVE EYES. DID ANY OF THE PHILOSOPHERS EFFECT THESE THINGS, OR IS HE ABLE TO EFFECT THEM IF HE WISHES? FOR THOUGH THEY SPEND THEIR LIVES IN THE STUDY OF PHILOSOPHY, THEY ARE NEITHER ABLE TO IMPROVE ANY OTHER PERSON NOR THEMSELVES (IF NATURE HAS PRESENTED ANY OBSTACLE). THEREFORE THEIR WISDOM, DOING ITS UTMOST, DOES NOT ERADICATE, BUT HIDE VICES. BUT A FEW PRECEPTS OF GOD SO ENTIRELY CHANGE THE WHOLE MAN, AND HAVING PUT OFF THE OLD MAN,

RENDER HIM NEW, THAT YOU WOULD NOT RECOGNISE HIM AS THE SAME.

CHAPTER 27. HOW LITTLE THE PRECEPTS OF PHILOSOPHERS CONTRIBUTE TO TRUE WISDOM, WHICH YOU WILL FIND IN RELIGION ONLY.

WHAT, THEN? DO THEY ENJOIN NOTHING SIMILAR? YES, INDEED, MANY THINGS; AND THEY FREQUENTLY APPROACH THE TRUTH. BUT THOSE PRECEPTS HAVE NO WEIGHT, BECAUSE THEY ARE HUMAN, AND ARE WITHOUT A GREATER, THAT IS, THAT DIVINE AUTHORITY. NO ONE THEREFORE BELIEVES THEM, BECAUSE THE HEARER IMAGINES HIMSELF TO BE A MAN, JUST AS HE IS, WHO ENJOINS THEM. MOREOVER, THERE IS NO CERTAINTY WITH THEM, NOTHING WHICH PROCEEDS FROM KNOWLEDGE. BUT SINCE ALL THINGS ARE DONE BY CONJECTURE, AND MANY DIFFERING AND VARIOUS THINGS ARE BROUGHT FORWARD, IT IS THE PART OF A MOST FOOLISH MAN TO BE WILLING TO OBEY THEIR PRECEPTS, SINCE IT IS DOUBTED WHETHER THEY ARE TRUE OR FALSE; AND THEREFORE NO ONE OBEYS THEM, BECAUSE NO ONE WISHES TO LABOUR FOR AN UNCERTAINTY. THE STOICS SAY THAT IT IS VIRTUE WHICH CAN ALONE PRODUCE A HAPPY LIFE. NOTHING CAN BE SAID WITH GREATER TRUTH. BUT WHAT IF HE SHALL BE TORMENTED, OR AFFLICTED WITH PAIN? WILL IT BE POSSIBLE FOR ANY ONE TO BE HAPPY IN THE HANDS OF THE EXECUTIONERS? BUT TRULY PAIN INFLICTED UPON THE BODY IS THE MATERIAL OF VIRTUE; THEREFORE HE IS NOT WRETCHED EVEN IN TORTURES. EPICURUS SPEAKS MUCH MORE STRONGLY. THE WISE MAN, HE SAYS, IS ALWAYS HAPPY; AND EVEN WHEN SHUT UP IN THE BULL OF PHALARIS HE WILL UTTER THIS SPEECH: IT IS PLEASANT, AND I DO NOT CARE FOR IT. WHO WOULD NOT LAUGH AT HIM? ESPECIALLY, BECAUSE A MAN WHO IS DEVOTED TO PLEASURE TOOK UPON HIMSELF THE CHARACTER OF A MAN OF FORTITUDE, AND THAT TO AN IMMODERATE DEGREE; FOR IT IS IMPOSSIBLE THAT ANY ONE SHOULD ESTEEM TORTURES OF THE BODY AS PLEASURES, SINCE IT IS SUFFICIENT FOR DISCHARGING THE OFFICE OF VIRTUE THAT ONE SUSTAINS AND ENDURES THEM. WHAT DO YOU, STOICS, SAY? WHAT DO YOU, EPICURUS? THE WISE MAN IS HAPPY EVEN WHEN BE IS TORTURED. IF IT IS ON ACCOUNT OF THE GLORY OF HIS ENDURANCE, HE WILL NOT ENJOY IT, FOR PERCHANCE HE WILL DIE UNDER THE TORTURES. IF IT IS ON ACCOUNT OF THE RECOLLECTION OF THE DEED, EITHER HE WILL NOT PERCEIVE IT IF SOULS SHALL PERISH, OR, IF HE SHALL PERCEIVE IT, HE WILL GAIN NOTHING FROM IT.

WHAT OTHER ADVANTAGE IS THERE THEN IN VIRTUE? WHAT HAPPINESS OF LIFE? IS IT THAT A MAN MAY DIE WITH EQUANIMITY? YOU PRESENT TO ME THE ADVANTAGE OF A SINGLE HOUR, OR PERHAPS MOMENT, FOR THE SAKE OF WHICH IT MAY NOT BE EXPEDIENT TO BE WORN OUT BY MISERIES AND LABOURS THROUGHOUT THE WHOLE OF LIFE. BUT HOW MUCH TIME DOES DEATH OCCUPY? ON THE ARRIVAL OF WHICH IT NOW MAKES NO DIFFERENCE WHETHER YOU SHALL HAVE UNDERGONE IT WITH EQUANIMITY OR NOT. THUS IT HAPPENS THAT NOTHING IS SOUGHT FROM VIRTUE BUT GLORY. BUT THIS IS EITHER SUPERFLUOUS AND SHORT-LIVED, OR IT WILL NOT FOLLOW FROM THE DEPRAVED JUDGMENTS OF MEN. THEREFORE THERE IS NO FRUIT FROM VIRTUE WHERE VIRTUE IS SUBJECT TO DEATH AND DECAY. THEREFORE THEY WHO SAID THESE THINGS SAW A CERTAIN SHADOW OF VIRTUE; THEY DID NOT SEE VIRTUE ITSELF. FOR THEY HAD THEIR EYES FIXED ON THE EARTH, NOR DID THEY RAISE THEIR COUNTENANCES ON HIGH THAT THEY MIGHT BEHOLD HER

WHO SHOWED HERSELF FROM THE QUARTERS OF HEAVEN.

THIS IS THE REASON WHY NO ONE OBEYS THEIR PRECEPTS; INASMUCH AS THEY EITHER TRAIN MEN TO VICES, IF THEY DEFEND PLEASURE; OR IF THEY UPHOLD VIRTUE, THEY NEITHER THREATEN SIN WITH ANY PUNISHMENT, EXCEPT THAT OF DISGRACE ONLY, NOR DO THEY PROMISE ANY REWARD TO VIRTUE, EXCEPT THAT OF HONOUR AND PRAISE ONLY, SINCE THEY SAY THAT VIRTUE IS TO BE SOUGHT FOR ITS OWN SAKE, AND NOT ON ACCOUNT OF ANY OTHER OBJECT. THE WISE MAN THEREFORE IS HAPPY UNDER TORTURES; BUT WHEN HE SUFFERS TORTURE ON ACCOUNT OF HIS FAITH, ON ACCOUNT OF JUSTICE, OR ON ACCOUNT OF GOD, THAT ENDURANCE OF PAIN WILL RENDER HIM MOST HAPPY. FOR IT IS GOD ALONE WHO CAN HONOUR VIRTUE, THE REWARD OF WHICH IS IMMORTALITY ALONE. AND THEY WHO DO NOT SEEK THIS, NOR POSSESS RELIGION, WITH WHICH ETERNAL LIFE IS CONNECTED, ASSUREDLY DO NOT KNOW THE POWER OF VIRTUE, THE REWARD OF WHICH THEY ARE IGNORANT; NOR LOOK TOWARDS HEAVEN, AS THEY THEMSELVES IMAGINE THAT THEY DO, WHEN THEY INQUIRE INTO SUBJECTS WHICH DO NOT ADMIT OF INVESTIGATION, SINCE THERE IS NO OTHER CAUSE FOR LOOKING TOWARDS HEAVEN, UNLESS IT BE EITHER TO UNDERTAKE RELIGION, OR TO BELIEVE THAT ONE'S SOUL IS IMMORTAL. FOR IF ANY ONE UNDERSTANDS THAT GOD IS TO BE WORSHIPPED, OR HAS THE HOPE OF IMMORTALITY SET BEFORE HIM, HIS MIND IS IN HEAVEN; AND ALTHOUGH HE MAY NOT BEHOLD IT WITH HIS EYES, YET HE DOES BEHOLD IT WITH THE EYE OF HIS SOUL. BUT THEY WHO DO NOT TAKE UP RELIGION ARE OF THE EARTH, FOR RELIGION IS FROM HEAVEN; AND THEY WHO THINK THAT THE SOUL PERISHES TOGETHER WITH THE BODY, EQUALLY LOOK DOWN TOWARDS THE EARTH: FOR BEYOND THE BODY, WHICH IS EARTH, THEY SEE NOTHING FURTHER, WHICH IS IMMORTAL. IT IS THEREFORE OF NO PROFIT THAT MAN IS SO MADE, THAT WITH UPRIGHT BODY HE LOOKS TOWARDS HEAVEN, UNLESS WITH MIND RAISED ALOFT HE DISCERNS GOD, AND HIS THOUGHTS ARE ALTOGETHER ENGAGED UPON THE HOPE OF EVERLASTING LIFE.

CHAPTER 28. OF TRUE RELIGION AND OF NATURE. WHETHER FORTUNE IS A GODDESS, AND OF PHILOSOPHY.

WHEREFORE THERE IS NOTHING ELSE IN LIFE ON WHICH OUR PLAN AND CONDITION CAN DEPEND BUT THE KNOWLEDGE OF GOD WHO CREATED US, AND THE RELIGIOUS AND PIOUS WORSHIP OF HIM; AND SINCE THE PHILOSOPHERS HAVE WANDERED FROM THIS, IT IS PLAIN THAT THEY WERE NOT WISE. THEY SOUGHT WISDOM, INDEED; BUT BECAUSE THEY DID NOT SEEK IT IN A RIGHT MANNER, THEY SUNK DOWN TO A GREATER DISTANCE, AND FELL INTO SUCH GREAT ERRORS, THAT THEY DID NOT EVEN POSSESS COMMON WISDOM. FOR THEY WERE NOT ONLY UNWILLING TO MAINTAIN RELIGION, BUT THEY EVEN TOOK IT AWAY; WHILE, LED ON BY THE APPEARANCE OF FALSE VIRTUE, THEY ENDEAVOUR TO FREE THE MIND FROM ALL FEAR: AND THIS OVERTURNING OF RELIGION GAINS THE NAME OF NATURE. FOR THEY, EITHER BEING IGNORANT BY WHOM THE WORLD WAS MADE, OR WISHING TO PERSUADE MEN THAT NOTHING WAS COMPLETED BY DIVINE INTELLIGENCE, SAID THAT NATURE WAS THE MOTHER OF ALL THINGS, AS THOUGH THEY SHOULD SAY THAT ALL THINGS WERE PRODUCED OF THEIR OWN ACCORD: BY WHICH WORD THEY ALTOGETHER CONFESS THEIR OWN IGNORANCE. FOR NATURE, APART FROM DIVINE PROVIDENCE AND POWER, IS ABSOLUTELY NOTHING. BUT IF THEY CALL GOD NATURE, WHAT PERVERSENESS IS IT, TO USE THE NAME OF NATURE RATHER THAN OF GOD! BUT IF NATURE IS THE PLAN, OR NECESSITY, OR CONDITION OF BIRTH, IT IS NOT BY ITSELF CAPABLE OF SENSATION; BUT THERE MUST NECESSARILY BE A DIVINE MIND, WHICH BY ITS FORESIGHT FURNISHES THE BEGINNING OF THEIR EXISTENCE TO ALL THINGS. OR IF NATURE IS HEAVEN AND EARTH, AND EVERYTHING WHICH IS CREATED, NATURE IS NOT GOD, BUT THE WORK OF GOD.

BY A SIMILAR ERROR THEY BELIEVE IN THE EXISTENCE OF FORTUNE, AS A GODDESS MOCKING THE AFFAIRS OF THEN WITH VARIOUS CASUALTIES, BECAUSE THEY KNOW NOT FROM WHAT SOURCE THINGS GOOD AND EVIL HAPPEN TO THEM. THEY THINK THAT THEY ARE BROUGHT TOGETHER TO DO BATTLE WITH HER; NOR DO THEY ASSIGN ANY REASON BY WHOM AND ON WHAT ACCOUNT THEY ARE THUS MATCHED; BUT THEY ONLY BOAST THAT THEY ARE EVERY MOMENT CARRYING ON A CONTEST FOR LIFE AND DEATH WITH FORTUNE. NOW, AS MANY AS HAVE CONSOLED ANY PERSONS ON ACCOUNT OF THE DEATH AND REMOVAL OF FRIENDS, HAVE CENSURED THE NAME OF FORTUNE WITH THE MOST SEVERE ACCUSATIONS; NOR IS THERE ANY DISPUTATION OF THEIRS ON THE SUBJECT OF VIRTUE, IN WHICH FORTUNE IS NOT HARASSED. M. TULLIUS, IN HIS CONSOLATION, SAYS THAT HE HAS ALWAYS FOUGHT AGAINST FORTUNE, AND THAT SHE WAS ALWAYS OVERPOWERED BY HIM WHEN HE HAD VALIANTLY BEATEN BACK THE ATTACKS OF HIS ENEMIES; THAT HE WAS NOT SUBDUED BY HER EVEN THEN, WHEN HE WAS DRIVEN FROM HIS HOME AND DEPRIVED OF HIS COUNTRY; BUT THEN, WHEN HE LOST HIS DEAREST DAUGHTER, HE SHAMEFULLY CONFESSES THAT HE IS OVERCOME BY FORTUNE. I YIELD, HE SAYS, AND RAISE MY HAND. WHAT IS MORE WRETCHED THAN THIS MAN, WHO THUS LIES PROSTRATE? HE ACTS FOOLISHLY, HE SAYS; BUT IT IS ONE WHO PROFESSES THAT HE IS WISE. WHAT, THEN, DOES THE ASSUMPTION OF THE NAME IMPLY? WHAT THAT CONTEMPT OF THINGS WHICH IS LAID CLAIM TO WITH MAGNIFICENT WORDS? WHAT THAT DRESS, SO DIFFERENT FROM OTHERS? OR WHY DO YOU GIVE PRECEPTS OF WISDOM AT ALL, IF NO ONE HAS YET BEEN FOUND WHO IS WISE? AND DOES ANY ONE BEAR ILL-WILL TO US BECAUSE WE DENY THAT PHILOSOPHERS ARE WISE, WHEN THEY THEMSELVES CONFESS THAT THEY NEITHER HAVE KNOWLEDGE NOR WISDOM? FOR IF AT ANY TIME THEY HAVE SO FAILED THAT THEY ARE NOT EVEN ABLE TO FEIGN ANYTHING, AS THEIR PRACTICE IS IN OTHER CASES, THEN IN TRUTH THEY ARE REMINDED OF THEIR IGNORANCE; AND, AS THOUGH IN MADNESS, THEY SPRING UP AND EXCLAIM THAT THEY ARE BLIND AND FOOLISH. ANAXAGORAS PRONOUNCES THAT ALL THINGS ARE OVERSPREAD WITH DARKNESS. EMPEDOCLES COMPLAINS THAT THE PATHS OF THE SENSES ARE NARROW, AS THOUGH FOR HIS REFLECTIONS HE HAD NEED OF A CHARIOT AND FOUR HORSES. DEMOCRITUS SAYS THAT THE TRUTH LIES SUNK IN A WELL SO DEEP THAT IT HAS NO BOTTOM; FOOLISHLY, INDEED, AS HE SAYS OTHER THINGS. FOR THE TRUTH IS NOT, AS IT WERE, SUNK IN A WELL TO WHICH IT WAS PERMITTED HIM TO DESCEND, OR EVEN TO FALL, BUT, AS IT WERE, PLACED ON THE HIGHEST TOP OF A LOFTY MOUNTAIN, OR IN HEAVEN, WHICH IS MOST TRUE. FOR WHAT REASON IS THERE WHY HE SHOULD SAY THAT IT IS SUNK BELOW RATHER THAN THAT IT IS RAISED ALOFT? UNLESS BY CHANCE HE PREFERRED TO PLACE THE MIND ALSO IN THE FEET, OR IN THE BOTTOM OF THE HEELS, RATHER THAN IN THE BREAST OR IN THE HEAD.

SO WIDELY REMOVED WERE THEY FROM THE TRUTH ITSELF, THAT EVEN THE POSTURE OF THEIR OWN BODY DID NOT ADMONISH THEM, THAT THE TRUTH MUST BE SOUGHT FOR BY THEM IN THE HIGHEST PLACE. FROM THIS DESPAIR AROSE THAT CONFESSION OF SOCRATES, IN WHICH HE SAID THAT HE KNEW NOTHING BUT THIS ONE THING ALONE, THAT HE KNEW NOTHING. FROM THIS FLOWED THE SYSTEM OF THE ACADEMY, IF THAT IS TO BE CALLED A SYSTEM IN WHICH IGNORANCE IS BOTH LEARNED AND TAUGHT. BUT NOT EVEN THOSE WHO CLAIMED FOR THEMSELVES KNOWLEDGE WERE ABLE CONSISTENTLY TO DEFEND THAT VERY THING WHICH THEY THOUGHT THAT THEY KNEW. FOR SINCE THEY WERE NOT IN AGREEMENT WITH ONE ANOTHER, THROUGH THEIR IGNORANCE OF DIVINE THINGS THEY WERE SO INCONSISTENT AND UNCERTAIN, AND OFTEN ASSERTING THINGS CONTRARY TO ONE ANOTHER, THAT YOU ARE UNABLE TO DETERMINE AND DECIDE WHAT THEIR MEANING WAS. WHY THEREFORE SHOULD YOU FIGHT AGAINST THOSE MEN WHO PERISH BY THEIR OWN SWORD? WHY SHOULD YOU LABOUR TO REFUTE THOSE WHOM THEIR OWN SPEECH REFUTES AND PRESSES? ARISTOTLE, SAYS CICERO, ACCUSING THE ANCIENT PHILOSOPHERS, DECLARES THAT THEY ARE EITHER MOST FOOLISH OR MOST VAINGLORIOUS, SINCE THEY THOUGHT THAT PHILOSOPHY WAS PERFECTED BY THEIR TALENTS; BUT THAT HE SAW, BECAUSE A GREAT ADDITION HAD BEEN MADE IN A FEW YEARS, THAT PHILOSOPHY WOULD BE COMPLETE IN A SHORT TIME. WHAT, THEN, WAS THAT TIME? IN WHAT MANNER, WHEN, OR BY WHOM, WAS PHILOSOPHY COMPLETED? FOR THAT WHICH HE SAID, THAT THEY WERE MOST FOOLISH IN SUPPOSING THAT PHILOSOPHY WAS MADE PERFECT BY THEIR TALENTS, IS TRUE; BUT HE DID NOT EVEN HIMSELF SPEAK WITH SUFFICIENT DISCRETION, WHO THOUGHT THAT IT HAD EITHER BEEN BEGUN BY THE ANCIENTS, OR INCREASED BY THOSE WHO WERE MORE RECENT, OR THAT IT WOULD SHORTLY BE BROUGHT TO PERFECTION BY THOSE OF LATER TIMES. FOR THAT CAN NEVER BE INVESTIGATED WHICH IS NOT SOUGHT BY ITS OWN WAY.

CHAPTER 29. OF FORTUNE AGAIN, AND VIRTUE.

BUT LET US RETURN TO THE SUBJECT WHICH WE LAID ASIDE. FORTUNE, THEREFORE, BY ITSELF, IS NOTHING; NOR MUST WE SO REGARD IT AS THOUGH IT HAD ANY PERCEPTION, SINCE FORTUNE IS THE SUDDEN AND UNEXPECTED OCCURRENCE OF ACCIDENTS. BUT PHILOSOPHERS, THAT THEY MAY NOT SOMETIMES FAIL TO ERR, WISH TO BE WISE IN A FOOLISH MATTER; AND SAY THAT SHE IS NOT A GODDESS, AS IS GENERALLY BELIEVED, BUT A GOD. SOMETIMES, HOWEVER, THEY CALL THIS GOD NATURE, SOMETIMES FORTUNE, BECAUSE HE BRINGS ABOUT, SAYS THE SAME CICERO, MANY THINGS UNEXPECTED BY US, ON ACCOUNT OF OUR WANT OF INTELLIGENCE AND OUR IGNORANCE OF CAUSES. SINCE, THEREFORE, THEY ARE IGNORANT OF THE CAUSES ON ACCOUNT OF WHICH ANYTHING IS DONE, THEY MUST ALSO BE IGNORANT OF HIM WHO DOES THEM. THE SAME WRITER, IN A WORK OF GREAT SERIOUSNESS, IN WHICH HE WAS GIVING TO HIS SON PRECEPTS OF LIFE DRAWN FROM PHILOSOPHY, SAYS, WHO CAN BE IGNORANT THAT THE POWER OF FORTUNE IS GREAT ON EITHER SIDE? FOR BOTH WHEN WE MEET WITH A PROSPEROUS BREEZE FROM HER WE GAIN THE ISSUES WHICH WE DESIRE, AND WHEN SHE HAS BREATHED CONTRARY TO US WE ARE DASHED ON THE ROCKS. FIRST OF ALL, HE WHO SAYS THAT NOTHING CAN BE KNOWN, SPOKE THIS AS THOUGH HE HIMSELF AND ALL MEN HAD KNOWLEDGE. THEN HE WHO ENDEAVOURS TO RENDER DOUBTFUL EVEN THE THINGS WHICH ARE PLAIN, THOUGHT THAT THIS WAS PLAIN, WHICH OUGHT TO HAVE BEEN TO HIM ESPECIALLY DOUBTFUL; FOR TO A WISE MAN IT IS ALTOGETHER FALSE. WHO, HE SAYS, KNOWS NOT? I INDEED KNOW NOT. LET HIM TEACH ME, IF HE CAN, WHAT THAT POWER IS, WHAT THAT BREEZE, AND WHAT THE CONTRARY BREATH.

IT IS DISGRACEFUL, THEREFORE, FOR A MAN OF TALENT TO SAY THAT, WHICH IF YOU WERE TO DENY IT, HE WOULD BE UNABLE TO PROVE. LASTLY, HE WHO SAYS THAT THE ASSENT MUST BE WITHHELD BECAUSE IT IS THE PART OF A FOOLISH MAN RASHLY TO ASSENT TO THINGS WHICH ARE UNKNOWN TO HIM, HE, I SAY, ALTOGETHER BELIEVED THE OPINIONS OF THE VULGAR AND UNINSTRUCTED, WHO THINK THAT IT IS FORTUNE WHICH GIVES TO MEN GOOD AND EVIL THINGS. FOR THEY REPRESENT HER IMAGE WITH THE HORN OF PLENTY AND WITH A RUDDER, AS THOUGH SHE BOTH GAVE WEALTH AND HAD THE GOVERNMENT OF HUMAN AFFAIRS. AND TO THIS OPINION VIRGIL ASSENTED, WHO CALLS FORTUNE OMNIPOTENT; AND THE HISTORIAN WHO SAYS, BUT ASSUREDLY FORTUNE BEARS SWAY IN EVERYTHING. WHAT PLACE, THEN, REMAINS FOR THE OTHER GODS? WHY IS SHE NOT SAID TO REIGN BY HERSELF, IF SHE HAS MORE POWER THAN OTHERS; OR WHY IS SHE NOT ALONE WORSHIPPED, IF SHE HAS POWER IN ALL THINGS? OR IF SHE INFLICTS EVILS ONLY, LET THEM BRING FORWARD SOME CAUSE WHY, IF SHE IS A GODDESS, SHE ENVIES MEN, AND DESIRES THEIR DESTRUCTION, THOUGH SHE IS RELIGIOUSLY WORSHIPPED BY THEM; WHY SHE IS MORE FAVOURABLE TO THE WICKED AND MORE UNFAVOURABLE TO THE GOOD; WHY SHE PLOTS, AFFLICTS, DECEIVES, EXTERMINATES; WHO APPOINTED HER AS THE PERPETUAL HARASSER OF THE RACE OF MEN; WHY, IN SHORT, SHE HAS OBTAINED SO MISCHIEVOUS A POWER, THAT SHE RENDERS ALL THINGS ILLUSTRIOUS OR OBSCURE ACCORDING TO HER CAPRICE RATHER THAN IN ACCORDANCE WITH THE TRUTH. PHILOSOPHERS, I SAY, OUGHT RATHER TO HAVE INQUIRED INTO THESE THINGS, THAN RASHLY TO HAVE ACCUSED FORTUNE, WHO IS INNOCENT: FOR ALTHOUGH SHE HAS SOME EXISTENCE, YET NO REASON CAN BE BROUGHT FORWARD BY THEM WHY SHE SHOULD BE AS HOSTILE TO MEN AS SHE IS SUPPOSED TO BE. THEREFORE ALL THOSE SPEECHES IN WHICH THEY RAIL AT THE INJUSTICE OF FORTUNE, AND IN OPPOSITION TO FORTUNE ARROGANTLY BOAST OF THEIR OWN VIRTUES, ARE NOTHING ELSE BUT THE RAVINGS OF THOUGHTLESS LEVITY.

WHEREFORE LET THEM NOT ENVY US, TO WHOM GOD HAS REVEALED THE TRUTH: WHO, AS WE KNOW THAT FORTUNE IS NOTHING, SO ALSO KNOW THAT THERE IS A WICKED AND CRAFTY SPIRIT WHO IS UNFRIENDLY TO THE GOOD, AND THE ENEMY OF RIGHTEOUSNESS, WHO ACTS IN OPPOSITION TO GOD; THE CAUSE OF WHOSE ENMITY WE HAVE EXPLAINED IN THE SECOND BOOK. HE THEREFORE LAYS PLOTS AGAINST ALL; BUT THOSE WHO ARE IGNORANT OF GOD HE HINDERS BY ERROR, HE

OVERWHELMS WITH FOLLY, HE OVERSPREADS WITH DARKNESS, THAT NO ONE MAY BE ABLE TO ATTAIN TO THE KNOWLEDGE OF THE DIVINE NAME, IN WHICH ALONE ARE CONTAINED BOTH WISDOM AND EVERLASTING LIFE. THOSE, ON THE OTHER HAND, WHO KNOW GOD, HE ASSAILS WITH WILES AND CRAFT, THAT HE MAY ENSNARE THEM WITH DESIRE AND LUST, AND WHEN THEY ARE CORRUPTED BY THE BLANDISHMENTS OF SIN, MAY IMPEL THEM TO DEATH; OR, IF HE SHALL HAVE NOT SUCCEEDED BY STRATAGEM, HE ATTEMPTS TO CAST THEM DOWN BY FORCE AND VIOLENCE. FOR ON THIS ACCOUNT HE WAS NOT AT ONCE THRUST DOWN BY GOD TO PUNISHMENT AT THE ORIGINAL TRANSGRESSION, THAT BY HIS MALICE HE MAY EXERCISE MAN TO VIRTUE: FOR UNLESS THIS IS IN CONSTANT AGITATION, UNLESS IT IS STRENGTHENED BY CONTINUAL HARASSING, IT CANNOT BE PERFECT, INASMUCH AS VIRTUE IS DAUNTLESS AND UNCONQUERED PATIENCE IN ENDURING EVILS. FROM WHICH IT COMES TO PASS THAT THERE IS NO VIRTUE IF AN ADVERSARY IS WANTING. WHEN, THEREFORE, THEY PERCEIVED THE FORCE OF THIS PERVERSE POWER OPPOSED TO VIRTUE, AND WERE IGNORANT OF ITS NAME, THEY INVENTED FOR THEMSELVES THE SENSELESS NAME OF FORTUNE; AND HOW FAR THIS IS REMOVED FROM WISDOM, JUVENAL DECLARES IN THESE VERSES: —

NO DIVINE POWER IS ABSENT IF THERE IS PRUDENCE; BUT WE MAKE YOU A GODDESS, O FORTUNE, AND PLACE YOU IN HEAVEN.

IT WAS FOLLY, THEREFORE, AND ERROR, AND BLINDNESS, AND, AS CICERO SAYS, IGNORANCE OF FACTS AND CAUSES, WHICH INTRODUCED THE NAMES OF NATURE AND FORTUNE. BUT AS THEY ARE IGNORANT OF THEIR ADVERSARY, SO ALSO THEY DO NOT INDEED KNOW VIRTUE THE KNOWLEDGE OF WHICH IS DERIVED FROM THE IDEA OF AN ADVERSARY. AND IF THIS IS JOINED WITH WISDOM, OR, AS THEY SAY, IS ITSELF ALSO WISDOM, THEY MUST BE IGNORANT IN WHAT SUBJECTS IT IS CONTAINED. FOR NO ONE CAN POSSIBLY BE FURNISHED WITH TRUE ARMS IF HE IS IGNORANT OF THE ENEMY AGAINST WHOM HE MUST BE ARMED; NOR CAN HE OVERCOME HIS ADVERSARY, WHO IN FIGHTING DOES NOT ATTACK HIS REAL ENEMY, BUT A SHADOW. FOR HE WILL BE OVERTHROWN, WHO, HAVING HIS ATTENTION FIXED ON ANOTHER OBJECT, SHALL NOT PREVIOUSLY HAVE FORESEEN OR GUARDED AGAINST THE BLOW AIMED AT HIS VITALS.

CHAPTER 30. THE CONCLUSION OF THE THINGS BEFORE SPOKEN; AND BY WHAT MEANS WE MUST PASS FROM THE VANITY OF THE PHILOSOPHERS TO TRUE WISDOM, AND THE KNOWLEDGE OF THE TRUE GOD, IN WHICH ALONE ARE VIRTUE AND HAPPINESS.

I HAVE TAUGHT, AS FAR AS MY HUMBLE TALENTS PERMITTED, THAT THE PHILOSOPHERS HELD A COURSE WIDELY DEVIATING FROM THE TRUTH. I PERCEIVE, HOWEVER, HOW MANY THINGS I HAVE OMITTED, BECAUSE IT WAS NOT MY PROVINCE TO ENTER INTO A DISPUTATION AGAINST PHILOSOPHERS. BUT IT WAS NECESSARY FOR ME TO MAKE A DIGRESSION TO THIS SUBJECT, THAT I MIGHT SHOW THAT SO MANY AND GREAT INTELLECTS HAVE EXPENDED THEMSELVES IN VAIN ON FALSE SUBJECTS, LEST ANY ONE BY CHANCE BEING SHUT OUT BY CORRUPT SUPERSTITIONS, SHOULD WISH TO BETAKE HIMSELF TO THEM AS THOUGH ABOUT TO FIND SOME CERTAINTY. THEREFORE THE ONLY HOPE, THE ONLY SAFETY FOR MAN, IS PLACED IN THIS DOCTRINE, WHICH WE DEFEND. ALL THE WISDOM OF MAN CONSISTS IN THIS ALONE, THE KNOWLEDGE AND WORSHIP OF GOD: THIS IS OUR TENET, THIS OUR OPINION. THEREFORE WITH ALL THE POWER OF MY VOICE I TESTIFY, I PROCLAIM, I DECLARE: HERE, HERE IS THAT WHICH ALL PHILOSOPHERS HAVE SOUGHT THROUGHOUT THEIR WHOLE LIFE; AND YET, THEY HAVE NOT BEEN ABLE TO INVESTIGATE, TO GRASP, AND TO ATTAIN TO IT, BECAUSE THEY EITHER RETAINED A RELIGION WHICH WAS CORRUPT, OR TOOK IT AWAY ALTOGETHER. LET THEM THEREFORE ALL DEPART, WHO DO NOT INSTRUCT HUMAN LIFE, BUT THROW IT INTO CONFUSION. FOR WHAT DO THEY TEACH? OR WHOM DO THEY INSTRUCT, WHO HAVE NOT YET INSTRUCTED THEMSELVES? WHOM ARE THE SICK ABLE TO HEAL, WHOM CAN THE BLIND GUIDE? LET US ALL, THEREFORE, WHO HAVE ANY REGARD FOR WISDOM, BETAKE OURSELVES TO THIS SUBJECT. OR SHALL WE WAIT UNTIL SOCRATES KNOWS SOMETHING? OR ANAXAGORAS FINDS LIGHT IN THE DARKNESS? OR UNTIL DEMOCRITUS DRAWS FORTH TRUTH FROM THE WELL? OR EMPEDOCLES EXTENDS THE PATHS OF HIS SOUL? OR UNTIL ARCESILAS AND CARNEADES SEE, AND FEEL, AND PERCEIVE?

LO, A VOICE FROM HEAVEN TEACHING THE TRUTH, AND DISPLAYING TO US A LIGHT BRIGHTER THAN THE SUN ITSELF. WHY ARE WE UNJUST TO OURSELVES, AND DELAY TO TAKE UP WISDOM, WHICH LEARNED MEN, THOUGH THEY WASTED THEIR LIVES IN ITS PURSUIT, WERE NEVER ABLE TO DISCOVER. LET HIM WHO WISHES TO BE WISE AND HAPPY HEAR THE VOICE OF GOD, LEARN RIGHTEOUSNESS, UNDERSTAND THE MYSTERY OF HIS BIRTH, DESPISE HUMAN AFFAIRS, EMBRACE DIVINE THINGS, THAT HE MAY GAIN THAT CHIEF GOOD TO WHICH HE WAS BORN. HAVING OVERTHROWN ALL FALSE RELIGIONS, AND HAVING REFUTED ALL THE ARGUMENTS, AS MANY AS IT WAS CUSTOMARY OR POSSIBLE TO BRING FORWARD IN THEIR DEFENSE; THEN, HAVING PROVED THE SYSTEMS OF PHILOSOPHY TO BE FALSE, WE MUST NOW COME TO TRUE RELIGION AND WISDOM, SINCE, AS I SHALL TEACH, THEY ARE BOTH CONNECTED TOGETHER; THAT WE MAY MAINTAIN IT EITHER BY ARGUMENTS, OR BY EXAMPLES, OR BY COMPETENT WITNESSES, AND MAY SHOW THAT THE FOLLY WITH WHICH THOSE WORSHIPPERS OF GODS DO NOT CEASE TO UPBRAID US, HAS NO EXISTENCE WITH US, BUT LIES ALTOGETHER WITH THEM. AND ALTHOUGH, IN THE FORMER BOOKS, WHEN I WAS CONTENDING AGAINST FALSE RELIGIONS, AND IN THIS, WHEN I WAS OVERTHROWING FALSE WISDOM, I SHOWED WHERE THE TRUTH IS, YET THE NEXT BOOK WILL MORE PLAINLY INDICATE WHAT IS TRUE RELIGION AND WHAT TRUE WISDOM.

DIVINE INSTITUTES, BOOK IV
(OF TRUE WISDOM AND RELIGION)

CHAPTER 1. OF THE FORMER RELIGION OF MEN, AND HOW ERROR WAS SPREAD OVER EVERY AGE, AND OF THE SEVEN WISE MEN OF GREECE.

WHEN I REFLECT, O EMPEROR CONSTANTINE, AND OFTEN REVOLVE IN MY MIND THE ORIGINAL CONDITION OF MEN, IT IS ACCUSTOMED TO APPEAR ALIKE WONDERFUL AND UNWORTHY THAT, BY THE FOLLY OF ONE AGE EMBRACING VARIOUS SUPERSTITIONS, AND BELIEVING IN THE EXISTENCE OF MANY GODS, THEY SUDDENLY ARRIVED AT SUCH IGNORANCE OF THEMSELVES, THAT THE TRUTH BEING TAKEN AWAY FROM THEIR EYES, THE RELIGION OF THE TRUE GOD WAS NOT OBSERVED, NOR THE CONDITION OF HUMAN NATURE, SINCE MEN DID NOT SEEK THE CHIEF GOOD IN HEAVEN, BUT ON EARTH. AND ON THIS ACCOUNT ASSUREDLY THE HAPPINESS OF THE ANCIENT AGES WAS CHANGED. FOR, HAVING LEFT GOD, THE PARENT AND FOUNDER OF ALL THINGS, MEN BEGAN TO WORSHIP THE SENSELESS WORKS OF THEIR OWN HANDS. AND WHAT WERE THE EFFECTS OF THIS CORRUPTION, OR WHAT EVILS IT INTRODUCED, THE SUBJECT ITSELF SUFFICIENTLY DECLARES. FOR, TURNING AWAY FROM THE CHIEF GOOD, WHICH IS BLESSED AND EVERLASTING ON THIS ACCOUNT, BECAUSE IT CANNOT BE SEEN, OR TOUCHED, OR COMPREHENDED, AND FROM THE VIRTUES WHICH ARE IN AGREEMENT WITH THAT GOOD, AND WHICH ARE EQUALLY IMMORTAL, GLIDING DOWN TO THESE CORRUPT AND FRAIL GODS, AND DEVOTING THEMSELVES TO THOSE THINGS BY WHICH THE BODY ONLY IS ADORNED, AND NOURISHED, AND DELIGHTED, THEY SOUGHT ETERNAL DEATH FOR THEMSELVES, TOGETHER WITH THEIR GODS AND GOODS RELATING TO THE BODY, BECAUSE ALL BODIES ARE SUBJECT TO DEATH. SUPERSTITIONS OF THIS KIND, THEREFORE, WERE FOLLOWED BY INJUSTICE AND IMPIETY, AS MUST NECESSARILY BE THE CASE. FOR MEN CEASED TO RAISE THEIR COUNTENANCES TO THE HEAVEN; BUT, THEIR MINDS BEING DEPRESSED DOWNWARDS, CLUNG TO GOODS OF THE EARTH, AS THEY DID TO EARTH-BORN SUPERSTITIONS. THERE FOLLOWED THE DISAGREEMENT OF MANKIND, AND FRAUD, AND ALL WICKEDNESS; BECAUSE, DESPISING ETERNAL AND INCORRUPTIBLE GOODS, WHICH ALONE OUGHT TO BE DESIRED BY MAN, THEY RATHER CHOSE TEMPORAL AND SHORT-LIVED THINGS, AND GREATER TRUST WAS PLACED BY MEN IN EVIL, INASMUCH AS THEY PREFERRED VICE TO VIRTUE, BECAUSE IT HAD PRESENTED ITSELF AS NEARER AT HAND.

THUS HUMAN LIFE, WHICH IN FORMER AGES HAD BEEN OCCUPIED WITH THE CLEAREST LIGHT, WAS OVERSPREAD WITH GLOOM AND DARKNESS; AND IN CONFORMITY WITH THIS DEPRAVITY, WHEN WISDOM WAS TAKEN AWAY, THEN AT LENGTH MEN BEGAN TO CLAIM FOR THEMSELVES THE NAME OF WISE. FOR AT THE TIME WHEN ALL WERE WISE, NO ONE WAS CALLED BY THAT NAME. AND WOULD THAT THIS NAME, ONCE COMMON TO ALL THE CLASS, THOUGH REDUCED TO A FEW, STILL RETAINED ITS POWER! FOR THOSE FEW MIGHT PERHAPS BE ABLE, EITHER BY TALENT, OR BY AUTHORITY, OR BY CONTINUAL EXHORTATIONS, TO FREE THE PEOPLE FROM VICES AND ERRORS. BUT SO ENTIRELY HAD WISDOM DIED OUT, THAT IT IS EVIDENT, FROM THE VERY ARROGANCE OF THE NAME, THAT NO ONE OF THOSE WHO WERE SO CALLED WAS REALLY WISE. AND YET, BEFORE THE DISCOVERY OF THIS PHILOSOPHY, AS IT IS TERMED, THERE ARE SAID TO HAVE BEEN SEVEN, WHO, BECAUSE THEY VENTURED TO INQUIRE INTO AND DISCUSS NATURAL SUBJECTS, DESERVED TO BE ESTEEMED AND CALLED WISE MEN.

O WRETCHED AND CALAMITOUS AGE, IN WHICH THROUGH THE WHOLE WORLD THERE WERE ONLY SEVEN WHO WERE CALLED BY THE NAME OF MEN, FOR NO ONE CAN JUSTLY BE CALLED A MAN UNLESS HE IS WISE! BUT IF ALL THE OTHERS BESIDES THEMSELVES WERE FOOLISH, EVEN THEY THEMSELVES WERE NOT WISE, BECAUSE NO ONE CAN BE TRULY WISE IN THE JUDGMENT OF THE FOOLISH. SO FAR WERE THEY REMOVED FROM WISDOM, THAT NOT EVEN AFTERWARDS, WHEN LEARNING INCREASED, AND MANY AND GREAT INTELLECTS WERE ALWAYS INTENT UPON THIS VERY SUBJECT, COULD THE TRUTH BE PERCEIVED AND ASCERTAINED. FOR, AFTER THE RENOWN OF THOSE SEVEN WISE MEN, IT IS INCREDIBLE WITH HOW GREAT A DESIRE OF INQUIRING INTO THE TRUTH ALL GREECE WAS INFLAMED. AND FIRST OF ALL, THEY THOUGHT THE VERY NAME OF WISDOM ARROGANT, AND DID NOT CALL THEMSELVES WISE MEN, BUT DESIROUS OF WISDOM. BY WHICH DEED THEY BOTH CONDEMNED THOSE WHO HAD RASHLY ARROGATED TO THEMSELVES THE NAME OF WISE MEN, OF ERROR AND FOLLY, AND THEMSELVES ALSO OF IGNORANCE, WHICH INDEED THEY DID NOT DENY. FOR WHEREVER THE NATURE OF THE SUBJECT HAD, AS IT WERE, LAID ITS HANDS UPON THEIR MINDS, SO THAT THEY WERE UNABLE TO GIVE ANY ACCOUNT, THEY WERE ACCUSTOMED TO TESTIFY THAT, THEY KNEW NOTHING, AND DISCERNED NOTHING. WHEREFORE THEY ARE FOUND TO BE MUCH WISER, WHO IN SOME DEGREE SAW THEMSELVES, THAN THOSE WHO HAD BELIEVED THAT THEY WERE WISE.

CHAPTER 2. WHERE WISDOM IS TO BE FOUND; WHY PYTHAGORAS AND PLATO DID NOT APPROACH THE JEWS.

WHEREFORE, IF THEY WERE NOT WISE WHO WERE SO CALLED, NOR THOSE OF LATER TIMES, WHO DID NOT HESITATE TO CONFESS THEIR WANT OF WISDOM, WHAT REMAINS BUT THAT WISDOM IS TO BE SOUGHT ELSEWHERE, SINCE IT HAS NOT BEEN FOUND WHERE IT WAS SOUGHT. BUT WHAT CAN WE SUPPOSE TO HAVE BEEN THE REASON WHY IT WAS NOT FOUND, THOUGH SOUGHT WITH THE GREATEST EARNESTNESS AND LABOUR BY SO MANY INTELLECTS, AND DURING SO MANY AGES, UNLESS IT BE THAT PHILOSOPHERS SOUGHT FOR IT OUT OF THEIR OWN LIMITS? AND SINCE THEY TRAVERSED AND EXPLORED ALL PARTS, BUT NOWHERE FOUND ANY WISDOM, AND IT MUST OF NECESSITY BE SOMEWHERE, IT IS EVIDENT THAT IT OUGHT ESPECIALLY TO BE SOUGHT THERE WHERE THE TITLE OF FOLLY APPEARS; UNDER THE COVERING OF WHICH GOD HIDES THE TREASURY OF WISDOM AND TRUTH, LEST THE SECRET OF HIS DIVINE WORK SHOULD BE EXPOSED TO VIEW. WHENCE I AM ACCUSTOMED TO WONDER THAT, WHEN PYTHAGORAS, AND AFTER HIM PLATO, INFLAMED WITH THE LOVE OF SEARCHING OUT THE TRUTH, HAD PENETRATED AS FAR AS TO THE EGYPTIANS, AND MAGI, AND PERSIANS, THAT THEY MIGHT BECOME ACQUAINTED WITH THEIR RELIGIOUS RITES AND INSTITUTIONS (FOR THEY SUSPECTED THAT WISDOM WAS CONCERNED WITH RELIGION), THEY DID NOT APPROACH THE JEWS ONLY, IN WHOSE POSSESSION ALONE IT THEN WAS, AND TO WHOM THEY MIGHT HAVE GONE MORE EASILY. BUT I THINK THAT THEY WERE TURNED AWAY FROM THEM BY DIVINE PROVIDENCE, THAT THEY MIGHT NOT KNOW THE TRUTH, BECAUSE IT WAS NOT YET PERMITTED FOR THE RELIGION OF THE TRUE GOD AND RIGHTEOUSNESS TO BECOME KNOWN TO MEN OF OTHER NATIONS. FOR GOD HAD DETERMINED, AS THE LAST TIME DREW NEAR, TO SEND FROM HEAVEN A GREAT LEADER, WHO SHOULD REVEAL TO FOREIGN NATIONS THAT WHICH WAS TAKEN AWAY FROM A PERFIDIOUS AND UNGRATEFUL PEOPLE. AND I WILL ENDEAVOUR TO DISCUSS THE SUBJECT IN THIS BOOK, IF I SHALL FIRST HAVE SHOWN THAT WISDOM IS SO CLOSELY UNITED WITH RELIGION, THAT THE ONE CANNOT BE SEPARATED FROM THE OTHER.

CHAPTER 3. WISDOM AND RELIGION CANNOT BE SEPARATED: THE LORD OF NATURE MUST NECESSARILY BE THE FATHER OF EVERY ONE.

THE WORSHIP OF THE GODS, AS I HAVE TAUGHT IN THE FORMER BOOK, DOES NOT IMPLY WISDOM; NOT ONLY BECAUSE IT GIVES UP MAN, WHO IS A DIVINE ANIMAL, TO EARTHLY AND FRAIL THINGS, BUT BECAUSE NOTHING IS FIXED IN IT WHICH MAY AVAIL FOR THE CULTIVATION OF THE CHARACTER AND THE FRAMING OF THE LIFE; NOR DOES IT CONTAIN ANY INVESTIGATION OF THE TRUTH, BUT ONLY THE RITE OF WORSHIP, WHICH DOES NOT CONSIST IN THE SERVICE OF THE MIND, BUT IN THE EMPLOYMENT OF THE BODY. AND THEREFORE THAT IS NOT TO BE DEEMED TRUE RELIGION, BECAUSE IT INSTRUCTS AND IMPROVES MEN BY NO PRECEPTS OF RIGHTEOUSNESS AND VIRTUE. THUS PHILOSOPHY, INASMUCH AS IT DOES NOT POSSESS TRUE RELIGION, THAT IS, THE HIGHEST PIETY, IS NOT TRUE WISDOM. FOR IF THE DIVINITY WHICH GOVERNS THIS WORLD SUPPORTS MANKIND WITH INCREDIBLE BENEFICENCE, AND CHERISHES IT AS WITH PATERNAL INDULGENCE, WISHES TRULY THAT GRATITUDE SHOULD BE PAID, AND HONOUR GIVEN TO ITSELF, MAN CANNOT PRESERVE HIS PIETY IF HE SHALL PROVE UNGRATEFUL FOR THE HEAVENLY BENEFITS; AND THIS IS CERTAINLY NOT THE PART OF A WISE MAN. SINCE, THEREFORE, AS I HAVE SAID, PHILOSOPHY AND THE RELIGIOUS SYSTEM OF THE GODS ARE SEPARATED, AND FAR REMOVED FROM EACH OTHER; SEEING THAT SOME ARE PROFESSORS OF WISDOM, THROUGH WHOM IT IS MANIFEST THAT THERE IS NO APPROACH TO THE GODS, AND THAT OTHERS ARE PRIESTS OF RELIGION, THROUGH WHOM WISDOM IS NOT LEARNED; IT IS MANIFEST THAT THE ONE IS NOT TRUE WISDOM, AND THAT THE OTHER IS NOT TRUE RELIGION. THEREFORE PHILOSOPHY WAS NOT ABLE TO CONCEIVE THE TRUTH, NOR WAS THE RELIGIOUS SYSTEM OF THE GODS ABLE TO GIVE AN ACCOUNT OF ITSELF, SINCE IT IS WITHOUT IT. BUT WHERE WISDOM IS JOINED BY AN INSEPARABLE CONNECTION WITH RELIGION, BOTH MUST NECESSARILY BE TRUE; BECAUSE IN OUR WORSHIP WE OUGHT TO BE WISE, THAT IS, TO KNOW THE PROPER OBJECT AND MODE OF WORSHIP, AND IN OUR WISDOM TO WORSHIP, THAT IS, TO COMPLETE OUR KNOWLEDGE BY DEED AND ACTION.

WHERE, THEN, IS WISDOM JOINED WITH RELIGION? THERE, INDEED, WHERE THE ONE GOD IS WORSHIPPED, WHERE LIFE AND EVERY ACTION IS REFERRED TO ONE SOURCE, AND TO ONE SUPREME AUTHORITY: IN SHORT, THE TEACHERS OF WISDOM ARE THE SAME, WHO ARE ALSO THE PRIESTS OF GOD. NOR, HOWEVER, LET IT AFFECT ANY ONE, BECAUSE IT OFTEN HAS HAPPENED, AND MAY HAPPEN, THAT SOME PHILOSOPHER MAY UNDERTAKE A PRIESTHOOD OF THE GODS; AND WHEN THIS HAPPENS, PHILOSOPHY IS NOT, HOWEVER, JOINED WITH RELIGION; BUT PHILOSOPHY WILL BOTH BE UNEMPLOYED AMIDST SACRED RITES, AND RELIGION WILL BE UNEMPLOYED WHEN PHILOSOPHY SHALL BE TREATED OF. FOR THAT SYSTEM OF RELIGIOUS RITES IS DUMB, NOT ONLY BECAUSE IT RELATES TO GODS WHO ARE DUMB, BUT ALSO BECAUSE ITS OBSERVANCE IS BY THE HAND AND THE FINGERS, NOT BY THE HEART AND TONGUE, AS IS THE CASE WITH OURS, WHICH IS TRUE. THEREFORE RELIGION IS CONTAINED IN WISDOM, AND WISDOM IN RELIGION. THE ONE, THEN, CANNOT BE SEPARATED FROM THE OTHER; BECAUSE WISDOM IS NOTHING ELSE BUT THE WORSHIP OF THE TRUE GOD WITH JUST AND PIOUS ADORATION. BUT THAT THE WORSHIP OF MANY GODS IS NOT IN ACCORDANCE WITH NATURE, MAY BE INFERRED AND CONCEIVED EVEN BY

THIS ARGUMENT: THAT EVERY GOD WHO IS WORSHIPPED BY MAN MUST, AMIDST THE SOLEMN RITES AND PRAYERS, BE INVOKED AS FATHER, NOT ONLY FOR THE SAKE OF HONOUR, BUT ALSO OF REASON; BECAUSE HE IS BOTH MORE ANCIENT THAN MAN, AND BECAUSE HE AFFORDS LIFE, SAFETY, AND SUSTENANCE, AS A FATHER DOES. THEREFORE JUPITER IS CALLED FATHER BY THOSE WHO PRAY TO HIM, AS IS SATURNUS, AND JANUS, AND LIBER, AND THE REST IN ORDER; WHICH LUCILIUS LAUGHS AT IN THE COUNCIL OF THE GODS: SO THAT THERE IS NONE OF US WHO IS NOT CALLED EXCELLENT FATHER OF THE GODS; SO THAT FATHER NEPTUNUS, LIBER, FATHER SATURNUS, MARS, JANUS, FATHER QUIRINUS, ARE CALLED AFTER ONE NAME. BUT IF NATURE DOES NOT PERMIT THAT ONE MAN SHOULD HAVE MANY FATHERS (FOR HE IS PRODUCED FROM ONE ONLY), THEREFORE THE WORSHIP OF MANY GODS IS CONTRARY TO NATURE, AND CONTRARY TO PIETY.

ONE ONLY, THEREFORE, IS TO BE WORSHIPPED, WHO CAN TRULY BE CALLED FATHER. HE ALSO MUST OF NECESSITY BE LORD, BECAUSE AS HE HAS POWER TO INDULGE, SO ALSO HAS HE POWER TO RESTRAIN. HE IS TO BE CALLED FATHER ON THIS ACCOUNT, BECAUSE HE BESTOWS UPON US MANY AND GREAT THINGS; AND LORD ON THIS ACCOUNT, BECAUSE HE HAS THE GREATEST POWER OF CHASTISING AND PUNISHING. BUT THAT HE WHO IS FATHER IS ALSO LORD, IS SHOWN EVEN BY REFERENCE TO CIVIL LAW. FOR WHO WILL BE ABLE TO BRING UP SONS, UNLESS HE HAS THE POWER OF A LORD OVER THEM? NOR WITHOUT REASON IS HE CALLED FATHER OF A HOUSEHOLD, ALTHOUGH HE ONLY HAS SONS: FOR IT IS PLAIN THAT THE NAME OF FATHER EMBRACES ALSO SLAVES, BECAUSE HOUSEHOLD FOLLOWS; AND THE NAME OF HOUSEHOLD COMPRISES ALSO SONS, BECAUSE THE NAME OF FATHER PRECEDES: FROM WHICH IT IS EVIDENT, THAT THE SAME PERSON IS BOTH FATHER OF HIS SLAVES AND LORD OF HIS SONS. LASTLY, THE SON IS SET AT LIBERTY AS IF HE WERE A SLAVE; AND THE LIBERATED SLAVE RECEIVES THE NAME OF HIS PATRON, AS IF HE WERE A SON. BUT IF A MAN IS NAMED FATHER OF A HOUSEHOLD, THAT IT MAY APPEAR THAT HE IS POSSESSED OF A DOUBLE POWER, BECAUSE AS A FATHER HE OUGHT TO INDULGE, AND AS A LORD TO RESTRAIN, IT FOLLOWS THAT HE WHO IS A SON IS ALSO A SLAVE, AND THAT HE WHO IS A FATHER IS ALSO A LORD. AS, THEREFORE, BY THE NECESSITY OF NATURE, THERE CANNOT BE MORE THAN ONE FATHER, SO THERE CAN ONLY BE ONE LORD. FOR WHAT WILL THE SLAVE DO IF MANY LORDS SHALL GIVE COMMANDS AT VARIANCE WITH EACH OTHER? THEREFORE THE WORSHIP OF MANY GODS IS CONTRARY TO REASON AND TO NATURE, SINCE THERE CANNOT BE MANY FATHERS OR LORDS; BUT IT IS NECESSARY TO CONSIDER THE GODS BOTH AS FATHERS AND LORDS.

THEREFORE THE TRUTH CANNOT BE HELD WHERE THE SAME MAN IS SUBJECT TO MANY FATHERS AND LORDS, WHERE THE MIND, DRAWN IN DIFFERENT DIRECTIONS TO MANY OBJECTS, WANDERS TO AND FRO, HITHER AND THERE. NOR CAN RELIGION HAVE ANY FIRMNESS, WHEN IT IS WITHOUT A FIXED AND SETTLED DWELLING-PLACE. THEREFORE THERE CAN BE NO TRUE WORSHIP OF MANY GODS; JUST AS THAT CANNOT BE CALLED MATRIMONY, IN WHICH ONE WOMAN HAS MANY HUSBANDS, BUT SHE WILL EITHER BE CALLED A HARLOT OR AN ADULTERESS. FOR WHEN A WOMAN IS DESTITUTE OF MODESTY, CHASTITY, AND FIDELITY, SHE MUST OF NECESSITY BE WITHOUT VIRTUE. THUS ALSO THE RELIGIOUS SYSTEM OF THE GODS IS UNCHASTE AND UNHOLY, BECAUSE IT IS DESTITUTE OF FAITH, FOR THAT UNSETTLED AND UNCERTAIN HONOUR HAS NO SOURCE OR ORIGIN.

CHAPTER 4. OF WISDOM LIKEWISE, AND RELIGION, AND OF THE RIGHT OF FATHER AND LORD.

BY THESE THINGS IT IS EVIDENT HOW CLOSELY CONNECTED ARE WISDOM AND RELIGION. WISDOM RELATES TO SONS, AND THIS RELATION REQUIRES LOVE; RELIGION TO SERVANTS, AND THIS RELATION REQUIRES FEAR. FOR AS THE FORMER ARE BOUND TO LOVE AND HONOUR THEIR FATHER, SO ARE THE LATTER BOUND TO RESPECT AND VENERATE THEIR LORD. BUT WITH RESPECT TO GOD, WHO IS ONE ONLY, INASMUCH AS HE SUSTAINS THE TWOFOLD CHARACTER BOTH OF FATHER AND LORD, WE ARE BOUND BOTH TO LOVE HIM, INASMUCH AS WE ARE SONS, AND TO FEAR HIM, INASMUCH AS WE ARE SERVANTS. RELIGION, THEREFORE, CANNOT BE DIVIDED FROM WISDOM, NOR CAN WISDOM BE SEPARATED FROM RELIGION; BECAUSE IT IS THE SAME GOD, WHO OUGHT TO BE UNDERSTOOD, WHICH IS THE PART OF WISDOM, AND TO BE HONOURED, WHICH IS THE PART OF RELIGION. BUT WISDOM PRECEDES, RELIGION FOLLOWS; FOR THE KNOWLEDGE OF GOD COMES FIRST, HIS WORSHIP IS THE RESULT OF KNOWLEDGE. THUS IN THE TWO NAMES THERE IS BUT ONE MEANING, THOUGH IT SEEMS TO BE DIFFERENT IN EACH CASE. FOR THE ONE IS CONCERNED WITH THE UNDERSTANDING, THE OTHER WITH ACTION. BUT, HOWEVER, THEY RESEMBLE TWO STREAMS FLOWING FROM ONE FOUNTAIN. BUT THE FOUNTAIN OF WISDOM AND RELIGION IS GOD; AND IF THESE TWO STREAMS SHALL TURN ASIDE FROM HIM, THEY MUST BE DRIED UP: FOR THEY WHO ARE IGNORANT OF HIM CANNOT BE WISE OR RELIGIOUS.

THUS IT COMES TO PASS THAT PHILOSOPHERS, AND THOSE WHO WORSHIP MANY GODS, EITHER RESEMBLE DISINHERITED SONS OR RUNAWAY SLAVES, BECAUSE THE ONE DO NOT SEEK THEIR FATHER, NOR THE OTHER THEIR MASTER. AND AS THEY WHO ARE DISINHERITED DO NOT ATTAIN TO THE INHERITANCE OF THEIR FATHER, NOR RUNAWAY SLAVES IMPUNITY, SO NEITHER WILL PHILOSOPHERS RECEIVE IMMORTALITY, WHICH IS THE INHERITANCE OF THE HEAVENLY KINGDOM, THAT IS, THE CHIEF GOOD, WHICH THEY ESPECIALLY SEEK; NOR WILL THE WORSHIPPERS OF GODS ESCAPE THE PENALTY OF EVERLASTING DEATH, WHICH IS THE PUNISHMENT OF THE TRUE MASTER AGAINST THOSE WHO ARE DESERTERS OF HIS MAJESTY AND NAME. BUT THAT GOD IS FATHER AND ALSO LORD WAS UNKNOWN TO BOTH, TO THE WORSHIPPERS OF THE GODS AS WELL AS TO THE PROFESSORS OF WISDOM THEMSELVES: INASMUCH AS THEY EITHER THOUGHT THAT NOTHING AT ALL WAS TO BE WORSHIPPED; OR THEY APPROVED OF FALSE RELIGIONS; OR, ALTHOUGH THEY UNDERSTOOD THE STRENGTH AND POWER OF THE SUPREME GOD (AS PLATO, WHO SAYS THAT THERE IS ONE GOD, CREATOR OF THE WORLD, AND MARCUS TULLIUS, WHO ACKNOWLEDGES THAT MAN HAS BEEN PRODUCED BY THE SUPREME GOD IN AN EXCELLENT CONDITION), NEVERTHELESS THEY DID NOT RENDER THE WORSHIP DUE TO HIM AS TO THE SUPREME FATHER, WHICH WAS THEIR BEFITTING AND NECESSARY DUTY. BUT THAT THE GODS CANNOT BE FATHERS OR LORDS, IS DECLARED NOT ONLY BY THEIR MULTITUDE, AS I HAVE SHOWN ABOVE, BUT ALSO BY REASON: BECAUSE IT IS NOT REPORTED THAT MAN WAS MADE BY GODS, NOR IS IT FOUND THAT THE GODS THEMSELVES PRECEDED THE ORIGIN OF MAN, SINCE IT APPEARS THAT THERE WERE MEN ON THE EARTH BEFORE THE BIRTH OF VULCAN, AND LIBER, AND APOLLO, AND JUPITER HIMSELF. BUT THE CREATION OF MAN IS NOT ACCUSTOMED TO BE ASSIGNED TO SATURNUS, NOR TO HIS FATHER CŒLUS.

BUT IF NONE OF THOSE WHO ARE WORSHIPPED IS SAID TO HAVE ORIGINALLY FORMED AND CREATED MAN, IT FOLLOWS THAT NONE OF THESE CAN BE CALLED THE FATHER OF MAN, AND SO NONE OF THEM CAN BE GOD. THEREFORE IT IS NOT LAWFUL TO WORSHIP THOSE BY WHOM MAN WAS NOT PRODUCED, FOR HE COULD NOT BE PRODUCED BY MANY. THEREFORE THE ONE AND ONLY GOD OUGHT TO BE WORSHIPPED, WHO WAS BEFORE JUPITER, AND SATURNUS, AND CŒLUS HIMSELF, AND THE EARTH. FOR HE MUST HAVE FASHIONED MAN, WHO, BEFORE THE CREATION OF MAN, FINISHED THE HEAVEN AND THE EARTH. HE ALONE IS TO BE CALLED FATHER WHO CREATED US; HE ALONE IS TO BE CONSIDERED LORD WHO RULES, WHO HAS THE TRUE AND PERPETUAL POWER OF LIFE AND DEATH. AND HE WHO DOES NOT ADORE HIM IS A FOOLISH SERVANT, WHO FLEES FROM OR DOES NOT KNOW HIS MASTER; AND AN UNDUTIFUL SON, WHO EITHER HATES OR IS IGNORANT OF HIS TRUE FATHER.

CHAPTER 5. THE ORACLES OF THE PROPHETS MUST BE LOOKED INTO; AND OF THEIR TIMES, AND THE TIMES OF THE JUDGES AND KINGS.

NOW, SINCE I HAVE SHOWN THAT WISDOM AND RELIGION CANNOT BE SEPARATED, IT REMAINS THAT WE SPEAK OF RELIGION ITSELF, AND WISDOM. I AM AWARE, INDEED, HOW DIFFICULT IT IS TO DISCUSS HEAVENLY SUBJECTS; BUT STILL THE ATTEMPT MUST BE VENTURED, THAT THE TRUTH MAY BE MADE CLEAR AND BROUGHT TO LIGHT, AND THAT MANY MAY BE FREED FROM ERROR AND DEATH, WHO DESPISE AND REFUSE THE TRUTH, WHILE IT IS CONCEALED UNDER A COVERING OF FOLLY. BUT BEFORE I BEGIN TO SPEAK OF GOD AND HIS WORKS, I MUST FIRST SPEAK A FEW THINGS CONCERNING THE PROPHETS, WHOSE TESTIMONY I MUST NOW USE, WHICH I HAVE REFRAINED FROM DOING IN THE FORMER BOOKS. ABOVE ALL THINGS, HE WHO DESIRES TO COMPREHEND THE TRUTH OUGHT NOT ONLY TO APPLY HIS MIND TO UNDERSTAND THE UTTERANCES OF THE PROPHETS, BUT ALSO MOST DILIGENTLY TO INQUIRE INTO THE TIMES DURING WHICH EACH ONE OF THEM EXISTED, THAT HE MAY KNOW WHAT FUTURE EVENTS THEY PREDICTED, AND AFTER HOW MANY YEARS THEIR PREDICTIONS WERE FULFILLED. NOR IS THERE ANY DIFFICULTY IN MAKING THESE COMPUTATIONS; FOR THEY TESTIFIED UNDER WHAT KING EACH OF THEM RECEIVED THE INSPIRATION OF THE DIVINE SPIRIT. AND MANY HAVE WRITTEN AND PUBLISHED BOOKS RESPECTING THE TIMES, MAKING THEIR COMMENCEMENT FROM THE PROPHET MOSES, WHO LIVED ABOUT SEVEN HUNDRED YEARS BEFORE THE TROJAN WAR. BUT HE, WHEN HE HAD GOVERNED THE PEOPLE FOR FORTY YEARS, WAS SUCCEEDED BY JOSHUA, WHO HELD THE CHIEF PLACE TWENTY-SEVEN YEARS.

AFTER THIS THEY WERE UNDER THE GOVERNMENT OF JUDGES DURING THREE HUNDRED AND SEVENTY YEARS. THEN THEIR CONDITION WAS CHANGED, AND THEY BEGAN TO HAVE KINGS; AND WHEN THEY HAD RULED DURING FOUR HUNDRED AND FIFTY YEARS, UNTIL THE REIGN OF ZEDEKIAH, THE JEWS HAVING BEEN BESIEGED BY THE KING OF BABYLON, AND CARRIED INTO CAPTIVITY, ENDURED A LONG SERVITUDE, UNTIL, IN THE SEVENTIETH YEAR AFTERWARDS, THE CAPTIVE JEWS WERE RESTORED TO THEIR OWN LANDS AND SETTLEMENTS BY CYRUS THE ELDER, WHO ATTAINED THE SUPREME POWER OVER THE PERSIANS, AT THE TIME WHEN TARQUINIUS SUPERBUS REIGNED AT ROME. WHEREFORE, SINCE THE WHOLE SERIES OF TIMES MAY BE COLLECTED BOTH FROM THE JEWISH HISTORIES AND FROM THOSE OF THE GREEKS AND ROMANS, THE TIMES OF THE PROPHETS INDIVIDUALLY MAY ALSO BE COLLECTED; THE LAST OF WHOM WAS ZECHARIAH, AND IT IS AGREED ON THAT HE PROPHESIED IN THE TIME OF KING DARIUS, IN THE SECOND YEAR OF HIS REIGN, AND IN THE EIGHTH MONTH. OF SO MUCH GREATER ANTIQUITY ARE THE PROPHETS FOUND TO BE THAN THE GREEK WRITERS. AND I BRING FORWARD ALL THESE THINGS, THAT THEY MAY PERCEIVE THEIR ERROR WHO ENDEAVOUR TO REFUTE HOLY SCRIPTURE, AS THOUGH IT WERE NEW AND RECENTLY COMPOSED, BEING IGNORANT FROM WHAT FOUNTAIN THE ORIGIN OF OUR HOLY RELIGION FLOWED. BUT IF ANY ONE, HAVING PUT TOGETHER AND EXAMINED THE TIMES, SHALL DULY LAY THE FOUNDATION OF LEARNING, AND FULLY ASCERTAIN THE TRUTH, HE WILL ALSO LAY ASIDE HIS ERROR WHEN HE HAS GAINED THE KNOWLEDGE OF THE TRUTH.

CHAPTER 6. ALMIGHTY GOD BEGOT HIS SON; AND THE TESTIMONIES OF THE SIBYLS AND OF TRISMEGISTUS CONCERNING HIM.

GOD, THEREFORE, THE CONTRIVER AND FOUNDER OF ALL THINGS, AS WE HAVE SAID IN THE SECOND BOOK, BEFORE HE COMMENCED THIS EXCELLENT WORK OF THE WORLD, BEGOT A PURE AND INCORRUPTIBLE SPIRIT, WHOM HE CALLED HIS SON. AND ALTHOUGH HE HAD AFTERWARDS CREATED BY HIMSELF INNUMERABLE OTHER BEINGS, WHOM WE CALL ANGELS, THIS FIRST-BEGOTTEN, HOWEVER, WAS THE ONLY ONE WHOM HE CONSIDERED WORTHY OF BEING CALLED BY THE DIVINE NAME, AS BEING POWERFUL IN HIS FATHER'S EXCELLENCE AND MAJESTY. BUT THAT THERE IS A SON OF THE MOST HIGH GOD, WHO IS POSSESSED OF THE GREATEST POWER, IS SHOWN NOT ONLY BY THE UNANIMOUS UTTERANCES OF THE PROPHETS, BUT ALSO BY THE DECLARATION OF TRISMEGISTUS AND THE PREDICTIONS OF THE SIBYLS. HERMES, IN THE BOOK WHICH IS ENTITLED THE PERFECT WORD, MADE USE OF THESE WORDS: THE LORD AND CREATOR OF ALL THINGS, WHOM WE HAVE THOUGHT RIGHT TO CALL GOD, SINCE HE MADE THE SECOND GOD VISIBLE AND SENSIBLE. BUT I USE THE TERM SENSIBLE, NOT BECAUSE HE HIMSELF PERCEIVES (FOR THE QUESTION IS NOT WHETHER HE HIMSELF PERCEIVES), BUT BECAUSE HE LEADS TO PERCEPTION AND TO INTELLIGENCE. SINCE, THEREFORE, HE MADE HIM FIRST, AND ALONE, AND ONE ONLY, HE APPEARED TO HIM BEAUTIFUL, AND MOST FULL OF ALL GOOD THINGS; AND HE HALLOWED HIM, AND ALTOGETHER LOVED HIM AS HIS OWN SON. THE ERYTHRÆAN SIBYL, IN THE BEGINNING OF HER POEM, WHICH SHE COMMENCED WITH THE SUPREME GOD, PROCLAIMS THE SON OF GOD AS THE LEADER AND COMMANDER OF ALL, IN THESE VERSES:—

THE NOURISHER AND CREATOR OF ALL THINGS, WHO PLACED THE SWEET BREATH IN ALL, AND MADE GOD THE LEADER OF ALL.

AND AGAIN, AT THE END OF THE SAME POEM:—

BUT WHOM GOD GAVE FOR FAITHFUL MEN TO HONOUR.

AND ANOTHER SIBYL ENJOINS THAT HE OUGHT TO BE KNOWN:—

KNOW HIM AS YOUR GOD, WHO IS THE SON OF GOD.

ASSUREDLY HE IS THE VERY SON OF GOD, WHO BY THAT MOST WISE KING SOLOMON, FULL OF DIVINE INSPIRATION, SPOKE THESE THINGS WHICH WE HAVE ADDED: , GOD FOUNDED ME IN THE BEGINNING OF HIS WAYS, IN HIS WORK BEFORE THE AGES. HE SET ME UP IN THE BEGINNING, BEFORE HE MADE THE EARTH, AND BEFORE HE ESTABLISHED THE DEPTHS, BEFORE THE FOUNTAINS OF WATERS CAME FORTH: THE LORD BEGOT ME BEFORE ALL THE HILLS; HE MADE THE REGIONS, AND THE UNINHABITABLE BOUNDARIES UNDER THE HEAVEN. WHEN HE PREPARED THE HEAVEN, I WAS BY HIM: AND WHEN HE SEPARATED HIS OWN SEAT, WHEN HE MADE THE STRONG CLOUDS ABOVE THE WINDS, AND WHEN HE STRENGTHENED THE MOUNTAINS, AND PLACED THEM UNDER HEAVEN; WHEN HE LAID THE STRONG FOUNDATIONS OF THE EARTH, I WAS WITH HIM ARRANGING ALL THINGS. I WAS HE IN WHOM HE DELIGHTED: I WAS DAILY DELIGHTED, WHEN HE REJOICED, THE WORLD BEING COMPLETED. BUT ON THIS ACCOUNT TRISMEGISTUS SPOKE OF HIM AS THE ARTIFICER OF GOD, AND THE SIBYL CALLS HIM COUNSELLOR, BECAUSE HE IS ENDOWED BY GOD THE FATHER WITH SUCH WISDOM AND STRENGTH, THAT GOD EMPLOYED BOTH HIS WISDOM AND HANDS IN THE CREATION OF THE WORLD.

CHAPTER 7. OF THE NAME OF SON, AND WHENCE HE IS CALLED JESUS AND CHRIST.

SOME ONE MAY PERHAPS ASK WHO THIS IS WHO IS SO POWERFUL, SO BELOVED BY GOD, AND WHAT NAME HE HAS, WHO WAS NOT ONLY BEGOTTEN AT FIRST BEFORE THE WORLD, BUT WHO ALSO ARRANGED IT BY HIS WISDOM AND CONSTRUCTED IT BY HIS MIGHT. FIRST OF ALL, IT IS BEFITTING THAT WE SHOULD KNOW THAT HIS NAME IS NOT KNOWN EVEN TO THE ANGELS WHO DWELL IN HEAVEN, BUT TO HIMSELF ONLY, AND TO GOD THE FATHER; NOR WILL THAT NAME BE PUBLISHED, AS THE SACRED WRITINGS RELATE, BEFORE THAT THE PURPOSE OF GOD SHALL BE FULFILLED. IN THE NEXT PLACE, WE MUST KNOW THAT THIS NAME CANNOT BE UTTERED BY THE MOUTH OF MAN, AS HERMES TEACHES, SAYING THESE THINGS: NOW THE CAUSE OF THIS CAUSE IS THE WILL OF THE DIVINE GOOD WHICH PRODUCED GOD, WHOSE NAME CANNOT BE UTTERED BY THE MOUTH OF MAN. AND SHORTLY AFTERWARDS TO HIS SON: THERE IS, O SON, A SECRET WORD OF WISDOM, HOLY RESPECTING THE ONLY LORD OF ALL THINGS, AND THE GOD FIRST PERCEIVED BY THE MIND, TO SPEAK OF WHOM IS BEYOND THE POWER OF MAN. BUT ALTHOUGH HIS NAME, WHICH THE SUPREME FATHER GAVE HIM FROM THE BEGINNING, IS KNOWN TO NONE BUT HIMSELF, NEVERTHELESS HE HAS ONE NAME AMONG THE ANGELS, AND ANOTHER AMONG MEN, SINCE HE IS CALLED JESUS AMONG MEN: FOR CHRIST IS NOT A PROPER NAME, BUT A TITLE OF POWER AND DOMINION; FOR BY THIS THE JEWS WERE ACCUSTOMED TO CALL THEIR KINGS. BUT THE MEANING OF THIS NAME MUST BE SET FORTH, ON ACCOUNT OF THE ERROR OF THE IGNORANT, WHO BY THE CHANGE OF A LETTER ARE ACCUSTOMED TO CALL HIM CHRESTUS. THE JEWS HAD BEFORE BEEN DIRECTED TO COMPOSE A SACRED OIL, WITH WHICH THOSE WHO WERE CALLED TO THE PRIESTHOOD OR TO THE KINGDOM MIGHT BE ANOINTED. AND AS NOW THE ROBE OF PURPLE IS A SIGN

OF THE ASSUMPTION OF ROYAL DIGNITY AMONG THE ROMANS, SO WITH THEM THE ANOINTING WITH THE HOLY OIL CONFERRED THE TITLE AND POWER OF KING. BUT SINCE THE ANCIENT GREEKS USED THE WORD ΧΡΙ'ΕΣΘΑΙ TO EXPRESS THE ART OF ANOINTING, WHICH THEY NOW EXPRESS BY ἀΛΕΙ'ΦΕΣΘΑΙ, AS THE VERSE OF HOMER SHOWS,

BUT THE ATTENDANTS WASHED, AND ANOINTED THEM WITH OIL;

ON THIS ACCOUNT WE CALL HIM CHRIST, THAT IS, THE ANOINTED, WHO IN HEBREW IS CALLED THE MESSIAS. HENCE IN SOME GREEK WRITINGS, WHICH ARE BADLY TRANSLATED FROM THE HEBREW, THE WORD ELEIMMENOS IS FOUND WRITTEN, FROM THE WORD ALEIPHESTHAI, ANOINTING. BUT, HOWEVER, BY EITHER NAME A KING IS SIGNIFIED: NOT THAT HE HAS OBTAINED THIS EARTHLY KINGDOM, THE TIME FOR RECEIVING WHICH HAS NOT YET ARRIVED, BUT THAT HE SWAYS A HEAVENLY AND ETERNAL KINGDOM, CONCERNING WHICH WE SHALL SPEAK IN THE LAST BOOK. BUT NOW LET US SPEAK OF HIS FIRST NATIVITY.

CHAPTER 8. OF THE BIRTH OF JESUS IN THE SPIRIT AND IN THE FLESH: OF SPIRITS AND THE TESTIMONIES OF PROPHETS.

FOR WE ESPECIALLY TESTIFY THAT HE WAS TWICE BORN, FIRST IN THE SPIRIT, AND AFTERWARDS IN THE FLESH. WHENCE IT IS THUS SPOKEN BY JEREMIAH: BEFORE I FORMED YOU IN THE WOMB I KNEW YOU. AND LIKEWISE BY THE SAME: WHO WAS BLESSED BEFORE HE WAS BORN; WHICH WAS THE CASE WITH NO ONE ELSE BUT CHRIST. FOR THOUGH HE WAS THE SON OF GOD FROM THE BEGINNING, HE WAS BORN AGAIN A SECOND TIME ACCORDING TO THE FLESH: AND THIS TWOFOLD BIRTH OF HIS HAS INTRODUCED GREAT TERROR INTO THE MINDS OF MEN, AND OVERSPREAD WITH DARKNESS EVEN THOSE WHO RETAINED THE MYSTERIES OF TRUE RELIGION. BUT WE WILL SHOW THIS PLAINLY AND CLEARLY, THAT THEY WHO LOVE WISDOM MAY BE MORE EASILY AND DILIGENTLY INSTRUCTED. HE WHO HEARS THE SON OF GOD MENTIONED OUGHT NOT TO CONCEIVE IN HIS MIND SO GREAT IMPIETY AS TO THINK THAT GOD BEGOT HIM BY MARRIAGE AND UNION WITH A WOMAN, WHICH NONE DOES BUT AN ANIMAL POSSESSED OF A BODY, AND SUBJECT TO DEATH. BUT WITH WHOM COULD GOD UNITE HIMSELF, SINCE HE IS ALONE? OR SINCE HIS POWER WAS SO GREAT, THAT HE ACCOMPLISHED WHATEVER HE WISHED, ASSUREDLY HE DID NOT REQUIRE THE CO-OPERATION OF ANOTHER FOR PROCREATION. UNLESS BY CHANCE WE SHALL [PROFANELY] IMAGINE, AS ORPHEUS SUPPOSED, THAT GOD IS BOTH MALE AND FEMALE, BECAUSE OTHERWISE HE WOULD HAVE BEEN UNABLE TO BEGET, UNLESS HE HAD THE POWER OF EACH SEX, AS THOUGH HE COULD HAVE INTERCOURSE WITH HIMSELF, OR WITHOUT SUCH INTERCOURSE BE UNABLE TO PRODUCE.

BUT HERMES ALSO WAS OF THE SAME OPINION, WHEN HE SAYS THAT HE WAS HIS OWN FATHER, AND HIS OWN MOTHER. BUT IF THIS WERE SO, AS HE IS CALLED BY THE PROPHETS FATHER, SO ALSO HE WOULD BE CALLED MOTHER. IN WHAT MANNER, THEN, DID HE BEGET HIM? FIRST OF ALL, DIVINE OPERATIONS CANNOT BE KNOWN OR DECLARED BY ANY ONE; BUT NEVERTHELESS THE SACRED WRITINGS TEACH US, IN WHICH IT IS LAID DOWN THAT THIS SON OF GOD IS THE SPEECH, OR EVEN THE REASON OF GOD, AND ALSO THAT THE OTHER ANGELS ARE SPIRITS OF GOD. FOR SPEECH IS BREATH SENT FORTH WITH A VOICE SIGNIFYING SOMETHING. BUT, HOWEVER, SINCE BREATH AND SPEECH ARE SENT FORTH FROM DIFFERENT PARTS, INASMUCH AS BREATH PROCEEDS FROM THE NOSTRILS, SPEECH FROM THE MOUTH, THE DIFFERENCE BETWEEN THE SON OF GOD AND THE OTHER ANGELS IS GREAT. FOR THEY PROCEEDED FROM GOD AS SILENT SPIRITS, BECAUSE THEY WERE NOT CREATED TO TEACH THE KNOWLEDGE OF GOD, BUT FOR HIS SERVICE. BUT THOUGH HE IS HIMSELF ALSO A SPIRIT, YET HE PROCEEDED FROM THE MOUTH OF GOD WITH VOICE AND SOUND, AS THE WORD, ON THIS ACCOUNT INDEED, BECAUSE HE WAS ABOUT TO MAKE USE OF HIS VOICE TO THE PEOPLE; THAT IS, BECAUSE HE WAS ABOUT TO BE A TEACHER OF THE KNOWLEDGE OF GOD, AND OF THE HEAVENLY MYSTERY TO BE REVEALED TO MAN: WHICH WORD ALSO GOD HIMSELF FIRST SPOKE, THAT THROUGH HIM HE MIGHT SPEAK TO US, AND THAT HE MIGHT REVEAL TO US THE VOICE AND WILL OF GOD.

WITH GOOD REASON, THEREFORE, IS HE CALLED THE SPEECH AND THE WORD OF GOD, BECAUSE GOD, BY A CERTAIN INCOMPREHENSIBLE ENERGY AND POWER OF HIS MAJESTY, ENCLOSED THE VOCAL SPIRIT PROCEEDING FROM HIS MOUTH, WHICH HE HAD NOT CONCEIVED IN THE WOMB, BUT IN HIS MIND, WITHIN A FORM WHICH HAS LIFE THROUGH ITS OWN PERCEPTION AND WISDOM, AND HE ALSO FASHIONED OTHER SPIRITS OF HIS INTO ANGELS. OUR SPIRITS ARE LIABLE TO DISSOLUTION, BECAUSE WE ARE MORTAL: BUT THE SPIRITS OF GOD BOTH LIVE, AND ARE LASTING, AND HAVE PERCEPTION; BECAUSE HE HIMSELF IS IMMORTAL, AND THE GIVER BOTH OF PERCEPTION AND LIFE. OUR EXPRESSIONS, ALTHOUGH THEY ARE MINGLED WITH THE AIR, AND FADE AWAY, YET GENERALLY REMAIN COMPRISED IN LETTERS; HOW MUCH MORE MUST WE BELIEVE THAT THE VOICE OF GOD BOTH REMAINS FOR EVER, AND IS ACCOMPANIED WITH PERCEPTION AND POWER, WHICH IT HAS DERIVED FROM GOD THE FATHER, AS A STREAM FROM ITS FOUNTAIN! BUT IF ANY ONE WONDERS THAT GOD COULD BE PRODUCED FROM GOD BY A PUTTING FORTH OF THE VOICE AND BREATH, IF HE IS ACQUAINTED WITH THE SACRED UTTERANCES OF THE PROPHETS HE WILL CEASE TO WONDER. THAT SOLOMON AND HIS FATHER DAVID WERE MOST POWERFUL KINGS, AND ALSO PROPHETS, MAY PERHAPS BE KNOWN EVEN TO THOSE WHO HAVE NOT APPLIED THEMSELVES TO THE SACRED WRITINGS; THE ONE OF WHOM, WHO REIGNED SUBSEQUENTLY TO THE OTHER, PRECEDED THE DESTRUCTION OF THE CITY OF TROY BY ONE HUNDRED AND FORTY YEARS. HIS FATHER, THE WRITER OF SACRED HYMNS, THUS SPEAKS IN THE THIRTY-SECOND PSALM: BY THE WORD OF GOD WERE THE HEAVENS MADE FIRM; AND ALL THEIR POWER BY THE BREATH OF HIS MOUTH. AND ALSO AGAIN IN THE FORTY-FOURTH PSALM: MY HEART HAS GIVEN UTTERANCE TO A GOOD WORD; I SPEAK OF MY DOINGS TOWARDS THE KING; TESTIFYING, IN TRUTH, THAT THE WORKS OF GOD ARE KNOWN TO NO OTHER THAN TO THE SON ALONE, WHO IS THE WORD OF GOD, AND WHO MUST REIGN FOREVER. SOLOMON ALSO SHOWS THAT IT IS THE WORD OF GOD, AND NO OTHER, BY WHOSE HANDS THESE WORKS OF THE WORLD WERE MADE. I, HE SAYS, CAME FORTH OUT OF THE MOUTH OF THE MOST HIGH BEFORE ALL CREATURES: I CAUSED THE LIGHT THAT FAILS NOT TO ARISE IN THE HEAVENS, AND COVERED THE WHOLE EARTH WITH A CLOUD. I HAVE DWELT IN THE HEIGHT, AND MY THRONE IS IN THE PILLAR OF THE CLOUD. JOHN ALSO THUS TAUGHT: IN THE BEGINNING WAS THE WORD, AND THE WORD WAS WITH GOD, AND THE WORD WAS GOD. THE SAME WAS IN THE BEGINNING WITH GOD. ALL THINGS WERE MADE BY HIM, AND WITHOUT HIM WAS NOT ANYTHING MADE. JOHN 1:1-3

CHAPTER 9. OF THE WORD OF GOD.

BUT THE GREEKS SPEAK OF HIM AS THE LOGOS, MORE BEFITTINGLY THAN WE DO AS THE WORD, OR SPEECH: FOR LOGOS SIGNIFIES BOTH SPEECH AND REASON, INASMUCH AS HE IS BOTH THE VOICE AND THE WISDOM OF GOD. AND OF THIS DIVINE SPEECH NOT EVEN THE PHILOSOPHERS WERE IGNORANT, SINCE ZENO REPRESENTS THE LOGOS AS THE ARRANGER OF THE ESTABLISHED ORDER OF THINGS, AND THE FRAMER OF THE UNIVERSE: WHOM ALSO HE CALLS FATE, AND THE NECESSITY OF THINGS, AND GOD, AND THE SOUL OF JUPITER, IN ACCORDANCE WITH THE CUSTOM, INDEED, BY WHICH THEY ARE WONT TO REGARD JUPITER AS GOD. BUT THE WORDS ARE NO OBSTACLE, SINCE THE SENTIMENT IS IN AGREEMENT WITH THE TRUTH. FOR IT IS THE SPIRIT OF GOD WHICH HE NAMED THE SOUL OF JUPITER. FOR TRISMEGISTUS, WHO BY SOME MEANS OR OTHER SEARCHED INTO ALMOST ALL TRUTH, OFTEN DESCRIBED THE EXCELLENCE AND MAJESTY OF THE WORD, AS THE INSTANCE BEFORE MENTIONED DECLARES, IN WHICH HE ACKNOWLEDGES THAT THERE IS AN INEFFABLE AND SACRED SPEECH, THE RELATION OF WHICH EXCEEDS THE MEASURE OF MAN'S ABILITY. I HAVE SPOKEN BRIEFLY, AS I HAVE BEEN ABLE, CONCERNING THE FIRST NATIVITY. NOW I MUST MORE FULLY DISCUSS THE SECOND, SINCE THIS IS THE SUBJECT MOST CONTROVERTED, THAT WE MAY HOLD FORTH THE LIGHT OF UNDERSTANDING TO THOSE WHO DESIRE TO KNOW THE TRUTH.

CHAPTER 10. OF THE ADVENT OF JESUS; OF THE FORTUNES OF THE JEWS, AND THEIR GOVERNMENT, UNTIL THE PASSION OF THE LORD.

IN THE FIRST PLACE, THEN, MEN OUGHT TO KNOW THAT THE ARRANGEMENTS OF THE MOST HIGH GOD HAVE SO ADVANCED FROM THE BEGINNING, THAT IT WAS NECESSARY, AS THE END OF THE WORLD APPROACHED, THAT THE SON OF GOD SHOULD DESCEND TO THE EARTH, THAT HE MIGHT BUILD A TEMPLE FOR GOD, AND TEACH RIGHTEOUSNESS; BUT, HOWEVER, NOT WITH THE MIGHT OF AN ANGEL OR WITH HEAVENLY POWER, BUT IN THE FORM OF MAN AND IN THE CONDITION OF A MORTAL, THAT WHEN HE HAD DISCHARGED THE OFFICE OF HIS MINISTRY, HE MIGHT BE DELIVERED INTO THE HANDS OF WICKED MEN, AND MIGHT UNDERGO DEATH, THAT, HAVING SUBDUED THIS ALSO BY HIS MIGHT, HE MIGHT RISE AGAIN, AND BRING TO MAN, WHOSE NATURE HE HAD PUT ON AND REPRESENTED, THE HOPE OF OVERCOMING DEATH, AND MIGHT ADMIT HIM TO THE REWARDS OF IMMORTALITY. AND THAT NO ONE MAY BE IGNORANT OF THIS ARRANGEMENT, WE WILL SHOW THAT ALL THINGS WERE FORETOLD WHICH WE SEE FULFILLED IN CHRIST. LET NO ONE BELIEVE OUR ASSERTION UNLESS I SHALL SHOW THAT THE PROPHETS BEFORE A LONG SERIES OF AGES PUBLISHED THAT IT SHOULD COME TO PASS AT LENGTH THAT THE SON OF GOD SHOULD BE BORN AS A MAN, AND PERFORM WONDERFUL DEEDS, AND SOW THE WORSHIP OF GOD THROUGHOUT THE WHOLE EARTH, AND AT LAST BE CRUCIFIED, AND ON THE THIRD DAY RISE AGAIN. AND WHEN I SHALL HAVE PROVED ALL THESE THINGS BY THE WRITINGS OF THOSE VERY MEN WHO TREATED WITH VIOLENCE THEIR GOD WHO HAD ASSUMED A MORTAL BODY, WHAT ELSE WILL PREVENT IT FROM BEING MANIFEST THAT TRUE WISDOM IS CONVERSANT WITH THIS RELIGION ONLY? NOW THE ORIGIN OF THE WHOLE MYSTERY IS TO BE RELATED.

OUR ANCESTORS, WHO WERE CHIEFS OF THE HEBREWS, WHEN THEY WERE DISTRESSED BY FAMINE AND WANT, PASSED OVER INTO EGYPT, THAT THEY MIGHT OBTAIN A SUPPLY OF GRAIN; AND SOJOURNING THERE A LONG TIME, THEY WERE OPPRESSED WITH AN INTOLERABLE YOKE OF SLAVERY. THEN GOD PITIED THEM, AND LED THEM OUT, AND FREED THEM FROM THE HAND OF THE KING OF THE EGYPTIANS, AFTER FOUR HUNDRED AND THIRTY YEARS, UNDER THE LEADERSHIP OF MOSES, THROUGH WHOM THE LAW WAS AFTERWARDS GIVEN TO THEM BY GOD; AND IN THIS LEADING OUT GOD DISPLAYED THE POWER OF HIS MAJESTY. FOR HE MADE HIS PEOPLE TO PASS THROUGH THE MIDST OF THE RED SEA, HIS ANGEL GOING BEFORE AND DIVIDING THE WATER, SO THAT THE PEOPLE MIGHT WALK OVER THE DRY LAND, OF WHOM IT MIGHT MORE TRULY BE SAID (AS THE POET SAYS), THAT THE WAVE, CLOSING OVER HIM AFTER THE APPEARANCE OF A MOUNTAIN, STOOD AROUND HIM. AND WHEN HE HEARD OF THIS, THE TYRANT OF THE EGYPTIANS FOLLOWED WITH THIS GREAT HOST OF HIS MEN, AND RASHLY ENTERING THE SEA WHICH STILL LAY OPEN, WAS DESTROYED, TOGETHER WITH HIS WHOLE ARMY, BY THE WAVES RETURNING TO THEIR PLACE. BUT THE HEBREWS, WHEN THEY HAD ENTERED INTO THE WILDERNESS, SAW MANY WONDERFUL DEEDS. FOR WHEN THEY SUFFERED THIRST, A ROCK HAVING BEEN STRUCK WITH A ROD, A FOUNTAIN OF WATER SPRUNG FORTH AND REFRESHED THE PEOPLE. AND AGAIN, WHEN THEY WERE HUNGRY, A SHOWER OF HEAVENLY NOURISHMENT DESCENDED. MOREOVER, ALSO, THE WIND BROUGHT QUAILS INTO THEIR CAMP, SO THAT THEY WERE NOT ONLY SATISFIED WITH HEAVENLY BREAD, BUT ALSO WITH MORE CHOICE BANQUETS. AND YET, IN RETURN FOR THESE DIVINE BENEFITS, THEY DID NOT PAY HONOUR TO GOD; BUT WHEN SLAVERY HAD BEEN NOW REMOVED FROM THEM, AND THEIR THIRST AND HUNGER LAID ASIDE, THEY FELL AWAY INTO LUXURY, AND TRANSFERRED THEIR MINDS TO THE PROFANE RITES OF THE EGYPTIANS. FOR WHEN MOSES, THEIR LEADER, HAD ASCENDED INTO THE MOUNTAIN, AND THERE TARRIED FORTY DAYS, THEY MADE THE HEAD OF AN OX IN GOLD, WHICH THEY CALL APIS, THAT IT MIGHT GO BEFORE THEM AS A STANDARD. WITH WHICH SIN AND CRIME GOD WAS OFFENDED, AND JUSTLY VISITED THE IMPIOUS AND UNGRATEFUL PEOPLE WITH SEVERE PUNISHMENTS, AND MADE THEM SUBJECT TO THE LAW WHICH HE HAD GIVEN BY MOSES.

BUT AFTERWARDS, WHEN THEY HAD SETTLED IN A DESERT PART OF SYRIA, THE HEBREWS LOST THEIR ANCIENT NAME; AND SINCE THE LEADER OF THEIR HOST WAS JUDAS, THEY WERE CALLED JEWS, AND THE LAND WHICH THEY INHABITED JUDÆA. AND AT FIRST, INDEED, THEY WERE NOT SUBJECT TO THE DOMINION OF KINGS, BUT CIVIL JUDGES PRESIDED OVER THE PEOPLE AND THE LAW: THEY WERE NOT, HOWEVER, APPOINTED ONLY FOR A YEAR, AS THE ROMAN CONSULS, BUT SUPPORTED BY A PERPETUAL JURISDICTION. THEN, THE NAME OF JUDGES BEING TAKEN AWAY, THE KINGLY POWER WAS INTRODUCED. BUT DURING THE GOVERNMENT OF THE JUDGES THE PEOPLE HAD OFTEN UNDERTAKEN CORRUPT RELIGIOUS RITES; AND GOD, OFFENDED BY THEM, AS OFTEN BROUGHT THEM INTO BONDAGE TO STRANGERS, UNTIL AGAIN, SOFTENED BY THE REPENTANCE OF THE PEOPLE, HE FREED THEM FROM BONDAGE. LIKEWISE UNDER THE KINGS, BEING OPPRESSED BY WARS WITH THEIR NEIGHBOURS ON ACCOUNT OF THEIR INIQUITIES, AND AT LAST TAKEN CAPTIVE AND LED TO BABYLON, THEY SUFFERED PUNISHMENT FOR THEIR IMPIETY BY OPPRESSIVE SLAVERY, UNTIL CYRUS CAME TO THE KINGDOM, WHO IMMEDIATELY RESTORED THE JEWS BY AN EDICT. AFTERWARDS THEY HAD TETRARCHS UNTIL THE TIME OF HEROD, WHO WAS IN THE REIGN OF TIBERIUS CÆSAR; IN WHOSE FIFTEENTH YEAR, IN THE CONSULSHIP OF THE TWO GEMINI, ON THE 23D OF MARCH, THE JEWS CRUCIFIED CHRIST. THIS SERIES OF EVENTS, THIS ORDER, IS CONTAINED IN THE SECRETS OF THE SACRED WRITINGS. BUT I WILL FIRST SHOW FOR WHAT REASON CHRIST CAME TO THE EARTH, THAT THE FOUNDATION AND THE SYSTEM OF DIVINE RELIGION MAY BE MANIFEST.

CHAPTER 11. OF THE CAUSE OF THE INCARNATION OF CHRIST.

WHEN THE JEWS OFTEN RESISTED WHOLESOME PRECEPTS, AND DEPARTED FROM THE DIVINE LAW, GOING ASTRAY TO THE IMPIOUS WORSHIP OF FALSE GODS, THEN GOD FILLED JUST AND CHOSEN MEN WITH THE HOLY SPIRIT, APPOINTING THEM AS PROPHETS IN THE MIDST OF THE PEOPLE, BY WHOM HE MIGHT REBUKE WITH THREATENING WORDS THE SINS OF THE UNGRATEFUL PEOPLE, AND NEVERTHELESS EXHORT THEM TO REPENT OF THEIR WICKEDNESS; FOR UNLESS THEY DID THIS, AND, LAYING ASIDE THEIR VANITIES, RETURN TO THEIR GOD, IT WOULD COME TO PASS THAT HE WOULD CHANGE HIS COVENANT, THAT IS, BESTOW THE INHERITANCE OF ETERNAL LIFE UPON FOREIGN NATIONS, AND COLLECT TO HIMSELF A MORE FAITHFUL PEOPLE OUT OF THOSE WHO WERE ALIENS BY BIRTH. BUT THEY, WHEN REBUKED BY THE PROPHETS, NOT ONLY REJECTED THEIR WORDS; BUT BEING OFFENDED BECAUSE THEY WERE UPBRAIDED FOR THEIR SINS, THEY SLEW THE PROPHETS THEMSELVES WITH STUDIED TORTURES: ALL WHICH THINGS ARE SEALED UP AND PRESERVED IN THE SACRED WRITINGS. FOR THE PROPHET JEREMIAH SAYS: JEREMIAH 25:4-6 I SENT TO YOU MY SERVANTS THE PROPHETS; I SENT THEM BEFORE THE MORNING LIGHT; BUT YOU DID NOT HEARKEN, NOR INCLINE YOUR EARS TO HEAR, WHEN I SPOKE UNTO YOU: LET EVERY ONE OF YOU TURN FROM HIS EVIL WAY, AND FROM YOUR MOST CORRUPT AFFECTIONS; AND YOU SHALL DWELL IN THE LAND WHICH I GAVE TO YOU AND TO YOUR FATHERS FOREVER. WALK NOT AFTER STRANGE GODS, TO SERVE THEM; AND PROVOKE ME NOT TO ANGER WITH THE WORKS OF YOUR HANDS, THAT I SHOULD DESTROY YOU. THE PROPHET EZRA ALSO, WHO WAS IN THE TIMES OF THE SAME CYRUS BY WHOM THE JEWS WERE RESTORED, THUS SPEAKS: THEY REBELLED AGAINST YOU, AND CAST YOUR LAW BEHIND THEIR BACKS, AND SLEW YOUR PROPHETS WHICH TESTIFIED AGAINST THEM, THAT THEY MIGHT TURN UNTO YOU.

THE PROPHET ELIAS ALSO, IN THE THIRD BOOK OF KINGS: I HAVE BEEN VERY JEALOUS FOR THE LORD GOD OF HOSTS, BECAUSE THE CHILDREN OF ISRAEL HAVE FORSAKEN YOU, THROWN DOWN YOUR ALTARS, AND SLAIN YOUR PROPHETS WITH THE SWORD; AND I ONLY AM LEFT, AND THEY SEEK MY LIFE TO TAKE IT AWAY. ON ACCOUNT OF THESE IMPIETIES OF THEIRS HE CAST THEM OFF FOR EVER; AND SO HE CEASED TO SEND TO THEM PROPHETS. BUT HE COMMANDED HIS OWN SON, THE FIRST-BEGOTTEN, THE MAKER OF ALL THINGS, HIS OWN COUNSELLOR, TO DESCEND FROM HEAVEN, THAT HE MIGHT TRANSFER THE SACRED RELIGION OF GOD TO THE GENTILES, THAT IS, TO THOSE WHO WERE

IGNORANT OF GOD, AND MIGHT TEACH THEM RIGHTEOUSNESS, WHICH THE PERFIDIOUS PEOPLE HAD CAST ASIDE. AND HE HAD LONG BEFORE THREATENED THAT HE WOULD DO THIS, AS THE PROPHET MALACHI MALACHI 1:10-11 SHOWS, SAYING: I HAVE NO PLEASURE IN YOU, SAYS THE LORD, AND I WILL NOT ACCEPT AN OFFERING FROM YOUR HANDS; FOR FROM THE RISING OF THE SUN EVEN UNTO ITS SETTING, MY NAME SHALL BE GREAT AMONG THE GENTILES. DAVID ALSO IN THE SEVENTEENTH PSALM SAYS: YOU WILL MAKE ME THE HEAD OF THE HEATHEN; A PEOPLE WHOM I HAVE NOT KNOWN SHALL SERVE ME. ISAIAH ALSO THUS SPEAKS: I COME TO GATHER ALL NATIONS AND TONGUES; AND THEY SHALL COME AND SEE MY GLORY; AND I WILL SEND AMONG THEM A SIGN, AND I WILL SEND THOSE THAT ESCAPE OF THEM UNTO THE NATIONS WHICH ARE AFAR OFF, WHICH HAVE NOT HEARD MY FAME; AND THEY SHALL DECLARE MY GLORY AMONG THE GENTILES. THEREFORE, WHEN GOD WISHED TO SEND TO THE EARTH ONE WHO SHOULD MEASURE HIS TEMPLE, HE WAS UNWILLING TO SEND HIM WITH HEAVENLY POWER AND GLORY, THAT THE PEOPLE WHO HAD BEEN UNGRATEFUL TOWARDS GOD MIGHT BE LED INTO THE GREATEST ERROR, AND SUFFER PUNISHMENT FOR THEIR CRIMES, SINCE THEY HAD NOT RECEIVED THEIR LORD AND GOD, AS THE PROPHETS HAD BEFORE FORETOLD THAT IT WOULD THUS HAPPEN. FOR ISAIAH WHOM THE JEWS MOST CRUELLY SLEW, CUTTING HIM ASUNDER WITH A SAW, THUS SPEAKS: ISAIAH 1:2-3 HEAR, O HEAVEN; AND GIVE EAR, O EARTH: FOR THE LORD HAS SPOKEN, I HAVE BEGOTTEN SONS, AND LIFTED THEM UP ON HIGH, AND THEY HAVE REJECTED ME. THE OX KNOWS HIS OWNER, AND THE ASS HIS MASTER'S STALL; BUT ISRAEL HAS NOT KNOWN, MY PEOPLE HAS NOT UNDERSTOOD. JEREMIAH ALSO SAYS, IN LIKE MANNER: JEREMIAH 8:7-9 THE TURTLE AND THE SWALLOW HAS KNOWN HER TIME, AND THE SPARROWS OF THE FIELD HAVE OBSERVED THE TIMES OF THEIR COMING: BUT MY PEOPLE HAVE NOT KNOWN THE JUDGMENT OF THE LORD. HOW DO YOU SAY, WE ARE WISE, AND THE LAW OF THE LORD IS WITH US? THE METING OUT IS IN VAIN; THE SCRIBES ARE DECEIVED AND CONFOUNDED: THE WISE MEN ARE DISMAYED AND TAKEN, FOR THEY HAVE REJECTED THE WORD OF THE LORD.

THEREFORE (AS I HAD BEGUN TO SAY), WHEN GOD HAD DETERMINED TO SEND TO MEN A TEACHER OF RIGHTEOUSNESS, HE COMMANDED HIM TO BE BORN AGAIN A SECOND TIME IN THE FLESH, AND TO BE MADE IN THE LIKENESS OF MAN HIMSELF, TO WHOM HE WAS ABOUT TO BE A GUIDE, AND COMPANION, AND TEACHER. BUT SINCE GOD IS KIND AND MERCIFUL TO HIS PEOPLE, HE SENT HIM TO THOSE VERY PERSONS WHOM HE HATED, THAT HE MIGHT NOT CLOSE THE WAY OF SALVATION AGAINST THEM FOR EVER, BUT MIGHT GIVE THEM A FREE OPPORTUNITY OF FOLLOWING GOD, THAT THEY MIGHT BOTH GAIN THE REWARD OF LIFE IF THEY SHOULD FOLLOW HIM (WHICH MANY OF THEM DO, AND HAVE DONE), AND THAT THEY MIGHT INCUR THE PENALTY OF DEATH BY THEIR FAULT IF THEY SHOULD REJECT THEIR KING. HE ORDERED HIM THEREFORE TO BE BORN AGAIN AMONG THEM, AND OF THEIR SEED, LEST, IF HE SHOULD BE BORN OF ANOTHER NATION, THEY MIGHT BE ABLE TO ALLEGE A JUST EXCUSE FROM THE LAW FOR THEIR REJECTION OF HIM; AND AT THE SAME TIME, THAT THERE MIGHT BE NO NATION AT ALL UNDER HEAVEN TO WHICH THE HOPE OF IMMORTALITY SHOULD BE DENIED.

CHAPTER 12. OF THE BIRTH OF JESUS FROM THE VIRGIN; OF HIS LIFE, DEATH, AND RESURRECTION, AND THE TESTIMONIES OF THE PROPHETS RESPECTING THESE THINGS.

THEREFORE THE HOLY SPIRIT OF GOD, DESCENDING FROM HEAVEN, CHOSE THE HOLY VIRGIN, THAT HE MIGHT ENTER INTO HER WOMB. BUT SHE, BEING FILLED BY THE POSSESSION OF THE DIVINE SPIRIT, CONCEIVED; AND WITHOUT ANY INTERCOURSE WITH A MAN, HER VIRGIN WOMB WAS SUDDENLY IMPREGNED. BUT IF IT IS KNOWN TO ALL THAT CERTAIN ANIMALS ARE ACCUSTOMED TO CONCEIVE BY THE WIND AND THE BREEZE, WHY SHOULD ANY ONE THINK IT WONDERFUL WHEN WE SAY THAT A VIRGIN WAS MADE FRUITFUL BY THE SPIRIT OF GOD, TO WHOM WHATEVER HE MAY WISH IS EASY? AND THIS MIGHT HAVE APPEARED INCREDIBLE, HAD NOT THE PROPHETS MANY AGES PREVIOUSLY FORETOLD ITS OCCURRENCE. THUS SOLOMON SPEAKS: THE WOMB OF A VIRGIN WAS STRENGTHENED, AND CONCEIVED; AND A VIRGIN WAS MADE FRUITFUL, AND BECAME A MOTHER IN GREAT PITY. LIKEWISE THE PROPHET ISAIAH, ISAIAH 7:14 WHOSE WORDS ARE THESE: THEREFORE GOD HIMSELF SHALL GIVE YOU A SIGN: BEHOLD, A VIRGIN SHALL CONCEIVE, AND BEAR A SON; AND YOU SHALL CALL HIS NAME EMMANUEL. WHAT CAN BE MORE MANIFEST THAN THIS? THIS WAS READ BY THE JEWS, WHO DENIED HIM. IF ANY ONE THINKS THAT THESE THINGS ARE INVENTED BY US, LET HIM INQUIRE OF THEM, LET HIM TAKE ESPECIALLY FROM THEM: THE TESTIMONY IS SUFFICIENTLY STRONG TO PROVE THE TRUTH, WHEN IT IS ALLEGED BY ENEMIES THEMSELVES. BUT HE WAS NEVER CALLED EMMANUEL, BUT JESUS, WHO IN LATIN IS CALLED SAVING, OR SAVIOUR, BECAUSE HE COMES BRINGING SALVATION TO ALL NATIONS. BUT BY THIS NAME THE PROPHET DECLARED THAT GOD INCARNATE WAS ABOUT TO COME TO MEN. FOR EMMANUEL SIGNIFIES GOD WITH US; BECAUSE WHEN HE WAS BORN OF A VIRGIN, MEN OUGHT TO CONFESS THAT GOD WAS WITH THEM, THAT IS, ON THE EARTH AND IN MORTAL FLESH. WHENCE DAVID SAYS IN THE EIGHTY-FOURTH PSALM, TRUTH HAS SPRUNG OUT OF THE EARTH; BECAUSE GOD, IN WHOM IS TRUTH, HAS TAKEN A BODY OF EARTH, THAT HE MIGHT OPEN A WAY OF SALVATION TO THOSE OF THE EARTH. IN LIKE MANNER ISAIAH ALSO: ISAIAH 63:10 BUT THEY DISBELIEVED, AND VEXED HIS HOLY SPIRIT; AND HE WAS TURNED TO BE THEIR ENEMY. AND HE HIMSELF FOUGHT AGAINST THEM, AND HE REMEMBERED THE DAYS OF OLD, WHO RAISED UP FROM THE EARTH A SHEPHERD OF THE SHEEP. BUT WHO THIS SHEPHERD WAS ABOUT TO BE, HE DECLARED IN ANOTHER PLACE, SAYING: LET THE HEAVENS REJOICE, AND LET THE CLOUDS PUT ON RIGHTEOUSNESS; LET THE EARTH OPEN, AND PUT FORTH A SAVIOUR. FOR I THE LORD HAVE BEGOTTEN HIM. BUT THE SAVIOUR IS, AS WE HAVE SAID BEFORE, JESUS. BUT IN ANOTHER PLACE THE SAME PROPHET ALSO THUS PROCLAIMED: BEHOLD, UNTO US A CHILD IS BORN, UNTO US A SON IS GIVEN, WHOSE DOMINION IS UPON HIS SHOULDERS, AND HIS NAME IS CALLED MESSENGER OF GREAT COUNSEL. FOR ON THIS ACCOUNT HE WAS SENT BY GOD THE FATHER, THAT HE MIGHT REVEAL TO ALL THE NATIONS WHICH ARE UNDER HEAVEN THE SACRED MYSTERY OF THE ONLY TRUE GOD, WHICH WAS TAKEN AWAY FROM THE PERFIDIOUS PEOPLE, WHO OFTTIMES SINNED AGAINST GOD. DANIEL ALSO FORETOLD SIMILAR THINGS: DANIEL 7:13-14 I SAW, HE SAID, IN A VISION OF THE NIGHT, AND, BEHOLD, ONE LIKE THE SON OF MAN COMING WITH THE CLOUDS OF HEAVEN, AND HE CAME EVEN TO THE ANCIENT OF DAYS. AND THEY WHO STOOD BY BROUGHT HIM NEAR BEFORE HIM. AND THERE WAS GIVEN UNTO HIM A KINGDOM, AND GLORY, AND DOMINION; AND ALL PEOPLE, TRIBES, AND LANGUAGES SHALL SERVE HIM: AND HIS DOMINION IS EVERLASTING, WHICH SHALL NEVER PASS AWAY, AND HIS KINGDOM SHALL NOT BE DESTROYED. HOW THEN DO THE JEWS BOTH CONFESS AND EXPECT THE CHRIST OF GOD? WHO REJECTED HIM ON THIS ACCOUNT, BECAUSE HE WAS BORN OF MAN. FOR SINCE IT IS SO ARRANGED BY GOD THAT THE SAME CHRIST SHOULD TWICE COME TO THE EARTH, ONCE TO ANNOUNCE TO THE NATIONS THE ONE GOD, THEN AGAIN TO REIGN, WHY DO THEY WHO DID NOT BELIEVE IN HIS FIRST ADVENT BELIEVE IN THE SECOND?

BUT THE PROPHET COMPRISES BOTH HIS ADVENTS IN FEW WORDS. BEHOLD, HE SAYS, ONE LIKE THE SON OF MAN COMING WITH THE CLOUDS OF HEAVEN. HE DID NOT SAY, LIKE THE SON OF GOD, BUT THE SON OF MAN, THAT HE MIGHT SHOW THAT HE HAD TO BE CLOTHED WITH FLESH ON THE EARTH, THAT HAVING ASSUMED THE FORM OF A MAN AND THE CONDITION OF MORTALITY, HE MIGHT TEACH MEN RIGHTEOUSNESS; AND WHEN, HAVING COMPLETED THE COMMANDS OF GOD, HE HAD REVEALED THE TRUTH TO THE NATIONS, HE MIGHT ALSO SUFFER DEATH, THAT HE MIGHT OVERCOME AND LAY OPEN THE OTHER WORLD ALSO, AND THUS AT LENGTH RISING AGAIN, HE MIGHT PROCEED TO HIS FATHER BORNE ALOFT ON A CLOUD. FOR THE PROPHET SAID IN ADDITION: AND CAME EVEN TO THE ANCIENT OF DAYS, AND WAS PRESENTED TO HIM. HE CALLED THE MOST HIGH GOD THE ANCIENT OF DAYS, WHOSE AGE AND ORIGIN CANNOT BE COMPREHENDED; FOR HE ALONE WAS FROM GENERATIONS, AND HE WILL BE ALWAYS TO GENERATIONS. BUT THAT CHRIST, AFTER HIS PASSION AND RESURRECTION, WAS ABOUT TO ASCEND TO GOD THE FATHER, DAVID BORE WITNESS IN THESE WORDS IN THE CIXTH PSALM: THE LORD SAID TO MY LORD, SIT AT MY RIGHT HAND, UNTIL I MAKE YOUR ENEMIES YOUR FOOTSTOOL. WHOM COULD THIS PROPHET, BEING HIMSELF A KING, CALL HIS LORD, WHO SAT AT THE RIGHT HAND OF GOD, BUT CHRIST THE SON OF GOD, WHO IS KING OF KINGS AND LORD OF LORDS? AND THIS IS MORE PLAINLY SHOWN BY ISAIAH, WHEN HE SAYS: THUS SAYS THE LORD GOD TO MY LORD CHRIST, WHOSE RIGHT HAND I HAVE HOLDEN; I WILL SUBDUE NATIONS BEFORE HIM, AND WILL BREAK THE STRENGTH OF KINGS. I WILL OPEN BEFORE HIM GATES, AND THE CITIES SHALL NOT BE CLOSED. I WILL GO BEFORE YOU, AND WILL MAKE THE MOUNTAINS LEVEL; AND I WILL BREAK IN PIECES THE GATES OF BRASS, AND SHATTER THE BARS OF IRON; AND I WILL GIVE YOU THE HIDDEN AND INVISIBLE TREASURES, THAT YOU MAY KNOW THAT I AM THE LORD GOD, WHICH CALL YOU BY YOUR NAME, THE GOD OF ISRAEL. LASTLY, ON ACCOUNT OF THE GOODNESS AND FAITHFULNESS WHICH HE DISPLAYED TOWARDS GOD ON EARTH, THERE WAS GIVEN TO HIM A KINGDOM, AND GLORY, AND DOMINION; AND ALL PEOPLE, TRIBES, AND LANGUAGES SHALL SERVE HIM; AND HIS DOMINION IS EVERLASTING, AND THAT WHICH SHALL NEVER PASS AWAY, AND HIS KINGDOM SHALL NOT BE DESTROYED. AND THIS IS UNDERSTOOD IN TWO WAYS: THAT EVEN NOW HE HAS AN EVERLASTING DOMINION, WHEN ALL NATIONS AND ALL LANGUAGES ADORE HIS NAME, CONFESS HIS MAJESTY, FOLLOW HIS TEACHING, AND IMITATE HIS GOODNESS: HE HAS POWER AND GLORY, IN THAT ALL TRIBES OF THE EARTH OBEY HIS PRECEPTS. AND ALSO, WHEN HE SHALL COME AGAIN WITH MAJESTY AND GLORY TO JUDGE EVERY SOUL, AND TO RESTORE THE RIGHTEOUS TO LIFE, THEN HE SHALL TRULY HAVE THE GOVERNMENT OF THE WHOLE EARTH: THEN, EVERY EVIL HAVING BEEN REMOVED FROM THE AFFAIRS OF MEN, A GOLDEN AGE (AS THE POETS CALL IT), THAT IS, A TIME OF RIGHTEOUSNESS AND PEACE, WILL ARISE. BUT WE WILL SPEAK OF THESE THINGS MORE FULLY IN THE LAST BOOK, WHEN WE SHALL SPEAK OF HIS SECOND ADVENT; NOW LET US TREAT OF HIS FIRST ADVENT, AS WE BEGAN.

CHAPTER 13. OF JESUS, GOD AND MAN; AND THE TESTIMONIES OF THE PROPHETS CONCERNING HIM.

THEREFORE THE MOST HIGH GOD, AND PARENT OF ALL, WHEN HE HAD PURPOSED TO TRANSFER HIS RELIGION, SENT FROM HEAVEN A TEACHER OF RIGHTEOUSNESS, THAT IN HIM OR THROUGH HIM HE MIGHT GIVE A NEW LAW TO NEW WORSHIPPERS; NOT AS HE HAD BEFORE DONE, BY THE INSTRUMENTALITY OF MAN. NEVERTHELESS IT WAS HIS PLEASURE THAT HE SHOULD BE BORN AS A MAN, THAT IN ALL THINGS HE MIGHT BE LIKE HIS SUPREME FATHER. FOR GOD THE FATHER HIMSELF, WHO IS THE ORIGIN AND SOURCE OF ALL THINGS, INASMUCH AS HE IS WITHOUT PARENTS, IS MOST TRULY NAMED BY TRISMEGISTUS FATHERLESS AND MOTHERLESS, BECAUSE HE WAS BORN FROM NO ONE. FOR WHICH REASON IT WAS BEFITTING THAT THE SON ALSO SHOULD BE TWICE BORN, THAT HE ALSO MIGHT BECOME FATHERLESS AND MOTHERLESS. FOR IN HIS FIRST NATIVITY, WHICH WAS SPIRITUAL, HE WAS MOTHERLESS, BECAUSE HE WAS BEGOTTEN BY GOD THE FATHER ALONE, WITHOUT THE OFFICE OF A MOTHER. BUT IN HIS SECOND, WHICH WAS IN THE FLESH, HE WAS BORN OF A VIRGIN'S WOMB WITHOUT THE OFFICE OF A FATHER, THAT, BEARING A MIDDLE SUBSTANCE BETWEEN GOD AND MAN, HE MIGHT BE ABLE, AS IT WERE, TO TAKE BY THE HAND THIS FRAIL AND WEAK NATURE OF OURS, AND RAISE IT TO IMMORTALITY. HE BECAME BOTH THE SON OF GOD THROUGH THE SPIRIT, AND THE SON OF MAN THROUGH THE FLESH — THAT IS, BOTH GOD AND MAN. THE POWER OF GOD WAS DISPLAYED IN HIM, FROM THE WORKS WHICH HE PERFORMED; THE FRAILTY OF THE MAN, FROM THE PASSION WHICH HE ENDURED: ON WHAT ACCOUNT HE UNDERTOOK IT I WILL MENTION A LITTLE LATER. IN THE MEANTIME, WE LEARN FROM THE PREDICTIONS OF THE PROPHETS THAT HE WAS BOTH GOD AND MAN— COMPOSED OF BOTH NATURES. ISAIAH TESTIFIES THAT HE WAS GOD IN THESE WORDS: ISAIAH 45:14-16 EGYPT IS WEARIED, AND THE MERCHANDISE OF ETHIOPIA, AND THE SABÆANS, MEN OF STATURE, SHALL COME OVER UNTO YOU, AND SHALL BE YOUR SERVANTS: AND THEY SHALL WALK BEHIND YOU; IN CHAINS THEY SHALL FALL DOWN UNTO YOU, AND SHALL MAKE SUPPLICATION UNTO YOU, SINCE GOD IS IN YOU, AND THERE IS NO OTHER GOD BESIDES YOU. FOR YOU ARE GOD, AND WE KNEW YOU NOT, THE GOD OF ISRAEL, THE SAVIOUR. THEY SHALL ALL BE CONFOUNDED AND ASHAMED WHO OPPOSE YOU, AND SHALL FALL INTO CONFUSION. IN LIKE MANNER THE PROPHET JEREMIAH THUS SPEAKS: THIS IS OUR GOD, AND THERE SHALL NONE OTHER BE COMPARED UNTO HIM. HE HAS FOUND OUT ALL THE WAY OF KNOWLEDGE, AND HAS GIVEN IT UNTO JACOB HIS SERVANT, AND TO ISRAEL HIS BELOVED. AFTERWARD HE WAS SEEN UPON EARTH, AND DWELT AMONG MEN.

DAVID ALSO, IN THE FORTY-FOURTH PSALM: YOUR THRONE, O GOD, IS FOR EVER AND EVER; A SCEPTRE OF RIGHTEOUSNESS IS THE SCEPTRE OF YOUR KINGDOM. YOU HAVE LOVED RIGHTEOUSNESS, AND HATED WICKEDNESS; THEREFORE GOD, YOUR GOD, HAS ANOINTED YOU WITH THE OIL OF GLADNESS. BY WHICH WORD HE ALSO SHOWS HIS NAME, SINCE (AS I HAVE SHOWN ABOVE) HE WAS CALLED CHRIST FROM HIS ANOINTING. THEN, THAT HE WAS ALSO MAN, JEREMIAH TEACHES, SAYING: AND HE IS A MAN, AND WHO HAS KNOWN HIM? ALSO ISAIAH: AND GOD SHALL SEND TO THEM A MAN, WHO SHALL SAVE THEM, SHALL SAVE THEM BY JUDGING. BUT MOSES ALSO, IN NUMBERS, THUS SPEAKS: THERE SHALL ARISE A STAR OUT OF JACOB, AND A MAN SHALL SPRING FORTH FROM ISRAEL. ON WHICH ACCOUNT THE MILESIAN APOLLO, BEING ASKED WHETHER HE WAS GOD OR MAN, REPLIED IN THIS MANNER: HE WAS MORTAL AS TO HIS BODY, BEING WISE WITH WONDROUS WORKS; BUT BEING TAKEN WITH ARMS UNDER CHALDEAN JUDGES, WITH NAILS AND THE CROSS HE ENDURED A BITTER END. IN THE FIRST VERSE HE SPOKE THE TRUTH, BUT HE SKILFULLY DECEIVED HIM WHO ASKED THE QUESTION, WHO WAS ENTIRELY IGNORANT OF THE MYSTERY OF THE TRUTH. FOR HE APPEARS TO HAVE DENIED THAT HE WAS GOD. BUT WHEN HE ACKNOWLEDGES THAT HE WAS MORTAL AS TO THE FLESH, WHICH WE ALSO DECLARE, IT FOLLOWS THAT AS TO THE SPIRIT HE WAS GOD, WHICH WE AFFIRM. FOR WHY WOULD IT HAVE BEEN NECESSARY TO MAKE MENTION OF THE FLESH, SINCE IT WAS SUFFICIENT TO SAY THAT HE WAS MORTAL? BUT BEING PRESSED BY THE TRUTH, HE COULD NOT DENY THE REAL STATE OF THE CASE; AS THAT WHICH HE SAYS, THAT HE WAS WISE.

WHAT DO YOU REPLY TO THIS, APOLLO? IF HE IS WISE, THEN HIS SYSTEM OF INSTRUCTION IS WISDOM, AND NO OTHER; AND THEY ARE WISE WHO FOLLOW IT, AND NO OTHERS. WHY THEN ARE WE COMMONLY ESTEEMED AS FOOLISH, AND VISIONARY, AND SENSELESS, WHO FOLLOW A MASTER WHO IS WISE EVEN BY THE CONFESSION OF THE GODS THEMSELVES? FOR IN THAT HE SAID THAT HE WROUGHT WONDERFUL DEEDS, BY WHICH HE ESPECIALLY CLAIMED FAITH IS HIS DIVINITY, HE NOW APPEARS TO ASSENT TO US, WHEN HE SAYS THE SAME THINGS IN WHICH WE BOAST. BUT, HOWEVER, HE RECOVERS HIMSELF, AND AGAIN HAS RECOURSE TO DEMONIACAL FRAUDS. FOR WHEN HE HAD BEEN COMPELLED TO SPEAK THE TRUTH, HE NOW APPEARED TO BE A BETRAYER OF THE GODS AND OF HIMSELF, UNLESS HE HAD, BY A DECEPTIVE FALSEHOOD, CONCEALED THAT WHICH THE TRUTH HAD EXTORTED FROM HIM. HE SAYS, THEREFORE, THAT HE DID INDEED PERFORM WONDERFUL WORKS, YET NOT BY DIVINE POWER, BUT BY MAGIC. WHAT WONDER IF APOLLO THUS PERSUADED MEN IGNORANT OF THE TRUTH, WHEN THE JEWS ALSO, WORSHIPPERS (AS THEY SEEMED TO BE) OF THE MOST HIGH GOD, ENTERTAINED THE SAME OPINION, THOUGH THEY HAD EVERY DAY BEFORE THEIR EYES THOSE MIRACLES WHICH THE PROPHETS HAD FORETOLD TO THEM AS ABOUT TO HAPPEN, AND YET THEY COULD NOT BE INDUCED BY THE CONTEMPLATION OF SUCH POWERS TO BELIEVE THAT HE WHOM THEY SAW WAS GOD? ON THIS ACCOUNT, DAVID, WHOM THEY ESPECIALLY READ ABOVE THE OTHER PROPHETS, IN THE TWENTY-SEVENTH PSALM THUS CONDEMNS THEM: RENDER TO THEM THEIR DESERT, BECAUSE THEY REGARD NOT THE WORKS OF THE LORD. BOTH DAVID HIMSELF AND OTHER PROPHETS ANNOUNCED THAT OF THE HOUSE OF THIS VERY DAVID, CHRIST SHOULD BE BORN ACCORDING TO THE FLESH. THUS IT IS WRITTEN IN ISAIAH: ISAIAH 11:10 AND IN THAT DAY THERE SHALL BE A ROOT OF JESSE, AND HE WHO SHALL ARISE TO

RULE OVER THE NATIONS, IN HIM SHALL THE GENTILES TRUST; AND HIS REST SHALL BE GLORIOUS. AND IN ANOTHER PLACE: ISAIAH 11:1-2 THERE SHALL COME FORTH A ROD OUT OF THE STEM OF JESSE, AND A BLOSSOM SHALL GROW OUT OF HIS ROOT; AND THE SPIRIT OF GOD SHALL REST UPON HIM, THE SPIRIT OF WISDOM AND UNDERSTANDING, THE SPIRIT OF COUNSEL AND OF MIGHT, THE SPIRIT OF KNOWLEDGE AND OF PIETY; AND HE SHALL BE FILLED WITH THE SPIRIT OF FEAR OF THE LORD. NOW JESSE WAS THE FATHER OF DAVID, FROM WHOSE ROOT HE FORETOLD THAT A BLOSSOM WOULD ARISE; NAMELY HIM OF WHOM THE SIBYL SPEAKS, A PURE BLOSSOM SHALL SPRING FORTH.

ALSO IN THE SECOND BOOK OF KINGS, THE PROPHET NATHAN WAS SENT TO DAVID, WHO WISHED TO BUILD A TEMPLE FOR GOD; AND THIS WAS THE WORD OF THE LORD TO NATHAN, SAYING: GO AND TELL MY SERVANT DAVID, THUS SAYS THE LORD ALMIGHTY, YOU SHALL NOT BUILD ME A HOUSE FOR ME TO DWELL IN; BUT WHEN YOUR DAYS BE FULFILLED, AND YOU SHALL SLEEP WITH YOUR FATHERS, I WILL RAISE UP YOUR SEED AFTER YOU, AND I WILL ESTABLISH HIS KINGDOM. HE SHALL BUILD ME A HOUSE FOR MY NAME, AND I WILL SET UP HIS THRONE FOR EVER; AND I WILL BE TO HIM FOR A FATHER, AND HE SHALL BE TO ME FOR A SON; AND HIS HOUSE SHALL BE ESTABLISHED, AND HIS KINGDOM FOREVER. BUT THE REASON WHY THE JEWS DID NOT UNDERSTAND THESE THINGS WAS THIS, BECAUSE SOLOMON THE SON OF DAVID BUILT A TEMPLE FOR GOD, AND THE CITY WHICH HE CALLED FROM HIS OWN NAME, JERUSALEM. ["HIEROSOLYMA," AS THOUGH DERIVED FROM ἱΕΡΟΝ AND ΣΟΛ]. BUT SOLOMON WAS NOT THE FOUNDER OF THE CITY. THE NAME IS PROBABLY DERIVED FROM SALEM, OF WHICH CITY MELCHISEDEC WAS KING. SOME DERIVE IT FROM JEBUS (THE ANCIENT NAME OF THE CITY) AND SALEM. [SEE VOL. 2, P. 107, , THIS SERIES.]}--> THEREFORE THEY REFERRED THE PREDICTIONS OF THE PROPHETS TO HIM. NOW SOLOMON RECEIVED THE GOVERNMENT OF THE KINGDOM FROM HIS FATHER HIMSELF. BUT THE PROPHETS SPOKE OF HIM WHO WAS THEN BORN AFTER THAT DAVID HAD SLEPT WITH HIS FATHERS. BESIDES, THE REIGN OF SOLOMON WAS NOT EVERLASTING; FOR HE REIGNED FORTY YEARS. IN THE NEXT PLACE, SOLOMON WAS NEVER CALLED THE SON OF GOD, BUT THE SON OF DAVID; AND THE HOUSE WHICH HE BUILT WAS NOT FIRMLY ESTABLISHED, AS THE CHURCH, WHICH IS THE TRUE TEMPLE OF GOD, WHICH DOES NOT CONSIST OF WALLS, BUT OF THE HEART AND FAITH OF THE MEN WHO BELIEVE IN HIM, AND ARE CALLED FAITHFUL. BUT THAT TEMPLE OF SOLOMON, INASMUCH AS IT WAS BUILT BY THE HAND, FELL BY THE HAND. LASTLY, HIS FATHER, IN THE CXXVITH PSALM, PROPHESIED IN THIS MANNER RESPECTING THE WORKS OF HIS SON: EXCEPT THE LORD BUILD THE HOUSE, THEY HAVE LABOURED IN VAIN THAT BUILT IT; EXCEPT THE LORD KEEP THE CITY, THE WATCHMAN HAS WAKED BUT IN VAIN.

CHAPTER 14. OF THE PRIESTHOOD OF JESUS FORETOLD BY THE PROPHETS.

FROM WHICH THINGS IT IS EVIDENT THAT ALL THE PROPHETS DECLARED CONCERNING CHRIST, THAT IT SHOULD COME TO PASS AT SOME TIME, THAT BEING BORN WITH A BODY OF THE RACE OF DAVID, HE SHOULD BUILD AN ETERNAL TEMPLE IN HONOUR OF GOD, WHICH IS CALLED THE CHURCH, AND ASSEMBLE ALL NATIONS TO THE TRUE WORSHIP OF GOD. THIS IS THE FAITHFUL HOUSE, THIS IS THE EVERLASTING TEMPLE; AND IF ANY ONE HAS NOT SACRIFICED IN THIS, HE WILL NOT HAVE THE REWARD OF IMMORTALITY. AND SINCE CHRIST WAS THE BUILDER OF THIS GREAT AND ETERNAL TEMPLE, HE MUST ALSO HAVE AN EVERLASTING PRIESTHOOD IN IT; AND THERE CAN BE NO APPROACH TO THE SHRINE OF THE TEMPLE, AND TO THE SIGHT OF GOD, EXCEPT THROUGH HIM WHO BUILT THE TEMPLE. DAVID IN THE CIXTH PSALM TEACHES THE SAME, SAYING: BEFORE THE MORNING-STAR I BEGOT YOU. THE LORD HAS SWORN, AND WILL NOT REPENT; YOU ARE A PRIEST FOR EVER, AFTER THE ORDER OF MELCHISEDEC. ALSO IN THE FIRST BOOK OF KINGS: 1 SAMUEL 2:35 AND I WILL RAISE ME UP A FAITHFUL PRIEST, WHO SHALL DO ALL THINGS THAT ARE IN MINE HEART; AND I WILL BUILD HIM A SURE HOUSE; AND HE SHALL WALK IN MY SIGHT ALL HIS DAYS. BUT WHO THIS WAS ABOUT TO BE, TO WHOM GOD PROMISED AN EVERLASTING PRIESTHOOD, ZECHARIAH MOST PLAINLY TEACHES, EVEN MENTIONING HIS NAME: ZECHARIAH 3:1-8 AND THE LORD GOD SHOWED ME JESUS THE GREAT PRIEST STANDING BEFORE THE FACE OF THE ANGEL OF THE LORD, AND THE ADVERSARY WAS STANDING AT HIS RIGHT HAND TO RESIST HIM. AND THE LORD SAID TO THE ADVERSARY, THE LORD WHO HAS CHOSEN JERUSALEM REBUKE YOU; AND LO, A BRAND PLUCKED OUT OF THE FIRE. AND JESUS WAS CLOTHED WITH FILTHY GARMENTS, AND HE WAS STANDING BEFORE THE FACE OF THE ANGEL. AND HE ANSWERED AND SPOKE UNTO THOSE THAT STOOD AROUND BEFORE HIS FACE, SAYING, TAKE AWAY THE FILTHY GARMENTS FROM HIM, AND CLOTHE HIM WITH A FLOWING GARMENT, AND PLACE A FAIR MITRE UPON HIS HEAD; AND THEY CLOTHED HIM WITH A GARMENT, AND PLACED A FAIR MITRE UPON HIS HEAD. AND THE ANGEL OF THE LORD STOOD, AND PROTESTED, SAYING TO JESUS: THUS SAYS THE LORD OF HOSTS, IF YOU WILL WALK IN MY WAYS, AND KEEP MY PRECEPTS, YOU SHALL JUDGE MY HOUSE, AND I WILL GIVE YOU THOSE THAT MAY WALK WITH YOU IN THE MIDST OF THESE THAT STAND BY. HEAR, THEREFORE, O JESUS, YOU GREAT PRIEST.

WHO, THEREFORE, WOULD NOT BELIEVE THAT THE JEWS WERE THEN DEPRIVED OF UNDERSTANDING, WHO, WHEN THEY READ AND HEARD THESE THINGS, LAID IMPIOUS HANDS UPON THEIR GOD? BUT FROM THE TIME IN WHICH ZECHARIAH LIVED, UNTIL THE FIFTEENTH YEAR OF THE REIGN OF TIBERIUS CÆSAR, IN WHICH CHRIST WAS CRUCIFIED, NEARLY FIVE HUNDRED YEARS ARE RECKONED; SINCE HE FLOURISHED IN THE TIME OF DARIUS AND ALEXANDER, WHO LIVED NOT LONG AFTER THE BANISHMENT OF TARQUINIUS SUPERBUS. BUT THEY WERE AGAIN MISLED AND DECEIVED IN THE SAME MANNER, IN SUPPOSING THAT THESE THINGS WERE SPOKEN CONCERNING JESUS THE SON OF NAVE, WHO WAS THE SUCCESSOR OF MOSES, OR CONCERNING JESUS THE HIGH PRIEST THE SON OF JOSEDECH; TO WHOM NONE OF THOSE THINGS WHICH THE PROPHET RELATED WAS SUITED. FOR THEY WERE NEVER CLOTHED IN FILTHY GARMENTS, SINCE ONE OF THEM WAS A MOST POWERFUL PRINCE, AND THE OTHER HIGH PRIEST; OR SUFFERED ANY ADVERSITY, SO THAT THEY SHOULD BE REGARDED AS A BRAND PLUCKED FROM THE FIRE: NOT DID THEY EVER STAND IN THE PRESENCE OF GOD AND THE ANGELS; NOR DID THE PROPHET SPEAK OF THE PAST SO MUCH AS OF THE FUTURE. HE SPOKE, THEREFORE, OF JESUS THE SON OF GOD, TO SHOW THAT HE WOULD FIRST COME IN HUMILITY AND IN THE FLESH. FOR THIS IS THE FILTHY GARMENT, THAT HE MIGHT PREPARE A TEMPLE FOR GOD, AND MIGHT BE SCORCHED AS A BRAND WITH FIRE — THAT IS, MIGHT ENDURE TORTURES FROM MEN, AND AT LAST BE EXTINGUISHED. FOR A HALF-BURNT BRAND DRAWN FORTH FROM THE HEARTH AND EXTINGUISHED, IS COMMONLY SO CALLED. BUT IN WHAT MANNER AND WITH WHAT COMMANDS HE WAS SENT BY GOD TO THE EARTH, THE SPIRIT OF GOD DECLARED THROUGH THE PROPHET, TEACHING US THAT WHEN HE HAD FAITHFULLY AND UNIFORMLY FULFILLED THE WILL OF HIS SUPREME FATHER, HE SHOULD RECEIVE JUDGMENT AND AN EVERLASTING DOMINION. IF, HE SAYS, YOU WILL WALK IN MY WAYS, AND KEEP MY PRECEPTS, THEN YOU SHALL JUDGE MY HOUSE. WHAT THESE WAYS OF GOD WERE, AND WHAT HIS PRECEPTS, IS NEITHER DOUBTFUL NOR OBSCURE. FOR GOD, WHEN HE SAW THAT WICKEDNESS AND THE WORSHIP OF FALSE GODS HAD SO PREVAILED THROUGHOUT THE WORLD, THAT HIS NAME HAD NOW ALSO BEEN TAKEN AWAY FROM THE MEMORY OF MEN (SINCE EVEN THE JEWS, WHO ALONE HAD BEEN ENTRUSTED WITH THE SECRET OF GOD, HAD DESERTED THE LIVING GOD, AND, ENSNARED BY THE DECEITS OF DEMONS, HAD GONE ASTRAY, AND TURNED ASIDE TO THE WORSHIP OF IMAGES, AND WHEN REBUKED BY THE PROPHETS DID NOT CHOOSE TO RETURN TO GOD), HE SENT HIS SON AS AN AMBASSADOR TO MEN, THAT HE MIGHT TURN THEM FROM THEIR IMPIOUS AND VAIN WORSHIP TO THE KNOWLEDGE AND WORSHIP OF THE TRUE GOD; AND ALSO THAT HE MIGHT TURN THEIR MINDS FROM FOOLISHNESS TO WISDOM, AND FROM WICKEDNESS TO DEEDS OF RIGHTEOUSNESS. THESE ARE THE WAYS OF GOD, IN WHICH HE ENJOINED HIM TO WALK. THESE ARE THE PRECEPTS WHICH HE ORDERED TO BE OBSERVED. BUT HE EXHIBITED FAITH TOWARDS GOD. FOR HE TAUGHT THAT THERE IS BUT ONE GOD, AND THAT HE ALONE OUGHT TO BE WORSHIPPED. NOR DID HE AT ANY TIME SAY THAT HE HIMSELF WAS GOD; FOR HE WOULD NOT HAVE MAINTAINED HIS FAITHFULNESS, IF, WHEN SENT TO ABOLISH THE FALSE GODS, AND TO ASSERT THE EXISTENCE OF THE ONE GOD, HE HAD INTRODUCED ANOTHER BESIDES THAT ONE. THIS WOULD HAVE BEEN NOT TO PROCLAIM ONE GOD, NOR TO DO THE WORK OF HIM WHO SENT HIM, BUT TO DISCHARGE A PECULIAR OFFICE FOR HIMSELF, AND TO SEPARATE HIMSELF FROM HIM WHOM HE CAME TO REVEAL. ON WHICH ACCOUNT, BECAUSE HE WAS SO FAITHFUL, BECAUSE HE ARROGATED NOTHING AT ALL TO HIMSELF, THAT HE MIGHT FULFIL THE COMMANDS OF HIM WHO SENT HIM, HE RECEIVED THE DIGNITY OF EVERLASTING PRIEST, AND THE HONOUR OF SUPREME KING, AND THE AUTHORITY OF JUDGE, AND THE NAME OF GOD.

CHAPTER 15. OF THE LIFE AND MIRACLES OF JESUS, AND TESTIMONIES CONCERNING THEM.

HAVING SPOKEN OF THE SECOND NATIVITY, IN WHICH, HE SHOWED HIMSELF IN THE FLESH TO MEN, LET US COME TO THOSE WONDERFUL WORKS, ON ACCOUNT OF WHICH, THOUGH THEY WERE SIGNS OF HEAVENLY POWER, THE JEWS ESTEEMED HIM A MAGICIAN. WHEN HE FIRST BEGAN TO REACH MATURITY HE WAS BAPTIZED BY THE PROPHET JOHN IN THE RIVER JORDAN, THAT HE MIGHT WASH AWAY IN THE SPIRITUAL LAVER NOT HIS OWN SINS, FOR IT IS EVIDENT THAT HE HAD NONE, BUT THOSE OF THE FLESH, WHICH HE BARE; THAT AS HE SAVED THE JEWS BY UNDERGOING CIRCUMCISION, SO HE MIGHT SAVE THE GENTILES ALSO BY BAPTISM— THAT IS, BY THE POURING FORTH OF THE PURIFYING DEW. THEN A VOICE FROM HEAVEN WAS HEARD: YOU ARE MY SON, TODAY HAVE I BEGOTTEN YOU. WHICH VOICE IS FOUND TO HAVE BEEN FORETOLD BY DAVID. AND THE SPIRIT OF GOD DESCENDED UPON HIM, FORMED AFTER THE APPEARANCE OF A WHITE DOVE. FROM THAT TIME HE BEGAN TO PERFORM THE GREATEST MIRACLES, NOT BY MAGICAL TRICKS, WHICH DISPLAY NOTHING TRUE AND SUBSTANTIAL, BUT BY HEAVENLY STRENGTH AND POWER, WHICH WERE FORETOLD EVEN LONG AGO BY THE PROPHETS WHO ANNOUNCED HIM; WHICH WORKS ARE SO MANY, THAT A SINGLE BOOK IS NOT SUFFICIENT TO COMPRISE THEM ALL. I WILL THEREFORE ENUMERATE THEM BRIEFLY AND GENERALLY, WITHOUT ANY DESIGNATION OF PERSONS AND PLACES, THAT I MAY BE ABLE TO COME TO THE SETTING FORTH OF HIS PASSION AND CROSS, TO WHICH MY DISCOURSE HAS LONG BEEN HASTENING. HIS POWERS WERE THOSE WHICH APOLLO CALLED WONDERFUL: THAT WHEREVER HE JOURNEYED, BY A SINGLE WORD, AND IN A SINGLE MOMENT, HE HEALED THE SICK AND INFIRM, AND THOSE AFFLICTED WITH EVERY KIND OF DISEASE: SO THAT THOSE WHO WERE DEPRIVED OF THE USE OF ALL THEIR LIMBS, HAVING SUDDENLY RECEIVED POWER, WERE STRENGTHENED, AND THEMSELVES CARRIED THEIR COUCHES, ON WHICH THEY HAD A LITTLE TIME BEFORE BEEN CARRIED. BUT TO THE LAME, AND TO THOSE AFFLICTED WITH SOME DEFECT OF THE FEET, HE NOT ONLY GAVE THE POWER OF WALKING, BUT ALSO OF RUNNING. THEN, ALSO, IF ANY HAD THEIR EYES BLINDED IN THE DEEPEST DARKNESS, HE RESTORED THEM TO THEIR FORMER SIGHT. HE ALSO LOOSENED THE TONGUES OF THE DUMB, SO THAT THEY DISCOURSED AND SPOKE ELOQUENTLY. HE ALSO OPENED THE EARS OF THE DEAF, AND CAUSED THEM TO HEAR; HE CLEANSED THE POLLUTED AND THE BLEMISHED. AND HE PERFORMED ALL THESE THINGS NOT BY HIS HANDS, OR THE APPLICATION OF ANY REMEDY, BUT BY HIS WORD AND COMMAND, AS ALSO THE SIBYL HAD FORETOLD: DOING ALL THINGS BY HIS WORD, AND HEALING EVERY DISEASE.

NOR, INDEED, IS IT WONDERFUL THAT HE DID WONDERFUL THINGS BY HIS WORD, SINCE HE HIMSELF WAS THE WORD OF GOD, RELYING UPON HEAVENLY STRENGTH AND POWER. NOR WAS IT ENOUGH THAT HE GAVE STRENGTH TO THE FEEBLE, SOUNDNESS OF BODY TO THE MAIMED, HEALTH TO THE SICK AND LANGUISHING, UNLESS HE ALSO RAISED THE DEAD, AS IT WERE UNBOUND FROM SLEEP, AND RECALLED THEM TO LIFE.

AND THE JEWS, THEN, WHEN THEY SAW THESE THINGS, CONTENDED THAT THEY WERE DONE BY DEMONIACAL POWER, ALTHOUGH IT WAS CONTAINED IN THEIR SECRET WRITINGS THAT ALL THINGS SHOULD THUS COME TO PASS AS THEY DID. THEY READ INDEED THE WORDS OF OTHER PROPHETS, AND OF ISAIAH, SAYING: BE STRONG, YOU HANDS THAT ARE RELAXED; AND YOU WEAK KNEES, BE COMFORTED. YOU WHO ARE OF A FEARFUL HEART, FEAR NOT, BE NOT AFRAID: OUR LORD SHALL EXECUTE JUDGMENT; HE HIMSELF SHALL COME AND SAVE US. THEN SHALL THE EYES OF THE BLIND BE OPENED, AND THE EARS OF THE DEAF SHALL HEAR: THEN SHALL THE LAME MAN LEAP AS A DEER, AND THE TONGUE OF THE DUMB SPEAK PLAINLY: FOR IN THE WILDERNESS WATER HAS BROKEN FORTH, AND A STREAM IN THE THIRSTY LAND. BUT THE SIBYL ALSO FORETOLD THE SAME THINGS IN THESE VERSES:—

AND THERE SHALL BE A RISING AGAIN OF THE DEAD; AND THE COURSE OF THE LAME SHALL BE SWIFT, AND THE DEAF SHALL HEAR, AND THE BLIND SHALL SEE, THE DUMB SHALL SPEAK.

ON ACCOUNT OF THESE POWERS AND DIVINE WORKS WROUGHT BY HIM WHEN A GREAT MULTITUDE FOLLOWED HIM OF THE MAIMED, OR SICK, OR OF THOSE WHO DESIRED TO PRESENT THEIR SICK TO BE HEALED, HE WENT UP INTO A DESERT MOUNTAIN TO PRAY THERE. AND WHEN HE HAD TARRIED THERE THREE DAYS, AND THE PEOPLE WERE SUFFERING FROM HUNGER, HE CALLED HIS DISCIPLES, AND ASKED WHAT QUANTITY OF FOOD THEY HAD WITH THEM. BUT THEY SAID THAT THEY HAD FIVE LOAVES AND TWO FISHES IN A WALLET. THEN HE COMMANDED THAT THESE SHOULD BE BROUGHT FORWARD, AND THAT THE MULTITUDE, DISTRIBUTED BY FIFTIES, SHOULD RECLINE ON THE GROUND . WHEN THE DISCIPLES DID THIS, HE HIMSELF BROKE THE BREAD IN PIECES, AND DIVIDED THE FLESH OF THE FISHES, AND IN HIS HANDS BOTH OF THEM WERE INCREASED. AND WHEN HE HAD ORDERED THE DISCIPLES TO SET THEM BEFORE THE PEOPLE, FIVE THOUSAND MEN WERE SATISFIED, AND MOREOVER TWELVE BASKETS WERE FILLED FROM THE FRAGMENTS WHICH REMAINED. WHAT CAN BE MORE WONDERFUL, EITHER IN NARRATION OR IN ACTION? BUT THE SIBYL HAD BEFORE FORETOLD THAT IT WOULD TAKE PLACE, WHOSE VERSES ARE RELATED TO THIS EFFECT:—

WITH FIVE LOAVES AT THE SAME TIME, AND WITH TWO FISHES,
HE SHALL SATISFY FIVE THOUSAND MEN IN THE WILDERNESS;
AND AFTERWARDS TAKING ALL THE FRAGMENTS THAT REMAIN,
HE SHALL FILL TWELVE BASKETS TO THE HOPE OF MANY.

I ASK, THEREFORE, WHAT THE ART OF MAGIC COULD HAVE CONTRIVED IN THIS CASE, THE SKILL OF WHICH IS OF AVAIL FOR NOTHING ELSE THAN FOR DECEIVING THE EYES? HE ALSO, WHEN HE WAS ABOUT TO RETIRE TO A MOUNTAIN, AS HE WAS WONT, FOR THE SAKE OF PRAYER, DIRECTED HIS DISCIPLES TO TAKE A SMALL SHIP AND GO BEFORE HIM. BUT THEY, SETTING OUT WHEN EVENING WAS NOW COMING ON, BEGAN TO BE DISTRESSED THROUGH A CONTRARY WIND. AND WHEN THEY WERE NOW IN THE MIDST OF THE SEA, THEN, SETTING HIS FEET ON THE SEA, MATTHEW 14:24 HE CAME UP TO THEM, WALKING AS THOUGH ON THE SOLID GROUND, NOT AS THE POETS FABLE ORION WALKING ON THE SEA, WHO, WHILE A PART OF HIS BODY WAS SUNK IN THE WATER,

WITH HIS SHOULDER RISES ABOVE THE WAVES.

AND AGAIN, WHEN HE HAD GONE TO SLEEP IN THE SHIP, AND THE WIND HAD BEGUN TO RAGE, EVEN TO THE EXTREMITY OF DANGER, BEING AROUSED FROM SLEEP, HE IMMEDIATELY ORDERED THE WIND TO BE SILENT; AND THE WAVES, WHICH WERE BORNE WITH GREAT VIOLENCE, WERE STILL, AND IMMEDIATELY AT HIS WORD THERE FOLLOWED A CALM.

BUT PERHAPS THE SACRED WRITINGS SPEAK FALSELY, WHEN THEY TEACH THAT THERE WAS SUCH POWER IN HIM, THAT BY HIS COMMAND HE COMPELLED THE WINDS TO OBEY, THE SEAS TO SERVE HIM, DISEASES TO DEPART, THE DEAD TO BE SUBMISSIVE. WHY SHOULD I SAY THAT THE SIBYLS BEFORE TAUGHT THE SAME THINGS IN THEIR VERSES? ONE OF WHOM, ALREADY MENTIONED, THUS SPEAKS:—

HE SHALL STILL THE WINDS BY HIS WORD, AND CALM THE SEA
AS IT RAGES, TREADING WITH FEET OF PEACE AND IN FAITH.

AND AGAIN ANOTHER, WHICH SAYS:—

HE SHALL WALK ON THE WAVES, HE SHALL RELEASE MEN FROM DISEASE.
HE SHALL RAISE THE DEAD, AND DRIVE AWAY MANY PAINS;
AND FROM THE BREAD OF ONE WALLET THERE SHALL BE A SATISFYING OF MEN.

SOME, REFUTED BY THESE TESTIMONIES, ARE ACCUSTOMED TO HAVE RECOURSE TO THE ASSERTION THAT THESE POEMS WERE NOT BY THE SIBYLS, BUT MADE UP AND COMPOSED BY OUR OWN WRITERS. BUT HE WILL ASSUREDLY NOT THINK THIS WHO HAS READ CICERO, AND VARRO, AND OTHER ANCIENT WRITERS, WHO MAKE MENTION OF THE ERYTHRÆAN AND THE OTHER SIBYLS, FROM WHOSE BOOKS WE BRING FORWARD THESE EXAMPLES; AND THESE AUTHORS DIED BEFORE THE BIRTH OF CHRIST ACCORDING TO THE FLESH. BUT I DO NOT DOUBT THAT THESE POEMS WERE IN FORMER TIMES REGARDED AS RAVINGS, SINCE NO ONE THEN UNDERSTOOD THEM. FOR THEY ANNOUNCED SOME MARVELLOUS WONDERS, OF WHICH NEITHER THE MANNER, NOR THE TIME, NOR THE AUTHOR WAS SIGNIFIED. LASTLY, THE ERYTHRÆAN SIBYL SAYS THAT IT WOULD COME TO PASS THAT SHE WOULD BE CALLED MAD AND DECEITFUL. BUT ASSUREDLY

THEY WILL SAY THAT THE SIBYL

IS MAD, AND DECEITFUL: BUT WHEN ALL THINGS SHALL COME TO PASS,
THEN YOU WILL REMEMBER ME; AND NO ONE WILL ANY LONGER
SAY THAT I, THE PROPHETESS OF THE GREAT GOD, AM MAD.

THEREFORE THEY WERE NEGLECTED FOR MANY AGES; BUT THEY RECEIVED ATTENTION AFTER THE NATIVITY AND PASSION OF CHRIST HAD REVEALED SECRET THINGS. THUS IT WAS ALSO WITH THE UTTERANCES OF THE PROPHETS, WHICH WERE READ BY THE PEOPLE OF THE JEWS FOR FIFTEEN HUNDRED YEARS AND MORE, BUT YET WERE NOT UNDERSTOOD UNTIL AFTER CHRIST HAD EXPLAINED THEM BOTH BY HIS WORD AND BY HIS WORKS. FOR THE PROPHETS SPOKE OF HIM; NOR COULD THE THINGS WHICH THEY SAID HAVE BEEN IN ANY WAY UNDERSTOOD, UNLESS THEY HAD BEEN ALTOGETHER FULFILLED.

CHAPTER 16. OF THE PASSION OF JESUS CHRIST; THAT IT WAS FORETOLD.
I COME NOW TO THE PASSION ITSELF, WHICH IS OFTEN CAST IN OUR TEETH AS A REPROACH: THAT WE WORSHIP A MAN, AND ONE WHO WAS VISITED AND TORMENTED WITH REMARKABLE PUNISHMENT: THAT I MAY SHOW THAT THIS VERY PASSION WAS UNDERGONE BY HIM IN ACCORDANCE WITH A GREAT AND DIVINE PLAN, AND THAT GOODNESS AND TRUTH AND WISDOM ARE CONTAINED IN IT ALONE. FOR IF HE HAD BEEN MOST HAPPY ON THE EARTH, AND HAD REIGNED THROUGH ALL HIS LIFE IN THE GREATEST PROSPERITY, NO WISE MAN WOULD EITHER HAVE BELIEVED HIM TO BE A GOD, OR JUDGED HIM WORTHY OF DIVINE HONOUR: WHICH IS THE CASE WITH THOSE WHO ARE DESTITUTE OF TRUE DIVINITY, WHO NOT ONLY LOOK UP TO PERISHABLE RICHES, AND FRAIL POWER, AND THE ADVANTAGES ARISING FROM THE BENEFIT OF ANOTHER, BUT EVEN CONSECRATE THEM, AND KNOWINGLY DO SERVICE TO THE MEMORY OF THE DEAD, WORSHIPPING FORTUNE WHEN IT IS NOW EXTINGUISHED, WHICH THE WISE NEVER REGARDED AS AN OBJECT OF WORSHIP EVEN WHEN ALIVE AND PRESENT WITH THEM. FOR NOTHING AMONG EARTHLY THINGS CAN BE VENERABLE AND WORTHY OF HEAVEN; BUT IT IS VIRTUE ALONE, AND JUSTICE ALONE, WHICH CAN BE JUDGED A TRUE, AND HEAVENLY, AND PERPETUAL GOOD, BECAUSE IT IS NEITHER GIVEN TO ANY ONE, NOR TAKEN AWAY. AND SINCE CHRIST CAME UPON EARTH, SUPPLIED WITH VIRTUE AND RIGHTEOUSNESS, YEA RATHER, SINCE HE HIMSELF IS VIRTUE, AND HIMSELF RIGHTEOUSNESS, HE DESCENDED THAT HE MIGHT TEACH IT AND MOULD THE CHARACTER OF MAN. AND HAVING PERFORMED THIS OFFICE AND EMBASSY FROM GOD, ON ACCOUNT OF THIS VERY VIRTUE WHICH HE AT ONCE TAUGHT AND PRACTISED, HE DESERVED, AND WAS ABLE, TO BE BELIEVED A GOD BY ALL NATIONS. THEREFORE, WHEN A GREAT MULTITUDE FROM TIME TO TIME FLOCKED TO HIM, EITHER ON ACCOUNT OF THE RIGHTEOUSNESS WHICH HE TAUGHT OR ON ACCOUNT OF THE MIRACLES WHICH HE WORKED, AND HEARD HIS PRECEPTS, AND BELIEVED THAT HE WAS SENT BY GOD, AND THAT HE WAS THE SON OF GOD, THEN THE RULERS AND PRIESTS OF THE JEWS, EXCITED WITH ANGER BECAUSE THEY WERE REBUKED BY HIM AS SINNERS, AND PERVERTED BY ENVY, BECAUSE, WHILE THE MULTITUDE FLOCKED TO HIM, THEY SAW THEMSELVES DESPISED AND DESERTED, AND (THAT WHICH WAS THE CROWNING POINT OF THEIR GUILT) BLINDED BY FOLLY AND ERROR, AND UNMINDFUL OF THE INSTRUCTORS SENT FROM HEAVEN, AND OF THE PROPHETS, THEY CABALLED AGAINST HIM, AND CONCEIVED THE IMPIOUS DESIGN OF PUTTING HIM TO DEATH, AND TORTURING HIM: OF WHICH THE PROPHETS HAD LONG BEFORE WRITTEN.

FOR BOTH DAVID, IN THE BEGINNING OF HIS PSALMS, FORESEEING IN SPIRIT WHAT A CRIME THEY WERE ABOUT TO COMMIT, SAYS, BLESSED IS THE MAN WHO HAS NOT WALKED IN THE WAY OF THE UNGODLY; AND SOLOMON IN THE BOOK OF WISDOM USED THESE WORDS: WISDOM 2:12-22 LET US DEFRAUD THE RIGHTEOUS, FOR HE IS UNPLEASANT TO US, AND UPBRAIDS US WITH OUR OFFENSES AGAINST THE LAW. HE MAKES HIS BOAST THAT HE HAS THE KNOWLEDGE OF GOD; AND HE CALLS HIMSELF THE SON OF GOD. HE IS MADE TO REPROVE OUR THOUGHTS: IT GRIEVES US EVEN TO LOOK UPON HIM: FOR HIS LIFE IS NOT LIKE THE LIFE OF OTHERS; HIS WAYS ARE OF ANOTHER FASHION. WE ARE COUNTED BY HIM AS TRIFLERS, HE WITHDRAWS HIMSELF FROM OUR WAYS AS FROM FILTHINESS; HE COMMENDS GREATLY THE LATTER END OF THE JUST, AND BOASTS THAT HE HAS GOD FOR HIS FATHER. LET US SEE, THEREFORE, IF HIS WORDS BE TRUE; LET US PROVE WHAT END HE SHALL HAVE; LET US EXAMINE HIM WITH REBUKES AND TORMENTS THAT WE MAY KNOW HIS MEEKNESS, AND PROVE HIS PATIENCE; LET US CONDEMN HIM TO A SHAMEFUL DEATH. SUCH THINGS HAVE THEY IMAGINED, AND HAVE GONE ASTRAY. FOR THEIR OWN FOLLY HAS BLINDED THEM, AND THEY DO NOT UNDERSTAND THE MYSTERIES OF GOD. DOES HE NOT DESCRIBE THAT IMPIOUS DESIGN ENTERED INTO BY THE WICKED AGAINST GOD, SO THAT HE CLEARLY APPEARS TO HAVE BEEN PRESENT? BUT FROM SOLOMON, WHO FORETOLD THESE THINGS, TO THE TIME OF THEIR ACCOMPLISHMENT, TEN HUNDRED AND TEN YEARS INTERVENED. WE FEIGN NOTHING; WE ADD NOTHING. THEY WHO PERFORMED THE ACTIONS HAD THESE ACCOUNTS; THEY, AGAINST WHOM THESE THINGS WERE SPOKEN, READ THEM. BUT EVEN NOW THE INHERITORS OF THEIR NAME AND GUILT HAVE THESE ACCOUNTS, AND IN THEIR DAILY READINGS RE-ECHO THEIR OWN CONDEMNATION AS FORETOLD BY THE VOICE OF THE PROPHETS; NOR DO THEY EVER ADMIT THEM INTO THEIR HEART, WHICH IS ALSO ITSELF A PART OF THEIR CONDEMNATION. THE JEWS, THEREFORE, BEING OFTEN REPROVED BY CHRIST, WHO UPBRAIDED THEM WITH THEIR SINS AND INIQUITIES, AND BEING ALMOST DESERTED BY THE PEOPLE, WERE STIRRED UP TO PUT HIM TO DEATH.

NOW HIS HUMILITY EMBOLDENED THEM TO THIS DEED. FOR WHEN THEY READ WITH WHAT GREAT POWER AND GLORY THE SON OF GOD WAS ABOUT TO DESCEND FROM HEAVEN, BUT ON THE OTHER HAND SAW JESUS HUMBLE, PEACEFUL, OF LOW CONDITION, WITHOUT COMELINESS, THEY DID NOT BELIEVE THAT HE WAS THE SON OF GOD, BEING IGNORANT THAT TWO ADVENTS ON HIS PART WERE FORETOLD BY THE PROPHETS: THE FIRST, OBSCURE IN HUMILITY OF THE FLESH; THE OTHER, MANIFEST IN THE POWER OF HIS MAJESTY. OF THE FIRST DAVID THUS SPEAKS IN THE SEVENTY-FIRST PSALM: HE SHALL DESCEND AS RAIN UPON A FLEECE; AND IN HIS DAYS SHALL RIGHTEOUSNESS SPRING FORTH, AND ABUNDANCE OF PEACE, AS LONG AS THE MOON IS LIFTED UP. FOR AS RAIN, IF IT DESCENDS UPON A FLEECE, CANNOT BE PERCEIVED, BECAUSE IT MAKES NO SOUND; SO HE SAID THAT CHRIST WOULD COME TO THE EARTH WITHOUT EXCITING THE NOTICE OF ANY, THAT HE MIGHT TEACH RIGHTEOUSNESS AND PEACE. ISAIAH ALSO THUS SPOKE: ISAIAH 53:1-6 LORD, WHO HAS BELIEVED OUR REPORT? AND TO WHOM IS THE ARM OF THE LORD REVEALED? WE MADE PROCLAMATION BEFORE HIM AS CHILDREN, AND AS A ROOT IN A THIRSTY LAND: HE HAS NO FORM NOR GLORY; AND WE SAW HIM, AND HE HAD NO FORM NOR COMELINESS. BUT HIS FORM WAS WITHOUT HONOUR, AND DEFECTIVE BEYOND THE REST OF MEN. HE IS A MAN ACQUAINTED WITH GRIEF, AND KNOWING HOW TO ENDURE INFIRMITY, BECAUSE HE TURNED HIS FACE AWAY FROM US; AND HE WAS NOT ESTEEMED. HE CARRIES OUR SINS, AND HE ENDURES PAIN FOR US: AND WE THOUGHT THAT HE HIMSELF WAS IN PAIN, AND GRIEF, AND VEXATION. BUT HE WAS WOUNDED FOR OUR TRANSGRESSIONS, HE WAS BRUISED FOR OUR OFFENSES; THE CHASTISEMENT OF OUR PEACE WAS UPON HIM, BY HIS BRUISES WE ARE HEALED. ALL WE LIKE SHEEP HAVE GONE ASTRAY, AND GOD HAS DELIVERED HIM UP FOR OUR SINS. AND IN THE SAME MANNER THE SIBYL SPOKE: THOUGH AN OBJECT OF PITY, DISHONOURED, WITHOUT FORM, HE WILL GIVE HOPE TO THOSE WHO ARE OBJECTS OF PITY. ON ACCOUNT OF THIS HUMILITY THEY DID NOT RECOGNISE THEIR GOD, AND ENTERED INTO THE DETESTABLE DESIGN OF DEPRIVING HIM OF LIFE, WHO HAD COME TO GIVE THEM LIFE.

CHAPTER 17. OF THE SUPERSTITIONS OF THE JEWS, AND THEIR HATRED AGAINST JESUS.
BUT THEY ALLEGED OTHER CAUSES FOR THEIR ANGER AND ENVY, WHICH THEY BORE SHUT UP WITHIN IN THEIR HEARTS — NAMELY, THAT HE DESTROYED THE OBLIGATION OF THE LAW GIVEN BY MOSES; THAT IS, THAT HE DID NOT REST ON THE SABBATH, BUT LABOURED FOR THE GOOD OF MEN; THAT HE ABOLISHED CIRCUMCISION; THAT HE TOOK AWAY THE NECESSITY OF ABSTAINING FROM THE FLESH OF SWINE; — IN WHICH THINGS THE MYSTERIES OF THE JEWISH RELIGION CONSIST. ON THIS ACCOUNT, THEREFORE, THE REST OF THE PEOPLE, WHO HAD NOT YET WITHDRAWN TO CHRIST, WERE INCITED BY THE PRIESTS TO REGARD HIM AS IMPIOUS, BECAUSE HE DESTROYED THE OBLIGATION OF THE LAW OF GOD, THOUGH HE DID THIS NOT BY HIS OWN JUDGMENT, BUT ACCORDING TO THE WILL OF GOD, AND AFTER THE PREDICTIONS OF THE PROPHETS. FOR MICAH ANNOUNCED THAT HE WOULD GIVE A NEW LAW, IN THESE TERMS: MICAH 4:2-3 THE LAW SHALL GO FORTH OF ZION, AND THE WORD OF THE LORD FROM JERUSALEM. AND HE SHALL JUDGE AMONG MANY PEOPLE, AND REBUKE STRONG NATIONS. FOR THE FORMER LAW, WHICH WAS GIVEN BY MOSES, WAS NOT GIVEN ON MOUNT ZION, BUT ON MOUNT HOREB; AND THE SIBYL SHOWS THAT IT WOULD COME TO PASS THAT THIS LAW WOULD BE DESTROYED BY THE SON OF GOD:—

BUT WHEN ALL THESE THINGS WHICH I TOLD YOU SHALL BE ACCOMPLISHED, THEN ALL THE LAW IS FULFILLED WITH RESPECT TO HIM.

BUT EVEN MOSES HIMSELF, BY WHOM THE LAW WAS GIVEN WHICH THEY SO TENACIOUSLY MAINTAIN, THOUGH THEY HAVE FALLEN AWAY FROM GOD, AND HAVE NOT ACKNOWLEDGED GOD, HAD FORETOLD THAT IT WOULD COME TO PASS THAT A VERY GREAT PROPHET WOULD BE SENT BY GOD, WHO SHOULD BE ABOVE THE LAW, AND BE A BEARER OF THE WILL OF GOD TO MEN. IN DEUTERONOMY HE THUS LEFT IT WRITTEN: DEUTERONOMY 18:17-19 AND THE LORD SAID TO ME, I WILL RAISE THEM UP A PROPHET FROM AMONG THEIR BRETHREN, LIKE YOU; AND I WILL PUT MY WORD IN HIS MOUTH, AND HE SHALL SPEAK UNTO THEM ALL THAT I SHALL COMMAND HIM. AND WHOSOEVER WILL NOT HEARKEN TO THOSE THINGS WHICH THAT PROPHET SHALL SPEAK IN MY NAME, I WILL REQUIRE IT OF HIM. THE LORD EVIDENTLY ANNOUNCED BY THE LAW-GIVER HIMSELF THAT HE WAS ABOUT TO SEND HIS OWN SON — THAT IS, A LAW ALIVE, AND PRESENT IN PERSON, AND DESTROY THAT OLD LAW GIVEN BY A MORTAL, THAT BY HIM WHO WAS ETERNAL HE MIGHT RATIFY AFRESH A LAW WHICH WAS ETERNAL.

IN LIKE MANNER, ISAIAH THUS PROPHESIED CONCERNING THE ABOLITION OF CIRCUMCISION: THUS SAYS THE LORD TO THE MEN OF JUDAH WHO DWELL AT JERUSALEM, BREAK UP YOUR FALLOW GROUND, AND SOW NOT AMONG THORNS. CIRCUMCISE YOURSELVES TO THE LORD YOUR GOD, AND TAKE AWAY THE FORESKINS OF YOUR HEART, LEST MY FURY COME FORTH LIKE FIRE, AND BURN THAT NONE CAN QUENCH IT. ALSO MOSES HIMSELF SAYS: DEUTERONOMY 30:6 IN THE LAST DAYS THE LORD SHALL CIRCUMCISE YOUR HEART TO LOVE THE LORD YOUR GOD. ALSO JESUS THE SON OF NUN, HIS SUCCESSOR, SAID: AND THE LORD SAID TO JESUS, MAKE YOU KNIVES OF FLINT VERY SHARP, AND SIT AND CIRCUMCISE THE CHILDREN OF ISRAEL THE SECOND TIME. HE SAID THAT THIS SECOND CIRCUMCISION WOULD BE NOT OF THE FLESH, AS THE FIRST WAS, WHICH THE JEWS PRACTICE EVEN NOW, BUT OF THE HEART AND SPIRIT, WHICH WAS DELIVERED BY CHRIST, WHO WAS THE TRUE JESUS. FOR THE PROPHET DOES NOT SAY, AND THE LORD SAID TO ME, BUT UNTO JESUS, THAT HE MIGHT SHOW THAT GOD WAS NOT SPEAKING OF HIM, BUT OF CHRIST, TO WHOM GOD WAS THEN SPEAKING. FOR THAT JESUS REPRESENTED CHRIST: FOR WHEN HE WAS AT FIRST CALLED AUSES, MOSES, FORESEEING THE FUTURE, ORDERED THAT HE SHOULD BE CALLED JESUS; THAT SINCE HE HAD BEEN CHOSEN AS THE LEADER OF THE WARFARE AGAINST AMALEK, WHO WAS THE ENEMY OF THE CHILDREN OF ISRAEL, HE MIGHT BOTH SUBDUE THE ADVERSARY BY THE EMBLEM OF THE NAME, AND LEAD THE PEOPLE INTO THE LAND OF PROMISE. AND FOR THIS REASON HE WAS ALSO SUCCESSOR TO MOSES, TO SHOW THAT THE NEW LAW GIVEN BY CHRIST JESUS WAS ABOUT TO SUCCEED TO THE OLD LAW WHICH WAS GIVEN BY MOSES. FOR THAT CIRCUMCISION OF THE FLESH IS PLAINLY IRRATIONAL; SINCE, IF GOD HAD SO WILLED IT, HE MIGHT SO HAVE FORMED MAN FROM THE BEGINNING, THAT HE SHOULD BE WITHOUT A FORESKIN. BUT IT WAS A FIGURE OF THIS SECOND CIRCUMCISION, SIGNIFYING THAT THE BREAST IS TO BE LAID BARE; THAT IS, THAT WE OUGHT TO LIVE WITH AN OPEN AND SIMPLE HEART, SINCE THAT PART OF THE BODY WHICH IS CIRCUMCISED HAS A KIND OF RESEMBLANCE TO THE HEART, AND IS TO BE TREATED WITH REVERENCE. ON THIS ACCOUNT GOD ORDERED THAT IT SHOULD BE LAID BARE, THAT BY THIS ARGUMENT HE MIGHT ADMONISH US NOT TO HAVE OUR BREAST HIDDEN IN OBSCURITY; THAT IS, NOT TO VEIL ANY SHAMEFUL DEED WITHIN THE SECRETS OF CONSCIENCE. THIS IS THE CIRCUMCISION OF THE HEART OF WHICH THE PROPHETS SPEAK, WHICH GOD TRANSFERRED FROM THE MORTAL FLESH TO THE SOUL, WHICH ALONE IS ABOUT TO ENDURE. FOR BEING DESIROUS OF PROMOTING OUR LIFE AND SALVATION IN ACCORDANCE WITH HIS OWN GOODNESS, IN THAT CIRCUMCISION HE HAS SET BEFORE US REPENTANCE, THAT IF WE LAY OPEN OUR HEARTS — THAT IS IF WE CONFESS OUR SINS AND MAKE SATISFACTION TO GOD — WE SHALL OBTAIN PARDON, WHICH IS DENIED TO THOSE WHO ARE OBSTINATE AND CONCEAL THEIR FAULTS, BY HIM WHO REGARDS NOT THE OUTWARD APPEARANCE, AS MAN DOES, BUT THE INNERMOST SECRETS OF THE HEART.

THE FORBIDDING OF THE FLESH OF SWINE ALSO HAS THE SAME INTENTION; FOR WHEN GOD COMMANDED THEM TO ABSTAIN FROM THIS, HE WILLED THAT THIS SHOULD BE ESPECIALLY UNDERSTOOD, THAT THEY SHOULD ABSTAIN FROM SINS AND IMPURITIES. FOR THIS ANIMAL IS FILTHY AND UNCLEAN, AND NEVER LOOKS UP TO HEAVEN, BUT PROSTRATES ITSELF TO THE EARTH WITH ITS WHOLE BODY AND FACE: IT IS ALWAYS THE SLAVE OF ITS APPETITE AND FOOD; NOR DURING ITS LIFE CAN IT AFFORD ANY OTHER SERVICE, AS THE OTHER ANIMALS DO, WHICH EITHER AFFORD A VEHICLE FOR RIDING, OR AID IN THE CULTIVATION OF THE FIELDS, OR DRAW WAGGONS BY THEIR NECK, OR CARRY BURTHENS ON THEIR BACK, OR FURNISH A COVERING WITH THEIR SKINS, OR ABOUND WITH A SUPPLY OF MILK, OR KEEP WATCH FOR GUARDING OUR HOUSES. THEREFORE HE FORBADE THEM TO USE THE FLESH OF THE PIG FOR FOOD, THAT IS, NOT TO IMITATE THE LIFE OF SWINE, WHICH ARE NOURISHED ONLY FOR DEATH; LEST, BY DEVOTING THEMSELVES TO THEIR APPETITE AND PLEASURES, THEY SHOULD BE USELESS FOR WORKING RIGHTEOUSNESS, AND SHOULD BE VISITED WITH DEATH. ALSO THAT THEY SHOULD NOT IMMERSE THEMSELVES IN FOUL LUSTS, AS THE SOW, WHICH WALLOWS IN THE MIRE; OF THAT THEY DO NOT SERVE EARTHLY IMAGES, AND THUS DEFILE THEMSELVES WITH MUD: FOR THEY DO BEDAUB THEMSELVES WITH

MUD WHO WORSHIP GODS, THAT IS, WHO WORSHIP MUD AND EARTH. THUS ALL THE PRECEPTS OF THE JEWISH LAW HAVE FOR THEIR OBJECT THE SETTING FORTH OF RIGHTEOUSNESS, SINCE THEY ARE GIVEN IN A MYSTERIOUS MANNER, THAT UNDER THE FIGURE OF CARNAL THINGS THOSE WHICH ARE SPIRITUAL MIGHT BE KNOWN.

CHAPTER 18. OF THE LORD'S PASSION, AND THAT IT WAS FORETOLD.

WHEN, THEREFORE, CHRIST FULFILLED THESE THINGS WHICH GOD WOULD HAVE DONE, AND WHICH HE FORETOLD MANY AGES BEFORE BY HIS PROPHETS, INCITED BY THESE THINGS, AND IGNORANT OF THE SACRED SCRIPTURES, THEY CONSPIRED TOGETHER TO CONDEMN THEIR GOD. AND THOUGH HE KNEW THAT THIS WOULD COME TO PASS, AND REPEATEDLY SAID THAT HE MUST SUFFER AND BE PUT TO DEATH FOR THE SALVATION OF MANY, NEVERTHELESS HE WITHDREW HIMSELF WITH HIS DISCIPLES, NOT THAT HE MIGHT AVOID THAT WHICH IT WAS NECESSARY FOR HIM TO UNDERGO AND ENDURE, BUT THAT HE MIGHT SHOW WHAT OUGHT TO TAKE PLACE IN EVERY PERSECUTION, THAT NO ONE SHOULD APPEAR TO HAVE FALLEN INTO IT THROUGH HIS OWN FAULT: AND HE ANNOUNCED THAT IT WOULD COME TO PASS THAT HE SHOULD BE BETRAYED BY ONE OF THEM. AND THUS JUDAS, INDUCED BY A BRIBE, DELIVERED UP TO THE JEWS THE SON OF GOD. BUT THEY TOOK AND BROUGHT HIM BEFORE PONTIUS PILATE, WHO AT THAT TIME WAS ADMINISTERING THE PROVINCE OF SYRIA AS GOVERNOR, AND DEMANDED THAT HE SHOULD BE CRUCIFIED, THOUGH THEY LAID NOTHING ELSE TO HIS CHARGE EXCEPT THAT HE SAID THAT HE WAS THE SON OF GOD, THE KING OF THE JEWS; ALSO HIS OWN SAYING, DESTROY THIS TEMPLE, WHICH WAS FORTY-SIX YEARS IN BUILDING, AND IN THREE DAYS I WILL RAISE IT UP AGAIN WITHOUT HANDS,— SIGNIFYING THAT HIS PASSION WOULD SHORTLY TAKE PLACE, AND THAT HE, HAVING BEEN PUT TO DEATH BY THE JEWS, WOULD RISE AGAIN ON THE THIRD DAY. FOR HE HIMSELF WAS THE TRUE TEMPLE OF GOD. THEY INVEIGHED AGAINST THESE EXPRESSIONS OF HIS, AS ILL-OMENED AND IMPIOUS. AND WHEN PILATE HAD HEARD THESE THINGS, AND HE SAID NOTHING IN HIS OWN DEFENSE, HE GAVE SENTENCE THAT THERE APPEARED NOTHING DESERVING OF CONDEMNATION IN HIM. BUT THOSE MOST UNJUST ACCUSERS, TOGETHER WITH THE PEOPLE WHOM THEY HAD STIRRED UP, BEGAN TO CRY OUT, AND WITH LOUD VOICES TO DEMAND HIS CRUCIFIXION.

THEN PONTIUS WAS OVERPOWERED BOTH BY THEIR OUTCRIES, AND BY THE INSTIGATION OF HEROD THE TETRARCH, WHO FEARED LEST HE SHOULD BE DEPOSED FROM HIS SOVEREIGNTY. HE DID NOT, HOWEVER, HIMSELF PASS SENTENCE, BUT DELIVERED HIM UP TO THE JEWS, THAT THEY THEMSELVES MIGHT JUDGE HIM ACCORDING TO THEIR LAW. THEREFORE THEY LED HIM AWAY WHEN HE HAD BEEN SCOURGED WITH RODS, AND BEFORE THEY CRUCIFIED HIM THEY MOCKED HIM; FOR THEY PUT UPON HIM A SCARLET ROBE, AND A CROWN OF THORNS, AND SALUTED HIM AS KING, AND GAVE HIM GALL FOR FOOD, AND MINGLED FOR HIM VINEGAR TO DRINK. AFTER THESE THINGS THEY SPAT UPON HIS FACE, AND STRUCK HIM WITH THE PALMS OF THEIR HANDS; AND WHEN THE EXECUTIONERS THEMSELVES CONTENDED ABOUT HIS GARMENTS, THEY CAST LOTS AMONG THEMSELVES FOR HIS TUNIC AND MANTLE. AND WHILE ALL THESE THINGS WERE DOING, HE UTTERED NO VOICE FROM HIS MOUTH, AS THOUGH HE WERE DUMB. THEN THEY LIFTED HIM UP IN THE MIDST BETWEEN TWO MALEFACTORS, WHO HAD BEEN CONDEMNED FOR ROBBERY, AND FIXED HIM TO THE CROSS. WHAT CAN I HERE DEPLORE IN SO GREAT A CRIME? OR IN WHAT WORDS CAN I LAMENT SUCH GREAT WICKEDNESS? FOR WE ARE NOT RELATING THE CRUCIFIXION OF GAVIUS, WHICH MARCUS TULLIUS FOLLOWED UP WITH ALL THE SPIRIT AND STRENGTH OF HIS ELOQUENCE, POURING FORTH AS IT WERE THE FOUNTAINS OF ALL HIS GENIUS, PROCLAIMING THAT IT WAS AN UNWORTHY DEED THAT A ROMAN CITIZEN SHOULD BE CRUCIFIED IN VIOLATION OF ALL LAWS. AND ALTHOUGH HE WAS INNOCENT, AND UNDESERVING OF THAT PUNISHMENT, YET HE WAS PUT TO DEATH, AND THAT, TOO, BY AN IMPIOUS MAN, WHO WAS IGNORANT OF JUSTICE. WHAT SHALL I SAY RESPECTING THE INDIGNITY OF THIS CROSS, ON WHICH THE SON OF GOD WAS SUSPENDED AND NAILED? WHO WILL BE FOUND SO ELOQUENT, AND SUPPLIED WITH SO GREAT AN ABUNDANCE OF DEEDS AND WORDS, WHAT SPEECH FLOWING WITH SUCH COPIOUS EXUBERANCE, AS TO LAMENT IN A BEFITTING MANNER THAT CROSS, WHICH THE WORLD ITSELF, AND ALL THE ELEMENTS OF THE WORLD, BEWAILED?

BUT THAT THESE THINGS WERE THUS ABOUT TO HAPPEN, WAS ANNOUNCED BOTH BY THE UTTERANCES OF THE PROPHETS AND BY THE PREDICTIONS OF THE SIBYLS. IN ISAIAH IT IS FOUND THUS WRITTEN: I AM NOT REBELLIOUS, NOR DO I OPPOSE: I GAVE MY BACK TO THE SCOURGE, AND MY CHEEKS TO THE HAND: I TURNED NOT AWAY MY FACE FROM THE FOULNESS OF SPITTING. IN LIKE MANNER DAVID, IN THE THIRTY-FOURTH PSALM: THE ABJECTS WERE GATHERED TOGETHER AGAINST ME, AND THEY KNEW ME NOT: THEY WERE DISPERSED, NOR DID THEY FEEL REMORSE; THEY TEMPTED ME, AND GREATLY DERIDED ME; AND THEY GNASHED UPON ME WITH THEIR TEETH. THE SIBYL ALSO SHOWED THAT THE SAME THINGS WOULD HAPPEN:—

HE SHALL AFTERWARDS COME INTO THE HANDS OF THE UNJUST AND THE FAITHLESS; AND THEY SHALL INFLICT ON GOD BLOWS WITH IMPURE HANDS, AND WITH POLLUTED MOUTHS THEY SHALL SEND FORTH POISONOUS SPITTLE; AND HE SHALL THEN ABSOLUTELY GIVE HIS HOLY BACK TO STRIPES.

LIKEWISE RESPECTING HIS SILENCE, WHICH HE PERSEVERINGLY MAINTAINED EVEN TO HIS DEATH, ISAIAH THUS SPOKE AGAIN: ISAIAH 53:7 HE WAS LED AS A SHEEP TO THE SLAUGHTER; AND AS A LAMB BEFORE THE SHEARER IS DUMB, SO HE OPENED NOT HIS MOUTH. AND THE ABOVE-MENTIONED SIBYL SAID:—

AND BEING BEATEN, HE SHALL BE SILENT, LEST ANY ONE SHOULD KNOW WHAT THE WORD IS, OR WHENCE IT CAME, THAT IT MAY SPEAK WITH MORTALS; AND HE SHALL WEAR THE CROWN OF THORNS.

BUT RESPECTING THE FOOD AND THE DRINK WHICH THEY OFFERED TO HIM BEFORE THEY FASTENED HIM TO THE CROSS, DAVID THUS SPEAKS IN THE SIXTY-EIGHTH PSALM: AND THEY GAVE ME GALL FOR MY MEAT; AND IN MY THIRST THEY GAVE ME VINEGAR TO DRINK. THE SIBYL FORETOLD THAT THIS ALSO WOULD HAPPEN:—

THEY GAVE ME GALL FOR MY FOOD, AND FOR MY THIRST VINEGAR; THIS INHOSPITABLE TABLE THEY WILL SHOW.

AND ANOTHER SIBYL REBUKES THE LAND OF JUDÆA IN THESE VERSES:—

FOR YOU, ENTERTAINING HURTFUL THOUGHTS, DID NOT RECOGNISE YOUR GOD SPORTING WITH MORTAL THOUGHTS; BUT CROWNED HIM WITH A CROWN OF THORNS, AND MINGLED DREADFUL GALL.

NOW, THAT IT WOULD COME TO PASS THAT THE JEWS WOULD LAY HANDS UPON THEIR GOD, AND PUT HIM TO DEATH, THESE TESTIMONIES OF THE PROPHETS FORETOLD. IN ESDRAS IT IS THUS WRITTEN: AND EZRA SAID TO THE PEOPLE, THIS PASSOVER IS OUR SAVIOUR AND OUR REFUGE. CONSIDER AND LET IT COME INTO YOUR HEART, THAT WE HAVE TO ABASE HIM IN A FIGURE; AND AFTER THESE THINGS WE WILL HOPE IN HIM, LEST THIS PLACE BE DESERTED FOR EVER, SAYS THE LORD GOD OF HOSTS. IF YOU WILL NOT BELIEVE HIM, NOR HEAR HIS ANNOUNCEMENT, YOU SHALL BE A DERISION AMONG THE NATIONS. FROM WHICH IT APPEARS THAT THE JEWS HAD NO OTHER HOPE, UNLESS THEY PURIFIED THEMSELVES FROM BLOOD, AND PUT THEIR HOPES IN THAT VERY PERSON WHOM THEY DENIED. ISAIAH ALSO POINTS OUT THEIR DEED, AND SAYS: IN HIS HUMILIATION HIS JUDGMENT WAS TAKEN AWAY. WHO SHALL DECLARE HIS GENERATION? FOR HIS LIFE SHALL BE TAKEN AWAY FROM THE EARTH; FROM THE TRANSGRESSIONS OF MY PEOPLE HE WAS LED AWAY TO DEATH. AND I WILL GIVE HIM THE WICKED FOR HIS BURIAL, AND THE RICH FOR HIS DEATH, BECAUSE HE DID NO WICKEDNESS, NOR SPOKE GUILE WITH HIS MOUTH. WHEREFORE HE SHALL OBTAIN MANY, AND SHALL DIVIDE THE SPOILS OF THE STRONG; BECAUSE HE WAS DELIVERED UP TO DEATH, AND WAS RECKONED AMONG THE TRANSGRESSORS; AND HE BORE THE SINS OF MANY, AND WAS DELIVERED UP ON ACCOUNT OF THEIR TRANSGRESSIONS. DAVID ALSO, IN THE NINETY-THIRD PSALM: THEY WILL HUNT AFTER THE SOUL OF THE RIGHTEOUS, AND CONDEMN THE INNOCENT BLOOD; AND THE LORD HAS BECOME MY REFUGE. ALSO JEREMIAH: LORD, DECLARE IT UNTO ME, AND I SHALL KNOW. THEN I SAW THEIR DEVICES; I WAS LED AS AN INNOCENT LAMB TO THE SACRIFICE; THEY MEDITATED A PLAN AGAINST ME, SAYING, COME, LET US SEND WOOD INTO HIS BREAD, AND LET US SWEEP AWAY HIS LIFE FROM THE EARTH, AND HIS NAME SHALL NO MORE BE REMEMBERED. NOW THE WOOD SIGNIFIES THE CROSS, AND THE BREAD HIS BODY; FOR HE HIMSELF IS THE FOOD AND THE LIFE OF ALL WHO BELIEVE IN THE FLESH WHICH HE BARE, AND ON THE CROSS UPON WHICH HE WAS SUSPENDED.

RESPECTING THIS, HOWEVER, MOSES HIMSELF MORE PLAINLY SPOKE TO THIS EFFECT, IN DEUTERONOMY: DEUTERONOMY 28:66 AND YOUR LIFE SHALL HANG BEFORE YOUR EYES; AND YOU SHALL FEAR DAY AND NIGHT, AND SHALL HAVE NO ASSURANCE OF YOUR LIFE. AND THE SAME AGAIN IN NUMBERS: GOD IS NOT IN DOUBT AS A MAN, NOR DOES HE SUFFER THREATS AS THE SON OF MAN. ZECHARIAH ALSO THUS WROTE: ZECHARIAH 12:10 AND THEY SHALL LOOK ON ME, WHOM THEY PIERCED. ALSO DAVID IN THE TWENTY-FIRST PSALM: THEY PIERCED MY HANDS AND MY FEET; THEY NUMBERED ALL MY BONES; THEY THEMSELVES LOOKED AND STARED UPON ME; THEY DIVIDED MY GARMENTS AMONG THEM; AND UPON MY VESTURE THEY DID CAST LOTS. IT IS EVIDENT THAT THE PROPHET DID NOT SPEAK THESE THINGS CONCERNING HIMSELF. FOR HE WAS A KING, AND NEVER ENDURED THESE SUFFERINGS; BUT THE SPIRIT OF GOD, WHO WAS ABOUT TO SUFFER THESE THINGS, AFTER TEN HUNDRED AND FIFTY YEARS, SPOKE BY HIM. FOR THIS IS THE NUMBER OF YEARS FROM THE REIGN OF DAVID TO THE CRUCIFIXION OF CHRIST. BUT SOLOMON ALSO, HIS SON, WHO BUILT JERUSALEM, PROPHESIED THAT THIS VERY CITY WOULD PERISH IN REVENGE FOR THE SACRED CROSS: BUT IF YOU TURN AWAY FROM ME, SAYS THE LORD, AND WILL NOT KEEP MY TRUTH, I WILL DRIVE ISRAEL FROM THE LAND WHICH I HAVE GIVEN THEM; AND THIS HOUSE WHICH I HAVE BUILT FOR THEM IN MY NAME, I WILL CAST IT OUT FROM ALL: AND ISRAEL SHALL BE FOR PERDITION AND A REPROACH TO THE PEOPLE; AND THIS HOUSE SHALL BE DESOLATE, AND EVERY ONE THAT SHALL PASS BY IT SHALL BE ASTONISHED, AND SHALL SAY, WHY HAS GOD DONE THESE EVILS TO THIS LAND AND TO THIS HOUSE? AND THEY SHALL SAY, BECAUSE THEY FORSOOK THE LORD THEIR GOD, AND PERSECUTED THEIR KING MOST BELOVED BY GOD, AND CRUCIFIED HIM WITH GREAT DEGRADATION, THEREFORE HAS GOD BROUGHT UPON THEM THESE EVILS.

CHAPTER 19. OF THE DEATH, BURIAL, AND RESURRECTION OF JESUS; AND THE PREDICTIONS OF THESE EVENTS.

WHAT MORE CAN NOW BE SAID RESPECTING THE CRIME OF THE JEWS, THAN THAT THEY WERE THEN BLINDED AND SEIZED WITH INCURABLE MADNESS, WHO READ THESE THINGS DAILY, AND YET NEITHER UNDERSTOOD THEM, NOR WERE ABLE TO BE ON THEIR GUARD SO AS NOT TO DO THEM? THEREFORE, BEING LIFTED UP AND NAILED TO THE CROSS, HE CRIED TO THE LORD WITH A LOUD VOICE, AND OF HIS OWN ACCORD GAVE UP HIS SPIRIT. AND AT THE SAME HOUR THERE WAS AN EARTHQUAKE; AND THE VEIL OF THE TEMPLE, WHICH SEPARATED THE TWO TABERNACLES, WAS RENT INTO TWO PARTS; AND THE SUN SUDDENLY WITHDREW ITS LIGHT, AND THERE WAS DARKNESS FROM THE SIXTH EVEN TO THE NINTH HOUR. OF WHICH EVENT THE PROPHET AMOS TESTIFIES: AMOS 8:9-10 AND IT SHALL COME TO PASS IN THAT DAY, SAYS THE LORD, THAT THE SUN SHALL GO DOWN AT NOON, AND THE DAYLIGHT SHALL BE DARKENED; AND I WILL TURN YOUR FEASTS INTO MOURNING, AND YOUR SONGS INTO LAMENTATION. ALSO JEREMIAH: JEREMIAH 15:9 SHE WHO BRINGS FORTH IS AFFRIGHTED, AND VEXED IN SPIRIT; HER SUN IS GONE DOWN WHILE IT WAS YET MID-DAY; SHE HAS BEEN ASHAMED AND CONFOUNDED; AND THE RESIDUE OF THEM WILL I GIVE TO THE SWORD IN THE SIGHT OF THEIR ENEMIES. AND THE SIBYL: —

AND THE VEIL OF THE TEMPLE SHALL BE RENT, AND AT MIDDAY THERE SHALL BE DARK VAST NIGHT FOR THREE HOURS,

WHEN THESE THINGS WERE DONE, EVEN BY THE HEAVENLY PRODIGIES, THEY WERE NOT ABLE TO UNDERSTAND THEIR CRIME.

BUT SINCE HE HAD FORETOLD THAT ON THE THIRD DAY HE SHOULD RISE AGAIN FROM THE DEAD, FEARING LEST, THE BODY HAVING BEEN STOLEN BY THE DISCIPLES, AND REMOVED, ALL SHOULD BELIEVE THAT HE HAD RISEN, AND THERE SHOULD BE A MUCH GREATER DISTURBANCE AMONG THE PEOPLE, THEY TOOK HIM DOWN FROM THE CROSS, AND HAVING SHUT HIM UP IN A TOMB, THEY SECURELY SURROUNDED IT WITH A GUARD OF SOLDIERS. BUT ON THE THIRD DAY, BEFORE LIGHT, THERE WAS AN EARTHQUAKE, AND THE SEPULCHRE WAS SUDDENLY OPENED; AND THE GUARD, WHO WERE ASTONISHED AND STUPEFIED WITH FEAR, SEEING NOTHING, HE CAME FORTH UNINJURED AND ALIVE FROM THE SEPULCHRE, AND WENT INTO GALILEE TO SEEK HIS DISCIPLES: BUT NOTHING WAS FOUND IN THE SEPULCHRE EXCEPT THE GRAVE-CLOTHES IN WHICH THEY HAD ENCLOSED AND WRAPT HIS BODY. NOW, THAT HE WOULD NOT REMAIN IN HELL, BUT RISE AGAIN ON THE THIRD DAY, HAD BEEN FORETOLD BY THE PROPHETS. DAVID SAYS, IN THE FIFTEENTH PSALM: YOU WILL NOT LEAVE MY SOUL IN HELL; NEITHER WILL YOU SUFFER YOUR HOLY ONE TO SEE CORRUPTION. ALSO IN THE THIRD PSALM: I LAID ME DOWN TO SLEEP, AND TOOK MY REST, AND ROSE AGAIN, FOR THE LORD SUSTAINED ME. HOSEA ALSO, THE FIRST OF THE TWELVE PROPHETS, TESTIFIED OF HIS RESURRECTION: HOSEA 13:13-14 THIS MY SON IS WISE, THEREFORE HE WILL NOT REMAIN IN THE ANGUISH OF HIS SONS: AND I WILL REDEEM HIM FROM THE POWER OF THE GRAVE. WHERE IS YOUR JUDGMENT, O DEATH? OR WHERE IS YOUR STING? THE SAME ALSO IN ANOTHER PLACE: HOSEA 6:2 AFTER TWO DAYS, HE WILL REVIVE US IN THE THIRD DAY. AND THEREFORE THE SIBYL SAID, THAT AFTER THREE DAYS' SLEEP HE WOULD PUT AN END TO DEATH:—

AND AFTER SLEEPING THREE DAYS, HE SHALL PUT AN END TO THE FATE OF DEATH; AND THEN, RELEASING HIMSELF FROM THE DEAD, HE SHALL COME TO LIGHT, FIRST SHOWING TO THE CALLED ONES THE BEGINNING OF THE RESURRECTION.

FOR HE GAINED LIFE FOR US BY OVERCOMING DEATH. NO HOPE, THEREFORE, OF GAINING IMMORTALITY IS GIVEN TO MAN, UNLESS HE SHALL BELIEVE IN HIM, AND SHALL TAKE UP THAT CROSS TO BE BORNE AND ENDURED.

CHAPTER 20. OF THE DEPARTURE OF JESUS INTO GALILEE AFTER HIS RESURRECTION; AND OF THE TWO TESTAMENTS, THE OLD AND THE NEW.

THEREFORE HE WENT INTO GALILEE, FOR HE WAS UNWILLING TO SHOW HIMSELF TO THE JEWS, LEST HE SHOULD LEAD THEM TO REPENTANCE, AND RESTORE THEM FROM THEIR IMPIETY TO A SOUND MIND. AND THERE HE OPENED TO HIS DISCIPLES AGAIN ASSEMBLED THE WRITINGS OF HOLY SCRIPTURE, THAT IS, THE SECRETS OF THE PROPHETS; WHICH BEFORE HIS SUFFERING COULD BY NO MEANS BE UNDERSTOOD, FOR THEY TOLD OF HIM AND OF HIS PASSION. THEREFORE MOSES, AND THE PROPHETS ALSO THEMSELVES, CALL THE LAW WHICH WAS GIVEN TO THE JEWS A TESTAMENT: FOR UNLESS THE TESTATOR SHALL HAVE DIED, A TESTAMENT CANNOT BE CONFIRMED; NOR CAN THAT WHICH IS WRITTEN IN IT BE KNOWN, BECAUSE IT IS CLOSED AND SEALED. AND THUS, UNLESS CHRIST HAD UNDERGONE DEATH, THE TESTAMENT COULD NOT HAVE BEEN OPENED; THAT IS, THE MYSTERY OF GOD COULD NOT HAVE BEEN UNVEILED AND UNDERSTOOD.

BUT ALL SCRIPTURE IS DIVIDED INTO TWO TESTAMENTS. THAT WHICH PRECEDED THE ADVENT AND PASSION OF CHRIST — THAT IS, THE LAW AND THE PROPHETS— IS CALLED THE OLD; BUT THOSE THINGS WHICH WERE WRITTEN AFTER HIS RESURRECTION ARE NAMED THE NEW TESTAMENT. THE JEWS MAKE USE OF THE OLD, WE OF THE NEW: BUT YET THEY ARE NOT DISCORDANT, FOR THE NEW IS THE FULFILLING OF THE OLD, AND IN BOTH THERE IS THE SAME TESTATOR, EVEN CHRIST, WHO, HAVING SUFFERED DEATH FOR US,

MADE US HEIRS OF HIS EVERLASTING KINGDOM, THE PEOPLE OF THE JEWS BEING DEPRIVED AND DISINHERITED. AS THE PROPHET JEREMIAH TESTIFIES WHEN HE SPEAKS SUCH THINGS: JEREMIAH 31:31-32 BEHOLD, THE DAYS COME, SAYS THE LORD, THAT I WILL MAKE A NEW TESTAMENT TO THE HOUSE OF ISRAEL AND THE HOUSE OF JUDAH, NOT ACCORDING TO THE TESTAMENT WHICH I MADE TO THEIR FATHERS, IN THE DAY THAT I TOOK THEM BY THE HAND TO BRING THEM OUT OF THE LAND OF EGYPT; FOR THEY CONTINUED NOT IN MY TESTAMENT, AND I DISREGARDED THEM, SAYS THE LORD. ALSO IN ANOTHER PLACE HE SAYS IN LIKE MANNER: JEREMIAH 12:7-8 I HAVE FORSAKEN MY HOUSE, I HAVE GIVEN UP MINE HERITAGE INTO THE HAND OF ITS ENEMIES. MINE HERITAGE HAS BECOME UNTO ME AS A LION IN THE FOREST; IT HAS CRIED OUT AGAINST ME, THEREFORE HAVE I HATED IT. SINCE THE INHERITANCE IS HIS HEAVENLY KINGDOM, IT IS EVIDENT THAT HE DOES NOT SAY THAT HE HATES THE INHERITANCE ITSELF, BUT THE HEIRS, WHO HAVE BEEN UNGRATEFUL TOWARDS HIM, AND IMPIOUS. MINE HERITAGE, HE SAYS, HAS BECOME UNTO ME AS A LION; THAT IS, I HAVE BECOME A PREY AND A DEVOURING TO MY HEIRS, WHO HAVE SLAIN ME AS THE FLOCK. IT HAS CRIED OUT AGAINST ME; THAT IS, THEY HAVE PRONOUNCED AGAINST ME THE SENTENCE OF DEATH AND THE CROSS. FOR THAT WHICH HE SAID ABOVE, THAT HE WOULD MAKE A NEW TESTAMENT TO THE HOUSE OF JUDAH, SHOWS THAT THE OLD TESTAMENT WHICH WAS GIVEN BY MOSES WAS NOT PERFECT; BUT THAT THAT WHICH WAS TO BE GIVEN BY CHRIST WOULD BE COMPLETE. BUT IT IS PLAIN THAT THE HOUSE OF JUDAH DOES NOT SIGNIFY THE JEWS, WHOM HE CASTS OFF, BUT US, WHO HAVE BEEN CALLED BY HIM OUT OF THE GENTILES, AND HAVE BY ADOPTION SUCCEEDED TO THEIR PLACE, AND ARE CALLED SONS OF THE JEWS, WHICH THE SIBYL DECLARES WHEN SHE SAYS:—

THE DIVINE RACE OF THE BLESSED, HEAVENLY JEWS.

BUT WHAT THAT RACE WAS ABOUT TO BE, ISAIAH TEACHES, IN WHOSE BOOK THE MOST HIGH FATHER ADDRESSES HIS SON: ISAIAH 42:6-7 I THE LORD GOD HAVE CALLED YOU IN RIGHTEOUSNESS, AND WILL HOLD YOUR HAND, AND WILL KEEP YOU: AND I HAVE GIVEN YOU FOR A COVENANT OF MY RACE, FOR A LIGHT OF THE GENTILES; TO OPEN THE EYES OF THE BLIND, TO BRING OUT THE PRISONERS FROM THE PRISON, AND THEM THAT SIT IN DARKNESS OUT OF THE PRISON-HOUSE. WHEN, THEREFORE, WE WHO WERE IN TIME PAST AS IT WERE BLIND, AND AS IT WERE SHUT UP IN THE PRISON OF FOLLY, WERE SITTING IN DARKNESS, IGNORANT OF GOD AND OF THE TRUTH, WE HAVE BEEN ENLIGHTENED BY HIM, WHO ADOPTED US BY HIS TESTAMENT; AND HAVING FREED US FROM CRUEL CHAINS, AND BROUGHT US OUT TO THE LIGHT OF WISDOM, HE ADMITTED US TO THE INHERITANCE OF HIS HEAVENLY KINGDOM.

CHAPTER 21. OF THE ASCENSION OF JESUS, AND THE FORETELLING OF IT; AND OF THE PREACHING AND ACTIONS OF THE DISCIPLES.

BUT WHEN HE HAD MADE ARRANGEMENTS WITH HIS DISCIPLES FOR THE PREACHING OF THE GOSPEL AND HIS NAME, A CLOUD SUDDENLY SURROUNDED HIM, AND CARRIED HIM UP INTO HEAVEN, ON THE FORTIETH DAY AFTER HIS PASSION, AS DANIEL HAD SHOWN THAT IT WOULD BE, SAYING: DANIEL 7:13 AND, BEHOLD, ONE LIKE THE SON OF MAN CAME WITH THE CLOUDS OF HEAVEN, AND CAME TO THE ANCIENT OF DAYS. BUT THE DISCIPLES, BEING DISPERSED THROUGH THE PROVINCES, EVERYWHERE LAID THE FOUNDATIONS OF THE CHURCH, THEMSELVES ALSO IN THE NAME OF THEIR DIVINE MASTER DOING MANY AND ALMOST INCREDIBLE MIRACLES; FOR AT HIS DEPARTURE HE HAD ENDOWED THEM WITH POWER AND STRENGTH, BY WHICH THE SYSTEM OF THEIR NEW ANNOUNCEMENT MIGHT BE FOUNDED AND CONFIRMED. BUT HE ALSO OPENED TO THEM ALL THINGS WHICH WERE ABOUT TO HAPPEN, WHICH PETER AND PAUL PREACHED AT ROME; AND THIS PREACHING BEING WRITTEN FOR THE SAKE OF REMEMBRANCE, BECAME PERMANENT, IN WHICH THEY BOTH DECLARED OTHER WONDERFUL THINGS, AND ALSO SAID THAT IT WAS ABOUT TO COME TO PASS, THAT AFTER A SHORT TIME GOD WOULD SEND AGAINST THEM A KING WHO WOULD SUBDUE THE JEWS, AND LEVEL THEIR CITIES TO THE GROUND, AND BESIEGE THE PEOPLE THEMSELVES, WORN OUT WITH HUNGER AND THIRST. THEN IT SHOULD COME TO PASS THAT THEY SHOULD FEED ON THE BODIES OF THEIR OWN CHILDREN, AND CONSUME ONE ANOTHER. LASTLY, THAT THEY SHOULD BE TAKEN CAPTIVE, AND COME INTO THE HANDS OF THEIR ENEMIES, AND SHOULD SEE THEIR WIVES MOST CRUELLY HARASSED BEFORE THEIR EYES, THEIR VIRGINS RAVISHED AND POLLUTED, THEIR SONS TORN IN PIECES, THEIR LITTLE ONES DASHED TO THE GROUND; AND LASTLY, EVERYTHING LAID WASTE WITH FIRE AND SWORD, THE CAPTIVES BANISHED FOR EVER FROM THEIR OWN LANDS, BECAUSE THEY HAD EXULTED OVER THE WELL-BELOVED AND MOST APPROVED SON OF GOD. AND SO, AFTER THEIR DECEASE, WHEN NERO HAD PUT THEM TO DEATH, VESPASIAN DESTROYED THE NAME AND NATION OF THE JEWS, AND DID ALL THINGS WHICH THEY HAD FORETOLD AS ABOUT TO COME TO PASS.

CHAPTER 22. ARGUMENTS OF UNBELIEVERS AGAINST THE INCARNATION OF JESUS.

I HAVE NOW CONFIRMED, AS I IMAGINE, THE THINGS WHICH ARE THOUGHT FALSE AND INCREDIBLE BY THOSE WHO ARE NOT INSTRUCTED IN THE TRUE KNOWLEDGE OF HEAVENLY LEARNING. BUT, HOWEVER, THAT WE MAY REFUTE THOSE ALSO WHO ARE TOO WISE, NOT WITHOUT INJURY TO THEMSELVES, AND WHO DETRACT FROM THE CREDIT DUE TO DIVINE THINGS, LET US DISPROVE THEIR ERROR, THAT THEY MAY AT LENGTH PERCEIVE THAT THE FACT OUGHT TO HAVE BEEN AS WE SHOW THAT IT ACTUALLY WAS. AND ALTHOUGH WITH GOOD JUDGES EITHER TESTIMONIES ARE OF SUFFICIENT WEIGHT WITHOUT ARGUMENTS, OR ARGUMENTS WITHOUT TESTIMONIES, WE, HOWEVER, ARE NOT CONTENT WITH THE ONE OR THE OTHER, SINCE WE ARE SUPPLIED WITH BOTH, THAT WE MAY NOT LEAVE ROOM FOR ANY ONE OF DEPRAVED INGENUITY EITHER TO MISUNDERSTAND OR TO DISPUTE ON THE OPPOSITE SIDE. THEY SAY THAT IT WAS IMPOSSIBLE FOR ANYTHING TO BE WITHDRAWN FROM AN IMMORTAL NATURE. THEY SAY, IN SHORT, THAT IT WAS UNWORTHY OF GOD TO BE WILLING TO BECOME MAN, AND TO BURDEN HIMSELF WITH THE INFIRMITY OF FLESH; TO BECOME SUBJECT OF HIS OWN ACCORD TO SUFFERINGS, TO PAIN, AND DEATH: AS THOUGH IT HAD NOT BEEN EASY FOR HIM TO SHOW HIMSELF TO MEN WITHOUT THE WEAKNESS INCIDENT TO A BODY, AND TO TEACH THEM RIGHTEOUSNESS (IF HE SO WISHED) WITH GREATER AUTHORITY, AS OF ONE WHO ACKNOWLEDGED HIMSELF TO BE GOD. FOR IN THAT CASE ALL WOULD HAVE OBEYED THE HEAVENLY PRECEPTS, IF THE INFLUENCE AND POWER OF GOD ENJOINING THEM HAD BEEN UNITED WITH THEM. WHY, THEN (THEY SAY), DID HE NOT COME AS GOD TO TEACH MEN? WHY DID HE RENDER HIMSELF SO HUMBLE AND WEAK, THAT IT WAS POSSIBLE FOR HIM BOTH TO BE DESPISED BY MEN AND TO BE VISITED WITH PUNISHMENT? WHY DID HE SUFFER VIOLENCE FROM THOSE WHO ARE WEAK AND MORTAL? WHY DID HE NOT REPEL BY STRENGTH, OR AVOID BY HIS DIVINE KNOWLEDGE, THE HANDS OF MEN? WHY DID HE NOT AT LEAST IN HIS VERY DEATH REVEAL HIS MAJESTY? BUT HE WAS LED AS ONE WITHOUT STRENGTH TO TRIAL, WAS CONDEMNED AS ONE WHO WAS GUILTY, WAS PUT TO DEATH AS ONE WHO WAS MORTAL. I WILL CAREFULLY REFUTE THESE THINGS, NOR WILL I PERMIT ANY ONE TO BE IN ERROR. FOR THESE THINGS WERE DONE BY A GREAT AND WONDERFUL PLAN; AND HE WHO SHALL UNDERSTAND THIS, WILL NOT ONLY CEASE TO WONDER THAT GOD WAS TORTURED BY MEN, BUT ALSO WILL EASILY SEE THAT IT COULD NOT HAVE BEEN BELIEVED THAT HE WAS GOD IF THOSE VERY THINGS WHICH HE CENSURES HAD NOT BEEN DONE.

CHAPTER 23. OF GIVING PRECEPTS, AND ACTING.

IF ANY ONE GIVES TO MEN PRECEPTS FOR LIVING, AND MOULDS THE CHARACTERS OF OTHERS, I ASK WHETHER HE IS BOUND HIMSELF TO PRACTICE THE THINGS WHICH HE ENJOINS, OR IS NOT BOUND. IF HE SHALL NOT DO SO, HIS PRECEPTS ARE ANNULLED. FOR IF THE THINGS WHICH ARE ENJOINED ARE GOOD, IF THEY PLACE THE LIFE OF MEN IN THE BEST CONDITION, THE INSTRUCTOR OUGHT NOT TO SEPARATE HIMSELF FROM THE NUMBER AND ASSEMBLAGE OF MEN AMONG WHOM HE ACTS; AND HE OUGHT HIMSELF TO LIVE IN THE SAME MANNER IN WHICH HE TEACHES THAT MEN OUGHT TO LIVE, LEST, BY LIVING IN ANOTHER WAY, HE HIMSELF SHOULD DISPARAGE HIS OWN PRECEPTS, AND MAKE HIS INSTRUCTION OF LESS VALUE, IF IN REALITY HE SHOULD RELAX THE OBLIGATIONS OF THAT WHICH HE ENDEAVOURS TO ESTABLISH BY HIS WORDS. FOR EVERY ONE, WHEN HE HEARS ANOTHER GIVING PRECEPTS, IS UNWILLING THAT THE NECESSITY OF OBEYING SHOULD BE IMPOSED UPON HIM, AS THOUGH THE RIGHT OF LIBERTY WERE TAKEN FROM HIM. THEREFORE HE ANSWERS HIS TEACHER IN THIS MANNER: I AM NOT ABLE TO DO THE THINGS WHICH YOU COMMAND, FOR THEY ARE IMPOSSIBLE. FOR YOU FORBID ME TO BE ANGRY, YOU FORBID ME TO COVET, YOU FORBID ME TO BE EXCITED BY DESIRE, YOU FORBID ME TO FEAR PAIN OR DEATH; BUT THIS IS SO CONTRARY TO NATURE, THAT ALL ANIMALS ARE SUBJECT TO THESE AFFECTIONS. OR IF YOU ARE SO ENTIRELY OF OPINION THAT IT IS POSSIBLE TO RESIST NATURE, DO YOU YOURSELF PRACTICE THE THINGS WHICH YOU ENJOIN, THAT I MAY KNOW THAT THEY ARE POSSIBLE? BUT SINCE YOU YOURSELF DO NOT PRACTICE THEM, WHAT ARROGANCE IS IT, TO WISH TO IMPOSE UPON A FREE MAN LAWS WHICH YOU YOURSELF DO NOT OBEY! YOU WHO TEACH, FIRST LEARN; AND BEFORE YOU CORRECT THE CHARACTER OF OTHERS, CORRECT YOUR OWN. WHO COULD DENY THE JUSTICE OF THIS ANSWER? NAY! A TEACHER OF THIS KIND WILL FALL INTO CONTEMPT, AND WILL IN HIS TURN BE MOCKED, BECAUSE HE ALSO WILL APPEAR TO MOCK OTHERS.

WHAT, THEREFORE, WILL THAT INSTRUCTOR DO, IF THESE THINGS SHALL BE OBJECTED TO HIM? HOW WILL HE DEPRIVE THE SELF-WILLED OF AN EXCUSE, UNLESS HE TEACH THEM BY DEEDS BEFORE THEIR EYES THAT HE TEACHES THINGS WHICH ARE POSSIBLE? WHENCE IT COMES TO PASS, THAT NO ONE OBEYS THE PRECEPTS OF THE PHILOSOPHERS. FOR MEN PREFER EXAMPLES RATHER THAN WORDS, BECAUSE IT IS EASY TO SPEAK, BUT DIFFICULT TO ACCOMPLISH. WOULD TO HEAVEN THAT THERE WERE AS MANY WHO ACTED WELL AS THERE ARE WHO SPEAK WELL! BUT THEY WHO GIVE PRECEPTS, WITHOUT CARRYING THEM OUT INTO ACTION, ARE DISTRUSTED; AND IF THEY SHALL BE MEN, WILL BE DESPISED AS INCONSISTENT: IF IT SHALL BE GOD, HE WILL BE MET WITH THE EXCUSE OF THE FRAILTY OF MAN'S NATURE. IT REMAINS THAT WORDS SHOULD BE CONFIRMED BY DEEDS, WHICH THE PHILOSOPHERS ARE UNABLE TO DO. THEREFORE, SINCE THE INSTRUCTORS THEMSELVES ARE OVERCOME BY THE AFFECTIONS WHICH THEY SAY THAT IT IS OUR DUTY TO OVERCOME, THEY ARE ABLE TO TRAIN NO ONE TO VIRTUE, WHICH THEY FALSELY PROCLAIM; AND FOR THIS CAUSE THEY IMAGINE THAT NO PERFECT WISE MAN HAS AS YET EXISTED, THAT IS, IN WHOM THE GREATEST VIRTUE AND PERFECT JUSTICE WERE IN HARMONY WITH THE GREATEST LEARNING AND KNOWLEDGE. AND THIS INDEED WAS TRUE. FOR NO ONE SINCE THE CREATION OF THE WORLD HAS BEEN SUCH, EXCEPT CHRIST, WHO BOTH DELIVERED WISDOM BY HIS WORD, AND CONFIRMED HIS TEACHING BY PRESENTING VIRTUE TO THE EYES OF MEN.

CHAPTER 24. THE OVERTHROWING OF THE ARGUMENTS ABOVE URGED BY WAY OF OBJECTION.

COME, LET US NOW CONSIDER WHETHER A TEACHER SENT FROM HEAVEN CAN FAIL TO BE PERFECT. I DO NOT AS YET SPEAK OF HIM WHOM THEY DENY TO HAVE COME FROM GOD. LET US SUPPOSE THAT SOME ONE WERE TO BE SENT FROM HEAVEN TO INSTRUCT THE LIFE OF MEN IN THE FIRST PRINCIPLES OF VIRTUE, AND TO FORM THEM TO RIGHTEOUSNESS. NO ONE CAN DOUBT BUT THAT THIS TEACHER, WHO IS SENT FROM HEAVEN, WOULD BE AS PERFECT IN THE KNOWLEDGE OF ALL THINGS AS IN VIRTUE, LEST THERE SHOULD BE NO DIFFERENCE BETWEEN A HEAVENLY AND AN EARTHLY TEACHER. FOR IN THE CASE OF A MAN HIS INSTRUCTION CAN BY NO MEANS BE FROM WITHIN AND OF HIMSELF. FOR THE MIND, SHUT IN BY EARTHLY ORGANS, AND HINDERED BY A CORRUPT BODY, OF ITSELF CAN NEITHER COMPREHEND NOR RECEIVE THE TRUTH, UNLESS IT IS TAUGHT FROM ANOTHER SOURCE. AND IF IT HAD THIS POWER IN THE GREATEST DEGREE, YET IT WOULD BE UNABLE TO ATTAIN TO THE HIGHEST VIRTUE, AND TO RESIST ALL VICES, THE MATERIALS OF WHICH ARE CONTAINED IN OUR BODILY ORGANS. HENCE IT COMES TO PASS, THAT AN EARTHLY TEACHER CANNOT BE PERFECT. BUT A TEACHER FROM HEAVEN, TO WHOM HIS DIVINE NATURE GIVES KNOWLEDGE, AND HIS IMMORTALITY GIVES VIRTUE, MUST OF NECESSITY IN HIS TEACHING ALSO, AS IN OTHER THINGS, BE PERFECT AND COMPLETE. BUT THIS CANNOT BY ANY MEANS HAPPEN, UNLESS HE SHOULD TAKE TO HIMSELF A MORTAL BODY. AND THE REASON WHY IT CANNOT HAPPEN IS MANIFEST. FOR IF HE SHOULD COME TO MEN AS GOD, NOT TO MENTION THAT MORTAL EYES CANNOT LOOK UPON AND ENDURE THE GLORY OF HIS MAJESTY IN HIS OWN PERSON, ASSUREDLY GOD WILL NOT BE ABLE TO TEACH VIRTUE; FOR, INASMUCH AS HE IS WITHOUT A BODY, HE WILL NOT PRACTICE THE THINGS WHICH HE WILL TEACH, AND THROUGH THIS HIS TEACHING WILL NOT BE PERFECT. OTHERWISE, IF IT IS THE GREATEST VIRTUE PATIENTLY TO ENDURE PAIN FOR THE SAKE OF RIGHTEOUSNESS AND DUTY, IF IT IS VIRTUE NOT TO FEAR DEATH ITSELF WHEN THREATENED, AND WHEN INFLICTED TO UNDERGO IT WITH FORTITUDE; IT FOLLOWS THAT THE PERFECT TEACHER OUGHT BOTH TO TEACH THESE THINGS BY PRECEPT, AND TO CONFIRM THEM BY PRACTICE. FOR HE WHO GIVES PRECEPTS FOR THE LIFE, OUGHT TO REMOVE EVERY METHOD OF EXCUSE, THAT HE MAY IMPOSE UPON MEN THE NECESSITY OF OBEDIENCE, NOT BY ANY CONSTRAINT, BUT BY A SENSE OF SHAME, AND YET MAY LEAVE THEM LIBERTY, THAT A REWARD MAY BE APPOINTED FOR THOSE WHO OBEY, BECAUSE IT WAS IN THEIR POWER NOT TO OBEY IF THEY SO WISHED; AND A PUNISHMENT FOR THOSE WHO DO NOT OBEY, BECAUSE IT WAS IN THEIR POWER TO OBEY IF THEY SO WISHED. HOW THEN CAN EXCUSE BE REMOVED, UNLESS THE TEACHER SHOULD PRACTICE WHAT HE TEACHES, AND AS IT WERE GO BEFORE AND HOLD OUT HIS HAND TO ONE WHO IS ABOUT TO FOLLOW? BUT HOW CAN ONE PRACTICE WHAT HE TEACHES, UNLESS HE IS LIKE HIM WHOM HE TEACHES? FOR IF HE BE SUBJECT TO NO PASSION, A MAN MAY THUS ANSWER HIM WHO IS THE TEACHER: IT IS MY WISH NOT TO SIN, BUT I AM OVERPOWERED; FOR I AM CLOTHED WITH FRAIL AND WEAK FLESH: IT IS THIS WHICH COVETS, WHICH IS ANGRY, WHICH FEARS PAIN AND DEATH. AND THUS I AM LED ON AGAINST MY WILL; AND I SIN, NOT BECAUSE IT IS MY WISH, BUT BECAUSE I AM COMPELLED. I MYSELF PERCEIVE THAT I SIN; BUT THE NECESSITY IMPOSED BY MY FRAILTY, WHICH I AM UNABLE TO RESIST, IMPELS ME. WHAT WILL THAT TEACHER OF RIGHTEOUSNESS SAY IN REPLY TO THESE THINGS? HOW WILL HE REFUTE AND CONVICT A MAN WHO SHALL ALLEGE THE FRAILTY OF THE FLESH AS AN EXCUSE FOR HIS FAULTS, UNLESS HE HIMSELF ALSO SHALL BE CLOTHED WITH FLESH, SO THAT HE MAY SHOW THAT EVEN THE FLESH IS CAPABLE OF VIRTUE? FOR OBSTINACY CANNOT BE REFUTED EXCEPT BY EXAMPLE. FOR THE THINGS WHICH YOU TEACH CANNOT HAVE ANY WEIGHT UNLESS YOU SHALL BE THE FIRST TO PRACTICE THEM; BECAUSE THE NATURE OF MEN IS INCLINED TO FAULTS, AND WISHES TO SIN NOT ONLY WITH INDULGENCE, BUT ALSO WITH A REASONABLE PLEA. IT IS BEFITTING THAT A MASTER AND TEACHER OF VIRTUE SHOULD MOST CLOSELY RESEMBLE MAN, THAT BY OVERPOWERING SIN HE MAY TEACH MAN THAT SIN MAY BE OVERPOWERED BY HIM. BUT IF HE IS IMMORTAL, HE CAN BY NO MEANS PROPOSE AN EXAMPLE TO MAN. FOR THERE WILL STAND FORTH SOME ONE PERSEVERING IN HIS OPINION, AND WILL SAY: YOU INDEED DO NOT SIN, BECAUSE YOU ARE FREE FROM THIS BODY; YOU DO NOT COVET, BECAUSE NOTHING IS NEEDED BY AN IMMORTAL; BUT I HAVE NEED OF MANY THINGS FOR THE SUPPORT OF THIS LIFE. YOU DO NOT FEAR DEATH, BECAUSE IT CAN HAVE NO POWER AGAINST YOU. YOU DESPISE PAIN, BECAUSE YOU CAN SUFFER NO VIOLENCE. BUT I, A MORTAL, FEAR BOTH, BECAUSE THEY BRING UPON ME THE SEVEREST TORTURES, WHICH THE WEAKNESS OF THE FLESH CANNOT ENDURE. A TEACHER OF VIRTUE THEREFORE OUGHT TO HAVE TAKEN AWAY THIS EXCUSE FROM MEN, THAT NO ONE MAY ASCRIBE IT TO NECESSITY THAT HE SINS, RATHER THAN TO HIS OWN FAULT. THEREFORE, THAT A TEACHER MAY BE PERFECT, NO OBJECTION OUGHT TO BE BROUGHT FORWARD BY HIM WHO IS TO BE TAUGHT, SO THAT IF HE SHOULD HAPPEN TO SAY, YOU ENJOIN IMPOSSIBILITIES; THE TEACHER MAY ANSWER, SEE, I MYSELF DO THEM. BUT I AM CLOTHED WITH FLESH, AND IT IS THE PROPERTY OF FLESH TO SIN. I TOO BEAR THE SAME FLESH, AND YET SIN DOES NOT BEAR RULE IN ME. IT IS DIFFICULT FOR ME TO DESPISE RICHES, BECAUSE OTHERWISE I AM UNABLE TO LIVE IN THIS BODY. SEE, I TOO HAVE A BODY, AND YET I CONTEND AGAINST EVERY DESIRE. I

AM NOT ABLE TO BEAR PAIN OR DEATH FOR RIGHTEOUSNESS, BECAUSE I AM FRAIL. SEE, PAIN AND DEATH HAVE POWER OVER ME ALSO; AND I OVERCOME THOSE VERY THINGS WHICH YOU FEAR, THAT I MAY MAKE YOU VICTORIOUS OVER PAIN AND DEATH. I GO BEFORE YOU THROUGH THOSE THINGS WHICH YOU ALLEGE THAT IT IS IMPOSSIBLE TO ENDURE: IF YOU ARE NOT ABLE TO FOLLOW ME GIVING DIRECTIONS, FOLLOW ME GOING BEFORE YOU. IN THIS WAY ALL EXCUSE IS TAKEN AWAY, AND YOU MUST CONFESS THAT MAN IS UNJUST THROUGH HIS OWN FAULT, SINCE HE DOES NOT FOLLOW A TEACHER OF VIRTUE, WHO IS AT THE SAME TIME A GUIDE. YOU SEE, THEREFORE, HOW MUCH MORE PERFECT IS A TEACHER WHO IS MORTAL, BECAUSE HE IS ABLE TO BE A GUIDE TO ONE WHO IS MORTAL, THAN ONE WHO IS IMMORTAL, FOR HE IS UNABLE TO TEACH PATIENT ENDURANCE WHO IS NOT SUBJECT TO PASSIONS. NOR, HOWEVER, DOES THIS EXTEND SO FAR THAT I PREFER MAN TO GOD; BUT TO SHOW THAT MAN CANNOT BE A PERFECT TEACHER UNLESS HE IS ALSO GOD, THAT HE MAY BY HIS HEAVENLY AUTHORITY IMPOSE UPON MEN THE NECESSITY OF OBEDIENCE; NOR GOD, UNLESS HE IS CLOTHED WITH A MORTAL BODY, THAT BY CARRYING OUT HIS PRECEPTS TO THEIR COMPLETION IN ACTIONS, HE MAY BIND OTHERS BY THE NECESSITY OF OBEDIENCE. IT PLAINLY THEREFORE APPEARS, THAT HE WHO IS A GUIDE OF LIFE AND TEACHER OF RIGHTEOUSNESS MUST HAVE A BODY, AND THAT HIS TEACHING CANNOT OTHERWISE BE FULL AND PERFECT, UNLESS IT HAS A ROOT AND FOUNDATION, AND REMAINS FIRM AND FIXED AMONG MEN; AND THAT HE HIMSELF MUST UNDERGO WEAKNESS OF FLESH AND BODY, AND DISPLAY IN HIMSELF THE VIRTUE OF WHICH HE IS A TEACHER, THAT HE MAY TEACH IT AT THE SAME TIME BOTH BY WORDS AND DEEDS. ALSO, HE MUST BE SUBJECT TO DEATH AND ALL SUFFERINGS, SINCE THE DUTIES OF VIRTUE ARE OCCUPIED WITH THE ENDURING OF SUFFERING, AND THE UNDERGOING DEATH; ALL WHICH, AS I HAVE SAID, A PERFECT TEACHER OUGHT TO ENDURE, THAT HE MAY TEACH THE POSSIBILITY OF THEIR BEING ENDURED.

CHAPTER 25. OF THE ADVENT OF JESUS IN THE FLESH AND SPIRIT, THAT HE MIGHT BE MEDIATOR BETWEEN GOD AND MAN.

LET MEN THEREFORE LEARN AND UNDERSTAND WHY THE MOST HIGH GOD, WHEN HE SENT HIS AMBASSADOR AND MESSENGER TO INSTRUCT MORTALS WITH THE PRECEPTS OF HIS RIGHTEOUSNESS, WILLED THAT HE SHOULD BE CLOTHED WITH MORTAL FLESH, AND BE AFFLICTED WITH TORTURE, AND BE SENTENCED TO DEATH. FOR SINCE THERE WAS NO RIGHTEOUSNESS ON EARTH, HE SENT A TEACHER, AS IT WERE A LIVING LAW, TO FOUND A NEW NAME AND TEMPLE, THAT BY HIS WORDS AND EXAMPLE HE MIGHT SPREAD THROUGHOUT THE EARTH A TRUE AND HOLY WORSHIP. BUT, HOWEVER, THAT IT MIGHT BE CERTAIN THAT HE WAS SENT BY GOD, IT WAS BEFITTING THAT HE SHOULD NOT BE BORN AS MAN IS BORN, COMPOSED OF A MORTAL ON BOTH SIDES; BUT THAT IT MIGHT APPEAR THAT HE WAS HEAVENLY EVEN IN THE FORM OF MAN, HE WAS BORN WITHOUT THE OFFICE OF A FATHER. FOR HE HAD A SPIRITUAL FATHER, GOD; AND AS GOD WAS THE FATHER OF HIS SPIRIT WITHOUT A MOTHER, SO A VIRGIN WAS THE MOTHER OF HIS BODY WITHOUT A FATHER. HE WAS THEREFORE BOTH GOD AND MAN, BEING PLACED IN THE MIDDLE BETWEEN GOD AND MAN. FROM WHICH THE GREEKS CALL HIM MESITES, THAT HE MIGHT BE ABLE TO LEAD MAN TO GOD — THAT IS, TO IMMORTALITY: FOR IF HE HAD BEEN GOD ONLY (AS WE HAVE BEFORE SAID), HE WOULD NOT HAVE BEEN ABLE TO AFFORD TO MAN EXAMPLES OF GOODNESS; IF HE HAD BEEN MAN ONLY, HE WOULD NOT HAVE BEEN ABLE TO COMPEL MEN TO RIGHTEOUSNESS, UNLESS THERE HAD BEEN ADDED AN AUTHORITY AND VIRTUE GREATER THAN THAT OF MAN.

FOR, SINCE MAN IS COMPOSED OF FLESH AND SPIRIT, AND THE SPIRIT MUST EARN IMMORTALITY BY WORKS OF RIGHTEOUSNESS, THE FLESH, SINCE IT IS EARTHLY, AND THEREFORE MORTAL, DRAWS WITH ITSELF THE SPIRIT LINKED TO IT, AND LEADS IT FROM IMMORTALITY TO DEATH. THEREFORE THE SPIRIT, APART FROM THE FLESH, COULD BY NO MEANS BE A GUIDE TO IMMORTALITY FOR MAN, SINCE THE FLESH HINDERS THE SPIRIT FROM FOLLOWING GOD. FOR IT IS FRAIL, AND LIABLE TO SIN; BUT SIN IS THE FOOD AND NOURISHMENT OF DEATH. FOR THIS CAUSE, THEREFORE, A MEDIATOR CAME — THAT IS, GOD IN THE FLESH — THAT THE FLESH MIGHT BE ABLE TO FOLLOW HIM, AND THAT HE MIGHT RESCUE MAN FROM DEATH, WHICH HAS DOMINION OVER THE FLESH. THEREFORE HE CLOTHED HIMSELF WITH FLESH, THAT THE DESIRES OF THE FLESH BEING SUBDUED, HE MIGHT TEACH THAT TO SIN WAS NOT THE RESULT OF NECESSITY, BUT OF MAN'S PURPOSE AND WILL. FOR WE HAVE ONE GREAT AND PRINCIPAL STRUGGLE TO MAINTAIN WITH THE FLESH, THE BOUNDLESS DESIRES OF WHICH PRESS UPON THE SOUL, NOR ALLOW IT TO RETAIN DOMINION, BUT MAKE IT THE SLAVE OF PLEASURES AND SWEET ALLUREMENTS, AND VISIT IT WITH EVERLASTING DEATH. AND THAT WE MIGHT BE ABLE TO OVERCOME THESE, GOD HAS OPENED AND DISPLAYED TO US THE WAY OF OVERCOMING THE FLESH. AND THIS PERFECT AND ABSOLUTELY COMPLETE VIRTUE BESTOWS ON THOSE WHO CONQUER, THE CROWN AND REWARD OF IMMORTALITY.

CHAPTER 26. OF THE CROSS, AND OTHER TORTURES OF JESUS, AND OF THE FIGURE OF THE LAMB UNDER THE LAW.

I HAVE SPOKEN OF HUMILIATION, AND FRAILTY, AND SUFFERING — WHY GOD THOUGHT FIT TO UNDERGO THEM. NOW AN ACCOUNT MUST BE TAKEN OF THE CROSS ITSELF, AND ITS MEANING MUST BE RELATED. WHAT THE MOST HIGH FATHER ARRANGED FROM THE BEGINNING, AND HOW HE ORDAINED ALL THINGS WHICH WERE ACCOMPLISHED, NOT ONLY THE FORETELLING BY THE PROPHETS, WHICH PRECEDED AND WAS PROVED TRUE IN CHRIST, BUT ALSO THE MANNER OF HIS SUFFERING ITSELF TEACHES. FOR WHATEVER SUFFERINGS HE UNDERWENT WERE NOT WITHOUT MEANING; BUT THEY HAD A FIGURATIVE MEANING AND GREAT SIGNIFICANCE, AS HAD ALSO THOSE DIVINE WORKS WHICH HE PERFORMED, THE STRENGTH AND POWER OF WHICH HAD SOME WEIGHT INDEED FOR THE PRESENT, BUT ALSO DECLARED SOMETHING FOR THE FUTURE. HEAVENLY INFLUENCE OPENED THE EYES OF THE BLIND, AND GAVE LIGHT TO THOSE WHO DID NOT SEE; AND BY THIS DEED HE SIGNIFIED THAT IT WOULD COME TO PASS THAT, TURNING TO THE NATIONS WHICH WERE IGNORANT OF GOD, HE MIGHT ENLIGHTEN THE BREASTS OF THE FOOLISH WITH THE LIGHT OF WISDOM, AND OPEN THE EYES OF THEIR UNDERSTANDING TO THE CONTEMPLATION OF THE TRUTH. FOR THEY ARE TRULY BLIND WHO, NOT SEEING HEAVENLY THINGS, AND SURROUNDED WITH THE DARKNESS OF IGNORANCE, WORSHIP EARTHLY AND FRAIL THINGS. HE OPENED THE EARS OF THE DEAF. IT IS PLAIN THAT THIS DIVINE POWER DID NOT LIMIT ITS EXERCISE TO THIS POINT; BUT HE DECLARED THAT IT WOULD SHORTLY COME TO PASS, THAT THEY WHO WERE DESTITUTE OF THE TRUTH WOULD BOTH HEAR AND UNDERSTAND THE DIVINE WORDS OF GOD. FOR YOU MAY TRULY CALL THOSE DEAF WHO DO NOT HEAR THE THINGS WHICH ARE HEAVENLY AND TRUE, AND WORTHY OF BEING PERFORMED. HE LOOSED THE TONGUES OF THE DUMB, SO THAT THEY SPOKE PLAINLY. A POWER WORTHY OF ADMIRATION, EVEN WHEN IT WAS IN OPERATION: BUT THERE WAS CONTAINED IN THIS DISPLAY OF POWER ANOTHER MEANING, WHICH SHOWED THAT IT WOULD SHORTLY COME TO PASS THAT THOSE WHO WERE LATELY IGNORANT OF HEAVENLY THINGS, HAVING RECEIVED THE INSTRUCTION OF WISDOM, MIGHT SPEAK RESPECTING GOD AND THE TRUTH. FOR HE WHO IS IGNORANT OF THE DIVINE NATURE, HE TRULY IS SPEECHLESS AND DUMB, ALTHOUGH HE IS THE MOST ELOQUENT OF ALL MEN. FOR WHEN THE TONGUE HAS BEGUN TO SPEAK TRUTH— THAT IS, TO SET FORTH THE EXCELLENCY AND MAJESTY OF THE ONE GOD— THEN ONLY DOES IT DISCHARGE THE OFFICE OF ITS NATURE; BUT AS LONG AS IT SPEAKS FALSE THINGS IT IS NOT RIGHTLY EMPLOYED: AND THEREFORE HE MUST NECESSARILY BE SPEECHLESS WHO CANNOT UTTER DIVINE THINGS. HE ALSO RENEWED THE FEET OF THE LAME TO THE OFFICE OF WALKING — A STRENGTH OF DIVINE WORK WORTHY OF PRAISE; BUT THE FIGURE IMPLIED THIS, THAT THE ERRORS OF A WORLDLY AND WANDERING LIFE BEING RESTRAINED, THE PATH OF TRUTH WAS OPENED BY WHICH MEN MIGHT WALK TO ATTAIN THE FAVOUR OF GOD. FOR HE IS TRULY TO BE CONSIDERED LAME, WHO, BEING ENWRAPPED IN THE GLOOM AND DARKNESS OF FOLLY, AND IGNORANT IN WHAT DIRECTION TO GO, WITH FEET LIABLE TO STUMBLE AND FALL, WALKS IN THE WAY OF DEATH.

LIKEWISE HE CLEANSED THE STAINS AND BLEMISHES OF DEFILED BODIES — NO SLIGHT EXERCISE OF IMMORTAL POWER; BUT THIS STRENGTH PREFIGURED THAT BY THE INSTRUCTION OF RIGHTEOUSNESS HIS DOCTRINE WAS ABOUT TO PURIFY THOSE DEFILED BY THE STAINS OF SINS AND THE BLEMISHES OF VICES. FOR THEY OUGHT TRULY TO BE ACCOUNTED AS LEPROUS AND UNCLEAN, WHOM EITHER BOUNDLESS LUSTS COMPEL TO CRIMES, OR INSATIABLE PLEASURES TO DISGRACEFUL DEEDS, AND AFFECT WITH AN EVERLASTING STAIN THOSE WHO ARE BRANDED WITH THE MARKS OF DISHONOURABLE ACTIONS. HE RAISED THE BODIES OF THE DEAD AS THEY LAY PROSTRATE; AND CALLING THEM ALOUD BY THEIR NAMES, HE BROUGHT THEM BACK FROM DEATH. WHAT IS MORE SUITABLE TO GOD, WHAT MORE WORTHY OF THE WONDER OF ALL AGES, THAN TO HAVE RECALLED THE LIFE WHICH HAS RUN ITS COURSE, TO HAVE ADDED TIMES TO THE COMPLETED TIMES OF MEN, TO HAVE REVEALED THE SECRETS OF DEATH? BUT THIS UNSPEAKABLE POWER WAS THE IMAGE OF A GREATER ENERGY, WHICH SHOWED THAT HIS TEACHING WAS ABOUT TO HAVE SUCH MIGHT, THAT THE NATIONS THROUGHOUT THE WORLD, WHICH WERE ESTRANGED FROM GOD AND SUBJECT TO DEATH, BEING ANIMATED BY THE KNOWLEDGE OF THE TRUE LIGHT, MIGHT ARRIVE AT THE REWARDS OF IMMORTALITY. FOR YOU MAY RIGHTLY DEEM THOSE TO BE DEAD, WHO, NOT KNOWING GOD THE GIVER OF LIFE, AND DEPRESSING THEIR SOULS FROM HEAVEN TO EARTH, RUN INTO THE SNARES OF ETERNAL DEATH. THE ACTIONS, THEREFORE, WHICH HE THEN PERFORMED FOR THE PRESENT, WERE REPRESENTATIONS OF FUTURE THINGS; THE THINGS WHICH HE DISPLAYED IN INJURED AND DISEASED BODIES WERE FIGURES OF SPIRITUAL THINGS, THAT AT PRESENT HE MIGHT DISPLAY TO US THE WORKS OF AN ENERGY WHICH WAS NOT OF EARTH, AND FOR THE FUTURE MIGHT SHOW THE POWER OF HIS HEAVENLY MAJESTY.

THEREFORE, AS HIS WORKS HAD A SIGNIFICATION ALSO OF GREATER POWER, SO ALSO HIS PASSION DID NOT GO BEFORE US AS SIMPLE, OR SUPERFLUOUS, OR BY CHANCE. BUT AS THOSE THINGS WHICH HE DID SIGNIFIED THE GREAT EFFICACY AND POWER OF HIS TEACHING, SO THOSE THINGS WHICH HE SUFFERED ANNOUNCED THAT WISDOM WOULD BE HELD IN HATRED. FOR THE VINEGAR WHICH THEY GAVE HIM TO DRINK, AND THE GALL WHICH THEY GAVE HIM TO EAT, HELD FORTH HARDSHIPS AND SEVERITIES IN THIS LIFE TO THE FOLLOWERS OF TRUTH. AND ALTHOUGH HIS PASSION, WHICH WAS HARSH AND SEVERE IN ITSELF, GAVE TO US A SAMPLE OF THE FUTURE TORMENTS WHICH VIRTUE ITSELF PROPOSES TO THOSE WHO LINGER IN THIS WORLD, YET DRINK AND FOOD OF THIS KIND, COMING INTO THE MOUTH OF OUR TEACHER, AFFORDED US AN EXAMPLE OF PRESSURES, AND LABOURS, AND MISERIES. ALL WHICH THINGS MUST BE UNDERGONE AND SUFFERED BY THOSE WHO FOLLOW THE TRUTH; SINCE THE TRUTH IS BITTER, AND DETESTED BY ALL WHO, BEING DESTITUTE OF VIRTUE, GIVE UP THEIR LIFE TO DEADLY PLEASURES. FOR THE PLACING OF A CROWN OF THORNS UPON HIS HEAD, DECLARED THAT IT WOULD COME TO PASS THAT HE WOULD GATHER TO HIMSELF A HOLY PEOPLE FROM THOSE WHO WERE GUILTY. FOR PEOPLE STANDING AROUND IN A CIRCLE ARE CALLED A CORONA . BUT WE, WHO BEFORE THAT WE KNEW GOD WERE UNJUST, WERE THORNS — THAT IS, EVIL AND GUILTY, NOT KNOWING WHAT WAS GOOD; AND ESTRANGED FROM THE CONCEPTION AND THE WORKS OF RIGHTEOUSNESS, POLLUTED ALL THINGS WITH WICKEDNESS AND LUST. BEING TAKEN, THEREFORE, FROM BRIARS AND THORNS, WE SURROUND THE SACRED HEAD OF GOD; FOR, BEING CALLED BY HIMSELF, AND SPREAD AROUND HIM, WE STAND BESIDE GOD, WHO IS OUR MASTER AND TEACHER, AND CROWN HIM KING OF THE WORLD, AND LORD OF ALL THE LIVING.

BUT WITH REFERENCE TO THE CROSS, IT HAS GREAT FORCE AND MEANING, WHICH I WILL NOW ENDEAVOUR TO SHOW. FOR GOD (AS I HAVE BEFORE EXPLAINED), WHEN HE HAD DETERMINED TO SET MAN FREE, SENT AS HIS AMBASSADOR TO THE EARTH A TEACHER OF VIRTUE, WHO MIGHT BOTH BY SALUTARY PRECEPTS TRAIN MEN TO INNOCENCE, AND BY WORKS AND DEEDS BEFORE THEIR EYES MIGHT OPEN THE WAY OF RIGHTEOUSNESS, BY WALKING IN WHICH, AND FOLLOWING HIS TEACHER, MAN MIGHT ATTAIN TO ETERNAL LIFE. HE THEREFORE ASSUMED A BODY, AND WAS CLOTHED IN A GARMENT OF FLESH, THAT HE MIGHT HOLD OUT TO MAN, FOR WHOSE INSTRUCTION HE HAD COME, EXAMPLES OF VIRTUE AND INCITEMENTS TO ITS PRACTICE. BUT WHEN HE HAD AFFORDED AN EXAMPLE OF RIGHTEOUSNESS IN ALL THE DUTIES OF LIFE, IN ORDER THAT HE MIGHT TEACH MAN ALSO THE PATIENT ENDURANCE OF PAIN AND CONTEMPT OF DEATH, BY WHICH VIRTUE IS RENDERED PERFECT AND COMPLETE, HE CAME INTO THE HANDS OF AN IMPIOUS NATION, WHEN, BY THE KNOWLEDGE OF THE FUTURE WHICH HE HAD, HE MIGHT HAVE AVOIDED THEM, AND BY THE SAME POWER BY WHICH HE DID WONDERFUL WORKS HE MIGHT HAVE REPELLED THEM. THEREFORE HE ENDURED TORTURES, AND STRIPES, AND THORNS. AT LAST HE DID NOT REFUSE EVEN TO UNDERGO DEATH, THAT UNDER HIS GUIDANCE MAN MIGHT TRIUMPH OVER DEATH, SUBDUED AND BOUND IN CHAINS WITH ALL ITS TERRORS. BUT THE REASON WHY THE MOST HIGH FATHER CHOSE THAT KIND OF DEATH IN PREFERENCE TO OTHERS, WITH WHICH HE SHOULD PERMIT HIM TO BE VISITED, IS THIS. FOR SOME ONE MAY PERCHANCE SAY: WHY, IF HE WAS GOD, AND CHOSE TO DIE, DID HE NOT AT LEAST SUFFER BY SOME HONOURABLE KIND OF DEATH? WHY WAS IT BY THE CROSS ESPECIALLY? WHY BY AN INFAMOUS KIND OF PUNISHMENT, WHICH MAY APPEAR UNWORTHY EVEN OF A MAN IF HE IS FREE, ALTHOUGH GUILTY? FIRST OF ALL, BECAUSE HE, WHO HAD COME IN HUMILITY THAT HE MIGHT BRING ASSISTANCE TO THE HUMBLE AND MEN OF LOW DEGREE, AND MIGHT HOLD OUT TO ALL THE HOPE OF SAFETY, WAS TO SUFFER BY THAT KIND OF PUNISHMENT BY WHICH THE HUMBLE AND LOW USUALLY SUFFER, THAT THERE MIGHT BE NO ONE AT ALL WHO MIGHT NOT BE ABLE TO IMITATE HIM. IN THE NEXT PLACE, IT WAS IN ORDER THAT HIS BODY MIGHT BE KEPT UNMUTILATED, SINCE HE MUST RISE AGAIN FROM THE DEAD ON THE THIRD DAY.

NOR OUGHT ANY ONE TO BE IGNORANT OF THIS, THAT HE HIMSELF, SPEAKING BEFORE OF HIS PASSION, ALSO MADE IT KNOWN THAT HE HAD THE POWER, WHEN HE WILLED IT, OF LAYING DOWN HIS LIFE AND OF TAKING IT AGAIN. THEREFORE, BECAUSE HE HAD LAID DOWN HIS LIFE WHILE FASTENED TO THE CROSS, HIS EXECUTIONERS DID NOT THINK IT NECESSARY TO BREAK HIS BONES (AS WAS THEIR PREVAILING CUSTOM), BUT THEY ONLY PIERCED HIS SIDE. THUS HIS UNBROKEN BODY WAS TAKEN DOWN FROM THE CROSS, AND CAREFULLY ENCLOSED IN A TOMB. NOW ALL THESE THINGS WERE DONE LEST HIS BODY, BEING INJURED AND BROKEN, SHOULD BE RENDERED UNSUITABLE FOR RISING AGAIN. THAT ALSO WAS A PRINCIPAL CAUSE WHY GOD CHOSE THE CROSS, BECAUSE IT WAS NECESSARY THAT HE SHOULD BE LIFTED UP ON IT, AND THE PASSION OF GOD BECOME KNOWN TO ALL NATIONS. FOR SINCE HE WHO IS SUSPENDED UPON A CROSS IS BOTH CONSPICUOUS TO ALL AND HIGHER THAN OTHERS, THE CROSS WAS ESPECIALLY CHOSEN, WHICH MIGHT SIGNIFY THAT HE WOULD BE SO CONSPICUOUS, AND SO RAISED ON HIGH, THAT ALL NATIONS FROM THE WHOLE WORLD SHOULD MEET TOGETHER AT ONCE TO KNOW AND WORSHIP HIM. LASTLY, NO NATION IS SO UNCIVILIZED, NO REGION SO REMOTE, TO WHICH EITHER HIS PASSION OR THE HEIGHT OF HIS MAJESTY WOULD BE UNKNOWN. THEREFORE IN HIS SUFFERING HE STRETCHED FORTH HIS HANDS AND MEASURED OUT THE WORLD, THAT EVEN THEN HE MIGHT SHOW THAT A GREAT MULTITUDE, COLLECTED TOGETHER OUT OF ALL LANGUAGES AND TRIBES, FROM THE RISING OF THE SUN EVEN TO HIS SETTING, WAS ABOUT TO COME UNDER HIS WINGS, AND TO RECEIVE ON THEIR FOREHEADS THAT GREAT AND LOFTY SIGN. AND THE JEWS EVEN NOW EXHIBIT A FIGURE OF THIS TRANSACTION WHEN THEY MARK THEIR THRESHOLDS WITH THE BLOOD OF A LAMB. FOR WHEN GOD WAS ABOUT TO SMITE THE EGYPTIANS, TO SECURE THE HEBREWS FROM THAT INFLICTION HE HAD ENJOINED THEM TO SLAY A WHITE LAMB WITHOUT SPOT, AND TO PLACE ON THEIR THRESHOLDS A MARK FROM ITS BLOOD. AND THUS, WHEN THE FIRST-BORN OF THE EGYPTIANS HAD PERISHED IN ONE NIGHT, THE HEBREWS ALONE WERE SAVED BY THE SIGN OF THE BLOOD: NOT THAT THE BLOOD OF A SHEEP HAD SUCH EFFICACY IN ITSELF AS

TO BE THE SAFETY OF MEN, BUT IT WAS AN IMAGE OF THINGS TO COME. FOR CHRIST WAS THE WHITE LAMB WITHOUT SPOT; THAT IS, HE WAS INNOCENT, AND JUST, AND HOLY, WHO, BEING SLAIN BY THE SAME JEWS, IS THE SALVATION OF ALL WHO HAVE WRITTEN ON THEIR FOREHEADS THE SIGN OF BLOOD — THAT IS, OF THE CROSS, ON WHICH HE SHED HIS BLOOD. FOR THE FOREHEAD IS THE TOP OF THE THRESHOLD IN MAN, AND THE WOOD SPRINKLED WITH BLOOD IS THE EMBLEM OF THE CROSS. LASTLY, THE SLAYING OF THE LAMB BY THOSE VERY PERSONS WHO PERFORM IT IS CALLED THE PASCHAL FEAST, FROM THE WORD PASCHEIN, BECAUSE IT IS A FIGURE OF THE PASSION, WHICH GOD, FOREKNOWING THE FUTURE, DELIVERED BY MOSES TO BE CELEBRATED BY HIS PEOPLE. BUT AT THAT TIME THE FIGURE WAS EFFICACIOUS AT THE PRESENT FOR AVERTING THE DANGER, THAT IT MAY APPEAR WHAT GREAT EFFICACY THE TRUTH ITSELF IS ABOUT TO HAVE FOR THE PROTECTION OF GOD'S PEOPLE IN THE EXTREME NECESSITY OF THE WHOLE WORLD. BUT IN WHAT MANNER OR IN WHAT REGION ALL WILL BE SAFE WHO HAVE MARKED ON THE HIGHEST PART OF THEIR BODY THIS SIGN OF THE TRUE AND DIVINE BLOOD, I WILL SHOW IN THE LAST BOOK.

CHAPTER 27. OF THE WONDERS EFFECTED BY THE POWER OF THE CROSS, AND OF DEMONS.

AT PRESENT IT IS SUFFICIENT TO SHOW WHAT GREAT EFFICACY THE POWER OF THIS SIGN HAS. HOW GREAT A TERROR THIS SIGN IS TO THE DEMONS, HE WILL KNOW WHO SHALL SEE HOW, WHEN ADJURED BY CHRIST, THEY FLEE FROM THE BODIES WHICH THEY HAVE BESIEGED. FOR AS HE HIMSELF, WHEN HE WAS LIVING AMONG MEN, PUT TO FLIGHT ALL THE DEMONS BY HIS WORD, AND RESTORED TO THEIR FORMER SENSES THE MINDS OF MEN WHICH HAD BEEN EXCITED AND MADDENED BY THEIR DREADFUL ATTACKS; SO NOW HIS FOLLOWERS, IN THE NAME OF THEIR MASTER, AND BY THE SIGN OF HIS PASSION, BANISH THE SAME POLLUTED SPIRITS FROM MEN. AND IT IS NOT DIFFICULT TO PROVE THIS. FOR WHEN THEY SACRIFICE TO THEIR GODS, IF ANY ONE BEARING A MARKED FOREHEAD STANDS BY, THE SACRIFICES ARE BY NO MEANS FAVOURABLE.

NOR CAN THE DIVINER, WHEN CONSULTED, GIVE ANSWERS.

AND THIS HAS OFTEN BEEN THE CAUSE OF PUNISHMENT TO WICKED KINGS. FOR WHEN SOME OF THEIR ATTENDANTS WHO WERE OF OUR RELIGION WERE STANDING BY THEIR MASTERS AS THEY SACRIFICED, HAVING THE SIGN PLACED ON THEIR FOREHEADS, THEY CAUSED THE GODS OF THEIR MASTERS TO FLEE, THAT THEY MIGHT NOT BE ABLE TO OBSERVE FUTURE EVENTS IN THE ENTRAILS OF THE VICTIMS. AND WHEN THE SOOTHSAYERS UNDERSTOOD THIS, AT THE INSTIGATION OF THE SAME DEMONS TO WHOM THEY HAD SACRIFICED, COMPLAINING THAT PROFANE MEN WERE PRESENT AT THE SACRIFICES, THEY DROVE THEIR PRINCES TO MADNESS, SO THAT THEY ATTACKED THE TEMPLE OF THE GOD, AND CONTAMINATED THEMSELVES BY TRUE SACRILEGE, WHICH WAS EXPIATED BY THE SEVEREST PUNISHMENTS ON THE PART OF THEIR PERSECUTORS. NOR, HOWEVER, ARE BLIND MEN ABLE TO UNDERSTAND EVEN FROM THIS, EITHER THAT THIS IS THE TRUE RELIGION, WHICH CONTAINS SUCH GREAT POWER FOR OVERCOMING, OR THAT THAT IS FALSE, WHICH IS NOT ABLE TO HOLD ITS GROUND OR TO COME TO AN ENGAGEMENT.

BUT THEY SAY THAT THE GODS DO THIS, NOT THROUGH FEAR, BUT THROUGH HATRED; AS THOUGH IT WERE POSSIBLE FOR ANY ONE TO HATE ANOTHER, UNLESS IT BE HIM WHO INJURES, OR HAS THE POWER OF INJURING. YEA, TRULY, IT WOULD BE CONSISTENT WITH THEIR MAJESTY TO VISIT THOSE WHOM THEY HATED WITH IMMEDIATE PUNISHMENT, RATHER THAN TO FLEE FROM THEM. BUT SINCE THEY CAN NEITHER APPROACH THOSE IN WHOM THEY SHALL SEE THE HEAVENLY MARK, NOR INJURE THOSE WHOM THE IMMORTAL SIGN AS AN IMPREGNABLE WALL PROTECTS, THEY HARASS THEM BY MEN, AND PERSECUTE THEM BY THE HANDS OF OTHERS: AND IF THEY ACKNOWLEDGE THE EXISTENCE OF THESE DEMONS, WE HAVE OVERCOME; FOR THIS MUST NECESSARILY BE THE TRUE RELIGION, WHICH BOTH UNDERSTANDS THE NATURE OF DEMONS, AND UNDERSTANDS THEIR SUBTLETY, AND COMPELS THEM, VANQUISHED AND SUBDUED, TO YIELD TO ITSELF. IF THEY DENY IT, THEY WILL BE REFUTED BY THE TESTIMONIES OF POETS AND PHILOSOPHERS. BUT IF THEY DO NOT DENY THE EXISTENCE AND MALIGNITY OF DEMONS, WHAT REMAINS EXCEPT THAT THEY AFFIRM THAT THERE IS A DIFFERENCE BETWEEN GODS AND DEMONS? LET THEM THEREFORE EXPLAIN TO US THE DIFFERENCE BETWEEN THE TWO KINDS, THAT WE MAY KNOW WHAT IS TO BE WORSHIPPED AND WHAT TO BE HELD IN EXECRATION; WHETHER THEY HAVE ANY MUTUAL AGREEMENT, OR ARE REALLY OPPOSED TO ONE ANOTHER. IF THEY ARE UNITED BY SOME NECESSITY, HOW SHALL WE DISTINGUISH THEM? OR HOW SHALL WE UNITE THE HONOUR AND WORSHIP OF EACH KIND? IF, ON THE OTHER HAND, THEY ARE ENEMIES, HOW IS IT THAT THE DEMONS DO NOT FEAR THE GODS, OR THAT THE GODS CANNOT PUT TO FLIGHT THE DEMONS? BEHOLD, SOME ONE EXCITED BY THE IMPULSE OF THE DEMON IS OUT OF HIS SENSES, RAVES, IS MAD: LET US LEAD HIM INTO THE TEMPLE OF THE EXCELLENT AND MIGHTY JUPITER; OR SINCE JUPITER KNOWS NOT HOW TO CURE MEN, INTO THE FANE OF ÆSCULAPIUS OR APOLLO. LET THE PRIEST OF EITHER, IN THE NAME OF HIS GOD, COMMAND THE WICKED SPIRIT TO COME OUT OF THE MAN: THAT CAN IN NO WAY COME TO PASS. WHAT, THEN, IS THE POWER OF THE GODS, IF THE DEMONS ARE NOT SUBJECT TO THEIR CONTROL? BUT, IN TRUTH, THE SAME DEMONS, WHEN ADJURED BY THE NAME OF THE TRUE GOD, IMMEDIATELY FLEE. WHAT REASON IS THERE WHY THEY SHOULD FEAR CHRIST, BUT NOT FEAR JUPITER, UNLESS THAT THEY WHOM THE MULTITUDE ESTEEM TO BE GODS ARE ALSO DEMONS? LASTLY, IF THERE SHOULD BE PLACED IN THE MIDST ONE WHO IS EVIDENTLY SUFFERING FROM AN ATTACK OF A DEMON, AND THE PRIEST OF THE DELPHIAN APOLLO, THEY WILL IN THE SAME MANNER DREAD THE NAME OF GOD; AND APOLLO WILL AS QUICKLY DEPART FROM HIS PRIEST AS THE SPIRIT OF THE DEMON FROM THE MAN; AND HIS GOD BEING ADJURED AND PUT TO FLIGHT, THE PRIEST WILL BE FOR EVER SILENT. THEREFORE THE DEMONS, WHOM THEY ACKNOWLEDGE TO BE OBJECTS OF EXECRATION, ARE THE SAME AS THE GODS TO WHOM THEY OFFER SUPPLICATIONS.

IF THEY IMAGINE THAT WE ARE UNWORTHY OF BELIEF, LET THEM BELIEVE HOMER, WHO ASSOCIATED THE SUPREME JUPITER WITH THE DEMONS; AND ALSO OTHER POETS AND PHILOSOPHERS, WHO SPEAK OF THE SAME BEINGS AT ONE TIME AS DEMONS, AND AT ANOTHER TIME AS GODS — OF WHICH NAMES ONE IS TRUE, AND THE OTHER FALSE. FOR THOSE MOST WICKED SPIRITS, WHEN THEY ARE ADJURED, THEN CONFESS THAT THEY ARE DEMONS; WHEN THEY ARE WORSHIPPED, THEN FALSELY SAY THAT THEY ARE GODS; IN ORDER THAT THEY MAY LEAD MEN INTO ERRORS, AND CALL THEM AWAY FROM THE KNOWLEDGE OF THE TRUE GOD, BY WHICH ALONE ETERNAL DEATH CAN BE ESCAPED. THEY ARE THE SAME WHO, FOR THE SAKE OF OVERTHROWING MAN, HAVE FOUNDED VARIOUS SYSTEMS OF WORSHIP FOR THEMSELVES THROUGH DIFFERENT REGIONS, — UNDER FALSE AND ASSUMED NAMES, HOWEVER, THAT THEY MIGHT DECEIVE. FOR BECAUSE THEY WERE UNABLE BY THEMSELVES TO ASPIRE TO DIVINITY, THEY TOOK TO THEMSELVES THE NAMES OF POWERFUL KINGS, UNDER WHOSE TITLES THEY MIGHT CLAIM FOR THEMSELVES DIVINE HONOURS; WHICH ERROR MAY BE DISPELLED, AND BROUGHT TO THE LIGHT OF TRUTH. FOR IF ANY ONE DESIRES TO INQUIRE FURTHER INTO THE MATTER, LET HIM ASSEMBLE THOSE WHO ARE SKILLED IN CALLING FORTH SPIRITS FROM THE DEAD. LET THEM CALL FORTH JUPITER, NEPTUNE, VULCAN, MERCURY, APOLLO, AND SATURNUS THE FATHER OF ALL. ALL WILL ANSWER FROM THE LOWER REGIONS; AND BEING QUESTIONED THEY WILL SPEAK, AND CONFESS RESPECTING THEMSELVES AND GOD. AFTER THESE THINGS LET THEM CALL UP CHRIST; HE WILL NOT BE PRESENT, HE WILL NOT APPEAR, FOR HE WAS NOT MORE THAN TWO DAYS IN THE LOWER REGIONS. WHAT PROOF CAN BE BROUGHT FORWARD MORE CERTAIN THAN THIS? I HAVE NO DOUBT THAT TRISMEGISTUS ARRIVED AT THE TRUTH BY SOME PROOF OF THIS KIND, WHO SPOKE MANY THINGS RESPECTING GOD THE SON WHICH ARE CONTAINED IN THE DIVINE SECRETS.

CHAPTER 28. OF HOPE AND TRUE RELIGION, AND OF SUPERSTITION.

AND SINCE THESE THINGS ARE SO, AS WE HAVE SHOWN, IT IS PLAIN THAT NO OTHER HOPE OF LIFE IS SET BEFORE MAN, EXCEPT THAT, LAYING ASIDE VANITIES AND WRETCHED ERROR, HE SHOULD KNOW GOD, AND SERVE GOD; EXCEPT HE RENOUNCE THIS TEMPORARY LIFE, AND TRAIN HIMSELF BY THE PRINCIPLES OF RIGHTEOUSNESS FOR THE CULTIVATION OF TRUE RELIGION. FOR WE ARE CREATED ON THIS CONDITION, THAT WE PAY JUST AND DUE OBEDIENCE TO GOD WHO CREATED US, THAT WE SHOULD KNOW AND FOLLOW HIM ALONE. WE ARE BOUND AND TIED TO GOD BY THIS CHAIN OF PIETY; FROM WHICH RELIGION ITSELF RECEIVED ITS NAME, NOT, AS CICERO EXPLAINED IT, FROM CAREFULLY GATHERING, FOR IN HIS SECOND BOOK RESPECTING THE NATURE OF THE GODS HE THUS SPEAKS: FOR NOT ONLY PHILOSOPHERS, BUT OUR ANCESTORS ALSO, SEPARATED SUPERSTITION FROM RELIGION. FOR THEY WHO SPENT WHOLE DAYS IN PRAYERS AND SACRIFICES, THAT THEIR CHILDREN MIGHT SURVIVE THEM, WERE CALLED SUPERSTITIOUS. BUT THEY WHO HANDLED AGAIN, AND AS IT WERE CAREFULLY GATHERED ALL THINGS WHICH RELATED TO THE WORSHIP OF THE GODS, WERE CALLED RELIGIOUS FROM CAREFULLY GATHERING, AS SOME WERE CALLED ELEGANT FROM CHOOSING OUT, AND DILIGENT FROM CAREFULLY SELECTING AND INTELLIGENT FROM UNDERSTANDING. FOR IN ALL THESE WORDS THERE IS THE SAME MEANING OF GATHERING WHICH THERE IS IN THE WORD RELIGIOUS: THUS IT HAS COME TO PASS, THAT IN THE NAMES SUPERSTITIOUS AND RELIGIOUS, THE ONE RELATES TO A FAULT, THE OTHER BELONGS TO PRAISE. HOW SENSELESS THIS INTERPRETATION IS, WE MAY KNOW FROM THE MATTER ITSELF. FOR IF BOTH RELIGION AND SUPERSTITION ARE ENGAGED IN THE WORSHIP OF THE SAME GODS, THERE IS LITTLE OR RATHER NO DIFFERENCE BETWEEN THEM. FOR WHAT CAUSE WILL HE ALLEGE WHY HE SHOULD THINK THAT TO PRAY ONCE FOR THE HEALTH OF SONS IS THE PART OF A RELIGIOUS MAN, BUT TO DO THE SAME TEN TIMES IS THE PART OF A SUPERSTITIOUS MAN? FOR IF IT IS AN EXCELLENT THING TO PRAY ONCE, HOW MUCH MORE SO TO DO IT MORE FREQUENTLY! IF IT IS WELL TO DO IT AT THE FIRST HOUR, THEN IT IS WELL TO DO IT THROUGHOUT THE DAY. IF ONE VICTIM RENDERS THE DEITY PROPITIOUS, IT IS PLAIN THAT MANY VICTIMS MUST RENDER HIM MORE PROPITIOUS, BECAUSE MULTIPLIED SERVICES OBLIGE RATHER THAN OFFEND. FOR THOSE SERVANTS DO NOT APPEAR TO US HATEFUL WHO ARE ASSIDUOUS AND CONSTANT IN THEIR ATTENDANCE, BUT MORE BELOVED. WHY, THEREFORE, SHOULD HE BE IN FAULT, AND RECEIVE A NAME WHICH IMPLIES CENSURE, WHO EITHER LOVES HIS CHILDREN MORE, OR SUFFICIENTLY HONOURS THE GODS; AND HE, ON THE CONTRARY, BE PRAISED, WHO LOVES THEM LESS? AND THIS ARGUMENT HAS WEIGHT ALSO FROM THE CONTRARY. FOR IF IT IS WRONG TO PRAY AND SACRIFICE DURING WHOLE DAYS, THEREFORE IT IS WRONG TO DO SO ONCE. IF IT IS FAULTY FREQUENTLY TO WISH FOR THE PRESERVATION OF OUR CHILDREN, THEREFORE HE ALSO IS SUPERSTITIOUS WHO CONCEIVES THAT WISH EVEN RARELY. OR WHY SHOULD THE NAME OF A FAULT BE DERIVED FROM THAT, THAN WHICH NOTHING CAN BE WISHED MORE HONOURABLE, NOTHING MORE JUST? FOR AS TO HIS SAYING, THAT THEY WHO DILIGENTLY TAKE IN HAND AGAIN THE THINGS RELATING TO THE WORSHIP OF THE GODS ARE CALLED RELIGIOUS FROM THEIR CAREFULLY GATHERING; HOW IS IT, THEN, THAT THEY WHO DO THIS OFTEN IN A DAY LOSE THE NAME OF RELIGIOUS MEN, WHEN IT IS PLAIN FROM THEIR VERY ASSIDUITY THAT THEY MORE DILIGENTLY GATHER THOSE THINGS BY WHICH THE GODS ARE WORSHIPPED?

WHAT, THEN, IS IT? TRULY RELIGION IS THE CULTIVATION OF THE TRUTH, BUT SUPERSTITION OF THAT WHICH IS FALSE. AND IT MAKES THE ENTIRE DIFFERENCE WHAT YOU WORSHIP, NOT HOW YOU WORSHIP, OR WHAT PRAYER YOU OFFER. BUT BECAUSE THE WORSHIPPERS OF THE GODS IMAGINE THEMSELVES TO BE RELIGIOUS, THOUGH THEY ARE SUPERSTITIOUS, THEY ARE NEITHER ABLE TO DISTINGUISH RELIGION FROM SUPERSTITION, NOR TO EXPRESS THE MEANING OF THE NAMES. WE HAVE SAID THAT THE NAME OF RELIGION IS DERIVED FROM THE BOND OF PIETY, BECAUSE GOD HAS TIED MAN TO HIMSELF, AND BOUND HIM BY PIETY; FOR WE MUST SERVE HIM AS A MASTER, AND BE OBEDIENT TO HIM AS A FATHER. AND THEREFORE LUCRETIUS BETTER EXPLAINED THIS NAME, WHO SAYS THAT HE LOOSENS THE KNOTS OF SUPERSTITIONS. BUT THEY ARE CALLED SUPERSTITIOUS, NOT WHO WISH THEIR CHILDREN TO SURVIVE THEM, FOR WE ALL WISH THIS; BUT EITHER THOSE WHO REVERENCE THE SURVIVING MEMORY OF THE DEAD, OR THOSE WHO, SURVIVING THEIR PARENTS, REVERENCED THEIR IMAGES AT THEIR HOUSES AS HOUSEHOLD GODS. FOR THOSE WHO ASSUMED TO THEMSELVES NEW RITES, THAT THEY MIGHT HONOUR THE DEAD AS GODS, WHOM THEY SUPPOSED TO BE TAKEN FROM MEN AND RECEIVED INTO HEAVEN, THEY CALLED SUPERSTITIOUS. BUT THOSE WHO WORSHIPPED THE PUBLIC AND ANCIENT GODS THEY NAMED RELIGIOUS. FROM WHICH VIRGIL SAYS: —

SUPERSTITION VAIN, AND IGNORANT OF ANCIENT GODS.

BUT SINCE WE FIND THAT THE ANCIENT GODS ALSO WERE CONSECRATED IN THE SAME MANNER AFTER THEIR DEATH, THEREFORE THEY ARE SUPERSTITIOUS WHO WORSHIP MANY AND FALSE GODS. WE, ON THE OTHER HAND, ARE RELIGIOUS, WHO MAKE OUR SUPPLICATIONS TO THE ONE TRUE GOD.

CHAPTER 29. OF THE CHRISTIAN RELIGION, AND OF THE UNION OF JESUS WITH THE FATHER.

SOME ONE MAY PERHAPS ASK HOW, WHEN WE SAY THAT WE WORSHIP ONE GOD ONLY, WE NEVERTHELESS ASSERT THAT THERE ARE TWO, GOD THE FATHER AND GOD THE SON: WHICH ASSERTION HAS DRIVEN MANY INTO THE GREATEST ERROR. FOR WHEN THE THINGS WHICH WE SAY SEEM TO THEM PROBABLE, THEY CONSIDER THAT WE FAIL IN THIS ONE POINT ALONE, THAT WE CONFESS THAT THERE IS ANOTHER GOD, AND THAT HE IS MORTAL. WE HAVE ALREADY SPOKEN OF HIS MORTALITY: NOW LET US TEACH CONCERNING HIS UNITY. WHEN WE SPEAK OF GOD THE FATHER AND GOD THE SON, WE DO NOT SPEAK OF THEM AS DIFFERENT, NOR DO WE SEPARATE EACH: BECAUSE THE FATHER CANNOT EXIST WITHOUT THE SON, NOR CAN THE SON BE SEPARATED FROM THE FATHER, SINCE THE NAME OF FATHER CANNOT BE GIVEN WITHOUT THE SON, NOR CAN THE SON BE BEGOTTEN WITHOUT THE FATHER. SINCE, THEREFORE, THE FATHER MAKES THE SON, AND THE SON THE FATHER, THEY BOTH HAVE ONE MIND, ONE SPIRIT, ONE SUBSTANCE; BUT THE FORMER IS AS IT WERE AN OVERFLOWING FOUNTAIN, THE LATTER AS A STREAM FLOWING FORTH FROM IT: THE FORMER AS THE SUN, THE LATTER AS IT WERE A RAY EXTENDED FROM THE SUN. AND SINCE HE IS BOTH FAITHFUL TO THE MOST HIGH FATHER, AND BELOVED BY HIM, HE IS NOT SEPARATED FROM HIM; JUST AS THE STREAM IS NOT SEPARATED FROM THE FOUNTAIN, NOR THE RAY FROM THE SUN: FOR THE WATER OF THE FOUNTAIN IS IN THE STREAM, AND THE LIGHT OF THE SUN IS IN THE RAY: JUST AS THE VOICE CANNOT BE SEPARATED FROM THE MOUTH, NOR THE STRENGTH OR HAND FROM THE BODY. WHEN, THEREFORE, HE IS ALSO SPOKEN OF BY THE PROPHETS AS THE HAND, AND STRENGTH, AND WORD OF GOD, THERE IS PLAINLY NO SEPARATION; FOR THE TONGUE, WHICH IS THE MINISTER OF SPEECH, AND THE HAND, IN WHICH THE STRENGTH IS SITUATED, ARE INSEPARABLE PORTIONS OF THE BODY.

WE MAY USE AN EXAMPLE MORE CLOSELY CONNECTED WITH US. WHEN ANY ONE HAS A SON WHOM HE ESPECIALLY LOVES, WHO IS STILL IN THE HOUSE, AND IN THE POWER OF HIS FATHER, ALTHOUGH HE CONCEDE TO HIM THE NAME AND POWER OF A MASTER, YET BY THE CIVIL LAW THE HOUSE IS ONE, AND ONE PERSON IS CALLED MASTER. SO THIS WORLD IS THE ONE HOUSE OF GOD; AND THE SON AND THE FATHER, WHO UNANIMOUSLY INHABIT THE WORLD, ARE ONE GOD, FOR THE ONE IS AS TWO, AND THE TWO ARE AS ONE. NOR IS THAT WONDERFUL, SINCE THE SON IS IN THE FATHER, FOR THE FATHER LOVES THE SON, AND THE FATHER IS IN THE SON; FOR HE FAITHFULLY OBEYS THE WILL OF THE FATHER, NOR DOES HE EVER DO NOR HAS DONE ANYTHING EXCEPT WHAT THE FATHER EITHER WILLED OR COMMANDED. LASTLY, THAT THE FATHER AND THE SON ARE BUT ONE GOD, ISAIAH SHOWED IN THAT PASSAGE WHICH WE HAVE BROUGHT FORWARD BEFORE, WHEN HE SAID: ISAIAH 45:14 THEY SHALL FALL DOWN UNTO YOU, AND MAKE SUPPLICATION UNTO YOU, SINCE GOD IS IN YOU, AND THERE IS NO OTHER GOD BESIDES YOU. AND HE ALSO SPEAKS TO THE SAME PURPORT IN ANOTHER PLACE: ISAIAH 44:6 THUS SAYS

GOD THE KING OF ISRAEL, AND HIS REDEEMER, THE EVERLASTING GOD; I AM THE FIRST, AND I AM THE LAST; AND BESIDE ME THERE IS NO GOD. WHEN HE HAD SET FORTH TWO PERSONS, ONE OF GOD THE KING, THAT IS, CHRIST, AND THE OTHER OF GOD THE FATHER, WHO AFTER HIS PASSION RAISED HIM FROM THE DEAD, AS WE HAVE SAID THAT THE PROPHET HOSEA SHOWED, HOSEA 13:14 WHO SAID, I WILL REDEEM HIM FROM THE POWER OF THE GRAVE: NEVERTHELESS, WITH REFERENCE TO EACH PERSON, HE INTRODUCED THE WORDS, AND BESIDE ME THERE IS NO GOD, WHEN HE MIGHT HAVE SAID BESIDE US; BUT IT WAS NOT RIGHT THAT A SEPARATION OF SO CLOSE A RELATIONSHIP SHOULD BE MADE BY THE USE OF THE PLURAL NUMBER. FOR THERE IS ONE GOD ALONE, FREE, MOST HIGH, WITHOUT ANY ORIGIN; FOR HE HIMSELF IS THE ORIGIN OF ALL THINGS, AND IN HIM AT ONCE BOTH THE SON AND ALL THINGS ARE CONTAINED. WHEREFORE, SINCE THE MIND AND WILL OF THE ONE IS IN THE OTHER, OR RATHER, SINCE THERE IS ONE IN BOTH, BOTH ARE JUSTLY CALLED ONE GOD; FOR WHATEVER IS IN THE FATHER FLOWS ON TO THE SON, AND WHATEVER IS IN THE SON DESCENDS FROM THE FATHER. THEREFORE THAT HIGHEST AND MATCHLESS GOD CANNOT BE WORSHIPPED EXCEPT THROUGH THE SON. HE WHO THINKS THAT HE WORSHIPS THE FATHER ONLY, AS HE DOES NOT WORSHIP THE SON, SO HE DOES NOT WORSHIP EVEN THE FATHER. BUT HE WHO RECEIVES THE SON, AND BEARS HIS NAME, HE TRULY TOGETHER WITH THE SON WORSHIPS THE FATHER ALSO, SINCE THE SON IS THE AMBASSADOR, AND MESSENGER, AND PRIEST OF THE MOST HIGH FATHER. HE IS THE DOOR OF THE GREATEST TEMPLE, HE THE WAY OF LIGHT, HE THE GUIDE TO SALVATION, HE THE GATE OF LIFE.

CHAPTER 30. OF AVOIDING HERESIES AND SUPERSTITIONS, AND WHAT IS THE ONLY TRUE CATHOLIC CHURCH.

BUT SINCE MANY HERESIES HAVE EXISTED, AND THE PEOPLE OF GOD HAVE BEEN RENT INTO DIVISIONS AT THE INSTIGATION OF DEMONS, THE TRUTH MUST BE BRIEFLY MARKED OUT BY US, AND PLACED IN ITS OWN PECULIAR DWELLING-PLACE, THAT IF ANY ONE SHALL DESIRE TO DRAW THE WATER OF LIFE, HE MAY NOT BE BORNE TO BROKEN CISTERNS WHICH HOLD NO WATER, BUT MAY KNOW THE ABUNDANT FOUNTAIN OF GOD, WATERED BY WHICH HE MAY ENJOY PERPETUAL LIGHT. BEFORE ALL THINGS, IT IS BEFITTING THAT WE SHOULD KNOW BOTH THAT HE HIMSELF AND HIS AMBASSADORS FORETOLD THAT THERE MUST BE NUMEROUS SECTS AND HERESIES, WHICH WOULD BREAK THE UNITY OF THE SACRED BODY; AND THAT THEY ADMONISHED US TO BE ON OUR GUARD WITH THE GREATEST PRUDENCE, LEST WE SHOULD AT ANY TIME FALL INTO THE SNARES AND DECEITS OF THAT ADVERSARY OF OURS, WITH WHOM GOD HAS WILLED THAT WE SHOULD CONTEND. THEN THAT HE GAVE US SURE COMMANDS, WHICH WE OUGHT ALWAYS TO TREASURE IN OUR MINDS; FOR MANY, FORGETTING THEM, AND ABANDONING THE HEAVENLY ROAD, HAVE MADE FOR THEMSELVES DEVIOUS PATHS AMIDST WINDINGS AND PRECIPICES, BY WHICH THEY MIGHT LEAD AWAY THE INCAUTIOUS AND SIMPLE PART OF THE PEOPLE TO THE DARKNESS OF DEATH: I WILL EXPLAIN HOW THIS HAPPENED. THERE WERE SOME OF OUR RELIGION WHOSE FAITH WAS LESS ESTABLISHED, OR WHO WERE LESS LEARNED OR LESS CAUTIOUS, WHO RENT THE UNITY AND DIVIDED THE CHURCH. BUT THEY WHOSE FAITH WAS UNSETTLED, WHEN THEY PRETENDED THAT THEY KNEW AND WORSHIPPED GOD, AIMING AT THE INCREASE OF THEIR WEALTH AND HONOUR, ASPIRED TO THE HIGHEST SACERDOTAL POWER; AND WHEN OVERCOME BY OTHERS MORE POWERFUL, PREFERRED TO SECEDE WITH THEIR SUPPORTERS, THAN TO ENDURE THOSE SET OVER THEM, OVER WHOM THEY THEMSELVES BEFORE DESIRED TO BE SET.

BUT SOME, NOT SUFFICIENTLY INSTRUCTED IN HEAVENLY LEARNING, WHEN THEY WERE UNABLE TO REPLY TO THE ACCUSERS OF THE TRUTH, WHO OBJECTED THAT IT WAS EITHER IMPOSSIBLE OR INCONSISTENT THAT GOD SHOULD BE SHUT UP IN THE WOMB OF A WOMAN, AND THAT THE MAJESTY OF HEAVEN COULD NOT BE REDUCED TO SUCH WEAKNESS AS TO BECOME AN OBJECT OF CONTEMPT AND DERISION, A REPROACH AND MOCKERY TO MEN; LASTLY, THAT HE SHOULD EVEN ENDURE TORTURES, AND BE AFFIXED TO THE ACCURSED CROSS; AND WHEN THEY COULD DEFEND AND REFUTE ALL THESE THINGS NEITHER BY TALENT NOR LEARNING, FOR THEY DID NOT THOROUGHLY PERCEIVE THEIR FORCE AND MEANING, THEY WERE PERVERTED FROM THE RIGHT PATH, AND CORRUPTED THE SACRED WRITINGS, SO THAT THEY COMPOSED FOR THEMSELVES A NEW DOCTRINE WITHOUT ANY ROOT AND STABILITY. BUT SOME, ENTICED BY THE PREDICTION OF FALSE PROPHETS, CONCERNING WHOM BOTH THE TRUE PROPHETS AND HE HIMSELF HAD FORETOLD, FELL AWAY FROM THE KNOWLEDGE OF GOD, AND LEFT THE TRUE TRADITION. BUT ALL OF THESE, ENSNARED BY FRAUDS OF DEMONS, WHICH THEY OUGHT TO HAVE FORESEEN AND GUARDED AGAINST, BY THEIR CARELESSNESS LOST THE NAME AND WORSHIP OF GOD. FOR WHEN THEY ARE CALLED PHRYGIANS, OR NOVATIANS, OR VALENTINIANS, OR MARCIONITES, OR ANTHROPIANS, OR ARIANS, OR BY ANY OTHER NAME, THEY HAVE CEASED TO BE CHRISTIANS, WHO HAVE LOST THE NAME OF CHRIST, AND ASSUMED HUMAN AND EXTERNAL NAMES. THEREFORE IT IS THE CATHOLIC CHURCH ALONE WHICH RETAINS TRUE WORSHIP.

THIS IS THE FOUNTAIN OF TRUTH, THIS IS THE ABODE OF THE FAITH, THIS IS THE TEMPLE OF GOD; INTO WHICH IF ANY ONE SHALL NOT ENTER, OR FROM WHICH IF ANY SHALL GO OUT, HE IS ESTRANGED FROM THE HOPE OF LIFE AND ETERNAL SALVATION. NO ONE OUGHT TO FLATTER HIMSELF WITH PERSEVERING STRIFE. FOR THE CONTEST IS RESPECTING LIFE AND SALVATION, WHICH, UNLESS IT IS CAREFULLY AND DILIGENTLY KEPT IN VIEW, WILL BE LOST AND EXTINGUISHED. BUT, HOWEVER, BECAUSE ALL THE SEPARATE ASSEMBLIES OF HERETICS CALL THEMSELVES CHRISTIANS IN PREFERENCE TO OTHERS, AND THINK THAT THEIRS IS THE CATHOLIC CHURCH, IT MUST BE KNOWN THAT THE TRUE CATHOLIC CHURCH IS THAT IN WHICH THERE IS CONFESSION AND REPENTANCE, WHICH TREATS IN A WHOLESOME MANNER THE SINS AND WOUNDS TO WHICH THE WEAKNESS OF THE FLESH IS LIABLE. I HAVE RELATED THESE THINGS IN THE MEANWHILE FOR THE SAKE OF ADMONITION, THAT NO ONE WHO DESIRES TO AVOID ERROR MAY BE ENTANGLED IN A GREATER ERROR, WHILE HE IS IGNORANT OF THE SECRET OF THE TRUTH. AFTERWARDS, IN A PARTICULAR AND SEPARATE WORK, WE WILL MORE FULLY AND COPIOUSLY CONTEND AGAINST ALL DIVISIONS OF FALSEHOODS. IT FOLLOWS THAT, SINCE WE HAVE SPOKEN SUFFICIENTLY ON THE SUBJECT OF TRUE RELIGION AND WISDOM, WE DISCUSS THE SUBJECT OF JUSTICE IN THE NEXT BOOK.

DIVINE INSTITUTES, BOOK V
(OF JUSTICE)

CHAPTER 1. OF THE NON-CONDEMNATION OF ACCUSED PERSONS WITHOUT A HEARING OF THEIR CAUSE; FROM WHAT CAUSE PHILOSOPHERS DESPISED THE SACRED WRITINGS; OF THE FIRST ADVOCATES OF THE CHRISTIAN RELIGION.

I ENTERTAIN NO DOUBT, O MIGHTY EMPEROR CONSTANTINE, — SINCE THEY ARE IMPATIENT THROUGH EXCESSIVE SUPERSTITION — THAT IF ANY ONE OF THOSE WHO ARE FOOLISHLY RELIGIOUS SHOULD TAKE IN HAND THIS WORK OF OURS, IN WHICH THAT MATCHLESS CREATOR OF ALL THINGS AND RULER OF THIS BOUNDLESS WORLD IS ASSERTED, HE WOULD EVEN ASSAIL IT WITH ABUSIVE LANGUAGE, AND PERHAPS, HAVING SCARCELY READ THE BEGINNING, WOULD DASH IT TO THE GROUND, CAST IT FROM HIM, CURSE IT, AND THINK HIMSELF CONTAMINATED AND BOUND BY INEXPIABLE GUILT IF HE SHOULD PATIENTLY READ OR HEAR THESE THINGS. WE DEMAND, HOWEVER, FROM THIS MAN, IF IT IS POSSIBLE, BY THE RIGHT OF HUMAN NATURE, THAT HE SHOULD NOT CONDEMN BEFORE THAT HE KNOWS THE WHOLE MATTER. FOR IF THE RIGHT OF DEFENDING THEMSELVES IS GIVEN TO SACRILEGIOUS PERSONS, AND TO TRAITORS AND SORCERERS, AND IF IT IS LAWFUL FOR NO ONE TO BE CONDEMNED BEFOREHAND, HIS CAUSE BEING AS YET UNTRIED, WE DO NOT APPEAR TO ASK UNJUSTLY, THAT IF THERE SHALL BE ANY ONE WHO SHALL HAVE FALLEN UPON THIS SUBJECT, IF HE SHALL READ IT, HE READ IT THROUGHOUT; IF HE SHALL HEAR IT, THAT HE PUT OFF THE FORMING OF AN OPINION UNTIL THE END. BUT I KNOW THE OBSTINACY OF MEN; WE SHALL NEVER SUCCEED IN OBTAINING THIS. FOR THEY FEAR LEST THEY SHOULD BE OVERCOME BY US, AND BE COMPELLED AT LENGTH TO YIELD, TRUTH ITSELF CRYING OUT. THEY INTERRUPT, THEREFORE, AND MAKE HINDRANCES, THAT THEY MAY NOT HEAR; AND CLOSE THEIR EYES, THAT THEY MAY NOT SEE THE LIGHT WHICH WE PRESENT TO THEM. WHEREFORE THEY THEMSELVES PLAINLY SHOW THEIR DISTRUST IN THEIR OWN ABANDONED SYSTEM, SINCE THEY NEITHER VENTURE TO INVESTIGATE, NOR TO ENGAGE WITH AS, BECAUSE THEY KNOW THAT THEY ARE EASILY OVERPOWERED. AND THEREFORE, DISCUSSION BEING TAKEN AWAY,

WISDOM IS DRIVEN FROM AMONG THEM, THEY HAVE RECOURSE TO VIOLENCE,

AS ENNIUS SAYS; AND BECAUSE THEY EAGERLY ENDEAVOUR TO CONDEMN AS GUILTY THOSE WHOM THEY PLAINLY KNOW TO BE INNOCENT, THEY ARE UNWILLING TO BE AGREED RESPECTING INNOCENCE ITSELF; AS THOUGH, IN TRUTH, IT WERE A GREATER INJUSTICE TO HAVE CONDEMNED INNOCENCE, WHEN PROVED TO BE SUCH, THAN UNHEARD. BUT, AS I SAID, THEY ARE AFRAID LEST, IF THEY SHOULD HEAR, THEY SHOULD BE UNABLE TO CONDEMN.

AND THEREFORE THEY TORTURE, PUT TO DEATH, AND BANISH THE WORSHIPPERS OF THE MOST HIGH GOD, THAT IS, THE RIGHTEOUS; NOR ARE THEY, WHO SO VEHEMENTLY HATE, THEMSELVES ABLE TO ASSIGN THE CAUSES OF THEIR HATRED. BECAUSE THEY ARE THEMSELVES IN ERROR, THEY ARE ANGRY WITH THOSE WHO FOLLOW THE PATH OF TRUTH; AND WHEN THEY ARE ABLE TO CORRECT THEMSELVES, THEY GREATLY INCREASE THEIR ERRORS BY CRUEL DEEDS, THEY ARE STAINED WITH THE BLOOD OF THE INNOCENT, AND THEY TEAR AWAY WITH VIOLENCE SOULS DEDICATED TO GOD FROM THE LACERATED BODIES. SUCH ARE THE MEN WITH WHOM WE NOW ENDEAVOUR TO ENGAGE AND TO DISPUTE: THESE ARE THE MEN WHOM WE WOULD LEAD AWAY FROM A FOOLISH PERSUASION TO THE TRUTH, MEN WHO WOULD MORE READILY DRINK BLOOD THAN IMBIBE THE WORDS OF THE RIGHTEOUS. WHAT THEN? WILL OUR LABOUR BE IN VAIN? BY NO MEANS. FOR IF WE SHALL NOT BE ABLE TO DELIVER THESE FROM DEATH, TO WHICH THEY ARE HASTENING WITH THE GREATEST SPEED; IF WE CANNOT RECALL THEM FROM THAT DEVIOUS PATH TO LIFE AND LIGHT, SINCE THEY THEMSELVES OPPOSE THEIR OWN SAFETY; YET WE SHALL STRENGTHEN THOSE WHO BELONG TO US, WHOSE OPINION IS NOT SETTLED, AND FOUNDED AND FIXED WITH SOLID ROOTS. FOR MANY OF THEM WAVER, AND ESPECIALLY THOSE WHO HAVE ANY ACQUAINTANCE WITH LITERATURE. FOR IN THIS RESPECT PHILOSOPHERS, AND ORATORS, AND POETS ARE PERNICIOUS, BECAUSE THEY ARE EASILY ABLE TO ENSNARE UNWARY SOULS BY THE SWEETNESS OF THEIR DISCOURSE, AND OF THEIR POEMS FLOWING WITH DELIGHTFUL MODULATION. THESE ARE SWEETS WHICH CONCEAL POISON. AND ON THIS ACCOUNT I WISHED TO CONNECT WISDOM WITH RELIGION, THAT THAT VAIN SYSTEM MAY NOT AT ALL INJURE THE STUDIOUS; SO THAT NOW THE KNOWLEDGE OF LITERATURE MAY NOT ONLY BE OF NO INJURY TO RELIGION AND RIGHTEOUSNESS, BUT MAY EVEN BE OF THE GREATEST PROFIT, IF HE WHO HAS LEARNED IT SHOULD BE MORE INSTRUCTED IN VIRTUES AND WISER IN TRUTH.

MOREOVER, EVEN THOUGH IT SHOULD BE PROFITABLE TO NO OTHER, IT CERTAINLY WILL BE SO TO US: THE CONSCIENCE WILL DELIGHT ITSELF, AND THE MIND WILL REJOICE THAT IT IS ENGAGED IN THE LIGHT OF TRUTH, WHICH IS THE FOOD OF THE SOUL, BEING OVERSPREAD WITH AN INCREDIBLE KIND OF PLEASANTNESS. BUT WE MUST NOT DESPAIR. PERCHANCE

WE SING NOT TO THE DEAF.

FOR NEITHER ARE AFFAIRS IN SO BAD A CONDITION THAT THERE ARE NO SOUND MINDS TO WHICH THE TRUTH MAY BE PLEASING, AND WHICH MAY BOTH SEE AND FOLLOW THE RIGHT COURSE WHEN IT IS POINTED OUT TO THEM. ONLY LET THE CUP BE ANOINTED WITH THE HEAVENLY HONEY OF WISDOM, THAT THE BITTER REMEDIES MAY BE DRUNK BY THEM UNAWARES, WITHOUT ANY ANNOYANCE, WHILE THE FIRST SWEETNESS OF TASTE BY ITS ALLUREMENT CONCEALS, UNDER THE COVER OF PLEASANTNESS, THE BITTERNESS OF THE HARSH FLAVOUR. FOR THIS IS ESPECIALLY THE CAUSE WHY, WITH THE WISE AND THE LEARNED, AND THE PRINCES OF THIS WORLD, THE SACRED SCRIPTURES ARE WITHOUT CREDIT, BECAUSE THE PROPHETS SPOKE IN COMMON AND SIMPLE LANGUAGE, AS THOUGH THEY SPOKE TO THE PEOPLE. AND THEREFORE THEY ARE DESPISED BY THOSE WHO ARE WILLING TO HEAR OR READ NOTHING EXCEPT THAT WHICH IS POLISHED AND ELOQUENT; NOR IS ANYTHING ABLE TO REMAIN FIXED IN THEIR MINDS, EXCEPT THAT WHICH CHARMS THEIR EARS BY A MORE SOOTHING SOUND. BUT THOSE THINGS WHICH APPEAR HUMBLE ARE CONSIDERED ANILE, FOOLISH, AND COMMON. SO ENTIRELY DO THEY REGARD NOTHING AS TRUE, EXCEPT THAT WHICH IS PLEASANT TO THE EAR; NOTHING AS CREDIBLE, EXCEPT THAT WHICH CAN EXCITE PLEASURE: NO ONE ESTIMATES A SUBJECT BY ITS TRUTH, BUT BY ITS EMBELLISHMENT. THEREFORE THEY DO NOT BELIEVE THE SACRED WRITINGS, BECAUSE THEY ARE WITHOUT ANY PRETENCE; BUT THEY DO NOT EVEN BELIEVE THOSE WHO EXPLAIN THEM, BECAUSE THEY ALSO ARE EITHER ALTOGETHER IGNORANT, OR AT ANY RATE POSSESSED OF LITTLE LEARNING. FOR IT VERY RARELY HAPPENS THAT THEY ARE WHOLLY ELOQUENT; AND THE CAUSE OF THIS IS EVIDENT. FOR ELOQUENCE IS SUBSERVIENT TO THE WORLD, IT DESIRES TO DISPLAY ITSELF TO THE PEOPLE, AND TO PLEASE IN THINGS WHICH ARE EVIL; SINCE IT OFTEN ENDEAVOURS TO OVERPOWER THE TRUTH, THAT IT MAY SHOW ITS POWER; IT SEEKS WEALTH, DESIRES HONOURS; IN SHORT, IT DEMANDS THE HIGHEST DEGREE OF DIGNITY. THEREFORE IT DESPISES THESE SUBJECTS AS LOW; IT AVOIDS SECRET THINGS AS CONTRARY TO ITSELF, INASMUCH AS IT REJOICES IN PUBLICITY, AND LONGS FOR THE MULTITUDE AND CELEBRITY. HENCE IT COMES TO PASS THAT WISDOM AND TRUTH NEED SUITABLE HERALDS. AND IF BY CHANCE ANY OF THE LEARNED HAVE BETAKEN THEMSELVES TO IT, THEY HAVE NOT BEEN SUFFICIENT FOR ITS DEFENSE.

OF THOSE WHO ARE KNOWN TO ME, MINUCIUS FELIX WAS OF NO IGNOBLE RANK AMONG PLEADERS. HIS BOOK, WHICH BEARS THE TITLE OF OCTAVIUS, DECLARES HOW SUITABLE A MAINTAINER OF THE TRUTH HE MIGHT HAVE BEEN, IF HE HAD GIVEN HIMSELF ALTOGETHER TO THAT PURSUIT. SEPTIMIUS TERTULLIANUS ALSO WAS SKILLED IN LITERATURE OF EVERY KIND; BUT IN ELOQUENCE HE HAD LITTLE READINESS, AND WAS NOT SUFFICIENTLY POLISHED, AND VERY OBSCURE. NOT EVEN THEREFORE DID HE FIND SUFFICIENT RENOWN. CYPRIANUS, THEREFORE, WAS ABOVE ALL OTHERS DISTINGUISHED AND RENOWNED, SINCE HE HAD SOUGHT GREAT GLORY TO HIMSELF FROM THE PROFESSION OF THE ART OF ORATORY, AND HE WROTE VERY MANY THINGS WORTHY OF ADMIRATION IN THEIR PARTICULAR CLASS. FOR HE WAS OF A TURN OF MIND WHICH WAS READY, COPIOUS, AGREEABLE, AND (THAT WHICH IS THE GREATEST EXCELLENCE OF STYLE) PLAIN AND OPEN; SO THAT YOU CANNOT DETERMINE WHETHER HE WAS MORE EMBELLISHED IN SPEECH, OR MORE READY IN EXPLANATION, OR MORE POWERFUL IN PERSUASION. AND YET HE IS UNABLE TO PLEASE THOSE WHO ARE IGNORANT OF THE MYSTERY EXCEPT BY HIS WORDS; INASMUCH AS THE THINGS WHICH HE SPOKE ARE MYSTICAL, AND PREPARED WITH THIS OBJECT, THAT THEY MAY BE HEARD BY THE FAITHFUL ONLY: IN SHORT, HE IS ACCUSTOMED TO BE DERIDED BY THE LEARNED MEN OF THIS AGE, TO WHOM HIS WRITINGS HAVE HAPPENED TO BE KNOWN. I HAVE HEARD OF A CERTAIN MAN WHO WAS SKILFUL INDEED, WHO BY THE CHANGE OF A SINGLE LETTER CALLED HIM COPRIANUS, AS THOUGH HE WERE ONE WHO HAD APPLIED TO OLD WOMEN'S FABLES A MIND WHICH WAS ELEGANT AND FITTED FOR BETTER THINGS. BUT IF THIS HAPPENED TO HIM WHOSE ELOQUENCE IS NOT UNPLEASANT, WHAT THEN MUST WE SUPPOSE HAPPENS TO THOSE WHOSE DISCOURSE IS MEAGRE AND DISPLEASING, WHO COULD HAVE HAD NEITHER THE POWER OF PERSUASION, NOR SUBTLETY IN ARGUING, NOR ANY SEVERITY AT ALL FOR REFUTING?

CHAPTER 2. TO WHAT AN EXTENT THE CHRISTIAN TRUTH HAS BEEN ASSAILED BY RASH MEN.

THEREFORE, BECAUSE THERE HAVE BEEN WANTING AMONG US SUITABLE AND SKILFUL TEACHERS, WHO MIGHT VIGOROUSLY AND SHARPLY REFUTE PUBLIC ERRORS, AND WHO MIGHT DEFEND THE WHOLE CAUSE OF TRUTH WITH ELEGANCE AND COPIOUSNESS, THIS VERY WANT INCITED SOME TO VENTURE TO WRITE AGAINST THE TRUTH, WHICH WAS UNKNOWN TO THEM. I PASS BY THOSE WHO IN FORMER TIMES IN VAIN ASSAILED IT. WHEN I WAS TEACHING RHETORICAL LEARNING IN BITHYNIA, HAVING BEEN CALLED THERE, AND IT HAD HAPPENED THAT AT THE SAME TIME THE TEMPLE OF GOD WAS OVERTHROWN, THERE WERE LIVING AT THE SAME PLACE TWO MEN WHO INSULTED THE TRUTH AS IT LAY PROSTRATE AND OVERTHROWN, I KNOW NOT WHETHER WITH GREATER ARROGANCE OR HARSHNESS: THE ONE OF WHOM PROFESSED HIMSELF THE HIGH PRIEST OF PHILOSOPHY; BUT HE WAS SO ADDICTED TO VICE, THAT, THOUGH A TEACHER OF ABSTINENCE, HE WAS NOT LESS INFLAMED WITH AVARICE THAN WITH LUSTS; SO EXTRAVAGANT IN HIS MANNER OF LIVING, THAT THOUGH IN HIS SCHOOL HE WAS THE MAINTAINER OF VIRTUE, THE PRAISER OF PARSIMONY AND POVERTY, HE DINED LESS SUMPTUOUSLY IN A PALACE THAN AT HIS OWN HOUSE. NEVERTHELESS HE SHELTERED HIS VICES BY HIS HAIR AND HIS CLOAK, AND (THAT WHICH IS THE GREATEST SCREEN) BY HIS RICHES; AND THAT HE MIGHT INCREASE THESE, HE USED TO PENETRATE WITH WONDERFUL EFFORT TO THE FRIENDSHIPS OF THE JUDGES; AND HE SUDDENLY ATTACHED THEM TO HIMSELF BY THE AUTHORITY OF A FICTITIOUS NAME, NOT ONLY THAT HE MIGHT MAKE A TRAFFIC OF THEIR DECISIONS, BUT ALSO THAT HE MIGHT BY THIS INFLUENCE HINDER HIS NEIGHBOURS, WHOM HE WAS DRIVING FROM THEIR HOMES AND LANDS, FROM THE RECOVERY OF THEIR PROPERTY. THIS MAN, IN TRUTH, WHO OVERTHREW HIS OWN ARGUMENTS BY HIS CHARACTER, OR CENSURED HIS OWN CHARACTER BY HIS ARGUMENTS, A WEIGHTY CENSOR AND MOST KEEN ACCUSER AGAINST HIMSELF, AT THE VERY SAME TIME IN WHICH A RIGHTEOUS PEOPLE WERE IMPIOUSLY ASSAILED, VOMITED FORTH THREE BOOKS AGAINST THE CHRISTIAN RELIGION AND NAME; PROFESSING, ABOVE ALL THINGS, THAT IT WAS THE OFFICE OF A PHILOSOPHER TO REMEDY THE ERRORS OF MEN, AND TO RECALL THEM TO THE TRUE WAY, THAT IS, TO THE WORSHIP OF THE GODS, BY WHOSE POWER AND MAJESTY, AS HE SAID, THE WORLD IS GOVERNED; AND NOT TO PERMIT THAT INEXPERIENCED MEN SHOULD BE ENTICED BY THE FRAUDS OF ANY, LEST THEIR SIMPLICITY SHOULD BE A PREY AND SUSTENANCE TO CRAFTY MEN.

THEREFORE HE SAID THAT HE HAD UNDERTAKEN THIS OFFICE, WORTHY OF PHILOSOPHY, THAT HE MIGHT HOLD OUT TO THOSE WHO DO NOT SEE THE LIGHT OF WISDOM, NOT ONLY THAT THEY MAY RETURN TO A HEALTHY STATE OF MIND, HAVING UNDERTAKEN THE WORSHIP OF THE GODS, BUT ALSO THAT, HAVING LAID ASIDE THEIR PERTINACIOUS OBSTINACY, THEY MAY AVOID TORTURES OF THE BODY, NOR WISH IN VAIN TO ENDURE CRUEL LACERATIONS OF THEIR LIMBS. BUT THAT IT MIGHT BE EVIDENT ON WHAT ACCOUNT HE HAD LABORIOUSLY WORKED OUT THAT TASK, HE BROKE OUT PROFUSELY INTO PRAISES OF THE PRINCES, WHOSE PIETY AND FORESIGHT, AS HE HIMSELF INDEED SAID, HAD BEEN DISTINGUISHED BOTH IN OTHER MATTERS, AND ESPECIALLY IN DEFENDING THE RELIGIOUS RITES OF THE GODS; THAT HE HAD, IN SHORT, CONSULTED THE INTERESTS OF MEN, IN ORDER THAT, IMPIOUS AND FOOLISH SUPERSTITION HAVING BEEN RESTRAINED, ALL MEN MIGHT HAVE LEISURE FOR LAWFUL SACRED RITES, AND MIGHT EXPERIENCE THE GODS PROPITIOUS TO THEM. BUT WHEN HE WISHED TO WEAKEN THE GROUNDS OF THAT RELIGION AGAINST WHICH HE WAS PLEADING, HE APPEARED SENSELESS, VAIN, AND RIDICULOUS; BECAUSE THAT WEIGHTY ADVISER OF THE ADVANTAGE OF OTHERS WAS IGNORANT NOT ONLY WHAT TO OPPOSE, BUT EVEN WHAT TO SPEAK. FOR IF ANY OF OUR RELIGION WERE PRESENT, ALTHOUGH THEY WERE SILENT ON ACCOUNT OF THE TIME, NEVERTHELESS IN THEIR MIND THEY DERIDED HIM; SINCE THEY SAW A MAN PROFESSING THAT HE WOULD ENLIGHTEN OTHERS, WHEN HE HIMSELF WAS BLIND; THAT HE WOULD RECALL OTHERS FROM ERROR, WHEN HE HIMSELF WAS IGNORANT WHERE TO PLANT HIS FEET; THAT HE WOULD INSTRUCT OTHERS TO THE TRUTH, OF WHICH HE HIMSELF HAD NEVER SEEN EVEN A SPARK AT ANY TIME; INASMUCH AS HE WHO WAS A PROFESSOR OF WISDOM, ENDEAVOURED TO OVERTHROW WISDOM. ALL, HOWEVER, CENSURED THIS, THAT HE UNDERTOOK THIS WORK AT THAT TIME IN PARTICULAR, IN WHICH ODIOUS CRUELTY RAGED. O PHILOSOPHER, A FLATTERER, AND A TIME-SERVER! BUT THIS MAN WAS DESPISED, AS HIS VANITY DESERVED; FOR HE DID NOT GAIN THE POPULARITY WHICH HE HOPED FOR, AND THE GLORY WHICH HE EAGERLY SOUGHT FOR WAS CHANGED INTO CENSURE AND BLAME.

ANOTHER WROTE THE SAME SUBJECT WITH MORE BITTERNESS, WHO WAS THEN OF THE NUMBER OF THE JUDGES, AND WHO WAS ESPECIALLY THE ADVISER OF ENACTING PERSECUTION; AND NOT CONTENTED WITH THIS CRIME, HE ALSO PURSUED WITH WRITINGS THOSE WHOM HE HAD PERSECUTED. FOR HE COMPOSED TWO BOOKS, NOT AGAINST THE CHRISTIANS, LEST HE MIGHT APPEAR TO ASSAIL THEM IN A HOSTILE MANNER BUT TO THE CHRISTIANS, THAT HE MIGHT BE THOUGHT TO CONSULT FOR THEM WITH HUMANITY AND KINDNESS. AND IN THESE WRITINGS HE ENDEAVOURED SO TO PROVE THE FALSEHOOD OF SACRED SCRIPTURE, AS THOUGH IT WERE ALTOGETHER CONTRADICTORY TO ITSELF; FOR HE EXPOUNDED SOME CHAPTERS WHICH SEEMED TO BE AT VARIANCE WITH THEMSELVES, ENUMERATING SO MANY AND SUCH SECRET THINGS, THAT HE SOMETIMES APPEARS TO HAVE BEEN ONE OF THE SAME SECT. BUT IF THIS WAS SO, WHAT DEMOSTHENES WILL BE ABLE TO DEFEND FROM THE CHARGE OF IMPIETY HIM WHO BECAME THE BETRAYER OF THE RELIGION TO WHICH HE HAD GIVEN HIS ASSENT, AND OF THE FAITH THE NAME OF WHICH HE HAD ASSUMED, AND OF THE MYSTERY WHICH HE HAD RECEIVED, UNLESS IT HAPPENED BY CHANCE THAT THE SACRED WRITINGS FELL INTO HIS HANDS? WHAT RASHNESS WAS IT, THEREFORE, TO DARE TO DESTROY THAT WHICH NO ONE EXPLAINED TO HIM! IT WAS WELL THAT HE EITHER LEARNED NOTHING OR UNDERSTOOD NOTHING. FOR CONTRADICTION IS AS FAR REMOVED FROM THE SACRED WRITINGS AS HE WAS REMOVED FROM FAITH AND TRUTH. HE CHIEFLY, HOWEVER, ASSAILED PAUL AND PETER, AND THE OTHER DISCIPLES, AS DISSEMINATORS OF DECEIT, WHOM AT THE SAME TIME HE TESTIFIED TO HAVE BEEN UNSKILLED AND UNLEARNED. FOR HE SAYS THAT SOME OF THEM MADE GAIN BY THE CRAFT OF FISHERMEN, AS THOUGH HE TOOK IT ILL THAT SOME ARISTOPHANES OR ARISTARCHUS DID NOT DEVISE THAT SUBJECT.

CHAPTER 3. OF THE TRUTH OF THE CHRISTIAN DOCTRINE, AND THE VANITY OF ITS ADVERSARIES; AND THAT CHRIST WAS NOT A MAGICIAN.

THE DESIRE OF INVENTING, THEREFORE, AND CRAFTINESS WERE ABSENT FROM THESE MEN, SINCE THEY WERE UNSKILFUL. OR WHAT UNLEARNED MAN COULD INVENT THINGS ADAPTED TO ONE ANOTHER, AND COHERENT, WHEN THE MOST LEARNED OF THE PHILOSOPHERS, PLATO AND ARISTOTLE, AND EPICURUS AND ZENO, THEMSELVES SPOKE THINGS AT VARIANCE WITH ONE ANOTHER, AND CONTRARY? FOR THIS IS THE NATURE OF FALSEHOODS, THAT THEY CANNOT BE COHERENT. BUT THEIR TEACHING, BECAUSE IT IS TRUE, EVERYWHERE AGREES, AND IS ALTOGETHER CONSISTENT WITH ITSELF; AND ON THIS ACCOUNT IT EFFECTS PERSUASION, BECAUSE IT IS BASED ON A CONSISTENT PLAN. THEY DID NOT THEREFORE DEVISE THAT RELIGION FOR THE SAKE OF GAIN AND ADVANTAGE, INASMUCH AS BOTH BY THEIR PRECEPTS AND IN REALITY THEY FOLLOWED THAT COURSE OF LIFE WHICH IS WITHOUT PLEASURES, AND DESPISED ALL THINGS WHICH ARE RECKONED AMONG GOOD THINGS, AND SINCE THEY NOT ONLY ENDURED DEATH FOR THEIR FAITH, BUT ALSO BOTH KNEW AND FORETOLD THAT THEY WERE ABOUT TO DIE, AND AFTERWARDS THAT ALL WHO FOLLOWED THEIR SYSTEM WOULD SUFFER CRUEL AND IMPIOUS THINGS. BUT HE AFFIRMED THAT CHRIST HIMSELF WAS PUT TO FLIGHT BY THE JEWS, AND HAVING COLLECTED A BAND OF NINE HUNDRED MEN, COMMITTED ROBBERIES. WHO WOULD VENTURE TO OPPOSE SO GREAT AN AUTHORITY? WE MUST CERTAINLY BELIEVE THIS, FOR PERCHANCE SOME APOLLO ANNOUNCED IT TO HIM IN HIS SLUMBERS. SO MANY ROBBERS HAVE AT ALL TIMES PERISHED, AND DO PERISH DAILY, AND YOU YOURSELF HAVE CERTAINLY CONDEMNED MANY: WHICH OF THEM AFTER HIS CRUCIFIXION WAS CALLED, I WILL NOT SAY A GOD, BUT A MAN? BUT YOU PERCHANCE BELIEVED IT FROM THE CIRCUMSTANCE OF YOUR HAVING CONSECRATED THE HOMICIDE MARS AS A GOD, THOUGH YOU WOULD NOT HAVE DONE THIS IF THE AREOPAGITES HAD CRUCIFIED HIM.

THE SAME MAN, WHEN HE ENDEAVOURED TO OVERTHROW HIS WONDERFUL DEEDS, AND DID NOT HOWEVER DENY THEM, WISHED TO SHOW THAT APOLLONIUS PERFORMED EQUAL OR EVEN GREATER DEEDS. IT IS STRANGE THAT HE OMITTED TO MENTION APULEIUS, OF WHOM MANY AND WONDERFUL THINGS ARE ACCUSTOMED TO BE RELATED. WHY THEREFORE, O SENSELESS ONE, DOES NO ONE WORSHIP APOLLONIUS IN THE PLACE OF GOD? UNLESS BY CHANCE YOU ALONE DO SO, WHO ARE WORTHY FORSOOTH OF THAT GOD, WITH WHOM THE TRUE GOD WILL PUNISH YOU EVERLASTINGLY. IF CHRIST IS A MAGICIAN BECAUSE HE PERFORMED WONDERFUL DEEDS, IT IS PLAIN THAT APOLLONIUS, WHO, ACCORDING TO YOUR DESCRIPTION, WHEN DOMITIAN WISHED TO PUNISH HIM, SUDDENLY DISAPPEARED ON HIS TRIAL, WAS MORE SKILFUL THAN HE WHO WAS BOTH ARRESTED AND CRUCIFIED. BUT PERHAPS HE WISHED FROM THIS VERY THING TO PROVE THE ARROGANCE OF CHRIST, IN THAT HE MADE HIMSELF GOD, THAT THE OTHER MAY APPEAR TO HAVE BEEN MORE MODEST, WHO, THOUGH HE PERFORMED GREATER ACTIONS, AS THIS ONE THINKS, NEVERTHELESS DID NOT CLAIM THAT FOR HIMSELF. I OMIT AT PRESENT TO COMPARE THE WORKS THEMSELVES, BECAUSE IN THE SECOND AND PRECEDING BOOK I HAVE SPOKEN RESPECTING THE FRAUD AND TRICKS OF THE MAGIC ART. I SAY THAT THERE IS NO ONE WHO WOULD NOT WISH THAT THAT SHOULD ESPECIALLY BEFALL HIM AFTER DEATH WHICH EVEN THE GREATEST KINGS DESIRE. FOR WHY DO MEN PREPARE FOR THEMSELVES MAGNIFICENT SEPULCHRES WHY STATUES AND IMAGES? WHY BY SOME ILLUSTRIOUS DEEDS, OR EVEN BY DEATH UNDERGONE IN BEHALF OF THEIR COUNTRYMEN, DO THEY ENDEAVOUR TO DESERVE THE GOOD OPINIONS OF MEN? WHY, IN SHORT, HAVE YOU YOURSELF WISHED TO RAISE A MONUMENT OF YOUR TALENT, BUILT WITH THIS DETESTABLE FOLLY, AS IF WITH MUD, EXCEPT THAT YOU HOPE FOR IMMORTALITY FROM THE REMEMBRANCE OF YOUR NAME? IT IS FOOLISH, THEREFORE, TO IMAGINE THAT APOLLONIUS DID NOT DESIRE THAT WHICH HE WOULD PLAINLY WISH FOR IF HE WERE ABLE TO ATTAIN TO IT; BECAUSE THERE IS NO ONE WHO REFUSES IMMORTALITY, AND ESPECIALLY WHEN YOU SAY THAT HE WAS BOTH ADORED BY SOME AS A GOD, AND THAT HIS IMAGE WAS SET UP UNDER THE NAME OF HERCULES, THE AVERTER OF EVIL, AND IS EVEN NOW HONOURED BY THE EPHESIANS.

HE COULD NOT THEREFORE AFTER DEATH BE BELIEVED TO BE A GOD, BECAUSE IT WAS EVIDENT THAT HE WAS BOTH A MAN AND A MAGICIAN; AND FOR THIS REASON HE AFFECTED DIVINITY UNDER THE TITLE OF A NAME BELONGING TO ANOTHER, FOR IN HIS OWN NAME HE WAS UNABLE TO ATTAIN IT, NOR DID HE VENTURE TO MAKE THE ATTEMPT. BUT HE OF WHOM WE SPEAK COULD BOTH BE BELIEVED TO BE A GOD, BECAUSE HE WAS NOT A MAGICIAN, AND WAS BELIEVED TO BE SUCH BECAUSE HE WAS SO IN TRUTH. I DO NOT SAY THIS, HE SAYS, THAT APOLLONIUS WAS NOT ACCOUNTED A GOD, BECAUSE HE DID NOT WISH IT, BUT THAT IT MAY BE EVIDENT THAT WE, WHO DID NOT AT ONCE CONNECT A BELIEF IN HIS DIVINITY WITH WONDERFUL DEEDS, ARE WISER THAN YOU, WHO ON ACCOUNT OF SLIGHT WONDERS BELIEVED THAT HE WAS A GOD. IT IS NOT WONDERFUL IF YOU, WHO ARE FAR REMOVED FROM THE WISDOM OF GOD, UNDERSTAND NOTHING AT ALL OF THOSE THINGS WHICH YOU HAVE READ, SINCE THE JEWS, WHO FROM THE BEGINNING HAD FREQUENTLY READ THE PROPHETS, AND TO WHOM THE MYSTERY OF GOD HAD BEEN ASSIGNED, WERE NEVERTHELESS IGNORANT OF WHAT THEY READ. LEARN, THEREFORE, IF YOU HAVE ANY SENSE, THAT CHRIST WAS NOT BELIEVED BY US TO BE GOD ON THIS ACCOUNT, BECAUSE HE DID WONDERFUL THINGS, BUT BECAUSE WE SAW THAT ALL THINGS WERE DONE IN HIS CASE WHICH WERE ANNOUNCED TO US BY THE PREDICTION OF THE PROPHETS. HE PERFORMED WONDERFUL DEEDS: WE MIGHT HAVE SUPPOSED HIM TO BE A MAGICIAN, AS YOU NOW SUPPOSE HIM TO BE, AND THE JEWS THEN SUPPOSED HIM, IF ALL THE PROPHETS DID NOT WITH ONE ACCORD PROCLAIM THAT CHRIST WOULD DO THOSE VERY THINGS. THEREFORE WE BELIEVE HIM TO BE GOD, NOT MORE FROM HIS WONDERFUL DEEDS AND WORKS, THAN FROM THAT VERY CROSS WHICH YOU AS DOGS LICK, SINCE THAT ALSO WAS PREDICTED AT THE SAME TIME. IT WAS NOT THEREFORE ON HIS OWN TESTIMONY (FOR WHO CAN BE BELIEVED WHEN HE SPEAKS CONCERNING HIMSELF?), BUT ON THE TESTIMONY OF THE PROPHETS WHO LONG BEFORE FORETOLD ALL THINGS WHICH HE DID AND SUFFERED, THAT HE GAINED A BELIEF IN HIS DIVINITY, WHICH COULD HAVE HAPPENED NEITHER TO APOLLONIUS, NOR TO APULEIUS, NOR TO ANY OF THE MAGICIANS; NOR CAN IT HAPPEN AT ANY TIME. WHEN, THEREFORE, HE HAD POURED FORTH SUCH ABSURD RAVINGS OF HIS IGNORANCE, WHEN HE HAD EAGERLY ENDEAVOURED UTTERLY TO DESTROY THE TRUTH, HE DARED TO GIVE TO HIS BOOKS WHICH WERE IMPIOUS AND THE ENEMIES OF GOD THE TITLE OF TRUTH-LOVING. O BLIND BREAST! O MIND MORE BLACK THAN CIMMERIAN DARKNESS, AS THEY SAY! HE MAY PERHAPS HAVE BEEN A DISCIPLE OF ANAXAGORAS, TO WHOM SNOWS WERE AS BLACK AS INK. BUT IT IS THE SAME BLINDNESS, TO GIVE THE NAME OF FALSEHOOD TO TRUTH, AND OF TRUTH TO FALSEHOOD. DOUBTLESS THE CRAFTY MAN WISHED TO CONCEAL THE WOLF UNDER THE SKIN OF A SHEEP, THAT HE MIGHT ENSNARE THE READER BY A DECEITFUL TITLE. LET IT BE TRUE; GRANT THAT YOU DID THIS FROM IGNORANCE, NOT FROM MALICE: WHAT TRUTH, HOWEVER, HAVE YOU BROUGHT TO US, EXCEPT THAT, BEING A DEFENDER OF THE GODS, YOU HAD AT LAST BETRAYED THOSE VERY GODS? FOR, HAVING SET FORTH THE PRAISES OF THE SUPREME GOD, WHOM YOU CONFESSED TO BE KING, MOST MIGHTY, THE MAKER OF ALL THINGS, THE FOUNTAIN OF HONOURS, THE PARENT OF ALL, THE CREATOR AND PRESERVER OF ALL LIVING CREATURES, YOU TOOK AWAY THE KINGDOM FROM YOUR OWN JUPITER; AND WHEN YOU HAD DRIVEN HIM FROM THE SUPREME POWER, YOU REDUCED HIM TO THE RANK OF SERVANTS. THUS YOUR OWN CONCLUSION CONVICTS YOU OF FOLLY, VANITY, AND ERROR. FOR YOU AFFIRM THAT THE GODS EXIST, AND YET YOU SUBJECT AND ENSLAVE THEM TO THAT GOD WHOSE RELIGION YOU ATTEMPT TO OVERTURN.

CHAPTER 4. WHY THIS WORK WAS PUBLISHED, AND AGAIN OF TERTULLIAN AND CYPRIAN.

SINCE, THEREFORE, THEY OF WHOM I HAVE SPOKEN HAD SET FORTH THEIR SACRILEGIOUS WRITINGS IN MY PRESENCE, AND TO MY GRIEF, BEING INCITED BOTH BY THE ARROGANT IMPIETY OF THESE, AND BY THE CONSCIOUSNESS OF TRUTH ITSELF, AND (AS I THINK) BY GOD, I HAVE UNDERTAKEN THIS OFFICE, THAT WITH ALL THE STRENGTH OF MY MIND I MIGHT REFUTE THE ACCUSERS OF RIGHTEOUSNESS; NOT THAT I SHOULD WRITE AGAINST THESE, WHO MIGHT BE CRUSHED WITH A FEW WORDS, BUT THAT I MIGHT ONCE FOR ALL BY ONE ATTACK OVERTHROW ALL WHO EVERYWHERE EFFECT, OR HAVE EFFECTED, THE SAME WORK. FOR I DO NOT DOUBT THAT VERY MANY OTHERS, AND IN MANY PLACES, AND THAT NOT ONLY IN GREEK, BUT ALSO IN LATIN WRITINGS, HAVE RAISED A MONUMENT OF THEIR OWN UNRIGHTEOUSNESS. AND SINCE I WAS NOT ABLE TO REPLY TO THESE SEPARATELY, I THOUGHT THAT THIS CAUSE WAS TO BE SO PLEADED BY ME THAT I MIGHT OVERTHROW FORMER WRITERS, TOGETHER WITH ALL THEIR WRITINGS, AND CUT OFF FROM FUTURE WRITERS THE WHOLE POWER OF WRITING AND OF REPLYING. ONLY LET THEM ATTEND, AND I WILL ASSUREDLY EFFECT THAT WHOSOEVER SHALL KNOW THESE THINGS, MUST EITHER EMBRACE THAT WHICH HE BEFORE CONDEMNED, OR, WHICH IS NEXT TO IT, CEASE AT LENGTH TO DERIDE IT. ALTHOUGH TERTULLIAN FULLY PLEADED THE SAME CAUSE IN THAT TREATISE WHICH IS ENTITLED THE APOLOGY, YET, INASMUCH AS IT IS ONE THING TO ANSWER ACCUSERS, WHICH CONSISTS IN DEFENSE OR DENIAL ONLY, AND ANOTHER THING TO INSTRUCT, WHICH WE DO, IN WHICH THE SUBSTANCE OF THE WHOLE SYSTEM MUST BE CONTAINED, I HAVE NOT SHRUNK FROM THIS LABOUR, THAT I MIGHT COMPLETE THE SUBJECT, WHICH CYPRIAN DID NOT FULLY CARRY OUT IN THAT DISCOURSE IN WHICH HE ENDEAVOURS TO REFUTE DEMETRIANUS (AS HE HIMSELF SAYS) RAILING AT AND CLAMOURING AGAINST THE TRUTH. WHICH SUBJECT HE DID NOT HANDLE AS HE OUGHT TO HAVE DONE; FOR HE OUGHT TO HAVE BEEN REFUTED NOT BY THE TESTIMONIES OF SCRIPTURE, WHICH HE PLAINLY

CONSIDERED VAIN, FICTITIOUS, AND FALSE, BUT BY ARGUMENTS AND REASON. FOR, SINCE HE WAS CONTENDING AGAINST A MAN WHO WAS IGNORANT OF THE TRUTH, HE OUGHT FOR A WHILE TO HAVE LAID ASIDE DIVINE READINGS, AND TO HAVE FORMED FROM THE BEGINNING THIS MAN AS ONE WHO WAS ALTOGETHER IGNORANT, AND TO HAVE SHOWN TO HIM BY DEGREES THE BEGINNINGS OF LIGHT, THAT HE MIGHT NOT BE DAZZLED, THE WHOLE OF ITS BRIGHTNESS BEING PRESENTED TO HIM.

FOR AS AN INFANT IS UNABLE, ON ACCOUNT OF THE TENDERNESS OF ITS STOMACH, TO RECEIVE THE NOURISHMENT OF SOLID AND STRONG FOOD, BUT IS SUPPORTED BY LIQUID AND SOFT MILK, UNTIL, ITS STRENGTH BEING CONFIRMED, IT CAN FEED ON STRONGER NOURISHMENT; SO ALSO IT WAS BEFITTING THAT THIS MAN, BECAUSE HE WAS NOT YET CAPABLE OF RECEIVING DIVINE THINGS, SHOULD BE PRESENTED WITH HUMAN TESTIMONIES — THAT IS, OF PHILOSOPHERS AND HISTORIANS — IN ORDER THAT HE MIGHT ESPECIALLY BE REFUTED BY HIS OWN AUTHORITIES. AND SINCE HE DID NOT DO THIS, BEING CARRIED AWAY BY HIS DISTINGUISHED KNOWLEDGE OF THE SACRED WRITINGS, SO THAT HE WAS CONTENT WITH THOSE THINGS ALONE IN WHICH FAITH CONSISTS, I HAVE UNDERTAKEN, WITH THE FAVOUR OF GOD, TO DO THIS, AND AT THE SAME TIME TO PREPARE THE WAY FOR THE IMITATION OF OTHERS. AND IF, THROUGH MY EXHORTATION, LEARNED AND ELOQUENT MEN SHALL BEGIN TO BETAKE THEMSELVES TO THIS SUBJECT, AND SHALL CHOOSE TO DISPLAY THEIR TALENTS AND POWER OF SPEAKING IN THIS FIELD OF TRUTH, NO ONE CAN DOUBT THAT FALSE RELIGIONS WILL QUICKLY DISAPPEAR, AND PHILOSOPHY ALTOGETHER FALL, IF ALL SHALL BE PERSUADED THAT THIS ALONE IS RELIGION AND THE ONLY TRUE WISDOM. BUT I HAVE WANDERED FROM THE SUBJECT FURTHER THAN I WISHED.

CHAPTER 5. THERE WAS TRUE JUSTICE UNDER SATURNUS, BUT IT WAS BANISHED BY JUPITER.
NOW THE PROMISED DISPUTATION CONCERNING JUSTICE MUST BE GIVEN; WHICH IS EITHER BY ITSELF THE GREATEST VIRTUE, OR BY ITSELF THE FOUNTAIN OF VIRTUE, WHICH NOT ONLY PHILOSOPHERS SOUGHT, BUT POETS ALSO, WHO WERE MUCH EARLIER, AND WERE ESTEEMED AS WISE BEFORE THE ORIGIN OF THE NAME OF PHILOSOPHY. THESE CLEARLY UNDERSTOOD THAT THIS JUSTICE WAS ABSENT FROM THE AFFAIRS OF MEN; AND THEY FEIGNED THAT IT, BEING OFFENDED WITH THE VICES OF MEN, DEPARTED FROM THE EARTH, AND WITHDREW TO HEAVEN; AND THAT THEY MAY TEACH WHAT IT IS TO LIVE JUSTLY (FOR THEY ARE ACCUSTOMED TO GIVE PRECEPTS BY CIRCUMLOCUTIONS), THEY REPEAT EXAMPLES OF JUSTICE FROM THE TIMES OF SATURNUS, WHICH THEY CALL THE GOLDEN TIMES, AND THEY RELATE IN WHAT CONDITION HUMAN LIFE WAS WHILE IT DELAYED ON THE EARTH. AND THIS IS NOT TO BE REGARDED AS A POETIC FICTION, BUT AS THE TRUTH. FOR, WHILE SATURNUS REIGNED, THE RELIGIOUS WORSHIP OF THE GODS NOT HAVING YET BEEN INSTITUTED, NOR ANY RACE BEING AS YET SET APART IN THE BELIEF OF ITS DIVINITY, GOD WAS MANIFESTLY WORSHIPPED. AND THEREFORE THERE WERE NEITHER DISSENSIONS, NOR ENMITIES, NOR WARS.

NOT YET HAD RAGE UNSHEATHED MADDENED SWORDS,

AS GERMANICUS CÆSAR SPEAKS IN HIS POEM TRANSLATED FROM ARATUS,

NOR HAD DISCORD BEEN KNOWN AMONG RELATIVES.

NO, NOR EVEN AMONG STRANGERS: BUT THERE WERE NO SWORDS AT ALL TO BE UNSHEATHED. FOR WHO, WHEN JUSTICE WAS PRESENT AND IN VIGOUR, WOULD THINK RESPECTING HIS OWN PROTECTION, SINCE NO ONE PLOTTED AGAINST HIM; OR RESPECTING THE DESTRUCTION OF ANOTHER, SINCE NO ONE DESIRED ANYTHING?

THEY PREFERRED TO LIVE CONTENT WITH A SIMPLE MODE OF LIFE,

AS CICERO RELATES IN HIS POEM; AND THIS IS PECULIAR TO OUR RELIGION. IT WAS NOT EVEN ALLOWED TO MARK OUT OR TO DIVIDE THE PLAIN WITH A BOUNDARY: MEN SOUGHT ALL THINGS IN COMMON; SINCE GOD HAD GIVEN THE EARTH IN COMMON TO ALL, THAT THEY MIGHT PASS THEIR LIFE IN COMMON, NOT THAT MAD AND RAGING AVARICE MIGHT CLAIM ALL THINGS FOR ITSELF, AND THAT THAT WHICH WAS PRODUCED FOR ALL MIGHT NOT BE WANTING TO ANY. AND THIS SAYING OF THE POET OUGHT SO TO BE TAKEN, NOT AS SUGGESTING THE IDEA THAT INDIVIDUALS AT THAT TIME HAD NO PRIVATE PROPERTY, BUT IT MUST BE REGARDED AS A POETICAL FIGURE; THAT WE MAY UNDERSTAND THAT MEN WERE SO LIBERAL, THAT THEY DID NOT SHUT UP THE FRUITS OF THE EARTH PRODUCED FOR THEM, NOR DID THEY IN SOLITUDE BROOD OVER THE THINGS STORED UP, BUT ADMITTED THE POOR TO SHARE THE FRUITS OF THEIR LABOUR:—

NOW STREAMS OF MILK, NOW STREAMS OF NECTAR FLOWED.

AND NO WONDER, SINCE THE STOREHOUSES OF THE GOOD LIBERALLY LAY OPEN TO ALL. NOR DID AVARICE INTERCEPT THE DIVINE BOUNTY, AND THUS CAUSE HUNGER AND THIRST IN COMMON; BUT ALL ALIKE HAD ABUNDANCE, SINCE THEY WHO HAD POSSESSIONS GAVE LIBERALLY AND BOUNTIFULLY TO THOSE WHO HAD NOT. BUT AFTER THAT SATURNUS HAD BEEN BANISHED FROM HEAVEN, AND HAD ARRIVED IN LATIUM —

EXILED FROM HIS THRONE

BY JOVE, HIS MIGHTIER HEIR, —

SINCE THE PEOPLE EITHER THROUGH FEAR OF THE NEW KING, OR OF THEIR OWN ACCORD, HAD BECOME CORRUPTED AND CEASED TO WORSHIP GOD, AND HAD BEGUN TO ESTEEM THE KING IN THE PLACE OF GOD, SINCE HE HIMSELF, ALMOST A PARRICIDE, WAS AN EXAMPLE TO OTHERS TO THE INJURY OF PIETY —

THE MOST JUST VIRGIN IN HASTE DESERTED THE LANDS;

BUT NOT AS CICERO SAYS,

AND SETTLED, IN THE KINGDOM OF JUPITER, AND IN A PART OF THE HEAVEN.

FOR HOW COULD SHE SETTLE OR TARRY IN THE KINGDOM OF HIM WHO EXPELLED HIS FATHER FROM HIS KINGDOM, HARASSED HIM WITH WAR, AND DROVE HIM AS AN EXILE OVER THE WHOLE WORLD?

HE GAVE TO THE BLACK SERPENTS THEIR NOXIOUS POISON,
AND ORDERED WOLVES TO PROWL;

THAT IS, HE INTRODUCED AMONG MEN HATRED, AND ENVY, AND STRATAGEM; SO THAT THEY WERE POISONOUS AS SERPENTS, AND RAPACIOUS AS WOLVES. AND THEY TRULY DO THIS WHO PERSECUTE THOSE WHO ARE RIGHTEOUS AND FAITHFUL TOWARDS GOD, AND GIVE TO JUDGES THE POWER OF USING VIOLENCE AGAINST THE INNOCENT. PERHAPS JUPITER MAY HAVE DONE SOMETHING OF THIS KIND FOR THE OVERTHROW AND REMOVAL OF RIGHTEOUSNESS; AND ON THIS ACCOUNT HE IS RELATED TO HAVE MADE SERPENTS FIERCE, AND TO HAVE WHETTED THE SPIRIT OF WOLVES.

THEN WAR'S INDOMITABLE RAGE,
AND GREEDY LUST OF GAIN;

AND NOT WITHOUT REASON. FOR THE WORSHIP OF GOD BEING TAKEN AWAY, MEN LOST THE KNOWLEDGE OF GOOD AND EVIL. THUS THE COMMON INTERCOURSE OF LIFE PERISHED FROM AMONG THEN, AND THE BOND OF HUMAN SOCIETY WAS DESTROYED. THEN THEY BEGAN TO CONTEND WITH ONE ANOTHER, AND TO PLOT, AND TO ACQUIRE FOR THEMSELVES GLORY FROM THE SHEDDING OF HUMAN BLOOD.

CHAPTER 6. AFTER THE BANISHMENT OF JUSTICE, LUST, UNJUST LAWS, DARING, AVARICE, AMBITION, PRIDE, IMPIETY, AND OTHER VICES REIGNED.
AND THE SOURCE OF ALL THESE EVILS WAS LUST; WHICH, INDEED, BURST FORTH FROM THE CONTEMPT OF TRUE MAJESTY. FOR NOT ONLY DID THEY WHO HAD A SUPERFLUITY FAIL TO BESTOW A SHARE UPON OTHERS, BUT THEY EVEN SEIZED THE PROPERTY OF OTHERS, DRAWING EVERYTHING TO THEIR PRIVATE GAIN; AND THE THINGS WHICH FORMERLY EVEN INDIVIDUALS LABOURED TO OBTAIN FOR THE COMMON USE OF MEN, WERE NOW CONVEYED TO THE HOUSES OF A FEW. FOR, THAT THEY MIGHT SUBDUE OTHERS BY SLAVERY, THEY BEGAN ESPECIALLY TO WITHDRAW AND COLLECT TOGETHER THE NECESSARIES OF LIFE, AND TO KEEP THEM FIRMLY SHUT UP, THAT THEY MIGHT MAKE THE BOUNTIES OF HEAVEN THEIR OWN; NOT ON ACCOUNT OF KINDNESS, A FEELING WHICH HAD NO EXISTENCE IN THEM, BUT THAT THEY MIGHT SWEEP TOGETHER ALL THE INSTRUMENTS OF LUST AND AVARICE. THEY ALSO, UNDER THE NAME OF JUSTICE, PASSED MOST UNEQUAL AND UNJUST LAWS, BY WHICH THEY MIGHT DEFEND THEIR PLUNDER AND AVARICE AGAINST THE FORCE OF THE MULTITUDE. THEY PREVAILED, THEREFORE, AS MUCH BY AUTHORITY AS BY STRENGTH, OR RESOURCES, OR MALICE. AND SINCE THERE WAS IN THEM NO TRACE OF JUSTICE, THE OFFICES OF WHICH ARE HUMANITY, EQUITY, PITY, THEY NOW BEGAN TO REJOICE IN A PROUD AND SWOLLEN INEQUALITY, AND MADE THEMSELVES HIGHER THAN OTHER MEN, BY A RETINUE OF ATTENDANTS, AND BY THE SWORD, AND BY THE BRILLIANCY OF THEIR GARMENTS. FOR THIS REASON THEY INVENTED FOR THEMSELVES HONOURS, AND PURPLE ROBES, AND FASCES, THAT, BEING SUPPORTED BY THE TERROR PRODUCED BY AXES AND SWORDS, THEY MIGHT, AS IT WERE BY THE RIGHT OF MASTERS, RULE THEM, STRICKEN WITH FEAR, AND ALARMED. SUCH WAS THE CONDITION IN WHICH THE LIFE OF MAN WAS PLACED BY THAT KING WHO, HAVING DEFEATED AND PUT TO FLIGHT A PARENT, DID NOT SEIZE HIS KINGDOM, BUT SET UP AN IMPIOUS TYRANNY BY VIOLENCE AND ARMED MEN, AND TOOK AWAY THAT GOLDEN AGE OF JUSTICE, AND COMPELLED MEN TO BECOME WICKED AND IMPIOUS, EVEN FROM THIS VERY CIRCUMSTANCE, THAT HE TURNED THEM AWAY FROM GOD TO THE WORSHIP OF HIMSELF; AND THE TERROR OF HIS EXCESSIVE POWER HAD EXTORTED THIS.

FOR WHO WOULD NOT FEAR HIM WHO WAS GIRDED ABOUT WITH ARMS, WHOM THE UNWONTED GLEAM OF STEEL AND SWORDS SURROUNDED? OR WHAT STRANGER WOULD HE SPARE WHO HAD NOT EVEN SPARED HIS OWN FATHER? WHOM, IN TRUTH, SHOULD HE FEAR, WHO HAD CONQUERED IN WAR, AND DESTROYED BY MASSACRE THE RACE OF THE TITANS, WHICH WAS STRONG AND EXCELLING IN MIGHT? WHAT WONDER IF THE WHOLE MULTITUDE, PRESSED BY UNUSUAL FEAR, HAD GIVEN THEMSELVES UP TO THE ADULATION OF A SINGLE MAN? HIM THEY VENERATED, TO HIM THEY PAID THE GREATEST HONOUR. AND SINCE IT IS JUDGED TO BE A KIND OF OBSEQUIOUSNESS TO IMITATE THE CUSTOMS AND VICES OF A KING, ALL MEN LAID ASIDE PIETY, LEST, IF THEY SHOULD LIVE PIOUSLY, THEY MIGHT SEEM TO UPBRAID THE WICKEDNESS OF THE KING. THUS, BEING CORRUPTED BY CONTINUAL IMITATION, THEY ABANDONED DIVINE RIGHT, AND THE PRACTICE OF LIVING WICKEDLY BY DEGREES BECAME A HABIT. AND NOW NOTHING REMAINED OF THE PIOUS AND EXCELLENT CONDITION OF THE PRECEDING AGE; BUT JUSTICE BEING BANISHED, AND DRAWING WITH HER THE TRUTH, LEFT TO MEN ERROR, IGNORANCE, AND BLINDNESS. THE POETS THEREFORE WERE IGNORANT, WHO SUNG THAT SHE FLED TO HEAVEN, TO THE KINGDOM OF JUPITER. FOR IF JUSTICE WAS ON THE EARTH IN THE AGE WHICH THEY CALL GOLDEN, IT IS PLAIN THAT SHE WAS DRIVEN AWAY BY JUPITER, WHO CHANGED THE GOLDEN AGE. BUT THE CHANGE OF THE AGE AND THE EXPULSION OF JUSTICE IS TO BE DEEMED NOTHING ELSE, AS I HAVE SAID, THAN THE LAYING ASIDE OF DIVINE RELIGION, WHICH ALONE EFFECTS THAT MAN SHOULD ESTEEM MAN DEAR, AND SHOULD KNOW THAT HE IS BOUND TO HIM BY THE TIE OF BROTHERHOOD, SINCE GOD IS ALIKE A FATHER TO ALL, SO AS TO SHARE THE BOUNTIES OF THE COMMON GOD AND FATHER WITH THOSE WHO DO NOT POSSESS THEM; TO INJURE NO ONE, TO OPPRESS NO ONE, NOT TO CLOSE HIS DOOR AGAINST A STRANGER, NOR HIS EAR AGAINST A SUPPLIANT, BUT TO BE BOUNTIFUL, BENEFICENT, AND LIBERAL, WHICH TULLIUS THOUGHT TO BE PRAISES SUITABLE TO A KING. THIS TRULY IS JUSTICE, AND THIS IS THE GOLDEN AGE, WHICH WAS FIRST CORRUPTED WHEN JUPITER REIGNED, AND SHORTLY AFTERWARDS, WHEN HE HIMSELF AND ALL HIS OFFSPRING WERE CONSECRATED AS GODS, AND THE WORSHIP OF MANY DEITIES UNDERTAKEN, HAD BEEN ALTOGETHER TAKEN AWAY.

CHAPTER 7. OF THE COMING OF JESUS, AND ITS FRUIT; AND OF THE VIRTUES AND VICES OF THAT AGE.
BUT GOD, AS A MOST INDULGENT PARENT, WHEN THE LAST TIME APPROACHED, SENT A MESSENGER TO BRING BACK THAT OLD AGE, AND JUSTICE WHICH HAD BEEN PUT TO FLIGHT, THAT THE HUMAN RACE MIGHT NOT BE AGITATED BY VERY GREAT AND PERPETUAL ERRORS. THEREFORE THE APPEARANCE OF THAT GOLDEN TIME RETURNED, AND JUSTICE WAS RESTORED TO THE EARTH, BUT WAS ASSIGNED TO A FEW; AND THIS JUSTICE IS NOTHING ELSE THAN THE PIOUS AND RELIGIOUS WORSHIP OF THE ONE GOD. BUT PERHAPS SOME MAY BE INCLINED TO ASK, WHY, IF THIS BE JUSTICE, IT IS NOT GIVEN TO ALL MANKIND, AND THE WHOLE MULTITUDE DOES NOT AGREE TO IT. THIS IS A MATTER OF GREAT DISPUTATION, WHY A DIFFERENCE WAS RETAINED BY GOD WHEN HE GAVE JUSTICE TO THE EARTH; AND THIS I HAVE SHOWN IN ANOTHER PLACE, AND WHENEVER A FAVOURABLE OPPORTUNITY SHALL OCCUR IT SHALL BE EXPLAINED. NOW IT IS SUFFICIENT VERY BRIEFLY TO SIGNIFY IT: THAT VIRTUE CAN NEITHER BE DISCERNED, UNLESS IT HAS VICES OPPOSED TO IT; NOR BE PERFECT, UNLESS IT IS EXERCISED BY ADVERSITY. FOR GOD DESIGNED THAT THERE SHOULD BE THIS DISTINCTION BETWEEN GOOD AND EVIL THINGS, THAT WE MAY KNOW FROM THAT WHICH IS EVIL THE QUALITY OF THE GOOD, AND ALSO THE QUALITY OF THE EVIL FROM THE GOOD; NOR CAN THE NATURE OF THE ONE BE UNDERSTOOD IF THE OTHER IS TAKEN AWAY. GOD THEREFORE DID NOT EXCLUDE EVIL, THAT THE NATURE OF VIRTUE MIGHT BE EVIDENT. FOR HOW COULD PATIENT ENDURANCE RETAIN ITS MEANING AND NAME IF THERE WERE NOTHING WHICH WE WERE COMPELLED TO ENDURE? HOW COULD FAITH DEVOTED TO ITS GOD DESERVE PRAISE, UNLESS THERE WERE SOME ONE WHO WISHED TO TURN US AWAY FROM GOD? FOR ON THIS ACCOUNT HE PERMITTED THE UNJUST TO BE MORE POWERFUL, THAT THEY MIGHT BE ABLE TO COMPEL TO EVIL; AND ON THIS ACCOUNT TO BE MORE NUMEROUS, THAT VIRTUE MIGHT BE PRECIOUS, BECAUSE IT IS RARE. AND THIS VERY POINT IS ADMIRABLY AND BRIEFLY SHOWN BY QUINTILIAN IN THE MUFFLED HEAD. FOR WHAT VIRTUE, HE SAYS, WOULD THERE BE IN INNOCENCE, HAD NOT ITS RARITY FURNISHED IT WITH PRAISES? BUT BECAUSE IT IS PROVIDED BY NATURE THAT HATRED, DESIRE, AND ANGER DRIVE MEN BLINDLY TO THAT OBJECT TO WHICH THEY HAVE APPLIED THEMSELVES, TO BE FREE FROM FAULT APPEARS TO BE BEYOND THE POWER OF MAN. OTHERWISE, IF NATURE HAD GIVEN TO ALL MEN EQUAL AFFECTIONS, PIETY WOULD BE NOTHING.

HOW TRUE THIS IS, THE NECESSITY OF THE CASE ITSELF TEACHES. FOR IF IT IS VIRTUE TO RESIST WITH FORTITUDE EVILS AND VICES, IT IS EVIDENT THAT, WITHOUT EVIL AND VICE, THERE IS NO PERFECTED VIRTUE; AND THAT GOD MIGHT RENDER THIS COMPLETE AND PERFECT, HE RETAINED THAT WHICH WAS CONTRARY TO IT, WITH WHICH IT MIGHT CONTEND. FOR, BEING AGITATED BY EVILS WHICH HARASS IT, IT GAINS STABILITY; AND IN PROPORTION TO THE FREQUENCY WITH WHICH IT IS URGED ONWARD, IS THE FIRMNESS WITH WHICH IT IS STRENGTHENED. THIS IS EVIDENTLY THE CAUSE WHICH EFFECTS THAT, ALTHOUGH JUSTICE IS SENT TO MEN, YET IT CANNOT BE SAID THAT A GOLDEN AGE EXISTS; BECAUSE GOD HAS NOT TAKEN AWAY EVIL, THAT HE MIGHT RETAIN THAT DIVERSITY WHICH ALONE PRESERVES THE MYSTERY OF A DIVINE RELIGION.

CHAPTER 8. OF JUSTICE KNOWN TO ALL, BUT NOT EMBRACED; OF THE TRUE TEMPLE OF GOD, AND OF HIS WORSHIP, THAT ALL VICES MAY BE SUBDUED.
THEY, THEREFORE, WHO THINK THAT NO ONE IS JUST, HAVE JUSTICE BEFORE THEIR EYES, BUT ARE UNWILLING TO DISCERN IT. FOR WHAT REASON IS THERE WHY THEY SHOULD DESCRIBE IT EITHER IN POEMS OR IN ALL THEIR DISCOURSE, COMPLAINING OF ITS ABSENCE, WHEN IT IS VERY EASY FOR THEM TO BE GOOD IF THEY WISH? WHY DO YOU DEPICT TO

YOURSELVES JUSTICE AS WORTHLESS, AND WISH THAT SHE MAY FALL FROM HEAVEN, AS IT WERE, REPRESENTED IN SOME IMAGE? BEHOLD, SHE IS IN YOUR SIGHT; RECEIVE HER, IF YOU ARE ABLE, AND PLACE HER IN THE ABODE OF YOUR BREAST; AND DO NOT IMAGINE THAT THIS IS DIFFICULT, OR UNSUITED TO THE TIMES. BE JUST AND GOOD, AND THE JUSTICE WHICH YOU SEEK WILL FOLLOW YOU OF HER OWN ACCORD. LAY ASIDE EVERY EVIL THOUGHT FROM YOUR HEARTS, AND THAT GOLDEN AGE WILL AT ONCE RETURN TO YOU, WHICH YOU CANNOT ATTAIN TO BY ANY OTHER MEANS THAN BY BEGINNING TO WORSHIP THE TRUE GOD. BUT YOU LONG FOR JUSTICE ON THE EARTH, WHILE THE WORSHIP OF FALSE GODS CONTINUES, WHICH CANNOT POSSIBLY COME TO PASS. BUT IT WAS NOT POSSIBLE EVEN AT THAT TIME WHEN YOU IMAGINE, BECAUSE THOSE DEITIES WHOM YOU IMPIOUSLY WORSHIP WERE NOT YET PRODUCED, AND THE WORSHIP OF THE ONE GOD MUST HAVE PREVAILED THROUGHOUT THE EARTH; OF THAT GOD, I SAY, WHO HATES WICKEDNESS AND REQUIRES GOODNESS; WHOSE TEMPLE IS NOT STONES OR CLAY, BUT MAN HIMSELF, WHO BEARS THE IMAGE OF GOD. AND THIS TEMPLE IS ADORNED NOT WITH CORRUPTIBLE GIFTS OF GOLD AND JEWELS, BUT WITH THE LASTING OFFICES OF VIRTUES. LEARN, THEREFORE, IF ANY INTELLIGENCE IS LEFT TO YOU, THAT MEN ARE WICKED AND UNJUST BECAUSE GODS ARE WORSHIPPED; AND THAT ALL EVILS DAILY INCREASE TO THE AFFAIRS OF MEN ON THIS ACCOUNT, BECAUSE GOD THE MAKER AND GOVERNOR OF THIS WORLD HAS BEEN NEGLECTED; BECAUSE, CONTRARY TO THAT WHICH IS RIGHT, IMPIOUS SUPERSTITIONS HAVE BEEN TAKEN UP; AND LASTLY, BECAUSE YOU DO NOT PERMIT GOD TO BE WORSHIPPED EVEN BY A FEW.

BUT IF GOD ONLY WERE WORSHIPPED, THERE WOULD NOT BE DISSENSIONS AND WARS, SINCE MEN WOULD KNOW THAT THEY ARE THE SONS OF ONE GOD; AND, THEREFORE, AMONG THOSE WHO WERE CONNECTED BY THE SACRED AND INVIOLABLE BOND OF DIVINE RELATIONSHIP, THERE WOULD BE NO PLOTTINGS, INASMUCH AS THEY WOULD KNOW WHAT KIND OF PUNISHMENTS GOD PREPARED FOR THE DESTROYERS OF SOULS, WHO SEES THROUGH SECRET CRIMES, AND EVEN THE VERY THOUGHTS THEMSELVES. THERE WOULD BE NO FRAUDS OR PLUNDERINGS IF THEY HAD LEARNED, THROUGH THE INSTRUCTION OF GOD, TO BE CONTENT WITH THAT WHICH WAS THEIR OWN, THOUGH LITTLE, SO THAT THEY MIGHT PREFER SOLID AND ETERNAL THINGS TO THOSE WHICH ARE FRAIL AND PERISHABLE. THERE WOULD BE NO ADULTERIES, AND DEBAUCHERIES, AND PROSTITUTION OF WOMEN, IF IT WERE KNOWN TO ALL, THAT WHATEVER IS SOUGHT BEYOND THE DESIRE OF PROCREATION IS CONDEMNED BY GOD. NOR WOULD NECESSITY COMPEL A WOMAN TO DISHONOUR HER MODESTY, TO SEEK FOR HERSELF A MOST DISGRACEFUL MODE OF SUSTENANCE; SINCE THE MALES ALSO WOULD RESTRAIN THEIR LUST, AND THE PIOUS AND RELIGIOUS CONTRIBUTIONS OF THE RICH WOULD SUCCOUR THE DESTITUTE. THERE WOULD NOT, THEREFORE, AS I HAVE SAID, BE THESE EVILS ON THE EARTH, IF THERE WERE BY COMMON CONSENT A GENERAL OBSERVANCE OF THE LAW OF GOD, IF THOSE THINGS WERE DONE BY ALL WHICH OUR PEOPLE ALONE PERFORM. HOW HAPPY AND HOW GOLDEN WOULD BE THE CONDITION OF HUMAN AFFAIRS, IF THROUGHOUT THE WORLD GENTLENESS, AND PIETY, AND PEACE, AND INNOCENCE, AND EQUITY, AND TEMPERANCE, AND FAITH, TOOK UP THEIR ABODE! IN SHORT, THERE WOULD BE NO NEED OF SO MANY AND VARYING LAWS TO RULE MEN, SINCE THE LAW OF GOD ALONE WOULD BE SUFFICIENT FOR PERFECT INNOCENCE; NOR WOULD THERE BE ANY NEED OF PRISONS, OR THE SWORDS OF RULERS, OR THE TERROR OF PUNISHMENTS, SINCE THE WHOLESOMENESS OF THE DIVINE PRECEPTS INFUSED INTO THE BREASTS OF MEN WOULD OF ITSELF INSTRUCT THEM TO WORKS OF JUSTICE. BUT NOW MEN ARE WICKED THROUGH IGNORANCE OF WHAT IS RIGHT AND GOOD. AND THIS, INDEED, CICERO SAW; FOR, DISCOURSING ON THE SUBJECT OF THE LAWS, HE SAYS: AS THE WORLD, WITH ALL ITS PARTS AGREEING WITH ONE ANOTHER, COHERES AND DEPENDS UPON ONE AND THE SAME NATURE, SO ALL MEN, BEING NATURALLY CONFUSED AMONG THEMSELVES, DISAGREE THROUGH DEPRAVITY; NOR DO THEY UNDERSTAND THAT THEY ARE RELATED BY BLOOD, AND THAT THEY ARE ALL SUBJECT TO ONE AND THE SAME GUARDIANSHIP: FOR IF THIS WERE KEPT IN MIND, ASSUREDLY MEN WOULD LIVE THE LIFE OF GODS. THEREFORE THE UNJUST AND IMPIOUS WORSHIP OF THE GODS HAS INTRODUCED ALL THE EVILS BY WHICH MANKIND IN TURN DESTROY ONE ANOTHER. FOR THEY COULD NOT RETAIN THEIR PIETY, WHO, AS PRODIGAL AND REBELLIOUS CHILDREN, HAD RENOUNCED THE AUTHORITY OF GOD, THE COMMON PARENT OF ALL.

CHAPTER 9. OF THE CRIMES OF THE WICKED, AND THE TORTURE INFLICTED ON THE CHRISTIANS.

AT TIMES, HOWEVER, THEY PERCEIVE THAT THEY ARE WICKED, AND PRAISE THE CONDITION OF THE FORMER AGES, AND CONJECTURE THAT JUSTICE IS ABSENT BECAUSE OF THEIR CHARACTERS AND DESERTS; FOR, THOUGH SHE PRESENTS HERSELF TO THEIR EYES, THEY NOT ONLY FAIL TO RECEIVE OR RECOGNISE HER, BUT THEY EVEN VIOLENTLY HATE, AND PERSECUTE, AND ENDEAVOUR TO BANISH HER. LET US SUPPOSE, IN THE MEANTIME, THAT SHE WHOM WE FOLLOW IS NOT JUSTICE: HOW WILL THEY RECEIVE HER WHOM THEY IMAGINE TO BE THE TRUE JUSTICE, IF SHE SHALL HAVE COME, WHEN THEY TORTURE AND KILL THOSE WHOM THEY THEMSELVES CONFESS TO BE IMITATORS OF THE JUST, BECAUSE THEY PERFORM GOOD AND JUST ACTIONS; WHEREAS, IF THEY SHOULD PUT TO DEATH THE WICKED ONLY, THEY WOULD DESERVE TO BE UNVISITED BY JUSTICE, WHO HAD NO OTHER REASON FOR LEAVING THE EARTH THAN THE SHEDDING OF HUMAN BLOOD? HOW MUCH MORE SO WHEN THEY SLAY THE RIGHTEOUS, AND ACCOUNT THE FOLLOWERS OF JUSTICE THEMSELVES AS ENEMIES, YEA, AS MORE THAN ENEMIES; WHO, THOUGH THEY EAGERLY SEEK THEIR LIVES, AND PROPERTY, AND CHILDREN BY SWORD AND FIRE, YET ARE SPARED WHEN CONQUERED; AND THERE IS A PLACE FOR CLEMENCY EVEN AMIDST ARMS; OR IF THEY HAVE DETERMINED TO CARRY THEIR CRUELTY TO THE UTMOST, NOTHING MORE IS DONE TOWARDS THEM, EXCEPT THAT THEY ARE PUT TO DEATH OR LED AWAY TO SLAVERY! BUT THIS IS UNUTTERABLE WHICH IS DONE TOWARDS THOSE WHO ARE IGNORANT OF CRIME, AND NONE ARE REGARDED AS MORE GUILTY THAN THOSE WHO ARE OF ALL MEN INNOCENT. THEREFORE MOST WICKED MEN VENTURE TO MAKE MENTION OF JUSTICE, MEN WHO SURPASS WILD BEASTS IN FEROCITY, WHO LAY WASTE THE MOST GENTLE FLOCK OF GOD —

LIKE GAUNT WOLVES RUSHING FROM THEIR DEN,
WHOM LAWLESS HUNGER'S SULLEN GROWL
DRIVES FORTH INTO THE NIGHT TO PROWL.

BUT THESE HAVE BEEN MADDENED NOT BY THE FURY OF HUNGER, BUT OF THE HEART; NOR DO THEY PROWL IN A BLACK MIST, BUT BY OPEN PLUNDERING; NOR DOES THE CONSCIOUSNESS OF THEIR CRIMES EVER RECALL THEM FROM PROFANING THE SACRED AND HOLY NAME OF JUSTICE WITH THAT MOUTH WHICH, LIKE THE JAWS OF BEASTS, IS WET WITH THE BLOOD OF THE INNOCENT. WHAT MUST WE SAY IS ESPECIALLY THE CAUSE OF THIS EXCESSIVE AND PERSEVERING HATRED?

DOES TRUTH PRODUCE HATRED,

AS THE POET SAYS, AS THOUGH INSPIRED BY THE DIVINE SPIRIT, OR ARE THEY ASHAMED TO BE BAD IN THE PRESENCE OF THE JUST AND GOOD? OR IS IT RATHER FROM BOTH CAUSES? FOR THE TRUTH IS ALWAYS HATEFUL ON THIS ACCOUNT, BECAUSE HE WHO SINS WISHES TO HAVE FREE SCOPE FOR SINNING, AND THINKS THAT HE CANNOT IN ANY OTHER WAY MORE SECURELY ENJOY THE PLEASURE OF HIS EVIL DOINGS, THAN IF THERE IS NO ONE WHOM HIS FAULTS MAY DISPLEASE. THEREFORE THEY ENDEAVOUR ENTIRELY TO EXTERMINATE AND TAKE THEM AWAY AS WITNESSES OF THEIR CRIMES AND WICKEDNESS, AND THINK THEM BURTHENSOME TO THEMSELVES, AS THOUGH THEIR LIFE WERE REPROVED. FOR WHY SHOULD ANY BE UNSEASONABLY GOOD, WHO, WHEN THE PUBLIC MORALS ARE CORRUPTED, SHOULD CENSURE THEM BY LIVING WELL? WHY SHOULD NOT ALL BE EQUALLY WICKED, RAPACIOUS, UNCHASTE, ADULTERERS, PERJURED, COVETOUS, AND FRAUDULENT? WHY SHOULD THEY NOT RATHER BE TAKEN OUT OF THE WAY, IN WHOSE PRESENCE THEY ARE ASHAMED TO LEAD AN EVIL LIFE, WHO, THOUGH NOT BY WORDS, FOR THEY ARE SILENT, BUT BY THEIR VERY COURSE OF LIFE, SO UNLIKE THEIR OWN, ASSAIL AND STRIKE THE FOREHEAD OF SINNERS? FOR WHOEVER DISAGREES WITH THEM APPEARS TO REPROVE THEM.

NOR IS IT GREATLY TO BE WONDERED AT IF THESE THINGS ARE DONE TOWARDS MEN, SINCE FOR THE SAME CAUSE THE PEOPLE WHO WERE PLACED IN HOPE, AND NOT IGNORANT OF GOD, ROSE UP AGAINST GOD HIMSELF; AND THE SAME NECESSITY FOLLOWS THE RIGHTEOUS WHICH ATTACKED THE AUTHOR OF RIGHTEOUSNESS HIMSELF. THEREFORE THEY HARASS AND TORMENT THEM WITH STUDIED KINDS OF PUNISHMENTS, AND THINK IT LITTLE TO KILL THOSE WHOM THEY HATE, UNLESS CRUELTY ALSO MOCKS THEIR BODIES. BUT IF ANY THROUGH FEAR OF PAIN OR DEATH, OR BY THEIR OWN PERFIDY, HAVE DESERTED THE HEAVENLY OATH, AND HAVE CONSENTED TO DEADLY SACRIFICES, THESE THEY PRAISE AND LOAD WITH HONOURS, THAT BY THEIR EXAMPLE THEY MAY ALLURE OTHERS. BUT UPON THOSE WHO HAVE HIGHLY ESTEEMED THEIR FAITH, AND HAVE NOT DENIED THAT THEY ARE WORSHIPPERS OF GOD, THEY FALL WITH ALL THE STRENGTH OF THEIR BUTCHERY, AS THOUGH THEY THIRSTED FOR BLOOD; AND THEY CALL THEM DESPERATE, BECAUSE THEY BY NO MEANS SPARE THEIR BODY; AS THOUGH ANYTHING COULD BE MORE DESPERATE, THAN TO TORTURE AND TEAR IN PIECES HIM WHOM YOU KNOW TO BE INNOCENT. THUS NO SENSE OF SHAME REMAINS AMONG THOSE FROM WHOM ALL KIND FEELING IS ABSENT, AND THEY RETORT UPON JUST MEN REPROACHES WHICH ARE BEFITTING TO THEMSELVES. FOR THEY CALL THEM IMPIOUS, BEING THEMSELVES FORSOOTH PIOUS, AND SHRINKING FROM THE SHEDDING OF HUMAN BLOOD; WHEREAS, IF THEY WOULD CONSIDER THEIR OWN ACTS, AND THE ACTS OF THOSE WHOM THEY CONDEMN AS IMPIOUS, THEY WOULD NOW UNDERSTAND HOW FALSE THEY ARE, AND MORE DESERVING OF ALL THOSE THINGS WHICH THEY EITHER SAY OR DO AGAINST THE GOOD. FOR THEY ARE NOT OF OUR NUMBER, BUT OF THEIRS WHO BESIEGE THE ROADS IN ARMS, PRACTICE PIRACY BY SEA; OR IF IT HAS NOT BEEN IN THEIR POWER OPENLY TO ASSAIL, SECRETLY MIX POISONS; WHO KILL THEIR WIVES THAT THEY MAY GAIN THEIR DOWRIES, OR THEIR HUSBANDS THAT THEY MAY MARRY ADULTERERS; WHO EITHER STRANGLE THE SONS BORN FROM THEMSELVES, OR IF THEY ARE TOO PIOUS, EXPOSE THEM; WHO RESTRAIN THEIR INCESTUOUS PASSIONS NEITHER FROM A DAUGHTER, NOR SISTER, NOR MOTHER, NOR PRIESTESS; WHO CONSPIRE AGAINST THEIR OWN CITIZENS AND COUNTRY; WHO DO NOT FEAR THE SACK; WHO, IN FINE, COMMIT SACRILEGE, AND DESPOIL THE TEMPLES OF THE GODS WHOM THEY WORSHIP; AND, TO SPEAK OF THINGS WHICH ARE LIGHT AND USUALLY PRACTISED BY THEM, WHO HUNT FOR INHERITANCES, FORGE WILLS, EITHER REMOVE OR EXCLUDE THE JUST HEIRS; WHO PROSTITUTE THEIR OWN PERSONS TO LUST; WHO, IN SHORT, UNMINDFUL OF WHAT THEY WERE BORN, CONTEND WITH WOMEN IN PASSIVITY; WHO, IN VIOLATION OF ALL PROPRIETY, POLLUTE AND DISHONOUR THE MOST SACRED PART OF THEIR BODY; WHO MUTILATE THEMSELVES, AND THAT WHICH IS MORE IMPIOUS, IN ORDER THAT THEY MAY BE PRIESTS OF RELIGION; WHO DO NOT EVEN SPARE THEIR OWN LIFE, BUT SELL THEIR LIVES TO BE TAKEN AWAY IN PUBLIC; WHO, IF THEY SIT AS JUDGES, CORRUPTED BY A BRIBE, EITHER DESTROY THE INNOCENT OR SET FREE THE GUILTY WITHOUT PUNISHMENT; WHO GRASP AT THE HEAVEN ITSELF BY SORCERIES, AS THOUGH THE EARTH WOULD NOT CONTAIN THEIR WICKEDNESS. THESE CRIMES, I SAY, AND MORE THAN THESE, ARE PLAINLY COMMITTED BY THOSE WHO ARE WORSHIPPERS OF THE GODS.

AMIDST THESE CRIMES OF SUCH NUMBER AND MAGNITUDE, WHAT PLACE IS THERE FOR JUSTICE? AND I HAVE COLLECTED A FEW ONLY OUT OF MANY, NOT FOR THE PURPOSE OF CENSURE, BUT TO SHOW THEIR NATURE. LET THOSE WHO SHALL WISH TO KNOW ALL TAKE IN HAND THE BOOKS OF SENECA, WHO WAS AT THE SAME TIME A MOST TRUE DESCRIBER AND A MOST VEHEMENT ACCUSER OF THE PUBLIC MORALS AND VICES. BUT LUCILIUS ALSO BRIEFLY AND CONCISELY DESCRIBED THAT DARK LIFE IN THESE VERSES: BUT NOW FROM MORN TO NIGHT, ON FESTIVAL AND ORDINARY DAY ALIKE, THE WHOLE PEOPLE AND THE FATHERS WITH ONE ACCORD DISPLAY THEMSELVES IN THE FORUM, AND NEVER DEPART FROM IT. THEY HAVE ALL GIVEN THEMSELVES TO ONE AND THE SAME PURSUIT AND ART, THAT THEY MAY BE ABLE CAUTIOUSLY TO DECEIVE, TO FIGHT TREACHEROUSLY, TO CONTEND IN FLATTERY, EACH TO PRETEND THAT HE IS A GOOD MAN, TO LIE IN WAIT, AS IF ALL WERE ENEMIES TO ALL. BUT WHICH OF THESE THINGS CAN BE LAID TO THE CHARGE OF OUR PEOPLE, WITH WHOM THE WHOLE OF RELIGION CONSISTS IN LIVING WITHOUT GUILT AND WITHOUT SPOT? SINCE, THEREFORE, THEY SEE THAT BOTH THEY AND THEIR PEOPLE DO THOSE THINGS WHICH WE HAVE SAID, BUT THAT OURS PRACTICE NOTHING ELSE BUT THAT WHICH IS JUST AND GOOD, THEY MIGHT, IF THEY HAD ANY UNDERSTANDING, HAVE PERCEIVED FROM THIS, BOTH THAT THEY WHO DO WHAT IS GOOD ARE PIOUS, AND THAT THEY THEMSELVES WHO COMMIT WICKED ACTIONS ARE IMPIOUS. FOR IT IS IMPOSSIBLE THAT THEY WHO DO NOT ERR IN ALL THE ACTIONS OF THEIR LIFE, SHOULD ERR IN THE MAIN POINT, THAT IS, IN RELIGION, WHICH IS THE CHIEF OF ALL THINGS. FOR IMPIETY, IF TAKEN UP IN THAT WHICH IS THE MOST IMPORTANT, WOULD FOLLOW THROUGH ALL THE REST. AND THEREFORE IT IS IMPOSSIBLE THAT THEY WHO ERR IN THE WHOLE OF THEIR LIFE SHOULD NOT BE DECEIVED ALSO IN RELIGION; INASMUCH AS PIETY, IF IT KEPT ITS RULE IN THE CHIEF POINT, WOULD MAINTAIN ITS COURSE IN OTHERS. THUS IT HAPPENS, THAT ON EITHER SIDE THE CHARACTER OF THE MAIN SUBJECT MAY BE KNOWN FROM THE STATE OF THE ACTIONS WHICH ARE CARRIED ON.

CHAPTER 10. OF FALSE PIETY, AND OF FALSE AND TRUE RELIGION.

IT IS WORTH WHILE TO INVESTIGATE THEIR PIETY, THAT FROM THEIR MERCIFUL AND PIOUS ACTIONS IT MAY BE UNDERSTOOD WHAT IS THE CHARACTER OF THOSE THINGS WHICH ARE DONE BY THEM CONTRARY TO THE LAWS OF PIETY. AND THAT I MAY NOT SEEM TO ATTACK ANY ONE WITH HARSHNESS, I WILL TAKE A CHARACTER FROM THE POETS, AND ONE WHICH IS THE GREATEST EXAMPLE OF PIETY. IN MARO, THAT KING

THAN WHO
THE BREATH OF BEING NONE E'ER DREW,
MORE BRAVE, MORE PIOUS, OR MORE TRUE, —

WHAT PROOFS OF JUSTICE DID HE BRING FORWARD TO US?

THERE WALK WITH HANDS FAST BOUND BEHIND
THE VICTIM PRISONERS, DESIGNED

FOR SLAUGHTER O'ER THE FLAMES.

WHAT CAN BE MORE MERCIFUL THAN THIS PIETY? WHAT MORE MERCIFUL THAN TO IMMOLATE HUMAN VICTIMS TO THE DEAD, AND TO FEED THE FIRE WITH THE BLOOD OF MEN AS WITH OIL? BUT PERHAPS THIS MAY NOT HAVE BEEN THE FAULT OF THE HERO HIMSELF, BUT OF THE POET, WHO POLLUTED WITH DISTINGUISHED WICKEDNESS A MAN DISTINGUISHED BY HIS PIETY. WHERE THEN, O POET, IS THAT PIETY WHICH YOU SO FREQUENTLY PRAISE? BEHOLD THE PIOUS ÆNEAS:—

FOUR HAPLESS YOUTHS OF SULMO'S BREED,

AND FOUR WHO UFENS CALL THEIR SIRE,

HE TAKES ALIVE, CONDEMNED TO BLEED

TO PALLAS' SHADE ON PALLAS' PYRE.

WHY, THEREFORE, AT THE VERY SAME TIME WHEN HE WAS SENDING THE MEN IN CHAINS TO SLAUGHTER, DID HE SAY,

FAIN WOULD I GRANT THE LIVING PEACE,

WHEN HE ORDERED THAT THOSE WHOM HE HAD IN HIS POWER ALIVE SHOULD BE SLAIN IN THE PLACE OF CATTLE? BUT THIS, AS I HAVE SAID, WAS NOT HIS FAULT — FOR HE PERHAPS HAD NOT RECEIVED A LIBERAL EDUCATION — BUT YOURS; FOR, THOUGH YOU WERE LEARNED, YET YOU WERE IGNORANT OF THE NATURE OF PIETY, AND YOU BELIEVED THAT THAT WICKED AND DETESTABLE ACTION OF HIS WAS THE BEFITTING

EXERCISE OF PIETY. HE IS PLAINLY CALLED PIOUS ON THIS ACCOUNT ONLY, BECAUSE HE LOVED HIS FATHER. WHY SHOULD I SAY THAT

THE GOOD ÆNEAS OWNED THEIR PLEA,

AND YET SLEW THEM? FOR, THOUGH ADJURED BY THE SAME FATHER, AND

BY YOUNG IULUS' DAWNING DAY,

HE DID NOT SPARE THEM,

LIVE FURY KINDLING EVERY VEIN

WHAT! CAN ANY ONE IMAGINE THAT THERE WAS ANY VIRTUE IN HIM WHO WAS FIRED WITH MADNESS AS STUBBLE, AND, FORGETFUL OF THE SHADE OF HIS FATHER, BY WHOM HE WAS ENTREATED, WAS UNABLE TO CURB HIS WRATH? HE WAS THEREFORE BY NO MEANS PIOUS WHO NOT ONLY SLEW THE UNRESISTING, BUT EVEN SUPPLIANTS. HERE SOME ONE WILL SAY: WHAT THEN, OR WHERE, OR OF WHAT CHARACTER IS PIETY? TRULY IT IS AMONG THOSE WHO ARE IGNORANT OF WARS, WHO MAINTAIN CONCORD WITH ALL, WHO ARE FRIENDLY EVEN TO THEIR ENEMIES, WHO LOVE ALL MEN AS BRETHREN, WHO KNOW HOW TO RESTRAIN THEIR ANGER, AND TO SOOTHE EVERY PASSION OF THE MIND WITH CALM GOVERNMENT. HOW GREAT A MIST, THEREFORE, HOW GREAT A CLOUD OF DARKNESS AND ERRORS, HAS OVER-SPREAD THE BREASTS OF MEN WHO, WHEN THEY THINK THEMSELVES ESPECIALLY PIOUS, THEN BECOME ESPECIALLY IMPIOUS? FOR THE MORE RELIGIOUSLY THEY HONOUR THOSE EARTHY IMAGES, SO MUCH THE MORE WICKED ARE THEY TOWARDS THE NAME OF THE TRUE DIVINITY. AND THEREFORE THEY ARE OFTEN HARASSED WITH GREATER EVILS AS THE REWARD OF THEIR IMPIETY; AND BECAUSE THEY KNOW NOT THE CAUSE OF THESE EVILS, THE BLAME IS ALTOGETHER ASCRIBED TO FORTUNE, AND THE PHILOSOPHY OF EPICURUS FINDS A PLACE, WHO THINKS THAT NOTHING EXTENDS TO THE GODS, AND THAT THEY ARE NEITHER INFLUENCED BY FAVOUR NOR MOVED BY ANGER, BECAUSE THEY OFTEN SEE THEIR DESPISERS HAPPY, AND THEIR WORSHIPPERS IN MISERY. AND THIS HAPPENS ON THIS ACCOUNT, BECAUSE WHEN THEY SEEM TO BE RELIGIOUS AND NATURALLY GOOD, THEY ARE BELIEVED TO DESERVE NOTHING OF THAT KIND WHICH THEY OFTEN SUFFER. HOWEVER, THEY CONSOLE THEMSELVES BY ACCUSING FORTUNE; NOR DO THEY PERCEIVE THAT IF SHE HAD ANY EXISTENCE, SHE WOULD NEVER INJURE HER WORSHIPPERS. PIETY OF THIS KIND IS THEREFORE DESERVEDLY FOLLOWED BY PUNISHMENT; AND THE DEITY OFFENDED WITH THE WICKEDNESS OF MEN WHO ARE DEPRAVED IN THEIR RELIGIOUS WORSHIP, PUNISHES THEM WITH HEAVY MISFORTUNE; WHO, ALTHOUGH THEY LIVE WITH HOLINESS IN THE GREATEST FAITH AND INNOCENCE, YET BECAUSE THEY WORSHIP GODS WHOSE IMPIOUS AND PROFANE RITES ARE AN ABOMINATION TO THE TRUE GOD, ARE ESTRANGED FROM JUSTICE AND THE NAME OF TRUE PIETY. NOR IS IT DIFFICULT TO SHOW WHY THE WORSHIPPERS OF THE GODS CANNOT BE GOOD AND JUST. FOR HOW SHALL THEY ABSTAIN FROM THE SHEDDING OF BLOOD WHO WORSHIP BLOODTHIRSTY DEITIES, MARS AND BELLONA? OR HOW SHALL THEY SPARE THEIR PARENTS WHO WORSHIP JUPITER, WHO DROVE OUT HIS FATHER? OR HOW SHALL THEY SPARE THEIR OWN INFANTS WHO WORSHIP SATURNUS? HOW SHALL THEY UPHOLD CHASTITY WHO WORSHIP A GODDESS WHO IS NAKED, AND AN ADULTERESS, AND WHO PROSTITUTES HERSELF AS IT WERE AMONG THE GODS? HOW SHALL THEY WITHHOLD THEMSELVES FROM PLUNDER AND FRAUDS WHO ARE ACQUAINTED WITH THE THEFTS OF MERCURIUS, WHO TEACHES THAT TO DECEIVE IS NOT THE PART OF FRAUD, BUT OF CLEVERNESS? HOW SHALL THEY RESTRAIN THEIR LUSTS WHO WORSHIP JUPITER, HERCULES, LIBER, APOLLO, AND THE OTHERS, WHOSE ADULTERIES AND DEBAUCHERIES WITH MEN AND WOMEN ARE NOT ONLY KNOWN TO THE LEARNED, BUT ARE EVEN SET FORTH IN THE THEATRES, AND MADE THE SUBJECT OF SONGS, SO THAT THEY ARE NOTORIOUS TO ALL? AMONG THESE THINGS IS IT POSSIBLE FOR MEN TO BE JUST, WHO, ALTHOUGH THEY WERE NATURALLY GOOD, WOULD BE TRAINED TO INJUSTICE BY THE VERY GODS THEMSELVES? FOR, THAT YOU MAY PROPITIATE THE GOD WHOM YOU WORSHIP, THERE IS NEED OF THOSE THINGS WITH WHICH YOU KNOW THAT HE IS PLEASED AND DELIGHTED. THUS IT COMES TO PASS THAT THE GOD FASHIONS THE LIFE OF HIS WORSHIPPERS ACCORDING TO THE CHARACTER OF HIS OWN WILL, SINCE THE MOST RELIGIOUS WORSHIP IS TO IMITATE.

CHAPTER 11. OF THE CRUELTY OF THE HEATHENS AGAINST THE CHRISTIANS.

THEREFORE, BECAUSE JUSTICE IS BURTHENSOME AND UNPLEASANT TO THOSE MEN WHO AGREE WITH THE CHARACTER OF THEIR GODS, THEY EXERCISE WITH VIOLENCE AGAINST THE RIGHTEOUS THE SAME IMPIETY WHICH THEY SHOW IN OTHER THINGS. AND NOT WITHOUT REASON ARE THEY SPOKEN OF BY THE PROPHETS AS BEASTS. THEREFORE IT IS EXCELLENTLY SAID BY MARCUS TULLIUS: FOR IF THERE IS NO ONE WHO WOULD NOT PREFER TO DIE THAN TO BE CHANGED INTO THE FIGURE OF A BEAST, ALTHOUGH HE IS ABOUT TO HAVE THE MIND OF A MAN, HOW MUCH MORE WRETCHED IS IT TO BE OF A BRUTALIZED MIND IN THE FIGURE OF A MAN! TO ME, INDEED, IT SEEMS AS MUCH WORSE AS THE MIND IS MORE EXCELLENT THAN THE BODY. THEREFORE THEY VIEW WITH DISDAIN THE BODIES OF BEASTS, THOUGH THEY ARE THEMSELVES MORE CRUEL THAN THESE; AND THEY PRIDE THEMSELVES ON THIS ACCOUNT, THAT THEY WERE BORN MEN, THOUGH THEY HAVE NOTHING BELONGING TO MAN EXCEPT THE FEATURES AND THE EMINENT FIGURE. FOR WHAT CAUCASUS, WHAT INDIA, WHAT HYRCANIA EVER NOURISHED BEASTS SO SAVAGE AND SO BLOODTHIRSTY? FOR THE FURY OF ALL WILD BEASTS RAGES UNTIL THEIR APPETITE IS SATISFIED; AND WHEN THEIR HUNGER IS APPEASED, IMMEDIATELY IS PACIFIED. THAT IS TRULY A BEAST BY WHOSE COMMAND ALONE

WITH RIVULETS OF SLAUGHTER REEKS

THE STERN EMBATTLED FIELD.

DIRE AGONIES, WILD TERRORS SWARM,
AND DEATH GLARES GRIM IN MANY A FORM.

NO ONE CAN BEFITTINGLY DESCRIBE THE CRUELTY OF THIS BEAST, WHICH RECLINES IN ONE PLACE, AND YET RAGES WITH IRON TEETH THROUGHOUT THE WORLD, AND NOT ONLY TEARS IN PIECES THE LIMBS OF MEN, BUT ALSO BREAKS THEIR VERY BONES, AND RAGES OVER THEIR ASHES, THAT THERE MAY BE NO PLACE FOR THEIR BURIAL, AS THOUGH THEY WHO CONFESS GOD AIMED AT THIS, THAT THEIR TOMBS SHOULD BE VISITED, AND NOT RATHER THAT THEY THEMSELVES MAY REACH THE PRESENCE OF GOD.

WHAT BRUTALITY IS IT, WHAT FURY, WHAT MADNESS, TO DENY LIGHT TO THE LIVING, EARTH TO THE DEAD? I SAY, THEREFORE, THAT NOTHING IS MORE WRETCHED THAN THOSE MEN WHOM NECESSITY HAS EITHER FOUND OR MADE THE MINISTERS OF ANOTHER'S FURY, THE SATELLITES OF AN IMPIOUS COMMAND. FOR THAT WAS NO HONOUR, OR EXALTATION OF DIGNITY, BUT THE CONDEMNATION OF A MAN TO TORTURE, AND ALSO TO THE EVERLASTING PUNISHMENT OF GOD. BUT IT IS IMPOSSIBLE TO RELATE WHAT THINGS THEY PERFORMED INDIVIDUALLY THROUGHOUT THE WORLD. FOR WHAT NUMBER OF VOLUMES WILL CONTAIN SO INFINITE, SO VARIED KINDS OF CRUELTY? FOR, HAVING GAINED POWER, EVERY ONE RAGED ACCORDING TO HIS OWN DISPOSITION. SOME, THROUGH EXCESSIVE TIMIDITY, PROCEEDED TO GREATER LENGTHS THAN THEY WERE COMMANDED; OTHERS THUS ACTED THROUGH THEIR OWN PARTICULAR HATRED AGAINST THE RIGHTEOUS; SOME BY A NATURAL FEROCITY OF MIND; SOME THROUGH A DESIRE TO PLEASE, AND THAT BY THIS SERVICE THEY MIGHT PREPARE THE WAY TO HIGHER OFFICES: SOME WERE SWIFT TO SLAUGHTER, AS AN INDIVIDUAL IN PHRYGIA, WHO BURNT A WHOLE ASSEMBLY OF PEOPLE, TOGETHER WITH THEIR PLACE OF MEETING. BUT THE MORE CRUEL HE WAS, SO MUCH THE MORE MERCIFUL IS HE FOUND TO BE. BUT THAT IS THE WORST KIND OF PERSECUTORS WHOM A FALSE APPEARANCE OF CLEMENCY FLATTERS; HE IS THE MORE SEVERE, HE THE MORE CRUEL TORTURER, WHO DETERMINES TO PUT NO ONE TO DEATH. THEREFORE IT CANNOT BE TOLD WHAT GREAT AND WHAT GRIEVOUS MODES OF TORTURES JUDGES OF THIS KIND DEVISED, THAT THEY MIGHT ARRIVE AT THE ACCOMPLISHMENT OF THEIR PURPOSE. BUT THEY DO THESE THINGS NOT ONLY ON THIS ACCOUNT, THAT THEY MAY BE ABLE TO BOAST THAT THEY HAVE SLAIN NONE OF THE INNOCENT — FOR I MYSELF HAVE HEARD SOME BOASTING THAT THEIR ADMINISTRATION HAS BEEN IN THIS RESPECT WITHOUT BLOODSHED — BUT ALSO FOR THE SAKE OF ENVY, LEST EITHER THEY THEMSELVES SHOULD BE OVERCOME, OR THE OTHERS SHOULD OBTAIN THE GLORY DUE TO THEIR VIRTUE. AND THUS, IN DEVISING MODES OF PUNISHMENT, THEY THINK OF NOTHING ELSE BESIDES VICTORY. FOR THEY KNOW THAT THIS IS A CONTEST AND A BATTLE. I SAW IN BITHYNIA THE PRÆFECT WONDERFULLY ELATED WITH JOY, AS THOUGH HE HAD SUBDUED SOME NATION OF BARBARIANS, BECAUSE ONE WHO HAD RESISTED FOR TWO YEARS WITH GREAT SPIRIT APPEARED AT LENGTH TO YIELD. THEY CONTEND, THEREFORE, THAT THEY MAY CONQUER AND INFLICT EXQUISITE PAINS ON THEIR BODIES, AND AVOID NOTHING ELSE BUT THAT THE VICTIMS MAY NOT DIE UNDER THE TORTURE: AS THOUGH, IN TRUTH, DEATH ALONE COULD MAKE THEM HAPPY, AND AS THOUGH TORTURES ALSO IN PROPORTION TO THEIR SEVERITY WOULD NOT PRODUCE GREATER GLORY OF VIRTUE. BUT THEY WITH OBSTINATE FOLLY GIVE ORDERS THAT DILIGENT CARE SHALL BE GIVEN TO THE TORTURED, THAT THEIR LIMBS MAY BE RENOVATED FOR OTHER TORTURES, AND FRESH BLOOD BE SUPPLIED FOR PUNISHMENT. WHAT CAN BE SO PIOUS, SO BENEFICENT, SO HUMANE? THEY WOULD NOT HAVE BESTOWED SUCH ANXIOUS CARE ON ANY WHOM THEY LOVED. THIS IS THE DISCIPLINE OF THE GODS: TO THESE DEEDS THEY TRAIN THEIR WORSHIPPERS; THESE ARE THE SACRED RITES WHICH THEY REQUIRE. MOREOVER, MOST WICKED MURDERERS HAVE INVENTED IMPIOUS LAWS AGAINST THE PIOUS. FOR BOTH SACRILEGIOUS ORDINANCES AND UNJUST DISPUTATIONS OF JURISTS ARE READ. DOMITIUS, IN HIS SEVENTH BOOK, CONCERNING THE OFFICE OF THE PROCONSUL, HAS COLLECTED WICKED RESCRIPTS OF PRINCES, THAT HE MIGHT SHOW BY WHAT PUNISHMENTS THEY OUGHT TO BE VISITED WHO CONFESSED THEMSELVES TO BE WORSHIPPERS OF GOD.

CHAPTER 12. OF TRUE VIRTUE; AND OF THE ESTIMATION OF A GOOD OR BAD CITIZEN.

WHAT WOULD YOU DO TO THOSE WHO GIVE THE NAME OF JUSTICE TO THE TORTURES INFLICTED BY TYRANTS OF OLD, WHO FIERCELY RAGED AGAINST THE INNOCENT; AND THOUGH THEY ARE TEACHERS OF INJUSTICE AND CRUELTY, WISH TO APPEAR JUST AND PRUDENT, BEING BLIND AND DULL, AND IGNORANT OF AFFAIRS AND OF TRUTH? IS JUSTICE SO HATEFUL TO YOU, O ABANDONED MINDS, THAT YOU REGARD IT AS EQUAL WITH THE GREATEST CRIMES? IS INNOCENCE SO UTTERLY LOST IN YOUR EYES, THAT YOU DO NOT THINK IT WORTHY OF DEATH ONLY, BUT IT IS ESTEEMED AS BEYOND ALL CRIMES TO COMMIT NO CRIME, AND TO HAVE A BREAST PURE FROM ALL CONTAGION OF GUILT? AND SINCE WE ARE SPEAKING GENERALLY WITH THOSE WHO WORSHIP GODS, LET US HAVE YOUR PERMISSION TO DO GOOD WITH YOU; FOR THIS IS OUR LAW, THIS OUR BUSINESS, THIS OUR RELIGION. IF WE APPEAR TO YOU WISE, IMITATE US; IF FOOLISH, DESPISE US, OR EVEN LAUGH AT US, IF YOU PLEASE; FOR OUR FOLLY IS PROFITABLE TO US. WHY DO YOU LACERATE, WHY DO YOU AFFLICT US? WE DO NOT ENVY YOUR WISDOM. WE PREFER THIS FOLLY OF OURS — WE EMBRACE THIS. WE BELIEVE THAT THIS IS EXPEDIENT FOR US — TO LOVE YOU, AND TO CONFER ALL THINGS UPON YOU, WHO HATE US.

THERE IS IN THE WRITINGS OF CICERO A PASSAGE NOT INCONSISTENT WITH THE TRUTH, IN THAT DISPUTATION WHICH IS HELD BY FURIUS AGAINST JUSTICE: I ASK, HE SAYS, IF THERE SHOULD BE TWO MEN, AND ONE OF THEM SHOULD BE AN EXCELLENT MAN, OF THE HIGHEST INTEGRITY, THE GREATEST JUSTICE, AND REMARKABLE FAITH, AND THE OTHER DISTINGUISHED BY CRIME AND AUDACITY; AND IF THE STATE SHOULD BE IN SUCH ERROR AS TO REGARD THAT GOOD MAN AS WICKED, VICIOUS, AND EXECRABLE, BUT SHOULD THINK THE ONE WHO IS MOST WICKED TO BE OF THE HIGHEST INTEGRITY AND FAITH; AND IF, IN ACCORDANCE WITH THIS OPINION OF ALL THE CITIZENS, THAT GOOD MAN SHOULD BE HARASSED, DRAGGED AWAY, SHOULD BE DEPRIVED OF HIS HANDS, HAVE HIS EYES DUG OUT, SHOULD BE CONDEMNED, BE BOUND, BE BRANDED, BE BANISHED, BE IN WANT, AND LASTLY, SHOULD MOST JUSTLY APPEAR TO ALL TO BE MOST WRETCHED; BUT, ON THE OTHER HAND, IF THAT WICKED MAN SHOULD BE PRAISED, AND HONOURED, AND LOVED BY ALL — IF ALL HONOURS, ALL COMMANDS, ALL WEALTH, AND ALL ABUNDANCE SHOULD BE BESTOWED UPON HIM — IN SHORT, IF HE SHOULD BE JUDGED IN THE ESTIMATION OF ALL AN EXCELLENT MAN, AND MOST WORTHY OF ALL FORTUNE — WHO, I PRAY, WILL BE SO MAD AS TO DOUBT WHICH OF THE TWO HE WOULD PREFER TO BE? ASSUREDLY HE PUT FORTH THIS EXAMPLE AS THOUGH HE DIVINED WHAT EVILS WERE ABOUT TO HAPPEN TO US, AND IN WHAT MANNER, ON ACCOUNT OF RIGHTEOUSNESS; FOR OUR PEOPLE SUFFER ALL THESE THINGS THROUGH THE PERVERSENESS OF THOSE IN ERROR. BEHOLD, THE STATE, OR RATHER THE WHOLE WORLD ITSELF, IS IN SUCH ERROR, THAT IT PERSECUTES, TORTURES, CONDEMNS, AND PUTS TO DEATH GOOD AND RIGHTEOUS MEN, AS THOUGH THEY WERE WICKED AND IMPIOUS. FOR AS TO WHAT HE SAYS, THAT NO ONE IS SO INFATUATED AS TO DOUBT WHICH OF THE TWO HE WOULD PREFER TO BE, HE INDEED, AS THE ONE WHO WAS CONTENDING AGAINST JUSTICE, THOUGHT THIS, THAT THE WISE MAN WOULD PREFER TO BE BAD IF HE HAD A GOOD REPUTATION, THAN TO BE GOOD WITH A BAD REPUTATION.

BUT MAY THIS SENSELESSNESS BE ABSENT FROM US, THAT WE SHOULD PREFER THAT WHICH IS FALSE TO THE TRUE? OR DOES THE CHARACTER OF OUR GOOD MAN DEPEND UPON THE ERRORS OF THE PEOPLE, MORE THAN UPON OUR OWN CONSCIENCE AND THE JUDGMENT OF GOD? OR SHALL ANY PROSPERITY EVER ALLURE US, SO THAT WE SHOULD NOT RATHER CHOOSE TRUE GOODNESS, THOUGH ACCOMPANIED WITH ALL EVIL, THAN FALSE GOODNESS TOGETHER WITH ALL PROSPERITY? LET KINGS RETAIN THEIR KINGDOMS, THE RICH THEIR RICHES, AS PLAUTUS SAYS, THE WISE THEIR WISDOM; LET THEM LEAVE TO US OUR FOLLY, WHICH IS EVIDENTLY PROVED TO BE WISDOM, FROM THE VERY FACT THAT THEY ENVY US ITS POSSESSION: FOR WHO WOULD ENVY A FOOL, BUT HE WHO IS HIMSELF MOST FOOLISH? BUT THEY ARE NOT SO FOOLISH AS TO ENVY FOOLS; BUT FROM THE FACT OF THEIR FOLLOWING US UP WITH SUCH CARE AND ANXIETY, THEY ALLOW THAT WE ARE NOT FOOLS. FOR WHY SHOULD THEY RAGE WITH SUCH CRUELTY, UNLESS IT IS THAT THEY FEAR LEST, AS JUSTICE GROWS STRONG FROM DAY TO DAY, THEY SHOULD BE DESERTED TOGETHER WITH THEIR DECAYING GODS? IF, THEREFORE, THE WORSHIPPERS OF GODS ARE WISE, AND WE ARE FOOLISH, WHY DO THEY FEAR LEST THE WISE SHALL BE ALLURED BY THE FOOLISH?

CHAPTER 13. OF THE INCREASE AND THE PUNISHMENT OF THE CHRISTIANS.

BUT SINCE OUR NUMBER IS CONTINUALLY INCREASED FROM THE WORSHIPPERS OF GODS, BUT IS NEVER LESSENED, NOT EVEN IN PERSECUTION ITSELF — SINCE MEN MAY COMMIT SIN, AND BE DEFILED BY SACRIFICE, BUT THEY CANNOT BE TURNED AWAY FROM GOD, FOR THE TRUTH PREVAILS BY ITS OWN POWER — WHO IS THERE, I PRAY, SO FOOLISH AND SO BLIND AS NOT TO SEE ON WHICH SIDE WISDOM IS? BUT THEY ARE BLINDED BY MALICE AND FURY, THAT THEY CANNOT SEE; AND THEY THINK THAT THOSE ARE FOOLISH WHO, WHEN THEY HAVE IT IN THEIR POWER TO AVOID PUNISHMENTS, NEVERTHELESS PREFER TO BE TORTURED AND TO BE PUT TO DEATH; WHEREAS THEY MIGHT SEE FROM THIS VERY CIRCUMSTANCE, THAT IT IS NOT FOLLY TO WHICH SO MANY THOUSANDS THROUGHOUT THE WORLD AGREE WITH ONE AND THE SAME MIND. FOR IF WOMEN FALL INTO ERROR THROUGH THE WEAKNESS OF THEIR SEX (FOR THESE PERSONS SOMETIMES CALL IT A WOMANISH AND ANILE SUPERSTITION), MEN DOUBTLESS ARE WISE. IF BOYS, IF YOUTHS ARE IMPROVIDENT THROUGH THEIR AGE, THE MATURE AND AGED DOUBTLESS HAVE A FIXED JUDGMENT. IF ONE CITY IS UNWISE, IT IS EVIDENT THAT THE OTHER INNUMERABLE CITIES CANNOT BE FOOLISH. IF ONE PROVINCE OR ONE NATION IS WITHOUT PRUDENCE, THE REST MUST HAVE UNDERSTANDING OF THAT WHICH IS RIGHT. BUT SINCE THE DIVINE LAW HAS BEEN RECEIVED FROM THE RISING EVEN TO THE SETTING OF THE SUN, AND EACH SEX, EVERY AGE, AND NATION, AND COUNTRY, WITH ONE AND THE SAME MIND OBEYS GOD — SINCE THERE IS EVERYWHERE THE

SAME PATIENT ENDURANCE, THE SAME CONTEMPT OF DEATH — THEY OUGHT TO HAVE UNDERSTOOD THAT THERE IS SOME REASON IN THAT MATTER, THAT IT IS NOT WITHOUT A CAUSE THAT IT IS DEFENDED EVEN TO DEATH, THAT THERE IS SOME FOUNDATION AND SOLIDITY, WHICH NOT ONLY FREES THAT RELIGION FROM INJURIES AND MOLESTATION, BUT ALWAYS INCREASES AND MAKES IT STRONGER. FOR IN THIS RESPECT ALSO THE MALICE OF THOSE IS BROUGHT TO LIGHT, WHO THINK THAT THEY HAVE UTTERLY OVERTHROWN THE RELIGION OF GOD IF THEY HAVE CORRUPTED MEN, WHEN IT IS PERMITTED THEM TO MAKE SATISFACTION ALSO TO GOD; AND THERE IS NO WORSHIPPER OF GOD SO EVIL WHO DOES NOT, WHEN THE OPPORTUNITY IS GIVEN HIM, RETURN TO APPEASE GOD, AND THAT, TOO, WITH GREATER DEVOTEDNESS. FOR THE CONSCIOUSNESS OF SIN AND THE FEAR OF PUNISHMENT MAKE A MAN MORE RELIGIOUS, AND THE FAITH IS ALWAYS MUCH STRONGER WHICH IS REPLACED THROUGH REPENTANCE. IF, THEREFORE, THEY THEMSELVES, WHEN THEY THINK THAT THE GODS ARE ANGRY WITH THEM, NEVERTHELESS BELIEVE THAT THEY ARE APPEASED BY GIFTS, AND SACRIFICES, AND INCENSE, WHAT REASON IS THERE WHY THEY SHOULD IMAGINE OUR GOD TO BE SO UNMERCIFUL AND IMPLACABLE, THAT IT SHOULD APPEAR IMPOSSIBLE FOR HIM TO BE A CHRISTIAN, WHO BY COMPULSION AND AGAINST HIS WILL HAS POURED A LIBATION TO THEIR GODS? UNLESS BY CHANCE THEY THINK THAT THOSE WHO ARE ONCE CONTAMINATED ARE ABOUT TO CHANGE THEIR MIND, SO THAT THEY MAY NOW BEGIN OF THEIR OWN ACCORD TO DO THAT WHICH THEY HAVE DONE UNDER THE INFLUENCE OF TORTURE. WHO WOULD WILLINGLY UNDERTAKE THAT DUTY WHICH BEGAN WITH INJURY? WHO, WHEN HE SEES THE SCARS ON HIS OWN SIDES, WOULD NOT THE MORE HATE THE GODS, ON ACCOUNT OF WHOM HE BEARS THE TRACES OF LASTING PUNISHMENT, AND THE MARKS IMPRINTED UPON HIS FLESH? THUS IT COMES TO PASS, THAT WHEN PEACE IS GIVEN FROM HEAVEN, THOSE WHO WERE ESTRANGED FROM US RETURN, AND A FRESH CROWD OF OTHERS ARE ADDED ON ACCOUNT OF THE WONDERFUL NATURE OF THE VIRTUE DISPLAYED. FOR WHEN THE PEOPLE SEE THAT MEN ARE LACERATED BY VARIOUS KINDS OF TORTURES, AND THAT THEY RETAIN THEIR PATIENCE UNSUBDUED WHILE THE EXECUTIONERS ARE WEARIED, THEY THINK, AS IS REALLY THE CASE, THAT NEITHER THE AGREEMENT OF SO MANY NOR THE CONSTANCY OF THE DYING IS WITHOUT MEANING, AND THAT PATIENCE ITSELF COULD NOT SURMOUNT SUCH GREAT TORTURES WITHOUT THE AID OF GOD. ROBBERS AND MEN OF ROBUST FRAME ARE UNABLE TO ENDURE LACERATIONS OF THIS KIND: THEY UTTER EXCLAMATIONS, AND SEND FORTH GROANS; FOR THEY ARE OVERCOME BY PAIN, BECAUSE THEY ARE DESTITUTE OF PATIENCE INFUSED INTO THEM. BUT IN OUR CASE (NOT TO SPEAK OF MEN), BOYS AND DELICATE WOMEN IN SILENCE OVERPOWER THEIR TORTURERS, AND EVEN THE FIRE IS UNABLE TO EXTORT FROM THEM A GROAN. LET THE ROMANS GO AND BOAST IN THEIR MUTIUS OR REGULUS — THE ONE OF WHOM GAVE HIMSELF UP TO BE SLAIN BY THE ENEMY, BECAUSE HE WAS ASHAMED TO LIVE AS A CAPTIVE; THE OTHER BEING TAKEN BY THE ENEMY, WHEN HE SAW THAT HE COULD NOT ESCAPE DEATH, LAID HIS HAND UPON THE BURNING HEARTH, THAT HE MIGHT MAKE ATONEMENT FOR HIS CRIME TO THE ENEMY WHOM HE WISHED TO KILL, AND BY THAT PUNISHMENT RECEIVED THE PARDON WHICH HE HAD NOT DESERVED. BEHOLD, THE WEAK SEX AND FRAGILE AGE ENDURE TO BE LACERATED IN THE WHOLE BODY, AND TO BE BURNED: NOT OF NECESSITY, FOR IT IS PERMITTED THEM TO ESCAPE IF THEY WISHED TO DO SO; BUT OF THEIR OWN WILL, BECAUSE THEY PUT THEIR TRUST IN GOD.

CHAPTER 14. OF THE FORTITUDE OF THE CHRISTIANS.

BUT THIS IS TRUE VIRTUE, WHICH THE VAUNTING PHILOSOPHERS ALSO BOAST OF, NOT IN DEED, BUT WITH EMPTY WORDS, SAYING THAT NOTHING IS SO BEFITTING THE GRAVITY AND CONSTANCY OF A WISE MAN AS TO BE ABLE TO BE DRIVEN AWAY FROM HIS SENTIMENT AND PURPOSE BY NO TORTURERS, BUT THAT IT IS WORTH HIS WHILE TO SUFFER TORTURE AND DEATH RATHER THAN BETRAY A TRUST OR DEPART FROM HIS DUTY, OR, OVERCOME BY FEAR OF DEATH OR SEVERITY OF PAIN, COMMIT ANY INJUSTICE. UNLESS BY CHANCE FLACCUS APPEARS TO THEM TO RAVE IN HIS LYRICS, WHEN HE SAYS,

NOT THE RAGE OF THE MILLION COMMANDING THINGS EVIL;
NOT THE DOOM FROWNING NEAR IN THE BROWS OF THE TYRANT,
SHAKES THE UPRIGHT AND RESOLUTE MAN
IN HIS SOLID COMPLETENESS OF SOUL.

AND NOTHING CAN BE MORE TRUE THAN THIS, IF IT IS REFERRED TO THOSE WHO REFUSE NO TORTURES, NO KIND OF DEATH, THAT THEY MAY NOT TURN ASIDE FROM FAITH AND JUSTICE; WHO DO NOT TREMBLE AT THE COMMANDS OF TYRANTS NOR THE SWORDS OF RULERS, SO AS NOT TO MAINTAIN TRUE AND SOLID LIBERTY WITH CONSTANCY OF MIND, WHICH WISDOM IS TO BE OBSERVED IN THIS ALONE. FOR WHO IS SO ARROGANT, WHO SO LIFTED UP, AS TO FORBID ME TO RAISE MY EYES TO HEAVEN? WHO CAN IMPOSE UPON ME THE NECESSITY EITHER OF WORSHIPPING THAT WHICH I AM UNWILLING TO WORSHIP, OR OF ABSTAINING FROM THE WORSHIP OF THAT WHICH I WISH TO WORSHIP? WHAT FURTHER WILL NOW BE LEFT TO US, IF EVEN THIS, WHICH MUST BE DONE OF ONE'S OWN WILL, SHALL BE EXTORTED FROM ME BY THE CAPRICE OF ANOTHER? NO ONE WILL EFFECT THIS, IF WE HAVE ANY COURAGE TO DESPISE DEATH AND PAIN. BUT IF WE POSSESS THIS CONSTANCY, WHY ARE WE JUDGED FOOLISH WHEN WE DO THOSE THINGS WHICH PHILOSOPHERS PRAISE? SENECA, IN CHARGING MEN WITH INCONSISTENCY, RIGHTLY SAYS THE HIGHEST VIRTUE APPEARS TO THEM TO CONSIST IN GREATNESS OF SPIRIT; AND YET THE SAME PERSONS REGARD HIM WHO DESPISES DEATH AS A MADMAN, WHICH IS PLAINLY A MARK OF THE GREATEST PERVERSENESS. BUT THOSE FOLLOWERS OF VAIN RELIGIONS URGE THIS WITH THE SAME FOLLY WITH WHICH THEY FAIL TO UNDERSTAND THE TRUE GOD; AND THESE THE ERYTHRÆAN SIBYL CALLS DEAF AND SENSELESS, SINCE THEY NEITHER HEAR NOR PERCEIVE DIVINE THINGS, BUT FEAR AND ADORE AN EARTHEN IMAGE MOULDED BY THEIR OWN FINGERS.

CHAPTER 15. OF FOLLY, WISDOM, PIETY, EQUITY, AND JUSTICE.

BUT THE REASON ON ACCOUNT OF WHICH THEY IMAGINE THOSE WHO ARE WISE TO BE FOOLISH HAS STRONG GROUNDS OF SUPPORT (FOR THEY ARE NOT DECEIVED WITHOUT REASON). AND THIS MUST BE DILIGENTLY EXPLAINED BY US, THAT THEY MAY AT LENGTH (IF IT IS POSSIBLE) RECOGNISE THEIR ERRORS. JUSTICE BY ITS OWN NATURE HAS A CERTAIN APPEARANCE OF FOLLY, AND I AM ABLE TO CONFIRM THIS BOTH BY DIVINE AND HUMAN TESTIMONIES. BUT PERHAPS WE SHOULD NOT SUCCEED WITH THEM, UNLESS WE SHOULD TEACH THEM FROM THEIR OWN AUTHORITIES THAT NO ONE CAN BE JUST, A MATTER WHICH IS UNITED WITH TRUE WISDOM, UNLESS HE ALSO APPEARS TO BE FOOLISH. CARNEADES WAS A PHILOSOPHER OF THE ACADEMIC SECT; AND ONE WHO KNOWS NOT WHAT POWER HE HAD IN DISCUSSION, WHAT ELOQUENCE, WHAT SAGACITY, WILL NEVERTHELESS UNDERSTAND THE CHARACTER OF THE MAN HIMSELF FROM THE PRAISES OF CICERO OR OF LUCILIUS, IN WHOSE WRITINGS NEPTUNE, DISCOURSING ON A SUBJECT OF THE GREATEST DIFFICULTY, SHOWS THAT IT CANNOT BE EXPLAINED, EVEN IF ORCUS SHOULD RESTORE CARNEADES HIMSELF TO LIFE. THIS CARNEADES, WHEN HE HAD BEEN SENT BY THE ATHENIANS AS AMBASSADOR TO ROME, DISPUTED COPIOUSLY ON THE SUBJECT OF JUSTICE, IN THE HEARING OF GALBA AND CATO, WHO HAD BEEN CENSOR, WHO WERE AT THAT TIME THE GREATEST OF ORATORS. BUT ON THE NEXT DAY THE SAME MAN OVERTHREW HIS OWN ARGUMENT BY A DISPUTATION TO THE CONTRARY EFFECT, AND TOOK AWAY THE JUSTICE WHICH HE HAD PRAISED ON THE PRECEDING DAY, NOT INDEED WITH THE GRAVITY OF A PHILOSOPHER, WHOSE PRUDENCE OUGHT TO BE FIRM AND HIS OPINION SETTLED, BUT AS IT WERE BY AN ORATORICAL KIND OF EXERCISE OF DISPUTING ON BOTH SIDES. AND HE WAS ACCUSTOMED TO DO THIS, THAT HE MIGHT BE ABLE TO REFUTE OTHERS WHO ASSERTED ANYTHING. L. FURIUS, IN CICERO, MAKES MENTION OF THAT DISCUSSION IN WHICH JUSTICE IS OVERTHROWN. I BELIEVE, INASMUCH AS HE WAS DISCUSSING THE SUBJECT OF THE STATE, HE DID IT THAT HE MIGHT INTRODUCE THE DEFENSE AND PRAISE OF THAT WITHOUT WHICH HE THOUGHT THAT A STATE COULD NOT BE GOVERNED. BUT CARNEADES, THAT HE MIGHT REFUTE ARISTOTLE AND PLATO, THE ADVOCATES OF JUSTICE, IN THAT FIRST DISPUTATION COLLECTED ALL THE ARGUMENTS WHICH WERE ALLEGED IN BEHALF OF JUSTICE, THAT HE MIGHT BE ABLE TO OVERTHROW THEM, AS HE DID. FOR IT WAS VERY EASY TO SHAKE JUSTICE, HAVING NO ROOTS, INASMUCH AS THERE WAS THEN NONE ON THE EARTH, THAT ITS NATURE OR QUALITIES MIGHT BE PERCEIVED BY PHILOSOPHERS. AND I COULD WISH THAT MEN, SO MANY AND OF SUCH A CHARACTER, HAD POSSESSED KNOWLEDGE ALSO, IN PROPORTION TO THEIR ELOQUENCE AND SPIRIT, FOR COMPLETING THE DEFENSE OF THIS GREATEST VIRTUE, WHICH HAS ITS ORIGIN IN RELIGION, ITS PRINCIPLE IN EQUITY! BUT THOSE WHO WERE IGNORANT OF THAT FIRST PART COULD NOT POSSESS THE SECOND. BUT I WISH FIRST TO SHOW, SUMMARILY AND CONCISELY, WHAT IT IS, THAT IT MAY BE UNDERSTOOD THAT THE PHILOSOPHERS WERE IGNORANT OF JUSTICE, AND WERE UNABLE TO DEFEND THAT WITH WHICH THEY WERE UNACQUAINTED. ALTHOUGH JUSTICE EMBRACES ALL THE VIRTUES TOGETHER, YET THERE ARE TWO, THE CHIEF OF ALL, WHICH CANNOT BE TORN ASUNDER AND SEPARATED FROM IT — PIETY AND EQUITY. FOR FIDELITY, TEMPERANCE, UPRIGHTNESS, INNOCENCE, INTEGRITY, AND THE OTHER THINGS OF THIS KIND, EITHER NATURALLY OR THROUGH THE TRAINING OF PARENTS, MAY EXIST IN THOSE MEN WHO ARE IGNORANT OF JUSTICE, AS THEY HAVE ALWAYS EXISTED; FOR THE ANCIENT ROMANS, WHO WERE ACCUSTOMED TO GLORY IN JUSTICE, USED EVIDENTLY TO GLORY IN THOSE VIRTUES WHICH (AS I HAVE SAID) MAY PROCEED FROM JUSTICE, AND BE SEPARATED FROM THE VERY FOUNTAIN ITSELF. BUT PIETY AND EQUITY ARE, AS IT WERE, ITS VEINS: FOR IN THESE TWO FOUNTAINS THE WHOLE OF JUSTICE IS CONTAINED; BUT ITS SOURCE AND ORIGIN IS IN THE FIRST, ALL ITS FORCE AND METHOD IN THE SECOND. BUT PIETY IS NOTHING ELSE BUT THE CONCEPTION OF GOD, AS TRISMEGISTUS MOST TRULY DEFINED IT, AS WE HAVE SAID IN ANOTHER PLACE. IF, THEREFORE, IT IS PIETY TO KNOW GOD, AND THE SUM OF THIS KNOWLEDGE IS THAT YOU WORSHIP HIM, IT IS PLAIN THAT HE IS IGNORANT OF JUSTICE WHO DOES NOT POSSESS THE KNOWLEDGE OF GOD. FOR HOW CAN HE KNOW JUSTICE ITSELF, WHO IS IGNORANT OF THE SOURCE FROM WHICH IT ARISES? PLATO, INDEED, SPOKE MANY THINGS RESPECTING THE ONE GOD, BY WHOM HE SAID THAT THE WORLD WAS FRAMED; BUT HE SPOKE NOTHING RESPECTING RELIGION: FOR HE HAD DREAMED OF GOD, BUT HAD NOT KNOWN HIM. BUT IF EITHER HE HIMSELF OR ANY OTHER PERSON HAD WISHED TO COMPLETE THE DEFENSE OF JUSTICE, HE OUGHT FIRST OF ALL TO HAVE OVERTHROWN THE RELIGIONS OF THE GODS, BECAUSE THEY ARE OPPOSED TO PIETY. AND BECAUSE SOCRATES INDEED TRIED TO DO THIS, HE WAS THROWN INTO PRISON; THAT EVEN THEN IT MIGHT BE SEEN WHAT WAS ABOUT TO HAPPEN TO THOSE MEN WHO HAD BEGUN TO DEFEND TRUE JUSTICE, AND TO SERVE THE ONLY GOD.

THE OTHER PART OF JUSTICE, THEREFORE, IS EQUITY; AND IT IS PLAIN THAT I AM NOT SPEAKING OF THE EQUITY OF JUDGING WELL, THOUGH THIS ALSO IS PRAISEWORTHY IN A JUST MAN, BUT OF MAKING HIMSELF EQUAL TO OTHERS, WHICH CICERO CALLS EQUABILITY. FOR GOD, WHO PRODUCES AND GIVES BREATH TO MEN, WILLED THAT ALL SHOULD BE EQUAL, THAT IS, EQUALLY MATCHED. HE HAS IMPOSED ON ALL THE SAME CONDITION OF LIVING; HE HAS PRODUCED ALL TO WISDOM; HE HAS PROMISED IMMORTALITY TO ALL; NO ONE IS CUT OFF FROM HIS HEAVENLY BENEFITS. FOR AS HE DISTRIBUTES TO ALL ALIKE HIS ONE LIGHT, SENDS FORTH HIS FOUNTAINS TO ALL, SUPPLIES FOOD, AND GIVES THE MOST PLEASANT REST OF SLEEP; SO HE BESTOWS ON ALL EQUITY AND VIRTUE. IN HIS SIGHT NO ONE IS A SLAVE, NO ONE A MASTER; FOR IF ALL HAVE THE SAME FATHER, BY AN EQUAL RIGHT WE ARE ALL CHILDREN. NO ONE IS POOR IN THE SIGHT OF GOD, BUT HE WHO IS WITHOUT JUSTICE; NO ONE IS RICH, BUT HE WHO IS FULL OF VIRTUES; NO ONE, IN SHORT, IS EXCELLENT, BUT HE WHO HAS BEEN GOOD AND INNOCENT; NO ONE IS MOST RENOWNED, BUT HE WHO HAS ABUNDANTLY PERFORMED WORKS OF MERCY; NO ONE IS MOST PERFECT, BUT HE WHO HAS FILLED ALL THE STEPS OF VIRTUE. THEREFORE NEITHER THE ROMANS NOR THE GREEKS COULD POSSESS JUSTICE, BECAUSE THEY HAD MEN DIFFERING FROM ONE ANOTHER BY MANY DEGREES, FROM THE POOR TO THE RICH, FROM THE HUMBLE TO THE POWERFUL; IN SHORT, FROM PRIVATE PERSONS TO THE HIGHEST AUTHORITIES OF KINGS. FOR WHERE ALL ARE NOT EQUALLY MATCHED, THERE IS NOT EQUITY; AND INEQUALITY OF ITSELF EXCLUDES JUSTICE, THE WHOLE FORCE OF WHICH CONSISTS IN THIS, THAT IT MAKES THOSE EQUAL WHO HAVE BY AN EQUAL LOT ARRIVED AT THE CONDITION OF THIS LIFE.

CHAPTER 16. OF THE DUTIES OF THE JUST MAN, AND THE EQUITY OF CHRISTIANS.

THEREFORE, SINCE THOSE TWO FOUNTAINS OF JUSTICE ARE CHANGED, ALL VIRTUE AND ALL TRUTH ARE TAKEN AWAY, AND JUSTICE ITSELF RETURNS TO HEAVEN. AND ON THIS ACCOUNT THE TRUE GOOD WAS NOT DISCOVERED BY PHILOSOPHERS, BECAUSE THEY WERE IGNORANT BOTH OF ITS ORIGIN AND EFFECTS: WHICH HAS BEEN REVEALED TO NO OTHERS BUT TO OUR PEOPLE. SOME ONE WILL SAY, ARE THERE NOT AMONG YOU SOME POOR, AND OTHERS RICH; SOME SERVANTS, AND OTHERS MASTERS? IS THERE NOT SOME DIFFERENCE BETWEEN INDIVIDUALS? THERE IS NONE; NOR IS THERE ANY OTHER CAUSE WHY WE MUTUALLY BESTOW UPON EACH OTHER THE NAME OF BRETHREN, EXCEPT THAT WE BELIEVE OURSELVES TO BE EQUAL. FOR SINCE WE MEASURE ALL HUMAN THINGS NOT BY THE BODY, BUT BY THE SPIRIT, ALTHOUGH THE CONDITION OF BODIES IS DIFFERENT, YET WE HAVE NO SERVANTS, BUT WE BOTH REGARD AND SPEAK OF THEM AS BROTHERS IN SPIRIT, IN RELIGION AS FELLOW-SERVANTS. RICHES ALSO DO NOT RENDER MEN ILLUSTRIOUS, EXCEPT THAT THEY ARE ABLE TO MAKE THEM MORE CONSPICUOUS BY GOOD WORKS. FOR MEN ARE RICH, NOT BECAUSE THEY POSSESS RICHES, BUT BECAUSE THEY EMPLOY THEM ON WORKS OF JUSTICE; AND THEY WHO SEEM TO BE POOR, ON THIS ACCOUNT ARE RICH, BECAUSE THEY ARE NOT IN WANT, AND DESIRE NOTHING.

THOUGH, THEREFORE, IN LOWLINESS OF MIND WE ARE ON AN EQUALITY, THE FREE WITH SLAVES, AND THE RICH WITH THE POOR, NEVERTHELESS IN THE SIGHT OF GOD WE ARE DISTINGUISHED BY VIRTUE. AND EVERY ONE IS MORE ELEVATED IN PROPORTION TO HIS GREATER JUSTICE. FOR IF IT IS JUSTICE FOR A MAN TO PUT HIMSELF ON A LEVEL EVEN WITH THOSE OF LOWER RANK, ALTHOUGH HE EXCELS IN THIS VERY THING, THAT HE MADE HIMSELF EQUAL TO HIS INFERIORS; YET IF HE HAS CONDUCTED HIMSELF NOT ONLY AS AN EQUAL, BUT EVEN AS AN INFERIOR, HE WILL PLAINLY OBTAIN A MUCH HIGHER RANK OF DIGNITY IN THE JUDGMENT OF GOD. FOR ASSUREDLY, SINCE ALL THINGS IN THIS TEMPORAL LIFE ARE FRAIL AND LIABLE TO DECAY, MEN BOTH PREFER THEMSELVES TO OTHERS, AND CONTEND ABOUT DIGNITY; THAN WHICH NOTHING IS MORE FOUL, NOTHING MERE ARROGANT, NOTHING MORE REMOVED FROM THE CONDUCT OF A WISE MAN: FOR THESE EARTHLY THINGS ARE ALTOGETHER OPPOSED TO HEAVENLY THINGS. FOR AS THE WISDOM OF MEN IS THE GREATEST FOOLISHNESS WITH GOD, AND FOOLISHNESS IS (AS I HAVE SHOWN) THE GREATEST WISDOM; SO HE IS LOW AND ABJECT IN THE SIGHT OF GOD WHO SHALL HAVE BEEN CONSPICUOUS AND ELEVATED ON EARTH. FOR, NOT TO MENTION THAT THESE PRESENT EARTHLY GOODS TO WHICH GREAT HONOURIS PAID ARE CONTRARY TO VIRTUE, AND ENERVATE THE VIGOUR OF THE MIND, WHAT NOBILITY, I PRAY, CAN BE SO FIRM, WHAT RESOURCES, WHAT POWER, SINCE GOD IS ABLE TO MAKE KINGS THEMSELVES EVEN LOWER THAN THE LOWEST? AND THEREFORE GOD HAS CONSULTED OUR INTEREST IN PLACING THIS IN PARTICULAR AMONG THE DIVINE PRECEPTS: HE THAT EXALTS HIMSELF SHALL BE ABASED; AND HE THAT HUMBLES HIMSELF SHALL BE EXALTED. AND THE WHOLESOMENESS OF THIS PRECEPT TEACHES THAT HE WHO SHALL SIMPLY PLACE HIMSELF ON A LEVEL WITH OTHER MEN, AND CARRY HIMSELF WITH HUMILITY, IS ESTEEMED EXCELLENT AND ILLUSTRIOUS IN THE SIGHT OF GOD. FOR THE SENTIMENT IS NOT FALSE WHICH IS BROUGHT FORWARD IN EURIPIDES TO THIS EFFECT:—

THE THINGS WHICH ARE HERE CONSIDERED EVIL ARE ESTEEMED GOOD IN HEAVEN.

CHAPTER 17. OF THE EQUITY, WISDOM, AND FOOLISHNESS OF CHRISTIANS.

I HAVE EXPLAINED THE REASON WHY PHILOSOPHERS WERE UNABLE EITHER TO FIND OR TO DEFEND JUSTICE. NOW I RETURN TO THAT WHICH I HAD PURPOSED. CARNEADES, THEREFORE, SINCE THE ARGUMENTS OF THE PHILOSOPHERS WERE WEAK, UNDERTOOK THE BOLD TASK OF REFUTING THEM, BECAUSE HE UNDERSTOOD THAT THEY WERE CAPABLE OF REFUTATION. THE SUBSTANCE OF HIS DISPUTATION WAS THIS: THAT MEN ENACTED LAWS FOR THEMSELVES, WITH A VIEW TO THEIR OWN ADVANTAGE, DIFFERING INDEED ACCORDING TO THEIR CHARACTERS, AND IN THE CASE OF THE SAME PERSONS OFTEN CHANGED ACCORDING TO THE TIMES: BUT THAT THERE WAS NO NATURAL LAW: THAT ALL, BOTH MEN AND OTHER ANIMALS, WERE BORNE BY THE GUIDANCE OF NATURE TO THEIR OWN ADVANTAGE; THEREFORE THAT THERE WAS NO JUSTICE, OR IF ANY DID EXIST, IT WAS THE GREATEST FOLLY, BECAUSE IT INJURED ITSELF BY PROMOTING THE INTERESTS OF OTHERS. AND HE BROUGHT FORWARD THESE ARGUMENTS: THAT ALL NATIONS WHICH FLOURISHED WITH DOMINION, EVEN THE ROMANS THEMSELVES, WHO WERE MASTERS OF THE WHOLE WORLD, IF THEY WISH TO BE JUST, THAT IS, TO RESTORE THE POSSESSIONS OF OTHERS, MUST RETURN TO COTTAGES, AND LIE DOWN IN WANT AND MISERIES. THEN, LEAVING GENERAL TOPICS, HE CAME TO PARTICULARS. IF A GOOD MAN, HE SAYS, HAS A RUNAWAY SLAVE, OR AN UNHEALTHY AND INFECTED HOUSE, AND HE ALONE KNOWS THESE FAULTS, AND ON THIS ACCOUNT OFFERS IT FOR SALE, WILL HE GIVE OUT THAT THE SLAVE IS A RUNAWAY, AND THE HOUSE WHICH HE OFFERS FOR SALE IS INFECTED, OR WILL HE CONCEAL IT FROM THE PURCHASER? IF HE SHALL GIVE IT OUT, HE IS GOOD INDEED, BECAUSE HE WILL NOT DECEIVE; BUT STILL HE WILL BE JUDGED FOOLISH, BECAUSE HE WILL EITHER SELL AT A LOW PRICE OR NOT SELL AT ALL. IF HE SHALL CONCEAL IT, HE WILL BE WISE INDEED, BECAUSE HE WILL CONSULT HIS OWN INTEREST; BUT HE WILL BE ALSO WICKED, BECAUSE HE WILL DECEIVE. AGAIN, IF HE SHOULD FIND ANY ONE WHO SUPPOSES THAT HE IS SELLING COPPER ORE WHEN IT IS GOLD, OR LEAD WHEN IT IS SILVER, WILL HE BE SILENT, THAT HE MAY BUY IT AT A SMALL PRICE; OR WILL HE GIVE INFORMATION OF IT, SO THAT HE MAY BUY IT AT A GREAT PRICE? IT EVIDENTLY APPEARS FOOLISH TO PREFER TO BUY IT AT A GREAT PRICE. FROM WHICH HE WISHED IT TO BE UNDERSTOOD, BOTH THAT HE WHO IS JUST AND GOOD IS FOOLISH, AND THAT HE WHO IS WISE IS WICKED; AND YET THAT IT MAY POSSIBLY HAPPEN WITHOUT RUIN, FOR MEN TO BE CONTENTED WITH POVERTY. THEREFORE HE PASSED TO GREATER THINGS, IN WHICH NO ONE COULD BE JUST WITHOUT DANGER OF HIS LIFE. FOR HE SAID: CERTAINLY IT IS JUSTICE NOT TO PUT A MAN TO DEATH, NOT TO TAKE THE PROPERTY OF ANOTHER. WHAT, THEN, WILL THE JUST MAN DO, IF HE SHALL HAPPEN TO HAVE SUFFERED SHIPWRECK, AND SOME ONE WEAKER THAN HIMSELF SHALL HAVE SEIZED A PLANK? WILL HE NOT THRUST HIM FROM THE PLANK, THAT HE HIMSELF MAY GET UPON IT, AND SUPPORTED BY IT MAY ESCAPE, ESPECIALLY SINCE THERE IS NO WITNESS IN THE MIDDLE OF THE SEA? IF HE IS WISE, HE WILL DO SO; FOR HE MUST HIMSELF PERISH UNLESS HE SHALL THUS ACT. BUT IF HE CHOOSE RATHER TO DIE THAN TO INFLICT VIOLENCE UPON ANOTHER, IN THIS CASE HE IS JUST, BUT FOOLISH, IN NOT SPARING HIS OWN LIFE WHILE HE SPARES THE LIFE OF ANOTHER. THUS ALSO, IF THE ARMY OF HIS OWN PEOPLE SHALL HAVE BEEN ROUTED, AND THE ENEMY HAVE BEGUN TO PRESS UPON THEM, AND THAT JUST MAN SHALL HAVE MET WITH A WOUNDED MAN ON HORSEBACK, WILL HE SPARE HIM SO AS TO BE SLAIN HIMSELF, OR WILL HE THROW HIM FROM HIS HORSE, THAT HE HIMSELF MAY ESCAPE FROM THE ENEMY? IF HE SHALL DO THIS, HE WILL BE WISE, BUT ALSO WICKED; IF HE SHALL NOT DO IT, HE WILL BE JUST, BUT ALSO OF NECESSITY FOOLISH. WHEN, THEREFORE, HE HAD THUS DIVIDED JUSTICE INTO TWO PARTS, SAYING THAT THE ONE WAS CIVIL, THE OTHER NATURAL, HE SUBVERTED BOTH: BECAUSE THE CIVIL PART IS WISDOM, BUT NOT JUSTICE; BUT THE NATURAL PART IS JUSTICE, BUT NOT WISDOM. THESE ARGUMENTS ARE ALTOGETHER SUBTLE AND ACUTE, AND SUCH AS MARCUS TULLIUS WAS UNABLE TO REFUTE. FOR WHEN HE REPRESENTS LÆLIUS AS REPLYING TO FURIUS, AND SPEAKING IN BEHALF OF JUSTICE, HE PASSED THEM BY AS A PITFALL WITHOUT REFUTING THEM; SO THAT THE SAME LÆLIUS APPEARS NOT TO HAVE DEFENDED NATURAL JUSTICE, WHICH BAD FALLEN UNDER THE CHARGE OF FOLLY, BUT THAT CIVIL JUSTICE WHICH FURIUS HAD ADMITTED TO BE WISDOM, BUT UNJUST.

CHAPTER 18. OF JUSTICE, WISDOM, AND FOLLY.

WITH REFERENCE TO OUR PRESENT DISCUSSION, I HAVE SHOWN HOW JUSTICE BEARS THE RESEMBLANCE OF FOLLY, THAT IT MAY APPEAR THAT THOSE ARE NOT DECEIVED WITHOUT REASON WHO THINK THAT MEN OF OUR RELIGION ARE FOOLISH IN APPEARING TO DO SUCH THINGS AS HE PROPOSED. NOW I PERCEIVE THAT A GREATER UNDERTAKING IS REQUIRED FROM ME, TO SHOW WHY GOD WISHED TO ENCLOSE JUSTICE UNDER THE APPEARANCE OF FOLLY, AND TO REMOVE IT FROM THE EYES OF MEN, WHEN I SHALL HAVE FIRST REPLIED TO FURIUS, SINCE LÆLIUS HAS NOT SUFFICIENTLY REPLIED TO HIM; WHO, ALTHOUGH HE WAS A WISE MAN, AS HE WAS CALLED, YET COULD NOT BE THE ADVOCATE OF TRUE JUSTICE, BECAUSE HE DID NOT POSSESS THE SOURCE AND FOUNTAIN OF JUSTICE. BUT THIS DEFENSE IS EASIER FOR US, TO WHOM BY THE BOUNTY OF HEAVEN THIS JUSTICE IS FAMILIAR AND WELL KNOWN, AND WHO KNOW IT NOT IN NAME, BUT IN REALITY. FOR PLATO AND ARISTOTLE DESIRED WITH AN HONEST WILL TO DEFEND JUSTICE, AND WOULD HAVE EFFECTED SOMETHING, IF THEIR GOOD ENDEAVOURS, THEIR ELOQUENCE, AND VIGOUR OF INTELLECT HAD BEEN AIDED ALSO BY A KNOWLEDGE OF DIVINE THINGS. THUS THEIR WORK, BEING VAIN AND USELESS, WAS NEGLECTED: NOR WERE THEY ABLE TO PERSUADE ANY OF MEN TO LIVE ACCORDING TO THEIR PRECEPT, BECAUSE THAT SYSTEM HAD NO FOUNDATION FROM HEAVEN. BUT OUR WORK MUST BE MORE CERTAIN, SINCE WE ARE TAUGHT OF GOD. FOR THEY REPRESENTED JUSTICE IN WORDS, AND PICTURED IT WHEN IT WAS NOT IN SIGHT; NOR WERE THEY ABLE TO CONFIRM THEIR ASSERTIONS BY PRESENT EXAMPLES. FOR THE HEARERS MIGHT HAVE ANSWERED THAT IT WAS IMPOSSIBLE TO LIVE AS THEY PRESCRIBED IN THEIR DISPUTATION; SO THAT NONE HAVE AS YET EXISTED WHO FOLLOWED THAT COURSE OF LIFE. BUT WE SHOW THE TRUTH OF OUR STATEMENTS NOT ONLY BY WORDS, BUT ALSO BY EXAMPLES DERIVED FROM THE TRUTH. THEREFORE CARNEADES UNDERSTOOD WHAT IS THE NATURE OF JUSTICE, EXCEPT THAT HE DID NOT SUFFICIENTLY PERCEIVE THAT IT WAS NOT FOLLY; ALTHOUGH I SEEM TO MYSELF TO UNDERSTAND WITH WHAT INTENTION HE DID THIS. FOR HE DID NOT REALLY THINK THAT HE WHO IS JUST IS FOOLISH; BUT WHEN HE KNEW THAT HE WAS NOT SO, BUT DID NOT COMPREHEND THE CAUSE WHY HE APPEARED SO, HE WISHED TO SHOW THAT THE TRUTH LAY HIDDEN, THAT HE MIGHT MAINTAIN THE DOGMA OF HIS OWN SECT, THE CHIEF OPINION OF WHICH IS, THAT NOTHING CAN BE FULLY COMPREHENDED.

LET US SEE, THEREFORE, WHETHER JUSTICE HAS ANY AGREEMENT WITH FOLLY. THE JUST MAN, HE SAYS, IF HE DOES NOT TAKE AWAY FROM THE WOUNDED MAN HIS HORSE, AND FROM THE SHIPWRECKED MAN HIS PLANK, IN ORDER THAT HE MAY PRESERVE HIS OWN LIFE, IS FOOLISH. FIRST OF ALL, I DENY THAT IT CAN IN ANY WAY HAPPEN THAT A MAN WHO IS TRULY JUST SHOULD BE IN CIRCUMSTANCES OF THIS KIND; FOR THE JUST MAN IS NEITHER AT ENMITY WITH ANY HUMAN BEING, NOR DESIRES ANYTHING AT ALL WHICH IS THE PROPERTY OF ANOTHER. FOR WHY SHOULD HE TAKE A VOYAGE, OR WHAT SHOULD HE SEEK FROM ANOTHER LAND, WHEN HIS OWN IS SUFFICIENT FOR HIM? OR WHY SHOULD HE CARRY ON WAR, AND MIX HIMSELF WITH THE PASSIONS OF OTHERS, WHEN HIS MIND IS ENGAGED IN PERPETUAL PEACE WITH MEN? DOUBTLESS HE WILL BE DELIGHTED WITH FOREIGN MERCHANDISE OR WITH HUMAN BLOOD, WHO DOES NOT KNOW HOW TO SEEK GAIN, WHO IS SATISFIED WITH HIS MODE OF LIVING, AND CONSIDERS IT UNLAWFUL NOT ONLY HIMSELF TO COMMIT SLAUGHTER, BUT TO BE PRESENT WITH THOSE WHO DO IT, AND TO BEHOLD IT! BUT I OMIT THESE THINGS, SINCE IT IS POSSIBLE THAT A MAN MAY BE COMPELLED EVEN AGAINST HIS WILL TO UNDERGO THESE THINGS. DO YOU THEN, O FURIUS — OR RATHER O CARNEADES, FOR ALL THIS SPEECH IS HIS — THINK THAT JUSTICE IS SO USELESS, SO SUPERFLUOUS, AND SO DESPISED BY GOD, THAT IT HAS NO POWER AND NO INFLUENCE IN ITSELF WHICH MAY AVAIL FOR ITS OWN PRESERVATION? BUT IT IS EVIDENT THAT THEY WHO ARE IGNORANT OF THE MYSTERY OF MAN, AND WHO THEREFORE REFER ALL THINGS TO THIS PRESENT LIFE, CANNOT KNOW HOW GREAT IS THE FORCE OF JUSTICE. FOR WHEN THEY DISCUSS THE SUBJECT OF VIRTUE, ALTHOUGH THEY UNDERSTAND THAT IT IS VERY FULL OF LABOURS AND MISERIES, NEVERTHELESS THEY SAY THAT IT IS TO BE SOUGHT FOR ITS OWN SAKE; FOR THEY BY NO MEANS SEE ITS REWARDS, WHICH ARE ETERNAL AND IMMORTAL. THUS, BY REFERRING ALL THINGS TO THE PRESENT LIFE, THEY ALTOGETHER REDUCE VIRTUE TO FOLLY, SINCE IT UNDERGOES SUCH GREAT LABOURS OF THIS LIFE IN VAIN AND TO NO PURPOSE. BUT MORE ON THIS SUBJECT AT ANOTHER OPPORTUNITY.

IN THE MEANWHILE LET US SPEAK OF JUSTICE, AS WE BEGAN, THE POWER OF WHICH IS SO GREAT, THAT WHEN IT HAS RAISED ITS EYES TO HEAVEN, IT DESERVES ALL THINGS FROM GOD. FLACCUS THEREFORE RIGHTLY SAID, THAT THE POWER OF INNOCENCE IS SO GREAT, THAT WHEREVER IT JOURNEYS, IT NEEDS NEITHER ARMS NOR STRENGTH FOR ITS PROTECTION:—

HE WHOSE LIFE HAS NO FLAW, PURE FROM GUILE, NEED NOT BORROW
OR THE BOW OR THE DARTS OF THE MOOR, O MY FUSCUS!
HE RELIES FOR DEFENSE ON NO QUIVER THAT TEEMS WITH
POISON-STEEPT ARROWS.
THOUGH HIS PATH BE ALONG SULTRY AFRICAN SYRTES,
OR CAUCASIAN RAVINES, WHERE NO FINDS A SHELTER,
OR THE BANKS WHICH HYDASPES, THE STREAM WEIRD WITH FABLE,
LICKS LANGUID-FLOWING.

IT IS IMPOSSIBLE, THEREFORE, THAT AMIDST THE DANGERS OF TEMPESTS AND OF WARS THE JUST MAN SHOULD BE UNPROTECTED BY THE GUARDIANSHIP OF HEAVEN; AND THAT EVEN IF HE SHOULD BE AT SEA IN COMPANY WITH PARRICIDES AND GUILTY MEN, THE WICKED ALSO SHOULD NOT BE SPARED, THAT THIS ONE JUST AND INNOCENT SOUL MAY BE FREED FROM DANGER, OR AT ANY RATE MAY BE ALONE PRESERVED WHILE THE REST PERISH. BUT LET US GRANT THAT THE CASE WHICH THE PHILOSOPHER PROPOSES IS POSSIBLE: WHAT, THEN, WILL THE JUST MAN DO, IF HE SHALL HAVE MET WITH A WOUNDED MAN ON A HORSE, OR A SHIPWRECKED MAN ON A PLANK? I AM NOT UNWILLING TO CONFESS HE WILL RATHER DIE THAN PUT ANOTHER TO DEATH. NOR WILL JUSTICE, WHICH IS THE CHIEF GOOD OF MAN, ON THIS ACCOUNT RECEIVE THE NAME OF FOLLY. FOR WHAT OUGHT TO BE BETTER AND DEARER TO MAN THAN INNOCENCE? AND THIS MUST BE THE MORE PERFECT, THE MORE YOU BRING IT TO EXTREMITY, AND CHOOSE TO DIE RATHER THAN TO DETRACT FROM THE CHARACTER OF INNOCENCE. IT IS FOLLY, HE SAYS, TO SPARE THE LIFE OF ANOTHER IN A CASE WHICH INVOLVES THE DESTRUCTION OF ONE'S OWN LIFE. THEN DO YOU THINK IT FOOLISH TO PERISH EVEN FOR FRIENDSHIP?

WHY, THEN, ARE THOSE PYTHAGOREAN FRIENDS PRAISED BY YOU, OF WHOM THE ONE GAVE HIMSELF TO THE TYRANT AS A SURETY FOR THE LIFE OF THE OTHER, AND THE OTHER AT THE APPOINTED TIME, WHEN HIS SURETY WAS NOW BEING LED TO EXECUTION, PRESENTED HIMSELF, AND RESCUED HIM BY HIS OWN INTERPOSITION? WHOSE VIRTUE WOULD NOT BE HELD IN SUCH GLORY, WHEN ONE OF THEM WAS WILLING TO DIE FOR HIS FRIEND, THE OTHER EVEN FOR HIS WORD WHICH HAD BEEN PLEDGED, IF THEY WERE REGARDED AS FOOLS. IN FINE, ON ACCOUNT OF THIS VERY VIRTUE THE TYRANT REWARDED THEM BY PRESERVING BOTH, AND THUS THE DISPOSITION OF A MOST CRUEL MAN WAS CHANGED. MOREOVER, IT IS EVEN SAID THAT HE ENTREATED THEM TO ADMIT HIM AS A THIRD PARTY TO THEIR FRIENDSHIP, FROM WHICH IT IS PLAIN THAT HE REGARDED THEM NOT AS FOOLS, BUT AS GOOD AND WISE MEN. THEREFORE I DO NOT SEE WHY, SINCE IT IS RECKONED THE HIGHEST GLORY TO DIE FOR FRIENDSHIP AND FOR ONE'S WORD, IT IS NOT GLORIOUS TO A MAN TO DIE EVEN FOR HIS INNOCENCE. THEY ARE THEREFORE MOST FOOLISH WHO IMPUTE IT AS A CRIME TO US THAT WE ARE WILLING TO DIE FOR GOD, WHEN THEY THEMSELVES EXTOL TO THE HEAVENS WITH THE HIGHEST PRAISES HIM WHO WAS WILLING TO DIE FOR A MAN. IN SHORT, TO CONCLUDE THIS DISPUTATION, REASON ITSELF TEACHES THAT IT IS IMPOSSIBLE FOR A MAN TO BE AT ONCE JUST AND FOOLISH, WISE AND UNJUST. FOR HE WHO IS FOOLISH IS UNACQUAINTED WITH THAT WHICH IS JUST AND GOOD, AND THEREFORE ALWAYS ERRS. FOR HE IS, AS IT WERE, LED CAPTIVE BY HIS VICES; NOR CAN HE IN ANY WAY RESIST THEM, BECAUSE HE IS DESTITUTE OF THE VIRTUE OF WHICH HE IS IGNORANT. BUT THE JUST MAN ABSTAINS FROM ALL FAULT, BECAUSE HE CANNOT DO OTHERWISE, ALTHOUGH HE HAS THE KNOWLEDGE OF RIGHT AND WRONG.

BUT WHO IS ABLE TO DISTINGUISH RIGHT FROM WRONG EXCEPT THE WISE MAN? THUS IT COMES TO PASS, THAT HE CAN NEVER BE JUST WHO IS FOOLISH, NOR WISE WHO IS UNJUST. AND IF THIS IS MOST TRUE, IT IS PLAIN THAT HE WHO HAS NOT TAKEN AWAY A PLANK FROM A SHIPWRECKED MAN, OR A HORSE FROM ONE WHO IS WOUNDED, IS NOT FOOLISH; BECAUSE IT IS A SIN TO DO THESE THINGS, AND THE WISE MAN ABSTAINS FROM SIN. NEVERTHELESS I MYSELF ALSO CONFESS THAT IT HAS THIS APPEARANCE, THROUGH THE ERROR OF MEN, WHO ARE IGNORANT OF THE PECULIAR CHARACTER OF EVERYTHING. AND THUS THE WHOLE OF THIS INQUIRY IS REFUTED NOT SO MUCH BY ARGUMENTS AS BY DEFINITION. THEREFORE FOLLY IS THE ERRING IN DEEDS AND WORDS, THROUGH IGNORANCE OF WHAT IS RIGHT AND GOOD. THEREFORE HE IS NOT A FOOL WHO DOES NOT EVEN SPARE HIMSELF TO PREVENT INJURY TO ANOTHER, WHICH IS AN EVIL. AND THIS, INDEED, REASON AND THE TRUTH ITSELF DICTATE. FOR WE SEE THAT IN ALL ANIMALS, BECAUSE THEY ARE DESTITUTE OF WISDOM, NATURE IS THE PROVIDER OF SUPPLIES FOR ITSELF. THEREFORE THEY INJURE OTHERS THAT THEY MAY PROFIT THEMSELVES, FOR THEY DO NOT UNDERSTAND THAT THE COMMITTING AN INJURY IS EVIL. BUT MAN, WHO HAS THE KNOWLEDGE OF GOOD AND EVIL, ABSTAINS FROM COMMITTING AN INJURY EVEN TO HIS OWN DAMAGE, WHICH AN ANIMAL WITHOUT REASON IS UNABLE TO DO; AND ON THIS ACCOUNT INNOCENCE IS RECKONED AMONG THE CHIEF VIRTUES OF MAN. NOW BY THESE THINGS IT APPEARS THAT HE IS THE WISEST MAN WHO PREFERS TO PERISH RATHER THAN TO COMMIT AN INJURY, THAT HE MAY PRESERVE THAT SENSE OF DUTY BY WHICH HE IS DISTINGUISHED FROM THE DUMB CREATION. FOR HE WHO DOES NOT POINT OUT THE ERROR OF ONE WHO IS OFFERING THE GOLD FOR SALE, IN ORDER THAT HE MAY BUY IT FOR A SMALL SUM, OR HE WHO DOES NOT AVOW THAT HE IS OFFERING FOR SALE A RUNAWAY SLAVE OR AN INFECTED HOUSE, HAVING AN EYE TO HIS OWN GAIN OR ADVANTAGE, IS NOT A WISE MAN, AS CARNEADES WISHED IT TO APPEAR, BUT CRAFTY AND CUNNING. NOW CRAFTINESS AND CUNNING EXIST IN THE DUMB ANIMALS ALSO: EITHER WHEN THEY LIE IN WAIT FOR OTHERS, AND TAKE THEM BY DECEIT, THAT THEY MAY DEVOUR THEM; OR WHEN THEY AVOID THE SNARES OF OTHERS IN VARIOUS WAYS. BUT WISDOM FALLS TO MAN ALONE. FOR WISDOM IS UNDERSTANDING EITHER WITH THE PURPOSE OF DOING THAT WHICH IS GOOD AND RIGHT, OR FOR THE ABSTAINING FROM IMPROPER WORDS AND DEEDS. NOW A WISE MAN NEVER GIVES HIMSELF TO THE PURSUIT OF GAIN, BECAUSE HE DESPISES THESE EARTHLY ADVANTAGES: NOR DOES HE ALLOW ANY ONE TO BE DECEIVED, BECAUSE IT IS THE DUTY OF A GOOD MAN TO CORRECT THE ERRORS OF MEN, AND TO BRING THEM BACK TO THE RIGHT WAY; SINCE THE NATURE OF MAN IS SOCIAL AND BENEFICENT, IN WHICH RESPECT ALONE HE BEARS A RELATION TO GOD.

CHAPTER 19. OF VIRTUE AND THE TORTURES OF CHRISTIANS, AND OF THE RIGHT OF A FATHER AND MASTER.

BUT UNDOUBTEDLY THIS IS THE CAUSE WHY HE APPEARS TO BE FOOLISH WHO PREFERS TO BE IN WANT, OR TO DIE RATHER THAN TO INFLICT INJURY OR TAKE AWAY THE PROPERTY OF ANOTHER — NAMELY, BECAUSE THEY THINK THAT MAN IS DESTROYED BY DEATH. AND FROM THIS PERSUASION ALL THE ERRORS BOTH OF THE COMMON PEOPLE AND ALSO OF THE PHILOSOPHERS ARISE. FOR IF WE HAVE NO EXISTENCE AFTER DEATH, ASSUREDLY IT IS THE PART OF THE MOST FOOLISH MAN NOT TO PROMOTE THE INTERESTS OF THE PRESENT LIFE, THAT IT MAY BE LONG-CONTINUED, AND MAY ABOUND WITH ALL ADVANTAGES. BUT HE WHO SHALL ACT THUS MUST OF NECESSITY DEPART FROM THE RULE OF JUSTICE. BUT IF THERE REMAINS TO MAN

A LONGER AND A BETTER LIFE — AND THIS WE LEARN BOTH FROM THE ARGUMENTS OF GREAT PHILOSOPHERS, AND FROM THE ANSWERS OF SEERS, AND THE DIVINE WORDS OF PROPHETS— IT IS THE PART OF THE WISE MAN TO DESPISE THIS PRESENT LIFE WITH ITS ADVANTAGES, SINCE ITS ENTIRE LOSS IS COMPENSATED BY IMMORTALITY. THE SAME DEFENDER OF JUSTICE, LÆLIUS, SAYS IN CICERO: VIRTUE ALTOGETHER WISHES FOR HONOUR; NOR IS THERE ANY OTHER REWARD OF VIRTUE. THERE IS INDEED ANOTHER, AND THAT MOST WORTHY OF VIRTUE, WHICH YOU, O LÆLIUS, COULD NEVER HAVE SUPPOSED; FOR YOU HAD NO KNOWLEDGE OF THE SACRED WRITINGS. AND THIS REWARD IT EASILY RECEIVES, AND DOES NOT HARSHLY DEMAND. YOU ARE GREATLY MISTAKEN, IF YOU THINK THAT A REWARD CAN BE PAID TO VIRTUE BY MAN, SINCE YOU YOURSELF MOST TRULY SAID IN ANOTHER PLACE: WHAT RICHES WILL YOU OFFER TO THIS MAN? WHAT COMMANDS? WHAT KINGDOMS? HE WHO REGARDS THESE THINGS AS HUMAN, JUDGES HIS OWN ADVANTAGES TO BE DIVINE. WHO, THEREFORE, CAN THINK YOU A WISE MAN, O LÆLIUS, WHEN YOU CONTRADICT YOURSELF, AND AFTER A SHORT INTERVAL TAKE AWAY FROM VIRTUE THAT WHICH YOU HAVE GIVEN TO HER? BUT IT IS MANIFEST THAT IGNORANCE OF THE TRUTH MAKES YOUR OPINION UNCERTAIN AND WAVERING.

IN THE NEXT PLACE, WHAT DO YOU ADD? BUT IF ALL THE UNGRATEFUL, OR THE MANY WHO ARE ENVIOUS, OR POWERFUL ENEMIES, DEPRIVE VIRTUE OF ITS REWARDS. OH HOW FRAIL, HOW WORTHLESS, HAVE YOU REPRESENTED VIRTUE TO BE, IF IT CAN BE DEPRIVED OF ITS REWARD! FOR IF IT JUDGES ITS GOODS TO BE DIVINE, AS YOU SAID, HOW CAN THERE BE ANY SO UNGRATEFUL, SO ENVIOUS, SO POWERFUL, AS TO BE ABLE TO DEPRIVE VIRTUE OF THOSE GOODS WHICH WERE CONFERRED UPON IT BY THE GODS? ASSUREDLY IT DELIGHTS ITSELF, HE SAYS, BY MANY COMFORTS, AND ESPECIALLY SUPPORTS ITSELF BY ITS OWN BEAUTY. BY WHAT COMFORTS? BY WHAT BEAUTY? SINCE THAT BEAUTY IS OFTEN CHARGED UPON IT AS A FAULT, AND TURNED INTO A PUNISHMENT. FOR WHAT IF, AS FURIUS SAID, A MAN SHOULD BE DRAGGED AWAY, HARASSED, BANISHED, SHOULD BE IN WANT, BE DEPRIVED OF HIS HANDS, HAVE HIS EYES PUT OUT, BE CONDEMNED, PUT INTO CHAINS, BE BURNED, BE MISERABLY TORTURED ALSO? WILL VIRTUE LOSE ITS REWARD, OR RATHER, WILL IT PERISH ITSELF? BY NO MEANS. BUT IT WILL BOTH RECEIVE ITS REWARD FROM GOD THE JUDGE, AND IT WILL LIVE, AND ALWAYS FLOURISH. AND IF YOU TAKE AWAY THESE THINGS, NOTHING IN THE LIFE OF MAN CAN APPEAR TO BE SO USELESS, SO FOOLISH, AS VIRTUE, THE NATURAL GOODNESS AND HONOUR OF WHICH MAY TEACH US THAT THE SOUL IS NOT MORTAL, AND THAT A DIVINE REWARD IS APPOINTED FOR IT BY GOD. BUT ON THIS ACCOUNT GOD WILLED THAT VIRTUE ITSELF SHOULD BE CONCEALED UNDER THE CHARACTER OF FOLLY, THAT THE MYSTERY OF TRUTH AND OF HIS RELIGION MIGHT BE SECRET; THAT HE MIGHT SHOW THE VANITY AND ERROR OF THESE SUPERSTITIONS, AND OF THAT EARTHLY WISDOM WHICH RAISES ITSELF TOO HIGHLY, AND EXHIBITS GREAT SELF-COMPLACENCY, THAT ITS DIFFICULTY BEING AT LENGTH SET FORTH, THAT MOST NARROW PATH MIGHT LEAD TO THE LOFTY REWARD OF IMMORTALITY.

I HAVE SHOWN, AS I THINK, WHY OUR PEOPLE ARE ESTEEMED FOOLISH BY THE FOOLISH. FOR TO CHOOSE TO BE TORTURED AND SLAIN, RATHER THAN TO TAKE INCENSE IN THREE FINGERS, AND THROW IT UPON THE HEARTH, APPEARS AS FOOLISH AS, IN A CASE WHERE LIFE IS ENDANGERED, TO BE MORE CAREFUL OF THE LIFE OF ANOTHER THAN OF ONE'S OWN. FOR THEY DO NOT KNOW HOW GREAT AN ACT OF IMPIETY IT IS TO ADORE ANY OTHER OBJECT THAN GOD, WHO MADE HEAVEN AND EARTH, WHO FASHIONED THE HUMAN RACE, BREATHED INTO THEM THE BREATH OF LIFE, AND GAVE THEM LIGHT. BUT IF HE IS ACCOUNTED THE MOST WORTHLESS OF SLAVES WHO RUNS AWAY AND DESERTS HIS MASTER, AND IF HE IS JUDGED MOST DESERVING OF STRIPES AND CHAINS, AND A PRISON, AND THE CROSS, AND OF ALL EVIL; AND IF A SON, IN THE SAME MANNER, IS THOUGHT ABANDONED AND IMPIOUS WHO DESERTS HIS FATHER, THAT HE MAY NOT PAY HIM OBEDIENCE, AND ON THIS ACCOUNT IS CONSIDERED DESERVING OF BEING DISINHERITED, AND OF HAVING HIS NAME REMOVED FOR EVER FROM HIS FAMILY — HOW MUCH MORE SO DOES HE WHO FORSAKES GOD, IN WHOM THE TWO NAMES ENTITLED TO EQUAL REVERENCE, OF LORD AND FATHER, ALIKE MEET? FOR WHAT BENEFIT DOES HE WHO BUYS A SLAVE BESTOW UPON HIM, BEYOND THE NOURISHMENT WITH WHICH HE SUPPLIES HIM FOR HIS OWN ADVANTAGE? AND HE WHO BEGETS A SON HAS IT NOT IN HIS POWER TO EFFECT THAT HE SHALL BE CONCEIVED, OR BORN, OR LIVE; FROM WHICH IT IS EVIDENT THAT HE IS NOT THE FATHER, BUT ONLY THE INSTRUMENT OF GENERATION. OF WHAT PUNISHMENTS, THEREFORE, IS HE DESERVING, WHO FORSAKES HIM WHO IS BOTH THE TRUE MASTER AND FATHER, BUT THOSE WHICH GOD HIMSELF HAS APPOINTED? WHO HAS PREPARED EVERLASTING FIRE FOR THE WICKED SPIRITS; AND THIS HE HIMSELF THREATENS BY HIS PROPHETS TO THE IMPIOUS AND THE REBELLIOUS.

CHAPTER 20. OF THE VANITY AND CRIMES, IMPIOUS SUPERSTITIONS, AND OF THE TORTURES OF THE CHRISTIANS.

THEREFORE, LET THOSE WHO DESTROY THEIR OWN SOULS AND THE SOULS OF OTHERS LEARN WHAT AN INEXPIABLE CRIME THEY COMMIT; IN THE FIRST PLACE, BECAUSE THEY CAUSE THEIR OWN DEATH BY SERVING MOST ABANDONED DEMONS, WHOM GOD HAS CONDEMNED TO EVERLASTING PUNISHMENTS; IN THE NEXT PLACE, BECAUSE THEY DO NOT PERMIT GOD TO BE WORSHIPPED BY OTHERS, BUT ENDEAVOUR TO TURN MEN ASIDE TO DEADLY RITES, AND STRIVE WITH THE GREATEST DILIGENCE THAT NO LIFE MAY BE WITHOUT INJURY ON EARTH, WHICH LOOKS TO HEAVEN WITH ITS CONDITION SECURED. WHAT ELSE SHALL I CALL THEM BUT MISERABLE MEN, WHO OBEY THE INSTIGATIONS OF THEIR OWN PLUNDERERS, WHOM THEY THINK TO BE GODS? OF WHOM THEY NEITHER KNOW THE CONDITION, NOR ORIGIN, NOR NAMES, NOR NATURE; BUT, CLINGING TO THE PERSUASION OF THE PEOPLE, THEY WILLINGLY ERR, AND FAVOUR THEIR OWN FOLLY. AND IF YOU SHOULD ASK THEM THE GROUNDS OF THEIR PERSUASION, THEY CAN ASSIGN NONE, BUT HAVE RECOURSE TO THE JUDGMENT OF THEIR ANCESTORS, SAYING THAT THEY WERE WISE, THAT THEY APPROVED THEM, THAT THEY KNEW WHAT WAS BEST; AND THUS THEY DEPRIVE THEMSELVES OF ALL POWER OF PERCEPTION: THEY BID ADIEU TO REASON, WHILE THEY PLACE CONFIDENCE IN THE ERRORS OF OTHERS. THUS, INVOLVED IN IGNORANCE OF ALL THINGS, THEY NEITHER KNOW THEMSELVES NOR THEIR GODS. AND WOULD TO HEAVEN THAT THEY HAD BEEN WILLING TO ERR BY THEMSELVES, AND TO BE UNWISE BY THEMSELVES! BUT THEY HURRY AWAY OTHERS ALSO TO BE COMPANIONS OF THEIR EVIL, AS THOUGH THEY WERE ABOUT TO DERIVE COMFORT FROM THE DESTRUCTION OF MANY. BUT THIS VERY IGNORANCE CAUSES THEM TO BE SO CRUEL IN PERSECUTING THE WISE; AND THEY PRETEND THAT THEY ARE PROMOTING THEIR WELFARE, THAT THEY WISH TO RECALL THEM TO A GOOD MIND.

DO THEY THEN STRIVE TO EFFECT THIS BY CONVERSATION, OR BY GIVING SOME REASON? BY NO MEANS; BUT THEY ENDEAVOUR TO EFFECT IT BY FORCE AND TORTURES. O WONDERFUL AND BLIND INFATUATION! IT IS THOUGHT THAT THERE IS A BAD MIND IN THOSE WHO ENDEAVOUR TO PRESERVE THEIR FAITH, BUT A GOOD ONE IN EXECUTIONERS. IS THERE, THEN, A BAD MIND IN THOSE WHO, AGAINST EVERY LAW OF HUMANITY, AGAINST EVERY PRINCIPLE OF JUSTICE, ARE TORTURED, OR RATHER, IN THOSE WHO INFLICT ON THE BODIES OF THE INNOCENT SUCH THINGS, AS NEITHER THE MOST CRUEL ROBBERS, NOR THE MOST ENRAGED ENEMIES, NOR THE MOST SAVAGE BARBARIANS HAVE EVER PRACTISED? DO THEY DECEIVE THEMSELVES TO SUCH AN EXTENT, THAT THEY MUTUALLY TRANSFER AND CHANGE THE NAMES OF GOOD AND EVIL? WHY, THEREFORE, DO THEY NOT CALL DAY NIGHT — THE SUN DARKNESS? MOREOVER, IT IS THE SAME IMPUDENCE TO GIVE TO THE GOOD THE NAME OF EVIL, TO THE WISE THE NAME OF FOOLISH, TO THE JUST THE NAME OF IMPIOUS. BESIDES THIS, IF THEY HAVE ANY CONFIDENCE IN PHILOSOPHY OR IN ELOQUENCE, LET THEM ARM THEMSELVES, AND REFUTE THESE ARGUMENTS OF OURS IF THEY ARE ABLE; LET THEM MEET US HAND TO HAND, AND EXAMINE EVERY POINT. IT IS BEFITTING THAT THEY SHOULD UNDERTAKE THE DEFENSE OF THEIR GODS, LEST, IF OUR AFFAIRS SHOULD INCREASE (AS THEY DO INCREASE DAILY), THEIRS SHOULD BE DESERTED, TOGETHER WITH THEIR SHRINES AND THEIR VAIN MOCKERIES; AND SINCE THEY CAN EFFECT NOTHING BY VIOLENCE (FOR THE RELIGION OF GOD IS INCREASED THE MORE IT IS OPPRESSED), LET THEM RATHER ACT BY THE USE OF REASON AND EXHORTATIONS.

LET THEIR PRIESTS COME FORTH INTO THE MIDST, WHETHER THE INFERIOR ONES OR THE GREATEST; THEIR FLAMENS, AUGURS, AND ALSO SACRIFICING KINGS, AND THE PRIESTS AND MINISTERS OF THEIR SUPERSTITIONS. LET THEM CALL US TOGETHER TO AN ASSEMBLY; LET THEM EXHORT US TO UNDERTAKE THE WORSHIP OF THEIR GODS; LET THEM PERSUADE US THAT THERE ARE MANY BEINGS BY WHOSE DEITY AND PROVIDENCE ALL THINGS ARE GOVERNED; LET THEM SHOW HOW THE ORIGINS AND BEGINNINGS OF THEIR SACRED RITES AND GODS WERE HANDED DOWN TO MORTALS; LET THEM EXPLAIN WHAT IS THEIR SOURCE AND PRINCIPLE; LET THEM SET FORTH WHAT REWARD THERE IS IN THEIR WORSHIP, AND WHAT PUNISHMENT AWAITS NEGLECT; WHY THEY WISH TO BE WORSHIPPED BY MEN; WHAT THE PIETY OF MEN CONTRIBUTES TO THEM, IF THEY ARE BLESSED: AND LET THEM CONFIRM ALL THESE THINGS NOT BY THEIR OWN ASSERTION (FOR THE AUTHORITY OF A MORTAL MAN IS OF NO WEIGHT), BUT BY SOME DIVINE TESTIMONIES, AS WE DO. THERE IS NO OCCASION FOR VIOLENCE AND INJURY, FOR RELIGION CANNOT BE IMPOSED BY FORCE; THE MATTER MUST BE CARRIED ON BY WORDS RATHER THAN BY BLOWS, THAT THE WILL MAY BE AFFECTED. LET THEM UNSHEATH THE WEAPON OF THEIR INTELLECT; IF THEIR SYSTEM IS TRUE, LET IT BE ASSERTED. WE ARE PREPARED TO HEAR, IF THEY TEACH; WHILE THEY ARE SILENT, WE CERTAINLY PAY NO CREDIT TO THEM, AS WE DO NOT YIELD TO THEM EVEN IN THEIR RAGE. LET THEM IMITATE US IN SETTING FORTH THE SYSTEM OF THE WHOLE MATTER: FOR WE DO NOT ENTICE, AS THEY SAY; BUT WE TEACH, WE PROVE, WE SHOW. AND THUS NO ONE IS DETAINED BY US AGAINST HIS WILL, FOR HE IS UNSERVICEABLE TO GOD WHO IS DESTITUTE OF FAITH AND DEVOTEDNESS; AND YET NO ONE DEPARTS FROM US, SINCE THE TRUTH ITSELF DETAINS HIM. LET THEM TEACH IN THIS MANNER, IF THEY HAVE ANY CONFIDENCE IN THE TRUTH; LET THEM SPEAK, LET THEM GIVE UTTERANCE; LET THEM VENTURE, I SAY, TO DISCUSS WITH US SOMETHING OF THIS NATURE; AND THEN ASSUREDLY THEIR ERROR AND FOLLY WILL BE RIDICULED BY THE OLD WOMEN, WHOM THEY DESPISE, AND BY OUR BOYS. FOR, SINCE THEY ARE ESPECIALLY CLEVER, THEY KNOW FROM BOOKS THE RACE OF THE GODS, AND THEIR EXPLOITS, AND COMMANDS, AND DEATHS, AND TOMBS; THEY MAY ALSO KNOW THAT THE RITES THEMSELVES, IN WHICH THEY HAVE BEEN INITIATED, HAD THEIR ORIGIN EITHER IN HUMAN ACTIONS, OR IN CASUALTIES, OR IN DEATHS. IT IS THE PART OF INCREDIBLE MADNESS TO IMAGINE THAT THEY ARE GODS, WHOM THEY CANNOT DENY TO HAVE BEEN MORTAL; OR IF THEY SHOULD BE SO SHAMELESS AS TO DENY IT, THEIR OWN WRITINGS, AND THOSE OF THEIR OWN PEOPLE, WILL REFUTE THEM; IN SHORT, THE VERY BEGINNINGS OF THE SACRED RITES WILL CONVICT THEM. THEY MAY KNOW, THEREFORE, EVEN FROM THIS VERY THING, HOW GREAT A DIFFERENCE THERE IS BETWEEN TRUTH AND FALSEHOOD; FOR THEY THEMSELVES WITH ALL THEIR ELOQUENCE ARE UNABLE TO PERSUADE, WHEREAS THE UNSKILLED AND THE UNEDUCATED ARE ABLE, BECAUSE THE MATTER ITSELF AND THE TRUTH SPEAKS.

WHY THEN DO THEY RAGE, SO THAT WHILE THEY WISH TO LESSEN THEIR FOLLY, THEY INCREASE IT? TORTURE AND PIETY ARE WIDELY DIFFERENT; NOR IS IT POSSIBLE FOR TRUTH TO BE UNITED WITH VIOLENCE, OR JUSTICE WITH CRUELTY. BUT WITH GOOD REASON THEY DO NOT VENTURE TO TEACH ANYTHING CONCERNING DIVINE THINGS, LEST THEY SHOULD BOTH BE DERIDED BY OUR PEOPLE AND BE DESERTED BY THEIR OWN. FOR THE COMMON PEOPLE FOR THE MOST PART, IF THEY ASCERTAIN THAT THESE MYSTERIES WERE INSTITUTED IN MEMORY OF THE DEAD, WILL CONDEMN THEM, AND SEEK FOR SOME TRUER OBJECT OF WORSHIP.

HENCE RITES OF MYSTIC AWE

WERE INSTITUTED BY CRAFTY MEN, THAT THE PEOPLE MAY NOT KNOW WHAT THEY WORSHIP. BUT SINCE WE ARE ACQUAINTED WITH THEIR SYSTEMS, WHY DO THEY EITHER NOT BELIEVE US WHO ARE ACQUAINTED WITH BOTH, OR ENVY US BECAUSE WE HAVE PREFERRED TRUTH TO FALSEHOOD? BUT, THEY SAY, THE PUBLIC RITES OF RELIGION MUST BE DEFENDED. OH WITH WHAT AN HONOURABLE INCLINATION THE WRETCHED MEN GO ASTRAY! FOR THEY ARE AWARE THAT THERE IS NOTHING AMONG MEN MORE EXCELLENT THAN RELIGION, AND THAT THIS OUGHT TO BE DEFENDED WITH THE WHOLE OF OUR POWER; BUT AS THEY ARE DECEIVED IN THE MATTER OF RELIGION ITSELF, SO ALSO ARE THEY IN THE MANNER OF ITS DEFENSE. FOR RELIGION IS TO BE DEFENDED, NOT BY PUTTING TO DEATH, BUT BY DYING; NOT BY CRUELTY, BUT BY PATIENT ENDURANCE; NOT BY GUILT, BUT BY GOOD FAITH: FOR THE FORMER BELONG TO EVILS, BUT THE LATTER TO GOODS; AND IT IS NECESSARY FOR THAT WHICH IS GOOD TO HAVE PLACE IN RELIGION, AND NOT THAT WHICH IS EVIL. FOR IF YOU WISH TO DEFEND RELIGION BY BLOODSHED, AND BY TORTURES, AND BY GUILT, IT WILL NO LONGER BE DEFENDED, BUT WILL BE POLLUTED AND PROFANED. FOR NOTHING IS SO MUCH A MATTER OF FREE-WILL AS RELIGION; IN WHICH, IF THE MIND OF THE WORSHIPPER IS DISINCLINED TO IT, RELIGION IS AT ONCE TAKEN AWAY, AND CEASES TO EXIST. THE RIGHT METHOD THEREFORE IS, THAT YOU DEFEND RELIGION BY PATIENT ENDURANCE OR BY DEATH; IN WHICH THE PRESERVATION OF THE FAITH IS BOTH PLEASING TO GOD HIMSELF, AND ADDS AUTHORITY TO RELIGION. FOR IF HE WHO IN THIS EARTHLY WARFARE PRESERVES HIS FAITH TO HIS KING IN SOME ILLUSTRIOUS ACTION, IF HE SHALL CONTINUE TO LIVE, BECAUSE MORE BELOVED AND ACCEPTABLE, AND IF HE SHALL FALL, OBTAINS THE HIGHEST GLORY, BECAUSE HE HAS UNDERGONE DEATH FOR HIS LEADER; HOW MUCH MORE IS FAITH TO BE KEPT TOWARDS GOD, THE RULER OF ALL, WHO IS ABLE TO PAY THE REWARD OF VIRTUE, NOT ONLY TO THE LIVING, BUT ALSO TO THE DEAD! THEREFORE THE WORSHIP OF GOD, SINCE IT BELONGS TO HEAVENLY WARFARE, REQUIRES THE GREATEST DEVOTEDNESS AND FIDELITY. FOR HOW WILL GOD EITHER LOVE THE WORSHIPPER, IF HE HIMSELF IS NOT LOVED BY HIM, OR GRANT TO THE PETITIONER WHATEVER HE SHALL ASK, WHEN HE DRAWS NEAR TO OFFER HIS PRAYER WITHOUT SINCERITY OR REVERENCE? BUT THESE MEN, WHEN THEY COME TO OFFER SACRIFICE, PRESENT TO THEIR GODS NOTHING FROM WITHIN, NOTHING OF THEIR OWN — NO UPRIGHTNESS OF MIND, NO REVERENCE OR FEAR. THEREFORE, WHEN THE WORTHLESS SACRIFICES ARE COMPLETED, THEY LEAVE THEIR RELIGION ALTOGETHER IN THE TEMPLE, AND WITH THE TEMPLE, AS THEY HAD FOUND IT; AND NEITHER BRING WITH THEM ANYTHING OF IT, NOR TAKE ANYTHING BACK. HENCE IT IS THAT RELIGIOUS OBSERVANCES OF THIS KIND ARE NEITHER ABLE TO MAKE MEN GOOD, NOR TO BE FIRM AND UNCHANGEABLE. AND THUS MEN ARE EASILY LED AWAY FROM THEM, BECAUSE NOTHING IS LEARNED IN THEM RELATING TO THE LIFE, NOTHING RELATING TO WISDOM, NOTHING TO FAITH. FOR WHAT IS THE RELIGION OF THOSE GODS? WHAT IS ITS POWER? WHAT ITS DISCIPLINE? WHAT ITS ORIGIN? WHAT ITS PRINCIPLE? WHAT ITS FOUNDATION? WHAT ITS SUBSTANCE? WHAT IS ITS TENDENCY? OR WHAT DOES IT PROMISE, SO THAT IT MAY BE FAITHFULLY PRESERVED AND BOLDLY DEFENDED BY MAN? I SEE NOTHING ELSE IN IT THAN A RITE PERTAINING TO THE FINGERS ONLY. BUT OUR RELIGION IS ON THIS ACCOUNT FIRM, AND SOLID, AND UNCHANGEABLE, BECAUSE IT TEACHES JUSTICE, BECAUSE IT IS ALWAYS WITH US, BECAUSE IT HAS ITS EXISTENCE ALTOGETHER IN THE SOUL OF THE WORSHIPPER, BECAUSE IT HAS THE MIND ITSELF FOR A SACRIFICE. IN THAT RELIGION NOTHING ELSE IS REQUIRED BUT THE BLOOD OF ANIMALS, AND THE SMOKE OF INCENSE, AND THE SENSELESS POURING OUT OF LIBATIONS; BUT IN THIS OF OURS, A GOOD MIND, A PURE BREAST, AN INNOCENT LIFE: THOSE RITES ARE FREQUENTED BY UNCHASTE ADULTERESSES WITHOUT ANY DISCRIMINATION, BY IMPUDENT PROCURESSES, BY FILTHY HARLOTS; THEY ARE FREQUENTED BY GLADIATORS, ROBBERS, THIEVES, AND SORCERERS, WHO PRAY FOR NOTHING ELSE BUT THAT THEY MAY COMMIT CRIMES WITH IMPUNITY. FOR WHAT CAN THE ROBBER ASK WHEN HE SACRIFICES, OR THE GLADIATOR, BUT THAT THEY MAY SLAY? WHAT THE POISONER, BUT THAT HE MAY ESCAPE NOTICE? WHAT THE HARLOT, BUT THAT SHE MAY SIN TO THE

UTTERMOST? WHAT THE ADULTERESS, BUT EITHER THE DEATH OF HER HUSBAND, OR THAT HER UNCHASTITY MAY BE CONCEALED? WHAT THE PROCURESS, BUT THAT SHE MAY DEPRIVE MANY OF THEIR PROPERTY? WHAT THE THIEF, BUT THAT HE MAY COMMIT MORE PECULATIONS? BUT IN OUR RELIGION THERE IS NO PLACE EVEN FOR A SLIGHT AND ORDINARY OFFENSE; AND IF ANY ONE SHALL COME TO A SACRIFICE WITHOUT A SOUND CONSCIENCE, HE HEARS WHAT THREATS GOD DENOUNCES AGAINST HIM: THAT GOD, I SAY, WHO SEES THE SECRET PLACES OF THE HEART, WHO IS ALWAYS HOSTILE TO SINS, WHO REQUIRES JUSTICE, WHO DEMANDS FIDELITY. WHAT PLACE IS THERE HERE FOR AN EVIL MIND OR FOR AN EVIL PRAYER? BUT THOSE UNHAPPY MEN NEITHER UNDERSTAND FROM THEIR OWN CRIMES HOW EVIL IT IS TO WORSHIP, SINCE, DEFILED BY ALL CRIMES, THEY COME TO OFFER PRAYER; AND THEY IMAGINE THAT THEY OFFER A PIOUS SACRIFICE IF THEY WASH THEIR SKIN; AS THOUGH ANY STREAMS COULD WASH AWAY, OR ANY SEAS PURIFY, THE LUSTS WHICH ARE SHUT UP WITHIN THEIR BREAST. HOW MUCH BETTER IT IS RATHER TO CLEANSE THE MIND, WHICH IS DEFILED BY EVIL DESIRES, AND TO DRIVE AWAY ALL VICES BY THE ONE LAVER OF VIRTUE AND FAITH! FOR HE WHO SHALL DO THIS, ALTHOUGH HE BEARS A BODY WHICH IS DEFILED AND SORDID, IS PURE ENOUGH.

CHAPTER 21. OF THE WORSHIP OF OTHER GODS AND THE TRUE GOD, AND OF THE ANIMALS WHICH THE EGYPTIANS WORSHIPPED.

BUT THEY, BECAUSE THEY KNOW NOT THE OBJECT OR THE MODE OF WORSHIP, BLINDLY AND UNCONSCIOUSLY FALL INTO THE CONTRARY PRACTICE. THUS THEY ADORE THEIR ENEMIES, THEY APPEASE WITH VICTIMS THEIR ROBBERS AND MURDERERS, AND THEY PLACE THEIR OWN SOULS TO BE BURNED WITH THE VERY INCENSE ON DETESTABLE ALTARS. THE WRETCHED MEN ARE ALSO ANGRY, BECAUSE OTHERS DO NOT PERISH IN LIKE MANNER, WITH INCREDIBLE BLINDNESS OF MINDS. FOR WHAT CAN THEY SEE WHO DO NOT SEE THE SUN? AS THOUGH, IF THEY WERE GODS, THEY WOULD NEED THE ASSISTANCE OF MEN AGAINST THEIR DESPISERS. WHY, THEREFORE, ARE THEY ANGRY WITH US, IF THEY HAVE NO POWER TO EFFECT ANYTHING? UNLESS IT BE THAT THEY DESTROY THEIR GODS, WHOSE POWER THEY DISTRUST, THEY ARE MORE IRRELIGIOUS THAN THOSE WHO DO NOT WORSHIP THEM AT ALL. CICERO, IN HIS LAWS, ENJOINING MEN TO APPROACH WITH HOLINESS TO THE SACRIFICES, SAYS, LET THEM PUT ON PIETY, LET THEM LAY ASIDE RICHES; IF ANY ONE SHALL ACT OTHERWISE, GOD HIMSELF WILL BE THE AVENGER. THIS IS WELL SPOKEN; FOR IT IS NOT RIGHT TO DESPAIR ABOUT GOD, WHOM YOU WORSHIP ON THIS ACCOUNT, BECAUSE YOU THINK HIM POWERFUL. FOR HOW CAN HE AVENGE THE WRONGS OF HIS WORSHIPPERS, IF HE IS UNABLE TO AVENGE HIS OWN? I WISH THEREFORE TO ASK THEM TO WHOM ESPECIALLY THEY THINK THAT THEY ARE DOING A SERVICE IN COMPELLING THEM TO SACRIFICE AGAINST THEIR WILL, IS IT TO THOSE WHOM THEY COMPEL? BUT THAT IS NOT A KINDNESS WHICH IS DONE TO ONE WHO REFUSES IT. BUT WE MUST CONSULT THEIR INTERESTS, EVEN AGAINST THEIR WILL, SINCE THEY KNOW NOT WHAT IS GOOD. WHY, THEN, DO THEY SO CRUELLY HARASS, TORTURE, AND WEAKEN THEM, IF THEY WISH FOR THEIR SAFETY? OR WHENCE IS PIETY SO IMPIOUS, THAT THEY EITHER DESTROY IN THIS WRETCHED MANNER, OR RENDER USELESS, THOSE WHOSE WELFARE THEY WISH TO PROMOTE? OR DO THEY DO SERVICE TO THE GODS? BUT THAT IS NOT A SACRIFICE WHICH IS EXTORTED FROM A PERSON AGAINST HIS WILL. FOR UNLESS IT IS OFFERED SPONTANEOUSLY, AND FROM THE SOUL, IT IS A CURSE; WHEN MEN SACRIFICE, COMPELLED BY PROSCRIPTION, BY INJURIES, BY PRISON, BY TORTURES. IF THEY ARE GODS WHO ARE WORSHIPPED IN THIS MANNER, IF FOR THIS REASON ONLY, THEY OUGHT NOT TO BE WORSHIPPED, BECAUSE THEY WISH TO BE WORSHIPPED IN THIS MANNER: THEY ARE DOUBTLESS WORTHY OF THE DETESTATION OF MEN, SINCE LIBATIONS ARE MADE TO THEM WITH TEARS, WITH GROANING, AND WITH BLOOD FLOWING FROM ALL THE LIMBS.

BUT WE, ON THE CONTRARY, DO NOT REQUIRE THAT ANY ONE SHOULD BE COMPELLED, WHETHER HE IS WILLING OR UNWILLING, TO WORSHIP OUR GOD, WHO IS THE GOD OF ALL MEN; NOR ARE WE ANGRY IF ANY ONE DOES NOT WORSHIP HIM. FOR WE TRUST IN THE MAJESTY OF HIM WHO HAS POWER TO AVENGE CONTEMPT SHOWN TOWARDS HIMSELF, AS ALSO HE HAS POWER TO AVENGE THE CALAMITIES AND INJURIES INFLICTED ON HIS SERVANTS. AND THEREFORE, WHEN WE SUFFER SUCH IMPIOUS THINGS, WE DO NOT RESIST EVEN IN WORD; BUT WE REMIT VENGEANCE TO GOD, NOT AS THEY ACT WHO WOULD HAVE IT APPEAR THAT THEY ARE DEFENDERS OF THEIR GODS, AND RAGE WITHOUT RESTRAINT AGAINST THOSE WHO DO NOT WORSHIP THEM. FROM WHICH IT MAY BE UNDERSTOOD HOW IT IS NOT GOOD TO WORSHIP THEIR GODS, SINCE MEN OUGHT TO HAVE BEEN LED TO THAT WHICH IS GOOD BY GOOD, AND NOT BY EVIL; BUT BECAUSE THIS IS EVIL, EVEN ITS OFFICE IS DESTITUTE OF GOOD. BUT THEY WHO DESTROY RELIGIOUS SYSTEMS MUST BE PUNISHED. HAVE WE DESTROYED THEM IN A WORSE MANNER THAN THE NATION OF THE EGYPTIANS, WHO WORSHIP THE MOST DISGRACEFUL FIGURES OF BEASTS AND CATTLE, AND ADORE AS GODS SOME THINGS WHICH IT IS EVEN SHAMEFUL TO SPEAK OF? HAVE WE DONE WORSE THAN THOSE SAME WHO, WHEN THEY SAY THAT THEY WORSHIP THE GODS, YET PUBLICLY AND SHAMEFULLY DERIDE THEM?— FOR THEY EVEN ALLOW PANTOMIMIC REPRESENTATIONS OF THEM TO BE ACTED WITH LAUGHTER AND PLEASURE. WHAT KIND OF A RELIGION IS THIS, OR HOW GREAT MUST THAT MAJESTY BE CONSIDERED, WHICH IS ADORED IN TEMPLES AND MOCKED IN THEATRES? AND THEY WHO HAVE DONE THESE THINGS DO NOT SUFFER THE VENGEANCE OF THE INJURED DEITY, BUT EVEN GO AWAY HONOURED AND PRAISED. DO WE DESTROY THEM IN A WORSE MANNER THAN CERTAIN PHILOSOPHERS, WHO SAY THAT THERE ARE NO GODS AT ALL, BUT THAT ALL THINGS ARE SPONTANEOUSLY PRODUCED, AND THAT ALL THINGS WHICH ARE DONE HAPPEN BY CHANCE? DO WE DESTROY THEM IN A WORSE MANNER THAN THE EPICUREANS, WHO ADMIT THE EXISTENCE OF GODS, BUT DENY THAT THEY REGARD ANYTHING, AND SAY THAT THEY ARE NEITHER ANGRY NOR ARE INFLUENCED BY FAVOUR? BY WHICH WORDS THEY PLAINLY PERSUADE MEN THAT THEY ARE NOT TO BE WORSHIPPED AT ALL, INASMUCH AS THEY NEITHER REGARD THEIR WORSHIPPERS, NOR ARE ANGRY WITH THOSE WHO DO NOT WORSHIP THEM. MOREOVER, WHEN THEY ARGUE AGAINST FEARS, THEY ENDEAVOUR TO EFFECT NOTHING ELSE THAN THAT NO ONE SHOULD FEAR THE GODS. AND YET THESE THINGS ARE WILLINGLY HEARD BY MEN, AND DISCUSSED WITH IMPUNITY.

CHAPTER 22. OF THE RAGE OF THE DEMONS AGAINST CHRISTIANS, AND THE ERROR OF UNBELIEVERS.

THEY DO NOT THEREFORE RAGE AGAINST US ON THIS ACCOUNT, BECAUSE THEIR GODS ARE NOT WORSHIPPED BY US, BUT BECAUSE THE TRUTH IS ON OUR SIDE, WHICH (AS IT HAS BEEN SAID MOST TRULY) PRODUCES HATRED. WHAT, THEN, SHALL WE THINK, BUT THAT THEY ARE IGNORANT OF WHAT THEY SUFFER? FOR THEY ACT WITH A BLIND AND UNREASONABLE FURY, WHICH WE SEE, BUT OF WHICH THEY ARE IGNORANT. FOR IT IS NOT THE MEN THEMSELVES WHO PERSECUTE, FOR THEY HAVE NO CAUSE OF ANGER AGAINST THE INNOCENT; BUT THOSE CONTAMINATED AND ABANDONED SPIRITS BY WHOM THE TRUTH IS BOTH KNOWN AND HATED INSINUATE THEMSELVES INTO THEIR MINDS, AND GOAD THEM IN THEIR IGNORANCE TO FURY. FOR THESE, AS LONG AS THERE IS PEACE AMONG THE PEOPLE OF GOD, FLEE FROM THE RIGHTEOUS, AND FEAR THEM; AND WHEN THEY SEIZE UPON THE BODIES OF MEN, AND HARASS THEIR SOULS, THEY ARE ADJURED BY THEM, AND AT THE NAME OF THE TRUE GOD ARE PUT TO FLIGHT. FOR WHEN THEY HEAR THIS NAME THEY TREMBLE, CRY OUT, AND ASSERT THAT THEY ARE BRANDED AND BEATEN; AND BEING ASKED WHO THEY ARE, WHENCE THEY HAVE COME, AND HOW THEY HAVE INSINUATED THEMSELVES INTO A MAN, CONFESS IT. THUS, BEING TORTURED AND EXCRUCIATED BY THE POWER OF THE DIVINE NAME, THEY COME OUT OF THE MAN. ON ACCOUNT OF THESE BLOWS AND THREATS, THEY ALWAYS HATE HOLY AND JUST MEN; AND BECAUSE THEY ARE UNABLE OF THEMSELVES TO INJURE THEM, THEY PURSUE WITH PUBLIC HATRED THOSE WHOM THEY PERCEIVE TO BE GRIEVOUS TO THEM, AND THEY EXERCISE CRUELTY, WITH ALL THE VIOLENCE WHICH THEY CAN EMPLOY, THAT THEY MAY EITHER WEAKEN THEIR FAITH BY PAIN, OR, IF THEY ARE UNABLE TO EFFECT THAT, MAY TAKE THEM AWAY ALTOGETHER FROM THE EARTH, THAT THERE MAY BE NONE TO RESTRAIN THEIR WICKEDNESS. IT DOES NOT ESCAPE MY NOTICE WHAT REPLY CAN BE MADE ON THE OTHER SIDE. WHY, THEN, DOES THAT GOD OF SURPASSING POWER, THAT MIGHTY ONE, WHOM YOU CONFESS TO PRESIDE OVER ALL THINGS, AND TO BE LORD OF ALL, PERMIT THESE THINGS TO BE DONE, AND NEITHER AVENGE NOR DEFEND HIS WORSHIPPERS? WHY, IN SHORT, ARE THEY WHO DO NOT WORSHIP HIM RICH, AND POWERFUL, AND HAPPY? AND WHY DO THEY ENJOY HONOURS AND KINGLY STATE, AND HAVE THESE VERY PERSONS SUBJECT TO THEIR POWER AND SWAY?

WE MUST ALSO GIVE A REASON FOR THIS, THAT NO ERROR MAY REMAIN. FOR THIS IS ESPECIALLY THE CAUSE WHY IT IS THOUGHT THAT RELIGION HAS NOT THE POWER OF GOD, BECAUSE MEN ARE INFLUENCED BY THE APPEARANCE OF EARTHLY AND PRESENT GOODS, WHICH IN NO WAY HAVE REFERENCE TO THE CARE OF THE MIND; AND BECAUSE THEY SEE THAT THE RIGHTEOUS ARE WITHOUT THESE GOODS, AND THAT THE UNRIGHTEOUS ABOUND IN THEM, THEY BOTH JUDGE THAT THE WORSHIP OF GOD IS WORTHLESS, IN WHICH THEY DO NOT SEE THESE THINGS CONTAINED, AND THEY IMAGINE THAT THE RITES OF OTHER GODS ARE TRUE, SINCE THEIR WORSHIPPERS ENJOY RICHES AND HONOURS AND KINGDOMS. BUT THEY WHO ARE OF THIS OPINION DO NOT ATTENTIVELY CONSIDER THE POWER AND METHOD OF MAN, WHICH CONSISTS ALTOGETHER IN THE MIND, AND NOT IN THE BODY. FOR THEY SEE NOTHING MORE THAN IS SEEN, NAMELY THE BODY; AND BECAUSE THIS IS TO BE SEEN AND HANDLED, IT IS WEAK, FRAIL, AND MORTAL; AND TO THIS BELONG ALL THOSE GOODS WHICH ARE THEIR DESIRE AND ADMIRATION, WEALTH, HONOURS, AND GOVERNMENTS, SINCE THEY BRING PLEASURES TO THE BODY, AND THEREFORE ARE AS LIABLE TO DECAY AS THE BODY ITSELF. BUT THE SOUL, IN WHICH ALONE MAN CONSISTS SINCE IT IS NOT EXPOSED TO THE SIGHT OF THE EYES, AND ITS GOODS CANNOT BE SEEN, FOR THEY ARE PLACED IN VIRTUE ONLY, MUST THEREFORE BE AS FIRM, AND CONSTANT, AND LASTING AS VIRTUE ITSELF, IN WHICH THE GOOD OF THE SOUL CONSISTS.

CHAPTER 23. OF THE JUSTICE AND PATIENCE OF THE CHRISTIANS.

IT WOULD BE A LENGTHENED TASK TO DRAW FORTH ALL THE APPEARANCES OF VIRTUE, TO SHOW RESPECTING EACH HOW NECESSARY IT IS FOR A WISE AND JUST MAN TO BE FAR REMOVED FROM THOSE GOODS, THE ENJOYMENT OF WHICH BY THE UNJUST CAUSES THE WORSHIP OF THEIR GODS TO BE REGARDED AS TRUE AND EFFICACIOUS. AS OUR PRESENT INQUIRY IS CONCERNED, IT WILL BE SUFFICIENT TO PROVE OUR POINT FROM THE CASE OF A SINGLE VIRTUE. FOR INSTANCE, PATIENCE IS A GREAT AND LEADING VIRTUE, WHICH THE PUBLIC VOICES OF THE PEOPLE AND PHILOSOPHERS AND ORATORS ALIKE EXTOL WITH THE HIGHEST PRAISES. BUT IF IT CANNOT BE DENIED THAT THIS IS A VIRTUE OF THE HIGHEST KIND, IT IS NECESSARY THAT THE JUST AND WISE MAN SHOULD BE IN THE POWER OF THE UNJUST, FOR OBTAINING PATIENCE; FOR PATIENCE IS THE BEARING WITH EQUANIMITY OF THE EVILS WHICH ARE EITHER INFLICTED OR HAPPEN TO FALL UPON US. THEREFORE THE JUST AND WISE MAN, BECAUSE HE EXERCISES VIRTUE, HAS PATIENCE IN HIMSELF; BUT HE WILL BE ALTOGETHER FREE FROM THIS IF HE SHALL SUFFER NO ADVERSITY. ON THE OTHER HAND, THE MAN WHO LIVES IN PROSPERITY IS IMPATIENT, AND IS WITHOUT THE GREATEST VIRTUE. I CALL HIM IMPATIENT, BECAUSE HE SUFFERS NOTHING. HE IS ALSO UNABLE TO PRESERVE INNOCENCY, WHICH VIRTUE IS PECULIAR TO THE JUST AND WISE MAN. BUT HE OFTEN ACTS UNJUSTLY ALSO, AND DESIRES THE PROPERTY OF OTHERS, AND SEIZES UPON THAT WHICH HE HAS DESIRED BY INJUSTICE, BECAUSE HE IS WITHOUT VIRTUE, AND IS SUBJECT TO VICE AND SIN; AND FORGETFUL OF HIS FRAILTY, HE IS PUFFED UP WITH A MIND ELATED WITH INSOLENCE.

FROM THIS CAUSE THE UNJUST, AND THOSE WHO ARE IGNORANT OF GOD, ABOUND WITH RICHES, AND POWER, AND HONOURS. FOR ALL THESE THINGS ARE THE REWARDS OF INJUSTICE, BECAUSE THEY CANNOT BE PERPETUAL, AND THEY ARE SOUGHT THROUGH LUST AND VIOLENCE. BUT THE JUST AND WISE MAN, BECAUSE HE DEEMS ALL THESE THINGS AS HUMAN, AS IT HAS BEEN SAID BY LÆLIUS, AND HIS OWN GOODS AS DIVINE, NEITHER DESIRES ANYTHING WHICH BELONGS TO ANOTHER, LEST HE SHOULD INJURE ANY ONE AT ALL IN VIOLATION OF THE LAW OF HUMANITY; NOR DOES HE LONG FOR ANY POWER OR HONOUR, THAT HE MAY NOT DO AN INJURY TO ANY ONE. FOR HE KNOWS THAT ALL ARE PRODUCED BY THE SAME GOD, AND IN THE SAME CONDITION, AND ARE JOINED TOGETHER BY THE RIGHT OF BROTHERHOOD. BUT BEING CONTENTED WITH HIS OWN, AND THAT A LITTLE, BECAUSE HE IS MINDFUL OF HIS FRAILTY, HE DOES NOT SEEK FOR ANYTHING BEYOND THAT WHICH MAY SUPPORT HIS LIFE; AND EVEN FROM THAT WHICH HE HAS HE BESTOWS A SHARE ON THE DESTITUTE, BECAUSE HE IS PIOUS; BUT PIETY IS A VERY GREAT VIRTUE. TO THIS IS ADDED, THAT HE DESPISES FRAIL AND VICIOUS PLEASURES, FOR THE SAKE OF WHICH RICHES ARE DESIRED; SINCE HE IS TEMPERATE, AND MASTER OF HIS PASSIONS. HE ALSO, HAVING NO PRIDE OR INSOLENCE, DOES NOT RAISE HIMSELF TOO HIGHLY, NOR LIFT UP HIS HEAD WITH ARROGANCE; BUT HE IS CALM AND PEACEFUL, LOWLY AND COURTEOUS, BECAUSE HE KNOWS HIS OWN CONDITION. SINCE, THEREFORE, HE DOES INJURY TO NONE, NOR DESIRES THE PROPERTY OF OTHERS, AND DOES NOT EVEN DEFEND HIS OWN IF IT IS TAKEN FROM HIM BY VIOLENCE, SINCE HE KNOWS HOW EVEN TO BEAR WITH MODERATION AN INJURY INFLICTED UPON HIM, BECAUSE HE IS ENDUED WITH VIRTUE; IT IS NECESSARY THAT THE JUST MAN SHOULD BE SUBJECT TO THE UNJUST, AND THAT THE WISE SHOULD BE INSULTED BY THE FOOLISH, THAT THE ONE MAY SIN BECAUSE HE IS UNJUST, AND THE OTHER MAY HAVE VIRTUE IN HIMSELF BECAUSE HE IS JUST.

BUT IF ANY ONE SHALL WISH TO KNOW MORE FULLY WHY GOD PERMITS THE WICKED AND THE UNJUST TO BECOME POWERFUL, HAPPY, AND RICH, AND, ON THE OTHER HAND, SUFFERS THE PIOUS TO BE HUMBLE, WRETCHED, AND POOR, LET HIM TAKE THE BOOK OF SENECA WHICH HAS THE TITLE, WHY MANY EVILS HAPPEN TO GOOD MEN, THOUGH THERE IS A PROVIDENCE; IN WHICH BOOK HE HAS SAID MANY THINGS, NOT ASSUREDLY WITH THE IGNORANCE OF THIS WORLD, BUT WISELY, AND ALMOST WITH DIVINE INSPIRATION. GOD, HE SAYS, REGARDS MEN AS HIS CHILDREN, BUT HE PERMITS THE CORRUPT AND VICIOUS TO LIVE IN LUXURY AND DELICACY, BECAUSE HE DOES NOT THINK THEM WORTHY OF HIS CORRECTION. BUT HE OFTEN CHASTISES THE GOOD WHOM HE LOVES, AND BY CONTINUAL LABOURS EXERCISES THEM TO THE PRACTICE OF VIRTUE: NOR DOES HE PERMIT THEM TO BE CORRUPTED AND DEPRAVED BY FRAIL AND PERISHABLE GOODS. FROM WHICH IT OUGHT TO APPEAR STRANGE TO NO ONE IF WE ARE OFTEN CHASTISED BY GOD FOR OUR FAULTS. YEA, RATHER, WHEN WE ARE HARASSED AND PRESSED, THEN WE ESPECIALLY GIVE THANKS TO OUR MOST INDULGENT FATHER, BECAUSE HE DOES NOT PERMIT OUR CORRUPTION TO PROCEED TO GREATER LENGTHS, BUT CORRECTS IT WITH STRIPES AND BLOWS. FROM WHICH WE UNDERSTAND THAT WE ARE AN OBJECT OF REGARD TO GOD, SINCE HE IS ANGRY WHEN WE SIN. FOR WHEN HE MIGHT HAVE BESTOWED UPON HIS PEOPLE BOTH RICHES AND KINGDOMS, AS HE HAD BEFORE GIVEN THEM TO THE JEWS, WHOSE SUCCESSORS AND POSTERITY WE ARE; ON THIS ACCOUNT HE WOULD HAVE THEM LIVE UNDER THE POWER AND GOVERNMENT OF OTHERS, LEST, BEING CORRUPTED BY THE HAPPINESS OF PROSPERITY, THEY SHOULD GLIDE INTO LUXURY AND DESPISE THE PRECEPTS OF GOD; AS THOSE ANCESTORS OF OURS, WHO, OFTTIMES ENERVATED BY THESE EARTHLY AND FRAIL GOODS, DEPARTED FROM DISCIPLINE AND BURST THE BONDS OF THE LAW. THEREFORE HE FORESAW HOW FAR HE WOULD AFFORD REST TO HIS WORSHIPPERS IF THEY SHOULD KEEP HIS COMMANDMENTS, AND YET CORRECT THEM IF THEY DID NOT OBEY HIS PRECEPTS. THEREFORE, LEST THEY SHOULD BE AS MUCH CORRUPTED BY EASE AS THEIR FATHERS HAD BEEN BY INDULGENCE, IT WAS HIS WILL THAT THEY SHOULD BE OPPRESSED BY THOSE IN WHOSE POWER HE PLACED THEM, THAT HE MAY BOTH CONFIRM THEM WHEN WAVERING, AND RENEW THEM TO FORTITUDE WHEN CORRUPTED, AND TRY AND PROVE THEM WHEN FAITHFUL. FOR HOW CAN A GENERAL PROVE THE VALOUR OF HIS SOLDIERS, UNLESS HE SHALL HAVE AN ENEMY? AND YET THERE

ARISES AN ADVERSARY TO HIM AGAINST HIS WILL, BECAUSE HE IS MORTAL, AND IS ABLE TO BE CONQUERED; BUT BECAUSE GOD CANNOT BE OPPOSED, HE HIMSELF STIRS UP ADVERSARIES TO HIS NAME, NOT TO FIGHT AGAINST GOD HIMSELF, BUT AGAINST HIS SOLDIERS, THAT HE MAY EITHER PROVE THE DEVOTEDNESS AND FIDELITY OF HIS SERVANTS, OR MAY STRENGTHEN THEM, UNTIL HE CORRECTS THEIR WASTING DISCIPLINE BY THE STRIPES OF AFFLICTION.

THERE IS ALSO ANOTHER CAUSE WHY HE PERMITS PERSECUTIONS TO BE CARRIED ON AGAINST US, THAT THE PEOPLE OF GOD MAY BE INCREASED. NOR IS IT DIFFICULT TO SHOW WHY OR HOW THIS HAPPENS. FIRST OF ALL, GREAT NUMBERS ARE DRIVEN FROM THE WORSHIP OF THE FALSE GODS BY THEIR HATRED OF CRUELTY. FOR WHO WOULD NOT SHRINK FROM SUCH SACRIFICES? IN THE NEXT PLACE, SOME ARE PLEASED WITH VIRTUE AND FAITH ITSELF. SOME SUSPECT THAT IT IS NOT WITHOUT REASON THAT THE WORSHIP OF THE GODS IS CONSIDERED EVIL BY SO MANY MEN, SO THAT THEY WOULD RATHER DIE THAN DO THAT WHICH OTHERS DO THAT THEY MAY PRESERVE THEIR LIFE. SOME ONE DESIRES TO KNOW WHAT THAT GOOD IS WHICH IS DEFENDED EVEN TO DEATH, WHICH IS PREFERRED TO ALL THINGS WHICH ARE PLEASANT AND BELOVED IN THIS LIFE, FROM WHICH NEITHER THE LOSS OF GOODS, NOR OF THE LIGHT, NOR BODILY PAIN, NOR TORTURES OF THE VITALS DETER THEM. THESE THINGS HAVE GREAT EFFECT; BUT THESE CAUSES HAVE ALWAYS ESPECIALLY INCREASED THE NUMBER OF OUR FOLLOWERS. THE PEOPLE WHO STAND AROUND HEAR THEM SAYING IN THE MIDST OF THESE VERY TORMENTS THAT THEY DO NOT SACRIFICE TO STONES WROUGHT BY THE HAND OF MAN, BUT TO THE LIVING GOD, WHO IS IN HEAVEN: MANY UNDERSTAND THAT THIS IS TRUE, AND ADMIT IT INTO THEIR BREAST. IN THE NEXT PLACE, AS IT IS ACCUSTOMED TO HAPPEN IN MATTERS OF UNCERTAINTY WHILE THEY MAKE INQUIRY OF ONE ANOTHER, WHAT IS THE CAUSE OF THIS PERSEVERANCE, MANY THINGS WHICH RELATE TO RELIGION, BEING SPREAD ABROAD AND CAREFULLY OBSERVED BY RUMOUR AMONG ONE ANOTHER, ARE LEARNED; AND BECAUSE THESE ARE GOOD THEY CANNOT FAIL TO PLEASE. MOREOVER, THE REVENGE WHICH FOLLOWS, AS ALWAYS HAPPENS, GREATLY IMPELS MEN TO BELIEVE. NOR, INDEED, IS IT A SLIGHT CAUSE THAT THE UNCLEAN SPIRITS OF DEMONS, HAVING RECEIVED PERMISSION, THROW THEMSELVES INTO THE BODIES OF MANY; AND WHEN THESE HAVE AFTERWARDS BEEN DRIVEN OUT, THEY WHO HAVE BEEN HEALED CLING TO THE RELIGION, THE POWER OF WHICH THEY HAVE EXPERIENCED. THESE NUMEROUS CAUSES BEING COLLECTED TOGETHER, WONDERFULLY GAIN OVER A GREAT MULTITUDE TO GOD.

CHAPTER 24. OF THE DIVINE VENGEANCE INFLICTED ON THE TORTURERS OF THE CHRISTIANS.

WHATEVER, THEREFORE, WICKED PRINCES PLAN AGAINST US, GOD HIMSELF PERMITS TO BE DONE. AND YET MOST UNJUST PERSECUTORS, TO WHOM THE NAME OF GOD WAS A SUBJECT OF REPROACH AND MOCKERY, MUST NOT THINK THAT THEY WILL ESCAPE WITH IMPUNITY, BECAUSE THEY HAVE BEEN, AS IT WERE, THE MINISTERS OF HIS INDIGNATION AGAINST US. FOR THEY WILL BE PUNISHED WITH THE JUDGMENT OF GOD, WHO, HAVING RECEIVED POWER, HAVE ABUSED IT TO AN INHUMAN DEGREE, AND HAVE EVEN INSULTED GOD IN THEIR ARROGANCE, AND PLACED HIS ETERNAL NAME BENEATH THEIR FEET, TO BE IMPIOUSLY AND WICKEDLY TRAMPLED UPON. ON THIS ACCOUNT HE PROMISES THAT HE WILL QUICKLY TAKE VENGEANCE UPON THEM, AND EXTERMINATE THE EVIL MONSTERS FROM THE EARTH. BUT HE ALSO, ALTHOUGH HE IS ACCUSTOMED TO AVENGE THE PERSECUTIONS OF HIS PEOPLE EVEN IN THE PRESENT WORLD, COMMANDS US, HOWEVER, TO AWAIT PATIENTLY THAT DAY OF HEAVENLY JUDGMENT, IN WHICH HE HIMSELF WILL HONOUR OR PUNISH EVERY MAN ACCORDING TO HIS DESERTS. THEREFORE LET NOT THE SOULS OF THE SACRILEGIOUS EXPECT THAT THOSE WHOM THEY THUS TRAMPLE UPON WILL BE DESPISED AND UNAVENGED. THOSE RAVENOUS AND VORACIOUS WOLVES WHO HAVE TORMENTED JUST AND INNOCENT SOULS, WITHOUT THE COMMISSION OF ANY CRIMES, WILL SURELY MEET WITH THEIR REWARD. ONLY LET US LABOUR, THAT NOTHING ELSE IN US MAY BE PUNISHED BY MEN BUT RIGHTEOUSNESS ALONE: LET US STRIVE WITH ALL OUR POWER THAT WE MAY AT ONCE DESERVE AT THE HANDS OF GOD THE AVENGING OF OUR SUFFERING AND A REWARD.

DIVINE INSTITUTES, BOOK VI
(OF TRUE WORSHIP)

CHAPTER 1. OF THE WORSHIP OF THE TRUE GOD, AND OF INNOCENCY, AND OF THE WORSHIP OF FALSE GODS.

WE HAVE COMPLETED THAT WHICH WAS THE OBJECT OF OUR UNDERTAKING, THROUGH THE TEACHING OF THE DIVINE SPIRIT, AND THE AID OF THE TRUTH ITSELF; THE CAUSE OF ASSERTING AND EXPLAINING WHICH WAS IMPOSED UPON ME BOTH BY CONSCIENCE AND FAITH, AND BY OUR LORD HIMSELF, WITHOUT WHOM NOTHING CAN BE KNOWN OR CLEARLY SET FORTH. I COME NOW TO THAT WHICH IS THE CHIEF AND GREATEST PART OF THIS WORK — TO TEACH IN WHAT MANNER OR BY WHAT SACRIFICE GOD MUST BE WORSHIPPED. FOR THAT IS THE DUTY OF MAN, AND IN THAT ONE OBJECT THE SUM OF ALL THINGS AND THE WHOLE COURSE OF A HAPPY LIFE CONSISTS, SINCE WE WERE FASHIONED AND RECEIVED THE BREATH OF LIFE FROM HIM ON THIS ACCOUNT, NOT THAT WE MIGHT BEHOLD THE HEAVEN AND THE SUN, AS ANAXAGORAS SUPPOSED, BUT THAT WE MIGHT WITH PURE AND UNCORRUPTED MIND WORSHIP HIM WHO MADE THE SUN AND THE HEAVEN. BUT ALTHOUGH IN THE PRECEDING BOOKS, AS FAR AS MY MODERATE TALENT PERMITTED, I DEFENDED THE TRUTH, YET IT MAY ESPECIALLY BE ELUCIDATED BY THE MODE OF WORSHIP ITSELF. FOR THAT SACRED AND SURPASSING MAJESTY REQUIRES FROM MAN NOTHING MORE THAN INNOCENCE ALONE; AND IF ANY ONE HAS PRESENTED THIS TO GOD, HE HAS SACRIFICED WITH SUFFICIENT PIETY AND RELIGION. BUT MEN, NEGLECTING JUSTICE, THOUGH THEY ARE POLLUTED BY CRIMES AND OUTRAGES OF ALL KINDS, THINK THEMSELVES RELIGIOUS IF THEY HAVE STAINED THE TEMPLES AND ALTARS WITH THE BLOOD OF VICTIMS, IF THEY HAVE MOISTENED THE HEARTHS WITH A PROFUSION OF FRAGRANT AND OLD WINE. MOREOVER, THEY ALSO PREPARE SACRED FEASTS AND CHOICE BANQUETS, AS THOUGH THEY OFFERED TO THOSE WHO WOULD TASTE SOMETHING FROM THEM. WHATEVER IS RARELY TO BE VIEWED, WHATEVER IS PRECIOUS IN WORKMANSHIP OR IN FRAGRANCE, THAT THEY JUDGE TO BE PLEASING TO THEIR GODS, NOT BY ANY REFERENCE TO THEIR DIVINITY, OF WHICH THEY ARE IGNORANT, BUT FROM THEIR OWN DESIRES; NOR DO THEY UNDERSTAND THAT GOD IS IN NO WANT OF EARTHLY RESOURCES.

FOR THEY HAVE NO KNOWLEDGE OF ANYTHING EXCEPT THE EARTH, AND THEY ESTIMATE GOOD AND EVIL THINGS BY THE PERCEPTION AND PLEASURE OF THE BODY ALONE. AND AS THEY JUDGE OF RELIGION ACCORDING TO ITS PLEASURE, SO ALSO THEY ARRANGE THE ACTS OF THEIR WHOLE LIFE. AND SINCE THEY HAVE TURNED AWAY ONCE FOR ALL FROM THE CONTEMPLATION OF THE HEAVEN, AND HAVE MADE THAT HEAVENLY FACULTY THE SLAVE OF THE BODY, THEY GIVE THE REINS TO THEIR LUSTS, AS THOUGH THEY WERE ABOUT TO BEAR AWAY PLEASURE WITH THEMSELVES, WHICH THEY HASTEN TO ENJOY AT EVERY MOMENT; WHEREAS THE SOUL OUGHT TO EMPLOY THE SERVICE OF THE BODY, AND NOT THE BODY TO MAKE USE OF THE SERVICE OF THE SOUL. THE SAME MEN JUDGE RICHES TO BE THE GREATEST GOOD. AND IF THEY CANNOT OBTAIN THEM BY GOOD PRACTICES, THEY ENDEAVOUR TO OBTAIN THEM BY EVIL PRACTICES; THEY DECEIVE, THEY CARRY OFF BY VIOLENCE, THEY PLUNDER, THEY LIE IN WAIT, THEY DENY ON OATH; IN SHORT, THEY HAVE NO CONSIDERATION OR REGARD FOR ANYTHING, IF ONLY THEY CAN GLITTER WITH GOLD, AND SHINE CONSPICUOUS WITH PLATE, WITH JEWELS, AND WITH GARMENTS, CAN SPEND RICHES UPON THEIR GREEDY APPETITE, AND ALWAYS WALK ATTENDED WITH CROWDS OF SLAVES THROUGH THE PEOPLE COMPELLED TO GIVE WAY. THUS DEVOTING THEMSELVES TO THE SERVICE OF PLEASURES, THEY EXTINGUISH THE FORCE AND VIGOUR OF THE MIND; AND WHEN THEY ESPECIALLY THINK THAT THEY ARE ALIVE, THEY ARE HASTENING WITH THE GREATEST PRECIPITATION TO DEATH. FOR, AS WE SHOWED IN THE SECOND BOOK, THE SOUL IS CONCERNED WITH HEAVEN, THE BODY WITH THE EARTH. THEY WHO NEGLECT THE GOODS OF THE SOUL, AND SEEK THOSE OF THE BODY, ARE ENGAGED WITH DARKNESS AND DEATH, WHICH BELONG TO THE EARTH AND TO THE BODY, BECAUSE LIFE AND LIGHT ARE FROM HEAVEN; AND THEY WHO ARE WITHOUT THIS, BY SERVING THE BODY, ARE FAR REMOVED FROM THE UNDERSTANDING OF DIVINE THINGS. THE SAME BLINDNESS EVERYWHERE OPPRESSES THE WRETCHED MEN; FOR AS THEY KNOW NOT WHO IS THE TRUE GOD, SO THEY KNOW NOT WHAT CONSTITUTES TRUE WORSHIP.

CHAPTER 2. OF THE WORSHIP OF FALSE GODS AND THE TRUE GOD.

THEREFORE THEY SACRIFICE FINE AND FAT VICTIMS TO GOD, AS THOUGH HE WERE HUNGRY; THEY POUR FORTH WINE TO HIM, AS THOUGH HE WERE THIRSTY; THEY KINDLE LIGHTS TO HIM, AS THOUGH HE WERE IN DARKNESS. BUT IF THEY WERE ABLE TO CONJECTURE OR TO CONCEIVE IN THEIR MIND WHAT THOSE HEAVENLY GOODS ARE, THE GREATNESS OF WHICH WE CANNOT IMAGINE, WHILE WE ARE STILL ENCOMPASSED WITH AN EARTHLY BODY, THEY WOULD AT ONCE KNOW THAT THEY ARE MOST FOOLISH WITH THEIR EMPTY OFFICES. OR IF THEY WOULD CONTEMPLATE THAT HEAVENLY LIGHT WHICH WE CALL THE SUN, THEY WILL AT ONCE PERCEIVE HOW GOD HAS NO NEED OF THEIR CANDLES, WHO HAS HIMSELF GIVEN SO CLEAR AND BRIGHT A LIGHT FOR THE USE OF MAN. AND WHEN, IN SO SMALL A CIRCLE, WHICH ON ACCOUNT OF ITS DISTANCE APPEARS TO HAVE A MEASURE NO GREATER THAN THAT OF A HUMAN HEAD, THERE IS STILL SO MUCH BRILLIANCY THAT MORTAL EYE CANNOT BEHOLD IT, AND IF YOU SHOULD DIRECT YOUR EYE TO IT FOR A SHORT TIME MIST AND DARKNESS WOULD OVERSPREAD YOUR DIMMED EYES, WHAT LIGHT, I PRAY, WHAT BRIGHTNESS, MUST WE SUPPOSE THAT THERE IS IN GOD, WITH WHOM THERE IS NO NIGHT? FOR HE HAS SO ATTEMPERED THIS VERY LIGHT, THAT IT MIGHT NEITHER INJURE LIVING CREATURES BY EXCESSIVE BRIGHTNESS OR VEHEMENT HEAT, AND HAS GIVEN IT SO MUCH OF THESE PROPERTIES AS MORTAL BODIES MIGHT ENDURE OR THE RIPENING OF THE CROPS REQUIRE. IS THAT MAN, THEREFORE, TO BE THOUGHT IN HIS SENSES, WHO PRESENTS THE LIGHT OF CANDLES AND TORCHES AS AN OFFERING TO HIM WHO IS THE AUTHOR AND GIVER OF LIGHT? THE LIGHT WHICH HE REQUIRES FROM US IS OF ANOTHER KIND, AND THAT INDEED NOT ACCOMPANIED WITH SMOKE, BUT (AS THE POET SAYS) CLEAR AND BRIGHT; I MEAN THE LIGHT OF THE MIND, ON ACCOUNT OF WHICH WE ARE CALLED BY THE POETS PHOTES, WHICH LIGHT NO ONE CAN EXHIBIT UNLESS HE HAS KNOWN GOD. BUT THEIR GODS, BECAUSE THEY ARE OF THE EARTH, STAND IN NEED OF LIGHTS, THAT THEY MAY NOT BE IN DARKNESS; AND THEIR WORSHIPPERS, BECAUSE THEY HAVE NO TASTE FOR ANYTHING HEAVENLY, ARE RECALLED TO THE EARTH EVEN BY THE RELIGIOUS RITES TO WHICH THEY ARE DEVOTED. FOR ON THE EARTH THERE IS NEED OF A LIGHT, BECAUSE ITS SYSTEM AND NATURE ARE DARK. THEREFORE THEY DO NOT ATTRIBUTE TO THE GODS A HEAVENLY PERCEPTION, BUT RATHER A HUMAN ONE. AND ON THIS ACCOUNT THEY BELIEVE THAT THE SAME THINGS ARE NECESSARY AND PLEASING TO THEM AS TO US, WHO, WHEN HUNGRY, HAVE NEED OF FOOD; OR, WHEN THIRSTY, OF DRINK; OR, WHEN WE ARE COLD, REQUIRE A GARMENT; OR, WHEN THE SUN HAS WITHDRAWN HIMSELF, REQUIRE A LIGHT THAT WE MAY BE ABLE TO SEE.

FROM NOTHING, THEREFORE, CAN IT BE SO PLAINLY PROVED AND UNDERSTOOD THAT THOSE GODS, SINCE THEY ONCE LIVED, ARE DEAD, AS FROM THEIR WORSHIP ITSELF, WHICH IS ALTOGETHER OF THE EARTH. FOR WHAT HEAVENLY INFLUENCE CAN THERE BE IN THE SHEDDING OF THE BLOOD OF BEASTS, WITH WHICH THEY STAIN THEIR ALTARS? UNLESS BY CHANCE THEY IMAGINE THAT THE GODS FEED UPON THAT WHICH MEN SHRINK FROM TOUCHING. AND WHOEVER SHALL HAVE OFFERED TO THEM THIS FOOD, ALTHOUGH HE BE AN ASSASSIN, AN ADULTERER, A SORCERER, OR A PARRICIDE, HE WILL HE HAPPY AND PROSPEROUS. HIM THEY LOVE, HIM THEY DEFEND, TO HIM THEY AFFORD ALL THINGS WHICH HE SHALL WISH FOR. PERSIUS THEREFORE DESERVEDLY RIDICULES SUPERSTITIONS OF THIS KIND IN HIS OWN STYLE: WITH WHAT BRIBE, HE SAYS, DO YOU WIN THE EARS OF GODS? IS IT WITH LUNGS AND RICH INTESTINES? HE CLEARLY SAW THAT THERE IS NO NEED OF FLESH FOR APPEASING THE MAJESTY OF HEAVEN, BUT OF A PURE MIND AND A JUST SPIRIT, AND A BREAST, AS HE HIMSELF SAYS, WHICH IS GENEROUS WITH A NATURAL LOVE OF HONOUR. THIS IS THE RELIGION OF HEAVEN — NOT THAT WHICH CONSISTS OF CORRUPT THINGS, BUT OF THE VIRTUES OF THE SOUL, WHICH HAS ITS ORIGIN FROM HEAVEN; THIS IS TRUE WORSHIP, IN WHICH THE MIND OF THE WORSHIPPER PRESENTS ITSELF AS AN UNDEFILED OFFERING TO GOD. BUT HOW THIS IS TO BE OBTAINED, HOW IT IS TO BE AFFORDED, THE DISCUSSION OF THIS BOOK WILL SHOW; FOR NOTHING CAN BE SO ILLUSTRIOUS AND SO SUITED TO MAN AS TO TRAIN MEN TO RIGHTEOUSNESS.

IN CICERO, CATULUS IN THE HORTENSIUS, WHILE HE PREFERS PHILOSOPHY TO ALL THINGS, SAYS THAT HE WOULD RATHER HAVE ONE SHORT TREATISE RESPECTING DUTY, THAN A LONG SPEECH IN BEHALF OF A SEDITIOUS MAN CORNELIUS. AND THIS IS PLAINLY TO BE REGARDED NOT AS THE OPINION OF CATULUS, WHO PERHAPS DID NOT UTTER THIS SAYING, BUT AS THAT OF CICERO, WHO WROTE IT. I BELIEVE THAT HE WROTE IT FOR THE PURPOSE OF RECOMMENDING THESE BOOKS WHICH HE WAS ABOUT TO WRITE ON OFFICES, IN WHICH VERY BOOKS HE TESTIFIES THAT NOTHING IN THE WHOLE RANGE OF PHILOSOPHY IS BETTER AND MORE PROFITABLE THAN TO GIVE PRECEPTS FOR LIVING. BUT IF THIS IS DONE BY THOSE WHO DO NOT KNOW THE TRUTH, HOW MUCH MORE OUGHT WE TO DO IT, WHO ARE ABLE TO GIVE TRUE PRECEPTS, BEING TAUGHT AND ENLIGHTENED BY GOD? NOR, HOWEVER, SHALL WE SO TEACH AS THOUGH WE WERE DELIVERING THE FIRST ELEMENTS OF VIRTUE, WHICH WOULD BE AN ENDLESS TASK, BUT AS THOUGH WE HAD UNDERTAKEN THE INSTRUCTION OF HIM WHO, WITH THEM, APPEARS TO BE ALREADY PERFECT. FOR WHILE THEIR PRECEPTS REMAIN, WHICH THEY ARE ACCUSTOMED TO GIVE CORRECTLY, WITH A VIEW TO UPRIGHTNESS, WE WILL ADD TO THEM THINGS WHICH WERE UNKNOWN TO THEM, FOR THE COMPLETION AND CONSUMMATION OF RIGHTEOUSNESS, WHICH THEY DO NOT POSSESS. BUT I WILL OMIT THOSE THINGS WHICH ARE COMMON TO US WITH THEM, THAT I MAY NOT APPEAR TO BORROW FROM THOSE WHOSE ERRORS I HAVE DETERMINED TO CONVICT AND BRING TO LIGHT.

CHAPTER 3. OF THE WAYS, AND OF VICES AND VIRTUES; AND OF THE REWARDS OF HEAVEN AND THE PUNISHMENTS OF HELL.

THERE ARE TWO WAYS, O EMPEROR CONSTANTINE, BY WHICH HUMAN LIFE MUST PROCEED — THE ONE WHICH LEADS TO HEAVEN, THE OTHER WHICH SINKS TO HELL; AND THESE WAYS POETS HAVE INTRODUCED IN THEIR POEMS, AND PHILOSOPHERS IN THEIR DISPUTATIONS. AND INDEED PHILOSOPHERS HAVE REPRESENTED THE ONE AS BELONGING TO VIRTUES, THE OTHER TO VICES; AND THEY HAVE REPRESENTED THAT WHICH BELONGS TO VIRTUES AS STEEP AND RUGGED AT THE FIRST ENTRANCE, IN WHICH IF ANY ONE, HAVING OVERCOME THE DIFFICULTY, HAS CLIMBED TO THE SUMMIT, THEY SAY THAT HE AFTERWARDS HAS A LEVEL PATH, A BRIGHT AND PLEASANT PLAIN, AND THAT HE ENJOYS ABUNDANT AND DELIGHTFUL FRUITS OF HIS LABOURS; BUT THAT THOSE WHOM THE DIFFICULTY OF THE FIRST APPROACH HAS DETERRED, GLIDE AND TURN ASIDE INTO THE WAY OF VICES, WHICH AT ITS FIRST ENTRANCE APPEARS TO BE PLEASANT AND MUCH MORE BEATEN, BUT AFTERWARDS, WHEN THEY HAVE ADVANCED IN IT A LITTLE FURTHER, THAT THE APPEARANCE OF ITS PLEASANTNESS IS WITHDRAWN, AND THAT THERE ARISES A STEEP WAY, NOW ROUGH WITH STONES, NOW OVERSPREAD WITH THORNS, NOW INTERRUPTED BY DEEP WATERS OR VIOLENT WITH TORRENTS, SO THAT THEY MUST BE IN DIFFICULTY, HESITATE, SLIP ABOUT, AND FALL. AND ALL THESE THINGS ARE BROUGHT FORWARD THAT IT MAY APPEAR THAT THERE ARE VERY GREAT LABOURS IN UNDERTAKING VIRTUES, BUT THAT WHEN THEY ARE GAINED THERE ARE THE GREATEST ADVANTAGES, AND FIRM AND INCORRUPTIBLE PLEASURES; BUT THAT VICES ENSNARE THE MINDS OF MEN WITH CERTAIN NATURAL BLANDISHMENTS, AND LEAD THEM CAPTIVATED BY THE APPEARANCE OF EMPTY PLEASURES TO BITTER GRIEFS AND MISERIES — AN ALTOGETHER WISE DISCUSSION, IF THEY KNEW THE FORMS AND LIMITS OF THE VIRTUES THEMSELVES. FOR THEY HAD NOT LEARNED EITHER WHAT THEY ARE, OR

WHAT REWARD AWAITS THEM FROM GOD: BUT THIS WE WILL SHOW IN THESE TWO BOOKS.

BUT THESE MEN, BECAUSE THEY WERE IGNORANT OR IN DOUBT THAT THE SOULS OF MEN ARE IMMORTAL, ESTIMATED BOTH VIRTUES AND VICES BY EARTHLY HONOURS OR PUNISHMENTS. THEREFORE ALL THIS DISCUSSION RESPECTING THE TWO WAYS HAS REFERENCE TO FRUGALITY AND LUXURY. FOR THEY SAY THAT THE COURSE OF HUMAN LIFE RESEMBLES THE LETTER Y, BECAUSE EVERY ONE OF MEN, WHEN HE HAS REACHED THE THRESHOLD OF EARLY YOUTH, AND HAS ARRIVED AT THE PLACE WHERE THE WAY DIVIDES ITSELF INTO TWO PARTS, IS IN DOUBT, AND HESITATES, AND DOES NOT KNOW TO WHICH SIDE HE SHOULD RATHER TURN HIMSELF. IF HE SHALL MEET WITH A GUIDE WHO MAY DIRECT HIM WAVERING TO BETTER THINGS — THAT IS, IF HE SHALL LEARN PHILOSOPHY OR ELOQUENCE, OR SOME HONOURABLE ARTS BY WHICH HE MAY TURN TO GOOD CONDUCT, WHICH CANNOT TAKE PLACE WITHOUT GREAT LABOUR — THEY SAY THAT HE WILL LEAD A LIFE OF HONOUR AND ABUNDANCE; BUT IF HE SHALL NOT MEET WITH A TEACHER OF TEMPERANCE, THAT HE FALLS INTO THE WAY ON THE LEFT HAND, WHICH ASSUMES THE APPEARANCE OF THE BETTER — THAT IS, HE GIVES HIMSELF UP TO IDLENESS, SLOTH, AND LUXURY, WHICH SEEM PLEASANT FOR A TIME TO ONE WHO IS IGNORANT OF TRUE GOODS, BUT THAT AFTERWARDS, HAVING LOST ALL HIS DIGNITY AND PROPERTY, HE WILL LIVE IN ALL WRETCHEDNESS AND IGNOMINY. THEREFORE THEY REFERRED THE END OF THOSE WAYS TO THE BODY, AND TO THIS LIFE WHICH WE LEAD ON EARTH. THE POETS PERHAPS DID BETTER, WHO WOULD HAVE IT THAT THIS TWOFOLD WAY WAS IN THE LOWER REGIONS; BUT THEY ARE DECEIVED IN THIS, THAT THEY PROPOSED THESE WAYS TO THE DEAD. BOTH THEREFORE SPOKE WITH TRUTH, BUT YET BOTH INCORRECTLY; FOR THE WAYS THEMSELVES OUGHT TO HAVE BEEN REFERRED TO LIFE, THEIR ENDS TO DEATH. WE THEREFORE SPEAK BETTER AND MORE TRULY, WHO SAY THAT THE TWO WAYS BELONG TO HEAVEN AND HELL, BECAUSE IMMORTALITY IS PROMISED TO THE RIGHTEOUS, AND EVERLASTING PUNISHMENT IS THREATENED TO THE UNRIGHTEOUS.

BUT I WILL EXPLAIN HOW THESE WAYS EITHER EXALT TO HEAVEN OR THRUST DOWN TO HELL, AND I WILL SET FORTH WHAT THESE VIRTUES ARE OF WHICH THE PHILOSOPHERS WERE IGNORANT; THEN I WILL SHOW WHAT ARE THEIR REWARDS, AND ALSO WHAT ARE VICES, AND WHAT THEIR PUNISHMENTS. FOR PERHAPS SOME ONE MAY EXPECT THAT I SHALL SPEAK SEPARATELY OF VICES AND VIRTUES; WHEREAS, WHEN WE DISCUSS THE SUBJECT OF GOOD OR EVIL, THAT WHICH IS CONTRARY MAY ALSO BE UNDERSTOOD. FOR, WHETHER YOU INTRODUCE VIRTUES, VICES WILL SPONTANEOUSLY DEPART; OR IF YOU TAKE AWAY VICES, VIRTUES WILL OF THEIR OWN ACCORD SUCCEED. THE NATURE OF GOOD AND EVIL THINGS IS SO FIXED, THAT THEY ALWAYS OPPOSE AND DRIVE OUT ONE ANOTHER: AND THUS IT COMES TO PASS THAT VICES CANNOT BE REMOVED WITHOUT VIRTUES, NOR CAN VIRTUES BE INTRODUCED WITHOUT THE REMOVAL OF VICES. THEREFORE WE BRING FORWARD THESE WAYS IN A VERY DIFFERENT MANNER FROM THAT IN WHICH THE PHILOSOPHERS ARE ACCUSTOMED TO PRESENT THEM: FIRST OF ALL, BECAUSE WE SAY THAT A GUIDE IS PROPOSED TO EACH, AND IN EACH CASE AN IMMORTAL: BUT THAT THE ONE IS HONOURED WHO PRESIDES OVER VIRTUES AND GOOD QUALITIES, THE OTHER CONDEMNED WHO PRESIDES OVER VICES AND EVILS. BUT THEY PLACE A GUIDE ONLY ON THE RIGHT SIDE, AND THAT NOT ONE ONLY, NOR A LASTING ONE; INASMUCH AS THEY INTRODUCE ANY TEACHER OF A GOOD ART, WHO MAY RECALL MEN FROM SLOTH, AND TEACH THEM TO BE TEMPERATE. BUT THEY DO NOT REPRESENT ANY AS ENTERING UPON THAT WAY EXCEPT BOYS AND YOUNG MEN; FOR THIS REASON, THAT THE ARTS ARE LEARNED AT THESE AGES. WE, ON THE OTHER HAND, LEAD THOSE OF EACH SEX, EVERY AGE AND RACE, INTO THIS HEAVENLY PATH, BECAUSE GOD, WHO IS THE GUIDE OF THAT WAY, DENIES IMMORTALITY TO NO HUMAN BEING. THE SHAPE ALSO OF THE WAYS THEMSELVES IS NOT AS THEY SUPPOSED. FOR WHAT NEED IS THERE OF THE LETTER Y IN MATTERS WHICH ARE DIFFERENT AND OPPOSED TO ONE ANOTHER? BUT THE ONE WHICH IS BETTER IS TURNED TOWARDS THE RISING OF THE SUN, THE OTHER WHICH IS WORSE TOWARDS ITS SETTING: SINCE HE WHO FOLLOWS TRUTH AND RIGHTEOUSNESS, HAVING RECEIVED THE REWARD OF IMMORTALITY, WILL ENJOY PERPETUAL LIGHT; BUT HE WHO, ENTICED BY THAT EVIL GUIDE, SHALL PREFER VICES TO VIRTUES, FALSEHOOD TO TRUTH, MUST BE BORNE TO THE SETTING OF THE SUN, AND TO DARKNESS. I WILL THEREFORE DESCRIBE EACH, AND WILL POINT OUT THEIR PROPERTIES AND HABITS.

CHAPTER 4. OF THE WAYS OF LIFE, OF PLEASURES, ALSO OF THE HARDSHIPS OF CHRISTIANS.

THERE IS ONE WAY, THEREFORE, OF VIRTUE AND THE GOOD, WHICH LEADS, NOT, AS THE POETS SAY, TO THE ELYSIAN PLAINS, BUT TO THE VERY CITADEL OF THE WORLD:—

THE LEFT GIVES SINNERS UP TO PAIN,
AND LEADS TO TARTARUS' GUILTY REIGN.

FOR IT BELONGS TO THAT ACCUSER WHO, HAVING INVENTED FALSE RELIGIONS, TURNS MEN AWAY FROM THE HEAVENLY PATH, AND LEADS THEM INTO THE WAY OF PERDITION. AND THE APPEARANCE AND SHAPE OF THIS WAY IS SO COMPOSED TO THE SIGHT, THAT IT APPEARS TO BE LEVEL AND OPEN, AND DELIGHTFUL WITH ALL KINDS OF FLOWERS AND FRUITS. FOR THERE ARE PLACED IN IT ALL THINGS WHICH ARE ESTEEMED ON EARTH AS GOOD THINGS — I MEAN WEALTH, HONOUR, REPOSE, PLEASURE, ALL KINDS OF ENTICEMENTS; BUT TOGETHER WITH THESE ALSO INJUSTICE, CRUELTY, PRIDE, PERFIDY, LUST, AVARICE, DISCORD, IGNORANCE, FALSEHOOD, FOLLY, AND OTHER VICES. BUT THE END OF THIS WAY IS AS FOLLOWS: WHEN THEY HAVE REACHED THE POINT FROM WHICH THERE IS NOW NO RETURN, IT IS SO SUDDENLY REMOVED, TOGETHER WITH ALL ITS BEAUTY, THAT NO ONE IS ABLE TO FORESEE THE FRAUD BEFORE THAT HE FALLS HEADLONG INTO A DEEP ABYSS. FOR WHOEVER IS CAPTIVATED BY THE APPEARANCE OF PRESENT GOODS, AND OCCUPIED WITH THE PURSUIT AND ENJOYMENT OF THESE, SHALL NOT HAVE FORESEEN THE THINGS WHICH ARE ABOUT TO FOLLOW AFTER DEATH, AND SHALL HAVE TURNED ASIDE FROM GOD; HE TRULY WILL BE CAST DOWN TO HELL, AND BE CONDEMNED TO ETERNAL PUNISHMENT.

BUT THAT HEAVENLY WAY IS SET FORTH AS DIFFICULT AND HILLY, OR ROUGH WITH DREADFUL THORNS, OR ENTANGLED WITH STONES JUTTING OUT; SO THAT EVERY ONE MUST WALK WITH THE GREATEST LABOUR AND WEARING OF THE FEET, AND WITH GREAT PRECAUTIONS AGAINST FALLING. IN THIS HE HAS PLACED JUSTICE, TEMPERANCE, PATIENCE, FAITH, CHASTITY, SELF-RESTRAINT, CONCORD, KNOWLEDGE, TRUTH, WISDOM, AND THE OTHER VIRTUES; BUT TOGETHER WITH THESE, POVERTY, IGNOMINY, LABOUR, PAIN, AND ALL KINDS OF HARDSHIP. FOR WHOEVER HAS EXTENDED HIS HOPE BEYOND THE PRESENT, AND CHOSEN BETTER THINGS, WILL BE WITHOUT THESE EARTHLY GOODS, THAT, BEING LIGHTLY EQUIPPED AND WITHOUT IMPEDIMENT, HE MAY OVERCOME THE DIFFICULTY OF THE WAY. FOR IT IS IMPOSSIBLE FOR HIM WHO HAS SURROUNDED HIMSELF WITH ROYAL POMP, OR LOADED HIMSELF WITH RICHES, EITHER TO ENTER UPON OR TO PERSEVERE IN THESE DIFFICULTIES. AND FROM THIS IT IS UNDERSTOOD THAT IT IS EASIER FOR THE WICKED AND THE UNRIGHTEOUS TO SUCCEED IN THEIR DESIRES, BECAUSE THEIR ROAD IS DOWNWARD AND ON THE DECLINE; BUT THAT IT IS DIFFICULT FOR THE GOOD TO ATTAIN TO THEIR WISHES, BECAUSE THEY WALK ALONG A DIFFICULT AND STEEP PATH. THEREFORE THE RIGHTEOUS MAN, SINCE HE HAS ENTERED UPON A HARD AND RUGGED WAY, MUST BE AN OBJECT OF CONTEMPT, DERISION, AND HATRED. FOR ALL WHOM DESIRE OR PLEASURE DRAGS HEADLONG, ENVY HIM WHO HAS BEEN ABLE TO ATTAIN TO VIRTUE, AND TAKE IT ILL THAT ANY ONE POSSESSES THAT WHICH THEY THEMSELVES DO NOT POSSESS. THEREFORE HE WILL BE POOR, HUMBLE, IGNOBLE, SUBJECT TO INJURY, AND YET ENDURING ALL THINGS WHICH ARE GRIEVOUS; AND IF HE SHALL CONTINUE HIS PATIENCE UNCEASINGLY TO THAT LAST STEP AND END, THE CROWN OF VIRTUE WILL BE GIVEN TO HIM, AND HE WILL BE REWARDED BY GOD WITH IMMORTALITY FOR THE LABOURS WHICH HE HAS ENDURED IN LIFE FOR THE SAKE OF RIGHTEOUSNESS. THESE ARE THE WAYS WHICH GOD HAS ASSIGNED TO HUMAN LIFE, IN EACH OF WHICH HE HAS SHOWN BOTH GOOD AND EVIL THINGS, BUT IN A CHANGED AND INVERTED ORDER. IN THE ONE HE HAS POINTED OUT IN THE FIRST PLACE TEMPORAL EVILS FOLLOWED BY ETERNAL GOODS, WHICH IS THE BETTER ORDER; IN THE OTHER, FIRST TEMPORAL GOODS FOLLOWED BY ETERNAL EVILS, WHICH IS THE WORSE ORDER: SO THAT, WHOSOEVER HAS CHOSEN PRESENT EVILS TOGETHER WITH RIGHTEOUSNESS, HE WILL OBTAIN GREATER AND MORE CERTAIN GOODS THAN THOSE WERE WHICH HE DESPISED; BUT WHOEVER HAS PREFERRED PRESENT GOODS TO RIGHTEOUSNESS, WILL FALL INTO GREATER AND MORE LASTING EVILS THAN THOSE WERE WHICH HE AVOIDED. FOR AS THIS BODILY LIFE IS SHORT, THEREFORE ITS GOODS AND EVILS MUST ALSO BE SHORT; BUT SINCE THAT SPIRITUAL LIFE, WHICH IS CONTRARY TO THIS EARTHLY LIFE, IS EVERLASTING, THEREFORE ITS GOODS AND EVILS ARE ALSO EVERLASTING. THUS IT COMES TO PASS, THAT GOODS OF SHORT DURATION ARE SUCCEEDED BY ETERNAL EVILS, AND EVILS OF SHORT DURATION BY ETERNAL GOODS.

SINCE, THEREFORE, GOOD AND EVIL THINGS ARE SET BEFORE MAN AT THE SAME TIME, IT IS BEFITTING THAT EVERY ONE SHOULD CONSIDER WITH HIMSELF HOW MUCH BETTER IT IS TO COMPENSATE EVILS OF SHORT DURATION BY PERPETUAL GOODS, THAN TO ENDURE PERPETUAL EVILS FOR SHORT AND PERISHABLE GOODS. FOR AS, IN THIS LIFE, WHEN A CONTEST WITH AN ENEMY IS SET BEFORE YOU, YOU MUST FIRST LABOUR THAT YOU MAY AFTERWARDS ENJOY REPOSE, YOU MUST SUFFER HUNGER AND THIRST, YOU MUST ENDURE HEAT AND COLD, YOU MUST REST ON THE GROUND, MUST WATCH AND UNDERGO DANGERS, THAT YOUR CHILDREN, AND HOUSE, AND PROPERTY BEING PRESERVED, YOU MAY BE ABLE TO ENJOY ALL THE BLESSINGS OF PEACE AND VICTORY; BUT IF YOU SHOULD CHOOSE PRESENT EASE IN PREFERENCE TO LABOUR, YOU MUST DO YOURSELF THE GREATEST INJURY: FOR THE ENEMY WILL SURPRISE YOU OFFERING NO RESISTANCE, YOUR LANDS WILL BE LAID WASTE, YOUR HOUSE PLUNDERED, YOUR WIFE AND CHILDREN BECOME A PREY, YOU YOURSELF WILL BE SLAIN OR TAKEN PRISONER; TO PREVENT THE OCCURRENCE OF THESE THINGS, PRESENT ADVANTAGE MUST BE PUT ASIDE, THAT A GREATER AND MORE LASTING ADVANTAGE MAY BE GAINED — SO IN THE WHOLE OF THIS LIFE, BECAUSE GOD HAS PROVIDED AN ADVERSARY FOR US, THAT WE MIGHT BE ABLE TO ACQUIRE VIRTUE, PRESENT GRATIFICATION MUST BE LAID ASIDE, LEST THE ENEMY SHOULD OVERPOWER US. WE MUST BE ON THE WATCH, MUST POST GUARDS, MUST UNDERTAKE MILITARY EXPEDITIONS, MUST SHED OUR BLOOD TO THE UTTERMOST; IN SHORT, WE MUST PATIENTLY SUBMIT TO ALL THINGS WHICH ARE UNPLEASANT AND GRIEVOUS, AND THE MORE READILY BECAUSE GOD OUR COMMANDER HAS APPOINTED FOR US ETERNAL REWARDS FOR OUR LABOURS. AND SINCE IN THIS EARTHLY WARFARE MEN EXPEND SO MUCH LABOUR TO ACQUIRE FOR THEMSELVES THOSE THINGS WHICH MAY PERISH IN THE SAME MANNER AS THAT IN WHICH THEY WERE ACQUIRED, ASSUREDLY NO LABOUR OUGHT TO BE REFUSED BY US, BY WHOM THAT IS GAINED WHICH CAN IN NO WAY BE LOST.

FOR GOD, WHO CREATED MEN TO THIS WARFARE, DESIRED THAT THEY SHOULD STAND PREPARED IN BATTLE ARRAY, AND WITH MINDS KEENLY INTENT SHOULD WATCH AGAINST THE STRATAGEMS OR OPEN ATTACKS OF OUR SINGLE ENEMY, WHO, AS IS THE PRACTICE OF SKILFUL AND EXPERIENCED GENERALS, ENDEAVOURS TO ENSNARE US BY VARIOUS ARTS, DIRECTING HIS RAGE ACCORDING TO THE NATURE AND DISPOSITION OF EACH. FOR HE INFUSES INTO SOME INSATIABLE AVARICE, THAT, BEING CHAINED BY THEIR RICHES AS BY FETTERS, HE MAY DRIVE THEM FROM THE WAY OF TRUTH. HE INFLAMES OTHERS WITH THE EXCITEMENT OF ANGER, THAT WHILE THEY ARE RATHER INTENT UPON INFLICTING INJURY, HE MAY TURN THEM ASIDE FROM THE CONTEMPLATION OF GOD. HE PLUNGES OTHERS INTO IMMODERATE LUSTS, THAT, GIVING THEMSELVES TO PLEASURE OF THE BODY, THEY MAY BE UNABLE TO LOOK TOWARDS VIRTUE. HE INSPIRES OTHERS WITH ENVY, THAT, BEING OCCUPIED WITH THEIR OWN TORMENTS, THEY MAY THINK OF NOTHING BUT THE HAPPINESS OF THOSE WHOM THEY HATE. HE CAUSES OTHERS TO SWELL WITH AMBITIOUS DESIRES. THESE ARE THEY WHO DIRECT THE WHOLE OCCUPATION AND CARE OF THEIR LIFE TO THE HOLDING OF MAGISTRACIES, THAT THEY MAY SET A MARK UPON THE ANNALS, AND GIVE A NAME TO THE YEARS. THE DESIRE OF OTHERS MOUNTS HIGHER, NOT THAT THEY MAY RULE PROVINCES WITH THE TEMPORAL SWORD, BUT WITH BOUNDLESS AND PERPETUAL POWER MAY WISH TO BE CALLED LORDS OF THE WHOLE HUMAN RACE. MOREOVER, THOSE WHOM HE HAS SEEN TO BE PIOUS HE INVOLVES IN VARIOUS SUPERSTITIONS, THAT HE MAY MAKE THEM IMPIOUS. BUT TO THOSE WHO SEEK FOR WISDOM, HE DASHES PHILOSOPHY BEFORE THEIR EYES, THAT HE MAY BLIND THEM WITH THE APPEARANCE OF LIGHT, LEST ANY ONE SHOULD GRASP AND HOLD FAST THE TRUTH. THUS HE HAS BLOCKED UP ALL THE APPROACHES AGAINST MEN, AND HAS OCCUPIED THE WAY, REJOICING IN PUBLIC ERRORS; BUT THAT WE MIGHT BE ABLE TO DISPEL THESE ERRORS, AND TO OVERCOME THE AUTHOR OF EVILS HIMSELF, GOD HAS ENLIGHTENED US, AND HAS ARMED US WITH TRUE AND HEAVENLY VIRTUE, RESPECTING WHICH I MUST NOW SPEAK.

CHAPTER 5. OF FALSE AND TRUE VIRTUE; AND OF KNOWLEDGE.

BUT BEFORE I BEGIN TO SET FORTH THE SEPARATE VIRTUES, I MUST MARK OUT THE CHARACTER OF VIRTUE ITSELF, WHICH THE PHILOSOPHERS HAVE NOT RIGHTLY DEFINED, AS TO ITS NATURE, OR IN WHAT THINGS IT CONSISTED; AND I MUST DESCRIBE ITS OPERATION AND OFFICE. FOR THEY ONLY RETAINED THE NAME, BUT LOST ITS POWER, AND NATURE, AND EFFECT. BUT WHATEVER THEY ARE ACCUSTOMED TO SAY IN THEIR DEFINITION OF VIRTUE, LUCILIUS PUTS TOGETHER AND EXPRESSES IN A FEW VERSES, WHICH I PREFER TO INTRODUCE, LEST, WHILE I REFUTE THE OPINIONS OF MANY, I SHOULD BE LONGER THAN IS NECESSARY: —

IT IS VIRTUE, O ALBINUS, TO PAY THE PROPER PRICE,
TO ATTEND TO THE MATTERS IN WHICH WE ARE ENGAGED, AND IN WHICH WE LIVE.
IT IS VIRTUE FOR A MAN TO KNOW THE NATURE OF EVERYTHING.
IT IS VIRTUE FOR A MAN TO KNOW WHAT IS RIGHT AND USEFUL AND HONOURABLE,
WHAT THINGS ARE GOOD, AND WHAT ARE EVIL.
WHAT IS USELESS, BASE, AND DISHONOURABLE.
IT IS VIRTUE TO KNOW THE END OF AN OBJECT TO BE SOUGHT AND THE MEANS OF PROCURING IT
IT IS VIRTUE TO BE ABLE TO ASSIGN THEIR VALUE TO RICHES.
IT IS VIRTUE TO GIVE THAT WHICH IS REALLY DUE TO HONOUR;
TO BE THE ENEMY AND THE FOE OF BAD MEN AND MANNERS, BUT, ON THE OTHER HAND, THE DEFENDER OF GOOD MEN AND MANNERS;
TO ESTEEM THESE HIGHLY, TO WISH THEM WELL, TO LIVE IN FRIENDSHIP WITH THEM,
MOREOVER, TO CONSIDER THE INTEREST OF ONE'S COUNTRY FIRST;
THEN THOSE OF PARENTS, TO PUT OUR OWN INTERESTS IN THE THIRD AND LAST PLACE.

FROM THESE DEFINITIONS, WHICH THE POET BRIEFLY PUTS TOGETHER, MARCUS TULLIUS DERIVED THE OFFICES OF LIVING, FOLLOWING PANÆTIUS THE STOIC, AND INCLUDED THEM IN THREE BOOKS.

BUT WE SHALL PRESENTLY SEE HOW FALSE THESE THINGS ARE, THAT IT MAY APPEAR HOW MUCH THE DIVINE CONDESCENSION HAS BESTOWED ON US IN OPENING TO US THE TRUTH. HE SAYS THAT IT IS VIRTUE TO KNOW WHAT IS GOOD AND EVIL, WHAT IS BASE, WHAT IS HONOURABLE, WHAT IS USEFUL, WHAT IS USELESS. HE MIGHT HAVE SHORTENED HIS TREATISE IF HE HAD ONLY SPOKEN OF THAT WHICH IS GOOD AND EVIL; FOR NOTHING CAN BE USEFUL OR HONOURABLE WHICH IS NOT ALSO GOOD, AND NOTHING USELESS AND BASE WHICH IS NOT ALSO EVIL. AND THIS ALSO APPEARS TO BE THUS TO PHILOSOPHERS, AND CICERO SHOWS IT LIKEWISE IN THE THIRD BOOK OF THE ABOVE-MENTIONED TREATISE. BUT KNOWLEDGE CANNOT BE VIRTUE, BECAUSE IT IS NOT WITHIN US, BUT IT COMES TO US FROM WITHOUT. BUT THAT WHICH IS ABLE TO PASS FROM ONE TO THE OTHER IS NOT VIRTUE, BECAUSE VIRTUE IS THE PROPERTY OF EACH

INDIVIDUAL. KNOWLEDGE THEREFORE CONSISTS IN A BENEFIT DERIVED FROM ANOTHER; FOR IT DEPENDS UPON HEARING. VIRTUE IS ALTOGETHER OUR OWN; FOR IT DEPENDS UPON THE WILL OF DOING THAT WHICH IS GOOD. AS, THEREFORE, IN UNDERTAKING A JOURNEY, IT IS OF NO PROFIT TO KNOW THE WAY, UNLESS WE ALSO HAVE THE EFFORT AND STRENGTH FOR WALKING, SO TRULY KNOWLEDGE IS OF NO AVAIL IF OUR VIRTUE FAILS. FOR, IN GENERAL, EVEN THEY WHO SIN PERCEIVE WHAT IS GOOD AND EVIL, THOUGH NOT PERFECTLY; AND AS OFTEN AS THEY ACT IMPROPERLY, THEY KNOW THAT THEY SIN, AND THEREFORE ENDEAVOUR TO CONCEAL THEIR ACTIONS. BUT THOUGH THE NATURE OF GOOD AND EVIL DOES NOT ESCAPE THEIR NOTICE, THEY ARE OVERPOWERED BY AN EVIL DESIRE TO SIN, BECAUSE THEY ARE WANTING IN VIRTUE, THAT IS, THE DESIRE OF DOING RIGHT AND HONOURABLE THINGS. THEREFORE THAT THE KNOWLEDGE OF GOOD AND EVIL IS ONE THING, AND VIRTUE ANOTHER, APPEARS FROM THIS, BECAUSE KNOWLEDGE CAN EXIST WITHOUT VIRTUE, AS IT HAS BEEN IN THE CASE OF MANY OF THE PHILOSOPHERS; IN WHICH, SINCE NOT TO HAVE DONE WHAT YOU KNEW TO BE RIGHT IS JUSTLY CENSURABLE, A DEPRAVED WILL AND A VICIOUS MIND, WHICH IGNORANCE CANNOT EXCUSE, WILL BE JUSTLY PUNISHED. THEREFORE, AS THE KNOWLEDGE OF GOOD AND EVIL IS NOT VIRTUE, SO THE DOING THAT WHICH IS GOOD AND THE ABSTAINING FROM EVIL IS VIRTUE. AND YET KNOWLEDGE IS SO UNITED WITH VIRTUE, THAT KNOWLEDGE PRECEDES VIRTUE, AND VIRTUE FOLLOWS KNOWLEDGE; BECAUSE KNOWLEDGE IS OF NO AVAIL UNLESS IT IS FOLLOWED UP BY ACTION. HORACE THEREFORE SPEAKS SOMEWHAT BETTER: VIRTUE IS THE FLEEING FROM VICE, AND THE FIRST WISDOM IS TO BE FREE FROM FOLLY. BUT HE SPEAKS IMPROPERLY, BECAUSE HE DEFINED VIRTUE BY ITS CONTRARY, AS THOUGH HE SHOULD SAY, THAT IS GOOD WHICH IS NOT EVIL. FOR WHEN I KNOW NOT WHAT VIRTUE IS, I DO NOT KNOW WHAT VICE IS. EACH THEREFORE REQUIRES DEFINITION, BECAUSE THE NATURE OF THE CASE IS SUCH THAT EACH MUST BE UNDERSTOOD OR NOT UNDERSTOOD.

BUT LET US DO THAT WHICH HE OUGHT TO HAVE DONE. IT IS A VIRTUE TO RESTRAIN ANGER, TO CONTROL DESIRE, TO CURB LUST; FOR THIS IS TO FLEE FROM VICE. FOR ALMOST ALL THINGS WHICH ARE DONE UNJUSTLY AND DISHONESTLY ARISE FROM THESE AFFECTIONS. FOR IF THE FORCE OF THIS EMOTION WHICH IS CALLED ANGER BE BLUNTED, ALL THE EVIL CONTENTIONS OF MEN WILL BE LULLED TO REST; NO ONE WILL PLOT, NO ONE WILL RUSH FORTH TO INJURE ANOTHER. ALSO, IF DESIRE BE RESTRAINED, NO ONE WILL USE VIOLENCE BY LAND OR BY SEA, NO ONE WILL LEAD AN ARMY TO CARRY OFF AND LAY WASTE THE PROPERTY OF OTHERS. ALSO, IF THE ARDOUR OF LUSTS BE REPRESSED, EVERY AGE AND SEX WILL RETAIN ITS SANCTITY; NO ONE WILL SUFFER, OR DO ANYTHING DISGRACEFUL. THEREFORE ALL CRIMES AND DISGRACEFUL ACTIONS WILL BE TAKEN AWAY FROM THE LIFE AND CHARACTER OF MEN, IF THESE EMOTIONS ARE APPEASED AND CALMED BY VIRTUE. AND THIS CALMING OF THE EMOTIONS AND AFFECTIONS HAS THIS MEANING, THAT WE DO ALL THINGS WHICH ARE RIGHT. THE WHOLE DUTY OF VIRTUE THEN IS, NOT TO SIN. AND ASSUREDLY HE CANNOT DISCHARGE THIS WHO IS IGNORANT OF GOD, SINCE IGNORANCE OF HIM FROM WHOM GOOD THINGS PROCEED MUST THRUST A MAN UNAWARES INTO VICES. THEREFORE, THAT I MAY MORE BRIEFLY AND SIGNIFICANTLY FIX THE OFFICES OF EACH SUBJECT, KNOWLEDGE IS TO KNOW GOD, VIRTUE IS TO WORSHIP HIM: THE FORMER IMPLIES WISDOM, THE LATTER RIGHTEOUSNESS.

CHAPTER 6. OF THE CHIEF GOOD AND VIRTUE, AND OR KNOWLEDGE AND RIGHTEOUSNESS.

I HAVE SAID THAT WHICH WAS THE FIRST THING, THAT THE KNOWLEDGE OF GOOD IS NOT VIRTUE; AND SECONDLY, I HAVE SHOWN WHAT VIRTUE IS, AND IN WHAT IT CONSISTS. IT FOLLOWS THAT I SHOULD SHOW THIS ALSO, THAT THE PHILOSOPHERS WERE IGNORANT OF WHAT IS GOOD AND EVIL; AND THIS BRIEFLY, BECAUSE IT HAS BEEN ALMOST MADE PLAIN IN THE THIRD BOOK, WHEN I WAS DISCUSSING THE SUBJECT OF THE CHIEF GOOD. AND BECAUSE THEY DID NOT KNOW WHAT THE CHIEF GOOD WAS, THEY NECESSARILY ERRED IN THE CASE OF THE OTHER GOODS AND EVILS WHICH ARE NOT THE CHIEF; FOR NO ONE CAN WEIGH THESE WITH A TRUE JUDGMENT WHO DOES NOT POSSESS THE FOUNTAIN ITSELF FROM WHICH THEY ARE DERIVED. NOW THE SOURCE OF GOOD THINGS IS GOD; BUT OF EVILS, HE WHO IS ALWAYS THE ENEMY OF THE DIVINE NAME, OF WHOM WE HAVE OFTEN SPOKEN. FROM THESE TWO SOURCES GOOD AND EVIL THINGS HAVE THEIR ORIGIN. THOSE WHICH PROCEED FROM GOD HAVE THIS OBJECT, TO PROCURE IMMORTALITY, WHICH IS THE GREATEST GOOD; BUT THOSE WHICH ARISE FROM THE OTHER HAVE THIS OFFICE, TO CALL MAN AWAY FROM HEAVENLY THINGS AND SINK HIM IN EARTHLY THINGS, AND THUS TO CONSIGN HIM TO THE PUNISHMENT OF EVERLASTING DEATH, WHICH IS THE GREATEST EVIL. IS IT THEREFORE DOUBTFUL BUT THAT ALL THOSE WERE IGNORANT OF WHAT WAS GOOD AND EVIL, WHO NEITHER KNEW GOD NOR THE ADVERSARY OF GOD? THEREFORE THEY REFERRED THE END OF GOOD THINGS TO THE BODY, AND TO THIS SHORT LIFE, WHICH MUST BE DISSOLVED AND PERISH: THEY DID NOT ADVANCE FURTHER. BUT ALL THEIR PRECEPTS, AND ALL THE THINGS WHICH THEY INTRODUCE AS GOODS, ADHERE TO THE EARTH, AND LIE ON THE GROUND, SINCE THEY DIE WITH THE BODY, WHICH IS EARTH; FOR THEY DO NOT TEND TO PROCURE LIFE FOR MAN, BUT EITHER TO THE ACQUISITION OR INCREASE OF RICHES, HONOUR, GLORY, AND POWER, WHICH ARE ALTOGETHER MORTAL THINGS, AS MUCH SO INDEED AS HE WHO HAS LABOURED TO OBTAIN THEM. HENCE IS THAT SAYING, IT IS VIRTUE TO KNOW THE END OF AN OBJECT TO BE SOUGHT, AND THE MEANS OF PROCURING IT; FOR THEY ENJOIN BY WHAT MEANS AND BY WHAT PRACTICES PROPERTY IS TO BE SOUGHT, FOR THEY SEE THAT IT IS OFTEN SOUGHT UNJUSTLY. BUT VIRTUE OF THIS KIND IS NOT PROPOSED TO THE WISE MAN; FOR IT IS NOT VIRTUE TO SEEK RICHES, OF WHICH NEITHER THE FINDING NOR THE POSSESSION IS IN OUR POWER: THEREFORE THEY ARE MORE EASY TO BE GAINED AND TO BE RETAINED BY THE BAD THAN BY THE GOOD. VIRTUE, THEN, CANNOT CONSIST IN THE SEEKING OF THOSE THINGS IN THE DESPISING OF WHICH THE FORCE AND PURPORT OF VIRTUE APPEARS; NOR WILL IT HAVE RECOURSE TO THOSE VERY THINGS WHICH, WITH ITS GREAT AND LOFTY MIND, IT DESIRES TO TRAMPLE UPON AND BRUISE UNDER FOOT; NOR IS IT LAWFUL FOR A SOUL WHICH IS EARNESTLY FIXED ON HEAVENLY GOODS TO BE CALLED AWAY FROM ITS IMMORTAL PURSUITS, THAT IT MAY ACQUIRE FOR ITSELF THESE FRAIL THINGS. BUT THE COURSE OF VIRTUE ESPECIALLY CONSISTS IN THE ACQUISITION OF THOSE THINGS WHICH NEITHER ANY MAN, NOR DEATH ITSELF, CAN TAKE AWAY FROM US. SINCE THESE THINGS ARE SO, THAT WHICH FOLLOWS IS TRUE: IT IS VIRTUE TO BE ABLE TO ASSIGN THEIR VALUE TO RICHES: WHICH VERSE IS NEARLY OF THE SAME MEANING AS THE FIRST TWO. BUT NEITHER HE NOR ANY OF THE PHILOSOPHERS WAS ABLE TO KNOW THE PRICE ITSELF, EITHER OF WHAT NATURE OR WHAT IT IS; FOR THE POET, AND ALL THOSE WHOM HE FOLLOWED, THOUGHT THAT IT MEANT TO MAKE A RIGHT USE OF RICHES — THAT IS, TO BE MODERATE IN LIVING, NOT TO MAKE COSTLY ENTERTAINMENTS, NOT TO SQUANDER CARELESSLY, NOT TO EXPEND PROPERTY ON SUPERFLUOUS OR DISGRACEFUL OBJECTS.

SOME ONE WILL PERHAPS SAY, WHAT DO YOU SAY? DO YOU DENY THAT THIS IS VIRTUE? I DO NOT DENY IT INDEED; FOR IF I SHOULD DENY IT, I SHOULD APPEAR TO PROVE THE OPPOSITE. BUT I DENY THAT IT IS TRUE VIRTUE; BECAUSE IT IS NOT THAT HEAVENLY PRINCIPLE, BUT IS ALTOGETHER OF THE EARTH, SINCE IT PRODUCES NO EFFECT BUT THAT WHICH REMAINS ON THE EARTH. BUT WHAT IT IS TO MAKE A RIGHT USE OF WEALTH, AND WHAT ADVANTAGE IS TO BE SOUGHT FROM RICHES, I WILL DECLARE MORE OPENLY WHEN I SHALL BEGIN TO SPEAK OF THE DUTY OF PIETY. NOW THE OTHER THINGS WHICH FOLLOW ARE BY NO MEANS TRUE; FOR TO PROCLAIM ENMITY AGAINST THE WICKED, OR TO UNDERTAKE THE DEFENSE OF THE GOOD, MAY BE COMMON TO IT WITH THE EVIL. FOR SOME, BY A PRETENCE OF GOODNESS, PREPARE THE WAY FOR THEMSELVES TO POWER, AND DO MANY THINGS WHICH THE GOOD ARE ACCUSTOMED TO DO, AND THAT THE MORE READILY BECAUSE THEY DO THEM FOR THE SAKE OF DECEIVING; AND I WISH THAT IT WERE AS EASY TO CARRY OUT GOODNESS IN ACTION AS IT IS TO PRETEND TO IT. BUT WHEN THEY HAVE BEGUN TO ATTAIN TO THEIR PURPOSE AND THEIR WISH IN REACHING THE HIGHEST STEP OF POWER, THEN, TRULY LAYING ASIDE PRETENCE, THESE MEN DISCOVER THEIR CHARACTER; THEY SEIZE UPON EVERYTHING, AND OFFER VIOLENCE, AND LAY WASTE; AND THEY PRESS UPON THE GOOD THEMSELVES, WHOSE CAUSE THEY HAD UNDERTAKEN; AND THEY CUT AWAY THE STEPS BY WHICH THEY MOUNTED, THAT NO ONE MAY BE ABLE TO IMITATE THEM AGAINST THEMSELVES. BUT, HOWEVER, LET US SUPPOSE THAT THIS DUTY OF DEFENDING THE GOOD BELONGS ONLY TO THE GOOD MAN. YET TO UNDERTAKE IT IS EASY, TO FULFIL IT IS DIFFICULT; BECAUSE WHEN YOU HAVE COMMITTED YOURSELF TO A CONTEST AND AN ENCOUNTER, THE VICTORY IS PLACED AT THE DISPOSAL OF GOD, NOT IN YOUR OWN POWER. AND FOR THE MOST PART THE WICKED ARE MORE POWERFUL BOTH IN NUMBER AND IN COMBINATION THAN THE GOOD, SO THAT IT IS NOT SO MUCH VIRTUE WHICH IS NECESSARY TO OVERCOME THEM AS GOOD FORTUNE. IS ANY ONE IGNORANT HOW OFTEN THE BETTER AND THE JUSTER SIDE HAS BEEN OVERCOME? FROM THIS CAUSE HARSH TYRANNIES HAVE ALWAYS BROKEN OUT AGAINST THE CITIZENS. ALL HISTORY IS FULL OF EXAMPLES, BUT WE WILL BE CONTENT WITH ONE. CNŒUS POMPEIUS WISHED TO BE THE DEFENDER OF THE GOOD, SINCE HE TOOK UP ARMS IN DEFENSE OF THE COMMONWEALTH, IN DEFENSE OF THE SENATE, AND IN DEFENSE OF LIBERTY; AND YET THE SAME MAN, BEING CONQUERED, PERISHED TOGETHER WITH LIBERTY ITSELF, AND BEING MUTILATED BY EGYPTIAN EUNUCHS, WAS CAST FORTH UNBURIED.

IT IS NOT VIRTUE, THEREFORE, EITHER TO BE THE ENEMY OF THE BAD OR THE DEFENDER OF THE GOOD, BECAUSE VIRTUE CANNOT BE SUBJECT TO UNCERTAIN CHANCES.

MOREOVER, TO RECKON THE INTERESTS OF OUR COUNTRY AS IN THE FIRST PLACE.

WHEN THE AGREEMENT OF MEN IS TAKEN AWAY, VIRTUE HAS NO EXISTENCE AT ALL; FOR WHAT ARE THE INTERESTS OF OUR COUNTRY, BUT THE INCONVENIENCES OF ANOTHER STATE OR NATION?— THAT IS, TO EXTEND THE BOUNDARIES WHICH ARE VIOLENTLY TAKEN FROM OTHERS, TO INCREASE THE POWER OF THE STATE, TO IMPROVE THE REVENUES — ALL WHICH THINGS ARE NOT VIRTUES, BUT THE OVERTHROWING OF VIRTUES: FOR, IN THE FIRST PLACE, THE UNION OF HUMAN SOCIETY IS TAKEN AWAY, INNOCENCE IS TAKEN AWAY, THE ABSTAINING FROM THE PROPERTY OF ANOTHER IS TAKEN AWAY; LASTLY, JUSTICE ITSELF IS TAKEN AWAY, WHICH IS UNABLE TO BEAR THE TEARING ASUNDER OF THE HUMAN RACE, AND WHEREVER ARMS HAVE GLITTERED, MUST BE BANISHED AND EXTERMINATED FROM THENCE. THIS SAYING OF CICERO IS TRUE: BUT THEY WHO SAY THAT REGARD IS TO BE HAD TO CITIZENS, BUT THAT IT IS NOT TO BE HAD TO FOREIGNERS, THESE DESTROY THE COMMON SOCIETY OF THE HUMAN RACE; AND WHEN THIS IS REMOVED, BENEFICENCE, LIBERALITY, KINDNESS, AND JUSTICE ARE ENTIRELY TAKEN AWAY. FOR HOW CAN A MAN BE JUST WHO INJURES, WHO HATES, WHO DESPOILS, WHO PUTS TO DEATH? AND THEY WHO STRIVE TO BE SERVICEABLE TO THEIR COUNTRY DO ALL THESE THINGS: FOR THEY ARE IGNORANT OF WHAT THIS BEING SERVICEABLE IS, WHO THINK NOTHING USEFUL, NOTHING ADVANTAGEOUS, BUT THAT WHICH CAN BE HELD BY THE HAND; AND THIS ALONE CANNOT BE HELD, BECAUSE IT MAY BE SNATCHED AWAY.

WHOEVER, THEN, HAS GAINED FOR HIS COUNTRY THESE GOODS — AS THEY THEMSELVES CALL THEM — THAT IS, WHO BY THE OVERTHROW OF CITIES AND THE DESTRUCTION OF NATIONS HAS FILLED THE TREASURY WITH MONEY, HAS TAKEN LANDS AND ENRICHED HIS COUNTRY-MEN — HE IS EXTOLLED WITH PRAISES TO THE HEAVEN: IN HIM THERE IS SAID TO BE THE GREATEST AND PERFECT VIRTUE. AND THIS IS THE ERROR NOT ONLY OF THE PEOPLE AND THE IGNORANT, BUT ALSO OF PHILOSOPHERS, WHO EVEN GIVE PRECEPTS FOR INJUSTICE, LEST FOLLY AND WICKEDNESS SHOULD BE WANTING IN DISCIPLINE AND AUTHORITY. THEREFORE, WHEN THEY ARE SPEAKING OF THE DUTIES RELATING TO WARFARE, ALL THAT DISCOURSE IS ACCOMMODATED NEITHER TO JUSTICE NOR TO TRUE VIRTUE, BUT TO THIS LIFE AND TO CIVIL INSTITUTIONS; AND THAT THIS IS NOT JUSTICE THE MATTER ITSELF DECLARES, AND CICERO HAS TESTIFIED. BUT WE, HE SAYS, ARE NOT IN POSSESSION OF THE REAL AND LIFE-LIKE FIGURE OF TRUE LAW AND GENUINE JUSTICE, WE HAVE NOTHING BUT DELINEATIONS AND SKETCHES; AND I WISH THAT WE FOLLOWED EVEN THESE, FOR THEY ARE TAKEN FROM THE EXCELLENT COPIES MADE BY NATURE AND TRUTH. IT IS THEN A DELINEATION AND A SKETCH WHICH THEY THOUGHT TO BE JUSTICE. BUT WHAT OF WISDOM? DOES NOT THE SAME MAN CONFESS THAT IT HAS NO EXISTENCE IN PHILOSOPHERS? NOR, HE SAYS, WHEN FABRICIUS OR ARISTIDES IS CALLED JUST, IS AN EXAMPLE OF JUSTICE SOUGHT FROM THESE AS FROM A WISE MAN; FOR NONE OF THESE IS WISE IN THE SENSE IN WHICH WE WISH THE TRULY WISE TO BE UNDERSTOOD. NOR WERE THEY WHO ARE ESTEEMED AND CALLED WISE, MARCUS CATO AND CAIUS LÆLIUS, ACTUALLY WISE, NOR THOSE WELL-KNOWN SEVEN; BUT FROM THEIR CONSTANT PRACTICE OF THE 'MIDDLE DUTIES,' THEY BORE A CERTAIN LIKENESS AND APPEARANCE OF WISE MEN. IF THEREFORE WISDOM IS TAKEN AWAY FROM THE PHILOSOPHERS BY THEIR OWN CONFESSION, AND JUSTICE IS TAKEN AWAY FROM THOSE WHO ARE REGARDED AS JUST, IT FOLLOWS THAT ALL THOSE DESCRIPTIONS OF VIRTUE MUST BE FALSE, BECAUSE NO ONE CAN KNOW WHAT TRUE VIRTUE IS BUT HE WHO IS JUST AND WISE. BUT NO ONE IS JUST AND WISE BUT HE WHOM GOD HAS INSTRUCTED WITH HEAVENLY PRECEPTS.

CHAPTER 7. OF THE WAY OF ERROR AND OF TRUTH: THAT IT IS SINGLE, NARROW, AND STEEP, AND HAS GOD FOR ITS GUIDE.

FOR ALL THOSE WHO, BY THE CONFESSED FOLLY OF OTHERS, ARE THOUGHT WISE, BEING CLOTHED WITH THE APPEARANCE OF VIRTUE, GRASP AT SHADOWS AND OUTLINES, BUT AT NOTHING TRUE. WHICH HAPPENS ON THIS ACCOUNT, BECAUSE THAT DECEITFUL ROAD WHICH INCLINES TO THE WEST HAS MANY PATHS, ON ACCOUNT OF THE VARIETY OF PURSUITS AND SYSTEMS WHICH ARE DISSIMILAR AND VARIED IN THE LIFE OF MEN. FOR AS THAT WAY OF WISDOM CONTAINS SOMETHING WHICH RESEMBLES FOLLY, AS WE SHOWED IN THE PRECEDING BOOK, SO THIS WAY, WHICH BELONGS ALTOGETHER TO FOLLY, CONTAINS SOMETHING WHICH RESEMBLES WISDOM, AND THEY WHO PERCEIVE THE FOLLY OF MEN IN GENERAL SEIZE UPON THIS; AND AS IT HAS ITS VICES MANIFEST, SO IT HAS SOMETHING WHICH APPEARS TO RESEMBLE VIRTUE: AS IT HAS ITS WICKEDNESS OPEN, SO IT HAS A LIKENESS AND APPEARANCE OF JUSTICE. FOR HOW COULD THE FORERUNNER OF THAT WAY, WHOSE STRENGTH AND POWER ARE ALTOGETHER IN DECEIT, LEAD MEN ALTOGETHER INTO FRAUD, UNLESS HE SHOWED THEM SOME THINGS WHICH RESEMBLED THE TRUTH? FOR, THAT HIS IMMORTAL SECRET MIGHT BE HIDDEN, GOD PLACED IN HIS WAY THINGS WHICH MEN MIGHT DESPISE AS EVIL AND DISGRACEFUL, THAT, TURNING AWAY FROM WISDOM AND TRUTH, WHICH THEY WERE SEARCHING FOR WITHOUT ANY GUIDE, THEY MIGHT FALL UPON THAT VERY THING WHICH THEY DESIRED TO AVOID AND FLEE FROM. THEREFORE HE POINTS OUT THAT WAY OF DESTRUCTION AND DEATH WHICH HAS MANY WINDINGS, EITHER BECAUSE THERE ARE MANY KINDS OF LIFE, OR BECAUSE THERE ARE MANY GODS WHO ARE WORSHIPPED.

THE DECEITFUL AND TREACHEROUS GUIDE OF THIS WAY, THAT THERE MAY APPEAR TO BE SOME DISTINCTION BETWEEN TRUTH AND FALSEHOOD, GOOD AND EVIL, LEADS THE LUXURIOUS IN ONE DIRECTION, AND THOSE WHO ARE CALLED TEMPERATE IN ANOTHER; THE IGNORANT IN ONE DIRECTION, THE LEARNED IN ANOTHER; THE SLUGGISH IN ONE DIRECTION, THE ACTIVE IN ANOTHER; THE FOOLISH IN ONE DIRECTION, THE PHILOSOPHERS IN ANOTHER, AND EVEN THESE NOT IN ONE PATH. FOR THOSE WHO DO NOT SHUN PLEASURES OR RICHES, HE WITHDRAWS A LITTLE FROM THIS PUBLIC AND FREQUENTED ROAD; BUT THOSE WHO EITHER WISH TO FOLLOW VIRTUE, OR PROFESS A CONTEMPT FOR THINGS, HE DRAGS OVER CERTAIN RUGGED PRECIPICES. BUT NEVERTHELESS ALL THOSE PATHS WHICH DISPLAY AN APPEARANCE OF HONOURS ARE NOT DIFFERENT ROADS, BUT TURNINGS OFF AND BYPATHS, WHICH APPEAR INDEED TO BE SEPARATED FROM THAT COMMON ONE, AND TO BRANCH OFF TO THE RIGHT, BUT YET RETURN TO THE

SAME, AND ALL LEAD AT THE VERY END TO ONE ISSUE. FOR THAT GUIDE UNITES THEM ALL, WHERE IT WAS NECESSARY THAT THE GOOD SHOULD BE SEPARATED FROM THE BAD, THE STRONG FROM THE INACTIVE, THE WISE FROM THE FOOLISH; NAMELY, IN THE WORSHIP OF THE GODS, IN WHICH HE SLAYS THEM ALL WITH ONE SWORD, BECAUSE THEY WERE ALL FOOLISH WITHOUT ANY DISTINCTION, AND PLUNGES THEM INTO DEATH. BUT THIS WAY — WHICH IS THAT OF TRUTH, AND WISDOM, AND VIRTUE, AND JUSTICE, OF ALL WHICH THERE IS BUT ONE FOUNTAIN, ONE SOURCE OF STRENGTH, ONE ABODE — IS BOTH SIMPLE, BECAUSE WITH LIKE MINDS, AND WITH THE UTMOST AGREEMENT, WE FOLLOW AND WORSHIP ONE GOD; AND IT IS NARROW, BECAUSE VIRTUE IS GIVEN TO THE SMALLER NUMBER; AND STEEP, BECAUSE GOODNESS, WHICH IS VERY HIGH AND LOFTY, CANNOT BE ATTAINED TO WITHOUT THE GREATEST DIFFICULTY AND LABOUR.

CHAPTER 8. OF THE ERRORS OF PHILOSOPHERS, AND THE VARIABLENESS OF LAW.

THIS IS THE WAY WHICH PHILOSOPHERS SEEK, BUT DO NOT FIND ON THIS ACCOUNT, BECAUSE THEY PREFER TO SEEK IT ON THE EARTH, WHERE IT CANNOT APPEAR. THEREFORE THEY WANDER, AS IT WERE, ON THE GREAT SEA, AND DO NOT UNDERSTAND WHITHER THEY ARE BORNE, BECAUSE THEY NEITHER DISCERN THE WAY NOR FOLLOW ANY GUIDE. FOR THIS WAY OF LIFE OUGHT TO BE SOUGHT IN THE SAME MANNER IN WHICH THEIR COURSE IS SOUGHT BY SHIPS OVER THE DEEP: FOR UNLESS THEY OBSERVE SOME LIGHT OF HEAVEN, THEY WANDER WITH UNCERTAIN COURSES. BUT WHOEVER STRIVES TO HOLD THE RIGHT COURSE OF LIFE OUGHT NOT TO LOOK TO THE EARTH, BUT TO THE HEAVEN: AND, TO SPEAK MORE PLAINLY, HE OUGHT NOT TO FOLLOW MAN, BUT GOD; NOT TO SERVE THESE EARTHLY IMAGES, BUT THE HEAVENLY GOD; NOT TO MEASURE ALL THINGS BY THEIR REFERENCE TO THE BODY, BUT BY THEIR REFERENCE TO THE SOUL; NOT TO ATTEND TO THIS LIFE, BUT THE ETERNAL LIFE. THEREFORE, IF YOU ALWAYS DIRECT YOUR EYES TOWARDS HEAVEN, AND OBSERVE THE SUN, WHERE IT RISES, AND TAKE THIS AS THE GUIDE OF YOUR LIFE, AS IN THE CASE OF A VOYAGE, YOUR FEET WILL SPONTANEOUSLY BE DIRECTED INTO THE WAY; AND THAT HEAVENLY LIGHT, WHICH IS A MUCH BRIGHTER SUN TO SOUND MINDS THAN THIS WHICH WE BEHOLD IN MORTAL FLESH, WILL SO RULE AND GOVERN YOU AS TO LEAD YOU WITHOUT ANY ERROR TO THE MOST EXCELLENT HARBOUR OF WISDOM AND VIRTUE.

THEREFORE THE LAW OF GOD MUST BE UNDERTAKEN, WHICH MAY DIRECT US TO THIS PATH; THAT SACRED, THAT HEAVENLY LAW, WHICH MARCUS TULLIUS, IN HIS THIRD BOOK RESPECTING THE REPUBLIC, HAS DESCRIBED ALMOST WITH A DIVINE VOICE; WHOSE WORDS HAVE SUBJOINED, THAT I MIGHT NOT SPEAK AT GREATER LENGTH: THERE IS INDEED A TRUE LAW, RIGHT REASON, AGREEING WITH NATURE, DIFFUSED AMONG ALL, UNCHANGING, EVERLASTING, WHICH CALLS TO DUTY BY COMMANDING, DETERS FROM WRONG BY FORBIDDING; WHICH, HOWEVER, NEITHER COMMANDS NOR FORBIDS THE GOOD IN VAIN, NOR AFFECTS THE WICKED BY COMMANDING OR FORBIDDING. IT IS NOT ALLOWABLE TO ALTER THE PROVISIONS OF THIS LAW, NOR IS IT PERMITTED US TO MODIFY IT, NOR CAN IT BE ENTIRELY ABROGATED. NOR, TRULY, CAN WE BE RELEASED FROM THIS LAW, EITHER BY THE SENATE OR BY THE PEOPLE; NOR IS ANOTHER PERSON TO BE SOUGHT TO EXPLAIN OR INTERPRET IT. NOR WILL THERE BE ONE LAW AT ROME AND ANOTHER AT ATHENS; ONE LAW AT THE PRESENT TIME, AND ANOTHER HEREAFTER: BUT THE SAME LAW, EVERLASTING AND UNCHANGEABLE, WILL BIND ALL NATIONS AT ALL TIMES; AND THERE WILL BE ONE COMMON MASTER AND RULER OF ALL, EVEN GOD, THE FRAMER, ARBITRATOR, AND PROPOSER OF THIS LAW; AND HE WHO SHALL NOT OBEY THIS WILL FLEE FROM HIMSELF, AND, DESPISING THE NATURE OF MAN, WILL SUFFER THE GREATEST PUNISHMENTS THROUGH THIS VERY THING, EVEN THOUGH HE SHALL HAVE ESCAPED THE OTHER PUNISHMENTS WHICH ARE SUPPOSED TO EXIST. WHO THAT IS ACQUAINTED WITH THE MYSTERY OF GOD COULD SO SIGNIFICANTLY RELATE THE LAW OF GOD, AS A MAN FAR REMOVED FROM THE KNOWLEDGE OF THE TRUTH HAS SET FORTH THAT LAW? BUT I CONSIDER THAT THEY WHO SPEAK TRUE THINGS UNCONSCIOUSLY ARE TO BE SO REGARDED AS THOUGH THEY PROPHESIED UNDER THE INFLUENCE OF SOME SPIRIT. BUT IF HE HAD KNOWN OR EXPLAINED THIS ALSO, IN WHAT PRECEPTS THE LAW ITSELF CONSISTED, AS HE CLEARLY SAW THE FORCE AND PURPORT OF THE DIVINE LAW, HE WOULD NOT HAVE DISCHARGED THE OFFICE OF A PHILOSOPHER, BUT OF A PROPHET. AND BECAUSE HE WAS UNABLE TO DO THIS, IT MUST BE DONE BY US, TO WHOM THE LAW ITSELF HAS BEEN DELIVERED BY THE ONE GREAT MASTER AND RULER OF ALL, GOD.

CHAPTER 9. OF THE LAW AND PRECEPT OF GOD; OF MERCY, AND THE ERROR OF THE PHILOSOPHERS.

THE FIRST HEAD OF THIS LAW IS, TO KNOW GOD HIMSELF, TO OBEY HIM ALONE, TO WORSHIP HIM ALONE. FOR HE CANNOT MAINTAIN THE CHARACTER OF A MAN WHO IS IGNORANT OF GOD, THE PARENT OF HIS SOUL: WHICH IS THE GREATEST IMPIETY. FOR THIS IGNORANCE CAUSES HIM TO SERVE OTHER GODS, AND NO GREATER CRIME THAN THIS CAN BE COMMITTED. HENCE THERE IS NOW SO EASY A STEP TO WICKEDNESS THROUGH IGNORANCE OF THE TRUTH AND OF THE CHIEF GOOD; SINCE GOD, FROM THE KNOWLEDGE OF WHOM HE SHRINKS, IS HIMSELF THE FOUNTAIN OF GOODNESS. OR IF HE SHALL WISH TO FOLLOW THE JUSTICE OF GOD, YET, BEING IGNORANT OF THE DIVINE LAW, HE EMBRACES THE LAWS OF HIS OWN COUNTRY AS TRUE JUSTICE, THOUGH THEY WERE CLEARLY DEVISED NOT BY JUSTICE, BUT BY UTILITY. FOR WHY IS IT THAT THERE ARE DIFFERENT AND VARIOUS LAWS AMONG ALL PEOPLE, BUT THAT EACH NATION HAS ENACTED FOR ITSELF THAT WHICH IT DEEMED USEFUL FOR ITS OWN AFFAIRS? BUT HOW GREATLY UTILITY DIFFERS FROM JUSTICE THE ROMAN PEOPLE THEMSELVES TEACH, WHO, BY PROCLAIMING WAR THROUGH THE FECIALS, AND BY INFLICTING INJURIES ACCORDING TO LEGAL FORMS, BY ALWAYS DESIRING AND CARRYING OFF THE PROPERTY OF OTHER, HAVE GAINED FOR THEMSELVES THE POSSESSION OF THE WHOLE WORLD. BUT THESE PERSONS THINK THEMSELVES JUST IF THEY DO NOTHING AGAINST THEIR OWN LAWS; WHICH MAY BE EVEN ASCRIBED TO FEAR, IF THEY ABSTAIN FROM CRIMES THROUGH DREAD OF PRESENT PUNISHMENT. BUT LET US GRANT THAT THEY DO THAT NATURALLY, OR, AS THE PHILOSOPHER SAYS, OF THEIR OWN ACCORD, WHICH THEY ARE COMPELLED TO DO BY THE LAWS. WILL THEY THEREFORE BE JUST, BECAUSE THEY OBEY THE INSTITUTIONS OF MEN, WHO MAY THEMSELVES HAVE ERRED, OR HAVE BEEN UNJUST?— AS IT WAS WITH THE FRAMERS OF THE TWELVE TABLES, WHO CERTAINLY PROMOTED THE PUBLIC ADVANTAGE ACCORDING TO THE CONDITION OF THE TIMES. CIVIL LAW IS ONE THING, WHICH VARIES EVERYWHERE ACCORDING TO CUSTOMS; BUT JUSTICE IS ANOTHER THING, WHICH GOD HAS SET FORTH TO ALL AS UNIFORM AND SIMPLE: AND HE WHO IS IGNORANT OF GOD MUST ALSO BE IGNORANT OF JUSTICE.

BUT LET US SUPPOSE IT POSSIBLE THAT ANY ONE, BY NATURAL AND INNATE GOODNESS, SHOULD GAIN TRUE VIRTUES, SUCH A MAN AS WE HAVE HEARD THAT CIMON WAS AT ATHENS, WHO BOTH GAVE ALMS TO THE NEEDY, AND ENTERTAINED THE POOR, AND CLOTHED THE NAKED; YET, WHEN THAT ONE THING WHICH IS OF THE GREATEST IMPORTANCE IS WANTING — THE ACKNOWLEDGMENT OF GOD — THEN ALL THOSE GOOD THINGS ARE SUPERFLUOUS AND EMPTY, SO THAT IN PURSUING THEM HE HAS LABOURED IN VAIN. FOR ALL HIS JUSTICE WILL RESEMBLE A HUMAN BODY WHICH HAS NO HEAD, IN WHICH, ALTHOUGH ALL THE LIMBS ARE IN THEIR PROPER POSITION, AND FIGURE, AND PROPORTION, YET, SINCE THAT IS WANTING WHICH IS THE CHIEF THING OF ALL, IT IS DESTITUTE BOTH OF LIFE AND OF ALL SENSATION. THEREFORE THOSE LIMBS HAVE ONLY THE SHAPE OF LIMBS, BUT ADMIT OF NO USE, AS MUCH SO AS A HEAD WITHOUT A BODY; AND HE RESEMBLES THIS WHO IS NOT WITHOUT THE KNOWLEDGE OF GOD, BUT YET LIVES UNJUSTLY. FOR HE HAS THAT ONLY WHICH IS OF THE GREATEST IMPORTANCE; BUT HE HAS IT TO NO PURPOSE, SINCE HE IS DESTITUTE OF THE VIRTUES, AS IT WERE, OF LIMBS.

THEREFORE, THAT THE BODY MAY BE ALIVE, AND CAPABLE OF SENSATION, BOTH THE KNOWLEDGE OF GOD IS NECESSARY, AS IT WERE THE HEAD, AND ALL THE VIRTUES, AS IT WERE THE BODY. THUS THERE WILL EXIST A PERFECT AND LIVING MAN; BUT, HOWEVER, THE WHOLE SUBSTANCE IS IN THE HEAD; AND ALTHOUGH THIS CANNOT EXIST IN THE ABSENCE OF ALL, IT MAY EXIST IN THE ABSENCE OF SOME. AND IT WILL BE AN IMPERFECT AND FAULTY ANIMAL, BUT YET IT WILL BE ALIVE, AS HE WHO KNOWS GOD AND YET SINS IN SOME RESPECT. FOR GOD PARDONS SINS. AND THUS IT IS POSSIBLE TO LIVE WITHOUT SOME OF THE LIMBS, BUT IT IS BY NO MEANS POSSIBLE TO LIVE WITHOUT A HEAD. THIS IS THE REASON WHY THE PHILOSOPHERS, THOUGH THEY MAY BE NATURALLY GOOD, YET HAVE NO KNOWLEDGE AND NO INTELLIGENCE. ALL THEIR LEARNING AND VIRTUE IS WITHOUT A HEAD, BECAUSE THEY ARE IGNORANT OF GOD, WHO IS THE HEAD OF VIRTUE AND KNOWLEDGE; AND HE WHO IS IGNORANT OF HIM, THOUGH HE MAY SEE, IS BLIND; THOUGH HE MAY HEAR, IS DEAF; THOUGH HE MAY SPEAK, IS DUMB. BUT WHEN HE SHALL KNOW THE CREATOR AND PARENT OF ALL THINGS, THEN HE WILL BOTH SEE, AND HEAR, AND SPEAK. FOR HE BEGINS TO HAVE A HEAD, IN WHICH ALL THE SENSES ARE PLACED, THAT IS, THE EYES, AND EARS, AND TONGUE. FOR ASSUREDLY HE SEES WHO HAS BEHELD WITH THE EYES OF HIS MIND THE TRUTH IN WHICH GOD IS, OR GOD IN WHOM THE TRUTH IS; HE HEARS, WHO IMPRINTS ON HIS HEART THE DIVINE WORDS AND LIFE-GIVING PRECEPTS; HE SPEAKS, WHO, IN DISCUSSING HEAVENLY THINGS, RELATES THE VIRTUE AND MAJESTY OF THE SURPASSING GOD. THEREFORE HE IS UNDOUBTEDLY IMPIOUS WHO DOES NOT ACKNOWLEDGE GOD; AND ALL HIS VIRTUES, WHICH HE THINKS THAT HE HAS OR POSSESSES, ARE FOUND IN THAT DEADLY ROAD WHICH BELONGS ALTOGETHER TO DARKNESS. WHEREFORE THERE IS NO REASON WHY ANY ONE SHOULD CONGRATULATE HIMSELF IF HE HAS GAINED THESE EMPTY VIRTUES, BECAUSE HE IS NOT ONLY WRETCHED WHO IS DESTITUTE OF PRESENT GOODS, BUT HE MUST ALSO BE FOOLISH, SINCE HE UNDERTAKES THE GREATEST LABOURS IN HIS LIFE WITHOUT ANY PURPOSE. FOR IF THE HOPE OF IMMORTALITY IS TAKEN AWAY, WHICH GOD PROMISES TO THOSE WHO CONTINUE IN HIS RELIGION, FOR THE SAKE OF OBTAINING WHICH VIRTUE IS TO BE SOUGHT, AND WHATEVER EVILS HAPPEN ARE TO BE ENDURED, IT WILL ASSUREDLY BE THE GREATEST FOLLY TO WISH TO COMPLY WITH VIRTUES WHICH IN VAIN BRING CALAMITIES AND LABOURS TO MAN. FOR IF IT IS VIRTUE TO ENDURE AND UNDERGO WITH FORTITUDE, WANT, EXILE, PAIN, AND DEATH, WHICH ARE FEARED BY OTHERS, WHAT GOODNESS, I PRAY, HAS IT IN ITSELF, THAT PHILOSOPHERS SHOULD SAY THAT IT IS TO BE SOUGHT FOR ON ITS OWN ACCOUNT? TRULY THEY ARE DELIGHTED WITH SUPERFLUOUS AND USELESS PUNISHMENTS, WHEN IT IS PERMITTED THEM TO LIVE IN TRANQUILLITY.

FOR IF OUR SOULS ARE MORTAL, IF VIRTUE IS ABOUT TO HAVE NO EXISTENCE AFTER THE DISSOLUTION OF THE BODY, WHY DO WE AVOID THE GOODS ASSIGNED TO US, AS THOUGH WE WERE UNGRATEFUL OR UNWORTHY OF ENJOYING THE DIVINE GIFTS? FOR, THAT WE MAY ENJOY THESE BLESSINGS, WE MUST LIVE IN WICKEDNESS AND IMPIETY, BECAUSE VIRTUE, THAT IS, JUSTICE, IS FOLLOWED BY POVERTY. THEREFORE HE IS NOT OF SOUND MIND, WHO, WITHOUT HAVING ANY GREATER HOPE SET BEFORE HIM, PREFERS LABOURS, AND TORTURES, AND MISERIES, TO THOSE GOODS WHICH OTHERS ENJOY IN LIFE. BUT IF VIRTUE IS TO BE TAKEN UP, AS IS MOST RIGHTLY SAID BY THESE, BECAUSE IT IS EVIDENT THAT MAN IS BORN TO IT, IT OUGHT TO CONTAIN SOME GREATER HOPE, WHICH MAY APPLY A GREAT AND ILLUSTRIOUS SOLACE FOR THE ILLS AND LABOURS WHICH IT IS THE PART OF VIRTUE TO ENDURE. NOR CAN VIRTUE, SINCE IT IS DIFFICULT IN ITSELF, BE ESTEEMED AS A GOOD IN ANY OTHER WAY THAN BY HAVING ITS HARDSHIP COMPENSATED BY THE GREATEST GOOD. WE CAN IN NO OTHER WAY EQUALLY ABSTAIN FROM THESE PRESENT GOODS, THAN IF THERE ARE OTHER GREATER GOODS ON ACCOUNT OF WHICH IT IS WORTH WHILE TO LEAVE THE PURSUIT OF PLEASURES, AND TO ENDURE ALL EVILS. BUT THESE ARE NO OTHER, AS I HAVE SHOWN IN THE THIRD BOOK, THAN THE GOODS OF EVERLASTING LIFE. NOW WHO CAN BESTOW THESE EXCEPT GOD, WHO HAS PROPOSED TO US VIRTUE ITSELF? THEREFORE THE SUM AND SUBSTANCE OF EVERYTHING IS CONTAINED IN THE ACKNOWLEDGING AND WORSHIP OF GOD; ALL THE HOPE AND SAFETY OF MAN CENTRES IN THIS; THIS IS THE FIRST STEP OF WISDOM, TO KNOW WHO IS OUR TRUE FATHER, AND TO WORSHIP HIM ALONE WITH THE PIETY WHICH IS DUE TO HIM, TO OBEY HIM, TO YIELD OURSELVES TO HIS SERVICE WITH THE UTMOST DEVOTEDNESS: LET OUR ENTIRE ACTING, AND CARE, AND ATTENTION, BE LAID OUT IN GAINING HIS FAVOUR.

CHAPTER 10. OF RELIGION TOWARDS GOD, AND MERCY TOWARDS MEN; AND OF THE BEGINNING OF THE WORLD.

I HAVE SAID WHAT IS DUE TO GOD, I WILL NOW SAY WHAT IS TO BE GIVEN TO MAN; ALTHOUGH THIS VERY THING WHICH YOU SHALL GIVE TO MAN IS GIVEN TO GOD, FOR MAN IS THE IMAGE OF GOD. BUT, HOWEVER, THE FIRST OFFICE OF JUSTICE IS TO BE UNITED WITH GOD, THE SECOND WITH MAN. BUT THE FORMER IS CALLED RELIGION; THE SECOND IS NAMED MERCY OR KINDNESS; WHICH VIRTUE IS PECULIAR TO THE JUST, AND TO THE WORSHIPPERS OF GOD, BECAUSE THIS ALONE COMPRISES THE PRINCIPLE OF COMMON LIFE. FOR GOD, WHO HAS NOT GIVEN WISDOM TO THE OTHER ANIMALS, HAS MADE THEM MORE SAFE FROM ATTACK IN DANGER BY NATURAL DEFENCES. BUT BECAUSE HE MADE HIM NAKED AND DEFENCELESS, THAT HE MIGHT RATHER FURNISH HIM WITH WISDOM, HE GAVE HIM, BESIDES OTHER THINGS, THIS FEELING OF KINDNESS; SO THAT MAN SHOULD PROTECT, LOVE, AND CHERISH MAN, AND BOTH RECEIVE AND AFFORD ASSISTANCE AGAINST ALL DANGERS. THEREFORE KINDNESS IS THE GREATEST BOND OF HUMAN SOCIETY; AND HE WHO HAS BROKEN THIS IS TO BE DEEMED IMPIOUS, AND A PARRICIDE. FOR IF WE ALL DERIVE OUR ORIGIN FROM ONE MAN, WHOM GOD CREATED, WE ARE PLAINLY OF ONE BLOOD; AND THEREFORE IT MUST BE CONSIDERED THE GREATEST WICKEDNESS TO HATE A MAN, EVEN THOUGH GUILTY. ON WHICH ACCOUNT GOD HAS ENJOINED THAT ENMITIES ARE NEVER TO BE CONTRACTED BY US, BUT THAT THEY ARE ALWAYS TO BE REMOVED, SO THAT WE SOOTHE THOSE WHO ARE OUR ENEMIES, BY REMINDING THEM OF THEIR RELATIONSHIP. LIKEWISE, IF WE ARE ALL INSPIRED AND ANIMATED BY ONE GOD, WHAT ELSE ARE WE THAN BROTHERS? AND, INDEED, THE MORE CLOSELY UNITED, BECAUSE WE ARE UNITED IN SOUL RATHER THAN IN BODY. ACCORDINGLY LUCRETIUS DOES NOT ERR WHEN HE SAYS: IN SHORT, WE ARE ALL SPRUNG FROM A HEAVENLY SEED; ALL HAVE THAT SAME FATHER. THEREFORE THEY ARE TO BE ACCOUNTED AS SAVAGE BEASTS WHO INJURE MAN; WHO, IN OPPOSITION TO EVERY LAW AND RIGHT OF HUMAN NATURE, PLUNDER, TORTURE, SLAY, AND BANISH.

ON ACCOUNT OF THIS RELATIONSHIP OF BROTHERHOOD, GOD TEACHES US NEVER TO DO EVIL, BUT ALWAYS GOOD. AND HE ALSO PRESCRIBES IN WHAT THIS DOING GOOD CONSISTS: IN AFFORDING AID TO THOSE WHO ARE OPPRESSED AND IN DIFFICULTY, AND IN BESTOWING FOOD ON THOSE WHO ARE DESTITUTE. FOR GOD, SINCE HE IS KIND, WISHED US TO BE A SOCIAL ANIMAL. THEREFORE, IN THE CASE OF OTHER MEN, WE OUGHT TO THINK OF OURSELVES. WE DO NOT DESERVE TO BE SET FREE IN OUR OWN DANGERS, IF WE DO NOT SUCCOUR OTHERS; WE DO NOT DESERVE ASSISTANCE, IF WE REFUSE TO RENDER IT. THERE ARE NO PRECEPTS OF PHILOSOPHERS TO THIS PURPORT, INASMUCH AS THEY, BEING CAPTIVATED BY THE APPEARANCE OF FALSE VIRTUE, HAVE TAKEN AWAY MERCY FROM MAN, AND WHILE THEY WISH TO HEAL, HAVE CORRUPTED. AND THOUGH THEY GENERALLY ADMIT THAT THE MUTUAL PARTICIPATION OF HUMAN SOCIETY IS TO BE RETAINED, THEY ENTIRELY SEPARATE THEMSELVES FROM IT BY THE HARSHNESS OF THEIR INHUMAN VIRTUE. THIS ERROR, THEREFORE, IS ALSO TO BE REFUTED, OF THOSE WHO THINK THAT NOTHING IS TO BE BESTOWED ON ANY ONE. THEY HAVE INTRODUCED NOT ONE ORIGIN ONLY, AND CAUSE OF BUILDING A CITY; BUT SOME RELATE THAT THOSE MEN WHO WERE FIRST BORN FROM THE EARTH, WHEN THEY PASSED A WANDERING LIFE AMONG THE WOODS AND PLAINS, AND WERE NOT UNITED BY ANY MUTUAL BOND OF SPEECH OR JUSTICE, BUT HAD LEAVES AND GRASS FOR THEIR BEDS, AND CAVES AND GROTTOS FOR THEIR DWELLINGS, WERE A PREY TO THE BEASTS AND STRONGER ANIMALS. THEN, THAT THOSE WHO HAD EITHER ESCAPED, HAVING BEEN TORN, OR HAD SEEN THEIR NEIGHBOURS TORN, BEING ADMONISHED OF THEIR OWN DANGER, HAD RECOURSE

TO OTHER MEN, IMPLORED PROTECTION, AND AT FIRST MADE THEIR WISHES KNOWN BY NODS; THEN THAT THEY TRIED THE BEGINNINGS OF CONVERSATION, AND BY ATTACHING NAMES TO EACH OBJECT, BY DEGREES COMPLETED THE SYSTEM OF SPEECH. BUT WHEN THEY SAW THAT NUMBERS THEMSELVES WERE NOT SAFE AGAINST THE BEASTS, THEY BEGAN ALSO TO BUILD TOWNS, EITHER THAT THEY MIGHT MAKE THEIR NIGHTLY REPOSE SAFE, OR THAT THEY MIGHT WARD OFF THE INCURSIONS AND ATTACKS OF BEASTS, NOT BY FIGHTING, BUT BY INTERPOSING BARRIERS.

O MINDS UNWORTHY OF MEN, WHICH PRODUCED THESE FOOLISH TRIFLES! O WRETCHED AND PITIABLE MEN, WHO COMMITTED TO WRITING AND HANDED DOWN TO MEMORY THE RECORD OF THEIR OWN FOLLY; WHO, WHEN THEY SAW THAT THE PLAN OF ASSEMBLING THEMSELVES TOGETHER, OR OF MUTUAL INTERCOURSE, OR OF AVOIDING DANGER, OR OF GUARDING AGAINST EVIL, OR OF PREPARING FOR THEMSELVES SLEEPING-PLACES AND LAIRS, WAS NATURAL EVEN TO THE DUMB ANIMALS, THOUGHT, HOWEVER, THAT MEN COULD NOT HAVE BEEN ADMONISHED AND LEARNED, EXCEPT BY EXAMPLES, WHAT THEY OUGHT TO FEAR, WHAT TO AVOID, AND WHAT TO DO, OR THAT THEY WOULD NEVER HAVE ASSEMBLED TOGETHER, OR HAVE DISCOVERED THE METHOD OF SPEECH, HAD NOT THE BEASTS DEVOURED THEM! THESE THINGS APPEARED TO OTHERS SENSELESS, AS THEY REALLY WERE; AND THEY SAID THAT THE CAUSE OF THEIR COMING TOGETHER WAS NOT THE TEARING OF WILD BEASTS, BUT RATHER THE VERY FEELING OF HUMANITY ITSELF; AND THAT THEREFORE THEY COLLECTED THEMSELVES TOGETHER, BECAUSE THE NATURE OF MEN AVOIDED SOLITUDE, AND WAS DESIROUS OF COMMUNION AND SOCIETY. THE DISCREPANCY BETWEEN THEM IS NOT GREAT; SINCE THE CAUSES ARE DIFFERENT, THE FACT IS THE SAME. EACH MIGHT HAVE BEEN TRUE, BECAUSE THERE IS NO DIRECT OPPOSITION. BUT, HOWEVER, NEITHER IS BY ANY MEANS TRUE, BECAUSE MEN WERE NOT BORN FROM THE GROUND THROUGHOUT THE WORLD, AS THOUGH SPRUNG FROM THE TEETH OF SOME DRAGON, AS THE POETS RELATE; BUT ONE MAN WAS FORMED BY GOD, AND FROM THAT ONE MAN ALL THE EARTH WAS FILLED WITH THE HUMAN RACE, IN THE SAME WAY AS AGAIN TOOK PLACE AFTER THE DELUGE, WHICH THEY CERTAINLY CANNOT DENY. THEREFORE NO ASSEMBLING TOGETHER OF THIS KIND TOOK PLACE AT THE BEGINNING; AND THAT THERE WERE NEVER MEN ON THE EARTH WHO COULD NOT SPEAK EXCEPT THOSE WHO WERE INFANTS, EVERY ONE WHO IS POSSESSED OF SENSE WILL UNDERSTAND. LET US SUPPOSE, HOWEVER, THAT THESE THINGS ARE TRUE WHICH IDLE AND FOOLISH OLD MEN VAINLY SAY, THAT WE MAY REFUTE THEM ESPECIALLY BY THEIR OWN FEELINGS AND ARGUMENTS.

IF MEN WERE COLLECTED TOGETHER ON THIS ACCOUNT, THAT THEY MIGHT PROTECT THEIR WEAKNESS BY MUTUAL HELP, THEREFORE WE MUST SUCCOUR MAN, WHO NEEDS HELP. FOR, SINCE MEN ENTERED INTO AND CONTRACTED FELLOWSHIP WITH MEN FOR THE SAKE OF PROTECTION, EITHER TO VIOLATE OR NOT TO PRESERVE THAT COMPACT WHICH WAS ENTERED INTO AMONG MEN FROM THE COMMENCEMENT OF THEIR ORIGIN, IS TO BE CONSIDERED AS THE GREATEST IMPIETY. FOR HE WHO WITHDRAWS HIMSELF FROM AFFORDING ASSISTANCE MUST ALSO OF NECESSITY WITHDRAW HIMSELF FROM RECEIVING IT; FOR HE WHO REFUSES HIS AID TO ANOTHER THINKS THAT HE STANDS IN NEED OF THE AID OF NONE. BUT HE WHO WITHDRAWS AND SEPARATES HIMSELF FROM THE BODY AT LARGE, MUST LIVE NOT AFTER THE CUSTOM OF MEN, BUT AFTER THE MANNER OF WILD BEASTS. BUT IF THIS CANNOT BE DONE, THE BOND OF HUMAN SOCIETY IS BY ALL MEANS TO BE RETAINED, BECAUSE MAN CAN IN NO WAY LIVE WITHOUT MAN. BUT THE PRESERVATION OF SOCIETY IS A MUTUAL SHARING OF KIND OFFICES; THAT IS, THE AFFORDING HELP, THAT WE MAY BE ABLE TO RECEIVE IT. BUT IF, AS THOSE OTHERS ASSERT, THE ASSEMBLING TOGETHER OF MEN HAS BEEN CAUSED ON ACCOUNT OF HUMANITY ITSELF, MAN OUGHT UNDOUBTEDLY TO RECOGNISE MAN. BUT IF THOSE IGNORANT AND AS YET UNCIVILIZED MEN DID THIS, AND THAT, WHEN THE PRACTICE OF SPEAKING WAS NOT YET ESTABLISHED, WHAT MUST WE THINK OUGHT TO BE DONE BY MEN WHO ARE POLISHED, AND CONNECTED TOGETHER BY INTERCHANGE OF CONVERSATION AND ALL BUSINESS, WHO, BEING ACCUSTOMED TO THE SOCIETY OF MEN, CANNOT ENDURE SOLITUDE?

CHAPTER 11. OF THE PERSONS UPON WHOM A BENEFIT IS TO BE CONFERRED.

THEREFORE HUMANITY IS TO BE PRESERVED, IF WE WISH RIGHTLY TO BE CALLED MEN. BUT WHAT ELSE IS THIS PRESERVATION OF HUMANITY THAN THE LOVING A MAN BECAUSE HE IS A MAN, AND THE SAME AS OURSELVES? THEREFORE DISCORD AND DISSENSION ARE NOT IN ACCORDANCE WITH THE NATURE OF MAN; AND THAT EXPRESSION OF CICERO IS TRUE, WHICH SAYS THAT MAN, WHILE HE IS OBEDIENT TO NATURE, CANNOT INJURE MAN. THEREFORE, IF IT IS CONTRARY TO NATURE TO INJURE A MAN, IT MUST BE IN ACCORDANCE WITH NATURE TO BENEFIT A MAN; AND HE WHO DOES NOT DO THIS DEPRIVES HIMSELF OF THE TITLE OF A MAN, BECAUSE IT IS THE DUTY OF HUMANITY TO SUCCOUR THE NECESSITY AND PERIL OF A MAN. I ASK, THEREFORE, OF THOSE WHO DO NOT THINK IT THE PART OF A WISE MAN TO BE PREVAILED UPON AND TO PITY, IF A MAN WERE SEIZED BY SOME BEAST, AND WERE TO IMPLORE THE AID OF AN ARMED MAN, WHETHER THEY THINK THAT HE OUGHT TO BE SUCCOURED OR NOT? THEY ARE NOT SO SHAMELESS AS TO DENY THAT THAT OUGHT TO BE DONE WHICH HUMANITY DEMANDS AND REQUIRES. ALSO, IF ANY ONE WERE SURROUNDED BY FIRE, CRUSHED BY THE DOWNFALL OF A BUILDING, PLUNGED IN THE SEA, OR CARRIED AWAY BY A RIVER, WOULD THEY THINK IT THE DUTY OF A MAN NOT TO ASSIST HIM? THEY THEMSELVES ARE NOT MEN IF THEY THINK SO; FOR NO ONE CAN FAIL TO BE LIABLE TO DANGERS OF THIS KIND. YES, TRULY, THEY WILL SAY THAT IT IS THE PART OF A HUMAN BEING, AND OF A BRAVE MAN TOO, TO PRESERVE ONE WHO WAS ON THE POINT OF PERISHING. IF, THEREFORE, IN CASUALTIES OF THIS NATURE WHICH IMPERIL THE LIFE OF MAN, THEY ALLOW THAT IT IS THE PART OF HUMANITY TO GIVE SUCCOUR, WHAT REASON IS THERE WHY THEY SHOULD THINK THAT SUCCOUR IS TO BE WITHHELD IF A MAN SHOULD SUFFER FROM HUNGER, THIRST, OR COLD? BUT THOUGH THESE THINGS ARE NATURALLY ON AN EQUALITY WITH THOSE ACCIDENTAL CIRCUMSTANCES, AND NEED ONE AND THE SAME HUMANITY, YET THEY MAKE A DISTINCTION BETWEEN THESE THINGS, BECAUSE THEY MEASURE ALL THINGS NOT BY THE TRUTH ITSELF, BUT BY PRESENT UTILITY. FOR THEY HOPE THAT THOSE WHOM THEY RESCUE FROM PERIL WILL MAKE A RETURN OF THE FAVOUR TO THEM. BUT BECAUSE THEY DO NOT HOPE FOR THIS IN THE CASE OF THE NEEDY, THEY THINK THAT WHATEVER THEY BESTOW ON MEN OF THIS KIND IS THROWN AWAY. HENCE THAT SENTIMENT OF PLAUTUS IS DETESTABLE: —

HE DESERVES ILL WHO GIVES FOOD TO A BEGGAR;
FOR THAT WHICH HE GIVES IS THROWN AWAY, AND
IT LENGTHENS OUT THE LIFE OF THE OTHER TO HIS MISERY.

BUT PERHAPS THE POET SPOKE FOR THE ACTOR.

WHAT DOES MARCUS TULLIUS SAY IN HIS BOOKS RESPECTING OFFICES? DOES HE NOT ALSO ADVISE THAT BOUNTY SHOULD NOT BE EMPLOYED AT ALL? FOR THUS HE SPEAKS: BOUNTY, WHICH PROCEEDS FROM OUR ESTATE, DRAINS THE VERY SOURCE OF OUR LIBERALITY; AND THUS LIBERALITY IS DESTROYED BY LIBERALITY: FOR THE MORE NUMEROUS THEY ARE TOWARDS WHOM YOU PRACTICE IT, THE LESS YOU WILL BE ABLE TO PRACTICE IT TOWARDS MANY. AND HE ALSO SAYS SHORTLY AFTERWARDS: BUT WHAT IS MORE FOOLISH THAN SO TO ACT THAT YOU MAY NOT BE ABLE TO CONTINUE TO DO THAT WHICH YOU DO WILLINGLY? THIS PROFESSOR OF WISDOM PLAINLY KEEPS MEN BACK FROM ACTS OF KINDNESS, AND ADVISES THEM CAREFULLY TO GUARD THEIR PROPERTY, AND TO PRESERVE THEIR MONEY-CHEST IN SAFETY, RATHER THAN TO FOLLOW JUSTICE. AND WHEN HE PERCEIVED THAT THIS WAS INHUMAN AND WICKED, SOON AFTERWARDS, IN ANOTHER CHAPTER, AS THOUGH MOVED BY REPENTANCE, HE THUS SPOKE: SOMETIMES, HOWEVER, WE MUST EXERCISE BOUNTY IN GIVING: NOR IS THIS KIND OF LIBERALITY ALTOGETHER TO BE REJECTED; AND WE MUST GIVE FROM OUR PROPERTY TO SUITABLE PERSONS WHEN THEY ARE IN NEED OF ASSISTANCE. WHAT IS THE MEANING OF SUITABLE? ASSUREDLY THOSE WHO ARE ABLE TO RESTORE AND GIVE BACK THE FAVOUR. IF CICERO WERE NOW ALIVE, I SHOULD CERTAINLY EXCLAIM: HERE, HERE, MARCUS TULLIUS, YOU HAVE ERRED FROM TRUE JUSTICE; AND YOU HAVE TAKEN IT AWAY BY ONE WORD, SINCE YOU MEASURED THE OFFICES OF PIETY AND HUMANITY BY UTILITY. FOR WE MUST NOT BESTOW OUR BOUNTY ON SUITABLE OBJECTS, BUT AS MUCH AS POSSIBLE ON UNSUITABLE OBJECTS. FOR THAT WILL BE DONE WITH JUSTICE, PIETY, AND HUMANITY, WHICH YOU SHALL DO WITHOUT THE HOPE OF ANY RETURN!

THIS IS THAT TRUE AND GENUINE JUSTICE, OF WHICH YOU SAY THAT YOU HAVE NO REAL AND LIFE-LIKE FIGURE. YOU YOURSELF EXCLAIM IN MANY PLACES THAT VIRTUE IS NOT MERCENARY; AND YOU CONFESS IN THE BOOKS OF YOUR LAWS THAT LIBERALITY IS GRATUITOUS, IN THESE WORDS: NOR IS IT DOUBTFUL THAT HE WHO IS CALLED LIBERAL AND GENEROUS IS INFLUENCED BY A SENSE OF DUTY, AND NOT BY ADVANTAGE. WHY THEREFORE DO YOU BESTOW YOUR BOUNTY ON SUITABLE PERSONS, UNLESS IT BE THAT YOU MAY AFTERWARDS RECEIVE A REWARD? WITH YOU, THEREFORE, AS THE AUTHOR AND TEACHER OF JUSTICE, WHOSOEVER SHALL NOT BE A SUITABLE PERSON WILL BE WORN OUT WITH NAKEDNESS, THIRST, AND HUNGER; NOR WILL MEN WHO ARE RICH AND ABUNDANTLY SUPPLIED, EVEN TO LUXURIOUSNESS, ASSIST HIS LAST EXTREMITY. IF VIRTUE DOES NOT EXACT A REWARD; IF, AS YOU SAY, IT IS TO BE SOUGHT ON ITS OWN ACCOUNT, THEN ESTIMATE JUSTICE, WHICH IS THE MOTHER AND CHIEF OF THE VIRTUES, AT ITS OWN PRICE, AND NOT ACCORDING TO YOUR ADVANTAGE: GIVE ESPECIALLY TO HIM FROM WHOM YOU HOPE FOR NOTHING IN RETURN. WHY DO YOU SELECT PERSONS? WHY DO YOU LOOK AT BODILY FORMS? HE IS TO BE ESTEEMED BY YOU AS A MAN, WHOEVER IT IS THAT IMPLORES YOU, BECAUSE HE CONSIDERS YOU A MAN. CAST AWAY THOSE OUTLINES AND SKETCHES OF JUSTICE, AND HOLD FAST JUSTICE ITSELF, TRUE AND FASHIONED TO THE LIFE. BE BOUNTIFUL TO THE BLIND, THE FEEBLE, THE LAME, THE DESTITUTE, WHO MUST DIE UNLESS YOU BESTOW YOUR BOUNTY UPON THEM. THEY ARE USELESS TO MEN, BUT THEY ARE SERVICEABLE TO GOD, WHO RETAINS THEM IN LIFE, WHO ENDUES THEM WITH BREATH, WHO VOUCHSAFES TO THEM THE LIGHT. CHERISH AS FAR AS IN YOU LIES, AND SUPPORT WITH KINDNESS, THE LIVES OF MEN, THAT THEY MAY NOT BE EXTINGUISHED. HE WHO IS ABLE TO SUCCOUR ONE ON THE POINT OF PERISHING, IF HE FAILS TO DO SO, KILLS HIM. BUT THEY, BECAUSE THEY NEITHER RETAIN THEIR NATURE, NOR KNOW WHAT REWARD THERE IS IN THIS, WHILE THEY FEAR TO LOSE, DO LOSE, AND FALL INTO THAT WHICH THEY CHIEFLY GUARD AGAINST; SO THAT WHATEVER THEY BESTOW IS EITHER LOST ALTOGETHER, OR PROFITS ONLY FOR THE BRIEFEST TIME. FOR THEY WHO REFUSE A SMALL GIFT TO THE WRETCHED, WHO WISH TO PRESERVE HUMANITY WITHOUT ANY LOSS TO THEMSELVES, SQUANDER THEIR PROPERTY, SO THAT THEY EITHER ACQUIRE FOR THEMSELVES FRAIL AND PERISHABLE THINGS, OR THEY CERTAINLY GAIN NOTHING BY THEIR OWN GREAT LOSS.

FOR WHAT MUST BE SAID OF THOSE WHO, INDUCED BY THE VANITY OF POPULAR FAVOUR, EXPEND ON THE EXHIBITION OF SHOWS WEALTH THAT WOULD BE SUFFICIENT EVEN FOR GREAT CITIES? MUST WE NOT SAY THAT THEY ARE SENSELESS AND MAD WHO BESTOW UPON THE PEOPLE THAT WHICH IS BOTH LOST TO THEMSELVES, AND WHICH NONE OF THOSE ON WHOM IT IS BESTOWED RECEIVES? THEREFORE, AS ALL PLEASURE IS SHORT AND PERISHABLE, AND ESPECIALLY THAT OF THE EYES AND EARS, MEN EITHER FORGET AND ARE UNGRATEFUL FOR THE EXPENSES INCURRED BY ANOTHER, OR THEY ARE EVEN OFFENDED IF THE CAPRICE OF THE PEOPLE IS NOT SATISFIED: SO THAT MOST FOOLISH MEN HAVE EVEN ACQUIRED EVIL FOR THEMSELVES BY EVIL; OR IF THEY HAVE THUS SUCCEEDED IN PLEASING, THEY GAIN NOTHING MORE THAN EMPTY FAVOUR AND THE TALK OF A FEW DAYS. THUS EVERY DAY THE ESTATES OF MOST TRIFLING MEN ARE EXPENDED ON SUPERFLUOUS MATTERS. DO THEY THEN ACT MORE WISELY WHO EXHIBIT TO THEIR FELLOW CITIZENS MORE USEFUL AND LASTING GIFTS? THEY, FOR INSTANCE, WHO BY THE BUILDING OF PUBLIC WORKS SEEK A LASTING MEMORY FOR THEIR NAME? NOT EVEN DO THEY ACT RIGHTLY IN BURYING THEIR PROPERTY IN THE EARTH; BECAUSE THE REMEMBRANCE OF THEM NEITHER BESTOWS ANYTHING UPON THE DEAD, NOR ARE THEIR WORKS ETERNAL, INASMUCH AS THEY ARE EITHER THROWN DOWN AND DESTROYED BY A SINGLE EARTHQUAKE, OR ARE CONSUMED BY AN ACCIDENTAL FIRE, OR THEY ARE OVER THROUGH BY SOME ATTACK OF AN ENEMY, OR AT ANY RATE THEY DECAY AND FALL TO PIECES BY MERE LENGTH OF TIME. FOR THERE IS NOTHING, AS THE ORATOR SAYS, MADE BY THE WORK OF MAN'S HAND WHICH LENGTH OF TIME DOES NOT WEAKEN AND DESTROY. BUT THIS JUSTICE OF WHICH WE SPEAK, AND MERCY, FLOURISH MORE EVERY DAY. THEY THEREFORE ACT BETTER WHO BESTOW THEIR BOUNTY ON THEIR TRIBESMEN AND CLIENTS, FOR THEY BESTOW SOMETHING ON MEN, AND PROFIT THEM; BUT THAT IS NOT TRUE AND JUST BOUNTY, FOR THERE IS NO CONFERRING OF A BENEFIT WHERE THERE IS NO NECESSITY. THEREFORE, WHATEVER IS GIVEN TO THOSE WHO ARE NOT IN NEED, FOR THE SAKE OF POPULARITY, IS THROWN AWAY; OR IT IS REPAID WITH INTEREST, AND THUS IT WILL NOT BE THE CONFERRING OF A BENEFIT. AND ALTHOUGH IT IS PLEASING TO THOSE TO WHOM IT IS GIVEN, STILL IT IS NOT JUST, BECAUSE IF IT IS NOT DONE, NO EVIL FOLLOWS. THEREFORE THE ONLY SURE AND TRUE OFFICE OF LIBERALITY IS TO SUPPORT THE NEEDY AND UNSERVICEABLE.

CHAPTER 12. OF THE KINDS OF BENEFICENCE, AND WORKS OF MERCY.

THIS IS THAT PERFECT JUSTICE WHICH PROTECTS HUMAN SOCIETY, CONCERNING WHICH PHILOSOPHERS SPEAK. THIS IS THE CHIEF AND TRUEST ADVANTAGE OF RICHES; NOT TO USE WEALTH FOR THE PARTICULAR PLEASURE OF AN INDIVIDUAL, BUT FOR THE WELFARE OF MANY; NOT FOR ONE'S OWN IMMEDIATE ENJOYMENT, BUT FOR JUSTICE, WHICH ALONE DOES NOT PERISH. WE MUST THEREFORE BY ALL MEANS KEEP IN MIND, THAT THE HOPE OF RECEIVING IN RETURN MUST BE ALTOGETHER ABSENT FROM THE DUTY OF SHOWING MERCY: FOR THE REWARD OF THIS WORK AND DUTY MUST BE EXPECTED FROM GOD ALONE; FOR IF YOU SHOULD EXPECT IT FROM MAN, THEN THAT WILL NOT BE KINDNESS, BUT THE LENDING OF A BENEFIT AT INTEREST; NOR CAN HE SEEM TO HAVE DESERVED WELL WHO AFFORDS THAT WHICH HE DOES, NOT TO ANOTHER, BUT TO HIMSELF. AND YET THE MATTER COMES TO THIS, THAT WHATEVER A MAN HAS BESTOWED UPON ANOTHER, HOPING FOR NO ADVANTAGE FROM HIM, HE REALLY BESTOWS UPON HIMSELF, FOR HE WILL RECEIVE A REWARD FROM GOD. GOD HAS ALSO ENJOINED, THAT IF AT ANY TIME WE MAKE A FEAST, WE SHOULD INVITE TO THE ENTERTAINMENT THOSE WHO CANNOT INVITE US IN RETURN, AND THUS MAKE US A RECOMPENSE, SO THAT NO ACTION OF OUR LIFE SHOULD BE WITHOUT THE EXERCISE OF MERCY. NOR, HOWEVER, LET ANY ONE THINK THAT HE IS DEBARRED FROM INTERCOURSE WITH HIS FRIENDS OR KINDNESS WITH HIS NEIGHBOURS. BUT GOD HAS MADE KNOWN TO US WHAT IS OUR TRUE AND JUST WORK: WE OUGHT THUS TO LIVE WITH OUR NEIGHBOURS, PROVIDED THAT WE KNOW THAT THE ONE MANNER OF LIVING RELATES TO MAN, THE OTHER TO GOD.

THEREFORE HOSPITALITY IS A PRINCIPAL VIRTUE, AS THE PHILOSOPHERS ALSO SAY; BUT THEY TURN IT ASIDE FROM TRUE JUSTICE, AND FORCIBLY APPLY IT TO ADVANTAGE. CICERO SAYS: HOSPITALITY WAS RIGHTLY PRAISED BY THEOPHRASTUS. FOR (AS IT APPEARS TO ME) IT IS HIGHLY BECOMING THAT THE HOUSES OF ILLUSTRIOUS MEN SHOULD BE OPEN TO ILLUSTRIOUS GUESTS. HE HAS HERE COMMITTED THE SAME ERROR WHICH HE THEN DID, WHEN HE SAID THAT WE MUST BESTOW OUR BOUNTY ON SUITABLE PERSONS. FOR THE HOUSE OF A JUST AND WISE MAN OUGHT NOT TO BE OPEN TO THE ILLUSTRIOUS, BUT TO THE LOWLY AND ABJECT. FOR THOSE ILLUSTRIOUS AND POWERFUL MEN CANNOT BE IN WANT OF ANYTHING, SINCE THEY ARE SUFFICIENTLY PROTECTED AND HONOURED BY THEIR OWN OPULENCE. BUT NOTHING IS TO BE DONE BY A JUST MAN EXCEPT THAT WHICH IS A BENEFIT. BUT IF THE BENEFIT IS RETURNED, IT IS DESTROYED AND BROUGHT TO AN END; FOR WE CANNOT POSSESS IN ITS COMPLETENESS THAT FOR

WHICH A PRICE HAS BEEN PAID TO US. THEREFORE THE PRINCIPLE OF JUSTICE IS EMPLOYED ABOUT THOSE BENEFITS WHICH HAVE REMAINED SAFE AND UNCORRUPTED; BUT THEY CANNOT THUS REMAIN BY ANY OTHER MEANS THAN IF THEY ARE BE STOWED UPON THOSE MEN WHO CAN IN NO WAY PROFIT US. BUT IN RECEIVING ILLUSTRIOUS MEN, HE LOOKED TO NOTHING ELSE BUT UTILITY; NOR DID THE INGENIOUS MAN CONCEAL WHAT ADVANTAGE HE HOPED FROM IT. FOR HE SAYS THAT HE WHO DOES THAT WILL BECOME POWERFUL AMONG FOREIGNERS BY THE FAVOUR OF THE LEADING MEN, WHOM HE WILL HAVE BOUND TO HIMSELF BY THE RIGHT OF HOSPITALITY AND FRIENDSHIP. O BY HOW MANY ARGUMENTS MIGHT THE INCONSISTENCY OF CICERO BE PROVED, IF THIS WERE MY OBJECT! NOR WOULD HE BE CONVICTED SO MUCH BY MY WORDS AS BY HIS OWN. FOR HE ALSO SAYS, THAT THE MORE ANY ONE REFERS ALL HIS ACTIONS TO HIS OWN ADVANTAGE, THE LESS HE IS A GOOD MAN. HE ALSO SAYS, THAT IT IS NOT THE PART OF A SIMPLE AND OPEN MAN TO INGRATIATE HIMSELF IN THE FAVOUR OF OTHERS, TO PRETEND AND ALLEGE ANYTHING, TO APPEAR TO BE DOING ONE THING WHEN HE IS DOING ANOTHER, TO FEIGN THAT HE IS BESTOWING UPON ANOTHER THAT WHICH HE IS BESTOWING UPON HIMSELF; BUT THAT THIS IS RATHER THE PART OF ONE WHO IS DESIGNING AND CRAFTY, DECEITFUL AND TREACHEROUS. BUT HOW COULD HE MAINTAIN THAT THAT AMBITIOUS HOSPITALITY WAS NOT EVIL INTENTION? DO YOU RUN ROUND THROUGH ALL THE GATES, THAT YOU MAY INVITE TO YOUR HOUSE THE CHIEF MEN OF THE NATIONS AND CITIES AS THEY ARRIVE, THAT BY THEIR MEANS YOU MAY ACQUIRE INFLUENCE WITH THEIR CITIZENS; AND WISH YOURSELF TO BE CALLED JUST, AND KIND, AND HOSPITABLE, THOUGH YOU ARE STUDYING TO PROMOTE YOUR OWN ADVANTAGE? BUT DID HE NOT SAY THIS RATHER INCAUTIOUSLY? FOR WHAT IS LESS SUITABLE FOR CICERO? BUT THROUGH HIS IGNORANCE OF TRUE JUSTICE HE KNOWINGLY AND WITH FORESIGHT FELL INTO THIS SNARE. AND THAT HE MIGHT BE PARDONED FOR THIS, HE TESTIFIED THAT HE DOES NOT GIVE PRECEPTS WITH REFERENCE TO TRUE JUSTICE, WHICH HE DOES NOT HOLD, BUT WITH REFERENCE TO A SKETCH AND OUTLINE OF JUSTICE. THEREFORE WE MUST PARDON THIS TEACHER WHO USES SKETCHES AND OUTLINES, NOR MUST WE REQUIRE THE TRUTH FROM HIM WHO ADMITS THAT HE IS IGNORANT OF IT.

THE RANSOMING OF CAPTIVES IS A GREAT AND NOBLE EXERCISE OF JUSTICE, OF WHICH THE SAME TULLIUS ALSO APPROVED. AND THIS LIBERALITY, HE SAYS, IS SERVICEABLE EVEN TO THE STATE, THAT CAPTIVES SHOULD BE RANSOMED FROM SLAVERY, AND THAT THOSE OF SLENDER RESOURCES SHOULD BE PROVIDED FOR. AND I GREATLY PREFER THIS PRACTICE OF LIBERALITY TO LAVISH EXPENDITURE ON SHOWS. THIS IS THE PART OF GREAT AND EMINENT MEN. THEREFORE IT IS THE APPROPRIATE WORK OF THE JUST TO SUPPORT THE POOR AND TO RANSOM CAPTIVES, SINCE AMONG THE UNJUST IF ANY DO THESE THINGS THEY ARE CALLED GREAT AND EMINENT. FOR IT IS DESERVING OF THE GREATEST PRAISE FOR THOSE TO CONFER BENEFIT FROM WHOM NO ONE EXPECTED SUCH CONDUCT. FOR HE WHO DOES GOOD TO A RELATIVE, OR NEIGHBOUR, OR FRIEND, EITHER DESERVES NO PRAISE, OR CERTAINLY NO GREAT PRAISE, BECAUSE HE IS BOUND TO DO IT, AND HE WOULD BE IMPIOUS AND DETESTABLE IF HE DID NOT DO THAT WHICH BOTH NATURE ITSELF AND RELATIONSHIP REQUIRE; AND IF HE DOES IT, HE DOES IT NOT SO MUCH FOR THE SAKE OF OBTAINING GLORY AS OF AVOIDING CENSURE. BUT HE WHO DOES IT TO A STRANGER AND AN UNKNOWN PERSON, HE TRULY IS WORTHY OF PRAISE, BECAUSE HE WAS LED TO DO IT BY KINDNESS ONLY. JUSTICE THEREFORE EXISTS THERE, WHERE THERE IS NO OBLIGATION OF NECESSITY FOR CONFERRING A BENEFIT. HE OUGHT NOT THEREFORE TO HAVE PREFERRED THIS DUTY OF GENEROSITY TO EXPENDITURE ON SHOWS; FOR THIS IS THE PART OF ONE MAKING A COMPARISON, AND OF TWO GOODS CHOOSING THAT WHICH IS THE BETTER. FOR THAT PROFUSION OF MEN THROWING AWAY THEIR PROPERTY INTO THE SEA IS VAIN AND TRIFLING, AND VERY FAR REMOVED FROM ALL JUSTICE. THEREFORE THEY ARE NOT EVEN TO BE CALLED GIFTS, IN WHICH NO ONE RECEIVES BUT HE WHO DOES NOT DESERVE TO RECEIVE.

NOR IS IT LESS A GREAT WORK OF JUSTICE TO PROTECT AND DEFEND ORPHANS AND WIDOWS WHO ARE DESTITUTE AND STAND IN NEED OF ASSISTANCE; AND THEREFORE THAT DIVINE LAW PRESCRIBES THIS TO ALL, SINCE ALL GOOD JUDGES DEEM THAT IT BELONGS TO THEIR OFFICE TO FAVOUR THEM WITH NATURAL KINDNESS, AND TO STRIVE TO BENEFIT THEM. BUT THESE WORKS ARE ESPECIALLY OURS, SINCE WE HAVE RECEIVED THE LAW, AND THE WORDS OF GOD HIMSELF GIVING US INSTRUCTIONS. FOR THEY PERCEIVE THAT IT IS NATURALLY JUST TO PROTECT THOSE WHO NEED PROTECTION, BUT THEY DO NOT PERCEIVE WHY IT IS SO. FOR GOD, TO WHOM EVERLASTING MERCY BELONGS, ON THIS ACCOUNT COMMANDS THAT WIDOWS AND ORPHANS SHOULD BE DEFENDED AND CHERISHED, THAT NO ONE THROUGH REGARD AND PITY FOR HIS PLEDGES SHOULD BE PREVENTED FROM UNDERGOING DEATH IN BEHALF OF JUSTICE AND FAITH, BUT SHOULD ENCOUNTER IT WITH PROMPTITUDE AND BOLDNESS, SINCE HE KNOWS THAT HE LEAVES HIS BELOVED ONES TO THE CARE OF GOD, AND THAT THEY WILL NEVER WANT PROTECTION. ALSO TO UNDERTAKE THE CARE AND SUPPORT OF THE SICK, WHO NEED SOME ONE TO ASSIST THEM, IS THE PART OF THE GREATEST KINDNESS, AND OF GREAT BENEFICENCE; AND HE WHO SHALL DO THIS WILL BOTH GAIN A LIVING SACRIFICE TO GOD, AND THAT WHICH HE HAS GIVEN TO ANOTHER FOR A TIME HE WILL HIMSELF RECEIVE FROM GOD FOR ETERNITY. THE LAST AND GREATEST OFFICE OF PIETY IS THE BURYING OF STRANGERS AND THE POOR; WHICH SUBJECT THOSE TEACHERS OF VIRTUE AND JUSTICE HAVE NOT TOUCHED UPON AT ALL. FOR THEY WERE UNABLE TO SEE THIS, WHO MEASURED ALL THEIR DUTIES BY UTILITY. FOR IN THE OTHER THINGS WHICH HAVE BEEN MENTIONED ABOVE, ALTHOUGH THEY DID NOT KEEP THE TRUE PATH, YET, SINCE THEY DISCOVERED SOME ADVANTAGE IN THESE THINGS, RETAINED AS IT WERE BY A KIND OF INKLING OF THE TRUTH, THEY WANDERED TO A LESS DISTANCE; BUT THEY ABANDONED THIS BECAUSE THEY WERE UNABLE TO SEE ANY ADVANTAGE IN IT.

MOREOVER, THERE HAVE NOT BEEN WANTING THOSE WHO ESTEEMED BURIAL AS SUPERFLUOUS, AND SAID THAT IT WAS NO EVIL TO LIE UNBURIED AND NEGLECTED; BUT THEIR IMPIOUS WISDOM IS REJECTED ALIKE BY THE WHOLE HUMAN RACE, AND BY THE DIVINE EXPRESSIONS WHICH COMMAND THE PERFORMANCE OF THE RITE. BUT THEY DO NOT VENTURE TO SAY THAT IT OUGHT NOT TO BE DONE, BUT THAT, IF IT HAPPENS TO BE OMITTED, NO INCONVENIENCE IS THE RESULT. THEREFORE IN THAT MATTER THEY DISCHARGE THE OFFICE, NOT SO MUCH OF THOSE WHO GIVE PRECEPTS, AS OF THOSE WHO SUGGEST CONSOLATION, THAT IF THIS SHALL BY CHANCE HAVE OCCURRED TO A WISE MAN, HE SHOULD NOT DEEM HIMSELF WRETCHED ON THIS ACCOUNT. BUT WE DO NOT SPEAK OF THAT WHICH OUGHT TO BE ENDURED BY A WISE MAN, BUT OF THAT WHICH HE HIMSELF OUGHT TO DO. THEREFORE WE DO NOT NOW INQUIRE WHETHER THE WHOLE SYSTEM OF BURIAL IS SERVICEABLE OR NOT; BUT THIS, EVEN THOUGH IT BE USELESS, AS THEY IMAGINE, MUST NEVERTHELESS BE PRACTISED, EVEN ON THIS ACCOUNT ONLY, THAT IT APPEARS AMONG MEN TO BE DONE RIGHTLY AND KINDLY. FOR IT IS THE FEELING WHICH IS INQUIRED INTO, AND IT IS THE PURPOSE WHICH IS WEIGHED. THEREFORE WE WILL NOT SUFFER THE IMAGE AND WORKMANSHIP OF GOD TO LIE EXPOSED AS A PREY TO BEASTS AND BIRDS, BUT WE WILL RESTORE IT TO THE EARTH, FROM WHICH IT HAD ITS ORIGIN; AND ALTHOUGH IT BE IN THE CASE OF AN UNKNOWN MAN, WE WILL FULFIL THE OFFICE OF RELATIVES, INTO WHOSE PLACE, SINCE THEY ARE WANTING, LET KINDNESS SUCCEED; AND WHEREVER THERE SHALL BE NEED OF MAN, THERE WE WILL THINK THAT OUR DUTY IS REQUIRED. BUT IN WHAT DOES THE NATURE OF JUSTICE MORE CONSIST THAN IN OUR AFFORDING TO STRANGERS THROUGH KINDNESS, THAT WHICH WE RENDER TO OUR OWN RELATIVES THROUGH AFFECTION? AND THIS KINDNESS IS MUCH MORE SURE AND JUST WHEN IT IS NOW AFFORDED, NOT TO THE MAN WHO IS INSENSIBLE, BUT TO GOD ALONE, TO WHOM A JUST WORK IS A MOST ACCEPTABLE SACRIFICE. SOME ONE WILL PERHAPS SAY: IF I SHALL DO ALL THESE THINGS, I SHALL HAVE NO POSSESSIONS. FOR WHAT IF A GREAT NUMBER OF MEN SHALL BE IN WANT, SHALL SUFFER COLD, SHALL BE TAKEN CAPTIVE, SHALL DIE, SINCE ONE WHO ACTS THUS MUST DEPRIVE HIMSELF OF HIS PROPERTY EVEN IN A SINGLE DAY, SHALL I THROW AWAY THE ESTATE ACQUIRED BY MY OWN LABOUR OR BY THAT OF MY ANCESTORS, SO THAT AFTER THIS I MYSELF MUST LIVE BY THE PITY OF OTHERS?

WHY DO YOU SO PUSILLANIMOUSLY FEAR POVERTY, WHICH EVEN YOUR PHILOSOPHERS PRAISE, AND BEAR WITNESS THAT NOTHING IS SAFER AND NOTHING MORE CALM THAN THIS? THAT WHICH YOU FEAR IS A HAVEN AGAINST ANXIETIES. DO YOU NOT KNOW TO HOW MANY DANGERS, TO HOW MANY ACCIDENTS, YOU ARE EXPOSED WITH THESE EVIL RESOURCES? THESE WILL TREAT YOU WELL IF THEY SHALL PASS WITHOUT YOUR BLOODSHED. BUT YOU WALK ABOUT LADEN WITH BOOTY, AND YOU BEAR SPOILS WHICH MAY EXCITE THE MINDS EVEN OF YOUR OWN RELATIVES. WHY, THEN, DO YOU HESITATE TO LAY THAT OUT WELL WHICH PERHAPS A SINGLE ROBBERY WILL SNATCH AWAY FROM YOU, OR A PROSCRIPTION SUDDENLY ARISING, OR THE PLUNDERING OF AN ENEMY? WHY DO YOU FEAR TO MAKE A FRAIL AND PERISHABLE GOOD EVERLASTING, OR TO ENTRUST YOUR TREASURES TO GOD AS THEIR PRESERVER, IN WHICH CASE YOU NEED NOT FEAR THIEF AND ROBBER, NOR RUST, NOR TYRANT? HE WHO IS RICH TOWARDS GOD CAN NEVER BE POOR. IF YOU ESTEEM JUSTICE SO HIGHLY, LAY ASIDE THE BURTHENS WHICH PRESS YOU, AND FOLLOW IT; FREE YOURSELF FROM FETTERS AND CHAINS, THAT YOU MAY RUN TO GOD WITHOUT ANY IMPEDIMENT. IT IS THE PART OF A GREAT AND LOFTY MIND TO DESPISE AND TRAMPLE UPON MORTAL AFFAIRS. BUT IF YOU DO NOT COMPREHEND THIS VIRTUE, THAT YOU MAY BESTOW YOUR RICHES UPON THE ALTAR OF GOD, IN ORDER THAT YOU MAY PROVIDE FOR YOURSELF FIRMER POSSESSIONS THAN THESE FRAIL ONES, I WILL FREE YOU FROM FEAR. ALL THESE PRECEPTS ARE NOT GIVEN TO YOU ALONE, BUT TO ALL THE PEOPLE WHO ARE UNITED IN MIND, AND HOLD TOGETHER AS ONE MAN. IF YOU ARE NOT ADEQUATE TO THE PERFORMANCE OF GREAT WORKS ALONE, CULTIVATE JUSTICE WITH ALL YOUR POWER, IN SUCH A MANNER, HOWEVER, THAT YOU MAY EXCEL OTHERS IN WORK AS MUCH AS YOU EXCEL THEM IN RICHES. AND DO NOT THINK THAT YOU ARE ADVISED TO LESSEN OR EXHAUST YOUR PROPERTY; BUT THAT WHICH YOU WOULD HAVE EXPENDED ON SUPERFLUITIES, TURN TO BETTER USES. DEVOTE TO THE RANSOMING OF CAPTIVES THAT FROM WHICH YOU PURCHASE BEASTS; MAINTAIN THE POOR WITH THAT FROM WHICH YOU FEED WILD BEASTS; BURY THE INNOCENT DEAD WITH THAT FROM WHICH YOU PROVIDE MEN FOR THE SWORD. WHAT DOES IT PROFIT TO ENRICH MEN OF ABANDONED WICKEDNESS, WHO FIGHT WITH BEASTS, AND TO EQUIP THEM FOR CRIMES? TRANSFER THINGS ABOUT TO BE MISERABLY THROWN AWAY TO THE GREAT SACRIFICE, THAT IN RETURN FOR THESE TRUE GIFTS YOU MAY HAVE AN EVERLASTING GIFT FROM GOD. MERCY HAS A GREAT REWARD; FOR GOD PROMISES IT, THAT HE WILL REMIT ALL SINS. IF YOU SHALL HEAR, HE SAYS, THE PRAYERS OF YOUR SUPPLIANT, I ALSO WILL HEAR YOURS; IF YOU SHALL PITY THOSE IN DISTRESS, I ALSO WILL PITY YOU IN YOUR DISTRESS. BUT IF YOU SHALL NOT REGARD NOR ASSIST THEM, I ALSO WILL BEAR A MIND LIKE YOUR OWN AGAINST YOU, AND I WILL JUDGE YOU BY YOUR OWN LAWS.

CHAPTER 13. OF REPENTANCE, OF MERCY, AND THE FORGIVENESS OF SINS.

AS OFTEN, THEREFORE, AS YOU ARE ASKED FOR AID, BELIEVE THAT YOU ARE TRIED BY GOD, THAT IT MAY BE SEEN WHETHER YOU ARE WORTHY OF BEING HEARD. EXAMINE YOUR OWN CONSCIENCE, AND, AS FAR AS YOU ARE ABLE, HEAL YOUR WOUNDS. NOR, HOWEVER, BECAUSE OFFENSES ARE REMOVED BY BOUNTY, THINK THAT A LICENCE IS GIVEN YOU FOR SINNING. FOR THEY ARE DONE AWAY WITH, IF YOU ARE BOUNTIFUL TO GOD BECAUSE YOU HAVE SINNED; FOR IF YOU SIN THROUGH RELIANCE ON YOUR BOUNTY, THEY ARE NOT DONE AWAY WITH. FOR GOD ESPECIALLY DESIRES THAT MEN SHALL BE CLEANSED FROM THEIR SINS, AND THEREFORE HE COMMANDS THEM TO REPENT. BUT TO REPENT IS NOTHING ELSE THAN TO PROFESS AND TO AFFIRM THAT ONE WILL SIN NO MORE. THEREFORE THEY ARE PARDONED WHO UNAWARES AND INCAUTIOUSLY GLIDE INTO SIN; HE WHO SINS WILFULLY HAS NO PARDON. NOR, HOWEVER, IF ANY ONE SHALL HAVE BEEN PURIFIED FROM ALL STAIN OF SIN, LET HIM THINK THAT HE MAY ABSTAIN FROM THE WORK OF BOUNTY BECAUSE HE HAS NO FAULTS TO BLOT OUT. NAY, IN TRUTH, HE IS THEN MORE BOUND TO EXERCISE JUSTICE WHEN HE HAS BECOME JUST, SO THAT THAT WHICH HE HAD BEFORE DONE FOR THE HEALING OF HIS WOUNDS HE MAY AFTERWARDS DO FOR THE PRAISE AND GLORY OF VIRTUE. TO THIS IS ADDED, THAT NO ONE CAN BE WITHOUT FAULT AS LONG AS HE IS BURTHENED WITH A COVERING OF FLESH, THE INFIRMITY OF WHICH IS SUBJECT TO THE DOMINION OF SIN IN A THREEFOLD MANNER — IN DEEDS, IN WORDS, AND THOUGHTS.

BY THESE STEPS JUSTICE ADVANCES TO THE GREATEST HEIGHT. THE FIRST STEP OF VIRTUE IS TO ABSTAIN FROM EVIL WORKS; THE SECOND, TO ABSTAIN ALSO FROM EVIL WORDS; THE THIRD, TO ABSTAIN EVEN FROM THE THOUGHTS OF EVIL THINGS. HE WHO ASCENDS THE FIRST STEP IS SUFFICIENTLY JUST; HE WHO ASCENDS THE SECOND IS NOW OF PERFECT VIRTUE, SINCE HE OFFENDS NEITHER IN DEEDS NOR IN CONVERSATION; HE WHO ASCENDS THE THIRD APPEARS TRULY TO HAVE ATTAINED THE LIKENESS OF GOD. FOR IT IS ALMOST BEYOND THE MEASURE OF MAN NOT EVEN TO ADMIT TO THE THOUGHT THAT WHICH IS EITHER BAD IN ACTION OR IMPROPER IN SPEECH. THEREFORE EVEN JUST MEN, WHO CAN REFRAIN FROM EVERY UNJUST WORK, ARE SOMETIMES, HOWEVER, OVERCOME BY FRAILTY ITSELF, SO THAT THEY EITHER SPEAK EVIL IN ANGER, OR, AT THE SIGHT OF DELIGHTFUL THINGS, THEY DESIRE THEM WITH SILENT THOUGHT. BUT IF THE CONDITION OF MORTALITY DOES NOT SUFFER A MAN TO BE PURE FROM EVERY STAIN, THE FAULTS OF THE FLESH OUGHT THEREFORE TO BE DONE AWAY WITH BY CONTINUAL BOUNTY. FOR IT IS THE SINGLE WORK OF A MAN WHO IS WISE, AND JUST, AND WORTHY OF LIFE, TO LAY OUT HIS RICHES ON JUSTICE ALONE; FOR ASSUREDLY HE WHO IS WITHOUT THIS, ALTHOUGH HE SHOULD SURPASS CRŒSUS OR CRASSUS IN RICHES, IS TO BE ESTEEMED AS POOR, AS NAKED, AS A BEGGAR. THEREFORE WE MUST USE OUR EFFORTS THAT WE MAY BE CLOTHED WITH THE GARMENT OF JUSTICE AND PIETY, OF WHICH NO ONE MAY DEPRIVE US, WHICH MAY FURNISH US WITH AN EVERLASTING ORNAMENT. FOR IF THE WORSHIPPERS OF GODS ADORE SENSELESS IMAGES, AND BESTOW UPON THEM WHATEVER THEY HAVE WHICH IS PRECIOUS, THOUGH THEY CAN NEITHER MAKE USE OF THEM NOR GIVE THANKS BECAUSE THEY HAVE RECEIVED THEM, HOW MUCH MORE JUST AND TRUE IS IT TO REVERENCE THE LIVING IMAGES OF GOD, THAT YOU MAY GAIN THE FAVOUR OF THE LIVING GOD! FOR AS THESE MAKE USE OF WHAT THEY HAVE RECEIVED, AND GIVE THANKS, SO GOD, IN WHOSE SIGHT YOU SHALL HAVE DONE THAT WHICH IS GOOD, WILL BOTH APPROVE OF IT AND REWARD YOUR PIETY.

CHAPTER 14. OF THE AFFECTIONS, AND THE OPINION OF THE STOICS RESPECTING THEM; AND OF VIRTUE, THE VICES, AND MERCY.

IF, THEREFORE, MERCY IS A DISTINGUISHED AND EXCELLENT GIFT IN MAN, AND THAT IS JUDGED TO BE VERY GOOD BY THE CONSENT BOTH OF THE GOOD AND THE EVIL, IT APPEARS THAT PHILOSOPHERS WERE FAR DISTANT FROM THE GOOD OF MAN, WHO NEITHER ENJOINED NOR PRACTISED ANYTHING OF THIS KIND, BUT ALWAYS ESTEEMED AS A VICE THAT VIRTUE WHICH ALMOST HOLDS THE FIRST PLACE IN MAN. IT PLEASES ME HERE TO BRING FORWARD ONE SUBJECT OF PHILOSOPHY, THAT WE MAY MORE FULLY REFUTE THE ERRORS OF THOSE WHO CALL MERCY, DESIRE, AND FEAR, DISEASES OF THE SOUL. THEY INDEED ATTEMPT TO DISTINGUISH VIRTUES FROM VICES, WHICH IS TRULY A VERY EASY MATTER. FOR WHO CANNOT DISTINGUISH A LIBERAL MAN FROM ONE WHO IS PRODIGAL (AS THEY DO), OR A FRUGAL MAN FROM ONE WHO IS MEAN, OR A CALM MAN FROM ONE WHO IS SLOTHFUL, OR A CAUTIOUS MAN FROM ONE WHO IS TIMID? BECAUSE THESE THINGS WHICH ARE GOOD HAVE THEIR LIMITS, AND IF THEY SHALL EXCEED THESE LIMITS, FALL INTO VICES; SO THAT CONSTANCY, UNLESS IT IS UNDERTAKEN FOR THE TRUTH, BECOMES SHAMELESSNESS. IN LIKE MANNER, BRAVERY, IF IT SHALL UNDERGO CERTAIN DANGER, WITHOUT THE COMPULSION OF ANY NECESSITY, OR NOT FOR AN HONOURABLE CAUSE, IS CHANGED INTO RASHNESS.

FREEDOM OF SPEECH ALSO, IF IT ATTACK OTHERS RATHER THAN OPPOSE THOSE WHO ATTACK IT, IS OBSTINACY. SEVERITY ALSO, UNLESS IT RESTRAIN ITSELF WITHIN THE BEFITTING PUNISHMENTS OF THE GUILTY, BECOMES SAVAGE CRUELTY.

THEREFORE THEY SAY, THAT THOSE WHO APPEAR EVIL DO NOT SIN OF THEIR OWN ACCORD, OR CHOOSE EVILS BY PREFERENCE, BUT THAT, ERRING THROUGH THE APPEARANCE OF GOOD, THEY FALL INTO EVILS, WHILE THEY ARE IGNORANT OF THE DISTINCTION BETWEEN GOOD THINGS AND EVIL. THESE THINGS ARE NOT INDEED FALSE, BUT THEY ARE ALL REFERRED TO THE BODY. FOR TO BE FRUGAL, OR CONSTANT, OR CAUTIOUS, OR CALM, OR GRAVE, OR SEVERE, ARE VIRTUES INDEED, BUT VIRTUES WHICH RELATE TO THIS SHORT LIFE. BUT WE WHO DESPISE THIS LIFE HAVE OTHER VIRTUES SET BEFORE US, RESPECTING WHICH PHILOSOPHERS COULD NOT BY ANY MEANS EVEN CONJECTURE. THEREFORE THEY REGARDED CERTAIN VIRTUES AS VICES, AND CERTAIN VICES AS VIRTUES. FOR THE STOICS TAKE AWAY FROM MAN ALL THE AFFECTIONS, BY THE IMPULSE OF WHICH THE SOUL IS MOVED — DESIRE, JOY, FEAR, SORROW: THE TWO FORMER OF WHICH ARISE FROM GOOD THINGS, EITHER FUTURE OR PRESENT; THE LATTER FROM EVIL THINGS. IN THE SAME MANNER, THEY CALL THESE FOUR (AS I SAID) DISEASES, NOT SO MUCH INSERTED IN US BY NATURE AS UNDERTAKEN THROUGH A PERVERTED OPINION; AND THEREFORE THEY THINK THAT THESE CAN BE ERADICATED, IF THE FALSE NOTION OF GOOD AND EVIL THINGS IS TAKEN AWAY. FOR IF THE WISE MAN THINKS NOTHING GOOD OR EVIL, HE WILL NEITHER BE INFLAMED WITH DESIRE, NOR BE TRANSPORTED WITH JOY, NOR BE ALARMED WITH FEAR, NOR SUFFER HIS SPIRITS TO DROOP THROUGH SADNESS. WE SHALL PRESENTLY SEE WHETHER THEY EFFECT THAT WHICH THEY WISH, OR WHAT IT IS WHICH THEY DO EFFECT: IN THE MEANTIME THEIR PURPOSE IS ARROGANT AND ALMOST MAD, WHO THINK THAT THEY APPLY A REMEDY, AND THAT THEY ARE ABLE TO STRIVE IN OPPOSITION TO THE FORCE AND SYSTEM OF NATURE.

CHAPTER 15. OF THE AFFECTIONS, AND THE OPINION OF THE PERIPATETICS RESPECTING THEM.

FOR, THAT THESE THINGS ARE NATURAL AND NOT VOLUNTARY, THE NATURE OF ALL LIVING BEINGS SHOWS, WHICH IS MOVED BY ALL THESE AFFECTIONS. THEREFORE THE PERIPATETICS ACT BETTER, WHO SAY THAT ALL THESE CANNOT BE TAKEN FROM US, BECAUSE THEY WERE BORN WITH US; AND THEY ENDEAVOUR TO SHOW HOW PROVIDENTLY AND HOW NECESSARILY GOD, OR NATURE (FOR SO THEY TERM IT), ARMED US WITH THESE AFFECTIONS; WHICH, HOWEVER, BECAUSE THEY GENERALLY BECOME VICIOUS IF THEY ARE IN EXCESS, CAN BE ADVANTAGEOUSLY REGULATED BY MAN — A LIMIT BEING APPLIED, SO THAT THERE MAY BE LEFT TO MAN AS MUCH AS IS SUFFICIENT FOR NATURE. NOT AN UNWISE DISPUTATION, IF, AS I SAID, ALL THINGS WERE NOT REFERRED TO THIS LIFE. THE STOICS THEREFORE ARE MAD WHO DO NOT REGULATE BUT CUT THEM OUT, AND WISH BY SOME MEANS OR OTHER TO DEPRIVE MAN OF POWERS IMPLANTED IN HIM BY NATURE. AND THIS IS EQUIVALENT TO A DESIRE OF TAKING AWAY TIMIDITY FROM STAGS, OR POISON FROM SERPENTS, OR RAGE FROM WILD BEASTS, OR GENTLENESS FROM CATTLE. FOR THOSE QUALITIES WHICH HAVE BEEN GIVEN SEPARATELY TO DUMB ANIMALS, ARE ALTOGETHER GIVEN TO MAN AT THE SAME TIME. BUT IF, AS PHYSICIANS AFFIRM, THE AFFECTION OF JOY HAS ITS SEAT IN THE SPLEEN, THAT OF ANGER IN THE GALL, OF DESIRE IN THE LIVER, OF FEAR IN THE HEART, IT IS EASIER TO KILL THE ANIMAL ITSELF THAN TO TEAR ANYTHING FROM THE BODY; FOR THIS IS TO WISH TO CHANGE THE NATURE OF THE LIVING CREATURE. BUT THE SKILFUL MEN DO NOT UNDERSTAND THAT WHEN THEY TAKE AWAY VICES FROM MAN, THEY ALSO TAKE AWAY VIRTUE, FOR WHICH ALONE THEY ARE MAKING A PLACE. FOR IF IT IS VIRTUE IN THE MIDST OF THE IMPETUOSITY OF ANGER TO RESTRAIN AND CHECK ONESELF, WHICH THEY CANNOT DENY, THEN HE WHO IS WITHOUT ANGER IS ALSO WITHOUT VIRTUE. IF IT IS VIRTUE TO CONTROL THE LUST OF THE BODY, HE MUST BE FREE FROM VIRTUE WHO HAS NO LUST WHICH HE MAY REGULATE. IF IT IS VIRTUE TO CURB THE DESIRE FROM COVETING THAT WHICH BELONGS TO ANOTHER, HE CERTAINLY CAN HAVE NO VIRTUE WHO IS WITHOUT THAT, TO THE RESTRAINING OF WHICH THE EXERCISE OF VIRTUE IS APPLIED. WHERE, THEREFORE, THERE ARE NO VICES, THERE IS NO PLACE EVEN FOR VIRTUE, AS THERE IS NO PLACE FOR VICTORY WHERE THERE IS NO ADVERSARY. AND SO IT COMES TO PASS THAT THERE CAN BE NO GOOD IN THIS LIFE WITHOUT EVIL. AN AFFECTION THEREFORE IS A KIND OF NATURAL FRUITFULNESS OF THE POWERS OF THE MIND. FOR AS A FIELD WHICH IS NATURALLY FRUITFUL PRODUCES AN ABUNDANT CROP OF BRIARS, SO THE MIND WHICH IS UNCULTIVATED IS OVERGROWN WITH VICES FLOURISHING OF THEIR OWN ACCORD, AS WITH THORNS. BUT WHEN THE TRUE CULTIVATOR HAS APPLIED HIMSELF, IMMEDIATELY VICES GIVE WAY, AND THE FRUITS OF VIRTUES SPRING UP.

THEREFORE GOD, WHEN HE FIRST MADE MAN, WITH WONDERFUL FORESIGHT FIRST IMPLANTED IN HIM THESE EMOTIONS OF THE MIND, THAT HE MIGHT BE CAPABLE OF RECEIVING VIRTUE, AS THE EARTH IS OF CULTIVATION; AND HE PLACED THE SUBJECT-MATTER OF VICES IN THE AFFECTIONS, AND THAT OF VIRTUE IN VICES. FOR ASSUREDLY VIRTUE WILL HAVE NO EXISTENCE, OR NOT BE IN EXERCISE, IF THOSE THINGS ARE WANTING BY WHICH ITS POWER IS EITHER SHOWN OR EXISTS. NOW LET US SEE WHAT THEY HAVE EFFECTED WHO ALTOGETHER REMOVES VICES. WITH REGARD TO THOSE FOUR AFFECTIONS WHICH THEY IMAGINE TO ARISE FROM THE OPINION OF THINGS GOOD AND EVIL, BY THE ERADICATION OF WHICH THEY THINK THAT THE MIND OF THE WISE MAN IS TO BE HEALED, SINCE THEY UNDERSTAND THAT THEY ARE IMPLANTED BY NATURE, AND THAT WITHOUT THESE NOTHING CAN BE PUT IN MOTION, NOTHING BE DONE, THEY PUT CERTAIN OTHER THINGS INTO THEIR PLACE AND ROOM: FOR DESIRE THEY SUBSTITUTE INCLINATION, AS THOUGH IT WERE NOT MUCH BETTER TO DESIRE A GOOD THAN TO FEEL INCLINATION FOR IT; THEY IN LIKE MANNER SUBSTITUTE FOR JOY GLADNESS, AND FOR FEAR CAUTION. BUT IN THE CASE OF THE FOURTH THEY ARE AT A LOSS FOR A METHOD OF EXCHANGING THE NAME. THEREFORE THEY HAVE ALTOGETHER TAKEN AWAY GRIEF, THAT IS, SADNESS AND PAIN OF MIND, WHICH CANNOT POSSIBLY BE DONE. FOR WHO CAN FAIL TO BE GRIEVED IF PESTILENCE HAS DESOLATED HIS COUNTRY, OR AN ENEMY OVERTHROWN IT, OR A TYRANT CRUSHED ITS LIBERTY? CAN ANY ONE FAIL TO BE GRIEVED IF HE HAS BEHELD THE OVERTHROW OF LIBERTY, AND THE BANISHMENT OR MOST CRUEL SLAUGHTER OF NEIGHBOURS, FRIENDS, OR GOOD MEN? — UNLESS THE MIND OF ANY ONE SHOULD BE SO STRUCK WITH ASTONISHMENT THAT ALL SENSIBILITY SHOULD BE TAKEN FROM HIM. WHEREFORE THEY OUGHT EITHER TO HAVE TAKEN AWAY THE WHOLE, OR THIS DEFECTIVE AND WEAK DISCUSSION OUGHT TO HAVE BEEN COMPLETED; THAT IS, SOMETHING OUGHT TO HAVE BEEN SUBSTITUTED IN THE PLACE OF GRIEF, SINCE, THE FORMER ONES HAVING BEEN SO ARRANGED, THIS NATURALLY FOLLOWED.

FOR AS WE REJOICE IN GOOD THINGS THAT ARE PRESENT, SO WE ARE VEXED AND GRIEVED WITH EVIL THINGS. IF, THEREFORE, THEY GAVE ANOTHER NAME TO JOY BECAUSE THEY THOUGHT IT VICIOUS, SO IT WAS BEFITTING THAT ANOTHER NAME SHOULD BE GIVEN TO GRIEF BECAUSE THEY THOUGHT IT ALSO VICIOUS. FROM WHICH IT APPEARS THAT IT WAS NOT THE OBJECT ITSELF WHICH WAS WANTING TO THEM, BUT A WORD, THROUGH WANT OF WHICH THEY WISHED, CONTRARY TO WHAT NATURE ALLOWED, TO TAKE AWAY THAT AFFECTION WHICH IS THE GREATEST. FOR I COULD HAVE REFUTED THOSE CHANGES OF NAMES AT GREATER LENGTH, AND HAVE SHOWN THAT MANY NAMES ARE ATTACHED TO THE SAME OBJECTS, FOR THE SAKE OF EMBELLISHING THE STYLE AND INCREASING ITS COPIOUSNESS, OR AT ANY RATE THAT THEY DO NOT GREATLY DIFFER FROM ONE ANOTHER. FOR BOTH DESIRE TAKES ITS BEGINNING FROM THE INCLINATION, AND CAUTION ARISES FROM FEAR, AND JOY IS NOTHING ELSE THAN THE EXPRESSION OF GLADNESS. BUT LET US SUPPOSE THAT THEY ARE DIFFERENT, AS THEY THEMSELVES WILL HAVE IT. ACCORDINGLY THEY WILL SAY THAT DESIRE IS CONTINUED AND PERPETUAL INCLINATION, BUT THAT JOY IS GLADNESS BEARING ITSELF IMMODERATELY; AND THAT FEAR IS CAUTION IN EXCESS, AND PASSING THE LIMITS OF MODERATION. THUS IT COMES TO PASS, THAT THEY DO NOT TAKE AWAY THOSE THINGS WHICH THEY THINK OUGHT TO BE TAKEN AWAY, BUT REGULATE THEM, SINCE THE NAMES ONLY ARE CHANGED, THE THINGS THEMSELVES REMAIN. THEY THEREFORE RETURN UNAWARES TO THAT POINT AT WHICH THE PERIPATETICS ARRIVE BY ARGUMENT, THAT VICES, SINCE THEY CANNOT BE TAKEN AWAY, ARE TO BE REGULATED WITH MODERATION. THEREFORE THEY ERR, BECAUSE THEY DO NOT SUCCEED IN EFFECTING THAT WHICH THEY AIM AT, AND BY A CIRCUITOUS ROUTE, WHICH IS LONG AND ROUGH, THEY RETURN TO THE SAME PATH.

CHAPTER 16. OF THE AFFECTIONS, AND THE REFUTATION OF THE OPINION OF THE PERIPATETICS CONCERNING THEM; WHAT IS THE PROPER USE OF THE AFFECTIONS, AND WHAT IS A BAD USE OF THEM.

BUT I THINK THAT THE PERIPATETICS DID NOT EVEN APPROACH THE TRUTH, WHO ALLOW THAT THEY ARE VICES, BUT REGULATE THEM WITH MODERATION. FOR WE MUST BE FREE EVEN FROM MODERATE VICES; YEA, RATHER, IT OUGHT TO HAVE BEEN AT FIRST EFFECTED THAT THERE SHOULD BE NO VICES. FOR NOTHING CAN BE BORN VICIOUS; BUT IF WE MAKE A BAD USE OF THE AFFECTIONS THEY BECOME VICES, IF WE USE THEM WELL THEY BECOME VIRTUES. THEN IT MUST BE SHOWN THAT THE CAUSES OF THE AFFECTIONS, AND NOT THE AFFECTIONS THEMSELVES, MUST BE MODERATED. WE MUST NOT, THEY SAY, REJOICE WITH EXCESSIVE JOY, BUT MODERATELY AND TEMPERATELY. THIS IS AS THOUGH THEY SHOULD SAY THAT WE MUST NOT RUN SWIFTLY, BUT WALK QUIETLY. BUT IT IS POSSIBLE THAT HE WHO WALKS MAY ERR, AND THAT HE WHO RUNS MAY KEEP THE RIGHT PATH. WHAT IF I SHOW THAT THERE IS A CASE IN WHICH IT IS VICIOUS NOT ONLY TO REJOICE MODERATELY, BUT EVEN IN THE SMALLEST DEGREE; AND THAT THERE IS ANOTHER CASE, ON THE CONTRARY, IN WHICH EVEN TO EXULT WITH TRANSPORTS OF JOY IS BY NO MEANS FAULTY? WHAT THEN, I PRAY, WILL THIS MEDIOCRITY PROFIT US? I ASK WHETHER THEY THINK THAT A WISE MAN OUGHT TO REJOICE IF HE SEES ANY EVIL HAPPENING TO HIS ENEMY; OR WHETHER HE OUGHT TO CURB HIS JOY, IF BY THE CONQUEST OF ENEMIES, OR THE OVERTHROW OF A TYRANT, LIBERTY AND SAFETY HAVE BEEN ACQUIRED BY HIS COUNTRYMEN.

NO ONE DOUBTS BUT THAT IN THE FORMER CASE TO REJOICE A LITTLE, AND IN THE LATTER TO REJOICE TOO LITTLE, IS A VERY GREAT CRIME. WE MAY SAY THE SAME RESPECTING THE OTHER AFFECTIONS. BUT, AS I HAVE SAID, THE OBJECT OF WISDOM DOES NOT CONSIST IN THE REGULATION OF THESE, BUT OF THEIR CAUSES, SINCE THEY ARE ACTED UPON FROM WITHOUT; NOR WAS IT BEFITTING THAT THESE THEMSELVES SHOULD BE RESTRAINED; SINCE THEY MAY EXIST IN A SMALL DEGREE WITH THE GREATEST CRIMINALITY, AND IN THE GREATEST DEGREE WITHOUT ANY CRIMINALITY. BUT THEY OUGHT TO HAVE BEEN ASSIGNED TO FIXED TIMES, AND CIRCUMSTANCES, AND PLACES, THAT THEY MAY NOT BE VICES, WHEN IT IS PERMITTED US TO MAKE A RIGHT USE OF THEM. FOR AS TO WALK IN THE RIGHT COURSE IS GOOD, BUT TO WANDER FROM IT IS EVIL, SO TO BE MOVED BY THE AFFECTIONS TO THAT WHICH IS RIGHT IS GOOD, BUT TO THAT WHICH IS CORRUPT IS EVIL. FOR SENSUAL DESIRE, IF IT DOES NOT WANDER FROM ITS LAWFUL OBJECT, ALTHOUGH IT BE ARDENT, YET IS WITHOUT FAULT. BUT IF IT DESIRES AN UNLAWFUL OBJECT, ALTHOUGH IT BE MODERATE, YET IT IS A GREAT VICE. THEREFORE IT IS NOT A DISEASE TO BE ANGRY, NOR TO DESIRE, NOR TO BE EXCITED BY LUST; BUT TO BE PASSIONATE, TO BE COVETOUS OR LICENTIOUS, IS A DISEASE. FOR HE WHO IS PASSIONATE IS ANGRY EVEN WITH HIM WITH WHOM HE OUGHT NOT TO BE ANGRY OR AT TIMES WHEN HE OUGHT NOT. HE WHO IS COVETOUS DESIRES EVEN THAT WHICH IS UNNECESSARY. HE WHO IS LICENTIOUS PURSUES EVEN THAT WHICH IS FORBIDDEN BY THE LAWS. THE WHOLE MATTER OUGHT TO HAVE TURNED ON THIS, THAT SINCE THE IMPETUOSITY OF THESE THINGS CANNOT BE RESTRAINED, NOR IS IT RIGHT THAT IT SHOULD BE, BECAUSE IT IS NECESSARILY IMPLANTED FOR MAINTAINING THE DUTIES OF LIFE, IT MIGHT RATHER BE DIRECTED INTO THE RIGHT WAY, WHERE IT MAY BE POSSIBLE EVEN TO RUN WITHOUT STUMBLING AND DANGER.

CHAPTER 17. OF THE AFFECTIONS AND THEIR USE; OF PATIENCE, AND THE CHIEF GOOD OF CHRISTIANS.

BUT I HAVE BEEN CARRIED TOO FAR IN MY DESIRE OF REFUTING THEM; SINCE IT IS MY PURPOSE TO SHOW THAT THOSE THINGS WHICH THE PHILOSOPHERS THOUGHT TO BE VICES, ARE SO FAR FROM BEING VICES, THAT THEY ARE EVEN GREAT VIRTUES. OF OTHERS, I WILL TAKE, FOR THE SAKE OF INSTRUCTION, THOSE WHICH I THINK TO BE MOST CLOSELY RELATED TO THE SUBJECT. THEY REGARD DREAD OR FEAR AS A VERY GREAT VICE, AND THINK THAT IT IS A VERY GREAT WEAKNESS OF MIND; THE OPPOSITE TO WHICH IS BRAVERY: AND IF THIS EXISTS IN A MAN, THEY SAY THAT THERE IS NO PLACE FOR FEAR. DOES ANY ONE THEN BELIEVE THAT IT CAN POSSIBLY HAPPEN THAT THIS SAME FEAR IS THE HIGHEST FORTITUDE? BY NO MEANS. FOR NATURE DOES NOT APPEAR TO ADMIT THAT ANYTHING SHOULD FALL BACK TO ITS CONTRARY. BUT YET I, NOT BY ANY SKILFUL CONCLUSION, AS SOCRATES DOES IN THE WRITINGS OF PLATO, WHO COMPELS THOSE AGAINST WHOM HE DISPUTES TO ADMIT THOSE THINGS WHICH THEY HAD DENIED, BUT IN A SIMPLE MANNER, WILL SHOW THAT THE GREATEST FEAR IS THE GREATEST VIRTUE. NO ONE DOUBTS BUT THAT IT IS THE PART OF A TIMID AND FEEBLE MIND EITHER TO FEAR PAIN, OR WANT, OR EXILE, OR IMPRISONMENT, OR DEATH; AND IF ANY ONE DOES NOT DREAD ALL THESE, HE IS JUDGED A MAN OF THE GREATEST FORTITUDE. BUT HE WHO FEARS GOD IS FREE FROM THE FEAR OF ALL THESE THINGS. IN PROOF OF WHICH, THERE IS NO NEED OF ARGUMENTS: FOR THE PUNISHMENTS INFLICTED ON THE WORSHIPPERS OF GOD HAVE BEEN WITNESSED AT ALL TIMES, AND ARE STILL WITNESSED THROUGH THE WORLD, IN THE TORMENTING OF WHOM NEW AND UNUSUAL TORTURES HAVE BEEN DEVISED. FOR THE MIND SHRINKS FROM THE RECOLLECTION OF VARIOUS KINDS OF DEATH, WHEN THE BUTCHERY OF SAVAGE MONSTERS HAS RAGED EVEN BEYOND DEATH ITSELF. BUT A HAPPY AND UNCONQUERED PATIENCE ENDURED THESE EXECRABLE LACERATIONS OF THEIR BODIES WITHOUT A GROAN. THIS VIRTUE AFFORDED THE GREATEST ASTONISHMENT TO ALL PEOPLE AND PROVINCES, AND TO THE TORTURERS THEMSELVES, WHEN CRUELTY WAS OVERCOME BY PATIENCE. BUT THIS VIRTUE WAS CAUSED BY NOTHING ELSE THAN THE FEAR OF GOD. THEREFORE (AS I SAID) FEAR IS NOT TO BE UPROOTED, AS THE STOICS MAINTAIN, NOR TO BE RESTRAINED, AS THE PERIPATETICS WISH, BUT TO BE DIRECTED INTO THE RIGHT WAY; AND APPREHENSIONS ARE TO BE TAKEN AWAY, BUT SO THAT THIS ONE ONLY MAY BE LEFT: FOR SINCE THIS IS THE ONLY LAWFUL AND TRUE ONE, IT ALONE EFFECTS THAT ALL OTHER THINGS MAY NOT BE FEARED. DESIRE ALSO IS RECKONED AMONG VICES; BUT IF IT DESIRES THOSE THINGS WHICH ARE OF THE EARTH, IT IS A VICE; ON THE OTHER HAND, IF IT DESIRES HEAVENLY THINGS, IT IS A VIRTUE. FOR HE WHO DESIRES TO OBTAIN JUSTICE, GOD, PERPETUAL LIFE, EVERLASTING LIGHT, AND ALL THOSE THINGS WHICH GOD PROMISES TO MAN, WILL DESPISE THESE RICHES, AND HONOURS, AND COMMANDS, AND KINGDOMS THEMSELVES.

THE STOIC WILL PERHAPS SAY THAT INCLINATION IS NECESSARY FOR THE ATTAINMENT OF THESE THINGS, AND NOT DESIRE; BUT, IN TRUTH, THE INCLINATION IS NOT SUFFICIENT. FOR MANY HAVE THE INCLINATION; BUT WHEN PAIN HAS APPROACHED THE VITALS, INCLINATION GIVES WAY, BUT DESIRE PERSEVERES: AND IF IT EFFECTS THAT ALL THINGS WHICH ARE SOUGHT BY OTHERS ARE OBJECTS OF CONTEMPT TO HIM, IT IS THE GREATEST VIRTUE, SINCE IT IS THE MOTHER OF SELF-RESTRAINT. AND THEREFORE WE OUGHT RATHER TO EFFECT THIS, THAT WE MAY RIGHTLY DIRECT THE AFFECTIONS, A CORRUPT USE OF WHICH IS VICE. FOR THESE EXCITEMENTS OF THE MIND RESEMBLE A HARNESSED CHARIOT, IN THE RIGHT MANAGEMENT OF WHICH THE CHIEF DUTY OF THE DRIVER IS TO KNOW THE WAY; AND IF HE SHALL KEEP TO THIS, WITH WHATEVER SWIFTNESS HE MAY GO, HE WILL NOT STRIKE AGAINST AN OBSTACLE. BUT IF HE SHALL WANDER FROM THE COURSE, ALTHOUGH HE MAY GO CALMLY AND GENTLY, HE WILL EITHER BE SHAKEN OVER ROUGH PLACES, OR WILL GLIDE OVER PRECIPICES, OR AT ANY RATE WILL BE CARRIED WHERE HE DOES NOT NEED TO GO. SO THAT CHARIOT OF LIFE WHICH IS LED BY THE AFFECTIONS AS THOUGH BY SWIFT HORSES, IF IT KEEPS THE RIGHT WAY, WILL DISCHARGE ITS DUTY. DREAD, THEREFORE, AND

DESIRE, IF THEY ARE CAST DOWN TO THE EARTH, WILL BECOME VICES, BUT THEY WILL BE VIRTUES IF THEY ARE REFERRED TO DIVINE THINGS. ON THE OTHER HAND, THEY ESTEEM PARSIMONY AS A VIRTUE; WHICH, IF IT IS EAGERNESS FOR POSSESSING, CANNOT BE A VIRTUE, BECAUSE IT IS ALTOGETHER EMPLOYED IN THE INCREASE OR PRESERVATION OF EARTHLY GOODS. BUT WE DO NOT REFER THE CHIEF GOOD TO THE BODY, BUT WE MEASURE EVERY DUTY BY THE PRESERVATION OF THE SOUL ONLY. BUT IF, AS I HAVE BEFORE TAUGHT, WE MUST BY NO MEANS SPARE OUR PROPERTY THAT WE MAY PRESERVE KINDNESS AND JUSTICE, IT IS NOT A VIRTUE TO BE FRUGAL; WHICH NAME BEGUILES AND DECEIVES UNDER THE APPEARANCE OF VIRTUE. FOR FRUGALITY IS, IT IS TRUE, THE ABSTAINING FROM PLEASURES; BUT IN THIS RESPECT IT IS A VICE, BECAUSE IT ARISES FROM THE LOVE OF POSSESSING, WHEREAS WE OUGHT BOTH TO ABSTAIN FROM PLEASURES, AND BY NO MEANS TO WITHHOLD MONEY. FOR TO USE MONEY SPARINGLY, THAT IS, MODERATELY, IS A KIND OF WEAKNESS OF MIND, EITHER OF ONE FEARING LEST HE SHOULD BE IN WANT, OR OF ONE DESPAIRING OF BEING ABLE TO RECOVER IT, OR OF ONE INCAPABLE OF THE CONTEMPT OF EARTHLY THINGS. BUT, ON THE OTHER HAND, THEY CALL HIM WHO IS NOT SPARING OF HIS PROPERTY PRODIGAL. FOR THUS THEY DISTINGUISH BETWEEN THE LIBERAL MAN AND THE PRODIGAL: THAT HE IS LIBERAL WHO BESTOWS ON DESERVING OBJECTS, AND ON PROPER OCCASIONS, AND IN SUFFICIENT QUANTITIES; BUT THAT HE IS PRODIGAL WHO LAVISHES ON UNDESERVING OBJECTS, AND WHEN THERE IS NO NEED, AND WITHOUT ANY REGARD TO HIS PROPERTY.

WHAT THEN? SHALL WE CALL HIM PRODIGAL WHO THROUGH PITY GIVES FOOD TO THE NEEDY? BUT IT MAKES A GREAT DIFFERENCE, WHETHER ON ACCOUNT OF LUST YOU BESTOW YOUR MONEY ON HARLOTS, OR ON ACCOUNT OF BENEVOLENCE ON THE WRETCHED; WHETHER PROFLIGATES, GAMESTERS, AND PIMPS SQUANDER YOUR MONEY, OR YOU BESTOW IT ON PIETY AND GOD; WHETHER YOU EXPEND IT UPON YOUR OWN APPETITE, OR LAY IT UP IN THE TREASURY OF JUSTICE. AS, THEREFORE, IT IS A VICE TO LAY IT OUT BADLY, SO IT IS A VIRTUE TO LAY IT OUT WELL. IF IT IS A VIRTUE NOT TO BE SPARING OF RICHES, WHICH CAN BE REPLACED, THAT YOU MAY SUPPORT THE LIFE OF MAN, WHICH CANNOT BE REPLACED; THEN PARSIMONY IS A VICE. THEREFORE I CAN CALL THEM BY NO OTHER NAME THAN MAD, WHO DEPRIVE MAN, A MILD AND SOCIABLE ANIMAL, OF HIS NAME; WHO, HAVING UPROOTED THE AFFECTIONS, IN WHICH HUMANITY ALTOGETHER CONSISTS, WISH TO BRING HIM TO AN IMMOVEABLE INSENSIBILITY OF MIND, WHILE THEY DESIRE TO FREE THE SOUL FROM PERTURBATIONS, AND, AS THEY THEMSELVES SAY, TO RENDER IT CALM AND TRANQUIL; WHICH IS NOT ONLY IMPOSSIBLE, BECAUSE ITS FORCE AND NATURE CONSIST IN MOTION, BUT IT OUGHT NOT EVEN TO BE SO. FOR AS WATER WHICH IS ALWAYS STILL AND MOTIONLESS IS UNWHOLESOME AND MORE MUDDY, SO THE SOUL WHICH IS UNMOVED AND TORPID IS USELESS EVEN TO ITSELF: NOR WILL IT BE ABLE TO MAINTAIN LIFE ITSELF; FOR IT WILL NEITHER DO NOR THINK ANYTHING, SINCE THOUGHT ITSELF IS NOTHING LESS THAN AGITATION OF THE MIND. IN FINE, THEY WHO ASSERT THIS IMMOVEABLENESS OF THE SOUL WISH TO DEPRIVE THE SOUL OF LIFE; FOR LIFE IS FULL OF ACTIVITY, BUT DEATH IS QUIET. THEY ALSO RIGHTLY ESTEEM SOME THINGS AS VIRTUES, BUT THEY DO NOT MAINTAIN THEIR DUE PROPORTION.

CONSTANCY IS A VIRTUE; NOT THAT WE RESIST THOSE WHO INJURE US, FOR WE MUST YIELD TO THESE; AND WHY THIS OUGHT TO BE DONE I WILL SHOW PRESENTLY: BUT THAT WHEN MEN COMMAND US TO ACT IN OPPOSITION TO THE LAW OF GOD, AND IN OPPOSITION TO JUSTICE, WE SHOULD BE DETERRED BY NO THREATS OR PUNISHMENTS FROM PREFERRING THE COMMAND OF GOD TO THE COMMAND OF MAN. LIKEWISE IT IS A VIRTUE TO DESPISE DEATH; NOT THAT WE SEEK IT, AND OF OUR OWN ACCORD INFLICT IT UPON OURSELVES, AS MANY AND DISTINGUISHED PHILOSOPHERS HAVE OFTEN DONE, WHICH IS A WICKED AND IMPIOUS THING; BUT THAT WHEN COMPELLED TO DESERT GOD, AND TO BETRAY OUR FAITH, WE SHOULD PREFER TO UNDERGO DEATH, AND SHOULD DEFEND OUR LIBERTY AGAINST THE FOOLISH AND SENSELESS VIOLENCE OF THOSE WHO CANNOT GOVERN THEMSELVES, AND WITH FORTITUDE OF SPIRIT WE SHOULD CHALLENGE ALL THE THREATS AND TERRORS OF THE WORLD. THUS WITH LOFTY AND INVINCIBLE MIND WE TRAMPLE UPON THOSE THINGS WHICH OTHERS FEAR— PAIN AND DEATH. THIS IS VIRTUE; THIS IS TRUE CONSTANCY — TO BE MAINTAINED AND PRESERVED IN THIS ONE THING ALONE, THAT NO TERROR AND NO VIOLENCE MAY BE ABLE TO TURN US AWAY FROM GOD. THEREFORE THAT IS A TRUE SENTIMENT OF CICERO: NO ONE, HE SAYS, CAN BE JUST WHO FEARS DEATH, OR PAIN, OR EXILE, OR WANT. ALSO OF SENECA, WHO SAYS, IN HIS BOOKS OF MORAL PHILOSOPHY: THIS IS THAT VIRTUOUS MAN, NOT DISTINGUISHED BY A DIADEM OR PURPLE, OR THE ATTENDANCE OF LICTORS, BUT IN NO RESPECT INFERIOR, WHO, WHEN HE SEES DEATH AT HAND, IS NOT SO DISTURBED AS THOUGH HE SAW A FRESH OBJECT; WHO, WHETHER TORMENTS ARE TO BE SUFFERED BY HIS WHOLE BODY, OR A FLAME IS TO BE SEIZED BY HIS MOUTH, OR HIS HANDS ARE TO BE STRETCHED OUT ON THE CROSS, DOES NOT INQUIRE WHAT HE SUFFERS, BUT HOW WELL. BUT HE WHO WORSHIPS GOD SUFFERS THESE THINGS WITHOUT FEAR. THEREFORE HE IS JUST. BY THESE THINGS IT IS EFFECTED, THAT HE CANNOT KNOW OR MAINTAIN AT ALL EITHER THE VIRTUES OR THE EXACT LIMITS OF THE VIRTUES, WHOEVER IS ESTRANGED FROM THE RELIGION OF THE ONE GOD.

CHAPTER 18. OF SOME COMMANDS OF GOD, AND OF PATIENCE.

BUT LET US LEAVE THE PHILOSOPHERS, WHO EITHER KNOW NOTHING AT ALL, AND HOLD FORTH THIS VERY IGNORANCE AS THE GREATEST KNOWLEDGE; OR WHO, INASMUCH AS THEY THINK THEY KNOW THAT OF WHICH THEY ARE IGNORANT, ARE ABSURDLY AND ARROGANTLY FOOLISH. LET US THEREFORE (THAT WE MAY RETURN TO OUR PURPOSE), TO WHOM ALONE THE TRUTH HAS BEEN REVEALED BY GOD, AND WISDOM HAS BEEN SENT FROM HEAVEN, PRACTICE THOSE THINGS WHICH GOD WHO ENLIGHTENS US COMMANDS: LET US SUSTAIN AND ENDURE THE LABOURS OF LIFE, BY MUTUAL ASSISTANCE TOWARDS EACH OTHER; NOR, HOWEVER, IF WE SHALL HAVE DONE ANY GOOD WORK, LET US AIM AT GLORY FROM IT. FOR GOD ADMONISHES US THAT THE DOER OF JUSTICE OUGHT NOT TO BE BOASTFUL, LEST HE SHOULD APPEAR TO HAVE DISCHARGED THE DUTIES OF BENEVOLENCE, NOT SO MUCH FROM A DESIRE OF OBEYING THE DIVINE COMMANDS, AS OF PLEASING MEN, AND SHOULD ALREADY HAVE THE REWARD OF GLORY WHICH HE HAS AIMED AT, AND SHOULD NOT RECEIVE THE RECOMPENSE OF THAT HEAVENLY AND DIVINE REWARD. THE OTHER THINGS WHICH THE WORSHIPPER OF GOD OUGHT TO OBSERVE ARE EASY, WHEN THESE VIRTUES ARE COMPREHENDED, THAT NO ONE SHOULD EVER SPEAK FALSELY FOR THE SAKE OF DECEIVING OR INJURING. FOR IT IS UNLAWFUL FOR HIM WHO CULTIVATES TRUTH TO BE DECEITFUL IN ANYTHING, AND TO DEPART FROM THE TRUTH ITSELF WHICH HE FOLLOWS. IN THIS PATH OF JUSTICE AND ALL THE VIRTUES THERE IS NO PLACE FOR FALSEHOOD. THEREFORE THE TRUE AND JUST TRAVELLER WILL NOT USE THE SAYING OF LUCILIUS: —

IT IS NOT FOR ME TO SPEAK FALSELY TO A MAN WHO IS A FRIEND AND ACQUAINTANCE;

BUT HE WILL THINK THAT IT IS NOT HIS PART TO SPEAK FALSELY EVEN TO AN ENEMY AND A STRANGER; NOR WILL HE AT ANY TIME SO ACT, THAT HIS TONGUE, WHICH IS THE INTERPRETER OF HIS MIND, SHOULD BE AT VARIANCE WITH HIS FEELING AND THOUGHT. IF HE SHALL HAVE LENT ANY MONEY, HE WILL NOT RECEIVE INTEREST, THAT THE BENEFIT MAY BE UNIMPAIRED WHICH SUCCOURS NECESSITY, AND THAT HE MAY ENTIRELY ABSTAIN FROM THE PROPERTY OF ANOTHER. FOR IN THIS KIND OF DUTY HE OUGHT TO BE CONTENT WITH THAT WHICH IS HIS OWN; SINCE IT IS HIS DUTY IN OTHER RESPECTS NOT TO BE SPARING OF HIS PROPERTY, IN ORDER THAT HE MAY DO GOOD; BUT TO RECEIVE MORE THAN HE HAS GIVEN IS UNJUST. AND HE WHO DOES THIS LIES IN WAIT IN SOME MANNER, THAT HE MAY GAIN BOOTY FROM THE NECESSITY OF ANOTHER.

BUT THE JUST MAN WILL OMIT NO OPPORTUNITY OF DOING ANYTHING MERCIFULLY: NOR WILL HE POLLUTE HIMSELF WITH GAIN OF THIS KIND; BUT HE WILL SO ACT THAT WITHOUT ANY LOSS TO HIMSELF, THAT WHICH HE LENDS MAY BE RECKONED AMONG HIS GOOD WORKS. HE MUST NOT RECEIVE A GIFT FROM A POOR MAN; SO THAT IF HE HIMSELF HAS AFFORDED ANYTHING, IT MAY BE GOOD, INASMUCH AS IT IS GRATUITOUS. IF ANY ONE REVILES, HE MUST ANSWER HIM WITH A BLESSING; HE HIMSELF MUST NEVER REVILE, THAT NO EVIL WORD MAY PROCEED OUT OF THE MOUTH OF A MAN WHO REVERENCES THE GOOD WORD. MOREOVER, HE MUST ALSO DILIGENTLY TAKE CARE, LEST BY ANY FAULT OF HIS HE SHOULD AT ANY TIME MAKE AN ENEMY; AND IF ANY ONE SHOULD BE SO SHAMELESS AS TO INFLICT INJURY ON A GOOD AND JUST MAN, HE MUST BEAR IT WITH CALMNESS AND MODERATION, AND NOT TAKE UPON HIMSELF HIS REVENGE, BUT RESERVE IT FOR THE JUDGMENT OF GOD. ROMANS 12:19; HEBREWS 10:30 HE MUST AT ALL TIMES AND IN ALL PLACES GUARD INNOCENCE. AND THIS PRECEPT IS NOT LIMITED TO THIS, THAT HE SHOULD NOT HIMSELF INFLICT INJURY, BUT THAT HE SHOULD NOT AVENGE IT WHEN INFLICTED ON HIMSELF. FOR THERE SITS ON THE JUDGMENT-SEAT A VERY GREAT AND IMPARTIAL JUDGE, THE OBSERVER AND WITNESS OF ALL. LET HIM PREFER HIM TO MAN; LET HIM RATHER CHOOSE THAT HE SHOULD PRONOUNCE JUDGMENT RESPECTING HIS CAUSE, WHOSE SENTENCE NO ONE CAN ESCAPE, EITHER BY THE ADVOCACY OF ANY ONE OR BY FAVOUR. THUS IT COMES TO PASS, THAT A JUST MAN IS AN OBJECT OF CONTEMPT TO ALL; AND BECAUSE IT WILL BE THOUGHT THAT HE IS UNABLE TO DEFEND HIMSELF, HE WILL BE REGARDED AS SLOTHFUL AND INACTIVE; BUT IF ANY ONE SHALL HAVE AVENGED HIMSELF UPON HIS ENEMY, HE IS JUDGED A MAN OF SPIRIT AND ACTIVITY — ALL HONOUR AND REVERENCE HIM. AND ALTHOUGH THE GOOD MAN HAS IT IN HIS POWER TO PROFIT MANY, YET THEY LOOK UP TO HIM WHO IS ABLE TO INJURE, RATHER THAN TO HIM WHO IS ABLE TO PROFIT. BUT THE DEPRAVITY OF MEN WILL NOT BE ABLE TO CORRUPT THE JUST MAN, SO THAT HE WILL NOT ENDEAVOUR TO OBEY GOD; AND HE WOULD PREFER TO BE DESPISED, PROVIDED THAT HE MAY ALWAYS DISCHARGE THE DUTY OF A GOOD MAN, AND NEVER OF A BAD MAN. CICERO SAYS IN THOSE SAME BOOKS RESPECTING OFFICES: BUT IF ANY ONE SHOULD WISH TO UNRAVEL THIS INDISTINCT CONCEPTION OF HIS SOUL, LET HIM AT ONCE TEACH HIMSELF THAT HE IS A GOOD MAN WHO PROFITS THOSE WHOM HE CAN, AND INJURES NO ONE UNLESS PROVOKED BY INJURY.

OH HOW HE MARRED A SIMPLE AND TRUE SENTIMENT BY THE ADDITION OF TWO WORDS! FOR WHAT NEED WAS THERE OF ADDING THESE WORDS, UNLESS PROVOKED BY INJURY? THAT HE MIGHT APPEND VICE AS A MOST DISGRACEFUL TAIL TO A GOOD MAN AND MIGHT REPRESENT HIM AS WITHOUT PATIENCE, WHICH IS THE GREATEST OF ALL THE VIRTUES. HE SAID THAT A GOOD MAN WOULD INFLICT INJURIES IF HE WERE PROVOKED: NOW HE MUST NECESSARILY LOSE THE NAME OF A GOOD MAN FROM THIS VERY CIRCUMSTANCE, IF HE SHALL INFLICT INJURY. FOR IT IS NOT LESS THE PART OF A BAD MAN TO RETURN AN INJURY THAN TO INFLICT IT. FOR FROM WHAT SOURCE DO CONTESTS, FROM WHAT SOURCE DO FIGHTINGS AND CONTENTIONS, ARISE AMONG MEN, EXCEPT THAT IMPATIENCE OPPOSED TO INJUSTICE OFTEN EXCITES GREAT TEMPESTS? BUT IF YOU MEET INJUSTICE WITH PATIENCE, THAN WHICH VIRTUE NOTHING CAN BE FOUND MORE TRUE, NOTHING MORE WORTHY OF A MAN, IT WILL IMMEDIATELY BE EXTINGUISHED, AS THOUGH YOU SHOULD POUR WATER UPON A FIRE. BUT IF THAT INJUSTICE WHICH PROVOKES OPPOSITION HAS MET WITH IMPATIENCE EQUAL TO ITSELF, AS THOUGH OVERSPREAD WITH OIL, IT WILL EXCITE SO GREAT A CONFLAGRATION, THAT NO STREAM CAN EXTINGUISH IT, BUT ONLY THE SHEDDING OF BLOOD. GREAT, THEREFORE, IS THE ADVANTAGE OF PATIENCE, OF WHICH THE WISE MAN HAS DEPRIVED THE GOOD MAN. FOR THIS ALONE CAUSES THAT NO EVIL HAPPENS; AND IF IT SHOULD BE GIVEN TO ALL, THERE WILL BE NO WICKEDNESS AND NO FRAUD IN THE AFFAIRS OF MEN. WHAT, THEREFORE, CAN BE SO CALAMITOUS TO A GOOD MAN, SO OPPOSED TO HIS CHARACTER, AS TO LET LOOSE THE REINS TO ANGER, WHICH DEPRIVES HIM NOT ONLY OF THE TITLE OF A GOOD MAN, BUT EVEN OF A MAN; SINCE TO INJURE ANOTHER, AS HE HIMSELF MOST TRULY SAYS, IS NOT IN ACCORDANCE WITH THE NATURE OF MAN? FOR IF YOU PROVOKE CATTLE OR HORSES, THEY TURN AGAINST YOU EITHER WITH THEIR HOOF OR THEIR HORN; AND SERPENTS AND WILD BEASTS, UNLESS YOU PURSUE THEM THAT YOU MAY KILL THEM, GIVE NO TROUBLE. AND TO RETURN TO EXAMPLES OF MEN, EVEN THE INEXPERIENCED AND THE FOOLISH, IF AT ANY TIME THEY RECEIVE AN INJURY, ARE LED BY A BLIND AND IRRATIONAL FURY, AND ENDEAVOUR TO RETALIATE UPON THOSE WHO INJURE THEM. IN WHAT RESPECT, THEN, DOES THE WISE AND GOOD MAN DIFFER FROM THE EVIL AND FOOLISH, EXCEPT THAT HE HAS INVINCIBLE PATIENCE, OF WHICH THE FOOLISH ARE DESTITUTE; EXCEPT THAT HE KNOWS HOW TO GOVERN HIMSELF, AND TO MITIGATE HIS ANGER, WHICH THOSE, BECAUSE THEY ARE WITHOUT VIRTUE, ARE UNABLE TO CURB? BUT THIS CIRCUMSTANCE MANIFESTLY DECEIVED HIM, BECAUSE, WHEN INQUIRY IS MADE RESPECTING VIRTUE, HE THOUGHT THAT IT IS THE PART OF VIRTUE TO CONQUER IN EVERY KIND OF CONTENTION. NOR WAS HE ABLE IN ANY WAY TO SEE, THAT A MAN WHO GIVES WAY TO GRIEF AND ANGER, AND WHO INDULGES THESE AFFECTIONS, AGAINST WHICH HE OUGHT RATHER TO STRUGGLE, AND WHO RUSHES WHEREVER INJUSTICE SHALL HAVE CALLED HIM, DOES NOT FULFIL THE DUTY OF VIRTUE. FOR HE WHO ENDEAVOURS TO RETURN AN INJURY, DESIRES TO IMITATE THAT VERY PERSON BY WHOM HE HAS BEEN INJURED. THUS HE WHO IMITATES A BAD MAN CAN BY NO MEANS BE GOOD.

THEREFORE BY TWO WORDS HE HAS TAKEN AWAY FROM THE GOOD AND WISE MAN TWO OF THE GREATEST VIRTUES, INNOCENCE AND PATIENCE. BUT, AS SALLUSTIUS RELATES WAS SAID BY APPIUS, BECAUSE HE HIMSELF PRACTISED THAT CANINE ELOQUENCE, BE WISHED MAN ALSO TO LIVE AFTER THE MANNER OF A DOG, SO AS, WHEN ATTACKED, TO BITE IN RETURN. AND TO SHOW HOW PERNICIOUS THIS REPAYMENT OF INSULT IS, AND WHAT CARNAGE IT IS ACCUSTOMED TO PRODUCE, FROM WHAT CAN A MORE BEFITTING EXAMPLE BE SOUGHT, THAN FROM THE MOST MELANCHOLY DISASTER OF THE TEACHER HIMSELF, WHO, WHILE HE DESIRED TO OBEY THESE PRECEPTS OF THE PHILOSOPHERS, DESTROYED HIMSELF? FOR IF, WHEN ATTACKED WITH INJURY, HE HAD PRESERVED PATIENCE — IF HE HAD LEARNED THAT IT IS THE PART OF A GOOD MAN TO DISSEMBLE AND TO ENDURE INSULT, AND HIS IMPATIENCE, VANITY, AND MADNESS HAD NOT POURED FORTH THOSE NOBLE ORATIONS, INSCRIBED WITH A NAME DERIVED FROM ANOTHER SOURCE, HE WOULD NEVER, BY HIS HEAD AFFIXED TO THEM, HAVE POLLUTED THE ROSTRA ON WHICH HE HAD FORMERLY DISTINGUISHED HIMSELF, NOR WOULD THAT PROSCRIPTION HAVE UTTERLY DESTROYED THE STATE. THEREFORE IT IS NOT THE PART OF A WISE AND GOOD MAN TO WISH TO CONTEND, AND TO COMMIT HIMSELF TO DANGER, SINCE TO CONQUER IS NOT IN OUR POWER, AND EVERY CONTEST IS DOUBTFUL; BUT IT IS THE PART OF A WISE AND EXCELLENT MAN NOT TO WISH TO REMOVE HIS ADVERSARY, WHICH CANNOT BE DONE WITHOUT GUILT AND DANGER, BUT TO PUT AN END TO THE CONTEST ITSELF, WHICH MAY BE DONE WITH ADVANTAGE AND WITH JUSTICE. THEREFORE PATIENCE IS TO BE REGARDED AS A VERY GREAT VIRTUE; AND THAT THE JUST MAN MIGHT OBTAIN THIS, GOD WILLED, AS HAS BEEN BEFORE SAID, THAT HE SHOULD BE DESPISED AS SLUGGISH. FOR UNLESS HE SHALL HAVE BEEN INSULTED, IT WILL NOT BE KNOWN WHAT FORTITUDE HE HAS IN RESTRAINING HIMSELF. NOW IF, WHEN PROVOKED BY INJURY, HE HAS BEGUN TO FOLLOW UP HIS ASSAILANT WITH VIOLENCE, HE IS OVERCOME. BUT IF HE SHALL HAVE REPRESSED THAT EMOTION BY REASONING, HE ALTOGETHER HAS COMMAND OVER HIMSELF: HE IS ABLE TO RULE HIMSELF. AND THIS RESTRAINING OF ONESELF IS RIGHTLY NAMED PATIENCE, WHICH SINGLE VIRTUE IS OPPOSED TO ALL VICES AND AFFECTIONS. THIS RECALLS THE DISTURBED AND WAVERING MIND TO ITS TRANQUILLITY; THIS MITIGATES, THIS RESTORES A MAN TO HIMSELF. THEREFORE, SINCE IT IS IMPOSSIBLE AND USELESS TO RESIST NATURE, SO THAT WE ARE NOT EXCITED AT ALL; BEFORE, HOWEVER, THE EMOTION BURSTS FORTH TO THE INFLICTION OF INJURY, AS FAR AS IS POSSIBLE LET IT BE CALMED IN TIME. GOD HAS ENJOINED US NOT TO LET THE SUN GO DOWN UPON OUR WRATH, EPHESIANS 4:26 LEST HE SHOULD DEPART AS A WITNESS OF OUR MADNESS. FINALLY, MARCUS TULLIUS, IN OPPOSITION

TO HIS OWN PRECEPT, CONCERNING WHICH I HAVE LATELY SPOKEN, GAVE THE GREATEST PRAISES TO THE FORGETTING OF INJURIES. I ENTERTAIN HOPES, HE SAYS, O CÆSAR, WHO ART ACCUSTOMED TO FORGET NOTHING EXCEPT INJURIES. BUT IF HE THUS ACTED — A MAN MOST WIDELY REMOVED NOT ONLY FROM HEAVENLY, BUT ALSO FROM PUBLIC AND CIVIL JUSTICE— HOW MUCH MORE OUGHT WE TO DO THIS, WHO ARE, AS IT WERE, CANDIDATES FOR IMMORTALITY?

CHAPTER 19. OF THE AFFECTIONS AND THEIR USE; AND OF THE THREE FURIES.

WHEN THE STOICS ATTEMPT TO UPROOT THE AFFECTIONS FROM MAN AS DISEASES, THEY ARE OPPOSED BY THE PERIPATETICS, WHO NOT ONLY RETAIN, BUT ALSO DEFEND THEM, AND SAY THAT THERE IS NOTHING IN MAN WHICH IS NOT PRODUCED IN HIM WITH GREAT REASON AND FORESIGHT. THEY SAY THIS INDEED RIGHTLY, IF THEY KNOW THE TRUE LIMITS OF EACH SUBJECT. ACCORDINGLY THEY SAY THAT THIS VERY AFFECTION OF ANGER IS THE WHETSTONE OF VIRTUE, AS THOUGH NO ONE COULD FIGHT BRAVELY AGAINST ENEMIES UNLESS HE WERE EXCITED BY ANGER; BY WHICH THEY PLAINLY SHOW THAT THEY NEITHER KNOW WHAT VIRTUE IS, NOR WHY GOD GAVE ANGER TO MAN. AND IF THIS WAS GIVEN TO US FOR THIS PURPOSE, THAT WE MAY EMPLOY IT FOR THE SLAYING OF MEN, WHAT IS TO BE THOUGHT MORE SAVAGE THAN MAN, WHAT MORE RESEMBLING THE WILD BEASTS, THAN THAT ANIMAL WHICH GOD FORMED FOR COMMUNION AND INNOCENCE? THERE ARE, THEN, THREE AFFECTIONS WHICH DRIVE MEN HEADLONG TO ALL CRIMES: (1) ANGER, (2) DESIRE, AND (3) LUST. ON WHICH ACCOUNT THE POETS HAVE SAID THAT THERE ARE THREE FURIES WHICH HARASS THE MINDS OF MEN: ANGER LONGS FOR REVENGE, DESIRE FOR RICHES, LUST FOR PLEASURES. BUT GOD HAS APPOINTED FIXED LIMITS TO ALL OF THESE; AND IF THEY PASS THESE LIMITS AND BEGIN TO BE TOO GREAT, THEY MUST NECESSARILY PERVERT THEIR NATURE, AND BE CHANGED INTO DISEASES AND VICES. AND IT IS A MATTER OF NO GREAT LABOUR TO SHOW WHAT THESE LIMITS ARE. CUPIDITY IS GIVEN US FOR PROVIDING THOSE THINGS WHICH ARE NECESSARY FOR LIFE; CONCUPISCENCE, FOR THE PROCREATION OF OFFSPRING; THE AFFECTION OF INDIGNATION, FOR RESTRAINING THE FAULTS OF THOSE WHO ARE IN OUR POWER, THAT IS, IN ORDER THAT TENDER AGE MAY BE FORMED BY A SEVERER DISCIPLINE TO INTEGRITY AND JUSTICE: FOR IF THIS TIME OF LIFE IS NOT RESTRAINED BY FEAR, LICENCE WILL PRODUCE BOLDNESS, AND THIS WILL BREAK OUT INTO EVERY DISGRACEFUL AND DARING ACTION. THEREFORE, AS IT IS BOTH JUST AND NECESSARY TO EMPLOY ANGER TOWARDS THE YOUNG, SO IT IS BOTH PERNICIOUS AND IMPIOUS TO USE IT TOWARDS THOSE OF OUR OWN AGE. IT IS IMPIOUS, BECAUSE HUMANITY IS INJURED; PERNICIOUS, BECAUSE IF THEY OPPOSE, IT IS NECESSARY EITHER TO DESTROY THEM OR TO PERISH. BUT THAT THIS WHICH I HAVE SPOKEN OF IS THE REASON WHY THE AFFECTION OF ANGER HAS BEEN GIVEN TO MAN, MAY BE UNDERSTOOD FROM THE PRECEPTS OF GOD HIMSELF, WHO COMMANDS THAT WE SHOULD NOT BE ANGRY WITH THOSE WHO REVILE AND INJURE US, BUT THAT WE SHOULD ALWAYS HAVE OUR HANDS OVER THE YOUNG; THAT IS, THAT WHEN THEY ERR, WE SHOULD CORRECT THEM WITH CONTINUAL STRIPES, LEST BY USELESS LOVE AND EXCESSIVE INDULGENCE THEY SHOULD BE TRAINED TO EVIL AND NOURISHED TO VICES. BUT THOSE WHO ARE INEXPERIENCED IN AFFAIRS AND IGNORANT OF REASON, HAVE EXPELLED THOSE AFFECTIONS WHICH HAVE BEEN GIVEN TO MAN FOR GOOD USES, AND THEY WANDER MORE WIDELY THAN REASON DEMANDS. FROM THIS CAUSE THEY LIVE UNJUSTLY AND IMPIOUSLY. THEY EMPLOY ANGER AGAINST THEIR EQUALS IN AGE: HENCE DISAGREEMENTS, HENCE BANISHMENTS, HENCE WARS HAVE ARISEN CONTRARY TO JUSTICE. THEY USE DESIRE FOR THE AMASSING OF RICHES: HENCE FRAUDS, HENCE ROBBERIES, HENCE ALL KINDS OF CRIMES HAVE ORIGINATED. THEY USE LUST ONLY FOR THE ENJOYMENT OF PLEASURES: HENCE DEBAUCHERIES, HENCE ADULTERIES, HENCE ALL CORRUPTIONS HAVE PROCEEDED. WHOEVER, THEREFORE, HAS REDUCED THOSE AFFECTIONS WITHIN THEIR PROPER LIMITS, WHICH THEY WHO ARE IGNORANT OF GOD CANNOT DO, HE IS PATIENT, HE IS BRAVE, HE IS JUST.

CHAPTER 20. OF THE SENSES, AND THEIR PLEASURES IN THE BRUTES AND IN MAN; AND OF PLEASURES OF THE EYES, AND SPECTACLES.

IT REMAINS THAT I SHOULD SPEAK AGAINST THE PLEASURES OF THE FIVE SENSES, AND THIS BRIEFLY, FOR THE MEASURE OF THE BOOK ITSELF NOW DEMANDS MODERATION; ALL OF WHICH, SINCE THEY ARE VICIOUS AND DEADLY, OUGHT TO BE OVERCOME AND SUBDUED BY VIRTUE, OR, AS I SAID A LITTLE BEFORE RESPECTING THE AFFECTIONS, BE RECALLED TO THEIR PROPER OFFICE. THE OTHER ANIMALS HAVE NO PLEASURE, EXCEPT THE ONE ONLY WHICH RELATES TO GENERATION. THEREFORE THEY USE THEIR SENSES FOR THE NECESSITY OF THEIR NATURE: THEY SEE, IN ORDER THAT THEY MAY SEEK THOSE THINGS WHICH ARE NECESSARY FOR THE PRESERVATION OF LIFE; THEY HEAR ONE ANOTHER, AND DISTINGUISH ONE ANOTHER, THAT THEY MAY BE ABLE TO ASSEMBLE TOGETHER; THEY EITHER DISCOVER FROM THE SMELL, OR PERCEIVE FROM THE TASTE, THE THINGS WHICH ARE USEFUL FOR FOOD; THEY REFUSE AND REJECT THE THINGS WHICH ARE USELESS, THEY MEASURE THE BUSINESS OF EATING AND DRINKING BY THE FULLNESS OF THEIR STOMACH. BUT THE FORESIGHT OF THE MOST SKILFUL CREATOR GAVE TO MAN PLEASURE WITHOUT LIMIT, AND LIABLE TO FALL INTO VICE, BECAUSE HE SET BEFORE HIM VIRTUE, WHICH MIGHT ALWAYS BE AT VARIANCE WITH PLEASURE, AS WITH A DOMESTIC ENEMY. CICERO SAYS, IN THE CATO MAJOR: IN TRUTH, DEBAUCHERIES, AND ADULTERIES, AND DISGRACEFUL ACTIONS ARE EXCITED BY NO OTHER ENTICEMENTS THAN THOSE OF PLEASURE. AND SINCE NATURE OR SOME GOD HAS GIVEN TO MAN NOTHING MORE EXCELLENT THAN THE MIND, NOTHING IS SO HOSTILE TO THIS DIVINE BENEFIT AND GIFT AS PLEASURE. FOR WHEN LUST BEARS SWAY THERE IS NO PLACE FOR TEMPERANCE, NOR CAN VIRTUE HAVE ANY EXISTENCE WHEN PLEASURE REIGNS SUPREME. BUT, ON THE OTHER HAND, GOD GAVE VIRTUE ON THIS ACCOUNT, THAT IT MIGHT SUBDUE AND CONQUER PLEASURE, AND THAT, WHEN IT PASSED THE BOUNDARIES ASSIGNED TO IT, IT MIGHT RESTRAIN IT WITHIN THE PRESCRIBED LIMITS, LEST IT SHOULD SOOTHE AND CAPTIVATE MAN WITH ENJOYMENTS, RENDER HIM SUBJECT TO ITS CONTROL, AND PUNISH HIM WITH EVERLASTING DEATH.

THE PLEASURE ARISING FROM THE EYES IS VARIOUS AND MANIFOLD, WHICH IS DERIVED FROM THE SIGHT OF OBJECTS WHICH ARE PLEASANT IN INTERCOURSE WITH MEN, OR IN NATURE OR WORKMANSHIP. THE PHILOSOPHERS RIGHTLY TOOK THIS AWAY. FOR THEY SAY THAT IT IS MUCH MORE EXCELLENT AND WORTHY OF MAN TO LOOK UPON THE HEAVEN RATHER THAN CARVED WORKS, AND TO ADMIRE THIS MOST BEAUTIFUL WORK ADORNED WITH THE LIGHTS OF THE STARS SHINING THROUGH, AS WITH FLOWERS, THAN TO ADMIRE THINGS PAINTED AND MOULDED, AND VARIED WITH JEWELS. BUT WHEN THEY HAVE ELOQUENTLY EXHORTED US TO DESPISE EARTHLY THINGS, AND HAVE URGED US TO LOOK UP TO THE HEAVEN, NEVERTHELESS THEY DO NOT DESPISE THESE PUBLIC SPECTACLES. THEREFORE THEY ARE BOTH DELIGHTED WITH THESE, AND ARE GLADLY PRESENT AT THEM; THOUGH, SINCE THEY ARE THE GREATEST INCITEMENT TO VICES, AND HAVE A MOST POWERFUL TENDENCY TO CORRUPT OUR MINDS, THEY OUGHT TO BE TAKEN AWAY FROM US; FOR THEY NOT ONLY CONTRIBUTE IN NO RESPECT TO A HAPPY LIFE, BUT EVEN INFLICT THE GREATEST INJURY. FOR HE WHO RECKONS IT A PLEASURE, THAT A MAN, THOUGH JUSTLY CONDEMNED, SHOULD BE SLAIN IN HIS SIGHT, POLLUTES HIS CONSCIENCE AS MUCH AS IF HE SHOULD BECOME A SPECTATOR AND A SHARER OF A HOMICIDE WHICH IS SECRETLY COMMITTED. AND YET THEY CALL THESE SPORTS IN WHICH HUMAN BLOOD IS SHED. SO FAR HAS THE FEELING OF HUMANITY DEPARTED FROM THE MEN, THAT WHEN THEY DESTROY THE LIVES OF MEN, THEY THINK THAT THEY ARE AMUSING THEMSELVES WITH SPORT, BEING MORE GUILTY THAN ALL THOSE WHOSE BLOOD-SHEDDING THEY ESTEEM A PLEASURE. I ASK NOW WHETHER THEY CAN BE JUST AND PIOUS MEN, WHO, WHEN THEY SEE MEN PLACED UNDER THE STROKE OF DEATH, AND ENTREATING MERCY, NOT ONLY SUFFER THEM TO BE PUT TO DEATH, BUT ALSO DEMAND IT, AND GIVE CRUEL AND INHUMAN VOTES FOR THEIR DEATH, NOT BEING SATIATED WITH WOUNDS NOR CONTENTED WITH BLOODSHED. MOREOVER, THEY ORDER THEM, EVEN THOUGH WOUNDED AND PROSTRATE, TO BE ATTACKED AGAIN, AND THEIR CARESSES TO BE WASTED WITH BLOWS, THAT NO ONE MAY DELUDE THEM BY A PRETENDED DEATH. THEY ARE EVEN ANGRY WITH THE COMBATANTS, UNLESS ONE OF THE TWO IS QUICKLY SLAIN; AND AS THOUGH THEY THIRSTED FOR HUMAN BLOOD, THEY HATE DELAYS. THEY DEMAND THAT OTHER AND FRESH COMBATANTS SHOULD BE GIVEN TO THEM, THAT THEY MAY SATISFY THEIR EYES AS SOON AS POSSIBLE. BEING IMBUED WITH THIS PRACTICE, THEY HAVE LOST THEIR HUMANITY. THEREFORE THEY DO NOT SPARE EVEN THE INNOCENT, BUT PRACTICE UPON ALL THAT WHICH THEY HAVE LEARNED IN THE SLAUGHTER OF THE WICKED. IT IS NOT THEREFORE BEFITTING THAT THOSE WHO STRIVE TO KEEP TO THE PATH OF JUSTICE SHOULD BE COMPANIONS AND SHARERS IN THIS PUBLIC HOMICIDE. FOR WHEN GOD FORBIDS US TO KILL, HE NOT ONLY PROHIBITS US FROM OPEN VIOLENCE, WHICH IS NOT EVEN ALLOWED BY THE PUBLIC LAWS, BUT HE WARNS US AGAINST THE COMMISSION OF THOSE THINGS WHICH ARE ESTEEMED LAWFUL AMONG MEN. THUS IT WILL BE NEITHER LAWFUL FOR A JUST MAN TO ENGAGE IN WARFARE, SINCE HIS WARFARE IS JUSTICE ITSELF, NOR TO ACCUSE ANY ONE OF A CAPITAL CHARGE, BECAUSE IT MAKES NO DIFFERENCE WHETHER YOU PUT A MAN TO DEATH BY WORD, OR RATHER BY THE SWORD, SINCE IT IS THE ACT OF PUTTING TO DEATH ITSELF WHICH IS PROHIBITED. THEREFORE, WITH REGARD TO THIS PRECEPT OF GOD, THERE OUGHT TO BE NO EXCEPTION AT ALL; BUT THAT IT IS ALWAYS UNLAWFUL TO PUT TO DEATH A MAN, WHOM GOD WILLED TO BE A SACRED ANIMAL.

THEREFORE LET NO ONE IMAGINE THAT EVEN THIS IS ALLOWED, TO STRANGLE NEWLY-BORN CHILDREN, WHICH IS THE GREATEST IMPIETY; FOR GOD BREATHES INTO THEIR SOULS FOR LIFE, AND NOT FOR DEATH. BUT MEN, THAT THERE MAY BE NO CRIME WITH WHICH THEY MAY NOT POLLUTE THEIR HANDS, DEPRIVE SOULS AS YET INNOCENT AND SIMPLE OF THE LIGHT WHICH THEY THEMSELVES HAVE NOT GIVEN. CAN ANY ONE, INDEED, EXPECT THAT THEY WOULD ABSTAIN FROM THE BLOOD OF OTHERS WHO DO NOT ABSTAIN EVEN FROM THEIR OWN? BUT THESE ARE WITHOUT ANY CONTROVERSY WICKED AND UNJUST. WHAT ARE THEY WHOM A FALSE PIETY COMPELS TO EXPOSE THEIR CHILDREN? CAN THEY BE CONSIDERED INNOCENT WHO EXPOSE THEIR OWN OFFSPRING AS A PREY TO DOGS, AND AS FAR AS IT DEPENDS UPON THEMSELVES, KILL THEM IN A MORE CRUEL MANNER THAN IF THEY HAD STRANGLED THEM? WHO CAN DOUBT THAT HE IS IMPIOUS WHO GIVES OCCASION FOR THE PITY OF OTHERS? FOR, ALTHOUGH THAT WHICH HE HAS WISHED SHOULD BEFALL THE CHILD — NAMELY, THAT IT SHOULD BE BROUGHT UP — HE HAS CERTAINLY CONSIGNED HIS OWN OFFSPRING EITHER TO SERVITUDE OR TO THE BROTHEL? BUT WHO DOES NOT UNDERSTAND, WHO IS IGNORANT WHAT THINGS MAY HAPPEN, OR ARE ACCUSTOMED TO HAPPEN, IN THE CASE OF EACH SEX, EVEN THROUGH ERROR? FOR THIS IS SHOWN BY THE EXAMPLE OF ŒDIPUS ALONE, CONFUSED WITH TWOFOLD GUILT. IT IS THEREFORE AS WICKED TO EXPOSE AS IT IS TO KILL. BUT TRULY PARRICIDES COMPLAIN OF THE SCANTINESS OF THEIR MEANS, AND ALLEGE THAT THEY HAVE NOT ENOUGH FOR BRINGING UP MORE CHILDREN; AS THOUGH, IN TRUTH, THEIR MEANS WERE IN THE POWER OF THOSE WHO POSSESS THEM, OR GOD DID NOT DAILY MAKE THE RICH POOR, AND THE POOR RICH. WHEREFORE, IF ANY ONE ON ACCOUNT OF POVERTY SHALL BE UNABLE TO BRING UP CHILDREN, IT IS BETTER TO ABSTAIN FROM MARRIAGE THAN WITH WICKED HANDS TO MAR THE WORK OF GOD.

IF, THEN, IT IS IN NO WAY PERMITTED TO COMMIT HOMICIDE, IT IS NOT ALLOWED US TO BE PRESENT AT ALL, LEST ANY BLOODSHED SHOULD OVERSPREAD THE CONSCIENCE, SINCE THAT BLOOD IS OFFERED FOR THE GRATIFICATION OF THE PEOPLE. AND I AM INCLINED TO THINK THAT THE CORRUPTING INFLUENCE OF THE STAGE IS STILL MORE CONTAMINATING. FOR THE SUBJECT OF COMEDIES ARE THE DISHONOURING OF VIRGINS, OR THE LOVES OF HARLOTS; AND THE MORE ELOQUENT THEY ARE WHO HAVE COMPOSED THE ACCOUNTS OF THESE DISGRACEFUL ACTIONS, THE MORE DO THEY PERSUADE BY THE ELEGANCE OF THEIR SENTIMENTS; AND HARMONIOUS AND POLISHED VERSES MORE READILY REMAIN FIXED IN THE MEMORY OF THE HEARERS. IN LIKE MANNER, THE STORIES OF THE TRAGEDIANS PLACE BEFORE THE EYES THE PARRICIDES AND INCESTS OF WICKED KINGS, AND REPRESENT TRAGIC CRIMES. AND WHAT OTHER EFFECT DO THE IMMODEST GESTURES OF THE PLAYERS PRODUCE, BUT BOTH TEACH AND EXCITE LUSTS? WHOSE ENERVATED BODIES, RENDERED EFFEMINATE AFTER THE GAIT AND DRESS OF WOMEN, IMITATE UNCHASTE WOMEN BY THEIR DISGRACEFUL GESTURES. WHY SHOULD I SPEAK OF THE ACTORS OF MIMES, WHO HOLD FORTH INSTRUCTION IN CORRUPTING INFLUENCES, WHO TEACH ADULTERIES WHILE THEY FEIGN THEM, AND BY PRETENDED ACTIONS TRAIN TO THOSE WHICH ARE TRUE? WHAT CAN YOUNG MEN OR VIRGINS DO, WHEN THEY SEE THAT THESE THINGS ARE PRACTISED WITHOUT SHAME, AND WILLINGLY BEHELD BY ALL? THEY ARE PLAINLY ADMONISHED OF WHAT THEY CAN DO, AND ARE INFLAMED WITH LUST, WHICH IS ESPECIALLY EXCITED BY SEEING; AND EVERY ONE ACCORDING TO HIS SEX FORMS HIMSELF IN THESE REPRESENTATIONS. AND THEY APPROVE OF THESE THINGS, WHILE THEY LAUGH AT THEM, AND WITH VICES CLINGING TO THEM, THEY RETURN MORE CORRUPTED TO THEIR APARTMENTS; AND NOT BOYS ONLY, WHO OUGHT NOT TO BE INURED TO VICES PREMATURELY, BUT ALSO OLD MEN, WHOM IT DOES NOT BECOME AT THEIR AGE TO SIN.

WHAT ELSE DOES THE PRACTICE OF THE CIRCENSIAN GAMES CONTAIN BUT LEVITY, VANITY, AND MADNESS? FOR THEIR SOULS ARE HURRIED AWAY TO MAD EXCITEMENT WITH AS GREAT IMPETUOSITY AS THAT WITH WHICH THE CHARIOT RACES ARE THERE CARRIED ON; SO THAT THEY WHO COME FOR THE SAKE OF BEHOLDING THE SPECTACLE NOW THEMSELVES EXHIBIT MORE OF A SPECTACLE, WHEN THEY BEGIN TO UTTER EXCLAMATIONS, TO BE THROWN INTO TRANSPORTS, AND TO LEAP FROM THEIR SEATS. THEREFORE ALL SPECTACLES OUGHT TO BE AVOIDED, NOT ONLY THAT NO VICE MAY SETTLE IN OUR BREASTS, WHICH OUGHT TO BE TRANQUIL AND PEACEFUL; BUT THAT THE HABITUAL INDULGENCE OF ANY PLEASURE MAY NOT SOOTHE AND CAPTIVATE US, AND TURN US ASIDE FROM GOD AND FROM GOOD WORKS. FOR THE CELEBRATIONS OF THE GAMES ARE FESTIVALS IN HONOUR OF THE GODS, INASMUCH AS THEY WERE INSTITUTED ON ACCOUNT OF THEIR BIRTHDAYS, OR THE DEDICATION OF NEW TEMPLES. AND AT FIRST THE HUNTINGS, WHICH ARE CALLED SHOWS, WERE IN HONOUR OF SATURNUS, AND THE SCENIC GAMES IN HONOUR OF LIBER, BUT THE CIRCENSIAN IN HONOUR OF NEPTUNE. BY DEGREES, HOWEVER, THE SAME HONOUR BEGAN TO BE PAID ALSO TO THE OTHER GODS, AND SEPARATE GAMES WERE DEDICATED TO THEIR NAMES, AS SISINNIUS CAPITO TEACHES IN HIS BOOK ON THE GAMES. THEREFORE, IF ANY ONE IS PRESENT AT THE SPECTACLES TO WHICH MEN ASSEMBLE FOR THE SAKE OF RELIGION, HE HAS DEPARTED FROM THE WORSHIP OF GOD, AND HAS BETAKEN HIMSELF TO THOSE DEITIES WHOSE BIRTHDAYS AND FESTIVALS HE HAS CELEBRATED.

CHAPTER 21. OF THE PLEASURES OF THE EARS, AND OF SACRED LITERATURE.

PLEASURE OF THE EARS IS RECEIVED FROM THE SWEETNESS OF VOICES AND STRAINS, WHICH INDEED IS AS PRODUCTIVE OF VICE AS THAT DELIGHT OF THE EYES OF WHICH WE HAVE SPOKEN. FOR WHO WOULD NOT DEEM HIM LUXURIOUS AND WORTHLESS WHO SHOULD HAVE SCENIC ARTS AT HIS HOUSE? BUT IT MAKES NO DIFFERENCE WHETHER YOU PRACTICE LUXURY ALONE AT HOME, OR WITH THE PEOPLE IN THE THEATRE. BUT WE HAVE ALREADY SPOKEN OF SPECTACLES: THERE REMAINS ONE THING WHICH IS TO BE OVERCOME BY US, THAT WE BE NOT CAPTIVATED BY THOSE THINGS WHICH PENETRATE TO THE INNERMOST PERCEPTION. FOR ALL THOSE THINGS WHICH ARE UNCONNECTED WITH WORDS, THAT IS, PLEASANT SOUNDS OF THE AIR AND OF STRINGS, MAY BE EASILY DISREGARDED, BECAUSE THEY DO NOT ADHERE TO US, AND CANNOT BE WRITTEN. BUT A WELL-COMPOSED POEM, AND A SPEECH BEGUILING WITH ITS SWEETNESS, CAPTIVATE THE MINDS OF MEN, AND IMPEL THEM IN WHAT DIRECTION THEY PLEASE. HENCE, WHEN LEARNED MEN HAVE APPLIED THEMSELVES TO THE RELIGION OF GOD, UNLESS THEY HAVE BEEN

INSTRUCTED BY SOME SKILFUL TEACHER, THEY DO NOT BELIEVE. FOR, BEING ACCUSTOMED TO SWEET AND POLISHED SPEECHES OR POEMS, THEY DESPISE THE SIMPLE AND COMMON LANGUAGE OF THE SACRED WRITINGS AS MEAN. FOR THEY SEEK THAT WHICH MAY SOOTHE THE SENSES. BUT WHATEVER IS PLEASANT TO THE EAR EFFECTS PERSUASION, AND WHILE IT DELIGHTS FIXES ITSELF DEEPLY WITHIN THE BREAST. IS GOD, THEREFORE, THE CONTRIVER BOTH OF THE MIND, AND OF THE VOICE, AND OF THE TONGUE, UNABLE TO SPEAK ELOQUENTLY? YEA, RATHER, WITH THE GREATEST FORESIGHT, HE WISHED THOSE THINGS WHICH ARE DIVINE TO BE WITHOUT ADORNMENT, THAT ALL MIGHT UNDERSTAND THE THINGS WHICH HE HIMSELF SPOKE TO ALL.

THEREFORE HE WHO IS ANXIOUS FOR THE TRUTH, WHO DOES NOT WISH TO DECEIVE HIMSELF, MUST LAY ASIDE HURTFUL AND INJURIOUS PLEASURES, WHICH WOULD BIND THE MIND TO THEMSELVES, AS PLEASANT FOOD DOES THE BODY: TRUE THINGS MUST BE PREFERRED TO FALSE, ETERNAL THINGS TO THOSE WHICH ARE OF SHORT DURATION, USEFUL THINGS TO THOSE WHICH ARE PLEASANT. LET NOTHING BE PLEASING TO THE SIGHT BUT THAT WHICH YOU SEE TO BE DONE WITH PIETY AND JUSTICE; LET NOTHING BE AGREEABLE TO THE HEARING BUT THAT WHICH NOURISHES THE SOUL AND MAKES YOU A BETTER MAN. AND ESPECIALLY THIS SENSE OUGHT NOT TO BE DISTORTED TO VICE, SINCE IT IS GIVEN TO US FOR THIS PURPOSE, THAT WE MIGHT GAIN THE KNOWLEDGE OF GOD. THEREFORE, IF IT BE A PLEASURE TO HEAR MELODIES AND SONGS, LET IT BE PLEASANT TO SING AND HEAR THE PRAISES OF GOD. THIS IS TRUE PLEASURE, WHICH IS THE ATTENDANT AND COMPANION OF VIRTUE. THIS IS NOT FRAIL AND BRIEF, AS THOSE WHICH THEY DESIRE, WHO, LIKE CATTLE, ARE SLAVES TO THE BODY; BUT LASTING, AND AFFORDING DELIGHT WITHOUT ANY INTERMISSION. AND IF ANY ONE SHALL PASS ITS LIMITS, AND SHALL SEEK NOTHING ELSE FROM PLEASURE BUT PLEASURE ITSELF, HE DESIGNS FOR HIMSELF DEATH; FOR AS THERE IS PERPETUAL LIFE IN VIRTUE, SO THERE IS DEATH IN PLEASURE. FOR HE WHO SHALL CHOOSE TEMPORAL THINGS WILL BE WITHOUT THINGS ETERNAL; HE WHO SHALL PREFER EARTHLY THINGS WILL NOT HAVE HEAVENLY THINGS.

CHAPTER 22. OF THE PLEASURES OF TASTE AND SMELL.
BUT WITH REGARD TO THE PLEASURES OF TASTE AND SMELL, WHICH TWO SENSES RELATE ONLY TO THE BODY, THERE IS NOTHING TO BE DISCUSSED BY US; UNLESS BY CHANCE ANY ONE REQUIRES US TO SAY THAT IT IS DISGRACEFUL TO A WISE AND GOOD MAN IF HE IS THE SLAVE OF HIS APPETITE, IF HE WALKS ALONG BESMEARED WITH OINTMENTS AND CROWNED WITH FLOWERS: AND HE WHO DOES THESE THINGS IS PLAINLY FOOLISH AND SENSELESS, AND IS WORTHLESS, AND ONE WHOM NOT EVEN A NOTION OF VIRTUE HAS REACHED. PERHAPS SOME ONE WILL SAY, WHY, THEN, HAVE THESE THINGS BEEN MADE, EXCEPT THAT WE MAY ENJOY THEM? HOWEVER, IT HAS OFTEN BEEN SAID THAT THERE WOULD HAVE BEEN NO VIRTUE UNLESS IT HAD THINGS WHICH IT MIGHT OVERPOWER. THEREFORE GOD MADE ALL THINGS TO SUPPLY A CONTEST BETWEEN TWO THINGS. THOSE ENTICEMENTS OF PLEASURES, THEN, ARE THE INSTRUMENTS OF THAT WHOSE ONLY BUSINESS IT IS TO SUBDUE VIRTUE, AND TO SHUT OUT JUSTICE FROM MEN. WITH THESE SOOTHING INFLUENCES AND ENJOYMENTS IT CAPTIVATES THEIR SOULS; FOR IT KNOWS THAT PLEASURE IS THE CONTRIVER OF DEATH. FOR AS GOD CALLS MAN TO LIFE ONLY THROUGH VIRTUE AND LABOUR, SO THE OTHER CALLS US TO DEATH BY DELIGHTS AND PLEASURES; AND AS MEN ARRIVE AT REAL GOOD THROUGH DECEITFUL EVILS, SO THEY ARRIVE AT REAL EVIL THROUGH DECEITFUL GOODS. THEREFORE THOSE ENJOYMENTS ARE TO BE GUARDED AGAINST, AS SNARES OR NETS, LEST, CAPTIVATED BY THE SOFTNESS OF ENJOYMENTS, WE SHOULD BE BROUGHT UNDER THE DOMINION OF DEATH WITH THE BODY ITSELF, TO WHICH WE HAVE ENSLAVED OURSELVES.

CHAPTER 23. DE TACTUS VOLUPTATE ET LIBIDINE, ATQUE DE MATRIMONIO ET CONTINENTIÂ.
VENIO NUNC AD EAM, QUÆ PERCIPITUR EX TACTU, VOLUPTATEM: QUI SENSUS EST QUIDEM TOTIUS CORPORIS. SED EGO NON DE ORNAMENTIS, AUT VESTIBUS, SED DE SOLÂ LIBIDINE DICENDUM MIHI PUTO; QUÆ MAXIME COERCENDA EST, QUIA MAXIME NOCET. CURE EXCOGITASSET DEUS DUORUM SEXUUM RATIONERO, ATTRIBUIT IIS, UT SE INVICEM APPETERENT, ET CONJUNCTIONE GAUDERENT. ITAQUE ARDENTISSIMAM CUPIDITATEM CUNCTORUM ANIMANTIUM CORPORIBUS ADMISCUIT, UT IN HOS AFFECTUS AVIDISSIME RUERENT, EAQUE RATIONE PROPAGARI ET MULTIPLICARI GENERA POSSENT. QUÆ CUPIDITAS ET APPETENTIA IN HOMINE VEHEMENTIOR ET ACRIOR INVENITUR; VEL QUIA HOMINUM MULTITUDINEM VOLUIT ESSE MAJOREM, VEL QUONIAM VIRTUTEM SOLI HOMINI DEDIT, UT ESSET LAUS ET GLORIA IN COERCENDIS VOLUPTATIBUS, ET ABSTINENTIA SUI. SEIT ERGO ADVERSARIUS ILLE NOSTER, QUANTA SIT VIS HUJUS CUPIDITATIS, QUAM QUIDAM NECESSITATEM DICERE MALUERUNT; EAMQUE A RECTO ET BONO, AD MALUM ET PRAVUM TRANSFERT. ILLICITA ENIM DESIDERIA IMMITTIT, UT ALIENA CONTAMINENT, QUIBUS HABERE PROPRIA SINE DELICTO LICET. OBJICIT QUIPPE OCULIS IRRITABILES FORMAS, SUGGERITQUE FOMENTA, ET VITIIS PABULUM SUBMINISTRAT: TUM INTIMIS VISCERIBUS STIMULOS OMNES CONTURBAT ET COMMOVET, ET NATURALEM ILLUM INCITAT ATQUE INFLAMMAT ARDOREM, DONEE IRRETITUM HOMINEM IMPLICATUMQUE DECIPIAT. AC NE QUIS ESSET, QUI PŒNARUM METU ABSTINERET ALIENO, LUPANARIA QUOQUE CONSTITUIT; ET PUDOREM INFELICIUM MULIERUM PUBLICAVIT, UT LUDIBRIO HABERET TAM EOS QUI FACIUNT, QUAM QUAS PATI NECESSE EST.

HIS OBSCŒNITATIBUS ANIMAS, AD SANCTITATEM GENITAS, VELUT IN CŒNI GURGITE DEMERSIT, PUDOREM EXTINXIT, PUDICITIAM PROFLIGAVIT. IDEM ETIAM MARES MARIBUS ADMISCUIT; ET NEFANDOS COITUS CONTRA NATURAM CONTRAQUE INSTITUTUM DEI MACHINATUS EST: SIC IMBUIT HOMINES, ET ARMAVIT AD NEFAS OMNE. QUID ENIM POTEST ESSE SANCTUM IIS, QUI ÆTATEM IMBECILLAM ET PRÆSIDIO INDIGENTEM, LIBIDINI SUÆ DEPOPULANDAM FŒDANDAMQUE SUBSTRAVERINT? NON POTEST HÆC RES PRO MAGNITUDINE SCELERIS ENARRARI. NIHIL AMPLIUS ISTOS APPELLARE POSSUM, QUAM IMPLOS ET PARRICIDAS, QUIBUS NON SUFFICIT SEXUS A DEO DATUS, NISI ELIARE SUUM PROFANE AC PETULANTER ILLUDANT. HÆC TAMEN APUD ILLOS LEVIA, ET QUASI HONESTA SUNT. QUID DICAM DE IIS, QUI ABOMINANDAM NON LIBIDINEM, SOD INSANIAM POTIUS EXERCENT! PIGET DICERE: SED QUID HIS FORE CREDAMUS, QUOS NON PIGET FACERE? ET TAMEN DICENDUM EST, QUIA FIT. DE ISTIS LOQUOR, QUORUM TETERRIMA LIBIDO ET EXECRABILIS FUROR NE CAPITI QUIDEM PARCIT. QUIBUS HOC VERBIS, AUT QUA INDIGNATIONE TANTUM NEFAS PROSEQUAR? VINCIT OFFICIUM LINGUÆ SCELERIS MAGNITUDO. CUM IGITUR LIBIDO HÆC EDAT OPERA, ET HÆC FACINORA DESIGNER, ARMANDI ADVERSUS EARN VIRTUTE MAXIMA SUMUS. QUISQUIS AFFECTUS ILLOS FRÆNARE NON POTEST, COHIBEAT EOS INTRA PRÆ SCRIPTUM LEGITIMI TORI, UT ET ILLUD, QUOD AVIDE EXPETAT, CONSEQUATUR, ET TAMEN IN PECCATUM NON INCIDAT. NAM QUID SIBI HOMINES PERDITI VOLUNT? NEMPE HONESTA OPERA VOLUPTAS SEQUITUR: SI IPSAM PER SE APPETUNT, JUSTA ET LEGITIMA FRUI LICET.

QUOD SI ALIQUA NECESSITAS PROHIBEBIT TUM VERO MAXIMA ADHIBENDA VIRTUS ERIT, UT CUPIDITATI CONTINENTIA RELUCTETUR. NEC TANTURN ALIENIS, QUÆ ATTINGERE NON LICET, VERIUN ETIAM PUBLICIS VULGATISQUE CORPORIBUS ABSTINENDUM, DEUS PRÆCEPIT; DOCETQUE NOS, CUM DUO INTER SE CORPORA FUERINT COPULATA, UNUM CORPUS EFFICERE. ITA QUI SE CŒNO IMMERSERIT, CŒNO SIT OBLITUS NECESSE EST; ET CORPUS QUIDEM CITO ABLUI POTEST: MENS AUTEM CONTAGIONE IMPUDICI CORPORIS INQUINATA NON POTEST, NISI ET LONGO TEMPORE, ET MULTIS BONIS OPERIBUS, AB EA QUÆ INHÆ SERIT COLLUVIONE PURGARI. OPORTET ERGO SIBI QUEMQUE PROPONERE, DUORUM SEXUUM CONJUNCTIONEM GENERANDI CAUSA DATAM ESSE VIVENTIBUS, EAMQUE LEGERA HIS AFFECTIBUS POSITAM, UT SUCCESSIONERA PARENT. SICUT AUTEM DEDIT NOBIS OCULOS DEUS, NON UT SPECTEMUS, VOLUPTATEMQUE CAPIAMUS, SED UT VIDEAMUS PROPTER EOS ACTUS, QUI PERTINENT AD VITÆ NECESSITATEM, ITA GENITALEM CORPORIS PARTEM, QUOD NOMEN IPSUM DOCET, NULLA ALIA CAUSA NISI EFFICIENDÆ SOBOLIS ACCEPIMUS. HUIC DIVINÆ LEGI SUMMA DEVOTIONE PARENDUM EST. SINT OMNES, QUI SE DISCIPULOS DEI PROFITEBUNTUR, ITA MORATI ET INSTITUTI, UT IMPERARE SIBI POSSINT. NAM QUI VOLUPTATIBUS INDULGENT, QUI LIBIDINI OBSEQUUNTUR, II ANIMAM SUAM CORPORI MANCIPANT, AD MORTEMQUE CONDEMNANT: QUIA SE CORPORI ADDIXERUNT, IN QUOD HABET MORS POTESTATEM. UNUSQUISQUE IGITUR, QUANTUM POTEST, FORMET SE AD VERECUNDIAM, PUDOREM COLAT, CASTITATEM CONSCIENTIA ET MENTE TUEATUR; NEC TANTUM LEGIBUS PUBLICIS PAREAT: SED SIT SUPRA OMNES LEGES, QUI LEGEM DEI SEQUITUR. QUIBUS BONIS SI ASSUEVERIT, JAM PUDEBIT EUM AD DETERIORA DESCISCERE: MODO PLACEANT RECTA ET HONESTA, QUÆ MELIORIBUS JUCUNDIORA SUNT QUAM PRAVA ET INHONESTA PEJORIBUS.

NONDUM OMNIA CASTITATIS OFFICIO EXSECUTUS SUM: QUAM DEUS FION MODO INTRA PRIVATOS PARIETES, SED ETIAM PRÆ SCRIPTO LECTULI TERMINAT; UT CUM QUIS HOBEAT UXOREM, NEQUE SERVAM, NEQUE LIBERAM HABERE INSUPER VELIT, SED MATRIMONIO FIDEM SERVER. NON ENIM, SICUT JURIS PUBLICI RATIO EST, SOLO MULIER ADULTERA EST, QUÆ HABET ALLURE, MARITUS OUTEM, ETIAM SI PLURES HABEAT, A CRIMINE ADULTERII SOLUTUS EST. SED DIVINA LEX IRA DUOS IN MATRIMONIUM, QUOD EST IN CORPUS UNUM, PARI JURE CONJUNGIT, UT ADULTER HABEATUR, QUISQUIS COMPAGEM CORPORIS IN DIVERSA DISTRAXERIT. NEC OB ALIAM CANSAM DEUS, CAM CÆTERAS ANIMANTES SUSCEPTO FŒTU MARIBUS REPUGNARE VOLUISSET, SOLAM OMNIUM MULIEREM PATIENTEM VIRI FECIT; SCILICET NE FŒMINIS REPUGNANTIBUS, LIBIDO COGERET VIROS ALIUD APPETERE, EOQUE FACTO, CASTITATIS GLORIAM NON TENERENT. SED NEQUE MULIER VIRTUTEM PUDICITIÆ CAPERET, SI PECCARE NON POSSET. NAM QUIS MUTUM ANIMAL PUDICUM ESSE DIXERIT, QUOD SUSCEPTO FOE TU MARI REPUGNAT? QUOD IDEO FACIT, QUIA NECESSE EST IN DOLOREM ATQUE IN PERICULUM VENIAT, SI ADMISERIT. NULLA IGITUR LAUS EST, NON FACERE QUOD FACERE NON POSSIS. IDEO AUTEM PUDICITIA IN HOMINE LAUDATUR, QUIA NON NATURALIS EST, SED VOLUNTARIA. SERVANDA IGITUR FIDES AB UTROQUE ALTERI EST: IMMO EXEMPLO CONTINENTIA: DOCENDA UXOR, UT SE CASTE GERAT. INIQUUM EST ENIM, UT ID EXIGAS, QUOD PRÆ STARE IPSE NON POSSIS. QUÆ INIQUITAS EFFECIT PROFECTO, UT ESSENT ADULTERIA, FOE MINIS ÆGRE FERENTIBUS PRÆ STARE SE FIDEM NON EXHIBENTIBUS MUTUAM CHARITATEM. DENIQUE NULLA EST TAM PERDITI PUDORIS ADULTERA, QUÆ NON HANC CAUSAM VITIIS SUIS PRÆ TENDAT; INJURIAM SE PECCANDO NON FACERE, SED REFERRE. QUOD OPTIME QUINTILIANUS EXPRESSIT: HOMO, INQUIT, NEQUE ALIENI MATRIMONII ABSTINENS, NEQUE SUI CUSTOS, QUÆ INTER SE NATURA. CONNEXA SUNT. NAM NEQUE MARITUS CIRCA CORRUMPENDAS ALIORUM CONJUGES OCCUPATUS POTEST VACARE DOMESTICÆ SANCTITATI; ET UXOR, CUM IN TALE INCIDIT MATRIMONIUM, EXEMPLO IPSO CONCITARA, OUT IMITARI SE PUTAT, OUT VINDICARI.

CAVENDUM IGITUR, NE OCCASIONEM VITIIS NOSTRA INTEMPERANTIA DEMUS: SED ASSUESCANT INVICEM MORES DUORUM, ET JUGUM PARIBUS ANIMIS FERANT. NOS IPSOS IN ALTERO COGITEMUS. NAM FERE IN HOC JUSTITIÆ SUMMA CONSISTIT, UT NON FACIAS ALTERI, QUIDQUID IPSE AB ALTERO PATI NOLIS. HÆC SUNT QUÆ AD CONTINENTIAM PRÆ CIPIUNTUR A DEO. SED TAMEN NE QUIS DIVINA PRÆ CEPTA CIRCUMSCRIBERE SE PUTET POSSE, ADDUNTUR ILIA, UT OMNIS CALUMNIA, ET OCCASIO FRAUDIS REMOVEATUR, ADULTERUM ESSE, QUI A MARITO DIMISSAM DUXERIT, ET EUM QUI PRÆ TERCRIMEN ADULTERII UXOREM DIMISERIT, UT ALTERAM DUCAT; DISSOCIARI ENIM CORPUS ET DISTRAHI DEUS NOLUIT. PRÆ TEREA NON TANTURN ADULTERIUM ESSE VITANDUM, SED ETIAM COGITATIONEM; NE QUIS ASPICIAT ALIENAM, ET ANIMO CONCUPISCAT: ADULTERAM ENIM FIERI MENTEM, SI VEL IMAGINEM VOLUPTATIS SIBI IPSA DEPINXERIT. MENS EST ENIM PROFECTO QUÆ PECCAT; QUÆ IMMODERATA: LIBIDINIS FRUCTUM COGITATIONE COMPLECTITUR; IN HAC CRIMEN EST, IN HAC OMNE DELICTUM. NAM ETSI CORPUS NULLA SIT LOBE MACULATUM, NON CONSTAT TAMEN PUDICITIÆ RATIO, SI ANIMUS INCESTUS EST; NEC ILLIBATA CASTITAS VIDERI POTEST, UBI CONSCIENTIAM CUPIDITAS INQUINAVIT. NEC VERB ALIQUIS EXISTIMET, DIFFICILE ESSE FRÆ NOS IMPONERE VOLUPTATI, EAMQUE VAGAM ET ERRANTEM CASTITATIS PUDICITIÆ QUE LIMITIBUS INCLUDERE, CUM PROPOSITUM SIT HOMINIBUS ETIAM VINCERE, AC PLURIMI BEATAM ATQUE INCORRUPTAM CORPORIS INTEGRITATEM RETINUERINT, MULTIQUE SINT, QUI HOC COE LESTI GENERE VITÆ FELICISSIME PERFRUANTUR. QUOD QUIDEM DEUS NON IRA FIERI PRÆ CEPIT, TANQUAM ASTRINGAT, QUIA GENERARI HOMINES OPORTET; SED TANQUAM SINAT. SCIT ENIM, QUANTAM HIS AFFECTIBUS IMPOSUERIT NECESSITATEM. SI QUIS HOC, INQUIT, FACERE POTUERIT, HABEBIT EXIMIAM INCOMPARABILEMQUE MERCEDEM. QUOD CONTINENTIÆ GENUS QUASI FASTIGIUM EST, OMNIUMQUE CONSUMMATIO VIRTUTUM. AD QUAM SI QUIS ENITI ATQUE ELUCTARI POTUERIT, HUNC SERVUM DOMINUS, HUNC DISCIPULUM MAGISTER AGNOSCET; HIC TERRAIN TRIUMPHABIT, HIC ERIT CONSIMILIS DEO, QUI VIRTUTEM DEI CEPIT. HÆC QUIDEM DIFFICILIA VIDENTUR; SED DE EO LOQUIMUR, CUI CALCATIS OMNIBUS TERRENIS, ITER IN CŒLUM PARATUR. NAM QUIA VIRTUS IN DEI AGNITIONE CONSISTIT, OMNIA GRAVIA SUNT, DUM IGNORES; UBI COGNOVERIS, FACILIA: PER IPSAS DIFFICULTATES NOBIS EXEUNDUM EST, QUI AD SUMMUM BONUM TENDIMUS.

CHAPTER 24. OF REPENTANCE, OF PARDON, AND THE COMMANDS OF GOD.
NOR, HOWEVER, LET ANY ONE BE DISHEARTENED, OR DESPAIR CONCERNING HIMSELF, IF, OVERCOME BY PASSION, OR IMPELLED BY DESIRE, OR DECEIVED BY ERROR, OR COMPELLED BY FORCE, HE HAS TURNED ASIDE TO THE WAY OF UNRIGHTEOUSNESS. FOR IT IS POSSIBLE FOR HIM TO BE BROUGHT BACK, AND TO BE SET FREE, IF HE REPENTS OF HIS ACTIONS, AND, TURNING TO BETTER THINGS, MAKES SATISFACTION TO GOD. CICERO, INDEED, THOUGHT THAT THIS WAS IMPOSSIBLE, WHOSE WORDS IN THE THIRD BOOK OF THE ACADEMICS ARE: BUT IF, AS IN THE CASE OF THOSE WHO HAVE GONE ASTRAY ON A JOURNEY, IT WERE PERMITTED THOSE WHO HAVE FOLLOWED A DEVIOUS COURSE TO CORRECT THEIR ERROR BY REPENTANCE, IT WOULD BE MORE EASY TO AMEND RASHNESS. IT IS ALTOGETHER PERMITTED THEM. FOR IF WE THINK THAT OUR CHILDREN ARE CORRECTED WHEN WE PERCEIVE THAT THEY REPENT OF THEIR FAULTS, AND THOUGH WE HAVE DISINHERITED AND CAST THEM OFF, WE AGAIN RECEIVE, CHERISH, AND EMBRACE THEM, WHY SHOULD WE DESPAIR THAT THE MERCY OF GOD OUR FATHER MAY AGAIN BE APPEASED BY REPENTANCE? THEREFORE HE WHO IS AT ONCE THE LORD AND MOST INDULGENT PARENT PROMISES THAT HE WILL REMIT THE SINS OF THE PENITENT, AND THAT HE WILL BLOT OUT ALL THE INIQUITIES OF HIM WHO SHALL BEGIN AFRESH TO PRACTICE RIGHTEOUSNESS. FOR AS THE UPRIGHTNESS OF HIS PAST LIFE IS OF NO AVAIL TO HIM WHO LIVES BADLY, BECAUSE THE SUBSEQUENT WICKEDNESS HAS DESTROYED HIS WORKS OF RIGHTEOUSNESS, SO FORMER SINS DO NOT STAND IN THE WAY OF HIM WHO HAS AMENDED HIS LIFE, BECAUSE THE SUBSEQUENT RIGHTEOUSNESS HAS EFFACED THE STAIN OF HIS FORMER LIFE. FOR HE WHO REPENTS OF THAT WHICH HE HAS DONE, UNDERSTANDS HIS FORMER ERROR; AND ON THIS ACCOUNT THE GREEKS BETTER AND MORE SIGNIFICANTLY SPEAK OF METANOIA, WHICH WE MAY SPEAK OF IN LATIN AS A RETURN TO A RIGHT UNDERSTANDING. FOR HE RETURNS TO A RIGHT UNDERSTANDING, AND RECOVERS HIS MIND AS IT WERE FROM MADNESS, WHO IS GRIEVED FOR HIS ERROR; AND HE REPROVES HIMSELF OF MADNESS, AND CONFIRMS HIS MIND TO A BETTER COURSE OF LIFE: THEN HE ESPECIALLY GUARDS AGAINST THIS VERY THING, THAT HE MAY NOT AGAIN BE LED INTO THE SAME SNARES. IN SHORT, EVEN THE DUMB ANIMALS, WHEN THEY ARE ENSNARED BY FRAUD, IF BY ANY MEANS THEY HAVE EXTRICATED THEMSELVES SO AS TO ESCAPE, BECOME MORE CAUTIOUS FOR THE FUTURE, AND ALWAYS AVOID ALL THOSE THINGS IN WHICH THEY HAVE PERCEIVED WILES AND SNARES. THUS REPENTANCE MAKES A MAN CAUTIOUS AND DILIGENT TO AVOID THE FAULTS INTO WHICH HE HAS ONCE FALLEN THROUGH DECEIT.

FOR NO ONE CAN BE SO PRUDENT AND SO CIRCUMSPECT AS NOT AT SOME TIME TO SLIP; AND THEREFORE GOD, KNOWING OUR WEAKNESS, OF HIS COMPASSION HAS OPENED A HARBOUR OF REFUGE FOR

MAN, THAT THE MEDICINE OF REPENTANCE MIGHT AID THIS NECESSITY TO WHICH OUR FRAILTY IS LIABLE. THEREFORE, IF ANY ONE HAS ERRED, LET HIM RETRACE HIS STEP, AND AS SOON AS POSSIBLE RECOVER AND REFORM HIMSELF.

BUT UPWARD TO RETRACE THE WAY,
AND PASS INTO THE LIGHT OF DAY,
THEN COMES THE STRESS OF LABOUR.

FOR WHEN MEN HAVE TASTED SWEET PLEASURES TO THEIR DESTRUCTION, THEY CAN SCARCELY BE SEPARATED FROM THEM: THEY WOULD MORE EASILY FOLLOW RIGHT THINGS IF THEY HAD NOT TASTED THEIR ATTRACTIONS. BUT IF THEY TEAR THEMSELVES AWAY FROM THIS PERNICIOUS SLAVERY, ALL THEIR ERROR WILL BE FORGIVEN THEM, IF THEY SHALL HAVE CORRECTED THEIR ERROR BY A BETTER LIFE. AND LET NOT ANY ONE IMAGINE THAT HE IS A GAINER IF HE SHALL HAVE NO WITNESS OF HIS FAULT: FOR ALL THINGS ARE KNOWN TO HIM IN WHOSE SIGHT WE LIVE; AND IF WE ARE ABLE TO CONCEAL ANYTHING FROM ALL MEN, WE CANNOT CONCEAL IT FROM GOD, TO WHOM NOTHING CAN BE HIDDEN, NOTHING SECRET. SENECA CLOSED HIS EXHORTATIONS WITH AN ADMIRABLE SENTIMENT: THERE IS, HE SAYS, SOME GREAT DEITY, AND GREATER THAN CAN BE IMAGINED; AND FOR HIM WE ENDEAVOUR TO LIVE. LET US APPROVE OURSELVES TO HIM. FOR IT IS OF NO AVAIL THAT CONSCIENCE IS CONFIRMED; WE LIE OPEN TO THE SIGHT OF GOD. WHAT CAN BE SPOKEN WITH GREATER TRUTH BY HIM WHO KNEW GOD, THAN HAS BEEN SAID BY A MAN WHO IS IGNORANT OF TRUE RELIGION? FOR HE BOTH EXPRESSED THE MAJESTY OF GOD, BY SAYING THAT IT IS TOO GREAT FOR THE REFLECTING POWERS OF THE HUMAN MIND TO RECEIVE; AND HE TOUCHED UPON THE VERY FOUNTAIN OF TRUTH, BY PERCEIVING THAT THE LIFE OF MEN IS NOT SUPERFLUOUS, AS THE EPICUREANS WILL HAVE IT, BUT THAT THEY MAKE IT THEIR ENDEAVOUR TO LIVE TO GOD, IF INDEED THEY LIVE WITH JUSTICE AND PIETY. HE MIGHT HAVE BEEN A TRUE WORSHIPPER OF GOD, IF ANY ONE HAD POINTED OUT TO HIM GOD; AND HE MIGHT ASSUREDLY HAVE DESPISED ZENO, AND HIS TEACHER SOTION, IF HE HAD OBTAINED A TRUE GUIDE OF WISDOM. LET US APPROVE OURSELVES TO HIM, HE SAYS. A SPEECH TRULY HEAVENLY, HAD IT NOT BEEN PRECEDED BY A CONFESSION OF IGNORANCE. IT IS OF NO AVAIL THAT CONSCIENCE IS CONFINED; WE LIE OPEN TO THE SIGHT OF GOD. THERE IS THEN NO ROOM FOR FALSEHOOD, NONE FOR DISSIMULATION; FOR THE EYES OF MEN ARE REMOVED BY WALLS, BUT THE DIVINE POWER OF GOD CANNOT BE REMOVED BY THE INWARD PARTS FROM LOOKING THROUGH AND KNOWING THE ENTIRE MAN. THE SAME WRITER SAYS, IN THE FIRST BOOK OF THE SAME WORK: WHAT ARE YOU DOING? WHAT ARE YOU CONTRIVING? WHAT ARE YOU HIDING? YOUR GUARDIAN FOLLOWS YOU; ONE IS WITHDRAWN FROM YOU BY FOREIGN TRAVEL, ANOTHER BY DEATH, ANOTHER BY INFIRM HEALTH; THIS ONE ADHERES TO YOU, AND YOU CAN NEVER BE WITHOUT HIM. WHY DO YOU CHOOSE A SECRET PLACE, AND REMOVE THE WITNESS? SUPPOSE THAT YOU HAVE SUCCEEDED IN ESCAPING THE NOTICE OF ALL, FOOLISH MAN! WHAT DOES IT PROFIT YOU NOT TO HAVE A WITNESS, IF YOU HAVE THE WITNESS OF YOUR OWN CONSCIENCE?

AND TULLY SPEAKS IN A MANNER NO LESS REMARKABLE CONCERNING CONSCIENCE AND GOD: LET HIM REMEMBER, HE SAYS, THAT HE HAS GOD AS A WITNESS, THAT IS, AS I JUDGE, HIS OWN MIND, THAN WHICH GOD HAS GIVEN NOTHING MORE DIVINE TO MAN. LIKEWISE, IN SPEAKING OF THE JUST AND GOOD MAN, HE SAYS: THEREFORE SUCH A MAN WILL NOT DARE NOT MERELY TO DO, BUT EVEN TO THINK, ANYTHING WHICH HE WOULD NOT DARE TO PROCLAIM. THEREFORE LET US CLEANSE OUR CONSCIENCE, WHICH IS OPEN TO THE EYES OF GOD; AND, AS THE SAME WRITER SAYS, LET US ALWAYS SO LIVE AS TO REMEMBER THAT WE SHALL HAVE TO GIVE AN ACCOUNT; AND LET US RECKON THAT WE ARE LOOKED UPON AT EVERY MOMENT, NOT, AS HE SAID, IN SOME THEATRE OF THE WORLD BY MEN, BUT FROM ABOVE BY HIM WHO IS ABOUT TO BE BOTH THE JUDGE AND ALSO THE WITNESS, TO WHOM, WHEN HE DEMANDS AN ACCOUNT OF OUR LIFE, IT WILL NOT BE PERMITTED ANY ONE TO DENY HIS ACTIONS. THEREFORE IT IS BETTER EITHER TO FLEE FROM CONSCIENCE, OR OURSELVES TO OPEN OUR MIND OF OUR OWN ACCORD, AND TEARING OPEN OUR WOUNDS TO POUR FORTH DESTRUCTION; WHICH WOUNDS NO ONE ELSE CAN HEAL BUT HE ALONE WHO MADE THE LAME TO WALK, RESTORED SIGHT TO THE BLIND, CLEANSED THE POLLUTED LIMBS, AND RAISED THE DEAD. HE WILL QUENCH THE ARDOUR OF DESIRES, HE WILL ROOT OUT LUSTS, HE WILL REMOVE ENVY, HE WILL MITIGATE ANGER. HE WILL GIVE TRUE AND LASTING HEALTH. THIS REMEDY SHOULD BE SOUGHT BY ALL, INASMUCH AS THE SOUL IS HARASSED BY GREATER DANGER THAN THE BODY, AND A CURE SHOULD BE APPLIED AS SOON AS POSSIBLE TO SECRET DISEASES. FOR IF ANY ONE HAS HIS EYESIGHT CLEAR, ALL HIS LIMBS PERFECT, AND HIS ENTIRE BODY IN THE MOST VIGOROUS HEALTH, NEVERTHELESS I SHOULD NOT CALL HIM SOUND IF HE IS CARRIED AWAY BY ANGER, SWOLLEN AND PUFFED UP WITH PRIDE, THE SLAVE OF LUST, AND BURNING WITH DESIRES; BUT I SHOULD RATHER CALL HIM SOUND WHO DOES NOT RAISE HIS EYES TO THE PROSPERITY OF ANOTHER, WHO DOES NOT ADMIRE RICHES, WHO LOOKS UPON ANOTHER'S WIFE WITH CHASTE EYE, WHO COVETS NOTHING AT ALL, DOES NOT DESIRE THAT WHICH IS ANOTHER'S, ENVIES NO ONE, DISDAINS NO ONE; WHO IS LOWLY, MERCIFUL, BOUNTIFUL, MILD, COURTEOUS: PEACE PERPETUALLY DWELLS IN HIS MIND.

THAT MAN IS SOUND, HE IS JUST, HE IS PERFECT. WHOEVER, THEREFORE, HAS OBEYED ALL THESE HEAVENLY PRECEPTS, HE IS A WORSHIPPER OF THE TRUE GOD, WHOSE SACRIFICES ARE GENTLENESS OF SPIRIT, AND AN INNOCENT LIFE, AND GOOD ACTIONS. AND HE WHO EXHIBITS ALL THESE QUALITIES OFFERS A SACRIFICE AS OFTEN AS HE PERFORMS ANY GOOD AND PIOUS ACTION. FOR GOD DOES NOT DESIRE THE SACRIFICE OF A DUMB ANIMAL, NOR OF DEATH AND BLOOD, BUT OF MAN AND LIFE. AND TO THIS SACRIFICE THERE IS NEITHER NEED OF SACRED BOUGHS, NOR OF PURIFICATIONS, NOR OF SODS OF TURF, WHICH THINGS ARE PLAINLY MOST VAIN, BUT OF THOSE THINGS WHICH ARE PUT FORTH FROM THE INNERMOST BREAST. THEREFORE, UPON THE ALTAR OF GOD, WHICH IS TRULY VERY GREAT, AND WHICH IS PLACED IN THE HEART OF MAN, AND CANNOT BE DEFILED WITH BLOOD, THERE IS PLACED RIGHTEOUSNESS, PATIENCE, FAITH, INNOCENCE, CHASTITY, AND ABSTINENCE. THIS IS THE TRUEST CEREMONY, THIS IS THAT LAW OF GOD, AS IT IS CALLED BY CICERO, ILLUSTRIOUS AND DIVINE, WHICH ALWAYS COMMANDS THINGS WHICH ARE RIGHT AND HONOURABLE, AND FORBIDS THINGS WHICH ARE WRONG AND DISGRACEFUL; AND HE WHO OBEYS THIS MOST HOLY AND CERTAIN LAW CANNOT FAIL TO LIVE JUSTLY AND LAWFULLY. AND I HAVE LAID DOWN A FEW CHIEF POINTS OF THIS LAW, SINCE I PROMISED THAT I WOULD SPEAK ONLY OF THOSE THINGS WHICH COMPLETED THE CHARACTER OF VIRTUE AND RIGHTEOUSNESS. IF ANY ONE SHALL WISH TO COMPRISE ALL THE OTHER PARTS, LET HIM SEEK THEM FROM THE FOUNTAIN ITSELF, FROM WHICH THAT STREAM FLOWED TO US.

CHAPTER 25. OF SACRIFICE, AND OF AN OFFERING WORTHY OF GOD, AND OF THE FORM OF PRAISING GOD.

NOW LET US SPEAK BRIEFLY CONCERNING SACRIFICE ITSELF. IVORY, SAYS PLATO, IS NOT A PURE OFFERING TO GOD. WHAT THEN? ARE EMBROIDERED AND COSTLY TEXTURES? NAY, RATHER NOTHING IS A PURE OFFERING TO GOD WHICH CAN BE CORRUPTED OR TAKEN AWAY SECRETLY. BUT AS HE SAW THIS, THAT NOTHING WHICH WAS TAKEN FROM A DEAD BODY OUGHT TO BE OFFERED TO A LIVING BEING, WHY DID HE NOT SEE THAT A CORPOREAL OFFERING OUGHT NOT TO BE PRESENTED TO AN INCORPOREAL BEING? HOW MUCH BETTER AND MORE TRULY DOES SENECA SPEAK: WILL YOU THINK OF GOD AS GREAT AND PLACID, AND A FRIEND TO BE REVERENCED WITH GENTLE MAJESTY, AND ALWAYS AT HAND? NOT TO BE WORSHIPPED WITH THE IMMOLATION OF VICTIMS AND WITH MUCH BLOOD — FOR WHAT PLEASURE ARISES FROM THE SLAUGHTER OF INNOCENT ANIMALS? — BUT WITH A PURE MIND AND WITH A GOOD AND HONOURABLE PURPOSE. TEMPLES ARE NOT TO BE BUILT TO HIM WITH STONES PILED UP ON HIGH; HE IS TO BE CONSECRATED BY EACH MAN IN HIS OWN BREAST. THEREFORE, IF ANY ONE THINKS THAT GARMENTS, AND JEWELS, AND OTHER THINGS WHICH ARE ESTEEMED PRECIOUS, ARE VALUED BY GOD, HE IS ALTOGETHER IGNORANT OF WHAT GOD IS, SINCE HE THINKS THAT THOSE THINGS ARE PLEASING TO HIM WHICH EVEN A MAN WOULD BE JUSTLY PRAISED FOR DESPISING. WHAT, THEN, IS PURE, WHAT IS WORTHY OF GOD, BUT THAT WHICH HE HIMSELF HAS DEMANDED IN THAT DIVINE LAW OF HIS?

THERE ARE TWO THINGS WHICH OUGHT TO BE OFFERED, THE GIFT AND THE SACRIFICE; THE GIFT AS A PERPETUAL OFFERING, THE SACRIFICE FOR A TIME. BUT WITH THOSE WHO BY NO MEANS UNDERSTAND THE NATURE OF THE DIVINE BEING, A GIFT IS ANYTHING WHICH IS WROUGHT OF GOLD OR SILVER; LIKEWISE ANYTHING WHICH IS WOVEN OF PURPLE AND SILK: A SACRIFICE IS A VICTIM, AND AS MANY THINGS AS ARE BURNT UPON THE ALTAR. BUT GOD DOES NOT MAKE USE EITHER OF THE ONE OR THE OTHER, BECAUSE HE IS FREE FROM CORRUPTION, AND THAT IS ALTOGETHER CORRUPTIBLE. THEREFORE, IN EACH CASE, THAT WHICH IS INCORPOREAL MUST BE OFFERED TO GOD, FOR HE ACCEPTS THIS. HIS OFFERING IS INNOCENCY OF SOUL; HIS SACRIFICE PRAISE AND A HYMN. FOR IF GOD IS NOT SEEN, HE OUGHT THEREFORE TO BE WORSHIPPED WITH THINGS WHICH ARE NOT SEEN. THEREFORE NO OTHER RELIGION IS TRUE BUT THAT WHICH CONSISTS OF VIRTUE AND JUSTICE. BUT IN WHAT MANNER GOD DEALS WITH THE JUSTICE OF MAN IS EASILY UNDERSTOOD. FOR IF MAN SHALL BE JUST, HAVING RECEIVED IMMORTALITY, HE WILL SERVE GOD FOREVER. BUT THAT MEN ARE NOT BORN EXCEPT FOR JUSTICE, BOTH THE ANCIENT PHILOSOPHERS AND EVEN CICERO SUSPECTS. FOR, DISCUSSING THE LAWS, HE SAYS: BUT OF ALL THINGS WHICH ARE DISCUSSED BY LEARNED MEN, NOTHING ASSUREDLY IS OF GREATER IMPORTANCE THAN THAT IT SHOULD BE ENTIRELY UNDERSTOOD THAT WE ARE BORN TO JUSTICE. WE OUGHT THEREFORE TO HOLD FORTH AND OFFER TO GOD THAT ALONE FOR THE RECEIVING OF WHICH HE HIMSELF PRODUCED US. BUT HOW TRUE THIS TWOFOLD KIND OF SACRIFICE IS, TRISMEGISTUS HERMES IS A BEFITTING WITNESS, WHO AGREES WITH US, THAT IS, WITH THE PROPHETS, WHOM WE FOLLOW, AS MUCH IN FACT AS IN WORDS. HE THUS SPOKE CONCERNING JUSTICE: ADORE AND WORSHIP THIS WORD, O SON. BUT THE WORSHIP OF GOD CONSISTS OF ONE THING, NOT TO BE WICKED. ALSO IN THAT PERFECT DISCOURSE, WHEN HE HEARD ASCLEPIUS INQUIRING FROM HIS SON WHETHER IT PLEASED HIM THAT INCENSE AND OTHER ODOURS FOR DIVINE SACRIFICE WERE OFFERED TO HIS FATHER, EXCLAIMED: SPEAK WORDS OF GOOD OMEN, O ASCLEPIUS. FOR IT IS THE GREATEST IMPIETY TO ENTERTAIN ANY SUCH THOUGHT CONCERNING THAT BEING OF PRE-EMINENT GOODNESS. FOR THESE THINGS, AND THINGS RESEMBLING THESE, ARE NOT ADAPTED TO HIM. FOR HE IS FULL OF ALL THINGS, AS MANY AS EXIST, AND HE HAS NEED OF NOTHING AT ALL. BUT LET US GIVE HIM THANKS, AND ADORE HIM. FOR HIS SACRIFICE CONSISTS ONLY OF BLESSING. AND HE SPOKE RIGHTLY.

FOR WE OUGHT TO SACRIFICE TO GOD IN WORD; INASMUCH AS GOD IS THE WORD, AS HE HIMSELF CONFESSED. THEREFORE THE CHIEF CEREMONIAL IN THE WORSHIP OF GOD IS PRAISE FROM THE MOUTH OF A JUST MAN DIRECTED TOWARDS GOD. THAT THIS, HOWEVER, MAY BE ACCEPTED BY GOD, THERE IS NEED OF HUMILITY, AND FEAR, AND DEVOTION IN THE GREATEST DEGREE, LEST ANY ONE SHOULD CHANCE TO PLACE CONFIDENCE IN HIS INTEGRITY AND INNOCENCE, AND THUS INCUR THE CHARGE OF PRIDE AND ARROGANCE, AND BY THIS DEED LOSE THE RECOMPENSE OF HIS VIRTUE. BUT THAT HE MAY OBTAIN THE FAVOUR OF GOD, AND BE FREE FROM EVERY STAIN, LET HIM ALWAYS IMPLORE THE MERCY OF GOD, AND PRAY FOR NOTHING ELSE BUT PARDON FOR HIS SINS, EVEN THOUGH HE HAS NONE. IF HE DESIRES ANYTHING ELSE, THERE IS NO NEED OF EXPRESSING IT IN WORD TO ONE WHO KNOWS WHAT WE WISH; IF ANYTHING GOOD SHALL HAPPEN TO HIM, LET HIM GIVE THANKS; IF ANY EVIL, LET HIM MAKE AMENDS, AND LET HIM CONFESS THAT THE EVIL HAS HAPPENED TO HIM ON ACCOUNT OF HIS FAULTS; AND EVEN IN EVILS LET HIM NOTHING LESS GIVE THANKS, AND MAKE AMENDS IN GOOD THINGS, THAT HE MAY BE THE SAME AT ALL TIMES, AND BE FIRM, AND UNCHANGEABLE, AND UNSHAKEN. AND LET HIM NOT SUPPOSE THAT THIS IS TO BE DONE BY HIM ONLY IN THE TEMPLE, BUT AT HOME, AND EVEN IN HIS VERY BED. IN SHORT, LET HIM ALWAYS HAVE GOD WITH HIMSELF, CONSECRATED IN HIS HEART, INASMUCH AS HE HIMSELF IS A TEMPLE OF GOD. BUT IF HE HAS SERVED GOD, HIS FATHER AND LORD, WITH THIS ASSIDUITY, OBEDIENCE, AND DEVOTION, JUSTICE IS COMPLETE AND PERFECT; AND HE WHO SHALL KEEP THIS, AS WE BEFORE TESTIFIED, HAS OBEYED GOD, AND HAS SATISFIED THE OBLIGATIONS OF RELIGION AND HIS OWN DUTY.

DIVINE INSTITUTES, BOOK VII
(OF A HAPPY LIFE)

CHAPTER 1. OF THE WORLD, AND THOSE WHO ARE ABOUT TO BELIEVE, AND THOSE WHO ARE NOT; AND IN THIS THE CENSURE OF THE FAITHLESS.

IT IS WELL: THE FOUNDATIONS ARE LAID, AS THE ILLUSTRIOUS ORATOR SAYS. BUT WE HAVE NOT ONLY LAID THE FOUNDATIONS, WHICH MIGHT BE FIRM AND SUITABLE FOR THE SUPPORT OF THE WORK; BUT WE HAVE RAISED THE ENTIRE EDIFICE, WITH GREAT AND STRONG BUILDINGS, ALMOST TO THE SUMMIT. THERE REMAINS, A MATTER WHICH IS MUCH EASIER, EITHER TO COVER OR ADORN IT; WITHOUT WHICH, HOWEVER, THE FORMER WORKS ARE BOTH USELESS AND DISPLEASING. FOR OF WHAT AVAIL IS IT, EITHER TO BE FREED FROM FALSE RELIGIONS OR TO UNDERSTAND THE TRUE ONE? OF WHAT AVAIL, EITHER TO SEE THE VANITY OF FALSE WISDOM, OR TO KNOW WHAT IS TRUE? OF WHAT AVAIL IS IT, I SAY, TO DEFEND THAT HEAVENLY JUSTICE? OF WHAT AVAIL TO HOLD THE WORSHIP OF GOD WITH GREAT DIFFICULTIES, WHICH IS THE GREATEST VIRTUE, UNLESS THE DIVINE REWARD OF EVERLASTING BLESSEDNESS ATTENDS IT? OF WHICH SUBJECT WE MUST SPEAK IN THIS BOOK, LEST ALL THAT IS GONE BEFORE SHOULD APPEAR VAIN AND UNPROFITABLE: IF WE SHOULD LEAVE THIS, ON ACCOUNT OF WHICH THEY WERE UNDERTAKEN, IN UNCERTAINTY, LEST ANY ONE SHOULD BY CHANCE THINK THAT SUCH GREAT LABOURS ARE UNDERTAKEN IN VAIN; WHILE HE DISTRUSTS THEIR HEAVENLY REWARD, WHICH GOD HAS APPOINTED FOR HIM WHO SHALL HAVE DESPISED THE PRESENT SWEET ENJOYMENTS OF EARTH IN COMPARISON OF SOLITARY AND UNREWARDED VIRTUE. LET US SATISFY THIS PART OF OUR SUBJECT ALSO, BOTH BY THE TESTIMONIES OF THE SACRED WRITINGS AND ALSO BY PROBABLE ARGUMENTS, THAT IT MAY BE EQUALLY MANIFEST THAT FUTURE THINGS ARE TO BE PREFERRED TO THOSE WHICH ARE PRESENT; HEAVENLY THINGS TO EARTHLY; AND ETERNAL THINGS TO THOSE WHICH ARE TEMPORAL: SINCE THE REWARDS OF VICES ARE TEMPORAL, THOSE OF VIRTUES ARE ETERNAL.

I WILL THEREFORE SET FORTH THE SYSTEM OF THE WORLD, THAT IT MAY EASILY BE UNDERSTOOD BOTH WHEN AND HOW IT WAS MADE BY GOD; WHICH PLATO, WHO DISCOURSED ABOUT THE MAKING OF THE WORLD, COULD NEITHER KNOW NOR EXPLAIN, INASMUCH AS HE WAS IGNORANT OF THE HEAVENLY MYSTERY, WHICH IS NOT LEARNED EXCEPT BY THE TEACHING OF PROPHETS AND GOD; AND THEREFORE HE SAID THAT IT WAS CREATED FOR ETERNITY. WHEREAS THE CASE IS FAR DIFFERENT, SINCE WHATEVER IS OF A SOLID AND HEAVY BODY, AS IT RECEIVED A BEGINNING AT SOME TIME, SO IT MUST NEEDS HAVE AN END. FOR ARISTOTLE, WHEN HE DID NOT SEE HOW SO GREAT A MAGNITUDE OF THINGS COULD PERISH, AND WISHED TO ESCAPE THIS OBJECTION, SAID THAT THE WORLD ALWAYS HAD EXISTED, AND ALWAYS WOULD EXIST. HE DID NOT AT ALL SEE, THAT WHATEVER MATERIAL THING EXISTS MUST AT SOME TIME HAVE HAD A BEGINNING, AND THAT NOTHING CAN EXIST AT ALL UNLESS IT HAD A BEGINNING. FOR WHEN WE SEE THAT EARTH, AND WATER, AND FIRE PERISH, ARE CONSUMED, AND EXTINGUISHED, WHICH ARE CLEARLY PARTS OF THE WORLD, IT IS UNDERSTOOD THAT THAT IS ALTOGETHER MORTAL THE MEMBERS OF WHICH ARE MORTAL. THUS IT COMES TO PASS, THAT WHATEVER IS LIABLE TO DESTRUCTION MUST HAVE BEEN PRODUCED. BUT EVERYTHING WHICH COMES WITHIN THE SIGHT OF THE EYES MUST OF NECESSITY BE MATERIAL, AND CAPABLE OF DISSOLUTION. THEREFORE EPICURUS ALONE, FOLLOWING THE AUTHORITY OF DEMOCRITUS, SPOKE TRULY IN THIS MATTER, WHO SAID THAT IT HAD A BEGINNING AT SOME TIME, AND THAT IT WOULD AT

SOME TIME PERISH. NOR, HOWEVER, WAS HE ABLE TO ASSIGN ANY REASON, EITHER THROUGH WHAT CAUSES OR AT WHAT TIME THIS WORK OF SUCH MAGNITUDE SHOULD BE DESTROYED. BUT SINCE GOD HAS REVEALED THIS TO US, AND WE DO NOT ARRIVE AT IT BY CONJECTURES, BUT BY INSTRUCTION FROM HEAVEN, WE WILL CAREFULLY TEACH IT, THAT IT MAY AT LENGTH BE EVIDENT TO THOSE WHO ARE DESIROUS OF THE TRUTH, THAT THE PHILOSOPHERS DID NOT SEE NOR COMPREHEND THE TRUTH; BUT THAT THEY HAD SO SLIGHT A KNOWLEDGE OF IT, THAT THEY BY NO MEANS PERCEIVED FROM WHAT SOURCE THAT FRAGRANCE OF WISDOM, WHICH WAS SO PLEASANT AND AGREEABLE, BREATHED UPON THEM.

IN THE MEANTIME, I THINK IT NECESSARY TO ADMONISH THOSE WHO ARE ABOUT TO READ THIS, THAT DEPRAVED AND VICIOUS MINDS, SINCE THE ACUTENESS OF THEIR MIND IS BLUNTED BY EARTHLY PASSIONS, WHICH WEIGH DOWN ALL THE PERCEPTIONS AND RENDER THEM WEAK, WILL EITHER ALTOGETHER FAIL TO UNDERSTAND THESE THINGS WHICH WE RELATE, OR, EVEN IF THEY SHALL UNDERSTAND THEM, THEY WILL DISSEMBLE AND BE UNWILLING FOR THEM TO BE TRUE: BECAUSE THEY ARE DRAWN AWAY BY VICES, AND THEY KNOWINGLY FAVOUR THEIR OWN EVILS, BY THE PLEASANTNESS OF WHICH THEY ARE CAPTIVATED, AND THEY DESERT THE WAY OF VIRTUE, BY THE BITTERNESS OF WHICH THEY ARE OFFENDED. FOR THEY WHO ARE INFLAMED WITH AVARICE AND A CERTAIN INSATIABLE THIRST FOR RICHES — BECAUSE, WHEN THEY HAVE SOLD OR SQUANDERED THE THINGS IN WHICH THEY DELIGHT, THEY ARE UNABLE TO LIVE IN A SIMPLE STYLE — UNDOUBTEDLY PREFER THAT BY WHICH THEY ARE COMPELLED TO RENOUNCE THEIR EAGER DESIRES. ALSO, THEY WHO, URGED ON BY THE INCITEMENTS OF LUSTS, AS THE POET SAYS,

RUSH INTO MADNESS AND FIRE,

SAY THAT WE BRING FORWARD THINGS PLAINLY INCREDIBLE; BECAUSE THE PRECEPTS ABOUT SELF-RESTRAINT WOUND THEIR EARS, WHICH RESTRAIN THEM FROM THEIR PLEASURES, TO WHICH THEY HAVE GIVEN UP THEIR SOUL, TOGETHER WITH THEIR BODY. BUT THOSE WHO, SWOLLEN WITH AMBITION OR INFLAMED WITH THE LOVE OF POWER, HAVE BESTOWED ALL THEIR EFFORTS ON THE ACQUISITION OF HONOURS, WILL NOT, EVEN IF WE SHOULD BEAR THE SUN HIMSELF IN OUR HANDS, BELIEVE THAT TEACHING WHICH COMMANDS THEM TO DESPISE ALL POWER AND HONOUR, AND TO LIVE IN HUMILITY, AND IN SUCH HUMILITY THAT THEY MAY BE ABLE TO RECEIVE AN INJURY, AND IF THEY HAVE RECEIVED ONE, BE UNWILLING TO RETURN IT. THESE ARE THE MEN WHO CRY OUT IN ANY WAY AGAINST THE TRUTH WITH CLOSED EYES. BUT THEY WHO ARE OR SHALL BE OF SOUND MIND, THAT IS, NOT SO IMMERSED IN VICES AS TO BE INCURABLE, WILL BOTH BELIEVE THESE THINGS, AND WILL READILY APPROACH THEM; AND WHATEVER THINGS WE SAY, THEY WILL APPEAR TO THEM OPEN, AND PLAIN, AND SIMPLE, AND THAT WHICH IS CHIEFLY NECESSARY, TRUE AND UNASSAILABLE.

NO ONE FAVOURS VIRTUE BUT HE WHO IS ABLE TO FOLLOW IT; BUT IT IS NOT EASY FOR ALL TO FOLLOW IT: THEY CAN DO SO WHOM POVERTY AND WANT HAVE EXERCISED, AND MADE CAPABLE OF VIRTUE. FOR IF THE ENDURANCE OF EVILS IS VIRTUE, IT FOLLOWS THAT THEY ARE NOT CAPABLE OF VIRTUE WHO HAVE ALWAYS LIVED IN THE ENJOYMENT OF GOOD THINGS; BECAUSE THEY HAVE NEVER EXPERIENCED EVILS, NOR CAN THEY ENDURE THEM, THROUGH THEIR LONG-CONTINUED USE AND DESIRE OF GOOD THINGS, WHICH ALONE THEY KNOW. THUS IT COMES TO PASS THAT THE POOR AND HUMBLE, WHO ARE UNENCUMBERED, MORE READILY BELIEVE GOD THAN THE RICH, WHO ARE ENTANGLED WITH MANY HINDRANCES; YEA, RATHER, IN CHAINS AND FETTERS THEY ARE ENSLAVED TO THE NOD OF DESIRE, THEIR MISTRESS, WHICH HAS ENSNARED THEM WITH INEXTRICABLE BONDS; NOR ARE THEY ABLE TO LOOK UP TO HEAVEN, SINCE THEIR MIND IS BENT DOWN TO THE EARTH, AND FIXED ON THE GROUND. BUT THE WAY OF VIRTUE DOES NOT ADMIT THOSE CARRYING GREAT BURTHENS. THE PATH IS VERY NARROW BY WHICH JUSTICE LEADS MAN TO HEAVEN; NO ONE CAN KEEP THIS UNLESS HE IS UNENCUMBERED AND LIGHTLY EQUIPPED. FOR THOSE WEALTHY MEN, WHO ARE LOADED WITH MANY AND GREAT BURTHENS, PROCEED ALONG THE WAY OF DEATH, WHICH IS VERY BROAD, SINCE DESTRUCTION RULES WITH EXTENDED SWAY. THE PRECEPTS WHICH GOD GIVES FOR JUSTICE, AND THE THINGS WHICH WE BRING FORWARD UNDER THE TEACHING OF GOD RESPECTING VIRTUE AND THE TRUTH, ARE BITTER AND AS POISONS TO THESE. AND IF THEY SHALL DARE TO OPPOSE THESE THINGS, THEY MUST OWN THEMSELVES TO BE ENEMIES OF VIRTUE AND JUSTICE. I WILL NOW COME TO THE REMAINING PART OF THE SUBJECT, THAT AN END MAY BE PUT TO THE WORK. BUT THIS REMAINS, THAT WE SHOULD TREAT OF THE JUDGMENT OF GOD, WHICH WILL THEN BE ESTABLISHED WHEN OUR LORD SHALL RETURN TO THE EARTH TO RENDER TO EVERY ONE EITHER A REWARD OR PUNISHMENT, ACCORDING TO HIS DESERT. THEREFORE, AS WE SPOKE IN THE FOURTH BOOK CONCERNING HIS FIRST ADVENT, SO IN THIS BOOK WE WILL RELATE HIS SECOND ADVENT, WHICH THE JEWS ALSO BOTH CONFESS AND HOPE FOR; BUT IN VAIN, SINCE HE MUST RETURN TO THE CONFUSION OF THOSE FOR WHOSE CALL HE HAD BEFORE COME. FOR THEY WHO IMPIOUSLY TREATED HIM WITH VIOLENCE IN HIS HUMILIATION, WILL EXPERIENCE HIM IN HIS POWER AS A CONQUEROR; AND, GOD REQUITING THEM, THEY WILL SUFFER ALL THOSE THINGS WHICH THEY READ AND DO NOT UNDERSTAND; INASMUCH AS, BEING POLLUTED WITH ALL SINS, AND MOREOVER SPRINKLED WITH THE BLOOD OF THE HOLY ONE, THEY WERE DEVOTED TO ETERNAL PUNISHMENT BY THAT VERY ONE ON WHOM THEY LAID WICKED HANDS. BUT WE SHALL HAVE A SEPARATE SUBJECT AGAINST THE JEWS, IN WHICH WE SHALL CONVICT THEM OF ERROR AND GUILT.

CHAPTER 2. OF THE ERROR OF THE PHILOSOPHERS, AND OF THE DIVINE WISDOM, AND OF THE GOLDEN AGE.

NOW LET US INSTRUCT THOSE WHO ARE IGNORANT OF THE TRUTH. IT HAS BEEN SO DETERMINED BY THE ARRANGEMENT OF THE MOST HIGH GOD, THAT THIS UNRIGHTEOUS AGE, HAVING RUN THE COURSE OF ITS APPOINTED TIMES, SHOULD COME TO AN END; AND ALL WICKEDNESS BEING IMMEDIATELY EXTINGUISHED, AND THE SOULS OF THE RIGHTEOUS BEING RECALLED TO A HAPPY LIFE, A QUIET, TRANQUIL, PEACEFUL, IN SHORT, GOLDEN AGE, AS THE POETS CALL IT, SHOULD FLOURISH, UNDER THE RULE OF GOD HIMSELF. THIS WAS ESPECIALLY THE CAUSE OF ALL THE ERRORS OF THE PHILOSOPHERS, THAT THEY DID NOT COMPREHEND THE SYSTEM OF THE WORLD, WHICH COMPRISES THE WHOLE OF WISDOM. BUT IT CANNOT BE COMPREHENDED BY OUR OWN PERCEPTION AND INNATE INTELLIGENCE, WHICH THEY WISHED TO DO BY THEMSELVES WITHOUT A TEACHER. THEREFORE THEY FELL INTO VARIOUS AND OFTTIMES CONTRADICTORY OPINIONS, OUT OF WHICH THEY HAD NO WAY OF ESCAPE,

AND THEY REMAINED FIXED IN THE SAME MIRE,

AS THE COMIC WRITER SAYS, SINCE THEIR CONCLUSION DOES NOT CORRESPOND WITH THEIR ASSUMPTIONS; INASMUCH AS THEY HAD ASSUMED THINGS TO BE TRUE WHICH COULD NOT BE AFFIRMED, AND PROVED WITHOUT THE KNOWLEDGE OF THE TRUTH AND OF HEAVENLY THINGS. AND THIS KNOWLEDGE, AS I HAVE OFTEN SAID ALREADY, CANNOT EXIST IN A MAN UNLESS IT IS DERIVED FROM THE TEACHING OF GOD. FOR IF A MAN IS ABLE TO UNDERSTAND DIVINE THINGS, HE WILL BE ABLE ALSO TO PERFORM THEM; FOR TO UNDERSTAND IS, AS IT WERE, TO FOLLOW IN THEIR TRACK. BUT HE IS NOT ABLE TO DO THE THINGS WHICH GOD DOES, BECAUSE HE IS CLOTHED WITH A MORTAL BODY; THEREFORE HE CANNOT EVEN UNDERSTAND THOSE THINGS WHICH GOD DOES. AND WHETHER THIS IS POSSIBLE IS EASY FOR EVERY ONE TO MEASURE, FROM THE IMMENSITY OF THE DIVINE ACTIONS AND WORKS. FOR IF YOU WILL CONTEMPLATE THE WORLD, WITH ALL THE THINGS WHICH IT CONTAINS, YOU WILL ASSUREDLY UNDERSTAND HOW MUCH THE WORK OF GOD SURPASSES THE WORKS OF MEN. THUS, AS GREAT AS IS THE DIFFERENCE BETWEEN DIVINE AND HUMAN WORKS, SO GREAT MUST BE THE DISTANCE BETWEEN THE WISDOM OF GOD AND MAN. FOR BECAUSE GOD IS INCORRUPTIBLE AND IMMORTAL, AND THEREFORE PERFECT BECAUSE HE IS EVERLASTING, HIS WISDOM ALSO IS PERFECT, AS HE HIMSELF IS; NOR CAN ANYTHING OPPOSE IT, BECAUSE GOD HIMSELF IS SUBJECT TO NOTHING.

BUT BECAUSE MAN IS SUBJECT TO PASSION, HIS WISDOM ALSO IS SUBJECT TO ERROR; AND AS MANY THINGS HINDER THE LIFE OF MAN, SO THAT IT CANNOT BE PERPETUAL, SO ALSO HIS WISDOM MUST BE HINDERED BY MANY THINGS: SO THAT IT IS NOT PERFECT IN ENTIRELY PERCEIVING THE TRUTH. THEREFORE THERE IS NO HUMAN WISDOM, IF IT STRIVES BY ITSELF TO ATTAIN TO THE CONCEPTION AND KNOWLEDGE OF THE TRUTH; INASMUCH AS THE MIND OF MAN, BEING BOUND UP WITH A FRAIL BODY, AND ENCLOSED IN A DARK ABODE, IS NEITHER ABLE TO WANDER AT LARGE, NOR CLEARLY TO PERCEIVE THE TRUTH, THE KNOWLEDGE OF WHICH BELONGS TO THE DIVINE NATURE. FOR HIS WORKS ARE KNOWN TO GOD ALONE. BUT MAN CANNOT ATTAIN THIS KNOWLEDGE BY REFLECTION OR DISPUTATION, BUT BY LEARNING AND HEARING FROM HIM WHO ALONE IS ABLE TO KNOW AND TO TEACH. THEREFORE MARCUS TULLIUS, BORROWING FROM PLATO THE SENTIMENT OF SOCRATES, WHO SAID THAT THE TIME HAD COME FOR HIMSELF TO DEPART FROM LIFE, BUT THAT THEY BEFORE WHOM HE WAS PLEADING HIS CAUSE WERE STILL ALIVE, SAYS: WHICH IS BETTER IS KNOWN TO THE IMMORTAL GODS; BUT I THINK THAT NO MAN KNOWS. WHEREFORE ALL THE SECTS OF PHILOSOPHERS MUST BE FAR REMOVED FROM THE TRUTH, BECAUSE THEY WHO ESTABLISHED THEM WERE MEN; NOR CAN THOSE THINGS HAVE ANY FOUNDATION OR FIRMNESS WHICH ARE UNSUPPORTED BY ANY UTTERANCES OF DIVINE VOICES.

CHAPTER 3. OF NATURE, AND OF THE WORLD; AND A CENSURE OF THE STOICS AND EPICUREANS.

AND SINCE WE ARE SPEAKING OF THE ERRORS OF PHILOSOPHERS, THE STOICS DIVIDE NATURE INTO TWO PARTS — THE ONE WHICH EFFECTS, THE OTHER WHICH AFFORDS ITSELF TRACTABLE FOR ACTION. THEY SAY THAT IN THE FORMER IS CONTAINED ALL THE POWER OF PERCEPTION, IN THE LATTER THE MATERIAL, AND THAT THE ONE CANNOT ACT WITHOUT THE OTHER. HOW CAN THAT WHICH HANDLES AND THAT WHICH IS HANDLED BE ONE AND THE SAME THING? IF ANY ONE SHOULD SAY THAT THE POTTER IS THE SAME AS THE CLAY, OR THAT THE CLAY IS THE SAME AS THE POTTER, WOULD HE NOT PLAINLY APPEAR TO BE MAD? BUT THESE MEN COMPREHEND UNDER THE ONE NAME OF NATURE TWO THINGS WHICH ARE MOST WIDELY DIFFERENT, GOD AND THE WORLD, THE MAKER AND THE WORK; AND SAY THAT THE ONE CAN DO NOTHING WITHOUT THE OTHER, AS THOUGH GOD WERE MIXED UP IN NATURE WITH THE WORLD. FOR SOMETIMES THEY SO MIX THEM TOGETHER, THAT GOD HIMSELF IS THE MIND OF THE WORLD, AND THAT THE WORLD IS THE BODY OF GOD; AS THOUGH THE WORLD AND GOD BEGAN TO EXIST AT THE SAME TIME, AND GOD DID NOT HIMSELF MAKE THE WORLD. AND THEY THEMSELVES ALSO CONFESS THIS AT OTHER TIMES, WHEN THEY SAY THAT IT WAS MADE FOR THE SAKE OF MEN, AND THAT GOD COULD, IF HE WILLED IT, EXIST WITHOUT THE WORLD, INASMUCH AS GOD IS THE DIVINE AND ETERNAL MIND, SEPARATE AND FREE FROM A BODY. AND SINCE THEY WERE UNABLE TO UNDERSTAND HIS POWER AND MAJESTY, THEY MIXED HIM WITH THE WORLD, THAT IS, WITH HIS OWN WORK. WHENCE IS THAT SAYING OF VIRGIL: —

A SPIRIT WHOSE CELESTIAL FLAME
GLOWS IN EACH MEMBER OF THE FRAME,
AND STIRS THE MIGHTY WHOLE.

WHAT, THEN, BECOMES OF THEIR OWN SAYING, THAT THE WORLD WAS BOTH MADE AND IS GOVERNED BY THE DIVINE PROVIDENCE? FOR IF HE MADE THE WORLD, IT FOLLOWS THAT HE EXISTED WITHOUT THE WORLD; IF HE GOVERNS IT, IT IS PLAIN THAT IT IS NOT AS THE MIND GOVERNS THE BODY, BUT AS A MASTER RULES THE HOUSE, AS A PILOT THE SHIP, AS A CHARIOTEER THE CHARIOT. NOR, HOWEVER, ARE THEY MIXED WITH THOSE THINGS WHICH THEY GOVERN. FOR IF ALL THESE THINGS WHICH WE SEE ARE MEMBERS OF GOD, THEN GOD IS RENDERED INSENSIBLE BY THEM, SINCE THE MEMBERS ARE WITHOUT SENSIBILITY, AND MORTAL, SINCE WE SEE THAT THE MEMBERS ARE MORTAL.

I CAN ENUMERATE HOW OFTEN LANDS SHAKEN BY SUDDEN MOTIONS HAVE EITHER OPENED OR SUNK DOWN PRECIPITOUSLY; HOW OFTEN CITIES AND ISLANDS HAVE BEEN OVERWHELMED BY WAVES, AND GONE INTO THE DEEP; MARSHES HAVE INUNDATED FRUITFUL PLAINS, RIVERS AND POOLS HAVE BEEN DRIED UP; MOUNTAINS ALSO HAVE EITHER FALLEN PRECIPITOUSLY, OR HAVE BEEN LEVELLED WITH PLAINS. MANY DISTRICTS, AND THE FOUNDATIONS OF MANY MOUNTAINS, ARE LAID WASTE BY LATENT AND INTERNAL FIRE. AND THIS IS NOT ENOUGH, IF GOD DOES NOT SPARE HIS OWN MEMBERS, UNLESS IT IS PERMITTED MAN ALSO TO HAVE SOME POWER OVER THE BODY OF GOD. SEAS ARE BUILT UP, MOUNTAINS ARE CUT DOWN, AND THE INNERMOST BOWELS OF THE EARTH ARE DUG OUT TO DRAW FORTH RICHES. WHY, SHOULD I SAY THAT WE CANNOT EVEN PLOUGH WITHOUT LACERATING THE DIVINE BODY? SO THAT WE ARE AT ONCE WICKED AND IMPIOUS IN DOING VIOLENCE TO THE MEMBERS OF GOD. DOES GOD, THEN, SUFFER HIS BODY TO BE HARASSED, AND ENDURE TO WEAKEN HIMSELF, OR PERMIT THIS TO BE DONE BY MAN? UNLESS BY CHANCE THAT DIVINE INTELLIGENCE WHICH IS MIXED WITH THE WORLD, AND WITH ALL PARTS OF THE WORLD, ABANDONED THE FIRST OUTER ASPECT OF THE EARTH, AND PLUNGED ITSELF INTO THE LOWEST DEPTHS, THAT IT MIGHT BE SENSIBLE OF NO PAIN FROM CONTINUAL LACERATION. BUT IF THIS IS TRIFLING AND ABSURD, THEN THEY THEMSELVES WERE AS DEVOID OF INTELLIGENCE AS THOSE ARE WHO HAVE NOT PERCEIVED THAT THE DIVINE SPIRIT IS EVERYWHERE DIFFUSED, AND THAT ALL THINGS ARE HELD TOGETHER BY IT, NOT HOWEVER IN SUCH A MANNER THAT GOD, WHO IS INCORRUPTIBLE, SHOULD HIMSELF BE MIXED WITH HEAVY AND CORRUPTIBLE ELEMENTS. THEREFORE THAT IS MORE CORRECT WHICH THEY DERIVED FROM PLATO, THAT THE WORLD WAS MADE BY GOD, AND IS ALSO GOVERNED BY HIS PROVIDENCE. IT WAS THEREFORE BEFITTING THAT PLATO, AND THOSE WHO HELD THE SAME OPINION, SHOULD TEACH AND EXPLAIN WHAT WAS THE CAUSE, WHAT THE REASON, FOR THE CONTRIVING OF SO GREAT A WORK; WHY OR FOR THE SAKE OF WHOM HE MADE IT.

BUT THE STOICS ALSO SAY THE WORLD WAS MADE FOR THE SAKE OF MEN. I HEAR. BUT EPICURUS IS IGNORANT ON WHAT ACCOUNT OR WHO MADE MEN THEMSELVES. FOR LUCRETIUS, WHEN HE SAID THAT THE WORLD WAS NOT MADE BY THE GODS, THUS SPOKE:

TO SAY, AGAIN, THAT FOR THE SAKE OF MEN THEY HAVE WILLED TO SET IN ORDER THE GLORIOUS NATURE OF THE WORLD —

THEN HE INTRODUCED:—

IS SHEER FOLLY. FOR WHAT ADVANTAGE CAN OUR GRATITUDE BESTOW ON IMMORTAL AND BLESSED BEINGS, THAT FOR OUR, SAKE THEY SHOULD TAKE IN HAND TO ADMINISTER ANYTHING?

AND WITH GOOD REASON. FOR THEY BROUGHT FORWARD NO REASON WHY THE HUMAN RACE WAS CREATED OR ESTABLISHED BY GOD. IT IS OUR BUSINESS TO SET FORTH THE MYSTERY OF THE WORLD AND MAN, OF WHICH THEY, BEING DESTITUTE, WERE ABLE NEITHER TO REACH NOR SEE THE SHRINE OF TRUTH. THEREFORE, AS I SAID A LITTLE BEFORE, WHEN THEY HAD ASSUMED THAT WHICH WAS TRUE, THAT IS, THAT THE WORLD WAS MADE BY GOD, AND WAS MADE FOR THE SAKE OF MEN, YET, SINCE THEIR ARGUMENT FAILED THEM IN THE CONSEQUENCES, THEY WERE UNABLE TO DEFEND THAT WHICH THEY HAD ASSUMED. IN FINE, PLATO, THAT HE MIGHT NOT MAKE THE WORK OF GOD WEAK AND SUBJECT TO RUIN, SAID THAT IT WOULD REMAIN FOREVER. IF IT WAS MADE FOR THE SAKE OF MEN, AND SO MADE AS TO BE ETERNAL, WHY THEN ARE NOT THEY ON WHOSE ACCOUNT IT WAS MADE ETERNAL? IF THEY ARE MORTAL ON ACCOUNT OF WHOM IT WAS MADE, IT MUST ALSO ITSELF BE MORTAL AND SUBJECT TO DISSOLUTION, FOR IT IS NOT OF MORE VALUE THAN THOSE FOR WHOSE SAKE IT WAS MADE. BUT IF HIS ARGUMENT WERE CONSISTENT, HE WOULD UNDERSTAND THAT IT MUST PERISH BECAUSE IT WAS MADE, AND THAT NOTHING CAN REMAIN FOR EVER EXCEPT THAT WHICH CANNOT BE TOUCHED.

BUT HE WHO SAYS THAT IT WAS NOT MADE FOR THE SAKE OF MEN HAS NO ARGUMENT. FOR IF HE SAYS THAT THE CREATOR CONTRIVED THESE WORKS OF

SUCH MAGNITUDE ON HIS OWN ACCOUNT, WHY THEN WERE WE PRODUCED? WHY DO WE ENJOY THE WORLD ITSELF? WHAT MEANS THE CREATION OF THE HUMAN RACE, AND OF THE OTHER LIVING CREATURES? WHY DO WE INTERCEPT THE ADVANTAGES OF OTHERS? WHY, IN SHORT, DO WE GROW, DECREASE, AND PERISH? WHAT REASON IS IMPLIED IN OUR PRODUCTION ITSELF? WHAT IN OUR PERPETUAL SUCCESSION? DOUBTLESS GOD WISHED US TO BE SEEN, AND TO FRAME, AS IT WERE, IMPRESSIONS WITH VARIOUS REPRESENTATIONS OF HIMSELF, WITH WHICH HE MIGHT DELIGHT HIMSELF. NEVERTHELESS, IF IT WERE SO, HE WOULD ESTEEM LIVING CREATURES AS HIS CARE, AND ESPECIALLY MAN, TO WHOSE COMMAND HE MADE ALL THINGS SUBJECT. BUT WITH REGARD TO THOSE WHO SAY THAT THE WORLD ALWAYS EXISTED: I OMIT THAT POINT, THAT ITSELF CANNOT EXIST WITHOUT SOME BEGINNING, FROM WHICH THEY ARE UNABLE TO EXTRICATE THEMSELVES; BUT I SAY THIS, IF THE WORLD ALWAYS EXISTED, IT CAN HAVE NO SYSTEMATIC ARRANGEMENT. FOR WHAT COULD ARRANGEMENT HAVE EFFECTED IN THAT WHICH NEVER HAD A BEGINNING? FOR BEFORE ANYTHING IS DONE OR ARRANGED, THERE IS NEED OF COUNSEL THAT IT MAY BE DETERMINED HOW IT SHOULD BE DONE; NOR CAN ANYTHING BE DONE WITHOUT THE FORESIGHT OF A SETTLED PLAN. THEREFORE THE PLAN PRECEDES EVERY WORK. THEREFORE THAT WHICH HAS NOT BEEN MADE HAS NO PLAN. BUT THE WORLD HAS A PLAN BY WHICH IT BOTH EXISTS AND IS GOVERNED; THEREFORE ALSO IT WAS MADE: IF IT WAS MADE, IT WILL ALSO BE DESTROYED. LET THEM THEREFORE ASSIGN A REASON, IF THEY CAN, WHY IT WAS EITHER MADE IN THE BEGINNING OR WILL HEREAFTER BE DESTROYED.

AND BECAUSE EPICURUS OR DEMOCRITUS WAS UNABLE TO TEACH THIS, HE SAID THAT IT WAS PRODUCED OF ITS OWN ACCORD, THE SEEDS COMING TOGETHER IN ALL DIRECTIONS; AND THAT WHEN THESE ARE AGAIN RESOLVED, DISCORD AND DESTRUCTION WILL FOLLOW. THEREFORE HE PERVERTED THAT WHICH HE HAD CORRECTLY SEEN, AND BY HIS IGNORANCE OF SYSTEM ENTIRELY OVERTHREW THE WHOLE SYSTEM, AND REDUCED THE WORLD, AND ALL THINGS WHICH ARE DONE IN IT, TO THE LIKENESS OF A MOST TRIFLING DREAM, IF NO PLAN EXISTS IN HUMAN AFFAIRS. BUT SINCE THE WORLD AND ALL ITS PARTS, AS WE SEE, ARE GOVERNED BY A WONDERFUL PLAN; SINCE THE FRAMING OF THE HEAVEN, AND THE COURSE OF THE STARS AND OF THE HEAVENLY BODIES, WHICH IS HARMONIOUS EVEN IN VARIETY ITSELF, THE CONSTANT AND WONDERFUL ARRANGEMENT OF THE SEASONS, THE VARIED FRUITFULNESS OF THE LANDS, THE LEVEL PLAINS, THE DEFENCES AND HEAPINGS UP OF MOUNTAINS, THE VERDURE AND PRODUCTIVENESS OF THE WOODS, THE MOST SALUBRIOUS BURSTING FORTH OF FOUNTAINS, THE SEASONABLE OVERFLOWINGS OF RIVERS, THE RICH AND ABUNDANT FLOWING IN OF THE SEA, THE OPPOSITE AND USEFUL BREATHING OF THE WINDS, AND ALL THINGS, ARE FIXED WITH THE GREATEST REGULARITY: WHO IS SO BLIND AS TO THINK THAT THEY WERE MADE WITHOUT A CAUSE, IN WHICH A WONDERFUL DISPOSITION OF MOST PROVIDENT ARRANGEMENT SHINES FORTH? IF, THEREFORE, NOTHING AT ALL EXISTS NOR IS DONE WITHOUT A CAUSE; IF THE PROVIDENCE OF THE SUPREME GOD IS MANIFEST FROM THE DISPOSITION OF THINGS, HIS EXCELLENCY FROM THEIR GREATNESS, AND HIS POWER FROM THEIR GOVERNMENT: THEREFORE THEY ARE DULL AND MAD WHO HAVE SAID THAT THERE IS NO PROVIDENCE. I SHOULD NOT DISAPPROVE IF THEY DENIED THE EXISTENCE OF GODS WITH THIS OBJECT, THAT THEY MIGHT AFFIRM THE EXISTENCE OF ONE; BUT WHEN THEY DID IT WITH THIS INTENT, THAT THEY MIGHT SAY THAT THERE IS NONE, HE WHO DOES NOT THINK THAT THEY WERE SENSELESS IS HIMSELF SENSELESS.

CHAPTER 4. THAT ALL THINGS WERE CREATED FOR SOME USE, EVEN THOSE THINGS WHICH APPEAR EVIL; ON WHAT ACCOUNT MAN ENJOYS REASON IN SO FRAIL A BODY.

BUT WE HAVE SPOKEN SUFFICIENTLY ON THE SUBJECT OF PROVIDENCE IN THE FIRST BOOK. FOR IF IT HAS ANY EXISTENCE, AS APPEARS FROM THE WONDERFUL NATURE OF ITS WORKS, IT MUST BE THAT THE SAME PROVIDENCE CREATED MAN AND THE OTHER ANIMALS. LET US THEREFORE SEE WHAT REASON THERE WAS FOR THE CREATION OF THE HUMAN RACE, SINCE IT IS EVIDENT, AS THE STOICS SAY, THAT THE WORLD WAS MADE FOR THE SAKE OF MEN, ALTHOUGH THEY MAKE NO SLIGHT ERROR IN THIS VERY MATTER, IN SAYING IT WAS NOT MADE FOR THE SAKE OF MAN, BUT OF MEN. FOR THE NAMING OF ONE INDIVIDUAL COMPREHENDS THE WHOLE HUMAN RACE. BUT THIS ARISES FROM THE FACT THAT THEY ARE IGNORANT THAT ONE MAN ONLY WAS MADE BY GOD, AND THEY THINK THAT MEN WERE PRODUCED IN ALL LANDS AND FIELDS LIKE MUSHROOMS. BUT HERMES WAS NOT IGNORANT THAT MAN WAS BOTH MADE BY GOD AND AFTER THE LIKENESS OF GOD. BUT I RETURN TO MY SUBJECT. THERE IS NOTHING, AS I IMAGINE, WHICH WAS MADE ON ITS OWN ACCOUNT; BUT WHATEVER IS MADE AT ALL MUST NECESSARILY BE MADE FOR SOME PURPOSE. FOR WHO IS THERE EITHER SO SENSELESS OR SO UNCONCERNED AS TO ATTEMPT TO DO ANYTHING AT RANDOM, FROM WHICH HE EXPECTS NO UTILITY, NO ADVANTAGE? HE WHO BUILDS A HOUSE DOES NOT BUILD IT MERELY FOR THIS PURPOSE, THAT IT MAY BE A HOUSE, BUT THAT IT MAY BE INHABITED. HE WHO BUILDS A SHIP DOES NOT BESTOW HIS LABOUR ON THIS ACCOUNT, ONLY THAT THE SHIP MAY BE VISIBLE, BUT THAT MEN MAY SAIL IN IT. LIKEWISE HE WHO DESIGNS AND FORMS ANY VESSEL DOES NOT DO IT ON THIS ACCOUNT, THAT HE MAY ONLY APPEAR TO HAVE DONE IT, BUT THAT THE VESSEL WHEN MADE MAY CONTAIN SOMETHING NECESSARY FOR USE. IN LIKE MANNER, OTHER THINGS, WHATEVER ARE MADE, ARE PLAINLY NOT MADE SUPERFLUOUSLY, BUT FOR SOME USEFUL PURPOSES.

IT IS PLAIN, THEREFORE, THAT THE WORLD WAS MADE BY GOD, NOT ON ACCOUNT OF THE WORLD ITSELF; FOR SINCE IT IS WITHOUT SENSIBILITY, IT NEITHER NEEDS THE WARMTH OF THE SUN, OR LIGHT, OR THE BREATH OF THE WINDS, OR THE MOISTURE OF SHOWERS, OR THE NOURISHMENT OF FRUITS. BUT IT CANNOT EVEN BE SAID THAT GOD MADE THE WORLD FOR HIS OWN SAKE, SINCE HE CAN EXIST WITHOUT THE WORLD, AS HE DID BEFORE IT WAS MADE; AND GOD HIMSELF DOES NOT MAKE USE OF ALL THOSE THINGS WHICH ARE CONTAINED IN IT, AND WHICH ARE PRODUCED. IT IS EVIDENT, THEREFORE, THAT THE WORLD WAS CONSTRUCTED FOR THE SAKE OF LIVING BEINGS, SINCE LIVING BEINGS ENJOY THOSE THINGS OF WHICH IT CONSISTS; AND THAT THESE MAY LIVE AND EXIST, ALL THINGS NECESSARY FOR THEM ARE SUPPLIED AT FIXED TIMES. AGAIN, THAT THE OTHER LIVING BEINGS WERE MADE FOR THE SAKE OF MAN, IS PLAIN FROM THIS, THAT THEY ARE SUBSERVIENT TO MAN, AND WERE GIVEN FOR HIS PROTECTION AND SERVICE; SINCE, WHETHER THEY ARE OF THE EARTH OR OF THE WATER, THEY DO NOT PERCEIVE THE SYSTEM OF THE WORLD AS MAN DOES. WE MUST HERE REPLY TO THE PHILOSOPHERS, AND ESPECIALLY TO CICERO, WHO SAYS: WHY SHOULD GOD, WHEN HE MADE ALL THINGS ON OUR ACCOUNT, MAKE SO LARGE A QUANTITY OF SNAKES AND VIPERS? WHY SHOULD HE SCATTER SO MANY PERNICIOUS THINGS BY LAND AND BY SEA? A VERY WIDE SUBJECT FOR DISCUSSION, BUT IT MUST BE BRIEFLY TOUCHED UPON, AS IN PASSING. SINCE MAN IS FORMED OF DIFFERENT AND OPPOSING ELEMENTS, SOUL AND BODY, THAT IS, HEAVEN AND EARTH, THAT WHICH IS SLIGHT AND THAT WHICH IS PERCEPTIBLE TO THE SENSES, THAT WHICH IS ETERNAL AND THAT WHICH IS TEMPORAL, THAT WHICH HAS SENSIBILITY AND THAT WHICH IS SENSELESS, THAT WHICH IS ENDUED WITH LIGHT AND THAT WHICH IS DARK, REASON ITSELF AND NECESSITY REQUIRE THAT BOTH GOOD AND EVIL THINGS SHOULD BE SET BEFORE MAN — GOOD THINGS WHICH HE MAY USE, AND EVIL THINGS WHICH HE MAY GUARD AGAINST AND AVOID.

FOR WISDOM HAS BEEN GIVEN TO HIM ON THIS ACCOUNT, THAT, KNOWING THE NATURE OF GOOD AND EVIL THINGS, HE MAY EXERCISE THE FORCE OF HIS REASON IN SEEKING THE GOOD AND AVOIDING THE EVIL. FOR BECAUSE WISDOM WAS NOT GIVEN TO THE OTHER ANIMALS, THEY WERE BOTH DEFENDED WITH NATURAL CLOTHING AND WERE ARMED; BUT IN THE PLACE OF ALL THESE HE GAVE TO MAN THAT WHICH WAS MOST EXCELLENT, REASON ONLY. THEREFORE HE FORMED HIM NAKED AND UNARMED, THAT WISDOM MIGHT BE BOTH HIS DEFENSE AND COVERING. HE PLACED HIS DEFENSE AND ORNAMENT NOT WITHOUT, BUT WITHIN NOT IN THE BODY, BUT IN THE HEART. UNLESS, THEREFORE, THERE WERE EVILS WHICH HE MIGHT GUARD AGAINST, AND WHICH HE MIGHT DISTINGUISH FROM GOOD AND USEFUL THINGS, WISDOM WAS NOT NECESSARY FOR HIM. THEREFORE LET MARCUS TULLIUS KNOW THAT REASON WAS EITHER GIVEN TO MAN THAT HE MIGHT TAKE FISHES ON ACCOUNT OF HIS OWN USE, AND AVOID SNAKES AND VIPERS FOR THE SAKE OF HIS OWN SAFETY; OR THAT GOOD AND EVIL THINGS WERE SET BEFORE HIM ON THIS ACCOUNT, BECAUSE HE HAD RECEIVED WISDOM, THE WHOLE FORCE OF WHICH IS OCCUPIED IN DISTINGUISHING THINGS GOOD AND EVIL. GREAT, THEREFORE, AND RIGHT, AND ADMIRABLE IS THE FORCE, AND REASON, AND POWER OF MAN, FOR WHOSE SAKE GOD MADE THE WORLD ITSELF AND ALL THINGS, AS MANY AS EXIST, AND GAVE HIM SO MUCH HONOUR THAT HE SET HIM OVER ALL THINGS, SINCE HE ALONE COULD ADMIRE THE WORKS OF GOD. MOST EXCELLENTLY, THEREFORE, DOES OUR ASCLEPIADES, IN DISCUSSING THE PROVIDENCE OF THE SUPREME GOD IN THAT BOOK WHICH HE WROTE TO ME, SAY: AND ON THIS ACCOUNT ANY ONE MAY WITH GOOD REASON THINK THAT THE DIVINE PROVIDENCE GAVE THE PLACE NEAREST TO ITSELF TO HIM WHO WAS ABLE TO UNDERSTAND ITS ARRANGEMENT. FOR THAT IS THE SUN: WHO SO BEHOLDS IT AS TO UNDERSTAND WHY IT IS THE SUN, AND WHAT AMOUNT OF INFLUENCE IT HAS UPON THE OTHER PARTS OF THE SYSTEM? THIS IS THE HEAVEN, WHO LOOKS UP TO IT? THIS IS THE EARTH, WHO INHABITS IT? THIS IS THE SEA, WHO SAILS UPON IT? THIS IS FIRE, WHO MAKES USE OF IT? THEREFORE THE SUPREME GOD DID NOT ARRANGE THESE THINGS ON ACCOUNT OF HIMSELF, BECAUSE HE STANDS IN NEED OF NOTHING, BUT ON ACCOUNT OF MAN, WHO MIGHT FITLY MAKE USE OF THEM.

CHAPTER 5. OF THE CREATION OF MAN, AND OF THE ARRANGEMENT OF THE WORLD, AND OF THE CHIEF GOOD.

LET US NOW ASSIGN THE REASON WHY HE MADE MAN HIMSELF. FOR IF THE PHILOSOPHERS HAD KNOWN THIS, THEY WOULD EITHER HAVE MAINTAINED THOSE THINGS WHICH THEY HAD FOUND TO BE TRUE, OR WOULD NOT HAVE FALLEN INTO THE GREATEST ERRORS. FOR THIS IS THE CHIEF THING; THIS IS THE POINT ON WHICH EVERYTHING TURNS. AND IF ANY ONE DOES NOT POSSESS THIS, THE TRUTH ALTOGETHER GLIDES AWAY FROM HIM. IT IS THIS, IN SHORT, WHICH CAUSES THEM TO BE INCONSISTENT WITH REASON; FOR IF THIS HAD SHONE UPON THEM, IF THEY HAD KNOWN ALL THE MYSTERY OF MAN, THE ACADEMY WOULD NEVER HAVE BEEN IN ENTIRE OPPOSITION TO THEIR DISPUTATIONS, AND TO ALL PHILOSOPHY. AS, THEREFORE, GOD DID NOT MAKE THE WORLD FOR HIS OWN SAKE, BECAUSE HE DOES NOT STAND IN NEED OF ITS ADVANTAGES, BUT FOR THE SAKE OF MAN, WHO HAS THE USE OF IT, SO ALSO HE MADE MAN HIMSELF FOR HIS OWN SAKE. WHAT ADVANTAGE IS THERE TO GOD IN MAN, SAYS EPICURUS, THAT HE SHOULD MAKE HIM FOR HIS OWN SAKE? TRULY, THAT THERE MIGHT BE ONE WHO MIGHT UNDERSTAND HIS WORKS; WHO MIGHT BE ABLE BOTH TO ADMIRE WITH HIS UNDERSTANDING, AND TO EXPRESS WITH HIS VOICE, THE FORESIGHT DISPLAYED IN THEIR ARRANGEMENT, THE ORDER OF THEIR CREATION, THE POWER EXERTED IN THEIR COMPLETION. AND THE SUM OF ALL THESE THINGS IS, THAT HE SHOULD WORSHIP GOD. FOR HE WHO UNDERSTANDS THESE THINGS WORSHIPS HIM; HE FOLLOWS HIM WITH DUE VENERATION AS THE MAKER OF ALL THINGS, HE AS HIS TRUE FATHER, WHO MEASURES THE EXCELLENCE OF HIS MAJESTY ACCORDING TO THE INVENTION, THE COMMENCEMENT, AND COMPLETION OF HIS WORKS. WHAT MORE EVIDENT ARGUMENT CAN BE BROUGHT FORWARD THAT GOD BOTH MADE THE WORLD FOR THE SAKE OF MAN, AND MAN FOR HIS OWN SAKE, THAN THAT HE ALONE OF ALL LIVING CREATURES HAS BEEN SO FORMED THAT HIS EYES ARE DIRECTED TOWARDS HEAVEN, HIS FACE LOOKING TOWARDS GOD, HIS COUNTENANCE IS IN FELLOWSHIP WITH HIS PARENT, SO THAT GOD APPEARS, AS IT WERE, WITH OUTSTRETCHED HAND TO HAVE RAISED MAN FROM THE GROUND, AND TO HAVE ELEVATED HIM TO THE CONTEMPLATION OF HIMSELF. WHAT, THEN, HE SAYS, DOES THE WORSHIP PAID BY MAN CONFER ON GOD, WHO IS BLESSED, AND IN WANT OF NOTHING? OR IF HE GAVE SUCH HONOUR TO MAN AS TO CREATE THE WORLD FOR HIS SAKE, TO FURNISH HIM WITH WISDOM, TO MAKE HIM LORD OF ALL THINGS LIVING, AND TO LOVE HIM AS A SON, WHY DID HE MAKE HIM SUBJECT TO DEATH AND DECAY? WHY DID HE EXPOSE THE OBJECT OF HIS LOVE TO ALL EVILS? WHEN IT WAS BEFITTING THAT MAN SHOULD BE HAPPY, AS THOUGH CLOSELY CONNECTED WITH GOD, AND EVERLASTING AS HE IS, TO THE WORSHIP AND CONTEMPLATION OF WHOM HE WAS FORMED.

ALTHOUGH WE HAVE TAUGHT THESE THINGS FOR THE MOST PART IN A SCATTERED MANNER IN THE FORMER BOOKS, NEVERTHELESS, SINCE THE SUBJECT NOW SPECIALLY REQUIRES IT, BECAUSE WE HAVE UNDERTAKEN TO DISCUSS THE SUBJECT OF A HAPPY LIFE, THESE THINGS ARE TO BE EXPLAINED BY US MORE CAREFULLY AND FULLY, THAT THE ARRANGEMENT MADE BY GOD, AND HIS WORK AND WILL, MAY BE KNOWN. THOUGH HE WAS ALWAYS ABLE BY HIS OWN IMMORTAL SPIRIT TO PRODUCE INNUMERABLE SOULS, AS HE PRODUCED THE ANGELS, TO WHOM THERE EXISTS IMMORTALITY WITHOUT ANY DANGER AND FEAR OF EVILS, YET HE DEVISED AN UNSPEAKABLE WORK, IN WHAT MANNER HE MIGHT CREATE AN INFINITE MULTITUDE OF SOULS, WHICH BEING AT FIRST UNITED WITH FRAIL AND FEEBLE BODIES, HE MIGHT PLACE IN THE MIDST BETWEEN GOOD AND EVIL, THAT HE MIGHT SET VIRTUE BEFORE THEM COMPOSED AS THEY WERE OF BOTH NATURES; THAT THEY MIGHT NOT ATTAIN TO IMMORTALITY BY A DELICATE AND EASY COURSE OF LIFE, BUT MIGHT ARRIVE AT THAT UNSPEAKABLE REWARD OF ETERNAL LIFE WITH THE UTMOST DIFFICULTY AND GREAT LABOURS. THEREFORE, THAT HE MIGHT CLOTHE THEM WITH LIMBS WHICH WERE HEAVY AND LIABLE TO INJURY, SINCE THEY WERE UNABLE TO EXIST IN THE MIDDLE VOID, THE WEIGHT AND GRAVITY OF THE BODY SINKING DOWNWARDS, HE DETERMINED THAT AN ABODE AND DWELLING-PLACE SHOULD FIRST BE BUILT FOR THEM. AND THUS WITH UNSPEAKABLE ENERGY AND POWER HE CONTRIVED THE SURPASSING WORKS OF THE WORLD; AND HAVING SUSPENDED THE LIGHT ELEMENTS ON HIGH, AND DEPRESSED THE HEAVY ONES TO THE DEPTHS BELOW, HE STRENGTHENED THE HEAVENLY THINGS, AND ESTABLISHED THE EARTHLY. IT IS NOT NECESSARY AT PRESENT TO FOLLOW OUT EACH POINT SEPARATELY, SINCE WE DISCUSSED THEM ALL TOGETHER IN THE SECOND BOOK.

THEREFORE HE PLACED IN THE HEAVEN LIGHTS, WHOSE REGULARITY, AND BRIGHTNESS, AND MOTION, WERE MOST SUITABLY PROPORTIONED TO THE ADVANTAGE OF LIVING BEINGS. MOREOVER, HE GAVE TO THE EARTH, WHICH HE DESIGNED AS THEIR DWELLING-PLACE, FRUITFULNESS FOR BRINGING FORTH AND PRODUCING VARIOUS THINGS, THAT BY THE ABUNDANCE OF FRUITS AND GREEN HERBS IT MIGHT SUPPLY NOURISHMENT ACCORDING TO THE NATURE AND REQUIREMENTS OF EACH KIND. THEN, WHEN HE HAD COMPLETED ALL THINGS WHICH BELONGED TO THE CONDITION OF THE WORLD, HE FORMED MAN FROM THE EARTH ITSELF, WHICH HE PREPARED FOR HIM FROM THE BEGINNING AS A HABITATION; THAT IS, HE CLOTHED AND COVERED HIS SPIRIT WITH AN EARTHLY BODY, THAT, BEING COMPACTED OF DIFFERENT AND OPPOSING MATERIALS, HE MIGHT BE SUSCEPTIBLE OF GOOD AND EVIL; AND AS THE EARTH ITSELF IS FRUITFUL FOR THE BRINGING FORTH OF GRAIN, SO THE BODY OF MAN, WHICH WAS TAKEN FROM THE EARTH, RECEIVED THE POWER OF PRODUCING OFFSPRING, THAT, INASMUCH AS HE WAS FORMED OF A FRAGILE SUBSTANCE, AND COULD NOT EXIST FOR EVER, WHEN THE SPACE OF HIS TEMPORAL LIFE WAS PAST, HE MIGHT DEPART, AND BY A PERPETUAL SUCCESSION RENEW THAT WHICH HE BORE, WHICH WAS FRAIL AND FEEBLE. WHY, THEN, DID HE MAKE HIM FRAIL AND MORTAL, WHEN HE HAD BUILT THE WORLD FOR HIS SAKE? FIRST OF ALL, THAT AN INFINITE NUMBER OF LIVING BEINGS MIGHT BE PRODUCED, AND THAT HE MIGHT FILL ALL THE EARTH WITH A MULTITUDE; IN THE NEXT PLACE, THAT HE MIGHT SET BEFORE MAN VIRTUE, THAT IS, ENDURANCE OF EVILS AND LABOURS, BY WHICH HE MIGHT BE ABLE TO GAIN THE REWARD OF IMMORTALITY. FOR SINCE MAN CONSISTS OF TWO PARTS, BODY AND SOUL, OF WHICH THE ONE IS EARTHLY, THE OTHER HEAVENLY, TWO LIVES HAVE BEEN ASSIGNED TO MAN: THE ONE TEMPORAL, WHICH IS APPOINTED FOR THE BODY; THE OTHER EVERLASTING, WHICH BELONGS TO THE SOUL. WE

RECEIVED THE FORMER AT OUR BIRTH WE ATTAIN TO THE LATTER BY STRIVING, THAT IMMORTALITY MIGHT NOT EXIST TO MAN WITHOUT ANY DIFFICULTY. THAT EARTHLY ONE IS AS THE BODY, AND THEREFORE HAS AN END; BUT THIS HEAVENLY ONE IS AS THE SOUL, AND THEREFORE HAS NO LIMIT. WE RECEIVED THE FIRST WHEN WE WERE IGNORANT OF IT, THIS SECOND KNOWINGLY; FOR IT IS GIVEN TO VIRTUE, NOT TO NATURE, BECAUSE GOD WISHED THAT WE SHOULD PROCURE LIFE FOR OURSELVES IN LIFE.

FOR THIS REASON HE HAS GIVEN US THIS PRESENT LIFE, THAT WE MAY EITHER LOSE THAT TRUE AND ETERNAL LIFE BY OUR VICES, OR WIN IT BY VIRTUE. THE CHIEF GOOD IS NOT CONTAINED IN THIS BODILY LIFE, SINCE, AS IT WAS GIVEN TO US BY DIVINE NECESSITY, SO IT WILL AGAIN BE DESTROYED BY DIVINE NECESSITY. THUS THAT WHICH HAS AN END DOES NOT CONTAIN THE CHIEF GOOD. BUT THE CHIEF GOOD IS CONTAINED IN THAT SPIRITUAL LIFE WHICH WE ACQUIRE BY OURSELVES, BECAUSE IT CANNOT CONTAIN EVIL, OR HAVE AN END; TO WHICH SUBJECT NATURE AND THE SYSTEM OF THE BODY AFFORD AN ARGUMENT. FOR OTHER ANIMALS INCLINE TOWARDS THE GROUND, BECAUSE THEY ARE EARTHLY, AND ARE INCAPABLE OF IMMORTALITY, WHICH IS FROM HEAVEN; BUT MAN IS UPRIGHT AND LOOKS TOWARDS HEAVEN, BECAUSE IMMORTALITY IS PROPOSED TO HIM; WHICH, HOWEVER, DOES NOT COME, UNLESS IT IS GIVEN TO MAN BY GOD. FOR OTHERWISE THERE WOULD BE NO DIFFERENCE BETWEEN THE JUST AND THE UNJUST, SINCE EVERY MAN WHO IS BORN WOULD BECOME IMMORTAL. IMMORTALITY, THEN, IS NOT THE CONSEQUENCE OF NATURE, BUT THE REWARD AND RECOMPENSE OF VIRTUE. LASTLY, MAN DOES NOT IMMEDIATELY UPON HIS BIRTH WALK UPRIGHT, BUT AT FIRST ON ALL FOURS, BECAUSE THE NATURE OF HIS BODY AND OF THIS PRESENT LIFE IS COMMON TO US WITH THE DUMB ANIMALS; AFTERWARDS, WHEN HIS STRENGTH IS CONFIRMED, HE RAISES HIMSELF, AND HIS TONGUE IS LOOSENED SO THAT HE SPEAKS PLAINLY, AND HE CEASES TO BE A DUMB ANIMAL. AND THIS ARGUMENT TEACHES THAT MAN IS BORN MORTAL; BUT THAT HE AFTERWARDS BECOMES IMMORTAL, WHEN HE BEGINS TO LIVE IN CONFORMITY WITH THE WILL OF GOD, THAT IS, TO FOLLOW RIGHTEOUSNESS, WHICH IS COMPRISED IN THE WORSHIP OF GOD, SINCE GOD RAISED MAN TO A VIEW OF THE HEAVEN AND OF HIMSELF. AND THIS TAKES PLACE WHEN MAN, PURIFIED IN THE HEAVENLY LAVER, LAYS ASIDE HIS INFANCY TOGETHER WITH ALL THE POLLUTION OF HIS PAST LIFE, AND HAVING RECEIVED AN INCREASE OF DIVINE VIGOUR, BECOMES A PERFECT AND COMPLETE MAN.

THEREFORE, BECAUSE GOD HAS SET FORTH VIRTUE BEFORE MAN, ALTHOUGH THE SOUL AND THE BODY ARE CONNECTED TOGETHER, YET THEY ARE CONTRARY, AND OPPOSE ONE ANOTHER. THE THINGS WHICH ARE GOOD FOR THE SOUL ARE EVIL TO THE BODY, THAT IS, THE AVOIDING OF RICHES, THE PROHIBITING OF PLEASURES, THE CONTEMPT OF PAIN AND DEATH. IN LIKE MANNER, THE THINGS WHICH ARE GOOD FOR THE BODY ARE EVIL TO THE SOUL, THAT IS, DESIRE AND LUST, BY WHICH RICHES ARE DESIRED, AND THE ENJOYMENTS OF VARIOUS PLEASURES, BY WHICH THE SOUL IS WEAKENED AND DESTROYED. THEREFORE IT IS NECESSARY, THAT THE JUST AND WISE MAN SHOULD BE ENGAGED IN ALL EVILS, SINCE FORTITUDE IS VICTORIOUS OVER EVILS; BUT THE UNJUST IN RICHES, IN HONOURS, IN POWER. FOR THESE GOODS RELATE TO THE BODY, AND ARE EARTHLY; AND THESE MEN ALSO LEAD AN EARTHLY LIFE, NOR ARE THEY ABLE TO ATTAIN TO IMMORTALITY, BECAUSE THEY HAVE GIVEN THEMSELVES UP TO PLEASURES WHICH ARE THE ENEMIES OF VIRTUE. THEREFORE THIS TEMPORAL LIFE OUGHT TO BE SUBJECT TO THAT ETERNAL LIFE, AS THE BODY IS TO THE SOUL. WHOEVER, THEN, PREFERS THE LIFE OF THE SOUL MUST DESPISE THE LIFE OF THE BODY; NOR WILL HE IN ANY OTHER WAY BE ABLE TO STRIVE AFTER THAT WHICH IS HIGHEST, UNLESS HE SHALL HAVE DESPISED THE THINGS WHICH ARE LOWEST. BUT HE WHO SHALL HAVE EMBRACED THE LIFE OF THE BODY, AND SHALL HAVE TURNED HIS DESIRES DOWNWARDS TO THE EARTH, IS UNABLE TO ATTAIN TO THAT HIGHER LIFE. BUT HE WHO PREFERS TO LIVE WELL FOR ETERNITY, WILL LIVE BADLY FOR A TIME, AND WILL BE SUBJECTED TO ALL TROUBLES AND LABOURS AS LONG AS HE SHALL BE ON EARTH, THAT HE MAY HAVE DIVINE AND HEAVENLY CONSOLATION. AND HE WHO SHALL PREFER TO LIVE WELL FOR A TIME, WILL LIVE ILL TO ETERNITY; FOR HE WILL BE CONDEMNED BY THE SENTENCE OF GOD TO ETERNAL PUNISHMENT, BECAUSE HE HAS PREFERRED EARTHLY TO HEAVENLY GOODS. ON THIS ACCOUNT, THEREFORE, GOD SEEKS TO BE WORSHIPPED, AND TO BE HONOURED BY MAN AS A FATHER, THAT HE MAY HAVE VIRTUE AND WISDOM, WHICH ALONE PRODUCE IMMORTALITY. FOR BECAUSE NO OTHER BUT HIMSELF IS ABLE TO CONFER THAT IMMORTALITY, SINCE HE ALONE POSSESSES IT, HE WILL GRANT TO THE PIETY OF THE MAN, WITH WHICH HE HAS HONOURED GOD, THIS REWARD, TO BE BLESSED TO ALL ETERNITY, AND TO BE FOR EVER IN THE PRESENCE OF GOD AND IN THE SOCIETY OF GOD.

THE FOLLOWING PARAGRAPHS TO THE END OF THE CHAPTER ARE WANTING MANY MANUSCRIPTS, AND IT IS VERY DOUBTFUL WHETHER THEY WERE WRITTEN BY LACTANTIUS.

NOR CAN ANY ONE SHELTER HIMSELF UNDER THE PRETEXT THAT THE FAULT BELONGS TO HIM WHO MADE BOTH GOOD AND EVIL. FOR WHY DID HE WILL THAT EVIL SHOULD EXIST IF HE HATED IT? WHY DID HE NOT MAKE GOOD ONLY, THAT NO ONE MIGHT SIN, NO ONE COMMIT EVIL? ALTHOUGH I HAVE EXPLAINED THIS IN ALMOST ALL THE FORMER BOOKS, AND HAVE TOUCHED UPON IT, THOUGH SLIGHTLY, ABOVE, YET IT MUST BE MENTIONED REPEATEDLY, BECAUSE THE WHOLE MATTER TURNS ON THIS POINT. FOR THERE COULD BE NO VIRTUE UNLESS HE HAD MADE CONTRARY THINGS; NOR CAN THE POWER OF GOOD BE AT ALL MANIFEST, EXCEPT FROM A COMPARISON WITH EVIL. THUS EVIL IS NOTHING ELSE BUT THE EXPLANATION OF GOOD. THEREFORE IF EVIL IS TAKEN AWAY, GOOD MUST ALSO BE TAKEN AWAY. IF YOU SHALL CUT OFF YOUR LEFT HAND OR FOOT, YOUR BODY WILL NOT BE ENTIRE, NOR WILL LIFE ITSELF REMAIN THE SAME. THUS, FOR THE DUE ADJUSTMENT OF THE FRAMEWORK OF THE BODY, THE LEFT MEMBERS ARE MOST SUITABLY JOINED WITH THE RIGHT. IN LIKE MANNER, IF YOU MAKE CHESSMEN ALL ALIKE, NO ONE WILL PLAY. IF YOU SHALL GIVE ONE COLOR ONLY TO THE CIRCUS, NO ONE WILL THINK IT WORTH WHILE TO BE A SPECTATOR, ALL THE PLEASURE OF THE CIRCENSIAN GAMES BEING TAKEN AWAY. FOR HE WHO FIRST INSTITUTED THE GAMES WAS A FAVOURER OF ONE COLOR; BUT HE INTRODUCED ANOTHER AS A RIVAL, THAT THERE MIGHT BE A CONTEST, AND SOME PARTISANSHIP IN THE SPECTACLE. THUS GOD, WHEN HE WAS FIXING THAT WHICH WAS GOOD, AND GIVING VIRTUE, APPOINTED ALSO THEIR CONTRARIES, WITH WHICH THEY MIGHT CONTEND. IF AN ENEMY AND A FIGHT BE WANTING, THERE IS NO VICTORY. TAKE AWAY A CONTEST, AND EVEN VIRTUE IS NOTHING. HOW MANY ARE THE MUTUAL CONTESTS OF MEN, AND WITH WHAT VARIOUS ARTS ARE THEY CARRIED ON! NO ONE, HOWEVER, WOULD BE REGARDED AS SURPASSING IN BRAVERY, SWIFTNESS, OR EXCELLENCE, IF HE BAD NO ADVERSARY WITH WHOM HE MIGHT CONTEND. AND WHERE VICTORY IS WANTING, THERE ALSO GLORY AND THE REWARD OF VICTORY MUST BE ABSENT TOGETHER WITH IT. THEREFORE, THAT HE MIGHT STRENGTHEN VIRTUE ITSELF BY CONTINUAL EXERCISE, AND MIGHT MAKE IT PERFECT FROM ITS CONFLICT WITH EVILS, HE GAVE BOTH TOGETHER, BECAUSE EACH OF THE TWO WITHOUT THE OTHER IS UNABLE TO RETAIN ITS FORCE. THEREFORE THERE IS DIVERSITY, ON WHICH THE WHOLE SYSTEM OF TRUTH DEPENDS.

IT DOES NOT ESCAPE MY NOTICE WHAT MAY HERE BE URGED IN OPPOSITION BY MORE SKILFUL PERSONS. IF GOOD CANNOT EXIST WITHOUT EVIL, HOW DO YOU SAY THAT, BEFORE HE HAD OFFENDED GOD, THE FIRST MAN LIVED IN THE EXERCISE OF GOOD ONLY, OR THAT HE WILL HEREAFTER LIVE IN THE EXERCISE OF GOOD ONLY? THIS QUESTION IS TO BE EXAMINED BY US, FOR IN THE FORMER BOOKS I OMITTED IT, THAT I MIGHT HERE FILL UP THE SUBJECT. WE HAVE SAID ABOVE THAT THE NATURE OF MAN IS MADE UP OF OPPOSING ELEMENTS; FOR THE BODY, BECAUSE IT IS EARTH, IS CAPABLE OF BEING GRASPED, OF TEMPORARY DURATION, SENSELESS, AND DARK. BUT THE SOUL, BECAUSE IT IS FROM HEAVEN, IS UNSUBSTANTIAL, EVERLASTING, ENDUED WITH SENSIBILITY, AND FULL OF LUSTRE; AND BECAUSE THESE QUALITIES ARE OPPOSED TO ONE ANOTHER, IT FOLLOWS OF NECESSITY THAT MAN IS SUBJECT TO GOOD AND EVIL. GOOD IS ASCRIBED TO THE SOUL, BECAUSE IT IS INCAPABLE OF DISSOLUTION; EVIL TO THE BODY, BECAUSE IT IS FRAIL. SINCE, THEREFORE, THE BODY AND THE SOUL ARE CONNECTED AND UNITED TOGETHER, THE GOOD AND THE EVIL MUST NECESSARILY HOLD TOGETHER; NOR CAN THEY BE SEPARATED FROM ONE ANOTHER, UNLESS WHEN THEY (THE BODY AND SOUL) ARE SEPARATED. FINALLY, THE KNOWLEDGE OF GOOD AND OF EVIL WAS GIVEN AT THE SAME TIME TO THE FIRST MAN; AND WHEN HE UNDERSTOOD THIS, HE WAS IMMEDIATELY DRIVEN FROM THE HOLY PLACE IN WHICH THERE IS NO EVIL; FOR WHEN HE WAS CONVERSANT WITH THAT WHICH WAS GOOD ONLY, HE WAS IGNORANT THAT THIS ITSELF WAS GOOD. BUT AFTER THAT HE HAD RECEIVED THE KNOWLEDGE OF GOOD AND EVIL, IT WAS NOW UNLAWFUL FOR HIM TO REMAIN IN THAT PLACE OF HAPPINESS, AND HE WAS BANISHED TO THIS COMMON WORLD, THAT HE MIGHT AT ONCE EXPERIENCE BOTH OF THOSE THINGS WITH THE NATURE OF WHICH HE HAD AT ONCE BECOME ACQUAINTED. IT IS PLAIN, THEREFORE, THAT WISDOM HAS BEEN GIVEN TO MAN THAT HE MAY DISTINGUISH GOOD FROM EVIL— THAT HE MAY DISCRIMINATE BETWEEN THINGS ADVANTAGEOUS AND THINGS DISADVANTAGEOUS, BETWEEN THINGS USEFUL AND THINGS USELESS — THAT HE MAY HAVE JUDGMENT AND CONSIDERATION AS TO WHAT HE OUGHT TO GUARD AGAINST, WHAT TO DESIRE, WHAT TO AVOID, AND WHAT TO FOLLOW. WISDOM THEREFORE CANNOT EXIST WITHOUT EVIL; AND THAT FIRST AUTHOR OF THE HUMAN RACE, AS LONG AS HE WAS CONVERSANT WITH GOOD ONLY, LIVED AS AN INFANT, IGNORANT OF GOOD AND EVIL. BUT, INDEED, HEREAFTER MAN MUST BE BOTH WISE AND HAPPY WITHOUT ANY EVIL; BUT THIS CANNOT TAKE PLACE AS LONG AS THE SOUL IS CLOTHED WITH THE ABODE OF THE BODY.

BUT WHEN A SEPARATION SHALL HAVE BEEN MADE BETWEEN THE BODY AND THE SOUL, THEN EVIL WILL BE DISUNITED FROM GOOD; AND AS THE BODY PERISHES AND THE SOUL REMAINS, SO EVIL WILL PERISH AND GOOD BE PERMANENT. THEN MAN, HAVING RECEIVED THE GARMENT OF IMMORTALITY, WILL BE WISE AND FREE FROM EVIL, AS GOD IS. HE, THEREFORE, WHO WISHES THAT WE SHOULD BE CONVERSANT WITH GOOD ONLY, ESPECIALLY DESIRES THIS, THAT WE SHOULD LIVE WITHOUT THE BODY, IN WHICH EVIL IS. BUT IF EVIL IS TAKEN AWAY, EITHER WISDOM, AS I HAVE SAID, OR THE BODY, WILL BE TAKEN FROM MAN; WISDOM, THAT HE MAY BE IGNORANT OF EVIL; THE BODY, THAT HE MAY NOT BE SENSIBLE OF IT. BUT NOW, SINCE MAN IS FURNISHED WITH WISDOM TO KNOW, AND A BODY TO PERCEIVE, GOD WILLED THAT BOTH SHOULD EXIST ALIKE IN THIS LIFE, THAT VIRTUE AND WISDOM MAY BE IN AGREEMENT. THEREFORE HE PLACED MAN IN THE MIDST, BETWEEN BOTH, THAT HE MIGHT HAVE LIBERTY TO FOLLOW EITHER GOOD OR EVIL. BUT HE MINGLED WITH EVIL SOME THINGS WHICH APPEAR GOOD, THAT IS, VARIOUS AND DELIGHTFUL ENJOYMENTS, THAT BY THE ENTICEMENTS OF THESE HE MIGHT LEAD MEN TO THE CONCEALED EVIL. AND HE LIKEWISE MINGLED WITH GOOD SOME THINGS WHICH APPEAR EVIL— THAT IS, HARDSHIPS, AND MISERIES, AND LABOURS — BY THE HARSHNESS AND UNPLEASANTNESS OF WHICH THE SOUL, BEING OFFENDED, MIGHT SHRINK BACK FROM THE CONCEALED GOOD. BUT HERE THE OFFICE OF WISDOM IS NEEDED, THAT WE MAY SEE MORE WITH THE MIND THAN WITH THE BODY, WHICH VERY FEW ARE ABLE TO DO; BECAUSE WHILE VIRTUE IS DIFFICULT AND RARELY TO BE FOUND, PLEASURE IS COMMON AND PUBLIC. THUS IT NECESSARILY HAPPENS THAT THE WISE MAN IS ACCOUNTED AS A FOOL, WHO, WHILE HE SEEKS GOOD THINGS WHICH ARE NOT SEEN, PERMITS THOSE WHICH ARE SEEN TO SLIP FROM HIS HANDS; AND WHILE HE AVOIDS EVILS WHICH ARE NOT SEEN, RUNS INTO EVILS WHICH ARE BEFORE THE EYES; WHICH HAPPENS TO US WHEN WE REFUSE NEITHER TORTURE NOR DEATH IN BEHALF OF THE FAITH, SINCE WE ARE DRIVEN TO THE GREATEST WICKEDNESS, SO AS TO BETRAY THE FAITH AND DENY THE TRUE GOD, AND TO SACRIFICE TO DEAD AND DEATH-BEARING GODS. THIS IS THE CAUSE WHY GOD MADE MAN MORTAL, AND MADE HIM SUBJECT TO EVILS, ALTHOUGH HE HAD FRAMED THE WORLD FOR HIS SAKE, NAMELY, THAT HE MIGHT BE CAPABLE OF VIRTUE, AND THAT HIS VIRTUE MIGHT REWARD HIM WITH IMMORTALITY. NOW VIRTUE, AS WE HAVE SHOWN, IS THE WORSHIP OF THE TRUE GOD.

CHAPTER 6. WHY THE WORLD AND MAN WERE CREATED. HOW UNPROFITABLE IS THE WORSHIP OF FALSE GODS.

NOW LET US MARK THE WHOLE ARGUMENT BY A BRIEF DEFINITION. THE WORLD HAS BEEN CREATED FOR THIS PURPOSE, THAT WE MAY BE BORN; WE ARE BORN FOR THIS END, THAT WE MAY ACKNOWLEDGE THE MAKER OF THE WORLD AND OF OURSELVES — GOD; WE ACKNOWLEDGE HIM FOR THIS END, THAT WE MAY WORSHIP HIM; WE WORSHIP HIM FOR THIS END, THAT WE MAY RECEIVE IMMORTALITY AS THE REWARD OF OUR LABOURS, SINCE THE WORSHIP OF GOD CONSISTS OF THE GREATEST LABOURS; FOR THIS END WE ARE REWARDED WITH IMMORTALITY, THAT BEING MADE LIKE TO THE ANGELS, WE MAY SERVE THE SUPREME FATHER AND LORD FOR EVER, AND MAY BE TO ALL ETERNITY A KINGDOM TO GOD. THIS IS THE SUM OF ALL THINGS, THIS THE SECRET OF GOD, THIS THE MYSTERY OF THE WORLD, FROM WHICH THEY ARE ESTRANGED, WHO, FOLLOWING PRESENT GRATIFICATION, HAVE DEVOTED THEMSELVES TO THE PURSUIT OF EARTHLY AND FRAIL GOODS, AND BY MEANS OF DEADLY ENJOYMENTS HAVE SUNK AS IT WERE IN MIRE AND MUD THEIR SOULS, WHICH WERE BORN FOR HEAVENLY PURSUITS.

LET US NOW, IN THE NEXT PLACE, INQUIRE WHETHER THERE IS ANYTHING REASONABLE IN THE WORSHIP OF THESE GODS; FOR IF THEY ARE MANY, IF THEY ARE WORSHIPPED ONLY ON THIS ACCOUNT BY MEN, THAT THEY MAY AFFORD THEM RICHES, VICTORIES, HONOURS, AND ALL THINGS, WHICH ARE OF NO AVAIL EXCEPT FOR THE PRESENT; IF WE ARE PRODUCED WITHOUT CAUSE— IF NO PROVIDENCE IS EMPLOYED IN THE PRODUCTION OF MEN — IF WE ARE BROUGHT FORTH BY CHANCE FOR OURSELVES, AND FOR THE SAKE OF OUR OWN PLEASURE — IF WE ARE NOTHING AFTER DEATH — WHAT CAN BE SO SUPERFLUOUS, SO EMPTY, SO VAIN, AS THE AFFAIRS OF MAN, AND THE WORLD ITSELF? WHICH, THOUGH IT IS OF INCREDIBLE MAGNITUDE, AND CONSTRUCTED WITH SUCH WONDERFUL ARRANGEMENT, IS NEVERTHELESS OCCUPIED WITH TRIFLING SUBJECTS. FOR WHY SHOULD THE BREATHINGS OF THE WINDS PUT THE CLOUDS IN MOTION? WHY SHOULD LIGHTNINGS SHINE FORTH, THUNDERS ROAR, OR SHOWERS FALL, THAT THE EARTH MAY BRING FORTH ITS INCREASE, AND NOURISH ITS VARIOUS PRODUCTIONS? WHY, IN SHORT, SHOULD ALL NATURE LABOUR THAT NOTHING MAY BE WANTING OF THOSE THINGS BY WHICH THE LIFE OF MAN IS SUSTAINED, IF IT IS VAIN, IF WE UTTERLY PERISH, IF THERE IS IN US NOTHING OF GREATER ADVANTAGE TO GOD? BUT IF IT IS UNLAWFUL TO BE SPOKEN, AND IS NOT TO BE THOUGHT POSSIBLE, THAT THAT WHICH YOU SEE TO BE MOST IN ACCORDANCE WITH REASON WAS NOT ESTABLISHED ON ACCOUNT OF SOME REASON OF IMPORTANCE, WHAT REASON CAN THERE BE IN THESE ERRORS OF DEPRAVED RELIGIONS, AND IN THIS PERSUASION OF PHILOSOPHERS, BY WHICH THEY IMAGINE THAT SOULS PERISH? ASSUREDLY THERE IS NONE; FOR WHAT HAVE THEY TO SAY WHY THE GODS SO REGULARLY SUPPLY TO MEN EVERYTHING IN ITS SEASON? IS IT THAT WE MAY PRESENT TO THEM GRAIN AND WINE, AND THE ODOUR OF INCENSE, AND THE BLOOD OF CATTLE? WHICH THINGS CANNOT BE ACCEPTABLE TO THE IMMORTALS, BECAUSE THEY ARE PERISHABLE; NOR CAN THEY BE OF USE TO BEINGS DESTITUTE OF BODIES, BECAUSE THESE THINGS HAVE BEEN GIVEN FOR THE USE OF THOSE POSSESSED OF BODIES; AND YET IF THEY REQUIRED THESE THINGS, THEY COULD BESTOW THEM UPON THEMSELVES WHEN THEY WISHED. WHETHER, THEREFORE, SOULS PERISH OR EXIST FOR EVER, WHAT PRINCIPLE IS INVOLVED IN THE WORSHIP OF THE GODS, OR BY WHOM WAS THE WORLD ESTABLISHED? WHY, OR WHEN, OR HOW LONG, OR HOW FAR WERE MEN PRODUCED, OR ON WHAT ACCOUNT? WHY DO THEY ARISE, DIE, SUCCEED ONE ANOTHER, ARE RENEWED? WHAT DO THE GODS OBTAIN FROM THE WORSHIP OF THOSE WHO AFTER DEATH ARE ABOUT TO HAVE NO EXISTENCE? WHAT DO THEY PERFORM, WHAT DO THEY PROMISE, WHAT DO THEY THREATEN, WHICH IS WORTHY OF MEN OR OF GODS? OR IF SOULS REMAIN AFTER DEATH, WHAT DO THEY DO OR ARE THEY ABOUT TO DO RESPECTING THEM? WHAT

NEED IS THERE TO THEM OF A TREASURE-HOUSE OF SOULS? FROM WHAT SOURCE DO THEY THEMSELVES ARISE? HOW, OR WHY, OR WHENCE ARE THEY SO MANY? THUS IT COMES TO PASS, THAT IF YOU DEPART FROM THAT SUM OF THINGS WHICH WE COMPRISED ABOVE, ALL SYSTEM IS DESTROYED, AND ALL THINGS RETURN TO NOTHING.

CHAPTER 7. OF THE VARIETY OF PHILOSOPHERS, AND THEIR TRUTH.

AND BECAUSE THE PHILOSOPHERS DID NOT COMPREHEND THIS MAIN POINT, THEY WERE NEITHER ABLE TO COMPREHEND TRUTH, ALTHOUGH THEY FOR THE MOST PART BOTH SAW AND EXPLAINED THOSE THINGS OF WHICH THE MAIN POINT ITSELF CONSISTS. BUT DIFFERENT PERSONS BROUGHT FORWARD ALL THESE THINGS, AND IN DIFFERENT WAYS, NOT CONNECTING THE CAUSES OF THINGS, NOR THE CONSEQUENCES, NOR THE REASONS, SO THAT THEY MIGHT JOIN TOGETHER AND COMPLETE THAT MAIN POINT WHICH COMPRISES THE WHOLE. BUT IT IS EASY TO SHOW THAT ALMOST THE WHOLE TRUTH HAS BEEN DIVIDED BY PHILOSOPHERS AND SECTS. FOR WE DO NOT OVERTHROW PHILOSOPHY, AS THE ACADEMICS ARE ACCUSTOMED TO DO, WHOSE PLAN WAS TO REPLY TO EVERYTHING, WHICH IS RATHER TO CALUMNIATE AND MOCK; BUT WE SHOW THAT NO SECT WAS SO MUCH OUT OF THE WAY, AND NO PHILOSOPHER SO VAIN, AS NOT TO SEE SOMETHING OF THE TRUTH. BUT WHILE THEY ARE MAD WITH THE DESIRE OF CONTRADICTING, WHILE THEY DEFEND THEIR OWN ARGUMENTS EVEN THOUGH FALSE, AND OVERTHROW THOSE OF OTHERS EVEN THOUGH TRUE, NOT ONLY HAS THE TRUTH ESCAPED FROM THEM, WHICH THEY PRETENDED THAT THEY WERE SEEKING, BUT THEY THEMSELVES LOST IT CHIEFLY THROUGH THEIR OWN FAULT. BUT IF THERE HAD BEEN ANY ONE TO COLLECT TOGETHER THE TRUTH WHICH WAS DISPERSED AMONG INDIVIDUALS AND SCATTERED AMONG SECTS, AND TO REDUCE IT TO A BODY, HE ASSUREDLY WOULD NOT DISAGREE WITH US. BUT NO ONE IS ABLE TO DO THIS, UNLESS HE HAS EXPERIENCE AND KNOWLEDGE OF THE TRUTH. BUT TO KNOW THE TRUTH BELONGS TO HIM ONLY WHO HAS BEEN TAUGHT BY GOD. FOR HE CANNOT IN ANY OTHER WAY REJECT THE THINGS WHICH ARE FALSE, OR CHOOSE AND APPROVE OF THOSE WHICH ARE TRUE; BUT IF EVEN BY CHANCE HE SHOULD EFFECT THIS, HE WOULD MOST SURELY ACT THE PART OF THE PHILOSOPHER; AND THOUGH HE COULD NOT DEFEND THOSE THINGS BY DIVINE TESTIMONIES, YET THE TRUTH WOULD EXPLAIN ITSELF BY ITS OWN LIGHT. WHEREFORE THE ERROR OF THOSE IS INCREDIBLE, WHO, WHEN THEY HAVE APPROVED OF ANY SECT, AND HAVE DEVOTED THEMSELVES TO IT, CONDEMN ALL OTHERS AS FALSE AND VAIN, AND ARM THEMSELVES FOR BATTLE, NEITHER KNOWING WHAT THEY OUGHT TO DEFEND NOR WHAT TO REFUTE; AND MAKE ATTACKS EVERYWHERE, WITHOUT DISTINCTION, UPON ALL THINGS WHICH ARE BROUGHT FORWARD BY THOSE WHO DISAGREE WITH THEM.

ON ACCOUNT OF THESE MOST OBSTINATE CONTENTIONS OF THEIRS, NO PHILOSOPHY EXISTED WHICH MADE A NEARER APPROACH TO THE TRUTH, FOR THE WHOLE TRUTH HAS BEEN COMPRISED BY THESE IN SEPARATE PORTIONS. PLATO SAID THAT THE WORLD WAS MADE BY GOD: THE PROPHETS SPEAK THE SAME; AND THE SAME IS APPARENT FROM THE VERSES OF THE SIBYL. THEY THEREFORE ARE IN ERROR, WHO HAVE SAID EITHER THAT ALL THINGS WERE PRODUCED OF THEIR OWN ACCORD OR FROM AN ASSEMBLAGE OF ATOMS; SINCE SO GREAT A WORLD, SO ADORNED AND OF SUCH MAGNITUDE, COULD NEITHER HAVE BEEN MADE NOR ARRANGED AND SET IN ORDER WITHOUT SOME MOST SKILFUL AUTHOR, AND THAT VERY ARRANGEMENT BY WHICH ALL THINGS ARE PERCEIVED TO BE KEPT TOGETHER AND TO BE GOVERNED BESPEAKS AN ARTIFICER WITH A MOST SKILFUL MIND. THE STOICS SAY THAT THE WORLD, AND ALL THINGS WHICH ARE IN IT, WERE MADE FOR THE SAKE OF MEN: THE SACRED WRITINGS TEACH US THE SAME THING. THEREFORE DEMOCRITUS WAS IN ERROR, WHO THOUGHT THAT THEY WERE POURED FORTH FROM THE EARTH LIKE WORMS, WITHOUT ANY AUTHOR OR PLAN. FOR THE REASON OF MAN'S CREATION BELONGS TO A DIVINE MYSTERY; AND BECAUSE HE WAS UNABLE TO KNOW THIS, HE DREW DOWN MAN'S LIFE TO NOTHING. ARISTO ASSERTED THAT MEN WERE BORN TO THE EXERCISE OF VIRTUE; WE ARE ALSO REMINDED OF AND LEARN THE SAME FROM THE PROPHETS. THEREFORE ARISTIPPUS IS DECEIVED, WHO MADE MAN SUBJECT TO PLEASURE, THAT IS, TO EVIL, AS THOUGH HE WERE A BEAST. PHERECYDES AND PLATO CONTENDED THAT SOULS WERE IMMORTAL; BUT THIS IS A PECULIAR DOCTRINE IN OUR RELIGION. THEREFORE DICÆARCHUS WAS MISTAKEN, TOGETHER WITH DEMOCRITUS, WHO ARGUED THAT SOULS PERISHED WITH THE BODY AND WERE DISSOLVED, ZENO THE STOIC TAUGHT THAT THERE WERE INFERNAL REGIONS, AND THAT THE ABODES OF THE GOOD WERE SEPARATED FROM THE WICKED; AND THAT THE FORMER ENJOYED PEACEFUL AND DELIGHTFUL REGIONS, BUT THAT THE LATTER SUFFERED PUNISHMENT IN DARK PLACES, AND IN DREADFUL ABYSSES OF MIRE: THE PROPHETS SHOW THE SAME THING. THEREFORE EPICURUS WAS MISTAKEN, WHO THOUGHT THAT THAT WAS AN INVENTION OF THE POETS, AND EXPLAINED THOSE PUNISHMENTS OF THE INFERNAL REGIONS, WHICH ARE SPOKEN OF, AS HAPPENING IN THIS LIFE. THEREFORE THE PHILOSOPHERS TOUCHED UPON THE WHOLE TRUTH, AND EVERY SECRET OF OUR HOLY RELIGION; BUT WHEN OTHERS DENIED IT, THEY WERE UNABLE TO DEFEND THAT WHICH THEY HAD FOUND, BECAUSE THE SYSTEM DID NOT AGREE WITH THE PARTICULARS; NOR WERE THEY ABLE TO REDUCE TO A SUMMARY THOSE THINGS WHICH THEY HAD PERCEIVED TO BE TRUE, AS WE HAVE DONE ABOVE.

CHAPTER 8. OF THE IMMORTALITY OF THE SOUL.

THE ONE CHIEF GOOD, THEREFORE, IS IMMORTALITY, FOR THE RECEPTION OF WHICH WE WERE ORIGINALLY FORMED AND BORN. TO THIS WE DIRECT OUR COURSE; HUMAN NATURE REGARDS THIS; TO THIS VIRTUE EXALTS US. AND BECAUSE WE HAVE DISCOVERED THIS GOOD, IT REMAINS THAT WE SHOULD ALSO SPEAK OF IMMORTALITY ITSELF. THE ARGUMENTS OF PLATO, ALTHOUGH THEY CONTRIBUTE MUCH TO THE SUBJECT, HAVE LITTLE STRENGTH TO PROVE AND FILL UP THE TRUTH, SINCE HE HAD NEITHER SUMMED UP AND COLLECTED INTO ONE THE PLAN OF THE WHOLE OF THIS GREAT MYSTERY, NOR HAD HE COMPREHENDED THE CHIEF GOOD. FOR ALTHOUGH HE PERCEIVED THE TRUTH RESPECTING THE IMMORTALITY OF THE SOUL, YET HE DID NOT SPEAK RESPECTING IT AS THOUGH IT WERE THE CHIEF GOOD. WE, THEREFORE, ARE ABLE TO ELICIT THE TRUTH BY MORE CERTAIN SIGNS; FOR WE HAVE NOT COLLECTED IT BY DOUBTFUL SURMISE, BUT HAVE KNOWN IT BY DIVINE INSTRUCTION. NOW PLATO THUS REASONED, THAT WHATEVER HAS PERCEPTION BY ITSELF, AND ALWAYS MOVES, IS IMMORTAL; FOR THAT THAT WHICH HAS NO BEGINNING OF MOTION IS NOT ABOUT TO HAVE AN END, BECAUSE IT CANNOT BE DESERTED BY ITSELF. BUT THIS ARGUMENT WOULD GIVE ETERNAL EXISTENCE EVEN TO DUMB ANIMALS, UNLESS HE HAD MADE A DISTINCTION BY THE ADDITION OF WISDOM. HE ADDED, THEREFORE, THAT HE MIGHT ESCAPE THIS COMMON LINKING TOGETHER, THAT THE SOUL OF MAN COULD NOT BE OTHERWISE THAN IMMORTAL, SINCE ITS WONDERFUL SKILL IN INVENTION, ITS QUICKNESS IN REFLECTION, AND ITS READINESS IN PERCEIVING AND LEARNING, ITS MEMORY OF THE PAST, AND ITS FORESIGHT OF THE FUTURE, AND ITS KNOWLEDGE OF INNUMERABLE ARTS AND SUBJECTS, WHICH OTHER LIVING CREATURES DO NOT POSSESS, APPEAR DIVINE AND HEAVENLY; BECAUSE OF THE SOUL, WHICH CONCEIVES SUCH GREAT THINGS, AND CONTAINS SUCH GREAT THINGS, NO ORIGIN CAN BE FOUND ON EARTH, SINCE IT HAS NOTHING OF EARTHLY ADMIXTURE UNITED WITH IT. BUT THAT WHICH IS PONDEROUS IN MAN, AND LIABLE TO DISSOLUTION, MUST BE RESOLVED INTO EARTH; WHEREAS THAT WHICH IS SLIGHT AND SUBTLE IS INCAPABLE OF DIVISION, AND WHEN FREED FROM THE ABODE OF THE BODY, AS FROM PRISON, IT FLIES TO THE HEAVEN, AND TO ITS OWN NATURE. THIS IS A BRIEF SUMMARY OF THE TENETS OF PLATO, WHICH ARE WIDELY AND COPIOUSLY EXPLAINED IN HIS OWN WRITINGS.

PYTHAGORAS ALSO WAS PREVIOUSLY OF THE SAME SENTIMENTS, AND HIS TEACHER PHERECYDES, WHOM CICERO REPORTED TO HAVE BEEN THE FIRST WHO DISCOURSED RESPECTING THE IMMORTALITY OF THE SOUL. AND ALTHOUGH ALL THESE EXCELLED IN ELOQUENCE, NEVERTHELESS IN THIS CONTEST AT LEAST, THOSE WHO ARGUED AGAINST THIS OPINION HAD NO LESS AUTHORITY; DICÆARCHUS FIRST, THEN DEMOCRITUS, AND LASTLY EPICURUS: SO THAT THE MATTER ITSELF, RESPECTING WHICH THEY WERE CONTENDING, WAS CALLED INTO DOUBT. FINALLY, TULLIUS ALSO HAVING SET FORTH THE OPINIONS OF ALL THESE RESPECTING IMMORTALITY AND DEATH, DECLARED THAT HE DID NOT KNOW WHAT WAS THE TRUTH. WHICH OF THESE OPINIONS IS TRUE, HE SAID, SOME GOD MAY SEE. AND AGAIN HE SAYS IN ANOTHER PLACE: SINCE EACH OF THESE OPINIONS HAD MOST LEARNED DEFENDERS, IT CANNOT BE DIVINED WHAT IS CERTAINTY. BUT WE HAVE NO NEED OF DIVINATION, SINCE THE DIVINITY ITSELF HAS LAID OPEN TO US THE TRUTH.

CHAPTER 9. OF THE IMMORTALITY OF THE SOUL, AND OF VIRTUE.

BY THESE ARGUMENTS, THEREFORE, WHICH NEITHER PLATO NOR ANY OTHER INVENTED, THE IMMORALITY OF SOULS CAN BE PROVED AND PERCEIVED: WHICH ARGUMENTS WE WILL BRIEFLY COLLECT, SINCE MY DISCOURSE HASTENS ON TO RELATE THE GREAT JUDGMENT OF GOD, WHICH WILL BE CELEBRATED ON THE EARTH AT THE APPROACHING END OF THE WORLD. BEFORE ALL THINGS, SINCE GOD CANNOT BE SEEN BY MAN, LEST ANY ONE SHOULD IMAGINE FROM THIS CIRCUMSTANCE THAT GOD DOES NOT EXIST, BECAUSE HE WAS NOT SEEN BY MORTAL EYES, AMONG OTHER WONDERFUL ARRANGEMENTS. HE ALSO MADE MANY THINGS THE POWER OF WHICH IS MANIFEST, BUT THE SUBSTANCE IS NOT SEEN, AS THE VOICE, SMELL, THE WIND, THAT BY THE TOKEN AND EXAMPLE OF THESE THINGS WE MIGHT PERCEIVE GOD FROM HIS POWER AND OPERATION AND WORKS, ALTHOUGH HE DID NOT FALL UNDER THE NOTICE OF OUR EYES. WHAT IS CLEARER THAN THE VOICE, OR STRONGER THAN THE WIND, OR MORE FORCIBLE THAN SMELL? YET THESE, WHEN THEY ARE BORNE THROUGH THE AIR AND COME TO OUR SENSES, AND IMPEL THEM BY THEIR EFFICACY, ARE NOT DISTINGUISHED BY THE EYESIGHT, BUT ARE PERCEIVED BY OTHER PARTS OF THE BODY. IN LIKE MANNER, GOD IS NOT TO BE PERCEIVED BY US THROUGH THE SIGHT OR OTHER FRAIL SENSE; BUT HE IS TO BE BEHELD BY THE EYES OF THE MIND, SINCE WE SEE HIS ILLUSTRIOUS AND WONDERFUL WORKS. FOR AS TO THOSE WHO HAVE ALTOGETHER DENIED THE EXISTENCE OF GOD, I SHOULD NOT ONLY REFUSE TO CALL THEM PHILOSOPHERS, BUT EVEN DENY THEM THE NAME OF MEN, WHO, WITH A CLOSE RESEMBLANCE TO DUMB ANIMALS, CONSISTED OF BODY ONLY, DISCERNING NOTHING WITH THEIR MIND, AND REFERRING ALL THINGS TO THE BODILY SENSES, WHO THOUGHT THAT NOTHING EXISTED BUT THAT WHICH THEY BEHELD WITH THEIR EYES. AND BECAUSE THEY SAW THAT ADVERSITY BEFELL THE WICKED, OR PROSPERITY HAPPENED TO THE GOOD, THEY BELIEVED THAT ALL THINGS WERE CARRIED ON BY FORTUNE, AND THAT THE WORLD WAS ESTABLISHED BY NATURE, AND NOT BY PROVIDENCE.

HENCE THEY AT ONCE FELL INTO THE ABSURDITIES WHICH NECESSARILY FOLLOWED SUCH A SENTIMENT. BUT IF THERE IS A GOD WHO IS INCORPOREAL, INVISIBLE, AND ETERNAL, THEREFORE IT IS CREDIBLE THAT THE SOUL, SINCE IT IS NOT SEEN, DOES NOT PERISH AFTER ITS DEPARTURE FROM THE BODY; FOR IT IS MANIFEST THAT SOMETHING EXISTS WHICH PERCEIVES AND IS VIGOROUS, AND YET DOES NOT COME INTO SIGHT. BUT, IT IS SAID, IT IS DIFFICULT TO COMPREHEND WITH THE MIND HOW THE SOUL CAN RETAIN ITS PERCEPTION WITHOUT THOSE PARTS OF THE BODY IN WHICH THE OFFICE OF PERCEPTION IS CONTAINED. WHAT ABOUT GOD? IS IT EASY TO COMPREHEND HOW HE IS VIGOROUS WITHOUT A BODY? BUT IF THEY BELIEVE IN THE EXISTENCE OF GODS WHO, IF THEY EXIST, ARE PLAINLY DESTITUTE OF BODIES, IT MUST BE THAT HUMAN SOULS EXIST IN THE SAME WAY, SINCE IT IS PERCEIVED FROM REASON ITSELF, AND DISCERNMENT, THAT THERE IS A CERTAIN RESEMBLANCE IN MAN AND GOD. FINALLY, THAT PROOF WHICH EVEN MARCUS TULLIUS SAW IS OF SUFFICIENT STRENGTH: THAT THE IMMORTALITY OF THE SOUL MAY BE DISCERNED FROM THE FACT THAT THERE IS NO OTHER ANIMAL WHICH HAS ANY KNOWLEDGE OF GOD; AND RELIGION IS ALMOST THE ONLY THING WHICH DISTINGUISHES MAN FROM THE DUMB CREATION. AND SINCE THIS FALLS TO MAN ALONE, IT ASSUREDLY TESTIFIES THAT WE MAY AIM AT, DESIRE, AND CULTIVATE THAT WHICH IS ABOUT TO BE FAMILIAR AND VERY NEAR.

CAN ANY ONE, WHEN HE HAS CONSIDERED THE NATURE OF OTHER ANIMALS, WHICH THE PROVIDENCE OF THE SUPREME GOD HAS MADE ABJECT, WITH BODIES BENDING DOWN AND PROSTRATED TO THE EARTH, SO THAT IT MAY BE UNDERSTOOD FROM THIS THAT THEY HAVE NO INTERCOURSE WITH HEAVEN, FAIL TO UNDERSTAND THAT MAN ALONE OF ALL ANIMALS IS HEAVENLY AND DIVINE, WHOSE BODY RAISED FROM THE GROUND, ELEVATED COUNTENANCE, AND UPRIGHT POSITION, GOES IN QUEST OF ITS ORIGIN, AND DESPISING, AS IT WERE, THE LOWLINESS OF THE EARTH, REACHES FORTH TO THAT WHICH IS ON HIGH, BECAUSE HE PERCEIVES THAT THE HIGHEST GOOD IS TO BE SOUGHT BY HIM IN THE HIGHEST PLACE, AND MINDFUL OF HIS CONDITION IN WHICH GOD MADE HIM ILLUSTRIOUS, LOOKS TOWARDS HIS MAKER? AND TRISMEGISTUS MOST RIGHTLY CALLED THIS LOOKING A CONTEMPLATION OF GOD, WHICH HAS NO EXISTENCE IN THE DUMB ANIMALS. SINCE THEREFORE WISDOM, WHICH IS GIVEN TO MAN ALONE, IS NOTHING ELSE BUT THE KNOWLEDGE OF GOD, IT IS EVIDENT THAT THE SOUL DOES NOT PERISH, NOR UNDERGO DISSOLUTION, BUT THAT IT REMAINS FOR EVER, BECAUSE IT SEEKS AFTER AND LOVES GOD, WHO IS EVERLASTING, BY THE IMPULSE OF ITS VERY NATURE PERCEIVING EITHER FROM WHAT SOURCE IT HAS SPRUNG, OR TO WHAT IT IS ABOUT TO RETURN. MOREOVER, IT IS NO SLIGHT PROOF OF IMMORTALITY THAT MAN ALONE MAKES USE OF THE HEAVENLY ELEMENT. FOR, SINCE THE NATURE OF THE WORLD CONSISTS OF TWO ELEMENTS WHICH ARE OPPOSED TO ONE ANOTHER — FIRE AND WATER — OF WHICH THE ONE IS ASSIGNED TO THE HEAVEN, THE OTHER TO THE EARTH, THE OTHER LIVING CREATURES, BECAUSE THEY ARE OF THE EARTH AND MORTAL, MAKE USE OF THE ELEMENT WHICH IS EARTHLY AND HEAVY: MAN ALONE MAKES USE OF FIRE, WHICH IS AN ELEMENT LIGHT, RISING UPWARD, AND HEAVENLY. BUT THOSE THINGS WHICH ARE WEIGHTY DEPRESS TO DEATH, AND THOSE WHICH ARE LIGHT ELEVATE TO LIFE; BECAUSE LIFE IS ON HIGH, AND DEATH BELOW. AND AS THERE CANNOT BE LIGHT WITHOUT FIRE, SO THERE CANNOT BE LIFE WITHOUT LIGHT. THEREFORE FIRE IS THE ELEMENT OF LIGHT AND LIFE; FROM WHICH IT IS EVIDENT THAT MAN WHO USES IT IS A PARTAKER OF AN IMMORTAL CONDITION, BECAUSE THAT WHICH CAUSES LIFE IS FAMILIAR TO HIM.

THE GIFT OF VIRTUE ALSO TO MAN ALONE IS A GREAT PROOF THAT SOULS ARE IMMORTAL. FOR THIS WILL NOT BE IN ACCORDANCE WITH NATURE IF THE SOUL IS EXTINGUISHED; FOR IT IS INJURIOUS TO THIS PRESENT LIFE. FOR THAT EARTHLY LIFE, WHICH WE LEAD IN COMMON WITH DUMB ANIMALS, BOTH SEEKS PLEASURE, BY THE VARIED AND AGREEABLE FRUITS OF WHICH IT IS DELIGHTED, AND AVOIDS PAIN, THE HARSHNESS OF WHICH, BY ITS UNPLEASANT SENSATIONS, INJURES THE NATURE OF LIVING BEINGS, AND ENDEAVOURS TO LEAD THEM TO DEATH, WHICH DISSOLVES THE LIVING BEING. IF, THEREFORE, VIRTUE BOTH PROHIBITS MAN FROM THOSE GOODS WHICH ARE NATURALLY DESIRED, AND IMPELS HIM TO ENDURE EVILS WHICH ARE NATURALLY AVOIDED, IT FOLLOWS THAT VIRTUE IS AN EVIL, AND OPPOSED TO NATURE; AND HE MUST NECESSARILY BE JUDGED FOOLISH WHO PURSUES IT, SINCE HE INJURES HIMSELF BOTH BY AVOIDING PRESENT GOODS, AND BY SEEKING EQUALLY EVILS, WITHOUT HOPE OF GREATER ADVANTAGE. FOR WHEN IT IS PERMITTED US TO ENJOY THE SWEETEST PLEASURES, SHOULD WE NOT APPEAR TO BE WITHOUT SENSE IF WE SHOULD NOT PREFER TO LIVE IN LOWLINESS, IN WANT, IN CONTEMPT AND IGNOMINY, OR NOT TO LIVE AT ALL, BUT TO BE TORMENTED WITH PAIN, AND TO DIE, WHEN FROM THESE EVILS WE SHOULD GAIN NOTHING TO COMPENSATE US FOR THE PLEASURE WHICH WE HAVE GIVEN UP? BUT IF VIRTUE IS NOT AN EVIL, AND ACTS HONOURABLY, INASMUCH AS IT DESPISES VICIOUS AND SHAMEFUL PLEASURES, AND BRAVELY, INASMUCH AS IT NEITHER FEARS PAIN NOR DEATH, THAT IT MAY DISCHARGE ITS DUTY, THEREFORE IT MUST OBTAIN SOME GREATER GOOD THAN THOSE THINGS ARE WHICH IT DESPISES. BUT WHEN DEATH HAS BEEN UNDERGONE, WHAT FURTHER GOOD CAN BE HOPED FOR EXCEPT IMMORTALITY?

CHAPTER 10. OF VICES AND VIRTUES, AND OF LIFE AND DEATH.

LET US NOW IN TURN PASS ON TO THOSE THINGS WHICH ARE OPPOSED TO VIRTUE, THAT FROM THESE ALSO THE IMMORTALITY OF THE SOUL MAY BE INFERRED. ALL VICES ARE FOR A TIME; FOR THEY ARE EXCITED FOR THE PRESENT. THE IMPETUOSITY OF ANGER IS APPEASED WHEN VENGEANCE HAS BEEN TAKEN; THE PLEASURE OF THE BODY PUTS AN END TO LUST; DESIRE IS DESTROYED EITHER BY THE FULL ENJOYMENT OF THE OBJECTS WHICH IT SEEKS, OR BY THE EXCITEMENT OF OTHER AFFECTIONS; AMBITION, WHEN IT HAS GAINED THE HONOURS WHICH IT WISHED FOR, LOSES ITS STRENGTH; LIKEWISE THE OTHER VICES ARE UNABLE TO STAND THEIR GROUND AND REMAIN, BUT THEY ARE ENDED BY THE VERY ENJOYMENT WHICH THEY DESIRE. THEREFORE THEY WITHDRAW AND RETURN. BUT VIRTUE IS PERPETUAL, WITHOUT ANY INTERMISSION; NOR CAN HE WHO HAS ONCE TAKEN IT UP DEPART FROM IT. FOR IF IT SHOULD HAVE ANY INTERRUPTION, IF WE CAN AT ANY TIME DO WITHOUT IT, VICES, WHICH ALWAYS OPPOSE VIRTUE, WILL RETURN. THEREFORE IT HAS NOT BEEN GRASPED, IF IT DESERTS ITS POST, IF AT ANY TIME IT WITHDRAWS ITSELF. BUT WHEN IT HAS ESTABLISHED FOR ITSELF A FIRM ABODE, IT MUST NECESSARILY BE ENGAGED IN EVERY ACT; NOR CAN IT FAITHFULLY DRIVE AWAY AND PUT TO FLIGHT VICES, UNLESS IT SHALL FORTIFY WITH A PERPETUAL GUARD THE BREAST WHICH IT INHABITS. THEREFORE THE UNINTERRUPTED DURATION OF VIRTUE ITSELF SHOWS THAT THE SOUL OF MAN, IF IT HAS RECEIVED VIRTUE, REMAINS PERMANENT, BECAUSE VIRTUE IS PERPETUAL, AND IT IS THE HUMAN MIND ALONE WHICH RECEIVES VIRTUE. SINCE, THEREFORE, VICES ARE CONTRARY TO VIRTUE, THE WHOLE SYSTEMS MUST OF NECESSITY DIFFER FROM AND BE CONTRARY TO EACH OTHER. BECAUSE VICES ARE COMMOTIONS AND PERTURBATIONS OF THE SOUL; VIRTUE, ON THE CONTRARY, IS MILDNESS AND TRANQUILLITY OF MIND. BECAUSE VICES ARE TEMPORARY, AND OF SHORT DURATION; VIRTUE IS PERPETUAL AND CONSTANT, AND ALWAYS CONSISTENT WITH ITSELF. BECAUSE THE FRUITS OF VICES, THAT IS, PLEASURES, EQUALLY WITH THEMSELVES, ARE SHORT AND TEMPORARY, THEREFORE THE FRUIT AND REWARD OF VIRTUE ARE EVERLASTING. BECAUSE THE ADVANTAGE OF VICES IS IMMEDIATE, THEREFORE THAT OF VIRTUE IS FUTURE.

THUS IT HAPPENS THAT IN THIS LIFE THERE IS NO REWARD OF VIRTUE, BECAUSE VIRTUE ITSELF STILL EXISTS. FOR AS, WHEN VICES ARE COMPLETED IN THEIR PERFORMANCE, PLEASURE AND THEIR REWARDS FOLLOW; SO, WHEN VIRTUE HAS BEEN ENDED, ITS REWARD FOLLOWS. BUT VIRTUE IS NEVER ENDED EXCEPT BY DEATH, SINCE ITS HIGHEST OFFICE IS IN THE UNDERGOING OF DEATH: THEREFORE THE REWARD OF VIRTUE IS AFTER DEATH. IN FINE, CICERO, IN HIS TUSCULAN DISPUTATIONS, PERCEIVED, THOUGH WITH DOUBT, THAT THE CHIEF GOOD DOES NOT HAPPEN TO MAN EXCEPT AFTER DEATH. A MAN WILL GO, HE SAYS, WITH CONFIDENT SPIRIT, IF CIRCUMSTANCES SHALL SO HAPPEN, TO DEATH, IN WHICH WE HAVE ASCERTAINED THAT THERE IS EITHER THE CHIEF GOOD OR NO EVIL. DEATH, THEREFORE, DOES NOT EXTINGUISH MAN, BUT ADMITS HIM TO THE REWARD OF VIRTUE. BUT HE WHO HAS CONTAMINATED HIMSELF, AS THE SAME WRITER SAYS, WITH VICES AND CRIMES, AND HAS BEEN THE SLAVE OF PLEASURE, HE TRULY, BEING CONDEMNED, SHALL SUFFER ETERNAL PUNISHMENT, WHICH THE SACRED WRITINGS CALL THE SECOND DEATH, WHICH IS BOTH ETERNAL AND FULL OF THE SEVEREST TORMENTS. FOR AS TWO LIVES ARE PROPOSED TO MAN, OF WHICH THE ONE BELONGS TO THE SOUL, THE OTHER TO THE BODY; SO ALSO TWO DEATHS ARE PROPOSED — ONE RELATING TO THE BODY, WHICH ALL MUST UNDERGO ACCORDING TO NATURE, THE OTHER RELATING TO THE SOUL, WHICH IS ACQUIRED BY WICKEDNESS AND AVOIDED BY VIRTUE. AS THIS LIFE IS TEMPORARY AND HAS FIXED LIMITS, BECAUSE IT BELONGS TO THE BODY; SO ALSO DEATH IS IN LIKE MANNER TEMPORARY AND HAS A FIXED END, BECAUSE IT AFFECTS THE BODY.

CHAPTER 11. OF THE LAST TIMES, AND OF THE SOUL AND BODY.

THEREFORE, WHEN THE TIMES WHICH GOD HAS APPOINTED FOR DEATH SHALL BE COMPLETED, DEATH ITSELF SHALL BE ENDED. AND BECAUSE TEMPORAL DEATH FOLLOWS TEMPORAL LIFE, IT FOLLOWS THAT SOULS RISE AGAIN TO EVERLASTING LIFE, BECAUSE TEMPORAL DEATH HAS RECEIVED AN END. AGAIN, AS THE LIFE OF THE SOUL IS EVERLASTING, IN WHICH IT RECEIVES THE DIVINE AND UNSPEAKABLE FRUITS OF ITS IMMORTALITY; ALSO ITS DEATH MUST BE ETERNAL, IN WHICH IT SUFFERS PERPETUAL PUNISHMENTS AND INFINITE TORMENTS FOR ITS FAULTS. THEREFORE THINGS ARE IN THIS POSITION, THAT THEY WHO ARE HAPPY IN THIS LIFE, PERTAINING TO THE BODY AND THE EARTH, ARE ABOUT TO BE MISERABLE FOR EVER, BECAUSE THEY HAVE ALREADY ENJOYED THE GOOD THINGS WHICH THEY PREFERRED, WHICH HAPPENS TO THOSE WHO ADORE FALSE GODS AND NEGLECT THE TRUE GOD. IN THE NEXT PLACE, THEY WHO, FOLLOWING RIGHTEOUSNESS, HAVE BEEN MISERABLE, AND DESPISED, AND POOR IN THIS LIFE, AND HAVE OFTEN BEEN HARASSED WITH INSULTS AND INJURIES ON ACCOUNT OF RIGHTEOUSNESS ITSELF, BECAUSE VIRTUE CANNOT OTHERWISE BE ATTAINED, ARE ABOUT TO BE ALWAYS HAPPY, THAT SINCE THEY HAVE ALREADY ENDURED EVILS, THEY MAY ALSO ENJOY GOODS. WHICH PLAINLY HAPPENS TO THOSE WHO, HAVING DESPISED GODS OF THE EARTH AND FRAIL GOODS, FOLLOW THE HEAVENLY RELIGION OF GOD, WHOSE GOODS ARE EVERLASTING, AS HE HIMSELF WHO GAVE THEM. WHAT SHALL I SAY OF THE WORKS OF THE BODY AND SOUL? DO NOT THEY SHOW THAT THE SOUL IS NOT SUBJECT TO DEATH? FOR, AS TO THE BODY, SINCE IT IS ITSELF FRAIL AND MORTAL, WHATEVER WORKS IT CONTRIVES ARE EQUALLY PERISHABLE. FOR TULLIUS SAYS THAT THERE IS NOTHING WHICH IS WROUGHT BY THE HANDS OF MAN WHICH IS NOT AT SOME TIME REDUCED TO DESTRUCTION, EITHER THROUGH INJURY CAUSED BY MEN, OR THROUGH LENGTH OF TIME, WHICH IS THE DESTROYER OF ALL THINGS.

BUT TRULY WE SEE THAT THE PRODUCTIONS OF THE MIND ARE IMMORTAL. FOR AS MANY AS, DEVOTING THEMSELVES TO THE CONTEMPT OF PRESENT THINGS, HAVE HANDED DOWN TO MEMORY THE MONUMENTS OF THEIR GENIUS AND GREAT DEEDS, HAVE PLAINLY GAINED BY THESE AN IMPERISHABLE NAME FOR THEIR MIND AND VIRTUE. THEREFORE, IF THE DEEDS OF THE BODY ARE MORTAL FOR THIS REASON, BECAUSE THE BODY ITSELF IS MORTAL, IT FOLLOWS THAT THE SOUL IS SHOWN TO BE IMMORTAL FROM THIS, BECAUSE WE SEE THAT ITS PRODUCTIONS ARE NOT MORTAL. IN THE SAME MANNER ALSO, THE DESIRES OF THE BODY AND OF THE SOUL DECLARE THAT THE ONE IS MORTAL, THE OTHER EVERLASTING. FOR THE BODY DESIRES NOTHING EXCEPT WHAT IS TEMPORAL, THAT IS, FOOD, DRINK, CLOTHING, REST, AND PLEASURE; AND IT CANNOT DESIRE OR ATTAIN TO THESE VERY THINGS WITHOUT THE ASSENT AND ASSISTANCE OF THE SOUL. BUT THE SOUL OF ITSELF DESIRES MANY THINGS WHICH DO NOT EXTEND TO THE DUTY OR ENJOYMENT OF THE BODY; AND THOSE ARE NOT FRAIL, BUT ETERNAL, AS THE FAME OF VIRTUE, AS THE REMEMBRANCE OF THE NAME. FOR THE SOUL EVEN IN OPPOSITION TO THE BODY DESIRES THE WORSHIP OF GOD, WHICH CONSISTS IN ABSTINENCE FROM DESIRES AND LUSTS, IN THE ENDURING OF PAIN, IN THE CONTEMPT OF DEATH. FROM WHICH IT IS CREDIBLE THAT THE SOUL DOES NOT PERISH, BUT IS SEPARATED FROM THE BODY, BECAUSE THE BODY CAN DO NOTHING WITHOUT THE SOUL, BUT THE SOUL CAN DO MANY AND GREAT THINGS WITHOUT THE BODY. WHY SHOULD I MENTION THAT THOSE THINGS WHICH ARE VISIBLE TO THE EYES, AND CAPABLE OF BEING TOUCHED BY THE HAND, CANNOT BE ETERNAL, BECAUSE THEY ADMIT OF EXTERNAL VIOLENCE; BUT THOSE THINGS WHICH NEITHER COME UNDER THE TOUCH NOR UNDER THE SIGHT, BUT ARE APPARENT ONLY IN THEIR FORCE AND METHOD AND EFFECT, ARE ETERNAL BECAUSE THEY SUFFER NO VIOLENCE FROM WITHOUT? BUT IF THE BODY IS MORTAL ON THIS ACCOUNT, BECAUSE IT IS EQUALLY OPEN TO THE SIGHT AND TO THE TOUCH, THEREFORE THE SOUL IS IMMORTAL FOR THIS REASON, BECAUSE IT CAN BE NEITHER TOUCHED NOR SEEN.

CHAPTER 12. OF THE SOUL AND THE BODY, AND OF THEIR UNION AND SEPARATION AND RETURN.

NOW LET US REFUTE THE ARGUMENTS OF THOSE WHO MAINTAIN THE OPPOSITE OPINIONS, WHICH LUCRETIUS HAS RELATED IN HIS THIRD BOOK. SINCE, HE SAYS, THE SOUL IS BORN TOGETHER WITH THE BODY, IT MUST NECESSARILY DIE WITH THE BODY. BUT THE TWO CASES ARE NOT SIMILAR. FOR THE BODY IS SOLID, AND CAPABLE OF BEING GRASPED BOTH BY THE EYES AND THE HAND; BUT THE SOUL IS SLIGHT, AND ELUDING THE TOUCH AND SIGHT. THE BODY IS FORMED FROM THE EARTH, AND MADE FIRM; THE SOUL HAS IN IT NOTHING CONCRETE, NOTHING OF EARTHLY WEIGHT, AS PLATO MAINTAINED. FOR IT COULD NOT HAVE SUCH GREAT FORCE, SUCH GREAT SKILL, SUCH GREAT RAPIDITY, UNLESS IT DERIVED ITS ORIGIN FROM HEAVEN. THE BODY, THEREFORE, SINCE IT IS MADE UP OF A PONDEROUS AND CORRUPTIBLE ELEMENT, AND IS TANGIBLE AND VISIBLE, IS CORRUPTED AND DIES; NOR IS IT ABLE TO REPEL VIOLENCE, BECAUSE IT COMES UNDER THE SIGHT AND UNDER THE TOUCH; BUT THE SOUL, WHICH BY ITS SLIGHTNESS AVOIDS ALL TOUCH, CAN BE DISSOLVED BY NO ATTACK. THEREFORE, ALTHOUGH THEY ARE JOINED AND CONNECTED TOGETHER FROM BIRTH, AND THE ONE WHICH IS FORMED OF EARTHLY MATERIAL IS, AS IT WERE, THE VESSEL OF THE OTHER, WHICH IS DRAWN OUT FROM HEAVENLY FINENESS, WHEN ANY VIOLENCE HAS SEPARATED THE TWO, WHICH SEPARATION IS CALLED DEATH, THEN EACH RETURNS INTO ITS OWN NATURE; THAT WHICH WAS OF EARTH IS RESOLVED INTO EARTH; THAT WHICH IS OF HEAVENLY BREATH REMAINS FIXED, AND FLOURISHES ALWAYS, SINCE THE DIVINE SPIRIT IS EVERLASTING. IN FINE, THE SAME LUCRETIUS, FORGETTING WHAT HE ASSERTED, AND WHAT DOGMA HE DEFENDED, WROTE THESE VERSES: —

THAT ALSO WHICH BEFORE WAS FROM THE EARTH PASSES BACK INTO THE EARTH, AND THAT WHICH WAS SENT FROM THE BORDERS OF ETHER IS CARRIED AGAIN BY THE QUARTERS OF HEAVEN.

BUT THIS LANGUAGE WAS NOT FOR HIM TO EMPLOY, WHO CONTENDED THAT SOULS PERISHED WITH THE BODIES; BUT HE WAS OVERCOME BY THE TRUTH, AND THE TRUE SYSTEM STOLE UPON HIM UNAWARES. MOREOVER, THAT VERY INFERENCE WHICH HE DRAWS, THAT THE SOUL SUFFERS DISSOLUTION, THAT IS, THAT IT PERISHES TOGETHER WITH THE BODY, SINCE THEY ARE PRODUCED TOGETHER, IS BOTH FALSE, AND IS CAPABLE OF BEING TURNED TO THE OPPOSITE DIRECTION. FOR THE BODY DOES NOT PERISH TOGETHER WITH THE SOUL; BUT WHEN THE SOUL DEPARTS IT REMAINS ENTIRE FOR MANY DAYS, AND FREQUENTLY BY MEDICAL PREPARATIONS IT REMAINS ENTIRE FOR A VERY LONG TIME. FOR IF THEY BOTH PERISHED TOGETHER, AS THEY ARE PRODUCED TOGETHER, THE SOUL WOULD NOT HASTILY DEPART AND DESERT THE BODY, BUT BOTH WOULD BE DISPERSED ALIKE AT ONE POINT OF TIME; AND THE BODY ALSO, WHILE THE BREATH STILL REMAINED IN IT, WOULD DISSOLVE AND PERISH AS QUICKLY AS THE SOUL DEPARTS: YES, TRULY, THE BODY, BEING DISSOLVED, THE SOUL WOULD VANISH, AS MOISTURE POURED FORTH FROM A BROKEN VESSEL. FOR IF THE EARTHLY AND FRAIL BODY AFTER THE DEPARTURE OF THE SOUL DOES NOT IMMEDIATELY FLOW AWAY AND WASTE INTO EARTH, FROM WHICH IT HAS ITS ORIGIN, THEREFORE THE SOUL, WHICH IS NOT FRAIL, ENDURES TO ETERNITY, SINCE ITS ORIGIN IS ETERNAL. HE SAYS, SINCE THE UNDERSTANDING INCREASES IN BOYS, AND IS VIGOROUS IN YOUNG MEN, AND IS LESSENED IN THE AGED, IT IS EVIDENT THAT IT IS MORTAL. FIRST, THE SOUL IS NOT THE SAME THING AS THE MIND; FOR IT IS ONE THING THAT WE LIVE, ANOTHER THAT WE REFLECT. FOR IT IS THE MIND OF THOSE WHO ARE ASLEEP WHICH IS AT REST, NOT THE SOUL; AND IN THOSE WHO ARE MAD, THE MIND IS EXTINGUISHED, THE SOUL REMAINS; AND THEREFORE THEY ARE NOT SAID TO BE WITHOUT A SOUL, BUT TO BE DEPRIVED OF THEIR MIND. THEREFORE THE MIND, THAT IS, THE UNDERSTANDING, IS EITHER INCREASED OR LESSENED ACCORDING TO AGE. THE SOUL IS ALWAYS IN ITS OWN CONDITION; AND FROM THE TIME WHEN IT RECEIVES THE POWER OF BREATHING, IT REMAINS THE SAME EVEN TO THE END, UNTIL, BEING SENT FORTH FROM THE CONFINEMENT OF THE BODY, IT FLIES BACK TO ITS OWN ABODE. IN THE NEXT PLACE, THE SOUL, ALTHOUGH INSPIRED BY GOD, YET, BECAUSE IT IS SHUT UP IN A DARK ABODE OF EARTHLY FLESH, DOES NOT POSSESS KNOWLEDGE, WHICH BELONGS TO DIVINITY. THEREFORE IT HEARS AND LEARNS ALL THINGS, AND RECEIVES WISDOM BY LEARNING AND HEARING; AND OLD AGE DOES NOT LESSEN WISDOM, BUT INCREASES IT, IF THE AGE OF YOUTH HAS BEEN PASSED IN VIRTUE; AND IF EXCESSIVE OLD AGE SHALL HAVE ENFEEBLED THE LIMBS, IT IS NOT THE FAULT OF THE MIND IF THE SIGHT HAS VANISHED, IF THE TONGUE HAS BECOME BENUMBED, IF THE HEARING HAS GROWN DEAF, BUT IT IS THE FAULT OF THE BODY. BUT, IT IS SAID, THE MEMORY FAILS. WHAT WONDER, IF THE MIND IS OPPRESSED BY THE RUIN OF THE FALLING HOUSE, AND FORGETS THE PAST, NOT ABOUT TO BE DIVINE ON ANY OTHER CONDITION THAN IF IT SHALL HAVE ESCAPED THE PRISON IN WHICH IT IS CONFINED?

BUT THE SOUL, HE SAYS, IS ALSO SUBJECT TO PAIN AND GRIEF, AND LOSES ITS SENSES THROUGH DRUNKENNESS, WHENCE IT IS EVIDENTLY FRAIL AND MORTAL. ON THIS ACCOUNT, THEREFORE, VIRTUE AND WISDOM ARE NECESSARY, THAT BOTH GRIEF, WHICH IS CONTRACTED BY THE SUFFERING AND THE SIGHT OF UNWORTHY OBJECTS, MAY BE REPELLED BY FORTITUDE, AND THAT PLEASURE MAY BE OVERCOME, NOT ONLY BY ABSTAINING FROM DRINKING, BUT ALSO FROM OTHER THINGS. FOR IF IT BE DESTITUTE OF VIRTUE, IF IT BE GIVEN UP TO PLEASURE, AND THUS RENDERED EFFEMINATE, IT WILL BECOME SUBJECT TO DEATH, SINCE VIRTUE, AS WE HAVE SHOWN, IS THE CONTRIVER OF IMMORTALITY, AS PLEASURE IS OF DEATH. BUT DEATH, AS I HAVE SET FORTH, DOES NOT ENTIRELY EXTINGUISH AND DESTROY, BUT VISITS WITH ETERNAL TORMENTS. FOR THE SOUL CANNOT ENTIRELY PERISH, SINCE IT RECEIVED ITS ORIGIN FROM THE SPIRIT OF GOD, WHICH IS ETERNAL. THE SOUL, HE SAYS, IS SENSIBLE EVEN OF DISEASE OF THE BODY, AND SUFFERS FORGETFULNESS OF ITSELF; AND AS IT GROWS ILL, SO ALSO IT IS OFTEN HEALED. THIS IS THEREFORE THE REASON WHY VIRTUE IS ESPECIALLY TO BE USED, THAT THE MIND — NOT THE SOUL — MAY NOT BE HARASSED BY ANY PAIN OF THE BODY, OR UNDERGO OBLIVION OF ITSELF. AND SINCE THIS HAS ITS SEAT IN A CERTAIN PART OF THE BODY, WHEN ANY VIOLENCE OF DISEASE HAS VITIATED THAT PART, IT IS MOVED FROM ITS PLACE; AND AS THOUGH SHAKEN, IT DEPARTS FROM ITS STATION, ABOUT TO RETURN WHEN A CURE AND HEALTH SHALL HAVE REMODELLED ITS ABODE. FOR, SINCE THE SOUL IS UNITED WITH THE BODY, IF IT IS DESTITUTE OF VIRTUE, IT GROWS SICK BY THE CONTAGION OF THE BODY, AND FROM SHARING ITS FRAILTY THE WEAKNESS EXTENDS TO THE MIND. BUT WHEN IT SHALL BE DISUNITED FROM THE BODY IT WILL FLOURISH BY ITSELF; NOR WILL IT NOW BE ASSAILED BY ANY CONDITION OF FRAILTY, BECAUSE IT HAS LAID ASIDE ITS FRAIL COVERING. AS THE EYE, HE SAYS, WHEN TORN OUT AND SEPARATED FROM THE BODY, CAN SEE NOTHING, SO ALSO THE SOUL, WHEN SEPARATED, CAN PERCEIVE NOTHING, BECAUSE IT IS ITSELF ALSO A PART OF THE BODY. THIS IS FALSE, AND DISSIMILAR TO THE CASE SUPPOSED; FOR THE SOUL IS NOT A PART OF THE BODY, BUT IN THE BODY. AS THAT WHICH IS CONTAINED IN A VESSEL IS NOT A PART OF THE VESSEL, AND THESE THINGS WHICH ARE IN A HOUSE ARE NOT SAID TO BE A PART OF THE HOUSE; SO THE MIND IS NOT A PART OF THE BODY, BECAUSE THE BODY IS EITHER THE VESSEL OR THE RECEPTACLE OF THE SOUL.

NOW, THAT IS A MUCH MORE EMPTY ARGUMENT WHICH SAYS THAT THE SOUL APPEARS TO BE MORTAL BECAUSE IT IS NOT QUICKLY SENT FORTH FROM THE BODY, BUT GRADUALLY UNFOLDS ITSELF FROM ALL THE MEMBERS, BEGINNING FROM THE EXTREMITY OF THE FEET; AS THOUGH, IF IT WERE ETERNAL, IT WOULD BURST FORTH IN A SINGLE MOMENT OF TIME, WHICH TAKES PLACE IN THOSE WHO DIE BY THE SWORD. BUT THEY WHO ARE SLAIN BY DISEASE ARE LONGER IN BREATHING FORTH THEIR SPIRIT, SO THAT AS THE LIMBS GROW COLD THE SOUL IS BREATHED FORTH. FOR, SINCE IT IS CONTAINED IN THE MATERIAL OF THE BLOOD, AS LIGHT IS IN THE OIL, THAT MATERIAL BEING CONSUMED BY THE HEAT OF FEVERS, THE EXTREMITIES OF THE LIMBS MUST GROW COLD; SINCE THE MORE SLENDER VEINS ARE EXTENDED INTO THE EXTREMITIES OF THE BODY, AND THE EXTREME AND SMALLER STREAMS ARE DRIED UP WHEN THE FOUNTAIN-SPRING FAILS. IT MUST NOT, HOWEVER, BE SUPPOSED THAT, BECAUSE THE PERCEPTION OF THE BODY FAILS, THE SENSIBILITY OF THE SOUL IS EXTINGUISHED AND

PERISHES. FOR IT IS NOT THE SOUL THAT BECOMES SENSELESS WHEN THE BODY FAILS, BUT IT IS THE BODY WHICH BECOMES SENSELESS WHEN THE SOUL TAKES ITS DEPARTURE, BECAUSE IT DRAWS ALL SENSIBILITY WITH IT. BUT SINCE THE SOUL BY ITS PRESENCE GIVES SENSIBILITY TO THE BODY, AND CAUSES IT TO LIVE, IT IS IMPOSSIBLE THAT IT SHOULD NOT LIVE AND PERCEIVE BY ITSELF, SINCE IT IS IN ITSELF BOTH CONSCIOUSNESS AND LIFE. FOR AS TO THAT WHICH SAYS,

BUT IF OUR MIND WERE IMMORTAL, IT WOULD NOT WHEN DYING COMPLAIN SO MUCH OF ITS DISSOLUTION AS IT WOULD REJOICE IN PASSING ABROAD AND QUITTING ITS VESTURE LIKE A SNAKE,

I NEVER SAW ANY ONE WHO COMPLAINED OF HIS DISSOLUTION IN DEATH; BUT HE PERHAPS HAD SEEN SOME EPICUREAN PHILOSOPHIZING EVEN IN DEATH, AND WITH HIS LATEST BREATH DISCOURSING ABOUT HIS DISSOLUTION.

HOW CAN IT BE KNOWN WHETHER HE FEELS THAT HE IS IN A STATE OF DISSOLUTION, OR THAT HE IS BEING SET FREE FROM THE BODY, WHEN HIS TONGUE GROWS DUMB AT HIS DEPARTURE? FOR AS LONG AS HE PERCEIVES AND HAS THE POWER OF SPEECH, HE IS NOT YET DISSOLVED; WHEN HE HAS SUFFERED DISSOLUTION, HE IS NOW UNABLE EITHER TO PERCEIVE OR TO SPEAK, SO THAT EITHER HE IS NOT YET ABLE TO COMPLAIN OF HIS DISSOLUTION, OR HE IS NO LONGER ABLE. BUT, IT IS SAID, HE UNDERSTANDS BEFORE HE UNDERGOES DISSOLUTION, THAT HE MUST UNDERGO IT. WHY SHOULD I MENTION THAT WE SEE MANY OF THE DYING, NOT COMPLAINING THAT THEY ARE UNDERGOING DISSOLUTION, BUT TESTIFYING THAT THEY ARE PASSING OUT, AND SETTING FORTH ON THEIR JOURNEY AND WALKING? AND THEY SIGNIFY THIS BY GESTURE, OR IF THEY STILL ARE ABLE, THEY EXPRESS IT ALSO BY THEIR VOICE. FROM WHICH IT IS EVIDENT THAT IT IS NOT A DISSOLUTION WHICH TAKES PLACE, BUT A SEPARATION; AND THIS SHOWS THAT THE SOUL CONTINUES TO EXIST. OTHER ARGUMENTS OF THE EPICUREAN SYSTEM ARE OPPOSED TO PYTHAGORAS, WHO CONTENDS THAT SOULS MIGRATE FROM BODIES WORN OUT WITH OLD AGE AND DEATH, AND GAIN ADMISSION INTO THOSE WHICH ARE NEW AND RECENTLY BORN; AND THAT THE SAME SOULS ARE ALWAYS REPRODUCED AT ONE TIME IN A MAN, AT ANOTHER TIME IN A SHEEP, AT ANOTHER IN A WILD BEAST, AT ANOTHER IN A BIRD; AND THAT THEY ARE IMMORTAL ON THIS ACCOUNT, BECAUSE THEY OFTEN CHANGE THEIR ABODES, CONSISTING OF VARIOUS AND DISSIMILAR BODIES. AND THIS OPINION OF A SENSELESS MAN, SINCE IT IS RIDICULOUS AND MORE WORTHY OF A STAGE-PLAYER THAN OF A SCHOOL OF PHILOSOPHY, OUGHT NOT EVEN TO HAVE BEEN REFUTED SERIOUSLY; FOR HE WHO DOES THIS APPEARS TO BE AFRAID LEST ANY ONE SHOULD BELIEVE IT. THEREFORE WE MUST PASS BY THOSE THINGS WHICH HAVE BEEN DISCUSSED IN BEHALF OF FALSEHOOD AGAINST FALSEHOOD; IT IS SUFFICIENT TO HAVE REFUTED THOSE THINGS WHICH ARE AGAINST THE TRUTH.

CHAPTER 13. OF THE SOUL, AND THE TESTIMONIES CONCERNING ITS ETERNITY.

I HAVE MADE IT EVIDENT, AS I THINK, THAT THE SOUL IS NOT SUBJECT TO DISSOLUTION. IT REMAINS THAT I BRING FORWARD WITNESSES BY WHOSE AUTHORITY MY ARGUMENTS MAY BE CONFIRMED. AND I WILL NOT NOW ALLEGE THE TESTIMONY OF THE PROPHETS, WHOSE SYSTEM AND DIVINATION CONSIST IN THIS ALONE, THE TEACHING THAT MAN WAS CREATED FOR THE WORSHIP OF GOD, AND FOR RECEIVING IMMORTALITY FROM HIM; BUT I WILL RATHER BRING FORWARD THOSE WHOM THEY WHO REJECT THE TRUTH CANNOT BUT BELIEVE. HERMES, DESCRIBING THE NATURE OF MAN, THAT HE MIGHT SHOW HOW HE WAS MADE BY GOD, INTRODUCED THIS STATEMENT: AND THE SAME OUT OF TWO NATURES— THE IMMORTAL AND THE MORTAL — MADE ONE NATURE, THAT OF MAN, MAKING THE SAME PARTLY IMMORTAL, AND PARTLY MORTAL; AND BRINGING THIS, HE PLACED IT IN THE MIDST, BETWEEN THAT NATURE WHICH WAS DIVINE AND IMMORTAL, AND THAT WHICH WAS MORTAL AND CHANGEABLE, THAT SEEING ALL THINGS, HE MAY ADMIRE ALL THINGS. BUT SOME ONE MAY PERHAPS RECKON HIM IN THE NUMBER OF THE PHILOSOPHERS, ALTHOUGH HE HAS BEEN PLACED AMONG THE GODS, AND HONOURED BY THE EGYPTIANS UNDER THE NAME OF MERCURY, AND MAY GIVE NO MORE AUTHORITY TO HIM THAN TO PLATO OR PYTHAGORAS. LET US THEREFORE SEEK FOR GREATER TESTIMONY. A CERTAIN POLITES ASKED APOLLO OF MILETUS WHETHER THE SOUL REMAINS AFTER DEATH OR GOES TO DISSOLUTION; AND HE REPLIED IN THESE VERSES:—

AS LONG AS THE SOUL IS BOUND BY FETTERS TO THE BODY, PERCEIVING CORRUPTIBLE SUFFERINGS, IT YIELDS TO MORTAL PAINS; BUT WHEN, AFTER THE WASTING OF THE BODY, IT HAS FOUND A VERY SWIFT DISSOLUTION OF MORTALITY, IT IS ALTOGETHER BORNE INTO THE AIR, NEVER GROWING OLD, AND IT REMAINS ALWAYS UNINJURED; FOR THE FIRST-BORN PROVIDENCE OF GOD MADE THIS DISPOSITION.

WHAT DO THE SIBYLLINE POEMS SAY? DO THEY NOT DECLARE THAT THIS IS SO, WHEN THEY SAY THAT THE TIME WILL COME WHEN GOD WILL JUDGE THE LIVING AND THE DEAD?— WHOSE AUTHORITY WE WILL HEREAFTER BRING FORWARD. THEREFORE THE OPINION ENTERTAINED BY DEMOCRITUS, AND EPICURUS, AND DICÆARCHUS CONCERNING THE DISSOLUTION OF THE SOUL IS FALSE; AND THEY WOULD NOT VENTURE TO SPEAK CONCERNING THE DESTRUCTION OF SOULS, IN THE PRESENCE OF ANY MAGICIAN, WHO KNEW THAT SOULS ARE CALLED FORTH FROM THE LOWER REGIONS BY CERTAIN INCANTATIONS, AND THAT THEY ARE AT HAND, AND AFFORD THEMSELVES TO BE SEEN BY HUMAN EYES, AND SPEAK, AND FORETELL FUTURE EVENTS; AND IF THEY SHOULD THUS VENTURE, THEY WOULD BE OVERPOWERED BY THE FACT ITSELF, AND BY PROOFS PRESENTED TO THEM. BUT BECAUSE THEY DID NOT COMPREHEND THE NATURE OF THE SOUL, WHICH IS SO SUBTLE THAT IT ESCAPES THE EYES OF THE HUMAN MIND, THEY SAID THAT IT PERISHES. WHAT OF ARISTOXENUS, WHO DENIED THAT THERE IS ANY SOUL AT ALL, EVEN WHILE IT LIVES IN THE BODY? BUT AS ON THE LYRE HARMONIOUS SOUND, AND THE STRAIN WHICH MUSICIANS CALL HARMONY, IS PRODUCED BY THE TIGHTENING OF THE STRINGS, SO HE THOUGHT THAT THE POWER OF PERCEPTION EXISTED IN BODIES FROM THE JOINING TOGETHER OF THE VITALS, AND FROM THE VIGOUR OF THE LIMBS; THAN WHICH NOTHING CAN BE SAID MORE SENSELESS. TRULY HE HAD HIS EYES UNINJURED, BUT HIS HEART WAS BLIND, WITH WHICH HE DID NOT SEE THAT HE LIVED, AND HAD THE MIND BY WHICH HE HAD CONCEIVED THAT VERY THOUGHT. BUT THIS HAS HAPPENED TO MANY PHILOSOPHERS, THAT THEY DID NOT BELIEVE IN THE EXISTENCE OF ANY OBJECT WHICH IS NOT APPARENT TO THE EYES; WHEREAS THE SIGHT OF THE MIND OUGHT TO BE MUCH CLEARER THAN THAT OF THE BODY, FOR PERCEIVING THOSE THINGS THE FORCE AND NATURE OF WHICH ARE RATHER FELT THAN SEEN.

CHAPTER 14. OF THE FIRST AND LAST TIMES OF THE WORLD.

SINCE WE HAVE SPOKEN OF THE IMMORTALITY OF THE SOUL, IT FOLLOWS THAT WE TEACH HOW AND WHEN IT IS GIVEN TO MAN; THAT IN THIS ALSO THEY MAY SEE THE ERRORS OF THEIR PERVERSENESS AND FOLLY, WHO IMAGINE THAT SOME MORTALS HAVE BECOME GODS BY THE DECREES AND DOGMAS OF MORTALS; EITHER BECAUSE THEY HAD INVENTED ARTS, OR BECAUSE THEY HAD TAUGHT THE USE OF CERTAIN PRODUCTIONS OF THE EARTH, OR BECAUSE THEY HAD DISCOVERED THINGS USEFUL FOR THE LIFE OF MEN, OR BECAUSE THEY HAD SLAIN SAVAGE BEASTS. HOW FAR THESE THINGS WERE FROM DESERVING IMMORTALITY WE HAVE BOTH SHOWN IN THE FORMER BOOKS, AND WE WILL NOW SHOW, THAT IT MAY BE EVIDENT THAT IT IS RIGHTEOUSNESS ALONE WHICH PROCURES FOR MAN ETERNAL LIFE, AND THAT IT IS GOD ALONE WHO BESTOWS THE REWARD OF ETERNAL LIFE. FOR THEY WHO ARE SAID TO HAVE BEEN IMMORTALIZED BY THEIR MERITS, INASMUCH AS THEY POSSESSED NEITHER RIGHTEOUSNESS NOR ANY TRUE VIRTUE, DID NOT OBTAIN FOR THEMSELVES IMMORTALITY, BUT DEATH BY THEIR SINS AND LUSTS; NOR DID THEY DESERVE THE REWARD OF HEAVEN, BUT THE PUNISHMENT OF HELL, WHICH IMPENDS OVER THEM, TOGETHER WITH ALL THEIR WORSHIPPERS. AND I SHOW THAT THE TIME OF THIS JUDGMENT DRAWS NEAR, THAT THE DUE REWARD MAY BE GIVEN TO THE RIGHTEOUS, AND THE DESERVED PUNISHMENT MAY BE INFLICTED ON THE WICKED.

PLATO AND MANY OTHERS OF THE PHILOSOPHERS, SINCE THEY WERE IGNORANT OF THE ORIGIN OF ALL THINGS, AND OF THAT PRIMAL PERIOD AT WHICH THE WORLD WAS MADE, SAID THAT MANY THOUSANDS OF AGES HAD PASSED SINCE THIS BEAUTIFUL ARRANGEMENT OF THE WORLD WAS COMPLETED; AND IN THIS THEY PERHAPS FOLLOWED THE CHALDEANS, WHO, AS CICERO HAS RELATED IN HIS FIRST BOOK RESPECTING DIVINATION, FOOLISHLY SAY THAT THEY POSSESS COMPRISED IN THEIR MEMORIALS FOUR HUNDRED AND SEVENTY THOUSAND YEARS; IN WHICH MATTER, BECAUSE THEY THOUGHT THAT THEY COULD NOT BE CONVICTED, THEY BELIEVED THAT THEY WERE AT LIBERTY TO SPEAK FALSELY. BUT WE, WHOM THE HOLY SCRIPTURES INSTRUCT TO THE KNOWLEDGE OF THE TRUTH, KNOW THE BEGINNING AND THE END OF THE WORLD, RESPECTING WHICH WE WILL NOW SPEAK IN THE END OF OUR WORK, SINCE WE HAVE EXPLAINED RESPECTING THE BEGINNING IN THE SECOND BOOK. THEREFORE LET THE PHILOSOPHERS, WHO ENUMERATE THOUSANDS OF AGES FROM THE BEGINNING OF THE WORLD, KNOW THAT THE SIX THOUSANDTH YEAR IS NOT YET COMPLETED, AND THAT WHEN THIS NUMBER IS COMPLETED THE CONSUMMATION MUST TAKE PLACE, AND THE CONDITION OF HUMAN AFFAIRS BE REMODELLED FOR THE BETTER, THE PROOF OF WHICH MUST FIRST BE RELATED, THAT THE MATTER ITSELF MAY BE PLAIN. GOD COMPLETED THE WORLD AND THIS ADMIRABLE WORK OF NATURE IN THE SPACE OF SIX DAYS, AS IS CONTAINED IN THE SECRETS OF HOLY SCRIPTURE, AND CONSECRATED THE SEVENTH DAY, ON WHICH HE HAD RESTED FROM HIS WORKS. BUT THIS IS THE SABBATH DAY, WHICH IN THE LANGUAGE OF THE HEBREWS RECEIVED ITS NAME FROM THE NUMBER, WHENCE THE SEVENTH IS THE LEGITIMATE AND COMPLETE NUMBER. FOR THERE ARE SEVEN DAYS, BY THE REVOLUTIONS OF WHICH IN ORDER THE CIRCLES OF YEARS ARE MADE UP; AND THERE ARE SEVEN STARS WHICH DO NOT SET, AND SEVEN LUMINARIES WHICH ARE CALLED PLANETS, WHOSE DIFFERING AND UNEQUAL MOVEMENTS ARE BELIEVED TO CAUSE THE VARIETIES OF CIRCUMSTANCES AND TIMES.

THEREFORE, SINCE ALL THE WORKS OF GOD WERE COMPLETED IN SIX DAYS, THE WORLD MUST CONTINUE IN ITS PRESENT STATE THROUGH SIX AGES, THAT IS, SIX THOUSAND YEARS. FOR THE GREAT DAY OF GOD IS LIMITED BY A CIRCLE OF A THOUSAND YEARS, AS THE PROPHET SHOWS, WHO SAYS IN YOUR SIGHT, O LORD, A THOUSAND YEARS ARE AS ONE DAY. AND AS GOD LABOURED DURING THOSE SIX DAYS IN CREATING SUCH GREAT WORKS, SO HIS RELIGION AND TRUTH MUST LABOUR DURING THESE SIX THOUSAND YEARS, WHILE WICKEDNESS PREVAILS AND BEARS RULE. AND AGAIN, SINCE GOD, HAVING FINISHED HIS WORKS, RESTED THE SEVENTH DAY AND BLESSED IT, AT THE END OF THE SIX THOUSANDTH YEAR ALL WICKEDNESS MUST BE ABOLISHED FROM THE EARTH, AND RIGHTEOUSNESS REIGN FOR A THOUSAND YEARS; AND THERE MUST BE TRANQUILLITY AND REST FROM THE LABOURS WHICH THE WORLD NOW HAS LONG ENDURED. BUT HOW THAT WILL COME TO PASS I WILL EXPLAIN IN ITS ORDER. WE HAVE OFTEN SAID THAT LESSER THINGS AND THINGS OF SMALL IMPORTANCE ARE FIGURES AND PREVIOUS SHADOWINGS FORTH OF GREAT THINGS; AS THIS DAY OF OURS, WHICH IS BOUNDED BY THE RISING AND THE SETTING OF THE SUN, IS A REPRESENTATION OF THAT GREAT DAY TO WHICH THE CIRCUIT OF A THOUSAND YEARS AFFIXES ITS LIMITS.

IN THE SAME MANNER ALSO THE FASHIONING OF THE EARTHLY MAN HELD FORTH TO THE FUTURE THE FORMATION OF THE HEAVENLY PEOPLE. FOR AS, WHEN ALL THINGS WERE COMPLETED WHICH WERE CONTRIVED FOR THE USE OF MAN, LAST OF ALL, ON THE SIXTH DAY, HE MADE MAN ALSO, AND INTRODUCED HIM INTO THIS WORLD AS INTO A HOME NOW CAREFULLY PREPARED; SO NOW ON THE GREAT SIXTH DAY THE TRUE MAN IS BEING FORMED BY THE WORD OF GOD, THAT IS, A HOLY PEOPLE IS FASHIONED FOR RIGHTEOUSNESS BY THE DOCTRINE AND PRECEPTS OF GOD. AND AS THEN A MORTAL AND IMPERFECT MAN WAS FORMED FROM THE EARTH, THAT HE MIGHT LIVE A THOUSAND YEARS IN THIS WORLD; SO NOW FROM THIS EARTHLY AGE IS FORMED A PERFECT MAN, THAT BEING QUICKENED BY GOD, HE MAY BEAR RULE IN THIS SAME WORLD THROUGH A THOUSAND YEARS. BUT IN WHAT MANNER THE CONSUMMATION WILL TAKE PLACE, AND WHAT END AWAITS THE AFFAIRS OF MEN, IF ANY ONE SHALL EXAMINE THE DIVINE WRITINGS HE WILL ASCERTAIN. BUT THE VOICES ALSO OF PROPHETS OF THE WORLD, AGREEING WITH THE HEAVENLY, ANNOUNCE THE END AND OVERTHROW OF ALL THINGS AFTER A SHORT TIME, DESCRIBING AS IT WERE THE LAST OLD AGE OF THE WEARIED AND WASTING WORLD. BUT THE THINGS WHICH ARE SAID BY PROPHETS AND SEERS TO BE ABOUT TO HAPPEN BEFORE THAT LAST ENDING COMES UPON THE WORLD, I WILL SUBJOIN, BEING COLLECTED AND ACCUMULATED FROM ALL QUARTERS.

CHAPTER 15. OF THE DEVASTATION OF THE WORLD AND CHANGE OF THE EMPIRES.

IT IS CONTAINED IN THE MYSTERIES OF THE SACRED WRITINGS, THAT A PRINCE OF THE HEBREWS, COMPELLED BY WANT OF GRAIN, PASSED INTO EGYPT WITH ALL HIS FAMILY AND RELATIVES. AND WHEN HIS POSTERITY, REMAINING LONG IN EGYPT, HAD INCREASED INTO A GREAT NATION, AND WERE OPPRESSED BY THE HEAVY AND INTOLERABLE YOKE OF SLAVERY, GOD SMOTE EGYPT WITH AN INCURABLE STROKE, AND FREED HIS PEOPLE, LEADING THEM THROUGH THE MIDST OF THE SEA, WHEN, THE WAVES BEING CUT ASUNDER AND PARTED ON EITHER SIDE, THE PEOPLE WENT OVER ON DRY GROUND. AND THE KING OF THE EGYPTIANS ENDEAVOURING TO FOLLOW THEM AS THEY FLED, THE SEA RETURNING TO ITS PLACE, HE WAS CUT OFF, WITH ALL HIS PEOPLE. AND THIS DEED SO ILLUSTRIOUS AND SO WONDERFUL, ALTHOUGH FOR THE PRESENT IT DISPLAYED TO MEN THE POWER OF GOD, WAS ALSO A FORESHADOWING AND FIGURE OF A GREATER DEED, WHICH THE SAME GOD WAS ABOUT TO PERFORM AT THE LAST CONSUMMATION OF THE TIMES, FOR HE WILL FREE HIS PEOPLE FROM THE OPPRESSIVE BONDAGE OF THE WORLD. BUT SINCE AT THAT TIME THE PEOPLE OF GOD WERE ONE, AND IN ONE NATION ONLY, EGYPT ONLY WAS SMITTEN. BUT NOW, BECAUSE THE PEOPLE OF GOD ARE COLLECTED OUT OF ALL LANGUAGES, AND DWELL AMONG ALL NATIONS, AND ARE OPPRESSED BY THOSE BEARING RULE OVER THEM, IT MUST COME TO PASS THAT ALL NATIONS, THAT IS, THE WHOLE WORLD, BE BEATEN WITH HEAVENLY STRIPES, THAT THE RIGHTEOUS PEOPLE, WHO ARE WORSHIPPERS OF GOD, MAY BE SET FREE. AND AS THEN SIGNS WERE GIVEN BY WHICH THE COMING DESTRUCTION WAS SHOWN TO THE EGYPTIANS, SO AT THE LAST TIME WONDERFUL PRODIGIES WILL TAKE PLACE THROUGHOUT ALL THE ELEMENTS OF THE WORLD, BY WHICH THE IMPENDING DESTRUCTION MAY BE UNDERSTOOD BY ALL NATIONS.

THEREFORE, AS THE END OF THIS WORLD APPROACHES, THE CONDITION OF HUMAN AFFAIRS MUST UNDERGO A CHANGE, AND THROUGH THE PREVALENCE OF WICKEDNESS BECOME WORSE; SO THAT NOW THESE TIMES OF OURS, IN WHICH INIQUITY AND IMPIETY HAVE INCREASED EVEN TO THE HIGHEST DEGREE, MAY BE JUDGED HAPPY AND ALMOST GOLDEN IN COMPARISON OF THAT INCURABLE EVIL. FOR RIGHTEOUSNESS WILL SO DECREASE, AND IMPIETY, AVARICE, DESIRE, AND LUST WILL SO GREATLY INCREASE, THAT IF THERE SHALL THEN HAPPEN TO BE ANY GOOD MEN, THEY WILL BE A PREY TO THE WICKED, AND WILL BE HARASSED ON ALL SIDES BY THE UNRIGHTEOUS; WHILE THE WICKED ALONE WILL BE IN OPULENCE, BUT THE GOOD WILL BE AFFLICTED IN ALL CALUMNIES AND IN WANT. ALL JUSTICE WILL BE CONFOUNDED, AND THE LAWS WILL BE DESTROYED. NO ONE WILL THEN HAVE ANYTHING EXCEPT THAT WHICH HAS BEEN GAINED OR DEFENDED BY THE HAND: BOLDNESS AND VIOLENCE WILL POSSESS ALL THINGS. THERE WILL BE NO FAITH AMONG MEN, NOR PEACE, NOR KINDNESS, NOR SHAME, NOR TRUTH; AND THUS ALSO THERE WILL BE NEITHER SECURITY, NOR GOVERNMENT, NOR ANY REST FROM EVILS. FOR ALL THE EARTH WILL BE IN A STATE OF TUMULT; WARS WILL EVERYWHERE RAGE; ALL NATIONS WILL BE IN ARMS, AND WILL OPPOSE ONE ANOTHER; NEIGHBOURING STATES WILL CARRY ON CONFLICTS WITH EACH OTHER; AND FIRST OF ALL, EGYPT WILL PAY THE PENALTIES OF HER FOOLISH SUPERSTITIONS, AND WILL BE COVERED WITH BLOOD AS IF WITH A RIVER.

THEN THE SWORD WILL TRAVERSE THE WORLD, MOWING DOWN EVERYTHING, AND LAYING LOW ALL THINGS AS A CROP. AND — MY MIND DREADS TO RELATE IT, BUT I WILL RELATE IT, BECAUSE IT IS ABOUT TO HAPPEN — THE CAUSE OF THIS DESOLATION AND CONFUSION WILL BE THIS; BECAUSE THE ROMAN NAME, BY WHICH THE WORLD IS NOW RULED, WILL BE TAKEN AWAY FROM THE EARTH, AND THE GOVERNMENT RETURN TO ASIA; AND THE EAST WILL AGAIN BEAR RULE, AND THE WEST BE REDUCED TO SERVITUDE. NOR OUGHT IT TO APPEAR WONDERFUL TO ANY ONE, IF A KINGDOM FOUNDED WITH SUCH VASTNESS, AND SO LONG INCREASED BY SO MANY AND SUCH MEN, AND IN SHORT STRENGTHENED BY SUCH GREAT RESOURCES, SHALL NEVERTHELESS AT SOME TIME FALL. THERE IS NOTHING PREPARED BY HUMAN STRENGTH WHICH CANNOT EQUALLY HE DESTROYED BY HUMAN STRENGTH, SINCE THE WORKS OF MORTALS ARE MORTAL. THUS ALSO OTHER KINGDOMS IN FORMER TIMES, THOUGH THEY HAD LONG FLOURISHED, WERE NEVERTHELESS DESTROYED. FOR IT IS RELATED THAT THE EGYPTIANS, AND PERSIANS, AND GREEKS, AND ASSYRIANS HAD THE GOVERNMENT OF THE WORLD; AND AFTER THE DESTRUCTION OF THEM ALL, THE CHIEF POWER CAME TO THE ROMANS ALSO. AND INASMUCH AS THEY EXCEL ALL OTHER KINGDOMS IN MAGNITUDE, WITH SO MUCH GREATER AN OVERTHROW WILL THEY FALL, BECAUSE THOSE BUILDINGS WHICH ARE HIGHER THAN OTHERS HAVE MORE WEIGHT FOR A DOWNFALL.

SENECA THEREFORE NOT UNSKILFULLY DIVIDED THE TIMES OF THE ROMAN CITY BY AGES. FOR HE SAID THAT AT FIRST WAS ITS INFANCY UNDER KING ROMULUS, BY WHOM ROME WAS BROUGHT INTO BEING, AND AS IT WERE EDUCATED; THEN ITS BOYHOOD UNDER THE OTHER KINGS, BY WHOM IT WAS INCREASED AND FASHIONED WITH MORE NUMEROUS SYSTEMS OF INSTRUCTION AND INSTITUTIONS; BUT AT LENGTH, IN THE REIGN OF TARQUINIUS, WHEN NOW IT HAD BEGUN AS IT WERE TO BE GROWN UP, IT DID NOT ENDURE SLAVERY; AND HAVING THROWN OFF THE YOKE OF A HAUGHTY TYRANNY, IT PREFERRED TO OBEY LAWS RATHER THAN KINGS; AND WHEN ITS YOUTH WAS TERMINATED BY THE END OF THE PUNIC WAR, THEN AT LENGTH WITH CONFIRMED STRENGTH IT BEGAN TO BE MANLY. FOR WHEN CARTHAGE WAS TAKEN AWAY, WHICH WAS LONG ITS RIVAL IN POWER, IT STRETCHED OUT ITS HANDS BY LAND AND SEA OVER THE WHOLE WORLD, UNTIL, HAVING SUBDUED ALL KINGS AND NATIONS, WHEN THE MATERIALS FOR WAR NOW FAILED, IT ABUSED ITS STRENGTH, BY WHICH IT DESTROYED ITSELF. THIS WAS ITS FIRST OLD AGE, WHEN, LACERATED BY CIVIL WARS AND OPPRESSED BY INTESTINE EVIL, IT AGAIN FELL BACK TO THE GOVERNMENT OF A SINGLE RULER, AS IT WERE REVOLVING TO A SECOND INFANCY. FOR, HAVING LOST THE LIBERTY WHICH IT HAD DEFENDED UNDER THE GUIDANCE AND AUTHORITY OF BRUTUS, IT SO GREW OLD, AS THOUGH IT HAD NO STRENGTH TO SUPPORT ITSELF, UNLESS IT DEPENDED ON THE AID OF ITS RULERS. BUT IF THESE THINGS ARE SO, WHAT REMAINS, EXCEPT THAT DEATH FOLLOW OLD AGE? AND THAT IT WILL SO COME TO PASS, THE PREDICTIONS OF THE PROPHETS BRIEFLY ANNOUNCE UNDER THE COVER OF OTHER NAMES, SO THAT NO ONE CAN EASILY UNDERSTAND THEM. NEVERTHELESS THE SIBYLS OPENLY SAY THAT ROME IS DOOMED TO PERISH, AND THAT INDEED BY THE JUDGMENT OF GOD, BECAUSE IT HELD HIS NAME IN HATRED; AND BEING THE ENEMY OF RIGHTEOUSNESS, IT DESTROYED THE PEOPLE WHO KEPT THE TRUTH. HYSTASPES ALSO, WHO WAS A VERY ANCIENT KING OF THE MEDES, FROM WHOM ALSO THE RIVER WHICH IS NOW CALLED HYDASPES RECEIVED ITS NAME, HANDED DOWN TO THE MEMORY OF POSTERITY A WONDERFUL DREAM UPON THE INTERPRETATION OF A BOY WHO UTTERED DIVINATIONS, ANNOUNCING LONG BEFORE THE FOUNDING OF THE TROJAN NATION, THAT THE ROMAN EMPIRE AND NAME WOULD BE TAKEN AWAY FROM THE WORLD.

CHAPTER 16. OF THE DEVASTATION OF THE WORLD, AND ITS PROPHETIC OMENS.

BUT, TEST ANY ONE SHOULD THINK THIS INCREDIBLE, I WILL SHOW HOW IT WILL COME TO PASS. FIRST, THE KINGDOM WILL BE ENLARGED, AND THE CHIEF POWER, DISPERSED AMONG MANY AND DIVIDED, WILL BE DIMINISHED. THEN CIVIL DISCORDS WILL PERPETUALLY BE SOWN; NOR WILL THERE BE ANY REST FROM DEADLY WARS, UNTIL TEN KINGS ARISE AT THE SAME TIME, WHO WILL DIVIDE THE WORLD, NOT TO GOVERN, BUT TO CONSUME IT. THESE, HAVING INCREASED THEIR ARMIES TO AN IMMENSE EXTENT, AND HAVING DESERTED THE CULTIVATION OF THE FIELDS, WHICH IS THE BEGINNING OF OVERTHROW AND DISASTER, WILL LAY WASTE AND BREAK IN PIECES AND CONSUME ALL THINGS. THEN A MOST POWERFUL ENEMY WILL SUDDENLY ARISE AGAINST HIM FROM THE EXTREME BOUNDARIES OF THE NORTHERN REGION, WHO, HAVING DESTROYED THREE OF THAT NUMBER WHO SHALL THEN BE IN POSSESSION OF ASIA, SHALL BE ADMITTED INTO ALLIANCE BY THE OTHERS, AND SHALL BE CONSTITUTED PRINCE OF ALL. HE SHALL HARASS THE WORLD WITH AN INTOLERABLE RULE; SHALL MINGLE THINGS DIVINE AND HUMAN; SHALL CONTRIVE THINGS IMPIOUS TO RELATE, AND DETESTABLE; SHALL MEDITATE NEW DESIGNS IN HIS BREAST, THAT HE MAY ESTABLISH THE GOVERNMENT FOR HIMSELF: HE WILL CHANGE THE LAWS, AND APPOINT HIS OWN; HE WILL CONTAMINATE, PLUNDER, SPOIL, AND PUT TO DEATH. AND AT LENGTH, THE NAME BEING CHANGED AND THE SEAT OF GOVERNMENT BEING TRANSFERRED, CONFUSION AND THE DISTURBANCE OF MANKIND WILL FOLLOW. THEN, IN TRUTH, A DETESTABLE AND ABOMINABLE TIME SHALL COME, IN WHICH LIFE SHALL BE PLEASANT TO NONE OF MEN.

CITIES SHALL BE UTTERLY OVERTHROWN, AND SHALL PERISH; NOT ONLY BY FIRE AND THE SWORD, BUT ALSO BY CONTINUAL EARTHQUAKES AND OVERFLOWINGS OF WATERS, AND BY FREQUENT DISEASES AND REPEATED FAMINES. FOR THE ATMOSPHERE WILL BE TAINTED, AND BECOME CORRUPT AND PESTILENTIAL — AT ONE TIME BY UNSEASONABLE RAINS, AT ANOTHER BY BARREN DROUGHT, NOW BY COLDS, AND NOW BY EXCESSIVE HEATS. NOR WILL THE EARTH GIVE ITS FRUIT TO MAN: NO FIELD, OR TREE, OR VINE WILL PRODUCE ANYTHING; BUT AFTER THEY HAVE GIVEN THE GREATEST HOPE IN THE BLOSSOM, THEY WILL FAIL IN THE FRUIT. FOUNTAINS ALSO SHALL BE DRIED UP, TOGETHER WITH THE RIVERS; SO THAT THERE SHALL NOT BE A SUFFICIENT SUPPLY FOR DRINKING; AND WATERS SHALL BE CHANGED INTO BLOOD OR BITTERNESS. ON ACCOUNT OF THESE THINGS, BEASTS SHALL FAIL ON THE LAND, AND BIRDS IN THE AIR, AND FISHES IN THE SEA. WONDERFUL PRODIGIES ALSO IN HEAVEN SHALL CONFOUND THE MINDS OF MEN WITH THE GREATEST TERRORS, AND THE TRAINS OF COMETS, AND THE DARKNESS OF THE SUN, AND THE COLOR OF THE MOON, AND THE GLIDING OF THE FALLING STARS. NOR, HOWEVER, WILL THESE THINGS TAKE PLACE IN THE ACCUSTOMED MANNER; BUT THERE WILL SUDDENLY APPEAR STARS UNKNOWN AND UNSEEN BY THE EYES; THE SUN WILL BE PERPETUALLY DARKENED, SO THAT THERE WILL BE SCARCELY ANY DISTINCTION BETWEEN THE NIGHT AND THE DAY; THE MOON WILL NOW FAIL, NOT FOR THREE HOURS ONLY, BUT OVERSPREAD WITH PERPETUAL BLOOD, WILL GO THROUGH EXTRAORDINARY MOVEMENTS, SO THAT IT WILL NOT BE EASY FOR MAN TO ASCERTAIN THE COURSES OF THE HEAVENLY BODIES OR THE SYSTEM OF THE TIMES; FOR THERE WILL EITHER BE SUMMER IN THE WINTER, OR WINTER IN THE SUMMER. THEN THE YEAR WILL BE SHORTENED, AND THE MONTH DIMINISHED, AND THE DAY CONTRACTED INTO A SHORT SPACE; AND STARS SHALL FALL IN GREAT NUMBERS, SO THAT ALL THE HEAVEN WILL APPEAR DARK WITHOUT ANY LIGHTS. THE LOFTIEST MOUNTAINS ALSO WILL FALL, AND BE LEVELLED WITH THE PLAINS; THE SEA WILL BE RENDERED UNNAVIGABLE.

AND THAT NOTHING MAY BE WANTING TO THE EVILS OF MEN AND THE EARTH, THE TRUMPET SHALL BE HEARD FROM HEAVEN, WHICH THE SIBYL FORETELLS IN THIS MANNER:—

THE TRUMPET FROM HEAVEN SHALL UTTER ITS WAILING VOICE.

AND THEN ALL SHALL TREMBLE AND QUAKE AT THAT MOURNFUL SOUND. BUT THEN, THROUGH THE ANGER OF GOD AGAINST THE MEN WHO HAVE NOT KNOWN RIGHTEOUSNESS, THE SWORD AND FIRE, FAMINE AND DISEASE, SHALL REIGN; AND, ABOVE ALL THINGS, FEAR ALWAYS OVERHANGING. THEN THEY SHALL CALL UPON GOD, BUT HE WILL NOT HEAR THEM; DEATH SHALL BE DESIRED, BUT IT WILL NOT COME; NOT EVEN SHALL NIGHT GIVE REST TO THEIR FEAR, NOR SHALL SLEEP APPROACH TO THEIR EYES, BUT ANXIETY AND WATCHFULNESS SHALL CONSUME THE SOULS OF MEN; THEY SHALL DEPLORE AND LAMENT, AND GNASH THEIR TEETH; THEY SHALL CONGRATULATE THE DEAD, AND BEWAIL THE LIVING. THROUGH THESE AND MANY OTHER EVILS THERE SHALL BE DESOLATION ON THE EARTH, AND THE WORLD SHALL BE DISFIGURED AND DESERTED, WHICH IS THUS EXPRESSED IN THE VERSES OF THE SIBYL: —

THE WORLD SHALL BE DESPOILED OF BEAUTY, THROUGH THE DESTRUCTION OF MEN.

FOR THE HUMAN RACE WILL BE SO CONSUMED, THAT SCARCELY THE TENTH PART OF MEN WILL BE LEFT; AND FROM WHENCE A THOUSAND HAD GONE FORTH, SCARCELY A HUNDRED WILL GO FORTH. OF THE WORSHIPPERS OF GOD ALSO, TWO PARTS WILL PERISH; AND THE THIRD PART, WHICH SHALL HAVE BEEN PROVED, WILL REMAIN.

CHAPTER 17. OF THE FALSE PROPHET, AND THE HARDSHIPS OF THE RIGHTEOUS, AND HIS DESTRUCTION.

BUT I WILL MORE PLAINLY SET FORTH THE MANNER IN WHICH THIS HAPPENS. WHEN THE CLOSE OF THE TIMES DRAWS NEAR, A GREAT PROPHET SHALL BE SENT FROM GOD TO TURN MEN TO THE KNOWLEDGE OF GOD, AND HE SHALL RECEIVE THE POWER OF DOING WONDERFUL THINGS. WHEREVER MEN SHALL NOT HEAR HIM, HE WILL SHUT UP THE HEAVEN, AND CAUSE IT TO WITHHOLD ITS RAINS; HE WILL TURN THEIR WATER INTO BLOOD, AND TORMENT THEM WITH THIRST AND HUNGER; AND IF ANY ONE SHALL ENDEAVOUR TO INJURE HIM, FIRE SHALL COME FORTH OUT OF HIS MOUTH, AND SHALL BURN THAT MAN. BY THESE PRODIGIES AND POWERS HE SHALL TURN MANY TO THE WORSHIP OF GOD; AND WHEN HIS WORKS SHALL BE ACCOMPLISHED, ANOTHER KING SHALL ARISE OUT OF SYRIA, BORN FROM AN EVIL SPIRIT, THE OVERTHROWER AND DESTROYER OF THE HUMAN RACE, WHO SHALL DESTROY THAT WHICH IS LEFT BY THE FORMER EVIL, TOGETHER WITH HIMSELF. HE SHALL FIGHT AGAINST THE PROPHET OF GOD, AND SHALL OVERCOME, AND SLAY HIM, AND SHALL ALLOW HIM TO LIE UNBURIED; BUT AFTER THE THIRD DAY HE SHALL COME TO LIFE AGAIN; AND WHILE ALL LOOK ON AND WONDER, HE SHALL BE CAUGHT UP INTO HEAVEN. BUT THAT KING WILL NOT ONLY BE MOST DISGRACEFUL IN HIMSELF, BUT HE WILL ALSO BE A PROPHET OF LIES; AND HE WILL CONSTITUTE AND CALL HIMSELF GOD, AND WILL ORDER HIMSELF TO BE WORSHIPPED AS THE SON OF GOD; AND POWER WILL BE GIVEN HIM TO DO SIGNS AND WONDERS, BY THE SIGHT OF WHICH HE MAY ENTICE MEN TO ADORE HIM. HE WILL COMMAND FIRE TO COME DOWN FROM HEAVEN, AND THE SUN TO STAND AND LEAVE HIS COURSE, AND AN IMAGE TO SPEAK; AND THESE THINGS SHALL BE DONE AT HIS WORD — BY WHICH MIRACLES MANY EVEN OF THE WISE SHALL BE ENTICED BY HIM. THEN HE WILL ATTEMPT TO DESTROY THE TEMPLE OF GOD, AND PERSECUTE THE RIGHTEOUS PEOPLE; AND THERE WILL BE DISTRESS AND TRIBULATION, SUCH AS THERE NEVER HAS BEEN FROM THE BEGINNING OF THE WORLD.

AS MANY AS SHALL BELIEVE HIM AND UNITE THEMSELVES TO HIM, SHALL BE MARKED BY HIM AS SHEEP; BUT THEY WHO SHALL REFUSE HIS MARK WILL EITHER FLEE TO THE MOUNTAINS, OR, BEING SEIZED, WILL BE SLAIN WITH STUDIED TORTURES. HE WILL ALSO ENWRAP RIGHTEOUS MEN WITH THE BOOKS OF THE PROPHETS, AND THUS BURN THEM; AND POWER WILL BE GIVEN HIM TO DESOLATE THE WHOLE EARTH FOR FORTY-TWO MONTHS. THAT WILL BE THE TIME IN WHICH RIGHTEOUSNESS SHALL BE CAST OUT, AND INNOCENCE BE HATED; IN WHICH THE WICKED SHALL PREY UPON THE GOOD AS ENEMIES; NEITHER LAW, NOR ORDER, NOR MILITARY DISCIPLINE SHALL BE PRESERVED; NO ONE SHALL REVERENCE HOARY LOCKS, NOR RECOGNISE THE DUTY OF PIETY, NOR PITY SEX OR INFANCY; ALL THINGS SHALL BE CONFOUNDED AND MIXED TOGETHER AGAINST RIGHT, AND AGAINST THE LAWS OF NATURE. THUS THE EARTH SHALL BE LAID WASTE, AS THOUGH BY ONE COMMON ROBBERY. WHEN THESE THINGS SHALL SO HAPPEN, THEN THE RIGHTEOUS AND THE FOLLOWERS OF TRUTH SHALL SEPARATE THEMSELVES FROM THE WICKED, AND FLEE INTO SOLITUDES. AND WHEN HE HEARS OF THIS, THE IMPIOUS KING, INFLAMED WITH ANGER, WILL COME WITH A GREAT ARMY, AND BRINGING UP ALL HIS FORCES, WILL SURROUND ALL THE MOUNTAIN IN WHICH THE RIGHTEOUS SHALL BE SITUATED, THAT HE MAY SEIZE THEM. BUT THEY, WHEN THEY SHALL SEE THEMSELVES TO BE SHUT IN ON ALL SIDES AND BESIEGED, WILL CALL UPON GOD WITH A LOUD VOICE, AND IMPLORE THE AID OF HEAVEN; AND GOD SHALL HEAR THEM, AND SEND FROM HEAVEN A GREAT KING TO RESCUE AND FREE THEM, AND DESTROY ALL THE WICKED WITH FIRE AND SWORD.

CHAPTER 18. OF THE FORTUNES OF THE WORLD AT THE LAST TIME, AND OF THE THINGS FORETOLD BY THE SOOTHSAYERS.

THAT THESE THINGS WILL THUS TAKE PLACE, ALL THE PROPHETS HAVE ANNOUNCED FROM THE INSPIRATION OF GOD, AND ALSO THE SOOTHSAYERS AT THE INSTIGATION OF THE DEMONS. FOR HYSTASPES, WHOM I HAVE NAMED ABOVE, HAVING DESCRIBED THE INIQUITY OF THIS LAST TIME, SAYS THAT THE PIOUS AND FAITHFUL, BEING SEPARATED FROM THE WICKED, WILL STRETCH FORTH THEIR HANDS TO HEAVEN WITH WEEPING AND MOURNING, AND WILL IMPLORE THE PROTECTION OF JUPITER: THAT JUPITER WILL LOOK TO THE EARTH, AND HEAR THE VOICES OF MEN, AND WILL DESTROY THE WICKED. ALL WHICH THINGS ARE TRUE EXCEPT ONE, THAT HE ATTRIBUTED TO JUPITER THOSE THINGS WHICH GOD WILL DO. BUT THAT ALSO WAS WITHDRAWN FROM THE ACCOUNT, NOT WITHOUT FRAUD ON THE PART OF THE DEMONS, VIZ., THAT THE SON OF GOD WOULD THEN BE SENT, WHO, HAVING DESTROYED ALL THE WICKED, WOULD SET AT LIBERTY THE PIOUS. WHICH, HOWEVER, HERMES DID NOT CONCEAL. FOR IN THAT BOOK WHICH IS ENTITLED THE COMPLETE TREATISE, AFTER AN ENUMERATION OF THE EVILS CONCERNING WHICH WE HAVE SPOKEN, HE ADDED THESE THINGS: BUT WHEN THESE THINGS THUS COME TO PASS, THEN HE WHO IS LORD, AND FATHER, AND GOD, AND THE CREATOR OF THE FIRST AND ONE GOD, LOOKING UPON WHAT IS DONE, AND OPPOSING TO THE DISORDER HIS OWN WILL, THAT IS, GOODNESS, AND RECALLING THE WANDERING AND CLEANSING WICKEDNESS, PARTLY INUNDATING IT WITH MUCH WATER, AND PARTLY BURNING IT WITH MOST RAPID FIRE, AND SOMETIMES PRESSING IT WITH WARS AND PESTILENCES, HE BROUGHT HIS WORLD TO ITS ANCIENT STATE AND RESTORED IT. THE SIBYLS ALSO SHOW THAT IT WOULD NOT BE OTHERWISE THAN THAT THE SON OF GOD SHOULD BE SENT BY HIS SUPREME FATHER, TO SET FREE THE RIGHTEOUS FROM THE HANDS OF THE WICKED, AND TO DESTROY THE UNRIGHTEOUS, TOGETHER WITH THEIR CRUEL TYRANTS. ONE OF WHOM THUS WROTE:—

HE SHALL COME ALSO, WISHING TO DESTROY THE CITY OF THE BLEST; AND A KING SENT AGAINST HIM FROM THE GODS SHALL SLAY ALL THE GREAT KINGS AND CHIEF MEN: THEN JUDGMENT SHALL THUS COME FROM THE IMMORTAL TO MEN.

ALSO ANOTHER SIBYL:—

AND THEN GOD SHALL SEND A KING FROM THE SUN, WHO SHALL CAUSE ALL THE EARTH TO CEASE FROM DISASTROUS WAR.

AND AGAIN ANOTHER:—

HE WILL TAKE AWAY THE INTOLERABLE YOKE OF SLAVERY WHICH IS PLACED ON OUR NECK, AND HE WILL DO AWAY WITH IMPIOUS LAWS AND VIOLENT CHAINS.

CHAPTER 19. OF THE ADVENT OF CHRIST TO JUDGMENT, AND OF THE OVERCOMING OF THE FALSE PROPHET.

THE WORLD THEREFORE BEING OPPRESSED, SINCE THE RESOURCES OF MEN SHALL BE INSUFFICIENT FOR THE OVERTHROW OF A TYRANNY OF IMMENSE STRENGTH, INASMUCH AS IT WILL PRESS UPON THE CAPTIVE WORLD WITH GREAT ARMIES OF ROBBERS, THAT CALAMITY SO GREAT WILL STAND IN NEED OF DIVINE ASSISTANCE. THEREFORE GOD, BEING AROUSED BOTH BY THE DOUBTFUL DANGER AND BY THE WRETCHED LAMENTATION OF THE RIGHTEOUS, WILL IMMEDIATELY SEND A DELIVERER. THEN THE MIDDLE OF THE HEAVEN

SHALL BE LAID OPEN IN THE DEAD AND DARKNESS OF THE NIGHT, THAT THE LIGHT OF THE DESCENDING GOD MAY BE MANIFEST IN ALL THE WORLD AS LIGHTNING: OF WHICH THE SIBYL SPOKE IN THESE WORDS:—

WHEN HE SHALL COME, THERE WILL BE FIRE AND DARKNESS IN THE MIDST OF THE BLACK NIGHT.

THIS IS THE NIGHT WHICH IS CELEBRATED BY US IN WATCHFULNESS ON ACCOUNT OF THE COMING OF OUR KING AND GOD: OF WHICH NIGHT THERE IS A TWOFOLD MEANING; BECAUSE IN IT HE THEN RECEIVED LIFE WHEN HE SUFFERED, AND HEREAFTER HE IS ABOUT TO RECEIVE THE KINGDOM OF THE WORLD. FOR HE IS THE DELIVERER, AND JUDGE, AND AVENGER, AND KING, AND GOD, WHOM WE CALL CHRIST, WHO BEFORE HE DESCENDS WILL GIVE THIS SIGN: THERE SHALL SUDDENLY FALL FROM HEAVEN A SWORD, THAT THE RIGHTEOUS MAY KNOW THAT THE LEADER OF THE SACRED WARFARE IS ABOUT TO DESCEND; AND HE SHALL DESCEND WITH A COMPANY OF ANGELS TO THE MIDDLE OF THE EARTH, AND THERE SHALL GO BEFORE HIM AN UNQUENCHABLE FIRE, AND THE POWER OF THE ANGELS SHALL DELIVER INTO THE HANDS OF THE JUST THAT MULTITUDE WHICH HAS SURROUNDED THE MOUNTAIN, AND THEY SHALL BE SLAIN FROM THE THIRD HOUR UNTIL THE EVENING, AND BLOOD SHALL FLOW LIKE A TORRENT; AND ALL HIS FORCES BEING DESTROYED, THE WICKED ONE SHALL ALONE ESCAPE, AND HIS POWER SHALL PERISH FROM HIM.

NOW THIS IS HE WHO IS CALLED ANTICHRIST; BUT HE SHALL FALSELY CALL HIMSELF CHRIST, AND SHALL FIGHT AGAINST THE TRUTH, AND BEING OVERCOME SHALL FLEE; AND SHALL OFTEN RENEW THE WAR, AND OFTEN BE CONQUERED, UNTIL IN THE FOURTH BATTLE, ALL THE WICKED BEING SLAIN, SUBDUED, AND CAPTURED, HE SHALL AT LENGTH PAY THE PENALTY OF HIS CRIMES. BUT OTHER PRINCES ALSO AND TYRANTS WHO HAVE HARASSED THE WORLD, TOGETHER WITH HIM, SHALL BE LED IN CHAINS TO THE KING; AND HE SHALL REBUKE THEM, AND REPROVE THEM, AND UPBRAID THEM WITH THEIR CRIMES, AND CONDEMN THEM, AND CONSIGN THEM TO DESERVED TORTURES. THUS, WICKEDNESS BEING EXTINGUISHED AND IMPIETY SUPPRESSED, THE WORLD WILL BE AT REST, WHICH HAVING BEEN SUBJECT TO ERROR AND WICKEDNESS FOR SO MANY AGES, ENDURED DREADFUL SLAVERY. NO LONGER SHALL GODS MADE BY THE HANDS BE WORSHIPPED; BUT THE IMAGES BEING THRUST OUT FROM THEIR TEMPLES AND COUCHES, SHALL BE GIVEN TO THE FIRE, AND SHALL BE BURNT, TOGETHER WITH THEIR WONDERFUL GIFTS: WHICH ALSO THE SIBYL, IN ACCORDANCE WITH THE PROPHETS, ANNOUNCED AS ABOUT TO TAKE PLACE:—

BUT MORTALS SHALL BREAK IN PIECES THE IMAGES AND ALL THE WEALTH.

THE ERYTHRÆAN SIBYL ALSO MADE THE SAME PROMISE:—

AND THE WORKS MADE BY THE HAND OF THE GODS SHALL BE BURNT UP.

CHAPTER 20. OF THE JUDGMENT OF CHRIST, OF CHRISTIANS, AND OF THE SOUL.
AFTER THESE THINGS THE LOWER REGIONS SHALL BE OPENED, AND THE DEAD SHALL RISE AGAIN, ON WHOM THE SAME KING AND GOD SHALL PASS JUDGMENT, TO WHOM THE SUPREME FATHER SHALL GIVE THE GREAT POWER BOTH OF JUDGING AND OF REIGNING. AND RESPECTING THIS JUDGMENT AND REIGN, IT IS THUS FOUND IN THE ERYTHRÆAN SIBYL: —

WHEN THIS SHALL RECEIVE ITS FATED ACCOMPLISHMENT, AND THE JUDGMENT OF THE IMMORTAL GOD SHALL NOW COME TO MORTALS, THE GREAT JUDGMENT SHALL COME UPON MEN, AND THE BEGINNING.

THEN IN ANOTHER:—

AND THEN THE GAPING EARTH SHALL SHOW A TARTAREAN CHAOS; AND ALL KINGS SHALL COME TO THE JUDGMENT-SEAT OF GOD.

AND IN ANOTHER PLACE IN THE SAME:—

ROLLING ALONG THE HEAVENS, I WILL OPEN THE CAVERNS OF THE EARTH; AND THEN I WILL RAISE THE DEAD, LOOSING FATE AND THE STING OF DEATH; AND AFTERWARDS I WILL CALL THEM INTO JUDGMENT, JUDGING THE LIFE OF PIOUS AND IMPIOUS MEN.

NOT ALL MEN, HOWEVER, SHALL THEN BE JUDGED BY GOD, BUT THOSE ONLY WHO HAVE BEEN EXERCISED IN THE RELIGION OF GOD. FOR THEY WHO HAVE NOT KNOWN GOD, SINCE SENTENCE CANNOT BE PASSED UPON THEM FOR THEIR ACQUITTAL, ARE ALREADY JUDGED AND CONDEMNED, SINCE THE HOLY SCRIPTURES TESTIFY THAT THE WICKED SHALL NOT ARISE TO JUDGMENT. THEREFORE THEY WHO HAVE KNOWN GOD SHALL BE JUDGED, AND THEIR DEEDS, THAT IS, THEIR EVIL WORKS, SHALL BE COMPARED AND WEIGHED AGAINST THEIR GOOD ONES: SO THAT IF THOSE WHICH ARE GOOD AND JUST ARE MORE AND WEIGHTY, THEY MAY BE GIVEN TO A LIFE OF BLESSEDNESS; BUT IF THE EVIL EXCEED, THEY MAY BE CONDEMNED TO PUNISHMENT. HERE, PERHAPS, SOME ONE WILL SAY, IF THE SOUL IS IMMORTAL, HOW IS IT REPRESENTED AS CAPABLE OF SUFFERING, AND SENSIBLE OF PUNISHMENT? FOR IF IT SHALL BE PUNISHED ON ACCOUNT OF ITS DESERTS, IT IS PLAIN THAT IT WILL BE SENSIBLE OF PAIN, AND EVEN OF DEATH. IF IT IS NOT LIABLE TO DEATH, NOT EVEN TO PAIN, IT FOLLOWS THAT IT IS NOT CAPABLE OF SUFFERING.

THIS QUESTION OR ARGUMENT IS THUS MET BY THE STOICS: THAT THE SOULS OF MEN CONTINUE TO EXIST, AND ARE NOT ANNIHILATED BY THE INTERVENTION OF DEATH: THAT THE SOULS, MOREOVER, OF THOSE WHO HAVE BEEN JUST, BEING PURE, AND INCAPABLE OF SUFFERING, AND HAPPY, RETURN TO THE HEAVENLY ABODES FROM WHICH THEY HAD THEIR ORIGIN, OR ARE BORNE TO SOME HAPPY PLAINS, WHERE THEY MAY ENJOY WONDERFUL PLEASURES; BUT THAT THE WICKED, SINCE THEY HAVE DEFILED THEMSELVES WITH EVIL PASSIONS, HAVE A KIND OF MIDDLE NATURE, BETWEEN THAT OF AN IMMORTAL AND A MORTAL, AND HAVE SOMETHING OF WEAKNESS, FROM THE CONTAGION OF THE FLESH; AND BEING ENSLAVED TO ITS DESIRES AND LUSTS, THEY CONTRACT AN INDELIBLE STAIN AND EARTHLY BLOT; AND WHEN THIS HAS BECOME ENTIRELY INHERENT THROUGH LENGTH OF TIME, SOULS ARE GIVEN OVER TO ITS NATURE, SO THAT, THOUGH THEY CANNOT ALTOGETHER BE EXTINGUISHED, INASMUCH AS THEY ARE FROM GOD, NEVERTHELESS THEY BECOME LIABLE TO TORMENT THROUGH THE TAINT OF THE BODY, WHICH BEING BURNT IN BY MEANS OF SINS, PRODUCES A FEELING OF PAIN. WHICH SENTIMENT IS THUS EXPRESSED BY THE POET: —

NAY, WHEN AT LAST THE LIFE HAS FLED,
AND LEFT THE BODY COLD AND DEAD,
E'EN THEN THERE PASSES NOT AWAY
THE PAINFUL HERITAGE OF CLAY:
FULL MANY A LONG CONTRACTED STAIN
PERFORCE MUST LINGER DEEP IN GRAIN.
SO PENAL SUFFERINGS THEY ENDURE
FOR ANCIENT CRIME, TO MAKE THEM PURE.

THESE THINGS ARE NEAR TO THE TRUTH. FOR THE SOUL, WHEN SEPARATED FROM THE BODY, IS, AS THE SAME POET SAYS, SUCH AS

NO VISION OF THE DROWSY NIGHT,
NO AIRY CURRENT HALF SO LIGHT,

BECAUSE IT IS A SPIRIT, AND BY ITS VERY SLIGHTNESS INCAPABLE OF BEING PERCEIVED, BUT ONLY BY US WHO ARE CORPOREAL BUT CAPABLE OF BEING PERCEIVED BY GOD, SINCE IT BELONGS TO HIM TO BE ABLE TO DO ALL THINGS.

CHAPTER 21. OF THE TORMENTS AND PUNISHMENTS OF SOULS.
FIRST OF ALL, THEREFORE, WE SAY THAT THE POWER OF GOD IS SO GREAT, THAT HE PERCEIVES EVEN INCORPOREAL THINGS, AND MANAGES THEM AS HE WILL. FOR EVEN ANGELS FEAR GOD, BECAUSE THEY CAN BE CHASTISED BY HIM IN SOME UNSPEAKABLE MANNER; AND DEVILS DREAD HIM, BECAUSE THEY ARE TORMENTED AND PUNISHED BY HIM. WHAT WONDER IS IT, THEREFORE, IF SOULS, THOUGH THEY ARE IMMORTAL, ARE NEVERTHELESS CAPABLE OF SUFFERING AT THE HAND OF GOD? FOR SINCE THEY HAVE NOTHING SOLID AND TANGIBLE IN THEMSELVES, THEY CAN SUFFER NO VIOLENCE FROM SOLID AND CORPOREAL BEINGS; BUT BECAUSE THEY LIVE IN THEIR SPIRITS ONLY, THEY ARE CAPABLE OF BEING HANDLED BY GOD ALONE, WHOSE ENERGY AND SUBSTANCE IS SPIRITUAL. BUT, HOWEVER, THE SACRED WRITINGS INFORM US IN WHAT MANNER THE WICKED ARE TO UNDERGO PUNISHMENT. FOR BECAUSE THEY HAVE COMMITTED SINS IN THEIR BODIES, THEY WILL AGAIN BE CLOTHED WITH FLESH, THAT THEY MAY MAKE ATONEMENT IN THEIR BODIES; AND YET IT WILL NOT BE THAT FLESH WITH WHICH GOD CLOTHED MAN, LIKE THIS OUR EARTHLY BODY, BUT INDESTRUCTIBLE, AND ABIDING FOR EVER, THAT IT MAY BE ABLE TO HOLD OUT AGAINST TORTURES AND EVERLASTING FIRE, THE NATURE OF WHICH IS DIFFERENT FROM THIS FIRE OF OURS, WHICH WE USE FOR THE NECESSARY PURPOSES OF LIFE, AND WHICH IS EXTINGUISHED UNLESS IT BE SUSTAINED BY THE FUEL OF SOME MATERIAL. BUT THAT DIVINE FIRE ALWAYS LIVES BY ITSELF, AND FLOURISHES WITHOUT ANY NOURISHMENT; NOR HAS IT ANY SMOKE MIXED WITH IT, BUT IT IS PURE AND LIQUID, AND FLUID, AFTER THE MANNER OF WATER. FOR IT IS NOT URGED UPWARDS BY ANY FORCE, AS OUR FIRE, WHICH THE TAINT OF THE EARTHLY BODY, BY WHICH IT IS HELD, AND SMOKE INTERMINGLED, COMPELS TO LEAP FORTH, AND TO FLY UPWARDS TO THE NATURE OF HEAVEN, WITH A TREMULOUS MOVEMENT.

THE SAME DIVINE FIRE, THEREFORE, WITH ONE AND THE SAME FORCE AND POWER, WILL BOTH BURN THE WICKED AND WILL FORM THEM AGAIN, AND WILL REPLACE AS MUCH AS IT SHALL CONSUME OF THEIR BODIES, AND WILL SUPPLY ITSELF WITH ETERNAL NOURISHMENT: WHICH THE POETS TRANSFERRED TO THE VULTURE OF TITYUS. THUS, WITHOUT ANY WASTING OF BODIES, WHICH REGAIN THEIR SUBSTANCE, IT WILL ONLY BURN AND AFFECT THEM WITH A SENSE OF PAIN. BUT WHEN HE SHALL HAVE JUDGED THE RIGHTEOUS, HE WILL ALSO TRY THEM WITH FIRE. THEN THEY WHOSE SINS SHALL EXCEED EITHER IN WEIGHT OR IN NUMBER, SHALL BE SCORCHED BY THE FIRE AND BURNT: BUT THEY WHOM FULL JUSTICE AND MATURITY OF VIRTUE HAS IMBUED WILL NOT PERCEIVE THAT FIRE; FOR THEY HAVE SOMETHING OF GOD IN THEMSELVES WHICH REPELS AND REJECTS THE VIOLENCE OF THE FLAME. SO GREAT IS THE FORCE OF INNOCENCE, THAT THE FLAME SHRINKS FROM IT WITHOUT DOING HARM; WHICH HAS RECEIVED FROM GOD THIS POWER, THAT IT BURNS THE WICKED, AND IS UNDER THE COMMAND OF THE RIGHTEOUS. NOR, HOWEVER, LET ANY ONE IMAGINE THAT SOULS ARE IMMEDIATELY JUDGED AFTER DEATH. FOR ALL ARE DETAINED IN ONE AND A COMMON PLACE OF CONFINEMENT, UNTIL THE ARRIVAL OF THE TIME IN WHICH THE GREAT JUDGE SHALL MAKE AN INVESTIGATION OF THEIR DESERTS. THEN THEY WHOSE PIETY SHALL HAVE BEEN APPROVED OF WILL RECEIVE THE REWARD OF IMMORTALITY; BUT THEY WHOSE SINS AND CRIMES SHALL HAVE BEEN BROUGHT TO LIGHT WILL NOT RISE AGAIN, BUT WILL BE HIDDEN IN THE SAME DARKNESS WITH THE WICKED, BEING DESTINED TO CERTAIN PUNISHMENT.

CHAPTER 22. OF THE ERROR OF THE POETS, AND THE RETURN OF THE SOUL FROM THE LOWER REGIONS.
SOME IMAGINE THAT THESE THINGS ARE FIGMENTS OF THE POETS, NOT KNOWING WHENCE THE POETS RECEIVED THEM, AND THEY SAY THAT THESE THINGS ARE IMPOSSIBLE; AND IT IS NO WONDER THAT IT SO APPEARS TO THEM. FOR THE MATTER IS RELATED BY THE POETS IN A MANNER WHICH IS DIFFERENT FROM THE TRUTH; FOR ALTHOUGH THEY ARE MUCH MORE ANCIENT THAN THE HISTORIANS AND ORATORS, AND OTHER KINDS OF WRITERS, YET BECAUSE THEY WERE IGNORANT OF THE SECRET OF THE DIVINE MYSTERY, AND MENTION OF A FUTURE RESURRECTION HAD REACHED THEM BY AN OBSCURE RUMOUR, YET THEY HANDED IT DOWN, WHEN CARELESSLY AND LIGHTLY HEARD, AFTER THE MANNER OF A FEIGNED STORY. AND YET THEY ALSO TESTIFIED THAT THEY DID NOT FOLLOW A SURE AUTHORITY, BUT MERE OPINION, AS MARO, WHO SAYS,

WHAT EAR HAS HEARD LET TONGUE MAKE KNOWN.

ALTHOUGH, THEREFORE, THEY HAVE PARTLY CORRUPTED THE SECRETS OF THE TRUTH, YET THE MATTER ITSELF IS FOUND TO BE MORE TRUE, BECAUSE IT PARTLY AGREES WITH THE PROPHETS: WHICH IS SUFFICIENT FOR US AS A PROOF OF THE MATTER. YET SOME REASON IS CONTAINED IN THEIR ERROR. FOR WHEN THE PROPHETS PROCLAIMED WITH CONTINUAL ANNOUNCEMENTS THAT THE SON OF GOD WAS ABOUT TO JUDGE THE DEAD, AND THIS ANNOUNCEMENT DID NOT ESCAPE THEIR NOTICE; INASMUCH AS THEY SUPPOSED THAT THERE WAS NO OTHER RULER OF HEAVEN BUT JUPITER, THEY REPORTED THAT THE SON OF JUPITER WAS KING IN THE LOWER REGIONS, BUT NOT APOLLO, OR LIBER, OR MERCURIUS, WHO ARE SUPPOSED TO BE GODS OF HEAVEN, BUT ONE WHO WAS BOTH MORTAL AND JUST, EITHER MINOS, OR ÆACUS, OR RHADAMANTHUS. THEREFORE WITH POETIC LICENCE THEY CORRUPTED THAT WHICH THEY HAD RECEIVED; OR, THE OPINION BEING SCATTERED THROUGH DIFFERENT MOUTHS AND VARIOUS DISCOURSES, CHANGED THE TRUTH. FOR INASMUCH AS THEY FORETOLD THAT, WHEN A THOUSAND YEARS HAD BEEN PASSED IN THE LOWER REGIONS, THEY SHOULD AGAIN BE RESTORED TO LIFE, AS MARO SAID: —

ALL THESE, WHEN CENTURIES TEN TIMES TOLD
THE WHEEL OF DESTINY HAVE ROLLED,
THE VOICE DIVINE FROM FAR AND WIDE
CALLS UP TO LETHE'S RIVER SIDE,
THAT EARTHWARD THEY MAY PASS ONCE MORE,
REMEMBERING NOT THE THINGS BEFORE,
AND WITH A BLIND PROPENSION YEARN
TO FLESHLY BODIES TO RETURN:

THIS MATTER ESCAPED THEIR NOTICE, THAT THE DEAD WILL RISE AGAIN, NOT AFTER A THOUSAND YEARS FROM THEIR DEATH, BUT THAT, WHEN AGAIN RESTORED TO LIFE, THEY MAY REIGN WITH GOD A THOUSAND YEARS. FOR GOD WILL COME, THAT, HAVING CLEANSED THE WORLD FROM ALL DEFILEMENT, HE MAY RESTORE THE SOULS OF THE RIGHTEOUS TO THEIR RENEWED BODIES, AND RAISE THEM TO EVERLASTING BLESSEDNESS. THEREFORE THE OTHER THINGS ARE TRUE, EXCEPT THE WATER OF OBLIVION, WHICH THEY FEIGNED ON THIS ACCOUNT, THAT NO ONE MIGHT MAKE THIS OBJECTION: WHY, THEREFORE, DID THEY NOT REMEMBER THAT THEY WERE AT ONE TIME ALIVE, OR WHO THEY WERE, OR WHAT THINGS THEY ACCOMPLISHED? BUT NEVERTHELESS IT IS NOT THOUGHT PROBABLE, AND THE WHOLE MATTER IS REJECTED, AS THOUGH LICENTIOUSLY AND FABULOUSLY INVENTED. BUT WHEN WE AFFIRM THE DOCTRINE OF THE RESURRECTION, AND TEACH THAT SOULS WILL RETURN TO ANOTHER LIFE, NOT FORGETFUL OF THEMSELVES, BUT POSSESSED OF THE SAME PERCEPTION AND FIGURE, WE ARE MET WITH THIS OBJECTION: SO MANY AGES HAVE NOW PASSED; WHAT INDIVIDUAL EVER AROSE FROM THE DEAD, THAT THROUGH HIS EXAMPLE WE MAY BELIEVE IT TO BE POSSIBLE? BUT THE RESURRECTION CANNOT TAKE PLACE WHILE UNRIGHTEOUSNESS STILL PREVAILS. FOR IN THIS WORLD MEN ARE SLAIN BY VIOLENCE, BY THE SWORD, BY AMBUSH, BY POISONS, AND ARE VISITED WITH INJURIES, WITH WANT, WITH IMPRISONMENT, WITH TORTURES, AND WITH PROSCRIPTIONS. ADD TO THIS THAT RIGHTEOUSNESS IS HATED, THAT ALL WHO WISH TO FOLLOW GOD ARE NOT ONLY HELD IN HATRED, BUT ARE HARASSED WITH ALL REPROACHES, AND ARE TORMENTED BY MANIFOLD KINDS OF PUNISHMENTS, AND ARE DRIVEN TO THE IMPIOUS WORSHIP OF GODS MADE WITH HANDS, NOT BY REASON OR TRUTH, BUT BY DREADFUL LACERATION OF THEIR BODIES.

OUGHT MEN THEREFORE TO RISE AGAIN TO THESE SAME THINGS, OR TO RETURN TO A LIFE IN WHICH IT IS IMPOSSIBLE FOR THEM TO BE SAFE? SINCE THE RIGHTEOUS, THEN, ARE SO LIGHTLY ESTEEMED, AND SO EASILY TAKEN AWAY, WHAT CAN WE SUPPOSE WOULD HAVE HAPPENED IF ANY ONE RETURNING FROM THE DEAD HAD RECOVERED LIFE BY A RECOVERY OF HIS FORMER CONDITION? HE WOULD ASSUREDLY BE TAKEN AWAY FROM THE EYES OF MEN, LEST, IF HE WERE SEEN OR HEARD, ALL MEN WITH ONE ACCORD SHOULD

LEAVE THE GODS AND BETAKE THEMSELVES TO THE WORSHIP AND RELIGION OF THE ONE GOD. THEREFORE IT IS NECESSARY THAT THE RESURRECTION SHOULD TAKE PLACE ONCE ONLY WHEN EVIL SHALL HAVE BEEN TAKEN AWAY, SINCE IT IS BEFITTING THAT THOSE WHO HAVE RISEN AGAIN SHOULD NEITHER DIE ANY MORE, NOR BE INJURED IN ANY WAY, THAT THEY MAY BE ABLE TO PASS A HAPPY LIFE WHOSE DEATH HAS BEEN ANNULLED. BUT THE POETS, KNOWING THAT THIS LIFE ABOUNDS WITH ALL EVILS, INTRODUCED THE RIVER OF OBLIVION, LEST THE SOULS, REMEMBERING THEIR LABOURS AND EVILS, SHOULD REFUSE TO RETURN TO THE UPPER REGIONS; WHENCE VIRGIL SAYS: —

O FATHER! AND CAN THOUGHT CONCEIVE
THAT HAPPY SOULS THIS REALM WOULD LEAVE,
AND SEEK THE UPPER SKY,
WITH SLUGGISH CLAY TO REUNITE?
THIS DREADFUL LONGING FOR THE LIGHT,
WHENCE COMES IT, SAY, AND WHY?

FOR THEY DID NOT KNOW HOW OR WHEN IT MUST TAKE PLACE; AND THEREFORE THEY SUPPOSED THAT SOULS WERE BORN AGAIN, AND THAT THEY RETURNED AFRESH TO THE WOMB, AND WENT BACK TO INFANCY. WHENCE ALSO PLATO, WHILE DISCUSSING THE NATURE OF THE SOUL, SAYS THAT IT MAY BE KNOWN FROM THIS THAT SOULS ARE IMMORTAL AND DIVINE, BECAUSE IN BOYS MINDS ARE PLIANT, AND EASY OF PERCEPTION, AND BECAUSE THEY SO QUICKLY COMPREHEND THE SUBJECTS WHICH THEY LEARN, THAT THEY APPEAR NOT THEN TO BE LEARNING FOR THE FIRST TIME, BUT TO BE RECALLING THEM TO MIND AND RECOLLECTING THEM: IN WHICH MATTER THE WISE MAN MOST FOOLISHLY BELIEVED THE POETS.

CHAPTER 23. OF THE RESURRECTION OF THE SOUL, AND THE PROOFS OF THIS FACT.
THEREFORE THEY WILL NOT BE BORN AGAIN, WHICH IS IMPOSSIBLE, BUT THEY WILL RISE AGAIN, AND BE CLOTHED BY GOD WITH BODIES, AND WILL REMEMBER THEIR FORMER LIFE, AND ALL ITS ACTIONS; AND BEING PLACED IN THE POSSESSION OF HEAVENLY GOODS, AND ENJOYING THE PLEASURE OF INNUMERABLE RESOURCES, THEY WILL GIVE THANKS TO GOD IN HIS IMMEDIATE PRESENCE, BECAUSE HE HAS DESTROYED ALL EVIL, AND BECAUSE HE HAS RAISED THEM TO HIS KINGDOM AND TO PERPETUAL LIFE. RESPECTING WHICH RESURRECTION THE PHILOSOPHERS ALSO ATTEMPTED TO SPEAK AS CORRUPTLY AS THE POETS. FOR PYTHAGORAS ASSERTED THAT SOULS PASSED INTO NEW BODIES; BUT FOOLISHLY, THAT THEY PASSED FROM MEN INTO CATTLE, AND FROM CATTLE INTO MEN; AND THAT HE HIMSELF WAS RESTORED FROM EUPHORBUS. CHRYSIPPUS SAYS BETTER, WHOM CICERO SPEAKS OF AS SUPPORTING THE PORTICO OF THE STOICS, WHO, IN THE BOOKS WHICH HE WROTE CONCERNING PROVIDENCE, WHEN HE WAS SPEAKING OF THE RENEWING OF THE WORLD, INTRODUCED THESE WORDS: BUT SINCE THIS IS SO, IT IS EVIDENT THAT NOTHING IS IMPOSSIBLE, AND THAT WE, AFTER OUR DEATH, WHEN CERTAIN PERIODS OF TIME HAVE AGAIN COME ROUND, ARE RESTORED TO THIS STATE IN WHICH WE NOW ARE. BUT LET US RETURN FROM HUMAN TO DIVINE THINGS. THE SIBYL THUS SPEAKS:—

FOR THE WHOLE RACE OF MORTALS IS HARD TO BE BELIEVED; BUT WHEN THE JUDGMENT OF THE WORLD AND OF MORTALS SHALL NOW COME, WHICH GOD HIMSELF SHALL INSTITUTE, JUDGING THE IMPIOUS AND THE HOLY AT THE SAME TIME, THEN AT LENGTH HE SHALL SEND THE WICKED TO DARKNESS IN FIRE. BUT AS MANY AS ARE HOLY SHALL LIVE AGAIN ON THE EARTH, GOD GIVING THEM AT THE SAME TIME A SPIRIT, AND HONOUR, AND LIFE.

BUT IF NOT ONLY PROPHETS, BUT EVEN BARDS, AND POETS, AND PHILOSOPHERS, AGREE THAT THERE WILL BE A RESURRECTION OF THE DEAD, LET NO ONE ASK OF US HOW THIS IS POSSIBLE: FOR NO REASON CAN BE ASSIGNED FOR DIVINE WORKS; BUT IF FROM THE BEGINNING GOD FORMED MAN IN SOME UNSPEAKABLE MANNER, WE MAY BELIEVE THAT THE OLD MAN CAN BE RESTORED BY HIM WHO MADE THE NEW MAN.

CHAPTER 24. OF THE RENEWED WORLD.
NOW I WILL SUBJOIN THE REST. THEREFORE THE SON OF THE MOST HIGH AND MIGHTY GOD SHALL COME TO JUDGE THE QUICK AND THE DEAD, AS THE SIBYL TESTIFIES AND SAYS:—

FOR THEN THERE SHALL BE CONFUSION OF MORTALS THROUGHOUT THE WHOLE EARTH, WHEN THE ALMIGHTY HIMSELF SHALL COME ON HIS JUDGMENT-SEAT TO JUDGE THE SOULS OF THE QUICK AND DEAD, AND ALL THE WORLD.

BUT HE, WHEN HE SHALL HAVE DESTROYED UNRIGHTEOUSNESS, AND EXECUTED HIS GREAT JUDGMENT, AND SHALL HAVE RECALLED TO LIFE THE RIGHTEOUS, WHO HAVE LIVED FROM THE BEGINNING, WILL BE ENGAGED AMONG MEN A THOUSAND YEARS, AND WILL RULE THEM WITH MOST JUST COMMAND. WHICH THE SIBYL PROCLAIMS IN ANOTHER PLACE, AS SHE UTTERS HER INSPIRED PREDICTIONS:—

HEAR ME, YOU MORTALS; AN EVERLASTING KING REIGNS.

THEN THEY WHO SHALL BE ALIVE IN THEIR BODIES SHALL NOT DIE, BUT DURING THOSE THOUSAND YEARS SHALL PRODUCE AN INFINITE MULTITUDE, AND THEIR OFFSPRING SHALL BE HOLY, AND BELOVED BY GOD; BUT THEY WHO SHALL BE RAISED FROM THE DEAD SHALL PRESIDE OVER THE LIVING AS JUDGES. BUT THE NATIONS SHALL NOT BE ENTIRELY EXTINGUISHED, BUT SOME SHALL BE LEFT AS A VICTORY FOR GOD, THAT THEY MAY BE THE OCCASION OF TRIUMPH TO THE RIGHTEOUS, AND MAY BE SUBJECTED TO PERPETUAL SLAVERY. ABOUT THE SAME TIME ALSO THE PRINCE OF THE DEVILS, WHO IS THE CONTRIVER OF ALL EVILS, SHALL BE BOUND WITH CHAINS, AND SHALL BE IMPRISONED DURING THE THOUSAND YEARS OF THE HEAVENLY RULE IN WHICH RIGHTEOUSNESS SHALL REIGN IN THE WORLD, SO THAT HE MAY CONTRIVE NO EVIL AGAINST THE PEOPLE OF GOD. AFTER HIS COMING THE RIGHTEOUS SHALL BE COLLECTED FROM ALL THE EARTH, AND THE JUDGMENT BEING COMPLETED, THE SACRED CITY SHALL BE PLANTED IN THE MIDDLE OF THE EARTH, IN WHICH GOD HIMSELF THE BUILDER MAY DWELL TOGETHER WITH THE RIGHTEOUS, BEARING RULE IN IT. AND THE SIBYL MARKS OUT THIS CITY WHEN SHE SAYS:—

AND THE CITY WHICH GOD MADE, THIS HE MADE MORE BRILLIANT THAN THE STARS, AND SUN, AND MOON.

THEN THAT DARKNESS WILL BE TAKEN AWAY FROM THE WORLD WITH WHICH THE HEAVEN WILL BE OVERSPREAD AND DARKENED, AND THE MOON WILL RECEIVE THE BRIGHTNESS OF THE SUN, NOR WILL IT BE FURTHER DIMINISHED: BUT THE SUN WILL BECOME SEVEN TIMES BRIGHTER THAN IT NOW IS; AND THE EARTH WILL OPEN ITS FRUITFULNESS, AND BRING FORTH MOST ABUNDANT FRUITS OF ITS OWN ACCORD; THE ROCKY MOUNTAINS SHALL DROP WITH HONEY; STREAMS OF WINE SHALL RUN DOWN, AND RIVERS FLOW WITH MILK: IN SHORT, THE WORLD ITSELF SHALL REJOICE, AND ALL NATURE EXULT, BEING RESCUED AND SET FREE FROM THE DOMINION OF EVIL AND IMPIETY, AND GUILT AND ERROR. THROUGHOUT THIS TIME BEASTS SHALL NOT BE NOURISHED BY BLOOD, NOR BIRDS BY PREY; BUT ALL THINGS SHALL BE PEACEFUL AND TRANQUIL. LIONS AND CALVES SHALL STAND TOGETHER AT THE MANGER, THE WOLF SHALL NOT CARRY OFF THE SHEEP, THE HOUND SHALL NOT HUNT FOR PREY; HAWKS AND EAGLES SHALL NOT INJURE; THE INFANT SHALL PLAY WITH SERPENTS. IN SHORT, THOSE THINGS SHALL THEN COME TO PASS WHICH THE POETS SPOKE OF AS BEING DONE IN THE REIGN OF SATURNUS. WHOSE ERROR AROSE FROM THIS SOURCE — THAT THE PROPHETS BRING FORWARD AND SPEAK OF MANY FUTURE EVENTS AS ALREADY ACCOMPLISHED. FOR VISIONS WERE BROUGHT BEFORE THEIR EYES BY THE DIVINE SPIRIT, AND THEY SAW THESE THINGS, AS IT WERE, DONE AND COMPLETED IN THEIR OWN SIGHT. AND WHEN FAME HAD GRADUALLY SPREAD ABROAD THEIR PREDICTIONS, SINCE THOSE WHO WERE UNINSTRUCTED IN THE MYSTERIES OF RELIGION DID NOT KNOW WHY THEY WERE SPOKEN, THEY THOUGHT THAT ALL THOSE THINGS WERE ALREADY FULFILLED IN THE ANCIENT AGES, WHICH EVIDENTLY COULD NOT BE ACCOMPLISHED AND FULFILLED UNDER THE REIGN OF A MAN. BUT WHEN, AFTER THE DESTRUCTION OF IMPIOUS RELIGIONS AND THE SUPPRESSION OF GUILT, THE EARTH SHALL BE SUBJECT TO GOD —

THE SAILOR HIMSELF ALSO SHALL RENOUNCE THE SEA, NOR SHALL THE NAVAL PINE
BARTER MERCHANDISE; ALL LANDS SHALL PRODUCE ALL THINGS.
THE GROUND SHALL NOT ENDURE THE HARROW, NOR THE VINEYARD THE PRUNING HOOK;
THE STURDY PLOUGHMAN ALSO SHALL LOOSE THE BULLS FROM THE YOKE.
THE PLAIN SHALL BY DEGREES GROW YELLOW WITH SOFT EARS OF GRAIN,
THE BLUSHING GRAPE SHALL HANG ON THE UNCULTIVATED BRAMBLES,
AND HARD OAKS SHALL DISTIL THE DEWY HONEY.
NOR SHALL THE WOOL LEARN TO COUNTERFEIT VARIOUS COLORS;
BUT THE RAM HIMSELF IN THE MEADOWS SHALL CHANGE HIS FLEECE,
NOW FOR A SWEETLY BLUSHING PURPLE, NOW FOR SAFFRON DYE;
SCARLET OF ITS OWN ACCORD SHALL COVER THE LAMBS AS THEY FEED.
THE GOATS OF THEMSELVES SHALL BRING BACK HOME THEIR UDDERS DISTENDED WITH MILK;
NOR SHALL THE HERDS DREAD HUGE LIONS.

WHICH THINGS THE POET FORETOLD ACCORDING TO THE VERSES OF THE CUMÆAN SIBYL. BUT THE ERYTHRÆAN THUS SPEAKS:—

BUT WOLVES SHALL NOT CONTEND WITH LAMBS ON THE MOUNTAINS, AND LYNXES SHALL EAT GRASS WITH KIDS; BOARS SHALL FEED WITH CALVES, AND WITH ALL FLOCKS; AND THE CARNIVOROUS LION SHALL EAT CHAFF AT THE MANGER, AND SERPENTS SHALL SLEEP WITH INFANTS DEPRIVED OF THEIR MOTHERS.

AND IN ANOTHER PLACE, SPEAKING OF THE FRUITFULNESS OF ALL THINGS:—

AND THEN SHALL GOD GIVE GREAT JOY TO MEN; FOR THE EARTH, AND THE TREES, AND THE NUMBERLESS FLOCKS OF THE EARTH SHALL GIVE TO MEN THE TRUE FRUIT OF THE VINE, AND SWEET HONEY, AND WHITE MILK, AND GRAIN, WHICH IS THE BEST OF ALL THINGS TO MORTALS.

AND ANOTHER IN THE SAME MANNER:—

THE SACRED LAND OF THE PIOUS ONLY WILL PRODUCE ALL THESE THINGS, THE STREAM OF HONEY FROM THE ROCK AND FROM THE FOUNTAIN, AND THE MILK OF AMBROSIA WILL FLOW FOR ALL THE JUST.

THEREFORE MEN WILL LIVE A MOST TRANQUIL LIFE, ABOUNDING WITH RESOURCES, AND WILL REIGN TOGETHER WITH GOD; AND THE KINGS OF THE NATIONS SHALL COME FROM THE ENDS OF THE EARTH WITH GIFTS AND OFFERINGS, TO ADORE AND HONOUR THE GREAT KING, WHOSE NAME SHALL BE RENOWNED AND VENERATED BY ALL THE NATIONS WHICH SHALL BE UNDER HEAVEN, AND BY THE KINGS WHO SHALL RULE ON EARTH.

CHAPTER 25. OF THE LAST TIMES, AND OF THE CITY OF ROME.
THESE ARE THE THINGS WHICH ARE SPOKEN OF BY THE PROPHETS AS ABOUT TO HAPPEN HEREAFTER: BUT I HAVE NOT CONSIDERED IT NECESSARY TO BRING FORWARD THEIR TESTIMONIES AND WORDS, SINCE IT WOULD BE AN ENDLESS TASK; NOR WOULD THE LIMITS OF MY BOOK RECEIVE SO GREAT A MULTITUDE OF SUBJECTS, SINCE SO MANY WITH ONE BREATH SPEAK SIMILAR THINGS; AND AT THE SAME TIME, LEST WEARINESS SHOULD BE OCCASIONED TO THE READERS IF I SHOULD HEAP TOGETHER THINGS COLLECTED AND TRANSFERRED FROM ALL; MOREOVER, THAT I MIGHT CONFIRM THOSE VERY THINGS WHICH I SAID, NOT BY MY OWN WRITINGS, BUT IN A SPECIAL MANNER BY THE WRITINGS OF OTHERS, AND MIGHT SHOW THAT NOT ONLY AMONG US, BUT EVEN WITH THOSE VERY PERSONS WHO REVILE US, THE TRUTH IS PRESERVED, WHICH THEY REFUSE TO ACKNOWLEDGE. BUT HE WHO WISHES TO KNOW THESE THINGS MORE ACCURATELY MAY DRAW FROM THE FOUNTAIN ITSELF, AND HE WILL KNOW MORE THINGS WORTHY OF ADMIRATION THAN WE HAVE COMPRISED IN THESE BOOKS. PERHAPS SOME ONE MAY NOW ASK WHEN THESE THINGS OF WHICH WE HAVE SPOKEN ARE ABOUT TO COME TO PASS? I HAVE ALREADY SHOWN ABOVE, THAT WHEN SIX THOUSAND YEARS SHALL BE COMPLETED THIS CHANGE MUST TAKE PLACE, AND THAT THE LAST DAY OF THE EXTREME CONCLUSION IS NOW DRAWING NEAR. IT IS PERMITTED US TO KNOW RESPECTING THE SIGNS, WHICH ARE SPOKEN BY THE PROPHETS, FOR THEY FORETOLD SIGNS BY WHICH THE CONSUMMATION OF THE TIMES IS TO BE EXPECTED BY US FROM DAY TO DAY, AND TO BE FEARED. WHEN, HOWEVER, THIS AMOUNT WILL BE COMPLETED, THOSE TEACH, WHO HAVE WRITTEN RESPECTING THE TIMES, COLLECTING THEM FROM THE SACRED WRITINGS AND FROM VARIOUS HISTORIES, HOW GREAT IS THE NUMBER OF YEARS FROM THE BEGINNING OF THE WORLD. AND ALTHOUGH THEY VARY, AND THE AMOUNT OF THE NUMBER AS RECKONED BY THEM DIFFERS CONSIDERABLY, YET ALL EXPECTATION DOES NOT EXCEED THE LIMIT OF TWO HUNDRED YEARS. THE SUBJECT ITSELF DECLARES THAT THE FALL AND RUIN OF THE WORLD WILL SHORTLY TAKE PLACE; EXCEPT THAT WHILE THE CITY OF ROME REMAINS IT APPEARS THAT NOTHING OF THIS KIND IS TO BE FEARED. BUT WHEN THAT CAPITAL OF THE WORLD SHALL HAVE FALLEN, AND SHALL HAVE BEGUN TO BE A STREET, WHICH THE SIBYLS SAY SHALL COME TO PASS, WHO CAN DOUBT THAT THE END HAS NOW ARRIVED TO THE AFFAIRS OF MEN AND THE WHOLE WORLD? IT IS THAT CITY, THAT ONLY, WHICH STILL SUSTAINS ALL THINGS; AND THE GOD OF HEAVEN IS TO BE ENTREATED BY US AND IMPLORED — IF, INDEED, HIS ARRANGEMENTS AND DECREES CAN BE DELAYED — LEST, SOONER THAN WE THINK FOR, THAT DETESTABLE TYRANT SHOULD COME WHO WILL UNDERTAKE SO GREAT A DEED, AND DIG OUT THAT EYE, BY THE DESTRUCTION OF WHICH THE WORLD ITSELF IS ABOUT TO FALL. NOW LET US RETURN, TO SET FORTH THE OTHER THINGS WHICH ARE THEN ABOUT TO FOLLOW.

CHAPTER 26. OF THE LOOSING OF THE DEVIL, AND OF THE SECOND AND GREATEST JUDGMENT.
WE HAVE SAID, A LITTLE BEFORE, THAT IT WILL COME TO PASS AT THE COMMENCEMENT OF THE SACRED REIGN, THAT THE PRINCE OF THE DEVILS WILL BE BOUND BY GOD. BUT HE ALSO, WHEN THE THOUSAND YEARS OF THE KINGDOM, THAT IS, SEVEN THOUSAND OF THE WORLD, SHALL BEGIN TO BE ENDED, WILL BE LOOSED AFRESH, AND BEING SENT FORTH FROM PRISON, WILL GO FORTH AND ASSEMBLE ALL THE NATIONS, WHICH SHALL THEN BE UNDER THE DOMINION OF THE RIGHTEOUS, THAT THEY MAY MAKE WAR AGAINST THE HOLY CITY; AND THERE SHALL BE COLLECTED TOGETHER FROM ALL THE WORLD AN INNUMERABLE COMPANY OF THE NATIONS, AND SHALL BESIEGE AND SURROUND THE CITY. THEN THE LAST ANGER OF GOD SHALL COME UPON THE NATIONS, AND SHALL UTTERLY DESTROY THEM; AND FIRST HE SHALL SHAKE THE EARTH MOST VIOLENTLY, AND BY ITS MOTION THE MOUNTAINS OF SYRIA SHALL BE RENT, AND THE HILLS SHALL SINK DOWN PRECIPITOUSLY, AND THE WALLS OF ALL CITIES SHALL FALL, AND GOD SHALL CAUSE THE SUN TO STAND, SO THAT HE SET NOT FOR THREE DAYS, AND SHALL SET IT ON FIRE; AND EXCESSIVE HEAT AND GREAT BURNING SHALL DESCEND UPON THE HOSTILE AND IMPIOUS PEOPLE, AND SHOWERS OF BRIMSTONE, AND HAILSTONES, AND DROPS OF FIRE; AND THEIR SPIRITS SHALL MELT THROUGH THE HEAT, AND THEIR BODIES SHALL BE BRUISED BY THE HAIL, AND THEY SHALL SMITE ONE ANOTHER WITH THE SWORD. THE MOUNTAINS SHALL BE FILLED WITH CARCASSES, AND THE PLAINS SHALL BE COVERED WITH BONES; BUT THE PEOPLE OF GOD DURING THOSE THREE DAYS SHALL BE CONCEALED UNDER CAVES OF THE EARTH, UNTIL THE ANGER OF GOD AGAINST THE NATIONS AND THE LAST JUDGMENT SHALL BE ENDED.

THEN THE RIGHTEOUS SHALL GO FORTH FROM THEIR HIDING-PLACES, AND SHALL FIND ALL THINGS COVERED WITH CARCASSES AND BONES. BUT THE WHOLE RACE OF THE WICKED SHALL UTTERLY PERISH; AND THERE SHALL NO LONGER BE ANY NATION IN THIS WORLD, BUT THE NATION OF GOD ALONE. THEN FOR SEVEN CONTINUOUS YEARS THE WOODS SHALL BE UNTOUCHED, NOR SHALL TIMBER BE CUT FROM THE MOUNTAINS, BUT THE ARMS OF THE NATIONS SHALL BE

BURNT; AND NOW THERE SHALL BE NO WAR, BUT PEACE AND EVERLASTING REST. BUT WHEN THE THOUSAND YEARS SHALL BE COMPLETED, THE WORLD SHALL BE RENEWED BY GOD, AND THE HEAVENS SHALL BE FOLDED TOGETHER, AND THE EARTH SHALL BE CHANGED, AND GOD SHALL TRANSFORM MEN INTO THE SIMILITUDE OF ANGELS, AND THEY SHALL BE WHITE AS SNOW; AND THEY SHALL ALWAYS BE EMPLOYED IN THE SIGHT OF THE ALMIGHTY, AND SHALL MAKE OFFERINGS TO THEIR LORD, AND SERVE HIM FOREVER. AT THE SAME TIME SHALL TAKE PLACE THAT SECOND AND PUBLIC RESURRECTION OF ALL, IN WHICH THE UNRIGHTEOUS SHALL BE RAISED TO EVERLASTING PUNISHMENTS. THESE ARE THEY WHO HAVE WORSHIPPED THE WORKS OF THEIR OWN HANDS, WHO HAVE EITHER BEEN IGNORANT OF, OR HAVE DENIED THE LORD AND PARENT OF THE WORLD. BUT THEIR LORD WITH HIS SERVANTS SHALL BE SEIZED AND CONDEMNED TO PUNISHMENT, TOGETHER WITH WHOM ALL THE BAND OF THE WICKED, IN ACCORDANCE WITH THEIR DEEDS, SHALL BE BURNT FOR EVER WITH PERPETUAL FIRE IN THE SIGHT OF ANGELS AND THE RIGHTEOUS.

THIS IS THE DOCTRINE OF THE HOLY PROPHETS WHICH WE CHRISTIANS FOLLOW; THIS IS OUR WISDOM, WHICH THEY WHO WORSHIP FRAIL OBJECTS, OR MAINTAIN AN EMPTY PHILOSOPHY, DERIDE AS FOLLY AND VANITY, BECAUSE WE ARE NOT ACCUSTOMED TO DEFEND AND ASSERT IT IN PUBLIC, SINCE GOD ORDERS US IN QUIETNESS AND SILENCE TO HIDE HIS SECRET, AND TO KEEP IT WITHIN OUR OWN CONSCIENCE; AND NOT TO STRIVE WITH OBSTINATE CONTENTION AGAINST THOSE WHO ARE IGNORANT OF THE TRUTH, AND WHO RIGOROUSLY ASSAIL GOD AND HIS RELIGION NOT FOR THE SAKE OF LEARNING, BUT OF CENSURING AND JEERING. FOR A MYSTERY OUGHT TO BE MOST FAITHFULLY CONCEALED AND COVERED, ESPECIALLY BY US, WHO BEAR THE NAME OF FAITH. BUT THEY ACCUSE THIS SILENCE OF OURS, AS THOUGH IT WERE THE RESULT OF AN EVIL CONSCIENCE; WHENCE ALSO THEY INVENT SOME DETESTABLE THINGS RESPECTING THOSE WHO ARE HOLY AND BLAMELESS, AND WILLINGLY BELIEVE THEIR OWN INVENTIONS.

THE ADDRESS TO CONSTANTINE IS WANTING IN SOME MANUSCRIPTS AND EDITIONS, BUT IS INSERTED IN THE TEXT BY MIGNE, AS FOUND IN SOME IMPORTANT MANUSCRIPTS, AND AS IN ACCORDANCE WITH THE STYLE AND SPIRIT OF LACTANTIUS.

BUT ALL FICTIONS HAVE NOW BEEN HUSHED, MOST HOLY EMPEROR, SINCE THE TIME WHEN THE GREAT GOD RAISED YOU UP FOR THE RESTORATION OF THE HOUSE OF JUSTICE, AND FOR THE PROTECTION OF THE HUMAN RACE; FOR WHILE YOU RULE THE ROMAN STATE, WE WORSHIPPERS OF GOD ARE NO MORE REGARDED AS ACCURSED AND IMPIOUS. SINCE THE TRUTH NOW COMES FORTH FROM OBSCURITY, AND IS BROUGHT INTO LIGHT, WE ARE NOT CENSURED AS UNRIGHTEOUS WHO ENDEAVOUR TO PERFORM THE WORKS OF RIGHTEOUSNESS. NO ONE ANY LONGER REPROACHES US WITH THE NAME OF GOD. NONE OF US, WHO ARE ALONE OF ALL MEN RELIGIOUS, IS ANY MORE CALLED IRRELIGIOUS; SINCE DESPISING THE IMAGES OF THE DEAD, WE WORSHIP THE LIVING AND TRUE GOD. THE PROVIDENCE OF THE SUPREME DEITY HAS RAISED YOU TO THE IMPERIAL DIGNITY, THAT YOU MIGHT BE ABLE WITH TRUE PIETY TO RESCIND THE INJURIOUS DECREES OF OTHERS, TO CORRECT FAULTS, TO PROVIDE WITH A FATHER'S CLEMENCY FOR THE SAFETY OF MEN — IN SHORT, TO REMOVE THE WICKED FROM THE STATE, WHOM BEING CAST DOWN BY PRE-EMINENT PIETY, GOD HAS DELIVERED INTO YOUR HANDS, THAT IT MIGHT BE EVIDENT TO ALL IN WHAT TRUE MAJESTY CONSISTS.

FOR THEY WHO WISHED TO TAKE AWAY THE WORSHIP OF THE HEAVENLY AND MATCHLESS GOD, THAT THEY MIGHT DEFEND IMPIOUS SUPERSTITIONS, LIE IN RUIN. BUT YOU, WHO DEFENDEST AND LOVEST HIS NAME, EXCELLING IN VIRTUE AND PROSPERITY, ENJOYEST YOUR IMMORTAL GLORIES WITH THE GREATEST HAPPINESS. THEY SUFFER AND HAVE SUFFERED THE PUNISHMENT OF THEIR GUILT. THE POWERFUL RIGHT HAND OF GOD PROTECTS YOU FROM ALL DANGERS; HE BESTOWS ON YOU A QUIET AND TRANQUIL REIGN, WITH THE HIGHEST CONGRATULATIONS OF ALL MEN. AND NOT UNDESERVEDLY HAS THE LORD AND RULER OF THE WORLD CHOSEN YOU IN PREFERENCE TO ALL OTHERS, BY WHOM HE MIGHT RENEW HIS HOLY RELIGION, SINCE YOU ALONE EXISTED OF ALL, WHO MIGHT AFFORD A SURPASSING EXAMPLE OF VIRTUE AND HOLINESS: IN WHICH YOU MIGHT NOT ONLY EQUAL, BUT ALSO, WHICH IS A VERY GREAT MATTER, EXCEL THE GLORY OF ANCIENT PRINCES, WHOM NEVERTHELESS FAME RECKONS AMONG THE GOOD. THEY INDEED PERHAPS BY NATURE ONLY RESEMBLED THE RIGHTEOUS. FOR HE WHO IS IGNORANT OF GOD, THE RULER OF THE UNIVERSE, MAY ATTAIN TO A RESEMBLANCE OF RIGHTEOUSNESS, BUT HE CANNOT ATTAIN TO RIGHTEOUSNESS ITSELF. BUT YOU, BOTH BY THE INNATE SANCTITY OF YOUR CHARACTER, AND BY YOUR ACKNOWLEDGMENT OF THE TRUTH AND OF GOD IN EVERY ACTION, FULLY PERFORM THE WORKS OF RIGHTEOUSNESS. IT WAS THEREFORE BEFITTING THAT, IN ARRANGING THE CONDITION OF THE HUMAN RACE, THE DEITY SHOULD MAKE USE OF YOUR AUTHORITY AND SERVICE. WHOM WE SUPPLICATE WITH DAILY PRAYERS, THAT HE MAY ESPECIALLY GUARD YOU WHOM HE HAS WISHED TO BE THE GUARDIAN OF THE WORLD: THEN THAT HE MAY INSPIRE YOU WITH A DISPOSITION BY WHICH YOU MAY ALWAYS CONTINUE IN THE LOVE OF THE DIVINE NAME. FOR THIS IS SERVICEABLE TO ALL, BOTH TO YOU FOR HAPPINESS, AND TO OTHERS FOR REPOSE.

CHAPTER 27. AN ENCOURAGEMENT AND CONFIRMATION OF THE PIOUS.

SINCE WE HAVE COMPLETED THE SEVEN COURSES OF THE WORK WHICH WE UNDERTOOK, AND HAVE ADVANCED TO THE GOAL, IT REMAINS THAT WE EXHORT ALL TO UNDERTAKE WISDOM TOGETHER WITH TRUE RELIGION, THE STRENGTH AND OFFICE OF WHICH DEPENDS ON THIS, THAT, DESPISING EARTHLY THINGS, AND LAYING ASIDE THE ERRORS BY WHICH WE WERE FORMERLY HELD WHILE WE SERVED FRAIL THINGS, AND DESIRED FRAIL THINGS, WE MAY BE DIRECTED TO THE ETERNAL REWARDS OF THE HEAVENLY TREASURE. AND THAT WE MAY OBTAIN THESE, THE ALLURING PLEASURES OF THE PRESENT LIFE MUST AS SOON AS POSSIBLE BE LAID ASIDE, WHICH SOOTHE THE SOULS OF MEN WITH PERNICIOUS SWEETNESS. HOW GREAT A HAPPINESS MUST IT BE THOUGHT, TO BE WITHDRAWN FROM THESE STAINS OF THE EARTH, AND TO GO TO THAT MOST JUST JUDGE AND INDULGENT FATHER, WHO IN THE PLACE OF LABOURS GIVES REST, IN THE PLACE OF DEATH LIFE, IN THE PLACE OF DARKNESS BRIGHTNESS, AND IN THE PLACE OF SHORT AND EARTHLY GOODS, GIVES THOSE WHICH ARE ETERNAL AND HEAVENLY: WITH WHICH REWARD THE HARDSHIPS AND MISERIES WHICH WE ENDURE IN THIS WORLD, IN ACCOMPLISHING THE WORKS OF RIGHTEOUSNESS, CAN IN NO WAY BE COMPARED AND EQUALLED. THEREFORE, IF WE WISH TO BE WISE AND HAPPY, NOT ONLY MUST THOSE SAYINGS OF TERENCE BE REFLECTED UPON AND PROPOSED TO US,

THAT WE MUST EVER GRIND AT THE MILL, WE MUST BE BEATEN, AND PUT IN FETTERS;

BUT THINGS MUCH MORE DREADFUL THAN THESE MUST BE ENDURED, NAMELY, THE PRISON, CHAINS, AND TORTURES: PAINS MUST BE UNDERGONE, IN SHORT, DEATH ITSELF MUST BE UNDERTAKEN AND BORNE, WHEN IT IS CLEAR TO OUR CONSCIENCE THAT THAT FRAIL PLEASURE WILL NOT BE WITHOUT PUNISHMENT, NOR VIRTUE WITHOUT A DIVINE REWARD. ALL, THEREFORE, OUGHT TO ENDEAVOUR EITHER TO DIRECT THEMSELVES TO THE RIGHT WAY AS SOON AS POSSIBLE, OR, HAVING UNDERTAKEN AND EXERCISED VIRTUES, AND HAVING PATIENTLY PERFORMED THE LABOURS OF THIS LIFE, TO DESERVE TO HAVE GOD AS THEIR COMFORTER. FOR OUR FATHER AND LORD, WHO BUILT AND STRENGTHENED THE HEAVEN, WHO PLACED IN IT THE SUN, WITH THE OTHER HEAVENLY BODIES, WHO BY HIS POWER WEIGHED THE EARTH AND FENCED IT WITH MOUNTAINS, SURROUNDED IT WITH THE SEA, AND DIVIDED IT WITH RIVERS, AND WHO MADE AND COMPLETED OUT OF NOTHING WHATEVER THERE IS IN THIS WORKMANSHIP OF THE WORLD; HAVING OBSERVED THE ERRORS OF MEN, SENT A GUIDE, WHO MIGHT OPEN TO US THE WAY OF RIGHTEOUSNESS: LET US ALL FOLLOW HIM, LET US HEAR HIM, LET US OBEY HIM WITH THE GREATEST DEVOTEDNESS, SINCE HE ALONE, AS LUCRETIUS SAYS,

CLEANSED MEN'S BREASTS WITH TRUTH-TELLING PRECEPTS, AND FIXED A LIMIT TO LUST AND FEAR, AND EXPLAINED WHAT WAS THE CHIEF GOOD WHICH WE ALL STRIVE TO REACH, AND POINTED OUT THE ROAD BY WHICH, ALONG A NARROW TRACK, WE MIGHT ARRIVE AT IT IN A STRAIGHTFORWARD COURSE.

AND NOT ONLY POINTED IT OUT, BUT ALSO WENT BEFORE US IN IT, THAT NO ONE MIGHT DREAD THE PATH OF VIRTUE ON ACCOUNT OF ITS DIFFICULTY. LET THE WAY OF DESTRUCTION AND DECEIT, IF IT IS POSSIBLE, BE DESERTED, IN WHICH DEATH IS CONCEALED, BEING COVERED BY THE ATTRACTIONS OF PLEASURE.

AND THE MORE NEARLY EACH ONE, AS HIS YEARS INCLINE TO OLD AGE, SEES TO BE THE APPROACH OF THAT DAY IN WHICH HE MUST DEPART FROM THIS LIFE, LET HIM REFLECT HOW HE MAY LEAVE IT IN PURITY, HOW HE MAY COME TO THE JUDGE IN INNOCENCY; NOT AS THEY DO, TO WHOSE DARK MINDS THE LIGHT IS DENIED, WHO, WHEN THE STRENGTH OF THEIR BODY NOW FAILS, ARE ADMONISHED IN THIS OF THE LAST PRESSING NECESSITY, THAT THEY SHOULD WITH GREATER EAGERNESS AND ARDOUR APPLY THEMSELVES TO THE SATISFYING OF THEIR LUSTS. FROM WHICH ABYSS LET EVERYONE FREE HIMSELF WHILE IT IS PERMITTED HIM, WHILE THE OPPORTUNITY IS PRESENT, AND LET HIM TURN HIMSELF TO GOD WITH HIS WHOLE MIND, THAT HE MAY WITHOUT ANXIETY AWAIT THAT DAY, IN WHICH GOD, THE RULER AND LORD OF THE WORLD, SHALL JUDGE THE DEEDS AND THOUGHTS OF EACH. WHATEVER THINGS ARE HERE DESIRED, LET HIM NOT ONLY NEGLECT, BUT ALSO AVOID THEM, AND LET HIM JUDGE THAT HIS SOUL IS OF GREATER VALUE THAN THOSE DECEITFUL GOODS, THE POSSESSION OF WHICH IS UNCERTAIN AND TRANSITORY; FOR THEY TAKE THEIR DEPARTURE EVERY DAY, AND THEY GO FORTH MUCH MORE QUICKLY THAN THEY HAD ENTERED, AND IF IT IS PERMITTED US TO ENJOY THEM EVEN TO THE LAST, THEY MUST STILL, WITHOUT DOUBT, BE LEFT TO OTHERS. WE CAN TAKE NOTHING WITH US, EXCEPT A WELL AND INNOCENTLY SPENT LIFE. THAT MAN WILL APPEAR BEFORE GOD WITH ABUNDANT RESOURCES, THAT MAN WILL APPEAR IN OPULENCE, TO WHOM THERE SHALL BELONG SELF-RESTRAINT, MERCY, PATIENCE, LOVE, AND FAITH. THIS IS OUR INHERITANCE, WHICH CAN NEITHER BE TAKEN AWAY FROM ANY ONE, NOR TRANSFERRED TO ANOTHER. AND WHO IS THERE WHO WOULD WISH TO PROVIDE AND ACQUIRE FOR HIMSELF THESE GOODS?

LET THOSE WHO ARE HUNGRY COME, THAT BEING FED WITH HEAVENLY FOOD, THEY MAY LAY ASIDE THEIR LASTING HUNGER; LET THOSE WHO ARE THIRSTY COME, THAT THEY MAY WITH FULL MOUTH DRAW FORTH THE WATER OF SALVATION FROM AN EVER-FLOWING FOUNTAIN. BY THIS DIVINE FOOD AND DRINK THE BLIND SHALL BOTH SEE, AND THE DEAF HEAR, AND THE DUMB SPEAK, AND THE LAME WALK, AND THE FOOLISH SHALL BE WISE, AND THE SICK SHALL BE STRONG, AND THE DEAD SHALL COME TO LIFE AGAIN. FOR WHOEVER BY HIS VIRTUE HAS TRAMPLED UPON THE CORRUPTIONS OF THE EARTH, THE SUPREME AND TRUTHFUL ARBITER WILL RAISE HIM TO LIFE AND TO PERPETUAL LIGHT. LET NO ONE TRUST IN RICHES, NO ONE IN BADGES OF AUTHORITY, NO ONE EVEN IN ROYAL POWER: THESE THINGS DO NOT MAKE A MAN IMMORTAL. FOR WHOSOEVER SHALL CAST AWAY THE CONDUCT BECOMING A MAN, AND, FOLLOWING PRESENT THINGS, SHALL PROSTRATE HIMSELF UPON THE GROUND, WILL BE PUNISHED AS A DESERTER FROM HIS LORD, HIS COMMANDER, AND HIS FATHER. LET US THEREFORE APPLY OURSELVES TO RIGHTEOUSNESS, WHICH WILL ALONE, AS AN INSEPARABLE COMPANION, LEAD US TO GOD; AND WHILE A SPIRIT RULES THESE LIMBS, LET US SERVE GOD WITH UNWEARIED SERVICE, LET US KEEP OUR POSTS AND WATCHES, LET US BOLDLY ENGAGE WITH THE ENEMY WHOM WE KNOW, THAT VICTORIOUS AND TRIUMPHANT OVER OUR CONQUERED ADVERSARY, WE MAY OBTAIN FROM THE LORD THAT REWARD OF VALOUR WHICH HE HIMSELF HAS PROMISED.

ORIGEN
DE PRINCIPIIS

PREFACE.

1. ALL WHO BELIEVE AND ARE ASSURED THAT GRACE AND TRUTH WERE OBTAINED THROUGH JESUS CHRIST, AND WHO KNOW CHRIST TO BE THE TRUTH, AGREEABLY TO HIS OWN DECLARATION, I AM THE TRUTH, DERIVE THE KNOWLEDGE WHICH INCITES MEN TO A GOOD AND HAPPY LIFE FROM NO OTHER SOURCE THAN FROM THE VERY WORDS AND TEACHING OF CHRIST. AND BY THE WORDS OF CHRIST WE DO NOT MEAN THOSE ONLY WHICH HE SPOKE WHEN HE BECAME MAN AND TABERNACLED IN THE FLESH; FOR BEFORE THAT TIME, CHRIST, THE WORD OF GOD, WAS IN MOSES AND THE PROPHETS. FOR WITHOUT THE WORD OF GOD, HOW COULD THEY HAVE BEEN ABLE TO PROPHESY OF CHRIST? AND WERE IT NOT OUR PURPOSE TO CONFINE THE PRESENT TREATISE WITHIN THE LIMITS OF ALL ATTAINABLE BREVITY, IT WOULD NOT BE DIFFICULT TO SHOW, IN PROOF OF THIS STATEMENT, OUT OF THE HOLY SCRIPTURES, HOW MOSES OR THE PROPHETS BOTH SPOKE AND PERFORMED ALL THEY DID THROUGH BEING FILLED WITH THE SPIRIT OF CHRIST. AND THEREFORE I THINK IT SUFFICIENT TO QUOTE THIS ONE TESTIMONY OF PAUL FROM THE EPISTLE TO THE HEBREWS, IN WHICH HE SAYS: BY FAITH MOSES, WHEN HE HAD COME TO YEARS, REFUSED TO BE CALLED THE SON OF PHARAOH'S DAUGHTER; CHOOSING RATHER TO SUFFER AFFLICTION WITH THE PEOPLE OF GOD, THAN TO ENJOY THE PLEASURES OF SIN FOR A SEASON; ESTEEMING THE REPROACH OF CHRIST GREATER RICHES THAN THE TREASURES OF THE EGYPTIANS. MOREOVER, THAT AFTER HIS ASCENSION INTO HEAVEN HE SPOKE IN HIS APOSTLES, IS SHOWN BY PAUL IN THESE WORDS: OR DO YOU SEEK A PROOF OF CHRIST WHO SPEAKS IN ME?

2. SINCE MANY, HOWEVER, OF THOSE WHO PROFESS TO BELIEVE IN CHRIST DIFFER FROM EACH OTHER, NOT ONLY IN SMALL AND TRIFLING MATTERS, BUT ALSO ON SUBJECTS OF THE HIGHEST IMPORTANCE, AS, E.G., REGARDING GOD, OR THE LORD JESUS CHRIST, OR THE HOLY SPIRIT; AND NOT ONLY REGARDING THESE, BUT ALSO REGARDING OTHERS WHICH ARE CREATED EXISTENCES, VIZ., THE POWERS AND THE HOLY VIRTUES; IT SEEMS ON THAT ACCOUNT NECESSARY FIRST OF ALL TO FIX A DEFINITE LIMIT AND TO LAY DOWN AN UNMISTAKABLE RULE REGARDING EACH ONE OF THESE, AND THEN TO PASS TO THE INVESTIGATION OF OTHER POINTS. FOR AS WE CEASED TO SEEK FOR TRUTH (NOTWITHSTANDING THE PROFESSIONS OF MANY AMONG GREEKS AND BARBARIANS TO MAKE IT KNOWN) AMONG ALL WHO CLAIMED IT FOR ERRONEOUS OPINIONS, AFTER WE HAD COME TO BELIEVE THAT CHRIST WAS THE SON OF GOD, AND WERE PERSUADED THAT WE MUST LEARN IT FROM HIMSELF; SO, SEEING THERE ARE MANY WHO THINK THEY HOLD THE OPINIONS OF CHRIST, AND YET SOME OF THESE THINK DIFFERENTLY FROM THEIR PREDECESSORS, YET AS THE TEACHING OF THE CHURCH, TRANSMITTED IN ORDERLY SUCCESSION FROM THE APOSTLES, AND REMAINING IN THE CHURCHES TO THE PRESENT DAY, IS STILL PRESERVED, THAT ALONE IS TO BE ACCEPTED AS TRUTH WHICH DIFFERS IN NO RESPECT FROM ECCLESIASTICAL AND APOSTOLIC TRADITION.

3. NOW IT OUGHT TO BE KNOWN THAT THE HOLY APOSTLES, IN PREACHING THE FAITH OF CHRIST, DELIVERED THEMSELVES WITH THE UTMOST CLEARNESS ON CERTAIN POINTS WHICH THEY BELIEVED TO BE NECESSARY TO EVERY ONE, EVEN TO THOSE WHO SEEMED SOMEWHAT DULL IN THE INVESTIGATION OF DIVINE KNOWLEDGE; LEAVING, HOWEVER, THE GROUNDS OF THEIR STATEMENTS TO BE EXAMINED INTO BY THOSE WHO SHOULD DESERVE THE EXCELLENT GIFTS OF THE SPIRIT, AND WHO, ESPECIALLY BY MEANS OF THE HOLY SPIRIT HIMSELF, SHOULD OBTAIN THE GIFT OF LANGUAGE, OF WISDOM, AND OF KNOWLEDGE: WHILE ON OTHER SUBJECTS THEY MERELY STATED THE FACT THAT THINGS WERE SO, KEEPING SILENCE AS TO THE MANNER OR ORIGIN OF THEIR EXISTENCE; CLEARLY IN ORDER THAT THE MORE ZEALOUS OF THEIR SUCCESSORS, WHO SHOULD BE LOVERS OF WISDOM, MIGHT HAVE A SUBJECT OF EXERCISE ON WHICH TO DISPLAY THE FRUIT OF THEIR TALENTS — THOSE PERSONS, I MEAN, WHO SHOULD PREPARE THEMSELVES TO BE FIT AND WORTHY RECEIVERS OF WISDOM.

4. THE PARTICULAR POINTS CLEARLY DELIVERED IN THE TEACHING OF THE APOSTLES ARE AS FOLLOW:—

FIRST, THAT THERE IS ONE GOD, WHO CREATED AND ARRANGED ALL THINGS, AND WHO, WHEN NOTHING EXISTED, CALLED ALL THINGS INTO BEING — GOD FROM THE FIRST CREATION AND FOUNDATION OF THE WORLD — THE GOD OF ALL JUST MEN, OF ADAM, ABEL, SETH, ENOS, ENOCH, NOE, SERE, ABRAHAM, ISAAC, JACOB, THE TWELVE PATRIARCHS, MOSES, AND THE PROPHETS; AND THAT THIS GOD IN THE LAST DAYS, AS HE HAD ANNOUNCED BEFOREHAND BY HIS PROPHETS, SENT OUR LORD JESUS CHRIST TO CALL IN THE FIRST PLACE ISRAEL TO HIMSELF, AND IN THE SECOND PLACE THE GENTILES, AFTER THE UNFAITHFULNESS OF THE PEOPLE OF ISRAEL. THIS JUST AND GOOD GOD, THE FATHER OF OUR LORD JESUS CHRIST, HIMSELF GAVE THE LAW AND THE PROPHETS, AND THE GOSPELS, BEING ALSO THE GOD OF THE APOSTLES AND OF THE OLD AND NEW TESTAMENTS.

SECONDLY, THAT JESUS CHRIST HIMSELF, WHO CAME (INTO THE WORLD), WAS BORN OF THE FATHER BEFORE ALL CREATURES; THAT, AFTER HE HAD BEEN THE SERVANT OF THE FATHER IN THE CREATION OF ALL THINGS — FOR BY HIM WERE ALL THINGS MADE — HE IN THE LAST TIMES, DIVESTING HIMSELF (OF HIS GLORY), BECAME A MAN, AND WAS INCARNATE ALTHOUGH GOD, AND WHILE MADE A MAN REMAINED THE GOD WHICH HE WAS; THAT HE ASSUMED A BODY LIKE TO OUR OWN, DIFFERING IN THIS RESPECT ONLY, THAT IT WAS BORN OF A VIRGIN AND OF THE HOLY SPIRIT: THAT THIS JESUS CHRIST WAS TRULY BORN, AND DID TRULY SUFFER, AND DID NOT ENDURE THIS DEATH COMMON (TO MAN) IN APPEARANCE ONLY, BUT DID TRULY DIE; THAT HE DID TRULY RISE FROM THE DEAD; AND THAT AFTER HIS RESURRECTION HE CONVERSED WITH HIS DISCIPLES, AND WAS TAKEN UP (INTO HEAVEN).

THEN, THIRDLY, THE APOSTLES RELATED THAT THE HOLY SPIRIT WAS ASSOCIATED IN HONOUR AND DIGNITY WITH THE FATHER AND THE SON. BUT IN HIS CASE IT IS NOT CLEARLY DISTINGUISHED WHETHER HE IS TO BE REGARDED AS BORN OR INNATE, OR ALSO AS A SON OF GOD OR NOT: FOR THESE ARE POINTS WHICH HAVE TO BE INQUIRED INTO OUT OF SACRED SCRIPTURE ACCORDING TO THE BEST OF OUR ABILITY, AND WHICH DEMAND CAREFUL INVESTIGATION. AND THAT THIS SPIRIT INSPIRED EACH ONE OF THE SAINTS, WHETHER PROPHETS OR APOSTLES; AND THAT THERE WAS NOT ONE SPIRIT IN THE MEN OF THE OLD DISPENSATION, AND ANOTHER IN THOSE WHO WERE INSPIRED AT THE ADVENT OF CHRIST, IS MOST CLEARLY TAUGHT THROUGHOUT THE CHURCHES.

5. AFTER THESE POINTS, ALSO, THE APOSTOLIC TEACHING IS THAT THE SOUL, HAVING A SUBSTANCE AND LIFE OF ITS OWN, SHALL, AFTER ITS DEPARTURE FROM THE WORLD, BE REWARDED ACCORDING TO ITS DESERTS, BEING DESTINED TO OBTAIN EITHER AN INHERITANCE OF ETERNAL LIFE AND BLESSEDNESS, IF ITS ACTIONS SHALL HAVE PROCURED THIS FOR IT, OR TO BE DELIVERED UP TO ETERNAL FIRE AND PUNISHMENTS, IF THE GUILT OF ITS CRIMES SHALL HAVE BROUGHT IT DOWN TO THIS: AND ALSO, THAT THERE IS TO BE A TIME OF RESURRECTION FROM THE DEAD, WHEN THIS BODY, WHICH NOW IS SOWN IN CORRUPTION, SHALL RISE IN INCORRUPTION, AND THAT WHICH IS SOWN IN DISHONOUR WILL RISE IN GLORY. THIS ALSO IS CLEARLY DEFINED IN THE TEACHING OF THE CHURCH, THAT EVERY RATIONAL SOUL IS POSSESSED OF FREE-WILL AND VOLITION; THAT IT HAS A STRUGGLE TO MAINTAIN WITH THE DEVIL AND HIS ANGELS, AND OPPOSING INFLUENCES, BECAUSE THEY STRIVE TO BURDEN IT WITH SINS; BUT IF WE LIVE RIGHTLY AND WISELY, WE SHOULD ENDEAVOUR TO SHAKE OURSELVES FREE OF A BURDEN OF THAT KIND. FROM WHICH IT FOLLOWS, ALSO, THAT WE UNDERSTAND OURSELVES NOT TO BE SUBJECT TO NECESSITY, SO AS TO BE COMPELLED BY ALL MEANS, EVEN AGAINST OUR WILL, TO DO EITHER GOOD OR EVIL. FOR IF WE ARE OUR OWN MASTERS, SOME INFLUENCES PERHAPS MAY IMPEL US TO SIN, AND OTHERS HELP US TO SALVATION; WE ARE NOT FORCED, HOWEVER, BY ANY NECESSITY EITHER TO ACT RIGHTLY OR WRONGLY, WHICH THOSE PERSONS THINK IS THE CASE WHO SAY THAT THE COURSES AND MOVEMENTS OF THE STARS ARE THE CAUSE OF HUMAN ACTIONS, NOT ONLY OF THOSE WHICH TAKE PLACE BEYOND THE INFLUENCE OF THE FREEDOM OF THE WILL, BUT ALSO OF THOSE WHICH ARE PLACED WITHIN OUR OWN POWER. BUT WITH RESPECT TO THE SOUL, WHETHER IT IS DERIVED FROM THE SEED BY A PROCESS OF TRADUCIANISM, SO THAT THE REASON OR SUBSTANCE OF IT MAY BE CONSIDERED AS PLACED IN THE SEMINAL PARTICLES OF THE BODY THEMSELVES, OR WHETHER IT HAS ANY OTHER BEGINNING; AND THIS BEGINNING, ITSELF, WHETHER IT BE BY BIRTH OR NOT, OR WHETHER BESTOWED UPON THE BODY FROM WITHOUT OR NO, IS NOT DISTINGUISHED WITH SUFFICIENT CLEARNESS IN THE TEACHING OF THE CHURCH.

6. REGARDING THE DEVIL AND HIS ANGELS, AND THE OPPOSING INFLUENCES, THE TEACHING OF THE CHURCH HAS LAID DOWN THAT THESE BEINGS EXIST INDEED; BUT WHAT THEY ARE, OR HOW THEY EXIST, IT HAS NOT EXPLAINED WITH SUFFICIENT CLEARNESS. THIS OPINION, HOWEVER, IS HELD BY MOST, THAT THE DEVIL WAS AN ANGEL, AND THAT, HAVING BECOME AN APOSTATE, HE INDUCED AS MANY OF THE ANGELS AS POSSIBLE TO FALL AWAY WITH HIMSELF, AND THESE UP TO THE PRESENT TIME ARE CALLED HIS ANGELS.

7. THIS ALSO IS A PART OF THE CHURCH'S TEACHING, THAT THE WORLD WAS MADE AND TOOK ITS BEGINNING AT A CERTAIN TIME, AND IS TO BE DESTROYED ON ACCOUNT OF ITS WICKEDNESS. BUT WHAT EXISTED BEFORE THIS WORLD, OR WHAT WILL EXIST AFTER IT, HAS NOT BECOME CERTAINLY KNOWN TO THE MANY, FOR THERE IS NO CLEAR STATEMENT REGARDING IT IN THE TEACHING OF THE CHURCH.

8. THEN, FINALLY, THAT THE SCRIPTURES WERE WRITTEN BY THE SPIRIT OF GOD, AND HAVE A MEANING, NOT SUCH ONLY AS IS APPARENT AT FIRST SIGHT, BUT ALSO ANOTHER, WHICH ESCAPES THE NOTICE OF MOST. FOR THOSE (WORDS) WHICH ARE WRITTEN ARE THE FORMS OF CERTAIN MYSTERIES, AND THE IMAGES OF DIVINE THINGS. RESPECTING WHICH THERE IS ONE OPINION THROUGHOUT THE WHOLE CHURCH, THAT THE WHOLE LAW IS INDEED SPIRITUAL; BUT THAT THE SPIRITUAL MEANING WHICH THE LAW CONVEYS IS NOT KNOWN TO ALL, BUT TO THOSE ONLY ON WHOM THE GRACE OF THE HOLY SPIRIT IS BESTOWED IN THE WORD OF WISDOM AND KNOWLEDGE.

THE TERM ἀΣώMATON, I.E., INCORPOREAL, IS DISUSED AND UNKNOWN, NOT ONLY IN MANY OTHER WRITINGS, BUT ALSO IN OUR OWN SCRIPTURES. AND IF ANY ONE SHOULD QUOTE IT TO US OUT OF THE LITTLE TREATISE ENTITLED THE DOCTRINE OF PETER, IN WHICH THE SAVIOUR SEEMS TO SAY TO HIS DISCIPLES, I AM NOT AN INCORPOREAL DEMON, I HAVE TO REPLY, IN THE FIRST PLACE, THAT THAT WORK IS NOT INCLUDED AMONG ECCLESIASTICAL BOOKS; FOR WE CAN SHOW THAT IT WAS NOT COMPOSED EITHER BY PETER OR BY ANY OTHER PERSON INSPIRED BY THE SPIRIT OF GOD. BUT EVEN IF THE POINT WERE TO BE CONCEDED, THE WORD ἀΣώMATON THERE DOES NOT CONVEY THE SAME MEANING AS IS INTENDED BY GREEK AND GENTILE AUTHORS WHEN INCORPOREAL NATURE IS DISCUSSED BY PHILOSOPHERS. FOR IN THE LITTLE TREATISE REFERRED TO HE USED THE PHRASE INCORPOREAL DEMON TO DENOTE THAT THAT FORM OR OUTLINE OF DEMONIACAL BODY, WHATEVER IT IS, DOES NOT RESEMBLE THIS GROSS AND VISIBLE BODY OF OURS; BUT, AGREEABLY TO THE INTENTION OF THE AUTHOR OF THE TREATISE, IT MUST BE UNDERSTOOD TO MEAN THAT HE HAD NOT SUCH A BODY AS DEMONS HAVE, WHICH IS NATURALLY FINE, AND THIN AS IF FORMED OF AIR (AND FOR THIS REASON IS EITHER CONSIDERED OR CALLED BY MANY INCORPOREAL), BUT THAT HE HAD A SOLID AND PALPABLE BODY. NOW, ACCORDING TO HUMAN CUSTOM, EVERYTHING WHICH IS NOT OF THAT NATURE IS CALLED BY THE SIMPLE OR IGNORANT INCORPOREAL; AS IF ONE WERE TO SAY THAT THE AIR WHICH WE BREATHE WAS INCORPOREAL, BECAUSE IT IS NOT A BODY OF SUCH A NATURE AS CAN BE GRASPED AND HELD, OR CAN OFFER RESISTANCE TO PRESSURE.

9. WE SHALL INQUIRE, HOWEVER, WHETHER THE THING WHICH GREEK PHILOSOPHERS CALL ἀΣώMATON, OR INCORPOREAL, IS FOUND IN HOLY SCRIPTURE UNDER ANOTHER NAME. FOR IT IS ALSO TO BE A SUBJECT OF INVESTIGATION HOW GOD HIMSELF IS TO BE UNDERSTOOD — WHETHER AS CORPOREAL, AND FORMED ACCORDING TO SOME SHAPE, OR OF A DIFFERENT NATURE FROM BODIES — A POINT WHICH IS NOT CLEARLY INDICATED IN OUR TEACHING. AND THE SAME INQUIRIES HAVE TO BE MADE REGARDING CHRIST AND THE HOLY SPIRIT, AS WELL AS RESPECTING EVERY SOUL, AND EVERYTHING POSSESSED OF A RATIONAL NATURE.

10. THIS ALSO IS A PART OF THE TEACHING OF THE CHURCH, THAT THERE ARE CERTAIN ANGELS OF GOD, AND CERTAIN GOOD INFLUENCES, WHICH ARE HIS SERVANTS IN ACCOMPLISHING THE SALVATION OF MEN. WHEN THESE, HOWEVER, WERE CREATED, OR OF WHAT NATURE THEY ARE, OR HOW THEY EXIST, IS NOT CLEARLY STATED. REGARDING THE SUN, MOON, AND STARS, WHETHER THEY ARE LIVING BEINGS OR WITHOUT LIFE, THERE IS NO DISTINCT DELIVERANCE.

EVERY ONE, THEREFORE, MUST MAKE USE OF ELEMENTS AND FOUNDATIONS OF THIS SORT, ACCORDING TO THE PRECEPT, ENLIGHTEN YOURSELVES WITH THE LIGHT OF KNOWLEDGE, IF HE WOULD DESIRE TO FORM A CONNECTED SERIES AND BODY OF TRUTHS AGREEABLY TO THE REASON OF ALL THESE THINGS, THAT BY CLEAR AND NECESSARY STATEMENTS HE MAY ASCERTAIN THE TRUTH REGARDING EACH INDIVIDUAL TOPIC, AND FORM, AS WE HAVE SAID, ONE BODY OF DOCTRINE, BY MEANS OF ILLUSTRATIONS AND ARGUMENTS — EITHER THOSE WHICH HE HAS DISCOVERED IN HOLY SCRIPTURE, OR WHICH HE HAS DEDUCED BY CLOSELY TRACING OUT THE CONSEQUENCES AND FOLLOWING A CORRECT METHOD.

DE PRINCIPIIS (BOOK I)

CHAPTER 1. ON GOD.

1. I KNOW THAT SOME WILL ATTEMPT TO SAY THAT, EVEN ACCORDING TO THE DECLARATIONS OF OUR OWN SCRIPTURES, GOD IS A BODY, BECAUSE IN THE WRITINGS OF MOSES THEY FIND IT SAID, THAT OUR GOD IS A CONSUMING FIRE; AND IN THE GOSPEL ACCORDING TO JOHN, THAT GOD IS A SPIRIT, AND THEY WHO WORSHIP HIM MUST WORSHIP HIM IN SPIRIT AND IN TRUTH. FIRE AND SPIRIT, ACCORDING TO THEM, ARE TO BE REGARDED AS NOTHING ELSE THAN A BODY. NOW, I SHOULD LIKE TO ASK THESE PERSONS WHAT THEY HAVE TO SAY RESPECTING THAT PASSAGE WHERE IT IS DECLARED THAT GOD IS LIGHT; AS JOHN WRITES IN HIS EPISTLE, GOD IS LIGHT, AND IN HIM THERE IS NO DARKNESS AT ALL. TRULY HE IS THAT LIGHT WHICH ILLUMINATES THE WHOLE UNDERSTANDING OF THOSE WHO ARE CAPABLE OF RECEIVING TRUTH, AS IS SAID IN THE THIRTY-SIXTH PSALM, IN YOUR LIGHT WE SHALL SEE LIGHT. FOR WHAT OTHER LIGHT OF GOD CAN BE NAMED, IN WHICH ANY ONE SEES LIGHT, SAVE AN INFLUENCE OF GOD, BY WHICH A MAN, BEING ENLIGHTENED, EITHER THOROUGHLY SEES THE TRUTH OF ALL THINGS, OR COMES TO KNOW GOD HIMSELF, WHO IS CALLED THE TRUTH? SUCH IS THE MEANING OF THE EXPRESSION, IN YOUR LIGHT WE SHALL SEE LIGHT; I.E., IN YOUR WORD AND WISDOM WHICH IS YOUR SON, IN HIMSELF WE SHALL SEE YOU THE FATHER. BECAUSE HE IS CALLED LIGHT, SHALL HE BE SUPPOSED TO HAVE ANY RESEMBLANCE TO THE LIGHT OF THE SUN? OR HOW SHOULD THERE BE THE SLIGHTEST GROUND FOR IMAGINING, THAT FROM THAT CORPOREAL LIGHT ANY ONE COULD DERIVE THE CAUSE OF KNOWLEDGE, AND COME TO THE UNDERSTANDING OF THE TRUTH?

2. IF, THEN, THEY ACQUIESCE IN OUR ASSERTION, WHICH REASON ITSELF HAS DEMONSTRATED, REGARDING THE NATURE OF LIGHT, AND ACKNOWLEDGE THAT GOD CANNOT BE UNDERSTOOD TO BE A BODY IN THE SENSE THAT LIGHT IS, SIMILAR REASONING WILL HOLD TRUE OF THE EXPRESSION A CONSUMING FIRE. FOR WHAT WILL GOD CONSUME IN RESPECT OF HIS BEING FIRE? SHALL HE BE THOUGHT TO

CONSUME MATERIAL SUBSTANCE, AS WOOD, OR HAY, OR STUBBLE? AND WHAT IN THIS VIEW CAN BE CALLED WORTHY OF THE GLORY OF GOD, IF HE BE A FIRE, CONSUMING MATERIALS OF THAT KIND? BUT LET US REFLECT THAT GOD DOES INDEED CONSUME AND UTTERLY DESTROY; THAT HE CONSUMES EVIL THOUGHTS, WICKED ACTIONS, AND SINFUL DESIRES, WHEN THEY FIND THEIR WAY INTO THE MINDS OF BELIEVERS; AND THAT, INHABITING ALONG WITH HIS SON THOSE SOULS WHICH ARE RENDERED CAPABLE OF RECEIVING HIS WORD AND WISDOM, ACCORDING TO HIS OWN DECLARATION, I AND THE FATHER SHALL COME, AND WE SHALL MAKE OUR ABODE WITH HIM? HE MAKES THEM, AFTER ALL THEIR VICES AND PASSIONS HAVE BEEN CONSUMED, A HOLY TEMPLE, WORTHY OF HIMSELF. THOSE, MOREOVER, WHO, ON ACCOUNT OF THE EXPRESSION GOD IS A SPIRIT, THINK THAT HE IS A BODY, ARE TO BE ANSWERED, I THINK, IN THE FOLLOWING MANNER. IT IS THE CUSTOM OF SACRED SCRIPTURE, WHEN IT WISHES TO DESIGNATE ANYTHING OPPOSED TO THIS GROSS AND SOLID BODY, TO CALL IT SPIRIT, AS IN THE EXPRESSION, THE LETTER KILLS, BUT THE SPIRIT GIVES LIFE, WHERE THERE CAN BE NO DOUBT THAT BY LETTER ARE MEANT BODILY THINGS, AND BY SPIRIT INTELLECTUAL THINGS, WHICH WE ALSO TERM SPIRITUAL. THE APOSTLE, MOREOVER, SAYS, EVEN UNTO THIS DAY, WHEN MOSES IS READ, THE VEIL IS UPON THEIR HEART: NEVERTHELESS, WHEN IT SHALL TURN TO THE LORD, THE VEIL SHALL BE TAKEN AWAY: AND WHERE THE SPIRIT OF THE LORD IS, THERE IS LIBERTY. FOR SO LONG AS ANY ONE IS NOT CONVERTED TO A SPIRITUAL UNDERSTANDING, A VEIL IS PLACED OVER HIS HEART, WITH WHICH VEIL, I.E., A GROSS UNDERSTANDING, SCRIPTURE ITSELF IS SAID OR THOUGHT TO BE COVERED: AND THIS IS THE MEANING OF THE STATEMENT THAT A VEIL WAS PLACED OVER THE COUNTENANCE OF MOSES WHEN HE SPOKE TO THE PEOPLE, I.E., WHEN THE LAW WAS PUBLICLY READ ALOUD. BUT IF WE TURN TO THE LORD, WHERE ALSO IS THE WORD OF GOD, AND WHERE THE HOLY SPIRIT REVEALS SPIRITUAL KNOWLEDGE, THEN THE VEIL IS TAKEN AWAY, AND WITH UNVEILED FACE WE SHALL BEHOLD THE GLORY OF THE LORD IN THE HOLY SCRIPTURES.

3. AND SINCE MANY SAINTS PARTICIPATE IN THE HOLY SPIRIT, HE CANNOT THEREFORE BE UNDERSTOOD TO BE A BODY, WHICH BEING DIVIDED INTO CORPOREAL PARTS, IS PARTAKEN OF BY EACH ONE OF THE SAINTS; BUT HE IS MANIFESTLY A SANCTIFYING POWER, IN WHICH ALL ARE SAID TO HAVE A SHARE WHO HAVE DESERVED TO BE SANCTIFIED BY HIS GRACE. AND IN ORDER THAT WHAT WE SAY MAY BE MORE EASILY UNDERSTOOD, LET US TAKE AN ILLUSTRATION FROM THINGS VERY DISSIMILAR. THERE ARE MANY PERSONS WHO TAKE A PART IN THE SCIENCE OR ART OF MEDICINE: ARE WE THEREFORE TO SUPPOSE THAT THOSE WHO DO SO TAKE TO THEMSELVES THE PARTICLES OF SOME BODY CALLED MEDICINE, WHICH IS PLACED BEFORE THEM, AND IN THIS WAY PARTICIPATE IN THE SAME? OR MUST WE NOT RATHER UNDERSTAND THAT ALL WHO WITH QUICK AND TRAINED MINDS COME TO UNDERSTAND THE ART AND DISCIPLINE ITSELF, MAY BE SAID TO BE PARTAKERS OF THE ART OF HEALING? BUT THESE ARE NOT TO BE DEEMED ALTOGETHER PARALLEL INSTANCES IN A COMPARISON OF MEDICINE TO THE HOLY SPIRIT, AS THEY HAVE BEEN ADDUCED ONLY TO ESTABLISH THAT THAT IS NOT NECESSARILY TO BE CONSIDERED A BODY, A SHARE IN WHICH IS POSSESSED BY MANY INDIVIDUALS. FOR THE HOLY SPIRIT DIFFERS WIDELY FROM THE METHOD OR SCIENCE OF MEDICINE, IN RESPECT THAT THE HOLY SPIRIT IS AN INTELLECTUAL EXISTENCE AND SUBSISTS AND EXISTS IN A PECULIAR MANNER, WHEREAS MEDICINE IS NOT AT ALL OF THAT NATURE.

4. BUT WE MUST PASS ON TO THE LANGUAGE OF THE GOSPEL ITSELF, IN WHICH IT IS DECLARED THAT GOD IS A SPIRIT, AND WHERE WE HAVE TO SHOW HOW THAT IS TO BE UNDERSTOOD AGREEABLY TO WHAT WE HAVE STATED. FOR LET US INQUIRE ON WHAT OCCASION THESE WORDS WERE SPOKEN BY THE SAVIOUR, BEFORE WHOM HE UTTERED THEM, AND WHAT WAS THE SUBJECT OF INVESTIGATION. WE FIND, WITHOUT ANY DOUBT, THAT HE SPOKE THESE WORDS TO THE SAMARITAN WOMAN, SAYING TO HER, WHO THOUGHT, AGREEABLY TO THE SAMARITAN VIEW, THAT GOD OUGHT TO BE WORSHIPPED ON MOUNT GERIZIM, THAT GOD IS A SPIRIT. FOR THE SAMARITAN WOMAN, BELIEVING HIM TO BE A JEW, WAS INQUIRING OF HIM WHETHER GOD OUGHT TO BE WORSHIPPED IN JERUSALEM OR ON THIS MOUNTAIN; AND HER WORDS WERE, ALL OUR FATHERS WORSHIPPED ON THIS MOUNTAIN, AND YOU SAY THAT IN JERUSALEM IS THE PLACE WHERE WE OUGHT TO WORSHIP. TO THIS OPINION OF THE SAMARITAN WOMAN, THEREFORE, WHO IMAGINED THAT GOD WAS LESS RIGHTLY OR DULY WORSHIPPED, ACCORDING TO THE PRIVILEGES OF THE DIFFERENT LOCALITIES, EITHER BY THE JEWS IN JERUSALEM OR BY THE SAMARITANS ON MOUNT GERIZIM, THE SAVIOUR ANSWERED THAT HE WHO WOULD FOLLOW THE LORD MUST LAY ASIDE ALL PREFERENCE FOR PARTICULAR PLACES, AND THUS EXPRESSED HIMSELF: THE HOUR IS COMING WHEN NEITHER IN JERUSALEM NOR ON THIS MOUNTAIN SHALL THE TRUE WORSHIPPERS WORSHIP THE FATHER. GOD IS A SPIRIT, AND THEY WHO WORSHIP HIM MUST WORSHIP HIM IN SPIRIT AND IN TRUTH. AND OBSERVE HOW LOGICALLY HE HAS JOINED TOGETHER THE SPIRIT AND THE TRUTH: HE CALLED GOD A SPIRIT, THAT HE MIGHT DISTINGUISH HIM FROM BODIES; AND HE NAMED HIM THE TRUTH, TO DISTINGUISH HIM FROM A SHADOW OR AN IMAGE. FOR THEY WHO WORSHIPPED IN JERUSALEM WORSHIPPED GOD NEITHER IN TRUTH NOR IN SPIRIT, BEING IN SUBJECTION TO THE SHADOW OR IMAGE OF HEAVENLY THINGS; AND SUCH ALSO WAS THE CASE WITH THOSE WHO WORSHIPPED ON MOUNT GERIZIM.

5. HAVING REFUTED, THEN, AS WELL AS WE COULD, EVERY NOTION WHICH MIGHT SUGGEST THAT WE WERE TO THINK OF GOD AS IN ANY DEGREE CORPOREAL, WE GO ON TO SAY THAT, ACCORDING TO STRICT TRUTH, GOD IS INCOMPREHENSIBLE, AND INCAPABLE OF BEING MEASURED. FOR WHATEVER BE THE KNOWLEDGE WHICH WE ARE ABLE TO OBTAIN OF GOD, EITHER BY PERCEPTION OR REFLECTION, WE MUST OF NECESSITY BELIEVE THAT HE IS BY MANY DEGREES FAR BETTER THAN WHAT WE PERCEIVE HIM TO BE. FOR, AS IF WE WERE TO SEE ANY ONE UNABLE TO BEAR A SPARK OF LIGHT, OR THE FLAME OF A VERY SMALL LAMP, AND WERE DESIROUS TO ACQUAINT SUCH A ONE, WHOSE VISION COULD NOT ADMIT A GREATER DEGREE OF LIGHT THAN WHAT WE HAVE STATED, WITH THE BRIGHTNESS AND SPLENDOUR OF THE SUN, WOULD IT NOT BE NECESSARY TO TELL HIM THAT THE SPLENDOUR OF THE SUN WAS UNSPEAKABLY AND INCALCULABLY BETTER AND MORE GLORIOUS THAN ALL THIS LIGHT WHICH HE SAW? SO OUR UNDERSTANDING, WHEN SHUT IN BY THE FETTERS OF FLESH AND BLOOD, AND RENDERED, ON ACCOUNT OF ITS PARTICIPATION IN SUCH MATERIAL SUBSTANCES, DULLER AND MORE OBTUSE, ALTHOUGH, IN COMPARISON WITH OUR BODILY NATURE, IT IS ESTEEMED TO BE FAR SUPERIOR, YET, IN ITS EFFORTS TO EXAMINE AND BEHOLD INCORPOREAL THINGS, SCARCELY HOLDS THE PLACE OF A SPARK OR LAMP. BUT AMONG ALL INTELLIGENT, THAT IS, INCORPOREAL BEINGS, WHAT IS SO SUPERIOR TO ALL OTHERS — SO UNSPEAKABLY AND INCALCULABLY SUPERIOR — AS GOD, WHOSE NATURE CANNOT BE GRASPED OR SEEN BY THE POWER OF ANY HUMAN UNDERSTANDING, EVEN THE PUREST AND BRIGHTEST?

6. BUT IT WILL NOT APPEAR ABSURD IF WE EMPLOY ANOTHER SIMILITUDE TO MAKE THE MATTER CLEARER. OUR EYES FREQUENTLY CANNOT LOOK UPON THE NATURE OF THE LIGHT ITSELF — THAT IS, UPON THE SUBSTANCE OF THE SUN; BUT WHEN WE BEHOLD HIS SPLENDOUR OR HIS RAYS POURING IN, PERHAPS, THROUGH WINDOWS OR SOME SMALL OPENINGS TO ADMIT THE LIGHT, WE CAN REFLECT HOW GREAT IS THE SUPPLY AND SOURCE OF THE LIGHT OF THE BODY. SO, IN LIKE MANNER. THE WORKS OF DIVINE PROVIDENCE AND THE PLAN OF THIS WHOLE WORLD ARE A SORT OF RAYS, AS IT WERE, OF THE NATURE OF GOD, IN COMPARISON WITH HIS REAL SUBSTANCE AND BEING. AS, THEREFORE, OUR UNDERSTANDING IS UNABLE OF ITSELF TO BEHOLD GOD HIMSELF AS HE IS, IT KNOWS THE FATHER OF THE WORLD FROM THE BEAUTY OF HIS WORKS AND THE COMELINESS OF HIS CREATURES. GOD, THEREFORE, IS NOT TO BE THOUGHT OF AS BEING EITHER A BODY OR AS EXISTING IN A BODY, BUT AS AN UNCOMPOUNDED INTELLECTUAL NATURE, ADMITTING WITHIN HIMSELF NO ADDITION OF ANY KIND; SO THAT HE CANNOT BE BELIEVED TO HAVE WITHIN HIM A GREATER AND A LESS, BUT IS SUCH THAT HE IS IN ALL PARTS MONάΣ, AND, SO TO SPEAK, ΄ENάΣ, AND IS THE MIND AND SOURCE FROM WHICH ALL INTELLECTUAL NATURE OR MIND TAKES ITS BEGINNING. BUT MIND, FOR ITS MOVEMENTS OR OPERATIONS, NEEDS NO PHYSICAL SPACE, NOR SENSIBLE MAGNITUDE, NOR BODILY SHAPE, NOR COLOR, NOR ANY OTHER OF THOSE ADJUNCTS WHICH ARE THE PROPERTIES OF BODY OR MATTER. WHEREFORE THAT SIMPLE AND WHOLLY INTELLECTUAL NATURE CAN ADMIT OF NO DELAY OR HESITATION IN ITS MOVEMENTS OR OPERATIONS, LEST THE SIMPLICITY OF THE DIVINE NATURE SHOULD APPEAR TO BE CIRCUMSCRIBED OR IN SOME DEGREE HAMPERED BY SUCH ADJUNCTS, AND LEST THAT WHICH IS THE BEGINNING OF ALL THINGS SHOULD BE FOUND COMPOSITE AND DIFFERING, AND THAT WHICH OUGHT TO BE FREE FROM ALL BODILY INTERMIXTURE, IN VIRTUE OF BEING THE ONE SOLE SPECIES OF DEITY, SO TO SPEAK, SHOULD PROVE, INSTEAD OF BEING ONE, TO CONSIST OF MANY THINGS. THAT MIND, MOREOVER, DOES NOT REQUIRE SPACE IN ORDER TO CARRY ON ITS MOVEMENTS AGREEABLY TO ITS NATURE, IS CERTAIN FROM OBSERVATION OF OUR OWN MIND. FOR IF THE MIND ABIDE WITHIN ITS OWN LIMITS, AND SUSTAIN NO INJURY FROM ANY CAUSE, IT WILL NEVER, FROM DIVERSITY OF SITUATION, BE RETARDED IN THE DISCHARGE OF ITS FUNCTIONS; NOR, ON THE OTHER HAND, DOES IT GAIN ANY ADDITION OR INCREASE OF MOBILITY FROM THE NATURE OF PARTICULAR PLACES. AND HERE, IF ANY ONE WERE TO OBJECT, FOR EXAMPLE, THAT AMONG THOSE WHO ARE AT SEA, AND TOSSED BY ITS WAVES THE MIND IS CONSIDERABLY LESS VIGOROUS THAN IT IS WONT TO BE ON LAND, WE ARE TO BELIEVE THAT IT IS IN THIS STATE, NOT FROM DIVERSITY OF SITUATION, BUT FROM THE COMMOTION OR DISTURBANCE OF THE BODY TO WHICH THE MIND IS JOINED OR ATTACHED. FOR IT SEEMS TO BE CONTRARY TO NATURE, AS IT WERE, FOR A HUMAN BODY TO LIVE AT SEA; AND FOR THAT REASON IT APPEARS, BY A SORT OF INEQUALITY OF ITS OWN, TO ENTER UPON ITS MENTAL OPERATIONS IN A SLOVENLY AND IRREGULAR MANNER, AND TO PERFORM THE ACTS OF THE INTELLECT WITH A DULLER SENSE, IN AS GREAT DEGREE AS THOSE WHO ON LAND ARE PROSTRATED WITH FEVER; WITH RESPECT TO WHOM IT IS CERTAIN, THAT IF THE MIND DO NOT DISCHARGE ITS FUNCTIONS AS WELL AS BEFORE, IN CONSEQUENCE OF THE ATTACK OF DISEASE, THE BLAME IS TO BE LAID NOT UPON THE PLACE, BUT UPON THE BODILY MALADY, BY WHICH THE BODY, BEING DISTURBED AND DISORDERED, RENDERS TO THE MIND ITS CUSTOMARY SERVICES UNDER BY NO MEANS THE WELL-KNOWN AND NATURAL CONDITIONS: FOR WE HUMAN BEINGS ARE ANIMALS COMPOSED OF A UNION OF BODY AND SOUL, AND IN THIS WAY (ONLY) WAS IT POSSIBLE FOR US TO LIVE UPON THE EARTH. BUT GOD, WHO IS THE BEGINNING OF ALL THINGS, IS NOT TO BE REGARDED AS A COMPOSITE BEING, LEST PERCHANCE THERE SHOULD BE FOUND TO EXIST ELEMENTS PRIOR TO THE BEGINNING ITSELF, OUT OF WHICH EVERYTHING IS COMPOSED, WHATEVER THAT BE WHICH IS CALLED COMPOSITE. NEITHER DOES THE MIND REQUIRE BODILY MAGNITUDE IN ORDER TO PERFORM ANY ACT OR MOVEMENT; AS WHEN THE EYE BY GAZING UPON BODIES OF LARGER SIZE IS DILATED, BUT IS COMPRESSED AND CONTRACTED IN ORDER TO SEE SMALLER OBJECTS. THE MIND, INDEED, REQUIRES MAGNITUDE OF AN INTELLECTUAL KIND, BECAUSE IT GROWS, NOT AFTER THE FASHION OF A BODY, BUT AFTER THAT OF INTELLIGENCE. FOR THE MIND IS NOT ENLARGED, TOGETHER WITH THE BODY, BY MEANS OF CORPORAL ADDITIONS, UP TO THE TWENTIETH OR THIRTIETH YEAR OF LIFE; BUT THE INTELLECT IS SHARPENED BY EXERCISES OF LEARNING, AND THE POWERS IMPLANTED WITHIN IT FOR INTELLIGENT PURPOSES ARE CALLED FORTH; AND IT IS RENDERED CAPABLE OF GREATER INTELLECTUAL EFFORTS, NOT BEING INCREASED BY BODILY ADDITIONS, BUT CAREFULLY POLISHED BY LEARNED EXERCISES. BUT THESE IT CANNOT RECEIVE IMMEDIATELY FROM BOYHOOD, OR FROM BIRTH, BECAUSE THE FRAMEWORK OF LIMBS WHICH THE MIND EMPLOYS AS ORGANS FOR EXERCISING ITSELF IS WEAK AND FEEBLE; AND IT IS UNABLE TO BEAR THE WEIGHT OF ITS OWN OPERATIONS, OR TO EXHIBIT A CAPACITY FOR RECEIVING TRAINING.

7. IF THERE ARE ANY NOW WHO THINK THAT THE MIND ITSELF AND THE SOUL IS A BODY, I WISH THEY WOULD TELL ME BY WAY OF ANSWER HOW IT RECEIVES REASONS AND ASSERTIONS ON SUBJECTS OF SUCH IMPORTANCE — OF SUCH DIFFICULTY AND SUCH SUBTLETY? WHENCE DOES IT DERIVE THE POWER OF MEMORY? AND WHENCE COMES THE CONTEMPLATION OF INVISIBLE THINGS? HOW DOES THE BODY POSSESS THE FACULTY OF UNDERSTANDING INCORPOREAL EXISTENCES? HOW DOES A BODILY NATURE INVESTIGATE THE PROCESSES OF THE VARIOUS ARTS, AND CONTEMPLATE THE REASONS OF THINGS? HOW, ALSO, IS IT ABLE TO PERCEIVE AND UNDERSTAND DIVINE TRUTHS, WHICH ARE MANIFESTLY INCORPOREAL? UNLESS, INDEED, SOME SHOULD HAPPEN TO BE OF OPINION, THAT AS THE VERY BODILY SHAPE AND FORM OF THE EARS OR EYES CONTRIBUTES SOMETHING TO HEARING AND TO SIGHT, AND AS THE INDIVIDUAL MEMBERS, FORMED BY GOD, HAVE SOME ADAPTATION, EVEN FROM THE VERY QUALITY OF THEIR FORM, TO THE END FOR WHICH THEY WERE NATURALLY APPOINTED; SO ALSO HE MAY THINK THAT THE SHAPE OF THE SOUL OR MIND IS TO BE UNDERSTOOD AS IF CREATED PURPOSELY AND DESIGNEDLY FOR PERCEIVING AND UNDERSTANDING INDIVIDUAL THINGS, AND FOR BEING SET IN MOTION BY VITAL MOVEMENTS. I DO NOT PERCEIVE, HOWEVER, WHO SHALL BE ABLE TO DESCRIBE OR STATE WHAT IS THE COLOR OF THE MIND, IN RESPECT OF ITS BEING MIND, AND ACTING AS AN INTELLIGENT EXISTENCE. MOREOVER, IN CONFIRMATION AND EXPLANATION OF WHAT WE HAVE ALREADY ADVANCED REGARDING THE MIND OR SOUL— TO THE EFFECT THAT IT IS BETTER THAN THE WHOLE BODILY NATURE — THE FOLLOWING REMARKS MAY BE ADDED. THERE UNDERLIES EVERY BODILY SENSE A CERTAIN PECULIAR SENSIBLE SUBSTANCE, ON WHICH THE BODILY SENSE EXERTS ITSELF. FOR EXAMPLE, COLORS, FORM, SIZE, UNDERLIE VISION; VOICES AND SOUND, THE SENSE OF HEARING; ODOURS, GOOD OR BAD, THAT OF SMELL; SAVOURS, THAT OF TASTE; HEAT OR COLD, HARDNESS OR SOFTNESS, ROUGHNESS OR SMOOTHNESS, THAT OF TOUCH. NOW, OF THOSE SENSES ENUMERATED ABOVE, IT IS MANIFEST TO ALL THAT THE SENSE OF MIND IS MUCH THE BEST. HOW, THEN, SHOULD IT NOT APPEAR ABSURD, THAT UNDER THOSE SENSES WHICH ARE INFERIOR, SUBSTANCES SHOULD HAVE BEEN PLACED ON WHICH TO EXERT THEIR POWERS, BUT THAT UNDER THIS POWER, WHICH IS FAR BETTER THAN ANY OTHER, I.E., THE SENSE OF MIND, NOTHING AT ALL OF THE NATURE OF A SUBSTANCE SHOULD BE PLACED, BUT THAT A POWER OF AN INTELLECTUAL NATURE SHOULD BE AN ACCIDENT, OR CONSEQUENT UPON BODIES? THOSE WHO ASSERT THIS, DOUBTLESS DO SO TO THE DISPARAGEMENT OF THAT BETTER SUBSTANCE WHICH IS WITHIN THEM; NAY, BY SO DOING, THEY EVEN DO WRONG TO GOD HIMSELF, WHEN THEY IMAGINE HE MAY BE UNDERSTOOD BY MEANS OF A BODILY NATURE, SO THAT ACCORDING TO THEIR VIEW HE IS A BODY, AND THAT WHICH MAY BE UNDERSTOOD OR PERCEIVED BY MEANS OF A BODY; AND THEY ARE UNWILLING TO HAVE IT UNDERSTOOD THAT THE MIND BEARS A CERTAIN RELATIONSHIP TO GOD, OF WHOM THE MIND ITSELF IS AN INTELLECTUAL IMAGE, AND THAT BY MEANS OF THIS IT MAY COME TO SOME KNOWLEDGE OF THE NATURE OF DIVINITY, ESPECIALLY IF IT BE PURIFIED AND SEPARATED FROM BODILY MATTER.

8. BUT PERHAPS THESE DECLARATIONS MAY SEEM TO HAVE LESS WEIGHT WITH THOSE WHO WISH TO BE INSTRUCTED IN DIVINE THINGS OUT OF THE HOLY SCRIPTURES, AND WHO SEEK TO HAVE IT PROVED TO THEM FROM THAT SOURCE HOW THE NATURE OF GOD SURPASSES THE NATURE OF BODIES. SEE, THEREFORE, IF THE APOSTLE DOES NOT SAY THE SAME THING, WHEN, SPEAKING OF CHRIST, HE DECLARES, THAT HE IS THE IMAGE OF THE INVISIBLE GOD, THE FIRST-BORN OF EVERY CREATURE. NOT, AS SOME SUPPOSE, THAT THE NATURE OF GOD IS VISIBLE TO SOME AND INVISIBLE TO OTHERS: FOR THE APOSTLE DOES NOT SAY THE IMAGE OF GOD INVISIBLE TO MEN OR INVISIBLE TO SINNERS, BUT WITH UNVARYING CONSTANCY PRONOUNCES ON THE NATURE OF GOD IN THESE WORDS: THE IMAGE OF THE INVISIBLE GOD. MOREOVER, JOHN, IN HIS GOSPEL, WHEN ASSERTING THAT NO ONE HAS SEEN GOD AT ANY TIME, MANIFESTLY DECLARES TO ALL WHO ARE CAPABLE OF UNDERSTANDING, THAT THERE IS NO NATURE TO WHICH GOD IS VISIBLE: NOT AS IF, HE WERE A BEING WHO WAS VISIBLE BY NATURE, AND MERELY

ESCAPED OR BAFFLED THE VIEW OF A FRAILER CREATURE, BUT BECAUSE BY THE NATURE OF HIS BEING IT IS IMPOSSIBLE FOR HIM TO BE SEEN. AND IF YOU SHOULD ASK OF ME WHAT IS MY OPINION REGARDING THE ONLY-BEGOTTEN HIMSELF, WHETHER THE NATURE OF GOD, WHICH IS NATURALLY INVISIBLE, BE NOT VISIBLE EVEN TO HIM, LET NOT SUCH A QUESTION APPEAR TO YOU AT ONCE TO BE EITHER ABSURD OR IMPIOUS, BECAUSE WE SHALL GIVE YOU A LOGICAL REASON. IT IS ONE THING TO SEE, AND ANOTHER TO KNOW: TO SEE AND TO BE SEEN IS A PROPERTY OF BODIES; TO KNOW AND TO BE KNOWN, AN ATTRIBUTE OF INTELLECTUAL BEING. WHATEVER, THEREFORE, IS A PROPERTY OF BODIES, CANNOT BE PREDICATED EITHER OF THE FATHER OR OF THE SON; BUT WHAT BELONGS TO THE NATURE OF DEITY IS COMMON TO THE FATHER AND THE SON. FINALLY, EVEN HE HIMSELF, IN THE GOSPEL, DID NOT SAY THAT NO ONE HAS SEEN THE FATHER, SAVE THE SON, NOR ANY ONE THE SON, SAVE THE FATHER; BUT HIS WORDS ARE: NO ONE KNOWS THE SON, SAVE THE FATHER; NOR ANY ONE THE FATHER, SAVE THE SON. BY WHICH IT IS CLEARLY SHOWN, THAT WHATEVER AMONG BODILY NATURES IS CALLED SEEING AND BEING SEEN, IS TERMED, BETWEEN THE FATHER AND THE SON, A KNOWING AND BEING KNOWN, BY MEANS OF THE POWER OF KNOWLEDGE, NOT BY THE FRAILNESS OF THE SENSE OF SIGHT. BECAUSE, THEN, NEITHER SEEING NOR BEING SEEN CAN BE PROPERLY APPLIED TO AN INCORPOREAL AND INVISIBLE NATURE, NEITHER IS THE FATHER, IN THE GOSPEL, SAID TO BE SEEN BY THE SON, NOR THE SON BY THE FATHER, BUT THE ONE IS SAID TO BE KNOWN BY THE OTHER.

9. HERE, IF ANY ONE LAY BEFORE US THE PASSAGE WHERE IT IS SAID, BLESSED ARE THE PURE IN HEART, FOR THEY SHALL SEE GOD, FROM THAT VERY PASSAGE, IN MY OPINION, WILL OUR POSITION DERIVE ADDITIONAL STRENGTH; FOR WHAT ELSE IS SEEING GOD IN HEART, BUT, ACCORDING TO OUR EXPOSITION AS ABOVE, UNDERSTANDING AND KNOWING HIM WITH THE MIND? FOR THE NAMES OF THE ORGANS OF SENSE ARE FREQUENTLY APPLIED TO THE SOUL, SO THAT IT MAY BE SAID TO SEE WITH THE EYES OF THE HEART, I.E., TO PERFORM AN INTELLECTUAL ACT BY MEANS OF THE POWER OF INTELLIGENCE. SO ALSO IT IS SAID TO HEAR WITH THE EARS WHEN IT PERCEIVES THE DEEPER MEANING OF A STATEMENT. SO ALSO WE SAY THAT IT MAKES USE OF TEETH, WHEN IT CHEWS AND EATS THE BREAD OF LIFE WHICH COMES DOWN FROM HEAVEN. IN LIKE MANNER, ALSO, IT IS SAID TO EMPLOY THE SERVICES OF OTHER MEMBERS, WHICH ARE TRANSFERRED FROM THEIR BODILY APPELLATIONS, AND APPLIED TO THE POWERS OF THE SOUL, ACCORDING TO THE WORDS OF SOLOMON, YOU WILL FIND A DIVINE SENSE. FOR HE KNEW THAT THERE WERE WITHIN US TWO KINDS OF SENSES: THE ONE MORTAL, CORRUPTIBLE, HUMAN; THE OTHER IMMORTAL AND INTELLECTUAL, WHICH HE NOW TERMED DIVINE. BY THIS DIVINE SENSE, THEREFORE, NOT OF THE EYES, BUT OF A PURE HEART, WHICH IS THE MIND, GOD MAY BE SEEN BY THOSE WHO ARE WORTHY. FOR YOU WILL CERTAINLY FIND IN ALL THE SCRIPTURES, BOTH OLD AND NEW, THE TERM HEART REPEATEDLY USED INSTEAD OF MIND, I.E., INTELLECTUAL POWER. IN THIS MANNER, THEREFORE, ALTHOUGH FAR BELOW THE DIGNITY OF THE SUBJECT, HAVE WE SPOKEN OF THE NATURE OF GOD, AS THOSE WHO UNDERSTAND IT UNDER THE LIMITATION OF THE HUMAN UNDERSTANDING. IN THE NEXT PLACE, LET US SEE WHAT IS MEANT BY THE NAME OF CHRIST.

CHAPTER 2. ON CHRIST.

1. IN THE FIRST PLACE, WE MUST NOTE THAT THE NATURE OF THAT DEITY WHICH IS IN CHRIST IN RESPECT OF HIS BEING THE ONLY-BEGOTTEN SON OF GOD IS ONE THING, AND THAT HUMAN NATURE WHICH HE ASSUMED IN THESE LAST TIMES FOR THE PURPOSES OF THE DISPENSATION (OF GRACE) IS ANOTHER. AND THEREFORE WE HAVE FIRST TO ASCERTAIN WHAT THE ONLY-BEGOTTEN SON OF GOD IS, SEEING HE IS CALLED BY MANY DIFFERENT NAMES, ACCORDING TO THE CIRCUMSTANCES AND VIEWS OF INDIVIDUALS. FOR HE IS TERMED WISDOM, ACCORDING TO THE EXPRESSION OF SOLOMON: THE LORD CREATED ME — THE BEGINNING OF HIS WAYS, AND AMONG HIS WORKS, BEFORE HE MADE ANY OTHER THING; HE FOUNDED ME BEFORE THE AGES. IN THE BEGINNING, BEFORE HE FORMED THE EARTH, BEFORE HE BROUGHT FORTH THE FOUNTAINS OF WATERS, BEFORE THE MOUNTAINS WERE MADE STRONG, BEFORE ALL THE HILLS, HE BROUGHT ME FORTH. HE IS ALSO STYLED FIRST-BORN, AS THE APOSTLE HAS DECLARED: WHO IS THE FIRST-BORN OF EVERY CREATURE. THE FIRST-BORN, HOWEVER, IS NOT BY NATURE A DIFFERENT PERSON FROM THE WISDOM, BUT ONE AND THE SAME. FINALLY, THE APOSTLE PAUL SAYS THAT CHRIST (IS) THE POWER OF GOD AND THE WISDOM OF GOD.

2. LET NO ONE, HOWEVER, IMAGINE THAT WE MEAN ANYTHING IMPERSONAL WHEN WE CALL HIM THE WISDOM OF GOD; OR SUPPOSE, FOR EXAMPLE, THAT WE UNDERSTAND HIM TO BE, NOT A LIVING BEING ENDOWED WITH WISDOM, BUT SOMETHING WHICH MAKES MEN WISE, GIVING ITSELF TO, AND IMPLANTING ITSELF IN, THE MINDS OF THOSE WHO ARE MADE CAPABLE OF RECEIVING HIS VIRTUES AND INTELLIGENCE. IF, THEN, IT IS ONCE RIGHTLY UNDERSTOOD THAT THE ONLY-BEGOTTEN SON OF GOD IS HIS WISDOM HYPOSTATICALLY EXISTING, I KNOW NOT WHETHER OUR CURIOSITY OUGHT TO ADVANCE BEYOND THIS, OR ENTERTAIN ANY SUSPICION THAT THAT ὑΠόΣΤΑΣΙΣ OR SUBSTANTIA CONTAINS ANYTHING OF A BODILY NATURE, SINCE EVERYTHING THAT IS CORPOREAL IS DISTINGUISHED EITHER BY FORM, OR COLOR, OR MAGNITUDE. AND WHO IN HIS SOUND SENSES EVER SOUGHT FOR FORM, OR COLOR, OR SIZE, IN WISDOM, IN RESPECT OF ITS BEING WISDOM? AND WHO THAT IS CAPABLE OF ENTERTAINING REVERENTIAL THOUGHTS OR FEELINGS REGARDING GOD, CAN SUPPOSE OR BELIEVE THAT GOD THE FATHER EVER EXISTED, EVEN FOR A MOMENT OF TIME, WITHOUT HAVING GENERATED THIS WISDOM? FOR IN THAT CASE HE MUST SAY EITHER THAT GOD WAS UNABLE TO GENERATE WISDOM BEFORE HE PRODUCED HER, SO THAT HE AFTERWARDS CALLED INTO BEING HER WHO FORMERLY DID NOT EXIST, OR THAT HE POSSESSED THE POWER INDEED, BUT — WHAT CANNOT BE SAID OF GOD WITHOUT IMPIETY — WAS UNWILLING TO USE IT; BOTH OF WHICH SUPPOSITIONS, IT IS PATENT TO ALL, ARE ALIKE ABSURD AND IMPIOUS: FOR THEY AMOUNT TO THIS, EITHER THAT GOD ADVANCED FROM A CONDITION OF INABILITY TO ONE OF ABILITY, OR THAT, ALTHOUGH POSSESSED OF THE POWER, HE CONCEALED IT, AND DELAYED THE GENERATION OF WISDOM. WHEREFORE WE HAVE ALWAYS HELD THAT GOD IS THE FATHER OF HIS ONLY-BEGOTTEN SON, WHO WAS BORN INDEED OF HIM, AND DERIVES FROM HIM WHAT HE IS, BUT WITHOUT ANY BEGINNING, NOT ONLY SUCH AS MAY BE MEASURED BY ANY DIVISIONS OF TIME, BUT EVEN THAT WHICH THE MIND ALONE CAN CONTEMPLATE WITHIN ITSELF, OR BEHOLD, SO TO SPEAK, WITH THE NAKED POWERS OF THE UNDERSTANDING. AND THEREFORE WE MUST BELIEVE THAT WISDOM WAS GENERATED BEFORE ANY BEGINNING THAT CAN BE EITHER COMPREHENDED OR EXPRESSED. AND SINCE ALL THE CREATIVE POWER OF THE COMING CREATION WAS INCLUDED IN THIS VERY EXISTENCE OF WISDOM (WHETHER OF THOSE THINGS WHICH HAVE AN ORIGINAL OR OF THOSE WHICH HAVE A DERIVED EXISTENCE), HAVING BEEN FORMED BEFOREHAND AND ARRANGED BY THE POWER OF FOREKNOWLEDGE; ON ACCOUNT OF THESE VERY CREATURES WHICH HAD BEEN DESCRIBED, AS IT WERE, AND PREFIGURED IN WISDOM HERSELF, DOES WISDOM SAY, IN THE WORDS OF SOLOMON, THAT SHE WAS CREATED THE BEGINNING OF THE WAYS OF GOD, INASMUCH AS SHE CONTAINED WITHIN HERSELF EITHER THE BEGINNINGS, OR FORMS, OR SPECIES OF ALL CREATION.

3. NOW, IN THE SAME WAY IN WHICH WE HAVE UNDERSTOOD THAT WISDOM WAS THE BEGINNING OF THE WAYS OF GOD, AND IS SAID TO BE CREATED, FORMING BEFOREHAND AND CONTAINING WITHIN HERSELF THE SPECIES AND BEGINNINGS OF ALL CREATURES, MUST WE UNDERSTAND HER TO BE THE WORD OF GOD, BECAUSE OF HER DISCLOSING TO ALL OTHER BEINGS, I.E., TO UNIVERSAL CREATION, THE NATURE OF THE MYSTERIES AND SECRETS WHICH ARE CONTAINED WITHIN THE DIVINE WISDOM; AND ON THIS ACCOUNT SHE IS CALLED THE WORD, BECAUSE SHE IS, AS IT WERE, THE INTERPRETER OF THE SECRETS OF THE MIND. AND THEREFORE THAT LANGUAGE WHICH IS FOUND IN THE ACTS OF PAUL, WHERE IT IS SAID THAT HERE IS THE WORD A LIVING BEING, APPEARS TO ME TO BE RIGHTLY USED. JOHN, HOWEVER, WITH MORE SUBLIMITY AND PROPRIETY, SAYS IN THE BEGINNING OF HIS GOSPEL, WHEN DEFINING GOD BY A SPECIAL DEFINITION TO BE THE WORD, AND GOD WAS THE WORD, AND THIS WAS IN THE BEGINNING WITH GOD. LET HIM, THEN, WHO ASSIGNS A BEGINNING TO THE WORD OR WISDOM OF GOD, TAKE CARE THAT HE BE NOT GUILTY OF IMPIETY AGAINST THE UNBEGOTTEN FATHER HIMSELF, SEEING HE DENIES THAT HE HAD ALWAYS BEEN A FATHER, AND HAD GENERATED THE WORD, AND HAD POSSESSED WISDOM IN ALL PRECEDING PERIODS, WHETHER THEY BE CALLED TIMES OR AGES, OR ANYTHING ELSE THAT CAN BE SO ENTITLED.

4. THIS SON, ACCORDINGLY, IS ALSO THE TRUTH AND LIFE OF ALL THINGS WHICH EXIST. AND WITH REASON. FOR HOW COULD THOSE THINGS WHICH WERE CREATED LIVE, UNLESS THEY DERIVED THEIR BEING FROM LIFE? OR HOW COULD THOSE THINGS WHICH ARE, TRULY EXIST, UNLESS THEY CAME DOWN FROM THE TRUTH? OR HOW COULD RATIONAL BEINGS EXIST, UNLESS THE WORD OR REASON HAD PREVIOUSLY EXISTED? OR HOW COULD THEY BE WISE, UNLESS THERE WERE WISDOM? BUT SINCE IT WAS TO COME TO PASS THAT SOME ALSO SHOULD FALL AWAY FROM LIFE, AND BRING DEATH UPON THEMSELVES BY THEIR DECLENSION — FOR DEATH IS NOTHING ELSE THAN A DEPARTURE FROM LIFE — AND AS IT WAS NOT TO FOLLOW THAT THOSE BEINGS WHICH HAD ONCE BEEN CREATED BY GOD FOR THE ENJOYMENT OF LIFE SHOULD UTTERLY PERISH, IT WAS NECESSARY THAT, BEFORE DEATH, THERE SHOULD BE IN EXISTENCE SUCH A POWER AS WOULD DESTROY THE COMING DEATH, AND THAT THERE SHOULD BE A RESURRECTION, THE TYPE OF WHICH WAS IN OUR LORD AND SAVIOUR, AND THAT THIS RESURRECTION SHOULD HAVE ITS GROUND IN THE WISDOM AND WORD AND LIFE OF GOD. AND THEN, IN THE NEXT PLACE, SINCE SOME OF THOSE WHO WERE CREATED WERE NOT TO BE ALWAYS WILLING TO REMAIN UNCHANGEABLE AND UNALTERABLE IN THE CALM AND MODERATE ENJOYMENT OF THE BLESSINGS WHICH THEY POSSESSED, BUT, IN CONSEQUENCE OF THE GOOD WHICH WAS IN THEM BEING THEIRS NOT BY NATURE OR ESSENCE, BUT BY ACCIDENT, WERE TO BE PERVERTED AND CHANGED, AND TO FALL AWAY FROM THEIR POSITION, THEREFORE WAS THE WORD AND WISDOM OF GOD MADE THE WAY. AND IT WAS SO TERMED BECAUSE IT LEADS TO THE FATHER THOSE WHO WALK ALONG IT.

WHATEVER, THEREFORE, WE HAVE PREDICATED OF THE WISDOM OF GOD, WILL BE APPROPRIATELY APPLIED AND UNDERSTOOD OF THE SON OF GOD, IN VIRTUE OF HIS BEING THE LIFE, AND THE WORD, AND THE TRUTH AND THE RESURRECTION: FOR ALL THESE TITLES ARE DERIVED FROM HIS POWER AND OPERATIONS, AND IN NONE OF THEM IS THERE THE SLIGHTEST GROUND FOR UNDERSTANDING ANYTHING OF A CORPOREAL NATURE WHICH MIGHT SEEM TO DENOTE EITHER SIZE, OR FORM, OR COLOR; FOR THOSE CHILDREN OF MEN WHICH APPEAR AMONG US, OR THOSE DESCENDANTS OF OTHER LIVING BEINGS, CORRESPOND TO THE SEED OF THOSE BY WHOM THEY WERE BEGOTTEN, OR DERIVE FROM THOSE MOTHERS, IN WHOSE WOMBS THEY ARE FORMED AND NOURISHED, WHATEVER THAT IS, WHICH THEY BRING INTO THIS LIFE, AND CARRY WITH THEM WHEN THEY ARE BORN. BUT IT IS MONSTROUS AND UNLAWFUL TO COMPARE GOD THE FATHER, IN THE GENERATION OF HIS ONLY-BEGOTTEN SON, AND IN THE SUBSTANCE OF THE SAME, TO ANY MAN OR OTHER LIVING THING ENGAGED IN SUCH AN ACT; FOR WE MUST OF NECESSITY HOLD THAT THERE IS SOMETHING EXCEPTIONAL AND WORTHY OF GOD WHICH DOES NOT ADMIT OF ANY COMPARISON AT ALL, NOT MERELY IN THINGS, BUT WHICH CANNOT EVEN BE CONCEIVED BY THOUGHT OR DISCOVERED BY PERCEPTION, SO THAT A HUMAN MIND SHOULD BE ABLE TO APPREHEND HOW THE UNBEGOTTEN GOD IS MADE THE FATHER OF THE ONLY-BEGOTTEN SON. BECAUSE HIS GENERATION IS AS ETERNAL AND EVERLASTING AS THE BRILLIANCY WHICH IS PRODUCED FROM THE SUN. FOR IT IS NOT BY RECEIVING THE BREATH OF LIFE THAT HE IS MADE A SON, BY ANY OUTWARD ACT, BUT BY HIS OWN NATURE.

5. LET US NOW ASCERTAIN HOW THOSE STATEMENTS WHICH WE HAVE ADVANCED ARE SUPPORTED BY THE AUTHORITY OF HOLY SCRIPTURE. THE APOSTLE PAUL SAYS, THAT THE ONLY-BEGOTTEN SON IS THE IMAGE OF THE INVISIBLE GOD, AND THE FIRST-BORN OF EVERY CREATURE. AND WHEN WRITING TO THE HEBREWS, HE SAYS OF HIM THAT HE IS THE BRIGHTNESS OF HIS GLORY, AND THE EXPRESS IMAGE OF HIS PERSON. NOW, WE FIND IN THE TREATISE CALLED THE WISDOM OF SOLOMON THE FOLLOWING DESCRIPTION OF THE WISDOM OF GOD: FOR SHE IS THE BREATH OF THE POWER OF GOD, AND THE PUREST EFFLUX OF THE GLORY OF THE ALMIGHTY. NOTHING THAT IS POLLUTED CAN THEREFORE COME UPON HER. FOR SHE IS THE SPLENDOUR OF THE ETERNAL LIGHT, AND THE STAINLESS MIRROR OF GOD'S WORKING, AND THE IMAGE OF HIS GOODNESS. NOW WE SAY, AS BEFORE, THAT WISDOM HAS HER EXISTENCE NOWHERE ELSE SAVE IN HIM WHO IS THE BEGINNING OF ALL THINGS: FROM WHOM ALSO IS DERIVED EVERYTHING THAT IS WISE, BECAUSE HE HIMSELF IS THE ONLY ONE WHO IS BY NATURE A SON, AND IS THEREFORE TERMED THE ONLY-BEGOTTEN.

6. LET US NOW SEE HOW WE ARE TO UNDERSTAND THE EXPRESSION INVISIBLE IMAGE, THAT WE MAY IN THIS WAY PERCEIVE HOW GOD IS RIGHTLY CALLED THE FATHER OF HIS SON; AND LET US, IN THE FIRST PLACE, DRAW OUR CONCLUSIONS FROM WHAT ARE CUSTOMARILY CALLED IMAGES AMONG MEN. THAT IS SOMETIMES CALLED AN IMAGE WHICH IS PAINTED OR SCULPTURED ON SOME MATERIAL SUBSTANCE, SUCH AS WOOD OR STONE; AND SOMETIMES A CHILD IS CALLED THE IMAGE OF HIS PARENT, WHEN THE FEATURES OF THE CHILD IN NO RESPECT BELIE THEIR RESEMBLANCE TO THE FATHER. I THINK, THEREFORE, THAT THAT MAN WHO WAS FORMED AFTER THE IMAGE AND LIKENESS OF GOD MAY BE FITTINGLY COMPARED TO THE FIRST ILLUSTRATION. RESPECTING HIM, HOWEVER, WE SHALL SEE MORE PRECISELY, GOD WILLING, WHEN WE COME TO EXPOUND THE PASSAGE IN GENESIS. BUT THE IMAGE OF THE SON OF GOD, OF WHOM WE ARE NOW SPEAKING, MAY BE COMPARED TO THE SECOND OF THE ABOVE EXAMPLES, EVEN IN RESPECT OF THIS, THAT HE IS THE INVISIBLE IMAGE OF THE INVISIBLE GOD, IN THE SAME MANNER AS WE SAY, ACCORDING TO THE SACRED HISTORY, THAT THE IMAGE OF ADAM IS HIS SON SETH. THE WORDS ARE, AND ADAM BEGOT SETH IN HIS OWN LIKENESS, AND AFTER HIS OWN IMAGE. NOW THIS IMAGE CONTAINS THE UNITY OF NATURE AND SUBSTANCE BELONGING TO FATHER AND SON. FOR IF THE SON DO, IN LIKE MANNER, ALL THOSE THINGS WHICH THE FATHER DOES, THEN, IN VIRTUE OF THE SON DOING ALL THINGS LIKE THE FATHER, IS THE IMAGE OF THE FATHER FORMED IN THE SON, WHO IS BORN OF HIM, LIKE AN ACT OF HIS WILL PROCEEDING FROM THE MIND. AND I AM THEREFORE OF OPINION THAT THE WILL OF THE FATHER OUGHT ALONE TO BE SUFFICIENT FOR THE EXISTENCE OF THAT WHICH HE WISHES TO EXIST. FOR IN THE EXERCISE OF HIS WILL HE EMPLOYS NO OTHER WAY THAN THAT WHICH IS MADE KNOWN BY THE COUNSEL OF HIS WILL. AND THUS ALSO THE EXISTENCE OF THE SON IS GENERATED BY HIM. FOR THIS POINT MUST ABOVE ALL OTHERS BE MAINTAINED BY THOSE WHO ALLOW NOTHING TO BE UNBEGOTTEN, I.E., UNBORN, SAVE GOD THE FATHER ONLY. AND WE MUST BE CAREFUL NOT TO FALL INTO THE ABSURDITIES OF THOSE WHO PICTURE TO THEMSELVES CERTAIN EMANATIONS, SO AS TO DIVIDE THE DIVINE NATURE INTO PARTS, AND WHO DIVIDE GOD THE FATHER AS FAR AS THEY CAN, SINCE EVEN TO ENTERTAIN THE REMOTEST SUSPICION OF SUCH A THING REGARDING AN INCORPOREAL BEING IS NOT ONLY THE HEIGHT OF IMPIETY, BUT A MARK OF THE GREATEST FOLLY, IT BEING MOST REMOTE FROM ANY INTELLIGENT CONCEPTION THAT THERE SHOULD BE ANY PHYSICAL DIVISION OF ANY INCORPOREAL NATURE. RATHER, THEREFORE, AS AN ACT OF THE WILL PROCEEDS FROM THE UNDERSTANDING, AND NEITHER CUTS OFF ANY PART NOR IS SEPARATED OR DIVIDED FROM IT, SO AFTER SOME SUCH FASHION IS THE FATHER TO BE SUPPOSED AS HAVING BEGOTTEN THE SON, HIS OWN IMAGE; NAMELY, SO THAT, AS HE IS HIMSELF INVISIBLE BY NATURE, HE ALSO BEGOT AN IMAGE THAT WAS INVISIBLE. FOR THE SON IS THE WORD, AND THEREFORE WE ARE NOT TO UNDERSTAND THAT ANYTHING IN HIM IS COGNISABLE BY THE SENSES. HE IS WISDOM, AND IN WISDOM THERE CAN BE NO SUSPICION OF ANYTHING CORPOREAL. HE IS THE TRUE LIGHT, WHICH ENLIGHTENS EVERY MAN THAT COMES INTO THIS WORLD; BUT HE HAS NOTHING IN COMMON WITH

THE LIGHT OF THIS SUN. OUR SAVIOUR, THEREFORE, IS THE IMAGE OF THE INVISIBLE GOD, INASMUCH AS COMPARED WITH THE FATHER HIMSELF HE IS THE TRUTH: AND AS COMPARED WITH US, TO WHOM HE REVEALS THE FATHER, HE IS THE IMAGE BY WHICH WE COME TO THE KNOWLEDGE OF THE FATHER, WHOM NO ONE KNOWS SAVE THE SON, AND HE TO WHOM THE SON IS PLEASED TO REVEAL HIM. AND THE METHOD OF REVEALING HIM IS THROUGH THE UNDERSTANDING. FOR HE BY WHOM THE SON HIMSELF IS UNDERSTOOD, UNDERSTANDS, AS A CONSEQUENCE, THE FATHER ALSO, ACCORDING TO HIS OWN WORDS: HE THAT HAS SEEN ME, HAS SEEN THE FATHER ALSO.

7. BUT SINCE WE QUOTED THE LANGUAGE OF PAUL REGARDING CHRIST, WHERE HE SAYS OF HIM THAT HE IS THE BRIGHTNESS OF THE GLORY OF GOD, AND THE EXPRESS FIGURE OF HIS PERSON, LET US SEE WHAT IDEA WE ARE TO FORM OF THIS. ACCORDING TO JOHN, GOD IS LIGHT. THE ONLY-BEGOTTEN SON, THEREFORE, IS THE GLORY OF THIS LIGHT, PROCEEDING INSEPARABLY FROM (GOD) HIMSELF, AS BRIGHTNESS DOES FROM LIGHT, AND ILLUMINATING THE WHOLE OF CREATION. FOR, AGREEABLY TO WHAT WE HAVE ALREADY EXPLAINED AS TO THE MANNER IN WHICH HE IS THE WAY, AND CONDUCTS TO THE FATHER; AND IN WHICH HE IS THE WORD, INTERPRETING THE SECRETS OF WISDOM, AND THE MYSTERIES OF KNOWLEDGE, MAKING THEM KNOWN TO THE RATIONAL CREATION; AND IS ALSO THE TRUTH, AND THE LIFE, AND THE RESURRECTION, — IN THE SAME WAY OUGHT WE TO UNDERSTAND ALSO THE MEANING OF HIS BEING THE BRIGHTNESS: FOR IT IS BY ITS SPLENDOUR THAT WE UNDERSTAND AND FEEL WHAT LIGHT ITSELF IS. AND THIS SPLENDOUR, PRESENTING ITSELF GENTLY AND SOFTLY TO THE FRAIL AND WEAK EYES OF MORTALS, AND GRADUALLY TRAINING, AS IT WERE, AND ACCUSTOMING THEM TO BEAR THE BRIGHTNESS OF THE LIGHT, WHEN IT HAS PUT AWAY FROM THEM EVERY HINDRANCE AND OBSTRUCTION TO VISION, ACCORDING TO THE LORD'S OWN PRECEPT, CAST FORTH THE BEAM OUT OF YOUR EYE, RENDERS THEM CAPABLE OF ENDURING THE SPLENDOUR OF THE LIGHT, BEING MADE IN THIS RESPECT ALSO A SORT OF MEDIATOR BETWEEN MEN AND THE LIGHT.

8. BUT SINCE HE IS CALLED BY THE APOSTLE NOT ONLY THE BRIGHTNESS OF HIS GLORY, BUT ALSO THE EXPRESS FIGURE OF HIS PERSON OR SUBSISTENCE, IT DOES NOT SEEM IDLE TO INQUIRE HOW THERE CAN BE SAID TO BE ANOTHER FIGURE OF THAT PERSON BESIDES THE PERSON OF GOD HIMSELF, WHATEVER BE THE MEANING OF PERSON AND SUBSISTENCE. CONSIDER, THEN, WHETHER THE SON OF GOD, SEEING HE IS HIS WORD AND WISDOM, AND ALONE KNOWS THE FATHER, AND REVEALS HIM TO WHOM HE WILL (I.E., TO THOSE WHO ARE CAPABLE OF RECEIVING HIS WORD AND WISDOM), MAY NOT, IN REGARD OF THIS VERY POINT OF MAKING GOD TO BE UNDERSTOOD AND ACKNOWLEDGED, BE CALLED THE FIGURE OF HIS PERSON AND SUBSISTENCE; THAT IS, WHEN THAT WISDOM, WHICH DESIRES TO MAKE KNOWN TO OTHERS THE MEANS BY WHICH GOD IS ACKNOWLEDGED AND UNDERSTOOD BY THEM, DESCRIBES HIMSELF FIRST OF ALL, IT MAY BY SO DOING BE CALLED THE EXPRESS FIGURE OF THE PERSON OF GOD. IN ORDER, HOWEVER, TO ARRIVE AT A FULLER UNDERSTANDING OF THE MANNER IN WHICH THE SAVIOUR IS THE FIGURE OF THE PERSON OR SUBSISTENCE OF GOD, LET US TAKE AN INSTANCE, WHICH, ALTHOUGH IT DOES NOT DESCRIBE THE SUBJECT OF WHICH WE ARE TREATING EITHER FULLY OR APPROPRIATELY, MAY NEVERTHELESS BE SEEN TO BE EMPLOYED FOR THIS PURPOSE ONLY, TO SHOW THAT THE SON OF GOD, WHO WAS IN THE FORM OF GOD, DIVESTING HIMSELF (OF HIS GLORY), MAKES IT HIS OBJECT, BY THIS VERY DIVESTING OF HIMSELF, TO DEMONSTRATE TO US THE FULLNESS OF HIS DEITY. FOR INSTANCE, SUPPOSE THAT THERE WERE A STATUE OF SO ENORMOUS A SIZE AS TO FILL THE WHOLE WORLD, AND WHICH ON THAT ACCOUNT COULD BE SEEN BY NO ONE; AND THAT ANOTHER STATUE WERE FORMED ALTOGETHER RESEMBLING IT IN THE SHAPE OF THE LIMBS, AND IN THE FEATURES OF THE COUNTENANCE, AND IN FORM AND MATERIAL, BUT WITHOUT THE SAME IMMENSITY OF SIZE, SO THAT THOSE WHO WERE UNABLE TO BEHOLD THE ONE OF ENORMOUS PROPORTIONS, SHOULD, ON SEEING THE LATTER, ACKNOWLEDGE THAT THEY HAD SEEN THE FORMER, BECAUSE IT PRESERVED ALL THE FEATURES OF ITS LIMBS AND COUNTENANCE, AND EVEN THE VERY FORM AND MATERIAL, SO CLOSELY, AS TO BE ALTOGETHER UNDISTINGUISHABLE FROM IT; BY SOME SUCH SIMILITUDE, THE SON OF GOD, DIVESTING HIMSELF OF HIS EQUALITY WITH THE FATHER, AND SHOWING TO US THE WAY TO THE KNOWLEDGE OF HIM, IS MADE THE EXPRESS IMAGE OF HIS PERSON: SO THAT WE, WHO WERE UNABLE TO LOOK UPON THE GLORY OF THAT MARVELLOUS LIGHT WHEN PLACED IN THE GREATNESS OF HIS GODHEAD, MAY, BY HIS BEING MADE TO US BRIGHTNESS, OBTAIN THE MEANS OF BEHOLDING THE DIVINE LIGHT BY LOOKING UPON THE BRIGHTNESS. THIS COMPARISON, OF COURSE, OF STATUES, AS BELONGING TO MATERIAL THINGS, IS EMPLOYED FOR NO OTHER PURPOSE THAN TO SHOW THAT THE SON OF GOD, THOUGH PLACED IN THE VERY INSIGNIFICANT FORM OF A HUMAN BODY, IN CONSEQUENCE OF THE RESEMBLANCE OF HIS WORKS AND POWER TO THE FATHER, SHOWED THAT THERE WAS IN HIM AN IMMENSE AND INVISIBLE GREATNESS, INASMUCH AS HE SAID TO HIS DISCIPLES, HE WHO SEES ME, SEES THE FATHER ALSO; AND, I AND THE FATHER ARE ONE. AND TO THESE BELONG ALSO THE SIMILAR EXPRESSION, THE FATHER IS IN ME, AND I IN THE FATHER.

9. LET US SEE NOW WHAT IS THE MEANING OF THE EXPRESSION WHICH IS FOUND IN THE WISDOM OF SOLOMON, WHERE IT IS SAID OF WISDOM THAT IT IS A KIND OF BREATH OF THE POWER OF GOD, AND THE PUREST EFFLUX OF THE GLORY OF THE OMNIPOTENT, AND THE SPLENDOUR OF ETERNAL LIGHT, AND THE SPOTLESS MIRROR OF THE WORKING OR POWER OF GOD, AND THE IMAGE OF HIS GOODNESS. THESE, THEN, ARE THE DEFINITIONS WHICH HE GIVES OF GOD, POINTING OUT BY EACH ONE OF THEM CERTAIN ATTRIBUTES WHICH BELONG TO THE WISDOM OF GOD, CALLING WISDOM THE POWER, AND THE GLORY, AND THE EVERLASTING LIGHT, AND THE WORKING, AND THE GOODNESS OF GOD. HE DOES NOT SAY, HOWEVER, THAT WISDOM IS THE BREATH OF THE GLORY OF THE ALMIGHTY, NOR OF THE EVERLASTING LIGHT, NOR OF THE WORKING OF THE FATHER, NOR OF HIS GOODNESS, FOR IT WAS NOT APPROPRIATE THAT BREATH SHOULD BE ASCRIBED TO ANY ONE OF THESE; BUT, WITH ALL PROPRIETY, HE SAYS THAT WISDOM IS THE BREATH OF THE POWER OF GOD. NOW, BY THE POWER OF GOD IS TO BE UNDERSTOOD THAT BY WHICH HE IS STRONG; BY WHICH HE APPOINTS, RESTRAINS, AND GOVERNS ALL THINGS VISIBLE AND INVISIBLE; WHICH IS SUFFICIENT FOR ALL THOSE THINGS WHICH HE RULES OVER IN HIS PROVIDENCE; AMONG ALL WHICH HE IS PRESENT, AS IF ONE INDIVIDUAL. AND ALTHOUGH THE BREATH OF ALL THIS MIGHTY AND IMMEASURABLE POWER, AND THE VIGOUR ITSELF PRODUCED, SO TO SPEAK, BY ITS OWN EXISTENCE, PROCEED FROM THE POWER ITSELF, AS THE WILL DOES FROM THE MIND, YET EVEN THIS WILL OF GOD IS NEVERTHELESS MADE TO BECOME THE POWER OF GOD.

ANOTHER POWER ACCORDINGLY IS PRODUCED, WHICH EXISTS WITH PROPERTIES OF ITS OWN — A KIND OF BREATH, AS SCRIPTURE SAYS, OF THE PRIMAL AND UNBEGOTTEN POWER OF GOD, DERIVING FROM HIM ITS BEING, AND NEVER AT ANY TIME NON-EXISTENT. FOR IF ANY ONE WERE TO ASSERT THAT IT DID NOT FORMERLY EXIST, BUT CAME AFTERWARDS INTO EXISTENCE, LET HIM EXPLAIN THE REASON WHY THE FATHER, WHO GAVE IT BEING, DID NOT DO SO BEFORE. AND IF HE SHALL GRANT THAT THERE WAS ONCE A BEGINNING, WHEN THAT BREATH PROCEEDED FROM THE POWER OF GOD, WE SHALL ASK HIM AGAIN, WHY NOT EVEN BEFORE THE BEGINNING, WHICH HE HAS ALLOWED; AND IN THIS WAY, EVER DEMANDING AN EARLIER DATE, AND GOING UPWARDS WITH OUR INTERROGATIONS, WE SHALL ARRIVE AT THIS CONCLUSION, THAT AS GOD WAS ALWAYS POSSESSED OF POWER AND WILL, THERE NEVER WAS ANY REASON OF PROPRIETY OR OTHERWISE, WHY HE MAY NOT HAVE ALWAYS POSSESSED THAT BLESSING WHICH HE DESIRED. BY WHICH IT IS SHOWN THAT THAT BREATH OF GOD'S POWER ALWAYS EXISTED, HAVING NO BEGINNING SAVE GOD HIMSELF. NOR WAS IT FITTING THAT THERE SHOULD BE ANY OTHER BEGINNING SAVE GOD HIMSELF, FROM WHOM IT DERIVES ITS BIRTH. AND ACCORDING TO THE EXPRESSION OF THE APOSTLE, THAT CHRIST IS THE POWER OF GOD, IT OUGHT TO BE TERMED NOT ONLY THE BREATH OF THE POWER OF GOD, BUT POWER OUT OF POWER.

10. LET US NOW EXAMINE THE EXPRESSION, WISDOM IS THE PUREST EFFLUX OF THE GLORY OF THE ALMIGHTY; AND LET US FIRST CONSIDER WHAT THE GLORY OF THE OMNIPOTENT GOD IS, AND THEN WE SHALL ALSO UNDERSTAND WHAT IS ITS EFFLUX. AS NO ONE CAN BE A FATHER WITHOUT HAVING A SON, NOR A MASTER WITHOUT POSSESSING A SERVANT, SO EVEN GOD CANNOT BE CALLED OMNIPOTENT UNLESS THERE EXIST THOSE OVER WHOM HE MAY EXERCISE HIS POWER; AND THEREFORE, THAT GOD MAY BE SHOWN TO BE ALMIGHTY, IT IS NECESSARY THAT ALL THINGS SHOULD EXIST. FOR IF ANY ONE WOULD HAVE SOME AGES OR PORTIONS OF TIME, OR WHATEVER ELSE HE LIKES TO CALL THEM, TO HAVE PASSED AWAY, WHILE THOSE THINGS WHICH WERE AFTERWARDS MADE DID NOT YET EXIST, HE WOULD UNDOUBTEDLY SHOW THAT DURING THOSE AGES OR PERIODS GOD WAS NOT OMNIPOTENT, BUT BECAME SO AFTERWARDS, VIZ., FROM THE TIME THAT HE BEGAN TO HAVE PERSONS OVER WHOM TO EXERCISE POWER; AND IN THIS WAY HE WILL APPEAR TO HAVE RECEIVED A CERTAIN INCREASE, AND TO HAVE RISEN FROM A LOWER TO A HIGHER CONDITION; SINCE THERE CAN BE NO DOUBT THAT IT IS BETTER FOR HIM TO BE OMNIPOTENT THAN NOT TO BE SO. AND NOW HOW CAN IT APPEAR OTHERWISE THAN ABSURD, THAT WHEN GOD POSSESSED NONE OF THOSE THINGS WHICH IT WAS BEFITTING FOR HIM TO POSSESS, HE SHOULD AFTERWARDS, BY A KIND OF PROGRESS, COME INTO THE POSSESSION OF THEM? BUT IF THERE NEVER WAS A TIME WHEN HE WAS NOT OMNIPOTENT, OF NECESSITY THOSE THINGS BY WHICH HE RECEIVES THAT TITLE MUST ALSO EXIST; AND HE MUST ALWAYS HAVE HAD THOSE OVER WHOM HE EXERCISED POWER, AND WHICH WERE GOVERNED BY HIM EITHER AS KING OR PRINCE, OF WHICH WE SHALL SPEAK MORE FULLY IN THE PROPER PLACE, WHEN WE COME TO DISCUSS THE SUBJECT OF THE CREATURES. BUT EVEN NOW I THINK IT NECESSARY TO DROP A WORD, ALTHOUGH CURSORILY, OF WARNING, SINCE THE QUESTION BEFORE US IS, HOW WISDOM IS THE PUREST EFFLUX OF THE GLORY OF THE ALMIGHTY, LEST ANY ONE SHOULD THINK THAT THE TITLE OF OMNIPOTENT WAS ANTERIOR IN GOD TO THE BIRTH OF WISDOM, THROUGH WHOM HE IS CALLED FATHER, SEEING THAT WISDOM, WHICH IS THE SON OF GOD, IS THE PUREST EFFLUX OF THE GLORY OF THE ALMIGHTY. LET HIM WHO IS INCLINED TO ENTERTAIN THIS SUSPICION HEAR THE UNDOUBTED DECLARATION OF SCRIPTURE PRONOUNCING, IN WISDOM HAVE YOU MADE THEM ALL, AND THE TEACHING OF THE GOSPEL, THAT BY HIM WERE ALL THINGS MADE, AND WITHOUT HIM NOTHING WAS MADE; AND LET HIM UNDERSTAND FROM THIS THAT THE TITLE OF OMNIPOTENT IN GOD CANNOT BE OLDER THAN THAT OF FATHER; FOR IT IS THROUGH THE SON THAT THE FATHER IS ALMIGHTY. BUT FROM THE EXPRESSION GLORY OF THE ALMIGHTY, OF WHICH GLORY WISDOM IS THE EFFLUX, THIS IS TO BE UNDERSTOOD, THAT WISDOM, THROUGH WHICH GOD IS CALLED OMNIPOTENT, HAS A SHARE IN THE GLORY OF THE ALMIGHTY. FOR THROUGH WISDOM, WHICH IS CHRIST, GOD HAS POWER OVER ALL THINGS, NOT ONLY BY THE AUTHORITY OF A RULER, BUT ALSO BY THE VOLUNTARY OBEDIENCE OF SUBJECTS. AND THAT YOU MAY UNDERSTAND THAT THE OMNIPOTENCE OF FATHER AND SON IS ONE AND THE SAME, AS GOD AND THE LORD ARE ONE AND THE SAME WITH THE FATHER, LISTEN TO THE MANNER IN WHICH JOHN SPEAKS IN THE APOCALYPSE: THUS SAYS THE LORD GOD, WHICH IS, AND WHICH WAS, AND WHICH IS TO COME, THE ALMIGHTY. FOR WHO ELSE WAS HE WHICH IS TO COME THAN CHRIST? AND AS NO ONE OUGHT TO BE OFFENDED, SEEING GOD IS THE FATHER, THAT THE SAVIOUR IS ALSO GOD; SO ALSO, SINCE THE FATHER IS CALLED OMNIPOTENT, NO ONE OUGHT TO BE OFFENDED THAT THE SON OF GOD IS ALSO CALLED OMNIPOTENT. FOR IN THIS WAY WILL THAT SAYING BE TRUE WHICH HE UTTERS TO THE FATHER, ALL MINE ARE YOURS, AND YOURS ARE MINE, AND I AM GLORIFIED IN THEM. NOW, IF ALL THINGS WHICH ARE THE FATHER'S ARE ALSO CHRIST'S, CERTAINLY AMONG THOSE THINGS WHICH EXIST IS THE OMNIPOTENCE OF THE FATHER; AND DOUBTLESS THE ONLY-BEGOTTEN SON OUGHT TO BE OMNIPOTENT, THAT THE SON ALSO MAY HAVE ALL THINGS WHICH THE FATHER POSSESSES. AND I AM GLORIFIED IN THEM, HE DECLARES. FOR AT THE NAME OF JESUS EVERY KNEE SHALL BOW, OF THINGS IN HEAVEN, AND THINGS IN EARTH, AND THINGS UNDER THE EARTH; AND EVERY TONGUE SHALL CONFESS THAT THE LORD JESUS IS IN THE GLORY OF GOD THE FATHER. THEREFORE HE IS THE EFFLUX OF THE GLORY OF GOD IN THIS RESPECT, THAT HE IS OMNIPOTENT— THE PURE AND LIMPID WISDOM HERSELF — GLORIFIED AS THE EFFLUX OF OMNIPOTENCE OR OF GLORY. AND THAT IT MAY BE MORE CLEARLY UNDERSTOOD WHAT THE GLORY OF OMNIPOTENCE IS, WE SHALL ADD THE FOLLOWING. GOD THE FATHER IS OMNIPOTENT, BECAUSE HE HAS POWER OVER ALL THINGS, I.E., OVER HEAVEN AND EARTH, SUN, MOON, AND STARS, AND ALL THINGS IN THEM. AND HE EXERCISES HIS POWER OVER THEM BY MEANS OF HIS WORD, BECAUSE AT THE NAME OF JESUS EVERY KNEE SHALL BOW, BOTH OF THINGS IN HEAVEN, AND THINGS ON EARTH, AND THINGS UNDER THE EARTH. AND IF EVERY KNEE IS BENT TO JESUS, THEN, WITHOUT DOUBT, IT IS JESUS TO WHOM ALL THINGS ARE SUBJECT, AND HE IT IS WHO EXERCISES POWER OVER ALL THINGS, AND THROUGH WHOM ALL THINGS ARE SUBJECT TO THE FATHER; FOR THROUGH WISDOM, I.E., BY WORD AND REASON, NOT BY FORCE AND NECESSITY, ARE ALL THINGS SUBJECT. AND THEREFORE HIS GLORY CONSISTS IN THIS VERY THING, THAT HE POSSESSES ALL THINGS, AND THIS IS THE PUREST AND MOST LIMPID GLORY OF OMNIPOTENCE, THAT BY REASON AND WISDOM, NOT BY FORCE AND NECESSITY, ALL THINGS ARE SUBJECT. NOW THE PUREST AND MOST LIMPID GLORY OF WISDOM IS A CONVENIENT EXPRESSION TO DISTINGUISH IT FROM THAT GLORY WHICH CANNOT BE CALLED PURE AND SINCERE. BUT EVERY NATURE WHICH IS CONVERTIBLE AND CHANGEABLE, ALTHOUGH GLORIFIED IN THE WORKS OF RIGHTEOUSNESS OR WISDOM, YET BY THE FACT THAT RIGHTEOUSNESS OR WISDOM ARE ACCIDENTAL QUALITIES, AND BECAUSE THAT WHICH IS ACCIDENTAL MAY ALSO FALL AWAY, ITS GLORY CANNOT BE CALLED SINCERE AND PURE. BUT THE WISDOM OF GOD, WHICH IS HIS ONLY-BEGOTTEN SON, BEING IN ALL RESPECTS INCAPABLE OF CHANGE OR ALTERATION, AND EVERY GOOD QUALITY IN HIM BEING ESSENTIAL, AND SUCH AS CANNOT BE CHANGED AND CONVERTED, HIS GLORY IS THEREFORE DECLARED TO BE PURE AND SINCERE.

11. IN THE THIRD PLACE, WISDOM IS CALLED THE SPLENDOUR OF ETERNAL LIGHT. THE FORCE OF THIS EXPRESSION WE HAVE EXPLAINED IN THE PRECEDING PAGES, WHEN WE INTRODUCED THE SIMILITUDE OF THE SUN AND THE SPLENDOUR OF ITS RAYS, AND SHOWED TO THE BEST OF OUR POWER HOW THIS SHOULD BE UNDERSTOOD. TO WHAT WE THEN SAID WE SHALL ADD ONLY THE FOLLOWING REMARK. THAT IS PROPERLY TERMED EVERLASTING OR ETERNAL WHICH NEITHER HAD A BEGINNING OF EXISTENCE, NOR CAN EVER CEASE TO BE WHAT IT IS. AND THIS IS THE IDEA CONVEYED BY JOHN WHEN HE SAYS THAT GOD IS LIGHT. NOW HIS WISDOM IS THE SPLENDOUR OF THAT LIGHT, NOT ONLY IN RESPECT OF ITS BEING LIGHT, BUT ALSO OF BEING EVERLASTING LIGHT, SO THAT HIS WISDOM IS ETERNAL AND EVERLASTING SPLENDOUR. IF THIS BE FULLY UNDERSTOOD, IT CLEARLY SHOWS THAT THE EXISTENCE OF THE SON IS DERIVED FROM THE FATHER BUT NOT IN TIME, NOR FROM ANY OTHER BEGINNING, EXCEPT, AS WE HAVE SAID, FROM GOD HIMSELF.

12. BUT WISDOM IS ALSO CALLED THE STAINLESS MIRROR OF THE ἐΝέΡΓΕΙΑ OR WORKING OF GOD. WE MUST FIRST UNDERSTAND, THEN, WHAT THE WORKING OF THE POWER OF GOD IS. IT IS A SORT OF VIGOUR, SO TO SPEAK, BY WHICH GOD OPERATES EITHER IN CREATION, OR IN PROVIDENCE, OR IN JUDGMENT, OR IN THE DISPOSAL AND ARRANGEMENT OF INDIVIDUAL THINGS, EACH IN ITS SEASON. FOR AS THE IMAGE FORMED IN A MIRROR UNERRINGLY REFLECTS ALL THE ACTS AND MOVEMENTS OF HIM WHO GAZES ON IT, SO WOULD WISDOM HAVE HERSELF TO BE UNDERSTOOD WHEN SHE IS CALLED THE STAINLESS MIRROR OF THE POWER AND WORKING OF THE FATHER: AS THE LORD JESUS CHRIST ALSO, WHO IS THE WISDOM OF GOD, DECLARES OF HIMSELF WHEN HE SAYS, THE WORKS WHICH THE FATHER DOES, THESE ALSO DOES THE SON LIKEWISE. AND AGAIN HE SAYS, THAT THE SON CANNOT DO ANYTHING OF HIMSELF, SAVE WHAT HE SEES THE FATHER DO. AS THEREFORE THE SON IN NO RESPECT DIFFERS FROM THE FATHER IN THE POWER OF HIS WORKS, AND THE WORK OF THE SON IS NOT A

DIFFERENT THING FROM THAT OF THE FATHER, BUT ONE AND THE SAME MOVEMENT, SO TO SPEAK, IS IN ALL THINGS, HE THEREFORE NAMED HIM A STAINLESS MIRROR, THAT BY SUCH AN EXPRESSION IT MIGHT BE UNDERSTOOD THAT THEM IS NO DISSIMILARITY WHATEVER BETWEEN THE SON AND THE FATHER. HOW, INDEED, CAN THOSE THINGS WHICH ARE SAID BY SOME TO BE DONE AFTER THE MANNER IN WHICH A DISCIPLE RESEMBLES OR IMITATES HIS MASTER, OR ACCORDING TO THE VIEW THAT THOSE THINGS ARE MADE BY THE SON IN BODILY MATERIAL WHICH WERE FIRST FORMED BY THE FATHER IN THEIR SPIRITUAL ESSENCE, AGREE WITH THE DECLARATIONS OF SCRIPTURE, SEEING IN THE GOSPEL THE SON IS SAID TO DO NOT SIMILAR THINGS, BUT THE SAME THINGS IN A SIMILAR MANNER?

13. IT REMAINS THAT WE INQUIRE WHAT IS THE IMAGE OF HIS GOODNESS; AND HERE, I THINK, WE MUST UNDERSTAND THE SAME THING WHICH WE EXPRESSED A LITTLE AGO, IN SPEAKING OF THE IMAGE FORMED BY THE MIRROR. FOR HE IS THE PRIMAL GOODNESS, DOUBTLESS, OUT OF WHICH THE SON IS BORN, WHO, BEING IN ALL RESPECTS THE IMAGE OF THE FATHER, MAY CERTAINLY ALSO BE CALLED WITH PROPRIETY THE IMAGE OF HIS GOODNESS. FOR THERE IS NO OTHER SECOND GOODNESS EXISTING IN THE SON, SAVE THAT WHICH IS IN THE FATHER. AND THEREFORE ALSO THE SAVIOUR HIMSELF RIGHTLY SAYS IN THE GOSPEL, THERE IS NONE GOOD SAVE ONE ONLY, GOD THE FATHER, THAT BY SUCH AN EXPRESSION IT MAY BE UNDERSTOOD THAT THE SON IS NOT OF A DIFFERENT GOODNESS, BUT OF THAT ONLY WHICH EXISTS IN THE FATHER, OF WHOM HE IS RIGHTLY TERMED THE IMAGE, BECAUSE HE PROCEEDS FROM NO OTHER SOURCE BUT FROM THAT PRIMAL GOODNESS, LEST THERE MIGHT APPEAR TO BE IN THE SON A DIFFERENT GOODNESS FROM THAT WHICH IS IN THE FATHER. NOR IS THERE ANY DISSIMILARITY OR DIFFERENCE OF GOODNESS IN THE SON. AND THEREFORE IT IS NOT TO BE IMAGINED THAT THERE IS A KIND OF BLASPHEMY, AS IT WERE, IN THE WORDS, THERE IS NONE GOOD SAVE ONE ONLY, GOD THE FATHER, AS IF THEREBY IT MAY BE SUPPOSED TO BE DENIED THAT EITHER CHRIST OR THE HOLY SPIRIT WAS GOOD. BUT, AS WE HAVE ALREADY SAID, THE PRIMAL GOODNESS IS TO BE UNDERSTOOD AS RESIDING IN GOD THE FATHER, FROM WHOM BOTH THE SON IS BORN AND THE HOLY SPIRIT PROCEEDS, RETAINING WITHIN THEM, WITHOUT ANY DOUBT, THE NATURE OF THAT GOODNESS WHICH IS IN THE SOURCE WHENCE THEY ARE DERIVED. AND IF THERE BE ANY OTHER THINGS WHICH IN SCRIPTURE ARE CALLED GOOD, WHETHER ANGEL, OR MAN, OR SERVANT, OR TREASURE, OR A GOOD HEART, OR A GOOD TREE, ALL THESE ARE SO TERMED CATACHRESTICALLY, HAVING IN THEM AN ACCIDENTAL, NOT AN ESSENTIAL GOODNESS. BUT IT WOULD REQUIRE BOTH MUCH TIME AND LABOUR TO COLLECT TOGETHER ALL THE TITLES OF THE SON OF GOD, SUCH, E.G., AS THE TRUE LIGHT, OR THE DOOR, OR THE RIGHTEOUSNESS, OR THE SANCTIFICATION, OR THE REDEMPTION, AND COUNTLESS OTHERS; AND TO SHOW FOR WHAT REASONS EACH ONE OF THEM IS SO GIVEN. SATISFIED, THEREFORE, WITH WHAT WE HAVE ALREADY ADVANCED, WE GO ON WITH OUR INQUIRIES INTO THOSE OTHER MATTERS WHICH FOLLOW.

CHAPTER 3. ON THE HOLY SPIRIT.

1. THE NEXT POINT IS TO INVESTIGATE AS BRIEFLY AS POSSIBLE THE SUBJECT OF THE HOLY SPIRIT. ALL WHO PERCEIVE, IN WHATEVER MANNER, THE EXISTENCE OF PROVIDENCE, CONFESS THAT GOD, WHO CREATED AND DISPOSED ALL THINGS, IS UNBEGOTTEN, AND RECOGNISE HIM AS THE PARENT OF THE UNIVERSE. NOW, THAT TO HIM BELONGS A SON, IS A STATEMENT NOT MADE BY US ONLY; ALTHOUGH IT MAY SEEM A SUFFICIENTLY MARVELLOUS AND INCREDIBLE ASSERTION TO THOSE WHO HAVE A REPUTATION AS PHILOSOPHERS AMONG GREEKS AND BARBARIANS, BY SOME OF WHOM, HOWEVER, AN IDEA OF HIS EXISTENCE SEEMS TO HAVE BEEN ENTERTAINED, IN THEIR ACKNOWLEDGING THAT ALL THINGS WERE CREATED BY THE WORD OR REASON OF GOD. WE, HOWEVER, IN CONFORMITY WITH OUR BELIEF IN THAT DOCTRINE, WHICH WE ASSUREDLY HOLD TO BE DIVINELY INSPIRED, BELIEVE THAT IT IS POSSIBLE IN NO OTHER WAY TO EXPLAIN AND BRING WITHIN THE REACH OF HUMAN KNOWLEDGE THIS HIGHER AND DIVINER REASON AS THE SON OF GOD, THAN BY MEANS OF THOSE SCRIPTURES ALONE WHICH WERE INSPIRED BY THE HOLY SPIRIT, I.E., THE GOSPELS AND EPISTLES, AND THE LAW AND THE PROPHETS, ACCORDING TO THE DECLARATION OF CHRIST HIMSELF. OF THE EXISTENCE OF THE HOLY SPIRIT NO ONE INDEED COULD ENTERTAIN ANY SUSPICION, SAVE THOSE WHO WERE FAMILIAR WITH THE LAW AND THE PROPHETS, OR THOSE WHO PROFESS A BELIEF IN CHRIST. FOR ALTHOUGH NO ONE IS ABLE TO SPEAK WITH CERTAINTY OF GOD THE FATHER, IT IS NEVERTHELESS POSSIBLE FOR SOME KNOWLEDGE OF HIM TO BE GAINED BY MEANS OF THE VISIBLE CREATION AND THE NATURAL FEELINGS OF THE HUMAN MIND; AND IT IS POSSIBLE, MOREOVER, FOR SUCH KNOWLEDGE TO BE CONFINED FROM THE SACRED SCRIPTURES. BUT WITH RESPECT TO THE SON OF GOD, ALTHOUGH NO ONE KNOWS THE SON SAVE THE FATHER, YET IT IS FROM SACRED SCRIPTURE ALSO THAT THE HUMAN MIND IS TAUGHT HOW TO THINK OF THE SON; AND THAT NOT ONLY FROM THE NEW, BUT ALSO FROM THE OLD TESTAMENT, BY MEANS OF THOSE THINGS WHICH, ALTHOUGH DONE BY THE SAINTS, ARE FIGURATIVELY REFERRED TO CHRIST, AND FROM WHICH BOTH HIS DIVINE NATURE, AND THAT HUMAN NATURE WHICH WAS ASSUMED BY HIM, MAY BE DISCOVERED.

2. NOW, WHAT THE HOLY SPIRIT IS, WE ARE TAUGHT IN MANY PASSAGES OF SCRIPTURE, AS BY DAVID IN THE FIFTY-FIRST PSALM, WHEN HE SAYS, AND TAKE NOT YOUR HOLY SPIRIT FROM ME; AND BY DANIEL, WHERE IT IS SAID, THE HOLY SPIRIT WHICH IS IN YOU. AND IN THE NEW TESTAMENT WE HAVE ABUNDANT TESTIMONIES, AS WHEN THE HOLY SPIRIT IS DESCRIBED AS HAVING DESCENDED UPON CHRIST, AND WHEN THE LORD BREATHED UPON HIS APOSTLES AFTER HIS RESURRECTION, SAYING, RECEIVE THE HOLY SPIRIT; AND THE SAYING OF THE ANGEL TO MARY, THE HOLY SPIRIT WILL COME UPON YOU; THE DECLARATION BY PAUL, THAT NO ONE CAN CALL JESUS LORD, SAVE BY THE HOLY SPIRIT. IN THE ACTS OF THE APOSTLES, THE HOLY SPIRIT WAS GIVEN BY THE IMPOSITION OF THE APOSTLES' HANDS IN BAPTISM. FROM ALL WHICH WE LEARN THAT THE PERSON OF THE HOLY SPIRIT WAS OF SUCH AUTHORITY AND DIGNITY, THAT SAVING BAPTISM WAS NOT COMPLETE EXCEPT BY THE AUTHORITY OF THE MOST EXCELLENT TRINITY OF THEM ALL, I.E., BY THE NAMING OF FATHER, SON, AND HOLY SPIRIT, AND BY JOINING TO THE UNBEGOTTEN GOD THE FATHER, AND TO HIS ONLY-BEGOTTEN SON, THE NAME ALSO OF THE HOLY SPIRIT. WHO, THEN, IS NOT AMAZED AT THE EXCEEDING MAJESTY OF THE HOLY SPIRIT, WHEN HE HEARS THAT HE WHO SPEAKS A WORD AGAINST THE SON OF MAN MAY HOPE FOR FORGIVENESS; BUT THAT HE WHO IS GUILTY OF BLASPHEMY AGAINST THE HOLY SPIRIT HAS NOT FORGIVENESS, EITHER IN THE PRESENT WORLD OR IN THAT WHICH IS TO COME!

3. THAT ALL THINGS WERE CREATED BY GOD, AND THAT THERE IS NO CREATURE WHICH EXISTS BUT HAS DERIVED FROM HIM ITS BEING, IS ESTABLISHED FROM MANY DECLARATIONS OF SCRIPTURE; THOSE ASSERTIONS BEING REFUTED AND REJECTED WHICH ARE FALSELY ALLEGED BY SOME RESPECTING THE EXISTENCE EITHER OF A MATTER CO-ETERNAL WITH GOD, OR OF UNBEGOTTEN SOULS, IN WHICH THEY WOULD HAVE IT THAT GOD IMPLANTED NOT SO MUCH THE POWER OF EXISTENCE, AS EQUALITY AND ORDER. FOR EVEN IN THAT LITTLE TREATISE CALLED THE PASTOR OR ANGEL OF REPENTANCE, COMPOSED BY HERMAS, WE HAVE THE FOLLOWING: FIRST OF ALL, BELIEVE THAT THERE IS ONE GOD WHO CREATED AND ARRANGED ALL THINGS; WHO, WHEN NOTHING FORMERLY EXISTED, CAUSED ALL THINGS TO BE; WHO HIMSELF CONTAINS ALL THINGS, BUT HIMSELF IS CONTAINED BY NONE. AND IN THE BOOK OF ENOCH ALSO WE HAVE SIMILAR DESCRIPTIONS. BUT UP TO THE PRESENT TIME WE HAVE BEEN ABLE TO FIND NO STATEMENT IN HOLY SCRIPTURE IN WHICH THE HOLY SPIRIT COULD BE SAID TO BE MADE OR CREATED, NOT EVEN IN THE WAY IN WHICH WE HAVE SHOWN ABOVE THAT THE DIVINE WISDOM IS SPOKEN OF BY SOLOMON, OR IN WHICH THOSE EXPRESSIONS WHICH WE HAVE DISCUSSED ARE TO BE UNDERSTOOD OF THE LIFE, OR THE WORD, OR THE OTHER APPELLATIONS OF THE SON OF GOD. THE SPIRIT OF GOD, THEREFORE, WHICH WAS BORNE UPON THE WATERS, AS IS WRITTEN IN THE BEGINNING OF THE CREATION OF THE WORLD, IS, I AM OF OPINION, NO OTHER THAN THE HOLY SPIRIT, SO FAR AS I CAN UNDERSTAND; AS INDEED WE HAVE SHOWN IN OUR EXPOSITION OF THE PASSAGES THEMSELVES, NOT ACCORDING TO THE HISTORICAL, BUT ACCORDING TO THE SPIRITUAL METHOD OF INTERPRETATION.

4. SOME INDEED OF OUR PREDECESSORS HAVE OBSERVED, THAT IN THE NEW TESTAMENT, WHENEVER THE SPIRIT IS NAMED WITHOUT THAT ADJUNCT WHICH DENOTES QUALITY, THE HOLY SPIRIT IS TO BE UNDERSTOOD; AS E.G., IN THE EXPRESSION, NOW THE FRUIT OF THE SPIRIT IS LOVE, JOY, AND PEACE; AND, SEEING YOU BEGAN IN THE SPIRIT, ARE YOU NOW MADE PERFECT IN THE FLESH? WE ARE OF OPINION THAT THIS DISTINCTION MAY BE OBSERVED IN THE OLD TESTAMENT ALSO, AS WHEN IT IS SAID, HE THAT GIVES HIS SPIRIT TO THE PEOPLE WHO ARE UPON THE EARTH, AND SPIRIT TO THEM WHO WALK THEREON. FOR, WITHOUT DOUBT, EVERY ONE WHO WALKS UPON THE EARTH (I.E., EARTHLY AND CORPOREAL BEINGS) IS A PARTAKER ALSO OF THE HOLY SPIRIT, RECEIVING IT FROM GOD. MY HEBREW MASTER ALSO USED TO SAY THAT THOSE TWO SERAPHIM IN ISAIAH, WHICH ARE DESCRIBED AS HAVING EACH SIX WINGS, AND CALLING TO ONE ANOTHER, AND SAYING, HOLY, HOLY, HOLY, IS THE LORD GOD OF HOSTS, WERE TO BE UNDERSTOOD OF THE ONLY-BEGOTTEN SON OF GOD AND OF THE HOLY SPIRIT. AND WE THINK THAT THAT EXPRESSION ALSO WHICH OCCURS IN THE HYMN OF HABAKKUK, IN THE MIDST EITHER OF THE TWO LIVING THINGS, OR OF THE TWO LIVES, YOU WILL BE KNOWN, OUGHT TO BE UNDERSTOOD OF CHRIST AND OF THE HOLY SPIRIT. FOR ALL KNOWLEDGE OF THE FATHER IS OBTAINED BY REVELATION OF THE SON THROUGH THE HOLY SPIRIT, SO THAT BOTH OF THESE BEINGS WHICH, ACCORDING TO THE PROPHET, ARE CALLED EITHER LIVING THINGS OR LIVES, EXIST AS THE GROUND OF THE KNOWLEDGE OF GOD THE FATHER. FOR AS IT IS SAID OF THE SON, THAT NO ONE KNOWS THE FATHER BUT THE SON, AND HE TO WHOM THE SON WILL REVEAL HIM, THE SAME ALSO IS SAID BY THE APOSTLE OF THE HOLY SPIRIT, WHEN HE DECLARES, GOD HAS REVEALED THEM TO US BY HIS HOLY SPIRIT; FOR THE SPIRIT SEARCHES ALL THINGS, EVEN THE DEEP THINGS OF GOD; AND AGAIN IN THE GOSPEL, WHEN THE SAVIOUR, SPEAKING OF THE DIVINE AND PROFOUNDER PARTS OF HIS TEACHING, WHICH HIS DISCIPLES WERE NOT YET ABLE TO RECEIVE, THUS ADDRESSES THEM: I HAVE YET MANY THINGS TO SAY UNTO YOU, BUT YOU CANNOT BEAR THEM NOW; BUT WHEN THE HOLY SPIRIT, THE COMFORTER, HAS COME, HE WILL TEACH YOU ALL THINGS, AND WILL BRING ALL THINGS TO YOUR REMEMBRANCE, WHATSOEVER I HAVE SAID TO YOU. WE MUST UNDERSTAND, THEREFORE, THAT AS THE SON, WHO ALONE KNOWS THE FATHER, REVEALS HIM TO WHOM HE WILL, SO THE HOLY SPIRIT, WHO ALONE SEARCHES THE DEEP THINGS OF GOD, REVEALS GOD TO WHOM HE WILL: FOR THE SPIRIT BLOWS WHERE HE LISTS. WE ARE NOT, HOWEVER, TO SUPPOSE THAT THE SPIRIT DERIVES HIS KNOWLEDGE THROUGH REVELATION FROM THE SON. FOR IF THE HOLY SPIRIT KNOWS THE FATHER THROUGH THE SON'S REVELATION, HE PASSES FROM A STATE OF IGNORANCE INTO ONE OF KNOWLEDGE; BUT IT IS ALIKE IMPIOUS AND FOOLISH TO CONFESS THE HOLY SPIRIT, AND YET TO ASCRIBE TO HIM IGNORANCE. FOR EVEN ALTHOUGH SOMETHING ELSE EXISTED BEFORE THE HOLY SPIRIT, IT WAS NOT BY PROGRESSIVE ADVANCEMENT THAT HE CAME TO BE THE HOLY SPIRIT; AS IF ANY ONE SHOULD VENTURE TO SAY, THAT AT THE TIME WHEN HE WAS NOT YET THE HOLY SPIRIT HE WAS IGNORANT OF THE FATHER, BUT THAT AFTER HE HAD RECEIVED KNOWLEDGE HE WAS MADE THE HOLY SPIRIT. FOR IF THIS WERE THE CASE, THE HOLY SPIRIT WOULD NEVER BE RECKONED IN THE UNITY OF THE TRINITY, I.E., ALONG WITH THE UNCHANGEABLE FATHER AND HIS SON, UNLESS HE HAD ALWAYS BEEN THE HOLY SPIRIT. WHEN WE USE, INDEED, SUCH TERMS AS ALWAYS OR WAS, OR ANY OTHER DESIGNATION OF TIME, THEY ARE NOT TO BE TAKEN ABSOLUTELY, BUT WITH DUE ALLOWANCE; FOR WHILE THE SIGNIFICATIONS OF THESE WORDS RELATE TO TIME, AND THOSE SUBJECTS OF WHICH WE SPEAK ARE SPOKEN OF BY A STRETCH OF LANGUAGE AS EXISTING IN TIME, THEY NEVERTHELESS SURPASS IN THEIR REAL NATURE ALL CONCEPTION OF THE FINITE UNDERSTANDING.

5. NEVERTHELESS IT SEEMS PROPER TO INQUIRE WHAT IS THE REASON WHY HE WHO IS REGENERATED BY GOD UNTO SALVATION HAS TO DO BOTH WITH FATHER AND SON AND HOLY SPIRIT, AND DOES NOT OBTAIN SALVATION UNLESS WITH THE CO-OPERATION OF THE ENTIRE TRINITY; AND WHY IT IS IMPOSSIBLE TO BECOME PARTAKER OF THE FATHER OR THE SON WITHOUT THE HOLY SPIRIT. AND IN DISCUSSING THESE SUBJECTS, IT WILL UNDOUBTEDLY BE NECESSARY TO DESCRIBE THE SPECIAL WORKING OF THE HOLY SPIRIT, AND OF THE FATHER AND THE SON. I AM OF OPINION, THEN, THAT THE WORKING OF THE FATHER AND OF THE SON TAKES PLACE AS WELL IN SAINTS AS IN SINNERS, IN RATIONAL BEINGS AND IN DUMB ANIMALS; NAY, EVEN IN THOSE THINGS WHICH ARE WITHOUT LIFE, AND IN ALL THINGS UNIVERSALLY WHICH EXIST; BUT THAT THE OPERATION OF THE HOLY SPIRIT DOES NOT TAKE PLACE AT ALL IN THOSE THINGS WHICH ARE WITHOUT LIFE, OR IN THOSE WHICH, ALTHOUGH LIVING, ARE YET DUMB; NAY, IS NOT FOUND EVEN IN THOSE WHO ARE ENDUED INDEED WITH REASON, BUT ARE ENGAGED IN EVIL COURSES, AND NOT AT ALL CONVERTED TO A BETTER LIFE. IN THOSE PERSONS ALONE DO I THINK THAT THE OPERATION OF THE HOLY SPIRIT TAKES PLACE, WHO ARE ALREADY TURNING TO A BETTER LIFE, AND WALKING ALONG THE WAY WHICH LEADS TO JESUS CHRIST, I.E., WHO ARE ENGAGED IN THE PERFORMANCE OF GOOD ACTIONS, AND WHO ABIDE IN GOD.

6. THAT THE WORKING OF THE FATHER AND THE SON OPERATES BOTH IN SAINTS AND IN SINNERS, IS MANIFEST FROM THIS, THAT ALL WHO ARE RATIONAL BEINGS ARE PARTAKERS OF THE WORD, I.E., OF REASON, AND BY THIS MEANS BEAR CERTAIN SEEDS, IMPLANTED WITHIN THEM, OF WISDOM AND JUSTICE, WHICH IS CHRIST. NOW, IN HIM WHO TRULY EXISTS, AND WHO SAID BY MOSES, I AM WHO I AM, ALL THINGS, WHATEVER THEY ARE, PARTICIPATE; WHICH PARTICIPATION IN GOD THE FATHER IS SHARED BOTH BY JUST MEN AND SINNERS, BY RATIONAL AND IRRATIONAL BEINGS, AND BY ALL THINGS UNIVERSALLY WHICH EXIST. THE APOSTLE PAUL ALSO SHOWS TRULY THAT ALL HAVE A SHARE IN CHRIST, WHEN HE SAYS, SAY NOT IN YOUR HEART, WHO SHALL ASCEND INTO HEAVEN? (I.E., TO BRING CHRIST DOWN FROM ABOVE;) OR WHO SHALL DESCEND INTO THE DEEP? (THAT IS, TO BRING UP CHRIST AGAIN FROM THE DEAD.) BUT WHAT SAYS THE SCRIPTURE? THE WORD IS NEAR YOU, EVEN IN YOUR MOUTH, AND IN YOUR HEART. BY WHICH HE MEANS THAT CHRIST IS IN THE HEART OF ALL, IN RESPECT OF HIS BEING THE WORD OR REASON, BY PARTICIPATING IN WHICH THEY ARE RATIONAL BEINGS. THAT DECLARATION ALSO IN THE GOSPEL, IF I HAD NOT COME AND SPOKEN UNTO THEM, THEY HAD NOT HAD SIN; BUT NOW THEY HAVE NO EXCUSE FOR THEIR SIN, RENDERS IT MANIFEST AND PATENT TO ALL WHO HAVE A RATIONAL KNOWLEDGE OF HOW LONG A TIME MAN IS WITHOUT SIN, AND FROM WHAT PERIOD HE IS LIABLE TO IT, HOW, BY PARTICIPATING IN THE WORD OR REASON, MEN ARE SAID TO HAVE SINNED, VIZ., FROM THE TIME THEY ARE MADE CAPABLE OF UNDERSTANDING AND KNOWLEDGE, WHEN THE REASON IMPLANTED WITHIN HAS SUGGESTED TO THEM THE DIFFERENCE BETWEEN GOOD AND EVIL; AND AFTER THEY HAVE ALREADY BEGUN TO KNOW WHAT EVIL IS, THEY ARE MADE LIABLE TO SIN, IF THEY COMMIT IT. AND THIS IS THE MEANING OF THE EXPRESSION, THAT MEN HAVE NO EXCUSE FOR THEIR SIN, VIZ., THAT, FROM THE TIME THE DIVINE WORD OR REASON HAS BEGUN TO SHOW THEM INTERNALLY THE DIFFERENCE BETWEEN GOOD AND EVIL, THEY OUGHT TO AVOID AND GUARD AGAINST THAT WHICH IS WICKED: FOR TO HIM WHO KNOWS TO DO GOOD, AND DOES IT NOT, TO HIM IT IS SIN. MOREOVER, THAT ALL MEN ARE NOT WITHOUT COMMUNION WITH GOD, IS TAUGHT IN THE GOSPEL THUS, BY THE SAVIOUR'S WORDS: THE KINGDOM OF GOD COMES NOT WITH OBSERVATION; NEITHER SHALL THEY SAY, LO HERE! OR, LO THERE! BUT THE KINGDOM OF GOD IS WITHIN YOU. BUT HERE WE MUST SEE WHETHER THIS DOES NOT BEAR THE SAME MEANING WITH THE EXPRESSION IN GENESIS: AND HE BREATHED INTO HIS FACE THE BREATH OF LIFE, AND MAN BECAME A LIVING SOUL. FOR IF THIS BE UNDERSTOOD AS APPLYING GENERALLY TO ALL MEN, THEN ALL MEN HAVE A SHARE IN GOD.

7. BUT IF THIS IS TO BE UNDERSTOOD AS SPOKEN OF THE SPIRIT OF GOD, SINCE ADAM ALSO IS FOUND TO HAVE PROPHESIED OF SOME THINGS, IT MAY BE TAKEN NOT AS OF GENERAL APPLICATION, BUT AS CONFINED TO THOSE WHO ARE SAINTS. FINALLY, ALSO, AT THE TIME OF THE FLOOD, WHEN ALL FLESH HAD CORRUPTED THEIR WAY BEFORE GOD, IT IS RECORDED THAT GOD SPOKE THUS, AS OF UNDESERVING MEN AND SINNERS: MY SPIRIT SHALL NOT ABIDE WITH THOSE MEN FOR EVER, BECAUSE THEY ARE FLESH. BY WHICH, IT IS CLEARLY SHOWN THAT THE SPIRIT OF GOD IS TAKEN AWAY FROM ALL WHO ARE UNWORTHY. IN THE PSALMS ALSO IT IS WRITTEN: YOU WILL TAKE AWAY THEIR SPIRIT, AND THEY WILL DIE, AND RETURN TO THEIR EARTH. YOU WILL SEND FORTH YOUR SPIRIT, AND THEY SHALL BE CREATED, AND YOU WILL RENEW THE FACE OF THE EARTH; WHICH IS MANIFESTLY INTENDED OF THE HOLY SPIRIT, WHO, AFTER SINNERS AND UNWORTHY PERSONS HAVE BEEN TAKEN AWAY AND DESTROYED, CREATES FOR HIMSELF A NEW PEOPLE, AND RENEWS THE FACE OF THE EARTH, WHEN, LAYING ASIDE, THROUGH THE GRACE OF THE SPIRIT, THE OLD MAN WITH HIS DEEDS, THEY BEGIN TO WALK IN NEWNESS OF LIFE. AND THEREFORE THE EXPRESSION IS COMPETENTLY APPLIED TO THE HOLY SPIRIT, BECAUSE HE WILL TAKE UP HIS DWELLING, NOT IN ALL MEN, NOR IN THOSE WHO ARE FLESH, BUT IN THOSE WHOSE LAND HAS BEEN RENEWED. LASTLY, FOR THIS REASON WAS THE GRACE AND REVELATION OF THE HOLY SPIRIT BESTOWED BY THE IMPOSITION OF THE APOSTLES' HANDS AFTER BAPTISM. OUR SAVIOUR ALSO, AFTER THE RESURRECTION, WHEN OLD THINGS HAD ALREADY PASSED AWAY, AND ALL THINGS HAD BECOME NEW, HIMSELF A NEW MAN, AND THE FIRST-BORN FROM THE DEAD, HIS APOSTLES ALSO BEING RENEWED BY FAITH IN HIS RESURRECTION, SAYS, RECEIVE THE HOLY SPIRIT. THIS IS DOUBTLESS WHAT THE LORD THE SAVIOUR MEANT TO CONVEY IN THE GOSPEL, WHEN HE SAID THAT NEW WINE CANNOT BE PUT INTO OLD BOTTLES, BUT COMMANDED THAT THE BOTTLES SHOULD BE MADE NEW, I.E., THAT MEN SHOULD WALK IN NEWNESS OF LIFE, THAT THEY MIGHT RECEIVE THE NEW WINE, I.E., THE NEWNESS OF GRACE OF THE HOLY SPIRIT. IN THIS MANNER, THEN, IS THE WORKING OF THE POWER OF GOD THE FATHER AND OF THE SON EXTENDED WITHOUT DISTINCTION TO EVERY CREATURE; BUT A SHARE IN THE HOLY SPIRIT WE FIND POSSESSED ONLY BY THE SAINTS. AND THEREFORE IT IS SAID, NO MAN CAN SAY THAT JESUS IS LORD, BUT BY THE HOLY GHOST. AND ON ONE OCCASION, SCARCELY EVEN THE APOSTLES THEMSELVES ARE DEEMED WORTHY TO HEAR THE WORDS, YOU SHALL RECEIVE THE POWER OF THE HOLY GHOST COMING UPON YOU. FOR THIS REASON, ALSO, I THINK IT FOLLOWS THAT HE WHO HAS COMMITTED A SIN AGAINST THE SON OF MAN IS DESERVING OF FORGIVENESS; BECAUSE IF HE WHO IS A PARTICIPATOR OF THE WORD OR REASON OF GOD CEASE TO LIVE AGREEABLY TO REASON, HE SEEMS TO HAVE FALLEN INTO A STATE OF IGNORANCE OR FOLLY, AND THEREFORE TO DESERVE FORGIVENESS; WHEREAS HE WHO HAS BEEN DEEMED WORTHY TO HAVE A PORTION OF THE HOLY SPIRIT, AND WHO HAS RELAPSED, IS, BY THIS VERY ACT AND WORK, SAID TO BE GUILTY OF BLASPHEMY AGAINST THE HOLY SPIRIT. LET NO ONE INDEED SUPPOSE THAT WE, FROM HAVING SAID THAT THE HOLY SPIRIT IS CONFERRED UPON THE SAINTS ALONE, BUT THAT THE BENEFITS OR OPERATIONS OF THE FATHER AND OF THE SON EXTEND TO GOOD AND BAD, TO JUST AND UNJUST, BY SO DOING GIVE A PREFERENCE TO THE HOLY SPIRIT OVER THE FATHER AND THE SON, OR ASSERT THAT HIS DIGNITY IS GREATER, WHICH CERTAINLY WOULD BE A VERY ILLOGICAL CONCLUSION. FOR IT IS THE PECULIARITY OF HIS GRACE AND OPERATIONS THAT WE HAVE BEEN DESCRIBING. MOREOVER, NOTHING IN THE TRINITY CAN BE CALLED GREATER OR LESS, SINCE THE FOUNTAIN OF DIVINITY ALONE CONTAINS ALL THINGS BY HIS WORD AND REASON, AND BY THE SPIRIT OF HIS MOUTH SANCTIFIES ALL THINGS WHICH ARE WORTHY OF SANCTIFICATION, AS IT IS WRITTEN IN THE PSALM: BY THE WORD OF THE LORD WERE THE HEAVENS STRENGTHENED, AND ALL THEIR POWER BY THE SPIRIT OF HIS MOUTH. THERE IS ALSO A SPECIAL WORKING OF GOD THE FATHER, BESIDES THAT BY WHICH HE BESTOWED UPON ALL THINGS THE GIFT OF NATURAL LIFE. THERE IS ALSO A SPECIAL MINISTRY OF THE LORD JESUS CHRIST TO THOSE UPON WHOM HE CONFERS BY NATURE THE GIFT OF REASON, BY MEANS OF WHICH THEY ARE ENABLED TO BE RIGHTLY WHAT THEY ARE. THERE IS ALSO ANOTHER GRACE OF THE HOLY SPIRIT, WHICH IS BESTOWED UPON THE DESERVING, THROUGH THE MINISTRY OF CHRIST AND THE WORKING OF THE FATHER, IN PROPORTION TO THE MERITS OF THOSE WHO ARE RENDERED CAPABLE OF RECEIVING IT. THIS IS MOST CLEARLY POINTED OUT BY THE APOSTLE PAUL, WHEN DEMONSTRATING THAT THE POWER OF THE TRINITY IS ONE AND THE SAME, IN THE WORDS, THERE ARE DIVERSITIES OF GIFTS, BUT THE SAME SPIRIT; THERE ARE DIVERSITIES OF ADMINISTRATIONS, BUT THE SAME LORD; AND THERE ARE DIVERSITIES OF OPERATIONS, BUT IT IS THE SAME GOD WHO WORKS ALL IN ALL. BUT THE MANIFESTATION OF THE SPIRIT IS GIVEN TO EVERY MAN TO PROFIT WITHAL. FROM WHICH IT MOST CLEARLY FOLLOWS THAT THERE IS NO DIFFERENCE IN THE TRINITY, BUT THAT WHICH IS CALLED THE GIFT OF THE SPIRIT IS MADE KNOWN THROUGH THE SON, AND OPERATED BY GOD THE FATHER. BUT ALL THESE WORKS THAT ONE AND THE SELF-SAME SPIRIT, DIVIDING TO EVERY ONE SEVERALLY AS HE WILL.

8. HAVING MADE THESE DECLARATIONS REGARDING THE UNITY OF THE FATHER, AND OF THE SON, AND OF THE HOLY SPIRIT, LET US RETURN TO THE ORDER IN WHICH WE BEGAN THE DISCUSSION. GOD THE FATHER BESTOWS UPON ALL, EXISTENCE; AND PARTICIPATION IN CHRIST, IN RESPECT OF HIS BEING THE WORD OF REASON, RENDERS THEM RATIONAL BEINGS. FROM WHICH IT FOLLOWS THAT THEY ARE DESERVING EITHER OF PRAISE OR BLAME, BECAUSE CAPABLE OF VIRTUE AND VICE. ON THIS ACCOUNT, THEREFORE, IS THE GRACE OF THE HOLY GHOST PRESENT, THAT THOSE BEINGS WHICH ARE NOT HOLY IN THEIR ESSENCE MAY BE RENDERED HOLY BY PARTICIPATING IN IT. SEEING, THEN, THAT FIRSTLY, THEY DERIVE THEIR EXISTENCE FROM GOD THE FATHER; SECONDLY, THEIR RATIONAL NATURE FROM THE WORD; THIRDLY, THEIR HOLINESS FROM THE HOLY SPIRIT — THOSE WHO HAVE BEEN PREVIOUSLY SANCTIFIED BY THE HOLY SPIRIT ARE AGAIN MADE CAPABLE OF RECEIVING CHRIST, IN RESPECT THAT HE IS THE RIGHTEOUSNESS OF GOD; AND THOSE WHO HAVE EARNED ADVANCEMENT TO THIS GRADE BY THE SANCTIFICATION OF THE HOLY SPIRIT, WILL NEVERTHELESS OBTAIN THE GIFT OF WISDOM ACCORDING TO THE POWER AND WORKING OF THE SPIRIT OF GOD. AND THIS I CONSIDER IS PAUL'S MEANING, WHEN HE SAYS THAT TO SOME IS GIVEN THE WORD OF WISDOM, TO OTHERS THE WORD OF KNOWLEDGE, ACCORDING TO THE SAME SPIRIT. AND WHILE POINTING OUT THE INDIVIDUAL DISTINCTION OF GIFTS, HE REFERS THE WHOLE OF THEM TO THE SOURCE OF ALL THINGS, IN THE WORDS, THERE ARE DIVERSITIES OF OPERATIONS, BUT ONE GOD WHO WORKS ALL IN ALL. WHENCE ALSO THE WORKING OF THE FATHER, WHICH CONFERS EXISTENCE UPON ALL THINGS, IS FOUND TO BE MORE GLORIOUS AND MAGNIFICENT, WHILE EACH ONE, BY PARTICIPATION IN CHRIST, AS BEING WISDOM, AND KNOWLEDGE, AND SANCTIFICATION, MAKES PROGRESS, AND ADVANCES TO HIGHER DEGREES OF PERFECTION; AND SEEING IT IS BY PARTAKING OF THE HOLY SPIRIT THAT ANY ONE IS MADE PURER AND HOLIER, HE OBTAINS, WHEN HE IS MADE WORTHY, THE GRACE OF WISDOM AND KNOWLEDGE, IN ORDER THAT, AFTER ALL STAINS OF POLLUTION AND IGNORANCE ARE CLEANSED AND TAKEN AWAY, HE MAY MAKE SO GREAT AN ADVANCE IN HOLINESS AND PURITY, THAT THE NATURE WHICH HE RECEIVED FROM GOD MAY BECOME SUCH AS IS WORTHY OF HIM WHO GAVE IT TO BE PURE AND PERFECT, SO THAT THE BEING WHICH EXISTS MAY BE AS WORTHY AS HE WHO CALLED IT INTO EXISTENCE. FOR, IN THIS WAY, HE WHO IS SUCH AS HIS CREATOR WISHED HIM TO BE, WILL RECEIVE FROM GOD POWER ALWAYS TO EXIST, AND TO ABIDE FOREVER. THAT THIS MAY BE THE CASE, AND THAT THOSE WHOM HE HAS CREATED MAY BE UNCEASINGLY AND INSEPARABLY PRESENT WITH HIM, WHO IS, IT IS THE BUSINESS OF WISDOM TO INSTRUCT AND TRAIN THEM, AND TO BRING THEM TO PERFECTION BY CONFIRMATION OF HIS HOLY SPIRIT AND UNCEASING SANCTIFICATION, BY WHICH ALONE ARE THEY CAPABLE OF RECEIVING GOD. IN THIS WAY, THEN, BY THE RENEWAL OF THE CEASELESS WORKING OF FATHER, SON, AND HOLY SPIRIT IN US, IN ITS VARIOUS STAGES OF PROGRESS, SHALL WE BE ABLE AT SOME FUTURE TIME PERHAPS, ALTHOUGH WITH DIFFICULTY, TO BEHOLD THE HOLY AND THE BLESSED LIFE, IN WHICH (AS IT IS ONLY AFTER MANY STRUGGLES THAT WE ARE ABLE TO REACH IT) WE OUGHT SO TO CONTINUE, THAT NO SATIETY OF THAT BLESSEDNESS SHOULD EVER SEIZE US; BUT THE MORE WE PERCEIVE ITS BLESSEDNESS, THE MORE SHOULD BE INCREASED AND INTENSIFIED WITHIN US THE LONGING FOR THE SAME, WHILE WE EVER MORE EAGERLY AND FREELY RECEIVE AND HOLD FAST THE FATHER, AND THE SON, AND THE HOLY SPIRIT. BUT IF SATIETY SHOULD EVER TAKE HOLD OF ANY ONE OF THOSE WHO STAND ON THE HIGHEST AND PERFECT SUMMIT OF ATTAINMENT, I DO NOT THINK THAT SUCH AN ONE WOULD SUDDENLY BE DEPOSED FROM HIS POSITION AND FALL AWAY, BUT THAT HE MUST DECLINE GRADUALLY AND LITTLE BY LITTLE, SO THAT IT MAY SOMETIMES HAPPEN THAT IF A BRIEF LAPSUS TAKE PLACE, AND THE INDIVIDUAL QUICKLY REPENT AND RETURN TO HIMSELF, HE MAY NOT UTTERLY FALL AWAY, BUT MAY RETRACE HIS STEPS, AND RETURN TO HIS FORMER PLACE, AND AGAIN MAKE GOOD THAT WHICH HAD BEEN LOST BY HIS NEGLIGENCE.

CHAPTER 4. ON DEFECTION, OR FALLING AWAY.

1. TO EXHIBIT THE NATURE OF DEFECTION OR FALLING AWAY, ON THE PART OF THOSE WHO CONDUCT THEMSELVES CARELESSLY, IT WILL NOT APPEAR OUT OF PLACE TO EMPLOY A SIMILITUDE BY WAY OF ILLUSTRATION. SUPPOSE, THEN, THE CASE OF ONE WHO HAD BECOME GRADUALLY ACQUAINTED WITH THE ART OR SCIENCE, SAY OF GEOMETRY OR MEDICINE, UNTIL HE HAD REACHED PERFECTION, HAVING TRAINED HIMSELF FOR A LENGTHENED TIME IN ITS PRINCIPLES AND PRACTICE, SO AS TO ATTAIN A COMPLETE MASTERY OVER THE ART: TO SUCH AN ONE IT COULD NEVER HAPPEN, THAT, WHEN HE LAY DOWN TO SLEEP IN THE POSSESSION OF HIS SKILL, HE SHOULD AWAKE IN A STATE OF IGNORANCE. IT IS NOT OUR PURPOSE TO ADDUCE OR TO NOTICE HERE THOSE ACCIDENTS WHICH ARE OCCASIONED BY ANY INJURY OR WEAKNESS, FOR THEY DO NOT APPLY TO OUR PRESENT ILLUSTRATION. ACCORDING TO OUR POINT OF VIEW, THEN, SO LONG AS THAT GEOMETER OR PHYSICIAN CONTINUES TO EXERCISE HIMSELF IN THE STUDY OF HIS ART AND IN THE PRACTICE OF ITS PRINCIPLES, THE KNOWLEDGE OF HIS PROFESSION ABIDES WITH HIM; BUT IF HE WITHDRAW FROM ITS PRACTICE, AND LAY ASIDE HIS HABITS OF INDUSTRY, THEN, BY HIS NEGLECT, AT FIRST A FEW THINGS WILL GRADUALLY ESCAPE HIM, THEN BY AND BY MORE AND MORE, UNTIL IN COURSE OF TIME EVERYTHING WILL BE FORGOTTEN, AND BE COMPLETELY EFFACED FROM THE MEMORY. IT IS POSSIBLE, INDEED, THAT WHEN HE HAS FIRST BEGUN TO FALL AWAY, AND TO YIELD TO THE CORRUPTING INFLUENCE OF A NEGLIGENCE WHICH IS SMALL AS YET, HE MAY, IF HE BE AROUSED AND RETURN SPEEDILY TO HIS SENSES, REPAIR THOSE LOSSES WHICH UP TO THAT TIME ARE ONLY RECENT, AND RECOVER THAT KNOWLEDGE WHICH HITHERTO HAD BEEN ONLY SLIGHTLY OBLITERATED FROM HIS MIND. LET US APPLY THIS NOW TO THE CASE OF THOSE WHO HAVE DEVOTED THEMSELVES TO THE KNOWLEDGE AND WISDOM OF GOD, WHOSE LEARNING AND DILIGENCE INCOMPARABLY SURPASS ALL OTHER TRAINING; AND LET US CONTEMPLATE, ACCORDING TO THE FORM OF THE SIMILITUDE EMPLOYED, WHAT IS THE ACQUISITION OF KNOWLEDGE, OR WHAT IS ITS DISAPPEARANCE, ESPECIALLY WHEN WE HEAR FROM THE APOSTLE WHAT IS SAID OF THOSE WHO ARE PERFECT, THAT THEY SHALL BEHOLD FACE TO FACE THE GLORY OF THE LORD IN THE REVELATION OF HIS MYSTERIES.

2. BUT IN OUR DESIRE TO SHOW THE DIVINE BENEFITS BESTOWED UPON US BY FATHER, SON, AND HOLY SPIRIT, WHICH TRINITY IS THE FOUNTAIN OF ALL HOLINESS, WE HAVE FALLEN, IN WHAT WE HAVE SAID, INTO A DIGRESSION, HAVING CONSIDERED THAT THE SUBJECT OF THE SOUL, WHICH ACCIDENTALLY CAME BEFORE US, SHOULD BE TOUCHED ON, ALTHOUGH CURSORILY, SEEING WE WERE DISCUSSING A COGNATE TOPIC RELATING TO OUR RATIONAL NATURE. WE SHALL, HOWEVER, WITH THE PERMISSION OF GOD THROUGH JESUS CHRIST AND THE HOLY SPIRIT, MORE CONVENIENTLY CONSIDER IN THE PROPER PLACE THE SUBJECT OF ALL RATIONAL BEINGS, WHICH ARE DISTINGUISHED INTO THREE GENERA AND SPECIES.

CHAPTER 5. ON RATIONAL NATURES.

1. AFTER THE DISSERTATION, WHICH WE HAVE BRIEFLY CONDUCTED TO THE BEST OF OUR ABILITY, REGARDING THE FATHER, SON, AND HOLY SPIRIT, IT FOLLOWS THAT WE OFFER A FEW REMARKS UPON THE SUBJECT OF RATIONAL NATURES, AND ON THEIR SPECIES AND ORDERS, OR ON THE OFFICES AS WELL OF HOLY AS OF MALIGNANT POWERS, AND ALSO ON THOSE WHICH OCCUPY AN INTERMEDIATE POSITION BETWEEN THESE GOOD AND EVIL POWERS, AND AS YET ARE PLACED IN A STATE OF STRUGGLE AND TRIAL. FOR WE FIND IN HOLY SCRIPTURE NUMEROUS NAMES OF CERTAIN ORDERS AND OFFICES, NOT ONLY OF HOLY BEINGS, BUT ALSO OF THOSE OF AN OPPOSITE DESCRIPTION, WHICH WE SHALL BRING BEFORE US, IN THE FIRST PLACE; AND THE MEANING OF WHICH WE SHALL ENDEAVOUR, IN THE SECOND PLACE, TO THE BEST OF OUR ABILITY, TO ASCERTAIN. THERE ARE CERTAIN HOLY ANGELS OF GOD WHOM PAUL TERMS MINISTERING SPIRITS, SENT FORTH TO MINISTER FOR THEM WHO SHALL BE HEIRS OF SALVATION. IN THE WRITINGS ALSO OF ST. PAUL HIMSELF WE FIND HIM DESIGNATING THEM, FROM SOME UNKNOWN SOURCE, AS THRONES, AND DOMINIONS, AND PRINCIPALITIES, AND POWERS; AND AFTER THIS ENUMERATION, AS IF KNOWING THAT THERE WERE STILL OTHER RATIONAL OFFICES AND ORDERS BESIDES THOSE WHICH HE HAD NAMED, HE SAYS OF THE SAVIOUR: WHO IS ABOVE ALL PRINCIPALITY, AND POWER, AND MIGHT, AND DOMINION, AND EVERY NAME THAT IS NAMED, NOT ONLY IN THIS WORLD, BUT ALSO IN THAT WHICH IS TO COME. FROM WHICH HE SHOWS THAT THERE WERE CERTAIN BEINGS BESIDES THOSE WHICH HE HAD MENTIONED, WHICH MAY BE NAMED INDEED IN THIS WORLD, BUT WERE NOT NOW ENUMERATED BY HIM, AND PERHAPS WERE NOT KNOWN BY ANY OTHER INDIVIDUAL; AND THAT THERE WERE OTHERS WHICH MAY NOT BE NAMED IN THIS WORLD, BUT WILL BE NAMED IN THE WORLD TO COME.

2. THEN, IN THE NEXT PLACE, WE MUST KNOW THAT EVERY BEING WHICH IS ENDOWED WITH REASON, AND TRANSGRESSES ITS STATUTES AND LIMITATIONS, IS UNDOUBTEDLY INVOLVED IN SIN BY SWERVING FROM RECTITUDE AND JUSTICE. EVERY RATIONAL CREATURE, THEREFORE, IS CAPABLE OF EARNING PRAISE AND CENSURE: OF PRAISE, IF, IN CONFORMITY TO THAT REASON WHICH HE POSSESSES, HE ADVANCE TO BETTER THINGS; OF CENSURE, IF HE FALL AWAY FROM THE PLAN AND COURSE OF RECTITUDE, FOR WHICH REASON HE IS JUSTLY LIABLE TO PAINS AND PENALTIES. AND THIS ALSO IS TO BE HELD AS APPLYING TO THE DEVIL HIMSELF, AND THOSE WHO ARE WITH HIM, AND ARE CALLED HIS ANGELS. NOW THE TITLES OF THESE BEINGS HAVE TO BE EXPLAINED, THAT WE MAY KNOW WHAT THEY ARE OF WHOM WE HAVE TO SPEAK. THE NAME, THEN, OF DEVIL, AND SATAN, AND WICKED ONE, WHO IS ALSO DESCRIBED AS ENEMY OF GOD, IS MENTIONED IN MANY PASSAGES OF SCRIPTURE. MOREOVER, CERTAIN ANGELS OF THE DEVIL ARE MENTIONED, AND ALSO A PRINCE OF THIS WORLD, WHO, WHETHER THE DEVIL HIMSELF OR SOME ONE ELSE, IS NOT YET CLEARLY MANIFEST. THERE ARE ALSO CERTAIN PRINCES OF THIS WORLD SPOKEN OF AS POSSESSING A KIND OF WISDOM WHICH WILL COME TO NOUGHT; BUT WHETHER THESE ARE THOSE PRINCES WHO ARE ALSO THE PRINCIPALITIES WITH WHOM WE HAVE TO WRESTLE, OR OTHER BEINGS, SEEMS TO ME A POINT ON WHICH IT IS NOT EASY FOR ANY ONE TO PRONOUNCE. AFTER THE PRINCIPALITIES, CERTAIN POWERS ALSO ARE NAMED WITH WHOM WE HAVE TO WRESTLE, AND CARRY ON A STRUGGLE EVEN AGAINST THE PRINCES OF THIS WORLD AND THE RULERS OF THIS DARKNESS. CERTAIN SPIRITUAL POWERS OF WICKEDNESS ALSO, IN HEAVENLY PLACES, ARE SPOKEN OF BY PAUL HIMSELF. WHAT, MOREOVER, ARE WE TO SAY OF THOSE WICKED AND UNCLEAN SPIRITS MENTIONED IN THE GOSPEL? THEN WE HAVE CERTAIN HEAVENLY BEINGS CALLED BY A SIMILAR NAME, BUT WHICH ARE SAID TO BEND THE KNEE, OR TO BE ABOUT TO BEND THE KNEE, AT THE NAME OF JESUS; NAY, EVEN THINGS ON EARTH AND THINGS UNDER THE EARTH, WHICH PAUL ENUMERATES IN ORDER. AND CERTAINLY, IN A PLACE WHERE WE HAVE BEEN DISCUSSING THE SUBJECT OF RATIONAL NATURES, IT IS NOT PROPER TO BE SILENT REGARDING OURSELVES, WHO ARE HUMAN BEINGS, AND ARE CALLED RATIONAL ANIMALS; NAY, EVEN THIS POINT IS NOT TO BE IDLY PASSED OVER, THAT EVEN OF US HUMAN BEINGS CERTAIN DIFFERENT ORDERS ARE MENTIONED IN THE WORDS, THE PORTION

OF THE LORD IS HIS PEOPLE JACOB; ISRAEL IS THE CORD OF HIS INHERITANCE. OTHER NATIONS, MOREOVER, ARE CALLED A PART OF THE ANGELS; SINCE WHEN THE MOST HIGH DIVIDED THE NATIONS, AND DISPERSED THE SONS OF ADAM, HE FIXED THE BOUNDARIES OF THE NATIONS ACCORDING TO THE NUMBER OF THE ANGELS OF GOD. AND THEREFORE, WITH OTHER RATIONAL NATURES, WE MUST ALSO THOROUGHLY EXAMINE THE REASON OF THE HUMAN SOUL.

3. AFTER THE ENUMERATION, THEN, OF SO MANY AND SO IMPORTANT NAMES OF ORDERS AND OFFICES, UNDERLYING WHICH IT IS CERTAIN THAT THERE ARE PERSONAL EXISTENCES, LET US INQUIRE WHETHER GOD, THE CREATOR AND FOUNDER OF ALL THINGS, CREATED CERTAIN OF THEM HOLY AND HAPPY, SO THAT THEY COULD ADMIT NO ELEMENT AT ALL OF AN OPPOSITE KIND, AND CERTAIN OTHERS SO THAT THEY WERE MADE CAPABLE BOTH OF VIRTUE AND VICE; OR WHETHER WE ARE TO SUPPOSE THAT HE CREATED SOME SO AS TO BE ALTOGETHER INCAPABLE OF VIRTUE, AND OTHERS AGAIN ALTOGETHER INCAPABLE OF WICKEDNESS, BUT WITH THE POWER OF ABIDING ONLY IN A STATE OF HAPPINESS, AND OTHERS AGAIN SUCH AS TO BE CAPABLE OF EITHER CONDITION. IN ORDER, NOW, THAT OUR FIRST INQUIRY MAY BEGIN WITH THE NAMES THEMSELVES, LET US CONSIDER WHETHER THE HOLY ANGELS, FROM THE PERIOD OF THEIR FIRST EXISTENCE, HAVE ALWAYS BEEN HOLY, AND ARE HOLY STILL, AND WILL BE HOLY, AND HAVE NEVER EITHER ADMITTED OR HAD THE POWER TO ADMIT ANY OCCASION OF SIN. THEN IN THE NEXT PLACE, LET US CONSIDER WHETHER THOSE WHO ARE CALLED HOLY PRINCIPALITIES BEGAN FROM THE MOMENT OF THEIR CREATION BY GOD TO EXERCISE POWER OVER SOME WHO WERE MADE SUBJECT TO THEM, AND WHETHER THESE LATTER WERE CREATED OF SUCH A NATURE, AND FORMED FOR THE VERY PURPOSE OF BEING SUBJECT AND SUBORDINATE. IN LIKE MANNER, ALSO, WHETHER THOSE WHICH ARE CALLED POWERS WERE CREATED OF SUCH A NATURE AND FOR THE EXPRESS PURPOSE OF EXERCISING POWER, OR WHETHER THEIR ARRIVING AT THAT POWER AND DIGNITY IS A REWARD AND DESERT OF THEIR VIRTUE. MOREOVER, ALSO, WHETHER THOSE WHICH ARE CALLED THRONES OR SEATS GAINED THAT STABILITY OF HAPPINESS AT THE SAME TIME WITH THEIR COMING FORTH INTO BEING, SO AS TO HAVE THAT POSSESSION FROM THE WILL OF THE CREATOR ALONE; OR WHETHER THOSE WHICH ARE CALLED DOMINIONS HAD THEIR DOMINION CONFERRED ON THEM, NOT AS A REWARD FOR THEIR PROFICIENCY, BUT AS THE PECULIAR PRIVILEGE OF THEIR CREATION, SO THAT IT IS SOMETHING WHICH IS IN A CERTAIN DEGREE INSEPARABLE FROM THEM, AND NATURAL. NOW, IF WE ADOPT THE VIEW THAT THE HOLY ANGELS, AND THE HOLY POWERS, AND THE BLESSED SEATS, AND THE GLORIOUS VIRTUES, AND THE MAGNIFICENT DOMINIONS, ARE TO BE REGARDED AS POSSESSING THOSE POWERS AND DIGNITIES AND GLORIES IN VIRTUE OF THEIR NATURE, IT WILL DOUBTLESS APPEAR TO FOLLOW THAT THOSE BEINGS WHICH HAVE BEEN MENTIONED AS HOLDING OFFICES OF AN OPPOSITE KIND MUST BE REGARDED IN THE SAME MANNER; SO THAT THOSE PRINCIPALITIES WITH WHOM WE HAVE TO STRUGGLE ARE TO BE VIEWED, NOT AS HAVING RECEIVED THAT SPIRIT OF OPPOSITION AND RESISTANCE TO ALL GOOD AT A LATER PERIOD, OR AS FALLING AWAY FROM GOOD THROUGH THE FREEDOM OF THE WILL, BUT AS HAVING HAD IT IN THEMSELVES AS THE ESSENCE OF THEIR BEING FROM THE BEGINNING OF THEIR EXISTENCE. IN LIKE MANNER ALSO WILL IT BE THE CASE WITH THE POWERS AND VIRTUES, IN NONE OF WHICH WAS WICKEDNESS SUBSEQUENT OR POSTERIOR TO THEIR FIRST EXISTENCE. THOSE ALSO WHOM THE APOSTLE TERMED RULERS AND PRINCES OF THE DARKNESS OF THIS WORLD, ARE SAID, WITH RESPECT TO THEIR RULE AND OCCUPATION OF DARKNESS, TO FALL NOT FROM PERVERSITY OF INTENTION, BUT FROM THE NECESSITY OF THEIR CREATION. LOGICAL REASONING WILL COMPEL US TO TAKE THE SAME VIEW WITH REGARD TO WICKED AND MALIGNANT SPIRITS AND UNCLEAN DEMONS. BUT IF TO ENTERTAIN THIS VIEW REGARDING MALIGNANT AND OPPOSING POWERS SEEM TO BE ABSURD, AS IT IS CERTAINLY ABSURD THAT THE CAUSE OF THEIR WICKEDNESS SHOULD BE REMOVED FROM THE PURPOSE OF THEIR OWN WILL, AND ASCRIBED OF NECESSITY TO THEIR CREATOR, WHY SHOULD WE NOT ALSO BE OBLIGED TO MAKE A SIMILAR CONFESSION REGARDING THE GOOD AND HOLY POWERS, THAT, VIZ., THE GOOD WHICH IS IN THEM IS NOT THEIRS BY ESSENTIAL BEING, WHICH WE HAVE MANIFESTLY SHOWN TO BE THE CASE WITH CHRIST AND THE HOLY SPIRIT ALONE, AS UNDOUBTEDLY WITH THE FATHER ALSO? FOR IT WAS PROVED THAT THERE WAS NOTHING COMPOUND IN THE NATURE OF THE TRINITY, SO THAT THESE QUALITIES MIGHT SEEM TO BELONG TO IT AS ACCIDENTAL CONSEQUENCES. FROM WHICH IT FOLLOWS, THAT IN THE CASE OF EVERY CREATURE IT IS A RESULT OF HIS OWN WORKS AND MOVEMENTS, THAT THOSE POWERS WHICH APPEAR EITHER TO HOLD SWAY OVER OTHERS OR TO EXERCISE POWER OR DOMINION, HAVE BEEN PREFERRED TO AND PLACED OVER THOSE WHOM THEY ARE SAID TO GOVERN OR EXERCISE POWER OVER, AND NOT IN CONSEQUENCE OF A PECULIAR PRIVILEGE INHERENT IN THEIR CONSTITUTIONS, BUT ON ACCOUNT OF MERIT.

4. BUT THAT WE MAY NOT APPEAR TO BUILD OUR ASSERTIONS ON SUBJECTS OF SUCH IMPORTANCE AND DIFFICULTY ON THE GROUND OF INFERENCE ALONE, OR TO REQUIRE THE ASSENT OF OUR HEARERS TO WHAT IS ONLY CONJECTURAL, LET US SEE WHETHER WE CAN OBTAIN ANY DECLARATIONS FROM HOLY SCRIPTURE, BY THE AUTHORITY OF WHICH THESE POSITIONS MAY BE MORE CREDIBLY MAINTAINED. AND, FIRSTLY, WE SHALL ADDUCE WHAT HOLY SCRIPTURE CONTAINS REGARDING WICKED POWERS; WE SHALL NEXT CONTINUE OUR INVESTIGATION WITH REGARD TO THE OTHERS, AS THE LORD SHALL BE PLEASED TO ENLIGHTEN US, THAT IN MATTERS OF SUCH DIFFICULTY WE MAY ASCERTAIN WHAT IS NEAREST TO THE TRUTH, OR WHAT OUGHT TO BE OUR OPINIONS AGREEABLY TO THE STANDARD OF RELIGION. NOW WE FIND IN THE PROPHET EZEKIEL TWO PROPHECIES WRITTEN TO THE PRINCE OF TYRE, THE FORMER OF WHICH MIGHT APPEAR TO ANY ONE, BEFORE HE HEARD THE SECOND ALSO, TO BE SPOKEN OF SOME MAN WHO WAS PRINCE OF THE TYRIANS. IN THE MEANTIME, THEREFORE, WE SHALL TAKE NOTHING FROM THAT FIRST PROPHECY; BUT AS THE SECOND IS MANIFESTLY OF SUCH A KIND AS CANNOT BE AT ALL UNDERSTOOD OF A MAN, BUT OF SOME SUPERIOR POWER WHICH HAD FALLEN AWAY FROM A HIGHER POSITION, AND HAD BEEN REDUCED TO A LOWER AND WORSE CONDITION, WE SHALL FROM IT TAKE AN ILLUSTRATION, BY WHICH IT MAY BE DEMONSTRATED WITH THE UTMOST CLEARNESS, THAT THOSE OPPOSING AND MALIGNANT POWERS WERE NOT FORMED OR CREATED SO BY NATURE, BUT FELL FROM A BETTER TO A WORSE POSITION, AND WERE CONVERTED INTO WICKED BEINGS; THAT THOSE BLESSED POWERS ALSO WERE NOT OF SUCH A NATURE AS TO BE UNABLE TO ADMIT WHAT WAS OPPOSED TO THEM IF THEY WERE SO INCLINED AND BECAME NEGLIGENT, AND DID NOT GUARD MOST CAREFULLY THE BLESSEDNESS OF THEIR CONDITION. FOR IF IT IS RELATED THAT HE WHO IS CALLED THE PRINCE OF TYRE WAS AMONG THE SAINTS, AND WAS WITHOUT STAIN, AND WAS PLACED IN THE PARADISE OF GOD, AND ADORNED ALSO WITH A CROWN OF COMELINESS AND BEAUTY, IS IT TO BE SUPPOSED THAT SUCH AN ONE COULD BE IN ANY DEGREE INFERIOR TO ANY OF THE SAINTS? FOR HE IS DESCRIBED AS HAVING BEEN ADORNED WITH A CROWN OF COMELINESS AND BEAUTY, AND AS HAVING WALKED STAINLESS IN THE PARADISE OF GOD: AND HOW CAN ANY ONE SUPPOSE THAT SUCH A BEING WAS NOT ONE OF THOSE HOLY AND BLESSED POWERS WHICH, AS BEING PLACED IN A STATE OF HAPPINESS, WE MUST BELIEVE TO BE ENDOWED WITH NO OTHER HONOUR THAN THIS? BUT LET US SEE WHAT WE ARE TAUGHT BY THE WORDS OF THE PROPHECY THEMSELVES. THE WORD OF THE LORD, SAYS THE PROPHET, CAME TO ME, SAYING, SON OF MAN, TAKE UP A LAMENTATION OVER THE PRINCE OF TYRE, AND SAY TO HIM, THUS SAYS THE LORD GOD, YOU HAVE BEEN THE SEAL OF A SIMILITUDE, AND A CROWN OF COMELINESS AMONG THE DELIGHTS OF PARADISE; YOU WERE ADORNED WITH EVERY GOOD STONE OR GEM, AND WERE CLOTHED WITH SARDONYX, AND TOPAZ, AND EMERALD, AND CARBUNCLE, AND SAPPHIRE, AND JASPER, SET IN GOLD AND SILVER, AND WITH AGATE, AMETHYST, AND CHRYSOLITE, AND BERYL, AND ONYX: WITH GOLD ALSO DID YOU FILL YOUR TREASURES, AND YOUR STOREHOUSES WITHIN YOU. FROM THE DAY WHEN YOU WERE CREATED ALONG WITH THE CHERUBIM, I PLACED YOU IN THE HOLY MOUNT OF GOD. YOU WERE IN THE MIDST OF THE FIERY STONES: YOU WERE STAINLESS IN YOUR DAYS, FROM THE DAY WHEN YOU WERE CREATED, UNTIL INIQUITIES WERE FOUND IN YOU: FROM THE GREATNESS OF YOUR TRADE, YOU FILLED YOUR STOREHOUSES WITH INIQUITY, AND SINNED, AND WERE WOUNDED FROM THE MOUNT OF GOD. AND A CHERUB DROVE YOU FORTH FROM THE MIDST OF THE BURNING STONES; AND YOUR HEART WAS ELATED BECAUSE OF YOUR COMELINESS, YOUR DISCIPLINE WAS CORRUPTED ALONG WITH YOUR BEAUTY: ON ACCOUNT OF THE MULTITUDE OF YOUR SINS, I CAST YOU FORTH TO THE EARTH BEFORE KINGS; I GAVE YOU FOR A SHOW AND A MOCKERY ON ACCOUNT OF THE MULTITUDE OF YOUR SINS, AND OF YOUR INIQUITIES: BECAUSE OF YOUR TRADE YOU HAVE POLLUTED YOUR HOLY PLACES. AND I SHALL BRING FORTH FIRE FROM THE MIDST OF YOU, AND IT SHALL DEVOUR YOU, AND I SHALL GIVE YOU FOR ASHES AND CINDERS ON THE EARTH IN THE SIGHT OF ALL WHO SEE YOU: AND ALL WHO KNOW YOU AMONG THE NATIONS SHALL MOURN OVER YOU. YOU HAVE BEEN MADE DESTRUCTION, AND YOU SHALL EXIST NO LONGER FOREVER. SEEING, THEN, THAT SUCH ARE THE WORDS OF THE PROPHET, WHO IS THERE THAT ON HEARING, YOU WERE A SEAL OF A SIMILITUDE, AND A CROWN OF COMELINESS AMONG THE DELIGHTS OF PARADISE, OR THAT FROM THE DAY WHEN YOU WERE CREATED WITH THE CHERUBIM, I PLACED YOU IN THE HOLY MOUNT OF GOD, CAN SO ENFEEBLE THE MEANING AS TO SUPPOSE THAT THIS LANGUAGE IS USED OF SOME MAN OR SAINT, NOT TO SAY THE PRINCE OF TYRE? OR WHAT FIERY STONES CAN HE IMAGINE IN THE MIDST OF WHICH ANY MAN COULD LIVE? OR WHO COULD BE SUPPOSED TO BE STAINLESS FROM THE VERY DAY OF HIS CREATION, AND WICKEDNESS BEING AFTERWARDS DISCOVERED IN HIM, IT BE SAID OF HIM THEN THAT HE WAS CAST FORTH UPON THE EARTH? FOR THE MEANING OF THIS IS, THAT HE WHO WAS NOT YET ON THE EARTH IS SAID TO BE CAST FORTH UPON IT: WHOSE HOLY PLACES ALSO ARE SAID TO BE POLLUTED. WE HAVE SHOWN, THEN, THAT WHAT WE HAVE QUOTED REGARDING THE PRINCE OF TYRE FROM THE PROPHET EZEKIEL REFERS TO AN ADVERSE POWER, AND BY IT IT IS MOST CLEARLY PROVED THAT THAT POWER WAS FORMERLY HOLY AND HAPPY; FROM WHICH STATE OF HAPPINESS IT FELL FROM THE TIME THAT INIQUITY WAS FOUND IN IT, AND WAS HURLED TO THE EARTH, AND WAS NOT SUCH BY NATURE AND CREATION. WE ARE OF OPINION, THEREFORE, THAT THESE WORDS ARE SPOKEN OF A CERTAIN ANGEL WHO HAD RECEIVED THE OFFICE OF GOVERNING THE NATION OF THE TYRIANS, AND TO WHOM ALSO THEIR SOULS HAD BEEN ENTRUSTED TO BE TAKEN CARE OF. BUT WHAT TYRE, OR WHAT SOULS OF TYRIANS, WE OUGHT TO UNDERSTAND, WHETHER THAT TYRE WHICH IS SITUATED WITHIN THE BOUNDARIES OF THE PROVINCE OF PHŒNICIA, OR SOME OTHER OF WHICH, THIS ONE WHICH WE KNOW ON EARTH IS THE MODEL; AND THE SOULS OF THE TYRIANS, WHETHER THEY ARE THOSE OF THE FORMER OR THOSE WHICH BELONG TO THAT TYRE WHICH IS SPIRITUALLY UNDERSTOOD, DOES NOT SEEM TO BE A MATTER REQUITING EXAMINATION IN THIS PLACE; LEST PERHAPS WE SHOULD APPEAR TO INVESTIGATE SUBJECTS OF SO MUCH MYSTERY AND IMPORTANCE IN A CURSORY MANNER, WHEREAS THEY DEMAND A LABOUR AND WORK OF THEIR OWN.

5. AGAIN, WE ARE TAUGHT AS FOLLOWS BY THE PROPHET ISAIAH REGARDING ANOTHER OPPOSING POWER. THE PROPHET SAYS, HOW IS LUCIFER, WHO USED TO ARISE IN THE MORNING, FALLEN FROM HEAVEN! HE WHO ASSAILED ALL NATIONS IS BROKEN AND BEATEN TO THE GROUND. YOU INDEED SAID IN YOUR HEART, I SHALL ASCEND INTO HEAVEN; ABOVE THE STARS OF HEAVEN SHALL I PLACE MY THRONE; I SHALL SIT UPON A LOFTY MOUNTAIN, ABOVE THE LOFTY MOUNTAINS WHICH ARE TOWARDS THE NORTH; I SHALL ASCEND ABOVE THE CLOUDS; I SHALL BE LIKE THE MOST HIGH. NOW SHALL YOU BE BROUGHT DOWN TO THE LOWER WORLD, AND TO THE FOUNDATIONS OF THE EARTH. THEY WHO SEE YOU SHALL BE AMAZED AT YOU, AND SHALL SAY, THIS IS THE MAN WHO HARASSED THE WHOLE EARTH, WHO MOVED KINGS, WHO MADE THE WHOLE WORLD A DESERT, WHO DESTROYED CITIES, AND DID NOT UNLOOSE THOSE WHO WERE IN CHAINS. ALL THE KINGS OF THE NATIONS HAVE SLEPT IN HONOUR, EVERY ONE IN HIS OWN HOUSE; BUT YOU SHALL BE CAST FORTH ON THE MOUNTAINS, ACCURSED WITH THE MANY DEAD WHO HAVE BEEN PIERCED THROUGH WITH SWORDS, AND HAVE DESCENDED TO THE LOWER WORLD. AS A GARMENT CLONED WITH BLOOD, AND STAINED, WILL NOT BE CLEAN; NEITHER SHALL YOU BE CLEAN, BECAUSE YOU HAVE DESTROYED MY LAND AND SLAIN MY PEOPLE: YOU SHALL NOT REMAIN FOR EVER, MOST WICKED SEED. PREPARE YOUR SONS FOR DEATH ON ACCOUNT OF THE SINS OF YOUR FATHER, LEST THEY RISE AGAIN AND INHERIT THE EARTH, AND FILL THE EARTH WITH WARS. AND I SHALL RISE AGAINST THEM, SAYS THE LORD OF HOSTS, AND I SHALL CAUSE THEIR NAME TO PERISH, AND THEIR REMAINS, AND THEIR SEED. MOST EVIDENTLY BY THESE WORDS IS HE SHOWN TO HAVE FALLEN FROM HEAVEN, WHO FORMERLY WAS LUCIFER, AND WHO USED TO ARISE IN THE MORNING. FOR IF, AS SOME THINK, HE WAS A NATURE OF DARKNESS, HOW IS LUCIFER SAID TO HAVE EXISTED BEFORE? OR HOW COULD HE ARISE IN THE MORNING, WHO HAD IN HIMSELF NOTHING OF THE LIGHT? NAY, EVEN THE SAVIOUR HIMSELF TEACHES US, SAYING OF THE DEVIL, BEHOLD, I SEE SATAN FALLEN FROM HEAVEN LIKE LIGHTNING. FOR AT ONE TIME HE WAS LIGHT. MOREOVER OUR LORD, WHO IS THE TRUTH, COMPARED THE POWER OF HIS OWN GLORIOUS ADVENT TO LIGHTNING, IN THE WORDS, FOR AS THE LIGHTNING SHINES FROM THE HEIGHT OF HEAVEN EVEN TO ITS HEIGHT AGAIN, SO WILL THE COMING OF THE SON OF MAN BE. AND NOTWITHSTANDING HE COMPARES HIM TO LIGHTNING, AND SAYS THAT HE FELL FROM HEAVEN, THAT HE MIGHT SHOW BY THIS THAT HE HAD BEEN AT ONE TIME IN HEAVEN, AND HAD HAD A PLACE AMONG THE SAINTS, AND HAD ENJOYED A SHARE IN THAT LIGHT IN WHICH ALL THE SAINTS PARTICIPATE, BY WHICH THEY ARE MADE ANGELS OF LIGHT, AND BY WHICH THE APOSTLES ARE TERMED BY THE LORD THE LIGHT OF THE WORLD. IN THIS MANNER, THEN, DID THAT BEING ONCE EXIST AS LIGHT BEFORE HE WENT ASTRAY, AND FELL TO THIS PLACE, AND HAD HIS GLORY TURNED INTO DUST, WHICH IS PECULIARLY THE MARK OF THE WICKED, AS THE PROPHET ALSO SAYS; WHENCE, TOO, HE WAS CALLED THE PRINCE OF THIS WORLD, I.E., OF AN EARTHLY HABITATION: FOR HE EXERCISED POWER OVER THOSE WHO WERE OBEDIENT TO HIS WICKEDNESS, SINCE THE WHOLE OF THIS WORLD — FOR I TERM THIS PLACE OF EARTH, WORLD — LIES IN THE WICKED ONE, AND IN THIS APOSTATE. THAT HE IS AN APOSTATE, I.E., A FUGITIVE, EVEN THE LORD IN THE BOOK OF JOB SAYS, YOU WILL TAKE WITH A HOOK THE APOSTATE DRAGON, I.E., A FUGITIVE. NOW IT IS CERTAIN THAT BY THE DRAGON IS UNDERSTOOD THE DEVIL HIMSELF. IF THEN THEY ARE CALLED OPPOSING POWERS, AND ARE SAID TO HAVE BEEN ONCE WITHOUT STAIN, WHILE SPOTLESS PURITY EXISTS IN THE ESSENTIAL BEING OF NONE SAVE THE FATHER, SON, AND HOLY SPIRIT, BUT IS AN ACCIDENTAL QUALITY IN EVERY CREATED THING; AND SINCE THAT WHICH IS ACCIDENTAL MAY ALSO FALL AWAY, AND SINCE THOSE OPPOSITE POWERS ONCE WERE SPOTLESS, AND WERE ONCE AMONG THOSE WHICH STILL REMAIN UNSTAINED, IT IS EVIDENT FROM ALL THIS THAT NO ONE IS PURE EITHER BY ESSENCE OR NATURE, AND THAT NO ONE WAS BY NATURE POLLUTED. AND THE CONSEQUENCE OF THIS IS, THAT IT LIES WITHIN OURSELVES AND IN OUR OWN ACTIONS TO POSSESS EITHER HAPPINESS OR HOLINESS; OR BY SLOTH AND NEGLIGENCE TO FALL FROM HAPPINESS INTO WICKEDNESS AND RUIN, TO SUCH A DEGREE THAT, THROUGH TOO GREAT PROFICIENCY, SO TO SPEAK, IN WICKEDNESS (IF A MAN BE GUILTY OF SO GREAT NEGLECT), HE MAY DESCEND EVEN TO THAT STATE IN WHICH HE WILL BE CHANGED INTO WHAT IS CALLED AN OPPOSING POWER.

CHAPTER 6. ON THE END OR CONSUMMATION.

1. AN END OR CONSUMMATION WOULD SEEM TO BE AN INDICATION OF THE PERFECTION AND COMPLETION OF THINGS. AND THIS REMINDS US HERE, THAT IF THERE BE ANY ONE IMBUED WITH A DESIRE OF READING AND UNDERSTANDING SUBJECTS OF SUCH DIFFICULTY AND IMPORTANCE, HE OUGHT TO BRING TO THE EFFORT A PERFECT AND INSTRUCTED UNDERSTANDING, LEST PERHAPS, IF HE HAS HAD NO EXPERIENCE IN QUESTIONS OF THIS KIND, THEY MAY APPEAR TO HIM AS VAIN AND SUPERFLUOUS; OR IF HIS MIND BE FULL OF PRECONCEPTIONS AND PREJUDICES ON OTHER POINTS, HE MAY JUDGE THESE TO BE HERETICAL AND OPPOSED TO THE FAITH OF THE CHURCH, YIELDING IN SO DOING

NOT SO MUCH TO THE CONVICTIONS OF REASON AS TO THE DOGMATISM OF PREJUDICE. THESE SUBJECTS, INDEED, ARE TREATED BY US WITH GREAT SOLICITUDE AND CAUTION, IN THE MANNER RATHER OF AN INVESTIGATION AND DISCUSSION, THAN IN THAT OF FIXED AND CERTAIN DECISION. FOR WE HAVE POINTED OUT IN THE PRECEDING PAGES THOSE QUESTIONS WHICH MUST BE SET FORTH IN CLEAR DOGMATIC PROPOSITIONS, AS I THINK HAS BEEN DONE TO THE BEST OF MY ABILITY WHEN SPEAKING OF THE TRINITY. BUT ON THE PRESENT OCCASION OUR EXERCISE IS TO BE CONDUCTED, AS WE BEST MAY, IN THE STYLE OF A DISPUTATION RATHER THAN OF STRICT DEFINITION.

THE END OF THE WORLD, THEN, AND THE FINAL CONSUMMATION, WILL TAKE PLACE WHEN EVERY ONE SHALL BE SUBJECTED TO PUNISHMENT FOR HIS SINS; A TIME WHICH GOD ALONE KNOWS, WHEN HE WILL BESTOW ON EACH ONE WHAT HE DESERVES. WE THINK, INDEED, THAT THE GOODNESS OF GOD, THROUGH HIS CHRIST, MAY RECALL ALL HIS CREATURES TO ONE END, EVEN HIS ENEMIES BEING CONQUERED AND SUBDUED. FOR THUS SAYS HOLY SCRIPTURE, THE LORD SAID TO MY LORD, SIT AT MY RIGHT HAND, UNTIL I MAKE YOUR ENEMIES YOUR FOOTSTOOL. AND IF THE MEANING OF THE PROPHET'S LANGUAGE HERE BE LESS CLEAR, WE MAY ASCERTAIN IT FROM THE APOSTLE PAUL, WHO SPEAKS MORE OPENLY, THUS: FOR CHRIST MUST REIGN UNTIL HE HAS PUT ALL ENEMIES UNDER HIS FEET. BUT IF EVEN THAT UNRESERVED DECLARATION OF THE APOSTLE DO NOT SUFFICIENTLY INFORM US WHAT IS MEANT BY ENEMIES BEING PLACED UNDER HIS FEET, LISTEN TO WHAT HE SAYS IN THE FOLLOWING WORDS, FOR ALL THINGS MUST BE PUT UNDER HIM. WHAT, THEN, IS THIS PUTTING UNDER BY WHICH ALL THINGS MUST BE MADE SUBJECT TO CHRIST? I AM OF OPINION THAT IT IS THIS VERY SUBJECTION BY WHICH WE ALSO WISH TO BE SUBJECT TO HIM, BY WHICH THE APOSTLES ALSO WERE SUBJECT, AND ALL THE SAINTS WHO HAVE BEEN FOLLOWERS OF CHRIST. FOR THE NAME SUBJECTION, BY WHICH WE ARE SUBJECT TO CHRIST, INDICATES THAT THE SALVATION WHICH PROCEEDS FROM HIM BELONGS TO HIS SUBJECTS, AGREEABLY TO THE DECLARATION OF DAVID, SHALL NOT MY SOUL BE SUBJECT UNTO GOD? FROM HIM COMES MY SALVATION.

2. SEEING, THEN, THAT SUCH IS THE END, WHEN ALL ENEMIES WILL BE SUBDUED TO CHRIST, WHEN DEATH — THE LAST ENEMY — SHALL BE DESTROYED, AND WHEN THE KINGDOM SHALL BE DELIVERED UP BY CHRIST (TO WHOM ALL THINGS ARE SUBJECT) TO GOD THE FATHER; LET US, I SAY, FROM SUCH AN END AS THIS, CONTEMPLATE THE BEGINNINGS OF THINGS. FOR THE END IS ALWAYS LIKE THE BEGINNING: AND, THEREFORE, AS THERE IS ONE END TO ALL THINGS, SO OUGHT WE TO UNDERSTAND THAT THERE WAS ONE BEGINNING; AND AS THERE IS ONE END TO MANY THINGS, SO THERE SPRING FROM ONE BEGINNING MANY DIFFERENCES AND VARIETIES, WHICH AGAIN, THROUGH THE GOODNESS OF GOD, AND BY SUBJECTION TO CHRIST, AND THROUGH THE UNITY OF THE HOLY SPIRIT, ARE RECALLED TO ONE END, WHICH IS LIKE THE BEGINNING: ALL THOSE, VIZ., WHO, BENDING THE KNEE AT THE NAME OF JESUS, MAKE KNOWN BY SO DOING THEIR SUBJECTION TO HIM: AND THESE ARE THEY WHO ARE IN HEAVEN, ON EARTH, AND UNDER THE EARTH: BY WHICH THREE CLASSES THE WHOLE UNIVERSE OF THINGS IS POINTED OUT, THOSE, VIZ., WHO FROM THAT ONE BEGINNING WERE ARRANGED, EACH ACCORDING TO THE DIVERSITY OF HIS CONDUCT, AMONG THE DIFFERENT ORDERS, IN ACCORDANCE WITH THEIR DESERT; FOR THERE WAS NO GOODNESS IN THEM BY ESSENTIAL BEING, AS IN GOD AND HIS CHRIST, AND IN THE HOLY SPIRIT. FOR IN THE TRINITY ALONE, WHICH IS THE AUTHOR OF ALL THINGS, DOES GOODNESS EXIST IN VIRTUE OF ESSENTIAL BEING; WHILE OTHERS POSSESS IT AS AN ACCIDENTAL AND PERISHABLE QUALITY, AND ONLY THEN ENJOY BLESSEDNESS, WHEN THEY PARTICIPATE IN HOLINESS AND WISDOM, AND IN DIVINITY ITSELF. BUT IF THEY NEGLECT AND DESPISE SUCH PARTICIPATION, THEN IS EACH ONE, BY FAULT OF HIS OWN SLOTHFULNESS, MADE, ONE MORE RAPIDLY, ANOTHER MORE SLOWLY, ONE IN A GREATER, ANOTHER IN A LESS DEGREE, THE CAUSE OF HIS OWN DOWNFALL. AND SINCE, AS WE HAVE REMARKED, THE LAPSE BY WHICH AN INDIVIDUAL FALLS AWAY FROM HIS POSITION IS CHARACTERIZED BY GREAT DIVERSITY, ACCORDING TO THE MOVEMENTS OF THE MIND AND WILL, ONE MAN FALLING WITH GREATER EASE, ANOTHER WITH MORE DIFFICULTY, INTO A LOWER CONDITION; IN THIS IS TO BE SEEN THE JUST JUDGMENT OF THE PROVIDENCE OF GOD, THAT IT SHOULD HAPPEN TO EVERY ONE ACCORDING TO THE DIVERSITY OF HIS CONDUCT, IN PROPORTION TO THE DESERT OF HIS DECLENSION AND DEFECTION. CERTAIN OF THOSE, INDEED, WHO REMAINED IN THAT BEGINNING WHICH WE HAVE DESCRIBED AS RESEMBLING THE END WHICH IS TO COME, OBTAINED, IN THE ORDERING AND ARRANGEMENT OF THE WORLD, THE RANK OF ANGELS; OTHERS THAT OF INFLUENCES, OTHERS OF PRINCIPALITIES, OTHERS OF POWERS, THAT THEY MAY EXERCISE POWER OVER THOSE WHO NEED TO HAVE POWER UPON THEIR HEAD. OTHERS, AGAIN, RECEIVED THE RANK OF THRONES, HAVING THE OFFICE OF JUDGING OR RULING THOSE WHO REQUIRE THIS; OTHERS DOMINION, DOUBTLESS, OVER SLAVES; ALL OF WHICH ARE CONFERRED BY DIVINE PROVIDENCE IN JUST AND IMPARTIAL JUDGMENT ACCORDING TO THEIR MERITS, AND TO THE PROGRESS WHICH THEY HAD MADE IN THE PARTICIPATION AND IMITATION OF GOD. BUT THOSE WHO HAVE BEEN REMOVED FROM THEIR PRIMAL STATE OF BLESSEDNESS HAVE NOT BEEN REMOVED IRRECOVERABLY, BUT HAVE BEEN PLACED UNDER THE RULE OF THOSE HOLY AND BLESSED ORDERS WHICH WE HAVE DESCRIBED; AND BY AVAILING THEMSELVES OF THE AID OF THESE, AND BEING REMOULDED BY SALUTARY PRINCIPLES AND DISCIPLINE, THEY MAY RECOVER THEMSELVES, AND BE RESTORED TO THEIR CONDITION OF HAPPINESS. FROM ALL WHICH I AM OF OPINION, SO FAR AS I CAN SEE, THAT THIS ORDER OF THE HUMAN RACE HAS BEEN APPOINTED IN ORDER THAT IN THE FUTURE WORLD, OR IN AGES TO COME, WHEN THERE SHALL BE THE NEW HEAVENS AND NEW EARTH, SPOKEN OF BY ISAIAH, IT MAY BE RESTORED TO THAT UNITY PROMISED BY THE LORD JESUS IN HIS PRAYER TO GOD THE FATHER ON BEHALF OF HIS DISCIPLES: I DO NOT PRAY FOR THESE ALONE, BUT FOR ALL WHO SHALL BELIEVE IN ME THROUGH THEIR WORD: THAT THEY ALL MAY BE ONE, AS YOU, FATHER, ARE IN ME, AND I IN YOU, THAT THEY ALSO MAY BE ONE IN US; AND AGAIN, WHEN HE SAYS: THAT THEY MAY BE ONE, EVEN AS WE ARE ONE; I IN THEM, AND YOU IN ME, THAT THEY MAY BE MADE PERFECT IN ONE. AND THIS IS FURTHER CONFIRMED BY THE LANGUAGE OF THE APOSTLE PAUL: UNTIL WE ALL COME IN THE UNITY OF THE FAITH TO A PERFECT MAN, TO THE MEASURE OF THE STATURE OF THE FULLNESS OF CHRIST. AND IN KEEPING WITH THIS IS THE DECLARATION OF THE SAME APOSTLE, WHEN HE EXHORTS US, WHO EVEN IN THE PRESENT LIFE ARE PLACED IN THE CHURCH, IN WHICH IS THE FORM OF THAT KINGDOM WHICH IS TO COME, TO THIS SAME SIMILITUDE OF UNITY: THAT YOU ALL SPEAK THE SAME THING, AND THAT THERE BE NO DIVISIONS AMONG YOU; BUT THAT YOU BE PERFECTLY JOINED TOGETHER IN THE SAME MIND AND IN THE SAME JUDGMENT.

3. IT IS TO BE BORNE IN MIND, HOWEVER, THAT CERTAIN BEINGS WHO FELL AWAY FROM THAT ONE BEGINNING OF WHICH WE HAVE SPOKEN, HAVE SUNK TO SUCH A DEPTH OF UNWORTHINESS AND WICKEDNESS AS TO BE DEEMED ALTOGETHER UNDESERVING OF THAT TRAINING AND INSTRUCTION BY WHICH THE HUMAN RACE, WHILE IN THE FLESH, ARE TRAINED AND INSTRUCTED WITH THE ASSISTANCE OF THE HEAVENLY POWERS; AND CONTINUE, ON THE CONTRARY, IN A STATE OF ENMITY AND OPPOSITION TO THOSE WHO ARE RECEIVING THIS INSTRUCTION AND TEACHING. AND HENCE IT IS THAT THE WHOLE OF THIS MORTAL LIFE IS FULL OF STRUGGLES AND TRIALS, CAUSED BY THE OPPOSITION AND ENMITY OF THOSE WHO FELL FROM A BETTER CONDITION WITHOUT AT ALL LOOKING BACK, AND WHO ARE CALLED THE DEVIL AND HIS ANGELS, AND THE OTHER ORDERS OF EVIL, WHICH THE APOSTLE CLASSED AMONG THE OPPOSING POWERS. BUT WHETHER ANY OF THESE ORDERS WHO ACT UNDER THE GOVERNMENT OF THE DEVIL, AND OBEY HIS WICKED COMMANDS, WILL IN A FUTURE WORLD BE CONVERTED TO RIGHTEOUSNESS BECAUSE OF THEIR POSSESSING THE FACULTY OF FREEDOM OF WILL, OR WHETHER PERSISTENT AND INVETERATE WICKEDNESS MAY BE CHANGED BY THE POWER OF HABIT INTO NATURE, IS A RESULT WHICH YOU YOURSELF, READER, MAY APPROVE OF, IF NEITHER IN THESE PRESENT WORLDS WHICH ARE SEEN AND TEMPORAL, NOR IN THOSE WHICH ARE UNSEEN AND ARE ETERNAL, THAT PORTION IS TO DIFFER WHOLLY FROM THE FINAL UNITY AND FITNESS OF THINGS. BUT IN THE MEANTIME, BOTH IN THOSE TEMPORAL WORLDS WHICH ARE SEEN, AS WELL AS IN THOSE ETERNAL WORLDS WHICH ARE INVISIBLE, ALL THOSE BEINGS ARE ARRANGED, ACCORDING TO A REGULAR PLAN, IN THE ORDER AND DEGREE OF THEIR MERITS; SO THAT SOME OF THEM IN THE FIRST, OTHERS IN THE SECOND, SOME EVEN IN THE LAST TIMES, AFTER HAVING UNDERGONE HEAVIER AND SEVERER PUNISHMENTS, ENDURED FOR A LENGTHENED PERIOD, AND FOR MANY AGES, SO TO SPEAK, IMPROVED BY THIS STERN METHOD OF TRAINING, AND RESTORED AT FIRST BY THE INSTRUCTION OF THE ANGELS, AND SUBSEQUENTLY BY THE POWERS OF A HIGHER GRADE, AND THUS ADVANCING THROUGH EACH STAGE TO A BETTER CONDITION, REACH EVEN TO THAT WHICH IS INVISIBLE AND ETERNAL, HAVING TRAVELLED THROUGH, BY A KIND OF TRAINING, EVERY SINGLE OFFICE OF THE HEAVENLY POWERS. FROM WHICH, I THINK, THIS WILL APPEAR TO FOLLOW AS AN INFERENCE, THAT EVERY RATIONAL NATURE MAY, IN PASSING FROM ONE ORDER TO ANOTHER, GO THROUGH EACH TO ALL, AND ADVANCE FROM ALL TO EACH, WHILE MADE THE SUBJECT OF VARIOUS DEGREES OF PROFICIENCY AND FAILURE ACCORDING TO ITS OWN ACTIONS AND ENDEAVOURS, PUT FORTH IN THE ENJOYMENT OF ITS POWER OF FREEDOM OF WILL.

4. BUT SINCE PAUL SAYS THAT CERTAIN THINGS ARE VISIBLE AND TEMPORAL, AND OTHERS BESIDES THESE INVISIBLE AND ETERNAL, WE PROCEED TO INQUIRE HOW THOSE THINGS WHICH ARE SEEN ARE TEMPORAL — WHETHER BECAUSE THERE WILL BE NOTHING AT ALL AFTER THEM IN ALL THOSE PERIODS OF THE COMING WORLD, IN WHICH THAT DISPERSION AND SEPARATION FROM THE ONE BEGINNING IS UNDERGOING A PROCESS OF RESTORATION TO ONE AND THE SAME END AND LIKENESS; OR BECAUSE, WHILE THE FORM OF THOSE THINGS WHICH ARE SEEN PASSES AWAY, THEIR ESSENTIAL NATURE IS SUBJECT TO NO CORRUPTION. AND PAUL SEEMS TO CONFIRM THE LATTER VIEW, WHEN HE SAYS, FOR THE FASHION OF THIS WORLD PASSES AWAY. DAVID ALSO APPEARS TO ASSERT THE SAME IN THE WORDS, THE HEAVENS SHALL PERISH, BUT YOU SHALL ENDURE; AND THEY ALL SHALL WAX OLD AS A GARMENT, AND YOU SHALL CHANGE THEM LIKE A VESTURE, AND LIKE A VESTMENT THEY SHALL BE CHANGED. FOR IF THE HEAVENS ARE TO BE CHANGED, ASSUREDLY THAT WHICH IS CHANGED DOES NOT PERISH, AND IF THE FASHION OF THE WORLD PASSES AWAY, IT IS BY NO MEANS AN ANNIHILATION OR DESTRUCTION OF THEIR MATERIAL SUBSTANCE THAT IS SHOWN TO TAKE PLACE, BUT A KIND OF CHANGE OF QUALITY AND TRANSFORMATION OF APPEARANCE. ISAIAH ALSO, IN DECLARING PROPHETICALLY THAT THERE WILL BE A NEW HEAVEN AND A NEW EARTH, UNDOUBTEDLY SUGGESTS A SIMILAR VIEW. FOR THIS RENEWAL OF HEAVEN AND EARTH, AND THIS TRANSMUTATION OF THE FORM OF THE PRESENT WORLD, AND THIS CHANGING OF THE HEAVENS WILL UNDOUBTEDLY BE PREPARED FOR THOSE WHO ARE WALKING ALONG THAT WAY WHICH WE HAVE POINTED OUT ABOVE, AND ARE TENDING TO THAT GOAL OF HAPPINESS TO WHICH, IT IS SAID, EVEN ENEMIES THEMSELVES ARE TO BE SUBJECTED, AND IN WHICH GOD IS SAID TO BE ALL AND IN ALL. AND IF ANY ONE IMAGINE THAT AT THE END MATERIAL, I.E., BODILY, NATURE WILL BE ENTIRELY DESTROYED, HE CANNOT IN ANY RESPECT MEET MY VIEW, HOW BEINGS SO NUMEROUS AND POWERFUL ARE ABLE TO LIVE AND TO EXIST WITHOUT BODIES, SINCE IT IS AN ATTRIBUTE OF THE DIVINE NATURE ALONE — I.E., OF THE FATHER, SON, AND HOLY SPIRIT— TO EXIST WITHOUT ANY MATERIAL SUBSTANCE, AND WITHOUT PARTAKING IN ANY DEGREE OF A BODILY ADJUNCT. ANOTHER, PERHAPS, MAY SAY THAT IN THE END EVERY BODILY SUBSTANCE WILL BE SO PURE AND REFINED AS TO BE LIKE THE ÆTHER, AND OF A CELESTIAL PURITY AND CLEARNESS. HOW THINGS WILL BE, HOWEVER, IS KNOWN WITH CERTAINTY TO GOD ALONE, AND TO THOSE WHO ARE HIS FRIENDS THROUGH CHRIST AND THE HOLY SPIRIT.

CHAPTER 7. ON INCORPOREAL AND CORPOREAL BEINGS.

1. THE SUBJECTS CONSIDERED IN THE PREVIOUS CHAPTER HAVE BEEN SPOKEN OF IN GENERAL LANGUAGE, THE NATURE OF RATIONAL BEINGS BEING DISCUSSED MORE BY WAY OF INTELLIGENT INFERENCE THAN STRICT DOGMATIC DEFINITION, WITH THE EXCEPTION OF THE PLACE WHERE WE TREATED, TO THE BEST OF OUR ABILITY, OF THE PERSONS OF FATHER, SON, AND HOLY SPIRIT. WE HAVE NOW TO ASCERTAIN WHAT THOSE MATTERS ARE WHICH IT IS PROPER TO TREAT IN THE FOLLOWING PAGES ACCORDING TO OUR DOGMATIC BELIEF, I.E., IN AGREEMENT WITH THE CREED OF THE CHURCH. ALL SOULS AND ALL RATIONAL NATURES, WHETHER HOLY OR WICKED, WERE FORMED OR CREATED, AND ALL THESE, ACCORDING TO THEIR PROPER NATURE, ARE INCORPOREAL; BUT ALTHOUGH INCORPOREAL, THEY WERE NEVERTHELESS CREATED, BECAUSE ALL THINGS WERE MADE BY GOD THROUGH CHRIST, AS JOHN TEACHES IN A GENERAL WAY IN HIS GOSPEL, SAYING, IN THE BEGINNING WAS THE WORD, AND THE WORD WAS WITH GOD, AND THE WORD WAS GOD. THE SAME WAS IN THE BEGINNING WITH GOD. ALL THINGS WERE MADE BY HIM, AND WITHOUT HIM WAS NOTHING MADE. THE APOSTLE PAUL, MOREOVER, DESCRIBING CREATED THINGS BY SPECIES AND NUMBERS AND ORDERS, SPEAKS AS FOLLOWS, WHEN SHOWING THAT ALL THINGS WERE MADE THROUGH CHRIST: AND IN HIM WERE ALL THINGS CREATED, THAT ARE IN HEAVEN, AND THAT ARE IN EARTH, VISIBLE AND INVISIBLE, WHETHER THEY BE THRONES, OR DOMINIONS, OR PRINCIPALITIES, OR POWERS: ALL THINGS WERE CREATED BY HIM, AND IN HIM: AND HE IS BEFORE ALL, AND HE IS THE HEAD. HE THEREFORE MANIFESTLY DECLARES THAT IN CHRIST AND THROUGH CHRIST WERE ALL THINGS MADE AND CREATED, WHETHER THINGS VISIBLE, WHICH ARE CORPOREAL, OR THINGS INVISIBLE, WHICH I REGARD AS NONE OTHER THAN INCORPOREAL AND SPIRITUAL POWERS. BUT OF THOSE THINGS WHICH HE HAD TERMED GENERALLY CORPOREAL OR INCORPOREAL, HE SEEMS TO ME, IN THE WORDS THAT FOLLOW, TO ENUMERATE THE VARIOUS KINDS, VIZ., THRONES, DOMINIONS, PRINCIPALITIES, POWERS, INFLUENCES.

THESE MATTERS NOW HAVE BEEN PREVIOUSLY MENTIONED BY US, AS WE ARE DESIROUS TO COME IN AN ORDERLY MANNER TO THE INVESTIGATION OF THE SUN, AND MOON, AND STARS BY WAY OF LOGICAL INFERENCE, AND TO ASCERTAIN WHETHER THEY ALSO OUGHT PROPERLY TO BE RECKONED AMONG THE PRINCIPALITIES ON ACCOUNT OF THEIR BEING SAID TO BE CREATED IN ᾽ΑΡΧάΣ, I.E., FOR THE GOVERNMENT OF DAY AND NIGHT; OR WHETHER THEY ARE TO BE REGARDED AS HAVING ONLY THAT GOVERNMENT OF DAY AND NIGHT WHICH THEY DISCHARGE BY PERFORMING THE OFFICE OF ILLUMINATING THEM, AND ARE NOT IN REALITY CHIEF OF THAT ORDER OF PRINCIPALITIES.

2. NOW, WHEN IT IS SAID THAT ALL THINGS WERE MADE BY HIM, AND THAT IN HIM WERE ALL THINGS CREATED, BOTH THINGS IN HEAVEN AND THINGS ON EARTH, THERE CAN BE NO DOUBT THAT ALSO THOSE THINGS WHICH ARE IN THE FIRMAMENT, WHICH IS CALLED HEAVEN, AND IN WHICH THOSE LUMINARIES ARE SAID TO BE PLACED, ARE INCLUDED AMONG THE NUMBER OF HEAVENLY THINGS. AND SECONDLY, SEEING THAT THE COURSE OF THE DISCUSSION HAS MANIFESTLY DISCOVERED THAT ALL THINGS WERE MADE OR CREATED, AND THAT AMONG CREATED THINGS THERE IS NOTHING WHICH MAY NOT ADMIT OF GOOD AND EVIL, AND BE CAPABLE OF EITHER, WHAT ARE WE TO THINK OF THE FOLLOWING OPINION WHICH CERTAIN OF OUR FRIENDS ENTERTAIN REGARDING SUN, MOON, AND STARS, VIZ., THAT THEY ARE UNCHANGEABLE, AND INCAPABLE OF BECOMING THE OPPOSITE OF WHAT THEY ARE? NOT A FEW HAVE HELD THAT VIEW EVEN REGARDING THE HOLY ANGELS, AND CERTAIN HERETICS ALSO REGARDING SOULS, WHICH THEY CALL SPIRITUAL NATURES.

IN THE FIRST PLACE, THEN, LET US SEE WHAT REASON ITSELF CAN DISCOVER RESPECTING SUN, MOON, AND STARS — WHETHER THE OPINION, ENTERTAINED BY SOME, OF THEIR UNCHANGEABLENESS BE CORRECT — AND LET THE DECLARATIONS OF HOLY SCRIPTURE, AS FAR AS POSSIBLE, BE FIRST ADDUCED. FOR JOB APPEARS TO ASSERT THAT NOT ONLY MAY THE STARS BE SUBJECT TO SIN, BUT EVEN THAT THEY ARE ACTUALLY NOT CLEAN FROM THE CONTAGION OF IT. THE FOLLOWING ARE HIS WORDS: THE STARS ALSO ARE NOT CLEAN IN YOUR SIGHT. NOR IS THIS TO BE UNDERSTOOD

OF THE SPLENDOUR OF THEIR PHYSICAL SUBSTANCE, AS IF ONE WERE TO SAY, FOR EXAMPLE, OF A GARMENT, THAT IT IS NOT CLEAN; FOR IF SUCH WERE THE MEANING, THEN THE ACCUSATION OF A WANT OF CLEANNESS IN THE SPLENDOUR OF THEIR BODILY SUBSTANCE WOULD IMPLY AN INJURIOUS REFLECTION UPON THEIR CREATOR. FOR IF THEY ARE UNABLE, THROUGH THEIR OWN DILIGENT EFFORTS, EITHER TO ACQUIRE FOR THEMSELVES A BODY OF GREATER BRIGHTNESS, OR THROUGH THEIR SLOTH TO MAKE THE ONE THEY HAVE LESS PURE, HOW SHOULD THEY INCUR CENSURE FOR BEING STARS THAT ARE NOT CLEAN, IF THEY RECEIVE NO PRAISE BECAUSE THEY ARE SO?

3. BUT TO ARRIVE AT A CLEARER UNDERSTANDING ON THESE MATTERS, WE OUGHT FIRST TO INQUIRE AFTER THIS POINT, WHETHER IT IS ALLOWABLE TO SUPPOSE THAT THEY ARE LIVING AND RATIONAL BEINGS; THEN, IN THE NEXT PLACE, WHETHER THEIR SOULS CAME INTO EXISTENCE AT THE SAME TIME WITH THEIR BODIES, OR SEEM TO BE ANTERIOR TO THEM; AND ALSO WHETHER, AFTER THE END OF THE WORLD, WE ARE TO UNDERSTAND THAT THEY ARE TO BE RELEASED FROM THEIR BODIES; AND WHETHER, AS WE CEASE TO LIVE, SO THEY ALSO WILL CEASE FROM ILLUMINATING THE WORLD. ALTHOUGH THIS INQUIRY MAY SEEM TO BE SOMEWHAT BOLD, YET, AS WE ARE INCITED BY THE DESIRE OF ASCERTAINING THE TRUTH AS FAR AS POSSIBLE, THERE SEEMS NO ABSURDITY IN ATTEMPTING AN INVESTIGATION OF THE SUBJECT AGREEABLY TO THE GRACE OF THE HOLY SPIRIT.

WE THINK, THEN, THAT THEY MAY BE DESIGNATED AS LIVING BEINGS, FOR THIS REASON, THAT THEY ARE SAID TO RECEIVE COMMANDMENTS FROM GOD, WHICH IS ORDINARILY THE CASE ONLY WITH RATIONAL BEINGS. I HAVE GIVEN A COMMANDMENT TO ALL THE STARS, SAYS THE LORD. WHAT, NOW, ARE THESE COMMANDMENTS? THOSE, NAMELY, THAT EACH STAR, IN ITS ORDER AND COURSE, SHOULD BESTOW UPON THE WORLD THE AMOUNT OF SPLENDOUR WHICH HAS BEEN ENTRUSTED TO IT. FOR THOSE WHICH ARE CALLED PLANETS MOVE IN ORBITS OF ONE KIND, AND THOSE WHICH ARE TERMED ἀΠΛΑΝΕΪΣ ARE DIFFERENT. NOW IT MANIFESTLY FOLLOWS FROM THIS, THAT NEITHER CAN THE MOVEMENT OF THAT BODY TAKE PLACE WITHOUT A SOUL, NOR CAN LIVING THINGS BE AT ANY TIME WITHOUT MOTION. AND SEEING THAT THE STARS MOVE WITH SUCH ORDER AND REGULARITY, THAT THEIR MOVEMENTS NEVER APPEAR TO BE AT ANY TIME SUBJECT TO DERANGEMENT, WOULD IT NOT BE THE HEIGHT OF FOLLY TO SAY THAT SO ORDERLY AN OBSERVANCE OF METHOD AND PLAN COULD BE CARRIED OUT OR ACCOMPLISHED BY IRRATIONAL BEINGS? IN THE WRITINGS OF JEREMIAH, INDEED, THE MOON IS CALLED THE QUEEN OF HEAVEN. YET IF THE STARS ARE LIVING AND RATIONAL BEINGS, THERE WILL UNDOUBTEDLY APPEAR AMONG THEM BOTH AN ADVANCE AND A FALLING BACK. FOR THE LANGUAGE OF JOB, THE STARS ARE NOT CLEAN IN HIS SIGHT, SEEMS TO ME TO CONVEY SOME SUCH IDEA.

4. AND NOW WE HAVE TO ASCERTAIN WHETHER THOSE BEINGS WHICH IN THE COURSE OF THE DISCUSSION WE HAVE DISCOVERED TO POSSESS LIFE AND REASON, WERE ENDOWED WITH A SOUL ALONG WITH THEIR BODIES AT THE TIME MENTIONED IN SCRIPTURE, WHEN GOD MADE TWO GREAT LIGHTS, THE GREATER LIGHT TO RULE THE DAY, AND THE LESSER LIGHT TO RULE THE NIGHT, AND THE STARS ALSO, OR WHETHER THEIR SPIRIT WAS IMPLANTED IN THEM, NOT AT THE CREATION OF THEIR BODIES, BUT FROM WITHOUT, AFTER THEY HAD BEEN ALREADY MADE. I, FOR MY PART, SUSPECT THAT THE SPIRIT WAS IMPLANTED IN THEM FROM WITHOUT; BUT IT WILL BE WORTH WHILE TO PROVE THIS FROM SCRIPTURE: FOR IT WILL SEEM AN EASY MATTER TO MAKE THE ASSERTION ON CONJECTURAL GROUNDS, WHILE IT IS MORE DIFFICULT TO ESTABLISH IT BY THE TESTIMONY OF SCRIPTURE. NOW IT MAY BE ESTABLISHED CONJECTURALLY AS FOLLOWS. IF THE SOUL OF A MAN, WHICH IS CERTAINLY INFERIOR WHILE IT REMAINS THE SOUL OF A MAN, WAS NOT FORMED ALONG WITH HIS BODY, BUT IS PROVED TO HAVE BEEN IMPLANTED STRICTLY FROM WITHOUT, MUCH MORE MUST THIS BE THE CASE WITH THOSE LIVING BEINGS WHICH ARE CALLED HEAVENLY. FOR, AS REGARDS MAN, HOW COULD THE SOUL OF HIM, VIZ., JACOB, WHO SUPPLANTED HIS BROTHER IN THE WOMB, APPEAR TO BE FORMED ALONG WITH HIS BODY? OR HOW COULD HIS SOUL, OR ITS IMAGES, BE FORMED ALONG WITH HIS BODY, WHO, WHILE LYING IN HIS MOTHER'S WOMB, WAS FILLED WITH THE HOLY GHOST? I REFER TO JOHN LEAPING IN HIS MOTHER'S WOMB, AND EXULTING BECAUSE THE VOICE OF THE SALUTATION OF MARY HAD COME TO THE EARS OF HIS MOTHER ELISABETH. HOW COULD HIS SOUL AND ITS IMAGES BE FORMED ALONG WITH HIS BODY, WHO, BEFORE HE WAS CREATED IN THE WOMB, IS SAID TO BE KNOWN TO GOD, AND WAS SANCTIFIED BY HIM BEFORE HIS BIRTH? SOME, PERHAPS, MAY THINK THAT GOD FILLS INDIVIDUALS WITH HIS HOLY SPIRIT, AND BESTOWS UPON THEM SANCTIFICATION, NOT ON GROUNDS OF JUSTICE AND ACCORDING TO THEIR DESERTS; BUT UNDESERVEDLY. AND HOW SHALL WE ESCAPE THAT DECLARATION: IS THERE UNRIGHTEOUSNESS WITH GOD? GOD FORBID! OR THIS: IS THERE RESPECT OF PERSONS WITH GOD? FOR SUCH IS THE DEFENSE OF THOSE WHO MAINTAIN THAT SOULS COME INTO EXISTENCE WITH BODIES. SO FAR, THEN, AS WE CAN FORM AN OPINION FROM A COMPARISON WITH THE CONDITION OF MAN, I THINK IT FOLLOWS THAT WE MUST HOLD THE SAME TO HOLD GOOD WITH HEAVENLY BEINGS, WHICH REASON ITSELF AND SCRIPTURAL AUTHORITY SHOW US TO BE THE CASE WITH MEN.

5. BUT LET US SEE WHETHER WE CAN FIND IN HOLY SCRIPTURE ANY INDICATIONS PROPERLY APPLICABLE TO THESE HEAVENLY EXISTENCES. THE FOLLOWING IS THE STATEMENT OF THE APOSTLE PAUL: THE CREATURE WAS MADE SUBJECT TO VANITY, NOT WILLINGLY, BUT BY REASON OF HIM WHO SUBJECTED THE SAME IN HOPE, BECAUSE THE CREATURE ITSELF ALSO SHALL BE DELIVERED FROM THE BONDAGE OF CORRUPTION INTO THE GLORIOUS LIBERTY OF THE CHILDREN OF GOD. TO WHAT VANITY, PRAY, WAS THE CREATURE MADE SUBJECT, OR WHAT CREATURE IS REFERRED TO, OR HOW IS IT SAID NOT WILLINGLY, OR IN HOPE OF WHAT? AND IN WHAT WAY IS THE CREATURE ITSELF TO BE DELIVERED FROM THE BONDAGE OF CORRUPTION? ELSEWHERE, ALSO, THE SAME APOSTLE SAYS: FOR THE EXPECTATION OF THE CREATURE WAITS FOR THE MANIFESTATION OF THE SONS OF GOD. AND AGAIN IN ANOTHER PASSAGE, AND NOT ONLY WE, BUT THE CREATION ITSELF GROANS TOGETHER, AND IS IN PAIN UNTIL NOW. AND HENCE WE HAVE TO INQUIRE WHAT ARE THE GROANINGS, AND WHAT ARE THE PAINS. LET US SEE THEN, IN THE FIRST PLACE, WHAT IS THE VANITY TO WHICH THE CREATURE IS SUBJECT. I APPREHEND THAT IT IS NOTHING ELSE THAN THE BODY; FOR ALTHOUGH THE BODY OF THE STARS IS ETHEREAL, IT IS NEVERTHELESS MATERIAL. WHENCE ALSO SOLOMON APPEARS TO CHARACTERIZE THE WHOLE OF CORPOREAL NATURE AS A KIND OF BURDEN WHICH ENFEEBLES THE VIGOUR OF THE SOUL IN THE FOLLOWING LANGUAGE: VANITY OF VANITIES, SAYS THE PREACHER; ALL IS VANITY. I HAVE LOOKED, AND SEEN ALL THE WORKS THAT ARE DONE UNDER THE SUN; AND, BEHOLD, ALL IS VANITY. TO THIS VANITY, THEN, IS THE CREATURE SUBJECT, THAT CREATURE ESPECIALLY WHICH, BEING ASSUREDLY THE GREATEST IN THIS WORLD, HOLDS ALSO A DISTINGUISHED PRINCIPALITY OF LABOUR, I.E., THE SUN, AND MOON, AND STARS, ARE SAID TO BE SUBJECT TO VANITY, BECAUSE THEY ARE CLOTHED WITH BODIES, AND SET APART TO THE OFFICE OF GIVING LIGHT TO THE HUMAN RACE. AND THIS CREATURE, HE REMARKS, WAS SUBJECTED TO VANITY NOT WILLINGLY. FOR IT DID NOT UNDERTAKE A VOLUNTARY SERVICE TO VANITY, BUT BECAUSE IT WAS THE WILL OF HIM WHO MADE IT SUBJECT, AND BECAUSE OF THE PROMISE OF THE SUBJECTOR TO THOSE WHO WERE REDUCED TO THIS UNWILLING OBEDIENCE, THAT WHEN THE MINISTRY OF THEIR GREAT WORK WAS PERFORMED, THEY WERE TO BE FREED FROM THIS BONDAGE OF CORRUPTION AND VANITY WHEN THE TIME OF THE GLORIOUS REDEMPTION OF GOD'S CHILDREN SHOULD HAVE ARRIVED. AND THE WHOLE OF CREATION, RECEIVING THIS HOPE, AND LOOKING FOR THE FULFILMENT OF THIS PROMISE NOW, IN THE MEANTIME, AS HAVING AN AFFECTION FOR THOSE WHOM IT SERVES, GROANS ALONG WITH THEM, AND PATIENTLY SUFFERS WITH THEM, HOPING FOR THE FULFILMENT OF THE PROMISES. SEE ALSO WHETHER THE FOLLOWING WORDS OF PAUL CAN APPLY TO THOSE WHO, ALTHOUGH NOT WILLINGLY, YET IN ACCORDANCE WITH THE WILL OF HIM WHO SUBJECTED THEM, AND IN HOPE OF THE PROMISES, WERE MADE SUBJECT TO VANITY, WHEN HE SAYS, FOR I COULD WISH TO BE DISSOLVED, OR TO RETURN AND BE WITH CHRIST, WHICH IS FAR BETTER. FOR I THINK THAT THE SUN MIGHT SAY IN LIKE MANNER, I WOULD DESIRE TO BE DISSOLVED, OR TO RETURN AND BE WITH CHRIST, WHICH IS FAR BETTER. PAUL INDEED ADDS, NEVERTHELESS, TO ABIDE IN THE FLESH IS MORE NEEDFUL FOR YOU; WHILE THE SUN MAY SAY, TO ABIDE IN THIS BRIGHT AND HEAVENLY BODY IS MORE NECESSARY, ON ACCOUNT OF THE MANIFESTATION OF THE SONS OF GOD. THE SAME VIEWS ARE TO BE BELIEVED AND EXPRESSED REGARDING THE MOON AND STARS.

LET US SEE NOW WHAT IS THE FREEDOM OF THE CREATURE, OR THE TERMINATION OF ITS BONDAGE. WHEN CHRIST SHALL HAVE DELIVERED UP THE KINGDOM TO GOD EVEN THE FATHER, THEN ALSO THOSE LIVING THINGS, WHEN THEY SHALL HAVE FIRST BEEN MADE THE KINGDOM OF CHRIST, SHALL BE DELIVERED, ALONG WITH THE WHOLE OF THAT KINGDOM, TO THE RULE OF THE FATHER, THAT WHEN GOD SHALL BE ALL IN ALL, THEY ALSO, SINCE THEY ARE A PART OF ALL THINGS, MAY HAVE GOD IN THEMSELVES, AS HE IS IN ALL THINGS.

CHAPTER 8. ON THE ANGELS.

1. A SIMILAR METHOD MUST BE FOLLOWED IN TREATING OF THE ANGELS; NOR ARE WE TO SUPPOSE THAT IT IS THE RESULT OF ACCIDENT THAT A PARTICULAR OFFICE IS ASSIGNED TO A PARTICULAR ANGEL: AS TO RAPHAEL, E.G., THE WORK OF CURING AND HEALING; TO GABRIEL, THE CONDUCT OF WARS; TO MICHAEL, THE DUTY OF ATTENDING TO THE PRAYERS AND SUPPLICATIONS OF MORTALS. FOR WE ARE NOT TO IMAGINE THAT THEY OBTAINED THESE OFFICES OTHERWISE THAN BY THEIR OWN MERITS, AND BY THE ZEAL AND EXCELLENT QUALITIES WHICH THEY SEVERALLY DISPLAYED BEFORE THIS WORLD WAS FORMED; SO THAT AFTERWARDS IN THE ORDER OF ARCHANGELS, THIS OR THAT OFFICE WAS ASSIGNED TO EACH ONE, WHILE OTHERS DESERVED TO BE ENROLLED IN THE ORDER OF ANGELS, AND TO ACT UNDER THIS OR THAT ARCHANGEL, OR THAT LEADER OR HEAD OF AN ORDER. ALL OF WHICH THINGS WERE DISPOSED, AS I HAVE SAID, NOT INDISCRIMINATELY AND FORTUITOUSLY, BUT BY A MOST APPROPRIATE AND JUST DECISION OF GOD, WHO ARRANGED THEM ACCORDING TO DESERTS, IN ACCORDANCE WITH HIS OWN APPROVAL AND JUDGMENT: SO THAT TO ONE ANGEL THE CHURCH OF THE EPHESIANS WAS TO BE ENTRUSTED; TO ANOTHER, THAT OF THE SMYRNÆANS; ONE ANGEL WAS TO BE PETER'S, ANOTHER PAUL'S; AND SO ON THROUGH EVERY ONE OF THE LITTLE ONES THAT ARE IN THE CHURCH, FOR SUCH AND SUCH ANGELS AS EVEN DAILY BEHOLD THE FACE OF GOD MUST BE ASSIGNED TO EACH ONE OF THEM; AND THERE MUST ALSO BE SOME ANGEL THAT ENCAMPS ROUND ABOUT THEM THAT FEAR GOD. ALL OF WHICH THINGS, ASSUREDLY, IT IS TO BE BELIEVED, ARE NOT PERFORMED BY ACCIDENT OR CHANCE, OR BECAUSE THEY (THE ANGELS) WERE SO CREATED, LEST ON THAT VIEW THE CREATOR SHOULD BE ACCUSED OF PARTIALITY; BUT IT IS TO BE BELIEVED THAT THEY WERE CONFERRED BY GOD, THE JUST AND IMPARTIAL RULER OF ALL THINGS, AGREEABLY TO THE MERITS AND GOOD QUALITIES AND MENTAL VIGOUR OF EACH INDIVIDUAL SPIRIT.

2. AND NOW LET US SAY SOMETHING REGARDING THOSE WHO MAINTAIN THE EXISTENCE OF A DIVERSITY OF SPIRITUAL NATURES, THAT WE MAY AVOID FALLING INTO THE SILLY AND IMPIOUS FABLES OF SUCH AS PRETEND THAT THERE IS A DIVERSITY OF SPIRITUAL NATURES BOTH AMONG HEAVENLY EXISTENCES AND HUMAN SOULS, AND FOR THAT REASON ALLEGE THAT THEY WERE CALLED INTO BEING BY DIFFERENT CREATORS; FOR WHILE IT SEEMS, AND IS REALLY, ABSURD THAT TO ONE AND THE SAME CREATOR SHOULD BE ASCRIBED THE CREATION OF DIFFERENT NATURES OF RATIONAL BEINGS, THEY ARE NEVERTHELESS IGNORANT OF THE CAUSE OF THAT DIVERSITY. FOR THEY SAY THAT IT SEEMS INCONSISTENT FOR ONE AND THE SAME CREATOR, WITHOUT ANY EXISTING GROUND OF MERIT, TO CONFER UPON SOME BEINGS THE POWER OF DOMINION, AND TO SUBJECT OTHERS AGAIN TO AUTHORITY; TO BESTOW A PRINCIPALITY UPON SOME, AND TO RENDER OTHERS SUBORDINATE TO RULERS. WHICH OPINIONS INDEED, IN MY JUDGMENT, ARE COMPLETELY REJECTED BY FOLLOWING OUT THE REASONING EXPLAINED ABOVE, AND BY WHICH IT WAS SHOWN THAT THE CAUSE OF THE DIVERSITY AND VARIETY AMONG THESE BEINGS IS DUE TO THEIR CONDUCT, WHICH HAS BEEN MARKED EITHER WITH GREATER EARNESTNESS OR INDIFFERENCE, ACCORDING TO THE GOODNESS OR BADNESS OF THEIR NATURE, AND NOT TO ANY PARTIALITY ON THE PART OF THE DISPOSER. BUT THAT THIS MAY MORE EASILY BE SHOWN TO BE THE CASE WITH HEAVENLY BEINGS, LET US BORROW AN ILLUSTRATION FROM WHAT EITHER HAS BEEN DONE OR IS DONE AMONG MEN, IN ORDER THAT FROM VISIBLE THINGS WE MAY, BY WAY OF CONSEQUENCE, BEHOLD ALSO THINGS INVISIBLE.

PAUL AND PETER ARE UNDOUBTEDLY PROVED TO HAVE BEEN MEN OF A SPIRITUAL NATURE. WHEN, THEREFORE, PAUL IS FOUND TO HAVE ACTED CONTRARY TO RELIGION, IN HAVING PERSECUTED THE CHURCH OF GOD, AND PETER TO HAVE COMMITTED SO GRAVE A SIN AS, WHEN QUESTIONED BY THE MAID-SERVANT, TO HAVE ASSERTED WITH AN OATH THAT HE DID NOT KNOW WHO CHRIST WAS, HOW IS IT POSSIBLE THAT THESE — WHO, ACCORDING TO THOSE PERSONS OF WHOM WE SPEAK, WERE SPIRITUAL BEINGS — SHOULD FALL INTO SINS OF SUCH A NATURE, ESPECIALLY AS THEY ARE FREQUENTLY IN THE HABIT OF SAYING THAT A GOOD TREE CANNOT BRING FORTH EVIL FRUITS? AND IF A GOOD TREE CANNOT PRODUCE EVIL FRUIT, AND AS, ACCORDING TO THEM, PETER AND PAUL WERE SPRUNG FROM THE ROOT OF A GOOD TREE, HOW SHOULD THEY BE DEEMED TO HAVE BROUGHT FORTH FRUITS SO WICKED? AND IF THEY SHOULD RETURN THE ANSWER WHICH IS GENERALLY INVENTED, THAT IT WAS NOT PAUL WHO PERSECUTED, BUT SOME OTHER PERSON, I KNOW NOT WHOM, WHO WAS IN PAUL; AND THAT IT WAS NOT PETER WHO UTTERED THE DENIAL, BUT SOME OTHER INDIVIDUAL IN HIM; HOW SHOULD PAUL SAY, IF HE HAD NOT SINNED, THAT I AM NOT WORTHY TO BE CALLED AN APOSTLE, BECAUSE I PERSECUTED THE CHURCH OF GOD? OR WHY DID PETER WEEP MOST BITTERLY, IF IT WERE ANOTHER THAN HE WHO SINNED? FROM WHICH ALL THEIR SILLY ASSERTIONS WILL BE PROVED TO BE BASELESS.

3. ACCORDING TO OUR VIEW, THERE IS NO RATIONAL CREATURE WHICH IS NOT CAPABLE BOTH OF GOOD AND EVIL. BUT IT DOES NOT FOLLOW, THAT BECAUSE WE SAY THERE IS NO NATURE WHICH MAY NOT ADMIT EVIL, WE THEREFORE MAINTAIN THAT EVERY NATURE HAS ADMITTED EVIL, I.E., HAS BECOME WICKED. AS WE MAY SAY THAT THE NATURE OF EVERY MAN ADMITS OF HIS BEING A SAILOR, BUT IT DOES NOT FOLLOW FROM THAT, THAT EVERY MAN WILL BECOME SO; OR, AGAIN, IT IS POSSIBLE FOR EVERY ONE TO LEARN GRAMMAR OR MEDICINE, BUT IT IS NOT THEREFORE PROVED THAT EVERY MAN IS EITHER A PHYSICIAN OR A GRAMMARIAN; SO, IF WE SAY THAT THERE IS NO NATURE WHICH MAY NOT ADMIT EVIL, IT IS NOT NECESSARILY INDICATED THAT IT HAS DONE SO. FOR, IN OUR VIEW, NOT EVEN THE DEVIL HIMSELF WAS INCAPABLE OF GOOD; BUT ALTHOUGH CAPABLE OF ADMITTING GOOD, HE DID NOT THEREFORE ALSO DESIRE IT, OR MAKE ANY EFFORT AFTER VIRTUE. FOR, AS WE ARE TAUGHT BY THOSE QUOTATIONS WHICH WE ADDUCED FROM THE PROPHETS, THERE WAS ONCE A TIME WHEN HE WAS GOOD, WHEN HE WALKED IN THE PARADISE OF GOD BETWEEN THE CHERUBIM. AS HE, THEN, POSSESSED THE POWER EITHER OF RECEIVING GOOD OR EVIL, BUT FELL AWAY FROM A VIRTUOUS COURSE, AND TURNED TO EVIL WITH ALL THE POWERS OF HIS MIND, SO ALSO OTHER CREATURES, AS HAVING A CAPACITY FOR EITHER CONDITION, IN THE EXERCISE OF THE FREEDOM OF THEIR WILL, FLEE FROM EVIL, AND CLEAVE TO GOOD. THERE IS NO NATURE, THEN, WHICH MAY NOT ADMIT OF GOOD OR EVIL, EXCEPT THE NATURE OF GOD — THE FOUNTAIN OF ALL GOOD THINGS — AND OF CHRIST; FOR IT IS WISDOM, AND WISDOM ASSUREDLY CANNOT ADMIT FOLLY; AND IT IS RIGHTEOUSNESS, AND RIGHTEOUSNESS WILL NEVER CERTAINLY ADMIT OF UNRIGHTEOUSNESS; AND IT IS THE WORD, OR REASON, WHICH CERTAINLY CANNOT BE MADE IRRATIONAL; NAY, IT IS ALSO THE LIGHT, AND IT IS CERTAIN THAT THE DARKNESS DOES NOT RECEIVE THE LIGHT. IN LIKE MANNER, ALSO, THE NATURE OF

THE HOLY SPIRIT, BEING HOLY, DOES NOT ADMIT OF POLLUTION; FOR IT IS HOLY BY NATURE, OR ESSENTIAL BEING. IF THERE IS ANY OTHER NATURE WHICH IS HOLY, IT POSSESSES THIS PROPERTY OF BEING MADE HOLY BY THE RECEPTION OR INSPIRATION OF THE HOLY SPIRIT, NOT HAVING IT BY NATURE, BUT AS AN ACCIDENTAL QUALITY, FOR WHICH REASON IT MAY BE LOST, IN CONSEQUENCE OF BEING ACCIDENTAL. SO ALSO A MAN MAY POSSESS AN ACCIDENTAL RIGHTEOUSNESS, FROM WHICH IT IS POSSIBLE FOR HIM TO FALL AWAY. EVEN THE WISDOM WHICH A MAN HAS IS STILL ACCIDENTAL, ALTHOUGH IT BE WITHIN OUR OWN POWER TO BECOME WISE, IF WE DEVOTE OURSELVES TO WISDOM WITH THE ZEAL AND EFFORT OF OUR LIFE; AND IF WE ALWAYS PURSUE THE STUDY OF IT, WE MAY ALWAYS BE PARTICIPATORS OF WISDOM: AND THAT RESULT WILL FOLLOW EITHER IN A GREATER OR LESS DEGREE, ACCORDING TO THE DESERT OF OUR LIFE OR THE AMOUNT OF OUR ZEAL. FOR THE GOODNESS OF GOD, AS IS WORTHY OF HIM, INCITES AND ATTRACTS ALL TO THAT BLISSFUL END, WHERE ALL PAIN, AND SADNESS, AND SORROW FALL AWAY AND DISAPPEAR.

4. I AM OF OPINION, THEN, SO FAR AS APPEARS TO ME, THAT THE PRECEDING DISCUSSION HAS SUFFICIENTLY PROVED THAT IT IS NEITHER FROM WANT OF DISCRIMINATION, NOR FROM ANY ACCIDENTAL CAUSE, EITHER THAT THE PRINCIPALITIES HOLD THEIR DOMINION, OR THE OTHER ORDERS OF SPIRITS HAVE OBTAINED THEIR RESPECTIVE OFFICES; BUT THAT THEY HAVE RECEIVED THE STEPS OF THEIR RANK ON ACCOUNT OF THEIR MERITS, ALTHOUGH IT IS NOT OUR PRIVILEGE TO KNOW OR INQUIRE WHAT THOSE ACTS OF THEIRS WERE, BY WHICH THEY EARNED A PLACE IN ANY PARTICULAR ORDER. IT IS SUFFICIENT ONLY TO KNOW THIS MUCH, IN ORDER TO DEMONSTRATE THE IMPARTIALITY AND RIGHTEOUSNESS OF GOD, THAT, CONFORMABLY WITH THE DECLARATION OF THE APOSTLE PAUL, THERE IS NO ACCEPTANCE OF PERSONS WITH HIM, WHO RATHER DISPOSES EVERYTHING ACCORDING TO THE DESERTS AND MORAL PROGRESS OF EACH INDIVIDUAL. SO, THEN, THE ANGELIC OFFICE DOES NOT EXIST EXCEPT AS A CONSEQUENCE OF THEIR DESERT; NOR DO POWERS EXERCISE POWER EXCEPT IN VIRTUE OF THEIR MORAL PROGRESS; NOR DO THOSE WHICH ARE CALLED SEATS, I.E., THE POWERS OF JUDGING AND RULING, ADMINISTER THEIR POWERS UNLESS BY MERIT; NOR DO DOMINIONS RULE UNDESERVEDLY, FOR THAT GREAT AND DISTINGUISHED ORDER OF RATIONAL CREATURES AMONG CELESTIAL EXISTENCES IS ARRANGED IN A GLORIOUS VARIETY OF OFFICES. AND THE SAME VIEW IS TO BE ENTERTAINED OF THOSE OPPOSING INFLUENCES WHICH HAVE GIVEN THEMSELVES UP TO SUCH PLACES AND OFFICES, THAT THEY DERIVE THE PROPERTY BY WHICH THEY ARE MADE PRINCIPALITIES, OR POWERS, OR RULERS OF THE DARKNESS OF THE WORLD, OR SPIRITS OF WICKEDNESS, OR MALIGNANT SPIRITS, OR UNCLEAN DEMONS, NOT FROM THEIR ESSENTIAL NATURE, NOR FROM THEIR BEING SO CREATED, BUT HAVE OBTAINED THESE DEGREES IN EVIL IN PROPORTION TO THEIR CONDUCT, AND THE PROGRESS WHICH THEY MADE IN WICKEDNESS. AND THAT IS A SECOND ORDER OF RATIONAL CREATURES, WHO HAVE DEVOTED THEMSELVES TO WICKEDNESS IN SO HEADLONG A COURSE, THAT THEY ARE UNWILLING RATHER THAN UNABLE TO RECALL THEMSELVES; THE THIRST FOR EVIL BEING ALREADY A PASSION, AND IMPARTING TO THEM PLEASURE. BUT THE THIRD ORDER OF RATIONAL CREATURES IS THAT OF THOSE WHO ARE JUDGED FIT BY GOD TO REPLENISH THE HUMAN RACE, I.E., THE SOULS OF MEN, ASSUMED IN CONSEQUENCE OF THEIR MORAL PROGRESS INTO THE ORDER OF ANGELS; OF WHOM WE SEE SOME ASSUMED INTO THE NUMBER: THOSE, VIZ., WHO HAVE BEEN MADE THE SONS OF GOD, OR THE CHILDREN OF THE RESURRECTION, OR WHO HAVE ABANDONED THE DARKNESS, AND HAVE LOVED THE LIGHT, AND HAVE BEEN MADE CHILDREN OF THE LIGHT; OR THOSE WHO, PROVING VICTORIOUS IN EVERY STRUGGLE, AND BEING MADE MEN OF PEACE, HAVE BEEN THE SONS OF PEACE, AND THE SONS OF GOD; OR THOSE WHO, MORTIFYING THEIR MEMBERS ON THE EARTH, AND, RISING ABOVE NOT ONLY THEIR CORPOREAL NATURE, BUT EVEN THE UNCERTAIN AND FRAGILE MOVEMENTS OF THE SOUL ITSELF, HAVE UNITED THEMSELVES TO THE LORD, BEING MADE ALTOGETHER SPIRITUAL, THAT THEY MAY BE FOR EVER ONE SPIRIT WITH HIM, DISCERNING ALONG WITH HIM EACH INDIVIDUAL THING, UNTIL THEY ARRIVE AT A CONDITION OF PERFECT SPIRITUALITY, AND DISCERN ALL THINGS BY THEIR PERFECT ILLUMINATION IN ALL HOLINESS THROUGH THE WORD AND WISDOM OF GOD, AND ARE THEMSELVES ALTOGETHER UNDISTINGUISHABLE BY ANY ONE.

WE THINK THAT THOSE VIEWS ARE BY NO MEANS TO BE ADMITTED, WHICH SOME ARE WONT UNNECESSARILY TO ADVANCE AND MAINTAIN, VIZ., THAT SOULS DESCEND TO SUCH A PITCH OF ABASEMENT THAT THEY FORGET THEIR RATIONAL NATURE AND DIGNITY, AND SINK INTO THE CONDITION OF IRRATIONAL ANIMALS, EITHER LARGE OR SMALL; AND IN SUPPORT OF THESE ASSERTIONS THEY GENERALLY QUOTE SOME PRETENDED STATEMENTS OF SCRIPTURE, SUCH AS, THAT A BEAST, TO WHICH A WOMAN HAS UNNATURALLY PROSTITUTED HERSELF, SHALL BE DEEMED EQUALLY GUILTY WITH THE WOMAN, AND SHALL BE ORDERED TO BE STONED; OR THAT A BULL WHICH STRIKES WITH ITS HORN, SHALL BE PUT TO DEATH IN THE SAME WAY; OR EVEN THE SPEAKING OF BALAAM'S ASS, WHEN GOD OPENED ITS MOUTH, AND THE DUMB BEAST OF BURDEN, ANSWERING WITH HUMAN VOICE, REPROVED THE MADNESS OF THE PROPHET. ALL OF WHICH ASSERTIONS WE NOT ONLY DO NOT RECEIVE, BUT, AS BEING CONTRARY TO OUR BELIEF, WE REFUTE AND REJECT. AFTER THE REFUTATION AND REJECTION OF SUCH PERVERSE OPINIONS, WE SHALL SHOW, AT THE PROPER TIME AND PLACE, HOW THOSE PASSAGES WHICH THEY QUOTE FROM THE SACRED SCRIPTURES OUGHT TO BE UNDERSTOOD.

DE PRINCIPIIS (BOOK II)

CHAPTER 1. ON THE WORLD.

1. ALTHOUGH ALL THE DISCUSSIONS IN THE PRECEDING BOOK HAVE HAD REFERENCE TO THE WORLD AND ITS ARRANGEMENTS, IT NOW SEEMS TO FOLLOW THAT WE SHOULD SPECIALLY RE-DISCUSS A FEW POINTS RESPECTING THE WORLD ITSELF, I.E., ITS BEGINNING AND END, OR THOSE DISPENSATIONS OF DIVINE PROVIDENCE WHICH HAVE TAKEN PLACE BETWEEN THE BEGINNING AND THE END, OR THOSE EVENTS WHICH ARE SUPPOSED TO HAVE OCCURRED BEFORE THE CREATION OF THE WORLD, OR ARE TO TAKE PLACE AFTER THE END.

IN THIS INVESTIGATION, THE FIRST POINT WHICH CLEARLY APPEARS IS, THAT THE WORLD IN ALL ITS DIVERSIFIED AND VARYING CONDITIONS IS COMPOSED NOT ONLY OF RATIONAL AND DIVINER NATURES, AND OF A DIVERSITY OF BODIES, BUT OF DUMB ANIMALS, WILD AND TAME BEASTS, OF BIRDS, AND OF ALL THINGS WHICH LIVE IN THE WATERS; THEN, SECONDLY, OF PLACES, I.E., OF THE HEAVEN OR HEAVENS, AND OF THE EARTH OR WATER, AS WELL AS OF THE AIR, WHICH IS INTERMEDIATE, AND WHICH THEY TERM ÆTHER, AND OF EVERYTHING WHICH PROCEEDS FROM THE EARTH OR IS BORN IN IT. SEEING, THEN, THERE IS SO GREAT A VARIETY IN THE WORLD, AND SO GREAT A DIVERSITY AMONG RATIONAL BEINGS THEMSELVES, ON ACCOUNT OF WHICH EVERY OTHER VARIETY AND DIVERSITY ALSO IS SUPPOSED TO HAVE COME INTO EXISTENCE, WHAT OTHER CAUSE THAN THIS OUGHT TO BE ASSIGNED FOR THE EXISTENCE OF THE WORLD, ESPECIALLY IF WE HAVE REGARD TO THAT END BY MEANS OF WHICH IT WAS SHOWN IN THE PRECEDING BOOK THAT ALL THINGS ARE TO BE RESTORED TO THEIR ORIGINAL CONDITION? AND IF THIS SHOULD SEEM TO BE LOGICALLY STATED, WHAT OTHER CAUSE, AS WE HAVE ALREADY SAID, ARE WE TO IMAGINE FOR SO GREAT A DIVERSITY IN THE WORLD, SAVE THE DIVERSITY AND VARIETY IN THE MOVEMENTS AND DECLENSIONS OF THOSE WHO FELL FROM THAT PRIMEVAL UNITY AND HARMONY IN WHICH THEY WERE AT FIRST CREATED BY GOD, AND WHO, BEING DRIVEN FROM THAT STATE OF GOODNESS, AND DRAWN IN VARIOUS DIRECTIONS BY THE HARASSING INFLUENCE OF DIFFERENT MOTIVES AND DESIRES, HAVE CHANGED, ACCORDING TO THEIR DIFFERENT TENDENCIES, THE SINGLE AND UNDIVIDED GOODNESS OF THEIR NATURE INTO MINDS OF VARIOUS SORTS?

2. BUT GOD, BY THE INEFFABLE SKILL OF HIS WISDOM, TRANSFORMING AND RESTORING ALL THINGS, IN WHATEVER MANNER THEY ARE MADE, TO SOME USEFUL AIM, AND TO THE COMMON ADVANTAGE OF ALL, RECALLS THOSE VERY CREATURES WHICH DIFFERED SO MUCH FROM EACH OTHER IN MENTAL CONFORMATION TO ONE AGREEMENT OF LABOUR AND PURPOSE; SO THAT, ALTHOUGH THEY ARE UNDER THE INFLUENCE OF DIFFERENT MOTIVES, THEY NEVERTHELESS COMPLETE THE FULLNESS AND PERFECTION OF ONE WORLD, AND THE VERY VARIETY OF MINDS TENDS TO ONE END OF PERFECTION. FOR IT IS ONE POWER WHICH GRASPS AND HOLDS TOGETHER ALL THE DIVERSITY OF THE WORLD, AND LEADS THE DIFFERENT MOVEMENTS TOWARDS ONE WORK, LEST SO IMMENSE AN UNDERTAKING AS THAT OF THE WORLD SHOULD BE DISSOLVED BY THE DISSENSIONS OF SOULS. AND FOR THIS REASON WE THINK THAT GOD, THE FATHER OF ALL THINGS, IN ORDER TO ENSURE THE SALVATION OF ALL HIS CREATURES THROUGH THE INEFFABLE PLAN OF HIS WORD AND WISDOM, SO ARRANGED EACH OF THESE, THAT EVERY SPIRIT, WHETHER SOUL OR RATIONAL EXISTENCE, HOWEVER CALLED, SHOULD NOT BE COMPELLED BY FORCE, AGAINST THE LIBERTY OF HIS OWN WILL, TO ANY OTHER COURSE THAN THAT TO WHICH THE MOTIVES OF HIS OWN MIND LED HIM (LEST BY SO DOING THE POWER OF EXERCISING FREE-WILL SHOULD SEEM TO BE TAKEN AWAY, WHICH CERTAINLY WOULD PRODUCE A CHANGE IN THE NATURE OF THE BEING ITSELF); AND THAT THE VARYING PURPOSES OF THESE WOULD BE SUITABLY AND USEFULLY ADAPTED TO THE HARMONY OF ONE WORLD, BY SOME OF THEM REQUIRING HELP, AND OTHERS BEING ABLE TO GIVE IT, AND OTHERS AGAIN BEING THE CAUSE OF STRUGGLE AND CONTEST TO THOSE WHO ARE MAKING PROGRESS, AMONG WHOM THEIR DILIGENCE WOULD BE DEEMED MORE WORTHY OF APPROVAL, AND THE PLACE OF RANK OBTAINED AFTER VICTORY BE HELD WITH GREATER CERTAINTY, WHICH SHOULD BE ESTABLISHED BY THE DIFFICULTIES OF THE CONTEST.

3. ALTHOUGH THE WHOLE WORLD IS ARRANGED INTO OFFICES OF DIFFERENT KINDS, ITS CONDITION, NEVERTHELESS, IS NOT TO BE SUPPOSED AS ONE OF INTERNAL DISCREPANCIES AND DISCORDANCES; BUT AS OUR ONE BODY IS PROVIDED WITH MANY MEMBERS, AND IS HELD TOGETHER BY ONE SOUL, SO I AM OF OPINION THAT THE WHOLE WORLD ALSO OUGHT TO BE REGARDED AS SOME HUGE AND IMMENSE ANIMAL, WHICH IS KEPT TOGETHER BY THE POWER AND REASON OF GOD AS BY ONE SOUL. THIS ALSO, I THINK, IS INDICATED IN SACRED SCRIPTURE BY THE DECLARATION OF THE PROPHET, DO NOT I FILL HEAVEN AND EARTH? SAYS THE LORD; AND AGAIN, THE HEAVEN IS MY THRONE, AND THE EARTH IS MY FOOTSTOOL; AND BY THE SAVIOUR'S WORDS, WHEN HE SAYS THAT WE ARE TO SWEAR NEITHER BY HEAVEN, FOR IT IS GOD'S THRONE; NOR BY THE EARTH, FOR IT IS HIS FOOTSTOOL. TO THE SAME EFFECT ALSO ARE THE WORDS OF PAUL, IN HIS ADDRESS TO THE ATHENIANS, WHEN HE SAYS, IN HIM WE LIVE, AND MOVE, AND HAVE OUR BEING. FOR HOW DO WE LIVE, AND MOVE, AND HAVE OUR BEING IN GOD, EXCEPT BY HIS COMPREHENDING AND HOLDING TOGETHER THE WHOLE WORLD BY HIS POWER? AND HOW IS HEAVEN THE THRONE OF GOD, AND THE EARTH HIS FOOTSTOOL, AS THE SAVIOUR HIMSELF DECLARES, SAVE BY HIS POWER FILLING ALL THINGS BOTH IN HEAVEN AND EARTH, ACCORDING TO THE LORD'S OWN WORDS? AND THAT GOD, THE FATHER OF ALL THINGS, FILLS AND HOLDS TOGETHER THE WORLD WITH THE FULLNESS OF HIS POWER, ACCORDING TO THOSE PASSAGES WHICH WE HAVE QUOTED, NO ONE, I THINK, WILL HAVE ANY DIFFICULTY IN ADMITTING. AND NOW, SINCE THE COURSE OF THE PRECEDING DISCUSSION HAS SHOWN THAT THE DIFFERENT MOVEMENTS OF RATIONAL BEINGS, AND THEIR VARYING OPINIONS, HAVE BROUGHT ABOUT THE DIVERSITY THAT IS IN THE WORLD, WE MUST SEE WHETHER IT MAY NOT BE APPROPRIATE THAT THIS WORLD SHOULD HAVE A TERMINATION LIKE ITS BEGINNING. FOR THERE IS NO DOUBT THAT ITS END MUST BE SOUGHT AMID MUCH DIVERSITY AND VARIETY; WHICH VARIETY, BEING FOUND TO EXIST IN THE TERMINATION OF THE WORLD, WILL AGAIN FURNISH GROUND AND OCCASION FOR THE DIVERSITIES OF THE OTHER WORLD WHICH IS TO SUCCEED THE PRESENT.

4. IF NOW, IN THE COURSE OF OUR DISCUSSION, IT HAS BEEN ASCERTAINED THAT THESE THINGS ARE SO, IT SEEMS TO FOLLOW THAT WE NEXT CONSIDER THE NATURE OF CORPOREAL BEING, SEEING THE DIVERSITY IN THE WORLD CANNOT EXIST WITHOUT BODIES. IT IS EVIDENT FROM THE NATURE OF THINGS THEMSELVES, THAT BODILY NATURE ADMITS OF DIVERSITY AND VARIETY OF CHANGE, SO THAT IT IS CAPABLE OF UNDERGOING ALL POSSIBLE TRANSFORMATIONS, AS, E.G., THE CONVERSION OF WOOD INTO FIRE, OF FIRE INTO SMOKE, OF SMOKE INTO AIR, OF OIL INTO FIRE. DOES NOT FOOD ITSELF, WHETHER OF MAN OR OF ANIMALS, EXHIBIT THE SAME GROUND OF CHANGE? FOR WHATEVER WE TAKE AS FOOD, IS CONVERTED INTO THE SUBSTANCE OF OUR BODY. BUT HOW WATER IS CHANGED INTO EARTH OR INTO AIR, AND AIR AGAIN INTO FIRE, OR FIRE INTO AIR, OR AIR INTO WATER, ALTHOUGH NOT DIFFICULT TO EXPLAIN, YET ON THE PRESENT OCCASION IT IS ENOUGH MERELY TO MENTION THEM, AS OUR OBJECT IS TO DISCUSS THE NATURE OF BODILY MATTER. BY MATTER, THEREFORE, WE UNDERSTAND THAT WHICH IS PLACED UNDER BODIES, VIZ., THAT BY WHICH, THROUGH THE BESTOWING AND IMPLANTING OF QUALITIES, BODIES EXIST; AND WE MENTION FOUR QUALITIES — HEAT, COLD, DRYNESS, HUMIDITY. THESE FOUR QUALITIES BEING IMPLANTED IN THE ὕΛΗ, OR MATTER (FOR MATTER IS FOUND TO EXIST IN ITS OWN NATURE WITHOUT THOSE QUALITIES BEFORE MENTIONED), PRODUCE THE DIFFERENT KINDS OF BODIES. ALTHOUGH THIS MATTER IS, AS WE HAVE SAID ABOVE, ACCORDING TO ITS OWN PROPER NATURE WITHOUT QUALITIES, IT IS NEVER FOUND TO EXIST WITHOUT A QUALITY. AND I CANNOT UNDERSTAND HOW SO MANY DISTINGUISHED MEN HAVE BEEN OF OPINION THAT THIS MATTER, WHICH IS SO GREAT, AND POSSESSES SUCH PROPERTIES AS TO ENABLE IT TO BE SUFFICIENT FOR ALL THE BODIES IN THE WORLD WHICH GOD WILLED TO EXIST, AND TO BE THE ATTENDANT AND SLAVE OF THE CREATOR FOR WHATEVER FORMS AND SPECIES HE WISHED IN ALL THINGS, RECEIVING INTO ITSELF WHATEVER QUALITIES HE DESIRED TO BESTOW UPON IT, WAS UNCREATED, I.E., NOT FORMED BY GOD HIMSELF, WHO IS THE CREATOR OF ALL THINGS, BUT THAT ITS NATURE AND POWER WERE THE RESULT OF CHANCE. AND I AM ASTONISHED THAT THEY SHOULD FIND FAULT WITH THOSE WHO DENY EITHER GOD'S CREATIVE POWER OR HIS PROVIDENTIAL ADMINISTRATION OF THE WORLD, AND ACCUSE THEM OF IMPIETY FOR THINKING THAT SO GREAT A WORK AS THE WORLD COULD EXIST WITHOUT AN ARCHITECT OR OVERSEER; WHILE THEY THEMSELVES INCUR A SIMILAR CHARGE OF IMPIETY IN SAYING THAT MATTER IS UNCREATED, AND CO-ETERNAL WITH THE UNCREATED GOD. ACCORDING TO THIS VIEW, THEN, IF WE SUPPOSE FOR THE SAKE OF ARGUMENT THAT MATTER DID NOT EXIST, AS THESE MAINTAIN, SAYING THAT GOD COULD NOT CREATE ANYTHING WHEN NOTHING EXISTED, WITHOUT DOUBT HE WOULD HAVE BEEN IDLE, NOT HAVING MATTER ON WHICH TO OPERATE, WHICH MATTER THEY SAY WAS FURNISHED HIM NOT BY HIS OWN ARRANGEMENT, BUT BY ACCIDENT; AND THEY THINK THAT THIS, WHICH WAS DISCOVERED BY CHANCE, WAS ABLE TO SUFFICE HIM FOR AN UNDERTAKING OF SO VAST AN EXTENT, AND FOR THE MANIFESTATION OF THE POWER OF HIS MIGHT, AND BY ADMITTING THE PLAN OF ALL HIS WISDOM, MIGHT BE DISTINGUISHED AND FORMED INTO A WORLD. NOW THIS APPEARS TO ME TO BE VERY ABSURD, AND TO BE THE OPINION OF THOSE MEN WHO ARE ALTOGETHER IGNORANT OF THE POWER AND INTELLIGENCE OF UNCREATED NATURE. BUT THAT WE MAY SEE THE NATURE OF THINGS A LITTLE MORE CLEARLY, LET IT BE GRANTED THAT FOR A LITTLE TIME MATTER DID NOT EXIST, AND THAT GOD, WHEN NOTHING FORMERLY EXISTED, CAUSED THOSE THINGS TO COME INTO EXISTENCE WHICH HE DESIRED, WHY ARE WE TO SUPPOSE THAT GOD WOULD CREATE MATTER EITHER BETTER OR GREATER, OR OF ANOTHER KIND, THAN THAT WHICH HE DID PRODUCE FROM HIS OWN POWER AND WISDOM, IN ORDER THAT THAT MIGHT EXIST WHICH FORMERLY DID NOT? WOULD HE CREATE A WORSE AND INFERIOR MATTER, OR ONE THE SAME AS THAT WHICH THEY CALL UNCREATED? NOW I THINK IT WILL VERY EASILY APPEAR TO ANY ONE, THAT NEITHER A BETTER NOR INFERIOR MATTER COULD HAVE ASSUMED THE FORMS AND SPECIES OF THE WORLD, IF IT HAD NOT BEEN SUCH AS THAT WHICH ACTUALLY DID ASSUME THEM. AND DOES IT NOT THEN SEEM IMPIOUS TO CALL THAT UNCREATED, WHICH, IF BELIEVED TO BE FORMED BY GOD, WOULD DOUBTLESS

BE FOUND TO BE SUCH AS THAT WHICH THEY CALL UNCREATED?

5. BUT THAT WE MAY BELIEVE IN THE AUTHORITY OF HOLY SCRIPTURE THAT SUCH IS THE CASE, HEAR HOW IN THE BOOK OF MACCABEES, WHERE THE MOTHER OF SEVEN MARTYRS EXHORTS HER SON TO ENDURE TORTURE, THIS TRUTH IS CONFIRMED; FOR SHE SAYS, I ASK OF YOU, MY SON, TO LOOK AT THE HEAVEN AND THE EARTH, AND AT ALL THINGS WHICH ARE IN THEM, AND BEHOLDING THESE, TO KNOW THAT GOD MADE ALL THESE THINGS WHEN THEY DID NOT EXIST. IN THE BOOK OF THE SHEPHERD ALSO, IN THE FIRST COMMANDMENT, HE SPEAKS AS FOLLOWS: FIRST OF ALL BELIEVE THAT THERE IS ONE GOD WHO CREATED AND ARRANGED ALL THINGS, AND MADE ALL THINGS TO COME INTO EXISTENCE, AND OUT OF A STATE OF NOTHINGNESS. PERHAPS ALSO THE EXPRESSION IN THE PSALMS HAS REFERENCE TO THIS: HE SPOKE, AND THEY WERE MADE; HE COMMANDED, AND THEY WERE CREATED. FOR THE WORDS, HE SPOKE, AND THEY WERE MADE, APPEAR TO SHOW THAT THE SUBSTANCE OF THOSE THINGS WHICH EXIST IS MEANT; WHILE THE OTHERS, HE COMMANDED, AND THEY WERE CREATED, SEEM SPOKEN OF THE QUALITIES BY WHICH THE SUBSTANCE ITSELF HAS BEEN MOULDED.

CHAPTER 2. ON THE PERPETUITY OF BODILY NATURE.

1. ON THIS TOPIC SOME ARE WONT TO INQUIRE WHETHER, AS THE FATHER GENERATES AN UNCREATED SON, AND BRINGS FORTH A HOLY SPIRIT, NOT AS IF HE HAD NO PREVIOUS EXISTENCE, BUT BECAUSE THE FATHER IS THE ORIGIN AND SOURCE OF THE SON OR HOLY SPIRIT, AND NO ANTERIORITY OR POSTERIORITY CAN BE UNDERSTOOD AS EXISTING IN THEM; SO ALSO A SIMILAR KIND OF UNION OR RELATIONSHIP CAN BE UNDERSTOOD AS SUBSISTING BETWEEN RATIONAL NATURES AND BODILY MATTER. AND THAT THIS POINT MAY BE MORE FULLY AND THOROUGHLY EXAMINED, THE COMMENCEMENT OF THE DISCUSSION IS GENERALLY DIRECTED TO THE INQUIRY WHETHER THIS VERY BODILY NATURE, WHICH BEARS THE LIVES AND CONTAINS THE MOVEMENTS OF SPIRITUAL AND RATIONAL MINDS, WILL BE EQUALLY ETERNAL WITH THEM, OR WILL ALTOGETHER PERISH AND BE DESTROYED. AND THAT THE QUESTION MAY BE DETERMINED WITH GREATER PRECISION, WE HAVE, IN THE FIRST PLACE, TO INQUIRE IF IT IS POSSIBLE FOR RATIONAL NATURES TO REMAIN ALTOGETHER INCORPOREAL AFTER THEY HAVE REACHED THE SUMMIT OF HOLINESS AND HAPPINESS (WHICH SEEMS TO ME A MOST DIFFICULT AND ALMOST IMPOSSIBLE ATTAINMENT), OR WHETHER THEY MUST ALWAYS OF NECESSITY BE UNITED TO BODIES. IF, THEN, ANY ONE COULD SHOW A REASON WHY IT WAS POSSIBLE FOR THEM TO DISPENSE WHOLLY WITH BODIES, IT WILL APPEAR TO FOLLOW, THAT AS A BODILY NATURE, CREATED OUT OF NOTHING AFTER INTERVALS OF TIME, WAS PRODUCED WHEN IT DID NOT EXIST, SO ALSO IT MUST CEASE TO BE WHEN THE PURPOSES WHICH IT SERVED HAD NO LONGER AN EXISTENCE.

2. IF, HOWEVER, IT IS IMPOSSIBLE FOR THIS POINT TO BE AT ALL MAINTAINED, VIZ., THAT ANY OTHER NATURE THAN THE FATHER, SON, AND HOLY SPIRIT CAN LIVE WITHOUT A BODY, THE NECESSITY OF LOGICAL REASONING COMPELS US TO UNDERSTAND THAT RATIONAL NATURES WERE INDEED CREATED AT THE BEGINNING, BUT THAT MATERIAL SUBSTANCE WAS SEPARATED FROM THEM ONLY IN THOUGHT AND UNDERSTANDING, AND APPEARS TO HAVE BEEN FORMED FOR THEM, OR AFTER THEM, AND THAT THEY NEVER HAVE LIVED NOR DO LIVE WITHOUT IT; FOR AN INCORPOREAL LIFE WILL RIGHTLY BE CONSIDERED A PREROGATIVE OF THE TRINITY ALONE. AS WE HAVE REMARKED ABOVE, THEREFORE, THAT MATERIAL SUBSTANCE OF THIS WORLD, POSSESSING A NATURE ADMITTING OF ALL POSSIBLE TRANSFORMATIONS, IS, WHEN DRAGGED DOWN TO BEINGS OF A LOWER ORDER, MOULDED INTO THE CRASSER AND MORE SOLID CONDITION OF A BODY, SO AS TO DISTINGUISH THOSE VISIBLE AND VARYING FORMS OF THE WORLD; BUT WHEN IT BECOMES THE SERVANT OF MORE PERFECT AND MORE BLESSED BEINGS, IT SHINES IN THE SPLENDOUR OF CELESTIAL BODIES, AND ADORNS EITHER THE ANGELS OF GOD OR THE SONS OF THE RESURRECTION WITH THE CLOTHING OF A SPIRITUAL BODY, OUT OF ALL WHICH WILL BE FILLED UP THE DIVERSE AND VARYING STATE OF THE ONE WORLD. BUT IF ANY ONE SHOULD DESIRE TO DISCUSS THESE MATTERS MORE FULLY, IT WILL BE NECESSARY, WITH ALL REVERENCE AND FEAR OF GOD, TO EXAMINE THE SACRED SCRIPTURES WITH GREATER ATTENTION AND DILIGENCE, TO ASCERTAIN WHETHER THE SECRET AND HIDDEN SENSE WITHIN THEM MAY PERHAPS REVEAL ANYTHING REGARDING THESE MATTERS; AND SOMETHING MAY BE DISCOVERED IN THEIR ABSTRUSE AND MYSTERIOUS LANGUAGE, THROUGH THE DEMONSTRATION OF THE HOLY SPIRIT TO THOSE WHO ARE WORTHY, AFTER MANY TESTIMONIES HAVE BEEN COLLECTED ON THIS VERY POINT.

CHAPTER 3. ON THE BEGINNING OF THE WORLD, AND ITS CAUSES.

1. THE NEXT SUBJECT OF INQUIRY IS, WHETHER THERE WAS ANY OTHER WORLD BEFORE THE ONE WHICH NOW EXISTS; AND IF SO, WHETHER IT WAS SUCH AS THE PRESENT, OR SOMEWHAT DIFFERENT, OR INFERIOR; OR WHETHER THERE WAS NO WORLD AT ALL, BUT SOMETHING LIKE THAT WHICH WE UNDERSTAND WILL BE AFTER THE END OF ALL THINGS, WHEN THE KINGDOM SHALL BE DELIVERED UP TO GOD, EVEN THE FATHER; WHICH NEVERTHELESS MAY HAVE BEEN THE END OF ANOTHER WORLD — OF THAT, NAMELY, AFTER WHICH THIS WORLD TOOK ITS BEGINNING; AND WHETHER THE VARIOUS LAPSES OF INTELLECTUAL NATURES PROVOKED GOD TO PRODUCE THIS DIVERSE AND VARYING CONDITION OF THE WORLD. THIS POINT ALSO, I THINK, MUST BE INVESTIGATED IN A SIMILAR WAY, VIZ., WHETHER AFTER THIS WORLD THERE WILL BE ANY (SYSTEM OF) PRESERVATION AND AMENDMENT, SEVERE INDEED, AND ATTENDED WITH MUCH PAIN TO THOSE WHO WERE UNWILLING TO OBEY THE WORD OF GOD, BUT A PROCESS THROUGH WHICH, BY MEANS OF INSTRUCTION AND RATIONAL TRAINING, THOSE MAY ARRIVE AT A FULLER UNDERSTANDING OF THE TRUTH WHO HAVE DEVOTED THEMSELVES IN THE PRESENT LIFE TO THESE PURSUITS, AND WHO, AFTER HAVING HAD THEIR MINDS PURIFIED, HAVE ADVANCED ONWARDS SO AS TO BECOME CAPABLE OF ATTAINING DIVINE WISDOM; AND AFTER THIS THE END OF ALL THINGS WILL IMMEDIATELY FOLLOW, AND THERE WILL BE AGAIN, FOR THE CORRECTION AND IMPROVEMENT OF THOSE WHO STAND IN NEED OF IT, ANOTHER WORLD, EITHER RESEMBLING THAT WHICH NOW EXISTS, OR BETTER THAN IT, OR GREATLY INFERIOR; AND HOW LONG THAT WORLD, WHATEVER IT BE THAT IS TO COME AFTER THIS, SHALL CONTINUE; AND IF THERE WILL BE A TIME WHEN NO WORLD SHALL ANYWHERE EXIST, OR IF THERE HAS BEEN A TIME WHEN THERE WAS NO WORLD AT ALL; OR IF THERE HAVE BEEN, OR WILL BE SEVERAL; OR IF IT SHALL EVER COME TO PASS THAT THERE WILL BE ONE RESEMBLING ANOTHER, LIKE IT IN EVERY RESPECT, AND INDISTINGUISHABLE FROM IT.

2. THAT IT MAY APPEAR MORE CLEARLY, THEN, WHETHER BODILY MATTER CAN EXIST DURING INTERVALS OF TIME, AND WHETHER, AS IT DID NOT EXIST BEFORE IT WAS MADE, SO IT MAY AGAIN BE RESOLVED INTO NON-EXISTENCE, LET US SEE, FIRST OF ALL, WHETHER IT IS POSSIBLE FOR ANY ONE TO LIVE WITHOUT A BODY. FOR IF ONE PERSON CAN LIVE WITHOUT A BODY, ALL THINGS ALSO MAY DISPENSE WITH THEM; SEEING OUR FORMER TREATISE HAS SHOWN THAT ALL THINGS TEND TOWARDS ONE END. NOW, IF ALL THINGS MAY EXIST WITHOUT BODIES, THERE WILL UNDOUBTEDLY BE NO BODILY SUBSTANCE, SEEING THERE WILL BE NO USE FOR IT. BUT HOW SHALL WE UNDERSTAND THE WORDS OF THE APOSTLE IN THOSE PASSAGES, IN WHICH, DISCUSSING THE RESURRECTION OF THE DEAD, HE SAYS, THIS CORRUPTIBLE MUST PUT ON INCORRUPTION, AND THIS MORTAL MUST PUT ON IMMORTALITY. WHEN THIS CORRUPTIBLE SHALL HAVE PUT ON INCORRUPTION, AND THIS MORTAL SHALL HAVE PUT ON IMMORTALITY, THEN SHALL BE BROUGHT TO PASS THE SAYING WHICH IS WRITTEN, DEATH IS SWALLOWED UP IN VICTORY! WHERE, O DEATH, IS YOUR VICTORY? O DEATH, YOUR STING HAS BEEN SWALLOWED UP: THE STING OF DEATH IS SIN, AND THE STRENGTH OF SIN IS THE LAW. SOME SUCH MEANING, THEN, AS THIS, SEEMS TO BE SUGGESTED BY THE APOSTLE. FOR CAN THE EXPRESSION WHICH HE EMPLOYS, THIS CORRUPTIBLE, AND THIS MORTAL, WITH THE GESTURE, AS IT WERE, OF ONE WHO TOUCHES OR POINTS OUT, APPLY TO ANYTHING ELSE THAN TO BODILY MATTER? THIS MATTER OF THE BODY, THEN, WHICH IS NOW CORRUPTIBLE SHALL PUT ON INCORRUPTION WHEN A PERFECT SOUL, AND ONE FURNISHED WITH THE MARKS OF INCORRUPTION, SHALL HAVE BEGUN TO INHABIT IT. AND DO NOT BE SURPRISED IF WE SPEAK OF A PERFECT SOUL AS THE CLOTHING OF THE BODY (WHICH, ON ACCOUNT OF THE WORD OF GOD AND HIS WISDOM, IS NOW NAMED INCORRUPTION), WHEN JESUS CHRIST HIMSELF, WHO IS THE LORD AND CREATOR OF THE SOUL, IS SAID TO BE THE CLOTHING OF THE SAINTS, ACCORDING TO THE LANGUAGE OF THE APOSTLE, PUT ON THE LORD JESUS CHRIST. AS CHRIST, THEN, IS THE CLOTHING OF THE SOUL, SO FOR A KIND OF REASON SUFFICIENTLY INTELLIGIBLE IS THE SOUL SAID TO BE THE CLOTHING OF THE BODY, SEEING IT IS AN ORNAMENT TO IT, COVERING AND CONCEALING ITS MORTAL NATURE. THE EXPRESSION, THEN, THIS CORRUPTIBLE MUST PUT ON INCORRUPTION, IS AS IF THE APOSTLE HAD SAID, THIS CORRUPTIBLE NATURE OF THE BODY MUST RECEIVE THE CLOTHING OF INCORRUPTION — A SOUL POSSESSING IN ITSELF INCORRUPTIBILITY, BECAUSE IT HAS BEEN CLOTHED WITH CHRIST, WHO IS THE WISDOM AND WORD OF GOD. BUT WHEN THIS BODY, WHICH AT SOME FUTURE PERIOD WE SHALL POSSESS IN A MORE GLORIOUS STATE, SHALL HAVE BECOME A PARTAKER OF LIFE, IT WILL THEN, IN ADDITION TO BEING IMMORTAL, BECOME ALSO INCORRUPTIBLE. FOR WHATEVER IS MORTAL IS NECESSARILY ALSO CORRUPTIBLE; BUT WHATEVER IS CORRUPTIBLE CANNOT ALSO BE SAID TO BE MORTAL. WE SAY OF A STONE OR A PIECE OF WOOD THAT IT IS CORRUPTIBLE, BUT WE DO NOT SAY THAT IT FOLLOWS THAT IT IS ALSO MORTAL. BUT AS THE BODY PARTAKES OF LIFE, THEN BECAUSE LIFE MAY BE, AND IS, SEPARATED FROM IT, WE CONSEQUENTLY NAME IT MORTAL, AND ACCORDING TO ANOTHER SENSE ALSO WE SPEAK OF IT AS CORRUPTIBLE. THE HOLY APOSTLE THEREFORE, WITH REMARKABLE INSIGHT, REFERRING TO THE GENERAL FIRST CAUSE OF BODILY MATTER, OF WHICH (MATTER), WHATEVER BE THE QUALITIES WITH WHICH IT IS ENDOWED (NOW INDEED CARNAL, BUT BY AND BY MORE REFINED AND PURE, WHICH ARE TERMED SPIRITUAL), THE SOUL MAKES CONSTANT USE, SAYS, THIS CORRUPTIBLE MUST PUT ON INCORRUPTION. AND IN THE SECOND PLACE, LOOKING TO THE SPECIAL CAUSE OF THE BODY, HE SAYS, THIS MORTAL MUST PUT ON IMMORTALITY. NOW, WHAT ELSE WILL INCORRUPTION AND IMMORTALITY BE, SAVE THE WISDOM, AND THE WORD, AND THE RIGHTEOUSNESS OF GOD, WHICH MOULD, AND CLOTHE, AND ADORN THE SOUL? AND HENCE IT HAPPENS THAT IT IS SAID, THE CORRUPTIBLE WILL PUT ON INCORRUPTION, AND THE MORTAL IMMORTALITY. FOR ALTHOUGH WE MAY NOW MAKE GREAT PROFICIENCY, YET AS WE ONLY KNOW IN PART, AND PROPHESY IN PART, AND SEE THROUGH A GLASS, DARKLY, THOSE VERY THINGS WHICH WE SEEM TO UNDERSTAND, THIS CORRUPTIBLE DOES NOT YET PUT ON INCORRUPTION, NOR IS THIS MORTAL YET CLOTHED WITH IMMORALITY; AND AS THIS TRAINING OF OURS IN THE BODY IS PROTRACTED DOUBTLESS TO A LONGER PERIOD, UP TO THE TIME, VIZ., WHEN THOSE VERY BODIES OF OURS WITH WHICH WE ARE ENVELOPED MAY, ON ACCOUNT OF THE WORD OF GOD, AND HIS WISDOM AND PERFECT RIGHTEOUSNESS, EARN INCORRUPTIBILITY AND IMMORTALITY, THEREFORE IS IT SAID, THIS CORRUPTIBLE MUST PUT ON INCORRUPTION, AND THIS MORTAL MUST PUT ON IMMORTALITY.

3. BUT, NEVERTHELESS, THOSE WHO THINK THAT RATIONAL CREATURES CAN AT ANY TIME LEAD AN EXISTENCE OUT OF THE BODY, MAY HERE RAISE SUCH QUESTIONS AS THE FOLLOWING. IF IT IS TRUE THAT THIS CORRUPTIBLE SHALL PUT ON INCORRUPTION, AND THIS MORTAL PUT ON IMMORTALITY, AND THAT DEATH IS SWALLOWED UP AT THE END; THIS SHOWS THAT NOTHING ELSE THAN A MATERIAL NATURE IS TO BE DESTROYED, ON WHICH DEATH COULD OPERATE, WHILE THE MENTAL ACUMEN OF THOSE WHO ARE IN THE BODY SEEMS TO BE BLUNTED BY THE NATURE OF CORPOREAL MATTER. IF, HOWEVER, THEY ARE OUT OF THE BODY, THEN THEY WILL ALTOGETHER ESCAPE THE ANNOYANCE ARISING FROM A DISTURBANCE OF THAT KIND. BUT AS THEY WILL NOT BE ABLE IMMEDIATELY TO ESCAPE ALL BODILY CLOTHING, THEY ARE JUST TO BE CONSIDERED AS INHABITING MORE REFINED AND PURER BODIES, WHICH POSSESS THE PROPERTY OF BEING NO LONGER OVERCOME BY DEATH, OR OF BEING WOUNDED BY ITS STING; SO THAT AT LAST, BY THE GRADUAL DISAPPEARANCE OF THE MATERIAL NATURE, DEATH IS BOTH SWALLOWED UP, AND EVEN AT THE END EXTERMINATED, AND ALL ITS STING COMPLETELY BLUNTED BY THE DIVINE GRACE WHICH THE SOUL HAS BEEN RENDERED CAPABLE OF RECEIVING, AND HAS THUS DESERVED TO OBTAIN INCORRUPTIBILITY AND IMMORTALITY. AND THEN IT WILL BE DESERVEDLY SAID BY ALL, O DEATH, WHERE IS YOUR VICTORY? O DEATH, WHERE IS YOUR STING? THE STING OF DEATH IS SIN. IF THESE CONCLUSIONS, THEN, SEEM TO HOLD GOOD, IT FOLLOWS THAT WE MUST BELIEVE OUR CONDITION AT SOME FUTURE TIME TO BE INCORPOREAL; AND IF THIS IS ADMITTED, AND ALL ARE SAID TO BE SUBJECTED TO CHRIST, THIS (INCORPOREITY) ALSO MUST NECESSARILY BE BESTOWED ON ALL TO WHOM THE SUBJECTION TO CHRIST EXTENDS; SINCE ALL WHO ARE SUBJECT TO CHRIST WILL BE IN THE END SUBJECT TO GOD THE FATHER, TO WHOM CHRIST IS SAID TO DELIVER UP THE KINGDOM; AND THUS IT APPEARS THAT THEN ALSO THE NEED OF BODIES WILL CEASE. AND IF IT CEASES, BODILY MATTER RETURNS TO NOTHING, AS FORMERLY ALSO IT DID NOT EXIST.

NOW LET US SEE WHAT CAN BE SAID IN ANSWER TO THOSE WHO MAKE THESE ASSERTIONS. FOR IT WILL APPEAR TO BE A NECESSARY CONSEQUENCE THAT, IF BODILY NATURE BE ANNIHILATED, IT MUST BE AGAIN RESTORED AND CREATED; SINCE IT SEEMS A POSSIBLE THING THAT RATIONAL NATURES, FROM WHOM THE FACULTY OF FREE-WILL IS NEVER TAKEN AWAY, MAY BE AGAIN SUBJECTED TO MOVEMENTS OF SOME KIND, THROUGH THE SPECIAL ACT OF THE LORD HIMSELF, LEST PERHAPS, IF THEY WERE ALWAYS TO OCCUPY A CONDITION THAT WAS UNCHANGEABLE, THEY SHOULD BE IGNORANT THAT IT IS BY THE GRACE OF GOD AND NOT BY THEIR OWN MERIT THAT THEY HAVE BEEN PLACED IN THAT FINAL STATE OF HAPPINESS; AND THESE MOVEMENTS WILL UNDOUBTEDLY AGAIN BE ATTENDED BY VARIETY AND DIVERSITY OF BODIES, BY WHICH THE WORLD IS ALWAYS ADORNED; NOR WILL IT EVER BE COMPOSED (OF ANYTHING) SAVE OF VARIETY AND DIVERSITY — AN EFFECT WHICH CANNOT BE PRODUCED WITHOUT A BODILY MATTER.

4. AND NOW I DO NOT UNDERSTAND BY WHAT PROOFS THEY CAN MAINTAIN THEIR POSITION, WHO ASSERT THAT WORLDS SOMETIMES COME INTO EXISTENCE WHICH ARE NOT DISSIMILAR TO EACH OTHER, BUT IN ALL RESPECTS EQUAL. FOR IF THERE IS SAID TO BE A WORLD SIMILAR IN ALL RESPECTS (TO THE PRESENT), THEN IT WILL COME TO PASS THAT ADAM AND EVE WILL DO THE SAME THINGS WHICH THEY DID BEFORE: THERE WILL BE A SECOND TIME THE SAME DELUGE, AND THE SAME MOSES WILL AGAIN LEAD A NATION NUMBERING NEARLY SIX HUNDRED THOUSAND OUT OF EGYPT; JUDAS WILL ALSO A SECOND TIME BETRAY THE LORD; PAUL WILL A SECOND TIME KEEP THE GARMENTS OF THOSE WHO STONED STEPHEN; AND EVERYTHING WHICH HAS BEEN DONE IN THIS LIFE WILL BE SAID TO BE REPEATED — A STATE OF THINGS WHICH I THINK CANNOT BE ESTABLISHED BY ANY REASONING, IF SOULS ARE ACTUATED BY FREEDOM OF WILL, AND MAINTAIN EITHER THEIR ADVANCE OR RETROGRESSION ACCORDING TO THE POWER OF THEIR WILL. FOR SOULS ARE NOT DRIVEN ON IN A CYCLE WHICH RETURNS AFTER MANY AGES TO THE SAME ROUND, SO AS EITHER TO DO OR DESIRE THIS OR THAT; BUT AT WHATEVER POINT THE FREEDOM OF THEIR OWN WILL AIMS, THERE DO THEY DIRECT THE COURSE OF THEIR ACTIONS. FOR WHAT THESE PERSONS SAY IS MUCH THE SAME AS IF ONE WERE TO ASSERT THAT IF A MEDIMNUS OF GRAIN WERE TO BE POURED OUT ON THE GROUND, THE FALL OF THE GRAIN WOULD BE ON THE SECOND OCCASION IDENTICALLY THE SAME AS ON THE FIRST, SO THAT EVERY INDIVIDUAL GRAIN WOULD LIE FOR THE SECOND TIME CLOSE BESIDE THAT GRAIN WHERE IT HAD BEEN THROWN BEFORE, AND SO THE MEDIMNUS WOULD BE SCATTERED IN THE SAME ORDER, AND WITH THE SAME MARKS AS FORMERLY; WHICH CERTAINLY IS AN IMPOSSIBLE RESULT WITH THE COUNTLESS GRAINS OF A MEDIMNUS, EVEN IF THEY WERE TO BE POURED OUT WITHOUT CEASING FOR MANY AGES. SO THEREFORE IT SEEMS TO ME IMPOSSIBLE FOR A WORLD TO BE RESTORED FOR THE SECOND TIME, WITH THE

SAME ORDER AND WITH THE SAME AMOUNT OF BIRTHS, AND DEATHS, AND ACTIONS; BUT THAT A DIVERSITY OF WORLDS MAY EXIST WITH CHANGES OF NO UNIMPORTANT KIND, SO THAT THE STATE OF ANOTHER WORLD MAY BE FOR SOME UNMISTAKEABLE REASONS BETTER (THAN THIS), AND FOR OTHERS WORSE, AND FOR OTHERS AGAIN INTERMEDIATE. BUT WHAT MAY BE THE NUMBER OR MEASURE OF THIS I CONFESS MYSELF IGNORANT, ALTHOUGH, IF ANY ONE CAN TELL IT, I WOULD GLADLY LEARN.

5. BUT THIS WORLD, WHICH IS ITSELF CALLED AN AGE, IS SAID TO BE THE CONCLUSION OF MANY AGES. NOW THE HOLY APOSTLE TEACHES THAT IN THAT AGE WHICH PRECEDED THIS, CHRIST DID NOT SUFFER, NOR EVEN IN THE AGE WHICH PRECEDED THAT AGAIN; AND I KNOW NOT THAT I AM ABLE TO ENUMERATE THE NUMBER OF ANTERIOR AGES IN WHICH HE DID NOT SUFFER. I WILL SHOW, HOWEVER, FROM WHAT STATEMENTS OF PAUL I HAVE ARRIVED AT THIS UNDERSTANDING. HE SAYS, BUT NOW ONCE IN THE CONSUMMATION OF AGES, HE WAS MANIFESTED TO TAKE AWAY SIN BY THE SACRIFICE OF HIMSELF. FOR HE SAYS THAT HE WAS ONCE MADE A VICTIM, AND IN THE CONSUMMATION OF AGES WAS MANIFESTED TO TAKE AWAY SIN. NOW THAT AFTER THIS AGE, WHICH IS SAID TO BE FORMED FOR THE CONSUMMATION OF OTHER AGES, THERE WILL BE OTHER AGES AGAIN TO FOLLOW, WE HAVE CLEARLY LEARNED FROM PAUL HIMSELF, WHO SAYS, THAT IN THE AGES TO COME HE MIGHT SHOW THE EXCEEDING RICHES OF HIS GRACE IN HIS KINDNESS TOWARDS US. HE HAS NOT SAID, IN THE AGE TO COME, NOR IN THE TWO AGES TO COME, WHENCE I INFER THAT BY HIS LANGUAGE MANY AGES ARE INDICATED. NOW IF THERE IS SOMETHING GREATER THAN AGES, SO THAT AMONG CREATED BEINGS CERTAIN AGES MAY BE UNDERSTOOD, BUT AMONG OTHER BEINGS WHICH EXCEED AND SURPASS VISIBLE CREATURES, (AGES STILL GREATER) (WHICH PERHAPS WILL BE THE CASE AT THE RESTITUTION OF ALL THINGS, WHEN THE WHOLE UNIVERSE WILL COME TO A PERFECT TERMINATION), PERHAPS THAT PERIOD IN WHICH THE CONSUMMATION OF ALL THINGS WILL TAKE PLACE IS TO BE UNDERSTOOD AS SOMETHING MORE THAN AN AGE. BUT HERE THE AUTHORITY OF HOLY SCRIPTURE MOVES ME, WHICH SAYS, FOR AN AGE AND MORE. NOW THIS WORD MORE UNDOUBTEDLY MEANS SOMETHING GREATER THAN AN AGE; AND SEE IF THAT EXPRESSION OF THE SAVIOUR, I WILL THAT WHERE I AM, THESE ALSO MAY BE WITH ME; AND AS I AND YOU ARE ONE, THESE ALSO MAY BE ONE IN US, MAY NOT SEEM TO CONVEY SOMETHING MORE THAN AN AGE AND AGES, PERHAPS EVEN MORE THAN AGES OF AGES — THAT PERIOD, VIZ., WHEN ALL THINGS ARE NOW NO LONGER IN AN AGE, BUT WHEN GOD IS IN ALL.

6. HAVING DISCUSSED THESE POINTS REGARDING THE NATURE OF THE WORLD TO THE BEST OF OUR ABILITY, IT DOES NOT SEEM OUT OF PLACE TO INQUIRE WHAT IS THE MEANING OF THE TERM WORLD, WHICH IN HOLY SCRIPTURE IS SHOWN FREQUENTLY TO HAVE DIFFERENT SIGNIFICATIONS. FOR WHAT WE CALL IN LATIN MUNDUS, IS TERMED IN GREEK KóΣΜΟΣ, AND KóΣΜΟΣ SIGNIFIES NOT ONLY A WORLD, BUT ALSO AN ORNAMENT. FINALLY, IN ISAIAH, WHERE THE LANGUAGE OF REPROOF IS DIRECTED TO THE CHIEF DAUGHTERS OF SION, AND WHERE HE SAYS, INSTEAD OF AN ORNAMENT OF A GOLDEN HEAD, YOU WILL HAVE BALDNESS ON ACCOUNT OF YOUR WORKS, HE EMPLOYS THE SAME TERM TO DENOTE ORNAMENT AS TO DENOTE THE WORLD, VIZ., KóΣΜΟΣ . FOR THE PLAN OF THE WORLD IS SAID TO BE CONTAINED IN THE CLOTHING OF THE HIGH PRIEST, AS WE FIND IN THE WISDOM OF SOLOMON, WHERE HE SAYS, FOR IN THE LONG GARMENT WAS THE WHOLE WORLD. THAT EARTH OF OURS, WITH ITS INHABITANTS, IS ALSO TERMED THE WORLD, AS WHEN SCRIPTURE SAYS, THE WHOLE WORLD LIES IN WICKEDNESS. CLEMENT INDEED, A DISCIPLE OF THE APOSTLES, MAKES MENTION OF THOSE WHOM THE GREEKS CALLED `ANTíXΘONEΣ, AND OTHER PARTS OF THE EARTH, TO WHICH NO ONE OF OUR PEOPLE CAN APPROACH, NOR CAN ANY ONE OF THOSE WHO ARE THERE CROSS OVER TO US, WHICH HE ALSO TERMED WORLDS, SAYING, THE OCEAN IS IMPASSABLE TO MEN; AND THOSE ARE WORLDS WHICH ARE ON THE OTHER SIDE OF IT, WHICH ARE GOVERNED BY THESE SAME ARRANGEMENTS OF THE RULING GOD. THAT UNIVERSE WHICH IS BOUNDED BY HEAVEN AND EARTH IS ALSO CALLED A WORLD, AS PAUL DECLARES: FOR THE FASHION OF THIS WORLD WILL PASS AWAY. OUR LORD AND SAVIOUR ALSO POINTS OUT A CERTAIN OTHER WORLD BESIDES THIS VISIBLE ONE, WHICH IT WOULD INDEED BE DIFFICULT TO DESCRIBE AND MAKE KNOWN. HE SAYS, I AM NOT OF THIS WORLD. FOR, AS IF HE WERE OF A CERTAIN OTHER WORLD, HE SAYS, I AM NOT OF THIS WORLD. NOW, OF THIS WORLD WE HAVE SAID BEFOREHAND, THAT THE EXPLANATION WAS DIFFICULT; AND FOR THIS REASON, THAT THERE MIGHT NOT BE AFFORDED TO ANY AN OCCASION OF ENTERTAINING THE SUPPOSITION THAT WE MAINTAIN THE EXISTENCE OF CERTAIN IMAGES WHICH THE GREEKS CALL IDEAS: FOR IT IS CERTAINLY ALIEN TO OUR (WRITERS) TO SPEAK OF AN INCORPOREAL WORLD EXISTING IN THE IMAGINATION ALONE, OR IN THE FLEETING WORLD OF THOUGHTS; AND HOW THEY CAN ASSERT EITHER THAT THE SAVIOUR COMES FROM THENCE, OR THAT THE SAINTS WILL GO THERE, I DO NOT SEE. THERE IS NO DOUBT, HOWEVER, THAT SOMETHING MORE ILLUSTRIOUS AND EXCELLENT THAN THIS PRESENT WORLD IS POINTED OUT BY THE SAVIOUR, AT WHICH HE INCITES AND ENCOURAGES BELIEVERS TO AIM. BUT WHETHER THAT WORLD TO WHICH HE DESIRES TO ALLUDE BE FAR SEPARATED AND DIVIDED FROM THIS EITHER BY SITUATION, OR NATURE, OR GLORY; OR WHETHER IT BE SUPERIOR IN GLORY AND QUALITY, BUT CONFINED WITHIN THE LIMITS OF THIS WORLD (WHICH SEEMS TO ME MORE PROBABLE), IS NEVERTHELESS UNCERTAIN, AND IN MY OPINION AN UNSUITABLE SUBJECT FOR HUMAN THOUGHT. BUT FROM WHAT CLEMENT SEEMS TO INDICATE WHEN HE SAYS, THE OCEAN IS IMPASSABLE TO MEN, AND THOSE WORLDS WHICH ARE BEHIND IT, SPEAKING IN THE PLURAL NUMBER OF THE WORLDS WHICH ARE BEHIND IT, WHICH HE INTIMATES ARE ADMINISTERED AND GOVERNED BY THE SAME PROVIDENCE OF THE MOST HIGH GOD, HE APPEARS TO THROW OUT TO US SOME GERMS OF THAT VIEW BY WHICH THE WHOLE UNIVERSE OF EXISTING THINGS, CELESTIAL AND SUPER-CELESTIAL, EARTHLY AND INFERNAL, IS GENERALLY CALLED ONE PERFECT WORLD, WITHIN WHICH, OR BY WHICH, OTHER WORLDS, IF ANY THERE ARE, MUST BE SUPPOSED TO BE CONTAINED. FOR WHICH REASON HE WISHED THE GLOBE OF THE SUN OR MOON, AND OF THE OTHER BODIES CALLED PLANETS, TO BE EACH TERMED WORLDS. NAY, EVEN THAT PRE-EMINENT GLOBE ITSELF WHICH THEY CALL THE NON-WANDERING (ἀΠΛΑΝῆ), THEY NEVERTHELESS DESIRE TO HAVE PROPERLY CALLED WORLD. FINALLY, THEY SUMMON THE BOOK OF BARUCH THE PROPHET TO BEAR WITNESS TO THIS ASSERTION, BECAUSE IN IT THE SEVEN WORLDS OR HEAVENS ARE MORE CLEARLY POINTED OUT. NEVERTHELESS, ABOVE THAT SPHERE WHICH THEY CALL NON-WANDERING (ἀΠΛΑΝῆ), THEY WILL HAVE ANOTHER SPHERE TO EXIST, WHICH THEY SAY, EXACTLY AS OUR HEAVEN CONTAINS ALL THINGS WHICH ARE UNDER IT, COMPREHENDS BY ITS IMMENSE SIZE AND INDESCRIBABLE EXTENT THE SPACES OF ALL THE SPHERES TOGETHER WITHIN ITS MORE MAGNIFICENT CIRCUMFERENCE; SO THAT ALL THINGS ARE WITHIN IT, AS THIS EARTH OF OURS IS UNDER HEAVEN. AND THIS ALSO IS BELIEVED TO BE CALLED IN THE HOLY SCRIPTURES THE GOOD LAND, AND THE LAND OF THE LIVING, HAVING ITS OWN HEAVEN, WHICH IS HIGHER, AND IN WHICH THE NAMES OF THE SAINTS ARE SAID TO BE WRITTEN, OR TO HAVE BEEN WRITTEN, BY THE SAVIOUR; BY WHICH HEAVEN THAT EARTH IS CONFINED AND SHUT IN, WHICH THE SAVIOUR IN THE GOSPEL PROMISES TO THE MEEK AND MERCIFUL. FOR THEY WOULD HAVE THIS EARTH OF OURS, WHICH FORMERLY WAS NAMED DRY, TO HAVE DERIVED ITS APPELLATION FROM THE NAME OF THAT EARTH, AS THIS HEAVEN ALSO WAS NAMED FIRMAMENT FROM THE TITLE OF THAT HEAVEN. BUT WE HAVE TREATED AT GREATER LENGTH OF SUCH OPINIONS IN THE PLACE WHERE WE HAD TO INQUIRE INTO THE MEANING OF THE DECLARATION, THAT IN THE BEGINNING GOD MADE THE HEAVENS AND THE EARTH. FOR ANOTHER HEAVEN AND ANOTHER EARTH ARE SHOWN TO EXIST BESIDES THAT FIRMAMENT WHICH IS SAID TO HAVE BEEN MADE AFTER THE SECOND DAY, OR THAT DRY LAND WHICH WAS AFTERWARDS CALLED EARTH. CERTAINLY, WHAT SOME SAY OF THIS WORLD, THAT IT IS CORRUPTIBLE BECAUSE IT WAS MADE, AND YET IS NOT CORRUPTED, BECAUSE THE WILL OF GOD, WHO MADE IT AND HOLDS IT TOGETHER LEST CORRUPTION SHOULD RULE OVER IT, IS STRONGER AND MORE POWERFUL THAN CORRUPTION, MAY MORE CORRECTLY BE SUPPOSED OF THAT WORLD WHICH WE HAVE CALLED ABOVE A NON-WANDERING SPHERE, SINCE BY THE WILL OF GOD IT IS NOT AT ALL SUBJECT TO CORRUPTION, FOR THE REASON THAT IT HAS NOT ADMITTED ANY CAUSES OF CORRUPTION, SEEING IT IS THE WORLD OF THE SAINTS AND OF THE THOROUGHLY PURIFIED, AND NOT OF THE WICKED, LIKE THAT WORLD OF OURS. WE MUST SEE, MOREOVER, LEST PERHAPS IT IS WITH REFERENCE TO THIS THAT THE APOSTLE SAYS, WHILE WE LOOK NOT AT THE THINGS WHICH ARE SEEN, BUT AT THE THINGS WHICH ARE NOT SEEN; FOR THE THINGS WHICH ARE SEEN ARE TEMPORAL, BUT THE THINGS WHICH ARE UNSEEN ARE ETERNAL. FOR WE KNOW THAT IF OUR EARTHLY HOUSE OF THIS TABERNACLE WERE DISSOLVED, WE HAVE A BUILDING OF GOD, A HOUSE NOT MADE WITH HANDS, ETERNAL IN THE HEAVENS. AND WHEN HE SAYS ELSEWHERE, BECAUSE I SHALL SEE THE HEAVENS, THE WORKS OF YOUR FINGERS, AND WHEN GOD SAID, REGARDING ALL THINGS VISIBLE, BY THE MOUTH OF HIS PROPHET, MY HAND HAS FORMED ALL THESE THINGS, HE DECLARES THAT THAT ETERNAL HOUSE IN THE HEAVENS WHICH HE PROMISES TO HIS SAINTS WAS NOT MADE WITH HANDS, POINTING OUT, DOUBTLESS, THE DIFFERENCE OF CREATION IN THINGS WHICH ARE SEEN AND IN THOSE WHICH ARE NOT SEEN. FOR THE SAME THING IS NOT TO BE UNDERSTOOD BY THE EXPRESSIONS, THOSE THINGS WHICH ARE NOT SEEN, AND THOSE THINGS WHICH ARE INVISIBLE. FOR THOSE THINGS WHICH ARE INVISIBLE ARE NOT ONLY NOT SEEN, BUT DO NOT EVEN POSSESS THE PROPERTY OF VISIBILITY, BEING WHAT THE GREEKS CALL ἀΣώMATA, I.E., INCORPOREAL; WHEREAS THOSE OF WHICH PAUL SAYS, THEY ARE NOT SEEN, POSSESS INDEED THE PROPERTY OF BEING SEEN, BUT, AS HE EXPLAINS, ARE NOT YET BEHELD BY THOSE TO WHOM THEY ARE PROMISED.

7. HAVING SKETCHED, THEN, SO FAR AS WE COULD UNDERSTAND, THESE THREE OPINIONS REGARDING THE END OF ALL THINGS, AND THE SUPREME BLESSEDNESS, LET EACH ONE OF OUR READERS DETERMINE FOR HIMSELF, WITH CARE AND DILIGENCE, WHETHER ANY ONE OF THEM CAN BE APPROVED AND ADOPTED. FOR IT HAS BEEN SAID THAT WE MUST SUPPOSE EITHER THAT AN INCORPOREAL EXISTENCE IS POSSIBLE, AFTER ALL THINGS HAVE BECOME SUBJECT TO CHRIST, AND THROUGH CHRIST TO GOD THE FATHER, WHEN GOD WILL BE ALL AND IN ALL; OR THAT WHEN, NOTWITHSTANDING ALL THINGS HAVE BEEN MADE SUBJECT TO CHRIST, AND THROUGH CHRIST TO GOD (WITH WHOM THEY FORMED ALSO ONE SPIRIT, IN RESPECT OF SPIRITS BEING RATIONAL NATURES), THEN THE BODILY SUBSTANCE ITSELF ALSO BEING UNITED TO MOST PURE AND EXCELLENT SPIRITS, AND BEING CHANGED INTO AN ETHEREAL CONDITION IN PROPORTION TO THE QUALITY OR MERITS OF THOSE WHO ASSUME IT (ACCORDING TO THE APOSTLE'S WORDS, WE ALSO SHALL BE CHANGED), WILL SHINE FORTH IN SPLENDOUR; OR AT LEAST THAT WHEN THE FASHION OF THOSE THINGS WHICH ARE SEEN PASSES AWAY, AND ALL CORRUPTION HAS BEEN SHAKEN OFF AND CLEANSED AWAY, AND WHEN THE WHOLE OF THE SPACE OCCUPIED BY THIS WORLD, IN WHICH THE SPHERES OF THE PLANETS ARE SAID TO BE, HAS BEEN LEFT BEHIND AND BENEATH, THEN IS REACHED THE FIXED ABODE OF THE PIOUS AND THE GOOD SITUATED ABOVE THAT SPHERE, WHICH IS CALLED NON-WANDERING (ἀΠΛΑΝήΣ), AS IN A GOOD LAND, IN A LAND OF THE LIVING, WHICH WILL BE INHERITED BY THE MEEK AND GENTLE; TO WHICH LAND BELONGS THAT HEAVEN (WHICH, WITH ITS MORE MAGNIFICENT EXTENT, SURROUNDS AND CONTAINS THAT LAND ITSELF) WHICH IS CALLED TRULY AND CHIEFLY HEAVEN, IN WHICH HEAVEN AND EARTH, THE END AND PERFECTION OF ALL THINGS, MAY BE SAFELY AND MOST CONFIDENTLY PLACED — WHERE, VIZ., THESE, AFTER THEIR APPREHENSION AND THEIR CHASTISEMENT FOR THE OFFENSES WHICH THEY HAVE UNDERGONE BY WAY OF PURGATION, MAY, AFTER HAVING FULFILLED AND DISCHARGED EVERY OBLIGATION, DESERVE A HABITATION IN THAT LAND; WHILE THOSE WHO HAVE BEEN OBEDIENT TO THE WORD OF GOD, AND HAVE HENCEFORTH BY THEIR OBEDIENCE SHOWN THEMSELVES CAPABLE OF WISDOM, ARE SAID TO DESERVE THE KINGDOM OF THAT HEAVEN OR HEAVENS; AND THUS THE PREDICTION IS MORE WORTHILY FULFILLED, BLESSED ARE THE MEEK, FOR THEY SHALL INHERIT THE EARTH; AND, BLESSED ARE THE POOR IN SPIRIT, FOR THEY SHALL INHERIT THE KINGDOM OF HEAVEN; AND THE DECLARATION IN THE PSALM, HE SHALL EXALT YOU, AND YOU SHALL INHERIT THE LAND. FOR IT IS CALLED A DESCENT TO THIS EARTH, BUT AN EXALTATION TO THAT WHICH IS ON HIGH. IN THIS WAY, THEREFORE, DOES A SORT OF ROAD SEEM TO BE OPENED UP BY THE DEPARTURE OF THE SAINTS FROM THAT EARTH TO THOSE HEAVENS; SO THAT THEY DO NOT SO MUCH APPEAR TO ABIDE IN THAT LAND, AS TO INHABIT IT WITH AN INTENTION, VIZ., TO PASS ON TO THE INHERITANCE OF THE KINGDOM OF HEAVEN, WHEN THEY HAVE REACHED THAT DEGREE OF PERFECTION ALSO.

CHAPTER 4. THE GOD OF THE LAW AND THE PROPHETS, AND THE FATHER OF OUR LORD JESUS CHRIST, IS THE SAME GOD.

1. HAVING NOW BRIEFLY ARRANGED THESE POINTS IN ORDER AS WE BEST COULD, IT FOLLOWS THAT, AGREEABLY TO OUR INTENTION FROM THE FIRST, WE REFUTE THOSE WHO THINK THAT THE FATHER OF OUR LORD JESUS CHRIST IS A DIFFERENT GOD FROM HIM WHO GAVE THE ANSWERS OF THE LAW TO MOSES, OR COMMISSIONED THE PROPHETS, WHO IS THE GOD OF OUR FATHERS, ABRAHAM, ISAAC, AND JACOB. FOR IN THIS ARTICLE OF FAITH, FIRST OF ALL, WE MUST BE FIRMLY GROUNDED. WE HAVE TO CONSIDER, THEN, THE EXPRESSION OF FREQUENT RECURRENCE IN THE GOSPELS, AND SUBJOINED TO ALL THE ACTS OF OUR LORD AND SAVIOUR, THAT IT MIGHT BE FULFILLED WHICH WAS SPOKEN BY THIS OR THAT PROPHET, IT BEING MANIFEST THAT THE PROPHETS ARE THE PROPHETS OF THAT GOD WHO MADE THE WORLD. FROM THIS THEREFORE WE DRAW THE CONCLUSION, THAT HE WHO SENT THE PROPHETS, HIMSELF PREDICTED WHAT WAS TO BE FORETOLD OF CHRIST. AND THERE IS NO DOUBT THAT THE FATHER HIMSELF, AND NOT ANOTHER DIFFERENT FROM HIM, UTTERED THESE PREDICTIONS. THE PRACTICE, MOREOVER, OF THE SAVIOUR OR HIS APOSTLES, FREQUENTLY QUOTING ILLUSTRATIONS FROM THE OLD TESTAMENT, SHOWS THAT THEY ATTRIBUTE AUTHORITY TO THE ANCIENTS. THE INJUNCTION ALSO OF THE SAVIOUR, WHEN EXHORTING HIS DISCIPLES TO THE EXERCISE OF KINDNESS, BE PERFECT, EVEN AS YOUR FATHER WHO IS IN HEAVEN IS PERFECT; FOR HE COMMANDS HIS SUN TO RISE UPON THE EVIL AND THE GOOD, AND SENDS RAIN ON THE JUST AND ON THE UNJUST, MOST EVIDENTLY SUGGESTS EVEN TO A PERSON OF FEEBLE UNDERSTANDING, THAT HE IS PROPOSING TO THE IMITATION OF HIS DISCIPLES NO OTHER GOD THAN THE MAKER OF HEAVEN AND THE BESTOWER OF THE RAIN. AGAIN, WHAT ELSE DOES THE EXPRESSION, WHICH OUGHT TO BE USED BY THOSE WHO PRAY, OUR FATHER WHO ART IN HEAVEN, APPEAR TO INDICATE, SAVE THAT GOD IS TO BE SOUGHT IN THE BETTER PARTS OF THE WORLD, I.E., OF HIS CREATION? FURTHER, DO NOT THOSE ADMIRABLE PRINCIPLES WHICH HE LAYS DOWN RESPECTING OATHS, SAYING THAT WE OUGHT NOT TO SWEAR EITHER BY HEAVEN, BECAUSE IT IS THE THRONE OF GOD; NOR BY THE EARTH, BECAUSE IT IS HIS FOOTSTOOL, HARMONIZE MOST CLEARLY WITH THE WORDS OF THE PROPHET, HEAVEN IS MY THRONE, AND THE EARTH IS MY FOOTSTOOL? AND ALSO WHEN CASTING OUT OF THE TEMPLE THOSE WHO SOLD SHEEP, AND OXEN, AND DOVES, AND POURING OUT THE TABLES OF THE MONEY-CHANGERS, AND SAYING, TAKE THESE THINGS, HENCE, AND DO NOT MAKE MY FATHER'S HOUSE A HOUSE OF MERCHANDISE, HE UNDOUBTEDLY CALLED HIM HIS FATHER, TO WHOSE NAME SOLOMON HAD RAISED A MAGNIFICENT TEMPLE. THE WORDS, MOREOVER, HAVE YOU NOT READ WHAT WAS SPOKEN BY GOD TO MOSES: I AM THE GOD OF ABRAHAM, AND THE GOD OF ISAAC, AND THE GOD OF JACOB; HE IS NOT A GOD OF THE DEAD, BUT OF THE LIVING, MOST CLEARLY TEACH US, THAT HE CALLED THE GOD OF THE PATRIARCHS (BECAUSE THEY WERE HOLY, AND WERE ALIVE) THE GOD OF THE LIVING, THE SAME, VIZ., WHO HAD SAID IN THE PROPHETS, I AM GOD, AND BESIDES ME THERE IS NO GOD. FOR IF THE SAVIOUR, KNOWING THAT HE WHO IS WRITTEN IN THE LAW IS THE GOD OF ABRAHAM, AND THAT IT IS THE SAME WHO SAYS, I AM GOD, AND BESIDES ME THERE IS NO GOD, ACKNOWLEDGES THAT VERY ONE TO BE HIS FATHER WHO IS IGNORANT OF THE EXISTENCE OF ANY OTHER GOD ABOVE HIMSELF, AS THE HERETICS SUPPOSE, HE ABSURDLY DECLARES HIM

TO BE HIS FATHER WHO DOES NOT KNOW OF A GREATER GOD. BUT IF IT IS NOT FROM IGNORANCE, BUT FROM DECEIT, THAT HE SAYS THERE IS NO OTHER GOD THAN HIMSELF, THEN IT IS A MUCH GREATER ABSURDITY TO CONFESS THAT HIS FATHER IS GUILTY OF FALSEHOOD. FROM ALL WHICH THIS CONCLUSION IS ARRIVED AT, THAT HE KNOWS OF NO OTHER FATHER THAN GOD, THE FOUNDER AND CREATOR OF ALL THINGS.

2. IT WOULD BE TEDIOUS TO COLLECT OUT OF ALL THE PASSAGES IN THE GOSPELS THE PROOFS BY WHICH THE GOD OF THE LAW AND OF THE GOSPELS IS SHOWN TO BE ONE AND THE SAME. LET US TOUCH BRIEFLY UPON THE ACTS OF THE APOSTLES, WHERE STEPHEN AND THE OTHER APOSTLES ADDRESS THEIR PRAYERS TO THAT GOD WHO MADE HEAVEN AND EARTH, AND WHO SPOKE BY THE MOUTH OF HIS HOLY PROPHETS, CALLING HIM THE GOD OF ABRAHAM, OF ISAAC, AND OF JACOB; THE GOD WHO BROUGHT FORTH HIS PEOPLE OUT OF THE LAND OF EGYPT. WHICH EXPRESSIONS UNDOUBTEDLY CLEARLY DIRECT OUR UNDERSTANDINGS TO FAITH IN THE CREATOR, AND IMPLANT AN AFFECTION FOR HIM IN THOSE WHO HAVE LEARNED PIOUSLY AND FAITHFULLY THUS TO THINK OF HIM; ACCORDING TO THE WORDS OF THE SAVIOUR HIMSELF, WHO, WHEN HE WAS ASKED WHICH WAS THE GREATEST COMMANDMENT IN THE LAW, REPLIED, YOU SHALL LOVE THE LORD YOUR GOD WITH ALL YOUR HEART, AND WITH ALL YOUR SOUL, AND WITH ALL YOUR MIND. AND THE SECOND IS LIKE IT, YOU SHALL LOVE YOUR NEIGHBOUR AS YOURSELF. AND TO THESE HE ADDED: ON THESE TWO COMMANDMENTS HANG ALL THE LAW AND THE PROPHETS. HOW IS IT, THEN, THAT HE COMMENDS TO HIM WHOM HE WAS INSTRUCTING, AND WAS LEADING TO ENTER ON THE OFFICE OF A DISCIPLE, THIS COMMANDMENT ABOVE ALL OTHERS, BY WHICH UNDOUBTEDLY LOVE WAS TO BE KINDLED IN HIM TOWARDS THE GOD OF THAT LAW, INASMUCH AS SUCH HAD BEEN DECLARED BY THE LAW IN THESE VERY WORDS? BUT LET IT BE GRANTED, NOTWITHSTANDING ALL THESE MOST EVIDENT PROOFS, THAT IT IS OF SOME OTHER UNKNOWN GOD THAT THE SAVIOUR SAYS, YOU SHALL LOVE THE LORD YOUR GOD WITH ALL YOUR HEART, ETC., ETC. HOW, IN THAT CASE, IF THE LAW AND THE PROPHETS ARE, AS THEY SAY, FROM THE CREATOR, I.E., FROM ANOTHER GOD THAN HE WHOM HE CALLS GOOD, SHALL THAT APPEAR TO BE LOGICALLY SAID WHICH HE SUBJOINS, VIZ., THAT ON THESE TWO COMMANDMENTS HANG THE LAW AND THE PROPHETS? FOR HOW SHALL THAT WHICH IS STRANGE AND FOREIGN TO GOD DEPEND UPON HIM? AND WHEN PAUL SAYS, I THANK MY GOD, WHOM I SERVE IN MY SPIRIT FROM MY FOREFATHERS WITH PURE CONSCIENCE, HE CLEARLY SHOWS THAT HE CAME NOT TO SOME NEW GOD, BUT TO CHRIST. FOR WHAT OTHER FOREFATHERS OF PAUL CAN BE INTENDED, EXCEPT THOSE OF WHOM HE SAYS, ARE THEY HEBREWS? SO AM I: ARE THEY ISRAELITES? SO AM I. NAY, WILL NOT THE VERY PREFACE OF HIS EPISTLE TO THE ROMANS CLEARLY SHOW THE SAME THING TO THOSE WHO KNOW HOW TO UNDERSTAND THE LETTERS OF PAUL, VIZ., WHAT GOD HE PREACHES? FOR HIS WORDS ARE: PAUL, THE SERVANT OF JESUS CHRIST, CALLED TO BE AN APOSTLE, SET APART TO THE GOSPEL OF GOD, WHICH HE HAD PROMISED BEFORE BY HIS PROPHETS IN THE HOLY SCRIPTURES CONCERNING HIS SON, WHO WAS MADE OF THE SEED OF DAVID ACCORDING TO THE FLESH, AND WHO WAS DECLARED TO BE THE SON OF GOD WITH POWER, ACCORDING TO THE SPIRIT OF HOLINESS, BY THE RESURRECTION FROM THE DEAD OF CHRIST JESUS OUR LORD, ETC. MOREOVER, ALSO THE FOLLOWING, YOU SHALL NOT MUZZLE THE MOUTH OF THE OX THAT TREADS OUT THE GRAIN. DOES GOD TAKE CARE FOR OXEN? OR SAYS HE IT ALTOGETHER FOR OUR SAKES? FOR OUR SAKES, NO DOUBT, THIS IS WRITTEN, THAT HE THAT PLOUGHS SHOULD PLOUGH IN HOPE, AND HE THAT THRESHES IN HOPE OF PARTAKING OF THE FRUITS. BY WHICH HE MANIFESTLY SHOWS THAT GOD, WHO GAVE THE LAW ON OUR ACCOUNT, I.E., ON ACCOUNT OF THE APOSTLES, SAYS, YOU SHALL NOT MUZZLE THE MOUTH OF THE OX THAT TREADS OUT THE GRAIN; WHOSE CARE WAS NOT FOR OXEN, BUT FOR THE APOSTLES, WHO WERE PREACHING THE GOSPEL OF CHRIST. IN OTHER PASSAGES ALSO, PAUL, EMBRACING THE PROMISES OF THE LAW, SAYS, HONOUR YOUR FATHER AND YOUR MOTHER, WHICH IS THE FIRST COMMANDMENT WITH PROMISE; THAT IT MAY BE WELL WITH YOU, AND THAT YOUR DAYS MAY BE LONG UPON THE LAND, THE GOOD LAND, WHICH THE LORD YOUR GOD WILL GIVE YOU. BY WHICH HE UNDOUBTEDLY MAKES KNOWN THAT THE LAW, AND THE GOD OF THE LAW, AND HIS PROMISES, ARE PLEASING TO HIM.

3. BUT AS THOSE WHO UPHOLD THIS HERESY ARE SOMETIMES ACCUSTOMED TO MISLEAD THE HEARTS OF THE SIMPLE BY CERTAIN DECEPTIVE SOPHISMS, I DO NOT CONSIDER IT IMPROPER TO BRING FORWARD THE ASSERTIONS WHICH THEY ARE IN THE HABIT OF MAKING, AND TO REFUTE THEIR DECEIT AND FALSEHOOD. THE FOLLOWING, THEN, ARE THEIR DECLARATIONS. IT IS WRITTEN, THAT NO MAN HAS SEEN GOD AT ANY TIME. BUT THAT GOD WHOM MOSES PREACHES WAS BOTH SEEN BY MOSES HIMSELF, AND BY HIS FATHERS BEFORE HIM; WHEREAS HE WHO IS ANNOUNCED BY THE SAVIOUR HAS NEVER BEEN SEEN AT ALL BY ANY ONE. LET US THEREFORE ASK THEM AND OURSELVES WHETHER THEY MAINTAIN THAT HE WHOM THEY ACKNOWLEDGE TO BE GOD, AND ALLEGE TO BE A DIFFERENT GOD FROM THE CREATOR, IS VISIBLE OR INVISIBLE. AND IF THEY SHALL SAY THAT HE IS VISIBLE, BESIDES BEING PROVED TO GO AGAINST THE DECLARATION OF SCRIPTURE, WHICH SAYS OF THE SAVIOUR, HE IS THE IMAGE OF THE INVISIBLE GOD, THE FIRST-BORN OF EVERY CREATURE, THEY WILL FALL ALSO INTO THE ABSURDITY OF ASSERTING THAT GOD IS CORPOREAL. FOR NOTHING CAN BE SEEN EXCEPT BY HELP OF FORM, AND SIZE, AND COLOR, WHICH ARE SPECIAL PROPERTIES OF BODIES. AND IF GOD IS DECLARED TO BE A BODY, THEN HE WILL ALSO BE FOUND TO BE MATERIAL, SINCE EVERY BODY IS COMPOSED OF MATTER. BUT IF HE BE COMPOSED OF MATTER, AND MATTER IS UNDOUBTEDLY CORRUPTIBLE, THEN, ACCORDING TO THEM, GOD IS LIABLE TO CORRUPTION! WE SHALL PUT TO THEM A SECOND QUESTION. IS MATTER MADE, OR IS IT UNCREATED, I.E., NOT MADE? AND IF THEY SHALL ANSWER THAT IT IS NOT MADE, I.E., UNCREATED, WE SHALL ASK THEM IF ONE PORTION OF MATTER IS GOD, AND THE OTHER PART THE WORLD? BUT IF THEY SHALL SAY OF MATTER THAT IT IS MADE, IT WILL UNDOUBTEDLY FOLLOW THAT THEY CONFESS HIM WHOM THEY DECLARE TO BE GOD TO HAVE BEEN MADE!— A RESULT WHICH CERTAINLY NEITHER THEIR REASON NOR OURS CAN ADMIT. BUT THEY WILL SAY, GOD IS INVISIBLE. AND WHAT WILL YOU DO? IF YOU SAY THAT HE IS INVISIBLE BY NATURE, THEN NEITHER OUGHT HE TO BE VISIBLE TO THE SAVIOUR. WHEREAS, ON THE CONTRARY, GOD, THE FATHER OF CHRIST, IS SAID TO BE SEEN, BECAUSE HE WHO SEES THE SON, HE SAYS, SEES ALSO THE FATHER. THIS CERTAINLY WOULD PRESS US VERY HARD, WERE THE EXPRESSION NOT UNDERSTOOD BY US MORE CORRECTLY OF UNDERSTANDING, AND NOT OF SEEING. FOR HE WHO HAS UNDERSTOOD THE SON WILL UNDERSTAND THE FATHER ALSO. IN THIS WAY, THEN, MOSES TOO MUST BE SUPPOSED TO HAVE SEEN GOD, NOT BEHOLDING HIM WITH THE BODILY EYE, BUT UNDERSTANDING HIM WITH THE VISION OF THE HEART AND THE PERCEPTION OF THE MIND, AND THAT ONLY IN SOME DEGREE. FOR IT IS MANIFEST THAT HE, VIZ., WHO GAVE ANSWERS TO MOSES, SAID, YOU SHALL NOT SEE MY FACE, BUT MY HINDER PARTS. THESE WORDS ARE, OF COURSE, TO BE UNDERSTOOD IN THAT MYSTICAL SENSE WHICH IS BEFITTING DIVINE WORDS, THOSE OLD WIVES' FABLES BEING REJECTED AND DESPISED WHICH ARE INVENTED BY IGNORANT PERSONS RESPECTING THE ANTERIOR AND POSTERIOR PARTS OF GOD. LET NO ONE INDEED SUPPOSE THAT WE HAVE INDULGED ANY FEELING OF IMPIETY IN SAYING THAT EVEN TO THE SAVIOUR THE FATHER IS NOT VISIBLE. LET HIM CONSIDER THE DISTINCTION WHICH WE EMPLOY IN DEALING WITH HERETICS. FOR WE HAVE EXPLAINED THAT IT IS ONE THING TO SEE AND TO BE SEEN, AND ANOTHER TO KNOW AND TO BE KNOWN, OR TO UNDERSTAND AND TO BE UNDERSTOOD. TO SEE, THEN, AND TO BE SEEN, IS A PROPERTY OF BODIES, WHICH CERTAINLY WILL NOT BE APPROPRIATELY APPLIED EITHER TO THE FATHER, OR TO THE SON, OR TO THE HOLY SPIRIT, IN THEIR MUTUAL RELATIONS WITH ONE ANOTHER. FOR THE NATURE OF THE TRINITY SURPASSES THE MEASURE OF VISION, GRANTING TO THOSE WHO ARE IN THE BODY, I.E., TO ALL OTHER CREATURES, THE PROPERTY OF VISION IN REFERENCE TO ONE ANOTHER. BUT TO A NATURE THAT IS INCORPOREAL AND FOR THE MOST PART INTELLECTUAL, NO OTHER ATTRIBUTE IS APPROPRIATE SAVE THAT OF KNOWING OR BEING KNOWN, AS THE SAVIOUR HIMSELF DECLARES WHEN HE SAYS, NO MAN KNOWS THE SON, SAVE THE FATHER; NOR DOES ANY ONE KNOW THE FATHER, SAVE THE SON, AND HE TO WHOM THE SON WILL REVEAL HIM. IT IS CLEAR, THEN, THAT HE HAS NOT SAID, NO ONE HAS SEEN THE FATHER, SAVE THE SON; BUT, NO ONE KNOWS THE FATHER, SAVE THE SON.

4. AND NOW, IF, ON ACCOUNT OF THOSE EXPRESSIONS WHICH OCCUR IN THE OLD TESTAMENT, AS WHEN GOD IS SAID TO BE ANGRY OR TO REPENT, OR WHEN ANY OTHER HUMAN AFFECTION OR PASSION IS DESCRIBED, (OUR OPPONENTS) THINK THAT THEY ARE FURNISHED WITH GROUNDS FOR REFUTING US, WHO MAINTAIN THAT GOD IS ALTOGETHER IMPASSIBLE, AND IS TO BE REGARDED AS WHOLLY FREE FROM ALL AFFECTIONS OF THAT KIND, WE HAVE TO SHOW THEM THAT SIMILAR STATEMENTS ARE FOUND EVEN IN THE PARABLES OF THE GOSPEL; AS WHEN IT IS SAID, THAT HE WHO PLANTED A VINEYARD, AND LET IT OUT TO HUSBANDMEN, WHO SLEW THE SERVANTS THAT WERE SENT TO THEM, AND AT LAST PUT TO DEATH EVEN THE SON, IS SAID IN ANGER TO HAVE TAKEN AWAY THE VINEYARD FROM THEM, AND TO HAVE DELIVERED OVER THE WICKED HUSBANDMEN TO DESTRUCTION, AND TO HAVE HANDED OVER THE VINEYARD TO OTHERS, WHO WOULD YIELD HIM THE FRUIT IN ITS SEASON. AND SO ALSO WITH REGARD TO THOSE CITIZENS WHO, WHEN THE HEAD OF THE HOUSEHOLD HAD SET OUT TO RECEIVE FOR HIMSELF A KINGDOM, SENT MESSENGERS AFTER HIM, SAYING, WE WILL NOT HAVE THIS MAN TO REIGN OVER US; FOR THE HEAD OF THE HOUSEHOLD HAVING OBTAINED THE KINGDOM, RETURNED, AND IN ANGER COMMANDED THEM TO BE PUT TO DEATH BEFORE HIM, AND BURNED THEIR CITY WITH FIRE. BUT WHEN WE READ EITHER IN THE OLD TESTAMENT OR IN THE NEW OF THE ANGER OF GOD, WE DO NOT TAKE SUCH EXPRESSIONS LITERALLY, BUT SEEK IN THEM A SPIRITUAL MEANING, THAT WE MAY THINK OF GOD AS HE DESERVES TO BE THOUGHT OF. AND ON THESE POINTS, WHEN EXPOUNDING THE VERSE IN THE SECOND PSALM, THEN SHALL HE SPEAK TO THEM IN HIS ANGER, AND TROUBLE THEM IN HIS FURY, WE SHOWED, TO THE BEST OF OUR POOR ABILITY, HOW SUCH AN EXPRESSION OUGHT TO BE UNDERSTOOD.

CHAPTER 5. ON JUSTICE AND GOODNESS.

1. NOW, SINCE THIS CONSIDERATION HAS WEIGHT WITH SOME, THAT THE LEADERS OF THAT HERESY (OF WHICH WE HAVE BEEN SPEAKING) THINK THEY HAVE ESTABLISHED A KIND OF DIVISION, ACCORDING TO WHICH THEY HAVE DECLARED THAT JUSTICE IS ONE THING AND GOODNESS ANOTHER, AND HAVE APPLIED THIS DIVISION EVEN TO DIVINE THINGS, MAINTAINING THAT THE FATHER OF OUR LORD JESUS CHRIST IS INDEED A GOOD GOD, BUT NOT A JUST ONE, WHEREAS THE GOD OF THE LAW AND THE PROPHETS IS JUST, BUT NOT GOOD; I THINK IT NECESSARY TO RETURN, WITH AS MUCH BREVITY AS POSSIBLE, AN ANSWER TO THESE STATEMENTS. THESE PERSONS, THEN, CONSIDER GOODNESS TO BE SOME SUCH AFFECTION AS WOULD HAVE BENEFITS CONFERRED ON ALL, ALTHOUGH THE RECIPIENT OF THEM BE UNWORTHY AND UNDESERVING OF ANY KINDNESS; BUT HERE, IN MY OPINION, THEY HAVE NOT RIGHTLY APPLIED THEIR DEFINITION, INASMUCH AS THEY THINK THAT NO BENEFIT IS CONFERRED ON HIM WHO IS VISITED WITH ANY SUFFERING OR CALAMITY. JUSTICE, ON THE OTHER HAND, THEY VIEW AS THAT QUALITY WHICH REWARDS EVERY ONE ACCORDING TO HIS DESERTS. BUT HERE, AGAIN, THEY DO NOT RIGHTLY INTERPRET THE MEANING OF THEIR OWN DEFINITION. FOR THEY THINK THAT IT IS JUST TO SEND EVILS UPON THE WICKED AND BENEFITS UPON THE GOOD; I.E., SO THAT, ACCORDING TO THEIR VIEW, THE JUST GOD DOES NOT APPEAR TO WISH WELL TO THE BAD, BUT TO BE ANIMATED BY A KIND OF HATRED AGAINST THEM. AND THEY GATHER TOGETHER INSTANCES OF THIS, WHEREVER THEY FIND A HISTORY IN THE SCRIPTURES OF THE OLD TESTAMENT, RELATING, E.G., THE PUNISHMENT OF THE DELUGE, OR THE FATE OF THOSE WHO ARE DESCRIBED AS PERISHING IN IT, OR THE, DESTRUCTION OF SODOM AND GOMORRHA BY A SHOWER OF FIRE AND BRIMSTONE, OR THE FALLING OF ALL THE PEOPLE IN THE WILDERNESS ON ACCOUNT OF THEIR SINS, SO THAT NONE OF THOSE WHO HAD LEFT EGYPT WERE FOUND TO HAVE ENTERED THE PROMISED LAND, WITH THE EXCEPTION OF JOSHUA AND CALEB. WHEREAS FROM THE NEW TESTAMENT THEY GATHER TOGETHER WORDS OF COMPASSION AND PIETY, THROUGH WHICH THE DISCIPLES ARE TRAINED BY THE SAVIOUR, AND BY WHICH IT SEEMS TO BE DECLARED THAT NO ONE IS GOOD SAVE GOD THE FATHER ONLY; AND BY THIS MEANS THEY HAVE VENTURED TO STYLE THE FATHER OF THE SAVIOUR JESUS CHRIST A GOOD GOD, BUT TO SAY THAT THE GOD OF THE WORLD IS A DIFFERENT ONE, WHOM THEY ARE PLEASED TO TERM JUST, BUT NOT ALSO GOOD.

2. NOW I THINK THEY MUST, IN THE FIRST PLACE, BE REQUIRED TO SHOW, IF THEY CAN, AGREEABLY TO THEIR OWN DEFINITION, THAT THE CREATOR IS JUST IN PUNISHING ACCORDING TO THEIR DESERTS, EITHER THOSE WHO PERISHED AT THE TIME OF THE DELUGE, OR THE INHABITANTS OF SODOM, OR THOSE WHO HAD QUITTED EGYPT, SEEING WE SOMETIMES BEHOLD COMMITTED CRIMES MORE WICKED AND DETESTABLE THAN THOSE FOR WHICH THE ABOVE-MENTIONED PERSONS WERE DESTROYED, WHILE WE DO NOT YET SEE EVERY SINNER PAYING THE PENALTY OF HIS MISDEEDS. WILL THEY SAY THAT HE WHO AT ONE TIME WAS JUST HAS BEEN MADE GOOD? OR WILL THEY RATHER BE OF OPINION THAT HE IS EVEN NOW JUST, BUT IS PATIENTLY ENDURING HUMAN OFFENSES, WHILE THAT THEN HE WAS NOT EVEN JUST, INASMUCH AS HE EXTERMINATED INNOCENT AND SUCKING CHILDREN ALONG WITH CRUEL AND UNGODLY GIANTS? NOW, SUCH ARE THEIR OPINIONS, BECAUSE THEY KNOW NOT HOW TO UNDERSTAND ANYTHING BEYOND THE LETTER; OTHERWISE THEY WOULD SHOW HOW IT IS LITERAL JUSTICE FOR SINS TO BE VISITED UPON THE HEADS OF CHILDREN TO THE THIRD AND FOURTH GENERATION, AND ON CHILDREN'S CHILDREN AFTER THEM. BY US, HOWEVER, SUCH THINGS ARE NOT UNDERSTOOD LITERALLY; BUT, AS EZEKIEL TAUGHT WHEN RELATING THE PARABLE, WE INQUIRE WHAT IS THE INNER MEANING CONTAINED IN THE PARABLE ITSELF. MOREOVER, THEY OUGHT TO EXPLAIN THIS ALSO, HOW HE IS JUST, AND REWARDS EVERY ONE ACCORDING TO HIS MERITS, WHO PUNISHES EARTHLY-MINDED PERSONS AND THE DEVIL, SEEING THEY HAVE DONE NOTHING WORTHY OF PUNISHMENT. FOR THEY COULD NOT DO ANY GOOD IF, ACCORDING TO THEM, THEY WERE OF A WICKED AND RUINED NATURE. FOR AS THEY STYLE HIM A JUDGE, HE APPEARS TO BE A JUDGE NOT SO MUCH OF ACTIONS AS OF NATURES; AND IF A BAD NATURE CANNOT DO GOOD, NEITHER CAN A GOOD NATURE DO EVIL. THEN, IN THE NEXT PLACE, IF HE WHOM THEY CALL GOOD IS GOOD TO ALL, HE IS UNDOUBTEDLY GOOD ALSO TO THOSE WHO ARE DESTINED TO PERISH. AND WHY DOES HE NOT SAVE THEM? IF HE DOES NOT DESIRE TO DO SO, HE WILL BE NO LONGER GOOD; IF HE DOES DESIRE IT, AND CANNOT EFFECT IT, HE WILL NOT BE OMNIPOTENT. WHY DO THEY NOT RATHER HEAR THE FATHER OF OUR LORD JESUS CHRIST IN THE GOSPELS, PREPARING FIRE FOR THE DEVIL AND HIS ANGELS? AND HOW SHALL THAT PROCEEDING, AS PENAL AS IT IS SAD, APPEAR TO BE, ACCORDING TO THEIR VIEW, THE WORK OF THE GOOD GOD? EVEN THE SAVIOUR HIMSELF, THE SON OF THE GOOD GOD, PROTESTS IN THE GOSPELS, AND DECLARES THAT IF SIGNS AND WONDERS HAD BEEN DONE IN TYRE AND SIDON, THEY WOULD HAVE REPENTED LONG AGO, SITTING IN SACKCLOTH AND ASHES. AND WHEN HE HAD COME NEAR TO THOSE VERY CITIES, AND HAD ENTERED THEIR TERRITORY, WHY, PRAY, DOES HE AVOID ENTERING THOSE CITIES, AND EXHIBITING TO THEM ABUNDANCE OF SIGNS AND WONDERS, IF IT WERE CERTAIN THAT THEY WOULD HAVE REPENTED, AFTER THEY HAD BEEN PERFORMED, IN SACKCLOTH AND ASHES? BUT AS HE DOES NOT DO THIS, HE UNDOUBTEDLY ABANDONS TO DESTRUCTION THOSE WHOM THE LANGUAGE OF THE GOSPEL SHOWS NOT TO HAVE BEEN OF A WICKED OR RUINED NATURE, INASMUCH AS IT DECLARES THEY WERE CAPABLE OF REPENTANCE. AGAIN, IN A CERTAIN PARABLE OF THE GOSPEL, WHERE THE KING ENTERS IN TO SEE THE GUESTS RECLINING AT THE BANQUET, HE BEHELD A CERTAIN INDIVIDUAL NOT CLOTHED WITH WEDDING RAIMENT, AND SAID TO HIM, FRIEND, HOW DID YOU COME IN HITHER, NOT HAVING A WEDDING GARMENT? AND THEN ORDERED HIS SERVANTS, BIND HIM HAND AND FOOT, AND CAST HIM INTO OUTER DARKNESS; THERE WILL BE WEEPING AND GNASHING OF TEETH.

LET THEM TELL US WHO IS THAT KING WHO ENTERED IN TO SEE THE GUESTS, AND FINDING ONE AMONG THEM WITH UNCLEAN GARMENTS, COMMANDED HIM TO BE BOUND BY HIS SERVANTS, AND THRUST OUT INTO OUTER DARKNESS. IS HE THE SAME WHOM THEY CALL JUST? HOW THEN HAD HE COMMANDED GOOD AND BAD ALIKE TO BE INVITED, WITHOUT DIRECTING THEIR MERITS TO BE INQUIRED INTO BY HIS SERVANTS? BY SUCH PROCEDURE WOULD BE INDICATED, NOT THE CHARACTER OF A JUST GOD WHO REWARDS ACCORDING TO MEN'S DESERTS, AS THEY ASSERT, BUT OF ONE WHO DISPLAYS UNDISCRIMINATING GOODNESS TOWARDS ALL. NOW, IF THIS MUST NECESSARILY BE UNDERSTOOD OF THE GOOD GOD, I.E., EITHER OF CHRIST OR OF THE FATHER OF CHRIST, WHAT OTHER OBJECTION CAN THEY BRING AGAINST THE JUSTICE OF GOD'S JUDGMENT? NAY, WHAT ELSE IS THERE SO UNJUST CHARGED BY THEM AGAINST THE GOD OF THE LAW AS TO ORDER HIM WHO HAD BEEN INVITED BY HIS SERVANTS, WHOM HE HAD SENT TO CALL GOOD AND BAD ALIKE, TO BE BOUND HAND AND FOOT, AND TO BE THROWN INTO OUTER DARKNESS, BECAUSE HE HAD ON UNCLEAN GARMENTS?

3. AND NOW, WHAT WE HAVE DRAWN FROM THE AUTHORITY OF SCRIPTURE OUGHT TO BE SUFFICIENT TO REFUTE THE ARGUMENTS OF THE HERETICS. IT WILL NOT, HOWEVER, APPEAR IMPROPER IF WE DISCUSS THE MATTER WITH THEM SHORTLY, ON THE GROUNDS OF REASON ITSELF. WE ASK THEM, THEN, IF THEY KNOW WHAT IS REGARDED AMONG MEN AS THE GROUND OF VIRTUE AND WICKEDNESS, AND IF IT APPEARS TO FOLLOW THAT WE CAN SPEAK OF VIRTUES IN GOD, OR, AS THEY THINK, IN THESE TWO GODS. LET THEM GIVE AN ANSWER ALSO TO THE QUESTION, WHETHER THEY CONSIDER GOODNESS TO BE A VIRTUE; AND AS THEY WILL UNDOUBTEDLY ADMIT IT TO BE SO, WHAT WILL THEY SAY OF INJUSTICE? THEY WILL NEVER CERTAINLY, IN MY OPINION, BE SO FOOLISH AS TO DENY THAT JUSTICE IS A VIRTUE. ACCORDINGLY, IF VIRTUE IS A BLESSING, AND JUSTICE IS A VIRTUE, THEN WITHOUT DOUBT JUSTICE IS GOODNESS. BUT IF THEY SAY THAT JUSTICE IS NOT A BLESSING, IT MUST EITHER BE AN EVIL OR AN INDIFFERENT THING. NOW I THINK IT FOLLY TO RETURN ANY ANSWER TO THOSE WHO SAY THAT JUSTICE IS AN EVIL, FOR I SHALL HAVE THE APPEARANCE OF REPLYING EITHER TO SENSELESS WORDS, OR TO MEN OUT OF THEIR MINDS. HOW CAN THAT APPEAR AN EVIL WHICH IS ABLE TO REWARD THE GOOD WITH BLESSINGS, AS THEY THEMSELVES ALSO ADMIT? BUT IF THEY SAY THAT IT IS A THING OF INDIFFERENCE, IT FOLLOWS THAT SINCE JUSTICE IS SO, SOBRIETY ALSO, AND PRUDENCE, AND ALL THE OTHER VIRTUES, ARE THINGS OF INDIFFERENCE. AND WHAT ANSWER SHALL WE MAKE TO PAUL, WHEN HE SAYS, IF THERE BE ANY VIRTUE, AND, IF THERE BE ANY PRAISE, THINK ON THESE THINGS, WHICH YOU HAVE LEARNED, AND RECEIVED, AND HEARD, AND SEEN IN ME? LET THEM LEARN, THEREFORE, BY SEARCHING THE HOLY SCRIPTURES, WHAT ARE THE INDIVIDUAL VIRTUES, AND NOT DECEIVE THEMSELVES BY SAYING THAT THAT GOD WHO REWARDS EVERY ONE ACCORDING TO HIS MERITS, DOES, THROUGH HATRED OF EVIL, RECOMPENSE THE WICKED WITH EVIL, AND NOT BECAUSE THOSE WHO HAVE SINNED NEED TO BE TREATED WITH SEVERER REMEDIES, AND BECAUSE HE APPLIES TO THEM THOSE MEASURES WHICH, WITH THE PROSPECT OF IMPROVEMENT, SEEM NEVERTHELESS, FOR THE PRESENT, TO PRODUCE A FEELING OF PAIN. THEY DO NOT READ WHAT IS WRITTEN RESPECTING THE HOPE OF THOSE WHO WERE DESTROYED IN THE DELUGE; OF WHICH HOPE PETER HIMSELF THUS SPEAKS IN HIS FIRST EPISTLE: THAT CHRIST, INDEED, WAS PUT TO DEATH IN THE FLESH, BUT QUICKENED BY THE SPIRIT, BY WHICH HE WENT AND PREACHED TO THE SPIRITS WHO WERE KEPT IN PRISON, WHO ONCE WERE UNBELIEVERS, WHEN THEY AWAITED THE LONG-SUFFERING OF GOD IN THE DAYS OF NOAH, WHEN THE ARK WAS PREPARING, IN WHICH A FEW, I.E., EIGHT SOULS, WERE SAVED BY WATER. WHEREUNTO ALSO BAPTISM BY A LIKE FIGURE NOW SAVES YOU. AND WITH REGARD TO SODOM AND GOMORRHA, LET THEM TELL US WHETHER THEY BELIEVE THE PROPHETIC WORDS TO BE THOSE OF THE CREATOR GOD — OF HIM, VIZ., WHO IS RELATED TO HAVE RAINED UPON THEM A SHOWER OF FIRE AND BRIMSTONE. WHAT DOES EZEKIEL THE PROPHET SAY OF THEM? SODOM, HE SAYS, SHALL BE RESTORED TO HER FORMER CONDITION. BUT WHY, IN AFFLICTING THOSE WHO ARE DESERVING OF PUNISHMENT, DOES HE NOT AFFLICT THEM FOR THEIR GOOD?— WHO ALSO SAYS TO CHALDEA, YOU HAVE COALS OF FIRE, SIT UPON THEM; THEY WILL BE A HELP TO YOU. AND OF THOSE ALSO WHO FELL IN THE DESERT, LET THEM HEAR WHAT IS RELATED IN THE SEVENTY-EIGHTH PSALM, WHICH BEARS THE SUPERSCRIPTION OF ASAPH; FOR HE SAYS, WHEN HE SLEW THEM, THEN THEY SOUGHT HIM. HE DOES NOT SAY THAT SOME SOUGHT HIM AFTER OTHERS HAD BEEN SLAIN, BUT HE SAYS THAT THE DESTRUCTION OF THOSE WHO WERE KILLED WAS OF SUCH A NATURE THAT, WHEN PUT TO DEATH, THEY SOUGHT GOD. BY ALL WHICH IT IS ESTABLISHED, THAT THE GOD OF THE LAW AND THE GOSPELS IS ONE AND THE SAME, A JUST AND GOOD GOD, AND THAT HE CONFERS BENEFITS JUSTLY, AND PUNISHES WITH KINDNESS; SINCE NEITHER GOODNESS WITHOUT JUSTICE, NOR JUSTICE WITHOUT GOODNESS, CAN DISPLAY THE (REAL) DIGNITY OF THE DIVINE NATURE.

WE SHALL ADD THE FOLLOWING REMARKS, TO WHICH WE ARE DRIVEN BY THEIR SUBTLETIES. IF JUSTICE IS A DIFFERENT THING FROM GOODNESS, THEN, SINCE EVIL IS THE OPPOSITE OF GOOD, AND INJUSTICE OF JUSTICE, INJUSTICE WILL DOUBTLESS BE SOMETHING ELSE THAN AN EVIL; AND AS, IN YOUR OPINION, THE JUST MAN IS NOT GOOD, SO NEITHER WILL THE UNJUST MAN BE WICKED; AND AGAIN, AS THE GOOD MAN IS NOT JUST, SO THE WICKED MAN ALSO WILL NOT BE UNJUST. BUT WHO DOES NOT SEE THE ABSURDITY, THAT TO A GOOD GOD ONE SHOULD BE OPPOSED THAT IS EVIL; WHILE TO A JUST GOD, WHOM THEY ALLEGE TO BE INFERIOR TO THE GOOD, NO ONE SHOULD BE OPPOSED! FOR THERE IS NONE WHO CAN BE CALLED UNJUST, AS THERE IS A SATAN WHO IS CALLED WICKED. WHAT, THEN, ARE WE TO DO? LET US GIVE UP THE POSITION WHICH WE DEFEND, FOR THEY WILL NOT BE ABLE TO MAINTAIN THAT A BAD MAN IS NOT ALSO UNJUST, AND AN UNJUST MAN WICKED. AND IF THESE QUALITIES BE INDISSOLUBLY INHERENT IN THESE OPPOSITES, VIZ., INJUSTICE IN WICKEDNESS, OR WICKEDNESS IN INJUSTICE, THEN UNQUESTIONABLY THE GOOD MAN WILL BE INSEPARABLE FROM THE JUST MAN, AND THE JUST FROM THE GOOD; SO THAT, AS WE SPEAK OF ONE AND THE SAME WICKEDNESS IN MALICE AND INJUSTICE, WE MAY ALSO HOLD THE VIRTUE OF GOODNESS AND JUSTICE TO BE ONE AND THE SAME.

4. THEY AGAIN RECALL US, HOWEVER, TO THE WORDS OF SCRIPTURE, BY BRINGING FORWARD THAT CELEBRATED QUESTION OF THEIRS, AFFIRMING THAT IT IS WRITTEN, A BAD TREE CANNOT PRODUCE GOOD FRUITS; FOR A TREE IS KNOWN BY ITS FRUIT. WHAT, THEN, IS THEIR POSITION? WHAT SORT OF TREE THE LAW IS, IS SHOWN BY ITS FRUITS, I.E., BY THE LANGUAGE OF ITS PRECEPTS. FOR IF THE LAW BE FOUND TO BE GOOD, THEN UNDOUBTEDLY HE WHO GAVE IT IS BELIEVED TO BE A GOOD GOD. BUT IF IT BE JUST RATHER THAN GOOD, THEN GOD ALSO WILL BE CONSIDERED A JUST LEGISLATOR. THE APOSTLE PAUL MAKES USE OF NO CIRCUMLOCUTION, WHEN HE SAYS, THE LAW IS GOOD; AND THE COMMANDMENT IS HOLY, AND JUST, AND GOOD. FROM WHICH IT IS CLEAR THAT PAUL HAD NOT LEARNED THE LANGUAGE OF THOSE WHO SEPARATE JUSTICE FROM GOODNESS, BUT HAD BEEN INSTRUCTED BY THAT GOD, AND ILLUMINATED BY HIS SPIRIT, WHO IS AT THE SAME TIME BOTH HOLY, AND GOOD, AND JUST; AND SPEAKING BY WHOSE SPIRIT HE DECLARED THAT THE COMMANDMENT OF THE LAW WAS HOLY, AND JUST, AND GOOD. AND THAT HE MIGHT SHOW MORE CLEARLY THAT GOODNESS WAS IN THE COMMANDMENT TO A GREATER DEGREE THAN JUSTICE AND HOLINESS, REPEATING HIS WORDS, HE USED, INSTEAD OF THESE THREE EPITHETS, THAT OF GOODNESS ALONE, SAYING, WAS THEN THAT WHICH IS GOOD MADE DEATH UNTO ME? GOD FORBID. AS HE KNEW THAT GOODNESS WAS THE GENUS OF THE VIRTUES, AND THAT JUSTICE AND HOLINESS WERE SPECIES BELONGING TO THE GENUS, AND HAVING IN THE FORMER VERSES NAMED GENUS AND SPECIES TOGETHER, HE FELL BACK, WHEN REPEATING HIS WORDS, ON THE GENUS ALONE. BUT IN THOSE WHICH FOLLOW HE SAYS, SIN WROUGHT DEATH IN ME BY THAT WHICH IS GOOD, WHERE HE SUMS UP GENERICALLY WHAT HE HAD BEFOREHAND EXPLAINED SPECIFICALLY. AND IN THIS WAY ALSO IS TO BE UNDERSTOOD THE DECLARATION, A GOOD MAN, OUT OF THE GOOD TREASURE OF HIS HEART, BRINGS FORTH GOOD THINGS; AND AN EVIL MAN, OUT OF THE EVIL TREASURE, BRINGS FORTH EVIL THINGS. FOR HERE ALSO HE ASSUMED THAT THERE WAS A GENUS IN GOOD OR EVIL, POINTING OUT UNQUESTIONABLY THAT IN A GOOD MAN THERE WERE BOTH JUSTICE, AND TEMPERANCE, AND PRUDENCE, AND PIETY, AND EVERYTHING THAT CAN BE EITHER CALLED OR UNDERSTOOD TO BE GOOD. IN LIKE MANNER ALSO HE SAID THAT A MAN WAS WICKED WHO SHOULD WITHOUT ANY DOUBT BE UNJUST, AND IMPURE, AND UNHOLY, AND EVERYTHING WHICH SINGLY MAKES A BAD MAN. FOR AS NO ONE CONSIDERS A MAN TO BE WICKED WITHOUT THESE MARKS OF WICKEDNESS (NOR INDEED CAN HE BE SO), SO ALSO IT IS CERTAIN THAT WITHOUT THESE VIRTUES NO ONE WILL BE DEEMED TO BE GOOD. THERE STILL REMAINS TO THEM, HOWEVER, THAT SAYING OF THE LORD IN THE GOSPEL, WHICH THEY THINK IS GIVEN THEM IN A SPECIAL MANNER AS A SHIELD, VIZ., THERE IS NONE GOOD BUT ONE, GOD THE FATHER. THIS WORD THEY DECLARE IS PECULIAR TO THE FATHER OF CHRIST, WHO, HOWEVER, IS DIFFERENT FROM THE GOD WHO IS CREATOR OF ALL THINGS, TO WHICH CREATOR HE GAVE NO APPELLATION OF GOODNESS. LET US SEE NOW IF, IN THE OLD TESTAMENT, THE GOD OF THE PROPHETS AND THE CREATOR AND LEGISLATOR OF THE WORD IS NOT CALLED GOOD. WHAT ARE THE EXPRESSIONS WHICH OCCUR IN THE PSALMS? HOW GOOD IS GOD TO ISRAEL, TO THE UPRIGHT IN HEART! AND, LET ISRAEL NOW SAY THAT HE IS GOOD, THAT HIS MERCY ENDURES FOR EVER; THE LANGUAGE IN THE LAMENTATIONS OF JEREMIAH, THE LORD IS GOOD TO THEM THAT WAIT FOR HIM, TO THE SOUL THAT SEEKS HIM. AS THEREFORE GOD IS FREQUENTLY CALLED GOOD IN THE OLD TESTAMENT, SO ALSO THE FATHER OF OUR LORD JESUS CHRIST IS STYLED JUST IN THE GOSPELS. FINALLY, IN THE GOSPEL ACCORDING TO JOHN, OUR LORD HIMSELF, WHEN PRAYING TO THE FATHER, SAYS, O JUST FATHER, THE WORLD HAS NOT KNOWN YOU. AND LEST PERHAPS THEY SHOULD SAY THAT IT WAS OWING TO HIS HAVING ASSUMED HUMAN FLESH THAT HE CALLED THE CREATOR OF THE WORLD FATHER, AND STYLED HIM JUST, THEY ARE EXCLUDED FROM SUCH A REFUGE BY THE WORDS THAT IMMEDIATELY FOLLOW, THE WORLD HAS NOT KNOWN YOU. BUT, ACCORDING TO THEM, THE WORLD IS IGNORANT OF THE GOOD GOD ALONE. FOR THE WORLD UNQUESTIONABLY RECOGNISES ITS CREATOR, THE LORD HIMSELF SAYING THAT THE WORLD LOVES WHAT IS ITS OWN. CLEARLY, THEN, HE WHOM THEY CONSIDER TO BE THE GOOD GOD, IS CALLED JUST IN THE GOSPELS. ANY ONE MAY AT LEISURE GATHER TOGETHER A GREATER NUMBER OF PROOFS, CONSISTING OF THOSE PASSAGES, WHERE IN THE NEW TESTAMENT THE FATHER OF OUR LORD JESUS CHRIST IS CALLED JUST, AND IN THE OLD ALSO, WHERE THE CREATOR OF HEAVEN AND EARTH IS CALLED GOOD; SO THAT THE HERETICS, BEING CONVICTED BY NUMEROUS TESTIMONIES, MAY PERHAPS SOME TIME BE PUT TO THE BLUSH.

CHAPTER 6. ON THE INCARNATION OF CHRIST.

1. IT IS NOW TIME, AFTER THIS CURSORY NOTICE OF THESE POINTS, TO RESUME OUR INVESTIGATION OF THE INCARNATION OF OUR LORD AND SAVIOUR, VIZ., HOW OR WHY HE BECAME MAN. HAVING THEREFORE, TO THE BEST OF OUR FEEBLE ABILITY, CONSIDERED HIS DIVINE NATURE FROM THE CONTEMPLATION OF HIS OWN WORKS RATHER THAN FROM OUR OWN FEELINGS, AND HAVING NEVERTHELESS BEHELD (WITH THE EYE) HIS VISIBLE CREATION WHILE THE INVISIBLE CREATION IS SEEN BY FAITH, BECAUSE HUMAN FRAILTY CAN NEITHER SEE ALL THINGS WITH THE BODILY EYE NOR COMPREHEND THEM BY REASON, SEEING WE MEN ARE WEAKER AND FRAILER THAN ANY OTHER RATIONAL BEINGS (FOR THOSE WHICH ARE IN HEAVEN, OR ARE SUPPOSED TO EXIST ABOVE THE HEAVEN, ARE SUPERIOR), IT REMAINS THAT WE SEEK A BEING INTERMEDIATE BETWEEN ALL CREATED THINGS AND GOD, I.E., A MEDIATOR, WHOM THE APOSTLE PAUL STYLES THE FIRST-BORN OF EVERY CREATURE. SEEING, MOREOVER, THOSE DECLARATIONS REGARDING HIS MAJESTY WHICH ARE CONTAINED IN HOLY SCRIPTURE, THAT HE IS CALLED THE IMAGE OF THE INVISIBLE GOD, AND THE FIRST-BORN OF EVERY CREATURE, AND THAT IN HIM WERE ALL THINGS CREATED, VISIBLE AND INVISIBLE, WHETHER THEY BE THRONES, OR DOMINIONS, OR PRINCIPALITIES, OR POWERS, ALL THINGS WERE CREATED BY HIM, AND IN HIM: AND HE IS BEFORE ALL THINGS, AND BY HIM ALL THINGS CONSIST, WHO IS THE HEAD OF ALL THINGS, ALONE HAVING AS HEAD GOD THE FATHER; FOR IT IS WRITTEN, THE HEAD OF CHRIST IS GOD; SEEING CLEARLY ALSO THAT IT IS WRITTEN, NO ONE KNOWS THE FATHER, SAVE THE SON, NOR DOES ANY ONE KNOW THE SON, SAVE THE FATHER (FOR WHO CAN KNOW WHAT WISDOM IS, SAVE HE WHO CALLED IT INTO BEING? OR, WHO CAN UNDERSTAND CLEARLY WHAT TRUTH IS, SAVE THE FATHER OF TRUTH? WHO CAN INVESTIGATE WITH CERTAINTY THE UNIVERSAL NATURE OF HIS WORD, AND OF GOD HIMSELF, WHICH NATURE PROCEEDS FROM GOD, EXCEPT GOD ALONE, WITH WHOM THE WORD WAS), WE OUGHT TO REGARD IT AS CERTAIN THAT THIS WORD, OR REASON (IF IT IS TO BE SO TERMED), THIS WISDOM, THIS TRUTH, IS KNOWN TO NO OTHER THAN THE FATHER ONLY; AND OF HIM IT IS WRITTEN, THAT I DO NOT THINK THAT THE WORLD ITSELF COULD CONTAIN THE BOOKS WHICH MIGHT BE WRITTEN, REGARDING, VIZ., THE GLORY AND MAJESTY OF THE SON OF GOD. FOR IT IS IMPOSSIBLE TO COMMIT TO WRITING (ALL) THOSE PARTICULARS WHICH BELONG TO THE GLORY OF THE SAVIOUR. AFTER THE CONSIDERATION OF QUESTIONS OF SUCH IMPORTANCE CONCERNING THE BEING OF THE SON OF GOD, WE ARE LOST IN THE DEEPEST AMAZEMENT THAT SUCH A NATURE, PRE-EMINENT ABOVE ALL OTHERS, SHOULD HAVE DIVESTED ITSELF OF ITS CONDITION OF MAJESTY AND BECOME MAN, AND TABERNACLED AMONG MEN, AS THE GRACE THAT WAS POURED UPON HIS LIPS TESTIFIES, AND AS HIS HEAVENLY FATHER BORE HIM WITNESS, AND AS IS CONFESSED BY THE VARIOUS SIGNS AND WONDERS AND MIRACLES THAT WERE PERFORMED BY HIM; WHO ALSO, BEFORE THAT APPEARANCE OF HIS WHICH HE MANIFESTED IN THE BODY, SENT THE PROPHETS AS HIS FORERUNNERS, AND THE MESSENGERS OF HIS ADVENT; AND AFTER HIS ASCENSION INTO HEAVEN, MADE HIS HOLY APOSTLES, MEN IGNORANT AND UNLEARNED, TAKEN FROM THE RANKS OF TAX-GATHERERS OR FISHERMEN, BUT WHO WERE FILLED WITH THE POWER OF HIS DIVINITY, TO ITINERATE THROUGHOUT THE WORLD, THAT THEY MIGHT GATHER TOGETHER OUT OF EVERY RACE AND EVERY NATION A MULTITUDE OF DEVOUT BELIEVERS IN HIMSELF.

2. BUT OF ALL THE MARVELLOUS AND MIGHTY ACTS RELATED OF HIM, THIS ALTOGETHER SURPASSES HUMAN ADMIRATION, AND IS BEYOND THE POWER OF MORTAL FRAILNESS TO UNDERSTAND OR FEEL, HOW THAT MIGHTY POWER OF DIVINE MAJESTY, THAT VERY WORD OF THE FATHER, AND THAT VERY WISDOM OF GOD, IN WHICH WERE CREATED ALL THINGS, VISIBLE AND INVISIBLE, CAN BE BELIEVED TO HAVE EXISTED WITHIN THE LIMITS OF THAT MAN WHO APPEARED IN JUDEA; NAY, THAT THE WISDOM OF GOD CAN HAVE ENTERED THE WOMB OF A WOMAN, AND HAVE BEEN BORN AN INFANT, AND HAVE UTTERED WAILINGS LIKE THE CRIES OF LITTLE CHILDREN! AND THAT AFTERWARDS IT SHOULD BE RELATED THAT HE WAS GREATLY TROUBLED IN DEATH, SAYING, AS HE HIMSELF DECLARED, MY SOUL IS SORROWFUL EVEN UNTO DEATH; AND THAT AT THE LAST HE WAS BROUGHT TO THAT DEATH WHICH IS ACCOUNTED THE MOST SHAMEFUL AMONG MEN, ALTHOUGH HE ROSE AGAIN ON THE THIRD DAY. SINCE, THEN, WE SEE IN HIM SOME THINGS SO HUMAN THAT THEY APPEAR TO DIFFER IN NO RESPECT FROM THE COMMON FRAILTY OF MORTALS, AND SOME THINGS SO DIVINE THAT THEY CAN APPROPRIATELY BELONG TO NOTHING ELSE THAN TO THE PRIMAL AND INEFFABLE NATURE OF DEITY, THE NARROWNESS OF HUMAN UNDERSTANDING CAN FIND NO OUTLET; BUT, OVERCOME WITH THE AMAZEMENT OF A MIGHTY ADMIRATION, KNOWS NOT WHITHER TO WITHDRAW, OR WHAT TO TAKE HOLD OF, OR WHITHER TO TURN. IF IT THINK OF A GOD, IT SEES A MORTAL; IF IT THINK OF A MAN, IT BEHOLDS HIM RETURNING FROM THE GRAVE, AFTER OVERTHROWING THE EMPIRE OF DEATH, LADEN WITH ITS SPOILS. AND THEREFORE THE SPECTACLE IS TO BE CONTEMPLATED WITH ALL FEAR AND REVERENCE, THAT THE TRUTH OF BOTH NATURES MAY BE CLEARLY SHOWN TO EXIST IN ONE AND THE SAME BEING; SO THAT NOTHING UNWORTHY OR UNBECOMING MAY BE PERCEIVED IN THAT DIVINE AND INEFFABLE SUBSTANCE, NOR YET THOSE THINGS WHICH WERE DONE BE SUPPOSED TO BE THE ILLUSIONS OF IMAGINARY APPEARANCES. TO UTTER THESE THINGS IN HUMAN EARS, AND TO EXPLAIN THEM IN WORDS, FAR SURPASSES THE POWERS EITHER OF OUR RANK, OR OF

OUR INTELLECT AND LANGUAGE. I THINK THAT IT SURPASSES THE POWER EVEN OF THE HOLY APOSTLES; NAY, THE EXPLANATION OF THAT MYSTERY MAY PERHAPS BE BEYOND THE GRASP OF THE ENTIRE CREATION OF CELESTIAL POWERS. REGARDING HIM, THEN, WE SHALL STATE, IN THE FEWEST POSSIBLE WORDS, THE CONTENTS OF OUR CREED RATHER THAN THE ASSERTIONS WHICH HUMAN REASON IS WONT TO ADVANCE; AND THIS FROM NO SPIRIT OF RASHNESS, BUT AS CALLED FOR BY THE NATURE OF OUR ARRANGEMENT, LAYING BEFORE YOU RATHER (WHAT MAY BE TERMED) OUR SUSPICIONS THAN ANY CLEAR AFFIRMATIONS.

3. THE ONLY-BEGOTTEN OF GOD, THEREFORE, THROUGH WHOM, AS THE PREVIOUS COURSE OF THE DISCUSSION HAS SHOWN, ALL THINGS WERE MADE, VISIBLE AND INVISIBLE, ACCORDING TO THE VIEW OF SCRIPTURE, BOTH MADE ALL THINGS, AND LOVES WHAT HE MADE. FOR SINCE HE IS HIMSELF THE INVISIBLE IMAGE OF THE INVISIBLE GOD, HE CONVEYED INVISIBLY A SHARE IN HIMSELF TO ALL HIS RATIONAL CREATURES, SO THAT EACH ONE OBTAINED A PART OF HIM EXACTLY PROPORTIONED TO THE AMOUNT OF AFFECTION WITH WHICH HE REGARDED HIM. BUT SINCE, AGREEABLY TO THE FACULTY OF FREE-WILL, VARIETY AND DIVERSITY CHARACTERIZED THE INDIVIDUAL SOULS, SO THAT ONE WAS ATTACHED WITH A WARMER LOVE TO THE AUTHOR OF ITS BEING, AND ANOTHER WITH A FEEBLER AND WEAKER REGARD, THAT SOUL (ANIMA) REGARDING WHICH JESUS SAID, NO ONE SHALL TAKE MY LIFE (ANIMAM) FROM ME, INHERING, FROM THE BEGINNING OF THE CREATION, AND AFTERWARDS, INSEPARABLY AND INDISSOLUBLY IN HIM, AS BEING THE WISDOM AND WORD OF GOD, AND THE TRUTH AND THE TRUE LIGHT, AND RECEIVING HIM WHOLLY, AND PASSING INTO HIS LIGHT AND SPLENDOUR, WAS MADE WITH HIM IN A PRE-EMINENT DEGREE ONE SPIRIT, ACCORDING TO THE PROMISE OF THE APOSTLE TO THOSE WHO OUGHT TO IMITATE IT, THAT HE WHO IS JOINED IN THE LORD IS ONE SPIRIT. THIS SUBSTANCE OF A SOUL, THEN, BEING INTERMEDIATE BETWEEN GOD AND THE FLESH — IT BEING IMPOSSIBLE FOR THE NATURE OF GOD TO INTERMINGLE WITH A BODY WITHOUT AN INTERMEDIATE INSTRUMENT — THE GOD-MAN IS BORN, AS WE HAVE SAID, THAT SUBSTANCE BEING THE INTERMEDIARY TO WHOSE NATURE IT WAS NOT CONTRARY TO ASSUME A BODY. BUT NEITHER, ON THE OTHER HAND, WAS IT OPPOSED TO THE NATURE OF THAT SOUL, AS A RATIONAL EXISTENCE, TO RECEIVE GOD, INTO WHOM, AS STATED ABOVE, AS INTO THE WORD, AND THE WISDOM, AND THE TRUTH, IT HAD ALREADY WHOLLY ENTERED. AND THEREFORE DESERVEDLY IS IT ALSO CALLED, ALONG WITH THE FLESH WHICH IT HAD ASSUMED, THE SON OF GOD, AND THE POWER OF GOD, THE CHRIST, AND THE WISDOM OF GOD, EITHER BECAUSE IT WAS WHOLLY IN THE SON OF GOD, OR BECAUSE IT RECEIVED THE SON OF GOD WHOLLY INTO ITSELF. AND AGAIN, THE SON OF GOD, THROUGH WHOM ALL THINGS WERE CREATED, IS NAMED JESUS CHRIST AND THE SON OF MAN. FOR THE SON OF GOD ALSO IS SAID TO HAVE DIED — IN REFERENCE, VIZ., TO THAT NATURE WHICH COULD ADMIT OF DEATH; AND HE IS CALLED THE SON OF MAN, WHO IS ANNOUNCED AS ABOUT TO COME IN THE GLORY OF GOD THE FATHER, WITH THE HOLY ANGELS. AND FOR THIS REASON, THROUGHOUT THE WHOLE OF SCRIPTURE, NOT ONLY IS THE DIVINE NATURE SPOKEN OF IN HUMAN WORDS, BUT THE HUMAN NATURE IS ADORNED BY APPELLATIONS OF DIVINE DIGNITY. MORE TRULY INDEED OF THIS THAN OF ANY OTHER CAN THE STATEMENT BE AFFIRMED, THEY SHALL BOTH BE IN ONE FLESH, AND ARE NO LONGER TWO, BUT ONE FLESH. FOR THE WORD OF GOD IS TO BE CONSIDERED AS BEING MORE IN ONE FLESH WITH THE SOUL THAN A MAN WITH HIS WIFE. BUT TO WHOM IS IT MORE BECOMING TO BE ALSO ONE SPIRIT WITH GOD, THAN TO THIS SOUL WHICH HAS SO JOINED ITSELF TO GOD BY LOVE AS THAT IT MAY JUSTLY BE SAID TO BE ONE SPIRIT WITH HIM?

4. THAT THE PERFECTION OF HIS LOVE AND THE SINCERITY OF HIS DESERVED AFFECTION FORMED FOR IT THIS INSEPARABLE UNION WITH GOD, SO THAT THE ASSUMPTION OF THAT SOUL WAS NOT ACCIDENTAL, OR THE RESULT OF A PERSONAL PREFERENCE, BUT WAS CONFERRED AS THE REWARD OF ITS VIRTUES, LISTEN TO THE PROPHET ADDRESSING IT THUS: YOU HAVE LOVED RIGHTEOUSNESS, AND HATED WICKEDNESS: THEREFORE GOD, YOUR GOD, HAS ANOINTED YOU WITH THE OIL OF GLADNESS ABOVE YOUR FELLOWS. AS A REWARD FOR ITS LOVE, THEN, IT IS ANOINTED WITH THE OIL OF GLADNESS; I.E., THE SOUL OF CHRIST ALONG WITH THE WORD OF GOD IS MADE CHRIST. BECAUSE TO BE ANOINTED WITH THE OIL OF GLADNESS MEANS NOTHING ELSE THAN TO BE FILLED WITH THE HOLY SPIRIT. AND WHEN IT IS SAID ABOVE YOUR FELLOWS, IT IS MEANT THAT THE GRACE OF THE SPIRIT WAS NOT GIVEN TO IT AS TO THE PROPHETS, BUT THAT THE ESSENTIAL FULLNESS OF THE WORD OF GOD HIMSELF WAS IN IT, ACCORDING TO THE SAYING OF THE APOSTLE, IN WHOM DWELT ALL THE FULLNESS OF THE GODHEAD BODILY. FINALLY, ON THIS ACCOUNT HE HAS NOT ONLY SAID, YOU HAVE LOVED RIGHTEOUSNESS; BUT HE ADDS, AND YOU HAVE HATED WICKEDNESS. FOR TO HAVE HATED WICKEDNESS IS WHAT THE SCRIPTURE SAYS OF HIM, THAT HE DID NO SIN, NEITHER WAS ANY GUILE FOUND IN HIS MOUTH, AND THAT HE WAS TEMPTED IN ALL THINGS LIKE AS WE ARE, WITHOUT SIN. NAY, THE LORD HIMSELF ALSO SAID, WHICH OF YOU WILL CONVINCE ME OF SIN? AND AGAIN HE SAYS WITH REFERENCE TO HIMSELF, BEHOLD, THE PRINCE OF THIS WORLD COMES, AND FINDS NOTHING IN ME. ALL WHICH (PASSAGES) SHOW THAT IN HIM THERE WAS NO SENSE OF SIN; AND THAT THE PROPHET MIGHT SHOW MORE CLEARLY THAT NO SENSE OF SIN HAD EVER ENTERED INTO HIM, HE SAYS, BEFORE THE BOY COULD HAVE KNOWLEDGE TO CALL UPON FATHER OR MOTHER, HE TURNED AWAY FROM WICKEDNESS.

5. NOW, IF OUR HAVING SHOWN ABOVE THAT CHRIST POSSESSED A RATIONAL SOUL SHOULD CAUSE A DIFFICULTY TO ANY ONE, SEEING WE HAVE FREQUENTLY PROVED THROUGHOUT ALL OUR DISCUSSIONS THAT THE NATURE OF SOULS IS CAPABLE BOTH OF GOOD AND EVIL, THE DIFFICULTY WILL BE EXPLAINED IN THE FOLLOWING WAY. THAT THE NATURE, INDEED, OF HIS SOUL WAS THE SAME AS THAT OF ALL OTHERS CANNOT BE DOUBTED, OTHERWISE IT COULD NOT BE CALLED A SOUL WERE IT NOT TRULY ONE. BUT SINCE THE POWER OF CHOOSING GOOD AND EVIL IS WITHIN THE REACH OF ALL, THIS SOUL WHICH BELONGED TO CHRIST ELECTED TO LOVE RIGHTEOUSNESS, SO THAT IN PROPORTION TO THE IMMENSITY OF ITS LOVE IT CLUNG TO IT UNCHANGEABLY AND INSEPARABLY, SO THAT FIRMNESS OF PURPOSE, AND IMMENSITY OF AFFECTION, AND AN INEXTINGUISHABLE WARMTH OF LOVE, DESTROYED ALL SUSCEPTIBILITY (SENSUM) FOR ALTERATION AND CHANGE; AND THAT WHICH FORMERLY DEPENDED UPON THE WILL WAS CHANGED BY THE POWER OF LONG CUSTOM INTO NATURE; AND SO WE MUST BELIEVE THAT THERE EXISTED IN CHRIST A HUMAN AND RATIONAL SOUL, WITHOUT SUPPOSING THAT IT HAD ANY FEELING OR POSSIBILITY OF SIN.

6. TO EXPLAIN THE MATTER MORE FULLY, IT WILL NOT APPEAR ABSURD TO MAKE USE OF AN ILLUSTRATION, ALTHOUGH ON A SUBJECT OF SO MUCH DIFFICULTY IT IS NOT EASY TO OBTAIN SUITABLE ILLUSTRATIONS. HOWEVER, IF WE MAY SPEAK WITHOUT OFFENSE, THE METAL IRON IS CAPABLE OF COLD AND HEAT. IF, THEN, A MASS OF IRON BE KEPT CONSTANTLY IN THE FIRE, RECEIVING THE HEAT THROUGH ALL ITS PORES AND VEINS, AND THE FIRE BEING CONTINUOUS AND THE IRON NEVER REMOVED FROM IT, IT BECOME WHOLLY CONVERTED INTO THE LATTER; COULD WE AT ALL SAY OF THIS, WHICH IS BY NATURE A MASS OF IRON, THAT WHEN PLACED IN THE FIRE, AND INCESSANTLY BURNING, IT WAS AT ANY TIME CAPABLE OF ADMITTING COLD? ON THE CONTRARY, BECAUSE IT IS MORE CONSISTENT WITH TRUTH, DO WE NOT RATHER SAY, WHAT WE OFTEN SEE HAPPENING IN FURNACES, THAT IT HAS BECOME WHOLLY FIRE, SEEING NOTHING BUT FIRE IS VISIBLE IN IT? AND IF ANY ONE WERE TO ATTEMPT TO TOUCH OR HANDLE IT, HE WOULD EXPERIENCE THE ACTION NOT OF IRON, BUT OF FIRE. IN THIS WAY, THEN, THAT SOUL WHICH, LIKE AN IRON IN THE FIRE, HAS BEEN PERPETUALLY PLACED IN THE WORD, AND PERPETUALLY IN THE WISDOM, AND PERPETUALLY IN GOD, IS GOD IN ALL THAT IT DOES, FEELS, AND UNDERSTANDS, AND THEREFORE CAN BE CALLED NEITHER CONVERTIBLE NOR MUTABLE, INASMUCH AS, BEING INCESSANTLY HEATED, IT POSSESSED IMMUTABILITY FROM ITS UNION WITH THE WORD OF GOD. TO ALL THE SAINTS, FINALLY, SOME WARMTH FROM THE WORD OF GOD MUST BE SUPPOSED TO HAVE PASSED; AND IN THIS SOUL THE DIVINE FIRE ITSELF MUST BE BELIEVED TO HAVE RESTED, FROM WHICH SOME WARMTH MAY HAVE PASSED TO OTHERS. LASTLY, THE EXPRESSION, GOD, YOUR GOD, ANOINTED YOU WITH THE OIL OF GLADNESS ABOVE YOUR FELLOWS, SHOWS THAT THAT SOUL IS ANOINTED IN ONE WAY WITH THE OIL OF GLADNESS, I.E., WITH THE WORD OF GOD AND WISDOM; AND HIS FELLOWS, I.E., THE HOLY PROPHETS AND APOSTLES, IN ANOTHER. FOR THEY ARE SAID TO HAVE RUN IN THE ODOUR OF HIS OINTMENTS; AND THAT SOUL WAS THE VESSEL WHICH CONTAINED THAT VERY OINTMENT OF WHOSE FRAGRANCE ALL THE WORTHY PROPHETS AND APOSTLES WERE MADE PARTAKERS. AS, THEN, THE SUBSTANCE OF AN OINTMENT IS ONE THING AND ITS ODOUR ANOTHER, SO ALSO CHRIST IS ONE THING AND HIS FELLOWS ANOTHER. AND AS THE VESSEL ITSELF, WHICH CONTAINS THE SUBSTANCE OF THE OINTMENT, CAN BY NO MEANS ADMIT ANY FOUL SMELL; WHEREAS IT IS POSSIBLE THAT THOSE WHO ENJOY ITS ODOUR MAY, IF THEY REMOVE A LITTLE WAY FROM ITS FRAGRANCE, RECEIVE ANY FOUL ODOUR WHICH COMES UPON THEM: SO, IN THE SAME WAY, WAS IT IMPOSSIBLE THAT CHRIST, BEING AS IT WERE THE VESSEL ITSELF, IN WHICH WAS THE SUBSTANCE OF THE OINTMENT, SHOULD RECEIVE AN ODOUR OF AN OPPOSITE KIND, WHILE THEY WHO ARE HIS FELLOWS WILL BE PARTAKERS AND RECEIVERS OF HIS ODOUR, IN PROPORTION TO THEIR NEARNESS TO THE VESSEL.

7. I THINK, INDEED, THAT JEREMIAH THE PROPHET, ALSO, UNDERSTANDING WHAT WAS THE NATURE OF THE WISDOM OF GOD IN HIM, WHICH WAS THE SAME ALSO WHICH HE HAD ASSUMED FOR THE SALVATION OF THE WORLD, SAID, THE BREATH OF OUR COUNTENANCE IS CHRIST THE LORD, TO WHOM WE SAID, THAT UNDER HIS SHADOW WE SHALL LIVE AMONG THE NATIONS. AND INASMUCH AS THE SHADOW OF OUR BODY IS INSEPARABLE FROM THE BODY, AND UNAVOIDABLY PERFORMS AND REPEATS ITS MOVEMENTS AND GESTURES, I THINK THAT HE, WISHING TO POINT OUT THE WORK OF CHRIST'S SOUL, AND THE MOVEMENTS INSEPARABLY BELONGING TO IT, AND WHICH ACCOMPLISHED EVERYTHING ACCORDING TO HIS MOVEMENTS AND WILL, CALLED THIS THE SHADOW OF CHRIST THE LORD, UNDER WHICH SHADOW WE WERE TO LIVE AMONG THE NATIONS. FOR IN THE MYSTERY OF THIS ASSUMPTION THE NATIONS LIVE, WHO, IMITATING IT THROUGH FAITH, COME TO SALVATION. DAVID ALSO, WHEN SAYING, BE MINDFUL OF MY REPROACH, O LORD, WITH WHICH THEY REPROACHED ME IN EXCHANGE FOR YOUR CHRIST, SEEMS TO ME TO INDICATE THE SAME. AND WHAT ELSE DOES PAUL MEAN WHEN HE SAYS, YOUR LIFE IS HID WITH CHRIST IN GOD; AND AGAIN IN ANOTHER PASSAGE, DO YOU SEEK A PROOF OF CHRIST, WHO SPEAKS IN ME? AND NOW HE SAYS THAT CHRIST WAS HID IN GOD. THE MEANING OF WHICH EXPRESSION, UNLESS IT BE SHOWN TO BE SOMETHING SUCH AS WE HAVE POINTED OUT ABOVE AS INTENDED BY THE PROPHET IN THE WORDS SHADOW OF CHRIST, EXCEEDS, PERHAPS, THE APPREHENSION OF THE HUMAN MIND. BUT WE SEE ALSO VERY MANY OTHER STATEMENTS IN HOLY SCRIPTURE RESPECTING THE MEANING OF THE WORD SHADOW, AS THAT WELL-KNOWN ONE IN THE GOSPEL ACCORDING TO LUKE, WHERE GABRIEL SAYS TO MARY, THE SPIRIT OF THE LORD SHALL COME UPON YOU, AND THE POWER OF THE HIGHEST SHALL OVERSHADOW YOU. AND THE APOSTLE SAYS WITH REFERENCE TO THE LAW, THAT THEY WHO HAVE CIRCUMCISION IN THE FLESH, SERVE FOR THE SIMILITUDE AND SHADOW OF HEAVENLY THINGS. AND ELSEWHERE, IS NOT OUR LIFE UPON THE EARTH A SHADOW? IF, THEN, NOT ONLY THE LAW WHICH IS UPON THE EARTH IS A SHADOW, BUT ALSO ALL OUR LIFE WHICH IS UPON THE EARTH IS THE SAME, AND WE LIVE AMONG THE NATIONS UNDER THE SHADOW OF CHRIST, WE MUST SEE WHETHER THE TRUTH OF ALL THESE SHADOWS MAY NOT COME TO BE KNOWN IN THAT REVELATION, WHEN NO LONGER THROUGH A GLASS, AND DARKLY, BUT FACE TO FACE, ALL THE SAINTS SHALL DESERVE TO BEHOLD THE GLORY OF GOD, AND THE CAUSES AND TRUTH OF THINGS. AND THE PLEDGE OF THIS TRUTH BEING ALREADY RECEIVED THROUGH THE HOLY SPIRIT, THE APOSTLE SAID, YEA, THOUGH WE HAVE KNOWN CHRIST AFTER THE FLESH, YET NOW HENCEFORTH KNOW WE HIM NO MORE.

THE ABOVE, MEANWHILE, ARE THE THOUGHTS WHICH HAVE OCCURRED TO US, WHEN TREATING OF SUBJECTS OF SUCH DIFFICULTY AS THE INCARNATION AND DEITY OF CHRIST. IF THERE BE ANY ONE, INDEED, WHO CAN DISCOVER SOMETHING BETTER, AND WHO CAN ESTABLISH HIS ASSERTIONS BY CLEARER PROOFS FROM HOLY SCRIPTURES, LET HIS OPINION BE RECEIVED IN PREFERENCE TO MINE.

CHAPTER 7. ON THE HOLY SPIRIT.

1. AS, THEN, AFTER THOSE FIRST DISCUSSIONS WHICH, ACCORDING TO THE REQUIREMENTS OF THE CASE, WE HELD AT THE BEGINNING REGARDING THE FATHER, SON, AND HOLY SPIRIT, IT SEEMED RIGHT THAT WE SHOULD RETRACE OUR STEPS, AND SHOW THAT THE SAME GOD WAS THE CREATOR AND FOUNDER OF THE WORLD, AND THE FATHER OF OUR LORD JESUS CHRIST, I.E., THAT THE GOD OF THE LAW AND OF THE PROPHETS AND OF THE GOSPEL WAS ONE AND THE SAME; AND THAT, IN THE NEXT PLACE, IT OUGHT TO BE SHOWN, WITH RESPECT TO CHRIST, IN WHAT MANNER HE WHO HAD FORMERLY BEEN DEMONSTRATED TO BE THE WORD AND WISDOM OF GOD BECAME MAN; IT REMAINS THAT WE NOW RETURN WITH ALL POSSIBLE BREVITY TO THE SUBJECT OF THE HOLY SPIRIT.

IT IS TIME, THEN, THAT WE SAY A FEW WORDS TO THE BEST OF OUR ABILITY REGARDING THE HOLY SPIRIT, WHOM OUR LORD AND SAVIOUR IN THE GOSPEL ACCORDING TO JOHN HAS NAMED THE PARACLETE. FOR AS IT IS THE SAME GOD HIMSELF, AND THE SAME CHRIST, SO ALSO IS IT THE SAME HOLY SPIRIT WHO WAS IN THE PROPHETS AND APOSTLES, I.E., EITHER IN THOSE WHO BELIEVED IN GOD BEFORE THE ADVENT OF CHRIST, OR IN THOSE WHO BY MEANS OF CHRIST HAVE SOUGHT REFUGE IN GOD. WE HAVE HEARD, INDEED, THAT CERTAIN HERETICS HAVE DARED TO SAY THAT THERE ARE TWO GODS AND TWO CHRISTS, BUT WE HAVE NEVER KNOWN OF THE DOCTRINE OF TWO HOLY SPIRITS BEING PREACHED BY ANY ONE. FOR HOW COULD THEY MAINTAIN THIS OUT OF SCRIPTURE, OR WHAT DISTINCTION COULD THEY LAY DOWN BETWEEN HOLY SPIRIT AND HOLY SPIRIT, IF INDEED ANY DEFINITION OR DESCRIPTION OF HOLY SPIRIT CAN BE DISCOVERED? FOR ALTHOUGH WE SHOULD CONCEDE TO MARCION OR TO VALENTINUS THAT IT IS POSSIBLE TO DRAW DISTINCTIONS IN THE QUESTION OF DEITY, AND TO DESCRIBE THE NATURE OF THE GOOD GOD AS ONE, AND THAT OF THE JUST GOD AS ANOTHER, WHAT WILL HE DEVISE, OR WHAT WILL HE DISCOVER, TO ENABLE HIM TO INTRODUCE A DISTINCTION IN THE HOLY SPIRIT? I CONSIDER, THEN, THAT THEY ARE ABLE TO DISCOVER NOTHING WHICH MAY INDICATE A DISTINCTION OF ANY KIND WHATEVER.

2. NOW WE ARE OF OPINION THAT EVERY RATIONAL CREATURE, WITHOUT ANY DISTINCTION, RECEIVES A SHARE OF HIM IN THE SAME WAY AS OF THE WISDOM AND OF THE WORD OF GOD. I OBSERVE, HOWEVER, THAT THE CHIEF ADVENT OF THE HOLY SPIRIT IS DECLARED TO MEN, AFTER THE ASCENSION OF CHRIST TO HEAVEN, RATHER THAN BEFORE HIS COMING INTO THE WORLD. FOR, BEFORE THAT, IT WAS UPON THE PROPHETS ALONE, AND UPON A FEW INDIVIDUALS — IF THERE HAPPENED TO BE ANY AMONG THE PEOPLE DESERVING OF IT — THAT THE GIFT OF THE HOLY SPIRIT WAS CONFERRED; BUT AFTER THE ADVENT OF THE SAVIOUR, IT IS WRITTEN THAT THE PREDICTION OF THE PROPHET JOEL WAS FULFILLED, IN THE LAST DAYS IT SHALL COME TO PASS, AND I WILL POUR OUT MY SPIRIT UPON ALL FLESH, AND THEY SHALL PROPHESY, WHICH IS SIMILAR TO THE WELL-KNOWN STATEMENT, ALL NATIONS SHALL SERVE HIM. BY THE GRACE, THEN, OF THE HOLY SPIRIT, ALONG WITH NUMEROUS OTHER RESULTS, THIS MOST GLORIOUS CONSEQUENCE IS CLEARLY DEMONSTRATED, THAT WITH REGARD TO THOSE THINGS WHICH WERE WRITTEN IN THE PROPHETS OR IN THE LAW OF MOSES, IT WAS ONLY A FEW PERSONS AT THAT TIME, VIZ., THE PROPHETS THEMSELVES, AND SCARCELY ANOTHER INDIVIDUAL OUT OF THE WHOLE NATION, WHO WERE ABLE TO LOOK BEYOND THE MERE CORPOREAL MEANING AND DISCOVER SOMETHING GREATER, I.E., SOMETHING SPIRITUAL, IN THE LAW OR IN THE PROPHETS; BUT NOW THERE ARE COUNTLESS MULTITUDES OF BELIEVERS WHO, ALTHOUGH UNABLE TO UNFOLD METHODICALLY AND CLEARLY THE RESULTS OF THEIR SPIRITUAL

UNDERSTANDING, ARE NEVERTHELESS MOST FIRMLY PERSUADED THAT NEITHER OUGHT CIRCUMCISION TO BE UNDERSTOOD LITERALLY, NOR THE REST OF THE SABBATH, NOR THE POURING OUT OF THE BLOOD OF AN ANIMAL, NOR THAT ANSWERS WERE GIVEN BY GOD TO MOSES ON THESE POINTS. AND THIS METHOD OF APPREHENSION IS UNDOUBTEDLY SUGGESTED TO THE MINDS OF ALL BY THE POWER OF THE HOLY SPIRIT.

3. AND AS THERE ARE MANY WAYS OF APPREHENDING CHRIST, WHO, ALTHOUGH HE IS WISDOM, DOES NOT ACT THE PART OR POSSESS THE POWER OF WISDOM IN ALL MEN, BUT ONLY IN THOSE WHO GIVE THEMSELVES TO THE STUDY OF WISDOM IN HIM; AND WHO, ALTHOUGH CALLED A PHYSICIAN, DOES NOT ACT AS ONE TOWARDS ALL, BUT ONLY TOWARDS THOSE WHO UNDERSTAND THEIR FEEBLE AND SICKLY CONDITION, AND FLEE TO HIS COMPASSION THAT THEY MAY OBTAIN HEALTH; SO ALSO I THINK IS IT WITH THE HOLY SPIRIT, IN WHOM IS CONTAINED EVERY KIND OF GIFTS. FOR ON SOME IS BESTOWED BY THE SPIRIT THE WORD OF WISDOM, ON OTHERS THE WORD OF KNOWLEDGE, ON OTHERS FAITH; AND SO TO EACH INDIVIDUAL OF THOSE WHO ARE CAPABLE OF RECEIVING HIM, IS THE SPIRIT HIMSELF MADE TO BE THAT QUALITY, OR UNDERSTOOD TO BE THAT WHICH IS NEEDED BY THE INDIVIDUAL WHO HAS DESERVED TO PARTICIPATE. THESE DIVISIONS AND DIFFERENCES NOT BEING PERCEIVED BY THOSE WHO HEAR HIM CALLED PARACLETE IN THE GOSPEL, AND NOT DULY CONSIDERING IN CONSEQUENCE OF WHAT WORK OR ACT HE IS NAMED THE PARACLETE, THEY HAVE COMPARED HIM TO SOME COMMON SPIRITS OR OTHER, AND BY THIS MEANS HAVE TRIED TO DISTURB THE CHURCHES OF CHRIST, AND SO EXCITE DISSENSIONS OF NO SMALL EXTENT AMONG BRETHREN; WHEREAS THE GOSPEL SHOWS HIM TO BE OF SUCH POWER AND MAJESTY, THAT IT SAYS THE APOSTLES COULD NOT YET RECEIVE THOSE THINGS WHICH THE SAVIOUR WISHED TO TEACH THEM UNTIL THE ADVENT OF THE HOLY SPIRIT, WHO, POURING HIMSELF INTO THEIR SOULS, MIGHT ENLIGHTEN THEM REGARDING THE NATURE AND FAITH OF THE TRINITY. BUT THESE PERSONS, BECAUSE OF THE IGNORANCE OF THEIR UNDERSTANDINGS, ARE NOT ONLY UNABLE THEMSELVES LOGICALLY TO STATE THE TRUTH, BUT CANNOT EVEN GIVE THEIR ATTENTION TO WHAT IS ADVANCED BY US; AND ENTERTAINING UNWORTHY IDEAS OF HIS DIVINITY, HAVE DELIVERED THEMSELVES OVER TO ERRORS AND DECEITS, BEING DEPRAVED BY A SPIRIT OF ERROR, RATHER THAN INSTRUCTED BY THE TEACHING OF THE HOLY SPIRIT, ACCORDING TO THE DECLARATION OF THE APOSTLE, FOLLOWING THE DOCTRINE OF DEVILS, FORBIDDING TO MARRY, TO THE DESTRUCTION AND RUIN OF MANY, AND TO ABSTAIN FROM MEATS, THAT BY AN OSTENTATIOUS EXHIBITION OF STRICTER OBSERVANCE THEY MAY SEDUCE THE SOULS OF THE INNOCENT.

4. WE MUST THEREFORE KNOW THAT THE PARACLETE IS THE HOLY SPIRIT, WHO TEACHES TRUTHS WHICH CANNOT BE UTTERED IN WORDS, AND WHICH ARE, SO TO SPEAK, UNUTTERABLE, AND WHICH IT IS NOT LAWFUL FOR A MAN TO UTTER, I.E., WHICH CANNOT BE INDICATED BY HUMAN LANGUAGE. THE PHRASE IT IS NOT LAWFUL IS, WE THINK, USED BY THE APOSTLE INSTEAD OF IT IS NOT POSSIBLE; AS ALSO IS THE CASE IN THE PASSAGE WHERE HE SAYS, ALL THINGS ARE LAWFUL FOR ME, BUT ALL THINGS ARE NOT EXPEDIENT: ALL THINGS ARE LAWFUL FOR ME; BUT ALL THINGS EDIFY NOT. FOR THOSE THINGS WHICH ARE IN OUR POWER BECAUSE WE MAY HAVE THEM, HE SAYS ARE LAWFUL FOR US. BUT THE PARACLETE, WHO IS CALLED THE HOLY SPIRIT, IS SO CALLED FROM HIS WORK OF CONSOLATION, PARA CLESIS BEING TERMED IN LATIN CONSOLATIO. FOR IF ANY ONE HAS DESERVED TO PARTICIPATE IN THE HOLY SPIRIT BY THE KNOWLEDGE OF HIS INEFFABLE MYSTERIES, HE UNDOUBTEDLY OBTAINS COMFORT AND JOY OF HEART. FOR SINCE HE COMES BY THE TEACHING OF THE SPIRIT TO THE KNOWLEDGE OF THE REASONS OF ALL THINGS WHICH HAPPEN — HOW OR WHY THEY OCCUR — HIS SOUL CAN IN NO RESPECT BE TROUBLED, OR ADMIT ANY FEELING OF SORROW; NOR IS HE ALARMED BY ANYTHING, SINCE, CLINGING TO THE WORD OF GOD AND HIS WISDOM, HE THROUGH THE HOLY SPIRIT CALLS JESUS LORD. AND SINCE WE HAVE MADE MENTION OF THE PARACLETE, AND HAVE EXPLAINED AS WE WERE ABLE WHAT SENTIMENTS OUGHT TO BE ENTERTAINED REGARDING HIM; AND SINCE OUR SAVIOUR ALSO IS CALLED THE PARACLETE IN THE EPISTLE OF JOHN, WHEN HE SAYS, IF ANY OF US SIN, WE HAVE A PARACLETE WITH THE FATHER, JESUS CHRIST THE RIGHTEOUS, AND HE IS THE PROPITIATION FOR OUR SINS; LET US CONSIDER WHETHER THIS TERM PARACLETE SHOULD HAPPEN TO HAVE ONE MEANING WHEN APPLIED TO THE SAVIOUR, AND ANOTHER WHEN APPLIED TO THE HOLY SPIRIT. NOW PARACLETE, WHEN SPOKEN OF THE SAVIOUR, SEEMS TO MEAN INTERCESSOR. FOR IN GREEK, PARACLETE HAS BOTH SIGNIFICATIONS — THAT OF INTERCESSOR AND COMFORTER. ON ACCOUNT, THEN, OF THE PHRASE WHICH FOLLOWS, WHEN HE SAYS, AND HE IS THE PROPITIATION FOR OUR SINS, THE NAME PARACLETE SEEMS TO BE UNDERSTOOD IN THE CASE OF OUR SAVIOUR AS MEANING INTERCESSOR; FOR HE IS SAID TO INTERCEDE WITH THE FATHER BECAUSE OF OUR SINS. IN THE CASE OF THE HOLY SPIRIT, THE PARACLETE MUST BE UNDERSTOOD IN THE SENSE OF COMFORTER, INASMUCH AS HE BESTOWS CONSOLATION UPON THE SOULS TO WHOM HE OPENLY REVEALS THE APPREHENSION OF SPIRITUAL KNOWLEDGE.

CHAPTER 8. ON THE SOUL (ANIMA).

1. THE ORDER OF OUR ARRANGEMENT NOW REQUIRES US, AFTER THE DISCUSSION OF THE PRECEDING SUBJECTS, TO INSTITUTE A GENERAL INQUIRY REGARDING THE SOUL; AND, BEGINNING WITH POINTS OF INFERIOR IMPORTANCE, TO ASCEND TO THOSE THAT ARE OF GREATER. NOW, THAT THERE ARE SOULS IN ALL LIVING THINGS, EVEN IN THOSE WHICH LIVE IN THE WATERS, IS, I SUPPOSE, DOUBTED BY NO ONE. FOR THE GENERAL OPINION OF ALL MEN MAINTAINS THIS; AND CONFIRMATION FROM THE AUTHORITY OF HOLY SCRIPTURE IS ADDED, WHEN IT IS SAID THAT GOD MADE GREAT WHALES, AND EVERY LIVING CREATURE THAT MOVES WHICH THE WATERS BROUGHT FORTH AFTER THEIR KIND. IT IS CONFIRMED ALSO FROM THE COMMON INTELLIGENCE OF REASON, BY THOSE WHO LAY DOWN IN CERTAIN WORDS A DEFINITION OF SOUL. FOR SOUL IS DEFINED AS FOLLOWS: A SUBSTANCE ΦΑΝΤΑΣΤΙΚή AND ὁΡΜΗΤΙΚή, WHICH MAY BE RENDERED INTO LATIN, ALTHOUGH NOT SO APPROPRIATELY, SENSIBILIS ET MOBILIS. THIS CERTAINLY MAY BE SAID APPROPRIATELY OF ALL LIVING BEINGS, EVEN OF THOSE WHICH ABIDE IN THE WATERS; AND OF WINGED CREATURES TOO, THIS SAME DEFINITION OF ANIMAMAY BE SHOWN TO HOLD GOOD. SCRIPTURE ALSO HAS ADDED ITS AUTHORITY TO A SECOND OPINION, WHEN IT SAYS, YOU SHALL NOT EAT THE BLOOD, BECAUSE THE LIFE OF ALL FLESH IS ITS BLOOD; AND YOU SHALL NOT EAT THE LIFE WITH THE FLESH; IN WHICH IT INTIMATES MOST CLEARLY THAT THE BLOOD OF EVERY ANIMAL IS ITS LIFE. AND IF ANY ONE NOW WERE TO ASK HOW IT CAN BE SAID WITH RESPECT TO BEES, WASPS, AND ANTS, AND THOSE OTHER THINGS WHICH ARE IN THE WATERS, OYSTERS AND COCKLES, AND ALL OTHERS WHICH ARE WITHOUT BLOOD, AND ARE MOST CLEARLY SHOWN TO BE LIVING THINGS, THAT THE LIFE OF ALL FLESH IS THE BLOOD, WE MUST ANSWER, THAT IN LIVING THINGS OF THAT SORT THE FORCE WHICH IS EXERTED IN OTHER ANIMALS BY THE POWER OF RED BLOOD IS EXERTED IN THEM BY THAT LIQUID WHICH IS WITHIN THEM, ALTHOUGH IT BE OF A DIFFERENT COLOR; FOR COLOR IS A THING OF NO IMPORTANCE, PROVIDED THE SUBSTANCE BE ENDOWED WITH LIFE. THAT BEASTS OF BURDEN OR CATTLE OF SMALLER SIZE ARE ENDOWED WITH SOULS, THERE IS, BY GENERAL ASSENT, NO DOUBT WHATEVER. THE OPINION OF HOLY SCRIPTURE, HOWEVER, IS MANIFEST, WHEN GOD SAYS, LET THE EARTH BRING FORTH THE LIVING CREATURE AFTER ITS KIND, FOUR-FOOTED BEASTS, AND CREEPING THINGS, AND BEASTS OF THE EARTH AFTER THEIR KIND. AND NOW WITH RESPECT TO MAN, ALTHOUGH NO ONE ENTERTAINS ANY DOUBT, OR NEEDS TO INQUIRE, YET HOLY SCRIPTURE DECLARES THAT GOD BREATHED INTO HIS COUNTENANCE THE BREATH OF LIFE, AND MAN BECAME A LIVING SOUL. IT REMAINS THAT WE INQUIRE RESPECTING THE ANGELIC ORDER WHETHER THEY ALSO HAVE SOULS, OR ARE SOULS; AND ALSO RESPECTING THE OTHER DIVINE AND CELESTIAL POWERS, AS WELL AS THOSE OF AN OPPOSITE KIND. WE NOWHERE, INDEED, FIND ANY AUTHORITY IN HOLY SCRIPTURE FOR ASSERTING THAT EITHER THE ANGELS, OR ANY OTHER DIVINE SPIRITS THAT ARE MINISTERS OF GOD, EITHER POSSESS SOULS OR ARE CALLED SOULS, AND YET THEY ARE FELT BY VERY MANY PERSONS TO BE ENDOWED WITH LIFE. BUT WITH REGARD TO GOD, WE FIND IT WRITTEN AS FOLLOWS: AND I WILL PUT MY SOUL UPON THAT SOUL WHICH HAS EATEN BLOOD, AND I WILL ROOT HIM OUT FROM AMONG HIS PEOPLE; AND ALSO IN ANOTHER PASSAGE, YOUR NEW MOONS, AND SABBATHS, AND GREAT DAYS, I WILL NOT ACCEPT; YOUR FASTS, AND HOLIDAYS, AND FESTAL DAYS, MY SOUL HATES. AND IN THE TWENTY-SECOND PSALM, REGARDING CHRIST — FOR IT IS CERTAIN, AS THE GOSPEL BEARS WITNESS, THAT THIS PSALM IS SPOKEN OF HIM — THE FOLLOWING WORDS OCCUR: O LORD, BE NOT FAR FROM HELPING ME; LOOK TO MY DEFENSE: O GOD, DELIVER MY SOUL FROM THE SWORD, AND MY BELOVED ONE FROM THE HAND OF THE DOG; ALTHOUGH THERE ARE ALSO MANY OTHER TESTIMONIES RESPECTING THE SOUL OF CHRIST WHEN HE TABERNACLED IN THE FLESH.

2. BUT THE NATURE OF THE INCARNATION WILL RENDER UNNECESSARY ANY INQUIRY INTO THE SOUL OF CHRIST. FOR AS HE TRULY POSSESSED FLESH, SO ALSO HE TRULY POSSESSED A SOUL. IT IS DIFFICULT INDEED BOTH TO FEEL AND TO STATE HOW THAT WHICH IS CALLED IN SCRIPTURE THE SOUL OF GOD IS TO BE UNDERSTOOD; FOR WE ACKNOWLEDGE THAT NATURE TO BE SIMPLE, AND WITHOUT ANY INTERMIXTURE OR ADDITION. IN WHATEVER WAY, HOWEVER, IT IS TO BE UNDERSTOOD, IT SEEMS, MEANWHILE, TO BE NAMED THE SOUL OF GOD; WHEREAS REGARDING CHRIST THERE IS NO DOUBT. AND THEREFORE THERE SEEMS TO ME NO ABSURDITY IN EITHER UNDERSTANDING OR ASSERTING SOME SUCH THING REGARDING THE HOLY ANGELS AND THE OTHER HEAVENLY POWERS, SINCE THAT DEFINITION OF SOUL APPEARS APPLICABLE ALSO TO THEM. FOR WHO CAN RATIONALLY DENY THAT THEY ARE SENSIBLE AND MOVEABLE? BUT IF THAT DEFINITION APPEAR TO BE CORRECT, ACCORDING TO WHICH A SOUL IS SAID TO BE A SUBSTANCE RATIONALLY SENSIBLE AND MOVEABLE, THE SAME DEFINITION WOULD SEEM ALSO TO APPLY TO ANGELS. FOR WHAT ELSE IS IN THEM THAN RATIONAL FEELING AND MOTION? NOW THOSE BEINGS WHO ARE COMPREHENDED UNDER THE SAME DEFINITION HAVE UNDOUBTEDLY THE SAME SUBSTANCE. PAUL INDEED INTIMATES THAT THERE IS A KIND OF ANIMAL-MAN WHO, HE SAYS, CANNOT RECEIVE THE THINGS OF THE SPIRIT OF GOD, BUT DECLARES THAT THE DOCTRINE OF THE HOLY SPIRIT SEEMS TO HIM FOOLISH, AND THAT HE CANNOT UNDERSTAND WHAT IS TO BE SPIRITUALLY DISCERNED. IN ANOTHER PASSAGE HE SAYS IT IS SOWN AN ANIMAL BODY, AND ARISES A SPIRITUAL BODY, POINTING OUT THAT IN THE RESURRECTION OF THE JUST THERE WILL BE NOTHING OF AN ANIMAL NATURE. AND THEREFORE WE INQUIRE WHETHER THERE HAPPEN TO BE ANY SUBSTANCE WHICH, IN RESPECT OF ITS BEING ANIMA, IS IMPERFECT. BUT WHETHER IT BE IMPERFECT BECAUSE IT FALLS AWAY FROM PERFECTION, OR BECAUSE IT WAS SO CREATED BY GOD, WILL FORM THE SUBJECT OF INQUIRY WHEN EACH INDIVIDUAL TOPIC SHALL BEGIN TO BE DISCUSSED IN ORDER. FOR IF THE ANIMAL MAN RECEIVE NOT THE THINGS OF THE SPIRIT OF GOD, AND BECAUSE HE IS ANIMAL, IS UNABLE TO ADMIT THE UNDERSTANDING OF A BETTER, I.E., OF A DIVINE NATURE, IT IS FOR THIS REASON PERHAPS THAT PAUL, WISHING TO TEACH US MORE PLAINLY WHAT THAT IS BY MEANS OF WHICH WE ARE ABLE TO COMPREHEND THOSE THINGS WHICH ARE OF THE SPIRIT, I.E., SPIRITUAL THINGS, CONJOINS AND ASSOCIATES WITH THE HOLY SPIRIT AN UNDERSTANDING RATHER THAN A SOUL. FOR THIS, I THINK, HE INDICATES WHEN HE SAYS, I WILL PRAY WITH THE SPIRIT, I WILL PRAY WITH THE UNDERSTANDING ALSO; I WILL SING WITH THE SPIRIT, I WILL SING WITH THE UNDERSTANDING ALSO. AND HE DOES NOT SAY THAT I WILL PRAY WITH THE SOUL, BUT WITH THE SPIRIT AND THE UNDERSTANDING. NOR DOES HE SAY, I WILL SING WITH THE SOUL, BUT WITH THE SPIRIT AND THE UNDERSTANDING.

3. BUT PERHAPS THIS QUESTION IS ASKED, IF IT BE THE UNDERSTANDING WHICH PRAYS AND SINGS WITH THE SPIRIT, AND IF IT BE THE SAME WHICH RECEIVES BOTH PERFECTION AND SALVATION, HOW IS IT THAT PETER SAYS, RECEIVING THE END OF YOUR FAITH, EVEN THE SALVATION OF YOUR SOULS? IF THE SOUL NEITHER PRAYS NOR SINGS WITH THE SPIRIT, HOW SHALL IT HOPE FOR SALVATION? OR WHEN IT ATTAINS TO BLESSEDNESS, SHALL IT BE NO LONGER CALLED A SOUL? LET US SEE IF PERHAPS AN ANSWER MAY BE GIVEN IN THIS WAY, THAT AS THE SAVIOUR CAME TO SAVE WHAT WAS LOST, THAT WHICH FORMERLY WAS SAID TO BE LOST IS NOT LOST WHEN IT IS SAVED; SO ALSO, PERHAPS, THIS WHICH IS SAVED IS CALLED A SOUL, AND WHEN IT HAS BEEN PLACED IN A STATE OF SALVATION WILL RECEIVE A NAME FROM THE WORD THAT DENOTES ITS MORE PERFECT CONDITION. BUT IT APPEARS TO SOME THAT THIS ALSO MAY BE ADDED, THAT AS THE THING WHICH WAS LOST UNDOUBTEDLY EXISTED BEFORE IT WAS LOST, AT WHICH TIME IT WAS SOMETHING ELSE THAN DESTROYED, SO ALSO WILL BE THE CASE WHEN IT IS NO LONGER IN A RUINED CONDITION. IN LIKE MANNER ALSO, THE SOUL WHICH IS SAID TO HAVE PERISHED WILL APPEAR TO HAVE BEEN SOMETHING AT ONE TIME, WHEN AS YET IT HAD NOT PERISHED, AND ON THAT ACCOUNT WOULD BE TERMED SOUL, AND BEING AGAIN FREED FROM DESTRUCTION, IT MAY BECOME A SECOND TIME WHAT IT WAS BEFORE IT PERISHED, AND BE CALLED A SOUL. BUT FROM THE VERY SIGNIFICATION OF THE NAME SOUL WHICH THE GREEK WORD CONVEYS, IT HAS APPEARED TO A FEW CURIOUS INQUIRERS THAT A MEANING OF NO SMALL IMPORTANCE MAY BE SUGGESTED. FOR IN SACRED LANGUAGE GOD IS CALLED A FIRE, AS WHEN SCRIPTURE SAYS, OUR GOD IS A CONSUMING FIRE. RESPECTING THE SUBSTANCE OF THE ANGELS ALSO IT SPEAKS AS FOLLOWS: WHO MAKES HIS ANGELS SPIRITS, AND HIS MINISTERS A BURNING FIRE; AND IN ANOTHER PLACE, THE ANGEL OF THE LORD APPEARED IN A FLAME OF FIRE IN THE BUSH. WE HAVE, MOREOVER, RECEIVED A COMMANDMENT TO BE FERVENT IN SPIRIT; BY WHICH EXPRESSION UNDOUBTEDLY THE WORD OF GOD IS SHOWN TO BE HOT AND FIERY. THE PROPHET JEREMIAH ALSO HEARS FROM HIM, WHO GAVE HIM HIS ANSWERS, BEHOLD, I HAVE GIVEN MY WORDS INTO YOUR MOUTH A FIRE. AS GOD, THEN, IS A FIRE, AND THE ANGELS A FLAME OF FIRE, AND ALL THE SAINTS ARE FERVENT IN SPIRIT, SO, ON THE CONTRARY, THOSE WHO HAVE FALLEN AWAY FROM THE LOVE OF GOD ARE UNDOUBTEDLY SAID TO HAVE COOLED IN THEIR AFFECTION FOR HIM, AND TO HAVE BECOME COLD. FOR THE LORD ALSO SAYS, THAT, BECAUSE INIQUITY HAS ABOUNDED, THE LOVE OF MANY WILL GROW COLD. NAY, ALL THINGS, WHATEVER THEY ARE, WHICH IN HOLY SCRIPTURE ARE COMPARED WITH THE HOSTILE POWER, THE DEVIL IS SAID TO BE PERPETUALLY FINDING COLD; AND WHAT IS FOUND TO BE COLDER THAN HE? IN THE SEA ALSO THE DRAGON IS SAID TO REIGN. FOR THE PROPHET INTIMATES THAT THE SERPENT AND DRAGON, WHICH CERTAINLY IS REFERRED TO ONE OF THE WICKED SPIRITS, IS ALSO IN THE SEA. AND ELSEWHERE THE PROPHET SAYS, I WILL DRAW OUT MY HOLY SWORD UPON THE DRAGON THE FLYING SERPENT, UPON THE DRAGON THE CROOKED SERPENT, AND WILL SLAY HIM. AND AGAIN HE SAYS: EVEN THOUGH THEY HIDE FROM MY EYES, AND DESCEND INTO THE DEPTHS OF THE SEA, THERE WILL I COMMAND THE SERPENT, AND IT SHALL BITE THEM. IN THE BOOK OF JOB ALSO, HE IS SAID TO BE THE KING OF ALL THINGS IN THE WATERS. THE PROPHET THREATENS THAT EVILS WILL BE KINDLED BY THE NORTH WIND UPON ALL WHO INHABIT THE EARTH. NOW THE NORTH WIND IS DESCRIBED IN HOLY SCRIPTURE AS COLD, ACCORDING TO THE STATEMENT IN THE BOOK OF WISDOM, THAT COLD NORTH WIND; SIRACH 43:20 WHICH SAME THING ALSO MUST UNDOUBTEDLY BE UNDERSTOOD OF THE DEVIL. IF, THEN, THOSE THINGS WHICH ARE HOLY ARE NAMED FIRE, AND LIGHT, AND FERVENT, WHILE THOSE WHICH ARE OF AN OPPOSITE NATURE ARE SAID TO BE COLD; AND IF THE LOVE OF MANY IS SAID TO WAX COLD; WE HAVE TO INQUIRE WHETHER PERHAPS THE NAME SOUL, WHICH IN GREEK IS TERMED ΨΥΧή, BE SO TERMED FROM GROWING COLD OUT OF A BETTER AND MORE DIVINE CONDITION, AND BE THENCE DERIVED, BECAUSE IT SEEMS TO HAVE COOLED FROM THAT NATURAL AND DIVINE WARMTH, AND THEREFORE HAS BEEN PLACED IN ITS PRESENT POSITION, AND CALLED BY ITS PRESENT NAME. FINALLY, SEE IF YOU CAN EASILY FIND A PLACE IN HOLY SCRIPTURE WHERE THE SOUL IS PROPERLY MENTIONED IN TERMS OF PRAISE: IT FREQUENTLY OCCURS, ON THE CONTRARY, ACCOMPANIED WITH EXPRESSIONS OF CENSURE, AS IN THE PASSAGE, AN EVIL SOUL RUINS HIM WHO POSSESSES IT; SIRACH 6:4 AND, THE SOUL WHICH SINS, IT SHALL DIE. FOR AFTER IT HAS BEEN SAID, ALL SOULS ARE MINE; AS THE SOUL

OF THE FATHER, SO ALSO THE SOUL OF THE SON IS MINE, IT SEEMED TO FOLLOW THAT HE WOULD SAY, THE SOUL THAT DOES RIGHTEOUSNESS, IT SHALL BE SAVED, AND THE SOUL WHICH SINS, IT SHALL DIE. BUT NOW WE SEE THAT HE HAS ASSOCIATED WITH THE SOUL WHAT IS CENSURABLE, AND HAS BEEN SILENT AS TO THAT WHICH WAS DESERVING OF PRAISE. WE HAVE THEREFORE TO SEE IF, PERCHANCE, AS WE HAVE SAID IS DECLARED BY THE NAME ITSELF, IT WAS CALLED ΨΥΧή, I.E., ANIMA, BECAUSE IT HAS GROWN COLD FROM THE FERVOUR OF JUST THINGS, AND FROM PARTICIPATION IN THE DIVINE FIRE, AND YET HAS NOT LOST THE POWER OF RESTORING ITSELF TO THAT CONDITION OF FERVOUR IN WHICH IT WAS AT THE BEGINNING. WHENCE THE PROPHET ALSO APPEARS TO POINT OUT SOME SUCH STATE OF THINGS BY THE WORDS, RETURN, O MY SOUL, UNTO YOUR REST. FROM ALL WHICH THIS APPEARS TO BE MADE OUT, THAT THE UNDERSTANDING, FALLING AWAY FROM ITS STATUS AND DIGNITY, WAS MADE OR NAMED SOUL; AND THAT, IF REPAIRED AND CORRECTED, IT RETURNS TO THE CONDITION OF THE UNDERSTANDING.

4. NOW, IF THIS BE THE CASE, IT SEEMS TO ME THAT THIS VERY DECAY AND FALLING AWAY OF THE UNDERSTANDING IS NOT THE SAME IN ALL, BUT THAT THIS CONVERSION INTO A SOUL IS CARRIED TO A GREATER OR LESS DEGREE IN DIFFERENT INSTANCES, AND THAT CERTAIN UNDERSTANDINGS RETAIN SOMETHING EVEN OF THEIR FORMER VIGOUR, AND OTHERS AGAIN EITHER NOTHING OR A VERY SMALL AMOUNT. WHENCE SOME ARE FOUND FROM THE VERY COMMENCEMENT OF THEIR LIVES TO BE OF MORE ACTIVE INTELLECT, OTHERS AGAIN OF A SLOWER HABIT OF MIND, AND SOME ARE BORN WHOLLY OBTUSE, AND ALTOGETHER INCAPABLE OF INSTRUCTION. OUR STATEMENT, HOWEVER, THAT THE UNDERSTANDING IS CONVERTED INTO A SOUL, OR WHATEVER ELSE SEEMS TO HAVE SUCH A MEANING, THE READER MUST CAREFULLY CONSIDER AND SETTLE FOR HIMSELF, AS THESE VIEWS ARE NOT BE REGARDED AS ADVANCED BY US IN A DOGMATIC MANNER, BUT SIMPLY AS OPINIONS, TREATED IN THE STYLE OF INVESTIGATION AND DISCUSSION. LET THE READER TAKE THIS ALSO INTO CONSIDERATION, THAT IT IS OBSERVED WITH REGARD TO THE SOUL OF THE SAVIOUR, THAT OF THOSE THINGS WHICH ARE WRITTEN IN THE GOSPEL, SOME ARE ASCRIBED TO IT UNDER THE NAME OF SOUL, AND OTHERS UNDER THAT OF SPIRIT. FOR WHEN IT WISHES TO INDICATE ANY SUFFERING OR PERTURBATION AFFECTING HIM, IT INDICATES IT UNDER THE NAME OF SOUL; AS WHEN IT SAYS, NOW IS MY SOUL TROUBLED; AND, MY SOUL IS SORROWFUL, EVEN UNTO DEATH; AND, NO MAN TAKES MY SOUL FROM ME, BUT I LAY IT DOWN OF MYSELF. INTO THE HANDS OF HIS FATHER HE COMMENDS NOT HIS SOUL, BUT HIS SPIRIT; AND WHEN HE SAYS THAT THE FLESH IS WEAK, HE DOES NOT SAY THAT THE SOUL IS WILLING, BUT THE SPIRIT: WHENCE IT APPEARS THAT THE SOUL IS SOMETHING INTERMEDIATE BETWEEN THE WEAK FLESH AND THE WILLING SPIRIT.

5. BUT PERHAPS SOME ONE MAY MEET US WITH ONE OF THOSE OBJECTIONS WHICH WE HAVE OURSELVES WARNED YOU OF IN OUR STATEMENTS, AND SAY, HOW THEN IS THERE SAID TO BE ALSO A SOUL OF GOD? TO WHICH WE ANSWER AS FOLLOWS: THAT AS WITH RESPECT TO EVERYTHING CORPOREAL WHICH IS SPOKEN OF GOD, SUCH AS FINGERS, OR HANDS, OR ARMS, OR EYES, OR FEET, OR MOUTH, WE SAY THAT THESE ARE NOT TO BE UNDERSTOOD AS HUMAN MEMBERS, BUT THAT CERTAIN OF HIS POWERS ARE INDICATED BY THESE NAMES OF MEMBERS OF THE BODY; SO ALSO WE ARE TO SUPPOSE THAT IT IS SOMETHING ELSE WHICH IS POINTED OUT BY THIS TITLE — SOUL OF GOD. AND IF IT IS ALLOWABLE FOR US TO VENTURE TO SAY ANYTHING MORE ON SUCH A SUBJECT, THE SOUL OF GOD MAY PERHAPS BE UNDERSTOOD TO MEAN THE ONLY-BEGOTTEN SON OF GOD. FOR AS THE SOUL, WHEN IMPLANTED IN THE BODY, MOVES ALL THINGS IN IT, AND EXERTS ITS FORCE OVER EVERYTHING ON WHICH IT OPERATES; SO ALSO THE ONLY-BEGOTTEN SON OF GOD, WHO IS HIS WORD AND WISDOM, STRETCHES AND EXTENDS TO EVERY POWER OF GOD, BEING IMPLANTED IN IT; AND PERHAPS TO INDICATE THIS MYSTERY IS GOD EITHER CALLED OR DESCRIBED IN SCRIPTURE AS A BODY. WE MUST, INDEED, TAKE INTO CONSIDERATION WHETHER IT IS NOT PERHAPS ON THIS ACCOUNT THAT THE SOUL OF GOD MAY BE UNDERSTOOD TO MEAN HIS ONLY-BEGOTTEN SON, BECAUSE HE HIMSELF CAME INTO THIS WORLD OF AFFLICTION, AND DESCENDED INTO THIS VALLEY OF TEARS, AND INTO THIS PLACE OF OUR HUMILIATION; AS HE SAYS IN THE PSALM, BECAUSE YOU HAVE HUMILIATED US IN THE PLACE OF AFFLICTION. FINALLY, I AM AWARE THAT CERTAIN CRITICS, IN EXPLAINING THE WORDS USED IN THE GOSPEL BY THE SAVIOUR, MY SOUL IS SORROWFUL, EVEN UNTO DEATH, HAVE INTERPRETED THEM OF THE APOSTLES, WHOM HE TERMED HIS SOUL, AS BEING BETTER THAN THE REST OF HIS BODY. FOR AS THE MULTITUDE OF BELIEVERS IS CALLED HIS BODY, THEY SAY THAT THE APOSTLES, AS BEING BETTER THAN THE REST OF THE BODY, OUGHT TO BE UNDERSTOOD TO MEAN HIS SOUL.

WE HAVE BROUGHT FORWARD AS WE BEST COULD THESE POINTS REGARDING THE RATIONAL SOUL, AS TOPICS OF DISCUSSION FOR OUR READERS, RATHER THAN AS DOGMATIC AND WELL-DEFINED PROPOSITIONS. AND WITH RESPECT TO THE SOULS OF ANIMALS AND OTHER DUMB CREATURES, LET THAT SUFFICE WHICH WE HAVE STATED ABOVE IN GENERAL TERMS.

CHAPTER 9. ON THE WORLD AND THE MOVEMENTS OF RATIONAL CREATURES, WHETHER GOOD OR BAD; AND ON THE CAUSES OF THEM.

1. BUT LET US NOW RETURN TO THE ORDER OF OUR PROPOSED DISCUSSION, AND BEHOLD THE COMMENCEMENT OF CREATION, SO FAR AS THE UNDERSTANDING CAN BEHOLD THE BEGINNING OF THE CREATION OF GOD. IN THAT COMMENCEMENT, THEN, WE ARE TO SUPPOSE THAT GOD CREATED SO GREAT A NUMBER OF RATIONAL OR INTELLECTUAL CREATURES (OR BY WHATEVER NAME THEY ARE TO BE CALLED), WHICH WE HAVE FORMERLY TERMED UNDERSTANDINGS, AS HE FORESAW WOULD BE SUFFICIENT. IT IS CERTAIN THAT HE MADE THEM ACCORDING TO SOME DEFINITE NUMBER, PREDETERMINED BY HIMSELF: FOR IT IS NOT TO BE IMAGINED, AS SOME WOULD HAVE IT, THAT CREATURES HAVE NOT A LIMIT, BECAUSE WHERE THERE IS NO LIMIT THERE CAN NEITHER BE ANY COMPREHENSION NOR ANY LIMITATION. NOW IF THIS WERE THE CASE, THEN CERTAINLY CREATED THINGS COULD NEITHER BE RESTRAINED NOR ADMINISTERED BY GOD. FOR, NATURALLY, WHATEVER IS INFINITE WILL ALSO BE INCOMPREHENSIBLE. MOREOVER, AS SCRIPTURE SAYS, GOD HAS ARRANGED ALL THINGS IN NUMBER AND MEASURE; AND THEREFORE NUMBER WILL BE CORRECTLY APPLIED TO RATIONAL CREATURES OR UNDERSTANDINGS, THAT THEY MAY BE SO NUMEROUS AS TO ADMIT OF BEING ARRANGED, GOVERNED, AND CONTROLLED BY GOD. BUT MEASURE WILL BE APPROPRIATELY APPLIED TO A MATERIAL BODY; AND THIS MEASURE, WE ARE TO BELIEVE, WAS CREATED BY GOD SUCH AS HE KNEW WOULD BE SUFFICIENT FOR THE ADORNING OF THE WORLD. THESE, THEN, ARE THE THINGS WHICH WE ARE TO BELIEVE WERE CREATED BY GOD IN THE BEGINNING, I.E., BEFORE ALL THINGS. AND THIS, WE THINK, IS INDICATED EVEN IN THAT BEGINNING WHICH MOSES HAS INTRODUCED IN TERMS SOMEWHAT AMBIGUOUS, WHEN HE SAYS, IN THE BEGINNING GOD MADE THE HEAVEN AND THE EARTH. FOR IT IS CERTAIN THAT THE FIRMAMENT IS NOT SPOKEN OF, NOR THE DRY LAND, BUT THAT HEAVEN AND EARTH FROM WHICH THIS PRESENT HEAVEN AND EARTH WHICH WE NOW SEE AFTERWARDS BORROWED THEIR NAMES.

2. BUT SINCE THOSE RATIONAL NATURES, WHICH WE HAVE SAID ABOVE WERE MADE IN THE BEGINNING, WERE CREATED WHEN THEY DID NOT PREVIOUSLY EXIST, IN CONSEQUENCE OF THIS VERY FACT OF THEIR NONEXISTENCE AND COMMENCEMENT OF BEING, ARE THEY NECESSARILY CHANGEABLE AND MUTABLE; SINCE WHATEVER POWER WAS IN THEIR SUBSTANCE WAS NOT IN IT BY NATURE, BUT WAS THE RESULT OF THE GOODNESS OF THEIR MAKER. WHAT THEY ARE, THEREFORE, IS NEITHER THEIR OWN NOR ENDURES FOR EVER, BUT IS BESTOWED BY GOD. FOR IT DID NOT ALWAYS EXIST; AND EVERYTHING WHICH IS A GIFT MAY ALSO BE TAKEN AWAY, AND DISAPPEAR. AND A REASON FOR REMOVAL WILL CONSIST IN THE MOVEMENTS OF SOULS NOT BEING CONDUCTED ACCORDING TO RIGHT AND PROPRIETY. FOR THE CREATOR GAVE, AS AN INDULGENCE TO THE UNDERSTANDINGS CREATED BY HIM, THE POWER OF FREE AND VOLUNTARY ACTION, BY WHICH THE GOOD THAT WAS IN THEM MIGHT BECOME THEIR OWN, BEING PRESERVED BY THE EXERTION OF THEIR OWN WILL; BUT SLOTHFULNESS, AND A DISLIKE OF LABOUR IN PRESERVING WHAT IS GOOD, AND AN AVERSION TO AND A NEGLECT OF BETTER THINGS, FURNISHED THE BEGINNING OF A DEPARTURE FROM GOODNESS. BUT TO DEPART FROM GOOD IS NOTHING ELSE THAN TO BE MADE BAD. FOR IT IS CERTAIN THAT TO WANT GOODNESS IS TO BE WICKED. WHENCE IT HAPPENS THAT, IN PROPORTION AS ONE FALLS AWAY FROM GOODNESS, IN THE SAME PROPORTION DOES HE BECOME INVOLVED IN WICKEDNESS. IN WHICH CONDITION, ACCORDING TO ITS ACTIONS, EACH UNDERSTANDING, NEGLECTING GOODNESS EITHER TO A GREATER OR MORE LIMITED EXTENT, WAS DRAGGED INTO THE OPPOSITE OF GOOD, WHICH UNDOUBTEDLY IS EVIL. FROM WHICH IT APPEARS THAT THE CREATOR OF ALL THINGS ADMITTED CERTAIN SEEDS AND CAUSES OF VARIETY AND DIVERSITY, THAT HE MIGHT CREATE VARIETY AND DIVERSITY IN PROPORTION TO THE DIVERSITY OF UNDERSTANDINGS, I.E., OF RATIONAL CREATURES, WHICH DIVERSITY THEY MUST BE SUPPOSED TO HAVE CONCEIVED FROM THAT CAUSE WHICH WE HAVE MENTIONED ABOVE. AND WHAT WE MEAN BY VARIETY AND DIVERSITY IS WHAT WE NOW WISH TO EXPLAIN.

3. NOW WE TERM WORLD EVERYTHING WHICH IS ABOVE THE HEAVENS, OR IN THE HEAVENS, OR UPON THE EARTH, OR IN THOSE PLACES WHICH ARE CALLED THE LOWER REGIONS, OR ALL PLACES WHATEVER THAT ANYWHERE EXIST, TOGETHER WITH THEIR INHABITANTS. THIS WHOLE, THEN, IS CALLED WORLD. IN WHICH WORLD CERTAIN BEINGS ARE SAID TO BE SUPER-CELESTIAL, I.E., PLACED IN HAPPIER ABODES, AND CLOTHED WITH HEAVENLY AND RESPLENDENT BODIES; AND AMONG THESE MANY DISTINCTIONS ARE SHOWN TO EXIST, THE APOSTLE, E.G., SAYING, THAT ONE IS THE GLORY OF THE SUN, ANOTHER THE GLORY OF THE MOON, ANOTHER THE GLORY OF THE STARS; FOR ONE STAR DIFFERS FROM ANOTHER STAR IN GLORY. CERTAIN BEINGS ARE CALLED EARTHLY, AND AMONG THEM, I.E., AMONG MEN, THERE IS NO SMALL DIFFERENCE; FOR SOME OF THEM ARE BARBARIANS, OTHERS GREEKS; AND OF THE BARBARIANS SOME ARE SAVAGE AND FIERCE, AND OTHERS OF A MILDER DISPOSITION. AND CERTAIN OF THEM LIVE UNDER LAWS THAT HAVE BEEN THOROUGHLY APPROVED; OTHERS, AGAIN, UNDER LAWS OF A MORE COMMON OR SEVERE KIND; WHILE SOME, AGAIN, POSSESS CUSTOMS OF AN INHUMAN AND SAVAGE CHARACTER, RATHER THAN LAWS. AND CERTAIN OF THEM, FROM THE HOUR OF THEIR BIRTH, ARE REDUCED TO HUMILIATION AND SUBJECTION, AND BROUGHT UP AS SLAVES, BEING PLACED UNDER THE DOMINION EITHER OF MASTERS, OR PRINCES, OR TYRANTS. OTHERS, AGAIN, ARE BROUGHT UP IN A MANNER MORE CONSONANT WITH FREEDOM AND REASON: SOME WITH SOUND BODIES, SOME WITH BODIES DISEASED FROM THEIR EARLY YEARS; SOME DEFECTIVE IN VISION, OTHERS IN HEARING AND SPEECH; SOME BORN IN THAT CONDITION, OTHERS DEPRIVED OF THE USE OF THEIR SENSES IMMEDIATELY AFTER BIRTH, OR AT LEAST UNDERGOING SUCH MISFORTUNE ON REACHING MANHOOD. AND WHY SHOULD I REPEAT AND ENUMERATE ALL THE HORRORS OF HUMAN MISERY, FROM WHICH SOME HAVE BEEN FREE, AND IN WHICH OTHERS HAVE BEEN INVOLVED, WHEN EACH ONE CAN WEIGH AND CONSIDER THEM FOR HIMSELF? THERE ARE ALSO CERTAIN INVISIBLE POWERS TO WHICH EARTHLY THINGS HAVE BEEN ENTRUSTED FOR ADMINISTRATION; AND AMONG THEM NO SMALL DIFFERENCE MUST BE BELIEVED TO EXIST, AS IS ALSO FOUND TO BE THE CASE AMONG MEN. THE APOSTLE PAUL INDEED INTIMATES THAT THERE ARE CERTAIN LOWER POWERS, AND THAT AMONG THEM, IN LIKE MANNER, MUST UNDOUBTEDLY BE SOUGHT A GROUND OF DIVERSITY. REGARDING DUMB ANIMALS, AND BIRDS, AND THOSE CREATURES WHICH LIVE IN THE WATERS, IT SEEMS SUPERFLUOUS TO REQUIRE; SINCE IT IS CERTAIN THAT THESE OUGHT TO BE REGARDED NOT AS OF PRIMARY, BUT OF SUBORDINATE RANK.

4. SEEING, THEN, THAT ALL THINGS WHICH HAVE BEEN CREATED ARE SAID TO HAVE BEEN MADE THROUGH CHRIST, AND IN CHRIST, AS THE APOSTLE PAUL MOST CLEARLY INDICATES, WHEN HE SAYS, FOR IN HIM AND BY HIM WERE ALL THINGS CREATED, WHETHER THINGS IN HEAVEN OR THINGS ON EARTH, VISIBLE AND INVISIBLE, WHETHER THEY BE THRONES, OR POWERS, OR PRINCIPALITIES, OR DOMINIONS; ALL THINGS WERE CREATED BY HIM, AND IN HIM; AND AS IN HIS GOSPEL JOHN INDICATES THE SAME THING, SAYING, IN THE BEGINNING WAS THE WORD, AND THE WORD WAS WITH GOD, AND THE WORD WAS GOD: THE SAME WAS IN THE BEGINNING WITH GOD: ALL THINGS WERE MADE BY HIM; AND WITHOUT HIM WAS NOT ANYTHING MADE; AND AS IN THE PSALM ALSO IT IS WRITTEN, IN WISDOM HAVE YOU MADE THEM ALL; — SEEING, THEN, CHRIST IS, AS IT WERE, THE WORD AND WISDOM, AND SO ALSO THE RIGHTEOUSNESS, IT WILL UNDOUBTEDLY FOLLOW THAT THOSE THINGS WHICH WERE CREATED IN THE WORD AND WISDOM ARE SAID TO BE CREATED ALSO IN THAT RIGHTEOUSNESS WHICH IS CHRIST; THAT IN CREATED THINGS THERE MAY APPEAR TO BE NOTHING UNRIGHTEOUS OR ACCIDENTAL, BUT THAT ALL THINGS MAY BE SHOWN TO BE IN CONFORMITY WITH THE LAW OF EQUITY AND RIGHTEOUSNESS. HOW, THEN, SO GREAT A VARIETY OF THINGS, AND SO GREAT A DIVERSITY, CAN BE UNDERSTOOD TO BE ALTOGETHER JUST AND RIGHTEOUS, I AM SURE NO HUMAN POWER OR LANGUAGE CAN EXPLAIN, UNLESS AS PROSTRATE SUPPLIANTS WE PRAY TO THE WORD, AND WISDOM, AND RIGHTEOUSNESS HIMSELF, WHO IS THE ONLY-BEGOTTEN SON OF GOD, AND WHO, POURING HIMSELF BY HIS GRACES INTO OUR SENSES, MAY DEIGN TO ILLUMINATE WHAT IS DARK, TO LAY OPEN WHAT IS CONCEALED, AND TO REVEAL WHAT IS SECRET; IF, INDEED, WE SHOULD BE FOUND EITHER TO SEEK, OR ASK, OR KNOCK SO WORTHILY AS TO DESERVE TO RECEIVE WHEN WE ASK, OR TO FIND WHEN WE SEEK, OR TO HAVE IT OPENED TO US WHEN WE KNOCK. NOT RELYING, THEN, ON OUR OWN POWERS, BUT ON THE HELP OF THAT WISDOM WHICH MADE ALL THINGS, AND OF THAT RIGHTEOUSNESS WHICH WE BELIEVE TO BE IN ALL HIS CREATURES, ALTHOUGH WE ARE IN THE MEANTIME UNABLE TO DECLARE IT, YET, TRUSTING IN HIS MERCY, WE SHALL ENDEAVOUR TO EXAMINE AND INQUIRE HOW THAT GREAT VARIETY AND DIVERSITY IN THE WORLD MAY APPEAR TO BE CONSISTENT WITH ALL RIGHTEOUSNESS AND REASON. I MEAN, OF COURSE, MERELY REASON IN GENERAL; FOR IT WOULD BE A MARK OF IGNORANCE EITHER TO SEEK, OR OF FOLLY TO GIVE, A SPECIAL REASON FOR EACH INDIVIDUAL CASE.

5. NOW, WHEN WE SAY THAT THIS WORLD WAS ESTABLISHED IN THE VARIETY IN WHICH WE HAVE ABOVE EXPLAINED THAT IT WAS CREATED BY GOD, AND WHEN WE SAY THAT THIS GOD IS GOOD, AND RIGHTEOUS, AND MOST JUST, THERE ARE NUMEROUS INDIVIDUALS, ESPECIALLY THOSE WHO, COMING FROM THE SCHOOL OF MARCION, AND VALENTINUS, AND BASILIDES, HAVE HEARD THAT THERE ARE SOULS OF DIFFERENT NATURES, WHO OBJECT TO US, THAT IT CANNOT CONSIST WITH THE JUSTICE OF GOD IN CREATING THE WORLD TO ASSIGN TO SOME OF HIS CREATURES AN ABODE IN THE HEAVENS, AND NOT ONLY TO GIVE SUCH A BETTER HABITATION, BUT ALSO TO GRANT THEM A HIGHER AND MORE HONOURABLE POSITION; TO FAVOUR OTHERS WITH THE GRANT OF PRINCIPALITIES; TO BESTOW POWERS UPON SOME, DOMINIONS ON OTHERS; TO CONFER UPON SOME THE MOST HONOURABLE SEATS IN THE CELESTIAL TRIBUNALS; TO ENABLE SOME TO SHINE WITH MORE RESPLENDENT GLORY, AND TO GLITTER WITH A STARRY SPLENDOUR; TO GIVE TO SOME THE GLORY OF THE SUN, TO OTHERS THE GLORY OF THE MOON, TO OTHERS THE GLORY OF THE STARS; TO CAUSE ONE STAR TO DIFFER FROM ANOTHER STAR IN GLORY. AND, TO SPEAK ONCE FOR ALL, AND BRIEFLY, IF THE CREATOR GOD WANTS NEITHER THE WILL TO UNDERTAKE NOR THE POWER TO COMPLETE A GOOD AND PERFECT WORK, WHAT REASON CAN THERE BE THAT, IN THE CREATION OF RATIONAL NATURES, I.E., OF BEINGS OF WHOSE EXISTENCE HE HIMSELF IS THE CAUSE, HE SHOULD MAKE SOME OF HIGHER RANK, AND OTHERS OF SECOND, OR THIRD, OR OF MANY LOWER AND INFERIOR DEGREES? IN THE NEXT PLACE, THEY OBJECT TO US, WITH REGARD TO TERRESTRIAL BEINGS, THAT A HAPPIER LOT BY BIRTH IS THE CASE WITH SOME

RATHER THAN WITH OTHERS; AS ONE MAN, E.G., IS BEGOTTEN OF ABRAHAM, AND BORN OF THE PROMISE; ANOTHER, TOO, OF ISAAC AND REBEKAH, AND WHO, WHILE STILL IN THE WOMB, SUPPLANTS HIS BROTHER, AND IS SAID TO BE LOVED BY GOD BEFORE HE IS BORN. NAY, THIS VERY CIRCUMSTANCE — ESPECIALLY THAT ONE MAN IS BORN AMONG THE HEBREWS, WITH WHOM HE FINDS INSTRUCTION IN THE DIVINE LAW; ANOTHER AMONG THE GREEKS, THEMSELVES ALSO WISE, AND MEN OF NO SMALL LEARNING; AND THEN ANOTHER AMONG THE ETHIOPIANS, WHO ARE ACCUSTOMED TO FEED ON HUMAN FLESH; OR AMONG THE SCYTHIANS, WITH WHOM PARRICIDE IS AN ACT SANCTIONED BY LAW; OR AMONG THE PEOPLE OF TAURUS, WHERE STRANGERS ARE OFFERED IN SACRIFICE — IS A GROUND OF STRONG OBJECTION. THEIR ARGUMENT ACCORDINGLY IS THIS: IF THERE BE THIS GREAT DIVERSITY OF CIRCUMSTANCES, AND THIS DIVERSE AND VARYING CONDITION BY BIRTH, IN WHICH THE FACULTY OF FREE-WILL HAS NO SCOPE (FOR NO ONE CHOOSES FOR HIMSELF EITHER WHERE, OR WITH WHOM, OR IN WHAT CONDITION HE IS BORN); IF, THEN, THIS IS NOT CAUSED BY THE DIFFERENCE IN THE NATURE OF SOULS, I.E., THAT A SOUL OF AN EVIL NATURE IS DESTINED FOR A WICKED NATION, AND A GOOD SOUL FOR A RIGHTEOUS NATION, WHAT OTHER CONCLUSION REMAINS THAN THAT THESE THINGS MUST BE SUPPOSED TO BE REGULATED BY ACCIDENT AND CHANCE? AND IF THAT BE ADMITTED, THEN IT WILL BE NO LONGER BELIEVED THAT THE WORLD WAS MADE BY GOD, OR ADMINISTERED BY HIS PROVIDENCE; AND AS A CONSEQUENCE, A JUDGMENT OF GOD UPON THE DEEDS OF EACH INDIVIDUAL WILL APPEAR A THING NOT TO BE LOOKED FOR. IN WHICH MATTER, INDEED, WHAT IS CLEARLY THE TRUTH OF THINGS IS THE PRIVILEGE OF HIM ALONE TO KNOW WHO SEARCHES ALL THINGS, EVEN THE DEEP THINGS OF GOD.

6. WE, HOWEVER, ALTHOUGH BUT MEN, NOT TO NOURISH THE INSOLENCE OF THE HERETICS BY OUR SILENCE, WILL RETURN TO THEIR OBJECTIONS SUCH ANSWERS AS OCCUR TO US, SO FAR AS OUR ABILITIES ENABLE US. WE HAVE FREQUENTLY SHOWN, BY THOSE DECLARATIONS WHICH WE WERE ABLE TO PRODUCE FROM THE HOLY SCRIPTURES, THAT GOD, THE CREATOR OF ALL THINGS, IS GOOD, AND JUST, AND ALL-POWERFUL. WHEN HE IN THE BEGINNING CREATED THOSE BEINGS WHICH HE DESIRED TO CREATE, I.E., RATIONAL NATURES, HE HAD NO OTHER REASON FOR CREATING THEM THAN ON ACCOUNT OF HIMSELF, I.E., HIS OWN GOODNESS. AS HE HIMSELF, THEN, WAS THE CAUSE OF THE EXISTENCE OF THOSE THINGS WHICH WERE TO BE CREATED, IN WHOM THERE WAS NEITHER ANY VARIATION NOR CHANGE, NOR WANT OF POWER, HE CREATED ALL WHOM HE MADE EQUAL AND ALIKE, BECAUSE THERE WAS IN HIMSELF NO REASON FOR PRODUCING VARIETY AND DIVERSITY. BUT SINCE THOSE RATIONAL CREATURES THEMSELVES, AS WE HAVE FREQUENTLY SHOWN, AND WILL YET SHOW IN THE PROPER PLACE, WERE ENDOWED WITH THE POWER OF FREE-WILL, THIS FREEDOM OF WILL INCITED EACH ONE EITHER TO PROGRESS BY IMITATION OF GOD, OR REDUCED HIM TO FAILURE THROUGH NEGLIGENCE. AND THIS, AS WE HAVE ALREADY STATED, IS THE CAUSE OF THE DIVERSITY AMONG RATIONAL CREATURES, DERIVING ITS ORIGIN NOT FROM THE WILL OR JUDGMENT OF THE CREATOR, BUT FROM THE FREEDOM OF THE INDIVIDUAL WILL. NOW GOD, WHO DEEMED IT JUST TO ARRANGE HIS CREATURES ACCORDING TO THEIR MERIT, BROUGHT DOWN THESE DIFFERENT UNDERSTANDINGS INTO THE HARMONY OF ONE WORLD, THAT HE MIGHT ADORN, AS IT WERE, ONE DWELLING, IN WHICH THERE OUGHT TO BE NOT ONLY VESSELS OF GOLD AND SILVER, BUT ALSO OF WOOD AND CLAY (AND SOME INDEED TO HONOUR, AND OTHERS TO DISHONOUR), WITH THOSE DIFFERENT VESSELS, OR SOULS, OR UNDERSTANDINGS. AND THESE ARE THE CAUSES, IN MY OPINION, WHY THAT WORLD PRESENTS THE ASPECT OF DIVERSITY, WHILE DIVINE PROVIDENCE CONTINUES TO REGULATE EACH INDIVIDUAL ACCORDING TO THE VARIETY OF HIS MOVEMENTS, OR OF HIS FEELINGS AND PURPOSE. ON WHICH ACCOUNT THE CREATOR WILL NEITHER APPEAR TO BE UNJUST IN DISTRIBUTING (FOR THE CAUSES ALREADY MENTIONED) TO EVERY ONE ACCORDING TO HIS MERITS; NOR WILL THE HAPPINESS OR UNHAPPINESS OF EACH ONE'S BIRTH, OR WHATEVER BE THE CONDITION THAT FALLS TO HIS LOT, BE DEEMED ACCIDENTAL; NOR WILL DIFFERENT CREATORS, OR SOULS OF DIFFERENT NATURES, BE BELIEVED TO EXIST.

7. BUT EVEN HOLY SCRIPTURE DOES NOT APPEAR TO ME TO BE ALTOGETHER SILENT ON THE NATURE OF THIS SECRET, AS WHEN THE APOSTLE PAUL, IN DISCUSSING THE CASE OF JACOB AND ESAU, SAYS: FOR THE CHILDREN BEING NOT YET BORN, NEITHER HAVING DONE ANY GOOD OR EVIL, THAT THE PURPOSE OF GOD ACCORDING TO ELECTION MIGHT STAND, NOT OF WORKS, BUT OF HIM WHO CALLS, IT WAS SAID, THE ELDER SHALL SERVE THE YOUNGER, AS IT IS WRITTEN, JACOB HAVE I LOVED, BUT ESAU HAVE I HATED. AND AFTER THAT, HE ANSWERS HIMSELF, AND SAYS, WHAT SHALL WE SAY THEN? IS THERE UNRIGHTEOUSNESS WITH GOD? AND THAT HE MIGHT FURNISH US WITH AN OPPORTUNITY OF INQUIRING INTO THESE MATTERS, AND OF ASCERTAINING HOW THESE THINGS DO NOT HAPPEN WITHOUT A REASON, HE ANSWERS HIMSELF, AND SAYS, GOD FORBID. FOR THE SAME QUESTION, AS IT SEEMS TO ME, WHICH IS RAISED CONCERNING JACOB AND ESAU, MAY BE RAISED REGARDING ALL CELESTIAL AND TERRESTRIAL CREATURES, AND EVEN THOSE OF THE LOWER WORLD AS WELL. AND IN LIKE MANNER IT SEEMS TO ME, THAT AS HE THERE SAYS, THE CHILDREN BEING NOT YET BORN, NEITHER HAVING DONE ANY GOOD OR EVIL, SO IT MIGHT ALSO BE SAID OF ALL OTHER THINGS, WHEN THEY WERE NOT YET CREATED, NEITHER HAD YET DONE ANY GOOD OR EVIL, THAT THE DECREE OF GOD ACCORDING TO ELECTION MAY STAND, THAT (AS CERTAIN THINK) SOME THINGS ON THE ONE HAND WERE CREATED HEAVENLY, SOME ON THE OTHER EARTHLY, AND OTHERS, AGAIN, BENEATH THE EARTH, NOT OF WORKS (AS THEY THINK), BUT OF HIM WHO CALLS, WHAT SHALL WE SAY THEN, IF THESE THINGS ARE SO? IS THERE UNRIGHTEOUSNESS WITH GOD? GOD FORBID. AS, THEREFORE, WHEN THE SCRIPTURES ARE CAREFULLY EXAMINED REGARDING JACOB AND ESAU, IT IS NOT FOUND TO BE UNRIGHTEOUSNESS WITH GOD THAT IT SHOULD BE SAID, BEFORE THEY WERE BORN, OR HAD DONE ANYTHING IN THIS LIFE, THE ELDER SHALL SERVE THE YOUNGER; AND AS IT IS FOUND NOT TO BE UNRIGHTEOUSNESS THAT EVEN IN THE WOMB JACOB SUPPLANTED HIS BROTHER, IF WE FEEL THAT HE WAS WORTHILY BELOVED BY GOD, ACCORDING TO THE DESERTS OF HIS PREVIOUS LIFE, SO AS TO DESERVE TO BE PREFERRED BEFORE HIS BROTHER; SO ALSO IS IT WITH REGARD TO HEAVENLY CREATURES, IF WE NOTICE THAT DIVERSITY WAS NOT THE ORIGINAL CONDITION OF THE CREATURE, BUT THAT, OWING TO CAUSES THAT HAVE PREVIOUSLY EXISTED, A DIFFERENT OFFICE IS PREPARED BY THE CREATOR FOR EACH ONE IN PROPORTION TO THE DEGREE OF HIS MERIT, ON THIS GROUND, INDEED, THAT EACH ONE, IN RESPECT OF HAVING BEEN CREATED BY GOD AN UNDERSTANDING, OR A RATIONAL SPIRIT, HAS, ACCORDING TO THE MOVEMENTS OF HIS MIND AND THE FEELINGS OF HIS SOUL, GAINED FOR HIMSELF A GREATER OR LESS AMOUNT OF MERIT, AND HAS BECOME EITHER AN OBJECT OF LOVE TO GOD, OR ELSE ONE OF DISLIKE TO HIM; WHILE, NEVERTHELESS, SOME OF THOSE WHO ARE POSSESSED OF GREATER MERIT ARE ORDAINED TO SUFFER WITH OTHERS FOR THE ADORNING OF THE STATE OF THE WORLD, AND FOR THE DISCHARGE OF DUTY TO CREATURES OF A LOWER GRADE, IN ORDER THAT BY THIS MEANS THEY THEMSELVES MAY BE PARTICIPATORS IN THE ENDURANCE OF THE CREATOR, ACCORDING TO THE WORDS OF THE APOSTLE: FOR THE CREATURE WAS MADE SUBJECT TO VANITY, NOT WILLINGLY, BUT BY REASON OF HIM WHO HAS SUBJECTED THE SAME IN HOPE. KEEPING IN VIEW, THEN, THE SENTIMENT EXPRESSED BY THE APOSTLE, WHEN, SPEAKING OF THE BIRTH OF ESAU AND JACOB, HE SAYS, IS THERE UNRIGHTEOUSNESS WITH GOD? GOD FORBID, I THINK IT RIGHT THAT THIS SAME SENTIMENT SHOULD BE CAREFULLY APPLIED TO THE CASE OF ALL OTHER CREATURES, BECAUSE, AS WE FORMERLY REMARKED, THE RIGHTEOUSNESS OF THE CREATOR OUGHT TO APPEAR IN EVERYTHING. AND THIS, IT APPEARS TO ME, WILL BE SEEN MORE CLEARLY AT LAST, IF EACH ONE, WHETHER OF CELESTIAL OR TERRESTRIAL OR INFERNAL BEINGS, BE SAID TO HAVE THE CAUSES OF HIS DIVERSITY IN HIMSELF, AND ANTECEDENT TO HIS BODILY BIRTH. FOR ALL THINGS WERE CREATED BY THE WORD OF GOD, AND BY HIS WISDOM, AND WERE SET IN ORDER BY HIS JUSTICE. AND BY THE GRACE OF HIS COMPASSION HE PROVIDES FOR ALL MEN, AND ENCOURAGES ALL TO THE USE OF WHATEVER REMEDIES MAY LEAD TO THEIR CURE, AND INCITES THEM TO SALVATION.

8. AS, THEN, THERE IS NO DOUBT THAT AT THE DAY OF JUDGMENT THE GOOD WILL BE SEPARATED FROM THE BAD, AND THE JUST FROM THE UNJUST, AND ALL BY THE SENTENCE OF GOD WILL BE DISTRIBUTED ACCORDING TO THEIR DESERTS THROUGHOUT THOSE PLACES OF WHICH THEY ARE WORTHY, SO I AM OF OPINION SOME SUCH STATE OF THINGS WAS FORMERLY THE CASE, AS, GOD WILLING, WE SHALL SHOW IN WHAT FOLLOWS. FOR GOD MUST BE BELIEVED TO DO AND ORDER ALL THINGS AND AT ALL TIMES ACCORDING TO HIS JUDGMENT. FOR THE WORDS WHICH THE APOSTLE USES WHEN HE SAYS, IN A GREAT HOUSE THERE ARE NOT ONLY VESSELS OF GOLD AND SILVER, BUT ALSO OF WOOD AND OF EARTH, AND SOME TO HONOUR AND SOME TO DISHONOUR; AND THOSE WHICH HE ADDS, SAYING, IF A MAN PURGE HIMSELF, HE WILL BE A VESSEL UNTO HONOUR, SANCTIFIED AND MEET FOR THE MASTER'S USE, UNTO EVERY GOOD WORK, UNDOUBTEDLY POINT OUT THIS, THAT HE WHO SHALL PURGE HIMSELF WHEN HE IS IN THIS LIFE, WILL BE PREPARED FOR EVERY GOOD WORK IN THAT WHICH IS TO COME; WHILE HE WHO DOES NOT PURGE HIMSELF WILL BE, ACCORDING TO THE AMOUNT OF HIS IMPURITY, A VESSEL UNTO DISHONOUR, I.E., UNWORTHY. IT IS THEREFORE POSSIBLE TO UNDERSTAND THAT THERE HAVE BEEN ALSO FORMERLY RATIONAL VESSELS, WHETHER PURGED OR NOT, I.E., WHICH EITHER PURGED THEMSELVES OR DID NOT DO SO, AND THAT CONSEQUENTLY EVERY VESSEL, ACCORDING TO THE MEASURE OF ITS PURITY OR IMPURITY, RECEIVED A PLACE, OR REGION, OR CONDITION BY BIRTH, OR AN OFFICE TO DISCHARGE, IN THIS WORLD. ALL OF WHICH, DOWN TO THE HUMBLEST, GOD PROVIDING FOR AND DISTINGUISHING BY THE POWER OF HIS WISDOM, ARRANGES ALL THINGS BY HIS CONTROLLING JUDGMENT, ACCORDING TO A MOST IMPARTIAL RETRIBUTION, SO FAR AS EACH ONE OUGHT TO BE ASSISTED OR CARED FOR IN CONFORMITY WITH HIS DESERTS. IN WHICH CERTAINLY EVERY PRINCIPLE OF EQUITY IS SHOWN, WHILE THE INEQUALITY OF CIRCUMSTANCES PRESERVES THE JUSTICE OF A RETRIBUTION ACCORDING TO MERIT. BUT THE GROUNDS OF THE MERITS IN EACH INDIVIDUAL CASE ARE ONLY RECOGNISED TRULY AND CLEARLY BY GOD HIMSELF, ALONG WITH HIS ONLY-BEGOTTEN WORD, AND HIS WISDOM, AND THE HOLY SPIRIT.

CHAPTER 10. ON THE RESURRECTION, AND THE JUDGMENT, THE FIRE OF HELL, AND PUNISHMENTS.

1. BUT SINCE THE DISCOURSE HAS REMINDED US OF THE SUBJECTS OF A FUTURE JUDGMENT AND OF RETRIBUTION, AND OF THE PUNISHMENTS OF SINNERS, ACCORDING TO THE THREATENINGS OF HOLY SCRIPTURE AND THE CONTENTS OF THE CHURCH'S TEACHING — VIZ., THAT WHEN THE TIME OF JUDGMENT COMES, EVERLASTING FIRE, AND OUTER DARKNESS, AND A PRISON, AND A FURNACE, AND OTHER PUNISHMENTS OF LIKE NATURE, HAVE BEEN PREPARED FOR SINNERS — LET US SEE WHAT OUR OPINIONS ON THESE POINTS OUGHT TO BE. BUT THAT THESE SUBJECTS MAY BE ARRIVED AT IN PROPER ORDER, IT SEEMS TO ME THAT WE OUGHT FIRST TO CONSIDER THE NATURE OF THE RESURRECTION, THAT WE MAY KNOW WHAT THAT (BODY) IS WHICH SHALL COME EITHER TO PUNISHMENT, OR TO REST, OR TO HAPPINESS; WHICH QUESTION IN OTHER TREATISES WHICH WE HAVE COMPOSED REGARDING THE RESURRECTION WE HAVE DISCUSSED AT GREATER LENGTH, AND HAVE SHOWN WHAT OUR OPINIONS WERE REGARDING IT. BUT NOW, ALSO, FOR THE SAKE OF LOGICAL ORDER IN OUR TREATISE, THERE WILL BE NO ABSURDITY IN RESTATING A FEW POINTS FROM SUCH WORKS, ESPECIALLY SINCE SOME TAKE OFFENSE AT THE CREED OF THE CHURCH, AS IF OUR BELIEF IN THE RESURRECTION WERE FOOLISH, AND ALTOGETHER DEVOID OF SENSE; AND THESE ARE PRINCIPALLY HERETICS, WHO, I THINK, ARE TO BE ANSWERED IN THE FOLLOWING MANNER. IF THEY ALSO ADMIT THAT THERE IS A RESURRECTION OF THE DEAD, LET THEM ANSWER US THIS, WHAT IS THAT WHICH DIED? WAS IT NOT A BODY? IT IS OF THE BODY, THEN, THAT THERE WILL BE A RESURRECTION. LET THEM NEXT TELL US IF THEY THINK THAT WE ARE TO MAKE USE OF BODIES OR NOT. I THINK THAT WHEN THE APOSTLE PAUL SAYS, THAT IT IS SOWN A NATURAL BODY, IT WILL ARISE A SPIRITUAL BODY, THEY CANNOT DENY THAT IT IS A BODY WHICH ARISES, OR THAT IN THE RESURRECTION WE ARE TO MAKE USE OF BODIES. WHAT THEN? IF IT IS CERTAIN THAT WE ARE TO MAKE USE OF BODIES, AND IF THE BODIES WHICH HAVE FALLEN ARE DECLARED TO RISE AGAIN (FOR ONLY THAT WHICH BEFORE HAS FALLEN CAN BE PROPERLY SAID TO RISE AGAIN), IT CAN BE A MATTER OF DOUBT TO NO ONE THAT THEY RISE AGAIN, IN ORDER THAT WE MAY BE CLOTHED WITH THEM A SECOND TIME AT THE RESURRECTION. THE ONE THING IS CLOSELY CONNECTED WITH THE OTHER. FOR IF BODIES RISE AGAIN, THEY UNDOUBTEDLY RISE TO BE COVERINGS FOR US; AND IF IT IS NECESSARY FOR US TO BE INVESTED WITH BODIES, AS IT IS CERTAINLY NECESSARY, WE OUGHT TO BE INVESTED WITH NO OTHER THAN OUR OWN. BUT IF IT IS TRUE THAT THESE RISE AGAIN, AND THAT THEY ARISE SPIRITUAL BODIES, THERE CAN BE NO DOUBT THAT THEY ARE SAID TO RISE FROM THE DEAD, AFTER CASTING AWAY CORRUPTION AND LAYING ASIDE MORTALITY; OTHERWISE IT WILL APPEAR VAIN AND SUPERFLUOUS FOR ANY ONE TO ARISE FROM THE DEAD IN ORDER TO DIE A SECOND TIME. AND THIS, FINALLY, MAY BE MORE DISTINCTLY COMPREHENDED THUS, IF ONE CAREFULLY CONSIDER WHAT ARE THE QUALITIES OF AN ANIMAL BODY, WHICH, WHEN SOWN INTO THE EARTH, RECOVERS THE QUALITIES OF A SPIRITUAL BODY. FOR IT IS OUT OF THE ANIMAL BODY THAT THE VERY POWER AND GRACE OF THE RESURRECTION EDUCE THE SPIRITUAL BODY, WHEN IT TRANSMUTES IT FROM A CONDITION OF INDIGNITY TO ONE OF GLORY.

2. SINCE THE HERETICS, HOWEVER, THINK THEMSELVES PERSONS OF GREAT LEARNING AND WISDOM, WE SHALL ASK THEM IF EVERY BODY HAS A FORM OF SOME KIND, I.E., IS FASHIONED ACCORDING TO SOME SHAPE. AND IF THEY SHALL SAY THAT A BODY IS THAT WHICH IS FASHIONED ACCORDING TO NO SHAPE, THEY WILL SHOW THEMSELVES TO BE THE MOST IGNORANT AND FOOLISH OF MANKIND. FOR NO ONE WILL DENY THIS, SAVE HIM WHO IS ALTOGETHER WITHOUT ANY LEARNING. BUT IF, AS A MATTER OF COURSE, THEY SAY THAT EVERY BODY IS CERTAINLY FASHIONED ACCORDING TO SOME DEFINITE SHAPE, WE SHALL ASK THEM IF THEY CAN POINT OUT AND DESCRIBE TO US THE SHAPE OF A SPIRITUAL BODY; A THING WHICH THEY CAN BY NO MEANS DO. WE SHALL ASK THEM, MOREOVER, ABOUT THE DIFFERENCES OF THOSE WHO RISE AGAIN. HOW WILL THEY SHOW THAT STATEMENT TO BE TRUE, THAT THERE IS ONE FLESH OF BIRDS, ANOTHER OF FISHES; BODIES CELESTIAL, AND BODIES TERRESTRIAL; THAT THE GLORY OF THE CELESTIAL IS ONE, AND THE GLORY OF THE TERRESTRIAL ANOTHER; THAT ONE IS THE GLORY OF THE SUN, ANOTHER THE GLORY OF THE MOON, ANOTHER THE GLORY OF THE STARS; THAT ONE STAR DIFFERS FROM ANOTHER STAR IN GLORY; AND THAT SO IS THE RESURRECTION OF THE DEAD? ACCORDING TO THAT GRADATION, THEN, WHICH EXISTS AMONG HEAVENLY BODIES, LET THEM SHOW TO US THE DIFFERENCES IN THE GLORY OF THOSE WHO RISE AGAIN; AND IF THEY HAVE ENDEAVOURED BY ANY MEANS TO DEVISE A PRINCIPLE THAT MAY BE IN ACCORDANCE WITH THE DIFFERENCES IN HEAVENLY BODIES, WE SHALL ASK THEM TO ASSIGN THE DIFFERENCES IN THE RESURRECTION BY A COMPARISON OF EARTHLY BODIES. OUR UNDERSTANDING OF THE PASSAGE INDEED IS, THAT THE APOSTLE, WISHING TO DESCRIBE THE GREAT DIFFERENCE AMONG THOSE WHO RISE AGAIN IN GLORY, I.E., OF THE SAINTS, BORROWED A COMPARISON FROM THE HEAVENLY BODIES, SAYING, ONE IS THE GLORY OF THE SUN, ANOTHER THE GLORY OF THE MOON, ANOTHER THE GLORY OF THE STARS. AND WISHING AGAIN TO TEACH US THE DIFFERENCES AMONG THOSE WHO SHALL COME TO THE RESURRECTION, WITHOUT HAVING PURGED THEMSELVES IN THIS LIFE, I.E., SINNERS, HE BORROWED AN ILLUSTRATION FROM EARTHLY THINGS, SAYING, THERE IS ONE FLESH OF BIRDS, ANOTHER OF FISHES. FOR HEAVENLY THINGS ARE WORTHILY COMPARED TO THE SAINTS, AND EARTHLY THINGS TO SINNERS. THESE STATEMENTS ARE MADE IN REPLY TO THOSE WHO DENY THE RESURRECTION OF THE DEAD, I.E., THE RESURRECTION OF BODIES.

3. WE NOW TURN OUR ATTENTION TO SOME OF OUR OWN (BELIEVERS), WHO, EITHER FROM FEEBLENESS OF

INTELLECT OR WANT OF PROPER INSTRUCTION, ADOPT A VERY LOW AND ABJECT VIEW OF THE RESURRECTION OF THE BODY. WE ASK THESE PERSONS IN WHAT MANNER THEY UNDERSTAND THAT AN ANIMAL BODY IS TO BE CHANGED BY THE GRACE OF THE RESURRECTION, AND TO BECOME A SPIRITUAL ONE; AND HOW THAT WHICH IS SOWN IN WEAKNESS WILL ARISE IN POWER; HOW THAT WHICH IS PLANTED IN DISHONOUR WILL ARISE IN GLORY; AND THAT WHICH WAS SOWN IN CORRUPTION, WILL BE CHANGED TO A STATE OF INCORRUPTION. BECAUSE IF THEY BELIEVE THE APOSTLE, THAT A BODY WHICH ARISES IN GLORY, AND POWER, AND INCORRUPTIBILITY, HAS ALREADY BECOME SPIRITUAL, IT APPEARS ABSURD AND CONTRARY TO HIS MEANING TO SAY THAT IT CAN AGAIN BE ENTANGLED WITH THE PASSIONS OF FLESH AND BLOOD, SEEING THE APOSTLE MANIFESTLY DECLARES THAT FLESH AND BLOOD SHALL NOT INHERIT THE KINGDOM OF GOD, NOR SHALL CORRUPTION INHERIT INCORRUPTION. BUT HOW DO THEY UNDERSTAND THE DECLARATION OF THE APOSTLE, WE SHALL ALL BE CHANGED? THIS TRANSFORMATION CERTAINLY IS TO BE LOOKED FOR, ACCORDING TO THE ORDER WHICH WE HAVE TAUGHT ABOVE; AND IN IT, UNDOUBTEDLY, IT BECOMES US TO HOPE FOR SOMETHING WORTHY OF DIVINE GRACE; AND THIS WE BELIEVE WILL TAKE PLACE IN THE ORDER IN WHICH THE APOSTLE DESCRIBES THE SOWING IN THE GROUND OF A BARE GRAIN OF GRAIN, OR OF ANY OTHER FRUIT, TO WHICH GOD GIVES A BODY AS IT PLEASES HIM, AS SOON AS THE GRAIN OF GRAIN IS DEAD. FOR IN THE SAME WAY ALSO OUR BODIES ARE TO BE SUPPOSED TO FALL INTO THE EARTH LIKE A GRAIN; AND (THAT GERM BEING IMPLANTED IN THEM WHICH CONTAINS THE BODILY SUBSTANCE) ALTHOUGH THE BODIES DIE, AND BECOME CORRUPTED, AND ARE SCATTERED ABROAD, YET BY THE WORD OF GOD, THAT VERY GERM WHICH IS ALWAYS SAFE IN THE SUBSTANCE OF THE BODY, RAISES THEM FROM THE EARTH, AND RESTORES AND REPAIRS THEM, AS THE POWER WHICH IS IN THE GRAIN OF WHEAT, AFTER ITS CORRUPTION AND DEATH, REPAIRS AND RESTORES THE GRAIN INTO A BODY HAVING STALK AND EAR. AND SO ALSO TO THOSE WHO SHALL DESERVE TO OBTAIN AN INHERITANCE IN THE KINGDOM OF HEAVEN, THAT GERM OF THE BODY'S RESTORATION, WHICH WE HAVE BEFORE MENTIONED, BY GOD'S COMMAND RESTORES OUT OF THE EARTHLY AND ANIMAL BODY A SPIRITUAL ONE, CAPABLE OF INHABITING THE HEAVENS; WHILE TO EACH ONE OF THOSE WHO MAY BE OF INFERIOR MERIT, OR OF MORE ABJECT CONDITION, OR EVEN THE LOWEST IN THE SCALE, AND ALTOGETHER THRUST ASIDE, THERE IS YET GIVEN, IN PROPORTION TO THE DIGNITY OF HIS LIFE AND SOUL, A GLORY AND DIGNITY OF BODY — NEVERTHELESS IN SUCH A WAY, THAT EVEN THE BODY WHICH RISES AGAIN OF THOSE WHO ARE TO BE DESTINED TO EVERLASTING FIRE OR TO SEVERE PUNISHMENTS, IS BY THE VERY CHANGE OF THE RESURRECTION SO INCORRUPTIBLE, THAT IT CANNOT BE CORRUPTED AND DISSOLVED EVEN BY SEVERE PUNISHMENTS. IF, THEN, SUCH BE THE QUALITIES OF THAT BODY WHICH WILL ARISE FROM THE DEAD, LET US NOW SEE WHAT IS THE MEANING OF THE THREATENING OF ETERNAL FIRE.

4. WE FIND IN THE PROPHET ISAIAH, THAT THE FIRE WITH WHICH EACH ONE IS PUNISHED IS DESCRIBED AS HIS OWN; FOR HE SAYS, WALK IN THE LIGHT OF YOUR OWN FIRE, AND IN THE FLAME WHICH YOU HAVE KINDLED. BY THESE WORDS IT SEEMS TO BE INDICATED THAT EVERY SINNER KINDLES FOR HIMSELF THE FLAME OF HIS OWN FIRE, AND IS NOT PLUNGED INTO SOME FIRE WHICH HAS BEEN ALREADY KINDLED BY ANOTHER, OR WAS IN EXISTENCE BEFORE HIMSELF. OF THIS FIRE THE FUEL AND FOOD ARE OUR SINS, WHICH ARE CALLED BY THE APOSTLE PAUL WOOD, AND HAY, AND STUBBLE. AND I THINK THAT, AS ABUNDANCE OF FOOD, AND PROVISIONS OF A CONTRARY KIND AND AMOUNT, BREED FEVERS IN THE BODY, AND FEVERS, TOO, OF DIFFERENT SORTS AND DURATION, ACCORDING TO THE PROPORTION IN WHICH THE COLLECTED POISON SUPPLIES MATERIAL AND FUEL FOR DISEASE (THE QUALITY OF THIS MATERIAL, GATHERED TOGETHER FROM DIFFERENT POISONS, PROVING THE CAUSES EITHER OF A MORE ACUTE OR MORE LINGERING DISEASE); SO, WHEN THE SOUL HAS GATHERED TOGETHER A MULTITUDE OF EVIL WORKS, AND AN ABUNDANCE OF SINS AGAINST ITSELF, AT A SUITABLE TIME ALL THAT ASSEMBLY OF EVILS BOILS UP TO PUNISHMENT, AND IS SET ON FIRE TO CHASTISEMENTS; WHEN THE MIND ITSELF, OR CONSCIENCE, RECEIVING BY DIVINE POWER INTO THE MEMORY ALL THOSE THINGS OF WHICH IT HAD STAMPED ON ITSELF CERTAIN SIGNS AND FORMS AT THE MOMENT OF SINNING, WILL SEE A KIND OF HISTORY, AS IT WERE, OF ALL THE FOUL, AND SHAMEFUL, AND UNHOLY DEEDS WHICH IT HAS DONE, EXPOSED BEFORE ITS EYES: THEN IS THE CONSCIENCE ITSELF HARASSED, AND, PIERCED BY ITS OWN GOADS, BECOMES AN ACCUSER AND A WITNESS AGAINST ITSELF. AND THIS, I THINK, WAS THE OPINION OF THE APOSTLE PAUL HIMSELF, WHEN HE SAID, THEIR THOUGHTS MUTUALLY ACCUSING OR EXCUSING THEM IN THE DAY WHEN GOD WILL JUDGE THE SECRETS OF MEN BY JESUS CHRIST, ACCORDING TO MY GOSPEL. FROM WHICH IT IS UNDERSTOOD THAT AROUND THE SUBSTANCE OF THE SOUL CERTAIN TORTURES ARE PRODUCED BY THE HURTFUL AFFECTIONS OF SINS THEMSELVES.

5. AND THAT THE UNDERSTANDING OF THIS MATTER MAY NOT APPEAR VERY DIFFICULT, WE MAY DRAW SOME CONSIDERATIONS FROM THE EVIL EFFECTS OF THOSE PASSIONS WHICH ARE WONT TO BEFALL SOME SOULS, AS WHEN A SOUL IS CONSUMED BY THE FIRE OF LOVE, OR WASTED AWAY BY ZEAL OR ENVY, OR WHEN THE PASSION OF ANGER IS KINDLED, OR ONE IS CONSUMED BY THE GREATNESS OF HIS MADNESS OR HIS SORROW; ON WHICH OCCASIONS SOME, FINDING THE EXCESS OF THESE EVILS UNBEARABLE, HAVE DEEMED IT MORE TOLERABLE TO SUBMIT TO DEATH THAN TO ENDURE PERPETUALLY TORTURE OF SUCH A KIND. YOU WILL ASK INDEED WHETHER, IN THE CASE OF THOSE WHO HAVE BEEN ENTANGLED IN THE EVILS ARISING FROM THOSE VICES ABOVE ENUMERATED, AND WHO, WHILE EXISTING IN THIS LIFE, HAVE BEEN UNABLE TO PROCURE ANY AMELIORATION FOR THEMSELVES, AND HAVE IN THIS CONDITION DEPARTED FROM THE WORLD, IT BE SUFFICIENT IN THE WAY OF PUNISHMENT THAT THEY BE TORTURED BY THE REMAINING IN THEM OF THESE HURTFUL AFFECTIONS, I.E., OF THE ANGER, OR OF THE FURY, OR OF THE MADNESS, OR OF THE SORROW, WHOSE FATAL POISON WAS IN THIS LIFE LESSENED BY NO HEALING MEDICINE; OR WHETHER, THESE AFFECTIONS BEING CHANGED, THEY WILL BE SUBJECTED TO THE PAINS OF A GENERAL PUNISHMENT. NOW I AM OF OPINION THAT ANOTHER SPECIES OF PUNISHMENT MAY BE UNDERSTOOD TO EXIST; BECAUSE, AS WE FEEL THAT WHEN THE LIMBS OF THE BODY ARE LOOSENED AND TORN AWAY FROM THEIR MUTUAL SUPPORTS, THERE IS PRODUCED PAIN OF A MOST EXCRUCIATING KIND, SO, WHEN THE SOUL SHALL BE FOUND TO BE BEYOND THE ORDER, AND CONNECTION, AND HARMONY IN WHICH IT WAS CREATED BY GOD FOR THE PURPOSES OF GOOD AND USEFUL ACTION AND OBSERVATION, AND NOT TO HARMONIZE WITH ITSELF IN THE CONNECTION OF ITS RATIONAL MOVEMENTS, IT MUST BE DEEMED TO BEAR THE CHASTISEMENT AND TORTURE OF ITS OWN DISSENSION, AND TO FEEL THE PUNISHMENTS OF ITS OWN DISORDERED CONDITION. AND WHEN THIS DISSOLUTION AND RENDING ASUNDER OF SOUL SHALL HAVE BEEN TESTED BY THE APPLICATION OF FIRE, A SOLIDIFICATION UNDOUBTEDLY INTO A FIRMER STRUCTURE WILL TAKE PLACE, AND A RESTORATION BE EFFECTED.

6. THERE ARE ALSO MANY OTHER THINGS WHICH ESCAPE OUR NOTICE, AND ARE KNOWN TO HIM ALONE WHO IS THE PHYSICIAN OF OUR SOULS. FOR IF, ON ACCOUNT OF THOSE BAD EFFECTS WHICH WE BRING UPON OURSELVES BY EATING AND DRINKING, WE DEEM IT NECESSARY FOR THE HEALTH OF THE BODY TO MAKE USE OF SOME UNPLEASANT AND PAINFUL DRUG, SOMETIMES EVEN, IF THE NATURE OF THE DISEASE DEMAND, REQUIRING THE SEVERE PROCESS OF THE AMPUTATING KNIFE; AND IF THE VIRULENCE OF THE DISEASE SHALL TRANSCEND EVEN THESE REMEDIES, THE EVIL HAS AT LAST TO BE BURNED OUT BY FIRE; HOW MUCH MORE IS IT TO BE UNDERSTOOD THAT GOD OUR PHYSICIAN, DESIRING TO REMOVE THE DEFECTS OF OUR SOULS, WHICH THEY HAD CONTRACTED FROM THEIR DIFFERENT SINS AND CRIMES, SHOULD EMPLOY PENAL MEASURES OF THIS SORT, AND SHOULD APPLY EVEN, IN ADDITION, THE PUNISHMENT OF FIRE TO THOSE WHO HAVE LOST THEIR SOUNDNESS OF MIND! PICTURES OF THIS METHOD OF PROCEDURE ARE FOUND ALSO IN THE HOLY SCRIPTURES. IN THE BOOK OF DEUTERONOMY, THE DIVINE WORD THREATENS SINNERS WITH THE PUNISHMENTS OF FEVERS, AND COLDS, AND JAUNDICE, AND WITH THE PAINS OF FEEBLENESS OF VISION, AND ALIENATION OF MIND AND PARALYSIS, AND BLINDNESS, AND WEAKNESS OF THE REINS. IF ANY ONE, THEN, AT HIS LEISURE GATHER TOGETHER OUT OF THE WHOLE OF SCRIPTURE ALL THE ENUMERATIONS OF DISEASES WHICH IN THE THREATENINGS ADDRESSED TO SINNERS ARE CALLED BY THE NAMES OF BODILY MALADIES, HE WILL FIND THAT EITHER THE VICES OF SOULS, OR THEIR PUNISHMENTS, ARE FIGURATIVELY INDICATED BY THEM. TO UNDERSTAND NOW, THAT IN THE SAME WAY IN WHICH PHYSICIANS APPLY REMEDIES TO THE SICK, IN ORDER THAT BY CAREFUL TREATMENT THEY MAY RECOVER THEIR HEALTH, GOD SO DEALS TOWARDS THOSE WHO HAVE LAPSED AND FALLEN INTO SIN, IS PROVED BY THIS, THAT THE CUP OF GOD'S FURY IS ORDERED, THROUGH THE AGENCY OF THE PROPHET JEREMIAH, TO BE OFFERED TO ALL NATIONS, THAT THEY MAY DRINK IT, AND BE IN A STATE OF MADNESS, AND VOMIT IT FORTH. IN DOING WHICH, HE THREATENS THEM, SAYING, THAT IF ANY ONE REFUSE TO DRINK, HE SHALL NOT BE CLEANSED. BY WHICH CERTAINLY IT IS UNDERSTOOD THAT THE FURY OF GOD'S VENGEANCE IS PROFITABLE FOR THE PURGATION OF SOULS. THAT THE PUNISHMENT, ALSO, WHICH IS SAID TO BE APPLIED BY FIRE, IS UNDERSTOOD TO BE APPLIED WITH THE OBJECT OF HEALING, IS TAUGHT BY ISAIAH, WHO SPEAKS THUS OF ISRAEL: THE LORD WILL WASH AWAY THE FILTH OF THE SONS OR DAUGHTERS OF ZION, AND SHALL PURGE AWAY THE BLOOD FROM THE MIDST OF THEM BY THE SPIRIT OF JUDGMENT, AND THE SPIRIT OF BURNING. OF THE CHALDEANS HE THUS SPEAKS: YOU HAVE THE COALS OF FIRE; SIT UPON THEM: THEY WILL BE TO YOU A HELP. AND IN OTHER PASSAGES HE SAYS, THE LORD WILL SANCTIFY IN A BURNING FIRE AND IN THE PROPHECIES OF MALACHI HE SAYS, THE LORD SITTING WILL BLOW, AND PURIFY, AND WILL POUR FORTH THE CLEANSED SONS OF JUDAH.

7. BUT THAT FATE ALSO WHICH IS MENTIONED IN THE GOSPELS AS OVERTAKING UNFAITHFUL STEWARDS WHO, IT IS SAID, ARE TO BE DIVIDED, AND A PORTION OF THEM PLACED ALONG WITH UNBELIEVERS, AS IF THAT PORTION WHICH IS NOT THEIR OWN WERE TO BE SENT ELSEWHERE, UNDOUBTEDLY INDICATES SOME KIND OF PUNISHMENT ON THOSE WHOSE SPIRIT, AS IT SEEMS TO ME, IS SHOWN TO BE SEPARATED FROM THE SOUL. FOR IF THIS SPIRIT IS OF DIVINE NATURE, I.E., IS UNDERSTOOD TO BE A HOLY SPIRIT, WE SHALL UNDERSTAND THIS TO BE SAID OF THE GIFT OF THE HOLY SPIRIT: THAT WHEN, WHETHER BY BAPTISM, OR BY THE GRACE OF THE SPIRIT, THE WORD OF WISDOM, OR THE WORD OF KNOWLEDGE, OR OF ANY OTHER GIFT, HAS BEEN BESTOWED UPON A MAN, AND NOT RIGHTLY ADMINISTERED, I.E., EITHER BURIED IN THE EARTH OR TIED UP IN A NAPKIN, THE GIFT OF THE SPIRIT WILL CERTAINLY BE WITHDRAWN FROM HIS SOUL, AND THE OTHER PORTION WHICH REMAINS, THAT IS, THE SUBSTANCE OF THE SOUL, WILL BE ASSIGNED ITS PLACE WITH UNBELIEVERS, BEING DIVIDED AND SEPARATED FROM THAT SPIRIT WITH WHOM, BY JOINING ITSELF TO THE LORD, IT OUGHT TO HAVE BEEN ONE SPIRIT. NOW, IF THIS IS NOT TO BE UNDERSTOOD OF THE SPIRIT OF GOD, BUT OF THE NATURE OF THE SOUL ITSELF, THAT WILL BE CALLED ITS BETTER PART WHICH WAS MADE IN THE IMAGE AND LIKENESS OF GOD; WHEREAS THE OTHER PART, THAT WHICH AFTERWARDS, THROUGH ITS FALL BY THE EXERCISE OF FREE-WILL, WAS ASSUMED CONTRARY TO THE NATURE OF ITS ORIGINAL CONDITION OF PURITY — THIS PART, AS BEING THE FRIEND AND BELOVED OF MATTER, IS PUNISHED WITH THE FATE OF UNBELIEVERS. THERE IS ALSO A THIRD SENSE IN WHICH THAT SEPARATION MAY BE UNDERSTOOD, THIS VIZ., THAT AS EACH BELIEVER, ALTHOUGH THE HUMBLEST IN THE CHURCH, IS SAID TO BE ATTENDED BY AN ANGEL, WHO IS DECLARED BY THE SAVIOUR ALWAYS TO BEHOLD THE FACE OF GOD THE FATHER, AND AS THIS ANGEL WAS CERTAINLY ONE WITH THE OBJECT OF HIS GUARDIANSHIP; SO, IF THE LATTER IS RENDERED UNWORTHY BY HIS WANT OF OBEDIENCE, THE ANGEL OF GOD IS SAID TO BE TAKEN FROM HIM, AND THEN THAT PART OF HIM — THE PART, VIZ., WHICH BELONGS TO HIS HUMAN NATURE— BEING RENT AWAY FROM THE DIVINE PART, IS ASSIGNED A PLACE ALONG WITH UNBELIEVERS, BECAUSE IT HAS NOT FAITHFULLY OBSERVED THE ADMONITIONS OF THE ANGEL ALLOTTED IT BY GOD.

8. BUT THE OUTER DARKNESS, IN MY JUDGMENT, IS TO BE UNDERSTOOD NOT SO MUCH OF SOME DARK ATMOSPHERE WITHOUT ANY LIGHT, AS OF THOSE PERSONS WHO, BEING PLUNGED IN THE DARKNESS OF PROFOUND IGNORANCE, HAVE BEEN PLACED BEYOND THE REACH OF ANY LIGHT OF THE UNDERSTANDING. WE MUST SEE, ALSO, LEST THIS PERHAPS SHOULD BE THE MEANING OF THE EXPRESSION, THAT AS THE SAINTS WILL RECEIVE THOSE BODIES IN WHICH THEY HAVE LIVED IN HOLINESS AND PURITY IN THE HABITATIONS OF THIS LIFE, BRIGHT AND GLORIOUS AFTER THE RESURRECTION, SO THE WICKED ALSO, WHO IN THIS LIFE HAVE LOVED THE DARKNESS OF ERROR AND THE NIGHT OF IGNORANCE, MAY BE CLOTHED WITH DARK AND BLACK BODIES AFTER THE RESURRECTION, THAT THE VERY MIST OF IGNORANCE WHICH HAD IN THIS LIFE TAKEN POSSESSION OF THEIR MINDS WITHIN THEM, MAY APPEAR IN THE FUTURE AS THE EXTERNAL COVERING OF THE BODY. SIMILAR IS THE VIEW TO BE ENTERTAINED REGARDING THE PRISON. LET THESE REMARKS, WHICH HAVE BEEN MADE AS BRIEF AS POSSIBLE, THAT THE ORDER OF OUR DISCOURSE IN THE MEANTIME MIGHT BE PRESERVED, SUFFICE FOR THE PRESENT OCCASION.

CHAPTER 11. ON COUNTER PROMISES.

1. LET US NOW BRIEFLY SEE WHAT VIEWS WE ARE TO FORM REGARDING PROMISES. IT IS CERTAIN THAT THERE IS NO LIVING THING WHICH CAN BE ALTOGETHER INACTIVE AND IMMOVEABLE, BUT DELIGHTS IN MOTION OF EVERY KIND, AND IN PERPETUAL ACTIVITY AND VOLITION; AND THIS NATURE, I THINK IT EVIDENT, IS IN ALL LIVING THINGS. MUCH MORE, THEN, MUST A RATIONAL ANIMAL, I.E., THE NATURE OF MAN, BE IN PERPETUAL MOVEMENT AND ACTIVITY. IF, INDEED, HE IS FORGETFUL OF HIMSELF, AND IGNORANT OF WHAT BECOMES HIM, ALL HIS EFFORTS ARE DIRECTED TO SERVE THE USES OF THE BODY, AND IN ALL HIS MOVEMENTS HE IS OCCUPIED WITH HIS OWN PLEASURES AND BODILY LUSTS; BUT IF HE BE ONE WHO STUDIES TO CARE OR PROVIDE FOR THE GENERAL GOOD, THEN, EITHER BY CONSULTING FOR THE BENEFIT OF THE STATE OR BY OBEYING THE MAGISTRATES, HE EXERTS HIMSELF FOR THAT, WHATEVER IT IS, WHICH MAY SEEM CERTAINLY TO PROMOTE THE PUBLIC ADVANTAGE. AND IF NOW ANY ONE BE OF SUCH A NATURE AS TO UNDERSTAND THAT THERE IS SOMETHING BETTER THAN THOSE THINGS WHICH SEEM TO BE CORPOREAL, AND SO BESTOW HIS LABOUR UPON WISDOM AND SCIENCE, THEN HE WILL UNDOUBTEDLY DIRECT ALL HIS ATTENTION TOWARDS PURSUITS OF THAT KIND, THAT HE MAY, BY INQUIRING INTO THE TRUTH, ASCERTAIN THE CAUSES AND REASON OF THINGS. AS THEREFORE, IN THIS LIFE, ONE MAN DEEMS IT THE HIGHEST GOOD TO ENJOY BODILY PLEASURES, ANOTHER TO CONSULT FOR THE BENEFIT OF THE COMMUNITY, A THIRD TO DEVOTE ATTENTION TO STUDY AND LEARNING; SO LET US INQUIRE WHETHER IN THAT LIFE WHICH IS THE TRUE ONE (WHICH IS SAID TO BE HIDDEN WITH CHRIST IN GOD, I.E., IN THAT ETERNAL LIFE), THERE WILL BE FOR US SOME SUCH ORDER AND CONDITION OF EXISTENCE.

2. CERTAIN PERSONS, THEN, REFUSING THE LABOUR OF THINKING, AND ADOPTING A SUPERFICIAL VIEW OF THE LETTER OF THE LAW, AND YIELDING RATHER IN SOME MEASURE TO THE INDULGENCE OF THEIR OWN DESIRES AND LUSTS, BEING DISCIPLES OF THE LETTER ALONE, ARE OF OPINION THAT THE FULFILMENT OF THE PROMISES OF THE FUTURE ARE TO BE LOOKED FOR IN BODILY PLEASURE AND LUXURY; AND THEREFORE THEY ESPECIALLY DESIRE TO HAVE AGAIN, AFTER THE RESURRECTION, SUCH BODILY STRUCTURES AS MAY NEVER BE WITHOUT THE POWER OF EATING, AND DRINKING, AND PERFORMING ALL THE FUNCTIONS OF FLESH AND BLOOD, NOT FOLLOWING THE OPINION OF THE APOSTLE PAUL REGARDING THE RESURRECTION OF A SPIRITUAL BODY. AND CONSEQUENTLY THEY SAY, THAT AFTER THE RESURRECTION THERE WILL BE MARRIAGES, AND THE BEGETTING OF CHILDREN, IMAGINING TO THEMSELVES THAT THE EARTHLY CITY OF JERUSALEM IS TO BE REBUILT, ITS FOUNDATIONS LAID IN PRECIOUS STONES, AND ITS WALLS CONSTRUCTED OF JASPER, AND ITS BATTLEMENTS OF

CRYSTAL; THAT IT IS TO HAVE A WALL COMPOSED OF MANY PRECIOUS STONES, AS JASPER, AND SAPPHIRE, AND CHALCEDONY, AND EMERALD, AND SARDONYX, AND ONYX, AND CHRYSOLITE, AND CHRYSOPRASE, AND JACINTH, AND AMETHYST. MOREOVER, THEY THINK THAT THE NATIVES OF OTHER COUNTRIES ARE TO BE GIVEN THEM AS THE MINISTERS OF THEIR PLEASURES, WHOM THEY ARE TO EMPLOY EITHER AS TILLERS OF THE FIELD OR BUILDERS OF WALLS, AND BY WHOM THEIR RUINED AND FALLEN CITY IS AGAIN TO BE RAISED UP; AND THEY THINK THAT THEY ARE TO RECEIVE THE WEALTH OF THE NATIONS TO LIVE ON, AND THAT THEY WILL HAVE CONTROL OVER THEIR RICHES; THAT EVEN THE CAMELS OF MIDIAN AND KEDAR WILL COME, AND BRING TO THEM GOLD, AND INCENSE, AND PRECIOUS STONES. AND THESE VIEWS THEY THINK TO ESTABLISH ON THE AUTHORITY OF THE PROPHETS BY THOSE PROMISES WHICH ARE WRITTEN REGARDING JERUSALEM; AND BY THOSE PASSAGES ALSO WHERE IT IS SAID, THAT THEY WHO SERVE THE LORD SHALL EAT AND DRINK, BUT THAT SINNERS SHALL HUNGER AND THIRST; THAT THE RIGHTEOUS SHALL BE JOYFUL, BUT THAT SORROW SHALL POSSESS THE WICKED. AND FROM THE NEW TESTAMENT ALSO THEY QUOTE THE SAYING OF THE SAVIOUR, IN WHICH HE MAKES A PROMISE TO HIS DISCIPLES CONCERNING THE JOY OF WINE, SAYING, HENCEFORTH I SHALL NOT DRINK OF THIS CUP, UNTIL I DRINK IT WITH YOU NEW IN MY FATHER'S KINGDOM. THEY ADD, MOREOVER, THAT DECLARATION, IN WHICH THE SAVIOUR CALLS THOSE BLESSED WHO NOW HUNGER AND THIRST, PROMISING THEM THAT THEY SHALL BE SATISFIED; AND MANY OTHER SCRIPTURAL ILLUSTRATIONS ARE ADDUCED BY THEM, THE MEANING OF WHICH THEY DO NOT PERCEIVE IS TO BE TAKEN FIGURATIVELY. THEN, AGAIN, AGREEABLY TO THE FORM OF THINGS IN THIS LIFE, AND ACCORDING TO THE GRADATIONS OF THE DIGNITIES OR RANKS IN THIS WORLD, OR THE GREATNESS OF THEIR POWERS, THEY THINK THEY ARE TO BE KINGS AND PRINCES, LIKE THOSE EARTHLY MONARCHS WHO NOW EXIST; CHIEFLY, AS IT APPEARS, ON ACCOUNT OF THAT EXPRESSION IN THE GOSPEL: HAVE POWER OVER FIVE CITIES. AND TO SPEAK SHORTLY, ACCORDING TO THE MANNER OF THINGS IN THIS LIFE IN ALL SIMILAR MATTERS, DO THEY DESIRE THE FULFILMENT OF ALL THINGS LOOKED FOR IN THE PROMISES, VIZ., THAT WHAT NOW IS SHOULD EXIST AGAIN. SUCH ARE THE VIEWS OF THOSE WHO, WHILE BELIEVING IN CHRIST, UNDERSTAND THE DIVINE SCRIPTURES IN A SORT OF JEWISH SENSE, DRAWING FROM THEM NOTHING WORTHY OF THE DIVINE PROMISES.

3. THOSE, HOWEVER, WHO RECEIVE THE REPRESENTATIONS OF SCRIPTURE ACCORDING TO THE UNDERSTANDING OF THE APOSTLES, ENTERTAIN THE HOPE THAT THE SAINTS WILL EAT INDEED, BUT THAT IT WILL BE THE BREAD OF LIFE, WHICH MAY NOURISH THE SOUL WITH THE FOOD OF TRUTH AND WISDOM, AND ENLIGHTEN THE MIND, AND CAUSE IT TO DRINK FROM THE CUP OF DIVINE WISDOM, ACCORDING TO THE DECLARATION OF HOLY SCRIPTURE: WISDOM HAS PREPARED HER TABLE, SHE HAS KILLED HER BEASTS, SHE HAS MINGLED HER WINE IN HER CUP, AND SHE CRIES WITH A LOUD VOICE, COME TO ME, EAT THE BREAD WHICH I HAVE PREPARED FOR YOU, AND DRINK THE WINE WHICH I HAVE MINGLED. BY THIS FOOD OF WISDOM, THE UNDERSTANDING, BEING NOURISHED TO AN ENTIRE AND PERFECT CONDITION LIKE THAT IN WHICH MAN WAS MADE AT THE BEGINNING, IS RESTORED TO THE IMAGE AND LIKENESS OF GOD; SO THAT, ALTHOUGH AN INDIVIDUAL MAY DEPART FROM THIS LIFE LESS PERFECTLY INSTRUCTED, BUT WHO HAS DONE WORKS THAT ARE APPROVED OF, HE WILL BE CAPABLE OF RECEIVING INSTRUCTION IN THAT JERUSALEM, THE CITY OF THE SAINTS, I.E., HE WILL BE EDUCATED AND MOULDED, AND MADE A LIVING STONE, A STONE ELECT AND PRECIOUS, BECAUSE HE HAS UNDERGONE WITH FIRMNESS AND CONSTANCY THE STRUGGLES OF LIFE AND THE TRIALS OF PIETY; AND WILL THERE COME TO A TRUER AND CLEARER KNOWLEDGE OF THAT WHICH HERE HAS BEEN ALREADY PREDICTED, VIZ., THAT MAN SHALL NOT LIVE BY BREAD ALONE, BUT BY EVERY WORD WHICH PROCEEDS FROM THE MOUTH OF GOD. AND THEY ALSO ARE TO BE UNDERSTOOD TO BE THE PRINCES AND RULERS WHO BOTH GOVERN THOSE OF LOWER RANK, AND INSTRUCT THEM, AND TEACH THEM, AND TRAIN THEM TO DIVINE THINGS.

4. BUT IF THESE VIEWS SHOULD NOT APPEAR TO FILL THE MINDS OF THOSE WHO HOPE FOR SUCH RESULTS WITH A BECOMING DESIRE, LET US GO BACK A LITTLE, AND, IRRESPECTIVE OF THE NATURAL AND INNATE LONGING OF THE MIND FOR THE THING ITSELF, LET US MAKE INQUIRY SO THAT WE MAY BE ABLE AT LAST TO DESCRIBE, AS IT WERE, THE VERY FORMS OF THE BREAD OF LIFE, AND THE QUALITY OF THAT WINE, AND THE PECULIAR NATURE OF THE PRINCIPALITIES, ALL IN CONFORMITY WITH THE SPIRITUAL VIEW OF THINGS. NOW, AS IN THOSE ARTS WHICH ARE USUALLY PERFORMED BY MEANS OF MANUAL LABOUR, THE REASON WHY A THING IS DONE, OR WHY IT IS OF A SPECIAL QUALITY, OR FOR A SPECIAL PURPOSE, IS AN OBJECT OF INVESTIGATION TO THE MIND, WHILE THE ACTUAL WORK ITSELF IS UNFOLDED TO VIEW BY THE AGENCY OF THE HANDS; SO, IN THOSE WORKS OF GOD WHICH WERE CREATED BY HIM, IT IS TO BE OBSERVED THAT THE REASON AND UNDERSTANDING OF THOSE THINGS WHICH WE SEE DONE BY HIM REMAINS UNDISCLOSED. AND AS, WHEN OUR EYE BEHOLDS THE PRODUCTS OF AN ARTIST'S LABOUR, THE MIND, IMMEDIATELY ON PERCEIVING ANYTHING OF UNUSUAL ARTISTIC EXCELLENCE, BURNS TO KNOW OF WHAT NATURE IT IS, OR HOW IT WAS FORMED, OR TO WHAT PURPOSES IT WAS FASHIONED; SO, IN A MUCH GREATER DEGREE, AND IN ONE THAT IS BEYOND ALL COMPARISON, DOES THE MIND BURN WITH AN INEXPRESSIBLE DESIRE TO KNOW THE REASON OF THOSE THINGS WHICH WE SEE DONE BY GOD. THIS DESIRE, THIS LONGING, WE BELIEVE TO BE UNQUESTIONABLY IMPLANTED WITHIN US BY GOD; AND AS THE EYE NATURALLY SEEKS THE LIGHT AND VISION, AND OUR BODY NATURALLY DESIRES FOOD AND DRINK, SO OUR MIND IS POSSESSED WITH A BECOMING AND NATURAL DESIRE TO BECOME ACQUAINTED WITH THE TRUTH OF GOD AND THE CAUSES OF THINGS. NOW WE HAVE RECEIVED THIS DESIRE FROM GOD, NOT IN ORDER THAT IT SHOULD NEVER BE GRATIFIED OR BE CAPABLE OF GRATIFICATION; OTHERWISE THE LOVE OF TRUTH WOULD APPEAR TO HAVE BEEN IMPLANTED BY GOD INTO OUR MINDS TO NO PURPOSE, IF IT WERE NEVER TO HAVE AN OPPORTUNITY OF SATISFACTION. WHENCE ALSO, EVEN IN THIS LIFE, THOSE WHO DEVOTE THEMSELVES WITH GREAT LABOUR TO THE PURSUITS OF PIETY AND RELIGION, ALTHOUGH OBTAINING ONLY SOME SMALL FRAGMENTS FROM THE NUMEROUS AND IMMENSE TREASURES OF DIVINE KNOWLEDGE, YET, BY THE VERY CIRCUMSTANCE THAT THEIR MIND AND SOUL IS ENGAGED IN THESE PURSUITS, AND THAT IN THE EAGERNESS OF THEIR DESIRE THEY OUTSTRIP THEMSELVES, DO THEY DERIVE MUCH ADVANTAGE; AND, BECAUSE THEIR MINDS ARE DIRECTED TO THE STUDY AND LOVE OF THE INVESTIGATION OF TRUTH, ARE THEY MADE FITTER FOR RECEIVING THE INSTRUCTION THAT IS TO COME; AS IF, WHEN ONE WOULD PAINT AN IMAGE, HE WERE FIRST WITH A LIGHT PENCIL TO TRACE OUT THE OUTLINES OF THE COMING PICTURE, AND PREPARE MARKS FOR THE RECEPTION OF THE FEATURES THAT ARE TO BE AFTERWARDS ADDED, THIS PRELIMINARY SKETCH IN OUTLINE IS FOUND TO PREPARE THE WAY FOR THE LAYING ON OF THE TRUE COLORS OF THE PAINTING; SO, IN A MEASURE, AN OUTLINE AND SKETCH MAY BE TRACED ON THE TABLETS OF OUR HEART BY THE PENCIL OF OUR LORD JESUS CHRIST. AND THEREFORE PERHAPS IS IT SAID, UNTO EVERY ONE THAT HAS SHALL BE GIVEN, AND BE ADDED. BY WHICH IT IS ESTABLISHED, THAT TO THOSE WHO POSSESS IN THIS LIFE A KIND OF OUTLINE OF TRUTH AND KNOWLEDGE, SHALL BE ADDED THE BEAUTY OF A PERFECT IMAGE IN THE FUTURE.

5. SOME SUCH DESIRE, I APPREHEND, WAS INDICATED BY HIM WHO SAID, I AM IN A STRAIT BETWEEN TWO, HAVING A DESIRE TO DEPART, AND TO BE WITH CHRIST, WHICH IS FAR BETTER; KNOWING THAT WHEN HE SHOULD HAVE RETURNED TO CHRIST HE WOULD THEN KNOW MORE CLEARLY THE REASONS OF ALL THINGS WHICH ARE DONE ON EARTH, EITHER RESPECTING MAN, OR THE SOUL OF MAN, OR THE MIND; OR REGARDING ANY OTHER SUBJECT, SUCH AS, FOR INSTANCE, WHAT IS THE SPIRIT THAT OPERATES, WHAT ALSO IS THE VITAL SPIRIT, OR WHAT IS THE GRACE OF THE HOLY SPIRIT THAT IS GIVEN TO BELIEVERS. THEN ALSO WILL HE UNDERSTAND WHAT ISRAEL APPEARS TO BE, OR WHAT IS MEANT BY THE DIVERSITY OF NATIONS; WHAT THE TWELVE TRIBES OF ISRAEL MEAN, AND WHAT THE INDIVIDUAL PEOPLE OF EACH TRIBE. THEN, TOO, WILL HE UNDERSTAND THE REASON OF THE PRIESTS AND LEVITES, AND OF THE DIFFERENT PRIESTLY ORDERS, THE TYPE OF WHICH WAS IN MOSES, AND ALSO WHAT IS THE TRUE MEANING OF THE JUBILEES, AND OF THE WEEKS OF YEARS WITH GOD. HE WILL SEE ALSO THE REASONS FOR THE FESTIVAL DAYS, AND HOLY DAYS, AND FOR ALL THE SACRIFICES AND PURIFICATIONS. HE WILL PERCEIVE ALSO THE REASON OF THE PURGATION FROM LEPROSY, AND WHAT THE DIFFERENT KINDS OF LEPROSY ARE, AND THE REASON OF THE PURGATION OF THOSE WHO LOSE THEIR SEED. HE WILL COME TO KNOW, MOREOVER, WHAT ARE THE GOOD INFLUENCES, AND THEIR GREATNESS, AND THEIR QUALITIES; AND THOSE TOO WHICH ARE OF A CONTRARY KIND, AND WHAT THE AFFECTION OF THE FORMER, AND WHAT THE STRIFE-CAUSING EMULATION OF THE LATTER IS TOWARDS MEN. HE WILL BEHOLD ALSO THE NATURE OF THE SOUL, AND THE DIVERSITY OF ANIMALS (WHETHER OF THOSE WHICH LIVE IN THE WATER, OR OF BIRDS, OR OF WILD BEASTS), AND WHY EACH OF THE GENERA IS SUBDIVIDED INTO SO MANY SPECIES; AND WHAT INTENTION OF THE CREATOR, OR WHAT PURPOSE OF HIS WISDOM, IS CONCEALED IN EACH INDIVIDUAL THING. HE WILL BECOME ACQUAINTED, TOO, WITH THE REASON WHY CERTAIN PROPERTIES ARE FOUND ASSOCIATED WITH CERTAIN ROOTS OR HERBS, AND WHY, ON THE OTHER HAND, EVIL EFFECTS ARE AVERTED BY OTHER HERBS AND ROOTS. HE WILL KNOW, MOREOVER, THE NATURE OF THE APOSTATE ANGELS, AND THE REASON WHY THEY HAVE POWER TO FLATTER IN SOME THINGS THOSE WHO DO NOT DESPISE THEM WITH THE WHOLE POWER OF FAITH, AND WHY THEY EXIST FOR THE PURPOSE OF DECEIVING AND LEADING MEN ASTRAY. HE WILL LEARN, TOO, THE JUDGMENT OF DIVINE PROVIDENCE ON EACH INDIVIDUAL THING; AND THAT, OF THOSE EVENTS WHICH HAPPEN TO MEN, NONE OCCUR BY ACCIDENT OR CHANCE, BUT IN ACCORDANCE WITH A PLAN SO CAREFULLY CONSIDERED, AND SO STUPENDOUS, THAT IT DOES NOT OVERLOOK EVEN THE NUMBER OF THE HAIRS OF THE HEADS, NOT MERELY OF THE SAINTS, BUT PERHAPS OF ALL HUMAN BEINGS, AND THE PLAN OF WHICH PROVIDENTIAL GOVERNMENT EXTENDS EVEN TO CARING FOR THE SALE OF TWO SPARROWS FOR A DENARIUS, WHETHER SPARROWS THERE BE UNDERSTOOD FIGURATIVELY OR LITERALLY. NOW INDEED THIS PROVIDENTIAL GOVERNMENT IS STILL A SUBJECT OF INVESTIGATION, BUT THEN IT WILL BE FULLY MANIFESTED. FROM ALL WHICH WE ARE TO SUPPOSE, THAT MEANWHILE NOT A LITTLE TIME MAY PASS BY UNTIL THE REASON OF THOSE THINGS ONLY WHICH ARE UPON THE EARTH BE POINTED OUT TO THE WORTHY AND DESERVING AFTER THEIR DEPARTURE FROM LIFE, THAT BY THE KNOWLEDGE OF ALL THESE THINGS, AND BY THE GRACE OF FULL KNOWLEDGE, THEY MAY ENJOY AN UNSPEAKABLE JOY. THEN, IF THAT ATMOSPHERE WHICH IS BETWEEN HEAVEN AND EARTH IS NOT DEVOID OF INHABITANTS, AND THOSE OF A RATIONAL KIND, AS THE APOSTLE SAYS, WHEREIN IN TIMES PAST YOU WALKED ACCORDING TO THE COURSE OF THIS WORLD, ACCORDING TO THE PRINCE OF THE POWER OF THE AIR, THE SPIRIT WHO NOW WORKS IN THE CHILDREN OF DISOBEDIENCE. AND AGAIN HE SAYS, WE SHALL BE CAUGHT UP IN THE CLOUDS TO MEET CHRIST IN THE AIR, AND SO SHALL WE EVER BE WITH THE LORD.

6. WE ARE THEREFORE TO SUPPOSE THAT THE SAINTS WILL REMAIN THERE UNTIL THEY RECOGNISE THE TWOFOLD MODE OF GOVERNMENT IN THOSE THINGS WHICH ARE PERFORMED IN THE AIR. AND WHEN I SAY TWOFOLD MODE, I MEAN THIS: WHEN WE WERE UPON EARTH, WE SAW EITHER ANIMALS OR TREES, AND BEHELD THE DIFFERENCES AMONG THEM, AND ALSO THE VERY GREAT DIVERSITY AMONG MEN; BUT ALTHOUGH WE SAW THESE THINGS, WE DID NOT UNDERSTAND THE REASON OF THEM; AND THIS ONLY WAS SUGGESTED TO US FROM THE VISIBLE DIVERSITY, THAT WE SHOULD EXAMINE AND INQUIRE UPON WHAT PRINCIPLE THESE THINGS WERE EITHER CREATED OR DIVERSELY ARRANGED. AND A ZEAL OR DESIRE FOR KNOWLEDGE OF THIS KIND BEING CONCEIVED BY US ON EARTH, THE FULL UNDERSTANDING AND COMPREHENSION OF IT WILL BE GRANTED AFTER DEATH, IF INDEED THE RESULT SHOULD FOLLOW ACCORDING TO OUR EXPECTATIONS. WHEN, THEREFORE, WE SHALL HAVE FULLY COMPREHENDED ITS NATURE, WE SHALL UNDERSTAND IN A TWOFOLD MANNER WHAT WE SAW ON EARTH. SOME SUCH VIEW, THEN, MUST WE HOLD REGARDING THIS ABODE IN THE AIR. I THINK, THEREFORE, THAT ALL THE SAINTS WHO DEPART FROM THIS LIFE WILL REMAIN IN SOME PLACE SITUATED ON THE EARTH, WHICH HOLY SCRIPTURE CALLS PARADISE, AS IN SOME PLACE OF INSTRUCTION, AND, SO TO SPEAK, CLASS-ROOM OR SCHOOL OF SOULS, IN WHICH THEY ARE TO BE INSTRUCTED REGARDING ALL THE THINGS WHICH THEY HAD SEEN ON EARTH, AND ARE TO RECEIVE ALSO SOME INFORMATION RESPECTING THINGS THAT ARE TO FOLLOW IN THE FUTURE, AS EVEN WHEN IN THIS LIFE THEY HAD OBTAINED IN SOME DEGREE INDICATIONS OF FUTURE EVENTS, ALTHOUGH THROUGH A GLASS DARKLY, ALL OF WHICH ARE REVEALED MORE CLEARLY AND DISTINCTLY TO THE SAINTS IN THEIR PROPER TIME AND PLACE. IF ANY ONE INDEED BE PURE IN HEART, AND HOLY IN MIND, AND MORE PRACTISED IN PERCEPTION, HE WILL, BY MAKING MORE RAPID PROGRESS, QUICKLY ASCEND TO A PLACE IN THE AIR, AND REACH THE KINGDOM OF HEAVEN, THROUGH THOSE MANSIONS, SO TO SPEAK, IN THE VARIOUS PLACES WHICH THE GREEKS HAVE TERMED SPHERES, I.E., GLOBES, BUT WHICH HOLY SCRIPTURE HAS CALLED HEAVENS; IN EACH OF WHICH HE WILL FIRST SEE CLEARLY WHAT IS DONE THERE, AND IN THE SECOND PLACE, WILL DISCOVER THE REASON WHY THINGS ARE SO DONE: AND THUS HE WILL IN ORDER PASS THROUGH ALL GRADATIONS, FOLLOWING HIM WHO HAS PASSED INTO THE HEAVENS, JESUS THE SON OF GOD, WHO SAID, I WILL THAT WHERE I AM, THESE MAY BE ALSO. AND OF THIS DIVERSITY OF PLACES HE SPEAKS, WHEN HE SAYS, IN MY FATHER'S HOUSE ARE MANY MANSIONS. HE HIMSELF IS EVERYWHERE, AND PASSES SWIFTLY THROUGH ALL THINGS; NOR ARE WE ANY LONGER TO UNDERSTAND HIM AS EXISTING IN THOSE NARROW LIMITS IN WHICH HE WAS ONCE CONFINED FOR OUR SAKES, I.E., NOT IN THAT CIRCUMSCRIBED BODY WHICH HE OCCUPIED ON EARTH, WHEN DWELLING AMONG MEN, ACCORDING TO WHICH HE MIGHT BE CONSIDERED AS ENCLOSED IN SOME ONE PLACE.

7. WHEN, THEN, THE SAINTS SHALL HAVE REACHED THE CELESTIAL ABODES, THEY WILL CLEARLY SEE THE NATURE OF THE STARS ONE BY ONE, AND WILL UNDERSTAND WHETHER THEY ARE ENDUED WITH LIFE, OR THEIR CONDITION, WHATEVER IT IS. AND THEY WILL COMPREHEND ALSO THE OTHER REASONS FOR THE WORKS OF GOD, WHICH HE HIMSELF WILL REVEAL TO THEM. FOR HE WILL SHOW TO THEM, AS TO CHILDREN, THE CAUSES OF THINGS AND THE POWER OF HIS CREATION, AND WILL EXPLAIN WHY THAT STAR WAS PLACED IN THAT PARTICULAR QUARTER OF THE SKY, AND WHY IT WAS SEPARATED FROM ANOTHER BY SO GREAT AN INTERVENING SPACE; WHAT, E.G., WOULD HAVE BEEN THE CONSEQUENCE IF IT HAD BEEN NEARER OR MORE REMOTE; OR IF THAT STAR HAD BEEN LARGER THAN THIS, HOW THE TOTALITY OF THINGS WOULD NOT HAVE REMAINED THE SAME, BUT ALL WOULD HAVE BEEN TRANSFORMED INTO A DIFFERENT CONDITION OF BEING. AND SO, WHEN THEY HAVE FINISHED ALL THOSE MATTERS WHICH ARE CONNECTED WITH THE STARS, AND WITH THE HEAVENLY REVOLUTIONS, THEY WILL COME TO THOSE WHICH ARE NOT SEEN, OR TO THOSE WHOSE NAMES ONLY WE HAVE HEARD, AND TO THINGS WHICH ARE INVISIBLE, WHICH THE APOSTLE PAUL HAS INFORMED US ARE NUMEROUS, ALTHOUGH WHAT THEY ARE, OR WHAT DIFFERENCE MAY EXIST AMONG THEM, WE CANNOT EVEN CONJECTURE BY OUR FEEBLE INTELLECT. AND THUS THE RATIONAL NATURE, GROWING BY EACH INDIVIDUAL STEP, NOT AS IT GREW IN THIS LIFE IN FLESH, AND BODY, AND SOUL, BUT ENLARGED IN UNDERSTANDING AND IN POWER OF PERCEPTION, IS RAISED AS A MIND ALREADY PERFECT TO PERFECT KNOWLEDGE, NO LONGER AT ALL IMPEDED BY THOSE CARNAL SENSES, BUT INCREASED IN INTELLECTUAL GROWTH; AND EVER GAZING PURELY, AND, SO TO SPEAK, FACE TO FACE, ON THE CAUSES OF THINGS, IT ATTAINS PERFECTION, FIRSTLY, VIZ., THAT BY WHICH IT ASCENDS TO (THE TRUTH), AND SECONDLY, THAT BY WHICH IT ABIDES IN IT, HAVING PROBLEMS AND THE UNDERSTANDING OF THINGS, AND THE CAUSES OF EVENTS, AS THE FOOD ON WHICH IT MAY FEAST. FOR AS IN THIS LIFE OUR BODIES GROW

PHYSICALLY TO WHAT THEY ARE, THROUGH A SUFFICIENCY OF FOOD IN EARLY LIFE SUPPLYING THE MEANS OF INCREASE, BUT AFTER THE DUE HEIGHT HAS BEEN ATTAINED WE USE FOOD NO LONGER TO GROW, BUT TO LIVE, AND TO BE PRESERVED IN LIFE BY IT; SO ALSO I THINK THAT THE MIND, WHEN IT HAS ATTAINED PERFECTION, EATS AND AVAILS ITSELF OF SUITABLE AND APPROPRIATE FOOD IN SUCH A DEGREE, THAT NOTHING OUGHT TO BE EITHER DEFICIENT OR SUPERFLUOUS. AND IN ALL THINGS THIS FOOD IS TO BE UNDERSTOOD AS THE CONTEMPLATION AND UNDERSTANDING OF GOD, WHICH IS OF A MEASURE APPROPRIATE AND SUITABLE TO THIS NATURE, WHICH WAS MADE AND CREATED; AND THIS MEASURE IT IS PROPER SHOULD BE OBSERVED BY EVERY ONE OF THOSE WHO ARE BEGINNING TO SEE GOD, I.E., TO UNDERSTAND HIM THROUGH PURITY OF HEART.

DE PRINCIPIIS (BOOK III)

PREFACE OF RUFINUS.

READER, REMEMBER ME IN YOUR PRAYERS, THAT WE TOO MAY DESERVE TO BE MADE EMULATORS OF THE SPIRIT. THE TWO FORMER BOOKS ON THE PRINCIPLES I TRANSLATED NOT ONLY AT YOUR INSTANCE, BUT EVEN UNDER PRESSURE FROM YOU DURING THE DAYS OF LENT; BUT AS YOU, MY DEVOUT BROTHER MACARIUS, WERE NOT ONLY LIVING NEAR ME DURING THAT TIME, BUT HAD MORE LEISURE AT YOUR COMMAND THAN NOW, SO I ALSO WORKED THE HARDER; WHEREAS I HAVE BEEN LONGER IN EXPLAINING THESE TWO LATTER BOOKS, SEEING YOU CAME LESS FREQUENTLY FROM A DISTANT EXTREMITY OF THE CITY TO URGE ON MY LABOUR. NOW IF YOU REMEMBER WHAT I WARNED YOU OF IN MY FORMER PREFACE — THAT CERTAIN PERSONS WOULD BE INDIGNANT, IF THEY DID NOT HEAR THAT WE SPOKE SOME EVIL OF ORIGEN — THAT, I IMAGINE, YOU HAVE IMMEDIATELY EXPERIENCED, HAS COME TO PASS. BUT IF THOSE DEMONS WHO EXCITE THE TONGUES OF MEN TO SLANDER WERE SO INFURIATED BY THAT WORK, IN WHICH HE HAD NOT AS YET FULLY UNVEILED THEIR SECRET PROCEEDINGS, WHAT, THINK YOU, WILL BE THE CASE IN THIS, IN WHICH HE WILL EXPOSE ALL THOSE DARK AND HIDDEN WAYS, BY WHICH THEY CREEP INTO THE HEARTS OF MEN, AND DECEIVE WEAK AND UNSTABLE SOULS? YOU WILL IMMEDIATELY SEE ALL THINGS THROWN INTO CONFUSION, SEDITIONS STIRRED UP, CLAMOURS RAISED THROUGHOUT THE WHOLE CITY, AND THAT INDIVIDUAL SUMMONED TO RECEIVE SENTENCE OF CONDEMNATION WHO ENDEAVOURED TO DISPEL THE DIABOLICAL DARKNESS OF IGNORANCE BY MEANS OF THE LIGHT OF THE GOSPEL LAMP. LET SUCH THINGS, HOWEVER, BE LIGHTLY ESTEEMED BY HIM WHO IS DESIROUS OF BEING TRAINED IN DIVINE LEARNING, WHILE RETAINING IN ITS INTEGRITY THE RULE OF THE CATHOLIC FAITH. I THINK IT NECESSARY, HOWEVER, TO REMIND YOU THAT THE PRINCIPLE OBSERVED IN THE FORMER BOOKS HAS BEEN OBSERVED ALSO IN THESE, VIZ., NOT TO TRANSLATE WHAT APPEARED CONTRARY TO ORIGEN'S OTHER OPINIONS, AND TO OUR OWN BELIEF, BUT TO PASS BY SUCH PASSAGES AS BEING INTERPOLATED AND FORGED BY OTHERS. BUT IF HE HAS APPEARED TO GIVE EXPRESSION TO ANY NOVELTIES REGARDING RATIONAL CREATURES (ON WHICH SUBJECT THE ESSENCE OF OUR FAITH DOES NOT DEPEND), FOR THE SAKE OF DISCUSSION AND OF ADDING TO OUR KNOWLEDGE, WHEN PERHAPS IT WAS NECESSARY FOR US TO ANSWER IN SUCH AN ORDER SOME HERETICAL OPINIONS, I HAVE NOT OMITTED TO MENTION THESE EITHER IN THE PRESENT OR PRECEDING BOOKS, UNLESS WHEN HE WISHED TO REPEAT IN THE FOLLOWING BOOKS WHAT HE HAD ALREADY STATED IN THE PREVIOUS ONES, WHEN I HAVE THOUGHT IT CONVENIENT, FOR THE SAKE OF BREVITY, TO CURTAIL SOME OF THESE REPETITIONS. SHOULD ANY ONE, HOWEVER, PERUSE THESE PASSAGES FROM A DESIRE TO ENLARGE HIS KNOWLEDGE, AND NOT TO RAISE CAPTIOUS OBJECTIONS, HE WILL DO BETTER TO HAVE THEM EXPOUNDED BY PERSONS OF SKILL. FOR IT IS AN ABSURDITY TO HAVE THE FICTIONS OF POETRY AND THE RIDICULOUS PLAYS OF COMEDY INTERPRETED BY GRAMMARIANS, AND TO SUPPOSE THAT WITHOUT A MASTER AND AN INTERPRETER ANY ONE IS ABLE TO LEARN THOSE THINGS WHICH ARE SPOKEN EITHER OF GOD OR OF THE HEAVENLY VIRTUES, AND OF THE WHOLE UNIVERSE OF THINGS, IN WHICH SOME DEPLORABLE ERROR EITHER OF PAGAN PHILOSOPHERS OR OF HERETICS IS CONFUTED; AND THE RESULT OF WHICH IS, THAT MEN WOULD RATHER RASHLY AND IGNORANTLY CONDEMN THINGS THAT ARE DIFFICULT AND OBSCURE, THAN ASCERTAIN THEIR MEANING BY DILIGENCE AND STUDY.

TRANSLATED FROM LATIN OF RUFINUS

CHAPTER 1. ON THE FREEDOM OF THE WILL.

1. SOME SUCH OPINIONS, WE BELIEVE, OUGHT TO BE ENTERTAINED REGARDING THE DIVINE PROMISES, WHEN WE DIRECT OUR UNDERSTANDING TO THE CONTEMPLATION OF THAT ETERNAL AND INFINITE WORLD, AND GAZE ON ITS INEFFABLE JOY AND BLESSEDNESS. BUT AS THE PREACHING OF THE CHURCH INCLUDES A BELIEF IN A FUTURE AND JUST JUDGMENT OF GOD, WHICH BELIEF INCITES AND PERSUADES MEN TO A GOOD AND VIRTUOUS LIFE, AND TO AN AVOIDANCE OF SIN BY ALL POSSIBLE MEANS; AND AS BY THIS IT IS UNDOUBTEDLY INDICATED THAT IT IS WITHIN OUR OWN POWER TO DEVOTE OURSELVES EITHER TO A LIFE THAT IS WORTHY OF PRAISE, OR TO ONE THAT IS WORTHY OF CENSURE, I THEREFORE DEEM IT NECESSARY TO SAY A FEW WORDS REGARDING THE FREEDOM OF THE WILL, SEEING THAT THIS TOPIC HAS BEEN TREATED BY VERY MANY WRITERS IN NO MEAN STYLE. AND THAT WE MAY ASCERTAIN MORE EASILY WHAT IS THE FREEDOM OF THE WILL, LET US INQUIRE INTO THE NATURE OF WILL AND OF DESIRE.

2. OF ALL THINGS WHICH MOVE, SOME HAVE THE CAUSE OF THEIR MOTION WITHIN THEMSELVES, OTHERS RECEIVE IT FROM WITHOUT: AND ALL THOSE THINGS ONLY ARE MOVED FROM WITHOUT WHICH ARE WITHOUT LIFE, AS STONES, AND PIECES OF WOOD, AND WHATEVER THINGS ARE OF SUCH A NATURE AS TO BE HELD TOGETHER BY THE CONSTITUTION OF THEIR MATTER ALONE, OR OF THEIR BODILY SUBSTANCE. THAT VIEW MUST INDEED BE DISMISSED WHICH WOULD REGARD THE DISSOLUTION OF BODIES BY CORRUPTION AS MOTION, FOR IT HAS NO BEARING UPON OUR PRESENT PURPOSE. OTHERS, AGAIN, HAVE THE CAUSE OF MOTION IN THEMSELVES, AS ANIMALS, OR TREES, AND ALL THINGS WHICH ARE HELD TOGETHER BY NATURAL LIFE OR SOUL; AMONG WHICH SOME THINK OUGHT TO BE CLASSED THE VEINS OF METALS. FIRE, ALSO, IS SUPPOSED TO BE THE CAUSE OF ITS OWN MOTION, AND PERHAPS ALSO SPRINGS OF WATER. AND OF THOSE THINGS WHICH HAVE THE CAUSES OF THEIR MOTION IN THEMSELVES, SOME ARE SAID TO BE MOVED OUT OF THEMSELVES, OTHERS BY THEMSELVES. AND THEY SO DISTINGUISH THEM, BECAUSE THOSE THINGS ARE MOVED OUT OF THEMSELVES WHICH ARE ALIVE INDEED, BUT HAVE NO SOUL; WHEREAS THOSE THINGS WHICH HAVE A SOUL ARE MOVED BY THEMSELVES, WHEN A PHANTASY, I.E., A DESIRE OR INCITEMENT, IS PRESENTED TO THEM, WHICH EXCITES THEM TO MOVE TOWARDS SOMETHING. FINALLY, IN CERTAIN THINGS ENDOWED WITH A SOUL, THERE IS SUCH A PHANTASY, I.E., A WILL OR FEELING, AS BY A KIND OF NATURAL INSTINCT CALLS THEM FORTH, AND AROUSES THEM TO ORDERLY AND REGULAR MOTION; AS WE SEE TO BE THE CASE WITH SPIDERS, WHICH ARE STIRRED UP IN A MOST ORDERLY MANNER BY A PHANTASY, I.E., A SORT OF WISH AND DESIRE FOR WEAVING, TO UNDERTAKE THE PRODUCTION OF A WEB, SOME NATURAL MOVEMENT UNDOUBTEDLY CALLING FORTH THE EFFORT TO WORK OF THIS KIND. NOR IS THIS VERY INSECT FOUND TO POSSESS ANY OTHER FEELING THAN THE NATURAL DESIRE OF WEAVING; AS IN LIKE MANNER BEES ALSO EXHIBIT A DESIRE TO FORM HONEYCOMBS, AND TO COLLECT, AS THEY SAY, AERIAL HONEY.

3. BUT SINCE A RATIONAL ANIMAL NOT ONLY HAS WITHIN ITSELF THESE NATURAL MOVEMENTS, BUT HAS MOREOVER, TO A GREATER EXTENT THAN OTHER ANIMALS, THE POWER OF REASON, BY WHICH IT CAN JUDGE AND DETERMINE REGARDING NATURAL MOVEMENTS, AND DISAPPROVE AND REJECT SOME, WHILE APPROVING AND ADOPTING OTHERS, SO BY THE JUDGMENT OF THIS REASON MAY THE MOVEMENTS OF MEN BE GOVERNED AND DIRECTED TOWARDS A COMMENDABLE LIFE. AND FROM THIS IT FOLLOWS THAT, SINCE THE NATURE OF THIS REASON WHICH IS IN MAN HAS WITHIN ITSELF THE POWER OF DISTINGUISHING BETWEEN GOOD AND EVIL, AND WHILE DISTINGUISHING POSSESSES THE FACULTY OF SELECTING WHAT IT HAS APPROVED, IT MAY JUSTLY BE DEEMED WORTHY OF PRAISE IN CHOOSING WHAT IS GOOD, AND DESERVING OF CENSURE IN FOLLOWING THAT WHICH IS BASE OR WICKED. THIS INDEED MUST BY NO MEANS ESCAPE OUR NOTICE, THAT IN SOME DUMB ANIMALS THERE IS FOUND A MORE REGULAR MOVEMENT THAN IN OTHERS, AS IN HUNTING-DOGS OR WAR-HORSES, SO THAT THEY MAY APPEAR TO SOME TO BE MOVED BY A KIND OF RATIONAL SENSE. BUT WE MUST BELIEVE THIS TO BE THE RESULT NOT SO MUCH OF REASON AS OF SOME NATURAL INSTINCT, LARGELY BESTOWED FOR PURPOSES OF THAT KIND. NOW, AS WE HAD BEGUN TO REMARK, SEEING THAT SUCH IS THE NATURE OF A RATIONAL ANIMAL, SOME THINGS MAY HAPPEN TO US HUMAN BEINGS FROM WITHOUT; AND THESE, COMING IN CONTACT WITH OUR SENSE OF SIGHT, OR HEARING, OR ANY OTHER OF OUR SENSES, MAY INCITE AND AROUSE US TO GOOD MOVEMENTS, OR THE CONTRARY; AND SEEING THEY COME TO US FROM AN EXTERNAL SOURCE, IT IS NOT WITHIN OUR OWN POWER TO PREVENT THEIR COMING. BUT TO DETERMINE AND APPROVE WHAT USE WE OUGHT TO MAKE OF THOSE THINGS WHICH THUS HAPPEN, IS THE DUTY OF NO OTHER THAN OF THAT REASON WITHIN US, I.E., OF OUR OWN JUDGMENT; BY THE DECISION OF WHICH REASON WE USE THE INCITEMENT, WHICH COMES TO US FROM WITHOUT FOR THAT PURPOSE, WHICH REASON APPROVES, OUR NATURAL MOVEMENTS BEING DETERMINED BY ITS AUTHORITY EITHER TO GOOD ACTIONS OR THE REVERSE.

4. IF ANY ONE NOW WERE TO SAY THAT THOSE THINGS WHICH HAPPEN TO US FROM AN EXTERNAL CAUSE, AND CALL FORTH OUR MOVEMENTS, ARE OF SUCH A NATURE THAT IT IS IMPOSSIBLE TO RESIST THEM, WHETHER THEY INCITE US TO GOOD OR EVIL, LET THE HOLDER OF THIS OPINION TURN HIS ATTENTION FOR A LITTLE UPON HIMSELF, AND CAREFULLY INSPECT THE MOVEMENTS OF HIS OWN MIND, UNLESS HE HAS DISCOVERED ALREADY, THAT WHEN AN ENTICEMENT TO ANY DESIRE ARISES, NOTHING IS ACCOMPLISHED UNTIL THE ASSENT OF THE SOUL IS GAINED, AND THE AUTHORITY OF THE MIND HAS GRANTED INDULGENCE TO THE WICKED SUGGESTION; SO THAT A CLAIM MIGHT SEEM TO BE MADE BY TWO PARTIES ON CERTAIN PROBABLE GROUNDS AS TO A JUDGE RESIDING WITHIN THE TRIBUNALS OF OUR HEART, IN ORDER THAT, AFTER THE STATEMENT OF REASONS, THE DECREE OF EXECUTION MAY PROCEED FROM THE JUDGMENT OF REASON. FOR, TO TAKE AN ILLUSTRATION: IF, TO A MAN WHO HAS DETERMINED TO LIVE CONTINENTLY AND CHASTELY, AND TO KEEP HIMSELF FREE FROM ALL POLLUTION WITH WOMEN, A WOMAN SHOULD HAPPEN TO PRESENT HERSELF, INCITING AND ALLURING HIM TO ACT CONTRARY TO HIS PURPOSE, THAT WOMAN IS NOT A COMPLETE AND ABSOLUTE CAUSE OR NECESSITY OF HIS TRANSGRESSING, SINCE IT IS IN HIS POWER, BY REMEMBERING HIS RESOLUTION, TO BRIDLE THE INCITEMENTS TO LUST, AND BY THE STERN ADMONITIONS OF VIRTUE TO RESTRAIN THE PLEASURE OF THE ALLUREMENT THAT SOLICITS HIM; SO THAT, ALL FEELING OF INDULGENCE BEING DRIVEN AWAY, HIS DETERMINATION MAY REMAIN FIRM AND ENDURING. FINALLY, IF TO ANY MEN OF LEARNING, STRENGTHENED BY DIVINE TRAINING, ALLUREMENTS OF THAT KIND PRESENT THEMSELVES, REMEMBERING IMMEDIATELY WHAT THEY ARE, AND CALLING TO MIND WHAT HAS LONG BEEN THE SUBJECT OF THEIR MEDITATION AND INSTRUCTION, AND FORTIFYING THEMSELVES BY THE SUPPORT OF A HOLIER DOCTRINE, THEY REJECT AND REPEL ALL INCITEMENT TO PLEASURE, AND DRIVE AWAY OPPOSING LUSTS BY THE INTERPOSITION OF THE REASON IMPLANTED WITHIN THEM.

5. SEEING, THEN, THAT THESE POSITIONS ARE THUS ESTABLISHED BY A SORT OF NATURAL EVIDENCE, IS IT NOT SUPERFLUOUS TO THROW BACK THE CAUSES OF OUR ACTIONS ON THOSE THINGS WHICH HAPPEN TO US FROM WITHOUT, AND THUS TRANSFER THE BLAME FROM OURSELVES, ON WHOM IT WHOLLY LIES? FOR THIS IS TO SAY THAT WE ARE LIKE PIECES OF WOOD, OR STONES, WHICH HAVE NO MOTION IN THEMSELVES, BUT RECEIVE THE CAUSES OF THEIR MOTION FROM WITHOUT. NOW SUCH AN ASSERTION IS NEITHER TRUE NOR BECOMING, AND IS INVENTED ONLY THAT THE FREEDOM OF THE WILL MAY BE DENIED; UNLESS, INDEED, WE ARE TO SUPPOSE THAT THE FREEDOM OF THE WILL CONSISTS IN THIS, THAT NOTHING WHICH HAPPENS TO US FROM WITHOUT CAN INCITE US TO GOOD OR EVIL. AND IF ANY ONE WERE TO REFER THE CAUSES OF OUR FAULTS TO THE NATURAL DISORDER OF THE BODY, SUCH A THEORY IS PROVED TO BE CONTRARY TO THE REASON OF ALL TEACHING. FOR, AS WE SEE IN VERY MANY INDIVIDUALS, THAT AFTER LIVING UNCHASTELY AND INTEMPERATELY, AND AFTER BEING THE CAPTIVES OF LUXURY AND LUST, IF THEY SHOULD HAPPEN TO BE AROUSED BY THE WORD OF TEACHING AND INSTRUCTION TO ENTER UPON A BETTER COURSE OF LIFE, THERE TAKES PLACE SO GREAT A CHANGE, THAT FROM BEING LUXURIOUS AND WICKED MEN, THEY ARE CONVERTED INTO THOSE WHO ARE SOBER, AND MOST CHASTE AND GENTLE; SO, AGAIN, WE SEE IN THE CASE OF THOSE WHO ARE QUIET AND HONEST, THAT AFTER ASSOCIATING WITH RESTLESS AND SHAMELESS INDIVIDUALS, THEIR GOOD MORALS ARE CORRUPTED BY EVIL CONVERSATION, AND THEY BECOME LIKE THOSE WHOSE WICKEDNESS IS COMPLETE. AND THIS IS THE CASE SOMETIMES WITH MEN OF MATURE AGE, SO THAT SUCH HAVE LIVED MORE CHASTELY IN YOUTH THAN WHEN MORE ADVANCED YEARS HAVE ENABLED THEM TO INDULGE IN A FREER MODE OF LIFE. THE RESULT OF OUR REASONING, THEREFORE, IS TO SHOW THAT THOSE THINGS WHICH HAPPEN TO US FROM WITHOUT ARE NOT IN OUR OWN POWER; BUT THAT TO MAKE A GOOD OR BAD USE OF THOSE THINGS WHICH DO SO HAPPEN, BY HELP OF THAT REASON WHICH IS WITHIN US, AND WHICH DISTINGUISHES AND DETERMINES HOW THESE THINGS OUGHT TO BE USED, IS WITHIN OUR POWER.

6. AND NOW, TO CONFIRM THE DEDUCTIONS OF REASON BY THE AUTHORITY OF SCRIPTURE — VIZ., THAT IT IS OUR OWN DOING WHETHER WE LIVE RIGHTLY OR NOT, AND THAT WE ARE NOT COMPELLED, EITHER BY THOSE CAUSES WHICH COME TO US FROM WITHOUT, OR, AS SOME THINK, BY THE PRESENCE OF FATE— WE ADDUCE THE TESTIMONY OF THE PROPHET MICAH, IN THESE WORDS: IF IT HAS BEEN ANNOUNCED TO YOU, O MAN, WHAT IS GOOD, OR WHAT THE LORD REQUIRES OF YOU, EXCEPT THAT YOU SHOULD DO JUSTICE, AND LOVE MERCY, AND BE READY TO WALK WITH THE LORD YOUR GOD. MOSES ALSO SPEAKS AS FOLLOWS: I HAVE PLACED BEFORE YOUR FACE THE WAY OF LIFE AND THE WAY OF DEATH: CHOOSE WHAT IS GOOD, AND WALK IN IT. ISAIAH, MOREOVER, MAKES THIS DECLARATION: IF YOU ARE WILLING, AND HEAR ME, YOU SHALL EAT THE GOOD OF THE LAND. BUT IF YOU BE UNWILLING, AND WILL NOT HEAR ME, THE SWORD SHALL CONSUME YOU; FOR THE MOUTH OF THE LORD HAS SPOKEN THIS. IN THE PSALM, TOO, IT IS WRITTEN: IF MY PEOPLE HAD HEARD ME, IF ISRAEL HAD WALKED IN MY WAYS, I WOULD HAVE HUMBLED HER ENEMIES TO NOTHING; BY WHICH HE SHOWS THAT IT WAS IN THE POWER OF THE PEOPLE TO HEAR, AND TO WALK IN THE WAYS OF GOD. THE SAVIOUR ALSO SAYING, I SAY UNTO YOU, RESIST NOT EVIL; AND, WHOEVER SHALL BE ANGRY WITH HIS BROTHER, SHALL BE IN DANGER OF THE JUDGMENT; AND, WHOSOEVER SHALL LOOK UPON A WOMAN TO LUST AFTER HER, HAS ALREADY COMMITTED ADULTERY WITH HER IN HIS HEART; AND IN ISSUING CERTAIN OTHER COMMANDS — CONVEYS NO OTHER MEANING THAN THIS, THAT IT IS IN OUR OWN POWER TO OBSERVE WHAT IS COMMANDED. AND THEREFORE WE ARE RIGHTLY RENDERED LIABLE TO CONDEMNATION IF WE TRANSGRESS THOSE COMMANDMENTS WHICH WE ARE ABLE TO KEEP. AND HENCE HE HIMSELF ALSO DECLARES: EVERY ONE WHO HEARS MY WORDS, AND DOES THEM, I WILL SHOW TO WHOM HE IS LIKE: HE IS LIKE A WISE MAN WHO BUILT HIS HOUSE UPON A ROCK, ETC. SO ALSO THE DECLARATION: WHOEVER HEARS THESE THINGS, AND DOES THEM NOT, IS LIKE A FOOLISH MAN, WHO BUILT HIS HOUSE UPON THE SAND, ETC. EVEN THE WORDS ADDRESSED TO THOSE WHO ARE ON HIS RIGHT HAND, COME UNTO ME, ALL YOU BLESSED OF MY FATHER, ETC.; FOR I WAS AN HUNGERED, AND YOU GAVE ME TO EAT; I WAS THIRSTY, AND YOU GAVE ME DRINK, MANIFESTLY SHOW THAT IT DEPENDED UPON THEMSELVES, THAT EITHER THESE SHOULD BE DESERVING OF PRAISE FOR DOING WHAT WAS COMMANDED AND RECEIVING WHAT WAS PROMISED, OR THOSE DESERVING OF CENSURE WHO EITHER HEARD OR RECEIVED THE CONTRARY, AND TO WHOM IT WAS SAID, DEPART, YOU CURSED, INTO EVERLASTING FIRE. LET US OBSERVE ALSO, THAT THE APOSTLE PAUL ADDRESSES US AS HAVING POWER OVER OUR OWN

WILL, AND AS POSSESSING IN OURSELVES THE CAUSES EITHER OF OUR SALVATION OR OF OUR RUIN: DO YOU DESPISE THE RICHES OF HIS GOODNESS, AND OF HIS PATIENCE, AND OF HIS LONG-SUFFERING, NOT KNOWING THAT THE GOODNESS OF GOD LEADS YOU TO REPENTANCE? BUT, ACCORDING TO YOUR HARDNESS AND IMPENITENT HEART, YOU ARE TREASURING UP FOR YOURSELF WRATH ON THE DAY OF JUDGMENT AND OF THE REVELATION OF THE JUST JUDGMENT OF GOD, WHO WILL RENDER TO EVERY ONE ACCORDING TO HIS WORK: TO THOSE WHO BY PATIENT CONTINUANCE IN WELL-DOING SEEK FOR GLORY AND IMMORTALITY, ETERNAL LIFE; WHILE TO THOSE WHO ARE CONTENTIOUS, AND BELIEVE NOT THE TRUTH, BUT WHO BELIEVE INIQUITY, ANGER, INDIGNATION, TRIBULATION, AND DISTRESS, ON EVERY SOUL OF MAN THAT WORKS EVIL, ON THE JEW FIRST, AND (AFTERWARDS) ON THE GREEK; BUT GLORY, AND HONOUR, AND PEACE TO EVERY ONE THAT DOES GOOD, TO THE JEW FIRST, AND (AFTERWARDS) TO THE GREEK. YOU WILL FIND ALSO INNUMERABLE OTHER PASSAGES IN HOLY SCRIPTURE, WHICH MANIFESTLY SHOW THAT WE POSSESS FREEDOM OF WILL. OTHERWISE THERE WOULD BE A CONTRARIETY IN COMMANDMENTS BEING GIVEN US, BY OBSERVING WHICH WE MAY BE SAVED, OR BY TRANSGRESSING WHICH WE MAY BE CONDEMNED, IF THE POWER OF KEEPING THEM WERE NOT IMPLANTED IN US.

7. BUT, SEEING THERE ARE FOUND IN THE SACRED SCRIPTURES THEMSELVES CERTAIN EXPRESSIONS OCCURRING IN SUCH A CONNECTION, THAT THE OPPOSITE OF THIS MAY APPEAR CAPABLE OF BEING UNDERSTOOD FROM THEM, LET US BRING THEM FORTH BEFORE US, AND, DISCUSSING THEM ACCORDING TO THE RULE OF PIETY, LET US FURNISH AN EXPLANATION OF THEM, IN ORDER THAT FROM THOSE FEW PASSAGES WHICH WE NOW EXPOUND, THE SOLUTION OF THOSE OTHERS WHICH RESEMBLE THEM, AND BY WHICH ANY POWER OVER THE WILL SEEMS TO BE EXCLUDED, MAY BECOME CLEAR. THOSE EXPRESSIONS, ACCORDINGLY, MAKE AN IMPRESSION ON VERY MANY, WHICH ARE USED BY GOD IN SPEAKING OF PHARAOH, AS WHEN HE FREQUENTLY SAYS, I WILL HARDEN PHARAOH'S HEART. FOR IF HE IS HARDENED BY GOD, AND COMMITS SIN IN CONSEQUENCE OF BEING SO HARDENED, THE CAUSE OF HIS SIN IS NOT HIMSELF. AND IF SO, IT WILL APPEAR THAT PHARAOH DOES NOT POSSESS FREEDOM OF WILL; AND IT WILL BE MAINTAINED, AS A CONSEQUENCE, THAT, AGREEABLY TO THIS ILLUSTRATION, NEITHER DO OTHERS WHO PERISH OWE THE CAUSE OF THEIR DESTRUCTION TO THE FREEDOM OF THEIR OWN WILL. THAT EXPRESSION, ALSO, IN EZEKIEL, WHEN HE SAYS, I WILL TAKE AWAY THEIR STONY HEARTS, AND WILL GIVE THEM HEARTS OF FLESH, THAT THEY MAY WALK IN MY PRECEPTS, AND KEEP MY WAYS, MAY IMPRESS SOME, INASMUCH AS IT SEEMS TO BE A GIFT OF GOD, EITHER TO WALK IN HIS WAYS OR TO KEEP HIS PRECEPTS, IF HE TAKE AWAY THAT STONY HEART WHICH IS AN OBSTACLE TO THE KEEPING OF HIS COMMANDMENTS, AND BESTOW AND IMPLANT A BETTER AND MORE IMPRESSIBLE HEART, WHICH IS CALLED NOW A HEART OF FLESH. CONSIDER ALSO THE NATURE OF THE ANSWER GIVEN IN THE GOSPEL BY OUR LORD AND SAVIOUR TO THOSE WHO INQUIRED OF HIM WHY HE SPOKE TO THE MULTITUDE IN PARABLES. HIS WORDS ARE: THAT SEEING THEY MAY NOT SEE; AND HEARING THEY MAY HEAR, AND NOT UNDERSTAND; LEST THEY SHOULD BE CONVERTED, AND THEIR SINS BE FORGIVEN THEM. THE WORDS, MOREOVER, USED BY THE APOSTLE PAUL, THAT IT IS NOT OF HIM THAT WILLS, NOR OF HIM THAT RUNS, BUT OF GOD THAT SHOWS MERCY; IN ANOTHER PASSAGE ALSO, THAT TO WILL AND TO DO ARE OF GOD: AND AGAIN, ELSEWHERE, THEREFORE HAS HE MERCY UPON WHOM HE WILL, AND WHOM HE WILL HE HARDENS. YOU WILL SAY THEN UNTO ME, WHY DOES HE YET FIND FAULT? FOR WHO SHALL RESIST HIS WILL? O MAN, WHO ARE YOU THAT REPLIES AGAINST GOD? SHALL THE THING FORMED SAY TO HIM WHO HAS FORMED IT, WHY HAVE YOU MADE ME THUS? HATH NOT THE POTTER POWER OVER THE CLAY, OF THE SAME LUMP TO MAKE ONE VESSEL UNTO HONOUR, AND ANOTHER TO DISHONOUR? — THESE AND SIMILAR DECLARATIONS SEEM TO HAVE NO SMALL INFLUENCE IN PREVENTING VERY MANY FROM BELIEVING THAT EVERY ONE IS TO BE CONSIDERED AS HAVING FREEDOM OVER HIS OWN WILL, AND IN MAKING IT APPEAR TO BE A CONSEQUENCE OF THE WILL OF GOD WHETHER A MAN IS EITHER SAVED OR LOST.

8. LET US BEGIN, THEN, WITH THOSE WORDS WHICH WERE SPOKEN TO PHARAOH, WHO IS SAID TO HAVE BEEN HARDENED BY GOD, IN ORDER THAT HE MIGHT NOT LET THE PEOPLE GO; AND, ALONG WITH HIS CASE, THE LANGUAGE OF THE APOSTLE ALSO WILL BE CONSIDERED, WHERE HE SAYS, THEREFORE HE HAS MERCY ON WHOM HE WILL, AND WHOM HE WILL HE HARDENS. FOR IT IS ON THESE PASSAGES CHIEFLY THAT THE HERETICS RELY, ASSERTING THAT SALVATION IS NOT IN OUR OWN POWER, BUT THAT SOULS ARE OF SUCH A NATURE AS MUST BY ALL MEANS BE EITHER LOST OR SAVED; AND THAT IN NO WAY CAN A SOUL WHICH IS OF AN EVIL NATURE BECOME GOOD, OR ONE WHICH IS OF A VIRTUOUS NATURE BE MADE BAD. AND HENCE THEY MAINTAIN THAT PHARAOH, TOO, BEING OF A RUINED NATURE, WAS ON THAT ACCOUNT HARDENED BY GOD, WHO HARDENS THOSE THAT ARE OF AN EARTHLY NATURE, BUT HAS COMPASSION ON THOSE WHO ARE OF A SPIRITUAL NATURE. LET US SEE, THEN, WHAT IS THE MEANING OF THEIR ASSERTION; AND LET US, IN THE FIRST PLACE, REQUEST THEM TO TELL US WHETHER THEY MAINTAIN THAT THE SOUL OF PHARAOH WAS OF AN EARTHLY NATURE, SUCH AS THEY TERM LOST. THEY WILL UNDOUBTEDLY ANSWER THAT IT WAS OF AN EARTHLY NATURE. IF SO, THEN TO BELIEVE GOD, OR TO OBEY HIM, WHEN HIS NATURE OPPOSED HIS SO DOING, WAS AN IMPOSSIBILITY. AND IF THIS WERE HIS CONDITION BY NATURE, WHAT FURTHER NEED WAS THERE FOR HIS HEART TO BE HARDENED, AND THIS NOT ONCE, BUT SEVERAL TIMES, UNLESS INDEED BECAUSE IT WAS POSSIBLE FOR HIM TO YIELD TO PERSUASION? NOR COULD ANY ONE BE SAID TO BE HARDENED BY ANOTHER, SAVE HIM WHO OF HIMSELF WAS NOT OBDURATE. AND IF HE WERE NOT OBDURATE OF HIMSELF, IT FOLLOWS THAT NEITHER WAS HE OF AN EARTHLY NATURE, BUT SUCH AN ONE AS MIGHT GIVE WAY WHEN OVERPOWERED BY SIGNS AND WONDERS. BUT HE WAS NECESSARY FOR GOD'S PURPOSE, IN ORDER THAT, FOR THE SAVING OF THE MULTITUDE, HE MIGHT MANIFEST IN HIM HIS POWER BY HIS OFFERING RESISTANCE TO NUMEROUS MIRACLES, AND STRUGGLING AGAINST THE WILL OF GOD, AND HIS HEART BEING BY THIS MEANS SAID TO BE HARDENED. SUCH ARE OUR ANSWERS, IN THE FIRST PLACE, TO THESE PERSONS; AND BY THESE THEIR ASSERTION MAY BE OVERTURNED, ACCORDING TO WHICH THEY THINK THAT PHARAOH WAS DESTROYED IN CONSEQUENCE OF HIS EVIL NATURE. AND WITH REGARD TO THE LANGUAGE OF THE APOSTLE PAUL, WE MUST ANSWER THEM IN A SIMILAR WAY. FOR WHO ARE THEY WHOM GOD HARDENS, ACCORDING TO YOUR VIEW? THOSE, NAMELY, WHOM YOU TERM OF A RUINED NATURE, AND WHO, I AM TO SUPPOSE, WOULD HAVE DONE SOMETHING ELSE HAD THEY NOT BEEN HARDENED. IF, INDEED, THEY COME TO DESTRUCTION IN CONSEQUENCE OF BEING HARDENED, THEY NO LONGER PERISH NATURALLY, BUT IN VIRTUE OF WHAT BEFALLS THEM. THEN, IN THE NEXT PLACE, UPON WHOM DOES GOD SHOW MERCY? ON THOSE, NAMELY, WHO ARE TO BE SAVED. AND IN WHAT RESPECT DO THOSE PERSONS STAND IN NEED OF A SECOND COMPASSION, WHO ARE TO BE SAVED ONCE BY THEIR NATURE, AND SO COME NATURALLY TO BLESSEDNESS, EXCEPT THAT IT IS SHOWN EVEN FROM THEIR CASE, THAT, BECAUSE IT WAS POSSIBLE FOR THEM TO PERISH, THEY THEREFORE OBTAIN MERCY, THAT SO THEY MAY NOT PERISH, BUT COME TO SALVATION, AND POSSESS THE KINGDOM OF THE GOOD. AND LET THIS BE OUR ANSWER TO THOSE WHO DEVISE AND INVENT THE FABLE OF GOOD OR BAD NATURES, I.E., OF EARTHLY OR SPIRITUAL SOULS, IN CONSEQUENCE OF WHICH, AS THEY SAY, EACH ONE IS EITHER SAVED OR LOST.

9. AND NOW WE MUST RETURN AN ANSWER ALSO TO THOSE WHO WOULD HAVE THE GOD OF THE LAW TO BE JUST ONLY, AND NOT ALSO GOOD; AND LET US ASK SUCH IN WHAT MANNER THEY CONSIDER THE HEART OF PHARAOH TO HAVE BEEN HARDENED BY GOD— BY WHAT ACTS OR BY WHAT PROSPECTIVE ARRANGEMENTS. FOR WE MUST OBSERVE THE CONCEPTION OF A GOD WHO IN OUR OPINION IS BOTH JUST AND GOOD, BUT ACCORDING TO THEM ONLY JUST. AND LET THEM SHOW US HOW A GOD WHOM THEY ALSO ACKNOWLEDGE TO BE JUST, CAN WITH JUSTICE CAUSE THE HEART OF A MAN TO BE HARDENED, THAT, IN CONSEQUENCE OF THAT VERY HARDENING, HE MAY SIN AND BE RUINED. AND HOW SHALL THE JUSTICE OF GOD BE DEFENDED, IF HE HIMSELF IS THE CAUSE OF THE DESTRUCTION OF THOSE WHOM, OWING TO THEIR UNBELIEF (THROUGH THEIR BEING HARDENED), HE HAS AFTERWARDS CONDEMNED BY THE AUTHORITY OF A JUDGE? FOR WHY DOES HE BLAME HIM, SAYING, BUT SINCE YOU WILL NOT LET MY PEOPLE GO, LO, I WILL SMITE ALL THE FIRST-BORN IN EGYPT, EVEN YOUR FIRST-BORN, AND WHATEVER ELSE WAS SPOKEN THROUGH MOSES BY GOD TO PHARAOH? FOR IT BEHOOVES EVERY ONE WHO MAINTAINS THE TRUTH OF WHAT IS RECORDED IN SCRIPTURE, AND WHO DESIRES TO SHOW THAT THE GOD OF THE LAW AND THE PROPHETS IS JUST, TO RENDER A REASON FOR ALL THESE THINGS, AND TO SHOW HOW THERE IS IN THEM NOTHING AT ALL DEROGATORY TO THE JUSTICE OF GOD, SINCE, ALTHOUGH THEY DENY HIS GOODNESS, THEY ADMIT THAT HE IS A JUST JUDGE, AND CREATOR OF THE WORLD. DIFFERENT, HOWEVER, IS THE METHOD OF OUR REPLY TO THOSE WHO ASSERT THAT THE CREATOR OF THIS WORLD IS A MALIGNANT BEING, I.E., A DEVIL.

10. BUT SINCE WE ACKNOWLEDGE THE GOD WHO SPOKE BY MOSES TO BE NOT ONLY JUST, BUT ALSO GOOD, LET US CAREFULLY INQUIRE HOW IT IS IN KEEPING WITH THE CHARACTER OF A JUST AND GOOD DEITY TO HAVE HARDENED THE HEART OF PHARAOH. AND LET US SEE WHETHER, FOLLOWING THE EXAMPLE OF THE APOSTLE PAUL, WE ARE ABLE TO SOLVE THE DIFFICULTY BY HELP OF SOME PARALLEL INSTANCES: IF WE CAN SHOW, E.G., THAT BY ONE AND THE SAME ACT GOD HAS PITY UPON ONE INDIVIDUAL, BUT HARDENS ANOTHER; NOT PURPOSING OR DESIRING THAT HE WHO IS HARDENED SHOULD BE SO, BUT BECAUSE, IN THE MANIFESTATION OF HIS GOODNESS AND PATIENCE, THE HEART OF THOSE WHO TREAT HIS KINDNESS AND FORBEARANCE WITH CONTEMPT AND INSOLENCE IS HARDENED BY THE PUNISHMENT OF THEIR CRIMES BEING DELAYED; WHILE THOSE, ON THE OTHER HAND, WHO MAKE HIS GOODNESS AND PATIENCE THE OCCASION OF THEIR REPENTANCE AND REFORMATION, OBTAIN COMPASSION. TO SHOW MORE CLEARLY, HOWEVER, WHAT WE MEAN, LET US TAKE THE ILLUSTRATION EMPLOYED BY THE APOSTLE PAUL IN THE EPISTLE TO THE HEBREWS, WHERE HE SAYS, FOR THE EARTH, WHICH DRINKS IN THE RAIN THAT COMES OFT UPON IT, AND BRINGS FORTH HERBS MEET FOR THEM BY WHOM IT IS DRESSED, WILL RECEIVE BLESSING FROM GOD; BUT THAT WHICH BEARS THORNS AND BRIERS IS REJECTED, AND IS NEAR UNTO CURSING, WHOSE END IS TO BE BURNED. NOW FROM THOSE WORDS OF PAUL WHICH WE HAVE QUOTED, IT IS CLEARLY SHOWN THAT BY ONE AND THE SAME ACT ON THE PART OF GOD — THAT, VIZ., BY WHICH HE SENDS RAIN UPON THE EARTH — ONE PORTION OF THE GROUND, WHEN CAREFULLY CULTIVATED, BRINGS FORTH GOOD FRUITS; WHILE ANOTHER, NEGLECTED AND UNCARED FOR, PRODUCES THORNS AND THISTLES. AND IF ONE, SPEAKING AS IT WERE IN THE PERSON OF THE RAIN, WERE TO SAY, IT IS I, THE RAIN, THAT HAVE MADE THE GOOD FRUITS, AND IT IS I THAT HAVE CAUSED THE THORNS AND THISTLES TO GROW, HOWEVER HARD THE STATEMENT MIGHT APPEAR, IT WOULD NEVERTHELESS BE TRUE; FOR UNLESS THE RAIN HAD FALLEN, NEITHER FRUITS, NOR THORNS, NOR THISTLES WOULD HAVE SPRUNG UP, WHEREAS BY THE COMING OF THE RAIN THE EARTH GAVE BIRTH TO BOTH. NOW, ALTHOUGH IT IS DUE TO THE BENEFICIAL ACTION OF THE RAIN THAT THE EARTH HAS PRODUCED HERBS OF BOTH KINDS, IT IS NOT TO THE RAIN THAT THE DIVERSITY OF THE HERBS IS PROPERLY TO BE ASCRIBED; BUT ON THOSE WILL JUSTLY REST THE BLAME FOR THE BAD SEED, WHO, ALTHOUGH THEY MIGHT HAVE TURNED UP THE GROUND BY FREQUENT PLOUGHING, AND HAVE BROKEN THE CLODS BY REPEATED HARROWING, AND HAVE EXTIRPATED ALL USELESS AND NOXIOUS WEEDS, AND HAVE CLEARED AND PREPARED THE FIELDS FOR THE COMING SHOWERS BY ALL THE LABOUR AND TOIL WHICH CULTIVATION DEMANDS, HAVE NEVERTHELESS NEGLECTED TO DO THIS, AND WHO WILL ACCORDINGLY REAP BRIERS AND THORNS, THE MOST APPROPRIATE FRUIT OF THEIR SLOTH. AND THE CONSEQUENCE THEREFORE IS, THAT WHILE THE RAIN FALLS IN KINDNESS AND IMPARTIALITY EQUALLY UPON THE WHOLE EARTH, YET, BY ONE AND THE SAME OPERATION OF THE RAIN, THAT SOIL WHICH IS CULTIVATED YIELDS WITH A BLESSING USEFUL FRUITS TO THE DILIGENT AND CAREFUL CULTIVATORS, WHILE THAT WHICH HAS BECOME HARDENED THROUGH THE NEGLECT OF THE HUSBANDMAN BRINGS FORTH ONLY THORNS AND THISTLES. LET US THEREFORE VIEW THOSE SIGNS AND MIRACLES WHICH WERE DONE BY GOD, AS THE SHOWERS FURNISHED BY HIM FROM ABOVE; AND THE PURPOSE AND DESIRES OF MEN, AS THE CULTIVATED AND UNCULTIVATED SOIL, WHICH IS OF ONE AND THE SAME NATURE INDEED, AS IS EVERY SOIL COMPARED WITH ANOTHER, BUT NOT IN ONE AND THE SAME STATE OF CULTIVATION. FROM WHICH IT FOLLOWS THAT EVERY ONE'S WILL, IF UNTRAINED, AND FIERCE, AND BARBAROUS, IS EITHER HARDENED BY THE MIRACLES AND WONDERS OF GOD, GROWING MORE SAVAGE AND THORNY THAN EVER, OR IT BECOMES MORE PLIANT, AND YIELDS ITSELF UP WITH THE WHOLE MIND TO OBEDIENCE, IF IT BE CLEARED FROM VICE AND SUBJECTED TO TRAINING.

11. BUT, TO ESTABLISH THE POINT MORE CLEARLY, IT WILL NOT BE SUPERFLUOUS TO EMPLOY ANOTHER ILLUSTRATION, AS IF, E.G., ONE WERE TO SAY THAT IT IS THE SUN WHICH HARDENS AND LIQUEFIES, ALTHOUGH LIQUEFYING AND HARDENING ARE THINGS OF AN OPPOSITE NATURE. NOW IT IS NOT INCORRECT TO SAY THAT THE SUN, BY ONE AND THE SAME POWER OF ITS HEAT, MELTS WAX INDEED, BUT DRIES UP AND HARDENS MUD: NOT THAT ITS POWER OPERATES ONE WAY UPON MUD, AND IN ANOTHER WAY UPON WAX; BUT THAT THE QUALITIES OF MUD AND WAX ARE DIFFERENT, ALTHOUGH ACCORDING TO NATURE THEY ARE ONE THING, BOTH BEING FROM THE EARTH. IN THIS WAY, THEN, ONE AND THE SAME WORKING UPON THE PART OF GOD, WHICH WAS ADMINISTERED BY MOSES IN SIGNS AND WONDERS, MADE MANIFEST THE HARDNESS OF PHARAOH, WHICH HE HAD CONCEIVED IN THE INTENSITY OF HIS WICKEDNESS BUT EXHIBITED THE OBEDIENCE OF THOSE OTHER EGYPTIANS WHO WERE INTERMINGLED WITH THE ISRAELITES, AND WHO ARE RECORDED TO HAVE QUITTED EGYPT AT THE SAME TIME WITH THE HEBREWS. WITH RESPECT TO THE STATEMENT THAT THE HEART OF PHARAOH WAS SUBDUED BY DEGREES, SO THAT ON ONE OCCASION HE SAID, GO NOT FAR AWAY; YOU SHALL GO A THREE DAYS' JOURNEY, BUT LEAVE YOUR WIVES, AND YOUR CHILDREN, AND YOUR CATTLE, AND AS REGARDS ANY OTHER STATEMENTS, ACCORDING TO WHICH HE APPEARS TO YIELD GRADUALLY TO THE SIGNS AND WONDERS, WHAT ELSE IS SHOWN, SAVE THAT THE POWER OF THE SIGNS AND MIRACLES WAS MAKING SOME IMPRESSION ON HIM, BUT NOT SO MUCH AS IT OUGHT TO HAVE DONE? FOR IF THE HARDENING WERE OF SUCH A NATURE AS MANY TAKE IT TO BE, HE WOULD NOT INDEED HAVE GIVEN WAY EVEN IN A FEW INSTANCES. BUT I THINK THERE IS NO ABSURDITY IN EXPLAINING THE TROPICAL OR FIGURATIVE NATURE OF THAT LANGUAGE EMPLOYED IN SPEAKING OF HARDENING, ACCORDING TO COMMON USAGE. FOR THOSE MASTERS WHO ARE REMARKABLE FOR KINDNESS TO THEIR SLAVES, ARE FREQUENTLY ACCUSTOMED TO SAY TO THE LATTER, WHEN, THROUGH MUCH PATIENCE AND INDULGENCE ON THEIR PART, THEY HAVE BECOME INSOLENT AND WORTHLESS: IT IS I THAT HAVE MADE YOU WHAT YOU ARE; I HAVE SPOILED YOU; IT IS MY ENDURANCE THAT HAS MADE YOU GOOD FOR NOTHING: I AM TO BLAME FOR YOUR PERVERSE AND WICKED HABITS, BECAUSE I DO NOT HAVE YOU IMMEDIATELY PUNISHED FOR EVERY DELINQUENCY ACCORDING TO YOUR DESERTS. FOR WE MUST FIRST ATTEND TO THE TROPICAL OR FIGURATIVE MEANING OF THE LANGUAGE, AND SO COME TO SEE THE FORCE OF THE EXPRESSION, AND NOT FIND FAULT WITH THE WORD, WHOSE INNER MEANING WE DO NOT ASCERTAIN. FINALLY, THE APOSTLE PAUL, EVIDENTLY TREATING OF SUCH, SAYS TO HIM WHO REMAINED IN HIS SINS: DESPISE THE RICHES OF HIS GOODNESS, AND FORBEARANCE, AND LONG-SUFFERING; NOT KNOWING THAT THE GOODNESS OF GOD LEADS YOU TO REPENTANCE? BUT, AFTER YOUR HARDNESS AND IMPENITENT HEART, TREASURE UP UNTO YOURSELF WRATH ON THE DAY OF WRATH AND REVELATION OF THE RIGHTEOUS JUDGMENT OF GOD. SUCH ARE THE WORDS OF THE APOSTLE TO HIM WHO IS IN HIS SINS. LET US APPLY THESE VERY EXPRESSIONS TO PHARAOH, AND SEE IF THEY ALSO ARE NOT SPOKEN OF HIM WITH PROPRIETY, SINCE, ACCORDING TO HIS HARDNESS AND

IMPENITENT HEART, HE TREASURED AND STORED UP FOR HIMSELF WRATH ON THE DAY OF WRATH, INASMUCH AS HIS HARDNESS COULD NEVER HAVE BEEN DECLARED AND MANIFESTED, UNLESS SIGNS AND WONDERS OF SUCH NUMBER AND MAGNIFICENCE HAD BEEN PERFORMED.

12. BUT IF THE PROOFS WHICH WE HAVE ADDUCED DO NOT APPEAR FULL ENOUGH, AND THE SIMILITUDE OF THE APOSTLE SEEM WANTING IN APPLICABILITY, LET US ADD THE VOICE OF PROPHETIC AUTHORITY, AND SEE WHAT THE PROPHETS DECLARE REGARDING THOSE WHO AT FIRST, INDEED, LEADING A RIGHTEOUS LIFE, HAVE DESERVED TO RECEIVE NUMEROUS PROOFS OF THE GOODNESS OF GOD, BUT AFTERWARDS, AS BEING HUMAN BEINGS, HAVE FALLEN ASTRAY, WITH WHOM THE PROPHET, MAKING HIMSELF ALSO ONE, SAYS: WHY, O LORD, HAVE YOU MADE US TO ERR FROM YOUR WAY? AND HARDENED OUR HEART, THAT WE SHOULD NOT FEAR YOUR NAME? RETURN, FOR YOUR SERVANTS' SAKE, FOR THE TRIBES OF YOUR INHERITANCE, THAT WE ALSO FOR A LITTLE MAY OBTAIN SOME INHERITANCE FROM YOUR HOLY HILL. JEREMIAH ALSO EMPLOYS SIMILAR LANGUAGE: O LORD, YOU HAVE DECEIVED US, AND WE WERE DECEIVED; YOU HAVE HELD (US), AND YOU HAVE PREVAILED. THE EXPRESSION, THEN, WHY, O LORD, HAVE YOU HARDENED OUR HEART, THAT WE SHOULD NOT FEAR YOUR NAME? USED BY THOSE WHO PRAYED FOR MERCY, IS TO BE TAKEN IN A FIGURATIVE, MORAL ACCEPTATION, AS IF ONE WERE TO SAY, WHY HAVE YOU SPARED US SO LONG, AND DID NOT REQUITE US WHEN WE SINNED, BUT ABANDONED US, THAT SO OUR WICKEDNESS MIGHT INCREASE, AND OUR LIBERTY OF SINNING BE EXTENDED WHEN PUNISHMENT CEASED? IN LIKE MANNER, UNLESS A HORSE CONTINUALLY FEEL THE SPUR OF HIS RIDER, AND HAVE HIS MOUTH ABRADED BY A BIT, HE BECOMES HARDENED. AND A BOY ALSO, UNLESS CONSTANTLY DISCIPLINED BY CHASTISEMENT, WILL GROW UP TO BE AN INSOLENT YOUTH, AND ONE READY TO FALL HEADLONG INTO VICE. GOD ACCORDINGLY ABANDONS AND NEGLECTS THOSE WHOM HE HAS JUDGED UNDESERVING OF CHASTISEMENT: FOR WHOM THE LORD LOVES HE CHASTENS, AND SCOURGES EVERY SON WHOM HE RECEIVES. FROM WHICH WE ARE TO SUPPOSE THAT THOSE ARE TO BE RECEIVED INTO THE RANK AND AFFECTION OF SONS, WHO HAVE DESERVED TO BE SCOURGED AND CHASTENED BY THE LORD, IN ORDER THAT THEY ALSO, THROUGH ENDURANCE OF TRIALS AND TRIBULATIONS, MAY BE ABLE TO SAY, WHO SHALL SEPARATE US FROM THE LOVE OF GOD WHICH IS IN CHRIST JESUS? SHALL TRIBULATION, OR ANGUISH, OR FAMINE, OR NAKEDNESS, OR PERIL, OR SWORD? FOR BY ALL THESE IS EACH ONE'S RESOLUTION MANIFESTED AND DISPLAYED, AND THE FIRMNESS OF HIS PERSEVERANCE MADE KNOWN, NOT SO MUCH TO GOD, WHO KNOWS ALL THINGS BEFORE THEY HAPPEN, AS TO THE RATIONAL AND HEAVENLY VIRTUES, WHO HAVE OBTAINED A PART IN THE WORK OF PROCURING HUMAN SALVATION, AS BEING A SORT OF ASSISTANTS AND MINISTERS TO GOD. THOSE, ON THE OTHER HAND, WHO DO NOT YET OFFER THEMSELVES TO GOD WITH SUCH CONSTANCY AND AFFECTION, AND ARE NOT READY TO COME INTO HIS SERVICE, AND TO PREPARE THEIR SOULS FOR TRIAL, ARE SAID TO BE ABANDONED BY GOD, I.E., NOT TO BE INSTRUCTED, INASMUCH AS THEY ARE NOT PREPARED FOR INSTRUCTION, THEIR TRAINING OR CARE BEING UNDOUBTEDLY POSTPONED TO A LATER TIME. THESE CERTAINLY DO NOT KNOW WHAT THEY WILL OBTAIN FROM GOD, UNLESS THEY FIRST ENTERTAIN THE DESIRE OF BEING BENEFITED; AND THIS FINALLY WILL BE THE CASE, IF A MAN COME FIRST TO A KNOWLEDGE OF HIMSELF, AND FEEL WHAT ARE HIS DEFECTS, AND UNDERSTAND FROM WHOM HE EITHER OUGHT OR CAN SEEK THE SUPPLY OF HIS DEFICIENCIES. FOR HE WHO DOES NOT KNOW BEFOREHAND OF HIS WEAKNESS OR HIS SICKNESS, CANNOT SEEK A PHYSICIAN; OR AT LEAST, AFTER RECOVERING HIS HEALTH, THAT MAN WILL NOT BE GRATEFUL TO HIS PHYSICIAN WHO DID NOT FIRST RECOGNISE THE DANGEROUS NATURE OF HIS AILMENT. AND SO, UNLESS A MAN HAS FIRST ASCERTAINED THE DEFECTS OF HIS LIFE, AND THE EVIL NATURE OF HIS SINS, AND MADE THIS KNOWN BY CONFESSION FROM HIS OWN LIPS, HE CANNOT BE CLEANSED OR ACQUITTED, LEST HE SHOULD BE IGNORANT THAT WHAT HE POSSESSES HAS BEEN BESTOWED ON HIM BY FAVOUR, BUT SHOULD CONSIDER AS HIS OWN PROPERTY WHAT FLOWS FROM THE DIVINE LIBERALITY, WHICH IDEA UNDOUBTEDLY GENERATES ARROGANCE OF MIND AND PRIDE, AND FINALLY BECOMES THE CAUSE OF THE INDIVIDUAL'S RUIN. AND THIS, WE MUST BELIEVE, WAS THE CASE WITH THE DEVIL, WHO VIEWED AS HIS OWN, AND NOT AS GIVEN HIM BY GOD, THE PRIMACY WHICH HE HELD AT THE TIME WHEN HE WAS UNSTAINED; AND THUS WAS FULFILLED IN HIM THE DECLARATION, THAT EVERY ONE WHO EXALTS HIMSELF SHALL BE ABASED. FROM WHICH IT APPEARS TO ME THAT THE DIVINE MYSTERIES WERE CONCEALED FROM THE WISE AND PRUDENT, ACCORDING TO THE STATEMENT OF SCRIPTURE, THAT NO FLESH SHOULD GLORY BEFORE GOD, AND REVEALED TO CHILDREN — TO THOSE, NAMELY, WHO, AFTER THEY HAVE BECOME INFANTS AND LITTLE CHILDREN, I.E., HAVE RETURNED TO THE HUMILITY AND SIMPLICITY OF CHILDREN, THEN MAKE PROGRESS; AND ON ARRIVING AT PERFECTION, REMEMBER THAT THEY HAVE OBTAINED THEIR STATE OF HAPPINESS, NOT BY THEIR OWN MERITS, BUT BY THE GRACE AND COMPASSION OF GOD.

13. IT IS THEREFORE BY THE SENTENCE OF GOD THAT HE IS ABANDONED WHO DESERVES TO BE SO, WHILE OVER SOME SINNERS GOD EXERCISES FORBEARANCE; NOT, HOWEVER, WITHOUT A DEFINITE PRINCIPLE OF ACTION. NAY, THE VERY FACT THAT HE IS LONG-SUFFERING CONDUCES TO THE ADVANTAGE OF THOSE VERY PERSONS, SINCE THE SOUL OVER WHICH HE EXERCISES THIS PROVIDENTIAL CARE IS IMMORTAL; AND, AS BEING IMMORTAL AND EVERLASTING, IT IS NOT, ALTHOUGH NOT IMMEDIATELY CARED FOR, EXCLUDED FROM SALVATION, WHICH IS POSTPONED TO A MORE CONVENIENT TIME. FOR PERHAPS IT IS EXPEDIENT FOR THOSE WHO HAVE BEEN MORE DEEPLY IMBUED WITH THE POISON OF WICKEDNESS TO OBTAIN THIS SALVATION AT A LATER PERIOD. FOR AS MEDICAL MEN SOMETIMES, ALTHOUGH THEY COULD QUICKLY COVER OVER THE SCARS OF WOUNDS, KEEP BACK AND DELAY THE CURE FOR THE PRESENT, IN THE EXPECTATION OF A BETTER AND MORE PERFECT RECOVERY, KNOWING THAT IT IS MORE SALUTARY TO RETARD THE TREATMENT IN THE CASES OF SWELLINGS CAUSED BY WOUNDS, AND TO ALLOW THE MALIGNANT HUMOURS TO FLOW OFF FOR A WHILE, RATHER THAN TO HASTEN A SUPERFICIAL CURE, BY SHUTTING UP IN THE VEINS THE POISON OF A MORBID HUMOUR, WHICH, EXCLUDED FROM ITS CUSTOMARY OUTLETS, WILL UNDOUBTEDLY CREEP INTO THE INNER PARTS OF THE LIMBS, AND PENETRATE TO THE VERY VITALS OF THE VISCERA, PRODUCING NO LONGER MERE DISEASE IN THE BODY, BUT CAUSING DESTRUCTION TO LIFE; SO, IN LIKE MANNER, GOD ALSO, WHO KNOWS THE SECRET THINGS OF THE HEART, AND FOREKNOWS THE FUTURE, IN MUCH FORBEARANCE ALLOWS CERTAIN EVENTS TO HAPPEN, WHICH, COMING FROM WITHOUT UPON MEN, CAUSE TO COME FORTH INTO THE LIGHT THE PASSIONS AND VICES WHICH ARE CONCEALED WITHIN, THAT BY THEIR MEANS THOSE MAY BE CLEANSED AND CURED WHO, THROUGH GREAT NEGLIGENCE AND CARELESSNESS, HAVE ADMITTED WITHIN THEMSELVES THE ROOTS AND SEEDS OF SINS, SO THAT, WHEN DRIVEN OUTWARDS AND BROUGHT TO THE SURFACE, THEY MAY IN A CERTAIN DEGREE BE CAST FORTH AND DISPERSED. AND THUS, ALTHOUGH A MAN MAY APPEAR TO BE AFFLICTED WITH EVILS OF A SERIOUS KIND, SUFFERING CONVULSIONS IN ALL HIS LIMBS, HE MAY NEVERTHELESS, AT SOME FUTURE TIME, OBTAIN RELIEF AND A CESSATION FROM HIS TROUBLE; AND, AFTER ENDURING HIS AFFLICTIONS TO SATIETY, MAY, AFTER MANY SUFFERINGS, BE RESTORED AGAIN TO HIS (PROPER) CONDITION. FOR GOD DEALS WITH SOULS NOT MERELY WITH A VIEW TO THE SHORT SPACE OF OUR PRESENT LIFE, INCLUDED WITHIN SIXTY YEARS OR MORE, BUT WITH REFERENCE TO A PERPETUAL AND NEVER-ENDING PERIOD, EXERCISING HIS PROVIDENTIAL CARE OVER SOULS THAT ARE IMMORTAL, EVEN AS HE HIMSELF IS ETERNAL AND IMMORTAL. FOR HE MADE THE RATIONAL NATURE, WHICH HE FORMED IN HIS OWN IMAGE AND LIKENESS, INCORRUPTIBLE; AND THEREFORE THE SOUL, WHICH IS IMMORTAL, IS NOT EXCLUDED BY THE SHORTNESS OF THE PRESENT LIFE FROM THE DIVINE REMEDIES AND CURES.

14. BUT LET US TAKE FROM THE GOSPELS ALSO THE SIMILITUDES OF THOSE THINGS WHICH WE HAVE MENTIONED, IN WHICH IS DESCRIBED A CERTAIN ROCK, HAVING ON IT A LITTLE SUPERFICIAL EARTH, ON WHICH, WHEN A SEED FALLS, IT IS SAID QUICKLY TO SPRING UP; BUT WHEN SPRUNG UP, IT WITHERS AS THE SUN ASCENDS IN THE HEAVENS, AND DIES AWAY, BECAUSE IT DID NOT CAST ITS ROOT DEEPLY INTO THE GROUND. NOW THIS ROCK UNDOUBTEDLY REPRESENTS THE HUMAN SOUL, HARDENED ON ACCOUNT OF ITS OWN NEGLIGENCE, AND CONVERTED INTO STONE BECAUSE OF ITS WICKEDNESS. FOR GOD GAVE NO ONE A STONY HEART BY A CREATIVE ACT; BUT EACH INDIVIDUAL'S HEART IS SAID TO BECOME STONY THROUGH HIS OWN WICKEDNESS AND DISOBEDIENCE. AS, THEREFORE, IF ONE WERE TO BLAME A HUSBANDMAN FOR NOT CASTING HIS SEED MORE QUICKLY UPON ROCKY GROUND, BECAUSE SEED CAST UPON OTHER ROCKY SOIL WAS SEEN TO SPRING UP SPEEDILY, THE HUSBANDMAN WOULD CERTAINLY SAY IN REPLY: I SOW THIS SOIL MORE SLOWLY, FOR THIS REASON, THAT IT MAY RETAIN THE SEED WHICH IT HAS RECEIVED; FOR IT SUITS THIS GROUND TO BE SOWN SOMEWHAT SLOWLY, LEST PERHAPS THE CROP, HAVING SPROUTED TOO RAPIDLY, AND COMING FORTH FROM THE MERE SURFACE OF A SHALLOW SOIL, SHOULD BE UNABLE TO WITHSTAND THE RAYS OF THE SUN. WOULD NOT HE WHO FORMERLY FOUND FAULT ACQUIESCE IN THE REASONS AND SUPERIOR KNOWLEDGE OF THE HUSBANDMAN, AND APPROVE AS DONE ON RATIONAL GROUNDS WHAT FORMERLY APPEARED TO HIM AS FOUNDED ON NO REASON? AND IN THE SAME WAY, GOD, THE THOROUGHLY SKILLED HUSBANDMAN OF ALL HIS CREATION, UNDOUBTEDLY CONCEALS AND DELAYS TO ANOTHER TIME THOSE THINGS WHICH WE THINK OUGHT TO HAVE OBTAINED HEALTH SOONER, IN ORDER THAT NOT THE OUTSIDE OF THINGS, RATHER THAN THE INSIDE, MAY BE CURED. BUT IF ANY ONE NOW WERE TO OBJECT TO US THAT CERTAIN SEEDS DO EVEN FALL UPON ROCKY GROUND, I.E., ON A HARD AND STONY HEART, WE SHOULD ANSWER THAT EVEN THIS DOES NOT HAPPEN WITHOUT THE ARRANGEMENT OF DIVINE PROVIDENCE; INASMUCH AS, BUT FOR THIS, IT WOULD NOT BE KNOWN WHAT CONDEMNATION WAS INCURRED BY RASHNESS IN HEARING AND INDIFFERENCE IN INVESTIGATION, NOR, CERTAINLY, WHAT BENEFIT WAS DERIVED FROM BEING TRAINED IN AN ORDERLY MANNER. AND HENCE IT HAPPENS THAT THE SOUL COMES TO KNOW ITS DEFECTS, AND TO CAST THE BLAME UPON ITSELF, AND, CONSISTENTLY WITH THIS, TO RESERVE AND SUBMIT ITSELF TO TRAINING, I.E., IN ORDER THAT IT MAY SEE THAT ITS FAULTS MUST FIRST BE REMOVED, AND THAT THEN IT MUST COME TO RECEIVE THE INSTRUCTION OF WISDOM. AS, THEREFORE, SOULS ARE INNUMERABLE, SO ALSO ARE THEIR MANNERS, AND PURPOSES, AND MOVEMENTS, AND APPETENCIES, AND INCITEMENTS DIFFERENT, THE VARIETY OF WHICH CAN BY NO MEANS BE GRASPED BY THE HUMAN MIND; AND THEREFORE TO GOD ALONE MUST BE LEFT THE ART, AND THE KNOWLEDGE, AND THE POWER OF AN ARRANGEMENT OF THIS KIND, AS HE ALONE CAN KNOW BOTH THE REMEDIES FOR EACH INDIVIDUAL SOUL, AND MEASURE OUT THE TIME OF ITS CURE. IT IS HE ALONE THEN WHO, AS WE SAID, RECOGNISES THE WAYS OF INDIVIDUAL MEN, AND DETERMINES BY WHAT WAY HE OUGHT TO LEAD PHARAOH, THAT THROUGH HIM HIS NAME MIGHT BE NAMED IN ALL THE EARTH, HAVING PREVIOUSLY CHASTISED HIM BY MANY BLOWS, AND FINALLY DROWNING HIM IN THE SEA. BY THIS DROWNING, HOWEVER, IT IS NOT TO BE SUPPOSED THAT GOD'S PROVIDENCE AS REGARDS PHARAOH WAS TERMINATED; FOR WE MUST NOT IMAGINE, BECAUSE HE WAS DROWNED, THAT THEREFORE HE HAD IMMEDIATELY COMPLETELY PERISHED: FOR IN THE HAND OF GOD ARE BOTH WE AND OUR WORDS; ALL WISDOM, ALSO, AND KNOWLEDGE OF WORKMANSHIP, AS SCRIPTURE DECLARES. BUT THESE POINTS WE HAVE DISCUSSED ACCORDING TO OUR ABILITY, TREATING OF THAT CHAPTER OF SCRIPTURE IN WHICH IT IS SAID THAT GOD HARDENED THE HEART OF PHARAOH, AND AGREEABLY TO THE STATEMENT, HE HAS MERCY ON WHOM HE WILL HAVE MERCY, AND WHOM HE WILL HE HARDENS.

15. LET US NOW LOOK AT THOSE PASSAGES OF EZEKIEL WHERE HE SAYS, I WILL TAKE AWAY FROM THEM THEIR STONY HEART, AND I WILL PUT IN THEM A HEART OF FLESH, THAT THEY MAY WALK IN MY STATUTES, AND KEEP MINE ORDINANCES. FOR IF GOD, WHEN HE PLEASES, TAKES AWAY A HEART OF STONE AND BESTOWS A HEART OF FLESH, THAT HIS ORDINANCES MAY BE OBSERVED AND HIS COMMANDMENTS MAY BE OBEYED, IT WILL THEN APPEAR THAT IT IS NOT IN OUR POWER TO PUT AWAY WICKEDNESS. FOR THE TAKING AWAY OF A STONY HEART SEEMS TO BE NOTHING ELSE THAN THE REMOVAL OF THE WICKEDNESS BY WHICH ONE IS HARDENED, FROM WHOMSOEVER GOD PLEASES TO REMOVE IT. NOR IS THE BESTOWAL OF A HEART OF FLESH, THAT THE PRECEPTS OF GOD MAY BE OBSERVED AND HIS COMMANDMENTS OBEYED, ANY OTHER THING THAN A MAN BECOMING OBEDIENT, AND NO LONGER RESISTING THE TRUTH, BUT PERFORMING WORKS OF VIRTUE. IF, THEN, GOD PROMISES TO DO THIS, AND IF, BEFORE HE TAKES AWAY THE STONY HEART, WE ARE UNABLE TO REMOVE IT FROM OURSELVES, IT FOLLOWS THAT IT IS NOT IN OUR POWER, BUT IN GOD'S ONLY, TO CAST AWAY WICKEDNESS. AND AGAIN, IF IT IS NOT OUR DOING TO FORM WITHIN US A HEART OF FLESH, BUT THE WORK OF GOD ALONE, IT WILL NOT BE IN OUR POWER TO LIVE VIRTUOUSLY, BUT IT WILL IN EVERYTHING APPEAR TO BE A WORK OF DIVINE GRACE. SUCH ARE THE ASSERTIONS OF THOSE WHO WISH TO PROVE FROM THE AUTHORITY OF HOLY SCRIPTURE THAT NOTHING LIES IN OUR OWN POWER. NOW TO THESE WE ANSWER, THAT THESE PASSAGES ARE NOT TO BE SO UNDERSTOOD, BUT IN THE FOLLOWING MANNER. TAKE THE CASE OF ONE WHO WAS IGNORANT AND UNTAUGHT, AND WHO, FEELING THE DISGRACE OF HIS IGNORANCE, SHOULD, DRIVEN EITHER BY AN EXHORTATION FROM SOME PERSON, OR INCITED BY A DESIRE TO EMULATE OTHER WISE MEN, HAND HIMSELF OVER TO ONE BY WHOM HE IS ASSURED THAT HE WILL BE CAREFULLY TRAINED AND COMPETENTLY INSTRUCTED. IF HE, THEN, WHO HAD FORMERLY HARDENED HIMSELF IN IGNORANCE, YIELD HIMSELF, AS WE HAVE SAID, WITH FULL PURPOSE OF MIND TO A MASTER, AND PROMISE TO OBEY HIM IN ALL THINGS, THE MASTER, ON SEEING CLEARLY THE RESOLUTE NATURE OF HIS DETERMINATION, WILL APPROPRIATELY PROMISE TO TAKE AWAY ALL IGNORANCE, AND TO IMPLANT KNOWLEDGE WITHIN HIS MIND; NOT THAT HE UNDERTAKES TO DO THIS IF THE DISCIPLE REFUSE OR RESIST HIS EFFORTS, BUT ONLY ON HIS OFFERING AND BINDING HIMSELF TO OBEDIENCE IN ALL THINGS. SO ALSO THE WORD OF GOD PROMISES TO THOSE WHO DRAW NEAR TO HIM, THAT HE WILL TAKE AWAY THEIR STONY HEART, NOT INDEED FROM THOSE WHO DO NOT LISTEN TO HIS WORD, BUT FROM THOSE WHO RECEIVE THE PRECEPTS OF HIS TEACHING; AS IN THE GOSPELS WE FIND THE SICK APPROACHING THE SAVIOUR, ASKING TO RECEIVE HEALTH, AND THUS AT LAST BE CURED. AND IN ORDER THAT THE BLIND MIGHT BE HEALED AND REGAIN THEIR SIGHT, THEIR PART CONSISTED IN MAKING SUPPLICATION TO THE SAVIOUR, AND IN BELIEVING THAT THEIR CURE COULD BE EFFECTED BY HIM; WHILE HIS PART, ON THE OTHER HAND, LAY IN RESTORING TO THEM THE POWER OF VISION. AND IN THIS WAY ALSO DOES THE WORD OF GOD PROMISE TO BESTOW INSTRUCTION BY TAKING AWAY THE STONY HEART, I.E., BY THE REMOVAL OF WICKEDNESS, THAT SO MEN MAY BE ABLE TO WALK IN THE DIVINE PRECEPTS, AND OBSERVE THE COMMANDMENTS OF THE LAW.

16. THERE IS NEXT BROUGHT BEFORE US THAT DECLARATION UTTERED BY THE SAVIOUR IN THE GOSPEL: THAT SEEING THEY MAY SEE, AND NOT PERCEIVE; AND HEARING THEY MAY HEAR, AND NOT UNDERSTAND; LEST THEY SHOULD HAPPEN TO BE CONVERTED, AND THEIR SINS BE FORGIVEN THEM. ON WHICH OUR OPPONENT WILL REMARK: IF THOSE WHO SHALL HEAR MORE DISTINCTLY ARE BY ALL MEANS TO BE CORRECTED AND CONVERTED, AND CONVERTED IN SUCH A MANNER AS TO BE WORTHY OF RECEIVING THE REMISSION OF SINS, AND IF IT BE NOT IN THEIR OWN POWER TO HEAR THE WORD DISTINCTLY, BUT IF IT DEPEND ON THE INSTRUCTOR TO TEACH MORE OPENLY AND DISTINCTLY, WHILE HE DECLARES THAT HE DOES NOT PROCLAIM TO THEM THE WORD WITH CLEARNESS, LEST THEY SHOULD PERHAPS HEAR AND UNDERSTAND, AND BE CONVERTED, AND BE SAVED, IT WILL FOLLOW, CERTAINLY, THAT THEIR SALVATION IS NOT DEPENDENT UPON THEMSELVES. AND IF THIS BE SO, THEN WE HAVE NO FREE-WILL EITHER AS REGARDS SALVATION OR DESTRUCTION. NOW WERE IT NOT FOR THE WORDS THAT ARE ADDED, LEST PERHAPS THEY SHOULD BE CONVERTED, AND THEIR SINS BE FORGIVEN

THEM, WE MIGHT BE MORE INCLINED TO RETURN THE ANSWER, THAT THE SAVIOUR WAS UNWILLING THAT THOSE INDIVIDUALS WHOM HE FORESAW WOULD NOT BECOME GOOD, SHOULD UNDERSTAND THE MYSTERIES OF THE KINGDOM OF HEAVEN, AND THAT THEREFORE HE SPOKE TO THEM IN PARABLES; BUT AS THAT ADDITION FOLLOWS, LEST PERHAPS THEY SHOULD BE CONVERTED, AND THEIR SINS BE FORGIVEN THEM, THE EXPLANATION IS RENDERED MORE DIFFICULT. AND, IN THE FIRST PLACE, WE HAVE TO NOTICE WHAT DEFENSE THIS PASSAGE FURNISHES AGAINST THOSE HERETICS WHO ARE ACCUSTOMED TO HUNT OUT OF THE OLD TESTAMENT ANY EXPRESSIONS WHICH SEEM, ACCORDING TO THEIR VIEW, TO PREDICATE SEVERITY AND CRUELTY OF GOD THE CREATOR, AS WHEN HE IS DESCRIBED AS BEING AFFECTED WITH THE FEELING OF VENGEANCE OR PUNISHMENT, OR BY ANY OF THOSE EMOTIONS, HOWEVER NAMED, FROM WHICH THEY DENY THE EXISTENCE OF GOODNESS IN THE CREATOR; FOR THEY DO NOT JUDGE OF THE GOSPELS WITH THE SAME MIND AND FEELINGS, AND DO NOT OBSERVE WHETHER ANY SUCH STATEMENTS ARE FOUND IN THEM AS THEY CONDEMN AND CENSURE IN THE OLD TESTAMENT. FOR MANIFESTLY, IN THE PASSAGE REFERRED TO, THE SAVIOUR IS SHOWN, AS THEY THEMSELVES ADMIT, NOT TO SPEAK DISTINCTLY, FOR THIS VERY REASON, THAT MEN MAY NOT BE CONVERTED, AND WHEN CONVERTED, RECEIVE THE REMISSION OF SINS. NOW, IF THE WORDS BE UNDERSTOOD ACCORDING TO THE LETTER MERELY, NOTHING LESS, CERTAINLY, WILL BE CONTAINED IN THEM THAN IN THOSE PASSAGES WHICH THEY FIND FAULT WITH IN THE OLD TESTAMENT. AND IF THEY ARE OF OPINION THAT ANY EXPRESSIONS OCCURRING IN SUCH A CONNECTION IN THE NEW TESTAMENT STAND IN NEED OF EXPLANATION, IT WILL NECESSARILY FOLLOW THAT THOSE ALSO OCCURRING IN THE OLD TESTAMENT, WHICH ARE THE SUBJECT OF CENSURE, MAY BE FREED FROM ASPERSION BY AN EXPLANATION OF A SIMILAR KIND, SO THAT BY SUCH MEANS THE PASSAGES FOUND IN BOTH TESTAMENTS MAY BE SHOWN TO PROCEED FROM ONE AND THE SAME GOD. BUT LET US RETURN, AS WE BEST MAY, TO THE QUESTION PROPOSED.

17. WE SAID FORMERLY, WHEN DISCUSSING THE CASE OF PHARAOH, THAT SOMETIMES IT DOES NOT LEAD TO GOOD RESULTS FOR A MAN TO BE CURED TOO QUICKLY, ESPECIALLY IF THE DISEASE, BEING SHUT UP WITHIN THE INNER PARTS OF THE BODY, RAGE WITH GREATER FIERCENESS. WHENCE GOD, WHO IS ACQUAINTED WITH SECRET THINGS, AND KNOWS ALL THINGS BEFORE THEY HAPPEN, IN HIS GREAT GOODNESS DELAYS THE CURE OF SUCH, AND POSTPONES THEIR RECOVERY TO A REMOTER PERIOD, AND, SO TO SPEAK, CURES THEM BY NOT CURING THEM, LEST A TOO FAVOURABLE STATE OF HEALTH SHOULD RENDER THEM INCURABLE. IT IS THEREFORE POSSIBLE THAT, IN THE CASE OF THOSE TO WHOM, AS BEING WITHOUT, THE WORDS OF OUR LORD AND SAVIOUR WERE ADDRESSED, HE, SEEING FROM HIS SCRUTINY OF THE HEARTS AND REINS THAT THEY WERE NOT YET ABLE TO RECEIVE TEACHING OF A CLEARER TYPE, VEILED BY THE COVERING OF LANGUAGE THE MEANING OF THE PROFOUNDER MYSTERIES, LEST PERHAPS, BEING RAPIDLY CONVERTED AND HEALED, I.E., HAVING QUICKLY OBTAINED THE REMISSION OF THEIR SINS, THEY SHOULD AGAIN EASILY SLIDE BACK INTO THE SAME DISEASE WHICH THEY HAD FOUND COULD BE HEALED WITHOUT ANY DIFFICULTY. FOR IF THIS BE THE CASE, NO ONE CAN DOUBT THAT THE PUNISHMENT IS DOUBLED, AND THE AMOUNT OF WICKEDNESS INCREASED; SINCE NOT ONLY ARE THE SINS WHICH HAD APPEARED TO BE FORGIVEN REPEATED, BUT THE COURT OF VIRTUE ALSO IS DESECRATED WHEN TRODDEN BY DECEITFUL AND POLLUTED BEINGS, FILLED WITHIN WITH HIDDEN WICKEDNESS. AND WHAT REMEDY CAN THERE EVER BE FOR THOSE WHO, AFTER EATING THE IMPURE AND FILTHY FOOD OF WICKEDNESS, HAVE TASTED THE PLEASANTNESS OF VIRTUE, AND RECEIVED ITS SWEETNESS INTO THEIR MOUTHS, AND YET HAVE AGAIN BETAKEN THEMSELVES TO THE DEADLY AND POISONOUS PROVISION OF SIN? AND WHO DOUBTS THAT IT IS BETTER FOR DELAY AND A TEMPORARY ABANDONMENT TO OCCUR, IN ORDER THAT IF, AT SOME FUTURE TIME, THEY SHOULD HAPPEN TO BE SATIATED WITH WICKEDNESS, AND THE FILTH WITH WHICH THEY ARE NOW DELIGHTED SHOULD BECOME LOATHSOME, THE WORD OF GOD MAY AT LAST BE APPROPRIATELY MADE CLEAR TO THEM, AND THAT WHICH IS HOLY BE NOT GIVEN TO THE DOGS, NOR PEARLS BE CAST BEFORE SWINE, WHICH WILL TRAMPLE THEM UNDER FOOT, AND TURN, MOREOVER, AND REND AND ASSAULT THOSE WHO HAVE PROCLAIMED TO THEM THE WORD OF GOD? THESE, THEN, ARE THEY WHO ARE SAID TO BE WITHOUT, UNDOUBTEDLY BY WAY OF CONTRAST WITH THOSE WHO ARE SAID TO BE WITHIN, AND TO HEAR THE WORD OF GOD WITH GREATER CLEARNESS. AND YET THOSE WHO ARE WITHOUT DO HEAR THE WORD, ALTHOUGH IT IS COVERED BY PARABLES, AND OVERSHADOWED BY PROVERBS. THERE ARE OTHERS, ALSO, BESIDES THOSE WHO ARE WITHOUT, WHO ARE CALLED TYRIANS, AND WHO DO NOT HEAR AT ALL, RESPECTING WHOM THE SAVIOUR KNEW THAT THEY WOULD HAVE REPENTED LONG AGO, SITTING IN SACKCLOTH AND ASHES, IF THE MIRACLES PERFORMED AMONG OTHERS HAD BEEN DONE AMONG THEM, AND YET THESE DO NOT HEAR THOSE THINGS WHICH ARE HEARD EVEN BY THOSE WHO ARE WITHOUT: AND I BELIEVE, FOR THIS REASON, THAT THE RANK OF SUCH IN WICKEDNESS WAS FAR LOWER AND WORSE THAN THAT OF THOSE WHO ARE SAID TO BE WITHOUT, I.E., WHO ARE NOT FAR FROM THOSE WHO ARE WITHIN, AND WHO HAVE DESERVED TO HEAR THE WORD, ALTHOUGH IN PARABLES; AND BECAUSE, PERHAPS, THEIR CURE WAS DELAYED TO THAT TIME WHEN IT WILL BE MORE TOLERABLE FOR THEM ON THE DAY OF JUDGMENT, THAN FOR THOSE BEFORE WHOM THOSE MIRACLES WHICH ARE RECORDED WERE PERFORMED, THAT SO AT LAST, BEING THEN RELIEVED FROM THE WEIGHT OF THEIR SINS, THEY MAY ENTER WITH MORE EASE AND POWER OF ENDURANCE UPON THE WAY OF SAFETY. AND THIS IS A POINT WHICH I WISH IMPRESSED UPON THOSE WHO PERUSE THESE PAGES, THAT WITH RESPECT TO TOPICS OF SUCH DIFFICULTY AND OBSCURITY WE USE OUR UTMOST ENDEAVOUR, NOT SO MUCH TO ASCERTAIN CLEARLY THE SOLUTIONS OF THE QUESTIONS (FOR EVERY ONE WILL DO THIS AS THE SPIRIT GIVES HIM UTTERANCE), AS TO MAINTAIN THE RULE OF FAITH IN THE MOST UNMISTAKEABLE MANNER, BY STRIVING TO SHOW THAT THE PROVIDENCE OF GOD, WHICH EQUITABLY ADMINISTERS ALL THINGS, GOVERNS ALSO IMMORTAL SOULS ON THE JUSTEST PRINCIPLES, (CONFERRING REWARDS) ACCORDING TO THE MERITS AND MOTIVES OF EACH INDIVIDUAL; THE PRESENT ECONOMY OF THINGS NOT BEING CONFINED WITHIN THE LIFE OF THIS WORLD, BUT THE PRE-EXISTING STATE OF MERIT ALWAYS FURNISHING THE GROUND FOR THE STATE THAT IS TO FOLLOW, AND THUS BY AN ETERNAL AND IMMUTABLE LAW OF EQUITY, AND BY THE CONTROLLING INFLUENCE OF DIVINE PROVIDENCE, THE IMMORTAL SOUL IS BROUGHT TO THE SUMMIT OF PERFECTION. IF ONE, HOWEVER, WERE TO OBJECT TO OUR STATEMENT, THAT THE WORD OF PREACHING WAS PURPOSELY PUT ASIDE BY CERTAIN MEN OF WICKED AND WORTHLESS CHARACTER, AND (WERE TO INQUIRE) WHY THE WORD WAS PREACHED TO THOSE OVER WHOM THE TYRIANS, WHO WERE CERTAINLY DESPISED, ARE PREFERRED IN COMPARISON (BY WHICH PROCEEDING, CERTAINLY, THEIR WICKEDNESS WAS INCREASED, AND THEIR CONDEMNATION RENDERED MORE SEVERE, THAT THEY SHOULD HEAR THE WORD WHO WERE NOT TO BELIEVE IT), THEY MUST BE ANSWERED IN THE FOLLOWING MANNER: GOD, WHO IS THE CREATOR OF THE MINDS OF ALL MEN, FORESEEING COMPLAINTS AGAINST HIS PROVIDENCE, ESPECIALLY ON THE PART OF THOSE WHO SAY, HOW COULD WE BELIEVE WHEN WE NEITHER BEHELD THOSE THINGS WHICH OTHERS SAW, NOR HEARD THOSE WORDS WHICH WERE PREACHED TO OTHERS? IN SO FAR IS THE BLAME REMOVED FROM US, SINCE THEY TO WHOM THE WORD WAS ANNOUNCED, AND THE SIGNS MANIFESTED, MADE NO DELAY WHATEVER, BUT BECAME BELIEVERS, OVERPOWERED BY THE VERY FORCE OF THE MIRACLES; WISHING TO DESTROY THE GROUNDS FOR COMPLAINTS OF THIS KIND, AND TO SHOW THAT IT WAS NO CONCEALMENT OF DIVINE PROVIDENCE, BUT THE DETERMINATION OF THE HUMAN MIND WHICH WAS THE CAUSE OF THEIR RUIN, BESTOWED THE GRACE OF HIS BENEFITS EVEN UPON THE UNWORTHY AND THE UNBELIEVING, THAT EVERY MOUTH MIGHT INDEED BE SHUT, AND THAT THE MIND OF MAN MIGHT KNOW THAT ALL THE DEFICIENCY WAS ON ITS OWN PART, AND NONE ON THAT OF GOD; AND THAT IT MAY, AT THE SAME TIME, BE UNDERSTOOD AND RECOGNISED THAT HE RECEIVES A HEAVIER SENTENCE OF CONDEMNATION WHO HAS DESPISED THE DIVINE BENEFITS CONFERRED UPON HIM THAN HE WHO HAS NOT DESERVED TO OBTAIN OR HEAR THEM, AND THAT IT IS A PECULIARITY OF DIVINE COMPASSION, AND A MARK OF THE EXTREME JUSTICE OF ITS ADMINISTRATION, THAT IT SOMETIMES CONCEALS FROM CERTAIN INDIVIDUALS THE OPPORTUNITY OF EITHER SEEING OR HEARING THE MYSTERIES OF DIVINE POWER, LEST, AFTER BEHOLDING THE POWER OF THE MIRACLES, AND RECOGNISING AND HEARING THE MYSTERIES OF ITS WISDOM, THEY SHOULD, ON TREATING THEM WITH CONTEMPT AND INDIFFERENCE, BE PUNISHED WITH GREATER SEVERITY FOR THEIR IMPIETY.

18. LET US NOW LOOK TO THE EXPRESSION, IT IS NOT OF HIM THAT WILLS, NOR OF HIM THAT RUNS, BUT OF GOD THAT SHOWS MERCY. FOR OUR OPPONENTS ASSERT, THAT IF IT DOES NOT DEPEND UPON HIM THAT WILLS, NOR ON HIM THAT RUNS, BUT ON GOD THAT SHOWS MERCY, THAT A MAN BE SAVED, OUR SALVATION IS NOT IN OUR OWN POWER. FOR OUR NATURE IS SUCH AS TO ADMIT OF OUR EITHER BEING SAVED OR NOT, OR ELSE OUR SALVATION RESTS SOLELY ON THE WILL OF HIM WHO, IF HE WILLS IT, SHOWS MERCY, AND CONFERS SALVATION. NOW LET US INQUIRE, IN THE FIRST PLACE, OF SUCH PERSONS, WHETHER TO DESIRE BLESSINGS BE A GOOD OR EVIL ACT; AND WHETHER TO HASTEN AFTER GOOD AS A FINAL AIM BE WORTHY OF PRAISE. IF THEY WERE TO ANSWER THAT SUCH A PROCEDURE WAS DESERVING OF CENSURE, THEY WOULD EVIDENTLY BE MAD; FOR ALL HOLY MEN BOTH DESIRE BLESSINGS AND RUN AFTER THEM, AND CERTAINLY ARE NOT BLAMEWORTHY. HOW, THEN, IS IT THAT HE WHO IS NOT SAVED, IF HE BE OF AN EVIL NATURE, DESIRES BLESSING, AND RUNS AFTER THEM, BUT DOES NOT FIND THEM? FOR THEY SAY THAT A BAD TREE DOES NOT BRING FORTH GOOD FRUITS, WHEREAS IT IS A GOOD FRUIT TO DESIRE BLESSINGS. AND HOW IS THE FRUIT OF A BAD TREE GOOD? AND IF THEY ASSERT THAT TO DESIRE BLESSINGS, AND TO RUN AFTER THEM, IS AN ACT OF INDIFFERENCE, I.E., NEITHER GOOD NOR BAD, WE SHALL REPLY, THAT IF IT BE AN INDIFFERENT ACT TO DESIRE BLESSINGS, AND TO RUN AFTER THEM, THEN THE OPPOSITE OF THAT WILL ALSO BE AN INDIFFERENT ACT, VIZ., TO DESIRE EVILS, AND TO RUN AFTER THEM; WHEREAS IT IS CERTAIN THAT IT IS NOT AN INDIFFERENT ACT TO DESIRE EVILS, AND TO RUN AFTER THEM, BUT ONE THAT IS MANIFESTLY WICKED. IT IS ESTABLISHED, THEN, THAT TO DESIRE AND FOLLOW AFTER BLESSINGS IS NOT AN INDIFFERENT, BUT A VIRTUOUS PROCEEDING.

HAVING NOW REPELLED THESE OBJECTIONS BY THE ANSWER WHICH WE HAVE GIVEN, LET US HASTEN ON TO THE DISCUSSION OF THE SUBJECT ITSELF, IN WHICH IT IS SAID, IT IS NOT OF HIM THAT WILLS, NOR OF HIM THAT RUNS, BUT OF GOD THAT SHOWS MERCY. IN THE BOOK OF PSALMS — IN THE SONGS OF DEGREES, WHICH ARE ASCRIBED TO SOLOMON — THE FOLLOWING STATEMENT OCCURS: EXCEPT THE LORD BUILD THE HOUSE, THEY LABOUR IN VAIN THAT BUILD IT; EXCEPT THE LORD KEEP THE CITY, THE WATCHMAN WAKES BUT IN VAIN. BY WHICH WORDS HE DOES NOT INDEED INDICATE THAT WE SHOULD CEASE FROM BUILDING OR WATCHING OVER THE SAFE KEEPING OF THAT CITY WHICH IS WITHIN US; BUT WHAT HE POINTS OUT IS THIS, THAT WHATEVER IS BUILT WITHOUT GOD, AND WHATEVER IS GUARDED WITHOUT HIM, IS BUILT IN VAIN, AND GUARDED TO NO PURPOSE. FOR IN ALL THINGS THAT ARE WELL BUILT AND WELL PROTECTED, THE LORD IS HELD TO BE THE CAUSE EITHER OF THE BUILDING OR OF ITS PROTECTION. AS IF, E.G., WE WERE TO BEHOLD SOME MAGNIFICENT STRUCTURE AND MASS OF SPLENDID BUILDING REARED WITH BEAUTEOUS ARCHITECTURAL SKILL, WOULD WE NOT JUSTLY AND DESERVEDLY SAY THAT SUCH WAS BUILT NOT BY HUMAN POWER, BUT BY DIVINE HELP AND MIGHT? AND YET FROM SUCH A STATEMENT IT WILL NOT BE MEANT THAT THE LABOUR AND INDUSTRY OF HUMAN EFFORT WERE INACTIVE, AND EFFECTED NOTHING AT ALL. OR AGAIN, IF WE WERE TO SEE SOME CITY SURROUNDED BY A SEVERE BLOCKADE OF THE ENEMY, IN WHICH THREATENING ENGINES WERE BROUGHT AGAINST THE WALLS, AND THE PLACE HARD PRESSED BY A VALLUM, AND WEAPONS, AND FIRE, AND ALL THE INSTRUMENTS OF WAR, BY WHICH DESTRUCTION IS PREPARED, WOULD WE NOT RIGHTLY AND DESERVEDLY SAY, IF THE ENEMY WERE REPELLED AND PUT TO FLIGHT, THAT THE DELIVERANCE HAD BEEN WROUGHT FOR THE LIBERATED CITY BY GOD? AND YET WE WOULD NOT MEAN, BY SO SPEAKING, THAT EITHER THE VIGILANCE OF THE SENTINELS, OR THE ALERTNESS OF THE YOUNG MEN, OR THE PROTECTION OF THE GUARDS, HAD BEEN WANTING. AND THE APOSTLE ALSO MUST BE UNDERSTOOD IN A SIMILAR MANNER, BECAUSE THE HUMAN WILL ALONE IS NOT SUFFICIENT TO OBTAIN SALVATION; NOR IS ANY MORTAL RUNNING ABLE TO WIN THE HEAVENLY (REWARDS), AND TO OBTAIN THE PRIZE OF OUR HIGH CALLING OF GOD IN CHRIST JESUS, UNLESS THIS VERY GOOD WILL OF OURS, AND READY PURPOSE, AND WHATEVER THAT DILIGENCE WITHIN US MAY BE, BE AIDED OR FURNISHED WITH DIVINE HELP. AND THEREFORE MOST LOGICALLY DID THE APOSTLE SAY, THAT IT IS NOT OF HIM THAT WILLS, NOR OF HIM THAT RUNS, BUT OF GOD THAT SHOWS MERCY; IN THE SAME MANNER AS IF WE WERE TO SAY OF AGRICULTURE WHAT IS ACTUALLY WRITTEN: I PLANTED, APOLLOS WATERED; BUT GOD GAVE THE INCREASE. SO THEN NEITHER IS HE THAT PLANTS ANYTHING, NEITHER HE THAT WATERS; BUT GOD THAT GIVES THE INCREASE. AS, THEREFORE, WHEN A FIELD HAS BROUGHT GOOD AND RICH CROPS TO PERFECT MATURITY, NO ONE WOULD PIOUSLY AND LOGICALLY ASSERT THAT THE HUSBANDMAN HAD MADE THOSE FRUITS, BUT WOULD ACKNOWLEDGE THAT THEY HAD BEEN PRODUCED BY GOD; SO ALSO IS OUR OWN PERFECTION BROUGHT ABOUT, NOT INDEED BY OUR REMAINING INACTIVE AND IDLE, (BUT BY SOME ACTIVITY ON OUR PART): AND YET THE CONSUMMATION OF IT WILL NOT BE ASCRIBED TO US, BUT TO GOD, WHO IS THE FIRST AND CHIEF CAUSE OF THE WORK. SO, WHEN A SHIP HAS OVERCOME THE DANGERS OF THE SEA, ALTHOUGH THE RESULT BE ACCOMPLISHED BY GREAT LABOUR ON THE PART OF THE SAILORS, AND BY THE AID OF ALL THE ART OF NAVIGATION, AND BY THE ZEAL AND CAREFULNESS OF THE PILOT, AND BY THE FAVOURING INFLUENCE OF THE BREEZES, AND THE CAREFUL OBSERVATION OF THE SIGNS OF THE STARS, NO ONE IN HIS SOUND SENSES WOULD ASCRIBE THE SAFETY OF THE VESSEL, WHEN, AFTER BEING TOSSED BY THE WAVES, AND WEARIED BY THE BILLOWS, IT HAS AT LAST REACHED THE HARBOUR IN SAFETY, TO ANYTHING ELSE THAN TO THE MERCY OF GOD. NOT EVEN THE SAILORS OR PILOT VENTURE TO SAY, I HAVE SAVED THE SHIP, BUT THEY REFER ALL TO THE MERCY OF GOD; NOT THAT THEY FEEL THAT THEY HAVE CONTRIBUTED NO SKILL OR LABOUR TO SAVE THE SHIP, BUT BECAUSE THEY KNOW THAT WHILE THEY CONTRIBUTED THE LABOUR, THE SAFETY OF THE VESSEL WAS ENSURED BY GOD. SO ALSO IN THE RACE OF OUR LIFE WE OURSELVES MUST EXPEND LABOUR, AND BRING DILIGENCE AND ZEAL TO BEAR; BUT IT IS FROM GOD THAT SALVATION IS TO BE HOPED FOR AS THE FRUIT OF OUR LABOUR. OTHERWISE, IF GOD DEMAND NONE OF OUR LABOUR, HIS COMMANDMENTS WILL APPEAR TO BE SUPERFLUOUS. IN VAIN, ALSO, DOES PAUL BLAME SOME FOR HAVING FALLEN FROM THE TRUTH, AND PRAISE OTHERS FOR ABIDING IN THE FAITH; AND TO NO PURPOSE DOES HE DELIVER CERTAIN PRECEPTS AND INSTITUTIONS TO THE CHURCHES: IN VAIN, ALSO, DO WE OURSELVES EITHER DESIRE OR RUN AFTER WHAT IS GOOD. BUT IT IS CERTAIN THAT THESE THINGS ARE NOT DONE IN VAIN; AND IT IS CERTAIN THAT NEITHER DO THE APOSTLES GIVE INSTRUCTIONS IN VAIN, NOR THE LORD ENACT LAWS WITHOUT A REASON. IT FOLLOWS, THEREFORE, THAT WE DECLARE IT TO BE IN VAIN, RATHER, FOR THE HERETICS TO SPEAK EVIL OF THESE GOOD DECLARATIONS.

19. AFTER THIS THERE FOLLOWED THIS POINT, THAT TO WILL AND TO DO ARE OF GOD. OUR OPPONENTS MAINTAIN THAT IF TO WILL BE OF GOD, AND IF TO DO BE OF HIM, OR IF, WHETHER WE ACT OR DESIRE WELL OR ILL, IT BE OF GOD, THEN IN THAT CASE WE ARE NOT POSSESSED OF FREE-WILL. NOW TO THIS WE HAVE TO ANSWER, THAT THE WORDS OF THE APOSTLE DO NOT SAY THAT TO WILL EVIL IS OF GOD, OR THAT TO WILL GOOD IS OF HIM; NOR THAT TO DO GOOD OR EVIL IS OF GOD; BUT HIS STATEMENT IS A GENERAL ONE, THAT TO WILL AND TO DO ARE OF GOD. FOR AS WE HAVE FROM GOD THIS VERY QUALITY, THAT WE ARE MEN, THAT WE BREATHE, THAT WE MOVE; SO ALSO WE HAVE FROM GOD (THE FACULTY) BY WHICH WE WILL, AS IF WE WERE TO SAY THAT OUR POWER OF MOTION IS FROM

GOD, OR THAT THE PERFORMING OF THESE DUTIES BY THE INDIVIDUAL MEMBERS, AND THEIR MOVEMENTS, ARE FROM GOD. FROM WHICH, CERTAINLY, I DO NOT UNDERSTAND THIS, THAT BECAUSE THE HAND MOVES, E.G., TO PUNISH UNJUSTLY, OR TO COMMIT AN ACT OF THEFT, THE ACT IS OF GOD, BUT ONLY THAT THE POWER OF MOTION IS FROM GOD; WHILE IT IS OUR DUTY TO TURN THOSE MOVEMENTS, THE POWER OF EXECUTING WHICH WE HAVE FROM GOD, EITHER TO PURPOSES OF GOOD OR EVIL. AND SO WHAT THE APOSTLE SAYS IS, THAT WE RECEIVE INDEED THE POWER OF VOLITION, BUT THAT WE MISUSE THE WILL EITHER TO GOOD OR EVIL DESIRES. IN A SIMILAR WAY, ALSO, WE MUST JUDGE OF RESULTS.

20. BUT WITH RESPECT TO THE DECLARATION OF THE APOSTLE, THEREFORE HAS HE MERCY ON WHOM HE WILL HAVE MERCY, AND WHOM HE WILL HE HARDENS. YOU WILL SAY THEN UNTO ME, WHY DOES HE YET FIND FAULT? FOR WHO HAS RESISTED HIS WILL? NAY BUT, O MAN, WHO ARE YOU THAT REPLIES AGAINST GOD? SHALL THE THING FORMED SAY TO HIM THAT FORMED IT, WHY HAVE YOU MADE ME THUS? HATH NOT THE POTTER POWER OVER THE CLAY, OF THE SAME LUMP TO MAKE ONE VESSEL UNTO HONOUR, AND ANOTHER UNTO DISHONOUR? SOME ONE WILL PERHAPS SAY, THAT AS THE POTTER OUT OF THE SAME LUMP MAKES SOME VESSELS TO HONOUR, AND OTHERS TO DISHONOUR, SO GOD CREATES SOME MEN FOR PERDITION, AND OTHERS FOR SALVATION; AND THAT IT IS NOT THEREFORE IN OUR OWN POWER EITHER TO BE SAVED OR TO PERISH; BY WHICH REASONING WE APPEAR NOT TO BE POSSESSED OF FREE-WILL. WE MUST ANSWER THOSE WHO ARE OF THIS OPINION WITH THE QUESTION, WHETHER IT IS POSSIBLE FOR THE APOSTLE TO CONTRADICT HIMSELF? AND IF THIS CANNOT BE IMAGINED OF AN APOSTLE, HOW SHALL HE APPEAR, ACCORDING TO THEM, TO BE JUST IN BLAMING THOSE WHO COMMITTED FORNICATION IN CORINTH, OR THOSE WHO SINNED, AND DID NOT REPENT OF THEIR UNCHASTITY, AND FORNICATION, AND UNCLEANNESS, WHICH THEY HAD COMMITTED? HOW, ALSO, DOES HE GREATLY PRAISE THOSE WHO ACTED RIGHTLY, LIKE THE HOUSE OF ONESIPHORUS, SAYING, THE LORD GIVE MERCY TO THE HOUSE OF ONESIPHORUS; FOR HE OFT REFRESHED ME, AND WAS NOT ASHAMED OF MY CHAIN: BUT, WHEN HE HAD COME TO ROME, HE SOUGHT ME OUT VERY DILIGENTLY, AND FOUND ME. THE LORD GRANT UNTO HIM THAT HE MAY FIND MERCY OF THE LORD IN THAT DAY. NOW IT IS NOT CONSISTENT WITH APOSTOLIC GRAVITY TO BLAME HIM WHO IS WORTHY OF BLAME, I.E., WHO HAS SINNED, AND GREATLY TO PRAISE HIM WHO IS DESERVING OF PRAISE FOR HIS GOOD WORKS; AND AGAIN, AS IF IT WERE IN NO ONE'S POWER TO DO ANY GOOD OR EVIL, TO SAY THAT IT WAS THE CREATOR'S DOING THAT EVERY ONE SHOULD ACT VIRTUOUSLY OR WICKEDLY, SEEING HE MAKES ONE VESSEL TO HONOUR, AND ANOTHER TO DISHONOUR. AND HOW CAN HE ADD THAT STATEMENT, WE MUST ALL STAND BEFORE THE JUDGMENT-SEAT OF CHRIST, THAT EVERY ONE OF US MAY RECEIVE IN HIS BODY, ACCORDING TO WHAT HE HAS DONE, WHETHER IT BE GOOD OR BAD? FOR WHAT REWARD OF GOOD WILL BE CONFERRED ON HIM WHO COULD NOT COMMIT EVIL, BEING FORMED BY THE CREATOR TO THAT VERY END? OR WHAT PUNISHMENT WILL DESERVEDLY BE INFLICTED ON HIM WHO WAS UNABLE TO DO GOOD IN CONSEQUENCE OF THE CREATIVE ACT OF HIS MAKER? THEN, AGAIN, HOW IS NOT THIS OPPOSED TO THAT OTHER DECLARATION ELSEWHERE, THAT IN A GREAT HOUSE THERE ARE NOT ONLY VESSELS OF GOLD AND SILVER, BUT ALSO OF WOOD AND OF EARTH, AND SOME TO HONOUR, AND SOME TO DISHONOUR. IF A MAN THEREFORE PURGE HIMSELF FROM THESE, HE SHALL BE A VESSEL UNTO HONOUR, SANCTIFIED, AND MEET FOR THE MASTER'S USE, PREPARED UNTO EVERY GOOD WORK. HE, ACCORDINGLY, WHO PURGES HIMSELF, IS MADE A VESSEL UNTO HONOUR, WHILE HE WHO HAS DISDAINED TO CLEANSE HIMSELF FROM HIS IMPURITY IS MADE A VESSEL UNTO DISHONOUR. FROM SUCH DECLARATIONS, IN MY OPINION, THE CAUSE OF OUR ACTIONS CAN IN NO DEGREE BE REFERRED TO THE CREATOR. FOR GOD THE CREATOR MAKES A CERTAIN VESSEL UNTO HONOUR, AND OTHER VESSELS TO DISHONOUR; BUT THAT VESSEL WHICH HAS CLEANSED ITSELF FROM ALL IMPURITY HE MAKES A VESSEL UNTO HONOUR, WHILE THAT WHICH HAS STAINED ITSELF WITH THE FILTH OF VICE HE MAKES A VESSEL UNTO DISHONOUR. THE CONCLUSION FROM WHICH, ACCORDINGLY, IS THIS, THAT THE CAUSE OF EACH ONE'S ACTIONS IS A PRE-EXISTING ONE; AND THEN EVERY ONE, ACCORDING TO HIS DESERTS, IS MADE BY GOD EITHER A VESSEL UNTO HONOUR OR DISHONOUR. THEREFORE EVERY INDIVIDUAL VESSEL HAS FURNISHED TO ITS CREATOR OUT OF ITSELF THE CAUSES AND OCCASIONS OF ITS BEING FORMED BY HIM TO BE EITHER A VESSEL UNTO HONOUR OR ONE UNTO DISHONOUR. AND IF THE ASSERTION APPEAR CORRECT, AS IT CERTAINLY IS, AND IN HARMONY WITH ALL PIETY, THAT IT IS DUE TO PREVIOUS CAUSES THAT EVERY VESSEL BE PREPARED BY GOD EITHER TO HONOUR OR TO DISHONOUR, IT DOES NOT APPEAR ABSURD THAT, IN DISCUSSING REMOTER CAUSES IN THE SAME ORDER, AND IN THE SAME METHOD, WE SHOULD COME TO THE SAME CONCLUSION RESPECTING THE NATURE OF SOULS, AND (BELIEVE) THAT THIS WAS THE REASON WHY JACOB WAS BELOVED BEFORE HE WAS BORN INTO THIS WORLD, AND ESAU HATED, WHILE HE STILL WAS CONTAINED IN THE WOMB OF HIS MOTHER.

21. NAY, THAT VERY DECLARATION, THAT FROM THE SAME LUMP A VESSEL IS FORMED BOTH TO HONOUR AND TO DISHONOUR, WILL NOT PUSH US HARD; FOR WE ASSERT THAT THE NATURE OF ALL RATIONAL SOULS IS THE SAME, AS ONE LUMP OF CLAY IS DESCRIBED AS BEING UNDER THE TREATMENT OF THE POTTER. SEEING, THEN, THE NATURE OF RATIONAL CREATURES IS ONE, GOD, ACCORDING TO THE PREVIOUS GROUNDS OF MERIT, CREATED AND FORMED OUT OF IT, AS THE POTTER OUT OF THE ONE LUMP, SOME PERSONS TO HONOUR AND OTHERS TO DISHONOUR. NOW, AS REGARDS THE LANGUAGE OF THE APOSTLE, WHICH HE UTTERS AS IF IN A TONE OF CENSURE, NAY BUT, O MAN, WHO ARE YOU THAT REPLIES AGAINST GOD? HE MEANS, I THINK, TO POINT OUT THAT SUCH A CENSURE DOES NOT REFER TO ANY BELIEVER WHO LIVES RIGHTLY AND JUSTLY, AND WHO HAS CONFIDENCE IN GOD, I.E., TO SUCH AN ONE AS MOSES WAS, OF WHOM SCRIPTURE SAYS THAT MOSES SPOKE, AND GOD ANSWERED HIM BY A VOICE; AND AS GOD ANSWERED MOSES, SO ALSO DOES EVERY SAINT ANSWER GOD. BUT HE WHO IS AN UNBELIEVER, AND LOSES CONFIDENCE IN ANSWERING BEFORE GOD OWING TO THE UNWORTHINESS OF HIS LIFE AND CONVERSATION, AND WHO, IN RELATION TO THESE MATTERS, DOES NOT SEEK TO LEARN AND MAKE PROGRESS, BUT TO OPPOSE AND RESIST, AND WHO, TO SPEAK MORE PLAINLY, IS SUCH AN ONE AS TO BE ABLE TO SAY THOSE WORDS WHICH THE APOSTLE INDICATES, WHEN HE SAYS, WHY, THEN, DOES HE YET FIND FAULT? FOR WHO WILL RESIST HIS WILL?— TO SUCH AN ONE MAY THE CENSURE OF THE APOSTLE RIGHTLY BE DIRECTED, NAY BUT, O MAN, WHO ARE YOU THAT REPLIES AGAINST GOD? THIS CENSURE ACCORDINGLY APPLIES NOT TO BELIEVERS AND SAINTS, BUT TO UNBELIEVERS AND WICKED MEN.

NOW, TO THOSE WHO INTRODUCE SOULS OF DIFFERENT NATURES, AND WHO TURN THIS DECLARATION OF THE APOSTLE TO THE SUPPORT OF THEIR OWN OPINION, WE HAVE TO REPLY AS FOLLOWS: IF EVEN THEY ARE AGREED AS TO WHAT THE APOSTLE SAYS, THAT OUT OF THE ONE LUMP ARE FORMED BOTH THOSE WHO ARE MADE TO HONOUR AND THOSE WHO ARE MADE TO DISHONOUR, WHOM THEY TERM OF A NATURE THAT IS TO BE SAVED AND DESTROYED, THERE WILL THEN BE NO LONGER SOULS OF DIFFERENT NATURES, BUT ONE NATURE FOR ALL. AND IF THEY ADMIT THAT ONE AND THE SAME POTTER MAY UNDOUBTEDLY DENOTE ONE CREATOR, THERE WILL NOT BE DIFFERENT CREATORS EITHER OF THOSE WHO ARE SAVED, OR OF THOSE WHO PERISH. NOW, TRULY, LET THEM CHOOSE WHETHER THEY WILL HAVE A GOOD CREATOR TO BE INTENDED WHO CREATES BAD AND RUINED MEN, OR ONE WHO IS NOT GOOD, WHO CREATES GOOD MEN AND THOSE WHO ARE PREPARED TO HONOUR. FOR THE NECESSITY OF RETURNING AN ANSWER WILL EXTORT FROM THEM ONE OF THESE TWO ALTERNATIVES. BUT ACCORDING TO OUR DECLARATION, WHEREBY WE SAY THAT IT IS OWING TO PRECEDING CAUSES THAT GOD MAKES VESSELS EITHER TO HONOUR OR TO DISHONOUR, THE APPROVAL OF GOD'S JUSTICE IS IN NO RESPECT LIMITED. FOR IT IS POSSIBLE THAT THIS VESSEL, WHICH OWING TO PREVIOUS CAUSES WAS MADE IN THIS WORLD TO HONOUR, MAY, IF IT BEHAVE NEGLIGENTLY, BE CONVERTED IN ANOTHER WORLD, ACCORDING TO THE DESERTS OF ITS CONDUCT, INTO A VESSEL UNTO DISHONOUR: AS AGAIN, IF ANY ONE, OWING TO PRECEDING CAUSES, WAS FORMED BY HIS CREATOR IN THIS LIFE A VESSEL UNTO DISHONOUR, AND SHALL MEND HIS WAYS AND CLEANSE HIMSELF FROM ALL FILTH AND VICE, HE MAY, IN THE NEW WORLD, BE MADE A VESSEL TO HONOUR, SANCTIFIED AND USEFUL, AND PREPARED UNTO EVERY GOOD WORK. FINALLY, THOSE WHO WERE FORMED BY GOD IN THIS WORLD TO BE ISRAELITES, AND WHO HAVE LIVED A LIFE UNWORTHY OF THE NOBILITY OF THEIR RACE, AND HAVE FALLEN AWAY FROM THE GRANDEUR OF THEIR DESCENT, WILL, IN THE WORLD TO COME, IN A CERTAIN DEGREE BE CONVERTED, ON ACCOUNT OF THEIR UNBELIEF, FROM VESSELS OF HONOUR INTO VESSELS OF DISHONOUR; WHILE, ON THE OTHER HAND, MANY WHO IN THIS LIFE WERE RECKONED AMONG EGYPTIAN OR IDUMEAN VESSELS, HAVING ADOPTED THE FAITH AND PRACTICE OF ISRAELITES, WHEN THEY SHALL HAVE DONE THE WORKS OF ISRAELITES, AND SHALL HAVE ENTERED THE CHURCH OF THE LORD, WILL EXIST AS VESSELS OF HONOUR IN THE REVELATION OF THE SONS OF GOD. FROM WHICH IT IS MORE AGREEABLE TO THE RULE OF PIETY TO BELIEVE THAT EVERY RATIONAL BEING, ACCORDING TO HIS PURPOSE AND MANNER OF LIFE, IS CONVERTED, SOMETIMES FROM BAD TO GOOD, AND FALLS AWAY SOMETIMES FROM GOOD TO BAD: THAT SOME ABIDE IN GOOD, AND OTHERS ADVANCE TO A BETTER CONDITION, AND ALWAYS ASCEND TO HIGHER THINGS, UNTIL THEY REACH THE HIGHEST GRADE OF ALL; WHILE OTHERS, AGAIN, REMAIN IN EVIL, OR, IF THE WICKEDNESS WITHIN THEM BEGIN TO SPREAD ITSELF FURTHER, THEY DESCEND TO A WORSE CONDITION, AND SINK INTO THE LOWEST DEPTH OF WICKEDNESS. WHENCE ALSO WE MUST SUPPOSE THAT IT IS POSSIBLE THERE MAY BE SOME WHO BEGAN AT FIRST INDEED WITH SMALL OFFENSES, BUT WHO HAVE POURED OUT WICKEDNESS TO SUCH A DEGREE, AND ATTAINED SUCH PROFICIENCY IN EVIL, THAT IN THE MEASURE OF THEIR WICKEDNESS THEY ARE EQUAL EVEN TO THE OPPOSING POWERS: AND AGAIN, IF, BY MEANS OF MANY SEVERE ADMINISTRATIONS OF PUNISHMENT, THEY ARE ABLE AT SOME FUTURE TIME TO RECOVER THEIR SENSES, AND GRADUALLY ATTEMPT TO FIND HEALING FOR THEIR WOUNDS, THEY MAY, ON CEASING FROM THEIR WICKEDNESS, BE RESTORED TO A STATE OF GOODNESS. WHENCE WE ARE OF OPINION THAT, SEEING THE SOUL, AS WE HAVE FREQUENTLY SAID, IS IMMORTAL AND ETERNAL, IT IS POSSIBLE THAT, IN THE MANY AND ENDLESS PERIODS OF DURATION IN THE IMMEASURABLE AND DIFFERENT WORLDS, IT MAY DESCEND FROM THE HIGHEST GOOD TO THE LOWEST EVIL, OR BE RESTORED FROM THE LOWEST EVIL TO THE HIGHEST GOOD.

22. BUT SINCE THE WORDS OF THE APOSTLE, IN WHAT HE SAYS REGARDING VESSELS OF HONOUR OR DISHONOUR, THAT IF A MAN THEREFORE PURGE HIMSELF, HE WILL BE A VESSEL UNTO HONOUR, SANCTIFIED AND MEET FOR THE MASTER'S SERVICE, AND PREPARED UNTO EVERY GOOD WORK, APPEAR TO PLACE NOTHING IN THE POWER OF GOD, BUT ALL IN OURSELVES; WHILE IN THOSE IN WHICH HE DECLARES THAT THE POTTER HAS POWER OVER THE CLAY, TO MAKE OF THE SAME LUMP ONE VESSEL TO HONOUR, ANOTHER TO DISHONOUR, HE SEEMS TO REFER THE WHOLE TO GOD — IT IS NOT TO BE UNDERSTOOD THAT THOSE STATEMENTS ARE CONTRADICTORY, BUT THE TWO MEANINGS ARE TO BE REDUCED TO AGREEMENT, AND ONE SIGNIFICATION MUST BE DRAWN FROM BOTH, VIZ., THAT WE ARE NOT TO SUPPOSE EITHER THAT THOSE THINGS WHICH ARE IN OUR OWN POWER CAN BE DONE WITHOUT THE HELP OF GOD, OR THAT THOSE WHICH ARE IN GOD'S HAND CAN BE BROUGHT TO COMPLETION WITHOUT THE INTERVENTION OF OUR ACTS, AND DESIRES, AND INTENTION; BECAUSE WE HAVE IT NOT IN OUR OWN POWER SO TO WILL OR DO ANYTHING, AS NOT TO KNOW THAT THIS VERY FACULTY, BY WHICH WE ARE ABLE TO WILL OR TO DO, WAS BESTOWED ON US BY GOD, ACCORDING TO THE DISTINCTION WHICH WE INDICATED ABOVE. OR AGAIN, WHEN GOD FORMS VESSELS, SOME TO HONOUR AND OTHERS TO DISHONOUR, WE ARE TO SUPPOSE THAT HE DOES NOT REGARD EITHER OUR WILLS, OR OUR PURPOSES, OR OUR DESERTS, TO BE THE CAUSES OF THE HONOUR OR DISHONOUR, AS IF THEY WERE A SORT OF MATTER FROM WHICH HE MAY FORM THE VESSEL OF EACH ONE OF US EITHER TO HONOUR OR TO DISHONOUR; WHEREAS THE VERY MOVEMENT OF THE SOUL ITSELF, OR THE PURPOSE OF THE UNDERSTANDING, MAY OF ITSELF SUGGEST TO HIM, WHO IS NOT UNAWARE OF HIS HEART AND THE THOUGHTS OF HIS MIND, WHETHER HIS VESSEL OUGHT TO BE FORMED TO HONOUR OR TO DISHONOUR. BUT LET THESE POINTS SUFFICE, WHICH WE HAVE DISCUSSED AS WE BEST COULD, REGARDING THE QUESTIONS CONNECTED WITH THE FREEDOM OF THE WILL.

TRANSLATION FROM THE GREEK

CHAPTER 1. ON THE FREEDOM OF THE WILL, WITH AN EXPLANATION AND INTERPRETATION OF THOSE STATEMENTS OF SCRIPTURE WHICH APPEAR TO NULLIFY IT.

1. SINCE IN THE PREACHING OF THE CHURCH THERE IS INCLUDED THE DOCTRINE RESPECTING A JUST JUDGMENT OF GOD, WHICH, WHEN BELIEVED TO BE TRUE, INCITES THOSE WHO HEAR IT TO LIVE VIRTUOUSLY, AND TO SHUN SIN BY ALL MEANS, INASMUCH AS THEY MANIFESTLY ACKNOWLEDGE THAT THINGS WORTHY OF PRAISE AND BLAME ARE WITHIN OUR OWN POWER, COME AND LET US DISCUSS BY THEMSELVES A FEW POINTS REGARDING THE FREEDOM OF THE WILL — A QUESTION OF ALL OTHERS MOST NECESSARY. AND THAT WE MAY UNDERSTAND WHAT THE FREEDOM OF THE WILL IS, IT IS NECESSARY TO UNFOLD THE CONCEPTION OF IT, THAT THIS BEING DECLARED WITH PRECISION, THE SUBJECT MAY BE PLACED BEFORE US.

2. OF THINGS THAT MOVE, SOME HAVE THE CAUSE OF THEIR MOTION WITHIN THEMSELVES; OTHERS, AGAIN, ARE MOVED ONLY FROM WITHOUT. NOW ONLY PORTABLE THINGS ARE MOVED FROM WITHOUT, SUCH AS PIECES OF WOOD, AND STONES, AND ALL MATTER THAT IS HELD TOGETHER BY THEIR CONSTITUTION ALONE. AND LET THAT VIEW BE REMOVED FROM CONSIDERATION WHICH CALLS THE FLUX OF BODIES MOTION, SINCE IT IS NOT NEEDED FOR OUR PRESENT PURPOSE. BUT ANIMALS AND PLANTS HAVE THE CAUSE OF THEIR MOTION WITHIN THEMSELVES, AND IN GENERAL WHATEVER IS HELD TOGETHER BY NATURE AND A SOUL, TO WHICH CLASS OF THINGS THEY SAY THAT METALS ALSO BELONG. AND BESIDES THESE, FIRE TOO IS SELF-MOVED, AND PERHAPS ALSO FOUNTAINS OF WATER. NOW, OF THOSE THINGS WHICH HAVE THE CAUSE OF THEIR MOVEMENT WITHIN THEMSELVES, SOME, THEY SAY, ARE MOVED OUT OF THEMSELVES, OTHERS FROM THEMSELVES: THINGS WITHOUT LIFE, OUT OF THEMSELVES; ANIMATE THINGS, FROM THEMSELVES. FOR ANIMATE THINGS ARE MOVED FROM THEMSELVES, A PHANTASY SPRINGING UP IN THEM WHICH INCITES TO EFFORT. AND AGAIN, IN CERTAIN ANIMALS PHANTASIES ARE FORMED WHICH CALL FORTH AN EFFORT, THE NATURE OF THE PHANTASY STIRRING UP THE EFFORT IN AN ORDERLY MANNER, AS IN THE SPIDER IS FORMED THE PHANTASY OF WEAVING; AND THE ATTEMPT TO WEAVE FOLLOWS, THE NATURE OF ITS PHANTASY INCITING THE INSECT IN AN ORDERLY MANNER TO THIS ALONE. AND BESIDES ITS PHANTASIAL NATURE, NOTHING ELSE IS BELIEVED TO BELONG TO THE INSECT. AND IN THE BEE THERE IS FORMED THE PHANTASY TO PRODUCE WAX.

3. THE RATIONAL ANIMAL, HOWEVER, HAS, IN ADDITION TO ITS PHANTASIAL NATURE, ALSO REASON, WHICH JUDGES THE PHANTASIES, AND DISAPPROVES OF SOME AND ACCEPTS OTHERS, IN ORDER THAT THE ANIMAL MAY BE LED ACCORDING TO THEM. THEREFORE, SINCE THERE ARE IN THE NATURE OF REASON AIDS TOWARDS THE CONTEMPLATION OF VIRTUE AND VICE, BY FOLLOWING WHICH, AFTER BEHOLDING GOOD AND EVIL, WE SELECT THE ONE AND AVOID THE OTHER, WE ARE DESERVING OF PRAISE WHEN WE GIVE OURSELVES TO THE PRACTICE OF VIRTUE, AND CENSURABLE WHEN WE DO THE REVERSE. WE MUST NOT, HOWEVER, BE IGNORANT THAT THE GREATER PART OF THE NATURE ASSIGNED TO ALL THINGS IS A VARYING QUANTITY AMONG ANIMALS, BOTH IN A GREATER AND A LESS DEGREE; SO THAT THE INSTINCT IN HUNTING-DOGS AND IN WAR-HORSES APPROACHES SOMEHOW, SO TO SPEAK, TO THE FACULTY OF REASON. NOW, TO FALL UNDER SOME ONE OF THOSE EXTERNAL CAUSES WHICH STIR UP WITHIN US THIS PHANTASY OR THAT, IS CONFESSEDLY NOT ONE OF THOSE THINGS THAT ARE DEPENDENT UPON OURSELVES; BUT TO DETERMINE THAT WE SHALL USE THE OCCURRENCE IN THIS WAY OR DIFFERENTLY,

IS THE PREROGATIVE OF NOTHING ELSE THAN OF THE REASON WITHIN US, WHICH, AS OCCASION OFFERS, AROUSES US TOWARDS EFFORTS INCITING TO WHAT IS VIRTUOUS AND BECOMING, OR TURNS US ASIDE TO WHAT IS THE REVERSE.

4. BUT IF ANY ONE MAINTAIN THAT THIS VERY EXTERNAL CAUSE IS OF SUCH A NATURE THAT IT IS IMPOSSIBLE TO RESIST IT WHEN IT COMES IN SUCH A WAY, LET HIM TURN HIS ATTENTION TO HIS OWN FEELINGS AND MOVEMENTS, (AND SEE) WHETHER THERE IS NOT AN APPROVAL, AND ASSENT, AND INCLINATION OF THE CONTROLLING PRINCIPLE TOWARDS SOME OBJECT ON ACCOUNT OF SOME SPECIOUS ARGUMENTS. FOR, TO TAKE AN INSTANCE, A WOMAN WHO HAS APPEARED BEFORE A MAN THAT HAS DETERMINED TO BE CHASTE, AND TO REFRAIN FROM CARNAL INTERCOURSE, AND WHO HAS INCITED HIM TO ACT CONTRARY TO HIS PURPOSE, IS NOT A PERFECT CAUSE OF ANNULLING HIS DETERMINATION. FOR, BEING ALTOGETHER PLEASED WITH THE LUXURY AND ALLUREMENT OF THE PLEASURE, AND NOT WISHING TO RESIST IT, OR TO KEEP HIS PURPOSE, HE COMMITS AN ACT OF LICENTIOUSNESS. ANOTHER MAN, AGAIN (WHEN THE SAME THINGS HAVE HAPPENED TO HIM WHO HAS RECEIVED MORE INSTRUCTION, AND HAS DISCIPLINED HIMSELF), ENCOUNTERS, INDEED, ALLUREMENTS AND ENTICEMENTS; BUT HIS REASON, AS BEING STRENGTHENED TO A HIGHER POINT, AND CAREFULLY TRAINED, AND CONFIRMED IN ITS VIEWS TOWARDS A VIRTUOUS COURSE, OR BEING NEAR TO CONFIRMATION, REPELS THE INCITEMENT, AND EXTINGUISHES THE DESIRE.

5. SUCH BEING THE CASE, TO SAY THAT WE ARE MOVED FROM WITHOUT, AND TO PUT AWAY THE BLAME FROM OURSELVES, BY DECLARING THAT WE ARE LIKE TO PIECES OF WOOD AND STONES, WHICH ARE DRAGGED ABOUT BY THOSE CAUSES THAT ACT UPON THEM FROM WITHOUT, IS NEITHER TRUE NOR IN CONFORMITY WITH REASON, BUT IS THE STATEMENT OF HIM WHO WISHES TO DESTROY THE CONCEPTION OF FREE-WILL. FOR IF WE WERE TO ASK SUCH AN ONE WHAT WAS FREE-WILL, HE WOULD SAY THAT IT CONSISTED IN THIS, THAT WHEN PURPOSING TO DO SOME THING, NO EXTERNAL CAUSE CAME INCITING TO THE REVERSE. BUT TO BLAME, ON THE OTHER HAND, THE MERE CONSTITUTION OF THE BODY, IS ABSURD; FOR THE DISCIPLINARY REASON, TAKING HOLD OF THOSE WHO ARE MOST INTEMPERATE AND SAVAGE (IF THEY WILL FOLLOW HER EXHORTATION), EFFECTS A TRANSFORMATION, SO THAT THE ALTERATION AND CHANGE FOR THE BETTER IS MOST EXTENSIVE — THE MOST LICENTIOUS MEN FREQUENTLY BECOMING BETTER THAN THOSE WHO FORMERLY DID NOT SEEM TO BE SUCH BY NATURE; AND THE MOST SAVAGE MEN PASSING INTO SUCH A STATE OF MILDNESS, THAT THOSE PERSONS WHO NEVER AT ANY TIME WERE SO SAVAGE AS THEY WERE, APPEAR SAVAGE IN COMPARISON, SO GREAT A DEGREE OF GENTLENESS HAVING BEEN PRODUCED WITHIN THEM. AND WE SEE OTHER MEN, MOST STEADY AND RESPECTABLE, DRIVEN FROM THEIR STATE OF RESPECTABILITY AND STEADINESS BY INTERCOURSE WITH EVIL CUSTOMS, SO AS TO FALL INTO HABITS OF LICENTIOUSNESS, OFTEN BEGINNING THEIR WICKEDNESS IN MIDDLE AGE, AND PLUNGING INTO DISORDER AFTER THE PERIOD OF YOUTH HAS PASSED, WHICH, SO FAR AS ITS NATURE IS CONCERNED, IS UNSTABLE. REASON, THEREFORE, DEMONSTRATES THAT EXTERNAL EVENTS DO NOT DEPEND ON US, BUT THAT IT IS OUR OWN BUSINESS TO USE THEM IN THIS WAY OR THE OPPOSITE, HAVING RECEIVED REASON AS A JUDGE AND AN INVESTIGATOR OF THE MANNER IN WHICH WE OUGHT TO MEET THOSE EVENTS THAT COME FROM WITHOUT.

6. NOW, THAT IT IS OUR BUSINESS TO LIVE VIRTUOUSLY, AND THAT GOD ASKS THIS OF US, AS NOT BEING DEPENDENT ON HIM NOR ON ANY OTHER, NOR, AS SOME THINK, UPON FATE, BUT AS BEING OUR OWN DOING, THE PROPHET MICAH WILL PROVE WHEN HE SAYS: IF IT HAS BEEN ANNOUNCED TO YOU, O MAN, WHAT IS GOOD, OR WHAT DOES THE LORD REQUIRE OF YOU, EXCEPT TO DO JUSTICE AND TO LOVE MERCY? MOSES ALSO: I HAVE PLACED BEFORE YOUR FACE THE WAY OF LIFE, AND THE WAY OF DEATH: CHOOSE WHAT IS GOOD, AND WALK IN IT. ISAIAH TOO: IF YOU ARE WILLING, AND HEAR ME, YOU SHALL EAT THE GOOD OF THE LAND; BUT IF YOU BE UNWILLING, AND WILL NOT HEAR ME, THE SWORD WILL CONSUME YOU: FOR THE MOUTH OF THE LORD HAS SPOKEN IT. AND IN THE PSALMS: IF MY PEOPLE HAD HEARD ME, AND ISRAEL HAD WALKED IN MY WAYS, I WOULD HAVE HUMBLED THEIR ENEMIES TO NOTHING, AND LAID MY HAND UPON THOSE THAT AFFLICTED THEM; SHOWING THAT IT WAS IN THE POWER OF HIS PEOPLE TO HEAR AND TO WALK IN THE WAYS OF GOD. AND THE SAVIOUR ALSO, WHEN HE COMMANDS, BUT I SAY UNTO YOU, RESIST NOT EVIL; AND, WHOSOEVER SHALL BE ANGRY WITH HIS BROTHER, SHALL BE IN DANGER OF THE JUDGMENT; AND, WHOSOEVER SHALL LOOK UPON A WOMAN TO LUST AFTER HER, HAS ALREADY COMMITTED ADULTERY WITH HER IN HIS HEART; AND BY ANY OTHER COMMANDMENT WHICH HE GIVES, DECLARES THAT IT LIES WITH OURSELVES TO KEEP WHAT IS ENJOINED, AND THAT WE SHALL REASONABLY BE LIABLE TO CONDEMNATION IF WE TRANSGRESS. AND THEREFORE HE SAYS IN ADDITION: HE THAT HEARS MY WORDS, AND DOES THEM, SHALL BE LIKENED TO A PRUDENT MAN, WHO BUILT HIS HOUSE UPON A ROCK, ETC., ETC.; WHILE HE THAT HEARS THEM, BUT DOES THEM NOT, IS LIKE A FOOLISH MAN, WHO BUILT HIS HOUSE UPON THE SAND, ETC. AND WHEN HE SAYS TO THOSE ON HIS RIGHT HAND, COME, YOU BLESSED OF MY FATHER, ETC.; FOR I WAS AN HUNGERED, AND YOU GAVE ME TO EAT; I WAS THIRSTY, AND YOU GAVE ME TO DRINK, IT IS EXCEEDINGLY MANIFEST THAT HE GIVES THE PROMISES TO THESE AS BEING DESERVING OF PRAISE. BUT, ON THE CONTRARY, TO THE OTHERS, AS BEING CENSURABLE IN COMPARISON WITH THEM, HE SAYS, DEPART, YOU CURSED, INTO EVERLASTING FIRE! AND LET US OBSERVE HOW PAUL ALSO CONVERSES WITH US AS HAVING FREEDOM OF WILL, AND AS BEING OURSELVES THE CAUSE OF RUIN OR SALVATION, WHEN HE SAYS, DO YOU DESPISE THE RICHES OF HIS GOODNESS, AND OF HIS PATIENCE, AND OF HIS LONG-SUFFERING; NOT KNOWING THAT THE GOODNESS OF GOD LEADS YOU TO REPENTANCE? BUT, ACCORDING TO YOUR HARDNESS AND IMPENITENT HEART, YOU ARE TREASURING UP FOR YOURSELF WRATH ON THE DAY OF WRATH AND REVELATION OF THE RIGHTEOUS JUDGMENT OF GOD; WHO WILL RENDER TO EVERY ONE ACCORDING TO HIS WORKS: TO THOSE WHO, BY PATIENT CONTINUANCE IN WELL-DOING, SEEK FOR GLORY AND IMMORTALITY, ETERNAL LIFE; WHILE TO THOSE WHO ARE CONTENTIOUS, AND BELIEVE NOT THE TRUTH, BUT WHO BELIEVE INIQUITY, ANGER, WRATH, TRIBULATION, AND DISTRESS, ON EVERY SOUL OF MAN THAT WORKS EVIL; ON THE JEW FIRST, AND ON THE GREEK: BUT GLORY, AND HONOUR, AND PEACE TO EVERY ONE THAT WORKS GOOD; TO THE JEW FIRST, AND TO THE GREEK. THERE ARE, INDEED, INNUMERABLE PASSAGES IN THE SCRIPTURES WHICH ESTABLISH WITH EXCEEDING CLEARNESS THE EXISTENCE OF FREEDOM OF WILL.

7. BUT, SINCE CERTAIN DECLARATIONS OF THE OLD TESTAMENT AND OF THE NEW LEAD TO THE OPPOSITE CONCLUSION — NAMELY, THAT IT DOES NOT DEPEND ON OURSELVES TO KEEP THE COMMANDMENTS AND TO BE SAVED, OR TO TRANSGRESS THEM AND TO BE LOST — LET US ADDUCE THEM ONE BY ONE, AND SEE THE EXPLANATIONS OF THEM, IN ORDER THAT FROM THOSE WHICH WE ADDUCE, ANY ONE SELECTING IN A SIMILAR WAY ALL THE PASSAGES THAT SEEM TO NULLIFY FREE-WILL, MAY CONSIDER WHAT IS SAID ABOUT THEM BY WAY OF EXPLANATION. AND NOW, THE STATEMENTS REGARDING PHARAOH HAVE TROUBLED MANY, RESPECTING WHOM GOD DECLARED SEVERAL TIMES, I WILL HARDEN PHARAOH'S HEART. FOR IF HE IS HARDENED BY GOD, AND COMMITS SIN IN CONSEQUENCE OF BEING HARDENED, HE IS NOT THE CAUSE OF SIN TO HIMSELF; AND IF SO, THEN NEITHER DOES PHARAOH POSSESS FREE-WILL. AND SOME ONE WILL SAY THAT, IN A SIMILAR WAY, THEY WHO PERISH HAVE NOT FREE-WILL, AND WILL NOT PERISH OF THEMSELVES. THE DECLARATION ALSO IN EZEKIEL, I WILL TAKE AWAY THEIR STONY HEARTS, AND WILL PUT IN THEM HEARTS OF FLESH, THAT THEY MAY WALK IN MY PRECEPTS, AND KEEP MY COMMANDMENTS, MIGHT LEAD ONE TO THINK THAT IT WAS GOD WHO GAVE THE POWER TO WALK IN HIS COMMANDMENTS, AND TO KEEP HIS PRECEPTS, BY HIS WITHDRAWING THE HINDRANCE — THE STONY HEART, AND IMPLANTING A BETTER — A HEART OF FLESH. AND LET US LOOK ALSO AT THE PASSAGE IN THE GOSPEL— THE ANSWER WHICH THE SAVIOUR RETURNS TO THOSE WHO INQUIRED WHY HE SPOKE TO THE MULTITUDE IN PARABLES. HIS WORDS ARE: THAT SEEING THEY MIGHT NOT SEE; AND HEARING THEY MAY HEAR, AND NOT UNDERSTAND; LEST THEY SHOULD BE CONVERTED, AND THEIR SINS BE FORGIVEN THEM. THE PASSAGE ALSO IN PAUL: IT IS NOT OF HIM THAT WILLS, NOR OF HIM THAT RUNS, BUT OF GOD THAT SHOWS MERCY. THE DECLARATIONS, TOO, IN OTHER PLACES, THAT BOTH TO WILL AND TO DO ARE OF GOD; THAT GOD HAS MERCY UPON WHOM HE WILL HAVE MERCY, AND WHOM HE WILL HE HARDENS. YOU WILL SAY THEN, WHY DOES HE YET FIND FAULT? FOR WHO HAS RESISTED HIS WILL? THE PERSUASION IS OF HIM THAT CALLS, AND NOT OF US. NAY, O MAN, WHO ARE YOU THAT REPLIES AGAINST GOD? SHALL THE THING FORMED SAY TO HIM THAT HAS FORMED IT, WHY HAVE YOU MADE ME THUS? HATH NOT THE POTTER POWER OVER THE CLAY, OF THE SAME LUMP TO MAKE ONE VESSEL UNTO HONOUR, AND ANOTHER UNTO DISHONOUR? NOW THESE PASSAGES ARE SUFFICIENT OF THEMSELVES TO TROUBLE THE MULTITUDE, AS IF MAN WERE NOT POSSESSED OF FREE-WILL, BUT AS IF IT WERE GOD WHO SAVES AND DESTROYS WHOM HE WILL.

8. LET US BEGIN, THEN, WITH WHAT IS SAID ABOUT PHARAOH— THAT HE WAS HARDENED BY GOD, THAT HE MIGHT NOT SEND AWAY THE PEOPLE; ALONG WITH WHICH WILL BE EXAMINED ALSO THE STATEMENT OF THE APOSTLE, THEREFORE HAS HE MERCY ON WHOM HE WILL HAVE MERCY, AND WHOM HE WILL HE HARDENS. AND CERTAIN OF THOSE WHO HOLD DIFFERENT OPINIONS MISUSE THESE PASSAGES, THEMSELVES ALSO ALMOST DESTROYING FREE-WILL BY INTRODUCING RUINED NATURES INCAPABLE OF SALVATION, AND OTHERS SAVED WHICH IT IS IMPOSSIBLE CAN BE LOST; AND PHARAOH, THEY SAY, AS BEING OF A RUINED NATURE, IS THEREFORE HARDENED BY GOD, WHO HAS MERCY UPON THE SPIRITUAL, BUT HARDENS THE EARTHLY. LET US SEE NOW WHAT THEY MEAN. FOR WE SHALL ASK THEM IF PHARAOH WAS OF AN EARTHY NATURE; AND WHEN THEY ANSWER, WE SHALL SAY THAT HE WHO IS OF AN EARTHY NATURE IS ALTOGETHER DISOBEDIENT TO GOD: BUT IF DISOBEDIENT, WHAT NEED IS THERE OF HIS HEART BEING HARDENED, AND THAT NOT ONCE, BUT FREQUENTLY? UNLESS PERHAPS, SINCE IT WAS POSSIBLE FOR HIM TO OBEY (IN WHICH CASE HE WOULD CERTAINLY HAVE OBEYED, AS NOT BEING EARTHY, WHEN HARD PRESSED BY THE SIGNS AND WONDERS), GOD NEEDS HIM TO BE DISOBEDIENT TO A GREATER DEGREE, IN ORDER THAT HE MAY MANIFEST HIS MIGHTY DEEDS FOR THE SALVATION OF THE MULTITUDE, AND THEREFORE HARDENS HIS HEART. THIS WILL BE OUR ANSWER TO THEM IN THE FIRST PLACE, IN ORDER TO OVERTURN THEIR SUPPOSITION THAT PHARAOH WAS OF A RUINED NATURE. AND THE SAME REPLY MUST BE GIVEN TO THEM WITH RESPECT TO THE STATEMENT OF THE APOSTLE. FOR WHOM DOES GOD HARDEN? THOSE WHO PERISH, AS IF THEY WOULD OBEY UNLESS THEY WERE HARDENED, OR MANIFESTLY THOSE WHO WOULD BE SAVED BECAUSE THEY ARE NOT OF A RUINED NATURE. AND ON WHOM HAS HE MERCY? IS IT ON THOSE WHO ARE TO BE SAVED? AND HOW IS THERE NEED OF A SECOND MERCY FOR THOSE WHO HAVE BEEN PREPARED ONCE FOR SALVATION, AND WHO WILL BY ALL MEANS BECOME BLESSED ON ACCOUNT OF THEIR NATURE? UNLESS PERHAPS, SINCE THEY ARE CAPABLE OF INCURRING DESTRUCTION, IF THEY DID NOT RECEIVE MERCY, THEY WILL OBTAIN MERCY, IN ORDER THAT THEY MAY NOT INCUR THAT DESTRUCTION OF WHICH THEY ARE CAPABLE, BUT MAY BE IN THE CONDITION OF THOSE WHO ARE SAVED. AND THIS IS OUR ANSWER TO SUCH PERSONS.

9. BUT TO THOSE WHO THINK THEY UNDERSTAND THE TERM HARDENED, WE MUST ADDRESS THE INQUIRY, WHAT DO THEY MEAN BY SAYING THAT GOD, BY HIS WORKING, HARDENS THE HEART, AND WITH WHAT PURPOSE DOES HE DO THIS? FOR LET THEM OBSERVE THE CONCEPTION OF A GOD WHO IS IN REALITY JUST AND GOOD; BUT IF THEY WILL NOT ALLOW THIS, LET IT BE CONCEDED TO THEM FOR THE PRESENT THAT HE IS JUST; AND LET THEM SHOW HOW THE GOOD AND JUST GOD, OR THE JUST GOD ONLY, APPEARS TO BE JUST, IN HARDENING THE HEART OF HIM WHO PERISHES BECAUSE OF HIS BEING HARDENED: AND HOW THE JUST GOD BECOMES THE CAUSE OF DESTRUCTION AND DISOBEDIENCE, WHEN MEN ARE CHASTENED BY HIM ON ACCOUNT OF THEIR HARDNESS AND DISOBEDIENCE. AND WHY DOES HE FIND FAULT WITH HIM, SAYING, YOU WILL NOT LET MY PEOPLE GO; LO, I WILL SMITE ALL THE FIRST-BORN IN EGYPT, EVEN YOUR FIRST-BORN; AND WHATEVER ELSE IS RECORDED AS SPOKEN FROM GOD TO PHARAOH THROUGH THE INTERVENTION OF MOSES? FOR HE WHO BELIEVES THAT THE SCRIPTURES ARE TRUE, AND THAT GOD IS JUST, MUST NECESSARILY ENDEAVOUR, IF HE BE HONEST, TO SHOW HOW GOD, IN USING SUCH EXPRESSIONS, MAY BE DISTINCTLY UNDERSTOOD TO BE JUST. BUT IF ANY ONE SHOULD STAND, DECLARING WITH UNCOVERED HEAD THAT THE CREATOR OF THE WORLD WAS INCLINED TO WICKEDNESS, WE SHOULD NEED OTHER WORDS TO ANSWER THEM.

10. BUT SINCE THEY SAY THAT THEY REGARD HIM AS A JUST GOD, AND WE AS ONE WHO IS AT THE SAME TIME GOOD AND JUST, LET US CONSIDER HOW THE GOOD AND JUST GOD COULD HARDEN THE HEART OF PHARAOH. SEE, THEN, WHETHER, BY AN ILLUSTRATION USED BY THE APOSTLE IN THE EPISTLE TO THE HEBREWS, WE ARE ABLE TO PROVE THAT BY ONE OPERATION GOD HAS MERCY UPON ONE MAN WHILE HE HARDENS ANOTHER, ALTHOUGH NOT INTENDING TO HARDEN; BUT, (ALTHOUGH) HAVING A GOOD PURPOSE, HARDENING FOLLOWS AS A RESULT OF THE INHERENT PRINCIPLE OF WICKEDNESS IN SUCH PERSONS, AND SO HE IS SAID TO HARDEN HIM WHO IS HARDENED. THE EARTH, HE SAYS, WHICH DRINKS IN THE RAIN THAT COMES OFT UPON IT, AND BRINGS FORTH HERBS MEET FOR THEM FOR WHOM IT IS DRESSED, RECEIVES BLESSING FROM GOD; BUT THAT WHICH BEARS THORNS AND BRIERS IS REJECTED, AND IS NEAR TO CURSING, WHOSE END IS TO BE BURNED. AS RESPECTS THE RAIN, THEN, THERE IS ONE OPERATION; AND THERE BEING ONE OPERATION AS REGARDS THE RAIN, THE GROUND WHICH IS CULTIVATED PRODUCES FRUIT, WHILE THAT WHICH IS NEGLECTED AND IS BARREN PRODUCES THORNS. NOW, IT MIGHT SEEM PROFANE FOR HIM WHO RAINS TO SAY, I PRODUCED THE FRUITS, AND THE THORNS THAT ARE IN THE EARTH; AND YET, ALTHOUGH PROFANE, IT IS TRUE. FOR, HAD RAIN NOT FALLEN, THERE WOULD HAVE BEEN NEITHER FRUITS NOR THORNS; BUT, HAVING FALLEN AT THE PROPER TIME AND IN MODERATION, BOTH WERE PRODUCED. THE GROUND, NOW, WHICH DRANK IN THE RAIN WHICH OFTEN FELL UPON IT, AND YET PRODUCED THORNS AND BRIERS, IS REJECTED AND NEAR TO CURSING. THE BLESSING, THEN, OF THE RAIN DESCENDED EVEN UPON THE INFERIOR LAND; BUT IT, BEING NEGLECTED AND UNCULTIVATED, YIELDED THORNS AND THISTLES. IN THE SAME WAY, THEREFORE, THE WONDERFUL WORKS ALSO DONE BY GOD ARE, AS IT WERE, THE RAIN; WHILE THE DIFFERING PURPOSES ARE, AS IT WERE, THE CULTIVATED AND NEGLECTED LAND, BEING (YET), LIKE EARTH, OF ONE NATURE.

11. AND AS IF THE SUN, UTTERING A VOICE, WERE TO SAY, I LIQUEFY AND DRY UP, LIQUEFACTION AND DRYING UP BEING OPPOSITE THINGS, HE WOULD NOT SPEAK FALSELY AS REGARDS THE POINT IN QUESTION; WAX BEING MELTED AND MUD BEING DRIED BY THE SAME HEAT; SO THE SAME OPERATION, WHICH WAS PERFORMED THROUGH THE INSTRUMENTALITY OF MOSES, PROVED THE HARDNESS OF PHARAOH ON THE ONE HAND, THE RESULT OF HIS WICKEDNESS, AND THE YIELDING OF THE MIXED EGYPTIAN MULTITUDE WHO TOOK THEIR DEPARTURE WITH THE HEBREWS. AND THE BRIEF STATEMENT THAT THE HEART OF PHARAOH WAS SOFTENED, AS IT WERE, WHEN HE SAID, BUT YOU SHALL NOT GO FAR: YOU WILL GO A THREE DAYS' JOURNEY, AND LEAVE YOUR WIVES, AND ANYTHING ELSE WHICH HE SAID, YIELDING LITTLE BY LITTLE BEFORE THE SIGNS, PROVES THAT THE WONDERS MADE SOME IMPRESSION EVEN UPON HIM, BUT DID NOT ACCOMPLISH ALL (THAT THEY MIGHT). YET EVEN THIS WOULD NOT HAVE HAPPENED, IF THAT WHICH IS SUPPOSED BY THE MANY — THE HARDENING OF PHARAOH'S HEART — HAD BEEN PRODUCED BY GOD HIMSELF. AND IT IS NOT ABSURD TO SOFTEN DOWN SUCH EXPRESSIONS AGREEABLY TO COMMON USAGE: FOR GOOD MASTERS OFTEN SAY TO THEIR SLAVES, WHEN SPOILED BY THEIR KINDNESS AND FORBEARANCE, I HAVE MADE YOU BAD, AND I AM TO BLAME FOR OFFENSES OF SUCH ENORMITY. FOR WE MUST ATTEND TO THE CHARACTER AND FORCE OF THE PHRASE, AND NOT ARGUE SOPHISTICALLY,

DISREGARDING THE MEANING OF THE EXPRESSION. PAUL ACCORDINGLY, HAVING EXAMINED THESE POINTS CLEARLY, SAYS TO THE SINNER: OR DO YOU DESPISE THE RICHES OF HIS GOODNESS, AND FORBEARANCE, AND LONG-SUFFERING; NOT KNOWING THAT THE GOODNESS OF GOD LEADS YOU TO REPENTANCE? BUT, AFTER YOUR HARDNESS AND IMPENITENT HEART, TREASURE UP UNTO YOURSELF WRATH AGAINST THE DAY OF WRATH AND REVELATION OF THE RIGHTEOUS JUDGMENT OF GOD. NOW, LET WHAT THE APOSTLE SAYS TO THE SINNER BE ADDRESSED TO PHARAOH, AND THEN THE ANNOUNCEMENTS MADE TO HIM WILL BE UNDERSTOOD TO HAVE BEEN MADE WITH PECULIAR FITNESS, AS TO ONE WHO, ACCORDING TO HIS HARDNESS AND UNREPENTANT HEART, WAS TREASURING UP TO HIMSELF WRATH; SEEING THAT HIS HARDNESS WOULD NOT HAVE BEEN PROVED NOR MADE MANIFEST UNLESS MIRACLES HAD BEEN PERFORMED, AND MIRACLES, TOO, OF SUCH MAGNITUDE AND IMPORTANCE.

12. BUT SINCE SUCH NARRATIVES ARE SLOW TO SECURE ASSENT, AND ARE CONSIDERED TO BE FORCED, LET US SEE FROM THE PROPHETICAL DECLARATIONS ALSO, WHAT THOSE PERSONS SAY, WHO, ALTHOUGH THEY HAVE EXPERIENCED THE GREAT KINDNESS OF GOD, HAVE NOT LIVED VIRTUOUSLY, BUT HAVE AFTERWARDS SINNED. WHY, O LORD, HAVE YOU MADE US TO ERR FROM YOUR WAYS? WHY HAVE YOU HARDENED OUR HEART, SO AS NOT TO FEAR YOUR NAME? RETURN FOR YOUR SERVANTS' SAKE, FOR THE TRIBES OF YOUR INHERITANCE, THAT WE MAY INHERIT A SMALL PORTION OF YOUR HOLY MOUNTAIN. AND IN JEREMIAH: YOU HAVE DECEIVED ME, O LORD, AND I WAS DECEIVED; YOU WERE STRONG, AND YOU PREVAILED. FOR THE EXPRESSION, WHY HAVE YOU HARDENED OUR HEART, SO AS NOT TO FEAR YOUR NAME? UTTERED BY THOSE WHO ARE BEGGING TO RECEIVE MERCY, IS IN ITS NATURE AS FOLLOWS: WHY HAVE YOU SPARED US SO LONG, NOT VISITING US BECAUSE OF OUR SINS, BUT DESERTING US, UNTIL OUR TRANSGRESSIONS COME TO A HEIGHT? NOW HE LEAVES THE GREATER PART OF MEN UNPUNISHED, BOTH IN ORDER THAT THE HABITS OF EACH ONE MAY BE EXAMINED, SO FAR AS IT DEPENDS UPON OURSELVES, AND THAT THE VIRTUOUS MAY BE MADE MANIFEST IN CONSEQUENCE OF THE TEST APPLIED; WHILE THE OTHERS, NOT ESCAPING NOTICE FROM GOD — FOR HE KNOWS ALL THINGS BEFORE THEY EXIST — BUT FROM THE RATIONAL CREATION AND THEMSELVES, MAY AFTERWARDS OBTAIN THE MEANS OF CURE, SEEING THEY WOULD NOT HAVE KNOWN THE BENEFIT HAD THEY NOT CONDEMNED THEMSELVES. IT IS OF ADVANTAGE TO EACH ONE, THAT HE PERCEIVE HIS OWN PECULIAR NATURE AND THE GRACE OF GOD. FOR HE WHO DOES NOT PERCEIVE HIS OWN WEAKNESS AND THE DIVINE FAVOUR, ALTHOUGH HE RECEIVE A BENEFIT, YET, NOT HAVING MADE TRIAL OF HIMSELF, NOR HAVING CONDEMNED HIMSELF, WILL IMAGINE THAT THE BENEFIT CONFERRED UPON HIM BY THE GRACE OF HEAVEN IS HIS OWN DOING. AND THIS IMAGINATION, PRODUCING ALSO VANITY, WILL BE THE CAUSE OF A DOWNFALL: WHICH, WE CONCEIVE, WAS THE CASE WITH THE DEVIL, WHO ATTRIBUTED TO HIMSELF THE PRIORITY WHICH HE POSSESSED WHEN IN A STATE OF SINLESSNESS. FOR EVERY ONE THAT EXALTS HIMSELF SHALL BE ABASED, AND EVERY ONE THAT HUMBLES HIMSELF SHALL BE EXALTED. AND OBSERVE, THAT FOR THIS REASON DIVINE THINGS HAVE BEEN CONCEALED FROM THE WISE AND PRUDENT, IN ORDER, AS SAYS THE APOSTLE, THAT NO FLESH SHOULD GLORY IN THE PRESENCE OF GOD; AND THEY HAVE BEEN REVEALED TO BABES, TO THOSE WHO AFTER CHILDHOOD HAVE COME TO BETTER THINGS, AND WHO REMEMBER THAT IT IS NOT SO MUCH FROM THEIR OWN EFFORT, AS BY THE UNSPEAKABLE GOODNESS (OF GOD), THAT THEY HAVE REACHED THE GREATEST POSSIBLE EXTENT OF BLESSEDNESS.

13. IT IS NOT WITHOUT REASON, THEN, THAT HE WHO IS ABANDONED, IS ABANDONED TO THE DIVINE JUDGMENT, AND THAT GOD IS LONG-SUFFERING WITH CERTAIN SINNERS; BUT BECAUSE IT WILL BE FOR THEIR ADVANTAGE, WITH RESPECT TO THE IMMORTALITY OF THE SOUL AND THE UNENDING WORLD, THAT THEY BE NOT QUICKLY BROUGHT INTO A STATE OF SALVATION, BUT BE CONDUCTED TO IT MORE SLOWLY, AFTER HAVING EXPERIENCED MANY EVILS. FOR AS PHYSICIANS, WHO ARE ABLE TO CURE A MAN QUICKLY, WHEN THEY SUSPECT THAT A HIDDEN POISON EXISTS IN THE BODY, DO THE REVERSE OF HEALING, MAKING THIS MORE CERTAIN THROUGH THEIR VERY DESIRE TO HEAL, DEEMING IT BETTER FOR A CONSIDERABLE TIME TO RETAIN THE PATIENT UNDER INFLAMMATION AND SICKNESS, IN ORDER THAT HE MAY RECOVER HIS HEALTH MORE SURELY, THAN TO APPEAR TO PRODUCE A RAPID RECOVERY, AND AFTERWARDS TO CAUSE A RELAPSE, AND (THUS) THAT HASTY CURE LAST ONLY FOR A TIME; IN THE SAME WAY, GOD ALSO, WHO KNOWS THE SECRET THINGS OF THE HEART, AND FORESEES FUTURE EVENTS, IN HIS LONG-SUFFERING, PERMITS (CERTAIN EVENTS TO OCCUR), AND BY MEANS OF THOSE THINGS WHICH HAPPEN FROM WITHOUT EXTRACTS THE SECRET EVIL, IN ORDER TO CLEANSE HIM WHO THROUGH CARELESSNESS HAS RECEIVED THE SEEDS OF SIN, THAT HAVING VOMITED THEM FORTH WHEN THEY CAME TO THE SURFACE, ALTHOUGH HE MAY HAVE BEEN DEEPLY INVOLVED IN EVILS, HE MAY AFTERWARDS OBTAIN HEALING AFTER HIS WICKEDNESS, AND BE RENEWED. FOR GOD GOVERNS SOULS NOT WITH REFERENCE, LET ME SAY, TO THE FIFTY YEARS OF THE PRESENT LIFE, BUT WITH REFERENCE TO AN ILLIMITABLE AGE: FOR HE MADE THE THINKING PRINCIPLE IMMORTAL IN ITS NATURE, AND KINDRED TO HIMSELF; AND THE RATIONAL SOUL IS NOT, AS IN THIS LIFE, EXCLUDED FROM CURE.

14. COME NOW, AND LET US USE THE FOLLOWING IMAGE FROM THE GOSPEL. THERE IS A CERTAIN ROCK, WITH A LITTLE SURFACE-SOIL, ON WHICH, IF SEEDS FALL, THEY QUICKLY SPRING UP; BUT WHEN SPRUNG UP, AS NOT HAVING ROOT, THEY ARE BURNED AND WITHERED WHEN THE SUN HAS ARISEN. NOW THIS ROCK IS A HUMAN SOUL, HARDENED ON ACCOUNT OF ITS NEGLIGENCE, AND CONVERTED TO STONE BECAUSE OF ITS WICKEDNESS; FOR NO ONE RECEIVES FROM GOD A HEART CREATED OF STONE, BUT IT BECOMES SUCH IN CONSEQUENCE OF WICKEDNESS. IF ONE, THEN, WERE TO FIND FAULT WITH THE HUSBANDMAN FOR NOT SOWING HIS SEED SOONER UPON THE ROCKY SOIL, WHEN HE SAW OTHER ROCKY GROUND WHICH HAD RECEIVED SEED FLOURISHING, THE HUSBANDMAN WOULD REPLY, I SHALL SOW THIS GROUND MORE SLOWLY, CASTING IN SEEDS THAT WILL BE ABLE TO RETAIN THEIR HOLD, THIS SLOWER METHOD BEING BETTER FOR THE GROUND, AND MORE SECURE THAN THAT WHICH RECEIVES THE SEED IN A MORE RAPID MANNER, AND MORE UPON THE SURFACE. (THE PERSON FINDING FAULT) WOULD YIELD HIS ASSENT TO THE HUSBANDMAN, AS ONE WHO SPOKE WITH SOUND REASON, AND WHO ACTED WITH SKILL: SO ALSO THE GREAT HUSBANDMAN OF ALL NATURE POSTPONES THAT BENEFIT WHICH MIGHT BE DEEMED PREMATURE, THAT IT MAY NOT PROVE SUPERFICIAL. BUT IT IS PROBABLE THAT HERE SOME ONE MAY OBJECT TO US WITH REFERENCE TO THIS: WHY DO SOME OF THE SEEDS FALL UPON THE EARTH THAT HAS SUPERFICIAL SOIL, THE SOUL BEING, AS IT WERE, A ROCK? NOW WE MUST SAY, IN ANSWER TO THIS, THAT IT WAS BETTER FOR THIS SOUL, WHICH DESIRED BETTER THINGS PRECIPITATELY, AND NOT BY A WAY WHICH LED TO THEM, TO OBTAIN ITS DESIRE, IN ORDER THAT, CONDEMNING ITSELF ON THIS ACCOUNT, IT MAY, AFTER A LONG TIME, ENDURE TO RECEIVE THE HUSBANDRY WHICH IS ACCORDING TO NATURE. FOR SOULS ARE, AS ONE MAY SAY, INNUMERABLE; AND THEIR HABITS ARE INNUMERABLE, AND THEIR MOVEMENTS, AND THEIR PURPOSES, AND THEIR ASSAULTS, AND THEIR EFFORTS, OF WHICH THERE IS ONLY ONE ADMIRABLE ADMINISTRATOR, WHO KNOWS BOTH THE SEASON, AND THE FITTING HELPS, AND THE AVENUES, AND THE WAYS, VIZ., THE GOD AND FATHER OF ALL THINGS, WHO KNOWS HOW HE CONDUCTS EVEN PHARAOH BY SO GREAT EVENTS, AND BY DROWNING IN THE SEA, WITH WHICH LATTER OCCURRENCE HIS SUPERINTENDENCE OF PHARAOH DOES NOT CEASE. FOR HE WAS NOT ANNIHILATED WHEN DROWNED: FOR IN THE HAND OF GOD ARE BOTH WE AND OUR WORDS; ALL WISDOM ALSO, AND KNOWLEDGE OF WORKMANSHIP. AND SUCH IS A MODERATE DEFENSE WITH REGARD TO THE STATEMENT THAT PHARAOH'S HEART WAS HARDENED, AND THAT GOD HAS MERCY UPON WHOM HE WILL HAVE MERCY, AND WHOM HE WILL HE HARDENS.

15. LET US LOOK ALSO AT THE DECLARATION IN EZEKIEL, WHICH SAYS, I SHALL TAKE AWAY THEIR STONY HEARTS, AND WILL PUT IN THEM HEARTS OF FLESH, THAT THEY MAY WALK IN MY STATUTES AND KEEP MY PRECEPTS. FOR IF GOD, WHEN HE WILLS, TAKES AWAY THE STONY HEARTS, AND IMPLANTS HEARTS OF FLESH, SO THAT HIS PRECEPTS ARE OBEYED AND HIS COMMANDMENTS ARE OBSERVED, IT IS NOT IN OUR POWER TO PUT AWAY WICKEDNESS. FOR THE TAKING AWAY OF THE STONY HEARTS IS NOTHING ELSE THAN THE TAKING AWAY OF THE WICKEDNESS, ACCORDING TO WHICH ONE IS HARDENED, FROM HIM FROM WHOM GOD WILLS TO TAKE IT; AND THE IMPLANTING OF A HEART OF FLESH, SO THAT A MAN MAY WALK IN THE PRECEPTS OF GOD AND KEEP HIS COMMANDMENTS, WHAT ELSE IS IT THAN TO BECOME SOMEWHAT YIELDING AND UNRESISTENT TO THE TRUTH, AND TO BE CAPABLE OF PRACTISING VIRTUES? AND IF GOD PROMISES TO DO THIS, AND IF, BEFORE HE TAKES AWAY THE STONY HEARTS, WE DO NOT LAY THEM ASIDE, IT IS MANIFEST THAT IT DOES NOT DEPEND UPON OURSELVES TO PUT AWAY WICKEDNESS; AND IF IT IS NOT WE WHO DO ANYTHING TOWARDS THE PRODUCTION WITHIN US OF THE HEART OF FLESH, BUT IF IT IS GOD'S DOING, IT WILL NOT BE OUR OWN ACT TO LIVE AGREEABLY TO VIRTUE, BUT ALTOGETHER (THE RESULT OF) DIVINE GRACE. SUCH WILL BE THE STATEMENTS OF HIM WHO, FROM THE MERE WORDS (OF SCRIPTURE), ANNIHILATES FREE-WILL. BUT WE SHALL ANSWER, SAYING, THAT WE OUGHT TO UNDERSTAND THESE PASSAGES THUS: THAT AS A MAN, E.G., WHO HAPPENED TO BE IGNORANT AND UNEDUCATED, ON PERCEIVING HIS OWN DEFECTS, EITHER IN CONSEQUENCE OF AN EXHORTATION FROM HIS TEACHER, OR IN SOME OTHER WAY, SHOULD SPONTANEOUSLY GIVE HIMSELF UP TO HIM WHOM HE CONSIDERS ABLE TO INTRODUCE HIM TO EDUCATION AND VIRTUE; AND, ON HIS YIELDING HIMSELF UP, HIS INSTRUCTOR PROMISES THAT HE WILL TAKE AWAY HIS IGNORANCE, AND IMPLANT INSTRUCTION, NOT AS IF IT CONTRIBUTED NOTHING TO HIS TRAINING, AND TO THE AVOIDING OF IGNORANCE, THAT HE BROUGHT HIMSELF TO BE HEALED, BUT BECAUSE THE INSTRUCTOR PROMISED TO IMPROVE HIM WHO DESIRED IMPROVEMENT; SO, IN THE SAME WAY, THE WORD OF GOD PROMISES TO TAKE AWAY WICKEDNESS, WHICH IT CALLS A STONY HEART, FROM THOSE WHO COME TO IT, NOT IF THEY ARE UNWILLING, BUT (ONLY) IF THEY SUBMIT THEMSELVES TO THE PHYSICIAN OF THE SICK, AS IN THE GOSPELS THE SICK ARE FOUND COMING TO THE SAVIOUR, AND ASKING TO OBTAIN HEALING, AND SO ARE CURED. AND, LET ME SAY, THE RECOVERY OF SIGHT BY THE BLIND IS, SO FAR AS THEIR REQUEST GOES, THE ACT OF THOSE WHO BELIEVE THAT THEY ARE CAPABLE OF BEING HEALED; BUT AS RESPECTS THE RESTORATION OF SIGHT, IT IS THE WORK OF OUR SAVIOUR. THUS, THEN, DOES THE WORD OF GOD PROMISE TO IMPLANT KNOWLEDGE IN THOSE WHO COME TO IT, BY TAKING AWAY THE STONY AND HARD HEART, WHICH IS WICKEDNESS, IN ORDER THAT ONE MAY WALK IN THE DIVINE COMMANDMENTS, AND KEEP THE DIVINE INJUNCTIONS.

16. THERE WAS AFTER THIS THE PASSAGE FROM THE GOSPEL, WHERE THE SAVIOUR SAID, THAT FOR THIS REASON DID HE SPEAK TO THOSE WITHOUT IN PARABLES, THAT SEEING THEY MAY NOT SEE, AND HEARING THEY MAY NOT UNDERSTAND; LEST THEY SHOULD BE CONVERTED, AND THEIR SINS BE FORGIVEN THEM. NOW, OUR OPPONENT WILL SAY, IF SOME PERSONS ARE ASSUREDLY CONVERTED ON HEARING WORDS OF GREATER CLEARNESS, SO THAT THEY BECOME WORTHY OF THE REMISSION OF SINS, AND IF IT DOES NOT DEPEND UPON THEMSELVES TO HEAR THESE WORDS OF GREATER CLEARNESS, BUT UPON HIM WHO TEACHES, AND HE FOR THIS REASON DOES NOT ANNOUNCE THEM TO THEM MORE DISTINCTLY, LEST THEY SHOULD SEE AND UNDERSTAND, IT IS NOT WITHIN THE POWER OF SUCH TO BE SAVED; AND IF SO, WE ARE NOT POSSESSED OF FREE-WILL AS REGARDS SALVATION AND DESTRUCTION. EFFECTUAL, INDEED, WOULD BE THE REPLY TO SUCH ARGUMENTS, WERE IT NOT FOR THE ADDITION, LEST THEY SHOULD BE CONVERTED, AND THEIR SINS BE FORGIVEN THEM,— NAMELY, THAT THE SAVIOUR DID NOT WISH THOSE WHO WERE NOT TO BECOME GOOD AND VIRTUOUS TO UNDERSTAND THE MORE MYSTICAL (PARTS OF HIS TEACHING), AND FOR THIS REASON SPOKE TO THEM IN PARABLES; BUT NOW, ON ACCOUNT OF THE WORDS, LEST THEY SHOULD BE CONVERTED, AND THEIR SINS BE FORGIVEN THEM, THE DEFENSE IS MORE DIFFICULT. IN THE FIRST PLACE, THEN, WE MUST NOTICE THE PASSAGE IN ITS BEARING ON THE HERETICS, WHO HUNT OUT THOSE PORTIONS FROM THE OLD TESTAMENT WHERE IS EXHIBITED, AS THEY THEMSELVES DARINGLY ASSERT, THE CRUELTY OF THE CREATOR OF THE WORLD IN HIS PURPOSE OF AVENGING AND PUNISHING THE WICKED, OR BY WHATEVER OTHER NAME THEY WISH TO DESIGNATE SUCH A QUALITY, SO SPEAKING ONLY THAT THEY MAY SAY THAT GOODNESS DOES NOT EXIST IN THE CREATOR; AND WHO DO NOT DEAL WITH THE NEW TESTAMENT IN A SIMILAR MANNER, NOR IN A SPIRIT OF CANDOUR, BUT PASS BY PLACES SIMILAR TO THOSE WHICH THEY CONSIDER CENSURABLE IN THE OLD TESTAMENT. FOR MANIFESTLY, AND ACCORDING TO THE GOSPEL, IS THE SAVIOUR SHOWN, AS THEY ASSERT, BY HIS FORMER WORDS, NOT TO SPEAK DISTINCTLY FOR THIS REASON, THAT MEN MIGHT NOT BE CONVERTED, AND, BEING CONVERTED, MIGHT BECOME DESERVING OF THE REMISSION OF SINS: WHICH STATEMENT OF ITSELF IS NOTHING INFERIOR TO THOSE PASSAGES FROM THE OLD TESTAMENT WHICH ARE OBJECTED TO. AND IF THEY SEEK TO DEFEND THE GOSPEL, WE MUST ASK THEM WHETHER THEY ARE NOT ACTING IN A BLAMEWORTHY MANNER IN DEALING DIFFERENTLY WITH THE SAME QUESTIONS; AND, WHILE NOT STUMBLING AGAINST THE NEW TESTAMENT, BUT SEEKING TO DEFEND IT, THEY NEVERTHELESS BRING A CHARGE AGAINST THE OLD REGARDING SIMILAR POINTS, WHEREAS THEY OUGHT TO OFFER A DEFENSE IN THE SAME WAY OF THE PASSAGES FROM THE NEW. AND THEREFORE WE SHALL FORCE THEM, ON ACCOUNT OF THE RESEMBLANCES, TO REGARD ALL AS THE WRITINGS OF ONE GOD. COME, THEN, AND LET US, TO THE BEST OF OUR ABILITY, FURNISH AN ANSWER TO THE QUESTION SUBMITTED TO US.

17. WE ASSERTED ALSO, WHEN INVESTIGATING THE SUBJECT OF PHARAOH, THAT SOMETIMES A RAPID CURE IS NOT FOR THE ADVANTAGE OF THOSE WHO ARE HEALED, IF, AFTER BEING SEIZED BY TROUBLESOME DISEASES, THEY SHOULD EASILY GET RID OF THOSE BY WHICH THEY HAD BEEN ENTANGLED. FOR, DESPISING THE EVIL AS ONE THAT IS EASY OF CURE, AND NOT BEING ON THEIR GUARD A SECOND TIME AGAINST FALLING INTO IT, THEY WILL BE INVOLVED IN IT (AGAIN). WHEREFORE, IN THE CASE OF SUCH PERSONS, THE EVERLASTING GOD, THE KNOWER OF SECRETS, WHO KNOWS ALL THINGS BEFORE THEY EXIST, IN CONFORMITY WITH HIS GOODNESS, DELAYS SENDING THEM MORE RAPID ASSISTANCE, AND, SO TO SPEAK, IN HELPING THEM DOES NOT HELP, THE LATTER COURSE BEING TO THEIR ADVANTAGE. IT IS PROBABLE, THEN, THAT THOSE WITHOUT, OF WHOM WE ARE SPEAKING, HAVING BEEN FORESEEN BY THE SAVIOUR, ACCORDING TO OUR SUPPOSITION, AS NOT (LIKELY) TO PROVE STEADY IN THEIR CONVERSION, IF THEY SHOULD HEAR MORE CLEARLY THE WORDS THAT WERE SPOKEN, WERE (SO) TREATED BY THE SAVIOUR AS NOT TO HEAR DISTINCTLY THE DEEPER (THINGS OF HIS TEACHING), LEST, AFTER A RAPID CONVERSION, AND AFTER BEING HEALED BY OBTAINING REMISSION OF SINS, THEY SHOULD DESPISE THE WOUNDS OF THEIR WICKEDNESS, AS BEING SLIGHT AND EASY OF HEALING, AND SHOULD AGAIN SPEEDILY RELAPSE INTO THEM. AND PERHAPS ALSO, SUFFERING PUNISHMENT FOR THEIR FORMER TRANSGRESSIONS AGAINST VIRTUE, WHICH THEY HAD COMMITTED WHEN THEY HAD FORSAKEN HER, THEY HAD NOT YET FILLED UP THE (FULL) TIME; IN ORDER THAT, BEING ABANDONED BY THE DIVINE SUPERINTENDENCE, AND BEING FILLED TO A GREATER DEGREE BY THEIR OWN EVILS WHICH THEY HAD SOWN, THEY MAY AFTERWARDS BE CALLED TO A MORE STABLE REPENTANCE; SO AS NOT TO BE QUICKLY ENTANGLED AGAIN IN THOSE EVILS IN WHICH THEY HAD FORMERLY BEEN INVOLVED WHEN THEY TREATED WITH INSOLENCE THE REQUIREMENTS OF VIRTUE, AND DEVOTED THEMSELVES TO WORSE THINGS. THOSE, THEN, WHO ARE SAID TO BE WITHOUT (MANIFESTLY BY COMPARISON WITH THOSE WITHIN), NOT BEING VERY FAR FROM THOSE WITHIN, WHILE THOSE WITHIN HEAR CLEARLY, DO THEMSELVES HEAR INDISTINCTLY, BECAUSE THEY ARE ADDRESSED IN PARABLES; BUT NEVERTHELESS THEY DO HEAR. OTHERS, AGAIN, OF THOSE WITHOUT, WHO ARE CALLED TYRIANS, ALTHOUGH IT WAS FOREKNOWN THAT THEY WOULD HAVE REPENTED LONG AGO, SITTING IN SACKCLOTH

AND ASHES, HAD THE SAVIOUR COME NEAR THEIR BORDERS, DO NOT HEAR EVEN THOSE WORDS WHICH ARE HEARD BY THOSE WITHOUT (BEING, AS IS PROBABLE, VERY FAR INFERIOR IN MERIT TO THOSE WITHOUT), IN ORDER THAT AT ANOTHER SEASON, AFTER IT HAS BEEN MORE TOLERABLE FOR THEM THAN FOR THOSE WHO DID NOT RECEIVE THE WORD (AMONG WHOM HE MENTIONED ALSO THE TYRIANS), THEY MAY, ON HEARING THE WORD AT A MORE APPROPRIATE TIME, OBTAIN A MORE LASTING REPENTANCE. BUT OBSERVE WHETHER, BESIDES OUR DESIRE TO INVESTIGATE (THE TRUTH), WE DO NOT RATHER STRIVE TO MAINTAIN AN ATTITUDE OF PIETY IN EVERYTHING REGARDING GOD AND HIS CHRIST, SEEING WE ENDEAVOUR BY EVERY MEANS TO PROVE THAT, IN MATTERS SO GREAT AND SO PECULIAR REGARDING THE VARIED PROVIDENCE OF GOD, HE TAKES AN OVERSIGHT OF THE IMMORTAL SOUL. IF, INDEED, ONE WERE TO INQUIRE REGARDING THOSE THINGS THAT ARE OBJECTED TO, WHY THOSE WHO SAW WONDERS AND WHO HEARD DIVINE WORDS ARE NOT BENEFITED, WHILE THE TYRIANS WOULD HAVE REPENTED IF SUCH HAD BEEN PERFORMED AND SPOKEN AMONG THEM; AND SHOULD ASK, AND SAY, WHY DID THE SAVIOUR PROCLAIM SUCH TO THESE PERSONS, TO THEIR OWN HURT, THAT THEIR SIN MIGHT BE RECKONED TO THEM AS HEAVIER? WE MUST SAY, IN ANSWER TO SUCH AN ONE, THAT HE WHO UNDERSTANDS THE DISPOSITIONS OF ALL THOSE WHO FIND FAULT WITH HIS PROVIDENCE— (ALLEGING) THAT IT IS OWING TO IT THAT THEY HAVE NOT BELIEVED, BECAUSE IT DID NOT PERMIT THEM TO SEE WHAT IT ENABLED OTHERS TO BEHOLD, AND DID NOT ARRANGE FOR THEM TO HEAR THOSE WORDS BY WHICH OTHERS, ON HEARING THEM, WERE BENEFITED — WISHING TO PROVE THAT THEIR DEFENSE IS NOT FOUNDED ON REASON, HE GRANTS THOSE ADVANTAGES WHICH THOSE WHO BLAME HIS ADMINISTRATION ASKED; IN ORDER THAT, AFTER OBTAINING THEM, THEY MAY NOTWITHSTANDING BE CONVICTED OF THE GREATEST IMPIETY IN NOT HAVING EVEN THEN YIELDED THEMSELVES TO BE BENEFITED, AND MAY CEASE FROM SUCH AUDACITY; AND HAVING BEEN MADE FREE IN RESPECT TO THIS VERY POINT, MAY LEARN THAT GOD OCCASIONALLY, IN CONFERRING BENEFITS UPON CERTAIN PERSONS, DELAYS AND PROCRASTINATES, NOT CONFERRING THE FAVOUR OF SEEING AND HEARING THOSE THINGS WHICH, WHEN SEEN AND HEARD, WOULD RENDER THE SIN OF THOSE WHO DID NOT BELIEVE, AFTER ACTS SO GREAT AND PECULIAR, HEAVIER AND MORE SERIOUS.

18. LET US LOOK NEXT AT THE PASSAGE: SO, THEN, IT IS NOT OF HIM THAT WILLS, NOR OF HIM THAT RUNS, BUT OF GOD THAT SHOWS MERCY. FOR THEY WHO FIND FAULT SAY: IF IT IS NOT OF HIM THAT WILLS, NOR OF HIM THAT RUNS, BUT OF GOD THAT SHOWS MERCY, SALVATION DOES NOT DEPEND UPON OURSELVES, BUT UPON THE ARRANGEMENT MADE BY HIM WHO HAS FORMED US SUCH AS WE ARE, OR ON THE PURPOSE OF HIM WHO SHOWS MERCY WHEN HE PLEASES. NOW WE MUST ASK THESE PERSONS THE FOLLOWING QUESTIONS: WHETHER TO DESIRE WHAT IS GOOD IS VIRTUOUS OR VICIOUS; AND WHETHER THE DESIRE TO RUN IN ORDER TO REACH THE GOAL IN THE PURSUIT OF WHAT IS GOOD BE WORTHY OF PRAISE OR CENSURE? AND IF THEY SHALL SAY THAT IT IS WORTHY OF CENSURE, THEY WILL RETURN AN ABSURD ANSWER; SINCE THE SAINTS DESIRE AND RUN, AND MANIFESTLY IN SO ACTING DO NOTHING THAT IS BLAMEWORTHY. BUT IF THEY SHALL SAY THAT IT IS VIRTUOUS TO DESIRE WHAT IS GOOD, AND TO RUN AFTER WHAT IS GOOD, WE SHALL ASK THEM HOW A PERISHING NATURE DESIRES BETTER THINGS; FOR IT IS LIKE AN EVIL TREE PRODUCING GOOD FRUIT, SINCE IT IS A VIRTUOUS ACT TO DESIRE BETTER THINGS. THEY WILL GIVE (PERHAPS) A THIRD ANSWER, THAT TO DESIRE AND RUN AFTER WHAT IS GOOD IS ONE OF THOSE THINGS THAT ARE INDIFFERENT, AND NEITHER BEAUTIFUL NOR WICKED. NOW TO THIS WE MUST SAY, THAT IF TO DESIRE AND TO RUN AFTER WHAT IS GOOD BE A THING OF INDIFFERENCE, THEN THE OPPOSITE ALSO IS A THING OF INDIFFERENCE, VIZ., TO DESIRE WHAT IS EVIL, AND TO RUN AFTER IT. BUT IT IS NOT A THING OF INDIFFERENCE TO DESIRE WHAT IS EVIL, AND TO RUN AFTER IT. AND THEREFORE ALSO, TO DESIRE WHAT IS GOOD, AND TO RUN AFTER IT, IS NOT A THING OF INDIFFERENCE. SUCH, THEN, IS THE DEFENSE WHICH I THINK WE CAN OFFER TO THE STATEMENT, THAT IT IS NOT OF HIM THAT WILLS, NOR OF HIM THAT RUNS, BUT OF GOD THAT SHOWS MERCY. SOLOMON SAYS IN THE BOOK OF PSALMS (FOR THE SONG OF DEGREES IS HIS, FROM WHICH WE SHALL QUOTE THE WORDS): UNLESS THE LORD BUILD THE HOUSE, THEY LABOUR IN VAIN THAT BUILD IT; EXCEPT THE LORD KEEP THE CITY, THE WATCHMAN WAKES IN VAIN: NOT DISSUADING US FROM BUILDING, NOR TEACHING US NOT TO KEEP WATCH IN ORDER TO GUARD THE CITY IN OUR SOUL, BUT SHOWING THAT WHAT IS BUILT WITHOUT GOD, AND DOES NOT RECEIVE A GUARD FROM HIM, IS BUILT IN VAIN AND WATCHED TO NO PURPOSE, BECAUSE GOD MIGHT REASONABLY BE ENTITLED THE LORD OF THE BUILDING; AND THE GOVERNOR OF ALL THINGS, THE RULER OF THE GUARD OF THE CITY. AS, THEN, IF WE WERE TO SAY THAT SUCH A BUILDING IS NOT THE WORK OF THE BUILDER, BUT OF GOD, AND THAT IT WAS NOT OWING TO THE SUCCESSFUL EFFORT OF THE WATCHER, BUT OF THE GOD WHO IS OVER ALL, THAT SUCH A CITY SUFFERED NO INJURY FROM ITS ENEMIES, WE SHOULD NOT BE WRONG, IT BEING UNDERSTOOD THAT SOMETHING ALSO HAD BEEN DONE BY HUMAN MEANS, BUT THE BENEFIT BEING GRATEFULLY REFERRED TO GOD WHO BROUGHT IT TO PASS; SO, SEEING THAT THE (MERE) HUMAN DESIRE IS NOT SUFFICIENT TO ATTAIN THE END, AND THAT THE RUNNING OF THOSE WHO ARE, AS IT WERE, ATHLETES, DOES NOT ENABLE THEM TO GAIN THE PRIZE OF THE HIGH CALLING OF GOD IN CHRIST JESUS — FOR THESE THINGS ARE ACCOMPLISHED WITH THE ASSISTANCE OF GOD — IT IS WELL SAID THAT IT IS NOT OF HIM THAT WILLS, NOR OF HIM THAT RUNS, BUT OF GOD THAT SHOWS MERCY. AS IF ALSO IT WERE SAID WITH REGARD TO HUSBANDRY WHAT ALSO IS ACTUALLY RECORDED: I PLANTED, APOLLOS WATERED; AND GOD GAVE THE INCREASE. SO THEN NEITHER IS HE THAT PLANTS ANYTHING, NEITHER HE THAT WATERS; BUT GOD THAT GIVES THE INCREASE. NOW WE COULD NOT PIOUSLY ASSERT THAT THE PRODUCTION OF FULL CROPS WAS THE WORK OF THE HUSBANDMAN, OR OF HIM THAT WATERED, BUT THE WORK OF GOD. SO ALSO OUR OWN PERFECTION IS BROUGHT ABOUT, NOT AS IF WE OURSELVES DID NOTHING; FOR IT IS NOT COMPLETED BY US, BUT GOD PRODUCES THE GREATER PART OF IT. AND THAT THIS ASSERTION MAY BE MORE CLEARLY BELIEVED, WE SHALL TAKE AN ILLUSTRATION FROM THE ART OF NAVIGATION. FOR IN COMPARISON WITH THE EFFECT OF THE WINDS, AND THE MILDNESS OF THE AIR, AND THE LIGHT OF THE STARS, ALL CO-OPERATING IN THE PRESERVATION OF THE CREW, WHAT PROPORTION COULD THE ART OF NAVIGATION BE SAID TO BEAR IN THE BRINGING OF THE SHIP INTO HARBOUR? — SINCE EVEN THE SAILORS THEMSELVES, FROM PIETY, DO NOT VENTURE TO ASSERT OFTEN THAT THEY HAD SAVED THE SHIP, BUT REFER ALL TO GOD; NOT AS IF THEY HAD DONE NOTHING, BUT BECAUSE WHAT HAD BEEN DONE BY PROVIDENCE WAS INFINITELY GREATER THAN WHAT HAD BEEN EFFECTED BY THEIR ART. AND IN THE MATTER OF OUR SALVATION, WHAT IS DONE BY GOD IS INFINITELY GREATER THAN WHAT IS DONE BY OURSELVES; AND THEREFORE, I THINK, IS IT SAID THAT IT IS NOT OF HIM THAT WILLS, NOR OF HIM THAT RUNS, BUT OF GOD THAT SHOWS MERCY. FOR IF IN THE MANNER WHICH THEY IMAGINE WE MUST EXPLAIN THE STATEMENT, THAT IT IS NOT OF HIM THAT WILLS, NOR OF HIM THAT RUNS, BUT OF GOD THAT SHOWS MERCY, THE COMMANDMENTS ARE SUPERFLUOUS; AND IT IS IN VAIN THAT PAUL HIMSELF BLAMES SOME FOR HAVING FALLEN AWAY, AND APPROVES OF OTHERS AS HAVING REMAINED UPRIGHT, AND ENACTS LAWS FOR THE CHURCHES: IT IS IN VAIN ALSO THAT WE GIVE OURSELVES UP TO DESIRE BETTER THINGS, AND IN VAIN ALSO (TO ATTEMPT) TO RUN. BUT IT IS NOT IN VAIN THAT PAUL GIVES SUCH ADVICE, CENSURING SOME AND APPROVING OF OTHERS; NOR IN VAIN THAT WE GIVE OURSELVES UP TO THE DESIRE OF BETTER THINGS, AND TO THE CHASE AFTER THINGS THAT ARE PRE-EMINENT. THEY HAVE ACCORDINGLY NOT WELL EXPLAINED THE MEANING OF THE PASSAGE.

19. BESIDES THESE, THERE IS THE PASSAGE, BOTH TO WILL AND TO DO ARE OF GOD. AND SOME ASSERT THAT, IF TO WILL BE OF GOD, AND TO DO BE OF GOD, AND IF, WHETHER WE WILL EVIL OR DO EVIL, THESE (MOVEMENTS) COME TO US FROM GOD, THEN, IF SO, WE ARE NOT POSSESSED OF FREE-WILL. BUT AGAIN, ON THE OTHER HAND, WHEN WE WILL BETTER THINGS, AND DO THINGS THAT ARE MORE EXCELLENT, SEEING THAT WILLING AND DOING ARE FROM GOD, IT IS NOT WE WHO HAVE DONE THE MORE EXCELLENT THINGS, BUT WE ONLY APPEARED (TO PERFORM THEM), WHILE IT WAS GOD THAT BESTOWED THEM; SO THAT EVEN IN THIS RESPECT WE DO NOT POSSESS FREE-WILL. NOW TO THIS WE HAVE TO ANSWER, THAT THE LANGUAGE OF THE APOSTLE DOES NOT ASSERT THAT TO WILL EVIL IS OF GOD, OR TO WILL GOOD IS OF HIM (AND SIMILARLY WITH RESPECT TO DOING BETTER AND WORSE); BUT THAT TO WILL IN A GENERAL WAY, AND TO RUN IN A GENERAL WAY, (ARE FROM HIM). FOR AS WE HAVE FROM GOD (THE PROPERTY) OF BEING LIVING THINGS AND HUMAN BEINGS, SO ALSO HAVE WE THAT OF WILLING GENERALLY, AND, SO TO SPEAK, OF MOTION IN GENERAL. AND AS, POSSESSING (THE PROPERTY) OF LIFE AND OF MOTION, AND OF MOVING, E.G., THESE MEMBERS, THE HANDS OR THE FEET, WE COULD NOT RIGHTLY SAY THAT WE HAD FROM GOD THIS SPECIES OF MOTION, WHEREBY WE MOVED TO STRIKE, OR DESTROY, OR TAKE AWAY ANOTHER'S GOODS, BUT THAT WE HAD RECEIVED FROM HIM SIMPLY THE GENERIC POWER OF MOTION, WHICH WE EMPLOYED TO BETTER OR WORSE PURPOSES; SO WE HAVE OBTAINED FROM GOD (THE POWER) OF ACTING, IN RESPECT OF OUR BEING LIVING THINGS, AND (THE POWER) TO WILL FROM THE CREATOR WHILE WE EMPLOY THE POWER OF WILL, AS WELL AS THAT OF ACTION, FOR THE NOBLEST OBJECTS, OR THE OPPOSITE.

20. STILL THE DECLARATION OF THE APOSTLE WILL APPEAR TO DRAG US TO THE CONCLUSION THAT WE ARE NOT POSSESSED OF FREEDOM OF WILL, IN WHICH, OBJECTING AGAINST HIMSELF, HE SAYS, THEREFORE HAS HE MERCY ON WHOM HE WILL HAVE MERCY, AND WHOM HE WILL HE HARDENS. YOU WILL SAY THEN UNTO ME, WHY DOES HE YET FIND FAULT? FOR WHO HAS RESISTED HIS WILL? NAY BUT, O MAN, WHO ARE YOU THAT REPLIES AGAINST GOD? SHALL THE THING FORMED SAY TO HIM THAT FORMED IT, WHY HAVE YOU MADE ME THUS? HATH NOT THE POTTER POWER OVER THE CLAY, OF THE SAME LUMP TO MAKE ONE VESSEL UNTO HONOUR, AND ANOTHER UNTO DISHONOUR? FOR IT WILL BE SAID: IF THE POTTER OF THE SAME LUMP MAKE SOME VESSELS TO HONOUR AND OTHERS TO DISHONOUR, AND GOD THUS FORM SOME MEN FOR SALVATION AND OTHERS FOR RUIN, THEN SALVATION OR RUIN DOES NOT DEPEND UPON OURSELVES, NOR ARE WE POSSESSED OF FREE-WILL. NOW WE MUST ASK HIM WHO DEALS SO WITH THESE PASSAGES, WHETHER IT IS POSSIBLE TO CONCEIVE OF THE APOSTLE AS CONTRADICTING HIMSELF. I PRESUME, HOWEVER, THAT NO ONE WILL VENTURE TO SAY SO. IF, THEN, THE APOSTLE DOES NOT UTTER CONTRADICTIONS, HOW CAN HE, ACCORDING TO HIM WHO SO UNDERSTANDS HIM, REASONABLY FIND FAULT, CENSURING THE INDIVIDUAL AT CORINTH WHO HAD COMMITTED FORNICATION, OR THOSE WHO HAD FALLEN AWAY, AND HAD NOT REPENTED OF THE LICENTIOUSNESS AND IMPURITY OF WHICH THEY HAD BEEN GUILTY? AND HOW CAN HE BLESS THOSE WHOM HE PRAISES AS HAVING DONE WELL, AS HE DOES THE HOUSE OF ONESIPHORUS IN THESE WORDS: THE LORD GIVE MERCY TO THE HOUSE OF ONESIPHORUS; FOR HE OFT REFRESHED ME, AND WAS NOT ASHAMED OF MY CHAIN: BUT, WHEN HE WAS IN ROME, HE SOUGHT ME OUT VERY DILIGENTLY, AND FOUND ME. THE LORD GRANT TO HIM THAT HE MAY FIND MERCY OF THE LORD IN THAT DAY. IT IS NOT CONSISTENT FOR THE SAME APOSTLE TO BLAME THE SINNER AS WORTHY OF CENSURE, AND TO PRAISE HIM WHO HAD DONE WELL AS DESERVING OF APPROVAL; AND AGAIN, ON THE OTHER HAND, TO SAY, AS IF NOTHING DEPENDED ON OURSELVES, THAT THE CAUSE WAS IN THE CREATOR WHY THE ONE VESSEL WAS FORMED TO HONOUR, AND THE OTHER TO DISHONOUR. AND HOW IS THIS STATEMENT CORRECT: FOR WE MUST ALL APPEAR BEFORE THE JUDGMENT-SEAT OF CHRIST; THAT EVERY ONE MAY RECEIVE THE THINGS DONE IN HIS BODY, ACCORDING TO THAT HE HAS DONE, WHETHER IT BE GOOD OR BAD, SINCE THEY WHO HAVE DONE EVIL HAVE ADVANCED TO THIS PITCH OF WICKEDNESS BECAUSE THEY WERE CREATED VESSELS UNTO DISHONOUR, WHILE THEY THAT HAVE LIVED VIRTUOUSLY HAVE DONE GOOD BECAUSE THEY WERE CREATED FROM THE BEGINNING FOR THIS PURPOSE, AND BECAME VESSELS UNTO HONOUR? AND AGAIN, HOW DOES NOT THE STATEMENT MADE ELSEWHERE CONFLICT WITH THE VIEW WHICH THESE PERSONS DRAW FROM THE WORDS WHICH WE HAVE QUOTED (THAT IT IS THE FAULT OF THE CREATOR THAT ONE VESSEL IS IN HONOUR AND ANOTHER IN DISHONOUR), VIZ., THAT IN A GREAT HOUSE THERE ARE NOT ONLY VESSELS OF GOLD AND SILVER, BUT ALSO OF WOOD AND OF EARTH; AND SOME TO HONOUR, AND SOME TO DISHONOUR. IF A MAN THEREFORE PURGE HIMSELF, HE SHALL BE A VESSEL UNTO HONOUR, SANCTIFIED, AND MEET FOR THE MASTER'S USE, AND PREPARED UNTO EVERY GOOD WORK; FOR IF HE WHO PURGES HIMSELF BECOMES A VESSEL UNTO HONOUR, AND HE WHO ALLOWS HIMSELF TO REMAIN UNPURGED BECOMES A VESSEL UNTO DISHONOUR, THEN, SO FAR AS THESE WORDS ARE CONCERNED, THE CREATOR IS NOT AT ALL TO BLAME. FOR THE CREATOR MAKES VESSELS OF HONOUR AND VESSELS OF DISHONOUR, NOT FROM THE BEGINNING ACCORDING TO HIS FOREKNOWLEDGE, SINCE HE DOES NOT CONDEMN OR JUSTIFY BEFOREHAND ACCORDING TO IT; BUT (HE MAKES) THOSE INTO VESSELS OF HONOUR WHO PURGED THEMSELVES, AND THOSE INTO VESSELS OF DISHONOUR WHO ALLOWED THEMSELVES TO REMAIN UNPURGED: SO THAT IT RESULTS FROM OLDER CAUSES (WHICH OPERATED) IN THE FORMATION OF THE VESSELS UNTO HONOUR AND DISHONOUR, THAT ONE WAS CREATED FOR THE FORMER CONDITION, AND ANOTHER FOR THE LATTER. BUT IF WE ONCE ADMIT THAT THERE WERE CERTAIN OLDER CAUSES (AT WORK) IN THE FORMING OF A VESSEL UNTO HONOUR, AND OF ONE UNTO DISHONOUR, WHAT ABSURDITY IS THERE IN GOING BACK TO THE SUBJECT OF THE SOUL, AND (IN SUPPOSING) THAT A MORE ANCIENT CAUSE FOR JACOB BEING LOVED AND FOR ESAU BEING HATED EXISTED WITH RESPECT TO JACOB BEFORE HIS ASSUMPTION OF A BODY, AND WITH REGARD TO ESAU BEFORE HE WAS CONCEIVED IN THE WOMB OF REBECCA?

21. AND AT THE SAME TIME, IT IS CLEARLY SHOWN THAT, AS FAR AS REGARDS THE UNDERLYING NATURE, AS THERE IS ONE (PIECE OF) CLAY WHICH IS UNDER THE HANDS OF THE POTTER, FROM WHICH PIECE VESSELS ARE FORMED UNTO HONOUR AND DISHONOUR; SO THE ONE NATURE OF EVERY SOUL BEING IN THE HANDS OF GOD, AND, SO TO SPEAK, THERE BEING (ONLY) ONE LUMP OF REASONABLE BEINGS, CERTAIN CAUSES OF MORE ANCIENT DATE LED TO SOME BEING CREATED VESSELS UNTO HONOUR, AND OTHERS VESSELS UNTO DISHONOUR. BUT IF THE LANGUAGE OF THE APOSTLE CONVEY A CENSURE WHEN HE SAYS, NAY BUT, O MAN, WHO ARE YOU THAT REPLIES AGAINST GOD? IT TEACHES US THAT HE WHO HAS CONFIDENCE BEFORE GOD, AND IS FAITHFUL, AND HAS LIVED VIRTUOUSLY, WOULD NOT HEAR THE WORDS, WHO ARE YOU THAT REPLIES AGAINST GOD? SUCH AN ONE, E.G., AS MOSES WAS, FOR MOSES SPOKE, AND GOD ANSWERED HIM WITH A VOICE; AND AS GOD ANSWERS MOSES, SO DOES A SAINT ALSO ANSWER GOD. BUT HE WHO DOES NOT POSSESS THIS CONFIDENCE, MANIFESTLY, EITHER BECAUSE HE HAS LOST IT, OR BECAUSE HE INVESTIGATES THESE MATTERS NOT FROM A LOVE OF KNOWLEDGE, BUT FROM A DESIRE TO FIND FAULT, AND WHO THEREFORE SAYS, WHY DOES HE YET FIND FAULT? FOR WHO HAS RESISTED HIS WILL? WOULD MERIT THE LANGUAGE OF CENSURE, WHICH SAYS, NAY BUT, O MAN, WHO ARE YOU THAT REPLIES AGAINST GOD?

NOW TO THOSE WHO INTRODUCE DIFFERENT NATURES, AND WHO MAKE USE OF THE DECLARATION OF THE APOSTLE (TO SUPPORT THEIR VIEW), THE FOLLOWING MUST BE OUR ANSWER. IF THEY MAINTAIN THAT THOSE WHO PERISH AND THOSE WHO ARE SAVED ARE FORMED OF ONE LUMP, AND THAT THE CREATOR OF THOSE WHO ARE SAVED IS THE CREATOR ALSO OF THEM WHO ARE LOST, AND IF HE IS GOOD WHO CREATES NOT ONLY SPIRITUAL BUT ALSO EARTHY (NATURES) (FOR THIS FOLLOWS FROM THEIR VIEW), IT IS NEVERTHELESS POSSIBLE THAT HE WHO, IN CONSEQUENCE OF CERTAIN FORMER ACTS OF RIGHTEOUSNESS, HAD NOW BEEN MADE A VESSEL OF HONOUR, BUT WHO HAD NOT (AFTERWARDS) ACTED IN A SIMILAR MANNER, NOR DONE THINGS BEFITTING A VESSEL OF HONOUR, WAS CONVERTED IN ANOTHER WORLD INTO A VESSEL OF DISHONOUR; AS, ON THE OTHER HAND, IT IS POSSIBLE THAT HE WHO, OWING TO CAUSES MORE ANCIENT THAN THE PRESENT LIFE, WAS HERE A VESSEL OF DISHONOUR, MAY AFTER REFORMATION BECOME IN THE NEW CREATION A VESSEL OF HONOUR, SANCTIFIED AND MEET FOR THE MASTER'S USE, PREPARED UNTO EVERY

GOOD WORK. AND PERHAPS THOSE WHO ARE NOW ISRAELITES, NOT HAVING LIVED WORTHILY OF THEIR DESCENT, WILL BE DEPRIVED OF THEIR RANK, BEING CHANGED, AS IT WERE, FROM VESSELS OF HONOUR INTO THOSE OF DISHONOUR; AND MANY OF THE PRESENT EGYPTIANS AND IDUMEANS WHO CAME NEAR TO ISRAEL, WHEN THEY SHALL HAVE BORNE FRUIT TO A LARGER EXTENT, SHALL ENTER INTO THE CHURCH OF THE LORD, BEING NO LONGER ACCOUNTED EGYPTIANS AND IDUMEANS, BUT BECOMING ISRAELITES: SO THAT, ACCORDING TO THIS VIEW, IT IS OWING TO THEIR (VARYING) PURPOSES THAT SOME ADVANCE FROM A WORSE TO A BETTER CONDITION, AND OTHERS FALL FROM BETTER TO WORSE; WHILE OTHERS, AGAIN, ARE PRESERVED IN A VIRTUOUS COURSE, OR ASCEND FROM GOOD TO BETTER; AND OTHERS, ON THE CONTRARY, REMAIN IN A COURSE OF EVIL, OR FROM BAD BECOME WORSE, AS THEIR WICKEDNESS FLOWS ON.

22. BUT SINCE THE APOSTLE IN ONE PLACE DOES NOT PRETEND THAT THE BECOMING OF A VESSEL UNTO HONOUR OR DISHONOUR DEPENDS UPON GOD, BUT REFERS BACK THE WHOLE TO OURSELVES, SAYING, IF, THEN, A MAN PURGE HIMSELF, HE WILL BE A VESSEL UNTO HONOUR, SANCTIFIED, MEET FOR THE MASTER'S USE, AND PREPARED UNTO EVERY GOOD WORK; AND ELSEWHERE DOES NOT EVEN PRETEND THAT IT IS DEPENDENT UPON OURSELVES, BUT APPEARS TO ATTRIBUTE THE WHOLE TO GOD, SAYING, THE POTTER HAS POWER OVER THE CLAY, OF THE SAME LUMP TO MAKE ONE VESSEL UNTO HONOUR AND ANOTHER TO DISHONOUR; AND AS HIS STATEMENTS ARE NOT CONTRADICTORY, WE MUST RECONCILE THEM, AND EXTRACT ONE COMPLETE STATEMENT FROM BOTH. NEITHER DOES OUR OWN POWER, APART FROM THE KNOWLEDGE OF GOD, COMPEL US TO MAKE PROGRESS; NOR DOES THE KNOWLEDGE OF GOD (DO SO), UNLESS WE OURSELVES ALSO CONTRIBUTE SOMETHING TO THE GOOD RESULT; NOR DOES OUR OWN POWER, APART FROM THE KNOWLEDGE OF GOD, AND THE USE OF THE POWER THAT WORTHILY BELONGS TO US, MAKE A MAN BECOME (A VESSEL) UNTO HONOUR OR DISHONOUR; NOR DOES THE WILL OF GOD ALONE FORM A MAN TO HONOUR OR TO DISHONOUR, UNLESS HE HOLD OUR WILL TO BE A KIND OF MATTER THAT ADMITS OF VARIATION, AND THAT INCLINES TO A BETTER OR WORSE COURSE OF CONDUCT. AND THESE OBSERVATIONS ARE SUFFICIENT TO HAVE BEEN MADE BY US ON THE SUBJECT OF FREE-WILL.

CHAPTER 2. ON THE OPPOSING POWERS.

1. WE HAVE NOW TO NOTICE, AGREEABLY TO THE STATEMENTS OF SCRIPTURE, HOW THE OPPOSING POWERS, OR THE DEVIL HIMSELF, CONTENDS WITH THE HUMAN RACE, INCITING AND INSTIGATING MEN TO SIN. AND IN THE FIRST PLACE, IN THE BOOK OF GENESIS, THE SERPENT IS DESCRIBED AS HAVING SEDUCED EVE; REGARDING WHOM, IN THE WORK ENTITLED THE ASCENSION OF MOSES (A LITTLE TREATISE, OF WHICH THE APOSTLE JUDE MAKES MENTION IN HIS EPISTLE), THE ARCHANGEL MICHAEL, WHEN DISPUTING WITH THE DEVIL REGARDING THE BODY OF MOSES, SAYS THAT THE SERPENT, BEING INSPIRED BY THE DEVIL, WAS THE CAUSE OF ADAM AND EVE'S TRANSGRESSION. THIS ALSO IS MADE A SUBJECT OF INQUIRY BY SOME, VIZ., WHO THE ANGEL WAS THAT, SPEAKING FROM HEAVEN TO ABRAHAM, SAID, NOW I KNOW THAT YOU FEAR GOD, AND ON MY ACCOUNT HAST NOT SPARED YOUR BELOVED SON, WHOM YOU LOVED. FOR HE IS MANIFESTLY DESCRIBED AS AN ANGEL WHO SAID THAT HE KNEW THEN THAT ABRAHAM FEARED GOD, AND HAD NOT SPARED HIS BELOVED SON, AS THE SCRIPTURE DECLARES, ALTHOUGH HE DID NOT SAY THAT IT WAS ON ACCOUNT OF GOD THAT ABRAHAM HAD DONE THIS, BUT ON HIS, THAT IS, THE SPEAKER'S ACCOUNT. WE MUST ALSO ASCERTAIN WHO THAT IS OF WHOM IT IS STATED IN THE BOOK OF EXODUS THAT HE WISHED TO SLAY MOSES, BECAUSE HE WAS TAKING HIS DEPARTURE FOR EGYPT; AND AFTERWARDS, ALSO, WHO HE IS THAT IS CALLED THE DESTROYING ANGEL, AS WELL AS HE WHO IN THE BOOK OF LEVITICUS IS CALLED APOPOMPÆUS, I.E., AVERTER, REGARDING WHOM SCRIPTURE SAYS, ONE LOT FOR THE LORD, AND ONE LOT FOR APOPOMPÆUS, I.E., THE AVERTER. IN THE FIRST BOOK OF KINGS, ALSO, AN EVIL SPIRIT IS SAID TO STRANGLE SAUL; AND IN THE THIRD BOOK, MICAIAH THE PROPHET SAYS, I SAW THE LORD OF ISRAEL SITTING ON HIS THRONE, AND ALL THE HOST OF HEAVEN STANDING BY HIM, ON HIS RIGHT HAND AND ON HIS LEFT. AND THE LORD SAID, WHO WILL DECEIVE ACHAB KING OF ISRAEL, THAT HE MAY GO UP AND FALL AT RAMOTH-GILEAD? AND ONE SAID ON THIS MANNER, AND ANOTHER SAID ON THAT MANNER. AND THERE CAME FORTH A SPIRIT, AND STOOD BEFORE THE LORD, AND SAID, I WILL DECEIVE HIM. AND THE LORD SAID TO HIM, WHEREWITH? AND HE SAID, I WILL GO FORTH, AND I WILL BE A LYING SPIRIT IN THE MOUTH OF ALL HIS PROPHETS. AND HE SAID, YOU SHALL DECEIVE HIM, AND PREVAIL ALSO: GO FORTH, AND DO SO QUICKLY. AND NOW THEREFORE THE LORD HAS PUT A LYING SPIRIT IN THE MOUTH OF ALL YOUR PROPHETS: THE LORD HAS SPOKEN EVIL CONCERNING YOU. NOW BY THIS LAST QUOTATION IT IS CLEARLY SHOWN THAT A CERTAIN SPIRIT, FROM HIS OWN (FREE) WILL AND CHOICE, ELECTED TO DECEIVE (ACHAB), AND TO WORK A LIE, IN ORDER THAT THE LORD MIGHT MISLEAD THE KING TO HIS DEATH, FOR HE DESERVED TO SUFFER. IN THE FIRST BOOK OF CHRONICLES ALSO IT IS SAID, THE DEVIL, SATAN, STOOD UP AGAINST ISRAEL, AND PROVOKED DAVID TO NUMBER THE PEOPLE. IN THE PSALMS, MOREOVER, AN EVIL ANGEL IS SAID TO HARASS CERTAIN PERSONS. IN THE BOOK OF ECCLESIASTES, TOO, SOLOMON SAYS, IF THE SPIRIT OF THE RULER RISE UP AGAINST YOU, LEAVE NOT YOUR PLACE; FOR SOUNDNESS WILL RESTRAIN MANY TRANSGRESSIONS. IN ZECHARIAH WE READ THAT THE DEVIL STOOD ON THE RIGHT HAND OF JOSHUA, AND RESISTED HIM. ISAIAH SAYS THAT THE SWORD OF THE LORD ARISES AGAINST THE DRAGON, THE CROOKED SERPENT. AND WHAT SHALL I SAY OF EZEKIEL, WHO IN HIS SECOND VISION PROPHESIES MOST UNMISTAKEABLY TO THE PRINCE OF TYRE REGARDING AN OPPOSING POWER, AND WHO SAYS ALSO THAT THE DRAGON DWELLS IN THE RIVERS OF EGYPT? NAY, WITH WHAT ELSE ARE THE CONTENTS OF THE WHOLE WORK WHICH IS WRITTEN REGARDING JOB OCCUPIED, SAVE WITH THE (DOINGS) OF THE DEVIL, WHO ASKS THAT POWER MAY BE GIVEN HIM OVER ALL THAT JOB POSSESSES, AND OVER HIS SONS, AND EVEN OVER HIS PERSON? AND YET THE DEVIL IS DEFEATED THROUGH THE PATIENCE OF JOB. IN THAT BOOK THE LORD HAS BY HIS ANSWERS IMPARTED MUCH INFORMATION REGARDING THE POWER OF THAT DRAGON WHICH OPPOSES US. SUCH, MEANWHILE, ARE THE STATEMENTS MADE IN THE OLD TESTAMENT, SO FAR AS WE CAN AT PRESENT RECALL THEM, ON THE SUBJECT OF HOSTILE POWERS BEING EITHER NAMED IN SCRIPTURE, OR BEING SAID TO OPPOSE THE HUMAN RACE, AND TO BE AFTERWARDS SUBJECTED TO PUNISHMENT.

LET US NOW LOOK ALSO TO THE NEW TESTAMENT, WHERE SATAN APPROACHES THE SAVIOUR, AND TEMPTS HIM: WHEREIN ALSO IT IS STATED THAT EVIL SPIRITS AND UNCLEAN DEMONS, WHICH HAD TAKEN POSSESSION OF VERY MANY, WERE EXPELLED BY THE SAVIOUR FROM THE BODIES OF THE SUFFERERS, WHO ARE SAID ALSO TO BE MADE FREE BY HIM. EVEN JUDAS, TOO, WHEN THE DEVIL HAD ALREADY PUT IT IN HIS HEART TO BETRAY CHRIST, AFTERWARDS RECEIVED SATAN WHOLLY INTO HIM; FOR IT IS WRITTEN, THAT AFTER THE SOP SATAN ENTERED INTO HIM. AND THE APOSTLE PAUL TEACHES US THAT WE OUGHT NOT TO GIVE PLACE TO THE DEVIL; BUT PUT ON, HE SAYS, THE ARMOUR OF GOD, THAT YOU MAY BE ABLE TO RESIST THE WILES OF THE DEVIL: POINTING OUT THAT THE SAINTS HAVE TO WRESTLE NOT AGAINST FLESH AND BLOOD, BUT AGAINST PRINCIPALITIES, AGAINST POWERS, AGAINST THE RULERS OF THE DARKNESS OF THIS WORLD, AGAINST SPIRITUAL WICKEDNESS IN HIGH PLACES. NAY, HE SAYS THAT THE SAVIOUR EVEN WAS CRUCIFIED BY THE PRINCES OF THIS WORLD, WHO SHALL COME TO NOUGHT, WHOSE WISDOM ALSO, HE SAYS, HE DOES NOT SPEAK. BY ALL THIS, THEREFORE, HOLY SCRIPTURE TEACHES US THAT THERE ARE CERTAIN INVISIBLE ENEMIES THAT FIGHT AGAINST US, AND AGAINST WHOM IT COMMANDS US TO ARM OURSELVES. WHENCE, ALSO, THE MORE SIMPLE AMONG THE BELIEVERS IN THE LORD CHRIST ARE OF OPINION, THAT ALL THE SINS WHICH MEN HAVE COMMITTED ARE CAUSED BY THE PERSISTENT EFFORTS OF THESE OPPOSING POWERS EXERTED UPON THE MINDS OF SINNERS, BECAUSE IN THAT INVISIBLE STRUGGLE THESE POWERS ARE FOUND TO BE SUPERIOR (TO MAN). FOR IF, FOR EXAMPLE, THERE WERE NO DEVIL, NO SINGLE HUMAN BEING WOULD GO ASTRAY.

2. WE, HOWEVER, WHO SEE THE REASON (OF THE THING) MORE CLEARLY, DO NOT HOLD THIS OPINION, TAKING INTO ACCOUNT THOSE (SINS) WHICH MANIFESTLY ORIGINATE AS A NECESSARY CONSEQUENCE OF OUR BODILY CONSTITUTION. MUST WE INDEED SUPPOSE THAT THE DEVIL IS THE CAUSE OF OUR FEELING HUNGER OR THIRST? NOBODY, I THINK, WILL VENTURE TO MAINTAIN THAT. IF, THEN, HE IS NOT THE CAUSE OF OUR FEELING HUNGER AND THIRST, WHEREIN LIES THE DIFFERENCE WHEN EACH INDIVIDUAL HAS ATTAINED THE AGE OF PUBERTY, AND THAT PERIOD HAS CALLED FORTH THE INCENTIVES OF THE NATURAL HEAT? IT WILL UNDOUBTEDLY FOLLOW, THAT AS THE DEVIL IS NOT THE CAUSE OF OUR FEELING HUNGER AND THIRST, SO NEITHER IS HE THE CAUSE OF THAT APPETENCY WHICH NATURALLY ARISES AT THE TIME OF MATURITY, VIZ., THE DESIRE OF SEXUAL INTERCOURSE. NOW IT IS CERTAIN THAT THIS CAUSE IS NOT ALWAYS SO SET IN MOTION BY THE DEVIL THAT WE SHOULD BE OBLIGED TO SUPPOSE THAT BODIES WOULD NOR POSSESS A DESIRE FOR INTERCOURSE OF THAT KIND IF THE DEVIL DID NOT EXIST. LET US CONSIDER, IN THE NEXT PLACE, IF, AS WE HAVE ALREADY SHOWN, FOOD IS DESIRED BY HUMAN BEINGS, NOT FROM A SUGGESTION OF THE DEVIL, BUT BY A KIND OF NATURAL INSTINCT, WHETHER, IF THERE WERE NO DEVIL, IT WERE POSSIBLE FOR HUMAN EXPERIENCE TO EXHIBIT SUCH RESTRAINT IN PARTAKING OF FOOD AS NEVER TO EXCEED THE PROPER LIMITS; I.E., THAT NO ONE WOULD EITHER TAKE OTHERWISE THAN THE CASE REQUIRED, OR MORE THAN REASON WOULD ALLOW; AND SO IT WOULD RESULT THAT MEN, OBSERVING DUE MEASURE AND MODERATION IN THE MATTER OF EATING, WOULD NEVER GO WRONG. I DO NOT THINK, INDEED, THAT SO GREAT MODERATION COULD BE OBSERVED BY MEN (EVEN IF THERE WERE NO INSTIGATION BY THE DEVIL INCITING THERETO), AS THAT NO INDIVIDUAL, IN PARTAKING OF FOOD, WOULD GO BEYOND DUE LIMITS AND RESTRAINT, UNTIL HE HAD LEARNED TO DO SO FROM LONG USAGE AND EXPERIENCE. WHAT, THEN, IS THE STATE OF THE CASE? IN THE MATTER OF EATING AND DRINKING IT WAS POSSIBLE FOR US TO GO WRONG, EVEN WITHOUT ANY INCITEMENT FROM THE DEVIL, IF WE SHOULD HAPPEN TO BE EITHER LESS TEMPERATE OR LESS CAREFUL (THAN WE OUGHT); AND ARE WE TO SUPPOSE, THEN, IN OUR APPETITE FOR SEXUAL INTERCOURSE, OR IN THE RESTRAINT OF OUR NATURAL DESIRES, OUR CONDITION IS NOT SOMETHING SIMILAR? I AM OF OPINION, INDEED, THAT THE SAME COURSE OF REASONING MUST BE UNDERSTOOD TO APPLY TO OTHER NATURAL MOVEMENTS AS THOSE OF COVETOUSNESS, OR OF ANGER, OR OF SORROW, OR OF ALL THOSE GENERALLY WHICH THROUGH THE VICE OF INTEMPERANCE EXCEED THE NATURAL BOUNDS OF MODERATION. THERE ARE THEREFORE MANIFEST REASONS FOR HOLDING THE OPINION, THAT AS IN GOOD THINGS THE HUMAN WILL IS OF ITSELF WEAK TO ACCOMPLISH ANY GOOD (FOR IT IS BY DIVINE HELP THAT IT IS BROUGHT TO PERFECTION IN EVERYTHING); SO ALSO, IN THINGS OF AN OPPOSITE NATURE WE RECEIVE CERTAIN INITIAL ELEMENTS, AND, AS IT WERE, SEEDS OF SINS, FROM THOSE THINGS WHICH WE USE AGREEABLY TO NATURE; BUT WHEN WE HAVE INDULGED THEM BEYOND WHAT IS PROPER, AND HAVE NOT RESISTED THE FIRST MOVEMENTS TO INTEMPERANCE, THEN THE HOSTILE POWER, SEIZING THE OCCASION OF THIS FIRST TRANSGRESSION, INCITES AND PRESSES US HARD IN EVERY WAY, SEEKING TO EXTEND OUR SINS OVER A WIDER FIELD, AND FURNISHING US HUMAN BEINGS WITH OCCASIONS AND BEGINNINGS OF SINS, WHICH THESE HOSTILE POWERS SPREAD FAR AND WIDE, AND, IF POSSIBLE, BEYOND ALL LIMITS. THUS, WHEN MEN AT FIRST FOR A LITTLE DESIRE MONEY, COVETOUSNESS BEGINS TO GROW AS THE PASSION INCREASES, AND FINALLY THE FALL INTO AVARICE TAKES PLACE. AND AFTER THIS, WHEN BLINDNESS OF MIND HAS SUCCEEDED PASSION, AND THE HOSTILE POWERS, BY THEIR SUGGESTIONS, HURRY ON THE MIND, MONEY IS NOW NO LONGER DESIRED, BUT STOLEN, AND ACQUIRED BY FORCE, OR EVEN BY SHEDDING HUMAN BLOOD. FINALLY, A CONFIRMATORY EVIDENCE OF THE FACT THAT VICES OF SUCH ENORMITY PROCEED FROM DEMONS, MAY BE EASILY SEEN IN THIS, THAT THOSE INDIVIDUALS WHO ARE OPPRESSED EITHER BY IMMODERATE LOVE, OR INCONTROLLABLE ANGER, OR EXCESSIVE SORROW, DO NOT SUFFER LESS THAN THOSE WHO ARE BODILY VEXED BY DEVILS. FOR IT IS RECORDED IN CERTAIN HISTORIES, THAT SOME HAVE FALLEN INTO MADNESS FROM A STATE OF LOVE, OTHERS FROM A STATE OF ANGER, NOT A FEW FROM A STATE OF SORROW, AND EVEN FROM ONE OF EXCESSIVE JOY; WHICH RESULTS, I THINK, FROM THIS, THAT THOSE OPPOSING POWERS, I.E., THOSE DEMONS, HAVING GAINED A LODGMENT IN THEIR MINDS WHICH HAS BEEN ALREADY LAID OPEN TO THEM BY INTEMPERANCE, HAVE TAKEN COMPLETE POSSESSION OF THEIR SENSITIVE NATURE, ESPECIALLY WHEN NO FEELING OF THE GLORY OF VIRTUE HAS AROUSED THEM TO RESISTANCE.

3. THAT THERE ARE CERTAIN SINS, HOWEVER, WHICH DO NOT PROCEED FROM THE OPPOSING POWERS, BUT TAKE THEIR BEGINNINGS FROM THE NATURAL MOVEMENTS OF THE BODY, IS MANIFESTLY DECLARED BY THE APOSTLE PAUL IN THE PASSAGE: THE FLESH LUSTS AGAINST THE SPIRIT, AND THE SPIRIT AGAINST THE FLESH: AND THESE ARE CONTRARY THE ONE TO THE OTHER; SO THAT YOU CANNOT DO THE THINGS THAT YOU WOULD. IF, THEN, THE FLESH LUST AGAINST THE SPIRIT, AND THE SPIRIT AGAINST THE FLESH, WE HAVE OCCASIONALLY TO WRESTLE AGAINST FLESH AND BLOOD, I.E., AS BEING MEN, AND WALKING ACCORDING TO THE FLESH, AND NOT CAPABLE OF BEING TEMPTED BY GREATER THAN HUMAN TEMPTATIONS; SINCE IT IS SAID OF US, THERE HAS NO TEMPTATION TAKEN YOU, BUT SUCH AS IS COMMON TO MAN: BUT GOD IS FAITHFUL, WHO WILL NOT SUFFER YOU TO BE TEMPTED ABOVE THAT YOU ARE ABLE. FOR AS THE PRESIDENTS OF THE PUBLIC GAMES DO NOT ALLOW THE COMPETITORS TO ENTER THE LISTS INDISCRIMINATELY OR FORTUITOUSLY, BUT AFTER A CAREFUL EXAMINATION, PAIRING IN A MOST IMPARTIAL CONSIDERATION EITHER OF SIZE OR AGE, THIS INDIVIDUAL WITH THAT — BOYS, E.G., WITH BOYS, MEN WITH MEN, WHO ARE NEARLY RELATED TO EACH OTHER EITHER IN AGE OR STRENGTH; SO ALSO MUST WE UNDERSTAND THE PROCEDURE OF DIVINE PROVIDENCE, WHICH ARRANGES ON MOST IMPARTIAL PRINCIPLES ALL WHO DESCEND INTO THE STRUGGLES OF THIS HUMAN LIFE, ACCORDING TO THE NATURE OF EACH INDIVIDUAL'S POWER, WHICH IS KNOWN ONLY TO HIM WHO ALONE BEHOLDS THE HEARTS OF MEN: SO THAT ONE INDIVIDUAL FIGHTS AGAINST ONE TEMPTATION OF THE FLESH, ANOTHER AGAINST A SECOND; ONE IS EXPOSED TO ITS INFLUENCE FOR SO LONG A PERIOD OF TIME, ANOTHER ONLY FOR SO LONG; ONE IS TEMPTED BY THE FLESH TO THIS OR THAT INDULGENCE, ANOTHER TO ONE OF A DIFFERENT KIND; ONE HAS TO RESIST THIS OR THAT HOSTILE POWER, ANOTHER HAS TO COMBAT TWO OR THREE AT THE SAME TIME; OR AT ONE TIME THIS HOSTILE INFLUENCE, AT ANOTHER THAT; AT SOME PARTICULAR DATE HAVING TO RESIST ONE ENEMY, AND AT ANOTHER A DIFFERENT ONE; BEING, AFTER THE PERFORMANCE OF CERTAIN ACTS, EXPOSED TO ONE SET OF ENEMIES, AFTER OTHERS TO A SECOND. AND OBSERVE WHETHER SOME SUCH STATE OF THINGS BE NOT INDICATED BY THE LANGUAGE OF THE APOSTLE: GOD IS FAITHFUL, WHO WILL NOT SUFFER YOU TO BE TEMPTED ABOVE WHAT YOU ARE ABLE, I.E., EACH ONE IS TEMPTED IN PROPORTION TO THE AMOUNT OF HIS STRENGTH OR POWER OF RESISTANCE. NOW, ALTHOUGH WE HAVE SAID THAT IT IS BY THE JUST JUDGMENT OF GOD THAT EVERY ONE IS TEMPTED ACCORDING TO THE AMOUNT OF HIS STRENGTH, WE ARE NOT THEREFORE TO SUPPOSE THAT HE WHO IS TEMPTED OUGHT BY ALL MEANS TO PROVE VICTORIOUS IN THE STRUGGLE; IN LIKE MANNER AS HE WHO CONTENDS IN THE LISTS, ALTHOUGH PAIRED WITH HIS ADVERSARY ON A JUST PRINCIPLE OF ARRANGEMENT, WILL NEVERTHELESS NOT NECESSARILY PROVE CONQUEROR. BUT UNLESS THE POWERS OF THE COMBATANTS ARE EQUAL, THE PRIZE OF THE VICTOR WILL NOT BE JUSTLY WON; NOR WILL BLAME JUSTLY ATTACH TO THE VANQUISHED, BECAUSE HE ALLOWS US INDEED TO BE TEMPTED, BUT NOT BEYOND WHAT WE ARE ABLE: FOR IT IS IN PROPORTION TO OUR STRENGTH THAT WE ARE TEMPTED; AND IT IS NOT WRITTEN THAT, IN TEMPTATION, HE WILL MAKE ALSO A WAY TO ESCAPE SO AS THAT WE SHOULD BEAR IT, BUT A WAY TO ESCAPE SO AS THAT WE SHOULD BE ABLE TO BEAR IT. BUT IT DEPENDS UPON OURSELVES TO USE EITHER WITH ENERGY OR FEEBLENESS THIS POWER WHICH HE HAS GIVEN US. FOR THERE IS NO DOUBT THAT UNDER EVERY TEMPTATION WE HAVE A POWER OF ENDURANCE, IF WE

EMPLOY PROPERLY THE STRENGTH THAT IS GRANTED US. BUT IT IS NOT THE SAME THING TO POSSESS THE POWER OF CONQUERING AND TO BE VICTORIOUS, AS THE APOSTLE HIMSELF HAS SHOWN IN VERY CAUTIOUS LANGUAGE, SAYING, GOD WILL MAKE A WAY TO ESCAPE, THAT YOU MAY BE ABLE TO BEAR IT, NOT THAT YOU WILL BEAR IT. FOR MANY DO NOT SUSTAIN TEMPTATION, BUT ARE OVERCOME BY IT. NOW GOD ENABLES US NOT TO SUSTAIN (TEMPTATION), (OTHERWISE THERE WOULD APPEAR TO BE NO STRUGGLE), BUT TO HAVE THE POWER OF SUSTAINING IT. BUT THIS POWER WHICH IS GIVEN US TO ENABLE US TO CONQUER MAY BE USED, ACCORDING TO OUR FACULTY OF FREE-WILL, EITHER IN A DILIGENT MANNER, AND THEN WE PROVE VICTORIOUS, OR IN A SLOTHFUL MANNER, AND THEN WE ARE DEFEATED. FOR IF SUCH A POWER WERE WHOLLY GIVEN US AS THAT WE MUST BY ALL MEANS PROVE VICTORIOUS, AND NEVER BE DEFEATED, WHAT FURTHER REASON FOR A STRUGGLE COULD REMAIN TO HIM WHO CANNOT BE OVERCOME? OR WHAT MERIT IS THERE IN A VICTORY, WHERE THE POWER OF SUCCESSFUL RESISTANCE IS TAKEN AWAY? BUT IF THE POSSIBILITY OF CONQUERING BE EQUALLY CONFERRED ON US ALL, AND IF IT BE IN OUR OWN POWER HOW TO USE THIS POSSIBILITY, I.E., EITHER DILIGENTLY OR SLOTHFULLY, THEN WILL THE VANQUISHED BE JUSTLY CENSURED, AND THE VICTOR BE DESERVEDLY LAUDED. NOW FROM THESE POINTS WHICH WE HAVE DISCUSSED TO THE BEST OF OUR POWER, IT IS, I THINK, CLEARLY EVIDENT THAT THERE ARE CERTAIN TRANSGRESSIONS WHICH WE BY NO MEANS COMMIT UNDER THE PRESSURE OF MALIGNANT POWERS; WHILE THERE ARE OTHERS, AGAIN, TO WHICH WE ARE INCITED BY INSTIGATION ON THEIR PART TO EXCESSIVE AND IMMODERATE INDULGENCE. WHENCE IT FOLLOWS THAT WE HAVE TO INQUIRE HOW THOSE OPPOSING POWERS PRODUCE THESE INCITEMENTS WITHIN US.

4. WITH RESPECT TO THE THOUGHTS WHICH PROCEED FROM OUR HEART, OR THE RECOLLECTION OF THINGS WHICH WE HAVE DONE, OR THE CONTEMPLATION OF ANY THINGS OR CAUSES WHATEVER, WE FIND THAT THEY SOMETIMES PROCEED FROM OURSELVES, AND SOMETIMES ARE ORIGINATED BY THE OPPOSING POWERS; NOT SELDOM ALSO ARE THEY SUGGESTED BY GOD, OR BY THE HOLY ANGELS. NOW SUCH A STATEMENT WILL PERHAPS APPEAR INCREDIBLE, UNLESS IT BE CONFIRMED BY THE TESTIMONY OF HOLY SCRIPTURE. THAT, THEN, THOUGHTS ARISE WITHIN OURSELVES, DAVID TESTIFIES IN THE PSALMS, SAYING, THE THOUGHT OF A MAN WILL MAKE CONFESSION TO YOU, AND THE REST OF THE THOUGHT SHALL OBSERVE TO YOU A FESTIVAL DAY. THAT THIS, HOWEVER, IS ALSO BROUGHT ABOUT BY THE OPPOSING POWERS, IS SHOWN BY SOLOMON IN THE BOOK OF ECCLESIASTES IN THE FOLLOWING MANNER: IF THE SPIRIT OF THE RULER RISE UP AGAINST YOU, LEAVE NOT YOUR PLACE; FOR SOUNDNESS RESTRAINS GREAT OFFENSES. THE APOSTLE PAUL ALSO WILL BEAR TESTIMONY TO THE SAME POINT IN THE WORDS: CASTING DOWN IMAGINATIONS, AND EVERY HIGH THING THAT EXALTED ITSELF AGAINST THE KNOWLEDGE OF CHRIST. THAT IT IS AN EFFECT DUE TO GOD, NEVERTHELESS, IS DECLARED BY DAVID, WHEN HE SAYS IN THE PSALMS, BLESSED IS THE MAN WHOSE HELP IS IN YOU, O LORD, YOUR ASCENTS (ARE) IN HIS HEART. AND THE APOSTLE SAYS THAT GOD PUT IT INTO THE HEART OF TITUS. THAT CERTAIN THOUGHTS ARE SUGGESTED TO MEN'S HEARTS EITHER BY GOOD OR EVIL ANGELS, IS SHOWN BOTH BY THE ANGEL THAT ACCOMPANIED TOBIAS, AND BY THE LANGUAGE OF THE PROPHET, WHERE HE SAYS, AND THE ANGEL WHO SPOKE IN ME ANSWERED. THE BOOK OF THE SHEPHERD DECLARES THE SAME, SAYING THAT EACH INDIVIDUAL IS ATTENDED BY TWO ANGELS; THAT WHENEVER GOOD THOUGHTS ARISE IN OUR HEARTS, THEY ARE SUGGESTED BY THE GOOD ANGEL; BUT WHEN OF A CONTRARY KIND, THEY ARE THE INSTIGATION OF THE EVIL ANGEL. THE SAME IS DECLARED BY BARNABAS IN HIS EPISTLE, WHERE HE SAYS THERE ARE TWO WAYS, ONE OF LIGHT AND ONE OF DARKNESS, OVER WHICH HE ASSERTS THAT CERTAIN ANGELS ARE PLACED — THE ANGELS OF GOD OVER THE WAY OF LIGHT, THE ANGELS OF SATAN OVER THE WAY OF DARKNESS. WE ARE NOT, HOWEVER, TO IMAGINE THAT ANY OTHER RESULT FOLLOWS FROM WHAT IS SUGGESTED TO OUR HEART, WHETHER GOOD OR BAD, SAVE A (MENTAL) COMMOTION ONLY, AND AN INCITEMENT INSTIGATING US EITHER TO GOOD OR EVIL. FOR IT IS QUITE WITHIN OUR REACH, WHEN A MALIGNANT POWER HAS BEGUN TO INCITE US TO EVIL, TO CAST AWAY FROM US THE WICKED SUGGESTIONS, AND TO RESIST THE VILE INDUCEMENTS, AND TO DO NOTHING THAT IS AT ALL DESERVING OF BLAME. AND, ON THE OTHER HAND, IT IS POSSIBLE, WHEN A DIVINE POWER CALLS US TO BETTER THINGS, NOT TO OBEY THE CALL; OUR FREEDOM OF WILL BEING PRESERVED TO US IN EITHER CASE. WE SAID, INDEED, IN THE FOREGOING PAGES, THAT CERTAIN RECOLLECTIONS OF GOOD OR EVIL ACTIONS WERE SUGGESTED TO US EITHER BY THE ACT OF DIVINE PROVIDENCE OR BY THE OPPOSING POWERS, AS IS SHOWN IN THE BOOK OF ESTHER, WHEN ARTAXERXES HAD NOT REMEMBERED THE SERVICES OF THAT JUST MAN MORDECAI, BUT, WHEN WEARIED OUT WITH HIS NIGHTLY VIGILS, HAD IT PUT INTO HIS MIND BY GOD TO REQUIRE THAT THE ANNALS OF HIS GREAT DEEDS SHOULD BE READ TO HIM; WHEREON, BEING REMINDED OF THE BENEFITS RECEIVED FROM MORDECAI, HE ORDERED HIS ENEMY HAMAN TO BE HANGED, BUT SPLENDID HONOURS TO BE CONFERRED ON HIM, AND IMPUNITY FROM THE THREATENED DANGER TO BE GRANTED TO THE WHOLE OF THE HOLY NATION. ON THE OTHER HAND, HOWEVER, WE MUST SUPPOSE THAT IT WAS THROUGH THE HOSTILE INFLUENCE OF THE DEVIL THAT THE SUGGESTION WAS INTRODUCED INTO THE MINDS OF THE HIGH PRIESTS AND THE SCRIBES WHICH THEY MADE TO PILATE, WHEN THEY CAME AND SAID, SIR, WE REMEMBER THAT THAT DECEIVER SAID, WHILE HE WAS YET ALIVE, AFTER THREE DAYS I WILL RISE AGAIN. THE DESIGN OF JUDAS, ALSO, RESPECTING THE BETRAYAL OF OUR LORD AND SAVIOUR, DID NOT ORIGINATE IN THE WICKEDNESS OF HIS MIND ALONE. FOR SCRIPTURE TESTIFIES THAT THE DEVIL HAD ALREADY PUT IT INTO HIS HEART TO BETRAY HIM. AND THEREFORE SOLOMON RIGHTLY COMMANDED, SAYING, KEEP YOUR HEART WITH ALL DILIGENCE. AND THE APOSTLE PAUL WARNS US: THEREFORE WE OUGHT TO GIVE THE MORE EARNEST HEED TO THE THINGS WHICH WE HAVE HEARD, LEST PERHAPS WE SHOULD LET THEM SLIP. AND WHEN HE SAYS, NEITHER GIVE PLACE TO THE DEVIL, HE SHOWS BY THAT INJUNCTION THAT IT IS THROUGH CERTAIN ACTS, OR A KIND OF MENTAL SLOTHFULNESS, THAT ROOM IS MADE FOR THE DEVIL, SO THAT, IF HE ONCE ENTER OUR HEART, HE WILL EITHER GAIN POSSESSION OF US, OR AT LEAST WILL POLLUTE THE SOUL, IF HE HAS NOT OBTAINED THE ENTIRE MASTERY OVER IT, BY CASTING ON US HIS FIERY DARTS; AND BY THESE WE ARE SOMETIMES DEEPLY WOUNDED, AND SOMETIMES ONLY SET ON FIRE. SELDOM INDEED, AND ONLY IN A FEW INSTANCES, ARE THESE FIERY DARTS QUENCHED, SO AS NOT TO FIND A PLACE WHERE THEY MAY WOUND, I.E., WHEN ONE IS COVERED BY THE STRONG AND MIGHTY SHIELD OF FAITH. THE DECLARATION, INDEED, IN THE EPISTLE TO THE EPHESIANS, WE WRESTLE NOT AGAINST FLESH AND BLOOD, BUT AGAINST PRINCIPALITIES, AGAINST POWERS, AGAINST THE RULERS OF THE DARKNESS OF THIS WORLD, AGAINST SPIRITUAL WICKEDNESS IN HIGH PLACES, MUST BE SO UNDERSTOOD AS IF WE MEANT, I PAUL, AND YOU EPHESIANS, AND ALL WHO HAVE NOT TO WRESTLE AGAINST FLESH AND BLOOD: FOR SUCH HAVE TO STRUGGLE AGAINST PRINCIPALITIES AND POWERS, AGAINST THE RULERS OF THE DARKNESS OF THIS WORLD, NOT LIKE THE CORINTHIANS, WHOSE STRUGGLE WAS AS YET AGAINST FLESH AND BLOOD, AND WHO HAD BEEN OVERTAKEN BY NO TEMPTATION BUT SUCH AS IS COMMON TO MAN.

5. WE ARE NOT, HOWEVER, TO SUPPOSE THAT EACH INDIVIDUAL HAS TO CONTEND AGAINST ALL THESE (ADVERSARIES). FOR IT IS IMPOSSIBLE FOR ANY MAN, ALTHOUGH HE WERE A SAINT, TO CARRY ON A CONTEST AGAINST ALL OF THEM AT THE SAME TIME. IF THAT INDEED WERE BY ANY MEANS TO BE THE CASE, AS IT IS CERTAINLY IMPOSSIBLE IT SHOULD BE SO, HUMAN NATURE COULD NOT POSSIBLY BEAR IT WITHOUT UNDERGOING ENTIRE DESTRUCTION. BUT AS, FOR EXAMPLE, IF FIFTY SOLDIERS WERE TO SAY THAT THEY WERE ABOUT TO ENGAGE WITH FIFTY OTHERS, THEY WOULD NOT BE UNDERSTOOD TO MEAN THAT ONE OF THEM HAD TO CONTEND AGAINST THE WHOLE FIFTY, BUT EACH ONE WOULD RIGHTLY SAY THAT OUR BATTLE WAS AGAINST FIFTY, ALL AGAINST ALL; SO ALSO THIS IS TO BE UNDERSTOOD AS THE APOSTLE'S MEANING, THAT ALL THE ATHLETES AND SOLDIERS OF CHRIST HAVE TO WRESTLE AND STRUGGLE AGAINST ALL THE ADVERSARIES ENUMERATED — THE STRUGGLE HAVING, INDEED, TO BE MAINTAINED AGAINST ALL, BUT BY SINGLE INDIVIDUALS EITHER WITH INDIVIDUAL POWERS, OR AT LEAST IN SUCH MANNER AS SHALL BE DETERMINED BY GOD, WHO IS THE JUST PRESIDENT OF THE STRUGGLE. FOR I AM OF OPINION THAT THERE IS A CERTAIN LIMIT TO THE POWERS OF HUMAN NATURE, ALTHOUGH THERE MAY BE A PAUL, OF WHOM IT IS SAID, HE IS A CHOSEN VESSEL UNTO ME; OR A PETER, AGAINST WHOM THE GATES OF HELL DO NOT PREVAIL; OR A MOSES, THE FRIEND OF GOD: YET NOT ONE OF THEM COULD SUSTAIN, WITHOUT DESTRUCTION TO HIMSELF, THE WHOLE SIMULTANEOUS ASSAULT OF THESE OPPOSING POWERS, UNLESS INDEED THE MIGHT OF HIM ALONE WERE TO WORK IN HIM, WHO SAID, BE OF GOOD CHEER, I HAVE OVERCOME THE WORLD. AND THEREFORE PAUL EXCLAIMS WITH CONFIDENCE, I CAN DO ALL THINGS THROUGH CHRIST, WHO STRENGTHENS ME; AND AGAIN, I LABOURED MORE ABUNDANTLY THAN THEY ALL; YET NOT I, BUT THE GRACE OF GOD WHICH WAS WITH ME. ON ACCOUNT, THEN, OF THIS POWER, WHICH CERTAINLY IS NOT OF HUMAN ORIGIN OPERATING AND SPEAKING IN HIM, PAUL COULD SAY, FOR I AM PERSUADED THAT NEITHER DEATH, NOR LIFE, NOR ANGELS, NOR PRINCIPALITIES, NOR POWERS, NOR THINGS PRESENT, NOR THINGS TO COME, NOR HEIGHT, NOR DEPTH, NOR POWER, NOR ANY OTHER CREATURE, SHALL BE ABLE TO SEPARATE US FROM THE LOVE OF GOD, WHICH IS IN CHRIST JESUS OUR LORD. FOR I DO NOT THINK THAT HUMAN NATURE CAN ALONE OF ITSELF MAINTAIN A CONTEST WITH ANGELS, AND WITH THE POWERS OF THE HEIGHT AND OF THE ABYSS, AND WITH ANY OTHER CREATURE; BUT WHEN IT FEELS THE PRESENCE OF THE LORD DWELLING WITHIN IT, CONFIDENCE IN THE DIVINE HELP WILL LEAD IT TO SAY, THE LORD IS MY LIGHT, AND MY SALVATION; WHOM SHALL I FEAR? THE LORD IS THE PROTECTOR OF MY LIFE; OF WHOM SHALL I BE AFRAID? WHEN THE ENEMIES DRAW NEAR TO ME, TO EAT MY FLESH, MY ENEMIES WHO TROUBLE ME, THEY STUMBLED AND FELL. THOUGH AN HOST ENCAMP AGAINST ME, MY HEART SHALL NOT FEAR; THOUGH WAR SHOULD RISE AGAINST ME, IN HIM SHALL I BE CONFIDENT. FROM WHICH I INFER THAT A MAN PERHAPS WOULD NEVER BE ABLE OF HIMSELF TO VANQUISH AN OPPOSING POWER, UNLESS HE HAD THE BENEFIT OF DIVINE ASSISTANCE. HENCE, ALSO, THE ANGEL IS SAID TO HAVE WRESTLED WITH JACOB. HERE, HOWEVER, I UNDERSTAND THE WRITER TO MEAN, THAT IT WAS NOT THE SAME THING FOR THE ANGEL TO HAVE WRESTLED WITH JACOB, AND TO HAVE WRESTLED AGAINST HIM; BUT THE ANGEL THAT WRESTLES WITH HIM IS HE WHO WAS PRESENT WITH HIM IN ORDER TO SECURE HIS SAFETY, WHO, AFTER KNOWING ALSO HIS MORAL PROGRESS, GAVE HIM IN ADDITION THE NAME OF ISRAEL, I.E., HE IS WITH HIM IN THE STRUGGLE, AND ASSISTS HIM IN THE CONTEST; SEEING THERE WAS UNDOUBTEDLY ANOTHER ANGEL AGAINST WHOM HE CONTENDED, AND AGAINST WHOM HE HAD TO CARRY ON A CONTEST. FINALLY, PAUL HAS NOT SAID THAT WE WRESTLE WITH PRINCES, OR WITH POWERS, BUT AGAINST PRINCIPALITIES AND POWERS. AND HENCE, ALTHOUGH JACOB WRESTLED, IT WAS UNQUESTIONABLY AGAINST SOME ONE OF THOSE POWERS WHICH, PAUL DECLARES, RESIST AND CONTEND WITH THE HUMAN RACE, AND ESPECIALLY WITH THE SAINTS. AND THEREFORE AT LAST THE SCRIPTURE SAYS OF HIM THAT HE WRESTLED WITH THE ANGEL, AND HAD POWER WITH GOD, SO THAT THE STRUGGLE IS SUPPORTED BY HELP OF THE ANGEL, BUT THE PRIZE OF SUCCESS CONDUCTS THE CONQUEROR TO GOD.

6. NOR ARE WE, INDEED, TO SUPPOSE THAT STRUGGLES OF THIS KIND ARE CARRIED ON BY THE EXERCISE OF BODILY STRENGTH, AND OF THE ARTS OF THE WRESTLING SCHOOL; BUT SPIRIT CONTENDS WITH SPIRIT, ACCORDING TO THE DECLARATION OF PAUL, THAT OUR STRUGGLE IS AGAINST PRINCIPALITIES, AND POWERS, AND THE RULERS OF THE DARKNESS OF THIS WORLD. NAY, THE FOLLOWING IS TO BE UNDERSTOOD AS THE NATURE OF THE STRUGGLES; WHEN, E.G., LOSSES AND DANGERS BEFALL US, OR CALUMNIES AND FALSE ACCUSATIONS ARE BROUGHT AGAINST US, IT NOT BEING THE OBJECT OF THE HOSTILE POWERS THAT WE SHOULD SUFFER THESE (TRIALS) ONLY, BUT THAT BY MEANS OF THEM WE SHOULD BE DRIVEN EITHER TO EXCESS OF ANGER OR SORROW, OR TO THE LAST PITCH OF DESPAIR; OR AT LEAST, WHICH IS A GREATER SIN, SHOULD BE FORCED, WHEN FATIGUED AND OVERCOME BY ANY ANNOYANCES, TO MAKE COMPLAINTS AGAINST GOD, AS ONE WHO DOES NOT ADMINISTER HUMAN LIFE JUSTLY AND EQUITABLY; THE CONSEQUENCE OF WHICH IS, THAT OUR FAITH MAY BE WEAKENED, OR OUR HOPES DISAPPOINTED, OR WE MAY BE COMPELLED TO GIVE UP THE TRUTH OF OUR OPINIONS, OR BE LED TO ENTERTAIN IRRELIGIOUS SENTIMENTS REGARDING GOD. FOR SOME SUCH THINGS ARE WRITTEN REGARDING JOB, AFTER THE DEVIL HAD REQUESTED GOD THAT POWER SHOULD BE GIVEN HIM OVER HIS GOODS. BY WHICH ALSO WE ARE TAUGHT, THAT IT IS NOT BY ANY ACCIDENTAL ATTACKS THAT WE ARE ASSAILED, WHENEVER WE ARE VISITED WITH ANY SUCH LOSS OF PROPERTY, NOR THAT IT IS OWING TO CHANCE WHEN ONE OF US IS TAKEN PRISONER, OR WHEN THE DWELLINGS IN WHICH THOSE WHO ARE DEAR TO US ARE CRUSHED TO DEATH, FALL IN RUINS; FOR, WITH RESPECT TO ALL THESE OCCURRENCES, EVERY BELIEVER OUGHT TO SAY, YOU COULD HAVE NO POWER AT ALL AGAINST ME, EXCEPT IT WERE GIVEN YOU FROM ABOVE. FOR OBSERVE THAT THE HOUSE OF JOB DID NOT FALL UPON HIS SONS UNTIL THE DEVIL HAD FIRST RECEIVED POWER AGAINST THEM; NOR WOULD THE HORSEMEN HAVE MADE AN IRRUPTION IN THREE BANDS, TO CARRY AWAY HIS CAMELS OR HIS OXEN, AND OTHER CATTLE, UNLESS THEY HAD BEEN INSTIGATED BY THAT SPIRIT TO WHOM THEY HAD DELIVERED THEMSELVES UP AS THE SERVANTS OF HIS WILL. NOR WOULD THAT FIRE, AS IT SEEMED TO BE, OR THUNDERBOLT, AS IT HAS BEEN CONSIDERED, HAVE FALLEN UPON THE SHEEP OF THE PATRIARCH, UNTIL THE DEVIL HAD SAID TO GOD, HAVE YOU NOT MADE A HEDGE ABOUT ALL THAT IS WITHOUT AND WITHIN HIS HOUSE AND AROUND ALL THE REST OF HIS PROPERTY? BUT NOW PUT FORTH YOUR HAND, AND TOUCH ALL THAT HE HAS, (AND SEE) IF HE DO NOT RENOUNCE YOU TO YOUR FACE.

7. THE RESULT OF ALL THE FOREGOING REMARKS IS TO SHOW, THAT ALL THE OCCURRENCES IN THE WORLD WHICH ARE CONSIDERED TO BE OF AN INTERMEDIATE KIND, WHETHER THEY BE MOURNFUL OR OTHERWISE ARE BROUGHT ABOUT, NOT INDEED BY GOD, AND YET NOT WITHOUT HIM; WHILE HE NOT ONLY DOES NOT PREVENT THOSE WICKED AND OPPOSING POWERS THAT ARE DESIROUS TO BRING ABOUT THESE THINGS (FROM ACCOMPLISHING THEIR PURPOSE), BUT EVEN PERMITS THEM TO DO SO, ALTHOUGH ONLY ON CERTAIN OCCASIONS AND TO CERTAIN INDIVIDUALS, AS IS SAID WITH RESPECT TO JOB HIMSELF, THAT FOR A CERTAIN TIME HE WAS MADE TO FALL UNDER THE POWER OF OTHERS, AND TO HAVE HIS HOUSE PLUNDERED BY UNJUST PERSONS. AND THEREFORE HOLY SCRIPTURE TEACHES US TO RECEIVE ALL THAT HAPPENS AS SENT BY GOD, KNOWING THAT WITHOUT HIM NO EVENT OCCURS. FOR HOW CAN WE DOUBT THAT SUCH IS THE CASE, VIZ., THAT NOTHING COMES TO MAN WITHOUT (THE WILL OF) GOD, WHEN OUR LORD AND SAVIOUR DECLARES, ARE NOT TWO SPARROWS SOLD FOR A FARTHING? AND ONE OF THEM SHALL NOT FALL ON THE GROUND WITHOUT YOUR FATHER WHO IS IN HEAVEN. BUT THE NECESSITY OF THE CASE HAS DRAWN US AWAY IN A LENGTHENED DIGRESSION ON THE SUBJECT OF THE STRUGGLE WAGED BY THE HOSTILE POWERS AGAINST MEN, AND OF THOSE SADDER EVENTS WHICH HAPPEN TO HUMAN LIFE, I.E., ITS TEMPTATIONS— ACCORDING TO THE DECLARATION OF JOB, IS NOT THE WHOLE LIFE OF MAN UPON THE EARTH A TEMPTATION? — IN ORDER THAT THE MANNER OF THEIR OCCURRENCE, AND THE SPIRIT IN WHICH WE SHOULD REGARD THEM, MIGHT BE CLEARLY SHOWN. LET US NOTICE NEXT, HOW MEN FALL AWAY INTO THE SIN OF FALSE KNOWLEDGE, OR WITH WHAT OBJECT THE OPPOSING POWERS ARE WONT TO STIR UP CONFLICT WITH US REGARDING SUCH THINGS.

CHAPTER 3. ON THREEFOLD WISDOM.

1. THE HOLY APOSTLE, WISHING TO TEACH US SOME GREAT AND HIDDEN TRUTH RESPECTING SCIENCE AND WISDOM, SAYS, IN THE FIRST EPISTLE TO THE CORINTHIANS: WE SPEAK WISDOM AMONG THEM THAT ARE PERFECT; YET NOT THE WISDOM OF THIS WORLD, NOR OF THE PRINCES OF THE WORLD, THAT COME TO NOUGHT: BUT WE SPEAK THE WISDOM OF GOD IN A MYSTERY, EVEN THE HIDDEN WISDOM, WHICH GOD

ORDAINED BEFORE THE WORLD UNTO OUR GLORY: WHICH NONE OF THE PRINCES OF THE WORLD KNEW: FOR HAD THEY KNOWN IT, THEY WOULD NOT HAVE CRUCIFIED THE LORD OF GLORY. IN THIS PASSAGE, WISHING TO DESCRIBE THE DIFFERENT KINDS OF WISDOM, HE POINTS OUT THAT THERE IS A WISDOM OF THIS WORLD, AND A WISDOM OF THE PRINCES OF THIS WORLD, AND ANOTHER WISDOM OF GOD. BUT WHEN HE USES THE EXPRESSION WISDOM OF THE PRINCES OF THIS WORLD, I DO NOT THINK THAT HE MEANS A WISDOM COMMON TO ALL THE PRINCES OF THIS WORLD, BUT ONE RATHER THAT IS PECULIAR TO CERTAIN INDIVIDUALS AMONG THEM. AND AGAIN, WHEN HE SAYS, WE SPEAK THE WISDOM OF GOD IN A MYSTERY, EVEN THE HIDDEN WISDOM, WHICH GOD ORDAINED BEFORE THE WORLD UNTO OUR GLORY, WE MUST INQUIRE WHETHER HIS MEANING BE, THAT THIS IS THE SAME WISDOM OF GOD WHICH WAS HIDDEN FROM OTHER TIMES AND GENERATIONS, AND WAS NOT MADE KNOWN TO THE SONS OF MEN, AS IT HAS NOW BEEN REVEALED TO HIS HOLY APOSTLES AND PROPHETS, AND WHICH WAS ALSO THAT WISDOM OF GOD BEFORE THE ADVENT OF THE SAVIOUR, BY MEANS OF WHICH SOLOMON OBTAINED HIS WISDOM, AND IN REFERENCE TO WHICH THE LANGUAGE OF THE SAVIOUR HIMSELF DECLARED, THAT WHAT HE TAUGHT WAS GREATER THAN SOLOMON, IN THESE WORDS, BEHOLD, A GREATER THAN SOLOMON IS HERE, — WORDS WHICH SHOW, THAT THOSE WHO WERE INSTRUCTED BY THE SAVIOUR WERE INSTRUCTED IN SOMETHING HIGHER THAN THE KNOWLEDGE OF SOLOMON. FOR IF ONE WERE TO ASSERT THAT THE SAVIOUR DID INDEED HIMSELF POSSESS GREATER KNOWLEDGE, BUT DID NOT COMMUNICATE MORE TO OTHERS THAN SOLOMON DID, HOW WILL THAT AGREE WITH THE STATEMENT WHICH FOLLOWS: THE QUEEN OF THE SOUTH SHALL RISE UP IN THE JUDGMENT, AND CONDEMN THE MEN OF THIS GENERATION, BECAUSE SHE CAME FROM THE ENDS OF THE EARTH TO HEAR THE WISDOM OF SOLOMON; AND, BEHOLD, A GREATER THAN SOLOMON IS HERE? THERE IS THEREFORE A WISDOM OF THIS WORLD, AND ALSO PROBABLY A WISDOM BELONGING TO EACH INDIVIDUAL PRINCE OF THIS WORLD. BUT WITH RESPECT TO THE WISDOM OF GOD ALONE, WE PERCEIVE THAT THIS IS INDICATED, THAT IT OPERATED TO A LESS DEGREE IN ANCIENT AND FORMER TIMES, AND WAS (AFTERWARDS) MORE FULLY REVEALED AND MANIFESTED THROUGH CHRIST. WE SHALL INQUIRE, HOWEVER, REGARDING THE WISDOM OF GOD IN THE PROPER PLACE.

2. BUT NOW, SINCE WE ARE TREATING OF THE MANNER IN WHICH THE OPPOSING POWERS STIR UP THOSE CONTESTS, BY MEANS OF WHICH FALSE KNOWLEDGE IS INTRODUCED INTO THE MINDS OF MEN, AND HUMAN SOULS LED ASTRAY, WHILE THEY IMAGINE THAT THEY HAVE DISCOVERED WISDOM, I THINK IT NECESSARY TO NAME AND DISTINGUISH THE WISDOM OF THIS WORLD, AND OF THE PRINCES OF THIS WORLD, THAT BY SO DOING WE MAY DISCOVER WHO ARE THE FATHERS OF THIS WISDOM, NAY, EVEN OF THESE KINDS OF WISDOM. I AM OF OPINION, THEREFORE, AS I HAVE STATED ABOVE, THAT THERE IS ANOTHER WISDOM OF THIS WORLD BESIDES THOSE (DIFFERENT KINDS OF) WISDOM WHICH BELONG TO THE PRINCES OF THIS WORLD, BY WHICH WISDOM THOSE THINGS SEEM TO BE UNDERSTOOD AND COMPREHENDED WHICH BELONG TO THIS WORLD. THIS WISDOM, HOWEVER, POSSESSES IN ITSELF NO FITNESS FOR FORMING ANY OPINION EITHER RESPECTING DIVINE THINGS, OR THE PLAN OF THE WORLD'S GOVERNMENT, OR ANY OTHER SUBJECTS OF IMPORTANCE, OR REGARDING THE TRAINING FOR A GOOD OR HAPPY LIFE; BUT IS SUCH AS DEALS WHOLLY WITH THE ART OF POETRY, E.G., OR THAT OF GRAMMAR, OR RHETORIC, OR GEOMETRY, OR MUSIC, WITH WHICH ALSO, PERHAPS, MEDICINE SHOULD BE CLASSED. IN ALL THESE SUBJECTS WE ARE TO SUPPOSE THAT THE WISDOM OF THIS WORLD IS INCLUDED. THE WISDOM OF THE PRINCES OF THIS WORLD, ON THE OTHER HAND, WE UNDERSTAND TO BE SUCH AS THE SECRET AND OCCULT PHILOSOPHY, AS THEY CALL IT, OF THE EGYPTIANS, AND THE ASTROLOGY OF THE CHALDEANS AND INDIANS, WHO MAKE PROFESSION OF THE KNOWLEDGE OF HIGH THINGS, AND ALSO THAT MANIFOLD VARIETY OF OPINION WHICH PREVAILS AMONG THE GREEKS REGARDING DIVINE THINGS. ACCORDINGLY, IN THE HOLY SCRIPTURES WE FIND THAT THERE ARE PRINCES OVER INDIVIDUAL NATIONS; AS IN DANIEL WE READ THAT THERE WAS A PRINCE OF THE KINGDOM OF PERSIA, AND ANOTHER PRINCE OF THE KINGDOM OF GRÆCIA, WHO ARE CLEARLY SHOWN, BY THE NATURE OF THE PASSAGE, TO BE NOT HUMAN BEINGS, BUT CERTAIN POWERS. IN THE PROPHECIES OF EZEKIEL, ALSO, THE PRINCE OF TYRE IS UNMISTAKEABLY SHOWN TO BE A KIND OF SPIRITUAL POWER. WHEN THESE, THEN, AND OTHERS OF THE SAME KIND, POSSESSING EACH HIS OWN WISDOM, AND BUILDING UP HIS OWN OPINIONS AND SENTIMENTS, BEHELD OUR LORD AND SAVIOUR PROFESSING AND DECLARING THAT HE HAD FOR THIS PURPOSE COME INTO THE WORLD, THAT ALL THE OPINIONS OF SCIENCE, FALSELY SO CALLED, MIGHT BE DESTROYED, NOT KNOWING WHAT WAS CONCEALED WITHIN HIM, THEY IMMEDIATELY LAID A SNARE FOR HIM: FOR THE KINGS OF THE EARTH SET THEMSELVES, AND THE RULERS ASSEMBLED TOGETHER, AGAINST THE LORD AND HIS CHRIST. BUT THEIR SNARES BEING DISCOVERED, AND THE PLANS WHICH THEY HAD ATTEMPTED TO CARRY OUT BEING MADE MANIFEST WHEN THEY CRUCIFIED THE LORD OF GLORY, THEREFORE THE APOSTLE SAYS, WE SPEAK WISDOM AMONG THEM THAT ARE PERFECT, BUT NOT THE WISDOM OF THIS WORLD, NOR OF THE PRINCES OF THIS WORLD, WHO ARE BROUGHT TO NOUGHT, WHICH NONE OF THE PRINCES OF THIS WORLD KNEW: FOR HAD THEY KNOWN IT, THEY WOULD NOT HAVE CRUCIFIED THE LORD OF GLORY.

3. WE MUST, INDEED, ENDEAVOUR TO ASCERTAIN WHETHER THAT WISDOM OF THE PRINCES OF THIS WORLD, WITH WHICH THEY ENDEAVOUR TO IMBUE MEN, IS INTRODUCED INTO THEIR MINDS BY THE OPPOSING POWERS, WITH THE PURPOSE OF ENSNARING AND INJURING THEM, OR ONLY FOR THE PURPOSE OF DECEIVING THEM, I.E., NOT WITH THE OBJECT OF DOING ANY HURT TO MAN; BUT, AS THESE PRINCES OF THIS WORLD ESTEEM SUCH OPINIONS TO BE TRUE, THEY DESIRE TO IMPART TO OTHERS WHAT THEY THEMSELVES BELIEVE TO BE THE TRUTH: AND THIS IS THE VIEW WHICH I AM INCLINED TO ADOPT. FOR AS, TO TAKE AN ILLUSTRATION, CERTAIN GREEK AUTHORS, OR THE LEADERS OF SOME HERETICAL SECT, AFTER HAVING IMBIBED AN ERROR IN DOCTRINE INSTEAD OF THE TRUTH, AND HAVING COME TO THE CONCLUSION IN THEIR OWN MINDS THAT SUCH IS THE TRUTH, PROCEED, IN THE NEXT PLACE, TO ENDEAVOUR TO PERSUADE OTHERS OF THE CORRECTNESS OF THEIR OPINIONS; SO, IN LIKE MANNER, ARE WE TO SUPPOSE IS THE PROCEDURE OF THE PRINCES OF THIS WORLD, IN WHICH TO CERTAIN SPIRITUAL POWERS HAS BEEN ASSIGNED THE RULE OVER CERTAIN NATIONS, AND WHO ARE TERMED ON THAT ACCOUNT THE PRINCES OF THIS WORLD. THERE ARE BESIDES, IN ADDITION TO THESE PRINCES, CERTAIN SPECIAL ENERGIES OF THIS WORLD, I.E., SPIRITUAL POWERS, WHICH BRING ABOUT CERTAIN EFFECTS, WHICH THEY HAVE THEMSELVES, IN VIRTUE OF THEIR FREEDOM OF WILL, CHOSEN TO PRODUCE, AND TO THESE BELONG THOSE PRINCES WHO PRACTISE THE WISDOM OF THIS WORLD: THERE BEING, FOR EXAMPLE, A PECULIAR ENERGY AND POWER, WHICH IS THE INSPIRER OF POETRY; ANOTHER, OF GEOMETRY; AND SO A SEPARATE POWER, TO REMIND US OF EACH OF THE ARTS AND PROFESSIONS OF THIS KIND. LASTLY, MANY GREEK WRITERS HAVE BEEN OF OPINION THAT THE ART OF POETRY CANNOT EXIST WITHOUT MADNESS; WHENCE ALSO IT IS SEVERAL TIMES RELATED IN THEIR HISTORIES, THAT THOSE WHOM THEY CALL POETS WERE SUDDENLY FILLED WITH A KIND OF SPIRIT OF MADNESS. AND WHAT ARE WE TO SAY ALSO OF THOSE WHOM THEY CALL DIVINERS, FROM WHOM, BY THE WORKING OF THOSE DEMONS WHO HAVE THE MASTERY OVER THEM, ANSWERS ARE GIVEN IN CAREFULLY CONSTRUCTED VERSES? THOSE PERSONS, TOO, WHOM THEY TERM MAGI OR MALEVOLENT, FREQUENTLY, BY INVOKING DEMONS OVER BOYS OF TENDER YEARS, HAVE MADE THEM REPEAT POETICAL COMPOSITIONS WHICH WERE THE ADMIRATION AND AMAZEMENT OF ALL. NOW THESE EFFECTS WE ARE TO SUPPOSE ARE BROUGHT ABOUT IN THE FOLLOWING MANNER: AS HOLY AND IMMACULATE SOULS, AFTER DEVOTING THEMSELVES TO GOD WITH ALL AFFECTION AND PURITY, AND AFTER PRESERVING THEMSELVES FREE FROM ALL CONTAGION OF EVIL SPIRITS, AND AFTER BEING PURIFIED BY LENGTHENED ABSTINENCE, AND IMBUED WITH HOLY AND RELIGIOUS TRAINING, ASSUME BY THIS MEANS A PORTION OF DIVINITY, AND EARN THE GRACE OF PROPHECY, AND OTHER DIVINE GIFTS; SO ALSO ARE WE TO SUPPOSE THAT THOSE WHO PLACE THEMSELVES IN THE WAY OF THE OPPOSING POWERS, I.E., WHO PURPOSELY ADMIRE AND ADOPT THEIR MANNER OF LIFE AND HABITS, RECEIVE THEIR INSPIRATION, AND BECOME PARTAKERS OF THEIR WISDOM AND DOCTRINE. AND THE RESULT OF THIS IS, THAT THEY ARE FILLED WITH THE WORKING OF THOSE SPIRITS TO WHOSE SERVICE THEY HAVE SUBJECTED THEMSELVES.

4. WITH RESPECT TO THOSE, INDEED, WHO TEACH DIFFERENTLY REGARDING CHRIST FROM WHAT THE RULE OF SCRIPTURE ALLOWS, IT IS NO IDLE TASK TO ASCERTAIN WHETHER IT IS FROM A TREACHEROUS PURPOSE THAT THESE OPPOSING POWERS, IN THEIR STRUGGLES TO PREVENT A BELIEF IN CHRIST, HAVE DEVISED CERTAIN FABULOUS AND IMPIOUS DOCTRINES; OR WHETHER, ON HEARING THE WORD OF CHRIST, AND NOT BEING ABLE TO CAST IT FORTH FROM THE SECRECY OF THEIR CONSCIENCE, NOR YET TO RETAIN IT PURE AND HOLY, THEY HAVE, BY MEANS OF VESSELS THAT WERE CONVENIENT TO THEIR USE, AND, SO TO SPEAK, THROUGH THEIR PROPHETS, INTRODUCED VARIOUS ERRORS CONTRARY TO THE RULE OF CHRISTIAN TRUTH. NOW WE ARE TO SUPPOSE RATHER THAT APOSTATE AND REFUGEE POWERS, WHICH HAVE DEPARTED FROM GOD OUT OF THE VERY WICKEDNESS OF THEIR MIND AND WILL, OR FROM ENVY OF THOSE FOR WHOM THERE IS PREPARED (ON THEIR BECOMING ACQUAINTED WITH THE TRUTH) AN ASCENT TO THE SAME RANK, WHENCE THEY THEMSELVES HAD FALLEN, DID, IN ORDER TO PREVENT ANY PROGRESS OF THAT KIND, INVENT THESE ERRORS AND DELUSIONS OF FALSE DOCTRINE. IT IS THEN CLEARLY ESTABLISHED, BY MANY PROOFS, THAT WHILE THE SOUL OF MAN EXISTS IN THIS BODY, IT MAY ADMIT DIFFERENT ENERGIES, I.E., OPERATIONS, FROM A DIVERSITY OF GOOD AND EVIL SPIRITS. NOW, OF WICKED SPIRITS THERE IS A TWOFOLD MODE OF OPERATION: I.E., WHEN THEY EITHER TAKE COMPLETE AND ENTIRE POSSESSION OF THE MIND, SO AS TO ALLOW THEIR CAPTIVES THE POWER NEITHER OF UNDERSTANDING NOR FEELING; AS, FOR INSTANCE, IS THE CASE WITH THOSE COMMONLY CALLED POSSESSED, WHOM WE SEE TO BE DEPRIVED OF REASON, AND INSANE (SUCH AS THOSE WERE WHO ARE RELATED IN THE GOSPEL TO HAVE BEEN CURED BY THE SAVIOUR); OR WHEN BY THEIR WICKED SUGGESTIONS THEY DEPRAVE A SENTIENT AND INTELLIGENT SOUL WITH THOUGHTS OF VARIOUS KINDS, PERSUADING IT TO EVIL, OF WHICH JUDAS IS AN ILLUSTRATION, WHO WAS INDUCED AT THE SUGGESTION OF THE DEVIL TO COMMIT THE CRIME OF TREASON, ACCORDING TO THE DECLARATION OF SCRIPTURE, THAT THE DEVIL HAD ALREADY PUT IT INTO THE HEART OF JUDAS ISCARIOT TO BETRAY HIM.

BUT A MAN RECEIVES THE ENERGY, I.E., THE WORKING, OF A GOOD SPIRIT, WHEN HE IS STIRRED AND INCITED TO GOOD, AND IS INSPIRED TO HEAVENLY OR DIVINE THINGS; AS THE HOLY ANGELS AND GOD HIMSELF WROUGHT IN THE PROPHETS, AROUSING AND EXHORTING THEM BY THEIR HOLY SUGGESTIONS TO A BETTER COURSE OF LIFE, YET SO, INDEED, THAT IT REMAINED WITHIN THE WILL AND JUDGMENT OF THE INDIVIDUAL, EITHER TO BE WILLING OR UNWILLING TO FOLLOW THE CALL TO DIVINE AND HEAVENLY THINGS. AND FROM THIS MANIFEST DISTINCTION, IT IS SEEN HOW THE SOUL IS MOVED BY THE PRESENCE OF A BETTER SPIRIT, I.E., IF IT ENCOUNTER NO PERTURBATION OR ALIENATION OF MIND WHATEVER FROM THE IMPENDING INSPIRATION, NOR LOSE THE FREE CONTROL OF ITS WILL; AS, FOR INSTANCE, IS THE CASE WITH ALL, WHETHER PROPHETS OR APOSTLES, WHO MINISTERED TO THE DIVINE RESPONSES WITHOUT ANY PERTURBATION OF MIND. NOW, THAT BY THE SUGGESTIONS OF A GOOD SPIRIT THE MEMORY OF MAN IS AROUSED TO THE RECOLLECTION OF BETTER THINGS, WE HAVE ALREADY SHOWN BY PREVIOUS INSTANCES, WHEN WE MENTIONED THE CASES OF MORDECAI AND ARTAXERXES.

5. THIS TOO, I THINK, SHOULD NEXT BE INQUIRED INTO, VIZ., WHAT ARE THE REASONS WHY A HUMAN SOUL IS ACTED ON AT ONE TIME BY GOOD (SPIRITS), AND AT ANOTHER BY BAD: THE GROUNDS OF WHICH I SUSPECT TO BE OLDER THAN THE BODILY BIRTH OF THE INDIVIDUAL, AS JOHN (THE BAPTIST) SHOWED BY HIS LEAPING AND EXULTING IN HIS MOTHER'S WOMB, WHEN THE VOICE OF THE SALUTATION OF MARY REACHED THE EARS OF HIS MOTHER ELISABETH; AND AS JEREMIAH THE PROPHET DECLARES, WHO WAS KNOWN TO GOD BEFORE HE WAS FORMED IN HIS MOTHER'S WOMB, AND BEFORE HE WAS BORN WAS SANCTIFIED BY HIM, AND WHILE YET A BOY RECEIVED THE GRACE OF PROPHECY. AND AGAIN, ON THE OTHER HAND IT IS SHOWN BEYOND A DOUBT, THAT SOME HAVE BEEN POSSESSED BY HOSTILE SPIRITS FROM THE VERY BEGINNING OF THEIR LIVES: I.E., SOME WERE BORN WITH AN EVIL SPIRIT; AND OTHERS, ACCORDING TO CREDIBLE HISTORIES, HAVE PRACTISED DIVINATION FROM CHILDHOOD. OTHERS HAVE BEEN UNDER THE INFLUENCE OF THE DEMON CALLED PYTHON, I.E., THE VENTRILOQUIAL SPIRIT, FROM THE COMMENCEMENT OF THEIR EXISTENCE. TO ALL WHICH INSTANCES, THOSE WHO MAINTAIN THAT EVERYTHING IN THE WORLD IS UNDER THE ADMINISTRATION OF DIVINE PROVIDENCE (AS IS ALSO OUR OWN BELIEF), CAN, AS IT APPEARS TO ME, GIVE NO OTHER ANSWER, SO AS TO SHOW THAT NO SHADOW OF INJUSTICE RESTS UPON THE DIVINE GOVERNMENT, THAN BY HOLDING THAT THERE WERE CERTAIN CAUSES OF PRIOR EXISTENCE, IN CONSEQUENCE OF WHICH THE SOULS, BEFORE THEIR BIRTH IN THE BODY, CONTRACTED A CERTAIN AMOUNT OF GUILT IN THEIR SENSITIVE NATURE, OR IN THEIR MOVEMENTS, ON ACCOUNT OF WHICH THEY HAVE BEEN JUDGED WORTHY BY DIVINE PROVIDENCE OF BEING PLACED IN THIS CONDITION. FOR A SOUL IS ALWAYS IN POSSESSION OF FREE-WILL, AS WELL WHEN IT IS IN THE BODY AS WHEN IT IS WITHOUT IT; AND FREEDOM OF WILL IS ALWAYS DIRECTED EITHER TO GOOD OR EVIL. NOR CAN ANY RATIONAL AND SENTIENT BEING, I.E., A MIND OR SOUL, EXIST WITHOUT SOME MOVEMENT EITHER GOOD OR BAD. AND IT IS PROBABLE THAT THESE MOVEMENTS FURNISH GROUNDS FOR MERIT EVEN BEFORE THEY DO ANYTHING IN THIS WORLD; SO THAT ON ACCOUNT OF THESE MERITS OR GROUNDS THEY ARE, IMMEDIATELY ON THEIR BIRTH, AND EVEN BEFORE IT, SO TO SPEAK, ASSORTED BY DIVINE PROVIDENCE FOR THE ENDURANCE EITHER OF GOOD OR EVIL.

LET SUCH, THEN, BE OUR VIEWS RESPECTING THOSE EVENTS WHICH APPEAR TO BEFALL MEN, EITHER IMMEDIATELY AFTER BIRTH, OR EVEN BEFORE THEY ENTER UPON THE LIGHT. BUT AS REGARDS THE SUGGESTIONS WHICH ARE MADE TO THE SOUL, I.E., TO THE FACULTY OF HUMAN THOUGHT, BY DIFFERENT SPIRITS, AND WHICH AROUSE MEN TO GOOD ACTIONS OR THE CONTRARY, EVEN IN SUCH A CASE WE MUST SUPPOSE THAT THERE SOMETIMES EXISTED CERTAIN CAUSES ANTERIOR TO BODILY BIRTH. FOR OCCASIONALLY THE MIND, WHEN WATCHFUL, AND CASTING AWAY FROM IT WHAT IS EVIL, CALLS TO ITSELF THE AID OF THE GOOD; OR IF IT BE, ON THE CONTRARY, NEGLIGENT AND SLOTHFUL, IT MAKES ROOM THROUGH INSUFFICIENT CAUTION FOR THESE SPIRITS, WHICH, LYING IN WAIT SECRETLY LIKE ROBBERS, CONTRIVE TO RUSH INTO THE MINDS OF MEN WHEN THEY SEE A LODGMENT MADE FOR THEM BY SLOTH; AS THE APOSTLE PETER SAYS, THAT OUR ADVERSARY THE DEVIL GOES ABOUT LIKE A ROARING LION, SEEKING WHOM HE MAY DEVOUR. ON WHICH ACCOUNT OUR HEART MUST BE KEPT WITH ALL CAREFULNESS BOTH BY DAY AND NIGHT, AND NO PLACE BE GIVEN TO THE DEVIL; BUT EVERY EFFORT MUST BE USED THAT THE MINISTERS OF GOD — THOSE SPIRITS, VIZ., WHO WERE SENT TO MINISTER TO THEM WHO ARE CALLED TO BE HEIRS OF SALVATION — MAY FIND A PLACE WITHIN US, AND BE DELIGHTED TO ENTER INTO THE -CHAMBER OF OUR SOUL, AND DWELLING WITHIN US MAY GUIDE US BY THEIR COUNSELS; IF, INDEED, THEY SHALL FIND THE HABITATION OF OUR HEART ADORNED BY THE PRACTICE OF VIRTUE AND HOLINESS. BUT LET THAT BE SUFFICIENT WHICH WE HAVE SAID, AS WE BEST COULD, REGARDING THOSE POWERS WHICH ARE HOSTILE TO THE HUMAN RACE.

CHAPTER 4. ON HUMAN TEMPTATIONS.

1. AND NOW THE SUBJECT OF HUMAN TEMPTATIONS MUST NOT, IN MY OPINION, BE PASSED OVER IN SILENCE, WHICH TAKE THEIR RISE SOMETIMES FROM FLESH AND BLOOD, OR FROM THE WISDOM OF FLESH AND BLOOD, WHICH IS SAID TO BE HOSTILE TO GOD. AND WHETHER THE STATEMENT BE TRUE WHICH CERTAIN ALLEGE, VIZ., THAT EACH INDIVIDUAL HAS AS

IT WERE TWO SOULS, WE SHALL DETERMINE AFTER WE HAVE EXPLAINED THE NATURE OF THOSE TEMPTATIONS, WHICH ARE SAID TO BE MORE POWERFUL THAN ANY OF HUMAN ORIGIN, I.E., WHICH WE SUSTAIN FROM PRINCIPALITIES AND POWERS, AND FROM THE RULERS OF THE DARKNESS OF THIS WORLD, AND FROM SPIRITUAL WICKEDNESS IN HIGH PLACES, OR TO WHICH WE ARE SUBJECTED FROM WICKED SPIRITS AND UNCLEAN DEMONS. NOW, IN THE INVESTIGATION OF THIS SUBJECT, WE MUST, I THINK, INQUIRE ACCORDING TO A LOGICAL METHOD WHETHER THERE BE IN US HUMAN BEINGS, WHO ARE COMPOSED OF SOUL AND BODY AND VITAL SPIRIT, SOME OTHER ELEMENT, POSSESSING AN INCITEMENT OF ITS OWN, AND EVOKING A MOVEMENT TOWARDS EVIL. FOR A QUESTION OF THIS KIND IS WONT TO BE DISCUSSED BY SOME IN THIS WAY: WHETHER, VIZ., AS TWO SOULS ARE SAID TO CO-EXIST WITHIN US, THE ONE IS MORE DIVINE AND HEAVENLY AND THE OTHER INFERIOR; OR WHETHER, FROM THE VERY FACT THAT WE INHERE IN BODILY STRUCTURES WHICH ACCORDING TO THEIR OWN PROPER NATURE ARE DEAD, AND ALTOGETHER DEVOID OF LIFE (SEEING IT IS FROM US, I.E., FROM OUR SOULS, THAT THE MATERIAL BODY DERIVES ITS LIFE, IT BEING CONTRARY AND HOSTILE TO THE SPIRIT), WE ARE DRAWN ON AND ENTICED TO THE PRACTICE OF THOSE EVILS WHICH ARE AGREEABLE TO THE BODY; OR WHETHER, THIRDLY (WHICH WAS THE OPINION OF SOME OF THE GREEK PHILOSOPHERS), ALTHOUGH OUR SOUL IS ONE IN SUBSTANCE, IT NEVERTHELESS CONSISTS OF SEVERAL ELEMENTS, AND ONE PORTION OF IT IS CALLED RATIONAL AND ANOTHER IRRATIONAL, AND THAT WHICH IS TERMED THE IRRATIONAL PART IS AGAIN SEPARATED INTO TWO AFFECTIONS — THOSE OF COVETOUSNESS AND PASSION. THESE THREE OPINIONS, THEN, REGARDING THE SOUL, WHICH WE HAVE STATED ABOVE, WE HAVE FOUND TO BE ENTERTAINED BY SOME, BUT THAT ONE OF THEM, WHICH WE HAVE MENTIONED AS BEING ADOPTED BY CERTAIN GRECIAN PHILOSOPHERS, VIZ., THAT THE SOUL IS TRIPARTITE, I DO NOT OBSERVE TO BE GREATLY CONFIRMED BY THE AUTHORITY OF HOLY SCRIPTURE; WHILE WITH RESPECT TO THE REMAINING TWO THERE IS FOUND A CONSIDERABLE NUMBER OF PASSAGES IN THE HOLY SCRIPTURES WHICH SEEM CAPABLE OF APPLICATION TO THEM.

2. NOW, OF THESE OPINIONS, LET US FIRST DISCUSS THAT WHICH IS MAINTAINED BY SOME, THAT THERE IS IN US A GOOD AND HEAVENLY SOUL, AND ANOTHER EARTHLY AND INFERIOR; AND THAT THE BETTER SOUL IS IMPLANTED WITHIN US FROM HEAVEN, SUCH AS WAS THAT WHICH, WHILE JACOB WAS STILL IN THE WOMB, GAVE HIM THE PRIZE OF VICTORY IN SUPPLANTING HIS BROTHER ESAU, AND WHICH IN THE CASE OF JEREMIAH WAS SANCTIFIED FROM HIS BIRTH, AND IN THAT OF JOHN WAS FILLED BY THE HOLY SPIRIT FROM THE WOMB. NOW, THAT WHICH THEY TERM THE INFERIOR SOUL IS PRODUCED, THEY ALLEGE, ALONG WITH THE BODY ITSELF OUT OF THE SEED OF THE BODY, WHENCE THEY SAY IT CANNOT LIVE OR SUBSIST BEYOND THE BODY, ON WHICH ACCOUNT ALSO THEY SAY IT IS FREQUENTLY TERMED FLESH. FOR THE EXPRESSION, THE FLESH LUSTS AGAINST THE SPIRIT, THEY TAKE TO BE APPLICABLE NOT TO THE FLESH, BUT TO THIS SOUL, WHICH IS PROPERLY THE SOUL OF THE FLESH. FROM THESE WORDS, MOREOVER, THEY ENDEAVOUR NOTWITHSTANDING TO MAKE GOOD THE DECLARATION IN LEVITICUS: THE LIFE OF ALL FLESH IS THE BLOOD THEREOF. FOR, FROM THE CIRCUMSTANCE THAT IT IS THE DIFFUSION OF THE BLOOD THROUGHOUT THE WHOLE FLESH WHICH PRODUCES LIFE IN THE FLESH, THEY ASSERT THAT THIS SOUL, WHICH IS SAID TO BE THE LIFE OF ALL FLESH, IS CONTAINED IN THE BLOOD. THIS STATEMENT, MOREOVER, THAT THE FLESH STRUGGLES AGAINST THE SPIRIT, AND THE SPIRIT AGAINST THE FLESH; AND THE FURTHER STATEMENT, THAT THE LIFE OF ALL FLESH IS THE BLOOD THEREOF, IS, ACCORDING TO THESE WRITERS, SIMPLY CALLING THE WISDOM OF THE FLESH BY ANOTHER NAME, BECAUSE IT IS A KIND OF MATERIAL SPIRIT, WHICH IS NOT SUBJECT TO THE LAW OF GOD, NOR CAN BE SO, BECAUSE IT HAS EARTHLY WISHES AND BODILY DESIRES. AND IT IS WITH RESPECT TO THIS THAT THEY THINK THE APOSTLE UTTERED THE WORDS: I SEE ANOTHER LAW IN MY MEMBERS, WARRING AGAINST THE LAW OF MY MIND, AND BRINGING ME INTO CAPTIVITY TO THE LAW OF SIN WHICH IS IN MY MEMBERS. AND IF ONE WERE TO OBJECT TO THEM THAT THESE WORDS WERE SPOKEN OF THE NATURE OF THE BODY, WHICH INDEED, AGREEABLY TO THE PECULIARITY OF ITS NATURE, IS DEAD, BUT IS SAID TO HAVE SENSIBILITY, OR WISDOM WHICH IS HOSTILE TO GOD, OR WHICH STRUGGLES AGAINST THE SPIRIT; OR IF ONE WERE TO SAY THAT, IN A CERTAIN DEGREE, THE FLESH ITSELF WAS POSSESSED OF A VOICE, WHICH SHOULD CRY OUT AGAINST THE ENDURANCE OF HUNGER, OR THIRST, OR COLD, OR OF ANY DISCOMFORT ARISING EITHER FROM ABUNDANCE OR POVERTY, — THEY WOULD ENDEAVOUR TO WEAKEN AND IMPAIR THE FORCE OF SUCH (ARGUMENTS), BY SHOWING THAT THERE WERE MANY OTHER MENTAL PERTURBATIONS WHICH DERIVE THEIR ORIGIN IN NO RESPECT FROM THE FLESH, AND YET AGAINST WHICH THE SPIRIT STRUGGLES, SUCH AS AMBITION, AVARICE, EMULATION, ENVY, PRIDE, AND OTHERS LIKE THESE; AND SEEING THAT WITH THESE THE HUMAN MIND OR SPIRIT WAGES A KIND OF CONTEST, THEY LAY DOWN AS THE CAUSE OF ALL THESE EVILS, NOTHING ELSE THAN THIS CORPORAL SOUL, AS IT WERE, OF WHICH WE HAVE SPOKEN ABOVE, AND WHICH IS GENERATED FROM THE SEED BY A PROCESS OF TRADUCIANISM. THEY ARE ACCUSTOMED ALSO TO ADDUCE, IN SUPPORT OF THEIR ASSERTION, THE DECLARATION OF THE APOSTLE, NOW THE WORKS OF THE FLESH ARE MANIFEST, WHICH ARE THESE, FORNICATION, UNCLEANNESS, LASCIVIOUSNESS, IDOLATRY, POISONINGS, HATRED, CONTENTIONS, EMULATIONS, WRATH, QUARRELLING, DISSENSIONS, HERESIES, SECTS, ENVYINGS, DRUNKENNESS, REVELLINGS, AND THE LIKE; ASSERTING THAT ALL THESE DO NOT DERIVE THEIR ORIGIN FROM THE HABITS OR PLEASURES OF THE FLESH, SO THAT ALL SUCH MOVEMENTS ARE TO BE REGARDED AS INHERENT IN THAT SUBSTANCE WHICH HAS NOT A SOUL, I.E., THE FLESH. THE DECLARATION, MOREOVER, FOR YOU SEE YOUR CALLING, BRETHREN, HOW THAT NOT MANY WISE MEN AMONG YOU ACCORDING TO THE FLESH ARE CALLED, WOULD SEEM TO REQUIRE TO BE UNDERSTOOD AS IF THERE WERE ONE KIND OF WISDOM, CARNAL AND MATERIAL, AND ANOTHER ACCORDING TO THE SPIRIT, THE FORMER OF WHICH CANNOT INDEED BE CALLED WISDOM, UNLESS THERE BE A SOUL OF THE FLESH, WHICH IS WISE IN RESPECT OF WHAT IS CALLED CARNAL WISDOM. AND IN ADDITION TO THESE PASSAGES THEY ADDUCE THE FOLLOWING: SINCE THE FLESH LUSTS AGAINST THE SPIRIT, AND THE SPIRIT AGAINST THE FLESH, SO THAT WE CANNOT DO THE THINGS THAT WE WOULD. WHAT ARE THESE THINGS NOW RESPECTING WHICH HE SAYS, THAT WE CANNOT DO THE THINGS THAT WE WOULD? IT IS CERTAIN, THEY REPLY, THAT THE SPIRIT CANNOT BE INTENDED; FOR THE WILL OF THE SPIRIT SUFFERS NO HINDRANCE. BUT NEITHER CAN THE FLESH BE MEANT, BECAUSE IF IT HAS NOT A SOUL OF ITS OWN, NEITHER CAN IT ASSUREDLY POSSESS A WILL. IT REMAINS, THEN, THAT THE WILL OF THIS SOUL BE INTENDED WHICH IS CAPABLE OF HAVING A WILL OF ITS OWN, AND WHICH CERTAINLY IS OPPOSED TO THE WILL OF THE SPIRIT. AND IF THIS BE THE CASE, IT IS ESTABLISHED THAT THE WILL OF THE SOUL IS SOMETHING INTERMEDIATE BETWEEN THE FLESH AND THE SPIRIT, UNDOUBTEDLY OBEYING AND SERVING THAT ONE OF THE TWO WHICH IT HAS ELECTED TO OBEY. AND IF IT YIELD ITSELF UP TO THE PLEASURES OF THE FLESH, IT RENDERS MEN CARNAL; BUT WHEN IT UNITES ITSELF WITH THE SPIRIT, IT PRODUCES MEN OF THE SPIRIT, AND WHO ON THAT ACCOUNT ARE TERMED SPIRITUAL. AND THIS SEEMS TO BE THE MEANING OF THE APOSTLE IN THE WORDS, BUT YOU ARE NOT IN THE FLESH, BUT IN THE SPIRIT.

WE HAVE ACCORDINGLY TO ASCERTAIN WHAT IS THIS VERY WILL (INTERMEDIATE) BETWEEN FLESH AND SPIRIT, BESIDES THAT WILL WHICH IS SAID TO BELONG TO THE FLESH OR THE SPIRIT. FOR IT IS HELD AS CERTAIN, THAT EVERYTHING WHICH IS SAID TO BE A WORK OF THE SPIRIT IS (A PRODUCT OF) THE WILL OF THE SPIRIT, AND EVERYTHING THAT IS CALLED A WORK OF THE FLESH (PROCEEDS FROM) THE WILL OF THE FLESH. WHAT ELSE THEN, BESIDES THESE, IS THAT WILL OF THE SOUL WHICH RECEIVES A SEPARATE NAME, AND WHICH WILL, THE APOSTLE BEING OPPOSED TO OUR EXECUTING, SAYS: YOU CANNOT DO THE THINGS THAT YOU WOULD? BY THIS IT WOULD SEEM TO BE INTENDED, THAT IT OUGHT TO ADHERE TO NEITHER OF THESE TWO, I.E., TO NEITHER FLESH NOR SPIRIT. BUT SOME ONE WILL SAY, THAT AS IT IS BETTER FOR THE SOUL TO EXECUTE ITS OWN WILL THAN THAT OF THE FLESH; SO, ON THE OTHER HAND, IT IS BETTER TO DO THE WILL OF THE SPIRIT THAN ITS OWN WILL. HOW, THEN, DOES THE APOSTLE SAY, THAT YOU CANNOT DO THE THINGS THAT YOU WOULD? BECAUSE IN THAT CONTEST WHICH IS WAGED BETWEEN FLESH AND SPIRIT, THE SPIRIT IS BY NO MEANS CERTAIN OF VICTORY, IT BEING MANIFEST THAT IN VERY MANY INDIVIDUALS THE FLESH HAS THE MASTERY.

3. BUT SINCE THE SUBJECT OF DISCUSSION ON WHICH WE HAVE ENTERED IS ONE OF GREAT PROFUNDITY, WHICH IT IS NECESSARY TO CONSIDER IN ALL ITS BEARINGS, LET US SEE WHETHER SOME SUCH POINT AS THIS MAY NOT BE DETERMINED: THAT AS IT IS BETTER FOR THE SOUL TO FOLLOW THE SPIRIT WHEN THE LATTER HAS OVERCOME THE FLESH, SO ALSO, IF IT SEEM TO BE A WORSE COURSE FOR THE FORMER TO FOLLOW THE FLESH IN ITS STRUGGLES AGAINST THE SPIRIT, WHEN THE LATTER WOULD RECALL THE SOUL TO ITS INFLUENCE, IT MAY NEVERTHELESS APPEAR A MORE ADVANTAGEOUS PROCEDURE FOR THE SOUL TO BE UNDER THE MASTERY OF THE FLESH THAN TO REMAIN UNDER THE POWER OF ITS OWN WILL. FOR, SINCE IT IS SAID TO BE NEITHER HOT NOR COLD, BUT TO CONTINUE IN A SORT OF TEPID CONDITION, IT WILL FIND CONVERSION A SLOW AND SOMEWHAT DIFFICULT UNDERTAKING. IF INDEED IT CLUNG TO THE FLESH, THEN, SATIATED AT LENGTH, AND FILLED WITH THOSE VERY EVILS WHICH IT SUFFERS FROM THE VICES OF THE FLESH, AND WEARIED AS IT WERE BY THE HEAVY BURDENS OF LUXURY AND LUST, IT MAY SOMETIMES BE CONVERTED WITH GREATER EASE AND RAPIDITY FROM THE FILTHINESS OF MATTER TO A DESIRE FOR HEAVENLY THINGS, AND (TO A TASTE FOR) SPIRITUAL GRACES. AND THE APOSTLE MUST BE SUPPOSED TO HAVE SAID, THAT THE SPIRIT CONTENDS AGAINST THE FLESH, AND THE FLESH AGAINST THE SPIRIT, SO THAT WE CANNOT DO THE THINGS THAT WE WOULD (THOSE THINGS, UNDOUBTEDLY, WHICH ARE DESIGNATED AS BEING BEYOND THE WILL OF THE SPIRIT, AND THE WILL OF THE FLESH), MEANING (AS IF WE WERE TO EXPRESS IT IN OTHER WORDS) THAT IT IS BETTER FOR A MAN TO BE EITHER IN A STATE OF VIRTUE OR IN ONE OF WICKEDNESS, THAN IN NEITHER OF THESE; BUT THAT THE SOUL, BEFORE ITS CONVERSION TO THE SPIRIT, AND ITS UNION WITH IT, APPEARS DURING ITS ADHERENCE TO THE BODY, AND ITS MEDITATION OF CARNAL THINGS, TO BE NEITHER IN A GOOD CONDITION NOR IN A MANIFESTLY BAD ONE, BUT RESEMBLES, SO TO SPEAK, AN ANIMAL. IT IS BETTER, HOWEVER, FOR IT, IF POSSIBLE, TO BE RENDERED SPIRITUAL THROUGH ADHERENCE TO THE SPIRIT; BUT IF THAT CANNOT BE DONE, IT IS MORE EXPEDIENT FOR IT TO FOLLOW EVEN THE WICKEDNESS OF THE FLESH, THAN, PLACED UNDER THE INFLUENCE OF ITS OWN WILL, TO RETAIN THE POSITION OF AN IRRATIONAL ANIMAL.

THESE POINTS WE HAVE NOW DISCUSSED, IN OUR DESIRE TO CONSIDER EACH INDIVIDUAL OPINION, AT GREATER LENGTH THAN WE INTENDED, THAT THOSE VIEWS MIGHT NOT BE SUPPOSED TO HAVE ESCAPED OUR NOTICE WHICH ARE GENERALLY BROUGHT FORWARD BY THOSE WHO INQUIRE WHETHER THERE IS WITHIN US ANY OTHER SOUL THAN THIS HEAVENLY AND RATIONAL ONE, WHICH IS NATURALLY OPPOSED TO THE LATTER, AND IS CALLED EITHER THE FLESH, OR THE WISDOM OF THE FLESH, OR THE SOUL OF THE FLESH.

4. LET US NOW SEE WHAT ANSWER IS USUALLY RETURNED TO THESE STATEMENTS BY THOSE WHO MAINTAIN THAT THERE IS IN US ONE MOVEMENT, AND ONE LIFE, PROCEEDING FROM ONE AND THE SAME SOUL, BOTH THE SALVATION AND THE DESTRUCTION OF WHICH ARE ASCRIBED TO ITSELF AS A RESULT OF ITS OWN ACTIONS. AND, IN THE FIRST PLACE, LET US NOTICE OF WHAT NATURE THOSE COMMOTIONS OF THE SOUL ARE WHICH WE SUFFER, WHEN WE FEEL OURSELVES INWARDLY DRAWN IN DIFFERENT DIRECTIONS; WHEN THERE ARISES A KIND OF CONTEST OF THOUGHTS IN OUR HEARTS, AND CERTAIN PROBABILITIES ARE SUGGESTED US, AGREEABLY TO WHICH WE LEAN NOW TO THIS SIDE, NOW TO THAT, AND BY WHICH WE ARE SOMETIMES CONVICTED OF ERROR, AND SOMETIMES APPROVE OF OUR ACTS. IT IS NOTHING REMARKABLE, HOWEVER, TO SAY OF WICKED SPIRITS, THAT THEY HAVE A VARYING AND CONFLICTING JUDGMENT, AND ONE OUT OF HARMONY WITH ITSELF, SINCE SUCH IS FOUND TO BE THE CASE IN ALL MEN, WHENEVER, IN DELIBERATING UPON AN UNCERTAIN EVENT, COUNCIL IS TAKEN, AND MEN CONSIDER AND CONSULT WHAT IS TO BE CHOSEN AS THE BETTER AND MORE USEFUL COURSE. IT IS NOT THEREFORE SURPRISING THAT, IF TWO PROBABILITIES MEET, AND SUGGEST OPPOSITE VIEWS, THEY SHOULD DRAG THE MIND IN CONTRARY DIRECTIONS. FOR EXAMPLE, IF A MAN BE LED BY REFLECTION TO BELIEVE AND TO FEAR GOD, IT CANNOT THEN BE SAID THAT THE FLESH CONTENDS AGAINST THE SPIRIT; BUT, AMIDST THE UNCERTAINTY OF WHAT MAY BE TRUE AND ADVANTAGEOUS, THE MIND IS DRAWN IN OPPOSITE DIRECTIONS. SO, ALSO, WHEN IT IS SUPPOSED THAT THE FLESH PROVOKES TO THE INDULGENCE OF LUST, BUT BETTER COUNSELS OPPOSE ALLUREMENTS OF THAT KIND, WE ARE NOT TO SUPPOSE THAT IT IS ONE LIFE WHICH IS RESISTING ANOTHER, BUT THAT IT IS THE TENDENCY OF THE NATURE OF THE BODY, WHICH IS EAGER TO EMPTY OUT AND CLEANSE THE PLACES FILLED WITH SEMINAL MOISTURE; AS, IN LIKE MANNER, IT IS NOT TO BE SUPPOSED THAT IT IS ANY OPPOSING POWER, OR THE LIFE OF ANOTHER SOUL, WHICH EXCITES WITHIN US THE APPETITE OF THIRST, AND IMPELS US TO DRINK, OR WHICH CAUSES US TO FEEL HUNGER, AND DRIVES US TO SATISFY IT. BUT AS IT IS BY THE NATURAL MOVEMENTS OF THE BODY THAT FOOD AND DRINK ARE EITHER DESIRED OR REJECTED, SO ALSO THE NATURAL SEED, COLLECTED TOGETHER IN COURSE OF TIME IN THE VARIOUS VESSELS, HAS AN EAGER DESIRE TO BE EXPELLED AND THROWN AWAY, AND IS SO FAR FROM NEVER BEING REMOVED, SAVE BY THE IMPULSE OF SOME EXCITING CAUSE, THAT IT IS EVEN SOMETIMES SPONTANEOUSLY EMITTED. WHEN, THEREFORE, IT IS SAID THAT THE FLESH STRUGGLES AGAINST THE SPIRIT, THESE PERSONS UNDERSTAND THE EXPRESSION TO MEAN THAT HABIT OR NECESSITY, OR THE DELIGHTS OF THE FLESH, AROUSE A MAN, AND WITHDRAW HIM FROM DIVINE AND SPIRITUAL THINGS. FOR, OWING TO THE NECESSITY OF THE BODY BEING DRAWN AWAY, WE ARE NOT ALLOWED TO HAVE LEISURE FOR DIVINE THINGS, WHICH ARE TO BE ETERNALLY ADVANTAGEOUS. SO AGAIN, THE SOUL, DEVOTING ITSELF TO DIVINE AND SPIRITUAL PURSUITS, AND BEING UNITED TO THE SPIRIT, IS SAID TO FIGHT AGAINST THE FLESH, BY NOT PERMITTING IT TO BE RELAXED BY INDULGENCE, AND TO BECOME UNSTEADY THROUGH THE INFLUENCE OF THOSE PLEASURES FOR WHICH IT FEELS A NATURAL DELIGHT. IN THIS WAY, ALSO, THEY CLAIM TO UNDERSTAND THE WORDS, THE WISDOM OF THE FLESH IS HOSTILE TO GOD, NOT THAT THE FLESH REALLY HAS A SOUL, OR A WISDOM OF ITS OWN. BUT AS WE ARE ACCUSTOMED TO SAY, BY AN ABUSE OF LANGUAGE, THAT THE EARTH IS THIRSTY, AND WISHES TO DRINK IN WATER, THIS USE OF THE WORD WISHES IS NOT PROPER, BUT CATACHRESTIC — AS IF WE WERE TO SAY AGAIN, THAT THIS HOUSE WANTS TO BE REBUILT, AND MANY OTHER SIMILAR EXPRESSIONS; SO ALSO IS THE WISDOM OF THE FLESH TO BE UNDERSTOOD, OR THE EXPRESSION, THAT THE FLESH LUSTS AGAINST THE SPIRIT. THEY GENERALLY CONNECT WITH THESE THE EXPRESSION, THE VOICE OF YOUR BROTHER'S BLOOD CRIES UNTO ME FROM THE GROUND. FOR WHAT CRIES UNTO THE LORD IS NOT PROPERLY THE BLOOD WHICH WAS SHED; BUT THE BLOOD IS SAID IMPROPERLY TO CRY OUT, VENGEANCE BEING DEMANDED UPON HIM WHO HAD SHED IT. THE DECLARATION ALSO OF THE APOSTLE, I SEE ANOTHER LAW IN MY MEMBERS, WARRING AGAINST THE LAW OF MY MIND, THEY SO UNDERSTAND AS IF HE HAD SAID, THAT HE WHO WISHES TO DEVOTE HIMSELF TO THE WORD OF GOD IS, ON ACCOUNT OF HIS BODILY NECESSITIES AND HABITS, WHICH LIKE A SORT OF LAW ARE INGRAINED IN THE BODY, DISTRACTED, AND DIVIDED, AND IMPEDED, LEST, BY DEVOTING HIMSELF VIGOROUSLY TO THE STUDY OF WISDOM, HE SHOULD BE ENABLED TO BEHOLD THE DIVINE MYSTERIES.

5. WITH RESPECT, HOWEVER, TO THE FOLLOWING BEING RANKED AMONG THE WORKS OF THE FLESH, VIZ., HERESIES, AND ENVYINGS, AND CONTENTIONS, OR OTHER (VICES), THEY SO UNDERSTAND THE PASSAGE, THAT THE MIND, BEING RENDERED GROSSER IN FEELING, FROM ITS YIELDING ITSELF TO THE PASSIONS OF THE BODY, AND BEING OPPRESSED BY THE MASS OF ITS VICES, AND HAVING NO REFINED OR SPIRITUAL

FEELINGS, IS SAID TO BE MADE FLESH, AND DERIVES ITS NAME FROM THAT IN WHICH IT EXHIBITS MORE VIGOUR AND FORCE OF WILL. THEY ALSO MAKE THIS FURTHER INQUIRY, WHO WILL BE FOUND, OR WHO WILL BE SAID TO BE, THE CREATOR OF THIS EVIL SENSE, CALLED THE SENSE OF THE FLESH? BECAUSE THEY DEFEND THE OPINION THAT THERE IS NO OTHER CREATOR OF SOUL AND FLESH THAN GOD. AND IF WE WERE TO ASSERT THAT THE GOOD GOD CREATED ANYTHING IN HIS OWN CREATION THAT WAS HOSTILE TO HIMSELF, IT WOULD APPEAR TO BE A MANIFEST ABSURDITY. IF, THEN, IT IS WRITTEN, THAT CARNAL WISDOM IS ENMITY AGAINST GOD, AND IF THIS BE DECLARED TO BE A RESULT OF CREATION, GOD HIMSELF WILL APPEAR TO HAVE FORMED A NATURE HOSTILE TO HIMSELF, WHICH CANNOT BE SUBJECT TO HIM NOR TO HIS LAW, AS IF IT WERE (SUPPOSED TO BE) AN ANIMAL OF WHICH SUCH QUALITIES ARE PREDICATED. AND IF THIS VIEW BE ADMITTED, IN WHAT RESPECT WILL IT APPEAR TO DIFFER FROM THAT OF THOSE WHO MAINTAIN THAT SOULS OF DIFFERENT NATURES ARE CREATED, WHICH, ACCORDING TO THEIR NATURES, ARE DESTINED EITHER TO BE LOST OR SAVED? BUT THIS IS AN OPINION OF THE HERETICS ALONE, WHO, NOT BEING ABLE TO MAINTAIN THE JUSTICE OF GOD ON GROUNDS OF PIETY, COMPOSE IMPIOUS INVENTIONS OF THIS KIND. AND NOW WE HAVE BROUGHT FORWARD TO THE BEST OF OUR ABILITY, IN THE PERSON OF EACH OF THE PARTIES, WHAT MIGHT BE ADVANCED BY WAY OF ARGUMENT REGARDING THE SEVERAL VIEWS, AND LET THE READER CHOOSE OUT OF THEM FOR HIMSELF THAT WHICH HE THINKS OUGHT TO BE PREFERRED.

CHAPTER 5. THAT THE WORLD TOOK ITS BEGINNING IN TIME.

1. AND NOW, SINCE THERE IS ONE OF THE ARTICLES OF THE CHURCH WHICH IS HELD PRINCIPALLY IN CONSEQUENCE OF OUR BELIEF IN THE TRUTH OF OUR SACRED HISTORY, VIZ. THAT THIS WORLD WAS CREATED AND TOOK ITS BEGINNING AT A CERTAIN TIME, AND, IN CONFORMITY TO THE CYCLE OF TIME DECREED TO ALL THINGS, IS TO BE DESTROYED ON ACCOUNT OF ITS CORRUPTION, THERE SEEMS NO ABSURDITY IN RE-DISCUSSING A FEW POINTS CONNECTED WITH THIS SUBJECT. AND SO FAR, INDEED, AS THE CREDIBILITY OF SCRIPTURE IS CONCERNED, THE DECLARATIONS ON SUCH A MATTER SEEM EASY OF PROOF. EVEN THE HERETICS, ALTHOUGH WIDELY OPPOSED ON MANY OTHER THINGS, YET ON THIS APPEAR TO BE AT ONE, YIELDING TO THE AUTHORITY OF SCRIPTURE.

CONCERNING, THEN, THE CREATION OF THE WORLD, WHAT PORTION OF SCRIPTURE CAN GIVE US MORE INFORMATION REGARDING IT, THAN THE ACCOUNT WHICH MOSES HAS TRANSMITTED RESPECTING ITS ORIGIN? AND ALTHOUGH IT COMPREHENDS MATTERS OF PROFOUNDER SIGNIFICANCE THAN THE MERE HISTORICAL NARRATIVE APPEARS TO INDICATE, AND CONTAINS VERY MANY THINGS THAT ARE TO BE SPIRITUALLY UNDERSTOOD, AND EMPLOYS THE LETTER, AS A KIND OF VEIL, IN TREATING OF PROFOUND AND MYSTICAL SUBJECTS; NEVERTHELESS THE LANGUAGE OF THE NARRATOR SHOWS THAT ALL VISIBLE THINGS WERE CREATED AT A CERTAIN TIME. BUT WITH REGARD TO THE CONSUMMATION OF THE WORLD, JACOB IS THE FIRST WHO GIVES ANY INFORMATION, IN ADDRESSING HIS CHILDREN IN THE WORDS: GATHER YOURSELVES TOGETHER UNTO ME, YOU SONS OF JACOB, THAT I MAY TELL YOU WHAT SHALL BE IN THE LAST DAYS, OR AFTER THE LAST DAYS. IF, THEN, THERE BE LAST DAYS, OR A PERIOD SUCCEEDING THE LAST DAYS, THE DAYS WHICH HAD A BEGINNING MUST NECESSARILY COME TO AN END. DAVID, TOO, DECLARES: THE HEAVENS SHALL PERISH, BUT YOU SHALL ENDURE; YEA, ALL OF THEM SHALL WAX OLD AS DOES A GARMENT: AS A VESTURE SHALL YOU CHANGE THEM, AND THEY SHALL BE CHANGED: BUT YOU ARE THE SAME, AND YOUR YEARS SHALL HAVE NO END. OUR LORD AND SAVIOUR, INDEED, IN THE WORDS, HE WHO MADE THEM AT THE BEGINNING, MADE THEM MALE AND FEMALE, HIMSELF BEARS WITNESS THAT THE WORLD WAS CREATED; AND AGAIN, WHEN HE SAYS, HEAVEN AND EARTH SHALL PASS AWAY, BUT MY WORD SHALL NOT PASS AWAY, HE POINTS OUT THAT THEY ARE PERISHABLE, AND MUST COME TO AN END. THE APOSTLE, MOREOVER, IN DECLARING THAT THE CREATURE WAS MADE SUBJECT TO VANITY, NOT WILLINGLY, BUT BY REASON OF HIM WHO HAS SUBJECTED THE SAME IN HOPE, BECAUSE THE CREATURE ITSELF ALSO SHALL BE DELIVERED FROM THE BONDAGE OF CORRUPTION INTO THE GLORIOUS LIBERTY OF THE CHILDREN OF GOD, MANIFESTLY ANNOUNCES THE END OF THE WORLD; AS HE DOES ALSO WHEN HE AGAIN SAYS, THE FASHION OF THIS WORLD PASSES AWAY. NOW, BY THE EXPRESSION WHICH HE EMPLOYS, THAT THE CREATURE WAS MADE SUBJECT TO VANITY, HE SHOWS THAT THERE WAS A BEGINNING TO THIS WORLD: FOR IF THE CREATURE WERE MADE SUBJECT TO VANITY ON ACCOUNT OF SOME HOPE, IT WAS CERTAINLY MADE SUBJECT FROM A CAUSE; AND SEEING IT WAS FROM A CAUSE, IT MUST NECESSARILY HAVE HAD A BEGINNING: FOR, WITHOUT SOME BEGINNING, THE CREATURE COULD NOT BE SUBJECT TO VANITY, NOR COULD THAT (CREATURE) HOPE TO BE FREED FROM THE BONDAGE OF CORRUPTION, WHICH HAD NOT BEGUN TO SERVE. BUT ANY ONE WHO CHOOSES TO SEARCH AT HIS LEISURE, WILL FIND NUMEROUS OTHER PASSAGES IN HOLY SCRIPTURE IN WHICH THE WORLD IS BOTH SAID TO HAVE A BEGINNING AND TO HOPE FOR AN END.

2. NOW, IF THERE BE ANY ONE WHO WOULD HERE OPPOSE EITHER THE AUTHORITY OR CREDIBILITY OF OUR SCRIPTURES, WE WOULD ASK OF HIM WHETHER HE ASSERTS THAT GOD CAN, OR CANNOT, COMPREHEND ALL THINGS? TO ASSERT THAT HE CANNOT, WOULD MANIFESTLY BE AN ACT OF IMPIETY. IF THEN HE ANSWER, AS HE MUST, THAT GOD COMPREHENDS ALL THINGS, IT FOLLOWS FROM THE VERY FACT OF THEIR BEING CAPABLE OF COMPREHENSION, THAT THEY ARE UNDERSTOOD TO HAVE A BEGINNING AND AN END, SEEING THAT WHICH IS ALTOGETHER WITHOUT ANY BEGINNING CANNOT BE AT ALL COMPREHENDED. FOR HOWEVER FAR UNDERSTANDING MAY EXTEND, SO FAR IS THE FACULTY OF COMPREHENDING ILLIMITABLY WITHDRAWN AND REMOVED WHEN THERE IS HELD TO BE NO BEGINNING.

3. BUT THIS IS THE OBJECTION WHICH THEY GENERALLY RAISE: THEY SAY, IF THE WORLD HAD ITS BEGINNING IN TIME, WHAT WAS GOD DOING BEFORE THE WORLD BEGAN? FOR IT IS AT ONCE IMPIOUS AND ABSURD TO SAY THAT THE NATURE OF GOD IS INACTIVE AND IMMOVEABLE, OR TO SUPPOSE THAT GOODNESS AT ONE TIME DID NOT DO GOOD, AND OMNIPOTENCE AT ONE TIME DID NOT EXERCISE ITS POWER. SUCH IS THE OBJECTION WHICH THEY ARE ACCUSTOMED TO MAKE TO OUR STATEMENT THAT THIS WORLD HAD ITS BEGINNING AT A CERTAIN TIME, AND THAT, AGREEABLY TO OUR BELIEF IN SCRIPTURE, WE CAN CALCULATE THE YEARS OF ITS PAST DURATION. TO THESE PROPOSITIONS I CONSIDER THAT NONE OF THE HERETICS CAN EASILY RETURN AN ANSWER THAT WILL BE IN CONFORMITY WITH THE NATURE OF THEIR OPINIONS. BUT WE CAN GIVE A LOGICAL ANSWER IN ACCORDANCE WITH THE STANDARD OF RELIGION, WHEN WE SAY THAT NOT THEN FOR THE FIRST TIME DID GOD BEGIN TO WORK WHEN HE MADE THIS VISIBLE WORLD; BUT AS, AFTER ITS DESTRUCTION, THERE WILL BE ANOTHER WORLD, SO ALSO WE BELIEVE THAT OTHERS EXISTED BEFORE THE PRESENT CAME INTO BEING. AND BOTH OF THESE POSITIONS WILL BE CONFIRMED BY THE AUTHORITY OF HOLY SCRIPTURE. FOR THAT THERE WILL BE ANOTHER WORLD AFTER THIS, IS TAUGHT BY ISAIAH, WHO SAYS, THERE WILL BE NEW HEAVENS, AND A NEW EARTH, WHICH I SHALL MAKE TO ABIDE IN MY SIGHT, SAYS THE LORD; AND THAT BEFORE THIS WORLD OTHERS ALSO EXISTED IS SHOWN BY ECCELESIASTES, IN THE WORDS: WHAT IS THAT WHICH HAS BEEN? EVEN THAT WHICH SHALL BE. AND WHAT IS THAT WHICH HAS BEEN CREATED? EVEN THIS WHICH IS TO BE CREATED: AND THERE IS NOTHING ALTOGETHER NEW UNDER THE SUN. WHO SHALL SPEAK AND DECLARE, LO, THIS IS NEW? IT HAS ALREADY BEEN IN THE AGES WHICH HAVE BEEN BEFORE US. BY THESE TESTIMONIES IT IS ESTABLISHED BOTH THAT THERE WERE AGES BEFORE OUR OWN, AND THAT THERE WILL BE OTHERS AFTER IT. IT IS NOT, HOWEVER, TO BE SUPPOSED THAT SEVERAL WORLDS EXISTED AT ONCE, BUT THAT, AFTER THE END OF THIS PRESENT WORLD, OTHERS WILL TAKE THEIR BEGINNING; RESPECTING WHICH IT IS UNNECESSARY TO REPEAT EACH PARTICULAR STATEMENT, SEEING WE HAVE ALREADY DONE SO IN THE PRECEDING PAGES.

4. THIS POINT, INDEED, IS NOT TO BE IDLY PASSED BY, THAT THE HOLY SCRIPTURES HAVE CALLED THE CREATION OF THE WORLD BY A NEW AND PECULIAR NAME, TERMING IT ΚΑΤΑΒΟΛή, WHICH HAS BEEN VERY IMPROPERLY TRANSLATED INTO LATIN BY CONSTITUTIO; FOR IN GREEK ΚΑΤΑΒΟΛή SIGNIFIES RATHER DEJICERE, I.E., TO CAST DOWNWARDS — A WORD WHICH HAS BEEN, AS WE HAVE ALREADY REMARKED, IMPROPERLY TRANSLATED INTO LATIN BY THE PHRASE CONSTITUTIO MUNDI, AS IN THE GOSPEL ACCORDING TO JOHN, WHERE THE SAVIOUR SAYS, AND THERE WILL BE TRIBULATION IN THOSE DAYS, SUCH AS WAS NOT SINCE THE BEGINNING OF THE WORLD; IN WHICH PASSAGE ΚΑΤΑΒΟΛή IS RENDERED BY BEGINNING (CONSTITUTIO), WHICH IS TO BE UNDERSTOOD AS ABOVE EXPLAINED. THE APOSTLE ALSO, IN THE EPISTLE TO THE EPHESIANS, HAS EMPLOYED THE SAME LANGUAGE, SAYING, WHO HAS CHOSEN US BEFORE THE FOUNDATION OF THE WORLD; AND THIS FOUNDATION HE CALLS ΚΑΤΑΒΟΛή, TO BE UNDERSTOOD IN THE SAME SENSE AS BEFORE. IT SEEMS WORTH WHILE, THEN, TO INQUIRE WHAT IS MEANT BY THIS NEW TERM; AND I AM, INDEED, OF OPINION THAT, AS THE END AND CONSUMMATION OF THE SAINTS WILL BE IN THOSE (AGES) WHICH ARE NOT SEEN, AND ARE ETERNAL, WE MUST CONCLUDE (AS FREQUENTLY POINTED OUT IN THE PRECEDING PAGES), FROM A CONTEMPLATION OF THAT VERY END, THAT RATIONAL CREATURES HAD ALSO A SIMILAR BEGINNING. AND IF THEY HAD A BEGINNING SUCH AS THE END FOR WHICH THEY HOPE, THEY EXISTED UNDOUBTEDLY FROM THE VERY BEGINNING IN THOSE (AGES) WHICH ARE NOT SEEN, AND ARE ETERNAL. AND IF THIS IS SO, THEN THERE HAS BEEN A DESCENT FROM A HIGHER TO A LOWER CONDITION, ON THE PART NOT ONLY OF THOSE SOULS WHO HAVE DESERVED THE CHANGE BY THE VARIETY OF THEIR MOVEMENTS, BUT ALSO ON THAT OF THOSE WHO, IN ORDER TO SERVE THE WHOLE WORLD, WERE BROUGHT DOWN FROM THOSE HIGHER AND INVISIBLE SPHERES TO THESE LOWER AND VISIBLE ONES, ALTHOUGH AGAINST THEIR WILL — BECAUSE THE CREATURE WAS SUBJECTED TO VANITY, NOT WILLINGLY, BUT BECAUSE OF HIM WHO SUBJECTED THE SAME IN HOPE; SO THAT BOTH SUN, AND MOON, AND STARS, AND ANGELS MIGHT DISCHARGE THEIR DUTY TO THE WORLD, AND TO THOSE SOULS WHICH, ON ACCOUNT OF THEIR EXCESSIVE MENTAL DEFECTS, STOOD IN NEED OF BODIES OF A GROSSER AND MORE SOLID NATURE; AND FOR THE SAKE OF THOSE FOR WHOM THIS ARRANGEMENT WAS NECESSARY, THIS VISIBLE WORLD WAS ALSO CALLED INTO BEING. FROM THIS IT FOLLOWS, THAT BY THE USE OF THE WORD A DESCENT FROM A HIGHER TO A LOWER CONDITION, SHARED BY ALL IN COMMON, WOULD SEEM TO BE POINTED OUT. THE HOPE INDEED OF FREEDOM IS ENTERTAINED BY THE WHOLE OF CREATION — OF BEING LIBERATED FROM THE CORRUPTION OF SLAVERY — WHEN THE SONS OF GOD, WHO EITHER FELL AWAY OR WERE SCATTERED ABROAD, SHALL BE GATHERED TOGETHER INTO ONE, OR WHEN THEY SHALL HAVE FULFILLED THEIR OTHER DUTIES IN THIS WORLD, WHICH ARE KNOWN TO GOD ALONE, THE DISPOSER OF ALL THINGS. WE ARE, INDEED, TO SUPPOSE THAT THE WORLD WAS CREATED OF SUCH QUALITY AND CAPACITY AS TO CONTAIN NOT ONLY ALL THOSE SOULS WHICH IT WAS DETERMINED SHOULD BE TRAINED IN THIS WORLD, BUT ALSO ALL THOSE POWERS WHICH WERE PREPARED TO ATTEND, AND SERVE, AND ASSIST THEM. FOR IT IS ESTABLISHED BY MANY DECLARATIONS THAT ALL RATIONAL CREATURES ARE OF ONE NATURE: ON WHICH GROUND ALONE COULD THE JUSTICE OF GOD IN ALL HIS DEALINGS WITH THEM BE DEFENDED, SEEING EVERY ONE HAS THE REASON IN HIMSELF, WHY HE HAS BEEN PLACED IN THIS OR THAT RANK IN LIFE.

5. THIS ARRANGEMENT OF THINGS, THEN, WHICH GOD AFTERWARDS APPOINTED (FOR HE HAD, FROM THE VERY ORIGIN OF THE WORLD, CLEARLY PERCEIVED THE REASONS AND CAUSES AFFECTING THOSE WHO, EITHER OWING TO MENTAL DEFICIENCIES, DESERVED TO ENTER INTO BODIES, OR THOSE WHO WERE CARRIED AWAY BY THEIR DESIRE FOR VISIBLE THINGS, AND THOSE ALSO WHO, EITHER WILLINGLY OR UNWILLINGLY, WERE COMPELLED, (BY HIM WHO SUBJECTED THE SAME IN HOPE), TO PERFORM CERTAIN SERVICES TO SUCH AS HAD FALLEN INTO THAT CONDITION), NOT BEING UNDERSTOOD BY SOME, WHO FAILED TO PERCEIVE THAT IT WAS OWING TO PRECEDING CAUSES, ORIGINATING IN FREE-WILL, THAT THIS VARIETY OF ARRANGEMENT HAD BEEN INSTITUTED BY GOD, THEY HAVE CONCLUDED THAT ALL THINGS IN THIS WORLD ARE DIRECTED EITHER BY FORTUITOUS MOVEMENTS OR BY A NECESSARY FATE, AND THAT NOTHING IS WITHIN THE POWER OF OUR OWN WILL. AND, THEREFORE, ALSO THEY WERE UNABLE TO SHOW THAT THE PROVIDENCE OF GOD WAS BEYOND THE REACH OF CENSURE.

6. BUT AS WE HAVE SAID THAT ALL THE SOULS WHO LIVED IN THIS WORLD STOOD IN NEED OF MANY MINISTERS, OR RULERS, OR ASSISTANTS; SO, IN THE LAST TIMES, WHEN THE END OF THE WORLD IS ALREADY IMMINENT AND NEAR, AND THE WHOLE HUMAN RACE IS VERGING UPON THE LAST DESTRUCTION, AND WHEN NOT ONLY THOSE WHO WERE GOVERNED BY OTHERS HAVE BEEN REDUCED TO WEAKNESS, BUT THOSE ALSO TO WHOM HAD BEEN COMMITTED THE CARES OF GOVERNMENT, IT WAS NO LONGER SUCH HELP NOR SUCH DEFENDERS THAT WERE NEEDED, BUT THE HELP OF THE AUTHOR AND CREATOR HIMSELF WAS REQUIRED TO RESTORE TO THE ONE THE DISCIPLINE OF OBEDIENCE, WHICH HAD BEEN CORRUPTED AND PROFANED, AND TO THE OTHER THE DISCIPLINE OF RULE. AND HENCE THE ONLY-BEGOTTEN SON OF GOD, WHO WAS THE WORD AND THE WISDOM OF THE FATHER, WHEN HE WAS IN THE POSSESSION OF THAT GLORY WITH THE FATHER, WHICH HE HAD BEFORE THE WORLD WAS, DIVESTED HIMSELF OF IT, AND, TAKING THE FORM OF A SERVANT, WAS MADE OBEDIENT UNTO DEATH, THAT HE MIGHT TEACH OBEDIENCE TO THOSE WHO COULD NOT OTHERWISE THAN BY OBEDIENCE OBTAIN SALVATION. HE RESTORED ALSO THE LAWS OF RULE AND GOVERNMENT WHICH HAD BEEN CORRUPTED, BY SUBDUING ALL ENEMIES UNDER HIS FEET, THAT BY THIS MEANS (FOR IT WAS NECESSARY THAT HE SHOULD REIGN UNTIL HE HAD PUT ALL ENEMIES UNDER HIS FEET, AND DESTROYED THE LAST ENEMY — DEATH) HE MIGHT TEACH RULERS THEMSELVES MODERATION IN THEIR GOVERNMENT. AS HE HAD COME, THEN, TO RESTORE THE DISCIPLINE, NOT ONLY OF GOVERNMENT, BUT OF OBEDIENCE, AS WE HAVE SAID, ACCOMPLISHING IN HIMSELF FIRST WHAT HE DESIRED TO BE ACCOMPLISHED BY OTHERS, HE BECAME OBEDIENT TO THE FATHER, NOT ONLY TO THE DEATH OF THE CROSS, BUT ALSO, IN THE END OF THE WORLD, EMBRACING IN HIMSELF ALL WHOM HE SUBJECTS TO THE FATHER, AND WHO BY HIM COME TO SALVATION, HE HIMSELF, ALONG WITH THEM, AND IN THEM, IS SAID ALSO TO BE SUBJECT TO THE FATHER; ALL THINGS SUBSISTING IN HIM, AND HE HIMSELF BEING THE HEAD OF ALL THINGS, AND IN HIM BEING THE SALVATION AND THE FULLNESS OF THOSE WHO OBTAIN SALVATION. AND THIS CONSEQUENTLY IS WHAT THE APOSTLE SAYS OF HIM: AND WHEN ALL THINGS SHALL BE SUBJECTED TO HIM, THEN SHALL THE SON ALSO HIMSELF BE SUBJECT TO HIM THAT PUT ALL THINGS UNDER HIM, THAT GOD MAY BE ALL IN ALL.

7. I KNOW NOT, INDEED, HOW THE HERETICS, NOT UNDERSTANDING THE MEANING OF THE APOSTLE IN THESE WORDS, CONSIDER THE TERM SUBJECTION DEGRADING AS APPLIED TO THE SON; FOR IF THE PROPRIETY OF THE TITLE BE CALLED IN QUESTION, IT MAY EASILY BE ASCERTAINED FROM MAKING A CONTRARY SUPPOSITION. BECAUSE IF IT BE NOT GOOD TO BE IN SUBJECTION, IT FOLLOWS THAT THE OPPOSITE WILL BE GOOD, VIZ., NOT TO BE IN SUBJECTION. NOW THE LANGUAGE OF THE APOSTLE, ACCORDING TO THEIR VIEW, APPEARS TO INDICATE BY THESE WORDS, AND WHEN ALL THINGS SHALL BE SUBDUED UNTO HIM, THEN SHALL THE SON ALSO HIMSELF BE SUBJECT UNTO HIM THAT PUT ALL THINGS UNDER HIM, THAT HE, WHO IS NOT NOW IN SUBJECTION TO THE FATHER, WILL BECOME SUBJECT TO HIM WHEN THE FATHER SHALL HAVE FIRST SUBDUED ALL THINGS UNTO HIM. BUT I AM ASTONISHED HOW IT CAN BE CONCEIVED TO BE THE MEANING, THAT HE WHO, WHILE ALL THINGS ARE NOT YET SUBDUED TO HIM, IS NOT HIMSELF IN SUBJECTION, SHOULD — AT A TIME WHEN ALL THINGS HAVE BEEN SUBDUED TO HIM, AND WHEN HE HAS BECOME KING OF ALL MEN, AND HOLDS SWAY OVER ALL THINGS — BE SUPPOSED THEN TO BE MADE SUBJECT, SEEING HE WAS NOT FORMERLY IN SUBJECTION; FOR SUCH DO NOT UNDERSTAND THAT THE SUBJECTION OF CHRIST TO THE

FATHER INDICATES THAT OUR HAPPINESS HAS ATTAINED TO PERFECTION, AND THAT THE WORK UNDERTAKEN BY HIM HAS BEEN BROUGHT TO A VICTORIOUS TERMINATION, SEEING HE HAS NOT ONLY PURIFIED THE POWER OF SUPREME GOVERNMENT OVER THE WHOLE OF CREATION, BUT PRESENTS TO THE FATHER THE PRINCIPLES OF THE OBEDIENCE AND SUBJECTION OF THE HUMAN RACE IN A CORRECTED AND IMPROVED CONDITION. IF, THEN, THAT SUBJECTION BE HELD TO BE GOOD AND SALUTARY BY WHICH THE SON IS SAID TO BE SUBJECT TO THE FATHER, IT IS AN EXTREMELY RATIONAL AND LOGICAL INFERENCE TO DEDUCE THAT THE SUBJECTION ALSO OF ENEMIES, WHICH IS SAID TO BE MADE TO THE SON OF GOD, SHOULD BE UNDERSTOOD AS BEING ALSO SALUTARY AND USEFUL; AS IF, WHEN THE SON IS SAID TO BE SUBJECT TO THE FATHER, THE PERFECT RESTORATION OF THE WHOLE OF CREATION IS SIGNIFIED, SO ALSO, WHEN ENEMIES ARE SAID TO BE SUBJECTED TO THE SON OF GOD, THE SALVATION OF THE CONQUERED AND THE RESTORATION OF THE LOST IS IN THAT UNDERSTOOD TO CONSIST.

8. THIS SUBJECTION, HOWEVER, WILL BE ACCOMPLISHED IN CERTAIN WAYS, AND AFTER CERTAIN TRAINING, AND AT CERTAIN TIMES; FOR IT IS NOT TO BE IMAGINED THAT THE SUBJECTION IS TO BE BROUGHT ABOUT BY THE PRESSURE OF NECESSITY (LEST THE WHOLE WORLD SHOULD THEN APPEAR TO BE SUBDUED TO GOD BY FORCE), BUT BY WORD, REASON, AND DOCTRINE; BY A CALL TO A BETTER COURSE OF THINGS, BY THE BEST SYSTEMS OF TRAINING, BY THE EMPLOYMENT ALSO OF SUITABLE AND APPROPRIATE THREATENINGS, WHICH WILL JUSTLY IMPEND OVER THOSE WHO DESPISE ANY CARE OR ATTENTION TO THEIR SALVATION AND USEFULNESS. IN A WORD, WE MEN ALSO, IN TRAINING EITHER OUR SLAVES OR CHILDREN, RESTRAIN THEM BY THREATS AND FEAR WHILE THEY ARE, BY REASON OF THEIR TENDER AGE, INCAPABLE OF USING THEIR REASON; BUT WHEN THEY HAVE BEGUN TO UNDERSTAND WHAT IS GOOD, AND USEFUL, AND HONOURABLE, THE FEAR OF THE LASH BEING OVER, THEY ACQUIESCE THROUGH THE SUASION OF WORDS AND REASON IN ALL THAT IS GOOD. BUT HOW, CONSISTENTLY WITH THE PRESERVATION OF FREEDOM OF WILL IN ALL RATIONAL CREATURES, EACH ONE OUGHT TO BE REGULATED, I.E., WHO THEY ARE WHOM THE WORD OF GOD FINDS AND TRAINS, AS IF THEY WERE ALREADY PREPARED AND CAPABLE OF IT; WHO THEY ARE WHOM IT PUTS OFF TO A LATER TIME; WHO THESE ARE FROM WHOM IT IS ALTOGETHER CONCEALED, AND WHO ARE SO SITUATED AS TO BE FAR FROM HEARING IT; WHO THOSE, AGAIN, ARE WHO DESPISE THE WORD OF GOD WHEN MADE KNOWN AND PREACHED TO THEM, AND WHO ARE DRIVEN BY A KIND OF CORRECTION AND CHASTISEMENT TO SALVATION, AND WHOSE CONVERSION IS IN A CERTAIN DEGREE DEMANDED AND EXTORTED; WHO THOSE ARE TO WHOM CERTAIN OPPORTUNITIES OF SALVATION ARE AFFORDED, SO THAT SOMETIMES, THEIR FAITH BEING PROVED BY AN ANSWER ALONE, THEY HAVE UNQUESTIONABLY OBTAINED SALVATION; — FROM WHAT CAUSES OR ON WHAT OCCASIONS THESE RESULTS TAKE PLACE, OR WHAT THE DIVINE WISDOM SEES WITHIN THEM, OR WHAT MOVEMENTS OF THEIR WILL LEADS GOD SO TO ARRANGE ALL THESE THINGS, IS KNOWN TO HIM ALONE, AND TO HIS ONLY-BEGOTTEN SON, THROUGH WHOM ALL THINGS WERE CREATED AND RESTORED, AND TO THE HOLY SPIRIT, THROUGH WHOM ALL THINGS ARE SANCTIFIED, WHO PROCEEDS FROM THE FATHER, TO WHOM BE GLORY FOR EVER AND EVER. AMEN.

CHAPTER 6. ON THE END OF THE WORLD.

1. NOW, RESPECTING THE END OF THE WORLD AND THE CONSUMMATION OF ALL THINGS, WE HAVE STATED IN THE PRECEDING PAGES, TO THE BEST OF OUR ABILITY, SO FAR AS THE AUTHORITY OF HOLY SCRIPTURE ENABLED US, WHAT WE DEEM SUFFICIENT FOR PURPOSES OF INSTRUCTION; AND WE SHALL HERE ONLY ADD A FEW ADMONITORY REMARKS, SINCE THE ORDER OF INVESTIGATION HAS BROUGHT US BACK TO THE SUBJECT. THE HIGHEST GOOD, THEN, AFTER THE ATTAINMENT OF WHICH THE WHOLE OF RATIONAL NATURE IS SEEKING, WHICH IS ALSO CALLED THE END OF ALL BLESSINGS, IS DEFINED BY MANY PHILOSOPHERS AS FOLLOWS: THE HIGHEST GOOD, THEY SAY, IS TO BECOME AS LIKE TO GOD AS POSSIBLE. BUT THIS DEFINITION I REGARD NOT SO MUCH AS A DISCOVERY OF THEIRS, AS A VIEW DERIVED FROM HOLY SCRIPTURE. FOR THIS IS POINTED OUT BY MOSES, BEFORE ALL OTHER PHILOSOPHERS, WHEN HE DESCRIBES THE FIRST CREATION OF MAN IN THESE WORDS: AND GOD SAID, LET US MAKE MAN IN OUR OWN IMAGE, AND AFTER OUR LIKENESS; AND THEN HE ADDS THE WORDS: SO GOD CREATED MAN IN HIS OWN IMAGE: IN THE IMAGE OF GOD CREATED HE HIM; MALE AND FEMALE CREATED HE THEM, AND HE BLESSED THEM. NOW THE EXPRESSION, IN THE IMAGE OF GOD CREATED HE HIM, WITHOUT ANY MENTION OF THE WORD LIKENESS, CONVEYS NO OTHER MEANING THAN THIS, THAT MAN RECEIVED THE DIGNITY OF GOD'S IMAGE AT HIS FIRST CREATION; BUT THAT THE PERFECTION OF HIS LIKENESS HAS BEEN RESERVED FOR THE CONSUMMATION — NAMELY, THAT HE MIGHT ACQUIRE IT FOR HIMSELF BY THE EXERCISE OF HIS OWN DILIGENCE IN THE IMITATION OF GOD, THE POSSIBILITY OF ATTAINING TO PERFECTION BEING GRANTED HIM AT THE BEGINNING THROUGH THE DIGNITY OF THE DIVINE IMAGE, AND THE PERFECT REALIZATION OF THE DIVINE LIKENESS BEING REACHED IN THE END BY THE FULFILMENT OF THE (NECESSARY) WORKS. NOW, THAT SUCH IS THE CASE, THE APOSTLE JOHN POINTS OUT MORE CLEARLY AND UNMISTAKEABLY, WHEN HE MAKES THIS DECLARATION: LITTLE CHILDREN, WE DO NOT YET KNOW WHAT WE SHALL BE; BUT IF A REVELATION BE MADE TO US FROM THE SAVIOUR, YOU WILL SAY, WITHOUT ANY DOUBT, WE SHALL BE LIKE HIM. BY WHICH EXPRESSION HE POINTS OUT WITH THE UTMOST CERTAINTY, THAT NOT ONLY WAS THE END OF ALL THINGS TO BE HOPED FOR, WHICH HE SAYS WAS STILL UNKNOWN TO HIM, BUT ALSO THE LIKENESS TO GOD, WHICH WILL BE CONFERRED IN PROPORTION TO THE COMPLETENESS OF OUR DESERTS. THE LORD HIMSELF, IN THE GOSPEL, NOT ONLY DECLARES THAT THESE SAME RESULTS ARE FUTURE, BUT THAT THEY ARE TO BE BROUGHT ABOUT BY HIS OWN INTERCESSION, HE HIMSELF DEIGNING TO OBTAIN THEM FROM THE FATHER FOR HIS DISCIPLES, SAYING, FATHER, I WILL THAT WHERE I AM, THESE ALSO MAY BE WITH ME; AND AS YOU AND I ARE ONE, THEY ALSO MAY BE ONE IN US. IN WHICH THE DIVINE LIKENESS ITSELF ALREADY APPEARS TO ADVANCE, IF WE MAY SO EXPRESS OURSELVES, AND FROM BEING MERELY SIMILAR, TO BECOME THE SAME, BECAUSE UNDOUBTEDLY IN THE CONSUMMATION OR END GOD IS ALL AND IN ALL. AND WITH REFERENCE TO THIS, IT IS MADE A QUESTION BY SOME WHETHER THE NATURE OF BODILY MATTER, ALTHOUGH CLEANSED AND PURIFIED, AND RENDERED ALTOGETHER SPIRITUAL, DOES NOT SEEM EITHER TO OFFER AN OBSTRUCTION TOWARDS ATTAINING THE DIGNITY OF THE (DIVINE) LIKENESS, OR TO THE PROPERTY OF UNITY, BECAUSE NEITHER CAN A CORPOREAL NATURE APPEAR CAPABLE OF ANY RESEMBLANCE TO A DIVINE NATURE WHICH IS CERTAINLY INCORPOREAL; NOR CAN IT BE TRULY AND DESERVEDLY DESIGNATED ONE WITH IT, ESPECIALLY SINCE WE ARE TAUGHT BY THE TRUTHS OF OUR RELIGION THAT THAT WHICH ALONE IS ONE, VIZ., THE SON WITH THE FATHER, MUST BE REFERRED TO A PECULIARITY OF THE (DIVINE) NATURE.

2. SINCE, THEN, IT IS PROMISED THAT IN THE END GOD WILL BE ALL AND IN ALL, WE ARE NOT, AS IS FITTING, TO SUPPOSE THAT ANIMALS, EITHER SHEEP OR OTHER CATTLE, COME TO THAT END, LEST IT SHOULD BE IMPLIED THAT GOD DWELT EVEN IN ANIMALS, WHETHER SHEEP OR OTHER CATTLE; AND SO, TOO, WITH PIECES OF WOOD OR STONES, LEST IT SHOULD BE SAID THAT GOD IS IN THESE ALSO. SO, AGAIN, NOTHING THAT IS WICKED MUST BE SUPPOSED TO ATTAIN TO THAT END, LEST, WHILE GOD IS SAID TO BE IN ALL THINGS, HE MAY ALSO BE SAID TO BE IN A VESSEL OF WICKEDNESS. FOR IF WE NOW ASSERT THAT GOD IS EVERYWHERE AND IN ALL THINGS, ON THE GROUND THAT NOTHING CAN BE EMPTY OF GOD, WE NEVERTHELESS DO NOT SAY THAT HE IS NOW ALL THINGS IN THOSE IN WHOM HE IS. AND HENCE WE MUST LOOK MORE CAREFULLY AS TO WHAT THAT IS WHICH DENOTES THE PERFECTION OF BLESSEDNESS AND THE END OF THINGS, WHICH IS NOT ONLY SAID TO BE GOD IN ALL THINGS, BUT ALSO ALL IN ALL. LET US THEN INQUIRE WHAT ALL THOSE THINGS ARE WHICH GOD IS TO BECOME IN ALL.

3. I AM OF OPINION THAT THE EXPRESSION, BY WHICH GOD IS SAID TO BE ALL IN ALL, MEANS THAT HE IS ALL IN EACH INDIVIDUAL PERSON. NOW HE WILL BE ALL IN EACH INDIVIDUAL IN THIS WAY: WHEN ALL WHICH ANY RATIONAL UNDERSTANDING, CLEANSED FROM THE DREGS OF EVERY SORT OF VICE, AND WITH EVERY CLOUD OF WICKEDNESS COMPLETELY SWEPT AWAY, CAN EITHER FEEL, OR UNDERSTAND, OR THINK, WILL BE WHOLLY GOD; AND WHEN IT WILL NO LONGER BEHOLD OR RETAIN ANYTHING ELSE THAN GOD, BUT WHEN GOD WILL BE THE MEASURE AND STANDARD OF ALL ITS MOVEMENTS; AND THUS GOD WILL BE ALL, FOR THERE WILL NO LONGER BE ANY DISTINCTION OF GOOD AND EVIL, SEEING EVIL NOWHERE EXISTS; FOR GOD IS ALL THINGS, AND TO HIM NO EVIL IS NEAR: NOR WILL THERE BE ANY LONGER A DESIRE TO EAT FROM THE TREE OF THE KNOWLEDGE OF GOOD AND EVIL, ON THE PART OF HIM WHO IS ALWAYS IN THE POSSESSION OF GOOD, AND TO WHOM GOD IS ALL. SO THEN, WHEN THE END HAS BEEN RESTORED TO THE BEGINNING, AND THE TERMINATION OF THINGS COMPARED WITH THEIR COMMENCEMENT, THAT CONDITION OF THINGS WILL BE RE-ESTABLISHED IN WHICH RATIONAL NATURE WAS PLACED, WHEN IT HAD NO NEED TO EAT OF THE TREE OF THE KNOWLEDGE OF GOOD AND EVIL; SO THAT WHEN ALL FEELING OF WICKEDNESS HAS BEEN REMOVED, AND THE INDIVIDUAL HAS BEEN PURIFIED AND CLEANSED, HE WHO ALONE IS THE ONE GOOD GOD BECOMES TO HIM ALL, AND THAT NOT IN THE CASE OF A FEW INDIVIDUALS, OR OF A CONSIDERABLE NUMBER, BUT HE HIMSELF IS ALL IN ALL. AND WHEN DEATH SHALL NO LONGER ANYWHERE EXIST, NOR THE STING OF DEATH, NOR ANY EVIL AT ALL, THEN VERILY GOD WILL BE ALL IN ALL. BUT SOME ARE OF OPINION THAT THAT PERFECTION AND BLESSEDNESS OF RATIONAL CREATURES, OR NATURES, CAN ONLY REMAIN IN THAT SAME CONDITION OF WHICH WE HAVE SPOKEN ABOVE, I.E., THAT ALL THINGS SHOULD POSSESS GOD, AND GOD SHOULD BE TO THEM ALL THINGS, IF THEY ARE IN NO DEGREE PREVENTED BY THEIR UNION WITH A BODILY NATURE. OTHERWISE THEY THINK THAT THE GLORY OF THE HIGHEST BLESSEDNESS IS IMPEDED BY THE INTERMIXTURE OF ANY MATERIAL SUBSTANCE. BUT THIS SUBJECT WE HAVE DISCUSSED AT GREATER LENGTH, AS MAY BE SEEN IN THE PRECEDING PAGES.

4. AND NOW, AS WE FIND THE APOSTLE MAKING MENTION OF A SPIRITUAL BODY, LET US INQUIRE, TO THE BEST OF OUR ABILITY, WHAT IDEA WE ARE TO FORM OF SUCH A THING. SO FAR, THEN, AS OUR UNDERSTANDING CAN GRASP IT, WE CONSIDER A SPIRITUAL BODY TO BE OF SUCH A NATURE AS OUGHT TO BE INHABITED NOT ONLY BY ALL HOLY AND PERFECT SOULS, BUT ALSO BY ALL THOSE CREATURES WHICH WILL BE LIBERATED FROM THE SLAVERY OF CORRUPTION. RESPECTING THE BODY ALSO, THE APOSTLE HAS SAID, WE HAVE A HOUSE NOT MADE WITH HANDS, ETERNAL IN THE HEAVENS, I.E., IN THE MANSIONS OF THE BLESSED. AND FROM THIS STATEMENT WE MAY FORM A CONJECTURE, HOW PURE, HOW REFINED, AND HOW GLORIOUS ARE THE QUALITIES OF THAT BODY, IF WE COMPARE IT WITH THOSE WHICH, ALTHOUGH THEY ARE CELESTIAL BODIES, AND OF MOST BRILLIANT SPLENDOUR, WERE NEVERTHELESS MADE WITH HANDS, AND ARE VISIBLE TO OUR SIGHT. BUT OF THAT BODY IT IS SAID, THAT IT IS A HOUSE NOT MADE WITH HANDS, BUT ETERNAL IN THE HEAVENS. SINCE, THEN, THOSE THINGS WHICH ARE SEEN ARE TEMPORAL, BUT THOSE THINGS WHICH ARE NOT SEEN ARE ETERNAL, ALL THOSE BODIES WHICH WE SEE EITHER ON EARTH OR IN HEAVEN, AND WHICH ARE CAPABLE OF BEING SEEN, AND HAVE BEEN MADE WITH HANDS, BUT ARE NOT ETERNAL, ARE FAR EXCELLED IN GLORY BY THAT WHICH IS NOT VISIBLE, NOR MADE WITH HANDS, BUT IS ETERNAL. FROM WHICH COMPARISON IT MAY BE CONCEIVED HOW GREAT ARE THE COMELINESS, AND SPLENDOUR, AND BRILLIANCY OF A SPIRITUAL BODY; AND HOW TRUE IT IS, THAT EYE HAS NOT SEEN, NOR EAR HEARD, NOR HAS IT ENTERED INTO THE HEART OF MAN TO CONCEIVE, WHAT GOD HAS PREPARED FOR THEM THAT LOVE HIM. WE OUGHT NOT, HOWEVER, TO DOUBT THAT THE NATURE OF THIS PRESENT BODY OF OURS MAY, BY THE WILL OF GOD, WHO MADE IT WHAT IT IS, BE RAISED TO THOSE QUALITIES OF REFINEMENT, AND PURITY, AND SPLENDOUR (WHICH CHARACTERIZE THE BODY REFERRED TO), ACCORDING AS THE CONDITION OF THINGS REQUIRES, AND THE DESERTS OF OUR RATIONAL NATURE SHALL DEMAND. FINALLY, WHEN THE WORLD REQUIRED VARIETY AND DIVERSITY, MATTER YIELDED ITSELF WITH ALL DOCILITY THROUGHOUT THE DIVERSE APPEARANCES AND SPECIES OF THINGS TO THE CREATOR, AS TO ITS LORD AND MAKER, THAT HE MIGHT EDUCE FROM IT THE VARIOUS FORMS OF CELESTIAL AND TERRESTRIAL BEINGS. BUT WHEN THINGS HAVE BEGUN TO HASTEN TO THAT CONSUMMATION THAT ALL MAY BE ONE, AS THE FATHER IS ONE WITH THE SON, IT MAY BE UNDERSTOOD AS A RATIONAL INFERENCE, THAT WHERE ALL ARE ONE, THERE WILL NO LONGER BE ANY DIVERSITY.

5. THE LAST ENEMY, MOREOVER, WHO IS CALLED DEATH, IS SAID ON THIS ACCOUNT TO BE DESTROYED, THAT THERE MAY NOT BE ANYTHING LEFT OF A MOURNFUL KIND WHEN DEATH DOES NOT EXIST, NOR ANYTHING THAT IS ADVERSE WHEN THERE IS NO ENEMY. THE DESTRUCTION OF THE LAST ENEMY, INDEED, IS TO BE UNDERSTOOD, NOT AS IF ITS SUBSTANCE, WHICH WAS FORMED BY GOD, IS TO PERISH, BUT BECAUSE ITS MIND AND HOSTILE WILL, WHICH CAME NOT FROM GOD, BUT FROM ITSELF, ARE TO BE DESTROYED. ITS DESTRUCTION, THEREFORE, WILL NOT BE ITS NON-EXISTENCE, BUT ITS CEASING TO BE AN ENEMY, AND (TO BE) DEATH. FOR NOTHING IS IMPOSSIBLE TO THE OMNIPOTENT, NOR IS ANYTHING INCAPABLE OF RESTORATION TO ITS CREATOR: FOR HE MADE ALL THINGS THAT THEY MIGHT EXIST, AND THOSE THINGS WHICH WERE MADE FOR EXISTENCE CANNOT CEASE TO BE. FOR THIS REASON ALSO WILL THEY ADMIT OF CHANGE AND VARIETY, SO AS TO BE PLACED, ACCORDING TO THEIR MERITS, EITHER IN A BETTER OR WORSE POSITION; BUT NO DESTRUCTION OF SUBSTANCE CAN BEFALL THOSE THINGS WHICH WERE CREATED BY GOD FOR THE PURPOSE OF PERMANENT EXISTENCE. FOR THOSE THINGS WHICH AGREEABLY TO THE COMMON OPINION ARE BELIEVED TO PERISH, THE NATURE EITHER OF OUR FAITH OR OF THE TRUTH WILL NOT PERMIT US TO SUPPOSE TO BE DESTROYED. FINALLY, OUR FLESH IS SUPPOSED BY IGNORANT MEN AND UNBELIEVERS TO BE DESTROYED AFTER DEATH, IN SUCH A DEGREE THAT IT RETAINS NO RELIC AT ALL OF ITS FORMER SUBSTANCE. WE, HOWEVER, WHO BELIEVE IN ITS RESURRECTION, UNDERSTAND THAT A CHANGE ONLY HAS BEEN PRODUCED BY DEATH, BUT THAT ITS SUBSTANCE CERTAINLY REMAINS; AND THAT BY THE WILL OF ITS CREATOR, AND AT THE TIME APPOINTED, IT WILL BE RESTORED TO LIFE; AND THAT A SECOND TIME A CHANGE WILL TAKE PLACE IN IT, SO THAT WHAT AT FIRST WAS FLESH (FORMED) OUT OF EARTHLY SOIL, AND WAS AFTERWARDS DISSOLVED BY DEATH, AND AGAIN REDUCED TO DUST AND ASHES (FOR DUST YOU ARE, IT IS SAID, AND TO DUST SHALL YOU RETURN), WILL BE AGAIN RAISED FROM THE EARTH, AND SHALL AFTER THIS, ACCORDING TO THE MERITS OF THE INDWELLING SOUL, ADVANCE TO THE GLORY OF A SPIRITUAL BODY.

6. INTO THIS CONDITION, THEN, WE ARE TO SUPPOSE THAT ALL THIS BODILY SUBSTANCE OF OURS WILL BE BROUGHT, WHEN ALL THINGS SHALL BE RE-ESTABLISHED IN A STATE OF UNITY, AND WHEN GOD SHALL BE ALL IN ALL. AND THIS RESULT MUST BE UNDERSTOOD AS BEING BROUGHT ABOUT, NOT SUDDENLY, BUT SLOWLY AND GRADUALLY, SEEING THAT THE PROCESS OF AMENDMENT AND CORRECTION WILL TAKE PLACE IMPERCEPTIBLY IN THE INDIVIDUAL INSTANCES DURING THE LAPSE OF COUNTLESS AND UNMEASURED AGES, SOME OUTSTRIPPING OTHERS, AND TENDING BY A SWIFTER COURSE TOWARDS PERFECTION, WHILE OTHERS AGAIN FOLLOW CLOSE AT HAND, AND SOME AGAIN A LONG WAY BEHIND; AND THUS, THROUGH THE NUMEROUS AND UNCOUNTED ORDERS OF PROGRESSIVE BEINGS WHO ARE BEING RECONCILED TO GOD FROM A STATE OF ENMITY, THE LAST ENEMY IS FINALLY REACHED, WHO IS CALLED DEATH, SO THAT HE ALSO MAY BE DESTROYED, AND NO LONGER BE AN ENEMY. WHEN, THEREFORE, ALL RATIONAL SOULS SHALL HAVE BEEN RESTORED TO A CONDITION OF THIS KIND, THEN THE NATURE OF THIS BODY OF OURS WILL UNDERGO A CHANGE INTO THE GLORY OF A SPIRITUAL BODY. FOR AS WE SEE IT NOT TO BE THE CASE WITH RATIONAL NATURES, THAT SOME OF THEM HAVE LIVED IN A CONDITION OF DEGRADATION OWING TO THEIR SINS, WHILE OTHERS HAVE BEEN CALLED TO A STATE OF HAPPINESS ON ACCOUNT OF

THEIR MERITS; BUT AS WE SEE THOSE SAME SOULS WHO HAD FORMERLY BEEN SINFUL, ASSISTED, AFTER THEIR CONVERSION AND RECONCILIATION TO GOD, TO A STATE OF HAPPINESS; SO ALSO ARE WE TO CONSIDER, WITH RESPECT TO THE NATURE OF THE BODY, THAT THE ONE WHICH WE NOW MAKE USE OF IN A STATE OF MEANNESS, AND CORRUPTION, AND WEAKNESS, IS NOT A DIFFERENT BODY FROM THAT WHICH WE SHALL POSSESS IN INCORRUPTION, AND IN POWER, AND IN GLORY; BUT THAT THE SAME BODY, WHEN IT HAS CAST AWAY THE INFIRMITIES IN WHICH IT IS NOW ENTANGLED, SHALL BE TRANSMUTED INTO A CONDITION OF GLORY, BEING RENDERED SPIRITUAL, SO THAT WHAT WAS A VESSEL OF DISHONOUR MAY, WHEN CLEANSED, BECOME A VESSEL UNTO HONOUR, AND AN ABODE OF BLESSEDNESS. AND IN THIS CONDITION, ALSO, WE ARE TO BELIEVE, THAT BY THE WILL OF THE CREATOR, IT WILL ABIDE FOR EVER WITHOUT ANY CHANGE, AS IS CONFIRMED BY THE DECLARATION OF THE APOSTLE, WHEN HE SAYS, WE HAVE A HOUSE, NOT MADE WITH HANDS, ETERNAL IN THE HEAVENS. FOR THE FAITH OF THE CHURCH DOES NOT ADMIT THE VIEW OF CERTAIN GRECIAN PHILOSOPHERS, THAT THERE IS BESIDES THE BODY, COMPOSED OF FOUR ELEMENTS, ANOTHER FIFTH BODY, WHICH IS DIFFERENT IN ALL ITS PARTS, AND DIVERSE FROM THIS OUR PRESENT BODY; SINCE NEITHER OUT OF SACRED SCRIPTURE CAN ANY PRODUCE THE SLIGHTEST SUSPICION OF EVIDENCE FOR SUCH AN OPINION, NOR CAN ANY RATIONAL INFERENCE FROM THINGS ALLOW THE RECEPTION OF IT, ESPECIALLY WHEN THE HOLY APOSTLE MANIFESTLY DECLARES, THAT IT IS NOT NEW BODIES WHICH ARE GIVEN TO THOSE WHO RISE FROM THE DEAD, BUT THAT THEY RECEIVE THOSE IDENTICAL ONES WHICH THEY HAD POSSESSED WHEN LIVING, TRANSFORMED FROM AN INFERIOR INTO A BETTER CONDITION. FOR HIS WORDS ARE: IT IS SOWN AN ANIMAL BODY, IT WILL RISE A SPIRITUAL BODY; IT IS SOWN IN CORRUPTION, IT WILL ARISE IN INCORRUPTION: IT IS SOWN IN WEAKNESS, IT WILL ARISE IN POWER: IT IS SOWN IN DISHONOUR, IT WILL ARISE IN GLORY. AS, THEREFORE, THERE IS A KIND OF ADVANCE IN MAN, SO THAT FROM BEING FIRST AN ANIMAL BEING, AND NOT UNDERSTANDING WHAT BELONGS TO THE SPIRIT OF GOD, HE REACHES BY MEANS OF INSTRUCTION THE STAGE OF BEING MADE A SPIRITUAL BEING, AND OF JUDGING ALL THINGS, WHILE HE HIMSELF IS JUDGED BY NO ONE; SO ALSO, WITH RESPECT TO THE STATE OF THE BODY, WE ARE TO HOLD THAT THIS VERY BODY WHICH NOW, ON ACCOUNT OF ITS SERVICE TO THE SOUL, IS STYLED AN ANIMAL BODY, WILL, BY MEANS OF A CERTAIN PROGRESS, WHEN THE SOUL, UNITED TO GOD, SHALL HAVE BEEN MADE ONE SPIRIT WITH HIM (THE BODY EVEN THEN MINISTERING, AS IT WERE, TO THE SPIRIT), ATTAIN TO A SPIRITUAL CONDITION AND QUALITY, ESPECIALLY SINCE, AS WE HAVE OFTEN POINTED OUT, BODILY NATURE WAS SO FORMED BY THE CREATOR, AS TO PASS EASILY INTO WHATEVER CONDITION HE SHOULD WISH, OR THE NATURE OF THE CASE DEMAND.

7. THE WHOLE OF THIS REASONING, THEN, AMOUNTS TO THIS: THAT GOD CREATED TWO GENERAL NATURES — A VISIBLE, I.E., A CORPOREAL NATURE; AND AN INVISIBLE NATURE, WHICH IS INCORPOREAL. NOW THESE TWO NATURES ADMIT OF TWO DIFFERENT PERMUTATIONS. THAT INVISIBLE AND RATIONAL NATURE CHANGES IN MIND AND PURPOSE, BECAUSE IT IS ENDOWED WITH FREEDOM OF WILL, AND IS ON THIS ACCOUNT FOUND SOMETIMES TO BE ENGAGED IN THE PRACTICE OF GOOD, AND SOMETIMES IN THAT OF THE OPPOSITE. BUT THIS CORPOREAL NATURE ADMITS OF A CHANGE IN SUBSTANCE; WHENCE ALSO GOD, THE ARRANGER OF ALL THINGS, HAS THE SERVICE OF THIS MATTER AT HIS COMMAND IN THE MOULDING, OR FABRICATION, OR RE-TOUCHING OF WHATEVER HE WISHES, SO THAT CORPOREAL NATURE MAY BE TRANSMUTED, AND TRANSFORMED INTO ANY FORMS OR SPECIES WHATEVER, ACCORDING AS THE DESERTS OF THINGS MAY DEMAND; WHICH THE PROPHET EVIDENTLY HAS IN VIEW WHEN HE SAYS, IT IS GOD WHO MAKES AND TRANSFORMS ALL THINGS.

8. AND NOW THE POINT FOR INVESTIGATION IS, WHETHER, WHEN GOD SHALL BE ALL IN ALL, THE WHOLE OF BODILY NATURE WILL, IN THE CONSUMMATION OF ALL THINGS, CONSIST OF ONE SPECIES, AND THE SOLE QUALITY OF BODY BE THAT WHICH SHALL SHINE IN THE INDESCRIBABLE GLORY WHICH IS TO BE REGARDED AS THE FUTURE POSSESSION OF THE SPIRITUAL BODY. FOR IF WE RIGHTLY UNDERSTAND THE MATTER, THIS IS THE STATEMENT OF MOSES IN THE BEGINNING OF HIS BOOK, WHEN HE SAYS, IN THE BEGINNING GOD CREATED THE HEAVENS AND THE EARTH. FOR THIS IS THE BEGINNING OF ALL CREATION: TO THIS BEGINNING THE END AND CONSUMMATION OF ALL THINGS MUST BE RECALLED, I.E., IN ORDER THAT THAT HEAVEN AND THAT EARTH MAY BE THE HABITATION AND RESTING-PLACE OF THE PIOUS; SO THAT ALL THE HOLY ONES, AND THE MEEK, MAY FIRST OBTAIN AN INHERITANCE IN THAT LAND, SINCE THIS IS THE TEACHING OF THE LAW, AND OF THE PROPHETS, AND OF THE GOSPEL. IN WHICH LAND I BELIEVE THERE EXIST THE TRUE AND LIVING FORMS OF THAT WORSHIP WHICH MOSES HANDED DOWN UNDER THE SHADOW OF THE LAW; OF WHICH IT IS SAID, THAT THEY SERVE UNTO THE EXAMPLE AND SHADOW OF HEAVENLY THINGS — THOSE, VIZ., WHO WERE IN SUBJECTION IN THE LAW. TO MOSES HIMSELF ALSO WAS THE INJUNCTION GIVEN, LOOK THAT YOU MAKE THEM AFTER THE FORM AND PATTERN WHICH WERE SHOWED YOU ON THE MOUNT. FROM WHICH IT APPEARS TO ME, THAT AS ON THIS EARTH THE LAW WAS A SORT OF SCHOOLMASTER TO THOSE WHO BY IT WERE TO BE CONDUCTED TO CHRIST, IN ORDER THAT, BEING INSTRUCTED AND TRAINED BY IT, THEY MIGHT MORE EASILY, AFTER THE TRAINING OF THE LAW, RECEIVE THE MORE PERFECT PRINCIPLES OF CHRIST; SO ALSO ANOTHER EARTH, WHICH RECEIVES INTO IT ALL THE SAINTS, MAY FIRST IMBUE AND MOULD THEM BY THE INSTITUTIONS OF THE TRUE AND EVERLASTING LAW, THAT THEY MAY MORE EASILY GAIN POSSESSION OF THOSE PERFECT INSTITUTIONS OF HEAVEN, TO WHICH NOTHING CAN BE ADDED; IN WHICH THERE WILL BE, OF A TRUTH, THAT GOSPEL WHICH IS CALLED EVERLASTING, AND THAT TESTAMENT, EVER NEW, WHICH SHALL NEVER GROW OLD.

9. IN THIS WAY, ACCORDINGLY, WE ARE TO SUPPOSE THAT AT THE CONSUMMATION AND RESTORATION OF ALL THINGS, THOSE WHO MAKE A GRADUAL ADVANCE, AND WHO ASCEND (IN THE SCALE OF IMPROVEMENT), WILL ARRIVE IN DUE MEASURE AND ORDER AT THAT LAND, AND AT THAT TRAINING WHICH IS CONTAINED IN IT, WHERE THEY MAY BE PREPARED FOR THOSE BETTER INSTITUTIONS TO WHICH NO ADDITION CAN BE MADE. FOR, AFTER HIS AGENTS AND SERVANTS, THE LORD CHRIST, WHO IS KING OF ALL, WILL HIMSELF ASSUME THE KINGDOM; I.E., AFTER INSTRUCTION IN THE HOLY VIRTUES, HE WILL HIMSELF INSTRUCT THOSE WHO ARE CAPABLE OF RECEIVING HIM IN RESPECT OF HIS BEING WISDOM, REIGNING IN THEM UNTIL HE HAS SUBJECTED THEM TO THE FATHER, WHO HAS SUBDUED ALL THINGS TO HIMSELF, I.E., THAT WHEN THEY SHALL HAVE BEEN MADE CAPABLE OF RECEIVING GOD, GOD MAY BE TO THEM ALL IN ALL. THEN ACCORDINGLY, AS A NECESSARY CONSEQUENCE, BODILY NATURE WILL OBTAIN THAT HIGHEST CONDITION TO WHICH NOTHING MORE CAN BE ADDED. HAVING DISCUSSED, UP TO THIS POINT, THE QUALITY OF BODILY NATURE, OR OF SPIRITUAL BODY, WE LEAVE IT TO THE CHOICE OF THE READER TO DETERMINE WHAT HE SHALL CONSIDER BEST. AND HERE WE MAY BRING THE THIRD BOOK TO A CONCLUSION.

DE PRINCIPIIS (BOOK IV)
TRANSLATED FROM THE LATIN OF RUFINUS

1. BUT AS IT IS NOT SUFFICIENT, IN THE DISCUSSION OF MATTERS OF SUCH IMPORTANCE, TO ENTRUST THE DECISION TO THE HUMAN SENSES AND TO THE HUMAN UNDERSTANDING, AND TO PRONOUNCE ON THINGS INVISIBLE AS IF THEY WERE SEEN BY US, WE MUST, IN ORDER TO ESTABLISH THE POSITIONS WHICH WE HAVE LAID DOWN, ADDUCE THE TESTIMONY OF HOLY SCRIPTURE. AND THAT THIS TESTIMONY MAY PRODUCE A SURE AND UNHESITATING BELIEF, EITHER WITH REGARD TO WHAT WE HAVE STILL TO ADVANCE, OR TO WHAT HAS BEEN ALREADY STATED, IT SEEMS NECESSARY TO SHOW, IN THE FIRST PLACE, THAT THE SCRIPTURES THEMSELVES ARE DIVINE, I.E., WERE INSPIRED BY THE SPIRIT OF GOD. WE SHALL THEREFORE WITH ALL POSSIBLE BREVITY DRAW FORTH FROM THE HOLY SCRIPTURES THEMSELVES, SUCH EVIDENCE ON THIS POINT AS MAY PRODUCE UPON US A SUITABLE IMPRESSION, (MAKING OUR QUOTATIONS) FROM MOSES, THE FIRST LEGISLATOR OF THE HEBREW NATION, AND FROM THE WORDS OF JESUS CHRIST, THE AUTHOR AND CHIEF OF THE CHRISTIAN RELIGIOUS SYSTEM. FOR ALTHOUGH THERE HAVE BEEN NUMEROUS LEGISLATORS AMONG THE GREEKS AND BARBARIANS, AND ALSO COUNTLESS TEACHERS AND PHILOSOPHERS WHO PROFESSED TO DECLARE THE TRUTH, WE DO NOT REMEMBER ANY LEGISLATOR WHO WAS ABLE TO PRODUCE IN THE MINDS OF FOREIGN NATIONS AN AFFECTION AND A ZEAL (FOR HIM) SUCH AS LED THEM EITHER VOLUNTARILY TO ADOPT HIS LAWS, OR TO DEFEND THEM WITH ALL THE EFFORTS OF THEIR MIND. NO ONE, THEN, HAS BEEN ABLE TO INTRODUCE AND MAKE KNOWN WHAT SEEMED TO HIMSELF THE TRUTH, AMONG, I DO NOT SAY MANY FOREIGN NATIONS, BUT EVEN AMONG THE INDIVIDUALS OF ONE SINGLE NATION, IN SUCH A MANNER THAT A KNOWLEDGE AND BELIEF OF THE SAME SHOULD EXTEND TO ALL. AND YET THERE CAN BE NO DOUBT THAT IT WAS THE WISH OF THE LEGISLATORS THAT THEIR LAWS SHOULD BE OBSERVED BY ALL MEN, IF POSSIBLE; AND OF THE TEACHERS, THAT WHAT APPEARED TO THEMSELVES TO BE TRUTH, SHOULD BECOME KNOWN TO ALL. BUT KNOWING THAT THEY COULD BY NO MEANS SUCCEED IN PRODUCING ANY SUCH MIGHTY POWER WITHIN THEM AS WOULD LEAD FOREIGN NATIONS TO OBEY THEIR LAWS, OR HAVE REGARD TO THEIR STATEMENTS, THEY DID NOT VENTURE EVEN TO ESSAY THE ATTEMPT, LEST THE FAILURE OF THE UNDERTAKING SHOULD STAMP THEIR CONDUCT WITH THE MARK OF IMPRUDENCE. AND YET THERE ARE THROUGHOUT THE WHOLE WORLD — THROUGHOUT ALL GREECE, AND ALL FOREIGN COUNTRIES — COUNTLESS INDIVIDUALS WHO HAVE ABANDONED THE LAWS OF THEIR COUNTRY, AND THOSE WHOM THEY HAD BELIEVED TO BE GODS, AND HAVE YIELDED THEMSELVES UP TO THE OBEDIENCE OF THE LAW OF MOSES, AND TO THE DISCIPLESHIP AND WORSHIP OF CHRIST; AND HAVE DONE THIS, NOT WITHOUT EXCITING AGAINST THEMSELVES THE INTENSE HATRED OF THE WORSHIPPERS OF IMAGES, SO AS FREQUENTLY TO BE EXPOSED TO CRUEL TORTURES FROM THE LATTER, AND SOMETIMES EVEN TO BE PUT TO DEATH. AND YET THEY EMBRACE, AND WITH ALL AFFECTION PRESERVE, THE WORDS AND TEACHING OF CHRIST.

2. AND WE MAY SEE, MOREOVER, HOW THAT RELIGION ITSELF GREW UP IN A SHORT TIME, MAKING PROGRESS BY THE PUNISHMENT AND DEATH OF ITS WORSHIPPERS, BY THE PLUNDERING OF THEIR GOODS, AND BY THE TORTURES OF EVERY KIND WHICH THEY ENDURED; AND THIS RESULT IS THE MORE SURPRISING, THAT EVEN THE TEACHERS OF IT THEMSELVES NEITHER WERE MEN OF SKILL, NOR VERY NUMEROUS; AND YET THESE WORDS ARE PREACHED THROUGHOUT THE WHOLE WORLD, SO THAT GREEKS AND BARBARIANS, WISE AND FOOLISH, ADOPT THE DOCTRINES OF THE CHRISTIAN RELIGION. FROM WHICH IT IS NO DOUBTFUL INFERENCE, THAT IT IS NOT BY HUMAN POWER OR MIGHT THAT THE WORDS OF JESUS CHRIST COME TO PREVAIL WITH ALL FAITH AND POWER OVER THE UNDERSTANDINGS AND SOULS OF ALL MEN. FOR, THAT THESE RESULTS WERE BOTH PREDICTED BY HIM, AND ESTABLISHED BY DIVINE ANSWERS PROCEEDING FROM HIM, IS CLEAR FROM HIS OWN WORDS: YOU SHALL BE BROUGHT BEFORE GOVERNORS AND KINGS FOR MY SAKE, FOR A TESTIMONY AGAINST THEM AND THE GENTILES. AND AGAIN: THIS GOSPEL OF THE KINGDOM SHALL BE PREACHED AMONG ALL NATIONS. AND AGAIN: MANY SHALL SAY TO ME IN THAT DAY, LORD, LORD, HAVE WE NOT EATEN AND DRUNK IN YOUR NAME, AND IN YOUR NAME CAST OUT DEVILS? AND I WILL SAY UNTO THEM, DEPART FROM ME, YOU WORKERS OF INIQUITY, I NEVER KNEW YOU. IF THESE SAYINGS, INDEED, HAD BEEN SO UTTERED BY HIM, AND YET IF THESE PREDICTIONS HAD NOT BEEN FULFILLED, THEY MIGHT PERHAPS APPEAR TO BE UNTRUE, AND NOT TO POSSESS ANY AUTHORITY. BUT NOW, WHEN HIS DECLARATIONS DO PASS INTO FULFILMENT, SEEING THEY WERE PREDICTED WITH SUCH POWER AND AUTHORITY, IT IS MOST CLEARLY SHOWN TO BE TRUE THAT HE, WHEN HE WAS MADE MAN, DELIVERED TO MEN THE PRECEPTS OF SALVATION.

3. WHAT, THEN, ARE WE TO SAY OF THIS, WHICH THE PROPHETS HAD BEFOREHAND FORETOLD OF HIM, THAT PRINCES WOULD NOT CEASE FROM JUDAH, NOR LEADERS FROM BE-TWEEN HIS THIGHS, UNTIL HE SHOULD COME FOR WHOM IT HAS BEEN RESERVED (VIZ., THE KINGDOM), AND UNTIL THE EXPECTATION OF THE GENTILES SHOULD COME? FOR IT IS MOST DISTINCTLY EVIDENT FROM THE HISTORY ITSELF, FROM WHAT IS CLEARLY SEEN AT THE PRESENT DAY, THAT FROM THE TIMES OF CHRIST ONWARDS THERE WERE NO KINGS AMONG THE JEWS. NAY, EVEN ALL THOSE OBJECTS OF JEWISH PRIDE, OF WHICH THEY VAUNTED SO MUCH, AND IN WHICH THEY EXULTED, WHETHER REGARDING THE BEAUTY OF THE TEMPLE OR THE ORNAMENTS OF THE ALTAR, AND ALL THOSE SACERDOTAL FILLETS AND ROBES OF THE HIGH PRIESTS, WERE ALL DESTROYED TOGETHER. FOR THE PROPH-ECY WAS FULFILLED WHICH HAD DECLARED, FOR THE CHIL-DREN OF ISRAEL SHALL ABIDE MANY DAYS WITHOUT KING AND PRINCE: THERE SHALL BE NO VICTIM, NOR ALTAR, NOR PRIESTHOOD, NOR ANSWERS. THESE TESTIMONIES, AC-CORDINGLY, WE EMPLOY AGAINST THOSE WHO SEEM TO ASSERT THAT WHAT IS SPOKEN IN GENESIS BY JACOB REFERS TO JUDAH; AND WHO SAY THAT THERE STILL REMAINS A PRINCE OF THE RACE OF JUDAH — HE, VIZ., WHO IS THE PRINCE OF THEIR NATION, WHOM THEY STYLE PATRIARCH — AND THAT THERE CANNOT FAIL (A RULER) OF HIS SEED, WHO WILL RE-MAIN UNTIL THE ADVENT OF THAT CHRIST WHOM THEY PIC-TURE TO THEMSELVES. BUT IF THE PROPHET'S WORDS BE TRUE, WHEN HE SAYS, THE CHILDREN OF ISRAEL SHALL ABIDE MANY DAYS WITHOUT KING, WITHOUT PRINCE; AND THERE SHALL BE NO VICTIM, NOR ALTAR, NOR PRIESTHOOD; AND IF, CERTAINLY, SINCE THE OVERTHROW OF THE TEMPLE, VICTIMS ARE NEITHER OFFERED, NOR ANY ALTAR FOUND, NOR ANY PRIESTHOOD EXISTS, IT IS MOST CERTAIN THAT, AS IT IS WRITTEN, PRINCES HAVE DEPARTED FROM JUDAH, AND A LEADER FROM BETWEEN HIS THIGHS, UNTIL THE COMING OF HIM FOR WHOM IT HAS BEEN RESERVED. IT IS ESTABLISHED, THEN, THAT HE HAS COME FOR WHOM IT HAS BEEN RESERVED, AND IN WHOM IS THE EXPECTATION OF THE GENTILES. AND THIS MANIFESTLY SEEMS TO BE FULFILLED IN THE MULTITUDE OF THOSE WHO HAVE BELIEVED ON GOD THROUGH CHRIST OUT OF THE DIFFERENT NATIONS.

4. IN THE SONG OF DEUTERONOMY, ALSO, IT IS PRO-PHETICALLY DECLARED THAT, ON ACCOUNT OF THE SINS OF THE FORMER PEOPLE, THERE WAS TO BE AN ELECTION OF A FOOL-ISH NATION — NO OTHER, CERTAINLY, THAN THAT WHICH WAS BROUGHT ABOUT BY CHRIST; FOR THUS THE WORDS RUN: THEY HAVE MOVED ME TO ANGER WITH THEIR IMAGES, AND I WILL STIR THEM UP TO JEALOUSY; I WILL AROUSE THEM TO ANGER AGAINST A FOOLISH NATION. WE MAY THEREFORE EVIDENTLY SEE HOW THE HEBREWS, WHO ARE SAID TO HAVE EXCITED GOD'S ANGER BY MEANS OF THOSE (IDOLS), WHICH ARE NO GODS, AND TO HAVE AROUSED HIS WRATH BY THEIR IMAGES, WERE THEMSELVES ALSO EXCITED TO JEALOUSY BY MEANS OF A FOOLISH NATION, WHICH GOD HAS CHOSEN BY THE ADVENT OF JESUS CHRIST AND HIS DISCIPLES. FOR THE FOLLOWING IS THE LANGUAGE OF THE APOSTLE: FOR YOU SEE YOUR CALLING, BRETHREN, HOW THAT NOT MANY WISE MEN AMONG YOU AFTER THE FLESH, NOT MANY MIGHTY, NOT MANY NOBLE (ARE CALLED): BUT GOD HAS CHOSEN THE FOOLISH THINGS OF THE WORLD, AND THE THINGS WHICH ARE NOT, TO DESTROY THE THINGS WHICH FORMERLY EXISTED. CARNAL ISRAEL, THEREFORE, SHOULD NOT BOAST; FOR SUCH IS THE TERM USED BY THE APOSTLE: NO FLESH, I SAY, SHOULD GLORY IN THE PRESENCE OF GOD.

5. WHAT ARE WE TO SAY, MOREOVER, REGARDING THOSE PROPHECIES OF CHRIST CONTAINED IN THE PSALMS, ESPE-CIALLY THE ONE WITH THE SUPERSCRIPTION, A SONG FOR THE BELOVED; IN WHICH IT IS STATED THAT HIS TONGUE IS THE PEN OF A READY WRITER; FAIRER THAN THE CHILDREN OF MEN; THAT GRACE IS POURED INTO HIS LIPS? NOW, THE INDICATION THAT GRACE HAS BEEN POURED UPON HIS LIPS IS THIS, THAT, AFTER A SHORT PERIOD HAD ELAPSED — FOR HE TAUGHT ONLY DURING A YEAR AND SOME MONTHS — THE WHOLE WORLD, NEVERTHELESS, BECAME FILLED WITH HIS DOCTRINE, AND WITH FAITH IN HIS RELIGION. THERE AROSE, THEN, IN HIS DAYS RIGHTEOUS MEN, AND ABUNDANCE OF PEACE, ABIDING EVEN TO THE END, WHICH END IS ENTITLED THE TAKING AWAY OF THE MOON; AND HIS DOMINION SHALL EXTEND FROM SEA TO SEA, AND FROM THE RIVER TO THE ENDS OF THE EARTH. THERE WAS A SIGN ALSO GIVEN TO THE HOUSE

OF DAVID. FOR A VIRGIN CONCEIVED, AND BARE EMMANUEL, WHICH, WHEN INTERPRETED, SIGNIFIES, GOD WITH US: KNOW IT, O NATIONS, AND BE OVERCOME. FOR WE ARE CON-QUERED AND OVERCOME, WHO ARE OF THE GENTILES, AND REMAIN AS A KIND OF SPOILS OF HIS VICTORY, WHO HAVE SUBJECTED OUR NECKS TO HIS GRACE. EVEN THE PLACE OF HIS BIRTH WAS PREDICTED IN THE PROPHECIES OF MICAH, WHO SAID, AND YOU, BETHLEHEM, LAND OF JUDAH, ART BY NO MEANS SMALL AMONG THE LEADERS OF JUDAH: FOR OUT OF YOU SHALL COME FORTH A LEADER, WHO SHALL RULE MY PEOPLE ISRAEL. THE WEEKS OF YEARS, ALSO, WHICH THE PROPHET DANIEL HAD PREDICTED, EXTENDING TO THE LEADERSHIP OF CHRIST, HAVE BEEN FUL-FILLED. MOREOVER, HE IS AT HAND, WHO IN THE BOOK OF JOB IS SAID TO BE ABOUT TO DESTROY THE HUGE BEAST, WHO ALSO GAVE POWER TO HIS OWN DISCIPLES TO TREAD ON SERPENTS AND SCORPIONS, AND ON ALL THE POWER OF THE ENEMY, WITHOUT BEING INJURED BY HIM. BUT IF ANY ONE WILL CONSIDER THE JOURNEYS OF CHRIST'S APOSTLES THROUGHOUT THE DIFFERENT PLACES, IN WHICH AS HIS MES-SENGERS THEY PREACHED THE GOSPEL, HE WILL FIND THAT BOTH WHAT THEY VENTURED TO UNDERTAKE IS BEYOND THE POWER OF MAN, AND WHAT THEY WERE ENABLED TO AC-COMPLISH IS FROM GOD ALONE. IF WE CONSIDER HOW MEN, ON HEARING THAT A NEW DOCTRINE WAS INTRODUCED BY THESE, WERE ABLE TO RECEIVE THEM; OR RATHER, WHEN DESIRING OFTEN TO DESTROY THEM, THEY WERE PREVENTED BY A DIVINE POWER WHICH WAS IN THEM, WE SHALL FIND THAT IN THIS NOTHING WAS EFFECTED BY HUMAN STRENGTH, BUT THAT THE WHOLE WAS THE RESULT OF THE DIVINE POWER AND PROVIDENCE — SIGNS AND WONDERS, MANIFEST BE-YOND ALL DOUBT, BEARING TESTIMONY TO THEIR WORD AND DOCTRINE.

6. THESE POINTS NOW BEING BRIEFLY ESTABLISHED, VIZ., REGARDING THE DEITY OF CHRIST, AND THE FULFILMENT OF ALL THAT WAS PROPHESIED RESPECTING HIM, I THINK THAT THIS POSITION ALSO HAS BEEN MADE GOOD, VIZ., THAT THE SCRIPTURES THEMSELVES, WHICH CONTAINED THESE PREDIC-TIONS, WERE DIVINELY INSPIRED, — THOSE, NAMELY, WHICH HAD EITHER FORETOLD HIS ADVENT, OR THE POWER OF HIS DOCTRINE, OR THE BRINGING OVER OF ALL NATIONS (TO HIS OBEDIENCE). TO WHICH THIS REMARK MUST BE ADDED, THAT THE DIVINITY AND INSPIRATION BOTH OF THE PREDIC-TIONS OF THE PROPHETS AND OF THE LAW OF MOSES HAVE BEEN CLEARLY REVEALED AND CONFIRMED, ESPECIALLY SINCE THE ADVENT OF CHRIST INTO THE WORLD. FOR BEFORE THE FULFILMENT OF THOSE EVENTS WHICH WERE PREDICTED BY THEM, THEY COULD NOT, ALTHOUGH TRUE AND INSPIRED BY GOD, BE SHOWN TO BE SO, BECAUSE THEY WERE AS YET UNFULFILLED. BUT THE COMING OF CHRIST WAS A DECLARA-TION THAT THEIR STATEMENTS WERE TRUE AND DIVINELY IN-SPIRED, ALTHOUGH IT WAS CERTAINLY DOUBTFUL BEFORE THAT WHETHER THERE WOULD BE AN ACCOMPLISHMENT OF THOSE THINGS WHICH HAD BEEN FORETOLD.

IF ANY ONE, MOREOVER, CONSIDER THE WORDS OF THE PROPHETS WITH ALL THE ZEAL AND REVERENCE WHICH THEY DESERVE, IT IS CERTAIN THAT, IN THE PERUSAL AND CAREFUL EXAMINATION THUS GIVEN THEM, HE WILL FEEL HIS MIND AND SENSES TOUCHED BY A DIVINE BREATH, AND WILL ACKNOWLEDGE THAT THE WORDS WHICH HE READS WERE NO HUMAN UTTERANCES, BUT THE LANGUAGE OF GOD; AND FROM HIS OWN EMOTIONS HE WILL FEEL THAT THESE BOOKS WERE THE COMPOSITION OF NO HUMAN SKILL, NOR OF ANY MORTAL ELOQUENCE, BUT, SO TO SPEAK, OF A STYLE THAT IS DIVINE. THE SPLENDOUR OF CHRIST'S ADVENT, THEREFORE, ILLUMINATING THE LAW OF MOSES BY THE LIGHT OF TRUTH, HAS TAKEN AWAY THAT VEIL WHICH HAD BEEN PLACED OVER THE LETTER (OF THE LAW), AND HAS UNSEALED, FOR EVERY ONE WHO BELIEVES UPON HIM, ALL THE BLESSINGS WHICH WERE CONCEALED BY THE COVERING OF THE WORD.

7. IT IS, HOWEVER, A MATTER ATTENDED WITH CONSIDER-ABLE LABOUR, TO POINT OUT, IN EVERY INSTANCE, HOW AND WHEN THE PREDICTIONS OF THE PROPHETS WERE FULFILLED, SO AS TO APPEAR TO CONFIRM THOSE WHO ARE IN DOUBT, SEEING IT IS POSSIBLE FOR EVERYONE WHO WISHES TO BE-COME MORE THOROUGHLY ACQUAINTED WITH THESE THINGS, TO GATHER ABUNDANT PROOFS FROM THE RECORDS OF THE TRUTH THEMSELVES. BUT IF THE SENSE OF THE LETTER, WHICH IS BEYOND MAN, DOES NOT APPEAR TO PRESENT ITSELF AT ONCE, ON THE FIRST GLANCE, TO THOSE WHO ARE LESS VERSED IN DIVINE DISCIPLINE, IT IS NOT AT ALL TO BE WONDERED AT, BECAUSE DIVINE THINGS ARE BROUGHT DOWN SOMEWHAT SLOWLY TO (THE COMPREHENSION OF) MEN, AND ELUDE THE VIEW IN PROPORTION AS ONE IS EITHER SCEPTICAL OR UNWORTHY. FOR ALTHOUGH IT IS CERTAIN THAT ALL THINGS WHICH EXIST IN THIS WORLD, OR TAKE PLACE IN IT, ARE ORDERED BY THE PROVIDENCE OF GOD, AND CERTAIN EVENTS INDEED DO APPEAR WITH SUFFICIENT CLEARNESS TO BE UNDER THE DISPOSAL OF HIS PROVIDENTIAL GOVERNMENT, YET OTHERS AGAIN UNFOLD THEMSELVES SO MYSTERIOUSLY AND INCOMPREHENSIBLY, THAT THE PLAN OF DIVINE PROVIDENCE WITH REGARD TO THEM IS COMPLETELY CONCEALED; SO THAT IT IS OCCASIONALLY BELIEVED BY SOME THAT PARTICULAR OCCURRENCES DO NOT BELONG TO (THE PLAN OF) PROVIDENCE, BECAUSE THE PRINCIPLE ELUDES THEIR GRASP, ACCORDING TO WHICH THE WORKS OF DIVINE PROVIDENCE ARE ADMINISTERED WITH INDESCRI-BABLE SKILL; WHICH PRINCIPLE OF ADMINISTRATION, HOW-EVER, IS NOT EQUALLY CONCEALED FROM ALL. FOR EVEN AMONG MEN THEMSELVES, ONE INDIVIDUAL DEVOTES LESS CONSIDERATION TO IT, ANOTHER MORE; WHILE BY EVERY MAN, HE WHO IS ON EARTH, WHOEVER IS THE INHABITANT OF HEAVEN, IS MORE ACKNOWLEDGED. AND THE NATURE OF BODIES IS CLEAR TO US IN ONE WAY, THAT OF TREES IN ANOTHER, THAT OF ANIMALS IN A THIRD; THE NATURE OF SOULS, AGAIN, IS CONCEALED IN A DIFFERENT WAY; AND THE MANNER IN WHICH THE DIVERSE MOVEMENTS OF RATIONAL -UNDERSTANDINGS ARE ORDERED BY PROVIDENCE, ELUDES THE VIEW OF MEN IN A GREATER DEGREE, AND EVEN, IN MY OPINION, IN NO SMALL DEGREE THAT OF THE ANGELS ALSO. BUT AS THE EXISTENCE OF DIVINE PROVI-DENCE IS NOT REFUTED BY THOSE ESPECIALLY WHO ARE CERTAIN OF ITS EXISTENCE, BUT WHO DO NOT COMPREHEND ITS WORKINGS OR ARRANGEMENTS BY THE POWERS OF THE HUMAN MIND; SO NEITHER WILL THE DIVINE INSPIRATION OF HOLY SCRIPTURE, WHICH EXTENDS THROUGHOUT ITS BODY, BE BELIEVED TO BE NON-EXISTENT, BECAUSE THE WEAKNESS OF OUR UNDERSTANDING IS UNABLE TO TRACE OUT THE HID-DEN AND SECRET MEANING IN EACH INDIVIDUAL WORD, THE TREASURE OF DIVINE WISDOM BEING HID IN THE VULGAR AND UNPOLISHED VESSELS OF WORDS, AS THE APOSTLE ALSO POINTS OUT WHEN HE SAYS, WE HAVE THIS TREASURE IN EARTHEN VESSELS, THAT THE VIRTUE OF THE DIVINE POWER MAY SHINE OUT THE MORE BRIGHTLY, NO COLORING OF HUMAN ELOQUENCE BEING INTERMINGLED WITH THE TRUTH OF THE DOCTRINES. FOR IF OUR BOOKS INDUCED MEN TO BELIEVE BECAUSE THEY WERE COMPOSED EITHER BY RHETORICAL ARTS OR BY THE WISDOM OF PHILOSOPHY, THEN UNDOUBTEDLY OUR FAITH WOULD BE CONSIDERED TO BE BASED ON THE ART OF WORDS, AND ON HUMAN WISDOM, AND NOT UPON THE POWER OF GOD; WHEREAS IT IS NOW KNOWN TO ALL THAT THE WORD OF THIS PREACHING HAS BEEN SO ACCEPTED BY NUMBERS THROUGHOUT ALMOST THE WHOLE WORLD, BECAUSE THEY UNDERSTOOD THEIR BELIEF TO REST NOT ON THE PERSUASIVE WORDS OF HUMAN WISDOM, BUT ON THE MANIFESTATION OF THE SPIRIT AND OF POWER. ON WHICH ACCOUNT, BEING LED BY A HEAVENLY, NAY, BY A MORE THAN HEAVENLY POWER, TO FAITH AND ACCEPTANCE, THAT WE MAY WORSHIP THE SOLE CREATOR OF ALL THINGS AS OUR GOD, LET US ALSO DO OUR UTMOST ENDEAVOUR, BY ABANDONING THE LANGUAGE OF THE ELEMENTS OF CHRIST, WHICH ARE BUT THE FIRST BEGINNINGS OF WISDOM, TO GO ON TO PERFECTION, IN ORDER THAT THAT WISDOM WHICH IS GIVEN TO THEM WHO ARE PERFECT, MAY BE GIVEN TO US ALSO. FOR SUCH IS THE PROMISE OF HIM TO WHOM WAS ENTRUSTED THE PREACHING OF THIS WISDOM, IN THE WORDS: HOWBEIT WE SPEAK WISDOM AMONG THEM THAT ARE PERFECT; YET NOT THE WISDOM OF THIS WORLD, NOR OF THE PRINCES OF THIS WORLD, WHO WILL BE BROUGHT TO NOUGHT; BY WHICH HE SHOWS THAT THIS WISDOM OF OURS HAS NOTHING IN COMMON, SO FAR AS REGARDS THE BEAUTY OF LANGUAGE, WITH THE WISDOM OF THIS WORLD. THIS WISDOM, THEN, WILL BE INSCRIBED MORE CLEARLY AND PERFECTLY ON OUR HEARTS, IF IT BE MADE KNOWN TO US ACCORDING TO THE REVELATION OF THE MYSTERY WHICH HAS BEEN HID FROM ETERNITY, BUT NOW IS MANI-FEST THROUGH THE SCRIPTURES OF PROPHECY, AND THE ADVENT OF OUR LORD AND SAVIOUR JESUS CHRIST, TO WHOM BE GLORY FOREVER. AMEN.

MANY, NOT UNDERSTANDING THE SCRIPTURES IN A SPIR-ITUAL SENSE, BUT INCORRECTLY, HAVE FALLEN INTO HERESIES.

8. THESE PARTICULARS, THEN, BEING BRIEFLY STATED REGARDING THE INSPIRATION OF THE SACRED SCRIPTURES BY THE HOLY SPIRIT, IT SEEMS NECESSARY TO EXPLAIN THIS POINT ALSO, VIZ., HOW CERTAIN PERSONS, NOT READING THEM CORRECTLY, HAVE GIVEN THEMSELVES OVER TO ERRONEOUS OPINIONS, INASMUCH AS THE PROCEDURE TO BE FOLLOWED, IN ORDER TO ATTAIN AN UNDERSTANDING OF THE HOLY WRIT-INGS, IS UNKNOWN TO MANY. THE JEWS, IN FINE, OWING TO THE HARDNESS OF THEIR HEART, AND FROM A DESIRE TO APPEAR WISE IN THEIR OWN EYES, HAVE NOT BELIEVED IN OUR LORD AND SAVIOUR, JUDGING THAT THOSE STATEMENTS WHICH WERE UTTERED RESPECTING HIM OUGHT TO BE UNDERSTOOD LITERALLY, I.E., THAT HE OUGHT IN A SENSIBLE AND VISIBLE MANNER TO PREACH DELIVERANCE TO THE CAP-TIVES, AND FIRST BUILD A CITY WHICH THEY TRULY DEEM THE CITY OF GOD, AND CUT OFF AT THE SAME TIME THE CHARIOTS OF EPHRAIM, AND THE HORSE FROM JERUSALEM; THAT HE OUGHT ALSO TO EAT BUTTER AND HONEY, IN ORDER TO CHOOSE THE GOOD BEFORE HE SHOULD COME TO KNOW HOW TO BRING FORTH EVIL. THEY THINK, ALSO, THAT IT HAS BEEN PREDICTED THAT THE WOLF — THAT FOUR-FOOTED ANIMAL — IS, AT THE COMING OF CHRIST, TO FEED WITH THE LAMBS, AND THE LEOPARD TO LIE DOWN WITH KIDS, AND THE CALF AND THE BULL TO PASTURE WITH LIONS, AND THAT THEY ARE TO BE LED BY A LITTLE CHILD TO THE PAS-TURE; THAT THE OX AND THE BEAR ARE TO LIE DOWN TOGETHER IN THE GREEN FIELDS, AND THAT THEIR YOUNG ONES ARE TO BE FED TOGETHER; THAT LIONS ALSO WILL FREQUENT STALLS WITH THE OXEN, AND FEED ON STRAW. AND SEEING THAT, ACCORDING TO HISTORY, THERE WAS NO ACCOMPLISHMENT OF ANY OF THOSE THINGS PREDICTED OF HIM, IN WHICH THEY BELIEVED THE SIGNS OF CHRIST'S ADVENT WERE ESPE-CIALLY TO BE OBSERVED, THEY REFUSED TO ACKNOWLEDGE THE PRESENCE OF OUR LORD JESUS CHRIST; NAY, CONTRARY TO ALL THE PRINCIPLES OF HUMAN AND DIVINE LAW, I.E., CONTRARY TO THE FAITH OF PROPHECY, THEY CRUCIFIED HIM FOR ASSUMING TO HIMSELF THE NAME OF CHRIST. THERE-UPON THE HERETICS, READING THAT IT IS WRITTEN IN THE LAW, A FIRE HAS BEEN KINDLED IN MINE ANGER; AND THAT I THE LORD AM A JEALOUS (GOD), VISITING THE SINS OF THE FATHERS UPON THE CHILDREN UNTO THE THIRD AND FOURTH GENERATION; AND THAT IT REPENTS ME THAT I ANOINTED SAUL TO BE KING; AND, I AM THE LORD, WHO MAKE PEACE AND CREATE EVIL; AND AGAIN, THERE IS NOT EVIL IN A CITY WHICH THE LORD HAS NOT DONE; AND, EVILS CAME DOWN FROM THE LORD UPON THE GATES OF JERUSALEM; AND, AN EVIL SPIRIT FROM THE LORD PLAGUED SAUL; AND READING MANY OTHER PASSAGES SIMILAR TO THESE, WHICH ARE FOUND IN SCRIPTURE, THEY DID NOT VENTURE TO ASSERT THAT THESE WERE NOT THE SCRIPTURES OF GOD, BUT THEY CONSIDERED THEM TO BE THE WORDS OF THAT CREATOR GOD WHOM THE JEWS WORSHIPPED, AND WHO, THEY JUDGED, OUGHT TO BE REGARDED AS JUST ONLY, AND NOT ALSO AS GOOD; BUT THAT THE SAVIOUR HAD COME TO ANNOUNCE TO US A MORE PER-FECT GOD, WHO, THEY ALLEGE; IS NOT THE CREATOR OF THE WORLD — THERE BEING DIFFERENT AND DISCORDANT OPINIONS AMONG THEM EVEN ON THIS VERY POINT, BECAUSE, WHEN THEY ONCE DEPART FROM A BELIEF IN GOD THE CREATOR, WHO IS LORD OF ALL, THEY HAVE GIVEN THEMSELVES OVER TO VARIOUS INVENTIONS AND FABLES, DEVISING CERTAIN (FICTIONS), AND ASSERTING THAT SOME THINGS WERE VISI-BLE, AND MADE BY ONE (GOD), AND THAT CERTAIN OTHER THINGS WERE INVISIBLE, AND WERE CREATED BY ANOTHER, ACCORDING TO THE VAIN AND FANCIFUL SUGGESTIONS OF THEIR OWN MINDS. BUT NOT A FEW ALSO OF THE MORE SIMPLE OF THOSE, WHO APPEAR TO BE RESTRAINED WITHIN THE FAITH OF THE CHURCH, ARE OF OPINION THAT THERE IS NO GREATER GOD THAN THE CREATOR, HOLDING IN THIS A CORRECT AND SOUND OPINION; AND YET THEY ENTERTAIN REGARDING HIM SUCH VIEWS AS WOULD NOT BE ENTERTAINED REGARDING THE MOST UNJUST AND CRUEL OF MEN.

9. NOW THE REASON OF THE ERRONEOUS APPREHENSION OF ALL THESE POINTS ON THE PART OF THOSE WHOM WE HAVE MENTIONED ABOVE, IS NO OTHER THAN THIS, THAT HOLY SCRIPTURE IS NOT UNDERSTOOD BY THEM ACCORDING TO ITS SPIRITUAL, BUT ACCORDING TO ITS LITERAL MEANING. AND THEREFORE WE SHALL ENDEAVOUR, SO FAR AS OUR MOD-ERATE CAPACITY WILL PERMIT, TO POINT OUT TO THOSE WHO BELIEVE THE HOLY SCRIPTURES TO BE NO HUMAN COMPO-SITIONS, BUT TO BE WRITTEN BY INSPIRATION OF THE HOLY SPIRIT, AND TO BE TRANSMITTED AND ENTRUSTED TO US BY THE WILL OF GOD THE FATHER, THROUGH HIS ONLY-BEGOT-TEN SON JESUS CHRIST, WHAT APPEARS TO US, WHO OB-SERVE THINGS BY A RIGHT WAY OF UNDERSTANDING, TO BE THE STANDARD AND DISCIPLINE DELIVERED TO THE APOSTLES BY JESUS CHRIST, AND WHICH THEY HANDED DOWN IN SUC-CESSION TO THEIR POSTERITY, THE TEACHERS OF THE HOLY CHURCH. NOW, THAT THERE ARE CERTAIN MYSTICAL ECONO-MIES INDICATED IN HOLY SCRIPTURE, IS ADMITTED BY ALL, I THINK, EVEN THE SIMPLEST OF BELIEVERS. BUT WHAT THESE ARE, OR OF WHAT KIND THEY ARE, HE WHO IS RIGHTLY MINDED, AND NOT OVERCOME WITH THE VICE OF BOASTING, WILL SCRUPULOUSLY ACKNOWLEDGE HIMSELF TO BE IGNO-RANT. FOR IF ANYONE, E.G., WERE TO ADDUCE THE CASE OF THE DAUGHTERS OF LOT, WHO SEEM, CONTRARY TO THE LAW OF GOD, TO HAVE HAD INTERCOURSE WITH THEIR FATHER, OR THAT OF THE TWO WIVES OF ABRAHAM, OR OF THE TWO SISTERS WHO WERE MARRIED TO JACOB, OR OF THE TWO HAND-MAIDS WHO INCREASED THE NUMBER OF HIS SONS, WHAT OTHER ANSWER COULD BE RETURNED THAN THAT THESE WERE CERTAIN MYSTERIES, AND FORMS OF SPIRITUAL THINGS, BUT THAT WE ARE IGNORANT OF WHAT NATURE THEY ARE? NAY, EVEN WHEN WE READ OF THE CONSTRUCTION OF THE TABER-NACLE, WE DEEM IT CERTAIN THAT THE WRITTEN DESCRIPTIONS ARE THE FIGURES OF CERTAIN HIDDEN THINGS; BUT TO ADAPT THESE TO THEIR APPROPRIATE STANDARDS, AND TO OPEN UP AND DISCUSS EVERY INDIVIDUAL POINT, I CONSIDER TO BE EXCEEDINGLY DIFFICULT, NOT TO SAY IMPOSSIBLE. THAT THAT DESCRIPTION, HOWEVER, IS, AS I HAVE SAID, FULL OF MYSTERIES, DOES NOT ESCAPE EVEN THE COMMON UNDERSTANDING. BUT ALL THE NARRATIVE PORTION, RELATING EITHER TO THE MARRIAGES, OR TO THE BEGETTING OF THE CHILDREN, OR TO BATTLES OF DIFFERENT KINDS, OR TO ANY OTHER HISTORIES WHATEVER, WHAT ELSE CAN THEY BE SUPPOSED TO BE, SAVE THE FORMS AND FIGURES OF HIDDEN AND SACRED THINGS? AS MEN, HOWEVER, MAKE LITTLE EFFORT TO EXERCISE THEIR INTELLECT, OR IMAGINE THAT THEY POSSESS KNOWLEDGE BEFORE THEY REALLY LEARN, THE CON-SEQUENCE IS THAT THEY NEVER BEGIN TO HAVE KNOWLEDGE OR IF THERE BE NO WANT OF A DESIRE, AT LEAST, NOR OF AN INSTRUCTOR, AND IF DIVINE KNOWLEDGE BE SOUGHT AFTER, AS IT OUGHT TO BE, IN A RELIGIOUS AND HOLY SPIRIT, AND IN THE HOPE THAT MANY POINTS WILL BE OPENED UP BY THE REVELATION OF GOD— SINCE TO HUMAN SENSE THEY ARE EXCEEDINGLY DIFFICULT AND OBSCURE — THEN, PERHAPS, HE WHO SEEKS IN SUCH A MANNER WILL FIND WHAT IT IS LAWFUL TO DISCOVER.

10. BUT LEST THIS DIFFICULTY PERHAPS SHOULD BE SUP-POSED TO EXIST ONLY IN THE LANGUAGE OF THE PROPHETS, SEEING THE PROPHETIC STYLE IS ALLOWED BY ALL TO ABOUND IN FIGURES AND ENIGMAS, WHAT DO WE FIND WHEN WE COME TO THE GOSPELS? IS THERE NOT HIDDEN THERE ALSO AN INNER, NAMELY A DIVINE SENSE, WHICH IS RE-VEALED BY THAT GRACE ALONE WHICH HE HAD RECEIVED WHO SAID, BUT WE HAVE THE MIND OF CHRIST, THAT WE MIGHT KNOW THE THINGS FREELY GIVEN TO US BY GOD. WHICH THINGS ALSO WE SPEAK, NOT IN THE WORDS WHICH MAN'S WISDOM TEACHES, BUT WHICH THE SPIRIT TEACHES? AND IF ONE NOW WERE TO READ THE REVELATIONS WHICH WERE MADE TO JOHN, HOW AMAZED WOULD HE

NOT BE THAT THERE SHOULD BE CONTAINED WITHIN THEM SO GREAT AN AMOUNT OF HIDDEN, INEFFABLE MYSTERIES, IN WHICH IT IS CLEARLY UNDERSTOOD, EVEN BY THOSE WHO CANNOT COMPREHEND WHAT IS CONCEALED, THAT SOME-THING CERTAINLY IS CONCEALED. AND YET ARE NOT THE EPISTLES OF THE APOSTLES, WHICH SEEM TO SOME TO BE PLAINER, FILLED WITH MEANINGS SO PROFOUND, THAT BY MEANS OF THEM, AS BY SOME SMALL RECEPTACLE, THE CLEARNESS OF INCALCULABLE LIGHT APPEARS TO BE POURED INTO THOSE WHO ARE CAPABLE OF UNDERSTANDING THE MEANING OF DIVINE WISDOM? AND THEREFORE, BECAUSE THIS IS THE CASE, AND BECAUSE THERE ARE MANY WHO GO WRONG IN THIS LIFE, I DO NOT CONSIDER THAT IT IS EASY TO PRONOUNCE, WITHOUT DANGER, THAT ANYONE KNOWS OR UNDERSTANDS THOSE THINGS, WHICH, IN ORDER TO BE OPENED UP, NEED THE KEY OF KNOWLEDGE; WHICH KEY, THE SAVIOUR DECLARED, LAY WITH THOSE WHO WERE SKILLED IN THE LAW. AND HERE, ALTHOUGH IT IS A DIGRESSION, I THINK WE SHOULD INQUIRE OF THOSE WHO ASSERT THAT BE-FORE THE ADVENT OF THE SAVIOUR THERE WAS NO TRUTH AMONG THOSE WHO WERE ENGAGED IN THE STUDY OF THE LAW, HOW IT COULD BE SAID BY OUR LORD JESUS CHRIST THAT THE KEYS OF KNOWLEDGE WERE WITH THEM, WHO HAD THE BOOKS OF THE PROPHETS AND OF THE LAW IN THEIR HANDS. FOR THUS DID HE SPEAK: WOE UNTO YOU, YOU TEACHERS OF THE LAW, WHO HAVE TAKEN AWAY THE KEY OF KNOWLEDGE: YOU ENTERED NOT IN YOURSELVES, AND YOU HINDERED THOSE WHO WISHED TO ENTER IN.

11. BUT, AS WE HAD BEGUN TO OBSERVE, THE WAY WHICH SEEMS TO US THE CORRECT ONE FOR THE UNDERSTAND-ING OF THE SCRIPTURES, AND FOR THE INVESTIGATION OF THEIR MEANING, WE CONSIDER TO BE OF THE FOLLOWING KIND: FOR WE ARE INSTRUCTED BY SCRIPTURE ITSELF IN RE-GARD TO THE IDEAS WHICH WE OUGHT TO FORM OF IT. IN THE PROVERBS OF SOLOMON WE FIND SOME SUCH RULE AS THE FOLLOWING LAID DOWN, RESPECTING THE CONSIDERATION OF HOLY SCRIPTURE: AND DO, HE SAYS, DE-SCRIBE THESE THINGS TO YOURSELF IN A THREEFOLD MANNER, IN COUNSEL AND KNOWLEDGE, AND THAT YOU MAY AN-SWER THE WORDS OF TRUTH TO THOSE WHO HAVE PROPOSED THEM TO YOU. EACH ONE, THEN, OUGHT TO DESCRIBE IN HIS OWN MIND, IN A THREEFOLD MANNER, THE UNDER-STANDING OF THE DIVINE LETTERS — THAT IS, IN ORDER THAT ALL THE MORE SIMPLE INDIVIDUALS MAY BE EDIFIED, SO TO SPEAK, BY THE VERY BODY OF SCRIPTURE; FOR SUCH WE TERM THAT COMMON AND HISTORICAL SENSE: WHILE, IF SOME HAVE COMMENCED TO MAKE CONSIDERABLE PROG-RESS, AND ARE ABLE TO SEE SOMETHING MORE (THAN THAT), THEY MAY BE EDIFIED BY THE VERY SOUL OF SCRIPTURE. THOSE, AGAIN, WHO ARE PERFECT, AND WHO RESEMBLE THOSE OF WHOM THE APOSTLE SAYS, WE SPEAK WISDOM AMONG THEM THAT ARE PERFECT, BUT NOT THE WISDOM OF THIS WORLD, NOR OF THE PRINCES OF THIS WORLD, WHO WILL BE BROUGHT TO NOUGHT; BUT WE SPEAK THE WISDOM OF GOD, HIDDEN IN A MYSTERY, WHICH GOD HAS DECREED BEFORE THE AGES UNTO OUR GLORY; — ALL SUCH AS THESE MAY BE EDIFIED BY THE SPIRITUAL LAW ITSELF (WHICH HAS A SHADOW OF GOOD THINGS TO COME), AS IF BY THE SPIRIT. FOR AS MAN IS SAID TO CONSIST OF BODY, AND SOUL, AND SPIRIT, SO ALSO DOES SACRED SCRIPTURE, WHICH HAS BEEN GRANTED BY THE DIVINE BOUNTY FOR THE SALVA-TION OF MAN; WHICH WE SEE POINTED OUT, MOREOVER, IN THE LITTLE BOOK OF THE SHEPHERD, WHICH SEEMS TO BE DESPISED BY SOME, WHERE HERMAS IS COMMANDED TO WRITE TWO LITTLE BOOKS, AND AFTERWARDS TO ANNOUNCE TO THE PRESBYTERS OF THE CHURCH WHAT HE LEARNED FROM THE SPIRIT. FOR THESE ARE THE WORDS THAT ARE WRITTEN: AND YOU WILL WRITE, HE SAYS, TWO BOOKS; AND YOU WILL GIVE THE ONE TO CLEMENT, AND THE OTHER TO GRAPTE. AND LET GRAPTE ADMONISH THE WIDOWS AND ORPHANS, AND LET CLEMENT SEND THROUGH ALL THE CITIES WHICH ARE ABROAD, WHILE YOU WILL ANNOUNCE TO THE PRESBYTERS OF THE CHURCH. GRAPTE, ACCORDINGLY, WHO IS COMMANDED TO ADMONISH THE ORPHANS AND WIDOWS, IS THE PURE UNDERSTANDING OF THE LETTER ITSELF; BY WHICH THOSE YOUTHFUL MINDS ARE ADMONISHED, WHO HAVE NOT YET DESERVED TO HAVE GOD AS THEIR FATHER, AND ARE ON THAT ACCOUNT STYLED ORPHANS. THEY, AGAIN, ARE THE WIDOWS, WHO HAVE WITHDRAWN THEMSELVES FROM THE UNJUST MAN, TO WHOM THEY HAD BEEN UNITED CONTRARY TO LAW; BUT WHO HAVE REMAINED WIDOWS, BECAUSE THEY HAVE NOT YET ADVANCED TO THE STAGE OF BEING JOINED TO A HEAVENLY BRIDEGROOM. CLEMENT, MORE-OVER, IS ORDERED TO SEND INTO THOSE CITIES WHICH ARE ABROAD WHAT IS WRITTEN TO THOSE INDIVIDUALS WHO ALREADY ARE WITHDRAWING FROM THE LETTER — AS IF THE MEANING WERE TO THOSE SOULS WHO, BEING BUILT UP BY THIS MEANS, HAVE BEGUN TO RISE ABOVE THE CARES OF THE BODY AND THE DESIRES OF THE FLESH; WHILE HE HIMSELF, WHO HAD LEARNED FROM THE HOLY SPIRIT, IS COMMANDED TO ANNOUNCE, NOT BY LETTER NOR BY BOOK, BUT BY THE LIVING VOICE, TO THE PRESBYTERS OF THE CHURCH OF CHRIST, I.E., TO THOSE WHO POSSESS A MATURE FACULTY OF WISDOM, CAPABLE OF RECEIVING SPIRITUAL TEACHING.

12. THIS POINT, INDEED, IS NOT TO BE PASSED BY WITH-OUT NOTICE, VIZ., THAT THERE ARE CERTAIN PASSAGES OF SCRIPTURE WHERE THIS BODY, AS WE TERMED IT, I.E., THIS INFERENTIAL HISTORICAL SENSE, IS NOT ALWAYS FOUND, AS WE SHALL PROVE TO BE THE CASE IN THE FOLLOWING PAGES, BUT WHERE THAT WHICH WE TERMED SOUL OR SPIRIT CAN ONLY BE UNDERSTOOD. AND THIS, I THINK, IS INDICATED IN THE GOSPELS, WHERE THERE ARE SAID TO BE PLACED, ACCORDING TO THE MANNER OF PURIFICATION AMONG THE JEWS, SIX WATER-VESSELS, CONTAINING TWO OR THREE FIRKINS A-PIECE; BY WHICH, AS I HAVE SAID, THE LANGUAGE OF THE GOSPEL SEEMS TO INDICATE, WITH RESPECT TO THOSE WHO ARE SECRETLY CALLED BY THE APOSTLE JEWS, THAT THEY ARE PURIFIED BY THE WORD OF SCRIP-TURE — RECEIVING INDEED SOMETIMES TWO FIRKINS, I.E., THE UNDERSTANDING OF THE SOUL OR SPIRIT, ACCORD-ING TO OUR STATEMENT AS ABOVE; SOMETIMES EVEN THREE (FIRKINS), WHEN IN THE READING (OF SCRIPTURE) THE BODILY SENSE, WHICH IS THE HISTORICAL, MAY BE PRESERVED FOR THE EDIFICATION OF THE PEOPLE. NOW SIX WATER-VESSELS ARE APPROPRIATELY SPOKEN OF, WITH REGARD TO THOSE PERSONS WHO ARE PURIFIED BY BEING PLACED IN THE WORLD; FOR WE READ THAT IN SIX DAYS-— WHICH IS THE PERFECT NUMBER — THIS WORLD AND ALL THINGS IN IT WERE FINISHED. HOW GREAT, THEN, IS THE UTILITY OF THIS FIRST HISTORICAL SENSE WHICH WE HAVE MENTIONED, IS ATTESTED BY THE MULTITUDE OF ALL BE-LIEVERS, WHO BELIEVE WITH ADEQUATE FAITH AND SIM-PLICITY, AND DOES NOT NEED MUCH ARGUMENT, BECAUSE IT IS OPENLY MANIFEST TO ALL; WHEREAS OF THAT SENSE WHICH WE HAVE CALLED ABOVE THE SOUL, AS IT WERE, OF SCRIPTURE, THE APOSTLE PAUL HAS GIVEN US NUMEROUS EXAMPLES IN THE FIRST EPISTLE TO THE CORINTHIANS. FOR WE FIND THE EXPRESSION, YOU SHALL NOT MUZZLE THE MOUTH OF THE OX THAT TREADS OUT THE GRAIN. AND AFTERWARDS, WHEN EXPLAINING WHAT PRECEPT OUGHT TO BE UNDERSTOOD BY THIS, HE ADDS THE WORDS: DOES GOD TAKE CARE FOR OXEN? OR SAYS HE IT ALTOGETHER FOR OUR SAKES? FOR OUR SAKES, NO DOUBT, THIS IS WRITTEN; THAT HE WHO PLOUGHS SHOULD PLOUGH IN HOPE, AND HE THAT THRESHES, IN HOPE OF PARTAKING. VERY MANY OTHER PASSAGES ALSO OF THIS NATURE, WHICH ARE IN THIS WAY EXPLAINED OF THE LAW, CONTRIBUTE EXTENSIVE INFORMATION TO THE HEARERS.

13. NOW A SPIRITUAL INTERPRETATION IS OF THIS NATURE: WHEN ONE IS ABLE TO POINT OUT WHAT ARE THE HEAVENLY THINGS OF WHICH THESE SERVE AS THE PAT-TERNS AND SHADOW, WHO ARE JEWS ACCORDING TO THE FLESH, AND OF WHAT THINGS FUTURE THE LAW CONTAINS A SHADOW, AND ANY OTHER EXPRESSIONS OF THIS KIND THAT MAY BE FOUND IN HOLY SCRIPTURE; OR WHEN IT IS A SUBJECT OF INQUIRY, WHAT IS THAT WISDOM HIDDEN IN A MYSTERY WHICH GOD ORDAINED BEFORE THE WORLD FOR OUR GLORY, WHICH NONE OF THE PRINCES OF THIS WORLD KNEW; OR THE MEANING OF THE APOSTLE'S LANGUAGE, WHEN, EMPLOY-ING CERTAIN ILLUSTRATIONS FROM EXODUS OR NUMBERS, HE SAYS: THESE THINGS HAPPENED TO THEM IN A FIGURE, AND THEY ARE WRITTEN ON OUR ACCOUNT, ON WHOM THE ENDS OF THE AGES HAVE COME. NOW, AN OPPORTUNITY IS AFFORDED US OF UNDERSTANDING OF WHAT THOSE THINGS WHICH HAPPENED TO THEM WERE FIGURES, WHEN HE ADDS: AND THEY DRANK OF THAT SPIRITUAL ROCK WHICH FOL-LOWED THEM, AND THAT ROCK WAS CHRIST. IN AN-OTHER EPISTLE ALSO, WHEN REFERRING TO THE TABERNACLE, HE MENTIONS THE DIRECTION WHICH WAS GIVEN TO MOSES: YOU SHALL MAKE (ALL THINGS) ACCORDING TO THE PAT-TERN WHICH WAS SHOWED YOU IN THE MOUNT. AND WRITING TO THE GALATIANS, AND UPBRAIDING CERTAIN INDI-VIDUALS WHO SEEM TO THEMSELVES TO READ THE LAW, AND YET WITHOUT UNDERSTANDING IT, BECAUSE OF THEIR IGNO-RANCE OF THE FACT THAT AN ALLEGORICAL MEANING UNDERLIES WHAT IS WRITTEN, HE SAYS TO THEM IN A CERTAIN TONE OF REBUKE: TELL ME, YOU WHO DESIRE TO BE UNDER THE LAW, DO YOU NOT HEAR THE LAW? FOR IT IS WRITTEN THAT ABRAHAM HAD TWO SONS; THE ONE BY A BOND-MAID, THE OTHER BY A FREE WOMAN. BUT HE WHO WAS OF THE BOND-WOMAN WAS BORN ACCORDING TO THE FLESH; BUT HE OF THE FREE WOMAN WAS BY PROMISE. WHICH THINGS ARE AN ALLEGORY: FOR THESE ARE THE TWO COVENANTS. AND HERE THIS POINT IS TO BE ATTENDED TO, VIZ., THE CAUTION WITH WHICH THE APOSTLE EMPLOYS THE EXPRES-SION, YOU WHO ARE UNDER THE LAW, DO YOU NOT HEAR THE LAW? DO YOU NOT HEAR, I.E., DO YOU NOT UNDERSTAND AND KNOW? IN THE EPISTLE TO THE COLOSSIANS, AGAIN, BRIEFLY SUMMING UP AND CONDENSING THE MEANING OF THE WHOLE LAW, HE SAYS: LET NO MAN THEREFORE JUDGE YOU IN MEAT, OR IN DRINK, OR IN RESPECT OF HOLY DAYS, OR OF THE NEW MOON, OR OF THE SABBATH, WHICH ARE A SHADOW OF THINGS TO COME. WRITING TO THE HEBREWS ALSO, AND TREATING OF THOSE WHO BELONG TO THE CIRCUM-CISION, HE SAYS: THOSE WHO SERVE TO THE EXAMPLE AND SHADOW OF HEAVENLY THINGS. NOW PERHAPS, THROUGH THESE ILLUSTRATIONS, NO DOUBT WILL BE ENTER-TAINED REGARDING THE FIVE BOOKS OF MOSES, BY THOSE WHO HOLD THE WRITINGS OF THE APOSTLE, AS DIVINELY IN-SPIRED. AND IF THEY REQUIRE, WITH RESPECT TO THE REST OF THE HISTORY, THAT THOSE EVENTS WHICH ARE CONTAINED IN IT SHOULD BE CONSIDERED AS HAVING HAPPENED FOR AN ENSAMPLE TO THOSE OF WHOM THEY ARE WRITTEN, WE HAVE OBSERVED THAT THIS ALSO HAS BEEN STATED IN THE EPISTLE TO THE ROMANS, WHERE THE APOSTLE ADDUCES AN IN-STANCE FROM THE THIRD BOOK OF KINGS, SAYING, I HAVE LEFT ME SEVEN THOUSAND MEN WHO HAVE NOT BOWED THE KNEE TO BAAL; WHICH EXPRESSION PAUL UNDERSTOOD AS FIGURATIVELY SPOKEN OF THOSE WHO ARE CALLED ISRAEL-ITES ACCORDING TO THE ELECTION, IN ORDER TO SHOW THAT THE ADVENT OF CHRIST HAD NOT ONLY NOW BEEN OF AD-VANTAGE TO THE GENTILES, BUT THAT VERY MANY EVEN OF THE RACE OF ISRAEL HAD BEEN CALLED TO SALVATION.

14. THIS BEING THE STATE OF THE CASE, WE SHALL SKETCH OUT, AS IF BY WAY OF ILLUSTRATION AND PATTERN, WHAT MAY OCCUR TO US WITH REGARD TO THE MANNER IN WHICH HOLY SCRIPTURE IS TO BE UNDERSTOOD ON THESE SEVERAL POINTS, REPEATING IN THE FIRST INSTANCE, AND POINTING OUT THIS FACT, THAT THE HOLY SPIRIT, BY THE PROVIDENCE AND WILL OF GOD, THROUGH THE POWER OF HIS ONLY-BEGOTTEN WORD, WHO WAS IN THE BEGINNING GOD WITH GOD, ENLIGHTENED THE MINISTERS OF TRUTH, THE PROPHETS AND APOSTLES, TO UNDERSTAND THE MYSTERIES OF THOSE THINGS OR CAUSES WHICH TAKE PLACE AMONG MEN, OR WITH RESPECT TO MEN. AND BY MEN, I NOW MEAN SOULS THAT ARE PLACED IN BODIES, WHO, RELATING THOSE MYSTERIES THAT ARE KNOWN TO THEM, AND REVEALED THROUGH CHRIST, AS IF THEY WERE A KIND OF HUMAN TRANSACTIONS, OR HANDING DOWN CERTAIN LEGAL OBSERVANCES AND INJUNCTIONS, DESCRIBED THEM FIGURA-TIVELY; NOT THAT ANYONE WHO PLEASED MIGHT VIEW THESE EXPOSITIONS AS DESERVING TO BE TRAMPLED UNDER FOOT, BUT THAT HE WHO SHOULD DEVOTE HIMSELF WITH ALL CHASTITY, AND SOBRIETY, AND WATCHFULNESS, TO STUDIES OF THIS KIND, MIGHT BE ABLE BY THIS MEANS TO TRACE OUT THE MEANING OF THE SPIRIT OF GOD, WHICH IS PERHAPS LYING PROFOUNDLY BURIED, AND THE CONTEXT, WHICH MAY BE POINTING AGAIN IN ANOTHER DIRECTION THAN THE ORDINARY USAGE OF SPEECH WOULD INDICATE. AND IN THIS WAY HE MIGHT BECOME A SHARER IN THE KNOWLEDGE OF THE SPIRIT, AND A PARTAKER IN THE DIVINE COUNSEL, BECAUSE THE SOUL CANNOT COME TO THE PERFEC-TION OF KNOWLEDGE OTHERWISE THAN BY INSPIRATION OF THE TRUTH OF THE DIVINE WISDOM. ACCORDINGLY, IT IS OF GOD, I.E., OF THE FATHER, AND OF THE SON, AND OF THE HOLY SPIRIT, THAT THESE MEN, FILLED WITH THE DIVINE SPIRIT, CHIEFLY TREAT; THEN THE MYSTERIES RELATING TO THE SON OF GOD— HOW THE WORD BECAME FLESH, AND WHY HE DESCENDED EVEN TO THE ASSUMPTION OF THE FORM OF A SERVANT — ARE THE SUBJECT, AS I HAVE SAID, OF EXPLANATION BY THOSE PERSONS WHO ARE FILLED WITH THE DIVINE SPIRIT. IT NEXT FOLLOWED, NECESSARILY, THAT THEY SHOULD INSTRUCT MORTALS BY DIVINE TEACHING, RE-GARDING RATIONAL CREATURES, BOTH THOSE OF HEAVEN AND THE HAPPIER ONES OF EARTH; AND ALSO (SHOULD EXPLAIN) THE DIFFERENCES AMONG SOULS, AND THE ORIGIN OF THESE DIFFERENCES; AND THEN SHOULD TELL WHAT THIS WORLD IS, AND WHY IT WAS CREATED; WHENCE ALSO SPRUNG THE GREAT AND TERRIBLE WICKEDNESS WHICH EXTENDS OVER THE EARTH. AND WHETHER THAT WICKEDNESS IS FOUND ON THIS EARTH ONLY, OR IN OTHER PLACES, IS A POINT WHICH IT WAS NECESSARY FOR US TO LEARN FROM DIVINE TEACHING. SINCE, THEN, IT WAS THE INTENTION OF THE HOLY SPIRIT TO ENLIGHTEN WITH RESPECT TO THESE AND SIMILAR SUB-JECTS, THOSE HOLY SOULS WHO HAD DEVOTED THEMSELVES TO THE SERVICE OF THE TRUTH, THIS OBJECT WAS KEPT IN VIEW, IN THE SECOND PLACE, VIZ., FOR THE SAKE OF THOSE WHO EITHER COULD NOT OR WOULD NOT GIVE THEMSELVES TO THIS LABOUR AND TOIL BY WHICH THEY MIGHT DESERVE TO BE INSTRUCTED IN OR TO RECOGNISE THINGS OF SUCH VALUE AND IMPORTANCE, TO WRAP UP AND CONCEAL, AS WE SAID BEFORE, IN ORDINARY LANGUAGE, UNDER THE COVER-ING OF SOME HISTORY AND NARRATIVE OF VISIBLE THINGS, HIDDEN MYSTERIES. THERE IS THEREFORE INTRODUCED THE NARRATIVE OF THE VISIBLE CREATION, AND THE CREATION AND FORMATION OF THE FIRST MAN; THEN THE OFFSPRING WHICH FOLLOWED FROM HIM IN SUCCESSION, AND SOME OF THE ACTIONS WHICH WERE DONE BY THE GOOD AMONG HIS POSTERITY, ARE RELATED, AND OCCASIONALLY CERTAIN CRIMES ALSO, WHICH ARE STATED TO HAVE BEEN COMMITTED BY THEM AS BEING HUMAN; AND AFTERWARDS CERTAIN UN-CHASTE OR WICKED DEEDS ALSO ARE NARRATED AS BEING THE ACTS OF THE WICKED. THE DESCRIPTION OF BATTLES, MOREOVER, IS GIVEN IN A WONDERFUL MANNER, AND THE ALTERNATIONS OF VICTORS AND VANQUISHED, BY WHICH CERTAIN INEFFABLE MYSTERIES ARE MADE KNOWN TO THOSE WHO KNOW HOW TO INVESTIGATE STATEMENTS OF THAT KIND. BY AN ADMIRABLE DISCIPLINE OF WISDOM, TOO, THE LAW OF TRUTH, EVEN OF THE PROPHETS, IS IMPLANTED IN THE SCRIPTURES OF THE LAW, EACH OF WHICH IS WOVEN BY A DIVINE ART OF WISDOM, AS A KIND OF COVERING AND VEIL OF SPIRITUAL TRUTHS; AND THIS IS WHAT WE HAVE CALLED THE BODY OF SCRIPTURE, SO THAT ALSO, IN THIS WAY, WHAT WE HAVE CALLED THE COVERING OF THE LETTER, WOVEN BY THE ART OF WISDOM, MIGHT BE CAPABLE OF EDIFYING AND PROFITING MANY, WHEN OTHERS WOULD DERIVE NO BENEFIT.

15. BUT AS IF, IN ALL THE INSTANCES OF THIS COVERING (I.E., OF THIS HISTORY), THE LOGICAL CONNECTION AND ORDER OF THE LAW HAD BEEN PRESERVED, WE WOULD NOT CERTAINLY BELIEVE, WHEN THUS POSSESSING THE MEANING OF SCRIPTURE IN A CONTINUOUS SERIES, THAT ANYTHING ELSE WAS CONTAINED IN IT SAVE WHAT WAS INDICATED ON THE SURFACE; SO FOR THAT REASON DIVINE WISDOM TOOK CARE THAT CERTAIN STUMBLING-BLOCKS, OR INTERRUPTIONS, TO THE HISTORICAL MEANING SHOULD TAKE PLACE, BY THE INTRO-DUCTION INTO THE MIDST (OF THE NARRATIVE) OF CERTAIN IMPOSSIBILITIES AND INCONGRUITIES; THAT IN THIS WAY THE VERY INTERRUPTION OF THE NARRATIVE MIGHT, AS BY THE INTERPOSITION OF A BOLT, PRESENT AN OBSTACLE TO THE READER, WHEREBY HE MIGHT REFUSE TO ACKNOWLEDGE THE WAY WHICH CONDUCTS TO THE ORDINARY MEANING; AND BEING THUS EXCLUDED AND DEBARRED FROM IT, WE MIGHT BE RECALLED TO THE BEGINNING OF ANOTHER WAY, IN ORDER THAT, BY ENTERING UPON A NARROW PATH, AND PASSING TO A LOFTIER AND MORE SUBLIME ROAD, HE MIGHT LAY OPEN THE IMMENSE BREADTH OF DIVINE WISDOM. THIS, HOWEVER, MUST NOT BE UNNOTED BY US, THAT AS THE CHIEF OBJECT OF

THE HOLY SPIRIT IS TO PRESERVE THE COHERENCE OF THE SPIRITUAL MEANING, EITHER IN THOSE THINGS WHICH OUGHT TO BE DONE OR WHICH HAVE BEEN ALREADY PERFORMED, IF HE ANYWHERE FINDS THAT THOSE EVENTS WHICH, ACCORDING TO THE HISTORY, TOOK PLACE, CAN BE ADAPTED TO A SPIRITUAL MEANING, HE COMPOSED A TEXTURE OF BOTH KINDS IN ONE STYLE OF NARRATION, ALWAYS CONCEALING THE HIDDEN MEANING MORE DEEPLY; BUT WHERE THE HISTORICAL NARRATIVE COULD NOT BE MADE APPROPRIATE TO THE SPIRITUAL COHERENCE OF THE OCCUR-RENCES, HE INSERTED SOMETIMES CERTAIN THINGS WHICH EITHER DID NOT TAKE PLACE OR COULD NOT TAKE PLACE; SOMETIMES ALSO WHAT MIGHT HAPPEN, BUT WHAT DID NOT: AND HE DOES THIS AT ONE TIME IN A FEW WORDS, WHICH, TAKEN IN THEIR BODILY MEANING, SEEM INCA-PABLE OF CONTAINING TRUTH, AND AT ANOTHER BY THE IN-SERTION OF MANY. AND THIS WE FIND FREQUENTLY TO BE THE CASE IN THE LEGISLATIVE PORTIONS, WHERE THERE ARE MANY THINGS MANIFESTLY USEFUL AMONG THE BODILY PRECEPTS, BUT A VERY GREAT NUMBER ALSO IN WHICH NO PRINCIPLE OF UTILITY IS AT ALL DISCERNIBLE, AND SOME-TIMES EVEN THINGS WHICH ARE JUDGED TO BE IMPOSSI-BILITIES. NOW ALL THIS, AS WE HAVE REMARKED, WAS DONE BY THE HOLY SPIRIT IN ORDER THAT, SEEING THOSE EVENTS WHICH LIE ON THE SURFACE CAN BE NEITHER TRUE NOR USEFUL, WE MAY BE LED TO THE INVESTIGATION OF THAT TRUTH WHICH IS MORE DEEPLY CONCEALED, AND TO THE ASCERTAINING OF A MEANING WORTHY OF GOD IN THOSE SCRIPTURES WHICH WE BELIEVE TO BE INSPIRED BY HIM.

16. NOR WAS IT ONLY WITH REGARD TO THOSE SCRIPTURES WHICH WERE COMPOSED DOWN TO THE ADVENT OF CHRIST THAT THE HOLY SPIRIT THUS DEALT; BUT AS BEING ONE AND THE SAME SPIRIT, AND PROCEEDING FROM ONE GOD, HE DEALT IN THE SAME WAY WITH THE EVANGELISTS AND APOSTLES. FOR EVEN THOSE NARRATIVES WHICH HE IN-SPIRED THEM TO WRITE WERE NOT COMPOSED WITHOUT THE AID OF THAT WISDOM OF HIS, THE NATURE OF WHICH WE HAVE ABOVE EXPLAINED. WHENCE ALSO IN THEM WERE INTERMINGLED NOT A FEW THINGS BY WHICH, THE HISTORICAL ORDER OF THE NARRATIVE BEING INTERRUPTED AND BROKEN UP, THE ATTENTION OF THE READER MIGHT BE RECALLED, BY THE IMPOSSIBILITY OF THE CASE, TO AN EXAMINATION OF THE INNER MEANING. BUT, THAT OUR MEANING MAY BE ASCERTAINED BY THE FACTS THEMSELVES, LET US EXAMINE THE PASSAGES OF SCRIPTURE. NOW WHO IS THERE, PRAY, POSSESSED OF UNDERSTANDING, THAT WILL REGARD THE STATEMENT AS APPROPRIATE, THAT THE FIRST DAY, AND THE SECOND, AND THE THIRD, IN WHICH ALSO BOTH EVENING AND MORNING ARE MENTIONED, EXISTED WITHOUT SUN, AND MOON, AND STARS — THE FIRST DAY EVEN WITHOUT A SKY? AND WHO IS FOUND SO IGNORANT AS TO SUPPOSE THAT GOD, AS IF HE HAD BEEN A HUSBANDMAN, PLANTED TREES IN PARADISE, IN EDEN TOWARDS THE EAST, AND A TREE OF LIFE IN IT, I.E., A VISIBLE AND PALPABLE TREE OF WOOD, SO THAT ANYONE EATING OF IT WITH BODILY TEETH SHOULD OBTAIN LIFE, AND, EATING AGAIN OF ANOTHER TREE, SHOULD COME TO THE KNOWLEDGE OF GOOD AND EVIL? NO ONE, I THINK, CAN DOUBT THAT THE STATEMENT THAT GOD WALKED IN THE AFTERNOON IN PARADISE, AND THAT ADAM LAY HID UNDER A TREE, IS RELATED FIGURATIVELY IN SCRIPTURE, THAT SOME MYSTICAL MEANING MAY BE INDICATED BY IT. THE DEPARTURE OF CAIN FROM THE PRESENCE OF THE LORD WILL MANIFESTLY CAUSE A CAREFUL READER TO INQUIRE WHAT IS THE PRESENCE OF GOD, AND HOW ANYONE CAN GO OUT FROM IT. BUT NOT TO EXTEND THE TASK WHICH WE HAVE BEFORE US BEYOND ITS DUE LIMITS, IT IS VERY EASY FOR ANYONE WHO PLEASES TO GATHER OUT OF HOLY SCRIPTURE WHAT IS RECORDED INDEED AS HAVING BEEN DONE, BUT WHAT NEVERTHELESS CANNOT BE BELIEVED AS HAVING REA-SONABLY AND APPROPRIATELY OCCURRED ACCORDING TO THE HISTORICAL ACCOUNT. THE SAME STYLE OF SCRIPTURAL NARRATIVE OCCURS ABUNDANTLY IN THE GOSPELS, AS WHEN THE DEVIL IS SAID TO HAVE PLACED JESUS ON A LOFTY MOUNTAIN, THAT HE MIGHT SHOW HIM FROM THENCE ALL THE KINGDOMS OF THE WORLD, AND THE GLORY OF THEM. HOW COULD IT LITERALLY COME TO PASS, EITHER THAT JESUS SHOULD BE LED UP BY THE DEVIL INTO A HIGH MOUNTAIN, OR THAT THE LATTER SHOULD SHOW HIM ALL THE KINGDOMS OF THE WORLD (AS IF THEY WERE LYING BENEATH HIS BODILY EYES, AND ADJACENT TO ONE MOUNTAIN), I.E., THE KING-DOMS OF THE PERSIANS, AND SCYTHIANS, AND INDIANS? OR HOW COULD HE SHOW IN WHAT MANNER THE KINGS OF THESE KINGDOMS ARE GLORIFIED BY MEN? AND MANY OTHER INSTANCES SIMILAR TO THIS WILL BE FOUND IN THE GOSPELS BY ANYONE WHO WILL READ THEM WITH ATTEN-TION, AND WILL OBSERVE THAT IN THOSE NARRATIVES WHICH APPEAR TO BE LITERALLY RECORDED, THERE ARE INSERTED AND INTERWOVEN THINGS WHICH CANNOT BE ADMITTED HIS-TORICALLY, BUT WHICH MAY BE ACCEPTED IN A SPIRITUAL SIGNIFICATION.

17. IN THE PASSAGES CONTAINING THE COMMANDMENTS ALSO, SIMILAR THINGS ARE FOUND. FOR IN THE LAW MOSES IS COMMANDED TO DESTROY EVERY MALE THAT IS NOT CIR-CUMCISED ON THE EIGHTH DAY, WHICH IS EXCEEDINGLY INCONGRUOUS; SINCE IT WOULD BE NECESSARY, IF IT WERE RELATED THAT THE LAW WAS EXECUTED ACCORDING TO THE HISTORY, TO COMMAND THOSE PARENTS TO BE PUNISHED WHO DID NOT CIRCUMCISE THEIR CHILDREN, AND ALSO THOSE WHO WERE THE NURSES OF LITTLE CHILDREN. THE DECLARA-TION OF SCRIPTURE NOW IS, THE UNCIRCUMCISED MALE, I.E., WHO SHALL NOT HAVE BEEN CIRCUMCISED, SHALL BE CUT OFF FROM HIS PEOPLE. AND IF WE ARE TO INQUIRE REGARDING THE IMPOSSIBILITIES OF THE LAW, WE FIND AN ANIMAL CALLED THE GOAT-STAG, WHICH CANNOT POSSIBLY EXIST, BUT WHICH, AS BEING IN THE NUMBER OF CLEAN BEASTS, MOSES COMMANDS TO BE EATEN; AND A GRIFFIN, WHICH NO ONE EVER REMEMBERS OR HEARD OF AS YIELDING TO HUMAN POWER, BUT WHICH THE LEGISLATOR FORBIDS TO BE USED FOR FOOD. RESPECTING THE CELEBRATED OB-SERVANCE OF THE SABBATH ALSO HE THUS SPEAKS: YOU SHALL SIT, EVERYONE IN YOUR DWELLINGS; NO ONE SHALL MOVE FROM HIS PLACE ON THE SABBATH DAY. WHICH PRECEPT IT IS IMPOSSIBLE TO OBSERVE LITERALLY; FOR NO MAN CAN SIT A WHOLE DAY SO AS NOT TO MOVE FROM THE PLACE WHERE HE SAT DOWN. WITH RESPECT TO EACH ONE OF THESE POINTS NOW, THOSE WHO BELONG TO THE CIR-CUMCISION, AND ALL WHO WOULD HAVE NO MORE MEANING TO BE FOUND IN SACRED SCRIPTURE THAN WHAT IS INDICATED BY THE LETTER, CONSIDER THAT THERE SHOULD BE NO INVESTIGATION REGARDING THE GOAT-STAG, AND THE GRIFFIN, AND THE VULTURE; AND THEY INVENT SOME EMPTY AND TRIFLING TALES ABOUT THE SABBATH, DRAWN FROM SOME TRADITIONAL SOURCES OR OTHER, ALLEGING THAT EVERYONE'S PLACE IS COMPUTED TO HIM WITHIN TWO THOUSAND CUBITS. OTHERS, AGAIN, AMONG WHOM IS DOSITHEUS THE SAMARITAN, CENSURE INDEED EXPOSITIONS OF THIS KIND, BUT THEMSELVES LAY DOWN SOMETHING MORE RIDICULOUS, VIZ., THAT EACH ONE MUST REMAIN UNTIL THE EVENING IN THE POSTURE, PLACE, OR POSITION IN WHICH HE FOUND HIMSELF ON THE SABBATH DAY; I.E., IF FOUND SITTING, HE IS TO SIT THE WHOLE DAY, OR IF RECLINING, HE IS TO RECLINE THE WHOLE DAY. MOREOVER, THE INJUNCTION WHICH RUNS, BEAR NO BURDEN ON THE SABBATH DAY, SEEMS TO ME AN IMPOSSIBILITY. FOR THE JEWISH DOCTORS, IN CONSE-QUENCE OF THESE (PRESCRIPTIONS), HAVE BETAKEN THEM-SELVES, AS THE HOLY APOSTLE SAYS, TO INNUMERABLE FABLES, SAYING THAT IT IS NOT ACCOUNTED A BURDEN IF A MAN WEAR SHOES WITHOUT NAILS, BUT THAT IT IS A BURDEN IF SHOES WITH NAILS BE WORN; AND THAT IF IT BE CARRIED ON ONE SHOULDER, THEY CONSIDER IT A BURDEN BUT IF ON BOTH, THEY DECLARE IT TO BE NONE.

18. AND NOW, IF WE INSTITUTE A SIMILAR EXAMINATION WITH REGARD TO THE GOSPELS, HOW SHALL IT APPEAR OTHER-WISE THAN ABSURD TO TAKE THE INJUNCTION LITERALLY, SA-LUTE NO MAN BY THE WAY? AND YET THERE ARE SIMPLE INDIVIDUALS, WHO THINK THAT OUR SAVIOUR GAVE THIS COM-MAND TO HIS APOSTLES! HOW, ALSO, CAN IT APPEAR POSSIBLE FOR SUCH AN ORDER AS THIS TO BE OBSERVED, ESPECIALLY IN THOSE COUNTRIES WHERE THERE IS A RIGOROUS WINTER, ATTENDED BY FROST AND ICE, VIZ., THAT ONE SHOULD POSSESS NEITHER TWO COATS, NOR SHOES? AND THIS, THAT WHEN ONE IS SMITTEN ON THE RIGHT CHEEK, HE IS ORDERED TO PRESENT THE LEFT ALSO, SINCE EVERYONE WHO STRIKES WITH THE RIGHT HAND SMITES THE LEFT CHEEK? THIS PRECEPT ALSO IN THE GOSPELS MUST BE ACCOUNTED AMONG IMPOSSIBILITIES, VIZ., THAT IF THE RIGHT EYE OF-FEND YOU, IT IS TO BE PLUCKED OUT; FOR EVEN IF WE WERE TO SUPPOSE THAT BODILY EYES WERE SPOKEN OF, HOW SHALL IT APPEAR APPROPRIATE, THAT WHEN BOTH EYES HAVE THE PROPERTY OF SIGHT, THE RESPONSIBILITY OF THE OFFENSE SHOULD BE TRANSFERRED TO ONE EYE, AND THAT THE RIGHT ONE? OR WHO SHALL BE CONSIDERED FREE OF A CRIME OF THE GREATEST ENORMITY, THAT LAYS HANDS UPON HIMSELF? BUT PERHAPS THE EPISTLES OF THE APOSTLE PAUL WILL APPEAR TO BE BEYOND THIS. FOR WHAT IS HIS MEANING, WHEN HE SAYS, IS ANY MAN CALLED, BEING CIRCUMCISED? LET HIM NOT BECOME UNCIRCUMCISED. THIS EXPRESSION INDEED, IN THE FIRST PLACE, DOES NOT ON CAREFUL CONSIDERATION SEEM TO BE SPOKEN WITH REFERENCE TO THE SUBJECT OF WHICH HE WAS TREATING AT THE TIME, FOR THIS DISCOURSE CONSISTED OF INJUNCTIONS RELATING TO MARRIAGE AND TO CHASTITY; AND THESE WORDS, THEREFORE, WILL HAVE THE APPEARANCE AN UNNECESSARY ADDITION TO SUCH A SUBJECT. IN THE SECOND PLACE, HOWEVER, WHAT OBJECTION WOULD THERE BE, IF, FOR THE SAKE OF AVOIDING THAT UNSEEMLI-NESS WHICH IS CAUSED BY CIRCUMCISION, A MAN WERE ABLE TO BECOME UNCIRCUMCISED? AND, IN THE THIRD PLACE, THAT IS ALTOGETHER IMPOSSIBLE.

THE OBJECT OF ALL THESE STATEMENTS ON OUR PART, IS TO SHOW THAT IT WAS THE DESIGN OF THE HOLY SPIRIT, WHO DEIGNED TO BESTOW UPON US THE SACRED SCRIPTURES, TO SHOW THAT WE WERE NOT TO BE EDIFIED BY THE LETTER ALONE, OR BY EVERYTHING IN IT — A THING WHICH WE SEE TO BE FREQUENTLY IMPOSSIBLE AND INCONSISTENT; FOR IN THAT WAY NOT ONLY ABSURDITIES, BUT IMPOSSIBILITIES, WOULD BE THE RESULT; BUT THAT WE ARE TO UNDERSTAND THAT CERTAIN OCCURRENCES WERE INTERWOVEN IN THIS VISIBLE HISTORY, WHICH, WHEN CONSIDERED AND UN-DERSTOOD IN THEIR INNER MEANING, GIVE FORTH A LAW WHICH IS ADVANTAGEOUS TO MEN AND WORTHY OF GOD.

19. LET NO ONE, HOWEVER, ENTERTAIN THE SUSPICION THAT WE DO NOT BELIEVE ANY HISTORY IN SCRIPTURE TO BE REAL, BECAUSE WE SUSPECT CERTAIN EVENTS RELATED IN IT NOT TO HAVE TAKEN PLACE; OR THAT NO PRECEPTS OF THE LAW ARE TO BE TAKEN LITERALLY, BECAUSE WE CONSIDER CERTAIN OF THEM, IN WHICH EITHER THE NATURE OR POSSI-BILITY OF THE CASE SO REQUIRES, INCAPABLE OF BEING OB-SERVED; OR THAT WE DO NOT BELIEVE THOSE PREDICTIONS WHICH WERE WRITTEN OF THE SAVIOUR TO HAVE BEEN FUL-FILLED IN A MANNER PALPABLE TO THE SENSES; OR THAT HIS COMMANDMENTS ARE NOT TO BE LITERALLY OBEYED. WE HAVE THEREFORE TO STATE IN ANSWER, SINCE WE ARE MANIFESTLY SO OF OPINION, THAT THE TRUTH OF THE HISTORY MAY AND OUGHT TO BE PRESERVED IN THE MAJORITY OF INSTANCES. FOR WHO CAN DENY THAT ABRAHAM WAS BURIED IN THE DOUBLE CAVE AT HEBRON, AS WELL AS ISAAC AND JACOB, AND EACH OF THEIR WIVES? OR WHO DOUBTS THAT SHECHEM WAS GIVEN AS A PORTION TO JOSEPH? OR THAT JERUSALEM IS THE METROPOLIS OF JUDEA, ON WHICH THE TEMPLE OF GOD WAS BUILT BY SOLOMON? — AND COUNTLESS OTHER STATEMENTS. FOR THE PASSAGES WHICH HOLD GOOD IN THEIR HISTORICAL AC-CEPTATION ARE MUCH MORE NUMEROUS THAN THOSE WHICH CONTAIN A PURELY SPIRITUAL MEANING. THEN, AGAIN, WHO WOULD NOT MAINTAIN THAT THE COMMAND TO HONOUR YOUR FATHER AND YOUR MOTHER, THAT IT MAY BE WELL WITH YOU, IS SUFFICIENT OF ITSELF WITHOUT ANY SPIRITUAL MEANING, AND NECESSARY FOR THOSE WHO OBSERVE IT? ESPECIALLY WHEN PAUL ALSO HAS CONFIRMED THE COM-MAND BY REPEATING IT IN THE SAME WORDS. AND WHAT NEED IS THERE TO SPEAK OF THE PROHIBITIONS, YOU SHALL NOT COMMIT ADULTERY, YOU SHALL NOT STEAL, YOU SHALL NOT BEAR FALSE WITNESS, AND OTHERS OF THE SAME KIND? AND WITH RESPECT TO THE PRECEPTS ENJOINED IN THE GOSPELS, NO DOUBT CAN BE ENTERTAINED THAT VERY MANY OF THESE ARE TO BE LITERALLY OBSERVED, AS, E.G., WHEN OUR LORD SAYS, BUT I SAY UNTO YOU, SWEAR NOT AT ALL; AND WHEN HE SAYS, WHOSOEVER LOOKS UPON A WOMAN TO LUST AFTER HER, HAS COM-MITTED ADULTERY WITH HER ALREADY IN HIS HEART; THE ADMONITIONS ALSO WHICH ARE FOUND IN THE WRITINGS OF THE APOSTLE PAUL, WARN THEM THAT ARE UNRULY, COM-FORT THE FEEBLE-MINDED, SUPPORT THE WEAK, BE PATIENT TOWARDS ALL MEN, AND VERY MANY OTHERS. AND YET I HAVE NO DOUBT THAT AN ATTENTIVE READER WILL, IN NUMEROUS INSTANCES, HESITATE WHETHER THIS OR THAT HIS-TORY CAN BE CONSIDERED TO BE LITERALLY TRUE OR NOT; OR WHETHER THIS OR THAT PRECEPT OUGHT TO BE OBSERVED ACCORDING TO THE LETTER OR NO. AND THEREFORE GREAT PAINS AND LABOUR ARE TO BE EMPLOYED, UNTIL EVERY READER REVERENTIALLY UNDERSTAND THAT HE IS DEALING WITH DIVINE AND NOT HUMAN WORDS INSERTED IN THE SACRED BOOKS.

20. THE UNDERSTANDING, THEREFORE, OF HOLY SCRIP-TURE WHICH WE CONSIDER OUGHT TO BE DESERVEDLY AND CONSISTENTLY MAINTAINED, IS OF THE FOLLOWING KIND. A CERTAIN NATION IS DECLARED BY HOLY SCRIPTURE TO HAVE BEEN CHOSEN BY GOD UPON THE EARTH, WHICH NATION HAS RECEIVED SEVERAL NAMES: FOR SOMETIMES THE WHOLE OF IT IS TERMED ISRAEL, AND SOMETIMES JACOB; AND IT WAS DIVIDED BY JEROBOAM SON OF NEBAT INTO TWO POR-TIONS; AND THE TEN TRIBES WHICH WERE FORMED UNDER HIM WERE CALLED ISRAEL, WHILE THE TWO REMAINING ONES (WITH WHICH WERE UNITED THE TRIBE OF LEVI, AND THAT WHICH WAS DESCENDED FROM THE ROYAL RACE OF DAVID) WAS NAMED JUDAH. NOW THE WHOLE OF THE COUNTRY POSSESSED BY THAT NATION, WHICH IT HAD RECEIVED FROM GOD, WAS CALLED JUDEA, IN WHICH WAS SITUATED THE METROPOLIS, JERUSALEM; AND IT IS CALLED METROPOLIS, BEING AS IT WERE THE MOTHER OF MANY CITIES, THE NAMES OF WHICH YOU WILL FREQUENTLY FIND MENTIONED HERE AND THERE IN THE OTHER BOOKS OF SCRIPTURE, BUT WHICH ARE COLLECTED TOGETHER INTO ONE CATALOGUE IN THE BOOK OF JOSHUA THE SON OF NUN.

21. THIS, THEN, BEING THE STATE OF THE CASE, THE HOLY APOSTLE DESIRING TO ELEVATE IN SOME DEGREE, AND TO RAISE OUR UNDERSTANDING ABOVE THE EARTH, SAYS IN A CERTAIN PLACE, BEHOLD ISRAEL AFTER THE FLESH; BY WHICH HE CERTAINLY MEANS THAT THERE IS ANOTHER ISRAEL WHICH IS NOT ACCORDING TO THE FLESH, BUT ACCORD-ING TO THE SPIRIT. AND AGAIN IN ANOTHER PASSAGE, FOR THEY ARE NOT ALL ISRAELITES WHO ARE OF ISRAEL.

22. BEING TAUGHT, THEN, BY HIM THAT THERE IS ONE ISRAEL ACCORDING TO THE FLESH, AND ANOTHER ACCORDING TO THE SPIRIT, WHEN THE SAVIOUR SAYS, I AM NOT SENT BUT TO THE LOST SHEEP OF THE HOUSE OF ISRAEL, WE DO NOT UNDERSTAND THESE WORDS AS THOSE DO WHO SAVOUR OF EARTHLY THINGS, I.E., THE EBIONITES, WHO DERIVE THE APPELLATION OF POOR FROM THEIR VERY NAME (FOR EBION MEANS POOR IN HEBREW); BUT WE UNDERSTAND THAT THERE EXISTS A RACE OF SOULS WHICH IS TERMED ISRAEL, AS IS INDICATED BY THE INTERPRETATION OF THE NAME ITSELF: FOR ISRAEL IS INTERPRETED TO MEAN A MIND, OR MAN SEEING GOD. THE APOSTLE, AGAIN, MAKES A SIMILAR REVELATION RESPECTING JERU-SALEM, SAYING, THE JERUSALEM WHICH IS ABOVE IS FREE, WHICH IS THE MOTHER OF US ALL. AND IN ANOTHER OF HIS EPISTLES HE SAYS: BUT YOU HAVE COME UNTO MOUNT ZION, AND TO THE CITY OF THE LIVING GOD, AND TO THE HEAVENLY JERUSALEM, AND TO AN INNUMERABLE COMPANY OF ANGELS, AND TO THE CHURCH OF THE FIRST-BORN WHICH IS WRITTEN IN HEAVEN. IF, THEN, THERE ARE CERTAIN SOULS IN THIS WORLD WHO ARE CALLED ISRAEL, AND A CITY IN HEAVEN WHICH IS CALLED JERUSALEM, IT FOLLOWS THAT THOSE CITIES WHICH ARE SAID TO BELONG TO THE NATION OF ISRAEL HAVE THE HEAVENLY JERUSALEM AS THEIR METROP-OLIS; AND THAT, AGREEABLY TO THIS, WE UNDERSTAND AS REFERRING TO THE WHOLE OF JUDAH (OF WHICH ALSO WE ARE OF OPINION THAT THE PROPHETS HAVE SPOKEN IN CERTAIN MYSTICAL NARRATIVES), ANY PREDICTIONS DELIVERED EITHER REGARDING JUDEA OR JERUSALEM, OR INVASIONS OF ANY KIND, WHICH THE SACRED HISTORIES DECLARE TO HAVE HAPPENED TO JUDEA OR JERUSALEM. WHATEVER, THEN, IS EITHER NARRATED OR PREDICTED OF JERUSALEM, MUST, IF WE ACCEPT

THE WORDS OF PAUL AS THOSE OF CHRIST SPEAKING IN HIM, BE UNDERSTOOD AS SPOKEN IN CONFORMITY WITH HIS OPIN-ION REGARDING THAT CITY WHICH HE CALLS THE HEAVENLY JERUSALEM, AND ALL THOSE PLACES OR CITIES WHICH ARE SAID TO BE CITIES OF THE HOLY LAND, OF WHICH JERUSALEM IS THE METROPOLIS. FOR WE ARE TO SUPPOSE THAT IT IS FROM THESE VERY CITIES THAT THE SAVIOUR, WISHING TO RAISE US TO A HIGHER GRADE OF INTELLIGENCE, PROMISES TO THOSE WHO HAVE WELL MANAGED THE MONEY ENTRUSTED TO THEM BY HIMSELF, THAT THEY ARE TO HAVE POWER OVER TEN OR FIVE CITIES. IF, THEN, THE PROPHECIES DELIVERED CONCERNING JUDEA, AND JERUSALEM, AND JUDAH, AND ISRAEL, AND JACOB, NOT BEING UNDERSTOOD BY US IN A CARNAL SENSE, SIGNIFY CERTAIN DIVINE MYSTERIES, IT CER-TAINLY FOLLOWS THAT THOSE PROPHECIES ALSO WHICH WERE DELIVERED EITHER CONCERNING EGYPT OR THE EGYPTIANS, OR BABYLONIA AND THE BABYLONIANS, AND SIDON AND THE SIDONIANS, ARE NOT TO BE UNDERSTOOD AS SPOKEN OF THAT EGYPT WHICH IS SITUATED ON THE EARTH, OR OF THE EARTHLY BABYLON, TYRE, OR SIDON. NOR CAN THOSE PREDICTIONS WHICH THE PROPHET EZEKIEL DELIVERED CONCERNING PHARAOH KING OF EGYPT, APPLY TO ANY MAN WHO MAY SEEM TO HAVE REIGNED OVER EGYPT, AS THE NATURE OF THE PASSAGE ITSELF DECLARES. IN A SIMILAR MANNER ALSO, WHAT IS SPOKEN OF THE PRINCE OF TYRE CANNOT BE UNDER-STOOD OF ANY MAN OR KING OF TYRE. AND HOW COULD WE POSSIBLY ACCEPT, AS SPOKEN OF A MAN, WHAT IS RELATED IN MANY PASSAGES OF SCRIPTURE, AND ESPECIALLY IN ISAIAH, REGARDING NEBUCHADNEZZAR? FOR HE IS NOT A MAN WHO IS SAID TO HAVE FALLEN FROM HEAVEN, OR WHO WAS LUCIFER, OR WHO AROSE IN THE MORNING. BUT WITH RESPECT TO THOSE PREDICTIONS WHICH ARE FOUND IN EZEKIEL CONCERNING EGYPT, SUCH AS THAT IT IS TO BE DESTROYED IN FORTY YEARS, SO THAT THE FOOT OF MAN SHOULD NOT BE FOUND WITHIN IT, AND THAT IT SHOULD SUF-FER SUCH DEVASTATION, THAT THROUGHOUT THE WHOLE LAND THE BLOOD OF MEN SHOULD RISE TO THE KNEES, I DO NOT KNOW THAT ANYONE POSSESSED OF UNDERSTANDING COULD REFER THIS TO THAT EARTHLY EGYPT WHICH ADJOINS ETHIO-PIA. BUT LET US SEE WHETHER IT MAY NOT BE UNDER-STOOD MORE FITTINGLY IN THE FOLLOWING MANNER: VIZ., THAT AS THERE IS A HEAVENLY JERUSALEM AND JUDEA, AND A NATION UNDOUBTEDLY WHICH INHABITS IT, AND IS NAMED ISRAEL; SO ALSO IT IS POSSIBLE THAT THERE ARE CERTAIN LOCALITIES NEAR TO THESE WHICH MAY SEEM TO BE CALLED EITHER EGYPT, OR BABYLON, OR TYRE, OR SIDON, AND THAT THE PRINCES OF THESE PLACES, AND THE SOULS, IF THERE BE ANY, THAT INHABIT THEM, ARE CALLED EGYPTIANS, BABY-LONIANS, TYRIANS, AND SIDONIANS. FROM WHOM ALSO, ACCORDING TO THE MODE OF LIFE WHICH THEY LEAD THERE, A SORT OF CAPTIVITY WOULD SEEM TO RESULT, IN CONSE-QUENCE OF WHICH THEY ARE SAID TO HAVE FALLEN FROM JUDEA INTO BABYLONIA OR EGYPT, FROM A HIGHER AND BETTER CONDITION, OR TO HAVE BEEN SCATTERED INTO OTHER COUNTRIES.

23. FOR PERHAPS AS THOSE WHO, DEPARTING THIS WORLD IN VIRTUE OF THAT DEATH WHICH IS COMMON TO ALL, ARE ARRANGED, IN CONFORMITY WITH THEIR ACTIONS AND DESERTS — ACCORDING AS THEY SHALL BE DEEMED WORTHY — SOME IN THE PLACE WHICH IS CALLED HELL, OTHERS IN THE BOSOM OF ABRAHAM, AND IN DIFFERENT LOCALITIES OR MANSIONS; SO ALSO FROM THOSE PLACES, AS IF DYING THERE, IF THE EXPRESSION CAN BE USED, DO THEY COME DOWN FROM THE UPPER WORLD TO THIS HELL. FOR THAT HELL TO WHICH THE SOULS OF THE DEAD ARE CON-DUCTED FROM THIS WORLD, IS, I BELIEVE, ON ACCOUNT OF THIS DISTINCTION, CALLED THE LOWER HELL BY SCRIPTURE, AS IS SAID IN THE BOOK OF PSALMS: YOU HAVE DELIV-ERED MY SOUL FROM THE LOWEST HELL. EVERYONE, ACCORDINGLY, OF THOSE WHO DESCEND TO THE EARTH IS, ACCORDING TO HIS DESERTS, OR AGREEABLY TO THE POSITION WHICH HE OCCUPIED THERE, ORDAINED TO BE BORN IN THIS WORLD, IN A DIFFERENT COUNTRY, OR AMONG A DIFFERENT NATION, OR IN A DIFFERENT MODE OF LIFE, OR SURROUNDED BY INFIRMITIES OF A DIFFERENT KIND, OR TO BE DESCENDED FROM RELIGIOUS PARENTS, OR PARENTS WHO ARE NOT RELI-GIOUS; SO THAT IT MAY SOMETIMES HAPPEN THAT AN ISRAELITE DESCENDS AMONG THE SCYTHIANS, AND A POOR EGYPTIAN IS BROUGHT DOWN TO JUDEA. AND YET OUR SAVIOUR CAME TO GATHER TOGETHER THE LOST SHEEP OF THE HOUSE OF ISRAEL; AND AS MANY OF THE ISRAELITES DID NOT ACCEPT HIS TEACHING, THOSE WHO BELONGED TO THE GENTILES WERE CALLED. FROM WHICH IT WILL APPEAR TO FOLLOW, THAT THOSE PROPHECIES WHICH ARE DELIVERED TO THE INDIVIDUAL NATIONS OUGHT TO BE REFERRED RATHER TO THE SOULS, AND TO THEIR DIFFERENT HEAVENLY MANSIONS. NAY, THE NARRATIVES OF THE EVENTS WHICH ARE SAID TO HAVE HAPPENED EITHER TO THE NATION OF ISRAEL, OR TO JERUSALEM, OR TO JUDEA, WHEN ASSAILED BY THIS OR THAT NATION, CANNOT IN MANY INSTANCES BE UNDERSTOOD AS HAVING ACTUALLY OCCURRED, AND ARE MUCH MORE AP-PROPRIATE TO THOSE NATIONS OF SOULS WHO INHABIT THAT HEAVEN WHICH IS SAID TO PASS AWAY, OR WHO EVEN NOW ARE SUPPOSED TO BE INHABITANTS OF IT.

IF NOW ANYONE DEMAND OF US CLEAR AND DISTINCT DECLARATIONS ON THESE POINTS OUT OF HOLY SCRIPTURE, WE MUST ANSWER THAT IT WAS THE DESIGN OF THE HOLY SPIRIT, IN THOSE PORTIONS WHICH APPEAR TO RELATE THE HISTORY OF EVENTS, RATHER TO COVER AND CONCEAL THE MEANING: IN THOSE PASSAGES, E.G., WHERE THEY ARE SAID TO GO DOWN INTO EGYPT, OR TO BE CARRIED CAPTIVE TO BABY-LONIA, OR WHEN IN THESE VERY COUNTRIES SOME ARE SAID TO BE BROUGHT TO EXCESSIVE HUMILIATION, AND TO BE PLACED UNDER BONDAGE TO THEIR MASTERS; WHILE OTHERS, AGAIN, IN THESE VERY COUNTRIES OF THEIR CAPTIVITY, WERE HELD IN HONOUR AND ESTEEM, SO AS TO OCCUPY POSITIONS OF RANK AND POWER, AND WERE APPOINTED TO THE GOV-ERNMENT OF PROVINCES — ALL WHICH THINGS, AS WE HAVE SAID, ARE KEPT HIDDEN AND COVERED IN THE NARRATIVES OF HOLY SCRIPTURE, BECAUSE THE KINGDOM OF HEAVEN IS LIKE A TREASURE HID IN A FIELD; WHICH WHEN A MAN FINDS, HE HIDES IT, AND FOR JOY THEREOF GOES AWAY AND SELLS ALL THAT HE HAS, AND BUYS THAT FIELD. BY WHICH SIMILITUDE, CONSIDER WHETHER IT BE NOT POINTED OUT THAT THE VERY SOIL AND SURFACE, SO TO SPEAK, OF SCRIPTURE — THAT IS, THE LITERAL MEANING-— IS THE FIELD, FILLED WITH PLANTS AND FLOWERS OF ALL KINDS; WHILE THAT DEEPER AND PROFOUNDER SPIRITUAL MEAN-ING ARE THE VERY HIDDEN TREASURES OF WISDOM AND KNOWLEDGE WHICH THE HOLY SPIRIT BY ISAIAH CALLS THE DARK AND INVISIBLE AND HIDDEN TREASURES, FOR THE FIND-ING OUT OF WHICH THE DIVINE HELP IS REQUIRED: FOR GOD ALONE CAN BURST THE BRAZEN GATES BY WHICH THEY ARE ENCLOSED AND CONCEALED, AND BREAK IN PIECES THE IRON BOLTS AND LEVERS BY WHICH ACCESS IS PREVENTED TO ALL THOSE THINGS WHICH ARE WRITTEN AND CONCEALED IN GENESIS RESPECTING THE DIFFERENT KINDS OF SOULS, AND OF THOSE SEEDS AND GENERATIONS WHICH EITHER HAVE A CLOSE CONNECTION WITH ISRAEL OR ARE WIDELY SEPARATED FROM HIS DESCENDANTS; AS WELL AS WHAT IS THAT DESCENT OF SEVENTY SOULS INTO EGYPT, WHICH SEVENTY SOULS BECAME IN THAT LAND AS THE STARS OF HEAVEN IN MULTITUDE. BUT AS NOT ALL OF THEM WERE THE LIGHT OF THIS WORLD-— FOR ALL WHO ARE OF ISRAEL ARE NOT ISRAEL — THEY GROW FROM BEING SEVENTY SOULS TO BE AN IMPORTANT PEOPLE, AND AS THE SAND BY THE SEA-SHORE INNUMER-ABLE.

TRANSLATED FROM THE GREEK
(THE TRANSLATION FROM THE GREEK IS DESIGNEDLY LITERAL, THAT THE DIFFERENCE BETWEEN THE ORIGINAL AND THE PARAPHRASE OF RUFINUS MAY BE MORE CLEARLY SEEN.)

1. SINCE, IN OUR INVESTIGATION OF MATTERS OF SUCH IMPORTANCE, NOT SATISFIED WITH THE COMMON OPINIONS, AND WITH THE CLEAR EVI-DENCE OF VISIBLE THINGS, WE TAKE IN ADDITION, FOR THE PROOF OF OUR STATEMENTS, TESTIMONIES FROM WHAT ARE BELIEVED BY US TO BE DIVINE WRITINGS, VIZ., FROM THAT WHICH IS CALLED THE OLD TESTAMENT, AND THAT WHICH IS STYLED THE NEW, AND ENDEAVOUR BY REASON TO CON-FIRM OUR FAITH; AND AS WE HAVE NOT YET SPOKEN OF THE SCRIPTURES AS DIVINE, COME AND LET US, AS IF BY WAY OF AN EPITOME, TREAT OF A FEW POINTS RESPECTING THEM, LAY-ING DOWN THOSE REASONS WHICH LEAD US TO REGARD THEM AS DIVINE WRITINGS. AND BE-FORE MAKING USE OF THE WORDS OF THE WRIT-INGS THEMSELVES, AND OF THE THINGS WHICH ARE EXHIBITED IN THEM, WE MUST MAKE THE FOLLOWING STATEMENT REGARDING MOSES AND JESUS CHRIST — THE LAWGIVER OF THE HEBREWS, AND THE INTRODUCER OF THE SAV-ING DOCTRINES ACCORDING TO CHRISTIANITY. FOR, ALTHOUGH THERE HAVE BEEN VERY MANY LEGISLATORS AMONG THE GREEKS AND BARBARI-ANS, AND TEACHERS WHO ANNOUNCED OPINIONS WHICH PROFESSED TO BE THE TRUTH, WE HAVE HEARD OF NO LEGISLATOR WHO WAS ABLE TO IMBUE OTHER NATIONS WITH A ZEAL FOR THE RECEPTION OF HIS WORDS; AND ALTHOUGH THOSE WHO PROFESSED TO PHILOSOPHIZE ABOUT TRUTH BROUGHT FORWARD A GREAT APPARATUS OF APPARENT LOGICAL DEMONSTRATION, NO ONE HAS BEEN ABLE TO IMPRESS WHAT WAS DEEMED BY HIM THE TRUTH UPON OTHER NA-TIONS, OR EVEN ON ANY NUMBER OF PERSONS WORTH MENTIONING IN A SINGLE NATION. AND YET NOT ONLY WOULD THE LEGISLATORS HAVE LIKED TO ENFORCE THOSE LAWS WHICH APPEARED TO BE GOOD, IF POSSIBLE, UPON THE WHOLE HUMAN RACE, BUT THE TEACHERS ALSO TO HAVE SPREAD WHAT THEY IMAGINED TO BE TRUTH EVERYWHERE THROUGHOUT THE WORLD. BUT AS THEY WERE UNABLE TO CALL MEN OF OTHER LAN-GUAGES AND FROM MANY NATIONS TO OBSERVE THEIR LAWS, AND ACCEPT THEIR TEACHING, THEY DID NOT AT ALL ATTEMPT TO DO THIS, CONSIDER-ING NOT UNWISELY THE IMPOSSIBILITY OF SUCH A RESULT HAPPENING TO THEM. WHEREAS ALL GREECE, AND THE BARBAROUS PART OF OUR WORLD, CONTAINS INNUMERABLE ZEALOTS, WHO HAVE DESERTED THE LAWS OF THEIR FATHERS AND THE ESTABLISHED GODS, FOR THE OBSERVANCE OF THE LAWS OF MOSES AND THE DISCIPLESHIP OF THE WORDS OF JESUS CHRIST; ALTHOUGH THOSE WHO CLAVE TO THE LAW OF MOSES WERE HATED BY THE WORSHIPPERS OF IMAGES, AND THOSE WHO ACCEPTED THE WORDS OF JESUS CHRIST WERE EXPOSED, IN ADDITION, TO THE DANGER OF DEATH.

2. AND IF WE OBSERVE HOW POWERFUL THE WORD HAS BECOME IN A VERY FEW YEARS, NOTWITHSTANDING THAT AGAINST THOSE WHO ACKNOWLEDGED CHRISTIANITY CONSPIRACIES WERE FORMED, AND SOME OF THEM ON ITS ACCOUNT PUT TO DEATH, AND OTHERS OF THEM LOST THEIR PROPERTY, AND THAT, NOTWITHSTAND-ING THE SMALL NUMBER OF ITS TEACHERS, IT WAS PREACHED EVERYWHERE THROUGHOUT THE WORLD, SO THAT GREEKS AND BARBARIANS, WISE AND FOOLISH, GAVE THEMSELVES UP TO THE WORSHIP THAT IS THROUGH JESUS, WE HAVE NO DIFFICULTY IN SAYING THAT THE RESULT IS BE-YOND ANY HUMAN POWER, JESUS HAVING TAUGHT WITH ALL AUTHORITY AND PERSUASIVE-NESS THAT HIS WORD SHOULD NOT BE OVER-COME; SO THAT WE MAY RIGHTLY REGARD AS ORACULAR RESPONSES THOSE UTTERANCES OF HIS, SUCH AS, YOU SHALL BE BROUGHT BEFORE GOVERNORS AND KINGS FOR MY SAKE, FOR A TESTIMONY AGAINST THEM AND THE GEN-TILES; AND, MANY SHALL SAY UNTO ME IN THAT DAY, LORD, LORD, HAVE WE NOT EATEN IN YOUR NAME, AND DRUNK IN YOUR NAME, AND IN YOUR NAME CAST OUT DEVILS? AND I SHALL SAY UNTO THEM, DEPART FROM ME, YOU WORK-ERS OF INIQUITY, I NEVER KNEW YOU. NOW IT WAS PERHAPS (ONCE) PROBABLE THAT, IN UTTERING THESE WORDS, HE SPOKE THEM IN VAIN, SO THAT THEY WERE NOT TRUE; BUT WHEN THAT WHICH WAS DELIVERED WITH SO MUCH AUTHORITY HAS COME TO PASS, IT SHOWS THAT GOD, HAVING REALLY BECOME MAN, DELIVERED TO MEN THE DOCTRINES OF SALVATION.

3. AND WHAT NEED IS THERE TO MENTION ALSO THAT IT WAS PREDICTED OF CHRIST THAT THEN WOULD THE RULERS FAIL FROM JUDAH, AND THE LEADERS FROM HIS THIGHS, WHEN HE CAME FOR WHOM IT IS RESERVED (THE KING-DOM, NAMELY); AND THAT THE EXPECTATION OF THE GENTILES SHOULD DWELL IN THE LAND? FOR IT IS CLEARLY MANIFEST FROM THE HISTORY, AND FROM WHAT IS SEEN AT THE PRESENT DAY, THAT FROM THE TIMES OF JESUS THERE WERE NO LONGER ANY WHO WERE CALLED KINGS OF THE JEWS; ALL THOSE JEWISH INSTITUTIONS ON WHICH THEY PRIDED THEMSELVES — I MEAN THOSE ARRANGEMENTS RELATING TO THE TEMPLE AND THE ALTAR, AND THE OFFERING OF THE SERVICE, AND THE ROBES OF THE HIGH PRIEST -HAVING BEEN DESTROYED. FOR THE PROPHECY WAS FULFILLED WHICH SAID, THE CHILDREN OF ISRAEL SHALL SIT MANY DAYS, THERE BEING NO KING, NOR RULER, NOR SACRIFICE, NOR ALTAR, NOR PRIESTHOOD, NOR RESPONSES. AND THESE PREDICTIONS WE EMPLOY TO ANSWER THOSE WHO, IN THEIR PERPLEXITY AS TO THE WORDS SPOKEN IN GENESIS BY JACOB TO JUDAH, AS-SERT THAT THE ETHNARCH, BEING OF THE RACE OF JUDAH, IS THE RULER OF THE PEOPLE, AND THAT THERE WILL NOT FAIL SOME OF HIS SEED, UNTIL THE ADVENT OF THAT CHRIST WHOM THEY FIGURE TO THEIR IMAGINATION. BUT IF THE CHILDREN OF ISRAEL ARE TO SIT MANY DAYS WITHOUT A KING, OR RULER, OR ALTAR, OR PRIEST-HOOD, OR RESPONSES; AND IF, SINCE THE TEMPLE WAS DESTROYED, THERE EXISTS NO LONGER SACRIFICE, NOR ALTAR, NOR PRIESTHOOD, IT IS MANIFEST THAT THE RULER HAS FAILED OUT OF JUDAH, AND THE LEADER FROM BETWEEN HIS THIGHS. AND SINCE THE PREDICTION DECLARES THAT THE RULER SHALL NOT FAIL FROM JUDAH, AND THE LEADER FROM BETWEEN HIS THIGHS, UNTIL WHAT IS RESERVED FOR HIM SHALL COME, IT IS MANIFEST THAT HE HAS COME TO WHOM (BELONGS) WHAT IS RESERVED — THE EXPECTA-TION OF THE GENTILES. AND THIS IS CLEAR FROM THE MULTITUDE OF THE HEATHEN WHO HAVE BELIEVED ON GOD THROUGH JESUS CHRIST.

4. AND IN THE SONG IN DEUTERONOMY, ALSO, IT IS PROPHETICALLY MADE KNOWN THAT, ON ACCOUNT OF THE SINS OF THE FORMER PEO-PLE, THERE WAS TO BE AN ELECTION OF FOOLISH NATIONS, WHICH HAS BEEN BROUGHT TO PASS BY NO OTHER THAN BY JESUS. FOR THEY, HE SAYS, MOVED ME TO JEALOUSY WITH THAT WHICH IS NOT GOD, THEY HAVE PROVOKED ME TO ANGER WITH THEIR IDOLS; AND I WILL MOVE THEM TO JEALOUSY WITH THOSE WHICH ARE NOT A PEOPLE, AND WILL PROVOKE THEM TO ANGER WITH A FOOLISH NATION. NOW IT IS POSSI-BLE TO UNDERSTAND WITH ALL CLEARNESS HOW THE HEBREWS, WHO ARE SAID TO HAVE MOVED GOD TO JEALOUSY BY THAT WHICH IS NOT GOD, AND TO HAVE PROVOKED HIM TO ANGER BY THEIR IDOLS, WERE (THEMSELVES) AROUSED TO JEALOUSY BY THAT WHICH WAS NOT A PEOPLE — THE FOOLISH NATION, NAMELY, WHICH GOD CHOSE BY THE ADVENT OF JESUS CHRIST AND HIS DISCIPLES. WE SEE, INDEED, OUR CALL-ING, THAT NOT MANY WISE MEN AFTER THE FLESH, NOT MANY MIGHTY, NOT MANY NOBLE (ARE CALLED); BUT GOD HAS CHOSEN THE FOOLISH THINGS OF THE WORLD TO CONFOUND THE WISE; AND BASE THINGS, AND THINGS THAT ARE DE-SPISED, HAS GOD CHOSEN, AND THINGS THAT ARE NOT, TO BRING TO NOUGHT THE THINGS WHICH FORMERLY EXISTED; AND LET NOT THE ISRAEL ACCORDING TO THE FLESH, WHICH IS CALLED BY THE APOSTLE FLESH, BOAST IN THE PRESENCE OF GOD.

5. AND WHAT ARE WE TO SAY REGARDING THE PROPHECIES OF CHRIST IN THE PSALMS, THERE BEING A CERTAIN ODE WITH THE SUPERSCRIPTION FOR THE BELOVED, WHOSE TONGUE IS SAID TO BE THE PEN OF A READY WRITER, WHO IS FAIRER THAN THE SONS OF MEN, SINCE GRACE WAS POURED ON HIS LIPS? FOR A PROOF THAT GRACE WAS POURED ON HIS LIPS IS THIS, THAT ALTHOUGH THE PERIOD OF HIS TEACH-ING WAS SHORT — FOR HE TAUGHT SOMEWHERE ABOUT A YEAR AND A FEW MONTHS — THE WORLD HAS BEEN FILLED WITH HIS TEACHING, AND WITH THE WORSHIP OF GOD (ESTABLISHED) THROUGH HIM. FOR THERE AROSE IN HIS DAYS RIGHT-EOUSNESS AND ABUNDANCE OF PEACE, WHICH ABIDES UNTIL THE CONSUMMATION, WHICH HAS BEEN CALLED THE TAKING AWAY OF THE MOON; AND HE CONTINUES RULING FROM SEA TO SEA, AND FROM THE RIVERS TO THE ENDS OF THE EARTH. AND TO THE HOUSE OF DAVID HAS BEEN GIVEN A SIGN: FOR THE VIRGIN BORE, AND WAS PREGNANT, AND BROUGHT FORTH A SON, AND HIS NAME IS EMMANUEL, WHICH IS, GOD WITH US; AND AS THE SAME PROPHET SAYS, THE PREDICTION HAS BEEN FULFILLED, GOD (IS) WITH US; KNOW IT, O NATIONS, AND BE OVERCOME; YOU WHO ARE STRONG, BE VANQUISHED: FOR WE OF THE HEATHEN HAVE BEEN OVERCOME AND VANQUISHED, WE WHO HAVE BEEN TAKEN BY THE GRACE OF HIS TEACHING. THE PLACE ALSO OF HIS BIRTH HAS BEEN FORETOLD IN (THE PROPHECIES OF) MICAH: FOR YOU, BETHLEHEM, HE SAYS, LAND OF JUDAH, ART BY NO MEANS THE LEAST AMONG THE RULERS OF JUDAH; FOR

OUT OF YOU SHALL COME FORTH A RULER, WHO SHALL RULE MY PEOPLE ISRAEL. AND ACCORDING TO DANIEL, SEVENTY WEEKS WERE FULFILLED UNTIL (THE COMING OF) CHRIST THE RULER. AND HE CAME, WHO, ACCORDING TO JOB, HAS SUBDUED THE GREAT FISH, AND HAS GIVEN POWER TO HIS TRUE DISCIPLES TO TREAD UPON SERPENTS AND SCORPIONS, AND ALL THE POWER OF THE ENEMY, WITHOUT SUSTAINING ANY IN-JURY FROM THEM. AND LET ONE NOTICE ALSO THE UNIVERSAL ADVENT OF THE APOSTLES SENT BY JESUS TO ANNOUNCE THE GOSPEL, AND HE WILL SEE BOTH THAT THE UNDERTAKING WAS BEYOND HUMAN POWER, AND THAT THE COMMANDMENT CAME FROM GOD. AND IF WE EXAMINE HOW MEN, ON HEARING NEW DOCTRINES, AND STRANGE WORDS, YIELDED THEMSELVES UP TO THESE TEACHERS, BEING OVERCOME, AMID THE VERY DESIRE TO PLOT AGAINST THEM, BY A DIVINE POWER THAT WATCHED OVER THESE (TEACHERS), WE SHALL NOT BE INCREDULOUS AS TO WHETHER THEY ALSO WROUGHT MIRACLES, GOD BEARING WITNESS TO THEIR WORDS BOTH BY SIGNS, AND WONDERS, AND VARIOUS MIRACLES.

6. AND WHILE WE THUS BRIEFLY DEMON-STRATE THE DEITY OF CHRIST, AND (IN SO DOING) MAKE USE OF THE PROPHETIC DECLARATIONS REGARDING HIM, WE DEMONSTRATE AT THE SAME TIME THAT THE WRITINGS WHICH PROPHE-SIED OF HIM WERE DIVINELY INSPIRED; AND THAT THOSE DOCUMENTS WHICH ANNOUNCED HIS COMING AND HIS DOCTRINE WERE GIVEN FORTH WITH ALL POWER AND AUTHORITY, AND THAT ON THIS ACCOUNT THEY OBTAINED THE ELECTION FROM THE GENTILES. WE MUST SAY, ALSO, THAT THE DIVINITY OF THE PROPHETIC DECLARATIONS, AND THE SPIRITUAL NATURE OF THE LAW OF MOSES, SHONE FORTH AFTER THE ADVENT OF CHRIST. FOR BEFORE THE ADVENT OF CHRIST IT WAS NOT ALTOGETHER POSSIBLE TO EXHIBIT MANIFEST PROOFS OF THE DIVINE IN-SPIRATION OF THE ANCIENT SCRIPTURE; WHEREAS HIS COMING LED THOSE WHO MIGHT SUSPECT THE LAW AND THE PROPHETS NOT TO BE DIVINE, TO THE CLEAR CONVICTION THAT THEY WERE COMPOSED BY (THE AID OF) HEAVENLY GRACE. AND HE WHO READS THE WORDS OF THE PROPH-ETS WITH CARE AND ATTENTION, FEELING BY THE VERY PERUSAL THE TRACES OF THE DIVINITY THAT IS IN THEM, WILL BE LED BY HIS OWN EMOTIONS TO BELIEVE THAT THOSE WORDS WHICH HAVE BEEN DEEMED TO BE THE WORDS OF GOD ARE NOT THE COMPOSITIONS OF MEN. THE LIGHT, MOREOVER, WHICH WAS CONTAINED IN THE LAW OF MOSES, BUT WHICH HAD BEEN CONCEALED BY A VEIL, SHONE FORTH AT THE ADVENT OF JESUS, THE VEIL BEING TAKEN AWAY, AND THOSE BLESSINGS, THE SHADOW OF WHICH WAS CONTAINED IN THE LETTER, COMING FORTH GRADUALLY TO THE KNOWLEDGE (OF MEN).

7. IT WOULD BE TEDIOUS NOW TO ENUMER-ATE THE MOST ANCIENT PROPHECIES RESPECTING EACH FUTURE EVENT, IN ORDER THAT THE DOUBTER, BEING IMPRESSED BY THEIR DIVINITY, MAY LAY ASIDE ALL HESITATION AND DISTRACTION, AND DEVOTE HIMSELF WITH HIS WHOLE SOUL TO THE WORDS OF GOD. BUT IF IN EVERY PART OF THE SCRIPTURES THE SUPERHUMAN ELEMENT OF THOUGHT DOES NOT SEEM TO PRESENT ITSELF TO THE UNINSTRUCTED, THAT IS NOT AT ALL WONDERFUL FOR, WITH RESPECT TO THE WORKS OF THAT PROVIDENCE WHICH EMBRACES THE WHOLE WORLD, SOME SHOW WITH THE UTMOST CLEARNESS THAT THEY ARE WORKS OF PROVI-DENCE, WHILE OTHERS ARE SO CONCEALED AS TO SEEM TO FURNISH GROUND FOR UNBELIEF WITH RESPECT TO THAT GOD WHO ORDERS ALL THINGS WITH UNSPEAKABLE SKILL AND POWER. FOR THE ARTISTIC PLAN OF A PROVIDENTIAL RULER IS NOT SO EVIDENT IN THOSE MATTERS BELONG-ING TO THE EARTH, AS IN THE CASE OF THE SUN, AND MOON, AND STARS; AND NOT SO CLEAR IN WHAT RELATES TO HUMAN OCCURRENCES, AS IT IS IN THE SOULS AND BODIES OF ANIMALS — THE OBJECT AND REASON OF THE IMPULSES, AND PHANTASIES AND NATURES OF ANIMALS, AND THE STRUCTURE OF THEIR BODIES, BEING CAREFULLY ASCERTAINED BY THOSE WHO ATTEND TO THESE THINGS. BUT AS (THE DOCTRINE OF) PROVI-DENCE IS NOT AT ALL WEAKENED (ON ACCOUNT OF THOSE THINGS WHICH ARE NOT UNDERSTOOD) IN THE EYES OF THOSE WHO HAVE ONCE HON-ESTLY ACCEPTED IT, SO NEITHER IS THE DIVINITY OF SCRIPTURE, WHICH EXTENDS TO THE WHOLE OF IT, (LOST) ON ACCOUNT OF THE INABILITY OF OUR WEAKNESS TO DISCOVER IN EVERY EXPRES-SION THE HIDDEN SPLENDOUR OF THE DOCTRINES VEILED IN COMMON AND UNATTRACTIVE PHRASE-OLOGY. FOR WE HAVE THE TREASURE IN EARTHEN VESSELS, THAT THE EXCELLENCY OF THE POWER OF GOD MAY SHINE FORTH, AND THAT IT MAY NOT BE DEEMED TO PROCEED FROM US (WHO ARE BUT) HUMAN BEINGS. FOR IF THE HACK-NEYED METHODS OF DEMONSTRATION (COMMON) AMONG MEN, CONTAINED IN THE BOOKS (OF THE BIBLE), HAD BEEN SUCCESSFUL IN PRO-DUCING CONVICTION; THEN OUR FAITH WOULD RIGHTLY HAVE BEEN SUPPOSED TO REST ON THE WISDOM OF MEN, AND NOT ON THE POWER OF GOD; BUT NOW IT IS MANIFEST TO EVERYONE WHO LIFTS UP HIS EYES, THAT THE WORD AND PREACHING HAVE NOT PREVAILED AMONG THE MULTITUDE BY PERSUASIVE WORDS OF WISDOM, BUT BY DEMONSTRATION OF THE SPIRIT AND OF POWER. WHEREFORE, SINCE A CELESTIAL OR EVEN A SUPER-CELESTIAL POWER COMPELS US TO WORSHIP THE ONLY CREATOR, LET US LEAVE THE DOCTRINE OF THE BEGINNING OF CHRIST, I.E., THE ELEMENTS, AND ENDEAVOUR TO GO ON TO PERFECTION, IN ORDER THAT THE WISDOM SPOKEN TO THE PERFECT MAY BE SPOKEN TO US ALSO. FOR HE WHO POSSESSES IT PROMISES TO SPEAK WISDOM AMONG THEM THAT ARE PERFECT, BUT ANOTHER WISDOM THAN THAT OF THIS WORLD, AND OF THE RULERS OF THIS WORLD, WHICH IS BROUGHT TO NOUGHT. AND THIS WISDOM WILL BE DISTINCTLY STAMPED UPON US, AND WILL PRODUCE A REVELATION OF THE MYSTERY THAT WAS KEPT SILENT IN THE ETERNAL AGES, BUT NOW HAS BEEN MANIFESTED THROUGH THE PRO-PHETIC SCRIPTURES, AND THE APPEARANCE OF OUR LORD AND SAVIOUR JESUS CHRIST, TO WHOM BE GLORY FOR EVER AND EVER. AMEN.

8. HAVING SPOKEN THUS BRIEFLY ON THE SUBJECT OF THE DIVINE INSPIRATION OF THE HOLY SCRIPTURES, IT IS NECESSARY TO PROCEED TO THE (CONSIDERATION OF THE) MANNER IN WHICH THEY ARE TO BE READ AND UNDERSTOOD, SEEING NUMEROUS ERRORS HAVE BEEN COM-MITTED IN CONSEQUENCE OF THE METHOD IN WHICH THE HOLY DOCUMENTS OUGHT TO BE EXAMINED; NOT HAVING BEEN DISCOVERED BY THE MULTITUDE. FOR BOTH THE HARDENED IN HEART, AND THE IGNORANT PERSONS BELONGING TO THE CIRCUMCISION, HAVE NOT BELIEVED ON OUR SAVIOUR, THINKING THAT THEY ARE FOLLOW-ING THE LANGUAGE OF THE PROPHECIES RE-SPECTING HIM, AND NOT PERCEIVING IN A MANNER PALPABLE TO THEIR SENSES THAT HE HAD PROCLAIMED LIBERTY TO THE CAPTIVES, NOR THAT HE HAD BUILT UP WHAT THEY TRULY CON-SIDER THE CITY OF GOD, NOR CUT OFF THE CHARIOTS OF EPHRAIM, AND THE HORSE FROM JERUSALEM, NOR EATEN BUTTER AND HONEY, AND, BEFORE KNOWING OR PREFERRING THE EVIL, HAD SELECTED THE GOOD. AND THINKING, MOREOVER, THAT IT WAS PROPHESIED THAT THE WOLF — THE FOUR-FOOTED ANIMAL — WAS TO FEED WITH THE LAMB, AND THE LEOPARD TO LIE DOWN WITH THE KID, AND THE CALF AND BULL AND LION TO FEED TOGETHER, BEING LED BY A LITTLE CHILD, AND THAT THE OX AND BEAR WERE TO PASTURE TOGETHER, THEIR YOUNG ONES GROWING UP TOGETHER, AND THAT THE LION WAS TO EAT STRAW LIKE THE OX: SEEING NONE OF THESE THINGS VISIBLY ACCOMPLISHED DURING THE ADVENT OF HIM WHO IS BELIEVED BY US TO BE CHRIST, THEY DID NOT ACCEPT OUR LORD JESUS; BUT, AS HAVING CALLED HIMSELF CHRIST IMPROPERLY, THEY CRUCIFIED HIM. AND THOSE BELONGING TO HERETICAL SECTS READING THIS (STATEMENT), A FIRE HAS BEEN KINDLED IN MINE ANGER; AND THIS, I AM A JEALOUS GOD, VISITING THE INIQUITIES OF THE FATHERS UPON THE CHILDREN UNTO THE THIRD AND FOURTH GENERATION; AND THIS, I REPENT OF HAVING ANOINTED SAUL TO BE KING; AND THIS, I AM A GOD THAT MAKES PEACE, AND CREATES EVIL; AND, AMONG OTHERS, THIS, THERE IS NOT WICKEDNESS IN THE CITY WHICH THE LORD HAS NOT DONE; AND AGAIN THIS, EVILS CAME DOWN FROM THE LORD UPON THE GATES OF JERUSALEM; AND, AN EVIL SPIRIT FROM THE LORD PLAGUED SAUL; AND COUNTLESS OTHER PASSAGES LIKE THESE — THEY HAVE NOT VENTURED TO DISBELIEVE THESE AS THE SCRIPTURES OF GOD; BUT BELIEVING THEM TO BE THE (WORDS) OF THE DEMIURGE, WHOM THE JEWS WORSHIP, THEY THOUGHT THAT AS THE DEMIURGE WAS AN IMPERFECT AND UNBENEVO-LENT GOD, THE SAVIOUR HAD COME TO AN-NOUNCE A MORE PERFECT DEITY, WHO, THEY SAY, IS NOT THE DEMIURGE, BEING OF DIFFERENT OPINIONS REGARDING HIM; AND HAVING ONCE DEPARTED FROM THE DEMIURGE, WHO IS THE ONLY UNCREATED GOD, THEY HAVE GIVEN THEM-SELVES UP TO FICTIONS, INVENTING TO THEMSELVES HYPOTHESES, ACCORDING TO WHICH THEY IM-AGINE THAT THERE ARE SOME THINGS WHICH ARE VISIBLE, AND CERTAIN OTHER THINGS WHICH ARE NOT VISIBLE, ALL WHICH ARE THE FANCIES OF THEIR OWN MINDS. AND YET, INDEED, THE MORE SIMPLE AMONG THOSE WHO PROFESS TO BELONG TO THE CHURCH HAVE SUPPOSED THAT THERE IS NO DEITY GREATER THAN THE DEMI-URGE, BEING RIGHT IN SO THINKING, WHILE THEY IMAGINE REGARDING HIM SUCH THINGS AS WOULD NOT BE BELIEVED OF THE MOST SAVAGE AND UNJUST OF MANKIND.

9. NOW THE CAUSE, IN ALL THE POINTS PRE-VIOUSLY ENUMERATED, OF THE FALSE OPINIONS, AND OF THE IMPIOUS STATEMENTS OR IGNORANT ASSERTIONS ABOUT GOD, APPEARS TO BE NOTHING ELSE THAN THE NOT UNDERSTANDING THE SCRIPTURE ACCORDING TO ITS SPIRITUAL MEANING, BUT THE INTERPRETATION OF IT AGREE-ABLY TO THE MERE LETTER. AND THEREFORE, TO THOSE WHO BELIEVE THAT THE SACRED BOOKS ARE NOT THE COMPOSITIONS OF MEN, BUT THAT THEY WERE COMPOSED BY INSPIRATION OF THE HOLY SPIRIT, AGREEABLY TO THE WILL OF THE FATHER OF ALL THINGS THROUGH JESUS CHRIST, AND THAT THEY HAVE COME DOWN TO US, WE MUST POINT OUT THE WAYS (OF INTERPRETING THEM) WHICH APPEAR (CORRECT) TO US, WHO CLING TO THE STANDARD OF THE HEAVENLY CHURCH OF JESUS CHRIST ACCORDING TO THE SUCCESSION OF THE APOSTLES. NOW, THAT THERE ARE CERTAIN MYSTICAL ECONOMIES MADE KNOWN BY THE HOLY SCRIPTURES, ALL — EVEN THE MOST SIMPLE OF THOSE WHO ADHERE TO THE WORD — HAVE BELIEVED; BUT WHAT THESE ARE, CANDID AND MODEST INDIVIDUALS CONFESS THAT THEY KNOW NOT. IF, THEN, ONE WERE TO BE PERPLEXED ABOUT THE INTERCOURSE OF LOT WITH HIS DAUGHTERS, AND ABOUT THE TWO WIVES OF ABRAHAM, AND THE TWO SISTERS MARRIED TO JACOB, AND THE TWO HANDMAIDS WHO BORE HIM CHILDREN, THEY CAN RETURN NO OTHER ANSWER THAN THIS, THAT THESE ARE MYSTERIES NOT UNDERSTOOD BY US. NAY, ALSO, WHEN THE (DESCRIPTION OF THE) FITTING OUT OF THE TABERNACLE IS READ, BELIEVING THAT WHAT IS WRITTEN IS A TYPE, THEY SEEK TO ADAPT WHAT THEY CAN TO EACH PARTICULAR RELATED ABOUT THE TABERNACLE — NOT BEING WRONG SO FAR AS REGARDS THEIR BELIEF THAT THE TABERNACLE IS A TYPE OF SOMETHING, BUT ERRING SOMETIMES IN ADAPTING THE DESCRIP-TION OF THAT OF WHICH THE TABERNACLE IS A TYPE, TO SOME SPECIAL THING IN A MANNER WORTHY OF SCRIPTURE. AND ALL THE HISTORY THAT IS CONSIDERED TO TELL OF MARRIAGES, OR THE BEGETTING OF CHILDREN, OR OF WARS, OR ANY HISTORIES WHATEVER THAT ARE IN CIRCULA-TION AMONG THE MULTITUDE, THEY DECLARE TO BE TYPES; BUT OF WHAT IN EACH INDIVIDUAL INSTANCE, PARTLY OWING TO THEIR HABITS NOT BEING THOROUGHLY EXERCISED — PARTLY, TOO, OWING TO THEIR PRECIPITATION — SOMETIMES, EVEN WHEN AN INDIVIDUAL DOES HAPPEN TO BE WELL TRAINED AND CLEAR-SIGHTED, OWING TO THE EXCESSIVE DIFFICULTY OF DISCOVERING THINGS ON THE PART OF MEN — THE NATURE OF EACH PARTICULAR REGARDING THESE (TYPES) IS NOT CLEARLY ASCERTAINED.

10. AND WHAT NEED IS THERE TO SPEAK OF THE PROPHECIES, WHICH WE ALL KNOW TO BE FILLED WITH ENIGMAS AND DARK SAYINGS? AND IF WE COME TO THE GOSPELS, THE EXACT UNDERSTANDING OF THESE ALSO, AS BEING THE MIND OF CHRIST, REQUIRES THE GRACE THAT WAS GIVEN TO HIM WHO SAID, BUT WE HAVE THE MIND OF CHRIST, THAT WE MIGHT KNOW THE THINGS FREELY GIVEN TO US BY GOD. WHICH THINGS ALSO WE SPEAK, NOT IN THE WORDS WHICH MAN'S WISDOM TEACHES, BUT WHICH THE SPIRIT TEACHES. AND WHO, ON READ-ING THE REVELATIONS MADE TO JOHN, WOULD NOT BE AMAZED AT THE UNSPEAKABLE MYS-TERIES THEREIN CONCEALED, AND WHICH ARE EVIDENT (EVEN) TO HIM WHO DOES NOT COM-PREHEND WHAT IS WRITTEN? AND TO WHAT PERSON, SKILFUL IN INVESTIGATING WORDS, WOULD THE EPISTLES OF THE APOSTLES SEEM TO BE CLEAR AND EASY OF UNDERSTANDING, SINCE EVEN IN THEM THERE ARE COUNTLESS NUMBERS OF MOST PROFOUND IDEAS, WHICH, (ISSUING FORTH) AS BY AN APERTURE, ADMIT OF NO RAPID COM-PREHENSION? AND THEREFORE, SINCE THESE THINGS ARE SO, AND SINCE INNUMERABLE INDI-VIDUALS FALL INTO MISTAKES, IT IS NOT SAFE IN READING (THE SCRIPTURES) TO DECLARE THAT ONE EASILY UNDERSTANDS WHAT NEEDS THE KEY OF KNOWLEDGE, WHICH THE SAVIOUR DECLARES IS WITH THE LAWYERS. AND LET THOSE ANSWER WHO WILL NOT ALLOW THAT THE TRUTH WAS WITH THESE BEFORE THE ADVENT OF CHRIST, HOW THE KEY OF KNOWLEDGE IS SAID BY OUR LORD JESUS CHRIST TO BE WITH THOSE WHO, AS THEY ALLEGE, HAD NOT THE BOOKS WHICH CONTAIN THE SECRETS OF KNOWLEDGE, AND PERFECT MYS-TERIES. FOR HIS WORDS RUN THUS: WOE UNTO YOU, YOU LAWYERS! FOR YOU HAVE TAKEN AWAY THE KEY OF KNOWLEDGE: YOU HAVE NOT ENTERED IN YOURSELVES, AND THEM THAT WERE ENTERING IN YOU HINDERED.

11. THE WAY, THEN, AS IT APPEARS TO US, IN WHICH WE OUGHT TO DEAL WITH THE SCRIP-TURES, AND EXTRACT FROM THEM THEIR MEAN-ING, IS THE FOLLOWING, WHICH HAS BEEN ASCER-TAINED FROM THE SCRIPTURES THEMSELVES. BY SOLOMON IN THE PROVERBS WE FIND SOME SUCH RULE AS THIS ENJOINED RESPECTING THE DIVINE DOCTRINES OF SCRIPTURE: AND PORTRAY THEM IN A THREEFOLD MANNER, IN COUNSEL AND KNOWLEDGE, TO ANSWER WORDS OF TRUTH TO THEM WHO PROPOSE THEM TO YOU. THE INDIVIDUAL OUGHT, THEN, TO PORTRAY THE IDEAS OF HOLY SCRIPTURE IN A THREEFOLD MANNER UPON HIS OWN SOUL; IN ORDER THAT THE SIMPLE MAN MAY BE EDIFIED BY THE FLESH, AS IT WERE, OF THE SCRIPTURE, FOR SO WE NAME THE OBVIOUS SENSE; WHILE HE WHO HAS ASCENDED A CERTAIN WAY (MAY BE EDIFIED) BY THE SOUL, AS IT WERE. THE PERFECT MAN, AGAIN, AND HE WHO RESEM-BLES THOSE SPOKEN OF BY THE APOSTLE, WHEN HE SAYS, WE SPEAK WISDOM AMONG THEM THAT ARE PERFECT, BUT NOT THE WISDOM OF THE WORLD, NOR OF THE RULERS OF THIS WORLD, WHO COME TO NOUGHT; BUT WE SPEAK THE WISDOM OF GOD IN A MYSTERY, THE HIDDEN WISDOM, WHICH GOD HAS ORDAINED BEFORE THE AGES, UNTO OUR GLORY, (MAY RECEIVE EDIFICATION) FROM THE SPIRITUAL LAW, WHICH HAS A SHADOW OF GOOD THINGS TO COME. FOR AS MAN CONSISTS OF BODY, AND SOUL, AND SPIRIT, SO IN THE SAME WAY DOES SCRIPTURE, WHICH HAS BEEN ARRANGED TO BE GIVEN BY GOD FOR THE SALVATION OF MEN. AND THEREFORE WE DEDUCE THIS ALSO FROM A BOOK WHICH IS DESPISED BY SOME — THE SHEPHERD— IN RESPECT OF THE COMMAND GIVEN TO HERMAS TO WRITE TWO BOOKS, AND AFTER SO DOING TO ANNOUNCE TO THE PRESBYTERS OF THE CHURCH WHAT HE HAD LEARNED FROM THE SPIRIT. THE WORDS ARE AS FOLLOWS: YOU WILL WRITE TWO BOOKS, AND GIVE ONE TO CLEMENT, AND ONE TO GRAPTE. AND GRAPTE SHALL ADMONISH THE WIDOWS AND THE ORPHANS, AND CLEMENT WILL SEND TO THE CITIES ABROAD, WHILE YOU WILL ANNOUNCE TO THE PRESBYTERS OF THE CHURCH. NOW GRAPTE, WHO ADMONISHES THE WIDOWS AND THE ORPHANS, IS THE MERE LETTER (OF SCRIPTURE), WHICH ADMONISHES THOSE WHO ARE YET CHILDREN IN SOUL, AND NOT ABLE TO CALL GOD THEIR FATHER, AND WHO ARE ON THAT ACCOUNT STYLED ORPHANS — ADMON-ISHING, MOREOVER, THOSE WHO NO LONGER HAVE AN UNLAWFUL BRIDEGROOM, BUT WHO REMAIN WIDOWS, BECAUSE THEY HAVE NOT YET BECOME WORTHY OF THE (HEAVENLY) BRIDEGROOM; WHILE CLEMENT, WHO IS ALREADY BEYOND THE LETTER, IS SAID TO SEND WHAT IS WRITTEN TO THE CITIES ABROAD, AS IF WE WERE TO CALL THESE THE SOULS, WHO ARE ABOVE (THE INFLUENCE OF) BODILY (AFFECTIONS) AND DEGRADED IDEAS, — THE DISCIPLE OF THE SPIRIT HIMSELF BEING ENJOINED TO MAKE KNOWN, NO LONGER BY LET-TERS, BUT BY LIVING WORDS, TO THE PRESBYTERS OF THE WHOLE CHURCH OF GOD, WHO HAVE BECOME GREY THROUGH WISDOM.

12. BUT AS THERE ARE CERTAIN PASSAGES OF SCRIPTURE WHICH DO NOT AT ALL CONTAIN THE CORPOREAL SENSE, AS WE SHALL SHOW IN THE FOLLOWING (PARAGRAPHS), THERE ARE ALSO PLACES WHERE WE MUST SEEK ONLY FOR THE SOUL, AS IT WERE, AND SPIRIT OF SCRIP-TURE. AND PERHAPS ON

THIS ACCOUNT THE WATER-VESSELS CONTAINING TWO OR THREE FIRKINS A-PIECE ARE SAID TO LIE FOR THE PURIFICATION OF THE JEWS, AS WE READ IN THE GOSPEL AC-CORDING TO JOHN: THE EXPRESSION DARKLY INTIMATING, WITH RESPECT TO THOSE WHO (ARE CALLED) BY THE APOSTLE JEWS SECRETLY, THAT THEY ARE PURIFIED BY THE WORD OF SCRIPTURE, RECEIVING SOMETIMES TWO FIRKINS, I.E., SO TO SPEAK, THE PSYCHICAL AND SPIRITUAL SENSE; AND SOMETIMES THREE FIRKINS, SINCE SOME HAVE, IN ADDITION TO THOSE ALREADY MENTIONED, ALSO THE COR-POREAL SENSE, WHICH IS CAPABLE OF (PRO-DUCING) EDIFICATION. AND SIX WATER-VESSELS ARE REASONABLY (APPROPRIATE) TO THOSE WHO ARE PURIFIED IN THE WORLD, WHICH WAS MADE IN SIX DAYS — THE PERFECT NUMBER. THAT THE FIRST SENSE, THEN, IS PROFITABLE IN THIS RESPECT, THAT IT IS CAPABLE OF IMPARTING EDI-FICATION, IS TESTIFIED BY THE MULTITUDES OF GENUINE AND SIMPLE BELIEVERS; WHILE OF THAT INTERPRETATION WHICH IS REFERRED BACK TO THE SOUL, THERE IS AN ILLUSTRATION IN PAUL'S FIRST EPISTLE TO THE CORINTHIANS. THE EX-PRESSION IS, YOU SHALL NOT MUZZLE THE MOUTH OF THE OX THAT TREADS OUT THE GRAIN; TO WHICH HE ADDS, DOES GOD TAKE CARE OF OXEN? OR SAYS HE IT ALTO-GETHER FOR OUR SAKES? FOR OUR SAKES, NO DOUBT, THIS WAS WRITTEN: THAT HE THAT PLOUGHS SHOULD PLOUGH IN HOPE, AND THAT HE WHO THRESHES, IN HOPE OF PARTAK-ING. AND THERE ARE NUMEROUS INTERPRE-TATIONS ADAPTED TO THE MULTITUDE WHICH ARE IN CIRCULATION, AND WHICH EDIFY THOSE WHO ARE UNABLE TO UNDERSTAND PROFOUNDER MEAN-INGS, AND WHICH HAVE SOMEWHAT THE SAME CHARACTER.

13. BUT THE INTERPRETATION IS SPIRITUAL, WHEN ONE IS ABLE TO SHOW OF WHAT HEAVENLY THINGS THE JEWS ACCORDING TO THE FLESH SERVED AS AN EXAMPLE AND A SHADOW, AND OF WHAT FUTURE BLESSINGS THE LAW CONTAINS A SHADOW. AND, GENERALLY, WE MUST INVESTI-GATE, ACCORDING TO THE APOSTOLIC PROMISE, THE WISDOM IN A MYSTERY, THE HIDDEN WIS-DOM WHICH GOD ORDAINED BEFORE THE WORLD FOR THE GLORY OF THE JUST, WHICH NONE OF THE PRINCES OF THIS WORLD KNEW. AND THE SAME APOSTLE SAYS SOMEWHERE, AFTER REFER-RING TO CERTAIN EVENTS MENTIONED AS OCCUR-RING IN EXODUS AND NUMBERS, THAT THESE THINGS HAPPENED TO THEM FIGURATIVELY, BUT THAT THEY WERE WRITTEN ON OUR ACCOUNT, ON WHOM THE ENDS OF THE WORLD HAVE COME. AND HE GIVES AN OPPORTUNITY FOR ASCERTAIN-ING OF WHAT THINGS THESE WERE PATTERNS, WHEN HE SAYS: FOR THEY DRANK OF THE SPIRITUAL ROCK THAT FOLLOWED THEM, AND THAT ROCK WAS CHRIST. AND IN ANOTHER EPISTLE, WHEN SKETCHING THE VARIOUS MAT-TERS RELATING TO THE TABERNACLE, HE USED THE WORDS: YOU SHALL MAKE EVERYTHING AC-CORDING TO THE PATTERN SHOWED YOU IN THE MOUNT. MOREOVER, IN THE EPISTLE TO THE GALATIANS, AS IF UPBRAIDING THOSE WHO THINK THAT THEY READ THE LAW, AND YET DO NOT UNDERSTAND IT, JUDGING THAT THOSE DO NOT UNDERSTAND IT WHO DO NOT REFLECT THAT ALLE-GORIES ARE CONTAINED UNDER WHAT IS WRITTEN, HE SAYS: TELL ME, YOU THAT DESIRE TO BE UNDER THE LAW, DO YOU NOT HEAR THE LAW? FOR IT IS WRITTEN, ABRAHAM HAD TWO SONS; THE ONE BY THE BOND-MAID, THE OTHER BY THE FREE WOMAN. BUT HE WHO WAS BY THE BOND-MAID WAS BORN ACCORDING TO THE FLESH; BUT HE OF THE FREE WOMAN WAS BY PROMISE. WHICH THINGS ARE AN ALLEGORY: FOR THESE ARE THE TWO COVENANTS, AND SO ON. NOW WE MUST CAREFULLY OBSERVE EACH WORD EMPLOYED BY HIM. HE SAYS: YOU WHO DESIRE TO BE UNDER THE LAW, NOT YOU THAT ARE UNDER THE LAW; AND, DO YOU NOT HEARTHE LAW? — HEARING BEING UNDER-STOOD TO MEAN COMPREHENDING AND KNOWING. AND IN THE EPISTLE TO THE COLOSSIANS, BRIEFLY ABRIDGING THE MEANING OF THE WHOLE LEGISLATION, HE SAYS: LET NO MAN THEREFORE JUDGE YOU IN MEAT, OR IN DRINK, OR IN RESPECT OF A FESTIVAL, OR OF A NEW MOON, OR OF SABBATHS, WHICH ARE A SHADOW OF THINGS TO COME. MOREOVER, IN THE EPISTLE TO THE HEBREWS, DISCOURSING OF THOSE WHO BELONG TO THE CIRCUMCISION, HE WRITES: WHO SERVE FOR AN ENSAMPLE AND SHADOW OF HEAVENLY THINGS. NOW IT IS PROBABLE THAT, FROM THESE ILLUSTRATIONS, THOSE WILL ENTERTAIN NO DOUBT WITH RESPECT TO THE FIVE BOOKS OF MOSES, WHO HAVE ONCE GIVEN IN THEIR ADHESION TO THE APOSTLE, AS DIVINELY INSPIRED; BUT DO YOU WISH TO KNOW, WITH REGARD TO THE REST OF THE HIS-TORY, IF IT ALSO HAPPENED AS A PATTERN? WE MUST NOTE, THEN, THE EXPRESSION IN THE EPISTLE TO THE ROMANS, I HAVE LEFT TO MYSELF SEVEN THOUSAND MEN, WHO HAVE NOT BOWED THE KNEE TO BAAL, QUOTED FROM THE THIRD BOOK OF KINGS, WHICH PAUL HAS UNDERSTOOD AS EQUIVALENT (IN MEANING) TO THOSE WHO ARE ISRAELITES ACCORDING TO ELEC-TION, BECAUSE NOT ONLY WERE THE GENTILES BENEFITED BY THE ADVENT OF CHRIST, BUT ALSO CERTAIN OF THE RACE OF GOD.

14. THIS BEING THE STATE OF THE CASE, WE HAVE TO SKETCH WHAT SEEM TO US TO BE THE MARKS OF THE (TRUE) UNDERSTANDING OF SCRIPTURES. AND, IN THE FIRST PLACE, THIS MUST BE POINTED OUT, THAT THE OBJECT OF THE SPIRIT, WHICH BY THE PROVIDENCE OF GOD, THROUGH THE WORD WHO WAS IN THE BEGIN-NING WITH GOD, ILLUMINATED THE MINISTERS OF TRUTH, THE PROPHETS AND APOSTLES, WAS ESPECIALLY (THE COMMUNICATION) OF INEFFA-BLE MYSTERIES REGARDING THE AFFAIRS OF MEN (NOW BY MEN I MEAN THOSE SOULS THAT MAKE USE OF BODIES), IN ORDER THAT HE WHO IS CAPABLE OF INSTRUCTION MAY BY INVESTIGA-TION, AND BY DEVOTING HIMSELF TO THE STUDY OF THE PROFUNDITIES OF MEANING CONTAINED IN THE WORDS, BECOME A PARTICIPATOR OF ALL THE DOCTRINES OF HIS COUNSEL. AND AMONG THOSE MATTERS WHICH RELATE TO SOULS (WHO CANNOT OTHERWISE OBTAIN PERFECTION APART FROM THE RICH AND WISE TRUTH OF GOD), THE (DOCTRINES) BELONGING TO GOD AND HIS ONLY-BEGOTTEN SON ARE NECESSARILY LAID DOWN AS PRIMARY, VIZ., OF WHAT NATURE HE IS, AND IN WHAT MANNER HE IS THE SON OF GOD, AND WHAT ARE THE CAUSES OF HIS DESCENDING EVEN TO (THE ASSUMPTION OF) HUMAN FLESH, AND OF COMPLETE HUMANITY; AND WHAT, ALSO, IS THE OPERATION OF THIS (SON), AND UPON WHOM AND WHEN EXER-CISED. AND IT WAS NECESSARY ALSO THAT THE SUBJECT OF KINDRED BEINGS, AND OTHER RATION-AL CREATURES, BOTH THOSE WHO ARE DIVINE AND THOSE WHO HAVE FALLEN FROM BLESSED-NESS, TOGETHER WITH THE REASONS OF THEIR FALL, SHOULD BE CONTAINED IN THE DIVINE TEACHING; AND ALSO THAT OF THE DIVERSITIES OF SOULS, AND OF THE ORIGIN OF THESE DIVER-SITIES, AND OF THE NATURE OF THE WORLD, AND THE CAUSE OF ITS EXISTENCE. WE MUST LEARN ALSO THE ORIGIN OF THE GREAT AND TERRIBLE WICKEDNESS WHICH OVERSPREADS THE EARTH, AND WHETHER IT IS CONFINED TO THIS EARTH ONLY, OR PREVAILS ELSEWHERE. NOW, WHILE THESE AND SIMILAR OBJECTS WERE PRESENT TO THE SPIRIT, WHO ENLIGHTENED THE SOULS OF THE HOLY MINISTERS OF THE TRUTH, THERE WAS A SECOND OBJECT, FOR THE SAKE OF THOSE WHO WERE UNABLE TO ENDURE THE FATIGUE OF IN-VESTIGATING MATTERS SO IMPORTANT, VIZ., TO CONCEAL THE DOCTRINE RELATING TO THE PRE-VIOUSLY MENTIONED SUBJECTS, IN EXPRESSIONS CONTAINING A NARRATIVE WHICH CONVEYED AN ANNOUNCEMENT REGARDING THE THINGS OF THE VISIBLE CREATION, THE CREATION OF MAN, AND THE SUCCESSIVE DESCENDANTS OF THE FIRST MEN UNTIL THEY BECAME NUMEROUS; AND OTHER HISTORIES RELATING THE ACTS OF JUST MEN, AND THE SINS OCCASIONALLY COMMITTED BY THESE SAME MEN AS BEING HUMAN BEINGS, AND THE WICKED DEEDS, BOTH OF UNCHASTITY AND VICE, COMMITTED BY SINFUL AND UNGODLY MEN. AND WHAT IS MOST REMARKABLE, BY THE HIS-TORY OF WARS, AND OF THE VICTORS, AND THE VANQUISHED, CERTAIN MYSTERIES ARE INDI-CATED TO THOSE WHO ARE ABLE TO TEST THESE STATEMENTS. AND MORE WONDERFUL STILL, THE LAWS OF TRUTH ARE PREDICTED BY THE WRITTEN LEGISLATION;— ALL THESE BEING DESCRIBED IN A CONNECTED SERIES, WITH A POWER WHICH IS TRULY IN KEEPING WITH THE WISDOM OF GOD. FOR IT WAS INTENDED THAT THE COVERING ALSO OF THE SPIRITUAL TRUTHS — I MEAN THE BODI-LY PART OF SCRIPTURE — SHOULD NOT BE WITH-OUT PROFIT IN MANY CASES, BUT SHOULD BE CAPABLE OF IMPROVING THE MULTITUDE, ACCORDING TO THEIR CAPACITY.

15. BUT SINCE, IF THE USEFULNESS OF THE LEGISLATION, AND THE SEQUENCE AND BEAUTY OF THE HISTORY, WERE UNIVERSALLY EVIDENT OF ITSELF, WE SHOULD NOT BELIEVE THAT ANY OTHER THING COULD BE UNDERSTOOD IN THE SCRIPTURES SAVE WHAT WAS OBVIOUS, THE WORD OF GOD HAS ARRANGED THAT CERTAIN STUMBLING-BLOCKS, AS IT WERE, AND OFFENSES, AND IMPOSSIBILI-TIES, SHOULD BE INTRODUCED INTO THE MIDST OF THE LAW AND THE HISTORY, IN ORDER THAT WE MAY NOT, THROUGH BEING DRAWN AWAY IN ALL DIRECTIONS BY THE MERELY ATTRACTIVE NA-TURE OF THE LANGUAGE, EITHER ALTOGETHER FALL AWAY FROM THE (TRUE) DOCTRINES, AS LEARN-ING NOTHING WORTHY OF GOD, OR, BY NOT DEPARTING FROM THE LETTER, COME TO THE KNOWLEDGE OF NOTHING MORE DIVINE. AND THIS ALSO WE MUST KNOW, THAT THE PRINCIPAL AIM BEING TO ANNOUNCE THE SPIRITUAL CONNECTION IN THOSE THINGS THAT ARE DONE, AND THAT OUGHT TO BE DONE, WHERE THE WORD FOUND THAT THINGS DONE ACCORDING TO THE HISTORY COULD BE ADAPTED TO THESE MYSTICAL SENSES, HE MADE USE OF THEM, CONCEALING FROM THE MULTITUDE THE DEEPER MEANING; BUT WHERE, IN THE NARRATIVE OF THE DEVELOP-MENT OF SUPER-SENSUAL THINGS, THERE DID NOT FOLLOW THE PERFORMANCE OF THOSE CERTAIN EVENTS, WHICH WAS ALREADY INDICATED BY THE MYSTICAL MEANING, THE SCRIPTURE INTERWOVE IN THE HISTORY (THE ACCOUNT OF) SOME EVENT THAT DID NOT TAKE PLACE, SOMETIMES WHAT COULD NOT HAVE HAPPENED; SOMETIMES WHAT COULD, BUT DID NOT. AND SOMETIMES A FEW WORDS ARE INTERPOLATED WHICH ARE NOT TRUE IN THEIR LITERAL ACCEPTATION, AND SOMETIMES A LARGER NUMBER. AND A SIMILAR PRACTICE ALSO IS TO BE NOTICED WITH REGARD TO THE LEGISLATION, IN WHICH IS OFTEN TO BE FOUND WHAT IS USEFUL IN ITSELF, AND APPRO-PRIATE TO THE TIMES OF THE LEGISLATION; AND SOMETIMES ALSO WHAT DOES NOT APPEAR TO BE OF UTILITY; AND AT OTHER TIMES IMPOSSIBILI-TIES ARE RECORDED FOR THE SAKE OF THE MORE SKILFUL AND INQUISITIVE, IN ORDER THAT THEY MAY GIVE THEMSELVES TO THE TOIL OF INVESTI-GATING WHAT IS WRITTEN, AND THUS ATTAIN TO A BECOMING CONVICTION OF THE MANNER IN WHICH A MEANING WORTHY OF GOD MUST BE SOUGHT OUT IN SUCH SUBJECTS.

16. IT WAS NOT ONLY, HOWEVER, WITH THE (SCRIPTURES COMPOSED) BEFORE THE ADVENT (OF CHRIST) THAT THE SPIRIT THUS DEALT; BUT AS BEING THE SAME SPIRIT, AND (PROCEEDING) FROM THE ONE GOD, HE DID THE SAME THING BOTH WITH THE EVANGELISTS AND THE APOSTLES — AS EVEN THESE DO NOT CONTAIN THROUGH-OUT A PURE HISTORY OF EVENTS, WHICH ARE IN-TERWOVEN INDEED ACCORDING TO THE LETTER, BUT WHICH DID NOT ACTUALLY OCCUR. NOR EVEN DO THE LAW AND THE COMMANDMENTS WHOLLY CONVEY WHAT IS AGREEABLE TO REASON. FOR WHO THAT HAS UNDERSTANDING WILL SUP-POSE THAT THE FIRST, AND SECOND, AND THIRD DAY, AND THE EVENING AND THE MORNING, EX-ISTED WITHOUT A SUN, AND MOON, AND STARS? AND THAT THE FIRST DAY WAS, AS IT WERE, ALSO WITHOUT A SKY? AND WHO IS SO FOOLISH AS TO SUPPOSE THAT GOD, AFTER THE MANNER OF A HUSBANDMAN, PLANTED A PARADISE IN EDEN, TOWARDS THE EAST, AND PLACED IN IT A TREE OF LIFE, VISIBLE AND PALPABLE, SO THAT ONE TASTING OF THE FRUIT BY THE BODILY TEETH OBTAINED LIFE? AND AGAIN, THAT ONE WAS A PARTAKER OF GOOD AND EVIL BY MASTICATING WHAT WAS TAKEN FROM THE TREE? AND IF GOD IS SAID TO WALK IN THE PARADISE IN THE EVENING, AND ADAM TO HIDE HIMSELF UNDER A TREE, I DO NOT SUPPOSE THAT ANYONE DOUBTS THAT THESE THINGS FIGURATIVELY INDI-CATE CERTAIN MYSTERIES, THE HISTORY HAVING TAKEN PLACE IN APPEARANCE, AND NOT LITERALLY. CAIN ALSO, WHEN GOING FORTH FROM THE PRESENCE OF GOD, CERTAINLY APPEARS TO THOUGHTFUL MEN AS LIKELY TO LEAD THE READER TO INQUIRE WHAT IS THE PRESENCE OF GOD, AND WHAT IS THE MEANING OF GOING OUT FROM HIM. AND WHAT NEED IS THERE TO SAY MORE, SINCE THOSE WHO ARE NOT ALTOGETHER BLIND CAN COLLECT COUNTLESS INSTANCES OF A SIMILAR KIND RECORDED AS HAVING OCCURRED, BUT WHICH DID NOT LITERALLY TAKE PLACE? NAY, THE GOSPELS THEMSELVES ARE FILLED WITH THE SAME KIND OF NARRATIVES; E.G., THE DEVIL LEADING JESUS UP INTO A HIGH MOUN-TAIN, IN ORDER TO SHOW HIM FROM THENCE THE KINGDOMS OF THE WHOLE WORLD, AND THE GLORY OF THEM. FOR WHO IS THERE AMONG THOSE WHO DO NOT READ SUCH ACCOUNTS CARELESSLY, THAT WOULD NOT CONDEMN THOSE WHO THINK THAT WITH THE EYE OF THE BODY-— WHICH REQUIRES A LOFTY HEIGHT IN ORDER THAT THE PARTS LYING (IMMEDIATELY) UNDER AND ADJACENT MAY BE SEEN — THE KINGDOMS OF THE PERSIANS, AND SCYTHIANS, AND INDIANS, AND PARTHIANS, WERE BEHELD, AND THE MANNER IN WHICH THEIR PRINCES ARE GLORIFIED AMONG MEN? AND THE ATTENTIVE READER MAY NO-TICE IN THE GOSPELS INNUMERABLE OTHER PAS-SAGES LIKE THESE, SO THAT HE WILL BE CONVINCED THAT IN THE HISTORIES THAT ARE LITERALLY RE-CORDED, CIRCUMSTANCES THAT DID NOT OCCUR ARE INSERTED.

17. AND IF WE COME TO THE LEGISLATION OF MOSES, MANY OF THE LAWS MANIFEST THE IRRATIONALITY, AND OTHERS THE IMPOSSIBILITY, OF THEIR LITERAL OBSERVANCE. THE IRRATION-ALITY (IN THIS), THAT THE PEOPLE ARE FORBID-DEN TO EAT VULTURES, ALTHOUGH NO ONE EVEN IN THE DIREST FAMINES WAS (EVER) DRIVEN BY WANT TO HAVE RECOURSE TO THIS BIRD; AND THAT CHILDREN EIGHT DAYS OLD, WHICH ARE UNCIRCUMCISED, ARE ORDERED TO BE EXTERMI-NATED FROM AMONG THEIR PEOPLE, IT BEING NECESSARY, IF THE LAW WERE TO BE CARRIED OUT AT ALL LITERALLY WITH REGARD TO THESE, THAT THEIR FATHERS, OR THOSE WITH WHOM THEY ARE BROUGHT UP, SHOULD BE COMMANDED TO BE PUT TO DEATH. NOW THE SCRIPTURE SAYS: EVERY MALE THAT IS UNCIRCUMCISED, WHO SHALL NOT BE CIRCUMCISED ON THE EIGHTH DAY, SHALL BE CUT OFF FROM AMONG HIS PEOPLE. AND IF YOU WISH TO SEE IMPOSSIBILITIES CON-TAINED IN THE LEGISLATION, LET US OBSERVE THAT THE GOAT-STAG IS ONE OF THOSE ANIMALS THAT CANNOT EXIST, AND YET MOSES COMMANDS US TO OFFER IT AS BEING A CLEAN BEAST; WHEREAS A GRIFFIN, WHICH IS NOT RECORDED EVER TO HAVE BEEN SUBDUED BY MAN, THE LAWGIVER FORBIDS TO BE EATEN. NAY, HE WHO CARE-FULLY CONSIDERS (THE FAMOUS INJUNCTION RE-LATING TO) THE SABBATH, YOU SHALL SIT EACH ONE IN YOUR DWELLINGS: LET NO ONE GO OUT FROM HIS PLACE ON THE SEVENTH DAY, WILL DEEM IT IMPOSSIBLE TO BE LITERALLY OBSERVED: FOR NO LIVING BEING IS ABLE TO SIT THROUGHOUT A WHOLE DAY, AND REMAIN WITHOUT MOVING FROM A SITTING POSITION. AND THEREFORE THOSE WHO BELONG TO THE CIRCUMCISION, AND ALL WHO DESIRE THAT NO MEANING SHOULD BE EXHIBITED, SAVE THE LITERAL ONE, DO NOT IN-VESTIGATE AT ALL SUCH SUBJECTS AS THOSE OF THE GOAT-STAG AND GRIFFIN AND VULTURE, BUT INDULGE IN FOOLISH TALK ON CERTAIN POINTS, MULTIPLYING WORDS AND ADDUCING TASTELESS TRADITIONS; AS, FOR EXAMPLE, WITH REGARD TO THE SABBATH, SAYING THAT TWO THOUSAND CU-BITS IS EACH ONE'S LIMIT. OTHERS, AGAIN, AMONG WHOM IS DOSITHEUS THE SAMARITAN, CONDEMNING SUCH AN INTERPRETATION, THINK THAT IN THE POSITION IN WHICH A MAN IS FOUND ON THE SABBATH DAY, HE IS TO REMAIN UNTIL EVENING. MOREOVER, THE NOT CARRYING OF A BURDEN ON THE SABBATH DAY IS AN IM-POSSIBILITY; AND THEREFORE THE JEWISH TEACH-ERS HAVE FALLEN INTO COUNTLESS ABSURDITIES, SAYING THAT A SHOE OF SUCH A KIND WAS A BURDEN, BUT NOT ONE OF ANOTHER KIND; AND THAT A SANDAL WHICH HAD NAILS WAS A BUR-DEN, BUT NOT ONE THAT WAS WITHOUT THEM; AND IN LIKE MANNER WHAT WAS BORNE ON ONE SHOULDER (WAS A LOAD), BUT NOT THAT WHICH WAS CARRIED ON BOTH.

18. AND IF WE GO TO THE GOSPEL AND INSTITUTE A SIMILAR EXAMINATION, WHAT WOULD BE MORE IRRATIONAL THAN (TO TAKE LITERALLY THE INJUNCTION), SALUTE NO MAN BY THE WAY, WHICH SIMPLE PERSONS THINK THE SAV-IOUR ENJOINED ON THE APOSTLES? THE COM-MAND, MOREOVER, THAT THE RIGHT CHEEK SHOULD BE SMITTEN, IS MOST INCREDIBLE, SINCE EVERYONE WHO STRIKES, UNLESS HE HAPPEN TO HAVE SOME BODILY DEFECT, SMITES THE LEFT CHEEK WITH HIS RIGHT HAND. AND IT IS IM-POSSIBLE TO TAKE (LITERALLY, THE STATEMENT) IN THE GOSPEL ABOUT THE OFFENDING OF THE RIGHT EYE. FOR, TO GRANT THE POSSIBILITY OF ONE BEING OFFENDED BY THE SENSE OF SIGHT, HOW, WHEN THERE ARE TWO EYES THAT SEE, SHOULD THE BLAME BE LAID UPON THE RIGHT EYE? AND WHO IS THERE THAT,

CON-DEMNING HIMSELF FOR HAVING LOOKED UPON A WOMAN TO LUST AFTER HER, WOULD RATIONALLY TRANSFER THE BLAME TO THE RIGHT EYE ALONE, AND THROW IT AWAY? THE APOSTLE, MORE-OVER, LAYS DOWN THE LAW, SAYING, IS ANY MAN CALLED, BEING CIRCUMCISED? LET HIM NOT BECOME UNCIRCUMCISED. IN THE FIRST PLACE, ANYONE WILL SEE THAT HE DOES NOT UTTER THESE WORDS IN CONNECTION WITH THE SUBJECT BEFORE HIM. FOR, WHEN LAYING DOWN PRECEPTS ON MARRIAGE AND PURITY, HOW WILL IT NOT APPEAR THAT HE HAS INTRO-DUCED THESE WORDS AT RANDOM? BUT, IN THE SECOND PLACE, WHO WILL SAY THAT A MAN DOES WRONG WHO ENDEAVOURS TO BECOME UNCIRCUMCISED, IF THAT BE POSSIBLE, ON ACCOUNT OF THE DISGRACE THAT IS CONSIDERED BY THE MULTITUDE TO ATTACH TO CIRCUMCISION.

ALL THESE STATEMENTS HAVE BEEN MADE BY US, IN ORDER TO SHOW THAT THE DESIGN OF THAT DIVINE POWER WHICH GAVE US THE SACRED SCRIPTURES IS, THAT WE SHOULD NOT RECEIVE WHAT IS PRESENTED BY THE LETTER ALONE (SUCH THINGS BEING SOMETIMES NOT TRUE IN THEIR LITERAL ACCEPTATION, BUT ABSURD AND IMPOS-SIBLE), BUT THAT CERTAIN THINGS HAVE BEEN INTRODUCED INTO THE ACTUAL HISTORY AND INTO THE LEGISLATION THAT ARE USEFUL IN THEIR LITERAL SENSE.

19. BUT THAT NO ONE MAY SUPPOSE THAT WE ASSERT RESPECTING THE WHOLE THAT NO HIS-TORY IS REAL BECAUSE A CERTAIN ONE IS NOT; AND THAT NO LAW IS TO BE LITERALLY OBSERVED, BECAUSE A CERTAIN ONE, (UNDERSTOOD) AC-CORDING TO THE LETTER, IS ABSURD OR IMPOSSI-BLE; OR THAT THE STATEMENTS REGARDING THE SAVIOUR ARE NOT TRUE IN A MANNER PERCEPT-IBLE TO THE SENSES; OR THAT NO COMMAND-MENT AND PRECEPT OF HIS OUGHT TO BE OBEYED — WE HAVE TO ANSWER THAT, WITH REGARD TO CERTAIN THINGS, IT IS PERFECTLY CLEAR TO US THAT THE HISTORICAL ACCOUNT IS TRUE; AS THAT ABRAHAM WAS BURIED IN THE DOUBLE CAVE AT HEBRON, AS ALSO ISAAC AND JACOB, AND THE WIVES OF EACH OF THEM; AND THAT SHECHEM WAS GIVEN AS A PORTION TO JOSEPH; AND THAT JERUSALEM IS THE METROPOLIS OF JUDEA, IN WHICH THE TEMPLE OF GOD WAS BUILT BY SOLOMON; AND INNUMERABLE OTHER STATEMENTS. FOR THE PASSAGES THAT ARE TRUE IN THEIR HISTORICAL MEANING ARE MUCH MORE NUMEROUS THAN THOSE WHICH ARE INTERSPERSED WITH A PURELY SPIRITUAL SIGNIFICATION. AND AGAIN, WHO WOULD NOT SAY THAT THE COM-MAND WHICH ENJOINS TO HONOUR YOUR FATHER AND YOUR MOTHER, THAT IT MAY BE WELL WITH YOU, IS USEFUL, APART FROM ALL ALLEGORICAL MEANING, AND OUGHT TO BE OBSERVED, THE APOSTLE PAUL ALSO HAVING EMPLOYED THESE VERY SAME WORDS? AND WHAT NEED IS THERE TO SPEAK OF THE (PROHIBITIONS), YOU SHALL NOT COMMIT ADULTERY, YOU SHALL NOT KILL, YOU SHALL NOT STEAL, YOU SHALL NOT BEAR FALSE WITNESS? AND AGAIN, THERE ARE COMMANDMENTS CONTAINED IN THE GOSPEL WHICH ADMIT OF NO DOUBT WHETHER THEY ARE TO BE OBSERVED ACCORDING TO THE LETTER OR NOT; E.G., THAT WHICH SAYS, BUT I SAY UNTO YOU, WHOEVER IS ANGRY WITH HIS BROTHER, AND SO ON. AND AGAIN, BUT I SAY UNTO YOU, SWEAR NOT AT ALL. AND IN THE WRITINGS OF THE APOSTLE THE LITERAL SENSE IS TO BE RETAINED: WARN THEM THAT ARE UNRULY, COMFORT THE FEEBLE-MINDED, SUPPORT THE WEAK, BE PATIENT TOWARDS ALL MEN; ALTHOUGH IT IS POSSIBLE FOR THOSE AMBITIOUS OF A DEEPER MEANING TO RETAIN THE PROFUNDITIES OF THE WISDOM OF GOD, WITHOUT SETTING ASIDE THE COMMANDMENT IN ITS LITERAL MEANING. THE CAREFUL (READER), HOWEVER, WILL BE IN DOUBT AS TO CER-TAIN POINTS, BEING UNABLE TO SHOW WITHOUT LONG INVESTIGATION WHETHER THIS HISTORY SO DEEMED LITERALLY OCCURRED OR NOT, AND WHETHER THE LITERAL MEANING OF THIS LAW IS TO BE OBSERVED OR NOT. AND THEREFORE THE EXACT READER MUST, IN OBEDIENCE TO THE SAVIOUR'S INJUNCTION TO SEARCH THE SCRIPTURES, CAREFULLY ASCERTAIN IN HOW FAR THE LITERAL MEANING IS TRUE, AND IN HOW FAR IM-POSSIBLE; AND SO FAR AS HE CAN, TRACE OUT, BY MEANS OF SIMILAR STATEMENTS, THE MEAN-ING EVERYWHERE SCATTERED THROUGH SCRIPTURE OF THAT WHICH CANNOT BE UNDERSTOOD IN A LITERAL SIGNIFICATION.

20. SINCE, THEREFORE, AS WILL BE CLEAR TO THOSE WHO READ, THE CONNECTION TAKEN LITERALLY IS IMPOSSIBLE, WHILE THE SENSE PRE-FERRED IS NOT IMPOSSIBLE, BUT EVEN THE TRUE ONE, IT MUST BE OUR OBJECT TO GRASP THE WHOLE MEANING, WHICH CONNECTS THE ACCOUNT OF WHAT IS LITERALLY IMPOSSIBLE IN AN INTELLIGIBLE MANNER WITH WHAT IS NOT ONLY NOT IMPOSSIBLE, BUT ALSO HISTORICALLY TRUE, AND WHICH IS ALLEGORICALLY UNDERSTOOD, IN RESPECT OF ITS NOT HAVING LITERALLY OCCURRED. FOR, WITH RESPECT TO HOLY SCRIPTURE, OUR OPINION IS THAT THE WHOLE OF IT HAS A SPIR-ITUAL, BUT NOT THE WHOLE A BODILY MEANING, BECAUSE THE BODILY MEANING IS IN MANY PLACES PROVED TO BE IMPOSSIBLE. AND THEREFORE GREAT ATTENTION MUST BE BESTOWED BY THE CAUTIOUS READER ON THE DIVINE BOOKS, AS BEING DIVINE WRITINGS; THE MANNER OF UNDERSTANDING WHICH AP-PEARS TO US TO BE AS FOLLOWS:— THE SCRIP-TURES RELATE THAT GOD CHOSE A CERTAIN NATION UPON THE EARTH, WHICH THEY CALL BY SEVERAL NAMES. FOR THE WHOLE OF THIS NATION IS TERMED ISRAEL, AND ALSO JACOB. AND WHEN IT WAS DIVIDED IN THE TIMES OF JEROBOAM THE SON OF NEBAT, THE TEN TRIBES RELATED AS BEING SUBJECT TO HIM WERE CALLED ISRAEL; AND THE REMAINING TWO, ALONG WITH THE TRIBE OF LEVI, BEING RULED OVER BY THE DE-SCENDANTS OF DAVID, WERE NAMED JUDAH. AND THE WHOLE OF THE TERRITORY WHICH THE PEOPLE OF THIS NATION INHABITED, BEING GIVEN THEM BY GOD, RECEIVES THE NAME OF JUDAH, THE METROPOLIS OF WHICH IS JERUSALEM, — A METROPOLIS, NAMELY, OF NUMEROUS CITIES, THE NAMES OF WHICH LIE SCATTERED ABOUT IN MANY OTHER PASSAGES (OF SCRIPTURE), BUT ARE ENUMERATED TOGETHER IN THE BOOK OF JOSHUA THE SON OF NUN.

21. SUCH, THEN, BEING THE STATE OF THE CASE, THE APOSTLE, ELEVATING OUR POWER OF DISCERNMENT (ABOVE THE LETTER), SAYS SOME-WHERE, BEHOLD ISRAEL AFTER THE FLESH, AS IF THERE WERE AN ISRAEL ACCORDING TO THE SPIRIT. AND IN ANOTHER PLACE HE SAYS, FOR THEY WHO ARE THE CHILDREN OF THE FLESH ARE NOT THE CHILDREN OF GOD; NOR ARE THEY ALL ISRAEL WHO ARE OF ISRAEL; NOR IS HE A JEW WHO IS ONE OUTWARDLY, NOR IS THAT 'CIRCUMCISION' WHICH IS OUTWARD IN THE FLESH: BUT HE IS A JEW WHO IS ONE 'INWARDLY;' AND CIRCUMCISION IS THAT OF THE HEART, IN THE SPIRIT, AND NOT IN THE LET-TER. FOR IF THE JUDGMENT RESPECTING THE JEW INWARDLY BE ADOPTED, WE MUST UNDERSTAND THAT, AS THERE IS A BODILY RACE OF JEWS, SO ALSO IS THERE A RACE OF JEWS INWARDLY, THE SOUL HAVING ACQUIRED THIS NOBILITY FOR CERTAIN MYSTERIOUS REASONS. MOREOVER, THERE ARE MANY PROPHECIES WHICH PREDICT REGARDING ISRAEL AND JUDAH WHAT IS ABOUT TO BEFALL THEM. AND DO NOT SUCH PROMISES AS ARE WRITTEN CONCERNING THEM, IN RESPECT OF THEIR BEING MEAN IN EXPRES-SION, AND MANIFESTING NO ELEVATION (OF THOUGHT), NOR ANYTHING WORTHY OF THE PROM-ISE OF GOD, NEED A MYSTICAL INTERPRETATION? AND IF THE SPIRITUAL PROMISES ARE AN-NOUNCED BY VISIBLE SIGNS, THEN THEY TO WHOM THE PROMISES ARE MADE ARE NOT COR-POREAL. AND NOT TO LINGER OVER THE POINT OF THE JEW WHO IS A JEW INWARDLY, NOR OVER THAT OF THE ISRAELITE ACCORDING TO THE INNER MAN — THESE STATEMENTS BEING SUFFICIENT FOR THOSE WHO ARE NOT DEVOID OF UNDERSTANDING — WE RETURN TO OUR SUBJECT, AND SAY THAT JACOB IS THE FATHER OF THE TWELVE PATRIARCHS, AND THEY OF THE RULERS OF THE PEOPLE; AND THESE, AGAIN, OF THE OTHER ISRAELITES. DO NOT, THEN, THE CORPOREAL ISRAELITES REFER THEIR DESCENT TO THE RULERS OF THE PEOPLE, AND THE RULERS OF THE PEOPLE TO THE PATRIARCHS, AND THE PATRIARCHS TO JACOB, AND THOSE STILL HIGHER UP; WHILE ARE NOT THE SPIRITUAL ISRAELITES, OF WHOM THE CORPOREAL ISRAELITES WERE THE TYPE, SPRUNG FROM THE FAMILIES, AND THE FAMILIES FROM THE TRIBES, AND THE TRIBES FROM SOME ONE INDIVIDUAL WHOSE DESCENT IS NOT OF A CORPOREAL BUT OF A BETTER KIND — HE, TOO, BEING BORN OF ISAAC, AND HE OF ABRAHAM — ALL GOING BACK TO ADAM, WHOM THE APOSTLE DECLARES TO BE CHRIST? FOR EVERY BEGINNING OF THOSE FAMILIES WHICH HAVE RELA-TION TO GOD AS TO THE FATHER OF ALL, TOOK ITS COMMENCEMENT LOWER DOWN WITH CHRIST, WHO IS NEXT TO THE GOD AND FATHER OF ALL, BEING THUS THE FATHER OF EVERY SOUL, AS ADAM IS THE FATHER OF ALL MEN. AND IF EVE ALSO IS INTENDED BY THE APOSTLE TO REFER TO THE CHURCH, IT IS NOT SURPRISING THAT CAIN, WHO WAS BORN OF EVE, AND ALL AFTER HIM, WHOSE DESCENT GOES BACK TO EVE, SHOULD BE TYPES OF THE CHURCH, INASMUCH AS IN A PRE-EMINENT SENSE THEY ARE ALL DESCENDED FROM THE CHURCH.

22. NOW, IF THE STATEMENTS MADE TO US REGARDING ISRAEL, AND ITS TRIBES AND ITS FAM-ILIES, ARE CALCULATED TO IMPRESS US, WHEN THE SAVIOUR SAYS, I WAS NOT SENT BUT TO THE LOST SHEEP OF THE HOUSE OF ISRAEL, WE DO NOT UNDERSTAND THE EXPRESSION AS THE EBIONITES DO, WHO ARE POOR IN UNDER-STANDING (DERIVING THEIR NAME FROM THE POVERTY OF THEIR INTELLECT— EBION SIG-NIFYING POOR IN HEBREW), SO AS TO SUP-POSE THAT THE SAVIOUR CAME SPECIALLY TO THE CARNAL ISRAELITES; FOR THEY WHO ARE THE CHILDREN OF THE FLESH ARE NOT THE CHILDREN OF GOD. AGAIN, THE APOSTLE TEACHES REGARDING JERUSALEM AS FOLLOWS: THE JERUSALEM WHICH IS ABOVE IS FREE, WHICH IS THE MOTHER OF US ALL. AND IN ANOTHER EPISTLE: BUT YOU HAVE COME UNTO MOUNT ZION, AND TO THE CITY OF THE LIVING GOD, TO THE HEAVENLY JERUSALEM, AND TO AN INNUMERABLE COMPANY OF ANGELS, TO THE GEN-ERAL ASSEMBLY AND TO THE CHURCH OF THE FIRST-BORN WHICH ARE WRITTEN IN HEAVEN. IF, THEN, ISRAEL IS AMONG THE RACE OF SOULS, AND IF THERE IS IN HEAVEN A CITY OF JERUSALEM, IT FOLLOWS THAT THE CITIES OF ISRAEL HAVE FOR THEIR METROPOLIS THE HEAVENLY JERU-SALEM, AND IT CONSEQUENTLY IS THE METROP-OLIS OF ALL JUDEA. WHATEVER, THEREFORE, IS PREDICTED OF JERUSALEM, AND SPOKEN OF IT, IF WE LISTEN TO THE WORDS OF PAUL AS THOSE OF GOD, AND OF ONE WHO UTTERS WISDOM, WE MUST UNDERSTAND THE SCRIPTURES AS SPEAKING OF THE HEAVENLY CITY, AND OF THE WHOLE TER-RITORY INCLUDED WITHIN THE CITIES OF THE HOLY LAND. FOR PERHAPS IT IS TO THESE CITIES THAT THE SAVIOUR REFERS US, WHEN TO THOSE WHO HAVE GAINED CREDIT BY HAVING MANAGED THEIR POUNDS WELL, HE ASSIGNS THE PRESI-DENCY OVER FIVE OR TEN CITIES. IF, THEREFORE, THE PROPHECIES RELATING TO JUDEA, AND JERU-SALEM, AND ISRAEL, AND JUDAH, AND JACOB, NOT BEING UNDERSTOOD BY US IN A CARNAL SENSE, INDICATE SOME SUCH MYSTERIES (AS ALREADY MENTIONED), IT WILL FOLLOW ALSO THAT THE PREDICTIONS CONCERNING EGYPT AND THE EGYPTIANS, BABYLON AND THE BABYLONIANS, TYRE AND THE TYRIANS, SIDON AND THE SIDONIANS, OR THE OTHER NATIONS, ARE SPOKEN NOT ONLY OF THESE BODILY EGYPTIANS, AND BABYLONIANS, AND TYRIANS, AND SIDONIANS, BUT ALSO OF THEIR SPIRITUAL (COUNTERPARTS). FOR IF THERE BE SPIRITUAL ISRAELITES, IT FOLLOWS THAT THERE ARE ALSO SPIRITUAL EGYPTIANS AND BABYLONIANS. FOR WHAT IS RELATED IN EZEKIEL CONCERNING PHARAOH KING OF EGYPT DOES NOT AT ALL APPLY TO THE CASE OF A CERTAIN MAN WHO RULED OR WAS SAID TO RULE OVER EGYPT, AS WILL BE EVIDENT TO THOSE WHO GIVE IT CAREFUL CONSIDERATION. SIMILARLY, WHAT IS SAID ABOUT THE RULER OF TYRE CANNOT BE UNDERSTOOD OF A CERTAIN MAN WHO RULED OVER TYRE. AND WHAT IS SAID IN MANY PLACES, AND ESPECIALLY IN ISAIAH, OF NEBU-CHADNEZZAR, CANNOT BE EXPLAINED OF THAT INDIVIDUAL. FOR THE MAN NEBUCHADNEZZAR NEITHER FELL FROM HEAVEN, NOR WAS HE THE MORNING STAR, NOR DID HE ARISE UPON THE EARTH IN THE MORNING. NOR WOULD ANY MAN OF UNDERSTANDING INTERPRET WHAT IS SAID IN EZEKIEL ABOUT EGYPT— VIZ., THAT IN FORTY YEARS IT SHOULD BE LAID DESOLATE, SO THAT THE FOOTSTEP OF MAN SHOULD NOT BE FOUND THERE-ON, AND THAT THE RAVAGES OF WAR SHOULD BE SO GREAT THAT THE BLOOD SHOULD RUN THROUGH-OUT THE WHOLE OF IT, AND RISE TO THE KNEES — OF THAT EGYPT WHICH IS SITUATED BESIDE THE ETHIOPIANS WHOSE BODIES ARE BLACKENED BY THE SUN.

23. AND PERHAPS AS THOSE HERE, DYING ACCORDING TO THE DEATH COMMON TO ALL, ARE, IN CONSEQUENCE OF THE DEEDS DONE HERE, SO ARRANGED AS TO OBTAIN DIFFERENT PLACES ACCORDING TO THE PROPORTION OF THEIR SINS, IF THEY SHOULD BE DEEMED WORTHY OF THE PLACE CALLED HADES; SO THOSE THERE DYING, SO TO SPEAK, DESCEND INTO THIS HADES, BEING JUDGED DESERVING OF DIFFERENT ABODES — BETTER OR WORSE — THROUGHOUT ALL THIS SPACE OF EARTH, AND (OF BEING DE-SCENDED) FROM PARENTS OF DIFFERENT KINDS, SO THAT AN ISRAELITE MAY SOMETIMES FALL AMONG SCYTHIANS, AND AN EGYPTIAN DE-SCEND INTO JUDEA. AND YET THE SAVIOUR CAME TO GATHER TOGETHER THE LOST SHEEP OF THE HOUSE OF ISRAEL; BUT MANY OF THE ISRA-ELITES NOT HAVING YIELDED TO HIS TEACHING, THOSE FROM THE GENTILES WERE CALLED....AND THESE POINTS, AS WE SUPPOSE, HAVE BEEN CONCEALED IN THE HISTORIES. FOR THE KINGDOM OF HEAVEN IS LIKE A TREASURE HID IN A FIELD; THE WHICH WHEN A MAN HAS FOUND, HE HIDES, AND FOR JOY THEREOF GOES AND SELLS ALL THAT HE HAS, AND BUYS THAT FIELD. LET US NOTICE, THEN, WHETHER THE APPARENT AND SUPERFICIAL AND OBVIOUS MEANING OF SCRIPTURE DOES NOT RESEMBLE A FIELD FILLED WITH PLANTS OF EVERY KIND, WHILE THE THINGS LYING IN IT, AND NOT VISIBLE TO ALL, BUT BURIED, AS IT WERE, UNDER THE PLANTS THAT ARE SEEN, ARE THE HIDDEN TREASURES OF WISDOM AND KNOWLEDGE; WHICH THE SPIRIT THROUGH ISAIAH CALLS DARK AND INVISIBLE AND CONCEALED, GOD ALONE BEING ABLE TO BREAK THE BRAZEN GATES THAT CONCEAL THEM, AND TO BURST THE IRON BARS THAT ARE UPON THE GATES, IN ORDER THAT ALL THE STATEMENTS IN THE BOOK OF GENESIS MAY BE DISCOVERED WHICH REFER TO THE VARIOUS GENUINE KINDS, AND SEEDS, AS IT WERE, OF SOULS, WHICH STAND NEARLY RELATED TO ISRAEL, OR AT A DISTANCE FROM IT; AND THE DESCENT INTO EGYPT OF THE SEVENTY SOULS, THAT THEY MAY THERE BE-COME AS THE STARS OF HEAVEN IN MULTI-TUDE. BUT SINCE NOT ALL WHO ARE OF THEM ARE THE LIGHT OF THE WORLD — FOR NOT ALL WHO ARE OF ISRAEL ARE ISRAEL — THEY BE-COME FROM SEVENTY SOULS AS THE SAND THAT IS BESIDE THE SEA-SHORE INNUMERABLE.

FROM THE LATIN

24. THIS DESCENT OF THE HOLY FATHERS INTO EGYPT WILL APPEAR AS GRANTED TO THIS WORLD BY THE PROVIDENCE OF GOD FOR THE ILLUMINATION OF OTHERS, AND FOR THE INSTRUCTION OF THE HUMAN RACE, THAT SO BY THIS MEANS THE SOULS OF OTHERS MIGHT BE ASSISTED IN THE WORK OF ENLIGHTENMENT. FOR TO THEM WAS FIRST GRANTED THE PRIVILEGE OF CONVERSE WITH GOD, BECAUSE THEIRS IS THE ONLY RACE WHICH IS SAID TO SEE GOD; THIS BEING THE MEANING, BY INTERPRETATION, OF THE WORD ISRAEL. AND NOW IT FOLLOWS THAT, AGREEABLY TO THIS VIEW, OUGHT THE STATEMENT TO BE ACCEPTED AND EXPLAINED THAT EGYPT WAS SCOURGED WITH TEN PLAGUES, TO ALLOW THE PEOPLE OF GOD TO DEPART, OR THE ACCOUNT OF WHAT WAS DONE WITH THE PEOPLE IN THE WILDERNESS, OR OF THE BUILDING OF THE TABERNACLE BY MEANS OF CONTRIBUTIONS FROM ALL THE PEOPLE, OR OF THE WEARING OF THE PRIESTLY ROBES, OR OF THE VESSELS OF THE PUBLIC SERVICE, BECAUSE, AS IT IS WRITTEN, THEY TRULY CONTAIN WITHIN THEM THE SHADOW AND FORM OF HEAVENLY THINGS. FOR PAUL OPENLY SAYS OF THEM, THAT THEY SERVE UNTO THE EXAMPLE AND SHADOW OF HEAVENLY THINGS. THERE ARE, MOREOVER, CONTAINED IN THIS SAME LAW THE PRECEPTS AND INSTITUTIONS, ACCORDING TO WHICH MEN ARE TO LIVE IN THE HOLY LAND. THREATENINGS ALSO ARE HELD OUT AS IMPENDING OVER THOSE WHO SHALL TRANSGRESS THE LAW; DIFFERENT KINDS OF PURIFICATIONS ARE MOREOVER PRESCRIBED FOR THOSE WHO REQUIRED PURIFICATION, AS BEING PERSONS WHO WERE LIABLE TO FREQUENT POLLUTION, THAT BY MEANS OF THESE THEY MAY ARRIVE AT LAST AT THAT ONE PURIFICATION AFTER WHICH NO FURTHER POLLUTION IS PERMITTED. THE VERY PEOPLE ARE NUMBERED, THOUGH NOT ALL; FOR THE SOULS OF CHILDREN ARE NOT YET OLD ENOUGH TO BE NUMBERED ACCORDING TO THE DIVINE COMMAND: NOR ARE THOSE SOULS WHO CANNOT BECOME THE HEAD OF ANOTHER, BUT ARE THEMSELVES SUBORDINATED TO OTHERS AS TO A HEAD, WHO ARE CALLED WOMEN, WHO CERTAINLY ARE NOT INCLUDED IN THAT NUMBERING WHICH IS ENJOINED BY GOD; BUT

THEY ALONE ARE NUMBERED WHO ARE CALLED MEN, BY WHICH IT MIGHT BE SHOWN THAT THE WOMEN COULD NOT BE COUNTED SEPARATELY, BUT WERE INCLUDED IN THOSE CALLED MEN. THOSE, HOWEVER, ESPECIALLY BELONG TO THE SACRED NUMBER, WHO ARE PREPARED TO GO FORTH TO THE BATTLES OF THE ISRAELITES, AND ARE ABLE TO FIGHT AGAINST THOSE PUBLIC AND PRIVATE ENEMIES WHOM THE FATHER SUBJECTS TO THE SON, WHO SITS ON HIS RIGHT HAND THAT HE MAY DESTROY ALL PRINCIPALITY AND POWER, AND BY MEANS OF THESE BANDS OF HIS SOLDIERY, WHO, BEING ENGAGED IN A WARFARE FOR GOD, DO NOT ENTANGLE THEMSELVES IN SECULAR BUSINESS, HE MAY OVERTURN THE KINGDOM OF HIS ADVERSARY; BY WHOM THE SHIELDS OF FAITH ARE BORNE, AND THE WEAPONS OF WISDOM BRANDISHED; AMONG WHOM ALSO THE HELMET OF HOPE AND SALVATION GLEAMS FORTH, AND THE BREASTPLATE OF BRIGHTNESS FORTIFIES THE BREAST THAT IS FILLED WITH GOD. SUCH SOLDIERS APPEAR TO ME TO BE INDICATED, AND TO BE PREPARED FOR WARS OF THIS KIND, IN THOSE PERSONS WHO IN THE SACRED BOOKS ARE ORDERED BY GOD'S COMMAND TO BE NUMBERED. BUT OF THESE, BY FAR THE MORE PERFECT AND DISTINGUISHED ARE SHOWN TO BE THOSE OF WHOM THE VERY HAIRS OF THE HEAD ARE SAID TO BE NUMBERED. SUCH, INDEED, AS WERE PUNISHED FOR THEIR SINS, WHOSE BODIES FELL IN THE WILDERNESS, APPEAR TO POSSESS A RESEMBLANCE TO THOSE WHO HAD MADE INDEED NO LITTLE PROGRESS, BUT WHO COULD NOT AT ALL, FOR VARIOUS REASONS, ATTAIN TO THE END OF PERFECTION; BECAUSE THEY ARE REPORTED EITHER TO HAVE MURMURED, OR TO HAVE WORSHIPPED IDOLS, OR TO HAVE COMMITTED FORNICATION, OR TO HAVE DONE SOME EVIL WORK WHICH THE MIND OUGHT NOT EVEN TO CONCEIVE. I DO NOT CONSIDER THE FOLLOWING EVEN TO BE WITHOUT SOME MYSTICAL MEANING, VIZ., THAT CERTAIN (OF THE ISRAELITES), POSSESSING MANY FLOCKS AND ANIMALS, TAKE POSSESSION BY ANTICIPATION OF A COUNTRY ADAPTED FOR PASTURE AND THE FEEDING OF CATTLE, WHICH WAS THE VERY FIRST THAT THE RIGHT HAND OF THE HEBREWS HAD SECURED IN WAR. FOR, MAKING A REQUEST OF MOSES TO RECEIVE THIS REGION, THEY ARE DIVIDED OFF BY THE WATERS OF THE JORDAN, AND SET APART FROM ANY POSSESSION IN THE HOLY LAND. AND THIS JORDAN, ACCORDING TO THE FORM OF HEAVENLY THINGS, MAY APPEAR TO WATER AND IRRIGATE THIRSTY SOULS, AND THE SENSES THAT ARE ADJACENT TO IT. IN CONNECTION WITH WHICH, EVEN THIS STATEMENT DOES NOT APPEAR SUPERFLUOUS, THAT MOSES INDEED HEARS FROM GOD WHAT IS DESCRIBED IN THE BOOK OF LEVITICUS, WHILE IN DEUTERONOMY IT IS THE PEOPLE THAT ARE THE AUDITORS OF MOSES, AND WHO LEARN FROM HIM WHAT THEY COULD NOT HEAR FROM GOD. FOR AS DEUTERONOMY IS CALLED, AS IT WERE, THE SECOND LAW, WHICH TO SOME WILL APPEAR TO CONVEY THIS SIGNIFICATION, THAT WHEN THE FIRST LAW WHICH WAS GIVEN THROUGH MOSES HAD COME TO AN END, SO A SECOND LEGISLATION SEEMS TO HAVE BEEN ENACTED, WHICH WAS SPECIALLY TRANSMITTED BY MOSES TO HIS SUCCESSOR JOSHUA, WHO IS CERTAINLY BELIEVED TO EMBODY A TYPE OF OUR SAVIOUR, BY WHOSE SECOND LAW — THAT IS, THE PRECEPTS OF THE GOSPEL— ALL THINGS ARE BROUGHT TO PERFECTION.

25. WE HAVE TO SEE, HOWEVER, WHETHER THIS DEEPER MEANING MAY NOT PERHAPS BE INDICATED, VIZ., THAT AS IN DEUTERONOMY THE LEGISLATION IS MADE KNOWN WITH GREATER CLEARNESS AND DISTINCTNESS THAN IN THOSE BOOKS WHICH WERE FIRST WRITTEN, SO ALSO BY THAT ADVENT OF THE SAVIOUR WHICH HE ACCOMPLISHED IN HIS STATE OF HUMILIATION, WHEN HE ASSUMED THE FORM OF A SERVANT, THAT MORE CELEBRATED AND RENOWNED SECOND ADVENT IN THE GLORY OF HIS FATHER MAY NOT BE POINTED OUT, AND IN IT THE TYPES OF DEUTERONOMY MAY BE FULFILLED, WHEN IN THE KINGDOM OF HEAVEN ALL THE SAINTS SHALL LIVE ACCORDING TO THE LAWS OF THE EVERLASTING GOSPEL; AND AS IN HIS COMING NOW HE FULFILLED THAT LAW WHICH HAS A SHADOW OF GOOD THINGS TO COME, SO ALSO BY THAT (FUTURE) GLORIOUS ADVENT WILL BE FULFILLED AND BROUGHT TO PERFECTION THE SHADOWS OF THE PRESENT ADVENT. FOR THUS SPOKE THE PROPHET REGARDING IT: THE BREATH OF OUR COUNTENANCE, CHRIST THE LORD, TO WHOM WE SAID, THAT UNDER YOUR SHADOW WE SHALL LIVE AMONG THE NATIONS; AT THE TIME, VIZ., WHEN HE WILL MORE WORTHILY TRANSFER ALL THE SAINTS FROM A TEMPORAL TO AN EVERLASTING GOSPEL, ACCORDING TO THE DESIGNATION, EMPLOYED BY JOHN IN THE APOCALYPSE, OF AN EVERLASTING GOSPEL.

26. BUT LET IT BE SUFFICIENT FOR US IN ALL THESE MATTERS TO ADAPT OUR UNDERSTANDING TO THE RULE OF RELIGION, AND SO TO THINK OF THE WORDS OF THE HOLY SPIRIT AS NOT TO DEEM THE LANGUAGE THE ORNATE COMPOSITION OF FEEBLE HUMAN ELOQUENCE, BUT TO HOLD, ACCORDING TO THE SCRIPTURAL STATEMENT, THAT ALL THE GLORY OF THE KING IS WITHIN, AND THAT THE TREASURE OF DIVINE MEANING IS ENCLOSED WITHIN THE FRAIL VESSEL OF THE COMMON LETTER. AND IF ANY CURIOUS READER WERE STILL TO ASK AN EXPLANATION OF INDIVIDUAL POINTS, LET HIM COME AND HEAR, ALONG WITH OURSELVES, HOW THE APOSTLE PAUL, SEEKING TO PENETRATE BY HELP OF THE HOLY SPIRIT, WHO SEARCHES EVEN THE DEEP THINGS OF GOD, INTO THE DEPTHS OF DIVINE WISDOM AND KNOWLEDGE, AND YET, UNABLE TO REACH THE END, SO TO SPEAK, AND TO COME TO A THOROUGH KNOWLEDGE, EXCLAIMS IN DESPAIR AND AMAZEMENT, OH THE DEPTH OF THE RICHES OF THE KNOWLEDGE AND WISDOM OF GOD! NOW, THAT IT WAS FROM DESPAIR OF ATTAINING A PERFECT UNDERSTANDING THAT HE UTTERED THIS EXCLAMATION, LISTEN TO HIS OWN WORDS: HOW UNSEARCHABLE ARE GOD'S JUDGMENTS! AND HIS WAYS, HOW PAST FINDING OUT! FOR HE DID NOT SAY THAT GOD'S JUDGMENTS WERE DIFFICULT TO DISCOVER, BUT THAT THEY WERE ALTOGETHER INSCRUTABLE; NOR THAT IT WAS (SIMPLY) DIFFICULT TO TRACE OUT HIS WAYS, BUT THAT THEY WERE ALTOGETHER PAST FINDING OUT. FOR HOWEVER FAR A MAN MAY ADVANCE IN HIS INVESTIGATIONS, AND HOW GREAT SOEVER THE PROGRESS THAT HE MAY MAKE BY UNREMITTING STUDY, ASSISTED EVEN BY THE GRACE OF GOD, AND WITH HIS MIND ENLIGHTENED, HE WILL NOT BE ABLE TO ATTAIN TO THE END OF THOSE THINGS WHICH ARE THE OBJECT OF HIS INQUIRIES. NOR CAN ANY CREATED MIND DEEM IT POSSIBLE IN ANY WAY TO ATTAIN A FULL COMPREHENSION (OF THINGS); BUT AFTER HAVING DISCOVERED CERTAIN OF THE OBJECTS OF ITS RESEARCH, IT SEES AGAIN OTHERS WHICH HAVE STILL TO BE SOUGHT OUT. AND EVEN IF IT SHOULD SUCCEED IN MASTERING THESE, IT WILL SEE AGAIN MANY OTHERS SUCCEEDING THEM WHICH MUST FORM THE SUBJECT OF INVESTIGATION. AND ON THIS ACCOUNT, THEREFORE, SOLOMON, THE WISEST OF MEN, BEHOLDING BY HIS WISDOM THE NATURE OF THINGS, SAYS, I SAID, I WILL BECOME WISE; AND WISDOM HERSELF WAS MADE FAR FROM ME, FAR FURTHER THAN IT WAS; AND A PROFOUND DEPTH, WHO SHALL FIND? ISAIAH ALSO, KNOWING THAT THE BEGINNINGS OF THINGS COULD NOT BE DISCOVERED BY A MORTAL NATURE, AND NOT EVEN BY THOSE NATURES WHICH, ALTHOUGH MORE DIVINE THAN HUMAN, WERE NEVERTHELESS THEMSELVES CREATED OR FORMED; KNOWING THEN, THAT BY NONE OF THESE COULD EITHER THE BEGINNING OR THE END BE DISCOVERED, SAYS, TELL THE FORMER THINGS WHICH HAVE BEEN, AND WE KNOW THAT YOU ARE GODS; OR ANNOUNCE WHAT ARE THE LAST THINGS, AND THEN WE SHALL SEE THAT YOU ARE GODS. FOR MY HEBREW TEACHER ALSO USED THUS TO TEACH, THAT AS THE BEGINNING OR END OF ALL THINGS COULD BE COMPREHENDED BY NO ONE, SAVE ONLY OUR LORD JESUS CHRIST AND THE HOLY SPIRIT, SO UNDER THE FORM OF A VISION ISAIAH SPOKE OF TWO SERAPHIM ALONE, WHO WITH TWO WINGS COVER THE COUNTENANCE OF GOD, AND WITH TWO HIS FEET, AND WITH TWO DO FLY, CALLING TO EACH OTHER ALTERNATELY, AND SAYING, HOLY, HOLY, HOLY IS THE LORD GOD OF SABAOTH; THE WHOLE EARTH IS FULL OF YOUR GLORY. THAT THE SERAPHIM ALONE HAVE BOTH THEIR WINGS OVER THE FACE OF GOD, AND OVER HIS FEET, WE VENTURE TO DECLARE AS MEANING THAT NEITHER THE HOSTS OF HOLY ANGELS, NOR THE HOLY SEATS, NOR THE DOMINIONS, NOR THE PRINCIPALITIES, NOR THE POWERS, CAN FULLY UNDERSTAND THE BEGINNING OF ALL THINGS, AND THE LIMITS OF THE UNIVERSE. BUT WE ARE TO UNDERSTAND THAT THOSE SAINTS WHOM THE SPIRIT HAS ENROLLED, AND THE VIRTUES, APPROACH VERY CLOSELY TO THOSE VERY BEGINNINGS, AND ATTAIN TO A HEIGHT WHICH THE OTHERS CANNOT REACH; AND YET WHATEVER IT BE THAT THESE VIRTUES HAVE LEARNED THROUGH REVELATION FROM THE SON OF GOD AND FROM THE HOLY SPIRIT— AND THEY WILL CERTAINLY BE ABLE TO LEARN VERY MUCH, AND THOSE OF HIGHER RANK MUCH MORE THAN THOSE OF A LOWER — NEVERTHELESS IT IS IMPOSSIBLE FOR THEM TO COMPREHEND ALL THINGS, ACCORDING TO THE STATEMENT, THE MOST PART OF THE WORKS OF GOD ARE HID. SIRACH 16:21 AND THEREFORE ALSO IT IS TO BE DESIRED THAT EVERY ONE, ACCORDING TO HIS STRENGTH, SHOULD EVER STRETCH OUT TO THOSE THINGS THAT ARE BEFORE, FORGETTING THE THINGS THAT ARE BEHIND, BOTH TO BETTER WORKS AND TO A CLEARER APPREHENSION AND UNDERSTANDING, THROUGH JESUS CHRIST OUR SAVIOUR, TO WHOM BE GLORY FOR EVER!

27. LET EVERY ONE, THEN, WHO CARES FOR TRUTH, BE LITTLE CONCERNED ABOUT WORDS AND LANGUAGE, SEEING THAT IN EVERY NATION THERE PREVAILS A DIFFERENT USAGE OF SPEECH; BUT LET HIM RATHER DIRECT HIS ATTENTION TO THE MEANING CONVEYED BY THE WORDS, THAN TO THE NATURE OF THE WORDS THAT CONVEY THE MEANING, ESPECIALLY IN MATTERS OF SUCH IMPORTANCE AND DIFFICULTY: AS, E.G., WHEN IT IS AN OBJECT OF INVESTIGATION WHETHER THERE IS ANY SUBSTANCE IN WHICH NEITHER COLOR, NOR FORM, NOR TOUCH, NOR MAGNITUDE IS TO BE UNDERSTOOD AS EXISTING VISIBLE TO THE MIND ALONE, WHICH ANY ONE NAMES AS HE PLEASES; FOR THE GREEKS CALL SUCH ἀΣώMATON, I.E., INCORPOREAL, WHILE HOLY SCRIPTURE DECLARES IT TO BE INVISIBLE, FOR PAUL CALLS CHRIST THE IMAGE OF THE INVISIBLE GOD, AND SAYS AGAIN, THAT BY CHRIST WERE CREATED ALL THINGS VISIBLE AND INVISIBLE. AND BY THIS IT IS DECLARED THAT THERE ARE, AMONG CREATED THINGS, CERTAIN SUBSTANCES THAT ARE, ACCORDING TO THEIR PECULIAR NATURE, INVISIBLE. BUT ALTHOUGH THESE ARE NOT THEMSELVES CORPOREAL, THEY NEVERTHELESS MAKE USE OF BODIES, WHILE THEY ARE THEMSELVES BETTER THAN ANY BODILY SUBSTANCES. BUT THAT SUBSTANCE OF THE TRINITY WHICH IS THE BEGINNING AND CAUSE OF ALL THINGS, FROM WHICH ARE ALL THINGS, AND THROUGH WHICH ARE ALL THINGS, AND IN WHICH ARE ALL THINGS, CANNOT BE BELIEVED TO BE EITHER A BODY OR IN A BODY, BUT IS ALTOGETHER INCORPOREAL. AND NOW LET IT SUFFICE TO HAVE SPOKEN BRIEFLY ON THESE POINTS (ALTHOUGH IN A DIGRESSION, CAUSED BY THE NATURE OF THE SUBJECT), IN ORDER TO SHOW THAT THERE ARE CERTAIN THINGS, THE MEANING OF WHICH CANNOT BE UNFOLDED AT ALL BY ANY WORDS OF HUMAN LANGUAGE, BUT WHICH ARE MADE KNOWN MORE THROUGH SIMPLE APPREHENSION THAN BY ANY PROPERTIES OF WORDS. AND UNDER THIS RULE MUST BE BROUGHT ALSO THE UNDERSTANDING OF THE SACRED SCRIPTURE, IN ORDER THAT ITS STATEMENTS MAY BE JUDGED NOT ACCORDING TO THE WORTHLESSNESS OF THE LETTER, BUT ACCORDING TO THE DIVINITY OF THE HOLY SPIRIT, BY WHOSE INSPIRATION THEY WERE CAUSED TO BE WRITTEN.

SUMMARY (OF DOCTRINE) REGARDING THE FATHER, THE SON, AND THE HOLY SPIRIT, AND THE OTHER TOPICS DISCUSSED IN THE PRECEDING PAGES.

28. IT IS NOW TIME, AFTER THE RAPID CONSIDERATION WHICH TO THE BEST OF OUR ABILITY WE HAVE GIVEN TO THE TOPICS DISCUSSED, TO RECAPITULATE, BY WAY OF SUMMING UP WHAT WE HAVE SAID IN DIFFERENT PLACES, THE INDIVIDUAL POINTS, AND FIRST OF ALL TO RESTATE OUR CONCLUSIONS REGARDING THE FATHER, AND THE SON, AND THE HOLY SPIRIT.

SEEING GOD THE FATHER IS INVISIBLE AND INSEPARABLE FROM THE SON, THE SON IS NOT GENERATED FROM HIM BY PROLATION, AS SOME SUPPOSE. FOR IF THE SON BE A PROLATION OF THE FATHER (THE TERM PROLATION BEING USED TO SIGNIFY SUCH A GENERATION AS THAT OF ANIMALS OR MEN USUALLY IS), THEN, OF NECESSITY, BOTH HE WHO PROLATED AND HE WHO WAS PROLATED ARE CORPOREAL. FOR WE DO NOT SAY, AS THE HERETICS SUPPOSE, THAT SOME PART OF THE SUBSTANCE OF GOD WAS CONVERTED INTO THE SON, OR THAT THE SON WAS PROCREATED BY THE FATHER OUT OF THINGS NON-EXISTENT, I.E., BEYOND HIS OWN SUBSTANCE, SO THAT THERE ONCE WAS A TIME WHEN HE DID NOT EXIST; BUT, PUTTING AWAY ALL CORPOREAL CONCEPTIONS, WE SAY THAT THE WORD AND WISDOM WAS BEGOTTEN OUT OF THE INVISIBLE AND INCORPOREAL WITHOUT ANY CORPOREAL FEELING, AS IF IT WERE AN ACT OF THE WILL PROCEEDING FROM THE UNDERSTANDING. NOR, SEEING HE IS CALLED THE SON OF (HIS) LOVE, WILL IT APPEAR ABSURD IF IN THIS WAY HE BE CALLED THE SON OF (HIS) WILL. NAY, JOHN ALSO INDICATES THAT GOD IS LIGHT, AND PAUL ALSO DECLARES THAT THE SON IS THE SPLENDOUR OF EVERLASTING LIGHT. AS LIGHT, ACCORDINGLY, COULD NEVER EXIST WITHOUT SPLENDOUR, SO NEITHER CAN THE SON BE UNDERSTOOD TO EXIST WITHOUT THE FATHER; FOR HE IS CALLED THE EXPRESS IMAGE OF HIS PERSON, AND THE WORD AND WISDOM. HOW, THEN, CAN IT BE ASSERTED THAT THERE ONCE WAS A TIME WHEN HE WAS NOT THE SON? FOR THAT IS NOTHING ELSE THAN TO SAY THAT THERE WAS ONCE A TIME WHEN HE WAS NOT THE TRUTH, NOR THE WISDOM, NOR THE LIFE, ALTHOUGH IN ALL THESE HE IS JUDGED TO BE THE PERFECT ESSENCE OF GOD THE FATHER; FOR THESE THINGS CANNOT BE SEVERED FROM HIM, OR EVEN BE SEPARATED FROM HIS ESSENCE. AND ALTHOUGH THESE QUALITIES ARE SAID TO BE MANY IN UNDERSTANDING, YET IN THEIR NATURE AND ESSENCE THEY ARE ONE, AND IN THEM IS THE FULLNESS OF DIVINITY. NOW THIS EXPRESSION WHICH WE EMPLOY — THAT THERE NEVER WAS A TIME WHEN HE DID NOT EXIST — IS TO BE UNDERSTOOD WITH AN ALLOWANCE. FOR THESE VERY WORDS WHEN OR NEVER HAVE A MEANING THAT RELATES TO TIME, WHEREAS THE STATEMENTS MADE REGARDING FATHER, SON, AND HOLY SPIRIT ARE TO BE UNDERSTOOD AS TRANSCENDING ALL TIME, ALL AGES, AND ALL ETERNITY. FOR IT IS THE TRINITY ALONE WHICH EXCEEDS THE COMPREHENSION NOT ONLY OF TEMPORAL BUT EVEN OF ETERNAL INTELLIGENCE; WHILE OTHER THINGS WHICH ARE NOT INCLUDED IN IT ARE TO BE MEASURED BY TIMES AND AGES. THIS SON OF GOD, THEN, IN RESPECT OF THE WORD BEING GOD, WHICH WAS IN THE BEGINNING WITH GOD, NO ONE WILL LOGICALLY SUPPOSE TO BE CONTAINED IN ANY PLACE; NOR YET IN RESPECT OF HIS BEING WISDOM, OR TRUTH, OR THE LIFE, OR RIGHTEOUSNESS, OR SANCTIFICATION, OR REDEMPTION: FOR ALL THESE PROPERTIES DO NOT REQUIRE SPACE TO BE ABLE TO ACT OR TO OPERATE, BUT EACH ONE OF THEM IS TO BE UNDERSTOOD AS MEANING THOSE INDIVIDUALS WHO PARTICIPATE IN HIS VIRTUE AND WORKING.

29. NOW, IF ANY ONE WERE TO SAY THAT, THROUGH THOSE WHO ARE PARTAKERS OF THE WORD OF GOD, OR OF HIS WISDOM, OR HIS TRUTH, OR HIS LIFE, THE WORD AND WISDOM ITSELF APPEARED TO BE CONTAINED IN A PLACE, WE SHOULD HAVE TO SAY TO HIM IN ANSWER, THAT THERE IS NO DOUBT THAT CHRIST, IN RESPECT OF BEING THE WORD OR WISDOM, OR ALL OTHER THINGS, WAS IN PAUL, AND THAT HE THEREFORE SAID, DO YOU SEEK A PROOF OF CHRIST SPEAKING IN ME? AND AGAIN, I LIVE, YET NOT I, BUT CHRIST LIVES IN ME. SEEING, THEN, HE WAS IN PAUL, WHO WILL DOUBT THAT HE WAS IN A SIMILAR MANNER IN PETER AND IN JOHN, AND IN EACH ONE OF THE SAINTS; AND NOT ONLY IN THOSE WHO ARE UPON THE EARTH, BUT IN THOSE ALSO WHO ARE IN HEAVEN? FOR IT IS ABSURD TO SAY THAT CHRIST WAS IN PETER AND IN PAUL, BUT NOT IN MICHAEL THE ARCHANGEL, NOR IN GABRIEL. AND FROM THIS IT IS DISTINCTLY SHOWN THAT THE DIVINITY OF THE SON OF GOD WAS NOT SHUT UP IN SOME PLACE; OTHERWISE IT WOULD HAVE BEEN IN IT ONLY, AND NOT IN ANOTHER. BUT SINCE, IN CONFORMITY WITH THE MAJESTY OF ITS INCORPOREAL NATURE, IT IS CONFINED TO NO PLACE; SO, AGAIN, IT CANNOT BE UNDERSTOOD TO BE WANTING IN ANY. BUT THIS IS UNDERSTOOD TO BE THE SOLE DIFFERENCE, THAT ALTHOUGH HE IS IN DIFFERENT INDIVIDUALS AS WE HAVE SAID — AS PETER, OR PAUL, OR MICHAEL, OR GABRIEL — HE IS NOT IN A SIMILAR WAY IN ALL BEINGS WHATEVER. FOR HE IS MORE FULLY AND CLEARLY, AND, SO TO SPEAK, MORE OPENLY IN ARCHANGELS THAN IN OTHER HOLY MEN. AND THIS IS EVIDENT FROM THE STATEMENT, THAT WHEN ALL WHO ARE SAINTS HAVE ARRIVED AT THE SUMMIT OF PERFECTION, THEY ARE SAID TO BE MADE LIKE, OR EQUAL TO, THE ANGELS, AGREEABLY TO THE DECLARATION IN THE GOSPELS. WHENCE IT IS CLEAR THAT CHRIST IS IN EACH INDIVIDUAL IN AS GREAT A DEGREE AS THE AMOUNT OF HIS DESERTS ALLOWS.

30. HAVING, THEN, BRIEFLY RESTATED THESE POINTS REGARDING THE NATURE OF THE TRINITY, IT FOLLOWS THAT WE NOTICE SHORTLY THIS STATEMENT ALSO, THAT BY THE SON ARE SAID TO BE CREATED ALL THINGS THAT ARE IN HEAVEN, AND THAT ARE IN EARTH, VISIBLE AND INVISIBLE, WHETHER THEY BE THRONES, OR DOMINIONS, OR PRINCIPALITIES, OR POWERS: ALL THINGS WERE CREATED BY HIM, AND FOR HIM; AND HE IS BEFORE ALL, AND ALL THINGS CONSIST BY HIM, WHO IS THE HEAD. IN CONFORMITY WITH WHICH JOHN ALSO IN HIS GOSPEL SAYS: ALL THINGS WERE CREATED BY HIM; AND WITHOUT HIM WAS NOT ANYTHING MADE. AND DAVID, INTIMATING THAT THE MYSTERY OF THE ENTIRE TRINITY WAS (CONCERNED) IN THE CREATION OF ALL THINGS, SAYS: BY THE WORD OF THE LORD WERE THE HEAVENS MADE; AND ALL THE HOST OF THEM BY THE SPIRIT OF HIS MOUTH.

AFTER THESE POINTS WE SHALL APPROPRIATELY REMIND (THE READER) OF THE BODILY ADVENT AND INCARNATION OF THE ONLY-BEGOTTEN SON OF GOD, WITH RESPECT TO WHOM WE ARE NOT TO SUPPOSE THAT ALL THE MAJESTY OF HIS DIVINITY IS CONFINED WITHIN THE LIMITS OF HIS SLENDER BODY, SO THAT ALL THE WORD OF GOD, AND HIS WISDOM, AND ESSENTIAL TRUTH, AND LIFE, WAS EITHER RENT ASUNDER FROM THE FATHER, OR RESTRAINED AND CONFINED WITHIN THE NARROWNESS OF HIS BODILY PERSON, AND IS NOT TO BE CONSIDERED TO HAVE OPERATED ANYWHERE BESIDES; BUT THE CAUTIOUS ACKNOWLEDGMENT OF A RELIGIOUS MAN OUGHT TO BE BETWEEN THE TWO, SO THAT IT OUGHT NEITHER TO BE BELIEVED THAT ANYTHING OF DIVINITY WAS WANTING IN CHRIST, NOR THAT ANY SEPARATION AT ALL WAS MADE FROM THE ESSENCE OF THE FATHER, WHICH IS EVERYWHERE. FOR SOME SUCH MEANING SEEMS TO BE INDICATED BY JOHN THE BAPTIST, WHEN HE SAID TO THE MULTITUDE IN THE BODILY ABSENCE OF JESUS, THERE STANDS ONE AMONG YOU WHOM YOU KNOW NOT: HE IT IS WHO COMES AFTER ME, THE LATCHET OF WHOSE SHOES I AM NOT WORTHY TO UNLOOSE. FOR IT CERTAINLY COULD NOT BE SAID OF HIM, WHO WAS ABSENT, SO FAR AS HIS BODILY PRESENCE IS CONCERNED, THAT HE WAS STANDING IN THE MIDST OF THOSE AMONG WHOM THE SON OF GOD WAS NOT BODILY PRESENT.

31. LET NO ONE, HOWEVER, SUPPOSE THAT BY THIS WE AFFIRM THAT SOME PORTION OF THE DIVINITY OF THE SON OF GOD WAS IN CHRIST, AND THAT THE REMAINING PORTION WAS ELSEWHERE OR EVERYWHERE, WHICH MAY BE THE OPINION OF THOSE WHO ARE IGNORANT OF THE NATURE OF AN INCORPOREAL AND INVISIBLE ESSENCE. FOR IT IS IMPOSSIBLE TO SPEAK OF THE PARTS OF AN INCORPOREAL BEING, OR TO MAKE ANY DIVISION OF THEM; BUT HE IS IN ALL THINGS, AND THROUGH ALL THINGS, AND ABOVE ALL THINGS, IN THE MANNER IN WHICH WE HAVE SPOKEN ABOVE, I.E., IN THE MANNER IN WHICH HE IS UNDERSTOOD TO BE EITHER WISDOM, OR THE WORD, OR THE LIFE, OR THE TRUTH, BY WHICH METHOD OF UNDERSTANDING ALL CONFINEMENT OF A LOCAL KIND IS UNDOUBTEDLY EXCLUDED. THE SON OF GOD, THEN, DESIRING FOR THE SALVATION OF THE HUMAN RACE TO APPEAR UNTO MEN, AND TO SOJOURN AMONG THEM, ASSUMED NOT ONLY A HUMAN BODY, AS SOME SUPPOSE, BUT ALSO A SOUL RESEMBLING OUR SOULS INDEED IN NATURE, BUT IN WILL AND POWER RESEMBLING HIMSELF, AND SUCH AS MIGHT UNFAILINGLY ACCOMPLISH ALL THE DESIRES AND ARRANGEMENTS OF THE WORD AND WISDOM. NOW, THAT HE HAD A SOUL, IS MOST CLEARLY SHOWN BY THE SAVIOUR IN THE GOSPELS, WHEN HE SAID, NO MAN TAKES MY LIFE FROM ME, BUT I LAY IT DOWN OF MYSELF. I HAVE POWER TO LAY DOWN MY LIFE, AND I HAVE POWER TO TAKE IT AGAIN. AND AGAIN, MY SOUL IS SORROWFUL EVEN UNTO DEATH. AND AGAIN, NOW IS MY SOUL TROUBLED. FOR THE WORD OF GOD IS NOT TO BE UNDERSTOOD TO BE A SORROWFUL AND TROUBLED SOUL, BECAUSE WITH THE AUTHORITY OF DIVINITY HE SAYS, I HAVE POWER TO LAY DOWN MY LIFE. NOR YET DO WE ASSERT THAT THE SON OF GOD WAS IN THAT SOUL AS HE WAS IN THE SOUL OF PAUL OR PETER AND THE OTHER SAINTS, IN WHOM CHRIST IS BELIEVED TO SPEAK AS HE DOES IN PAUL. BUT REGARDING ALL THESE WE ARE TO HOLD, AS SCRIPTURE DECLARES, NO ONE IS CLEAN FROM FILTHINESS, NOT EVEN IF HIS LIFE LASTED BUT A SINGLE DAY. BUT THIS SOUL WHICH WAS IN JESUS, BEFORE IT KNEW THE EVIL, SELECTED THE GOOD; AND BECAUSE HE LOVED RIGHTEOUSNESS, AND HATED INIQUITY, THEREFORE GOD ANOINTED HIM WITH THE OIL OF GLADNESS ABOVE HIS FELLOWS. HE IS ANOINTED, THEN, WITH THE OIL OF GLADNESS WHEN HE IS UNITED TO THE WORD OF GOD IN A STAINLESS UNION, AND BY THIS MEANS ALONE OF ALL SOULS WAS INCAPABLE OF SIN, BECAUSE IT WAS CAPABLE OF (RECEIVING) WELL AND FULLY THE SON OF GOD; AND THEREFORE ALSO IT IS ONE WITH HIM, AND IS NAMED BY HIS TITLES, AND IS CALLED JESUS CHRIST, BY WHOM ALL THINGS ARE SAID TO BE MADE. OF WHICH SOUL, SEEING IT HAD RECEIVED INTO ITSELF THE WHOLE WISDOM OF GOD, AND THE TRUTH, AND THE LIFE, I THINK THAT THE APOSTLE ALSO SAID THIS: OUR LIFE IS HIDDEN WITH CHRIST IN GOD; BUT WHEN CHRIST, WHO IS OUR LIFE, SHALL APPEAR, THEN SHALL WE ALSO APPEAR WITH HIM IN GLORY. FOR WHAT OTHER CHRIST CAN BE HERE UNDERSTOOD, WHO IS SAID TO BE HIDDEN IN GOD, AND WHO IS AFTERWARDS TO APPEAR, EXCEPT HIM WHO IS RELATED TO HAVE BEEN ANOINTED WITH THE OIL OF GLADNESS, I.E., TO HAVE BEEN FILLED WITH GOD ESSENTIALLY, IN WHOM HE IS NOW SAID TO BE HIDDEN? FOR ON THIS ACCOUNT IS CHRIST PROPOSED AS AN EXAMPLE TO ALL BELIEVERS, BECAUSE AS HE ALWAYS, EVEN BEFORE HE KNEW EVIL AT ALL, SELECTED THE GOOD, AND LOVED RIGHTEOUSNESS, AND HATED INIQUITY, AND THEREFORE GOD ANOINTED HIM WITH THE OIL OF GLADNESS; SO ALSO OUGHT EACH ONE, AFTER A LAPSE OR SIN, TO CLEANSE HIMSELF FROM HIS STAINS, MAKING HIM HIS EXAMPLE, AND, TAKING HIM AS THE GUIDE OF HIS JOURNEY, ENTER UPON THE STEEP WAY OF VIRTUE, THAT SO PERCHANCE BY THIS MEANS, AS FAR AS POSSIBLE WE MAY, BY IMITATING HIM, BE MADE PARTAKERS OF THE DIVINE NATURE, ACCORDING TO THE WORDS OF SCRIPTURE: HE THAT SAYS THAT HE BELIEVES IN CHRIST, OUGHT SO TO WALK, AS HE ALSO WALKED.

THIS WORD, THEN, AND THIS WISDOM, BY THE IMITATION OF WHICH WE ARE SAID TO BE EITHER WISE OR RATIONAL (BEINGS), BECOMES ALL THINGS TO ALL MEN, THAT IT MAY GAIN ALL; AND BECAUSE IT IS MADE WEAK, IT IS THEREFORE SAID OF IT, THOUGH HE WAS CRUCIFIED THROUGH WEAKNESS, YET HE LIVES BY THE POWER OF GOD. FINALLY, TO THE CORINTHIANS WHO WERE WEAK, PAUL DECLARES THAT HE KNEW NOTHING, SAVE JESUS CHRIST, AND HIM CRUCIFIED.

32. SOME, INDEED, WOULD HAVE THE FOLLOWING LANGUAGE OF THE APOSTLE APPLIED TO THE SOUL ITSELF, AS SOON AS IT HAD ASSUMED FLESH FROM MARY, VIZ., WHO, BEING IN THE FORM OF GOD, THOUGHT IT NOT ROBBERY TO BE EQUAL WITH GOD, BUT DIVESTED HIMSELF (OF HIS GLORY) TAKING UPON HIMSELF THE FORM OF A SERVANT; SINCE HE UNDOUBTEDLY RESTORED IT TO THE FORM OF GOD BY MEANS OF BETTER EXAMPLES AND TRAINING, AND RECALLED IT TO THAT FULLNESS OF WHICH HE HAD DIVESTED HIMSELF.

AS NOW BY PARTICIPATION IN THE SON OF GOD ONE IS ADOPTED AS A SON, AND BY PARTICIPATING IN THAT WISDOM WHICH IS IN GOD IS RENDERED WISE, SO ALSO BY PARTICIPATION IN THE HOLY SPIRIT IS A MAN RENDERED HOLY AND SPIRITUAL. FOR IT IS ONE AND THE SAME THING TO HAVE A SHARE IN THE HOLY SPIRIT, WHICH IS (THE SPIRIT) OF THE FATHER AND THE SON, SINCE THE NATURE OF THE TRINITY IS ONE AND INCORPOREAL. AND WHAT WE HAVE SAID REGARDING THE PARTICIPATION OF THE SOUL IS TO BE UNDERSTOOD OF ANGELS AND HEAVENLY POWERS IN A SIMILAR WAY AS OF SOULS, BECAUSE EVERY RATIONAL CREATURE NEEDS A PARTICIPATION IN THE TRINITY.

RESPECTING ALSO THE PLAN OF THIS VISIBLE WORLD — SEEING ONE OF THE MOST IMPORTANT QUESTIONS USUALLY RAISED IS AS TO THE MANNER OF ITS EXISTENCE— WE HAVE SPOKEN TO THE BEST OF OUR ABILITY IN THE PRECEDING PAGES, FOR THE SAKE OF THOSE WHO ARE ACCUSTOMED TO SEEK THE GROUNDS OF THEIR BELIEF IN OUR RELIGION, AND ALSO FOR THOSE WHO STIR AGAINST US HERETICAL QUESTIONS, AND WHO ARE ACCUSTOMED TO BANDY ABOUT THE WORD MATTER, WHICH THEY HAVE NOT YET BEEN ABLE TO UNDERSTAND; OF WHICH SUBJECT I NOW DEEM IT NECESSARY BRIEFLY TO REMIND (THE READER).

33. AND, IN THE FIRST PLACE, IT IS TO BE NOTED THAT WE HAVE NOWHERE FOUND IN THE CANONICAL SCRIPTURES, UP TO THE PRESENT TIME, THE WORD MATTER USED FOR THAT SUBSTANCE WHICH IS SAID TO UNDERLIE BODIES. FOR IN THE EXPRESSION OF ISAIAH, AND HE SHALL DEVOUR ὕΛΗ, I.E., MATTER, LIKE HAY, WHEN SPEAKING OF THOSE WHO WERE APPOINTED TO UNDERGO THEIR PUNISHMENTS, THE WORD MATTER WAS USED INSTEAD OF SINS. AND IF THIS WORD MATTER SHOULD HAPPEN TO OCCUR IN ANY OTHER PASSAGE, IT WILL NEVER BE FOUND, IN MY OPINION, TO HAVE THE SIGNIFICATION OF WHICH WE ARE NOW IN QUEST, UNLESS PERHAPS IN THE BOOK WHICH IS CALLED THE WISDOM OF SOLOMON, A WORK WHICH IS CERTAINLY NOT ESTEEMED AUTHORITATIVE BY ALL. IN THAT BOOK, HOWEVER, WE FIND WRITTEN AS FOLLOWS: FOR YOUR ALMIGHTY HAND, THAT MADE THE WORLD OUT OF SHAPELESS MATTER, WANTED NOT MEANS TO SEND AMONG THEM A MULTITUDE OF BEARS AND FIERCE LIONS. VERY MANY, INDEED, ARE OF OPINION THAT THE MATTER OF WHICH THINGS ARE MADE IS ITSELF SIGNIFIED IN THE LANGUAGE USED BY MOSES IN THE BEGINNING OF GENESIS: IN THE BEGINNING GOD MADE HEAVEN AND EARTH; AND THE EARTH WAS INVISIBLE, AND NOT ARRANGED: FOR BY THE WORDS INVISIBLE AND NOT ARRANGED MOSES WOULD SEEM TO MEAN NOTHING ELSE THAN SHAPELESS MATTER. BUT IF THIS BE TRULY MATTER, IT IS CLEAR THEN THAT THE ORIGINAL ELEMENTS OF BODIES ARE NOT INCAPABLE OF CHANGE. FOR THOSE WHO POSITED ATOMS— EITHER THOSE PARTICLES WHICH ARE INCAPABLE OF SUBDIVISION, OR THOSE WHICH ARE SUBDIVIDED INTO EQUAL PARTS — OR ANY ONE ELEMENT, AS THE PRINCIPLES OF BODILY THINGS, COULD NOT POSIT THE WORD MATTER IN THE PROPER SENSE OF THE TERM AMONG THE FIRST PRINCIPLES OF THINGS. FOR IF THEY WILL HAVE IT THAT MATTER UNDERLIES EVERY BODY — A SUBSTANCE CONVERTIBLE OR CHANGEABLE, OR DIVISIBLE IN ALL ITS PARTS — THEY WILL NOT, AS IS PROPER, ASSERT THAT IT EXISTS WITHOUT QUALITIES. AND WITH THEM WE AGREE, FOR WE ALTOGETHER DENY THAT MATTER OUGHT TO BE SPOKEN OF AS UNBEGOTTEN OR UNCREATED, AGREEABLY TO OUR FORMER STATEMENTS, WHEN WE POINTED OUT THAT FROM WATER, AND EARTH, AND AIR OR HEAT, DIFFERENT KINDS OF FRUITS WERE PRODUCED BY DIFFERENT KINDS OF TREES; OR WHEN WE SHOWED THAT FIRE, AND AIR, AND WATER, AND EARTH WERE ALTERNATELY CONVERTED INTO EACH OTHER, AND THAT ONE ELEMENT WAS RESOLVED INTO ANOTHER BY A KIND OF MUTUAL CONSANGUINITY; AND ALSO WHEN WE PROVED THAT FROM THE FOOD EITHER OF MEN OR ANIMALS THE SUBSTANCE OF THE FLESH WAS DERIVED, OR THAT THE MOISTURE OF THE NATURAL SEED WAS CONVERTED INTO SOLID FLESH AND BONES — ALL WHICH GO TO PROVE THAT THE SUBSTANCE OF THE BODY IS CHANGEABLE, AND MAY PASS FROM ONE QUALITY INTO ALL OTHERS.

34. NEVERTHELESS WE MUST NOT FORGET THAT A SUBSTANCE NEVER EXISTS WITHOUT A QUALITY, AND THAT IT IS BY AN ACT OF THE UNDERSTANDING ALONE THAT THIS (SUBSTANCE) WHICH UNDERLIES BODIES, AND WHICH IS CAPABLE OF QUALITY, IS DISCOVERED TO BE MATTER. SOME INDEED, IN THEIR DESIRE TO INVESTIGATE THESE SUBJECTS MORE PROFOUNDLY, HAVE VENTURED TO ASSERT THAT BODILY NATURE IS NOTHING ELSE THAN QUALITIES. FOR IF HARDNESS AND SOFTNESS, HEAT AND COLD, MOISTURE AND ARIDITY, BE QUALITIES; AND IF, WHEN THESE OR OTHER (QUALITIES) OF THIS SORT BE CUT AWAY, NOTHING ELSE IS UNDERSTOOD TO REMAIN, THEN ALL THINGS WILL APPEAR TO BE QUALITIES. AND THEREFORE ALSO THOSE PERSONS WHO MAKE THESE ASSERTIONS HAVE ENDEAVOURED TO MAINTAIN, THAT SINCE ALL WHO SAY THAT MATTER WAS UNCREATED WILL ADMIT THAT QUALITIES WERE CREATED BY GOD, IT MAY BE IN THIS WAY SHOWN THAT EVEN ACCORDING TO THEM MATTER WAS NOT UNCREATED; SINCE QUALITIES CONSTITUTE EVERYTHING, AND THESE ARE DECLARED BY ALL WITHOUT CONTRADICTION TO HAVE BEEN MADE BY GOD. THOSE, AGAIN, WHO WOULD MAKE OUT THAT QUALITIES ARE SUPERIMPOSED FROM WITHOUT UPON A CERTAIN UNDERLYING MATTER, MAKE USE OF ILLUSTRATIONS OF THIS KIND: E.G., PAUL UNDOUBTEDLY IS EITHER SILENT, OR SPEAKS, OR WATCHES, OR SLEEPS, OR MAINTAINS A CERTAIN ATTITUDE OF BODY; FOR HE IS EITHER IN A SITTING, OR STANDING, OR RECUMBENT POSITION. FOR THESE ARE ACCIDENTS BELONGING TO MEN, WITHOUT WHICH THEY ARE ALMOST NEVER FOUND. AND YET OUR CONCEPTION OF MAN DOES NOT LAY DOWN ANY OF THESE THINGS AS A DEFINITION OF HIM; BUT WE SO UNDERSTAND AND REGARD HIM BY THEIR MEANS, THAT WE DO NOT AT ALL TAKE INTO ACCOUNT THE REASON OF HIS (PARTICULAR) CONDITION EITHER IN WATCHING, OR IN SLEEPING, OR IN SPEAKING, OR IN KEEPING SILENCE, OR IN ANY OTHER ACTION THAT MUST NECESSARILY HAPPEN TO MEN. IF ANY ONE, THEN, CAN REGARD PAUL AS BEING WITHOUT ALL THESE THINGS WHICH ARE CAPABLE OF HAPPENING, HE WILL IN THE SAME WAY ALSO BE ABLE TO UNDERSTAND THIS UNDERLYING (SUBSTANCE) WITHOUT QUALITIES. WHEN, THEN, OUR MIND PUTS AWAY ALL QUALITIES FROM ITS CONCEPTION, AND GAZES, SO TO SPEAK, UPON THE UNDERLYING ELEMENT ALONE, AND KEEPS ITS ATTENTION CLOSELY UPON IT, WITHOUT ANY REFERENCE TO THE SOFTNESS OR HARDNESS, OR HEAT OR COLD, OR HUMIDITY OR ARIDITY OF THE SUBSTANCE, THEN BY MEANS OF THIS SOMEWHAT SIMULATED PROCESS OF THOUGHT IT WILL APPEAR TO BEHOLD MATTER CLEAR FROM QUALITIES OF EVERY KIND.

35. BUT SOME ONE WILL PERHAPS INQUIRE WHETHER WE CAN OBTAIN OUT OF SCRIPTURE ANY GROUNDS FOR SUCH AN UNDERSTANDING OF THE SUBJECT. NOW I THINK SOME SUCH VIEW IS INDICATED IN THE PSALMS, WHEN THE PROPHET SAYS, MY EYES HAVE SEEN YOUR IMPERFECTION; BY WHICH THE MIND OF THE PROPHET, EXAMINING WITH KEENER GLANCE THE FIRST PRINCIPLES OF THINGS, AND SEPARATING IN THOUGHT AND IMAGINATION ONLY BETWEEN MATTER AND ITS QUALITIES, PERCEIVED THE IMPERFECTION OF GOD, WHICH CERTAINLY IS UNDERSTOOD TO BE PERFECTED BY THE ADDITION OF QUALITIES. ENOCH ALSO, IN HIS BOOK, SPEAKS AS FOLLOWS: I HAVE WALKED ON EVEN TO IMPERFECTION; WHICH EXPRESSION I CONSIDER MAY BE UNDERSTOOD IN A SIMILAR MANNER, VIZ., THAT THE MIND OF THE PROPHET PROCEEDED IN ITS SCRUTINY AND INVESTIGATION OF ALL VISIBLE THINGS, UNTIL IT ARRIVED AT THAT FIRST BEGINNING IN WHICH IT BEHELD IMPERFECT MATTER (EXISTING) WITHOUT QUALITIES. FOR IT IS WRITTEN IN THE SAME BOOK OF ENOCH, I BEHELD THE WHOLE OF MATTER; WHICH IS SO UNDERSTOOD AS IF HE HAD SAID: I HAVE CLEARLY SEEN ALL THE DIVISIONS OF MATTER WHICH ARE BROKEN UP FROM ONE INTO EACH INDIVIDUAL SPECIES EITHER OF MEN, OR ANIMALS, OR OF THE SKY, OR OF THE SUN, OR OF ALL OTHER THINGS IN THIS WORLD. AFTER THESE POINTS, NOW, WE PROVED TO THE BEST OF OUR POWER IN THE PRECEDING PAGES THAT ALL THINGS WHICH EXIST WERE MADE BY GOD, AND THAT THERE WAS NOTHING WHICH WAS NOT MADE, SAVE THE NATURE OF THE FATHER, AND THE SON, AND THE HOLY SPIRIT; AND THAT GOD, WHO IS BY NATURE GOOD, DESIRING TO HAVE THOSE UPON WHOM HE MIGHT CONFER BENEFITS, AND WHO MIGHT REJOICE IN RECEIVING HIS BENEFITS, CREATED CREATURES WORTHY (OF THIS), I.E., WHO WERE CAPABLE OF RECEIVING HIM IN A WORTHY MANNER, WHO, HE SAYS, ARE ALSO BEGOTTEN BY HIM AS HIS SONS. HE MADE ALL THINGS, MOREOVER, BY NUMBER AND MEASURE. FOR THERE IS NOTHING BEFORE GOD WITHOUT EITHER LIMIT OR MEASURE. FOR BY HIS POWER HE COMPREHENDS ALL THINGS, AND HE HIMSELF IS COMPREHENDED BY THE STRENGTH OF NO CREATED THING, BECAUSE THAT NATURE IS KNOWN TO ITSELF ALONE. FOR THE FATHER ALONE KNOWS THE SON, AND THE SON ALONE KNOWS THE FATHER, AND THE HOLY SPIRIT ALONE SEARCHES EVEN THE DEEP THINGS OF GOD. ALL CREATED THINGS, THEREFORE, I.E., EITHER THE NUMBER OF RATIONAL BEINGS OR THE MEASURE OF BODILY MATTER, ARE DISTINGUISHED BY HIM AS BEING WITHIN A CERTAIN NUMBER OR MEASUREMENT; SINCE, AS IT WAS NECESSARY FOR AN INTELLECTUAL NATURE TO EMPLOY BODIES, AND THIS NATURE IS SHOWN TO BE CHANGEABLE AND CONVERTIBLE BY THE VERY CONDITION OF ITS BEING CREATED (FOR WHAT DID NOT EXIST, BUT BEGAN TO EXIST, IS SAID BY THIS VERY CIRCUMSTANCE TO BE OF MUTABLE NATURE), IT CAN HAVE NEITHER GOODNESS NOR WICKEDNESS AS AN ESSENTIAL, BUT ONLY AS AN ACCIDENTAL

ATTRIBUTE OF ITS BEING. SEEING, THEN, AS WE HAVE SAID, THAT RATIONAL NATURE WAS MUTABLE AND CHANGEABLE, SO THAT IT MADE USE OF A DIFFERENT BODILY COVERING OF THIS OR THAT SORT OF QUALITY, ACCORDING TO ITS MERITS, IT WAS NECESSARY, AS GOD FOREKNEW THERE WOULD BE DIVERSITIES IN SOULS OR SPIRITUAL POWERS, THAT HE SHOULD CREATE ALSO A BODILY NATURE THE QUALITIES OF WHICH MIGHT BE CHANGED AT THE WILL OF THE CREATOR INTO ALL THAT WAS REQUIRED. AND THIS BODILY NATURE MUST LAST AS LONG AS THOSE THINGS WHICH REQUIRE IT AS A COVERING: FOR THERE WILL BE ALWAYS RATIONAL NATURES WHICH NEED A BODILY COVERING; AND THERE WILL THEREFORE ALWAYS BE A BODILY NATURE WHOSE COVERINGS MUST NECESSARILY BE USED BY RATIONAL CREATURES, UNLESS SOME ONE BE ABLE TO DEMONSTRATE BY ARGUMENTS THAT A RATIONAL NATURE CAN LIVE WITHOUT A BODY. BUT HOW DIFFICULT — NAY, HOW ALMOST IMPOSSIBLE — THIS IS FOR OUR UNDERSTANDING, WE HAVE SHOWN IN THE PRECEDING PAGES, IN OUR DISCUSSION OF THE INDIVIDUAL TOPICS.

36. IT WILL NOT, I CONSIDER, BE OPPOSED TO THE NATURE OF OUR UNDERTAKING, IF WE RESTATE WITH ALL POSSIBLE BREVITY OUR OPINIONS ON THE IMMORTALITY OF RATIONAL NATURES. EVERY ONE WHO PARTICIPATES IN ANYTHING, IS UNQUESTIONABLY OF ONE ESSENCE AND NATURE WITH HIM WHO IS PARTAKER OF THE SAME THING. FOR EXAMPLE, AS ALL EYES PARTICIPATE IN THE LIGHT, SO ACCORDINGLY ALL EYES WHICH PARTAKE OF THE LIGHT ARE OF ONE NATURE; BUT ALTHOUGH EVERY EYE PARTAKES OF THE LIGHT, YET, INASMUCH AS ONE SEES MORE CLEARLY, AND ANOTHER MORE OBSCURELY, EVERY EYE DOES NOT EQUALLY SHARE IN THE LIGHT. AND AGAIN, ALL HEARING RECEIVES VOICE OR SOUND, AND THEREFORE ALL HEARING IS OF ONE NATURE; BUT EACH ONE HEARS MORE RAPIDLY OR MORE SLOWLY, ACCORDING AS THE QUALITY OF HIS HEARING IS CLEAR AND SOUND. LET US PASS NOW FROM THESE SENSUOUS ILLUSTRATIONS TO THE CONSIDERATION OF INTELLECTUAL THINGS. EVERY MIND WHICH PARTAKES OF INTELLECTUAL LIGHT OUGHT UNDOUBTEDLY TO BE OF ONE NATURE WITH EVERY MIND WHICH PARTAKES IN A SIMILAR MANNER OF INTELLECTUAL LIGHT. IF THE HEAVENLY VIRTUES, THEN, PARTAKE OF INTELLECTUAL LIGHT, I.E., OF DIVINE NATURE, BECAUSE THEY PARTICIPATE IN WISDOM AND HOLINESS, AND IF HUMAN SOULS, HAVE PARTAKEN OF THE SAME LIGHT AND WISDOM, AND THUS ARE MUTUALLY OF ONE NATURE AND OF ONE ESSENCE — THEN, SINCE THE HEAVENLY VIRTUES ARE INCORRUPTIBLE AND IMMORTAL, THE ESSENCE OF THE HUMAN SOUL WILL ALSO BE IMMORTAL AND INCORRUPTIBLE. AND NOT ONLY SO, BUT BECAUSE THE NATURE OF FATHER, AND SON, AND HOLY SPIRIT, WHOSE INTELLECTUAL LIGHT ALONE ALL CREATED THINGS HAVE A SHARE, IS INCORRUPTIBLE AND ETERNAL, IT IS ALTOGETHER CONSISTENT AND NECESSARY THAT EVERY SUBSTANCE WHICH PARTAKES OF THAT ETERNAL NATURE SHOULD LAST FOR EVER, AND BE INCORRUPTIBLE AND ETERNAL, SO THAT THE ETERNITY OF DIVINE GOODNESS MAY BE UNDERSTOOD ALSO IN THIS RESPECT, THAT THEY WHO OBTAIN ITS BENEFITS ARE ALSO ETERNAL. BUT AS, IN THE INSTANCES REFERRED TO, A DIVERSITY IN THE PARTICIPATION OF THE LIGHT WAS OBSERVED, WHEN THE GLANCE OF THE BEHOLDER WAS DESCRIBED AS BEING DULLER OR MORE ACUTE, SO ALSO A DIVERSITY IS TO BE NOTED IN THE PARTICIPATION OF FATHER, SON, AND HOLY SPIRIT, VARYING WITH THE DEGREE OF ZEAL OR CAPACITY OF MIND. IF SUCH WERE NOT THE CASE, WE HAVE TO CONSIDER WHETHER IT WOULD NOT SEEM TO BE AN ACT OF IMPIETY TO SAY THAT THE MIND WHICH IS CAPABLE OF (RECEIVING) GOD SHOULD ADMIT OF A DESTRUCTION OF ITS ESSENCE; AS IF THE VERY FACT THAT IT IS ABLE TO FEEL AND UNDERSTAND GOD COULD NOT SUFFICE FOR ITS PERPETUAL EXISTENCE, ESPECIALLY SINCE, IF EVEN THROUGH NEGLECT THE MIND FALL AWAY FROM A PURE AND COMPLETE RECEPTION OF GOD, IT NEVERTHELESS CONTAINS WITHIN IT CERTAIN SEEDS OF RESTORATION AND RENEWAL TO A BETTER UNDERSTANDING, SEEING THE INNER, WHICH IS ALSO CALLED THE RATIONAL MAN, IS RENEWED AFTER THE IMAGE AND LIKENESS OF GOD, WHO CREATED HIM. AND THEREFORE THE PROPHET SAYS, ALL THE ENDS OF THE EARTH SHALL REMEMBER, AND TURN UNTO THE LORD; AND ALL THE KINDREDS OF THE NATIONS SHALL WORSHIP BEFORE YOU.

37. IF ANY ONE, INDEED, VENTURE TO ASCRIBE ESSENTIAL CORRUPTION TO HIM WHO WAS MADE AFTER THE IMAGE AND LIKENESS OF GOD, THEN, IN MY OPINION, THIS IMPIOUS CHARGE EXTENDS EVEN TO THE SON OF GOD HIMSELF, FOR HE IS CALLED IN SCRIPTURE THE IMAGE OF GOD. OR HE WHO HOLDS THIS OPINION WOULD CERTAINLY IMPUGN THE AUTHORITY OF SCRIPTURE, WHICH SAYS THAT MAN WAS MADE IN THE IMAGE OF GOD; AND IN HIM ARE MANIFESTLY TO BE DISCOVERED TRACES OF THE DIVINE IMAGE, NOT BY ANY APPEARANCE OF THE BODILY FRAME, WHICH IS CORRUPTIBLE, BUT BY MENTAL WISDOM, BY JUSTICE, MODERATION, VIRTUE, WISDOM, DISCIPLINE; IN FINE, BY THE WHOLE BAND OF VIRTUES, WHICH ARE INNATE IN THE ESSENCE OF GOD, AND WHICH MAY ENTER INTO MAN BY DILIGENCE AND IMITATION OF GOD; AS THE LORD ALSO INTIMATES IN THE GOSPEL, WHEN HE SAYS, BE THEREFORE MERCIFUL, AS YOUR FATHER ALSO IS MERCIFUL; AND, BE PERFECT, EVEN AS YOUR FATHER ALSO IS PERFECT. FROM WHICH IT IS CLEARLY SHOWN THAT ALL THESE VIRTUES ARE PERPETUALLY IN GOD, AND THAT THEY CAN NEVER APPROACH TO OR DEPART FROM HIM, WHEREAS BY MEN THEY ARE ACQUIRED ONLY SLOWLY, AND ONE BY ONE. AND HENCE ALSO BY THESE MEANS THEY SEEM TO HAVE A KIND OF RELATIONSHIP WITH GOD; AND SINCE GOD KNOWS ALL THINGS, AND NONE OF THINGS INTELLECTUAL IN THEMSELVES CAN ELUDE HIS NOTICE (FOR GOD THE FATHER ALONE, AND HIS ONLY-BEGOTTEN SON, AND THE HOLY SPIRIT, NOT ONLY POSSESS A KNOWLEDGE OF THOSE THINGS WHICH THEY HAVE CREATED, BUT ALSO OF THEMSELVES), A RATIONAL UNDERSTANDING ALSO, ADVANCING FROM SMALL THINGS TO GREAT, AND FROM THINGS VISIBLE TO THINGS INVISIBLE, MAY ATTAIN TO A MORE PERFECT KNOWLEDGE. FOR IT IS PLACED IN THE BODY, AND ADVANCES FROM SENSIBLE THINGS THEMSELVES, WHICH ARE CORPOREAL, TO THINGS THAT ARE INTELLECTUAL. BUT LEST OUR STATEMENT THAT THINGS INTELLECTUAL ARE NOT COGNISABLE BY THE SENSES SHOULD APPEAR UNBECOMING, WE SHALL EMPLOY THE INSTANCE OF SOLOMON, WHO SAYS, YOU WILL FIND ALSO A DIVINE SENSE; BY WHICH HE SHOWS THAT THOSE THINGS WHICH ARE INTELLECTUAL ARE TO BE SOUGHT OUT NOT BY MEANS OF A BODILY SENSE, BUT BY A CERTAIN OTHER WHICH HE CALLS DIVINE. AND WITH THIS SENSE MUST WE LOOK ON EACH OF THOSE RATIONAL BEINGS WHICH WE HAVE ENUMERATED ABOVE; AND WITH THIS SENSE ARE TO BE UNDERSTOOD THOSE WORDS WHICH WE SPEAK, AND THOSE STATEMENTS TO BE WEIGHED WHICH WE COMMIT TO WRITING. FOR THE DIVINE NATURE KNOWS EVEN THOSE THOUGHTS WHICH WE REVOLVE WITHIN US IN SILENCE. AND ON THOSE MATTERS OF WHICH WE HAVE SPOKEN, OR ON THE OTHERS WHICH FOLLOW FROM THEM, ACCORDING TO THE RULE ABOVE LAID DOWN, ARE OUR OPINIONS TO BE FORMED.

JOHN CHRYSOSTOM
ON THE PRIESTHOOD

BOOK I

1. I HAD MANY GENUINE AND TRUE FRIENDS, MEN WHO UNDERSTOOD THE LAWS OF FRIENDSHIP, AND FAITHFULLY OBSERVED THEM; BUT OUT OF THIS LARGE NUMBER THERE WAS ONE WHO EXCELLED ALL THE REST IN HIS ATTACHMENT TO ME, STRIVING TO OUTSTRIP THEM AS MUCH AS THEY THEMSELVES OUTSTRIPPED ORDINARY ACQUAINTANCE. HE WAS ONE OF THOSE WHO WERE CONSTANTLY AT MY SIDE; FOR WE WERE ENGAGED IN THE SAME STUDIES, AND EMPLOYED THE SAME TEACHERS. WE HAD THE SAME EAGERNESS AND ZEAL ABOUT THE STUDIES AT WHICH WE WORKED, AND A PASSIONATE DESIRE PRODUCED BY THE SAME CIRCUMSTANCES WAS EQUALLY STRONG IN BOTH OF US. FOR NOT ONLY WHEN WE WERE ATTENDING SCHOOL, BUT AFTER WE HAD LEFT IT, WHEN IT BECAME NECESSARY TO CONSIDER WHAT COURSE OF LIFE IT WOULD BE BEST FOR US TO ADOPT, WE FOUND OURSELVES TO BE OF THE SAME MIND.

2. AND IN ADDITION TO THESE, THERE WERE OTHER THINGS ALSO WHICH PRESERVED AND MAINTAINED THIS CONCORD UNBROKEN AND SECURE. FOR AS REGARDED THE GREATNESS OF OUR FATHERLAND NEITHER HAD ONE CAUSE TO VAUNT HIMSELF OVER THE OTHER, NOR WAS I BURDENED WITH RICHES, AND HE PINCHED BY POVERTY, BUT OUR MEANS CORRESPONDED AS CLOSELY AS OUR TASTES. OUR FAMILIES ALSO WERE OF EQUAL RANK, AND THUS EVERYTHING CONCURRED WITH OUR DISPOSITION.

3. BUT WHEN IT BECAME OUR DUTY TO PURSUE THE BLESSED LIFE OF MONKS, AND THE TRUE PHILOSOPHY, OUR BALANCE WAS NO LONGER EVEN, BUT HIS SCALE MOUNTED HIGH, WHILE I, STILL ENTANGLED IN THE LUSTS OF THIS WORLD, DRAGGED MINE DOWN AND KEPT IT LOW, WEIGHTING IT WITH THOSE FANCIES IN WHICH YOUTHS ARE APT TO INDULGE. FOR THE FUTURE OUR FRIENDSHIP INDEED REMAINED AS FIRM AS IT WAS BEFORE, BUT OUR INTERCOURSE WAS INTERRUPTED; FOR IT WAS IMPOSSIBLE FOR PERSONS WHO WERE NOT INTERESTED ABOUT THE SAME THINGS TO SPEND MUCH TIME TOGETHER. BUT AS SOON AS I ALSO BEGAN TO EMERGE A LITTLE FROM THE FLOOD OF WORLDLINESS, HE RECEIVED ME WITH OPEN ARMS; YET NOT EVEN THUS COULD WE MAINTAIN OUR FORMER EQUALITY: FOR HAVING GOT THE START OF ME IN TIME, AND HAVING DISPLAYED GREAT EARNESTNESS, HE ROSE AGAIN ABOVE MY LEVEL, AND SOARED TO A GREAT HEIGHT.

4. BEING A GOOD MAN, HOWEVER, AND PLACING A HIGH VALUE ON MY FRIENDSHIP, HE SEPARATED HIMSELF FROM ALL THE REST (OF THE BRETHREN), AND SPENT THE WHOLE OF HIS TIME WITH ME, WHICH HE HAD DESIRED TO DO BEFORE, BUT HAD BEEN PREVENTED AS I WAS SAYING BY MY FRIVOLITY. FOR IT WAS IMPOSSIBLE FOR A MAN WHO ATTENDED THE LAW-COURTS, AND WAS IN A FLUTTER OF EXCITEMENT ABOUT THE PLEASURES OF THE STAGE, TO BE OFTEN IN THE COMPANY OF ONE WHO WAS NAILED TO HIS BOOKS, AND NEVER SET FOOT IN THE MARKET PLACE. CONSEQUENTLY WHEN THE HINDRANCES WERE REMOVED, AND HE HAD BROUGHT ME INTO THE SAME CONDITION OF LIFE AS HIMSELF, HE GAVE FREE VENT TO THE DESIRE WITH WHICH HE HAD LONG BEEN LABORING. HE COULD NOT BEAR LEAVING ME EVEN FOR A MOMENT, AND HE PERSISTENTLY URGED THAT WE SHOULD EACH OF US ABANDON OUR OWN HOME AND SHARE A COMMON DWELLING:— IN FACT HE PERSUADED ME, AND THE AFFAIR WAS TAKEN IN HAND.

5. BUT THE CONTINUAL LAMENTATIONS OF MY MOTHER HINDERED ME FROM GRANTING HIM THE FAVOR, OR RATHER FROM RECEIVING THIS BOON AT HIS HANDS. FOR WHEN SHE PERCEIVED THAT I WAS MEDITATING THIS STEP, SHE TOOK ME INTO HER OWN PRIVATE CHAMBER, AND, SITTING NEAR ME ON THE BED WHERE SHE HAD GIVEN BIRTH TO ME, SHE SHED TORRENTS OF TEARS, TO WHICH SHE ADDED WORDS YET MORE PITIABLE THAN HER WEEPING, IN THE FOLLOWING LAMENTABLE STRAIN: MY CHILD, IT WAS NOT THE WILL OF HEAVEN THAT I SHOULD LONG ENJOY THE BENEFIT OF YOUR FATHER'S VIRTUE. FOR HIS DEATH SOON FOLLOWED THE PANGS WHICH I ENDURED AT YOUR BIRTH, LEAVING YOU AN ORPHAN AND ME A WIDOW BEFORE MY TIME TO FACE ALL THE HORRORS OF WIDOWHOOD, WHICH ONLY THOSE WHO HAVE EXPERIENCED THEM CAN FAIRLY UNDERSTAND. FOR NO WORDS ARE ADEQUATE TO DESCRIBE THE TEMPEST-TOSSED CONDITION OF A YOUNG WOMAN WHO, HAVING BUT LATELY LEFT HER PATERNAL HOME, AND BEING INEXPERIENCED IN BUSINESS, IS SUDDENLY RACKED BY AN OVERWHELMING SORROW, AND COMPELLED TO SUPPORT A LOAD OF CARE TOO GREAT FOR HER AGE AND SEX. FOR SHE HAS TO CORRECT THE LAZINESS OF SERVANTS, AND TO BE ON THE WATCH FOR THEIR ROGUERIES, TO REPEL THE DESIGNS OF RELATIONS, TO BEAR BRAVELY THE THREATS OF THOSE WHO COLLECT THE PUBLIC TAXES, AND HARSHNESS IN THE IMPOSITION OF RATES. AND IF THE DEPARTED ONE SHOULD HAVE LEFT A CHILD, EVEN IF IT BE A GIRL, GREAT ANXIETY WILL BE CAUSED TO THE MOTHER, ALTHOUGH FREE FROM MUCH EXPENSE AND FEAR: BUT A BOY FILLS HER WITH TEN THOUSAND ALARMS AND MANY ANXIETIES EVERY DAY, TO SAY NOTHING OF THE GREAT EXPENSE WHICH ONE IS COMPELLED TO INCUR IF SHE WISHES TO BRING HIM UP IN A LIBERAL WAY. NONE OF THESE THINGS, HOWEVER, INDUCED ME TO ENTER INTO A SECOND MARRIAGE, OR INTRODUCE A SECOND HUSBAND INTO YOUR FATHER'S HOUSE: BUT I HELD ON AS I WAS, IN THE MIDST OF THE STORM AND UPROAR, AND DID NOT SHUN THE IRON FURNACE OF WIDOWHOOD. MY FOREMOST HELP INDEED WAS THE GRACE FROM ABOVE; BUT IT WAS NO SMALL CONSOLATION TO ME UNDER THOSE TERRIBLE TRIALS TO LOOK CONTINUALLY ON YOUR FACE AND TO PRESERVE IN YOU A LIVING IMAGE OF HIM WHO HAD GONE, AN IMAGE INDEED WHICH WAS A FAIRLY EXACT LIKENESS.

ON THIS ACCOUNT, EVEN WHEN YOU WERE AN INFANT, AND HAD NOT YET LEARNED TO SPEAK, A TIME WHEN CHILDREN ARE THE GREATEST DELIGHT TO THEIR PARENTS, YOU AFFORDED ME MUCH COMFORT. NOR INDEED CAN YOU COMPLAIN THAT, ALTHOUGH I BORE MY WIDOWHOOD BRAVELY, I DIMINISHED YOUR PATRIMONY, WHICH I KNOW HAS BEEN THE FATE OF MANY WHO HAVE HAD THE MISFORTUNE TO BE ORPHANS. FOR, BESIDES KEEPING THE WHOLE OF IT INTACT, I SPARED NO EXPENSE WHICH WAS NEEDFUL TO GIVE YOU AN HONORABLE POSITION, SPENDING FOR THIS PURPOSE SOME OF MY OWN FORTUNE, AND OF MY MARRIAGE DOWRY. YET DO NOT THINK THAT I SAY THESE THINGS BY WAY OF REPROACHING YOU; ONLY IN RETURN FOR ALL THESE BENEFITS I BEG ONE FAVOR: DO NOT PLUNGE ME INTO A SECOND WIDOWHOOD; NOR REVIVE THE GRIEF WHICH IS NOW LAID TO REST: WAIT FOR MY DEATH: IT MAY BE IN A LITTLE WHILE I SHALL DEPART. THE YOUNG INDEED LOOK FORWARD TO A DISTANT OLD AGE; BUT WE WHO HAVE GROWN OLD HAVE NOTHING BUT DEATH TO WAIT FOR. WHEN, THEN, YOU SHALL HAVE COMMITTED MY BODY TO THE GROUND, AND MINGLED MY BONES WITH YOUR FATHER'S, EMBARK FOR A LONG VOYAGE, AND SET SAIL ON ANY SEA YOU WILL: THEN THERE WILL BE NO ONE TO HINDER YOU: BUT AS LONG AS MY LIFE LASTS, BE CONTENT TO LIVE WITH ME. DO NOT, I PRAY YOU, OPPOSE GOD IN VAIN, INVOLVING ME WITHOUT CAUSE, WHO HAVE DONE YOU NO WRONG, IN THESE GREAT CALAMITIES. FOR IF YOU HAVE ANY REASON TO COMPLAIN THAT I DRAG YOU INTO WORLDLY CARES, AND FORCE YOU TO ATTEND TO BUSINESS, DO NOT BE RESTRAINED BY ANY REVERENCE FOR THE LAWS OF NATURE, FOR TRAINING OR CUSTOM, BUT FLY FROM ME AS AN ENEMY; BUT IF, ON THE CONTRARY, I DO EVERYTHING TO PROVIDE LEISURE FOR YOUR JOURNEY THROUGH THIS LIFE, LET THIS BOND AT LEAST IF NOTHING ELSE KEEP YOU BY ME. FOR COULD THOU SAY THAT TEN THOUSAND LOVED YOU, YET NO ONE WILL AFFORD YOU THE ENJOYMENT OF SO MUCH LIBERTY, SEEING THERE IS NO ONE WHO IS EQUALLY ANXIOUS FOR YOUR WELFARE.

6. THESE WORDS, AND MORE, MY MOTHER SPOKE TO ME, AND I RELATED THEM TO THAT NOBLE YOUTH. BUT HE, SO FAR FROM BEING DISHEARTENED BY THESE SPEECHES, WAS THE MORE URGENT IN MAKING THE SAME REQUEST AS BEFORE. NOW WHILE WE WERE THUS SITUATED, HE CONTINUALLY ENTREATING, AND I REFUSING MY ASSENT, WE WERE BOTH OF US DISTURBED BY A REPORT SUDDENLY REACHING US THAT WE WERE ABOUT TO BE ADVANCED TO THE DIGNITY OF THE EPISCOPATE. AS SOON AS I HEARD THIS RUMOR I WAS SEIZED WITH ALARM AND PERPLEXITY: WITH ALARM LEST I SHOULD BE MADE CAPTIVE AGAINST MY WILL, AND PERPLEXITY, INQUIRING AS I OFTEN DID WHENCE ANY SUCH IDEA CONCERNING US COULD HAVE ENTERED THE MINDS OF THESE MEN; FOR LOOKING TO MYSELF I FOUND NOTHING WORTHY OF SUCH AN HONOR. BUT THAT NOBLE YOUTH HAVING COME TO ME PRIVATELY, AND HAVING CONFERRED WITH ME ABOUT THESE THINGS AS IF WITH ONE WHO WAS IGNORANT OF THE RUMOR, BEGGED THAT WE MIGHT IN THIS INSTANCE ALSO AS FORMERLY SHAPE OUR ACTION AND OUR COUNSELS THE SAME WAY: FOR HE WOULD READILY FOLLOW ME WHICHEVER COURSE I MIGHT PURSUE, WHETHER I ATTEMPTED FLIGHT OR SUBMITTED TO BE CAPTURED. PERCEIVING THEN HIS EAGERNESS, AND CONSIDERING THAT I SHOULD INFLICT A LOSS UPON THE WHOLE BODY OF THE CHURCH IF, OWING TO MY OWN WEAKNESS, I WERE TO DEPRIVE THE FLOCK OF CHRIST OF A YOUNG MAN WHO WAS SO GOOD AND SO WELL QUALIFIED FOR THE SUPERVISION OF LARGE NUMBERS, I ABSTAINED FROM DISCLOSING TO HIM THE PURPOSE WHICH I HAD FORMED, ALTHOUGH I HAD NEVER BEFORE ALLOWED ANY OF MY PLANS TO BE CONCEALED FROM HIM. I NOW TOLD HIM THAT IT WOULD BE BEST TO POSTPONE OUR DECISION CONCERNING THIS MATTER TO ANOTHER SEASON, AS IT WAS NOT IMMEDIATELY PRESSING, AND BY SO DOING PERSUADED HIM TO DISMISS IT FROM HIS THOUGHTS, AND AT THE SAME TIME ENCOURAGED HIM TO HOPE THAT, IF SUCH A THING SHOULD EVER HAPPEN TO US, I SHOULD BE OF THE SAME MIND WITH HIM. BUT AFTER A SHORT TIME, WHEN ONE WHO WAS TO ORDAIN US ARRIVED, I KEPT MYSELF CONCEALED, BUT BASIL, IGNORANT OF THIS, WAS TAKEN AWAY ON ANOTHER PRETEXT, AND MADE TO TAKE THE YOKE, HOPING FROM THE PROMISES WHICH I HAD MADE TO HIM THAT I SHOULD CERTAINLY FOLLOW, OR RATHER SUPPOSING THAT HE WAS FOLLOWING ME. FOR SOME OF THOSE WHO WERE PRESENT, SEEING THAT HE RESENTED BEING SEIZED, DECEIVED HIM BY EXCLAIMING HOW STRANGE IT WAS THAT ONE WHO WAS GENERALLY REPUTED TO BE THE MORE HOT TEMPERED (MEANING ME), HAD YIELDED VERY MILDLY TO THE JUDGMENT OF THE FATHERS, WHEREAS HE, WHO WAS RECKONED A MUCH WISER AND MILDER KIND OF MAN, HAD SHOWN HIMSELF HOTHEADED AND CONCEITED, BEING UNRULY, RESTIVE, AND CONTRADICTORY. HAVING YIELDED TO THESE REMONSTRANCES, AND AFTERWARDS HAVING LEARNED THAT I HAD ESCAPED CAPTURE, HE CAME TO ME IN DEEP DEJECTION, SAT DOWN NEAR ME AND TRIED TO SPEAK, BUT WAS HINDERED BY DISTRESS OF MIND AND INABILITY TO EXPRESS IN WORDS THE VIOLENCE TO WHICH HE HAD BEEN SUBJECTED. NO SOONER HAD HE OPENED HIS MOUTH THAN HE WAS PREVENTED FROM UTTERANCE BY GRIEF CUTTING SHORT HIS WORDS BEFORE THEY COULD PASS HIS LIPS. SEEING, THEN, HIS TEARFUL AND AGITATED CONDITION, AND KNOWING AS I DID THE CAUSE, I LAUGHED FOR JOY, AND, SEIZING HIS RIGHT HAND, I FORCED A KISS ON HIM, AND PRAISED GOD THAT MY PLAN HAD ENDED SO SUCCESSFULLY, AS I HAD ALWAYS PRAYED IT MIGHT. BUT WHEN HE SAW THAT I WAS DELIGHTED AND BEAMING WITH JOY, AND UNDERSTOOD THAT HE HAD BEEN DECEIVED BY ME, HE WAS YET MORE VEXED AND DISTRESSED.

7. AND WHEN HE HAD A LITTLE RECOVERED FROM THIS AGITATION OF MIND, HE BEGAN: IF YOU HAVE REJECTED THE PART ALLOTTED TO YOU, AND HAVE NO FURTHER REGARD FOR ME (I KNOW NOT INDEED FOR WHAT CAUSE), YOU OUGHT AT LEAST TO CONSIDER YOUR OWN REPUTATION; BUT AS IT IS YOU HAVE OPENED THE MOUTHS OF ALL, AND THE WORLD IS SAYING THAT YOU HAVE DECLINED THIS MINISTRY THROUGH LOVE OF VAINGLORY, AND THERE IS NO ONE WHO WILL DELIVER YOU FROM THIS ACCUSATION. AS FOR ME, I CANNOT BEAR TO GO INTO THE MARKET PLACE; THERE ARE SO MANY WHO COME UP TO ME AND REPROACH ME EVERY DAY. FOR, WHEN THEY SEE ME ANYWHERE IN THE CITY, ALL MY INTIMATE FRIENDS TAKE ME ASIDE, AND CAST THE GREATER PART OF THE BLAME UPON ME. KNOWING HIS INTENTION, THEY SAY, FOR NONE OF HIS AFFAIRS COULD BE KEPT SECRET FROM YOU, YOU SHOULD NOT HAVE CONCEALED IT, BUT OUGHT TO HAVE COMMUNICATED IT TO US, AND WE SHOULD HAVE BEEN AT NO LOSS TO DEVISE SOME PLAN FOR CAPTURING HIM. BUT I AM TOO MUCH ASHAMED AND ABASHED TO TELL THEM THAT I DID NOT KNOW YOU HAD LONG BEEN PLOTTING THIS TRICK, LEST THEY SHOULD SAY THAT OUR FRIENDSHIP WAS A MERE PRETENCE. FOR EVEN IF IT IS SO, AS INDEED IT IS — NOR WOULD YOU YOURSELF DENY IT AFTER WHAT YOU HAVE DONE TO ME — YET IT IS WELL TO HIDE OUR MISFORTUNE FROM THE OUTSIDE WORLD, AND PERSONS WHO ENTERTAIN BUT A MODERATE OPINION OF US. I SHRINK FROM TELLING THEM THE TRUTH, AND HOW THINGS REALLY STAND WITH US, AND I AM COMPELLED IN FUTURE TO KEEP SILENCE, AND LOOK DOWN ON THE GROUND, AND TURN AWAY TO AVOID THOSE WHOM I MEET. FOR IF I ESCAPE THE CONDEMNATION ON THE FORMER CHARGE, I AM FORCED TO UNDERGO JUDGMENT FOR SPEAKING FALSEHOOD. FOR THEY WILL NEVER BELIEVE ME WHEN I SAY THAT YOU RANGED BASIL AMONG THOSE WHO ARE NOT PERMITTED TO KNOW YOUR SECRET AFFAIRS. OF THIS, HOWEVER, I WILL NOT TAKE MUCH ACCOUNT, SINCE IT HAS SEEMED AGREEABLE TO YOU, BUT HOW SHALL WE ENDURE THE FUTURE DISGRACE? FOR SOME ACCUSE YOU OF ARROGANCE, OTHERS OF VAINGLORY: WHILE THOSE WHO ARE OUR MORE MERCIFUL ACCUSERS, LAY BOTH THESE OFFENSES TO OUR CHARGE, AND ADD THAT WE HAVE INSULTED THOSE WHO DID US HONOR, ALTHOUGH HAD THEY EXPERIENCED EVEN GREATER INDIGNITY IT WOULD ONLY HAVE SERVED THEM RIGHT FOR PASSING OVER SO MANY AND SUCH DISTINGUISHED MEN AND ADVANCING MERE YOUTHS, WHO WERE BUT YESTERDAY IMMERSED IN THE INTERESTS OF THIS WORLD, TO SUCH A DIGNITY AS THEY NEVER HAVE DREAMED OF OBTAINING, IN ORDER THAT THEY MAY FOR A BRIEF SEASON KNIT THE EYEBROWS, WEAR DUSKY GARMENTS, AND PUT ON A GRAVE FACE. THOSE WHO FROM THE DAWN OF MANHOOD TO EXTREME OLD AGE HAVE DILIGENTLY PRACTISED SELF-DISCIPLINE, ARE NOW TO BE PLACED UNDER THE GOVERNMENT OF YOUTHS WHO HAVE NOT EVEN HEARD THE LAWS WHICH SHOULD REGULATE THEIR ADMINISTRATION OF THIS OFFICE. I AM PERPETUALLY ASSAILED BY PERSONS WHO SAY SUCH THINGS AND WORSE, AND AM AT A LOSS HOW TO REPLY TO THEM; BUT I PRAY YOU TELL ME: FOR I DO NOT SUPPOSE THAT YOU TOOK TO FLIGHT AND INCURRED SUCH HATRED FROM SUCH DISTINGUISHED MEN WITHOUT CAUSE OR CONSIDERATION, BUT THAT YOUR DECISION WAS MADE WITH REASONING AND CIRCUMSPECTION: WHENCE ALSO I CONJECTURE THAT YOU HAVE SOME ARGUMENT READY FOR YOUR DEFENSE. TELL ME, THEN, WHETHER THERE IS ANY FAIR EXCUSE WHICH I CAN MAKE TO THOSE WHO ACCUSE US.

FOR I DO NOT DEMAND ANY ACCOUNT FOR THE WRONGS WHICH I HAVE SUSTAINED AT YOUR HANDS, NOR FOR THE DECEIT OR TREACHERY YOU HAVE PRACTISED, NOR FOR THE ADVANTAGE WHICH YOU HAVE DERIVED FROM ME IN THE PAST. FOR I PLACED MY VERY LIFE, SO TO SAY, IN YOUR HANDS, YET YOU HAVE TREATED ME WITH AS MUCH GUILE AS IF IT HAD BEEN YOUR BUSINESS TO GUARD YOURSELF AGAINST AN ENEMY. YET IF YOU KNEW THIS DECISION OF OURS TO BE PROFITABLE, YOU OUGHT NOT TO HAVE AVOIDED THE GAIN: IF ON THE CONTRARY INJURIOUS, YOU SHOULD HAVE SAVED ME ALSO FROM THE LOSS, AS YOU ALWAYS SAID THAT YOU ESTEEMED ME BEFORE EVERY ONE ELSE. BUT YOU HAVE DONE EVERYTHING TO MAKE ME FALL INTO THE SNARE: AND YOU HAD NO NEED OF GUILE AND HYPOCRISY IN DEALING WITH ONE WHO WAS WONT TO DISPLAY THE UTMOST SINCERITY AND CANDOR IN SPEECH AND ACTION TOWARDS YOU. NEVERTHELESS, AS I SAID, I DO NOT NOW ACCUSE YOU OF ANY OF THESE THINGS, OR REPROACH YOU FOR THE LONELY POSITION IN WHICH YOU HAVE PLACED ME BY BREAKING OFF THOSE CONFERENCES FROM WHICH WE OFTEN DERIVED NO SMALL PLEASURE AND PROFIT; BUT ALL THESE THINGS I PASS BY, AND BEAR IN SILENCE AND MEEKNESS, NOT THAT YOU HAVE ACTED MEEKLY IN TRANSGRESSING AGAINST ME, BUT BECAUSE FROM THE DAY THAT I CHERISHED YOUR FRIENDSHIP I LAID IT DOWN AS A RULE FOR MYSELF, THAT WHATEVER SORROW YOU MIGHT CAUSE ME I WOULD NEVER FORCE YOU TO THE NECESSITY OF AN APOLOGY. FOR YOU

KNOW YOURSELF THAT YOU HAVE INFLICTED NO SMALL LOSS ON ME IF AT LEAST YOU REMEMBER WHAT WE WERE ALWAYS SAYING OURSELVES, AND THE OUTSIDE WORLD ALSO SAID CONCERNING US, THAT IT WAS A GREAT GAIN FOR US TO BE OF ONE MIND AND BE GUARDED BY EACH OTHER'S FRIENDSHIP. EVERY ONE SAID, INDEED, THAT OUR CONCORD WOULD BRING NO SMALL ADVANTAGE TO MANY BESIDES OURSELVES; I NEVER PERCEIVED, HOWEVER, SO FAR AS I AM CONCERNED, HOW IT COULD BE OF ADVANTAGE TO OTHERS: BUT I DID SAY THAT WE SHOULD AT LEAST DERIVE THIS BENEFIT FROM IT: THAT THOSE WHO WISHED TO CONTEND WITH US WOULD FIND US DIFFICULT TO MASTER. AND I NEVER CEASED REMINDING YOU OF THESE THINGS: SAYING THE AGE IS A CRUEL ONE, AND DESIGNING MEN ARE MANY, GENUINE LOVE IS NO MORE, AND THE DEADLY PEST OF ENVY HAS CREPT INTO ITS PLACE: WE WALK IN THE MIDST OF SNARES, AND ON THE EDGE OF BATTLEMENTS; THOSE WHO ARE READY TO REJOICE IN OUR MISFORTUNES, IF ANY SHOULD BEFALL US, ARE MANY AND BESET US FROM MANY QUARTERS: WHEREAS THERE IS NO ONE TO CONDOLE WITH US, OR AT LEAST THE NUMBER OF SUCH MAY BE EASILY COUNTED. BEWARE THAT WE DO NOT BY SEPARATION INCUR MUCH RIDICULE, AND DAMAGE WORSE THAN RIDICULE. BROTHER AIDED BY BROTHER IS LIKE A STRONG CITY, AND WELL FORTIFIED KINGDOM. DO NOT DISSOLVE THIS GENUINE INTIMACY, NOR BREAK DOWN THE FORTRESS. SUCH THINGS AND MORE I WAS CONTINUALLY SAYING, NOT INDEED THAT I EVER SUSPECTED ANYTHING OF THIS KIND, BUT SUPPOSING YOU TO BE ENTIRELY SOUND IN YOUR RELATION TOWARDS ME, I DID IT AS A SUPERFLUOUS PRECAUTION, WISHING TO PRESERVE IN HEALTH ONE WHO WAS ALREADY SOUND; BUT UNWITTINGLY, AS IT SEEMS, I WAS ADMINISTERING MEDICINES TO A SICK MAN: AND EVEN SO I HAVE NOT BEEN FORTUNATE ENOUGH TO DO ANY GOOD, AND HAVE GAINED NOTHING BY MY EXCESS OF FORETHOUGHT. FOR HAVING TOTALLY CAST AWAY ALL THESE CONSIDERATIONS, WITHOUT GIVING THEM A THOUGHT, YOU HAVE TURNED ME ADRIFT LIKE AN UNBALLASTED VESSEL ON AN UNTRIED OCEAN, TAKING NO HEED OF THOSE FIERCE BILLOWS WHICH I MUST ENCOUNTER. FOR IF IT SHOULD EVER BE MY LOT TO UNDERGO CALUMNY, OR MOCKERY, OR ANY OTHER KIND OF INSULT OR MENACE (AND SUCH THINGS MUST FREQUENTLY OCCUR), TO WHOM SHALL I FLY FOR REFUGE: TO WHOM SHALL I IMPART MY DISTRESS, WHO WILL BE WILLING TO SUCCOUR ME AND DRIVE BACK MY ASSAILANTS AND PUT A STOP TO THEIR ASSAULTS? WHO WILL SOLACE ME AND PREPARE ME TO BEAR THE COARSE RIBALDRY WHICH MAY YET BE IN STORE FOR ME. THERE IS NO ONE SINCE YOU STAND ALOOF FROM THIS TERRIBLE STRIFE, AND CANNOT EVEN HEAR MY CRY. DO YOU SEE THEN WHAT MISCHIEF YOU HAVE WROUGHT? NOW THAT YOU HAVE DEALT THE BLOW, DO YOU PERCEIVE WHAT A DEADLY WOUND YOU HAVE INFLICTED? BUT LET ALL THIS PASS: FOR IT IS IMPOSSIBLE TO UNDO THE PAST, OR TO FIND A PATH THROUGH PATHLESS DIFFICULTIES. WHAT SHALL I SAY TO THE OUTSIDE WORLD? WHAT DEFENSE SHALL I MAKE TO THEIR ACCUSATIONS.

8. CHRYSOSTOM: BE OF GOOD CHEER, I REPLIED, FOR I AM NOT ONLY READY TO ANSWER FOR MYSELF IN THESE MATTERS, BUT I WILL ALSO ENDEAVOR AS WELL AS I AM ABLE TO RENDER AN ACCOUNT OF THOSE FOR WHICH YOU HAVE NOT HELD ME ANSWERABLE. INDEED, IF YOU WISH IT, I WILL MAKE THEM THE STARTING-POINT OF MY DEFENSE. FOR IT WOULD BE A STRANGE PIECE OF STUPIDITY ON MY PART IF, THINKING ONLY OF PRAISE FROM THE OUTSIDE PUBLIC, AND DOING MY BEST TO SILENCE THEIR ACCUSATIONS, I WERE UNABLE TO CONVINCE MY DEAREST OF ALL FRIENDS THAT I AM NOT WRONGING HIM, AND WERE TO TREAT HIM WITH INDIFFERENCE GREATER THAN THE ZEAL WHICH HE HAS DISPLAYED ON MY BEHALF, TREATING ME WITH SUCH FORBEARANCE AS EVEN TO REFRAIN FROM ACCUSING ME OF THE WRONGS WHICH HE SAYS HE HAS SUFFERED FROM ME, AND PUTTING HIS OWN INTERESTS OUT OF THE QUESTION IN CONSIDERATION FOR MINE.

WHAT IS THE WRONG THAT I HAVE DONE YOU, SINCE I HAVE DETERMINED TO EMBARK FROM THIS POINT UPON THE SEA OF APOLOGY? IS IT THAT I MISLED YOU AND CONCEALED MY PURPOSE? YET I DID IT FOR THE BENEFIT OF YOURSELF WHO WAST DECEIVED, AND OF THOSE TO WHOM I SURRENDERED YOU BY MEANS OF THIS DECEIT. FOR IF THE EVIL OF DECEPTION IS ABSOLUTE, AND IT IS NEVER RIGHT TO MAKE USE OF IT, I AM PREPARED TO PAY ANY PENALTY YOU PLEASE: OR RATHER, AS YOU WILL NEVER ENDURE TO INFLICT PUNISHMENT UPON ME, I SHALL SUBJECT MYSELF TO THE SAME CONDEMNATION WHICH IS PRONOUNCED BY JUDGES ON EVIL-DOERS WHEN THEIR ACCUSERS HAVE CONVICTED THEM. BUT IF THE THING IS NOT ALWAYS HARMFUL, BUT BECOMES GOOD OR BAD ACCORDING TO THE INTENTION OF THOSE WHO PRACTISE IT, YOU MUST DESIST FROM COMPLAINING OF DECEIT, AND PROVE THAT IT HAS BEEN DEVISED AGAINST YOU FOR A BAD PURPOSE; AND AS LONG AS THIS PROOF IS WANTING IT WOULD ONLY BE FAIR FOR THOSE WHO WISH TO CONDUCT THEMSELVES PRUDENTLY, NOT ONLY TO ABSTAIN FROM REPROACHES AND ACCUSATION, BUT EVEN TO GIVE A FRIENDLY RECEPTION TO THE DECEIVER. FOR A WELL-TIMED DECEPTION, UNDERTAKEN WITH AN UPRIGHT INTENTION, HAS SUCH ADVANTAGES, THAT MANY PERSONS HAVE OFTEN HAD TO UNDERGO PUNISHMENT FOR ABSTAINING FROM FRAUD. AND IF YOU INVESTIGATE THE HISTORY OF GENERALS WHO HAVE ENJOYED THE HIGHEST REPUTATION FROM THE EARLIEST AGES, YOU WILL FIND THAT MOST OF THEIR TRIUMPHS WERE ACHIEVED BY STRATAGEM, AND THAT SUCH ARE MORE HIGHLY COMMENDED THAN THOSE WHO CONQUER IN OPEN FIGHT. FOR THE LATTER CONDUCT THEIR CAMPAIGNS WITH GREATER EXPENDITURE OF MONEY AND MEN, SO THAT THEY GAIN NOTHING BY THE VICTORY, BUT SUFFER JUST AS MUCH DISTRESS AS THOSE WHO HAVE BEEN DEFEATED, BOTH IN THE SACRIFICE OF TROOPS AND THE EXHAUSTION OF FUNDS. BUT, BESIDES THIS, THEY ARE NOT EVEN PERMITTED TO ENJOY ALL THE GLORY WHICH PERTAINS TO THE VICTORY; FOR NO SMALL PART OF IT IS REAPED BY THOSE WHO HAVE FALLEN, BECAUSE IN SPIRIT THEY WERE VICTORIOUS, THEIR DEFEAT WAS ONLY A BODILY ONE: SO THAT HAD IT BEEN POSSIBLE FOR THEM NOT TO FALL WHEN THEY WERE WOUNDED, AND DEATH HAD NOT COME AND PUT THE FINISHING STROKE TO THEIR LABORS, THERE WOULD HAVE BEEN NO END OF THEIR PROWESS. BUT ONE WHO HAS BEEN ABLE TO GAIN THE VICTORY BY STRATAGEM INVOLVES THE ENEMY IN RIDICULE AS WELL AS DISASTER. AGAIN, IN THE OTHER CASE BOTH SIDES EQUALLY CARRY OFF THE HONORS BESTOWED UPON VALOR, WHEREAS IN THIS CASE THEY DO NOT EQUALLY OBTAIN THOSE WHICH ARE BESTOWED ON WISDOM, BUT THE PRIZE FALLS ENTIRELY TO THE VICTORS, AND, ANOTHER POINT NO LESS IMPORTANT IS THAT THEY PRESERVE THE JOY OF THE VICTORY FOR THE STATE UNALLOYED; FOR ABUNDANCE OF RESOURCES AND MULTITUDES OF MEN ARE NOT LIKE MENTAL POWERS: THE FORMER INDEED IF CONTINUALLY USED IN WAR NECESSARILY BECOME EXHAUSTED, AND FAIL THOSE WHO POSSESS THEM, WHEREAS IT IS THE NATURE OF WISDOM TO INCREASE THE MORE IT IS EXERCISED. AND NOT IN WAR ONLY, BUT ALSO IN PEACE THE NEED OF DECEIT MAY BE FOUND, NOT MERELY IN REFERENCE TO THE AFFAIRS OF THE STATE, BUT ALSO IN PRIVATE LIFE, IN THE DEALINGS OF HUSBAND WITH WIFE AND WIFE WITH HUSBAND, SON WITH FATHER, FRIEND WITH FRIEND, AND ALSO CHILDREN WITH A PARENT. FOR THE DAUGHTER OF SAUL WOULD NOT HAVE BEEN ABLE TO RESCUE HER HUSBAND OUT OF SAUL'S HANDS EXCEPT BY DECEIVING HER FATHER. AND HER BROTHER, WISHING TO SAVE HIM WHOM SHE HAD RESCUED WHEN HE WAS AGAIN IN DANGER, MADE USE OF THE SAME WEAPON AS THE WIFE. 1 SAMUEL 20:11

BASIL: BUT NONE OF THESE CASES APPLY TO ME: FOR I AM NOT AN ENEMY, NOR ONE OF THOSE WHO ARE STRIVING TO INJURE YOU, BUT QUITE THE CONTRARY. FOR I ENTRUSTED ALL MY INTERESTS TO YOUR JUDGMENT, AND ALWAYS FOLLOWED IT WHENEVER YOU BID ME.

CHRYSOSTOM: BUT, MY ADMIRABLE AND EXCELLENT SIR, THIS IS THE VERY REASON WHY I TOOK THE PRECAUTION OF SAYING THAT IT WAS A GOOD THING TO EMPLOY THIS KIND OF DECEIT, NOT ONLY IN WAR, AND IN DEALING WITH ENEMIES, BUT ALSO IN PEACE, AND IN DEALING WITH OUR DEAREST FRIENDS. FOR AS A PROOF THAT IT IS BENEFICIAL NOT ONLY TO THE DECEIVERS, BUT ALSO TO THOSE WHO ARE DECEIVED; IF YOU GO TO ANY OF THE PHYSICIANS AND ASK THEM HOW THEY RELIEVE THEIR PATIENTS FROM DISEASE, THEY WILL TELL YOU THAT THEY DO NOT DEPEND UPON THEIR PROFESSIONAL SKILL ALONE, BUT SOMETIMES CONDUCT THE SICK TO HEALTH BY AVAILING THEMSELVES OF DECEIT, AND BLENDING THE ASSISTANCE WHICH THEY DERIVE FROM IT WITH THEIR ART. FOR WHEN THE WAYWARDNESS OF THE PATIENT AND THE OBSTINACY OF THE COMPLAINT BAFFLE THE COUNSELS OF THE PHYSICIANS, IT IS THEN NECESSARY TO PUT ON THE MASK OF DECEIT IN ORDER THAT, AS ON THE STAGE, THEY MAY BE ABLE TO HIDE WHAT REALLY TAKES PLACE. BUT, IF YOU PLEASE, I WILL RELATE TO YOU ONE INSTANCE OF STRATAGEM OUT OF MANY WHICH I HAVE HEARD OF BEING CONTRIVED BY THE SONS OF THE HEALING ART. A MAN WAS ONCE SUDDENLY ATTACKED BY A FEVER OF GREAT SEVERITY; THE BURNING HEAT INCREASED, AND THE PATIENT REJECTED THE REMEDIES WHICH COULD HAVE REDUCED IT AND CRAVED FOR A DRAUGHT OF PURE WINE, PASSIONATELY ENTREATING ALL WHO APPROACHED TO GIVE IT HIM AND ENABLE HIM TO SATIATE THIS DEADLY CRAVING — I SAY DEADLY, FOR IF ANY ONE HAD GRATIFIED THIS REQUEST HE WOULD NOT ONLY HAVE EXASPERATED THE FEVER, BUT ALSO HAVE DRIVEN THE UNHAPPY MAN FRANTIC. THEREUPON, PROFESSIONAL SKILL BEING BAFFLED, AND AT THE END OF ITS RESOURCES AND UTTERLY THROWN AWAY, STRATAGEM STEPPED IN AND DISPLAYED ITS POWER IN THE WAY WHICH I WILL NOW RELATE. FOR THE PHYSICIAN TOOK AN EARTHEN CUP BROUGHT STRAIGHT OUT OF THE FURNACE, AND HAVING STEEPED IT IN WINE, THEN DREW IT OUT EMPTY, FILLED IT WITH WATER, AND, HAVING ORDERED THE CHAMBER WHERE THE SICK MAN LAY TO BE DARKENED WITH CURTAINS THAT THE LIGHT MIGHT NOT REVEAL THE TRICK, HE GAVE IT HIM TO DRINK, PRETENDING THAT IT WAS FILLED WITH UNDILUTED WINE. AND THE MAN, BEFORE HE HAD TAKEN IT IN HIS HANDS, BEING DECEIVED BY THE SMELL, DID NOT WAIT TO EXAMINE WHAT WAS GIVEN HIM, BUT CONVINCED BY THE ODOR, AND DECEIVED BY THE DARKNESS, EAGERLY GULPED DOWN THE DRAUGHT, AND BEING SATIATED WITH IT IMMEDIATELY SHOOK OFF THE FEELING OF SUFFOCATION AND ESCAPED THE IMMINENT PERIL. DO YOU SEE THE ADVANTAGE OF DECEIT? AND IF ANY ONE WERE TO RECKON UP ALL THE TRICKS OF PHYSICIANS THE LIST WOULD RUN ON TO AN INDEFINITE LENGTH. AND NOT ONLY THOSE WHO HEAL THE BODY BUT THOSE ALSO WHO ATTEND TO THE DISEASES OF THE SOUL MAY BE FOUND CONTINUALLY MAKING USE OF THIS REMEDY. THUS THE BLESSED PAUL ATTRACTED THOSE MULTITUDES OF JEWS: ACTS 21:26 WITH THIS PURPOSE HE CIRCUMCISED TIMOTHY, ALTHOUGH HE WARNED THE GALATIANS IN HIS LETTER GALATIANS 5:2 THAT CHRIST WOULD NOT PROFIT THOSE WHO WERE CIRCUMCISED. FOR THIS CAUSE HE SUBMITTED TO THE LAW, ALTHOUGH HE RECKONED THE RIGHTEOUSNESS WHICH CAME FROM THE LAW BUT LOSS AFTER RECEIVING THE FAITH IN CHRIST. PHILIPPIANS 3:7 FOR GREAT IS THE VALUE OF DECEIT, PROVIDED IT BE NOT INTRODUCED WITH A MISCHIEVOUS INTENTION. IN FACT ACTION OF THIS KIND OUGHT NOT TO BE CALLED DECEIT, BUT RATHER A KIND OF GOOD MANAGEMENT, CLEVERNESS AND SKILL, CAPABLE OF FINDING OUT WAYS WHERE RESOURCES FAIL, AND MAKING UP FOR THE DEFECTS OF THE MIND. FOR I WOULD NOT CALL PHINEES A MURDERER, ALTHOUGH HE SLEW TWO HUMAN BEINGS WITH ONE STROKE: NUMBERS 25:7 NOR YET ELIAS AFTER THE SLAUGHTER OF THE 100 SOLDIERS, AND THE CAPTAIN, 2 KINGS 1:9-12 AND THE TORRENTS OF BLOOD WHICH HE CAUSED TO BE SHED BY THE DESTRUCTION OF THOSE WHO SACRIFICED TO DEVILS. 1 KINGS 18:34 FOR IF WE WERE TO CONCEDE THIS, AND TO EXAMINE THE BARE DEEDS IN THEMSELVES APART FROM THE INTENTION OF THE DOERS, ONE MIGHT IF HE PLEASED JUDGE ABRAHAM GUILTY OF CHILD-MURDER GENESIS 22:3 AND ACCUSE HIS GRANDSON AND DESCENDANT EXODUS 11:2 OF WICKEDNESS AND GUILE. FOR THE ONE GOT POSSESSION OF THE BIRTHRIGHT, AND THE OTHER TRANSFERRED THE WEALTH OF THE EGYPTIANS TO THE HOST OF THE ISRAELITES. BUT THIS IS NOT THE CASE: AWAY WITH THE AUDACIOUS THOUGHT! FOR WE NOT ONLY ACQUIT THEM OF BLAME, BUT ALSO ADMIRE THEM BECAUSE OF THESE THINGS, SINCE EVEN GOD COMMENDED THEM FOR THE SAME. FOR THAT MAN WOULD FAIRLY DESERVE TO BE CALLED A DECEIVER WHO MADE AN UNRIGHTEOUS USE OF THE PRACTICE, NOT ONE WHO DID SO WITH A SALUTARY PURPOSE. AND OFTEN IT IS NECESSARY TO DECEIVE, AND TO DO THE GREATEST BENEFITS BY MEANS OF THIS DEVICE, WHEREAS HE WHO HAS GONE BY A STRAIGHT COURSE HAS DONE GREAT MISCHIEF TO THE PERSON WHOM HE HAS NOT DECEIVED.

BOOK II

1. THAT IT IS POSSIBLE THEN TO MAKE USE OF DECEIT FOR A GOOD PURPOSE, OR RATHER THAT IN SUCH A CASE IT OUGHT NOT TO BE CALLED DECEIT, BUT A KIND OF GOOD MANAGEMENT WORTHY OF ALL ADMIRATION, MIGHT BE PROVED AT GREATER LENGTH; BUT SINCE WHAT HAS ALREADY BEEN SAID SUFFICES FOR DEMONSTRATION, IT WOULD BE IRKSOME AND TEDIOUS TO LENGTHEN OUT MY DISCOURSE UPON THE SUBJECT. AND NOW IT WILL REMAIN FOR YOU TO PROVE WHETHER I HAVE NOT EMPLOYED THIS ART TO YOUR ADVANTAGE.

BASIL: AND WHAT KIND OF ADVANTAGE HAVE I DERIVED FROM THIS PIECE OF GOOD MANAGEMENT, OR WISE POLICY, OR WHATEVER YOU MAY PLEASE TO CALL IT, SO AS TO PERSUADE ME THAT I HAVE NOT BEEN DECEIVED BY YOU?

CHRYSOSTOM: WHAT ADVANTAGE, PRAY, COULD BE GREATER THAN TO BE SEEN DOING THOSE THINGS WHICH CHRIST WITH HIS OWN LIPS DECLARED TO BE PROOFS OF LOVE TO HIMSELF? JOHN 21:15-17 FOR ADDRESSING THE LEADER OF THE APOSTLES HE SAID, PETER, DO YOU LOVE ME? AND WHEN HE CONFESSED THAT HE DID, THE LORD ADDED, IF YOU LOVE ME TEND MY SHEEP. THE MASTER ASKED THE DISCIPLE IF HE WAS LOVED BY HIM, NOT IN ORDER TO GET INFORMATION (HOW SHOULD HE WHO PENETRATES THE HEARTS OF ALL MEN?), BUT IN ORDER TO TEACH US HOW GREAT AN INTEREST HE TAKES IN THE SUPERINTENDENCE OF THESE SHEEP. THIS BEING PLAIN, IT WILL LIKEWISE BE MANIFEST THAT A GREAT AND UNSPEAKABLE REWARD WILL BE RESERVED FOR HIM WHOSE LABORS ARE CONCERNED WITH THESE SHEEP, UPON WHICH CHRIST PLACES SUCH A HIGH VALUE. FOR WHEN WE SEE ANY ONE BESTOWING CARE UPON MEMBERS OF OUR HOUSEHOLD, OR UPON OUR FLOCKS, WE COUNT HIS ZEAL FOR THEM AS A SIGN OF LOVE TOWARDS OURSELVES: YET ALL THESE THINGS ARE TO BE BOUGHT FOR MONEY:— WITH HOW GREAT A GIFT THEN WILL HE REQUITE THOSE WHO TEND THE FLOCK WHICH HE PURCHASED, NOT WITH MONEY, NOR ANYTHING OF THAT KIND, BUT BY HIS OWN DEATH, GIVING HIS OWN BLOOD AS THE PRICE OF THE HERD. WHEREFORE WHEN THE DISCIPLE SAID, YOU KNOW LORD THAT I LOVE YOU, AND INVOKED THE BELOVED ONE HIMSELF AS A WITNESS OF HIS LOVE, THE SAVIOUR DID NOT STOP THERE, BUT ADDED THAT WHICH WAS THE TOKEN OF LOVE. FOR HE DID NOT AT THAT TIME WISH TO SHOW HOW MUCH PETER LOVED HIM, BUT HOW MUCH HE HIMSELF LOVED HIS OWN CHURCH, AND HE DESIRED TO TEACH PETER AND ALL OF US THAT WE ALSO SHOULD BESTOW MUCH ZEAL UPON THE SAME. FOR WHY DID GOD NOT SPARE HIS ONLY-BEGOTTEN SON, BUT DELIVERED HIM UP, ALTHOUGH THE ONLY ONE HE HAD? IT WAS THAT HE MIGHT RECONCILE TO HIMSELF THOSE WHO WERE DISPOSED TOWARDS HIM AS ENEMIES, AND MAKE THEM HIS PECULIAR PEOPLE. FOR WHAT PURPOSE DID HE SHED HIS BLOOD? IT WAS THAT HE MIGHT WIN THESE SHEEP WHICH HE ENTRUSTED TO PETER AND HIS SUCCESSORS. NATURALLY THEN DID CHRIST SAY, WHO THEN IS THE FAITHFUL AND WISE SERVANT, WHOM HIS LORD SHALL MAKE RULER OVER HIS HOUSEHOLD. AGAIN, THE WORDS ARE THOSE OF ONE WHO IS IN DOUBT, YET THE SPEAKER DID NOT UTTER THEM IN DOUBT, BUT JUST AS HE ASKED PETER WHETHER HE LOVED HIM, NOT FROM ANY NEED TO LEARN THE AFFECTION OF THE DISCIPLE, BUT FROM A DESIRE TO SHOW THE EXCEEDING DEPTH OF HIS OWN LOVE: SO NOW ALSO WHEN HE SAYS, WHO THEN IS THE FAITHFUL AND WISE SERVANT? HE SPEAKS NOT AS BEING IGNORANT WHO IS FAITHFUL AND WISE, BUT AS DESIRING TO SET FORTH THE RARITY OF SUCH A CHARACTER, AND THE GREATNESS OF THIS OFFICE. OBSERVE AT ANY RATE HOW GREAT THE REWARD IS — HE WILL APPOINT HIM, HE SAYS, RULER OVER ALL HIS GOODS. MATTHEW 24:47

2. WILL YOU, THEN, STILL CONTEND THAT YOU WERE NOT RIGHTLY DECEIVED, WHEN YOU ARE ABOUT TO SUPERINTEND THE THINGS WHICH BELONG TO GOD, AND ARE DOING THAT WHICH WHEN PETER DID THE LORD SAID HE SHOULD BE ABLE TO SURPASS THE REST OF THE APOSTLES, FOR HIS WORDS WERE, PETER, DO YOU LOVE ME MORE THAN THESE? YET HE MIGHT HAVE SAID TO HIM, IF YOU LOVE ME PRACTISE FASTING, SLEEPING ON THE GROUND, AND PROLONGED VIGILS, DEFEND THE WRONGED, BE AS A FATHER TO ORPHANS, AND SUPPLY THE PLACE OF A HUSBAND TO THEIR MOTHER. BUT AS A MATTER OF FACT, SETTING ASIDE ALL THESE THINGS, WHAT DOES HE SAY? TEND MY SHEEP. FOR THOSE THINGS WHICH I HAVE ALREADY MENTIONED MIGHT EASILY BE PERFORMED BY MANY EVEN OF THOSE WHO ARE UNDER AUTHORITY, WOMEN AS WELL AS MEN; BUT WHEN ONE IS REQUIRED TO PRESIDE OVER THE CHURCH, AND TO BE ENTRUSTED WITH THE CARE OF SO MANY SOULS, THE WHOLE FEMALE SEX MUST RETIRE BEFORE THE MAGNITUDE OF THE TASK, AND THE MAJORITY OF MEN ALSO; AND WE MUST BRING FORWARD THOSE WHO TO A LARGE EXTENT SURPASS ALL OTHERS, AND SOAR AS MUCH ABOVE THEM IN EXCELLENCE OF SPIRIT AS SAUL OVERTOPPED THE WHOLE HEBREW NATION IN BODILY STATURE: OR RATHER FAR MORE. 1 SAMUEL 10:23 FOR IN THIS CASE LET ME NOT TAKE THE HEIGHT OF SHOULDERS AS THE STANDARD OF INQUIRY; BUT LET THE DISTINCTION BETWEEN THE PASTOR AND HIS CHARGE BE AS GREAT AS THAT BETWEEN RATIONAL MAN AND IRRATIONAL CREATURES, NOT TO SAY EVEN GREATER, INASMUCH AS THE RISK IS CONCERNED WITH THINGS OF FAR GREATER IMPORTANCE. HE INDEED WHO HAS LOST SHEEP, EITHER THROUGH THE RAVAGES OF WOLVES, OR THE ATTACKS OF ROBBERS, OR THROUGH MURRAIN, OR ANY OTHER DISASTER BEFALLING THEM, MIGHT PERHAPS OBTAIN SOME INDULGENCE FROM THE OWNER OF THE FLOCK; AND EVEN IF THE LATTER SHOULD DEMAND SATISFACTION THE PENALTY WOULD BE ONLY A MATTER OF MONEY: BUT HE WHO HAS HUMAN BEINGS ENTRUSTED TO HIM, THE RATIONAL FLOCK OF CHRIST, INCURS A PENALTY IN THE FIRST PLACE FOR THE LOSS OF THE SHEEP, WHICH GOES BEYOND MATERIAL THINGS AND TOUCHES HIS OWN LIFE: AND IN THE SECOND PLACE HE HAS TO CARRY ON A FAR GREATER AND MORE DIFFICULT CONTEST. FOR HE HAS NOT TO CONTEND WITH WOLVES, NOR TO DREAD ROBBERS, NOR TO CONSIDER HOW HE MAY AVERT PESTILENCE FROM THE FLOCK. WITH WHOM THEN HAS HE TO FIGHT? WITH WHOM HAS HE TO WRESTLE? LISTEN TO THE WORDS OF ST. PAUL. WE WRESTLE NOT AGAINST FLESH AND BLOOD, BUT AGAINST PRINCIPALITIES, AGAINST POWERS, AGAINST THE RULERS OF THE DARKNESS OF THIS WORLD, AGAINST SPIRITUAL WICKEDNESS IN HIGH PLACES. EPHESIANS 6:12 DO YOU SEE THE TERRIBLE MULTITUDE OF ENEMIES, AND THEIR FIERCE SQUADRONS, NOT STEEL CLAD, BUT ENDUED WITH A NATURE WHICH IS OF ITSELF AN EQUIVALENT FOR A COMPLETE SUIT OF ARMOR. WOULD YOU SEE YET ANOTHER HOST, STERN AND CRUEL, BELEAGUERING THIS FLOCK? THIS ALSO YOU SHALL BEHOLD FROM THE SAME POST OF OBSERVATION. FOR HE WHO HAS DISCOURSED TO US CONCERNING THE OTHERS, POINTS OUT THESE ENEMIES ALSO TO US, SPEAKING IN A CERTAIN PLACE ON THIS WISE: THE WORKS OF THE FLESH ARE MANIFEST, WHICH ARE THESE, FORNICATION, ADULTERY, UNCLEANNESS, LASCIVIOUSNESS, IDOLATRY, WITCHCRAFT, HATRED, VARIANCE, EMULATION, WRATH, STRIFE, BACKBITINGS, WHISPERINGS, SWELLINGS, TUMULTS, 2 CORINTHIANS 12:20 AND MANY MORE BESIDES; FOR HE DID NOT MAKE A COMPLETE LIST, BUT LEFT US TO UNDERSTAND THE REST FROM THESE. MOREOVER, IN THE CASE OF THE SHEPHERD OF IRRATIONAL CREATURES, THOSE WHO WISH TO DESTROY THE FLOCK, WHEN THEY SEE THE GUARDIAN TAKE TO FLIGHT, CEASE MAKING WAR UPON HIM, AND ARE CONTENTED WITH THE SEIZURE OF THE CATTLE: BUT IN THIS CASE, EVEN SHOULD THEY CAPTURE THE WHOLE FLOCK, THEY DO NOT LEAVE THE SHEPHERD UNMOLESTED, BUT ATTACK HIM ALL THE MORE, AND WAX BOLDER, CEASING NOT UNTIL THEY HAVE EITHER OVERTHROWN HIM, OR HAVE THEMSELVES BEEN VANQUISHED. AGAIN, THE AFFLICTIONS OF SHEEP ARE MANIFEST, WHETHER IT BE FAMINE, OR PESTILENCE, OR WOUNDS, OR WHATSOEVER ELSE IT MAY BE WHICH DISTRESSES THEM, AND THIS MIGHT HELP NOT A LITTLE TOWARDS THE RELIEF OF THOSE WHO ARE OPPRESSED IN THESE WAYS. AND THERE IS YET ANOTHER FACT GREATER THAN THIS WHICH FACILITATES RELEASE FROM THIS KIND OF INFIRMITY. AND WHAT IS THAT? THE SHEPHERDS WITH GREAT AUTHORITY COMPEL THE SHEEP TO RECEIVE THE REMEDY WHEN THEY DO NOT WILLINGLY SUBMIT TO IT. FOR IT IS EASY TO BIND THEM WHEN CAUTERY OR CUTTING IS REQUIRED, AND TO KEEP THEM INSIDE THE FOLD FOR A LONG TIME, WHENEVER IT IS EXPEDIENT, AND TO BRING THEM ONE KIND OF FOOD INSTEAD OF ANOTHER, AND TO CUT THEM OFF FROM THEIR SUPPLIES OF WATER, AND ALL OTHER THINGS WHICH THE SHEPHERDS MAY DECIDE TO BE CONDUCIVE TO THEIR HEALTH THEY PERFORM WITH GREAT EASE.

3. BUT IN THE CASE OF HUMAN INFIRMITIES, IT IS NOT EASY IN THE FIRST PLACE FOR A MAN TO DISCERN THEM, FOR NO MAN KNOWS THE THINGS OF A MAN, SAVE THE SPIRIT OF MAN WHICH IS IN HIM. 1 CORINTHIANS 2:11 HOW THEN CAN ANY ONE APPLY THE REMEDY FOR THE DISEASE OF WHICH HE DOES NOT KNOW THE CHARACTER, OFTEN INDEED BEING UNABLE TO UNDERSTAND IT EVEN SHOULD HE HAPPEN TO SICKEN WITH IT HIMSELF? AND EVEN WHEN IT BECOMES MANIFEST, IT CAUSES HIM YET MORE TROUBLE: FOR IT IS NOT POSSIBLE TO DOCTOR ALL MEN WITH THE SAME AUTHORITY WITH WHICH THE SHEPHERD TREATS HIS SHEEP. FOR IN THIS CASE ALSO IT IS NECESSARY TO BIND AND TO RESTRAIN FROM FOOD, AND TO USE CAUTERY OR THE KNIFE: BUT THE RECEPTION OF THE TREATMENT DEPENDS ON THE WILL OF THE PATIENT, NOT OF HIM WHO APPLIES THE REMEDY. FOR THIS ALSO WAS PERCEIVED BY THAT WONDERFUL MAN (ST. PAUL) WHEN HE SAID TO THE CORINTHIANS — NOT FOR THAT WE HAVE DOMINION OVER YOUR FAITH, BUT ARE HELPERS OF YOUR JOY. 2 CORINTHIANS 1:24 FOR CHRISTIANS ABOVE ALL MEN ARE NOT PERMITTED FORCIBLY TO CORRECT THE FAILINGS OF THOSE WHO SIN. SECULAR JUDGES INDEED, WHEN THEY HAVE CAPTURED MALEFACTORS UNDER THE LAW, SHOW THEIR AUTHORITY TO BE GREAT, AND PREVENT THEM EVEN AGAINST THEIR WILL FROM FOLLOWING THEIR OWN DEVICES: BUT IN OUR CASE THE WRONG-DOER MUST BE MADE BETTER, NOT BY FORCE, BUT BY PERSUASION. FOR NEITHER HAS AUTHORITY OF THIS KIND FOR THE RESTRAINT OF SINNERS BEEN GIVEN US BY LAW, NOR, IF IT HAD BEEN GIVEN, SHOULD WE HAVE ANY FIELD FOR THE EXERCISE OF OUR POWER, INASMUCH AS GOD REWARDS THOSE WHO ABSTAIN FROM EVIL BY THEIR OWN CHOICE, NOT OF NECESSITY. CONSEQUENTLY MUCH SKILL IS REQUIRED THAT OUR PATIENTS MAY BE INDUCED TO SUBMIT WILLINGLY TO THE TREATMENT PRESCRIBED BY THE PHYSICIANS, AND NOT ONLY THIS, BUT THAT THEY MAY BE GRATEFUL ALSO FOR THE CURE. FOR IF ANY ONE WHEN HE IS BOUND BECOMES RESTIVE (WHICH IT IS IN HIS POWER TO BE), HE MAKES THE MISCHIEF WORSE; AND IF HE SHOULD PAY NO HEED TO THE WORDS WHICH CUT LIKE STEEL, HE INFLICTS ANOTHER WOUND BY MEANS OF THIS CONTEMPT, AND THE INTENTION TO HEAL ONLY BECOMES THE OCCASION OF A WORSE DISORDER. FOR IT IS NOT POSSIBLE FOR ANY ONE TO CURE A MAN BY COMPULSION AGAINST HIS WILL.

4. WHAT THEN IS ONE TO DO? FOR IF YOU DEAL TOO GENTLY WITH HIM WHO NEEDS A SEVERE APPLICATION OF THE KNIFE, AND DO NOT STRIKE DEEP INTO ONE WHO REQUIRES SUCH TREATMENT, YOU REMOVE ONE PART OF THE SORE BUT LEAVE THE OTHER: AND IF ON THE OTHER HAND YOU MAKE THE REQUISITE INCISION UNSPARINGLY, THE PATIENT, DRIVEN TO DESPERATION BY HIS SUFFERINGS, WILL OFTEN FLING EVERYTHING AWAY AT ONCE, BOTH THE REMEDY AND THE BANDAGE, AND THROW HIMSELF DOWN HEADLONG, BREAKING THE YOKE AND BURSTING THE BAND. I COULD TELL OF MANY WHO HAVE RUN INTO EXTREME EVILS BECAUSE THE DUE PENALTY OF THEIR SINS WAS EXACTED. FOR WE OUGHT NOT, IN APPLYING PUNISHMENT, MERELY TO PROPORTION IT TO THE SCALE OF THE OFFENSE, BUT RATHER TO KEEP IN VIEW THE DISPOSITION OF THE SINNER, LEST WHILE WISHING TO MEND WHAT IS TORN, YOU MAKE THE RENT WORSE, AND IN YOUR ZEALOUS ENDEAVORS TO RESTORE WHAT IS FALLEN, YOU MAKE THE RUIN GREATER. FOR WEAK AND CARELESS CHARACTERS, ADDICTED FOR THE MOST PART TO THE PLEASURES OF THE WORLD, AND HAVING OCCASION TO BE PROUD ON ACCOUNT OF BIRTH AND POSITION, MAY YET, IF GENTLY AND GRADUALLY BROUGHT TO REPENT OF THEIR ERRORS, BE DELIVERED, PARTIALLY AT LEAST, IF NOT PERFECTLY, FROM THE EVILS BY WHICH THEY ARE POSSESSED: BUT IF ANY ONE WERE TO INFLICT THE DISCIPLINE ALL AT ONCE, HE WOULD DEPRIVE THEM OF THIS SLIGHT CHANCE OF AMENDMENT. FOR WHEN ONCE THE SOUL HAS BEEN FORCED TO PUT OFF SHAME IT LAPSES INTO A CALLOUS CONDITION, AND NEITHER YIELDS TO KINDLY WORDS NOR BENDS TO THREATS, NOR IS SUSCEPTIBLE OF GRATITUDE, BUT BECOMES FAR WORSE THAN THAT CITY WHICH THE PROPHET REPROACHED, SAYING, YOU HAD THE FACE OF A HARLOT, REFUSING TO BE ASHAMED BEFORE ALL MEN. JEREMIAH 3:3 THEREFORE THE PASTOR HAS NEED OF MUCH DISCRETION, AND OF A MYRIAD EYES TO OBSERVE ON EVERY SIDE THE HABIT OF THE SOUL. FOR AS MANY ARE UPLIFTED TO PRIDE, AND THEN SINK INTO DESPAIR OF THEIR SALVATION, FROM INABILITY TO ENDURE SEVERE REMEDIES, SO ARE THERE SOME, WHO FROM PAYING NO PENALTY EQUIVALENT TO THEIR SINS, FALL INTO NEGLIGENCE, AND BECOME FAR WORSE, AND ARE IMPELLED TO GREATER SINS. IT BEHOOVES THE PRIEST THEREFORE TO LEAVE NONE OF THESE THINGS UNEXAMINED, BUT, AFTER A THOROUGH INQUIRY INTO ALL OF THEM, TO APPLY SUCH REMEDIES AS HE HAS APPOSITELY TO EACH CASE, LEST HIS ZEAL PROVE TO BE IN VAIN. AND NOT IN THIS MATTER ONLY, BUT ALSO IN THE WORK OF KNITTING TOGETHER THE SEVERED MEMBERS OF THE CHURCH, ONE CAN SEE THAT HE HAS MUCH TO DO. FOR THE PASTOR OF SHEEP HAS HIS FLOCK FOLLOWING HIM, WHEREVER HE MAY LEAD THEM: AND IF ANY SHOULD STRAY OUT OF THE STRAIGHT PATH, AND, DESERTING THE GOOD PASTURE, FEED IN UNPRODUCTIVE OR RUGGED PLACES, A LOUD SHOUT SUFFICES TO COLLECT THEM AND BRING BACK TO THE FOLD THOSE WHO HAVE BEEN PARTED FROM IT: BUT IF A HUMAN BEING WANDERS AWAY FROM THE RIGHT FAITH, GREAT EXERTION, PERSEVERANCE AND PATIENCE ARE REQUIRED; FOR HE CANNOT BE DRAGGED BACK BY FORCE, NOR CONSTRAINED BY FEAR, BUT MUST BE LED BACK BY PERSUASION TO THE TRUTH FROM WHICH HE ORIGINALLY SWERVED. THE PASTOR THEREFORE OUGHT TO BE OF A NOBLE SPIRIT, SO AS NOT TO DESPOND, OR TO DESPAIR OF THE SALVATION OF WANDERERS FROM THE FOLD, BUT CONTINUALLY TO REASON WITH HIMSELF AND SAY, PERADVENTURE GOD WILL GIVE THEM REPENTANCE TO THE ACKNOWLEDGING OF THE TRUTH, AND THAT THEY MAY RECOVER THEMSELVES OUT OF THE SNARE OF THE DEVIL. 2 TIMOTHY 2:25 THEREFORE THE LORD, WHEN ADDRESSING HIS DISCIPLES, SAID, WHO THEN IS THE FAITHFUL AND WISE SERVANT? MATTHEW 24:45 FOR HE INDEED WHO DISCIPLINES HIMSELF COMPASSES ONLY HIS OWN ADVANTAGE, BUT THE BENEFIT OF THE PASTORAL FUNCTION EXTENDS TO THE WHOLE PEOPLE. AND ONE WHO DISPENSES MONEY TO THE NEEDY, OR OTHERWISE SUCCORS THE OPPRESSED, BENEFITS HIS NEIGHBORS TO SOME EXTENT, BUT SO MUCH LESS THAN THE PRIEST IN PROPORTION AS THE BODY IS INFERIOR TO THE SOUL. RIGHTLY THEREFORE DID THE LORD SAY THAT ZEAL FOR THE FLOCK WAS A TOKEN OF LOVE FOR HIMSELF.

BASIL: BUT YOU YOURSELF — DO YOU NOT LOVE CHRIST?

CHRYSOSTOM: YEA, I LOVE HIM, AND SHALL NEVER CEASE LOVING HIM; BUT I FEAR LEST I SHOULD PROVOKE HIM WHOM I LOVE.

BASIL: BUT WHAT RIDDLE CAN THERE BE MORE OBSCURE THAN THIS — CHRIST HAS COMMANDED HIM WHO LOVES HIM TO TEND HIS SHEEP, AND YET YOU SAY THAT YOU DECLINE TO TEND THEM BECAUSE YOU LOVE HIM WHO GAVE THIS COMMAND?

CHRYSOSTOM: MY SAYING IS NO RIDDLE, BUT VERY INTELLIGIBLE AND SIMPLE, FOR IF I WERE WELL QUALIFIED TO ADMINISTER THIS OFFICE, AS CHRIST DESIRED IT, AND THEN SHUNNED IT, MY REMARK MIGHT BE OPEN TO DOUBT, BUT SINCE THE INFIRMITY OF MY SPIRIT RENDERS ME USELESS FOR THIS MINISTRY, WHY DOES MY SAYING DESERVE TO BE CALLED IN QUESTION? FOR I FEAR LEST IF I TOOK THE FLOCK IN HAND WHEN IT WAS IN GOOD CONDITION AND WELL NOURISHED, AND THEN WASTED IT THROUGH MY UNSKILFULNESS, I SHOULD PROVOKE AGAINST MYSELF THE GOD WHO SO LOVED THE FLOCK AS TO GIVE HIMSELF UP FOR THEIR SALVATION AND RANSOM.

BASIL: YOU SPEAK IN JEST: FOR IF YOU WERE IN EARNEST I KNOW NOT HOW YOU WOULD HAVE PROVED ME TO BE JUSTLY GRIEVED OTHERWISE THAN BY MEANS OF THESE VERY WORDS WHEREBY YOU HAVE ENDEAVORED TO DISPEL MY DEJECTION. I KNEW INDEED BEFORE THAT YOU HAD DECEIVED AND BETRAYED ME, BUT MUCH MORE NOW, WHEN YOU HAVE UNDERTAKEN TO CLEAR YOURSELF OF MY ACCUSATIONS, DO I PLAINLY PERCEIVE AND UNDERSTAND THE EXTENT OF THE EVILS INTO WHICH YOU HAVE LED ME. FOR IF YOU WITHDREW YOURSELF FROM THIS MINISTRY BECAUSE YOU WERE CONSCIOUS THAT YOUR SPIRIT WAS NOT EQUAL TO THE BURDEN OF THE TASK, I OUGHT TO HAVE BEEN RESCUED FROM IT BEFORE YOU, EVEN IF I HAD CHANCED TO HAVE A GREAT DESIRE FOR IT, TO SAY NOTHING OF HAVING CONFIDED TO YOU THE ENTIRE DECISION OF THESE MATTERS: BUT AS IT IS, YOU HAVE LOOKED SOLELY TO YOUR OWN INTEREST AND NEGLECTED MINE. WOULD INDEED YOU HAD ENTIRELY NEGLECTED THEM; THEN I SHOULD HAVE BEEN WELL CONTENT: BUT YOU PLOTTED TO FACILITATE MY CAPTURE BY THOSE WHO WISHED TO SEIZE ME. FOR YOU CANNOT TAKE SHELTER IN THE ARGUMENT THAT PUBLIC OPINION DECEIVED YOU AND INDUCED YOU TO IMAGINE GREAT AND WONDERFUL THINGS CONCERNING ME. FOR I WAS NONE OF YOUR WONDERFUL AND DISTINGUISHED MEN, NOR, HAD THIS BEEN THE CASE, OUGHT YOU TO HAVE PREFERRED PUBLIC OPINION TO TRUTH. FOR IF I HAD NEVER PERMITTED YOU TO ENJOY MY SOCIETY, YOU MIGHT HAVE SEEMED TO HAVE A REASONABLE PRETEXT FOR BEING GUIDED IN YOUR VOTE BY PUBLIC REPORT; BUT IF THERE IS NO ONE WHO HAS SUCH THOROUGH KNOWLEDGE OF MY AFFAIRS, IF YOU ARE ACQUAINTED WITH MY CHARACTER BETTER THAN MY PARENTS AND THOSE WHO BROUGHT ME UP, WHAT ARGUMENT CAN YOU EMPLOY WHICH WILL BE CONVINCING ENOUGH TO PERSUADE YOUR HEARERS THAT YOU DID NOT PURPOSELY THRUST ME INTO THIS DANGER: SAY, WHAT ANSWER SHALL I MAKE TO YOUR ACCUSERS?

CHRYSOSTOM: NAY! I WILL NOT PROCEED TO THOSE QUESTIONS UNTIL I HAVE RESOLVED SUCH AS CONCERN YOURSELF ALONE, IF YOU WERE TO ASK ME TEN THOUSAND TIMES TO DISPOSE OF THESE CHARGES. YOU SAID INDEED THAT IGNORANCE WOULD BRING ME FORGIVENESS, AND THAT I SHOULD HAVE BEEN FREE FROM ALL ACCUSATION IF I HAD BROUGHT YOU INTO YOUR PRESENT POSITION NOT KNOWING ANYTHING ABOUT YOU, BUT THAT AS I DID NOT BETRAY YOU IN IGNORANCE, BUT WAS INTIMATELY ACQUAINTED WITH YOUR AFFAIRS, I WAS DEPRIVED OF ALL REASONABLE PRETEXT AND EXCUSE. BUT I SAY PRECISELY THE REVERSE: FOR IN SUCH MATTERS THERE IS NEED OF CAREFUL SCRUTINY, AND HE WHO IS GOING TO PRESENT ANY ONE AS QUALIFIED FOR THE PRIESTHOOD OUGHT NOT TO BE CONTENT WITH PUBLIC REPORT ONLY, BUT SHOULD ALSO HIMSELF, ABOVE ALL AND BEFORE ALL, INVESTIGATE THE MAN'S CHARACTER. FOR WHEN THE BLESSED PAUL SAYS, HE MUST ALSO HAVE A GOOD REPORT OF THEM WHICH ARE WITHOUT, 1 TIMOTHY 3:7 HE DOES NOT DISPENSE WITH AN EXACT AND RIGOROUS INQUIRY, NOR DOES HE ASSIGN TO SUCH TESTIMONY PRECEDENCE OVER THE SCRUTINY REQUIRED IN SUCH CASES. FOR AFTER MUCH PREVIOUS DISCOURSE, HE MENTIONED THIS ADDITIONAL TESTIMONY, PROVING THAT ONE MUST NOT BE CONTENTED WITH IT ALONE FOR ELECTIONS OF THIS KIND, BUT TAKE IT INTO CONSIDERATION ALONG WITH THE REST. FOR PUBLIC REPORT OFTEN SPEAKS FALSE; BUT WHEN CAREFUL INVESTIGATION PRECEDES, NO FURTHER DANGER NEED BE APPREHENDED FROM IT. ON THIS ACCOUNT, AFTER THE OTHER KINDS OF EVIDENCE HE PLACES THAT WHICH COMES FROM THOSE WHO ARE WITHOUT. FOR HE DID NOT SIMPLY SAY, HE MUST HAVE A GOOD REPORT, BUT ADDED THE WORDS, FROM THEM WHICH ARE WITHOUT, WISHING TO SHOW THAT BEFORE THE REPORT OF THOSE WITHOUT HE MUST BE CAREFULLY EXAMINED. INASMUCH, THEN, AS I MYSELF KNEW YOUR AFFAIRS BETTER THAN YOUR PARENTS, AS YOU ALSO YOURSELF ACKNOWLEDGED, I MIGHT DESERVE TO BE RELEASED FROM ALL BLAME.

BASIL: NAY THIS IS THE VERY REASON WHY YOU COULD NOT ESCAPE, IF ANY ONE CHOSE TO INDITE YOU. DO YOU NOT REMEMBER HEARING FROM ME, AND OFTEN LEARNING FROM MY ACTUAL CONDUCT, THE FEEBLENESS OF MY CHARACTER? WERE YOU NOT PERPETUALLY TAUNTING ME FOR MY PUSILLANIMITY, BECAUSE I WAS SO EASILY DEJECTED BY ORDINARY CARES?

5. CHRYSOSTOM: I DO INDEED REMEMBER OFTEN HEARING SUCH THINGS SAID BY YOU; I WOULD NOT DENY IT. BUT IF I EVER TAUNTED YOU, I DID IT IN SPORT AND NOT IN SERIOUS TRUTH. HOWEVER, I DO NOT NOW DISPUTE ABOUT THESE MATTERS, AND I CLAIM THE SAME DEGREE OF FORBEARANCE FROM YOU WHILE I WISH TO MAKE MENTION OF SOME OF THE GOOD QUALITIES WHICH YOU POSSESS. FOR IF YOU ATTEMPT TO CONVICT ME OF SAYING WHAT IS UNTRUE, I SHALL NOT SPARE YOU, BUT SHALL PROVE THAT YOU SAY THESE THINGS RATHER BY WAY OF SELF-DEPRECIATION THAN WITH A VIEW TO TRUTH, AND I WILL EMPLOY NO EVIDENCE BUT YOUR OWN WORDS AND DEEDS TO DEMONSTRATE THE TRUTH OF MY ASSERTION. AND NOW THE FIRST QUESTION I WISH TO ASK OF YOU IS THIS: DO YOU KNOW HOW GREAT THE POWER OF LOVE IS? FOR OMITTING ALL THE MIRACLES WHICH WERE TO BE WROUGHT BY THE APOSTLES, CHRIST SAID, HEREBY SHALL MEN KNOW THAT YOU ARE MY DISCIPLES IF YOU LOVE ONE ANOTHER, JOHN 13:35 AND PAUL SAID THAT IT WAS THE FULFILLING OF THE LAW, ROMANS 13:10 AND THAT IN DEFAULT OF IT NO SPIRITUAL GIFT HAD ANY PROFIT. WELL, THIS CHOICE GOOD, THE DISTINGUISHING MARK OF CHRIST'S DISCIPLES, THE GIFT WHICH IS HIGHER THAN ALL OTHER GIFTS, I PERCEIVED TO BE DEEPLY IMPLANTED IN YOUR SOUL, AND TEEMING WITH MUCH FRUIT.

BASIL: I ACKNOWLEDGE INDEED THAT THE MATTER IS ONE OF DEEP CONCERN TO ME, AND THAT I ENDEAVOR MOST EARNESTLY TO KEEP THIS COMMANDMENT, BUT THAT I HAVE NOT EVEN HALF SUCCEEDED IN SO DOING, EVEN YOU YOURSELF WOULD BEAR ME WITNESS IF YOU WOULD LEAVE OFF TALKING OUT OF PARTIALITY, AND SIMPLY RESPECT THE TRUTH.

6. CHRYSOSTOM: WELL, THEN, I SHALL BETAKE MYSELF TO MY EVIDENCES, AND SHALL NOW DO WHAT I THREATENED, PROVING THAT YOU WISH TO DISPARAGE YOURSELF RATHER THAN TO SPEAK THE TRUTH. BUT I WILL MENTION A FACT WHICH HAS ONLY JUST OCCURRED, THAT NO ONE MAY SUSPECT ME OF ATTEMPTING TO OBSCURE THE TRUTH BY THE GREAT LAPSE OF TIME IN RELATING EVENTS LONG PAST, AS OBLIVION WOULD THEN PREVENT ANY OBJECTION BEING MADE TO THE THINGS WHICH I MIGHT SAY WITH A VIEW TO GRATIFICATION. FOR WHEN ONE OF OUR INTIMATE FRIENDS, HAVING BEEN FALSELY ACCUSED OF INSULT AND FOLLY, WAS IN EXTREME PERIL, YOU THEN FLUNG YOURSELF INTO THE MIDST OF THE DANGER, ALTHOUGH YOU WERE NOT SUMMONED BY ANY ONE, OR APPEALED TO BY THE PERSON WHO WAS ABOUT TO BE INVOLVED IN DANGER. SUCH WAS THE FACT: BUT THAT I MAY CONVICT YOU OUT OF YOUR OWN MOUTH, I WILL REMIND YOU OF THE WORDS YOU UTTERED: FOR WHEN SOME DID NOT APPROVE OF THIS ZEAL, WHILE OTHERS COMMENDED AND ADMIRED IT, HOW CAN I HELP MYSELF? YOU SAID TO THOSE WHO ACCUSED YOU, FOR I DO NOT KNOW HOW OTHERWISE TO LOVE THAN BY GIVING UP MY LIFE WHEN IT IS NECESSARY TO SAVE ANY OF MY FRIENDS WHO IS IN DANGER: THUS REPEATING, IN DIFFERENT WORDS, INDEED, BUT WITH THE SAME MEANING, WHAT CHRIST SAID TO HIS DISCIPLES WHEN HE LAID DOWN THE DEFINITION OF PERFECT LOVE. GREATER LOVE, HE SAID, HAS NO MAN THAN THIS THAT A MAN LAY DOWN HIS LIFE FOR HIS FRIENDS. IF THEN IT IS IMPOSSIBLE TO FIND GREATER LOVE THAN THIS, YOU HAVE ATTAINED ITS LIMIT, AND BOTH BY YOUR DEEDS AND WORDS HAVE CROWNED THE SUMMIT. THIS IS WHY I BETRAYED YOU, THIS IS WHY I CONTRIVED THAT PLOT. DO I NOW CONVINCE YOU THAT IT WAS NOT FROM ANY MALICIOUS INTENT, NOR FROM ANY DESIRE TO THRUST YOU INTO DANGER, BUT FROM A PERSUASION OF YOUR FUTURE USEFULNESS THAT I DRAGGED YOU INTO THIS COURSE?

BASIL: DO YOU THEN SUPPOSE THAT LOVE IS SUFFICIENT FOR THE CORRECTION OF ONE'S FELLOWMEN?

CHRYSOSTOM: CERTAINLY IT WOULD CONTRIBUTE IN A GREAT MEASURE TO THIS END. BUT IF YOU WISH ME TO PRODUCE EVIDENCE OF YOUR PRACTICAL WISDOM ALSO, I WILL PROCEED TO DO SO, AND WILL PROVE THAT YOUR UNDERSTANDING EXCEEDS YOUR LOVINGKINDNESS.

AT THESE REMARKS HE BLUSHED SCARLET AND SAID, LET MY CHARACTER BE NOW DISMISSED: FOR IT WAS NOT ABOUT THIS THAT I ORIGINALLY DEMANDED AN EXPLANATION; BUT IF YOU HAVE ANY JUST ANSWER TO MAKE TO THOSE WHO ARE WITHOUT, I WOULD GLADLY HEAR WHAT YOU HAVE TO SAY. WHEREFORE, ABANDONING THIS VAIN CONTEST, TELL ME WHAT DEFENSE I SHALL MAKE, BOTH TO THOSE WHO HAVE HONORED YOU AND TO THOSE WHO ARE DISTRESSED ON THEIR ACCOUNT, CONSIDERING THEM TO BE INSULTED.

7. CHRYSOSTOM: THIS IS JUST THE POINT TO WHICH I AM FINALLY HASTENING, FOR AS MY EXPLANATION TO YOU HAS BEEN COMPLETED I SHALL EASILY TURN TO THIS PART OF MY DEFENSE. WHAT THEN IS THE ACCUSATION MADE BY THESE PERSONS, AND WHAT ARE THEIR CHARGES? THEY SAY THAT THEY HAVE BEEN INSULTED AND GRIEVOUSLY WRONGED BY ME BECAUSE I HAVE NOT ACCEPTED THE HONOR WHICH THEY WISHED TO CONFER UPON ME. NOW IN THE FIRST PLACE I SAY THAT NO ACCOUNT SHOULD BE TAKEN OF THE INSULT SHOWN TO MEN, SEEING THAT BY PAYING HONOR TO THEM I SHOULD BE COMPELLED TO OFFEND GOD. AND I SHOULD SAY TO THOSE WHO ARE DISPLEASED THAT IT IS NOT SAFE TO TAKE OFFENSE AT THESE THINGS, BUT DOES THEM MUCH HARM. FOR I THINK THAT THOSE WHO STAY THEMSELVES ON GOD AND LOOK TO HIM ALONE, OUGHT TO BE SO RELIGIOUSLY DISPOSED AS NOT TO ACCOUNT SUCH A THING AN INSULT, EVEN IF THEY HAPPENED TO BE A THOUSAND TIMES DISHONORED. BUT THAT I HAVE NOT GONE SO FAR AS EVEN TO THINK OF DARING ANYTHING OF THIS KIND IS MANIFEST FROM WHAT I AM ABOUT TO SAY. FOR IF INDEED I HAD BEEN INDUCED BY ARROGANCE AND VAINGLORY, AS YOU HAVE OFTEN SAID SOME SLANDEROUSLY AFFIRM, TO ASSENT TO MY ACCUSERS, I SHOULD HAVE BEEN ONE OF THE MOST INIQUITOUS OF MANKIND, HAVING TREATED GREAT AND EXCELLENT MEN, MY BENEFACTORS MOREOVER, WITH CONTEMPT. FOR IF MEN OUGHT TO BE PUNISHED FOR WRONGING THOSE WHO HAVE NEVER WRONGED THEM, HOW OUGHT WE TO HONOR THOSE WHO HAVE SPONTANEOUSLY PREFERRED TO HONOR US? FOR NO ONE COULD POSSIBLY SAY THAT THEY WERE REQUITING ME FOR ANY BENEFITS SMALL OR GREAT WHICH THEY HAD RECEIVED AT MY HANDS. HOW GREAT A PUNISHMENT THEN WOULD ONE DESERVE IF ONE REQUITED THEM IN THE CONTRARY MANNER. BUT IF SUCH A THING NEVER ENTERED MY MIND, AND I DECLINED THE HEAVY BURDEN WITH QUITE A DIFFERENT INTENTION, WHY DO THEY REFUSE TO PARDON ME (EVEN IF THEY DO NOT CONSENT TO APPROVE), BUT ACCUSE ME OF HAVING SELFISHLY SPARED MY OWN SOUL? FOR SO FAR FROM HAVING INSULTED THE MEN IN QUESTION I SHOULD SAY THAT I HAD EVEN HONORED THEM BY MY REFUSAL.

AND DO NOT BE SURPRISED AT THE PARADOXICAL NATURE OF MY REMARK, FOR I SHALL SUPPLY A SPEEDY SOLUTION OF IT.

8. FOR HAD I ACCEPTED THE OFFICE, I DO NOT SAY ALL MEN, BUT THOSE WHO TAKE PLEASURE IN SPEAKING EVIL, MIGHT HAVE SUSPECTED AND SAID MANY THINGS CONCERNING MYSELF WHO HAD BEEN ELECTED AND CONCERNING THEM, THE ELECTORS: FOR INSTANCE, THAT THEY REGARDED WEALTH, AND ADMIRED SPLENDOR OF RANK, OR HAD BEEN INDUCED BY FLATTERY TO PROMOTE ME TO THIS HONOR: INDEED I CANNOT SAY WHETHER SOME ONE MIGHT NOT HAVE SUSPECTED THAT THEY WERE BRIBED BY MONEY. MOREOVER, THEY WOULD HAVE SAID, CHRIST CALLED FISHERMEN, TENTMAKERS, AND PUBLICANS TO THIS DIGNITY, WHEREAS THESE MEN REJECT THOSE WHO SUPPORT THEMSELVES BY DAILY LABOR: BUT IF THERE BE ANY ONE WHO DEVOTES HIMSELF TO SECULAR LEARNING, AND IS BROUGHT UP IN IDLENESS, HIM THEY RECEIVE AND ADMIRE. FOR WHY, PRAY, HAVE THEY PASSED BY MEN WHO HAVE UNDERGONE INNUMERABLE TOILS IN THE SERVICE OF THE CHURCH, AND SUDDENLY DRAGGED INTO THIS DIGNITY ONE WHO HAS NEVER EXPERIENCED ANY LABORS OF THIS KIND, BUT HAS SPENT ALL HIS YOUTH IN THE VAIN STUDY OF SECULAR LEARNING. THESE THINGS AND MORE THEY MIGHT HAVE SAID HAD I ACCEPTED THE OFFICE: BUT NOT SO NOW. FOR EVERY PRETEXT FOR MALIGNING IS NOW CUT AWAY FROM THEM, AND THEY CAN NEITHER ACCUSE ME OF FLATTERY, NOR THE OTHERS OF RECEIVING BRIBES, UNLESS SOME CHOOSE TO ACT LIKE MERE MADMEN. FOR HOW COULD ONE WHO USED FLATTERY AND EXPENDED MONEY IN ORDER TO OBTAIN THE DIGNITY, HAVE ABANDONED IT TO OTHERS WHEN HE MIGHT HAVE OBTAINED IT? FOR THIS WOULD BE JUST AS IF A MAN WHO HAD BESTOWED MUCH LABOR UPON THE GROUND IN ORDER THAT THE GRAIN FIELD MIGHT BE LADEN WITH ABUNDANT PRODUCE, AND THE PRESSES OVERFLOW WITH WINE, AFTER INNUMERABLE TOILS AND GREAT EXPENDITURE OF MONEY WERE TO SURRENDER THE FRUITS TO OTHERS JUST WHEN IT WAS TIME TO REAP HIS GRAIN AND GATHER IN HIS VINTAGE. DO YOU SEE THAT ALTHOUGH WHAT WAS SAID MIGHT BE FAR FROM THE TRUTH, NEVERTHELESS THOSE WHO WISHED TO CALUMNIATE THE ELECTORS WOULD THEN HAVE HAD A PRETEXT FOR ALLEGING THAT THE CHOICE WAS MADE WITHOUT FAIR JUDGMENT AND CONSIDERATION. BUT AS IT IS I HAVE PREVENTED THEM FROM BEING OPEN MOUTHED, OR EVEN UTTERING A SINGLE WORD ON THE SUBJECT. SUCH THEN AND MORE WOULD HAVE BEEN THEIR REMARKS AT THE OUTSET. BUT AFTER UNDERTAKING THE MINISTRY I SHOULD NOT HAVE BEEN ABLE DAY BY DAY TO DEFEND MYSELF AGAINST ACCUSERS, EVEN IF I HAD DONE EVERYTHING FAULTLESSLY, TO SAY NOTHING OF THE MANY MISTAKES WHICH I MUST HAVE MADE OWING TO MY YOUTH AND INEXPERIENCE. BUT NOW I HAVE SAVED THE ELECTORS FROM THIS KIND OF ACCUSATION ALSO, WHEREAS IN THE OTHER CASE I SHOULD HAVE INVOLVED THEM IN INNUMERABLE REPROACHES. FOR WHAT WOULD NOT THE WORLD HAVE SAID? THEY HAVE COMMITTED AFFAIRS OF SUCH VAST INTEREST AND IMPORTANCE TO THOUGHTLESS YOUTHS, THEY HAVE DEFILED THE FLOCK OF GOD, AND CHRISTIAN AFFAIRS HAVE BECOME A JEST AND A LAUGHING-STOCK. BUT NOW ALL INIQUITY SHALL STOP HER MOUTH. FOR ALTHOUGH THEY MAY SAY THESE THINGS ON YOUR ACCOUNT, YOU WILL SPEEDILY TEACH THEM BY YOUR ACTS THAT UNDERSTANDING IS NOT TO BE ESTIMATED BY AGE, AND THE GREY HEAD IS NOT TO BE THE TEST OF AN ELDER — THAT THE YOUNG MAN OUGHT NOT TO BE ABSOLUTELY EXCLUDED FROM THE MINISTRY, BUT ONLY THE NOVICE: AND THE DIFFERENCE BETWEEN THE TWO IS GREAT.

BOOK III

1. CHRYSOSTOM: AS REGARDS THE INSULT TO THOSE WHO HAVE DONE ME HONOR, WHAT I HAVE ALREADY SAID MIGHT BE SUFFICIENT TO PROVE THAT IN AVOIDING THIS OFFICE I HAD NO DESIRE TO PUT THEM TO SHAME; BUT I WILL NOW ENDEAVOR TO MAKE IT EVIDENT, TO THE BEST OF MY ABILITY, THAT I WAS NOT PUFFED UP BY ARROGANCE OF ANY KIND. FOR IF THE CHOICE OF A GENERALSHIP OR A KINGDOM HAD BEEN SUBMITTED TO ME, AND I HAD THEN FORMED THIS RESOLUTION, ANY ONE MIGHT NATURALLY HAVE SUSPECTED ME OF THIS FAULT, OR RATHER I SHOULD HAVE BEEN FOUND GUILTY BY ALL MEN, NOT OF ARROGANCE, BUT OF SENSELESS FOLLY. BUT WHEN THE PRIESTHOOD IS OFFERED TO ME, WHICH EXCEEDS A KINGDOM AS MUCH AS THE SPIRIT DIFFERS FROM THE FLESH, WILL ANY ONE DARE TO ACCUSE ME OF DISDAIN? AND IS IT NOT PREPOSTEROUS TO CHARGE WITH FOLLY THOSE WHO REJECT SMALL THINGS, BUT WHEN ANY DO THIS IN MATTERS OF PRE-EMINENT IMPORTANCE, TO EXEMPT SUCH PERSONS FROM ACCUSATIONS OF MENTAL DERANGEMENT, AND YET SUBJECT THEM TO THE CHARGE OF PRIDE? IT IS JUST AS IF ONE WERE TO ACCUSE, NOT OF PRIDE, BUT OF INSANITY, A MAN WHO LOOKED WITH CONTEMPT ON A HERD OF OXEN AND REFUSED TO BE A HERDSMAN, AND YET WERE TO SAY THAT A MAN WHO DECLINED THE EMPIRE OF THE WORLD, AND THE COMMAND OF ALL THE ARMIES OF THE EARTH, WAS NOT MAD, BUT INFLATED WITH PRIDE. BUT THIS ASSUREDLY IS NOT THE CASE; AND THEY WHO SAY SUCH THINGS DO NOT INJURE ME MORE THAN THEY INJURE THEMSELVES. FOR MERELY TO IMAGINE IT POSSIBLE FOR HUMAN NATURE TO DESPISE THIS DIGNITY IS AN EVIDENCE AGAINST THOSE WHO BRING THIS CHARGE OF THE ESTIMATE WHICH THEY HAVE FORMED OF THE OFFICE. FOR IF THEY DID NOT CONSIDER IT TO BE AN ORDINARY THING OF NO GREAT ACCOUNT, SUCH A SUSPICION AS THIS WOULD NEVER HAVE ENTERED THEIR HEADS. FOR WHY IS IT THAT NO ONE HAS EVER DARED TO ENTERTAIN SUCH A SUSPICION WITH REFERENCE TO THE DIGNITY OF THE ANGELS, AND TO SAY THAT ARROGANCE IS THE REASON WHY HUMAN NATURE WOULD NOT ASPIRE TO THE RANK OF THE ANGELIC NATURE? IT IS BECAUSE WE IMAGINE GREAT THINGS CONCERNING THOSE POWERS, AND THIS DOES NOT SUFFER US TO BELIEVE THAT A MAN CAN CONCEIVE ANYTHING GREATER THAN THAT HONOR. WHEREFORE ONE MIGHT WITH MORE JUSTICE INDITE THOSE PERSONS OF ARROGANCE WHO ACCUSE ME OF IT. FOR THEY WOULD NEVER HAVE SUSPECTED THIS OF OTHERS IF THEY HAD NOT PREVIOUSLY DEPRECIATED THE MATTER AS BEING OF NO ACCOUNT. BUT IF THEY SAY THAT I HAVE DONE THIS WITH A VIEW TO GLORY, THEY WILL BE CONVICTED OF FIGHTING OPENLY AGAINST THEMSELVES AND FALLING INTO THEIR OWN SNARE; FOR I DO NOT KNOW WHAT KIND OF ARGUMENTS THEY COULD HAVE SOUGHT IN PREFERENCE TO THESE IF THEY HAD WISHED TO RELEASE ME FROM THE CHARGE OF VAINGLORY.

2. FOR IF THIS DESIRE HAD EVER ENTERED MY MIND, I OUGHT TO HAVE ACCEPTED THE OFFICE RATHER THAN AVOIDED IT. WHY? BECAUSE IT WOULD HAVE BROUGHT ME MUCH GLORY. FOR THE FACT THAT ONE OF MY AGE, WHO HAD SO RECENTLY ABANDONED SECULAR PURSUITS, SHOULD SUDDENLY BE DEEMED BY ALL WORTHY OF SUCH ADMIRATION AS TO BE ADVANCED TO HONOR BEFORE THOSE WHO HAVE SPENT ALL THEIR LIFE IN LABORS OF THIS KIND, AND TO OBTAIN MORE VOTES THAN ALL OF THEM, MIGHT HAVE PERSUADED ALL MEN TO ANTICIPATE GREAT AND MARVELLOUS THINGS OF ME. BUT, AS IT IS, THE GREATER PART OF THE CHURCH DOES NOT KNOW ME EVEN BY NAME: SO THAT EVEN MY REFUSAL OF THE OFFICE WILL NOT BE MANIFEST TO ALL, BUT ONLY TO A FEW, AND I AM NOT SURE THAT ALL EVEN OF THESE KNOW IT FOR CERTAIN; BUT PROBABLY MANY OF THEM EITHER IMAGINE THAT I WAS NOT ELECTED AT ALL, OR THAT I WAS REJECTED AFTER THE ELECTION, BEING CONSIDERED UNSUITABLE, NOT THAT I AVOIDED THE OFFICE OF MY OWN ACCORD.

3. BASIL: BUT THOSE WHO DO KNOW THE TRUTH WILL BE SURPRISED.

CHRYSOSTOM: AND LO! THESE ARE THEY WHO, ACCORDING TO YOU, FALSELY ACCUSE ME OF VAINGLORY AND PRIDE. WHENCE THEN AM I TO HOPE FOR PRAISE? FROM THE MANY? THEY DO NOT KNOW THE ACTUAL FACT. FROM THE FEW? HERE AGAIN THE MATTER IS PERVERTED TO MY DISADVANTAGE. FOR THE ONLY REASON WHY YOU HAVE COME HERE NOW IS TO LEARN WHAT ANSWER OUGHT TO BE GIVEN TO THEM. AND WHAT SHALL I NOW CERTAINLY SAY ON ACCOUNT OF THESE THINGS? FOR WAIT A LITTLE, AND YOU WILL CLEARLY PERCEIVE THAT EVEN IF ALL KNOW THE TRUTH THEY OUGHT NOT TO CONDEMN ME FOR PRIDE AND LOVE OF GLORY. AND IN ADDITION TO THIS THERE IS ANOTHER CONSIDERATION: THAT NOT ONLY THOSE WHO MAKE THIS VENTURE, IF THERE BE ANY SUCH (WHICH FOR MY PART I DO NOT BELIEVE), BUT ALSO THOSE WHO SUSPECT IT OF OTHERS, WILL BE INVOLVED IN NO SMALL DANGER.

4. FOR THE PRIESTLY OFFICE IS INDEED DISCHARGED ON EARTH, BUT IT RANKS AMONG HEAVENLY ORDINANCES; AND VERY NATURALLY SO: FOR NEITHER MAN, NOR ANGEL, NOR ARCHANGEL, NOR ANY OTHER CREATED POWER, BUT THE PARACLETE HIMSELF, INSTITUTED THIS VOCATION, AND PERSUADED MEN WHILE STILL ABIDING IN THE FLESH TO REPRESENT THE MINISTRY OF ANGELS. WHEREFORE THE CONSECRATED PRIEST OUGHT TO BE AS PURE AS IF HE WERE STANDING IN THE HEAVENS THEMSELVES IN THE MIDST OF THOSE POWERS. FEARFUL, INDEED, AND OF MOST AWFUL IMPORT, WERE THE THINGS WHICH WERE USED BEFORE THE DISPENSATION OF GRACE, AS THE BELLS, THE

POMEGRANATES, THE STONES ON THE BREASTPLATE AND ON THE EPHOD, THE GIRDLE, THE MITRE, THE LONG ROBE, THE PLATE OF GOLD, THE HOLY OF HOLIES, THE DEEP SILENCE WITHIN. BUT IF ANY ONE SHOULD EXAMINE THE THINGS WHICH BELONG TO THE DISPENSATION OF GRACE, HE WILL FIND THAT, SMALL AS THEY ARE, YET ARE THEY FEARFUL AND FULL OF AWE, AND THAT WHAT WAS SPOKEN CONCERNING THE LAW IS TRUE IN THIS CASE ALSO, THAT WHAT HAS BEEN MADE GLORIOUS HAS NO GLORY IN THIS RESPECT BY REASON OF THE GLORY WHICH EXCELS. 2 CORINTHIANS 3:10 FOR WHEN YOU SEE THE LORD SACRIFICED, AND LAID UPON THE ALTAR, AND THE PRIEST STANDING AND PRAYING OVER THE VICTIM, AND ALL THE WORSHIPPERS EMPURPLED WITH THAT PRECIOUS BLOOD, CAN YOU THEN THINK THAT YOU ARE STILL AMONG MEN, AND STANDING UPON THE EARTH? ARE YOU NOT, ON THE CONTRARY, STRAIGHTWAY TRANSLATED TO HEAVEN, AND CASTING OUT EVERY CARNAL THOUGHT FROM THE SOUL, DO YOU NOT WITH DISEMBODIED SPIRIT AND PURE REASON CONTEMPLATE THE THINGS WHICH ARE IN HEAVEN? OH! WHAT A MARVEL! WHAT LOVE OF GOD TO MAN! HE WHO SITS ON HIGH WITH THE FATHER IS AT THAT HOUR HELD IN THE HANDS OF ALL, AND GIVES HIMSELF TO THOSE WHO ARE WILLING TO EMBRACE AND GRASP HIM. AND THIS ALL DO THROUGH THE EYES OF FAITH! DO THESE THINGS SEEM TO YOU FIT TO BE DESPISED, OR SUCH AS TO MAKE IT POSSIBLE FOR ANY ONE TO BE UPLIFTED AGAINST THEM?

WOULD YOU ALSO LEARN FROM ANOTHER MIRACLE THE EXCEEDING SANCTITY OF THIS OFFICE? PICTURE ELIJAH AND THE VAST MULTITUDE STANDING AROUND HIM, AND THE SACRIFICE LAID UPON THE ALTAR OF STONES, AND ALL THE REST OF THE PEOPLE HUSHED INTO A DEEP SILENCE WHILE THE PROPHET ALONE OFFERS UP PRAYER: THEN THE SUDDEN RUSH OF FIRE FROM HEAVEN UPON THE SACRIFICE:— THESE ARE MARVELLOUS THINGS, CHARGED WITH TERROR. NOW THEN PASS FROM THIS SCENE TO THE RITES WHICH ARE CELEBRATED IN THE PRESENT DAY; THEY ARE NOT ONLY MARVELLOUS TO BEHOLD, BUT TRANSCENDENT IN TERROR. THERE STANDS THE PRIEST, NOT BRINGING DOWN FIRE FROM HEAVEN, BUT THE HOLY SPIRIT: AND HE MAKES PROLONGED SUPPLICATION, NOT THAT SOME FLAME SENT DOWN FROM ON HIGH MAY CONSUME THE OFFERINGS, BUT THAT GRACE DESCENDING ON THE SACRIFICE MAY THEREBY ENLIGHTEN THE SOULS OF ALL, AND RENDER THEM MORE REFULGENT THAN SILVER PURIFIED BY FIRE. WHO CAN DESPISE THIS MOST AWFUL MYSTERY, UNLESS HE IS STARK MAD AND SENSELESS? OR DO YOU NOT KNOW THAT NO HUMAN SOUL COULD HAVE ENDURED THAT FIRE IN THE SACRIFICE, BUT ALL WOULD HAVE BEEN UTTERLY CONSUMED, HAD NOT THE ASSISTANCE OF GOD'S GRACE BEEN GREAT.

5. FOR IF ANY ONE WILL CONSIDER HOW GREAT A THING IT IS FOR ONE, BEING A MAN, AND COMPASSED WITH FLESH AND BLOOD, TO BE ENABLED TO DRAW NEAR TO THAT BLESSED AND PURE NATURE, HE WILL THEN CLEARLY SEE WHAT GREAT HONOR THE GRACE OF THE SPIRIT HAS VOUCHSAFED TO PRIESTS; SINCE BY THEIR AGENCY THESE RITES ARE CELEBRATED, AND OTHERS NOWISE INFERIOR TO THESE BOTH IN RESPECT OF OUR DIGNITY AND OUR SALVATION. FOR THEY WHO INHABIT THE EARTH AND MAKE THEIR ABODE THERE ARE ENTRUSTED WITH THE ADMINISTRATION OF THINGS WHICH ARE IN HEAVEN, AND HAVE RECEIVED AN AUTHORITY WHICH GOD HAS NOT GIVEN TO ANGELS OR ARCHANGELS. FOR IT HAS NOT BEEN SAID TO THEM, WHATSOEVER YOU SHALL BIND ON EARTH SHALL BE BOUND IN HEAVEN, AND WHATSOEVER YOU SHALL LOOSE ON EARTH SHALL BE LOOSED IN HEAVEN. MATTHEW 18:18 THEY WHO RULE ON EARTH HAVE INDEED AUTHORITY TO BIND, BUT ONLY THE BODY: WHEREAS THIS BINDING LAYS HOLD OF THE SOUL AND PENETRATES THE HEAVENS; AND WHAT PRIESTS DO HERE BELOW GOD RATIFIES ABOVE, AND THE MASTER CONFIRMS THE SENTENCE OF HIS SERVANTS. FOR INDEED WHAT IS IT BUT ALL MANNER OF HEAVENLY AUTHORITY WHICH HE HAS GIVEN THEM WHEN HE SAYS, WHOSE SINS YE REMIT THEY ARE REMITTED, AND WHOSE SINS YE RETAIN THEY ARE RETAINED? JOHN 20:23 WHAT AUTHORITY COULD BE GREATER THAN THIS? THE FATHER HAS COMMITTED ALL JUDGMENT TO THE SON? JOHN 5:22 BUT I SEE IT ALL PUT INTO THE HANDS OF THESE MEN BY THE SON. FOR THEY HAVE BEEN CONDUCTED TO THIS DIGNITY AS IF THEY WERE ALREADY TRANSLATED TO HEAVEN, AND HAD TRANSCENDED HUMAN NATURE, AND WERE RELEASED FROM THE PASSIONS TO WHICH WE ARE LIABLE. MOREOVER, IF A KING SHOULD BESTOW THIS HONOR UPON ANY OF HIS SUBJECTS, AUTHORIZING HIM TO CAST INTO PRISON WHOM HE PLEASED AND TO RELEASE THEM AGAIN, HE BECOMES AN OBJECT OF ENVY AND RESPECT TO ALL MEN; BUT HE WHO HAS RECEIVED FROM GOD AN AUTHORITY AS MUCH GREATER AS HEAVEN IS MORE PRECIOUS THAN EARTH, AND SOULS MORE PRECIOUS THAN BODIES, SEEMS TO SOME TO HAVE RECEIVED SO SMALL AN HONOR THAT THEY ARE ACTUALLY ABLE TO IMAGINE THAT ONE OF THOSE WHO HAVE BEEN ENTRUSTED WITH THESE THINGS WILL DESPISE THE GIFT. AWAY WITH SUCH MADNESS! FOR TRANSPARENT MADNESS IT IS TO DESPISE SO GREAT A DIGNITY, WITHOUT WHICH IT IS NOT POSSIBLE TO OBTAIN EITHER OUR OWN SALVATION, OR THE GOOD THINGS WHICH HAVE BEEN PROMISED TO US. FOR IF NO ONE CAN ENTER INTO THE KINGDOM OF HEAVEN EXCEPT HE BE REGENERATE THROUGH WATER AND THE SPIRIT, AND HE WHO DOES NOT EAT THE FLESH OF THE LORD AND DRINK HIS BLOOD IS EXCLUDED FROM ETERNAL LIFE, AND IF ALL THESE THINGS ARE ACCOMPLISHED ONLY BY MEANS OF THOSE HOLY HANDS, I MEAN THE HANDS OF THE PRIEST, HOW WILL ANY ONE, WITHOUT THESE, BE ABLE TO ESCAPE THE FIRE OF HELL, OR TO WIN THOSE CROWNS WHICH ARE RESERVED FOR THE VICTORIOUS?

6. THESE VERILY ARE THEY WHO ARE ENTRUSTED WITH THE PANGS OF SPIRITUAL TRAVAIL AND THE BIRTH WHICH COMES THROUGH BAPTISM: BY THEIR MEANS WE PUT ON CHRIST, AND ARE BURIED WITH THE SON OF GOD, AND BECOME MEMBERS OF THAT BLESSED HEAD. WHEREFORE THEY MIGHT NOT ONLY BE MORE JUSTLY FEARED BY US THAN RULERS AND KINGS, BUT ALSO BE MORE HONORED THAN PARENTS; SINCE THESE BEGOT US OF BLOOD AND THE WILL OF THE FLESH, BUT THE OTHERS ARE THE AUTHORS OF OUR BIRTH FROM GOD, EVEN THAT BLESSED REGENERATION WHICH IS THE TRUE FREEDOM AND THE SONSHIP ACCORDING TO GRACE. THE JEWISH PRIESTS HAD AUTHORITY TO RELEASE THE BODY FROM LEPROSY, OR, RATHER, NOT TO RELEASE IT BUT ONLY TO EXAMINE THOSE WHO WERE ALREADY RELEASED, AND YOU KNOW HOW MUCH THE OFFICE OF PRIEST WAS CONTENDED FOR AT THAT TIME. BUT OUR PRIESTS HAVE RECEIVED AUTHORITY TO DEAL, NOT WITH BODILY LEPROSY, BUT SPIRITUAL UNCLEANNESS — NOT TO PRONOUNCE IT REMOVED AFTER EXAMINATION, BUT ACTUALLY AND ABSOLUTELY TO TAKE IT AWAY. WHEREFORE THEY WHO DESPISE THESE PRIESTS WOULD BE FAR MORE ACCURSED THAN DATHAN AND HIS COMPANY, AND DESERVE MORE SEVERE PUNISHMENT. FOR THE LATTER, ALTHOUGH THEY LAID CLAIM TO THE DIGNITY WHICH DID NOT BELONG TO THEM, NEVERTHELESS HAD AN EXCELLENT OPINION CONCERNING IT, AND THIS THEY EVINCED BY THE GREAT EAGERNESS WITH WHICH THEY PURSUED IT; BUT THESE MEN, WHEN THE OFFICE HAS BEEN BETTER REGULATED, AND HAS RECEIVED SO GREAT A DEVELOPMENT, HAVE DISPLAYED AN AUDACITY WHICH EXCEEDS THAT OF THE OTHERS, ALTHOUGH MANIFESTED IN A CONTRARY WAY. FOR THERE IS NOT AN EQUAL AMOUNT OF CONTEMPT INVOLVED IN AIMING AT AN HONOR WHICH DOES NOT PERTAIN TO ONE, AND IN DESPISING SUCH GREAT ADVANTAGES, BUT THE LATTER EXCEEDS THE FORMER AS MUCH AS SCORN DIFFERS FROM ADMIRATION. WHAT SOUL THEN IS SO SORDID AS TO DESPISE SUCH GREAT ADVANTAGES? NONE WHATEVER, I SHOULD SAY, UNLESS IT WERE ONE SUBJECT TO SOME DEMONIACAL IMPULSE. FOR I RETURN ONCE MORE TO THE POINT FROM WHICH I STARTED: NOT IN THE WAY OF CHASTISING ONLY, BUT ALSO IN THE WAY OF BENEFITING, GOD HAS BESTOWED A POWER ON PRIESTS GREATER THAN THAT OF OUR NATURAL PARENTS. THE TWO INDEED DIFFER AS MUCH AS THE PRESENT AND THE FUTURE LIFE. FOR OUR NATURAL PARENTS GENERATE US UNTO THIS LIFE ONLY, BUT THE OTHERS UNTO THAT WHICH IS TO COME. AND THE FORMER WOULD NOT BE ABLE TO AVERT DEATH FROM THEIR OFFSPRING, OR TO REPEL THE ASSAULTS OF DISEASE; BUT THESE OTHERS HAVE OFTEN SAVED A SICK SOUL, OR ONE WHICH WAS ON THE POINT OF PERISHING, PROCURING FOR SOME A MILDER CHASTISEMENT, AND PREVENTING OTHERS FROM FALLING ALTOGETHER, NOT ONLY BY INSTRUCTION AND ADMONITION, BUT ALSO BY THE ASSISTANCE WROUGHT THROUGH PRAYERS. FOR NOT ONLY AT THE TIME OF REGENERATION, BUT AFTERWARDS ALSO, THEY HAVE AUTHORITY TO FORGIVE SINS. IS ANY SICK AMONG YOU? IT IS SAID, LET HIM CALL FOR THE ELDERS OF THE CHURCH AND LET THEM PRAY OVER HIM, ANOINTING HIM WITH OIL IN THE NAME OF THE LORD. AND THE PRAYER OF FAITH SHALL SAVE THE SICK, AND THE LORD WILL RAISE HIM UP: AND IF HE HAVE COMMITTED SINS THEY SHALL BE FORGIVEN HIM. JAMES 5:14-15 AGAIN: OUR NATURAL PARENTS, SHOULD THEIR CHILDREN COME INTO CONFLICT WITH ANY MEN OF HIGH RANK AND GREAT POWER IN THE WORLD, ARE UNABLE TO PROFIT THEM: BUT PRIESTS HAVE RECONCILED, NOT RULERS AND KINGS, BUT GOD HIMSELF WHEN HIS WRATH HAS OFTEN BEEN PROVOKED AGAINST THEM.

WELL! AFTER THIS WILL ANY ONE VENTURE TO CONDEMN ME FOR ARROGANCE? FOR MY PART, AFTER WHAT HAS BEEN SAID, I IMAGINE SUCH RELIGIOUS FEAR WILL POSSESS THE SOULS OF THE HEARERS THAT THEY WILL NO LONGER CONDEMN THOSE WHO AVOID THE OFFICE FOR ARROGANCE AND TEMERITY, BUT RATHER THOSE WHO VOLUNTARILY COME FORWARD AND ARE EAGER TO OBTAIN THIS DIGNITY FOR THEMSELVES. FOR IF THEY WHO HAVE BEEN ENTRUSTED WITH THE COMMAND OF CITIES, SHOULD THEY CHANCE TO BE WANTING IN DISCRETION AND VIGILANCE, HAVE SOMETIMES DESTROYED THE CITIES AND RUINED THEMSELVES IN ADDITION, HOW MUCH POWER THINK YOU BOTH IN HIMSELF AND FROM ABOVE MUST HE NEED, TO AVOID SINNING, WHOSE BUSINESS IT IS TO BEAUTIFY THE BRIDE OF CHRIST?

7. NO MAN LOVED CHRIST MORE THAN PAUL: NO MAN EXHIBITED GREATER ZEAL, NO MAN WAS COUNTED WORTHY OF MORE GRACE: NEVERTHELESS, AFTER ALL THESE GREAT ADVANTAGES, HE STILL HAS FEARS AND TREMBLINGS CONCERNING THIS GOVERNMENT AND THOSE WHO WERE GOVERNED BY HIM. I FEAR, HE SAYS, LEST BY ANY MEANS, AS THE SERPENT BEGUILED EVE THROUGH HIS SUBTLETY, SO YOUR MINDS SHOULD BE CORRUPTED FROM THE SIMPLICITY WHICH IS IN CHRIST. 2 CORINTHIANS 11:3 AND AGAIN, I WAS WITH YOU IN FEAR AND IN MUCH TREMBLING; 1 CORINTHIANS 2:3 AND THIS WAS A MAN WHO HAD BEEN CAUGHT UP TO THE THIRD HEAVEN, AND MADE PARTAKER OF THE UNSPEAKABLE MYSTERIES OF GOD, 2 CORINTHIANS 12:4 AND HAD ENDURED AS MANY DEATHS AS HE HAD LIVED DAYS AFTER HE BECAME A BELIEVER — A MAN, MOREOVER, WHO WOULD NOT USE THE AUTHORITY GIVEN HIM FROM CHRIST LEST ANY OF HIS CONVERTS SHOULD BE OFFENDED. IF, THEN, HE WHO WENT BEYOND THE ORDINANCES OF GOD, AND NOWHERE SOUGHT HIS OWN ADVANTAGE, BUT THAT OF THOSE WHOM HE GOVERNED, WAS ALWAYS SO FULL OF FEAR WHEN HE CONSIDERED THE GREATNESS OF HIS GOVERNMENT, WHAT SHALL OUR CONDITION BE WHO IN MANY WAYS SEEK OUR OWN, WHO NOT ONLY FAIL TO GO BEYOND THE COMMANDMENTS OF CHRIST, BUT FOR THE MOST PART TRANSGRESS THEM? WHO IS WEAK, HE SAYS, AND I AM NOT WEAK? WHO IS OFFENDED AND I BURN NOT? 2 CORINTHIANS 11:29 SUCH AN ONE OUGHT THE PRIEST TO BE, OR, RATHER, NOT SUCH ONLY: FOR THESE ARE SMALL THINGS, AND AS NOTHING COMPARED WITH WHAT I AM ABOUT TO SAY. AND WHAT IS THIS? I COULD WISH, HE SAYS, THAT MYSELF WERE ACCURSED FROM CHRIST FOR MY BRETHREN, MY KINSMEN ACCORDING TO THE FLESH. ROMANS 9:3 IF ANY ONE CAN UTTER SUCH A SPEECH, IF ANY ONE HAS THE SOUL WHICH ATTAINS TO SUCH A PRAYER, HE MIGHT JUSTLY BE BLAMED IF HE TOOK TO FLIGHT: BUT IF ANY ONE SHOULD LACK SUCH EXCELLENCE AS MUCH AS I DO, HE WOULD DESERVE TO BE HATED, NOT IF HE AVOIDED THE OFFICE, BUT IF HE ACCEPTED IT. FOR IF AN ELECTION TO A MILITARY DIGNITY WAS THE BUSINESS IN HAND, AND THEY WHO HAD THE RIGHT OF CONFERRING THE HONOR WERE TO DRAG FORWARD A BRAZIER, OR A SHOEMAKER, OR SOME SUCH ARTISAN, AND ENTRUST THE ARMY TO HIS HANDS, I SHOULD NOT PRAISE THE WRETCHED MAN IF HE DID NOT TAKE TO FLIGHT, AND DO ALL IN HIS POWER TO AVOID PLUNGING INTO SUCH MANIFEST TROUBLE. IF, INDEED, IT BE SUFFICIENT TO BEAR THE NAME OF PASTOR, AND TO TAKE THE WORK IN HAND HAP-HAZARD, AND THERE BE NO DANGER IN THIS, THEN LET WHOEVER PLEASES ACCUSE ME OF VAINGLORY; BUT IF IT BEHOOVES ONE WHO UNDERTAKES THIS CARE TO HAVE MUCH UNDERSTANDING, AND, BEFORE UNDERSTANDING, GREAT GRACE FROM GOD, AND UPRIGHTNESS OF CONDUCT, AND PURITY OF LIFE AND SUPERHUMAN VIRTUE, DO NOT DEPRIVE ME OF FORGIVENESS IF I AM UNWILLING TO PERISH IN VAIN WITHOUT A CAUSE.

MOREOVER, IF ANY ONE IN CHARGE OF A FULL-SIZED MERCHANT SHIP, FULL OF ROWERS, AND LADEN WITH A COSTLY FREIGHT, WERE TO STATION ME AT THE HELM AND BID ME CROSS THE ÆGEAN OR THE TYRRHENE SEA, I SHOULD RECOIL FROM THE PROPOSAL AT ONCE: AND IF ANY ONE ASKED ME WHY? I SHOULD SAY, LEST I SHOULD SINK THE SHIP. WELL, WHERE THE LOSS CONCERNS MATERIAL WEALTH, AND THE DANGER EXTENDS ONLY TO BODILY DEATH, NO ONE WILL BLAME THOSE WHO EXERCISE GREAT PRUDENCE; BUT WHERE THE SHIPWRECKED ARE DESTINED TO FALL, NOT INTO THE OCEAN, BUT INTO THE ABYSS OF FIRE, AND THE DEATH WHICH AWAITS THEM IS NOT THAT WHICH SEVERS THE SOUL FROM THE BODY, BUT ONE WHICH TOGETHER WITH THIS DISMISSES IT TO ETERNAL PUNISHMENT, SHALL I INCUR YOUR WRATH AND HATE BECAUSE I DID NOT PLUNGE HEADLONG INTO SO GREAT AN EVIL?

8. DO NOT THUS, I PRAY AND BESEECH YOU. I KNOW MY OWN SOUL, HOW FEEBLE AND PUNY IT IS: I KNOW THE MAGNITUDE OF THIS MINISTRY, AND THE GREAT DIFFICULTY OF THE WORK; FOR MORE STORMY BILLOWS VEX THE SOUL OF THE PRIEST THAN THE GALES WHICH DISTURB THE SEA.

9. AND FIRST OF ALL IS THAT MOST TERRIBLE ROCK OF VAINGLORY, MORE DANGEROUS THAN THAT OF THE SIRENS, OF WHICH THE FABLE-MONGERS TELL SUCH MARVELLOUS TALES: FOR MANY WERE ABLE TO SAIL PAST THAT AND ESCAPE UNSCATHED; BUT THIS IS TO ME SO DANGEROUS THAT EVEN NOW, WHEN NO NECESSITY OF ANY KIND IMPELS ME INTO THAT ABYSS, I AM UNABLE TO KEEP CLEAR OF THE SNARE: BUT IF ANY ONE WERE TO COMMIT THIS CHARGE TO ME, IT WOULD BE ALL THE SAME AS IF HE TIED MY HANDS BEHIND MY BACK, AND DELIVERED ME TO THE WILD BEASTS DWELLING ON THAT ROCK TO REND ME IN PIECES DAY BY DAY. DO YOU ASK WHAT THOSE WILD BEASTS ARE? THEY ARE WRATH, DESPONDENCY, ENVY, STRIFE, SLANDERS, ACCUSATIONS, FALSEHOOD, HYPOCRISY, INTRIGUES, ANGER AGAINST THOSE WHO HAVE DONE NO HARM, PLEASURE AT THE INDECOROUS ACTS OF FELLOW MINISTERS, SORROW AT THEIR PROSPERITY, LOVE OF PRAISE, DESIRE OF HONOR (WHICH INDEED MOST OF ALL DRIVES THE HUMAN SOUL HEADLONG TO PERDITION), DOCTRINES DEVISED TO PLEASE, SERVILE FLATTERIES, IGNOBLE FAWNING, CONTEMPT OF THE POOR, PAYING COURT TO THE RICH, SENSELESS AND MISCHIEVOUS HONORS, FAVORS ATTENDED WITH DANGER BOTH TO THOSE WHO OFFER AND THOSE WHO ACCEPT THEM, SORDID FEAR SUITED ONLY TO THE BASEST OF SLAVES, THE ABOLITION OF PLAIN SPEAKING, A GREAT AFFECTATION OF HUMILITY, BUT BANISHMENT OF TRUTH, THE SUPPRESSION OF CONVICTIONS AND REPROOFS, OR RATHER THE EXCESSIVE USE OF THEM AGAINST THE POOR, WHILE AGAINST THOSE WHO ARE INVESTED WITH POWER NO ONE DARE OPEN HIS LIPS.

FOR ALL THESE WILD BEASTS, AND MORE THAN THESE, ARE BRED UPON THAT ROCK OF WHICH I HAVE SPOKEN, AND THOSE WHOM THEY HAVE ONCE CAPTURED ARE INEVITABLY DRAGGED DOWN INTO SUCH A DEPTH OF SERVITUDE THAT EVEN TO PLEASE WOMEN THEY OFTEN DO MANY THINGS WHICH IT IS WELL NOT TO MENTION. THE DIVINE LAW INDEED HAS EXCLUDED WOMEN FROM THE MINISTRY, BUT THEY ENDEAVOR TO THRUST THEMSELVES INTO IT; AND SINCE THEY CAN EFFECT NOTHING OF THEMSELVES, THEY DO ALL THROUGH THE AGENCY OF OTHERS; AND THEY HAVE BECOME INVESTED WITH SO MUCH POWER THAT THEY CAN APPOINT OR EJECT PRIESTS AT THEIR WILL: THINGS IN FACT ARE TURNED UPSIDE DOWN, AND THE PROVERBIAL SAYING MAY BE SEEN REALIZED — THE RULED LEAD THE RULERS: AND WOULD THAT IT WERE MEN WHO DO THIS INSTEAD OF WOMEN, WHO HAVE

NOT RECEIVED A COMMISSION TO TEACH. WHY DO I SAY TEACH? FOR THE BLESSED PAUL DID NOT SUFFER THEM EVEN TO SPEAK IN THE CHURCH. BUT I HAVE HEARD SOME ONE SAY THAT THEY HAVE OBTAINED SUCH A LARGE PRIVILEGE OF FREE SPEECH, AS EVEN TO REBUKE THE PRELATES OF THE CHURCHES, AND CENSURE THEM MORE SEVERELY THAN MASTERS DO THEIR OWN DOMESTICS.

10. AND LET NOT ANY ONE SUPPOSE THAT I SUBJECT ALL TO THE AFORESAID CHARGES: FOR THERE ARE SOME, YEA MANY, WHO ARE SUPERIOR TO THESE ENTANGLEMENTS, AND EXCEED IN NUMBER THOSE WHO HAVE BEEN CAUGHT BY THEM. NOR WOULD I INDEED MAKE THE PRIESTHOOD RESPONSIBLE FOR THESE EVILS: FAR BE SUCH MADNESS FROM ME. FOR MEN OF UNDERSTANDING DO NOT SAY THAT THE SWORD IS TO BLAME FOR MURDER, NOR WINE FOR DRUNKENNESS, NOR STRENGTH FOR OUTRAGE, NOR COURAGE FOR FOOLHARDINESS, BUT THEY LAY THE BLAME ON THOSE WHO MAKE AN IMPROPER USE OF THE GIFTS WHICH HAVE BEEN BESTOWED UPON THEM BY GOD, AND PUNISH THEM ACCORDINGLY. CERTAINLY, AT LEAST, THE PRIESTHOOD MAY JUSTLY ACCUSE US IF WE DO NOT RIGHTLY HANDLE IT. FOR IT IS NOT ITSELF A CAUSE OF THE EVILS ALREADY MENTIONED, BUT WE, WHO AS FAR AS LIES IN OUR POWER HAVE DEFILED IT WITH SO MANY POLLUTIONS, BY ENTRUSTING IT TO COMMONPLACE MEN WHO READILY ACCEPT WHAT IS OFFERED THEM, WITHOUT HAVING FIRST ACQUIRED A KNOWLEDGE OF THEIR OWN SOULS, OR CONSIDERED THE GRAVITY OF THE OFFICE, AND WHEN THEY HAVE ENTERED ON THE WORK, BEING BLINDED BY INEXPERIENCE, OVERWHELM WITH INNUMERABLE EVILS THE PEOPLE WHO HAVE BEEN COMMITTED TO THEIR CARE. THIS IS THE VERY THING WHICH WAS VERY NEARLY HAPPENING IN MY CASE, HAD NOT GOD SPEEDILY DELIVERED ME FROM THOSE DANGERS, MERCIFULLY SPARING HIS CHURCH AND MY OWN SOUL. FOR, TELL ME, WHENCE DO YOU THINK SUCH GREAT TROUBLES ARE GENERATED IN THE CHURCHES? I, FOR MY PART, BELIEVE THE ONLY SOURCE OF THEM TO BE THE INCONSIDERATE AND RANDOM WAY IN WHICH PRELATES ARE CHOSEN AND APPOINTED. FOR THE HEAD OUGHT TO BE THE STRONGEST PART, THAT IT MAY BE ABLE TO REGULATE AND CONTROL THE EVIL EXHALATIONS WHICH ARISE FROM THE REST OF THE BODY BELOW; BUT WHEN IT HAPPENS TO BE WEAK IN ITSELF, AND UNABLE TO REPEL THOSE PESTIFEROUS ATTACKS, IT BECOMES FEEBLER ITSELF THAN IT REALLY IS, AND RUINS THE REST OF THE BODY AS WELL. AND TO PREVENT THIS NOW COMING TO PASS, GOD KEPT ME IN THE POSITION OF THE FEET, WHICH WAS THE RANK ORIGINALLY ASSIGNED TO ME. FOR THERE ARE VERY MANY OTHER QUALITIES, BASIL, BESIDES THOSE ALREADY MENTIONED, WHICH THE PRIEST OUGHT TO HAVE, BUT WHICH I DO NOT POSSESS; AND, ABOVE ALL, THIS ONE:— HIS SOUL OUGHT TO BE THOROUGHLY PURGED FROM ANY LUST AFTER THE OFFICE: FOR IF HE HAPPENS TO HAVE A NATURAL INCLINATION FOR THIS DIGNITY, AS SOON AS HE ATTAINS IT A STRONGER FLAME IS KINDLED, AND THE MAN BEING TAKEN COMPLETELY CAPTIVE WILL ENDURE INNUMERABLE EVILS IN ORDER TO KEEP A SECURE HOLD UPON IT, EVEN TO THE EXTENT OF USING FLATTERY, OR SUBMITTING TO SOMETHING BASE AND IGNOBLE, OR EXPENDING LARGE SUMS OF MONEY. FOR I WILL NOT NOW SPEAK OF THE MURDERS WITH WHICH SOME HAVE FILLED THE CHURCHES, OR THE DESOLATION WHICH THEY HAVE BROUGHT UPON CITIES IN CONTENDING FOR THE DIGNITY, LEST SOME PERSONS SHOULD THINK WHAT I SAY INCREDIBLE. BUT I AM OF OPINION ONE OUGHT TO EXERCISE SO MUCH CAUTION IN THE MATTER, AS TO SHUN THE BURDEN OF THE OFFICE, AND WHEN ONE HAS ENTERED UPON IT, NOT TO WAIT FOR THE JUDGMENT OF OTHERS SHOULD ANY FAULT BE COMMITTED WHICH WARRANTS DEPOSITION, BUT TO ANTICIPATE IT BY EJECTING ONESELF FROM THE DIGNITY; FOR THUS ONE MIGHT PROBABLY WIN MERCY FOR HIMSELF FROM GOD: BUT TO CLING TO IT IN DEFIANCE OF PROPRIETY IS TO DEPRIVE ONESELF OF ALL FORGIVENESS, OR RATHER TO KINDLE THE WRATH OF GOD, BY ADDING A SECOND ERROR MORE OFFENSIVE THAN THE FIRST.

11. BUT NO ONE WILL ALWAYS ENDURE THE STRAIN; FOR FEARFUL, TRULY FEARFUL IS THE EAGER DESIRE AFTER THIS HONOR. AND IN SAYING THIS I AM NOT IN OPPOSITION TO THE BLESSED PAUL, BUT IN COMPLETE HARMONY WITH HIS WORDS. FOR WHAT SAYS HE? IF ANY MAN DESIRES THE OFFICE OF A BISHOP, HE DESIRES A GOOD WORK. 1 TIMOTHY 3:1 NOW I HAVE NOT SAID THAT IT IS A TERRIBLE THING TO DESIRE THE WORK, BUT ONLY THE AUTHORITY AND POWER. AND THIS DESIRE I THINK ONE OUGHT TO EXPEL FROM THE SOUL WITH ALL POSSIBLE EARNESTNESS, NOT PERMITTING IT AT THE OUTSET TO BE POSSESSED BY SUCH A FEELING, SO THAT ONE MAY BE ABLE TO DO EVERYTHING WITH FREEDOM. FOR HE WHO DOES NOT DESIRE TO BE EXHIBITED IN POSSESSION OF THIS AUTHORITY, DOES NOT FEAR TO BE DEPOSED FROM IT, AND NOT FEARING THIS WILL BE ABLE TO DO EVERYTHING WITH THE FREEDOM WHICH BECOMES CHRISTIAN MEN: WHEREAS THEY WHO FEAR AND TREMBLE LEST THEY SHOULD BE DEPOSED UNDERGO A BITTER SERVITUDE, FILLED WITH ALL KINDS OF EVILS, AND ARE OFTEN COMPELLED TO OFFEND AGAINST BOTH GOD AND MAN. NOW THE SOUL OUGHT NOT TO BE AFFECTED IN THIS WAY; BUT AS IN WARFARE WE SEE THOSE SOLDIERS WHO ARE NOBLE-SPIRITED FIGHT WILLINGLY AND FALL BRAVELY, SO THEY WHO HAVE ATTAINED TO THIS STEWARDSHIP SHOULD BE CONTENTED TO BE CONSECRATED TO THE DIGNITY OR REMOVED FROM IT, AS BECOMES CHRISTIAN MEN, KNOWING THAT DEPOSITION OF THIS KIND BRINGS ITS REWARD NO LESS THAN THE DISCHARGE OF THE OFFICE. FOR WHEN ANY ONE SUFFERS ANYTHING OF THIS KIND, IN ORDER TO AVOID SUBMITTING TO SOMETHING WHICH IS UNBECOMING OR UNWORTHY OF THIS DIGNITY, HE PROCURES PUNISHMENT FOR THOSE WHO WRONGFULLY DEPOSE HIM, AND A GREATER REWARD FOR HIMSELF. BLESSED, SAYS OUR LORD, ARE YOU WHEN MEN SHALL REVILE YOU AND PERSECUTE YOU, AND SHALL SAY ALL MANNER OF EVIL AGAINST YOU FALSELY FOR MY SAKE; REJOICE AND BE EXCEEDING GLAD, FOR GREAT IS YOUR REWARD IN HEAVEN. MATTHEW 5:1 AND THIS, INDEED, IS THE CASE WHEN ANY ONE IS EXPELLED BY THOSE OF HIS OWN RANK EITHER ON ACCOUNT OF ENVY, WITH A VIEW TO THE FAVOR OF OTHERS, OR THROUGH HATRED, OR FROM ANY OTHER WRONG MOTIVE: BUT WHEN IT IS THE LOT OF ANY ONE TO EXPERIENCE THIS TREATMENT AT THE HAND OF OPPONENTS, I DO NOT THINK A WORD IS NEEDED TO PROVE WHAT GREAT GAIN THEY CONFER UPON HIM BY THEIR WICKEDNESS.

IT BEHOOVES US, THEN, TO BE ON THE WATCH ON ALL SIDES, AND TO MAKE A CAREFUL SEARCH LEST ANY SPARK OF THIS DESIRE SHOULD BE SECRETLY SMOULDERING SOMEWHERE. FOR IT IS MUCH TO BE WISHED THAT THOSE WHO ARE ORIGINALLY FREE FROM THIS PASSION, SHOULD ALSO BE ABLE TO AVOID IT WHEN THEY HAVE LIGHTED UPON THIS OFFICE. BUT IF ANY ONE, BEFORE HE OBTAINS THE HONOR, CHERISHES IN HIMSELF THIS TERRIBLE AND SAVAGE MONSTER, IT IS IMPOSSIBLE TO SAY INTO WHAT A FURNACE HE WILL FLING HIMSELF AFTER HE HAS ATTAINED IT. NOW I POSSESSED THIS DESIRE IN A HIGH DEGREE (AND DO NOT SUPPOSE THAT I WOULD EVER TELL YOU WHAT WAS UNTRUE IN SELF-DISPARAGEMENT): AND THIS, COMBINED WITH OTHER REASONS, ALARMED ME NOT A LITTLE, AND INDUCED ME TO TAKE FLIGHT. FOR JUST AS LOVERS OF THE HUMAN PERSON, AS LONG AS THEY ARE PERMITTED TO BE NEAR THE OBJECTS OF THEIR AFFECTION, SUFFER MORE SEVERE TORMENT FROM THEIR PASSION, BUT WHEN THEY REMOVE AS FAR AS POSSIBLE FROM THESE OBJECTS OF DESIRE, THEY DRIVE AWAY THE FRENZY: EVEN SO WHEN THOSE WHO DESIRE THIS DIGNITY ARE NEAR IT, THE EVIL BECOMES INTOLERABLE: BUT WHEN THEY CEASE TO HOPE FOR IT, THE DESIRE IS EXTINGUISHED TOGETHER WITH THE EXPECTATION.

12. THIS SINGLE MOTIVE THEN IS NO SLIGHT ONE: AND EVEN TAKEN BY ITSELF IT WOULD HAVE SUFFICED TO DETER ME FROM THIS DIGNITY: BUT, AS IT IS, ANOTHER MUST BE ADDED NOT LESS THAN THE FORMER. AND WHAT IS THIS? A PRIEST OUGHT TO BE SOBER MINDED, AND PENETRATING IN DISCERNMENT, AND POSSESSED OF INNUMERABLE EYES IN EVERY DIRECTION, AS ONE WHO LIVES NOT FOR HIMSELF ALONE BUT FOR SO GREAT A MULTITUDE. BUT THAT I AM SLUGGISH AND SLACK, AND SCARCELY ABLE TO BRING ABOUT MY OWN SALVATION, EVEN YOU YOURSELF WOULD ADMIT, WHO OUT OF LOVE TO ME ART ESPECIALLY EAGER TO CONCEAL MY FAULTS. TALK NOT TO ME IN THIS CONNECTION OF FASTING, AND WATCHING, OR SLEEPING ON THE GROUND, AND OTHER HARD DISCIPLINE OF THE BODY: FOR YOU KNOW HOW DEFECTIVE I AM IN THESE MATTERS: AND EVEN IF THEY HAD BEEN CAREFULLY PRACTISED BY ME THEY COULD NOT WITH MY PRESENT SLUGGISHNESS HAVE BEEN OF ANY SERVICE TO ME WITH A VIEW TO THIS POST OF AUTHORITY. SUCH THINGS MIGHT BE OF GREAT SERVICE TO A MAN WHO WAS SHUT UP IN A CELL, AND CARING ONLY FOR HIS OWN CONCERNS: BUT WHEN A MAN IS DIVIDED AMONG SO GREAT A MULTITUDE, AND ENTERS SEPARATELY INTO THE PRIVATE CARES OF THOSE WHO ARE UNDER HIS DIRECTION, WHAT APPRECIABLE HELP CAN BE GIVEN TO THEIR IMPROVEMENT UNLESS HE POSSESSES A ROBUST AND EXCEEDINGLY VIGOROUS CHARACTER?

13. AND DO NOT BE SURPRISED IF, IN CONNECTION WITH SUCH ENDURANCE, I SEEK ANOTHER TEST OF FORTITUDE IN THE SOUL. FOR TO BE INDIFFERENT TO FOOD AND DRINK AND A SOFT BED, WE SEE IS TO MANY NO HARD TASK, ESPECIALLY AT LEAST TO SUCH AS ARE OF A ROUGH HABIT OF LIFE AND HAVE BEEN BROUGHT UP IN THIS WAY FROM EARLY YOUTH, AND TO MANY OTHERS ALSO; BODILY DISCIPLINE AND CUSTOM SOFTENING THE SEVERITY OF THESE LABORIOUS PRACTICES: BUT INSULT, AND ABUSE, AND COARSE LANGUAGE, AND GIBES FROM INFERIORS, WHETHER WANTONLY OR JUSTLY UTTERED, AND REBUKES VAINLY AND IDLY SPOKEN BOTH BY RULERS AND THE RULED — THIS IS WHAT FEW CAN BEAR, IN FACT ONLY ONE OR TWO HERE AND THERE; AND ONE MAY SEE MEN, WHO ARE STRONG IN THE FORMER EXERCISES, SO COMPLETELY UPSET BY THESE THINGS, AS TO BECOME MORE FURIOUS THAN THE MOST SAVAGE BEASTS. NOW SUCH MEN ESPECIALLY WE SHOULD EXCLUDE FROM THE PRECINCTS OF THE PRIESTHOOD. FOR IF A PRELATE DID NOT LOATHE FOOD, OR GO BAREFOOT, NO HARM WOULD BE DONE TO THE COMMON INTERESTS OF THE CHURCH; BUT A FURIOUS TEMPER CAUSES GREAT DISASTERS BOTH TO HIM WHO POSSESSES IT, AND TO HIS NEIGHBOURS. AND THERE IS NO DIVINE THREAT AGAINST THOSE WHO FAIL TO DO THE THINGS REFERRED TO, BUT HELL AND HELL-FIRE ARE THREATENED AGAINST THOSE WHO ARE ANGRY WITHOUT A CAUSE. MATTHEW 5:22 AS THEN THE LOVER OF VAINGLORY, WHEN HE TAKES UPON HIM THE GOVERNMENT OF NUMBERS, SUPPLIES ADDITIONAL FUEL TO THE FIRE, SO HE WHO BY HIMSELF, OR IN THE COMPANY OF A FEW, IS UNABLE TO CONTROL HIS ANGER, BUT READILY CARRIED AWAY BY IT, SHOULD HE BE ENTRUSTED WITH THE DIRECTION OF A WHOLE MULTITUDE, LIKE SOME WILD BEAST GOADED ON ALL SIDES BY COUNTLESS TORMENTORS, WOULD NEVER BE ABLE TO LIVE IN TRANQUILLITY HIMSELF, AND WOULD CAUSE INCALCULABLE MISCHIEF TO THOSE WHO HAVE BEEN COMMITTED TO HIS CHARGE.

14. FOR NOTHING CLOUDS THE PURITY OF THE REASON, AND THE PERSPICUITY OF THE MENTAL VISION SO MUCH AS UNDISCIPLINED WRATH, RUSHING ALONG WITH VIOLENT IMPETUOSITY. FOR WRATH, SAYS ONE, DESTROYS EVEN THE PRUDENT. FOR THE EYE OF THE SOUL BEING DARKENED AS IN SOME NOCTURNAL BATTLE IS NOT ABLE TO DISTINGUISH FRIENDS FROM FOES, NOR THE HONORABLE FROM THE UNWORTHY, BUT HANDLES THEM ALL IN TURN IN THE SAME WAY; EVEN IF SOME HARM MUST BE SUFFERED, READILY ENDURING EVERYTHING, IN ORDER TO SATISFY THE PLEASURE OF THE SOUL. FOR THE FIRE OF WRATH IS A KIND OF PLEASURE, AND TYRANNIZES OVER THE SOUL MORE HARSHLY THAN PLEASURE, COMPLETELY UPSETTING ITS HEALTHY ORGANIZATION. FOR IT EASILY IMPELS MEN TO ARROGANCE, AND UNSEASONABLE ENMITIES, AND UNREASONABLE HATRED, AND IT CONTINUALLY MAKES THEM READY TO COMMIT WANTON AND VAIN OFFENSES; AND FORCES THEM TO SAY AND DO MANY OTHER THINGS OF THAT KIND, THE SOUL BEING SWEPT ALONG BY THE RUSH OF PASSION, AND HAVING NOTHING ON WHICH TO FASTEN ITS STRENGTH AND RESIST SO GREAT AN IMPULSE.

BASIL: I WILL NOT ENDURE THIS IRONY OF YOURS ANY LONGER: FOR WHO KNOWS NOT HOW FAR REMOVED YOU ARE FROM THIS INFIRMITY?

CHRYSOSTOM: WHY THEN, MY GOOD FRIEND, DO YOU WISH TO BRING ME NEAR THE PYRE, AND TO PROVOKE THE WILD BEAST WHEN HE IS TRANQUIL? ARE YOU NOT AWARE THAT I HAVE ACHIEVED THIS CONDITION, NOT BY ANY INNATE VIRTUE, BUT BY MY LOVE OF RETIREMENT? AND THAT WHEN ONE WHO IS SO CONSTITUTED REMAINS CONTENTED BY HIMSELF, OR ONLY ASSOCIATES WITH ONE OR TWO FRIENDS, HE IS ABLE TO ESCAPE THE FIRE WHICH ARISES FROM THIS PASSION, BUT NOT IF HE HAS PLUNGED INTO THE ABYSS OF ALL THESE CARES? FOR THEN HE DRAGS NOT ONLY HIMSELF BUT MANY OTHERS WITH HIM TO THE BRINK OF DESTRUCTION, AND RENDERS THEM MORE INDIFFERENT TO ALL CONSIDERATION FOR MILDNESS. FOR THE MASS OF PEOPLE UNDER GOVERNMENT ARE GENERALLY INCLINED TO REGARD THE MANNERS OF THOSE WHO GOVERN AS A KIND OF MODEL TYPE, AND TO ASSIMILATE THEMSELVES TO THEM. HOW THEN COULD ANY ONE PUT A STOP TO THEIR FURY WHEN HE IS SWELLING HIMSELF WITH RAGE? AND WHO AMONG THE MULTITUDE WOULD STRAIGHTWAY DESIRE TO BECOME MODERATE WHEN HE SEES THE RULER IRRITABLE? FOR IT IS QUITE IMPOSSIBLE FOR THE DEFECTS OF PRIESTS TO BE CONCEALED, BUT EVEN TRIFLING ONES SPEEDILY BECOME MANIFEST. SO AN ATHLETE, AS LONG AS HE REMAINS AT HOME, AND CONTENDS WITH NO ONE, CAN DISSEMBLE HIS WEAKNESS EVEN IF IT BE VERY GREAT, BUT WHEN HE STRIPS FOR THE CONTEST HE IS EASILY DETECTED. AND THUS FOR SOME WHO LIVE THIS PRIVATE AND INACTIVE LIFE, THEIR ISOLATION SERVES AS A VEIL TO HIDE THEIR DEFECTS; BUT WHEN THEY HAVE BEEN BROUGHT INTO PUBLIC THEY ARE COMPELLED TO DIVEST THEMSELVES OF THIS MANTLE OF SECLUSION, AND TO LAY BARE THEIR SOULS TO ALL THROUGH THEIR VISIBLE MOVEMENTS. AS THEREFORE THEIR RIGHT DEEDS PROFIT MANY, BY PROVOKING THEM TO EQUAL ZEAL, SO THEIR SHORTCOMINGS MAKE MEN MORE INDIFFERENT TO THE PRACTICE OF VIRTUE, AND ENCOURAGE THEM TO INDOLENCE IN THEIR ENDEAVOURS AFTER WHAT IS EXCELLENT. WHEREFORE HIS SOUL OUGHT TO GLEAM WITH BEAUTY ON EVERY SIDE, THAT IT MAY BE ABLE TO GLADDEN AND TO ENLIGHTEN THE SOULS OF THOSE WHO BEHOLD IT. FOR THE FAULTS OF ORDINARY MEN, BEING COMMITTED AS IT WERE IN THE DARK, RUIN ONLY THOSE WHO PRACTISE THEM: BUT THE ERRORS OF A MAN IN A CONSPICUOUS POSITION, AND KNOWN TO MANY, INFLICTS A COMMON INJURY UPON ALL, RENDERING THOSE WHO HAVE FALLEN MORE SUPINE IN THEIR EFFORTS FOR GOOD, AND DRIVING TO DESPERATION THOSE WHO WISH TO TAKE HEED TO THEMSELVES. AND APART FROM THESE THINGS, THE FAULTS OF INSIGNIFICANT MEN, EVEN IF THEY ARE EXPOSED, INFLICT NO INJURY WORTH SPEAKING OF UPON ANY ONE: BUT THEY WHO OCCUPY THE HIGHEST SEAT OF HONOR ARE IN THE FIRST PLACE PLAINLY VISIBLE TO ALL, AND IF THEY ERR IN THE SMALLEST MATTERS THESE TRIFLES SEEM GREAT TO OTHERS: FOR ALL MEN MEASURE THE SIN, NOT BY THE MAGNITUDE OF THE OFFENSE, BUT BY THE RANK OF THE OFFENDER. THUS THE PRIEST OUGHT TO BE PROTECTED ON ALL SIDES BY A KIND OF ADAMANTINE ARMOUR, BY INTENSE EARNESTNESS, AND PERPETUAL WATCHFULNESS CONCERNING HIS MANNER OF LIFE, LEST SOME ONE DISCOVERING AN EXPOSED AND NEGLECTED SPOT SHOULD INFLICT A DEADLY WOUND: FOR ALL WHO SURROUND HIM ARE READY TO SMITE AND OVERTHROW HIM: NOT ENEMIES ONLY AND ADVERSARIES, BUT MANY EVEN OF THOSE WHO PROFESS FRIENDSHIP.

THE SOULS THEREFORE OF MEN ELECTED TO THE PRIESTHOOD OUGHT TO BE ENDUED WITH SUCH POWER AS THE GRACE OF GOD BESTOWED ON THE BODIES OF THOSE SAINTS WHO WERE CAST INTO THE BABYLONIAN FURNACE. DANIEL 3 FAGGOT AND PITCH AND TOW ARE NOT THE FUEL OF THIS FIRE, BUT THINGS FAR MORE DREADFUL: FOR IT IS NO MATERIAL FIRE TO WHICH THEY ARE SUBJECTED, BUT THE ALL-DEVOURING FLAME OF ENVY ENCOMPASSES THEM, RISING UP ON EVERY SIDE, AND ASSAILING THEM, AND PUTTING THEIR LIFE TO A MORE SEARCHING TEST THAN THE FIRE THEN WAS TO THE BODIES OF THOSE YOUNG MEN. WHEN THEN IT FINDS A LITTLE TRACE OF STUBBLE, IT SPEEDILY FASTENS UPON IT; AND THIS UNSOUND PART IT ENTIRELY CONSUMES, BUT ALL THE REST OF THE FABRIC, EVEN IF IT BE BRIGHTER THAN THE SUNBEAMS,

IS SCORCHED AND BLACKENED BY THE SMOKE. FOR AS LONG AS THE LIFE OF THE PRIEST IS WELL REGULATED IN EVERY DIRECTION, IT IS INVULNERABLE TO PLOTS; BUT IF HE HAPPENS TO OVERLOOK SOME TRIFLE, AS IS NATURAL IN A HUMAN BEING, TRAVERSING THE TREACHEROUS OCEAN OF THIS LIFE, NONE OF HIS OTHER GOOD DEEDS ARE OF ANY AVAIL IN ENABLING HIM TO ESCAPE THE MOUTHS OF HIS ACCUSERS; BUT THAT LITTLE BLUNDER OVERSHADOWS ALL THE REST. AND ALL MEN ARE READY TO PASS JUDGMENT ON THE PRIEST AS IF HE WAS NOT A BEING CLOTHED WITH FLESH, OR ONE WHO INHERITED A HUMAN NATURE, BUT LIKE AN ANGEL, AND EMANCIPATED FROM EVERY SPECIES OF INFIRMITY. AND JUST AS ALL MEN FEAR AND FLATTER A TYRANT AS LONG AS HE IS STRONG, BECAUSE THEY CANNOT PUT HIM DOWN, BUT WHEN THEY SEE HIS AFFAIRS GOING ADVERSELY, THOSE WHO WERE HIS FRIENDS A SHORT TIME BEFORE ABANDON THEIR HYPOCRITICAL RESPECT, AND SUDDENLY BECOME HIS ENEMIES AND ANTAGONISTS, AND HAVING DISCOVERED ALL HIS WEAK POINTS, MAKE AN ATTACK UPON HIM, AND DEPOSE HIM FROM THE GOVERNMENT; SO IS IT ALSO IN THE CASE OF PRIESTS. THOSE WHO HONORED HIM AND PAID COURT TO HIM A SHORT TIME BEFORE, WHILE HE WAS STRONG, AS SOON AS THEY HAVE FOUND SOME LITTLE HANDLE EAGERLY PREPARE TO DEPOSE HIM, NOT AS A TYRANT ONLY, BUT SOMETHING FAR MORE DREADFUL THAN THAT. AND AS THE TYRANT FEARS HIS BODY GUARDS, SO ALSO DOES THE PRIEST DREAD MOST OF ALL HIS NEIGHBOURS AND FELLOW-MINISTERS. FOR NO OTHERS COVET HIS DIGNITY SO MUCH, OR KNOW HIS AFFAIRS SO WELL AS THESE; AND IF ANYTHING OCCURS, BEING NEAR AT HAND, THEY PERCEIVE IT BEFORE OTHERS, AND EVEN IF THEY SLANDER HIM, CAN EASILY COMMAND BELIEF, AND, BY MAGNIFYING TRIFLES, TAKE THEIR VICTIM CAPTIVE. FOR THE APOSTOLIC SAYING IS REVERSED, WHETHER ONE MEMBER SUFFER, ALL THE MEMBERS SUFFER WITH IT; OR ONE MEMBER BE HONORED, ALL THE MEMBERS REJOICE WITH IT; 1 CORINTHIANS 12:26 UNLESS INDEED A MAN SHOULD BE ABLE BY HIS GREAT DISCRETION TO STAND HIS GROUND AGAINST EVERYTHING.

ARE YOU THEN FOR SENDING ME FORTH INTO SO GREAT A WARFARE? AND DID YOU THINK THAT MY SOUL WOULD BE EQUAL TO A CONTEST SO VARIOUS IN CHARACTER AND SHAPE? WHENCE DID YOU LEARN THIS, AND FROM WHOM? IF GOD CERTIFIED THIS TO YOU, SHOW ME THE ORACLE, AND I OBEY; BUT IF YOU CANNOT, AND FORM YOUR JUDGMENT FROM HUMAN OPINION ONLY, PLEASE TO SET YOURSELF FREE FROM THIS DELUSION. FOR IN WHAT CONCERNS MY OWN AFFAIRS IT IS FAIRER TO TRUST ME THAN OTHERS; INASMUCH AS NO MAN KNOWS THE THINGS OF A MAN, SAVE THE SPIRIT OF MAN WHICH IS IN HIM. 1 CORINTHIANS 2:11 THAT I SHOULD HAVE MADE MYSELF AND MY ELECTORS RIDICULOUS, HAD I ACCEPTED THIS OFFICE, AND SHOULD WITH GREAT LOSS HAVE RETURNED TO THIS CONDITION OF LIFE IN WHICH I NOW AM, I TRUST I HAVE NOW CONVINCED YOU BY THESE REMARKS, IF NOT BEFORE. FOR NOT MALICE ONLY, BUT SOMETHING MUCH STRONGER — THE LUST AFTER THIS DIGNITY — IS WONT TO ARM MANY AGAINST ONE WHO POSSESSES IT. AND JUST AS AVARICIOUS CHILDREN ARE OPPRESSED BY THE OLD AGE OF THEIR PARENTS, SO SOME OF THESE, WHEN THEY SEE THE PRIESTLY OFFICE HELD BY ANY ONE FOR A PROTRACTED TIME — SINCE IT WOULD BE WICKEDNESS TO DESTROY HIM — HASTEN TO DEPOSE HIM FROM IT, BEING ALL DESIROUS TO TAKE HIS PLACE, AND EACH EXPECTING THAT THE DIGNITY WILL BE TRANSFERRED TO HIMSELF.

15. WOULD YOU LIKE ME TO SHOW YOU YET ANOTHER PHASE OF THIS STRIFE, CHARGED WITH INNUMERABLE DANGERS? COME, THEN, AND TAKE A PEEP AT THE PUBLIC FESTIVALS WHEN IT IS GENERALLY THE CUSTOM FOR ELECTIONS TO BE MADE TO ECCLESIASTICAL DIGNITIES, AND YOU WILL THEN SEE THE PRIEST ASSAILED WITH ACCUSATIONS AS NUMEROUS AS THE PEOPLE WHOM HE RULES. FOR ALL WHO HAVE THE PRIVILEGE OF CONFERRING THE HONOR ARE THEN SPLIT INTO MANY PARTIES; AND ONE CAN NEVER FIND THE COUNCIL OF ELDERS OF ONE MIND WITH EACH OTHER, OR ABOUT THE MAN WHO HAS WON THE PRELACY; BUT EACH STANDS APART FROM THE OTHERS, ONE PREFERRING THIS MAN, ANOTHER THAT. NOW THE REASON IS THAT THEY DO NOT ALL LOOK TO ONE THING, WHICH OUGHT TO BE THE ONLY OBJECT KEPT IN VIEW, THE EXCELLENCE OF THE CHARACTER; BUT OTHER QUALIFICATIONS ARE ALLEGED AS RECOMMENDING TO THIS HONOR; FOR INSTANCE, OF ONE IT IS SAID, LET HIM BE ELECTED BECAUSE HE BELONGS TO AN ILLUSTRIOUS FAMILY, OF ANOTHER BECAUSE HE IS POSSESSED OF GREAT WEALTH, AND WOULD NOT NEED TO BE SUPPORTED OUT OF THE REVENUES OF THE CHURCH, OF A THIRD BECAUSE HE HAS COME OVER FROM THE CAMP OF THE ADVERSARY; ONE IS EAGER TO GIVE THE PREFERENCE TO A MAN WHO IS ON TERMS OF INTIMACY WITH HIMSELF, ANOTHER TO THE MAN WHO IS RELATED TO HIM BY BIRTH, A THIRD TO THE FLATTERER, BUT NO ONE WILL LOOK TO THE MAN WHO IS REALLY QUALIFIED, OR MAKE SOME TEST OF HIS CHARACTER. NOW I AM SO FAR FROM THINKING THESE THINGS TRUSTWORTHY CRITERIA OF A MAN'S FITNESS FOR THE PRIESTHOOD, THAT EVEN IF ANY ONE MANIFESTED GREAT PIETY, WHICH IS NO SMALL HELP IN THE DISCHARGE OF THAT OFFICE, I SHOULD NOT VENTURE TO APPROVE HIM ON THAT ACCOUNT ALONE, UNLESS HE HAPPENED TO COMBINE GOOD ABILITIES WITH HIS PIETY. FOR I KNOW MANY MEN WHO HAVE EXERCISED PERPETUAL RESTRAINT UPON THEMSELVES, AND CONSUMED THEMSELVES WITH FASTINGS, WHO, AS LONG AS THEY WERE SUFFERED TO BE ALONE, AND ATTEND TO THEIR OWN CONCERNS, HAVE BEEN ACCEPTABLE TO GOD, AND DAY BY DAY HAVE MADE NO SMALL ADDITION TO THIS KIND OF LEARNING; BUT AS SOON AS THEY ENTERED PUBLIC LIFE, AND WERE COMPELLED TO CORRECT THE IGNORANCE OF THE MULTITUDE, HAVE, SOME OF THEM, PROVED FROM THE OUTSET INCOMPETENT FOR SO GREAT A TASK, AND OTHERS WHEN FORCED TO PERSEVERE IN IT, HAVE ABANDONED THEIR FORMER STRICT WAY OF LIVING, AND THUS INFLICTED GREAT INJURY ON THEMSELVES WITHOUT PROFITING OTHERS AT ALL. AND IF ANY ONE SPENT HIS WHOLE TIME IN THE LOWEST RANK OF THE MINISTRY, AND REACHED EXTREME OLD AGE, I WOULD NOT, MERELY OUT OF REVERENCE FOR HIS YEARS, PROMOTE HIM TO THE HIGHER DIGNITY; FOR WHAT IF, AFTER ARRIVING AT THAT TIME OF LIFE, HE SHOULD STILL REMAIN UNFIT FOR THE OFFICE? AND I SAY THIS NOW, NOT AS WISHING TO DISHONOR THE GREY HEAD, NOR AS LAYING DOWN A LAW ABSOLUTELY TO EXCLUDE FROM THIS AUTHORITY THOSE WHO COME FROM THE MONASTIC CIRCLE (FOR THERE ARE INSTANCES OF MANY WHO ISSUED FROM THAT BODY, HAVING SHONE CONSPICUOUSLY IN THIS DIGNITY); BUT THE POINT WHICH I AM ANXIOUS TO PROVE IS, THAT IF NEITHER PIETY OF ITSELF, NOR ADVANCED AGE, WOULD SUFFICE TO SHOW THAT A MAN WHO HAD OBTAINED THE PRIESTHOOD REALLY DESERVED IT, THE REASONS FORMERLY ALLEGED WOULD SCARCELY EFFECT THIS. THERE ARE ALSO MEN WHO BRING FORWARD OTHER PRETEXTS YET MORE ABSURD; FOR SOME ARE ENROLLED IN THE RANKS OF THE CLERGY, THAT THEY MAY NOT RANGE THEMSELVES AMONG OPPONENTS, AND OTHERS ON ACCOUNT OF THEIR EVIL DISPOSITION, LEST THEY SHOULD DO GREAT MISCHIEF IF THEY ARE OVERLOOKED. COULD ANYTHING BE MORE CONTRARY TO RIGHT RULE THAN THIS? THAT BAD MEN, LADEN WITH INIQUITY, SHOULD BE COURTED ON ACCOUNT OF THOSE THINGS FOR WHICH THEY OUGHT TO BE PUNISHED, AND ASCEND TO THE PRIESTLY DIGNITY ON ACCOUNT OF THINGS FOR WHICH THEY OUGHT TO BE DEBARRED FROM THE VERY THRESHOLD OF THE CHURCH. TELL ME, THEN, SHALL WE SEEK ANY FURTHER THE CAUSE OF GOD'S WRATH, WHEN WE EXPOSE THINGS SO HOLY AND AWFUL TO BE DEFILED BY MEN WHO ARE EITHER WICKED OR WORTHLESS? FOR WHEN SOME MEN ARE ENTRUSTED WITH THE ADMINISTRATION OF THINGS WHICH ARE NOT AT ALL SUITABLE TO THEM, AND OTHERS OF THINGS WHICH EXCEED THEIR NATURAL POWER, THEY MAKE THE CONDITION OF THE CHURCH LIKE THAT OF EURIPUS.

NOW FORMERLY I USED TO DERIDE SECULAR RULERS, BECAUSE IN THE DISTRIBUTION OF THEIR HONORS THEY ARE NOT GUIDED BY CONSIDERATIONS OF MORAL EXCELLENCE, BUT OF WEALTH, AND SENIORITY, AND HUMAN DISTINCTION; BUT WHEN I HEARD THAT THIS KIND OF FOLLY HAD FORCED ITS WAY INTO OUR AFFAIRS ALSO, I NO LONGER REGARDED THEIR CONDUCT AS SO ATROCIOUS. FOR WHAT WONDER IS IT THAT WORLDLY MEN, WHO LOVE THE PRAISE OF THE MULTITUDE, AND DO EVERYTHING FOR THE SAKE OF GAIN, SHOULD COMMIT THESE SINS, WHEN THOSE WHO AFFECT AT LEAST TO BE FREE FROM ALL THESE INFLUENCES ARE IN NO WISE BETTER DISPOSED THAN THEY, BUT ALTHOUGH ENGAGED IN A CONTEST FOR HEAVENLY THINGS, ACT AS IF THE QUESTION SUBMITTED FOR DECISION WAS ONE WHICH CONCERNED ACRES OF LAND, OR SOMETHING ELSE OF THAT KIND? FOR THEY TAKE COMMONPLACE MEN OFF-HAND, AND SET THEM TO PRESIDE OVER THOSE THINGS, FOR THE SAKE OF WHICH THE ONLY BEGOTTEN SON OF GOD DID NOT REFUSE TO EMPTY HIMSELF OF HIS GLORY AND BECOME MAN, AND TAKE THE FORM OF A SERVANT, AND BE SPAT UPON, AND BUFFETED, AND DIE A DEATH OF REPROACH IN THE FLESH. NOR DO THEY STOP EVEN HERE, BUT ADD TO THESE OFFENSES OTHERS STILL MORE MONSTROUS; FOR NOT ONLY DO THEY ELECT UNWORTHY MEN, BUT ACTUALLY EXPEL THOSE WHO ARE WELL QUALIFIED. AS IF IT WERE NECESSARY TO RUIN THE SAFETY OF THE CHURCH ON BOTH SIDES, OR AS IF THE FORMER PROVOCATION WERE NOT SUFFICIENT TO KINDLE THE WRATH OF GOD, THEY HAVE CONTRIVED YET ANOTHER NOT LESS PERNICIOUS. FOR I CONSIDER IT AS ATROCIOUS TO EXPEL THE USEFUL MEN AS TO FORCE IN THE USELESS. AND THIS IN FACT TAKES PLACE, SO THAT THE FLOCK OF CHRIST IS UNABLE TO FIND CONSOLATION IN ANY DIRECTION, OR DRAW ITS BREATH FREELY. NOW DO NOT SUCH DEEDS DESERVE TO BE PUNISHED BY TEN THOUSAND THUNDER-BOLTS, AND A HELL-FIRE HOTTER THAN THAT WITH WHICH WE ARE THREATENED [IN HOLY SCRIPTURE]? YET THESE MONSTROUS EVILS ARE BORNE WITH BY HIM WHO WILLS NOT THE DEATH OF A SINNER, THAT HE MAY BE CONVERTED AND LIVE. AND HOW CAN ONE SUFFICIENTLY MARVEL AT HIS LOVINGKINDNESS, AND BE AMAZED AT HIS MERCY? THEY WHO BELONG TO CHRIST DESTROY THE PROPERTY OF CHRIST MORE THAN ENEMIES AND ADVERSARIES, YET THE GOOD LORD STILL DEALS GENTLY WITH THEM, AND CALLS THEM TO REPENTANCE. GLORY BE TO YOU, O LORD! GLORY TO YOU! HOW VAST IS THE DEPTH OF YOUR LOVINGKINDNESS! HOW GREAT THE RICHES OF YOUR FORBEARANCE! MEN WHO ON ACCOUNT OF YOUR NAME HAVE RISEN FROM INSIGNIFICANCE AND OBSCURITY TO POSITIONS OF HONOR AND DISTINCTION, USE THE HONOR THEY ENJOY AGAINST HIM WHO HAS BESTOWED IT, DO DEEDS OF OUTRAGEOUS AUDACITY, AND INSULT HOLY THINGS, REJECTING AND EXPELLING MEN OF ZEAL IN ORDER THAT THE WICKED MAY RUIN EVERYTHING AT THEIR PLEASURE IN MUCH SECURITY, AND WITH THE UTMOST FEARLESSNESS. AND IF YOU WOULD KNOW THE CAUSES OF THIS DREADFUL EVIL, YOU WILL FIND THAT THEY ARE SIMILAR TO THOSE WHICH WERE MENTIONED BEFORE; FOR THEY HAVE ONE ROOT AND MOTHER, SO TO SAY — NAMELY, ENVY; BUT THIS IS MANIFESTED IN SEVERAL DIFFERENT FORMS. FOR ONE WE ARE TOLD IS TO BE STRUCK OUT OF THE LIST OF CANDIDATES, BECAUSE HE IS YOUNG; ANOTHER BECAUSE HE DOES NOT KNOW HOW TO FLATTER; A THIRD BECAUSE HE HAS OFFENDED SUCH AND SUCH A PERSON; A FOURTH LEST SUCH AND SUCH A MAN SHOULD BE PAINED AT SEEING ONE WHOM HE HAS PRESENTED REJECTED, AND THIS MAN ELECTED; A FIFTH BECAUSE HE IS KIND AND GENTLE; A SIXTH BECAUSE HE IS FORMIDABLE TO THE SINFUL; A SEVENTH FOR SOME OTHER LIKE REASON; FOR THEY ARE AT NO LOSS TO FIND AS MANY PRETEXTS AS THEY WANT, AND CAN EVEN MAKE THE ABUNDANCE OF A MAN'S WEALTH AN OBJECTION WHEN THEY HAVE NO OTHER. INDEED THEY WOULD BE CAPABLE OF DISCOVERING OTHER REASONS, AS MANY AS THEY WISH, WHY A MAN OUGHT NOT TO BE BROUGHT SUDDENLY TO THIS HONOR, BUT GENTLY AND GRADUALLY. AND HERE I SHOULD LIKE TO ASK THE QUESTION, WHAT, THEN, IS THE PRELATE TO DO, WHO HAS TO CONTEND WITH SUCH BLASTS? HOW SHALL HE HOLD HIS GROUND AGAINST SUCH BILLOWS? HOW SHALL HE REPEL ALL THESE ASSAULTS?

FOR IF HE MANAGES THE BUSINESS UPON UPRIGHT PRINCIPLES, ALL THOSE WHO ARE ENEMIES AND ADVERSARIES BOTH TO HIM AND TO THE CANDIDATES DO EVERYTHING WITH A VIEW TO CONTENTION, PROVOKING DAILY STRIFE, AND HEAPING INFINITE SCORN UPON THE CANDIDATES, UNTIL THEY HAVE GOT THEM STRUCK OFF THE LIST, OR HAVE INTRODUCED THEIR OWN FAVORITES. IN FACT IT IS JUST AS IF SOME PILOT HAD PIRATES SAILING WITH HIM IN HIS SHIP, PERPETUALLY PLOTTING EVERY HOUR AGAINST HIM, AND THE SAILORS, AND MARINES. AND IF HE SHOULD PREFER FAVOR WITH SUCH MEN TO HIS OWN SALVATION, ACCEPTING UNWORTHY CANDIDATES, HE WILL HAVE GOD FOR HIS ENEMY IN THEIR STEAD; AND WHAT COULD BE MORE DREADFUL THAN THAT? AND YET HIS RELATIONS WITH THEM WILL BE MORE EMBARRASSING THAN FORMERLY, AS THEY WILL ALL COMBINE WITH EACH OTHER, AND THEREBY BECOME MORE POWERFUL THAN BEFORE. FOR AS WHEN FIERCE WINDS COMING FROM OPPOSITE DIRECTIONS CLASH WITH ONE ANOTHER, THE OCEAN, HITHERTO CALM, BECOMES SUDDENLY FURIOUS AND RAISES ITS CRESTED WAVES, DESTROYING THOSE WHO ARE SAILING OVER IT, SO ALSO WHEN THE CHURCH HAS ADMITTED CORRUPT MEN, ITS ONCE TRANQUIL SURFACE IS COVERED WITH ROUGH SURF AND STREWN WITH SHIPWRECKS.

16. CONSIDER, THEN, WHAT KIND OF MAN HE OUGHT TO BE WHO IS TO HOLD OUT AGAINST SUCH A TEMPEST, AND TO MANAGE SKILLFULLY SUCH GREAT HINDRANCES TO THE COMMON WELFARE; FOR HE OUGHT TO BE DIGNIFIED YET FREE FROM ARROGANCE, FORMIDABLE YET KIND, APT TO COMMAND YET SOCIABLE, IMPARTIAL YET COURTEOUS, HUMBLE YET NOT SERVILE, STRONG YET GENTLE, IN ORDER THAT HE MAY CONTEND SUCCESSFULLY AGAINST ALL THESE DIFFICULTIES. AND HE OUGHT TO BRING FORWARD WITH GREAT AUTHORITY THE MAN WHO IS PROPERLY QUALIFIED FOR THE OFFICE, EVEN IF ALL SHOULD OPPOSE HIM, AND WITH THE SAME AUTHORITY TO REJECT THE MAN WHO IS NOT SO QUALIFIED, EVEN IF ALL SHOULD CONSPIRE IN HIS FAVOR, AND TO KEEP ONE AIM ONLY IN VIEW, THE BUILDING UP OF THE CHURCH, IN NOTHING ACTUATED EITHER BY ENMITY OR FAVOR. WELL, DO YOU NOW THINK THAT I ACTED REASONABLY IN DECLINING THE MINISTRY OF THIS OFFICE? BUT I HAVE NOT EVEN YET GONE THROUGH ALL MY REASONS WITH YOU; FOR I HAVE SOME OTHERS STILL TO MENTION. AND DO NOT GROW IMPATIENT OF LISTENING TO A FRIENDLY AND SINCERE MAN, WHO WISHES TO CLEAR HIMSELF FROM YOUR ACCUSATIONS; FOR THESE STATEMENTS ARE NOT ONLY SERVICEABLE FOR THE DEFENSE WHICH YOU HAVE TO MAKE ON MY BEHALF, BUT THEY WILL ALSO PROVE OF NO SMALL HELP FOR THE DUE ADMINISTRATION OF THE OFFICE. FOR IT IS NECESSARY FOR ONE WHO IS GOING TO ENTER UPON THIS PATH OF LIFE TO INVESTIGATE ALL MATTERS THOROUGHLY WELL, BEFORE HE SETS HIS HAND TO THE MINISTRY. DO YOU ASK WHY? BECAUSE ONE WHO KNOWS ALL THINGS CLEARLY WILL HAVE THIS ADVANTAGE, IF NO OTHER, THAT HE WILL NOT FEEL STRANGE WHEN THESE THINGS BEFALL HIM. WOULD YOU LIKE ME THEN TO APPROACH THE QUESTION OF SUPERINTENDING WIDOWS, FIRST OF ALL, OR OF THE CARE OF VIRGINS, OR THE DIFFICULTY OF THE JUDICIAL FUNCTION. FOR IN EACH OF THESE CASES THERE IS A DIFFERENT KIND OF ANXIETY, AND THE FEAR IS GREATER THAN THE ANXIETY.

NOW IN THE FIRST PLACE, TO START FROM THAT SUBJECT WHICH SEEMS TO BE SIMPLER THAN THE OTHERS, THE CHARGE OF WIDOWS APPEARS TO CAUSE ANXIETY TO THOSE WHO TAKE CARE OF THEM ONLY SO FAR AS THE EXPENDITURE OF MONEY IS CONCERNED; BUT THE CASE IS OTHERWISE, AND HERE ALSO A CAREFUL SCRUTINY IS NEEDED, WHEN THEY HAVE TO BE ENROLLED, FOR INFINITE MISCHIEF HAS BEEN CAUSED BY PUTTING THEM ON THE LIST WITHOUT DUE DISCRIMINATION. FOR THEY HAVE RUINED HOUSEHOLDS, AND SEVERED MARRIAGES, AND HAVE OFTEN BEEN DETECTED IN THIEVING AND PILFERING AND UNSEEMLY DEEDS OF THAT KIND. NOW THAT SUCH WOMEN SHOULD BE SUPPORTED OUT OF THE CHURCH'S REVENUES PROVOKES PUNISHMENT FROM GOD, AND EXTREME CONDEMNATION AMONG MEN, AND ABATES THE ZEAL OF THOSE WHO WISH TO DO GOOD. FOR WHO WOULD EVER CHOOSE TO EXPEND THE WEALTH WHICH HE WAS COMMANDED TO GIVE TO CHRIST UPON THOSE WHO DEFAME THE NAME OF CHRIST? FOR THESE REASONS A STRICT AND ACCURATE SCRUTINY OUGHT TO BE MADE SO AS TO PREVENT THE SUPPLY OF THE INDIGENT BEING WASTED, NOT ONLY BY THE WOMEN ALREADY MENTIONED, BUT ALSO BY THOSE WHO ARE ABLE TO PROVIDE FOR THEMSELVES. AND THIS SCRUTINY IS SUCCEEDED BY NO SMALL ANXIETY OF

ANOTHER KIND, TO ENSURE AN ABUNDANT AND UNFAILING STREAM OF SUPPLY AS FROM A FOUNTAIN; FOR COMPULSORY POVERTY IS AN INSATIABLE KIND OF EVIL, QUERULOUS AND UNGRATEFUL. AND GREAT DISCRETION AND GREAT ZEAL IS REQUIRED SO AS TO STOP THE MOUTHS OF COMPLAINERS, DEPRIVING THEM OF EVERY EXCUSE. NOW MOST MEN, WHEN THEY SEE ANY ONE SUPERIOR TO THE LOVE OF MONEY, IMMEDIATELY REPRESENT HIM AS WELL QUALIFIED FOR THIS STEWARDSHIP. BUT I DO NOT THINK THAT THIS GREATNESS OF SOUL IS EVER SUFFICIENT OF ITSELF, ALTHOUGH IT OUGHT TO BE POSSESSED PRIOR TO ALL OTHER QUALITIES; FOR WITHOUT THIS A MAN WOULD BE A DESTROYER RATHER THAN A PROTECTOR, A WOLF INSTEAD OF A SHEPHERD; NEVERTHELESS, COMBINED WITH THIS, THE POSSESSION OF ANOTHER QUALITY ALSO SHOULD BE DEMANDED. AND THIS QUALITY IS FORBEARANCE, THE CAUSE OF ALL GOOD THINGS IN MEN, IMPELLING AS IT WERE AND CONDUCTING THE SOUL INTO A SERENE HAVEN. FOR WIDOWS ARE A CLASS WHO, BOTH ON ACCOUNT OF THEIR POVERTY, THEIR AGE AND NATURAL DISPOSITION, INDULGE IN UNLIMITED FREEDOM OF SPEECH (SO I HAD BEST CALL IT); AND THEY MAKE AN UNSEASONABLE CLAMOR AND IDLE COMPLAINTS AND LAMENTATIONS ABOUT MATTERS FOR WHICH THEY OUGHT TO BE GRATEFUL, AND BRING ACCUSATIONS CONCERNING THINGS WHICH THEY OUGHT CONTENTEDLY TO ACCEPT. NOW THE SUPERINTENDENT SHOULD ENDURE ALL THESE THINGS IN A GENEROUS SPIRIT, AND NOT BE PROVOKED EITHER BY THEIR UNREASONABLE ANNOYANCE OR THEIR UNREASONABLE COMPLAINTS. FOR THIS CLASS OF PERSONS DESERVE TO BE PITIED FOR THEIR MISFORTUNES, NOT TO BE INSULTED; AND TO TRAMPLE UPON THEIR CALAMITIES, AND ADD THE PAIN OF INSULT TO THAT WHICH POVERTY BRINGS, WOULD BE AN ACT OF EXTREME BRUTALITY. ON THIS ACCOUNT ONE OF THE WISEST OF MEN, HAVING REGARD TO THE AVARICE AND PRIDE OF HUMAN NATURE, AND CONSIDERING THE NATURE OF POVERTY AND ITS TERRIBLE POWER TO DEPRESS EVEN THE NOBLEST CHARACTER, AND INDUCE IT OFTEN TO ACT IN THESE SAME RESPECTS WITHOUT SHAME, IN ORDER THAT A MAN SHOULD NOT BE IRRITATED WHEN ACCUSED, NOR BE PROVOKED BY CONTINUAL IMPORTUNITY TO BECOME AN ENEMY WHERE HE OUGHT TO BRING AID, HE INSTRUCTS HIM TO BE AFFABLE AND ACCESSIBLE TO THE SUPPLIANT, SAYING, INCLINE YOUR EAR TO A POOR MAN AND GIVE HIM A FRIENDLY ANSWER WITH MEEKNESS. SIRACH 4:8 AND PASSING BY THE CASE OF ONE WHO SUCCEEDS IN EXASPERATING (FOR WHAT CAN ONE SAY TO HIM WHO IS OVERCOME?), HE ADDRESSES THE MAN WHO IS ABLE TO BEAR THE OTHER'S INFIRMITY, EXHORTING HIM BEFORE HE BESTOWS HIS GIFT TO CORRECT THE SUPPLIANT BY THE GENTLENESS OF HIS COUNTENANCE AND THE MILDNESS OF HIS WORDS. BUT IF ANY ONE, ALTHOUGH HE DOES NOT TAKE THE PROPERTY (OF THESE WIDOWS), NEVERTHELESS LOADS THEM WITH INNUMERABLE REPROACHES, AND INSULTS THEM, AND IS EXASPERATED AGAINST THEM, HE NOT ONLY FAILS THROUGH HIS GIFT TO ALLEVIATE THE DESPONDENCY PRODUCED BY POVERTY, BUT AGGRAVATES THE DISTRESS BY HIS ABUSE. FOR ALTHOUGH THEY MAY BE COMPELLED TO ACT VERY SHAMELESSLY THROUGH THE NECESSITY OF HUNGER, THEY ARE NEVERTHELESS DISTRESSED AT THIS COMPULSION. WHEN, THEN, OWING TO THE DREAD OF FAMINE, THEY ARE CONSTRAINED TO BEG, AND OWING TO THEIR BEGGING ARE CONSTRAINED TO PUT OFF SHAME, AND THEN AGAIN ON ACCOUNT OF THEIR SHAMELESSNESS ARE INSULTED, THE POWER OF DESPONDENCY BECOMING OF A COMPLEX KIND, AND ACCOMPANIED BY MUCH GLOOM, SETTLES DOWN UPON THE SOUL. AND ONE WHO HAS THE CHARGE OF THESE PERSONS OUGHT TO BE SO LONG-SUFFERING, AS NOT ONLY NOT TO INCREASE THEIR DESPONDENCY BY HIS FITS OF ANGER, BUT ALSO TO REMOVE THE GREATER PART OF IT BY HIS EXHORTATION. FOR AS THE MAN WHO HAS BEEN INSULTED, ALTHOUGH HE IS IN THE ENJOYMENT OF GREAT ABUNDANCE, DOES NOT FEEL THE ADVANTAGE OF HIS WEALTH, ON ACCOUNT OF THE BLOW WHICH HE HAS RECEIVED FROM THE INSULT; SO ON THE OTHER HAND, THE MAN WHO HAS BEEN ADDRESSED WITH KINDLY WORDS, AND FOR WHOM THE GIFT HAS BEEN ACCOMPANIED WITH ENCOURAGEMENT, EXULTS AND REJOICES ALL THE MORE, AND THE THING GIVEN BECOMES DOUBLED IN VALUE THROUGH THE MANNER IN WHICH IT IS OFFERED. AND THIS I SAY NOT OF MYSELF, BUT BORROW FROM HIM WHOSE PRECEPT I QUOTED JUST NOW: MY SON, BLEMISH NOT YOUR GOOD DEEDS, NEITHER USE UNCOMFORTABLE WORDS WHEN YOU GIVE ANYTHING. SHALL NOT THE DEW ASSUAGE THE HEAT? SO IS A WORD BETTER THAN A GIFT. LO! IS NOT A WORD BETTER THAN A GIFT? BUT BOTH ARE WITH A GRACIOUS MAN. SIRACH 18:15-17

BUT THE SUPERINTENDENT OF THESE PERSONS OUGHT NOT ONLY TO BE GENTLE AND FORBEARING, BUT ALSO SKILLFUL IN THE MANAGEMENT OF PROPERTY; FOR IF THIS QUALIFICATION IS WANTING, THE AFFAIRS OF THE POOR ARE AGAIN INVOLVED IN THE SAME DISTRESS. ONE WHO WAS ENTRUSTED NOT LONG AGO WITH THIS MINISTRY, AND GOT TOGETHER A LARGE HOARD OF MONEY, NEITHER CONSUMED IT HIMSELF, NOR EXPENDED IT WITH A FEW EXCEPTIONS UPON THOSE WHO NEEDED IT, BUT KEPT THE GREATER PART OF IT BURIED IN THE EARTH UNTIL A SEASON OF DISTRESS OCCURRED, WHEN IT WAS ALL SURRENDERED INTO THE HANDS OF THE ENEMY. MUCH FORETHOUGHT, THEREFORE, IS NEEDED, THAT THE RESOURCES OF THE CHURCH SHOULD BE NEITHER OVER ABUNDANT, NOR DEFICIENT, BUT THAT ALL THE SUPPLIES WHICH ARE PROVIDED SHOULD BE QUICKLY DISTRIBUTED AMONG THOSE WHO REQUIRE THEM, AND THE TREASURES OF THE CHURCH STORED UP IN THE HEARTS OF THOSE WHO ARE UNDER HER RULE.

MOREOVER, IN THE RECEPTION OF STRANGERS, AND THE CARE OF THE SICK, CONSIDER HOW GREAT AN EXPENDITURE OF MONEY IS NEEDED, AND HOW MUCH EXACTNESS AND DISCERNMENT ON THE PART OF THOSE WHO PRESIDE OVER THESE MATTERS. FOR IT IS OFTEN NECESSARY THAT THIS EXPENDITURE SHOULD BE EVEN LARGER THAN THAT OF WHICH I SPOKE JUST NOW, AND THAT HE WHO PRESIDES OVER IT SHOULD COMBINE PRUDENCE AND WISDOM WITH SKILL IN THE ART OF SUPPLY, SO AS TO DISPOSE THE AFFLUENT TO BE EMULOUS AND UNGRUDGING IN THEIR GIFTS, LEST WHILE PROVIDING FOR THE RELIEF OF THE SICK, HE SHOULD VEX THE SOULS OF THOSE WHO SUPPLY THEIR WANTS. BUT EARNESTNESS AND ZEAL NEED TO BE DISPLAYED HERE IN A FAR HIGHER DEGREE; FOR THE SICK ARE DIFFICULT CREATURES TO PLEASE, AND PRONE TO LANGUOR; AND UNLESS GREAT ACCURACY AND CARE ARE USED, EVEN A SLIGHT OVERSIGHT IS ENOUGH TO DO THE PATIENT GREAT MISCHIEF.

17. BUT IN THE CARE OF VIRGINS, THE FEAR IS GREATER IN PROPORTION AS THE POSSESSION IS MORE PRECIOUS, AND THIS FLOCK IS OF A NOBLER CHARACTER THAN THE OTHERS. ALREADY, INDEED, EVEN INTO THE BAND OF THESE HOLY ONES, AN INFINITE NUMBER OF WOMEN HAVE RUSHED FULL OF INNUMERABLE BAD QUALITIES; AND IN THIS CASE OUR GRIEF IS GREATER THAN IN THE OTHER; FOR THERE IS JUST THE SAME DIFFERENCE BETWEEN A VIRGIN AND A WIDOW GOING ASTRAY, AS BETWEEN A FREE-BORN DAMSEL AND HER HANDMAID. WITH WIDOWS, INDEED, IT HAS BECOME A COMMON PRACTICE TO TRIFLE, AND TO RAIL AT ONE ANOTHER, TO FLATTER OR TO BE IMPUDENT, TO APPEAR EVERYWHERE IN PUBLIC, AND TO PERAMBULATE THE MARKET-PLACE. BUT THE VIRGIN HAS STRIVEN FOR NOBLER AIMS, AND EAGERLY SOUGHT THE HIGHEST KIND OF PHILOSOPHY, AND PROFESSES TO EXHIBIT UPON EARTH THE LIFE WHICH ANGELS LEAD, AND WHILE YET IN THE FLESH PROPOSES TO DO DEEDS WHICH BELONG TO THE INCORPOREAL POWERS. MOREOVER, SHE OUGHT NOT TO MAKE NUMEROUS OR UNNECESSARY JOURNEYS, NEITHER IS IT PERMISSIBLE FOR HER TO UTTER IDLE AND RANDOM WORDS; AND AS FOR ABUSE AND FLATTERY, SHE SHOULD NOT EVEN KNOW THEM BY NAME. ON THIS ACCOUNT SHE NEEDS THE MOST CAREFUL GUARDIANSHIP, AND THE GREATER ASSISTANCE. FOR THE ENEMY OF HOLINESS IS ALWAYS SURPRISING AND LYING IN WAIT FOR THESE PERSONS, READY TO DEVOUR ANY ONE OF THEM IF SHE SHOULD SLIP AND FALL; MANY MEN ALSO THERE ARE WHO LAY SNARES FOR THEM; AND BESIDES ALL THESE THINGS THERE IS THE PASSIONATENESS OF THEIR OWN HUMAN NATURE, SO THAT, SPEAKING GENERALLY, THE VIRGIN HAS TO EQUIP HERSELF FOR A TWOFOLD WAR, ONE WHICH ATTACKS HER FROM WITHOUT, AND THE OTHER WHICH PRESSES UPON HER FROM WITHIN. FOR THESE REASONS HE WHO HAS THE SUPERINTENDENCE OF VIRGINS SUFFERS GREAT ALARM, AND THE DANGER AND DISTRESS IS YET GREATER, SHOULD ANY OF THE THINGS WHICH ARE CONTRARY TO HIS WISHES OCCUR, WHICH GOD FORBID. FOR IF A DAUGHTER KEPT IN SECLUSION IS A CAUSE OF SLEEPLESSNESS TO HER FATHER, HIS ANXIETY ABOUT HER DEPRIVING HIM OF SLEEP, WHERE THE FEAR IS SO GREAT LEST SHE SHOULD BE CHILDLESS, OR PASS THE FLOWER OF HER AGE (UNMARRIED), OR BE HATED (BY HER HUSBAND), SIRACH 42:9 WHAT WILL HE SUFFER WHOSE ANXIETY IS NOT CONCERNED WITH ANY OF THESE THINGS, BUT OTHERS FAR GREATER? FOR IN THIS CASE IT IS NOT A MAN WHO IS REJECTED, BUT CHRIST HIMSELF, NOR IS THIS BARRENNESS THE SUBJECT MERELY OF REPROACH, BUT THE EVIL ENDS IN THE DESTRUCTION OF THE SOUL; FOR EVERY TREE, IT IS SAID, WHICH BRINGS NOT FORTH GOOD FRUIT, IS HEWN DOWN AND CAST INTO THE FIRE. MATTHEW 3:10 AND FOR ONE WHO HAS BEEN REPUDIATED BY THE DIVINE BRIDEGROOM, IT IS NOT SUFFICIENT TO RECEIVE A CERTIFICATE OF DIVORCE AND SO TO DEPART, BUT SHE HAS TO PAY THE PENALTY OF EVERLASTING PUNISHMENT. MOREOVER, A FATHER ACCORDING TO THE FLESH HAS MANY THINGS WHICH MAKE THE CUSTODY OF HIS DAUGHTER EASY; FOR THE MOTHER, AND NURSE, AND A MULTITUDE OF HANDMAIDS SHARE IN HELPING THE PARENT TO KEEP THE MAIDEN SAFE. FOR NEITHER IS SHE PERMITTED TO BE PERPETUALLY HURRYING INTO THE MARKET-PLACE, NOR WHEN SHE DOES GO THERE IS SHE COMPELLED TO SHOW HERSELF TO ANY OF THE PASSERS-BY, THE EVENING DARKNESS CONCEALING ONE WHO DOES NOT WISH TO BE SEEN NO LESS THAN THE WALLS OF THE HOUSE. AND APART FROM THESE THINGS, SHE IS RELIEVED FROM EVERY CAUSE WHICH MIGHT OTHERWISE COMPEL HER TO MEET THE GAZE OF MEN; FOR NO ANXIETY ABOUT THE NECESSARIES OF LIFE, NO MENACES OF OPPRESSORS, NOR ANYTHING OF THAT KIND REDUCES HER TO THIS UNFORTUNATE NECESSITY, HER FATHER ACTING IN HER STEAD IN ALL THESE MATTERS; WHILE SHE HERSELF HAS ONLY ONE ANXIETY, WHICH IS TO AVOID DOING OR SAYING ANYTHING UNWORTHY THE MODEST CONDUCT WHICH BECOMES HER. BUT IN THE OTHER CASE THERE ARE MANY THINGS WHICH MAKE THE CUSTODY OF THE VIRGIN DIFFICULT, OR RATHER IMPOSSIBLE FOR THE FATHER; FOR HE COULD NOT HAVE HER IN HIS HOUSE WITH HIMSELF, AS DWELLING TOGETHER IN THAT WAY WOULD BE NEITHER SEEMLY NOR SAFE. FOR EVEN IF THEY THEMSELVES SHOULD SUFFER NO LOSS, BUT CONTINUE TO PRESERVE THEIR INNOCENCE UNSULLIED, THEY WOULD HAVE TO GIVE AN ACCOUNT FOR THE SOULS WHICH THEY HAVE OFFENDED, JUST AS MUCH AS IF THEY HAPPENED TO SIN WITH ONE ANOTHER. AND IT BEING IMPOSSIBLE FOR THEM TO LIVE TOGETHER, IT IS NOT EASY TO UNDERSTAND THE MOVEMENTS OF THE CHARACTER, AND TO SUPPRESS THE IMPULSES WHICH ARE ILL REGULATED, OR TRAIN AND IMPROVE THOSE WHICH ARE BETTER ORDERED AND TUNED. NOR IS IT AN EASY THING TO INTERFERE IN HER HABITS OF WALKING OUT; FOR HER POVERTY AND WANT OF A GUARDIAN DOES NOT PERMIT HIM TO BECOME AN EXACT INVESTIGATOR OF THE PROPRIETY OF HER CONDUCT. FOR AS SHE IS COMPELLED TO MANAGE ALL HER AFFAIRS SHE HAS MANY PRETEXTS FOR GOING OUT, IF AT LEAST SHE IS NOT INCLINED TO BE SELF-CONTROLLED. NOW HE WHO COMMANDS HER TO STAY ALWAYS AT HOME OUGHT TO CUT OFF THESE PRETEXTS, PROVIDING FOR HER INDEPENDENCE IN THE NECESSARIES OF LIFE, AND GIVING HER SOME WOMAN WHO WILL SEE TO THE MANAGEMENT OF THESE THINGS. HE MUST ALSO KEEP HER AWAY FROM FUNERAL OBSEQUIES, AND NOCTURNAL FESTIVALS; FOR THAT ARTFUL SERPENT KNOWS ONLY TOO WELL HOW TO SCATTER HIS POISON THROUGH THE MEDIUM EVEN OF GOOD DEEDS. AND THE MAIDEN MUST BE FENCED ON EVERY SIDE, AND RARELY GO OUT OF THE HOUSE DURING THE WHOLE YEAR, EXCEPT WHEN SHE IS CONSTRAINED BY INEXORABLE NECESSITY. NOW IF ANY ONE SHOULD SAY THAT NONE OF THESE THINGS IS THE PROPER WORK OF A BISHOP TO TAKE IN HAND, LET HIM BE ASSURED THAT THE ANXIETIES AND THE REASONS CONCERNING WHAT TAKES PLACE IN EVERY CASE HAVE TO BE REFERRED TO HIM. AND IT IS FAR MORE EXPEDIENT THAT HE SHOULD MANAGE EVERYTHING, AND SO BE DELIVERED FROM THE COMPLAINTS WHICH HE MUST OTHERWISE UNDERGO ON ACCOUNT OF THE FAULTS OF OTHERS, THAN THAT HE SHOULD ABSTAIN FROM THE MANAGEMENT, AND THEN HAVE TO DREAD BEING CALLED TO ACCOUNT FOR THINGS WHICH OTHER MEN HAVE DONE. MOREOVER, HE WHO DOES THESE THINGS BY HIMSELF, GETS THROUGH THEM ALL WITH GREAT EASE; BUT HE WHO IS COMPELLED TO DO IT BY CONVERTING EVERY ONE'S OPINION DOES NOT GET RELIEF BY BEING SAVED FROM WORKING SINGLE-HANDED, EQUIVALENT TO THE TROUBLE AND TURMOIL WHICH HE EXPERIENCES THROUGH THOSE WHO OPPOSE HIM AND COMBAT HIS DECISIONS. HOWEVER, I COULD NOT ENUMERATE ALL THE ANXIETIES CONCERNED WITH THE CARE OF VIRGINS; FOR WHEN THEY HAVE TO BE ENTERED ON THE LIST, THEY OCCASION NO SMALL TROUBLE TO HIM WHO IS ENTRUSTED WITH THIS BUSINESS.

AGAIN, THE JUDICIAL DEPARTMENT OF THE BISHOP'S OFFICE INVOLVES INNUMERABLE VEXATIONS, GREAT CONSUMPTION OF TIME, AND DIFFICULTIES EXCEEDING THOSE EXPERIENCED BY MEN WHO SIT TO JUDGE SECULAR AFFAIRS; FOR IT IS A LABOR TO DISCOVER EXACT JUSTICE, AND WHEN IT IS FOUND, IT IS DIFFICULT TO AVOID DESTROYING IT. AND NOT ONLY LOSS OF TIME AND DIFFICULTY ARE INCURRED, BUT ALSO NO SMALL DANGER. FOR ERE NOW, SOME OF THE WEAKER BRETHREN HAVING PLUNGED INTO BUSINESS, BECAUSE THEY HAVE NOT OBTAINED PATRONAGE HAVE MADE SHIPWRECK CONCERNING THE FAITH. FOR MANY OF THOSE WHO HAVE SUFFERED WRONG, NO LESS THAN THOSE WHO HAVE INFLICTED WRONG, HATE THOSE WHO DO NOT ASSIST THEM, AND THEY WILL NOT TAKE INTO ACCOUNT EITHER THE INTRICACY OF THE MATTERS IN QUESTION, OR THE DIFFICULTY OF THE TIMES, OR THE LIMITS OF SACERDOTAL AUTHORITY, OR ANYTHING OF THAT KIND; BUT THEY ARE MERCILESS JUDGES, RECOGNIZING ONLY ONE KIND OF DEFENSE — RELEASE FROM THE EVILS WHICH OPPRESS THEM. AND HE WHO IS UNABLE TO FURNISH THIS, ALTHOUGH HE MAY ALLEGE INNUMERABLE EXCUSES, WILL NEVER ESCAPE THEIR CONDEMNATION.

AND TALKING OF PATRONAGE, LET ME DISCLOSE ANOTHER PRETEXT FOR FAULT-FINDING. FOR IF THE BISHOP DOES NOT PAY A ROUND OF VISITS EVERY DAY, MORE EVEN THAN THE IDLE MEN ABOUT TOWN, UNSPEAKABLE OFFENSE ENSUES. FOR NOT ONLY THE SICK, BUT ALSO THE WHOLE, DESIRE TO BE LOOKED AFTER, NOT THAT PIETY PROMPTS THEM TO THIS, BUT RATHER THAT IN MOST CASES THEY PRETEND CLAIMS TO HONOR AND DISTINCTION. AND IF HE SHOULD EVER HAPPEN TO VISIT MORE CONSTANTLY ONE OF THE RICHER AND MORE POWERFUL MEN, UNDER THE PRESSURE OF SOME NECESSITY, WITH A VIEW TO THE COMMON BENEFIT OF THE CHURCH, HE IS IMMEDIATELY STIGMATIZED WITH A CHARACTER FOR FAWNING AND FLATTERY. BUT WHY DO I SPEAK OF PATRONAGE AND VISITING? FOR MERELY FROM THEIR MODE OF ACCOSTING PERSONS, BISHOPS HAVE TO ENDURE SUCH A LOAD OF REPROACHES AS TO BE OFTEN OPPRESSED AND OVERWHELMED BY DESPONDENCY; IN FACT, THEY HAVE ALSO TO UNDERGO A SCRUTINY OF THE WAY IN WHICH THEY USE THEIR EYES. FOR THE PUBLIC RIGOROUSLY CRITICIZE THEIR SIMPLEST ACTIONS, TAKING NOTE OF THE TONE OF THEIR VOICE, THE CAST OF THEIR COUNTENANCE, AND THE DEGREE OF THEIR LAUGHTER. HE LAUGHED HEARTILY TO SUCH A MAN, ONE WILL SAY, AND ACCOSTED HIM WITH A BEAMING FACE, AND A CLEAR VOICE, WHEREAS TO ME HE ADDRESSED ONLY A SLIGHT AND PASSING REMARK. AND IN A LARGE ASSEMBLY, IF HE DOES NOT TURN HIS EYES IN EVERY DIRECTION WHEN HE IS CONVERSING, THE MAJORITY DECLARE THAT HIS CONDUCT IS INSULTING.

WHO, THEN, UNLESS HE IS EXCEEDINGLY STRONG, COULD COPE WITH SO MANY ACCUSERS, SO AS EITHER TO AVOID BEING INDITED ALTOGETHER, OR, IF HE IS INDITED, TO ESCAPE? FOR HE MUST EITHER BE WITHOUT ANY ACCUSERS, OR, IF THIS IS IMPOSSIBLE, PURGE HIMSELF OF THE ACCUSATIONS WHICH ARE BROUGHT AGAINST HIM; AND IF THIS AGAIN IS NOT AN EASY MATTER, AS SOME MEN DELIGHT IN MAKING VAIN AND WANTON CHARGES, HE MUST MAKE A BRAVE STAND AGAINST THE DEJECTION PRODUCED BY THESE COMPLAINTS. HE, INDEED, WHO IS JUSTLY ACCUSED, MAY EASILY TOLERATE THE ACCUSER, FOR THERE IS NO BITTERER ACCUSER THAN CONSCIENCE;

WHEREFORE, IF WE ARE CAUGHT FIRST BY THIS MOST TERRIBLE ADVERSARY, WE CAN READILY ENDURE THE MILDER ONES WHO ARE EXTERNAL TO US. BUT HE WHO HAS NO EVIL THING UPON HIS CONSCIENCE, WHEN HE IS SUBJECTED TO AN EMPTY CHARGE, IS SPEEDILY EXCITED TO WRATH, AND EASILY SINKS INTO DEJECTION, UNLESS HE HAPPENS TO HAVE PRACTISED BEFOREHAND HOW TO PUT UP WITH THE FOLLIES OF THE MULTITUDE. FOR IT IS UTTERLY IMPOSSIBLE FOR ONE WHO IS FALSELY ACCUSED WITHOUT CAUSE, AND CONDEMNED, TO AVOID FEELING SOME VEXATION AND ANNOYANCE AT SUCH GREAT INJUSTICE.

AND HOW CAN ONE SPEAK OF THE DISTRESS WHICH BISHOPS UNDERGO, WHENEVER IT IS NECESSARY TO CUT SOME ONE OFF FROM THE FULL COMMUNION OF THE CHURCH? WOULD INDEED THAT THE EVIL WENT NO FURTHER THAN DISTRESS! BUT IN FACT THE MISCHIEF IS NOT TRIFLING. FOR THERE IS A FEAR LEST THE MAN, IF HE HAS BEEN PUNISHED BEYOND WHAT HE DESERVES, SHOULD EXPERIENCE THAT WHICH WAS SPOKEN OF BY THE BLESSED PAUL AND BE SWALLOWED UP BY OVERMUCH SORROW. 2 CORINTHIANS 2:7 THE NICEST ACCURACY, THEREFORE, IS REQUIRED IN THIS MATTER ALSO, LEST WHAT IS INTENDED TO BE PROFITABLE SHOULD BECOME TO HIM AN OCCASION OF GREATER DAMAGE. FOR WHATEVER SINS HE MAY COMMIT AFTER SUCH A METHOD OF TREATMENT, THE WRATH CAUSED BY EACH OF THEM MUST BE SHARED BY THE PHYSICIAN WHO SO UNSKILLFULLY APPLIED HIS KNIFE TO THE WOUND. WHAT SEVERE PUNISHMENT, THEN, MUST BE EXPECTED BY ONE WHO HAS NOT ONLY TO RENDER AN ACCOUNT OF THE OFFENSES WHICH HE HIMSELF HAS SEPARATELY COMMITTED, BUT ALSO INCURS EXTREME DANGER ON ACCOUNT OF THE SINS COMMITTED BY OTHERS? FOR IF WE SHUDDER AT UNDERGOING JUDGMENT FOR OUR OWN MISDEEDS, BELIEVING THAT WE SHALL NOT BE ABLE TO ESCAPE THE FIRE OF THE OTHER WORLD, WHAT MUST ONE EXPECT TO SUFFER WHO HAS TO ANSWER FOR SO MANY OTHERS? TO PROVE THE TRUTH OF THIS, LISTEN TO THE BLESSED PAUL, OR RATHER NOT TO HIM, BUT TO CHRIST SPEAKING IN HIM, WHEN HE SAYS: OBEY THEM THAT HAVE THE RULE OVER YOU, AND SUBMIT, FOR THEY WATCH FOR YOUR SOULS AS THEY THAT SHALL GIVE ACCOUNT. HEBREWS 13:17 CAN THE DREAD OF THIS THREAT BE SLIGHT? IT IS IMPOSSIBLE TO SAY: BUT THESE CONSIDERATIONS ARE SUFFICIENT TO CONVINCE EVEN THE MOST INCREDULOUS AND OBDURATE THAT I DID NOT MAKE THIS ESCAPE UNDER THE INFLUENCE OF PRIDE OR VAINGLORY, BUT MERELY OUT OF FEAR FOR MY OWN SAFETY, AND CONSIDERATION OF THE GRAVITY OF THE OFFICE.

BOOK IV

BASIL HEARD THIS, AND AFTER A LITTLE PAUSE THUS REPLIED:

IF YOU WERE YOURSELF AMBITIOUS OF OBTAINING THIS OFFICE, YOUR FEAR WOULD HAVE BEEN REASONABLE; FOR IN BEING AMBITIOUS OF UNDERTAKING IT, A MAN CONFESSES HIMSELF TO BE QUALIFIED FOR ITS ADMINISTRATION, AND IF HE FAIL THEREIN, AFTER IT HAS BEEN ENTRUSTED TO HIM, HE CANNOT TAKE REFUGE IN THE PLEA OF INEXPERIENCE, FOR HE HAS DEPRIVED HIMSELF OF THIS EXCUSE BEFOREHAND, BY HAVING HURRIEDLY SEIZED UPON THE MINISTRY, AND WHOEVER WILLINGLY AND DELIBERATELY ENTERS UPON IT, CAN NO LONGER SAY, I HAVE SINNED IN THIS MATTER AGAINST MY WILL — AND AGAINST MY WILL I HAVE RUINED SUCH AND SUCH A SOUL; FOR HE WHO WILL ONE DAY JUDGE HIM, WILL SAY TO HIM, SINCE THEN THOU WERE CONSCIOUS OF SUCH INEXPERIENCE, AND HAD NOT ABILITY FOR UNDERTAKING THIS MATTER WITHOUT INCURRING REPROACH, WHY WERE THOU SO EAGER AND PRESUMPTUOUS AS TO TAKE IN HAND WHAT WAS SO FAR BEYOND YOUR POWER? WHO COMPELLED YOU TO DO SO? DID YOU SHRINK OR FLY, AND DID ANY ONE DRAG YOU ON BY FORCE? BUT YOU WILL HEAR NOTHING LIKE THIS, FOR YOU CAN HAVE NOTHING OF THIS KIND TO CONDEMN YOURSELF FOR; AND IT IS EVIDENT TO ALL THAT THOU WERE IN NO DEGREE AMBITIOUS OF THIS DIGNITY, FOR THE ACCOMPLISHMENT OF THE MATTER WAS DUE TO THE ACTION OF OTHERS. HENCE, CIRCUMSTANCES WHICH LEAVE THOSE WHO ARE AMBITIOUS OF THIS OFFICE NO CHANCE OF PARDON WHEN THEY ERR THEREIN, AFFORD YOU AMPLE GROUND FOR EXCUSE.

CHRYSOSTOM: AT THIS I SHOOK MY HEAD AND SMILED A LITTLE, ADMIRING THE SIMPLE-MINDEDNESS OF THE MAN, AND THUS ADDRESSED HIM: I COULD WISH INDEED THAT MATTERS WERE AS YOU SAY, MOST EXCELLENT OF MEN, BUT NOT IN ORDER THAT I MIGHT BE ABLE TO ACCEPT THAT OFFICE FROM WHICH I LATELY FLED. FOR IF, INDEED, NO CHASTISEMENT WERE TO AWAIT ME FOR UNDERTAKING THE CARE OF THE FLOCK OF CHRIST WITHOUT CONSIDERATION AND EXPERIENCE, YET TO ME IT WOULD BE WORSE THAN ALL PUNISHMENT, AFTER BEING ENTRUSTED WITH SO GREAT A CHARGE, TO HAVE SEEMED SO BASE TOWARDS HIM WHO ENTRUSTED ME WITH IT. FOR WHAT REASON, THEN, DID I WISH THAT THOU WERE NOT MISTAKEN IN THIS OPINION OF YOURS? TRULY FOR THE SAKE OF THOSE WRETCHED AND UNHAPPY BEINGS (FOR SO MUST I CALL THEM, WHO HAVE NOT FOUND OUT HOW TO DISCHARGE THE DUTIES OF THIS OFFICE WELL, THOUGH THOU WERE TO SAY TEN THOUSAND TIMES OVER THAT THEY HAD BEEN DRIVEN TO UNDERTAKE IT, AND THAT, THEREFORE, THEIR ERRORS THEREIN ARE SINS OF IGNORANCE)— FOR THE SAKE, I SAY, OF SUCH THAT THEY MIGHT SUCCEED IN ESCAPING THAT UNQUENCHABLE FIRE, AND THE OUTER DARKNESS MATTHEW 25:30 AND THE WORM THAT DIES NOT MARK 9:44 AND THE PUNISHMENT OF BEING CUT ASUNDER, AND PERISHING TOGETHER WITH THE HYPOCRITES.

BUT WHAT AM I TO DO FOR YOU? IT IS NOT AS YOU SAY, NO, BY NO MEANS. AND IF YOU WILL, I WILL GIVE YOU A PROOF OF WHAT I MAINTAIN, FROM THE CASE OF A KINGDOM, WHICH IS NOT OF SUCH ACCOUNT WITH GOD AS THE PRIESTHOOD. SAUL, THAT SON OF KISH, WAS NOT HIMSELF AT ALL AMBITIOUS OF BECOMING A KING, BUT WAS GOING IN QUEST OF HIS ASSES, AND CAME TO ASK THE PROPHET ABOUT THEM. THE PROPHET, HOWEVER, PROCEEDED TO SPEAK TO HIM OF THE KINGDOM, BUT NOT EVEN THEN DID HE RUN GREEDILY AFTER IT, THOUGH HE HEARD ABOUT IT FROM A PROPHET, BUT DREW BACK AND DEPRECATED IT, SAYING, WHO AM I, AND WHAT IS MY FATHER'S HOUSE. 1 SAMUEL 9:21 WHAT THEN? WHEN HE MADE A BAD USE OF THE HONOR WHICH HAD BEEN GIVEN HIM BY GOD, WERE THOSE WORDS OF HIS ABLE TO RESCUE HIM FROM THE WRATH OF HIM WHO HAD MADE HIM KING? AND WAS HE ABLE TO SAY TO SAMUEL, WHEN REBUKED BY HIM: DID I GREEDILY RUN AND RUSH AFTER THE KINGDOM AND SOVEREIGN POWER? I WISHED TO LEAD THE UNDISTURBED AND PEACEFUL LIFE OF ORDINARY MEN, BUT THOU DRAGGED ME TO THIS POST OF HONOR. HAD I REMAINED IN MY LOW ESTATE I SHOULD EASILY HAVE ESCAPED ALL THESE STUMBLING BLOCKS, FOR WERE I ONE OF THE OBSCURE MULTITUDE, I SHOULD NEVER HAVE BEEN SENT FORTH ON THIS EXPEDITION, NOR WOULD GOD HAVE COMMITTED TO MY HANDS THE WAR AGAINST THE AMALEKITES, AND IF I HAD NOT HAD IT COMMITTED TO ME, I SHOULD NOT HAVE SINNED THIS SIN. BUT ALL SUCH ARGUMENTS ARE WEAK AS EXCUSES, AND NOT ONLY WEAK, BUT PERILOUS, INASMUCH AS THEY RATHER KINDLE THE WRATH OF GOD. FOR HE WHO HAS BEEN PROMOTED TO GREAT HONOR BY GOD, MUST NOT ADVANCE THE GREATNESS OF HIS HONOR AS AN EXCUSE FOR HIS ERRORS, BUT SHOULD MAKE GOD'S SPECIAL FAVOR TOWARDS HIM THE MOTIVE FOR FURTHER IMPROVEMENT; WHEREAS HE WHO THINKS HIMSELF AT LIBERTY TO SIN BECAUSE HE HAS OBTAINED SOME UNCOMMON DIGNITY, WHAT DOES HE BUT STUDY TO SHOW THAT THE LOVINGKINDNESS OF GOD IS THE CAUSE OF HIS PERSONAL TRANSGRESSION, WHICH IS ALWAYS THE ARGUMENT OF THOSE WHO LEAD GODLESS AND CARELESS LIVES. BUT WE OUGHT TO BE ON NO ACCOUNT THUS MINDED, NOR TO FALL AWAY INTO THE INSANE FOLLY OF SUCH PEOPLE, BUT BE AMBITIOUS AT ALL TIMES TO MAKE THE MOST OF SUCH POWERS AS WE HAVE, AND TO BE REVERENT BOTH IN SPEECH AND THOUGHT.

FOR (TO LEAVE THE KINGDOM AND TO COME TO THE PRIESTHOOD, WHICH IS THE MORE IMMEDIATE SUBJECT OF OUR DISCOURSE) NEITHER WAS ELI AMBITIOUS OF OBTAINING HIS HIGH OFFICE, YET WHAT ADVANTAGE WAS THIS TO HIM WHEN HE SINNED THEREIN? BUT WHY DO I SAY OBTAIN IT? NOT EVEN HAD HE WISHED COULD HE HAVE AVOIDED IT, BECAUSE HE WAS UNDER A LEGAL NECESSITY TO ACCEPT IT. FOR HE WAS OF THE TRIBE OF LEVI, AND WAS BOUND TO UNDERTAKE THAT HIGH OFFICE WHICH DESCENDED TO HIM FROM HIS FOREFATHERS, NOTWITHSTANDING WHICH EVEN HE PAID NO SMALL PENALTY FOR THE LAWLESSNESS OF HIS SONS. AND THE VERY FIRST HIGH PRIEST OF THE JEWS, CONCERNING WHOM GOD SPOKE SO MANY WORDS TO MOSES, WHEN HE WAS UNABLE TO WITHSTAND ALONE THE FRENZY OF SO GREAT A MULTITUDE, WAS HE NOT VERY NEARLY BEING DESTROYED, BUT FOR THE INTERCESSION OF HIS BROTHER, WHICH AVERTED THE WRATH OF GOD? EXODUS 32:10-11 AND SINCE WE HAVE MENTIONED MOSES, IT WILL BE WELL TO SHOW THE TRUTH OF WHAT WE ARE SAYING FROM WHAT HAPPENED TO HIM. FOR THIS SAME SAINTLY MOSES WAS SO FAR FROM GRASPING AT THE LEADERSHIP OF THE JEWS AS TO DEPRECATE THE OFFER, EXODUS 4:13 AND TO DECLINE IT WHEN GOD COMMANDED HIM TO TAKE IT, AND SO TO PROVOKE THE WRATH OF HIM WHO APPOINTED HIM; AND NOT ONLY THEN, BUT AFTERWARDS WHEN HE ENTERED UPON HIS RULE, HE WOULD GLADLY HAVE DIED TO HAVE BEEN SET FREE FROM IT: KILL ME, SAYS HE, IF YOU ARE GOING TO DEAL THUS WITH ME. BUT WHAT THEN? WHEN HE SINNED AT THE WATERS OF STRIFE, NUMBERS 20:12 COULD THESE REPEATED REFUSALS BE PLEADED IN EXCUSE FOR HIM? COULD THEY PREVAIL WITH GOD TO GRANT HIM PARDON? AND WHEREFORE WAS HE DEPRIVED OF THE PROMISED LAND? FOR NO OTHER REASON, AS WE ALL KNOW, THAN FOR THIS SIN OF HIS, FOR WHICH THAT WONDROUS MAN WAS DEBARRED FROM ENJOYING THE SAME BLESSINGS WHICH THOSE OVER WHOM HE RULED OBTAINED; BUT AFTER MANY LABORS AND SUFFERINGS, AFTER THAT UNSPEAKABLE WANDERING, AFTER SO MANY BATTLES FOUGHT AND VICTORIES WON, HE DIED OUTSIDE THE LAND TO REACH WHICH HE HAD UNDERGONE SO MUCH TOIL AND TRIAL; AND THOUGH HE HAD WEATHERED THE STORMS OF THE DEEP, HE FAILED TO ENJOY THE BLESSINGS OF THE HAVEN AFTER ALL. FROM HENCE THEN YOU SEE THAT NOT ONLY THEY WHO GRASP AT THIS OFFICE ARE LEFT WITHOUT EXCUSE FOR THE SINS THEY COMMIT IN THE DISCHARGE THEREOF, BUT THEY TOO WHO COME TO IT THROUGH THE AMBITIOUS DESIRE OF OTHERS; FOR TRULY IF THOSE PERSONS WHO HAVE BEEN CHOSEN FOR THIS HIGH OFFICE BY GOD HIMSELF, THOUGH THEY HAVE NEVER SO OFTEN REFUSED IT, HAVE PAID SUCH HEAVY PENALTIES, AND IF NOTHING HAS AVAILED TO DELIVER ANY OF THEM FROM THIS DANGER, NEITHER AARON NOR ELI, NOR THAT HOLY MAN THE SAINT, THE PROPHET, THE WONDER WORKER, THE MEEK ABOVE ALL THE MEN WHICH WERE UPON THE FACE OF THE EARTH, NUMBERS 12:3 WHO SPOKE WITH GOD, AS A MAN SPEAKS UNTO HIS FRIEND, EXODUS 33:11 HARDLY SHALL WE WHO FALL SO INFINITELY SHORT OF THE EXCELLENCE OF THAT GREAT MAN, BE ABLE TO PLEAD AS A SUFFICIENT EXCUSE THE CONSCIOUSNESS THAT WE HAVE NEVER BEEN AMBITIOUS OF THE DIGNITY, MORE ESPECIALLY WHEN MANY OF THE ORDINATIONS NOW-A-DAYS DO NOT PROCEED FROM THE GRACE OF GOD, BUT ARE DUE TO HUMAN AMBITION. GOD CHOSE JUDAS, AND COUNTED HIM ONE OF THE SACRED BAND, AND COMMITTED TO HIM, AS TO THE REST, THE DIGNITY OF THE APOSTOLIC OFFICE; YEA HE GAVE HIM SOMEWHAT BEYOND THE OTHERS, THE STEWARDSHIP OF THE MONEY. JOHN 12:6 BUT WHAT OF THAT? WHEN HE AFTERWARDS ABUSED BOTH THESE TRUSTS, BETRAYING HIM WHOM HE WAS COMMISSIONED TO PREACH, AND MISAPPLYING THE MONEY WHICH HE SHOULD HAVE LAID OUT WELL; DID HE ESCAPE PUNISHMENT? NAY FOR THIS VERY REASON HE EVEN BROUGHT UPON HIMSELF GREATER PUNISHMENT, AND VERY REASONABLY TOO. FOR WE MUST NOT USE THE HIGH HONORS GIVEN TO US BY GOD SO AS TO OFFEND HIM, BUT SO AS TO PLEASE HIM BETTER. BUT HE WHO CLAIMS EXEMPTION FROM PUNISHMENT WHERE IT IS DUE, BECAUSE HE HAS BEEN EXALTED TO HIGHER HONOR THAN OTHERS, ACTS VERY MUCH LIKE ONE OF THOSE UNBELIEVING JEWS, WHO AFTER HEARING CHRIST SAY, IF I HAD NOT COME AND SPOKEN UNTO THEM, THEY HAD NOT HAD SIN, IF I HAD NOT DONE AMONG THEM THE WORKS WHICH NONE OTHER DID, THEY HAD NOT HAD SIN, JOHN 15:22-24 SHOULD REPROACH THE SAVIOUR AND BENEFACTOR OF MANKIND BY REPLYING, WHY, THEN, DID YOU COME AND SPEAK? WHY DID YOU WORK MIRACLES? WAS IT THAT YOU MIGHT PUNISH US THE MORE? BUT THESE ARE THE WORDS OF MADNESS AND OF UTTER SENSELESSNESS. FOR THE GREAT PHYSICIAN CAME NOT TO GIVE YOU OVER, BUT TO HEAL YOU — NOT TO PASS YOU BY WHEN THOU WERE SICK, BUT TO RID YOU ENTIRELY OF DISEASE. BUT YOU HAVE OF YOUR OWN ACCORD WITHDRAWN YOURSELF FROM HIS HANDS; RECEIVE THEREFORE THE SORER PUNISHMENT. FOR AS YOU WOULD HAVE BEEN FREED FROM YOUR FORMER MALADIES IF YOU HAD YIELDED TO HIS TREATMENT, SO IF, WHEN YOU SAW HIM COMING TO YOUR AID YOU FLED FROM HIM, YOU WILL NO LONGER BE ABLE TO CLEANSE YOURSELF OF THESE INFIRMITIES, AND AS YOU ARE UNABLE, YOU WILL BOTH SUFFER PUNISHMENT FOR THEM, AND ALSO BECAUSE FOR YOUR PART YOU MADE GOD'S SOLICITUDE FOR YOUR GOOD OF NONE EFFECT. THEREFORE WE WHO ACT LIKE THIS ARE NOT SUBJECTED TO THE SAME TORMENT AFTER AS BEFORE WE RECEIVED HONOR AT GOD'S HANDS, BUT FAR SEVERER TORMENT AFTER THAN BEFORE. FOR HE WHO HAS NOT BECOME GOOD EVEN BY BEING WELL TREATED, DESERVES ALL THE BITTERER PUNISHMENT. SINCE, THEN, THIS EXCUSE OF YOURS HAS BEEN SHOWN TO BE WEAK, AND NOT ONLY FAILS TO SAVE THOSE WHO TAKE REFUGE IN IT, BUT EXPOSES THEM SO MUCH THE MORE, WE MUST PROVIDE OURSELVES WITH SOME OTHER MEANS OF SAFETY.

BASIL: TELL ME OF WHAT NATURE IS THAT? SINCE, AS FOR ME, I AM AT PRESENT SCARCE MASTER OF MYSELF, YOU HAVE REDUCED ME TO SUCH A STATE OF FEAR AND TREMBLING BY WHAT YOU HAVE SAID.

CHRYSOSTOM: DO NOT, I BESEECH AND IMPLORE YOU, DO NOT BE SO DOWNCAST. FOR WHILE THERE IS SAFETY FOR US WHO ARE WEAK, NAMELY, IN NOT UNDERTAKING THIS OFFICE AT ALL, THERE IS SAFETY FOR YOU TOO WHO ARE STRONG, AND THIS CONSISTS IN MAKING YOUR HOPES OF SALVATION DEPEND, NEXT TO THE GRACE OF GOD, ON AVOIDING EVERY ACT UNWORTHY OF THIS GIFT, AND OF GOD WHO GAVE IT. FOR THEY CERTAINLY WOULD BE DESERVING OF THE GREATEST PUNISHMENT WHO, AFTER OBTAINING THIS DIGNITY THROUGH THEIR OWN AMBITION, SHOULD THEN EITHER ON ACCOUNT OF SLOTH, OR WICKEDNESS, OR EVEN INEXPERIENCE, ABUSE THE OFFICE. NOT THAT WE ARE TO GATHER FROM THIS THAT THERE IS PARDON IN STORE FOR THOSE WHO HAVE NOT BEEN THUS AMBITIOUS. YEA, EVEN THEY TOO ARE DEPRIVED OF ALL EXCUSE. FOR IN MY JUDGMENT, IF TEN THOUSAND WERE TO ENTREAT AND URGE, A MAN SHOULD PAY THEM NO ATTENTION, BUT SHOULD FIRST OF ALL SEARCH HIS OWN HEART, AND EXAMINE THE WHOLE MATTER CAREFULLY BEFORE YIELDING TO THEIR IMPORTUNITIES. NOW NO ONE WOULD VENTURE TO UNDERTAKE THE BUILDING OF A HOUSE WERE HE NOT AN ARCHITECT, NOR WILL ANY ONE ATTEMPT THE CURE OF SICK BODIES WHO IS NOT A SKILLED PHYSICIAN; BUT EVEN THOUGH MANY URGE HIM, WILL BEG OFF, AND WILL NOT BE ASHAMED TO OWN HIS IGNORANCE; AND SHALL HE WHO IS GOING TO HAVE THE CARE OF SO MANY SOULS ENTRUSTED TO HIM, NOT EXAMINE HIMSELF BEFOREHAND? WILL HE ACCEPT THIS MINISTRY EVEN THOUGH HE BE THE MOST INEXPERIENCED OF MEN, BECAUSE THIS ONE COMMANDS HIM, OR THAT MAN CONSTRAINS HIM, OR FOR FEAR OF OFFENDING A THIRD? AND IF SO, HOW WILL HE ESCAPE CASTING HIMSELF TOGETHER WITH THEM INTO MANIFEST MISERY. HAD HE CONTINUED AS HE WAS, IT WERE POSSIBLE FOR HIM TO BE SAVED, BUT NOW HE INVOLVES OTHERS IN HIS OWN DESTRUCTION. FOR WHENCE CAN HE HOPE FOR SALVATION? WHENCE TO OBTAIN PARDON? WHO WILL THEN SUCCESSFULLY INTERCEDE FOR US? THEY WHO ARE NOW PERHAPS URGING US AND FORCIBLY DRAGGING US ON? BUT WHO WILL SAVE THESE SAME AT SUCH A MOMENT? FOR EVEN THEY TOO WILL STAND IN NEED IN THEIR TURN OF INTERCESSION, THAT THEY MAY ESCAPE THE FIRE. NOW, THAT I SAY NOT THESE THINGS TO FRIGHTEN YOU, BUT AS REPRESENTING THE MATTER AS IN TRUTH IT IS, HEAR WHAT THE HOLY APOSTLE PAUL SAYS TO TIMOTHY HIS DISCIPLE, HIS OWN AND BELOVED SON, LAY HANDS SUDDENLY ON NO MAN, NEITHER BE PARTAKER OF OTHER MEN'S SINS. 1 TIMOTHY 5:22 DO YOU NOT SEE FROM WHAT GREAT BLAME, YEA AND VENGEANCE, WE, SO FAR AS IN US LIES, HAVE

DELIVERED THOSE WHO WERE READY TO PUT US FORWARD FOR THIS OFFICE.

2. FOR AS IT IS NOT ENOUGH FOR THOSE WHO ARE CHOSEN TO SAY IN EXCUSE FOR THEMSELVES, I DID NOT SUMMON MYSELF TO THIS OFFICE, NOR COULD I AVOID WHAT I DID NOT SEE BEFOREHAND; SO NEITHER WILL IT BE A SUFFICIENT PLEA FOR THOSE WHO ORDAIN THEM TO SAY THAT THEY DID NOT KNOW HIM WHO WAS ORDAINED. THE CHARGE AGAINST THEM BECOMES GREATER ON ACCOUNT OF THEIR IGNORANCE OF HIM WHOM THEY BROUGHT FORWARD, AND WHAT SEEMS TO EXCUSE THEM ONLY SERVES TO ACCUSE THEM THE MORE. FOR HOW ABSURD A THING, IS IT NOT? THAT THEY WHO WANT TO BUY A SLAVE, SHOW HIM TO THE PHYSICIAN, AND REQUIRE SURETIES FOR THE SALE, AND INFORMATION ABOUT HIM FROM THEIR NEIGHBOURS, AND AFTER ALL THIS DO NOT YET VENTURE ON HIS PURCHASE WITHOUT ASKING FOR SOME TIME FOR A TRIAL OF HIM; WHILE THEY WHO ARE GOING TO ADMIT ANY ONE TO SO GREAT AN OFFICE AS THIS, GIVE THEIR TESTIMONIAL AND THEIR SANCTION LOOSELY AND CARELESSLY, WITHOUT FURTHER INVESTIGATION, JUST BECAUSE SOME ONE WISHES IT, OR TO COURT THE FAVOR, OR TO AVOID THE DISPLEASURE OF SOME ONE ELSE. WHO SHALL THEN SUCCESSFULLY INTERCEDE FOR US IN THAT DAY, WHEN THEY WHO OUGHT TO DEFEND US STAND THEMSELVES IN NEED OF DEFENDERS? HE WHO IS GOING TO ORDAIN, THEREFORE, OUGHT TO MAKE DILIGENT INQUIRY, AND MUCH MORE HE WHO IS TO BE ORDAINED. FOR THOUGH THEY WHO ORDAIN HIM SHARE HIS PUNISHMENT, FOR ANY SINS WHICH HE MAY COMMIT IN HIS OFFICE, YET SO FAR FROM ESCAPING VENGEANCE HE WILL EVEN PAY A GREATER PENALTY THAN THEY — SAVE ONLY IF THEY WHO CHOSE HIM ACTED FROM SOME WORLDLY MOTIVE CONTRARY TO WHAT SEEMED JUSTIFIABLE TO THEMSELVES. FOR IF THEY SHOULD BE DETECTED SO DOING, AND KNOWING A MAN TO BE UNWORTHY HAVE BROUGHT HIM FORWARD ON SOME PRETEXT OR OTHER, THE AMOUNT OF THEIR PUNISHMENT SHALL BE EQUIVALENT TO HIS, NAY PERHAPS THE PUNISHMENT SHALL BE EVEN GREATER FOR THEM WHO APPOINTED THE UNFIT MAN. FOR HE WHO GIVES AUTHORITY TO ANY ONE WHO IS MINDED TO DESTROY THE CHURCH, WOULD BE CERTAINLY TO BLAME FOR THE OUTRAGES WHICH THAT PERSON COMMITS. BUT IF HE IS GUILTY OF NO SUCH THING, AND SAYS THAT HE HAS BEEN MISLED BY THE OPINIONS OF OTHERS, EVEN THEN HE SHALL NOT ALTOGETHER REMAIN UNPUNISHED, BUT HIS PUNISHMENT SHALL BE A LITTLE LIGHTER THAN HIS WHO HAS BEEN ORDAINED. WHAT THEN? IT IS POSSIBLE THAT THEY WHO ELECT MAY COME TO THE ELECTION DECEIVED BY A FALSE REPORT. BUT HE WHO IS ELECTED COULD NOT SAY, I AM IGNORANT OF MYSELF, AS OTHERS WERE OF HIM. AS ONE WHO WILL RECEIVE THEREFORE A SORER PUNISHMENT THAN THEY WHO PUT HIM FORWARD, SO SHOULD HE MAKE HIS SCRUTINY OF HIMSELF MORE CAREFUL THAN THAT WHICH THEY MAKE OF HIM; AND IF THEY IN IGNORANCE DRAG HIM ON, HE OUGHT TO COME FORWARD AND INSTRUCT THEM CAREFULLY ABOUT ANY MATTERS WHEREBY HE MAY STOP THEIR BEING MISLED; AND SO HAVING SHOWN HIMSELF UNWORTHY OF TRIAL MAY ESCAPE THE BURDEN OF SO HIGH AN OFFICE.

FOR WHAT IS THE REASON WHY, IN THE ARTS OF WAR, AND MERCHANDIZE, AND HUSBANDRY, AND OTHER DEPARTMENTS OF THIS LIFE, WHEN SOME PLAN IS PROPOSED, THE HUSBANDMAN WILL NOT UNDERTAKE TO NAVIGATE THE SHIP, NOR THE SOLDIER TO TILL THE GROUND, NOR THE PILOT TO LEAD AN ARMY, UNDER PAIN OF TEN THOUSAND DEATHS? IS IT NOT PLAINLY THIS? THAT EACH FORESEES THE DANGER WHICH WOULD ATTEND HIS INCOMPETENCE? WELL, WHERE THE LOSS IS CONCERNED WITH TRIFLES SHALL WE USE SO MUCH FORETHOUGHT, AND REFUSE TO YIELD TO THE PRESSURE OF COMPULSION, BUT WHERE THE PUNISHMENT IS ETERNAL, AS IT IS FOR THOSE WHO KNOW NOT HOW TO HANDLE THE PRIESTHOOD, SHALL WE WANT ONLY AND INCONSIDERATELY RUN INTO SO GREAT DANGER, AND THEN ADVANCE, AS OUR EXCUSE, THE PRESSING ENTREATIES OF OTHERS? BUT HE WHO ONE DAY WILL JUDGE US WILL ENTERTAIN NO SUCH PLEA AS THIS. FOR WE OUGHT TO SHOW FAR MORE CAUTION IN SPIRITUAL MATTERS THAN IN CARNAL. BUT NOW WE ARE NOT FOUND EXHIBITING AS MUCH CAUTION. FOR TELL ME: IF SUPPOSING A MAN TO BE AN ARTIFICER, WHEN HE IS NOT SO, WE INVITED HIM TO DO A PIECE OF WORK, AND HE WERE TO RESPOND TO THE CALL, AND THEN HAVING SET HIS HAND TO THE MATERIAL PREPARED FOR THE BUILDING, WERE TO SPOIL THE WOOD AND SPOIL THE STONE, AND SO TO BUILD THE HOUSE THAT IT STRAIGHTWAY FELL TO PIECES, WOULD IT BE SUFFICIENT EXCUSE FOR HIM TO ALLEGE THAT HE HAD BEEN URGED BY OTHERS AND DID NOT COME OF HIS OWN ACCORD? IN NO WISE; AND VERY REASONABLY AND JUSTLY SO. FOR HE OUGHT TO HAVE REFUSED EVEN AT THE CALL OF OTHERS. SO FOR THE MAN WHO ONLY SPOILS WOOD AND STONE, THERE WILL BE NO ESCAPE FROM PAYING THE PENALTY, AND IS HE WHO DESTROYS SOULS, AND BUILDS THE TEMPLE OF GOD CARELESSLY, TO THINK THAT THE COMPULSION OF OTHERS IS HIS WARRANT FOR ESCAPING PUNISHMENT? IS NOT THIS VERY ABSURD? FOR I OMIT THE FACT AS YET THAT NO ONE IS ABLE TO COMPEL THE MAN WHO IS UNWILLING. BUT BE IT THAT HE WAS SUBJECTED TO EXCESSIVE PRESSURE AND VARIOUS ARTFUL DEVICES, AND THEN FELL INTO A SNARE; WILL THIS THEREFORE RESCUE HIM FROM PUNISHMENT? I BESEECH YOU, LET US NOT DECEIVE OURSELVES, AND PRETEND THAT WE KNOW NOT WHAT IS OBVIOUS TO A MERE CHILD. FOR SURELY THIS PRETENCE OF IGNORANCE WILL NOT BE ABLE TO PROFIT IN THE DAY OF RECKONING. YOU WERE NOT AMBITIOUS, YOU SAY, OF RECEIVING THIS HIGH OFFICE, CONSCIOUS OF YOUR OWN WEAKNESS. WELL AND GOOD. THEN YOU OUGHT, WITH THE SAME MIND, TO HAVE DECLINED THE SOLICITATION OF OTHERS; OR, WHEN NO ONE CALLED YOU, WERE YOU WEAK AND INCAPABLE, BUT WHEN THOSE WERE FOUND READY TO OFFER YOU THIS DIGNITY, DID YOU SUDDENLY BECOME COMPETENT? WHAT LUDICROUS NONSENSE! WORTHY OF THE EXTREMEST PUNISHMENT. FOR THIS REASON ALSO THE LORD COUNSELS THE MAN WHO WISHES TO BUILD A TOWER, NOT TO LAY THE FOUNDATION BEFORE HE HAS TAKEN HIS OWN ABILITY TO BUILD INTO ACCOUNT, LEST HE SHOULD GIVE THE PASSERS BY INNUMERABLE OPPORTUNITIES OF MOCKING AT HIM. BUT IN HIS CASE THE PENALTY ONLY CONSISTS IN BECOMING A LAUGHING-STOCK; WHILE IN THAT BEFORE US THE PUNISHMENT IS THAT OF FIRE UNQUENCHABLE, AND OF AN UNDYING WORM, ISAIAH 66:24 GNASHING OF TEETH, OUTER DARKNESS, AND BEING CUT ASUNDER, AND HAVING A PORTION WITH THE HYPOCRITES.

BUT MY ACCUSERS ARE UNWILLING TO CONSIDER ANY OF THESE THINGS. FOR OTHERWISE THEY WOULD CEASE TO BLAME A PERSON WHO IS UNWILLING TO PERISH WITHOUT CAUSE. IT IS NOT THE MANAGEMENT OF GRAIN AND BARLEY, OXEN OR SHEEP, THAT IS NOW UNDER OUR CONSIDERATION, NOR ANY SUCH LIKE MATTERS, BUT THE VERY BODY OF JESUS. FOR THE CHURCH OF CHRIST, ACCORDING TO ST. PAUL, IS CHRIST'S BODY, AND HE WHO IS ENTRUSTED WITH ITS CARE OUGHT TO TRAIN IT UP TO A STATE OF HEALTHINESS, AND BEAUTY UNSPEAKABLE, AND TO LOOK EVERYWHERE, LEST ANY SPOT OR WRINKLE, EPHESIANS 5:27 OR OTHER LIKE BLEMISH SHOULD MAR ITS VIGOR AND COMELINESS. FOR WHAT IS THIS BUT TO MAKE IT APPEAR WORTHY, SO FAR AS HUMAN POWER CAN, OF THE INCORRUPTIBLE AND EVER-BLESSED HEAD WHICH IS SET OVER IT? IF THEY WHO ARE AMBITIOUS OF REACHING AN ATHLETIC CONDITION OF BODY NEED THE HELP OF PHYSICIANS AND TRAINERS, AND EXACT DIET, AND CONSTANT EXERCISE, AND A THOUSAND OTHER RULES (FOR THE OMISSION OF THE MEREST TRIFLE UPSETS AND SPOILS THE WHOLE), HOW SHALL THEY TO WHOSE LOT FALLS THE CARE OF THE BODY, WHICH HAS ITS CONFLICT NOT AGAINST FLESH AND BLOOD, BUT AGAINST POWERS UNSEEN, BE ABLE TO KEEP IT SOUND AND HEALTHY, UNLESS THEY FAR SURPASS ORDINARY HUMAN VIRTUE, AND ARE VERSED IN ALL HEALING PROPER FOR THE SOUL?

3. PRAY, ARE YOU NOT AWARE THAT THAT BODY IS SUBJECT TO MORE DISEASES AND ASSAULTS THAN THIS FLESH OF OURS, IS MORE QUICKLY CORRUPTED, AND MORE SLOW TO RECOVER? AND BY THOSE WHO HAVE THE HEALING OF THESE BODIES, VARIOUS MEDICINES HAVE BEEN DISCOVERED, AND AN APPARATUS OF DIFFERENT INSTRUMENTS, AND DIET SUITABLE FOR THE SICK; AND OFTEN THE CONDITION OF THE ATMOSPHERE IS OF ITSELF ENOUGH FOR THE RECOVERY OF A SICK MAN; AND THERE ARE INSTANCES OF SEASONABLE SLEEP HAVING SAVED THE PHYSICIAN ALL FURTHER LABOR. BUT IN THE CASE BEFORE US, IT IS IMPOSSIBLE TO TAKE ANY OF THESE THINGS INTO CONSIDERATION; NAY THERE IS BUT ONE METHOD AND WAY OF HEALING APPOINTED, AFTER WE HAVE GONE WRONG, AND THAT IS, THE POWERFUL APPLICATION OF THE WORD. THIS IS THE ONE INSTRUMENT, THE ONLY DIET, THE FINEST ATMOSPHERE. THIS TAKES THE PLACE OF PHYSIC, CAUTERY AND CUTTING, AND IF IT BE NEEDFUL TO SEAR AND AMPUTATE, THIS IS THE MEANS WHICH WE MUST USE, AND IF THIS BE OF NO AVAIL, ALL ELSE IS WASTED; WITH THIS WE BOTH ROUSE THE SOUL WHEN IT SLEEPS, AND REDUCE IT WHEN IT IS INFLAMED; WITH THIS WE CUT OFF EXCESSES, AND FILL UP DEFECTS, AND PERFORM ALL MANNER OF OTHER OPERATIONS WHICH ARE REQUISITE FOR THE SOUL'S HEALTH. NOW AS REGARDS THE ORDERING OF OUR DAILY LIFE FOR THE BEST, IT IS TRUE THAT THE LIFE OF ANOTHER MAY PROVOKE US TO EMULATION. BUT IN THE MATTER OF SPURIOUS DOCTRINE, WHEN ANY SOUL IS DISEASED THEREBY, THEN THERE IS GREAT NEED OF THE WORD, NOT ONLY IN VIEW OF THE SAFETY OF OUR OWN PEOPLE, BUT IN VIEW OF THE ENEMY WITHOUT. IF, INDEED, ONE HAD THE SWORD OF THE SPIRIT, AND THE SHIELD OF FAITH, EPHESIANS 6:16-17 SO AS TO BE ABLE TO WORK MIRACLES, AND BY MEANS OF THESE MARVELS TO STOP THE MOUTHS OF IMPUDENT GAINSAYERS, ONE WOULD HAVE LITTLE NEED OF THE ASSISTANCE OF THE WORD; STILL IN THE DAYS OF MIRACLES THE WORD WAS BY NO MEANS USELESS, BUT ESSENTIALLY NECESSARY. FOR ST. PAUL MADE USE OF IT HIMSELF, ALTHOUGH HE WAS EVERYWHERE SO GREAT AN OBJECT OF WONDER FOR HIS MIRACLES; AND ANOTHER OF THOSE WHO BELONGED TO THE GLORIOUS COMPANY OF THE APOSTLES EXHORTS US TO APPLY OURSELVES TO ACQUIRING THIS POWER, WHEN HE SAYS: BE READY ALWAYS TO GIVE AN ANSWER TO EVERY MAN THAT ASKS YOU A REASON CONCERNING THE HOPE THAT IS IN YOU, AND THEY ALL, WITH ONE ACCORD, COMMITTED THE CARE OF THE POOR WIDOWS TO STEPHEN, FOR NO OTHER REASON THAN THAT THEY THEMSELVES MIGHT HAVE LEISURE FOR THE MINISTRY OF THE WORD. ACTS 6:4 TO THIS WE OUGHT EQUALLY TO APPLY OURSELVES, UNLESS INDEED WE ARE ENDUED WITH A POWER OF WORKING MIRACLES. BUT IF THERE IS NOT THE LEAST SIGN OF SUCH A POWER BEING LEFT US, WHILE ON EVERY SIDE MANY ENEMIES ARE CONSTANTLY ATTACKING US, WHY THEN IT NECESSARILY FOLLOWS THAT WE SHOULD ARM OURSELVES WITH THIS WEAPON, BOTH IN ORDER THAT WE MAY NOT BE WOUNDED OURSELVES WITH THE DARTS OF THE ENEMY, AND IN ORDER THAT WE MAY WOUND HIM.

4. WHEREFORE IT SHOULD BE OUR AMBITION THAT THE WORD OF CHRIST DWELL IN US RICHLY. COLOSSIANS 3:16 FOR IT IS NOT FOR ONE KIND OF BATTLE ONLY THAT WE HAVE TO BE PREPARED. THIS WARFARE IS MANIFOLD, AND IS ENGAGED WITH A GREAT VARIETY OF ENEMIES; NEITHER DO ALL THESE USE THE SAME WEAPONS, NOR DO THEY PRACTICE THE SAME METHOD OF ATTACK; AND HE WHO HAS TO JOIN BATTLE WITH ALL, MUST NEEDS KNOW THE ARTIFICES OF ALL, AND BE AT ONCE BOTH ARCHER AND SLINGER, CAPTAIN AND GENERAL, IN THE RANKS AND IN COMMAND, ON FOOT AND ON HORSEBACK, IN SEA-FIGHT AND IN SIEGE. IN COMMON WARFARE, INDEED, EACH MAN REPELS THE ENEMY BY DISCHARGING THE PARTICULAR DUTY WHICH HE HAS UNDERTAKEN. BUT HERE IT IS OTHERWISE; AND IF ANY ONE WISHES TO COME OFF CONQUEROR IN THIS WARFARE, HE MUST UNDERSTAND ALL FORMS OF THE ART, AS THE DEVIL KNOWS WELL HOW TO INTRODUCE HIS OWN ASSAILANTS THROUGH ANY ONE SPOT WHICH MAY HAPPEN TO BE UNGUARDED, AND TO CARRY OFF THE SHEEP. BUT NOT SO WHERE HE PERCEIVES THE SHEPHERD COMING EQUIPPED WITH ACCURATE KNOWLEDGE AT ALL POINTS, AND WELL ACQUAINTED WITH HIS PLOTTINGS. WHEREFORE WE OUGHT TO BE WELL-GUARDED IN ALL PARTS: FOR A CITY, SO LONG AS IT HAPPENS TO BE SURROUNDED WITH A WALL, LAUGHS TO SCORN THE BESIEGERS, ABIDING IN GREAT SECURITY; BUT IF ANY ONE MAKES A BREACH IN THE WALL, THOUGH BUT OF THE SIZE OF A GATE, THE REST OF THE CIRCUIT IS OF NO USE, ALTHOUGH THE WHOLE OF IT STAND QUITE SECURELY; SO IT IS WITH THE CITY OF GOD: SO LONG AS THE PRESENCE OF MIND AND WISDOM OF THE SHEPHERD, WHICH ANSWERS TO THE WALL, PROTECT IT ON ALL SIDES, ALL THE ENEMY'S DEVICES END IN HIS CONFUSION AND RIDICULE, AND THEY WHO DWELL WITHIN THE WALL ABIDE UNMOLESTED, BUT WHEREVER ANY ONE HAS BEEN ABLE TO DEMOLISH A SINGLE PART, THOUGH THE REST STAND NEVER SO FAST, THROUGH THAT BREACH RUIN WILL ENTER UPON THE WHOLE. FOR TO WHAT PURPOSE DOES A MAN CONTEND EARNESTLY WITH THE GREEKS, IF AT THE SAME TIME HE BECOMES A PREY TO THE JEWS? OR GET THE BETTER OF BOTH THESE AND THEN FALL INTO THE CLUTCHES OF THE MANICHÆANS? OR AFTER HE HAS PROVED HIMSELF SUPERIOR TO THEM EVEN, IF THEY WHO INTRODUCE FATALISM ENTER IN, AND MAKE HAVOC OF THE FLOCK? BUT NOT TO ENUMERATE ALL THE HERESIES OF THE DEVIL, IT WILL BE ENOUGH TO SAY THAT UNLESS THE SHEPHERD IS WELL SKILLED IN REFUTING THEM ALL, THE WOLF, BY MEANS OF ANY ONE OF THEM, CAN ENTER, AND DEVOUR THE GREATER PART OF THE FLOCK. IN ORDINARY WARFARE WE MUST ALWAYS LOOK FOR VICTORY BEING WON OR DEFEAT SUSTAINED BY THE SOLDIERS WHO ARE ON THE FIELD OF BATTLE. BUT IN THE SPIRITUAL WARFARE THE CASE IS QUITE DIFFERENT. FOR THERE IT OFTEN HAPPENS THAT THE COMBAT WITH ONE SET OF ENEMIES SECURES A VICTORY FOR OTHERS WHO NEVER ENGAGED IN BATTLE AT ALL, NOR TOOK ANY TROUBLE, BUT WERE SITTING STILL ALL THE WHILE; AND HE WHO HAS NOT MUCH EXPERIENCE IN SUCH OCCURRENCES WILL GET PIERCED, SO TO SAY, WITH HIS OWN SWORD, AND BECOME THE LAUGHING-STOCK OF FRIENDS AND FOES ALIKE. I WILL TRY BY AN EXAMPLE TO MAKE CLEAR WHAT I AM SAYING. THEY WHO RECEIVE THE WILD DOCTRINES OF VALENTINUS AND MARCION, AND OF ALL WHOSE MINDS ARE SIMILARLY DISEASED, EXCLUDE THE LAW GIVEN BY GOD TO MOSES FROM THE CATALOGUE OF THE DIVINE SCRIPTURES. BUT JEWS SO REVERE THE LAW, THAT ALTHOUGH THE TIME HAS COME WHICH ANNULS IT, THEY STILL CONTEND FOR THE OBSERVANCE OF ALL ITS CONTENTS, CONTRARY TO THE PURPOSE OF GOD. BUT THE CHURCH OF GOD, AVOIDING EITHER EXTREME, HAS TRODDEN A MIDDLE PATH, AND IS NEITHER INDUCED ON THE ONE HAND TO PLACE HERSELF UNDER ITS YOKE, NOR ON THE OTHER DOES SHE TOLERATE ITS BEING SLANDERED, BUT COMMENDS IT, THOUGH ITS DAY IS OVER, BECAUSE OF ITS PROFITABLENESS WHILE ITS SEASON LASTED. NOW IT IS NECESSARY FOR HIM WHO IS GOING TO FIGHT WITH BOTH THESE ENEMIES, TO BE FULLY CONVERSANT WITH THIS MIDDLE COURSE. FOR IF IN WISHING TO TEACH THE JEWS THAT THEY ARE OUT OF DATE IN CLINGING TO THE OLD LAW, HE BEGINS TO FIND FAULT WITH IT UNSPARINGLY, HE GIVES NO LITTLE HANDLE TO THOSE HERETICS WHO WISH TO PULL IT TO PIECES; AND IF IN HIS AMBITION TO STOP THEIR MOUTHS HE EXTOLS IT IMMODERATELY, AND SPEAKS OF IT WITH ADMIRATION, AS NECESSARY FOR THIS PRESENT TIME, HE UNSEALS THE LIPS OF THE JEWS. AGAIN THEY WHO LABOR UNDER THE FRENZY OF SABELLIUS AND THE CRAZE OF ARIUS, HAVE BOTH FALLEN FROM A SOUND FAITH FOR WANT OF OBSERVING A MIDDLE COURSE. THE NAME OF CHRISTIAN IS APPLIED TO BOTH THESE HERETICS; BUT IF ANY ONE EXAMINES THEIR DOCTRINES, HE WILL FIND THE ONE SECT NOT MUCH BETTER THAN THE JEWS, AND DIFFERING FROM THEM ONLY IN NAME, AND THE OTHER VERY NEARLY HOLDING THE HERESY OF PAUL OF SAMOSATA, AND THAT BOTH ARE VERY WIDE OF THE TRUTH. GREAT, THEREFORE, IS THE DANGER IN SUCH CASES, AND THE WAY OF ORTHODOXY IS NARROW AND HEMMED IN BY THREATENING CRAGS ON EITHER SIDE, AND THERE IS NO LITTLE FEAR LEST WHEN INTENDING TO STRIKE AT ONE ENEMY WE SHOULD BE WOUNDED BY THE OTHER. FOR IF ANY ONE ASSERT THE UNITY OF THE GODHEAD, SABELLIUS STRAIGHTWAY TURNS THAT EXPRESSION TO THE ADVANTAGE OF HIS OWN MENTAL VAGARY, AND IF HE DISTINGUISH THE PERSONS, AND SAY THAT THE FATHER IS ONE, AND THE SON ANOTHER, AND THE HOLY SPIRIT A THIRD, UP GETS ARIUS, READY TO WREST THAT DISTINCTION OF PERSONS INTO A DIFFERENCE OF SUBSTANCE; SO WE MUST TURN AND FLEE BOTH FROM THE IMPIOUS CONFOUNDING OF THE PERSONS BY THE ONE, AND THE SENSELESS DIVISION OF THE SUBSTANCE BY THE OTHER, CONFESSING, INDEED, THAT THE GODHEAD OF THE FATHER AND OF THE SON AND OF THE HOLY GHOST, IS ALL ONE, WHILE WE ADD THEREUNTO A TRINITY OF PERSONS. FOR THEN WE SHALL BE ABLE TO FORTIFY OURSELVES AGAINST THE ATTACKS OF BOTH HERETICS. I MIGHT TELL YOU BESIDES THESE, OF

SEVERAL OTHER ADVERSARIES AGAINST WHICH, EXCEPT WE CONTEND BRAVELY AND CAREFULLY, WE SHALL LEAVE THE FIELD COVERED WITH WOUNDS.

5. WHY SHOULD ANY ONE DESCRIBE THE SILLY CHATTER OF OUR OWN PEOPLE? FOR THESE ARE NOT LESS THAN THE ATTACKS UPON US FROM WITHOUT, WHILE THEY GIVE THE TEACHER EVEN MORE TROUBLE. SOME OUT OF AN IDLE CURIOSITY ARE RASHLY BENT UPON BUSYING THEMSELVES ABOUT MATTERS WHICH ARE NEITHER POSSIBLE FOR THEM TO KNOW, NOR OF ANY ADVANTAGE TO THEM IF THEY COULD KNOW THEM. OTHERS AGAIN DEMAND FROM GOD AN ACCOUNT OF HIS JUDGMENTS, AND FORCE THEMSELVES TO SOUND THE DEPTH OF THAT ABYSS WHICH IS UNFATHOMABLE. FOR YOUR JUDGMENTS, SAYS THE SCRIPTURES, ARE A GREAT DEEP, AND ABOUT THEIR FAITH AND PRACTICE YOU WOULD FIND FEW OF THEM ANXIOUS, BUT THE MAJORITY CURIOUSLY INQUIRING INTO MATTERS WHICH IT IS NOT POSSIBLE TO DISCOVER, AND THE MERE INQUIRY INTO WHICH PROVOKES GOD. FOR WHEN WE MAKE A DETERMINED EFFORT TO LEARN WHAT HE DOES NOT WISH US TO KNOW, WE FAIL TO SUCCEED (FOR HOW SHOULD WE SUCCEED AGAINST THE WILL OF GOD?); AND THERE ONLY REMAINS FOR US THE DANGER ARISING FROM OUR INQUIRY. NOW, THOUGH THIS BE THE CASE, WHENEVER ANY ONE AUTHORITATIVELY STOPS THE SEARCH, INTO SUCH FATHOMLESS DEPTHS, HE GETS HIMSELF THE REPUTATION OF BEING PROUD AND IGNORANT; SO THAT AT SUCH TIMES MUCH TACT IS NEEDED ON THE BISHOP'S PART, SO AS TO LEAD HIS PEOPLE AWAY FROM THESE UNPROFITABLE QUESTIONS, AND HIMSELF ESCAPE THE ABOVE-NAMED CENSURES. IN SHORT, TO MEET ALL THESE DIFFICULTIES, THERE IS NO HELP GIVEN BUT THAT OF SPEECH, AND IF ANY BE DESTITUTE OF THIS POWER, THE SOULS OF THOSE WHO ARE PUT UNDER HIS CHARGE (I MEAN OF THE WEAKER AND MORE MEDDLESOME KIND) ARE NO BETTER OFF THAN SHIPS CONTINUALLY STORM-TOSSED. SO THAT THE PRIEST SHOULD DO ALL THAT IN HIM LIES, TO GAIN THIS MEANS OF STRENGTH.

6. BASIL: WHY, THEN, WAS NOT ST. PAUL AMBITIOUS OF BECOMING PERFECT IN THIS ART? HE MAKES NO SECRET OF HIS POVERTY OF SPEECH, BUT DISTINCTLY CONFESSES HIMSELF TO BE UNSKILLED, EVEN TELLING THE CORINTHIANS SO, WHO WERE ADMIRED FOR THEIR ELOQUENCE, AND PRIDED THEMSELVES UPON IT.

CHRYSOSTOM: THIS IS THE VERY THING WHICH HAS RUINED MANY AND MADE THEM REMISS IN THE STUDY OF TRUE DOCTRINE. FOR WHILE THEY FAILED TO FATHOM THE DEPTHS OF THE APOSTLE'S MIND, AND TO UNDERSTAND THE MEANING OF HIS WORDS, THEY PASSED ALL THEIR TIME SLUMBERING AND YAWNING, AND PAYING RESPECT NOT TO THAT IGNORANCE WHICH ST. PAUL ACKNOWLEDGES, BUT TO A KIND FROM WHICH HE WAS AS FREE AS ANY MAN EVER WAS IN THE WORLD.

BUT LEAVING THIS SUBJECT TO AWAIT OUR CONSIDERATION, I SAY THIS MUCH IN THE MEANTIME. GRANTING THAT ST. PAUL WAS IN THIS RESPECT AS UNSKILLED AS THEY WOULD HAVE HIM TO BE, WHAT HAS THAT TO DO WITH THE MEN OF TODAY? FOR HE HAD A GREATER POWER BY FAR THAN POWER OF SPEECH, POWER WHICH BROUGHT ABOUT GREATER RESULTS TOO; WHICH WAS THAT HIS BARE PRESENCE, EVEN THOUGH HE WAS SILENT, WAS TERRIBLE TO THE DEMONS. BUT THE MEN OF THE PRESENT DAY, IF THEY WERE ALL COLLECTED IN ONE PLACE, WOULD NOT BE ABLE, WITH INFINITE PRAYERS AND TEARS, TO DO THE WONDERS THAT ONCE WERE DONE BY THE HANDKERCHIEF OF ST. PAUL. HE TOO BY HIS PRAYERS RAISED THE DEAD, ACTS 20:10 AND WROUGHT SUCH OTHER MIRACLES, THAT HE WAS HELD TO BE A GOD BY HEATHEN; ACTS 14:11 AND BEFORE HE WAS REMOVED FROM THIS LIFE, HE WAS THOUGHT WORTHY TO BE CAUGHT UP AS FAR AS THE THIRD HEAVEN, AND TO SHARE IN SUCH CONVERSE AS IT IS NOT LAWFUL FOR MORTAL EARS TO HEAR. 2 CORINTHIANS 12:2-4 BUT THE MEN OF TODAY — NOT THAT I WOULD SAY ANYTHING HARSH OR SEVERE, FOR INDEED I DO NOT SPEAK BY WAY OF INSULT TO THEM, BUT ONLY IN WONDER — HOW IS IT THAT THEY DO NOT SHUDDER WHEN THEY MEASURE THEMSELVES WITH SO GREAT A MAN AS THIS? FOR IF WE LEAVE THE MIRACLES AND TURN TO THE LIFE OF THIS BLESSED SAINT, AND LOOK INTO HIS ANGELIC CONVERSATION, IT IS IN THIS RATHER THAN IN HIS MIRACLES THAT YOU WILL FIND THIS CHRISTIAN ATHLETE A CONQUEROR. FOR HOW CAN ONE DESCRIBE HIS ZEAL AND FORBEARANCE, HIS CONSTANT PERILS, HIS CONTINUAL CARES, AND INCESSANT ANXIETY FOR THE CHURCHES; HIS SYMPATHY WITH THE WEAK, HIS MANY AFFLICTIONS, HIS UNWONTED PERSECUTIONS, HIS DEATHS DAILY? WHERE IS THE SPOT IN THE WORLD, WHERE IS THE CONTINENT OR SEA, THAT IS A STRANGER TO THE LABOURS OF THIS RIGHTEOUS MAN? EVEN THE DESERT HAS KNOWN HIS PRESENCE, FOR IT OFTEN SHELTERED HIM IN TIME OF DANGER. FOR HE UNDERWENT EVERY SPECIES OF ATTACK, AND ACHIEVED EVERY KIND OF VICTORY, AND THERE WAS NEVER ANY END TO HIS CONTESTS AND HIS TRIUMPHS.

YET, ALL UNAWARES, I HAVE BEEN LED TO DO THIS MAN AN INJURY. FOR HIS EXPLOITS ARE BEYOND ALL POWERS OF DESCRIPTION, AND BEYOND MINE IN PARTICULAR, JUST AS THE MASTERS OF ELOQUENCE SURPASS ME. NEVERTHELESS, SINCE THAT HOLY APOSTLE WILL JUDGE US, NOT BY THE ISSUE, BUT BY THE MOTIVE, I SHALL NOT FORBEAR TILL I HAVE STATED ONE MORE CIRCUMSTANCE WHICH SURPASSES ANYTHING YET MENTIONED, AS MUCH AS HE HIMSELF SURPASSES ALL HIS FELLOW MEN. AND WHAT IS THIS? AFTER SO MANY EXPLOITS, AFTER SUCH A MULTITUDE OF VICTORIES, HE PRAYED THAT HE MIGHT GO INTO HELL, AND BE HANDED OVER TO ETERNAL PUNISHMENT, IF SO BE THAT THOSE JEWS, WHO HAD OFTEN STONED HIM, AND DONE WHAT THEY COULD TO MAKE AWAY WITH HIM, MIGHT BE SAVED, AND COME OVER TO CHRIST. ROMANS 9:3 NOW WHO SO LONGED FOR CHRIST? IF, INDEED, HIS FEELINGS TOWARDS HIM OUGHT NOT TO BE DESCRIBED AS SOMETHING NOBLER THAN LONGING; SHALL WE THEN ANY MORE COMPARE OURSELVES WITH THIS SAINT, AFTER SO GREAT GRACE WAS IMPARTED TO HIM FROM ABOVE, AFTER SO GREAT VIRTUE WAS MANIFESTED IN HIMSELF? WHAT COULD BE MORE PRESUMPTUOUS?

NOW, THAT HE WAS NOT SO UNSKILLED, AS SOME COUNT HIM TO BE, I SHALL TRY TO SHOW IN WHAT FOLLOWS. THE UNSKILLED PERSON IN MEN'S ESTIMATION IS NOT ONLY ONE WHO IS UNPRACTICED IN THE TRICKS OF PROFANE ORATORY, BUT THE MAN WHO IS INCAPABLE OF CONTENDING FOR THE DEFENSE OF THE RIGHT FAITH, AND THEY ARE RIGHT. BUT ST. PAUL DID NOT SAY THAT HE WAS UNSKILLED IN BOTH THESE RESPECTS, BUT IN ONE ONLY; AND IN SUPPORT OF THIS HE MAKES A CAREFUL DISTINCTION, SAYING THAT HE WAS RUDE IN SPEECH, BUT NOT IN KNOWLEDGE. 2 CORINTHIANS 11:6 NOW WERE I TO INSIST UPON THE POLISH OF ISOCRATES, THE WEIGHT OF DEMOSTHENES, THE DIGNITY OF THUCYDIDES, AND THE SUBLIMITY OF PLATO, IN ANY ONE BISHOP, ST. PAUL WOULD BE A STRONG EVIDENCE AGAINST ME. BUT I PASS BY ALL SUCH MATTERS AND THE ELABORATE ORNAMENTS OF PROFANE ORATORY; AND I TAKE NO ACCOUNT OF STYLE OR OF DELIVERY; YEA LET A MAN'S DICTION BE POOR AND HIS COMPOSITION SIMPLE AND UNADORNED, BUT LET HIM NOT BE UNSKILLED IN THE KNOWLEDGE AND ACCURATE STATEMENT OF DOCTRINE; NOR IN ORDER TO SCREEN HIS OWN SLOTH, DEPRIVE THAT HOLY APOSTLE OF THE GREATEST OF HIS GIFTS, AND THE SUM OF HIS PRAISES.

7. FOR HOW WAS IT, TELL ME, THAT HE CONFOUNDED THE JEWS WHICH DWELT AT DAMASCUS, ACTS 9:22 THOUGH HE HAD NOT YET BEGUN TO WORK MIRACLES? HOW WAS IT THAT HE WRESTLED WITH THE GRECIANS AND THREW THEM? AND WHY WAS HE SENT TO TARSUS? WAS IT NOT BECAUSE HE WAS SO MIGHTY AND VICTORIOUS IN THE WORD, AND BROUGHT HIS ADVERSARIES TO SUCH A PASS THAT THEY, UNABLE TO BROOK THEIR DEFEAT, WERE PROVOKED TO SEEK HIS LIFE? AT THAT TIME, AS I SAID, HE HAD NOT BEGUN TO WORK MIRACLES, NOR COULD ANY ONE SAY THAT THE MASSES LOOKED UPON HIM WITH ASTONISHMENT ON ACCOUNT OF ANY GLORY BELONGING TO HIS MIGHTY WORKS, OR THAT THEY WHO CONTENDED WITH HIM WERE OVERPOWERED BY THE FORCE OF PUBLIC OPINION CONCERNING HIM. FOR AT THIS TIME HE CONQUERED BY DINT OF ARGUMENT ONLY. HOW WAS IT, MOREOVER, THAT HE CONTENDED AND DISPUTED SUCCESSFULLY WITH THOSE WHO TRIED TO JUDAIZE IN ANTIOCH? AND HOW WAS IT THAT THAT AREOPAGITE, ACTS 17:34 AN INHABITANT OF ATHENS, THAT MOST DEVOTED OF ALL CITIES TO THE GODS, FOLLOWED THE APOSTLE, HE AND HIS WIFE? WAS IT NOT OWING TO THE DISCOURSE WHICH THEY HEARD? AND WHEN EUTYCHUS ACTS 20:9 FELL FROM THE LATTICE, WAS IT NOT OWING TO HIS LONG ATTENDANCE EVEN UNTIL MIDNIGHT TO ST. PAUL'S PREACHING? HOW DO WE FIND HIM EMPLOYED AT THESSALONICA AND CORINTH, IN EPHESUS AND IN ROME ITSELF? DID HE NOT SPEND WHOLE NIGHTS AND DAYS IN INTERPRETING THE SCRIPTURES IN THEIR ORDER? AND WHY SHOULD ANY ONE RECOUNT HIS DISPUTES WITH THE EPICUREANS AND STOICS. ACTS 17:18 FOR WERE WE RESOLVED TO ENTER INTO EVERY PARTICULAR, OUR STORY WOULD GROW TO AN UNREASONABLE LENGTH.

WHEN, THEREFORE, BOTH BEFORE WORKING MIRACLES, AND AFTER, ST. PAUL APPEARS TO HAVE MADE MUCH USE OF ARGUMENT, HOW CAN ANY ONE DARE TO PRONOUNCE HIM UNSKILLFUL WHOSE SERMONS AND DISPUTATIONS WERE SO EXCEEDINGLY ADMIRED BY ALL WHO HEARD THEM? WHY DID THE LYCAONIANS ACTS 14:11 IMAGINE THAT HE WAS HERMES? THE OPINION THAT HE AND BARNABAS WERE GODS INDEED, AROSE OUT OF THE SIGHT OF THEIR MIRACLES; BUT THE NOTION THAT HE WAS HERMES DID NOT ARISE FROM THIS, BUT WAS A CONSEQUENCE OF HIS SPEECH. IN WHAT ELSE DID THIS BLESSED SAINT EXCEL THE REST OF THE APOSTLES? AND HOW COMES IT THAT UP AND DOWN THE WORLD HE IS SO MUCH ON EVERY ONE'S TONGUE? HOW COMES IT THAT NOT MERELY AMONG OURSELVES, BUT ALSO AMONG JEWS AND GREEKS, HE IS THE WONDER OF WONDERS? IS IT NOT FROM THE POWER OF HIS EPISTLES? WHEREBY NOT ONLY TO THE FAITHFUL OF TODAY, BUT FROM HIS TIME TO THIS, YEA AND UP TO THE END, EVEN THE APPEARING OF CHRIST, HE HAS BEEN AND WILL BE PROFITABLE, AND WILL CONTINUE TO BE SO AS LONG AS THE HUMAN RACE SHALL LAST. FOR AS A WALL BUILT OF ADAMANT, SO HIS WRITINGS FORTIFY ALL THE CHURCHES OF THE KNOWN WORLD, AND HE AS A MOST NOBLE CHAMPION STANDS IN THE MIDST, BRINGING INTO CAPTIVITY EVERY THOUGHT TO THE OBEDIENCE OF CHRIST, CASTING DOWN IMAGINATIONS, AND EVERY HIGH THING WHICH EXALTS ITSELF AGAINST THE KNOWLEDGE OF GOD, 2 CORINTHIANS 10:5 AND ALL THIS HE DOES BY THOSE EPISTLES WHICH HE HAS LEFT TO US FULL OF WONDERS AND OF DIVINE WISDOM. FOR HIS WRITINGS ARE NOT ONLY USEFUL TO US, FOR THE OVERTHROW OF FALSE DOCTRINE AND THE CONFIRMATION OF THE TRUE, BUT THEY HELP NOT A LITTLE TOWARDS LIVING A GOOD LIFE. FOR BY THE USE OF THESE, THE BISHOPS OF THE PRESENT DAY FIT AND FASHION THE CHASTE VIRGIN, WHICH ST. PAUL HIMSELF ESPOUSED TO CHRIST, 2 CORINTHIANS 11:2 AND CONDUCT HER TO THE STATE OF SPIRITUAL BEAUTY; WITH THESE, TOO, THEY DRIVE AWAY FROM HER THE NOISOME PESTILENCES WHICH BESET HER, AND PRESERVE THE GOOD HEALTH THUS OBTAINED. SUCH ARE THE MEDICINES AND SUCH THEIR EFFICACY LEFT US BY THIS SO-CALLED UNSKILLFUL MAN, AND THEY KNOW THEM AND THEIR POWER BEST WHO CONSTANTLY USE THEM. FROM ALL THIS IT IS EVIDENT THAT ST. PAUL HAD GIVEN HIMSELF TO THE STUDY OF WHICH WE HAVE BEEN SPEAKING WITH GREAT DILIGENCE AND ZEAL.

8. HEAR ALSO WHAT HE SAYS IN HIS CHARGE TO HIS DISCIPLE: 1 TIMOTHY 4:13 GIVE HEED TO READING, TO EXHORTATION, TO TEACHING, AND HE GOES ON TO SHOW THE USEFULNESS OF THIS BY ADDING, FOR IN DOING THIS YOU SHALL SAVE BOTH YOURSELF AND THEM THAT HEAR YOU. 1 TIMOTHY 4:16 AND AGAIN HE SAYS, THE LORD'S SERVANT MUST NOT STRIVE, BUT BE GENTLE TOWARDS ALL, APT TO TEACH, FORBEARING; 2 TIMOTHY 2:24 AND HE PROCEEDS TO SAY, BUT ABIDE THOU IN THE THINGS WHICH YOU HAVE LEARNED, AND HAST BEEN ASSURED OF, KNOWING OF WHOM YOU HAVE LEARNED THEM, AND THAT FROM A BABE YOU HAVE KNOWN THE SACRED WRITINGS WHICH ARE ABLE TO MAKE YOU WISE UNTO SALVATION, 2 TIMOTHY 3:14-15 AND AGAIN, EVERY SCRIPTURE IS INSPIRED OF GOD, AND ALSO PROFITABLE FOR TEACHING, FOR REPROOF, FOR CORRECTION, FOR INSTRUCTION WHICH IS IN RIGHTEOUSNESS, THAT THE MAN OF GOD MAY BE COMPLETE. HEAR WHAT HE ADDS FURTHER IN HIS DIRECTIONS TO TITUS ABOUT THE APPOINTMENT OF BISHOPS. THE BISHOP, HE SAYS, MUST BE HOLDING TO THE FAITHFUL WORD WHICH IS ACCORDING TO THE TEACHING, THAT HE MAY BE ABLE TO CONVICT THE GAINSAYERS. BUT HOW SHALL ANY ONE WHO IS UNSKILLFUL AS THESE MEN PRETEND, BE ABLE TO CONVICT THE GAINSAYERS AND STOP THEIR MOUTHS? OR WHAT NEED IS THERE TO GIVE ATTENTION TO READING AND TO THE HOLY SCRIPTURES, IF SUCH A STATE OF UNSKILLFULNESS IS TO BE WELCOME AMONG US? SUCH ARGUMENTS ARE MERE MAKESHIFTS AND PRETEXTS, THE MARKS OF IDLENESS AND SLOTH. BUT SOME ONE WILL SAY, IT IS TO THE PRIESTS THAT THESE CHARGES ARE GIVEN:— CERTAINLY, FOR THEY ARE THE SUBJECTS OF OUR DISCOURSE. BUT THAT THE APOSTLE GIVES THE SAME CHARGE TO THE LAITY, HEAR WHAT HE SAYS IN ANOTHER EPISTLE TO OTHER THAN THE PRIESTHOOD: LET THE WORD OF CHRIST DWELL IN YOU RICHLY IN ALL WISDOM, COLOSSIANS 3:16 AND AGAIN, LET YOUR SPEECH BE ALWAYS WITH GRACE SEASONED WITH SALT, THAT YOU MAY KNOW HOW YE OUGHT TO ANSWER EACH ONE, COLOSSIANS 4:6 AND THERE IS A GENERAL CHARGE TO ALL THAT THEY BE READY TO 1 PETER 3:15 RENDER AN ACCOUNT OF THEIR FAITH, AND TO THE THESSALONIANS, HE GIVES THE FOLLOWING COMMAND: BUILD EACH OTHER UP, EVEN AS ALSO YE DO. 1 THESSALONIANS 5:11 BUT WHEN HE SPEAKS OF PRIESTS HE SAYS, LET THE ELDERS THAT RULE WELL BE COUNTED WORTHY OF DOUBLE HONOR, ESPECIALLY THOSE WHO LABOR IN THE WORD, AND IN TEACHING. 1 TIMOTHY 5:17 FOR THIS IS THE PERFECTION OF TEACHING WHEN THE TEACHERS BOTH BY WHAT THEY DO, AND BY WHAT THEY SAY AS WELL, BRING THEIR DISCIPLES TO THAT BLESSED STATE OF LIFE WHICH CHRIST APPOINTED FOR THEM. FOR EXAMPLE ALONE IS NOT ENOUGH TO INSTRUCT OTHERS. NOR DO I SAY THIS OF MYSELF; IT IS OUR SAVIOUR'S OWN WORD. FOR WHOSOEVER SHALL DO AND TEACH THEM, HE SHALL BE CALLED GREAT. MATTHEW 5:19 NOW IF DOING WERE THE SAME AS TEACHING, THE SECOND WORD HERE WOULD BE SUPERFLUOUS; AND IT HAD BEEN ENOUGH TO HAVE SAID WHOSOEVER SHALL DO SIMPLY. BUT NOW BY DISTINGUISHING THE TWO, HE SHOWS THAT PRACTICE IS ONE THING, AND DOCTRINE ANOTHER, AND THAT EACH NEEDS THE HELP OF THE OTHERS IN ORDER TO COMPLETE EDIFICATION. YOU HEAR TOO WHAT THE CHOSEN VESSEL OF CHRIST SAYS TO THE EPHESIAN ELDERS: WHEREFORE WATCH YE, REMEMBERING THAT FOR THE SPACE OF THREE YEARS, I CEASED NOT TO ADMONISH EVERY ONE, NIGHT AND DAY, WITH TEARS. ACTS 20:31 BUT WHAT NEED WAS THERE FOR HIS TEARS OR FOR ADMONITION BY WORD OF MOUTH, WHILE HIS LIFE AS AN APOSTLE WAS SO ILLUSTRIOUS? HIS HOLY LIFE MIGHT BE A GREAT INDUCEMENT TO MEN TO KEEP THE COMMANDMENTS, YET I DARE NOT SAY THAT IT ALONE COULD ACCOMPLISH EVERYTHING.

9. BUT WHEN A DISPUTE ARISES CONCERNING MATTERS OF DOCTRINE, AND ALL TAKE THEIR WEAPONS FROM THE SAME SCRIPTURES, OF WHAT WEIGHT WILL ANY ONE'S LIFE BE ABLE TO PROVE? WHAT THEN WILL BE THE GOOD OF HIS MANY AUSTERITIES, WHEN AFTER SUCH PAINFUL EXERCISES, ANY ONE FROM THE PRIEST'S GREAT UNSKILLFULNESS IN ARGUMENT FALL INTO HERESY, AND BE CUT OFF FROM THE BODY OF THE CHURCH, A MISFORTUNE WHICH I HAVE MYSELF SEEN MANY SUFFERING. OF WHAT PROFIT THEN WILL HIS PATIENCE BE TO HIM? NONE; NO MORE THAN THERE WILL BE IN A SOUND FAITH IF THE LIFE IS CORRUPT. WHEREFORE, FOR THIS REASON MORE THAN FOR ALL OTHERS, IT CONCERNS HIM WHOSE OFFICE IT IS TO TEACH OTHERS, TO BE EXPERIENCED IN DISPUTATIONS OF THIS KIND. FOR THOUGH HE HIMSELF STANDS SAFELY, AND IS UNHURT BY THE GAINSAYERS, YET THE SIMPLE MULTITUDE UNDER HIS DIRECTION, WHEN THEY SEE THEIR LEADER DEFEATED, AND WITHOUT ANY ANSWER FOR THE GAINSAYERS, WILL BE APT TO LAY THE BLAME OF HIS DISCOMFITURE NOT ON HIS OWN WEAKNESS, BUT ON THE DOCTRINES THEMSELVES, AS THOUGH THEY WERE FAULTY; AND SO BY REASON OF THE INEXPERIENCE OF ONE, GREAT NUMBERS ARE BROUGHT TO EXTREME RUIN; FOR THOUGH THEY DO NOT ENTIRELY GO OVER TO THE ADVERSARY, YET THEY ARE FORCED TO DOUBT ABOUT MATTERS IN WHICH FORMERLY THEY FIRMLY BELIEVED, AND THOSE WHOM THEY USED TO APPROACH WITH UNSWERVING CONFIDENCE, THEY ARE UNABLE TO HOLD TO ANY LONGER STEADFASTLY, BUT IN CONSEQUENCE OF THEIR LEADER'S DEFEAT, SO GREAT A STORM SETTLES

DOWN UPON THEIR SOULS, THAT THE MISCHIEF ENDS IN THEIR SHIPWRECK ALTOGETHER. BUT HOW DIRE IS THE DESTRUCTION, AND HOW TERRIBLE THE FIRE WHICH SUCH A LEADER BRINGS UPON HIS OWN WRETCHED HEAD FOR EVERY SOUL WHICH IS THUS LOST, YOU WILL NOT NEED TO LEARN FROM ME, AS YOU KNOW ALL THIS PERFECTLY. IS THIS THEN PRIDE, IS THIS VAINGLORY IN ME, TO BE UNWILLING TO BE THE CAUSE OF THE DESTRUCTION OF SO MANY SOULS? AND OF PROCURING FOR MYSELF GREATER PUNISHMENT IN THE WORLD TO COME, THAN THAT WHICH NOW AWAITS ME THERE? WHO WOULD SAY SO? SURELY NO ONE, UNLESS HE SHOULD WISH TO FIND FAULT WHERE THERE IS NONE, AND TO MORALIZE OVER OTHER MEN'S CALAMITIES.

BOOK V

1. HOW GREAT IS THE SKILL REQUIRED FOR THE TEACHER IN CONTENDING EARNESTLY FOR THE TRUTH, HAS BEEN SUFFICIENTLY SET FORTH BY US. BUT I HAVE TO MENTION ONE MORE MATTER BESIDE THIS, WHICH IS A CAUSE OF NUMBERLESS DANGERS, THOUGH FOR MY OWN PART I SHOULD RATHER SAY THAT THE THING ITSELF IS NOT THE CAUSE, BUT THEY WHO KNOW NOT HOW TO USE IT RIGHTLY, SINCE IT IS OF ITSELF A HELP TO SALVATION AND TO MUCH GOOD BESIDES, WHENEVER YOU FIND THAT EARNEST AND GOOD MEN HAVE THE MANAGEMENT OF IT. WHAT THEN, DO I MEAN BY THIS? THE EXPENDITURE OF GREAT LABOR UPON THE PREPARATION OF DISCOURSES TO BE DELIVERED IN PUBLIC. FOR TO BEGIN WITH, THE MAJORITY OF THOSE WHO ARE UNDER THE PREACHERS' CHARGE ARE NOT MINDED TO BEHAVE TOWARDS THEM AS TOWARDS TEACHERS, BUT DISDAINING THE PART OF LEARNERS, THEY ASSUME INSTEAD THE ATTITUDE OF THOSE WHO SIT AND LOOK ON AT THE PUBLIC GAMES; AND JUST AS THE MULTITUDE THERE IS SEPARATED INTO PARTIES, AND SOME ATTACH THEMSELVES TO ONE, AND SOME TO ANOTHER, SO HERE ALSO MEN ARE DIVIDED, AND BECOME THE PARTISANS NOW OF THIS TEACHER, NOW OF THAT, LISTENING TO THEM WITH A VIEW TO FAVOR OR SPITE. AND NOT ONLY IS THERE THIS HARDSHIP, BUT ANOTHER QUITE AS GREAT. FOR IF IT HAS OCCURRED TO ANY PREACHER TO WEAVE INTO HIS SERMONS ANY PART OF OTHER MEN'S WORKS, HE IS EXPOSED TO GREATER DISGRACE THAN THOSE WHO STEAL MONEY. NAY, OFTEN WHERE HE HAS NOT EVEN BORROWED ANYTHING FROM ANY ONE, BUT IS ONLY SUSPECTED, HE HAS SUFFERED THE FATE OF A THIEF. AND WHY DO I SPEAK OF THE WORKS OF OTHERS WHEN IT IS NOT PERMITTED TO HIM TO USE HIS OWN RESOURCES WITHOUT VARIETY? FOR THE PUBLIC ARE ACCUSTOMED TO LISTEN NOT FOR PROFIT, BUT FOR PLEASURE, SITTING LIKE CRITICS OF TRAGEDIES, AND OF MUSICAL ENTERTAINMENTS, AND THAT FACILITY OF SPEECH AGAINST WHICH WE DECLAIMED JUST NOW, IN THIS CASE BECOMES DESIRABLE, EVEN MORE THAN IN THE CASE OF BARRISTERS, WHERE THEY ARE OBLIGED TO CONTEND ONE AGAINST THE OTHER. A PREACHER THEN SHOULD HAVE LOFTINESS OF MIND, FAR EXCEEDING MY OWN LITTLENESS OF SPIRIT, THAT HE MAY CORRECT THIS DISORDERLY AND UNPROFITABLE PLEASURE ON THE PART OF THE MULTITUDE, AND BE ABLE TO LEAD THEM OVER TO A MORE USEFUL WAY OF HEARING, THAT HIS PEOPLE MAY FOLLOW AND YIELD TO HIM, AND THAT HE MAY NOT BE LED AWAY BY THEIR OWN HUMORS, AND THIS IT IS NOT POSSIBLE TO ARRIVE AT, EXCEPT BY TWO MEANS: INDIFFERENCE TO THEIR PRAISE, AND THE POWER OF PREACHING WELL.

2. FOR IF EITHER OF THESE BE LACKING, THE REMAINING ONE BECOMES USELESS, OWING TO ITS DIVORCE FROM THE OTHER, FOR IF A PREACHER BE INDIFFERENT TO PRAISE, AND YET CANNOT PRODUCE THE DOCTRINE WHICH IS WITH GRACE SEASONED WITH SALT, COLOSSIANS 4:6 HE BECOMES DESPISED BY THE MULTITUDE, WHILE HE GAINS NOTHING FROM HIS OWN NOBLENESS OF MIND; AND IF ON THE OTHER HAND HE IS SUCCESSFUL AS A PREACHER, AND IS OVERCOME BY THE THOUGHT OF APPLAUSE, HARM IS EQUALLY DONE IN TURN, BOTH TO HIMSELF AND THE MULTITUDE, BECAUSE IN HIS DESIRE FOR PRAISE HE IS CAREFUL TO SPEAK RATHER WITH A VIEW TO PLEASE THAN TO PROFIT. AND AS HE WHO NEITHER LETS GOOD OPINION INFLUENCE HIM, NOR IS SKILLFUL IN SPEAKING, DOES NOT YIELD TO THE PLEASURE OF THE MULTITUDE, AND IS UNABLE TO DO THEM ANY GOOD WORTH MENTIONING, BECAUSE HE HAS NOTHING TO SAY, SO HE WHO IS CARRIED AWAY WITH DESIRE FOR PRAISE, THOUGH HE IS ABLE TO RENDER THE MULTITUDE BETTER SERVICE, RATHER PROVIDES IN PLACE OF THIS SUCH FOOD AS WILL SUIT THEIR TASTE, BECAUSE HE PURCHASES THEREBY THE TUMULT OF ACCLAMATION.

3. THE BEST KIND OF BISHOP MUST, THEREFORE, BE STRONG IN BOTH THESE POINTS, SO THAT NEITHER MAY SUPPLANT THE OTHER. FOR IF WHEN HE STANDS UP IN THE CONGREGATION AND SPEAKS WORDS CALCULATED TO MAKE THE CARELESS WINCE, HE THEN STUMBLES, AND STOPS SHORT, AND IS FORCED TO BLUSH AT HIS FAILURE, THE GOOD OF WHAT HE HAS SPOKEN IS IMMEDIATELY WASTED. FOR THEY WHO ARE REBUKED, BEING GALLED BY WHAT HAS BEEN TOLD THEM, AND UNABLE TO AVENGE THEMSELVES ON HIM OTHERWISE, TAUNT HIM, WITH JEERS AT THIS IGNORANCE OF HIS, THINKING TO SCREEN THEIR OWN REPROACH THEREBY. WHEREFORE HE OUGHT, LIKE SOME VERY GOOD CHARIOTEER, TO COME TO AN ACCURATE JUDGMENT ABOUT BOTH THESE GOOD THINGS, IN ORDER THAT HE MAY BE ABLE TO DEAL WITH BOTH AS HE MAY HAVE NEED; FOR WHEN HE IS IRREPROACHABLE IN THE EYES OF ALL, THEN HE WILL BE ABLE, WITH JUST SO MUCH AUTHORITY AS HE WISHES, BOTH TO CORRECT AND TO REMIT FROM CORRECTION ALL THOSE WHO ARE UNDER HIS RULE. BUT WITHOUT THIS IT WILL NOT BE EASY FOR HIM TO DO SO. BUT THIS NOBLENESS OF SOUL SHOULD BE SHOWN NOT ONLY UP TO THE LIMIT OF INDIFFERENCE TO PRAISE, BUT SHOULD GO FURTHER IN ORDER THAT THE GAIN THUS GOTTEN MAY NOT IN ITS TURN BE FRUITLESS.

4. TO WHAT ELSE OUGHT HE THEN TO BE INDIFFERENT? SLANDER AND ENVY. UNSEASONABLE EVIL SPEAKING, HOWEVER (FOR OF COURSE THE BISHOP UNDERGOES SOME GROUNDLESS CENSURE), IT IS WELL THAT HE SHOULD NEITHER FEAR NOR TREMBLE AT EXCESSIVELY, NOR ENTIRELY PASS OVER; BUT WE OUGHT, THOUGH IT HAPPEN TO BE FALSE, OR TO BE BROUGHT AGAINST US BY THE COMMON HERD, TO TRY AND EXTINGUISH IT IMMEDIATELY. FOR NOTHING SO MAGNIFIES BOTH AN EVIL AND A GOOD REPORT AS THE UNDISCIPLINED MOB. FOR ACCUSTOMED TO HEAR AND TO SPEAK WITHOUT STOPPING TO MAKE INQUIRY, THEY REPEAT AT RANDOM EVERYTHING WHICH COMES IN THEIR WAY, WITHOUT ANY REGARD TO THE TRUTH OF IT. THEREFORE THE BISHOP OUGHT NOT TO BE UNCONCERNED ABOUT THE MULTITUDE, BUT STRAIGHTWAY TO NIP THEIR EVIL SURMISINGS IN THE BUD; PERSUADING HIS ACCUSERS, EVEN IF THEY BE THE MOST UNREASONABLE OF ALL MEN, AND TO OMIT NOTHING WHICH IS ABLE TO DISPEL AN ILL-FAVORED REPORT. BUT IF, WHEN WE DO ALL THIS, THEY WHO BLAME US WILL NOT BE PERSUADED, THENCEFORWARD WE SHOULD GIVE THEM NO CONCERN. SINCE IF ANY ONE BE TOO QUICK TO BE DEJECTED BY THESE ACCIDENTS, HE WILL NOT BE ABLE AT ANY TIME TO PRODUCE ANYTHING NOBLE AND ADMIRABLE. FOR DESPONDENCY AND CONSTANT CARES ARE MIGHTY FOR DESTROYING THE POWERS OF THE MIND, AND FOR REDUCING IT TO EXTREME WEAKNESS. THUS THEN MUST THE PRIEST BEHAVE TOWARDS THOSE IN HIS CHARGE, AS A FATHER WOULD BEHAVE TO HIS VERY YOUNG CHILDREN; AND AS SUCH ARE NOT DISTURBED EITHER BY THEIR INSULTS OR THEIR BLOWS, OR THEIR LAMENTATIONS, NOR EVEN IF THEY LAUGH AND REJOICE WITH US, DO WE TAKE MUCH ACCOUNT OF IT; SO SHOULD WE NEITHER BE PUFFED UP BY THE PROMISES OF THESE PERSONS NOR CAST DOWN AT THEIR CENSURE, WHEN IT COMES FROM THEM UNSEASONABLY. BUT THIS IS HARD, MY GOOD FRIEND; AND PERHAPS, METHINKS, EVEN IMPOSSIBLE. FOR I KNOW NOT WHETHER ANY MAN EVER SUCCEEDED IN THE EFFORT NOT TO BE PLEASED WHEN HE IS PRAISED, AND THE MAN WHO IS PLEASED AT THIS IS LIKELY ALSO TO DESIRE TO ENJOY IT, AND THE MAN WHO DESIRES TO ENJOY IT WILL, OF NECESSITY, BE ALTOGETHER VEXED AND BESIDE HIMSELF WHENEVER HE MISSES IT. FOR AS THEY WHO REVEL IN BEING RICH, WHEN THEY FALL INTO POVERTY ARE GRIEVED, AND THEY WHO HAVE BEEN USED TO LIVE LUXURIOUSLY CANNOT BEAR TO LIVE SHABBILY; SO, TOO, THEY WHO LONG FOR APPLAUSE, NOT ONLY WHEN THEY ARE BLAMED WITHOUT A CAUSE, BUT WHEN THEY ARE NOT CONSTANTLY BEING PRAISED, BECOME, AS BY SOME FAMINE, WASTED IN SOUL, PARTICULARLY WHEN THEY HAPPEN THEMSELVES TO HAVE BEEN USED TO PRAISE, OR IF THEY HEAR OTHERS BEING PRAISED. HE WHO ENTERS UPON THE TRIAL OF PREACHING WITH DESIRES OF THIS KIND, HOW MANY ANNOYANCES AND HOW MANY PANGS DO YOU THINK THAT HE HAS? IT IS NO MORE POSSIBLE FOR THE SEA TO BE WITHOUT WAVES THAN THAT MAN TO BE WITHOUT CARES AND GRIEF.

5. FOR THOUGH THE PREACHER MAY HAVE GREAT ABILITY (AND THIS ONE WOULD ONLY FIND IN A FEW), NOT EVEN IN THIS CASE IS HE RELEASED FROM PERPETUAL TOIL. FOR SINCE PREACHING DOES NOT COME BY NATURE, BUT BY STUDY, SUPPOSE A MAN TO REACH A HIGH STANDARD OF IT, THIS WILL THEN FORSAKE HIM IF HE DOES NOT CULTIVATE HIS POWER BY CONSTANT APPLICATION AND EXERCISE. SO THAT THERE IS GREATER LABOR FOR THE WISER THAN FOR THE UNLEARNED. FOR THERE IS NOT THE SAME DEGREE OF LOSS ATTENDING NEGLIGENCE ON THE PART OF THE ONE AND THE OTHER, BUT THE LOSS IS IN EXACT PROPORTION TO THE DIFFERENCE BETWEEN THE TWO POSSESSIONS. FOR THE LATTER NO ONE WOULD BLAME, AS THEY FURNISH NOTHING WORTH REGARDING. BUT THE FORMER, UNLESS THEY ARE CONSTANTLY PRODUCING MATTER BEYOND THE REPUTATION IN WHICH ALL HOLD THEM, GREAT CENSURE ATTENDS ON ALL HANDS; AND BESIDES THESE THINGS, THE LATTER WOULD MEET WITH CONSIDERABLE PRAISE, EVEN FOR SMALL PERFORMANCES, WHILE THE EFFORTS OF THE FORMER, UNLESS THEY BE SPECIALLY WONDERFUL AND STARTLING, NOT ONLY FAIL TO WIN APPLAUSE, BUT MEET WITH MANY FAULT-FINDERS. FOR THE AUDIENCE SET THEMSELVES TO BE CRITICS, NOT SO MUCH IN JUDGMENT OF WHAT IS SAID AS OF THE REPUTATION OF THE SPEAKER, SO THAT WHENEVER ANY ONE EXCELS ALL OTHERS IN ORATORICAL POWERS, THEN ESPECIALLY OF ALL OTHERS DOES HE NEED LABORIOUS STUDY. FOR THIS MAN IS NOT ALLOWED TO AVAIL HIMSELF OF THE USUAL PLEA WHICH HUMAN NATURE URGES, THAT ONE CANNOT SUCCEED IN EVERYTHING; BUT IF HIS SERMONS DO NOT THROUGHOUT CORRESPOND TO THE GREATNESS OF THE EXPECTATIONS FORMED, HE WILL GO AWAY WITHOUT HAVING GAINED ANYTHING BUT COUNTLESS JEERS AND CENSURES; AND NO ONE TAKES THIS INTO CONSIDERATION ABOUT HIM, THAT DEJECTION AND PAIN, AND ANXIETY, AND OFTEN ANGER, MAY STEP IN, AND DIM THE CLEARNESS OF HIS THOUGHTS AND PREVENT HIS PRODUCTIONS FROM COMING FROM HIM UNALLOYED, AND THAT ON THE WHOLE, BEING BUT A MAN, HE CANNOT BE CONSTANTLY THE SAME, NOR AT ALL TIMES ACQUIT HIMSELF SUCCESSFULLY, BUT NATURALLY MUST SOMETIMES FALL SHORT OF THE MARK, AND APPEAR ON A LOWER LEVEL OF ABILITY THAN USUAL. NONE OF THESE THINGS, AS I SAID, ARE THEY WILLING TO TAKE INTO CONSIDERATION, BUT CHARGE HIM WITH FAULTS AS IF THEY WERE SITTING IN JUDGMENT ON AN ANGEL; THOUGH IN OTHER CASES, TOO, A MAN IS APT TO OVERLOOK THE GOOD PERFORMANCES OF HIS NEIGHBOR, THOUGH THEY BE MANY AND GREAT, AND IF ANYWHERE A DEFECT APPEARS, EVEN IF IT BE ACCIDENTAL, EVEN IF IT ONLY OCCUR AT LONG INTERVALS, IT IS QUICKLY PERCEIVED, AND ALWAYS REMEMBERED, AND THUS SMALL AND TRIFLING MATTERS HAVE OFTEN LESSENED THE GLORY OF MANY AND GREAT DOINGS.

6. YOU SEE, MY EXCELLENT FRIEND, THAT THE MAN WHO IS POWERFUL IN PREACHING HAS PECULIAR NEED OF GREATER STUDY THAN OTHERS; AND BESIDES STUDY, OF FORBEARANCE ALSO GREATER THAN WHAT IS NEEDED BY ALL THOSE WHOM I HAVE ALREADY MENTIONED. FOR THUS ARE MANY CONSTANTLY SPRINGING UP AGAINST HIM, IN A VAIN AND SENSELESS SPIRIT, AND HAVING NO FAULT TO FIND WITH HIM, BUT THAT HE IS GENERALLY APPROVED OF, HATE HIM; AND HE MUST BEAR THEIR BITTER MALICE NOBLY, FOR AS THEY ARE NOT ABLE TO HIDE THIS CURSED HATRED, WHICH THEY SO UNREASONABLY ENTERTAIN, THEY BOTH REVILE, AND CENSURE, AND SLANDER IN PRIVATE, AND DEFAME IN PUBLIC, AND THE MIND WHICH HAS BEGUN TO BE PAINED AND EXASPERATED, ON EVERY ONE OF THESE OCCASIONS, WILL NOT ESCAPE BEING CORRUPTED BY GRIEF. FOR THEY WILL NOT ONLY REVENGE THEMSELVES UPON HIM BY THEIR OWN ACTS, BUT WILL TRY TO DO SO BY MEANS OF OTHERS, AND OFTEN HAVING CHOSEN SOME ONE OF THOSE WHO ARE UNABLE TO SPEAK A WORD, WILL EXTOL HIM WITH THEIR PRAISES AND ADMIRE HIM BEYOND HIS WORTH. SOME DO THIS THROUGH IGNORANCE ALONE, SOME THROUGH IGNORANCE AND ENVY, IN ORDER THAT THEY MAY RUIN THE REPUTATION OF THE OTHER, NOT THAT THEY MAY PROVE THE MAN TO BE WONDERFUL WHO IS NOT SO, AND THE NOBLE-MINDED MAN HAS NOT ONLY TO STRUGGLE AGAINST THESE, BUT OFTEN AGAINST THE IGNORANCE OF THE WHOLE MULTITUDE; FOR SINCE IT IS NOT POSSIBLE THAT ALL THOSE WHO COME TOGETHER SHOULD CONSIST OF LEARNED MEN, BUT THE CHANCES ARE THAT THE LARGER PART OF THE CONGREGATION IS COMPOSED OF UNLEARNED PEOPLE, AND THAT EVEN THE REST, WHO ARE CLEARER HEADED THAN THEY, FALL AS FAR SHORT OF BEING ABLE TO CRITICIZE SERMONS AS THE REMAINDER AGAIN FALL SHORT OF THEM; SO THAT ONLY ONE OR TWO ARE SEATED THERE WHO POSSESS THIS POWER; IT FOLLOWS, OF NECESSITY, THAT HE WHO PREACHES BETTER THAN OTHERS CARRIES AWAY LESS APPLAUSE, AND POSSIBLY GOES HOME WITHOUT BEING PRAISED AT ALL, AND HE MUST BE PREPARED TO MEET SUCH ANOMALIES NOBLY, AND TO PARDON THOSE WHO COMMIT THEM IN IGNORANCE, AND TO WEEP FOR THOSE WHO ACQUIESCE IN THEM ON ACCOUNT OF ENVY AS WRETCHED AND PITIABLE CREATURES, AND NOT TO CONSIDER THAT HIS POWERS HAVE BECOME LESS ON EITHER OF THESE ACCOUNTS. FOR IF A MAN, BEING A PRE-EMINENTLY GOOD PAINTER, AND SUPERIOR TO ALL IN HIS ART, SEES THE PORTRAIT WHICH HE HAS DRAWN WITH GREAT ACCURACY HELD UP TO RIDICULE, HE OUGHT NOT TO BE DEJECTED, AND TO CONSIDER THE PICTURE POOR, BECAUSE OF THE JUDGMENT OF THE IGNORANT; AS HE WOULD NOT CONSIDER THE DRAWING THAT IS REALLY POOR TO BE SOMETHING WONDERFUL AND LOVELY, BECAUSE OF THE ASTONISHMENT OF THE INARTISTIC.

7. FOR LET THE BEST ARTIFICER BE HIMSELF THE CRITIC OF HIS OWN DESIGNS, AND LET HIS PERFORMANCES BE DETERMINED TO BE GOOD OR POOR, ACCORDING AS THE MIND WHICH DESIGNED THEM GIVES SENTENCE UPON THEM. BUT LET HIM NOT EVEN CONSIDER THE OPINION, SO ERRONEOUS AND INARTISTIC, OF THE OUTSIDE WORLD. LET, THEREFORE, THE MAN WHO UNDERTAKES THE STRAIN OF TEACHING NEVER GIVE HEED TO THE GOOD OPINION OF THE OUTSIDE WORLD, NOR BE DEJECTED IN SOUL ON ACCOUNT OF SUCH PERSONS; BUT LABORING AT HIS SERMONS SO THAT HE MAY PLEASE GOD, (FOR LET THIS ALONE BE HIS RULE AND DETERMINATION, IN DISCHARGING THIS BEST KIND OF WORKMANSHIP, NOT ACCLAMATION, NOR GOOD OPINIONS,) IF, INDEED, HE BE PRAISED BY MEN, LET HIM NOT REPUDIATE THEIR APPLAUSE, AND WHEN HIS HEARERS DO NOT OFFER THIS, LET HIM NOT SEEK IT, LET HIM NOT BE GRIEVED. FOR A SUFFICIENT CONSOLATION IN HIS LABORS, AND ONE GREATER THAN ALL, IS WHEN HE IS ABLE TO BE CONSCIOUS OF ARRANGING AND ORDERING HIS TEACHING WITH A VIEW TO PLEASING GOD.

8. FOR IF HE BE FIRST CARRIED AWAY WITH THE DESIRE FOR INDISCRIMINATE PRAISE, HE WILL REAP NO ADVANTAGE FROM HIS LABORS, OR FROM HIS POWER IN PREACHING, FOR THE MIND BEING UNABLE TO BEAR THE SENSELESS CENSURES OF THE MULTITUDE IS DISPIRITED, AND CASTS ASIDE ALL EARNESTNESS ABOUT PREACHING. THEREFORE IT IS ESPECIALLY NECESSARY TO BE TRAINED TO BE INDIFFERENT TO ALL KINDS OF PRAISE. FOR TO KNOW HOW TO PREACH IS NOT ENOUGH FOR THE PRESERVATION OF THAT POWER, IF THIS BE NOT ADDED: AND IF ANY ONE WOULD EXAMINE ACCURATELY THE MAN WHO IS DESTITUTE OF THIS ART, HE WILL FIND THAT HE NEEDS TO BE INDIFFERENT TO PRAISE NO LESS THAN THE OTHER, FOR HE WILL BE FORCED TO DO MANY WRONG THINGS IN PLACING HIMSELF UNDER THE CONTROL OF POPULAR OPINION. FOR NOT HAVING THE ENERGY TO EQUAL THOSE WHO ARE IN REPUTE FOR THE QUALITY OF THEIR PREACHING, HE WILL NOT REFRAIN FROM FORMING ILL DESIGNS AGAINST THEM, FROM ENVYING THEM, AND FROM BLAMING THEM WITHOUT REASON, AND FROM MANY SUCH DISCREDITABLE PRACTICES, BUT WILL VENTURE EVERYTHING, EVEN IF IT BE NEEDFUL TO RUIN HIS OWN SOUL, FOR THE SAKE OF BRINGING DOWN THEIR FAME TO THE LEVEL OF HIS OWN INSIGNIFICANCE. AND IN ADDITION TO THIS, HE WILL LEAVE OFF HIS EXERTIONS ABOUT HIS WORK; A KIND OF NUMBNESS, AS IT WERE, SPREADING ITSELF OVER

HIS MIND. FOR MUCH TOIL, REWARDED BY SCANTY PRAISE, IS SUFFICIENT TO CAST DOWN A MAN WHO CANNOT DESPISE PRAISE, AND PUT HIM INTO A DEEP LETHARGY, SINCE THE HUSBANDMAN EVEN WHEN HE SPENDS TIME OVER SOME SORRY PIECE OF LAND, AND IS FORCED TO TILL A ROCK, QUICKLY DESISTS FROM HIS WORK, UNLESS HE IS POSSESSED OF MUCH EARNESTNESS ABOUT THE MATTER, OR HAS A FEAR OF FAMINE IMPENDING OVER HIM. FOR IF THEY WHO ARE ABLE TO SPEAK WITH CONSIDERABLE POWER, NEED SUCH CONSTANT EXERCISE FOR THE PRESERVATION OF THEIR TALENT, HE WHO COLLECTS NO MATERIALS AT ALL, BUT IS FORCED IN THE MIDST OF HIS EFFORTS TO MEDITATE; WHAT DIFFICULTY, WHAT CONFUSION, WHAT TROUBLE WILL HE EXPERIENCE, IN ORDER THAT HE MAY BE ABLE AT GREAT LABOR TO COLLECT A FEW IDEAS! AND IF ANY OF THOSE CLERGY WHO ARE UNDER HIS AUTHORITY, AND WHO ARE PLACED IN THE INFERIOR ORDER, BE ABLE IN THAT POSITION TO APPEAR TO BETTER ADVANTAGE THAN HE; WHAT A DIVINE MIND MUST HE HAVE, SO AS NOT TO BE SEIZED WITH ENVY OR CAST DOWN BY DESPONDENCY. FOR, FOR ONE TO BE PLACED IN A STATION OF HIGHER DIGNITY, AND TO BE SURPASSED BY HIS INFERIOR IN RANK, AND TO BEAR THIS NOBLY, WOULD NOT BE THE PART OF ANY ORDINARY MIND, NOR OF SUCH AS MY OWN, BUT OF ONE AS HARD AS ADAMANT; AND IF, INDEED, THE MAN WHO IS IN GREATER REPUTE BE VERY FORBEARING AND MODEST, THE SUFFERING BECOMES SO MUCH THE MORE EASILY BORNE. BUT IF HE IS BOLD AND BOASTFUL AND VAINGLORIOUS, A DAILY DEATH WOULD BE DESIRABLE FOR THE OTHER; HE WILL SO EMBITTER HIS LIFE, INSULTING HIM TO HIS FACE, AND LAUGHING AT HIM BEHIND HIS BACK, WRESTING MUCH OF HIS AUTHORITY FROM HIM, AND WISHING TO BE EVERYTHING HIMSELF. BUT HE IS POSSESSED OF THE GREATEST SECURITY, IN ALL THESE CIRCUMSTANCES, WHO HAS FLUENCY IN PREACHING, AND THE EARNEST ATTENTION OF THE MULTITUDE ABOUT HIM, AND THE AFFECTION OF ALL THOSE WHO ARE UNDER HIS CHARGE. DO YOU NOT KNOW WHAT A PASSION FOR SERMONS HAS BURST IN UPON THE MINDS OF CHRISTIANS NOW-A-DAYS? AND THAT THEY WHO PRACTICE THEMSELVES IN PREACHING ARE IN SPECIAL HONOR, NOT ONLY AMONG THE HEATHEN, BUT AMONG THEM OF THE HOUSEHOLD OF THE FAITH? HOW THEN COULD ANY ONE BEAR SUCH DISGRACE AS TO FIND THAT ALL ARE MUTE WHEN HE IS PREACHING, AND THINK THAT THEY ARE OPPRESSED, AND WAIT FOR THE END OF THE SERMON, AS FOR SOME RELEASE FROM WORK; WHILE THEY LISTEN TO ANOTHER WITH EAGERNESS THOUGH HE PREACH LONG, AND ARE SORRY WHEN HE IS ABOUT TO CONCLUDE; AND ALMOST ANGRY WHEN IT IS HIS PURPOSE TO BE SILENT. IF THESE MATTERS SEEM TO YOU TO BE SMALL, AND EASILY TO BE DESPISED, IT IS BECAUSE OF YOUR INEXPERIENCE. THEY ARE TRULY ENOUGH TO QUENCH ZEAL, AND TO PARALYZE THE POWERS OF THE MIND, UNLESS A MAN WITHDRAW HIMSELF FROM ALL HUMAN PASSIONS, AND STUDY TO FRAME HIS CONDUCT AFTER THE PATTERN OF THOSE INCORPOREAL POWERS, WHO ARE NEITHER PURSUED BY ENVY, NOR BY LONGING FOR FAME, NOR BY ANY OTHER MORBID FEELING. IF THEN THERE BE ANY MAN SO CONSTITUTED AS TO BE ABLE TO SUBDUE THIS WILD BEAST, SO DIFFICULT TO CAPTURE, SO UNCONQUERABLE, SO FIERCE; THAT IS TO SAY, PUBLIC FAME, AND TO CUT OFF ITS MANY HEADS, OR RATHER TO FORBID THEIR GROWTH ALTOGETHER; HE WILL EASILY BE ABLE TO REPEL THESE MANY VIOLENT ASSAULTS, AND TO ENJOY A KIND OF QUIET HAVEN OF REST. BUT HE WHO HAS NOT FREED HIMSELF FROM THIS MONSTER, INVOLVES HIS SOUL IN STRUGGLES OF VARIOUS KINDS, AND PERPETUAL AGITATION, AND THE BURDEN BOTH OF DESPONDENCY AND OF OTHER PASSIONS. BUT WHY NEED I DETAIL THE REST OF THESE DIFFICULTIES, WHICH NO ONE WILL BE ABLE TO DESCRIBE, OR TO LEARN UNLESS HE HAS HAD ACTUAL EXPERIENCE OF THEM.

BOOK VI

1. OUR CONDITION HERE, INDEED, IS SUCH AS YOU HAVE HEARD. BUT OUR CONDITION HEREAFTER HOW SHALL WE ENDURE, WHEN WE ARE COMPELLED TO GIVE OUR ACCOUNT FOR EACH OF THOSE WHO HAVE BEEN ENTRUSTED TO US? FOR OUR PENALTY IS NOT LIMITED TO SHAME, BUT EVERLASTING CHASTISEMENT AWAITS US AS WELL. AS FOR THE PASSAGE, OBEY THEM THAT HAVE THE RULE OVER YOU, AND SUBMIT TO THEM, FOR THEY WATCH IN BEHALF OF YOUR SOULS AS THEY THAT SHALL GIVE ACCOUNT; HEBREWS 13:17 THOUGH I HAVE MENTIONED IT ONCE ALREADY, YET I WILL BREAK SILENCE ABOUT IT NOW, FOR THE FEAR OF ITS WARNING IS CONTINUALLY AGITATING MY SOUL. FOR IF FOR HIM WHO CAUSES ONE ONLY, AND THAT THE LEAST, TO STUMBLE, IT IS PROFITABLE THAT A GREAT MILLSTONE SHOULD BE HANGED ABOUT HIS NECK, AND THAT HE SHOULD BE SUNK IN THE DEPTH OF THE SEA; MATTHEW 18:6 AND IF THEY WHO WOUND THE CONSCIENCES OF THE BRETHREN, SIN AGAINST CHRIST HIMSELF, 1 CORINTHIANS 8:12 WHAT THEN WILL THEY ONE DAY SUFFER, WHAT KIND OF PENALTY WILL THEY PAY, WHO DESTROY NOT ONE ONLY, OR TWO, OR THREE, BUT SO MANY MULTITUDES? FOR IT IS NOT POSSIBLE FOR INEXPERIENCE TO BE URGED AS AN EXCUSE, NOR TO TAKE REFUGE IN IGNORANCE, NOR FOR THE PLEA OF NECESSITY OR FORCE TO BE PUT FORWARD. YEA, IF IT WERE POSSIBLE, ONE OF THOSE UNDER THEIR CHARGE COULD MORE EASILY MAKE USE OF THIS REFUGE FOR HIS OWN SINS THAN BISHOPS IN THE CASE OF THE SINS OF OTHERS. DO YOU ASK WHY? BECAUSE HE WHO HAS BEEN APPOINTED TO RECTIFY THE IGNORANCE OF OTHERS, AND TO WARN THEM BEFOREHAND OF THE CONFLICT WITH THE DEVIL WHICH IS COMING UPON THEM, WILL NOT BE ABLE TO PUT FORWARD IGNORANCE AS HIS EXCUSE, OR TO SAY, I HAVE NEVER HEARD THE TRUMPET SOUND, I DID NOT FORESEE THE CONFLICT. FOR HE IS SET FOR THAT VERY PURPOSE, SAYS EZEKIEL, THAT HE MAY SOUND THE TRUMPET FOR OTHERS, AND WARN THEM OF THE DANGERS AT HAND. AND THEREFORE HIS CHASTISEMENT IS INEVITABLE, THOUGH HE THAT PERISHES HAPPEN TO BE BUT ONE. FOR IF WHEN THE SWORD COMES, THE WATCHMAN DOES NOT SOUND THE TRUMPET TO THE PEOPLE, NOR GIVE THEM A SIGN, AND THE SWORD COME AND TAKE ANY MAN AWAY, HE INDEED IS TAKEN AWAY ON ACCOUNT OF HIS INIQUITY, BUT HIS BLOOD WILL I REQUIRE AT THE WATCHMAN'S HANDS. EZEKIEL 33:6

2. CEASE THEN TO URGE US ON TO A PENALTY SO INEVITABLE; FOR OUR DISCOURSE IS NOT ABOUT AN ARMY, OR A KINGDOM; BUT ABOUT AN OFFICE WHICH NEEDS THE VIRTUES OF AN ANGEL. FOR THE SOUL OF THE PRIEST OUGHT TO BE PURER THAN THE VERY SUNBEAMS, IN ORDER THAT THE HOLY SPIRIT MAY NOT LEAVE HIM DESOLATE, IN ORDER THAT HE MAY BE ABLE TO SAY, NOW I LIVE; AND YET NO LONGER I, BUT CHRIST LIVES IN ME. GALATIANS 2:20 FOR IF THEY WHO DWELL IN THE DESERT, AND ARE REMOVED FAR FROM THE CITY AND THE MARKET-PLACE, AND THE TUMULT THEREIN, AND WHO ENJOY ALL THEIR TIME A HAVEN OF REST, AND OF PEACEFULNESS, ARE NOT WILLING TO RELY ON THE SECURITY OF THAT MANNER OF LIFE, BUT ADD TO IT NUMBERLESS OTHER SAFEGUARDS, HEDGING THEMSELVES ROUND ON EVERY SIDE, AND STUDYING BOTH TO SPEAK AND TO ACT WITH GREAT CIRCUMSPECTION, SO THAT TO THE UTMOST EXTENT OF HUMAN POWER THEY MAY DRAW NEAR TO GOD WITH ASSURANCE, AND WITH UNSTAINED PURITY, WHAT POWER AND STRENGTH, DO YOU THINK, DOES THE ORDAINED PRIEST NEED SO AS TO BE ABLE TO TEAR HIS SOUL AWAY FROM EVERY DEFILEMENT, AND TO KEEP ITS SPIRITUAL BEAUTY UNSULLIED? FOR HE HAS NEED OF FAR GREATER PURITY THAN THEY; AND WHOEVER HAS NEED OF GREATER PURITY, HE TOO IS SUBJECT TO MORE PRESSING TEMPTATIONS THAN THEY, WHICH ARE ABLE TO DEFILE HIM, UNLESS BY USING CONSTANT SELF-DENIAL AND MUCH LABOR, HE RENDERS HIS SOUL INACCESSIBLE TO THEM. FOR BEAUTY OF FACE, ELEGANCE OF MOVEMENT, AN AFFECTED GAIT AND LISPING VOICE, PENCILLED EYEBROWS AND ENAMELLED CHEEKS, ELABORATE BRAIDING AND DYEING OF HAIR, COSTLINESS OF DRESS, VARIETY OF GOLDEN ORNAMENTS, AND THE GLORY OF PRECIOUS STONES, THE SCENT OF PERFUMES, AND ALL THOSE OTHER MATTERS TO WHICH WOMANKIND DEVOTE THEMSELVES, ARE ENOUGH TO DISORDER THE MIND, UNLESS IT HAPPEN TO BE HARDENED AGAINST THEM, THROUGH MUCH AUSTERITY OF SELF RESTRAINT. NOW TO BE DISTURBED INDEED BY SUCH THINGS IS NOTHING WONDERFUL. BUT ON THE OTHER HAND, THAT THE DEVIL SHOULD BE ABLE TO HIT AND SHOOT DOWN THE SOULS OF MEN BY THE OPPOSITE OF THESE — THIS IS A MATTER WHICH FILLS US WITH ASTONISHMENT AND PERPLEXITY.

3. FOR ERE NOW SOME MEN WHO HAVE ESCAPED THESE SNARES, HAVE BEEN CAUGHT BY OTHERS WIDELY DIFFERING FROM THESE. FOR EVEN A NEGLECTED APPEARANCE, UNKEMPT HAIR, SQUALID DRESS, AND AN UNPAINTED FACE, SIMPLE BEHAVIOR, AND HOMELY LANGUAGE, UNSTUDIED GAIT, AND UNAFFECTED VOICE, A LIFE OF POVERTY, A DESPISED, UNPATRONIZED AND LONELY CONDITION, HAVE FIRST DRAWN ON THE BEHOLDER TO PITY, AND NEXT TO UTTER RUIN; AND MANY WHO HAVE ESCAPED THE FORMER NETS, IN THE WAY OF GOLD ORNAMENTS AND PERFUMES, AND APPAREL, AND ALL THE REST, OF WHICH I HAVE SPOKEN AS CONNECTED WITH THEM, HAVE EASILY FALLEN INTO THESE SO WIDELY DIFFERING FROM THEM, AND HAVE PERISHED. WHEN THEN BOTH BY POVERTY AND BY RICHES, BOTH BY THE ADORNMENT AND THE NEGLECT OF THE PERSONAL APPEARANCE, BOTH BY STUDIED AND UNAFFECTED MANNERS, IN SHORT BY ALL THOSE MEANS WHICH I HAVE ENUMERATED, WAR IS KINDLED IN THE SOUL OF THE BEHOLDER, AND ITS ARTIFICES SURROUND HIM ON EVERY SIDE, HOW WILL HE BE ABLE TO BREATHE FREELY WHILE SO MANY SNARES ENCOMPASS HIM? AND WHAT HIDING-PLACE WILL HE BE ABLE TO FIND — I DO NOT SAY SO AS TO AVOID BEING FORCIBLY SEIZED BY THEM (FOR THIS IS NOT ALTOGETHER DIFFICULT)— BUT SO AS TO KEEP HIS OWN SOUL UNDISTURBED BY POLLUTING THOUGHTS?

AND I PASS BY HONORS, WHICH ARE THE CAUSE OF COUNTLESS EVILS. FOR THOSE WHICH COME FROM THE HANDS OF WOMEN ARE RUINOUS TO THE VIGOR OF SELF-RESTRAINT, AND OFTEN OVERTHROW IT WHEN A MAN DOES NOT KNOW HOW TO WATCH CONSTANTLY AGAINST SUCH DESIGNS; WHILE THOSE WHICH COME FROM THE HANDS OF MEN, UNLESS A MAN RECEIVE THEM WITH MUCH NOBLENESS OF MIND, HE IS SEIZED WITH TWO CONTRARY EMOTIONS, SERVILE FLATTERY AND SENSELESS PRIDE. TO THOSE WHO PATRONIZE HIM, HE IS OBLIGED TO CRINGE; AND TOWARDS HIS INFERIORS HE IS PUFFED UP, ON ACCOUNT OF THE HONORS WHICH THE OTHERS CONFER, AND IS DRIVEN INTO THE GULF OF ARROGANCE. WE HAVE MENTIONED THESE MATTERS INDEED, BUT HOW HARMFUL THEY ACTUALLY ARE, NO ONE COULD WELL LEARN WITHOUT EXPERIENCE. FOR NOT ONLY THESE SNARES, BUT GREATER AND MORE DELUSIVE THAN THESE, HE MUST NEEDS ENCOUNTER, WHO HAS HIS CONVERSATION IN THE WORLD. BUT HE WHO IS CONTENT WITH SOLITUDE, HAS FREEDOM FROM ALL THIS, AND IF AT ANY TIME A STRANGE THOUGHT CREATES A REPRESENTATION OF THIS KIND, THE IMAGE IS WEAK, AND CAPABLE OF BEING SPEEDILY SUBDUED, BECAUSE THERE IS NO FUEL ADDED TO THE FLAME FROM WITHOUT, ARISING FROM ACTUAL SIGHT. FOR THE RECLUSE HAS BUT HIMSELF TO FEAR FOR; OR SHOULD HE BE FORCED TO HAVE THE CARE OF OTHERS THEY ARE EASILY COUNTED: AND IF THEY BE MANY, YET THEY ARE LESS THAN THOSE IN OUR CHURCHES, AND THEY GIVE HIM WHO IS SET OVER THEM MUCH LIGHTER ANXIETY ABOUT THEM, NOT ONLY ON ACCOUNT OF THEIR FEWNESS, BUT BECAUSE THEY ARE ALL FREE FROM WORLDLY CONCERNS, AND HAVE NEITHER WIFE NOR CHILDREN, NOR ANY SUCH THING TO CARE ABOUT; AND THIS MAKES THEM VERY DEFERENTIAL TO THEIR RULERS, AND ALLOWS THEM TO SHARE THE SAME ABODE WITH THEM, SO THAT THEY ARE ABLE TO TAKE IN THEIR FAILINGS ACCURATELY AT A GLANCE AND CORRECT THEM, SEEING THAT THE CONSTANT SUPERVISION OF A TEACHER IS NO LITTLE HELP TOWARDS ADVANCE IN VIRTUE.

4. BUT OF THOSE WHO ARE SUBJECT TO THE PRIEST, THE GREATER NUMBER ARE HAMPERED WITH THE CARES OF THIS LIFE, AND THIS MAKES THEM THE SLOWER IN THE PERFORMANCE OF SPIRITUAL DUTIES. WHENCE IT IS NECESSARY FOR THE TEACHER TO SOW EVERY DAY (SO TO SPEAK), IN ORDER THAT BY ITS FREQUENCY AT LEAST, THE WORD OF DOCTRINE MAY BE ABLE TO BE GRASPED BY THOSE WHO HEAR. FOR EXCESSIVE WEALTH, AND AN ABUNDANCE OF POWER, AND SLOTH THE OFFSPRING OF LUXURY, AND MANY OTHER THINGS BESIDE THESE, CHOKE THE SEEDS WHICH HAVE BEEN LET FALL. OFTEN TOO THE THICK GROWTH OF THORNS DOES NOT SUFFER THE SEED TO DROP EVEN UPON THE SURFACE OF THE SOIL. AGAIN, EXCESS OF TROUBLE, STRESS OF POVERTY, CONSTANT INSULTS, AND OTHER SUCH THINGS, THE REVERSE OF THE FOREGOING, TAKE THE MIND AWAY FROM ANXIETY ABOUT THINGS DIVINE; AND OF THEIR PEOPLE'S SINS, NOT EVEN THE SMALLEST PART CAN BECOME APPARENT; FOR HOW SHOULD IT, IN THE CASE OF THOSE THE MAJORITY OF WHOM THEY DO NOT KNOW EVEN BY SIGHT?

THE PRIEST'S RELATIONS WITH HIS PEOPLE INVOLVE THUS MUCH DIFFICULTY. BUT IF ANY INQUIRE ABOUT HIS RELATIONS WITH GOD, HE WILL FIND THE OTHERS TO BE AS NOTHING, SINCE THESE REQUIRE A GREATER AND MORE THOROUGH EARNESTNESS. FOR HE WHO ACTS AS AN AMBASSADOR ON BEHALF OF THE WHOLE CITY — BUT WHY DO I SAY THE CITY? ON BEHALF OF THE WHOLE WORLD INDEED — PRAYS THAT GOD WOULD BE MERCIFUL TO THE SINS OF ALL, NOT ONLY OF THE LIVING, BUT ALSO OF THE DEPARTED. WHAT MANNER OF MAN OUGHT HE TO BE? FOR MY PART I THINK THAT THE BOLDNESS OF SPEECH OF MOSES AND ELIAS, IS INSUFFICIENT FOR SUCH SUPPLICATION. FOR AS THOUGH HE WERE ENTRUSTED WITH THE WHOLE WORLD AND WERE HIMSELF THE FATHER OF ALL MEN, HE DRAWS NEAR TO GOD, BESEECHING THAT WARS MAY BE EXTINGUISHED EVERYWHERE, THAT TUMULTS MAY BE QUELLED; ASKING FOR PEACE AND PLENTY, AND A SWIFT DELIVERANCE FROM ALL THE ILLS THAT BESET EACH ONE, PUBLICLY AND PRIVATELY; AND HE OUGHT AS MUCH TO EXCEL IN EVERY RESPECT ALL THOSE ON WHOSE BEHALF HE PRAYS, AS RULERS SHOULD EXCEL THEIR SUBJECTS.

AND WHENEVER HE INVOKES THE HOLY SPIRIT, AND OFFERS THE MOST DREAD SACRIFICE, AND CONSTANTLY HANDLES THE COMMON LORD OF ALL, TELL ME WHAT RANK SHALL WE GIVE HIM? WHAT GREAT PURITY AND WHAT REAL PIETY MUST WE DEMAND OF HIM? FOR CONSIDER WHAT MANNER OF HANDS THEY OUGHT TO BE WHICH MINISTER IN THESE THINGS, AND OF WHAT KIND HIS TONGUE WHICH UTTERS SUCH WORDS, AND OUGHT NOT THE SOUL WHICH RECEIVES SO GREAT A SPIRIT TO BE PURER AND HOLIER THAN ANYTHING IN THE WORLD? AT SUCH A TIME ANGELS STAND BY THE PRIEST; AND THE WHOLE SANCTUARY, AND THE SPACE ROUND ABOUT THE ALTAR, IS FILLED WITH THE POWERS OF HEAVEN, IN HONOR OF HIM WHO LIES THEREON. FOR THIS, INDEED, IS CAPABLE OF BEING PROVED FROM THE VERY RITES WHICH ARE BEING THEN CELEBRATED. I MYSELF, MOREOVER, HAVE HEARD SOME ONE ONCE RELATE, THAT A CERTAIN AGED, VENERABLE MAN, ACCUSTOMED TO SEE REVELATIONS, USED TO TELL HIM, THAT HE BEING THOUGHT WORTHY OF A VISION OF THIS KIND, AT SUCH A TIME, SAW, ON A SUDDEN, SO FAR AS WAS POSSIBLE FOR HIM, A MULTITUDE OF ANGELS, CLOTHED IN SHINING ROBES, AND ENCIRCLING THE ALTAR, AND BENDING DOWN, AS ONE MIGHT SEE SOLDIERS IN THE PRESENCE OF THEIR KING, AND FOR MY PART I BELIEVE IT. MOREOVER ANOTHER TOLD ME, WITHOUT LEARNING IT FROM SOME ONE ELSE, BUT AS BEING HIMSELF THOUGHT WORTHY TO BE BOTH AN EAR AND EYE WITNESS OF IT, THAT, IN THE CASE OF THOSE WHO ARE ABOUT TO DEPART HENCE, IF THEY HAPPEN TO BE PARTAKERS OF THE MYSTERIES, WITH A PURE CONSCIENCE, WHEN THEY ARE ABOUT TO BREATHE THEIR LAST, ANGELS KEEP GUARD OVER THEM FOR THE SAKE OF WHAT THEY HAVE RECEIVED, AND BEAR THEM HENCE. AND DO YOU NOT YET TREMBLE TO INTRODUCE A SOUL INTO SO SACRED A MYSTERY OF THIS KIND, AND TO ADVANCE TO THE DIGNITY OF THE PRIESTHOOD, ONE ROBED IN FILTHY RAIMENT, WHOM CHRIST HAS SHUT OUT FROM THE REST OF THE BAND OF GUESTS? MATTHEW 22:13 THE SOUL OF THE PRIEST SHOULD SHINE LIKE A LIGHT BEAMING OVER THE WHOLE WORLD. BUT MINE HAS SO GREAT DARKNESS OVERHANGING IT, BECAUSE OF MY EVIL CONSCIENCE, AS TO BE ALWAYS CAST DOWN AND NEVER ABLE TO LOOK UP WITH CONFIDENCE TO ITS LORD. PRIESTS ARE THE SALT OF THE EARTH. MATTHEW 5:13 BUT WHO WOULD EASILY PUT UP WITH MY LACK OF UNDERSTANDING, AND MY INEXPERIENCE IN ALL THINGS, BUT THOU, WHO HAST BEEN WONT TO LOVE ME BEYOND MEASURE. FOR THE PRIEST OUGHT NOT ONLY TO BE THUS PURE AS ONE WHO HAS BEEN DIGNIFIED WITH SO HIGH A MINISTRY, BUT VERY DISCREET, AND SKILLED IN MANY MATTERS, AND TO BE AS WELL VERSED IN THE AFFAIRS OF THIS LIFE AS THEY WHO ARE ENGAGED IN THE WORLD, AND YET TO BE FREE FROM THEM ALL MORE THAN THE RECLUSES WHO

OCCUPY THE MOUNTAINS. FOR SINCE HE MUST MIX WITH MEN WHO HAVE WIVES, AND WHO BRING UP CHILDREN, WHO POSSESS SERVANTS, AND ARE SURROUNDED WITH WEALTH, AND FILL PUBLIC POSITIONS, AND ARE PERSONS OF INFLUENCE, HE TOO SHOULD BE A MANY-SIDED MAN — I SAY MANY-SIDED, NOT UNREAL, NOR YET FAWNING AND HYPOCRITICAL, BUT FULL OF MUCH FREEDOM AND ASSURANCE, AND KNOWING HOW TO ADAPT HIMSELF PROFITABLY, WHERE THE CIRCUMSTANCES OF THE CASE REQUIRE IT, AND TO BE BOTH KIND AND SEVERE, FOR IT IS NOT POSSIBLE TO TREAT ALL THOSE UNDER ONE'S CHARGE ON ONE PLAN, SINCE NEITHER IS IT WELL FOR PHYSICIANS TO APPLY ONE COURSE OF TREATMENT TO ALL THEIR SICK, NOR FOR A PILOT TO KNOW BUT ONE WAY OF CONTENDING WITH THE WINDS. FOR, INDEED, CONTINUAL STORMS BESET THIS SHIP OF OURS, AND THESE STORMS DO NOT ASSAIL FROM WITHOUT ONLY, BUT TAKE THEIR RISE FROM WITHIN, AND THERE IS NEED OF MUCH CONDESCENSION, AND CIRCUMSPECTION, AND ALL THESE DIFFERENT MATTERS HAVE ONE END IN VIEW, THE GLORY OF GOD, AND THE EDIFYING OF THE CHURCH.

5. GREAT IS THE CONFLICT WHICH RECLUSES UNDERGO, AND MUCH THEIR TOIL. BUT IF ANY ONE COMPARE THEIR EXERTIONS WITH THOSE WHICH THE RIGHT EXERCISE OF THE PRIESTHOOD INVOLVES, HE WILL FIND THE DIFFERENCE AS GREAT AS THE DISTANCE BETWEEN A KING AND A COMMONER. FOR THERE, IF THE LABOR IS GREAT INDEED, YET THE CONFLICT IS COMMON TO BODY AND SOUL, OR RATHER THE GREATER PART OF IT IS ACCOMPLISHED BY THE CONDITION OF THE BODY, AND IF THIS BE NOT STRONG, THE INCLINATION REMAINS UNDEVELOPED, AND IS UNABLE TO COME OUT INTO ACTION. FOR THE HABIT OF INTENSE FASTING, AND SLEEPING ON THE GROUND, AND KEEPING VIGIL, AND REFRAINING FROM THE BATH, AND GREAT TOIL, AND ALL OTHER MEANS WHICH THEY USE FOR THE AFFLICTION OF THE BODY ARE GIVEN UP, WHEN THE BODY TO BE THUS DISCIPLINED IS NOT STRONG. BUT IN THIS CASE PURITY OF SOUL IS THE BUSINESS IN HAND, AND NO BODILY VIGOR IS REQUIRED TO SHOW ITS EXCELLENCE. FOR WHAT DOES STRENGTH OF BODY CONTRIBUTE TOWARDS OUR BEING NOT SELF-WILLED, OR PROUD, OR HEADSTRONG, BUT SOBER AND PRUDENT, AND ORDERLY, AND ALL ELSE, WHEREIN ST. PAUL FILLED UP THE PICTURE OF THE PERFECT PRIEST? BUT NO ONE COULD SAY THIS OF THE VIRTUES OF THE RECLUSE.

6. BUT AS IN THE CASE OF WONDER-WORKERS, A LARGE APPARATUS IS REQUIRED, BOTH WHEELS AND ROPES AND DAGGERS; WHILE THE PHILOSOPHER HAS THE WHOLE OF HIS ART STORED UP IN HIS MIND, NOT REQUIRING ANY EXTERNAL APPLIANCES: SO ACCORDINGLY IN THE CASE BEFORE US. THE RECLUSE REQUIRES BOTH A GOOD CONDITION OF BODY, AND A PLACE SUITABLE FOR HIS COURSE OF LIFE, IN ORDER THAT SUCH MAY NOT BE SETTLED TOO FAR FROM INTERCOURSE WITH THEIR FELLOW MEN, AND MAY HAVE THE TRANQUILLITY WHICH BELONGS TO DESERT PLACES, AND YET FURTHER, MAY NOT FAIL TO ENJOY THE MOST FAVORABLE CLIMATE. FOR NOTHING IS SO UNBEARABLE TO A BODY WORN WITH FASTINGS AS A CLIMATE WHICH IS NOT EQUABLE. AND WHAT TROUBLE THEY ARE COMPELLED TO TAKE IN THE PREPARATION OF THEIR CLOTHING AND DAILY FOOD, AS THEY ARE THEMSELVES AMBITIOUS OF DOING ALL WITH THEIR OWN HANDS, I NEED NOT SPEAK OF NOW. BUT THE PRIEST WILL REQUIRE NONE OF THESE THINGS TO SUPPLY HIS WANTS, BUT IS UNCONCERNED ABOUT THEM, AND PARTICIPATES IN ALL THINGS WHICH ARE HARMLESS, WHILE HE HAS ALL HIS SKILL STORED UP IN THE TREASURE-HOUSE OF HIS MIND. BUT IF ANY ONE ADMIRE A SOLITARY LIFE, AND RETIREMENT FROM THE SOCIETY OF THE MULTITUDE, I SHOULD SAY MYSELF THAT SUCH A LIFE WAS A TOKEN OF PATIENCE, BUT NOT A SUFFICIENT PROOF OF ENTIRE FORTITUDE OF SOUL. FOR THE MAN WHO SITS AT THE HELM IN HARBOR, DOES NOT YET GIVE ANY CERTAIN PROOF OF HIS ART. BUT IF ONE IS ABLE TO GUIDE HIS SHIP SAFELY IN THE MIDST OF THE SEA, NO ONE WOULD DENY HIM TO BE AN EXCELLENT STEERSMAN.

7. IT WOULD BE, THEREFORE, IN NO WISE EXCESSIVELY SURPRISING TO US, THAT THE RECLUSE, LIVING AS HE DOES BY HIMSELF, IS UNDISTURBED AND DOES NOT COMMIT MANY AND GREAT SINS. FOR HE DOES NOT MEET WITH THINGS WHICH IRRITATE AND EXCITE HIS MIND. BUT IF ANY ONE WHO HAS DEVOTED HIMSELF TO WHOLE MULTITUDES, AND HAS BEEN COMPELLED TO BEAR THE SINS OF MANY, HAS REMAINED STEADFAST AND FIRM, GUIDING HIS SOUL IN THE MIDST OF THE STORM AS IF HE WERE IN A CALM, HE IS THE MAN TO BE JUSTLY APPLAUDED AND ADMIRED OF ALL, FOR HE HAS SHOWN SUFFICIENT PROOF OF PERSONAL MANLINESS. DO NOT THOU, THEREFORE, FOR YOUR PART WONDER IF I, WHO AVOID THE MARKET-PLACE AND THE HAUNTS OF THE MULTITUDE, HAVE NOT MANY TO ACCUSE ME. FOR I OUGHT NOT TO WONDER, IF I SINNED NOT WHEN ASLEEP, NOR FELL WHEN I DID NOT WRESTLE, NOR WAS HIT IF I DID NOT FIGHT. FOR WHO, TELL ME, WHO WILL BE ABLE TO SPEAK AGAINST ME, AND REVEAL MY DEPRAVITY? CAN THIS ROOF OR CELL? NAY, THEY WOULD NOT BE ABLE TO GIVE TONGUE? WOULD MY MOTHER, WHO BEST OF ALL KNOWS MY AFFAIRS? WELL, CERTAINLY WITH HER I AM NEITHER IN COMMUNICATION, NOR HAVE WE EVER COME TO A QUARREL, AND IF THIS HAD HAPPENED, NO MOTHER IS SO HEARTLESS AND WANTING IN AFFECTION FOR HER CHILD AS TO REVILE AND ACCUSE BEFORE ALL HIM WHOM SHE TRAVAILED WITH, AND BROUGHT FORTH, AND REARED, IF THERE WERE NO REASON TO CONSTRAIN HER, NOR ANY PERSON TO URGE HER TO SUCH AN ACT. NEVERTHELESS, IF ANY ONE DESIRES TO MAKE A CAREFUL INSPECTION OF MY MIND, HE WILL DISCOVER MUCH WHICH IS CORRUPT THERE. NOR ARE YOU UNAWARE OF THIS WHO ART SPECIALLY WONT TO EXTOL ME WITH PRAISES BEFORE ALL. NOW THAT I DO NOT SAY THESE THINGS OUT OF MERE MODESTY, RECOLLECT HOW OFTEN I SAID TO YOU, WHEN THIS SUBJECT WAS BEING DISCUSSED BETWEEN US, IF ANY ONE WERE TO GIVE ME MY CHOICE WHETHER I WOULD RATHER GAIN DISTINCTION IN THE OVERSIGHT OF THE CHURCH, OR IN THE LIFE OF THE RECLUSE, I WOULD VOTE A THOUSAND TIMES OVER FOR ACCEPTING THE FORMER. FOR I HAVE NEVER FAILED TO CONGRATULATE THOSE WHO HAVE BEEN ABLE TO DISCHARGE THIS OFFICE WELL, AND NO ONE WILL GAINSAY THAT WHAT I COUNTED BLESSED I WOULD NOT HAVE SHUNNED WERE I ABLE TO TAKE PART IN IT FITLY. BUT WHAT AM I TO DO? THERE IS NOTHING SO PREJUDICIAL TO THE OVERSIGHT OF THE CHURCH AS THIS INACTIVITY AND NEGLIGENCE OF MINE, WHICH OTHERS THINK TO BE A SORT OF SELF-DISCIPLINE, BUT WHICH I HOLD TO BE A VEIL AS IT WERE OF MY PERSONAL INFIRMITY, COVERING THE GREATER NUMBER OF MY DEFECTS AND NOT SUFFERING THEM TO APPEAR. FOR HE WHO IS ACCUSTOMED TO ENJOY SUCH GREAT FREEDOM FROM BUSINESS, AND TO PASS HIS TIME IN MUCH REPOSE, EVEN IF HE BE OF A NOBLE NATURE, IS CONFUSED BY HIS INEXPERIENCE, AND IS DISTURBED, AND HIS INACTIVITY DEPRIVES HIM OF NO SMALL PART OF HIS NATURAL ABILITY. BUT WHEN, BESIDES, HE IS OF SLOW INTELLECT, AND IGNORANT ALSO OF THESE SEVERE TRIALS, WHICH I TAKE IT IS MY CASE, HE WILL CARRY ON THIS MINISTRY WHICH HE HAS RECEIVED NO BETTER THAN A STATUE. WHEREFORE OF THOSE WHO HAVE COME TO SUCH GREAT TRIAL, OUT OF THAT SCHOOL, FEW SHINE; AND THE GREATER PART BETRAY THEMSELVES, AND FALL, AND UNDERGO MUCH HARDSHIP AND SUFFERINGS; AND NO WONDER. FOR THE TRIALS AND THE DISCIPLINE ARE NOT CONCERNED WITH THE SAME THINGS. THE MAN WHO IS CONTENDING IN NO WISE DIFFERS FROM THOSE WHO ARE UNTRAINED. HE WHO THUS ENTERS THIS LIST SHOULD DESPISE GLORY, BE SUPERIOR TO ANGER, FULL OF GREAT DISCRETION. BUT FOR THE EXERCISE OF THESE QUALITIES THERE IS NO SCOPE IN HIS CASE WHO AFFECTS A SECLUDED LIFE. FOR HE DOES NOT HAVE MANY TO PROVOKE HIM IN ORDER THAT HE MAY PRACTISE CHASTISING, THE FORCE OF HIS ANGER: NOR ADMIRERS AND APPLAUDERS IN ORDER THAT HE MAY BE TRAINED TO DESPISE THE PRAISES OF THE MULTITUDES. AND OF THE DISCRETION WHICH IS REQUIRED IN THE CHURCH, THERE IS NO TAKING ACCOUNT IN THEIR CASE. WHENEVER, THEREFORE, THEY COME TO THE TRIALS OF WHICH THEY HAVE NEVER HAD PRACTICAL EXPERIENCE, THEY GET BEWILDERED, THEIR HEADS ARE TURNED, THEY FALL INTO A STATE OF HELPLESSNESS, AND BESIDES ADDING NOTHING TO THEIR EXCELLENCE, MAY HAVE OFTEN LOST THAT WHICH THEY BROUGHT WITH THEM.

8. BASIL: WHAT THEN? SHALL WE SET OVER THE ADMINISTRATION OF THE CHURCH THOSE WHO MOVE IN SOCIETY, AND WHO ARE CAREFUL ABOUT THE CONCERNS OF THIS WORLD, WHO ARE ADEPTS AT WRANGLING AND VITUPERATION, ARE FULL OF COUNTLESS ARTIFICES, AND VERSED IN LUXURIOUS WAYS?

CHRYSOSTOM: HUSH, DEAR FRIEND THAT YOU ARE! YOU SHOULD NEVER ENTERTAIN IN YOUR THOUGHTS SUCH MEN AS THESE, WHEN THE PRIESTHOOD IS UNDER DISCUSSION, BUT ONLY SUCH AS ARE ABLE AFTER MIXING AND ASSOCIATING WITH ALL, TO KEEP THEIR PURITY UNDEFILED, AND THEIR UNWORLDLINESS, THEIR HOLINESS, CONSTANCY AND SOBRIETY UNSHAKEN, AND TO POSSESS ALL OTHER VIRTUES WHICH BELONG TO RECLUSES, IN A GREATER DEGREE THAN THEY. HE WHO HAS MANY DEFECTS, BUT IS ABLE TO HIDE THEM, BY MEANS OF HIS SECLUSION, AND TO MAKE THEM INEFFECTUAL, BECAUSE HE DOES NOT ASSOCIATE WITH ANY ONE, WHEN HE COMES INTO SOCIETY WILL GAIN NOTHING, BUT THE POSITION OF A LAUGHING-STOCK, AND WILL RUN GREATER RISKS STILL, WHICH I WAS VERY NEARLY EXPERIENCING MYSELF, HAD NOT THE PROVIDENCE OF GOD QUICKLY WARDED OFF SUCH FIRE FROM MY HEAD. FOR IT IS NOT POSSIBLE FOR ONE IN SUCH A POSITION TO ESCAPE NOTICE WHEN HE IS SO CONSPICUOUSLY PLACED, BUT EVERYTHING THEN IS DETECTED, AND AS THE FIRE TESTS THE MATERIAL OF METALS, SO TOO THE TRIAL OF THE CLERICAL OFFICE SEARCHES THE SOULS OF MORTAL MEN; AND IF ANY ONE BE PASSIONATE OR MEAN, OR AMBITIOUS OF FAME, IF HE BE BOASTFUL, OR ANYTHING ELSE OF THE KIND, IT UNVEILS ALL; AND SPEEDILY LAYS BARE HIS DEFECTS, AND NOT ONLY LAYS THEM BARE, BUT INCREASES THEIR PAINFULNESS AND STRENGTH. FOR THE WOUNDS OF THE BODY, IF THEY ARE GALLED, BECOME HARDER TO HEAL, AND THE EMOTIONS OF THE MIND WHEN CHAFED AND IRRITATED, ARE NATURALLY MORE EXASPERATED, AND THOSE WHO POSSESS THEM ARE DRIVEN TO COMMIT GREATER SINS. FOR THEY EXCITE HIM WHO DOES NOT RESTRAIN THEM, TO LOVE OF GLORY, AND TO BOASTFULNESS, AND TO DESIRE FOR THIS WORLD'S GOODS, AND DRAW HIM DOWNWARDS, BOTH TO LUXURY AND LAXITY OF LIFE, AND TO LAZINESS, AND, LITTLE BY LITTLE, TO EVILS WORSE THAN THESE WHICH RESULT FROM THEM. FOR MANY ARE THE CIRCUMSTANCES IN SOCIETY WHICH HAVE THE POWER TO UPSET THE BALANCE OF THE MIND, AND TO HINDER ITS STRAIGHTFORWARD COURSE; AND FIRST OF ALL IS HIS SOCIAL INTERCOURSE WITH WOMEN. FOR IT IS NOT POSSIBLE FOR THE BISHOP, AND ONE WHO IS CONCERNED WITH THE WHOLE FLOCK, TO HAVE A CARE FOR THE MALE PORTION OF IT, BUT TO PASS OVER THE FEMALE, WHICH NEEDS MORE PARTICULAR FORETHOUGHT, BECAUSE OF ITS PROPENSITY TO SINS. BUT THE MAN WHO IS APPOINTED TO THE ADMINISTRATION OF A BISHOPRIC MUST HAVE A CARE FOR THE MORAL HEALTH OF THESE, IF NOT IN A GREATER, AT LEAST IN NO LESS A DEGREE THAN THE OTHERS. FOR IT IS NECESSARY TO VISIT THEM WHEN THEY ARE SICK, TO COMFORT THEM WHEN THEY ARE SORROWFUL, AND TO REPROVE THEM WHEN THEY ARE IDLE, AND TO HELP THEM WHEN THEY ARE DISTRESSED; AND IN SUCH CASES THE EVIL ONE WOULD FIND MANY OPPORTUNITIES OF APPROACH, IF A MAN DID NOT FORTIFY HIMSELF WITH A VERY STRICT GUARD. FOR THE EYE, NOT ONLY OF THE UNCHASTE, BUT OF THE MODEST WOMAN PIERCES AND DISTURBS THE MIND. FLATTERIES ENERVATE IT, AND FAVORS ENSLAVE IT, AND FERVENT LOVE— THE SPRING ONE MAY SAY OF ALL GOOD — BECOMES THE CAUSE OF COUNTLESS EVILS TO THOSE WHO DO NOT MAKE A RIGHT USE OF IT. CONSTANT CARES TOO HAVE ERE NOW BLUNTED THE EDGE OF THE UNDERSTANDING, AND HAVE MADE THAT WHICH WAS BUOYANT HEAVIER THAN LEAD, WHILE ANGER HAS BURST IN LIKE SMOKE, AND TAKEN POSSESSION OF ALL THE INNER MAN.

9. WHY SHOULD ANY ONE SPEAK OF THE INJURIES THAT RESULT FROM GRIEF, THE INSULTS, THE ABUSE, THE CENSURE FROM SUPERIORS, FROM INFERIORS, FROM THE WISE, AND FROM FOOLS; FOR THE CLASS WHO ARE WANTING IN RIGHT JUDGMENT ARE PARTICULARLY FOND OF CENSURING, AND WILL NEVER READILY ALLOW ANY EXCUSE. BUT THE TRULY EXCELLENT BISHOP OUGHT NEITHER TO THINK LIGHTLY OF THESE, BUT TO CLEAR HIMSELF WITH ALL MEN OF THE CHARGES WHICH THEY BRING AGAINST HIM, WITH GREAT FORBEARANCE AND MEEKNESS, PARDONING THEIR UNREASONABLE FAULT-FINDING, RATHER THAN BEING INDIGNANT AND ANGRY ABOUT IT. FOR IF ST. PAUL FEARED LEST HE SHOULD INCUR A SUSPICION OF THEFT, AMONG HIS DISCIPLES, AND THEREFORE PROCURED OTHERS FOR THE MANAGEMENT OF THE MONEY, THAT NO ONE HE SAYS, SHOULD BLAME US IN THIS ABUNDANCE WHICH IS ADMINISTERED BY US, 2 CORINTHIANS 8:20 HOW OUGHT WE NOT TO DO ALL SO AS TO REMOVE EVIL SUSPICIONS, EVEN IF THEY HAPPEN TO BE FALSE, AND MOST UNREASONABLE, AND VERY FOREIGN TO OUR THOUGHT? FOR WE ARE NOT SO UTTERLY REMOVED FROM ANY SIN AS ST. PAUL FROM THEFT; NOTWITHSTANDING, THOUGH SO FAR FROM THIS EVIL PRACTICE, HE DID NOT, THEREFORE, SLIGHT THE SUSPICION OF THE WORLD, ALTHOUGH IT WAS VERY ABSURD, AND EVEN INSANE. FOR IT WAS MADNESS TO HAVE ANY SUCH SUSPICION ABOUT THAT BLESSED AND ADMIRABLE CHARACTER. BUT NONE THE LESS DOES HE REMOVE FAR OFF THE CAUSES OF THIS SUSPICION, UNREASONABLE THOUGH IT WAS, AND SUCH AS NO ONE WHO WAS IN HIS SENSES WOULD ENTERTAIN, AND HE NEITHER DISDAINED THE FOLLY OF THE MULTITUDES, NOR DID HE SAY, TO WHOSE MIND DID IT EVER OCCUR TO SUSPECT SUCH THINGS OF US, AFTER THE SIGNS WHICH I HAVE WROUGHT, AND THE FORBEARANCE WHICH HAS MARKED MY LIFE, AND WHEN YOU ALL REVERED AND ADMIRED US? QUITE THE CONTRARY: HE FORESAW AND EXPECTED THIS BASE SUSPICION, AND PULLED IT UP BY THE ROOTS, OR RATHER DID NOT SUFFER IT TO GROW AT ALL. WHY? BECAUSE, SAYS HE, WE PROVIDE THINGS HONEST NOT ONLY BEFORE THE LORD, BUT BEFORE ALL MEN. SO GREAT, YEA AND FAR GREATER ZEAL MUST WE USE, TO UPROOT AND PREVENT FLOATING REPORTS WHICH ARE NOT GOOD, BUT TO SEE BEFOREHAND FROM AFAR WHENCE THEY COME, AND TO REMOVE BEFOREHAND THE CAUSES FROM WHICH THEY ARE PRODUCED, NOT TO WAIT TILL THEY ARE ESTABLISHED AND ARE THE COMMON TOPICS IN EVERY ONE'S MOUTH. FOR THEN IT IS NOT EASY IN THE FUTURE TO DESTROY THEM, BUT VERY DIFFICULT, PERHAPS IMPOSSIBLE, AND NOT WITHOUT MISCHIEF, BECAUSE THIS IS DONE AFTER MANY HAVE BEEN INJURED. BUT HOW FAR SHALL I CONTINUE PURSUING THE UNATTAINABLE? FOR TO ENUMERATE ALL THE DIFFICULTIES IN THIS DIRECTION, IS NOTHING MORE NOR LESS THAN MEASURING THE OCEAN. EVEN WHEN ANY ONE SHOULD CLEAR HIMSELF FROM EVERY PASSION (WHICH IS A THING IMPOSSIBLE) IN ORDER TO CORRECT THE FAILINGS OF OTHERS, HE IS FORCED TO UNDERGO COUNTLESS TRIALS, AND WHEN HIS OWN INFIRMITIES ARE ADDED, BEHOLD, AN ABYSS OF TOIL AND CARE, AND ALL THAT HE MUST SUFFER, WHO WISHES TO SUBDUE THE EVILS IN HIMSELF AND IN THOSE AROUND HIM.

10. BASIL: AND NOW, ART THOU FREE FROM TOILS? HAVE YOU NO CARES WHILE YOU LIVE BY YOURSELF?

CHRYSOSTOM: I HAVE INDEED EVEN NOW. FOR HOW IS IT POSSIBLE FOR ONE WHO IS A MAN, AND WHO IS LIVING THIS TOILSOME LIFE OF OURS, TO BE FREE FROM CARES AND CONFLICT? BUT IT IS NOT QUITE THE SAME THING FOR MAN TO PLUNGE INTO A BOUNDLESS OCEAN AND TO CROSS A RIVER, SO GREAT IS THE DIFFERENCE BETWEEN THESE CARES AND THOSE. FOR NOW, INDEED, IF I WERE ABLE TO BECOME SERVICEABLE TO OTHERS, I SHOULD WISH IT MYSELF, AND THIS WOULD BE A MATTER OF PRAYER WITH ME. BUT IF IT IS NOT POSSIBLE TO HELP ANOTHER, YET IF IT BE PRACTICABLE TO SAVE AND RESCUE MYSELF FROM THE WAVES, I SHALL BE CONTENTED.

BASIL: DO YOU THEN THINK THIS TO BE A GREAT THING? AND DO YOU FANCY THAT YOU WILL BE SAVED WHEN YOU ARE NOT PROFITABLE TO ANY OTHER?

CHRYSOSTOM: YOU HAVE SPOKEN WELL AND NOBLY, FOR I AM NOT MYSELF ABLE TO BELIEVE THAT IT IS POSSIBLE FOR ONE WHO HAS NOT LABORED FOR THE SALVATION OF HIS FELLOW TO BE SAVED, NOR DID IT AT ALL PROFIT THE WRETCHED MAN IN THE GOSPEL THAT HE HAD NOT DIMINISHED HIS TALENT; BUT HE PERISHED THROUGH NOT INCREASING IT AND BRINGING IT DOUBLED TO HIS MASTER. MATTHEW 25:24 NEVERTHELESS, I THINK THAT MY PUNISHMENT WILL

BE MILDER WHEN I AM CALLED TO ACCOUNT, BECAUSE I HAVE NOT SAVED OTHERS, THAN IT WOULD BE IF I SHOULD DESTROY MYSELF AND OTHERS TOO BY BECOMING FAR WORSE AFTER SO GREAT AN HONOR. FOR NOW I TRUST THAT MY CHASTISEMENT WILL BE PROPORTIONED TO THE AMOUNT OF MY SINS, BUT AFTER RECEIVING THIS OFFICE, I FEAR IT WOULD BE NOT DOUBLE, OR THREEFOLD, BUT MANIFOLD, BECAUSE I SHOULD HAVE CAUSED VERY MANY TO STUMBLE, AND AFTER ADDITIONAL HONOR SHOULD HAVE OFFENDED THE GOD WHO HONORED ME.

11. FOR THIS VERY CAUSE GOD ACCUSES THE ISRAELITES MORE VEHEMENTLY, AND SHOWS THAT THEY WERE WORTHY OF GREATER CHASTISEMENT, BECAUSE THEY SINNED AFTER SO MANY HONORS HAD COME TO THEM FROM HIM, SAYING IN ONE PLACE: BUT YOU ONLY HAVE I KNOWN OF ALL THE FAMILIES OF THE EARTH, THEREFORE WILL I PUNISH YOU FOR YOUR INIQUITIES, AMOS 3:2 AND AGAIN, AND I RAISED UP OF YOUR SONS FOR PROPHETS, AND OF YOUR YOUNG MEN FOR NAZARITES; AMOS 2:11 AND BEFORE THE TIMES OF THE PROPHETS, WISHING TO SHOW THAT SINS RECEIVE SORER PUNISHMENT BY FAR WHEN THEY OCCUR IN THE CASE OF THE PRIEST THAN IN THE CASE OF THE LAITY, HE ENJOINS AS GREAT A SACRIFICE TO BE OFFERED FOR THE PRIEST AS FOR THE WHOLE PEOPLE, AND THIS AMOUNTS TO A PROOF ON HIS PART, THAT THE WOUNDS OF THE PRIESTHOOD NEED MORE ASSISTANCE — THAT IS, AS GREAT AS THOSE OF ALL THE PEOPLE TOGETHER, AND THEY WOULD NOT HAVE NEEDED A GREATER, EXCEPT THEY WERE WORSE; AND THEY ARE NOT WORSE IN THEIR NATURE, BUT ARE AGGRAVATED THROUGH THE DIGNITY OF THE PRIEST, WHO DARES TO COMMIT THEM. AND WHY DO I SPEAK OF THE MEN WHO FOLLOW THIS MINISTRATION. FOR THE DAUGHTERS OF THE PRIESTS, LEVITICUS 21:9 WHO HAVE NO PART IN THE PRIESTLY OFFICE, YET ON ACCOUNT OF THEIR FATHER'S DIGNITY UNDERGO A FAR BITTERER PUNISHMENT FOR THE SAME SINS AS OTHERS, AND THE OFFENSE IS THE SAME IN THEIR CASE AND IN THE DAUGHTERS OF THE LAITY; NAMELY, FORNICATION IN BOTH; YET THE PENALTY IS FAR SEVERER FOR THE FORMER. DO YOU SEE WITH WHAT ABUNDANT PROOF GOD SHOWS YOU THAT HE DEMANDS MUCH GREATER PUNISHMENT FOR THE RULER THAN FOR THE RULED? FOR NO DOUBT HE WHO PUNISHES TO A GREATER DEGREE THAN OTHERS THE DAUGHTER OF A CERTAIN MAN FOR THAT MAN'S SAKE, WILL NOT EXACT THE SAME PENALTY FROM THE MAN WHO IS THE CAUSE OF HER ADDITIONAL CHASTISEMENT AS FROM OTHERS, BUT A MUCH HEAVIER ONE; AND VERY REASONABLY; FOR THE MISCHIEF DOES NOT MERELY INVOLVE HIMSELF, BUT IT DESTROYS THE SOULS OF THE WEAKER BRETHREN AND OF THEM WHO LOOK UP TO HIM, AND EZEKIEL, WRITING TO SHOW THIS, DISTINGUISHES FROM ONE ANOTHER THE JUDGMENT OF THE RAMS AND OF THE SHEEP. EZEKIEL 34:17

12. DO WE THEN SEEM TO YOU TO ENTERTAIN A REASONABLE FEAR? FOR IN ADDITION TO WHAT HAS BEEN SAID, ALTHOUGH MUCH TOIL IS NEEDFUL ON MY PART, SO THAT I SHOULD NOT BE COMPLETELY OVERWHELMED BY THE PASSIONS OF MY SOUL, YET I ENDURE THE TOIL, AND I DO NOT SHUN THE CONFLICT. FOR EVEN NOW I AM TAKEN CAPTIVE BY VAINGLORY, BUT I OFTEN RECOVER MYSELF, AND I SEE AT A GLANCE THAT I HAVE BEEN TAKEN, AND THERE ARE TIMES WHEN I REBUKE MY SOUL, WHICH HAS BEEN ENSLAVED; OUTRAGEOUS DESIRES EVEN NOW COME OVER ME, BUT THEY KINDLE ONLY A LANGUID FLAME, SINCE MY BODILY EYES CANNOT FASTEN UPON ANY FUEL TO FEED THE FIRE. FROM SPEAKING ILL OF ANY, OR FROM HEARING ANY ONE EVIL SPOKEN OF, I AM UTTERLY REMOVED, SINCE I HAVE NO ONE TO TALK WITH; FOR SURELY THESE WALLS WOULD NEVER GIVE TONGUE; YET IT IS NOT ALTOGETHER IN LIKE MANNER POSSIBLE TO AVOID ANGER, ALTHOUGH THERE BE NONE TO PROVOKE IT. FOR OFTEN WHEN THE RECOLLECTION OF OUTRAGEOUS MEN HAS COME OVER ME, AND OF THE DEEDS DONE BY THEM, IT MAKES MY HEART SWELL. BUT NOT PERMANENTLY, FOR I QUICKLY SUBDUE ITS KINDLING, AND PERSUADE IT TO BE QUIET, SAYING THAT IT IS VERY INEXPEDIENT AND EXTREMELY DESPICABLE TO LEAVE ONE'S OWN FAULT ALONE, AND TO BUSY ONE'S SELF ABOUT THE FAULTS OF ONE'S NEIGHBORS. BUT WERE I TO COME AMONG THE MULTITUDE, AND TO BE INVOLVED IN COUNTLESS EXCITEMENTS, I SHOULD NOT BE ABLE TO HAVE THE BENEFIT OF THIS WARNING, NOR TO EXPERIENCE REFLECTIONS WHICH TAKE ME THUS TO TASK. BUT JUST AS THEY WHO ARE DRIVEN OVER PRECIPICES BY A TORRENT, OR IN SOME OTHER WAY, ARE ABLE TO FORESEE THE DESTRUCTION TO WHICH THEY ARE FINALLY GOING, AND ARE UNABLE TO THINK OF ANY MEANS OF HELP, SO I, WHEN I HAVE FALLEN INTO THE GREAT TUMULT OF MY PASSIONS, SHALL BE ABLE TO SEE AT A GLANCE MY CHASTISEMENT DAILY INCREASING. BUT TO BE MASTER OF MYSELF AS I AM NOW, AND TO REBUKE DISEASES OF THIS SORT RAGING ON EVERY SIDE, WOULD NOT BE EQUALLY EASY FOR ME AS IT WAS BEFORE. FOR MY SOUL IS WEAK AND PUNY, AND EASILY MASTERED, NOT ONLY BY THESE PASSIONS, BUT BY ENVY, WHICH IS BITTERER THAN ALL OF THEM. NEITHER DOES IT KNOW HOW TO BEAR INSULTS OR HONORS TEMPERATELY. BUT THESE DO EXCEEDINGLY ELATE IT, WHILE THOSE DEPRESS IT. AS, THEN, SAVAGE WILD BEASTS, WHEN THEY ARE IN GOOD CONDITION, AND IN FULL VIGOR, OVERCOME THOSE THAT FIGHT WITH THEM, PARTICULARLY, TOO, IF THEY BE FEEBLE AND UNSKILLFUL; BUT IF ANY ONE WERE TO WEAKEN THEM BY STARVATION, HE WILL PUT THEIR RAGE TO SLEEP, AND WILL EXTINGUISH MOST OF THEIR STRENGTH; SO THAT ONE, NOT OVER VALIANT, MIGHT TAKE UP THE CONFLICT AND BATTLE WITH THEM: SO ALSO WITH THE PASSIONS OF THE SOUL. HE WHO MAKES THEM WEAK, PLACES THEM IN SUBJECTION TO RIGHT REASON; BUT HE WHO NOURISHES THEM CAREFULLY, MAKES HIS BATTLE WITH THEM HARDER, AND RENDERS THEM SO FORMIDABLE THAT HE PASSES ALL HIS TIME IN BONDAGE AND FEAR.

WHAT THEN IS THE FOOD OF THESE WILD BEASTS? OF VAINGLORY, INDEED, IT IS HONORS AND APPLAUSE; OF PRIDE, ABUNDANCE OF AUTHORITY AND POWER; OF ENVY, THE REPUTATION OF ONE'S NEIGHBORS; OF AVARICE, THE MUNIFICENCE OF THE GENEROUS; OF INCONTINENCE, LUXURY AND THE CONSTANT SOCIETY OF WOMEN; AND OTHER PASSIONS HAVE THEIR PROPER NUTRIMENT? AND ALL THESE THINGS WILL SORELY ATTACK ME IF I COME FORTH INTO THE WORLD, AND WILL TEAR MY SOUL TO PIECES, WILL BE THE MORE FORMIDABLE AND WILL MAKE MY BATTLE WITH THEM THE HARDER. WHEREAS, WHILE I AM ESTABLISHED HERE THEY WILL BE SUBDUED; AND THEN, INDEED, ONLY WITH GREAT EXERTION; YET AT THE SAME TIME, BY THE GRACE OF GOD, THEY WILL BE SUBDUED, AND THERE WILL NOT BE ANYTHING WORSE THEN THAN THEIR BARK. FOR THESE REASONS I KEEP TO THIS CELL, AND AM INACCESSIBLE, SELF-CONTAINED, AND UNSOCIABLE, AND I PUT UP WITH HEARING COUNTLESS COMPLAINTS OF THIS KIND, ALTHOUGH I WOULD GLADLY EFFACE THEM, AND HAVE BEEN VEXED AND GRIEVED BECAUSE I CANNOT; FOR IT IS NOT EASY FOR ME TO BECOME SOCIABLE, AND AT THE SAME TIME TO REMAIN IN MY PRESENT SECURITY. THEREFORE I BESEECH YOU, TOO, TO PITY RATHER THAN TO CENSURE ONE BESET WITH SUCH GREAT DIFFICULTY.

BUT WE CANNOT YET PERSUADE YOU. ACCORDINGLY THE TIME IS NOW COME THAT I SHOULD UTTER TO YOU THE ONLY THING WHICH I HAVE LEFT UNSPOKEN. PERHAPS IT MAY SEEM TO MANY TO BE INCREDIBLE, BUT EVEN SO I SHALL NOT BE ASHAMED TO BRING IT BEFORE THE WORLD, FOR THOUGH WHAT IS SAID IS PROOF OF AN EVIL CONSCIENCE AND OF MANY SINS, YET, SINCE GOD, WHO IS ABOUT TO JUDGE US, KNOWS ALL ACCURATELY, WHAT GAIN WILL RESULT TO US FROM THE IGNORANCE OF MEN? WHAT THEN IS THIS, WHICH IS YET UNSPOKEN? FROM THAT DAY ON WHICH YOU IMPARTED TO ME THE SUSPICION OF THE BISHOPRIC, MY WHOLE SYSTEM HAS OFTEN BEEN IN DANGER OF BEING COMPLETELY UNHINGED, SUCH WAS THE FEAR, SUCH THE DESPONDENCY WHICH SEIZED MY SOUL; FOR ON CONSIDERING THE GLORY OF THE BRIDE OF CHRIST, THE HOLINESS, THE SPIRITUAL BEAUTY AND WISDOM, AND COMELINESS, AND THEN RECKONING UP MY OWN FAULTS, I USED NOT TO CEASE BEWAILING BOTH HER AND MYSELF, AND AMIDST CONTINUAL DISTRESS AND PERPLEXITY, I KEPT SAYING — WHO THEN MADE SUCH A SUGGESTION AS THIS? WHY HAS THE CHURCH OF GOD MADE SO GREAT A MISTAKE? WHY HAS SHE SO PROVOKED HER MASTER, AS TO BE DELIVERED OVER TO ME, THE UNWORTHIEST OF ALL MEN, AND TO UNDERGO SUCH GREAT DISGRACE? CONSIDERING THESE THINGS OFTEN BY MYSELF, AND BEING UNABLE TO BEAR THE THOUGHT OF SO MONSTROUS A THING, I USED TO BE LIKE THUNDERSTRUCK PEOPLE, SPEECHLESS, AND UNABLE EITHER TO SEE OR HEAR. AND WHEN THIS CONDITION OF GREAT HELPLESSNESS LEFT ME, FOR THERE WERE TIMES WHEN IT PASSED OFF, TEARS AND DESPONDENCY SUCCEEDED TO IT, AND AFTER THE FLOOD OF TEARS, THEN FEAR AGAIN, ENTERED IN THEIR STEAD, DISTURBING, CONFUSING AND AGITATING MY MIND. IN SUCH A TEMPEST I USED TO PASS THE TIME THAT IS GONE; BUT YOU WERE IGNORANT OF IT, AND THOUGHT THAT I WAS SPENDING MY TIME IN A PERFECT TRANQUILLITY, BUT I WILL NOW TRY AND UNVEIL TO YOU THE STORM OF MY SOUL, FOR IT MAY BE YOU WILL HENCEFORTH PARDON ME, ABANDONING YOUR ACCUSATIONS. HOW THEN SHALL I UNVEIL THIS TO YOU? FOR IF YOU WOULD SEE THIS CLEARLY, IT IS NOT OTHERWISE POSSIBLE THAN BY LAYING BARE MY OWN HEART; BUT AS THIS IS IMPOSSIBLE, I WILL TRY AND SHOW YOU AS WELL AS I CAN, BY A CERTAIN FAINT ILLUSTRATION, THE GLOOM OF MY DESPONDENCY, AND FROM THIS IMAGE PLEASE TO INFER MY CONDITION.

LET US SUPPOSE THAT THE DAUGHTER OF THE KING OF ALL THE EARTH UNDER THE SUN IS THE BETROTHED OF A CERTAIN MAN, AND THAT THIS DAMSEL HAS MATCHLESS BEAUTY, TRANSCENDING THAT OF HUMAN NATURE, AND THAT IN THIS RESPECT SHE OUTSTRIPS BY A LONG DISTANCE THE WHOLE RACE OF WOMEN; ALSO THAT SHE HAS VIRTUES OF THE SOUL, SO GREAT AS TO DISTANCE BY A LONG WAY THE WHOLE GENERATION OF MEN THAT HAVE BEEN, OR THAT SHALL BE; AND THAT THE GRACE OF HER MANNERS TRANSCENDS ALL STANDARDS OF ART, AND THAT THE LOVELINESS OF HER PERSON IS ECLIPSED BY THE BEAUTY OF HER COUNTENANCE; AND THAT HER BETROTHED, NOT ONLY FOR THE SAKE OF THESE THINGS, IS ENAMORED OF THE MAIDEN, BUT APART FROM THESE THINGS HAS AN AFFECTION FOR HER, AND BY HIS ARDOR THROWS INTO THE SHADE THE MOST PASSIONATE OF LOVERS THAT EVER WERE. THEN LET US SUPPOSE, WHILE HE IS BURNING WITH LOVE, HE HEARS FROM SOME QUARTER THAT SOME MEAN, ABJECT MAN, LOW BORN, AND CRIPPLED IN BODY, IN FACT A THOROUGHLY BAD FELLOW, WAS ABOUT TO WED THIS WONDROUS, WELL-BELOVED MAIDEN. HAVE WE THEN PRESENTED TO YOU SOME SMALL PORTION OF OUR GRIEF? AND IS IT ENOUGH TO STAY MY ILLUSTRATION AT THIS POINT? SO FAR AS MY DESPONDENCY IS CONCERNED, I THINK IT IS ENOUGH; FOR THIS WAS THE ONLY PURPOSE FOR WHICH I INTRODUCED THE COMPARISON, BUT THAT I MAY SHOW YOU THE MEASURE OF MY FEAR, AND MY TERROR, LET ME PROCEED TO ANOTHER DESCRIPTION.

LET THERE BE AN ARMAMENT COMPOSED OF INFANTRY, CAVALRY, AND MARINES, AND LET A NUMBER OF TRIREMES COVER THE SEA, AND PHALANXES OF FOOT AND HORSE COVER MOST OF THE PLAINS, AND THE RIDGES OF THE MOUNTAINS, AND LET THE METAL OF THEIR ARMOR REFLECT THE SUNSHINE, AND THE GLITTER OF THE HELMETS AND SHIELDS BE REFLECTED BY THE BEAMS WHICH ARE EMITTED FROM THEM; LET THE CLASHING OF SPEARS AND THE NEIGHING OF HORSES BE BORNE UP TO THE VERY HEAVENS, AND LET NEITHER SEA NOR LAND APPEAR, BUT ONLY BRASS AND IRON IN EVERY DIRECTION. LET THE ENEMY BE DRAWN UP IN BATTLE ARRAY OPPOSITE TO THESE, FIERCE AND SAVAGE MEN, AND LET THE TIME OF THE ENGAGEMENT BE NOW AT HAND. THEN LET SOME ONE SUDDENLY SEIZE SOME YOUNG LAD, ONE OF THOSE BROUGHT UP IN THE COUNTRY, KNOWING NOTHING BUT THE USE OF THE SHEPHERD'S PIPE AND CROOK; LET HIM BE CLAD IN BRAZEN ARMOR, AND LET HIM BE LED ROUND THE WHOLE CAMP AND BE SHOWN THE SQUADRONS AND THEIR OFFICERS, THE ARCHERS, SLINGERS, CAPTAINS, GENERALS, THE FOOT AND HORSE, THE SPEARMEN, THE TRIREMES AND THEIR COMMANDERS, THE DENSE MASS OF SOLDIERS IN THE SHIPS, AND THE MULTITUDE OF ENGINES OF WAR LYING READY ON BOARD. LET HIM BE SHOWN, MOREOVER, THE WHOLE ARRAY OF THE ENEMY, THEIR REPULSIVE ASPECT, AND THE VARIED STORES AND UNUSUAL QUANTITY OF THEIR ARMS; THE RAVINES ALSO AND PRECIPICES OF THE MOUNTAINS, DEEP AND DIFFICULT. LET HIM BE SHOWN FURTHER ON THE ENEMIES' SIDE, HORSES FLYING BY SOME ENCHANTMENT AND INFANTRY BORNE THROUGH THE AIR, AND SORCERY OF EVERY POWER AND FORM; AND LET HIM CONSIDER THE CALAMITIES OF WAR, THE CLOUD OF SPEARS, THE HAILSTORM OF ARROWS, THAT GREAT MIST AND OBSCURITY THAT GLOOMIEST NIGHT WHICH THE MULTITUDE OF WEAPONS OCCASIONS, ECLIPSING THE SUNBEAMS WITH THEIR CLOUD, THE DUST NO LESS THAN THE DARKNESS BAFFLING THE EYESIGHT. THE TORRENTS OF BLOOD, THE GROANINGS OF THE FALLING, THE SHOUTS OF THE SURVIVING, THE HEAPS OF SLAIN, WHEELS BATHED IN BLOOD, HORSES WITH THEIR RIDERS THROWN HEADLONG DOWN, OWING TO THE NUMBER OF CORPSES, THE GROUND A SCENE OF GENERAL CONFUSION, BLOOD, AND BOWS, AND ARROWS, HOOFS OF HORSES AND HEADS OF MEN LYING TOGETHER, A HUMAN ARM AND A CHARIOT WHEEL AND A HELMET, A BREAST PIERCED THROUGH, BRAINS STICKING TO SWORDS, THE POINT OF A DART BROKEN OFF WITH AN EYE TRANSFIXED UPON IT. THEN LET HIM RECKON UP THE SUFFERINGS OF THE NAVAL FORCE, THE TRIREMES BURNING IN THE MIDST OF THE WAVES, AND SINKING WITH THEIR ARMED CREWS, THE ROARING OF THE SEA, THE TUMULT OF THE SAILORS, THE SHOUT OF THE SOLDIERS, THE FOAM OF THE WAVES MIXED WITH BLOOD, AND DASHING OVER INTO ALL THE SHIPS; THE CORPSES ON THE DECKS, SOME SINKING, SOME FLOATING, SOME CAST UPON THE BEACH, OVERWHELMED BY THE WAVES, AND OBSTRUCTING THE PASSAGE OF THE SHIPS. AND WHEN HE HAS BEEN CAREFULLY INSTRUCTED IN ALL THE TRAGEDY OF WARFARE, LET THE HORRORS OF CAPTIVITY AND OF SLAVERY BE ADDED TO IT, WORSE THAN ANY KIND OF DEATH; AND HAVING TOLD HIM ALL THIS, BID HIM MOUNT HIS HORSE STRAIGHTWAY, AND TAKE COMMAND OF ALL THAT ARMAMENT.

DO YOU REALLY THINK THAT THIS LAD WOULD BE EQUAL TO MORE THAN THE MERE DESCRIPTION, AND WOULD NOT, AT THE VERY FIRST GLANCE, LOSE HEART?

13. DO NOT THINK THAT I HAVE EXAGGERATED THE MATTER BY MY ACCOUNT, NOR SUPPOSE THAT BECAUSE WE ARE SHUT UP IN THIS BODY, AS IN SOME PRISON HOUSE, AND ARE UNABLE TO SEE ANYTHING OF THE INVISIBLE WORLD, THAT WHAT HAS BEEN SAID IS OVERSTATED. FOR YOU WOULD SEE A FAR GREATER AND MORE FORMIDABLE CONFLICT THAN THIS, COULD YOU EVER BEHOLD, WITH THESE EYES OF YOURS, THE DEVIL'S MOST GLOOMY BATTLE ARRAY, AND HIS FRANTIC ONSET. FOR THERE IS NO BRASS OR IRON THERE. NO HORSES, OR CHARIOTS OR WHEELS, NO FIRE AND DARTS. THESE ARE VISIBLE THINGS. BUT THERE ARE OTHER MUCH MORE FEARFUL ENGINES THAN THESE. ONE DOES NOT NEED AGAINST THESE ENEMIES BREASTPLATE OR SHIELD, SWORD AND SPEAR, YET THE SIGHT ONLY OF THIS ACCURSED ARRAY IS ENOUGH TO PARALYZE THE SOUL, UNLESS IT HAPPEN TO BE VERY NOBLE, AND TO ENJOY IN A HIGH DEGREE AS A PROTECTION TO ITS OWN COURAGE THE PROVIDENTIAL CARE OF GOD. AND IF IT WERE POSSIBLE BY PUTTING OFF THIS BODY, OR STILL KEEPING IT, TO SEE CLEARLY AND FEARLESSLY WITH THE NAKED EYE THE WHOLE OF HIS BATTLE ARRAY, AND HIS WARFARE AGAINST US, YOU WOULD SEE NO TORRENTS OF BLOOD, NOR DEAD BODIES, BUT SO MANY FALLEN SOULS, AND SUCH DISASTROUS WOUNDS THAT THE WHOLE OF THAT DESCRIPTION OF WARFARE WHICH I JUST NOW DETAILED TO YOU YOU WOULD THINK TO BE MERE CHILD'S SPORT AND PASTIME RATHER THAN WAR: SO MANY ARE THERE SMITTEN EVERY DAY, AND THE WOUNDS IN THE TWO CASES DO NOT BRING ABOUT THE SAME DEATH, BUT AS GREAT AS IS THE DIFFERENCE BETWEEN THE SOUL FROM THE BODY, SO GREAT IS THE DIFFERENCE BETWEEN THAT DEATH AND THIS. FOR WHEN THE SOUL RECEIVES A WOUND, AND FALLS, IT DOES NOT LIE AS A LIFELESS BODY, BUT IT IS THENCEFORTH TORMENTED, BEING GNAWED BY AN EVIL CONSCIENCE; AND AFTER ITS REMOVAL HENCE, AT THE TIME OF JUDGMENT, IT IS DELIVERED OVER TO ETERNAL PUNISHMENT; AND IF ANY ONE BE WITHOUT GRIEF IN REGARD TO THE WOUNDS GIVEN BY THE DEVIL, HIS DANGER BECOMES THE GREATER FOR HIS INSENSIBILITY. FOR WHOEVER IS NOT PAINED BY THE FIRST WOUND, WILL READILY RECEIVE A SECOND, AND AFTER THAT A THIRD. FOR THE UNCLEAN SPIRIT WILL NOT CEASE ASSAULTING TO THE LAST BREATH, WHENEVER HE FINDS A SOUL SUPINE AND INDIFFERENT TO HIS FIRST WOUNDS; AND IF YOU WOULD INQUIRE INTO THE METHOD OF ATTACK, YOU WOULD FIND THIS

MUCH MORE SEVERE AND VARIED. FOR NO ONE EVER KNEW SO MANY FORMS OF CRAFT AND DECEIT AS THAT UNCLEAN SPIRIT. BY THIS INDEED, HE HAS ACQUIRED THE GREATER PART OF HIS POWER, NOR CAN ANY ONE HAVE SO IMPLACABLE A HATRED AGAINST HIS WORST ENEMIES AS THE EVIL ONE AGAINST THE HUMAN RACE. AND IF ANY ONE INQUIRE INTO THE VEHEMENCE WITH WHICH HE FIGHTS, HERE AGAIN IT WOULD BE LUDICROUS TO BRING MEN INTO COMPARISON WITH HIM. BUT IF ANY ONE CHOOSE OUT THE FIERCEST AND MOST SAVAGE OF BEASTS, AND IS MINDED TO SET THEIR FURY AGAINST HIS, HE WILL FIND THAT THEY WERE MEEK AND QUIET IN COMPARISON, SUCH RAGE DOES HE BREATHE FORTH WHEN HE ATTACKS OUR SOULS; AND THE PERIOD OF THE WARFARE INDEED IN THE FORMER CASE IS BRIEF, AND IN THIS BRIEF SPACE THERE ARE RESPITES; FOR THE APPROACH OF THE NIGHT AND THE FATIGUE OF SLAUGHTER, MEAL-TIMES ALSO, AND MANY OTHER THINGS, AFFORD A RESPITE TO THE SOLDIER, SO THAT HE CAN DOFF HIS ARMOR AND BREATHE A LITTLE, AND REFRESH HIMSELF WITH FOOD AND DRINK, AND IN MANY OTHER WAYS RECOVER HIS FORMER STRENGTH. BUT IN THE CASE OF THE EVIL ONE IT IS NOT POSSIBLE EVER TO LAY ASIDE ONE'S ARMOR, IT IS NOT POSSIBLE EVEN TO TAKE SLEEP, FOR ONE WHO WOULD REMAIN ALWAYS UNSCATHED. FOR ONE OF TWO THINGS MUST BE: EITHER TO FALL AND PERISH UNARMED, OR TO STAND EQUIPPED AND EVER WATCHFUL. FOR HE EVER STANDS WITH HIS OWN BATTLE ARRAY, WATCHING FOR OUR INDOLENCE, AND LABORING MORE ZEALOUSLY FOR OUR DESTRUCTION, THAN WE FOR OUR SALVATION.

AND THAT HE IS NOT SEEN BY US, AND SUDDENLY ASSAILS US, WHICH THINGS ARE A SOURCE OF COUNTLESS EVILS TO THOSE WHO ARE NOT ALWAYS ON THE WATCH, PROVES THIS KIND OF WAR TO BE HARDER THAN THE OTHER. COULD YOU WISH US, THEN, IN SUCH A CASE TO COMMAND THE SOLDIERS OF CHRIST? YEA, THIS WERE TO COMMAND THEM FOR THE DEVIL'S SERVICE, FOR WHENEVER HE WHO OUGHT TO MARSHAL AND ORDER OTHERS IS THE MOST INEXPERIENCED AND FEEBLE OF ALL MEN, BY BETRAYING THROUGH THIS INEXPERIENCE THOSE WHO HAVE BEEN ENTRUSTED TO HIS CHARGE, HE COMMANDS THEM IN THE DEVIL'S INTERESTS RATHER THAN IN CHRIST'S.

BUT WHY DO YOU SIGH? WHY WEEP? FOR MY EASE DOES NOT NOW CALL FOR WAILING, BUT FOR JOY AND GLADNESS.

BASIL: BUT NOT MY CASE, YEA THIS CALLS FOR COUNTLESS LAMENTATIONS. FOR I AM HARDLY ABLE YET TO UNDERSTAND TO WHAT DEGREE OF EVIL YOU HAVE BROUGHT ME. FOR I CAME TO YOU WANTING TO LEARN WHAT EXCUSE I SHOULD MAKE ON YOUR BEHALF TO THOSE WHO FIND FAULT WITH YOU; BUT YOU SEND ME BACK AFTER PUTTING ANOTHER CASE IN THE PLACE OF THAT I HAD. FOR I AM NO LONGER CONCERNED ABOUT THE EXCUSES I SHALL GIVE THEM ON YOUR BEHALF, BUT WHAT EXCUSE I SHALL MAKE TO GOD FOR MYSELF AND MY OWN FAULTS. BUT I BESEECH YOU, AND IMPLORE YOU, IF MY WELFARE IS AT ALL REGARDED BY YOU, IF THERE BE ANY CONSOLATION IN CHRIST, IF ANY COMFORT OF LOVE, IF ANY BOWELS, AND MERCIES, PHILIPPIANS 2:1 FOR YOU KNOW THAT YOURSELF ABOVE ALL HAST BROUGHT ME INTO THIS DANGER, STRETCH FORTH YOUR HAND, BOTH SAYING AND DOING WHAT IS ABLE TO RESTORE ME, DO NOT HAVE THE HEART TO LEAVE ME FOR THE BRIEFEST MOMENT, BUT NOW RATHER THAN BEFORE LET ME PASS MY LIFE WITH YOU.

CHRYSOSTOM: BUT I SMILED, AND SAID, HOW SHALL I BE ABLE TO HELP, HOW TO PROFIT YOU UNDER SO GREAT A BURDEN OF OFFICE? BUT SINCE THIS IS PLEASANT TO YOU, TAKE COURAGE, DEAR SOUL, FOR AT ANY TIME AT WHICH IT IS POSSIBLE FOR YOU TO HAVE LEISURE AMID YOUR OWN CARES, I WILL COME AND WILL COMFORT YOU, AND NOTHING SHALL BE WANTING OF WHAT IS IN MY POWER.

ON THIS, HE WEEPING YET MORE, ROSE UP. BUT I, HAVING EMBRACED HIM AND KISSED HIS HEAD, LED HIM FORTH, EXHORTING HIM TO BEAR HIS LOT BRAVELY. FOR I BELIEVE, SAID I, THAT THROUGH CHRIST WHO HAS CALLED YOU, AND SET YOU OVER HIS OWN SHEEP, YOU WILL OBTAIN SUCH ASSURANCE FROM THIS MINISTRY AS TO RECEIVE ME ALSO, IF I AM IN DANGER AT THE LAST DAY, INTO YOUR EVERLASTING TABERNACLE.

ATHANASIUS
AGAINST THE HEATHEN

INTRODUCTION:— THE PURPOSE OF THE BOOK A VINDICATION OF CHRISTIAN DOCTRINE, AND ESPECIALLY OF THE CROSS, AGAINST THE SCOFFING OBJECTION OF GENTILES. THE EFFECTS OF THIS DOCTRINE ITS MAIN VINDICATION.

PART 1

1. THE KNOWLEDGE OF OUR RELIGION AND OF THE TRUTH OF THINGS IS INDEPENDENTLY MANIFEST RATHER THAN IN NEED OF HUMAN TEACHERS, FOR ALMOST DAY BY DAY IT ASSERTS ITSELF BY FACTS, AND MANIFESTS ITSELF BRIGHTER THAN THE SUN BY THE DOCTRINE OF CHRIST. 2. STILL, AS YOU NEVERTHELESS DESIRE TO HEAR ABOUT IT, MACARIUS , COME LET US AS WE MAY BE ABLE SET FORTH A FEW POINTS OF THE FAITH OF CHRIST: ABLE THOUGH YOU ARE TO FIND IT OUT FROM THE DIVINE ORACLES, BUT YET GENEROUSLY DESIRING TO HEAR FROM OTHERS AS WELL. 3. FOR ALTHOUGH THE SACRED AND INSPIRED SCRIPTURES ARE SUFFICIENT TO DECLARE THE TRUTH — WHILE THERE ARE OTHER WORKS OF OUR BLESSED TEACHERS COMPILED FOR THIS PURPOSE, IF HE MEET WITH WHICH A MAN WILL GAIN SOME KNOWLEDGE OF THE INTERPRETATION OF THE SCRIPTURES, AND BE ABLE TO LEARN WHAT HE WISHES TO KNOW — STILL, AS WE HAVE NOT AT PRESENT IN OUR HANDS THE COMPOSITIONS OF OUR TEACHERS, WE MUST COMMUNICATE IN WRITING TO YOU WHAT WE LEARNED FROM THEM — THE FAITH, NAMELY, OF CHRIST THE SAVIOUR; LEST ANY SHOULD HOLD CHEAP THE DOCTRINE TAUGHT AMONG US, OR THINK FAITH. IN CHRIST UNREASONABLE. FOR THIS IS WHAT THE GENTILES TRADUCE AND SCOFF AT, AND LAUGH LOUDLY AT US, INSISTING ON THE ONE FACT OF THE CROSS OF CHRIST; AND IT IS JUST HERE THAT ONE MUST PITY THEIR WANT OF SENSE, BECAUSE WHEN THEY TRADUCE THE CROSS OF CHRIST THEY DO NOT SEE THAT ITS POWER HAS FILLED ALL THE WORLD, AND THAT BY IT THE EFFECTS OF THE KNOWLEDGE OF GOD ARE MADE MANIFEST TO ALL. 4. FOR THEY WOULD NOT HAVE SCOFFED AT SUCH A FACT, HAD THEY, TOO, BEEN MEN WHO GENUINELY GAVE HEED TO HIS DIVINE NATURE. ON THE CONTRARY, THEY IN THEIR TURN WOULD HAVE RECOGNISED THIS MAN AS SAVIOUR OF THE WORLD, AND THAT THE CROSS HAS BEEN NOT A DISASTER, BUT A HEALING OF CREATION. 5. FOR IF AFTER THE CROSS ALL IDOLATRY WAS OVERTHROWN, WHILE EVERY MANIFESTATION OF DEMONS IS DRIVEN AWAY BY THIS SIGN , AND CHRIST ALONE IS WORSHIPPED AND THE FATHER KNOWN THROUGH HIM, AND, WHILE GAINSAYERS ARE PUT TO SHAME, HE DAILY INVISIBLY WINS OVER THE SOULS OF THESE GAINSAYERS — HOW, ONE MIGHT FAIRLY ASK THEM, IS IT STILL OPEN TO US TO REGARD THE MATTER AS HUMAN, INSTEAD OF CONFESSING THAT HE WHO ASCENDED THE CROSS IS WORD OF GOD AND SAVIOUR OF THE WORLD? BUT THESE MEN SEEM TO ME QUITE AS BAD AS ONE WHO SHOULD TRADUCE THE SUN WHEN COVERED BY CLOUDS, WHILE YET WONDERING AT HIS LIGHT, SEEING HOW THE WHOLE OF CREATION IS ILLUMINED BY HIM. 6. FOR AS THE LIGHT IS NOBLE, AND THE SUN, THE CHIEF CAUSE OF LIGHT, IS NOBLER STILL, SO, AS IT IS A DIVINE THING FOR THE WHOLE WORLD TO BE FILLED WITH HIS KNOWLEDGE, IT FOLLOWS THAT THE ORDERER AND CHIEF CAUSE OF SUCH AN ACHIEVEMENT IS GOD AND THE WORD OF GOD. 7. WE SPEAK THEN AS LIES WITHIN OUR POWER, FIRST REFUTING THE IGNORANCE OF THE UNBELIEVING; SO THAT WHAT IS FALSE BEING REFUTED, THE TRUTH MAY THEN SHINE FORTH OF ITSELF, AND THAT YOU YOURSELF, FRIEND, MAY BE REASSURED THAT YOU HAVE BELIEVED WHAT IS TRUE, AND IN COMING TO KNOW CHRIST HAVE NOT BEEN DECEIVED. MOREOVER, I THINK IT BECOMING TO DISCOURSE TO YOU, AS A LOVER OF CHRIST, ABOUT CHRIST, SINCE I AM SURE THAT YOU RATE FAITH IN AND KNOWLEDGE OF HIM ABOVE ANYTHING ELSE WHATSOEVER.

2. EVIL NO PART OF THE ESSENTIAL NATURE OF THINGS. THE ORIGINAL CREATION AND CONSTITUTION OF MAN IN GRACE AND IN THE KNOWLEDGE OF GOD.

IN THE BEGINNING WICKEDNESS DID NOT EXIST. NOR INDEED DOES IT EXIST EVEN NOW IN THOSE WHO ARE HOLY, NOR DOES IT IN ANY WAY BELONG TO THEIR NATURE. BUT MEN LATER ON BEGAN TO CONTRIVE IT AND TO ELABORATE IT TO THEIR OWN HURT. WHENCE ALSO THEY DEVISED THE INVENTION OF IDOLS, TREATING WHAT WAS NOT AS THOUGH IT WERE. 2. FOR GOD MAKER OF ALL AND KING OF ALL, THAT HAS HIS BEING BEYOND ALL SUBSTANCE AND HUMAN DISCOVERY, INASMUCH AS HE IS GOOD AND EXCEEDING NOBLE, MADE, THROUGH HIS OWN WORD OUR SAVIOUR JESUS CHRIST, THE HUMAN RACE AFTER HIS OWN IMAGE, AND CONSTITUTED MAN ABLE TO SEE AND KNOW REALITIES BY MEANS OF THIS ASSIMILATION TO HIMSELF, GIVING HIM ALSO A CONCEPTION AND KNOWLEDGE EVEN OF HIS OWN ETERNITY, IN ORDER THAT, PRESERVING HIS NATURE INTACT, HE MIGHT NOT EVER EITHER DEPART FROM HIS IDEA OF GOD, NOR RECOIL FROM THE COMMUNION OF THE HOLY ONES; BUT HAVING THE GRACE OF HIM THAT GAVE IT, HAVING ALSO GOD'S OWN POWER FROM THE WORD OF THE FATHER, HE MIGHT REJOICE AND HAVE FELLOWSHIP WITH THE DEITY, LIVING THE LIFE OF IMMORTALITY UNHARMED AND TRULY BLESSED. FOR HAVING NOTHING TO HINDER HIS KNOWLEDGE OF THE DEITY, HE EVER BEHOLDS, BY HIS PURITY, THE IMAGE OF THE FATHER, GOD THE WORD, AFTER WHOSE IMAGE HE HIMSELF IS MADE. HE IS AWE-STRUCK AS HE CONTEMPLATES THAT PROVIDENCE WHICH THROUGH THE WORD EXTENDS TO THE UNIVERSE, BEING RAISED ABOVE THE THINGS OF SENSE AND EVERY BODILY APPEARANCE, BUT CLEAVING TO THE DIVINE AND THOUGHT-PERCEIVED THINGS IN THE HEAVENS BY THE POWER OF HIS MIND. 3. FOR WHEN THE MIND OF MEN DOES NOT HOLD CONVERSE WITH BODIES, NOR HAS MINGLED WITH IT FROM WITHOUT ANYTHING OF THEIR LUST, BUT IS WHOLLY ABOVE THEM, DWELLING WITH ITSELF AS IT WAS MADE TO BEGIN WITH, THEN, TRANSCENDING THE THINGS OF SENSE AND ALL THINGS HUMAN, IT IS RAISED UP ON HIGH; AND SEEING THE WORD, IT SEES IN HIM ALSO THE FATHER OF THE WORD, TAKING PLEASURE IN CONTEMPLATING HIM, AND GAINING RENEWAL BY ITS DESIRE TOWARD HIM; 4. EXACTLY AS THE FIRST OF MEN CREATED, THE ONE WHO WAS NAMED ADAM IN HEBREW, IS DESCRIBED IN THE HOLY SCRIPTURES AS HAVING AT THE BEGINNING HAD HIS MIND TO GOD-WARD IN A FREEDOM UNEMBARRASSED BY SHAME, AND AS ASSOCIATING WITH THE HOLY ONES IN THAT CONTEMPLATION OF THINGS PERCEIVED BY THE MIND WHICH HE ENJOYED IN THE PLACE WHERE HE WAS — THE PLACE WHICH THE HOLY MOSES CALLED IN FIGURE A GARDEN. SO PURITY OF SOUL IS SUFFICIENT OF ITSELF TO REFLECT GOD, AS THE LORD ALSO SAYS, BLESSED ARE THE PURE IN HEART, FOR THEY SHALL SEE GOD.

3. THE DECLINE OF MAN FROM THE ABOVE CONDITION, OWING TO HIS ABSORPTION IN MATERIAL THINGS.

THUS THEN, AS WE HAVE SAID, THE CREATOR FASHIONED THE RACE OF MEN, AND THUS MEANT IT TO REMAIN. BUT MEN, MAKING LIGHT OF BETTER THINGS, AND HOLDING BACK FROM APPREHENDING THEM, BEGAN TO SEEK IN PREFERENCE THINGS NEARER TO THEMSELVES. 2. BUT NEARER TO THEMSELVES WERE THE BODY AND ITS SENSES; SO THAT WHILE REMOVING THEIR MIND FROM THE THINGS PERCEIVED BY THOUGHT, THEY BEGAN TO REGARD THEMSELVES; AND SO DOING, AND HOLDING TO THE BODY AND THE OTHER THINGS OF SENSE, AND DECEIVED AS IT WERE IN THEIR OWN SURROUNDINGS, THEY FELL INTO LUST OF THEMSELVES, PREFERRING WHAT WAS THEIR OWN TO THE CONTEMPLATION OF WHAT BELONGED TO GOD. HAVING THEN MADE THEMSELVES AT HOME IN THESE THINGS, AND NOT BEING WILLING TO LEAVE WHAT WAS SO NEAR TO THEM, THEY ENTANGLED THEIR SOUL WITH BODILY PLEASURES, VEXED AND TURBID WITH ALL KIND OF LUSTS, WHILE THEY WHOLLY FORGOT THE POWER THEY ORIGINALLY HAD FROM GOD. 3. BUT THE TRUTH OF THIS ONE MAY SEE FROM THE MAN WHO WAS FIRST MADE, ACCORDING TO WHAT THE HOLY SCRIPTURES TELL US OF HIM. FOR HE ALSO, AS LONG AS HE KEPT HIS MIND TO GOD, AND THE CONTEMPLATION OF GOD, TURNED AWAY FROM THE CONTEMPLATION OF THE BODY. BUT WHEN, BY COUNSEL OF THE SERPENT, HE DEPARTED FROM THE CONSIDERATION OF GOD, AND BEGAN TO REGARD HIMSELF, THEN THEY NOT ONLY FELL TO BODILY LUST, BUT KNEW THAT THEY WERE NAKED, AND KNOWING, WERE ASHAMED. BUT THEY KNEW THAT THEY WERE NAKED, NOT SO MUCH OF CLOTHING AS THAT THEY HAD BECOME STRIPPED OF THE CONTEMPLATION OF DIVINE THINGS, AND HAD TRANSFERRED THEIR UNDERSTANDING TO THE CONTRARIES. FOR HAVING DEPARTED FROM THE CONSIDERATION OF THE ONE AND THE TRUE, NAMELY, GOD, AND FROM DESIRE OF HIM, THEY HAD THENCEFORWARD EMBARKED IN VARIOUS LUSTS AND IN THOSE OF THE SEVERAL BODILY SENSES. 4. NEXT, AS IS APT TO HAPPEN, HAVING FORMED A DESIRE FOR EACH AND SUNDRY, THEY BEGAN TO BE HABITUATED TO THESE DESIRES, SO THAT THEY WERE EVEN AFRAID TO LEAVE THEM: WHENCE THE SOUL BECAME SUBJECT TO COWARDICE AND ALARMS, AND PLEASURES AND THOUGHTS OF MORTALITY. FOR NOT BEING WILLING TO LEAVE HER LUSTS, SHE FEARS DEATH AND HER SEPARATION FROM THE BODY. BUT AGAIN, FROM LUSTING, AND NOT MEETING WITH GRATIFICATION, SHE LEARNED TO COMMIT MURDER AND WRONG. WE ARE THEN LED NATURALLY TO SHOW, AS BEST WE CAN, HOW SHE DOES THIS.

4. THE GRADUAL ABASEMENT OF THE SOUL FROM TRUTH TO FALSEHOOD BY THE ABUSE OF HER FREEDOM OF CHOICE.

HAVING DEPARTED FROM THE CONTEMPLATION OF THE THINGS OF THOUGHT, AND USING TO THE FULL THE SEVERAL ACTIVITIES OF THE BODY, AND BEING PLEASED WITH THE CONTEMPLATION OF THE BODY, AND SEEING THAT PLEASURE IS GOOD FOR HER, SHE WAS MISLED AND ABUSED THE NAME OF GOOD, AND THOUGHT THAT PLEASURE WAS THE VERY ES SENCE OF GOOD: JUST AS THOUGH A MAN OUT OF HIS MIND AND ASKING FOR A SWORD TO USE AGAINST ALL HE MET, WERE TO THINK THAT SOUNDNESS OF MIND. 2. BUT HAVING FALLEN IN LOVE WITH PLEASURE, SHE BEGAN TO WORK IT OUT IN VARIOUS WAYS. FOR BEING BY NATURE MOBILE, EVEN THOUGH SHE HAVE TURNED AWAY FROM WHAT IS GOOD, YET SHE DOES NOT LOSE HER MOBILITY. SHE MOVES THEN, NO LONGER ACCORDING TO VIRTUE OR SO AS TO SEE GOD, BUT IMAGINING FALSE THINGS, SHE MAKES A NOVEL USE OF HER POWER, ABUSING IT AS A MEANS TO THE PLEASURES SHE HAS DEVISED, SINCE SHE IS AFTER ALL MADE WITH POWER OVER HERSELF. 3. FOR SHE IS ABLE, AS ON THE ONE HAND TO INCLINE TO WHAT IS GOOD, SO ON THE OTHER TO REJECT IT; BUT IN REJECTING THE GOOD SHE OF COURSE ENTERTAINS THE THOUGHT OF WHAT IS OPPOSED TO IT, FOR SHE CANNOT AT ALL CEASE FROM MOVEMENT, BEING, AS I SAID BEFORE, MOBILE BY NATURE. AND KNOWING HER OWN POWER OVER HERSELF, SHE SEES THAT SHE IS ABLE TO USE THE MEMBERS OF HER BODY IN EITHER DIRECTION, BOTH TOWARD WHAT IS, OR TOWARD WHAT IS NOT. 4. BUT GOOD IS, WHILE EVIL IS NOT; BY WHAT IS, THEN, I MEAN WHAT IS GOOD, INASMUCH AS IT HAS ITS PATTERN IN GOD WHO IS. BUT BY WHAT IS NOT I MEAN WHAT IS EVIL, IN SO FAR AS IT CONSISTS IN A FALSE IMAGINATION IN THE THOUGHTS OF MEN. FOR THOUGH THE BODY HAS EYES SO AS TO SEE CREATION, AND BY ITS ENTIRELY HARMONIOUS CONSTRUCTION TO RECOGNISE THE CREATOR; AND EARS TO LISTEN TO THE DIVINE ORACLES AND THE LAWS OF GOD; AND HANDS BOTH TO PERFORM WORKS OF NECESSITY AND TO RAISE TO GOD IN PRAYER; YET THE SOUL, DEPARTING FROM THE CONTEMPLATION OF WHAT IS GOOD AND FROM MOVING IN ITS SPHERE, WANDERS AWAY AND MOVES TOWARD ITS CONTRARIES. 5. THEN SEEING, AS I SAID BEFORE, AND ABUSING HER POWER, SHE HAS PERCEIVED THAT SHE CAN MOVE THE MEMBERS OF THE BODY ALSO IN AN OPPOSITE WAY: AND SO, INSTEAD OF BEHOLDING THE CREATION, SHE TURNS THE EYE TO LUSTS, SHOWING THAT SHE HAS THIS POWER TOO; AND THINKING THAT BY THE MERE FACT OF MOVING SHE IS MAINTAINING HER OWN DIGNITY, AND IS DOING NO SIN IN DOING AS SHE PLEASES; NOT KNOWING THAT SHE IS MADE NOT MERELY TO MOVE, BUT TO MOVE IN THE RIGHT DIRECTION. FOR THIS IS WHY AN APOSTOLIC UTTERANCE ASSURES US ALL THINGS ARE LAWFUL, BUT NOT ALL THINGS ARE EXPEDIENT 1 CORINTHIANS 10:23 .

5. EVIL, THEN CONSISTS ESSENTIALLY IN THE CHOICE OF WHAT IS LOWER IN PREFERENCE TO WHAT IS HIGHER.

BUT THE AUDACITY OF MEN, HAVING REGARD NOT TO WHAT IS EXPEDIENT AND BECOMING, BUT TO WHAT IS POSSIBLE FOR IT, BEGAN TO DO THE CONTRARY; WHENCE, MOVING THEIR HANDS TO THE CONTRARY, IT MADE THEM COMMIT MURDER, AND LED AWAY THEIR HEARING TO DISOBEDIENCE, AND THEIR OTHER MEMBERS TO ADULTERY INSTEAD OF TO LAWFUL PROCREATION; AND THE TONGUE, INSTEAD OF RIGHT SPEAKING, TO SLANDER AND INSULT AND PERJURY; THE HANDS AGAIN, TO STEALING AND STRIKING FELLOW-MEN; AND THE SENSE OF SMELL TO MANY SORTS OF LASCIVIOUS ODOURS; THE FEET, TO BE SWIFT TO SHED BLOOD, AND THE BELLY TO DRUNKENNESS AND INSATIABLE GLUTTONY. 2. ALL OF WHICH THINGS ARE A VICE AND SIN OF THE SOUL: NEITHER IS THERE ANY CAUSE OF THEM AT ALL, BUT ONLY THE REJECTION OF BETTER THINGS. FOR JUST AS IF A CHARIOTEER , HAVING MOUNTED HIS CHARIOT ON THE RACE-COURSE, WERE TO PAY NO ATTENTION TO THE GOAL, TOWARD WHICH HE SHOULD BE DRIVING, BUT, IGNORING THIS, SIMPLY WERE TO DRIVE THE HORSE AS HE COULD, OR IN OTHER WORDS AS HE WOULD, AND OFTEN DRIVE AGAINST THOSE HE MET, AND OFTEN DOWN STEEP PLACES, RUSHING WHEREVER HE IMPELLED HIMSELF BY THE SPEED OF THE TEAM, THINKING THAT THUS RUNNING HE HAS NOT MISSED THE GOAL — FOR HE REGARDS THE RUNNING ONLY, AND DOES NOT SEE THAT HE HAS PASSED WIDE OF THE GOAL — SO THE SOUL TOO, TURNING FROM THE WAY TOWARD GOD, AND DRIVING THE MEMBERS OF THE BODY BEYOND WHAT IS PROPER, OR RATHER, DRIVEN HERSELF ALONG WITH THEM BY HER OWN DOING, SINS AND MAKES MISCHIEF FOR HERSELF, NOT SEEING THAT SHE HAS STRAYED FROM THE WAY, AND HAS SWERVED FROM THE GOAL OF TRUTH, TO WHICH THE CHRIST-BEARING MAN, THE BLESSED PAUL, WAS LOOKING WHEN HE SAID, I PRESS ON TOWARD THE GOAL UNTO THE PRIZE OF THE HIGH CALLING OF CHRIST JESUS PHILIPPIANS 3:14: SO THAT THE HOLY MAN, MAKING THE GOOD HIS MARK, NEVER DID WHAT WAS EVIL.

6. FALSE VIEWS OF THE NATURE OF EVIL: VIZ., THAT EVIL IS SOMETHING IN THE NATURE OF THINGS, AND HAS SUBSTANTIVE EXISTENCE. (A) HEATHEN THINKERS: (EVIL RESIDES IN MATTER). THEIR REFUTATION. (B) HERETICAL TEACHERS: (DUALISM). REFUTATION FROM SCRIPTURE.

NOW CERTAIN OF THE GREEKS, HAVING ERRED FROM THE RIGHT WAY, AND NOT HAVING KNOWN CHRIST, HAVE ASCRIBED TO EVIL A SUBSTANTIVE AND INDEPENDENT EXISTENCE. IN THIS THEY MAKE A DOUBLE MISTAKE: EITHER IN DENYING THE CREATOR TO BE MAKER OF ALL THINGS, IF EVIL HAD AN INDEPENDENT SUBSISTENCE AND BEING OF ITS OWN; OR AGAIN, IF THEY MEAN THAT HE IS MAKER OF ALL THINGS, THEY WILL OF NECESSITY ADMIT HIM TO BE MAKER OF EVIL ALSO. FOR EVIL, ACCORDING TO THEM, IS INCLUDED AMONG EXISTING THINGS. 2. BUT THIS MUST APPEAR PARADOXICAL AND IMPOSSIBLE. FOR EVIL DOES NOT COME FROM GOOD, NOR IS IT IN, OR THE RESULT OF, GOOD, SINCE IN THAT CASE IT WOULD NOT BE GOOD, BEING MIXED IN ITS NATURE OR A CAUSE OF EVIL. 3. BUT THE SECTARIES, WHO HAVE FALLEN AWAY FROM THE TEACHING OF THE CHURCH, AND MADE SHIPWRECK CONCERNING THE FAITH 1 TIMOTHY 1:19, THEY ALSO WRONGLY THINK THAT EVIL HAS A SUBSTANTIVE EXISTENCE. BUT THEY ARBITRARILY IMAGINE ANOTHER GOD BESIDES THE TRUE ONE, THE FATHER OF OUR LORD JESUS CHRIST, AND THAT HE IS THE UNMADE PRODUCER OF EVIL AND THE HEAD OF WICKEDNESS, WHO IS ALSO ARTIFICER OF CREATION. BUT THESE MEN ONE CAN EASILY REFUTE, NOT ONLY FROM THE DIVINE SCRIPTURES, BUT ALSO FROM THE HUMAN UNDERSTANDING ITSELF, THE VERY SOURCE OF THESE THEIR INSANE IMAGINATIONS. 4. TO BEGIN WITH, OUR LORD AND SAVIOUR JESUS CHRIST SAYS IN HIS OWN GOSPELS CONFIRMING THE WORDS OF MOSES: THE LORD GOD IS ONE; AND I THANK YOU, FATHER, LORD OF HEAVEN AND EARTH MARK 12:29; MATTHEW 11:25 . BUT IF GOD IS ONE, AND AT THE SAME TIME LORD OF HEAVEN AND EARTH, HOW COULD THERE BE ANOTHER GOD BESIDE HIM? OR WHAT ROOM WILL THERE BE FOR THE GOD WHOM THEY SUPPOSE, IF THE ONE TRUE GOD FILLS ALL THINGS IN THE COMPASS OF HEAVEN AND EARTH? OR HOW COULD THERE BE ANOTHER CREATOR OF THAT, WHEREOF, ACCORDING TO THE SAVIOUR'S UTTERANCE, THE GOD AND FATHER OF CHRIST IS HIMSELF LORD. 5. UNLESS INDEED THEY WOULD SAY

THAT IT WERE, SO TO SPEAK, IN AN EQUIPOISE, AND THE EVIL GOD CAPABLE OF GETTING THE BETTER OF THE GOOD GOD. BUT IF THEY SAY THIS, SEE TO WHAT A PITCH OF IMPIETY THEY DESCEND. FOR WHEN POWERS ARE EQUAL, THE SUPERIOR AND BETTER CANNOT BE DISCOVERED. FOR IF THE ONE EXIST EVEN IF THE OTHER WILL IT NOT, BOTH ARE EQUALLY STRONG AND EQUALLY WEAK EQUALLY, BECAUSE THE VERY EXISTENCE OF EITHER IS A DEFEAT OF THE OTHER'S WILL: WEAK, BECAUSE WHAT HAPPENS IS COUNTER TO THEIR WILLS: FOR WHILE THE GOOD GOD EXISTS IN SPITE OF THE EVIL ONE, THE EVIL GOD EXISTS EQUALLY IN SPITE OF THE GOOD.

7. REFUTATION OF DUALISM FROM REASON. IMPOSSIBILITY OF TWO GODS. THE TRUTH AS TO EVIL IS THAT WHICH THE CHURCH TEACHES: THAT IT ORIGINATES, AND RESIDES, IN THE PERVERTED CHOICE OF THE DARKENED SOUL.

MORE ESPECIALLY, THEY ARE EXPOSED TO THE FOLLOWING REPLY. IF VISIBLE THINGS ARE THE WORK OF THE EVIL GOD, WHAT IS THE WORK OF THE GOOD GOD? FOR NOTHING IS TO BE SEEN EXCEPT THE WORK OF THE ARTIFICER. OR WHAT EVIDENCE IS THERE THAT THE GOOD GOD EXISTS AT ALL, IF THERE ARE NO WORKS OF HIS BY WHICH HE MAY BE KNOWN? FOR BY HIS WORKS THE ARTIFICER IS KNOWN. 2. OR HOW COULD TWO PRINCIPLES EXIST, CONTRARY ONE TO ANOTHER: OR WHAT IS IT THAT DIVIDES THEM, FOR THEM TO EXIST APART? FOR IT IS IMPOSSIBLE FOR THEM TO EXIST TOGETHER, BECAUSE THEY ARE MUTUALLY DESTRUCTIVE. BUT NEITHER CAN THE ONE BE INCLUDED IN THE OTHER, THEIR NATURE BEING UNMIXED AND UNLIKE. ACCORDINGLY THAT WHICH DIVIDES THEM WILL EVIDENTLY BE OF A THIRD NATURE, AND ITSELF GOD. BUT OF WHAT NATURE COULD THIS THIRD SOMETHING BE? GOOD OR EVIL? IT WILL BE IMPOSSIBLE TO DETERMINE, FOR IT CANNOT BE OF THE NATURE OF BOTH. 3. THIS CONCEIT OF THEIRS, THEN, BEING EVIDENTLY ROTTEN, THE TRUTH OF THE CHURCH'S THEOLOGY MUST BE MANIFEST: THAT EVIL HAS NOT FROM THE BEGINNING BEEN WITH GOD OR IN GOD, NOR HAS ANY SUBSTANTIVE EXISTENCE; BUT THAT MEN, IN DEFAULT OF THE VISION OF GOOD, BEGAN TO DEVISE AND IMAGINE FOR THEMSELVES WHAT WAS NOT, AFTER THEIR OWN PLEASURE. 4. FOR AS IF A MAN, WHEN THE SUN IS SHINING, AND THE WHOLE EARTH ILLUMINED BY HIS LIGHT, WERE TO SHUT FAST HIS EYES AND IMAGINE DARKNESS WHERE NO DARKNESS EXISTS, AND THEN WALK WANDERING AS IF IN DARKNESS, OFTEN FALLING AND GOING DOWN STEEP PLACES, THINKING IT WAS DARK AND NOT LIGHT — FOR, IMAGINING THAT HE SEES, HE DOES NOT SEE AT ALL — SO, TOO, THE SOUL OF MAN, SHUTTING FAST HER EYES, BY WHICH SHE IS ABLE TO SEE GOD, HAS IMAGINED EVIL FOR HERSELF, AND MOVING THEREIN, KNOWS NOT THAT, THINKING SHE IS DOING SOMETHING, SHE IS DOING NOTHING. FOR SHE IS IMAGINING WHAT IS NOT, NOR IS SHE ABIDING IN HER ORIGINAL NATURE; BUT WHAT SHE IS IS EVIDENTLY THE PRODUCT OF HER OWN DISORDER. 5. FOR SHE IS MADE TO SEE GOD, AND TO BE ENLIGHTENED BY HIM; BUT OF HER OWN ACCORD IN GOD'S STEAD SHE HAS SOUGHT CORRUPTIBLE THINGS AND DARKNESS, AS THE SPIRIT SAYS SOMEWHERE IN WRITING, GOD MADE MAN UPRIGHT, BUT THEY HAVE SOUGHT OUT MANY INVENTIONS ECCLESIASTES 7:29 . THUS IT HAS BEEN THEN THAT MEN FROM THE FIRST DISCOVERED AND CONTRIVED AND IMAGINED EVIL FOR THEMSELVES. BUT IT IS NOW TIME TO SAY HOW THEY CAME DOWN TO THE MADNESS OF IDOLATRY, THAT YOU MAY KNOW THAT THE INVENTION OF IDOLS IS WHOLLY DUE, NOT TO GOOD BUT TO EVIL. BUT WHAT HAS ITS ORIGIN IN EVIL CAN NEVER BE PRONOUNCED GOOD IN ANY POINT — BEING EVIL ALTOGETHER.

8. THE ORIGIN OF IDOLATRY IS SIMILAR. THE SOUL, MATERIALISED BY FORGETTING GOD, AND ENGROSSED IN EARTHLY THINGS, MAKES THEM INTO GODS. THE RACE OF MEN DESCENDS INTO A HOPELESS DEPTH OF DELUSION AND SUPERSTITION.

NOW THE SOUL OF MANKIND, NOT SATISFIED WITH THE DEVISING OF EVIL, BEGAN BY DEGREES TO VENTURE UPON WHAT IS WORSE STILL. FOR HAVING EXPERIENCE OF DIVERSITIES OF PLEASURES, AND GIRT ABOUT WITH OBLIVION OF THINGS DIVINE; BEING PLEASED MOREOVER AND HAVING IN VIEW THE PASSIONS OF THE BODY, AND NOTHING BUT THINGS PRESENT AND OPINIONS ABOUT THEM, CEASED TO THINK THAT ANYTHING EXISTED BEYOND WHAT IS SEEN, OR THAT ANYTHING WAS GOOD SAVE THINGS TEMPORAL AND BODILY; SO TURNING AWAY AND FORGETTING THAT SHE WAS IN THE IMAGE OF THE GOOD GOD, SHE NO LONGER, BY THE POWER WHICH IS IN HER, SEES GOD THE WORD AFTER WHOSE LIKENESS SHE IS MADE; BUT HAVING DEPARTED FROM HERSELF, IMAGINES AND FEIGNS WHAT IS NOT. 2. FOR HIDING, BY THE COMPLICATIONS OF BODILY LUSTS, THE MIRROR WHICH, AS IT WERE, IS IN HER, BY WHICH ALONE SHE HAD THE POWER OF SEEING THE IMAGE OF THE FATHER, SHE NO LONGER SEES WHAT A SOUL OUGHT TO BEHOLD, BUT IS CARRIED ABOUT BY EVERYTHING, AND ONLY SEES THE THINGS WHICH COME UNDER THE SENSES. HENCE, WEIGHTED WITH ALL FLESHLY DESIRE, AND DISTRACTED AMONG THE IMPRESSIONS OF THESE THINGS, SHE IMAGINES THAT THE GOD WHOM HER UNDERSTANDING HAS FORGOTTEN IS TO BE FOUND IN BODILY AND SENSIBLE THINGS, GIVING TO THINGS SEEN THE NAME OF GOD, AND GLORIFYING ONLY THOSE THINGS WHICH SHE DESIRES AND WHICH ARE PLEASANT TO HER EYES. 3. ACCORDINGLY, EVIL IS THE CAUSE WHICH BRINGS IDOLATRY IN ITS TRAIN; FOR MEN, HAVING LEARNED TO CONTRIVE EVIL, WHICH IS NO REALITY IN ITSELF, IN LIKE MANNER FEIGNED FOR THEMSELVES AS GODS BEINGS THAT HAD NO REAL EXISTENCE. JUST, THEN, AS THOUGH A MAN HAD PLUNGED INTO THE DEEP, AND NO LONGER SAW THE LIGHT, NOR WHAT APPEARS BY LIGHT, BECAUSE HIS EYES ARE TURNED DOWNWARDS, AND THE WATER IS ALL ABOVE HIM; AND, PERCEIVING ONLY THE THINGS IN THE DEEP, THINKS THAT NOTHING EXISTS BESIDE THEM, BUT THAT THE THINGS HE SEES ARE THE ONLY TRUE REALITIES; SO THE MEN OF FORMER TIME, HAVING LOST THEIR REASON, AND PLUNGED INTO THE LUSTS AND IMAGINATIONS OF CARNAL THINGS, AND FORGOTTEN THE KNOWLEDGE AND GLORY OF GOD, THEIR REASONING BEING DULL, OR RATHER FOLLOWING UNREASON, MADE GODS FOR THEMSELVES OF THINGS SEEN, GLORIFYING THE CREATURE RATHER THAN THE CREATOR ROMANS 1:25, AND DEIFYING THE WORKS RATHER THAN THE MASTER, GOD, THEIR CAUSE AND ARTIFICER. 4. BUT JUST AS, ACCORDING TO THE ABOVE SIMILE, MEN WHO PLUNGE INTO THE DEEP, THE DEEPER THEY GO DOWN, ADVANCE INTO DARKER AND DEEPER PLACES, SO IT IS WITH MANKIND. FOR THEY DID NOT KEEP TO IDOLATRY IN A SIMPLE FORM, NOR DID THEY ABIDE IN THAT WITH WHICH THEY BEGAN; BUT THE LONGER THEY WENT ON IN THEIR FIRST CONDITION, THE MORE NEW SUPERSTITIONS THEY INVENTED: AND, NOT SATIATED WITH THE FIRST EVILS, THEY AGAIN FILLED THEMSELVES. WITH OTHERS, ADVANCING FURTHER IN UTTER SHAMEFULNESS, AND SURPASSING THEMSELVES IN IMPIETY. BUT TO THIS THE DIVINE SCRIPTURE TESTIFIES WHEN IT SAYS, WHEN THE WICKED COMES UNTO THE DEPTH OF EVILS, HE DESPISES PROVERBS 18:3 .

9. THE VARIOUS DEVELOPMENTS OF IDOLATRY: WORSHIP OF THE HEAVENLY BODIES, THE ELEMENTS, NATURAL OBJECTS, FABULOUS CREATURES, PERSONIFIED LUSTS, MEN LIVING AND DEAD. THE CASE OF ANTINOUS, AND OF THE DEIFIED EMPERORS.

FOR NOW THE UNDERSTANDING OF MANKIND LEAPED ASUNDER FROM GOD; AND GOING LOWER IN THEIR IDEAS AND IMAGINATIONS, THEY GAVE THE HONOUR DUE TO GOD FIRST TO THE HEAVEN AND THE SUN AND MOON AND THE STARS, THINKING THEM TO BE NOT ONLY GODS, BUT ALSO THE CAUSES OF THE OTHER GODS LOWER THAN THEMSELVES. THEN, GOING YET LOWER IN THEIR DARK IMAGINATIONS, THEY GAVE THE NAME OF GODS TO THE UPPER ÆTHER AND THE AIR AND THE THINGS IN THE AIR. NEXT, ADVANCING FURTHER IN EVIL, THEY CAME TO CELEBRATE AS GODS THE ELEMENTS AND THE PRINCIPLES OF WHICH BODIES ARE COMPOSED, HEAT AND COLD AND DRYNESS AND WETNESS. 2. BUT JUST AS THEY WHO HAVE FALLEN FLAT CREEP IN THE SLIME LIKE LAND-SNAILS, SO THE MOST IMPIOUS OF MANKIND, HAVING FALLEN LOWER AND LOWER FROM THE IDEA OF GOD, THEN SET UP AS GODS MEN, AND THE FORMS OF MEN, SOME STILL LIVING, OTHERS EVEN AFTER THEIR DEATH. MOREOVER, COUNSELLING AND IMAGINING WORSE THINGS STILL, THEY TRANSFERRED THE DIVINE AND SUPERNATURAL NAME OF GOD AT LAST EVEN TO STONES AND STOCKS, AND CREEPING THINGS BOTH OF LAND AND WATER, AND IRRATIONAL WILD BEASTS, AWARDING TO THEM EVERY DIVINE HONOUR, AND TURNING FROM THE TRUE AND ONLY REAL GOD, THE FATHER OF CHRIST. 3. BUT WOULD THAT EVEN THERE THE AUDACITY OF THESE FOOLISH MEN HAD STOPPED SHORT, AND THAT THEY HAD NOT GONE FURTHER YET IN IMPIOUS SELF-CONFUSION. FOR TO SUCH A DEPTH HAVE SOME FALLEN IN THEIR UNDERSTANDING, TO SUCH DARKNESS OF MIND, THAT THEY HAVE EVEN DEVISED FOR THEMSELVES, AND MADE GODS OF THINGS THAT HAVE NO EXISTENCE AT ALL, NOR ANY PLACE AMONG THINGS CREATED. FOR MIXING UP THE RATIONAL WITH THE IRRATIONAL, AND COMBINING THINGS UNLIKE IN NATURE, THEY WORSHIP THE RESULT AS GODS, SUCH AS THE DOG-HEADED AND SNAKE-HEADED AND ASS-HEADED GODS AMONG THE EGYPTIANS, AND THE RAM-HEADED AMMON AMONG THE LIBYANS. WHILE OTHERS, DIVIDING APART THE PORTIONS OF MEN'S BODIES, HEAD, SHOULDER, HAND, AND FOOT, HAVE SET UP EACH AS GODS AND DEIFIED THEM, AS THOUGH THEIR RELIGION WERE NOT SATISFIED WITH THE WHOLE BODY IN ITS INTEGRITY. 4. BUT OTHERS, STRAINING IMPIETY TO THE UTMOST, HAVE DEIFIED THE MOTIVE OF THE INVENTION OF THESE THINGS AND OF THEIR OWN WICKEDNESS, NAMELY, PLEASURE AND LUST, AND WORSHIP THEM, SUCH AS THEIR EROS, AND THE APHRODITE AT PAPHOS. WHILE SOME OF THEM, AS IF VYING WITH THEM IN DEPRAVATION, HAVE VENTURED TO ERECT INTO GODS THEIR RULERS OR EVEN THEIR SONS, EITHER OUT OF HONOUR FOR THEIR PRINCES, OR FROM FEAR OF THEIR TYRANNY, SUCH AS THE CRETAN ZEUS, OF SUCH RENOWN AMONG THEM, AND THE ARCADIAN HERMES; AND AMONG THE INDIANS DIONYSUS, AMONG THE EGYPTIANS ISIS AND OSIRIS AND HORUS, AND IN OUR OWN TIME ANTINOUS, FAVOURITE OF HADRIAN, EMPEROR OF THE ROMANS, WHOM, ALTHOUGH MEN KNOW HE WAS A MERE MAN, AND NOT A RESPECTABLE MAN, BUT ON THE CONTRARY, FULL OF LICENTIOUSNESS, YET THEY WORSHIP FOR FEAR OF HIM THAT ENJOINED IT. FOR HADRIAN HAVING COME TO SOJOURN IN THE LAND OF EGYPT, WHEN ANTINOUS THE MINISTER OF HIS PLEASURE DIED, ORDERED HIM TO BE WORSHIPPED; BEING INDEED HIMSELF IN LOVE WITH THE YOUTH EVEN AFTER HIS DEATH, BUT FOR ALL THAT OFFERING A CONVINCING EXPOSURE OF HIMSELF, AND A PROOF AGAINST ALL IDOLATRY, THAT IT WAS DISCOVERED AMONG MEN FOR NO OTHER REASON THAN BY REASON OF THE LUST OF THEM THAT IMAGINED IT. ACCORDING AS THE WISDOM OF GOD TESTIFIES BEFOREHAND WHEN IT SAYS, THE DEVISING OF IDOLS WAS THE BEGINNING OF FORNICATION WISDOM 14:12 . 5. AND DO NOT WONDER, NOR THINK WHAT WE ARE SAYING HARD TO BELIEVE, INASMUCH AS IT IS NOT LONG SINCE, EVEN IF IT BE NOT STILL THE CASE THAT THE ROMAN SENATE VOTE TO THOSE EMPERORS WHO HAVE EVER RULED THEM FROM THE BEGINNING, EITHER ALL OF THEM, OR SUCH AS THEY WISH AND DECIDE, A PLACE AMONG THE GODS, AND DECREE THEM TO BE WORSHIPPED. FOR THOSE TO WHOM THEY ARE HOSTILE, THEY TREAT AS ENEMIES AND CALL MEN, ADMITTING THEIR REAL NATURE, WHILE THOSE WHO ARE POPULAR WITH THEM THEY ORDER TO BE WORSHIPPED ON ACCOUNT OF THEIR VIRTUE, AS THOUGH THEY HAD IT IN THEIR OWN POWER TO MAKE GODS, THOUGH THEY ARE THEMSELVES MEN, AND DO NOT PROFESS TO BE OTHER THAN MORTAL. 6. WHEREAS IF THEY ARE TO MAKE GODS, THEY OUGHT TO BE THEMSELVES GODS; FOR THAT WHICH MAKES MUST NEEDS BE BETTER THAN THAT WHICH IT MAKES, AND HE THAT JUDGES IS OF NECESSITY IN AUTHORITY OVER HIM THAT IS JUDGED, WHILE HE THAT GIVES, AT ANY RATE THAT WHICH HE HAS, CONFERS A LAYOUT, JUST AS, OF COURSE, EVERY KING, IN GIVING AS A FAVOUR WHAT HE HAS TO GIVE, IS GREATER AND IN A HIGHER POSITION THAN THOSE WHO RECEIVE. IF THEN THEY DECREE WHOMSOEVER THEY PLEASE TO BE GODS, THEY OUGHT FIRST TO BE GODS THEMSELVES. BUT THE STRANGE THING IS THIS, THAT THEY THEMSELVES BY DYING AS MEN, EXPOSE THE FALSEHOOD OF THEIR OWN VOTE CONCERNING THOSE DEIFIED BY THEM.

10. SIMILAR HUMAN ORIGIN OF THE GREEK GODS, BY DECREE OF THESEUS. THE PROCESS BY WHICH MORTALS BECAME DEIFIED.

BUT THIS CUSTOM IS NOT A NEW ONE, NOR DID IT BEGIN FROM THE ROMAN SENATE: ON THE CONTRARY, IT HAD EXISTED PREVIOUSLY FROM OF OLD, AND WAS FORMERLY PRACTISED FOR THE DEVISING OF IDOLS. FOR THE GODS RENOWNED FROM OF OLD AMONG THE GREEKS, ZEUS, POSEIDON, APOLLO, HEPHÆSTUS, HERMES, AND, AMONG FEMALES, HERA AND DEMETER AND ATHENA AND ARTEMIS, WERE DECREED THE TITLE OF GODS BY THE ORDER OF THESEUS, OF WHOM GREEK HISTORY TELLS US ; AND SO THE MEN WHO PASS SUCH DECREES DIE LIKE MEN AND ARE MOURNED FOR, WHILE THOSE IN WHOSE FAVOUR THEY ARE PASSED ARE WORSHIPPED AS GODS. WHAT A HEIGHT OF INCONSISTENCY AND MADNESS! KNOWING WHO PASSED THE DECREE, THEY PAY GREATER HONOUR TO THOSE WHO ARE THE SUBJECTS OF IT. 2. AND WOULD THAT THEIR IDOLATROUS MADNESS HAD STOPPED SHORT AT MALES, AND THAT THEY HAD NOT BROUGHT DOWN THE TITLE OF DEITY TO FEMALES. FOR EVEN WOMEN, WHOM IT IS NOT SAFE TO ADMIT TO DELIBERATION ABOUT PUBLIC AFFAIRS, THEY WORSHIP AND SERVE WITH THE HONOUR DUE TO GOD, SUCH AS THOSE ENJOINED BY THESEUS AS ABOVE STATED, AND AMONG THE EGYPTIANS ISIS AND THE MAID AND THE YOUNGER ONE , AND AMONG OTHERS APHRODITE. FOR THE NAMES OF THE OTHERS I DO NOT CONSIDER IT MODEST EVEN TO MENTION, FULL AS THEY ARE OF ALL KIND OF GROTESQUENESS. 3. FOR MANY, NOT ONLY IN ANCIENT TIMES BUT IN OUR OWN ALSO, HAVING LOST THEIR BELOVED ONES, BROTHERS AND KINSFOLK AND WIVES; AND MANY WOMEN WHO HAD LOST THEIR HUSBANDS, ALL OF WHOM NATURE PROVED TO BE MORTAL MEN, MADE REPRESENTATIONS OF THEM AND DEVISED SACRIFICES, AND CONSECRATED THEM; WHILE LATER AGES, MOVED BY THE FIGURE AND THE BRILLIANCY OF THE ARTIST, WORSHIPPED THEM AS GODS, THUS FALLING INTO INCONSISTENCY WITH NATURE. FOR WHEREAS THEIR PARENTS HAD MOURNED FOR THEM, NOT REGARDING THEM AS GODS (FOR HAD THEY KNOWN THEM TO BE GODS THEY WOULD NOT HAVE LAMENTED THEM AS IF THEY HAD PERISHED; FOR THIS WAS WHY THEY REPRESENTED THEM IN AN IMAGE, NAMELY, BECAUSE THEY NOT ONLY DID NOT THINK THEM GODS, BUT DID NOT BELIEVE THEM TO EXIST AT ALL, AND IN ORDER THAT THE SIGHT OF THEIR FORM IN THE IMAGE MIGHT CONSOLE THEM FOR THEIR BEING NO MORE), YET THE FOOLISH PEOPLE PRAY TO THEM AS GODS AND INVEST THEM WITH THE HONOUR OF THE TRUE GOD. 4. FOR EXAMPLE, IN EGYPT, EVEN TO THIS DAY, THE DEATH-DIRGE IS CELEBRATED FOR OSIRIS AND HORUS AND TYPHO AND THE OTHERS. AND THE CALDRONS AT DODONA, AND THE CORYBANTES IN CRETE, PROVE THAT ZEUS IS NO GOD BUT A MAN, AND A MAN BORN OF A CANNIBAL FATHER. AND, STRANGE TO SAY, EVEN PLATO, THE SAGE ADMIRED AMONG THE GREEKS, WITH ALL HIS VAUNTED UNDERSTANDING ABOUT GOD, GOES DOWN WITH SOCRATES TO PEIRÆUS TO WORSHIP ARTEMIS, A FIGMENT OF MAN'S ART.

11. THE DEEDS OF HEATHEN DEITIES, AND PARTICULARLY OF ZEUS.

BUT OF THESE AND SUCH LIKE INVENTIONS OF IDOLATROUS MADNESS, SCRIPTURE TAUGHT US BEFOREHAND LONG AGO, WHEN IT SAID , THE DEVISING OF IDOLS WAS THE BEGINNING OF FORNICATION, AND THE INVENTION OF THEM, THE CORRUPTION OF LIFE. FOR NEITHER WERE THEY FROM THE BEGINNING, NEITHER SHALL THEY BE FOREVER. FOR THE VAINGLORY OF MEN THEY ENTERED INTO THE WORLD, AND THEREFORE SHALL THEY COME SHORTLY TO AN END. FOR A FATHER AFFLICTED WITH UNTIMELY MOURNING WHEN HE HAS MADE AN IMAGE OF HIS CHILD SOON TAKEN AWAY, NOW HONOURED HIM AS A GOD WHICH WAS THEN A DEAD MAN, AND DELIVERED TO THOSE THAT WERE UNDER HIM CEREMONIES AND SACRIFICES. THUS IN PROCESS OF TIME AN UNGODLY CUSTOM GROWN STRONG WAS KEPT AS A LAW. AND GRAVEN IMAGES WERE WORSHIPPED BY THE COMMANDS OF KINGS. WHOM MEN COULD NOT HONOUR IN PRESENCE BECAUSE THEY DWELT AFAR OFF, THEY TOOK THE COUNTERFEIT OF HIS VISAGE FROM AFAR, AND MADE AN EXPRESS IMAGE OF THE KING WHOM THEY HONOURED, TO THE END THAT BY THIS THEIR FORWARDNESS THEY MIGHT FLATTER HIM THAT WAS ABSENT AS IF HE WERE PRESENT. ALSO THE

SINGULAR DILIGENCE OF THE ARTIFICER DID HELP TO SET FORWARD THE IGNORANT TO MORE SUPERSTITION: FOR HE, PERHAPS, WILLING TO PLEASE ONE IN AUTHORITY, FORCED ALL HIS SKILL TO MAKE THE RESEMBLANCE OF THE BEST FASHION: AND SO THE MULTITUDE, ALLURED BY THE GRACE OF THE WORK, TOOK HIM NOW FOR A GOD, WHICH A LITTLE BEFORE WAS BUT HONOURED AS A MAN: AND THIS WAS AN OCCASION TO DECEIVE THE WORLD, FOR MEN SERVING EITHER CALAMITY OR TYRANNY, DID ASCRIBE UNTO STONES AND STOCKS THE INCOMMUNICABLE NAME. 2. THE BEGINNING AND DEVISING OF THE INVENTION OF IDOLS HAVING BEEN, AS SCRIPTURE WITNESSES, OF SUCH SORT, IT IS NOW TIME TO SHOW YOU THE REFUTATION OF IT BY PROOFS DERIVED NOT SO MUCH FROM WITHOUT AS FROM THESE MEN'S OWN OPINIONS ABOUT THE IDOLS. FOR TO BEGIN AT THE LOWEST POINT, IF ONE WERE TO TAKE THE ACTIONS OF THEM THEY CALL GODS, ONE WOULD FIND THAT THEY WERE NOT ONLY NO GODS, BUT HAD BEEN EVEN OF MEN THE MOST CONTEMPTIBLE. FOR WHAT A THING IT IS TO SEE THE LOVES AND LICENTIOUS ACTIONS OF ZEUS IN THE POETS! WHAT A THING TO HEAR OF HIM, ON THE ONE HAND CARRYING OFF GANYMEDE AND COMMITTING STEALTHY ADULTERIES, ON THE OTHER IN PANIC AND ALARM LEST THE WALLS OF THE TROJANS SHOULD BE DESTROYED AGAINST HIS INTENTIONS! WHAT A THING TO SEE HIM IN GRIEF AT THE DEATH OF HIS SON SARPEDON, AND WISHING TO SUCCOUR HIM WITHOUT BEING ABLE TO DO SO, AND, WHEN PLOTTED AGAINST BY THE OTHER SO-CALLED GODS, NAMELY, ATHENA AND HERA AND POSEIDON, SUCCOURED BY THETIS, A WOMAN, AND BY ÆGAEON OF THE HUNDRED HANDS, AND OVERCOME BY PLEASURES, A SLAVE TO WOMEN, AND FOR THEIR SAKES RUNNING ADVENTURES IN DISGUISES CONSISTING OF BRUTE BEASTS AND CREEPING THINGS AND BIRDS; AND AGAIN, IN HIDING ON ACCOUNT OF HIS FATHER'S DESIGNS UPON HIM, OR CRONOS BOUND BY HIM, OR HIM AGAIN MUTILATING HIS FATHER! WHY, IS IT FITTING TO REGARD AS A GOD ONE WHO HAS PERPETRATED SUCH DEEDS, AND WHO STANDS ACCUSED OF THINGS WHICH NOT EVEN THE PUBLIC LAWS OF THE ROMANS ALLOW THOSE TO DO WHO ARE MERELY MEN?

12. OTHER SHAMEFUL ACTIONS ASCRIBED TO HEATHEN DEITIES. ALL PROVE THAT THEY ARE BUT MEN OF FORMER TIMES, AND NOT EVEN GOOD MEN.

FOR, TO MENTION A FEW INSTANCES OUT OF MANY TO AVOID PROLIXITY, WHO THAT SAW HIS LAWLESS AND CORRUPT CONDUCT TOWARD SEMELE, LEDA, ALCMENE, ARTEMIS, LETO, MAIA, EUROPE, DANAE, AND ANTIOPE, OR THAT SAW WHAT HE VENTURED TO TAKE IN HAND WITH REGARD TO HIS OWN SISTER, IN HAVING THE SAME WOMAN AS WIFE AND SISTER, WOULD NOT SCORN HIM AND PRONOUNCE HIM WORTHY OF DEATH? FOR NOT ONLY DID HE COMMIT ADULTERY, BUT HE DEIFIED AND RAISED TO HEAVEN THOSE BORN OF HIS ADULTERIES, CONTRIVING THE DEIFICATION AS A VEIL FOR HIS LAWLESSNESS: SUCH AS DIONYSUS, HERACLES, THE DIOSCURI, HERMES, PERSEUS, AND SOTEIRA. 2. WHO, THAT SEES THE SO-CALLED GODS AT IRRECONCILEABLE STRIFE AMONG THEMSELVES AT TROY ON ACCOUNT OF THE GREEKS AND TROJANS, WILL FAIL TO RECOGNISE THEIR FEEBLENESS, IN THAT BECAUSE OF THEIR MUTUAL JEALOUSIES THEY EGGED ON EVEN MORTALS TO STRIFE? WHO, THAT SEES ARES AND APHRODITE WOUNDED BY DIOMED, OR HERA AND AÏDONEUS FROM BELOW THE EARTH, WHOM THEY CALL A GOD, WOUNDED BY HERACLES, DIONYSUS BY PERSEUS, ATHENA BY ARCAS, AND HEPHÆSTUS HURLED DOWN AND GOING LAME, WILL NOT RECOGNISE THEIR REAL NATURE, AND, WHILE REFUSING TO CALL THEM GODS, BE ASSURED (WHEN HE HEARS THAT THEY ARE CORRUPTIBLE AND PASSIBLE) THAT THEY ARE NOTHING BUT MEN , AND FEEBLE MEN TOO, AND ADMIRE THOSE THAT INFLICTED THE WOUNDS RATHER THAN THE WOUNDED? 3. OR WHO THAT SEES THE ADULTERY OF ARES WITH APHRODITE, AND HEPHÆSTUS CONTRIVING A SNARE FOR THE TWO, AND THE OTHER SO-CALLED GODS CALLED BY HEPHÆSTUS TO VIEW THE ADULTERY, AND COMING AND SEEING THEIR LICENTIOUSNESS, WOULD NOT LAUGH AND RECOGNISE THEIR WORTHLESS CHARACTER? OR WHO WOULD NOT LAUGH AT BEHOLDING THE DRUNKEN FOLLY AND MISCONDUCT OF HERACLES TOWARD OMPHALE? FOR THEIR DEEDS OF PLEASURE, AND THEIR UNCONSCIONABLE LOVES, AND THEIR DIVINE IMAGES IN GOLD, SILVER, BRONZE, IRON, STONE, AND WOOD, WE NEED NOT SERIOUSLY EXPOSE BY ARGUMENT, SINCE THE FACTS ARE ABOMINABLE IN THEMSELVES, AND ARE ENOUGH TAKEN ALONE TO FURNISH PROOF OF THE DECEPTION; SO THAT ONE'S PRINCIPAL FEELING IS PITY FOR THOSE DECEIVED ABOUT THEM. 4. FOR, HATING THE ADULTERER WHO TAMPERS WITH A WIFE OF THEIR OWN, THEY ARE NOT ASHAMED TO DEIFY THE TEACHERS OF ADULTERY; AND REFRAINING FROM INCEST THEMSELVES THEY WORSHIP THOSE WHO PRACTISE IT; AND ADMITTING THAT THE CORRUPTING OF CHILDREN IS AN EVIL, THEY SERVE THOSE WHO STAND ACCUSED OF IT AND DO NOT BLUSH TO ASCRIBE TO THOSE THEY CALL GODS THINGS WHICH THE LAWS FORBID TO EXIST EVEN AMONG MEN.

13. THE FOLLY OF IMAGE WORSHIP AND ITS DISHONOUR TO ART.

AGAIN, IN WORSHIPPING THINGS OF WOOD AND STONE, THEY DO NOT SEE THAT, WHILE THEY TREAD UNDER FOOT AND BURN WHAT IS IN NO WAY DIFFERENT, THEY CALL PORTIONS OF THESE MATERIALS GODS. AND WHAT THEY MADE USE OF A LITTLE WHILE AGO, THEY CARVE AND WORSHIP IN THEIR FOLLY, NOT SEEING, NOR AT ALL CONSIDERING THAT THEY ARE WORSHIPPING, NOT GODS, BUT THE CARVER'S ART. 2. FOR SO LONG AS THE STONE IS UNCUT AND THE WOOD UNWORKED, THEY WALK UPON THE ONE AND MAKE FREQUENT USE OF THE OTHER FOR THEIR OWN PURPOSES, EVEN FOR THOSE WHICH ARE LESS HONOURABLE. BUT WHEN THE ARTIST HAS INVESTED THEM WITH THE PROPORTIONS OF HIS OWN SKILL, AND IMPRESSED UPON THE MATERIAL THE FORM OF MAN OR WOMAN, THEN, THANKING THE ARTIST, THEY PROCEED TO WORSHIP THEM AS GODS, HAVING BOUGHT THEM FROM THE CARVER AT A PRICE. OFTEN, MOREOVER, THE IMAGE-MAKER, AS THOUGH FORGETTING THE WORK HE HAS DONE HIMSELF, PRAYS TO HIS OWN PRODUCTIONS, AND CALLS GODS WHAT JUST BEFORE HE WAS PARING AND CHIPPING. 3. BUT IT WERE BETTER, IF NEED TO ADMIRE THESE THINGS, TO ASCRIBE IT TO THE ART OF THE SKILLED WORKMAN, AND NOT TO HONOUR PRODUCTIONS IN PREFERENCE TO THEIR PRODUCER. FOR IT IS NOT THE MATERIAL THAT HAS ADORNED THE ART, BUT THE ART THAT HAS ADORNED AND DEIFIED THE MATERIAL. MUCH JUSTER WERE IT, THEN, FOR THEM TO WORSHIP THE ARTIST THAN HIS PRODUCTIONS, BOTH BECAUSE HIS EXISTENCE WAS PRIOR TO THAT OF THE GODS PRODUCED BY ART, AND BECAUSE THEY HAVE COME INTO BEING IN THE FORM HE PLEASED TO GIVE THEM. BUT AS IT IS, SETTING JUSTICE ASIDE, AND DISHONOURING SKILL AND ART, THEY WORSHIP THE PRODUCTS OF SKILL AND ART, AND WHEN THE MAN IS DEAD THAT MADE THEM, THEY HONOUR HIS WORKS AS IMMORTAL, WHEREAS IF THEY DID NOT RECEIVE DAILY ATTENTION THEY WOULD CERTAINLY IN TIME COME TO A NATURAL END. 4. OR HOW COULD ONE FAIL TO PITY THEM IN THIS ALSO, IN THAT SEEING, THEY WORSHIP THEM THAT CANNOT SEE, AND HEARING, PRAY TO THEM THAT CANNOT HEAR, AND BORN WITH LIFE AND REASON, MEN AS THEY ARE, CALL GODS THINGS WHICH DO NOT MOVE AT ALL, BUT HAVE NOT EVEN LIFE, AND, STRANGEST OF ALL, IN THAT THEY SERVE AS THEIR MASTERS BEINGS WHOM THEY THEMSELVES KEEP UNDER THEIR OWN POWER? NOR IMAGINE THAT THIS IS A MERE STATEMENT OF MINE, NOR THAT I AM MALIGNING THEM; FOR THE VERIFICATION OF ALL THIS MEETS THE EYES, AND WHOEVER WISHES TO DO SO MAY SEE THE LIKE.

14. IMAGE WORSHIP CONDEMNED BY SCRIPTURE.

BUT BETTER TESTIMONY ABOUT ALL THIS IS FURNISHED BY HOLY SCRIPTURE, WHICH TELLS US BEFOREHAND WHEN IT SAYS , THEIR IDOLS ARE SILVER AND GOLD, THE WORK OF MEN'S HANDS. EYES HAVE THEY AND WILL NOT SEE; A MOUTH HAVE THEY AND WILL NOT SPEAK; EARS HAVE THEY AND WILL NOT HEAR; NOSES HAVE THEY AND WILL NOT SMELL; HANDS HAVE THEY AND WILL NOT HANDLE; FEET HAVE THEY AND WILL NOT WALK; THEY WILL NOT SPEAK THROUGH THEIR THROAT. LIKE UNTO THEM BE THEY THAT MAKE THEM. NOR HAVE THEY ESCAPED PROPHETIC CENSURE; FOR THERE ALSO IS THEIR REFUTATION, WHERE THE SPIRIT SAYS , THEY SHALL BE ASHAMED THAT HAVE FORMED A GOD, AND CARVED ALL OF THEM THAT WHICH IS VAIN: AND ALL BY WHOM THEY WERE MADE ARE DRIED UP: AND LET THE DEAF ONES AMONG MEN ALL ASSEMBLE AND STAND UP TOGETHER, AND LET THEM BE CONFOUNDED AND PUT TO SHAME TOGETHER; FOR THE CARPENTER SHARPENED IRON, AND WORKED IT WITH AN ADZE, AND FASHIONED IT WITH AN AUGER, AND SET IT UP WITH THE ARM OF HIS STRENGTH: AND HE SHALL HUNGER AND BE FAINT, AND DRINK NO WATER. FOR THE CARPENTER CHOSE OUT WOOD, AND SET IT BY A RULE, AND FASHIONED IT WITH GLUE, AND MADE IT AS THE FORM OF A MAN AND AS THE BEAUTY OF MAN, AND SET IT UP IN HIS HOUSE, WOOD WHICH HE HAD CUT FROM THE GROVE AND WHICH THE LORD PLANTED, AND THE RAIN GAVE IT GROWTH THAT IT MIGHT BE FOR MEN TO BURN, AND THAT HE MIGHT TAKE THEREOF AND WARM HIMSELF, AND KINDLE, AND BAKE BREAD UPON IT, BUT THE RESIDUE THEY MADE INTO GODS, AND WORSHIPPED THEM, THE HALF WHEREOF THEY HAD BURNED IN THE FIRE. AND UPON THE HALF THEREOF HE ROASTED FLESH AND ATE AND WAS FILLED, AND WAS WARMED AND SAID: 'IT IS PLEASANT TO ME, BECAUSE I AM WARMED AND HAVE SEEN THE FIRE.' BUT THE RESIDUE THEREOF HE WORSHIPPED, SAYING, 'DELIVER ME FOR YOU ARE MY GOD.' THEY KNEW NOT NOR UNDERSTOOD, BECAUSE THEIR EYES WERE DIMMED THAT THEY COULD NOT SEE, NOR PERCEIVE WITH THEIR HEART; NOR DID HE CONSIDER IN HIS HEART NOR KNOW IN HIS UNDERSTANDING THAT HE HAD BURNED HALF THEREOF IN THE FIRE, AND BAKED BREAD UPON THE COALS THEREOF, AND ROASTED FLESH AND EATEN IT, AND MADE THE RESIDUE THEREOF AN ABOMINATION, AND THEY WORSHIP IT. KNOW THAT THEIR HEART IS DUST AND THEY ARE DECEIVED, AND NONE CAN DELIVER HIS SOUL. BEHOLD AND WILL YOU NOT SAY, 'THERE IS A LIE IN MY RIGHT HAND?' 2. HOW THEN CAN THEY FAIL TO BE JUDGED GODLESS BY ALL, WHO EVEN BY THE DIVINE SCRIPTURE ARE ACCUSED OF IMPIETY? OR HOW CAN THEY BE ANYTHING BUT MISERABLE, WHO ARE THUS OPENLY CONVICTED OF WORSHIPPING DEAD THINGS INSTEAD OF THE TRUTH? OR WHAT KIND OF HOPE HAVE THEY? OR WHAT KIND OF EXCUSE COULD BE MADE FOR THEM, TRUSTING IN THINGS WITHOUT SENSE OR MOVEMENT, WHICH THEY REVERENCE IN PLACE OF THE TRUE GOD?

15. THE DETAILS ABOUT THE GODS CONVEYED IN THE REPRESENTATIONS OF THEM BY POETS AND ARTISTS SHOW THAT THEY ARE WITHOUT LIFE, AND THAT THEY ARE NOT GODS, NOR EVEN DECENT MEN AND WOMEN.

FOR WOULD THAT THE ARTIST WOULD FASHION THE GODS EVEN WITHOUT SHAPE, SO THAT THEY MIGHT NOT BE OPEN TO SO MANIFEST AN EXPOSURE OF THEIR LACK OF SENSE. FOR THEY MIGHT HAVE CAJOLED THE PERCEPTION OF SIMPLE FOLK TO THINK THE IDOLS HAD SENSES, WERE IT NOT THAT THEY POSSESS THE SYMBOLS OF THE SENSES, EYES FOR EXAMPLE AND NOSES AND EARS AND HANDS AND MOUTH, WITHOUT ANY GESTURE OF ACTUAL PERCEPTION AND GRASP OF THE OBJECTS OF SENSE. BUT AS A MATTER OF FACT THEY HAVE THESE THINGS AND HAVE THEM NOT, STAND AND STAND NOT, SIT AND SIT NOT. FOR THEY HAVE NOT THE REAL ACTION OF THESE THINGS, BUT AS THEIR FASHIONER PLEASED, SO THEY REMAIN STATIONARY, GIVING NO SIGN OF A GOD, BUT EVIDENTLY MERE INANIMATE OBJECTS, SET THERE BY MAN'S ART. 2. OR WOULD THAT THE HERALDS AND PROPHETS OF THESE FALSE GODS, POETS I MEAN AND WRITERS, HAD SIMPLY WRITTEN THAT THEY WERE GODS, AND NOT ALSO RECOUNTED THEIR ACTIONS AS AN EXPOSURE OF THEIR GODLESSNESS AND SCANDALOUS LIFE. FOR BY THE MERE NAME OF GODHEAD THEY MIGHT HAVE FILCHED AWAY THE TRUTH, OR RATHER HAVE CAUSED THE MASS OF MEN TO ERR FROM THE TRUTH. BUT AS IT IS, BY NARRATING THE LOVES AND IMMORALITIES OF ZEUS, AND THE CORRUPTIONS OF YOUTHS BY THE OTHER GODS, AND THE VOLUPTUOUS JEALOUSIES OF THE FEMALES, AND THE FEARS AND ACTS OF COWARDICE AND OTHER WICKEDNESSES, THEY MERELY CONVICT THEMSELVES OF NARRATING NOT MERELY ABOUT NO GODS, BUT NOT EVEN ABOUT RESPECTABLE MEN, BUT ON THE CONTRARY, OF TELLING TALES ABOUT SHAMEFUL PERSONS FAR REMOVED FROM WHAT IS HONOURABLE.

16. HEATHEN ARGUMENTS IN PALLIATION OF THE ABOVE: AND (1) 'THE POETS ARE RESPONSIBLE FOR THESE UNEDIFYING TALES.' BUT ARE THE NAMES AND EXISTENCE OF THE GODS ANY BETTER AUTHENTICATED? BOTH STAND OR FALL TOGETHER. EITHER THE ACTIONS MUST BE DEFENDED OR THE DEITY OF THE GODS GIVEN UP. AND THE HEROES ARE NOT CREDITED WITH ACTS INCONSISTENT WITH THEIR NATURE, AS, ON THIS PLEA, THE GODS ARE.

BUT PERHAPS, AS TO ALL THIS, THE IMPIOUS WILL APPEAL TO THE PECULIAR STYLE OF POETS, SAYING THAT IT IS THE PECULIARITY OF POETS TO FEIGN WHAT IS NOT, AND, FOR THE PLEASURE OF THEIR HEARERS, TO TELL FICTITIOUS TALES; AND THAT FOR THIS REASON THEY HAVE COMPOSED THE STORIES ABOUT GODS. BUT THIS PRETEXT OF THEIRS, EVEN MORE THAN ANY OTHER, WILL APPEAR TO BE SUPERFICIAL FROM WHAT THEY THEMSELVES THINK AND PROFESS ABOUT THESE MATTERS. 2. FOR IF WHAT IS SAID IN THE POETS IS FICTITIOUS AND FALSE, EVEN THE NOMENCLATURE OF ZEUS, CRONOS, HERA, ARES AND THE REST MUST BE FALSE. FOR PERHAPS, AS THEY SAY, EVEN THE NAMES ARE FICTITIOUS, AND, WHILE NO SUCH BEING EXISTS AS ZEUS, CRONOS, OR ARES, THE POETS FEIGN THEIR EXISTENCE TO DECEIVE THEIR HEARERS. BUT IF THE POETS FEIGN THE EXISTENCE OF UNREAL BEINGS, HOW IS IT THAT THEY WORSHIP THEM AS THOUGH THEY EXISTED? 3. OR PERHAPS, ONCE AGAIN, THEY WILL SAY THAT WHILE THE NAMES ARE NOT FICTITIOUS, THEY ASCRIBE TO THEM FICTITIOUS ACTIONS. BUT EVEN THIS IS EQUALLY PRECARIOUS AS A DEFENSE. FOR IF THEY MADE UP THE ACTIONS, DOUBTLESS ALSO THEY MADE UP THE NAMES, TO WHICH THEY ATTRIBUTED THE ACTIONS. OR IF THEY TELL THE TRUTH ABOUT THE NAMES, IT FOLLOWS THAT THEY TELL THE TRUTH ABOUT THE ACTIONS TOO. IN PARTICULAR, THEY WHO HAVE SAID IN THEIR TALES THAT THESE ARE GODS CERTAINLY KNOW HOW GODS OUGHT TO ACT, AND WOULD NEVER ASCRIBE TO GODS THE IDEAS OF MEN, ANY MORE THAN ONE WOULD ASCRIBE TO WATER THE PROPERTIES OF FIRE; FOR FIRE BURNS, WHEREAS THE NATURE OF WATER ON THE CONTRARY IS COLD. 4. IF THEN THE ACTIONS ARE WORTHY OF GODS, THEY THAT DO THEM MUST BE GODS; BUT IF THEY ARE ACTIONS OF MEN, AND OF DISREPUTABLE MEN, SUCH AS ADULTERY AND THE ACTS MENTIONED ABOVE, THEY THAT ACT IN SUCH WAYS MUST BE MEN AND NOT GODS. FOR THEIR DEEDS MUST CORRESPOND TO THEIR NATURES, SO THAT AT ONCE THE ACTOR MAY BE MADE KNOWN BY HIS ACT, AND THE ACTION MAY BE ASCERTAINABLE FROM HIS NATURE. SO THAT JUST AS A MAN DISCUSSING ABOUT WATER AND FIRE, AND DECLARING THEIR ACTION, WOULD NOT SAY THAT WATER BURNED AND FIRE COOLED, NOR, IF A MAN WERE DISCOURSING ABOUT THE SUN AND THE EARTH, WOULD HE SAY THE EARTH GAVE LIGHT, WHILE THE SUN WAS SOWN WITH HERBS AND FRUITS, BUT IF HE WERE TO SAY SO WOULD EXCEED THE UTMOST HEIGHT OF MADNESS, SO NEITHER WOULD THEIR WRITERS, AND ESPECIALLY THE MOST EMINENT POET OF ALL, IF THEY REALLY KNEW THAT ZEUS AND THE OTHERS WERE GODS, INVEST THEM WITH SUCH ACTIONS AS SHOW THEM TO BE NOT GODS, BUT RATHER MEN, AND NOT SOBER MEN. 5. OR IF, AS POETS, THEY TOLD FALSEHOODS, AND YOU ARE MALIGNING THEM, WHY DID THEY NOT ALSO TELL FALSEHOODS ABOUT THE COURAGE OF THE HEROES, AND FEIGN FEEBLENESS IN THE PLACE OF COURAGE, AND COURAGE IN THAT OF FEEBLENESS? FOR THEY OUGHT IN THAT CASE, AS WITH ZEUS AND HERA, SO ALSO TO SLANDEROUSLY ACCUSE ACHILLES OF WANT OF COURAGE, AND TO CELEBRATE THE MIGHT OF THERSITES, AND, WHILE CHARGING ODYSSEUS WITH DULNESS, TO MAKE OUT NESTOR A RECKLESS PERSON, AND TO NARRATE EFFEMINATE ACTIONS OF DIOMED AND HECTOR, AND MANLY DEEDS OF HECUBA. FOR THE FICTION AND FALSEHOOD THEY ASCRIBE TO THE POETS OUGHT TO EXTEND TO ALL CASES. BUT IN FACT, THEY KEPT THE TRUTH FOR THEIR MEN, WHILE NOT ASHAMED TO TELL FALSEHOODS ABOUT THEIR SO-CALLED GODS. 6. AND AS SOME OF THEM MIGHT ARGUE, THAT THEY ARE TELLING FALSEHOODS ABOUT THEIR LICENTIOUS ACTIONS, BUT THAT IN THEIR PRAISES, WHEN THEY SPEAK OF ZEUS AS FATHER OF GODS, AND AS THE HIGHEST, AND THE OLYMPIAN, AND AS REIGNING IN HEAVEN, THEY ARE NOT INVENTING BUT SPEAKING TRUTHFULLY; THIS IS A PLEA WHICH NOT ONLY MYSELF, BUT ANYBODY CAN REFUTE. FOR THE TRUTH WILL BE CLEAR, IN OPPOSITION TO THEM, IF WE

RECALL OUR PREVIOUS PROOFS. FOR WHILE THEIR ACTIONS PROVE THEM TO BE MEN, THE PANEGYRICS UPON THEM GO BEYOND THE NATURE OF MEN. THE TWO THINGS THEN ARE MUTUALLY INCONSISTENT; FOR NEITHER IS IT THE NATURE OF HEAVENLY BEINGS TO ACT IN SUCH WAYS, NOR CAN ANY ONE SUPPOSE THAT PERSONS SO ACTING ARE GODS.

17. THE TRUTH PROBABLY IS, THAT THE SCANDALOUS TALES ARE TRUE, WHILE THE DIVINE ATTRIBUTES ASCRIBED TO THEM ARE DUE TO THE FLATTERY OF THE POETS.

WHAT INFERENCE THEN IS LEFT TO US, SAVE THAT WHILE THE PANEGYRICS ARE FALSE AND FLATTERING, THE ACTIONS TOLD OF THEM ARE TRUE? AND THE TRUTH OF THIS ONE CAN ASCERTAIN BY COMMON PRACTICE. FOR NOBODY WHO PRONOUNCES A PANEGYRIC UPON ANYONE ACCUSES HIS CONDUCT AT THE SAME TIME, BUT RATHER, IF MEN'S ACTIONS ARE DISGRACEFUL, THEY PRAISE THEM UP WITH PANEGYRICS, ON ACCOUNT OF THE SCANDAL THEY CAUSE, SO THAT BY EXTRAVAGANT PRAISE THEY MAY IMPOSE UPON THEIR HEARERS, AND HIDE THE MISCONDUCT OF THE OTHERS. 2. JUST AS IF A MAN WHO HAS TO PRONOUNCE A PANEGYRIC UPON SOMEONE CANNOT FIND MATERIAL FOR IT IN THEIR CONDUCT OR IN ANY PERSONAL QUALITIES, ON ACCOUNT OF THE SCANDAL ATTACHING TO THESE, HE PRAISES THEM UP IN ANOTHER MANNER, FLATTERING THEM WITH WHAT DOES NOT BELONG TO THEM, SO HAVE THEIR MARVELLOUS POETS, PUT OUT OF COUNTENANCE BY THE SCANDALOUS ACTIONS OF THEIR SO-CALLED GODS, ATTACHED TO THEM THE SUPERHUMAN TITLE, NOT KNOWING THAT THEY CANNOT BY THEIR SUPERHUMAN FANCIES VEIL THEIR HUMAN ACTIONS, BUT THAT THEY WILL RATHER SUCCEED IN SHOWING, BY THEIR HUMAN SHORTCOMINGS, THAT THE ATTRIBUTES OF GOD DO NOT FIT THEM. 3. AND I AM DISPOSED TO THINK THAT THEY HAVE RECOUNTED THE PASSIONS AND THE ACTIONS OF THE GODS EVEN IN SPITE OF THEMSELVES. FOR SINCE THEY WERE ENDEAVOURING TO INVEST WITH WHAT SCRIPTURE CALLS THE INCOMMUNICABLE NAME AND HONOUR OF GOD THEM THAT ARE NO GODS BUT MORTAL MEN, AND SINCE THIS VENTURE OF THEIRS WAS GREAT AND IMPIOUS, FOR THIS REASON EVEN AGAINST THEIR WILL THEY WERE FORCED BY TRUTH TO SET FORTH THE PASSIONS OF THESE PERSONS, SO THAT THEIR PASSIONS RECORDED IN THE WRITINGS CONCERNING THEM MIGHT BE IN EVIDENCE FOR ALL POSTERITY AS A PROOF THAT THEY WERE NO GODS.

18. HEATHEN DEFENSE CONTINUED. (2) 'THE GODS ARE WORSHIPPED FOR HAVING INVENTED THE ARTS OF LIFE.' BUT THIS IS A HUMAN AND NATURAL, NOT A DIVINE, ACHIEVEMENT. AND WHY, ON THIS PRINCIPLE, ARE NOT ALL INVENTORS DEIFIED?

WHAT DEFENSE, THEN, WHAT PROOF THAT THESE ARE REAL GODS, CAN THEY OFFER WHO HOLD THIS SUPERSTITION? FOR, BY WHAT HAS BEEN SAID JUST ABOVE, OUR ARGUMENT HAS DEMONSTRATED THEM TO BE MEN, AND NOT RESPECTABLE MEN. BUT PERHAPS THEY WILL TURN TO ANOTHER ARGUMENT, AND PROUDLY APPEAL TO THE THINGS USEFUL TO LIFE DISCOVERED BY THEM, SAYING THAT THE REASON WHY THEY REGARD THEM AS GODS IS THEIR HAVING BEEN OF USE TO MANKIND. FOR ZEUS IS SAID TO HAVE POSSESSED THE PLASTIC ART, POSEIDON THAT OF THE PILOT, HEPHÆSTUS THE SMITH'S, ATHENA THAT OF WEAVING, APOLLO THAT OF MUSIC, ARTEMIS THAT OF HUNTING, HERA DRESSMAKING, DEMETER AGRICULTURE, AND OTHERS OTHER ARTS, AS THOSE WHO INFORM US ABOUT THEM HAVE RELATED. 2. BUT MEN OUGHT TO ASCRIBE THEM AND SUCH LIKE ARTS NOT TO THE GODS ALONE BUT TO THE COMMON NATURE OF MANKIND, FOR BY OBSERVING NATURE MEN DISCOVER THE ARTS. FOR EVEN COMMON PARLANCE CALLS ART AN IMITATION OF NATURE. IF THEN THEY HAVE BEEN SKILLED IN THE ARTS THEY PURSUED, THAT IS NO REASON FOR THINKING THEM GODS, BUT RATHER FOR THINKING THEM MEN; FOR THE ARTS WERE NOT THEIR CREATION, BUT IN THEM THEY, LIKE OTHERS, IMITATED NATURE. 3. FOR MEN HAVING A NATURAL CAPACITY FOR KNOWLEDGE ACCORDING TO THE DEFINITION LAID DOWN CONCERNING THEM, THERE IS NOTHING TO SURPRISE US IF BY HUMAN INTELLIGENCE, AND BY LOOKING OF THEMSELVES AT THEIR OWN NATURE AND COMING TO KNOW IT, THEY HAVE HIT UPON THE ARTS. OR IF THEY SAY THAT THE DISCOVERY OF THE ARTS ENTITLES THEM TO BE PROCLAIMED AS GODS, IT IS HIGH TIME TO PROCLAIM AS GODS THE DISCOVERERS OF THE OTHER ARTS ON THE SAME GROUNDS AS THE FORMER WERE THOUGHT WORTHY OF SUCH A TITLE. FOR THE PHŒNICIANS INVENTED LETTERS, HOMER EPIC POETRY, ZENO OF ELEA DIALECTIC, CORAX OF SYRACUSE RHETORIC, ARISTÆUS BEE-KEEPING, TRIPTOLEMUS THE SOWING OF GRAIN, LYCURGUS OF SPARTA AND SOLON OF ATHENS LAWS; WHILE PALAMEDES DISCOVERED THE ARRANGEMENT OF LETTERS, AND NUMBERS, AND MEASURES AND WEIGHTS. AND OTHERS IMPARTED VARIOUS OTHER THINGS USEFUL FOR THE LIFE OF MANKIND, ACCORDING TO THE TESTIMONY OF OUR HISTORIANS. 4. IF THEN THE ARTS MAKE GODS, AND BECAUSE OF THEM CARVED GODS EXIST, IT FOLLOWS, ON THEIR SHOWING, THAT THOSE WHO AT A LATER DATE DISCOVERED THE OTHER ARTS MUST BE GODS. OR IF THEY DO NOT DEEM THESE WORTHY OF DIVINE HONOUR, BUT RECOGNISE THAT THEY ARE MEN, IT WERE BUT CONSISTENT NOT TO GIVE EVEN THE NAME OF GODS TO ZEUS, HERA, AND THE OTHERS, BUT TO BELIEVE THAT THEY TOO HAVE BEEN HUMAN BEINGS, AND ALL THE MORE SO, INASMUCH AS THEY WERE NOT EVEN RESPECTABLE IN THEIR DAY; JUST AS BY THE VERY FACT OF SCULPTURING THEIR FORM IN STATUES THEY SHOW THAT THEY ARE NOTHING ELSE BUT MEN.

19. THE INCONSISTENCY OF IMAGE WORSHIP. ARGUMENTS IN PALLIATION. (1) THE DIVINE NATURE MUST BE EXPRESSED IN A VISIBLE SIGN. (2) THE IMAGE A MEANS OF SUPERNATURAL COMMUNICATIONS TO MEN THROUGH ANGELS.

FOR WHAT OTHER FORM DO THEY GIVE THEM BY SCULPTURE BUT THAT OF MEN AND WOMEN AND OF CREATURES LOWER YET AND OF IRRATIONAL NATURE, ALL MANNER OF BIRDS, BEASTS BOTH TAME AND WILD, AND CREEPING THINGS, WHATSOEVER LAND AND SEA AND THE WHOLE REALM OF THE WATERS PRODUCE? FOR MEN HAVING FALLEN INTO THE UNREASONABLENESS OF THEIR PASSIONS AND PLEASURES, AND UNABLE TO SEE ANYTHING BEYOND PLEASURES AND LUSTS OF THE FLESH, INASMUCH AS THEY KEEP THEIR MIND IN THE MIDST OF THESE IRRATIONAL THINGS, THEY IMAGINED THE DIVINE PRINCIPLE TO BE IN IRRATIONAL THINGS, AND CARVED A NUMBER OF GODS TO MATCH THE VARIETY OF THEIR PASSIONS. 2. FOR THERE ARE WITH THEM IMAGES OF BEASTS AND CREEPING THINGS AND BIRDS, AS THE INTERPRETER OF THE DIVINE AND TRUE RELIGION SAYS, THEY BECAME VAIN IN THEIR REASONINGS, AND THEIR SENSELESS HEART WAS DARKENED. PROFESSING THEMSELVES TO BE WISE, THEY BECAME FOOLS, AND CHANGED THE GLORY OF THE INCORRUPTIBLE GOD FOR THE LIKENESS OF AN IMAGE OF CORRUPTIBLE MAN, AND OF BIRDS AND FOUR-FOOTED BEASTS AND CREEPING THINGS, WHEREFORE GOD GAVE THEM UP UNTO VILE PASSIONS. FOR HAVING PREVIOUSLY INFECTED THEIR SOUL, AS I SAID ABOVE, WITH THE IRRATIONALITIES OF PLEASURES, THEY THEN CAME DOWN TO THIS MAKING OF GODS; AND, ONCE FALLEN, THENCEFORWARD AS THOUGH ABANDONED IN THEIR REJECTION OF GOD, THUS THEY WALLOW IN THEM, AND PORTRAY GOD, THE FATHER OF THE WORD, IN IRRATIONAL SHAPES. 3. AS TO WHICH THOSE WHO PASS FOR PHILOSOPHERS AND MEN OF KNOWLEDGE AMONG THE GREEKS, WHILE DRIVEN TO ADMIT THAT THEIR VISIBLE GODS ARE THE FORMS AND FIGURES OF MEN AND OF IRRATIONAL OBJECTS, SAY IN DEFENSE THAT THEY HAVE SUCH THINGS TO THE END THAT BY THEIR MEANS THE DEITY MAY ANSWER THEM AND BE MADE MANIFEST; BECAUSE OTHERWISE THEY COULD NOT KNOW THE INVISIBLE GOD, SAVE BY SUCH STATUES AND RITES. 4. WHILE THOSE WHO PROFESS TO GIVE STILL DEEPER AND MORE PHILOSOPHICAL REASONS THAN THESE SAY, THAT THE REASON OF IDOLS BEING PREPARED AND FASHIONED IS FOR THE INVOCATION AND MANIFESTATION OF DIVINE ANGELS AND POWERS, THAT APPEARING BY THESE MEANS THEY MAY TEACH MEN CONCERNING THE KNOWLEDGE OF GOD; AND THAT THEY SERVE AS LETTERS FOR MEN, BY REFERRING TO WHICH THEY MAY LEARN TO APPREHEND GOD, FROM THE MANIFESTATION OF THE DIVINE ANGELS EFFECTED BY THEIR MEANS. SUCH THEN IS THEIR MYTHOLOGY — FOR FAR BE IT FROM US TO CALL IT A THEOLOGY. BUT IF ONE EXAMINE THE ARGUMENT WITH CARE, HE WILL FIND THAT THE OPINION OF THESE PERSONS ALSO, NOT LESS THAN THAT OF THOSE PREVIOUSLY SPOKEN OF, IS FALSE.

20. BUT WHERE DOES THIS SUPPOSED VIRTUE OF THE IMAGE RESIDE? IN THE MATERIAL, OR IN THE FORM, OR IN THE MAKER'S SKILL? UNTENABILITY OF ALL THESE VIEWS.

FOR ONE MIGHT REPLY TO THEM, BRINGING THE CASE BEFORE THE TRIBUNAL OF TRUTH, HOW DOES GOD MAKE ANSWER OR BECOME KNOWN BY SUCH OBJECTS? IS IT DUE TO THE MATTER OF WHICH THEY CONSIST, OR TO THE FORM WHICH THEY POSSESS? FOR IF IT BE DUE TO THE MATTER, WHAT NEED IS THERE OF THE FORM, INSTEAD OF GOD MANIFESTING HIMSELF THROUGH ALL MATTER WITHOUT EXCEPTION BEFORE THESE THINGS WERE FASHIONED? AND IN VAIN HAVE THEY BUILT THEIR TEMPLES TO SHUT IN A SINGLE STONE, OR STOCK, OR PIECE OF GOLD, WHEN ALL THE WORLD IS FULL OF THESE SUBSTANCES. 2. BUT IF THE SUPERADDED FORM BE THE CAUSE OF THE DIVINE MANIFESTATION, WHAT IS THE NEED OF THE MATERIAL, GOLD AND THE REST, INSTEAD OF GOD MANIFESTING HIMSELF BY THE ACTUAL NATURAL ANIMALS OF WHICH THE IMAGES ARE THE FIGURES? FOR THE OPINION HELD ABOUT GOD WOULD ON THE SAME PRINCIPLE HAVE BEEN A NOBLER ONE, WERE HE TO MANIFEST HIMSELF BY MEANS OF LIVING ANIMALS, WHETHER RATIONAL OR IRRATIONAL, INSTEAD OF BEING LOOKED FOR IN THINGS WITHOUT LIFE OR MOTION. 3. WHEREIN THEY COMMIT THE MOST SIGNAL IMPIETY AGAINST THEMSELVES. FOR WHILE THEY ABOMINATE AND TURN FROM THE REAL ANIMALS, BEASTS, BIRDS, AND CREEPING THINGS, EITHER BECAUSE OF THEIR FEROCITY OR BECAUSE OF THEIR DIRTINESS, YET THEY CARVE THEIR FORMS IN STONE, WOOD, OR GOLD, AND MAKE THEM GODS. BUT IT WOULD BE BETTER FOR THEM TO WORSHIP THE LIVING THINGS THEMSELVES, RATHER THAN TO WORSHIP THEIR FIGURES IN STONE. 4. BUT PERHAPS NEITHER IS THE CASE, NOR IS EITHER THE MATERIAL OR THE FORM THE CAUSE OF THE DIVINE PRESENCE, BUT IT IS ONLY SKILFUL ART THAT SUMMONS THE DEITY, INASMUCH AS IT IS AN IMITATION OF NATURE. BUT IF THE DEITY COMMUNICATES WITH THE INMATES ON ACCOUNT OF THE ART, WHAT NEED, ONCE MORE, OF THE MATERIAL, SINCE THE ART RESIDES IN THE MEN? FOR IF GOD MANIFESTS HIMSELF SOLELY BECAUSE OF THE ART, AND IF FOR THIS REASON THE IMAGES ARE WORSHIPPED AS GODS, IT WOULD BE RIGHT TO WORSHIP AND SERVE THE MEN WHO ARE MASTERS OF THE ART, INASMUCH AS THEY ARE RATIONAL ALSO, AND HAVE THE SKILL IN THEMSELVES.

21. THE IDEA OF COMMUNICATIONS THROUGH ANGELS INVOLVES YET WILDER INCONSISTENCY, NOR DOES IT, EVEN IF TRUE, JUSTIFY THE WORSHIP OF THE IMAGE.

BUT AS TO THEIR SECOND AND AS THEY SAY PROFOUNDER DEFENSE, ONE MIGHT REASONABLY ADD AS FOLLOWS. IF THESE THINGS ARE MADE BY YOU, YOU GREEKS, NOT FOR THE SAKE OF A SELF-MANIFESTATION OF GOD HIMSELF, BUT FOR THE SAKE OF A PRESENCE THERE OF ANGELS, WHY DO YOU RANK THE IMAGES BY WHICH YOU INVOKE THE POWERS AS SUPERIOR AND ABOVE THE POWERS INVOKED? FOR YOU CARVE THE FIGURES FOR THE SAKE OF THE APPREHENSION OF GOD, AS YOU SAY, BUT INVEST THE ACTUAL IMAGES WITH THE HONOUR AND TITLE OF GOD, THUS PLACING YOURSELVES IN A PROFANE POSITION. 2. FOR WHILE CONFESSING THAT THE POWER OF GOD TRANSCENDS THE LITTLENESS OF THE IMAGES, AND FOR THAT REASON NOT VENTURING TO INVOKE GOD THROUGH THEM, BUT ONLY THE LESSER POWERS, YOU YOURSELVES LEAP OVER THESE LATTER, AND HAVE BESTOWED ON STOCKS AND STONES THE TITLE OF HIM, WHOSE PRESENCE YOU FEARED, AND CALL THEM GODS INSTEAD OF STONES AND MEN'S WORKMANSHIP, AND WORSHIP THEM. FOR EVEN SUPPOSING THEM TO SERVE YOU, AS YOU FALSELY SAY, AS LETTERS FOR THE CONTEMPLATION OF GOD, IT IS NOT RIGHT TO GIVE THE SIGNS GREATER HONOUR THAN THAT WHICH THEY SIGNIFY. FOR NEITHER IF A MAN WERE TO WRITE THE EMPEROR'S NAME WOULD IT BE WITHOUT RISK TO GIVE TO THE WRITING MORE HONOUR THAN TO THE EMPEROR; ON THE CONTRARY, SUCH A MAN INCURS THE PENALTY OF DEATH; WHILE THE WRITING IS FASHIONED BY THE SKILL OF THE WRITER. 3. SO ALSO YOURSELVES, HAD YOU YOUR REASONING POWER IN FULL STRENGTH, WOULD NOT REDUCE TO MATTER SO GREAT A REVELATION OF THE GODHEAD: BUT NEITHER WOULD YOU HAVE GIVEN TO THE IMAGE GREATER HONOUR THAN TO THE MAN THAT CARVED IT. FOR IF THERE BE ANY TRUTH IN THE PLEA THAT, AS LETTERS, THEY INDICATE THE MANIFESTATION OF GOD, AND ARE THEREFORE, AS INDICATIONS OF GOD, WORTHY TO BE DEIFIED, YET FAR MORE WOULD IT BE RIGHT TO DEIFY THE ARTIST WHO CARVED AND ENGRAVED THEM, AS BEING FAR MORE POWERFUL AND DIVINE THAN THEY, INASMUCH AS THEY WERE CUT AND FASHIONED ACCORDING TO HIS WILL. IF THEN THE LETTERS ARE WORTHY OF ADMIRATION, MUCH MORE DOES THE WRITER EXCEED THEM IN WONDER, BY REASON OF HIS ART AND THE SKILL OF HIS MIND. IF THEN IT BE NOT FITTING TO THINK THAT THEY ARE GODS FOR THIS REASON, ONE MUST AGAIN INTERROGATE THEM ABOUT THE MADNESS CONCERNING THE IDOLS, DEMANDING FROM THEM THE JUSTIFICATION FOR THEIR BEING IN SUCH A FORM.

22. THE IMAGE CANNOT REPRESENT THE TRUE FORM OF GOD, ELSE GOD WOULD BE CORRUPTIBLE.

FOR IF THE REASON OF THEIR BEING THUS FASHIONED IS, THAT THE DEITY IS OF HUMAN FORM, WHY DO THEY INVEST IT ALSO WITH THE FORMS OF IRRATIONAL CREATURES? OR IF THE FORM OF IT IS THAT OF THE LATTER, WHY DO THEY EMBODY IT ALSO IN THE IMAGES OF RATIONAL CREATURES? OR IF IT BE BOTH AT ONCE, AND THEY CONCEIVE GOD TO BE OF THE TWO COMBINED, NAMELY, THAT HE HAS THE FORMS BOTH OF RATIONAL AND OF IRRATIONAL, WHY DO THEY SEPARATE WHAT IS JOINED TOGETHER, AND SEPARATE THE IMAGES OF BRUTES AND OF MEN, INSTEAD OF ALWAYS CARVING IT OF BOTH KINDS, SUCH AS ARE THE FICTIONS IN THE MYTHS, SCYLLA, CHARYBDIS, THE HIPPOCENTAUR, AND THE DOG-HEADED ANUBIS OF THE EGYPTIANS? FOR THEY OUGHT EITHER TO REPRESENT THEM SOLELY OF TWO NATURES IN THIS WAY, OR, IF THEY HAVE A SINGLE FORM, NOT TO FALSELY REPRESENT THEM IN THE OTHER AS WELL. 2. AND AGAIN, IF THEIR FORMS ARE MALE, WHY DO THEY ALSO INVEST THEM WITH FEMALE SHAPES? OR IF THEY ARE OF THE LATTER, WHY DO THEY ALSO FALSIFY THEIR FORMS AS THOUGH THEY WERE MALES? OR IF AGAIN THEY ARE A MIXTURE OF BOTH, THEY OUGHT NOT TO BE DIVIDED, BUT BOTH OUGHT TO BE COMBINED, AND FOLLOW THE TYPE OF THE SO-CALLED HERMAPHRODITES, SO THAT THEIR SUPERSTITION SHOULD FURNISH BEHOLDERS WITH A SPECTACLE NOT ONLY OF IMPIETY AND CALUMNY, BUT OF RIDICULE AS WELL. 2. AND GENERALLY, IF THEY CONCEIVE THE DEITY TO BE CORPOREAL, SO THAT THEY CONTRIVE FOR IT AND REPRESENT BELLY AND HANDS AND FEET, AND NECK ALSO, AND BREASTS AND THE OTHER ORGANS THAT GO TO MAKE MAN, SEE TO WHAT IMPIETY AND GODLESSNESS THEIR MIND HAS COME DOWN, TO HAVE SUCH IDEAS OF THE DEITY. FOR IT FOLLOWS THAT IT MUST BE CAPABLE OF ALL OTHER BODILY CASUALTIES AS WELL, OF BEING CUT AND DIVIDED, AND EVEN OF PERISHING ALTOGETHER. BUT THESE AND LIKE THINGS ARE NOT PROPERTIES OF GOD, BUT RATHER OF EARTHLY BODIES. 3. FOR WHILE GOD IS INCORPOREAL AND INCORRUPTIBLE, AND IMMORTAL, NEEDING NOTHING FOR ANY PURPOSE, THESE ARE BOTH CORRUPTIBLE, AND ARE SHAPES OF BODIES, AND NEED BODILY MINISTRATIONS, AS WE SAID BEFORE. FOR OFTEN WE SEE IMAGES WHICH HAVE GROWN OLD RENEWED, AND THOSE WHICH TIME, OR RAIN, OR SOME OR OTHER OF THE ANIMALS OF THE EARTH HAVE SPOILED, RESTORED. IN WHICH CONNECTION ONE MUST CONDEMN THEIR FOLLY, IN THAT THEY PROCLAIM AS GODS THINGS OF WHICH THEY THEMSELVES ARE THE MAKERS, AND THEMSELVES ASK SALVATION OF OBJECTS WHICH THEY THEMSELVES ADORN WITH THEIR ARTS TO PRESERVE THEM FROM CORRUPTION, AND BEG THAT THEIR OWN WANTS MAY BE SUPPLIED BY BEINGS WHICH THEY WELL KNOW NEED ATTENTION FROM THEMSELVES, AND ARE NOT ASHAMED TO CALL LORDS OF HEAVEN AND ALL THE EARTH CREATURES WHOM THEY SHUT UP IN SMALL CHAMBERS.

23. THE VARIETY OF IDOLATROUS CULTS PROVES THAT THEY ARE FALSE.

BUT NOT ONLY FROM THESE CONSIDERATIONS MAY ONE APPRECIATE THEIR GODLESSNESS, BUT ALSO FROM THEIR DISCORDANT OPINIONS ABOUT THE IDOLS THEMSELVES. FOR IF THEY BE GODS ACCORDING TO THEIR ASSERTION AND THEIR SPECULATIONS, TO WHICH OF THEM IS ONE TO GIVE ALLEGIANCE, AND WHICH OF THEM IS ONE TO JUDGE TO BE THE HIGHER, SO AS EITHER TO WORSHIP GOD WITH CONFIDENCE, OR AS THEY SAY TO RECOGNISE THE DEITY BY THEM WITHOUT AMBIGUITY? FOR NOT THE SAME BEINGS ARE CALLED GODS AMONG ALL; ON THE CONTRARY, FOR EVERY NATION ALMOST THERE IS A SEPARATE GOD IMAGINED. AND THERE ARE CASES OF A SINGLE DISTRICT AND A SINGLE TOWN BEING AT INTERNAL DISCORD ABOUT THE SUPERSTITION OF THEIR IDOLS. 2. THE PHŒNICIANS, FOR EXAMPLE, DO NOT KNOW THOSE WHO ARE CALLED GODS AMONG THE EGYPTIANS, NOR DO THE EGYPTIANS WORSHIP THE SAME IDOLS AS THE PHŒNICIANS HAVE. AND WHILE THE SCYTHIANS REJECT THE GODS OF THE PERSIANS, THE PERSIANS REJECT THOSE OF THE SYRIANS. BUT THE PELASGIANS ALSO REPUDIATE THE GODS IN THRACE, WHILE THE THRACIANS KNOW NOT THOSE OF THEBES. THE INDIANS MOREOVER DIFFER FROM THE ARABS, THE ARABS FROM THE ETHIOPIANS, AND THE ETHIOPIANS FROM THE ARABS IN THEIR IDOLS. AND THE SYRIANS WORSHIP NOT THE IDOLS OF THE CILICIANS, WHILE THE CAPPADOCIAN NATION CALL GODS BEINGS DIFFERENT FROM THESE. AND WHILE THE BITHYNIANS HAVE ADOPTED OTHERS, THE ARMENIANS HAVE IMAGINED OTHERS AGAIN. AND WHAT NEED IS THERE FOR ME TO MULTIPLY EXAMPLES? THE MEN ON THE CONTINENT WORSHIP OTHER GODS THAN THE ISLANDERS, WHILE THESE LATTER SERVE OTHER GODS THAN THOSE OF THE MAIN LANDS. 3. AND, IN GENERAL, EVERY CITY AND VILLAGE, NOT KNOWING THE GODS OF ITS NEIGHBOURS, PREFERS ITS OWN, AND DEEMS THAT THESE ALONE ARE GODS. FOR CONCERNING THE ABOMINATIONS IN EGYPT THERE IS NO NEED EVEN TO SPEAK, AS THEY ARE BEFORE THE EYES OF ALL: HOW THE CITIES HAVE RELIGIONS WHICH ARE OPPOSITE AND INCOMPATIBLE, AND NEIGHBOURS ALWAYS MAKE A POINT OF WORSHIPPING THE OPPOSITE OF THOSE NEXT TO THEM : SO MUCH SO THAT THE CROCODILE, PRAYED TO BY SOME, IS HELD IN ABOMINATION BY THEIR NEIGHBOURS, WHILE THE LION, WORSHIPPED AS A GOD BY OTHERS, THEIR NEIGHBOURS, SO FAR FROM WORSHIPPING, SLAY, IF THEY FIND IT, AS A WILD BEAST; AND THE FISH, CONSECRATED BY SOME PEOPLE, IS USED AS FOOD IN ANOTHER PLACE. AND THUS ARISE FIGHTS AND RIOTS AND FREQUENT OCCASIONS OF BLOODSHED, AND EVERY INDULGENCE OF THE PASSIONS AMONG THEM. 4. AND STRANGE TO SAY, ACCORDING TO THE STATEMENT OF HISTORIANS, THE VERY PELASGIANS, WHO LEARNED FROM THE EGYPTIANS THE NAMES OF THE GODS, DO NOT KNOW THE GODS OF EGYPT, BUT WORSHIP OTHERS INSTEAD. AND, SPEAKING GENERALLY, ALL THE NATIONS THAT ARE INFATUATED WITH IDOLS HAVE DIFFERENT OPINIONS AND RELIGIONS, AND CONSISTENCY IS NOT TO BE MET WITH IN ANY ONE CASE. NOR IS THIS SURPRISING. 5. FOR HAVING FALLEN FROM THE CONTEMPLATION OF THE ONE GOD, THEY HAVE COME DOWN TO MANY AND DIVERSE OBJECTS; AND HAVING TURNED FROM THE WORD OF THE FATHER, CHRIST THE SAVIOUR OF ALL, THEY NATURALLY HAVE THEIR UNDERSTANDING WANDERING IN MANY DIRECTIONS. AND JUST AS MEN WHO HAVE TURNED FROM THE SUN AND HAVE COME INTO DARK PLACES GO ROUND BY MANY PATHLESS WAYS, AND SEE NOT THOSE WHO ARE PRESENT, WHILE THEY IMAGINE THOSE TO BE THERE WHO ARE NOT, AND SEEING SEE NOT; SO THEY THAT HAVE TURNED FROM GOD AND WHOSE SOUL IS DARKENED, HAVE THEIR MIND IN A ROVING STATE, AND LIKE MEN WHO ARE DRUNK AND CANNOT SEE, IMAGINE WHAT IS NOT TRUE.

24. THE SO-CALLED GODS OF ONE PLACE ARE USED AS VICTIMS IN ANOTHER.

THIS, THEN, IS NO SLIGHT PROOF OF THEIR REAL GODLESSNESS. FOR, THE GODS FOR EVERY CITY AND COUNTRY BEING MANY AND VARIOUS, AND THE ONE DESTROYING THE GOD OF THE OTHER, THE WHOLE OF THEM ARE DESTROYED BY ALL. FOR THOSE WHO ARE CONSIDERED GODS BY SOME ARE OFFERED AS SACRIFICES AND DRINK-OFFERINGS TO THE SO-CALLED GODS OF OTHERS, AND THE VICTIMS OF SOME ARE CONVERSELY THE GODS OF OTHERS. SO THE EGYPTIANS SERVE THE OX, AND APIS, A CALF, AND OTHERS SACRIFICE THESE ANIMALS TO ZEUS. FOR EVEN IF THEY DO NOT SACRIFICE THE VERY ANIMALS THE OTHERS HAVE CONSECRATED, YET BY SACRIFICING THEIR FELLOWS THEY SEEM TO OFFER THE SAME. THE LIBYANS HAVE FOR GOD A SHEEP WHICH THEY CALL AMMON, AND IN OTHER NATIONS THIS ANIMAL IS SLAIN AS A VICTIM TO MANY GODS. 2. THE INDIANS WORSHIP DIONYSUS, USING THE NAME AS A SYMBOL FOR WINE, AND OTHERS POUR OUT WINE AS AN OFFERING TO THE OTHER GODS. OTHERS HONOUR RIVERS AND SPRINGS, AND ABOVE ALL THE EGYPTIANS PAY SPECIAL HONOUR TO WATER, CALLING THEM GODS. AND YET OTHERS, AND EVEN THE EGYPTIANS WHO WORSHIP THE WATERS, USE THEM TO WASH OFF THE DIRT FROM OTHERS AND FROM THEMSELVES, AND IGNOMINIOUSLY THROW AWAY WHAT IS USED. WHILE NEARLY THE WHOLE OF THE EGYPTIAN SYSTEM OF IDOLS CONSISTS OF WHAT ARE VICTIMS TO THE GODS OF OTHER NATIONS, SO THAT THEY ARE SCORNED EVEN BY THOSE OTHERS FOR DEIFYING WHAT ARE NOT GODS, BUT, BOTH WITH OTHERS AND EVEN AMONG THEMSELVES, PROPITIATORY OFFERINGS AND VICTIMS.

25. HUMAN SACRIFICE. ITS ABSURDITY. ITS PREVALENCE. ITS CALAMITOUS RESULTS.

BUT SOME HAVE BEEN LED BY THIS TIME TO SUCH A PITCH OF IRRELIGION AND FOLLY AS TO SLAY AND TO OFFER IN SACRIFICE TO THEIR FALSE GODS EVEN ACTUAL MEN, WHOSE FIGURES AND FORMS THE GODS ARE. NOR DO THEY SEE, WRETCHED MEN, THAT THE VICTIMS THEY ARE SLAYING ARE THE PATTERNS OF THE GODS THEY MAKE AND WORSHIP, AND TO WHOM THEY ARE OFFERING THE MEN. FOR THEY ARE OFFERING, ONE MAY SAY, EQUALS TO EQUALS, OR RATHER, THE HIGHER TO THE LOWER; FOR THEY ARE OFFERING LIVING CREATURES TO DEAD, AND RATIONAL BEINGS TO THINGS WITHOUT MOTION. 2. FOR THE SCYTHIANS WHO ARE CALLED TAURIANS OFFER IN SACRIFICE TO THEIR VIRGIN, AS THEY CALL HER, SURVIVORS FROM WRECKS, AND SUCH GREEKS AS THEY CATCH, GOING THUS FAR IN IMPIETY AGAINST MEN OF THEIR OWN RACE, AND THUS EXPOSING THE SAVAGERY OF THEIR GODS, IN THAT THOSE WHOM PROVIDENCE HAS RESCUED FROM DANGER AND FROM THE SEA, THEY SLAY, ALMOST FIGHTING AGAINST PROVIDENCE; BECAUSE THEY FRUSTRATE THE KINDNESS OF PROVIDENCE BY THEIR OWN BRUTAL CHARACTER. BUT OTHERS, WHEN THEY ARE RETURNED VICTORIOUS FROM WAR, THEREUPON DIVIDING THEIR PRISONERS INTO HUNDREDS, AND TAKING A MAN FROM EACH, SACRIFICE TO ARES THE MAN THEY HAVE PICKED OUT FROM EACH HUNDRED. 3. NOR IS IT ONLY SCYTHIANS WHO COMMIT THESE ABOMINATIONS ON ACCOUNT OF THE FEROCITY NATURAL TO THEM AS BARBARIANS: ON THE CONTRARY, THIS DEED IS A SPECIAL RESULT OF THE WICKEDNESS CONNECTED WITH IDOLS AND FALSE GODS. FOR THE EGYPTIANS USED FORMERLY TO OFFER VICTIMS OF THIS KIND TO HERA, AND THE PHŒNICIANS AND CRETANS USED TO PROPITIATE CRONOS IN THEIR SACRIFICES OF CHILDREN. AND EVEN THE ANCIENT ROMANS USED TO WORSHIP JUPITER LATIARIUS, AS HE WAS CALLED, WITH HUMAN SACRIFICES, AND SOME IN ONE WAY, SOME IN ANOTHER, BUT ALL WITHOUT EXCEPTION COMMITTED AND INCURRED THE POLLUTION: THEY INCURRED IT BY THE MERE PERPETRATION OF THE MURDEROUS DEEDS, WHILE THEY POLLUTED THEIR OWN TEMPLES BY FILLING THEM WITH THE SMOKE OF SUCH SACRIFICES. 4. THIS THEN WAS THE READY SOURCE OF NUMEROUS EVILS TO MANKIND. FOR SEEING THAT THEIR FALSE GODS WERE PLEASED WITH THESE THINGS, THEY IMMEDIATELY IMITATED THEIR GODS WITH LIKE MISDOINGS, THINKING THAT THE IMITATION OF SUPERIOR BEINGS, AS THEY CONSIDERED THEM, WAS A CREDIT TO THEMSELVES. HENCE MANKIND WAS THINNED BY MURDERS OF GROWN MEN AND CHILDREN, AND BY LICENCE OF ALL KINDS. FOR NEARLY EVERY CITY IS FULL OF LICENTIOUSNESS OF ALL KINDS, THE RESULT OF THE SAVAGE CHARACTER OF ITS GODS; NOR IS THERE ONE OF SOBER LIFE IN THE IDOLS' TEMPLES SAVE ONLY HE WHOSE LICENTIOUSNESS IS WITNESSED TO BY THEM ALL.

26. THE MORAL CORRUPTIONS OF PAGANISM ALL ADMITTEDLY ORIGINATED WITH THE GODS.

WOMEN, FOR EXAMPLE, USED TO SIT OUT IN OLD DAYS IN THE TEMPLES OF PHŒNICIA, CONSECRATING TO THE GODS THERE THE HIRE OF THEIR BODIES, THINKING THEY PROPITIATED THEIR GODDESS BY FORNICATION, AND THAT THEY WOULD PROCURE HER FAVOUR BY THIS. WHILE MEN, DENYING THEIR NATURE, AND NO LONGER WISHING TO BE MALES, PUT ON THE GUISE OF WOMEN, UNDER THE IDEA THAT THEY ARE THUS GRATIFYING AND HONOURING THE MOTHER OF THEIR SO-CALLED GODS. BUT ALL LIVE ALONG WITH THE BASEST, AND VIE WITH THE WORST AMONG THEMSELVES, AND AS PAUL SAID, THE HOLY MINISTER OF CHRIST ROMANS 1:26: FOR THEIR WOMEN CHANGED THE NATURAL USE INTO THAT WHICH IS AGAINST NATURE: AND LIKEWISE ALSO THE MEN, LEAVING THE NATURAL USE OF THE WOMAN, BURNED IN THEIR LUST ONE TOWARD ANOTHER, MEN WITH MEN WORKING UNSEEMLINESS. 2. BUT ACTING IN THIS AND IN LIKE WAYS, THEY ADMIT AND PROVE THAT THE LIFE OF THEIR SO-CALLED GODS WAS OF THE SAME KIND. FOR FROM ZEUS THEY HAVE LEARNED CORRUPTION OF YOUTH AND ADULTERY, FROM APHRODITE FORNICATION, FROM RHEA LICENTIOUSNESS, FROM ARES MURDERS, AND FROM OTHER GODS OTHER LIKE THINGS, WHICH THE LAWS PUNISH AND FROM WHICH EVERY SOBER MAN TURNS AWAY. DOES IT THEN REMAIN FIT TO CONSIDER THEM GODS WHO DO SUCH THINGS, INSTEAD OF RECKONING THEM, FOR THE LICENTIOUSNESS OF THEIR WAYS, MORE IRRATIONAL THAN THE BRUTES? IS IT FIT TO CONSIDER THEIR WORSHIPPERS HUMAN BEINGS, INSTEAD OF PITYING THEM AS MORE IRRATIONAL THAN THE BRUTES, AND MORE SOUL-LESS THAN INANIMATE THINGS? FOR HAD THEY CONSIDERED THE INTELLECTUAL PART OF THEIR SOUL THEY WOULD NOT HAVE PLUNGED HEADLONG INTO THESE THINGS, NOR HAVE DENIED THE TRUE GOD, THE FATHER OF CHRIST.

27. THE REFUTATION OF POPULAR PAGANISM BEING TAKEN AS CONCLUSIVE, WE COME TO THE HIGHER FORM OF NATURE-WORSHIP. HOW NATURE WITNESSES TO GOD BY THE MUTUAL DEPENDENCE OF ALL HER PARTS, WHICH FORBID US TO THINK OF ANY ONE OF THEM AS THE SUPREME GOD. THIS SHOWN AT LENGTH.

BUT PERHAPS THOSE WHO HAVE ADVANCED BEYOND THESE THINGS, AND WHO STAND IN AWE OF CREATION, BEING PUT TO SHAME BY THESE EXPOSURES OF ABOMINATIONS, WILL JOIN IN REPUDIATING WHAT IS READILY CONDEMNED AND REFUTED ON ALL HANDS, BUT WILL THINK THAT THEY HAVE A WELL-GROUNDED AND UNANSWERABLE OPINION, NAMELY, THE WORSHIP OF THE UNIVERSE AND OF THE PARTS OF THE UNIVERSE. 2. FOR THEY WILL BOAST THAT THEY WORSHIP AND SERVE, NOT MERE STOCKS AND STONES AND FORMS OF MEN AND IRRATIONAL BIRDS AND CREEPING THINGS AND BEASTS, BUT THE SUN AND MOON AND ALL THE HEAVENLY UNIVERSE, AND THE EARTH AGAIN, AND THE ENTIRE REALM OF WATER: AND THEY WILL SAY THAT NONE CAN SHOW THAT THESE AT ANY RATE ARE NOT OF DIVINE NATURE, SINCE IT IS EVIDENT TO ALL, THAT THEY LACK NEITHER LIFE NOR REASON, BUT TRANSCEND EVEN THE NATURE OF MANKIND, INASMUCH AS THE ONE INHABIT THE HEAVENS, THE OTHER THE EARTH. 3. IT IS WORTH WHILE THEN TO LOOK INTO AND EXAMINE THESE POINTS ALSO; FOR HERE, TOO, OUR ARGUMENT WILL FIND THAT ITS PROOF AGAINST THEM HOLDS TRUE. BUT BEFORE WE LOOK, OR BEGIN OUR DEMONSTRATION, IT SUFFICES THAT CREATION ALMOST RAISES ITS VOICE AGAINST THEM, AND POINTS TO GOD AS ITS MAKER AND ARTIFICER, WHO REIGNS OVER CREATION AND OVER ALL THINGS, EVEN THE FATHER OF OUR LORD JESUS CHRIST; WHOM THE WOULD-BE PHILOSOPHERS TURN FROM TO WORSHIP AND DEIFY THE CREATION WHICH PROCEEDED FROM HIM, WHICH YET ITSELF WORSHIPS AND CONFESSES THE LORD WHOM THEY DENY ON ITS ACCOUNT. 4. FOR IF MEN ARE THUS AWESTRUCK AT THE PARTS OF CREATION AND THINK THAT THEY ARE GODS, THEY MIGHT WELL BE REBUKED BY THE MUTUAL DEPENDENCE OF THOSE PARTS; WHICH MOREOVER MAKES KNOWN, AND WITNESSES TO, THE FATHER OF THE WORD, WHO IS THE LORD AND MAKER OF THESE PARTS ALSO, BY THE UNBROKEN LAW OF THEIR OBEDIENCE TO HIM, AS THE DIVINE LAW ALSO SAYS: THE HEAVENS DECLARE THE GLORY OF GOD, AND THE FIRMAMENT SHOWS HIS HANDIWORK. 5. BUT THE PROOF OF ALL THIS IS NOT OBSCURE, BUT IS CLEAR ENOUGH IN ALL CONSCIENCE TO THOSE THE EYES OF WHOSE UNDERSTANDING ARE NOT WHOLLY DISABLED. FOR IF A MAN TAKE THE PARTS OF CREATION SEPARATELY, AND CONSIDER EACH BY ITSELF — AS FOR EXAMPLE THE SUN BY ITSELF ALONE, AND THE MOON APART, AND AGAIN EARTH AND AIR, AND HEAT AND COLD, AND THE ESSENCE OF WET AND OF DRY, SEPARATING THEM FROM THEIR MUTUAL CONJUNCTION — HE WILL CERTAINLY FIND THAT NOT ONE IS SUFFICIENT FOR ITSELF BUT ALL ARE IN NEED OF ONE ANOTHER'S ASSISTANCE, AND SUBSIST BY THEIR MUTUAL HELP. FOR THE SUN IS CARRIED ROUND ALONG WITH, AND IS CONTAINED IN, THE WHOLE HEAVEN, AND CAN NEVER GO BEYOND HIS OWN ORBIT, WHILE THE MOON AND OTHER STARS TESTIFY TO THE ASSISTANCE GIVEN THEM BY THE SUN: WHILE THE EARTH AGAIN EVIDENTLY DOES NOT YIELD HER CROPS WITHOUT RAINS, WHICH IN THEIR TURN WOULD NOT DESCEND TO EARTH WITHOUT THE ASSISTANCE OF THE CLOUDS; BUT NOT EVEN WOULD THE CLOUDS EVER APPEAR OF THEMSELVES AND SUBSIST, WITHOUT THE AIR. AND THE AIR IS WARMED BY THE UPPER AIR, BUT ILLUMINATED AND MADE BRIGHT BY THE SUN, NOT BY ITSELF. 6. AND WELLS, AGAIN, AND RIVERS WILL NEVER EXIST WITHOUT THE EARTH; BUT THE EARTH IS NOT SUPPORTED UPON ITSELF, BUT IS SET UPON THE REALM OF THE WATERS, WHILE THIS AGAIN IS KEPT IN ITS PLACE, BEING BOUND FAST AT THE CENTRE OF THE UNIVERSE. AND THE SEA, AND THE GREAT OCEAN THAT FLOWS OUTSIDE ROUND THE WHOLE EARTH, IS MOVED AND BORNE BY WINDS WHEREVER THE FORCE OF THE WINDS DASHES IT. AND THE WINDS IN THEIR TURN ORIGINATE, NOT IN THEMSELVES, BUT ACCORDING TO THOSE WHO HAVE WRITTEN ON THE SUBJECT, IN THE AIR, FROM THE BURNING HEAT AND HIGH TEMPERATURE OF THE UPPER AS COMPARED WITH THE LOWER AIR, AND BLOW EVERYWHERE THROUGH THE LATTER. 7. FOR AS TO THE FOUR ELEMENTS OF WHICH THE NATURE OF BODIES IS COMPOSED, HEAT, THAT IS, AND COLD, WET AND DRY, WHO IS SO PERVERTED IN HIS UNDERSTANDING AS NOT TO KNOW THAT THESE THINGS EXIST INDEED IN COMBINATION, BUT IF SEPARATED AND TAKEN ALONE THEY TEND TO DESTROY EVEN ONE ANOTHER ACCORDING TO THE PREVAILING POWER OF THE MORE ABUNDANT ELEMENT? FOR HEAT IS DESTROYED BY COLD IF IT BE PRESENT IN GREATER QUANTITY, AND COLD AGAIN IS PUT AWAY BY THE POWER OF HEAT, AND WHAT IS DRY, AGAIN, IS MOISTENED BY WET, AND THE LATTER DRIED BY THE FORMER.

28. BUT NEITHER CAN THE COSMIC ORGANISM BE GOD. FOR THAT WOULD MAKE GOD CONSIST OF DISSIMILAR PARTS, AND SUBJECT HIM TO POSSIBLE DISSOLUTION.

HOW THEN CAN THESE THINGS BE GODS, SEEING THAT THEY NEED ONE ANOTHER'S ASSISTANCE? OR HOW IS IT PROPER TO ASK ANYTHING OF THEM WHEN THEY TOO ASK HELP FOR THEMSELVES ONE FROM ANOTHER? FOR IF IT IS AN ADMITTED TRUTH ABOUT GOD THAT HE STANDS IN NEED OF NOTHING, BUT IS SELF-SUFFICIENT AND SELF-CONTAINED, AND THAT IN HIM ALL THINGS HAVE THEIR BEING, AND THAT HE MINISTERS TO ALL RATHER THAN THEY TO HIM, HOW IS IT RIGHT TO PROCLAIM AS GODS THE SUN AND MOON AND OTHER PARTS OF CREATION, WHICH ARE OF NO SUCH KIND, BUT WHICH EVEN STAND IN NEED OF ONE ANOTHER'S HELP? 2. BUT, PERHAPS, IF DIVIDED AND TAKEN BY THEMSELVES, OUR OPPONENTS THEMSELVES WILL ADMIT THAT THEY ARE DEPENDENT, THE DEMONSTRATION BEING AN OCULAR ONE. BUT THEY WILL COMBINE ALL TOGETHER, AS CONSTITUTING A SINGLE BODY, AND WILL SAY THAT THE WHOLE IS GOD. FOR THE WHOLE ONCE PUT TOGETHER, THEY WILL NO LONGER NEED EXTERNAL HELP, BUT THE WHOLE WILL BE SUFFICIENT FOR ITSELF AND INDEPENDENT IN ALL RESPECTS; SO AT LEAST THE WOULD-BE PHILOSOPHERS WILL TELL US, ONLY TO BE REFUTED HERE ONCE MORE. 3. NOW THIS ARGUMENT, NOT ONE WHIT LESS THAN THOSE PREVIOUSLY DEALT WITH, WILL DEMONSTRATE THEIR IMPIETY COUPLED WITH GREAT IGNORANCE. FOR IF THE COMBINATION OF THE PARTS MAKES UP THE

WHOLE, AND THE WHOLE IS COMBINED OUT OF THE PARTS, THEN THE WHOLE CONSISTS OF THE PARTS, AND EACH OF THEM IS A PORTION OF THE WHOLE. BUT THIS IS VERY FAR REMOVED FROM THE CONCEPTION OF GOD. FOR GOD IS A WHOLE AND NOT A NUMBER OF PARTS, AND DOES NOT CONSIST OF DIVERSE ELEMENTS, BUT IS HIMSELF THE MAKER OF THE SYSTEM OF THE UNIVERSE. FOR SEE WHAT IMPIETY THEY UTTER AGAINST THE DEITY WHEN THEY SAY THIS. FOR IF HE CONSISTS OF PARTS, CERTAINLY IT WILL FOLLOW THAT HE IS UNLIKE HIMSELF, AND MADE UP OF UNLIKE PARTS. FOR IF HE IS SUN, HE IS NOT MOON, AND IF HE IS MOON, HE IS NOT EARTH, AND IF HE IS EARTH, HE CANNOT BE SEA: AND SO ON, TAKING THE PARTS ONE BY ONE, ONE MAY DISCOVER THE ABSURDITY OF THIS THEORY OF THEIRS. 4. BUT THE FOLLOWING POINT, DRAWN FROM THE OBSERVATION OF OUR HUMAN BODY, IS ENOUGH TO REFUTE THEM. FOR JUST AS THE EYE IS NOT THE SENSE OF HEARING, NOR IS THE LATTER A HAND: NOR IS THE BELLY THE BREAST, NOR AGAIN IS THE NECK A FOOT, BUT EACH OF THESE HAS ITS OWN FUNCTION, AND A SINGLE BODY IS COMPOSED OF THESE DISTINCT PARTS — HAVING ITS PARTS COMBINED FOR USE, BUT DESTINED TO BE DIVIDED IN COURSE OF TIME WHEN NATURE, THAT BROUGHT THEM TOGETHER, SHALL DIVIDE THEM AT THE WILL OF GOD, WHO SO ORDERED IT — THUS (BUT MAY HE THAT IS ABOVE PARDON THE ARGUMENT), IF THEY COMBINE THE PARTS OF CREATION INTO ONE BODY AND PROCLAIM IT GOD, IT FOLLOWS, FIRSTLY, THAT HE IS UNLIKE HIMSELF, AS SHOWN ABOVE; SECONDLY, THAT HE IS DESTINED TO BE DIVIDED AGAIN, IN ACCORDANCE WITH THE NATURAL TENDENCY OF THE PARTS TO SEPARATION.

29. THE BALANCE OF POWERS IN NATURE SHOWS THAT IT IS NOT GOD, EITHER COLLECTIVELY, OR IN PARTS.

AND IN YET ANOTHER WAY ONE MAY REFUTE THEIR GODLESSNESS BY THE LIGHT OF TRUTH. FOR IF GOD IS INCORPOREAL AND INVISIBLE AND INTANGIBLE BY NATURE, HOW DO THEY IMAGINE GOD TO BE A BODY, AND WORSHIP WITH DIVINE HONOUR THINGS WHICH WE BOTH SEE WITH OUR EYES AND TOUCH WITH OUR HANDS? 2. AND AGAIN, IF WHAT IS SAID OF GOD HOLD TRUE, NAMELY, THAT HE IS ALMIGHTY, AND THAT WHILE NOTHING HAS POWER OVER HIM, HE HAS POWER AND RULE OVER ALL, HOW CAN THEY WHO DEIFY CREATION FAIL TO SEE THAT IT DOES NOT SATISFY THIS DEFINITION OF GOD? FOR WHEN THE SUN IS UNDER THE EARTH, THE EARTH'S SHADOW MAKES HIS LIGHT INVISIBLE, WHILE BY DAY THE SUN HIDES THE MOON BY THE BRILLIANCY OF HIS LIGHT. AND HAIL OFTTIMES INJURES THE FRUITS OF THE EARTH, WHILE FIRE IS PUT OUT IF AN OVERFLOW OF WATER TAKE PLACE. AND SPRING MAKES WINTER GIVE PLACE, WHILE SUMMER WILL NOT SUFFER SPRING TO OUTSTAY ITS PROPER LIMITS, AND IT IN ITS TURN IS FORBIDDEN BY AUTUMN TO OUTSTEP ITS OWN SEASON. 3. IF THEN THEY WERE GODS, THEY OUGHT NOT TO BE DEFEATED AND OBSCURED BY ONE ANOTHER, BUT ALWAYS TO CO-EXIST, AND TO DISCHARGE THEIR RESPECTIVE FUNCTIONS SIMULTANEOUSLY. BOTH BY NIGHT AND BY DAY THE SUN AND THE MOON AND THE REST OF THE BAND OF STARS OUGHT TO SHINE EQUALLY TOGETHER, AND GIVE THEIR LIGHT TO ALL, SO THAT ALL THINGS MIGHT BE ILLUMINED BY THEM. SPRING AND SUMMER AND AUTUMN AND WINTER OUGHT TO GO ON WITHOUT ALTERATION, AND TOGETHER. THE SEA OUGHT TO MINGLE WITH THE SPRINGS, AND FURNISH THEIR DRINK TO MAN IN COMMON. CALMS AND WINDY BLASTS OUGHT TO TAKE PLACE AT THE SAME TIME. FIRE AND WATER TOGETHER OUGHT TO FURNISH THE SAME SERVICE TO MAN. FOR NO ONE WOULD TAKE ANY HURT FROM THEM, IF THEY ARE GODS, AS OUR OPPONENTS SAY, AND DO NOTHING FOR HURT, BUT RATHER ALL THINGS FOR GOOD. 4. BUT IF NONE OF THESE THINGS ARE POSSIBLE, BECAUSE OF THEIR MUTUAL INCOMPATIBILITY, HOW DOES IT REMAIN POSSIBLE TO GIVE TO THESE THINGS, MUTUALLY INCOMPATIBLE AND AT STRIFE, AND UNABLE TO COMBINE, THE NAME OF GODS, OR TO WORSHIP THEM WITH THE HONOURS DUE TO GOD? HOW COULD THINGS NATURALLY DISCORDANT GIVE PEACE TO OTHERS FOR THEIR PRAYERS, AND BECOME TO THEM AUTHORS OF CONCORD? IT IS NOT THEN LIKELY THAT THE SUN OR THE MOON, OR ANY OTHER PART OF CREATION, STILL LESS STATUES IN STONE, GOLD, OR OTHER MATERIAL, OR THE ZEUS, APOLLO, AND THE REST, WHO ARE THE SUBJECT OF THE POET'S FABLES, ARE TRUE GODS: THIS OUR ARGUMENT HAS SHOWN. BUT SOME OF THESE ARE PARTS OF CREATION, OTHERS HAVE NO LIFE, OTHERS HAVE BEEN MERE MORTAL MEN. THEREFORE THEIR WORSHIP AND DEIFICATION IS NO PART OF RELIGION, BUT THE BRINGING IN OF GODLESSNESS AND OF ALL IMPIETY, AND A SIGN OF A WIDE DEPARTURE FROM THE KNOWLEDGE OF THE ONE TRUE GOD, NAMELY THE FATHER OF CHRIST. 5. SINCE THEN THIS IS THUS PROVED, AND THE IDOLATRY OF THE GREEKS IS SHOWN TO BE FULL OF ALL UNGODLINESS, AND THAT ITS INTRODUCTION HAS BEEN NOT FOR THE GOOD, BUT FOR THE RUIN, OF HUMAN LIFE — COME NOW, AS OUR ARGUMENT PROMISED AT THE OUTSET, LET US, AFTER HAVING CONFUTED ERROR, TRAVEL THE WAY OF TRUTH, AND BEHOLD THE LEADER AND ARTIFICER OF THE UNIVERSE, THE WORD OF THE FATHER, IN ORDER THAT THROUGH HIM WE MAY APPREHEND THE FATHER, AND THAT THE GREEKS MAY KNOW HOW FAR THEY HAVE SEPARATED THEMSELVES FROM THE TRUTH.

PART 2

30. THE SOUL OF MAN, BEING INTELLECTUAL, CAN KNOW GOD OF ITSELF, IF IT BE TRUE TO ITS OWN NATURE.

THE TENETS WE HAVE BEEN SPEAKING OF HAVE BEEN PROVED TO BE NOTHING MORE THAN A FALSE GUIDE FOR LIFE; BUT THE WAY OF TRUTH WILL AIM AT REACHING THE REAL AND TRUE GOD. BUT FOR ITS KNOWLEDGE AND ACCURATE COMPREHENSION, THERE IS NEED OF NONE OTHER SAVE OF OURSELVES. NEITHER AS GOD HIMSELF IS ABOVE ALL, IS THE ROAD TO HIM AFAR OFF OR OUTSIDE OURSELVES, BUT IT IS IN US AND IT IS POSSIBLE TO FIND IT FROM OURSELVES, IN THE FIRST INSTANCE, AS MOSES ALSO TAUGHT, WHEN HE SAID DEUTERONOMY 30:14: THE WORD OF FAITH IS WITHIN YOUR HEART. WHICH VERY THING THE SAVIOUR DECLARED AND CONFIRMED, WHEN HE SAID: THE KINGDOM OF GOD IS WITHIN YOU. 2. FOR HAVING IN OURSELVES FAITH, AND THE KINGDOM OF GOD, WE SHALL BE ABLE QUICKLY TO SEE AND PERCEIVE THE KING OF THE UNIVERSE, THE SAVING WORD OF THE FATHER. AND LET NOT THE GREEKS, WHO WORSHIP IDOLS, MAKE EXCUSES, NOR LET ANY ONE ELSE SIMPLY DECEIVE HIMSELF, PROFESSING TO HAVE NO SUCH ROAD AND THEREFORE FINDING A PRETEXT FOR HIS GODLESSNESS. 3. FOR WE ALL HAVE SET FOOT UPON IT, AND HAVE IT, EVEN IF NOT ALL ARE WILLING TO TRAVEL BY IT, BUT RATHER TO SWERVE FROM IT AND GO WRONG, BECAUSE OF THE PLEASURES OF LIFE WHICH ATTRACT THEM FROM WITHOUT. AND IF ONE WERE TO ASK, WHAT ROAD IS THIS? I SAY THAT IT IS THE SOUL OF EACH ONE OF US, AND THE INTELLIGENCE WHICH RESIDES THERE. FOR BY IT ALONE CAN GOD BE CONTEMPLATED AND PERCEIVED. 4. UNLESS, AS THEY HAVE DENIED GOD, THE IMPIOUS MEN WILL REPUDIATE HAVING A SOUL; WHICH INDEED IS MORE PLAUSIBLE THAN THE REST OF WHAT THEY SAY, FOR IT IS UNLIKE MEN POSSESSED OF AN INTELLECT TO DENY GOD, ITS MAKER AND ARTIFICER. IT IS NECESSARY THEN, FOR THE SAKE OF THE SIMPLE, TO SHOW BRIEFLY THAT EACH ONE OF MANKIND HAS A SOUL, AND THAT SOUL RATIONAL; ESPECIALLY AS CERTAIN OF THE SECTARIES DENY THIS ALSO, THINKING THAT MAN IS NOTHING MORE THAN THE VISIBLE FORM OF THE BODY. THIS POINT ONCE PROVED, THEY WILL BE FURNISHED IN THEIR OWN PERSONS WITH A CLEARER PROOF AGAINST THE IDOLS.

31. PROOF OF THE EXISTENCE OF THE RATIONAL SOUL. (1) DIFFERENCE OF MAN FROM THE BRUTES. (2) MAN'S POWER OF OBJECTIVE THOUGHT. THOUGHT IS TO SENSE AS THE MUSICIAN TO HIS INSTRUMENT. THE PHENOMENA OF DREAMS BEAR THIS OUT.

FIRSTLY, THEN, THE RATIONAL NATURE OF THE SOUL IS STRONGLY CONFIRMED BY ITS DIFFERENCE FROM IRRATIONAL CREATURES. FOR THIS IS WHY COMMON USE GIVES THEM THAT NAME, BECAUSE, NAMELY, THE RACE OF MANKIND IS RATIONAL. 2. SECONDLY, IT IS NO ORDINARY PROOF, THAT MAN ALONE THINKS OF THINGS EXTERNAL TO HIMSELF, AND REASONS ABOUT THINGS NOT ACTUALLY PRESENT, AND EXERCISES REFLECTION, AND CHOOSES BY JUDGMENT THE BETTER OF ALTERNATIVE REASONINGS. FOR THE IRRATIONAL ANIMALS SEE ONLY WHAT IS PRESENT, AND ARE IMPELLED SOLELY BY WHAT MEETS THEIR EYE, EVEN IF THE CONSEQUENCES TO THEM ARE INJURIOUS, WHILE MAN IS NOT IMPELLED TOWARD WHAT HE SEES MERELY, BUT JUDGES BY THOUGHT WHAT HE SEES WITH HIS EYES. OFTEN FOR EXAMPLE HIS IMPULSES ARE MASTERED BY REASONING; AND HIS REASONING IS SUBJECT TO AFTER-REFLECTION. AND EVERY ONE, IF HE BE A FRIEND OF TRUTH, PERCEIVES THAT THE INTELLIGENCE OF MANKIND IS DISTINCT FROM THE BODILY SENSES. 3. HENCE, BECAUSE IT IS DISTINCT, IT ACTS AS JUDGE OF THE SENSES, AND WHILE THEY APPREHEND THEIR OBJECTS, THE INTELLIGENCE DISTINGUISHES, RECOLLECTS, AND SHOWS THEM WHAT IS BEST. FOR THE SOLE FUNCTION OF THE EYE IS TO SEE, OF THE EARS TO HEAR, OF THE MOUTH TO TASTE, OF THE NOSTRILS TO APPREHEND SMELLS, AND OF THE HANDS TO TOUCH. BUT WHAT ONE OUGHT TO SEE AND HEAR, WHAT ONE OUGHT TO TOUCH, TASTE AND SMELL, IS A QUESTION BEYOND THE SENSES, AND BELONGING TO THE SOUL AND TO THE INTELLIGENCE WHICH RESIDES IN IT. WHY, THE HAND IS ABLE TO TAKE HOLD OF A SWORD-BLADE, AND THE MOUTH TO TASTE POISON, BUT NEITHER KNOWS THAT THESE ARE INJURIOUS, UNLESS THE INTELLECT DECIDE. 4. AND THE CASE, TO LOOK AT IT BY AID OF A SIMILE, IS LIKE THAT OF A WELL-FASHIONED LYRE IN THE HANDS OF A SKILLED MUSICIAN. FOR AS THE STRINGS OF THE LYRE HAVE EACH ITS PROPER NOTE, HIGH, LOW, OR INTERMEDIATE, SHARP OR OTHERWISE, YET THEIR SCALE IS INDISTINGUISHABLE AND THEIR TIME NOT TO BE RECOGNIZED, WITHOUT THE ARTIST. FOR THEN ONLY IS THE SCALE MANIFEST AND THE TIME RIGHT, WHEN HE THAT IS HOLDING THE LYRE STRIKES THE STRINGS AND TOUCHES EACH IN TUNE. IN LIKE MANNER, THE SENSES BEING DISPOSED IN THE BODY LIKE A LYRE, WHEN THE SKILLED INTELLIGENCE PRESIDES OVER THEM, THEN TOO THE SOUL DISTINGUISHES AND KNOWS WHAT IT IS DOING AND HOW IT IS ACTING. 5. BUT THIS ALONE IS PECULIAR TO MANKIND, AND THIS IS WHAT IS RATIONAL IN THE SOUL OF MANKIND, BY MEANS OF WHICH IT DIFFERS FROM THE BRUTES, AND SHOWS THAT IT IS TRULY DISTINCT FROM WHAT IS TO BE SEEN IN THE BODY. OFTEN, FOR EXAMPLE, WHEN THE BODY IS LYING ON THE EARTH, MAN IMAGINES AND CONTEMPLATES WHAT IS IN THE HEAVENS. OFTEN WHEN THE BODY IS QUIET , AND AT REST AND ASLEEP, MAN MOVES INWARDLY, AND BEHOLDS WHAT IS OUTSIDE HIMSELF, TRAVELLING TO OTHER COUNTRIES, WALKING ABOUT, MEETING HIS ACQUAINTANCES, AND OFTEN BY THESE MEANS DIVINING AND FORECASTING THE ACTIONS OF THE DAY. BUT TO WHAT CAN THIS BE DUE SAVE TO THE RATIONAL SOUL, IN WHICH MAN THINKS OF AND PERCEIVES THINGS BEYOND HIMSELF?

32. (3) THE BODY CANNOT ORIGINATE SUCH PHENOMENA; AND IN FACT THE ACTION OF THE RATIONAL SOUL IS SEEN IN ITS OVER-RULING THE INSTINCTS OF THE BODILY ORGANS.

WE ADD A FURTHER POINT TO COMPLETE OUR DEMONSTRATION FOR THE BENEFIT OF THOSE WHO SHAMELESSLY TAKE REFUGE IN DENIAL OF REASON. HOW IS IT, THAT WHEREAS THE BODY IS MORTAL BY NATURE, MAN REASONS ON THE THINGS OF IMMORTALITY, AND OFTEN, WHERE VIRTUE DEMANDS IT, COURTS DEATH? OR HOW, SINCE THE BODY LASTS BUT FOR A TIME, DOES MAN IMAGINE OF THINGS ETERNAL, SO AS TO DESPISE WHAT LIES BEFORE HIM, AND DESIRE WHAT IS BEYOND? THE BODY COULD NOT HAVE SPONTANEOUSLY SUCH THOUGHTS ABOUT ITSELF, NOR COULD IT THINK UPON WHAT IS EXTERNAL TO ITSELF. FOR IT IS MORTAL AND LASTS BUT FOR A TIME. AND IT FOLLOWS THAT THAT WHICH THINKS WHAT IS OPPOSED TO THE BODY AND AGAINST ITS NATURE MUST BE DISTINCT IN KIND. WHAT THEN CAN THIS BE, SAVE A RATIONAL AND IMMORTAL SOUL? FOR IT INTRODUCES THE ECHO OF HIGHER THINGS, NOT OUTSIDE, BUT WITHIN THE BODY, AS THE MUSICIAN DOES IN HIS LYRE. 2. OR HOW AGAIN, THE EYE BEING NATURALLY CONSTITUTED TO SEE AND THE EAR TO HEAR, DO THEY TURN FROM SOME OBJECTS AND CHOOSE OTHERS? FOR WHO IS IT THAT TURNS AWAY THE EYE FROM SEEING? OR WHO SHUTS OFF THE EAR FROM HEARING, ITS NATURAL FUNCTION? OR WHO OFTEN HINDERS THE PALATE, TO WHICH IT IS NATURAL TO TASTE THINGS, FROM ITS NATURAL IMPULSE? OR WHO WITHHOLDS THE HAND FROM ITS NATURAL ACTIVITY OF TOUCHING SOMETHING, OR TURNS ASIDE THE SENSE OF SMELL FROM ITS NORMAL EXERCISE ? WHO IS IT THAT THUS ACTS AGAINST THE NATURAL INSTINCTS OF THE BODY? OR HOW DOES THE BODY, TURNED FROM ITS NATURAL COURSE, TURN TO THE COUNSELS OF ANOTHER AND SUFFER ITSELF TO BE GUIDED AT THE BECK OF THAT OTHER? WHY, THESE THINGS PROVE SIMPLY THIS, THAT THE RATIONAL SOUL PRESIDES OVER THE BODY. 3. FOR THE BODY IS NOT EVEN CONSTITUTED TO DRIVE ITSELF, BUT IT IS CARRIED AT THE WILL OF ANOTHER, JUST AS A HORSE DOES NOT YOKE HIMSELF, BUT IS DRIVEN BY HIS MASTER. HENCE LAWS FOR HUMAN BEINGS TO PRACTISE WHAT IS GOOD AND TO ABSTAIN FROM EVIL-DOING, WHILE TO THE BRUTES EVIL REMAINS UNTHOUGHT OF AND UNDISCERNED, BECAUSE THEY LIE OUTSIDE RATIONALITY AND THE PROCESS OF UNDERSTANDING. I THINK THEN THAT THE EXISTENCE OF A RATIONAL SOUL IN MAN IS PROVED BY WHAT WE HAVE SAID.

33. THE SOUL IMMORTAL. PROVED BY (1) ITS BEING DISTINCT FROM THE BODY, (2) ITS BEING THE SOURCE OF MOTION, (3) ITS POWER TO GO BEYOND THE BODY IN IMAGINATION AND THOUGHT.

BUT THAT THE SOUL IS MADE IMMORTAL IS A FURTHER POINT IN THE CHURCH'S TEACHING WHICH YOU MUST KNOW, TO SHOW HOW THE IDOLS ARE TO BE OVERTHROWN. BUT WE SHALL MORE DIRECTLY ARRIVE AT A KNOWLEDGE OF THIS FROM WHAT WE KNOW OF THE BODY, AND FROM THE DIFFERENCE BETWEEN THE BODY AND THE SOUL. FOR IF OUR ARGUMENT HAS PROVED IT TO BE DISTINCT FROM THE BODY, WHILE THE BODY IS BY NATURE MORTAL, IT FOLLOWS THAT THE SOUL IS IMMORTAL, BECAUSE IT IS NOT LIKE THE BODY. 2. AND AGAIN, IF AS WE HAVE SHOWN, THE SOUL MOVES THE BODY AND IS NOT MOVED BY OTHER THINGS, IT FOLLOWS THAT THE MOVEMENT OF THE SOUL IS SPONTANEOUS, AND THAT THIS SPONTANEOUS MOVEMENT GOES ON AFTER THE BODY IS LAID ASIDE IN THE EARTH. IF THEN THE SOUL WERE MOVED BY THE BODY, IT WOULD FOLLOW THAT THE SEVERANCE OF ITS MOTOR WOULD INVOLVE ITS DEATH. BUT IF THE SOUL MOVES THE BODY ALSO, IT FOLLOWS ALL THE MORE THAT IT MOVES ITSELF. BUT IF MOVED BY ITSELF , IT FOLLOWS THAT IT OUTLIVES THE BODY. 3. FOR THE MOVEMENT OF THE SOUL IS THE SAME THING AS ITS LIFE, JUST AS, OF COURSE, WE CALL THE BODY ALIVE WHEN IT MOVES, AND SAY THAT ITS DEATH TAKES PLACE WHEN IT CEASES MOVING. BUT THIS CAN BE MADE CLEARER ONCE FOR ALL FROM THE ACTION OF THE SOUL IN THE BODY. FOR IF EVEN WHEN UNITED AND COUPLED WITH THE BODY IT IS NOT SHUT IN OR COMMENSURATE WITH THE SMALL DIMENSIONS OF THE BODY, BUT OFTEN , WHEN THE BODY LIES IN BED, NOT MOVING, BUT IN DEATH-LIKE SLEEP, THE SOUL KEEPS AWAKE BY VIRTUE OF ITS OWN POWER, AND TRANSCENDS THE NATURAL POWER OF THE BODY, AND AS THOUGH TRAVELLING AWAY FROM THE BODY WHILE REMAINING IN IT, IMAGINES AND BEHOLDS THINGS ABOVE THE EARTH, AND OFTEN EVEN HOLDS CONVERSE WITH THE SAINTS AND ANGELS WHO ARE ABOVE EARTHLY AND BODILY EXISTENCE, AND APPROACHES THEM IN THE CONFIDENCE OF THE PURITY OF ITS INTELLIGENCE; SHALL IT NOT ALL THE MORE, WHEN SEPARATED FROM THE BODY AT THE TIME APPOINTED BY GOD WHO COUPLED THEM TOGETHER, HAVE ITS KNOWLEDGE OF IMMORTALITY MORE CLEAR? FOR IF EVEN WHEN COUPLED WITH THE BODY IT LIVED A LIFE OUTSIDE THE BODY, MUCH MORE SHALL ITS LIFE CONTINUE AFTER THE DEATH OF THE BODY, AND LIVE WITHOUT CEASING BY REASON OF GOD WHO MADE IT THUS BY HIS OWN WORD, OUR LORD JESUS CHRIST. 4. FOR THIS IS THE REASON WHY THE SOUL THINKS OF AND BEARS IN MIND THINGS IMMORTAL AND ETERNAL, NAMELY, BECAUSE IT IS ITSELF IMMORTAL. AND JUST AS, THE BODY BEING MORTAL, ITS SENSES ALSO HAVE MORTAL THINGS AS THEIR OBJECTS, SO, SINCE THE SOUL CONTEMPLATES AND BEHOLDS IMMORTAL THINGS, IT FOLLOWS THAT IT IS IMMORTAL AND LIVES FOREVER. FOR IDEAS AND THOUGHTS ABOUT IMMORTALITY NEVER DESERT THE SOUL, BUT ABIDE IN IT, AND ARE AS IT WERE THE FUEL IN IT WHICH ENSURES ITS IMMORTALITY. THIS THEN IS WHY THE SOUL HAS THE CAPACITY FOR BEHOLDING GOD, AND IS

ITS OWN WAY THERETO, RECEIVING NOT FROM WITHOUT BUT FROM HERSELF THE KNOWLEDGE AND APPREHENSION OF THE WORD OF GOD.

34. THE SOUL, THEN, IF ONLY IT GET RID OF THE STAINS OF SIN IS ABLE TO KNOW GOD DIRECTLY, ITS OWN RATIONAL NATURE IMAGING BACK THE WORD OF GOD, AFTER WHOSE IMAGE IT WAS CREATED. BUT EVEN IF IT CANNOT PIERCE THE CLOUD WHICH SIN DRAWS OVER ITS VISION, IT IS CONFRONTED BY THE WITNESS OF CREATION TO GOD.

WE REPEAT THEN WHAT WE SAID BEFORE, THAT JUST AS MEN DENIED GOD, AND WORSHIP THINGS WITHOUT SOUL, SO ALSO IN THINKING THEY HAVE NOT A RATIONAL SOUL, THEY RECEIVE AT ONCE THE PUNISHMENT OF THEIR FOLLY, NAMELY, TO BE RECKONED AMONG IRRATIONAL CREATURES: AND SO, SINCE AS THOUGH FROM LACK OF A SOUL OF THEIR OWN THEY SUPERSTITIOUSLY WORSHIP SOULLESS GODS, THEY ARE WORTHY OF PITY AND GUIDANCE. 2. BUT IF THEY CLAIM TO HAVE A SOUL, AND PRIDE THEMSELVES ON THE RATIONAL PRINCIPLE, AND THAT RIGHTLY, WHY DO THEY, AS THOUGH THEY HAD NO SOUL, VENTURE TO GO AGAINST REASON, AND THINK NOT AS THEY OUGHT, BUT MAKE THEMSELVES OUT HIGHER EVEN THAN THE DEITY? FOR HAVING A SOUL THAT IS IMMORTAL AND INVISIBLE TO THEM, THEY MAKE A LIKENESS OF GOD IN THINGS VISIBLE AND MORTAL. OR WHY, IN LIKE MANNER AS THEY HAVE DEPARTED FROM GOD, DO THEY NOT BETAKE THEMSELVES TO HIM AGAIN? FOR THEY ARE ABLE, AS THEY TURNED AWAY THEIR UNDERSTANDING FROM GOD, AND FEIGNED AS GODS THINGS THAT WERE NOT, IN LIKE MANNER TO ASCEND WITH THE INTELLIGENCE OF THEIR SOUL, AND TURN BACK TO GOD AGAIN. 3. BUT TURN BACK THEY CAN, IF THEY LAY ASIDE THE FILTH OF ALL LUST WHICH THEY HAVE PUT ON, AND WASH IT AWAY PERSISTENTLY, UNTIL THEY HAVE GOT RID OF ALL THE FOREIGN MATTER THAT HAS AFFECTED THEIR SOUL, AND CAN SHOW IT IN ITS SIMPLICITY AS IT WAS MADE, THAT SO THEY MAY BE ABLE BY IT TO BEHOLD THE WORD OF THE FATHER AFTER WHOSE LIKENESS THEY WERE ORIGINALLY MADE. FOR THE SOUL IS MADE AFTER THE IMAGE AND LIKENESS OF GOD, AS DIVINE SCRIPTURE ALSO SHOWS, WHEN IT SAYS IN THE PERSON OF GOD GENESIS 1:26: LET US MAKE MAN AFTER OUR IMAGE AND LIKENESS. WHENCE ALSO WHEN IT GETS RID OF ALL THE FILTH OF SIN WHICH COVERS IT AND RETAINS ONLY THE LIKENESS OF THE IMAGE IN ITS PURITY, THEN SURELY THIS LATTER BEING THOROUGHLY BRIGHTENED, THE SOUL BEHOLDS AS IN A MIRROR THE IMAGE OF THE FATHER, EVEN THE WORD, AND BY HIS MEANS REACHES THE IDEA OF THE FATHER, WHOSE IMAGE THE SAVIOUR IS. 4. OR, IF THE SOUL'S OWN TEACHING IS INSUFFICIENT, BY REASON OF THE EXTERNAL THINGS WHICH CLOUD ITS INTELLIGENCE, AND PREVENT ITS SEEING WHAT IS HIGHER, YET IT IS FURTHER POSSIBLE TO ATTAIN TO THE KNOWLEDGE OF GOD FROM THE THINGS WHICH ARE SEEN, SINCE CREATION, AS THOUGH IN WRITTEN CHARACTERS, DECLARES IN A LOUD VOICE, BY ITS ORDER AND HARMONY, ITS OWN LORD AND CREATOR.

PART 3

35. CREATION A REVELATION OF GOD; ESPECIALLY IN THE ORDER AND HARMONY PERVADING THE WHOLE.

FOR GOD, BEING GOOD AND LOVING TO MANKIND, AND CARING FOR THE SOULS MADE BY HIM — SINCE HE IS BY NATURE INVISIBLE AND INCOMPREHENSIBLE, HAVING HIS BEING BEYOND ALL CREATED EXISTENCE , FOR WHICH REASON THE RACE OF MANKIND WAS LIKELY TO MISS THE WAY TO THE KNOWLEDGE OF HIM, SINCE THEY ARE MADE OUT OF NOTHING WHILE HE IS UNMADE — FOR THIS CAUSE GOD BY HIS OWN WORD GAVE THE UNIVERSE THE ORDER IT HAS, IN ORDER THAT SINCE HE IS BY NATURE INVISIBLE, MEN MIGHT BE ENABLED TO KNOW HIM AT ANY RATE BY HIS WORKS. FOR OFTEN THE ARTIST EVEN WHEN NOT SEEN IS KNOWN BY HIS WORKS. 2. AND AS THEY TELL OF PHIDIAS THE SCULPTOR THAT HIS WORKS OF ART BY THEIR SYMMETRY AND BY THE PROPORTION OF THEIR PARTS BETRAY PHIDIAS TO THOSE WHO SEE THEM ALTHOUGH HE IS NOT THERE, SO BY THE ORDER OF THE UNIVERSE ONE OUGHT TO PERCEIVE GOD ITS MAKER AND ARTIFICER, EVEN THOUGH HE BE NOT SEEN WITH THE BODILY EYES. FOR GOD DID NOT TAKE HIS STAND UPON HIS INVISIBLE NATURE (LET NONE PLEAD THAT AS AN EXCUSE) AND LEAVE HIMSELF UTTERLY UNKNOWN TO MEN; BUT AS I SAID ABOVE, HE SO ORDERED CREATION THAT ALTHOUGH HE IS BY NATURE INVISIBLE HE MAY YET BE KNOWN BY HIS WORKS. 3. AND I SAY THIS NOT ON MY OWN AUTHORITY, BUT ON THE STRENGTH OF WHAT I LEARNED FROM MEN WHO HAVE SPOKEN OF GOD, AMONG THEM PAUL, WHO THUS WRITES TO THE ROMANS ROMANS 1:20: FOR THE INVISIBLE THINGS OF HIM SINCE THE CREATION OF THE WORLD ARE CLEARLY SEEN, BEING UNDERSTOOD BY THE THINGS THAT ARE MADE; WHILE TO THE LYCAONIANS HE SPEAKS OUT AND SAYS ACTS 14:15: WE ALSO ARE MEN OF LIKE PASSIONS WITH YOU, AND BRING YOU GOOD TIDINGS, TO TURN FROM THESE VAIN THINGS UNTO A LIVING GOD, WHO MADE THE HEAVEN AND THE EARTH AND THE SEA, AND ALL THAT IN THEM IS, WHO IN THE GENERATIONS GONE BY SUFFERED ALL NATIONS TO WALK IN THEIR OWN WAYS. AND YET HE LEFT NOT HIMSELF WITHOUT WITNESS, IN THAT HE DID GOOD, AND GAVE YOU FROM HEAVEN RAINS AND FRUITFUL SEASONS, FILLING YOUR HEARTS WITH FOOD AND GLADNESS. 4. FOR WHO THAT SEES THE CIRCLE OF HEAVEN AND THE COURSE OF THE SUN AND THE MOON, AND THE POSITIONS AND MOVEMENTS OF THE OTHER STARS, AS THEY TAKE PLACE IN OPPOSITE AND DIFFERENT DIRECTIONS, WHILE YET IN THEIR DIFFERENCE ALL WITH ONE ACCORD OBSERVE A CONSISTENT ORDER, CAN RESIST THE CONCLUSION THAT THESE ARE NOT ORDERED BY THEMSELVES, BUT HAVE A MAKER DISTINCT FROM THEMSELVES WHO ORDERS THEM? OR WHO THAT SEES THE SUN RISING BY DAY AND THE MOON SHINING BY NIGHT, AND WANING AND WAXING WITHOUT VARIATION EXACTLY ACCORDING TO THE SAME NUMBER OF DAYS, AND SOME OF THE STARS RUNNING THEIR COURSES AND WITH ORBITS VARIOUS AND MANIFOLD, WHILE OTHERS MOVE WITHOUT WANDERING, CAN FAIL TO PERCEIVE THAT THEY CERTAINLY HAVE A CREATOR TO GUIDE THEM?

36. THIS THE MORE STRIKING, IF WE CONSIDER THE OPPOSING FORCES OUT OF WHICH THIS ORDER IS PRODUCED.

WHO THAT SEES THINGS OF OPPOSITE NATURE COMBINED, AND IN CONCORDANT HARMONY, AS FOR EXAMPLE FIRE MINGLED WITH COLD, AND DRY WITH WET, AND THAT NOT IN MUTUAL CONFLICT, BUT MAKING UP A SINGLE BODY, AS IT WERE HOMOGENEOUS, CAN RESIST THE INFERENCE THAT THERE IS ONE EXTERNAL TO THESE THINGS THAT HAS UNITED THEM? WHO THAT SEES WINTER GIVING PLACE TO SPRING AND SPRING TO SUMMER AND SUMMER TO AUTUMN, AND THAT THESE THINGS CONTRARY BY NATURE (FOR THE ONE CHILLS, THE OTHER BURNS, THE ONE NOURISHES, THE OTHER DESTROYS), YET ALL MAKE UP A BALANCED RESULT BENEFICIAL TO MANKIND — CAN FAIL TO PERCEIVE THAT THERE IS ONE HIGHER THAN THEY, WHO BALANCES AND GUIDES THEM ALL, EVEN IF HE SEE HIM NOT? 2. WHO THAT SEES THE CLOUDS SUPPORTED IN AIR, AND THE WEIGHT OF THE WATERS BOUND UP IN THE CLOUDS, CAN BUT PERCEIVE HIM THAT BINDS THEM UP AND HAS ORDERED THESE THINGS SO? OR WHO THAT SEES THE EARTH, HEAVIEST OF ALL THINGS BY NATURE, FIXED UPON THE WATERS, AND REMAINING UNMOVED UPON WHAT IS BY NATURE MOBILE, WILL FAIL TO UNDERSTAND THAT THERE IS ONE THAT HAS MADE AND ORDERED IT, EVEN GOD? WHO THAT SEES THE EARTH BRINGING FORTH FRUITS IN DUE SEASON, AND THE RAINS FROM HEAVEN, AND THE FLOW OF RIVERS, AND SPRINGING UP OF WELLS, AND THE BIRTH OF ANIMALS FROM UNLIKE PARENTS, AND THAT THESE THINGS TAKE PLACE NOT AT ALL TIMES BUT AT DETERMINATE SEASONS — AND IN GENERAL, AMONG THINGS MUTUALLY UNLIKE AND CONTRARY, THE BALANCED AND UNIFORM ORDER TO WHICH THEY CONFORM — CAN RESIST THE INFERENCE THAT THERE IS ONE POWER WHICH ORDERS AND ADMINISTERS THEM, ORDAINING THINGS WELL AS IT THINKS FIT? 4. FOR LEFT TO THEMSELVES THEY COULD NOT SUBSIST OR EVER BE ABLE TO APPEAR, ON ACCOUNT OF THEIR MUTUAL CONTRARIETY OF NATURE. FOR WATER IS BY NATURE HEAVY, AND TENDS TO FLOW DOWNWARDS, WHILE THE CLOUDS ARE LIGHT AND BELONG TO THE CLASS OF THINGS WHICH TEND TO SOAR AND MOUNT UPWARDS. AND YET WE SEE WATER, HEAVY AS IT IS, BORNE ALOFT IN THE CLOUDS. AND AGAIN, EARTH IS VERY HEAVY, WHILE WATER ON THE OTHER HAND IS RELATIVELY LIGHT; AND YET THE HEAVIER IS SUPPORTED UPON THE LIGHTER, AND THE EARTH DOES NOT SINK, BUT REMAINS IMMOVEABLE. AND MALE AND FEMALE ARE NOT THE SAME, WHILE YET THEY UNITE IN ONE, AND THE RESULT IS THE GENERATION FROM BOTH OF AN ANIMAL LIKE THEM. AND TO CUT THE MATTER SHORT, COLD IS OPPOSITE TO HEAT, AND WET FIGHTS WITH DRY, AND YET THEY COME TOGETHER AND ARE NOT AT VARIANCE, BUT THEY AGREE, AND PRODUCE AS THEIR RESULT A SINGLE BODY, AND THE BIRTH OF EVERYTHING.

37. THE SAME SUBJECT CONTINUED.

THINGS THEN OF CONFLICTING AND OPPOSITE NATURE WOULD NOT HAVE RECONCILED THEMSELVES, WERE THERE NOT ONE HIGHER AND LORD OVER THEM TO UNITE THEM, TO WHOM THE ELEMENTS THEMSELVES YIELD OBEDIENCE AS SLAVES THAT OBEY A MASTER. AND INSTEAD OF EACH HAVING REGARD TO ITS OWN NATURE AND FIGHTING WITH ITS NEIGHBOUR, THEY RECOGNISE THE LORD WHO HAS UNITED THEM, AND ARE AT CONCORD ONE WITH ANOTHER, BEING BY NATURE OPPOSED, BUT AT AMITY BY THE WILL OF HIM THAT GUIDES THEM. 2. FOR IF THEIR MINGLING INTO ONE WERE NOT DUE TO A HIGHER AUTHORITY, HOW COULD THE HEAVY MINGLE AND COMBINE WITH THE LIGHT, THE WET WITH THE DRY, THE ROUND WITH THE STRAIGHT, FIRE WITH COLD, OR SEA WITH EARTH, OR THE SUN WITH THE MOON, OR THE STARS WITH THE HEAVEN, AND THE AIR WITH THE CLOUDS, THE NATURE OF EACH BEING DISSIMILAR TO THAT OF THE OTHER? FOR THERE WOULD BE GREAT STRIFE AMONG THEM, THE ONE BURNING, THE OTHER GIVING COLD; THE HEAVY DRAGGING DOWNWARDS, THE LIGHT IN THE CONTRARY DIRECTION AND UPWARDS; THE SUN GIVING LIGHT WHILE THE AIR DIFFUSED DARKNESS: YES, EVEN THE STARS WOULD HAVE BEEN AT DISCORD WITH ONE ANOTHER, SINCE SOME HAVE THEIR POSITION ABOVE, OTHERS BENEATH, AND NIGHT WOULD HAVE REFUSED TO MAKE WAY FOR DAY, BUT WOULD HAVE PERSISTED IN REMAINING TO FIGHT AND STRIVE AGAINST IT. 3. BUT IF THIS WERE SO, WE SHOULD CONSEQUENTLY SEE NOT AN ORDERED UNIVERSE, BUT DISORDER, NOT ARRANGEMENT BUT ANARCHY, NOT A SYSTEM, BUT EVERYTHING OUT OF SYSTEM, NOT PROPORTION BUT DISPROPORTION. FOR IN THE GENERAL STRIFE AND CONFLICT EITHER ALL THINGS WOULD BE DESTROYED, OR THE PREVAILING PRINCIPLE ALONE WOULD APPEAR. AND EVEN THE LATTER WOULD SHOW THE DISORDER OF THE WHOLE, FOR LEFT ALONE, AND DEPRIVED OF THE HELP OF THE OTHERS, IT WOULD THROW THE WHOLE OUT OF GEAR, JUST AS, IF A SINGLE HAND AND FOOT WERE LEFT ALONE, THAT WOULD NOT PRESERVE THE BODY IN ITS INTEGRITY. 4. FOR WHAT SORT OF AN UNIVERSE WOULD IT BE, IF ONLY THE SUN APPEARED, OR ONLY THE MOON WENT HER COURSE, OR THERE WERE ONLY NIGHT, OR ALWAYS DAY? OR WHAT SORT OF HARMONY WOULD IT BE, AGAIN, IF THE HEAVEN EXISTED ALONE WITHOUT THE STARS, OR THE STARS WITHOUT THE HEAVEN? OR WHAT BENEFIT WOULD THERE BE IF THERE WERE ONLY SEA, OR IF THE EARTH WERE THERE ALONE WITHOUT WATERS AND WITHOUT THE OTHER PARTS OF CREATION? OR HOW COULD MAN, OR ANY ANIMAL, HAVE APPEARED UPON EARTH, IF THE ELEMENTS WERE MUTUALLY AT STRIFE, OR IF THERE WERE ONE THAT PREVAILED, AND THAT ONE INSUFFICIENT FOR THE COMPOSITION OF BODIES. FOR NOTHING IN THE WORLD COULD HAVE BEEN COMPOSED OF HEAT, OR COLD, OR WET, OR DRY, ALONE, BUT ALL WOULD HAVE BEEN WITHOUT ARRANGEMENT OR COMBINATION. BUT NOT EVEN THE ONE ELEMENT WHICH APPEARED TO PREVAIL WOULD HAVE BEEN ABLE TO SUBSIST WITHOUT THE ASSISTANCE OF THE REST: FOR THAT IS HOW EACH SUBSISTS NOW.

38. THE UNITY OF GOD SHOWN BY THE HARMONY OF THE ORDER OF NATURE.

SINCE THEN, THERE IS EVERYWHERE NOT DISORDER BUT ORDER, PROPORTION AND NOT DISPROPORTION, NOT DISARRAY BUT ARRANGEMENT, AND THAT IN AN ORDER PERFECTLY HARMONIOUS, WE NEEDS MUST INFER AND BE LED TO PERCEIVE THE MASTER THAT PUT TOGETHER AND COMPACTED ALL THINGS, AND PRODUCED HARMONY IN THEM. FOR THOUGH HE BE NOT SEEN WITH THE EYES, YET FROM THE ORDER AND HARMONY OF THINGS CONTRARY IT IS POSSIBLE TO PERCEIVE THEIR RULER, ARRANGER, AND KING. 2. FOR IN LIKE MANNER AS IF WE SAW A CITY, CONSISTING OF MANY AND DIVERSE PEOPLE, GREAT AND SMALL, RICH AND POOR, OLD AND YOUNG, MALE AND FEMALE, IN AN ORDERLY CONDITION, AND ITS INHABITANTS, WHILE DIFFERENT FROM ONE ANOTHER, YET AT UNITY AMONG THEMSELVES, AND NOT THE RICH SET AGAINST THE POOR, THE GREAT AGAINST THE SMALL, NOR THE YOUNG AGAINST THE OLD, BUT ALL AT PEACE IN THE ENJOYMENT OF EQUAL RIGHTS — IF WE SAW THIS, THE INFERENCE SURELY FOLLOWS THAT THE PRESENCE OF A RULER ENFORCES CONCORD, EVEN IF WE DO NOT SEE HIM; (FOR DISORDER IS A SIGN OF ABSENCE OF RULE, WHILE ORDER SHOWS THE GOVERNING AUTHORITY: FOR WHEN WE SEE THE MUTUAL HARMONY OF THE MEMBERS IN THE BODY, THAT THE EYE DOES NOT STRIVE WITH THE HEARING, NOR IS THE HAND AT VARIANCE WITH THE FOOT, BUT THAT EACH ACCOMPLISHES ITS SERVICE WITHOUT VARIANCE, WE PERCEIVE FROM THIS THAT CERTAINLY THERE IS A SOUL IN THE BODY THAT GOVERNS THESE MEMBERS, THOUGH WE SEE IT NOT); SO IN THE ORDER AND HARMONY OF THE UNIVERSE, WE NEEDS MUST PERCEIVE GOD THE GOVERNOR OF IT ALL, AND THAT HE IS ONE AND NOT MANY. 3. SO THEN THIS ORDER OF ITS ARRANGEMENT, AND THE CONCORDANT HARMONY OF ALL THINGS, SHOWS THAT THE WORD, ITS RULER AND GOVERNOR, IS NOT MANY, BUT ONE. FOR IF THERE WERE MORE THAN ONE RULER OF CREATION, SUCH AN UNIVERSAL ORDER WOULD NOT BE MAINTAINED, BUT ALL THINGS WOULD FALL INTO CONFUSION BECAUSE OF THEIR PLURALITY, EACH ONE BIASING THE WHOLE TO HIS OWN WILL, AND STRIVING WITH THE OTHER. FOR JUST AS WE SAID THAT POLYTHEISM WAS ATHEISM, SO IT FOLLOWS THAT THE RULE OF MORE THAN ONE IS THE RULE OF NONE. FOR EACH ONE WOULD CANCEL THE RULE OF THE OTHER, AND NONE WOULD APPEAR RULER, BUT THERE WOULD BE ANARCHY EVERYWHERE. BUT WHERE NO RULER IS, THERE DISORDER FOLLOWS OF COURSE. 4. AND CONVERSELY, THE SINGLE ORDER AND CONCORD OF THE MANY AND DIVERSE SHOWS THAT THE RULER TOO IS ONE. FOR JUST AS THOUGH ONE WERE TO HEAR FROM A DISTANCE A LYRE, COMPOSED OF MANY DIVERSE STRINGS, AND MARVEL AT THE CONCORD OF ITS SYMPHONY, IN THAT ITS SOUND IS COMPOSED NEITHER OF LOW NOTES EXCLUSIVELY, NOR HIGH NOR INTERMEDIATE ONLY, BUT ALL COMBINE THEIR SOUNDS IN EQUAL BALANCE — AND WOULD NOT FAIL TO PERCEIVE FROM THIS THAT THE LYRE WAS NOT PLAYING ITSELF, NOR EVEN BEING STRUCK BY MORE PERSONS THAN ONE, BUT THAT THERE WAS ONE MUSICIAN, EVEN IF HE DID NOT SEE HIM, WHO BY HIS SKILL COMBINED THE SOUND OF EACH STRING INTO THE TUNEFUL SYMPHONY; SO, THE ORDER OF THE WHOLE UNIVERSE BEING PERFECTLY HARMONIOUS, AND THERE BEING NO STRIFE OF THE HIGHER AGAINST THE LOWER OR THE LOWER AGAINST THE HIGHER, AND ALL THINGS MAKING UP ONE ORDER, IT IS CONSISTENT TO THINK THAT THE RULER AND KING OF ALL CREATION IS ONE AND NOT MANY, WHO BY HIS OWN LIGHT ILLUMINES AND GIVES MOVEMENT TO ALL.

39. IMPOSSIBILITY OF A PLURALITY OF GODS.

FOR WE MUST NOT THINK THERE IS MORE THAN ONE RULER AND MAKER OF CREATION: BUT IT BELONGS TO CORRECT AND TRUE RELIGION TO BELIEVE THAT ITS ARTIFICER IS ONE, WHILE CREATION HERSELF CLEARLY POINTS TO THIS. FOR THE FACT THAT THERE IS ONE UNIVERSE ONLY AND NOT MORE IS A CONCLUSIVE PROOF THAT ITS MAKER IS ONE. FOR IF THERE WERE A PLURALITY OF GODS, THERE WOULD NECESSARILY BE ALSO MORE UNIVERSES THAN ONE. FOR NEITHER WERE IT REASONABLE FOR MORE THAN ONE GOD TO MAKE A SINGLE UNIVERSE, NOR FOR THE ONE UNIVERSE TO BE MADE BY MORE THAN ONE, BECAUSE OF THE ABSURDITIES WHICH WOULD RESULT FROM THIS. 2. FIRSTLY, IF THE ONE UNIVERSE WERE MADE BY A PLURALITY OF GODS, THAT WOULD MEAN WEAKNESS ON THE PART OF THOSE WHO MADE IT, BECAUSE MANY CONTRIBUTED TO A SINGLE RESULT; WHICH WOULD BE A STRONG PROOF OF THE IMPERFECT CREATIVE SKILL OF EACH. FOR IF ONE WERE SUFFICIENT, THE MANY WOULD NOT SUPPLEMENT EACH OTHER'S DEFICIENCY.

BUT TO SAY THAT THERE IS ANY DEFICIENCY IN GOD IS NOT ONLY IMPIOUS, BUT EVEN BEYOND ALL SACRILEGE. FOR EVEN AMONG MEN ONE WOULD NOT CALL A WORKMAN PERFECT IF HE WERE UNABLE TO FINISH HIS WORK, A SINGLE PIECE, BY HIMSELF AND WITHOUT THE AID OF SEVERAL OTHERS. 3. BUT IF, ALTHOUGH EACH ONE WAS ABLE TO ACCOMPLISH THE WHOLE, YET ALL WORKED AT IT IN ORDER TO CLAIM A SHARE IN THE RESULT, WE HAVE THE LAUGHABLE CONCLUSION THAT EACH WORKED FOR REPUTATION, LEST HE SHOULD BE SUSPECTED OF INABILITY. BUT, ONCE MORE, IT IS MOST GROTESQUE TO ASCRIBE VAINGLORY TO GODS. 4. AGAIN, IF EACH ONE WERE SUFFICIENT FOR THE CREATION OF THE WHOLE, WHAT NEED OF MORE THAN ONE, ONE BEING SELF-SUFFICIENT FOR THE UNIVERSE? MOREOVER IT WOULD BE EVIDENTLY IMPIOUS AND GROTESQUE, TO MAKE THE THING CREATED ONE, WHILE THE CREATORS WERE MANY AND DIFFERENT, IT BEING A MAXIM OF SCIENCE THAT WHAT IS ONE AND COMPLETE IS HIGHER THAN THINGS THAT ARE DIVERSE. 5. AND THIS YOU MUST KNOW, THAT IF THE UNIVERSE HAD BEEN MADE BY A PLURALITY OF GODS, ITS MOVEMENTS WOULD BE DIVERSE AND INCONSISTENT. FOR HAVING REGARD TO EACH ONE OF ITS MAKERS, ITS MOVEMENTS WOULD BE CORRESPONDINGLY DIFFERENT. BUT SUCH DIFFERENCE AGAIN, AS WAS SAID BEFORE, WOULD INVOLVE DISARRAY AND GENERAL DISORDER; FOR NOT EVEN A SHIP WILL SAIL ARIGHT IF SHE BE STEERED BY MANY, UNLESS ONE PILOT HOLD THE TILLER , NOR WILL A LYRE STRUCK BY MANY PRODUCE A TUNEFUL SOUND, UNLESS THERE BE ONE ARTIST WHO STRIKES IT. 6. CREATION, THEN, BEING ONE, AND THE UNIVERSE ONE, AND ITS ORDER ONE, WE MUST PERCEIVE THAT ITS KING AND ARTIFICER ALSO IS ONE. FOR THIS IS WHY THE ARTIFICER HIMSELF MADE THE WHOLE UNIVERSE ONE, LEST BY THE COEXISTENCE OF MORE THAN ONE A PLURALITY OF MAKERS SHOULD BE SUPPOSED; BUT THAT AS THE WORK IS ONE, ITS MAKER ALSO MAY BE BELIEVED TO BE ONE. NOR DOES IT FOLLOW FROM THE UNITY OF THE MAKER THAT THE UNIVERSE MUST BE ONE, FOR GOD MIGHT HAVE MADE OTHERS AS WELL. BUT BECAUSE THE UNIVERSE THAT HAS BEEN MADE IS ONE, IT IS NECESSARY TO BELIEVE THAT ITS MAKER ALSO IS ONE.

40. THE RATIONALITY AND ORDER OF THE UNIVERSE PROVES THAT IT IS THE WORK OF THE REASON OR WORD OF GOD.

WHO THEN MIGHT THIS MAKER BE? FOR THIS IS A POINT MOST NECESSARY TO MAKE PLAIN, LEST, FROM IGNORANCE WITH REGARD TO HIM, A MAN SHOULD SUPPOSE THE WRONG MAKER, AND FALL ONCE MORE INTO THE SAME OLD GODLESS ERROR, BUT I THINK NO ONE IS REALLY IN DOUBT ABOUT IT. FOR IF OUR ARGUMENT HAS PROVED THAT THE GODS OF THE POETS ARE NO GODS, AND HAS CONVICTED OF ERROR THOSE THAT DEIFY CREATION, AND IN GENERAL HAS SHOWN THAT THE IDOLATRY OF THE HEATHEN IS GODLESSNESS AND IMPIETY, IT STRICTLY FOLLOWS FROM THE ELIMINATION OF THESE THAT THE TRUE RELIGION IS WITH US, AND THAT THE GOD WE WORSHIP AND PREACH IS THE ONLY TRUE ONE, WHO IS LORD OF CREATION AND MAKER OF ALL EXISTENCE. 2. WHO THEN IS THIS, SAVE THE FATHER OF CHRIST, MOST HOLY AND ABOVE ALL CREATED EXISTENCE , WHO LIKE AN EXCELLENT PILOT, BY HIS OWN WISDOM AND HIS OWN WORD, OUR LORD AND SAVIOUR CHRIST, STEERS AND PRESERVES AND ORDERS ALL THINGS, AND DOES AS SEEMS TO HIM BEST? BUT THAT IS BEST WHICH HAS BEEN DONE, AND WHICH WE SEE TAKING PLACE, SINCE THAT IS WHAT HE WILLS; AND THIS A MAN CAN HARDLY REFUSE TO BELIEVE. 3. FOR IF THE MOVEMENT OF CREATION WERE IRRATIONAL, AND THE UNIVERSE WERE BORNE ALONG WITHOUT PLAN, A MAN MIGHT FAIRLY DISBELIEVE WHAT WE SAY. BUT IF IT SUBSIST IN REASON AND WISDOM AND SKILL, AND IS PERFECTLY ORDERED THROUGHOUT, IT FOLLOWS THAT HE THAT IS OVER IT AND HAS ORDERED IT IS NONE OTHER THAN THE [REASON OR] WORD OF GOD. 4. BUT BY WORD I MEAN, NOT THAT WHICH IS INVOLVED AND INHERENT IN ALL THINGS CREATED, WHICH SOME ARE WONT TO CALL THE SEMINAL PRINCIPLE, WHICH IS WITHOUT SOUL AND HAS NO POWER OF REASON OR THOUGHT, BUT ONLY WORKS BY EXTERNAL ART, ACCORDING TO THE SKILL OF HIM THAT APPLIES IT — NOR SUCH A WORD AS BELONGS TO RATIONAL BEINGS AND WHICH CONSISTS OF SYLLABLES, AND HAS THE AIR AS ITS VEHICLE OF EXPRESSION — BUT I MEAN THE LIVING AND POWERFUL WORD OF THE GOOD GOD, THE GOD OF THE UNIVERSE, THE VERY WORD WHICH IS GOD JOHN 1:1, WHO WHILE DIFFERENT FROM THINGS THAT ARE MADE, AND FROM ALL CREATION, IS THE ONE OWN WORD OF THE GOOD FATHER, WHO BY HIS OWN PROVIDENCE ORDERED AND ILLUMINES THIS UNIVERSE. 5. FOR BEING THE GOOD WORD OF THE GOOD FATHER HE PRODUCED THE ORDER OF ALL THINGS, COMBINING ONE WITH ANOTHER THINGS CONTRARY, AND REDUCING THEM TO ONE HARMONIOUS ORDER. HE BEING THE POWER OF GOD AND WISDOM OF GOD CAUSES THE HEAVEN TO REVOLVE, AND HAS SUSPENDED THE EARTH, AND MADE IT FAST, THOUGH RESTING UPON NOTHING, BY HIS OWN NOD. ILLUMINED BY HIM, THE SUN GIVES LIGHT TO THE WORLD, AND THE MOON HAS HER MEASURED PERIOD OF SHINING. BY REASON OF HIM THE WATER IS SUSPENDED IN THE CLOUDS; THE RAINS SHOWER UPON THE EARTH, AND THE SEA IS KEPT WITHIN BOUNDS, WHILE THE EARTH BEARS GRASSES AND IS CLOTHED WITH ALL MANNER OF PLANTS. 6. AND IF A MAN WERE INCREDULOUSLY TO ASK, AS REGARDS WHAT WE ARE SAYING, IF THERE BE A WORD OF GOD AT ALL , SUCH AN ONE WOULD INDEED BE MAD TO DOUBT CONCERNING THE WORD OF GOD, BUT YET DEMONSTRATION IS POSSIBLE FROM WHAT IS SEEN, BECAUSE ALL THINGS SUBSIST BY THE WORD AND WISDOM OF GOD, NOR WOULD ANY CREATED THING HAVE HAD A FIXED EXISTENCE HAD IT NOT BEEN MADE BY REASON, AND THAT REASON THE WORD OF GOD, AS WE HAVE SAID.

41. THE PRESENCE OF THE WORD IN NATURE NECESSARY, NOT ONLY FOR ITS ORIGINAL CREATION, BUT ALSO FOR ITS PERMANENCE.

BUT THOUGH HE IS WORD, HE IS NOT, AS WE SAID, AFTER THE LIKENESS OF HUMAN WORDS, COMPOSED OF SYLLABLES; BUT HE IS THE UNCHANGING IMAGE OF HIS OWN FATHER. FOR MEN, COMPOSED OF PARTS AND MADE OUT OF NOTHING, HAVE THEIR DISCOURSE COMPOSITE AND DIVISIBLE. BUT GOD POSSESSES TRUE EXISTENCE AND IS NOT COMPOSITE, WHEREFORE HIS WORD ALSO HAS TRUE EXISTENCE AND IS NOT COMPOSITE, BUT IS THE ONE AND ONLY-BEGOTTEN GOD , WHO PROCEEDS IN HIS GOODNESS FROM THE FATHER AS FROM A GOOD FOUNTAIN, AND ORDERS ALL THINGS AND HOLDS THEM TOGETHER. 2. BUT THE REASON WHY THE WORD, THE WORD OF GOD, HAS UNITED HIMSELF WITH CREATED THINGS IS TRULY WONDERFUL, AND TEACHES US THAT THE PRESENT ORDER OF THINGS IS NONE OTHERWISE THAN IS FITTING. FOR THE NATURE OF CREATED THINGS, INASMUCH AS IT IS BROUGHT INTO BEING OUT OF NOTHING, IS OF A FLEETING SORT, AND WEAK AND MORTAL, IF COMPOSED OF ITSELF ONLY. BUT THE GOD OF ALL IS GOOD AND EXCEEDING NOBLE BY NATURE, — AND THEREFORE IS KIND. FOR ONE THAT IS GOOD CAN GRUDGE NOTHING : FOR WHICH REASON HE DOES NOT GRUDGE EVEN EXISTENCE, BUT DESIRES ALL TO EXIST, AS OBJECTS FOR HIS LOVING-KINDNESS. 3. SEEING THEN ALL CREATED NATURE, AS FAR AS ITS OWN LAWS WERE CONCERNED, TO BE FLEETING AND SUBJECT TO DISSOLUTION, LEST IT SHOULD COME TO THIS AND LEST THE UNIVERSE SHOULD BE BROKEN UP AGAIN INTO NOTHINGNESS, FOR THIS CAUSE HE MADE ALL THINGS BY HIS OWN ETERNAL WORD, AND GAVE SUBSTANTIVE EXISTENCE TO CREATION, AND MOREOVER DID NOT LEAVE IT TO BE TOSSED IN A TEMPEST IN THE COURSE OF ITS OWN NATURE, LEST IT SHOULD RUN THE RISK OF ONCE MORE DROPPING OUT OF EXISTENCE ; BUT, BECAUSE HE IS GOOD HE GUIDES AND SETTLES THE WHOLE CREATION BY HIS OWN WORD, WHO IS HIMSELF ALSO GOD, THAT BY THE GOVERNANCE AND PROVIDENCE AND ORDERING ACTION OF THE WORD, CREATION MAY HAVE LIGHT, AND BE ENABLED TO ABIDE ALWAYS SECURELY. FOR IT PARTAKES OF THE WORD WHO DERIVES TRUE EXISTENCE FROM THE FATHER, AND IS HELPED BY HIM SO AS TO EXIST, LEST THAT SHOULD COME TO IT WHICH WOULD HAVE COME BUT FOR THE MAINTENANCE OF IT BY THE WORD, — NAMELY, DISSOLUTION —FOR HE IS THE IMAGE OF THE INVISIBLE GOD, THE FIRST-BORN OF ALL CREATION, FOR THROUGH HIM AND IN HIM ALL THINGS CONSIST, THINGS VISIBLE AND THINGS INVISIBLE, AND HE IS THE HEAD OF THE CHURCH, AS THE MINISTERS OF TRUTH TEACH IN THEIR HOLY WRITINGS.

42. THIS FUNCTION OF THE WORD DESCRIBED AT LENGTH.

THE HOLY WORD OF THE FATHER, THEN, ALMIGHTY AND ALL-PERFECT, UNITING WITH THE UNIVERSE AND HAVING EVERYWHERE UNFOLDED HIS OWN POWERS, AND HAVING ILLUMINED ALL, BOTH THINGS SEEN AND THINGS INVISIBLE, HOLDS THEM TOGETHER AND BINDS THEM TO HIMSELF, HAVING LEFT NOTHING VOID OF HIS OWN POWER, BUT ON THE CONTRARY QUICKENING AND SUSTAINING ALL THINGS EVERYWHERE, EACH SEVERALLY AND ALL COLLECTIVELY; WHILE HE MINGLES IN ONE THE PRINCIPLES OF ALL SENSIBLE EXISTENCE, HEAT NAMELY AND COLD AND WET AND DRY, AND CAUSES THEM NOT TO CONFLICT, BUT TO MAKE UP ONE CONCORDANT HARMONY. 2. BY REASON OF HIM AND HIS POWER, FIRE DOES NOT FIGHT WITH COLD NOR WET WITH DRY, BUT PRINCIPLES MUTUALLY OPPOSED, AS IF FRIENDLY AND BROTHERLY COMBINE TOGETHER, AND GIVE LIFE TO THE THINGS WE SEE, AND FORM THE PRINCIPLES BY WHICH BODIES EXIST. OBEYING HIM, EVEN GOD THE WORD, THINGS ON EARTH HAVE LIFE AND THINGS IN THE HEAVEN HAVE THEIR ORDER. BY REASON OF HIM ALL THE SEA, AND THE GREAT OCEAN, MOVE WITHIN THEIR PROPER BOUNDS, WHILE, AS WE SAID ABOVE, THE DRY LAND GROWS GRASSES AND IS CLOTHED WITH ALL MANNER OF DIVERSE PLANTS. AND, NOT TO SPEND TIME IN THE ENUMERATION OF PARTICULARS, WHERE THE TRUTH IS OBVIOUS, THERE IS NOTHING THAT IS AND TAKES PLACE BUT HAS BEEN MADE AND STANDS BY HIM AND THROUGH HIM, AS ALSO THE DIVINE JOHN 1:1 SAYS, IN THE BEGINNING WAS THE WORD, AND THE WORD WAS WITH GOD, AND THE WORD WAS GOD; ALL THINGS WERE MADE BY HIM, AND WITHOUT HIM WAS NOT ANYTHING MADE. 3. FOR JUST AS THOUGH SOME MUSICIAN, HAVING TUNED A LYRE, AND BY HIS ART ADJUSTED THE HIGH NOTES TO THE LOW, AND THE INTERMEDIATE NOTES TO THE REST, WERE TO PRODUCE A SINGLE TUNE AS THE RESULT, SO ALSO THE WISDOM OF GOD, HANDLING THE UNIVERSE AS A LYRE, AND ADJUSTING THINGS IN THE AIR TO THINGS ON THE EARTH, AND THINGS IN THE HEAVEN TO THINGS IN THE AIR, AND COMBINING PARTS INTO WHOLES AND MOVING THEM ALL BY HIS BECK AND WILL, PRODUCES WELL AND FITTINGLY, AS THE RESULT, THE UNITY OF THE UNIVERSE AND OF ITS ORDER, HIMSELF REMAINING UNMOVED WITH THE FATHER WHILE HE MOVES ALL THINGS BY HIS ORGANISING ACTION, AS SEEMS GOOD FOR EACH TO HIS OWN FATHER. 4. FOR WHAT IS SURPRISING IN HIS GODHEAD IS THIS, THAT BY ONE AND THE SAME ACT OF WILL HE MOVES ALL THINGS SIMULTANEOUSLY, AND NOT AT INTERVALS, BUT ALL COLLECTIVELY, BOTH STRAIGHT AND CURVED, THINGS ABOVE AND BENEATH AND INTERMEDIATE, WET, COLD, WARM, SEEN AND INVISIBLE, AND ORDERS THEM ACCORDING TO THEIR SEVERAL NATURE. FOR SIMULTANEOUSLY AT HIS SINGLE NOD WHAT IS STRAIGHT MOVES AS STRAIGHT, WHAT IS CURVED ALSO, AND WHAT IS INTERMEDIATE, FOLLOWS ITS OWN MOVEMENT; WHAT IS WARM RECEIVES WARMTH, WHAT IS DRY DRYNESS, AND ALL THINGS ACCORDING TO THEIR SEVERAL NATURE ARE QUICKENED AND ORGANISED BY HIM, AND HE PRODUCES AS THE RESULT A MARVELLOUS AND TRULY DIVINE HARMONY.

43. THREE SIMILES TO ILLUSTRATE THE WORD'S RELATION TO THE UNIVERSE.

AND FOR SO GREAT A MATTER TO BE UNDERSTOOD BY AN EXAMPLE, LET WHAT WE ARE DESCRIBING BE COMPARED TO A GREAT CHORUS. AS THEN THE CHORUS IS COMPOSED OF DIFFERENT PEOPLE, CHILDREN, WOMEN AGAIN, AND OLD MEN, AND THOSE WHO ARE STILL YOUNG, AND, WHEN ONE, NAMELY THE CONDUCTOR, GIVES THE SIGN, EACH UTTERS SOUND ACCORDING TO HIS NATURE AND POWER, THE MAN AS A MAN, THE CHILD AS A CHILD, THE OLD MAN AS AN OLD MAN, AND THE YOUNG MAN AS A YOUNG MAN, WHILE ALL MAKE UP A SINGLE HARMONY; 2. OR AS OUR SOUL AT ONE TIME MOVES OUR SEVERAL SENSES ACCORDING TO THE PROPER FUNCTION OF EACH, SO THAT WHEN SOME ONE OBJECT IS PRESENT ALL ALIKE ARE PUT IN MOTION, AND THE EYE SEES, THE EAR HEARS, THE HAND TOUCHES, THE SMELL TAKES IN ODOUR, AND THE PALATE TASTES — AND OFTEN THE OTHER PARTS OF THE BODY ACT TOO, AS FOR INSTANCE IF THE FEET WALK; 3. OR, TO MAKE OUR MEANING PLAIN BY YET A THIRD EXAMPLE, IT IS AS THOUGH A VERY GREAT CITY WERE BUILT, AND ADMINISTERED UNDER THE PRESENCE OF THE RULER AND KING WHO HAS BUILT IT; FOR WHEN HE IS PRESENT AND GIVES ORDERS, AND HAS HIS EYE UPON EVERYTHING, ALL OBEY; SOME BUSY THEMSELVES WITH AGRICULTURE, OTHERS HASTEN FOR WATER TO THE AQUEDUCTS, ANOTHER GOES FORTH TO PROCURE PROVISIONS — ONE GOES TO SENATE, ANOTHER ENTERS THE ASSEMBLY, THE JUDGE GOES TO THE BENCH, AND THE MAGISTRATE TO HIS COURT. THE WORKMAN LIKEWISE SETTLES TO HIS CRAFT, THE SAILOR GOES DOWN TO THE SEA, THE CARPENTER TO HIS WORKSHOP, THE PHYSICIAN TO HIS TREATMENT, THE ARCHITECT TO HIS BUILDING; AND WHILE ONE IS GOING TO THE COUNTRY, ANOTHER IS RETURNING FROM THE COUNTRY, AND WHILE SOME WALK ABOUT THE TOWN OTHERS ARE GOING OUT OF THE TOWN AND RETURNING TO IT AGAIN: BUT ALL THIS IS GOING ON AND IS ORGANISED BY THE PRESENCE OF THE ONE RULER, AND BY HIS MANAGEMENT: 4. IN LIKE MANNER THEN WE MUST CONCEIVE OF THE WHOLE OF CREATION, EVEN THOUGH THE EXAMPLE BE INADEQUATE, YET WITH AN ENLARGED IDEA. FOR WITH THE SINGLE IMPULSE OF A NOD AS IT WERE OF THE WORD OF GOD, ALL THINGS SIMULTANEOUSLY FALL INTO ORDER, AND EACH DISCHARGE THEIR PROPER FUNCTIONS, AND A SINGLE ORDER IS MADE UP BY THEM ALL TOGETHER.

44. THE SIMILES APPLIED TO THE WHOLE UNIVERSE, SEEN AND UNSEEN.

FOR BY A NOD AND BY THE POWER OF THE DIVINE WORD OF THE FATHER THAT GOVERNS AND PRESIDES OVER ALL, THE HEAVEN REVOLVES, THE STARS MOVE, THE SUN SHINES, THE MOON GOES HER CIRCUIT, AND THE AIR RECEIVES THE SUN'S LIGHT AND THE ÆTHER HIS HEAT, AND THE WINDS BLOW: THE MOUNTAINS ARE REARED ON HIGH, THE SEA IS ROUGH WITH WAVES, AND THE LIVING THINGS IN IT GROW, THE EARTH ABIDES FIXED, AND BEARS FRUIT, AND MAN IS FORMED AND LIVES AND DIES AGAIN, AND ALL THINGS WHATEVER HAVE THEIR LIFE AND MOVEMENT; FIRE BURNS, WATER COOLS, FOUNTAINS SPRING FORTH, RIVERS FLOW, SEASONS AND HOURS COME ROUND, RAINS DESCEND, CLOUDS ARE FILLED, HAIL IS FORMED, SNOW AND ICE CONGEAL, BIRDS FLY, CREEPING THINGS GO ALONG, WATER-ANIMALS SWIM, THE SEA IS NAVIGATED, THE EARTH IS SOWN AND GROWS CROPS IN DUE SEASON, PLANTS GROW, AND SOME ARE YOUNG, SOME RIPENING, OTHERS IN THEIR GROWTH BECOME OLD AND DECAY, AND WHILE SOME THINGS ARE VANISHING OTHERS ARE BEING ENGENDERED AND ARE COMING TO LIGHT. 2. BUT ALL THESE THINGS, AND MORE, WHICH FOR THEIR NUMBER WE CANNOT MENTION, THE WORKER OF WONDERS AND MARVELS, THE WORD OF GOD, GIVING LIGHT AND LIFE, MOVES AND ORDERS BY HIS OWN NOD, MAKING THE UNIVERSE ONE. NOR DOES HE LEAVE OUT OF HIMSELF EVEN THE INVISIBLE POWERS; FOR INCLUDING THESE ALSO IN THE UNIVERSE INASMUCH AS HE IS THEIR MAKER ALSO, HE HOLDS THEM TOGETHER AND QUICKENS THEM BY HIS NOD AND BY HIS PROVIDENCE. AND THERE CAN BE NO EXCUSE FOR DISBELIEVING THIS. 3. FOR AS BY HIS OWN PROVIDENCE BODIES GROW AND THE RATIONAL SOUL MOVES, AND POSSESSES LIFE AND THOUGHT, AND THIS REQUIRES LITTLE PROOF, FOR WE SEE WHAT TAKES PLACE — SO AGAIN THE SAME WORD OF GOD WITH ONE SIMPLE NOD BY HIS OWN POWER MOVES AND HOLDS TOGETHER BOTH THE VISIBLE UNIVERSE AND THE INVISIBLE POWERS, ALLOTTING TO EACH ITS PROPER FUNCTION, SO THAT THE DIVINE POWERS MOVE IN A DIVINER WAY, WHILE VISIBLE THINGS MOVE AS THEY ARE SEEN TO DO. BUT HIMSELF BEING OVER ALL, BOTH GOVERNOR AND KING AND ORGANISING POWER, HE DOES ALL FOR THE GLORY AND KNOWLEDGE OF HIS OWN FATHER, SO THAT ALMOST BY THE VERY WORKS THAT HE BRINGS TO PASS HE TEACHES US AND SAYS, BY THE GREATNESS AND BEAUTY OF THE CREATURES PROPORTIONABLY THE MAKER OF THEM IS SEEN WISDOM 13:5 .

45. CONCLUSION . DOCTRINE OF SCRIPTURE ON THE SUBJECT OF PART I.

FOR JUST AS BY LOOKING UP TO THE HEAVEN AND SEEING ITS ORDER AND THE LIGHT OF THE STARS, IT IS

POSSIBLE TO INFER THE WORD WHO ORDERED THESE THINGS, SO BY BEHOLDING THE WORD OF GOD, ONE NEEDS MUST BEHOLD ALSO GOD HIS FATHER, PROCEEDING FROM WHOM HE IS RIGHTLY CALLED HIS FATHER'S INTERPRETER AND MESSENGER. 2. AND THIS ONE MAY SEE FROM OUR OWN EXPERIENCE; FOR IF WHEN A WORD PROCEEDS FROM MEN WE INFER THAT THE MIND IS ITS SOURCE, AND, BY THINKING ABOUT THE WORD, SEE WITH OUR REASON THE MIND WHICH IT REVEALS, BY FAR GREATER EVIDENCE AND INCOMPARABLY MORE, SEEING THE POWER OF THE WORD, WE RECEIVE A KNOWLEDGE ALSO OF HIS GOOD FATHER, AS THE SAVIOUR HIMSELF SAYS, HE THAT HAS SEEN ME HAS SEEN THE FATHER JOHN 14:9 . BUT THIS ALL INSPIRED SCRIPTURE ALSO TEACHES MORE PLAINLY AND WITH MORE AUTHORITY, SO THAT WE IN OUR TURN WRITE BOLDLY TO YOU AS WE DO, AND YOU, IF YOU REFER TO THEM, WILL BE ABLE TO VERIFY WHAT WE SAY. 3. FOR AN ARGUMENT WHEN CONFIRMED BY HIGHER AUTHORITY IS IRRESISTIBLY PROVED. FROM THE FIRST THEN THE DIVINE WORD FIRMLY TAUGHT THE JEWISH PEOPLE ABOUT THE ABOLITION OF IDOLS WHEN IT SAID EXODUS 20:4: YOU SHALL NOT MAKE TO YOURSELF A GRAVEN IMAGE, NOR THE LIKENESS OF ANYTHING THAT IS IN THE HEAVEN ABOVE OR IN THE EARTH BENEATH. BUT THE CAUSE OF THEIR ABOLITION ANOTHER WRITER DECLARES , SAYING: THE IDOLS OF THE HEATHEN ARE SILVER AND GOLD, THE WORKS OF MEN'S HANDS: A MOUTH HAVE THEY AND WILL NOT SPEAK, EYES HAVE THEY AND WILL NOT SEE, EARS HAVE THEY AND WILL NOT HEAR, NOSES HAVE THEY AND WILL NOT SMELL, HANDS HAVE THEY AND WILL NOT HANDLE, FEET HAVE THEY AND WILL NOT WALK. NOR HAS IT PASSED OVER IN SILENCE THE DOCTRINE OF CREATION; BUT, KNOWING WELL ITS BEAUTY, LEST ANY ATTENDING SOLELY TO THIS BEAUTY SHOULD WORSHIP THINGS AS IF THEY WERE GODS, INSTEAD OF GOD'S WORKS, IT TEACHES MEN FIRMLY BEFOREHAND WHEN IT SAYS DEUTERONOMY 4:19: AND DO NOT WHEN YOU LOOK UP WITH YOUR EYES AND SEE THE SUN AND MOON AND ALL THE HOST OF HEAVEN, GO ASTRAY AND WORSHIP THEM, WHICH THE LORD YOUR GOD HAS GIVEN TO ALL NATIONS UNDER HEAVEN. BUT HE GAVE THEM, NOT TO BE THEIR GODS, BUT THAT BY THEIR AGENCY THE GENTILES SHOULD KNOW, AS WE HAVE SAID, GOD THE MAKER OF THEM ALL. 4. FOR THE PEOPLE OF THE JEWS OF OLD HAD ABUNDANT TEACHING, IN THAT THEY HAD THE KNOWLEDGE OF GOD NOT ONLY FROM THE WORKS OF CREATION, BUT ALSO FROM THE DIVINE SCRIPTURES. AND IN GENERAL TO DRAW MEN AWAY FROM THE ERROR AND IRRATIONAL IMAGINATION OF IDOLS, HE SAYS EXODUS 20:3: YOU SHALL HAVE NONE OTHER GODS BUT ME. NOT AS IF THERE WERE OTHER GODS DOES HE FORBID THEM TO HAVE THEM, BUT LEST ANY, TURNING FROM THE TRUE GOD, SHOULD BEGIN TO MAKE HIMSELF GODS OF WHAT WERE NOT, SUCH AS THOSE WHO IN THE POETS AND WRITERS ARE CALLED GODS, THOUGH THEY ARE NONE. AND THE LANGUAGE ITSELF SHOWS THAT THEY ARE NO GODS, WHEN IT SAYS, YOU SHALL HAVE NONE OTHER GODS, WHICH REFERS ONLY TO THE FUTURE. BUT WHAT IS REFERRED TO THE FUTURE DOES NOT EXIST AT THE TIME OF SPEAKING.

46. DOCTRINE OF SCRIPTURE ON THE SUBJECT OF PART 3.

HAS THEN THE DIVINE TEACHING, WHICH ABOLISHED THE GODLESSNESS OF THE HEATHEN OR THE IDOLS, PASSED OVER IN SILENCE, AND LEFT THE RACE OF MANKIND TO GO ENTIRELY UNPROVIDED WITH THE KNOWLEDGE OF GOD? NOT SO: RATHER IT ANTICIPATES THEIR UNDERSTANDING WHEN IT SAYS : HEAR, O ISRAEL, THE LORD YOUR GOD IS ONE GOD; AND AGAIN, YOU SHALL LOVE THE LORD YOUR GOD WITH ALL YOUR HEART AND WITH ALL YOUR STRENGTH; AND AGAIN, YOU SHALL WORSHIP THE LORD YOUR GOD, AND HIM ONLY SHALL YOU SERVE, AND SHALL CLEAVE TO HIM. 2. BUT THAT THE PROVIDENCE AND ORDERING POWER OF THE WORD ALSO, OVER ALL AND TOWARD ALL, IS ATTESTED BY ALL INSPIRED SCRIPTURE, THIS PASSAGE SUFFICES TO CONFIRM OUR ARGUMENT, WHERE MEN WHO SPEAK OF GOD SAY : YOU HAVE LAID THE FOUNDATION OF THE EARTH AND IT ABIDES. THE DAY CONTINUES ACCORDING TO YOUR ORDINANCE. AND AGAIN : SING TO OUR GOD UPON THE HARP, THAT COVERS THE HEAVEN WITH CLOUDS, THAT PREPARES RAIN FOR THE EARTH, THAT BRINGS FORTH GRASS UPON THE MOUNTAINS, AND GREEN HERB FOR THE SERVICE OF MAN, AND GIVES FOOD TO THE CATTLE. 3. BUT BY WHOM DOES HE GIVE IT, SAVE BY HIM THROUGH WHOM ALL THINGS WERE MADE? FOR THE PROVIDENCE OVER ALL THINGS BELONGS NATURALLY TO HIM BY WHOM THEY WERE MADE; AND WHO IS THIS SAVE THE WORD OF GOD, CONCERNING WHOM IN ANOTHER PSALM HE SAYS: BY THE WORD OF THE LORD WERE THE HEAVENS MADE, AND ALL THE HOST OF THEM BY THE BREATH OF HIS MOUTH. FOR HE TELLS US THAT ALL THINGS WERE MADE IN HIM AND THROUGH HIM. 4. WHEREFORE HE ALSO PERSUADES US AND SAYS , HE SPOKE AND THEY WERE MADE, HE COMMANDED AND THEY WERE CREATED; AS THE ILLUSTRIOUS MOSES ALSO AT THE BEGINNING OF HIS ACCOUNT OF CREATION CONFIRMS WHAT WE SAY BY HIS NARRATIVE GENESIS 1:20, SAYING: AND GOD SAID, LET US MAKE MAN IN OUR IMAGE AND AFTER OUR LIKENESS: FOR ALSO WHEN HE WAS CARRYING OUT THE CREATION OF THE HEAVEN AND EARTH AND ALL THINGS, THE FATHER SAID TO HIM GENESIS 1:6-11, LET THE HEAVEN BE MADE, AND LET THE WATERS BE GATHERED TOGETHER AND LET THE DRY LAND APPEAR, AND LET THE EARTH BRING FORTH HERB AND EVERY GREEN THING: SO THAT ONE MUST CONVICT JEWS ALSO OF NOT GENUINELY ATTENDING TO THE SCRIPTURES. 5. FOR ONE MIGHT ASK THEM TO WHOM WAS GOD SPEAKING, TO USE THE IMPERATIVE MOOD? IF HE WERE COMMANDING AND ADDRESSING THE THINGS HE WAS CREATING, THE UTTERANCE WOULD BE REDUNDANT, FOR THEY WERE NOT YET IN BEING, BUT WERE ABOUT TO BE MADE; BUT NO ONE SPEAKS TO WHAT DOES NOT EXIST, NOR ADDRESSES TO WHAT IS NOT YET MADE A COMMAND TO BE MADE. FOR IF GOD WERE GIVING A COMMAND TO THE THINGS THAT WERE TO BE, HE MUST HAVE SAID, BE MADE, HEAVEN, AND BE MADE, EARTH, AND COME FORTH, GREEN HERB, AND BE CREATED, O MAN. BUT IN FACT HE DID NOT DO SO; BUT HE GIVES THE COMMAND THUS: LET US MAKE MAN, AND LET THE GREEN HERB COME FORTH. BY WHICH GOD IS PROVED TO BE SPEAKING ABOUT THEM TO SOME ONE AT HAND: IT FOLLOWS THEN THAT SOME ONE WAS WITH HIM TO WHOM HE SPOKE WHEN HE MADE ALL THINGS. 6. WHO THEN COULD IT BE, SAVE HIS WORD? FOR TO WHOM COULD GOD BE SAID TO SPEAK, EXCEPT HIS WORD? OR WHO WAS WITH HIM WHEN HE MADE ALL CREATED EXISTENCE, EXCEPT HIS WISDOM, WHICH SAYS PROVERBS 8:27: WHEN HE WAS MAKING THE HEAVEN AND THE EARTH I WAS PRESENT WITH HIM? BUT IN THE MENTION OF HEAVEN AND EARTH, ALL CREATED THINGS IN HEAVEN AND EARTH ARE INCLUDED AS WELL. 7. BUT BEING PRESENT WITH HIM AS HIS WISDOM AND HIS WORD, LOOKING AT THE FATHER HE FASHIONED THE UNIVERSE, AND ORGANISED IT AND GAVE IT ORDER; AND, AS HE IS THE POWER OF THE FATHER, HE GAVE ALL THINGS STRENGTH TO BE, AS THE SAVIOUR SAYS : WHATEVER THINGS I SEE THE FATHER DOING, I ALSO DO IN LIKE MANNER. AND HIS HOLY DISCIPLES TEACH THAT ALL THINGS WERE MADE THROUGH HIM AND UNTO HIM; 8. AND, BEING THE GOOD OFFSPRING OF HIM THAT IS GOOD, AND TRUE SON, HE IS THE FATHER'S POWER AND WISDOM AND WORD, NOT BEING SO BY PARTICIPATION , NOR AS IF THESE QUALIFIES WERE IMPARTED TO HIM FROM WITHOUT, AS THEY ARE TO THOSE WHO PARTAKE OF HIM AND ARE MADE WISE BY HIM, AND RECEIVE POWER AND REASON IN HIM; BUT HE IS THE VERY WISDOM, VERY WORD, AND VERY OWN POWER OF THE FATHER, VERY LIGHT, VERY TRUTH, VERY RIGHTEOUSNESS, VERY VIRTUE, AND IN TRUTH HIS EXPRESS IMAGE, AND BRIGHTNESS, AND RESEMBLANCE. AND TO SUM ALL UP, HE IS THE WHOLLY PERFECT FRUIT OF THE FATHER, AND IS ALONE THE SON, AND UNCHANGING IMAGE OF THE FATHER.

47. NECESSITY OF A RETURN TO THE WORD IF OUR CORRUPT NATURE IS TO BE RESTORED.

WHO THEN, WHO CAN DECLARE THE FATHER BY NUMBER, SO AS TO DISCOVER THE POWERS OF HIS WORD? FOR LIKE AS HE IS THE FATHER'S WORD AND WISDOM, SO TOO CONDESCENDING TO CREATED THINGS, HE BECOMES, TO IMPART THE KNOWLEDGE AND APPREHENSION OF HIM THAT BEGOT HIM, HIS VERY BRIGHTNESS AND VERY LIFE, AND THE DOOR, AND THE SHEPHERD, AND THE WAY, AND KING AND GOVERNOR, AND SAVIOUR OVER ALL, AND LIGHT, AND GIVER OF LIFE, AND PROVIDENCE OVER ALL. HAVING THEN SUCH A SON BEGOTTEN OF HIMSELF, GOOD, AND CREATOR, THE FATHER DID NOT HIDE HIM OUT OF THE SIGHT OF HIS CREATURES, BUT EVEN DAY BY DAY REVEALS HIM TO ALL BY MEANS OF THE ORGANISATION AND LIFE OF ALL THINGS, WHICH IS HIS WORK. 2. BUT IN AND THROUGH HIM HE REVEALS HIMSELF ALSO, AS THE SAVIOUR SAYS JOHN 14:10: I IN THE FATHER AND THE FATHER IN ME: SO THAT IT FOLLOWS THAT THE WORD IS IN HIM THAT BEGOT HIM, AND THAT HE THAT IS BEGOTTEN LIVES ETERNALLY WITH THE FATHER. BUT THIS BEING SO, AND NOTHING BEING OUTSIDE HIM, BUT BOTH HEAVEN AND EARTH AND ALL THAT IN THEM IS BEING DEPENDENT ON HIM, YET MEN IN THEIR FOLLY HAVE SET ASIDE THE KNOWLEDGE AND SERVICE OF HIM, AND HONOURED THINGS THAT ARE NOT INSTEAD OF THINGS THAT ARE: AND INSTEAD OF THE REAL AND TRUE GOD DEIFIED THINGS THAT WERE NOT, SERVING THE CREATURE RATHER THAN THE CREATOR ROMANS 1:25, THUS INVOLVING THEMSELVES IN FOOLISHNESS AND IMPIETY. 3. FOR IT IS JUST AS IF ONE WERE TO ADMIRE THE WORKS MORE THAN THE WORKMAN, AND BEING AWESTRUCK AT THE PUBLIC WORKS IN THE CITY, WERE TO MAKE LIGHT OF THEIR BUILDER, OR AS IF ONE WERE TO PRAISE A MUSICAL INSTRUMENT BUT TO DESPISE THE MAN WHO MADE AND TUNED IT. FOOLISH AND SADLY DISABLED IN EYESIGHT! FOR HOW ELSE HAD THEY KNOWN THE BUILDING, OR SHIP, OR LYRE, HAD NOT THE SHIP-BUILDER MADE IT, THE ARCHITECT BUILT IT, OR THE MUSICIAN FASHIONED IT? 4. AS THEN HE THAT REASONS IN SUCH A WAY IS MAD, AND BEYOND ALL MADNESS, EVEN SO AFFECTED IN MIND, I THINK, ARE THOSE WHO DO NOT RECOGNISE GOD OR WORSHIP HIS WORD, OUR LORD JESUS CHRIST THE SAVIOUR OF ALL, THROUGH WHOM THE FATHER ORDERS, AND HOLDS TOGETHER ALL THINGS, AND EXERCISES PROVIDENCE OVER THE UNIVERSE; HAVING FAITH AND PIETY TOWARDS WHOM, MY CHRIST-LOVING FRIEND, BE OF GOOD CHEER AND OF GOOD HOPE, BECAUSE IMMORTALITY AND THE KINGDOM OF HEAVEN IS THE FRUIT OF FAITH AND DEVOTION TOWARDS HIM, IF ONLY THE SOUL BE ADORNED ACCORDING TO HIS LAWS. FOR JUST AS FOR THEM WHO WALK AFTER HIS EXAMPLE, THE PRIZE IS LIFE EVERLASTING, SO FOR THOSE WHO WALK THE OPPOSITE WAY, AND NOT THAT OF VIRTUE, THERE IS GREAT SHAME, AND PERIL WITHOUT PARDON IN THE DAY OF JUDGMENT, BECAUSE ALTHOUGH THEY KNEW THE WAY OF TRUTH THEIR ACTS WERE CONTRARY TO THEIR KNOWLEDGE.

BASIL
HEXAEMERON

HOMILY I
IN THE BEGINNING GOD MADE THE HEAVEN AND THE EARTH.

1. IT IS RIGHT THAT ANY ONE BEGINNING TO NARRATE THE FORMATION OF THE WORLD SHOULD BEGIN WITH THE GOOD ORDER WHICH REIGNS IN VISIBLE THINGS. I AM ABOUT TO SPEAK OF THE CREATION OF HEAVEN AND EARTH, WHICH WAS NOT SPONTANEOUS, AS SOME HAVE IMAGINED, BUT DREW ITS ORIGIN FROM GOD. WHAT EAR IS WORTHY TO HEAR SUCH A TALE? HOW EARNESTLY THE SOUL SHOULD PREPARE ITSELF TO RECEIVE SUCH HIGH LESSONS! HOW PURE IT SHOULD BE FROM CARNAL AFFECTIONS, HOW UNCLOUDED BY WORLDLY DISQUIETUDES, HOW ACTIVE AND ARDENT IN ITS RESEARCHES, HOW EAGER TO FIND IN ITS SURROUNDINGS AN IDEA OF GOD WHICH MAY BE WORTHY OF HIM!

BUT BEFORE WEIGHING THE JUSTICE OF THESE REMARKS, BEFORE EXAMINING ALL THE SENSE CONTAINED IN THESE FEW WORDS, LET US SEE WHO ADDRESSES THEM TO US. BECAUSE, IF THE WEAKNESS OF OUR INTELLIGENCE DOES NOT ALLOW US TO PENETRATE THE DEPTH OF THE THOUGHTS OF THE WRITER, YET WE SHALL BE INVOLUNTARILY DRAWN TO GIVE FAITH TO HIS WORDS BY THE FORCE OF HIS AUTHORITY. NOW IT IS MOSES WHO HAS COMPOSED THIS HISTORY; MOSES, WHO, WHEN STILL AT THE BREAST, IS DESCRIBED AS EXCEEDING FAIR; MOSES, WHOM THE DAUGHTER OF PHARAOH ADOPTED; WHO RECEIVED FROM HER A ROYAL EDUCATION, AND WHO HAD FOR HIS TEACHERS THE WISE MEN OF EGYPT; MOSES, WHO DISDAINED THE POMP OF ROYALTY, AND, TO SHARE THE HUMBLE CONDITION OF HIS COMPATRIOTS, PREFERRED TO BE PERSECUTED WITH THE PEOPLE OF GOD RATHER THAN TO ENJOY THE FLEETING DELIGHTS OF SIN; MOSES, WHO RECEIVED FROM NATURE SUCH A LOVE OF JUSTICE THAT, EVEN BEFORE THE LEADERSHIP OF THE PEOPLE OF GOD WAS COMMITTED TO HIM, HE WAS IMPELLED, BY A NATURAL HORROR OF EVIL, TO PURSUE MALEFACTORS EVEN TO THE POINT OF PUNISHING THEM BY DEATH; MOSES, WHO, BANISHED BY THOSE WHOSE BENEFACTOR HE HAD BEEN, HASTENED TO ESCAPE FROM THE TUMULTS OF EGYPT AND TOOK REFUGE IN ETHIOPIA, LIVING THERE FAR FROM FORMER PURSUITS, AND PASSING FORTY YEARS IN THE CONTEMPLATION OF NATURE; MOSES, FINALLY, WHO, AT THE AGE OF EIGHTY, SAW GOD, AS FAR AS IT IS POSSIBLE FOR MAN TO SEE HIM; OR RATHER AS IT HAD NOT PREVIOUSLY BEEN GRANTED TO MAN TO SEE HIM, ACCORDING TO THE TESTIMONY OF GOD HIMSELF, IF THERE BE A PROPHET AMONG YOU, I THE LORD WILL MAKE MYSELF KNOWN UNTO HIM IN A VISION, AND WILL SPEAK UNTO HIM IN A DREAM. MY SERVANT MOSES IS NOT SO, WHO IS FAITHFUL IN ALL MINE HOUSE, WITH HIM WILL I SPEAK MOUTH TO MOUTH, EVEN APPARENTLY AND NOT IN DARK SPEECHES. IT IS THIS MAN, WHOM GOD JUDGED WORTHY TO BEHOLD HIM, FACE TO FACE, LIKE THE ANGELS, WHO IMPARTS TO US WHAT HE HAS LEARNED FROM GOD. LET US LISTEN THEN TO THESE WORDS OF TRUTH WRITTEN WITHOUT THE HELP OF THE ENTICING WORDS OF MAN'S WISDOM 1 CORINTHIANS 2:4 BY THE DICTATION OF THE HOLY SPIRIT; WORDS DESTINED TO PRODUCE NOT THE APPLAUSE OF THOSE WHO HEAR THEM, BUT THE SALVATION OF THOSE WHO ARE INSTRUCTED BY THEM.

2. IN THE BEGINNING GOD CREATED THE HEAVEN AND THE EARTH. GENESIS 1:1 I STOP STRUCK WITH ADMIRATION AT THIS THOUGHT. WHAT SHALL I FIRST SAY? WHERE SHALL I BEGIN MY STORY? SHALL I SHOW FORTH THE VANITY OF THE GENTILES? SHALL I EXALT THE TRUTH OF OUR FAITH? THE PHILOSOPHERS OF GREECE HAVE MADE MUCH ADO TO EXPLAIN NATURE, AND NOT ONE OF THEIR SYSTEMS HAS REMAINED FIRM AND UNSHAKEN, EACH BEING OVERTURNED BY ITS SUCCESSOR. IT IS VAIN TO REFUTE THEM; THEY ARE SUFFICIENT IN THEMSELVES TO DESTROY ONE ANOTHER. THOSE WHO WERE TOO IGNORANT TO RISE TO A KNOWLEDGE OF A GOD, COULD NOT ALLOW THAT AN INTELLIGENT CAUSE PRESIDED AT THE BIRTH OF THE UNIVERSE; A PRIMARY ERROR THAT INVOLVED THEM IN SAD CONSEQUENCES. SOME HAD RECOURSE TO MATERIAL PRINCIPLES AND ATTRIBUTED THE ORIGIN OF THE UNIVERSE TO THE ELEMENTS OF THE WORLD. OTHERS IMAGINED THAT ATOMS, AND INDIVISIBLE BODIES, MOLECULES AND DUCTS, FORM, BY THEIR UNION, THE NATURE OF THE VISIBLE WORLD. ATOMS REUNITING OR SEPARATING, PRODUCE BIRTHS AND DEATHS AND THE MOST DURABLE BODIES ONLY OWE THEIR CONSISTENCY TO THE STRENGTH OF THEIR MUTUAL ADHESION: A TRUE SPIDER'S WEB WOVEN BY THESE WRITERS WHO GIVE TO HEAVEN, TO EARTH, AND TO SEA SO WEAK AN ORIGIN AND SO LITTLE CONSISTENCY! IT IS BECAUSE THEY KNEW NOT HOW TO SAY IN THE BEGINNING GOD CREATED THE HEAVEN AND THE EARTH. DECEIVED BY THEIR INHERENT ATHEISM IT APPEARED TO THEM THAT NOTHING GOVERNED OR RULED THE UNIVERSE, AND THAT WAS ALL WAS GIVEN UP TO CHANCE. TO GUARD US AGAINST THIS ERROR THE WRITER ON THE CREATION, FROM THE VERY FIRST WORDS, ENLIGHTENS OUR UNDERSTANDING WITH THE NAME OF GOD; IN THE BEGINNING GOD CREATED. WHAT A GLORIOUS ORDER! HE FIRST ESTABLISHES A BEGINNING, SO THAT IT MIGHT NOT BE SUPPOSED THAT THE WORLD NEVER HAD A BEGINNING. THEN HE ADDS CREATED TO SHOW THAT WHICH WAS MADE WAS A VERY SMALL PART OF THE POWER OF THE CREATOR. IN THE SAME WAY THAT THE POTTER, AFTER HAVING MADE WITH EQUAL PAINS A GREAT NUMBER OF VESSELS, HAS NOT EXHAUSTED EITHER HIS ART OR HIS TALENT; THUS THE MAKER OF THE UNIVERSE, WHOSE CREATIVE POWER, FAR FROM BEING BOUNDED BY ONE WORLD, COULD EXTEND TO THE INFINITE, NEEDED ONLY THE IMPULSE OF HIS WILL TO BRING THE IMMENSITIES OF THE VISIBLE WORLD INTO BEING. IF THEN THE WORLD HAS A BEGINNING, AND IF IT HAS BEEN CREATED, ENQUIRE WHO GAVE IT THIS BEGINNING, AND WHO WAS THE CREATOR: OR RATHER, IN THE FEAR THAT HUMAN REASONINGS MAY MAKE YOU WANDER FROM THE TRUTH, MOSES HAS ANTICIPATED ENQUIRY BY ENGRAVING IN OUR HEARTS, AS A SEAL AND A SAFEGUARD, THE AWFUL NAME OF GOD: IN THE BEGINNING GOD CREATED — IT IS HE, BENEFICENT NATURE, GOODNESS WITHOUT MEASURE, A WORTHY OBJECT OF LOVE FOR ALL BEINGS ENDOWED WITH REASON, THE BEAUTY THE MOST TO BE DESIRED, THE ORIGIN OF ALL THAT EXISTS, THE SOURCE OF LIFE, INTELLECTUAL LIGHT, IMPENETRABLE WISDOM, IT IS HE WHO IN THE BEGINNING CREATED HEAVEN AND EARTH.

3. DO NOT THEN IMAGINE, O MAN! THAT THE VISIBLE WORLD IS WITHOUT A BEGINNING; AND BECAUSE THE CELESTIAL BODIES MOVE IN A CIRCULAR COURSE, AND IT IS DIFFICULT FOR OUR SENSES TO DEFINE THE POINT WHERE THE CIRCLE BEGINS, DO NOT BELIEVE THAT BODIES IMPELLED BY A CIRCULAR MOVEMENT ARE, FROM THEIR NATURE, WITHOUT A BEGINNING. WITHOUT DOUBT THE CIRCLE (I MEAN THE PLANE FIGURE DESCRIBED BY A SINGLE LINE) IS BEYOND OUR PERCEPTION, AND IT IS IMPOSSIBLE FOR US TO FIND OUT WHERE IT BEGINS OR WHERE IT ENDS; BUT WE OUGHT NOT ON THIS ACCOUNT TO BELIEVE IT TO BE WITHOUT A BEGINNING. ALTHOUGH WE ARE NOT SENSIBLE OF IT, IT REALLY BEGINS AT SOME POINT WHERE THE DRAUGHTSMAN HAS BEGUN TO DRAW IT AT A CERTAIN RADIUS FROM THE CENTRE. THUS SEEING THAT FIGURES WHICH MOVE IN A CIRCLE ALWAYS RETURN UPON THEMSELVES, WITHOUT FOR A SINGLE INSTANT INTERRUPTING THE REGULARITY OF THEIR COURSE, DO NOT VAINLY IMAGINE TO YOURSELVES THAT THE WORLD HAS NEITHER BEGINNING NOR END. FOR THE FASHION OF THIS WORLD PASSES AWAY 1 CORINTHIANS 7:31 AND HEAVEN AND EARTH SHALL PASS AWAY. MATTHEW 24:35 THE DOGMAS OF THE END, AND OF THE RENEWING OF THE WORLD, ARE ANNOUNCED BEFOREHAND IN THESE SHORT WORDS PUT AT THE HEAD OF THE INSPIRED HISTORY. IN THE BEGINNING GOD MADE. THAT WHICH WAS BEGUN IN TIME IS CONDEMNED TO COME TO AN END IN TIME. IF THERE HAS BEEN A BEGINNING DO NOT DOUBT OF THE END. OF WHAT USE THEN ARE GEOMETRY — THE CALCULATIONS OF ARITHMETIC — THE STUDY OF SOLIDS AND FAR-FAMED ASTRONOMY, THIS LABORIOUS VANITY, IF THOSE WHO PURSUE THEM IMAGINE THAT THIS VISIBLE WORLD IS CO-ETERNAL WITH THE CREATOR OF ALL THINGS, WITH GOD HIMSELF; IF THEY ATTRIBUTE TO THIS LIMITED WORLD, WHICH HAS A MATERIAL BODY, THE SAME GLORY AS TO THE INCOMPREHENSIBLE AND INVISIBLE NATURE; IF THEY CANNOT CONCEIVE THAT A WHOLE, OF WHICH THE PARTS ARE SUBJECT TO CORRUPTION AND CHANGE, MUST OF NECESSITY END BY ITSELF SUBMITTING TO THE FATE OF ITS PARTS? BUT THEY HAVE BECOME VAIN IN THEIR IMAGINATIONS AND THEIR FOOLISH HEART WAS DARKENED. PROFESSING THEMSELVES TO BE WISE, THEY BECAME FOOLS. ROMANS 1:21-22 SOME HAVE AFFIRMED THAT HEAVEN CO-EXISTS WITH GOD FROM ALL ETERNITY; OTHERS THAT IT IS GOD HIMSELF WITHOUT BEGINNING OR END, AND THE CAUSE OF THE PARTICULAR ARRANGEMENT OF ALL THINGS.

4. ONE DAY, DOUBTLESS, THEIR TERRIBLE CONDEMNATION WILL BE THE GREATER FOR ALL THIS WORLDLY WISDOM, SINCE, SEEING SO CLEARLY INTO VAIN SCIENCES, THEY HAVE WILFULLY SHUT THEIR EYES TO THE KNOWLEDGE OF THE TRUTH. THESE MEN WHO MEASURE THE DISTANCES OF THE STARS AND DESCRIBE THEM, BOTH THOSE OF THE NORTH, ALWAYS SHINING BRILLIANTLY IN OUR VIEW, AND THOSE OF THE SOUTHERN POLE VISIBLE TO THE INHABITANTS OF THE SOUTH, BUT UNKNOWN TO US; WHO DIVIDE THE NORTHERN ZONE AND THE CIRCLE OF THE ZODIAC INTO AN INFINITY OF PARTS, WHO OBSERVE WITH EXACTITUDE THE COURSE OF THE STARS, THEIR FIXED PLACES, THEIR DECLENSIONS, THEIR RETURN AND THE TIME THAT EACH TAKES TO MAKE ITS REVOLUTION; THESE MEN, I SAY, HAVE DISCOVERED ALL EXCEPT ONE THING: THE FACT THAT GOD IS THE CREATOR OF THE UNIVERSE, AND THE JUST JUDGE WHO REWARDS ALL THE ACTIONS OF LIFE ACCORDING TO THEIR MERIT. THEY HAVE NOT KNOWN HOW TO RAISE THEMSELVES TO THE IDEA OF THE CONSUMMATION OF ALL THINGS, THE CONSEQUENCE OF THE DOCTRINE OF JUDGMENT, AND TO SEE THAT THE WORLD MUST CHANGE IF SOULS PASS FROM THIS LIFE TO A NEW LIFE. IN REALITY, AS THE NATURE OF THE PRESENT LIFE PRESENTS AN AFFINITY TO THIS WORLD, SO IN THE FUTURE LIFE OUR SOULS WILL ENJOY A LOT CONFORMABLE TO THEIR NEW CONDITION. BUT THEY ARE SO FAR FROM APPLYING THESE TRUTHS, THAT THEY DO BUT LAUGH WHEN WE ANNOUNCE TO THEM THE END OF ALL THINGS AND THE REGENERATION OF THE AGE. SINCE THE BEGINNING NATURALLY PRECEDES THAT WHICH IS DERIVED FROM IT, THE WRITER, OF NECESSITY, WHEN SPEAKING TO US OF THINGS WHICH HAD THEIR ORIGIN IN TIME, PUTS AT THE HEAD OF HIS NARRATIVE THESE WORDS — IN THE BEGINNING GOD CREATED.

5. IT APPEARS, INDEED, THAT EVEN BEFORE THIS WORLD AN ORDER OF THINGS EXISTED OF WHICH OUR MIND CAN FORM AN IDEA, BUT OF WHICH WE CAN SAY NOTHING, BECAUSE IT IS TOO LOFTY A SUBJECT FOR MEN WHO ARE BUT BEGINNERS AND ARE STILL BABES IN KNOWLEDGE. THE BIRTH OF THE WORLD WAS PRECEDED BY A CONDITION OF THINGS SUITABLE FOR THE EXERCISE OF SUPERNATURAL POWERS, OUTSTRIPPING THE LIMITS OF TIME, ETERNAL AND INFINITE. THE CREATOR AND DEMIURGE OF THE UNIVERSE PERFECTED HIS WORKS IN IT, SPIRITUAL LIGHT FOR THE HAPPINESS OF ALL WHO LOVE THE LORD, INTELLECTUAL AND INVISIBLE NATURES, ALL THE ORDERLY ARRANGEMENT OF PURE INTELLIGENCES WHO ARE BEYOND THE REACH OF OUR MIND AND OF WHOM WE CANNOT EVEN DISCOVER THE NAMES. THEY FILL THE ESSENCE OF THIS INVISIBLE WORLD, AS PAUL TEACHES US. FOR BY HIM WERE ALL THINGS CREATED THAT ARE IN HEAVEN, AND THAT ARE IN EARTH, VISIBLE AND INVISIBLE WHETHER THEY BE THRONES OR DOMINIONS OR PRINCIPALITIES OR POWERS COLOSSIANS 1:16 OR VIRTUES OR HOSTS OF ANGELS OR THE DIGNITIES OF ARCHANGELS. TO THIS WORLD AT LAST IT WAS NECESSARY TO ADD A NEW WORLD, BOTH A SCHOOL AND TRAINING PLACE WHERE THE SOULS OF MEN SHOULD BE TAUGHT AND A HOME FOR BEINGS DESTINED TO BE BORN AND TO DIE. THUS WAS CREATED, OF A NATURE ANALOGOUS TO THAT OF THIS WORLD AND THE ANIMALS AND PLANTS WHICH LIVE THEREON, THE SUCCESSION OF TIME, FOR EVER PRESSING ON AND PASSING AWAY AND NEVER STOPPING IN ITS COURSE. IS NOT THIS THE NATURE OF TIME, WHERE THE PAST IS NO MORE, THE FUTURE DOES NOT EXIST, AND THE PRESENT ESCAPES BEFORE BEING RECOGNISED? AND SUCH ALSO IS THE NATURE OF THE CREATURE WHICH LIVES IN TIME — CONDEMNED TO GROW OR TO PERISH WITHOUT REST AND WITHOUT CERTAIN STABILITY. IT IS THEREFORE FIT THAT THE BODIES OF ANIMALS AND PLANTS, OBLIGED TO FOLLOW A SORT OF CURRENT, AND CARRIED AWAY BY THE MOTION WHICH LEADS THEM TO BIRTH OR TO DEATH, SHOULD LIVE IN THE MIDST OF SURROUNDINGS WHOSE NATURE IS IN ACCORD WITH BEINGS SUBJECT TO CHANGE. THUS THE WRITER WHO WISELY TELLS US OF THE BIRTH OF THE UNIVERSE DOES NOT FAIL TO PUT THESE WORDS AT THE HEAD OF THE NARRATIVE. IN THE BEGINNING GOD CREATED; THAT IS TO SAY, IN THE BEGINNING OF TIME. THEREFORE, IF HE MAKES THE WORLD APPEAR IN THE BEGINNING, IT IS NOT A PROOF THAT ITS BIRTH HAS PRECEDED THAT OF ALL OTHER THINGS THAT WERE MADE. HE ONLY WISHES TO TELL US THAT, AFTER THE INVISIBLE AND INTELLECTUAL WORLD, THE VISIBLE WORLD, THE WORLD OF THE SENSES, BEGAN TO EXIST.

THE FIRST MOVEMENT IS CALLED BEGINNING. TO DO RIGHT IS THE BEGINNING OF THE GOOD WAY. JUST ACTIONS ARE TRULY THE FIRST STEPS TOWARDS A HAPPY LIFE. AGAIN, WE CALL BEGINNING THE ESSENTIAL AND FIRST PART FROM WHICH A THING PROCEEDS, SUCH AS THE FOUNDATION OF A HOUSE, THE KEEL OF A VESSEL; IT IS IN THIS SENSE THAT IT IS SAID, THE FEAR OF THE LORD IS THE BEGINNING OF WISDOM, PROVERBS 9:10 THAT IS TO SAY THAT PIETY IS, AS IT WERE, THE GROUNDWORK AND FOUNDATION OF PERFECTION. ART IS ALSO THE BEGINNING OF THE WORKS OF ARTISTS, THE SKILL OF BEZALEEL BEGAN THE ADORNMENT OF THE TABERNACLE. OFTEN EVEN THE GOOD WHICH IS THE FINAL CAUSE IS THE BEGINNING OF ACTIONS. THUS THE APPROBATION OF GOD IS THE BEGINNING OF ALMSGIVING, AND THE END LAID UP FOR US IN THE PROMISES THE BEGINNING OF ALL VIRTUOUS EFFORTS.

6. SUCH BEING THE DIFFERENT SENSES OF THE WORD BEGINNING, SEE IF WE HAVE NOT ALL THE MEANINGS HERE. YOU MAY KNOW THE EPOCH WHEN THE FORMATION OF THIS WORLD BEGAN, IT, ASCENDING INTO THE PAST, YOU ENDEAVOUR TO DISCOVER THE FIRST DAY. YOU WILL THUS FIND WHAT WAS THE FIRST MOVEMENT OF TIME; THEN THAT THE CREATION OF THE HEAVENS AND OF THE EARTH WERE LIKE THE FOUNDATION AND THE GROUNDWORK, AND AFTERWARDS THAT AN INTELLIGENT REASON, AS THE WORD BEGINNING INDICATES, PRESIDED IN THE ORDER OF VISIBLE THINGS. YOU WILL FINALLY DISCOVER THAT THE WORLD WAS NOT CONCEIVED BY CHANCE AND WITHOUT REASON, BUT FOR AN USEFUL END AND FOR THE GREAT ADVANTAGE OF ALL BEINGS, SINCE IT IS REALLY THE SCHOOL WHERE REASONABLE SOULS EXERCISE THEMSELVES, THE TRAINING GROUND WHERE THEY LEARN TO KNOW GOD; SINCE BY THE SIGHT OF VISIBLE AND SENSIBLE THINGS THE MIND IS LED, AS BY A HAND, TO THE CONTEMPLATION OF INVISIBLE THINGS. FOR, AS THE APOSTLE SAYS, THE INVISIBLE THINGS OF HIM FROM THE CREATION OF THE WORLD ARE CLEARLY SEEN, BEING UNDERSTOOD BY THE THINGS THAT ARE MADE. ROMANS 1:20 PERHAPS THESE WORDS IN THE BEGINNING GOD CREATED SIGNIFY THE RAPID AND IMPERCEPTIBLE MOMENT OF CREATION. THE BEGINNING, IN EFFECT, IS INDIVISIBLE AND INSTANTANEOUS. THE BEGINNING OF THE ROAD IS NOT YET THE ROAD, AND THAT OF THE HOUSE IS NOT YET THE HOUSE; SO THE BEGINNING OF TIME IS NOT YET TIME AND NOT EVEN THE LEAST PARTICLE OF IT. IF SOME OBJECTOR TELL US THAT THE BEGINNING IS A TIME, HE OUGHT THEN, AS HE KNOWS WELL, TO SUBMIT IT TO THE DIVISION OF TIME — A BEGINNING, A MIDDLE AND AN END. NOW IT IS RIDICULOUS TO IMAGINE A BEGINNING OF A BEGINNING. FURTHER, IF WE DIVIDE THE BEGINNING INTO TWO, WE MAKE TWO INSTEAD OF ONE, OR RATHER MAKE SEVERAL, WE REALLY MAKE AN INFINITY, FOR ALL THAT WHICH IS DIVIDED IS DIVISIBLE TO THE INFINITE. THUS THEN, IF IT IS SAID, IN THE BEGINNING GOD CREATED, IT IS TO TEACH US THAT AT THE WILL OF GOD THE WORLD AROSE IN LESS THAN AN INSTANT, AND IT IS TO CONVEY THIS MEANING MORE CLEARLY THAT OTHER INTERPRETERS HAVE SAID: GOD MADE SUMMARILY THAT IS TO SAY ALL AT ONCE AND IN A MOMENT. BUT ENOUGH CONCERNING THE BEGINNING, IF ONLY TO PUT A FEW POINTS OUT OF MANY.

7. AMONG ARTS, SOME HAVE IN VIEW PRODUCTION, SOME PRACTICE, OTHERS THEORY. THE OBJECT OF THE LAST IS THE EXERCISE OF THOUGHT, THAT OF THE SECOND, THE MOTION OF THE BODY. SHOULD IT CEASE, ALL STOPS; NOTHING MORE IS TO BE SEEN. THUS DANCING AND MUSIC HAVE NOTHING BEHIND; THEY HAVE NO OBJECT BUT THEMSELVES. IN CREATIVE ARTS ON THE CONTRARY THE WORK LASTS AFTER THE OPERATION. SUCH IS ARCHITECTURE — SUCH ARE THE ARTS WHICH WORK IN WOOD AND BRASS AND WEAVING, ALL THOSE INDEED WHICH, EVEN WHEN THE ARTISAN HAS DISAPPEARED, SERVE TO SHOW AN INDUSTRIOUS INTELLIGENCE AND TO CAUSE THE ARCHITECT, THE WORKER IN BRASS OR THE WEAVER, TO BE ADMIRED ON ACCOUNT OF HIS WORK. THUS, THEN, TO SHOW THAT THE WORLD IS A WORK OF ART DISPLAYED FOR THE BEHOLDING OF ALL PEOPLE; TO MAKE THEM KNOW HIM WHO CREATED IT, MOSES DOES NOT USE ANOTHER WORD. IN THE BEGINNING, HE SAYS GOD CREATED. HE DOES NOT SAY GOD WORKED, GOD FORMED, BUT GOD CREATED. AMONG THOSE WHO HAVE IMAGINED THAT THE WORLD CO-EXISTED WITH GOD FROM ALL ETERNITY, MANY HAVE DENIED THAT IT WAS CREATED BY GOD, BUT SAY THAT IT EXISTS SPONTANEOUSLY, AS THE SHADOW OF THIS POWER. GOD, THEY SAY, IS THE CAUSE OF IT, BUT AN INVOLUNTARY CAUSE, AS THE BODY IS THE CAUSE OF THE SHADOW AND THE FLAME IS THE CAUSE OF THE BRIGHTNESS. IT IS TO CORRECT THIS ERROR THAT THE PROPHET STATES, WITH SO MUCH PRECISION, IN THE BEGINNING GOD CREATED. HE DID NOT MAKE THE THING ITSELF THE CAUSE OF ITS EXISTENCE. BEING GOOD, HE MADE IT AN USEFUL WORK. BEING WISE, HE MADE IT EVERYTHING THAT WAS MOST BEAUTIFUL. BEING POWERFUL HE MADE IT VERY GREAT. MOSES ALMOST SHOWS US THE FINGER OF THE SUPREME ARTISAN TAKING POSSESSION OF THE SUBSTANCE OF THE UNIVERSE, FORMING THE DIFFERENT PARTS IN ONE PERFECT ACCORD, AND MAKING A HARMONIOUS SYMPHONY RESULT FROM THE WHOLE.

IN THE BEGINNING GOD MADE HEAVEN AND EARTH. BY NAMING THE TWO EXTREMES, HE SUGGESTS THE SUBSTANCE OF THE WHOLE WORLD, ACCORDING TO HEAVEN THE PRIVILEGE OF SENIORITY, AND PUTTING EARTH IN THE SECOND RANK. ALL INTERMEDIATE BEINGS WERE CREATED AT THE SAME TIME AS THE EXTREMITIES. THUS, ALTHOUGH THERE IS NO MENTION OF THE ELEMENTS, FIRE, WATER AND AIR, IMAGINE THAT THEY WERE ALL COMPOUNDED TOGETHER, AND YOU WILL FIND WATER, AIR AND FIRE, IN THE EARTH. FOR FIRE LEAPS OUT FROM STONES; IRON WHICH IS DUG FROM THE EARTH PRODUCES UNDER FRICTION FIRE IN PLENTIFUL MEASURE. A MARVELLOUS FACT! FIRE SHUT UP IN BODIES LURKS THERE HIDDEN WITHOUT HARMING THEM, BUT NO SOONER IS IT RELEASED THAN IT CONSUMES THAT WHICH HAS HITHERTO PRESERVED IT. THE EARTH CONTAINS WATER, AS DIGGERS OF WELLS TEACH US. IT CONTAINS AIR TOO, AS IS SHOWN BY THE VAPOURS THAT IT EXHALES UNDER THE SUN'S WARMTH WHEN IT IS DAMP. NOW, AS ACCORDING TO THEIR NATURE, HEAVEN OCCUPIES THE HIGHER AND EARTH THE LOWER POSITION IN SPACE, (ONE SEES, IN FACT, THAT ALL WHICH IS LIGHT ASCENDS TOWARDS HEAVEN, AND HEAVY SUBSTANCES FALL TO THE GROUND); AS THEREFORE HEIGHT AND DEPTH ARE THE POINTS THE MOST OPPOSED TO EACH OTHER IT IS ENOUGH TO MENTION THE MOST DISTANT PARTS TO SIGNIFY THE INCLUSION OF ALL WHICH FILLS UP INTERVENING SPACE. DO NOT ASK, THEN, FOR AN ENUMERATION OF ALL THE ELEMENTS; GUESS, FROM WHAT HOLY SCRIPTURE INDICATES, ALL THAT IS PASSED OVER IN SILENCE.

8. IN THE BEGINNING GOD CREATED THE HEAVEN AND THE EARTH. IF WE WERE TO WISH TO DISCOVER THE ESSENCE OF EACH OF THE BEINGS WHICH ARE OFFERED FOR OUR CONTEMPLATION, OR COME UNDER OUR SENSES, WE SHOULD BE DRAWN AWAY INTO LONG DIGRESSIONS, AND THE SOLUTION OF THE PROBLEM WOULD REQUIRE MORE WORDS THAN I POSSESS, TO EXAMINE FULLY THE MATTER. TO SPEND TIME ON SUCH POINTS WOULD NOT PROVE TO BE TO THE EDIFICATION OF THE CHURCH. UPON THE ESSENCE OF THE HEAVENS WE ARE CONTENTED WITH WHAT ISAIAH SAYS, FOR, IN SIMPLE LANGUAGE, HE GIVES US SUFFICIENT IDEA OF THEIR NATURE, THE HEAVEN WAS MADE LIKE SMOKE, THAT IS TO SAY, HE CREATED A SUBTLE SUBSTANCE, WITHOUT SOLIDITY OR DENSITY, FROM WHICH TO FORM THE HEAVENS. AS TO THE FORM OF THEM WE ALSO CONTENT OURSELVES WITH THE LANGUAGE OF THE SAME PROPHET, WHEN PRAISING GOD THAT STRETCHES OUT THE HEAVENS AS A CURTAIN AND SPREADS THEM OUT AS A TENT TO DWELL IN. IN THE SAME WAY, AS CONCERNS THE EARTH, LET US RESOLVE NOT TO TORMENT OURSELVES BY TRYING TO FIND OUT ITS ESSENCE, NOT TO TIRE OUR REASON BY SEEKING FOR THE SUBSTANCE WHICH IT CONCEALS. DO NOT LET US SEEK FOR ANY NATURE DEVOID OF QUALITIES BY THE CONDITIONS OF ITS EXISTENCE, BUT LET US KNOW THAT ALL THE PHENOMENA WITH WHICH WE SEE IT CLOTHED REGARD THE CONDITIONS OF ITS EXISTENCE AND COMPLETE ITS ESSENCE. TRY TO TAKE AWAY BY REASON EACH OF THE QUALITIES IT POSSESSES, AND YOU WILL ARRIVE AT NOTHING. TAKE AWAY BLACK, COLD, WEIGHT, DENSITY, THE QUALITIES WHICH CONCERN TASTE, IN ONE WORD ALL THESE WHICH WE SEE IN IT, AND THE SUBSTANCE VANISHES.

IF I ASK YOU TO LEAVE THESE VAIN QUESTIONS, I WILL NOT EXPECT YOU TO TRY AND FIND OUT THE EARTH'S POINT OF SUPPORT. THE MIND WOULD REEL ON BEHOLDING ITS REASONINGS LOSING THEMSELVES WITHOUT END. DO YOU SAY THAT THE EARTH REPOSES ON A BED OF AIR? HOW, THEN, CAN THIS SOFT SUBSTANCE, WITHOUT CONSISTENCY, RESIST THE ENORMOUS WEIGHT WHICH PRESSES UPON IT? HOW IS IT THAT IT DOES NOT SLIP AWAY IN ALL DIRECTIONS, TO AVOID THE SINKING WEIGHT, AND TO SPREAD ITSELF OVER THE MASS WHICH OVERWHELMS IT? DO YOU SUPPOSE THAT WATER IS THE FOUNDATION OF THE EARTH? YOU WILL THEN ALWAYS HAVE TO ASK YOURSELF HOW IT IS THAT SO HEAVY AND OPAQUE A BODY DOES NOT PASS THROUGH THE WATER; HOW A MASS OF SUCH A WEIGHT IS HELD UP BY A NATURE WEAKER THAN ITSELF. THEN YOU MUST SEEK A BASE FOR THE WATERS, AND YOU WILL BE IN MUCH DIFFICULTY TO SAY UPON WHAT THE WATER ITSELF RESTS.

9. DO YOU SUPPOSE THAT A HEAVIER BODY PREVENTS THE EARTH FROM FALLING INTO THE ABYSS? THEN YOU MUST CONSIDER THAT THIS SUPPORT NEEDS ITSELF A SUPPORT TO PREVENT IT FROM FALLING. CAN WE IMAGINE ONE? OUR REASON AGAIN DEMANDS YET ANOTHER SUPPORT, AND THUS WE SHALL FALL INTO THE INFINITE, ALWAYS IMAGINING A BASE FOR THE BASE WHICH WE HAVE ALREADY FOUND. AND THE FURTHER WE ADVANCE IN THIS REASONING THE GREATER FORCE WE ARE OBLIGED TO GIVE TO THIS BASE, SO THAT IT MAY BE ABLE TO SUPPORT ALL THE MASS WEIGHING UPON IT. PUT THEN A LIMIT TO YOUR THOUGHT, SO THAT YOUR CURIOSITY IN INVESTIGATING THE INCOMPREHENSIBLE MAY NOT INCUR THE REPROACHES OF JOB, AND YOU BE NOT ASKED BY HIM, WHEREUPON ARE THE FOUNDATIONS THEREOF FASTENED? JOB 38:6 IF EVER YOU HEAR IN THE PSALMS, I BEAR UP THE PILLARS OF IT; SEE IN THESE PILLARS THE POWER WHICH SUSTAINS IT. BECAUSE WHAT MEANS THIS OTHER PASSAGE, HE HAS FOUNDED IT UPON THE SEA, IF NOT THAT THE WATER IS SPREAD ALL AROUND THE EARTH? HOW THEN CAN WATER, THE FLUID ELEMENT WHICH FLOWS DOWN EVERY DECLIVITY, REMAIN SUSPENDED WITHOUT EVER FLOWING? YOU DO NOT REFLECT THAT THE IDEA OF THE EARTH SUSPENDED BY ITSELF THROWS YOUR REASON INTO A LIKE BUT EVEN GREATER DIFFICULTY, SINCE FROM ITS NATURE IT IS HEAVIER. BUT LET US ADMIT THAT THE EARTH RESTS UPON ITSELF, OR LET US SAY THAT IT RIDES THE WATERS, WE MUST STILL REMAIN FAITHFUL TO THOUGHT OF TRUE RELIGION AND RECOGNISE THAT ALL IS SUSTAINED BY THE CREATOR'S POWER. LET US THEN REPLY TO OURSELVES, AND LET US REPLY TO THOSE WHO ASK US UPON WHAT SUPPORT THIS ENORMOUS MASS RESTS, IN HIS HANDS ARE THE ENDS OF THE EARTH. IT IS A DOCTRINE AS INFALLIBLE FOR OUR OWN INFORMATION AS PROFITABLE FOR OUR HEARERS.

10. THERE ARE INQUIRERS INTO NATURE WHO WITH A GREAT DISPLAY OF WORDS GIVE REASONS FOR THE IMMOBILITY OF THE EARTH. PLACED, THEY SAY, IN THE MIDDLE OF THE UNIVERSE AND NOT BEING ABLE TO INCLINE MORE TO ONE SIDE THAN THE OTHER BECAUSE ITS CENTRE IS EVERYWHERE THE SAME DISTANCE FROM THE SURFACE, IT NECESSARILY RESTS UPON ITSELF; SINCE A WEIGHT WHICH IS EVERYWHERE EQUAL CANNOT LEAN TO EITHER SIDE. IT IS NOT, THEY GO ON, WITHOUT REASON OR BY CHANCE THAT THE EARTH OCCUPIES THE CENTRE OF THE UNIVERSE. IT IS ITS NATURAL AND NECESSARY POSITION. AS THE CELESTIAL BODY OCCUPIES THE HIGHER EXTREMITY OF SPACE ALL HEAVY BODIES, THEY ARGUE, THAT WE MAY SUPPOSE TO HAVE FALLEN FROM THESE HIGH REGIONS, WILL BE CARRIED FROM ALL DIRECTIONS TO THE CENTRE, AND THE POINT TOWARDS WHICH THE PARTS ARE TENDING WILL EVIDENTLY BE THE ONE TO WHICH THE WHOLE MASS WILL BE THRUST TOGETHER. IF STONES, WOOD, ALL TERRESTRIAL BODIES, FALL FROM ABOVE DOWNWARDS, THIS MUST BE THE PROPER AND NATURAL PLACE OF THE WHOLE EARTH. IF, ON THE CONTRARY, A LIGHT BODY IS SEPARATED FROM THE CENTRE, IT IS EVIDENT THAT IT WILL ASCEND TOWARDS THE HIGHER REGIONS. THUS HEAVY BODIES MOVE FROM THE TOP TO THE BOTTOM, AND FOLLOWING THIS REASONING, THE BOTTOM IS NONE OTHER THAN THE CENTRE OF THE WORLD. DO NOT THEN BE SURPRISED THAT THE WORLD NEVER FALLS: IT OCCUPIES THE CENTRE OF THE UNIVERSE, ITS NATURAL PLACE. BY NECESSITY IT IS OBLIGED TO REMAIN IN ITS PLACE, UNLESS A MOVEMENT CONTRARY TO NATURE SHOULD DISPLACE IT. IF THERE IS ANYTHING IN THIS SYSTEM WHICH MIGHT APPEAR PROBABLE TO YOU, KEEP YOUR ADMIRATION FOR THE SOURCE OF SUCH PERFECT ORDER, FOR THE WISDOM OF GOD. GRAND PHENOMENA DO NOT STRIKE US THE LESS WHEN WE HAVE DISCOVERED SOMETHING OF THEIR WONDERFUL MECHANISM. IS IT OTHERWISE HERE? AT ALL EVENTS LET US PREFER THE SIMPLICITY OF FAITH TO THE DEMONSTRATIONS OF REASON.

11. WE MIGHT SAY THE SAME THING OF THE HEAVENS. WITH WHAT A NOISE OF WORDS THE SAGES OF THIS WORLD HAVE DISCUSSED THEIR NATURE! SOME HAVE SAID THAT HEAVEN IS COMPOSED OF FOUR ELEMENTS AS BEING TANGIBLE AND VISIBLE, AND IS MADE UP OF EARTH ON ACCOUNT OF ITS POWER OF RESISTANCE, WITH FIRE BECAUSE IT IS STRIKING TO THE EYE, WITH AIR AND WATER ON ACCOUNT OF THE MIXTURE. OTHERS HAVE REJECTED THIS SYSTEM AS IMPROBABLE, AND INTRODUCED INTO THE WORLD, TO FORM THE HEAVENS, A FIFTH ELEMENT AFTER THEIR OWN FASHIONING. THERE EXISTS, THEY SAY, AN ÆTHEREAL BODY WHICH IS NEITHER FIRE, AIR, EARTH, NOR WATER, NOR IN ONE WORD ANY SIMPLE BODY. THESE SIMPLE BODIES HAVE THEIR OWN NATURAL MOTION IN A STRAIGHT LINE, LIGHT BODIES UPWARDS AND HEAVY BODIES DOWNWARDS; NOW THIS MOTION UPWARDS AND DOWNWARDS IS NOT THE SAME AS CIRCULAR MOTION; THERE IS THE GREATEST POSSIBLE DIFFERENCE BETWEEN STRAIGHT AND CIRCULAR MOTION. IT THEREFORE FOLLOWS THAT BODIES WHOSE MOTION IS SO VARIOUS MUST VARY ALSO IN THEIR ESSENCE. BUT, IT IS NOT EVEN POSSIBLE TO SUPPOSE THAT THE HEAVENS SHOULD BE FORMED OF PRIMITIVE BODIES WHICH WE CALL ELEMENTS, BECAUSE THE REUNION OF CONTRARY FORCES COULD NOT PRODUCE AN EVEN AND SPONTANEOUS MOTION, WHEN EACH OF THE SIMPLE BODIES IS RECEIVING A DIFFERENT IMPULSE FROM NATURE. THUS IT IS A LABOUR TO MAINTAIN COMPOSITE BODIES IN CONTINUAL MOVEMENT, BECAUSE IT IS IMPOSSIBLE TO PUT EVEN A SINGLE ONE OF THEIR MOVEMENTS IN ACCORD AND HARMONY WITH ALL THOSE THAT ARE IN DISCORD; SINCE WHAT IS PROPER TO THE LIGHT PARTICLE, IS IN WARFARE WITH THAT OF A HEAVIER ONE. IF WE ATTEMPT TO RISE WE ARE STOPPED BY THE WEIGHT OF THE TERRESTRIAL ELEMENT; IF WE THROW OURSELVES DOWN WE VIOLATE THE IGNEOUS PART OF OUR BEING IN DRAGGING IT DOWN CONTRARY TO ITS NATURE. NOW THIS STRUGGLE OF THE ELEMENTS EFFECTS THEIR DISSOLUTION. A BODY TO WHICH VIOLENCE IS DONE AND WHICH IS PLACED IN OPPOSITION TO NATURE, AFTER A SHORT BUT ENERGETIC RESISTANCE, IS SOON DISSOLVED INTO AS MANY PARTS AS IT HAD ELEMENTS, EACH OF THE CONSTITUENT PARTS RETURNING TO ITS NATURAL PLACE. IT IS THE FORCE OF THESE REASONS, SAY THE INVENTORS OF THE FIFTH KIND OF BODY FOR THE GENESIS OF HEAVEN AND THE STARS, WHICH CONSTRAINED THEM TO REJECT THE SYSTEM OF THEIR PREDECESSORS AND TO HAVE RECOURSE TO THEIR OWN HYPOTHESIS. BUT YET ANOTHER FINE SPEAKER ARISES AND DISPERSES AND DESTROYS THIS THEORY TO GIVE PREDOMINANCE TO AN IDEA OF HIS OWN INVENTION.

DO NOT LET US UNDERTAKE TO FOLLOW THEM FOR FEAR OF FALLING INTO LIKE FRIVOLITIES; LET THEM REFUTE EACH OTHER, AND, WITHOUT DISQUIETING OURSELVES ABOUT ESSENCE, LET US SAY WITH MOSES GOD CREATED THE HEAVENS AND THE EARTH. LET US GLORIFY THE SUPREME ARTIFICER FOR ALL THAT WAS WISELY AND SKILLFULLY MADE; BY THE BEAUTY OF VISIBLE THINGS LET US RAISE OURSELVES TO HIM WHO IS ABOVE ALL BEAUTY; BY THE GRANDEUR OF BODIES, SENSIBLE AND LIMITED IN THEIR NATURE, LET US CONCEIVE OF THE INFINITE BEING WHOSE IMMENSITY AND OMNIPOTENCE SURPASS ALL THE EFFORTS OF THE IMAGINATION. BECAUSE, ALTHOUGH WE IGNORE THE NATURE OF CREATED THINGS, THE OBJECTS WHICH ON ALL SIDES ATTRACT OUR NOTICE ARE SO MARVELLOUS, THAT THE MOST PENETRATING MIND CANNOT ATTAIN TO THE KNOWLEDGE OF THE LEAST OF THE PHENOMENA OF THE WORLD, EITHER TO GIVE A SUITABLE EXPLANATION OF IT OR TO RENDER DUE PRAISE TO THE CREATOR, TO WHOM BELONG ALL GLORY, ALL HONOUR AND ALL POWER WORLD WITHOUT END. AMEN.

HOMILY II
THE EARTH WAS INVISIBLE AND UNFINISHED.

1. IN THE FEW WORDS WHICH HAVE OCCUPIED US THIS MORNING WE HAVE FOUND SUCH A DEPTH OF THOUGHT THAT WE DESPAIR OF PENETRATING FURTHER. IF SUCH IS THE FORE COURT OF THE SANCTUARY, IF THE PORTICO OF THE TEMPLE IS SO GRAND AND MAGNIFICENT, IF THE SPLENDOUR OF ITS BEAUTY THUS DAZZLES THE EYES OF THE SOUL, WHAT WILL BE THE HOLY OF HOLIES? WHO WILL DARE TO TRY TO GAIN ACCESS TO THE INNERMOST SHRINE? WHO WILL LOOK INTO ITS SECRETS? TO GAZE INTO IT IS INDEED FORBIDDEN US, AND LANGUAGE IS POWERLESS TO EXPRESS WHAT THE MIND CONCEIVES. HOWEVER, SINCE THERE ARE REWARDS, AND MOST DESIRABLE ONES, RESERVED BY THE JUST JUDGE FOR THE INTENTION ALONE OF DOING GOOD, DO NOT LET US HESITATE TO CONTINUE OUR RESEARCHES. ALTHOUGH WE MAY NOT ATTAIN TO THE TRUTH, IF, WITH THE HELP OF THE SPIRIT, WE DO NOT FALL AWAY FROM THE MEANING OF HOLY SCRIPTURE WE SHALL NOT DESERVE TO BE REJECTED, AND, WITH THE HELP OF GRACE, WE SHALL CONTRIBUTE TO THE EDIFICATION OF THE CHURCH OF GOD.

THE EARTH, SAYS HOLY SCRIPTURE, WAS INVISIBLE AND UNFINISHED. THE HEAVENS AND THE EARTH WERE CREATED WITHOUT DISTINCTION. HOW THEN IS IT THAT THE HEAVENS ARE PERFECT WHILE THE EARTH IS STILL UNFORMED AND INCOMPLETE? IN ONE WORD, WHAT WAS THE UNFINISHED CONDITION OF THE EARTH? AND FOR WHAT REASON WAS IT INVISIBLE? THE FERTILITY OF THE EARTH IS ITS PERFECT FINISHING; GROWTH OF ALL KINDS OF PLANTS, THE UPSPRINGING OF TALL TREES, BOTH PRODUCTIVE AND STERILE, FLOWERS' SWEET SCENTS AND FAIR COLORS, AND ALL THAT WHICH, A LITTLE LATER, AT THE VOICE OF GOD CAME FORTH FROM THE EARTH TO BEAUTIFY HER, THEIR UNIVERSAL MOTHER. AS NOTHING OF ALL THIS YET EXISTED, SCRIPTURE IS RIGHT IN CALLING THE EARTH WITHOUT FORM. WE COULD ALSO SAY OF THE HEAVENS THAT THEY WERE STILL IMPERFECT AND HAD NOT RECEIVED THEIR NATURAL ADORNMENT, SINCE AT THAT TIME THEY DID NOT SHINE WITH THE GLORY OF THE SUN AND OF THE MOON AND WERE NOT CROWNED BY THE CHOIRS OF THE STARS. THESE BODIES WERE NOT YET CREATED. THUS YOU WILL NOT DIVERGE FROM THE TRUTH IN SAYING THAT THE HEAVENS ALSO WERE WITHOUT FORM. THE EARTH WAS INVISIBLE FOR TWO REASONS: IT MAY BE BECAUSE MAN, THE SPECTATOR, DID NOT YET EXIST, OR BECAUSE BEING SUBMERGED UNDER THE WATERS WHICH OVER-FLOWED THE SURFACE, IT COULD NOT BE SEEN, SINCE THE WATERS HAD NOT YET BEEN GATHERED TOGETHER INTO THEIR OWN PLACES, WHERE GOD AFTERWARDS COLLECTED THEM, AND GAVE THEM THE NAME OF SEAS. WHAT IS INVISIBLE? FIRST OF ALL THAT WHICH OUR FLESHLY EYE CANNOT PERCEIVE; OUR MIND, FOR EXAMPLE; THEN THAT WHICH, VISIBLE IN ITS NATURE, IS HIDDEN BY SOME BODY WHICH CONCEALS IT, LIKE IRON IN THE DEPTHS OF THE EARTH. IT IS IN THIS SENSE,

BECAUSE IT WAS HIDDEN UNDER THE WATERS, THAT THE EARTH WAS STILL INVISIBLE. HOWEVER, AS LIGHT DID NOT YET EXIST, AND AS THE EARTH LAY IN DARKNESS, BECAUSE OF THE OBSCURITY OF THE AIR ABOVE IT, IT SHOULD NOT ASTONISH US THAT FOR THIS REASON SCRIPTURE CALLS IT INVISIBLE.

2. BUT THE CORRUPTERS OF THE TRUTH, WHO, INCAPABLE OF SUBMITTING THEIR REASON TO HOLY SCRIPTURE, DISTORT AT WILL THE MEANING OF THE HOLY SCRIPTURES, PRETEND THAT THESE WORDS MEAN MATTER. FOR IT IS MATTER, THEY SAY, WHICH FROM ITS NATURE IS WITHOUT FORM AND INVISIBLE — BEING BY THE CONDITIONS OF ITS EXISTENCE WITHOUT QUALITY AND WITHOUT FORM AND FIGURE. THE ARTIFICER SUBMITTING IT TO THE WORKING OF HIS WISDOM CLOTHED IT WITH A FORM, ORGANIZED IT, AND THUS GAVE BEING TO THE VISIBLE WORLD.

IF MATTER IS UNCREATED, IT HAS A CLAIM TO THE SAME HONOURS AS GOD, SINCE IT MUST BE OF EQUAL RANK WITH HIM. IS THIS NOT THE SUMMIT OF WICKEDNESS, THAT AN EXTREME DEFORMITY, WITHOUT QUALITY, WITHOUT FORM, SHAPE, UGLINESS WITHOUT CONFIGURATION, TO USE THEIR OWN EXPRESSION, SHOULD ENJOY THE SAME PREROGATIVES WITH HIM, WHO IS WISDOM, POWER AND BEAUTY ITSELF, THE CREATOR AND THE DEMIURGE OF THE UNIVERSE? THIS IS NOT ALL. IF MATTER IS SO GREAT AS TO BE CAPABLE OF BEING ACTED ON BY THE WHOLE WISDOM OF GOD, IT WOULD IN A WAY RAISE ITS HYPOSTASIS TO AN EQUALITY WITH THE INACCESSIBLE POWER OF GOD, SINCE IT WOULD BE ABLE TO MEASURE BY ITSELF ALL THE EXTENT OF THE DIVINE INTELLIGENCE. IF IT IS INSUFFICIENT FOR THE OPERATIONS OF GOD, THEN WE FALL INTO A MORE ABSURD BLASPHEMY, SINCE WE CONDEMN GOD FOR NOT BEING ABLE, ON ACCOUNT OF THE WANT OF MATTER, TO FINISH HIS OWN WORKS. THE POVERTY OF HUMAN NATURE HAS DECEIVED THESE REASONERS. EACH OF OUR CRAFTS IS EXERCISED UPON SOME SPECIAL MATTER — THE ART OF THE SMITH UPON IRON, THAT OF THE CARPENTER ON WOOD. IN ALL, THERE IS THE SUBJECT, THE FORM AND THE WORK WHICH RESULTS FROM THE FORM. MATTER IS TAKEN FROM WITHOUT — ART GIVES THE FORM — AND THE WORK IS COMPOSED AT THE SAME TIME OF FORM AND OF MATTER.

SUCH IS THE IDEA THAT THEY MAKE FOR THEMSELVES OF THE DIVINE WORK. THE FORM OF THE WORLD IS DUE TO THE WISDOM OF THE SUPREME ARTIFICER; MATTER CAME TO THE CREATOR FROM WITHOUT; AND THUS THE WORLD RESULTS FROM A DOUBLE ORIGIN. IT HAS RECEIVED FROM OUTSIDE ITS MATTER AND ITS ESSENCE, AND FROM GOD ITS FORM AND FIGURE. THEY THUS COME TO DENY THAT THE MIGHTY GOD HAS PRESIDED AT THE FORMATION OF THE UNIVERSE, AND PRETEND THAT HE HAS ONLY BROUGHT A CROWNING CONTRIBUTION TO A COMMON WORK, THAT HE HAS ONLY CONTRIBUTED SOME SMALL PORTION TO THE GENESIS OF BEINGS: THEY ARE INCAPABLE FROM THE DEBASEMENT OF THEIR REASONINGS OF RAISING THEIR GLANCES TO THE HEIGHT OF TRUTH. HERE BELOW ARTS ARE SUBSEQUENT TO MATTER — INTRODUCED INTO LIFE BY THE INDISPENSABLE NEED OF THEM. WOOL EXISTED BEFORE WEAVING MADE IT SUPPLY ONE OF NATURE'S IMPERFECTIONS. WOOD EXISTED BEFORE CARPENTERING TOOK POSSESSION OF IT, AND TRANSFORMED IT EACH DAY TO SUPPLY NEW WANTS, AND MADE US SEE ALL THE ADVANTAGES DERIVED FROM IT, GIVING THE OAR TO THE SAILOR, THE WINNOWING FAN TO THE LABOURER, THE LANCE TO THE SOLDIER. BUT GOD, BEFORE ALL THOSE THINGS WHICH NOW ATTRACT OUR NOTICE EXISTED, AFTER CASTING ABOUT IN HIS MIND AND DETERMINING TO BRING INTO BEING TIME WHICH HAD NO BEING, IMAGINED THE WORLD SUCH AS IT OUGHT TO BE, AND CREATED MATTER IN HARMONY WITH THE FORM WHICH HE WISHED TO GIVE IT. HE ASSIGNED TO THE HEAVENS THE NATURE ADAPTED FOR THE HEAVENS, AND GAVE TO THE EARTH AN ESSENCE IN ACCORDANCE WITH ITS FORM. HE FORMED, AS HE WISHED, FIRE, AIR AND WATER, AND GAVE TO EACH THE ESSENCE WHICH THE OBJECT OF ITS EXISTENCE REQUIRED. FINALLY, HE WELDED ALL THE DIVERSE PARTS OF THE UNIVERSE BY LINKS OF INDISSOLUBLE ATTACHMENT AND ESTABLISHED BETWEEN THEM SO PERFECT A FELLOWSHIP AND HARMONY THAT THE MOST DISTANT, IN SPITE OF THEIR DISTANCE, APPEARED UNITED IN ONE UNIVERSAL SYMPATHY. LET THOSE MEN THEREFORE RENOUNCE THEIR FABULOUS IMAGINATIONS, WHO, IN SPITE OF THE WEAKNESS OF THEIR ARGUMENT, PRETEND TO MEASURE A POWER AS INCOMPREHENSIBLE TO MAN'S REASON AS IT IS UNUTTERABLE BY MAN'S VOICE.

3. GOD CREATED THE HEAVENS AND THE EARTH, BUT NOT ONLY HALF — HE CREATED ALL THE HEAVENS AND ALL THE EARTH, CREATING THE ESSENCE WITH THE FORM. FOR HE IS NOT AN INVENTOR OF FIGURES, BUT THE CREATOR EVEN OF THE ESSENCE OF BEINGS. FURTHER LET THEM TELL US HOW THE EFFICIENT POWER OF GOD COULD DEAL WITH THE PASSIVE NATURE OF MATTER, THE LATTER FURNISHING THE MATTER WITHOUT FORM, THE FORMER POSSESSING THE SCIENCE OF THE FORM WITHOUT MATTER, BOTH BEING IN NEED OF EACH OTHER; THE CREATOR IN ORDER TO DISPLAY HIS ART, MATTER IN ORDER TO CEASE TO BE WITHOUT FORM AND TO RECEIVE A FORM. BUT LET US STOP HERE AND RETURN TO OUR SUBJECT.

THE EARTH WAS INVISIBLE AND UNFINISHED. IN SAYING IN THE BEGINNING GOD CREATED THE HEAVENS AND THE EARTH, THE SACRED WRITER PASSED OVER MANY THINGS IN SILENCE, WATER, AIR, FIRE AND THE RESULTS FROM THEM, WHICH, ALL FORMING IN REALITY THE TRUE COMPLEMENT OF THE WORLD, WERE, WITHOUT DOUBT, MADE AT THE SAME TIME AS THE UNIVERSE. BY THIS SILENCE, HISTORY WISHES TO TRAIN THE ACTIVITY OR OUR INTELLIGENCE, GIVING IT A WEAK POINT FOR STARTING, TO IMPEL IT TO THE DISCOVERY OF THE TRUTH. THUS, WE ARE NOT TOLD OF THE CREATION OF WATER; BUT, AS WE ARE TOLD THAT THE EARTH WAS INVISIBLE, ASK YOURSELF WHAT COULD HAVE COVERED IT, AND PREVENTED IT FROM BEING SEEN? FIRE COULD NOT CONCEAL IT. FIRE BRIGHTENS ALL ABOUT IT, AND SPREADS LIGHT RATHER THAN DARKNESS AROUND. NO MORE WAS IT AIR THAT ENVELOPED THE EARTH. AIR BY NATURE IS OF LITTLE DENSITY AND TRANSPARENT. IT RECEIVES ALL KINDS OF VISIBLE OBJECT, AND TRANSMITS THEM TO THE SPECTATORS. ONLY ONE SUPPOSITION REMAINS; THAT WHICH FLOATED ON THE SURFACE OF THE EARTH WAS WATER — THE FLUID ESSENCE WHICH HAD NOT YET BEEN CONFINED TO ITS OWN PLACE. THUS THE EARTH WAS NOT ONLY INVISIBLE; IT WAS STILL INCOMPLETE. EVEN TODAY EXCESSIVE DAMP IS A HINDRANCE TO THE PRODUCTIVENESS OF THE EARTH. THE SAME CAUSE AT THE SAME TIME PREVENTS IT FROM BEING SEEN, AND FROM BEING COMPLETE, FOR THE PROPER AND NATURAL ADORNMENT OF THE EARTH IS ITS COMPLETION: GRAIN WAVING IN THE VALLEYS — MEADOWS GREEN WITH GRASS AND RICH WITH MANY COLORED FLOWERS — FERTILE GLADES AND HILL-TOPS SHADED BY FORESTS. OF ALL THIS NOTHING WAS YET PRODUCED; THE EARTH WAS IN TRAVAIL WITH IT IN VIRTUE OF THE POWER THAT SHE HAD RECEIVED FROM THE CREATOR. BUT SHE WAS WAITING FOR THE APPOINTED TIME AND THE DIVINE ORDER TO BRING FORTH.

4. DARKNESS WAS UPON THE FACE OF THE DEEP. GENESIS 1:2 A NEW SOURCE FOR FABLES AND MOST IMPIOUS IMAGINATIONS IF ONE DISTORTS THE SENSE OF THESE WORDS AT THE WILL OF ONE'S FANCIES. BY DARKNESS THESE WICKED MEN DO NOT UNDERSTAND WHAT IS MEANT IN REALITY — AIR NOT ILLUMINED, THE SHADOW PRODUCED BY THE INTERPOSITION OF A BODY, OR FINALLY A PLACE FOR SOME REASON DEPRIVED OF LIGHT. FOR THEM DARKNESS IS AN EVIL POWER, OR RATHER THE PERSONIFICATION OF EVIL, HAVING HIS ORIGIN IN HIMSELF IN OPPOSITION TO, AND IN PERPETUAL STRUGGLE WITH, THE GOODNESS OF GOD. IF GOD IS LIGHT, THEY SAY, WITHOUT ANY DOUBT THE POWER WHICH STRUGGLES AGAINST HIM MUST BE DARKNESS, DARKNESS NOT OWING ITS EXISTENCE TO A FOREIGN ORIGIN, BUT AN EVIL EXISTING BY ITSELF. DARKNESS IS THE ENEMY OF SOULS, THE PRIMARY CAUSE OF DEATH, THE ADVERSARY OF VIRTUE. THE WORDS OF THE PROPHET, THEY SAY IN THEIR ERROR, SHOW THAT IT EXISTS AND THAT IT DOES NOT PROCEED FROM GOD. FROM THIS WHAT PERVERSE AND IMPIOUS DOGMAS HAVE BEEN IMAGINED! WHAT GRIEVOUS WOLVES, ACTS 20:29 TEARING THE FLOCK OF THE LORD, HAVE SPRUNG FROM THESE WORDS TO CAST THEMSELVES UPON SOULS! IS IT NOT FROM HENCE THAT HAVE COME FORTH MARCIONS AND VALENTINI, AND THE DETESTABLE HERESY OF THE MANICHEANS, WHICH YOU MAY WITHOUT GOING FAR WRONG CALL THE PUTRID HUMOUR OF THE CHURCHES.

O MAN, WHY WANDER THUS FROM THE TRUTH, AND IMAGINE FOR YOURSELF THAT WHICH WILL CAUSE YOUR PERDITION? THE WORD IS SIMPLE AND WITHIN THE COMPREHENSION OF ALL. THE EARTH WAS INVISIBLE. WHY? BECAUSE THE DEEP WAS SPREAD OVER ITS SURFACE. WHAT IS THE DEEP? A MASS OF WATER OF EXTREME DEPTH. BUT WE KNOW THAT WE CAN SEE MANY BODIES THROUGH CLEAR AND TRANSPARENT WATER. HOW THEN WAS IT THAT NO PART OF THE EARTH APPEARED THROUGH THE WATER? BECAUSE THE AIR WHICH SURROUNDED IT WAS STILL WITHOUT LIGHT AND IN DARKNESS. THE RAYS OF THE SUN, PENETRATING THE WATER, OFTEN ALLOW US TO SEE THE PEBBLES WHICH FORM THE BED OF THE RIVER, BUT IN A DARK NIGHT IT IS IMPOSSIBLE FOR OUR GLANCE TO PENETRATE UNDER THE WATER. THUS, THESE WORDS THE EARTH WAS INVISIBLE ARE EXPLAINED BY THOSE THAT FOLLOW; THE DEEP COVERED IT AND ITSELF WAS IN DARKNESS. THUS, THE DEEP IS NOT A MULTITUDE OF HOSTILE POWERS, AS HAS BEEN IMAGINED; NOR DARKNESS AN EVIL SOVEREIGN FORCE IN ENMITY WITH GOOD. IN REALITY TWO RIVAL PRINCIPLES OF EQUAL POWER, IF ENGAGED WITHOUT CEASING IN A WAR OF MUTUAL ATTACKS, WILL END IN SELF DESTRUCTION. BUT IF ONE SHOULD GAIN THE MASTERY IT WOULD COMPLETELY ANNIHILATE THE CONQUERED. THUS, TO MAINTAIN THE BALANCE IN THE STRUGGLE BETWEEN GOOD AND EVIL IS TO REPRESENT THEM AS ENGAGED IN A WAR WITHOUT END AND IN PERPETUAL DESTRUCTION, WHERE THE OPPONENTS ARE AT THE SAME TIME CONQUERORS AND CONQUERED. IF GOOD IS THE STRONGER, WHAT IS THERE TO PREVENT EVIL BEING COMPLETELY ANNIHILATED? BUT IF THAT BE THE CASE, THE VERY UTTERANCE OF WHICH IS IMPIOUS, I ASK MYSELF HOW IT IS THAT THEY THEMSELVES ARE NOT FILLED WITH HORROR TO THINK THAT THEY HAVE IMAGINED SUCH ABOMINABLE BLASPHEMIES.

IT IS EQUALLY IMPIOUS TO SAY THAT EVIL HAS ITS ORIGIN FROM GOD; BECAUSE THE CONTRARY CANNOT PROCEED FROM ITS CONTRARY. LIFE DOES NOT ENGENDER DEATH; DARKNESS IS NOT THE ORIGIN OF LIGHT; SICKNESS IS NOT THE MAKER OF HEALTH. IN THE CHANGES OF CONDITIONS THERE ARE TRANSITIONS FROM ONE CONDITION TO THE CONTRARY; BUT IN GENESIS EACH BEING PROCEEDS FROM ITS LIKE, AND NOT FROM ITS CONTRARY. IF THEN EVIL IS NEITHER UNCREATE NOR CREATED BY GOD, FROM WHENCE COMES ITS NATURE? CERTAINLY THAT EVIL EXISTS, NO ONE LIVING IN THE WORLD WILL DENY. WHAT SHALL WE SAY THEN? EVIL IS NOT A LIVING ANIMATED ESSENCE; IT IS THE CONDITION OF THE SOUL OPPOSED TO VIRTUE, DEVELOPED IN THE CARELESS ON ACCOUNT OF THEIR FALLING AWAY FROM GOOD.

5. DO NOT THEN GO BEYOND YOURSELF TO SEEK FOR EVIL, AND IMAGINE THAT THERE IS AN ORIGINAL NATURE OF WICKEDNESS. EACH OF US, LET US ACKNOWLEDGE IT, IS THE FIRST AUTHOR OF HIS OWN VICE. AMONG THE ORDINARY EVENTS OF LIFE, SOME COME NATURALLY, LIKE OLD AGE AND SICKNESS, OTHERS BY CHANCE LIKE UNFORESEEN OCCURRENCES, OF WHICH THE ORIGIN IS BEYOND OURSELVES, OFTEN SAD, SOMETIMES FORTUNATE, AS FOR INSTANCE THE DISCOVERY OF A TREASURE WHEN DIGGING A WELL, OR THE MEETING OF A MAD DOG WHEN GOING TO THE MARKET PLACE. OTHERS DEPEND UPON OURSELVES, SUCH AS RULING ONE'S PASSIONS, OR NOT PUTTING A BRIDLE ON ONE'S PLEASURES, TO BE MASTER OF OUR ANGER, OR TO RAISE THE HAND AGAINST HIM WHO IRRITATES US, TO TELL THE TRUTH, OR TO LIE, TO HAVE A SWEET AND WELL-REGULATED DISPOSITION, OR TO BE FIERCE AND SWOLLEN AND EXALTED WITH PRIDE. HERE YOU ARE THE MASTER OF YOUR ACTIONS. DO NOT LOOK FOR THE GUIDING CAUSE BEYOND YOURSELF, BUT RECOGNISE THAT EVIL, RIGHTLY SO CALLED, HAS NO OTHER ORIGIN THAN OUR VOLUNTARY FALLS. IF IT WERE INVOLUNTARY, AND DID NOT DEPEND UPON OURSELVES, THE LAWS WOULD NOT HAVE SO MUCH TERROR FOR THE GUILTY, AND THE TRIBUNALS WOULD NOT BE SO WITHOUT PITY WHEN THEY CONDEMN WRETCHES ACCORDING TO THE MEASURE OF THEIR CRIMES. BUT ENOUGH CONCERNING EVIL RIGHTLY SO CALLED. SICKNESS, POVERTY, OBSCURITY, DEATH, FINALLY ALL HUMAN AFFLICTIONS, OUGHT NOT TO BE RANKED AS EVILS; SINCE WE DO NOT COUNT AMONG THE GREATEST BOONS THINGS WHICH ARE THEIR OPPOSITES. AMONG THESE AFFLICTIONS, SOME ARE THE EFFECT OF NATURE, OTHERS HAVE OBVIOUSLY BEEN FOR MANY A SOURCE OF ADVANTAGE. LET US THEN BE SILENT FOR THE MOMENT ABOUT THESE METAPHORS AND ALLEGORIES, AND, SIMPLY FOLLOWING WITHOUT VAIN CURIOSITY THE WORDS OF HOLY SCRIPTURE, LET US TAKE FROM DARKNESS THE IDEA WHICH IT GIVES US.

BUT REASON ASKS, WAS DARKNESS CREATED WITH THE WORLD? IS IT OLDER THAN LIGHT? WHY IN SPITE OF ITS INFERIORITY HAS IT PRECEDED IT? DARKNESS, WE REPLY, DID NOT EXIST IN ESSENCE; IT IS A CONDITION PRODUCED IN THE AIR BY THE WITHDRAWAL OF LIGHT. WHAT THEN IS THAT LIGHT WHICH DISAPPEARED SUDDENLY FROM THE WORLD, SO THAT DARKNESS SHOULD COVER THE FACE OF THE DEEP? IF ANYTHING HAD EXISTED BEFORE THE FORMATION OF THIS SENSIBLE AND PERISHABLE WORLD, NO DOUBT WE CONCLUDE IT WOULD HAVE BEEN IN LIGHT. THE ORDERS OF ANGELS, THE HEAVENLY HOSTS, ALL INTELLECTUAL NATURES NAMED OR UNNAMED, ALL THE MINISTERING SPIRITS, DID NOT LIVE IN DARKNESS, BUT ENJOYED A CONDITION FITTED FOR THEM IN LIGHT AND SPIRITUAL JOY.

NO ONE WILL CONTRADICT THIS; LEAST OF ALL HE WHO LOOKS FOR CELESTIAL LIGHT AS ONE OF THE REWARDS PROMISED TO VIRTUE, THE LIGHT WHICH, AS SOLOMON SAYS, IS ALWAYS A LIGHT TO THE RIGHTEOUS, THE LIGHT WHICH MADE THE APOSTLE SAY GIVING THANKS UNTO THE FATHER, WHICH HAS MADE US MEET TO BE PARTAKERS OF THE INHERITANCE OF THE SAINTS IN LIGHT. COLOSSIANS 1:12 FINALLY, IF THE CONDEMNED ARE SENT INTO OUTER DARKNESS EVIDENTLY THOSE WHO ARE MADE WORTHY OF GOD'S APPROVAL, ARE AT REST IN HEAVENLY LIGHT. WHEN THEN, ACCORDING TO THE ORDER OF GOD, THE HEAVEN APPEARED, ENVELOPING ALL THAT ITS CIRCUMFERENCE INCLUDED, A VAST AND UNBROKEN BODY SEPARATING OUTER THINGS FROM THOSE WHICH IT ENCLOSED, IT NECESSARILY KEPT THE SPACE INSIDE IN DARKNESS FOR WANT OF COMMUNICATION WITH THE OUTER LIGHT. THREE THINGS ARE, INDEED, NEEDED TO FORM A SHADOW, LIGHT, A BODY, A DARK PLACE. THE SHADOW OF HEAVEN FORMS THE DARKNESS OF THE WORLD. UNDERSTAND, I PRAY YOU, WHAT I MEAN, BY A SIMPLE EXAMPLE; BY RAISING FOR YOURSELF AT MID-DAY A TENT OF SOME COMPACT AND IMPENETRABLE MATERIAL, AND SHUTTING YOURSELF UP IN IT IN SUDDEN DARKNESS. SUPPOSE THAT ORIGINAL DARKNESS WAS LIKE THIS, NOT SUBSISTING DIRECTLY BY ITSELF, BUT RESULTING FROM SOME EXTERNAL CAUSES. IF IT IS SAID THAT IT RESTED UPON THE DEEP, IT IS BECAUSE THE EXTREMITY OF AIR NATURALLY TOUCHES THE SURFACE OF BODIES; AND AS AT THAT TIME THE WATER COVERED EVERYTHING, WE ARE OBLIGED TO SAY THAT DARKNESS WAS UPON THE FACE OF THE DEEP.

6. AND THE SPIRIT OF GOD WAS BORNE UPON THE FACE OF THE WATERS. DOES THIS SPIRIT MEAN THE DIFFUSION OF AIR? THE SACRED WRITER WISHES TO ENUMERATE TO YOU THE ELEMENTS OF THE WORLD, TO TELL YOU THAT GOD CREATED THE HEAVENS, THE EARTH, WATER, AND AIR AND THAT THE LAST WAS NOW DIFFUSED AND IN MOTION; OR RATHER, THAT WHICH IS TRUER AND CONFIRMED BY THE AUTHORITY OF THE ANCIENTS, BY THE SPIRIT OF GOD, HE MEANS THE HOLY SPIRIT. IT IS, AS HAS BEEN REMARKED, THE SPECIAL NAME, THE NAME ABOVE ALL OTHERS THAT SCRIPTURE DELIGHTS TO GIVE TO THE HOLY SPIRIT, AND ALWAYS BY THE SPIRIT OF GOD THE HOLY SPIRIT IS MEANT, THE SPIRIT WHICH COMPLETES THE DIVINE AND BLESSED TRINITY. YOU WILL FIND IT BETTER THEREFORE TO TAKE IT IN THIS SENSE. HOW THEN DID THE SPIRIT OF GOD MOVE UPON THE WATERS? THE EXPLANATION THAT I AM ABOUT TO GIVE YOU IS NOT AN ORIGINAL ONE, BUT THAT OF A SYRIAN, WHO WAS AS IGNORANT IN THE WISDOM OF THIS WORLD AS HE

WAS VERSED IN THE KNOWLEDGE OF THE TRUTH. HE SAID, THEN, THAT THE SYRIAC WORD WAS MORE EXPRESSIVE, AND THAT BEING MORE ANALOGOUS TO THE HEBREW TERM IT WAS A NEARER APPROACH TO THE SCRIPTURAL SENSE. THIS IS THE MEANING OF THE WORD; BY WAS BORNE THE SYRIANS, HE SAYS, UNDERSTAND: IT CHERISHED THE NATURE OF THE WATERS AS ONE SEES A BIRD COVER THE EGGS WITH HER BODY AND IMPART TO THEM VITAL FORCE FROM HER OWN WARMTH. SUCH IS, AS NEARLY AS POSSIBLE, THE MEANING OF THESE WORDS — THE SPIRIT WAS BORNE: LET US UNDERSTAND, THAT IS, PREPARED THE NATURE OF WATER TO PRODUCE LIVING BEINGS: A SUFFICIENT PROOF FOR THOSE WHO ASK IF THE HOLY SPIRIT TOOK AN ACTIVE PART IN THE CREATION OF THE WORLD.

7. AND GOD SAID, LET THERE BE LIGHT. GENESIS 1:3 THE FIRST WORD OF GOD CREATED THE NATURE OF LIGHT; IT MADE DARKNESS VANISH, DISPELLED GLOOM, ILLUMINATED THE WORLD, AND GAVE TO ALL BEINGS AT THE SAME TIME A SWEET AND GRACIOUS ASPECT. THE HEAVENS, UNTIL THEN ENVELOPED IN DARKNESS, APPEARED WITH THAT BEAUTY WHICH THEY STILL PRESENT TO OUR EYES. THE AIR WAS LIGHTED UP, OR RATHER MADE THE LIGHT CIRCULATE MIXED WITH ITS SUBSTANCE, AND, DISTRIBUTING ITS SPLENDOUR RAPIDLY IN EVERY DIRECTION, SO DISPERSED ITSELF TO ITS EXTREME LIMITS. UP IT SPRANG TO THE VERY ÆTHER AND HEAVEN. IN AN INSTANT IT LIGHTED UP THE WHOLE EXTENT OF THE WORLD, THE NORTH AND THE SOUTH, THE EAST AND THE WEST. FOR THE ÆTHER ALSO IS SUCH A SUBTLE SUBSTANCE AND SO TRANSPARENT THAT IT NEEDS NOT THE SPACE OF A MOMENT FOR LIGHT TO PASS THROUGH IT. JUST AS IT CARRIES OUR SIGHT INSTANTANEOUSLY TO THE OBJECT OF VISION, SO WITHOUT THE LEAST INTERVAL, WITH A RAPIDITY THAT THOUGHT CANNOT CONCEIVE, IT RECEIVES THESE RAYS OF LIGHT IN ITS UTTERMOST LIMITS. WITH LIGHT THE ÆTHER BECOMES MORE PLEASING AND THE WATERS MORE LIMPID. THESE LAST, NOT CONTENT WITH RECEIVING ITS SPLENDOUR, RETURN IT BY THE REFLECTION OF LIGHT AND IN ALL DIRECTIONS SEND FORTH QUIVERING FLASHES. THE DIVINE WORD GIVES EVERY OBJECT A MORE CHEERFUL AND A MORE ATTRACTIVE APPEARANCE, JUST AS WHEN MEN IN DEEP SEA POUR IN OIL THEY MAKE THE PLACE ABOUT THEM CLEAR. SO, WITH A SINGLE WORD AND IN ONE INSTANT, THE CREATOR OF ALL THINGS GAVE THE BOON OF LIGHT TO THE WORLD.

LET THERE BE LIGHT. THE ORDER WAS ITSELF AN OPERATION, AND A STATE OF THINGS WAS BROUGHT INTO BEING, THAN WHICH MAN'S MIND CANNOT EVEN IMAGINE A PLEASANTER ONE FOR OUR ENJOYMENT. IT MUST BE WELL UNDERSTOOD THAT WHEN WE SPEAK OF THE VOICE, OF THE WORD, OF THE COMMAND OF GOD, THIS DIVINE LANGUAGE DOES NOT MEAN TO US A SOUND WHICH ESCAPES FROM THE ORGANS OF SPEECH, A COLLISION OF AIR STRUCK BY THE TONGUE; IT IS A SIMPLE SIGN OF THE WILL OF GOD, AND, IF WE GIVE IT THE FORM OF AN ORDER, IT IS ONLY THE BETTER TO IMPRESS THE SOULS WHOM WE INSTRUCT.

AND GOD SAW THE LIGHT, THAT IT WAS GOOD. GENESIS 1:4 HOW CAN WE WORTHILY PRAISE LIGHT AFTER THE TESTIMONY GIVEN BY THE CREATOR TO ITS GOODNESS? THE WORD, EVEN AMONG US, REFERS THE JUDGMENT TO THE EYES, INCAPABLE OF RAISING ITSELF TO THE IDEA THAT THE SENSES HAVE ALREADY RECEIVED. BUT, IF BEAUTY IN BODIES RESULTS FROM SYMMETRY OF PARTS, AND THE HARMONIOUS APPEARANCE OF COLORS, HOW IN A SIMPLE AND HOMOGENEOUS ESSENCE LIKE LIGHT, CAN THIS IDEA OF BEAUTY BE PRESERVED? WOULD NOT THE SYMMETRY IN LIGHT BE LESS SHOWN IN ITS PARTS THAN IN THE PLEASURE AND DELIGHT AT THE SIGHT OF IT? SUCH IS ALSO THE BEAUTY OF GOLD, WHICH IT OWES NOT TO THE HAPPY MINGLING OF ITS PARTS, BUT ONLY TO ITS BEAUTIFUL COLOR WHICH HAS A CHARM ATTRACTIVE TO THE EYES.

THUS AGAIN, THE EVENING STAR IS THE MOST BEAUTIFUL OF THE STARS: NOT THAT THE PARTS OF WHICH IT IS COMPOSED FORM A HARMONIOUS WHOLE; BUT THANKS TO THE UNALLOYED AND BEAUTIFUL BRIGHTNESS WHICH MEETS OUR EYES. AND FURTHER, WHEN GOD PROCLAIMED THE GOODNESS OF LIGHT, IT WAS NOT IN REGARD TO THE CHARM OF THE EYE BUT AS A PROVISION FOR FUTURE ADVANTAGE, BECAUSE AT THAT TIME THERE WERE AS YET NO EYES TO JUDGE OF ITS BEAUTY. AND GOD DIVIDED THE LIGHT FROM THE DARKNESS; GENESIS 1:4 THAT IS TO SAY, GOD GAVE THEM NATURES INCAPABLE OF MIXING, PERPETUALLY IN OPPOSITION TO EACH OTHER, AND PUT BETWEEN THEM THE WIDEST SPACE AND DISTANCE.

8. AND GOD CALLED THE LIGHT DAY AND THE DARKNESS HE CALLED NIGHT. GENESIS 1:5 SINCE THE BIRTH OF THE SUN, THE LIGHT THAT IT DIFFUSES IN THE AIR, WHEN SHINING ON OUR HEMISPHERE, IS DAY; AND THE SHADOW PRODUCED BY ITS DISAPPEARANCE IS NIGHT. BUT AT THAT TIME IT WAS NOT AFTER THE MOVEMENT OF THE SUN, BUT FOLLOWING THIS PRIMITIVE LIGHT SPREAD ABROAD IN THE AIR OR WITHDRAWN IN A MEASURE DETERMINED BY GOD, THAT DAY CAME AND WAS FOLLOWED BY NIGHT.

AND THE EVENING AND THE MORNING WERE THE FIRST DAY. GENESIS 1:5 EVENING IS THEN THE BOUNDARY COMMON TO DAY AND NIGHT; AND IN THE SAME WAY MORNING CONSTITUTES THE APPROACH OF NIGHT TO DAY. IT WAS TO GIVE DAY THE PRIVILEGES OF SENIORITY THAT SCRIPTURE PUT THE END OF THE FIRST DAY BEFORE THAT OF THE FIRST NIGHT, BECAUSE NIGHT FOLLOWS DAY: FOR, BEFORE THE CREATION OF LIGHT, THE WORLD WAS NOT IN NIGHT, BUT IN DARKNESS. IT IS THE OPPOSITE OF DAY WHICH WAS CALLED NIGHT, AND IT DID NOT RECEIVE ITS NAME UNTIL AFTER DAY. THUS WERE CREATED THE EVENING AND THE MORNING. SCRIPTURE MEANS THE SPACE OF A DAY AND A NIGHT, AND AFTERWARDS NO MORE SAYS DAY AND NIGHT, BUT CALLS THEM BOTH UNDER THE NAME OF THE MORE IMPORTANT: A CUSTOM WHICH YOU WILL FIND THROUGHOUT SCRIPTURE. EVERYWHERE THE MEASURE OF TIME IS COUNTED BY DAYS, WITHOUT MENTION OF NIGHTS. THE DAYS OF OUR YEARS, SAYS THE PSALMIST. FEW AND EVIL HAVE THE DAYS OF THE YEARS OF MY LIFE BEEN, GENESIS 47:9 SAID JACOB, AND ELSEWHERE ALL THE DAYS OF MY LIFE. THUS UNDER THE FORM OF HISTORY THE LAW IS LAID DOWN FOR WHAT IS TO FOLLOW. AND THE EVENING AND THE MORNING WERE ONE DAY. WHY DOES SCRIPTURE SAY ONE DAY THE FIRST DAY? BEFORE SPEAKING TO US OF THE SECOND, THE THIRD, AND THE FOURTH DAYS, WOULD IT NOT HAVE BEEN MORE NATURAL TO CALL THAT ONE THE FIRST WHICH BEGAN THE SERIES? IF IT THEREFORE SAYS ONE DAY, IT IS FROM A WISH TO DETERMINE THE MEASURE OF DAY AND NIGHT, AND TO COMBINE THE TIME THAT THEY CONTAIN. NOW TWENTY-FOUR HOURS FILL UP THE SPACE OF ONE DAY — WE MEAN OF A DAY AND OF A NIGHT; AND IF, AT THE TIME OF THE SOLSTICES, THEY HAVE NOT BOTH AN EQUAL LENGTH, THE TIME MARKED BY SCRIPTURE DOES NOT THE LESS CIRCUMSCRIBE THEIR DURATION. IT IS AS THOUGH IT SAID: TWENTY-FOUR HOURS MEASURE THE SPACE OF A DAY, OR THAT, IN REALITY A DAY IS THE TIME THAT THE HEAVENS STARTING FROM ONE POINT TAKE TO RETURN THERE. THUS, EVERY TIME THAT, IN THE REVOLUTION OF THE SUN, EVENING AND MORNING OCCUPY THE WORLD, THEIR PERIODICAL SUCCESSION NEVER EXCEEDS THE SPACE OF ONE DAY. BUT MUST WE BELIEVE IN A MYSTERIOUS REASON FOR THIS? GOD WHO MADE THE NATURE OF TIME MEASURED IT OUT AND DETERMINED IT BY INTERVALS OF DAYS; AND, WISHING TO GIVE IT A WEEK AS A MEASURE, HE ORDERED THE WEEK TO REVOLVE FROM PERIOD TO PERIOD UPON ITSELF, TO COUNT THE MOVEMENT OF TIME, FORMING THE WEEK OF ONE DAY REVOLVING SEVEN TIMES UPON ITSELF: A PROPER CIRCLE BEGINS AND ENDS WITH ITSELF. SUCH IS ALSO THE CHARACTER OF ETERNITY, TO REVOLVE UPON ITSELF AND TO END NOWHERE. IF THEN THE BEGINNING OF TIME IS CALLED ONE DAY RATHER THAN THE FIRST DAY, IT IS BECAUSE SCRIPTURE WISHES TO ESTABLISH ITS RELATIONSHIP WITH ETERNITY. IT WAS, IN REALITY, FIT AND NATURAL TO CALL ONE THE DAY WHOSE CHARACTER IS TO BE ONE WHOLLY SEPARATED AND ISOLATED FROM ALL THE OTHERS. IF SCRIPTURE SPEAKS TO US OF MANY AGES, SAYING EVERYWHERE, AGE OF AGE, AND AGES OF AGES, WE DO NOT SEE IT ENUMERATE THEM AS FIRST, SECOND, AND THIRD. IT FOLLOWS THAT WE ARE HEREBY SHOWN NOT SO MUCH LIMITS, ENDS AND SUCCESSION OF AGES, AS DISTINCTIONS BETWEEN VARIOUS STATES AND MODES OF ACTION. THE DAY OF THE LORD, SCRIPTURE SAYS, IS GREAT AND VERY TERRIBLE, JOEL 2:11 AND ELSEWHERE WOE UNTO YOU THAT DESIRE THE DAY OF THE LORD: TO WHAT END IS IT FOR YOU? THE DAY OF THE LORD IS DARKNESS AND NOT LIGHT. AMOS 5:18 A DAY OF DARKNESS FOR THOSE WHO ARE WORTHY OF DARKNESS. NO; THIS DAY WITHOUT EVENING, WITHOUT SUCCESSION AND WITHOUT END IS NOT UNKNOWN TO SCRIPTURE, AND IT IS THE DAY THAT THE PSALMIST CALLS THE EIGHTH DAY, BECAUSE IT IS OUTSIDE THIS TIME OF WEEKS. THUS WHETHER YOU CALL IT DAY, OR WHETHER YOU CALL IT ETERNITY, YOU EXPRESS THE SAME IDEA. GIVE THIS STATE THE NAME OF DAY; THERE ARE NOT SEVERAL, BUT ONLY ONE. IF YOU CALL IT ETERNITY STILL IT IS UNIQUE AND NOT MANIFOLD. THUS IT IS IN ORDER THAT YOU MAY CARRY YOUR THOUGHTS FORWARD TOWARDS A FUTURE LIFE, THAT SCRIPTURE MARKS BY THE WORD ONE THE DAY WHICH IS THE TYPE OF ETERNITY, THE FIRST FRUITS OF DAYS, THE CONTEMPORARY OF LIGHT, THE HOLY LORD'S DAY HONOURED BY THE RESURRECTION OF OUR LORD. AND THE EVENING AND THE MORNING WERE ONE DAY.

BUT, WHILE I AM CONVERSING WITH YOU ABOUT THE FIRST EVENING OF THE WORLD, EVENING TAKES ME BY SURPRISE, AND PUTS AN END TO MY DISCOURSE. MAY THE FATHER OF THE TRUE LIGHT, WHO HAS ADORNED DAY WITH CELESTIAL LIGHT, WHO HAS MADE THE FIRE TO SHINE WHICH ILLUMINATES US DURING THE NIGHT, WHO RESERVES FOR US IN THE PEACE OF A FUTURE AGE A SPIRITUAL AND EVERLASTING LIGHT, ENLIGHTEN YOUR HEARTS IN THE KNOWLEDGE OF TRUTH, KEEP YOU FROM STUMBLING, AND GRANT THAT YOU MAY WALK HONESTLY AS IN THE DAY. ROMANS 13:13 THUS SHALL YOU SHINE AS THE SUN IN THE MIDST OF THE GLORY OF THE SAINTS, AND I SHALL GLORY IN YOU IN THE DAY OF CHRIST, TO WHOM BELONG ALL GLORY AND POWER FOR EVER AND EVER. AMEN.

HOMILY III
ON THE FIRMAMENT.

1. WE HAVE NOW RECOUNTED THE WORKS OF THE FIRST DAY, OR RATHER OF ONE DAY. FAR BE IT FROM ME INDEED, TO TAKE FROM IT THE PRIVILEGE IT ENJOYS OF HAVING BEEN FOR THE CREATOR A DAY APART, A DAY WHICH IS NOT COUNTED IN THE SAME ORDER AS THE OTHERS. OUR DISCUSSION YESTERDAY TREATED OF THE WORKS OF THIS DAY, AND DIVIDED THE NARRATIVE SO AS TO GIVE YOU FOOD FOR YOUR SOULS IN THE MORNING, AND JOY IN THE EVENING. TODAY WE PASS ON TO THE WONDERS OF THE SECOND DAY. AND HERE I DO NOT WISH TO SPEAK OF THE NARRATOR'S TALENT, BUT OF THE GRACE OF SCRIPTURE, FOR THE NARRATIVE IS SO NATURALLY TOLD THAT IT PLEASES AND DELIGHTS ALL THE FRIENDS OF TRUTH. IT IS THIS CHARM OF TRUTH WHICH THE PSALMIST EXPRESSES SO EMPHATICALLY WHEN HE SAYS, HOW SWEET ARE YOUR WORDS UNTO MY TASTE, YEA, SWEETER THAN HONEY TO MY MOUTH. YESTERDAY THEN, AS FAR AS WE WERE ABLE, WE DELIGHTED OUR SOULS BY CONVERSING ABOUT THE ORACLES OF GOD, AND NOW TODAY WE ARE MET TOGETHER AGAIN ON THE SECOND DAY TO CONTEMPLATE THE WONDERS OF THE SECOND DAY.

I KNOW THAT MANY ARTISANS, BELONGING TO MECHANICAL TRADES, ARE CROWDING AROUND ME. A DAY'S LABOUR HARDLY SUFFICES TO MAINTAIN THEM; THEREFORE I AM COMPELLED TO ABRIDGE MY DISCOURSE, SO AS NOT TO KEEP THEM TOO LONG FROM THEIR WORK. WHAT SHALL I SAY TO THEM? THE TIME WHICH YOU LEND TO GOD IS NOT LOST: HE WILL RETURN IT TO YOU WITH LARGE INTEREST. WHATEVER DIFFICULTIES MAY TROUBLE YOU THE LORD WILL DISPERSE THEM. TO THOSE WHO HAVE PREFERRED SPIRITUAL WELFARE, HE WILL GIVE HEALTH OF BODY, KEENNESS OF MIND, SUCCESS IN BUSINESS, AND UNBROKEN PROSPERITY. AND, EVEN IF IN THIS LIFE OUR EFFORTS SHOULD NOT REALISE OUR HOPES, THE TEACHINGS OF THE HOLY SPIRIT ARE NONE THE LESS A RICH TREASURE FOR THE AGES TO COME. DELIVER YOUR HEART, THEN, FROM THE CARES OF THIS LIFE AND GIVE CLOSE HEED TO MY WORDS. OF WHAT AVAIL WILL IT BE TO YOU IF YOU ARE HERE IN THE BODY, AND YOUR HEART IS ANXIOUS ABOUT YOUR EARTHLY TREASURE?

2. AND GOD SAID LET THERE BE A FIRMAMENT IN THE MIDST OF THE WATERS, AND LET IT DIVIDE THE WATERS FROM THE WATERS. GENESIS 1:6 YESTERDAY WE HEARD GOD'S DECREE, LET THERE BE LIGHT. TODAY IT IS, LET THERE BE A FIRMAMENT. THERE APPEARS TO BE SOMETHING MORE IN THIS. THE WORD IS NOT LIMITED TO A SIMPLE COMMAND. IT LAYS DOWN THE REASON NECESSITATING THE STRUCTURE OF THE FIRMAMENT: IT IS, IT IS SAID, TO SEPARATE THE WATERS FROM THE WATERS. AND FIRST LET US ASK HOW GOD SPEAKS? IS IT IN OUR MANNER? DOES HIS INTELLIGENCE RECEIVE AN IMPRESSION FROM OBJECTS, AND, AFTER HAVING CONCEIVED THEM, MAKE THEM KNOWN BY PARTICULAR SIGNS APPROPRIATE TO EACH OF THEM? HAS HE CONSEQUENTLY RECOURSE TO THE ORGANS OF VOICE TO CONVEY HIS THOUGHTS? IS HE OBLIGED TO STRIKE THE AIR BY THE ARTICULATE MOVEMENTS OF THE VOICE, TO UNVEIL THE THOUGHT HIDDEN IN HIS HEART? WOULD IT NOT SEEM LIKE AN IDLE FABLE TO SAY THAT GOD SHOULD NEED SUCH A CIRCUITOUS METHOD TO MANIFEST HIS THOUGHTS? AND IS IT NOT MORE CONFORMABLE WITH TRUE RELIGION TO SAY, THAT THE DIVINE WILL AND THE FIRST IMPETUS OF DIVINE INTELLIGENCE ARE THE WORD OF GOD? IT IS HE WHOM SCRIPTURE VAGUELY REPRESENTS, TO SHOW US THAT GOD HAS NOT ONLY WISHED TO CREATE THE WORLD, BUT TO CREATE IT WITH THE HELP OF A CO-OPERATOR. SCRIPTURE MIGHT CONTINUE THE HISTORY AS IT IS BEGUN: IN THE BEGINNING GOD CREATED THE HEAVEN AND THE EARTH; AFTERWARDS HE CREATED LIGHT, THEN HE CREATED THE FIRMAMENT. BUT, BY MAKING GOD COMMAND AND SPEAK, THE SCRIPTURE TACITLY SHOWS US HIM TO WHOM THIS ORDER AND THESE WORDS ARE ADDRESSED. IT IS NOT THAT IT GRUDGES US THE KNOWLEDGE OF THE TRUTH, BUT THAT IT MAY KINDLE OUR DESIRE BY SHOWING US SOME TRACE AND INDICATION OF THE MYSTERY. WE SEIZE WITH DELIGHT, AND CAREFULLY KEEP, THE FRUIT OF LABORIOUS EFFORTS, WHILE A POSSESSION EASILY ATTAINED IS DESPISED. SUCH IS THE ROAD AND THE COURSE WHICH SCRIPTURE FOLLOWS TO LEAD US TO THE IDEA OF THE ONLY BEGOTTEN. AND CERTAINLY, GOD'S IMMATERIAL NATURE HAD NO NEED OF THE MATERIAL LANGUAGE OF VOICE, SINCE HIS VERY THOUGHTS COULD BE TRANSMITTED TO HIS FELLOW-WORKER. WHAT NEED THEN OF SPEECH, FOR THOSE WHO BY THOUGHT ALONE COULD COMMUNICATE THEIR COUNSELS TO EACH OTHER? VOICE WAS MADE FOR HEARING, AND HEARING FOR VOICE. WHERE THERE IS NEITHER AIR, NOR TONGUE, NOR EAR, NOR THAT WINDING CANAL WHICH CARRIES SOUNDS TO THE SEAT OF SENSATION IN THE HEAD, THERE IS NO NEED FOR WORDS: THOUGHTS OF THE SOUL ARE SUFFICIENT TO TRANSMIT THE WILL. AS I SAID THEN, THIS LANGUAGE IS ONLY A WISE AND INGENIOUS CONTRIVANCE TO SET OUR MINDS SEEKING THE PERSON TO WHOM THE WORDS ARE ADDRESSED.

3. IN THE SECOND PLACE, DOES THE FIRMAMENT THAT IS CALLED HEAVEN DIFFER FROM THE FIRMAMENT THAT GOD MADE IN THE BEGINNING? ARE THERE TWO HEAVENS? THE PHILOSOPHERS, WHO DISCUSS HEAVEN, WOULD RATHER LOSE THEIR TONGUES THAN GRANT THIS. THERE IS ONLY ONE HEAVEN, THEY PRETEND; AND IT IS OF A NATURE NEITHER TO ADMIT OF A SECOND, NOR OF A THIRD, NOR OF SEVERAL OTHERS. THE ESSENCE OF THE CELESTIAL BODY QUITE COMPLETE CONSTITUTES ITS VAST UNITY. BECAUSE, THEY SAY, EVERY BODY WHICH HAS A CIRCULAR MOTION IS ONE AND FINITE. AND IF THIS BODY IS USED IN THE CONSTRUCTION OF THE FIRST HEAVEN, THERE WILL BE NOTHING LEFT FOR THE CREATION OF A SECOND OR A THIRD. HERE WE SEE WHAT THOSE IMAGINE WHO PUT UNDER THE CREATOR'S HAND UNCREATED MATTER; A LIE THAT FOLLOWS FROM THE FIRST FABLE. BUT WE ASK THE GREEK SAGES NOT TO MOCK US BEFORE THEY ARE AGREED AMONG THEMSELVES. BECAUSE THERE ARE AMONG THEM SOME WHO SAY THERE ARE INFINITE HEAVENS AND WORLDS. WHEN GRAVE DEMONSTRATIONS SHALL HAVE UPSET THEIR FOOLISH SYSTEM, WHEN THE LAWS OF GEOMETRY SHALL HAVE ESTABLISHED THAT, ACCORDING TO THE NATURE OF HEAVEN, IT IS IMPOSSIBLE THAT THERE SHOULD BE TWO, WE SHALL ONLY LAUGH THE MORE AT THIS ELABORATE SCIENTIFIC TRIFLING. THESE LEARNED MEN SEE NOT MERELY ONE BUBBLE BUT SEVERAL BUBBLES FORMED

BY THE SAME CAUSE, AND THEY DOUBT THE POWER OF CREATIVE WISDOM TO BRING SEVERAL HEAVENS INTO BEING! WE FIND, HOWEVER, IF WE RAISE OUR EYES TOWARDS THE OMNIPOTENCE OF GOD, THAT THE STRENGTH AND GRANDEUR OF THE HEAVENS DIFFER FROM THE DROPS OF WATER BUBBLING ON THE SURFACE OF A FOUNTAIN. HOW RIDICULOUS, THEN, IS THEIR ARGUMENT OF IMPOSSIBILITY! AS FOR MYSELF, FAR FROM NOT BELIEVING IN A SECOND, I SEEK FOR THE THIRD WHEREON THE BLESSED PAUL WAS FOUND WORTHY TO GAZE. AND DOES NOT THE PSALMIST IN SAYING HEAVEN OF HEAVENS GIVE US AN IDEA OF THEIR PLURALITY? IS THE PLURALITY OF HEAVEN STRANGER THAN THE SEVEN CIRCLES THROUGH WHICH NEARLY ALL THE PHILOSOPHERS AGREE THAT THE SEVEN PLANETS PASS — CIRCLES WHICH THEY REPRESENT TO US AS PLACED IN CONNECTION WITH EACH OTHER LIKE CASKS FITTING THE ONE INTO THE OTHER? THESE CIRCLES, THEY SAY, CARRIED AWAY IN A DIRECTION CONTRARY TO THAT OF THE WORLD, AND STRIKING THE ÆTHER, MAKE SWEET AND HARMONIOUS SOUNDS, UNEQUALLED BY THE SWEETEST MELODY. AND IF WE ASK THEM FOR THE WITNESS OF THE SENSES, WHAT DO THEY SAY? THAT WE, ACCUSTOMED TO THIS NOISE FROM OUR BIRTH, ON ACCOUNT OF HEARING IT ALWAYS, HAVE LOST THE SENSE OF IT; LIKE MEN IN SMITHIES WITH THEIR EARS INCESSANTLY DINNED. IF I REFUTED THIS INGENIOUS FRIVOLITY, THE UNTRUTH OF WHICH IS EVIDENT FROM THE FIRST WORD, IT WOULD SEEM AS THOUGH I DID NOT KNOW THE VALUE OF TIME, AND MISTRUSTED THE INTELLIGENCE OF SUCH AN AUDIENCE.

BUT LET ME LEAVE THE VANITY OF OUTSIDERS TO THOSE WHO ARE WITHOUT, AND RETURN TO THE THEME PROPER TO THE CHURCH. IF WE BELIEVE SOME OF THOSE WHO HAVE PRECEDED US, WE HAVE NOT HERE THE CREATION OF A NEW HEAVEN, BUT A NEW ACCOUNT OF THE FIRST. THE REASON THEY GIVE IS, THAT THE EARLIER NARRATIVE BRIEFLY DESCRIBED THE CREATION OF HEAVEN AND EARTH; WHILE HERE SCRIPTURE RELATES IN GREATER DETAIL THE MANNER IN WHICH EACH WAS CREATED. I, HOWEVER, SINCE SCRIPTURE GIVES TO THIS SECOND HEAVEN ANOTHER NAME AND ITS OWN FUNCTION, MAINTAIN THAT IT IS DIFFERENT FROM THE HEAVEN WHICH WAS MADE AT THE BEGINNING; THAT IT IS OF A STRONGER NATURE AND OF A SPECIAL USE TO THE UNIVERSE.

4. AND GOD SAID, LET THERE BE A FIRMAMENT IN THE MIDST OF THE WATERS, AND LET IT DIVIDE THE WATERS FROM THE WATERS. AND GOD MADE THE FIRMAMENT, AND DIVIDED THE WATERS WHICH WERE UNDER THE FIRMAMENT FROM THE WATERS WHICH WERE ABOVE THE FIRMAMENT. GENESIS 1:6-7 BEFORE LAYING HOLD OF THE MEANING OF SCRIPTURE LET US TRY TO MEET OBJECTIONS FROM OTHER QUARTERS. WE ARE ASKED HOW, IF THE FIRMAMENT IS A SPHERICAL BODY, AS IT APPEARS TO THE EYE, ITS CONVEX CIRCUMFERENCE CAN CONTAIN THE WATER WHICH FLOWS AND CIRCULATES IN HIGHER REGIONS? WHAT SHALL WE ANSWER? ONE THING ONLY: BECAUSE THE INTERIOR OF A BODY PRESENTS A PERFECT CONCAVITY IT DOES NOT NECESSARILY FOLLOW THAT ITS EXTERIOR SURFACE IS SPHERICAL AND SMOOTHLY ROUNDED. LOOK AT THE STONE VAULTS OF BATHS, AND THE STRUCTURE OF BUILDINGS OF CAVE FORM; THE DOME, WHICH FORMS THE INTERIOR, DOES NOT PREVENT THE ROOF FROM HAVING ORDINARILY A FLAT SURFACE. LET THESE UNFORTUNATE MEN CEASE, THEN, FROM TORMENTING US AND THEMSELVES ABOUT THE IMPOSSIBILITY OF OUR RETAINING WATER IN THE HIGHER REGIONS.

NOW WE MUST SAY SOMETHING ABOUT THE NATURE OF THE FIRMAMENT, AND WHY IT RECEIVED THE ORDER TO HOLD THE MIDDLE PLACE BETWEEN THE WATERS. SCRIPTURE CONSTANTLY MAKES USE OF THE WORD FIRMAMENT TO EXPRESS EXTRAORDINARY STRENGTH. THE LORD MY FIRMAMENT AND REFUGE. I HAVE STRENGTHENED THE PILLARS OF IT. PRAISE HIM IN THE FIRMAMENT OF HIS POWER. THE HEATHEN WRITERS THUS CALL A STRONG BODY ONE WHICH IS COMPACT AND FULL, TO DISTINGUISH IT FROM THE MATHEMATICAL BODY. A MATHEMATICAL BODY IS A BODY WHICH EXISTS ONLY IN THE THREE DIMENSIONS, BREADTH, DEPTH, AND HEIGHT. A FIRM BODY, ON THE CONTRARY, ADDS RESISTANCE TO THE DIMENSIONS. IT IS THE CUSTOM OF SCRIPTURE TO CALL FIRMAMENT ALL THAT IS STRONG AND UNYIELDING. IT EVEN USES THE WORD TO DENOTE THE CONDENSATION OF THE AIR: HE, IT SAYS, WHO STRENGTHENS THE THUNDER. SCRIPTURE MEANS BY THE STRENGTHENING OF THE THUNDER, THE STRENGTH AND RESISTANCE OF THE WIND, WHICH, ENCLOSED IN THE HOLLOWS OF THE CLOUDS, PRODUCES THE NOISE OF THUNDER WHEN IT BREAKS THROUGH WITH VIOLENCE. HERE THEN, ACCORDING TO ME, IS A FIRM SUBSTANCE, CAPABLE OF RETAINING THE FLUID AND UNSTABLE ELEMENT WATER; AND AS, ACCORDING TO THE COMMON ACCEPTATION, IT APPEARS THAT THE FIRMAMENT OWES ITS ORIGIN TO WATER, WE MUST NOT BELIEVE THAT IT RESEMBLES FROZEN WATER OR ANY OTHER MATTER PRODUCED BY THE FILTRATION OF WATER; AS, FOR EXAMPLE, ROCK CRYSTAL, WHICH IS SAID TO OWE ITS METAMORPHOSIS TO EXCESSIVE CONGELATION, OR THE TRANSPARENT STONE WHICH FORMS IN MINES. THIS PELLUCID STONE, IF ONE FINDS IT IN ITS NATURAL PERFECTION, WITHOUT CRACKS INSIDE, OR THE LEAST SPOT OF CORRUPTION, ALMOST RIVALS THE AIR IN CLEARNESS. WE CANNOT COMPARE THE FIRMAMENT TO ONE OF THESE SUBSTANCES. TO HOLD SUCH AN OPINION ABOUT CELESTIAL BODIES WOULD BE CHILDISH AND FOOLISH; AND ALTHOUGH EVERYTHING MAY BE IN EVERYTHING, FIRE IN EARTH, AIR IN WATER, AND OF THE OTHER ELEMENTS THE ONE IN THE OTHER; ALTHOUGH NONE OF THOSE WHICH COME UNDER OUR SENSES ARE PURE AND WITHOUT MIXTURE, EITHER WITH THE ELEMENT WHICH SERVES AS A MEDIUM FOR IT, OR WITH THAT WHICH IS CONTRARY TO IT; I, NEVERTHELESS, DARE NOT AFFIRM THAT THE FIRMAMENT WAS FORMED OF ONE OF THESE SIMPLE SUBSTANCES, OR OF A MIXTURE OF THEM, FOR I AM TAUGHT BY SCRIPTURE NOT TO ALLOW MY IMAGINATION TO WANDER TOO FAR AFIELD. BUT DO NOT LET US FORGET TO REMARK THAT, AFTER THESE DIVINE WORDS LET THERE BE A FIRMAMENT, IT IS NOT SAID AND THE FIRMAMENT WAS MADE BUT, AND GOD MADE THE FIRMAMENT, AND DIVIDED THE WATERS. GENESIS 1:7 HEAR, O YOU DEAF! SEE, O YOU BLIND!— WHO, THEN, IS DEAF? HE WHO DOES NOT HEAR THIS STARTLING VOICE OF THE HOLY SPIRIT. WHO IS BLIND? HE WHO DOES NOT SEE SUCH CLEAR PROOFS OF THE ONLY BEGOTTEN. LET THERE BE A FIRMAMENT. IT IS THE VOICE OF THE PRIMARY AND PRINCIPAL CAUSE. AND GOD MADE THE FIRMAMENT. HERE IS A WITNESS TO THE ACTIVE AND CREATIVE POWER OF GOD.

5. BUT LET US CONTINUE OUR EXPLANATION: LET IT DIVIDE THE WATERS FROM THE WATERS. GENESIS 1:6 THE MASS OF WATERS, WHICH FROM ALL DIRECTIONS FLOWED OVER THE EARTH, AND WAS SUSPENDED IN THE AIR, WAS INFINITE, SO THAT THERE WAS NO PROPORTION BETWEEN IT AND THE OTHER ELEMENTS. THUS, AS IT HAS BEEN ALREADY SAID, THE ABYSS COVERED THE EARTH. WE GIVE THE REASON FOR THIS ABUNDANCE OF WATER. NONE OF YOU ASSUREDLY WILL ATTACK OUR OPINION; NOT EVEN THOSE WHO HAVE THE MOST CULTIVATED MINDS, AND WHOSE PIERCING EYE CAN PENETRATE THIS PERISHABLE AND FLEETING NATURE; YOU WILL NOT ACCUSE ME OF ADVANCING IMPOSSIBLE OR IMAGINARY THEORIES, NOR WILL YOU ASK ME UPON WHAT FOUNDATION THE FLUID ELEMENT RESTS. BY THE SAME REASON WHICH MAKES THEM ATTRACT THE EARTH, HEAVIER THAN WATER, FROM THE EXTREMITIES OF THE WORLD TO SUSPEND IT IN THE CENTRE, THEY WILL GRANT US WITHOUT DOUBT THAT IT IS DUE BOTH TO ITS NATURAL ATTRACTION DOWNWARDS AND ITS GENERAL EQUILIBRIUM, THAT THIS IMMENSE QUANTITY OF WATER RESTS MOTIONLESS UPON THE EARTH. THEREFORE THE PRODIGIOUS MASS OF WATERS WAS SPREAD AROUND THE EARTH; NOT IN PROPORTION WITH IT AND INFINITELY LARGER, THANKS TO THE FORESIGHT OF THE SUPREME ARTIFICER, WHO, FROM THE BEGINNING, FORESAW WHAT WAS TO COME, AND AT THE FIRST PROVIDED ALL FOR THE FUTURE NEEDS OF THE WORLD. BUT WHAT NEED WAS THERE FOR THIS SUPERABUNDANCE OF WATER? THE ESSENCE OF FIRE IS NECESSARY FOR THE WORLD, NOT ONLY IN THE ECONOMY OF EARTHLY PRODUCE, BUT FOR THE COMPLETION OF THE UNIVERSE; FOR IT WOULD BE IMPERFECT IF THE MOST POWERFUL AND THE MOST VITAL OF ITS ELEMENTS WERE LACKING. NOW FIRE AND WATER ARE HOSTILE TO AND DESTRUCTIVE OF EACH OTHER. FIRE, IF IT IS THE STRONGER, DESTROYS WATER, AND WATER, IF IN GREATER ABUNDANCE, DESTROYS FIRE. AS, THEREFORE, IT WAS NECESSARY TO AVOID AN OPEN STRUGGLE BETWEEN THESE ELEMENTS, SO AS NOT TO BRING ABOUT THE DISSOLUTION OF THE UNIVERSE BY THE TOTAL DISAPPEARANCE OF ONE OR THE OTHER, THE SOVEREIGN DISPOSER CREATED SUCH A QUANTITY OF WATER THAT IN SPITE OF CONSTANT DIMINUTION FROM THE EFFECTS OF FIRE, IT COULD LAST UNTIL THE TIME FIXED FOR THE DESTRUCTION OF THE WORLD. HE WHO PLANNED ALL WITH WEIGHT AND MEASURE, HE WHO, ACCORDING TO THE WORD OF JOB, KNOWS THE NUMBER OF THE DROPS OF RAIN, KNEW HOW LONG HIS WORK WOULD LAST, AND FOR HOW MUCH CONSUMPTION OF FIRE HE OUGHT TO ALLOW. THIS IS THE REASON OF THE ABUNDANCE OF WATER AT THE CREATION. FURTHER, THERE IS NO ONE SO STRANGE TO LIFE AS TO NEED TO LEARN THE REASON WHY FIRE IS ESSENTIAL TO THE WORLD. NOT ONLY ALL THE ARTS WHICH SUPPORT LIFE, THE ART OF WEAVING, THAT OF SHOEMAKING, OF ARCHITECTURE, OF AGRICULTURE, HAVE NEED OF THE HELP OF FIRE, BUT THE VEGETATION OF TREES, THE RIPENING OF FRUITS, THE BREEDING OF LAND AND WATER ANIMALS, AND THEIR NOURISHMENT, ALL EXISTED FROM HEAT FROM THE BEGINNING, AND HAVE BEEN SINCE MAINTAINED BY THE ACTION OF HEAT. THE CREATION OF HEAT WAS THEN INDISPENSABLE FOR THE FORMATION AND THE PRESERVATION OF BEINGS, AND THE ABUNDANCE OF WATERS WAS NO LESS SO IN THE PRESENCE OF THE CONSTANT AND INEVITABLE CONSUMPTION BY FIRE.

6. SURVEY CREATION; YOU WILL SEE THE POWER OF HEAT REIGNING OVER ALL THAT IS BORN AND PERISHES. ON ACCOUNT OF IT COMES ALL THE WATER SPREAD OVER THE EARTH, AS WELL AS THAT WHICH IS BEYOND OUR SIGHT AND IS DISPERSED IN THE DEPTHS OF THE EARTH. ON ACCOUNT OF IT ARE ABUNDANCE OF FOUNTAINS, SPRINGS OR WELLS, COURSES OF RIVERS, BOTH MOUNTAIN TORRENTS AND EVER FLOWING STREAMS, FOR THE STORING OF MOISTURE IN MANY AND VARIOUS RESERVOIRS. FROM THE EAST, FROM THE WINTER SOLSTICE FLOWS THE INDUS, THE GREATEST RIVER OF THE EARTH, ACCORDING TO GEOGRAPHERS. FROM THE MIDDLE OF THE EAST PROCEED THE BACTRUS, THE CHOASPES, AND THE ARAXES, FROM WHICH THE TANAIS DETACHES ITSELF TO FALL INTO THE PALUS-MÆOTIS. ADD TO THESE THE PHASIS WHICH DESCENDS FROM MOUNT CAUCASUS, AND COUNTLESS OTHER RIVERS, WHICH, FROM NORTHERN REGIONS, FLOW INTO THE EUXINE SEA. FROM THE WARM COUNTRIES OF THE WEST, FROM THE FOOT OF THE PYRENEES, ARISE THE TARTESSUS AND THE ISTER, OF WHICH THE ONE DISCHARGES ITSELF INTO THE SEA BEYOND THE PILLARS AND THE OTHER, AFTER FLOWING THROUGH EUROPE, FALLS INTO EUXINE SEA. IS THERE ANY NEED TO ENUMERATE THOSE WHICH THE RIPÆAN MOUNTAINS POUR FORTH IN THE HEART OF SCYTHIA, THE RHONE, AND SO MANY OTHER RIVERS, ALL NAVIGABLE, WHICH AFTER HAVING WATERED THE COUNTRIES OF THE WESTERN GAULS AND OF CELTS AND OF THE NEIGHBOURING BARBARIANS, FLOW INTO THE WESTERN SEA? AND OTHERS FROM THE HIGHER REGIONS OF THE SOUTH FLOW THROUGH ETHIOPIA, TO DISCHARGE THEMSELVES SOME INTO OUR SEA, OTHERS INTO INACCESSIBLE SEAS, THE ÆGON THE NYSES, THE CHREMETES, AND ABOVE ALL THE NILE, WHICH IS NOT OF THE CHARACTER OF A RIVER WHEN, LIKE A SEA, IT INUNDATES EGYPT. THUS THE HABITABLE PART OF OUR EARTH IS SURROUNDED BY WATER, LINKED TOGETHER BY VAST SEAS AND IRRIGATED BY COUNTLESS PERENNIAL RIVERS, THANKS TO THE INEFFABLE WISDOM OF HIM WHO ORDERED ALL TO PREVENT THIS RIVAL ELEMENT TO FIRE FROM BEING ENTIRELY DESTROYED.

HOWEVER, A TIME WILL COME, WHEN ALL SHALL BE CONSUMED BY FIRE; AS ISAIAH SAYS OF THE GOD OF THE UNIVERSE IN THESE WORDS, THAT SAYS TO THE DEEP, BE DRY, AND I WILL DRY UP YOUR RIVERS. ISAIAH 44:27 REJECT THEN THE FOOLISH WISDOM OF THIS WORLD, AND RECEIVE WITH ME THE MORE SIMPLE BUT INFALLIBLE DOCTRINE OF TRUTH.

7. THEREFORE WE READ: LET THERE BE A FIRMAMENT IN THE MIDST OF THE WATERS, AND LET IT DIVIDE THE WATERS FROM THE WATERS. I HAVE SAID WHAT THE WORD FIRMAMENT IN SCRIPTURE MEANS. IT IS NOT IN REALITY A FIRM AND SOLID SUBSTANCE WHICH HAS WEIGHT AND RESISTANCE; THIS NAME WOULD OTHERWISE HAVE BETTER SUITED THE EARTH. BUT, AS THE SUBSTANCE OF SUPERINCUMBENT BODIES IS LIGHT, WITHOUT CONSISTENCY, AND CANNOT BE GRASPED BY ANY ONE OF OUR SENSES, IT IS IN COMPARISON WITH THESE PURE AND IMPERCEPTIBLE SUBSTANCES THAT THE FIRMAMENT HAS RECEIVED ITS NAME. IMAGINE A PLACE FIT TO DIVIDE THE MOISTURE, SENDING IT, IF PURE AND FILTERED, INTO HIGHER REGIONS, AND MAKING IT FALL, IF IT IS DENSE AND EARTHY; TO THE END THAT BY THE GRADUAL WITHDRAWAL OF THE MOIST PARTICLES THE SAME TEMPERATURE MAY BE PRESERVED FROM THE BEGINNING TO THE END. YOU DO NOT BELIEVE IN THIS PRODIGIOUS QUANTITY OF WATER; BUT YOU DO NOT TAKE INTO ACCOUNT THE PRODIGIOUS QUANTITY OF HEAT, LESS CONSIDERABLE NO DOUBT IN BULK, BUT EXCEEDINGLY POWERFUL NEVERTHELESS, IF YOU CONSIDER IT AS DESTRUCTIVE OF MOISTURE. IT ATTRACTS SURROUNDING MOISTURE, AS THE MELON SHOWS US, AND CONSUMES IT AS QUICKLY WHEN ATTRACTED, AS THE FLAME OF THE LAMP DRAWS TO IT THE FUEL SUPPLIED BY THE WICK AND BURNS IT UP. WHO DOUBTS THAT THE ÆTHER IS AN ARDENT FIRE? IF AN IMPASSABLE LIMIT HAD NOT BEEN ASSIGNED TO IT BY THE CREATOR, WHAT WOULD PREVENT IT FROM SETTING ON FIRE AND CONSUMING ALL THAT IS NEAR IT, AND ABSORBING ALL THE MOISTURE FROM EXISTING THINGS? THE AERIAL WATERS WHICH VEIL THE HEAVENS WITH VAPOURS THAT ARE SENT FORTH BY RIVERS, FOUNTAINS, MARSHES, LAKES, AND SEAS, PREVENT THE ÆTHER FROM INVADING AND BURNING UP THE UNIVERSE. THUS WE SEE EVEN THIS SUN, IN THE SUMMER SEASON, DRY UP IN A MOMENT A DAMP AND MARSHY COUNTRY, AND MAKE IT PERFECTLY ARID. WHAT HAS BECOME OF ALL THE WATER? LET THESE MASTERS OF OMNISCIENCE TELL US. IS IT NOT PLAIN TO EVERY ONE THAT IT HAS RISEN IN VAPOUR, AND HAS BEEN CONSUMED BY THE HEAT OF THE SUN? THEY SAY, NONE THE LESS, THAT EVEN THE SUN IS WITHOUT HEAT. WHAT TIME THEY LOSE IN WORDS! AND SEE WHAT PROOF THEY LEAN UPON TO RESIST WHAT IS PERFECTLY PLAIN. ITS COLOR IS WHITE, AND NEITHER REDDISH NOR YELLOW. IT IS NOT THEN FIERY BY NATURE, AND ITS HEAT RESULTS, THEY SAY, FROM THE VELOCITY OF ITS ROTATION. WHAT DO THEY GAIN? THAT THE SUN DOES NOT SEEM TO ABSORB MOISTURE? I DO NOT, HOWEVER, REJECT THIS STATEMENT, ALTHOUGH IT IS FALSE, BECAUSE IT HELPS MY ARGUMENT. I SAID THAT THE CONSUMPTION OF HEAT REQUIRED THIS PRODIGIOUS QUANTITY OF WATER. THAT THE SUN OWES ITS HEAT TO ITS NATURE, OR THAT HEAT RESULTS FROM ITS ACTION, MAKES NO DIFFERENCE, PROVIDED THAT IT PRODUCES THE SAME EFFECTS UPON THE SAME MATTER. IF YOU KINDLE FIRE BY RUBBING TWO PIECES OF WOOD TOGETHER, OR IF YOU LIGHT THEM BY HOLDING THEM TO A FLAME, YOU WILL HAVE ABSOLUTELY THE SAME EFFECT. BESIDES, WE SEE THAT THE GREAT WISDOM OF HIM WHO GOVERNS ALL, MAKES THE SUN TRAVEL FROM ONE REGION TO ANOTHER, FOR FEAR THAT, IF IT REMAINED ALWAYS IN THE SAME PLACE, ITS EXCESSIVE HEAT WOULD DESTROY THE ORDER OF THE UNIVERSE. NOW IT PASSES INTO SOUTHERN REGIONS ABOUT THE TIME OF THE WINTER SOLSTICE, NOW IT RETURNS TO THE SIGN OF THE EQUINOX; FROM THENCE IT BETAKES ITSELF TO NORTHERN REGIONS DURING THE SUMMER SOLSTICE, AND KEEPS UP BY THIS IMPERCEPTIBLE PASSAGE A PLEASANT TEMPERATURE THROUGHOUT ALL THE WORLD.

LET THE LEARNED PEOPLE SEE IF THEY DO NOT DISAGREE AMONG THEMSELVES. THE WATER WHICH THE SUN CONSUMES IS, THEY SAY, WHAT PREVENTS THE SEA FROM RISING AND FLOODING THE RIVERS; THE WARMTH OF THE SUN LEAVES BEHIND THE SALTS AND THE BITTERNESS OF THE WATERS, AND ABSORBS FROM THEM THE PURE AND DRINKABLE PARTICLES, THANKS TO THE SINGULAR VIRTUE OF THIS PLANET IN ATTRACTING ALL THAT IS LIGHT AND IN ALLOWING TO FALL, LIKE MUD AND SEDIMENT, ALL WHICH IS THICK AND EARTHY. FROM THENCE COME THE BITTERNESS, THE SALT TASTE AND THE POWER OF WITHERING AND DRYING UP WHICH ARE CHARACTERISTIC OF THE SEA. WHILE AS IS NOTORIOUS, THEY HOLD THESE VIEWS, THEY SHIFT THEIR GROUND AND SAY THAT MOISTURE CANNOT BE LESSENED BY THE SUN.

8. AND GOD CALLED THE FIRMAMENT HEAVEN. GENESIS 1:8 THE NATURE OF RIGHT BELONGS TO ANOTHER, AND THE FIRMAMENT ONLY SHARES IT ON ACCOUNT OF ITS RESEMBLANCE TO HEAVEN. WE OFTEN FIND THE VISIBLE REGION CALLED HEAVEN, ON ACCOUNT OF THE DENSITY AND CONTINUITY OF THE AIR WITHIN OUR KEN, AND DERIVING ITS NAME HEAVEN FROM THE WORD WHICH MEANS TO SEE. IT IS OF IT THAT SCRIPTURE SAYS, THE FOWL OF THE AIR, FOWL THAT MAY FLY...IN THE OPEN FIRMAMENT OF HEAVEN; GENESIS 1:20 AND, ELSEWHERE, THEY MOUNT UP TO HEAVEN. MOSES, BLESSING THE TRIBE OF JOSEPH, DESIRES FOR IT THE FRUITS AND THE DEWS OF HEAVEN, OF THE SUNS OF SUMMER AND THE CONJUNCTIONS OF THE MOON, AND BLESSINGS FROM THE TOPS OF THE MOUNTAINS AND FROM THE EVERLASTING HILLS, IN ONE WORD, FROM ALL WHICH FERTILISES THE EARTH. IN THE CURSES ON ISRAEL IT IS SAID, AND YOUR HEAVEN THAT IS OVER YOUR HEAD SHALL BE BRASS. DEUTERONOMY 28:23 WHAT DOES THIS MEAN? IT THREATENS HIM WITH A COMPLETE DROUGHT, WITH AN ABSENCE OF THE AERIAL WATERS WHICH CAUSE THE FRUITS OF THE EARTH TO BE BROUGHT FORTH AND TO GROW.

SINCE, THEN, SCRIPTURE SAYS THAT THE DEW OR THE RAIN FALLS FROM HEAVEN, WE UNDERSTAND THAT IT IS FROM THOSE WATERS WHICH HAVE BEEN ORDERED TO OCCUPY THE HIGHER REGIONS. WHEN THE EXHALATIONS FROM THE EARTH, GATHERED TOGETHER IN THE HEIGHTS OF THE AIR, ARE CONDENSED UNDER THE PRESSURE OF THE WIND, THIS AERIAL MOISTURE DIFFUSES ITSELF IN VAPOROUS AND LIGHT CLOUDS; THEN MINGLING AGAIN, IT FORMS DROPS WHICH FALL, DRAGGED DOWN BY THEIR OWN WEIGHT; AND THIS IS THE ORIGIN OF RAIN. WHEN WATER BEATEN BY THE VIOLENCE OF THE WIND, CHANGES INTO FOAM, AND PASSING THROUGH EXCESSIVE COLD QUITE FREEZES, IT BREAKS THE CLOUD, AND FALLS AS SNOW. YOU CAN THUS ACCOUNT FOR ALL THE MOIST SUBSTANCES THAT THE AIR SUSPENDS OVER OUR HEADS.

AND DO NOT LET ANY ONE COMPARE WITH THE INQUISITIVE DISCUSSIONS OF PHILOSOPHERS UPON THE HEAVENS, THE SIMPLE AND INARTIFICIAL CHARACTER OF THE UTTERANCES OF THE SPIRIT; AS THE BEAUTY OF CHASTE WOMEN SURPASSES THAT OF A HARLOT, SO OUR ARGUMENTS ARE SUPERIOR TO THOSE OF OUR OPPONENTS. THEY ONLY SEEK TO PERSUADE BY FORCED REASONING. WITH US TRUTH PRESENTS ITSELF NAKED AND WITHOUT ARTIFICE. BUT WHY TORMENT OURSELVES TO REFUTE THE ERRORS OF PHILOSOPHERS, WHEN IT IS SUFFICIENT TO PRODUCE THEIR MUTUALLY CONTRADICTORY BOOKS, AND, AS QUIET SPECTATORS, TO WATCH THE WAR? FOR THOSE THINKERS ARE NOT LESS NUMEROUS, NOR LESS CELEBRATED, NOR MORE SOBER IN SPEECH IN FIGHTING THEIR ADVERSARIES, WHO SAY THAT THE UNIVERSE IS BEING CONSUMED BY FIRE, AND THAT FROM THE SEEDS WHICH REMAIN IN THE ASHES OF THE BURNT WORLD ALL IS BEING BROUGHT TO LIFE AGAIN. HENCE IN THE WORLD THERE IS DESTRUCTION AND PALINGENESIS TO INFINITY. ALL, EQUALLY FAR FROM THE TRUTH, FIND EACH ON THEIR SIDE BY-WAYS WHICH LEAD THEM TO ERROR.

9. BUT AS FAR AS CONCERNS THE SEPARATION OF THE WATERS I AM OBLIGED TO CONTEST THE OPINION OF CERTAIN WRITERS IN THE CHURCH WHO, UNDER THE SHADOW OF HIGH AND SUBLIME CONCEPTIONS, HAVE LAUNCHED OUT INTO METAPHOR, AND HAVE ONLY SEEN IN THE WATERS A FIGURE TO DENOTE SPIRITUAL AND INCORPOREAL POWERS. IN THE HIGHER REGIONS, ABOVE THE FIRMAMENT, DWELL THE BETTER; IN THE LOWER REGIONS, EARTH AND MATTER ARE THE DWELLING PLACE OF THE MALIGNANT. SO, SAY THEY, GOD IS PRAISED BY THE WATERS THAT ARE ABOVE THE HEAVEN, THAT IS TO SAY, BY THE GOOD POWERS, THE PURITY OF WHOSE SOUL MAKES THEM WORTHY TO SING THE PRAISES OF GOD. AND THE WATERS WHICH ARE UNDER THE HEAVEN REPRESENT THE WICKED SPIRITS, WHO FROM THEIR NATURAL HEIGHT HAVE FALLEN INTO THE ABYSS OF EVIL. TURBULENT, SEDITIOUS, AGITATED BY THE TUMULTUOUS WAVES OF PASSION, THEY HAVE RECEIVED THE NAME OF SEA, BECAUSE OF THE INSTABILITY AND THE INCONSTANCY OF THEIR MOVEMENTS. LET US REJECT THESE THEORIES AS DREAMS AND OLD WOMEN'S TALES. LET US UNDERSTAND THAT BY WATER WATER IS MEANT; FOR THE DIVIDING OF THE WATERS BY THE FIRMAMENT LET US ACCEPT THE REASON WHICH HAS BEEN GIVEN US. ALTHOUGH, HOWEVER, WATERS ABOVE THE HEAVEN ARE INVITED TO GIVE GLORY TO THE LORD OF THE UNIVERSE, DO NOT LET US THINK OF THEM AS INTELLIGENT BEINGS; THE HEAVENS ARE NOT ALIVE BECAUSE THEY DECLARE THE GLORY OF GOD, NOR THE FIRMAMENT A SENSIBLE BEING BECAUSE IT SHOWS HIS HANDIWORK. AND IF THEY TELL YOU THAT THE HEAVENS MEAN CONTEMPLATIVE POWERS, AND THE FIRMAMENT ACTIVE POWERS WHICH PRODUCE GOOD, WE ADMIRE THE THEORY AS INGENIOUS WITHOUT BEING ABLE TO ACKNOWLEDGE THE TRUTH OF IT. FOR THUS DEW, THE FROST, COLD AND HEAT, WHICH IN DANIEL ARE ORDERED TO PRAISE THE CREATOR OF ALL THINGS, WILL BE INTELLIGENT AND INVISIBLE NATURES. BUT THIS IS ONLY A FIGURE, ACCEPTED AS SUCH BY ENLIGHTENED MINDS, TO COMPLETE THE GLORY OF THE CREATOR. BESIDES, THE WATERS ABOVE THE HEAVENS, THESE WATERS PRIVILEGED BY THE VIRTUE WHICH THEY POSSESS IN THEMSELVES, ARE NOT THE ONLY WATERS TO CELEBRATE THE PRAISES OF GOD. PRAISE THE LORD FROM THE EARTH, YOU DRAGONS AND ALL DEEPS. THUS THE SINGER OF THE PSALMS DOES NOT REJECT THE DEEPS WHICH OUR INVENTORS OF ALLEGORIES RANK IN THE DIVISIONS OF EVIL; HE ADMITS THEM TO THE UNIVERSAL CHOIR OF CREATION, AND THE DEEPS SING IN THEIR LANGUAGE A HARMONIOUS HYMN TO THE GLORY OF THE CREATOR.

10. AND GOD SAW THAT IT WAS GOOD. GOD DOES NOT JUDGE OF THE BEAUTY OF HIS WORK BY THE CHARM OF THE EYES, AND HE DOES NOT FORM THE SAME IDEA OF BEAUTY THAT WE DO. WHAT HE ESTEEMS BEAUTIFUL IS THAT WHICH PRESENTS IN ITS PERFECTION ALL THE FITNESS OF ART, AND THAT WHICH TENDS TO THE USEFULNESS OF ITS END. HE, THEN, WHO PROPOSED TO HIMSELF A MANIFEST DESIGN IN HIS WORKS, APPROVED EACH ONE OF THEM, AS FULFILLING ITS END IN ACCORDANCE WITH HIS CREATIVE PURPOSE. A HAND, AN EYE, OR ANY PORTION OF A STATUE LYING APART FROM THE REST, WOULD LOOK BEAUTIFUL TO NO ONE. BUT IF EACH BE RESTORED TO ITS OWN PLACE, THE BEAUTY OF PROPORTION, UNTIL NOW ALMOST UNPERCEIVED, WOULD STRIKE EVEN THE MOST UNCULTIVATED. BUT THE ARTIST, BEFORE UNITING THE PARTS OF HIS WORK, DISTINGUISHES AND RECOGNISES THE BEAUTY OF EACH OF THEM, THINKING OF THE OBJECT THAT HE HAS IN VIEW. IT IS THUS THAT SCRIPTURE DEPICTS TO US THE SUPREME ARTIST, PRAISING EACH ONE OF HIS WORKS; SOON, WHEN HIS WORK IS COMPLETE, HE WILL ACCORD WELL DESERVED PRAISE TO THE WHOLE TOGETHER. LET ME HERE END MY DISCOURSE ON THE SECOND DAY, TO ALLOW MY INDUSTRIOUS HEARERS TO EXAMINE WHAT THEY HAVE JUST HEARD. MAY THEIR MEMORY RETAIN IT FOR THE PROFIT OF THEIR SOUL; MAY THEY BY CAREFUL MEDITATION INWARDLY DIGEST AND BENEFIT BY WHAT I SAY. AS FOR THOSE WHO LIVE BY THEIR WORK, LET ME ALLOW THEM TO ATTEND ALL DAY TO THEIR BUSINESS, SO THAT THEY MAY COME, WITH A SOUL FREE FROM ANXIETY, TO THE BANQUET OF MY DISCOURSE IN THE EVENING. MAY GOD WHO, AFTER HAVING MADE SUCH GREAT THINGS, PUT SUCH WEAK WORDS IN MY MOUTH, GRANT YOU THE INTELLIGENCE OF HIS TRUTH, SO THAT YOU MAY RAISE YOURSELVES FROM VISIBLE THINGS TO THE INVISIBLE BEING, AND THAT THE GRANDEUR AND BEAUTY OF CREATURES MAY GIVE YOU A JUST IDEA OF THE CREATOR. FOR THE VISIBLE THINGS OF HIM FROM THE CREATION OF THE WORLD ARE CLEARLY SEEN, AND HIS POWER AND DIVINITY ARE ETERNAL. THUS EARTH, AIR, SKY, WATER, DAY, NIGHT, ALL VISIBLE THINGS, REMIND US OF WHO IS OUR BENEFACTOR. WE SHALL NOT THEREFORE GIVE OCCASION TO SIN, WE SHALL NOT GIVE PLACE TO THE ENEMY WITHIN US, IF BY UNBROKEN RECOLLECTION WE KEEP GOD EVER DWELLING IN OUR HEARTS, TO WHOM BE ALL GLORY AND ALL ADORATION, NOW AND FOR EVER, WORLD WITHOUT END. AMEN.

HOMILY IV
UPON THE GATHERING TOGETHER OF THE WATERS.

1. THERE ARE TOWNS WHERE THE INHABITANTS, FROM DAWN TO EVE, FEAST THEIR EYES ON THE TRICKS OF INNUMERABLE CONJURORS. THEY ARE NEVER TIRED OF HEARING DISSOLUTE SONGS WHICH CAUSE MUCH IMPURITY TO SPRING UP IN THEIR SOULS, AND THEY ARE OFTEN CALLED HAPPY, BECAUSE THEY NEGLECT THE CARES OF BUSINESS AND TRADES USEFUL TO LIFE, AND PASS THE TIME, WHICH IS ASSIGNED TO THEM ON THIS EARTH, IN IDLENESS AND PLEASURE. THEY DO NOT KNOW THAT A THEATRE FULL OF IMPURE SIGHTS IS, FOR THOSE WHO SIT THERE, A COMMON SCHOOL OF VICE; THAT THESE MELODIOUS AND MERETRICIOUS SONGS INSINUATE THEMSELVES INTO MEN'S SOULS, AND ALL WHO HEAR THEM, EAGER TO IMITATE THE NOTES OF HARPERS AND PIPERS, ARE FILLED WITH FILTHINESS. SOME OTHERS, WHO ARE WILD AFTER HORSES, THINK THEY ARE BACKING THEIR HORSES IN THEIR DREAMS; THEY HARNESS THEIR CHARIOTS, CHANGE THEIR DRIVERS, AND EVEN IN SLEEP ARE NOT FREE FROM THE FOLLY OF THE DAY. AND SHALL WE, WHOM THE LORD, THE GREAT WORKER OF MARVELS, CALLS TO THE CONTEMPLATION OF HIS OWN WORKS, TIRE OF LOOKING AT THEM, OR BE SLOW TO HEAR THE WORDS OF THE HOLY SPIRIT? SHALL WE NOT RATHER STAND AROUND THE VAST AND VARIED WORKSHOP OF DIVINE CREATION AND, CARRIED BACK IN MIND TO THE TIMES OF OLD, SHALL WE NOT VIEW ALL THE ORDER OF CREATION? HEAVEN, POISED LIKE A DOME, TO QUOTE THE WORDS OF THE PROPHET; EARTH, THIS IMMENSE MASS WHICH RESTS UPON ITSELF; THE AIR AROUND IT, OF A SOFT AND FLUID NATURE, A TRUE AND CONTINUAL NOURISHMENT FOR ALL WHO BREATHE IT, OF SUCH TENUITY THAT IT YIELDS AND OPENS AT THE LEAST MOVEMENT OF THE BODY, OPPOSING NO RESISTANCE TO OUR MOTIONS, WHILE, IN A MOMENT, IT STREAMS BACK TO ITS PLACE, BEHIND THOSE WHO CLEAVE IT; WATER, FINALLY, THAT SUPPLIES DRINK FOR MAN, OR MAY BE DESIGNED FOR OUR OTHER NEEDS, AND THE MARVELLOUS GATHERING TOGETHER OF IT INTO DEFINITE PLACES WHICH HAVE BEEN ASSIGNED TO IT: SUCH IS THE SPECTACLE WHICH THE WORDS WHICH I HAVE JUST READ WILL SHOW YOU.

2. AND GOD SAID, LET THE WATERS UNDER THE HEAVEN BE GATHERED TOGETHER UNTO ONE PLACE, AND LET THE DRY LAND APPEAR, AND IT WAS SO. AND THE WATER WHICH WAS UNDER THE HEAVEN GATHERED TOGETHER UNTO ONE PLACE; AND GOD CALLED THE DRY LAND EARTH AND THE GATHERING TOGETHER OF THE WATERS CALLED HE SEAS. GENESIS 1:9-10 WHAT TROUBLE YOU HAVE GIVEN ME IN MY PREVIOUS DISCOURSES BY ASKING ME WHY THE EARTH WAS INVISIBLE, WHY ALL BODIES ARE NATURALLY ENDUED WITH COLOR, AND WHY ALL COLOR COMES UNDER THE SENSE OF SIGHT. AND, PERHAPS, MY REASON DID NOT APPEAR SUFFICIENT TO YOU, WHEN I SAID THAT THE EARTH, WITHOUT BEING NATURALLY INVISIBLE, WAS SO TO US, BECAUSE OF THE MASS OF WATER THAT ENTIRELY COVERED IT. HEAR THEN HOW SCRIPTURE EXPLAINS ITSELF. LET THE WATERS BE GATHERED TOGETHER, AND LET THE DRY LAND APPEAR. THE VEIL IS LIFTED AND ALLOWS THE EARTH, HITHERTO INVISIBLE, TO BE SEEN. PERHAPS YOU WILL ASK ME NEW QUESTIONS. AND FIRST, IS IT NOT A LAW OF NATURE THAT WATER FLOWS DOWNWARDS? WHY, THEN, DOES SCRIPTURE REFER THIS TO THE FIAT OF THE CREATOR? AS LONG AS WATER IS SPREAD OVER A LEVEL SURFACE, IT DOES NOT FLOW; IT IS IMMOVABLE. BUT WHEN IT FINDS ANY SLOPE, IMMEDIATELY THE FOREMOST PORTION FALLS, THEN THE ONE THAT FOLLOWS TAKES ITS PLACE, AND THAT ONE IS ITSELF REPLACED BY A THIRD. THUS INCESSANTLY THEY FLOW, PRESSING THE ONE ON THE OTHER, AND THE RAPIDITY OF THEIR COURSE IS IN PROPORTION TO THE MASS OF WATER THAT IS BEING CARRIED, AND THE DECLIVITY DOWN WHICH IT IS BORNE. IF SUCH IS THE NATURE OF WATER, IT WAS SUPEREROGATORY TO COMMAND IT TO GATHER INTO ONE PLACE. IT WAS BOUND, ON ACCOUNT OF ITS NATURAL INSTABILITY, TO FALL INTO THE MOST HOLLOW PART OF THE EARTH AND NOT TO STOP UNTIL THE LEVELLING OF ITS SURFACE. WE SEE HOW THERE IS NOTHING SO LEVEL AS THE SURFACE OF WATER. BESIDES, THEY ADD, HOW DID THE WATERS RECEIVE AN ORDER TO GATHER INTO ONE PLACE, WHEN WE SEE SEVERAL SEAS, SEPARATED FROM EACH OTHER BY THE GREATEST DISTANCES? TO THE FIRST QUESTION I REPLY: SINCE GOD'S COMMAND, YOU KNOW PERFECTLY WELL THE MOTION OF WATER; YOU KNOW THAT IT IS UNSTEADY AND UNSTABLE AND FALLS NATURALLY OVER DECLIVITIES AND INTO HOLLOW PLACES. BUT WHAT WAS ITS NATURE BEFORE THIS COMMAND MADE IT TAKE ITS COURSE? YOU DO NOT KNOW YOURSELF, AND YOU HAVE HEARD FROM NO EYE-WITNESS. THINK, IN REALITY, THAT A WORD OF GOD MAKES THE NATURE, AND THAT THIS ORDER IS FOR THE CREATURE A DIRECTION FOR ITS FUTURE COURSE. THERE WAS ONLY ONE CREATION OF DAY AND NIGHT, AND SINCE THAT MOMENT THEY HAVE INCESSANTLY SUCCEEDED EACH OTHER AND DIVIDED TIME INTO EQUAL PARTS.

3. LET THE WATERS BE GATHERED TOGETHER. IT WAS ORDERED THAT IT SHOULD BE THE NATURAL PROPERTY OF WATER TO FLOW, AND IN OBEDIENCE TO THIS ORDER, THE WATERS ARE NEVER WEARY IN THEIR COURSE. IN SPEAKING THUS, I HAVE ONLY IN VIEW THE FLOWING PROPERTY OF WATERS. SOME FLOW OF THEIR OWN ACCORD LIKE SPRINGS AND RIVERS, OTHERS ARE COLLECTED AND STATIONARY. BUT I SPEAK NOW OF FLOWING WATERS. LET THE WATERS BE GATHERED TOGETHER UNTO ONE PLACE. HAVE YOU NEVER THOUGHT, WHEN STANDING NEAR A SPRING WHICH IS SENDING FORTH WATER ABUNDANTLY, WHO MAKES THIS WATER SPRING FROM THE BOWELS OF THE EARTH? WHO FORCED IT UP? WHERE ARE THE STORE-HOUSES WHICH SEND IT FORTH? TO WHAT PLACE IS IT HASTENING? HOW IS IT THAT IT IS NEVER EXHAUSTED HERE, AND NEVER OVERFLOWS THERE? ALL THIS COMES FROM THAT FIRST COMMAND; IT WAS FOR THE WATERS A SIGNAL FOR THEIR COURSE.

IN ALL THE STORY OF THE WATERS REMEMBER THIS FIRST ORDER, LET THE WATERS BE GATHERED TOGETHER. TO TAKE THEIR ASSIGNED PLACES THEY WERE OBLIGED TO FLOW, AND, ONCE ARRIVED THERE, TO REMAIN IN THEIR PLACE AND NOT TO GO FARTHER. THUS IN THE LANGUAGE OF ECCLESIASTES, ALL THE WATERS RUN INTO THE SEA; YET THE SEA IS NOT FULL. ECCLESIASTES 1:6-7 WATERS FLOW IN VIRTUE OF GOD'S ORDER, AND THE SEA IS ENCLOSED IN LIMITS ACCORDING TO THIS FIRST LAW, LET THE WATERS BE GATHERED TOGETHER UNTO ONE PLACE. FOR FEAR THE WATER SHOULD SPREAD BEYOND ITS BED, AND IN ITS SUCCESSIVE INVASIONS COVER ONE BY ONE ALL COUNTRIES, AND END BY FLOODING THE WHOLE EARTH, IT RECEIVED THE ORDER TO GATHER UNTO ONE PLACE. THUS WE OFTEN SEE THE FURIOUS SEA RAISING MIGHTY WAVES TO THE HEAVEN, AND, WHEN ONCE IT HAS TOUCHED THE SHORE, BREAK ITS IMPETUOSITY IN FOAM AND RETIRE. FEAR ME NOT, SAYS THE LORD....WHICH HAVE PLACED THE SAND FOR THE BOUND OF THE SEA. JEREMIAH 5:22 A GRAIN OF SAND, THE WEAKEST THING POSSIBLE, CURBS THE VIOLENCE OF THE OCEAN. FOR WHAT WOULD PREVENT THE RED SEA FROM INVADING THE WHOLE OF EGYPT, WHICH LIES LOWER, AND UNITING ITSELF TO THE OTHER SEA WHICH BATHES ITS SHORES, WERE IT NOT FETTERED BY THE FIAT OF THE CREATOR? AND IF I SAY THAT EGYPT IS LOWER THAN THE RED SEA, IT IS BECAUSE EXPERIENCE HAS CONVINCED US OF IT EVERY TIME THAT AN ATTEMPT HAS BEEN MADE TO JOIN THE SEA OF EGYPT TO THE INDIAN OCEAN, OF WHICH THE RED SEA IS A PART. THUS WE HAVE RENOUNCED THIS ENTERPRISE, AS ALSO HAVE THE EGYPTIAN SESOSTRIS, WHO CONCEIVED THE IDEA, AND DARIUS THE MEDE WHO AFTERWARDS WISHED TO CARRY IT OUT.

I REPORT THIS FACT TO MAKE YOU UNDERSTAND THE FULL FORCE OF THE COMMAND, LET THE WATERS BE GATHERED UNTO ONE PLACE; THAT IS TO SAY, LET THERE BE NO OTHER GATHERING, AND, ONCE GATHERED, LET THEM NOT DISPERSE.

4. TO SAY THAT THE WATERS WERE GATHERED IN ONE PLACE INDICATES THAT PREVIOUSLY THEY WERE SCATTERED IN MANY PLACES. THE MOUNTAINS, INTERSECTED BY DEEP RAVINES, ACCUMULATED WATER IN THEIR VALLEYS, WHEN FROM EVERY DIRECTION THE WATERS BETOOK THEMSELVES TO THE ONE GATHERING PLACE. WHAT VAST PLAINS, IN THEIR EXTENT RESEMBLING WIDE SEAS, WHAT VALLEYS, WHAT CAVITIES HOLLOWED IN MANY DIFFERENT WAYS, AT THAT TIME FULL OF WATER, MUST HAVE BEEN EMPTIED BY THE COMMAND OF GOD! BUT WE MUST NOT THEREFORE SAY, THAT IF THE WATER COVERED THE FACE OF THE EARTH, ALL THE BASINS WHICH HAVE SINCE RECEIVED THE SEA WERE ORIGINALLY FULL. WHERE CAN THE GATHERING OF THE

WATERS HAVE COME FROM IF THE BASINS WERE ALREADY FULL? THESE BASINS, WE REPLY, WERE ONLY PREPARED AT THE MOMENT WHEN THE WATER HAD TO UNITE IN A SINGLE MASS. AT THAT TIME THE SEA WHICH IS BEYOND GADEIRA AND THE VAST OCEAN, SO DREADED BY NAVIGATORS, WHICH SURROUNDS THE ISLE OF BRITAIN AND WESTERN SPAIN, DID NOT EXIST. BUT, ALL OF A SUDDEN, GOD CREATED THIS VAST SPACE, AND THE MASS OF WATERS FLOWED IN.

NOW IF OUR EXPLANATION OF THE CREATION OF THE WORLD MAY APPEAR CONTRARY TO EXPERIENCE, (BECAUSE IT IS EVIDENT THAT ALL THE WATERS DID NOT FLOW TOGETHER IN ONE PLACE,) MANY ANSWERS MAY BE MADE, ALL OBVIOUS AS SOON AS THEY ARE STATED. PERHAPS IT IS EVEN RIDICULOUS TO REPLY TO SUCH OBJECTIONS. OUGHT THEY TO BRING FORWARD IN OPPOSITION PONDS AND ACCUMULATIONS OF RAIN WATER, AND THINK THAT THIS IS ENOUGH TO UPSET OUR REASONINGS? EVIDENTLY THE CHIEF AND MOST COMPLETE AFFLUENCE OF THE WATERS WAS WHAT RECEIVED THE NAME OF GATHERING UNTO ONE PLACE. FOR WELLS ARE ALSO GATHERING PLACES FOR WATER, MADE BY THE HAND OF MAN TO RECEIVE THE MOISTURE DIFFUSED IN THE HOLLOW OF THE EARTH. THIS NAME OF GATHERING DOES NOT MEAN ANY CHANCE MASSING OF WATER, BUT THE GREATEST AND MOST IMPORTANT ONE, WHEREIN THE ELEMENT IS SHOWN COLLECTED TOGETHER. IN THE SAME WAY THAT FIRE, IN SPITE OF ITS BEING DIVIDED INTO MINUTE PARTICLES WHICH ARE SUFFICIENT FOR OUR NEEDS HERE, IS SPREAD IN A MASS IN THE ÆTHER; IN THE SAME WAY THAT AIR, IN SPITE OF A LIKE MINUTE DIVISION, HAS OCCUPIED THE REGION ROUND THE EARTH; SO ALSO WATER, IN SPITE OF THE SMALL AMOUNT SPREAD ABROAD EVERYWHERE, ONLY FORMS ONE GATHERING TOGETHER, THAT WHICH SEPARATES THE WHOLE ELEMENT FROM THE REST. WITHOUT DOUBT THE LAKES AS WELL THOSE OF THE NORTHERN REGIONS AND THOSE THAT ARE TO BE FOUND IN GREECE, IN MACEDONIA, IN BITHYNIA AND IN PALESTINE, ARE GATHERINGS TOGETHER OF WATERS; BUT HERE IT MEANS THE GREATEST OF ALL, THAT GATHERING THE EXTENT OF WHICH EQUALS THAT OF THE EARTH. THE FIRST CONTAIN A GREAT QUANTITY OF WATER; NO ONE WILL DENY THIS. NEVERTHELESS NO ONE COULD REASONABLY GIVE THEM THE NAME OF SEAS, NOT EVEN IF THEY ARE LIKE THE GREAT SEA, CHARGED WITH SALT AND SAND. THEY INSTANCE FOR EXAMPLE, THE LACUS ASPHALTITIS IN JUDÆA, AND THE SERBONIAN LAKE WHICH EXTENDS BETWEEN EGYPT AND PALESTINE IN THE ARABIAN DESERT. THESE ARE LAKES, AND THERE IS ONLY ONE SEA, AS THOSE AFFIRM WHO HAVE TRAVELLED ROUND THE EARTH. ALTHOUGH SOME AUTHORITIES THINK THE HYRCANIAN AND CASPIAN SEAS ARE ENCLOSED IN THEIR OWN BOUNDARIES, IF WE ARE TO BELIEVE THE GEOGRAPHERS, THEY COMMUNICATE WITH EACH OTHER AND TOGETHER DISCHARGE THEMSELVES INTO THE GREAT SEA. IT IS THUS THAT, ACCORDING TO THEIR ACCOUNT, THE RED SEA AND THAT BEYOND GADEIRA ONLY FORM ONE. THEN WHY DID GOD CALL THE DIFFERENT MASSES OF WATER SEAS? THIS IS THE REASON; THE WATERS FLOWED INTO ONE PLACE, AND THEIR DIFFERENT ACCUMULATIONS, THAT IS TO SAY, THE GULFS THAT THE EARTH EMBRACED IN HER FOLDS, RECEIVED FROM THE LORD THE NAME OF SEAS: NORTH SEA, SOUTH SEA, EASTERN SEA, AND WESTERN SEA. THE SEAS HAVE EVEN THEIR OWN NAMES, THE EUXINE, THE PROPONTIS, THE HELLESPONT, THE ÆGEAN, THE IONIAN, THE SARDINIAN, THE SICILIAN, THE TYRRHENE, AND MANY OTHER NAMES OF WHICH AN EXACT ENUMERATION WOULD NOW BE TOO LONG, AND QUITE OUT OF PLACE. SEE WHY GOD CALLS THE GATHERING TOGETHER OF WATERS SEAS. BUT LET US RETURN TO THE POINT FROM WHICH THE COURSE OF MY ARGUMENT HAS DIVERTED ME.

5. AND GOD SAID: LET THE WATERS BE GATHERED TOGETHER UNTO ONE PLACE AND LET THE DRY LAND APPEAR. HE DID NOT SAY LET THE EARTH APPEAR, SO AS NOT TO SHOW ITSELF AGAIN WITHOUT FORM, MUD-LIKE, AND IN COMBINATION WITH THE WATER, NOR YET ENDUED WITH PROPER FORM AND VIRTUE. AT THE SAME TIME, LEST WE SHOULD ATTRIBUTE THE DRYING OF THE EARTH TO THE SUN, THE CREATOR SHOWS IT TO US DRIED BEFORE THE CREATION OF THE SUN. LET US FOLLOW THE THOUGHT SCRIPTURE GIVES US. NOT ONLY THE WATER WHICH WAS COVERING THE EARTH FLOWED OFF FROM IT, BUT ALL THAT WHICH HAD FILTERED INTO ITS DEPTHS WITHDREW IN OBEDIENCE TO THE IRRESISTIBLE ORDER OF THE SOVEREIGN MASTER. AND IT WAS SO. THIS IS QUITE ENOUGH TO SHOW THAT THE CREATOR'S VOICE HAD EFFECT: HOWEVER, IN SEVERAL EDITIONS, THERE IS ADDED AND THE WATER WHICH WAS UNDER THE HEAVENS GATHERED ITSELF UNTO ONE PLACE AND THE DRY LAND WAS SEEN; WORDS THAT OTHER INTERPRETERS HAVE NOT GIVEN, AND WHICH DO NOT APPEAR CONFORMABLE TO HEBREW USAGE. IN FACT, AFTER THE ASSERTION, AND IT WAS SO, IT IS SUPERFLUOUS TO REPEAT EXACTLY THE SAME THING. IN ACCURATE COPIES THESE WORDS ARE MARKED WITH AN OBELUS, WHICH IS THE SIGN OF REJECTION.

AND GOD CALLED THE DRY LAND EARTH; AND THE GATHERING TOGETHER OF THE WATERS CALLED HE SEAS. GENESIS 1:10 WHY DOES SCRIPTURE SAY ABOVE THAT THE WATERS WERE GATHERED TOGETHER UNTO ONE PLACE, AND THAT THE DRY EARTH APPEARED? WHY DOES IT ADD HERE THE DRY LAND APPEARED, AND GOD GAVE IT THE NAME OF EARTH? IT IS THAT DRYNESS IS THE PROPERTY WHICH APPEARS TO CHARACTERIZE THE NATURE OF THE SUBJECT, WHILE THE WORD EARTH IS ONLY ITS SIMPLE NAME. JUST AS REASON IS THE DISTINCTIVE FACULTY OF MAN, AND THE WORD MAN SERVES TO DESIGNATE THE BEING GIFTED WITH THIS FACULTY, SO DRYNESS IS THE SPECIAL AND PECULIAR QUALITY OF THE EARTH. THE ELEMENT ESSENTIALLY DRY RECEIVES THEREFORE THE NAME OF EARTH, AS THE ANIMAL WHO HAS A NEIGH FOR A CHARACTERISTIC CRY IS CALLED A HORSE. THE OTHER ELEMENTS, LIKE THE EARTH, HAVE RECEIVED SOME PECULIAR PROPERTY WHICH DISTINGUISHES THEM FROM THE REST, AND MAKES THEM KNOWN FOR WHAT THEY ARE. THUS WATER HAS COLD FOR ITS DISTINGUISHING PROPERTY; AIR, MOISTURE; FIRE, HEAT. BUT THIS THEORY REALLY APPLIES ONLY TO THE PRIMITIVE ELEMENTS OF THE WORLD. THE ELEMENTS WHICH CONTRIBUTE TO THE FORMATION OF BODIES, AND COME UNDER OUR SENSES, SHOW US THESE QUALITIES IN COMBINATION, AND IN THE WHOLE OF NATURE OUR EYES AND SENSES CAN FIND NOTHING WHICH IS COMPLETELY SINGULAR, SIMPLE AND PURE. EARTH IS AT THE SAME TIME DRY AND COLD; WATER, COLD AND MOIST; AIR, MOIST AND WARM; FIRE, WARM AND DRY. IT IS BY THE COMBINATION OF THEIR QUALITIES THAT THE DIFFERENT ELEMENTS CAN MINGLE. THANKS TO A COMMON QUALITY EACH OF THEM MIXES WITH A NEIGHBOURING ELEMENT, AND THIS NATURAL ALLIANCE ATTACHES IT TO THE CONTRARY ELEMENT. FOR EXAMPLE, EARTH, WHICH IS AT THE SAME TIME DRY AND COLD, FINDS IN COLD A RELATIONSHIP WHICH UNITES IT TO WATER, AND BY THE MEANS OF WATER UNITES ITSELF TO AIR. WATER PLACED BETWEEN THE TWO, APPEARS TO GIVE EACH A HAND, AND, ON ACCOUNT OF ITS DOUBLE QUALITY, ALLIES ITSELF TO EARTH BY COLD AND TO AIR BY MOISTURE. AIR, IN ITS TURN, TAKES THE MIDDLE PLACE AND PLAYS THE PART OF A MEDIATOR BETWEEN THE INIMICAL NATURES OF WATER AND FIRE, UNITED TO THE FIRST BY MOISTURE, AND TO THE SECOND BY HEAT. FINALLY FIRE, OF A NATURE AT THE SAME TIME WARM AND DRY, IS LINKED TO AIR BY WARMTH, AND BY ITS DRYNESS REUNITES ITSELF TO THE EARTH. AND FROM THIS ACCORD AND FROM THIS MUTUAL MIXTURE OF ELEMENTS, RESULTS A CIRCLE AND AN HARMONIOUS CHOIR WHENCE EACH OF THE ELEMENTS DESERVES ITS NAME. I HAVE SAID THIS IN ORDER TO EXPLAIN WHY GOD HAS GIVEN TO THE DRY LAND THE NAME OF EARTH, WITHOUT HOWEVER CALLING THE EARTH DRY. IT IS BECAUSE DRYNESS IS NOT ONE OF THOSE QUALITIES WHICH THE EARTH ACQUIRED AFTERWARDS, BUT ONE OF THOSE WHICH CONSTITUTED ITS ESSENCE FROM THE BEGINNING. NOW THAT WHICH CAUSES A BODY TO EXIST, IS NATURALLY ANTECEDENT TO ITS POSTERIOR QUALITIES AND HAS A PRE-EMINENCE OVER THEM. IT IS THEN WITH REASON THAT GOD CHOSE THE MOST ANCIENT CHARACTERISTIC OF THE EARTH WHEREBY TO DESIGNATE IT.

6. AND GOD SAW THAT IT WAS GOOD. GENESIS 1:10 SCRIPTURE DOES NOT MERELY WISH TO SAY THAT A PLEASING ASPECT OF THE SEA PRESENTED ITSELF TO GOD. IT IS NOT WITH EYES THAT THE CREATOR VIEWS THE BEAUTY OF HIS WORKS. HE CONTEMPLATES THEM IN HIS INEFFABLE WISDOM. A FAIR SIGHT IS THE SEA ALL BRIGHT IN A SETTLED CALM; FAIR TOO, WHEN, RUFFLED BY A LIGHT BREEZE OF WIND, ITS SURFACE SHOWS TINTS OF PURPLE AND AZURE — WHEN, INSTEAD OF LASHING WITH VIOLENCE THE NEIGHBOURING SHORES, IT SEEMS TO KISS THEM WITH PEACEFUL CARESSES. HOWEVER, IT IS NOT IN THIS THAT SCRIPTURE MAKES GOD FIND THE GOODNESS AND CHARM OF THE SEA. HERE IT IS THE PURPOSE OF THE WORK WHICH MAKES THE GOODNESS.

IN THE FIRST PLACE SEA WATER IS THE SOURCE OF ALL THE MOISTURE OF THE EARTH. IT FILTERS THROUGH IMPERCEPTIBLE CONDUITS, AS IS PROVED BY THE SUBTERRANEAN OPENINGS AND CAVES WHITHER ITS WAVES PENETRATE; IT IS RECEIVED IN OBLIQUE AND SINUOUS CANALS; THEN, DRIVEN OUT BY THE WIND, IT RISES TO THE SURFACE OF THE EARTH, AND BREAKS IT, HAVING BECOME DRINKABLE AND FREE FROM ITS BITTERNESS BY THIS LONG PERCOLATION. OFTEN, MOVED BY THE SAME CAUSE, IT SPRINGS EVEN FROM MINES THAT IT HAS CROSSED, DERIVING WARMTH FROM THEM, AND RISES BOILING, AND BURSTS FORTH OF A BURNING HEAT, AS MAY BE SEEN IN ISLANDS AND ON THE SEA COAST; EVEN INLAND IN CERTAIN PLACES, IN THE NEIGHBOURHOOD OF RIVERS, TO COMPARE LITTLE THINGS WITH GREAT, ALMOST THE SAME PHENOMENA OCCUR. TO WHAT DO THESE WORDS TEND? TO PROVE THAT THE EARTH IS ALL UNDERMINED WITH INVISIBLE CONDUITS, WHERE THE WATER TRAVELS EVERYWHERE UNDERGROUND FROM THE SOURCES OF THE SEA.

7. THUS, IN THE EYES OF GOD, THE SEA IS GOOD, BECAUSE IT MAKES THE UNDER CURRENT OF MOISTURE IN THE DEPTHS OF THE EARTH. IT IS GOOD AGAIN, BECAUSE FROM ALL SIDES IT RECEIVES THE RIVERS WITHOUT EXCEEDING ITS LIMITS. IT IS GOOD, BECAUSE IT IS THE ORIGIN AND SOURCE OF THE WATERS IN THE AIR. WARMED BY THE RAYS OF THE SUN, IT ESCAPES IN VAPOUR, IS ATTRACTED INTO THE HIGH REGIONS OF THE AIR, AND IS THERE COOLED ON ACCOUNT OF ITS RISING HIGH ABOVE THE REFRACTION OF THE RAYS FROM THE GROUND, AND, THE SHADE OF THE CLOUDS ADDING TO THIS REFRIGERATION, IT IS CHANGED INTO RAIN AND FATTENS THE EARTH. IF PEOPLE ARE INCREDULOUS, LET THEM LOOK AT CALDRONS ON THE FIRE, WHICH, THOUGH FULL OF WATER, ARE OFTEN LEFT EMPTY BECAUSE ALL THE WATER IS BOILED AND RESOLVED INTO VAPOUR. SAILORS, TOO, BOIL EVEN SEA WATER, COLLECTING THE VAPOUR IN SPONGES, TO QUENCH THEIR THIRST IN PRESSING NEED.

FINALLY THE SEA IS GOOD IN THE EYES OF GOD, BECAUSE IT GIRDLES THE ISLES, OF WHICH IT FORMS AT THE SAME TIME THE RAMPART AND THE BEAUTY, BECAUSE IT BRINGS TOGETHER THE MOST DISTANT PARTS OF THE EARTH, AND FACILITATES THE INTER-COMMUNICATION OF MARINERS. BY THIS MEANS IT GIVES US THE BOON OF GENERAL INFORMATION, SUPPLIES THE MERCHANT WITH HIS WEALTH, AND EASILY PROVIDES FOR THE NECESSITIES OF LIFE, ALLOWING THE RICH TO EXPORT THEIR SUPERFLUITIES, AND BLESSING THE POOR WITH THE SUPPLY OF WHAT THEY LACK.

BUT WHENCE DO I PERCEIVE THE GOODNESS OF THE OCEAN, AS IT APPEARED IN THE EYES OF THE CREATOR? IF THE OCEAN IS GOOD AND WORTHY OF PRAISE BEFORE GOD, HOW MUCH MORE BEAUTIFUL IS THE ASSEMBLY OF A CHURCH LIKE THIS, WHERE THE VOICES OF MEN, OF CHILDREN, AND OF WOMEN, ARISE IN OUR PRAYERS TO GOD MINGLING AND RESOUNDING LIKE THE WAVES WHICH BEAT UPON THE SHORE. THIS CHURCH ALSO ENJOYS A PROFOUND CALM, AND MALICIOUS SPIRITS CANNOT TROUBLE IT WITH THE BREATH OF HERESY. DESERVE, THEN, THE APPROBATION OF THE LORD BY REMAINING FAITHFUL TO SUCH GOOD GUIDANCE, IN OUR LORD JESUS CHRIST, TO WHOM BE GLORY AND POWER FOR EVER AND EVER. AMEN.

HOMILY V
THE GERMINATION OF THE EARTH.

1. AND GOD SAID LET THE EARTH BRING FORTH GRASS, THE HERB YIELDING SEED, AND THE FRUIT TREE YIELDING FRUIT AFTER HIS KIND, WHOSE SEED IS IN ITSELF. GENESIS 1:11 IT WAS DEEP WISDOM THAT COMMANDED THE EARTH, WHEN IT RESTED AFTER DISCHARGING THE WEIGHT OF THE WATERS, FIRST TO BRING FORTH GRASS, THEN WOOD AS WE SEE IT DOING STILL AT THIS TIME. FOR THE VOICE THAT WAS THEN HEARD AND THIS COMMAND WERE AS A NATURAL AND PERMANENT LAW FOR IT; IT GAVE FERTILITY AND THE POWER TO PRODUCE FRUIT FOR ALL AGES TO COME; LET THE EARTH BRING FORTH. THE PRODUCTION OF VEGETABLES SHOWS FIRST GERMINATION. WHEN THE GERMS BEGIN TO SPROUT THEY FORM GRASS; THIS DEVELOPS AND BECOMES A PLANT, WHICH INSENSIBLY RECEIVES ITS DIFFERENT ARTICULATIONS, AND REACHES ITS MATURITY IN THE SEED. THUS ALL THINGS WHICH SPROUT AND ARE GREEN ARE DEVELOPED. LET THE EARTH BRING FORTH GREEN GRASS. LET THE EARTH BRING FORTH BY ITSELF WITHOUT HAVING ANY NEED OF HELP FROM WITHOUT. SOME CONSIDER THE SUN AS THE SOURCE OF ALL PRODUCTIVENESS ON THE EARTH. IT IS, THEY SAY, THE ACTION OF THE SUN'S HEAT WHICH ATTRACTS THE VITAL FORCE FROM THE CENTRE OF THE EARTH TO THE SURFACE. THE REASON WHY THE ADORNMENT OF THE EARTH WAS BEFORE THE SUN IS THE FOLLOWING; THAT THOSE WHO WORSHIP THE SUN, AS THE SOURCE OF LIFE, MAY RENOUNCE THEIR ERROR. IF THEY BE WELL PERSUADED THAT THE EARTH WAS ADORNED BEFORE THE GENESIS OF THE SUN, THEY WILL RETRACT THEIR UNBOUNDED ADMIRATION FOR IT, BECAUSE THEY SEE GRASS AND PLANTS VEGETATE BEFORE IT ROSE. IF THEN THE FOOD FOR THE FLOCKS WAS PREPARED, DID OUR RACE APPEAR LESS WORTHY OF A LIKE SOLICITUDE? HE, WHO PROVIDED PASTURE FOR HORSES AND CATTLE, THOUGHT BEFORE ALL OF YOUR RICHES AND PLEASURES. IF HE FED YOUR CATTLE, IT WAS TO PROVIDE FOR ALL THE NEEDS OF YOUR LIFE. AND WHAT OBJECT WAS THERE IN THE BRINGING FORTH OF GRAIN, IF NOT FOR YOUR SUBSISTENCE? MOREOVER, MANY GRASSES AND VEGETABLES SERVE FOR THE FOOD OF MAN.

2. LET THE EARTH BRING FORTH GRASS YIELDING SEED AFTER HIS KIND. SO THAT ALTHOUGH SOME KIND OF GRASS IS OF SERVICE TO ANIMALS, EVEN THEIR GAIN IS OUR GAIN TOO, AND SEEDS ARE ESPECIALLY DESIGNED FOR OUR USE. SUCH IS THE TRUE MEANING OF THE WORDS THAT I HAVE QUOTED. LET THE EARTH BRING FORTH GRASS, THE HERB YIELDING SEED AFTER HIS KIND. IN THIS MANNER WE CAN RE-ESTABLISH THE ORDER OF THE WORDS, OF WHICH THE CONSTRUCTION SEEMS FAULTY IN THE ACTUAL VERSION, AND THE ECONOMY OF NATURE WILL BE RIGOROUSLY OBSERVED. IN FACT, FIRST COMES GERMINATION, THEN VERDURE, THEN THE GROWTH OF THE PLANT, WHICH AFTER HAVING ATTAINED ITS FULL GROWTH ARRIVES AT PERFECTION IN SEED.

HOW THEN, THEY SAY, CAN SCRIPTURE DESCRIBE ALL THE PLANTS OF THE EARTH AS SEED-BEARING, WHEN THE REED, COUCH-GRASS, MINT, CROCUS, GARLIC, AND THE FLOWERING RUSH AND COUNTLESS OTHER SPECIES, PRODUCE NO SEED? TO THIS WE REPLY THAT MANY VEGETABLES HAVE THEIR SEMINAL VIRTUE IN THE LOWER PART AND IN THE ROOTS. THE NEED, FOR EXAMPLE, AFTER ITS ANNUAL GROWTH SENDS FORTH A PROTUBERANCE FROM ITS ROOTS, WHICH TAKES THE PLACE OF SEED FOR FUTURE TREES. NUMBERS OF OTHER VEGETABLES ARE THE SAME AND ALL OVER THE EARTH REPRODUCE BY THE ROOTS. NOTHING THEN IS TRUER THAN THAT EACH PLANT PRODUCES ITS SEED OR CONTAINS SOME SEMINAL VIRTUE; THIS IS WHAT IS MEANT BY AFTER ITS KIND. SO THAT THE SHOOT OF A REED DOES NOT PRODUCE AN OLIVE TREE, BUT FROM A REED GROWS ANOTHER REED, AND FROM ONE SORT OF SEED A PLANT OF THE SAME SORT ALWAYS GERMINATES. THUS, ALL WHICH SPRANG FROM THE EARTH, IN ITS FIRST BRINGING FORTH, IS KEPT THE SAME TO OUR TIME, THANKS TO THE CONSTANT REPRODUCTION OF KIND.

LET THE EARTH BRING FORTH. SEE HOW, AT THIS SHORT WORD, AT THIS BRIEF COMMAND, THE COLD AND STERILE EARTH TRAVAILED AND HASTENED TO BRING FORTH ITS FRUIT, AS IT CAST AWAY ITS SAD AND DISMAL COVERING TO CLOTHE ITSELF IN A MORE BRILLIANT ROBE, PROUD OF ITS PROPER ADORNMENT AND DISPLAYING THE INFINITE VARIETY OF PLANTS.

I WANT CREATION TO PENETRATE YOU WITH SO MUCH ADMIRATION THAT EVERYWHERE, WHEREVER YOU MAY BE, THE LEAST PLANT MAY BRING TO YOU THE CLEAR REMEMBRANCE OF THE CREATOR. IF YOU SEE THE GRASS OF THE FIELDS, THINK OF HUMAN NATURE, AND REMEMBER THE COMPARISON OF THE WISE ISAIAH. ALL FLESH IS GRASS, AND ALL THE GOODLINESS THEREOF IS AS THE FLOWER OF THE FIELD. TRULY THE RAPID FLOW OF LIFE, THE SHORT GRATIFICATION AND PLEASURE THAT AN INSTANT OF HAPPINESS GIVES A MAN, ALL WONDERFULLY SUIT THE COMPARISON OF THE PROPHET. TODAY HE IS VIGOROUS IN BODY, FATTENED BY LUXURY, AND IN THE PRIME OF LIFE, WITH COMPLEXION FAIR LIKE THE FLOWERS, STRONG AND POWERFUL AND OF IRRESISTIBLE ENERGY; TOMORROW AND HE WILL BE AN OBJECT OF PITY, WITHERED BY AGE OR EXHAUSTED BY SICKNESS. ANOTHER SHINES IN ALL THE SPLENDOUR OF A BRILLIANT FORTUNE, AND AROUND HIM ARE A MULTITUDE OF FLATTERERS, AN ESCORT OF FALSE FRIENDS ON THE TRACK OF HIS GOOD GRACES; A CROWD OF KINSFOLK, BUT OF NO TRUE KIN; A SWARM OF SERVANTS WHO CROWD AFTER HIM TO PROVIDE FOR HIS FOOD AND FOR ALL HIS NEEDS; AND IN HIS COMINGS AND GOINGS THIS INNUMERABLE SUITE, WHICH HE DRAGS AFTER HIM, EXCITES THE ENVY OF ALL WHOM HE MEETS. TO FORTUNE MAY BE ADDED POWER IN THE STATE, HONOURS BESTOWED BY THE IMPERIAL THRONE, THE GOVERNMENT OF A PROVINCE, OR THE COMMAND OF ARMIES; A HERALD WHO PRECEDES HIM IS CRYING IN A LOUD VOICE; LICTORS RIGHT AND LEFT ALSO FILL HIS SUBJECTS WITH AWE, BLOWS, CONFISCATIONS, BANISHMENTS, IMPRISONMENTS, AND ALL THE MEANS BY WHICH HE STRIKES INTOLERABLE TERROR INTO ALL WHOM HE HAS TO RULE. AND WHAT THEN? ONE NIGHT, A FEVER, A PLEURISY, OR AN INFLAMMATION OF THE LUNGS, SNATCHES AWAY THIS MAN FROM THE MIDST OF MEN, STRIPPED IN A MOMENT OF ALL HIS STAGE ACCESSORIES, AND ALL THIS, HIS GLORY, IS PROVED A MERE DREAM. THEREFORE THE PROPHET HAS COMPARED HUMAN GLORY TO THE WEAKEST FLOWER.

3. UP TO THIS POINT, THE ORDER IN WHICH PLANTS SHOOT BEARS WITNESS TO THEIR FIRST ARRANGEMENT. EVERY HERB, EVERY PLANT PROCEEDS FROM A GERM. IF, LIKE THE COUCH-GRASS AND THE CROCUS, IT THROWS OUT A SHOOT FROM ITS ROOT AND FROM THIS LOWER PROTUBERANCE, IT MUST ALWAYS GERMINATE AND START OUTWARDS. IF IT PROCEEDS FROM A SEED, THERE IS STILL, BY NECESSITY, FIRST A GERM, THEN THE SPROUT, THEN GREEN FOLIAGE, AND FINALLY THE FRUIT WHICH RIPENS UPON A STALK HITHERTO DRY AND THICK. LET THE EARTH BRING FORTH GRASS. WHEN THE SEED FALLS INTO THE EARTH, WHICH CONTAINS THE RIGHT COMBINATION OF HEAT AND MOISTURE, IT SWELLS AND BECOMES POROUS, AND, GRASPING THE SURROUNDING EARTH, ATTRACTS TO ITSELF ALL THAT IS SUITABLE FOR IT AND THAT HAS AFFINITY TO IT. THESE PARTICLES OF EARTH, HOWEVER SMALL THEY MAY BE, AS THEY FALL AND INSINUATE THEMSELVES INTO ALL THE PORES OF THE SEED, BROADEN ITS BULK AND MAKE IT SEND FORTH ROOTS BELOW, AND SHOOT UPWARDS, SENDING FORTH STALKS NO LESS NUMEROUS THAN THE ROOTS. AS THE GERM IS ALWAYS GROWING WARM, THE MOISTURE, PUMPED UP THROUGH THE ROOTS, AND HELPED BY THE ATTRACTION OF HEAT, DRAWS A PROPER AMOUNT OF NOURISHMENT FROM THE SOIL, AND DISTRIBUTES IT TO THE STEM, TO THE BARK, TO THE HUSK, TO THE SEED ITSELF AND TO THE BEARDS WITH WHICH IT IS ARMED. IT IS OWING TO THESE SUCCESSIVE ACCRETIONS THAT EACH PLANT ATTAINS ITS NATURAL DEVELOPMENT, AS WELL GRAIN AS VEGETABLES, HERBS OR BRUSHWOOD. A SINGLE PLANT, A BLADE OF GRASS IS SUFFICIENT TO OCCUPY ALL YOUR INTELLIGENCE IN THE CONTEMPLATION OF THE SKILL WHICH PRODUCED IT. WHY IS THE WHEAT STALK BETTER WITH JOINTS? ARE THEY NOT LIKE FASTENINGS, WHICH HELP IT TO BEAR EASILY THE WEIGHT OF THE EAR, WHEN IT IS SWOLLEN WITH FRUIT AND BENDS TOWARDS THE EARTH? THUS, WHILE OATS, WHICH HAVE NO WEIGHT TO BEAR AT THE TOP, ARE WITHOUT THESE SUPPORTS, NATURE HAS PROVIDED THEM FOR WHEAT. IT HAS HIDDEN THE GRAIN IN A CASE, SO THAT IT MAY NOT BE EXPOSED TO BIRDS' PILLAGE, AND HAS FURNISHED IT WITH A RAMPART OF BARBS, WHICH, LIKE DARTS, PROTECT IT AGAINST THE ATTACKS OF TINY CREATURES.

4. WHAT SHALL I SAY? WHAT SHALL I LEAVE UNSAID? IN THE RICH TREASURES OF CREATION IT IS DIFFICULT TO SELECT WHAT IS MOST PRECIOUS; THE LOSS OF WHAT IS OMITTED IS TOO SEVERE. LET THE EARTH BRING FORTH GRASS; AND INSTANTLY, WITH USEFUL PLANTS, APPEAR NOXIOUS PLANTS; WITH GRAIN, HEMLOCK; WITH THE OTHER NUTRITIOUS PLANTS, HELLEBORE, MONKSHOOD, MANDRAKE AND THE JUICE OF THE POPPY. WHAT THEN? SHALL WE SHOW NO GRATITUDE FOR SO MANY BENEFICIAL GIFTS, AND REPROACH THE CREATOR FOR THOSE WHICH MAY BE HARMFUL TO OUR LIFE? AND SHALL WE NOT REFLECT THAT ALL HAS NOT BEEN CREATED IN VIEW OF THE WANTS OF OUR BELLIES? THE NOURISHING PLANTS, WHICH ARE DESTINED FOR OUR USE, ARE CLOSE AT HAND, AND KNOWN BY ALL THE WORLD. BUT IN CREATION NOTHING EXISTS WITHOUT A REASON. THE BLOOD OF THE BULL IS A POISON: OUGHT THIS ANIMAL THEN, WHOSE STRENGTH IS SO SERVICEABLE TO MAN, NOT TO HAVE BEEN CREATED, OR, IF CREATED, TO HAVE BEEN BLOODLESS? BUT YOU HAVE SENSE ENOUGH IN YOURSELF TO KEEP YOU FREE FROM DEADLY THINGS. WHAT! SHEEP AND GOATS KNOW HOW TO TURN AWAY FROM WHAT THREATENS THEIR LIFE, DISCERNING DANGER BY INSTINCT ALONE: AND YOU, WHO HAVE REASON AND THE ART OF MEDICINE TO SUPPLY WHAT YOU NEED, AND THE EXPERIENCE OF YOUR FOREBEARS TO TELL YOU TO AVOID ALL THAT IS DANGEROUS, YOU TELL ME THAT YOU FIND IT DIFFICULT TO KEEP YOURSELF FROM POISONS! BUT NOT A SINGLE THING HAS BEEN CREATED WITHOUT REASON, NOT A SINGLE THING IS USELESS. ONE SERVES AS FOOD TO SOME ANIMAL; MEDICINE HAS FOUND IN ANOTHER A RELIEF FOR ONE OF OUR MALADIES. THUS THE STARLING EATS HEMLOCK, ITS CONSTITUTION RENDERING IT INSUSCEPTIBLE TO THE ACTION OF THE POISON. THANKS TO THE TENUITY OF THE PORES OF ITS HEART, THE MALIGNANT JUICE IS NO SOONER SWALLOWED THAN IT IS DIGESTED, BEFORE ITS CHILL CAN ATTACK THE VITAL PARTS. THE QUAIL, THANKS TO ITS PECULIAR TEMPERAMENT, WHEREBY IT ESCAPES THE DANGEROUS EFFECTS, FEEDS ON HELLEBORE. THERE ARE EVEN CIRCUMSTANCES WHERE POISONS ARE USEFUL TO MEN; WITH MANDRAKE DOCTORS GIVE US SLEEP; WITH OPIUM THEY LULL VIOLENT PAIN. HEMLOCK HAS ERE NOW BEEN USED TO APPEASE THE RAGE OF UNRULY DISEASES; AND MANY TIMES HELLEBORE HAS TAKEN AWAY LONG STANDING DISEASE. THESE PLANTS, THEN, INSTEAD OF MAKING YOU ACCUSE THE CREATOR, GIVE YOU A NEW SUBJECT FOR GRATITUDE.

5. LET THE EARTH BRING FORTH GRASS. WHAT SPONTANEOUS PROVISION IS INCLUDED IN THESE WORDS — THAT WHICH IS PRESENT IN THE ROOT, IN THE PLANT ITSELF, AND IN THE FRUIT, AS WELL AS THAT WHICH OUR LABOUR AND HUSBANDRY ADD! GOD DID NOT COMMAND THE EARTH IMMEDIATELY TO GIVE FORTH SEED AND FRUIT, BUT TO PRODUCE GERMS, TO GROW GREEN, AND TO ARRIVE AT MATURITY IN THE SEED; SO THAT THIS FIRST COMMAND TEACHES NATURE WHAT SHE HAS TO DO IN THE COURSE OF AGES. BUT, THEY ASK, IS IT TRUE THAT THE EARTH PRODUCES SEED AFTER HIS KIND, WHEN OFTEN, AFTER HAVING SOWN WHEAT, WE GATHER BLACK GRAIN? THIS IS NOT A CHANGE OF KIND, BUT AN ALTERATION, A DISEASE OF THE GRAIN. IT HAS NOT CEASED TO BE WHEAT; IT IS ON ACCOUNT OF HAVING BEEN BURNT THAT IT IS BLACK, AS ONE CAN LEARN FROM ITS NAME. IF A SEVERE FROST HAD BURNT IT, IT WOULD HAVE HAD ANOTHER COLOR AND A DIFFERENT FLAVOUR. THEY EVEN PRETEND THAT, IF IT COULD FIND SUITABLE EARTH AND MODERATE TEMPERATURE, IT MIGHT RETURN TO ITS FIRST FORM. THUS, YOU FIND NOTHING IN NATURE CONTRARY TO THE DIVINE COMMAND. AS TO THE DARNEL AND ALL THOSE BASTARD GRAINS WHICH MIX THEMSELVES WITH THE HARVEST, THE TARES OF SCRIPTURE, FAR FROM BEING A VARIETY OF GRAIN, HAVE THEIR OWN ORIGIN AND THEIR OWN KIND; IMAGE OF THOSE WHO ALTER THE DOCTRINE OF THE LORD AND, NOT BEING RIGHTLY INSTRUCTED IN THE WORD, BUT, CORRUPTED BY THE TEACHING OF THE EVIL ONE, MIX THEMSELVES WITH THE SOUND BODY OF THE CHURCH TO SPREAD THEIR PERNICIOUS ERRORS SECRETLY AMONG PURER SOULS. THE LORD THUS COMPARES THE PERFECTION OF THOSE WHO BELIEVE IN HIM TO THE GROWTH OF SEED, AS IF A MAN SHOULD CAST SEED INTO THE GROUND; AND SHOULD SLEEP AND RISE, NIGHT AND DAY, AND THE SEED SHOULD SPRING AND GROW UP, HE KNOWS NOT HOW. FOR THE EARTH BRINGS FORTH FRUIT OF HERSELF; FIRST THE BLADE, THEN THE EAR, AFTER THAT THE FULL GRAIN IN THE EAR. MATTHEW 4:26-28 LET THE EARTH BRING FORTH GRASS. IN A MOMENT EARTH BEGAN BY GERMINATION TO OBEY THE LAWS OF THE CREATOR, COMPLETED EVERY STAGE OF GROWTH, AND BROUGHT GERMS TO PERFECTION. THE MEADOWS WERE COVERED WITH DEEP GRASS, THE FERTILE PLAINS QUIVERED WITH HARVESTS, AND THE MOVEMENT OF THE GRAIN WAS LIKE THE WAVING OF THE SEA. EVERY PLANT, EVERY HERB, THE SMALLEST SHRUB, THE LEAST VEGETABLE, AROSE FROM THE EARTH IN ALL ITS LUXURIANCE. THERE WAS NO FAILURE IN THIS FIRST VEGETATION: NO HUSBANDMAN'S INEXPERIENCE, NO INCLEMENCY OF THE WEATHER, NOTHING COULD INJURE IT; THEN THE SENTENCE OF CONDEMNATION WAS NOT FETTERING THE EARTH'S FERTILITY. ALL THIS WAS BEFORE THE SIN WHICH CONDEMNED US TO EAT OUR BREAD BY THE SWEAT OF OUR BROW.

6. LET THE EARTH, THE CREATOR ADDS, BRING FORTH THE FRUIT TREE YIELDING FRUIT AFTER HIS KIND, WHOSE SEED IS IN ITSELF. GENESIS 1:11

AT THIS COMMAND EVERY COPSE WAS THICKLY PLANTED; ALL THE TREES, FIR, CEDAR, CYPRESS, PINE, ROSE TO THEIR GREATEST HEIGHT, THE SHRUBS WERE STRAIGHTWAY CLOTHED WITH THICK FOLIAGE. THE PLANTS CALLED CROWN-PLANTS, ROSES, MYRTLES, LAURELS, DID NOT EXIST; IN ONE MOMENT THEY CAME INTO BEING, EACH ONE WITH ITS DISTINCTIVE PECULIARITIES. MOST MARKED DIFFERENCES SEPARATED THEM FROM OTHER PLANTS, AND EACH ONE WAS DISTINGUISHED BY A CHARACTER OF ITS OWN. BUT THEN THE ROSE WAS WITHOUT THORNS; SINCE THEN THE THORN HAS BEEN ADDED TO ITS BEAUTY, TO MAKE US FEEL THAT SORROW IS VERY NEAR TO PLEASURE, AND TO REMIND US OF OUR SIN, WHICH CONDEMNED THE EARTH TO PRODUCE THORNS AND CALTROPS. BUT, THEY SAY, THE EARTH HAS RECEIVED THE COMMAND TO PRODUCE TREES YIELDING FRUIT WHOSE SEED WAS IN ITSELF, AND WE SEE MANY TREES WHICH HAVE NEITHER FRUIT, NOR SEED. WHAT SHALL WE REPLY? FIRST, THAT ONLY THE MORE IMPORTANT TREES ARE MENTIONED; AND THEN, THAT A CAREFUL EXAMINATION WILL SHOW US THAT EVERY TREE HAS SEED, OR SOME PROPERTY WHICH TAKES THE PLACE OF IT. THE BLACK POPLAR, THE WILLOW, THE ELM, THE WHITE POPLAR, ALL THE TREES OF THIS FAMILY, DO NOT PRODUCE ANY APPARENT FRUIT; HOWEVER, AN ATTENTIVE OBSERVER FINDS SEED IN EACH OF THEM. THIS GRAIN WHICH IS AT THE BASE OF THE LEAF, AND WHICH THOSE WHO BUSY THEMSELVES WITH INVENTING WORDS CALL MISCHOS, HAS THE PROPERTY OF SEED. AND THERE ARE TREES WHICH REPRODUCE BY THEIR BRANCHES, THROWING OUT ROOTS FROM THEM. PERHAPS WE OUGHT EVEN TO CONSIDER AS SEEDS THE SAPLINGS WHICH SPRING FROM THE ROOTS OF A TREE: FOR CULTIVATORS TEAR THEM OUT TO MULTIPLY THE SPECIES. BUT, WE HAVE ALREADY SAID, IT IS CHIEFLY A QUESTION OF THE TREES WHICH CONTRIBUTE MOST TO OUR LIFE; WHICH OFFER THEIR VARIOUS FRUITS TO MAN AND PROVIDE HIM WITH PLENTIFUL NOURISHMENT. SUCH IS THE VINE, WHICH PRODUCES WINE TO MAKE GLAD THE HEART OF MAN; SUCH IS THE OLIVE TREE, WHOSE FRUIT BRIGHTENS HIS FACE WITH OIL. HOW MANY THINGS IN NATURE ARE COMBINED IN THE SAME PLANT! IN A VINE, ROOTS, GREEN AND FLEXIBLE BRANCHES, WHICH SPREAD THEMSELVES FAR OVER THE EARTH, BUDS, TENDRILS, BUNCHES OF SOUR GRAPES AND RIPE GRAPES. THE SIGHT OF A VINE, WHEN OBSERVED BY AN INTELLIGENT EYE, SERVES TO REMIND YOU OF YOUR NATURE. WITHOUT DOUBT YOU REMEMBER THE PARABLE WHERE THE LORD CALLS HIMSELF A VINE AND HIS FATHER THE HUSBANDMAN, AND EVERY ONE OF US WHO ARE GRAFTED BY FAITH INTO THE CHURCH THE BRANCHES. HE INVITES US TO PRODUCE FRUITS IN ABUNDANCE, FOR FEAR LEST OUR STERILITY SHOULD CONDEMN US TO THE FIRE. CF.JOHN 15:1-6 HE CONSTANTLY COMPARES OUR SOULS TO VINES. MY WELL BELOVED, SAYS HE, HAS A VINEYARD IN A VERY FRUITFULL HILL, ISAIAH 5:1 AND ELSEWHERE, I HAVE PLANTED A VINEYARD AND HEDGED IT ROUND ABOUT. MATTHEW 21:33 EVIDENTLY HE CALLS HUMAN SOULS HIS VINE, THOSE SOULS WHOM HE HAS SURROUNDED WITH THE AUTHORITY OF HIS PRECEPTS AND A GUARD OF ANGELS. THE ANGEL OF THE LORD ENCAMPS ROUND ABOUT THEM THAT FEAR HIM. AND FURTHER: HE HAS PLANTED FOR US, SO TO SAY, PROPS, IN ESTABLISHING IN HIS CHURCH APOSTLES, PROPHETS, TEACHERS; AND RAISING OUR THOUGHTS BY THE EXAMPLE OF THE BLESSED IN OLDEN TIMES, HE HAS NOT ALLOWED THEM TO DRAG ON THE EARTH AND BE CRUSHED UNDER FOOT. HE WISHES THAT THE CLASPINGS OF LOVE, LIKE THE TENDRILS OF THE VINE, SHOULD ATTACH US TO OUR NEIGHBOURS AND MAKE US REST ON THEM, SO THAT, IN OUR CONTINUAL ASPIRATIONS TOWARDS HEAVEN, WE MAY IMITATE THESE VINES, WHICH RAISE THEMSELVES TO THE TOPS OF THE TALLEST TREES. HE ALSO ASKS US TO ALLOW OURSELVES TO BE DUG ABOUT; AND THAT IS WHAT THE SOUL DOES WHEN IT DISEMBARRASSES ITSELF FROM THE CARES OF THE WORLD, WHICH ARE A WEIGHT ON OUR HEARTS. HE, THEN, WHO IS FREED FROM CARNAL AFFECTIONS AND FROM THE LOVE OF RICHES, AND, FAR FROM BEING DAZZLED BY THEM, DISDAINS AND DESPISES THIS MISERABLE VAIN GLORY, IS, SO TO SAY, DUG ABOUT AND AT LENGTH BREATHES, FREE FROM THE USELESS WEIGHT OF EARTHLY THOUGHTS. NOR MUST WE, IN THE SPIRIT OF THE PARABLE, PUT FORTH TOO MUCH WOOD, THAT IS TO SAY, LIVE WITH OSTENTATION, AND GAIN THE APPLAUSE OF THE WORLD; WE MUST BRING FORTH FRUITS, KEEPING THE PROOF OF OUR WORKS FOR THE HUSBANDMAN. BE LIKE A GREEN OLIVE TREE IN THE HOUSE OF GOD, NEVER DESTITUTE OF HOPE, BUT DECKED THROUGH FAITH WITH THE BLOOM OF SALVATION. THUS YOU WILL RESEMBLE THE ETERNAL VERDURE OF THIS PLANT AND WILL RIVAL IT IN FRUITFULNESS, IF EACH DAY SEES YOU GIVING ABUNDANTLY IN ALMS.

7. BUT LET US RETURN TO THE EXAMINATION OF THE INGENIOUS CONTRIVANCES OF CREATION. HOW MANY TREES THEN AROSE, SOME TO GIVE US THEIR FRUITS, OTHERS TO ROOF OUR HOUSES, OTHERS TO BUILD OUR SHIPS, OTHERS TO FEED OUR FIRES! WHAT A VARIETY IN THE DISPOSITION OF THEIR SEVERAL PARTS! AND YET, HOW DIFFICULT IS IT TO FIND THE DISTINCTIVE PROPERTY OF EACH OF THEM, AND TO GRASP THE DIFFERENCE WHICH SEPARATES THEM FROM OTHER SPECIES. SOME STRIKE DEEP ROOTS, OTHERS DO NOT; SOME SHOOT STRAIGHT UP AND HAVE ONLY ONE STEM, OTHERS APPEAR TO LOVE THE EARTH AND, FROM THEIR ROOT UPWARDS, DIVIDE INTO SEVERAL SHOOTS. THOSE WHOSE LONG BRANCHES STRETCH UP AFAR INTO THE AIR, HAVE ALSO DEEP ROOTS WHICH SPREAD WITHIN A LARGE CIRCUMFERENCE, A TRUE FOUNDATION PLACED BY NATURE TO SUPPORT THE WEIGHT OF THE TREE. WHAT VARIETY THERE IS IN BARK! SOME PLANTS HAVE SMOOTH BARK, OTHERS ROUGH, SOME HAVE ONLY ONE LAYER, OTHERS SEVERAL. WHAT A MARVELLOUS THING! YOU MAY FIND IN THE YOUTH AND AGE OF PLANTS RESEMBLANCES TO THOSE OF MAN. YOUNG AND VIGOROUS, THEIR BARK IS DISTENDED; WHEN THEY GROW OLD, IT IS ROUGH AND WRINKLED. CUT ONE, IT SENDS FORTH NEW BUDS; THE OTHER REMAINS HENCEFORWARD STERILE AND AS IF STRUCK WITH A MORTAL WOUND. BUT FURTHER, IT HAS BEEN OBSERVED THAT PINES, CUT DOWN, OR EVEN SUBMITTED TO THE ACTION OF FIRE, ARE CHANGED INTO A FOREST OF OAKS. WE KNOW BESIDES THAT THE INDUSTRY OF AGRICULTURISTS REMEDIES THE NATURAL DEFECTS OF CERTAIN TREES. THUS THE SHARP POMEGRANATE AND BITTER ALMONDS, IF THE TRUNK OF THE TREE IS PIERCED NEAR THE ROOT TO INTRODUCE INTO THE MIDDLE OF THE PITH A FAT PLUG OF PINE, LOSE THE ACIDITY OF THEIR JUICE, AND BECOME DELICIOUS FRUITS. LET NOT THE SINNER THEN DESPAIR OF HIMSELF, WHEN HE THINKS, IF AGRICULTURE CAN CHANGE THE JUICES OF PLANTS, THE EFFORTS OF THE SOUL TO ARRIVE AT VIRTUE, CAN CERTAINLY TRIUMPH OVER ALL INFIRMITIES.

NOW THERE IS SUCH A VARIETY OF FRUITS IN FRUIT TREES THAT IT IS BEYOND ALL EXPRESSION; A VARIETY NOT ONLY IN THE FRUITS OF TREES OF DIFFERENT FAMILIES, BUT EVEN IN THOSE OF THE SAME SPECIES, IF IT BE TRUE, AS GARDENERS SAY, THAT THE SEX OF A TREE INFLUENCES THE CHARACTER OF ITS FRUITS. THEY DISTINGUISH MALE FROM FEMALE IN PALMS;

SOMETIMES WE SEE THOSE WHICH THEY CALL FEMALE LOWER THEIR BRANCHES, AS THOUGH WITH PASSIONATE DESIRE, AND INVITE THE EMBRACES OF THE MALE. THEN, THOSE WHO TAKE CARE OF THESE PLANTS SHAKE OVER THESE PALMS THE FERTILIZING DUST FROM THE MALE PALM-TREE, THE PSEN AS THEY CALL IT: THE TREE APPEARS TO SHARE THE PLEASURES OF ENJOYMENT; THEN IT RAISES ITS BRANCHES, AND ITS FOLIAGE RESUMES ITS USUAL FORM. THE SAME IS SAID OF THE FIG TREE. SOME PLANT WILD FIG TREES NEAR CULTIVATED FIG TREES, AND THERE ARE OTHERS WHO, TO REMEDY THE WEAKNESS OF THE PRODUCTIVE FIG TREE OF OUR GARDENS, ATTACH TO THE BRANCHES UNRIPE FIGS AND SO RETAIN THE FRUIT WHICH HAD ALREADY BEGUN TO DROP AND TO BE LOST. WHAT LESSON DOES NATURE HERE GIVE US? THAT WE MUST OFTEN BORROW, EVEN FROM THOSE WHO ARE STRANGERS TO THE FAITH, A CERTAIN VIGOUR TO SHOW FORTH GOOD WORKS. IF YOU SEE OUTSIDE THE CHURCH, IN PAGAN LIFE, OR IN THE MIDST OF A PERNICIOUS HERESY, THE EXAMPLE OF VIRTUE AND FIDELITY TO MORAL LAWS, REDOUBLE YOUR EFFORTS TO RESEMBLE THE PRODUCTIVE FIG TREE, WHO BY THE SIDE OF THE WILD FIG TREE, GAINS STRENGTH, PREVENTS THE FRUIT FROM BEING SHED, AND NOURISHES IT WITH MORE CARE.

8. PLANTS REPRODUCE THEMSELVES IN SO MANY DIFFERENT WAYS, THAT WE CAN ONLY TOUCH UPON THE CHIEF AMONG THEM. AS TO FRUITS THEMSELVES, WHO COULD REVIEW THEIR VARIETIES, THEIR FORMS, THEIR COLORS, THE PECULIAR FLAVOUR, AND THE USE OF EACH OF THEM? WHY DO SOME FRUITS RIPEN WHEN EXPOSED BARE TO THE RAYS OF THE SUN, WHILE OTHERS FILL OUT WHILE ENCASED IN SHELLS? TREES OF WHICH THE FRUIT IS TENDER HAVE, LIKE THE FIG TREE, A THICK SHADE OF LEAVES; THOSE, ON THE CONTRARY, OF WHICH THE FRUITS ARE STOUTER, LIKE THE NUT, ARE ONLY COVERED BY A LIGHT SHADE. THE DELICACY OF THE FIRST REQUIRES MORE CARE; IF THE LATTER HAD A THICKER CASE, THE SHADE OF THE LEAVES WOULD BE HARMFUL. WHY IS THE VINE LEAF SERRATED, IF NOT THAT THE BUNCHES OF GRAPES MAY AT THE SAME TIME RESIST THE INJURIES OF THE AIR AND RECEIVE THROUGH THE OPENINGS ALL THE RAYS OF THE SUN? NOTHING HAS BEEN DONE WITHOUT MOTIVE, NOTHING BY CHANCE. ALL SHOWS INEFFABLE WISDOM.

WHAT DISCOURSE CAN TOUCH ALL? CAN THE HUMAN MIND MAKE AN EXACT REVIEW, REMARK EVERY DISTINCTIVE PROPERTY, EXHIBIT ALL THE DIFFERENCES, UNVEIL WITH CERTAINTY SO MANY MYSTERIOUS CAUSES? THE SAME WATER, PUMPED UP THROUGH THE ROOT, NOURISHES IN A DIFFERENT WAY THE ROOT ITSELF, THE BARK OF THE TRUNK, THE WOOD AND THE PITH. IT BECOMES LEAF, IT DISTRIBUTES ITSELF AMONG THE BRANCHES AND TWIGS AND MAKES THE FRUITS SWELL — IT GIVES TO THE PLANT ITS GUM AND ITS SAP. WHO WILL EXPLAIN TO US THE DIFFERENCE BETWEEN ALL THESE? THERE IS A DIFFERENCE BETWEEN THE GUM OF THE MASTICH AND THE JUICE OF THE BALSAM, A DIFFERENCE BETWEEN THAT WHICH DISTILS IN EGYPT AND LIBYA FROM THE FENNEL. AMBER IS, THEY SAY, THE CRYSTALLIZED SAP OF PLANTS. AND FOR A PROOF, SEE THE BITS OF STRAWS AND LITTLE INSECTS WHICH HAVE BEEN CAUGHT IN THE SAP WHILE STILL LIQUID AND IMPRISONED THERE. IN ONE WORD, NO ONE WITHOUT LONG EXPERIENCE COULD FIND TERMS TO EXPRESS THE VIRTUE OF IT. HOW, AGAIN, DOES THIS WATER BECOME WINE IN THE VINE, AND OIL IN THE OLIVE TREE? YET WHAT IS MARVELLOUS IS, NOT TO SEE IT BECOME SWEET IN ONE FRUIT, FAT AND UNCTUOUS IN ANOTHER, BUT TO SEE IN SWEET FRUITS AN INEXPRESSIBLE VARIETY OF FLAVOUR. THERE IS ONE SWEETNESS OF THE GRAPE, ANOTHER OF THE APPLE, ANOTHER OF THE FIG, ANOTHER OF THE DATE. I SHALL WILLINGLY GIVE YOU THE GRATIFICATION OF CONTINUING THIS RESEARCH. HOW IS IT THAT THIS SAME WATER HAS SOMETIMES A SWEET TASTE, SOFTENED BY ITS REMAINING IN CERTAIN PLANTS, AND AT OTHER TIMES STINGS THE PALATE BECAUSE IT HAS BECOME ACID BY PASSING THROUGH OTHERS? HOW IS IT, AGAIN, THAT IT ATTAINS EXTREME BITTERNESS, AND MAKES THE MOUTH ROUGH WHEN IT IS FOUND IN WORMWOOD AND IN SCAMMONY? THAT IT HAS IN ACORNS AND DOGWOOD A SHARP AND ROUGH FLAVOUR? THAT IN THE TURPENTINE TREE AND THE WALNUT TREE IT IS CHANGED INTO A SOFT AND OILY MATTER?

9. BUT WHAT NEED IS THERE TO CONTINUE, WHEN IN THE SAME FIG TREE WE HAVE THE MOST OPPOSITE FLAVOURS, AS BITTER IN THE SAP AS IT IS SWEET IN THE FRUIT? AND IN THE VINE, IS IT NOT AS SWEET IN THE GRAPES AS IT IS ASTRINGENT IN THE BRANCHES? AND WHAT A VARIETY OF COLOR! LOOK HOW IN A MEADOW THIS SAME WATER BECOMES RED IN ONE FLOWER, PURPLE IN ANOTHER, BLUE IN THIS ONE, WHITE IN THAT. AND THIS DIVERSITY OF COLORS, IS IT TO BE COMPARED TO THAT OF SCENTS? BUT I PERCEIVE THAT AN INSATIABLE CURIOSITY IS DRAWING OUT MY DISCOURSE BEYOND ITS LIMITS. IF I DO NOT STOP AND RECALL IT TO THE LAW OF CREATION, DAY WILL FAIL ME WHILE MAKING YOU SEE GREAT WISDOM IN SMALL THINGS.

LET THE EARTH BRING FORTH THE FRUIT TREE YIELDING FRUIT. IMMEDIATELY THE TOPS OF THE MOUNTAINS WERE COVERED WITH FOLIAGE: PARADISES WERE ARTFULLY LAID OUT, AND AN INFINITUDE OF PLANTS EMBELLISHED THE BANKS OF THE RIVERS. SOME WERE FOR THE ADORNMENT OF MAN'S TABLE; SOME TO NOURISH ANIMALS WITH THEIR FRUITS AND THEIR LEAVES; SOME TO PROVIDE MEDICINAL HELP BY GIVING US THEIR SAP, THEIR JUICE, THEIR CHIPS, THEIR BARK OR THEIR FRUIT. IN A WORD, THE EXPERIENCE OF AGES, PROFITING FROM EVERY CHANCE, HAS NOT BEEN ABLE TO DISCOVER ANYTHING USEFUL, WHICH THE PENETRATING FORESIGHT OF THE CREATOR DID NOT FIRST PERCEIVE AND CALL INTO EXISTENCE. THEREFORE, WHEN YOU SEE THE TREES IN OUR GARDENS, OR THOSE OF THE FOREST, THOSE WHICH LOVE THE WATER OR THE LAND, THOSE WHICH BEAR FLOWERS, OR THOSE WHICH DO NOT FLOWER, I SHOULD LIKE TO SEE YOU RECOGNISING GRANDEUR EVEN IN SMALL OBJECTS, ADDING INCESSANTLY TO YOUR ADMIRATION OF, AND REDOUBLING YOUR LOVE FOR THE CREATOR. ASK YOURSELF WHY HE HAS MADE SOME TREES EVERGREEN AND OTHERS DECIDUOUS; WHY, AMONG THE FIRST, SOME LOSE THEIR LEAVES, AND OTHERS ALWAYS KEEP THEM. THUS THE OLIVE AND THE PINE SHED THEIR LEAVES, ALTHOUGH THEY RENEW THEM INSENSIBLY AND NEVER APPEAR TO BE DESPOILED OF THEIR VERDURE. THE PALM TREE, ON THE CONTRARY, FROM ITS BIRTH TO ITS DEATH, IS ALWAYS ADORNED WITH THE SAME FOLIAGE. THINK AGAIN OF THE DOUBLE LIFE OF THE TAMARISK; IT IS AN AQUATIC PLANT, AND YET IT COVERS THE DESERT. THUS, JEREMIAH COMPARES IT TO THE WORST OF CHARACTERS — THE DOUBLE CHARACTER.

10. LET THE EARTH BRING FORTH. THIS SHORT COMMAND WAS IN A MOMENT A VAST NATURE, AN ELABORATE SYSTEM. SWIFTER THAN THOUGHT IT PRODUCED THE COUNTLESS QUALITIES OF PLANTS. IT IS THIS COMMAND WHICH, STILL AT THIS DAY, IS IMPOSED ON THE EARTH, AND IN THE COURSE OF EACH YEAR DISPLAYS ALL THE STRENGTH OF ITS POWER TO PRODUCE HERBS, SEEDS AND TREES. LIKE TOPS, WHICH AFTER THE FIRST IMPULSE, CONTINUE THEIR EVOLUTIONS, TURNING UPON THEMSELVES WHEN ONCE FIXED IN THEIR CENTRE; THUS NATURE, RECEIVING THE IMPULSE OF THIS FIRST COMMAND, FOLLOWS WITHOUT INTERRUPTION THE COURSE OF AGES, UNTIL THE CONSUMMATION OF ALL THINGS. LET US ALL HASTEN TO ATTAIN TO IT, FULL OF FRUIT AND OF GOOD WORKS; AND THUS, PLANTED IN THE HOUSE OF THE LORD WE SHALL FLOURISH IN THE COURT OF OUR GOD, IN OUR LORD JESUS CHRIST, TO WHOM BE GLORY AND POWER FOR EVER AND EVER. AMEN.

HOMILY VI
THE CREATION OF LUMINOUS BODIES.

1. AT THE SHOWS IN THE CIRCUS THE SPECTATOR MUST JOIN IN THE EFFORTS OF THE ATHLETES. THIS THE LAWS OF THE SHOW INDICATE, FOR THEY PRESCRIBE THAT ALL SHOULD HAVE THE HEAD UNCOVERED WHEN PRESENT AT THE STADIUM. THE OBJECT OF THIS, IN MY OPINION, IS THAT EACH ONE THERE SHOULD NOT ONLY BE A SPECTATOR OF THE ATHLETES, BUT BE, IN A CERTAIN MEASURE, A TRUE ATHLETE HIMSELF. THUS, TO INVESTIGATE THE GREAT AND PRODIGIOUS SHOW OF CREATION, TO UNDERSTAND SUPREME AND INEFFABLE WISDOM, YOU MUST BRING PERSONAL LIGHT FOR THE CONTEMPLATION OF THE WONDERS WHICH I SPREAD BEFORE YOUR EYES, AND HELP ME, ACCORDING TO YOUR POWER, IN THIS STRUGGLE, WHERE YOU ARE NOT SO MUCH JUDGES AS FELLOW COMBATANTS, FOR FEAR LEST THE TRUTH MIGHT ESCAPE YOU, AND LEST MY ERROR MIGHT TURN TO YOUR COMMON PREJUDICE. WHY THESE WORDS? IT IS BECAUSE WE PROPOSE TO STUDY THE WORLD AS A WHOLE, AND TO CONSIDER THE UNIVERSE, NOT BY THE LIGHT OF WORLDLY WISDOM, BUT BY THAT WITH WHICH GOD WILLS TO ENLIGHTEN HIS SERVANT, WHEN HE SPEAKS TO HIM IN PERSON AND WITHOUT ENIGMAS. IT IS BECAUSE IT IS ABSOLUTELY NECESSARY THAT ALL LOVERS OF GREAT AND GRAND SHOWS SHOULD BRING A MIND WELL PREPARED TO STUDY THEM. IF SOMETIMES, ON A BRIGHT NIGHT, WHILE GAZING WITH WATCHFUL EYES ON THE INEXPRESSIBLE BEAUTY OF THE STARS, YOU HAVE THOUGHT OF THE CREATOR OF ALL THINGS; IF YOU HAVE ASKED YOURSELF WHO IT IS THAT HAS DOTTED HEAVEN WITH SUCH FLOWERS, AND WHY VISIBLE THINGS ARE EVEN MORE USEFUL THAN BEAUTIFUL; IF SOMETIMES, IN THE DAY, YOU HAVE STUDIED THE MARVELS OF LIGHT, IF YOU HAVE RAISED YOURSELF BY VISIBLE THINGS TO THE INVISIBLE BEING, THEN YOU ARE A WELL PREPARED AUDITOR, AND YOU CAN TAKE YOUR PLACE IN THIS AUGUST AND BLESSED AMPHITHEATRE. COME IN THE SAME WAY THAT ANY ONE NOT KNOWING A TOWN IS TAKEN BY THE HAND AND LED THROUGH IT; THUS I AM GOING TO LEAD YOU, LIKE STRANGERS, THROUGH THE MYSTERIOUS MARVELS OF THIS GREAT CITY OF THE UNIVERSE. OUR FIRST COUNTRY WAS IN THIS GREAT CITY, WHENCE THE MURDEROUS DÆMON WHOSE ENTICEMENTS SEDUCED MAN TO SLAVERY EXPELLED US. THERE YOU WILL SEE MAN'S FIRST ORIGIN AND HIS IMMEDIATE SEIZURE BY DEATH, BROUGHT FORTH BY SIN, THE FIRST BORN OF THE EVIL SPIRIT. YOU WILL KNOW THAT YOU ARE FORMED OF EARTH, BUT THE WORK OF GOD'S HANDS; MUCH WEAKER THAN THE BRUTE, BUT ORDAINED TO COMMAND BEINGS WITHOUT REASON AND SOUL; INFERIOR AS REGARDS NATURAL ADVANTAGES, BUT, THANKS TO THE PRIVILEGE OF REASON, CAPABLE OF RAISING YOURSELF TO HEAVEN. IF WE ARE PENETRATED BY THESE TRUTHS, WE SHALL KNOW OURSELVES, WE SHALL KNOW GOD, WE SHALL ADORE OUR CREATOR, WE SHALL SERVE OUR MASTER, WE SHALL GLORIFY OUR FATHER, WE SHALL LOVE OUR SUSTAINER, WE SHALL BLESS OUR BENEFACTOR, WE SHALL NOT CEASE TO HONOUR THE PRINCE OF PRESENT AND FUTURE LIFE, WHO, BY THE RICHES THAT HE SHOWERS UPON US IN THIS WORLD, MAKES US BELIEVE IN HIS PROMISES AND USES PRESENT GOOD THINGS TO STRENGTHEN OUR EXPECTATION OF THE FUTURE. TRULY, IF SUCH ARE THE GOOD THINGS OF TIME, WHAT WILL BE THOSE OF ETERNITY? IF SUCH IS THE BEAUTY OF VISIBLE THINGS, WHAT SHALL WE THINK OF INVISIBLE THINGS? IF THE GRANDEUR OF HEAVEN EXCEEDS THE MEASURE OF HUMAN INTELLIGENCE, WHAT MIND SHALL BE ABLE TO TRACE THE NATURE OF THE EVERLASTING? IF THE SUN, SUBJECT TO CORRUPTION, IS SO BEAUTIFUL, SO GRAND, SO RAPID IN ITS MOVEMENT, SO INVARIABLE IN ITS COURSE; IF ITS GRANDEUR IS IN SUCH PERFECT HARMONY WITH AND DUE PROPORTION TO THE UNIVERSE: IF, BY THE BEAUTY OF ITS NATURE, IT SHINES LIKE A BRILLIANT EYE IN THE MIDDLE OF CREATION; IF FINALLY, ONE CANNOT TIRE OF CONTEMPLATING IT, WHAT WILL BE THE BEAUTY OF THE SUN OF RIGHTEOUSNESS? IF THE BLIND MAN SUFFERS FROM NOT SEEING THE MATERIAL SUN, WHAT A DEPRIVATION IS IT FOR THE SINNER NOT TO ENJOY THE TRUE LIGHT!

2. AND GOD SAID, LET THERE BE LIGHTS IN THE FIRMAMENT OF THE HEAVEN TO GIVE LIGHT UPON THE EARTH, AND TO DIVIDE THE DAY FROM THE NIGHT. HEAVEN AND EARTH WERE THE FIRST; AFTER THEM WAS CREATED LIGHT; THE DAY HAD BEEN DISTINGUISHED FROM THE NIGHT, THEN HAD APPEARED THE FIRMAMENT AND THE DRY ELEMENT. THE WATER HAD BEEN GATHERED INTO THE RESERVOIR ASSIGNED TO IT, THE EARTH DISPLAYED ITS PRODUCTIONS, IT HAD CAUSED MANY KINDS OF HERBS TO GERMINATE AND IT WAS ADORNED WITH ALL KINDS OF PLANTS. HOWEVER, THE SUN AND THE MOON DID NOT YET EXIST, IN ORDER THAT THOSE WHO LIVE IN IGNORANCE OF GOD MAY NOT CONSIDER THE SUN AS THE ORIGIN AND THE FATHER OF LIGHT, OR AS THE MAKER OF ALL THAT GROWS OUT OF THE EARTH. THAT IS WHY THERE WAS A FOURTH DAY, AND THEN GOD SAID: LET THERE BE LIGHTS IN THE FIRMAMENT OF THE HEAVEN.

WHEN ONCE YOU HAVE LEARNED WHO SPOKE, THINK IMMEDIATELY OF THE HEARER. GOD SAID, LET THERE BE LIGHTS...AND GOD MADE TWO GREAT LIGHTS. WHO SPOKE? AND WHO MADE? DO YOU NOT SEE A DOUBLE PERSON? EVERYWHERE, IN MYSTIC LANGUAGE, HISTORY IS SOWN WITH THE DOGMAS OF THEOLOGY.

THE MOTIVE FOLLOWS WHICH CAUSED THE LIGHTS TO BE CREATED. IT WAS TO ILLUMINATE THE EARTH. ALREADY LIGHT WAS CREATED; WHY THEREFORE SAY THAT THE SUN WAS CREATED TO GIVE LIGHT? AND, FIRST, DO NOT LAUGH AT THE STRANGENESS OF THIS EXPRESSION. WE DO NOT FOLLOW YOUR NICETY ABOUT WORDS, AND WE TROUBLE OURSELVES BUT LITTLE TO GIVE THEM A HARMONIOUS TURN. OUR WRITERS DO NOT AMUSE THEMSELVES BY POLISHING THEIR PERIODS, AND EVERYWHERE WE PREFER CLEARNESS OF WORDS TO SONOROUS EXPRESSIONS. SEE THEN IF BY THIS EXPRESSION TO LIGHT UP, THE SACRED WRITER SUFFICIENTLY MADE HIS THOUGHT UNDERSTOOD. HE HAS PUT TO GIVE LIGHT INSTEAD OF ILLUMINATION. NOW THERE IS NOTHING HERE CONTRADICTORY TO WHAT HAS BEEN SAID OF LIGHT. THEN THE ACTUAL NATURE OF LIGHT WAS PRODUCED: NOW THE SUN'S BODY IS CONSTRUCTED TO BE A VEHICLE FOR THAT ORIGINAL LIGHT. A LAMP IS NOT FIRE. FIRE HAS THE PROPERTY OF ILLUMINATING, AND WE HAVE INVENTED THE LAMP TO LIGHT US IN DARKNESS. IN THE SAME WAY, THE LUMINOUS BODIES HAVE BEEN FASHIONED AS A VEHICLE FOR THAT PURE, CLEAR, AND IMMATERIAL LIGHT. THE APOSTLE SPEAKS TO US OF CERTAIN LIGHTS WHICH SHINE IN THE WORLD WITHOUT BEING CONFOUNDED WITH THE TRUE LIGHT OF THE WORLD, THE POSSESSION OF WHICH MADE THE SAINTS LUMINARIES OF THE SOULS WHICH THEY INSTRUCTED AND DREW FROM THE DARKNESS OF IGNORANCE. THIS IS WHY THE CREATOR OF ALL THINGS, MADE THE SUN IN ADDITION TO THAT GLORIOUS LIGHT, AND PLACED IT SHINING IN THE HEAVENS.

3. AND LET NO ONE SUPPOSE IT TO BE A THING INCREDIBLE THAT THE BRIGHTNESS OF THE LIGHT IS ONE THING, AND THE BODY WHICH IS ITS MATERIAL VEHICLE IS ANOTHER. FIRST, IN ALL COMPOSITE THINGS, WE DISTINGUISH SUBSTANCE SUSCEPTIBLE OF QUALITY, AND THE QUALITY WHICH IT RECEIVES. THE NATURE OF WHITENESS IS ONE THING, ANOTHER IS THAT OF THE BODY WHICH IS WHITENED; THUS THE NATURES DIFFER WHICH WE HAVE JUST SEEN REUNITED BY THE POWER OF THE CREATOR. AND DO NOT TELL ME THAT IT IS IMPOSSIBLE TO SEPARATE THEM. EVEN I DO NOT PRETEND TO BE ABLE TO SEPARATE LIGHT FROM THE BODY OF THE SUN; BUT I MAINTAIN THAT THAT WHICH WE SEPARATE IN THOUGHT, MAY BE SEPARATED IN REALITY BY THE CREATOR OF NATURE. YOU CANNOT, MOREOVER, SEPARATE THE BRIGHTNESS OF FIRE FROM THE VIRTUE OF BURNING WHICH IT POSSESSES; BUT GOD, WHO WISHED TO ATTRACT HIS SERVANT BY A WONDERFUL SIGHT, SET A FIRE IN THE BURNING BUSH, WHICH DISPLAYED ALL THE BRILLIANCY OF FLAME WHILE ITS DEVOURING PROPERTY WAS DORMANT. IT IS THAT WHICH THE PSALMIST AFFIRMS IN SAYING THE VOICE OF THE LORD DIVIDES THE FLAMES OF FIRE. THUS, IN THE REQUITAL WHICH AWAITS US AFTER THIS LIFE, A MYSTERIOUS VOICE SEEMS TO TELL US THAT THE DOUBLE NATURE OF FIRE WILL BE DIVIDED; THE JUST WILL ENJOY ITS LIGHT, AND THE TORMENT OF ITS HEAT WILL BE THE TORTURE OF THE WICKED.

IN THE REVOLUTIONS OF THE MOON WE FIND ANEW PROOF OF WHAT WE HAVE ADVANCED. WHEN IT STOPS AND GROWS LESS IT DOES NOT CONSUME ITSELF IN ALL ITS BODY, BUT IN THE MEASURE THAT IT DEPOSITS OR ABSORBS THE LIGHT WHICH SURROUNDS IT, IT PRESENTS TO US THE IMAGE OF ITS DECREASE OR OF ITS INCREASE. IF WE WISH AN EVIDENT PROOF THAT THE MOON DOES NOT CONSUME ITS BODY WHEN AT REST, WE HAVE ONLY TO OPEN OUR EYES. IF YOU LOOK AT IT IN A CLOUDLESS AND CLEAR SKY, YOU OBSERVE, WHEN IT HAS TAKEN THE COMPLETE FORM OF A CRESCENT, THAT THE PART, WHICH IS DARK AND NOT LIGHTED UP, DESCRIBES A CIRCLE EQUAL TO THAT WHICH THE FULL MOON FORMS. THUS THE EYE CAN TAKE IN THE WHOLE

CIRCLE, IF IT ADDS TO THE ILLUMINATED PART THIS OBSCURE AND DARK CURVE. AND DO NOT TELL ME THAT THE LIGHT OF THE MOON IS BORROWED, DIMINISHING OR INCREASING IN PROPORTION AS IT APPROACHES OR RECEDES FROM THE SUN. THAT IS NOT NOW THE OBJECT OF OUR RESEARCH; WE ONLY WISH TO PROVE THAT ITS BODY DIFFERS FROM THE LIGHT WHICH MAKES IT SHINE. I WISH YOU TO HAVE THE SAME IDEA OF THE SUN; EXCEPT HOWEVER THAT THE ONE, AFTER HAVING ONCE RECEIVED LIGHT AND HAVING MIXED IT WITH ITS SUBSTANCE, DOES NOT LAY IT DOWN AGAIN, WHILE THE OTHER, TURN BY TURN, PUTTING OFF AND RECLOTHING ITSELF AGAIN WITH LIGHT, PROVES BY THAT WHICH TAKES PLACE IN ITSELF WHAT WE HAVE SAID OF THE SUN.

THE SUN AND MOON THUS RECEIVED THE COMMAND TO DIVIDE THE DAY FROM THE NIGHT. GOD HAD ALREADY SEPARATED LIGHT FROM DARKNESS; THEN HE PLACED THEIR NATURES IN OPPOSITION, SO THAT THEY COULD NOT MINGLE, AND THAT THERE COULD NEVER BE ANYTHING IN COMMON BETWEEN DARKNESS AND LIGHT. YOU SEE WHAT A SHADOW IS DURING THE DAY; THAT IS PRECISELY THE NATURE OF DARKNESS DURING THE NIGHT. IF, AT THE APPEARANCE OF A LIGHT, THE SHADOW ALWAYS FALLS ON THE OPPOSITE SIDE; IF IN THE MORNING IT EXTENDS TOWARDS THE SETTING SUN; IF IN THE EVENING IT INCLINES TOWARDS THE RISING SUN, AND AT MID-DAY TURNS TOWARDS THE NORTH; NIGHT RETIRES INTO THE REGIONS OPPOSED TO THE RAYS OF THE SUN, SINCE IT IS BY NATURE ONLY THE SHADOW OF THE EARTH. BECAUSE, IN THE SAME WAY THAT, DURING THE DAY, SHADOW IS PRODUCED BY A BODY WHICH INTERCEPTS THE LIGHT, NIGHT COMES NATURALLY WHEN THE AIR WHICH SURROUNDS THE EARTH IS IN SHADOW. AND THIS IS PRECISELY WHAT SCRIPTURE SAYS, GOD DIVIDED THE LIGHT FROM THE DARKNESS. THUS DARKNESS FLED AT THE APPROACH OF LIGHT, THE TWO BEING AT THEIR FIRST CREATION DIVIDED BY A NATURAL ANTIPATHY. NOW GOD COMMANDED THE SUN TO MEASURE THE DAY, AND THE MOON, WHENEVER SHE ROUNDS HER DISC, TO RULE THE NIGHT. FOR THEN THESE TWO LUMINARIES ARE ALMOST DIAMETRICALLY OPPOSED; WHEN THE SUN RISES, THE FULL MOON DISAPPEARS FROM THE HORIZON, TO RE-APPEAR IN THE EAST AT THE MOMENT THE SUN SETS. IT MATTERS LITTLE TO OUR SUBJECT IF IN OTHER PHASES THE LIGHT OF THE MOON DOES NOT CORRESPOND EXACTLY WITH NIGHT. IT IS NONE THE LESS TRUE, THAT WHEN AT ITS PERFECTION IT MAKES THE STARS TO TURN PALE AND LIGHTENS UP THE EARTH WITH THE SPLENDOUR OF ITS LIGHT, IT REIGNS OVER THE NIGHT, AND IN CONCERT WITH THE SUN DIVIDES THE DURATION OF IT IN EQUAL PARTS.

4. AND LET THEM BE FOR SIGNS, AND FOR SEASONS, AND FOR DAYS AND YEARS. GENESIS 1:14 THE SIGNS WHICH THE LUMINARIES GIVE ARE NECESSARY TO HUMAN LIFE. IN FACT WHAT USEFUL OBSERVATIONS WILL LONG EXPERIENCE MAKE US DISCOVER, IF WE ASK WITHOUT UNDUE CURIOSITY! WHAT SIGNS OF RAIN, OF DROUGHT, OR OF THE RISING OF THE WIND, PARTIAL OR GENERAL, VIOLENT OR MODERATE! OUR LORD INDICATES TO US ONE OF THE SIGNS GIVEN BY THE SUN WHEN HE SAYS, IT WILL BE FOUL WEATHER TODAY; FOR THE SKY IS RED AND LOWERING. MATTHEW 16:3 IN FACT, WHEN THE SUN RISES THROUGH A FOG, ITS RAYS ARE DARKENED, BUT THE DISC APPEARS BURNING LIKE A COAL AND OF A BLOODY RED COLOR. IT IS THE THICKNESS OF THE AIR WHICH CAUSES THIS APPEARANCE; AS THE RAYS OF THE SUN DO NOT DISPERSE SUCH AMASSED AND CONDENSED AIR, IT CANNOT CERTAINLY BE RETAINED BY THE WAVES OF VAPOUR WHICH EXHALE FROM THE EARTH, AND IT WILL CAUSE FROM SUPERABUNDANCE OF MOISTURE A STORM IN THE COUNTRIES OVER WHICH IT ACCUMULATES. IN THE SAME WAY, WHEN THE MOON IS SURROUNDED WITH MOISTURE, OR WHEN THE SUN IS ENCIRCLED WITH WHAT IS CALLED A HALO, IT IS THE SIGN OF HEAVY RAIN OR OF A VIOLENT STORM; AGAIN, IN THE SAME WAY, IF MOCK SUNS ACCOMPANY THE SUN IN ITS COURSE THEY FORETELL CERTAIN CELESTIAL PHENOMENA. FINALLY, THOSE STRAIGHT LINES, LIKE THE COLORS OF THE RAINBOW, WHICH ARE SEEN ON THE CLOUDS, ANNOUNCE RAIN, EXTRAORDINARY TEMPESTS, OR, IN ONE WORD, A COMPLETE CHANGE IN THE WEATHER.

THOSE WHO DEVOTE THEMSELVES TO THE OBSERVATION OF THESE BODIES FIND SIGNS IN THE DIFFERENT PHASES OF THE MOON, AS IF THE AIR, BY WHICH THE EARTH IS ENVELOPED, WERE OBLIGED TO VARY TO CORRESPOND WITH ITS CHANGE OF FORM. TOWARDS THE THIRD DAY OF THE NEW MOON, IF IT IS SHARP AND CLEAR, IT IS A SIGN OF FIXED FINE WEATHER. IF ITS HORNS APPEAR THICK AND REDDISH IT THREATENS US EITHER WITH HEAVY RAIN OR WITH A GALE FROM THE SOUTH. WHO DOES NOT KNOW HOW USEFUL ARE THESE SIGNS IN LIFE? THANKS TO THEM, THE SAILOR KEEPS BACK HIS VESSEL IN THE HARBOUR, FORESEEING THE PERILS WITH WHICH THE WINDS THREATEN HIM, AND THE TRAVELLER BEFOREHAND TAKES SHELTER FROM HARM, WAITING UNTIL THE WEATHER HAS BECOME FAIRER. THANKS TO THEM, HUSBANDMEN, BUSY WITH SOWING SEED OR CULTIVATING PLANTS, ARE ABLE TO KNOW WHICH SEASONS ARE FAVOURABLE TO THEIR LABOURS. FURTHER, THE LORD HAS ANNOUNCED TO US THAT AT THE DISSOLUTION OF THE UNIVERSE, SIGNS WILL APPEAR IN THE SUN, IN THE MOON AND IN THE STARS. THE SUN SHALL BE TURNED INTO BLOOD AND THE MOON SHALL NOT GIVE HER LIGHT, SIGNS OF THE CONSUMMATION OF ALL THINGS.

5. BUT THOSE WHO OVERSTEP THE BORDERS, MAKING THE WORDS OF SCRIPTURE THEIR APOLOGY FOR THE ART OF CASTING NATIVITIES, PRETEND THAT OUR LIVES DEPEND UPON THE MOTION OF THE HEAVENLY BODIES, AND THAT THUS THE CHALDÆANS READ IN THE PLANETS THAT WHICH WILL HAPPEN TO US. BY THESE VERY SIMPLE WORDS LET THEM BE FOR SIGNS, THEY UNDERSTAND NEITHER THE VARIATIONS OF THE WEATHER, NOR THE CHANGE OF SEASONS; THEY ONLY SEE IN THEM, AT THE WILL OF THEIR IMAGINATION, THE DISTRIBUTION OF HUMAN DESTINIES. WHAT DO THEY SAY IN REALITY? WHEN THE PLANETS CROSS IN THE SIGNS OF THE ZODIAC, CERTAIN FIGURES FORMED BY THEIR MEETING GIVE BIRTH TO CERTAIN DESTINIES, AND OTHERS PRODUCE DIFFERENT DESTINIES.

PERHAPS FOR CLEARNESS SAKE IT IS NOT USELESS TO ENTER INTO MORE DETAIL ABOUT THIS VAIN SCIENCE. I WILL SAY NOTHING OF MY OWN TO REFUTE THEM; I WILL USE THEIR WORDS, BRINGING A REMEDY FOR THE INFECTED, AND FOR OTHERS A PRESERVATIVE FROM FALLING. THE INVENTORS OF ASTROLOGY SEEING THAT IN THE EXTENT OF TIME MANY SIGNS ESCAPED THEM, DIVIDED IT AND ENCLOSED EACH PART IN NARROW LIMITS, AS IF IN THE LEAST AND SHORTEST INTERVAL, IN A MOMENT, IN THE TWINKLING OF AN EYE, 1 CORINTHIANS 15:52 TO SPEAK WITH THE APOSTLE, THE GREATEST DIFFERENCE SHOULD BE FOUND BETWEEN ONE BIRTH AND ANOTHER. SUCH AN ONE IS BORN IN THIS MOMENT; HE WILL BE A PRINCE OVER CITIES AND WILL GOVERN THE PEOPLE, IN THE FULLNESS OF RICHES AND POWER. ANOTHER IS BORN THE INSTANT AFTER; HE WILL BE POOR, MISERABLE, AND WILL WANDER DAILY FROM DOOR TO DOOR BEGGING HIS BREAD. CONSEQUENTLY THEY DIVIDE THE ZODIAC INTO TWELVE PARTS, AND, AS THE SUN TAKES THIRTY DAYS TO TRAVERSE EACH OF THE TWELVE DIVISIONS OF THIS UNERRING CIRCLE, THEY DIVIDE THEM INTO THIRTY MORE. EACH OF THEM FORMS SIXTY NEW ONES, AND THESE LAST ARE AGAIN DIVIDED INTO SIXTY. LET US SEE THEN IF, IN DETERMINING THE BIRTH OF AN INFANT, IT WILL BE POSSIBLE TO OBSERVE THIS RIGOROUS DIVISION OF TIME. THE CHILD IS BORN. THE NURSE ASCERTAINS THE SEX; THEN SHE AWAITS THE WAIL WHICH IS A SIGN OF ITS LIFE. UNTIL THEN HOW MANY MOMENTS HAVE PASSED DO YOU THINK? THE NURSE ANNOUNCES THE BIRTH OF THE CHILD TO THE CHALDÆAN: HOW MANY MINUTES WOULD YOU COUNT BEFORE SHE OPENS HER MOUTH, ESPECIALLY IF HE WHO RECORDS THE HOUR IS OUTSIDE THE WOMEN'S APARTMENTS? AND WE KNOW THAT HE WHO CONSULTS THE DIAL, OUGHT, WHETHER BY DAY OR BY NIGHT, TO MARK THE HOUR WITH THE MOST PRECISE EXACTITUDE. WHAT A SWARM OF SECONDS PASSES DURING THIS TIME! FOR THE PLANET OF NATIVITY OUGHT TO BE FOUND, NOT ONLY IN ONE OF THE TWELVE DIVISIONS OF THE ZODIAC, AND EVEN IN ONE OF ITS FIRST SUBDIVISIONS, BUT AGAIN IN ONE OF THE SIXTIETH PARTS WHICH DIVIDE THIS LAST, AND EVEN, TO ARRIVE AT THE EXACT TRUTH, IN ONE OF THE SIXTIETH SUBDIVISIONS THAT THIS CONTAINS IN ITS TURN. AND TO OBTAIN SUCH MINUTE KNOWLEDGE, SO IMPOSSIBLE TO GRASP FROM THIS MOMENT, EACH PLANET MUST BE QUESTIONED TO FIND ITS POSITION AS REGARDS THE SIGNS OF THE ZODIAC AND THE FIGURES THAT THE PLANETS FORM AT THE MOMENT OF THE CHILD'S BIRTH. THUS, IF IT IS IMPOSSIBLE TO FIND EXACTLY THE HOUR OF BIRTH, AND IF THE LEAST CHANGE CAN UPSET ALL, THEN BOTH THOSE WHO GIVE THEMSELVES UP TO THIS IMAGINARY SCIENCE AND THOSE WHO LISTEN TO THEM OPEN-MOUTHED, AS IF THEY COULD LEARN FROM THEM THE FUTURE, ARE SUPREMELY RIDICULOUS.

6. BUT WHAT EFFECTS ARE PRODUCED? SUCH AN ONE WILL HAVE CURLY HAIR AND BRIGHT EYES, BECAUSE HE IS BORN UNDER THE RAM; SUCH IS THE APPEARANCE OF A RAM. HE WILL HAVE NOBLE FEELINGS; BECAUSE THE RAM IS BORN TO COMMAND. HE WILL BE LIBERAL AND FERTILE IN RESOURCES, BECAUSE THIS ANIMAL GETS RID OF ITS FLEECE WITHOUT TROUBLE, AND NATURE IMMEDIATELY HASTENS TO RECLOTHE IT. ANOTHER IS BORN UNDER THE BULL; HE WILL BE ENURED TO HARDSHIP AND OF A SLAVISH CHARACTER, BECAUSE THE BULL BOWS UNDER THE YOKE. ANOTHER IS BORN UNDER THE SCORPION; LIKE TO THIS VENOMOUS REPTILE HE WILL BE A STRIKER. HE WHO IS BORN UNDER THE BALANCE WILL BE JUST, THANKS TO THE JUSTNESS OF OUR BALANCES. IS NOT THIS THE HEIGHT OF FOLLY? THIS RAM, FROM WHENCE YOU DRAW THE NATIVITY OF MAN, IS THE TWELFTH PART OF THE HEAVEN, AND IN ENTERING INTO IT THE SUN REACHES THE SPRING. THE BALANCE AND THE BULL ARE LIKEWISE TWELFTH PARTS OF THE ZODIAC. HOW CAN YOU SEE THERE THE PRINCIPAL CAUSES WHICH INFLUENCE THE LIFE OF MAN? AND WHY DO YOU TAKE ANIMALS TO CHARACTERIZE THE MANNERS OF MEN WHO ENTER THIS WORLD? HE WHO IS BORN UNDER THE RAM WILL BE LIBERAL, NOT BECAUSE THIS PART OF HEAVEN GIVES THIS CHARACTERISTIC, BUT BECAUSE SUCH IS THE NATURE OF THE BEAST. WHY THEN SHOULD WE FRIGHTEN OURSELVES BY THE NAMES OF THESE STARS AND UNDERTAKE TO PERSUADE OURSELVES WITH THESE BLEATINGS? IF HEAVEN HAS DIFFERENT CHARACTERISTICS DERIVED FROM THESE ANIMALS, IT IS THEN ITSELF SUBJECT TO EXTERNAL INFLUENCES SINCE ITS CAUSES DEPEND ON THE BRUTES WHO GRAZE IN OUR FIELDS. A RIDICULOUS ASSERTION; BUT HOW MUCH MORE RIDICULOUS THE PRETENCE OF ARRIVING AT THE INFLUENCE ON EACH OTHER OF THINGS WHICH HAVE NOT THE LEAST CONNECTION! THIS PRETENDED SCIENCE IS A TRUE SPIDER'S WEB; IF A GNAT OR A FLY, OR SOME INSECT EQUALLY FEEBLE FALLS INTO IT IT IS HELD ENTANGLED; IF A STRONGER ANIMAL APPROACHES, IT PASSES THROUGH WITHOUT TROUBLE, CARRYING THE WEAK TISSUE AWAY WITH IT.

7. THEY DO NOT, HOWEVER, STOP HERE; EVEN OUR ACTS, WHERE EACH ONE FEELS HIS WILL RULING, I MEAN, THE PRACTICE OF VIRTUE OR OF VICE, DEPEND, ACCORDING TO THEM, ON THE INFLUENCE OF CELESTIAL BODIES. IT WOULD BE RIDICULOUS SERIOUSLY TO REFUTE SUCH AN ERROR, BUT, AS IT HOLDS A GREAT MANY IN ITS NETS, PERHAPS IT IS BETTER NOT TO PASS IT OVER IN SILENCE. I WOULD FIRST ASK THEM IF THE FIGURES WHICH THE STARS DESCRIBE DO NOT CHANGE A THOUSAND TIMES A DAY. IN THE PERPETUAL MOTION OF PLANETS, SOME MEET IN A MORE RAPID COURSE, OTHERS MAKE SLOWER REVOLUTIONS, AND OFTEN IN AN HOUR WE SEE THEM LOOK AT EACH OTHER AND THEN HIDE THEMSELVES. NOW, AT THE HOUR OF BIRTH, IT IS VERY IMPORTANT WHETHER ONE IS LOOKED UPON BY A BENEFICENT STAR OR BY AN EVIL ONE, TO SPEAK THEIR LANGUAGE. OFTEN THEN THE ASTROLOGERS DO NOT SEIZE THE MOMENT WHEN A GOOD STAR SHOWS ITSELF, AND, ON ACCOUNT OF HAVING LET THIS FUGITIVE MOMENT ESCAPE, THEY ENROL THE NEWBORN UNDER THE INFLUENCE OF A BAD GENIUS. I AM COMPELLED TO USE THEIR OWN WORDS. WHAT MADNESS! BUT, ABOVE ALL, WHAT IMPIETY! FOR THE EVIL STARS THROW THE BLAME OF THEIR WICKEDNESS UPON HIM WHO MADE THEM. IF EVIL IS INHERENT IN THEIR NATURE, THE CREATOR IS THE AUTHOR OF EVIL. IF THEY MAKE IT THEMSELVES, THEY ARE ANIMALS ENDOWED WITH THE POWER OF CHOICE, WHOSE ACTS WILL BE FREE AND VOLUNTARY. IS IT NOT THE HEIGHT OF FOLLY TO TELL THESE LIES ABOUT BEINGS WITHOUT SOULS? AGAIN, WHAT A WANT OF SENSE DOES IT SHOW TO DISTRIBUTE GOOD AND EVIL WITHOUT REGARD TO PERSONAL MERIT; TO SAY THAT A STAR IS BENEFICENT BECAUSE IT OCCUPIES A CERTAIN PLACE; THAT IT BECOMES EVIL, BECAUSE IT IS VIEWED BY ANOTHER STAR; AND THAT IF IT MOVES EVER SO LITTLE FROM THIS FIGURE IT LOSES ITS MALIGN INFLUENCE.

BUT LET US PASS ON. IF, AT EVERY INSTANT OF DURATION, THE STARS VARY THEIR FIGURES, THEN IN THESE THOUSAND CHANGES, MANY TIMES A DAY, THERE OUGHT TO BE REPRODUCED THE CONFIGURATION OF ROYAL BIRTHS. WHY THEN DOES NOT EVERY DAY SEE THE BIRTH OF A KING? WHY IS THERE A SUCCESSION ON THE THRONE FROM FATHER TO SON? WITHOUT DOUBT THERE HAS NEVER BEEN A KING WHO HAS TAKEN MEASURES TO HAVE HIS SON BORN UNDER THE STAR OF ROYALTY. FOR WHAT MAN POSSESSES SUCH A POWER? HOW THEN DID UZZIAH BEGET JOTHAM, JOTHAM AHAZ, AHAZ HEZEKIAH? AND BY WHAT CHANCE DID THE BIRTH OF NONE OF THEM HAPPEN IN AN HOUR OF SLAVERY? IF THE ORIGIN OF OUR VIRTUES AND OF OUR VICES IS NOT IN OURSELVES, BUT IS THE FATAL CONSEQUENCE OF OUR BIRTH, IT IS USELESS FOR LEGISLATORS TO PRESCRIBE FOR US WHAT WE OUGHT TO DO, AND WHAT WE OUGHT TO AVOID; IT IS USELESS FOR JUDGES TO HONOUR VIRTUE AND TO PUNISH VICE. THE GUILT IS NOT IN THE ROBBER, NOT IN THE ASSASSIN: IT WAS WILLED FOR HIM; IT WAS IMPOSSIBLE FOR HIM TO HOLD BACK HIS HAND, URGED TO EVIL BY INEVITABLE NECESSITY. THOSE WHO LABORIOUSLY CULTIVATE THE ARTS ARE THE MADDEST OF MEN. THE LABOURER WILL MAKE AN ABUNDANT HARVEST WITHOUT SOWING SEED AND WITHOUT SHARPENING HIS SICKLE. WHETHER HE WISHES IT OR NOT, THE MERCHANT WILL MAKE HIS FORTUNE, AND WILL BE FLOODED WITH RICHES BY FATE. AS FOR US CHRISTIANS, WE SHALL SEE OUR GREAT HOPES VANISH, SINCE FROM THE MOMENT THAT MAN DOES NOT ACT WITH FREEDOM, THERE IS NEITHER REWARD FOR JUSTICE, NOR PUNISHMENT FOR SIN. UNDER THE REIGN OF NECESSITY AND OF FATALITY THERE IS NO PLACE FOR MERIT, THE FIRST CONDITION OF ALL RIGHTEOUS JUDGMENT. BUT LET US STOP. YOU WHO ARE SOUND IN YOURSELVES HAVE NO NEED TO HEAR MORE, AND TIME DOES NOT ALLOW US TO MAKE ATTACKS WITHOUT LIMIT AGAINST THESE UNHAPPY MEN.

8. LET US RETURN TO THE WORDS WHICH FOLLOW. LET THEM BE FOR SIGNS AND FOR SEASONS AND FOR DAYS AND YEARS. GENESIS 1:14 WE HAVE SPOKEN ABOUT SIGNS. BY TIMES, WE UNDERSTAND THE SUCCESSION OF SEASONS, WINTER, SPRING, SUMMER AND AUTUMN, WHICH WE SEE FOLLOW EACH OTHER IN SO REGULAR A COURSE, THANKS TO THE REGULARITY OF THE MOVEMENT OF THE LUMINARIES. IT IS WINTER WHEN THE SUN SOJOURNS IN THE SOUTH AND PRODUCES IN ABUNDANCE THE SHADES OF NIGHT IN OUR REGION. THE AIR SPREAD OVER THE EARTH IS CHILLY, AND THE DAMP EXHALATIONS, WHICH GATHER OVER OUR HEADS, GIVE RISE TO RAINS, TO FROSTS, TO INNUMERABLE FLAKES OF SNOW. WHEN, RETURNING FROM THE SOUTHERN REGIONS, THE SUN IS IN THE MIDDLE OF THE HEAVENS AND DIVIDES DAY AND NIGHT INTO EQUAL PARTS, THE MORE IT SOJOURNS ABOVE THE EARTH THE MORE IT BRINGS BACK A MILD TEMPERATURE TO US. THEN COMES SPRING, WHICH MAKES ALL THE PLANTS GERMINATE, AND GIVES TO THE GREATER PART OF THE TREES THEIR NEW LIFE, AND, BY SUCCESSIVE GENERATION, PERPETUATES ALL THE LAND AND WATER ANIMALS. FROM THENCE THE SUN, RETURNING TO THE SUMMER SOLSTICE, IN THE DIRECTION OF THE NORTH, GIVES US THE LONGEST DAYS. AND, AS IT TRAVELS FARTHER IN THE AIR, IT BURNS THAT WHICH IS OVER OUR HEADS, DRIES UP THE EARTH, RIPENS THE GRAINS AND HASTENS THE MATURITY OF THE FRUITS OF THE TREES. AT THE EPOCH OF ITS GREATEST HEAT, THE SHADOWS WHICH THE SUN MAKES AT MID-DAY ARE SHORT, BECAUSE IT SHINES FROM ABOVE, FROM THE AIR OVER OUR HEADS. THUS THE LONGEST DAYS ARE THOSE WHEN THE SHADOWS ARE SHORTEST, IN THE SAME WAY THAT THE SHORTEST DAYS ARE THOSE WHEN THE SHADOWS ARE LONGEST. IT IS THIS WHICH HAPPENS TO ALL OF US HETERO-SKII (SHADOWED-ON-ONE-SIDE) WHO INHABIT THE NORTHERN REGIONS OF THE EARTH. BUT THERE ARE PEOPLE WHO, TWO DAYS IN THE YEAR, ARE COMPLETELY WITHOUT SHADE AT MID-DAY, BECAUSE

THE SUN, BEING PERPENDICULARLY OVER THEIR HEADS, LIGHTS THEM SO EQUALLY FROM ALL SIDES, THAT IT COULD THROUGH A NARROW OPENING SHINE AT THE BOTTOM OF A WELL. THUS THERE ARE SOME WHO CALL THEM ASKII (SHADOWLESS). FOR THOSE WHO LIVE BEYOND THE LAND OF SPICES SEE THEIR SHADOW NOW ON ONE SIDE, NOW ON ANOTHER, THE ONLY INHABITANTS OF THIS LAND OF WHICH THE SHADE FALLS AT MID-DAY; THUS THEY ARE GIVEN THE NAME OF AMPHISKII, (SHADOWED-ON-BOTH-SIDES). ALL THESE PHENOMENA HAPPEN WHILE THE SUN IS PASSING INTO NORTHERN REGIONS: THEY GIVE US AN IDEA OF THE HEAT THROWN ON THE AIR, BY THE RAYS OF THE SUN AND OF THE EFFECTS THAT THEY PRODUCE. NEXT WE PASS TO AUTUMN, WHICH BREAKS UP THE EXCESSIVE HEAT, LESSENING THE WARMTH LITTLE BY LITTLE, AND BY A MODERATE TEMPERATURE BRINGS US BACK WITHOUT SUFFERING TO WINTER, TO THE TIME WHEN THE SUN RETURNS FROM THE NORTHERN REGIONS TO THE SOUTHERN. IT IS THUS THAT SEASONS, FOLLOWING THE COURSE OF THE SUN, SUCCEED EACH OTHER TO RULE OUR LIFE.

LET THEM BE FOR DAYS GENESIS 1:14 SAYS SCRIPTURE, NOT TO PRODUCE THEM BUT TO RULE THEM; BECAUSE DAY AND NIGHT ARE OLDER THAN THE CREATION OF THE LUMINARIES AND IT IS THIS THAT THE PSALM DECLARES TO US. THE SUN TO RULE BY DAY...THE MOON AND STARS TO RULE BY NIGHT. HOW DOES THE SUN RULE BY DAY? BECAUSE CARRYING EVERYWHERE LIGHT WITH IT, IT IS NO SOONER RISEN ABOVE THE HORIZON THAN IT DRIVES AWAY DARKNESS AND BRINGS US DAY. THUS WE MIGHT, WITHOUT SELF DECEPTION, DEFINE DAY AS AIR LIGHTED BY THE SUN, OR AS THE SPACE OF TIME THAT THE SUN PASSES IN OUR HEMISPHERE. THE FUNCTIONS OF THE SUN AND MOON SERVE FURTHER TO MARK YEARS. THE MOON, AFTER HAVING TWELVE TIMES RUN HER COURSE, FORMS A YEAR WHICH SOMETIMES NEEDS AN INTERCALARY MONTH TO MAKE IT EXACTLY AGREE WITH THE SEASONS. SUCH WAS FORMERLY THE YEAR OF THE HEBREWS AND OF THE EARLY GREEKS. AS TO THE SOLAR YEAR, IT IS THE TIME THAT THE SUN, HAVING STARTED FROM A CERTAIN SIGN, TAKES TO RETURN TO IT IN ITS NORMAL PROGRESS.

9. AND GOD MADE TWO GREAT LIGHTS. GENESIS 1:16 THE WORD GREAT, IF, FOR EXAMPLE WE SAY IT OF THE HEAVEN OF THE EARTH OR OF THE SEA, MAY HAVE AN ABSOLUTE SENSE; BUT ORDINARILY IT HAS ONLY A RELATIVE MEANING, AS A GREAT HORSE, OR A GREAT OX. IT IS NOT THAT THESE ANIMALS ARE OF AN IMMODERATE SIZE, BUT THAT IN COMPARISON WITH THEIR LIKE THEY DESERVE THE TITLE OF GREAT. WHAT IDEA SHALL WE OURSELVES FORM HERE OF GREATNESS? SHALL IT BE THE IDEA THAT WE HAVE OF IT IN THE ANT AND IN ALL THE LITTLE CREATURES OF NATURE, WHICH WE CALL GREAT IN COMPARISON WITH THOSE LIKE THEMSELVES, AND TO SHOW THEIR SUPERIORITY OVER THEM? OR SHALL WE PREDICATE GREATNESS OF THE LUMINARIES, AS OF THE NATURAL GREATNESS INHERENT IN THEM? AS FOR ME, I THINK SO. IF THE SUN AND MOON ARE GREAT, IT IS NOT IN COMPARISON WITH THE SMALLER STARS, BUT BECAUSE THEY HAVE SUCH A CIRCUMFERENCE THAT THE SPLENDOUR WHICH THEY DIFFUSE LIGHTS UP THE HEAVENS AND THE AIR, EMBRACING AT THE SAME TIME EARTH AND SEA. IN WHATEVER PART OF HEAVEN THEY MAY BE, WHETHER RISING, OR SETTING, OR IN MID HEAVEN, THEY APPEAR ALWAYS THE SAME IN THE EYES OF MEN, A MANIFEST PROOF OF THEIR PRODIGIOUS SIZE. FOR THE WHOLE EXTENT OF HEAVEN CANNOT MAKE THEM APPEAR GREATER IN ONE PLACE AND SMALLER IN ANOTHER. OBJECTS WHICH WE SEE AFAR OFF APPEAR DWARFED TO OUR EYES, AND IN MEASURE AS THEY APPROACH US WE CAN FORM A JUSTER IDEA OF THEIR SIZE. BUT THERE IS NO ONE WHO CAN BE NEARER OR MORE DISTANT FROM THE SUN. ALL THE INHABITANTS OF THE EARTH SEE IT AT THE SAME DISTANCE. INDIANS AND BRITONS SEE IT OF THE SAME SIZE. THE PEOPLE OF THE EAST DO NOT SEE IT DECREASE IN MAGNITUDE WHEN IT SETS; THOSE OF THE WEST DO NOT FIND IT SMALLER WHEN IT RISES. IF IT IS IN THE MIDDLE OF THE HEAVENS IT DOES NOT VARY IN EITHER ASPECT. DO NOT BE DECEIVED BY MERE APPEARANCE, AND BECAUSE IT LOOKS A CUBIT'S BREADTH, IMAGINE IT TO BE NO BIGGER. AT A VERY GREAT DISTANCE OBJECTS ALWAYS LOSE SIZE IN OUR EYES; SIGHT, NOT BEING ABLE TO CLEAR THE INTERMEDIARY SPACE, IS AS IT WERE EXHAUSTED IN THE MIDDLE OF ITS COURSE, AND ONLY A SMALL PART OF IT REACHES THE VISIBLE OBJECT. OUR POWER OF SIGHT IS SMALL AND MAKES ALL WE SEE SEEM SMALL, AFFECTING WHAT IT SEES BY ITS OWN CONDITION. THUS, THEN, IF SIGHT IS MISTAKEN ITS TESTIMONY IS FALLIBLE. RECALL YOUR OWN IMPRESSIONS AND YOU WILL FIND IN YOURSELF THE PROOF OF MY WORDS. IF YOU HAVE EVER FROM THE TOP OF A HIGH MOUNTAIN LOOKED AT A LARGE AND LEVEL PLAIN, HOW BIG DID THE YOKES OF OXEN APPEAR TO YOU? HOW BIG WERE THE PLOUGHMEN THEMSELVES? DID THEY NOT LOOK LIKE ANTS? IF FROM THE TOP OF A COMMANDING ROCK, LOOKING OVER THE WIDE SEA, YOU CAST YOUR EYES OVER THE VAST EXTENT HOW BIG DID THE GREATEST ISLANDS APPEAR TO YOU? HOW LARGE DID ONE OF THOSE BARKS OF GREAT TONNAGE, WHICH UNFURL THEIR WHITE SAILS TO THE BLUE SEA, APPEAR TO YOU. DID IT NOT LOOK SMALLER THAN A DOVE? IT IS BECAUSE SIGHT, AS I HAVE JUST TOLD YOU, LOSES ITSELF IN THE AIR, BECOMES WEAK AND CANNOT SEIZE WITH EXACTNESS THE OBJECT WHICH IT SEES. AND FURTHER: YOUR SIGHT SHOWS YOU HIGH MOUNTAINS INTERSECTED BY VALLEYS AS ROUNDED AND SMOOTH, BECAUSE IT REACHES ONLY TO THE SALIENT PARTS, AND IS NOT ABLE, ON ACCOUNT OF ITS WEAKNESS, TO PENETRATE INTO THE VALLEYS WHICH SEPARATE THEM. IT DOES NOT EVEN PRESERVE THE FORM OF OBJECTS, AND THINKS THAT ALL SQUARE TOWERS ARE ROUND. THUS ALL PROVES THAT AT A GREAT DISTANCE SIGHT ONLY PRESENTS TO US OBSCURE AND CONFUSED OBJECTS. THE LUMINARY IS THEN GREAT, ACCORDING TO THE WITNESS OF SCRIPTURE, AND INFINITELY GREATER THAN IT APPEARS.

10. SEE AGAIN ANOTHER EVIDENT PROOF OF ITS GREATNESS. ALTHOUGH THE HEAVEN MAY BE FULL OF STARS WITHOUT NUMBER, THE LIGHT CONTRIBUTED BY THEM ALL COULD NOT DISPERSE THE GLOOM OF NIGHT. THE SUN ALONE, FROM THE TIME THAT IT APPEARED ON THE HORIZON, WHILE IT WAS STILL EXPECTED AND HAD NOT YET RISEN COMPLETELY ABOVE THE EARTH, DISPERSED THE DARKNESS, OUTSHONE THE STARS, DISSOLVED AND DIFFUSED THE AIR, WHICH WAS HITHERTO THICK AND CONDENSED OVER OUR HEADS, AND PRODUCED THUS THE MORNING BREEZE AND THE DEW WHICH IN FINE WEATHER STREAMS OVER THE EARTH. COULD THE EARTH WITH SUCH A WIDE EXTENT BE LIGHTED UP ENTIRELY IN ONE MOMENT IF AN IMMENSE DISC WERE NOT POURING FORTH ITS LIGHT OVER IT? RECOGNISE HERE THE WISDOM OF THE ARTIFICER. SEE HOW HE MADE THE HEAT OF THE SUN PROPORTIONATE TO THIS DISTANCE. ITS HEAT IS SO REGULATED THAT IT NEITHER CONSUMES THE EARTH BY EXCESS, NOR LETS IT GROW COLD AND STERILE BY DEFECT.

TO ALL THIS THE PROPERTIES OF THE MOON ARE NEAR AKIN; SHE, TOO, HAS AN IMMENSE BODY, WHOSE SPLENDOUR ONLY YIELDS TO THAT OF THE SUN. OUR EYES, HOWEVER, DO NOT ALWAYS SEE HER IN HER FULL SIZE. NOW SHE PRESENTS A PERFECTLY ROUNDED DISC, NOW WHEN DIMINISHED AND LESSENED SHE SHOWS A DEFICIENCY ON ONE SIDE. WHEN WAXING SHE IS SHADOWED ON ONE SIDE, AND WHEN SHE IS WANING ANOTHER SIDE IS HIDDEN. NOW IT IS NOT WITHOUT A SECRET REASON OF THE DIVINE MAKER OF THE UNIVERSE, THAT THE MOON APPEARS FROM TIME TO TIME UNDER SUCH DIFFERENT FORMS. IT PRESENTS A STRIKING EXAMPLE OF OUR NATURE. NOTHING IS STABLE IN MAN; HERE FROM NOTHINGNESS HE RAISES HIMSELF TO PERFECTION; THERE AFTER HAVING HASTED TO PUT FORTH HIS STRENGTH TO ATTAIN HIS FULL GREATNESS HE SUDDENLY IS SUBJECT TO GRADUAL DETERIORATION, AND IS DESTROYED BY DIMINUTION. THUS, THE SIGHT OF THE MOON, MAKING US THINK OF THE RAPID VICISSITUDES OF HUMAN THINGS, OUGHT TO TEACH US NOT TO PRIDE OURSELVES ON THE GOOD THINGS OF THIS LIFE, AND NOT TO GLORY IN OUR POWER, NOT TO BE CARRIED AWAY BY UNCERTAIN RICHES, TO DESPISE OUR FLESH WHICH IS SUBJECT TO CHANGE, AND TO TAKE CARE OF THE SOUL, FOR ITS GOOD IS UNMOVED. IF YOU CANNOT BEHOLD WITHOUT SADNESS THE MOON LOSING ITS SPLENDOUR BY GRADUAL AND IMPERCEPTIBLE DECREASE, HOW MUCH MORE DISTRESSED SHOULD YOU BE AT THE SIGHT OF A SOUL, WHO, AFTER HAVING POSSESSED VIRTUE, LOSES ITS BEAUTY BY NEGLECT, AND DOES NOT REMAIN CONSTANT TO ITS AFFECTIONS, BUT IS AGITATED AND CONSTANTLY CHANGES BECAUSE ITS PURPOSES ARE UNSTABLE. WHAT SCRIPTURE SAYS IS VERY TRUE, AS FOR A FOOL HE CHANGES AS THE MOON. SIRACH 27:11

I BELIEVE ALSO THAT THE VARIATIONS OF THE MOON DO NOT TAKE PLACE WITHOUT EXERTING GREAT INFLUENCE UPON THE ORGANIZATION OF ANIMALS AND OF ALL LIVING THINGS. THIS IS BECAUSE BODIES ARE DIFFERENTLY DISPOSED AT ITS WAXING AND WANING. WHEN SHE WANES THEY LOSE THEIR DENSITY AND BECOME VOID. WHEN SHE WAXES AND IS APPROACHING HER FULLNESS THEY APPEAR TO FILL THEMSELVES AT THE SAME TIME WITH HER, THANKS TO AN IMPERCEPTIBLE MOISTURE THAT SHE EMITS MIXED WITH HEAT, WHICH PENETRATES EVERYWHERE. FOR PROOF, SEE HOW THOSE WHO SLEEP UNDER THE MOON FEEL ABUNDANT MOISTURE FILLING THEIR HEADS; SEE HOW FRESH MEAT IS QUICKLY TURNED UNDER THE ACTION OF THE MOON; SEE THE BRAIN OF ANIMALS, THE MOISTEST PART OF MARINE ANIMALS, THE PITH OF TREES. EVIDENTLY THE MOON MUST BE, AS SCRIPTURE SAYS, OF ENORMOUS SIZE AND POWER TO MAKE ALL NATURE THUS PARTICIPATE IN HER CHANGES.

11. ON ITS VARIATIONS DEPENDS ALSO THE CONDITION OF THE AIR, AS IS PROVED BY SUDDEN DISTURBANCES WHICH OFTEN COME AFTER THE NEW MOON, IN THE MIDST OF A CALM AND OF A STILLNESS IN THE WINDS, TO AGITATE THE CLOUDS AND TO HURL THEM AGAINST EACH OTHER; AS THE FLUX AND REFLUX IN STRAITS, AND THE EBB AND FLOW OF THE OCEAN PROVE, SO THAT THOSE WHO LIVE ON ITS SHORES SEE IT REGULARLY FOLLOWING THE REVOLUTIONS OF THE MOON. THE WATERS OF STRAITS APPROACH AND RETREAT FROM ONE SHORE TO THE OTHER DURING THE DIFFERENT PHASES OF THE MOON; BUT, WHEN SHE IS NEW, THEY HAVE NOT AN INSTANT OF REST, AND MOVE IN PERPETUAL SWAYING TO AND FRO, UNTIL THE MOON, REAPPEARING, REGULATES THEIR REFLUX. AS TO THE WESTERN SEA, WE SEE IT IN ITS EBB AND FLOW NOW RETURN INTO ITS BED, AND NOW OVERFLOW, AS THE MOON DRAWS IT BACK BY HER RESPIRATION AND THEN, BY HER EXPIRATION, URGES IT TO ITS OWN BOUNDARIES.

I HAVE ENTERED INTO THESE DETAILS, TO SHOW YOU THE GRANDEUR OF THE LUMINARIES, AND TO MAKE YOU SEE THAT, IN THE INSPIRED WORDS, THERE IS NOT ONE IDLE SYLLABLE. AND YET MY SERMON HAS SCARCELY TOUCHED ON ANY IMPORTANT POINT; THERE ARE MANY OTHER DISCOVERIES ABOUT THE SIZE AND DISTANCE OF THE SUN AND MOON TO WHICH ANY ONE WHO WILL MAKE A SERIOUS STUDY OF THEIR ACTION AND OF THEIR CHARACTERISTICS MAY ARRIVE BY THE AID OF REASON. LET ME THEN INGENUOUSLY MAKE AN AVOWAL OF MY WEAKNESS, FOR FEAR THAT YOU SHOULD MEASURE THE MIGHTY WORKS OF THE CREATOR BY MY WORDS. THE LITTLE THAT I HAVE SAID OUGHT THE RATHER TO MAKE YOU CONJECTURE THE MARVELS ON WHICH I HAVE OMITTED TO DWELL. WE MUST NOT THEN MEASURE THE MOON WITH THE EYE, BUT WITH THE REASON. REASON, FOR THE DISCOVERY OF TRUTH, IS MUCH SURER THAN THE EYE.

EVERYWHERE RIDICULOUS OLD WOMEN'S TALES, IMAGINED IN THE DELIRIUM OF DRUNKENNESS, HAVE BEEN CIRCULATED; SUCH AS THAT ENCHANTMENTS CAN REMOVE THE MOON FROM ITS PLACE AND MAKE IT DESCEND TO THE EARTH. HOW COULD A MAGICIAN'S CHARM SHAKE THAT OF WHICH THE MOST HIGH HAS LAID THE FOUNDATIONS? AND IF ONCE TORN OUT WHAT PLACE COULD HOLD IT?

DO YOU WISH FROM SLIGHT INDICATIONS TO HAVE A PROOF OF THE MOON'S SIZE? ALL THE TOWNS IN THE WORLD, HOWEVER DISTANT FROM EACH OTHER, EQUALLY RECEIVE THE LIGHT FROM THE MOON IN THOSE STREETS THAT ARE TURNED TOWARDS ITS RISING. IF SHE DID NOT LOOK ON ALL FACE TO FACE, THOSE ONLY WOULD BE ENTIRELY LIGHTED UP WHICH WERE EXACTLY OPPOSITE; AS TO THOSE BEYOND THE EXTREMITIES OF HER DISC, THEY WOULD ONLY RECEIVE DIVERTED AND OBLIQUE RAYS. IT IS THIS EFFECT WHICH THE LIGHT OF LAMPS PRODUCES IN HOUSES; IF A LAMP IS SURROUNDED BY SEVERAL PERSONS, ONLY THE SHADOW OF THE PERSON WHO IS DIRECTLY OPPOSITE TO IT IS CAST IN A STRAIGHT LINE, THE OTHERS FOLLOW INCLINED LINES ON EACH SIDE. IN THE SAME WAY, IF THE BODY OF THE MOON WERE NOT OF AN IMMENSE AND PRODIGIOUS SIZE SHE COULD NOT EXTEND HERSELF ALIKE TO ALL. IN REALITY, WHEN THE MOON RISES IN THE EQUINOCTIAL REGIONS, ALL EQUALLY ENJOY HER LIGHT, BOTH THOSE WHO INHABIT THE ICY ZONE, UNDER THE REVOLUTIONS OF THE BEAR, AND THOSE WHO DWELL IN THE EXTREME SOUTH IN THE NEIGHBOURHOOD OF THE TORRID ZONE. SHE GIVES US AN IDEA OF HER SIZE BY APPEARING TO BE FACE TO FACE WITH ALL PEOPLE. WHO THEN CAN DENY THE IMMENSITY OF A BODY WHICH DIVIDES ITSELF EQUALLY OVER SUCH A WIDE EXTENT?

BUT ENOUGH ON THE GREATNESS OF THE SUN AND MOON. MAY HE WHO HAS GIVEN US INTELLIGENCE TO RECOGNISE IN THE SMALLEST OBJECTS OF CREATION THE GREAT WISDOM OF THE CONTRIVER MAKE US FIND IN GREAT BODIES A STILL HIGHER IDEA OF THEIR CREATOR. HOWEVER, COMPARED WITH THEIR AUTHOR, THE SUN AND MOON ARE BUT A FLY AND AN ANT. THE WHOLE UNIVERSE CANNOT GIVE US A RIGHT IDEA OF THE GREATNESS OF GOD; AND IT IS ONLY BY SIGNS, WEAK AND SLIGHT IN THEMSELVES, OFTEN BY THE HELP OF THE SMALLEST INSECTS AND OF THE LEAST PLANTS, THAT WE RAISE OURSELVES TO HIM. CONTENT WITH THESE WORDS LET US OFFER OUR THANKS, I TO HIM WHO HAS GIVEN ME THE MINISTRY OF THE WORD, YOU TO HIM WHO FEEDS YOU WITH SPIRITUAL FOOD; WHO, EVEN AT THIS MOMENT, MAKES YOU FIND IN MY WEAK VOICE THE STRENGTH OF BARLEY BREAD. MAY HE FEED YOU FOR EVER, AND IN PROPORTION TO YOUR FAITH GRANT YOU THE MANIFESTATION OF THE SPIRIT IN JESUS CHRIST OUR LORD, TO WHOM BE GLORY AND POWER FOR EVER AND EVER. AMEN.

HOMILY VII
THE CREATION OF MOVING CREATURES.

1. AND GOD SAID, LET THE WATERS BRING FORTH ABUNDANTLY THE MOVING CREATURE THAT HAS LIFE AFTER THEIR KIND, AND FOWL THAT MAY FLY ABOVE THE EARTH AFTER THEIR KIND. GENESIS 1:20 AFTER THE CREATION OF THE LUMINARIES THE WATERS ARE NOW FILLED WITH LIVING BEINGS AND ITS OWN ADORNMENT IS GIVEN TO THIS PART OF THE WORLD. EARTH HAD RECEIVED HERS FROM HER OWN PLANTS, THE HEAVENS HAD RECEIVED THE FLOWERS OF THE STARS, AND, LIKE TWO EYES, THE GREAT LUMINARIES BEAUTIFIED THEM IN CONCERT. IT STILL REMAINED FOR THE WATERS TO RECEIVE THEIR ADORNMENT. THE COMMAND WAS GIVEN, AND IMMEDIATELY THE RIVERS AND LAKES BECOMING FRUITFUL BROUGHT FORTH THEIR NATURAL BROODS; THE SEA TRAVAILED WITH ALL KINDS OF SWIMMING CREATURES; NOT EVEN IN MUD AND MARSHES DID THE WATER REMAIN IDLE; IT TOOK ITS PART IN CREATION. EVERYWHERE FROM ITS EBULLITION FROGS, GNATS AND FLIES CAME FORTH. FOR THAT WHICH WE SEE TODAY IS THE SIGN OF THE PAST. THUS EVERYWHERE THE WATER HASTENED TO OBEY THE CREATOR'S COMMAND. WHO COULD COUNT THE SPECIES WHICH THE GREAT AND INEFFABLE POWER OF GOD CAUSED TO BE SUDDENLY SEEN LIVING AND MOVING, WHEN THIS COMMAND HAD EMPOWERED THE WATERS TO BRING FORTH LIFE? LET THE WATERS BRING FORTH MOVING CREATURES THAT HAVE LIFE. THEN FOR THE FIRST TIME IS MADE A BEING WITH LIFE AND FEELING. FOR THOUGH PLANTS AND TREES BE SAID TO LIVE, SEEING THAT THEY SHARE THE POWER OF BEING NOURISHED AND GROWING; NEVERTHELESS THEY ARE NEITHER LIVING BEINGS, NOR HAVE THEY LIFE. TO CREATE THESE LAST GOD SAID, LET THE WATER PRODUCE MOVING CREATURES.

EVERY CREATURE THAT SWIMS, WHETHER IT SKIMS ON THE SURFACE OF THE WATERS, OR CLEAVES THE DEPTHS, IS OF THE NATURE OF A MOVING CREATURE, SINCE IT DRAGS ITSELF ON THE BODY OF THE WATER. CERTAIN AQUATIC ANIMALS HAVE FEET AND WALK; ESPECIALLY AMPHIBIA, SUCH AS SEALS, CRABS, CROCODILES, RIVER HORSES AND FROGS; BUT THEY ARE ABOVE ALL GIFTED WITH THE POWER OF SWIMMING. THUS IT IS SAID, LET THE WATERS PRODUCE MOVING CREATURES. IN THESE FEW WORDS WHAT SPECIES IS OMITTED? WHICH IS NOT INCLUDED IN THE

COMMAND OF THE CREATOR? DO WE NOT SEE VIVIPAROUS ANIMALS, SEALS, DOLPHINS, RAYS AND ALL CARTILAGINOUS ANIMALS? DO WE NOT SEE OVIPAROUS ANIMALS COMPRISING EVERY SORT OF FISH, THOSE WHICH HAVE A SKIN AND THOSE WHICH HAVE SCALES, THOSE WHICH HAVE FINS AND THOSE WHICH HAVE NOT? THIS COMMAND HAS ONLY REQUIRED ONE WORD, EVEN LESS THAN A WORD, A SIGN, A MOTION OF THE DIVINE WILL, AND IT HAS SUCH A WIDE SENSE THAT IT INCLUDES ALL THE VARIETIES AND ALL THE FAMILIES OF FISH. TO REVIEW THEM ALL WOULD BE TO UNDERTAKE TO COUNT THE WAVES OF THE OCEAN OR TO MEASURE ITS WATERS IN THE HOLLOW OF THE HAND. LET THE WATERS PRODUCE MOVING CREATURES. THAT IS TO SAY, THOSE WHICH PEOPLE THE HIGH SEAS AND THOSE WHICH LOVE THE SHORES; THOSE WHICH INHABIT THE DEPTHS AND THOSE WHICH ATTACH THEMSELVES TO ROCKS; THOSE WHICH ARE GREGARIOUS AND THOSE WHICH LIVE DISPERSED, THE CETACEOUS, THE HUGE, AND THE TINY. IT IS FROM THE SAME POWER, THE SAME COMMAND, THAT ALL, SMALL AND GREAT RECEIVE THEIR EXISTENCE. LET THE WATERS BRING FORTH. THESE WORDS SHOW YOU THE NATURAL AFFINITY OF ANIMALS WHICH SWIM IN THE WATER; THUS, FISH, WHEN DRAWN OUT OF THE WATER, QUICKLY DIE, BECAUSE THEY HAVE NO RESPIRATION SUCH AS COULD ATTRACT OUR AIR AND WATER IS THEIR ELEMENT, AS AIR IS THAT OF TERRESTRIAL ANIMALS. THE REASON FOR IT IS CLEAR. WITH US THE LUNG, THAT POROUS AND SPONGY PORTION OF THE INWARD PARTS WHICH RECEIVES AIR BY THE DILATATION OF THE CHEST, DISPERSES AND COOLS INTERIOR WARMTH; IN FISH THE MOTION OF THE GILLS, WHICH OPEN AND SHUT BY TURNS TO TAKE IN AND TO EJECT THE WATER, TAKES THE PLACE OF RESPIRATION. FISH HAVE A PECULIAR LOT, A SPECIAL NATURE, A NOURISHMENT OF THEIR OWN, A LIFE APART. THUS THEY CANNOT BE TAMED AND CANNOT BEAR THE TOUCH OF A MAN'S HAND.

2. LET THE WATERS BRING FORTH MOVING CREATURES AFTER THEIR KIND. GOD CAUSED TO BE BORN THE FIRSTLINGS OF EACH SPECIES TO SERVE AS SEEDS FOR NATURE. THEIR MULTITUDINOUS NUMBERS ARE KEPT UP IN SUBSEQUENT SUCCESSION, WHEN IT IS NECESSARY FOR THEM TO GROW AND MULTIPLY. OF ANOTHER KIND IS THE SPECIES OF TESTACEA, AS MUSCLES, SCALLOPS, SEA SNAILS, CONCHES, AND THE INFINITE VARIETY OF OYSTERS. ANOTHER KIND IS THAT OF THE CRUSTACEA, AS CRABS AND LOBSTERS; ANOTHER OF FISH WITHOUT SHELLS, WITH SOFT AND TENDER FLESH, LIKE POLYPI AND CUTTLE FISH. AND AMIDST THESE LAST WHAT AN INNUMERABLE VARIETY! THERE ARE WEEVERS, LAMPREYS AND EELS, PRODUCED IN THE MUD OF RIVERS AND PONDS, WHICH MORE RESEMBLE VENOMOUS REPTILES THAN FISH IN THEIR NATURE. OF ANOTHER KIND IS THE SPECIES OF THE OVIPARA; OF ANOTHER, THAT OF THE VIVIPARA. AMONG THE LATTER ARE SWORD-FISH, COD, IN ONE WORD, ALL CARTILAGINOUS FISH, AND EVEN THE GREATER PART OF THE CETACEA, AS DOLPHINS, SEALS, WHICH, IT IS SAID, IF THEY SEE THEIR LITTLE ONES, STILL QUITE YOUNG, FRIGHTENED, TAKE THEM BACK INTO THEIR BELLY TO PROTECT THEM.

LET THE WATERS BRING FORTH AFTER THEIR KIND. THE SPECIES OF THE CETACEAN IS ONE; ANOTHER IS THAT OF SMALL FISH. WHAT INFINITE VARIETY IN THE DIFFERENT KINDS! ALL HAVE THEIR OWN NAMES, DIFFERENT FOOD, DIFFERENT FORM, SHAPE, AND QUALITY OF FLESH. ALL PRESENT INFINITE VARIETY, AND ARE DIVIDED INTO INNUMERABLE CLASSES. IS THERE A TUNNY FISHER WHO CAN ENUMERATE TO US THE DIFFERENT VARIETIES OF THAT FISH? AND YET THEY TELL US THAT AT THE SIGHT OF GREAT SWARMS OF FISH THEY CAN ALMOST TELL THE NUMBER OF THE INDIVIDUAL ONES WHICH COMPOSE IT. WHAT MAN IS THERE OF ALL THAT HAVE SPENT THEIR LONG LIVES BY COASTS AND SHORES, WHO CAN INFORM US WITH EXACTNESS OF THE HISTORY OF ALL FISH?

SOME ARE KNOWN TO THE FISHERMEN OF THE INDIAN OCEAN, OTHERS TO THE TOILERS OF THE EGYPTIAN GULF, OTHERS TO THE ISLANDERS, OTHERS TO THE MEN OF MAURETANIA. GREAT AND SMALL WERE ALL ALIKE CREATED BY THIS FIRST COMMAND, BY THIS INEFFABLE POWER. WHAT A DIFFERENCE IN THEIR FOOD! WHAT A VARIETY IN THE MANNER IN WHICH EACH SPECIES REPRODUCES ITSELF! MOST FISH DO NOT HATCH EGGS LIKE BIRDS; THEY DO NOT BUILD NESTS; THEY DO NOT FEED THEIR YOUNG WITH TOIL; IT IS THE WATER WHICH RECEIVES AND VIVIFIES THE EGG DROPPED INTO IT. WITH THEM THE REPRODUCTION OF EACH SPECIES IS INVARIABLE, AND NATURES ARE NOT MIXED. THERE ARE NONE OF THOSE UNIONS WHICH, ON THE EARTH, PRODUCE MULES AND CERTAIN BIRDS CONTRARY TO THE NATURE OF THEIR SPECIES. WITH FISH THERE IS NO VARIETY WHICH, LIKE THE OX AND THE SHEEP, IS ARMED WITH A HALF-EQUIPMENT OF TEETH, NONE WHICH RUMINATES EXCEPT, ACCORDING TO CERTAIN WRITERS, THE SCAR. ALL HAVE SERRIED AND VERY SHARP TEETH, FOR FEAR THEIR FOOD SHOULD ESCAPE THEM IF THEY MASTICATE IT FOR TOO LONG A TIME. IN FACT, IF IT WERE NOT CRUSHED AND SWALLOWED AS SOON AS DIVIDED, IT WOULD BE CARRIED AWAY BY THE WATER.

3. THE FOOD OF FISH DIFFERS ACCORDING TO THEIR SPECIES. SOME FEED ON MUD; OTHERS EAT SEA WEED; OTHERS CONTENT THEMSELVES WITH THE HERBS THAT GROW IN WATER. BUT THE GREATER PART DEVOUR EACH OTHER, AND THE SMALLER IS FOOD FOR THE LARGER, AND IF ONE WHICH HAS POSSESSED ITSELF OF A FISH WEAKER THAN ITSELF BECOMES A PREY TO ANOTHER, THE CONQUEROR AND THE CONQUERED ARE BOTH SWALLOWED UP IN THE BELLY OF THE LAST. AND WE MORTALS, DO WE ACT OTHERWISE WHEN WE PRESS OUR INFERIORS? WHAT DIFFERENCE IS THERE BETWEEN THE LAST FISH AND THE MAN WHO, IMPELLED BY DEVOURING GREED, SWALLOWS THE WEAK IN THE FOLDS OF HIS INSATIABLE AVARICE? YON FELLOW POSSESSED THE GOODS OF THE POOR; YOU CAUGHT HIM AND MADE HIM A PART OF YOUR ABUNDANCE. YOU HAVE SHOWN YOURSELF MORE UNJUST THAN THE UNJUST, AND MORE MISERLY THAN THE MISER. LOOK TO IT LEST YOU END LIKE THE FISH, BY HOOK, BY WEEL, OR BY NET. SURELY WE TOO, WHEN WE HAVE DONE THE DEEDS OF THE WICKED, SHALL NOT ESCAPE PUNISHMENT AT THE LAST.

NOW SEE WHAT TRICKS, WHAT CUNNING, ARE TO BE FOUND IN A WEAK ANIMAL, AND LEARN NOT TO IMITATE WICKED DOERS. THE CRAB LOVES THE FLESH OF THE OYSTER; BUT, SHELTERED BY ITS SHELL, A SOLID RAMPART WITH WHICH NATURE HAS FURNISHED ITS SOFT AND DELICATE FLESH, IT IS A DIFFICULT PREY TO SEIZE. THUS THEY CALL THE OYSTER SHERD-HIDE. THANKS TO THE TWO SHELLS WITH WHICH IT IS ENVELOPED, AND WHICH ADAPT THEMSELVES PERFECTLY THE ONE TO THE OTHER, THE CLAWS OF THE CRAB ARE QUITE POWERLESS. WHAT DOES HE DO? WHEN HE SEES IT, SHELTERED FROM THE WIND, WARMING ITSELF WITH PLEASURE, AND HALF OPENING ITS SHELLS TO THE SUN, HE SECRETLY THROWS IN A PEBBLE, PREVENTS THEM FROM CLOSING, AND TAKES BY CUNNING WHAT FORCE HAD LOST. SUCH IS THE MALICE OF THESE ANIMALS, DEPRIVED AS THEY ARE OF REASON AND OF SPEECH. BUT I WOULD THAT YOU SHOULD AT ONCE RIVAL THE CRAB IN CUNNING AND INDUSTRY, AND ABSTAIN FROM HARMING YOUR NEIGHBOUR; THIS ANIMAL IS THE IMAGE OF HIM WHO CRAFTILY APPROACHES HIS BROTHER, TAKES ADVANTAGE OF HIS NEIGHBOUR'S MISFORTUNES, AND FINDS HIS DELIGHT IN OTHER MEN'S TROUBLES. O COPY NOT THE DAMNED! CONTENT YOURSELF WITH YOUR OWN LOT. POVERTY, WITH WHAT IS NECESSARY, IS OF MORE VALUE IN THE EYES OF THE WISE THAN ALL PLEASURES.

I WILL NOT PASS IN SILENCE THE CUNNING AND TRICKERY OF THE SQUID, WHICH TAKES THE COLOR OF THE ROCK TO WHICH IT ATTACHES ITSELF. MOST FISH SWIM IDLY UP TO THE SQUID AS THEY MIGHT TO A ROCK, AND BECOME THEMSELVES THE PREY OF THE CRAFTY CREATURE. SUCH ARE MEN WHO COURT RULING POWERS, BENDING THEMSELVES TO ALL CIRCUMSTANCES AND NOT REMAINING FOR A MOMENT IN THE SAME PURPOSE; WHO PRAISE SELF-RESTRAINT IN THE COMPANY OF THE SELF-RESTRAINED, AND LICENSE IN THAT OF THE LICENTIOUS, ACCOMMODATING THEIR FEELINGS TO THE PLEASURE OF EACH. IT IS DIFFICULT TO ESCAPE THEM AND TO PUT OURSELVES ON GUARD AGAINST THEIR MISCHIEF; BECAUSE IT IS UNDER THE MASK OF FRIENDSHIP THAT THEY HIDE THEIR CLEVER WICKEDNESS. MEN LIKE THIS ARE RAVENING WOLVES COVERED WITH SHEEP'S CLOTHING, AS THE LORD CALLS THEM. FLEE THEN FICKLENESS AND PLIABILITY; SEEK TRUTH, SINCERITY, SIMPLICITY. THE SERPENT IS SHIFTY; SO HE HAS BEEN CONDEMNED TO CRAWL. THE JUST IS AN HONEST MAN, LIKE JOB. WHEREFORE GOD SETS THE SOLITARY IN FAMILIES. SO IS THIS GREAT AND WIDE SEA, WHEREIN ARE THINGS CREEPING INNUMERABLE, BOTH SMALL AND GREAT BEASTS. YET A WISE AND MARVELLOUS ORDER REIGNS AMONG THESE ANIMALS. FISH DO NOT ALWAYS DESERVE OUR REPROACHES; OFTEN THEY OFFER US USEFUL EXAMPLES. HOW IS IT THAT EACH SORT OF FISH, CONTENT WITH THE REGION THAT HAS BEEN ASSIGNED TO IT, NEVER TRAVELS OVER ITS OWN LIMITS TO PASS INTO FOREIGN SEAS? NO SURVEYOR HAS EVER DISTRIBUTED TO THEM THEIR HABITATIONS, NOR ENCLOSED THEM IN WALLS, NOR ASSIGNED LIMITS TO THEM; EACH KIND HAS BEEN NATURALLY ASSIGNED ITS OWN HOME. ONE GULF NOURISHES ONE KIND OF FISH, ANOTHER OTHER SORTS; THOSE WHICH SWARM HERE ARE ABSENT ELSEWHERE. NO MOUNTAIN RAISES ITS SHARP PEAKS BETWEEN THEM; NO RIVERS BAR THE PASSAGE TO THEM; IT IS A LAW OF NATURE, WHICH ACCORDING TO THE NEEDS OF EACH KIND, HAS ALLOTTED TO THEM THEIR DWELLING PLACES WITH EQUALITY AND JUSTICE.

4. IT IS NOT THUS WITH US. WHY? BECAUSE WE INCESSANTLY MOVE THE ANCIENT LANDMARKS WHICH OUR FATHERS HAVE SET. WE ENCROACH, WE ADD HOUSE TO HOUSE, FIELD TO FIELD, TO ENRICH OURSELVES AT THE EXPENSE OF OUR NEIGHBOUR. THE GREAT FISH KNOW THE SOJOURNING PLACE THAT NATURE HAS ASSIGNED TO THEM; THEY OCCUPY THE SEA FAR FROM THE HAUNTS OF MEN, WHERE NO ISLANDS LIE, AND WHERE ARE NO CONTINENTS RISING TO CONFRONT THEM, BECAUSE IT HAS NEVER BEEN CROSSED AND NEITHER CURIOSITY NOR NEED HAS PERSUADED SAILORS TO TEMPT IT. THE MONSTERS THAT DWELL IN THIS SEA ARE IN SIZE LIKE HIGH MOUNTAINS, SO WITNESSES WHO HAVE SEEN TELL US, AND NEVER CROSS THEIR BOUNDARIES TO RAVAGE ISLANDS AND SEABOARD TOWNS. THUS EACH KIND IS AS IF IT WERE STATIONED IN TOWNS, IN VILLAGES, IN AN ANCIENT COUNTRY, AND HAS FOR ITS DWELLING PLACE THE REGIONS OF THE SEA WHICH HAVE BEEN ASSIGNED TO IT.

INSTANCES HAVE, HOWEVER, BEEN KNOWN OF MIGRATORY FISH, WHO, AS IF COMMON DELIBERATION TRANSPORTED THEM INTO STRANGE REGIONS, ALL START ON THEIR MARCH AT A GIVEN SIGN. WHEN THE TIME MARKED FOR BREEDING ARRIVES, THEY, AS IF AWAKENED BY A COMMON LAW OF NATURE, MIGRATE FROM GULF TO GULF, DIRECTING THEIR COURSE TOWARD THE NORTH SEA. AND AT THE EPOCH OF THEIR RETURN YOU MAY SEE ALL THESE FISH STREAMING LIKE A TORRENT ACROSS THE PROPONTIS TOWARDS THE EUXINE SEA. WHO PUTS THEM IN MARCHING ARRAY? WHERE IS THE PRINCE'S ORDER? HAS AN EDICT AFFIXED IN THE PUBLIC PLACE INDICATED TO THEM THEIR DAY OF DEPARTURE? WHO SERVES THEM AS A GUIDE? SEE HOW THE DIVINE ORDER EMBRACES ALL AND EXTENDS TO THE SMALLEST OBJECT. A FISH DOES NOT RESIST GOD'S LAW, AND WE MEN CANNOT ENDURE HIS PRECEPTS OF SALVATION! DO NOT DESPISE FISH BECAUSE THEY ARE DUMB AND QUITE UNREASONING; RATHER FEAR LEST, IN YOUR RESISTANCE TO THE DISPOSITION OF THE CREATOR, YOU HAVE EVEN LESS REASON THAN THEY. LISTEN TO THE FISH, WHO BY THEIR ACTIONS ALL BUT SPEAK AND SAY: IT IS FOR THE PERPETUATION OF OUR RACE THAT WE UNDERTAKE THIS LONG VOYAGE. THEY HAVE NOT THE GIFT OF REASON, BUT THEY HAVE THE LAW OF NATURE FIRMLY SEATED WITHIN THEM, TO SHOW THEM WHAT THEY HAVE TO DO. LET US GO, THEY SAY, TO THE NORTH SEA. ITS WATER IS SWEETER THAN THAT OF THE REST OF THE SEA; FOR THE SUN DOES NOT REMAIN LONG THERE, AND ITS RAYS DO NOT DRAW UP ALL THE DRINKABLE PORTIONS. EVEN SEA CREATURES LOVE FRESH WATER. THUS ONE OFTEN SEES THEM ENTER INTO RIVERS AND SWIM FAR UP THEM FROM THE SEA. THIS IS THE REASON WHICH MAKES THEM PREFER THE EUXINE SEA TO OTHER GULFS, AS THE MOST FIT FOR BREEDING AND FOR BRINGING UP THEIR YOUNG. WHEN THEY HAVE OBTAINED THEIR OBJECT THE WHOLE TRIBE RETURNS HOME. LET US HEAR THESE DUMB CREATURES TELL US THE REASON. THE NORTHERN SEA, THEY SAY, IS SHALLOW AND ITS SURFACE IS EXPOSED TO THE VIOLENCE OF THE WIND, AND IT HAS FEW SHORES AND RETREATS. THUS THE WINDS EASILY AGITATE IT TO ITS BOTTOM AND MINGLE THE SANDS OF ITS BED WITH ITS WAVES. BESIDES, IT IS COLD IN WINTER, FILLED AS IT IS FROM ALL DIRECTIONS BY LARGE RIVERS. WHEREFORE AFTER A MODERATE ENJOYMENT OF ITS WATERS, DURING THE SUMMER, WHEN THE WINTER COMES THEY HASTEN TO REACH WARMER DEPTHS AND PLACES HEATED BY THE SUN, AND AFTER FLEEING FROM THE STORMY TRACTS OF THE NORTH, THEY SEEK A HAVEN IN LESS AGITATED SEAS.

5. I MYSELF HAVE SEEN THESE MARVELS, AND I HAVE ADMIRED THE WISDOM OF GOD IN ALL THINGS. IF BEINGS DEPRIVED OF REASON ARE CAPABLE OF THINKING AND OF PROVIDING FOR THEIR OWN PRESERVATION; IF A FISH KNOWS WHAT IT OUGHT TO SEEK AND WHAT TO SHUN, WHAT SHALL WE SAY, WHO ARE HONOURED WITH REASON, INSTRUCTED BY LAW, ENCOURAGED BY THE PROMISES, MADE WISE BY THE SPIRIT, AND ARE NEVERTHELESS LESS REASONABLE ABOUT OUR OWN AFFAIRS THAN THE FISH? THEY KNOW HOW TO PROVIDE FOR THE FUTURE, BUT WE RENOUNCE OUR HOPE OF THE FUTURE AND SPEND OUR LIFE IN BRUTAL INDULGENCE. A FISH TRAVERSES THE EXTENT OF THE SEA TO FIND WHAT IS GOOD FOR IT; WHAT WILL YOU SAY THEN — YOU WHO LIVE IN IDLENESS, THE MOTHER OF ALL VICES? DO NOT LET ANY ONE MAKE HIS IGNORANCE AN EXCUSE. THERE HAS BEEN IMPLANTED IN US NATURAL REASON WHICH TELLS US TO IDENTIFY OURSELVES WITH GOOD, AND TO AVOID ALL THAT IS HARMFUL. I NEED NOT GO FAR FROM THE SEA TO FIND EXAMPLES, AS THAT IS THE OBJECT OF OUR RESEARCHES. I HAVE HEARD IT SAID BY ONE LIVING NEAR THE SEA, THAT THE SEA URCHIN, A LITTLE CONTEMPTIBLE CREATURE, OFTEN FORETELLS CALM AND TEMPEST TO SAILORS. WHEN IT FORESEES A DISTURBANCE OF THE WINDS, IT GETS UNDER A GREAT PEBBLE, AND CLINGING TO IT AS TO AN ANCHOR, IT TOSSES ABOUT IN SAFETY, RETAINED BY THE WEIGHT WHICH PREVENTS IT FROM BECOMING THE PLAYTHING OF THE WAVES. IT IS A CERTAIN SIGN FOR SAILORS THAT THEY ARE THREATENED WITH A VIOLENT AGITATION OF THE WINDS. NO ASTROLOGER, NO CHALDÆAN, READING IN THE RISING OF THE STARS THE DISTURBANCES OF THE AIR, HAS EVER COMMUNICATED HIS SECRET TO THE URCHIN: IT IS THE LORD OF THE SEA AND OF THE WINDS WHO HAS IMPRESSED ON THIS LITTLE ANIMAL A MANIFEST PROOF OF HIS GREAT WISDOM. GOD HAS FORESEEN ALL, HE HAS NEGLECTED NOTHING. HIS EYE, WHICH NEVER SLEEPS, WATCHES OVER ALL. HE IS PRESENT EVERYWHERE AND GIVES TO EACH BEING THE MEANS OF PRESERVATION. IF GOD HAS NOT LEFT THE SEA URCHIN OUTSIDE HIS PROVIDENCE, IS HE WITHOUT CARE FOR YOU?

HUSBANDS LOVE YOUR WIVES. EPHESIANS 5:25 ALTHOUGH FORMED OF TWO BODIES YOU ARE UNITED TO LIVE IN THE COMMUNION OF WEDLOCK. MAY THIS NATURAL LINK, MAY THIS YOKE IMPOSED BY THE BLESSING, REUNITE THOSE WHO ARE DIVIDED. THE VIPER, THE CRUELEST OF REPTILES, UNITES ITSELF WITH THE SEA LAMPREY, AND, ANNOUNCING ITS PRESENCE BY A HISS, IT CALLS IT FROM THE DEPTHS TO CONJUGAL UNION. THE LAMPREY OBEYS, AND IS UNITED TO THIS VENOMOUS ANIMAL. WHAT DOES THIS MEAN? HOWEVER HARD, HOWEVER FIERCE A HUSBAND MAY BE, THE WIFE OUGHT TO BEAR WITH HIM, AND NOT WISH TO FIND ANY PRETEXT FOR BREAKING THE UNION. HE STRIKES YOU, BUT HE IS YOUR HUSBAND. HE IS A DRUNKARD, BUT HE IS UNITED TO YOU BY NATURE. HE IS BRUTAL AND CROSS, BUT HE IS HENCEFORTH ONE OF YOUR MEMBERS, AND THE MOST PRECIOUS OF ALL.

6. LET HUSBANDS LISTEN AS WELL: HERE IS A LESSON FOR THEM. THE VIPER VOMITS FORTH ITS VENOM IN RESPECT FOR MARRIAGE; AND YOU, WILL YOU NOT PUT ASIDE THE BARBARITY AND THE INHUMANITY OF YOUR SOUL, OUT OF RESPECT FOR YOUR UNION? PERHAPS THE EXAMPLE OF THE VIPER CONTAINS ANOTHER MEANING. THE UNION OF THE VIPER AND OF THE LAMPREY IS AN ADULTEROUS VIOLATION OF NATURE. YOU, WHO ARE PLOTTING AGAINST OTHER MEN'S WEDLOCK, LEARN WHAT CREEPING CREATURE YOU ARE LIKE. I HAVE ONLY ONE OBJECT, TO MAKE ALL I SAY TURN TO THE EDIFICATION OF THE CHURCH. LET THEN LIBERTINES PUT A RESTRAINT ON THEIR PASSIONS, FOR THEY ARE

TAUGHT BY THE EXAMPLES SET BY CREATURES OF EARTH AND SEA.

MY BODILY INFIRMITY AND THE LATENESS OF THE HOUR FORCE ME TO END MY DISCOURSE. HOWEVER, I HAVE STILL MANY OBSERVATIONS TO MAKE ON THE PRODUCTS OF THE SEA, FOR THE ADMIRATION OF MY ATTENTIVE AUDIENCE. TO SPEAK OF THE SEA ITSELF, HOW DOES ITS WATER CHANGE INTO SALT? HOW IS IT THAT CORAL, A STONE SO MUCH ESTEEMED, IS A PLANT IN THE MIDST OF THE SEA, AND WHEN ONCE EXPOSED TO THE AIR BECOMES HARD AS A ROCK? WHY HAS NATURE ENCLOSED IN THE MEANEST OF ANIMALS, IN AN OYSTER, SO PRECIOUS AN OBJECT AS A PEARL? FOR THESE PEARLS, WHICH ARE COVETED BY THE CASKETS OF KINGS, ARE CAST UPON THE SHORES, UPON THE COASTS, UPON SHARP ROCKS, AND ENCLOSED IN OYSTER SHELLS. HOW CAN THE SEA PINNA PRODUCE HER FLEECE OF GOLD, WHICH NO DYE HAS EVER IMITATED? HOW CAN SHELLS GIVE KINGS PURPLE OF A BRILLIANCY NOT SURPASSED BY THE FLOWERS OF THE FIELD?

LET THE WATERS BRING FORTH. WHAT NECESSARY OBJECT WAS THERE THAT DID NOT IMMEDIATELY APPEAR? WHAT OBJECT OF LUXURY WAS NOT GIVEN TO MAN? SOME TO SUPPLY HIS NEEDS, SOME TO MAKE HIM CONTEMPLATE THE MARVELS OF CREATION. SOME ARE TERRIBLE, SO AS TO TAKE OUR IDLENESS TO SCHOOL. GOD CREATED GREAT WHALES. GENESIS 1:21 SCRIPTURE GIVES THEM THE NAME OF GREAT NOT BECAUSE THEY ARE GREATER THAN A SHRIMP AND A SPRAT, BUT BECAUSE THE SIZE OF THEIR BODIES EQUALS THAT OF GREAT HILLS. THUS WHEN THEY SWIM ON THE SURFACE OF THE WATERS ONE OFTEN SEES THEM APPEAR LIKE ISLANDS. BUT THESE MONSTROUS CREATURES DO NOT FREQUENT OUR COASTS AND SHORES; THEY INHABIT THE ATLANTIC OCEAN. SUCH ARE THESE ANIMALS CREATED TO STRIKE US WITH TERROR AND AWE. IF NOW YOU HEAR SAY THAT THE GREATEST VESSELS, SAILING WITH FULL SAILS, ARE EASILY STOPPED BY A VERY SMALL FISH, BY THE REMORA, AND SO FORCIBLY THAT THE SHIP REMAINS MOTIONLESS FOR A LONG TIME, AS IF IT HAD TAKEN ROOT IN THE MIDDLE OF THE SEA, DO YOU NOT SEE IN THIS LITTLE CREATURE A LIKE PROOF OF THE POWER OF THE CREATOR? SWORD FISH, SAW FISH, DOG FISH, WHALES, AND SHARKS, ARE NOT THEREFORE THE ONLY THINGS TO BE DREADED; WE HAVE TO FEAR NO LESS THE SPIKE OF THE STINGRAY EVEN AFTER ITS DEATH, AND THE SEA-HARE, WHOSE MORTAL BLOWS ARE AS RAPID AS THEY ARE INEVITABLE. THUS THE CREATOR WISHES THAT ALL MAY KEEP YOU AWAKE, SO THAT FULL OF HOPE IN HIM YOU MAY AVOID THE EVILS WITH WHICH ALL THESE CREATURES THREATEN YOU.

BUT LET US COME OUT OF THE DEPTHS OF THE SEA AND TAKE REFUGE UPON THE SHORE. FOR THE MARVELS OF CREATION, COMING ONE AFTER THE OTHER IN CONSTANT SUCCESSION LIKE THE WAVES, HAVE SUBMERGED MY DISCOURSE. HOWEVER, I SHOULD NOT BE SURPRISED IF, AFTER FINDING GREATER WONDERS UPON THE EARTH, MY SPIRIT SEEKS LIKE JONAH'S TO FLEE TO THE SEA. BUT IT SEEMS TO ME, THAT MEETING WITH THESE INNUMERABLE MARVELS HAS MADE ME FORGET ALL MEASURE, AND EXPERIENCE THE FATE OF THOSE WHO NAVIGATE THE HIGH SEAS WITHOUT A FIXED POINT TO MARK THEIR PROGRESS, AND ARE OFTEN IGNORANT OF THE SPACE WHICH THEY HAVE TRAVERSED. THIS IS WHAT HAS HAPPENED TO ME; WHILE MY WORDS GLANCED AT CREATION, I HAVE NOT BEEN SENSIBLE OF THE MULTITUDE OF BEINGS OF WHICH I SPOKE TO YOU. BUT ALTHOUGH THIS HONOURABLE ASSEMBLY IS PLEASED BY MY SPEECH, AND THE RECITAL OF THE MARVELS OF THE MASTER IS GRATEFUL TO THE EARS OF HIS SERVANTS, LET ME HERE BRING THE SHIP OF MY DISCOURSE TO ANCHOR, AND AWAIT THE DAY TO DELIVER YOU THE REST. LET US, THEREFORE, ALL ARISE, AND, GIVING THANKS FOR WHAT HAS BEEN SAID, LET US ASK FOR STRENGTH TO HEAR THE REST. WHILST TAKING YOUR FOOD MAY THE CONVERSATION AT YOUR TABLE TURN UPON WHAT HAS OCCUPIED US THIS MORNING AND THIS EVENING. FILLED WITH THESE THOUGHTS MAY YOU, EVEN IN SLEEP, ENJOY THE PLEASURE OF THE DAY, SO THAT YOU MAY BE PERMITTED TO SAY, I SLEEP BUT MY HEART WAKES, SONG OF SONGS 5:2 MEDITATING DAY AND NIGHT UPON THE LAW OF THE LORD, TO WHOM BE GLORY AND POWER WORLD WITHOUT END. AMEN.

HOMILY VIII
THE CREATION OF FOWL AND WATER ANIMALS.

1. AND GOD SAID LET THE EARTH BRING FORTH THE LIVING CREATURE AFTER HIS KIND, CATTLE AND CREEPING THINGS, AND BEAST OF THE EARTH AFTER HIS KIND; AND IT WAS SO. GENESIS 1:24 THE COMMAND OF GOD ADVANCED STEP BY STEP AND EARTH THUS RECEIVED HER ADORNMENT. YESTERDAY IT WAS SAID, LET THE WATERS PRODUCE MOVING THINGS, AND TODAY LET THE EARTH BRING FORTH THE LIVING CREATURE. IS THE EARTH THEN ALIVE? AND ARE THE MAD-MINDED MANICHÆANS RIGHT IN GIVING IT A SOUL? AT THESE WORDS LET THE EARTH BRING FORTH, IT DID NOT PRODUCE A GERM CONTAINED IN IT, BUT HE WHO GAVE THE ORDER AT THE SAME TIME GIFTED IT WITH THE GRACE AND POWER TO BRING FORTH. WHEN THE EARTH HAD HEARD THIS COMMAND LET THE EARTH BRING FORTH GRASS AND THE TREE YIELDING FRUIT, IT WAS NOT GRASS THAT IT HAD HIDDEN IN IT THAT IT CAUSED TO SPRING FORTH, IT DID NOT BRING TO THE SURFACE A PALM TREE, AN OAK, A CYPRESS, HITHERTO KEPT BACK IN ITS DEPTHS. IT IS THE WORD OF GOD WHICH FORMS THE NATURE OF THINGS CREATED. LET THE EARTH BRING FORTH; THAT IS TO SAY NOT THAT SHE MAY BRING FORTH THAT WHICH SHE HAS BUT THAT SHE MAY ACQUIRE THAT WHICH SHE LACKS, WHEN GOD GIVES HER THE POWER. EVEN SO NOW, LET THE EARTH BRING FORTH THE LIVING CREATURE, NOT THE LIVING CREATURE THAT IS CONTAINED IN HERSELF, BUT THAT WHICH THE COMMAND OF GOD GIVES HER. FURTHER, THE MANICHÆANS CONTRADICT THEMSELVES, BECAUSE IF THE EARTH HAS BROUGHT FORTH THE LIFE, SHE HAS LEFT HERSELF DESPOILED OF LIFE. THEIR EXECRABLE DOCTRINE NEEDS NO DEMONSTRATION.

BUT WHY DID THE WATERS RECEIVE THE COMMAND TO BRING FORTH THE MOVING CREATURE THAT HAS LIFE AND THE EARTH TO BRING FORTH THE LIVING CREATURE? WE CONCLUDE THAT, BY THEIR NATURE, SWIMMING CREATURES APPEAR ONLY TO HAVE AN IMPERFECT LIFE, BECAUSE THEY LIVE IN THE THICK ELEMENT OF WATER. THEY ARE HARD OF HEARING, AND THEIR SIGHT IS DULL BECAUSE THEY SEE THROUGH THE WATER; THEY HAVE NO MEMORY, NO IMAGINATION, NO IDEA OF SOCIAL INTERCOURSE. THUS DIVINE LANGUAGE APPEARS TO INDICATE THAT, IN AQUATIC ANIMALS, THE CARNAL LIFE ORIGINATES THEIR PSYCHIC MOVEMENTS, WHILE IN TERRESTRIAL ANIMALS, GIFTED WITH A MORE PERFECT LIFE, THE SOUL ENJOYS SUPREME AUTHORITY. IN FACT THE GREATER PART OF QUADRUPEDS HAVE MORE POWER OF PENETRATION IN THEIR SENSES; THEIR APPREHENSION OF PRESENT OBJECTS IS KEEN, AND THEY KEEP ALL EXACT REMEMBRANCE OF THE PAST. IT SEEMS THEREFORE, THAT GOD, AFTER THE COMMAND GIVEN TO THE WATERS TO BRING FORTH MOVING CREATURES THAT HAVE LIFE, CREATED SIMPLY LIVING BODIES FOR AQUATIC ANIMALS, WHILE FOR TERRESTRIAL ANIMALS HE COMMANDED THE SOUL TO EXIST AND TO DIRECT THE BODY, SHOWING THUS THAT THE INHABITANTS OF THE EARTH ARE GIFTED WITH GREATER VITAL FORCE. WITHOUT DOUBT TERRESTRIAL ANIMALS ARE DEVOID OF REASON. AT THE SAME TIME HOW MANY AFFECTIONS OF THE SOUL EACH ONE OF THEM EXPRESSES BY THE VOICE OF NATURE! THEY EXPRESS BY CRIES THEIR JOY AND SADNESS, RECOGNITION OF WHAT IS FAMILIAR TO THEM, THE NEED OF FOOD, REGRET AT BEING SEPARATED FROM THEIR COMPANIONS, AND NUMBERLESS EMOTIONS. AQUATIC ANIMALS, ON THE CONTRARY, ARE NOT ONLY DUMB; IT IS IMPOSSIBLE TO TAME THEM, TO TEACH THEM, TO TRAIN THEM FOR MAN'S SOCIETY. THE OX KNOWS HIS OWNER, AND THE ASS HIS MASTER'S CRIB. ISAIAH 1:3 BUT THE FISH DOES NOT KNOW WHO FEEDS HIM. THE ASS KNOWS A FAMILIAR VOICE, HE KNOWS THE ROAD WHICH HE HAS OFTEN TRODDEN, AND EVEN, IF MAN LOSES HIS WAY, HE SOMETIMES SERVES HIM AS A GUIDE. HIS HEARING IS MORE ACUTE THAN THAT OF ANY OTHER TERRESTRIAL ANIMAL. WHAT ANIMAL OF THE SEA CAN SHOW SO MUCH RANCOUR AND RESENTMENT AS THE CAMEL? THE CAMEL CONCEALS ITS RESENTMENT FOR A LONG TIME AFTER IT HAS BEEN STRUCK, UNTIL IT FINDS AN OPPORTUNITY, AND THEN REPAYS THE WRONG. LISTEN, YOU WHOSE HEART DOES NOT PARDON, YOU WHO PRACTISE VENGEANCE AS A VIRTUE; SEE WHAT YOU RESEMBLE WHEN YOU KEEP YOUR ANGER FOR SO LONG AGAINST YOUR NEIGHBOUR LIKE A SPARK, HIDDEN IN THE ASHES, AND ONLY WAITING FOR FUEL TO SET YOUR HEART ABLAZE!

2. LET THE EARTH BRING FORTH A LIVING SOUL. WHY DID THE EARTH PRODUCE A LIVING SOUL? SO THAT YOU MAY MAKE A DIFFERENCE BETWEEN THE SOUL OF CATTLE AND THAT OF MAN. YOU WILL SOON LEARN HOW THE HUMAN SOUL WAS FORMED; HEAR NOW ABOUT THE SOUL OF CREATURES DEVOID OF REASON. SINCE, ACCORDING TO SCRIPTURE, THE LIFE OF EVERY CREATURE IS IN THE BLOOD, AS THE BLOOD WHEN THICKENED CHANGES INTO FLESH, AND FLESH WHEN CORRUPTED DECOMPOSES INTO EARTH, SO THE SOUL OF BEASTS IS NATURALLY AN EARTHY SUBSTANCE. LET THE EARTH BRING FORTH A LIVING SOUL. SEE THE AFFINITY OF THE SOUL WITH BLOOD, OF BLOOD WITH FLESH, OF FLESH WITH EARTH; AND REMOUNTING IN AN INVERSE SENSE FROM THE EARTH TO THE FLESH, FROM THE FLESH TO THE BLOOD, FROM THE BLOOD TO THE SOUL, YOU WILL FIND THAT THE SOUL OF BEASTS IS EARTH. DO NOT SUPPOSE THAT IT IS OLDER THAN THE ESSENCE OF THEIR BODY, NOR THAT IT SURVIVES THE DISSOLUTION OF THE FLESH; AVOID THE NONSENSE OF THOSE ARROGANT PHILOSOPHERS WHO DO NOT BLUSH TO LIKEN THEIR SOUL TO THAT OF A DOG; WHO SAY THAT THEY HAVE BEEN FORMERLY THEMSELVES WOMEN, SHRUBS, FISH. HAVE THEY EVER BEEN FISH? I DO NOT KNOW; BUT I DO NOT FEAR TO AFFIRM THAT IN THEIR WRITINGS THEY SHOW LESS SENSE THAN FISH. LET THE EARTH BRING FORTH THE LIVING CREATURE. PERHAPS MANY OF YOU ASK WHY THERE IS SUCH A LONG SILENCE IN THE MIDDLE OF THE RAPID RUSH OF MY DISCOURSE. THE MORE STUDIOUS AMONG MY AUDITORS WILL NOT BE IGNORANT OF THE REASON WHY WORDS FAIL ME. WHAT! HAVE I NOT SEEN THEM LOOK AT EACH OTHER, AND MAKE SIGNS TO MAKE ME LOOK AT THEM, AND TO REMIND ME OF WHAT I HAVE PASSED OVER? I HAVE FORGOTTEN A PART OF THE CREATION, AND THAT ONE OF THE MOST CONSIDERABLE, AND MY DISCOURSE WAS ALMOST FINISHED WITHOUT TOUCHING UPON IT. LET THE WATERS BRING FORTH ABUNDANTLY THE MOVING CREATURE THAT HAS LIFE AND FOWL THAT MAY FLY ABOVE THE EARTH IN THE OPEN FIRMAMENT, OF HEAVEN. GENESIS 1:20 I SPOKE OF FISH AS LONG AS EVENTIDE ALLOWED: TODAY WE HAVE PASSED TO THE EXAMINATION OF TERRESTRIAL ANIMALS; BETWEEN THE TWO, BIRDS HAVE ESCAPED US. WE ARE FORGETFUL LIKE TRAVELLERS WHO UNMINDFUL OF SOME IMPORTANT OBJECT, ARE OBLIGED, ALTHOUGH THEY BE FAR ON THEIR ROAD, TO RETRACE THEIR STEPS, PUNISHED FOR THEIR NEGLIGENCE BY THE WEARINESS OF THE JOURNEY. SO WE HAVE TO TURN BACK. THAT WHICH WE HAVE OMITTED IS NOT TO BE DESPISED. IT IS THE THIRD PART OF THE ANIMAL CREATION, IF INDEED THERE ARE THREE KINDS OF ANIMALS, LAND, WINGED AND WATER.

LET THE WATERS IT IS SAID BRING FORTH ABUNDANTLY MOVING CREATURE THAT HAS LIFE AND FOWL THAT MAY FLY ABOVE THE EARTH IN THE OPEN FIRMAMENT OF HEAVEN. WHY DO THE WATERS GIVE BIRTH ALSO TO BIRDS? BECAUSE THERE IS, SO TO SAY, A FAMILY LINK BETWEEN THE CREATURES THAT FLY AND THOSE THAT SWIM. IN THE SAME WAY THAT FISH CUT THE WATERS, USING THEIR FINS TO CARRY THEM FORWARD AND THEIR TAILS TO DIRECT THEIR MOVEMENTS ROUND AND ROUND AND STRAIGHTFORWARD, SO WE SEE BIRDS FLOAT IN THE AIR BY THE HELP OF THEIR WINGS. BOTH ENDOWED WITH THE PROPERTY OF SWIMMING, THEIR COMMON DERIVATION FROM THE WATERS HAS MADE THEM OF ONE FAMILY. AT THE SAME TIME NO BIRD IS WITHOUT FEET, BECAUSE FINDING ALL ITS FOOD UPON THE EARTH IT CANNOT DO WITHOUT THEIR SERVICE. RAPACIOUS BIRDS HAVE POINTED CLAWS TO ENABLE THEM TO CLOSE ON THEIR PREY; TO THE REST HAS BEEN GIVEN THE INDISPENSABLE MINISTRY OF FEET TO SEEK THEIR FOOD AND TO PROVIDE FOR THE OTHER NEEDS OF LIFE. THERE ARE A FEW WHO WALK BADLY, WHOSE FEET ARE NEITHER SUITABLE FOR WALKING NOR FOR PREYING. AMONG THIS NUMBER ARE SWALLOWS, INCAPABLE OF WALKING AND SEEKING THEIR PREY, AND THE BIRDS CALLED SWIFTS WHO LIVE ON LITTLE INSECTS CARRIED ABOUT BY THE AIR. AS TO THE SWALLOW, ITS FLIGHT, WHICH GRAZES THE EARTH, FULFILS THE FUNCTION OF FEET.

3. THERE ARE ALSO INNUMERABLE KINDS OF BIRDS. IF WE REVIEW THEM ALL, AS WE HAVE PARTLY DONE THE FISH, WE SHALL FIND THAT UNDER ONE NAME, THE CREATURES WHICH FLY DIFFER INFINITELY IN SIZE, FORM AND COLOR; THAT IN THEIR LIFE, THEIR ACTIONS AND THEIR MANNERS, THEY PRESENT A VARIETY EQUALLY BEYOND THE POWER OF DESCRIPTION. THUS SOME HAVE TRIED TO IMAGINE NAMES FOR THEM OF WHICH THE SINGULARITY AND THE STRANGENESS MIGHT, LIKE BRANDS, MARK THE DISTINCTIVE CHARACTER OF EACH KIND KNOWN. SOME, AS EAGLES, HAVE BEEN CALLED SCHIZOPTERA, OTHERS DERMOPTERA, AS THE BATS, OTHERS PTILOTA, AS WASPS, OTHERS COLEOPTERA, AS BEETLES AND ALL THOSE INSECTS WHICH BROUGHT FORTH IN CASES AND COVERINGS, BREAK THEIR PRISON TO FLY AWAY IN LIBERTY. BUT WE HAVE ENOUGH WORDS OF COMMON USAGE TO CHARACTERISE EACH SPECIES AND TO MARK THE DISTINCTION WHICH SCRIPTURE SETS UP BETWEEN CLEAN AND UNCLEAN BIRDS. THUS THE SPECIES OF CARNIVORA IS OF ONE SORT AND OF ONE CONSTITUTION WHICH SUITS THEIR MANNER OF LIVING, SHARP TALONS, CURVED BEAK, SWIFT WINGS, ALLOWING THEM TO SWOOP EASILY UPON THEIR PREY AND TO TEAR IT UP AFTER HAVING SEIZED IT. THE CONSTITUTION OF THOSE WHO PICK UP SEEDS IS DIFFERENT, AND AGAIN THAT OF THOSE WHO LIVE ON ALL THEY COME ACROSS. WHAT A VARIETY IN ALL THESE CREATURES! SOME ARE GREGARIOUS, EXCEPT THE BIRDS OF PREY WHO KNOW NO OTHER SOCIETY THAN CONJUGAL UNION; BUT INNUMERABLE KINDS, DOVES, CRANES, STARLINGS, JACKDAWS, LIKE A COMMON LIFE. AMONG THEM SOME LIVE WITHOUT A CHIEF AND IN A SORT OF INDEPENDENCE; OTHERS, AS CRANES, DO NOT REFUSE TO SUBMIT THEMSELVES TO A LEADER. AND A FRESH DIFFERENCE BETWEEN THEM IS THAT SOME ARE STATIONARY AND NON-MIGRATORY; OTHERS UNDERTAKE LONG VOYAGES AND THE GREATER PART OF THEM MIGRATE AT THE APPROACH OF WINTER. NEARLY ALL BIRDS CAN BE TAMED AND ARE CAPABLE OF TRAINING, EXCEPT THE WEAKEST, WHO THROUGH FEAR AND TIMIDITY CANNOT BEAR THE CONSTANT AND ANNOYING CONTACT OF THE HAND. SOME LIKE THE SOCIETY OF MAN AND INHABIT OUR DWELLINGS; OTHERS DELIGHT IN MOUNTAINS AND IN DESERT PLACES. THERE IS A GREAT DIFFERENCE TOO IN THEIR PECULIAR NOTES. SOME TWITTER AND CHATTER, OTHERS ARE SILENT, SOME HAVE A MELODIOUS AND SONOROUS VOICE, SOME ARE WHOLLY INHARMONIOUS AND INCAPABLE OF SONG; SOME IMITATE THE VOICE OF MAN, TAUGHT THEIR MIMICRY EITHER BY NATURE OR TRAINING; OTHERS ALWAYS GIVE FORTH THE SAME MONOTONOUS CRY. THE COCK IS PROUD; THE PEACOCK IS VAIN OF HIS BEAUTY; DOVES AND FOWLS ARE AMOROUS, ALWAYS SEEKING EACH OTHER'S SOCIETY. THE PARTRIDGE IS DECEITFUL AND JEALOUS, LENDING PERFIDIOUS HELP TO THE HUNTSMEN TO SEIZE THEIR PREY.

4. WHAT A VARIETY, I HAVE SAID, IN THE ACTIONS AND LIVES OF FLYING CREATURES. SOME OF THESE UNREASONING CREATURES EVEN HAVE A GOVERNMENT, IF THE FEATURE OF GOVERNMENT IS TO MAKE THE ACTIVITY OF ALL THE INDIVIDUALS CENTRE IN ONE COMMON END. THIS MAY BE OBSERVED IN BEES. THEY HAVE A COMMON DWELLING PLACE; THEY FLY IN THE AIR TOGETHER, THEY WORK AT THE SAME WORK TOGETHER; AND WHAT IS STILL MORE EXTRAORDINARY IS THAT THEY GIVE THEMSELVES TO THESE LABOURS UNDER THE GUIDANCE OF A KING AND SUPERINTENDENT, AND THAT THEY DO NOT ALLOW THEMSELVES TO FLY TO THE MEADOWS WITHOUT SEEING IF THE KING IS FLYING AT THEIR HEAD. AS TO THIS KING, IT IS NOT ELECTION THAT GIVES HIM THIS AUTHORITY; IGNORANCE ON THE PART OF THE PEOPLE OFTEN PUTS THE WORST MAN IN POWER; IT IS NOT FATE; THE BLIND DECISIONS OF FATE OFTEN GIVE AUTHORITY TO THE MOST UNWORTHY. IT IS NOT HEREDITY THAT PLACES HIM ON THE THRONE; IT IS ONLY TOO COMMON TO SEE THE CHILDREN OF KINGS, CORRUPTED BY LUXURY AND FLATTERY, LIVING IN IGNORANCE OF ALL VIRTUE. IT IS NATURE WHICH MAKES THE KING OF THE BEES, FOR NATURE GIVES HIM SUPERIOR SIZE, BEAUTY, AND SWEETNESS OF

CHARACTER. HE HAS A STING LIKE THE OTHERS, BUT HE DOES NOT USE IT TO REVENGE HIMSELF. IT IS A PRINCIPLE OF NATURAL AND UNWRITTEN LAW, THAT THOSE WHO ARE RAISED TO HIGH OFFICE, OUGHT TO BE LENIENT IN PUNISHING. EVEN BEES WHO DO NOT FOLLOW THE EXAMPLE OF THEIR KING, REPENT WITHOUT DELAY OF THEIR IMPRUDENCE, SINCE THEY LOSE THEIR LIVES WITH THEIR STING. LISTEN, CHRISTIANS, YOU TO WHOM IT IS FORBIDDEN TO RECOMPENSE EVIL FOR EVIL AND COMMANDED TO OVERCOME EVIL WITH GOOD. TAKE THE BEE FOR YOUR MODEL, WHICH CONSTRUCTS ITS CELLS WITHOUT INJURING ANY ONE AND WITHOUT INTERFERING WITH THE GOODS OF OTHERS. IT GATHERS OPENLY WAX FROM THE FLOWERS WITH ITS MOUTH, DRAWING IN THE HONEY SCATTERED OVER THEM LIKE DEW, AND INJECTS IT INTO THE HOLLOW OF ITS CELLS. THUS AT FIRST HONEY IS LIQUID; TIME THICKENS IT AND GIVES IT ITS SWEETNESS. THE BOOK OF PROVERBS HAS GIVEN THE BEE THE MOST HONOURABLE AND THE BEST PRAISE BY CALLING HER WISE AND INDUSTRIOUS. HOW MUCH ACTIVITY SHE EXERTS IN GATHERING THIS PRECIOUS NOURISHMENT, BY WHICH BOTH KINGS AND MEN OF LOW DEGREE ARE BROUGHT TO HEALTH! HOW GREAT IS THE ART AND CUNNING SHE DISPLAYS IN THE CONSTRUCTION OF THE STORE HOUSES WHICH ARE DESTINED TO RECEIVE THE HONEY! AFTER HAVING SPREAD THE WAX LIKE A THIN MEMBRANE, SHE DISTRIBUTES IT IN CONTIGUOUS COMPARTMENTS WHICH, WEAK THOUGH THEY ARE, BY THEIR NUMBER AND BY THEIR MASS, SUSTAIN THE WHOLE EDIFICE. EACH CELL IN FACT HOLDS TO THE ONE NEXT TO IT, AND IS SEPARATED BY A THIN PARTITION; WE THUS SEE TWO OR THREE GALLERIES OF CELLS BUILT ONE UPON THE OTHER. THE BEE TAKES CARE NOT TO MAKE ONE VAST CAVITY, FOR FEAR IT MIGHT BREAK UNDER THE WEIGHT OF THE LIQUID, AND ALLOW IT TO ESCAPE. SEE HOW THE DISCOVERIES OF GEOMETRY ARE MERE BY-WORKS TO THE WISE BEE!

THE ROWS OF HONEY-COMB ARE ALL HEXAGONAL WITH EQUAL SIDES. THEY DO NOT BEAR ON EACH OTHER IN STRAIGHT LINES, LEST THE SUPPORTS SHOULD PRESS ON EMPTY SPACES BETWEEN AND GIVE WAY; BUT THE ANGLES OF THE LOWER HEXAGONS SERVE AS FOUNDATIONS AND BASES TO THOSE WHICH RISE ABOVE, SO AS TO FURNISH A SURE SUPPORT TO THE LOWER MASS, AND SO THAT EACH CELL MAY SECURELY KEEP THE LIQUID HONEY.

5. HOW SHALL WE MAKE AN EXACT REVIEW OF ALL THE PECULIARITIES OF THE LIFE OF BIRDS? DURING THE NIGHT CRANES KEEP WATCH IN TURN; SOME SLEEP, OTHERS MAKE THE ROUNDS AND PROCURE A QUIET SLUMBER FOR THEIR COMPANIONS. AFTER HAVING FINISHED HIS DUTY, THE SENTRY UTTERS A CRY, AND GOES TO SLEEP, AND THE ONE WHO AWAKES, IN HIS TURN, REPAYS THE SECURITY WHICH HE HAS ENJOYED. YOU WILL SEE THE SAME ORDER REIGN IN THEIR FLIGHT. ONE LEADS THE WAY, AND WHEN IT HAS GUIDED THE FLIGHT OF THE FLOCK FOR A CERTAIN TIME, IT PASSES TO THE REAR, LEAVING TO THE ONE WHO COMES AFTER THE CARE OF DIRECTING THE MARCH.

THE CONDUCT OF STORKS COMES VERY NEAR INTELLIGENT REASON. IN THESE REGIONS THE SAME SEASON SEES THEM ALL MIGRATE. THEY ALL START AT ONE GIVEN SIGNAL. AND IT SEEMS TO ME THAT OUR CROWS, SERVING THEM AS ESCORT, GO TO BRING THEM BACK, AND TO HELP THEM AGAINST THE ATTACKS OF HOSTILE BIRDS. THE PROOF IS THAT IN THIS SEASON NOT A SINGLE CROW APPEARS, AND THAT THEY RETURN WITH WOUNDS, EVIDENT MARKS OF THE HELP AND OF THE ASSISTANCE THAT THEY HAVE LENT. WHO HAS EXPLAINED TO THEM THE LAWS OF HOSPITALITY? WHO HAS THREATENED THEM WITH THE PENALTIES OF DESERTION? FOR NOT ONE IS MISSING FROM THE COMPANY. LISTEN, ALL INHOSPITABLE HEARTS, YOU WHO SHUT YOUR DOORS, WHOSE HOUSE IS NEVER OPEN EITHER IN THE WINTER OR IN THE NIGHT TO TRAVELLERS. THE SOLICITUDE OF STORKS FOR THEIR OLD WOULD BE SUFFICIENT, IF OUR CHILDREN WOULD REFLECT UPON IT, TO MAKE THEM LOVE THEIR PARENTS; BECAUSE THERE IS NO ONE SO FAILING IN GOOD SENSE, AS NOT TO DEEM IT A SHAME TO BE SURPASSED IN VIRTUE BY BIRDS DEVOID OF REASON. THE STORKS SURROUND THEIR FATHER, WHEN OLD AGE MAKES HIS FEATHERS DROP OFF, WARM HIM WITH THEIR WINGS, AND PROVIDE ABUNDANTLY FOR HIS SUPPORT, AND EVEN IN THEIR FLIGHT THEY HELP HIM AS MUCH AS THEY ARE ABLE, RAISING HIM GENTLY ON EACH SIDE UPON THEIR WINGS, A CONDUCT SO NOTORIOUS THAT IT HAS GIVEN TO GRATITUDE THE NAME OF ANTIPELARGOSIS. LET NO ONE LAMENT POVERTY; LET NOT THE MAN WHOSE HOUSE IS BARE DESPAIR OF HIS LIFE, WHEN HE CONSIDERS THE INDUSTRY OF THE SWALLOW. TO BUILD HER NEST, SHE BRINGS BITS OF STRAW IN HER BEAK; AND, AS SHE CANNOT RAISE THE MUD IN HER CLAWS, SHE MOISTENS THE END OF HER WINGS IN WATER AND THEN ROLLS IN VERY FINE DUST AND THUS PROCURES MUD. AFTER HAVING UNITED, LITTLE BY LITTLE, THE BITS OF STRAW WITH THIS MUD, AS WITH GLUE, SHE FEEDS HER YOUNG; AND IF ANY ONE OF THEM HAS ITS EYES INJURED, SHE HAS A NATURAL REMEDY TO HEAL THE SIGHT OF HER LITTLE ONES.

THIS SIGHT OUGHT TO WARN YOU NOT TO TAKE TO EVIL WAYS ON ACCOUNT OF POVERTY; AND, EVEN IF YOU ARE REDUCED TO THE LAST EXTREMITY, NOT TO LOSE ALL HOPE; NOT TO ABANDON YOURSELF TO INACTION AND IDLENESS, BUT TO HAVE RECOURSE TO GOD. IF HE IS SO BOUNTIFUL TO THE SWALLOW, WHAT WILL HE NOT DO FOR THOSE WHO CALL UPON HIM WITH ALL THEIR HEART?

THE HALCYON IS A SEA BIRD, WHICH LAYS ITS EGGS ALONG THE SHORE, OR DEPOSITS THEM IN THE SAND. AND IT LAYS IN THE MIDDLE OF WINTER, WHEN THE VIOLENCE OF THE WINDS DASHES THE SEA AGAINST THE LAND. YET ALL WINDS ARE HUSHED, AND THE WAVE OF THE SEA GROWS CALM, DURING THE SEVEN DAYS THAT THE HALCYON SITS.

FOR IT ONLY TAKES SEVEN DAYS TO HATCH THE YOUNG. THEN, AS THEY ARE IN NEED OF FOOD SO THAT THEY MAY GROW, GOD, IN HIS MUNIFICENCE, GRANTS ANOTHER SEVEN DAYS TO THIS TINY ANIMAL. ALL SAILORS KNOW THIS, AND CALL THESE DAYS HALCYON DAYS. IF DIVINE PROVIDENCE HAS ESTABLISHED THESE MARVELLOUS LAWS IN FAVOUR OF CREATURES DEVOID OF REASON, IT IS TO INDUCE YOU TO ASK FOR YOUR SALVATION FROM GOD. IS THERE A WONDER WHICH HE WILL NOT PERFORM FOR YOU — YOU HAVE BEEN MADE IN HIS IMAGE, WHEN FOR SO LITTLE A BIRD, THE GREAT, THE FEARFUL SEA IS HELD IN CHECK AND IS COMMANDED IN THE MIDST OF WINTER TO BE CALM.

6. IT IS SAID THAT THE TURTLE-DOVE, ONCE SEPARATED FROM HER MATE, DOES NOT CONTRACT A NEW UNION, BUT REMAINS IN WIDOWHOOD, IN REMEMBRANCE OF HER FIRST ALLIANCE. LISTEN, O WOMEN! WHAT VENERATION FOR WIDOWHOOD, EVEN IN THESE CREATURES DEVOID OF REASON, HOW THEY PREFER IT TO AN UNBECOMING MULTIPLICITY OF MARRIAGES. THE EAGLE SHOWS THE GREATEST INJUSTICE IN THE EDUCATION WHICH SHE GIVES TO HER YOUNG. WHEN SHE HAS HATCHED TWO LITTLE ONES, SHE THROWS ONE ON THE GROUND, THRUSTING IT OUT WITH BLOWS FROM HER WINGS, AND ONLY ACKNOWLEDGES THE REMAINING ONE. IT IS THE DIFFICULTY OF FINDING FOOD WHICH HAS MADE HER REPULSE THE OFFSPRING SHE HAS BROUGHT FORTH. BUT THE OSPREY, IT IS SAID, WILL NOT ALLOW IT TO PERISH, SHE CARRIES IT AWAY AND BRINGS IT UP WITH HER YOUNG ONES. SUCH ARE PARENTS WHO, UNDER THE PLEA OF POVERTY, EXPOSE THEIR CHILDREN; SUCH ARE AGAIN THOSE WHO, IN THE DISTRIBUTION OF THEIR INHERITANCE, MAKE UNEQUAL DIVISIONS. SINCE THEY HAVE GIVEN EXISTENCE EQUALLY TO EACH OF THEIR CHILDREN, IT IS JUST THAT THEY SHOULD EQUALLY AND WITHOUT PREFERENCE FURNISH THEM WITH THE MEANS OF LIVELIHOOD. BEWARE OF IMITATING THE CRUELTY OF BIRDS WITH HOOKED TALONS. WHEN THEY SEE THEIR YOUNG ARE FROM HENCEFORTH CAPABLE OF ENCOUNTERING THE AIR IN THEIR FLIGHT, THEY THROW THEM OUT OF THE NEST, STRIKING THEM AND PUSHING THEM WITH THEIR WINGS, AND DO NOT TAKE THE LEAST CARE OF THEM. THE LOVE OF THE CROW FOR ITS YOUNG IS LAUDABLE! WHEN THEY BEGIN TO FLY, SHE FOLLOWS THEM, GIVES THEM FOOD, AND FOR A VERY LONG TIME PROVIDES FOR THEIR NOURISHMENT. MANY BIRDS HAVE NO NEED OF UNION WITH MALES TO CONCEIVE. BUT THEIR EGGS ARE UNFRUITFUL, EXCEPT THOSE OF VULTURES, WHO MORE OFTEN, IT IS SAID, BRING FORTH WITHOUT COUPLING: AND THIS ALTHOUGH THEY HAVE A VERY LONG LIFE, WHICH OFTEN REACHES ITS HUNDREDTH YEAR. NOTE AND RETAIN, I PRAY YOU, THIS POINT IN THE HISTORY OF BIRDS; AND IF EVER YOU SEE ANY ONE LAUGH AT OUR MYSTERY, AS IF IT WERE IMPOSSIBLE AND CONTRARY TO NATURE THAT A VIRGIN SHOULD BECOME A MOTHER WITHOUT LOSING THE PURITY OF HER VIRGINITY, BETHINK YOU THAT HE WHO WOULD SAVE THE FAITHFUL BY THE FOOLISHNESS OF PREACHING, HAS GIVEN US BEFOREHAND IN NATURE A THOUSAND REASONS FOR BELIEVING IN THE MARVELLOUS.

7. LET THE WATERS BRING FORTH THE MOVING CREATURES THAT HAVE LIFE, AND FOWL THAT MAY FLY ABOVE THE EARTH IN THE OPEN FIRMAMENT OF HEAVEN. THEY RECEIVED THE COMMAND TO FLY ABOVE THE EARTH BECAUSE EARTH PROVIDES THEM WITH NOURISHMENT. IN THE FIRMAMENT OF HEAVEN, THAT IS TO SAY, AS WE HAVE SAID BEFORE, IN THAT PART OF THE AIR CALLED OὐPANóΣ, HEAVEN, FROM THE WORD ó PãN, WHICH MEANS TO SEE; CALLED FIRMAMENT, BECAUSE THE AIR WHICH EXTENDS OVER OUR HEADS, COMPARED TO THE ÆTHER, HAS GREATER DENSITY, AND IS THICKENED BY THE VAPOURS WHICH EXHALE FROM THE EARTH. YOU HAVE THEN HEAVEN ADORNED, EARTH BEAUTIFIED, THE SEA PEOPLED WITH ITS OWN CREATURES, THE AIR FILLED WITH BIRDS WHICH SCOUR IT IN EVERY DIRECTION. STUDIOUS LISTENER, THINK OF ALL THESE CREATIONS WHICH GOD HAS DRAWN OUT OF NOTHING, THINK OF ALL THOSE WHICH MY SPEECH HAS LEFT OUT, TO AVOID TEDIOUSNESS, AND NOT TO EXCEED MY LIMITS; RECOGNISE EVERYWHERE THE WISDOM OF GOD; NEVER CEASE TO WONDER, AND, THROUGH EVERY CREATURE, TO GLORIFY THE CREATOR.

THERE ARE SOME KINDS OF BIRDS WHICH LIVE BY NIGHT IN THE MIDST OF DARKNESS; OTHERS WHICH FLY BY DAY IN FULL LIGHT. BATS, OWLS, NIGHT-RAVENS ARE BIRDS OF NIGHT: IF BY CHANCE YOU CANNOT SLEEP, REFLECT ON THESE NOCTURNAL BIRDS AND THEIR PECULIARITIES AND GLORIFY THEIR MAKER. HOW IS IT THAT THE NIGHTINGALE IS ALWAYS AWAKE WHEN SITTING ON HER EGGS, PASSING THE NIGHT IN A CONTINUAL MELODY? HOW IS IT THAT ONE ANIMAL, THE BAT, IS AT THE SAME TIME QUADRUPED AND FOWL? THAT IT IS THE ONLY ONE OF THE BIRDS TO HAVE TEETH? THAT IT IS VIVIPAROUS LIKE QUADRUPEDS, AND TRAVERSES THE AIR, RAISING ITSELF NOT UPON WINGS, BUT UPON A KIND OF MEMBRANE? WHAT NATURAL LOVE BATS HAVE FOR EACH OTHER! HOW THEY INTERLACE LIKE A CHAIN AND HANG THE ONE UPON THE OTHER! A VERY RARE SPECTACLE AMONG MEN, WHO FOR THE GREATER PART PREFER INDIVIDUAL AND PRIVATE LIFE TO THE UNION OF COMMON LIFE. HAVE NOT THOSE WHO GIVE THEMSELVES UP TO VAIN SCIENCE THE EYES OF OWLS? THE SIGHT OF THE OWL, PIERCING DURING THE NIGHT TIME, IS DAZZLED BY THE SPLENDOUR OF THE SUN; THUS THE INTELLIGENCE OF THESE MEN, SO KEEN TO CONTEMPLATE VANITIES, IS BLIND IN PRESENCE OF THE TRUE LIGHT.

DURING THE DAY, ALSO, HOW EASY IT IS FOR YOU TO ADMIRE THE CREATOR EVERYWHERE! SEE HOW THE DOMESTIC COCK CALLS YOU TO WORK WITH HIS SHRILL CRY, AND HOW, FORERUNNER OF THE SUN, AND EARLY AS THE TRAVELLER, HE SENDS FORTH LABOURERS TO THE HARVEST! WHAT VIGILANCE IN GEESE! WITH WHAT SAGACITY THEY DIVINE SECRET DANGERS! DID THEY NOT ONCE UPON A TIME SAVE THE IMPERIAL CITY? WHEN ENEMIES WERE ADVANCING BY SUBTERRANEAN PASSAGES TO POSSESS THEMSELVES OF THE CAPITOL OF ROME, DID NOT GEESE ANNOUNCE THE DANGER? IS THERE ANY KIND OF BIRD WHOSE NATURE OFFERS NOTHING FOR OUR ADMIRATION? WHO ANNOUNCES TO THE VULTURES THAT THERE WILL BE CARNAGE WHEN MEN MARCH IN BATTLE ARRAY AGAINST ONE ANOTHER? YOU MAY SEE FLOCKS OF VULTURES FOLLOWING ARMIES AND CALCULATING THE RESULT OF WARLIKE PREPARATIONS; A CALCULATION VERY NEARLY APPROACHING TO HUMAN REASONING. HOW CAN I DESCRIBE TO YOU THE FEARFUL INVASIONS OF LOCUSTS, WHICH RISE EVERYWHERE AT A GIVEN SIGNAL, AND PITCH THEIR CAMPS ALL OVER A COUNTRY? THEY DO NOT ATTACK CROPS UNTIL THEY HAVE RECEIVED THE DIVINE COMMAND. OR SHALL I DESCRIBE HOW THE REMEDY FOR THIS CURSE, THE THRUSH, FOLLOWS THEM WITH ITS INSATIABLE APPETITE, AND THE DEVOURING NATURE THAT THE LOVING GOD HAS GIVEN IT IN HIS KINDNESS FOR MEN? HOW DOES THE GRASSHOPPER MODULATE ITS SONG? WHY IS IT MORE MELODIOUS AT MIDDAY OWING TO THE AIR THAT IT BREATHES IN DILATING ITS CHEST?

BUT IT APPEARS TO ME THAT IN WISHING TO DESCRIBE THE MARVELS OF WINGED CREATURES, I REMAIN FURTHER BEHIND THAN I SHOULD IF MY FEET HAD TRIED TO MATCH THE RAPIDITY OF THEIR FLIGHT. WHEN YOU SEE BEES, WASPS, IN SHORT ALL THOSE FLYING CREATURES CALLED INSECTS, BECAUSE THEY HAVE AN INCISION ALL AROUND, REFLECT THAT THEY HAVE NEITHER RESPIRATION NOR LUNGS, AND THAT THEY ARE SUPPORTED BY AIR THROUGH ALL PARTS OF THEIR BODIES. THUS THEY PERISH, IF THEY ARE COVERED WITH OIL, BECAUSE IT STOPS UP THEIR PORES. WASH THEM WITH VINEGAR, THE PORES REOPEN AND THE ANIMAL RETURNS TO LIFE. OUR GOD HAS CREATED NOTHING UNNECESSARILY AND HAS OMITTED NOTHING THAT IS NECESSARY. IF NOW YOU CAST YOUR EYES UPON AQUATIC CREATURES, YOU WILL FIND THAT THEIR ORGANIZATION IS QUITE DIFFERENT. THEIR FEET ARE NOT SPLIT LIKE THOSE OF THE CROW, NOR HOOKED LIKE THOSE OF THE CARNIVORA, BUT LARGE AND MEMBRANEOUS; THEREFORE THEY CAN EASILY SWIM, PUSHING THE WATER WITH THE MEMBRANES OF THEIR FEET AS WITH OARS. NOTICE HOW THE SWAN PLUNGES HIS NECK INTO THE DEPTHS OF THE WATER TO DRAW HIS FOOD FROM IT, AND YOU WILL UNDERSTAND THE WISDOM OF THE CREATOR IN GIVING THIS CREATURE A NECK LONGER THAN HIS FEET, SO THAT HE MAY THROW IT LIKE A LINE, AND TAKE THE FOOD HIDDEN AT THE BOTTOM OF THE WATER.

8. IF WE SIMPLY READ THE WORDS OF SCRIPTURE WE FIND ONLY A FEW SHORT SYLLABLES. LET THE WATERS BRING FORTH FOWL THAT MAY FLY ABOVE THE EARTH IN THE OPEN FIRMAMENT OF HEAVEN, BUT IF WE ENQUIRE INTO THE MEANING OF THESE WORDS, THEN THE GREAT WONDER OF THE WISDOM OF THE CREATOR APPEARS. WHAT A DIFFERENCE HE HAS FORESEEN AMONG WINGED CREATURES! HOW HE HAS DIVIDED THEM BY KINDS! HOW HE HAS CHARACTERIZED EACH ONE OF THEM BY DISTINCT QUALITIES! BUT THE DAY WILL NOT SUFFICE ME TO RECOUNT THE WONDERS OF THE AIR. EARTH IS CALLING ME TO DESCRIBE WILD BEASTS, REPTILES AND CATTLE, READY TO SHOW US IN HER TURN SIGHTS RIVALLING THOSE OF PLANTS, FISH, AND BIRDS. LET THE EARTH BRING FORTH THE LIVING SOUL OF DOMESTIC ANIMALS, OF WILD BEASTS, AND OF REPTILES AFTER THEIR KIND. WHAT HAVE YOU TO SAY, YOU WHO DO NOT BELIEVE IN THE CHANGE THAT PAUL PROMISES YOU IN THE RESURRECTION, WHEN YOU SEE SO MANY METAMORPHOSES AMONG CREATURES OF THE AIR? WHAT ARE WE NOT TOLD OF THE HORNED WORM OF INDIA! FIRST IT CHANGES INTO A CATERPILLAR, THEN BECOMES A BUZZING INSECT, AND NOT CONTENT WITH THIS FORM, IT CLOTHES ITSELF, INSTEAD OF WINGS, WITH LOOSE, BROAD PLATES. THUS, O WOMEN, WHEN YOU ARE SEATED BUSY WITH YOUR WEAVING, I MEAN OF THE SILK WHICH IS SENT YOU BY THE CHINESE TO MAKE YOUR DELICATE DRESSES, REMEMBER THE METAMORPHOSES OF THIS CREATURE, CONCEIVE A CLEAR IDEA OF THE RESURRECTION, AND DO NOT REFUSE TO BELIEVE IN THE CHANGE THAT PAUL ANNOUNCES FOR ALL MEN.

BUT I AM ASHAMED TO SEE THAT MY DISCOURSE OVERSTEPS THE ACCUSTOMED LIMITS; IF I CONSIDER THE ABUNDANCE OF MATTERS ON WHICH I HAVE JUST DISCOURSED TO YOU, I FEEL THAT I AM BEING BORNE BEYOND BOUNDS; BUT WHEN I REFLECT UPON THE INEXHAUSTIBLE WISDOM WHICH IS DISPLAYED IN THE WORKS OF CREATION, I SEEM TO BE BUT AT THE BEGINNING OF MY STORY. NEVERTHELESS, I HAVE NOT DETAINED YOU SO LONG WITHOUT PROFIT. FOR WHAT WOULD YOU HAVE DONE UNTIL THE EVENING? YOU ARE NOT PRESSED BY GUESTS, NOR EXPECTED AT BANQUETS. LET ME THEN EMPLOY THIS BODILY FAST TO REJOICE YOUR SOULS. YOU HAVE OFTEN SERVED THE FLESH FOR PLEASURE, TODAY PERSEVERE IN THE MINISTRY OF THE SOUL. DELIGHT YOURSELF ALSO IN THE LORD AND HE SHALL GIVE YOU THE DESIRE OF YOUR HEART. DO YOU LOVE RICHES? HERE ARE

SPIRITUAL RICHES. THE JUDGMENTS OF THE LORD ARE TRUE AND RIGHTEOUS ALTOGETHER. MORE TO BE DESIRED ARE THEY THAN GOLD AND PRECIOUS STONES. DO YOU LOVE ENJOYMENT AND PLEASURES? BEHOLD THE ORACLES OF THE LORD, WHICH, FOR A HEALTHY SOUL, ARE SWEETER THAN HONEY AND THE HONEY-COMB. IF I LET YOU GO, AND IF I DISMISS THIS ASSEMBLY, SOME WILL RUN TO THE DICE, WHERE THEY WILL FIND BAD LANGUAGE, SAD QUARRELS AND THE PANGS OF AVARICE. THERE STANDS THE DEVIL, INFLAMING THE FURY OF THE PLAYERS WITH THE DOTTED BONES, TRANSPORTING THE SAME SUMS OF MONEY FROM ONE SIDE OF THE TABLE TO THE OTHER, NOW EXALTING ONE WITH VICTORY AND THROWING THE OTHER INTO DESPAIR, NOW SWELLING THE FIRST WITH BOASTING AND COVERING HIS RIVAL WITH CONFUSION. OF WHAT USE IS BODILY FASTING AND FILLING THE SOUL WITH INNUMERABLE EVILS? HE WHO DOES NOT PLAY SPENDS HIS LEISURE ELSEWHERE. WHAT FRIVOLITIES COME FROM HIS MOUTH! WHAT FOLLIES STRIKE HIS EARS! LEISURE WITHOUT THE FEAR OF THE LORD IS, FOR THOSE WHO DO NOT KNOW THE VALUE OF TIME, A SCHOOL OF VICE. I HOPE THAT MY WORDS WILL BE PROFITABLE; AT LEAST BY OCCUPYING YOU HERE THEY HAVE PREVENTED YOU FROM SINNING. THUS THE LONGER I KEEP YOU, THE LONGER YOU ARE OUT OF THE WAY OF EVIL.

AN EQUITABLE JUDGE WILL DEEM THAT I HAVE SAID ENOUGH, NOT IF HE CONSIDERS THE RICHES OF CREATION, BUT IF HE THINKS OF OUR WEAKNESS AND OF THE MEASURE ONE OUGHT TO KEEP IN THAT WHICH TENDS TO PLEASURE. EARTH HAS WELCOMED YOU WITH ITS OWN PLANTS, WATER WITH ITS FISH, AIR WITH ITS BIRDS; THE CONTINENT IN ITS TURN IS READY TO OFFER YOU AS RICH TREASURES. BUT LET US PUT AN END TO THIS MORNING BANQUET, FOR FEAR SATIETY MAY BLUNT YOUR TASTE FOR THE EVENING ONE. MAY HE WHO HAS FILLED ALL WITH THE WORKS OF HIS CREATION AND HAS LEFT EVERYWHERE VISIBLE MEMORIALS OF HIS WONDERS, FILL YOUR HEARTS WITH ALL SPIRITUAL JOYS IN JESUS CHRIST, OUR LORD, TO WHOM BELONG GLORY AND POWER, WORLD WITHOUT END. AMEN.

HOMILY IX
THE CREATION OF TERRESTRIAL ANIMALS.

1. HOW DID YOU LIKE THE FARE OF MY MORNING'S DISCOURSE? IT SEEMED TO ME THAT I HAD THE GOOD INTENTIONS OF A POOR GIVER OF A FEAST, WHO, AMBITIOUS OF HAVING THE CREDIT OF KEEPING A GOOD TABLE SADDENS HIS GUESTS BY THE POOR SUPPLY OF THE MORE EXPENSIVE DISHES. IN VAIN HE LAVISHLY COVERS HIS TABLE WITH HIS MEAN FARE; HIS AMBITION ONLY SHOWS HIS FOLLY. IT IS FOR YOU TO JUDGE IF I HAVE SHARED THE SAME FATE. YET, WHATEVER MY DISCOURSE MAY HAVE BEEN, TAKE CARE LEST YOU DISREGARD IT. NO ONE REFUSED TO SIT AT THE TABLE OF ELISHA; AND YET HE ONLY GAVE HIS FRIENDS WILD VEGETABLES. 2 KINGS 4:39 I KNOW THE LAWS OF ALLEGORY, THOUGH LESS BY MYSELF THAN FROM THE WORKS OF OTHERS. THERE ARE THOSE TRULY, WHO DO NOT ADMIT THE COMMON SENSE OF THE SCRIPTURES, FOR WHOM WATER IS NOT WATER, BUT SOME OTHER NATURE, WHO SEE IN A PLANT, IN A FISH, WHAT THEIR FANCY WISHES, WHO CHANGE THE NATURE OF REPTILES AND OF WILD BEASTS TO SUIT THEIR ALLEGORIES, LIKE THE INTERPRETERS OF DREAMS WHO EXPLAIN VISIONS IN SLEEP TO MAKE THEM SERVE THEIR OWN ENDS. FOR ME GRASS IS GRASS; PLANT, FISH, WILD BEAST, DOMESTIC ANIMAL, I TAKE ALL IN THE LITERAL SENSE. FOR I AM NOT ASHAMED OF THE GOSPEL. ROMANS 1:16 THOSE WHO HAVE WRITTEN ABOUT THE NATURE OF THE UNIVERSE HAVE DISCUSSED AT LENGTH THE SHAPE OF THE EARTH. IF IT BE SPHERICAL OR CYLINDRICAL, IF IT RESEMBLE A DISC AND IS EQUALLY ROUNDED IN ALL PARTS, OR IF IT HAS THE FORTH OF A WINNOWING BASKET AND IS HOLLOW IN THE MIDDLE; ALL THESE CONJECTURES HAVE BEEN SUGGESTED BY COSMOGRAPHERS, EACH ONE UPSETTING THAT OF HIS PREDECESSOR. IT WILL NOT LEAD ME TO GIVE LESS IMPORTANCE TO THE CREATION OF THE UNIVERSE, THAT THE SERVANT OF GOD, MOSES, IS SILENT AS TO SHAPES; HE HAS NOT SAID THAT THE EARTH IS A HUNDRED AND EIGHTY THOUSAND FURLONGS IN CIRCUMFERENCE; HE HAS NOT MEASURED INTO WHAT EXTENT OF AIR ITS SHADOW PROJECTS ITSELF WHILE THE SUN REVOLVES AROUND IT, NOR STATED HOW THIS SHADOW, CASTING ITSELF UPON THE MOON, PRODUCES ECLIPSES. HE HAS PASSED OVER IN SILENCE, AS USELESS, ALL THAT IS UNIMPORTANT FOR US. SHALL I THEN PREFER FOOLISH WISDOM TO THE ORACLES OF THE HOLY SPIRIT? SHALL I NOT RATHER EXALT HIM WHO, NOT WISHING TO FILL OUR MINDS WITH THESE VANITIES, HAS REGULATED ALL THE ECONOMY OF SCRIPTURE IN VIEW OF THE EDIFICATION AND THE MAKING PERFECT OF OUR SOULS? IT IS THIS WHICH THOSE SEEM TO ME NOT TO HAVE UNDERSTOOD, WHO, GIVING THEMSELVES UP TO THE DISTORTED MEANING OF ALLEGORY, HAVE UNDERTAKEN TO GIVE A MAJESTY OF THEIR OWN INVENTION TO SCRIPTURE. IT IS TO BELIEVE THEMSELVES WISER THAN THE HOLY SPIRIT, AND TO BRING FORTH THEIR OWN IDEAS UNDER A PRETEXT OF EXEGESIS. LET US HEAR SCRIPTURE AS IT HAS BEEN WRITTEN.

2. LET THE EARTH BRING FORTH THE LIVING CREATURE. GENESIS 1:24 BEHOLD THE WORD OF GOD PERVADING CREATION, BEGINNING EVEN THEN THE EFFICACY WHICH IS SEEN DISPLAYED TODAY, AND WILL BE DISPLAYED TO THE END OF THE WORLD! AS A BALL, WHICH ONE PUSHES, IF IT MEET A DECLIVITY, DESCENDS, CARRIED BY ITS FORM AND THE NATURE OF THE GROUND AND DOES NOT STOP UNTIL IT HAS REACHED A LEVEL SURFACE; SO NATURE, ONCE PUT IN MOTION BY THE DIVINE COMMAND, TRAVERSES CREATION WITH AN EQUAL STEP, THROUGH BIRTH AND DEATH, AND KEEPS UP THE SUCCESSION OF KINDS THROUGH RESEMBLANCE, TO THE LAST. NATURE ALWAYS MAKES A HORSE SUCCEED TO A HORSE, A LION TO A LION, AN EAGLE TO AN EAGLE, AND PRESERVING EACH ANIMAL BY THESE UNINTERRUPTED SUCCESSIONS SHE TRANSMITS IT TO THE END OF ALL THINGS. ANIMALS DO NOT SEE THEIR PECULIARITIES DESTROYED OR EFFACED BY ANY LENGTH OF TIME; THEIR NATURE, AS THOUGH IT HAD BEEN JUST CONSTITUTED, FOLLOWS THE COURSE OF AGES, FOR EVER YOUNG. LET THE EARTH BRING FORTH THE LIVING CREATURE. THIS COMMAND HAS CONTINUED AND EARTH DOES NOT CEASE TO OBEY THE CREATOR. FOR, IF THERE ARE CREATURES WHICH ARE SUCCESSIVELY PRODUCED BY THEIR PREDECESSORS, THERE ARE OTHERS THAT EVEN TODAY WE SEE BORN FROM THE EARTH ITSELF. IN WET WEATHER SHE BRINGS FORTH GRASSHOPPERS AND AN IMMENSE NUMBER OF INSECTS WHICH FLY IN THE AIR AND HAVE NO NAMES BECAUSE THEY ARE SO SMALL; SHE ALSO PRODUCES MICE AND FROGS. IN THE ENVIRONS OF THEBES IN EGYPT, AFTER ABUNDANT RAIN IN HOT WEATHER, THE COUNTRY IS COVERED WITH FIELD MICE. WE SEE MUD ALONE PRODUCE EELS; THEY DO NOT PROCEED FROM AN EGG, NOR IN ANY OTHER MANNER; IT IS THE EARTH ALONE WHICH GIVES THEM BIRTH. LET THE EARTH PRODUCE A LIVING CREATURE.

CATTLE ARE TERRESTRIAL AND BENT TOWARDS THE EARTH. MAN, A CELESTIAL GROWTH, RISES SUPERIOR TO THEM AS MUCH BY THE MOULD OF HIS BODILY CONFORMATION AS BY THE DIGNITY OF HIS SOUL. WHAT IS THE FORM OF QUADRUPEDS? THEIR HEAD IS BENT TOWARDS THE EARTH AND LOOKS TOWARDS THEIR BELLY, AND ONLY PURSUES THEIR BELLY'S GOOD. YOUR HEAD, O MAN, IS TURNED TOWARDS HEAVEN; YOUR EYES LOOK UP. WHEN THEREFORE YOU DEGRADE YOURSELF BY THE PASSIONS OF THE FLESH, SLAVE OF YOUR BELLY, AND YOUR LOWEST PARTS, YOU APPROACH ANIMALS WITHOUT REASON AND BECOMEST LIKE ONE OF THEM. YOU ARE CALLED TO MORE NOBLE CARES; SEEK THOSE THINGS WHICH ARE ABOVE WHERE CHRIST SITS. COLOSSIANS 3:1 RAISE YOUR SOUL ABOVE THE EARTH; DRAW FROM ITS NATURAL CONFORMATION THE RULE OF YOUR CONDUCT; FIX YOUR CONVERSATION IN HEAVEN. YOUR TRUE COUNTRY IS THE HEAVENLY JERUSALEM; YOUR FELLOW CITIZENS AND YOUR COMPATRIOTS ARE THE FIRST-BORN WHICH ARE WRITTEN IN HEAVEN. HEBREWS 12:23

3. LET THE EARTH BRING FORTH THE LIVING CREATURE. THUS WHEN THE SOUL OF BRUTES APPEARED IT WAS NOT CONCEALED IN THE EARTH, BUT IT WAS BORN BY THE COMMAND OF GOD. BRUTES HAVE ONE AND THE SAME SOUL OF WHICH THE COMMON CHARACTERISTIC IS ABSENCE OF REASON. BUT EACH ANIMAL IS DISTINGUISHED BY PECULIAR QUALITIES. THE OX IS STEADY, THE ASS IS LAZY, THE HORSE HAS STRONG PASSIONS, THE WOLF CANNOT BE TAMED, THE FOX IS DECEITFUL, THE STAG TIMID, THE ANT INDUSTRIOUS, THE DOG GRATEFUL AND FAITHFUL IN HIS FRIENDSHIPS. AS EACH ANIMAL WAS CREATED THE DISTINCTIVE CHARACTER OF HIS NATURE APPEARED IN HIM IN DUE MEASURE; IN THE LION SPIRIT, TASTE FOR SOLITARY LIFE, AN UNSOCIABLE CHARACTER. TRUE TYRANT OF ANIMALS, HE, IN HIS NATURAL ARROGANCE, ADMITS BUT FEW TO SHARE HIS HONOURS. HE DISDAINS HIS YESTERDAY'S FOOD AND NEVER RETURNS TO THE REMAINS OF THE PREY. NATURE HAS PROVIDED HIS ORGANS OF VOICE WITH SUCH GREAT FORCE THAT OFTEN MUCH SWIFTER ANIMALS ARE CAUGHT BY HIS ROARING ALONE. THE PANTHER, VIOLENT AND IMPETUOUS IN HIS LEAPS, HAS A BODY FITTED FOR HIS ACTIVITY AND LIGHTNESS, IN ACCORD WITH THE MOVEMENTS OF HIS SOUL. THE BEAR HAS A SLUGGISH NATURE, WAYS OF ITS OWN, A SLY CHARACTER, AND IS VERY SECRET; THEREFORE IT HAS AN ANALOGOUS BODY, HEAVY, THICK, WITHOUT ARTICULATIONS SUCH AS ARE NECESSARY FOR A COLD DWELLER IN DENS.

WHEN WE CONSIDER THE NATURAL AND INNATE CARE THAT THESE CREATURES WITHOUT REASON TAKE OF THEIR LIVES WE SHALL BE INDUCED TO WATCH OVER OURSELVES AND TO THINK OF THE SALVATION OF OUR SOULS; OR RATHER WE SHALL BE THE MORE CONDEMNED WHEN WE ARE FOUND FALLING SHORT EVEN OF THE IMITATION OF BRUTES. THE BEAR, WHICH OFTEN GETS SEVERELY WOUNDED, CARES FOR HIMSELF AND CLEVERLY FILLS THE WOUNDS WITH MULLEIN, A PLANT WHOSE NATURE IS VERY ASTRINGENT. YOU WILL ALSO SEE THE FOX HEAL HIS WOUNDS WITH DROPPINGS FROM THE PINE TREE; THE TORTOISE, GORGED WITH THE FLESH OF THE VIPER, FINDS IN THE VIRTUE OF MARJORAM A SPECIFIC AGAINST THIS VENOMOUS ANIMAL AND THE SERPENT HEALS SORE EYES BY EATING FENNEL.

AND IS NOT REASONING INTELLIGENCE ECLIPSED BY ANIMALS IN THEIR PROVISION FOR ATMOSPHERIC CHANGES? DO WE NOT SEE SHEEP, WHEN WINTER IS APPROACHING, DEVOURING GRASS WITH AVIDITY AS IF TO MAKE PROVISION FOR FUTURE SCARCITY? DO WE NOT ALSO SEE OXEN, LONG CONFINED IN THE WINTER SEASON, RECOGNISE THE RETURN OF SPRING BY A NATURAL SENSATION, AND LOOK TO THE END OF THEIR STABLES TOWARDS THE DOORS, ALL TURNING THEIR HEADS THERE BY COMMON CONSENT? STUDIOUS OBSERVERS HAVE REMARKED THAT THE HEDGEHOG MAKES AN OPENING AT THE TWO EXTREMITIES OF HIS HOLE. IF THE WIND FROM THE NORTH IS GOING TO BLOW HE SHUTS UP THE APERTURE WHICH LOOKS TOWARDS THE NORTH; IF THE SOUTH WIND SUCCEEDS IT THE ANIMAL PASSES TO THE NORTHERN DOOR. WHAT LESSON DO THESE ANIMALS TEACH MAN? THEY NOT ONLY SHOW US IN OUR CREATOR A CARE WHICH EXTENDS TO ALL BEINGS, BUT A CERTAIN PRESENTIMENT OF FUTURE EVEN IN BRUTES. THEN WE OUGHT NOT TO ATTACH OURSELVES TO THIS PRESENT LIFE AND OUGHT TO GIVE ALL HEED TO THAT WHICH IS TO COME. WILL YOU NOT BE INDUSTRIOUS FOR YOURSELF, O MAN? AND WILL YOU NOT LAY UP IN THE PRESENT AGE REST IN THAT WHICH IS TO COME, AFTER HAVING SEEN THE EXAMPLE OF THE ANT? THE ANT DURING SUMMER COLLECTS TREASURES FOR WINTER. FAR FROM GIVING ITSELF UP TO IDLENESS, BEFORE THIS SEASON HAS MADE IT FEEL ITS SEVERITY, IT HASTENS TO WORK WITH AN INVINCIBLE ZEAL UNTIL IT HAS ABUNDANTLY FILLED ITS STOREHOUSES. HERE AGAIN, HOW FAR IT IS FROM BEING NEGLIGENT! WITH WHAT WISE FORESIGHT IT MANAGES SO AS TO KEEP ITS PROVISIONS AS LONG AS POSSIBLE! WITH ITS PINCERS IT CUTS THE GRAINS IN HALF, FOR FEAR LEST THEY SHOULD GERMINATE AND NOT SERVE FOR ITS FOOD. IF THEY ARE DAMP IT DRIES THEM; AND IT DOES NOT SPREAD THEM OUT IN ALL WEATHERS, BUT WHEN IT FEELS THAT THE AIR WILL KEEP OF A MILD TEMPERATURE. BE SURE THAT YOU WILL NEVER SEE RAIN FALL FROM THE CLOUDS SO LONG AS THE ANT HAS LEFT THE GRAIN OUT.

WHAT LANGUAGE CAN ATTAIN TO THE MARVELS OF THE CREATOR? WHAT EAR COULD UNDERSTAND THEM? AND WHAT TIME WOULD BE SUFFICIENT TO RELATE THEM? LET US SAY, THEN, WITH THE PROPHET, O LORD, HOW MANIFOLD ARE YOUR WORKS! IN WISDOM HAVE YOU MADE THEM ALL. WE SHALL NOT BE ABLE TO SAY IN SELF-JUSTIFICATION, THAT WE HAVE LEARNED USEFUL KNOWLEDGE IN BOOKS, SINCE THE UNTAUGHT LAW OF NATURE MAKES US CHOOSE THAT WHICH IS ADVANTAGEOUS TO US. DO YOU KNOW WHAT GOOD YOU OUGHT TO DO YOUR NEIGHBOUR? THE GOOD THAT YOU EXPECT FROM HIM YOURSELF. DO YOU KNOW WHAT IS EVIL? THAT WHICH YOU WOULD NOT WISH ANOTHER TO DO TO YOU. NEITHER BOTANICAL RESEARCHES NOR THE EXPERIENCE OF SIMPLES HAVE MADE ANIMALS DISCOVER THOSE WHICH ARE USEFUL TO THEM; BUT EACH KNOWS NATURALLY WHAT IS SALUTARY AND MARVELLOUSLY APPROPRIATES WHAT SUITS ITS NATURE.

4. VIRTUES EXIST IN US ALSO BY NATURE, AND THE SOUL HAS AFFINITY WITH THEM NOT BY EDUCATION, BUT BY NATURE HERSELF. WE DO NOT NEED LESSONS TO HATE ILLNESS, BUT BY OURSELVES WE REPEL WHAT AFFLICTS US, THE SOUL HAS NO NEED OF A MASTER TO TEACH US TO AVOID VICE. NOW ALL VICE IS A SICKNESS OF THE SOUL AS VIRTUE IS ITS HEALTH. THUS THOSE HAVE DEFINED HEALTH WELL WHO HAVE CALLED IT A REGULARITY IN THE DISCHARGE OF NATURAL FUNCTIONS; A DEFINITION THAT CAN BE APPLIED WITHOUT FEAR TO THE GOOD CONDITION OF THE SOUL. THUS, WITHOUT HAVING NEED OF LESSONS, THE SOUL CAN ATTAIN BY HERSELF TO WHAT IS FIT AND CONFORMABLE TO NATURE. HENCE IT COMES THAT TEMPERANCE EVERYWHERE IS PRAISED, JUSTICE IS IN HONOUR, COURAGE ADMIRED, AND PRUDENCE THE OBJECT OF ALL AIMS; VIRTUES WHICH CONCERN THE SOUL MORE THAN HEALTH CONCERNS THE BODY. CHILDREN LOVE YOUR PARENTS, AND YOU, PARENTS PROVOKE NOT YOUR CHILDREN TO WRATH. DOES NOT NATURE SAY THE SAME? PAUL TEACHES US NOTHING NEW; HE ONLY TIGHTENS THE LINKS OF NATURE. IF THE LIONESS LOVES HER CUBS, IF THE SHE WOLF FIGHTS TO DEFEND HER LITTLE ONES, WHAT SHALL MAN SAY WHO IS UNFAITHFUL TO THE PRECEPT AND VIOLATES NATURE HERSELF; OR THE SON WHO INSULTS THE OLD AGE OF HIS FATHER; OR THE FATHER WHOSE SECOND MARRIAGE HAS MADE HIM FORGET HIS FIRST CHILDREN?

WITH ANIMALS INVINCIBLE AFFECTION UNITES PARENTS WITH CHILDREN. IT IS THE CREATOR, GOD HIMSELF, WHO SUBSTITUTES THE STRENGTH OF FEELING FOR REASON IN THEM. FROM WHENCE IT COMES THAT A LAMB AS IT BOUNDS FROM THE FOLD, IN THE MIDST OF A THOUSAND SHEEP RECOGNISES THE COLOR AND THE VOICE OF ITS MOTHER, RUNS TO HER, AND SEEKS ITS OWN SOURCES OF MILK. IF ITS MOTHER'S UDDERS ARE DRY, IT IS CONTENT, AND, WITHOUT STOPPING, PASSES BY MORE ABUNDANT ONES. AND HOW DOES THE MOTHER RECOGNISE IT AMONG THE MANY LAMBS? ALL HAVE THE SAME VOICE, THE SAME COLOR, THE SAME SMELL, AS FAR AT LEAST AS REGARDS OUR SENSE OF SMELL. YET THERE IS IN THESE ANIMALS A MORE SUBTLE SENSE THAN OUR PERCEPTION WHICH MAKES THEM RECOGNISE THEIR OWN. THE LITTLE DOG HAS AS YET NO TEETH, NEVERTHELESS HE DEFENDS HIMSELF WITH HIS MOUTH AGAINST ANY ONE WHO TEASES HIM. THE CALF HAS AS YET NO HORNS, NEVERTHELESS HE ALREADY KNOWS WHERE HIS WEAPONS WILL GROW. HERE WE HAVE EVIDENT PROOF THAT THE INSTINCT OF ANIMALS IS INNATE, AND THAT IN ALL BEINGS THERE IS NOTHING DISORDERLY, NOTHING UNFORESEEN. ALL BEAR THE MARKS OF THE WISDOM OF THE CREATOR, AND SHOW THAT THEY HAVE COME TO LIFE WITH THE MEANS OF ASSURING THEIR PRESERVATION.

THE DOG IS NOT GIFTED WITH A SHARE OF REASON; BUT WITH HIM INSTINCT HAS THE POWER OF REASON. THE DOG HAS LEARNED BY NATURE THE SECRET OF ELABORATE INFERENCES, WHICH SAGES OF THE WORLD, AFTER LONG YEARS OF STUDY, HAVE HARDLY BEEN ABLE TO DISENTANGLE. WHEN THE DOG IS ON THE TRACK OF GAME, IF HE SEES IT DIVIDE IN DIFFERENT DIRECTIONS, HE EXAMINES THESE DIFFERENT PATHS, AND SPEECH ALONE FAILS HIM TO ANNOUNCE HIS REASONING. THE CREATURE, HE SAYS, IS GONE HERE OR THERE OR IN ANOTHER DIRECTION. IT IS NEITHER HERE NOR THERE; IT IS THEREFORE IN THE

THIRD DIRECTION. AND THUS, NEGLECTING THE FALSE TRACKS, HE DISCOVERS THE TRUE ONE. WHAT MORE IS DONE BY THOSE WHO, GRAVELY OCCUPIED IN DEMONSTRATING THEORIES, TRACE LINES UPON THE DUST AND REJECT TWO PROPOSITIONS TO SHOW THAT THE THIRD IS THE TRUE ONE?

DOES NOT THE GRATITUDE OF THE DOG SHAME ALL WHO ARE UNGRATEFUL TO THEIR BENEFACTORS? MANY ARE SAID TO HAVE FALLEN DEAD BY THEIR MURDERED MASTERS IN LONELY PLACES. OTHERS, WHEN A CRIME HAS JUST BEEN COMMITTED, HAVE LED THOSE WHO WERE SEARCHING FOR THE MURDERERS, AND HAVE CAUSED THE CRIMINALS TO BE BROUGHT TO JUSTICE. WHAT WILL THOSE SAY WHO, NOT CONTENT WITH NOT LOVING THE MASTER WHO HAS CREATED THEM AND NOURISHED THEM, HAVE FOR THEIR FRIENDS MEN WHOSE MOUTH ATTACKS THE LORD, SITTING AT THE SAME TABLE WITH THEM, AND, WHILE PARTAKING OF THEIR FOOD, BLASPHEME HIM WHO HAS GIVEN IT TO THEM?

5. BUT LET US RETURN TO THE SPECTACLE OF CREATION. THE EASIEST ANIMALS TO CATCH ARE THE MOST PRODUCTIVE. IT IS ON ACCOUNT OF THIS THAT HARES AND WILD GOATS PRODUCE MANY LITTLE ONES, AND THAT WILD SHEEP HAVE TWINS, FOR FEAR LEST THESE SPECIES SHOULD DISAPPEAR, CONSUMED BY CARNIVOROUS ANIMALS. BEASTS OF PREY, ON THE CONTRARY, PRODUCE ONLY A FEW AND A LIONESS WITH DIFFICULTY GIVES BIRTH TO ONE LION; BECAUSE, IF THEY SAY TRULY, THE CUB ISSUES FROM ITS MOTHER BY TEARING HER WITH ITS CLAWS; AND VIPERS ARE ONLY BORN BY GNAWING THROUGH THE WOMB, INFLICTING A PROPER PUNISHMENT ON THEIR MOTHER. THUS IN NATURE ALL HAS BEEN FORESEEN, ALL IS THE OBJECT OF CONTINUAL CARE. IF YOU EXAMINE THE MEMBERS EVEN OF ANIMALS, YOU WILL FIND THAT THE CREATOR HAS GIVEN THEM NOTHING SUPERFLUOUS, THAT HE HAS OMITTED NOTHING THAT IS NECESSARY. TO CARNIVOROUS ANIMALS HE HAS GIVEN POINTED TEETH WHICH THEIR NATURE REQUIRES FOR THEIR SUPPORT. THOSE THAT ARE ONLY HALF FURNISHED WITH TEETH HAVE RECEIVED SEVERAL DISTINCT RECEPTACLES FOR THEIR FOOD. AS IT IS NOT BROKEN UP ENOUGH IN THE FIRST, THEY ARE GIFTED WITH THE POWER OF RETURNING IT AFTER IT HAS BEEN SWALLOWED, AND IT DOES NOT ASSIMILATE UNTIL IT HAS BEEN CRUSHED BY RUMINATION. THE FIRST, SECOND, THIRD, AND FOURTH STOMACHS OF RUMINATING ANIMALS DO NOT REMAIN IDLE; EACH ONE OF THEM FULFILS A NECESSARY FUNCTION. THE NECK OF THE CAMEL IS LONG SO THAT IT MAY LOWER IT TO ITS FEET AND REACH THE GRASS ON WHICH IT FEEDS. BEARS, LIONS, TIGERS, ALL ANIMALS OF THIS SORT, HAVE SHORT NECKS BURIED IN THEIR SHOULDERS; IT IS BECAUSE THEY DO NOT LIVE UPON GRASS AND HAVE NO NEED TO BEND DOWN TO THE EARTH; THEY ARE CARNIVOROUS AND EAT THE ANIMALS UPON WHOM THEY PREY.

WHY HAS THE ELEPHANT A TRUNK? THIS ENORMOUS CREATURE, THE GREATEST OF TERRESTRIAL ANIMALS, CREATED FOR THE TERROR OF THOSE WHO MEET IT, IS NATURALLY HUGE AND FLESHY. IF ITS NECK WAS LARGE AND IN PROPORTION TO ITS FEET IT WOULD BE DIFFICULT TO DIRECT, AND WOULD BE OF SUCH AN EXCESSIVE WEIGHT THAT IT WOULD MAKE IT LEAN TOWARDS THE EARTH. AS IT IS, ITS HEAD IS ATTACHED TO THE SPINE OF THE BACK BY SHORT VERTEBRAE AND IT HAS ITS TRUNK TO TAKE THE PLACE OF A NECK, AND WITH IT IT PICKS UP ITS FOOD AND DRAWS UP ITS DRINK. ITS FEET, WITHOUT JOINTS, LIKE UNITED COLUMNS, SUPPORT THE WEIGHT OF ITS BODY. IF IT WERE SUPPORTED ON LAX AND FLEXIBLE LEGS, ITS JOINTS WOULD CONSTANTLY GIVE WAY, EQUALLY INCAPABLE OF SUPPORTING ITS WEIGHT, SHOULD IT WISH EITHER TO KNEEL OR RISE. BUT IT HAS UNDER THE FOOT A LITTLE ANKLE JOINT WHICH TAKES THE PLACE OF THE LEG AND KNEE JOINTS WHOSE MOBILITY WOULD NEVER HAVE RESISTED THIS ENORMOUS AND SWAYING MASS. THUS IT HAD NEED OF THIS NOSE WHICH NEARLY TOUCHES ITS FEET. HAVE YOU SEEN THEM IN WAR MARCHING AT THE HEAD OF THE PHALANX, LIKE LIVING TOWERS, OR BREAKING THE ENEMIES' BATTALIONS LIKE MOUNTAINS OF FLESH WITH THEIR IRRESISTIBLE CHARGE? IF THEIR LOWER PARTS WERE NOT IN ACCORDANCE WITH THEIR SIZE THEY WOULD NEVER HAVE BEEN ABLE TO HOLD THEIR OWN. NOW WE ARE TOLD THAT THE ELEPHANT LIVES THREE HUNDRED YEARS AND MORE, ANOTHER REASON FOR HIM TO HAVE SOLID AND UNJOINTED FEET. BUT, AS WE HAVE SAID, HIS TRUNK, WHICH HAS THE FORM AND THE FLEXIBILITY OF A SERPENT, TAKES ITS FOOD FROM THE EARTH AND RAISES IT UP. THUS WE ARE RIGHT IN SAYING THAT IT IS IMPOSSIBLE TO FIND ANYTHING SUPERFLUOUS OR WANTING IN CREATION. WELL! GOD HAS SUBDUED THIS MONSTROUS ANIMAL TO US TO SUCH A POINT THAT HE UNDERSTANDS THE LESSONS AND ENDURES THE BLOWS WE GIVE HIM; A MANIFEST PROOF THAT THE CREATOR HAS SUBMITTED ALL TO OUR RULE, BECAUSE WE HAVE BEEN MADE IN HIS IMAGE. IT IS NOT IN GREAT ANIMALS ONLY THAT WE SEE UNAPPROACHABLE WISDOM; NO LESS WONDERS ARE SEEN IN THE SMALLEST. THE HIGH TOPS OF THE MOUNTAINS WHICH, NEAR TO THE CLOUDS AND CONTINUALLY BEATEN BY THE WINDS, KEEP UP A PERPETUAL WINTER, DO NOT AROUSE MORE ADMIRATION IN ME THAN THE HOLLOW VALLEYS, WHICH ESCAPE THE STORMS OF LOFTY PEAKS AND PRESERVE A CONSTANT MILD TEMPERATURE. IN THE SAME WAY IN THE CONSTITUTION OF ANIMALS I AM NOT MORE ASTONISHED AT THE SIZE OF THE ELEPHANT, THAN AT THE MOUSE, WHO IS FEARED BY THE ELEPHANT, OR AT THE SCORPION'S DELICATE STING, WHICH HAS BEEN HOLLOWED LIKE A PIPE BY THE SUPREME ARTIFICER TO THROW VENOM INTO THE WOUNDS IT MAKES. AND LET NOBODY ACCUSE THE CREATOR OF HAVING PRODUCED VENOMOUS ANIMALS, DESTROYERS AND ENEMIES OF OUR LIFE. ELSE LET THEM CONSIDER IT A CRIME IN THE SCHOOLMASTER WHEN HE DISCIPLINES THE RESTLESSNESS OF YOUTH BY THE USE OF THE ROD AND WHIP TO MAINTAIN ORDER.

6. BEASTS BEAR WITNESS TO THE FAITH. HAVE YOU CONFIDENCE IN THE LORD? THOU SHALL WALK UPON THE ASP AND THE BASILISK AND YOU SHALL TRAMPLE UNDER FEET THE LION AND THE DRAGON. WITH FAITH YOU HAVE THE POWER TO WALK UPON SERPENTS AND SCORPIONS. DO YOU NOT SEE THAT THE VIPER WHICH ATTACHED ITSELF TO THE HAND OF PAUL, WHILE HE GATHERED STICKS, DID NOT INJURE HIM, BECAUSE IT FOUND THE SAINT FULL OF FAITH? IF YOU HAVE NOT FAITH, DO NOT FEAR BEASTS SO MUCH AS YOUR FAITHLESSNESS, WHICH RENDERS YOU SUSCEPTIBLE OF ALL CORRUPTION. BUT I SEE THAT FOR A LONG TIME YOU HAVE BEEN ASKING ME FOR AN ACCOUNT OF THE CREATION OF MAN, AND I THINK I CAN HEAR YOU ALL CRY IN YOUR HEARTS, WE ARE BEING TAUGHT THE NATURE OF OUR BELONGINGS, BUT WE ARE IGNORANT OF OURSELVES. LET ME THEN SPEAK OF IT, SINCE IT IS NECESSARY, AND LET ME PUT AN END TO MY HESITATION. IN TRUTH THE MOST DIFFICULT OF SCIENCES IS TO KNOW ONE'S SELF. NOT ONLY OUR EYE, FROM WHICH NOTHING OUTSIDE US ESCAPES, CANNOT SEE ITSELF; BUT OUR MIND, SO PIERCING TO DISCOVER THE SINS OF OTHERS, IS SLOW TO RECOGNISE ITS OWN FAULTS. THUS MY SPEECH, AFTER EAGERLY INVESTIGATING WHAT IS EXTERNAL TO MYSELF, IS SLOW AND HESITATING IN EXPLORING MY OWN NATURE. YET THE BEHOLDING OF HEAVEN AND EARTH DOES NOT MAKE US KNOW GOD BETTER THAN THE ATTENTIVE STUDY OF OUR BEING DOES; I AM, SAYS THE PROPHET, FEARFULLY AND WONDERFULLY MADE; THAT IS TO SAY, IN OBSERVING MYSELF I HAVE KNOWN YOUR INFINITE WISDOM. AND GOD SAID LET US MAKE MAN. GENESIS 1:26 DOES NOT THE LIGHT OF THEOLOGY SHINE, IN THESE WORDS, AS THROUGH WINDOWS; AND DOES NOT THE SECOND PERSON SHOW HIMSELF IN A MYSTICAL WAY, WITHOUT YET MANIFESTING HIMSELF UNTIL THE GREAT DAY? WHERE IS THE JEW WHO RESISTED THE TRUTH AND PRETENDED THAT GOD WAS SPEAKING TO HIMSELF? IT IS HE WHO SPOKE, IT IS SAID, AND IT IS HE WHO MADE. LET THERE BE LIGHT AND THERE WAS LIGHT. BUT THEN THEIR WORDS CONTAIN A MANIFEST ABSURDITY. WHERE IS THE SMITH, THE CARPENTER, THE SHOEMAKER, WHO, WITHOUT HELP AND ALONE BEFORE THE INSTRUMENTS OF HIS TRADE, WOULD SAY TO HIMSELF; LET US MAKE THE SWORD, LET US PUT TOGETHER THE PLOUGH, LET US MAKE THE BOOT? DOES HE NOT PERFORM THE WORK OF HIS CRAFT IN SILENCE? STRANGE FOLLY, TO SAY THAT ANY ONE HAS SEATED HIMSELF TO COMMAND HIMSELF, TO WATCH OVER HIMSELF, TO CONSTRAIN HIMSELF, TO HURRY HIMSELF, WITH THE TONES OF A MASTER! BUT THE UNHAPPY CREATURES ARE NOT AFRAID TO CALUMNIATE THE LORD HIMSELF. WHAT WILL THEY NOT SAY WITH A TONGUE SO WELL PRACTISED IN LYING? HERE, HOWEVER, WORDS STOP THEIR MOUTH; AND GOD SAID LET US MAKE MAN. TELL ME; IS THERE THEN ONLY ONE PERSON? IT IS NOT WRITTEN LET MAN BE MADE, BUT, LET US MAKE MAN. THE PREACHING OF THEOLOGY REMAINS ENVELOPED IN SHADOW BEFORE THE APPEARANCE OF HIM WHO WAS TO BE INSTRUCTED, BUT, NOW, THE CREATION OF MAN IS EXPECTED, THAT FAITH UNVEILS HERSELF AND THE DOGMA OF TRUTH APPEARS IN ALL ITS LIGHT. LET US MAKE MAN. O ENEMY OF CHRIST, HEAR GOD SPEAKING TO HIS CO-OPERATOR, TO HIM BY WHOM ALSO HE MADE THE WORLDS, WHO UPHOLDS ALL THINGS BY THE WORD OF HIS POWER. BUT HE DOES NOT LEAVE THE VOICE OF TRUE RELIGION WITHOUT ANSWER. THUS THE JEWS, RACE HOSTILE TO TRUTH, WHEN THEY FIND THEMSELVES PRESSED, ACT LIKE BEASTS ENRAGED AGAINST MAN, WHO ROAR AT THE BARS OF THEIR CAGE AND SHOW THE CRUELTY AND THE FEROCITY OF THEIR NATURE, WITHOUT BEING ABLE TO ASSUAGE THEIR FURY. GOD, THEY SAY, ADDRESSES HIMSELF TO SEVERAL PERSONS; IT IS TO THE ANGELS BEFORE HIM THAT HE SAYS, LET US MAKE MAN. JEWISH FICTION! A FABLE WHOSE FRIVOLITY SHOWS WHENCE IT HAS COME. TO REJECT ONE PERSON, THEY ADMIT MANY. TO REJECT THE SON, THEY RAISE SERVANTS TO THE DIGNITY OF COUNSELLORS; THEY MAKE OF OUR FELLOW SLAVES THE AGENTS IN OUR CREATION. THE PERFECT MAN ATTAINS THE DIGNITY OF AN ANGEL; BUT WHAT CREATURE CAN BE LIKE THE CREATOR? LISTEN TO THE CONTINUATION. IN OUR IMAGE. WHAT HAVE YOU TO REPLY? IS THERE ONE IMAGE OF GOD AND THE ANGELS? FATHER AND SON HAVE BY ABSOLUTE NECESSITY THE SAME FORM, BUT THE FORM IS HERE UNDERSTOOD AS BECOMES THE DIVINE, NOT IN BODILY SHAPE, BUT IN THE PROPER QUALITIES OF GODHEAD. HEAR ALSO, YOU WHO BELONG TO THE NEW CONCISION PHILIPPIANS 3:2 AND WHO, UNDER THE APPEARANCE OF CHRISTIANITY, STRENGTHEN THE ERROR OF THE JEWS. TO WHOM DOES HE SAY, IN OUR IMAGE, TO WHOM IF IT IS NOT TO HIM WHO IS THE BRIGHTNESS OF HIS GLORY AND THE EXPRESS IMAGE OF HIS PERSON, HEBREWS 1:3 THE IMAGE OF THE INVISIBLE GOD? COLOSSIANS 1:15 IT IS THEN TO HIS LIVING IMAGE, TO HIM WHO HAS SAID I AND MY FATHER ARE ONE, JOHN 10:30 HE THAT HAS SEEN ME HAS SEEN THE FATHER, JOHN 14:9 THAT GOD SAYS LET US MAKE MAN IN OUR IMAGE. WHERE IS THE UNLIKENESS IN THESE BEINGS WHO HAVE ONLY ONE IMAGE? SO GOD CREATED MAN. GENESIS 1:27 IT IS NOT THEY MADE. HERE SCRIPTURE AVOIDS THE PLURALITY OF THE PERSONS. AFTER HAVING ENLIGHTENED THE JEW, IT DISSIPATES THE ERROR OF THE GENTILES IN PUTTING ITSELF UNDER THE SHELTER OF UNITY, TO MAKE YOU UNDERSTAND THAT THE SON IS WITH THE FATHER, AND GUARDING YOU FROM THE DANGER OF POLYTHEISM. HE CREATED HIM IN THE IMAGE OF GOD. GOD STILL SHOWS US HIS CO-OPERATOR, BECAUSE HE DOES NOT SAY, IN HIS IMAGE, BUT IN THE IMAGE OF GOD.

IF GOD PERMITS, WE WILL SAY LATER IN WHAT WAY MAN WAS CREATED IN THE IMAGE OF GOD, AND HOW HE SHARES THIS RESEMBLANCE. TODAY WE SAY BUT ONLY ONE WORD. IF THERE IS ONE IMAGE, FROM WHENCE COMES THE INTOLERABLE BLASPHEMY OF PRETENDING THAT THE SON IS UNLIKE THE FATHER? WHAT INGRATITUDE! YOU HAVE YOURSELF RECEIVED THIS LIKENESS AND YOU REFUSE IT TO YOUR BENEFACTOR! YOU PRETEND TO KEEP PERSONALLY THAT WHICH IS IN YOU A GIFT OF GRACE, AND YOU DO NOT WISH THAT THE SON SHOULD KEEP HIS NATURAL LIKENESS TO HIM WHO BEGOT HIM.

BUT EVENING, WHICH LONG AGO SENT THE SUN TO THE WEST, IMPOSES SILENCE UPON ME. HERE, THEN, LET ME BE CONTENT WITH WHAT I HAVE SAID, AND PUT MY DISCOURSE TO BED. I HAVE TOLD YOU ENOUGH UP TO THIS POINT TO EXCITE YOUR ZEAL; WITH THE HELP OF THE HOLY SPIRIT I WILL MAKE FOR YOU A DEEPER INVESTIGATION INTO THE TRUTHS WHICH FOLLOW. RETIRE, THEN, I BEG YOU, WITH JOY, O CHRIST-LOVING CONGREGATION, AND, INSTEAD OF SUMPTUOUS DISHES OF VARIOUS DELICACIES, ADORN AND SANCTIFY YOUR TABLES WITH THE REMEMBRANCE OF MY WORDS. MAY THE ANOMŒAN BE CONFOUNDED, THE JEW COVERED WITH SHAME, THE FAITHFUL EXULTANT IN THE DOGMAS OF TRUTH, AND THE LORD GLORIFIED, THE LORD TO WHOM BE GLORY AND POWER, WORLD WITHOUT END. AMEN.

CYRIL OF JERUSALEM CATECHETICAL LECTURES

PROCATECHESIS (PROLOGUE)

1. ALREADY THERE IS AN ODOUR OF BLESSEDNESS UPON YOU, O YOU WHO ARE SOON TO BE ENLIGHTENED : ALREADY YOU ARE GATHERING THE SPIRITUAL FLOWERS, TO WEAVE HEAVENLY CROWNS: ALREADY THE FRAGRANCE OF THE HOLY SPIRIT HAS BREATHED UPON YOU: ALREADY YOU HAVE GATHERED ROUND THE VESTIBULE OF THE KING'S PALACE ; MAY YOU BE LED IN ALSO BY THE KING! FOR BLOSSOMS NOW HAVE APPEARED UPON THE TREES ; MAY THE FRUIT ALSO BE FOUND PERFECT! THUS FAR THERE HAS BEEN AN INSCRIPTION OF YOUR NAMES , AND A CALL TO SERVICE, AND TORCHES OF THE BRIDAL TRAIN, AND A LONGING FOR HEAVENLY CITIZENSHIP, AND A GOOD PURPOSE, AND HOPE ATTENDANT THEREON. FOR HE LIES NOT WHO SAID, THAT TO THEM THAT LOVE GOD ALL THINGS WORK TOGETHER FOR GOOD. GOD IS LAVISH IN BENEFICENCE, YET HE WAITS FOR EACH MAN'S GENUINE WILL: THEREFORE THE APOSTLE ADDED AND SAID, TO THEM THAT ARE CALLED ACCORDING TO A PURPOSE. THE HONESTY OF PURPOSE MAKES YOU CALLED: FOR IF YOUR BODY BE HERE BUT NOT YOUR MIND, IT PROFITS YOU NOTHING.

2. EVEN SIMON MAGUS ONCE CAME TO THE LAVER : HE WAS BAPTIZED, BUT WAS NOT ENLIGHTENED; AND THOUGH HE DIPPED HIS BODY IN WATER, HE ENLIGHTENED NOT HIS HEART WITH THE SPIRIT: HIS BODY WENT DOWN AND CAME UP, BUT HIS SOUL WAS NOT BURIED WITH CHRIST, NOR RAISED WITH HIM. NOW I MENTION THE STATEMENTS OF (MEN'S) FALLS, THAT YOU MAY NOT FALL: FOR THESE THINGS HAPPENED TO THEM BY WAY OF EXAMPLE, AND THEY ARE WRITTEN FOR THE ADMONITION OF THOSE WHO TO THIS DAY DRAW NEAR. LET NONE OF YOU BE FOUND TEMPTING HIS GRACE, LEST ANY ROOT OF BITTERNESS SPRING UP AND TROUBLE YOU. LET NONE OF YOU ENTER SAYING, LET US SEE WHAT THE FAITHFUL ARE DOING: LET ME GO IN AND SEE, THAT I MAY LEARN WHAT IS BEING DONE. DO YOU EXPECT TO SEE, AND NOT EXPECT TO BE SEEN? AND DO YOU THINK THAT WHILE YOU ARE SEARCHING OUT WHAT IS GOING ON, GOD IS NOT SEARCHING YOUR HEART?

3. A CERTAIN MAN IN THE GOSPELS ONCE PRIED INTO THE MARRIAGE FEAST , AND TOOK AN UNBECOMING GARMENT, AND CAME IN, SAT DOWN, AND ATE: FOR THE BRIDEGROOM PERMITTED IT. BUT WHEN HE SAW THEM ALL CLAD IN WHITE , HE OUGHT TO HAVE ASSUMED A GARMENT OF THE SAME KIND HIMSELF: WHEREAS HE PARTOOK OF THE LIKE FOOD, BUT WAS UNLIKE THEM IN FASHION AND IN PURPOSE. THE BRIDEGROOM, HOWEVER, THOUGH BOUNTIFUL, WAS NOT UNDISCERNING: AND IN GOING ROUND TO EACH OF THE GUESTS AND OBSERVING THEM (FOR HIS CARE WAS NOT FOR THEIR EATING, BUT FOR THEIR SEEMLY BEHAVIOUR), HE SAW A STRANGER NOT HAVING ON A WEDDING GARMENT, AND SAID TO HIM, FRIEND, HOW DID YOU GET IN HERE? IN WHAT A COLOR! WITH WHAT A CONSCIENCE! WHAT THOUGH THE DOOR-KEEPER FORBADE YOU NOT, BECAUSE OF THE BOUNTIFULNESS OF THE ENTERTAINER? WHAT THOUGH YOU WERE IGNORANT IN WHAT FASHION YOU SHOULD COME IN TO THE BANQUET? — YOU CAME IN, AND SAW THE GLITTERING FASHIONS OF THE GUESTS: SHOULD YOU NOT HAVE BEEN TAUGHT EVEN BY WHAT WAS BEFORE YOUR EYES? SHOULD YOU NOT HAVE RETIRED IN GOOD SEASON, THAT YOU MIGHT ENTER IN GOOD SEASON AGAIN? BUT NOW YOU HAVE COME IN UNSEASONABLY, TO BE UNSEASONABLY CAST OUT. SO HE COMMANDS THE SERVANTS, BIND HIS FEET, WHICH DARINGLY INTRUDED: BIND HIS HANDS, WHICH KNEW NOT HOW TO PUT A BRIGHT GARMENT AROUND HIM: AND CAST HIM INTO THE OUTER DARKNESS; FOR HE IS UNWORTHY OF THE WEDDING TORCHES. YOU SEE WHAT HAPPENED TO THAT MAN: MAKE YOUR OWN CONDITION SAFE.

4. FOR WE, THE MINISTERS OF CHRIST, HAVE ADMITTED EVERY ONE, AND OCCUPYING, AS IT WERE, THE PLACE OF DOOR-KEEPERS WE LEFT THE DOOR OPEN: AND POSSIBLY THOU ENTERED WITH YOUR SOUL BEMIRED WITH SINS, AND WITH A WILL DEFILED. YOU ENTERED, AND WERE ALLOWED: YOUR NAME WAS INSCRIBED. TELL ME, DO YOU BEHOLD THIS VENERABLE CONSTITUTION OF THE CHURCH? DO YOU VIEW HER ORDER AND DISCIPLINE , THE READING OF SCRIPTURES , THE PRESENCE OF THE ORDAINED , THE COURSE OF INSTRUCTION ? BE ABASHED AT THE PLACE, AND BE TAUGHT BY WHAT YOU SEE. GO OUT OPPORTUNELY NOW, AND ENTER MOST OPPORTUNELY TOMORROW.

IF THE FASHION OF YOUR SOUL IS AVARICE, PUT ON ANOTHER FASHION AND COME IN. PUT OFF YOUR FORMER FASHION, CLOKE IT NOT UP. PUT OFF, I PRAY YOU, FORNICATION AND UNCLEANNESS, AND PUT ON THE BRIGHTEST ROBE OF CHASTITY. THIS CHARGE I GIVE YOU, BEFORE JESUS THE BRIDEGROOM OF SOULS COME IN AND SEE THEIR FASHIONS. A LONG NOTICE IS ALLOWED YOU; YOU HAVE FORTY DAYS FOR REPENTANCE: YOU HAVE FULL OPPORTUNITY BOTH TO PUT OFF, AND WASH, AND TO PUT ON AND ENTER. BUT IF YOU PERSIST IN AN EVIL PURPOSE, THE SPEAKER IS BLAMELESS, BUT YOU MUST NOT LOOK FOR THE GRACE: FOR THE WATER WILL RECEIVE, BUT THE SPIRIT WILL NOT ACCEPT YOU. IF ANY ONE IS CONSCIOUS OF HIS WOUND, LET HIM TAKE THE SALVE; IF ANY HAS FALLEN, LET HIM ARISE. LET THERE BE NO SIMON AMONG YOU, NO HYPOCRISY, NO IDLE CURIOSITY ABOUT THE MATTER.

5. POSSIBLY TOO YOU HAVE COME ON ANOTHER PRETEXT. IT IS POSSIBLE THAT A MAN IS WISHING TO PAY COURT TO A WOMAN, AND CAME HITHER ON THAT ACCOUNT. THE REMARK APPLIES IN LIKE MANNER TO WOMEN ALSO IN THEIR TURN. A SLAVE ALSO PERHAPS WISHES TO PLEASE HIS MASTER, AND A FRIEND HIS FRIEND. I ACCEPT THIS BAIT FOR THE HOOK, AND WELCOME YOU, THOUGH YOU CAME WITH AN EVIL PURPOSE, YET AS ONE TO BE SAVED BY A GOOD HOPE. PERHAPS YOU KNEW NOT WHITHER YOU WERE COMING, NOR IN WHAT KIND OF NET YOU ARE TAKEN. YOU HAVE COME WITHIN THE CHURCH'S NETS : BE TAKEN ALIVE, FLEE NOT: FOR JESUS IS ANGLING FOR YOU, NOT IN ORDER TO KILL, BUT BY KILLING TO MAKE ALIVE: FOR YOU MUST DIE AND RISE AGAIN. FOR YOU HAVE HEARD THE APOSTLE SAY, DEAD INDEED UNTO SIN, BUT LIVING UNTO RIGHTEOUSNESS . DIE TO YOUR SINS, AND LIVE TO RIGHTEOUSNESS, LIVE FROM THIS VERY DAY.

6. SEE, I PRAY YOU, HOW GREAT A DIGNITY JESUS BESTOWS ON YOU. YOU WERE CALLED A CATECHUMEN, WHILE THE WORD ECHOED ROUND YOU FROM WITHOUT; HEARING OF HOPE, AND KNOWING IT NOT; HEARING MYSTERIES, AND NOT UNDERSTANDING THEM; HEARING SCRIPTURES, AND NOT KNOWING THEIR DEPTH. THE ECHO IS NO LONGER AROUND YOU, BUT WITHIN YOU; FOR THE INDWELLING SPIRIT HENCEFORTH MAKES YOUR MIND A HOUSE OF GOD. WHEN YOU SHALL HAVE HEARD WHAT IS WRITTEN CONCERNING THE MYSTERIES, THEN WILL YOU UNDERSTAND THINGS WHICH THOU KNEW NOT. AND THINK NOT THAT YOU RECEIVE A SMALL THING: THOUGH A MISERABLE MAN, YOU RECEIVE ONE OF GOD'S TITLES. HEAR ST. PAUL SAYING, GOD IS FAITHFUL . HEAR ANOTHER SCRIPTURE SAYING, GOD IS FAITHFUL AND JUST . FORESEEING THIS, THE PSALMIST, BECAUSE MEN ARE TO RECEIVE A TITLE OF GOD, SPOKE THUS IN THE PERSON OF GOD: I SAID, YOU ARE GODS, AND ARE ALL SONS OF THE MOST HIGH. BUT BEWARE LEST THOU HAVE THE TITLE OF FAITHFUL, BUT THE WILL OF THE FAITHLESS. YOU HAVE ENTERED INTO A CONTEST, TOIL ON THROUGH THE RACE: ANOTHER SUCH OPPORTUNITY YOU CANNOT HAVE. WERE IT YOUR WEDDING DAY BEFORE YOU, WOULD YOU NOT HAVE DISREGARDED ALL ELSE, AND SET ABOUT THE PREPARATION FOR THE FEAST? AND ON THE EVE OF CONSECRATING YOUR SOUL TO THE HEAVENLY BRIDEGROOM, WILL YOU NOT CEASE FROM CARNAL THINGS, THAT YOU MAY WIN SPIRITUAL?

7. WE MAY NOT RECEIVE BAPTISM TWICE OR THRICE; ELSE IT MIGHT BE SAID, THOUGH I HAVE FAILED ONCE, I SHALL SET IT RIGHT A SECOND TIME: WHEREAS IF YOU FAIL ONCE, THE THING CANNOT BE SET RIGHT; FOR THERE IS ONE LORD, AND ONE FAITH, AND ONE BAPTISM : FOR ONLY THE HERETICS ARE RE-BAPTIZED , BECAUSE THE FORMER WAS NO BAPTISM.

8. FOR GOD SEEKS NOTHING ELSE FROM US, SAVE A GOOD PURPOSE. SAY NOT, HOW ARE MY SINS BLOTTED OUT? I TELL YOU, BY WILLING, BY BELIEVING. WHAT CAN BE SHORTER THAN THIS? BUT IF, WHILE YOUR LIPS DECLARE YOU WILLING, YOUR HEART BE SILENT, HE KNOWS THE HEART, WHO JUDGES YOU. CEASE FROM THIS DAY FROM EVERY EVIL DEED. LET NOT YOUR TONGUE SPEAK UNSEEMLY WORDS, LET YOUR EYE ABSTAIN FROM SIN, AND FROM ROVING AFTER THINGS UNPROFITABLE.

9. LET YOUR FEET HASTEN TO THE CATECHISINGS; RECEIVE WITH EARNESTNESS THE EXORCISMS : WHETHER THOU BE BREATHED UPON OR EXORCISED, THE ACT IS TO YOU SALVATION. SUPPOSE YOU HAVE GOLD UNWROUGHT AND ALLOYED, MIXED WITH VARIOUS SUBSTANCES, COPPER, AND TIN, AND IRON, AND LEAD: WE SEEK TO HAVE THE GOLD ALONE; CAN GOLD BE PURIFIED FROM THE FOREIGN SUBSTANCES WITHOUT FIRE? EVEN SO WITHOUT EXORCISMS THE SOUL CANNOT BE PURIFIED; AND THESE EXORCISMS ARE DIVINE, HAVING BEEN COLLECTED OUT OF THE DIVINE SCRIPTURES. YOUR FACE HAS BEEN VEILED , THAT YOUR MIND MAY HENCEFORWARD BE FREE, LEST THE EYE BY ROVING MAKE THE HEART ROVE ALSO. BUT WHEN YOUR EYES ARE VEILED, YOUR EARS ARE NOT HINDERED FROM RECEIVING THE MEANS OF SALVATION. FOR IN LIKE MANNER AS THOSE WHO ARE SKILLED IN THE GOLDSMITH'S CRAFT THROW IN THEIR BREATH UPON THE FIRE THROUGH CERTAIN DELICATE INSTRUMENTS, AND BLOWING UP THE GOLD WHICH IS HIDDEN IN THE CRUCIBLE STIR THE FLAME WHICH SURROUNDS IT, AND SO FIND WHAT THEY ARE SEEKING; EVEN SO WHEN THE EXORCISTS INSPIRE TERROR BY THE SPIRIT OF GOD, AND SET THE SOUL, AS IT WERE, ON FIRE IN THE CRUCIBLE OF THE BODY, THE HOSTILE DEMON FLEES AWAY, AND THERE ABIDE SALVATION AND THE HOPE OF ETERNAL LIFE, AND THE SOUL HENCEFORTH IS CLEANSED FROM ITS SINS AND HAS SALVATION. LET US THEN, BRETHREN, ABIDE IN HOPE, AND SURRENDER OURSELVES, AND HOPE, IN ORDER THAT THE GOD OF ALL MAY SEE OUR PURPOSE, AND CLEANSE US FROM OUR SINS, AND IMPART TO US GOOD HOPES OF OUR ESTATE, AND GRANT US REPENTANCE THAT BRINGS SALVATION. GOD HAS CALLED, AND HIS CALL IS TO YOU.

10. ATTEND CLOSELY TO THE CATECHISINGS, AND THOUGH WE SHOULD PROLONG OUR DISCOURSE, LET NOT YOUR MIND BE WEARIED OUT. FOR YOU ARE RECEIVING ARMOUR AGAINST THE ADVERSE POWER, ARMOUR AGAINST HERESIES, AGAINST JEWS, AND SAMARITANS , AND GENTILES. YOU HAVE MANY ENEMIES; TAKE TO YOU MANY DARTS, FOR YOU HAVE MANY TO HURL THEM AT: AND YOU HAVE NEED TO LEARN HOW TO STRIKE DOWN THE GREEK, HOW TO CONTEND AGAINST HERETIC, AGAINST JEW AND SAMARITAN. AND THE ARMOUR IS READY, AND MOST READY THE SWORD OF THE SPIRIT : BUT THOU ALSO MUST STRETCH FORTH YOUR RIGHT HAND WITH GOOD RESOLUTION, THAT YOU MAY WAR THE LORD'S WARFARE, AND OVERCOME ADVERSE POWERS, AND BECOME INVINCIBLE AGAINST EVERY HERETICAL ATTEMPT.

11. LET ME GIVE YOU THIS CHARGE ALSO. STUDY OUR TEACHINGS AND KEEP THEM FOREVER. THINK NOT THAT THEY ARE THE ORDINARY HOMILIES ; FOR THOUGH THEY ALSO ARE GOOD AND TRUSTWORTHY, YET IF WE SHOULD NEGLECT THEM TODAY WE MAY STUDY THEM TOMORROW. BUT IF THE TEACHING CONCERNING THE LAVER OF REGENERATION DELIVERED IN A CONSECUTIVE COURSE BE NEGLECTED TODAY, WHEN SHALL IT BE MADE RIGHT? SUPPOSE IT IS THE SEASON FOR PLANTING TREES: IF WE DO NOT DIG, AND DIG DEEP, WHEN ELSE CAN THAT BE PLANTED RIGHTLY WHICH HAS ONCE BEEN PLANTED ILL? SUPPOSE, PRAY, THAT THE CATECHISING IS A KIND OF BUILDING: IF WE DO NOT BIND THE HOUSE TOGETHER BY REGULAR BONDS IN THE BUILDING, LEST SOME GAP BE FOUND, AND THE BUILDING BECOME UNSOUND, EVEN OUR FORMER LABOUR IS OF NO USE. BUT STONE MUST FOLLOW STONE BY COURSE, AND CORNER MATCH WITH CORNER, AND BY OUR SMOOTHING OFF INEQUALITIES THE BUILDING MUST THUS RISE EVENLY. IN LIKE MANNER WE ARE BRINGING TO YOU STONES, AS IT WERE, OF KNOWLEDGE. YOU MUST HEAR CONCERNING THE LIVING GOD, YOU MUST HEAR OF JUDGMENT, MUST HEAR OF CHRIST, AND OF THE RESURRECTION. AND MANY THINGS THERE ARE TO BE DISCUSSED IN SUCCESSION, WHICH THOUGH NOW DROPPED ONE BY ONE ARE AFTERWARDS TO BE PRESENTED IN HARMONIOUS CONNECTION. BUT UNLESS THOU FIT THEM TOGETHER IN THE ONE WHOLE, AND REMEMBER WHAT IS FIRST, AND WHAT IS SECOND, THE BUILDER MAY BUILD, BUT YOU WILL FIND THE BUILDING UNSOUND.

12. WHEN, THEREFORE, THE LECTURE IS DELIVERED, IF A CATECHUMEN ASK YOU WHAT THE TEACHERS HAVE SAID, TELL NOTHING TO HIM THAT IS WITHOUT. FOR WE DELIVER TO YOU A MYSTERY, AND A HOPE OF THE LIFE TO COME. GUARD THE MYSTERY FOR HIM WHO GIVES THE REWARD. LET NONE EVER SAY TO YOU, WHAT HARM TO YOU, IF I ALSO KNOW IT? SO TOO THE SICK ASK FOR WINE; BUT IF IT BE GIVEN AT A WRONG TIME IT CAUSES DELIRIUM, AND TWO EVILS ARISE; THE SICK MAN DIES, AND THE PHYSICIAN IS BLAMED. THUS IS IT ALSO WITH THE CATECHUMEN, IF HE HEAR ANYTHING FROM THE BELIEVER: BOTH THE CATECHUMEN BECOMES DELIRIOUS (FOR HE UNDERSTANDS NOT WHAT HE HAS HEARD, AND FINDS FAULT WITH THE THING, AND SCOFFS AT WHAT IS SAID), AND THE BELIEVER IS CONDEMNED AS A TRAITOR. BUT YOU ARE NOW STANDING ON THE BORDER: TAKE HEED, PRAY, TO TELL NOTHING OUT; NOT THAT THE THINGS SPOKEN ARE NOT WORTHY TO BE TOLD, BUT BECAUSE HIS EAR IS UNWORTHY TO RECEIVE. YOU WERE ONCE YOURSELF A CATECHUMEN, AND I DESCRIBED NOT WHAT LAY BEFORE YOU. WHEN BY EXPERIENCE YOU HAVE LEARNED HOW HIGH ARE THE MATTERS OF OUR TEACHING, THEN YOU WILL KNOW THAT THE CATECHUMENS ARE NOT WORTHY TO HEAR THEM.

13. YOU WHO HAVE BEEN ENROLLED HAVE BECOME SONS AND DAUGHTERS OF ONE MOTHER. WHEN YOU HAVE COME IN BEFORE THE HOUR OF THE EXORCISMS, LET EACH ONE OF YOU SPEAK THINGS TENDING TO GODLINESS: AND IF ANY OF YOUR NUMBER BE NOT PRESENT, SEEK FOR HIM. IF YOU WERE CALLED TO A BANQUET, WOULD YOU NOT WAIT FOR YOUR FELLOW ? IF YOU HAD A BROTHER, WOULD YOU NOT SEEK YOUR BROTHER'S GOOD?

AFTERWARDS BUSY NOT YOURSELF ABOUT UNPROFITABLE MATTERS: NEITHER, WHAT THE CITY HAS DONE, NOR THE VILLAGE, NOR THE KING , NOR THE BISHOP, NOR THE PRESBYTER. LOOK UPWARD; THAT IS WHAT YOUR PRESENT HOUR NEEDS. BE STILL , AND KNOW THAT I AM GOD. IF YOU SEE THE BELIEVERS MINISTERING, AND SHOWING NO CARE, THEY ENJOY SECURITY, THEY KNOW WHAT THEY HAVE RECEIVED, THEY ARE IN POSSESSION OF GRACE. BUT YOU STAND JUST NOW IN THE TURN OF THE SCALE, TO BE RECEIVED OR NOT: COPY NOT THOSE WHO HAVE FREEDOM FROM ANXIETY, BUT CHERISH FEAR.

14. AND WHEN THE EXORCISM HAS BEEN DONE, UNTIL THE OTHERS WHO ARE BEING EXORCISED HAVE COME , LET MEN BE WITH MEN, AND WOMEN WITH WOMEN. FOR NOW I NEED THE EXAMPLE OF NOAH'S ARK: IN WHICH WERE NOAH AND HIS SONS, AND HIS WIFE AND HIS SONS' WIVES. FOR THOUGH THE ARK WAS ONE, AND THE DOOR WAS SHUT, YET HAD THINGS BEEN SUITABLY ARRANGED. IF THE CHURCH IS SHUT, AND YOU ARE ALL INSIDE, YET LET THERE BE A SEPARATION, MEN WITH MEN, AND WOMEN WITH WOMEN : LEST THE PRETEXT OF SALVATION BECOME AN OCCASION OF DESTRUCTION. EVEN IF THERE BE A FAIR PRETEXT FOR SITTING NEAR EACH OTHER, LET PASSIONS BE PUT AWAY. FURTHER, LET THE MEN WHEN SITTING HAVE A USEFUL BOOK; AND LET ONE READ, AND ANOTHER LISTEN: AND IF THERE BE NO BOOK, LET ONE PRAY, AND ANOTHER SPEAK SOMETHING USEFUL. AND AGAIN LET THE PARTY OF YOUNG WOMEN SIT TOGETHER IN LIKE MANNER, EITHER SINGING OR READING QUIETLY, SO THAT THEIR LIPS SPEAK, BUT OTHERS' EARS CATCH NOT THE SOUND: FOR I SUFFER NOT A WOMAN TO SPEAK IN THE CHURCH. AND LET THE MARRIED WOMAN ALSO FOLLOW THE SAME EXAMPLE, AND PRAY; AND LET HER LIPS MOVE, BUT HER VOICE BE UNHEARD, THAT A SAMUEL MAY COME, AND YOUR BARREN SOUL GIVE BIRTH TO THE SALVATION OF GOD WHO HAS HEARD YOUR PRAYER; FOR THIS IS THE INTERPRETATION OF THE NAME SAMUEL.

15. I SHALL OBSERVE EACH MAN'S EARNESTNESS, EACH WOMAN'S REVERENCE. LET YOUR MIND BE REFINED AS

BY FIRE UNTO REVERENCE; LET YOUR SOUL BE FORGED AS METAL: LET THE STUBBORNNESS OF UNBELIEF BE HAMMERED OUT: LET THE SUPERFLUOUS SCALES OF THE IRON DROP OFF, AND WHAT IS PURE REMAIN; LET THE RUST OF THE IRON BE RUBBED OFF, AND THE TRUE METAL REMAIN. MAY GOD SOMETIME SHOW YOU THAT NIGHT, THE DARKNESS WHICH SHINES LIKE THE DAY, CONCERNING WHICH IT IS SAID, THE DARKNESS SHALL NOT BE HIDDEN FROM YOU, AND THE NIGHT SHALL SHINE AS THE DAY. THEN MAY THE GATE OF PARADISE BE OPENED TO EVERY MAN AND EVERY WOMAN AMONG YOU. THEN MAY YOU ENJOY THE CHRIST-BEARING WATERS IN THEIR FRAGRANCE. THEN MAY YOU RECEIVE THE NAME OF CHRIST , AND THE POWER OF THINGS DIVINE. EVEN NOW, I BESEECH YOU, LIFT UP THE EYE OF THE MIND: EVEN NOW IMAGINE THE CHOIRS OF ANGELS, AND GOD THE LORD OF ALL THERE SITTING, AND HIS ONLY-BEGOTTEN SON SITTING WITH HIM ON HIS RIGHT HAND, AND THE SPIRIT PRESENT WITH THEM; AND THRONES AND DOMINIONS DOING SERVICE, AND EVERY MAN OF YOU AND EVERY WOMAN RECEIVING SALVATION. EVEN NOW LET YOUR EARS RING, AS IT WERE, WITH THAT GLORIOUS SOUND, WHEN OVER YOUR SALVATION THE ANGELS SHALL CHANT, BLESSED ARE THEY WHOSE INIQUITIES ARE FORGIVEN, AND WHOSE SINS ARE COVERED : WHEN LIKE STARS OF THE CHURCH YOU SHALL ENTER IN, BRIGHT IN THE BODY AND RADIANT IN THE SOUL.

16. GREAT IS THE BAPTISM THAT LIES BEFORE YOU : A RANSOM TO CAPTIVES; A REMISSION OF OFFENSES; A DEATH OF SIN; A NEW-BIRTH OF THE SOUL; A GARMENT OF LIGHT; A HOLY INDISSOLUBLE SEAL; A CHARIOT TO HEAVEN; THE DELIGHT OF PARADISE; A WELCOME INTO THE KINGDOM; THE GIFT OF ADOPTION! BUT THERE IS A SERPENT BY THE WAYSIDE WATCHING THOSE WHO PASS BY: BEWARE LEST HE BITE YOU WITH UNBELIEF. HE SEES SO MANY RECEIVING SALVATION, AND IS SEEKING WHOM HE MAY DEVOUR. YOU ARE COMING IN UNTO THE FATHER OF SPIRITS, BUT YOU ARE GOING PAST THAT SERPENT. HOW THEN MAY YOU PASS HIM? HAVE YOUR FEET SHOD WITH THE PREPARATION OF THE GOSPEL OF PEACE ; THAT EVEN IF HE BITE, HE MAY NOT HURT YOU. HAVE FAITH IN-DWELLING, STEDFAST HOPE, A STRONG SANDAL, THAT YOU MAY PASS THE ENEMY, AND ENTER THE PRESENCE OF YOUR LORD. PREPARE YOUR OWN HEART FOR RECEPTION OF DOCTRINE, FOR FELLOWSHIP IN HOLY MYSTERIES. PRAY MORE FREQUENTLY, THAT GOD MAY MAKE YOU WORTHY OF THE HEAVENLY AND IMMORTAL MYSTERIES. CEASE NOT DAY NOR NIGHT: BUT WHEN SLEEP IS BANISHED FROM YOUR EYES, THEN LET YOUR MIND BE FREE FOR PRAYER. AND IF YOU FIND ANY SHAMEFUL THOUGHT RISE UP IN YOUR MIND, TURN TO MEDITATION UPON JUDGMENT TO REMIND YOU OF SALVATION. GIVE YOUR MIND WHOLLY TO STUDY, THAT IT MAY FORGET BASE THINGS. IF YOU FIND ANY ONE SAYING TO YOU, ARE YOU THEN GOING IN, TO DESCEND INTO THE WATER? HAS THE CITY JUST NOW NO BATHS? TAKE NOTICE THAT IT IS THE DRAGON OF THE SEA WHO IS LAYING THESE PLOTS AGAINST YOU. ATTEND NOT TO THE LIPS OF THE TALKER, BUT TO GOD WHO WORKS IN YOU. GUARD YOUR OWN SOUL, THAT THOU BE NOT ENSNARED, TO THE END THAT ABIDING IN HOPE YOU MAY BECOME AN HEIR OF EVERLASTING SALVATION.

17. WE FOR OUR PART AS MEN CHARGE AND TEACH YOU THUS: BUT MAKE NOT OUR BUILDING HAY AND STUBBLE AND CHAFF, LEST WE SUFFER LOSS, FROM OUR WORK BEING BURNT UP: BUT MAKE OUR WORK GOLD, AND SILVER, AND PRECIOUS STONES! FOR IT LIES IN ME TO SPEAK, BUT IN YOU TO SET YOUR MIND UPON IT, AND IN GOD TO MAKE PERFECT. LET US NERVE OUR MINDS, AND BRACE UP OUR SOULS, AND PREPARE OUR HEARTS. THE RACE IS FOR OUR SOUL: OUR HOPE IS OF THINGS ETERNAL: AND GOD, WHO KNOWS YOUR HEARTS, AND OBSERVES WHO IS SINCERE, AND WHO IS A HYPOCRITE, IS ABLE BOTH TO GUARD THE SINCERE, AND TO GIVE FAITH TO THE HYPOCRITE: FOR EVEN TO THE UNBELIEVER, IF ONLY HE GIVE HIS HEART, GOD IS ABLE TO GIVE FAITH. SO MAY HE BLOT OUT THE HANDWRITING THAT IS AGAINST YOU , AND GRANT YOU FORGIVENESS OF YOUR FORMER TRESPASSES; MAY HE PLANT YOU INTO HIS CHURCH, AND ENLIST YOU IN HIS OWN SERVICE, AND PUT ON YOU THE ARMOUR OF RIGHTEOUSNESS : MAY HE FILL YOU WITH THE HEAVENLY THINGS OF THE NEW COVENANT, AND GIVE YOU THE SEAL OF THE HOLY SPIRIT INDELIBLE THROUGHOUT ALL AGES, IN CHRIST JESUS OUR LORD: TO WHOM BE THE GLORY FOR EVER AND EVER! AMEN.

(TO THE READER.)

THESE CATECHETICAL LECTURES FOR THOSE WHO ARE TO BE ENLIGHTENED YOU MAY LEND TO CANDIDATES FOR BAPTISM, AND TO BELIEVERS WHO ARE ALREADY BAPTIZED, TO READ, BUT GIVE NOT AT ALL , NEITHER TO CATECHUMENS, NOR TO ANY OTHERS WHO ARE NOT CHRISTIANS, AS YOU SHALL ANSWER TO THE LORD. AND IF YOU MAKE A COPY, WRITE THIS IN THE BEGINNING, AS IN THE SIGHT OF THE LORD.

CATECHETICAL LECTURE 1
TO THOSE WHO ARE TO BE ENLIGHTENED, DELIVERED EXTEMPORE AT JERUSALEM, AS AN INTRODUCTORY LECTURE TO THOSE WHO HAD COME FORWARD FOR BAPTISM :

WITH A READING FROM ISAIAH

WASH YOU, MAKE YOU CLEAN; PUT AWAY YOUR INIQUITIES FROM YOUR SOULS, FROM BEFORE MY EYES, AND THE REST ISAIAH 1:16 .

1. DISCIPLES OF THE NEW TESTAMENT AND PARTAKERS OF THE MYSTERIES OF CHRIST, AS YET BY CALLING ONLY, BUT ERE LONG BY GRACE ALSO, MAKE YOU A NEW HEART AND A NEW SPIRIT EZEKIEL 18:31, THAT THERE MAY BE GLADNESS AMONG THE INHABITANTS OF HEAVEN: FOR IF OVER ONE SINNER THAT REPENTS THERE IS JOY, ACCORDING TO THE GOSPEL LUKE 15:7, HOW MUCH MORE SHALL THE SALVATION OF SO MANY SOULS MOVE THE INHABITANTS OF HEAVEN TO GLADNESS. AS YOU HAVE ENTERED UPON A GOOD AND MOST GLORIOUS PATH, RUN WITH REVERENCE THE RACE OF GODLINESS. FOR THE ONLY-BEGOTTEN SON OF GOD IS PRESENT HERE MOST READY TO REDEEM YOU, SAYING, COME UNTO ME ALL THAT LABOUR AND ARE HEAVY LADEN, AND I WILL GIVE YOU REST. MATTHEW 11:28 YOU THAT ARE CLOTHED WITH THE ROUGH GARMENT OF YOUR OFFENSES, WHO ARE HOLDEN WITH THE CORDS OF YOUR OWN SINS, HEAR THE VOICE OF THE PROPHET SAYING, WASH YOU, MAKE YOU CLEAN, PUT AWAY YOUR INIQUITIES FROM BEFORE MY EYES ISAIAH 1:16: THAT THE CHOIR OF ANGELS MAY CHANT OVER YOU, BLESSED ARE THEY WHOSE INIQUITIES ARE FORGIVEN, AND WHOSE SINS ARE COVERED. YOU WHO HAVE JUST LIGHTED THE TORCHES OF FAITH , GUARD THEM CAREFULLY IN YOUR HANDS UNQUENCHED; THAT HE, WHO EREWHILE ON THIS ALL-HOLY GOLGOTHA OPENED PARADISE TO THE ROBBER ON ACCOUNT OF HIS FAITH, MAY GRANT TO YOU TO SING THE BRIDAL SONG.

2. IF ANY HERE IS A SLAVE OF SIN, LET HIM PROMPTLY PREPARE HIMSELF THROUGH FAITH FOR THE NEW BIRTH INTO FREEDOM AND ADOPTION; AND HAVING PUT OFF THE MISERABLE BONDAGE OF HIS SINS, AND TAKEN ON HIM THE MOST BLESSED BONDAGE OF THE LORD, SO MAY HE BE COUNTED WORTHY TO INHERIT THE KINGDOM OF HEAVEN. PUT OFF, BY CONFESSION , THE OLD MAN, WHICH WAXES CORRUPT AFTER THE LUSTS OF DECEIT, THAT YOU MAY PUT ON THE NEW MAN, WHICH IS RENEWED ACCORDING TO KNOWLEDGE OF HIM THAT CREATED HIM. GET YOU THE EARNEST OF THE HOLY SPIRIT 2 CORINTHIANS 1:22 THROUGH FAITH, THAT YOU MAY BE ABLE TO BE RECEIVED INTO THE EVERLASTING HABITATIONS. LUKE 16:9 COME FOR THE MYSTICAL SEAL, THAT YOU MAY BE EASILY RECOGNISED BY THE MASTER; BE NUMBERED AMONG THE HOLY AND SPIRITUAL FLOCK OF CHRIST, TO BE SET APART ON HIS RIGHT HAND, AND INHERIT THE LIFE PREPARED FOR YOU. FOR THEY TO WHOM THE ROUGH GARMENT OF THEIR SINS STILL CLINGS ARE FOUND ON THE LEFT HAND, BECAUSE THEY CAME NOT TO THE GRACE OF GOD WHICH IS GIVEN THROUGH CHRIST AT THE NEW BIRTH OF BAPTISM: NEW BIRTH I MEAN NOT OF BODIES, BUT THE SPIRITUAL NEW BIRTH OF THE SOUL. FOR OUR BODIES ARE BEGOTTEN BY PARENTS WHO ARE SEEN, BUT OUR SOULS ARE BEGOTTEN ANEW THROUGH FAITH: FOR THE SPIRIT BLOWS WHERE IT LISTS JOHN 3:8: AND THEN, IF YOU BE FOUND WORTHY, YOU MAY HEAR, WELL DONE, GOOD AND FAITHFUL SERVANT MATTHEW 25:21, WHEN YOU ARE FOUND TO HAVE NO DEFILEMENT OF HYPOCRISY IN YOUR CONSCIENCE.

3. FOR IF ANY OF THOSE WHO ARE PRESENT SHOULD THINK TO TEMPT GOD'S GRACE, HE DECEIVES HIMSELF, AND KNOWS NOT ITS POWER. KEEP YOUR SOUL FREE FROM HYPOCRISY, O MAN, BECAUSE OF HIM WHO SEARCHES HEARTS AND REINS. FOR AS THOSE WHO ARE GOING TO MAKE A LEVY FOR WAR EXAMINE THE AGES AND THE BODIES OF THOSE WHO ARE TAKING SERVICE, SO ALSO THE LORD IN ENLISTING SOULS EXAMINES THEIR PURPOSE: AND IF ANY HAS A SECRET HYPOCRISY, HE REJECTS THE MAN AS UNFIT FOR HIS TRUE SERVICE; BUT IF HE FINDS ONE WORTHY, TO HIM HE READILY GIVES HIS GRACE. HE GIVES NOT HOLY THINGS TO THE DOGS MATTHEW 7:6; BUT WHERE HE DISCERNS THE GOOD CONSCIENCE, THERE HE GIVES THE SEAL OF SALVATION, THAT WONDROUS SEAL, WHICH DEVILS TREMBLE AT, AND ANGELS RECOGNISE; THAT THE ONE MAY BE DRIVEN TO FLIGHT, AND THE OTHERS MAY WATCH AROUND IT AS KINDRED TO THEMSELVES. THOSE THEREFORE WHO RECEIVE THIS SPIRITUAL AND SAVING SEAL, HAVE NEED ALSO OF THE DISPOSITION AKIN TO IT. FOR AS A WRITING-REED OR A DART HAS NEED OF ONE TO USE IT, SO GRACE ALSO HAS NEED OF BELIEVING MINDS.

4. YOU ARE RECEIVING NOT A PERISHABLE BUT A SPIRITUAL SHIELD. HENCEFORTH YOU ARE PLANTED IN THE INVISIBLE PARADISE. THOU RECEIVE A NEW NAME, WHICH YOU HAD NOT BEFORE. HERETOFORE YOU WERE A CATECHUMEN, BUT NOW YOU WILL BE CALLED A BELIEVER. YOU ARE TRANSPLANTED HENCEFORTH AMONG THE SPIRITUAL OLIVE-TREES, BEING GRAFTED FROM THE WILD INTO THE GOOD OLIVE-TREE ROMANS 11:24, FROM SINS INTO RIGHTEOUSNESS, FROM POLLUTIONS INTO PURITY. YOU ARE MADE PARTAKER OF THE HOLY VINE. WELL THEN, IF YOU ABIDE IN THE VINE, YOU GROW AS A FRUITFUL BRANCH; BUT IF YOU ABIDE NOT, YOU WILL BE CONSUMED BY THE FIRE. LET US THEREFORE BEAR FRUIT WORTHILY. GOD FORBID THAT IN US SHOULD BE DONE WHAT BEFELL THAT BARREN FIG-TREE MATTHEW 21:19, THAT JESUS COME NOT EVEN NOW AND CURSE US FOR OUR BARRENNESS. BUT MAY ALL BE ABLE TO USE THAT OTHER SAYING, BUT I AM LIKE A FRUITFUL OLIVE-TREE IN THE HOUSE OF GOD: I HAVE TRUSTED IN THE MERCY OF GOD FOR EVER — AN OLIVE-TREE NOT TO BE PERCEIVED BY SENSE, BUT BY THE MIND , AND FULL OF LIGHT. AS THEN IT IS HIS PART TO PLANT AND TO WATER , SO IT IS YOURS TO BEAR FRUIT: IT IS GOD'S TO GRANT GRACE, BUT YOURS TO RECEIVE AND GUARD IT. DESPISE NOT THE GRACE BECAUSE IT IS FREELY GIVEN, BUT RECEIVE AND TREASURE IT DEVOUTLY.

5. THE PRESENT IS THE SEASON OF CONFESSION: CONFESS WHAT YOU HAVE DONE IN WORD OR IN DEED, BY NIGHT OR BY DAY; CONFESS IN AN ACCEPTABLE TIME, AND IN THE DAY OF SALVATION 2 CORINTHIANS 6:2 RECEIVE THE HEAVENLY TREASURE. DEVOTE YOUR TIME TO THE EXORCISMS: BE ASSIDUOUS AT THE CATECHISINGS, AND REMEMBER THE THINGS THAT SHALL BE SPOKEN, FOR THEY ARE SPOKEN NOT FOR YOUR EARS ONLY, BUT THAT BY FAITH YOU MAY SEAL THEM UP IN THE MEMORY. BLOT OUT FROM YOUR MIND ALL EARTHLY CARE: FOR YOU ARE RUNNING FOR YOUR SOUL. YOU ARE UTTERLY FORSAKING THE THINGS OF THE WORLD: LITTLE ARE THE THINGS WHICH YOU ARE FORSAKING, GREAT WHAT THE LORD IS GIVING. FORSAKE THINGS PRESENT, AND PUT YOUR TRUST IN THINGS TO COME. HAVE YOU RUN SO MANY CIRCLES OF THE YEARS BUSIED IN VAIN ABOUT THE WORLD, AND HAVE YOU NOT FORTY DAYS TO BE FREE (FOR PRAYER), FOR YOUR OWN SOUL'S SAKE? BE STILL , AND KNOW THAT I AM GOD, SAYS THE SCRIPTURE. EXCUSE YOURSELF FROM TALKING MANY IDLE WORDS: NEITHER BACKBITE, NOR LEND A WILLING EAR TO BACKBITERS; BUT RATHER BE PROMPT TO PRAYER. SHOW IN ASCETIC EXERCISE THAT YOUR HEART IS NERVED. CLEANSE YOUR VESSEL, THAT YOU MAY RECEIVE GRACE MORE ABUNDANTLY. FOR THOUGH REMISSION OF SINS IS GIVEN EQUALLY TO ALL, THE COMMUNION OF THE HOLY GHOST IS BESTOWED IN PROPORTION TO EACH MAN'S FAITH. IF YOU HAVE LABOURED LITTLE, YOU RECEIVE LITTLE; BUT IF YOU HAVE WROUGHT MUCH, THE REWARD IS GREAT. YOU ARE RUNNING FOR YOURSELF, SEE TO YOUR OWN INTEREST.

6. IF YOU HAVE ANYTHING AGAINST ANY MAN, FORGIVE IT: YOU COME HERE TO RECEIVE FORGIVENESS OF SINS, AND THOU ALSO MUST FORGIVE HIM THAT HAS SINNED AGAINST YOU. ELSE WITH WHAT FACE WILL YOU SAY TO THE LORD, FORGIVE ME MY MANY SINS, IF YOU HAVE NOT YOURSELF FORGIVEN YOUR FELLOW-SERVANT EVEN HIS LITTLE SINS. ATTEND DILIGENTLY THE CHURCH ASSEMBLIES ; NOT ONLY NOW WHEN DILIGENT ATTENDANCE IS REQUIRED OF YOU BY THE CLERGY, BUT ALSO AFTER YOU HAVE RECEIVED THE GRACE. FOR IF, BEFORE YOU HAVE RECEIVED IT, THE PRACTICE IS GOOD, IS IT NOT ALSO GOOD AFTER THE BESTOWAL? IF BEFORE THOU BE GRAFTED IN, IT IS A SAFE COURSE TO BE WATERED AND TENDED, IS IT NOT FAR BETTER AFTER THE PLANTING? WRESTLE FOR YOUR OWN SOUL, ESPECIALLY IN SUCH DAYS AS THESE. NOURISH YOUR SOUL WITH SACRED READINGS; FOR THE LORD HAS PREPARED FOR YOU A SPIRITUAL TABLE; THEREFORE SAY THOU ALSO AFTER THE PSALMIST, THE LORD IS MY SHEPHERD, AND I SHALL LACK NOTHING: IN A PLACE OF GRASS, THERE HAS HE MADE ME REST; HE HAS FED ME BESIDE THE WATERS OF COMFORT, HE HAS CONVERTED MY SOUL :— THAT ANGELS ALSO MAY SHARE YOUR JOY, AND CHRIST HIMSELF THE GREAT HIGH PRIEST, HAVING ACCEPTED YOUR RESOLVE, MAY PRESENT YOU ALL TO THE FATHER, SAYING, BEHOLD, I AND THE CHILDREN WHOM GOD HAS GIVEN ME. MAY HE KEEP YOU ALL WELL-PLEASING IN HIS SIGHT! TO WHOM BE THE GLORY, AND THE POWER UNTO THE ENDLESS AGES OF ETERNITY. AMEN.

CATECHETICAL LECTURE 2
ON REPENTANCE AND REMISSION OF SINS, AND CONCERNING THE ADVERSARY.

EZEKIEL 18:20-23

THE RIGHTEOUSNESS OF THE RIGHTEOUS SHALL BE UPON HIM, AND THE WICKEDNESS OF THE WICKED SHALL BE UPON HIM. BUT IF THE WICKED WILL TURN FROM ALL HIS SINS, ETC.

1. A FEARFUL THING IS SIN, AND THE SOREST DISEASE OF THE SOUL IS TRANSGRESSION, SECRETLY CUTTING ITS SINEWS, AND BECOMING ALSO THE CAUSE OF ETERNAL FIRE; AN EVIL OF A MAN'S OWN CHOOSING, AN OFFSPRING OF THE WILL. FOR THAT WE SIN OF OUR OWN FREE WILL THE PROPHET SAYS PLAINLY IN A CERTAIN PLACE: YET I PLANTED YOU A FRUITFUL VINE, WHOLLY TRUE: HOW ARE YOU TURNED TO BITTERNESS, (AND BECOME) THE STRANGE VINE JEREMIAH 2:21? THE PLANTING WAS GOOD, THE FRUIT COMING FROM THE WILL IS EVIL; AND THEREFORE THE PLANTER IS BLAMELESS, BUT THE VINE SHALL BE BURNT WITH FIRE SINCE IT WAS PLANTED FOR GOOD, AND BORE FRUIT UNTO EVIL OF ITS OWN WILL. FOR GOD, ACCORDING TO THE PREACHER, MADE MAN UPRIGHT, AND THEY HAVE THEMSELVES SOUGHT OUT MANY INVENTIONS. ECCLESIASTES 7:29 FOR WE ARE HIS WORKMANSHIP, SAYS THE APOSTLE, CREATED UNTO GOOD WORKS, WHICH GOD AFORE PREPARED, THAT WE SHOULD WALK IN THEM. EPHESIANS 2:10 SO THEN THE CREATOR, BEING GOOD, CREATED FOR GOOD WORKS; BUT THE CREATURE TURNED OF ITS OWN FREE WILL TO WICKEDNESS. SIN THEN IS, AS WE HAVE SAID, A FEARFUL EVIL, BUT NOT INCURABLE; FEARFUL FOR HIM WHO CLINGS TO IT, BUT EASY OF CURE FOR HIM WHO BY REPENTANCE PUTS IT FROM HIM. FOR SUPPOSE THAT A MAN IS HOLDING FIRE IN HIS HAND; AS LONG AS HE HOLDS FAST THE LIVE COAL HE IS SURE TO BE BURNED, BUT SHOULD HE PUT AWAY THE COAL, HE WOULD HAVE CAST AWAY THE FLAME ALSO WITH IT. IF HOWEVER ANY ONE THINKS THAT HE IS NOT BEING BURNED WHEN SINNING, TO HIM THE SCRIPTURE SAYS, SHALL A MAN WRAP UP FIRE IN HIS BOSOM, AND NOT BURN HIS CLOTHES PROVERBS 6:27? FOR SIN BURNS THE SINEWS OF THE SOUL, [AND BREAKS THE SPIRITUAL BONES OF THE MIND, AND DARKENS THE LIGHT OF THE HEART].

2. BUT SOME ONE WILL SAY, WHAT CAN SIN BE? IS IT A LIVING THING? IS IT AN ANGEL? IS IT A DEMON? WHAT IS THIS WHICH WORKS WITHIN US? IT IS NOT AN ENEMY, O MAN, THAT ASSAILS YOU FROM WITHOUT, BUT AN EVIL SHOOT GROWING UP OUT OF YOURSELF. LOOK RIGHT ON WITH YOUR EYES PROVERBS 4:25, AND THERE IS NO LUST. [KEEP YOUR OWN, AND] SEIZE NOT THE

THINGS OF OTHERS, AND ROBBERY HAS CEASED. REMEMBER THE JUDGMENT, AND NEITHER FORNICATION, NOR ADULTERY, NOR MURDER, NOR ANY TRANSGRESSION OF THE LAW SHALL PREVAIL WITH YOU. BUT WHENEVER YOU FORGET GOD, IMMEDIATELY YOU BEGIN TO DEVISE WICKEDNESS AND TO COMMIT INIQUITY.

3. YET YOU ARE NOT THE SOLE AUTHOR OF THE EVIL, BUT THERE IS ALSO ANOTHER MOST WICKED PROMPTER, THE DEVIL. HE INDEED SUGGESTS, BUT DOES NOT GET THE MASTERY BY FORCE OVER THOSE WHO DO NOT CONSENT. THEREFORE SAYS THE PREACHER, IF THE SPIRIT OF HIM THAT HAS POWER RISE UP AGAINST YOU, QUIT NOT YOUR PLACE. SHUT YOUR DOOR, AND PUT HIM FAR FROM YOU, AND HE SHALL NOT HURT YOU. BUT IF YOU INDIFFERENTLY ADMIT THE THOUGHT OF LUST, IT STRIKES ROOT IN YOU BY ITS SUGGESTIONS, AND ENTHRALS YOUR MIND, AND DRAGS YOU DOWN INTO A PIT OF EVILS.

BUT PERHAPS YOU SAY, I AM A BELIEVER, AND LUST DOES NOT GAIN THE ASCENDANT OVER ME, EVEN IF I THINK UPON IT FREQUENTLY. DO YOU NOT KNOW THAT A ROOT BREAKS EVEN A ROCK BY LONG PERSISTENCE? ADMIT NOT THE SEED, SINCE IT WILL REND YOUR FAITH ASUNDER: TEAR OUT THE EVIL BY THE ROOT BEFORE IT BLOSSOM, LEST FROM BEING CARELESS AT THE BEGINNING THOU HAVE AFTERWARDS TO SEEK FOR AXES AND FIRE. WHEN YOUR EYES BEGIN TO BE DISEASED, GET THEM CURED IN GOOD TIME, LEST YOU BECOME BLIND, AND THEN HAVE TO SEEK THE PHYSICIAN.

4. THE DEVIL THEN IS THE FIRST AUTHOR OF SIN, AND THE FATHER OF THE WICKED: AND THIS IS THE LORD'S SAYING, NOT MINE, THAT THE DEVIL SINS FROM THE BEGINNING : NONE SINNED BEFORE HIM. BUT HE SINNED, NOT AS HAVING RECEIVED NECESSARILY FROM NATURE THE PROPENSITY TO SIN, SINCE THEN THE CAUSE OF SIN IS TRACED BACK AGAIN TO HIM THAT MADE HIM SO; BUT HAVING BEEN CREATED GOOD, HE HAS OF HIS OWN FREE WILL BECOME A DEVIL, AND RECEIVED THAT NAME FROM HIS ACTION. FOR BEING AN ARCHANGEL HE WAS AFTERWARDS CALLED A DEVIL FROM HIS SLANDERING: FROM BEING A GOOD SERVANT OF GOD HE HAS BECOME RIGHTLY NAMED SATAN; FOR SATAN IS INTERPRETED THE ADVERSARY. AND THIS IS NOT MY TEACHING, BUT THAT OF THE INSPIRED PROPHET EZEKIEL: FOR HE TAKES UP A LAMENTATION OVER HIM AND SAYS, YOU WERE A SEAL OF LIKENESS, AND A CROWN OF BEAUTY; IN THE PARADISE OF GOD WERE YOU BORN : AND SOON AFTER, YOU WERE BORN BLAMELESS IN YOUR DAYS, FROM THE DAY IN WHICH YOU WERE CREATED, UNTIL YOUR INIQUITIES WERE FOUND IN YOU. VERY RIGHTLY HAS HE SAID, WERE FOUND IN YOU; FOR THEY WERE NOT BROUGHT IN FROM WITHOUT, BUT YOU YOURSELF BEGOT THE EVIL. THE CAUSE ALSO HE MENTIONS IMMEDIATELY: YOUR HEART WAS LIFTED UP BECAUSE OF YOUR BEAUTY: FOR THE MULTITUDE OF YOUR SINS WERE YOU WOUNDED, AND I DID CAST YOU TO THE GROUND. IN AGREEMENT WITH THIS THE LORD SAYS AGAIN IN THE GOSPELS: I BEHELD SATAN AS LIGHTNING FALL FROM HEAVEN. LUKE 10:18 YOU SEE THE HARMONY OF THE OLD TESTAMENT WITH THE NEW. HE WHEN CAST OUT DREW MANY AWAY WITH HIM. IT IS HE THAT PUTS LUSTS INTO THEM THAT LISTEN TO HIM: FROM HIM COME ADULTERY, FORNICATION, AND EVERY KIND OF EVIL. THROUGH HIM OUR FOREFATHER ADAM WAS CAST OUT FOR DISOBEDIENCE, AND EXCHANGED A PARADISE BRINGING FORTH WONDROUS FRUITS OF ITS OWN ACCORD FOR THE GROUND WHICH BRINGS FORTH THORNS.

5. WHAT THEN? SOME ONE WILL SAY. WE HAVE BEEN BEGUILED AND ARE LOST. IS THERE THEN NO SALVATION LEFT? WE HAVE FALLEN: IS IT NOT POSSIBLE TO RISE AGAIN? WE HAVE BEEN BLINDED: MAY WE NOT RECOVER OUR SIGHT? WE HAVE BECOME CRIPPLED: CAN WE NEVER WALK UPRIGHT? IN A WORD, WE ARE DEAD: MAY WE NOT RISE AGAIN? HE THAT WOKE LAZARUS WHO WAS FOUR DAYS DEAD AND ALREADY STANK, SHALL HE NOT, O MAN, MUCH MORE EASILY RAISE YOU WHO ART ALIVE? HE WHO SHED HIS PRECIOUS BLOOD FOR US, SHALL HIMSELF DELIVER US FROM SIN. LET US NOT DESPAIR OF OURSELVES, BRETHREN; LET US NOT ABANDON OURSELVES TO A HOPELESS CONDITION. FOR IT IS A FEARFUL THING NOT TO BELIEVE IN A HOPE OF REPENTANCE. FOR HE THAT LOOKS NOT FOR SALVATION SPARES NOT TO ADD EVIL TO EVIL: BUT TO HIM THAT HOPES FOR CURE, IT IS HENCEFORTH EASY TO BE CAREFUL OVER HIMSELF. THE ROBBER WHO LOOKS NOT FOR PARDON GROWS DESPERATE; BUT, IF HE HOPES FOR FORGIVENESS, OFTEN COMES TO REPENTANCE. WHAT THEN, DOES THE SERPENT CAST ITS SLOUGH , AND SHALL NOT WE CAST OFF OUR SIN? THORNY GROUND ALSO, IF CULTIVATED WELL, IS TURNED INTO FRUITFUL; AND IS SALVATION TO US IRRECOVERABLE? NAY RATHER, OUR NATURE ADMITS OF SALVATION, BUT THE WILL ALSO IS REQUIRED.

6. GOD IS LOVING TO MAN, AND LOVING IN NO SMALL MEASURE. FOR SAY NOT, I HAVE COMMITTED FORNICATION AND ADULTERY: I HAVE DONE DREADFUL THINGS, AND NOT ONCE ONLY, BUT OFTEN: WILL HE FORGIVE? WILL HE GRANT PARDON? HEAR WHAT THE PSALMIST SAYS: HOW GREAT IS THE MULTITUDE OF YOUR GOODNESS, O LORD! YOUR ACCUMULATED OFFENSES SURPASS NOT THE MULTITUDE OF GOD'S MERCIES: YOUR WOUNDS SURPASS NOT THE GREAT PHYSICIAN'S SKILL. ONLY GIVE YOURSELF UP IN FAITH: TELL THE PHYSICIAN YOUR AILMENT: SAY THOU ALSO, LIKE DAVID: I SAID, I WILL CONFESS ME MY SIN UNTO THE LORD: AND THE SAME SHALL BE DONE IN YOUR CASE, WHICH HE SAYS IMMEDIATELY: AND YOU FORGAVE THE WICKEDNESS OF MY HEART.

7. WOULD YOU SEE THE LOVING-KINDNESS OF GOD, O THOU THAT ART LATELY COME TO THE CATECHISING? WOULD YOU SEE THE LOVING-KINDNESS OF GOD, AND THE ABUNDANCE OF HIS LONG-SUFFERING? HEAR ABOUT ADAM. ADAM, GOD'S FIRST-FORMED MAN, TRANSGRESSED: COULD HE NOT AT ONCE HAVE BROUGHT DEATH UPON HIM? BUT SEE WHAT THE LORD DOES, IN HIS GREAT LOVE TOWARDS MAN. HE CASTS HIM OUT FROM PARADISE, FOR BECAUSE OF SIN HE WAS UNWORTHY TO LIVE THERE; BUT HE PUTS HIM TO DWELL OVER AGAINST PARADISE : THAT SEEING WHENCE HE HAD FALLEN, AND FROM WHAT AND INTO WHAT A STATE HE WAS BROUGHT DOWN, HE MIGHT AFTERWARDS BE SAVED BY REPENTANCE. CAIN THE FIRST-BORN MAN BECAME HIS BROTHER'S MURDERER, THE INVENTOR OF EVILS, THE FIRST AUTHOR OF MURDERS, AND THE FIRST ENVIOUS MAN. YET AFTER SLAYING HIS BROTHER TO WHAT IS HE CONDEMNED? GROANING AND TREMBLING SHALL YOU BE UPON THE EARTH. HOW GREAT THE OFFENSE, THE SENTENCE HOW LIGHT!

8. EVEN THIS THEN WAS TRULY LOVING-KINDNESS IN GOD, BUT LITTLE AS YET IN COMPARISON WITH WHAT FOLLOWS. FOR CONSIDER WHAT HAPPENED IN THE DAYS OF NOE. THE GIANTS SINNED, AND MUCH WICKEDNESS WAS THEN SPREAD OVER THE EARTH, AND BECAUSE OF THIS THE FLOOD WAS TO COME UPON THEM: AND IN THE FIVE HUNDREDTH YEAR GOD UTTERS HIS THREATENING; BUT IN THE SIX HUNDREDTH HE BROUGHT THE FLOOD UPON THE EARTH. DO YOU SEE THE BREADTH OF GOD'S LOVING-KINDNESS EXTENDING TO A HUNDRED YEARS? COULD HE NOT HAVE DONE IMMEDIATELY WHAT HE DID THEN AFTER THE HUNDRED YEARS? BUT HE EXTENDED (THE TIME) ON PURPOSE, GRANTING A RESPITE FOR REPENTANCE. DO YOU SEE GOD'S GOODNESS? AND IF THE MEN OF THAT TIME HAD REPENTED, THEY WOULD NOT HAVE MISSED THE LOVING-KINDNESS OF GOD.

9. COME WITH ME NOW TO THE OTHER CLASS, THOSE WHO WERE SAVED BY REPENTANCE. BUT PERHAPS EVEN AMONG WOMEN SOME ONE WILL SAY, I HAVE COMMITTED FORNICATION, AND ADULTERY, I HAVE DEFILED MY BODY BY EXCESSES OF ALL KINDS: IS THERE SALVATION FOR ME? TURN YOUR EYES, O WOMAN, UPON RAHAB, AND LOOK THOU ALSO FOR SALVATION; FOR IF SHE WHO HAD BEEN OPENLY AND PUBLICLY A HARLOT WAS SAVED BY REPENTANCE, IS NOT SHE WHO ON SOME ONE OCCASION BEFORE RECEIVING GRACE COMMITTED FORNICATION TO BE SAVED BY REPENTANCE AND FASTING? FOR INQUIRE HOW SHE WAS SAVED: THIS ONLY SHE SAID: FOR YOUR GOD IS GOD IN HEAVEN AND UPON EARTH. JOSHUA 2:11 YOUR GOD; FOR HER OWN SHE DID NOT DARE TO SAY, BECAUSE OF HER WANTON LIFE. AND IF YOU WISH TO RECEIVE SCRIPTURAL TESTIMONY OF HER HAVING BEEN SAVED, YOU HAVE IT WRITTEN IN THE PSALMS: I WILL MAKE MENTION OF RAHAB AND BABYLON AMONG THEM THAT KNOW ME . O THE GREATNESS OF GOD'S LOVING-KINDNESS, MAKING MENTION EVEN OF HARLOTS IN THE SCRIPTURES: NAY, NOT SIMPLY I WILL MAKE MENTION OF RAHAB AND BABYLON, BUT WITH THE ADDITION, AMONG THEM THAT KNOW ME. THERE IS THEN IN THE CASE BOTH OF MEN AND OF WOMEN ALIKE THE SALVATION WHICH IS USHERED IN BY REPENTANCE.

10. NAY MORE, IF A WHOLE PEOPLE SIN, THIS SURPASSES NOT THE LOVING-KINDNESS OF GOD. THE PEOPLE MADE A CALF, YET GOD CEASED NOT FROM HIS LOVING-KINDNESS. MEN DENIED GOD, BUT GOD DENIED NOT HIMSELF. 2 TIMOTHY 2:13 THESE BE YOUR GODS, O ISRAEL EXODUS 32:4, THEY SAID: YET AGAIN, AS HE WAS WONT, THE GOD OF ISRAEL BECAME THEIR SAVIOUR. AND NOT ONLY THE PEOPLE SINNED, BUT ALSO AARON THE HIGH PRIEST. FOR IT IS MOSES THAT SAYS: AND THE ANGER OF THE LORD CAME UPON AARON: AND I PRAYED FOR HIM, SAYS HE, AND GOD FORGAVE HIM. DEUTERONOMY 9:20 WHAT THEN, DID MOSES PRAYING FOR A HIGH PRIEST THAT SINNED PREVAIL WITH GOD, AND SHALL NOT JESUS, HIS ONLY-BEGOTTEN, PREVAIL WITH GOD WHEN HE PRAYS FOR US? AND IF HE DID NOT HINDER AARON, BECAUSE OF HIS OFFENSE, FROM ENTERING UPON THE HIGH PRIESTHOOD, WILL HE HINDER YOU, WHO HAS COME OUT FROM THE GENTILES, FROM ENTERING INTO SALVATION? ONLY, O MAN, REPENT THOU ALSO IN LIKE MANNER, AND GRACE IS NOT FORBIDDEN YOU. RENDER YOUR WAY OF LIFE HENCEFORTH UNBLAMEABLE; FOR GOD IS TRULY LOVING UNTO MAN, NOR CAN ALL TIME WORTHILY TELL OUT HIS LOVING KINDNESS; NAY, NOT IF ALL THE TONGUES OF MEN UNITE TOGETHER WILL THEY BE ABLE EVEN SO TO DECLARE ANY CONSIDERABLE PART OF HIS LOVING-KINDNESS. FOR WE TELL SOME PART OF WHAT IS WRITTEN CONCERNING HIS LOVING-KINDNESS TO MEN, BUT HOW MUCH HE FORGAVE THE ANGELS WE KNOW NOT: FOR THEM ALSO HE FORGIVES, SINCE ONE ALONE IS WITHOUT SIN, EVEN JESUS WHO PURGES OUR SINS. AND OF THEM WE HAVE SAID ENOUGH.

11. BUT IF CONCERNING US MEN YOU WILL HAVE OTHER EXAMPLES ALSO SET BEFORE YOU , COME ON TO THE BLESSED DAVID, AND TAKE HIM FOR AN EXAMPLE OF REPENTANCE. GREAT AS HE WAS, HE FELL: AFTER HIS SLEEP, WALKING IN THE EVENTIDE ON THE HOUSETOP, HE CAST A CARELESS LOOK, AND FELT A HUMAN PASSION. HIS SIN WAS COMPLETED, BUT THERE DIED NOT WITH IT HIS CANDOUR CONCERNING THE CONFESSION OF HIS FAULT. NATHAN THE PROPHET CAME, A SWIFT ACCUSER, AND A HEALER OF THE WOUND. THE LORD IS ANGRY, HE SAYS, AND YOU HAVE SINNED. 2 SAMUEL 12 SO SPOKE THE SUBJECT TO THE REIGNING KING. BUT DAVID THE KING WAS NOT INDIGNANT, FOR HE REGARDED NOT THE SPEAKER, BUT GOD WHO HAD SENT HIM. HE WAS NOT PUFFED UP BY THE ARRAY OF SOLDIERS STANDING ROUND: FOR HE HAD SEEN IN THOUGHT THE ANGEL-HOST OF THE LORD, AND HE TREMBLED AS SEEING HIM WHO IS INVISIBLE HEBREWS 11:27; AND TO THE MESSENGER, OR RATHER BY HIM IN ANSWER TO GOD WHO SENT HIM, HE SAID, I HAVE SINNED AGAINST THE LORD. 2 SAMUEL 12:13 DO YOU SEE THE HUMILITY OF THE KING? DO YOU SEE HIS CONFESSION? FOR HAD HE BEEN CONVICTED BY ANY ONE? WERE MANY PRIVY TO THE MATTER? THE DEED WAS QUICKLY DONE, AND STRAIGHTWAY THE PROPHET APPEARED AS ACCUSER, AND THE OFFENDER CONFESSES THE FAULT. AND BECAUSE HE CANDIDLY CONFESSED, HE RECEIVED A MOST SPEEDY CURE. FOR NATHAN THE PROPHET WHO HAD UTTERED THE THREAT, SAID IMMEDIATELY, THE LORD ALSO HAS PUT AWAY YOUR SIN. YOU SEE THE SWIFT RELENTING OF A MERCIFUL GOD. HE SAYS, HOWEVER, YOU HAVE GREATLY PROVOKED THE ENEMIES OF THE LORD. THOUGH YOU HAD MANY ENEMIES BECAUSE OF YOUR RIGHTEOUSNESS, YOUR SELF-CONTROL PROTECTED YOU; BUT NOW THAT YOU HAVE SURRENDERED YOUR STRONGEST ARMOUR, YOUR ENEMIES ARE RISEN UP, AND STAND READY AGAINST YOU.

12. THUS THEN DID THE PROPHET COMFORT HIM, BUT THE BLESSED DAVID, FOR ALL HE HEARD IT SAID, THE LORD HAS PUT AWAY YOUR SIN, DID NOT CEASE FROM REPENTANCE, KING THOUGH HE WAS, BUT PUT ON SACKCLOTH INSTEAD OF PURPLE, AND INSTEAD OF A GOLDEN THRONE, HE SAT, A KING, IN ASHES ON THE GROUND; NAY, NOT ONLY SAT IN ASHES, BUT ALSO HAD ASHES FOR HIS FOOD, EVEN AS HE SAYS HIMSELF, I HAVE EATEN ASHES AS IT WERE BREAD. HIS LUSTFUL EYE HE WASTED AWAY WITH TEARS SAYING, EVERY NIGHT WILL I WASH MY COUCH, AND WATER MY BED WITH MY TEARS. WHEN HIS OFFICERS BESOUGHT HIM TO EAT BREAD HE WOULD NOT LISTEN. HE PROLONGED HIS FAST UNTO SEVEN WHOLE DAYS. IF A KING THUS MADE CONFESSION OUGHT NOT THOU, A PRIVATE PERSON, TO CONFESS? AGAIN, AFTER ABSALOM'S INSURRECTION, THOUGH THERE WERE MANY ROADS FOR HIM TO ESCAPE, HE CHOSE TO FLEE BY THE MOUNT OF OLIVES, IN THOUGHT, AS IT WERE, INVOKING THE REDEEMER WHO WAS TO GO UP THENCE INTO THE HEAVENS. 2 SAMUEL 16:10-11 AND WHEN SHIMEI CURSED HIM BITTERLY, HE SAID, LET HIM ALONE, FOR HE KNEW THAT TO HIM THAT FORGIVES IT SHALL BE FORGIVEN.

13. YOU SEE THAT IT IS GOOD TO MAKE CONFESSION. YOU SEE THAT THERE IS SALVATION FOR THEM THAT REPENT. SOLOMON ALSO FELL BUT WHAT SAYS HE? AFTERWARDS I REPENTED. AHAB, TOO, THE KING OF SAMARIA, BECAME A MOST WICKED IDOLATER, AN OUTRAGEOUS MAN, THE MURDERER OF THE PROPHETS 1 KINGS 18:4, A STRANGER TO GODLINESS, A COVETER OF OTHER MEN'S FIELDS AND VINEYARDS. YET WHEN BY JEZEBEL'S MEANS HE HAD SLAIN NABOTH, AND THE PROPHET ELIAS CAME AND MERELY THREATENED HIM, HE RENT HIS GARMENTS, AND PUT ON SACKCLOTH. AND WHAT SAYS THE MERCIFUL GOD TO ELIAS? HAST THAN SEEN HOW AHAB IS PRICKED IN THE HEART BEFORE ME ? AS IF ALMOST HE WOULD PERSUADE THE FIERY ZEAL OF THE PROPHET TO CONDESCEND TO THE PENITENT. FOR HE SAYS, I WILL NOT BRING THE EVIL IN HIS DAYS. AND THOUGH AFTER THIS FORGIVENESS HE WAS SURE NOT TO DEPART FROM HIS WICKEDNESS, NEVERTHELESS THE FORGIVING GOD FORGAVE HIM, NOT AS BEING IGNORANT OF THE FUTURE, BUT AS GRANTING A FORGIVENESS CORRESPONDING TO HIS PRESENT SEASON OF REPENTANCE. FOR IT IS THE PART OF A RIGHTEOUS JUDGE TO GIVE SENTENCE ACCORDING TO EACH CASE THAT HAS OCCURRED.

14. AGAIN, JEROBOAM WAS STANDING AT THE ALTAR SACRIFICING TO THE IDOLS: HIS HAND BECAME WITHERED, BECAUSE HE COMMANDED THE PROPHET WHO REPROVED HIM TO BE SEIZED: BUT HAVING BY EXPERIENCE LEARNED THE POWER OF THE MAN BEFORE HIM, HE SAYS, ENTREAT THE FACE OF THE LORD YOUR GOD 1 KINGS 13:6; AND BECAUSE OF THIS SAYING HIS HAND WAS RESTORED AGAIN. IF THE PROPHET HEALED JEROBOAM, IS CHRIST NOT ABLE TO HEAL AND DELIVER YOU FROM YOUR SINS? MANASSES ALSO WAS UTTERLY WICKED, WHO SAWED ISAIAH ASUNDER , AND WAS DEFILED WITH ALL KINDS OF IDOLATRIES, AND FILLED JERUSALEM WITH INNOCENT BLOOD 2 CHRONICLES 33:12-13; BUT HAVING BEEN LED CAPTIVE TO BABYLON HE USED HIS EXPERIENCE OF MISFORTUNE FOR A HEALING COURSE OF REPENTANCE: FOR THE SCRIPTURE SAYS THAT MANASSES HUMBLED HIMSELF BEFORE THE LORD, AND PRAYED, AND THE LORD HEARD HIM, AND BROUGHT HIM BACK TO HIS KINGDOM. IF HE WHO SAWED THE PROPHET ASUNDER WAS SAVED BY REPENTANCE, SHALL NOT THOU THEN, HAVING DONE NO SUCH GREAT WICKEDNESS, BE SAVED?

15. TAKE HEED LEST WITHOUT REASON YOU MISTRUST THE POWER OF REPENTANCE. WOULD YOU KNOW WHAT POWER REPENTANCE HAS? WOULD YOU KNOW THE STRONG WEAPON OF SALVATION, AND LEARN WHAT THE FORCE OF CONFESSION IS? HEZEKIAH BY MEANS OF CONFESSION ROUTED A HUNDRED AND FOURSCORE AND FIVE THOUSAND OF HIS ENEMIES. A GREAT THING VERILY WAS THIS, BUT STILL SMALL IN COMPARISON WITH WHAT REMAINS TO BE TOLD: THE SAME KING BY REPENTANCE OBTAINED THE RECALL OF A DIVINE SENTENCE WHICH HAD ALREADY GONE FORTH. FOR WHEN HE HAD FALLEN SICK, ESAIAS SAID TO HIM, SET YOUR HOUSE IN ORDER; FOR YOU SHALL DIE, AND NOT LIVE. 2 KINGS 20:1 WHAT EXPECTATION REMAINED, WHAT HOPE OF RECOVERY, WHEN THE PROPHET SAID, FOR YOU SHALL DIE? YET HEZEKIAH DID NOT DESIST

FROM REPENTANCE; BUT REMEMBERING WHAT IS WRITTEN, WHEN YOU SHALL TURN AND LAMENT, THEN SHALL YOU BE SAVED ISAIAH 30:15, HE TURNED TO THE WALL, AND FROM HIS BED LIFTING HIS MIND TO HEAVEN (FOR THICKNESS OF WALLS IS NO HINDRANCE TO PRAYERS SENT UP WITH DEVOTION), HE SAID, REMEMBER ME, O LORD, FOR IT IS SUFFICIENT FOR MY HEALING THAT YOU REMEMBER ME. YOU ARE NOT SUBJECT TO TIMES, BUT ART YOURSELF THE GIVER OF THE LAW OF LIFE. FOR OUR LIFE DEPENDS NOT ON A NATIVITY, NOR ON A CONJUNCTION OF STARS, AS SOME IDLY TALK; BUT BOTH OF LIFE AND ITS DURATION. THEN ART YOURSELF THE LAWGIVER ACCORDING TO YOUR WILL. AND HE, WHO COULD NOT HOPE TO LIVE BECAUSE OF THE PROPHETIC SENTENCE, HAD FIFTEEN YEARS ADDED TO HIS LIFE, AND FOR THE SIGN THE SUN RAN BACKWARD IN HIS COURSE. WELL THEN, FOR EZEKIAS' SAKE THE SUN TURNED BACK BUT FOR CHRIST THE SUN WAS ECLIPSED, NOT RETRACING HIS STEPS, BUT SUFFERING ECLIPSE ISAIAH 38:8, AND THEREFORE SHOWING THE DIFFERENCE BETWEEN THEM, I MEAN BETWEEN EZEKIAS AND JESUS. THE FORMER PREVAILED TO THE CANCELLING OF GOD'S DECREE, AND CANNOT JESUS GRANT REMISSION OF SINS? TURN AND BEWAIL YOURSELF, SHUT YOUR DOOR, AND PRAY TO BE FORGIVEN, PRAY THAT HE MAY REMOVE FROM YOU THE BURNING FLAMES. FOR CONFESSION HAS POWER TO QUENCH EVEN FIRE, POWER TO TAME EVEN LIONS.

16. BUT IF YOU DISBELIEVE, CONSIDER WHAT BEFELL ANANIAS AND HIS COMPANIONS. WHAT STREAMS DID THEY POUR OUT ? HOW MANY VESSELS OF WATER COULD QUENCH THE FLAME THAT ROSE UP FORTY-NINE CUBITS HIGH ? NAY, BUT WHERE THE FLAME MOUNTED UP A LITTLE TOO HIGH, FAITH WAS THERE POURED OUT AS A RIVER, AND THERE SPOKE THEY THE SPELL AGAINST ALL ILLS : RIGHTEOUS ARE YOU, O LORD, IN ALL THE THINGS THAT YOU HAVE DONE TO US: FOR WE HAVE SINNED, AND TRANSGRESSED YOUR LAW. AND THEIR REPENTANCE QUELLED THE FLAMES. IF YOU BELIEVE NOT THAT REPENTANCE IS ABLE TO QUENCH THE FIRE OF HELL, LEARN IT FROM WHAT HAPPENED IN REGARD TO ANANIAS. BUT SOME KEEN HEARER WILL SAY, THOSE MEN GOD RESCUED JUSTLY IN THAT CASE: BECAUSE THEY REFUSED TO COMMIT IDOLATRY, GOD GAVE THEM THAT POWER. AND SINCE THIS THOUGHT HAS OCCURRED, I COME NEXT TO A DIFFERENT EXAMPLE OF PENITENCE.

17. WHAT DO YOU THINK OF NEBUCHADNEZZAR? HAVE YOU NOT HEARD OUT OF THE SCRIPTURES THAT HE WAS BLOODTHIRSTY, FIERCE , LION-LIKE IN DISPOSITION? HAVE YOU NOT HEARD THAT HE BROUGHT OUT THE BONES OF THE KINGS FROM THEIR GRAVES INTO THE LIGHT ? HAVE YOU NOT HEARD THAT HE CARRIED THE PEOPLE AWAY CAPTIVE? HAVE YOU NOT HEARD THAT HE PUT OUT THE EYES OF THE KING, AFTER HE HAD ALREADY SEEN HIS CHILDREN SLAIN 2 KINGS 25:7? HAVE YOU NOT HEARD THAT HE BROKE IN PIECES THE CHERUBIM? I DO NOT MEAN THE INVISIBLE BEINGS — AWAY WITH SUCH A THOUGHT, O MAN — BUT THE SCULPTURED IMAGES, AND THE MERCY-SEAT, IN THE MIDST OF WHICH GOD SPOKE WITH HIS VOICE. THE VEIL OF THE SANCTUARY HE TRAMPLED UNDER FOOT: THE ALTAR OF INCENSE HE TOOK AND CARRIED AWAY TO AN IDOL-TEMPLE 2 CHRONICLES 36:7: ALL THE OFFERINGS HE TOOK AWAY: THE TEMPLE HE BURNED FROM THE FOUNDATIONS. HOW GREAT PUNISHMENTS DID HE DESERVE, FOR SLAYING KINGS, FOR SETTING FIRE TO THE SANCTUARY, FOR TAKING THE PEOPLE CAPTIVE, FOR SETTING THE SACRED VESSELS IN THE HOUSE OF IDOLS? DID HE NOT DESERVE TEN THOUSAND DEATHS?

18. YOU HAVE SEEN THE GREATNESS OF HIS EVIL DEEDS: COME NOW TO GOD'S LOVING-KINDNESS. HE WAS TURNED INTO A WILD BEAST , HE ABODE IN THE WILDERNESS, HE WAS SCOURGED, THAT HE MIGHT BE SAVED. HE HAD CLAWS AS A LION ; FOR HE WAS A RAVAGER OF THE SANCTUARY. HE HAD A LION'S MANE: FOR HE WAS A RAVENING AND A ROARING LION. HE ATE GRASS LIKE AN OX: FOR A BRUTE BEAST HE WAS, NOT KNOWING HIM WHO HAD GIVEN HIM THE KINGDOM. HIS BODY WAS WET FROM THE DEW; BECAUSE AFTER SEEING THE FIRE QUENCHED BY THE DEW HE BELIEVED NOT. AND WHAT HAPPENED ? AFTER THIS, SAYS HE, I, NEBUCHADNEZZAR, LIFTED UP MY EYES UNTO HEAVEN, AND I BLESSED THE MOST HIGH, AND TO HIM THAT LIVES FOR EVER I GAVE PRAISE AND GLORY. DANIEL 4:34 WHEN, THEREFORE, HE RECOGNISED THE MOST HIGH , AND SENT UP THESE WORDS OF THANKFULNESS TO GOD, AND REPENTED HIMSELF FOR WHAT HE HAD DONE, AND RECOGNISED HIS OWN WEAKNESS, THEN GOD GAVE BACK TO HIM THE HONOUR OF THE KINGDOM.

19. WHAT THEN ? WHEN NEBUCHADNEZZAR, AFTER HAVING DONE SUCH DEEDS, HAD MADE CONFESSION, DID GOD GIVE HIM PARDON AND THE KINGDOM, AND WHEN YOU REPENT SHALL HE NOT GIVE YOU THE REMISSION OF SINS, AND THE KINGDOM OF HEAVEN, IF YOU LIVE A WORTHY LIFE? THE LORD IS LOVING UNTO MAN, AND SWIFT TO PARDON, BUT SLOW TO PUNISH. LET NO MAN THEREFORE DESPAIR OF HIS OWN SALVATION. PETER, THE CHIEFEST AND FOREMOST OF THE APOSTLES, DENIED THE LORD THRICE BEFORE A LITTLE MAID: BUT HE REPENTED HIMSELF, AND WEPT BITTERLY. NOW WEEPING SHOWS THE REPENTANCE OF THE HEART: AND THEREFORE HE NOT ONLY RECEIVED FORGIVENESS FOR HIS DENIAL, BUT ALSO HELD HIS APOSTOLIC DIGNITY UNFORFEITED.

20. HAVING THEREFORE, BRETHREN, MANY EXAMPLES OF THOSE WHO HAVE SINNED AND REPENTED AND BEEN SAVED, DO YE ALSO HEARTILY MAKE CONFESSION UNTO THE LORD, THAT YOU MAY BOTH RECEIVE THE FORGIVENESS OF YOUR FORMER SINS, AND BE COUNTED WORTHY OF THE HEAVENLY GIFT, AND INHERIT THE HEAVENLY KINGDOM WITH ALL THE SAINTS IN CHRIST JESUS; TO WHOM IS THE GLORY FOR EVER AND EVER. AMEN.

CATECHETICAL LECTURE 3
ON BAPTISM.

ROMANS 6:3-4

OR DO YOU NOT KNOW THAT ALL WE WHO WERE BAPTIZED INTO CHRIST JESUS WERE BAPTIZED INTO HIS DEATH? WERE BURIED THEREFORE WITH HIM BY OUR BAPTISM INTO DEATH, ETC.

1. REJOICE, YOU HEAVENS, AND LET THE EARTH BE GLAD , FOR THOSE WHO ARE TO BE SPRINKLED WITH HYSSOP, AND CLEANSED WITH THE SPIRITUAL HYSSOP, THE POWER OF HIM TO WHOM AT HIS PASSION DRINK WAS OFFERED ON HYSSOP AND A REED. AND WHILE THE HEAVENLY POWERS REJOICE, LET THE SOULS THAT ARE TO BE UNITED TO THE SPIRITUAL BRIDEGROOM MAKE THEMSELVES READY. FOR THE VOICE IS HEARD OF ONE CRYING IN THE WILDERNESS, PREPARE THE WAY OF THE LORD. ISAIAH 40:3 FOR THIS IS NO LIGHT MATTER, NO ORDINARY AND INDISCRIMINATE UNION ACCORDING TO THE FLESH , BUT THE ALL-SEARCHING SPIRIT'S ELECTION ACCORDING TO FAITH. FOR THE INTER-MARRIAGES AND CONTRACTS OF THE WORLD ARE NOT MADE ALTOGETHER WITH JUDGMENT: BUT WHEREVER THERE IS WEALTH OR BEAUTY, THERE THE BRIDEGROOM SPEEDILY APPROVES: BUT HERE IT IS NOT BEAUTY OF PERSON, BUT THE SOUL'S CLEAR CONSCIENCE; NOT THE CONDEMNED MAMMON, BUT THE WEALTH OF THE SOUL IN GODLINESS.

2. LISTEN THEN, O YOU CHILDREN OF RIGHTEOUSNESS, TO JOHN'S EXHORTATION WHEN HE SAYS, MAKE STRAIGHT THE WAY OF THE LORD. TAKE AWAY ALL OBSTACLES AND STUMBLING-BLOCKS, THAT YOU MAY WALK STRAIGHT ONWARD TO ETERNAL LIFE. MAKE READY THE VESSELS OF THE SOUL, CLEANSED BY UNFEIGNED FAITH, FOR RECEPTION OF THE HOLY GHOST. BEGIN AT ONCE TO WASH YOUR ROBES IN REPENTANCE, THAT WHEN CALLED TO THE BRIDE-CHAMBER YOU MAY BE FOUND CLEAN. FOR THE BRIDEGROOM INVITES ALL WITHOUT DISTINCTION, BECAUSE HIS GRACE IS BOUNTEOUS; AND THE CRY OF LOUD-VOICED HERALDS ASSEMBLES THEM ALL: BUT THE SAME BRIDEGROOM AFTERWARDS SEPARATES THOSE WHO HAVE COME IN TO THE FIGURATIVE MARRIAGE. O MAY NONE OF THOSE WHOSE NAMES HAVE NOW BEEN ENROLLED HEAR THE WORDS, FRIEND, HOW DID YOU COME IN HITHER, NOT HAVING A WEDDING GARMENT MATTHEW 22:12? BUT MAY YOU ALL HEAR, WELL DONE, GOOD AND FAITHFUL SERVANT; YOU WERE FAITHFUL OVER A FEW THINGS, I WILL SET YOU OVER MANY THINGS: ENTER THOU INTO THE JOY OF YOUR LORD MATTHEW 25:12 .

FOR NOW MEANWHILE YOU STAND OUTSIDE THE DOOR: BUT GOD GRANT THAT YOU ALL MAY SAY, THE KING HAS BROUGHT ME INTO HIS CHAMBER. SONG OF SONGS 1:4 LET MY SOUL REJOICE IN THE LORD: FOR HE HAS CLOTHED ME WITH A GARMENT OF SALVATION, AND A ROBE OF GLADNESS: HE HAS CROWNED ME WITH A GARLAND AS A BRIDEGROOM , AND DECKED ME WITH ORNAMENTS AS A BRIDE: THAT THE SOUL OF EVERY ONE OF YOU MAY BE FOUND NOT HAVING SPOT OR WRINKLE OR ANY SUCH THING EPHESIANS 5:7; I DO NOT MEAN BEFORE YOU HAVE RECEIVED THE GRACE, FOR HOW COULD THAT BE? SINCE IT IS FOR REMISSION OF SINS THAT YOU HAVE BEEN CALLED; BUT THAT, WHEN THE GRACE IS TO BE GIVEN, YOUR CONSCIENCE BEING FOUND UNCONDEMNED MAY CONCUR WITH THE GRACE.

3. THIS IS IN TRUTH A SERIOUS MATTER, BRETHREN, AND YOU MUST APPROACH IT WITH GOOD HEED. EACH ONE OF YOU IS ABOUT TO BE PRESENTED TO GOD BEFORE TENS OF THOUSANDS OF THE ANGELIC HOSTS: THE HOLY GHOST IS ABOUT TO SEAL YOUR SOULS: YOU ARE TO BE ENROLLED IN THE ARMY OF THE GREAT KING. THEREFORE MAKE YOU READY, AND EQUIP YOURSELVES, BY PUTTING ON I MEAN, NOT BRIGHT APPAREL , BUT PIETY OF SOUL WITH A GOOD CONSCIENCE. REGARD NOT THE LAVER AS SIMPLE WATER, BUT RATHER REGARD THE SPIRITUAL GRACE THAT IS GIVEN WITH THE WATER. FOR JUST AS THE OFFERINGS BROUGHT TO THE HEATHEN ALTARS , THOUGH SIMPLE IN THEIR NATURE, BECOME DEFILED BY THE INVOCATION OF THE IDOLS , SO CONTRARIWISE THE SIMPLE WATER HAVING RECEIVED THE INVOCATION OF THE HOLY GHOST, AND OF CHRIST, AND OF THE FATHER, ACQUIRES A NEW POWER OF HOLINESS.

4. FOR SINCE MAN IS OF TWOFOLD NATURE, SOUL AND BODY, THE PURIFICATION ALSO IS TWOFOLD, THE ONE INCORPOREAL FOR THE INCORPOREAL PART, AND THE OTHER BODILY FOR THE BODY: THE WATER CLEANSES THE BODY, AND THE SPIRIT SEALS THE SOUL; THAT WE MAY DRAW NEAR UNTO GOD, HAVING OUR HEART SPRINKLED BY THE SPIRIT, AND OUR BODY WASHED WITH PURE WATER. HEBREWS 10:22 WHEN GOING DOWN, THEREFORE, INTO THE WATER, THINK NOT OF THE BARE ELEMENT, BUT LOOK FOR SALVATION BY THE POWER OF THE HOLY GHOST: FOR WITHOUT BOTH YOU CAN NOT POSSIBLY BE MADE PERFECT. IT IS NOT I THAT SAY THIS, BUT THE LORD JESUS CHRIST, WHO HAS THE POWER IN THIS MATTER: FOR HE SAYS, UNLESS A MAN BE BORN ANEW (AND HE ADDS THE WORDS) OF WATER AND OF THE SPIRIT, HE CANNOT ENTER INTO THE KINGDOM OF GOD. JOHN 3:3 NEITHER DOES HE THAT IS BAPTIZED WITH WATER, BUT NOT FOUND WORTHY OF THE SPIRIT, RECEIVE THE GRACE IN PERFECTION; NOR IF A MAN BE VIRTUOUS IN HIS DEEDS, BUT RECEIVE NOT THE SEAL BY WATER, SHALL HE ENTER INTO THE KINGDOM OF HEAVEN. A BOLD SAYING, BUT NOT MINE, FOR IT IS JESUS WHO HAS DECLARED IT: AND HERE IS THE PROOF OF THE STATEMENT FROM HOLY SCRIPTURE. CORNELIUS WAS A JUST MAN, WHO WAS HONOURED WITH A VISION OF ANGELS, AND HAD SET UP HIS PRAYERS AND ALMSDEEDS AS A GOOD MEMORIAL BEFORE GOD IN HEAVEN. PETER CAME, AND THE SPIRIT WAS POURED OUT UPON THEM THAT BELIEVED, AND THEY SPOKE WITH OTHER TONGUES, AND PROPHESIED: AND AFTER THE GRACE OF THE SPIRIT THE SCRIPTURE SAYS THAT PETER COMMANDED THEM TO BE BAPTIZED IN THE NAME OF JESUS CHRIST ACTS 10:48; IN ORDER THAT, THE SOUL HAVING BEEN BORN AGAIN BY FAITH , THE BODY ALSO MIGHT BY THE WATER PARTAKE OF THE GRACE.

5. BUT IF ANY ONE WISHES TO KNOW WHY THE GRACE IS GIVEN BY WATER AND NOT BY A DIFFERENT ELEMENT, LET HIM TAKE UP THE DIVINE SCRIPTURES AND HE SHALL LEARN. FOR WATER IS A GRAND THING, AND THE NOBLEST OF THE FOUR VISIBLE ELEMENTS OF THE WORLD. HEAVEN IS THE DWELLING-PLACE OF ANGELS, BUT THE HEAVENS ARE FROM THE WATERS : THE EARTH IS THE PLACE OF MEN, BUT THE EARTH IS FROM THE WATERS: AND BEFORE THE WHOLE SIX DAYS' FORMATION OF THE THINGS THAT WERE MADE, THE SPIRIT OF GOD MOVED UPON THE FACE OF THE WATER. GENESIS 1:2 THE WATER WAS THE BEGINNING OF THE WORLD, AND JORDAN THE BEGINNING OF THE GOSPEL TIDINGS: FOR ISRAEL DELIVERANCE FROM PHARAOH WAS THROUGH THE SEA, AND FOR THE WORLD DELIVERANCE FROM SINS BY THE WASHING OF WATER WITH THE WORD EPHESIANS 5:26 OF GOD. WHERE A COVENANT IS MADE WITH ANY, THERE IS WATER ALSO. AFTER THE FLOOD, A COVENANT WAS MADE WITH NOAH: A COVENANT FOR ISRAEL FROM MOUNT SINAI, BUT WITH WATER, AND SCARLET WOOL, AND HYSSOP. HEBREWS 9:19 ELIAS IS TAKEN UP, BUT NOT APART FROM WATER: FOR FIRST HE CROSSES THE JORDAN, THEN IN A CHARIOT MOUNTS THE HEAVEN. THE HIGH-PRIEST IS FIRST WASHED, THEN OFFERS INCENSE; FOR AARON FIRST WASHED, THEN WAS MADE HIGH-PRIEST: FOR HOW COULD ONE WHO HAD NOT YET BEEN PURIFIED BY WATER PRAY FOR THE REST? ALSO AS A SYMBOL OF BAPTISM THERE WAS A LAVER SET APART WITHIN THE TABERNACLE.

6. BAPTISM IS THE END OF THE OLD TESTAMENT, AND BEGINNING OF THE NEW. FOR ITS AUTHOR WAS JOHN, THAN WHOM WAS NONE GREATER AMONG THEM THAT ARE BORN OF WOMEN. THE END HE WAS OF THE PROPHETS: FOR ALL THE PROPHETS AND THE LAW WERE UNTIL JOHN MATTHEW 11:13: BUT OF THE GOSPEL HISTORY HE WAS THE FIRST-FRUIT. FOR IT SAYS, THE BEGINNING OF THE GOSPEL OF JESUS CHRIST, ETC.: JOHN CAME BAPTISING IN THE WILDERNESS. YOU MAY MENTION ELIAS THE TISHBITE WHO WAS TAKEN UP INTO HEAVEN, YET HE IS NOT GREATER THAN JOHN: ENOCH WAS TRANSLATED, BUT HE IS NOT GREATER THAN JOHN: MOSES WAS A VERY GREAT LAWGIVER, AND ALL THE PROPHETS WERE ADMIRABLE, BUT NOT GREATER THAN JOHN. IT IS NOT I THAT DARE TO COMPARE PROPHETS WITH PROPHETS: BUT THEIR MASTER AND OURS, THE LORD JESUS, DECLARED IT: AMONG THEM THAT ARE BORN OF WOMEN THERE HAS NOT RISEN A GREATER THAN JOHN MATTHEW 11:11: HE SAYS NOT AMONG THEM THAT ARE BORN OF VIRGINS, BUT OF WOMEN. THE COMPARISON IS BETWEEN THE GREAT SERVANT AND HIS FELLOW-SERVANTS: BUT THE PRE-EMINENCE AND THE GRACE OF THE SON IS BEYOND COMPARISON WITH SERVANTS. DO YOU SEE HOW GREAT A MAN GOD CHOSE AS THE FIRST MINISTER OF THIS GRACE?— A MAN POSSESSING NOTHING, AND A LOVER OF THE DESERT, YET NO HATER OF MANKIND: WHO ATE LOCUSTS, AND WINGED HIS SOUL FOR HEAVEN : FEEDING UPON HONEY, AND SPEAKING THINGS BOTH SWEETER AND MORE SALUTARY THAN HONEY: CLOTHED WITH A GARMENT OF CAMEL'S HAIR, AND SHOWING IN HIMSELF THE PATTERN OF THE ASCETIC LIFE; WHO ALSO WAS SANCTIFIED BY THE HOLY GHOST WHILE YET HE WAS CARRIED IN HIS MOTHER'S WOMB. JEREMIAH WAS SANCTIFIED, BUT DID NOT PROPHESY, IN THE WOMB JEREMIAH 1:5: JOHN ALONE WHILE CARRIED IN THE WOMB LEAPED FOR JOY LUKE 1:44, AND THOUGH HE SAW NOT WITH THE EYES OF FLESH, KNEW HIS MASTER BY THE SPIRIT: FOR SINCE THE GRACE OF BAPTISM WAS GREAT, IT REQUIRED GREATNESS IN ITS FOUNDER ALSO.

7. THIS MAN WAS BAPTIZING IN JORDAN, AND THERE WENT OUT UNTO HIM ALL JERUSALEM MATTHEW 3:5, TO ENJOY THE FIRST-FRUITS OF BAPTISMS: FOR IN JERUSALEM IS THE PREROGATIVE OF ALL THINGS GOOD. BUT LEARN, O YOU INHABITANTS OF JERUSALEM, HOW THEY THAT CAME OUT WERE BAPTIZED BY HIM: CONFESSING THEIR SINS, IT IS SAID. MATTHEW 3:6 FIRST THEY SHOWED THEIR WOUNDS, THEN HE APPLIED THE REMEDIES, AND TO THEM THAT BELIEVED GAVE REDEMPTION FROM ETERNAL FIRE. AND IF YOU WILL BE CONVINCED OF THIS VERY POINT, THAT THE BAPTISM OF JOHN IS A REDEMPTION FROM THE THREAT OF THE FIRE, HEAR HOW HE SAYS, O GENERATION OF VIPERS, WHO HAS WARNED YOU TO FLEE FROM THE WRATH TO COME ? BE NOT THEN HENCEFORTH A VIPER, BUT AS YOU HAVE BEEN FORMERLY A VIPER'S BROOD, PUT OFF, SAYS HE, THE SLOUGH OF YOUR FORMER SINFUL LIFE. FOR EVERY SERPENT CREEPS INTO A HOLE AND CASTS ITS OLD SLOUGH, AND HAVING RUBBED OFF THE OLD SKIN, GROWS YOUNG AGAIN IN BODY. IN LIKE MANNER ENTER THOU ALSO THROUGH THE STRAIT AND NARROW GATE MATTHEW 7:13-14: RUB OFF YOUR FORMER SELF BY FASTING, AND DRIVE OUT THAT WHICH IS DESTROYING YOU. PUT OFF THE OLD MAN WITH HIS DOINGS COLOSSIANS 3:9, AND QUOTE THAT SAYING IN THE CANTICLES, I HAVE PUT OFF MY COAT, HOW SHALL I PUT IT ON ?

BUT THERE IS PERHAPS AMONG YOU SOME HYPOCRITE, A MAN-PLEASER, AND ONE WHO MAKES A PRETENCE OF PIETY, BUT BELIEVES NOT FROM THE HEART; HAVING THE HYPOCRISY OF SIMON MAGUS; ONE WHO HAS COME HITHER NOT IN ORDER TO RECEIVE OF THE GRACE, BUT TO SPY OUT WHAT IS GIVEN: LET HIM ALSO LEARN FROM JOHN: AND NOW ALSO THE AXE IS LAID UNTO THE ROOT OF THE TREES, EVERY TREE THEREFORE THAT BRINGS NOT FORTH GOOD FRUIT IS HEWN DOWN, AND CAST INTO THE FIRE. MATTHEW 3:10 THE JUDGE IS INEXORABLE; PUT AWAY YOUR HYPOCRISY.

8. WHAT THEN MUST YOU DO? AND WHAT ARE THE FRUITS OF REPENTANCE? LET HIM THAT HAS TWO COATS GIVE TO HIM THAT HAS NONE LUKE 3:11: THE TEACHER WAS WORTHY OF CREDIT, SINCE HE WAS ALSO THE FIRST TO PRACTISE WHAT HE TAUGHT: HE WAS NOT ASHAMED TO SPEAK, FOR CONSCIENCE HINDERED NOT HIS TONGUE: AND HE THAT HAS MEAT, LET HIM DO LIKEWISE. WOULD YOU ENJOY THE GRACE OF THE HOLY SPIRIT, YET JUDGE THE POOR NOT WORTHY OF BODILY FOOD? DO YOU SEEK THE GREAT GIFTS, AND IMPART NOT OF THE SMALL? THOUGH YOU BE A PUBLICAN, OR A FORNICATOR, HAVE HOPE OF SALVATION: THE PUBLICANS AND THE HARLOTS GO INTO THE KINGDOM OF GOD BEFORE YOU. MATTHEW 21:31 PAUL ALSO IS WITNESS, SAYING, NEITHER FORNICATORS, NOR ADULTERERS, NOR THE REST, SHALL INHERIT THE KINGDOM OF GOD. AND SUCH WERE SOME OF YOU: BUT YOU WERE WASHED, BUT YOU WERE SANCTIFIED. 1 CORINTHIANS 6:9-10 HE SAID NOT, SUCH ARE SOME OF YOU, BUT SUCH WERE SOME OF YOU. SIN COMMITTED IN THE STATE OF IGNORANCE IS PARDONED, BUT PERSISTENT WICKEDNESS IS CONDEMNED.

9. YOU HAVE AS THE GLORY OF BAPTISM THE SON HIMSELF, THE ONLY-BEGOTTEN OF GOD. FOR WHY SHOULD I SPEAK ANY MORE OF MAN? JOHN WAS GREAT, BUT WHAT IS HE TO THE LORD? HIS WAS A LOUD-SOUNDING VOICE, BUT WHAT IN COMPARISON WITH THE WORD? VERY NOBLE WAS THE HERALD, BUT WHAT IN COMPARISON WITH THE KING? NOBLE WAS HE THAT BAPTIZED WITH WATER, BUT WHAT TO HIM THAT BAPTIZES WITH THE HOLY GHOST AND WITH FIRE MATTHEW 3:11? THE SAVIOUR BAPTIZED THE APOSTLES WITH THE HOLY GHOST AND WITH FIRE, WHEN SUDDENLY THERE CAME A SOUND FROM HEAVEN AS OF THE RUSHING OF A MIGHTY WIND, AND IT FILLED ALL THE HOUSE WHERE THEY WERE SITTING. AND THERE APPEARED UNTO THEM CLOVEN TONGUES LIKE AS OF FIRE: AND IT SAT UPON EACH ONE OF THEM, AND THEY WERE ALL FILLED WITH THE HOLY GHOST ACTS 2:2 .

10. IF ANY MAN RECEIVE NOT BAPTISM, HE HAS NOT SALVATION; EXCEPT ONLY MARTYRS, WHO EVEN WITHOUT THE WATER RECEIVE THE KINGDOM. FOR WHEN THE SAVIOUR, IN REDEEMING THE WORLD BY HIS CROSS, WAS PIERCED IN THE SIDE, HE SHED FORTH BLOOD AND WATER; THAT MEN, LIVING IN TIMES OF PEACE, MIGHT BE BAPTIZED IN WATER, AND, IN TIMES OF PERSECUTION, IN THEIR OWN BLOOD. FOR MARTYRDOM ALSO THE SAVIOUR IS WONT TO CALL A BAPTISM, SAYING, CAN YOU DRINK THE CUP WHICH I DRINK, AND BE BAPTIZED WITH THE BAPTISM THAT I AM BAPTIZED WITH MARK 10:38? AND THE MARTYRS CONFESS, BY BEING MADE A SPECTACLE UNTO THE WORLD, AND TO ANGELS, AND TO MEN 1 CORINTHIANS 4:9; AND YOU WILL SOON CONFESS:— BUT IT IS NOT YET THE TIME FOR YOU TO HEAR OF THIS.

11. JESUS SANCTIFIED BAPTISM BY BEING HIMSELF BAPTIZED. IF THE SON OF GOD WAS BAPTIZED, WHAT GODLY MAN IS HE THAT DESPISES BAPTISM? BUT HE WAS BAPTIZED NOT THAT HE MIGHT RECEIVE REMISSION OF SINS, FOR HE WAS SINLESS; BUT BEING SINLESS, HE WAS BAPTIZED, THAT HE MIGHT GIVE TO THEM THAT ARE BAPTIZED A DIVINE AND EXCELLENT GRACE. FOR SINCE THE CHILDREN ARE PARTAKERS OF FLESH AND BLOOD, HE ALSO HIMSELF LIKEWISE PARTOOK OF THE SAME HEBREWS 2:14, THAT HAVING BEEN MADE PARTAKERS OF HIS PRESENCE IN THE FLESH WE MIGHT BE MADE PARTAKERS ALSO OF HIS DIVINE GRACE: THUS JESUS WAS BAPTIZED, THAT THEREBY WE AGAIN BY OUR PARTICIPATION MIGHT RECEIVE BOTH SALVATION AND HONOUR. ACCORDING TO JOB, THERE WAS IN THE WATERS THE DRAGON THAT DRAWS UP JORDAN INTO HIS MOUTH. JOB 40:18 SINCE, THEREFORE, IT WAS NECESSARY TO BREAK THE HEADS OF THE DRAGON IN PIECES , HE WENT DOWN AND BOUND THE STRONG ONE IN THE WATERS, THAT WE MIGHT RECEIVE POWER TO TREAD UPON SERPENTS AND SCORPIONS. LUKE 10:19 THE BEAST WAS GREAT AND TERRIBLE. NO FISHING-VESSEL WAS ABLE TO CARRY ONE SCALE OF HIS TAIL : DESTRUCTION RAN BEFORE HIM , RAVAGING ALL THAT MET HIM. THE LIFE ENCOUNTERED HIM, THAT THE MOUTH OF DEATH MIGHT HENCEFORTH BE STOPPED, AND ALL WE THAT ARE SAVED MIGHT SAY, O DEATH, WHERE IS YOUR STING? O GRAVE, WHERE IS YOUR VICTORY 1 CORINTHIANS 15:55? THE STING OF DEATH IS DRAWN BY BAPTISM.

12. FOR YOU GO DOWN INTO THE WATER, BEARING YOUR SINS, BUT THE INVOCATION OF GRACE , HAVING SEALED YOUR SOUL, SUFFERS YOU NOT AFTERWARDS TO BE SWALLOWED UP BY THE TERRIBLE DRAGON. HAVING GONE DOWN DEAD IN SINS, YOU COME UP QUICKENED IN RIGHTEOUSNESS. FOR IF YOU HAVE BEEN UNITED WITH THE LIKENESS OF THE SAVIOUR'S DEATH ROMANS 6:5, YOU SHALL ALSO BE DEEMED WORTHY OF HIS RESURRECTION. FOR AS JESUS TOOK UPON HIM THE SINS OF THE WORLD, AND DIED, THAT BY PUTTING SIN TO DEATH HE MIGHT RISE AGAIN IN RIGHTEOUSNESS; SO THOU BY GOING DOWN INTO THE WATER, AND BEING IN A MANNER BURIED IN THE WATERS, AS HE WAS IN THE ROCK, ART RAISED AGAIN WALKING IN NEWNESS OF LIFE.

13. MOREOVER, WHEN YOU HAVE BEEN DEEMED WORTHY OF THE GRACE, HE THEN GIVES YOU STRENGTH TO WRESTLE AGAINST THE ADVERSE POWERS. FOR AS AFTER HIS BAPTISM HE WAS TEMPTED FORTY DAYS (NOT THAT HE WAS UNABLE TO GAIN THE VICTORY BEFORE, BUT BECAUSE HE WISHED TO DO ALL THINGS IN DUE ORDER AND SUCCESSION), SO THOU LIKEWISE, THOUGH NOT DARING BEFORE YOUR BAPTISM TO WRESTLE WITH THE ADVERSARIES, YET AFTER YOU HAVE RECEIVED THE GRACE AND ART HENCEFORTH CONFIDENT IN THE ARMOUR OF RIGHTEOUSNESS 2 CORINTHIANS 6:7, MUST THEN DO BATTLE, AND PREACH THE GOSPEL, IF YOU WILL.

14. JESUS CHRIST WAS THE SON OF GOD, YET HE PREACHED NOT THE GOSPEL BEFORE HIS BAPTISM. IF THE MASTER HIMSELF FOLLOWED THE RIGHT TIME IN DUE ORDER, OUGHT WE, HIS SERVANTS, TO VENTURE OUT OF ORDER? FROM THAT TIME JESUS BEGAN TO PREACH MATTHEW 4:17 , WHEN THE HOLY SPIRIT HAD DESCENDED UPON HIM IN A BODILY SHAPE, LIKE A DOVE LUKE 3:22; NOT THAT JESUS MIGHT SEE HIM FIRST, FOR HE KNEW HIM EVEN BEFORE HE CAME IN A BODILY SHAPE, BUT THAT JOHN, WHO WAS BAPTIZING HIM, MIGHT BEHOLD HIM. FOR I, SAYS HE, KNEW HIM NOT: BUT HE THAT SENT ME TO BAPTIZE WITH WATER, HE SAID TO ME, UPON WHOMSOEVER YOU SHALL SEE THE SPIRIT DESCENDING AND ABIDING ON HIM, THAT IS HE. JOHN 1:33 IF YOU TOO HAST UNFEIGNED PIETY, THE HOLY GHOST COMES DOWN ON YOU ALSO, AND A FATHER'S VOICE SOUNDS OVER YOU FROM ON HIGH — NOT, THIS IS MY SON, BUT, THIS HAS NOW BEEN MADE MY SON; FOR THE IS BELONGS TO HIM ALONE, BECAUSE IN THE BEGINNING WAS THE WORD, AND THE WORD WAS WITH GOD, AND THE WORD WAS GOD. TO HIM BELONGS THE IS, SINCE HE IS ALWAYS THE SON OF GOD: BUT TO YOU HAS NOW BEEN MADE: SINCE YOU HAVE NOT THE SONSHIP BY NATURE, BUT RECEIVE IT BY ADOPTION. HE ETERNALLY IS; BUT YOU RECEIVE THE GRACE BY ADVANCEMENT.

15. MAKE READY THEN THE VESSEL OF YOUR SOUL, THAT YOU MAY BECOME A SON OF GOD, AND AN HEIR OF GOD, AND JOINT-HEIR WITH CHRIST ROMANS 8:17; IF, INDEED, YOU ARE PREPARING YOURSELF THAT YOU MAY RECEIVE; IF YOU ARE DRAWING NEAR IN FAITH THAT YOU MAY BE MADE FAITHFUL; IF OF SET PURPOSE YOU ARE PUTTING OFF THE OLD MAN. FOR ALL THINGS WHATSOEVER YOU HAVE DONE SHALL BE FORGIVEN YOU, WHETHER IT BE FORNICATION, OR ADULTERY, OR ANY OTHER SUCH FORM OF LICENTIOUSNESS. WHAT CAN BE A GREATER SIN THAN TO CRUCIFY CHRIST? YET EVEN OF THIS BAPTISM CAN PURIFY. FOR SO SPOKE PETER TO THE THREE THOUSAND WHO CAME TO HIM, TO THOSE WHO HAD CRUCIFIED THE LORD, WHEN THEY ASKED HIM, SAYING, MEN AND BRETHREN, WHAT SHALL WE DO ACTS 2:37? FOR THE WOUND IS GREAT. YOU HAVE MADE US THINK OF OUR FALL, O PETER, BY SAYING, YOU KILLED THE PRINCE OF LIFE. WHAT SALVE IS THERE FOR SO GREAT A WOUND? WHAT CLEANSING FOR SUCH FOULNESS? WHAT IS THE SALVATION FOR SUCH PERDITION? REPENT, SAYS HE, AND BE BAPTIZED EVERY ONE OF YOU IN THE NAME OF JESUS CHRIST OUR LORD, FOR THE REMISSION OF SINS, AND YOU SHALL RECEIVE THE GIFT OF THE HOLY GHOST. O UNSPEAKABLE LOVING-KINDNESS OF GOD! THEY HAVE NO HOPE OF BEING SAVED, AND YET THEY ARE THOUGHT WORTHY OF THE HOLY GHOST. YOU SEE THE POWER OF BAPTISM! IF ANY OF YOU HAS CRUCIFIED THE CHRIST BY BLASPHEMOUS WORDS; IF ANY OF YOU IN IGNORANCE HAS DENIED HIM BEFORE MEN; IF ANY BY WICKED WORKS HAS CAUSED THE DOCTRINE TO BE BLASPHEMED; LET HIM REPENT AND BE OF GOOD HOPE, FOR THE SAME GRACE IS PRESENT EVEN NOW.

16. BE OF GOOD COURAGE, O JERUSALEM; THE LORD WILL TAKE AWAY ALL YOUR INIQUITIES. THE LORD WILL WASH AWAY THE FILTH OF HIS SONS AND OF HIS DAUGHTERS BY THE SPIRIT OF JUDGMENT, AND BY THE SPIRIT OF BURNING ISAIAH 4:4 . HE WILL SPRINKLE CLEAN WATER UPON YOU, AND YOU SHALL BE CLEANSED FROM ALL YOUR SIN. EZEKIEL 36:25 ANGELS SHALL DANCE AROUND YOU, AND SAY, WHO IS THIS THAT COMES UP IN WHITE ARRAY, LEANING UPON HER BELOVED ? FOR THE SOUL THAT WAS FORMERLY A SLAVE HAS NOW ADOPTED HER MASTER HIMSELF AS HER KINSMAN: AND HE ACCEPTING THE UNFEIGNED PURPOSE WILL ANSWER: BEHOLD, YOU ARE FAIR, MY LOVE; BEHOLD, YOU ARE FAIR: YOUR TEETH ARE LIKE FLOCKS OF SHEEP NEW SHORN, (BECAUSE OF THE CONFESSION OF A GOOD CONSCIENCE: AND FURTHER) WHICH HAVE ALL OF THEM TWINS ; BECAUSE OF THE TWOFOLD GRACE, I MEAN THAT WHICH IS PERFECTED OF WATER AND OF THE SPIRIT , OR THAT WHICH IS ANNOUNCED BY THE OLD AND BY THE NEW TESTAMENT. AND GOD GRANT THAT ALL OF YOU WHEN YOU HAVE FINISHED THE COURSE OF THE FAST, MAY REMEMBER WHAT I SAY, AND BRINGING FORTH FRUIT IN GOOD WORKS, MAY STAND BLAMELESS BESIDE THE SPIRITUAL BRIDEGROOM, AND OBTAIN THE REMISSION OF YOUR SINS FROM GOD; TO WHOM WITH THE SON AND HOLY SPIRIT BE THE GLORY FOREVER. AMEN.

CATECHETICAL LECTURE 4
ON THE TEN POINTS OF DOCTRINE.

COLOSSIANS 2:8.

BEWARE LEST ANY MAN SPOIL YOU THROUGH PHILOSOPHY AND VAIN DECEIT, AFTER THE TRADITION OF MEN, AFTER THE RUDIMENTS OF THE WORLD, ETC.

1. VICE MIMICS VIRTUE, AND THE TARES STRIVE TO BE THOUGHT WHEAT, GROWING LIKE THE WHEAT IN APPEARANCE, BUT BEING DETECTED BY GOOD JUDGES FROM THE TASTE. THE DEVIL ALSO TRANSFIGURES HIMSELF INTO AN ANGEL OF LIGHT 2 CORINTHIANS 11:14; NOT THAT HE MAY REASCEND TO WHERE HE WAS, FOR HAVING MADE HIS HEART HARD AS AN ANVIL , HE HAS HENCEFORTH A WILL THAT CANNOT REPENT; BUT IN ORDER THAT HE MAY ENVELOPE THOSE WHO ARE LIVING AN ANGELIC LIFE IN A MIST OF BLINDNESS, AND A PESTILENT CONDITION OF UNBELIEF. MANY WOLVES ARE GOING ABOUT IN SHEEPS' CLOTHING , THEIR CLOTHING BEING THAT OF SHEEP, NOT SO THEIR CLAWS AND TEETH: BUT CLAD IN THEIR SOFT SKIN, AND DECEIVING THE INNOCENT BY THEIR APPEARANCE, THEY SHED UPON THEM FROM THEIR FANGS THE DESTRUCTIVE POISON OF UNGODLINESS. WE HAVE NEED THEREFORE OF DIVINE GRACE, AND OF A SOBER MIND, AND OF EYES THAT SEE, LEST FROM EATING TARES AS WHEAT WE SUFFER HARM FROM IGNORANCE, AND LEST FROM TAKING THE WOLF TO BE A SHEEP WE BECOME HIS PREY, AND FROM SUPPOSING THE DESTROYING DEVIL TO BE A BENEFICENT ANGEL WE BE DEVOURED: FOR, AS THE SCRIPTURE SAYS, HE GOES ABOUT AS A ROARING LION, SEEKING WHOM HE MAY DEVOUR. 1 PETER 5:8 THIS IS THE CAUSE OF THE CHURCH'S ADMONITIONS, THE CAUSE OF THE PRESENT INSTRUCTIONS, AND OF THE LESSONS WHICH ARE READ.

2. FOR THE METHOD OF GODLINESS CONSISTS OF THESE TWO THINGS, PIOUS DOCTRINES, AND VIRTUOUS PRACTICE: AND NEITHER ARE THE DOCTRINES ACCEPTABLE TO GOD APART FROM GOOD WORKS, NOR DOES GOD ACCEPT THE WORKS WHICH ARE NOT PERFECTED WITH PIOUS DOCTRINES. FOR WHAT PROFIT IS IT, TO KNOW WELL THE DOCTRINES CONCERNING GOD, AND YET TO BE A VILE FORNICATOR? AND AGAIN, WHAT PROFIT IS IT, TO BE NOBLY TEMPERATE, AND AN IMPIOUS BLASPHEMER? A MOST PRECIOUS POSSESSION THEREFORE IS THE KNOWLEDGE OF DOCTRINES: ALSO THERE IS NEED OF A WAKEFUL SOUL, SINCE THERE ARE MANY THAT MAKE SPOIL THROUGH PHILOSOPHY AND VAIN DECEIT. COLOSSIANS 2:8 THE GREEKS ON THE ONE HAND DRAW MEN AWAY BY THEIR SMOOTH TONGUE, FOR HONEY DROPS FROM A HARLOT'S LIPS PROVERBS 5:3: WHEREAS THEY OF THE CIRCUMCISION DECEIVE THOSE WHO COME TO THEM BY MEANS OF THE DIVINE SCRIPTURES, WHICH THEY MISERABLY MISINTERPRET THOUGH STUDYING THEM FROM CHILDHOOD TO OLD AGE , AND GROWING OLD IN IGNORANCE. BUT THE CHILDREN OF HERETICS, BY THEIR GOOD WORDS AND SMOOTH TONGUE, DECEIVE THE HEARTS OF THE INNOCENT , DISGUISING WITH THE NAME OF CHRIST AS IT WERE WITH HONEY THE POISONED ARROWS OF THEIR IMPIOUS DOCTRINES: CONCERNING ALL OF WHOM TOGETHER THE LORD SAYS, TAKE HEED LEST ANY MAN MISLEAD YOU. MATTHEW 24:4 THIS IS THE REASON FOR THE TEACHING OF THE CREED AND FOR EXPOSITIONS UPON IT.

3. BUT BEFORE DELIVERING YOU OVER TO THE CREED , I THINK IT IS WELL TO MAKE USE AT PRESENT OF A SHORT SUMMARY OF NECESSARY DOCTRINES; THAT THE MULTITUDE OF THINGS TO BE SPOKEN, AND THE LONG INTERVAL OF THE DAYS OF ALL THIS HOLY LENT, MAY NOT CAUSE FORGETFULNESS IN THE MIND OF THE MORE SIMPLE AMONG YOU; BUT THAT, HAVING STREWN SOME SEEDS NOW IN A SUMMARY WAY, WE MAY NOT FORGET THE SAME WHEN AFTERWARDS MORE WIDELY TILLED. BUT LET THOSE HERE PRESENT WHOSE HABIT OF MIND IS MATURE, AND WHO HAVE THEIR SENSES ALREADY EXERCISED TO DISCERN GOOD AND EVIL HEBREWS 5:14, ENDURE PATIENTLY TO LISTEN TO THINGS FITTED RATHER FOR CHILDREN, AND TO AN INTRODUCTORY COURSE, AS IT WERE, OF MILK: THAT AT THE SAME TIME BOTH THOSE WHO HAVE NEED OF THE INSTRUCTION MAY BE BENEFITED, AND THOSE WHO HAVE THE KNOWLEDGE MAY REKINDLE THE REMEMBRANCE OF THINGS WHICH THEY ALREADY KNOW.

I. OF GOD.

4. FIRST THEN LET THERE BE LAID AS A FOUNDATION IN YOUR SOUL THE DOCTRINE CONCERNING GOD; THAT GOD IS ONE, ALONE UNBEGOTTEN, WITHOUT BEGINNING, CHANGE, OR VARIATION ; NEITHER BEGOTTEN OF ANOTHER, NOR HAVING ANOTHER TO SUCCEED HIM IN HIS LIFE; WHO NEITHER BEGAN TO LIVE IN TIME, NOR ENDS EVER: AND THAT HE IS BOTH GOOD AND JUST; THAT IF EVER THOU HEAR A HERETIC SAY, THAT THERE IS ONE GOD WHO IS JUST, AND ANOTHER WHO IS GOOD , YOU MAY IMMEDIATELY REMEMBER, AND DISCERN THE POISONED ARROW OF HERESY. FOR SOME HAVE IMPIOUSLY DARED TO DIVIDE THE ONE GOD IN THEIR TEACHING: AND SOME HAVE SAID THAT ONE IS THE CREATOR AND LORD OF THE SOUL, AND ANOTHER OF THE BODY ; A DOCTRINE AT ONCE ABSURD AND IMPIOUS. FOR HOW CAN A MAN BECOME THE ONE SERVANT OF TWO MASTERS, WHEN OUR LORD SAYS IN THE GOSPELS, NO MAN CAN SERVE TWO MASTERS ? THERE IS THEN ONE ONLY GOD, THE MAKER BOTH OF SOULS AND BODIES: ONE THE CREATOR OF HEAVEN AND EARTH, THE MAKER OF ANGELS AND ARCHANGELS: OF MANY THE CREATOR, BUT OF ONE ONLY THE FATHER BEFORE ALL AGES — OF ONE ONLY, HIS ONLY-BEGOTTEN SON, OUR LORD JESUS CHRIST, BY WHOM HE MADE ALL THINGS VISIBLE AND INVISIBLE.

5. THIS FATHER OF OUR LORD JESUS CHRIST IS NOT CIRCUMSCRIBED IN ANY PLACE , NOR IS HE LESS THAN THE HEAVEN; BUT THE HEAVENS ARE THE WORKS OF HIS FINGERS , AND THE WHOLE EARTH IS HELD IN HIS GRASP ISAIAH 40:12: HE IS IN ALL THINGS AND AROUND ALL. THINK NOT THAT THE SUN IS BRIGHTER THAN HE , OR EQUAL TO HIM: FOR HE WHO AT FIRST FORMED THE SUN MUST NEEDS BE INCOMPARABLY GREATER AND BRIGHTER. HE FOREKNOWS THE THINGS THAT SHALL BE, AND IS MIGHTIER THAN ALL, KNOWING ALL THINGS AND DOING AS HE WILL; NOT BEING SUBJECT TO ANY

NECESSARY SEQUENCE OF EVENTS, NOR TO NATIVITY, NOR CHANCE, NOR FATE; IN ALL THINGS PERFECT, AND EQUALLY POSSESSING EVERY ABSOLUTE FORM OF VIRTUE, NEITHER DIMINISHING NOR INCREASING, BUT IN MODE AND CONDITIONS EVER THE SAME; WHO HAS PREPARED PUNISHMENT FOR SINNERS, AND A CROWN FOR THE RIGHTEOUS.

6. SEEING THEN THAT MANY HAVE GONE ASTRAY IN VARIOUS WAYS FROM THE ONE GOD, SOME HAVING DEIFIED THE SUN, THAT WHEN THE SUN SETS THEY MAY ABIDE IN THE NIGHT SEASON WITHOUT GOD; OTHERS THE MOON, TO HAVE NO GOD BY DAY ; OTHERS THE OTHER PARTS OF THE WORLD ; OTHERS THE ARTS ; OTHERS THEIR VARIOUS KINDS OF FOOD ; OTHERS THEIR PLEASURES ; WHILE SOME, MAD AFTER WOMEN, HAVE SET UP ON HIGH AN IMAGE OF A NAKED WOMAN, AND CALLED IT APHRODITE , AND WORSHIPPED THEIR OWN LUST IN A VISIBLE FORM; AND OTHERS DAZZLED BY THE BRIGHTNESS OF GOLD HAVE DEIFIED IT AND THE OTHER KINDS OF MATTER;— WHEREAS IF ONE LAY AS A FIRST FOUNDATION IN HIS HEART THE DOCTRINE OF THE UNITY OF GOD, AND TRUST TO HIM, HE ROOTS OUT AT ONCE THE WHOLE CROP OF THE EVILS OF IDOLATRY, AND OF THE ERROR OF THE HERETICS: LAY THOU, THEREFORE, THIS FIRST DOCTRINE OF RELIGION AS A FOUNDATION IN YOUR SOUL BY FAITH.

OF CHRIST.

7. BELIEVE ALSO IN THE SON OF GOD, ONE AND ONLY, OUR LORD JESUS CHRIST, WHO WAS BEGOTTEN GOD OF GOD, BEGOTTEN LIFE OF LIFE, BEGOTTEN LIGHT OF LIGHT , WHO IS IN ALL THINGS LIKE TO HIM THAT BEGOT, WHO RECEIVED NOT HIS BEING IN TIME, BUT WAS BEFORE ALL AGES ETERNALLY AND INCOMPREHENSIBLY BEGOTTEN OF THE FATHER: THE WISDOM AND THE POWER OF GOD, AND HIS RIGHTEOUSNESS PERSONALLY SUBSISTING : WHO SITS ON THE RIGHT HAND OF THE FATHER BEFORE ALL AGES.

FOR THE THRONE AT GOD'S RIGHT HAND HE RECEIVED NOT, AS SOME HAVE THOUGHT, BECAUSE OF HIS PATIENT ENDURANCE, BEING CROWNED AS IT WERE BY GOD AFTER HIS PASSION; BUT THROUGHOUT HIS BEING — A BEING BY ETERNAL GENERATION — HE HOLDS HIS ROYAL DIGNITY, AND SHARES THE FATHER'S SEAT, BEING GOD AND WISDOM AND POWER, AS HAS BEEN SAID; REIGNING TOGETHER WITH THE FATHER, AND CREATING ALL THINGS FOR THE FATHER, YET LACKING NOTHING IN THE DIGNITY OF GODHEAD, AND KNOWING HIM THAT HAS BEGOTTEN HIM, EVEN AS HE IS KNOWN OF HIM THAT HAS BEGOTTEN; AND TO SPEAK BRIEFLY, REMEMBER THOU WHAT IS WRITTEN IN THE GOSPELS, THAT NONE KNOWS THE SON BUT THE FATHER, NEITHER KNOWS ANY THE FATHER SAVE THE SON.

8. FURTHER, DO THOU NEITHER SEPARATE THE SON FROM THE FATHER, NOR BY MAKING A CONFUSION BELIEVE IN A SON-FATHERHOOD ; BUT BELIEVE THAT OF ONE GOD THERE IS ONE ONLY-BEGOTTEN SON, WHO IS BEFORE ALL AGES GOD THE WORD; NOT THE UTTERED WORD DIFFUSED INTO THE AIR, NOR TO BE LIKENED TO IMPERSONAL WORDS ; BUT THE WORD THE SON, MAKER OF ALL WHO PARTAKE OF REASON, THE WORD WHO HEARS THE FATHER, AND HIMSELF SPEAKS. AND ON THESE POINTS, SHOULD GOD PERMIT, WE WILL SPEAK MORE AT LARGE IN DUE SEASON; FOR WE DO NOT FORGET OUR PRESENT PURPOSE TO GIVE A SUMMARY INTRODUCTION TO THE FAITH.

CONCERNING HIS BIRTH OF THE VIRGIN.

9. BELIEVE THEN THAT THIS ONLY-BEGOTTEN SON OF GOD FOR OUR SINS CAME DOWN FROM HEAVEN UPON EARTH, AND TOOK UPON HIM THIS HUMAN NATURE OF LIKE PASSIONS WITH US, AND WAS BEGOTTEN OF THE HOLY VIRGIN AND OF THE HOLY GHOST, AND WAS MADE MAN, NOT IN SEEMING AND MERE SHOW , BUT IN TRUTH; NOR YET BY PASSING THROUGH THE VIRGIN AS THROUGH A CHANNEL ; BUT WAS OF HER MADE TRULY FLESH, [AND TRULY NOURISHED WITH MILK], AND DID TRULY EAT AS WE DO, AND TRULY DRINK AS WE DO. FOR IF THE INCARNATION WAS A PHANTOM, SALVATION IS A PHANTOM ALSO. THE CHRIST WAS OF TWO NATURES, MAN IN WHAT WAS SEEN, BUT GOD IN WHAT WAS NOT SEEN; AS MAN TRULY EATING LIKE US, FOR HE HAD THE LIKE FEELING OF THE FLESH WITH US; BUT AS GOD FEEDING THE FIVE THOUSAND FROM FIVE LOAVES; AS MAN TRULY DYING, BUT AS GOD RAISING HIM THAT HAD BEEN DEAD FOUR DAYS; TRULY SLEEPING IN THE SHIP AS MAN, AND WALKING UPON THE WATERS AS GOD.

OF THE CROSS.

10. HE WAS TRULY CRUCIFIED FOR OUR SINS. FOR IF YOU WOULD DENY IT, THE PLACE REFUTES YOU VISIBLY, THIS BLESSED GOLGOTHA , IN WHICH WE ARE NOW ASSEMBLED FOR THE SAKE OF HIM WHO WAS HERE CRUCIFIED; AND THE WHOLE WORLD HAS SINCE BEEN FILLED WITH PIECES OF THE WOOD OF THE CROSS. BUT HE WAS CRUCIFIED NOT FOR SINS OF HIS OWN, BUT THAT WE MIGHT BE DELIVERED FROM OUR SINS. AND THOUGH AS MAN HE WAS AT THAT TIME DESPISED OF MEN, AND WAS BUFFETED, YET HE WAS ACKNOWLEDGED BY THE CREATION AS GOD: FOR WHEN THE SUN SAW HIS LORD DISHONOURED, HE GREW DIM AND TREMBLED, NOT ENDURING THE SIGHT.

OF HIS BURIAL.

11. HE WAS TRULY LAID AS MAN IN A TOMB OF ROCK; BUT ROCKS WERE RENT ASUNDER BY TERROR BECAUSE OF HIM. HE WENT DOWN INTO THE REGIONS BENEATH THE EARTH, THAT THENCE ALSO HE MIGHT REDEEM THE RIGHTEOUS. FOR, TELL ME, COULD THOU WISH THE LIVING ONLY TO ENJOY HIS GRACE, AND THAT, THOUGH MOST OF THEM ARE UNHOLY; AND NOT WISH THOSE WHO FROM ADAM HAD FOR A LONG WHILE BEEN IMPRISONED TO HAVE NOW GAINED THEIR LIBERTY? ESAIAS THE PROPHET PROCLAIMED WITH LOUD VOICE SO MANY THINGS CONCERNING HIM; WOULD YOU NOT WISH THAT THE KING SHOULD GO DOWN AND REDEEM HIS HERALD? DAVID WAS THERE, AND SAMUEL, AND ALL THE PROPHETS , JOHN HIMSELF ALSO, WHO BY HIS MESSENGERS SAID, ARE YOU HE THAT SHOULD COME, OR LOOK WE FOR ANOTHER MATTHEW 11:3? WOULD YOU NOT WISH THAT HE SHOULD DESCEND AND REDEEM SUCH AS THESE?

OF THE RESURRECTION.

12. BUT HE WHO DESCENDED INTO THE REGIONS BENEATH THE EARTH CAME UP AGAIN; AND JESUS, WHO WAS BURIED, TRULY ROSE AGAIN THE THIRD DAY. AND IF THE JEWS EVER WORRY YOU, MEET THEM AT ONCE BY ASKING THUS: DID JONAH COME FORTH FROM THE WHALE ON THE THIRD DAY, AND HAS NOT CHRIST THEN RISEN FROM THE EARTH ON THE THIRD DAY? IS A DEAD MAN RAISED TO LIFE ON TOUCHING THE BONES OF ELISHA, AND IS IT NOT MUCH EASIER FOR THE MAKER OF MANKIND TO BE RAISED BY THE POWER OF THE FATHER? WELL THEN, HE TRULY ROSE, AND AFTER HE HAD RISEN WAS SEEN AGAIN OF THE DISCIPLES: AND TWELVE DISCIPLES WERE WITNESSES OF HIS RESURRECTION, WHO BORE WITNESS NOT IN PLEASING WORDS, BUT CONTENDED EVEN UNTO TORTURE AND DEATH FOR THE TRUTH OF THE RESURRECTION. WHAT THEN, SHALL EVERY WORD BE ESTABLISHED AT THE MOUTH OF TWO OF THREE WITNESSES DEUTERONOMY 19:15, ACCORDING TO THE SCRIPTURE, AND, THOUGH TWELVE BEAR WITNESS TO THE RESURRECTION OF CHRIST, ARE YOU STILL INCREDULOUS IN REGARD TO HIS RESURRECTION?

CONCERNING THE ASCENSION.

13. BUT WHEN JESUS HAD FINISHED HIS COURSE OF PATIENT ENDURANCE, AND HAD REDEEMED MANKIND FROM THEIR SINS, HE ASCENDED AGAIN INTO THE HEAVENS, A CLOUD RECEIVING HIM UP: AND AS HE WENT UP ANGELS WERE BESIDE HIM, AND APOSTLES WERE BEHOLDING. BUT IF ANY MAN DISBELIEVES THE WORDS WHICH I SPEAK, LET HIM BELIEVE THE ACTUAL POWER OF THE THINGS NOW SEEN. ALL KINGS WHEN THEY DIE HAVE THEIR POWER EXTINGUISHED WITH THEIR LIFE: BUT CHRIST CRUCIFIED IS WORSHIPPED BY THE WHOLE WORLD. WE PROCLAIM THE CRUCIFIED, AND THE DEVILS TREMBLE NOW. MANY HAVE BEEN CRUCIFIED AT VARIOUS TIMES; BUT OF WHAT OTHER WHO WAS CRUCIFIED DID THE INVOCATION EVER DRIVE THE DEVILS AWAY?

14. LET US, THEREFORE, NOT BE ASHAMED OF THE CROSS OF CHRIST; BUT THOUGH ANOTHER HIDE IT, DO THOU OPENLY SEAL IT UPON YOUR FOREHEAD, THAT THE DEVILS MAY BEHOLD THE ROYAL SIGN AND FLEE TREMBLING FAR AWAY. MAKE THEN THIS SIGN AT EATING AND DRINKING, AT SITTING, AT LYING DOWN, AT RISING UP, AT SPEAKING, AT WALKING: IN A WORD, AT EVERY ACT. FOR HE WHO WAS HERE CRUCIFIED IS IN HEAVEN ABOVE. IF AFTER BEING CRUCIFIED AND BURIED HE HAD REMAINED IN THE TOMB, WE SHOULD HAVE HAD CAUSE TO BE ASHAMED; BUT, IN FACT, HE WHO WAS CRUCIFIED ON GOLGOTHA HERE, HAS ASCENDED INTO HEAVEN FROM THE MOUNT OF OLIVES ON THE EAST. FOR AFTER HAVING GONE DOWN HENCE INTO HADES, AND COME UP AGAIN TO US, HE ASCENDED AGAIN FROM US INTO HEAVEN, HIS FATHER ADDRESSING HIM, AND SAYING, SIT ON MY RIGHT HAND, UNTIL I MAKE YOUR ENEMIES YOUR FOOTSTOOL.

OF JUDGMENT TO COME.

15. THIS JESUS CHRIST WHO IS GONE UP SHALL COME AGAIN, NOT FROM EARTH BUT FROM HEAVEN: AND I SAY, NOT FROM EARTH, BECAUSE THERE ARE MANY ANTICHRISTS TO COME AT THIS TIME FROM EARTH. FOR ALREADY, AS YOU HAVE SEEN, MANY HAVE BEGUN TO SAY, I AM THE CHRIST MATTHEW 24:5: AND THE ABOMINATION OF DESOLATION IS YET TO COME, ASSUMING TO HIMSELF THE FALSE TITLE OF CHRIST. BUT LOOK THOU FOR THE TRUE CHRIST, THE ONLY-BEGOTTEN SON OF GOD, COMING HENCEFORTH NO MORE FROM EARTH, BUT FROM HEAVEN, APPEARING TO ALL MORE BRIGHT THAN ANY LIGHTNING AND BRILLIANCY OF LIGHT, WITH ANGEL GUARDS ATTENDED, THAT HE MAY JUDGE BOTH QUICK AND DEAD, AND REIGN IN A HEAVENLY, ETERNAL KINGDOM, WHICH SHALL HAVE NO END. FOR ON THIS POINT ALSO, I PRAY YOU, MAKE YOURSELF SURE, SINCE THERE ARE MANY WHO SAY THAT CHRIST'S KINGDOM HAS AN END.

OF THE HOLY GHOST.

16. BELIEVE THOU ALSO IN THE HOLY GHOST, AND HOLD THE SAME OPINION CONCERNING HIM, WHICH YOU HAVE RECEIVED TO HOLD CONCERNING THE FATHER AND THE SON, AND FOLLOW NOT THOSE WHO TEACH BLASPHEMOUS THINGS OF HIM. BUT LEARN THOU THAT THIS HOLY SPIRIT IS ONE, INDIVISIBLE, OF MANIFOLD POWER; HAVING MANY OPERATIONS, YET NOT HIMSELF DIVIDED; WHO KNOWS THE MYSTERIES, WHO SEARCHES ALL THINGS, EVEN THE DEEP THINGS OF GOD 1 CORINTHIANS 2:10: WHO DESCENDED UPON THE LORD JESUS CHRIST IN FORM OF A DOVE; WHO WROUGHT IN THE LAW AND IN THE PROPHETS; WHO NOW ALSO AT THE SEASON OF BAPTISM SEALS YOUR SOUL; OF WHOSE HOLINESS ALSO EVERY INTELLECTUAL NATURE HAS NEED: AGAINST WHOM IF ANY DARE TO BLASPHEME, HE HAS NO FORGIVENESS, NEITHER IN THIS WORLD, NOR IN THAT WHICH IS TO COME MATTHEW 12:32: WHO WITH THE FATHER AND THE SON TOGETHER IS HONOURED WITH THE GLORY OF THE GODHEAD: OF WHOM ALSO THRONES, AND DOMINIONS, PRINCIPALITIES, AND POWERS HAVE NEED. COLOSSIANS 1:16 FOR THERE IS ONE GOD, THE FATHER OF CHRIST; AND ONE LORD JESUS CHRIST, THE ONLY-BEGOTTEN SON OF THE ONLY GOD; AND ONE HOLY GHOST, THE SANCTIFIER AND DEIFIER OF ALL , WHO SPOKE IN THE LAW AND IN THE PROPHETS, IN THE OLD AND IN THE NEW TESTAMENT.

17. HAVE THOU EVER IN YOUR MIND THIS SEAL , WHICH FOR THE PRESENT HAS BEEN LIGHTLY TOUCHED IN MY DISCOURSE, BY WAY OF SUMMARY, BUT SHALL BE STATED, SHOULD THE LORD PERMIT, TO THE BEST OF MY POWER WITH THE PROOF FROM THE SCRIPTURES. FOR CONCERNING THE DIVINE AND HOLY MYSTERIES OF THE FAITH, NOT EVEN A CASUAL STATEMENT MUST BE DELIVERED WITHOUT THE HOLY SCRIPTURES; NOR MUST WE BE DRAWN ASIDE BY MERE PLAUSIBILITY AND ARTIFICES OF SPEECH. EVEN TO ME, WHO TELL YOU THESE THINGS, GIVE NOT ABSOLUTE CREDENCE, UNLESS THOU RECEIVE THE PROOF OF THE THINGS WHICH I ANNOUNCE FROM THE DIVINE SCRIPTURES. FOR THIS SALVATION WHICH WE BELIEVE DEPENDS NOT ON INGENIOUS REASONING , BUT ON DEMONSTRATION OF THE HOLY SCRIPTURES.

OF THE SOUL.

18. NEXT TO THE KNOWLEDGE OF THIS VENERABLE AND GLORIOUS AND ALL-HOLY FAITH, LEARN FURTHER WHAT YOU YOURSELF ART: THAT AS MAN YOU ARE OF A TWO-FOLD NATURE, CONSISTING OF SOUL AND BODY; AND THAT, AS WAS SAID A SHORT TIME AGO, THE SAME GOD IS THE CREATOR BOTH OF SOUL AND BODY. KNOW ALSO THAT YOU HAVE A SOUL SELF-GOVERNED, THE NOBLEST WORK OF GOD, MADE AFTER THE IMAGE OF ITS CREATOR : IMMORTAL BECAUSE OF GOD THAT GIVES IT IMMORTALITY; A LIVING BEING, RATIONAL, IMPERISHABLE, BECAUSE OF HIM THAT BESTOWED THESE GIFTS: HAVING FREE POWER TO DO WHAT IT WILLS. FOR IT IS NOT ACCORDING TO YOUR NATIVITY THAT YOU SIN, NOR IS IT BY THE POWER OF CHANCE THAT YOU COMMIT FORNICATION, NOR, AS SOME IDLY TALK, DO THE CONJUNCTIONS OF THE STARS COMPEL YOU TO GIVE YOURSELF TO WANTONNESS. WHY DO YOU SHRINK FROM CONFESSING YOUR OWN EVIL DEEDS, AND ASCRIBE THE BLAME TO THE INNOCENT STARS? GIVE NO MORE HEED, PRAY, TO ASTROLOGERS; FOR OF THESE THE DIVINE SCRIPTURE SAYS, LET THE STARGAZERS OF THE HEAVEN STAND UP AND SAVE YOU, AND WHAT FOLLOWS: BEHOLD, THEY ALL SHALL BE CONSUMED AS STUBBLE ON THE FIRE, AND SHALL NOT DELIVER THEIR SOUL FROM THE FLAME ISAIAH 47:13 .

19. AND LEARN THIS ALSO, THAT THE SOUL, BEFORE IT CAME INTO THIS WORLD, HAD COMMITTED NO SIN , BUT HAVING COME IN SINLESS, WE NOW SIN OF OUR FREE-WILL. LISTEN NOT, I PRAY YOU, TO ANY ONE PERVERSELY INTERPRETING THE WORDS, BUT IF I DO THAT WHICH I WOULD NOT ROMANS 7:16: BUT REMEMBER HIM WHO SAYS, IF YOU BE WILLING, AND HEARKEN UNTO ME, YOU SHALL EAT THE GOOD THINGS OF THE LAND: BUT IF YOU BE NOT WILLING, NEITHER HEARKEN UNTO ME, THE SWORD SHALL DEVOUR YOU, ETC. ISAIAH 1:19-20: AND AGAIN, AS YOU PRESENTED YOUR MEMBERS AS SERVANTS TO UNCLEANNESS AND TO INIQUITY UNTO INIQUITY, EVEN SO NOW PRESENT YOUR MEMBERS AS SERVANTS TO RIGHTEOUSNESS UNTO SANCTIFICATION. ROMANS 6:19 REMEMBER ALSO THE SCRIPTURE, WHICH SAYS, EVEN AS THEY DID NOT LIKE TO RETAIN GOD IN THEIR KNOWLEDGE ROMANS 1:28: AND, THAT WHICH MAY BE KNOWN OF GOD IS MANIFEST IN THEM ROMANS 1:19; AND AGAIN, THEIR EYES THEY HAVE CLOSED. MATTHEW 13:15 ALSO REMEMBER HOW GOD AGAIN ACCUSES THEM, AND SAYS, YET I PLANTED YOU A FRUITFUL VINE, WHOLLY TRUE: HOW ARE YOU TURNED TO BITTERNESS, THOU THE STRANGE VINE JEREMIAH 2:21?

20. THE SOUL IS IMMORTAL, AND ALL SOULS ARE ALIKE BOTH OF MEN AND WOMEN; FOR ONLY THE MEMBERS OF THE BODY ARE DISTINGUISHED. THERE IS NOT A CLASS OF SOULS SINNING BY NATURE, AND A CLASS OF SOULS PRACTISING RIGHTEOUSNESS BY NATURE : BUT BOTH ACT FROM CHOICE, THE SUBSTANCE OF THEIR SOULS BEING OF ONE KIND ONLY, AND ALIKE IN ALL. I KNOW, HOWEVER, THAT I AM TALKING MUCH, AND THAT THE TIME IS ALREADY LONG: BUT WHAT IS MORE PRECIOUS THAN SALVATION? ARE YOU NOT WILLING TO TAKE TROUBLE IN GETTING PROVISIONS FOR THE WAY AGAINST THE HERETICS? AND WILL YOU NOT LEARN THE BYE-PATHS OF THE ROAD, LEST FROM IGNORANCE THOU FALL DOWN A PRECIPICE? IF YOUR TEACHERS THINK IT NO SMALL GAIN FOR YOU TO LEARN THESE THINGS, SHOULD NOT THOU THE LEARNER GLADLY RECEIVE THE MULTITUDE OF THINGS TOLD YOU?

21. THE SOUL IS SELF-GOVERNED: AND THOUGH THE DEVIL CAN SUGGEST, HE HAS NOT THE POWER TO COMPEL AGAINST THE WILL. HE PICTURES TO YOU THE THOUGHT OF FORNICATION: IF YOU WILL, YOU ACCEPT IT; IF YOU WILL NOT, YOU REJECT. FOR IF YOU WERE A FORNICATOR BY NECESSITY, THEN FOR WHAT CAUSE DID GOD PREPARE HELL? IF YOU WERE A DOER OF RIGHTEOUSNESS BY NATURE AND NOT BY WILL, WHEREFORE DID GOD PREPARE CROWNS OF INEFFABLE GLORY? THE SHEEP IS GENTLE, BUT NEVER WAS IT CROWNED FOR ITS GENTLENESS: SINCE ITS GENTLE QUALITY BELONGS TO IT NOT FROM CHOICE BUT BY NATURE.

OF THE BODY.

22. YOU HAVE LEARNED, BELOVED, THE NATURE OF THE SOUL, AS FAR AS THERE IS TIME AT PRESENT: NOW DO YOUR BEST TO RECEIVE THE DOCTRINE OF THE BODY ALSO. SUFFER NONE OF THOSE WHO SAY THAT THIS BODY IS NO WORK OF GOD : FOR THEY WHO BELIEVE THAT THE BODY IS INDEPENDENT OF GOD, AND THAT THE SOUL DWELLS IN IT AS IN A STRANGE VESSEL, READILY ABUSE IT TO FORNICATION. AND YET WHAT FAULT HAVE THEY FOUND IN THIS WONDERFUL BODY? FOR WHAT IS LACKING IN COMELINESS? AND WHAT IN ITS STRUCTURE IS NOT FULL OF SKILL? OUGHT THEY NOT TO HAVE OBSERVED THE LUMINOUS CONSTRUCTION OF THE EYES? AND HOW THE EARS BEING SET OBLIQUELY RECEIVE THE SOUND UNHINDERED? AND HOW THE SMELL IS ABLE TO DISTINGUISH SCENTS, AND TO PERCEIVE EXHALATIONS? AND HOW THE TONGUE MINISTERS TO TWO PURPOSES, THE SENSE OF TASTE, AND THE POWER OF SPEECH? HOW THE LUNGS PLACED OUT OF SIGHT ARE UNCEASING IN THEIR RESPIRATION OF THE AIR? WHO IMPARTED THE INCESSANT PULSATION OF THE HEART? WHO MADE THE DISTRIBUTION INTO SO MANY VEINS AND ARTERIES? WHO SKILFULLY KNITTED TOGETHER THE BONES WITH THE SINEWS? WHO ASSIGNED A PART OF THE FOOD TO OUR SUBSTANCE, AND SEPARATED A PART FOR DECENT SECRETION, AND HID AWAY THE UNSEEMLY MEMBERS IN MORE SEEMLY PLACES? WHO WHEN THE HUMAN RACE MUST HAVE DIED OUT, RENDERED IT BY A SIMPLE INTERCOURSE PERPETUAL?

23. TELL ME NOT THAT THE BODY IS A CAUSE OF SIN. FOR IF THE BODY IS A CAUSE OF SIN, WHY DOES NOT A DEAD BODY SIN? PUT A SWORD IN THE RIGHT HAND OF ONE JUST DEAD, AND NO MURDER TAKES PLACE. LET BEAUTIES OF EVERY KIND PASS BEFORE A YOUTH JUST DEAD, AND NO IMPURE DESIRE ARISES. WHY? BECAUSE THE BODY SINS NOT OF ITSELF, BUT THE SOUL THROUGH THE BODY. THE BODY IS AN INSTRUMENT, AND, AS IT WERE, A GARMENT AND ROBE OF THE SOUL: AND IF BY THIS LATTER IT BE GIVEN OVER TO FORNICATION, IT BECOMES DEFILED: BUT IF IT DWELL WITH A HOLY SOUL, IT BECOMES A TEMPLE OF THE HOLY GHOST. IT IS NOT I THAT SAY THIS, BUT THE APOSTLE PAUL HAS SAID, DO YOU NOT KNOW, THAT YOUR BODIES ARE THE TEMPLE OF THE HOLY GHOST WHICH IS IN YOU 1 CORINTHIANS 6:19? BE TENDER, THEREFORE, OF YOUR BODY AS BEING A TEMPLE OF THE HOLY GHOST. POLLUTE NOT YOUR FLESH IN FORNICATION: DEFILE NOT THIS YOUR FAIREST ROBE: AND IF EVER YOU HAVE DEFILED IT, NOW CLEANSE IT BY REPENTANCE: GET YOURSELF WASHED, WHILE TIME PERMITS.

24. AND TO THE DOCTRINE OF CHASTITY LET THE FIRST TO GIVE HEED BE THE ORDER OF SOLITARIES AND OF VIRGINS, WHO MAINTAIN THE ANGELIC LIFE IN THE WORLD; AND LET THE REST OF THE CHURCH'S PEOPLE FOLLOW THEM. FOR YOU, BRETHREN, A GREAT CROWN IS LAID UP: BARTER NOT AWAY A GREAT DIGNITY FOR A PETTY PLEASURE: LISTEN TO THE APOSTLE SPEAKING: LEST THERE BE ANY FORNICATOR OR PROFANE PERSON, AS ESAU, WHO FOR ONE MESS OF MEAT SOLD HIS OWN BIRTHRIGHT. HEBREWS 12:16 ENROLLED HENCEFORTH IN THE ANGELIC BOOKS FOR YOUR PROFESSION OF CHASTITY, SEE THAT THOU BE NOT BLOTTED OUT AGAIN FOR YOUR PRACTICE OF FORNICATION.

25. NOR AGAIN, ON THE OTHER HAND, IN MAINTAINING YOUR CHASTITY BE THOU PUFFED UP AGAINST THOSE WHO WALK IN THE HUMBLER PATH OF MATRIMONY. FOR AS THE APOSTLE SAYS, LET MARRIAGE BE HAD IN HONOUR AMONG ALL, AND LET THE BED BE UNDEFILED. HEBREWS 13:4 YOU TOO WHO RETAIN YOUR CHASTITY, WERE YOU NOT BEGOTTEN OF THOSE WHO HAD MARRIED? BECAUSE YOU HAVE A POSSESSION OF GOLD, DO NOT ON THAT ACCOUNT REPROBATE THE SILVER. BUT LET THOSE ALSO BE OF GOOD CHEER, WHO BEING MARRIED USE MARRIAGE LAWFULLY; WHO MAKE A MARRIAGE ACCORDING TO GOD'S ORDINANCE, AND NOT OF WANTONNESS FOR THE SAKE OF UNBOUNDED LICENSE; WHO RECOGNISE SEASONS OF ABSTINENCE, THAT THEY MAY GIVE THEMSELVES UNTO PRAYER 1 CORINTHIANS 7:5; WHO IN OUR ASSEMBLIES BRING CLEAN BODIES AS WELL AS CLEAN GARMENTS INTO THE CHURCH; WHO HAVE ENTERED UPON MATRIMONY FOR THE PROCREATION OF CHILDREN, BUT NOT FOR INDULGENCE.

26. LET THOSE ALSO WHO MARRY BUT ONCE NOT REPROBATE THOSE WHO HAVE CONSENTED TO A SECOND MARRIAGE : FOR THOUGH CONTINENCE IS A NOBLE AND ADMIRABLE THING, YET IT IS ALSO PERMISSIBLE TO ENTER UPON A SECOND MARRIAGE, THAT THE WEAK MAY NOT FALL INTO FORNICATION. FOR IT IS GOOD FOR THEM, SAYS THE APOSTLE, IF THEY ABIDE EVEN AS I. BUT IF THEY HAVE NOT CONTINENCY, LET THEM MARRY: FOR IT IS BETTER TO MARRY THAN TO BURN. 1 CORINTHIANS 7:8-9 BUT LET ALL THE OTHER PRACTICES BE BANISHED AFAR, FORNICATION, ADULTERY, AND EVERY KIND OF LICENTIOUSNESS: AND LET THE BODY BE KEPT PURE FOR THE LORD, THAT THE LORD ALSO MAY HAVE RESPECT UNTO THE BODY. AND LET THE BODY BE NOURISHED WITH FOOD, THAT IT MAY LIVE, AND SERVE WITHOUT HINDRANCE; NOT, HOWEVER, THAT IT MAY BE GIVEN UP TO LUXURIES.

CONCERNING MEATS.

27. AND CONCERNING FOOD LET THESE BE YOUR ORDINANCES, SINCE IN REGARD TO MEATS ALSO MANY STUMBLE. FOR SOME DEAL INDIFFERENTLY WITH THINGS OFFERED TO IDOLS , WHILE OTHERS DISCIPLINE THEMSELVES, BUT CONDEMN THOSE THAT EAT: AND IN DIFFERENT WAYS MEN'S SOULS ARE DEFILED IN THE MATTER OF MEATS, FROM IGNORANCE OF THE USEFUL REASONS FOR EATING AND NOT EATING. FOR WE FAST BY ABSTAINING FROM WINE AND FLESH, NOT BECAUSE WE ABHOR THEM AS ABOMINATIONS, BUT BECAUSE WE LOOK FOR OUR REWARD; THAT HAVING SCORNED THINGS SENSIBLE, WE MAY ENJOY A SPIRITUAL AND INTELLECTUAL FEAST; AND THAT HAVING NOW SOWN IN TEARS WE MAY REAP IN JOY IN THE WORLD TO COME. DESPISE NOT THEREFORE THEM THAT EAT, AND BECAUSE OF THE WEAKNESS OF THEIR BODIES PARTAKE OF FOOD: NOR YET BLAME THESE WHO USE A LITTLE WINE FOR THEIR STOMACH'S SAKE AND THEIR OFTEN INFIRMITIES 1 TIMOTHY 5:23: AND NEITHER CONDEMN THE MEN AS SINNERS, NOR ABHOR THE FLESH AS STRANGE FOOD; FOR THE APOSTLE KNOWS SOME OF THIS SORT, WHEN HE SAYS: FORBIDDING TO MARRY, AND COMMANDING TO ABSTAIN FROM MEATS, WHICH GOD CREATED TO BE RECEIVED WITH THANKSGIVING BY THEM THAT BELIEVE. 1 TIMOTHY 4:3 IN ABSTAINING THEN FROM THESE THINGS, ABSTAIN NOT AS FROM THINGS ABOMINABLE , ELSE YOU HAVE NO REWARD: BUT AS BEING GOOD THINGS DISREGARD THEM FOR THE SAKE OF THE BETTER SPIRITUAL THINGS SET BEFORE YOU.

28. GUARD YOUR SOUL SAFELY, LEST AT ANY TIME THOU EAT OF THINGS OFFERED TO IDOLS: FOR CONCERNING MEATS OF THIS KIND, NOT ONLY I AT THIS TIME, BUT ERE NOW APOSTLES ALSO, AND JAMES THE BISHOP OF THIS CHURCH, HAVE HAD EARNEST CARE: AND THE APOSTLES AND ELDERS WRITE A CATHOLIC EPISTLE TO ALL THE GENTILES, THAT THEY SHOULD ABSTAIN FIRST FROM THINGS OFFERED TO IDOLS, AND THEN FROM BLOOD ALSO AND FROM THINGS STRANGLED. FOR MANY MEN BEING OF SAVAGE NATURE, AND LIVING LIKE DOGS, BOTH LAP UP BLOOD , IN IMITATION OF THE MANNER OF THE FIERCEST BEASTS, AND GREEDILY DEVOUR THINGS STRANGLED. BUT DO THOU, THE SERVANT OF CHRIST, IN EATING OBSERVE TO EAT WITH REVERENCE. AND SO ENOUGH CONCERNING MEATS.

OF APPAREL.

29. BUT LET YOUR APPAREL BE PLAIN, NOT FOR ADORNMENT, BUT FOR NECESSARY COVERING: NOT TO MINISTER TO YOUR VANITY, BUT TO KEEP YOU WARM IN WINTER, AND TO HIDE THE UNSEEMLINESS OF THE BODY: LEST UNDER PRETENCE OF HIDING THE UNSEEMLINESS, THOU FALL INTO ANOTHER KIND OF UNSEEMLINESS BY YOUR EXTRAVAGANT DRESS.

OF THE RESURRECTION.

30. BE TENDER, I BESEECH YOU, OF THIS BODY, AND UNDERSTAND THAT YOU WILL BE RAISED FROM THE DEAD, TO BE JUDGED WITH THIS BODY. BUT IF THERE STEAL INTO YOUR MIND ANY THOUGHT OF UNBELIEF, AS THOUGH THE THING WERE IMPOSSIBLE, JUDGE OF THE THINGS UNSEEN BY WHAT HAPPENS TO YOURSELF. FOR TELL ME; A HUNDRED YEARS AGO OR MORE, THINK WHERE WAST YOU YOURSELF: AND FROM WHAT A MOST MINUTE AND MEAN SUBSTANCE YOU HAVE COME TO SO GREAT A STATURE, AND SO MUCH DIGNITY OF BEAUTY. WHAT THEN? CANNOT HE WHO BROUGHT THE NON-EXISTENT INTO BEING, RAISE UP AGAIN THAT WHICH ALREADY EXISTS AND HAS DECAYED ? HE WHO RAISES THE GRAIN, WHICH IS SOWN FOR OUR SAKES, AS YEAR BY YEAR IT DIES — WILL HE HAVE DIFFICULTY IN RAISING US UP, FOR WHOSE SAKES THAT GRAIN ALSO HAS BEEN RAISED ? DO YOU SEE HOW THE TREES STAND NOW FOR MANY MONTHS WITHOUT EITHER FRUIT OR LEAVES: BUT WHEN THE WINTER IS PAST THEY SPRING UP WHOLE INTO LIFE AGAIN AS IF FROM THE DEAD : SHALL NOT WE MUCH RATHER AND MORE EASILY RETURN TO LIFE? THE ROD OF MOSES WAS TRANSFORMED BY THE WILL OF GOD INTO THE UNFAMILIAR NATURE OF A SERPENT: AND CANNOT A MAN, WHO HAS FALLEN INTO DEATH, BE RESTORED TO HIMSELF AGAIN?

31. HEED NOT THOSE WHO SAY THAT THIS BODY IS NOT RAISED; FOR IT IS RAISED: AND ESAIAS IS WITNESS, WHEN HE SAYS: THE DEAD SHALL ARISE, AND THEY THAT ARE IN THE TOMBS SHALL AWAKE ISAIAH 26:19: AND ACCORDING TO DANIEL, MANY OF THEM THAT SLEEP IN THE DUST OF THE EARTH SHALL ARISE, SOME TO EVERLASTING LIFE, AND SOME TO EVERLASTING SHAME. DANIEL 12:2 BUT THOUGH TO RISE AGAIN IS COMMON TO ALL MEN, YET THE RESURRECTION IS NOT ALIKE TO ALL: FOR THE BODIES RECEIVED BY US ALL ARE ETERNAL, BUT NOT LIKE BODIES BY ALL: FOR THE JUST RECEIVE THEM, THAT THROUGH ETERNITY THEY MAY JOIN THE CHOIRS OF ANGELS; BUT THE SINNERS, THAT THEY MAY ENDURE FOR EVER THE TORMENT OF THEIR SINS.

OF THE LAVER.

32. FOR THIS CAUSE THE LORD, PREVENTING US ACCORDING TO HIS LOVING-KINDNESS, HAS GRANTED REPENTANCE AT BAPTISM , IN ORDER THAT WE MAY CAST OFF THE CHIEF — NAY RATHER THE WHOLE BURDEN OF OUR SINS, AND HAVING RECEIVED THE SEAL BY THE HOLY GHOST, MAY BE MADE HEIRS OF ETERNAL LIFE. BUT AS WE HAVE SPOKEN SUFFICIENTLY CONCERNING THE LAVER THE DAY BEFORE YESTERDAY, LET US NOW RETURN TO THE REMAINING SUBJECTS OF OUR INTRODUCTORY TEACHING.

OF THE DIVINE SCRIPTURES.

33. NOW THESE THE DIVINELY-INSPIRED SCRIPTURES OF BOTH THE OLD AND THE NEW TESTAMENT TEACH US. FOR THE GOD OF THE TWO TESTAMENTS IS ONE, WHO IN THE OLD TESTAMENT FORETOLD THE CHRIST WHO APPEARED IN THE NEW; WHO BY THE LAW AND THE PROPHETS LED US TO CHRIST'S SCHOOL. FOR BEFORE FAITH CAME, WE WERE KEPT IN WARD UNDER THE LAW, AND, THE LAW HAS BEEN OUR TUTOR TO BRING US UNTO CHRIST. AND IF EVER THOU HEAR ANY OF THE HERETICS SPEAKING EVIL OF THE LAW OR THE PROPHETS, ANSWER IN THE SOUND OF THE SAVIOUR'S VOICE, SAYING, JESUS CAME NOT TO DESTROY THE LAW, BUT TO FULFIL IT. MATTHEW 5:17 LEARN ALSO DILIGENTLY, AND FROM THE CHURCH, WHAT ARE THE BOOKS OF THE OLD TESTAMENT, AND WHAT THOSE OF THE NEW. AND, PRAY, READ NONE OF THE APOCRYPHAL WRITINGS : FOR WHY DO YOU, WHO KNOW NOT THOSE WHICH ARE ACKNOWLEDGED AMONG ALL, TROUBLE YOURSELF IN VAIN ABOUT THOSE WHICH ARE DISPUTED? READ THE DIVINE SCRIPTURES, THE TWENTY-TWO BOOKS OF THE OLD TESTAMENT, THESE THAT HAVE BEEN TRANSLATED BY THE SEVENTY-TWO INTERPRETERS.

34. FOR AFTER THE DEATH OF ALEXANDER, THE KING OF THE MACEDONIANS, AND THE DIVISION OF HIS KINGDOM INTO FOUR PRINCIPALITIES, INTO BABYLONIA, AND MACEDONIA, AND ASIA, AND EGYPT, ONE OF THOSE WHO REIGNED OVER EGYPT, PTOLEMY PHILADELPHUS, BEING A KING VERY FOND OF LEARNING, WHILE COLLECTING THE BOOKS THAT WERE IN EVERY PLACE, HEARD FROM DEMETRIUS PHALEREUS, THE CURATOR OF HIS LIBRARY, OF THE DIVINE SCRIPTURES OF THE LAW AND THE PROPHETS, AND JUDGED IT MUCH NOBLER, NOT TO GET THE BOOKS FROM THE POSSESSORS BY FORCE AGAINST THEIR WILL, BUT RATHER TO PROPITIATE THEM BY GIFTS AND FRIENDSHIP; AND KNOWING THAT WHAT IS EXTORTED IS OFTEN ADULTERATED, BEING GIVEN UNWILLINGLY, WHILE THAT WHICH IS WILLINGLY SUPPLIED IS FREELY GIVEN WITH ALL SINCERITY, HE SENT TO ELEAZAR, WHO WAS THEN HIGH PRIEST, A GREAT MANY GIFTS FOR THE TEMPLE HERE AT JERUSALEM, AND CAUSED HIM TO SEND HIM SIX INTERPRETERS FROM EACH OF THE TWELVE TRIBES OF ISRAEL FOR THE TRANSLATION. THEN, FURTHER, TO MAKE EXPERIMENT WHETHER THE BOOKS WERE DIVINE OR NOT, HE TOOK PRECAUTION THAT THOSE WHO HAD BEEN SENT SHOULD NOT COMBINE AMONG THEMSELVES, BY ASSIGNING TO EACH OF THE INTERPRETERS WHO HAD COME HIS SEPARATE CHAMBER IN THE ISLAND CALLED PHAROS, WHICH LIES OVER AGAINST ALEXANDRIA, AND COMMITTED TO EACH THE WHOLE SCRIPTURES TO TRANSLATE. AND WHEN THEY HAD FULFILLED THE TASK IN SEVENTY-TWO DAYS, HE BROUGHT TOGETHER ALL THEIR TRANSLATIONS, WHICH THEY HAD MADE IN DIFFERENT CHAMBERS WITHOUT SENDING THEM ONE TO ANOTHER, AND FOUND THAT THEY AGREED NOT ONLY IN THE SENSE BUT EVEN IN WORDS. FOR THE PROCESS WAS NO WORD-CRAFT, NOR CONTRIVANCE OF HUMAN DEVICES: BUT THE TRANSLATION OF THE DIVINE SCRIPTURES, SPOKEN BY THE HOLY GHOST, WAS OF THE HOLY GHOST ACCOMPLISHED.

35. OF THESE READ THE TWO AND TWENTY BOOKS, BUT HAVE NOTHING TO DO WITH THE APOCRYPHAL WRITINGS. STUDY EARNESTLY THESE ONLY WHICH WE READ OPENLY IN THE CHURCH. FAR WISER AND MORE PIOUS THAN YOURSELF WERE THE APOSTLES, AND THE BISHOPS OF OLD TIME, THE PRESIDENTS OF THE CHURCH WHO HANDED DOWN THESE BOOKS. BEING THEREFORE A CHILD OF THE CHURCH, TRENCH THOU NOT UPON ITS STATUTES. AND OF THE OLD TESTAMENT, AS WE HAVE SAID, STUDY THE TWO AND TWENTY BOOKS, WHICH, IF YOU ARE DESIROUS OF LEARNING, STRIVE TO REMEMBER BY NAME, AS I RECITE THEM. FOR OF THE LAW THE BOOKS OF MOSES ARE THE FIRST FIVE, GENESIS, EXODUS, LEVITICUS, NUMBERS, DEUTERONOMY. AND NEXT, JOSHUA THE SON OF NAVE , AND THE BOOK OF JUDGES, INCLUDING RUTH, COUNTED AS SEVENTH. AND OF THE OTHER HISTORICAL BOOKS, THE FIRST AND SECOND BOOKS OF THE KINGS ARE AMONG THE HEBREWS ONE BOOK; ALSO THE THIRD AND FOURTH ONE BOOK. AND IN LIKE MANNER, THE FIRST AND SECOND OF CHRONICLES ARE WITH THEM ONE BOOK; AND THE FIRST AND SECOND OF ESDRAS ARE COUNTED ONE. ESTHER IS THE TWELFTH BOOK; AND THESE ARE THE HISTORICAL WRITINGS. BUT THOSE WHICH ARE WRITTEN IN VERSES ARE FIVE, JOB, AND THE BOOK OF PSALMS, AND PROVERBS, AND ECCLESIASTES, AND THE SONG OF SONGS, WHICH IS THE SEVENTEENTH BOOK. AND AFTER THESE COME THE FIVE PROPHETIC BOOKS: OF THE TWELVE PROPHETS ONE BOOK, OF ISAIAH ONE, OF JEREMIAH ONE, INCLUDING BARUCH AND LAMENTATIONS AND THE EPISTLE ; THEN EZEKIEL, AND THE BOOK OF DANIEL, THE TWENTY-SECOND OF THE OLD TESTAMENT.

36. THEN OF THE NEW TESTAMENT THERE ARE THE FOUR GOSPELS ONLY, FOR THE REST HAVE FALSE TITLES AND ARE MISCHIEVOUS. THE MANICHÆANS ALSO WROTE A GOSPEL ACCORDING TO THOMAS, WHICH BEING TINCTURED WITH THE FRAGRANCE OF THE EVANGELIC TITLE CORRUPTS THE SOULS OF THE SIMPLE SORT. RECEIVE ALSO THE ACTS OF THE TWELVE APOSTLES; AND IN ADDITION TO THESE THE SEVEN CATHOLIC EPISTLES OF JAMES, PETER, JOHN, AND JUDE; AND AS A SEAL UPON THEM ALL, AND THE LAST WORK OF THE DISCIPLES, THE FOURTEEN EPISTLES OF PAUL. BUT LET ALL THE REST BE PUT ASIDE IN A SECONDARY RANK. AND WHATEVER BOOKS ARE NOT READ IN CHURCHES, THESE READ NOT EVEN BY YOURSELF, AS YOU HAVE HEARD ME SAY. THUS MUCH OF THESE SUBJECTS.

37. BUT SHUN THOU EVERY DIABOLICAL OPERATION, AND BELIEVE NOT THE APOSTATE SERPENT, WHOSE TRANSFORMATION FROM A GOOD NATURE WAS OF HIS OWN FREE CHOICE: WHO CAN OVER-PERSUADE THE WILLING, BUT CAN COMPEL NO ONE. ALSO GIVE HEED NEITHER TO OBSERVATIONS OF THE STARS NOR AUGURIES, NOR OMENS, NOR TO THE FABULOUS DIVINATIONS OF THE GREEKS. WITCHCRAFT, AND ENCHANTMENT, AND THE WICKED PRACTICES OF NECROMANCY, ADMIT NOT EVEN TO A HEARING. FROM

EVERY KIND OF INTEMPERANCE STAND ALOOF, GIVING YOURSELF NEITHER TO GLUTTONY NOR LICENTIOUSNESS, RISING SUPERIOR TO ALL COVETOUSNESS AND USURY. NEITHER VENTURE YOURSELF AT HEATHEN ASSEMBLIES FOR PUBLIC SPECTACLES, NOR EVER USE AMULETS IN SICKNESSES; SHUN ALSO ALL THE VULGARITY OF TAVERN-HAUNTING. FALL NOT AWAY EITHER INTO THE SECT OF THE SAMARITANS, OR INTO JUDAISM: FOR JESUS CHRIST HENCEFORTH HAS RANSOMED YOU. STAND ALOOF FROM ALL OBSERVANCE OF SABBATHS , AND FROM CALLING ANY INDIFFERENT MEATS COMMON OR UNCLEAN. BUT ESPECIALLY ABHOR ALL THE ASSEMBLIES OF WICKED HERETICS; AND IN EVERY WAY MAKE YOUR OWN SOUL SAFE, BY FASTINGS, PRAYERS, ALMSGIVINGS, AND READING THE ORACLES OF GOD; THAT HAVING LIVED THE REST OF YOUR LIFE IN THE FLESH IN SOBERNESS AND GODLY DOCTRINE, YOU MAY ENJOY THE ONE SALVATION WHICH FLOWS FROM BAPTISM; AND THUS ENROLLED IN THE ARMIES OF HEAVEN BY GOD AND THE FATHER, MAY ALSO BE DEEMED WORTHY OF THE HEAVENLY CROWNS, IN CHRIST JESUS OUR LORD, TO WHOM BE THE GLORY FOR EVER AND EVER. AMEN.

CATECHETICAL LECTURE 5
OF FAITH.

HEBREWS 11:1, 2

NOW FAITH IS THE SUBSTANCE OF THINGS HOPED FOR, THE EVIDENCE OF THINGS NOT SEEN. FOR BY IT THE ELDERS OBTAINED A GOOD REPORT.

1. HOW GREAT A DIGNITY THE LORD BESTOWS ON YOU IN TRANSFERRING YOU FROM THE ORDER OF CATECHUMENS TO THAT OF THE FAITHFUL, THE APOSTLE PAUL SHOWS, WHEN HE AFFIRMS, GOD IS FAITHFUL, BY WHOM YOU WERE CALLED INTO THE FELLOWSHIP OF HIS SON JESUS CHRIST. 1 CORINTHIANS 1:9 FOR SINCE GOD IS CALLED FAITHFUL, THOU ALSO IN RECEIVING THIS TITLE RECEIVE A GREAT DIGNITY. FOR AS GOD IS CALLED GOOD, AND JUST, AND ALMIGHTY, AND MAKER OF THE UNIVERSE, SO IS HE ALSO CALLED FAITHFUL. CONSIDER THEREFORE TO WHAT A DIGNITY YOU ARE RISING, SEEING YOU ARE TO BECOME PARTAKER OF A TITLE OF GOD.

2. HERE THEN IT IS FURTHER REQUIRED, THAT EACH OF YOU BE FOUND FAITHFUL IN HIS CONSCIENCE: FOR A FAITHFUL MAN IT IS HARD TO FIND PROVERBS 20:6: NOT THAT YOU SHOULD SHOW YOUR CONSCIENCE TO ME, FOR YOU ARE NOT TO BE JUDGED OF MAN'S JUDGMENT ; BUT THAT THOU SHOW THE SINCERITY OF YOUR FAITH TO GOD, WHO TRIES THE REINS AND HEARTS , AND KNOWS THE THOUGHTS OF MEN. A GREAT THING IS A FAITHFUL MAN, BEING RICHEST OF ALL RICH MEN. FOR TO THE FAITHFUL MAN BELONGS THE WHOLE WORLD OF WEALTH , IN THAT HE DISDAINS AND TRAMPLES ON IT. FOR THEY WHO IN APPEARANCE ARE RICH, AND HAVE MANY POSSESSIONS, ARE POOR IN SOUL: SINCE THE MORE THEY GATHER, THE MORE THEY PINE WITH LONGING FOR WHAT IS STILL LACKING. BUT THE FAITHFUL MAN, MOST STRANGE PARADOX, IN POVERTY IS RICH: FOR KNOWING THAT WE NEED ONLY TO HAVE FOOD AND RAIMENT, AND BEING THEREWITH CONTENT 1 TIMOTHY 6:8, HE HAS TRODDEN RICHES UNDER FOOT.

3. NOR IS IT ONLY AMONG US, WHO BEAR THE NAME OF CHRIST, THAT THE DIGNITY OF FAITH IS GREAT : BUT LIKEWISE ALL THINGS THAT ARE ACCOMPLISHED IN THE WORLD, EVEN BY THOSE WHO ARE ALIENS FROM THE CHURCH, ARE ACCOMPLISHED BY FAITH.

BY FAITH THE LAWS OF MARRIAGE YOKE TOGETHER THOSE WHO HAVE LIVED AS STRANGERS: AND BECAUSE OF THE FAITH IN MARRIAGE CONTRACTS A STRANGER IS MADE PARTNER OF A STRANGER'S PERSON AND POSSESSIONS. BY FAITH HUSBANDRY ALSO IS SUSTAINED, FOR HE WHO BELIEVES NOT THAT HE SHALL RECEIVE A HARVEST ENDURES NOT THE TOILS. BY FAITH SEA-FARING MEN, TRUSTING TO THE THINNEST PLANK, EXCHANGE THAT MOST SOLID ELEMENT, THE LAND, FOR THE RESTLESS MOTION OF THE WAVES, COMMITTING THEMSELVES TO UNCERTAIN HOPES, AND CARRYING WITH THEM A FAITH MORE SURE THAN ANY ANCHOR. BY FAITH THEREFORE MOST OF MEN'S AFFAIRS ARE HELD TOGETHER: AND NOT AMONG US ONLY HAS THERE BEEN THIS BELIEF, BUT ALSO, AS I HAVE SAID, AMONG THOSE WHO ARE WITHOUT. FOR IF THEY RECEIVE NOT THE SCRIPTURES, BUT BRING FORWARD CERTAIN DOCTRINES OF THEIR OWN, EVEN THESE THEY ACCEPT BY FAITH.

4. THE LESSON ALSO WHICH WAS READ TODAY INVITES YOU TO THE TRUE FAITH, BY SETTING BEFORE YOU THE WAY IN WHICH YOU ALSO MUST PLEASE GOD: FOR IT AFFIRMS THAT WITHOUT FAITH IT IS IMPOSSIBLE TO PLEASE HIM. HEBREWS 11:6 FOR WHEN WILL A MAN RESOLVE TO SERVE GOD, UNLESS HE BELIEVES THAT HE IS A GIVER OF REWARD? WHEN WILL A YOUNG WOMAN CHOOSE A VIRGIN LIFE, OR A YOUNG MAN LIVE SOBERLY, IF THEY BELIEVE NOT THAT FOR CHASTITY THERE IS A CROWN THAT FADES NOT AWAY 1 PETER 5:4? FAITH IS AN EYE THAT ENLIGHTENS EVERY CONSCIENCE, AND IMPARTS UNDERSTANDING; FOR THE PROPHET SAYS, AND IF YOU BELIEVE NOT, YOU SHALL NOT UNDERSTAND.

FAITH STOPS THE MOUTHS OF LIONS HEBREWS 11:34, AS IN DANIEL'S CASE: FOR THE SCRIPTURE SAYS CONCERNING HIM, THAT DANIEL WAS BROUGHT UP OUT OF THE DEN, AND NO MANNER OF HURT WAS FOUND UPON HIM, BECAUSE HE BELIEVED IN HIS GOD. DANIEL 6:23 IS THERE ANYTHING MORE FEARFUL THAN THE DEVIL? YET EVEN AGAINST HIM WE HAVE NO OTHER SHIELD THAN FAITH , AN IMPALPABLE BUCKLER AGAINST AN UNSEEN FOE. FOR HE SENDS FORTH VARIOUS ARROWS, AND SHOOTS DOWN IN THE DARK NIGHT THOSE THAT WATCH NOT; BUT, SINCE THE ENEMY IS UNSEEN, WE HAVE FAITH AS OUR STRONG ARMOUR, ACCORDING TO THE SAYING OF THE APOSTLE, IN ALL THINGS TAKING THE SHIELD OF FAITH, WHEREWITH YOU SHALL BE ABLE TO QUENCH ALL THE FIERY DARTS OF THE WICKED ONE. EPHESIANS 6:16 A FIERY DART OF DESIRE OF BASE INDULGENCE IS OFTEN CAST FORTH FROM THE DEVIL: BUT FAITH, SUGGESTING A PICTURE OF THE JUDGMENT, COOLS DOWN THE MIND, AND QUENCHES THE DART.

5. THERE IS MUCH TO TELL OF FAITH, AND THE WHOLE DAY WOULD NOT BE TIME SUFFICIENT FOR US TO DESCRIBE IT FULLY. AT PRESENT LET US BE CONTENT WITH ABRAHAM ONLY, AS ONE OF THE EXAMPLES FROM THE OLD TESTAMENT, SEEING THAT WE HAVE BEEN MADE HIS SONS THROUGH FAITH. HE WAS JUSTIFIED NOT ONLY BY WORKS, BUT ALSO BY FAITH : FOR THOUGH HE DID MANY THINGS WELL, YET HE WAS NEVER CALLED THE FRIEND OF GOD , EXCEPT WHEN HE BELIEVED. MOREOVER, HIS EVERY WORK WAS PERFORMED IN FAITH. THROUGH FAITH HE LEFT HIS PARENTS; LEFT COUNTRY, AND PLACE, AND HOME THROUGH FAITH. HEBREWS 11:8-10 IN LIKE MANNER, THEREFORE, AS HE WAS JUSTIFIED BE THOU JUSTIFIED ALSO. IN HIS BODY HE WAS ALREADY DEAD IN REGARD TO OFFSPRING, AND SARAH HIS WIFE WAS NOW OLD, AND THERE WAS NO HOPE LEFT OF HAVING CHILDREN. GOD PROMISES THE OLD MAN A CHILD, AND ABRAHAM WITHOUT BEING WEAKENED IN FAITH, THOUGH HE CONSIDERED HIS OWN BODY NOW AS GOOD AS DEAD ROMANS 4:19, HEEDED NOT THE WEAKNESS OF HIS BODY, BUT THE POWER OF HIM WHO PROMISED, BECAUSE HE COUNTED HIM FAITHFUL WHO HAD PROMISED HEBREWS 11:11-12, AND SO BEYOND ALL EXPECTATION GAINED THE CHILD FROM BODIES AS IT WERE ALREADY DEAD. AND WHEN, AFTER HE HAD GAINED HIS SON, HE WAS COMMANDED TO OFFER HIM UP, ALTHOUGH HE HAD HEARD THE WORD, IN ISAAC SHALL YOUR SEED BE CALLED , HE PROCEEDED TO OFFER UP HIS SON, HIS ONLY SON, TO GOD, BELIEVING THAT GOD IS ABLE TO RAISE UP EVEN FROM THE DEAD. HEBREWS 11:19 AND HAVING BOUND HIS SON, AND LAID HIM ON THE WOOD, HE DID IN PURPOSE OFFER HIM, BUT BY THE GOODNESS OF GOD IN DELIVERING TO HIM A LAMB INSTEAD OF HIS CHILD, HE RECEIVED HIS SON ALIVE. BEING FAITHFUL IN THESE THINGS, HE WAS SEALED FOR RIGHTEOUSNESS, AND RECEIVED CIRCUMCISION AS A SEAL OF THE FAITH WHICH HE HAD WHILE HE WAS IN UNCIRCUMCISION ROMANS 4:11, HAVING RECEIVED A PROMISE THAT HE SHOULD BE THE FATHER OF MANY NATIONS GENESIS 17:5 .

6. LET US SEE, THEN, HOW ABRAHAM IS THE FATHER OF MANY NATIONS. ROMANS 4:17-18 OF JEWS HE IS CONFESSEDLY THE FATHER, THROUGH SUCCESSION ACCORDING TO THE FLESH. BUT IF WE HOLD TO THE SUCCESSION ACCORDING TO THE FLESH, WE SHALL BE COMPELLED TO SAY THAT THE ORACLE WAS FALSE. FOR ACCORDING TO THE FLESH HE IS NO LONGER FATHER OF US ALL: BUT THE EXAMPLE OF HIS FAITH MAKES US ALL SONS OF ABRAHAM. HOW? AND IN WHAT MANNER? WITH MEN IT IS INCREDIBLE THAT ONE SHOULD RISE FROM THE DEAD; AS IN LIKE MANNER IT IS INCREDIBLE ALSO THAT THERE SHOULD BE OFFSPRING FROM AGED PERSONS AS GOOD AS DEAD. BUT WHEN CHRIST IS PREACHED AS HAVING BEEN CRUCIFIED ON THE TREE, AND AS HAVING DIED AND RISEN AGAIN, WE BELIEVE IT. BY THE LIKENESS THEREFORE OF OUR FAITH WE ARE ADOPTED INTO THE SONSHIP OF ABRAHAM. AND THEN, FOLLOWING UPON OUR FAITH, WE RECEIVE LIKE HIM THE SPIRITUAL SEAL, BEING CIRCUMCISED BY THE HOLY SPIRIT THROUGH BAPTISM, NOT IN THE FORESKIN OF THE BODY, BUT IN THE HEART, ACCORDING TO JEREMIAH, SAYING, AND YOU SHALL BE CIRCUMCISED UNTO GOD IN THE FORESKIN OF YOUR HEART : AND ACCORDING TO THE APOSTLE, IN THE CIRCUMCISION OF CHRIST, HAVING BEEN BURIED WITH HIM IN BAPTISM, AND THE REST COLOSSIANS 2:11-12 .

7. THIS FAITH IF WE KEEP WE SHALL BE FREE FROM CONDEMNATION, AND SHALL BE ADORNED WITH ALL KINDS OF VIRTUES. FOR SO GREAT IS THE STRENGTH OF FAITH, AS EVEN TO BUOY MEN UP IN WALKING ON THE SEA. PETER WAS A MAN LIKE OURSELVES, MADE UP OF FLESH AND BLOOD, AND LIVING UPON LIKE FOOD. BUT WHEN JESUS SAID, COME MATTHEW 14:29, HE BELIEVED, AND WALKED UPON THE WATERS, AND FOUND HIS FAITH SAFER UPON THE WATERS THAN ANY GROUND; AND HIS HEAVY BODY WAS UPHELD BY THE BUOYANCY OF HIS FAITH. BUT THOUGH HE HAD SAFE FOOTING OVER THE WATER AS LONG AS HE BELIEVED, YET WHEN HE DOUBTED, AT ONCE HE BEGAN TO SINK: FOR AS HIS FAITH GRADUALLY RELAXED, HIS BODY ALSO WAS DRAWN DOWN WITH IT. AND WHEN HE SAW HIS DISTRESS, JESUS WHO REMEDIES THE DISTRESSES OF OUR SOULS, SAID, O THOU OF LITTLE FAITH, WHEREFORE DID YOU DOUBT MARK 14:31? AND BEING NERVED AGAIN BY HIM WHO GRASPED HIS RIGHT HAND, HE HAD NO SOONER RECOVERED HIS FAITH, THAN, LED BY THE HAND OF THE MASTER, HE RESUMED THE SAME WALKING UPON THE WATERS: FOR THIS THE GOSPEL INDIRECTLY MENTIONED, SAYING, WHEN THEY HAD GONE UP INTO THE SHIP. FOR IT SAYS NOT THAT PETER SWAM ACROSS AND WENT UP, BUT GIVES US TO UNDERSTAND THAT, AFTER RETURNING THE SAME DISTANCE THAT HE WENT TO MEET JESUS, HE WENT UP AGAIN INTO THE SHIP.

8. YEA, SO MUCH POWER HAS FAITH, THAT NOT THE BELIEVER ONLY IS SAVED, BUT SOME HAVE BEEN SAVED BY OTHERS BELIEVING. THE PARALYTIC IN CAPERNAUM WAS NOT A BELIEVER, BUT THEY BELIEVED WHO BROUGHT HIM, AND LET HIM DOWN THROUGH THE TILES MARK 2:4: FOR THE SICK MAN'S SOUL SHARED THE SICKNESS OF HIS BODY. AND THINK NOT THAT I ACCUSE HIM WITHOUT CAUSE: THE GOSPEL ITSELF SAYS, WHEN JESUS SAW, NOT HIS FAITH, BUT THEIR FAITH, HE SAYS TO THE SICK OF THE PALSY, ARISE! THE BEARERS BELIEVED, AND THE SICK OF THE PALSY ENJOYED THE BLESSING OF THE CURE.

9. WOULD YOU SEE YET MORE SURELY THAT SOME ARE SAVED BY OTHERS' FAITH? LAZARUS DIED JOHN 11:14-44: ONE DAY HAD PASSED, AND A SECOND, AND A THIRD: HIS SINEWS WERE DECAYED, AND CORRUPTION WAS PREYING ALREADY UPON HIS BODY. HOW COULD ONE FOUR DAYS DEAD BELIEVE, AND ENTREAT THE REDEEMER ON HIS OWN BEHALF? BUT WHAT THE DEAD MAN LACKED WAS SUPPLIED BY HIS TRUE SISTERS. FOR WHEN THE LORD HAD COME, THE SISTER FELL DOWN BEFORE HIM, AND WHEN HE SAID, WHERE HAVE YOU LAID HIM? AND SHE HAD MADE ANSWER, LORD, BY THIS TIME HE STINKS; FOR HE HAS BEEN FOUR DAYS DEAD, THE LORD SAID, IF YOU BELIEVE, YOU SHALL SEE THE GLORY OF GOD; AS MUCH AS SAYING, SUPPLY THOU THE DEAD MAN'S LACK OF FAITH: AND THE SISTERS' FAITH HAD SO MUCH POWER, THAT IT RECALLED THE DEAD FROM THE GATES OF HELL. HAVE THEN MEN BY BELIEVING, THE ONE ON BEHALF OF THE OTHER, BEEN ABLE TO RAISE THE DEAD, AND SHALL NOT THOU, IF YOU BELIEVE SINCERELY ON YOUR OWN BEHALF, BE MUCH RATHER PROFITED? NAY, EVEN IF YOU BE FAITHLESS, OR OF LITTLE FAITH, THE LORD IS LOVING UNTO MAN; HE CONDESCENDS TO YOU ON YOUR REPENTANCE: ONLY ON YOUR PART SAY WITH HONEST MIND, LORD, I BELIEVE, HELP THOU MINE UNBELIEF. MARK 9:24 BUT IF YOU THINK THAT THOU REALLY ART FAITHFUL, BUT HAST NOT YET THE FULLNESS OF FAITH, THOU TOO HAST NEED TO SAY LIKE THE APOSTLES, LORD, INCREASE OUR FAITH LUKE 17:5: FOR SOME PART YOU HAVE OF YOURSELF, BUT THE GREATER PART YOU RECEIVE FROM HIM.

10. FOR THE NAME OF FAITH IS IN THE FORM OF SPEECH ONE, BUT HAS TWO DISTINCT SENSES. FOR THERE IS ONE KIND OF FAITH, THE DOGMATIC, INVOLVING AN ASSENT OF THE SOUL ON SOME PARTICULAR POINT: AND IT IS PROFITABLE TO THE SOUL, AS THE LORD SAYS: HE THAT HEARS MY WORDS, AND BELIEVES HIM THAT SENT ME, HAS EVERLASTING LIFE, AND COMES NOT INTO JUDGMENT JOHN 5:24: AND AGAIN, HE THAT BELIEVES IN THE SON IS NOT JUDGED, BUT HAS PASSED FROM DEATH UNTO LIFE. OH THE GREAT LOVING-KINDNESS OF GOD! FOR THE RIGHTEOUS WERE MANY YEARS IN PLEASING HIM: BUT WHAT THEY SUCCEEDED IN GAINING BY MANY YEARS OF WELL-PLEASING , THIS JESUS NOW BESTOWS ON YOU IN A SINGLE HOUR. FOR IF YOU SHALL BELIEVE THAT JESUS CHRIST IS LORD, AND THAT GOD RAISED HIM FROM THE DEAD, YOU SHALL BE SAVED, AND SHALL BE TRANSPORTED INTO PARADISE BY HIM WHO BROUGHT IN THERE THE ROBBER. AND DOUBT NOT WHETHER IT IS POSSIBLE; FOR HE WHO ON THIS SACRED GOLGOTHA SAVED THE ROBBER AFTER ONE SINGLE HOUR OF BELIEF, THE SAME SHALL SAVE YOU ALSO ON YOUR BELIEVING.

11. BUT THERE IS A SECOND KIND OF FAITH, WHICH IS BESTOWED BY CHRIST AS A GIFT OF GRACE. FOR TO ONE IS GIVEN THROUGH THE SPIRIT THE WORD OF WISDOM, AND TO ANOTHER THE WORD OF KNOWLEDGE ACCORDING TO THE SAME SPIRIT: TO ANOTHER FAITH, BY THE SAME SPIRIT, AND TO ANOTHER GIFTS OF HEALING. 1 CORINTHIANS 12:8-9 THIS FAITH THEN WHICH IS GIVEN OF GRACE FROM THE SPIRIT IS NOT MERELY DOCTRINAL, BUT ALSO WORKS THINGS ABOVE MAN'S POWER. FOR WHOSOEVER HAS THIS FAITH, SHALL SAY TO THIS MOUNTAIN, REMOVE HENCE TO YONDER PLACE, AND IT SHALL REMOVE. MARK 11:23 FOR WHENEVER ANY ONE SHALL SAY THIS IN FAITH, BELIEVING THAT IT COMES TO PASS, AND SHALL NOT DOUBT IN HIS HEART, THEN RECEIVES HE THE GRACE.

AND OF THIS FAITH IT IS SAID, IF YOU HAVE FAITH AS A GRAIN OF MUSTARD SEED. MATTHEW 17:20 FOR JUST AS THE GRAIN OF MUSTARD SEED IS SMALL IN SIZE, BUT FIERY IN ITS OPERATION, AND THOUGH SOWN IN A SMALL SPACE HAS A CIRCLE OF GREAT BRANCHES, AND WHEN GROWN UP IS ABLE EVEN TO SHELTER THE FOWLS MATTHEW 13:32; SO, LIKEWISE, FAITH IN THE SWIFTEST MOMENT WORKS THE GREATEST EFFECTS IN THE SOUL. FOR, WHEN ENLIGHTENED BY FAITH, THE SOUL HAS VISIONS OF GOD, AND AS FAR AS IS POSSIBLE BEHOLDS GOD, AND RANGES ROUND THE BOUNDS OF THE UNIVERSE, AND BEFORE THE END OF THIS WORLD ALREADY BEHOLDS THE JUDGMENT, AND THE PAYMENT OF THE PROMISED REWARDS. HAVE THOU THEREFORE THAT FAITH IN HIM WHICH COMES FROM YOUR OWN SELF, THAT YOU MAY ALSO RECEIVE FROM HIM THAT FAITH WHICH WORKS THINGS ABOVE MAN.

12. BUT IN LEARNING THE FAITH AND IN PROFESSING IT, ACQUIRE AND KEEP THAT ONLY, WHICH IS NOW DELIVERED TO YOU BY THE CHURCH, AND WHICH HAS BEEN BUILT UP STRONGLY OUT OF ALL THE SCRIPTURES. FOR SINCE ALL CANNOT READ THE SCRIPTURES, SOME BEING HINDERED AS TO THE KNOWLEDGE OF THEM BY WANT OF LEARNING, AND OTHERS BY A WANT OF LEISURE, IN ORDER THAT THE SOUL MAY NOT PERISH FROM IGNORANCE, WE COMPRISE THE WHOLE DOCTRINE OF THE FAITH IN A FEW LINES. THIS SUMMARY I WISH YOU BOTH TO COMMIT TO MEMORY WHEN I RECITE IT , AND TO REHEARSE IT WITH ALL DILIGENCE AMONG YOURSELVES, NOT WRITING IT OUT ON PAPER , BUT ENGRAVING IT BY THE MEMORY UPON YOUR HEART , TAKING CARE WHILE YOU REHEARSE IT THAT NO CATECHUMEN CHANCE TO OVERHEAR THE THINGS WHICH HAVE BEEN DELIVERED TO YOU. I WISH YOU ALSO TO KEEP THIS AS A PROVISION THROUGH THE WHOLE COURSE OF YOUR LIFE, AND BESIDE THIS TO RECEIVE NO OTHER, NEITHER IF WE OURSELVES

SHOULD CHANGE AND CONTRADICT OUR PRESENT TEACHING, NOR IF AN ADVERSE ANGEL, TRANSFORMED INTO AN ANGEL OF LIGHT 2 CORINTHIANS 11:14 SHOULD WISH TO LEAD YOU ASTRAY. FOR THOUGH WE OR AN ANGEL FROM HEAVEN PREACH TO YOU ANY OTHER GOSPEL THAN THAT YOU HAVE RECEIVED, LET HIM BE TO YOU ANATHEMA. GALATIANS 1:8-9 SO FOR THE PRESENT LISTEN WHILE I SIMPLY SAY THE CREED , AND COMMIT IT TO MEMORY; BUT AT THE PROPER SEASON EXPECT THE CONFIRMATION OUT OF HOLY SCRIPTURE OF EACH PART OF THE CONTENTS. FOR THE ARTICLES OF THE FAITH WERE NOT COMPOSED AS SEEMED GOOD TO MEN; BUT THE MOST IMPORTANT POINTS COLLECTED OUT OF ALL THE SCRIPTURE MAKE UP ONE COMPLETE TEACHING OF THE FAITH. AND JUST AS THE MUSTARD SEED IN ONE SMALL GRAIN CONTAINS MANY BRANCHES, SO ALSO THIS FAITH HAS EMBRACED IN FEW WORDS ALL THE KNOWLEDGE OF GODLINESS IN THE OLD AND NEW TESTAMENTS. TAKE HEED THEN, BRETHREN, AND HOLD FAST THE TRADITIONS WHICH YOU NOW RECEIVE, AND WRITE THEM ON THE TABLE OF YOUR HEART.

13. GUARD THEM WITH REVERENCE, LEST PER CHANCE THE ENEMY DESPOIL ANY WHO HAVE GROWN SLACK; OR LEST SOME HERETIC PERVERT ANY OF THE TRUTHS DELIVERED TO YOU. FOR FAITH IS LIKE PUTTING MONEY INTO THE BANK , EVEN AS WE HAVE NOW DONE; BUT FROM YOU GOD REQUIRES THE ACCOUNTS OF THE DEPOSIT. I CHARGE YOU, AS THE APOSTLE SAYS, BEFORE GOD, WHO QUICKENS ALL THINGS, AND CHRIST JESUS, WHO BEFORE PONTIUS PILATE WITNESSED THE GOOD CONFESSION, THAT YOU KEEP THIS FAITH WHICH IS COMMITTED TO YOU, WITHOUT SPOT, UNTIL THE APPEARING OF OUR LORD JESUS CHRIST. A TREASURE OF LIFE HAS NOW BEEN COMMITTED TO YOU, AND THE MASTER DEMANDS THE DEPOSIT AT HIS APPEARING, WHICH IN HIS OWN TIMES HE SHALL SHOW, WHO IS THE BLESSED AND ONLY POTENTATE, THE KING OF KINGS, AND LORD OF LORDS; WHO ONLY HAS IMMORTALITY, DWELLING IN LIGHT WHICH NO MAN CAN APPROACH UNTO; WHOM NO MAN HAS SEEN NOR CAN SEE. TO WHOM BE GLORY, HONOUR, AND POWER 1 TIMOTHY 6:15-16 FOR EVER AND EVER. AMEN.

CATECHETICAL LECTURE 6
CONCERNING THE UNITY OF GOD. ON THE ARTICLE, I BELIEVE IN ONE GOD. ALSO CONCERNING HERESIES.

ISAIAH 45:16, 17. (SEPT.)

SANCTIFY YOURSELVES UNTO ME, O ISLANDS. ISRAEL IS SAVED BY THE LORD WITH AN EVERLASTING SALVATION; THEY SHALL NOT BE ASHAMED, NEITHER SHALL THEY BE CONFOUNDED FOR EVER, ETC.

1. BLESSED BE THE GOD AND FATHER OF OUR LORD JESUS CHRIST. 2 CORINTHIANS 1:3 BLESSED ALSO BE HIS ONLY-BEGOTTEN SON. FOR WITH THE THOUGHT OF GOD LET THE THOUGHT OF FATHER AT ONCE BE JOINED, THAT THE ASCRIPTION OF GLORY TO THE FATHER AND THE SON MAY BE MADE INDIVISIBLE. FOR THE FATHER HAS NOT ONE GLORY, AND THE SON ANOTHER, BUT ONE AND THE SAME, SINCE HE IS THE FATHER'S ONLY-BEGOTTEN SON; AND WHEN THE FATHER IS GLORIFIED, THE SON ALSO SHARES THE GLORY WITH HIM, BECAUSE THE GLORY OF THE SON FLOWS FROM HIS FATHER'S HONOUR: AND AGAIN, WHEN THE SON IS GLORIFIED, THE FATHER OF SO GREAT A BLESSING IS HIGHLY HONOURED.

2. NOW THOUGH THE MIND IS MOST RAPID IN ITS THOUGHTS, YET THE TONGUE NEEDS WORDS, AND A LONG RECITAL OF INTERMEDIARY SPEECH. FOR THE EYE EMBRACES AT ONCE A MULTITUDE OF THE 'STARRY QUIRE;' BUT WHEN ANY ONE WISHES TO DESCRIBE THEM ONE BY ONE, WHICH IS THE MORNING-STAR, AND WHICH, THE EVENING-STAR, AND WHICH EACH ONE OF THEM, HE HAS NEED OF MANY WORDS. IN LIKE MANNER AGAIN THE MIND IN THE BRIEFEST MOMENT COMPASSES EARTH AND SEA AND ALL THE BOUNDS OF THE UNIVERSE; BUT WHAT IT CONCEIVES IN AN INSTANT, IT USES MANY WORDS TO DESCRIBE. YET FORCIBLE AS IS THE EXAMPLE I HAVE MENTIONED, STILL IT IS AFTER ALL WEAK AND INADEQUATE. FOR OF GOD WE SPEAK NOT ALL WE OUGHT (FOR THAT IS KNOWN TO HIM ONLY), BUT SO MUCH AS THE CAPACITY OF HUMAN NATURE HAS RECEIVED, AND SO MUCH AS OUR WEAKNESS CAN BEAR. FOR WE EXPLAIN NOT WHAT GOD IS BUT CANDIDLY CONFESS THAT WE HAVE NOT EXACT KNOWLEDGE CONCERNING HIM. FOR IN WHAT CONCERNS GOD TO CONFESS OUR IGNORANCE IS THE BEST KNOWLEDGE. THEREFORE MAGNIFY THE LORD WITH ME, AND LET US EXALT HIS NAME TOGETHER — ALL OF US IN COMMON, FOR ONE ALONE IS POWERLESS; NAY RATHER, EVEN IF WE BE ALL UNITED TOGETHER, WE SHALL YET NOT DO IT AS WE OUGHT. I MEAN NOT YOU ONLY WHO ARE HERE PRESENT, BUT EVEN IF ALL THE NURSLINGS OF THE WHOLE CHURCH THROUGHOUT THE WORLD, BOTH THAT WHICH NOW IS AND THAT WHICH SHALL BE, SHOULD MEET TOGETHER, THEY WOULD NOT BE ABLE WORTHILY TO SING THE PRAISES OF THEIR SHEPHERD.

3. A GREAT AND HONOURABLE MAN WAS ABRAHAM, BUT ONLY GREAT IN COMPARISON WITH MEN; AND WHEN HE CAME BEFORE GOD, THEN SPEAKING THE TRUTH CANDIDLY HE SAYS, I AM EARTH AND ASHES. GENESIS 18:27 HE DID NOT SAY 'EARTH,' AND THEN CEASE, LEST HE SHOULD CALL HIMSELF BY THE NAME OF THAT GREAT ELEMENT; BUT HE ADDED 'AND ASHES,' THAT HE MIGHT REPRESENT HIS PERISHABLE AND FRAIL NATURE. IS THERE ANYTHING, HE SAYS, SMALLER OR LIGHTER THAN ASHES? FOR TAKE, SAYS HE, THE COMPARISON OF ASHES TO A HOUSE, OF A HOUSE TO A CITY, A CITY TO A PROVINCE, A PROVINCE TO THE ROMAN EMPIRE, AND THE ROMAN EMPIRE TO THE WHOLE EARTH AND ALL ITS BOUNDS, AND THE WHOLE EARTH TO THE HEAVEN IN WHICH IT IS EMBOSOMED;— THE EARTH, WHICH BEARS THE SAME PROPORTION TO THE HEAVEN AS THE CENTRE TO THE WHOLE CIRCUMFERENCE OF A WHEEL, FOR THE EARTH IS NO MORE THAN THIS IN COMPARISON WITH THE HEAVEN : CONSIDER THEN THAT THIS FIRST HEAVEN WHICH IS SEEN IS LESS THAN THE SECOND, AND THE SECOND THAN THE THIRD, FOR SO FAR SCRIPTURE HAS NAMED THEM, NOT THAT THEY ARE ONLY SO MANY, BUT BECAUSE IT WAS EXPEDIENT FOR US TO KNOW SO MANY ONLY. AND WHEN IN THOUGHT YOU HAVE SURVEYED ALL THE HEAVENS, NOT YET WILL EVEN THE HEAVENS BE ABLE TO PRAISE GOD AS HE IS, NAY, NOT IF THEY SHOULD RESOUND WITH A VOICE LOUDER THAN THUNDER. BUT IF THESE GREAT VAULTS OF THE HEAVENS CANNOT WORTHILY SING GOD'S PRAISE, WHEN SHALL 'EARTH AND ASHES,' THE SMALLEST AND LEAST OF THINGS EXISTING, BE ABLE TO SEND UP A WORTHY HYMN OF PRAISE TO GOD, OR WORTHILY TO SPEAK OF GOD, THAT SITS UPON THE CIRCLE OF THE EARTH, AND HOLDS THE INHABITANTS THEREOF AS GRASSHOPPERS ISAIAH 40:22 .

4. IF ANY MAN ATTEMPT TO SPEAK OF GOD, LET HIM FIRST DESCRIBE THE BOUNDS OF THE EARTH. YOU DWELL ON THE EARTH, AND THE LIMIT OF THIS EARTH WHICH IS YOUR DWELLING YOU KNOW NOT: HOW THEN SHALL YOU BE ABLE TO FORM A WORTHY THOUGHT OF ITS CREATOR? YOU BEHOLD THE STARS, BUT THEIR MAKER YOU BEHOLD NOT: COUNT THESE WHICH ARE VISIBLE, AND THEN DESCRIBE HIM WHO IS INVISIBLE, WHO TELLS THE NUMBER OF THE STARS, AND CALLS THEM ALL BY THEIR NAMES. VIOLENT RAINS LATELY CAME POURING DOWN UPON US, AND NEARLY DESTROYED US: NUMBER THE DROPS IN THIS CITY ALONE: NAY, I SAY NOT IN THE CITY, BUT NUMBER THE DROPS ON YOUR OWN HOUSE FOR ONE SINGLE HOUR, IF YOU CAN, BUT YOU CAN NOT. LEARN THEN YOUR OWN WEAKNESS; LEARN FROM THIS INSTANCE THE MIGHTINESS OF GOD: FOR HE HAS NUMBERED THE DROPS OF RAIN , WHICH HAVE BEEN POURED DOWN ON ALL THE EARTH, NOT ONLY NOW BUT IN ALL TIME. THE SUN IS A WORK OF GOD, WHICH, GREAT THOUGH IT BE, IS BUT A SPOT IN COMPARISON WITH THE WHOLE HEAVEN; FIRST GAZE STEADFASTLY UPON THE SUN, AND THEN CURIOUSLY SCAN THE LORD OF THE SUN. SEEK NOT THE THINGS THAT ARE TOO DEEP FOR YOU, NEITHER SEARCH OUT THE THINGS THAT ARE ABOVE YOUR STRENGTH: WHAT IS COMMANDED YOU, THINK THEREUPON SIRACH 3:21-22 .

5. BUT SOME ONE WILL SAY, IF THE DIVINE SUBSTANCE IS INCOMPREHENSIBLE, WHY THEN DO YOU DISCOURSE OF THESE THINGS? SO THEN, BECAUSE I CANNOT DRINK UP ALL THE RIVER, AM I NOT EVEN TO TAKE IN MODERATION WHAT IS EXPEDIENT FOR ME? BECAUSE WITH EYES SO CONSTITUTED AS MINE I CANNOT TAKE IN ALL THE SUN, AM I NOT EVEN TO LOOK UPON HIM ENOUGH TO SATISFY MY WANTS? OR AGAIN, BECAUSE I HAVE ENTERED INTO A GREAT GARDEN, AND CANNOT EAT ALL THE SUPPLY OF FRUITS, WOULD YOU HAVE ME GO AWAY ALTOGETHER HUNGRY? I PRAISE AND GLORIFY HIM THAT MADE US; FOR IT IS A DIVINE COMMAND WHICH SAYS, LET EVERY BREATH PRAISE THE LORD. I AM ATTEMPTING NOW TO GLORIFY THE LORD, BUT NOT TO DESCRIBE HIM, KNOWING NEVERTHELESS THAT I SHALL FALL SHORT OF GLORIFYING HIM WORTHILY, YET DEEMING IT A WORK OF PIETY EVEN TO ATTEMPT IT AT ALL. FOR THE LORD JESUS ENCOURAGES MY WEAKNESS, BY SAYING, NO MAN HAS SEEN GOD AT ANY TIME.

6. WHAT THEN, SOME MAN WILL SAY, IS IT NOT WRITTEN, THE LITTLE ONES' ANGELS DO ALWAYS BEHOLD THE FACE OF MY FATHER WHICH IS IN HEAVEN MATTHEW 18:10? YES, BUT THE ANGELS SEE GOD NOT AS HE IS, BUT AS FAR AS THEY THEMSELVES ARE CAPABLE. FOR IT IS JESUS HIMSELF WHO SAYS, NOT THAT ANY MAN HAS SEEN THE FATHER, SAVE HE WHICH IS OF GOD, HE HAS SEEN THE FATHER. JOHN 6:46 THE ANGELS THEREFORE BEHOLD AS MUCH AS THEY CAN BEAR, AND ARCHANGELS AS MUCH AS THEY ARE ABLE; AND THRONES AND DOMINIONS MORE THAN THE FORMER, BUT YET LESS THAN HIS WORTHINESS: FOR WITH THE SON THE HOLY GHOST ALONE CAN RIGHTLY BEHOLD HIM: FOR HE SEARCHES ALL THINGS, AND KNOWS EVEN THE DEEP THINGS OF GOD 1 CORINTHIANS 2:10: AS INDEED THE ONLY-BEGOTTEN SON ALSO, WITH THE HOLY GHOST, KNOWS THE FATHER FULLY: FOR NEITHER, SAYS HE, KNOWS ANY MAN THE FATHER, SAVE THE SON, AND HE TO WHOM THE SON WILL REVEAL HIM. MATTHEW 11:27 FOR HE FULLY BEHOLDS, AND, ACCORDING AS EACH CAN BEAR, REVEALS GOD THROUGH THE SPIRIT: SINCE THE ONLY-BEGOTTEN SON TOGETHER WITH THE HOLY GHOST IS A PARTAKER OF THE FATHER'S GODHEAD. HE, WHO WAS BEGOTTEN KNOWS HIM WHO BEGOT; AND HE WHO BEGOT KNOWS HIM WHO IS BEGOTTEN. SINCE ANGELS THEN ARE IGNORANT (FOR TO EACH ACCORDING TO HIS OWN CAPACITY DOES THE ONLY-BEGOTTEN REVEAL HIM THROUGH THE HOLY GHOST, AS WE HAVE SAID), LET NO MAN BE ASHAMED TO CONFESS HIS IGNORANCE. I AM SPEAKING NOW, AS ALL DO ON OCCASION: BUT HOW WE SPEAK, WE CANNOT TELL: HOW THEN CAN I DECLARE HIM WHO HAS GIVEN US SPEECH? I WHO HAVE A SOUL, AND CANNOT TELL ITS DISTINCTIVE PROPERTIES, HOW SHALL I BE ABLE TO DESCRIBE ITS GIVER?

7. FOR DEVOTION IT SUFFICES US SIMPLY TO KNOW THAT WE HAVE A GOD; A GOD WHO IS ONE, A LIVING , AN EVER-LIVING GOD; ALWAYS LIKE HIMSELF ; WHO HAS NO FATHER, NONE MIGHTIER THAN HIMSELF, NO SUCCESSOR TO THRUST HIM OUT FROM HIS KINGDOM: WHO IN NAME IS MANIFOLD, IN POWER INFINITE, IN SUBSTANCE UNIFORM. FOR THOUGH HE IS CALLED GOOD, AND JUST, AND ALMIGHTY AND SABAOTH , HE IS NOT ON THAT ACCOUNT DIVERSE AND VARIOUS; BUT BEING ONE AND THE SAME, HE SENDS FORTH COUNTLESS OPERATIONS OF HIS GODHEAD, NOT EXCEEDING HERE AND DEFICIENT THERE, BUT BEING IN ALL THINGS LIKE HIMSELF. NOT GREAT IN LOVING-KINDNESS ONLY, AND LITTLE IN WISDOM, BUT WITH WISDOM AND LOVING-KINDNESS IN EQUAL POWER: NOT SEEING IN PART, AND IN PART DEVOID OF SIGHT; BUT BEING ALL EYE, AND ALL EAR, AND ALL MIND : NOT LIKE US PERCEIVING IN PART AND IN PART NOT KNOWING; FOR SUCH A STATEMENT WERE BLASPHEMOUS, AND UNWORTHY OF THE DIVINE SUBSTANCE. HE FOREKNOWS THE THINGS THAT BE; HE IS HOLY, AND ALMIGHTY, AND EXCELS ALL IN GOODNESS, AND MAJESTY, AND WISDOM: OF WHOM WE CAN DECLARE NEITHER BEGINNING, NOR FORM, NOR SHAPE. FOR YOU HAVE NEITHER HEARD HIS VOICE AT ANY TIME, NOR SEEN HIS SHAPE JOHN 5:37, SAYS HOLY SCRIPTURE. WHEREFORE MOSES SAYS ALSO TO THE ISRAELITES: AND TAKE GOOD HEED TO YOUR OWN SOULS, FOR YOU SAW NO SIMILITUDE. DEUTERONOMY 4:15 FOR IF IT IS WHOLLY IMPOSSIBLE TO IMAGINE HIS LIKENESS, HOW SHALL THOUGHT COME NEAR HIS SUBSTANCE?

8. THERE HAVE BEEN MANY IMAGINATIONS BY MANY PERSONS, AND ALL HAVE FAILED. SOME HAVE THOUGHT THAT GOD IS FIRE; OTHERS THAT HE IS, AS IT WERE, A MAN WITH WINGS, BECAUSE OF A TRUE TEXT ILL UNDERSTOOD, YOU SHALL HIDE ME UNDER THE SHADOW OF YOUR WINGS. THEY FORGOT THAT OUR LORD JESUS CHRIST, THE ONLY-BEGOTTEN, SPEAKS IN LIKE MANNER CONCERNING HIMSELF TO JERUSALEM, HOW OFTEN WOULD I HAVE GATHERED YOUR CHILDREN TOGETHER EVEN AS A HEN DOES GATHER HER CHICKENS UNDER HER WINGS, AND YOU WOULD NOT. MATTHEW 23:37 FOR WHEREAS GOD'S PROTECTING POWER WAS CONCEIVED AS WINGS, THEY FAILING TO UNDERSTAND THIS SANK DOWN TO THE LEVEL OF THINGS HUMAN, AND SUPPOSED THAT THE UNSEARCHABLE EXISTS IN THE LIKENESS OF MAN. SOME AGAIN DARED TO SAY THAT HE HAS SEVEN EYES, BECAUSE IT IS WRITTEN, SEVEN EYES OF THE LORD LOOKING UPON THE WHOLE EARTH. ZECHARIAH 4:10 FOR IF HE HAS BUT SEVEN EYES SURROUNDING HIM IN PART, HIS SEEING IS THEREFORE PARTIAL AND NOT PERFECT: BUT TO SAY THIS OF GOD IS BLASPHEMOUS; FOR WE MUST BELIEVE THAT GOD IS IN ALL THINGS PERFECT, ACCORDING TO OUR SAVIOUR'S WORD, WHICH SAYS, YOUR FATHER IN HEAVEN IS PERFECT MATTHEW 5:48: PERFECT IN SIGHT, PERFECT IN POWER, PERFECT IN GREATNESS, PERFECT IN FOREKNOWLEDGE, PERFECT IN GOODNESS, PERFECT IN JUSTICE, PERFECT IN LOVING-KINDNESS: NOT CIRCUMSCRIBED IN ANY SPACE, BUT THE CREATOR OF ALL SPACE, EXISTING IN ALL, AND CIRCUMSCRIBED BY NONE. HEAVEN IS HIS THRONE, BUT HIGHER IS HE THAT SITS THEREON: AND EARTH IS HIS FOOTSTOOL ISAIAH 66:1, BUT HIS POWER REACHES UNTO THINGS UNDER THE EARTH.

9. ONE HE IS, EVERYWHERE PRESENT, BEHOLDING ALL THINGS, PERCEIVING ALL THINGS, CREATING ALL THINGS THROUGH CHRIST: FOR ALL THINGS WERE MADE BY HIM, AND WITHOUT HIM WAS NOT ANYTHING MADE. JOHN 1:3 A FOUNTAIN OF EVERY GOOD, ABUNDANT AND UNFAILING, A RIVER OF BLESSINGS, AN ETERNAL LIGHT OF NEVER-FAILING SPLENDOUR, AN INSUPERABLE POWER CONDESCENDING TO OUR INFIRMITIES: WHOSE VERY NAME WE DARE NOT HEAR. WILL YOU FIND A FOOTSTEP OF THE LORD? SAYS JOB, OR HAVE YOU ATTAINED UNTO THE LEAST THINGS WHICH THE ALMIGHTY HAS MADE ? IF THE LEAST OF HIS WORKS ARE INCOMPREHENSIBLE, SHALL HE BE COMPREHENDED WHO MADE THEM ALL? EYE HAS NOT SEEN, AND EAR HAS NOT HEARD, NEITHER HAVE ENTERED INTO THE HEART OF MAN, THE THINGS WHICH GOD HAS PREPARED FOR THEM THAT LOVE HIM. 1 CORINTHIANS 2:9 IF THE THINGS WHICH GOD HAS PREPARED ARE INCOMPREHENSIBLE TO OUR THOUGHTS, HOW CAN WE COMPREHEND WITH OUR MIND HIMSELF WHO HAS PREPARED THEM? O THE DEPTH OF THE RICHES, AND WISDOM, AND KNOWLEDGE OF GOD! HOW UNSEARCHABLE ARE HIS JUDGMENTS, AND HIS WAYS PAST FINDING OUT ROMANS 11:33! SAYS THE APOSTLE. IF HIS JUDGMENTS AND HIS WAYS ARE INCOMPREHENSIBLE, CAN HE HIMSELF BE COMPREHENDED?

10. GOD THEN BEING THUS GREAT, AND YET GREATER, (FOR EVEN WERE I TO CHANGE MY WHOLE SUBSTANCE INTO TONGUE, I COULD NOT SPEAK HIS EXCELLENCE: NAY MORE, NOT EVEN IF ALL ANGELS SHOULD ASSEMBLE, COULD THEY EVER SPEAK HIS WORTH), GOD BEING THEREFORE SO GREAT IN GOODNESS AND MAJESTY, MAN HAS YET DARED TO SAY TO A STONE THAT HE HAS GRAVEN, YOU ARE MY GOD ISAIAH 44:17! O MONSTROUS BLINDNESS, THAT FROM MAJESTY SO GREAT CAME DOWN SO LOW! THE TREE WHICH WAS PLANTED BY GOD, AND NOURISHED BY THE RAIN, AND AFTERWARDS BURNT AND TURNED INTO ASHES BY THE FIRE — THIS IS ADDRESSED AS GOD, AND THE TRUE GOD IS DESPISED. BUT THE WICKEDNESS OF IDOLATRY GREW YET MORE PRODIGAL, AND CAT, AND DOG, AND WOLF WERE WORSHIPPED INSTEAD OF GOD: THE MAN-EATING LION ALSO WAS WORSHIPPED INSTEAD OF GOD, THE MOST LOVING FRIEND OF MAN. THE SNAKE AND THE SERPENT , COUNTERFEIT OF HIM WHO THRUST US OUT OF PARADISE, WERE WORSHIPPED, AND HE WHO PLANTED PARADISE WAS DESPISED. AND I AM ASHAMED TO SAY, AND YET DO SAY IT, EVEN ONIONS WERE WORSHIPPED AMONG SOME. WINE WAS GIVEN TO MAKE GLAD THE HEART OF MAN : AND DIONYSUS (BACCHUS) WAS WORSHIPPED INSTEAD OF GOD. GOD MADE GRAIN BY SAYING, LET THE EARTH BRING FORTH GRASS, YIELDING SEED AFTER HIS KIND AND AFTER HIS LIKENESS GENESIS 1:11, THAT BREAD MAY STRENGTHEN MAN'S HEART : WHY THEN WAS DEMETER (CERES)

WORSHIPPED? FIRE COMES FORTH FROM STRIKING STONES TOGETHER EVEN TO THIS DAY: HOW THEN WAS HEPHÆSTUS (VULCAN) THE CREATOR OF FIRE?

11. WHENCE CAME THE POLYTHEISTIC ERROR OF THE GREEKS ? GOD HAS NO BODY: WHENCE THEN THE ADULTERIES ALLEGED AMONG THOSE WHO ARE BY THEM CALLED GODS? I SAY NOTHING OF THE TRANSFORMATIONS OF ZEUS INTO A SWAN: I AM ASHAMED TO SPEAK OF HIS TRANSFORMATIONS INTO A BULL: FOR BELLOWINGS ARE UNWORTHY OF A GOD. THE GOD OF THE GREEKS HAS BEEN FOUND AN ADULTERER, YET ARE THEY NOT ASHAMED: FOR IF HE IS AN ADULTERER LET HIM NOT BE CALLED A GOD. THEY TELL ALSO OF DEATHS , AND FALLS , AND THUNDER-STROKES OF THEIR GODS. DO YOU SEE FROM HOW GREAT A HEIGHT AND HOW LOW THEY HAVE FALLEN? WAS IT WITHOUT REASON THEN THAT THE SON OF GOD CAME DOWN FROM HEAVEN? OR WAS IT THAT HE MIGHT HEAL SO GREAT A WOUND? WAS IT WITHOUT REASON THAT THE SON CAME? OR WAS IT IN ORDER THAT THE FATHER MIGHT BE ACKNOWLEDGED? YOU HAVE LEARNED WHAT MOVED THE ONLY-BEGOTTEN TO COME DOWN FROM THE THRONE AT GOD'S RIGHT HAND. THE FATHER WAS DESPISED, THE SON MUST NEEDS CORRECT THE ERROR: FOR HE THROUGH WHOM ALL THINGS WERE MADE MUST BRING THEM ALL AS OFFERINGS TO THE LORD OF ALL. THE WOUND MUST BE HEALED: FOR WHAT COULD BE WORSE THAN THIS DISEASE, THAT A STONE SHOULD BE WORSHIPPED INSTEAD OF GOD?

OF HERESIES.

12. AND NOT AMONG THE HEATHEN ONLY DID THE DEVIL MAKE THESE ASSAULTS; FOR MANY OF THOSE WHO ARE FALSELY CALLED CHRISTIANS, AND WRONGFULLY ADDRESSED BY THE SWEET NAME OF CHRIST, HAVE ERE NOW IMPIOUSLY DARED TO BANISH GOD FROM HIS OWN CREATION. I MEAN THE BROOD OF HERETICS, THOSE MOST UNGODLY MEN OF EVIL NAME, PRETENDING TO BE FRIENDS OF CHRIST BUT UTTERLY HATING HIM. FOR HE WHO BLASPHEMES THE FATHER OF THE CHRIST IS AN ENEMY OF THE SON. THESE MEN HAVE DARED TO SPEAK OF TWO GODHEADS, ONE GOOD AND ONE EVIL! O MONSTROUS BLINDNESS! IF A GODHEAD, THEN ASSUREDLY GOOD. BUT IF NOT GOOD, WHY CALLED A GODHEAD? FOR IF GOODNESS IS AN ATTRIBUTE OF GOD; IF LOVING-KINDNESS, BENEFICENCE, ALMIGHTY POWER, ARE PROPER TO GOD, THEN OF TWO THINGS ONE, EITHER IN CALLING HIM GOD LET THE NAME AND OPERATION BE UNITED; OR IF THEY WOULD ROB HIM OF HIS OPERATIONS, LET THEM NOT GIVE HIM THE BARE NAME.

13. HERETICS HAVE DARED TO SAY THAT THERE ARE TWO GODS, AND OF GOOD AND EVIL TWO SOURCES, AND THESE UNBEGOTTEN. IF BOTH ARE UNBEGOTTEN IT IS CERTAIN THAT THEY ARE ALSO EQUAL, AND BOTH MIGHTY. HOW THEN DOES THE LIGHT DESTROY THE DARKNESS? AND DO THEY EVER EXIST TOGETHER, OR ARE THEY SEPARATED? TOGETHER THEY CANNOT BE; FOR WHAT FELLOWSHIP HAS LIGHT WITH DARKNESS? SAYS THE APOSTLE. BUT IF THEY ARE FAR FROM EACH OTHER, IT IS CERTAIN THAT THEY HOLD ALSO EACH HIS OWN PLACE; AND IF THEY HOLD THEIR OWN SEPARATE PLACES, WE ARE CERTAINLY IN THE REALM OF ONE GOD, AND CERTAINLY WORSHIP ONE GOD. FOR THUS WE MUST CONCLUDE, EVEN IF WE ASSENT TO THEIR FOLLY, THAT WE MUST WORSHIP ONE GOD. LET US EXAMINE ALSO WHAT THEY SAY OF THE GOOD GOD. HATH HE POWER OR NO POWER? IF HE HAS POWER, HOW DID EVIL ARISE AGAINST HIS WILL? AND HOW DOES THE EVIL SUBSTANCE INTRUDE, IF HE BE NOT WILLING? FOR IF HE KNOWS BUT CANNOT HINDER IT, THEY CHARGE HIM WITH WANT OF POWER; BUT IF HE HAS THE POWER, YET HINDERS NOT, THEY ACCUSE HIM OF TREACHERY. MARK TOO THEIR WANT OF SENSE. AT ONE TIME THEY SAY THAT THE EVIL ONE HAS NO COMMUNION WITH THE GOOD GOD IN THE CREATION OF THE WORLD; BUT AT ANOTHER TIME THEY SAY THAT HE HAS THE FOURTH PART ONLY. ALSO THEY SAY THAT THE GOOD GOD IS THE FATHER OF CHRIST; BUT CHRIST THEY CALL THIS SUN. IF, THEREFORE ACCORDING TO THEM, THE WORLD WAS MADE BY THE EVIL ONE, AND THE SUN IS IN THE WORLD, HOW IS THE SON OF THE GOOD AN UNWILLING SLAVE IN THE KINGDOM OF THE EVIL? WE BEMIRE OURSELVES IN SPEAKING OF THESE THINGS, BUT WE DO IT LEST ANY OF THOSE PRESENT SHOULD FROM IGNORANCE FALL INTO THE MIRE OF THE HERETICS. I KNOW THAT I HAVE DEFILED MY OWN MOUTH AND THE EARS OF MY LISTENERS: YET IT IS EXPEDIENT. FOR IT IS MUCH BETTER TO HEAR ABSURDITIES CHARGED AGAINST OTHERS, THAN TO FALL INTO THEM FROM IGNORANCE: FAR BETTER THAT THOU KNOW THE MIRE AND HATE IT, THAN UNAWARES FALL INTO IT. FOR THE GODLESS SYSTEM OF THE HERESIES IS A ROAD WITH MANY BRANCHES, AND WHENEVER A MAN HAS STRAYED FROM THE ONE STRAIGHT WAY, THEN HE FALLS DOWN PRECIPICES AGAIN AND AGAIN.

14. THE INVENTOR OF ALL HERESY WAS SIMON MAGUS : THAT SIMON, WHO IN THE ACTS OF THE APOSTLES THOUGHT TO PURCHASE WITH MONEY THE UNSALEABLE GRACE OF THE SPIRIT, AND HEARD THE WORDS, YOU HAVE NEITHER PART NOR LOT IN THIS MATTER ACTS 8:18-21, AND THE REST: CONCERNING WHOM ALSO IT IS WRITTEN, THEY WENT OUT FROM US, BUT THEY WERE NOT OF US; FOR IF THEY HAD BEEN OF US, THEY WOULD HAVE REMAINED WITH US. 1 JOHN 2:19 THIS MAN, AFTER HE HAD BEEN CAST OUT BY THE APOSTLES, CAME TO ROME, AND GAINING OVER ONE HELENA A HARLOT , WAS THE FIRST THAT DARED WITH BLASPHEMOUS MOUTH TO SAY THAT IT WAS HIMSELF WHO APPEARED ON MOUNT SINAI AS THE FATHER, AND AFTERWARDS APPEARED AMONG THE JEWS, NOT IN REAL FLESH BUT IN SEEMING , AS CHRIST JESUS, AND AFTERWARDS AS THE HOLY SPIRIT WHOM CHRIST PROMISED TO SEND AS THE PARACLETE. AND HE SO DECEIVED THE CITY OF ROME THAT CLAUDIUS SET UP HIS STATUE, AND WROTE BENEATH IT, IN THE LANGUAGE OF THE ROMANS, SIMONI DEO SANCTO, WHICH BEING INTERPRETED SIGNIFIES, TO SIMON THE HOLY GOD.

15. AS THE DELUSION WAS EXTENDING, PETER AND PAUL, A NOBLE PAIR, CHIEF RULERS OF THE CHURCH, ARRIVED AND SET THE ERROR RIGHT ; AND WHEN THE SUPPOSED GOD SIMON WISHED TO SHOW HIMSELF OFF, THEY STRAIGHTWAY SHOWED HIM AS A CORPSE. FOR SIMON PROMISED TO RISE ALOFT TO HEAVEN, AND CAME RIDING IN A DÆMON.' CHARIOT ON THE AIR; BUT THE SERVANTS OF GOD FELL ON THEIR KNEES, AND HAVING SHOWN THAT AGREEMENT OF WHICH JESUS SPOKE, THAT IF TWO OF YOU SHALL AGREE CONCERNING ANYTHING THAT THEY SHALL ASK, IT SHALL BE DONE UNTO THEM MATTHEW 18:19, THEY LAUNCHED THE WEAPON OF THEIR CONCORD IN PRAYER AGAINST MAGUS, AND STRUCK HIM DOWN TO THE EARTH. AND MARVELLOUS THOUGH IT WAS, YET NO MARVEL. FOR PETER WAS THERE, WHO CARRIES THE KEYS OF HEAVEN : AND NOTHING WONDERFUL, FOR PAUL WAS THERE , WHO WAS CAUGHT UP TO THE THIRD HEAVEN, AND INTO PARADISE, AND HEARD UNSPEAKABLE WORDS, WHICH IT IS NOT LAWFUL FAR A MAN TO UTTER. THESE BROUGHT THE SUPPOSED GOD DOWN FROM THE SKY TO EARTH, THENCE TO BE TAKEN DOWN TO THE REGIONS BELOW THE EARTH. IN THIS MAN FIRST THE SERPENT OF WICKEDNESS APPEARED; BUT WHEN ONE HEAD HAD BEEN CUT OFF, THE ROOT OF WICKEDNESS WAS FOUND AGAIN WITH MANY HEADS.

16. FOR CERINTHUS MADE HAVOC OF THE CHURCH, AND MENANDER , AND CARPOCRATES , EBIONITES ALSO, AND MARCION , THAT MOUTHPIECE OF UNGODLINESS. FOR HE WHO PROCLAIMED DIFFERENT GODS, ONE THE GOOD, THE OTHER THE JUST, CONTRADICTS THE SON WHEN HE SAYS, O RIGHTEOUS FATHER. JOHN 17:25 AND HE WHO SAYS AGAIN THAT THE FATHER IS ONE, AND THE MAKER OF THE WORLD ANOTHER, OPPOSES THE SON WHEN HE SAYS, IF THEN GOD SO CLOTHES THE GRASS OF THE FIELD WHICH TODAY IS, AND TOMORROW IS CAST INTO THE FURNACE OF FIRE LUKE 12:28; AND, WHO MAKES HIS SUN TO RISE ON THE EVIL AND ON THE GOOD, AND SENDS RAIN ON THE JUST AND ON THE UNJUST. MATTHEW 5:45 HERE AGAIN IS A SECOND INVENTOR OF MORE MISCHIEF, THIS MARCION. FOR BEING CONFUTED BY THE TESTIMONIES FROM THE OLD TESTAMENT WHICH ARE QUOTED IN THE NEW, HE WAS THE FIRST WHO DARED TO CUT THOSE TESTIMONIES OUT , AND LEAVE THE PREACHING OF THE WORD OF FAITH WITHOUT WITNESS, THUS EFFACING THE TRUE GOD: AND SOUGHT TO UNDERMINE THE CHURCH'S FAITH, AS IF THERE WERE NO HERALDS OF IT.

17. HE AGAIN WAS SUCCEEDED BY ANOTHER, BASILIDES, OF EVIL NAME, AND DANGEROUS CHARACTER, A PREACHER OF IMPURITIES. THE CONTEST OF WICKEDNESS WAS AIDED ALSO BY VALENTINUS , A PREACHER OF THIRTY GODS. THE GREEKS TELL OF BUT FEW: AND THE MAN WHO WAS CALLED — BUT MORE TRULY WAS NOT — A CHRISTIAN EXTENDED THE DELUSION TO FULL THIRTY. HE SAYS, TOO, THAT BYTHUS THE ABYSS (FOR IT BECAME HIM AS BEING AN ABYSS OF WICKEDNESS TO BEGIN HIS TEACHING FROM THE ABYSS) BEGOT SILENCE, AND OF SILENCE BEGOT THE WORD. THIS BYTHUS WAS WORSE THAN THE ZEUS OF THE GREEKS, WHO WAS UNITED TO HIS SISTER: FOR SILENCE WAS SAID TO BE THE CHILD OF BYTHUS. DO YOU SEE THE ABSURDITY INVESTED WITH A SHOW OF CHRISTIANITY? WAIT A LITTLE, AND YOU WILL BE SHOCKED AT HIS IMPIETY; FOR HE ASSERTS THAT OF THIS BYTHUS WERE BEGOTTEN EIGHT ÆONS; AND OF THEM, TEN; AND OF THEM, OTHER TWELVE, MALE AND FEMALE. BUT WHENCE IS THE PROOF OF THESE THINGS? SEE THEIR SILLINESS FROM THEIR FABRICATIONS. WHENCE HAVE YOU THE PROOF OF THE THIRTY ÆONS? BECAUSE, SAYS HE, IT IS WRITTEN, THAT JESUS WAS BAPTIZED, BEING THIRTY YEARS OLD. LUKE 3:23 BUT EVEN IF HE WAS BAPTIZED WHEN THIRTY YEARS OLD, WHAT SORT OF DEMONSTRATION IS THIS FROM THE THIRTY YEARS? ARE THERE THEN FIVE GODS, BECAUSE HE BROKE FIVE LOAVES AMONG FIVE THOUSAND? OR BECAUSE HE HAD TWELVE DISCIPLES, MUST THERE ALSO BE TWELVE GODS?

18. AND EVEN THIS IS STILL LITTLE COMPARED WITH THE IMPIETIES WHICH FOLLOW. FOR THE LAST OF THE DEITIES BEING, AS HE DARES TO SPEAK, BOTH MALE AND FEMALE, THIS, HE SAYS, IS WISDOM. WHAT IMPIETY! FOR THE WISDOM OF GOD 1 CORINTHIANS 1:24 IS CHRIST HIS ONLY-BEGOTTEN SON: AND HE BY HIS DOCTRINE DEGRADED THE WISDOM OF GOD INTO A FEMALE ELEMENT, AND ONE OF THIRTY, AND THE LAST FABRICATION. HE ALSO SAYS THAT WISDOM ATTEMPTED TO BEHOLD THE FIRST GOD, AND NOT BEARING HIS BRIGHTNESS FELL FROM HEAVEN, AND WAS CAST OUT OF HER THIRTIETH PLACE. THEN SHE GROANED, AND OF HER GROANS BEGOT THE DEVIL , AND AS SHE WEPT OVER HER FALL MADE OF HER TEARS THE SEA. MARK THE IMPIETY. FOR OF WISDOM HOW IS THE DEVIL BEGOTTEN, AND OF PRUDENCE WICKEDNESS, OR OF LIGHT DARKNESS? HE SAYS TOO THAT THE DEVIL BEGOT OTHERS, SOME OF WHOM CREATED THE WORLD: AND THAT THE CHRIST CAME DOWN IN ORDER TO MAKE MANKIND REVOLT FROM THE MAKER OF THE WORLD.

19. BUT HEAR WHOM THEY SAY CHRIST JESUS TO BE, THAT YOU MAY DETEST THEM YET MORE. FOR THEY SAY THAT AFTER WISDOM HAD BEEN CAST DOWN, IN ORDER THAT THE NUMBER OF THE THIRTY MIGHT NOT BE INCOMPLETE, THE NINE AND TWENTY ÆONS CONTRIBUTED EACH A LITTLE PART, AND FORMED THE CHRIST : AND THEY SAY THAT HE ALSO IS BOTH MALE AND FEMALE. CAN ANYTHING BE MORE IMPIOUS THAN THIS? ANYTHING MORE WRETCHED? I AM DESCRIBING THEIR DELUSION TO YOU, IN ORDER THAT YOU MAY HATE THEM THE MORE. SHUN, THEREFORE, THEIR IMPIETY, AND DO NOT EVEN GIVE GREETING TO A MAN OF THIS KIND, LEST YOU HAVE FELLOWSHIP WITH THE UNFRUITFUL WORKS OF DARKNESS EPHESIANS 5:11: NEITHER MAKE CURIOUS INQUIRIES, NOR BE WILLING TO ENTER INTO CONVERSATION WITH THEM.

20. HATE ALL HERETICS, BUT ESPECIALLY HIM WHO IS RIGHTLY NAMED AFTER MANIA , WHO AROSE NOT LONG AGO IN THE REIGN OF PROBUS. FOR THE DELUSION BEGAN FULL SEVENTY YEARS AGO , AND THERE ARE MEN STILL LIVING WHO SAW HIM WITH THEIR VERY EYES. BUT HATE HIM NOT FOR THIS, THAT HE LIVED A SHORT TIME AGO; BUT BECAUSE OF HIS IMPIOUS DOCTRINES HATE THOU THE WORKER OF WICKEDNESS, THE RECEPTACLE OF ALL FILTH, WHO GATHERED UP THE MIRE OF EVERY HERESY. FOR ASPIRING TO BECOME PRE-EMINENT AMONG WICKED MEN, HE TOOK THE DOCTRINES OF ALL, AND HAVING COMBINED THEM INTO ONE HERESY FILLED WITH BLASPHEMIES AND ALL INIQUITY, HE MAKES HAVOC OF THE CHURCH, OR RATHER OF THOSE OUTSIDE THE CHURCH, ROAMING ABOUT LIKE A LION AND DEVOURING. HEED NOT THEIR FAIR SPEECH, NOR THEIR SUPPOSED HUMILITY: FOR THEY ARE SERPENTS, A GENERATION OF VIPERS. MATTHEW 3:7 JUDAS TOO SAID HAIL! MASTER , EVEN WHILE HE WAS BETRAYING HIM. HEED NOT THEIR KISSES, BUT BEWARE OF THEIR VENOM.

21. NOW, LEST I SEEM TO ACCUSE HIM WITHOUT REASON, LET ME MAKE A DIGRESSION TO TELL WHO THIS MANES IS, AND IN PART WHAT HE TEACHES: FOR ALL TIME WOULD FAIL TO DESCRIBE ADEQUATELY THE WHOLE OF HIS FOUL TEACHING. BUT FOR HELP IN TIME OF NEED HEBREWS 4:16, STORE UP IN YOUR MEMORY WHAT I HAVE SAID TO FORMER HEARERS, AND WILL REPEAT TO THOSE NOW PRESENT, THAT THEY WHO KNOW NOT MAY LEARN, AND THEY WHO KNOW MAY BE REMINDED. MANES IS NOT OF CHRISTIAN ORIGIN, GOD FORBID! NOR WAS HE LIKE SIMON CAST OUT OF THE CHURCH, NEITHER HIMSELF NOR THE TEACHERS WHO WERE BEFORE HIM. FOR HE STEALS OTHER MEN'S WICKEDNESS, AND MAKES THEIR WICKEDNESS HIS OWN: BUT HOW AND IN WHAT MANNER YOU MUST HEAR.

22. THERE WAS IN EGYPT ONE SCYTHIANUS , A SARACEN BY BIRTH, HAVING NOTHING IN COMMON EITHER WITH JUDAISM OR WITH CHRISTIANITY. THIS MAN, WHO DWELT AT ALEXANDRIA AND IMITATED THE LIFE OF ARISTOTLE , COMPOSED FOUR BOOKS , ONE CALLED A GOSPEL WHICH HAD NOT THE ACTS OF CHRIST, BUT THE MERE NAME ONLY, AND ONE OTHER CALLED THE BOOK OF CHAPTERS, AND A THIRD OF MYSTERIES, AND A FOURTH, WHICH THEY CIRCULATE NOW, THE TREASURE. THIS MAN HAD A DISCIPLE, TEREBINTHUS BY NAME. BUT WHEN SCYTHIANUS PURPOSED TO COME INTO JUDÆA, AND MAKE HAVOC OF THE LAND, THE LORD SMOTE HIM WITH A DEADLY DISEASE, AND STAYED THE PESTILENCE.

23. BUT TEREBINTHUS, HIS DISCIPLE IN THIS WICKED ERROR, INHERITED HIS MONEY AND BOOKS AND HERESY , AND CAME TO PALESTINE, AND BECOMING KNOWN AND CONDEMNED IN JUDÆA HE RESOLVED TO PASS INTO PERSIA: BUT LEST HE SHOULD BE RECOGNISED THERE ALSO BY HIS NAME HE CHANGED IT AND CALLED HIMSELF BUDDAS. HOWEVER, HE FOUND ADVERSARIES THERE ALSO IN THE PRIESTS OF MITHRAS : AND BEING CONFUTED IN THE DISCUSSION OF MANY ARGUMENTS AND CONTROVERSIES, AND AT LAST HARD PRESSED, HE TOOK REFUGE WITH A CERTAIN WIDOW. THEN HAVING GONE UP ON THE HOUSETOP, AND SUMMONED THE DÆMONS OF THE AIR, WHOM THE MANICHEES TO THIS DAY INVOKE OVER THEIR ABOMINABLE CEREMONY OF THE FIG , HE WAS SMITTEN OF GOD, AND CAST DOWN FROM THE HOUSETOP, AND EXPIRED: AND SO THE SECOND BEAST WAS CUT OFF.

24. THE BOOKS, HOWEVER, WHICH WERE THE RECORDS OF HIS IMPIETY, REMAINED; AND BOTH THESE AND HIS MONEY THE WIDOW INHERITED. AND HAVING NEITHER KINSMAN NOR ANY OTHER FRIEND, SHE DETERMINED TO BUY WITH THE MONEY A BOY NAMED CUBRICUS : HIM SHE ADOPTED AND EDUCATED AS A SON IN THE LEARNING OF THE PERSIANS, AND THUS SHARPENED AN EVIL WEAPON AGAINST MANKIND. SO CUBRICUS, THE VILE SLAVE, GREW UP IN THE MIDST OF PHILOSOPHERS, AND ON THE DEATH OF THE WIDOW INHERITED BOTH THE BOOKS AND THE MONEY. THEN, LEST THE NAME OF SLAVERY MIGHT BE A REPROACH, INSTEAD OF CUBRICUS HE CALLED HIMSELF MANES, WHICH IN THE LANGUAGE OF THE PERSIANS SIGNIFIES DISCOURSE. FOR AS HE THOUGHT HIMSELF SOMETHING OF A DISPUTANT, HE SURNAMED HIMSELF MANES, AS IT WERE AN EXCELLENT MASTER OF DISCOURSE. BUT THOUGH HE CONTRIVED FOR HIMSELF AN HONOURABLE TITLE ACCORDING TO THE LANGUAGE OF THE PERSIANS, YET THE PROVIDENCE OF GOD CAUSED HIM TO BECOME A SELF-ACCUSER EVEN AGAINST HIS WILL, THAT THROUGH THINKING TO HONOUR HIMSELF IN PERSIA, HE MIGHT PROCLAIM HIMSELF AMONG THE GREEKS BY NAME A MANIAC.

25. HE DARED TOO TO SAY THAT HE WAS THE PARACLETE, THOUGH IT IS WRITTEN, BUT WHOSOEVER SHALL BLASPHEME AGAINST THE HOLY GHOST, HAS NO FORGIVENESS. MARK 3:29 HE COMMITTED BLASPHEMY THEREFORE BY SAYING THAT HE WAS THE HOLY GHOST: LET HIM THAT COMMUNICATES WITH THOSE

HERETICS SEE WITH WHOM HE IS ENROLLING HIMSELF. THE SLAVE SHOOK THE WORLD, SINCE BY THREE THINGS THE EARTH IS SHAKEN, AND THE FOURTH IT CANNOT BEAR — IF A SLAVE BECAME A KING. PROVERBS 30:21-22 HAVING COME INTO PUBLIC HE NOW BEGAN TO PROMISE THINGS ABOVE MAN'S POWER. THE SON OF THE KING OF THE PERSIANS WAS SICK, AND A MULTITUDE OF PHYSICIANS WERE IN ATTENDANCE: BUT MANES PROMISED, AS IF HE WERE A GODLY MAN, TO CURE HIM BY PRAYER. WITH THE DEPARTURE OF THE PHYSICIANS, THE LIFE OF THE CHILD DEPARTED: AND THE MAN'S IMPIETY WAS DETECTED. SO THE WOULD-BE PHILOSOPHER WAS A PRISONER, BEING CAST INTO PRISON NOT FOR REPROVING THE KING IN THE CAUSE OF TRUTH, NOT FOR DESTROYING THE IDOLS, BUT FOR PROMISING TO SAVE AND LYING, OR RATHER, IF THE TRUTH MUST BE TOLD, FOR COMMITTING MURDER. FOR THE CHILD WHO MIGHT HAVE BEEN SAVED BY MEDICAL TREATMENT, WAS MURDERED BY THIS MAN'S DRIVING AWAY THE PHYSICIANS, AND KILLING HIM BY WANT OF TREATMENT.

26. NOW AS THERE ARE VERY MANY WICKED THINGS WHICH I TELL YOU OF HIM, REMEMBER FIRST HIS BLASPHEMY, SECONDLY HIS SLAVERY (NOT THAT SLAVERY IS A DISGRACE, BUT THAT HIS PRETENDING TO BE FREE-BORN, WHEN HE WAS A SLAVE, WAS WICKED), THIRDLY, THE FALSEHOOD OF HIS PROMISE, FOURTHLY, THE MURDER OF THE CHILD, AND FIFTHLY, THE DISGRACE OF THE IMPRISONMENT. AND THERE WAS NOT ONLY THE DISGRACE OF THE PRISON, BUT ALSO THE FLIGHT FROM PRISON. FOR HE WHO CALLED HIMSELF THE PARACLETE AND CHAMPION OF THE TRUTH, RAN AWAY: HE WAS NO SUCCESSOR OF JESUS, WHO READILY WENT TO THE CROSS, BUT THIS MAN WAS THE REVERSE, A RUNAWAY. MOREOVER, THE KING OF THE PERSIANS ORDERED THE KEEPERS OF THE PRISON TO BE EXECUTED: SO MANES WAS THE CAUSE OF THE CHILD'S DEATH THROUGH HIS VAIN BOASTING, AND OF THE JAILERS' DEATH THROUGH HIS FLIGHT. OUGHT THEN HE, WHO SHARED THE GUILT OF MURDER, TO BE WORSHIPPED? OUGHT HE NOT TO HAVE FOLLOWED THE EXAMPLE OF JESUS, AND SAID, IF YOU SEEK ME, LET THESE GO THEIR WAY JOHN 18:8? OUGHT HE NOT TO HAVE SAID, LIKE JONAS, TAKE ME, AND CAST ME INTO THE SEA: FOR THIS STORM IS BECAUSE OF ME JONAH 1:12?

27. HE ESCAPES FROM THE PRISON, AND COMES INTO MESOPOTAMIA: BUT THERE BISHOP ARCHELAUS, A SHIELD OF RIGHTEOUSNESS, ENCOUNTERS HIM : AND HAVING ACCUSED HIM BEFORE PHILOSOPHERS AS JUDGES, AND HAVING ASSEMBLED AN AUDIENCE OF GENTILES, LEST IF CHRISTIANS GAVE JUDGMENT, THE JUDGES MIGHT BE THOUGHT TO SHOW FAVOUR — TELL US WHAT YOU PREACH, SAID ARCHELAUS TO MANES. AND HE, WHOSE MOUTH WAS AS AN OPEN SEPULCHRE , BEGAN FIRST WITH BLASPHEMY AGAINST THE MAKER OF ALL THINGS, SAYING, THE GOD OF THE OLD TESTAMENT IS THE AUTHOR OF EVILS, AS HE SAYS OF HIMSELF, I AM A CONSUMING FIRE. DEUTERONOMY 4:24 BUT THE WISE ARCHELAUS UNDERMINED HIS BLASPHEMOUS ARGUMENT BY SAYING, IF THE GOD OF THE OLD TESTAMENT, AS YOU SAY, CALLS HIMSELF A FIRE, WHOSE SON IS HE WHO SAYS, I CAME TO SEND FIRE ON THE EARTH LUKE 12:49? IF YOU FIND FAULT WITH HIM WHO SAYS, THE LORD KILLS, AND MAKES ALIVE 1 SAMUEL 2:6, WHY DO YOU HONOUR PETER, WHO RAISED UP TABITHA, BUT STRUCK SAPPHIRA DEAD? IF AGAIN YOU FIND FAULT, BECAUSE HE PREPARED FIRE, WHEREFORE DO YOU NOT FIND FAULT WITH HIM WHO SAYS, DEPART FROM ME INTO EVERLASTING FIRE MATTHEW 25:41? IF YOU FIND FAULT WITH HIM WHO SAYS, I AM GOD THAT MAKE PEACE, AND CREATE EVIL ISAIAH 45:7, EXPLAIN HOW JESUS SAYS, I CAME NOT TO SEND PEACE BUT A SWORD. MATTHEW 10:34 SINCE BOTH SPEAK ALIKE, OF TWO THINGS ONE, EITHER BOTH ARE GOOD, BECAUSE OF THEIR AGREEMENT, OR IF JESUS IS BLAMELESS IN SO SPEAKING, WHY DO YOU BLAME HIM THAT SAYS THE LIKE IN THE OLD TESTAMENT?

28. THEN MANES ANSWERS HIM: AND WHAT SORT OF GOD CAUSES BLINDNESS? FOR IT IS PAUL WHO SAYS, IN WHOM THE GOD OF THIS WORLD HAS BLINDED THE MINDS OF THEM THAT BELIEVE NOT, LEST THE LIGHT OF THE GOSPEL SHOULD SHINE UNTO THEM. BUT ARCHELAUS MADE A GOOD RETORT, SAYING, READ A LITTLE BEFORE: BUT IF OUR GOSPEL IS VEILED, IT IS VEILED IN THEM THAT ARE PERISHING. 2 CORINTHIANS 4:3 DO YOU SEE THAT IN THEM THAT ARE PERISHING IT IS VEILED? FOR IT IS NOT RIGHT TO GIVE THE THINGS WHICH ARE HOLY UNTO THE DOGS. MATTHEW 7:6 AGAIN, IS IT ONLY THE GOD OF THE OLD TESTAMENT THAT HAS BLINDED THE MINDS OF THEM THAT BELIEVE NOT? HATH NOT JESUS HIMSELF SAID, FOR THIS CAUSE SPEAK I UNTO THEM IN PARABLES, THAT SEEING THEY MAY NOT SEE ? WAS IT FROM HATING THEM THAT HE WISHED THEM NOT TO SEE? OR BECAUSE OF THEIR UNWORTHINESS, SINCE THEIR EYES THEY HAD CLOSED. MATTHEW 13:15 FOR WHERE THERE IS WILFUL WICKEDNESS, THERE IS ALSO A WITHHOLDING OF GRACE: FOR TO HIM THAT HAS SHALL BE GIVEN; BUT FROM HIM THAT HAS NOT SHALL BE TAKEN EVEN THAT WHICH HE SEEMS TO HAVE.

29. BUT IF SOME ARE RIGHT IN THEIR INTERPRETATION, WE MUST SAY AS FOLLOWS (FOR IT IS NO UNWORTHY EXPRESSION)— IF INDEED HE BLINDED THE THOUGHTS OF THEM THAT BELIEVE NOT HE BLINDED THEM FOR A GOOD PURPOSE, THAT THEY MIGHT LOOK WITH NEW SIGHT ON WHAT IS GOOD. FOR HE SAID NOT, HE BLINDED THEIR SOUL, BUT, THE THOUGHTS OF THEM THAT BELIEVE NOT. AND THE MEANING IS SOMETHING OF THIS KIND: 'BLIND THE LEWD THOUGHTS OF THE LEWD, AND THE MAN IS SAVED: BLIND THE GRASPING AND RAPACIOUS THOUGHT OF THE ROBBER, AND THE MAN IS SAVED.' BUT WILL YOU NOT UNDERSTAND IT THUS? THEN THERE IS YET ANOTHER INTERPRETATION. THE SUN ALSO BLINDS THOSE WHOSE SIGHT IS DIM: AND THEY WHOSE EYES ARE DISEASED ARE HURT BY THE LIGHT AND BLINDED. NOT THAT THE SUN'S NATURE IS TO BLIND, BUT THAT THE SUBSTANCE OF THE EYES IS INCAPABLE OF SEEING. IN LIKE MANNER UNBELIEVERS BEING DISEASED IN THEIR HEART CANNOT LOOK UPON THE RADIANCE OF THE GODHEAD. NOR HAS HE SAID, 'HE HAS BLINDED THEIR THOUGHTS, THAT THEY SHOULD NOT HEAR THE GOSPEL:' BUT, THAT THE LIGHT OF THE GLORY OF THE GOSPEL OF OUR LORD JESUS CHRIST SHOULD NOT SHINE UNTO THEM. FOR TO HEAR THE GOSPEL IS PERMITTED TO ALL: BUT THE GLORY OF THE GOSPEL IS RESERVED FOR CHRIST'S TRUE CHILDREN ONLY. THEREFORE THE LORD SPOKE IN PARABLES TO THOSE WHO COULD NOT HEAR MATTHEW 13:13: BUT TO THE DISCIPLES HE EXPLAINED THE PARABLES IN PRIVATE MARK 4:34: FOR THE BRIGHTNESS OF THE GLORY IS FOR THOSE WHO HAVE BEEN ENLIGHTENED, THE BLINDING FOR THEM THAT BELIEVE NOT. THESE MYSTERIES, WHICH THE CHURCH NOW EXPLAINS TO YOU WHO ART PASSING OUT OF THE CLASS OF CATECHUMENS, IT IS NOT THE CUSTOM TO EXPLAIN TO HEATHEN. FOR TO A HEATHEN WE DO NOT EXPLAIN THE MYSTERIES CONCERNING FATHER, SON, AND HOLY GHOST, NOR BEFORE CATECHUMENS DO WE SPEAK PLAINLY OF THE MYSTERIES: BUT MANY THINGS WE OFTEN SPEAK IN A VEILED WAY, THAT THE BELIEVERS WHO KNOW MAY UNDERSTAND, AND THEY WHO KNOW NOT MAY GET NO HURT.

30. BY SUCH AND MANY OTHER ARGUMENTS THE SERPENT WAS OVERTHROWN: THUS DID ARCHELAUS WRESTLE WITH MANES AND THREW HIM. AGAIN, HE WHO HAD FLED FROM PRISON FLEES FROM THIS PLACE ALSO: AND HAVING RUN AWAY FROM HIS ANTAGONIST, HE COMES TO A VERY POOR VILLAGE, LIKE THE SERPENT IN PARADISE WHEN HE LEFT ADAM AND CAME TO EVE. BUT THE GOOD SHEPHERD ARCHELAUS TAKING FORETHOUGHT FOR HIS SHEEP, WHEN HE HEARD OF HIS FLIGHT, STRAIGHTWAY HASTENED WITH ALL SPEED IN SEARCH OF THE WOLF. AND WHEN MANES SUDDENLY SAW HIS ADVERSARY, HE RUSHED OUT AND FLED: IT WAS HOWEVER HIS LAST FLIGHT. FOR THE OFFICERS OF THE KING OF PERSIA SEARCHED EVERYWHERE, AND CAUGHT THE FUGITIVE: AND THE SENTENCE, WHICH HE OUGHT TO HAVE RECEIVED IN THE PRESENCE OF ARCHELAUS, IS PASSED UPON HIM BY THE KING'S OFFICERS. THIS MANES, WHOM HIS OWN DISCIPLES WORSHIP, IS ARRESTED AND BROUGHT BEFORE THE KING. THE KING REPROACHED HIM WITH HIS FALSEHOOD AND HIS FLIGHT: POURED SCORN UPON HIS SLAVISH CONDITION, AVENGED THE MURDER OF HIS CHILD, AND CONDEMNED HIM ALSO FOR THE MURDER OF THE JAILERS: HE COMMANDS HIM TO BE FLAYED AFTER THE PERSIAN FASHION. AND WHILE THE REST OF HIS BODY WAS GIVEN OVER FOR FOOD OF WILD BEASTS, HIS SKIN, THE RECEPTACLE OF HIS VILE MIND, WAS HUNG UP BEFORE THE GATES LIKE A SACK. HE THAT CALLED HIMSELF THE PARACLETE AND PROFESSED TO KNOW THE FUTURE, KNEW NOT HIS OWN FLIGHT AND CAPTURE.

31. THIS MAN HAS HAD THREE DISCIPLES, THOMAS, AND BADDAS, AND HERMAS. LET NONE READ THE GOSPEL ACCORDING TO THOMAS : FOR IT IS THE WORK NOT OF ONE OF THE TWELVE APOSTLES, BUT OF ONE OF THE THREE WICKED DISCIPLES OF MANES. LET NONE ASSOCIATE WITH THE SOUL-DESTROYING MANICHEANS, WHO BY DECOCTIONS OF CHAFF COUNTERFEIT THE SAD LOOK OF FASTING, WHO SPEAK EVIL OF THE CREATOR OF MEATS, AND GREEDILY DEVOUR THE DAINTIEST, WHO TEACH THAT THE MAN WHO PLUCKS UP THIS OR THAT HERB IS CHANGED INTO IT. FOR IF HE WHO CROPS HERBS OR ANY VEGETABLE IS CHANGED INTO THE SAME, INTO HOW MANY WILL HUSBANDMEN AND THE TRIBE OF GARDENERS BE CHANGED ? THE GARDENER, AS WE SEE, HAS USED HIS SICKLE AGAINST SO MANY: INTO WHICH THEN IS HE CHANGED? VERILY THEIR DOCTRINES ARE RIDICULOUS, AND FRAUGHT WITH THEIR OWN CONDEMNATION AND SHAME! THE SAME MAN, BEING THE SHEPHERD OF A FLOCK, BOTH SACRIFICES A SHEEP AND KILLS A WOLF. INTO WHAT THEN IS HE CHANGED? MANY MEN BOTH NET FISHES AND LIME BIRDS: INTO WHICH THEN ARE THEY TRANSFORMED?

32. LET THOSE CHILDREN OF SLOTH, THE MANICHEANS, MAKE ANSWER; WHO WITHOUT LABOURING THEMSELVES EAT UP THE LABOURERS' FRUITS: WHO WELCOME WITH SMILING FACES THOSE WHO BRING THEM THEIR FOOD, AND RETURN CURSES INSTEAD OF BLESSINGS. FOR WHEN A SIMPLE PERSON BRINGS THEM ANYTHING, STAND OUTSIDE A WHILE, SAYS HE, AND I WILL BLESS YOU. THEN HAVING TAKEN THE BREAD INTO HIS HANDS (AS THOSE WHO HAVE REPENTED AND LEFT THEM HAVE CONFESSED), I DID NOT MAKE YOU, SAYS THE MANICHEE TO THE BREAD: AND SENDS UP CURSES AGAINST THE MOST HIGH; AND CURSES HIM THAT MADE IT, AND SO EATS WHAT WAS MADE. IF YOU HATE THE FOOD, WHY DID YOU LOOK WITH SMILING COUNTENANCE ON HIM THAT BROUGHT IT TO YOU? IF YOU ARE THANKFUL TO THE BRINGER, WHY DO YOU UTTER YOUR BLASPHEMY TO GOD, WHO CREATED AND MADE IT? SO AGAIN HE SAYS, I SOWED YOU NOT: MAY HE BE SOWN WHO SOWED YOU! I REAPED YOU NOT WITH A SICKLE: MAY HE BE REAPED WHO REAPED YOU! I BAKED YOU NOT WITH FIRE: MAY HE BE BAKED WHO BAKED YOU! A FINE RETURN FOR THE KINDNESS!

33. THESE ARE GREAT FAULTS, BUT STILL SMALL IN COMPARISON WITH THE REST. THEIR BAPTISM I DARE NOT DESCRIBE BEFORE MEN AND WOMEN. I DARE NOT SAY WHAT THEY DISTRIBUTE TO THEIR WRETCHED COMMUNICANTS. ...TRULY WE POLLUTE OUR MOUTH IN SPEAKING OF THESE THINGS. ARE THE HEATHEN MORE DETESTABLE THAN THESE? ARE THE SAMARITANS MORE WRETCHED? ARE JEWS MORE IMPIOUS? ARE FORNICATORS MORE IMPURE ? BUT THE MANICHEE SETS THESE OFFERINGS IN THE MIDST OF THE ALTAR AS HE CONSIDERS IT. AND DO YOU, O MAN, RECEIVE INSTRUCTION FROM SUCH A MOUTH? ON MEETING THIS MAN DO YOU GREET HIM AT ALL WITH A KISS? TO SAY NOTHING OF HIS OTHER IMPIETY, DO YOU NOT FLEE FROM THE DEFILEMENT, AND FROM MEN WORSE THAN PROFLIGATES, MORE DETESTABLE THAN ANY PROSTITUTE?

34. OF THESE THINGS THE CHURCH ADMONISHES AND TEACHES YOU, AND TOUCHES MIRE, THAT YOU MAY NOT BE BEMIRED: SHE TELLS OF THE WOUNDS, THAT YOU MAY NOT BE WOUNDED. BUT FOR YOU IT IS ENOUGH MERELY TO KNOW THEM: ABSTAIN FROM LEARNING BY EXPERIENCE. GOD THUNDERS, AND WE ALL TREMBLE; AND THEY BLASPHEME. GOD LIGHTENS, AND WE ALL BOW DOWN TO THE EARTH; AND THEY HAVE THEIR BLASPHEMOUS SAYINGS ABOUT THE HEAVENS. THESE THINGS ARE WRITTEN IN THE BOOKS OF THE MANICHEES. THESE THINGS WE OURSELVES HAVE READ, BECAUSE WE COULD NOT BELIEVE THOSE WHO TOLD OF THEM: YES, FOR THE SAKE OF YOUR SALVATION WE HAVE CLOSELY INQUIRED INTO THEIR PERDITION.

35. BUT MAY THE LORD DELIVER US FROM SUCH DELUSION: AND MAY THERE BE GIVEN TO YOU A HATRED AGAINST THE SERPENT, THAT AS THEY LIE IN WAIT FOR THE HEEL, SO YOU MAY TRAMPLE ON THEIR HEAD. REMEMBER WHAT I SAY. WHAT AGREEMENT CAN THERE BE BETWEEN OUR STATE AND THEIRS? WHAT COMMUNION HAS LIGHT WITH DARKNESS 2 CORINTHIANS 6:14? WHAT HAS THE MAJESTY OF THE CHURCH TO DO WITH THE ABOMINATION OF THE MANICHEES? HERE IS ORDER, HERE IS DISCIPLINE , HERE IS MAJESTY, HERE IS PURITY: HERE EVEN TO LOOK UPON A WOMAN TO LUST AFTER HER MATTHEW 5:28 IS CONDEMNATION. HERE IS MARRIAGE WITH SANCTITY , HERE STEADFAST CONTINENCE, HERE VIRGINITY IN HONOUR LIKE THE ANGELS: HERE PARTAKING OF FOOD WITH THANKSGIVING, HERE GRATITUDE TO THE CREATOR OF THE WORLD. HERE THE FATHER OF CHRIST IS WORSHIPPED: HERE ARE TAUGHT FEAR AND TREMBLING BEFORE HIM WHO SENDS THE RAIN: HERE WE ASCRIBE GLORY TO HIM WHO MAKES THE THUNDER AND THE LIGHTNING.

36. MAKE THOU YOUR FOLD WITH THE SHEEP: FLEE FROM THE WOLVES: DEPART NOT FROM THE CHURCH. HATE THOSE ALSO WHO HAVE EVER BEEN SUSPECTED IN SUCH MATTERS: AND UNLESS IN TIME THOU PERCEIVE THEIR REPENTANCE, DO NOT RASHLY TRUST YOURSELF AMONG THEM. THE TRUTH OF THE UNITY OF GOD HAS BEEN DELIVERED TO YOU: LEARN TO DISTINGUISH THE PASTURES OF DOCTRINE. BE AN APPROVED BANKER , HOLDING FAST THAT WHICH IS GOOD, ABSTAINING FROM EVERY FORM OF EVIL. 1 THESSALONIANS 5:21-22 OR IF YOU HAVE EVER BEEN SUCH AS THEY, RECOGNISE AND HATE YOUR DELUSION. FOR THERE IS A WAY OF SALVATION, IF YOU REJECT THE VOMIT, IF YOU FROM YOUR HEART DETEST IT, IF YOU DEPART FROM THEM, NOT WITH YOUR LIPS ONLY, BUT WITH YOUR SOUL ALSO: IF YOU WORSHIP THE FATHER OF CHRIST, THE GOD OF THE LAW AND THE PROPHETS, IF YOU ACKNOWLEDGE THE GOOD AND THE JUST TO BE ONE AND THE SAME GOD. AND MAY HE PRESERVE YOU ALL, GUARDING YOU FROM FALLING OR STUMBLING, ESTABLISHED IN THE FAITH, IN CHRIST JESUS OUR LORD, TO WHOM BE GLORY FOR EVER AND EVER. AMEN.

CATECHETICAL LECTURE 7
THE FATHER.

EPHESIANS 3:14, 15

FOR THIS CAUSE I BOW MY KNEES UNTO THE FATHER,...OF WHOM ALL FATHERHOOD IN HEAVEN AND EARTH IS NAMED, ETC.

1. OF GOD AS THE SOLE PRINCIPLE WE HAVE SAID ENOUGH TO YOU YESTERDAY : BY ENOUGH I MEAN, NOT WHAT IS WORTHY OF THE SUBJECT, (FOR TO REACH THAT IS UTTERLY IMPOSSIBLE TO MORTAL NATURE), BUT AS MUCH AS WAS GRANTED TO OUR INFIRMITY. I TRAVERSED ALSO THE BYE-PATHS OF THE MANIFOLD ERROR OF THE GODLESS HERETICS: BUT NOW LET US SHAKE OFF THEIR FOUL AND SOUL-POISONING DOCTRINE, AND REMEMBERING WHAT RELATES TO THEM, NOT TO OUR OWN HURT, BUT TO OUR GREATER DETESTATION OF THEM, LET US COME BACK TO OURSELVES, AND RECEIVE THE SAVING DOCTRINES OF THE TRUE FAITH, CONNECTING THE DIGNITY OF FATHERHOOD WITH THAT OF THE UNITY, AND BELIEVING IN ONE GOD THE FATHER: FOR WE MUST NOT ONLY BELIEVE IN ONE GOD; BUT THIS ALSO LET US DEVOUTLY RECEIVE, THAT HE IS THE FATHER OF THE ONLY-BEGOTTEN, OUR LORD JESUS CHRIST.

2. FOR THUS SHALL WE RAISE OUR THOUGHTS HIGHER THAN THE JEWS , WHO ADMIT INDEED BY THEIR DOCTRINES THAT THERE IS ONE GOD, (FOR WHAT IF THEY OFTEN DENIED EVEN THIS BY THEIR IDOLATRIES?); BUT THAT HE IS ALSO THE FATHER OF OUR LORD JESUS CHRIST, THEY ADMIT NOT; BEING OF A CONTRARY MIND TO THEIR OWN PROPHETS, WHO IN THE DIVINE SCRIPTURES AFFIRM, THE LORD SAID TO ME, YOU ARE MY SON, THIS DAY HAVE I BEGOTTEN YOU. AND TO THIS DAY THEY RAGE AND GATHER THEMSELVES TOGETHER AGAINST THE LORD, AND AGAINST HIS ANOINTED , THINKING THAT IT IS POSSIBLE TO BE MADE FRIENDS OF THE FATHER APART FROM DEVOTION TOWARDS THE SON, BEING IGNORANT THAT NO MAN COMES UNTO THE FATHER BUT BY JOHN

14:6 THE SON, WHO SAYS, I AM THE DOOR, AND I AM THE WAY. HE THEREFORE THAT REFUSES THE WAY WHICH LEADS TO THE FATHER, AND HE THAT DENIES THE DOOR, HOW SHALL HE BE DEEMED WORTHY OF ENTRANCE UNTO GOD? THEY CONTRADICT ALSO WHAT IS WRITTEN IN THE EIGHTY-EIGHTH PSALM, HE SHALL CALL ME, YOU ARE MY FATHER, MY GOD, AND THE HELPER OF MY SALVATION. AND I WILL MAKE HIM MY FIRST-BORN, HIGH AMONG THE KINGS OF THE EARTH. FOR IF THEY SHOULD INSIST THAT THESE THINGS ARE SAID OF DAVID OR SOLOMON OR ANY OF THEIR SUCCESSORS, LET THEM SHOW HOW THE THRONE OF HIM, WHO IS IN THEIR JUDGMENT DESCRIBED IN THE PROPHECY, IS AS THE DAYS OF HEAVEN, AND AS THE SUN BEFORE GOD, AND AS THE MOON ESTABLISHED FOR EVER. AND HOW IS IT ALSO THAT THEY ARE NOT ABASHED AT THAT WHICH IS WRITTEN, FROM THE WOMB BEFORE THE MORNING-STAR HAVE I BEGOTTEN YOU : ALSO THIS, HE SHALL ENDURE WITH THE SUN, AND BEFORE THE MOON, FROM GENERATION TO GENERATION. TO REFER THESE PASSAGES TO A MAN IS A PROOF OF UTTER AND EXTREME INSENSIBILITY.

3. LET THE JEWS, HOWEVER, SINCE THEY SO WILL, SUFFER THEIR USUAL DISORDER OF UNBELIEF, BOTH IN THESE AND THE LIKE STATEMENTS. BUT LET US ADOPT THE GODLY DOCTRINE OF OUR FAITH, WORSHIPPING ONE GOD THE FATHER OF THE CHRIST, (FOR TO DEPRIVE HIM, WHO GRANTS TO ALL THE GIFT OF GENERATION, OF THE LIKE DIGNITY WOULD BE IMPIOUS): AND LET US BELIEVE IN ONE GOD THE FATHER, IN ORDER THAT, BEFORE WE TOUCH UPON OUR TEACHING CONCERNING CHRIST, THE FAITH CONCERNING THE ONLY-BEGOTTEN MAY BE IMPLANTED IN THE SOUL OF THE HEARERS, WITHOUT BEING AT ALL INTERRUPTED BY THE INTERVENING DOCTRINES CONCERNING THE FATHER.

4. FOR THE NAME OF THE FATHER, WITH THE VERY UTTERANCE OF THE TITLE, SUGGESTS THE THOUGHT OF THE SON: AS IN LIKE MANNER ONE WHO NAMES THE SON THINKS STRAIGHTWAY OF THE FATHER ALSO. FOR IF A FATHER, HE IS CERTAINLY THE FATHER OF A SON; AND IF A SON, CERTAINLY THE SON OF A FATHER. LEST THEREFORE FROM OUR SPEAKING THUS, IN ONE GOD, THE FATHER ALMIGHTY, MAKER OF HEAVEN AND EARTH, AND OF ALL THINGS VISIBLE AND INVISIBLE, AND FROM OUR THEN ADDING THIS ALSO, AND IN ONE LORD JESUS CHRIST, ANY ONE SHOULD IRREVERENTLY SUPPOSE THAT THE ONLY-BEGOTTEN IS SECOND IN RANK TO HEAVEN AND EARTH — FOR THIS REASON BEFORE NAMING THEM WE NAMED GOD THE FATHER, THAT IN THINKING OF THE FATHER WE MIGHT AT THE SAME TIME THINK ALSO OF THE SON: FOR BETWEEN THE SON AND THE FATHER NO BEING WHATEVER COMES.

5. GOD THEN IS IN AN IMPROPER SENSE THE FATHER OF MANY, BUT BY NATURE AND IN TRUTH OF ONE ONLY, THE ONLY-BEGOTTEN SON, OUR LORD JESUS CHRIST; NOT HAVING ATTAINED IN COURSE OF TIME TO BEING A FATHER, BUT BEING EVER THE FATHER OF THE ONLY-BEGOTTEN. NOT THAT BEING WITHOUT A SON BEFORE, HE HAS SINCE BY CHANGE OF PURPOSE BECOME A FATHER: BUT BEFORE EVERY SUBSTANCE AND EVERY INTELLIGENCE, BEFORE TIMES AND ALL AGES, GOD HAS THE DIGNITY OF FATHER, MAGNIFYING HIMSELF IN THIS MORE THAN IN HIS OTHER DIGNITIES; AND HAVING BECOME A FATHER, NOT BY PASSION , OR UNION, NOT IN IGNORANCE, NOT BY EFFLUENCE , NOT BY DIMINUTION, NOT BY ALTERATION, FOR EVERY GOOD GIFT AND EVERY PERFECT GIFT IS FROM ABOVE, COMING DOWN FROM THE FATHER OF LIGHTS, WITH WHOM CAN BE NO VARIATION, NEITHER SHADOW OF TURNING. JAMES 1:17 PERFECT FATHER, HE BEGOT A PERFECT SON, AND DELIVERED ALL THINGS TO HIM WHO IS BEGOTTEN: (FOR ALL THINGS, HE SAYS, ARE DELIVERED UNTO ME OF MY FATHER MATTHEW 11:27:) AND IS HONOURED BY THE ONLY-BEGOTTEN: FOR, I HONOUR MY FATHER JOHN 8:49, SAYS THE SON; AND AGAIN, EVEN AS I HAVE KEPT MY FATHER'S COMMANDMENTS, AND ABIDE IN HIS LOVE. JOHN 15:10 THEREFORE WE ALSO SAY LIKE THE APOSTLE, BLESSED BE THE GOD AND FATHER OF OUR LORD JESUS CHRIST, THE FATHER OF MERCIES, AND GOD OF ALL CONSOLATION 2 CORINTHIANS 1:3: AND, WE BOW OUR KNEES UNTO THE FATHER FROM WHOM ALL FATHERHOOD IN HEAVEN AND ON EARTH IS NAMED EPHESIANS 3:14-15: GLORIFYING HIM WITH THE ONLY-BEGOTTEN: FOR HE THAT DENIES THE FATHER, DENIES THE SON ALSO : AND AGAIN, HE THAT CONFESSES THE SON, HAS THE FATHER ALSO ; KNOWING THAT JESUS CHRIST IS LORD TO THE GLORY OF GOD THE FATHER PHILIPPIANS 2:11 .

6. WE WORSHIP, THEREFORE, AS THE FATHER OF CHRIST, THE MAKER OF HEAVEN AND EARTH, THE GOD OF ABRAHAM, ISAAC, AND JACOB EXODUS 3:6; TO WHOSE HONOUR THE FORMER TEMPLE ALSO, OVER AGAINST US HERE, WAS BUILT. FOR WE SHALL NOT TOLERATE THE HERETICS WHO SEVER THE OLD TESTAMENT FROM THE NEW , BUT SHALL BELIEVE CHRIST, WHO SAYS CONCERNING THE TEMPLE, DID YOU NOT KNOW THAT I MUST BE IN MY FATHER'S HOUSE LUKE 2:49? AND AGAIN, TAKE THESE THINGS HENCE, AND MAKE NOT MY FATHER'S HOUSE A HOUSE OF MERCHANDISE JOHN 2:16, WHEREBY HE MOST CLEARLY CONFESSED THAT THE FORMER TEMPLE IN JERUSALEM WAS HIS OWN FATHER'S HOUSE. BUT IF ANY ONE FROM UNBELIEF WISHES TO RECEIVE YET MORE PROOFS AS TO THE FATHER OF CHRIST BEING THE SAME AS THE MAKER OF THE WORLD, LET HIM HEAR HIM SAY AGAIN, ARE NOT TWO SPARROWS SOLD FOR A FARTHING, AND NOT ONE OF THEM SHALL FALL ON THE GROUND WITHOUT MY FATHER WHICH IS IN HEAVEN ; THIS ALSO, BEHOLD THE FOWLS OF THE HEAVEN THAT THEY SOW NOT, NEITHER DO THEY REAP, NOR GATHER INTO BARNS; AND YOUR HEAVENLY FATHER FEEDS THEM MATTHEW 6:26; AND THIS, MY FATHER WORKS HITHERTO, AND I WORK JOHN 5:17 .

7. BUT LEST ANY ONE FROM SIMPLICITY OR PERVERSE INGENUITY SHOULD SUPPOSE THAT CHRIST IS BUT EQUAL IN HONOUR TO RIGHTEOUS MEN, FROM HIS SAYING, I ASCEND TO MY FATHER, AND YOUR FATHER, IT IS WELL TO MAKE THIS DISTINCTION BEFOREHAND, THAT THE NAME OF THE FATHER IS ONE, BUT THE POWER OF HIS OPERATION MANIFOLD. AND CHRIST HIMSELF KNOWING THIS HAS SPOKEN UNERRINGLY, I GO TO MY FATHER, AND YOUR FATHER: NOT SAYING 'TO OUR FATHER,' BUT DISTINGUISHING, AND SAYING FIRST WHAT WAS PROPER TO HIMSELF, TO MY FATHER, WHICH WAS BY NATURE; THEN ADDING, AND YOUR FATHER, WHICH WAS BY ADOPTION. FOR HOWEVER HIGH THE PRIVILEGE WE HAVE RECEIVED OF SAYING IN OUR PRAYERS, OUR FATHER, WHICH ART IN HEAVEN, YET THE GIFT IS OF LOVING-KINDNESS. FOR WE CALL HIM FATHER, NOT AS HAVING BEEN BY NATURE BEGOTTEN OF OUR FATHER WHICH IS IN HEAVEN; BUT HAVING BEEN TRANSFERRED FROM SERVITUDE TO SONSHIP BY THE GRACE OF THE FATHER, THROUGH THE SON AND HOLY SPIRIT, WE ARE PERMITTED SO TO SPEAK BY INEFFABLE LOVING-KINDNESS.

8. BUT IF ANY ONE WISHES TO LEARN HOW WE CALL GOD FATHER, LET HIM HEAR MOSES, THE EXCELLENT SCHOOLMASTER, SAYING, DID NOT THIS YOUR FATHER HIMSELF BUY YOU, AND MAKE YOU, AND CREATE YOU DEUTERONOMY 32:6? ALSO ESAIAS THE PROPHET, AND NOW, O LORD. YOU ARE OUR FATHER: AND WE ALL ARE CLAY, THE WORKS OF YOUR HANDS. ISAIAH 64:8 FOR MOST CLEARLY HAS THE PROPHETIC GIFT DECLARED THAT NOT ACCORDING TO NATURE, BUT ACCORDING TO GOD'S GRACE, AND BY ADOPTION, WE CALL HIM FATHER.

9. AND THAT YOU MAY LEARN MORE EXACTLY THAT IN THE DIVINE SCRIPTURES IT IS NOT BY ANY MEANS THE NATURAL FATHER ONLY THAT IS CALLED FATHER, HEAR WHAT PAUL SAYS:— FOR THOUGH YOU SHOULD HAVE TEN THOUSAND TUTORS IN CHRIST, YET HAVE YE NOT MANY FATHERS: FOR IN CHRIST JESUS I BEGOT YOU THROUGH THE GOSPEL. 1 CORINTHIANS 4:15 FOR PAUL WAS FATHER OF THE CORINTHIANS, NOT BY HAVING BEGOTTEN THEM AFTER THE FLESH, BUT BY HAVING TAUGHT AND BEGOTTEN THEM AGAIN AFTER THE SPIRIT. HEAR JOB ALSO SAYING, I WAS A FATHER OF THE NEEDY JOB 29:16: FOR HE CALLED HIMSELF A FATHER, NOT AS HAVING BEGOTTEN THEM ALL, BUT AS CARING FOR THEM. AND GOD'S ONLY-BEGOTTEN SON HIMSELF, WHEN NAILED IN HIS FLESH TO THE TREE AT THE TIME OF CRUCIFIXION, ON SEEING MARY, HIS OWN MOTHER ACCORDING TO THE FLESH, AND JOHN, THE MOST BELOVED OF HIS DISCIPLES, SAID TO HIM, BEHOLD! YOUR MOTHER, AND TO HER, BEHOLD! YOUR SON JOHN 19:26-27: TEACHING HER THE PARENTAL AFFECTION DUE TO HIM , AND INDIRECTLY EXPLAINING THAT WHICH IS SAID IN LUKE, AND HIS FATHER AND HIS MOTHER MARVELLED AT HIM LUKE 2:33: WORDS WHICH THE TRIBE OF HERETICS SNATCH UP, SAYING THAT HE WAS BEGOTTEN OF A MAN AND A WOMAN. FOR LIKE AS MARY WAS CALLED THE MOTHER OF JOHN, BECAUSE OF HER PARENTAL AFFECTION, NOT FROM HAVING GIVEN HIM BIRTH, SO JOSEPH ALSO WAS CALLED THE FATHER OF CHRIST, NOT FROM HAVING BEGOTTEN HIM (FOR HE KNEW HER NOT, AS THE GOSPEL SAYS, UNTIL SHE HAD BROUGHT FORTH HER FIRST-BORN SON MATTHEW 1:25), BUT BECAUSE OF THE CARE BESTOWED ON HIS NURTURE.

10. THUS MUCH THEN AT PRESENT, IN THE WAY OF A DIGRESSION, TO PUT YOU IN REMEMBRANCE. LET ME, HOWEVER, ADD YET ANOTHER TESTIMONY IN PROOF THAT GOD IS CALLED THE FATHER OF MEN IN AN IMPROPER SENSE. FOR WHEN IN ESAIAS GOD IS ADDRESSED THUS, FOR YOU ARE OUR FATHER, THOUGH ABRAHAM BE IGNORANT OF US ISAIAH 63:16, AND SARAH TRAVAILED NOT WITH US , NEED WE INQUIRE FURTHER ON THIS POINT? AND IF THE PSALMIST SAYS, LET THEM BE TROUBLED FROM HIS COUNTENANCE, THE FATHER OF THE FATHERLESS, AND JUDGE OF THE WIDOWS , IS IT NOT MANIFEST TO ALL, THAT WHEN GOD IS CALLED THE FATHER OF ORPHANS WHO HAVE LATELY LOST THEIR OWN FATHERS, HE IS SO NAMED NOT AS BEGETTING THEM OF HIMSELF, BUT AS CARING FOR THEM AND SHIELDING THEM. BUT WHEREAS GOD, AS WE HAVE SAID, IS IN AN IMPROPER SENSE THE FATHER OF MEN, OF CHRIST ALONE HE IS THE FATHER BY NATURE, NOT BY ADOPTION: AND THE FATHER OF MEN IN TIME, BUT OF CHRIST BEFORE ALL TIME, AS HE SAYS, AND NOW, O FATHER, GLORIFY THOU ME WITH YOUR OWN SELF, WITH THE GLORY WHICH I HAD WITH YOU BEFORE THE WORLD WAS JOHN 17:5 .

11. WE BELIEVE THEN IN ONE GOD THE FATHER THE UNSEARCHABLE AND INEFFABLE, WHOM NO MAN HAS SEEN 1 TIMOTHY 2:16, BUT THE ONLY-BEGOTTEN ALONE HAS DECLARED HIM. JOHN 1:18 FOR HE WHICH IS OF GOD, HE HAS SEEN GOD : WHOSE FACE THE ANGELS DO ALWAYS BEHOLD IN HEAVEN MATTHEW 18:10, BEHOLD, HOWEVER, EACH ACCORDING TO THE MEASURE OF HIS OWN RANK. BUT THE UNDIMMED VISION OF THE FATHER IS RESERVED IN ITS PURITY FOR THE SON WITH THE HOLY GHOST.

12. HAVING REACHED THIS POINT OF MY DISCOURSE, AND BEING REMINDED OF THE PASSAGES JUST BEFORE MENTIONED, IN WHICH GOD WAS ADDRESSED AS THE FATHER OF MEN, I AM GREATLY AMAZED AT MEN'S INSENSIBILITY. FOR GOD WITH UNSPEAKABLE LOVING-KINDNESS DEIGNED TO BE CALLED THE FATHER OF MEN — HE IN HEAVEN, THEY ON EARTH — AND HE THE MAKER OF ETERNITY, THEY MADE IN TIME — HE WHO HOLDS THE EARTH IN THE HOLLOW OF HIS HAND, THEY UPON THE EARTH AS GRASSHOPPERS. YET MAN FORSOOK HIS HEAVENLY FATHER, AND SAID TO THE STOCK, YOU ARE MY FATHER, AND TO THE STONE, YOU HAVE BEGOTTEN ME. JEREMIAH 2:27 AND FOR THIS REASON, METHINKS, THE PSALMIST SAYS TO MANKIND, FORGET ALSO YOUR OWN PEOPLE, AND YOUR FATHER'S HOUSE , WHOM YOU HAVE CHOSEN FOR A FATHER, WHOM YOU HAVE DRAWN UPON YOURSELF TO YOUR DESTRUCTION.

13. AND NOT ONLY STOCKS AND STONES, BUT EVEN SATAN HIMSELF, THE DESTROYER OF SOULS, HAVE SOME ERE NOW CHOSEN FOR A FATHER; TO WHOM THE LORD SAID AS A REBUKE, YOU DO THE DEEDS OF YOUR FATHER JOHN 8:41, THAT IS OF THE DEVIL, HE BEING THE FATHER OF MEN NOT BY NATURE, BUT BY FRAUD. FOR LIKE AS PAUL BY HIS GODLY TEACHING CAME TO BE CALLED THE FATHER OF THE CORINTHIANS, SO THE DEVIL IS CALLED THE FATHER OF THOSE WHO OF THEIR OWN WILL CONSENT UNTO HIM.

FOR WE SHALL NOT TOLERATE THOSE WHO GIVE A WRONG MEANING TO THAT SAYING, HEREBY KNOW WE THE CHILDREN OF GOD, AND THE CHILDREN OF THE DEVIL 1 JOHN 3:10, AS IF THERE WERE BY NATURE SOME MEN TO BE SAVED, AND SOME TO BE LOST. WHEREAS WE COME INTO SUCH HOLY SONSHIP NOT OF NECESSITY BUT BY CHOICE: NOR WAS THE TRAITOR JUDAS BY NATURE A SON OF THE DEVIL AND OF PERDITION; FOR CERTAINLY HE WOULD NEVER HAVE CAST OUT DEVILS AT ALL IN THE NAME OF CHRIST: FOR SATAN CASTS NOT OUT SATAN. MARK 3:23 NOR ON THE OTHER HAND WOULD PAUL HAVE TURNED FROM PERSECUTING TO PREACHING. BUT THE ADOPTION IS IN OUR OWN POWER, AS JOHN SAYS, BUT AS MANY AS RECEIVED HIM, TO THEM GAVE HE POWER TO BECOME THE CHILDREN OF GOD, EVEN TO THEM THAT BELIEVE IN HIS NAME. JOHN 1:12 FOR NOT BEFORE THEIR BELIEVING, BUT FROM THEIR BELIEVING THEY WERE COUNTED WORTHY TO BECOME OF THEIR OWN CHOICE THE CHILDREN OF GOD.

14. KNOWING THIS, THEREFORE, LET US WALK SPIRITUALLY, THAT WE MAY BE COUNTED WORTHY OF GOD'S ADOPTION. FOR AS MANY AS ARE LED BY THE SPIRIT OF GOD, THEY ARE THE SONS OF GOD. ROMANS 8:14 FOR IT PROFITS US NOTHING TO HAVE GAINED THE TITLE OF CHRISTIANS, UNLESS THE WORKS ALSO FOLLOW; LEST TO US ALSO IT BE SAID, IF YOU WERE ABRAHAM'S CHILDREN, YOU WOULD DO THE WORKS OF ABRAHAM. JOHN 8:39 FOR IF WE CALL ON HIM AS FATHER, WHO WITHOUT RESPECT OF PERSONS JUDGES ACCORDING TO EVERY MAN'S WORK, LET US PASS THE TIME OF OUR SOJOURNING HERE IN FEAR 1 PETER 1:17, LOVING NOT THE WORLD, NEITHER THE THINGS THAT ARE IN THE WORLD: FOR IF ANY MAN LOVE THE WORLD, THE LOVE OF THE FATHER IS NOT IN HIM. 1 JOHN 2:15 WHEREFORE, MY BELOVED CHILDREN, LET US BY OUR WORKS OFFER GLORY TO OUR FATHER WHICH IS IN HEAVEN, THAT THEY MAY SEE OUR GOOD WORKS, AND GLORIFY OUR FATHER WHICH IS IN HEAVEN. MATTHEW 5:16 LET US CAST ALL OUR CARE UPON HIM, FOR OUR FATHER KNOWS WHAT THINGS WE HAVE NEED OF.

15. BUT WHILE HONOURING OUR HEAVENLY FATHER LET US HONOUR ALSO THE FATHERS OF OUR FLESH HEBREWS 12:9: SINCE THE LORD HIMSELF HAS EVIDENTLY SO APPOINTED IN THE LAW AND THE PROPHETS, SAYING, HONOUR YOUR FATHER AND YOUR MOTHER, THAT IT MAY BE WELL WITH YOU, AND YOUR DAYS SHALL BE LONG IN THE LAND. DEUTERONOMY 5:16 AND LET THIS COMMANDMENT BE ESPECIALLY OBSERVED BY THOSE HERE PRESENT WHO HAVE FATHERS AND MOTHERS. CHILDREN, OBEY YOUR PARENTS IN ALL THINGS: FOR THIS IS WELL PLEASING TO THE LORD. COLOSSIANS 3:20 FOR THE LORD SAID NOT, HE THAT LOVES FATHER OR MOTHER IS NOT WORTHY OF ME, LEST YOU FROM IGNORANCE SHOULD PERVERSELY MISTAKE WHAT WAS RIGHTLY WRITTEN, BUT HE ADDED, MORE THAN ME. MATTHEW 10:37 FOR WHEN OUR FATHERS ON EARTH ARE OF A CONTRARY MIND TO OUR FATHER IN HEAVEN, THEN WE MUST OBEY CHRIST'S WORD. BUT WHEN THEY PUT NO OBSTACLE TO GODLINESS IN OUR WAY, IF WE ARE EVER CARRIED AWAY BY INGRATITUDE, AND, FORGETTING THEIR BENEFITS TO US, HOLD THEM IN CONTEMPT, THEN THE ORACLE WILL HAVE PLACE WHICH SAYS, HE THAT CURSES FATHER OR MOTHER, LET HIM DIE THE DEATH.

16. THE FIRST VIRTUE OF GODLINESS IN CHRISTIANS IS TO HONOUR THEIR PARENTS, TO REQUITE THE TROUBLES OF THOSE WHO BEGOT THEM , AND WITH ALL THEIR MIGHT TO CONFER ON THEM WHAT TENDS TO THEIR COMFORT (FOR IF WE SHOULD REPAY THEM EVER SO MUCH, YET WE SHALL NEVER BE ABLE TO RETURN THEIR GIFT OF LIFE), THAT THEY ALSO MAY ENJOY THE COMFORT PROVIDED BY US, AND MAY CONFIRM US IN THOSE BLESSINGS WHICH JACOB THE SUPPLANTER SHREWDLY SEIZED; AND THAT OUR FATHER IN HEAVEN MAY ACCEPT OUR GOOD PURPOSE, AND JUDGE US WORTHY TO SHINE AMID RIGHTEOUS AS THE SUN IN THE KINGDOM OF OUR FATHER MATTHEW 13:43 : TO WHOM BE THE GLORY, WITH THE ONLY-BEGOTTEN OUR SAVIOUR JESUS CHRIST, AND WITH THE HOLY AND LIFE-GIVING SPIRIT, NOW AND EVER, TO ALL ETERNITY. AMEN.

CATECHETICAL LECTURE 8
ALMIGHTY.

JEREMIAH 39:18, 19 (SEPTUAGINT).

THE GREAT, THE STRONG GOD, LORD OF GREAT COUNSEL, AND MIGHTY IN HIS WORKS, THE GREAT GOD, THE LORD ALMIGHTY AND OF GREAT NAME.

1. BY BELIEVING IN ONE GOD WE CUT OFF ALL MISBELIEF IN MANY GODS, USING THIS AS A SHIELD

AGAINST GREEKS; AND EVERY OPPOSING POWER OF HERETICS; AND BY ADDING, IN ONE GOD THE FATHER, WE CONTEND AGAINST THOSE OF THE CIRCUMCISION, WHO DENY THE ONLY-BEGOTTEN SON OF GOD. FOR, AS WAS SAID YESTERDAY, EVEN BEFORE EXPLAINING THE TRUTHS CONCERNING OUR LORD JESUS CHRIST, WE MADE IT MANIFEST AT ONCE, BY SAYING THE FATHER, THAT HE IS THE FATHER OF A SON: THAT AS WE UNDERSTAND THAT GOD IS, SO WE MAY UNDERSTAND THAT HE HAS A SON. BUT TO THOSE TITLES WE ADD THAT HE IS ALSO ALMIGHTY; AND THIS WE AFFIRM BECAUSE OF GREEKS AND JEWS TOGETHER, AND ALL HERETICS.

2. FOR OF THE GREEKS SOME HAVE SAID THAT GOD IS THE SOUL OF THE WORLD : AND OTHERS THAT HIS POWER REACHES ONLY TO HEAVEN, AND NOT TO EARTH AS WELL. SOME ALSO SHARING THEIR ERROR AND MISUSING THE TEXT WHICH SAYS, AND YOUR TRUTH UNTO THE CLOUDS , HAVE DARED TO CIRCUMSCRIBE GOD'S PROVIDENCE BY THE CLOUDS AND THE HEAVEN, AND TO ALIENATE FROM GOD THE THINGS ON EARTH; HAVING FORGOTTEN THE PSALM WHICH SAYS, IF I GO UP INTO HEAVEN, YOU ARE THERE, IF I GO DOWN INTO HELL, YOU ARE PRESENT. FOR IF THERE IS NOTHING HIGHER THAN HEAVEN, AND IF HELL IS DEEPER THAN THE EARTH, HE WHO RULES THE LOWER REGIONS REACHES THE EARTH ALSO.

3. BUT HERETICS AGAIN, AS I HAVE SAID BEFORE, KNOW NOT ONE ALMIGHTY GOD. FOR HE IS ALMIGHTY WHO RULES ALL THINGS, WHO HAS POWER OVER ALL THINGS. BUT THEY WHO SAY THAT ONE GOD IS LORD OF THE SOUL, AND SOME OTHER OF THE BODY, MAKE NEITHER OF THEM PERFECT, BECAUSE EITHER IS WANTING TO THE OTHER. FOR HOW IS HE ALMIGHTY, WHO HAS POWER OVER THE SOUL, BUT NOT OVER THE BODY? AND HOW IS HE ALMIGHTY WHO HAS DOMINION OVER BODIES, BUT NO POWER OVER SPIRITS? BUT THESE MEN THE LORD CONFUTES, SAYING ON THE CONTRARY, RATHER FEAR HIM WHICH IS ABLE TO DESTROY BOTH SOUL AND BODY IN HELL. MATTHEW 10:28 FOR UNLESS THE FATHER OF OUR LORD JESUS CHRIST HAS THE POWER OVER BOTH, HOW DOES HE SUBJECT BOTH TO PUNISHMENT? FOR HOW SHALL HE BE ABLE TO TAKE THE BODY WHICH IS ANOTHER'S AND CAST IT INTO HELL, EXCEPT HE FIRST BIND THE STRONG MAN, AND SPOIL HIS GOODS ?

4. BUT THE DIVINE SCRIPTURE AND THE DOCTRINES OF THE TRUTH KNOW BUT ONE GOD, WHO RULES ALL THINGS BY HIS POWER, BUT ENDURES MANY THINGS OF HIS WILL. FOR HE RULES EVEN OVER THE IDOLATERS, BUT ENDURES THEM OF HIS FORBEARANCE: HE RULES ALSO OVER THE HERETICS WHO SET HIM AT NOUGHT, BUT BEARS WITH THEM BECAUSE OF HIS LONG-SUFFERING: HE RULES EVEN OVER THE DEVIL, BUT BEARS WITH HIM OF HIS LONG-SUFFERING, NOT FROM WANT OF POWER; AS IF DEFEATED. FOR HE IS THE BEGINNING OF THE LORD'S CREATION, MADE TO BE MOCKED , NOT BY HIMSELF, FOR THAT WERE UNWORTHY OF HIM, BUT BY THE ANGELS WHOM HE HAS MADE. BUT HE SUFFERED HIM TO LIVE, FOR TWO PURPOSES, THAT HE MIGHT DISGRACE HIMSELF THE MORE IN HIS DEFEAT, AND THAT MANKIND MIGHT BE CROWNED WITH VICTORY. O ALL WISE PROVIDENCE OF GOD! WHICH TAKES THE WICKED PURPOSE FOR A GROUNDWORK OF SALVATION FOR THE FAITHFUL. FOR AS HE TOOK THE UNBROTHERLY PURPOSE OF JOSEPH'S BRETHREN FOR A GROUNDWORK OF HIS OWN DISPENSATION, AND, BY PERMITTING THEM TO SELL THEIR BROTHER FROM HATRED, TOOK OCCASION TO MAKE HIM KING WHOM HE WOULD; SO HE PERMITTED THE DEVIL TO WRESTLE, THAT THE VICTORS MIGHT BE CROWNED; AND THAT WHEN VICTORY WAS GAINED, HE MIGHT BE THE MORE DISGRACED AS BEING CONQUERED BY THE WEAKER, AND MEN BE GREATLY HONOURED AS HAVING CONQUERED HIM WHO WAS ONCE AN ARCHANGEL.

5. NOTHING THEN IS WITHDRAWN FROM THE POWER OF GOD; FOR THE SCRIPTURE SAYS OF HIM, FOR ALL THINGS ARE YOUR SERVANTS. ALL THINGS ALIKE ARE HIS SERVANTS, BUT FROM ALL THESE ONE, HIS ONLY SON, AND ONE, HIS HOLY SPIRIT, ARE EXCEPTED; AND ALL THE THINGS WHICH ARE HIS SERVANTS SERVE THE LORD THROUGH THE ONE SON AND IN THE HOLY SPIRIT. GOD THEN RULES ALL, AND OF HIS LONG-SUFFERING ENDURES EVEN MURDERERS AND ROBBERS AND FORNICATORS, HAVING APPOINTED A SET TIME FOR RECOMPENSING EVERY ONE, THAT IF THEY WHO HAVE HAD LONG WARNING ARE STILL IMPENITENT IN HEART, THEY MAY RECEIVE THE GREATER CONDEMNATION. THEY ARE KINGS OF MEN, WHO REIGN UPON EARTH, BUT NOT WITHOUT THE POWER FROM ABOVE: AND THIS NEBUCHADNEZZAR ONCE LEARNED BY EXPERIENCE, WHEN HE SAID; FOR HIS KINGDOM IS AN EVERLASTING KINGDOM, AND HIS POWER FROM GENERATION TO GENERATION DANIEL 4:34 .

6. RICHES, AND GOLD, AND SILVER ARE NOT, AS SOME THINK, THE DEVIL'S : FOR THE WHOLE WORLD OF RICHES IS FOR THE FAITHFUL MAN, BUT FOR THE FAITHLESS NOT EVEN A PENNY. NOW NOTHING IS MORE FAITHLESS THAN THE DEVIL; AND GOD SAYS PLAINLY BY THE PROPHET, THE GOLD IS MINE, AND THE SILVER IS MINE, AND TO WHOMSOEVER I WILL I GIVE IT. DO THOU BUT USE IT WELL, AND THERE IS NO FAULT TO BE FOUND WITH MONEY: BUT WHENEVER YOU HAVE MADE A BAD USE OF THAT WHICH IS GOOD, THEN BEING UNWILLING TO BLAME YOUR OWN MANAGEMENT, YOU IMPIOUSLY THROW BACK THE BLAME UPON THE CREATOR. A MAN MAY EVEN BE JUSTIFIED BY MONEY: I WAS HUNGRY, AND YOU GAVE ME FOOD MATTHEW 25:35-36: THAT CERTAINLY WAS FROM MONEY. I WAS NAKED, AND YOU CLOTHED ME: THAT CERTAINLY WAS BY MONEY. AND WOULD YOU LEARN THAT MONEY MAY BECOME A DOOR OF THE KINGDOM OF HEAVEN? SELL, SAYS HE, THAT YOU HAVE, AND GIVE TO THE POOR, AND YOU SHALL HAVE TREASURE IN HEAVEN.

7. NOW I HAVE MADE THESE REMARKS BECAUSE OF THOSE HERETICS WHO COUNT POSSESSIONS, AND MONEY, AND MEN'S BODIES ACCURSED. FOR I NEITHER WISH YOU TO BE A SLAVE OF MONEY, NOR TO TREAT AS ENEMIES THE THINGS WHICH GOD HAS GIVEN YOU FOR USE. NEVER SAY THEN THAT RICHES ARE THE DEVIL'S: FOR THOUGH HE SAY, ALL THESE WILL I GIVE YOU, FOR THEY ARE DELIVERED UNTO ME , ONE MAY INDEED EVEN REJECT HIS ASSERTION; FOR WE NEED NOT BELIEVE THE LIAR: AND YET PERHAPS HE SPOKE THE TRUTH, BEING COMPELLED BY THE POWER OF HIS PRESENCE: FOR HE SAID NOT, ALL THESE WILL I GIVE YOU, FOR THEY ARE MINE, BUT, FOR THEY ARE DELIVERED UNTO ME. HE GRASPED NOT THE DOMINION OF THEM, BUT CONFESSED THAT HE HAD BEEN ENTRUSTED WITH THEM, AND WAS FOR A TIME DISPENSING THEM. BUT AT A PROPER TIME INTERPRETERS SHOULD INQUIRE WHETHER HIS STATEMENT IS FALSE OR TRUE.

8. GOD THEN IS ONE, THE FATHER, THE ALMIGHTY, WHOM THE BROOD OF HERETICS HAVE DARED TO BLASPHEME. YEA, THEY HAVE DARED TO BLASPHEME THE LORD OF SABAOTH , WHO SITS ABOVE THE CHERUBIM : THEY HAVE DARED TO BLASPHEME THE LORD ADONAI : THEY HAVE DARED TO BLASPHEME HIM WHO IS IN THE PROPHETS THE ALMIGHTY GOD. BUT WORSHIP THOU ONE GOD THE ALMIGHTY, THE FATHER OF OUR LORD JESUS CHRIST. FLEE FROM THE ERROR OF MANY GODS, FLEE ALSO FROM EVERY HERESY, AND SAY LIKE JOB, BUT I WILL CALL UPON THE ALMIGHTY LORD, WHICH DOES GREAT THINGS AND UNSEARCHABLE, GLORIOUS THINGS AND MARVELLOUS WITHOUT NUMBER , AND, FOR ALL THESE THINGS THERE IS HONOUR FROM THE ALMIGHTY : TO WHOM BE THE GLORY FOR EVER AND EVER. AMEN.

CATECHETICAL LECTURE 9
ON THE WORDS, MAKER OF HEAVEN AND EARTH, AND OF ALL THINGS VISIBLE AND INVISIBLE.

JOB 38:2-3

WHO IS THIS THAT HIDES COUNSEL FROM ME, AND KEEPS WORDS IN HIS HEART, AND THINKS TO HIDE THEM FROM ME ?

1. TO LOOK UPON GOD WITH EYES OF FLESH IS IMPOSSIBLE: FOR THE INCORPOREAL CANNOT BE SUBJECT TO BODILY SIGHT: AND THE ONLY BEGOTTEN SON OF GOD HIMSELF HAS TESTIFIED, SAYING, NO MAN HAS SEEN GOD AT ANY TIME. JOHN 1:18 FOR IF ACCORDING TO THAT WHICH IS WRITTEN IN EZEKIEL ANY ONE SHOULD UNDERSTAND THAT EZEKIEL SAW HIM, YET WHAT SAYS THE SCRIPTURE? HE SAW THE LIKENESS OF THE GLORY OF THE LORD EZEKIEL 1:28; NOT THE LORD HIMSELF, BUT THE LIKENESS OF HIS GLORY, NOT THE GLORY ITSELF, AS IT REALLY IS. AND WHEN HE SAW MERELY THE LIKENESS OF THE GLORY, AND NOT THE GLORY ITSELF, HE FELL TO THE EARTH FROM FEAR. NOW IF THE SIGHT OF THE LIKENESS OF THE GLORY BROUGHT FEAR AND DISTRESS UPON THE PROPHETS, ANY ONE WHO SHOULD ATTEMPT TO BEHOLD GOD HIMSELF WOULD TO A CERTAINTY LOSE HIS LIFE, ACCORDING TO THE SAYING, NO MAN SHALL SEE MY FACE AND LIVE. EXODUS 33:20 FOR THIS CAUSE GOD OF HIS GREAT LOVING-KINDNESS SPREAD OUT THE HEAVEN AS A VEIL OF HIS PROPER GODHEAD, THAT WE SHOULD NOT PERISH. THE WORD IS NOT MINE, BUT THE PROPHET'S. IF YOU SHALL REND THE HEAVENS, TREMBLING WILL TAKE HOLD OF THE MOUNTAINS AT SIGHT OF YOU, AND THEY WILL FLOW DOWN. AND WHY DO YOU WONDER THAT EZEKIEL FELL DOWN ON SEEING THE LIKENESS OF THE GLORY? WHEN DANIEL AT THE SIGHT OF GABRIEL, THOUGH BUT A SERVANT OF GOD, STRAIGHTWAY SHUDDERED AND FELL ON HIS FACE, AND, PROPHET AS HE WAS, DARED NOT ANSWER HIM, UNTIL THE ANGEL TRANSFORMED HIMSELF INTO THE LIKENESS OF A SON OF MAN. NOW IF THE APPEARING OF GABRIEL WROUGHT TREMBLING IN THE PROPHETS, HAD GOD HIMSELF BEEN SEEN AS HE IS, WOULD NOT ALL HAVE PERISHED?

2. THE DIVINE NATURE THEN IT IS IMPOSSIBLE TO SEE WITH EYES OF FLESH: BUT FROM THE WORKS, WHICH ARE DIVINE, IT IS POSSIBLE TO ATTAIN TO SOME CONCEPTION OF HIS POWER, ACCORDING TO SOLOMON, WHO SAYS, FOR BY THE GREATNESS AND BEAUTY OF THE CREATURES PROPORTIONABLY THE MAKER OF THEM IS SEEN. HE SAID NOT THAT FROM THE CREATURES THE MAKER IS SEEN, BUT ADDED PROPORTIONABLY. FOR GOD APPEARS THE GREATER TO EVERY MAN IN PROPORTION AS HE HAS GRASPED A LARGER SURVEY OF THE CREATURES: AND WHEN HIS HEART IS UPLIFTED BY THAT LARGER SURVEY, HE GAINS WITHAL A GREATER CONCEPTION OF GOD.

3. WOULD YOU LEARN THAT TO COMPREHEND THE NATURE OF GOD IS IMPOSSIBLE? THE THREE CHILDREN IN THE FURNACE OF FIRE, AS THEY HYMN THE PRAISES OF GOD, SAY BLESSED ARE YOU THAT BEHOLDS THE DEPTHS, AND SITS UPON THE CHERUBIM. TELL ME WHAT IS THE NATURE OF THE CHERUBIM, AND THEN LOOK UPON HIM WHO SITS UPON THEM. AND YET EZEKIEL THE PROPHET EVEN MADE A DESCRIPTION OF THEM, AS FAR AS WAS POSSIBLE, SAYING THAT EVERY ONE HAS FOUR FACES, ONE OF A MAN, ANOTHER OF A LION, ANOTHER OF AN EAGLE, AND ANOTHER OF A CALF; AND THAT EACH ONE HAD SIX WINGS , AND THEY HAD EYES ON ALL SIDES; AND THAT UNDER EACH ONE WAS A WHEEL OF FOUR SIDES. NEVERTHELESS THOUGH THE PROPHET MAKES THE EXPLANATION, WE CANNOT YET UNDERSTAND IT EVEN AS WE READ. BUT IF WE CANNOT UNDERSTAND THE THRONE, WHICH HE HAS DESCRIBED, HOW SHALL WE BE ABLE TO COMPREHEND HIM WHO SITS THEREON, THE INVISIBLE AND INEFFABLE GOD? TO SCRUTINISE THEN THE NATURE OF GOD IS IMPOSSIBLE: BUT IT IS IN OUR POWER TO SEND UP PRAISES OF HIS GLORY FOR HIS WORKS THAT ARE SEEN.

4. THESE THINGS I SAY TO YOU BECAUSE OF THE FOLLOWING CONTEXT OF THE CREED, AND BECAUSE WE SAY, WE BELIEVE IN ONE GOD, THE FATHER ALMIGHTY, MAKER OF HEAVEN AND EARTH, AND OF ALL THINGS VISIBLE AND INVISIBLE; IN ORDER THAT WE MAY REMEMBER THAT THE FATHER OF OUR LORD JESUS CHRIST IS THE SAME AS HE THAT MADE THE HEAVEN AND THE EARTH , AND THAT WE MAY MAKE OURSELVES SAFE AGAINST THE WRONG PATHS OF THE GODLESS HERETICS, WHO HAVE DARED TO SPEAK EVIL OF THE ALL WISE ARTIFICER OF ALL THIS WORLD , MEN WHO SEE WITH EYES OF FLESH, BUT HAVE THE EYES OF THEIR UNDERSTANDING BLINDED.

5. FOR WHAT FAULT HAVE THEY TO FIND WITH THE VAST CREATION OF GOD?— THEY, WHO OUGHT TO HAVE BEEN STRUCK WITH AMAZEMENT ON BEHOLDING THE VAULTINGS OF THE HEAVENS: THEY, WHO OUGHT TO HAVE WORSHIPPED HIM WHO REARED THE SKY AS A DOME, WHO OUT OF THE FLUID NATURE OF THE WATERS FORMED THE STABLE SUBSTANCE OF THE HEAVEN. FOR GOD SAID, LET THERE BE A FIRMAMENT IN THE MIDST OF THE WATER. GENESIS 1:6 GOD SPOKE ONCE FOR ALL, AND IT STANDS FAST, AND FALLS NOT. THE HEAVEN IS WATER, AND THE ORBS THEREIN, SUN, MOON, AND STARS ARE OF FIRE: AND HOW DO THE ORBS OF FIRE RUN THEIR COURSE IN THE WATER? BUT IF ANY ONE DISPUTES THIS BECAUSE OF THE OPPOSITE NATURES OF FIRE AND WATER, LET HIM REMEMBER THE FIRE WHICH IN THE TIME OF MOSES IN EGYPT FLAMED AMID THE HAIL, AND OBSERVE THE ALL-WISE WORKMANSHIP OF GOD. FOR SINCE THERE WAS NEED OF WATER, BECAUSE THE EARTH WAS TO BE TILLED, HE MADE THE HEAVEN ABOVE OF WATER THAT WHEN THE REGION OF THE EARTH SHOULD NEED WATERING BY SHOWERS, THE HEAVEN MIGHT FROM ITS NATURE BE READY FOR THIS PURPOSE.

6. BUT WHAT? IS THERE NOT CAUSE TO WONDER WHEN ONE LOOKS AT THE CONSTITUTION OF THE SUN? FOR BEING TO THE SIGHT AS IT WERE A SMALL BODY HE CONTAINS A MIGHTY POWER; APPEARING FROM THE EAST, AND SENDING FORTH HIS LIGHT UNTO THE WEST: WHOSE RISING AT DAWN THE PSALMIST DESCRIBED, SAYING: AND HE COMES FORTH OUT OF HIS CHAMBER AS A BRIDEGROOM. HE WAS DESCRIBING THE BRIGHTNESS AND MODERATION OF HIS STATE ON FIRST BECOMING VISIBLE UNTO MEN: FOR WHEN HE RIDES AT HIGH NOON, WE OFTEN FLEE FROM HIS BLAZE: BUT AT HIS RISING HE IS WELCOME TO ALL AS A BRIDEGROOM TO LOOK ON.

OBSERVE ALSO HIS ARRANGEMENT (OR RATHER NOT HIS, BUT THE ARRANGEMENT OF HIM WHO BY AN ORDINANCE DETERMINED HIS COURSE), HOW IN SUMMER HE RISES HIGHER AND MAKES THE DAYS LONGER, GIVING MEN GOOD TIME FOR THEIR WORKS: BUT IN WINTER CONTRACTS HIS COURSE, THAT THE PERIOD OF COLD MAY BE INCREASED, AND THAT THE NIGHTS BECOMING LONGER MAY CONTRIBUTE TO MEN'S REST, AND CONTRIBUTE ALSO TO THE FRUITFULNESS OF THE PRODUCTS OF THE EARTH. SEE ALSO HOW THE DAYS ALTERNATELY RESPOND EACH TO OTHER IN DUE ORDER, IN SUMMER INCREASING, AND IN WINTER DIMINISHING; BUT IN SPRING AND AUTUMN GRANTING EQUAL INTERVALS ONE TO ANOTHER. AND THE NIGHTS AGAIN COMPLETE THE LIKE COURSES; SO THAT THE PSALMIST ALSO SAYS OF THEM, DAY UNTO DAY UTTERS SPEECH, AND NIGHT UNTO NIGHT PROCLAIMS KNOWLEDGE. FOR TO THE HERETICS WHO HAVE NO EARS, THEY ALL BUT CRY ALOUD, AND BY THEIR GOOD ORDER SAY, THAT THERE IS NONE OTHER GOD SAVE THE CREATOR WHO HAS SET THEM THEIR BOUNDS, AND LAID OUT THE ORDER OF THE UNIVERSE.

7. BUT LET NO ONE TOLERATE ANY WHO SAY THAT ONE IS THE CREATOR OF THE LIGHT, AND ANOTHER OF DARKNESS : FOR LET HIM REMEMBER HOW ISAIAH SAYS, I AM THE GOD WHO MADE THE LIGHT, AND CREATED DARKNESS. WHY, O MAN, ARE YOU VEXED THEREAT? WHY ARE YOU OFFENDED AT THE TIME THAT IS GIVEN YOU FOR REST ? A SERVANT WOULD HAVE HAD NO REST FROM HIS MASTERS, HAD NOT THE DARKNESS NECESSARILY BROUGHT A RESPITE. AND OFTEN AFTER WEARYING OURSELVES IN THE DAY, HOW ARE WE REFRESHED IN THE NIGHT, AND HE WHO WAS YESTERDAY WORN WITH TOILS, RISES VIGOROUS IN THE MORNING BECAUSE OF THE NIGHT'S REST ? AND WHAT MORE HELPFUL TO WISDOM THAN THE NIGHT ? FOR HEREIN OFTENTIMES WE SET BEFORE OUR MINDS THE THINGS OF GOD; AND HEREIN WE READ AND CONTEMPLATE THE DIVINE ORACLES. AND WHEN IS OUR MIND MOST ATTUNED TO PSALMODY AND PRAYER? IS IT NOT AT NIGHT? AND WHEN HAVE WE OFTEN CALLED OUR OWN SINS TO REMEMBRANCE? IS NOT AT NIGHT ? LET US NOT THEN ADMIT THE EVIL THOUGHT, THAT ANOTHER IS THE MAKER OF DARKNESS: FOR EXPERIENCE SHOWS THAT THIS ALSO IS GOOD AND USEFUL.

8. THEY OUGHT TO HAVE FELT ASTONISHMENT AND ADMIRATION NOT ONLY AT THE ARRANGEMENT OF SUN AND MOON, BUT ALSO AT THE WELL-ORDERED CHOIRS OF THE STARS, THEIR UNIMPEDED COURSES, AND THEIR RISINGS IN THE SEASONS DUE TO EACH: AND HOW SOME ARE SIGNS OF SUMMER, AND OTHERS OF WINTER; AND HOW SOME MARK THE SEASON FOR SOWING, AND OTHERS SHOW THE COMMENCEMENT OF NAVIGATION. AND A MAN SITTING IN HIS SHIP, AND SAILING AMID

THE BOUNDLESS WAVES, STEERS HIS SHIP BY LOOKING AT THE STARS. FOR OF THESE MATTERS THE SCRIPTURE SAYS WELL, AND LET THEM BE FOR SIGNS, AND FOR SEASONS, AND FOR YEARS GENESIS 1:14, NOT FOR FABLES OF ASTROLOGY AND NATIVITIES. BUT OBSERVE HOW HE HAS ALSO GRACIOUSLY GIVEN US THE LIGHT OF DAY BY GRADUAL INCREASE: FOR WE DO NOT SEE THE SUN AT ONCE ARISE; BUT JUST A LITTLE LIGHT RUNS ON BEFORE, IN ORDER THAT THE PUPIL OF THE EYE MAY BE ENABLED BY PREVIOUS TRIAL TO LOOK UPON HIS STRONGER BEAM: SEE ALSO HOW HE HAS RELIEVED THE DARKNESS OF THE NIGHT BY RAYS OF MOONLIGHT.

9. WHO IS THE FATHER OF THE RAIN? AND WHO HAS BEGOTTEN THE DROPS OF DEW JOB 38:28 ? WHO CONDENSED THE AIR INTO CLOUDS, AND BADE THEM CARRY THE WATERS OF THE RAIN , NOW BRINGING GOLDEN-TINTED CLOUDS FROM THE NORTH , NOW CHANGING THESE INTO ONE UNIFORM APPEARANCE, AND AGAIN TRANSFORMING THEM INTO MANIFOLD CIRCLES AND OTHER SHAPES? WHO CAN NUMBER THE CLOUDS IN WISDOM JOB 38:37? WHEREOF IN JOB IT SAYS, AND HE KNOWS THE SEPARATIONS OF THE CLOUDS , AND HAS BENT DOWN THE HEAVEN TO THE EARTH : AND, HE WHO NUMBERS THE CLOUDS IN WISDOM: AND, THE CLOUD IS NOT RENT UNDER HIM. FOR SO MANY MEASURES OF WATERS LIE UPON THE CLOUDS, YET THEY ARE NOT RENT: BUT COME DOWN WITH ALL GOOD ORDER UPON THE EARTH. WHO BRINGS THE WINDS OUT OF THEIR TREASURIES ? AND WHO, AS WE SAID BEFORE, IS HE THAT HAS BEGOTTEN THE DROPS OF DEW? AND OUT OF WHOSE WOMB COMES THE ICE JOB 38:28? FOR ITS SUBSTANCE IS LIKE WATER, AND ITS STRENGTH LIKE STONE. AND AT ONE TIME THE WATER BECOMES SNOW LIKE WOOL, AT ANOTHER IT MINISTERS TO HIM WHO SCATTERS THE MIST LIKE ASHES , AND AT ANOTHER IT IS CHANGED INTO A STONY SUBSTANCE; SINCE HE GOVERNS THE WATERS AS HE WILL. ITS NATURE IS UNIFORM, AND ITS ACTION MANIFOLD IN FORCE. WATER BECOMES IN VINES WINE THAT MAKES GLAD THE HEART OF MAN: AND IN OLIVES OIL THAT MAKES MAN'S FACE TO SHINE: AND IS TRANSFORMED ALSO INTO BREAD THAT STRENGTHENS MAN'S HEART , AND INTO FRUITS OF ALL KINDS WHICH HE HAS CREATED.

10. WHAT SHOULD HAVE BEEN THE EFFECT OF THESE WONDERS? SHOULD THE CREATOR HAVE BEEN BLASPHEMED? OR WORSHIPPED RATHER? AND SO FAR I HAVE SAID NOTICING OF THE UNSEEN WORKS OF HIS WISDOM. OBSERVE, I PRAY YOU, THE SPRING, AND THE FLOWERS OF EVERY KIND IN ALL THEIR LIKENESS STILL DIVERSE ONE FROM ANOTHER; THE DEEPEST CRIMSON OF THE ROSE, AND THE PUREST WHITENESS OF THE LILY: FOR THESE SPRING FROM THE SAME RAIN AND THE SAME EARTH, AND WHO MAKES THEM TO DIFFER? WHO FASHIONS THEM? OBSERVE, PRAY, THE EXACT CARE: FROM THE ONE SUBSTANCE OF THE TREE THERE IS PART FOR SHELTER, AND PART FOR VARIOUS FRUITS: AND THE ARTIFICER IS ONE. OF THE SAME VINE PART IS FOR BURNING , AND PART FOR SHOOTS, AND PART FOR LEAVES, AND PART FOR TENDRILS, AND PART FOR CLUSTERS.

ADMIRE ALSO THE GREAT THICKNESS OF THE KNOTS WHICH RUN ROUND THE REED, AS THE ARTIFICER HAS MADE THEM. FROM ONE AND THE SAME EARTH COME FORTH CREEPING THINGS, AND WILD BEASTS, AND CATTLE, AND TREES, AND FOOD; AND GOLD, AND SILVER, AND BRASS, AND IRON, AND STONE. THE NATURE OF THE WATERS IS BUT ONE, YET FROM IT COMES THE SUBSTANCE OF FISHES AND OF BIRDS; WHEREBY AS THE FORMER SWIM IN THE WATERS, SO THE BIRDS FLY IN THE AIR.

11. THIS GREAT AND WIDE SEA, THEREIN ARE THINGS CREEPING INNUMERABLE. WHO CAN DESCRIBE THE BEAUTY OF THE FISHES THAT ARE THEREIN? WHO CAN DESCRIBE THE GREATNESS OF THE WHALES, AND THE NATURE OF ITS AMPHIBIOUS ANIMALS, HOW THEY LIVE BOTH ON DRY LAND AND IN THE WATERS? WHO CAN TELL THE DEPTH AND THE BREADTH OF THE SEA, OR THE FORCE OF ITS ENORMOUS WAVES? YET IT STAYS AT ITS BOUNDS, BECAUSE OF HIM WHO SAID, HITHERTO SHALL YOU COME, AND NO FURTHER, BUT WITHIN YOURSELF SHALL YOUR WAVES BE BROKEN. JOB 38:11 WHICH SEA ALSO CLEARLY SHOWS THE WORD OF THE COMMAND IMPOSED UPON IT, SINCE AFTER IT HAS RUN UP, IT LEAVES UPON THE BEACH A VISIBLE LINE MADE BY THE WAVES, SHOWING, AS IT WERE, TO THOSE WHO SEE IT, THAT IT HAS NOT PASSED ITS APPOINTED BOUNDS.

12. WHO CAN DISCERN THE NATURE OF THE BIRDS OF THE AIR? HOW SOME CARRY WITH THEM A VOICE OF MELODY, AND OTHERS ARE VARIEGATED WITH ALL MANNER OF PAINTING ON THEIR WINGS, AND OTHERS FLY UP INTO MID AIR AND FLOAT MOTIONLESS, AS THE HAWK: FOR BY THE DIVINE COMMAND THE HAWK SPREADS OUT HIS WINGS AND FLOATS MOTIONLESS, LOOKING TOWARDS THE SOUTH. WHAT MAN CAN BEHOLD THE EAGLE'S LOFTY FLIGHT? IF THEN YOU CAN NOT DISCERN THE SOARING OF THE MOST SENSELESS OF THE BIRDS, HOW WOULD YOU UNDERSTAND THE MAKER OF ALL?

13. WHO AMONG MEN KNOWS EVEN THE NAMES OF ALL WILD BEASTS? OR WHO CAN ACCURATELY DISCERN THE PHYSIOLOGY OF EACH? BUT IF OF THE WILD BEASTS WE KNOW NOT EVEN THE MERE NAMES, HOW SHALL WE COMPREHEND THE MAKER OF THEM? GOD'S COMMAND WAS BUT ONE, WHICH SAID, LET THE EARTH BRING FORTH WILD BEASTS, AND CATTLE, AND CREEPING THINGS, AFTER THEIR KINDS GENESIS 1:24 AND FROM ONE EARTH , BY ONE COMMAND, HAVE SPRUNG DIVERSE NATURES, THE GENTLE SHEEP AND THE CARNIVOROUS LION, AND VARIOUS INSTINCTS OF IRRATIONAL ANIMALS, BEARING RESEMBLANCE TO THE VARIOUS CHARACTERS OF MEN; THE FOX TO MANIFEST THE CRAFT THAT IS IN MEN, AND THE SNAKE THE VENOMOUS TREACHERY OF FRIENDS, AND THE NEIGHING HORSE THE WANTONNESS OF YOUNG MEN JEREMIAH 5:8, AND THE LABORIOUS ANT, TO AROUSE THE SLUGGISH AND THE DULL: FOR WHEN A MAN PASSES HIS YOUTH IN IDLENESS, THEN HE IS INSTRUCTED BY THE IRRATIONAL ANIMALS, BEING REPROVED BY THE DIVINE SCRIPTURE SAYING, GO TO THE ANT, THOU SLUGGARD, SEE AND EMULATE HER WAYS, AND BECOME WISER THAN SHE. FOR WHEN YOU SEE HER TREASURING UP HER FOOD IN GOOD SEASON, IMITATE HER, AND TREASURE UP FOR YOURSELF FRUITS OF GOOD WORKS FOR THE WORLD TO COME. AND AGAIN, GO TO THE BEE, AND LEARN HOW INDUSTRIOUS SHE IS : HOW, HOVERING ROUND ALL KINDS OF FLOWERS, SHE COLLECTS HER HONEY FOR YOUR BENEFIT: THAT THOU ALSO, BY RANGING OVER THE HOLY SCRIPTURES, MAY LAY HOLD OF SALVATION FOR YOURSELF, AND BEING FILLED WITH THEM MAY SAY, HOW SWEET ARE YOUR WORDS UNTO MY THROAT, YEA SWEETER THAN HONEY AND THE HONEYCOMB UNTO MY MOUTH.

14. IS NOT THEN THE ARTIFICER WORTHY THE RATHER TO BE GLORIFIED? FOR WHAT? IF YOU KNOW NOT THE NATURE OF ALL THINGS, DO THE THINGS THAT HAVE BEEN MADE IMMEDIATELY BECOME USELESS? CAN YOU KNOW THE EFFICACY OF ALL HERBS? OR CAN YOU LEARN ALL THE BENEFIT WHICH PROCEEDS FROM EVERY ANIMAL? ERE NOW EVEN FROM VENOMOUS ADDERS HAVE COME ANTIDOTES FOR THE PRESERVATION OF MEN. BUT YOU WILL SAY TO ME, THE SNAKE IS TERRIBLE. FEAR THOU THE LORD, AND IT SHALL NOT BE ABLE TO HURT YOU. A SCORPION STINGS. FEAR THE LORD, AND IT SHALL NOT STING YOU. A LION IS BLOODTHIRSTY. FEAR THOU THE LORD, AND HE SHALL LIE DOWN BESIDE YOU, AS BY DANIEL. BUT TRULY WONDERFUL ALSO IS THE ACTION OF THE ANIMALS: HOW SOME, AS THE SCORPION, HAVE THE SHARPNESS IN A STING; AND OTHERS HAVE THEIR POWER IN THEIR TEETH; AND OTHERS DO BATTLE WITH THEIR CLAWS; WHILE THE BASILISK'S POWER IS HIS GAZE. SO THEN FROM THIS VARIED WORKMANSHIP UNDERSTAND THE CREATOR'S POWER.

15. BUT THESE THINGS PERHAPS YOU KNOW NOT: YOU WOULD HAVE NOTHING IN COMMON WITH THE CREATURES WHICH ARE WITHOUT YOU. ENTER NOW INTO YOURSELF, AND FROM YOUR OWN NATURE CONSIDER ITS ARTIFICER. WHAT IS THERE TO FIND FAULT WITH IN THE FRAMING OF YOUR BODY? BE MASTER OF YOURSELF, AND NOTHING EVIL SHALL PROCEED FROM ANY OF YOUR MEMBERS. ADAM WAS AT FIRST WITHOUT CLOTHING IN PARADISE WITH EVE, BUT IT WAS NOT BECAUSE OF HIS MEMBERS THAT HE DESERVED TO BE CAST OUT. THE MEMBERS THEN ARE NOT THE CAUSE OF SIN, BUT THEY WHO USE THEIR MEMBERS AMISS; AND THE MAKER THEREOF IS WISE. WHO PREPARED THE RECESSES OF THE WOMB FOR CHILD-BEARING? WHO GAVE LIFE TO THE LIFELESS THING WITHIN IT? WHO KNITTED US WITH SINEWS AND BONES, AND CLOTHED US WITH SKIN AND FLESH JOB 10:11, AND, AS SOON AS THE CHILD WAS BORN, BROUGHT STREAMS OF MILK OUT OF THE BREASTS? HOW GROWS THE BABE INTO A BOY, AND THE BOY INTO A YOUTH, AND THEN INTO A MAN; AND, STILL THE SAME, PASSES AGAIN INTO AN OLD MAN, WHILE NO ONE NOTICES THE EXACT CHANGE FROM DAY TO DAY? OF THE FOOD, HOW IS ONE PART CHANGED INTO BLOOD, AND ANOTHER SEPARATED FOR EXCRETION, AND ANOTHER PART CHANGED INTO FLESH? WHO GIVES TO THE HEART ITS UNCEASING MOTION? WHO WISELY GUARDED THE TENDERNESS OF THE EYES WITH THE FENCE OF THE EYELIDS ? FOR AS TO THE COMPLICATED AND WONDERFUL CONTRIVANCE OF THE EYES, THE VOLUMINOUS BOOKS OF THE PHYSICIANS HARDLY GIVE US EXPLANATION. WHO DISTRIBUTES THE ONE BREATH TO THE WHOLE BODY? YOU SEE, O MAN, THE ARTIFICER, YOU SEE THE WISE CREATOR.

16. THESE POINTS MY DISCOURSE HAS NOW TREATED AT LARGE, HAVING LEFT OUT MANY, YEA, TEN THOUSAND OTHER THINGS, AND ESPECIALLY THINGS INCORPOREAL AND INVISIBLE, THAT YOU MAY ABHOR THOSE WHO BLASPHEME THE WISE AND GOOD ARTIFICER, AND FROM WHAT IS SPOKEN AND READ, AND WHATEVER YOU CAN YOURSELF DISCOVER OR CONCEIVE, FROM THE GREATNESS AND BEAUTY OF THE CREATURES MAY PROPORTIONABLY SEE THE MAKER OF THEM WISDOM 13:5, AND BENDING THE KNEE WITH GODLY REVERENCE TO THE MAKER OF THE WORLDS, THE WORLDS, I MEAN, OF SENSE AND THOUGHT, BOTH VISIBLE AND INVISIBLE, YOU MAY WITH A GRATEFUL AND HOLY TONGUE, WITH UNWEARIED LIPS AND HEART, PRAISE GOD AND SAY, HOW WONDERFUL ARE YOUR WORKS, O LORD; IN WISDOM HAVE YOU MADE THEM ALL. FOR TO YOU BELONGS HONOUR, AND GLORY, AND MAJESTY, BOTH NOW AND THROUGHOUT ALL AGES. AMEN.

APPENDIX

NOTE.— IN THE MANUSCRIPTS WHICH CONTAIN THIS DISCOURSE UNDER THE NAME OF A HOMILY OF S. BASIL ON GOD AS INCOMPREHENSIBLE, SOME PORTIONS ARE CHANGED TO SUIT THAT SUBJECT: BUT THE CONCLUSION ESPECIALLY IS MARKED BY GREAT ADDITION AND VARIATION, WHICH IT IS WELL TO REPRODUCE HERE. ACCORDINGLY IN PLACE OF THE WORDS IN §15: Tí MEMIITóN, WHAT IS THERE TO FIND FAULT WITH? AND THE FOLLOWING, THE MANUSCRIPTS BEFORE MENTIONED HAVE IT THUS:

WHAT IS THERE TO FIND FAULT WITH IN THE FRAMING OF THE BODY? COME FORTH INTO THE MIDST AND SPEAK. CONTROL YOUR OWN WILL, AND NOTHING EVIL SHALL PROCEED FROM ANY OF YOUR MEMBERS. FOR EVERY ONE OF THESE HAS OF NECESSITY BEEN MADE FOR OUR USE. CHASTEN YOUR REASONING UNTO PIETY, SUBMIT TO GOD'S COMMANDMENTS, AND NONE OF THESE MEMBERS SIN IN WORKING AND SERVING IN THE USES FOR WHICH THEY WERE MADE. IF YOU BE NOT WILLING, THE EYE SEES NOT AMISS, THE EAR HEARS NOTHING WHICH IT OUGHT NOT, THE HAND IS NOT STRETCHED OUT FOR WICKED GREED, THE FOOT WALKS NOT TOWARDS INJUSTICE, YOU HAVE NO STRANGE LOVES, COMMIT NO FORNICATION, COVET NOT YOUR NEIGHBOUR'S WIFE. DRIVE OUT WICKED THOUGHTS FROM YOUR HEART, BE AS GOD MADE YOU, AND YOU WILL RATHER GIVE THANKS TO YOUR CREATOR.

ADAM AT FIRST WAS WITHOUT CLOTHING, FARING DAINTILY IN PARADISE: AND AFTER HE HAD RECEIVED THE COMMANDMENT, BUT FAILED TO KEEP IT, AND WICKEDLY STRETCHED FORTH HIS HAND (NOT BECAUSE THE HAND WISHED THIS, BUT BECAUSE HIS WILL STRETCHED FORTH HIS HAND TO THAT WHICH WAS FORBIDDEN), BECAUSE OF HIS DISOBEDIENCE HE LOST ALSO THE GOOD THINGS HE HAD RECEIVED. THUS THE MEMBERS ARE NOT THE CAUSE OF SIN TO THOSE WHO USE THEM, BUT THE WICKED MIND, AS THE LORD SAYS, FOR OUT OF THE HEART PROCEED EVIL THOUGHTS, FORNICATIONS, ADULTERIES, ENVYINGS, AND SUCH LIKE. IN WHAT THINGS YOU CHOOSE, THEREIN YOUR LIMBS SERVE YOU; THEY ARE EXCELLENTLY MADE FOR THE SERVICE OF THE SOUL: THEY ARE PROVIDED AS SERVANTS TO YOUR REASON. GUIDE THEM WELL BY THE MOTION OF PIETY; BRIDLE THEM BY THE FEAR OF GOD; BRING THEM INTO SUBJECTION TO THE DESIRE OF TEMPERANCE AND ABSTINENCE, AND THEY WILL NEVER RISE UP AGAINST YOU TO TYRANNISE OVER YOU; BUT RATHER THEY WILL GUARD YOU, AND HELP YOU MORE MIGHTILY IN YOUR VICTORY OVER THE DEVIL, WHILE EXPECTING ALSO THE INCORRUPTIBLE AND EVERLASTING CROWN OF THE VICTORY. WHO OPENS THE CHAMBERS OF THE WOMB? WHO, ETC.

AT THE END OF THE SAME SECTION, AFTER THE WORDS WISE CREATOR, THIS IS FOUND: GLORIFY HIM IN HIS UNSEARCHABLE WORKS, AND CONCERNING HIM WHOM YOU ARE NOT CAPABLE OF KNOWING, INQUIRE NOT CURIOUSLY WHAT HIS ESSENCE IS. IT IS BETTER FOR YOU TO KEEP SILENCE, AND IN FAITH ADORE, ACCORDING TO THE DIVINE WORD, THAN DARINGLY TO SEARCH AFTER THINGS WHICH NEITHER YOU CAN REACH, NOR HOLY SCRIPTURE HAS DELIVERED TO YOU. THESE POINTS MY DISCOURSE HAS NOW TREATED AT LARGE, THAT YOU MAY ABHOR THOSE WHO BLASPHEME THE WISE AND GOOD ARTIFICER, AND RATHER MAY YOURSELF ALSO SAY, HOW WONDERFUL ARE YOUR WORKS O LORD; IN WISDOM HAVE YOU MADE THEM ALL. TO YOU BE THE GLORY, AND POWER, AND WORSHIP, WITH THE HOLY SPIRIT, NOW AND EVER, AND THROUGHOUT ALL AGES. AMEN.

CATECHETICAL LECTURE 10

ON THE CLAUSE, AND IN ONE LORD JESUS CHRIST, WITH A READING FROM THE FIRST EPISTLE TO THE CORINTHIANS

FOR THOUGH THERE BE THAT ARE CALLED GODS, WHETHER IN HEAVEN OR ON EARTH ; YET TO US THERE IS ONE GOD, THE FATHER, OF WHOM ARE ALL THINGS, AND WE IN HIM; AND ONE LORD JESUS CHRIST, THROUGH WHOM ARE ALL THINGS, AND WE THROUGH HIM.

1. THEY WHO HAVE BEEN TAUGHT TO BELIEVE IN ONE GOD THE FATHER ALMIGHTY, OUGHT ALSO TO BELIEVE IN HIS ONLY-BEGOTTEN SON. FOR HE THAT DENIES THE SON, THE SAME HAS NOT THE FATHER. 1 JOHN 2:23 I AM THE DOOR , SAYS JESUS; NO ONE COMES UNTO THE FATHER BUT THROUGH ME. FOR IF YOU DENY THE DOOR, THE KNOWLEDGE CONCERNING THE FATHER IS SHUT OFF FROM YOU. NO MAN KNOWS THE FATHER, SAVE THE SON, AND HE TO WHOMSOEVER THE SON SHALL REVEAL HIM. MATTHEW 11:27 FOR IF YOU DENY HIM WHO REVEALS, YOU REMAIN IN IGNORANCE. THERE IS A SENTENCE IN THE GOSPELS, SAYING, HE THAT BELIEVES NOT ON THE SON, SHALL NOT SEE LIFE; BUT THE WRATH OF GOD ABIDES ON HIM. JOHN 3:36 FOR THE FATHER HAS INDIGNATION WHEN THE ONLY-BEGOTTEN SON IS SET AT NOUGHT. FOR IT IS GRIEVOUS TO A KING THAT MERELY HIS SOLDIER SHOULD BE DISHONOURED; AND WHEN ONE OF HIS NOBLER OFFICERS OR FRIENDS IS DISHONOURED, THEN HIS ANGER IS GREATLY INCREASED: BUT IF ANY SHOULD DO DESPITE TO THE KING'S ONLY-BEGOTTEN SON HIMSELF, WHO SHALL APPEASE THE FATHER'S INDIGNATION ON BEHALF OF HIS ONLY-BEGOTTEN SON?

2. IF, THEREFORE, ANY ONE WISHES TO SHOW PIETY TOWARDS GOD, LET HIM WORSHIP THE SON, SINCE OTHERWISE THE FATHER ACCEPTS NOT HIS SERVICE. THE FATHER SPOKE WITH A LOUD VOICE FROM HEAVEN, SAYING, THIS IS MY BELOVED SON, IN WHOM I AM WELL PLEASED. MATTHEW 3:17 THE FATHER WAS WELL PLEASED; UNLESS THOU ALSO BE WELL PLEASED IN HIM, YOU HAVE NOT LIFE. BE NOT THOU CARRIED AWAY WITH THE JEWS WHEN THEY CRAFTILY SAY, THERE IS ONE GOD ALONE; BUT WITH THE KNOWLEDGE THAT GOD IS ONE, KNOW THAT THERE IS ALSO AN ONLY-BEGOTTEN SON OF GOD. I AM NOT THE FIRST TO SAY THIS, BUT THE PSALMIST IN THE PERSON OF THE SON SAYS, THE LORD SAID TO ME, YOU ARE MY SON. HEED NOT THEREFORE WHAT THE JEWS SAY, BUT WHAT THE PROPHETS SAY. DO YOU WONDER THAT THEY WHO STONED AND SLEW THE PROPHETS, SET AT NOUGHT THE PROPHETS' WORDS?

3. BELIEVE THOU IN ONE LORD JESUS CHRIST, THE ONLY-BEGOTTEN SON OF GOD. FOR WE SAY ONE LORD JESUS CHRIST, THAT HIS SONSHIP MAY BE ONLY-

BEGOTTEN: WE SAY ONE, THAT YOU MAY NOT SUPPOSE ANOTHER: WE SAY ONE, THAT YOU MAY NOT PROFANELY DIFFUSE THE MANY NAMES OF HIS ACTION AMONG MANY SONS. FOR HE IS CALLED A DOOR ; BUT TAKE NOT THE NAME LITERALLY FOR A THING OF WOOD, BUT A SPIRITUAL, A LIVING DOOR, DISCRIMINATING THOSE WHO ENTER IN. HE IS CALLED A WAY JOHN 14:6, NOT ONE TRODDEN BY FEET, BUT LEADING TO THE FATHER IN HEAVEN; HE IS CALLED A SHEEP , NOT AN IRRATIONAL ONE, BUT THE ONE WHICH THROUGH ITS PRECIOUS BLOOD CLEANSES THE WORLD FROM ITS SINS, WHICH IS LED BEFORE THE SHEARERS, AND KNOWS WHEN TO BE SILENT. THIS SHEEP AGAIN IS CALLED A SHEPHERD, WHO SAYS, I AM THE GOOD SHEPHERD JOHN 10:11: A SHEEP BECAUSE OF HIS MANHOOD, A SHEPHERD BECAUSE OF THE LOVING-KINDNESS OF HIS GODHEAD. AND WOULD YOU KNOW THAT THERE ARE RATIONAL SHEEP? THE SAVIOUR SAYS TO THE APOSTLES, BEHOLD, I SEND YOU AS SHEEP IN THE MIDST OF WOLVES. AGAIN, HE IS CALLED A LION , NOT AS A DEVOURER OF MEN, BUT INDICATING AS IT WERE BY THE TITLE HIS KINGLY, AND STEADFAST, AND CONFIDENT NATURE: A LION HE IS ALSO CALLED IN OPPOSITION TO THE LION OUR ADVERSARY, WHO ROARS AND DEVOURS THOSE WHO HAVE BEEN DECEIVED. 1 PETER 5:8 FOR THE SAVIOUR CAME, NOT AS HAVING CHANGED THE GENTLENESS OF HIS OWN NATURE, BUT AS THE STRONG LION OF THE TRIBE OF JUDAH , SAVING THEM THAT BELIEVE, BUT TREADING DOWN THE ADVERSARY. HE IS CALLED A STONE, NOT A LIFELESS STONE, CUT OUT BY MEN'S HANDS, BUT A CHIEF CORNER-STONE , ON WHOM WHOSOEVER BELIEVES SHALL NOT BE PUT TO SHAME.

4. HE IS CALLED CHRIST, NOT AS HAVING BEEN ANOINTED BY MEN'S HANDS, BUT ETERNALLY ANOINTED BY THE FATHER TO HIS HIGH-PRIESTHOOD ON BEHALF OF MEN. HE IS CALLED DEAD, NOT AS HAVING ABODE AMONG THE DEAD, AS ALL IN HADES, BUT AS BEING ALONE FREE AMONG THE DEAD. HE IS CALLED SON OF MAN, NOT AS HAVING HAD HIS GENERATION FROM EARTH, AS EACH OF US, BUT AS COMING UPON THE CLOUDS TO JUDGE BOTH QUICK AND DEAD. HE IS CALLED LORD, NOT IMPROPERLY AS THOSE WHO ARE SO CALLED AMONG MEN, BUT AS HAVING A NATURAL AND ETERNAL LORDSHIP. HE IS CALLED JESUS BY A FITTING NAME, AS HAVING THE APPELLATION FROM HIS SALUTARY HEALING. HE IS CALLED SON, NOT AS ADVANCED BY ADOPTION, BUT AS NATURALLY BEGOTTEN. AND MANY ARE THE TITLES OF OUR SAVIOUR; LEST, THEREFORE, HIS MANIFOLD APPELLATIONS SHOULD MAKE YOU THINK OF MANY SONS, AND BECAUSE OF THE ERRORS OF THE HERETICS, WHO SAY THAT CHRIST IS ONE, AND JESUS ANOTHER, AND THE DOOR ANOTHER, AND SO ON , THE FAITH SECURES YOU BEFOREHAND, SAYING WELL, IN ONE LORD JESUS CHRIST: FOR THOUGH THE TITLES ARE MANY, YET THEIR SUBJECT IS ONE.

5. BUT THE SAVIOUR COMES IN VARIOUS FORMS TO EACH MAN FOR HIS PROFIT. FOR TO THOSE WHO HAVE NEED OF GLADNESS HE BECOMES A VINE; AND TO THOSE WHO WANT TO ENTER IN HE STANDS AS A DOOR; AND TO THOSE WHO NEED TO OFFER UP THEIR PRAYERS HE STANDS A MEDIATING HIGH PRIEST. AGAIN, TO THOSE WHO HAVE SINS HE BECOMES A SHEEP, THAT HE MAY BE SACRIFICED FOR THEM. HE IS MADE ALL THINGS TO ALL MEN 1 CORINTHIANS 9:22, REMAINING IN HIS OWN NATURE WHAT HE IS. FOR SO REMAINING, AND HOLDING THE DIGNITY OF HIS SONSHIP IN REALITY UNCHANGEABLE, HE ADAPTS HIMSELF TO OUR INFIRMITIES, JUST AS SOME EXCELLENT PHYSICIAN OR COMPASSIONATE TEACHER; THOUGH HE IS VERY LORD, AND RECEIVED NOT THE LORDSHIP BY ADVANCEMENT , BUT HAS THE DIGNITY OF HIS LORDSHIP FROM NATURE, AND IS NOT CALLED LORD IMPROPERLY , AS WE ARE, BUT IS SO IN VERITY, SINCE BY THE FATHER'S BIDDING HE IS LORD OF HIS OWN WORKS. FOR OUR LORDSHIP IS OVER MEN OF EQUAL RIGHTS AND LIKE PASSIONS, NAY OFTEN OVER OUR ELDERS, AND OFTEN A YOUNG MASTER RULES OVER AGED SERVANTS. BUT IN THE CASE OF OUR LORD JESUS CHRIST THE LORDSHIP IS NOT SO: BUT HE IS FIRST MAKER, THEN LORD : FIRST HE MADE ALL THINGS BY THE FATHER'S WILL, THEN, HE IS LORD OF THE THINGS WHICH WERE MADE BY HIM.

6. CHRIST THE LORD IS HE WHO WAS BORN IN THE CITY OF DAVID. LUKE 2:11 AND WOULD YOU KNOW THAT CHRIST IS LORD WITH THE FATHER EVEN BEFORE HIS INCARNATION , THAT YOU MAY NOT ONLY ACCEPT THE STATEMENT BY FAITH, BUT MAY ALSO RECEIVE PROOF FROM THE OLD TESTAMENT? GO TO THE FIRST BOOK, GENESIS: GOD SAYS, LET US MAKE MAN, NOT 'IN MY IMAGE,' BUT, IN OUR IMAGE. GENESIS 1:26 AND AFTER ADAM WAS MADE, THE SACRED WRITER SAYS, AND GOD CREATED MAN; IN THE IMAGE OF GOD CREATED HE HIM. FOR HE DID NOT LIMIT THE DIGNITY OF THE GODHEAD TO THE FATHER ALONE, BUT INCLUDED THE SON ALSO: THAT IT MIGHT BE SHOWN THAT MAN IS NOT ONLY THE WORK OF GOD, BUT ALSO OF OUR LORD JESUS CHRIST, WHO IS HIMSELF ALSO VERY GOD. THIS LORD, WHO WORKS TOGETHER WITH THE FATHER, WROUGHT WITH HIM ALSO IN THE CASE OF SODOM, ACCORDING TO THE SCRIPTURE: AND THE LORD RAINED UPON SODOM AND GOMORRHA FIRE AND BRIMSTONE FROM THE LORD OUT OF HEAVEN. THIS LORD IS HE WHO AFTERWARDS WAS SEEN OF MOSES, AS MUCH AS HE WAS ABLE TO SEE. FOR THE LORD IS LOVING UNTO MAN, EVER CONDESCENDING TO OUR INFIRMITIES.

7. MOREOVER, THAT YOU MAY BE SURE THAT THIS IS HE WHO WAS SEEN OF MOSES, HEAR PAUL'S TESTIMONY, WHEN HE SAYS, FOR THEY ALL DRANK OF A SPIRITUAL ROCK THAT FOLLOWED THEM; AND THE ROCK WAS CHRIST. 1 CORINTHIANS 10:4 AND AGAIN: BY FAITH MOSES FORSOOK EGYPT HEBREWS 11:27, AND SHORTLY AFTER HE SAYS, ACCOUNTING THE REPROACH OF CHRIST GREATER RICHES THAN THE TREASURES IN EGYPT. THIS MOSES SAYS TO HIM, SHOW ME YOURSELF. YOU SEE THAT THE PROPHETS ALSO IN THOSE TIMES SAW THE CHRIST, THAT IS, AS FAR AS EACH WAS ABLE. SHOW ME YOURSELF, THAT I MAY SEE YOU WITH UNDERSTANDING. BUT HE SAYS, THERE SHALL NO MAN SEE MY FACE, AND LIVE. EXODUS 33:20 FOR THIS REASON THEN, BECAUSE NO MAN COULD SEE THE FACE OF THE GODHEAD AND LIVE, HE TOOK ON HIM THE FACE OF HUMAN NATURE, THAT WE MIGHT SEE THIS AND LIVE. AND YET WHEN HE WISHED TO SHOW EVEN THAT WITH A LITTLE MAJESTY, WHEN HIS FACE DID SHINE AS THE SUN MATTHEW 17:2, THE DISCIPLES FELL DOWN AFFRIGHTED. IF THEN HIS BODILY COUNTENANCE, SHINING NOT IN THE FULL POWER OF HIM THAT WROUGHT, BUT ACCORDING TO THE CAPACITY OF THE DISCIPLES, AFFRIGHTED THEM, SO THAT EVEN THUS THEY COULD NOT BEAR IT, HOW COULD ANY MAN GAZE UPON THE MAJESTY OF THE GODHEAD? 'A GREAT THING,' SAYS THE LORD, YOU DESIRE, O MOSES: AND I APPROVE YOUR INSATIABLE DESIRE, AND I WILL DO THIS THING FOR YOU, BUT ACCORDING AS YOU ARE ABLE. BEHOLD, I WILL PUT YOU IN THE CLEFT OF THE ROCK EXODUS 33:22: FOR AS BEING LITTLE, YOU SHALL LODGE IN A LITTLE SPACE.'

8. NOW HERE I WISH YOU TO MAKE SAFE WHAT I AM GOING TO SAY, BECAUSE OF THE JEWS. FOR OUR OBJECT IS TO PROVE THAT THE LORD JESUS CHRIST WAS WITH THE FATHER. THE LORD THEN SAYS TO MOSES, I WILL PASS BY BEFORE YOU WITH MY GLORY, AND WILL PROCLAIM THE NAME OF THE LORD BEFORE YOU. BEING HIMSELF THE LORD, WHAT LORD DOES HE PROCLAIM? YOU SEE HOW HE WAS COVERTLY TEACHING THE GODLY DOCTRINE OF THE FATHER AND THE SON. AND AGAIN, IN WHAT FOLLOWS IT IS WRITTEN WORD FOR WORD: AND THE LORD DESCENDED IN THE CLOUD, AND STOOD WITH HIM THERE, AND PROCLAIMED THE NAME OF THE LORD. AND THE LORD PASSED BY BEFORE HIM, AND PROCLAIMED, THE LORD, THE LORD GOD, MERCIFUL AND GRACIOUS, LONG-SUFFERING, AND ABUNDANT IN GOODNESS AND TRUTH, BOTH KEEPING RIGHTEOUSNESS AND SHOWING MERCY UNTO THOUSANDS, TAKING AWAY INIQUITIES, AND TRANSGRESSIONS, AND SINS. THEN IN WHAT FOLLOWS, MOSES BOWED HIS HEAD AND WORSHIPPED EXODUS 34:8 BEFORE THE LORD WHO PROCLAIMED THE FATHER, AND SAID: GO THEN, O LORD, IN THE MIDST OF US.

9. THIS IS THE FIRST PROOF: RECEIVE NOW A SECOND PLAIN ONE. THE LORD SAID TO MY LORD, SIT THOU ON MY RIGHT HAND. THE LORD SAYS THIS TO THE LORD, NOT TO A SERVANT, BUT TO THE LORD OF ALL, AND HIS OWN SON, TO WHOM HE PUT ALL THINGS IN SUBJECTION. BUT WHEN HE SAYS THAT ALL THINGS ARE PUT UNDER HIM, IT IS MANIFEST THAT HE IS EXCEPTED, WHICH DID PUT ALL THINGS UNDER HIM, AND WHAT FOLLOWS; THAT GOD MAY BE ALL IN ALL. 1 CORINTHIANS 15:27-28 THE ONLY-BEGOTTEN SON IS LORD OF ALL, BUT THE OBEDIENT SON OF THE FATHER, FOR HE GRASPED NOT THE LORDSHIP , BUT RECEIVED IT BY NATURE OF THE FATHER'S OWN WILL. FOR NEITHER DID THE SON GRASP IT, NOR THE FATHER GRUDGE TO IMPART IT. HE IT IS WHO SAYS, ALL THINGS ARE DELIVERED UNTO ME OF MY FATHER ; DELIVERED UNTO ME, NOT AS THOUGH I HAD THEM NOT BEFORE; AND I KEEP THEM WELL, NOT ROBBING HIM WHO HAS GIVEN THEM.

10. THE SON OF GOD THEN IS LORD: HE IS LORD, WHO WAS BORN IN BETHLEHEM OF JUDÆA, ACCORDING TO THE ANGEL WHO SAID TO THE SHEPHERDS, I BRING YOU GOOD TIDINGS OF GREAT JOY, THAT UNTO YOU IS BORN THIS DAY IN THE CITY OF DAVID CHRIST THE LORD LUKE 2:10-11: OF WHOM AN APOSTLE SAYS ELSEWHERE, THE WORD WHICH GOD SENT UNTO THE CHILDREN OF ISRAEL, PREACHING THE GOSPEL OF PEACE BY JESUS CHRIST: HE IS LORD OF ALL. ACTS 10:36 BUT WHEN HE SAYS, OF ALL, DO THOU EXCEPT NOTHING FROM HIS LORDSHIP: FOR WHETHER ANGELS, OR ARCHANGELS, OR PRINCIPALITIES, OR POWERS, OR ANY CREATED THING NAMED BY THE APOSTLES, ALL ARE UNDER THE LORDSHIP OF THE SON. OF ANGELS HE IS LORD, AS YOU HAVE IT IN THE GOSPELS, THEN THE DEVIL DEPARTED FROM HIM, AND THE ANGELS CAME AND MINISTERED UNTO HIM MATTHEW 4:11; FOR THE SCRIPTURE SAYS NOT, THEY SUCCOURED HIM, BUT THEY MINISTERED UNTO HIM, THAT IS, LIKE SERVANTS. WHEN HE WAS ABOUT TO BE BORN OF A VIRGIN, GABRIEL WAS THEN HIS SERVANT, HAVING RECEIVED HIS SERVICE AS A PECULIAR DIGNITY. WHEN HE WAS ABOUT TO GO INTO EGYPT, THAT HE MIGHT OVERTHROW THE GODS OF EGYPT MADE WITH HANDS , AGAIN AN ANGEL APPEARS TO JOSEPH IN A DREAM. MATTHEW 2:13 AFTER HE HAD BEEN CRUCIFIED, AND HAD RISEN AGAIN, AN ANGEL BROUGHT THE GOOD TIDINGS, AND AS A TRUSTWORTHY SERVANT SAID TO THE WOMEN, GO, TELL HIS DISCIPLES THAT HE IS RISEN, AND GOES BEFORE YOU INTO GALILEE; LO, I HAVE TOLD YOU : ALMOST AS IF HE HAD SAID, I HAVE NOT NEGLECTED MY COMMAND, I PROTEST THAT I HAVE TOLD YOU; THAT IF YOU DISREGARD IT, THE BLAME MAY NOT BE ON ME, BUT ON THOSE WHO DISREGARD IT. THIS THEN IS THE ONE LORD JESUS CHRIST, OF WHOM THE LESSON JUST NOW READ SPEAKS: FOR THOUGH THERE BE MANY THAT ARE CALLED GODS, WHETHER IN HEAVEN OR IN EARTH, AND SO ON, YET TO US THERE IS ONE GOD, THE FATHER, OF WHOM ARE ALL THINGS, AND WE IN HIM; AND ONE LORD, JESUS CHRIST, THROUGH WHOM ARE ALL THINGS, AND WE THROUGH HIM 1 CORINTHIANS 8:5-6 .

11. AND HE IS CALLED BY TWO NAMES, JESUS CHRIST; JESUS, BECAUSE HE SAVES — CHRIST, BECAUSE HE IS A PRIEST. AND KNOWING THIS THE INSPIRED PROPHET MOSES CONFERRED THESE TWO TITLES ON TWO MEN DISTINGUISHED ABOVE ALL : HIS OWN SUCCESSOR IN THE GOVERNMENT, AUSES , HE RENAMED JESUS; AND HIS OWN BROTHER AARON HE SURNAMED CHRIST , THAT BY TWO WELL-APPROVED MEN HE MIGHT REPRESENT AT ONCE BOTH THE HIGH PRIESTHOOD, AND THE KINGSHIP OF THE ONE JESUS CHRIST WHO WAS TO COME. FOR CHRIST IS A HIGH PRIEST LIKE AARON; SINCE HE GLORIFIED NOT HIMSELF TO BE MADE A HIGH PRIEST, BUT HE THAT SPOKE UNTO HIM, YOU ARE A PRIEST FOR EVER AFTER THE ORDER OF MELCHIZEDEK. AND JESUS THE SON OF NAVE WAS IN MANY THINGS A TYPE OF HIM. FOR WHEN HE BEGAN TO RULE OVER THE PEOPLE, HE BEGAN FROM JORDAN JOSHUA 3:1, WHENCE CHRIST ALSO, AFTER HE WAS BAPTIZED, BEGAN TO PREACH THE GOSPEL. AND THE SON OF NAVE APPOINTS TWELVE TO DIVIDE THE INHERITANCE ; AND TWELVE APOSTLES JESUS SENDS FORTH, AS HERALDS OF THE TRUTH, INTO ALL THE WORLD. THE TYPICAL JESUS SAVED RAHAB THE HARLOT WHEN SHE BELIEVED: AND THE TRUE JESUS SAYS, BEHOLD, THE PUBLICANS AND THE HARLOTS GO BEFORE YOU INTO THE KINGDOM OF GOD. MATTHEW 21:31 WITH ONLY A SHOUT THE WALLS OF JERICHO FELL DOWN IN THE TIME OF THE TYPE: AND BECAUSE JESUS SAID, THERE SHALL NOT BE LEFT HERE ONE STONE UPON ANOTHER MATTHEW 24:2, THE TEMPLE OF THE JEWS OPPOSITE TO US IS FALLEN, THE CAUSE OF ITS FALL NOT BEING THE DENUNCIATION BUT THE SIN OF THE TRANSGRESSORS.

12. THERE IS ONE LORD JESUS CHRIST, A WONDROUS NAME, INDIRECTLY ANNOUNCED BEFOREHAND BY THE PROPHETS. FOR ESAIAS THE PROPHET SAYS, BEHOLD, YOUR SAVIOUR COMES, HAVING HIS OWN REWARD. NOW JESUS IN HEBREW IS BY INTERPRETATION SAVIOUR. FOR THE PROPHETIC GIFT, FORESEEING THE MURDEROUS SPIRIT OF THE JEWS AGAINST THEIR LORD , VEILED HIS NAME, LEST FROM KNOWING IT PLAINLY BEFOREHAND THEY MIGHT PLOT AGAINST HIM READILY. BUT HE WAS OPENLY CALLED JESUS NOT BY MEN, BUT BY AN ANGEL, WHO CAME NOT BY HIS OWN AUTHORITY, BUT WAS SENT BY THE POWER OF GOD, AND SAID TO JOSEPH, FEAR NOT TO TAKE UNTO YOU MARY YOUR WIFE; FOR THAT WHICH IS CONCEIVED IN HER IS OF THE HOLY GHOST. AND SHE SHALL BRING FORTH A SON, AND YOU SHALL CALL HIS NAME JESUS. MATTHEW 1:20 AND IMMEDIATELY HE RENDERS THE REASON OF THIS NAME, SAYING, FOR HE SHALL SAVE HIS PEOPLE FROM THEIR SINS. CONSIDER HOW HE WHO WAS NOT YET BORN COULD HAVE A PEOPLE, UNLESS HE WAS IN BEING BEFORE HE WAS BORN. THIS ALSO THE PROPHET SAYS IN HIS PERSON, FROM THE BOWELS OF MY MOTHER HAS HE MADE MENTION OF MY NAME ISAIAH 49:1; BECAUSE THE ANGEL FORETOLD THAT HE SHOULD BE CALLED JESUS. AND AGAIN CONCERNING HEROD'S PLOT AGAIN HE SAYS, AND UNDER THE SHADOW OF HIS HAND HAS HE HID ME.

13. JESUS THEN MEANS ACCORDING TO THE HEBREW SAVIOUR, BUT IN THE GREEK TONGUE THE HEALER; SINCE HE IS PHYSICIAN OF SOULS AND BODIES, CURER OF SPIRITS, CURING THE BLIND IN BODY , AND LEADING MINDS INTO LIGHT, HEALING THE VISIBLY LAME, AND GUIDING SINNERS' STEPS TO REPENTANCE, SAYING TO THE PALSIED, SIN NO MORE, AND, TAKE UP YOUR BED AND WALK. FOR SINCE THE BODY WAS PALSIED FOR THE SIN OF THE SOUL, HE MINISTERED FIRST TO THE SOUL THAT HE MIGHT EXTEND THE HEALING TO THE BODY. IF, THEREFORE, ANY ONE IS SUFFERING IN SOUL FROM SINS, THERE IS THE PHYSICIAN FOR HIM: AND IF ANY ONE HERE IS OF LITTLE FAITH, LET HIM SAY TO HIM, HELP MY UNBELIEF. MARK 9:24 IF ANY IS ENCOMPASSED ALSO WITH BODILY AILMENTS, LET HIM NOT BE FAITHLESS, BUT LET HIM DRAW NEAR; FOR TO SUCH DISEASES ALSO JESUS MINISTERS , AND LET HIM LEARN THAT JESUS IS THE CHRIST.

14. FOR THAT HE IS JESUS THE JEWS ALLOW, BUT NOT FURTHER THAT HE IS CHRIST. THEREFORE SAYS THE APOSTLE, WHO IS THE LIAR, BUT HE THAT DENIES THAT JESUS IS THE CHRIST 1 JOHN 2:22? BUT CHRIST IS A HIGH PRIEST, WHOSE PRIESTHOOD PASSES NOT TO ANOTHER HEBREWS 7:24, NEITHER HAVING BEGUN HIS PRIESTHOOD IN TIME , NOR HAVING ANY SUCCESSOR IN HIS HIGH-PRIESTHOOD: AS YOU HEARD ON THE LORD'S DAY, WHEN WE WERE DISCOURSING IN THE CONGREGATION ON THE PHRASE, AFTER THE ORDER OF MELCHIZEDEK. HE RECEIVED NOT THE HIGH-PRIESTHOOD FROM BODILY SUCCESSION, NOR WAS HE ANOINTED WITH OIL PREPARED BY MAN , BUT BEFORE ALL AGES BY THE FATHER; AND HE SO FAR EXCELS THE OTHERS AS WITH AN OATH HE IS MADE PRIEST: FOR THEY ARE PRIESTS WITHOUT AN OATH, BUT HE WITH AN OATH BY HIM THAT SAID, THE LORD SWORE, AND WILL NOT REPENT. HEBREWS 7:21 THE MERE PURPOSE OF THE FATHER WAS SUFFICIENT FOR SURETY: BUT THE MODE OF ASSURANCE IS TWOFOLD, NAMELY THAT WITH THE PURPOSE THERE FOLLOWS THE OATH ALSO, THAT BY TWO IMMUTABLE THINGS, IN WHICH IT WAS IMPOSSIBLE FOR GOD TO LIE, WE MIGHT HAVE STRONG ENCOURAGEMENT FOR OUR FAITH, WHO RECEIVE CHRIST JESUS AS THE SON OF GOD.

15. THIS CHRIST, WHEN HE HAD COME, THE JEWS DENIED, BUT THE DEVILS CONFESSED. BUT HIS FOREFATHER DAVID WAS NOT IGNORANT OF HIM, WHEN HE SAID, I HAVE ORDAINED A LAMP FOR MINE ANOINTED : WHICH LAMP SOME HAVE INTERPRETED TO BE THE BRIGHTNESS OF PROPHECY , OTHERS THE FLESH WHICH HE TOOK UPON HIM FROM THE VIRGIN, ACCORDING TO THE APOSTLE'S WORD, BUT WE HAVE THIS TREASURE IN EARTHEN VESSELS. THE PROPHET WAS NOT IGNORANT OF HIM, WHEN HE SAID, AND ANNOUNCES UNTO MEN HIS CHRIST. MOSES ALSO KNEW HIM, ISAIAH KNEW HIM, AND JEREMIAH; NOT ONE OF THE PROPHETS WAS IGNORANT OF HIM. EVEN DEVILS RECOGNISED HIM, FOR HE REBUKED THEM, AND THE SCRIPTURE SAYS, BECAUSE THEY KNEW THAT HE WAS CHRIST. LUKE 4:41 THE CHIEF-PRIESTS KNEW HIM NOT,

AND THE DEVILS CONFESSED HIM: THE CHIEF PRIESTS KNEW HIM NOT, AND A WOMAN OF SAMARIA PROCLAIMED HIM, SAYING, COME, SEE A MAN WHICH TOLD ME ALL THINGS THAT EVER I DID. IS NOT THIS THE CHRIST JOHN 4:29?

16. THIS IS JESUS CHRIST WHO CAME A HIGH-PRIEST OF THE GOOD THINGS TO COME HEBREWS 9:11; WHO FOR THE BOUNTIFULNESS OF HIS GODHEAD IMPARTED HIS OWN TITLE TO US ALL. FOR KINGS AMONG MEN HAVE THEIR ROYAL STYLE WHICH OTHERS MAY NOT SHARE: BUT JESUS CHRIST BEING THE SON OF GOD GAVE US THE DIGNITY OF BEING CALLED CHRISTIANS. BUT SOME ONE WILL SAY, THE NAME OF CHRISTIANS IS NEW, AND WAS NOT IN USE AFORETIME : AND NEW-FASHIONED PHRASES ARE OFTEN OBJECTED TO ON THE SCORE OF STRANGENESS. THE PROPHET MADE THIS POINT SAFE BEFOREHAND, SAYING, BUT UPON MY SERVANTS SHALL A NEW NAME BE CALLED, WHICH SHALL BE BLESSED UPON THE EARTH. LET US QUESTION THE JEWS: ARE YOU SERVANTS OF THE LORD, OR NOT? SHOW THEN YOUR NEW NAME. FOR YOU WERE CALLED JEWS AND ISRAELITES IN THE TIME OF MOSES, AND THE OTHER PROPHETS, AND AFTER THE RETURN FROM BABYLON, AND UP TO THE PRESENT TIME: WHERE THEN IS YOUR NEW NAME? BUT WE, SINCE WE ARE SERVANTS OF THE LORD, HAVE THAT NEW NAME: NEW INDEED, BUT THE NEW NAME, WHICH SHALL BE BLESSED UPON THE EARTH. THIS NAME CAUGHT THE WORLD IN ITS GRASP: FOR JEWS ARE ONLY IN A CERTAIN REGION, BUT CHRISTIANS REACH TO THE ENDS OF THE WORLD: FOR IT IS THE NAME OF THE ONLY-BEGOTTEN SON OF GOD THAT IS PROCLAIMED.

17. BUT WOULD YOU KNOW THAT THE APOSTLES KNEW AND PREACHED THE NAME OF CHRIST, OR RATHER HAD CHRIST HIMSELF WITHIN THEM? PAUL SAYS TO HIS HEARERS, OR SEEK A PROOF OF CHRIST THAT SPEAKS IN ME 2 CORINTHIANS 13:3? PAUL PROCLAIMS CHRIST, SAYING, FOR WE PREACH NOT OURSELVES, BUT CHRIST JESUS AS LORD, AND OURSELVES YOUR SERVANTS FOR JESUS' SAKE. WHO THEN IS THIS? THE FORMER PERSECUTOR. O MIGHTY WONDER! THE FORMER PERSECUTOR HIMSELF PREACHES CHRIST. BUT WHEREFORE? WAS HE BRIBED? NAY THERE WAS NONE TO USE THIS MODE OF PERSUASION. BUT WAS IT THAT HE SAW HIM PRESENT ON EARTH, AND WAS ABASHED? HE HAD ALREADY BEEN TAKEN UP INTO HEAVEN. HE WENT FORTH TO PERSECUTE, AND AFTER THREE DAYS THE PERSECUTOR IS A PREACHER IN DAMASCUS. BY WHAT POWER? OTHERS CALL FRIENDS AS WITNESSES FOR FRIENDS BUT I HAVE PRESENTED TO YOU AS A WITNESS THE FORMER ENEMY: AND DO YOU STILL DOUBT? THE TESTIMONY OF PETER AND JOHN, THOUGH WEIGHTY, WAS YET OF A KIND OPEN TO SUSPICION: FOR THEY WERE HIS FRIENDS. BUT OF ONE WHO WAS FORMERLY HIS ENEMY, AND AFTERWARDS DIES FOR HIS SAKE, WHO CAN ANY LONGER DOUBT THE TRUTH?

18. AT THIS POINT OF MY DISCOURSE I AM TRULY FILLED WITH WONDER AT THE WISE DISPENSATION OF THE HOLY SPIRIT; HOW HE CONFINED THE EPISTLES OF THE REST TO A SMALL NUMBER, BUT TO PAUL THE FORMER PERSECUTOR GAVE THE PRIVILEGE OF WRITING FOURTEEN. FOR IT WAS NOT BECAUSE PETER OR JOHN WAS LESS THAT HE RESTRAINED THE GIFT; GOD FORBID! BUT IN ORDER THAT THE DOCTRINE MIGHT BE BEYOND QUESTION, HE GRANTED TO THE FORMER ENEMY AND PERSECUTOR THE PRIVILEGE OF WRITING MORE, IN ORDER THAT WE ALL MIGHT THUS BE MADE BELIEVERS. FOR ALL WERE AMAZED AT PAUL, AND SAID, IS NOT THIS HE THAT WAS FORMERLY A PERSECUTOR ACTS 9:21? DID HE NOT COME HITHER, THAT HE MIGHT LEAD US AWAY BOUND TO JERUSALEM? BE NOT AMAZED, SAID PAUL, I KNOW THAT IT IS HARD FOR ME TO KICK AGAINST THE PRICKS: I KNOW THAT I AM NOT WORTHY TO BE CALLED AN APOSTLE, BECAUSE I PERSECUTED THE CHURCH OF GOD 1 CORINTHIANS 15:9; BUT I DID IT IN IGNORANCE 1 TIMOTHY 1:13: FOR I THOUGHT THAT THE PREACHING OF CHRIST WAS DESTRUCTION OF THE LAW, AND KNEW NOT THAT HE CAME HIMSELF TO FULFIL THE LAW AND NOT TO DESTROY IT. MATTHEW 5:17 BUT THE GRACE OF GOD WAS EXCEEDING ABUNDANT IN ME 1 TIMOTHY 1:14 .

19. MANY, MY BELOVED, ARE THE TRUE TESTIMONIES CONCERNING CHRIST. THE FATHER BEARS WITNESS FROM HEAVEN OF HIS SON: THE HOLY GHOST BEARS WITNESS, DESCENDING BODILY IN LIKENESS OF A DOVE: THE ARCHANGEL GABRIEL BEARS WITNESS, BRINGING GOOD TIDINGS TO MARY: THE VIRGIN MOTHER OF GOD BEARS WITNESS: THE BLESSED PLACE OF THE MANGER BEARS WITNESS. EGYPT BEARS WITNESS, WHICH RECEIVED THE LORD WHILE YET YOUNG IN THE BODY : SYMEON BEARS WITNESS, WHO RECEIVED HIM IN HIS ARMS, AND SAID, NOW, LORD, LET YOUR SERVANT DEPART IN PEACE, ACCORDING TO YOUR WORD; FOR MY EYES HAVE SEEN YOUR SALVATION, WHICH YOU HAVE PREPARED BEFORE THE FACE OF ALL PEOPLE. LUKE 2:29-30 ANNA ALSO, THE PROPHETESS, A MOST DEVOUT WIDOW, OF AUSTERE LIFE, BEARS WITNESS OF HIM. JOHN THE BAPTIST BEARS WITNESS, THE GREATEST AMONG THE PROPHETS, AND LEADER OF THE NEW COVENANT, WHO IN A MANNER UNITED BOTH COVENANTS IN HIMSELF, THE OLD AND THE NEW. JORDAN IS HIS WITNESS AMONG RIVERS; THE SEA OF TIBERIAS AMONG SEAS: BLIND AND LAME BEAR WITNESS, AND DEAD MEN RAISED TO LIFE, AND DEVILS SAYING, WHAT HAVE WE TO DO WITH YOU, JESUS? WE KNOW YOU, WHO YOU ARE, THE HOLY ONE OF GOD. MARK 1:24 WINDS BEAR WITNESS, SILENCED AT HIS BIDDING: FIVE LOAVES MULTIPLIED INTO FIVE THOUSAND BEAR HIM WITNESS. THE HOLY WOOD OF THE CROSS BEARS WITNESS, SEEN AMONG US TO THIS DAY, AND FROM THIS PLACE NOW ALMOST FILLING THE WHOLE WORLD, BY MEANS OF THOSE WHO IN FAITH TAKE PORTIONS FROM IT. THE PALM-TREE ON THE RAVINE BEARS WITNESS, HAVING SUPPLIED THE PALM-BRANCHES TO THE CHILDREN WHO THEN HAILED HIM. GETHSEMANE BEARS WITNESS, STILL TO THE THOUGHTFUL ALMOST SHOWING JUDAS. GOLGOTHA , THE HOLY HILL STANDING ABOVE US HERE, BEARS WITNESS TO OUR SIGHT: THE HOLY SEPULCHRE BEARS WITNESS, AND THE STONE WHICH LIES THERE TO THIS DAY. THE SUN NOW SHINING IS HIS WITNESS, WHICH THEN AT THE TIME OF HIS SAVING PASSION WAS ECLIPSED : THE DARKNESS IS HIS WITNESS, WHICH WAS THEN FROM THE SIXTH HOUR TO THE NINTH: THE LIGHT BEARS WITNESS, WHICH SHONE FORTH FROM THE NINTH HOUR UNTIL EVENING. THE MOUNT OF OLIVES BEARS WITNESS, THAT HOLY MOUNT FROM WHICH HE ASCENDED TO THE FATHER: THE RAIN-BEARING CLOUDS ARE HIS WITNESSES, HAVING RECEIVED THEIR LORD: YEA, AND THE GATES OF HEAVEN BEAR WITNESS [HAVING RECEIVED THEIR LORD], CONCERNING WHICH THE PSALMIST SAID, LIFT UP YOUR DOORS, O YOU PRINCES, AND BE LIFTED UP YOU EVERLASTING DOORS; AND THE KING OF GLORY SHALL COME IN. HIS FORMER ENEMIES BEAR WITNESS, OF WHOM THE BLESSED PAUL IS ONE, HAVING BEEN A LITTLE WHILE HIS ENEMY, BUT FOR A LONG TIME HIS SERVANT: THE TWELVE APOSTLES ARE HIS WITNESSES, HAVING PREACHED THE TRUTH NOT ONLY IN WORDS, BUT ALSO BY THEIR OWN TORMENTS AND DEATHS: THE SHADOW OF PETER ACTS 5:15 BEARS WITNESS, HAVING HEALED THE SICK IN THE NAME OF CHRIST. THE HANDKERCHIEFS AND APRONS BEAR WITNESS, AS IN LIKE MANNER BY CHRIST'S POWER THEY WROUGHT CURES OF OLD THROUGH PAUL. PERSIANS AND GOTHS , AND ALL THE GENTILE CONVERTS BEAR WITNESS, BY DYING FOR HIS SAKE, WHOM THEY NEVER SAW WITH EYES OF FLESH: THE DEVILS, WHO TO THIS DAY ARE DRIVEN OUT BY THE FAITHFUL, BEAR WITNESS TO HIM.

20. SO MANY AND DIVERSE, YEA AND MORE THAN THESE, ARE HIS WITNESSES: IS THEN THE CHRIST THUS WITNESSED ANY LONGER DISBELIEVED? NAY RATHER IF THERE IS ANY ONE WHO FORMERLY BELIEVED NOT, LET HIM NOW BELIEVE: AND IF ANY WAS BEFORE A BELIEVER, LET HIM RECEIVE A GREATER INCREASE OF FAITH, BY BELIEVING IN OUR LORD JESUS CHRIST, AND LET HIM UNDERSTAND WHOSE NAME HE BEARS. YOU ARE CALLED A CHRISTIAN: BE TENDER OF THE NAME; LET NOT OUR LORD JESUS CHRIST, THE SON OF GOD, BE BLASPHEMED THROUGH YOU: BUT RATHER LET YOUR GOOD WORKS SHINE BEFORE MEN MATTHEW 5:16 THAT THEY WHO SEE THEM MAY IN CHRIST JESUS OUR LORD GLORIFY THE FATHER WHICH IS IN HEAVEN: TO WHOM BE THE GLORY, BOTH NOW AND FOR EVER AND EVER. AMEN.

CATECHETICAL LECTURE 11

ON THE WORDS, THE ONLY-BEGOTTEN SON OF GOD, BEGOTTEN OF THE FATHER VERY GOD BEFORE ALL AGES, BY WHOM ALL THINGS WERE MADE.

HEBREWS 1:1

GOD, WHO AT SUNDRY TIMES AND IN VARIOUS MANNERS SPOKE IN TIMES PAST UNTO THE FATHERS BY THE PROPHETS, HAS IN THESE LAST DAYS SPOKEN UNTO US BY HIS SON.

1. THAT WE HAVE HOPE IN JESUS CHRIST HAS BEEN SUFFICIENTLY SHOWN, ACCORDING TO OUR ABILITY, IN WHAT WE DELIVERED TO YOU YESTERDAY. BUT WE MUST NOT SIMPLY BELIEVE IN CHRIST JESUS NOR RECEIVE HIM AS ONE OF THE MANY WHO ARE IMPROPERLY CALLED CHRISTS. FOR THEY WERE FIGURATIVE CHRISTS, BUT HE IS THE TRUE CHRIST; NOT HAVING RISEN BY ADVANCEMENT FROM AMONG MEN TO THE PRIESTHOOD, BUT EVER HAVING THE DIGNITY OF THE PRIESTHOOD FROM THE FATHER. AND FOR THIS CAUSE THE FAITH GUARDING US BEFOREHAND LEST WE SHOULD SUPPOSE HIM TO BE ONE OF THE ORDINARY CHRISTS, ADDS TO THE PROFESSION OF THE FAITH, THAT WE BELIEVE IN ONE LORD JESUS CHRIST, THE ONLY-BEGOTTEN SON OF GOD.

2. AND AGAIN ON HEARING OF A SON, THINK NOT OF AN ADOPTED SON BUT A SON BY NATURE , AN ONLY-BEGOTTEN SON, HAVING NO BROTHER. FOR THIS IS THE REASON WHY HE IS CALLED ONLY-BEGOTTEN, BECAUSE IN THE DIGNITY OF THE GODHEAD, AND HIS GENERATION FROM THE FATHER, HE HAS NO BROTHER. BUT WE CALL HIM THE SON OF GOD, NOT OF OURSELVES, BUT BECAUSE THE FATHER HIMSELF NAMED CHRIST HIS SON : AND A TRUE NAME IS THAT WHICH IS SET BY FATHERS UPON THEIR CHILDREN.

3. OUR LORD JESUS CHRIST EREWHILE BECAME MAN, BUT BY THE MANY HE WAS UNKNOWN. WISHING, THEREFORE, TO TEACH THAT WHICH WAS NOT KNOWN, HE CALLED TOGETHER HIS DISCIPLES, AND ASKED THEM, WHOM DO MEN SAY THAT I, THE SON OF MAN, AM MATTHEW 16:13? — NOT FROM VAIN-GLORY, BUT WISHING TO SHOW THEM THE TRUTH, LEST DWELLING WITH GOD, THE ONLY-BEGOTTEN OF GOD , THEY SHOULD THINK LIGHTLY OF HIM AS IF HE WERE SOME MERE MAN. AND WHEN THEY ANSWERED THAT SOME SAID ELIAS, AND SOME JEREMIAS, HE SAID TO THEM, THEY MAY BE EXCUSED FOR NOT KNOWING, BUT YOU, MY APOSTLES, WHO IN MY NAME CLEANSE LEPERS, AND CAST OUT DEVILS, AND RAISE THE DEAD, OUGHT NOT TO BE IGNORANT OF HIM, THROUGH WHOM YOU DO THESE WONDROUS WORKS. AND WHEN THEY ALL BECAME SILENT (FOR THE MATTER WAS TOO HIGH FOR MAN TO LEARN), PETER, THE FOREMOST OF THE APOSTLES AND CHIEF HERALD OF THE CHURCH, NEITHER AIDED BY CUNNING INVENTION, NOR PERSUADED BY HUMAN REASONING, BUT ENLIGHTENED IN HIS MIND FROM THE FATHER, SAYS TO HIM, YOU ARE THE CHRIST, NOT ONLY SO, BUT THE SON OF THE LIVING GOD. AND THERE FOLLOWS A BLESSING UPON HIS SPEECH (FOR IN TRUTH IT WAS ABOVE MAN), AND AS A SEAL UPON WHAT HE HAD SAID, THAT IT WAS THE FATHER WHO HAD REVEALED IT TO HIM. FOR THE SAVIOUR SAYS, BLESSED ARE YOU, SIMON BARJONA, FOR FLESH AND BLOOD HAS NOT REVEALED IT TO YOU, BUT MY FATHER WHICH IS IN HEAVEN. MATTHEW 16:17 HE THEREFORE WHO ACKNOWLEDGES OUR LORD JESUS CHRIST THE SON OF GOD, PARTAKES OF THIS BLESSEDNESS; BUT HE WHO DENIES THE SON OF GOD IS A POOR AND MISERABLE MAN.

4. AGAIN, I SAY, ON HEARING OF A SON, UNDERSTAND IT NOT MERELY IN AN IMPROPER SENSE, BUT AS A SON IN TRUTH, A SON BY NATURE, WITHOUT BEGINNING ; NOT AS HAVING COME OUT OF BONDAGE INTO A HIGHER STATE OF ADOPTION , BUT A SON ETERNALLY BEGOTTEN BY AN INSCRUTABLE AND INCOMPREHENSIBLE GENERATION. AND IN LIKE MANNER ON HEARING OF THE FIRST-BORN , THINK NOT THAT THIS IS AFTER THE MANNER OF MEN; FOR THE FIRST-BORN AMONG MEN HAVE OTHER BROTHERS ALSO. AND IT IS SOMEWHERE WRITTEN, ISRAEL IS MY SON, MY FIRST-BORN. EXODUS 4:22 BUT ISRAEL IS, AS REUBEN WAS, A FIRST-BORN SON REJECTED: FOR REUBEN WENT UP TO HIS FATHER'S COUCH; AND ISRAEL CAST HIS FATHER'S SON OUT OF THE VINEYARD, AND CRUCIFIED HIM.

TO OTHERS ALSO THE SCRIPTURE SAYS, YOU ARE THE SONS OF THE LORD YOUR GOD DEUTERONOMY 14:1: AND IN ANOTHER PLACE, I HAVE SAID, YOU ARE GODS, AND YOU ARE ALL SONS OF THE MOST HIGH. I HAVE SAID, NOT, I HAVE BEGOTTEN. THEY, WHEN GOD SO SAID, RECEIVED THE SONSHIP, WHICH BEFORE THEY HAD NOT: BUT HE WAS NOT BEGOTTEN TO BE OTHER THAN HE WAS BEFORE; BUT WAS BEGOTTEN FROM THE BEGINNING SON OF THE FATHER, BEING ABOVE ALL BEGINNING AND ALL AGES, SON OF THE FATHER, IN ALL THINGS LIKE TO HIM WHO BEGOT HIM, ETERNAL OF A FATHER ETERNAL, LIFE OF LIFE BEGOTTEN, AND LIGHT OF LIGHT, AND TRUTH OF TRUTH, AND WISDOM OF THE WISE, AND KING OF KING, AND GOD OF GOD, AND POWER OF POWER.

5. IF THEN THOU HEAR THE GOSPEL SAYING, THE BOOK OF THE GENERATION OF JESUS CHRIST, THE SON OF DAVID, THE SON OF ABRAHAM MATTHEW 1:1, UNDERSTAND ACCORDING TO THE FLESH. FOR HE IS THE SON OF DAVID AT THE END OF THE AGES HEBREWS 9:26, BUT THE SON OF GOD BEFORE ALL AGES, WITHOUT BEGINNING. THE ONE, WHICH BEFORE HE HAD NOT, HE RECEIVED; BUT THE OTHER, WHICH HE HAS, HE HAS ETERNALLY AS BEGOTTEN OF THE FATHER. TWO FATHERS HE HAS: ONE, DAVID, ACCORDING TO THE FLESH, AND ONE, GOD, HIS FATHER IN A DIVINE MANNER. AS THE SON OF DAVID, HE IS SUBJECT TO TIME, AND TO HANDLING, AND TO GENEALOGICAL DESCENT: BUT AS SON ACCORDING TO THE GODHEAD , HE IS SUBJECT NEITHER TO TIME NOR TO PLACE, NOR TO GENEALOGICAL DESCENT: FOR HIS GENERATION WHO SHALL DECLARE ? GOD IS A SPIRIT JOHN 4:24; HE WHO IS A SPIRIT HAS SPIRITUALLY BEGOTTEN, AS BEING INCORPOREAL, AN INSCRUTABLE AND INCOMPREHENSIBLE GENERATION. THE SON HIMSELF SAYS OF THE FATHER, THE LORD SAID TO ME, YOU ARE MY SON, TODAY HAVE I BEGOTTEN YOU. NOW THIS TODAY IS NOT RECENT, BUT ETERNAL: A TIMELESS TODAY, BEFORE ALL AGES. FROM THE WOMB, BEFORE THE MORNING STAR, HAVE I BEGOTTEN YOU.

6. BELIEVE THOU THEREFORE ON JESUS CHRIST, SON OF THE LIVING GOD, AND A SON ONLY-BEGOTTEN, ACCORDING TO THE GOSPEL WHICH SAYS, FOR GOD SO LOVED THE WORLD, THAT HE GAVE HIS ONLY-BEGOTTEN SON, THAT WHOSOEVER BELIEVES IN HIM SHOULD NOT PERISH, BUT HAVE EVERLASTING LIFE. JOHN 3:16 AND AGAIN, HE THAT BELIEVES IN THE SON IS NOT JUDGED, BUT HAS PASSED OUT OF DEATH INTO LIFE. BUT HE THAT BELIEVES NOT THE SON SHALL NOT SEE LIFE, BUT THE WRATH OF GOD ABIDES ON HIM. AND JOHN TESTIFIED CONCERNING HIM, SAYING, AND WE BEHELD HIS GLORY, GLORY AS OF THE ONLY-BEGOTTEN FROM THE FATHER — FULL OF GRACE AND TRUTH : AT WHOM THE DEVILS TREMBLED AND SAID, AH! WHAT HAVE WE TO DO WITH YOU, JESUS, THOU SON OF THE LIVING GOD LUKE 4:34 .

7. HE IS THEN THE SON OF GOD BY NATURE AND NOT BY ADOPTION , BEGOTTEN OF THE FATHER. AND HE THAT LOVES HIM THAT BEGOT, LOVES HIM ALSO THAT IS BEGOTTEN OF HIM 1 JOHN 5:1; BUT HE THAT DESPISES HIM THAT IS BEGOTTEN CASTS BACK THE INSULT UPON HIM WHO BEGOT. AND WHENEVER THOU HEAR OF GOD BEGETTING, SINK NOT DOWN IN THOUGHT TO BODILY THINGS, NOR THINK OF A CORRUPTIBLE GENERATION, LEST YOU BE GUILTY OF IMPIETY. GOD IS A SPIRIT , HIS GENERATION IS SPIRITUAL: FOR BODIES BEGET BODIES, AND FOR THE GENERATION OF BODIES TIME NEEDS MUST INTERVENE; BUT TIME INTERVENES NOT IN THE GENERATION OF THE SON FROM THE FATHER. AND IN OUR CASE WHAT IS BEGOTTEN IS BEGOTTEN IMPERFECT: BUT THE SON OF GOD WAS BEGOTTEN PERFECT; FOR WHAT HE IS NOW, THAT IS HE ALSO FROM THE BEGINNING , BEGOTTEN WITHOUT BEGINNING. WE ARE BEGOTTEN SO AS TO PASS FROM INFANTILE IGNORANCE TO A STATE OF REASON: YOUR GENERATION, O MAN, IS IMPERFECT, FOR YOUR GROWTH IS PROGRESSIVE. BUT THINK NOT THAT IT IS THUS IN HIS CASE, NOR IMPUTE INFIRMITY TO HIM WHO HAS BEGOTTEN. FOR IF THAT WHICH HE BEGOT WAS IMPERFECT, AND ACQUIRED ITS PERFECTION IN TIME, YOU ARE IMPUTING INFIRMITY TO HIM WHO HAS BEGOTTEN; IF SO BE, THE FATHER DID NOT BESTOW FROM THE BEGINNING THAT WHICH, AS YOU SAY, TIME BESTOWED AFTERWARDS.

8. THINK NOT THEREFORE THAT THIS GENERATION IS HUMAN, NOR AS ABRAHAM BEGOT ISAAC. FOR IN BEGETTING ISAAC, ABRAHAM BEGOT NOT WHAT HE WOULD, BUT WHAT ANOTHER GRANTED. BUT IN GOD THE FATHER'S BEGETTING THERE IS NEITHER IGNORANCE NOR INTERMEDIATE DELIBERATION. FOR TO SAY THAT HE KNEW NOT WHAT HE WAS BEGETTING IS THE GREATEST IMPIETY; AND IT IS NO LESS IMPIOUS TO SAY, THAT AFTER DELIBERATION IN TIME HE THEN BECAME A FATHER. FOR GOD WAS NOT PREVIOUSLY WITHOUT A SON, AND AFTERWARDS IN TIME BECAME A FATHER; BUT HAS THE SON ETERNALLY, HAVING BEGOTTEN HIM NOT AS MEN BEGET MEN, BUT AS HIMSELF ONLY KNOWS, WHO BEGOT HIM BEFORE ALL AGES VERY GOD.

9. FOR THE FATHER BEING VERY GOD BEGOT THE SON LIKE HIMSELF, VERY GOD ; NOT AS TEACHERS BEGET DISCIPLES, NOT AS PAUL SAYS TO SOME, FOR IN CHRIST JESUS I BEGOT YOU THROUGH THE GOSPEL. 1 CORINTHIANS 4:15 FOR IN THIS CASE HE WHO WAS NOT A SON BY NATURE BECAME A SON BY DISCIPLESHIP, BUT IN THE FORMER CASE HE WAS A SON BY NATURE, A TRUE SON. NOT AS YOU, WHO ARE TO BE ILLUMINATED, ARE NOW BECOMING SONS OF GOD: FOR YOU ALSO BECOME SONS, BUT BY ADOPTION OF GRACE, AS IT IS WRITTEN, BUT AS MANY AS RECEIVED HIM, TO THEM GAVE HE THE RIGHT TO BECOME CHILDREN OF GOD, EVEN TO THEM THAT BELIEVE IN HIS NAME: WHICH WERE BEGOTTEN NOT OF BLOOD, NOR OF THE WILL OF THE FLESH, NOR OF THE WILL OF MAN, BUT OF GOD. JOHN 1:12-13 AND WE INDEED ARE BEGOTTEN OF WATER AND OF THE SPIRIT, BUT NOT THUS WAS CHRIST BEGOTTEN OF THE FATHER. FOR AT THE TIME OF HIS BAPTISM ADDRESSING HIM, AND SAYING, THIS IS MY SON MATTHEW 3:17, HE DID NOT SAY, THIS HAS NOW BECOME MY SON, BUT, THIS IS MY SON; THAT HE MIGHT MAKE MANIFEST, THAT EVEN BEFORE THE OPERATION OF BAPTISM HE WAS A SON.

10. THE FATHER BEGOT THE SON, NOT AS AMONG MEN MIND BEGETS WORD. FOR THE MIND IS SUBSTANTIALLY EXISTENT IN US; BUT THE WORD WHEN SPOKEN IS DISPERSED INTO THE AIR AND COMES TO AN END. BUT WE KNOW CHRIST TO HAVE BEEN BEGOTTEN NOT AS A WORD PRONOUNCED , BUT AS A WORD SUBSTANTIALLY EXISTING AND LIVING; NOT SPOKEN BY THE LIPS, AND DISPERSED, BUT BEGOTTEN OF THE FATHER ETERNALLY AND INEFFABLY, IN SUBSTANCE. FOR, IN THE BEGINNING WAS THE WORD, AND THE WORD WAS WITH GOD, AND THE WORD WAS GOD JOHN 1:1, SITTING AT GOD'S RIGHT HAND — THE WORD UNDERSTANDING THE FATHER'S WILL, AND CREATING ALL THINGS AT HIS BIDDING: THE WORD, WHICH CAME DOWN AND WENT UP; FOR THE WORD OF UTTERANCE WHEN SPOKEN COMES NOT DOWN, NOR GOES UP; THE WORD SPEAKING AND SAYING, THE THINGS WHICH I HAVE SEEN WITH MY FATHER, THESE I SPEAK JOHN 8:38: THE WORD POSSESSED OF POWER, AND REIGNING OVER ALL THINGS: FOR THE FATHER HAS COMMITTED ALL THINGS UNTO THE SON.

11. THE FATHER THEN BEGOT HIM NOT IN SUCH WISE AS ANY MAN COULD UNDERSTAND, BUT AS HIMSELF ONLY KNOWS. FOR WE PROFESS NOT TO TELL IN WHAT MANNER HE BEGOT HIM, BUT WE INSIST THAT IT WAS NOT IN THIS MANNER. AND NOT WE ONLY ARE IGNORANT OF THE GENERATION OF THE SON FROM THE FATHER, BUT SO IS EVERY CREATED NATURE. SPEAK TO THE EARTH, IF PERCHANCE IT MAY TEACH YOU JOB 12:8: AND THOUGH THOU INQUIRE OF ALL THINGS WHICH ARE UPON THE EARTH, THEY SHALL NOT BE ABLE TO TELL YOU. FOR THE EARTH CANNOT TELL THE SUBSTANCE OF HIM WHO IS ITS OWN POTTER AND FASHIONER. NOR IS THE EARTH ALONE IGNORANT, BUT THE SUN ALSO : FOR THE SUN WAS CREATED ON THE FOURTH DAY, WITHOUT KNOWING WHAT HAD BEEN MADE IN THE THREE DAYS BEFORE HIM; AND HE WHO KNOWS NOT THE THINGS MADE IN THE THREE DAYS BEFORE HIM, CANNOT TELL FORTH THE MAKER HIMSELF. HEAVEN WILL NOT DECLARE THIS: FOR AT THE FATHER'S BIDDING THE HEAVEN ALSO WAS LIKE SMOKE ESTABLISHED BY CHRIST. NOR SHALL THE HEAVEN OF HEAVENS DECLARE THIS, NOR THE WATERS WHICH ARE ABOVE THE HEAVENS. WHY THEN ART YOU CAST DOWN, O MAN, AT BEING IGNORANT OF THAT WHICH EVEN THE HEAVENS KNOW NOT? NAY, NOT ONLY ARE THE HEAVENS IGNORANT OF THIS GENERATION, BUT ALSO EVERY ANGELIC NATURE. FOR IF ANY ONE SHOULD ASCEND, WERE IT POSSIBLE, INTO THE FIRST HEAVEN, AND PERCEIVING THE RANKS OF THE ANGELS THERE SHOULD APPROACH AND ASK THEM HOW GOD BEGOT HIS OWN SON, THEY WOULD SAY PERHAPS, WE HAVE ABOVE US BEINGS GREATER AND HIGHER; ASK THEM. GO UP TO THE SECOND HEAVEN AND THE THIRD; ATTAIN, IF YOU CAN, TO THRONES, AND DOMINIONS, AND PRINCIPALITIES, AND POWERS: AND EVEN IF ANY ONE SHOULD REACH THEM, WHICH IS IMPOSSIBLE, THEY ALSO WOULD DECLINE THE EXPLANATION, FOR THEY KNOW IT NOT.

12. FOR MY PART, I HAVE EVER WONDERED AT THE CURIOSITY OF THE BOLD MEN, WHO BY THEIR IMAGINED REVERENCE FALL INTO IMPIETY. FOR THOUGH THEY KNOW NOTHING OF THRONES, AND DOMINIONS, AND PRINCIPALITIES, AND POWERS, THE WORKMANSHIP OF CHRIST, THEY ATTEMPT TO SCRUTINISE THEIR CREATOR HIMSELF. TELL ME FIRST, O MOST DARING MAN, WHEREIN DOES THRONE DIFFER FROM DOMINION, AND THEN SCRUTINISE WHAT PERTAINS TO CHRIST. TELL ME WHAT IS A PRINCIPALITY, AND WHAT A POWER, AND WHAT A VIRTUE, AND WHAT AN ANGEL: AND THEN SEARCH OUT THEIR CREATOR, FOR ALL THINGS WERE MADE BY HIM. JOHN 1:3 BUT YOU WILL NOT, OR YOU CAN NOT ASK THRONES OR DOMINIONS. WHAT ELSE IS THERE THAT KNOWS THE DEEP THINGS OF GOD 1 CORINTHIANS 2:10-11 , SAVE ONLY THE HOLY GHOST, WHO SPOKE THE DIVINE SCRIPTURES? BUT NOT EVEN THE HOLY GHOST HIMSELF HAS SPOKEN IN THE SCRIPTURES CONCERNING THE GENERATION OF THE SON FROM THE FATHER. WHY THEN DO YOU BUSY YOURSELF ABOUT THINGS WHICH NOT EVEN THE HOLY GHOST HAS WRITTEN IN THE SCRIPTURES? THOU THAT KNOW NOT THE THINGS WHICH ARE WRITTEN, BUSIEST YOU YOURSELF ABOUT THE THINGS WHICH ARE NOT WRITTEN? THERE ARE MANY QUESTIONS IN THE DIVINE SCRIPTURES; WHAT IS WRITTEN WE COMPREHEND NOT, WHY DO WE BUSY OURSELVES ABOUT WHAT IS NOT WRITTEN? IT IS SUFFICIENT FOR US TO KNOW THAT GOD HAS BEGOTTEN ONE ONLY SON.

13. BE NOT ASHAMED TO CONFESS YOUR IGNORANCE, SINCE YOU SHARE IGNORANCE WITH ANGELS. ONLY HE WHO BEGOT KNOWS HIM WHO WAS BEGOTTEN, AND HE WHO IS BEGOTTEN OF HIM KNOWS HIM WHO BEGOT. HE WHO BEGOT KNOWS WHAT HE BEGOT: AND THE SCRIPTURES ALSO TESTIFY THAT HE WHO WAS BEGOTTEN IS GOD. FOR AS THE FATHER HAS LIFE IN HIMSELF, SO ALSO HAS HE GIVEN TO THE SON TO HAVE LIFE IN HIMSELF JOHN 5:26; AND, THAT ALL MEN SHOULD HONOUR THE SON, EVEN AS THEY HONOUR THE FATHER ; AND, AS THE FATHER QUICKENS WHOM HE WILL, EVEN SO THE SON QUICKENS WHOM HE WILL. NEITHER HE WHO BEGOT SUFFERED ANY LOSS, NOR IS ANYTHING LACKING TO HIM WHO WAS BEGOTTEN (I KNOW THAT I HAVE SAID THESE THINGS MANY TIMES, BUT IT IS FOR YOUR SAFETY THAT THEY ARE SAID SO OFTEN): NEITHER HAS HE WHO BEGOT, A FATHER, NOR HE WHO WAS BEGOTTEN, A BROTHER. NEITHER WAS HE WHO BEGOT CHANGED INTO THE SON , NOR DID HE WHO WAS BEGOTTEN BECOME THE FATHER. OF ONE ONLY FATHER THERE IS ONE ONLY-BEGOTTEN SON: NEITHER TWO UNBEGOTTEN , NOR TWO ONLY-BEGOTTEN; BUT ONE FATHER, UNBEGOTTEN (FOR HE IS UNBEGOTTEN WHO HAS NO FATHER); AND ONE SON, ETERNALLY BEGOTTEN OF THE FATHER; BEGOTTEN NOT IN TIME, BUT BEFORE ALL AGES; NOT INCREASED BY ADVANCEMENT, BUT BEGOTTEN THAT WHICH HE NOW IS.

14. WE BELIEVE THEN IN THE ONLY-BEGOTTEN SON OF GOD, WHO WAS BEGOTTEN OF THE FATHER VERY GOD. FOR THE TRUE GOD BEGETS NOT A FALSE GOD, AS WE HAVE SAID, NOR DID HE DELIBERATE AND AFTERWARDS BEGET ; BUT HE BEGOT ETERNALLY, AND MUCH MORE SWIFTLY THAN OUR WORDS OR THOUGHTS: FOR WE SPEAKING IN TIME, CONSUME TIME; BUT IN THE CASE OF THE DIVINE POWER, THE GENERATION IS TIMELESS. AND AS I HAVE OFTEN SAID, HE DID NOT BRING FORTH THE SON FROM NON-EXISTENCE INTO BEING, NOR TAKE THE NON-EXISTENT INTO SONSHIP : BUT THE FATHER, BEING ETERNAL, ETERNALLY AND INEFFABLY BEGOT ONE ONLY SON, WHO HAS NO BROTHER. NOR ARE THERE TWO FIRST PRINCIPLES; BUT THE FATHER IS THE HEAD OF THE SON 1 CORINTHIANS 11:3; THE BEGINNING IS ONE. FOR THE FATHER BEGOT THE SON VERY GOD, CALLED EMMANUEL; AND EMMANUEL BEING INTERPRETED IS, GOD WITH US MATTHEW 1:23 .

15. AND WOULD YOU KNOW THAT HE WHO WAS BEGOTTEN OF THE FATHER, AND AFTERWARDS BECAME MAN, IS GOD? HEAR THE PROPHET SAYING, THIS IS OUR GOD, NONE OTHER SHALL BE ACCOUNTED OF IN COMPARISON WITH HIM. HE HAS FOUND OUT EVERY WAY OF KNOWLEDGE, AND GIVEN IT TO JACOB HIS SERVANT, AND TO ISRAEL HIS BELOVED. AFTERWARDS HE WAS SEEN ON EARTH, AND CONVERSED AMONG MEN. DO YOU SEE HEREIN GOD BECOME MAN, AFTER THE GIVING OF THE LAW BY MOSES? HEAR ALSO A SECOND TESTIMONY TO CHRIST'S DEITY, THAT WHICH HAS JUST NOW BEEN READ, YOUR THRONE, O GOD, IS FOR EVER AND EVER. HEBREWS 1:8 FOR LEST, BECAUSE OF HIS PRESENCE HERE IN THE FLESH, HE SHOULD BE THOUGHT TO HAVE BEEN ADVANCED AFTER THIS TO THE GODHEAD, THE SCRIPTURE SAYS PLAINLY, THEREFORE GOD, EVEN YOUR GOD, HAS ANOINTED YOU WITH THE OIL OF GLADNESS ABOVE YOUR FELLOWS. DO YOU SEE CHRIST AS GOD ANOINTED BY GOD THE FATHER?

16. WOULD YOU RECEIVE YET A THIRD TESTIMONY TO CHRIST'S GODHEAD? HEAR ESAIAS SAYING, EGYPT HAS LABOURED, AND THE MERCHANDISE OF ETHIOPIA: AND SOON AFTER, IN YOU SHALL THEY MAKE SUPPLICATION, BECAUSE GOD IS IN YOU, AND THERE IS NO GOD SAVE YOU. FOR YOU ARE GOD, AND WE KNEW IT NOT, THE GOD OF ISRAEL, THE SAVIOUR. YOU SEE THAT THE SON IS GOD, HAVING IN HIMSELF GOD THE FATHER: SAYING ALMOST THE VERY SAME WHICH HE HAS SAID IN THE GOSPELS: THE FATHER IS IN ME, AND I AM IN THE FATHER. JOHN 14:11 HE SAYS NOT, I AM THE FATHER, BUT THE FATHER IS IN ME, AND I AM IN THE FATHER. AND AGAIN HE SAID NOT, I AND THE FATHER AM ONE, BUT, I AND THE FATHER ARE ONE, THAT WE SHOULD NEITHER SEPARATE THEM, NOR MAKE A CONFUSION OF SON-FATHER. ONE THEY ARE BECAUSE OF THE DIGNITY PERTAINING TO THE GODHEAD, SINCE GOD BEGOT GOD. ONE IN RESPECT OF THEIR KINGDOM; FOR THE FATHER REIGNS NOT OVER THESE, AND THE SON OVER THOSE, LIFTING HIMSELF UP AGAINST HIS FATHER LIKE ABSALOM: BUT THE KINGDOM OF THE FATHER IS LIKEWISE THE KINGDOM OF THE SON. ONE THEY ARE, BECAUSE THERE IS NO DISCORD NOR DIVISION BETWEEN THEM: FOR WHAT THINGS THE FATHER WILLS, THE SON WILLS THE SAME. ONE, BECAUSE THE CREATIVE WORKS OF CHRIST ARE NO OTHER THAN THE FATHER'S; FOR THE CREATION OF ALL THINGS IS ONE, THE FATHER HAVING MADE THEM THROUGH THE SON: FOR HE SPOKE, AND THEY WERE MADE; HE COMMANDED, AND THEY WERE CREATED, SAYS THE PSALMIST. FOR HE WHO SPEAKS, SPEAKS TO ONE WHO HEARS: AND HE WHO COMMANDS, GIVES HIS COMMANDMENT TO ONE WHO IS PRESENT WITH HIM.

17. THE SON THEN IS VERY GOD, HAVING THE FATHER IN HIMSELF, NOT CHANGED INTO THE FATHER; FOR THE FATHER WAS NOT MADE MAN, BUT THE SON. FOR LET THE TRUTH BE FREELY SPOKEN. THE FATHER SUFFERED NOT FOR US, BUT THE FATHER SENT HIM WHO SUFFERED. NEITHER LET US SAY, THERE WAS A TIME WHEN THE SON WAS NOT; NOR LET US ADMIT A SON WHO IS THE FATHER : BUT LET US WALK IN THE KING'S HIGHWAY; LET US TURN ASIDE NEITHER ON THE LEFT HAND NOR ON THE RIGHT. NEITHER FROM THINKING TO HONOUR THE SON, LET US CALL HIM THE FATHER; NOR FROM THINKING TO HONOUR THE FATHER, IMAGINE THE SON TO BE SOME ONE OF THE CREATURES. BUT LET ONE FATHER BE WORSHIPPED THROUGH ONE SON, AND LET NOT THEIR WORSHIP BE SEPARATED. LET ONE SON BE PROCLAIMED, SITTING AT THE RIGHT HAND OF THE FATHER BEFORE ALL AGES: SHARING HIS THRONE NOT BY ADVANCEMENT IN TIME AFTER HIS PASSION, BUT BY ETERNAL POSSESSION.

18. HE WHO HAS SEEN THE SON, HAS SEEN THE FATHER JOHN 14:9: FOR IN ALL THINGS THE SON IS LIKE TO HIM WHO BEGOT HIM ; BEGOTTEN LIFE OF LIFE AND LIGHT OF LIGHT, POWER OF POWER, GOD OF GOD; AND THE CHARACTERISTICS OF THE GODHEAD ARE UNCHANGEABLE IN THE SON; AND HE WHO IS COUNTED WORTHY TO BEHOLD GODHEAD IN THE SON, ATTAINS TO THE FRUITION OF THE FATHER. THIS IS NOT MY WORD, BUT THAT OF THE ONLY-BEGOTTEN: HAVE I BEEN SO LONG TIME WITH YOU, AND HAVE YOU NOT KNOWN ME, PHILIP? HE THAT HAS SEEN ME, HAS SEEN THE FATHER. JOHN 14:9 AND TO BE BRIEF, LET US NEITHER SEPARATE THEM, NOR MAKE A CONFUSION : NEITHER SAY THOU EVER THAT THE SON IS FOREIGN TO THE FATHER, NOR ADMIT THOSE WHO SAY THAT THE FATHER IS AT ONE TIME FATHER, AND AT ANOTHER SON: FOR THESE ARE STRANGE AND IMPIOUS STATEMENTS, AND NOT THE DOCTRINES OF THE CHURCH. BUT THE FATHER HAVING BEGOTTEN THE SON, REMAINED THE FATHER AND IS NOT CHANGED. HE BEGOT WISDOM, YET LOST NOT WISDOM HIMSELF; AND BEGOT POWER, YET BECAME NOT WEAK: HE BEGOT GOD, BUT LOST NOT HIS OWN GODHEAD: AND NEITHER DID HE LOSE ANYTHING HIMSELF BY DIMINUTION OR CHANGE; NOR HAS HE WHO WAS BEGOTTEN ANYTHING WANTING. PERFECT IS HE WHO BEGOT, PERFECT THAT WHICH WAS BEGOTTEN: GOD WAS HE WHO BEGOT, GOD HE WHO WAS BEGOTTEN; GOD OF ALL HIMSELF, YET ENTITLING THE FATHER HIS OWN GOD. FOR HE IS NOT ASHAMED TO SAY, I ASCEND UNTO MY FATHER AND YOUR FATHER, AND TO MY GOD AND YOUR GOD JOHN 20:17 .

19. BUT LEST YOU SHOULD THINK THAT HE IS IN A LIKE SENSE FATHER OF THE SON AND OF THE CREATURES, CHRIST DREW A DISTINCTION IN WHAT FOLLOWS. FOR HE SAID NOT, I ASCEND TO OUR FATHER, LEST THE CREATURES SHOULD BE MADE FELLOWS OF THE ONLY-BEGOTTEN; BUT HE SAID, MY FATHER AND YOUR FATHER; IN ONE WAY MINE, BY NATURE; IN ANOTHER YOURS, BY ADOPTION. AND AGAIN, TO MY GOD AND YOUR GOD, IN ONE WAY MINE, AS HIS TRUE AND ONLY-BEGOTTEN SON, AND IN ANOTHER WAY YOURS, AS HIS WORKMANSHIP. THE SON OF GOD THEN IS VERY GOD, INEFFABLY BEGOTTEN BEFORE ALL AGES (FOR I SAY THE SAME THINGS OFTEN TO YOU, THAT IT MAY BE GRAVEN UPON YOUR MIND). THIS ALSO BELIEVE, THAT GOD HAS A SON: BUT ABOUT THE MANNER BE NOT CURIOUS, FOR BY SEARCHING YOU WILL NOT FIND. EXALT NOT YOURSELF, LEST YOU FALL: THINK UPON THOSE THINGS ONLY WHICH HAVE BEEN COMMANDED YOU. SIRACH 3:22 TELL ME FIRST WHAT HE IS WHO BEGOT, AND THEN LEARN THAT WHICH HE BEGOT; BUT IF YOU CAN NOT CONCEIVE THE NATURE OF HIM WHO HAS BEGOTTEN, SEARCH NOT CURIOUSLY INTO THE MANNER OF THAT WHICH IS BEGOTTEN.

20. FOR GODLINESS IT SUFFICES YOU TO KNOW, AS WE HAVE SAID, THAT GOD HAS ONE ONLY SON, ONE NATURALLY BEGOTTEN; WHO BEGAN NOT HIS BEING WHEN HE WAS BORN IN BETHLEHEM, BUT BEFORE ALL AGES. FOR HEAR THE PROPHET MICAH SAYING, AND THOU, BETHLEHEM, HOUSE OF EPHRATA, ART LITTLE TO BE AMONG THE THOUSANDS OF JUDAH. OUT OF YOU SHALL COME FORTH UNTO ME A RULER, WHO SHALL FEED MY PEOPLE ISRAEL: AND HIS GOINGS FORTH ARE FROM THE BEGINNING, FROM DAYS OF ETERNITY. THINK NOT THEN OF HIM WHO IS NOW COME FORTH OUT OF BETHLEHEM , BUT WORSHIP HIM WHO WAS ETERNALLY BEGOTTEN OF THE FATHER. SUFFER NONE TO SPEAK OF A BEGINNING OF THE SON IN TIME, BUT AS A TIMELESS BEGINNING ACKNOWLEDGE THE FATHER. FOR THE FATHER IS THE BEGINNING OF THE SON, TIMELESS, INCOMPREHENSIBLE, WITHOUT BEGINNING. THE FOUNTAIN OF THE RIVER OF RIGHTEOUSNESS, EVEN OF THE ONLY-BEGOTTEN, IS THE FATHER, WHO BEGOT HIM AS HIMSELF ONLY KNOWS. AND WOULD YOU KNOW THAT OUR LORD JESUS CHRIST IS KING ETERNAL? HEAR HIM AGAIN SAYING, YOUR FATHER ABRAHAM REJOICED TO SEE MY DAY, AND HE SAW IT, AND WAS GLAD. JOHN 8:56 AND THEN, WHEN THE JEWS RECEIVED THIS HARDLY, HE SAYS WHAT TO THEM WAS STILL HARDER, BEFORE ABRAHAM WAS, I AM. AND AGAIN HE SAYS TO THE FATHER, AND NOW, FATHER, GLORIFY THOU ME WITH YOUR OWN SELF, WITH THE GLORY WHICH I HAD WITH YOU BEFORE THE WORLD WAS. HE SAYS PLAINLY, BEFORE THE WORLD WAS, I HAD THE GLORY WHICH IS WITH YOU. AND AGAIN WHEN HE SAYS, FOR YOU LOVED ME BEFORE THE FOUNDATION OF THE WORLD JOHN 17:24, HE PLAINLY DECLARES, THE GLORY WHICH I HAVE WITH YOU IS FROM ETERNITY.

21. WE BELIEVE THEN IN ONE LORD JESUS CHRIST, THE ONLY-BEGOTTEN SON OF GOD, BEGOTTEN OF HIS FATHER VERY GOD BEFORE ALL WORLDS, BY WHOM ALL THINGS WERE MADE. FOR WHETHER THEY BE THRONES, OR DOMINIONS, OR PRINCIPALITIES, OR POWERS, ALL THINGS WERE MADE THROUGH HIM COLOSSIANS 1:16, AND OF THINGS CREATED NONE IS EXEMPTED FROM HIS AUTHORITY. SILENCED BE EVERY HERESY WHICH BRINGS IN DIFFERENT CREATORS AND MAKERS OF THE WORLD; SILENCED THE TONGUE WHICH BLASPHEMES THE CHRIST THE SON OF GOD; LET THEM BE SILENCED WHO SAY THAT THE SUN IS THE CHRIST, FOR HE IS THE SUN'S CREATOR, NOT THE SUN WHICH WE SEE. SILENCED BE THEY WHO SAY THAT THE WORLD IS THE WORKMANSHIP OF ANGELS , WHO WISH TO STEAL AWAY THE DIGNITY OF THE ONLY-BEGOTTEN. FOR WHETHER VISIBLE OR INVISIBLE, WHETHER THRONES OR DOMINIONS, OR ANYTHING THAT IS NAMED, ALL THINGS WERE MADE BY CHRIST. HE REIGNS OVER THE THINGS WHICH HAVE BEEN MADE BY HIM, NOT HAVING SEIZED ANOTHER'S SPOILS, BUT REIGNING OVER HIS OWN WORKMANSHIP, EVEN AS THE EVANGELIST JOHN HAS SAID, ALL THINGS WERE MADE BY HIM, AND WITHOUT HIM WAS NOT ANYTHING MADE. JOHN 1:3 ALL THINGS WERE MADE BY HIM, THE FATHER WORKING BY THE SON.

22. I WISH TO GIVE ALSO A CERTAIN ILLUSTRATION OF WHAT I AM SAYING, BUT I KNOW THAT IT IS FEEBLE; FOR OF THINGS VISIBLE WHAT CAN BE AN EXACT ILLUSTRATION OF THE DIVINE POWER? BUT NEVERTHELESS AS FEEBLE BE IT SPOKEN BY THE FEEBLE TO THE FEEBLE. FOR JUST AS ANY KING, WHOSE SON WAS A KING, IF HE WISHED TO FORM A CITY, MIGHT SUGGEST TO HIS SON, HIS PARTNER IN THE KINGDOM, THE FORM OF THE CITY, AND HE HAVING RECEIVED THE PATTERN, BRINGS THE DESIGN TO COMPLETION; SO, WHEN THE FATHER WISHED TO FORM ALL THINGS, THE SON CREATED ALL THINGS AT THE FATHER'S BIDDING, THAT THE ACT OF BIDDING MIGHT SECURE TO THE FATHER HIS ABSOLUTE AUTHORITY , AND YET THE SON IN TURN MIGHT HAVE AUTHORITY OVER HIS OWN WORKMANSHIP, AND NEITHER THE FATHER BE SEPARATED FROM THE LORDSHIP OVER HIS OWN WORKS, NOR THE SON RULE OVER THINGS CREATED BY OTHERS, BUT BY HIMSELF. FOR, AS I HAVE SAID, ANGELS DID NOT CREATE THE WORLD, BUT THE ONLY-BEGOTTEN SON, BEGOTTEN, AS I HAVE SAID, BEFORE ALL AGES, BY WHOM ALL THINGS WERE MADE, NOTHING HAVING BEEN EXCEPTED FROM HIS CREATION. AND LET THIS SUFFICE TO HAVE BEEN SPOKEN BY US SO FAR, BY THE GRACE OF CHRIST.

23. BUT LET US NOW RECUR TO OUR PROFESSION OF THE FAITH, AND SO FOR THE PRESENT FINISH OUR DISCOURSE. CHRIST MADE ALL THINGS, WHETHER THOU SPEAK OF ANGELS, OR ARCHANGELS, OF DOMINIONS, OR THRONES. NOT THAT THE FATHER WANTED STRENGTH TO CREATE THE WORKS HIMSELF, BUT BECAUSE HE WILLED THAT THE SON SHOULD REIGN OVER HIS OWN WORKMANSHIP, GOD HIMSELF GIVING HIM THE DESIGN OF THE THINGS TO BE MADE. FOR HONOURING HIS OWN FATHER THE ONLY-BEGOTTEN SAYS, THE SON CAN DO NOTHING OF HIMSELF, BUT WHAT HE SEES THE FATHER DO; FOR WHATEVER THINGS HE DOES, THESE ALSO DOES THE SON LIKEWISE. JOHN 5:19 AND AGAIN, MY FATHER WORKS HITHERTO, AND I WORK , THERE BEING NO OPPOSITION IN THOSE WHO WORK. FOR ALL MINE ARE YOURS, AND YOURS ARE MINE, SAYS THE LORD IN THE GOSPELS. AND THIS WE MAY CERTAINLY KNOW FROM THE OLD AND NEW TESTAMENTS. FOR HE WHO SAID, LET US MAKE MAN IN OUR IMAGE AND AFTER OUR LIKENESS GENESIS 1:26, WAS CERTAINLY SPEAKING TO SOME ONE PRESENT. BUT CLEAREST OF ALL ARE THE PSALMIST'S WORDS, HE SPOKE AND THEY WERE MADE; HE COMMANDED, AND THEY WERE CREATED , AS IF THE FATHER COMMANDED AND SPOKE, AND THE SON MADE ALL THINGS AT THE FATHER'S BIDDING. AND THIS JOB SAID MYSTICALLY, WHICH ALONE SPREAD OUT THE HEAVEN, AND WALKS UPON THE SEA AS ON FIRM GROUND JOB 9:8; SIGNIFYING TO THOSE WHO UNDERSTAND THAT HE WHO WHEN PRESENT HERE WALKED UPON THE SEA IS ALSO HE WHO AFORETIME MADE THE HEAVENS. AND AGAIN THE LORD SAYS, OR DID THOU TAKE EARTH, AND FASHION CLAY INTO A LIVING BEING ? THEN AFTERWARDS, ARE THE GATES OF DEATH OPENED TO YOU THROUGH FEAR, AND DID THE DOOR-KEEPERS OF HELL SHUDDER AT SIGHT OF YOU ? THUS SIGNIFYING THAT HE WHO THROUGH LOVING-KINDNESS DESCENDED INTO HELL, ALSO IN THE BEGINNING MADE MAN OUT OF CLAY.

24. CHRIST THEN IS THE ONLY-BEGOTTEN SON OF GOD, AND MAKER OF THE WORLD. FOR HE WAS IN THE WORLD, AND THE WORLD WAS MADE BY HIM; AND HE CAME UNTO HIS OWN, AS THE GOSPEL TEACHES US. JOHN 1:10-11 AND NOT ONLY OF THE THINGS WHICH ARE SEEN, BUT ALSO OF THE THINGS WHICH ARE NOT SEEN, IS CHRIST THE MAKER AT THE FATHER'S BIDDING. FOR IN HIM, ACCORDING TO THE APOSTLE, WERE ALL THINGS CREATED THAT ARE IN THE HEAVENS, AND THAT ARE UPON THE EARTH, THINGS VISIBLE AND INVISIBLE, WHETHER THRONES, OR DOMINIONS, OR PRINCIPALITIES, OR POWERS; ALL THINGS HAVE BEEN CREATED BY HIM AND FOR HIM; AND HE IS BEFORE ALL, AND IN HIM ALL THINGS CONSIST. COLOSSIANS 1:16-17 EVEN IF YOU SPEAK OF THE WORLDS, OF THESE ALSO JESUS CHRIST IS THE MAKER BY THE FATHER'S BIDDING. FOR IN THESE LAST DAYS GOD SPOKE UNTO US BY HIS SON, WHOM HE APPOINTED HEIR OF ALL THINGS, BY WHOM ALSO HE MADE THE WORLDS HEBREWS 1:2 . TO WHOM BE THE GLORY, HONOUR, MIGHT, NOW AND EVER, AND WORLD WITHOUT END. AMEN.

CATECHETICAL LECTURE 12
ON THE WORDS INCARNATE, AND MADE MAN.

ISAIAH 7:10-14

AND THE LORD SPOKE AGAIN UNTO AHAZ, SAYING, ASK YOU A SIGN, ETC.: AND BEHOLD! A VIRGIN SHALL CONCEIVE, AND BEAR A SON, AND SHALL CALL HIS NAME EMMANUEL, ETC.

1. NURSLINGS OF PURITY AND DISCIPLES OF CHASTITY, RAISE WE OUR HYMN TO THE VIRGIN-BORN GOD WITH LIPS FULL OF PURITY. DEEMED WORTHY TO PARTAKE OF THE FLESH OF THE SPIRITUAL LAMB , LET US TAKE THE HEAD TOGETHER WITH THE FEET , THE DEITY BEING UNDERSTOOD AS THE HEAD, AND THE MANHOOD TAKEN AS THE FEET. HEARERS OF THE HOLY GOSPELS, LET US LISTEN TO JOHN THE DIVINE. FOR HE WHO SAID, IN THE BEGINNING WAS THE WORD, AND THE WORD WAS WITH GOD, AND THE WORD WAS GOD JOHN 1:1, WENT ON TO SAY, AND THE WORD WAS MADE FLESH. FOR NEITHER IS IT HOLY TO WORSHIP THE MERE MAN, NOR RELIGIOUS TO SAY THAT HE IS GOD ONLY WITHOUT THE MANHOOD. FOR IF CHRIST IS GOD, AS INDEED HE IS, BUT TOOK NOT HUMAN NATURE UPON HIM, WE ARE STRANGERS TO SALVATION. LET US THEN WORSHIP HIM AS GOD, BUT BELIEVE THAT HE ALSO WAS MADE MAN. FOR NEITHER IS THERE ANY PROFIT IN CALLING HIM MAN WITHOUT GODHEAD NOR ANY SALVATION IN REFUSING TO CONFESS THE MANHOOD TOGETHER WITH THE GODHEAD. LET US CONFESS THE PRESENCE OF HIM WHO IS BOTH KING AND PHYSICIAN. FOR JESUS THE KING WHEN ABOUT TO BECOME OUR PHYSICIAN, GIRDED HIMSELF WITH THE LINEN OF HUMANITY , AND HEALED THAT WHICH WAS SICK. THE PERFECT TEACHER OF BABES ROMANS 2:20 BECAME A BABE AMONG BABES, THAT HE MIGHT GIVE WISDOM TO THE FOOLISH. THE BREAD OF HEAVEN CAME DOWN ON EARTH THAT HE MIGHT FEED THE HUNGRY.

2. BUT THE SONS OF THE JEWS BY SETTING AT NOUGHT HIM THAT CAME, AND LOOKING FOR HIM WHO COMES IN WICKEDNESS, REJECTED THE TRUE MESSIAH, AND WAIT FOR THE DECEIVER, THEMSELVES DECEIVED; HEREIN ALSO THE SAVIOUR BEING FOUND TRUE, WHO SAID, I HAVE COME IN MY FATHER'S NAME, AND YOU RECEIVE ME NOT: BUT IF ANOTHER SHALL COME IN HIS OWN NAME, HIM YOU WILL RECEIVE. IT IS WELL ALSO TO PUT A QUESTION TO THE JEWS. IS THE PROPHET ESAIAS, WHO SAYS THAT EMMANUEL SHALL BE BORN OF A VIRGIN, TRUE OR FALSE ISAIAH 7:14? FOR IF THEY CHARGE HIM WITH FALSEHOOD, NO WONDER: FOR THEIR CUSTOM IS NOT ONLY TO CHARGE WITH FALSEHOOD, BUT ALSO TO STONE THE PROPHETS. BUT IF THE PROPHET IS TRUE, POINT TO THE EMMANUEL, AND SAY, WHETHER IS HE WHO IS TO COME, FOR WHOM YOU ARE LOOKING, TO BE BORN OF A VIRGIN OR NOT? FOR IF HE IS NOT TO BE BORN OF A VIRGIN, YOU ACCUSE THE PROPHET OF FALSEHOOD: BUT IF IN HIM THAT IS TO COME YOU EXPECT THIS, WHY DO YOU REJECT THAT WHICH HAS COME TO PASS ALREADY?

3. LET THE JEWS, THEN, BE LED ASTRAY, SINCE THEY SO WILL: BUT LET THE CHURCH OF GOD BE GLORIFIED. FOR WE RECEIVE GOD THE WORD MADE MAN IN TRUTH, NOT, AS HERETICS SAY , OF THE WILL OF MAN AND WOMAN, BUT OF THE VIRGIN AND THE HOLY GHOST ACCORDING TO THE GOSPEL, MADE MAN , NOT IN SEEMING BUT IN TRUTH. AND THAT HE WAS TRULY MAN MADE OF THE VIRGIN, WAIT FOR THE PROPER TIME OF INSTRUCTION IN THIS LECTURE, AND YOU SHALL RECEIVE THE PROOFS : FOR THE ERROR OF THE HERETICS IS MANIFOLD. AND SOME HAVE SAID THAT HE HAS NOT BEEN BORN AT ALL OF A VIRGIN : OTHERS THAT HE HAS BEEN BORN, NOT OF A VIRGIN, BUT OF A WIFE DWELLING WITH A HUSBAND. OTHERS SAY THAT THE CHRIST IS NOT GOD MADE MAN, BUT A MAN MADE GOD. FOR THEY DARED TO SAY THAT NOT HE — THE PRE-EXISTENT WORD — WAS MADE MAN; BUT A CERTAIN MAN WAS BY ADVANCEMENT CROWNED.

4. BUT REMEMBER THOU WHAT WAS SAID YESTERDAY CONCERNING HIS GODHEAD. BELIEVE THAT HE THE ONLY-BEGOTTEN SON OF GOD— HE HIMSELF WAS AGAIN BEGOTTEN OF A VIRGIN. BELIEVE THE EVANGELIST JOHN WHEN HE SAYS, AND THE WORD WAS MADE FLESH, AND DWELT AMONG US. JOHN 1:14 FOR THE WORD IS ETERNAL, BEGOTTEN OF THE FATHER BEFORE ALL WORLDS: BUT THE FLESH HE TOOK ON HIM RECENTLY FOR OUR SAKE. MANY CONTRADICT THIS, AND SAY: WHAT CAUSE WAS THERE SO GREAT, FOR GOD TO COME DOWN INTO HUMANITY? AND, IS IT AT ALL GOD'S NATURE TO HOLD INTERCOURSE WITH MEN? AND, IS IT POSSIBLE FOR A VIRGIN TO BEAR, WITHOUT MAN? SINCE THEN THERE IS MUCH CONTROVERSY, AND THE BATTLE HAS MANY FORMS, COME, LET US BY THE GRACE OF CHRIST, AND THE PRAYERS OF THOSE WHO ARE PRESENT, RESOLVE EACH QUESTION.

5. AND FIRST LET US INQUIRE FOR WHAT CAUSE JESUS CAME DOWN. NOW MIND NOT MY ARGUMENTATIONS, FOR PERHAPS YOU MAY BE MISLED BUT UNLESS THOU RECEIVE TESTIMONY OF THE PROPHETS ON EACH MATTER, BELIEVE NOT WHAT I SAY: UNLESS THOU LEARN FROM THE HOLY SCRIPTURES CONCERNING THE VIRGIN, AND THE PLACE, THE TIME, AND THE MANNER, RECEIVE NOT TESTIMONY FROM MAN. JOHN 5:34 FOR ONE WHO AT PRESENT THUS TEACHES MAY POSSIBLY BE SUSPECTED: BUT WHAT MAN OF SENSE WILL SUSPECT ONE THAT PROPHESIED A THOUSAND AND MORE YEARS BEFOREHAND? IF THEN YOU SEEK THE CAUSE OF CHRIST'S COMING, GO BACK TO THE FIRST BOOK OF THE SCRIPTURES. IN SIX DAYS GOD MADE THE WORLD: BUT THE WORLD WAS FOR MAN. THE SUN HOWEVER RESPLENDENT WITH BRIGHT BEAMS, YET WAS MADE TO GIVE LIGHT TO MAN, YEA, AND ALL LIVING CREATURES WERE FORMED TO SERVE US: HERBS AND TREES WERE CREATED FOR OUR ENJOYMENT. ALL THE WORKS OF CREATION WERE GOOD, BUT NONE OF THESE WAS AN IMAGE OF GOD, SAVE MAN ONLY. THE SUN WAS FORMED BY A MERE COMMAND, BUT MAN BY GOD'S HANDS: LET US MAKE MAN AFTER OUR IMAGE, AND AFTER OUR LIKENESS. GENESIS 1:26 A WOODEN IMAGE OF AN EARTHLY KING IS HELD IN HONOUR; HOW MUCH MORE A RATIONAL IMAGE OF GOD?

BUT WHEN THIS THE GREATEST OF THE WORKS OF CREATION WAS DISPORTING HIMSELF IN PARADISE, THE ENVY OF THE DEVIL CAST HIM OUT. THE ENEMY WAS REJOICING OVER THE FALL OF HIM WHOM HE HAD ENVIED: WOULD YOU HAVE HAD THE ENEMY CONTINUE TO REJOICE? NOT DARING TO ACCOST THE MAN BECAUSE OF HIS STRENGTH, HE ACCOSTED AS BEING WEAKER THE WOMAN, STILL A VIRGIN: FOR IT WAS AFTER THE EXPULSION FROM PARADISE THAT ADAM KNEW HIS WIFE.

6. CAIN AND ABEL SUCCEEDED IN THE SECOND GENERATION OF MANKIND: AND CAIN WAS THE FIRST MURDERER. AFTERWARDS A DELUGE WAS POURED ABROAD BECAUSE OF THE GREAT WICKEDNESS OF MEN: FIRE CAME DOWN FROM HEAVEN UPON THE PEOPLE OF SODOM BECAUSE OF THEIR TRANSGRESSION. AFTER A TIME GOD CHOSE OUT ISRAEL: BUT ISRAEL ALSO TURNED ASIDE, AND THE CHOSEN RACE WAS WOUNDED. FOR WHILE MOSES STOOD BEFORE GOD IN THE MOUNT, THE PEOPLE WERE WORSHIPPING A CALF INSTEAD OF GOD. IN THE LIFETIME OF MOSES, THE LAW-GIVER WHO HAD SAID, YOU SHALL NOT COMMIT ADULTERY, A MAN DARED TO ENTER A PLACE OF HARLOTRY AND TRANSGRESS. NUMBERS 25:6 AFTER MOSES, PROPHETS WERE SENT TO CURE ISRAEL: BUT IN THEIR HEALING OFFICE THEY LAMENTED THAT THEY WERE NOT ABLE TO OVERCOME THE DISEASE, SO THAT ONE OF THEM SAYS, WOE IS ME! FOR THE GODLY MAN IS PERISHED OUT OF THE EARTH, AND THERE IS NONE THAT DOES RIGHT AMONG MEN MICAH 7:2: AND AGAIN, THEY ARE ALL GONE OUT OF THE WAY, THEY ARE TOGETHER BECAME UNPROFITABLE; THERE IS NONE THAT DOES GOOD, NO, NOT ONE PSALM 14:3; ROMANS 3:12: AND AGAIN, CURSING AND STEALING, AND ADULTERY, AND MURDER ARE POURED OUT UPON THE LAND. HOSEA 4:2 THEIR SONS AND THEIR DAUGHTERS THEY SACRIFICED UNTO DEVILS. THEY USED AUGURIES, AND ENCHANTMENTS, AND DIVINATIONS. 2 CHRONICLES 33:6 AND AGAIN, THEY FASTENED THEIR GARMENTS WITH CORDS, AND MADE HANGINGS ATTACHED TO THE ALTAR.

7. VERY GREAT WAS THE WOUND OF MAN'S NATURE; FROM THE FEET TO THE HEAD THERE WAS NO SOUNDNESS IN IT; NONE COULD APPLY MOLLIFYING OINTMENT, NEITHER OIL, NOR BANDAGES. ISAIAH 1:6 THEN BEWAILING AND WEARYING THEMSELVES, THE PROPHETS SAID, WHO SHALL GIVE SALVATION OUT OF SION ? AND AGAIN, LET YOUR HAND BE UPON THE MAN OF YOUR RIGHT HAND, AND UPON THE SON OF MAN WHOM YOU MADE STRONG FOR YOURSELF: SO WILL NOT WE GO BACK FROM YOU. AND ANOTHER OF THE PROPHETS ENTREATED, SAYING, BOW THE HEAVENS, O LORD AND COME DOWN. THE WOUNDS OF MAN'S NATURE PASS OUR HEALING. THEY SLEW YOUR PROPHETS, AND CAST DOWN YOUR ALTARS. 1 KINGS 19:10 THE EVIL IS IRRETRIEVABLE BY US, AND NEEDS YOU TO RETRIEVE IT.

8. THE LORD HEARD THE PRAYER OF THE PROPHETS. THE FATHER DISREGARDED NOT THE PERISHING OF OUR RACE; HE SENT FORTH HIS SON, THE LORD FROM HEAVEN, AS HEALER: AND ONE OF THE PROPHETS SAYS, THE LORD WHOM YOU SEEK, COMES, AND SHALL SUDDENLY COME. MALACHI 3:1 WHITHER? THE LORD SHALL COME TO HIS OWN TEMPLE, WHERE YOU STONED HIM. THEN ANOTHER OF THE PROPHETS, ON HEARING THIS, SAYS TO HIM: IN SPEAKING OF THE SALVATION OF GOD, DO YOU SPEAK QUIETLY? IN PREACHING THE GOOD TIDINGS OF GOD'S COMING FOR SALVATION, DO YOU SPEAK IN SECRET? O YOU THAT BRINGEST GOOD TIDINGS TO ZION, GO UP TO THE HIGH MOUNTAIN. SPEAK TO THE CITIES OF JUDAH. WHAT AM I TO SPEAK? BEHOLD OUR GOD! BEHOLD! THE LORD COMES WITH STRENGTH ISAIAH 40:9-10! AGAIN THE LORD HIMSELF SAYS, BEHOLD! I COME, AND I WILL DWELL IN THE MIDST OF YOU, SAYS THE LORD. AND MANY NATIONS SHALL FLEE UNTO THE LORD. ZECHARIAH 2:10-11 THE ISRAELITES REJECTED SALVATION THROUGH ME: I COME TO GATHER ALL NATIONS AND TONGUES. ISAIAH 66:18 FOR HE CAME TO HIS OWN AND HIS OWN RECEIVED HIM NOT. JOHN 1:11 YOU COME AND WHAT DOST THOU BESTOW ON THE NATIONS? I COME TO GATHER ALL NATIONS, AND I WILL LEAVE ON THEM A SIGN. FOR FROM MY CONFLICT UPON THE CROSS I GIVE TO EACH OF MY SOLDIERS A ROYAL SEAL TO BEAR UPON HIS FOREHEAD. ANOTHER ALSO OF THE PROPHETS SAID, HE BOWED THE HEAVENS ALSO, AND CAME DOWN; AND DARKNESS WAS UNDER HIS FEET. FOR HIS COMING DOWN FROM HEAVEN WAS NOT KNOWN BY MEN.

9. AFTERWARDS SOLOMON HEARING HIS FATHER DAVID SPEAK THESE THINGS, BUILT A WONDROUS HOUSE, AND FORESEEING HIM WHO WAS TO COME INTO IT, SAID IN ASTONISHMENT, WILL GOD IN VERY DEED DWELL WITH MEN ON THE EARTH ? YEA, SAYS DAVID BY ANTICIPATION IN THE PSALM INSCRIBED FOR SOLOMON, WHEREIN IS THIS, HE SHALL COME DOWN LIKE RAIN INTO A FLEECE : RAIN, BECAUSE OF HIS HEAVENLY NATURE, AND INTO A FLEECE, BECAUSE OF HIS HUMANITY. FOR RAIN, COMING DOWN INTO A FLEECE, COMES DOWN NOISELESSLY: SO THAT THE MAGI, NOT KNOWING THE MYSTERY OF THE NATIVITY, SAY, WHERE IS HE THAT IS BORN KING OF THE JEWS MATTHEW 2:2? AND HEROD BEING TROUBLED INQUIRED CONCERNING HIM WHO WAS BORN, AND SAID, WHERE IS THE CHRIST TO BE BORN ?

10. BUT WHO IS THIS THAT COMES DOWN? HE SAYS IN WHAT FOLLOWS, AND WITH THE SUN HE ENDURES, AND BEFORE THE MOON GENERATIONS OF GENERATIONS. AND AGAIN ANOTHER OF THE PROPHETS SAYS, REJOICE GREATLY, O DAUGHTER OF SION, SHOUT, O DAUGHTER OF JERUSALEM. BEHOLD! YOUR KING COMES UNTO YOU, JUST AND HAVING SALVATION. ZECHARIAH 9:9 KINGS ARE MANY; OF WHICH DO YOU SPEAK, O PROPHET? GIVE US A SIGN WHICH OTHER KINGS HAVE NOT. IF YOU SAY, A KING CLAD IN PURPLE, THE DIGNITY OF THE APPAREL HAS BEEN ANTICIPATED. IF YOU SAY, GUARDED BY SPEAR-MEN, AND SITTING IN A GOLDEN CHARIOT, THIS ALSO HAS BEEN ANTICIPATED BY OTHERS. GIVE US A SIGN PECULIAR TO THE KING WHOSE COMING YOU ANNOUNCE. AND THE PROPHET MAKES ANSWER AND SAYS, BEHOLD! YOUR KING COMES UNTO YOU, JUST, AND HAVING SALVATION: HE IS MEEK, AND RIDING UPON AN ASS AND A YOUNG FOAL, NOT ON A CHARIOT. YOU HAVE A UNIQUE SIGN OF THE KING WHO CAME. JESUS ALONE OF KINGS SAT UPON AN UNYOKED FOAL, ENTERING INTO JERUSALEM WITH ACCLAMATIONS AS A KING. AND WHEN THIS KING HAS COME, WHAT DOES HE? THOU ALSO BY THE BLOOD OF THE COVENANT HAST SENT FORTH YOUR PRISONERS OUT OF THE PIT WHEREIN IS NO WATER ZECHARIAH 9:11 .

11. BUT HE MIGHT PERCHANCE EVEN SIT UPON A FOAL: GIVE US RATHER A SIGN, WHERE THE KING THAT ENTERS SHALL STAND. AND GIVE THE SIGN NOT FAR FROM THE CITY, THAT IT MAY NOT BE UNKNOWN TO US: AND GIVE US THE SIGN PLAIN BEFORE OUR EYES, THAT EVEN WHEN IN THE CITY WE MAY BEHOLD THE PLACE. AND THE PROPHET AGAIN MAKES ANSWER, SAYING: AND HIS FEET SHALL STAND IN THAT DAY UPON THE MOUNT OF OLIVES WHICH IS BEFORE JERUSALEM ON THE EAST. DOES ANY ONE STANDING WITHIN THE CITY FAIL TO BEHOLD THE PLACE?

12. WE HAVE TWO SIGNS, AND WE DESIRE TO LEARN A THIRD. TELL US WHAT THE LORD DOES WHEN HE HAS COME. ANOTHER PROPHET SAYS, BEHOLD! OUR GOD, AND AFTERWARDS, HE WILL COME AND SAVE US. THEN THE EYES OF THE BLIND SHALL BE OPENED, AND THE EARS OF THE DEAF SHALL HEAR: THEN SHALL THE LAME MAN LEAP AS AN HART, AND THE TONGUE OF THE STAMMERERS SHALL BE DISTINCT. ISAIAH 35:4-6 BUT LET YET ANOTHER TESTIMONY BE TOLD US. YOU SAY, O PROPHET, THAT THE LORD COMES, AND DOES SIGNS SUCH AS NEVER WERE: WHAT OTHER CLEAR SIGN TELLS YOU? THE LORD HIMSELF ENTERS INTO JUDGMENT WITH THE ELDERS OF HIS PEOPLE, AND WITH THE PRINCES THEREOF. A NOTABLE SIGN! THE MASTER JUDGED BY HIS SERVANTS, THE ELDERS, AND SUBMITTING TO IT.

13. THESE THINGS THE JEWS READ, BUT HEAR NOT: FOR THEY HAVE STOPPED THE EARS OF THEIR HEART, THAT THEY MAY NOT HEAR. BUT LET US BELIEVE IN JESUS CHRIST, AS HAVING COME IN THE FLESH AND BEEN MADE MAN, BECAUSE WE COULD NOT RECEIVE HIM OTHERWISE. FOR SINCE WE COULD NOT LOOK UPON OR ENJOY HIM AS HE WAS, HE BECAME WHAT WE ARE, THAT SO WE MIGHT BE PERMITTED TO ENJOY HIM. FOR IF WE CANNOT LOOK FULL ON THE SUN, WHICH WAS MADE ON THE FOURTH DAY, COULD WE BEHOLD GOD ITS CREATOR ? THE LORD CAME DOWN IN FIRE ON MOUNT SINAI, AND THE PEOPLE COULD NOT BEAR IT, BUT SAID TO MOSES, SPEAK THOU WITH US, AND WE WILL HEAR; AND LET NOT GOD SPEAK TO US, LEST WE DIE EXODUS 20:19: AND AGAIN, FOR WHO IS THERE OF ALL FLESH THAT HAS HEARD THE VOICE OF THE LIVING GOD SPEAKING OUT OF THE MIDST OF THE FIRE, AND SHALL LIVE DEUTERONOMY 5:26? IF TO HEAR THE VOICE OF GOD SPEAKING IS A CAUSE OF DEATH, HOW SHALL NOT THE SIGHT OF GOD HIMSELF BRING DEATH? AND WHAT WONDER? EVEN MOSES HIMSELF SAYS, I EXCEEDINGLY FEAR AND QUAKE HEBREWS 12:21 .

14. WHAT WOULD YOU THEN? THAT HE WHO CAME FOR OUR SALVATION SHOULD BECOME A MINISTER OF DESTRUCTION BECAUSE MEN COULD NOT BEAR HIM? OR THAT HE SHOULD SUIT HIS GRACE TO OUR MEASURE? DANIEL COULD NOT BEAR THE VISION OF AN ANGEL, AND WERE THOU CAPABLE OF THE SIGHT OF THE LORD OF ANGELS? GABRIEL APPEARED, AND DANIEL FELL DOWN: AND OF WHAT NATURE OR IN WHAT GUISE WAS HE THAT APPEARED? HIS COUNTENANCE WAS LIKE LIGHTNING DANIEL 10:6; NOT LIKE THE SUN: AND HIS EYES AS LAMPS OF FIRE, NOT AS A FURNACE OF FIRE: AND THE VOICE OF HIS WORDS AS THE VOICE OF A MULTITUDE, NOT AS THE VOICE OF TWELVE LEGIONS OF ANGELS; NEVERTHELESS THE PROPHET FELL DOWN. AND THE ANGEL COMES UNTO HIM, SAYING, FEAR NOT, DANIEL, STAND UPRIGHT: BE OF GOOD COURAGE, YOUR WORDS ARE HEARD. DANIEL 10:12 AND DANIEL SAYS, I STOOD UP TREMBLING : AND NOT EVEN SO DID HE MAKE ANSWER, UNTIL THE LIKENESS OF A MAN'S HAND TOUCHED HIM. AND WHEN HE THAT APPEARED WAS CHANGED INTO THE APPEARANCE OF A MAN, THEN DANIEL SPOKE: AND WHAT SAYS HE? O MY LORD, AT THE VISION OF YOU MY INWARD PARTS WERE TURNED WITHIN ME, AND NO STRENGTH REMAINS IN ME, NEITHER IS THERE BREATH LEFT IN ME. IF AN ANGEL APPEARING TOOK AWAY THE PROPHET'S VOICE AND STRENGTH, WOULD THE APPEARANCE OF GOD HAVE ALLOWED HIM TO BREATHE? AND UNTIL THERE TOUCHED ME AS IT WERE A VISION OF A MAN , SAYS THE SCRIPTURE, DANIEL TOOK NOT COURAGE. SO THEN AFTER TRIAL SHOWN OF OUR WEAKNESS, THE LORD ASSUMED THAT WHICH MAN REQUIRED: FOR SINCE MAN REQUIRED TO HEAR FROM ONE OF LIKE COUNTENANCE, THE SAVIOUR TOOK ON HIM THE NATURE OF LIKE AFFECTIONS, THAT MEN MIGHT BE THE MORE EASILY INSTRUCTED.

15. LEARN ALSO ANOTHER CAUSE. CHRIST CAME THAT HE MIGHT BE BAPTIZED, AND MIGHT SANCTIFY BAPTISM: HE CAME THAT HE MIGHT WORK WONDERS, WALKING UPON THE WATERS OF THE SEA. SINCE THEN BEFORE HIS APPEARANCE IN FLESH, THE SEA SAW HIM AND FLED, AND JORDAN WAS TURNED BACK , THE LORD TOOK TO HIMSELF HIS BODY, THAT THE SEA MIGHT ENDURE THE SIGHT, AND JORDAN RECEIVE HIM WITHOUT FEAR. THIS THEN IS ONE CAUSE; BUT THERE IS ALSO A SECOND. THROUGH EVE YET VIRGIN CAME DEATH; THROUGH A VIRGIN, OR RATHER FROM A VIRGIN, MUST THE LIFE APPEAR: THAT AS THE SERPENT BEGUILED THE ONE, SO TO THE OTHER GABRIEL MIGHT BRING GOOD TIDINGS. MEN FORSOOK GOD, AND MADE CARVED IMAGES OF MEN. SINCE THEREFORE AN IMAGE OF MAN WAS FALSELY WORSHIPPED AS GOD, GOD BECAME TRULY MAN, THAT THE FALSEHOOD MIGHT BE DONE AWAY. THE DEVIL HAD USED THE FLESH AS AN INSTRUMENT AGAINST US; AND PAUL KNOWING THIS, SAYS, BUT I SEE ANOTHER LAW IN MY MEMBERS WARRING AGAINST THE LAW OF MY MIND, AND BRINGING ME INTO CAPTIVITY ROMANS 7:23, AND THE REST. BY THE VERY SAME WEAPONS, THEREFORE, WHEREWITH THE DEVIL USED TO VANQUISH US, HAVE WE BEEN SAVED. THE LORD TOOK ON HIM FROM US OUR LIKENESS, THAT HE MIGHT SAVE MAN'S NATURE: HE TOOK OUR LIKENESS, THAT HE MIGHT GIVE GREATER GRACE TO THAT WHICH LACKED; THAT SINFUL HUMANITY MIGHT BECOME PARTAKER OF GOD. FOR WHERE SIN ABOUNDED, GRACE DID MUCH MORE ABOUND. IT BEHOOVED THE LORD TO SUFFER FOR US; BUT IF THE DEVIL HAD KNOWN HIM, HE WOULD NOT HAVE DARED TO APPROACH HIM. FOR HAD THEY KNOWN IT, THEY WOULD NOT HAVE CRUCIFIED THE LORD OF GLORY. 1 CORINTHIANS 2:8 HIS BODY THEREFORE WAS MADE A BAIT TO DEATH THAT THE DRAGON , HOPING TO DEVOUR IT, MIGHT DISGORGE THOSE ALSO WHO HAD BEEN ALREADY DEVOURED. FOR DEATH PREVAILED AND DEVOURED; AND AGAIN, GOD WIPED AWAY EVERY TEAR FROM OFF EVERY FACE.

16. WAS IT WITHOUT REASON THAT CHRIST WAS MADE MAN? ARE OUR TEACHINGS INGENIOUS PHRASES AND HUMAN SUBTLETIES? ARE NOT THE HOLY SCRIPTURES OUR SALVATION? ARE NOT THE PREDICTIONS OF THE PROPHETS? KEEP THEN, I PRAY YOU, THIS DEPOSIT UNDISTURBED, AND LET NONE REMOVE YOU: BELIEVE THAT GOD BECAME MAN. BUT THOUGH IT HAS BEEN PROVED POSSIBLE FOR HIM TO BE MADE MAN, YET IF THE JEWS STILL DISBELIEVE, LET US HOLD THIS FORTH TO THEM: WHAT STRANGE THING DO WE ANNOUNCE IN SAYING THAT GOD WAS MADE MAN, WHEN YOURSELVES SAY THAT ABRAHAM RECEIVED THE LORD AS A ? WHAT STRANGE THING DO WE ANNOUNCE, WHEN JACOB SAYS, FOR I HAVE SEEN GOD FACE TO FACE, AND MY LIFE IS PRESERVED ? THE LORD, WHO ATE WITH ABRAHAM, ATE ALSO WITH US. WHAT STRANGE THING THEN DO WE ANNOUNCE? NAY MORE, WE PRODUCE TWO WITNESSES, THOSE WHO STOOD BEFORE LORD ON MOUNT SINAI: MOSES WAS IN A CLEFT OF THE ROCK EXODUS 33:22, AND ELIAS WAS ONCE IN A CLEFT OF THE ROCK 1 KINGS 19:8: THEY BEING PRESENT WITH HIM AT HIS TRANSFIGURATION ON MOUNT TABOR, SPOKE TO THE DISCIPLES OF HIS DECEASE WHICH FIRE SHOULD ACCOMPLISH AT JERUSALEM. BUT, AS I SAID BEFORE, IT HAS BEEN PROVED POSSIBLE FOR HIM TO BE MADE MAN: AND THE REST OF THE PROOFS MAY BE LEFT FOR THE STUDIOUS TO COLLECT.

17. MY STATEMENT, HOWEVER, PROMISED TO DECLARE ALSO THE TIME OF THE SAVIOUR'S AND THE PLACE: AND I MUST NOT GO AWAY CONVICTED OF FALSEHOOD, BUT RATHER SEND AWAY THE CHURCH'S NOVICES WELL ASSURED. LET US THEREFORE INQUIRE THE TIME WHEN OUR LORD CAME: BECAUSE HIS COMING IS RECENT, AND IS DISPUTED: AND BECAUSE CHRIST JESUS IS THE SAME YESTERDAY, AND TODAY, AND FOR EVER. MOSES THEN, THE PROPHET, SAYS, A PROPHET SHALL THE LORD YOUR GOD RAISE UP UNTO YOU OF YOUR BRETHREN, LIKE ME : BUT LET THAT LIKE ME BE RESERVED AWHILE TO BE EXAMINED IN ITS PROPER PLACE. BUT WHEN COMES THIS PROPHET THAT IS EXPECTED? RECUR, HE SAYS, TO WHAT HAS BEEN WRITTEN BY ME: EXAMINE CAREFULLY JACOB'S PROPHECY ADDRESSED TO JUDAH: JUDAH, MAY YOUR BRETHREN PRAISE YOU, AND AFTERWARDS, NOT TO QUOTE THE WHOLE, A PRINCE SHALL NOT FAIL OUT OF JUDAH, NOR A RULER FROM HIS LOINS, UNTIL HE COME, FOR WHOM IT IS RESERVED; AND HE IS THE EXPECTATION, NOT OF THE JEWS BUT OF THE GENTILES. GENESIS 49:8, 10 HE GAVE, THEREFORE, AS A SIGN OF CHRIST'S ADVENT THE CESSATION OF THE JEWISH RULE. IF THEY ARE NOT NOW UNDER THE ROMANS, THE CHRIST IS NOT YET COME: IF THEY STILL HAVE A PRINCE OF THE RACE OF JUDAH AND OF DAVID , HE IS NOT YET COME THAT WAS EXPECTED. FOR I AM ASHAMED TO TELL OF THEIR RECENT DOINGS CONCERNING THOSE WHO ARE NOW CALLED PATRIARCHS AMONG THEM, AND WHAT THEIR DESCENT IS, AND WHO THEIR MOTHER: BUT I LEAVE IT TO THOSE WHO KNOW. BUT HE THAT COMES AS THE EXPECTATION OF THE GENTILES, WHAT FURTHER SIGN THEN HAS HE? HE SAYS NEXT, BINDING HIS FOAL UNTO THE VINE. GENESIS 49:11 YOU SEE THAT FOAL WHICH WAS CLEARLY ANNOUNCED BY ZACHARIAH.

18. BUT AGAIN YOU ASK YET ANOTHER TESTIMONY OF THE TIME. THE LORD SAID TO ME, YOU ARE MY SON; THIS DAY HAVE I BEGOTTEN YOU: AND A FEW WORDS FURTHER ON, YOU SHALL RULE THEM WITH A ROD OF IRON. I HAVE SAID BEFORE THAT THE KINGDOM OF THE ROMANS IS CLEARLY CALLED A ROD OF IRON; BUT WHAT IS WANTING CONCERNING THIS LET US FURTHER CALL TO MIND OUT OF DANIEL. FOR IN RELATING AND INTERPRETING TO NEBUCHADNEZZAR THE IMAGE OF THE STATUE, HE TELLS ALSO HIS WHOLE VISION CONCERNING IT: AND THAT A STONE CUT OUT OF A MOUNTAIN WITHOUT HANDS, THAT IS, NOT SET UP BY HUMAN CONTRIVANCE, SHOULD OVERPOWER THE WHOLE WORLD: AND HE SPEAKS MOST CLEARLY THUS; AND IN THE DAYS OF THOSE KINGDOMS THE GOD OF HEAVEN SHALL SET UP A KINGDOM, WHICH SHALL NEVER BE DESTROYED, AND HIS KINGDOM SHALL NOT BE LEFT TO ANOTHER PEOPLE DANIEL 2:44 .

19. BUT WE SEEK STILL MORE CLEARLY THE PROOF OF THE TIME OF HIS COMING. FOR MAN BEING HARD TO PERSUADE, UNLESS HE GETS THE VERY YEARS FOR A CLEAR CALCULATION, DOES NOT BELIEVE WHAT IS STATED. WHAT THEN IS THE SEASON, AND WHAT THE MANNER OF THE TIME? IT IS WHEN, ON THE FAILURE OF THE KINGS DESCENDED FROM JUDAH, HEROD A FOREIGNER SUCCEEDS TO THE KINGDOM? THE ANGEL, THEREFORE, WHO CONVERSES WITH DANIEL SAYS, AND DO THOU NOW MARK THE WORDS, AND YOU SHALL KNOW AND UNDERSTAND: FROM THE GOING FORTH OF THE WORD FOR MAKING ANSWER , AND FOR THE BUILDING OF JERUSALEM, UNTIL MESSIAH THE PRINCE ARE SEVEN WEEKS AND THREE SCORE AND TWO WEEKS. DANIEL 9:25 NOW THREE SCORE AND NINE WEEKS OF YEARS CONTAIN FOUR HUNDRED AND EIGHTY-THREE YEARS. HE SAID, THEREFORE, THAT AFTER THE BUILDING OF JERUSALEM, FOUR HUNDRED AND EIGHTY-THREE YEARS HAVING PASSED, AND THE RULERS HAVING FAILED, THEN COMES A CERTAIN KING OF ANOTHER RACE, IN WHOSE TIME THE CHRIST IS TO BE BORN. NOW DARIUS THE MEDE BUILT THE CITY IN THE SIXTH YEAR OF HIS OWN REIGN, AND FIRST YEAR OF THE 66TH OLYMPIAD ACCORDING TO THE GREEKS. OLYMPIAD IS THE NAME AMONG THE GREEKS OF THE GAMES CELEBRATED AFTER FOUR YEARS, BECAUSE OF THE DAY WHICH IN EVERY FOUR YEARS OF THE SUN'S COURSES IS MADE UP OF THE THREE (SUPERNUMERARY) HOURS IN EACH YEAR. AND HEROD IS KING IN THE 186TH OLYMPIAD, IN THE 4TH YEAR THEREOF. NOW FROM THE 66TH TO THE 186TH OLYMPIAD THERE ARE 120 OLYMPIADS INTERVENING, AND A LITTLE OVER. SO THEN THE 120 OLYMPIADS MAKE UP 480 YEARS: FOR THE OTHER THREE YEARS REMAINING ARE PERHAPS TAKEN UP IN THE INTERVAL BETWEEN THE FIRST AND FOURTH YEARS. AND THERE YOU HAVE THE PROOF ACCORDING TO THE SCRIPTURE WHICH SAYS, FROM THE GOING FORTH OF THE WORD THAT JERUSALEM BE RESTORED AND BUILT UNTIL MESSIAH THE PRINCE ARE SEVEN WEEKS AND SIXTY-TWO WEEKS. OF THE TIMES, THEREFORE, YOU HAVE FOR THE PRESENT THIS PROOF, ALTHOUGH THERE ARE ALSO OTHER DIFFERENT INTERPRETATIONS CONCERNING THE AFORESAID WEEKS OF YEARS IN DANIEL.

20. BUT NOW HEAR THE PLACE OF THE PROMISE, AS MICAH SAYS, AND THOU, BETHLEHEM, HOUSE OF EPHRATHAH, ARE YOU LITTLE TO BE AMONG THE THOUSANDS OF JUDAH? FOR OUT OF YOU SHALL COME FORTH UNTO ME A RULER, TO BE GOVERNOR IN ISRAEL: AND HIS GOINGS FORTH ARE FRONT THE BEGINNING, FROM THE DAYS OF ETERNITY. BUT ASSUREDLY AS TO THE PLACES, THOU BEING AN INHABITANT OF JERUSALEM, KNOW ALSO BEFOREHAND WHAT IS WRITTEN IN THE HUNDRED AND THIRTY-FIRST PSALM. LO! WE HEARD OF IT AT EPHRATHAH, WE FOUND IT IN THE PLAINS OF THE WOOD . FOR A FEW YEARS AGO THE PLACE WAS WOODY. AGAIN YOU HAVE HEARD HABAKKUK SAY TO THE LORD, WHEN THE YEARS DRAW NEAR, YOU SHALL BE MADE KNOWN, WHEN THE TIME HAS COME, YOU SHALL BE SHOWN. AND WHAT IS THE SIGN, O PROPHET, OF THE LORD'S COMING? AND PRESENTLY HE SAYS, IN THE MIDST OF TWO LIVES SHALL YOU BE KNOWN , PLAINLY SAYING THIS TO THE LORD, HAVING COME IN THE FLESH YOU LIVE AND DIE, AND AFTER RISING FROM THE DEAD YOU LIVE AGAIN. FURTHER, FROM WHAT PART OF THE REGION ROUND JERUSALEM COMES HE? FROM EAST, OR WEST, OR NORTH, OR SOUTH? TELL US EXACTLY. AND HE MAKES ANSWER MOST PLAINLY AND SAYS, GOD SHALL COME FROM TEMAN (NOW TEMAN IS BY INTERPRETATION 'SOUTH') AND THE HOLY ONE FROM MOUNT PARAN , SHADY, WOODY: WHAT THE PSALMIST SPOKE IN LIKE WORDS, WE FOUND IT IN THE PLAINS OF THE WOOD.

21. WE ASK FURTHER, OF WHOM COMES HE AND HOW? AND THIS ESAIAS TELLS US: BEHOLD! THE VIRGIN SHALL CONCEIVE IN HER WOMB, AND SHALL BRING FORTH A SON, AND THEY SHALL CALL HIS NAME EMMANUEL. THIS THE JEWS CONTRADICT, FOR OF OLD IT IS THEIR WONT WICKEDLY TO OPPOSE THE TRUTH: AND THEY SAY THAT IT IS NOT WRITTEN THE VIRGIN, BUT THE DAMSEL. BUT THOUGH I ASSENT TO WHAT THEY SAY, EVEN SO I FIND THE TRUTH. FOR WE MUST ASK THEM, IF A VIRGIN BE FORCED, WHEN DOES SHE CRY OUT AND CALL FOR HELPERS, AFTER OR BEFORE THE OUTRAGE? IF, THEREFORE, THE SCRIPTURE ELSEWHERE SAYS, THE BETROTHED DAMSEL CRIED, AND THERE WAS NONE TO SAVE HER DEUTERONOMY 22:27, DOES IT NOT SPEAK OF A VIRGIN?

BUT THAT YOU MAY LEARN MORE PLAINLY THAT EVEN A VIRGIN IS CALLED IN HOLY SCRIPTURE A DAMSEL, HEAR THE BOOK OF THE KINGS, SPEAKING OF ABISHAG THE SHUNAMITE, AND THE DAMSEL WAS VERY FAIR : FOR THAT AS A VIRGIN SHE WAS CHOSEN AND BROUGHT TO DAVID IS ADMITTED.

22. BUT THE JEWS SAY AGAIN, THIS WAS SAID TO AHAZ IN REFERENCE TO HEZEKIAH. WELL, THEN, LET US READ THE SCRIPTURE: ASK YOU A SIGN OF THE LORD YOUR GOD, IN THE DEPTH OR IN THE HEIGHT. ISAIAH 7:11 AND THE SIGN CERTAINLY MUST BE SOMETHING ASTONISHING. FOR THE WATER FROM THE ROCK WAS A SIGN, THE SEA DIVIDED, THE SUN TURNING BACK, AND THE LIKE. BUT IN WHAT I AM GOING TO MENTION THERE IS STILL MORE MANIFEST REFUTATION OF THE JEWS. (I KNOW THAT I AM SPEAKING AT MUCH LENGTH, AND THAT MY HEARERS ARE WEARIED: BUT BEAR WITH

THE FULLNESS OF MY STATEMENTS, BECAUSE IT IS FOR CHRIST'S SAKE THESE QUESTIONS ARE MOVED, AND THEY CONCERN NO ORDINARY MATTERS.) NOW AS ISAIAH SPOKE THIS IN THE REIGN OF AHAZ, AND AHAZ REIGNED ONLY SIXTEEN YEARS, AND THE PROPHECY WAS SPOKEN TO HIM WITHIN THESE YEARS, THE OBJECTION OF THE JEWS IS REFUTED BY THE FACT THAT THE SUCCEEDING KING, HEZEKIAH, SON OF AHAZ, WAS TWENTY-FIVE YEARS OLD WHEN HE BEGAN TO REIGN: FOR AS THE PROPHECY IS CONFINED WITHIN SIXTEEN YEARS, HE MUST HAVE BEEN BEGOTTEN OF AHAZ FULL NINE YEARS BEFORE THE PROPHECY. WHAT NEED THEN WAS THERE TO UTTER THE PROPHECY CONCERNING ONE WHO HAD BEEN ALREADY BEGOTTEN EVEN BEFORE THE REIGN OF FATHER AHAZ ? FOR HE SAID NOT, HAS CONCEIVED, BUT THE VIRGIN SHALL CONCEIVE, SPEAKING AS WITH FOREKNOWLEDGE.

23. WE KNOW THEN FOR CERTAIN THAT THE LORD WAS TO BE BORN OF A VIRGIN, BUT WE HAVE TO SHOW OF WHAT FAMILY THE VIRGIN WAS. THE LORD SWORE IN TRUTH UNTO DAVID, AND WILL NOT SET IT ASIDE. OF THE FRUIT OF BODY WILL I SET UPON YOUR THRONE : AND AGAIN, SEED WILL I ESTABLISH FOR EVER, AND HIS THRONE AS THE DAYS OF HEAVEN. AND AFTERWARDS, ONCE HAVE I SWORN BY MY HOLINESS THAT I WILL NOT LIE UNTO DAVID. HIS SEED SHALL ENDURE FOR EVER, AND HIS THRONE AS THE SUN BEFORE ME, AND AS THE MOON ESTABLISHED FOR EVER. YOU SEE THAT THE DISCOURSE IS OF CHRIST, NOT OF SOLOMON. FOR SOLOMON'S THRONE ENDURED NOT AS THE SUN. BUT IF ANY DENY THIS, BECAUSE CHRIST SAT NOT ON DAVID'S THRONE OF WOOD, WE WILL BRING FORWARD THAT SAYING, THE SCRIBES AND THE PHARISEES SIT IN MOSES' SEAT MATTHEW 23:2: FOR IT SIGNIFIES NOT HIS WOODEN SEAT, BUT THE AUTHORITY OF HIS TEACHING. IN LIKE MANNER THEN I WOULD HAVE YOU SEEK FOR DAVID'S THRONE NOT THE THRONE OF WOOD, BUT THE KINGDOM ITSELF. TAKE, TOO, AS MY WITNESSES THE CHILDREN WHO CRIED ALOUD, HOSANNA TO THE SON OF DAVID , BLESSED IS THE KING OF ISRAEL. JOHN 12:13 AND THE BLIND MEN ALSO SAY, SON OF DAVID, HAVE MERCY ON US. MATTHEW 20:30 GABRIEL TOO TESTIFIES PLAINLY TO MARY, SAYING, AND THE LORD GOD SHALL GIVE UNTO HIM THE THRONE OF HIS FATHER DAVID. LUKE 1:32 PAUL ALSO SAYS, REMEMBER JESUS CHRIST RAISED FROM THE DEAD, OF THE SEED OF DAVID, ACCORDING TO MY GOSPEL 2 TIMOTHY 2:8: AND IN THE BEGINNING OF THE EPISTLE TO THE ROMANS HE SAYS, WHICH WAS MADE OF THE SEED OF DAVID ACCORDING TO THE FLESH. ROMANS 1:3 RECEIVE THOU THEREFORE HIM THAT WAS BORN OF DAVID, BELIEVING THE PROPHECY WHICH SAYS, AND IN THAT DAY THERE SHALL BE A ROOT OF JESSE, AND HE THAT SHALL RISE TO RULE OVER THE GENTILES: IN HIM SHALL THE GENTILES TRUST.

24. BUT THE JEWS ARE MUCH TROUBLED AT THESE THINGS. THIS ALSO ISAIAH FOREKNEW, SAYING, AND THEY SHALL WISH THAT THEY HAD BEEN BURNT WITH FIRE: FOR UNTO US A CHILD IS BORN (NOT UNTO THEM), UNTO US A SON IS GIVEN. ISAIAH 9:5 MARK THOU THAT AT FIRST HE WAS THE SON OF GOD, THEN WAS GIVEN TO US. AND A LITTLE AFTER HE SAYS, AND OF HIS PEACE THERE IS NO BOUND. THE ROMANS HAVE BOUNDS: OF THE KINGDOM OF THE SON OF GOD THERE IS NO BOUND. THE PERSIANS AND THE MEDES HAVE BOUNDS, BUT THE SON HAS NO BOUND. THEN NEXT, UPON THE THRONE OF DAVID, AND UPON HIS KINGDOM TO ORDER IT. THE HOLY VIRGIN, THEREFORE, IS FROM DAVID.

25. FOR IT BECAME HIM WHO IS MOST PURE, AND A TEACHER OF PURITY, TO HAVE COME FORTH FROM A PURE BRIDE-CHAMBER. FOR IF HE WHO WELL FULFILS THE OFFICE OF A PRIEST OF JESUS ABSTAINS FROM A WIFE, HOW SHOULD JESUS HIMSELF BE BORN OF MAN AND WOMAN? FOR THOU, SAYS HE IN THE PSALMS, ART HE THAT TOOK ME OUT OF THE WOMB. MARK THAT CAREFULLY, HE THAT TOOK ME OUT OF THE WOMB, SIGNIFYING THAT HE WAS BEGOTTEN WITHOUT MAN, BEING TAKEN FROM A VIRGIN'S WOMB AND FLESH. FOR THE MANNER IS DIFFERENT WITH THOSE WHO ARE BEGOTTEN ACCORDING TO THE COURSE OF MARRIAGE.

26. AND FROM SUCH MEMBERS HE IS NOT ASHAMED TO ASSUME FLESH, WHO IS THE FRAMER OF THOSE VERY MEMBERS. BUT THEN WHO TELLS US THIS? THE LORD SAYS UNTO JEREMIAH: BEFORE I FORMED YOU IN THE BELLY, I KNEW YOU: AND BEFORE YOU CAME FORTH OUT OF THE WOMB, I SANCTIFIED YOU. JEREMIAH 1:5 IF, THEN, IN FASHIONING MAN HE WAS NOT ASHAMED OF THE CONTACT, WAS HE ASHAMED IN FASHIONING FOR HIS OWN SAKE THE HOLY FLESH, THE VEIL OF HIS GODHEAD? IT IS GOD WHO EVEN NOW CREATES THE CHILDREN IN THE WOMB, AS IT IS WRITTEN IN JOB, HAVE YOU NOT POURED ME OUT AS MILK, AND CURDLED ME LIKE CHEESE? YOU HAVE CLOTHED ME WITH SKIN AND FLESH, AND HAST KNIT ME TOGETHER WITH BONES AND SINEWS. JOB 10:10-11 THERE IS NOTHING POLLUTED IN THE HUMAN FRAME EXCEPT A MAN DEFILE THIS WITH FORNICATION AND ADULTERY. HE WHO FORMED ADAM FORMED EVE ALSO, AND MALE AND FEMALE WERE FORMED BY GOD'S HANDS. NONE OF THE MEMBERS OF THE BODY AS FORMED FROM THE BEGINNING IS POLLUTED. LET THE MOUTHS OF ALL HERETICS BE STOPPED WHO SLANDER THEIR BODIES, OR RATHER HIM WHO FORMED THEM. BUT LET US REMEMBER PAUL'S SAYING, DO YOU NOT KNOW THAT YOUR BODIES ARE THE TEMPLES OF THE HOLY GHOST WHICH IS IN YOU 1 CORINTHIANS 6:19? AND AGAIN THE PROPHET HAS SPOKEN BEFORE IN THE PERSON OF JESUS, MY FLESH IS FROM THEM : AND IN ANOTHER PLACE IT IS WRITTEN, THEREFORE WILL HE GIVE THEM UP, UNTIL THE TIME THAT SHE BRINGS FORTH. MICAH 5:3 AND WHAT IS THE SIGN? HE TELLS US IN WHAT FOLLOWS, SHE SHALL BRING FORTH, AND THE REMNANT OF THEIR BRETHREN SHALL RETURN. AND WHAT ARE THE NUPTIAL PLEDGES OF THE VIRGIN, THE HOLY BRIDE? AND I WILL BETROTH YOU UNTO ME IN FAITHFULNESS. HOSEA 2:20 AND ELIZABETH, TALKING WITH MARY, SPEAKS IN LIKE MANNER: AND BLESSED IS SHE THAT BELIEVED; FOR THERE SHALL BE A PERFORMANCE OF THOSE THINGS WHICH WERE TOLD HER FROM THE LORD LUKE 1:45 .

27. BUT BOTH GREEKS AND JEWS HARASS US AND SAY THAT IT WAS IMPOSSIBLE FOR THE CHRIST TO BE BORN OF A VIRGIN. AS FOR THE GREEKS WE WILL STOP THEIR MOUTHS FROM THEIR OWN FABLES. FOR YOU WHO SAY THAT STONES BEING THROWN WERE CHANGED INTO MEN , HOW DO YOU SAY THAT IT IS IMPOSSIBLE FOR A VIRGIN TO BRING FORTH? YOU WHO FABLE THAT A DAUGHTER WAS BORN FROM THE BRAIN , HOW DO YOU SAY THAT IT IS IMPOSSIBLE FOR A SON TO HAVE BEEN BORN FROM A VIRGIN'S WOMB? YOU WHO FALSELY SAY THAT DIONYSUS WAS BORN FROM THE THIGH OF YOUR ZEUS , HOW SET YE AT NOUGHT OUR TRUTH? I KNOW THAT I AM SPEAKING OF THINGS UNWORTHY OF THE PRESENT AUDIENCE: BUT IN ORDER THAT YOU IN DUE SEASON MAY REBUKE THE GREEKS, WE HAVE BROUGHT THESE THINGS FORWARD ANSWERING THEM FROM THEIR OWN FABLES.

28. BUT THOSE OF THE CIRCUMCISION MEET THOU WITH THIS QUESTION: WHETHER IS HARDER, FOR AN AGED WOMAN, BARREN AND PAST AGE, TO BEAR, OR FOR A VIRGIN IN THE PRIME OF YOUTH TO CONCEIVE? SARAH WAS BARREN, AND THOUGH IT HAD CEASED TO BE WITH HER AFTER THE MANNER OF WOMEN, YET, CONTRARY TO NATURE, SHE BORE A CHILD. IF, THEN, IT IS AGAINST NATURE FOR A BARREN WOMAN TO CONCEIVE, AND ALSO FOR A VIRGIN, EITHER, THEREFORE, REJECT BOTH, OR ACCEPT BOTH. FOR IT IS THE SAME GOD WHO BOTH WROUGHT THE ONE AND APPOINTED THE OTHER. FOR YOU WILL NOT DARE TO SAY THAT IT WAS POSSIBLE FOR GOD IN THAT FORMER CASE, AND IMPOSSIBLE IN THIS LATTER. AND AGAIN: HOW IS IT NATURAL FOR A MAN'S HAND TO BE CHANGED IN A SINGLE HOUR INTO A DIFFERENT APPEARANCE AND RESTORED AGAIN? HOW THEN WAS THE HAND OF MOSES MADE WHITE AS SNOW, AND AT ONCE RESTORED AGAIN? BUT YOU SAY THAT GOD'S WILL MADE THE CHANGE. IN THAT CASE GOD'S WILL HAS THE POWER, AND HAS IT THEN NO POWER IN THIS CASE? THAT MOREOVER WAS A SIGN CONCERNING THE EGYPTIANS ONLY, BUT THIS WAS A SIGN GIVEN TO THE WHOLE WORLD. BUT WHETHER IS THE MORE DIFFICULT, O YOU JEWS? FOR A VIRGIN TO BEAR, OR FOR A ROD TO BE QUICKENED INTO A LIVING CREATURE? YOU CONFESS THAT IN THE CASE OF MOSES A PERFECTLY STRAIGHT ROD BECAME LIKE A SERPENT, AND WAS TERRIBLE TO HIM WHO CAST IT DOWN, AND HE WHO BEFORE HELD THE ROD FAST, FLED FROM IT AS FROM A SERPENT; FOR A SERPENT IN TRUTH IT WAS: BUT HE FLED NOT BECAUSE HE FEARED THAT WHICH HE HELD, BUT BECAUSE HE DREADED HIM THAT HAD CHANGED IT. A ROD HAD TEETH AND EYES LIKE A SERPENT: DO THEN SEEING EYES GROW OUT OF A ROD, AND CANNOT A CHILD BE BORN OF A VIRGIN'S WOMB, IF GOD WILLS? FOR I SAY NOTHING OF THE FACT THAT AARON'S ROD ALSO PRODUCED IN A SINGLE NIGHT WHAT OTHER TREES PRODUCE IN SEVERAL YEARS. FOR WHO KNOWS NOT THAT A ROD, AFTER LOSING ITS BARK, WILL NEVER SPROUT, NOT EVEN IF IT BE PLANTED IN THE MIDST OF RIVERS? BUT SINCE GOD IS NOT DEPENDENT ON THE NATURE OF TREES, BUT IS THE CREATOR OF THEIR NATURES, THE UNFRUITFUL, AND DRY, AND BARKLESS ROD BUDDED, AND BLOSSOMED, AND BARE ALMONDS. HE, THEN, WHO FOR THE SAKE OF THE TYPICAL HIGH-PRIEST GAVE FRUIT SUPERNATURALLY TO THE ROD, WOULD HE NOT FOR THE SAKE OF THE TRUE HIGH-PRIEST GRANT TO THE VIRGIN TO BEAR A CHILD?

29. THESE ARE EXCELLENT SUGGESTIONS OF THE NARRATIVES: BUT THE JEWS STILL CONTRADICT, AND DO NOT YIELD TO THE STATEMENTS CONCERNING THE ROD, UNLESS THEY MAY BE PERSUADED BY SIMILAR STRANGE AND SUPERNATURAL BIRTHS. QUESTION THEM, THEREFORE, IN THIS WAY: OF WHOM IN THE BEGINNING WAS EVE BEGOTTEN? WHAT MOTHER CONCEIVED HER THE MOTHERLESS? BUT THE SCRIPTURE SAYS THAT SHE WAS BORN OUT OF ADAM'S SIDE. IS EVE THEN BORN OUT OF A MAN'S SIDE WITHOUT A MOTHER, AND IS A CHILD NOT TO BE BORN WITHOUT A FATHER, OF A VIRGIN'S WOMB? THIS DEBT OF GRATITUDE WAS DUE TO MEN FROM WOMANKIND: FOR EVE WAS BEGOTTEN OF ADAM, AND NOT CONCEIVED OF A MOTHER, BUT AS IT WERE BROUGHT FORTH OF MAN ALONE. MARY, THEREFORE, PAID THE DEBT, OF GRATITUDE, WHEN NOT BY MAN BUT OF HERSELF ALONE IN AN IMMACULATE WAY SHE CONCEIVED OF THE HOLY GHOST BY THE POWER OF GOD.

30. BUT LET US TAKE WHAT IS YET A GREATER WONDER THAN THIS. FOR THAT OF BODIES BODIES SHOULD BE CONCEIVED, EVEN IF WONDERFUL, IS NEVERTHELESS POSSIBLE: BUT THAT THE DUST OF THE EARTH SHOULD BECOME A MAN, THIS IS MORE WONDERFUL. THAT CLAY MOULDED TOGETHER SHOULD ASSUME THE COATS AND SPLENDOURS OF THE EYES, THIS IS MORE WONDERFUL. THAT OUT OF DUST OF UNIFORM APPEARANCE SHOULD BE PRODUCED BOTH THE FIRMNESS OF BONES, AND THE SOFTNESS OF LUNGS, AND OTHER DIFFERENT KINDS OF MEMBERS, THIS IS WONDERFUL. THAT CLAY SHOULD BE ANIMATED AND TRAVEL ROUND THE WORLD SELF MOVED, AND SHOULD BUILD HOUSES, THIS IS WONDERFUL. THAT CLAY SHOULD TEACH, AND TALK, AND ACT AS CARPENTER, AND AS KING, THIS IS WONDERFUL. WHENCE, THEN, O YOU MOST IGNORANT JEWS, WAS ADAM MADE? DID NOT GOD TAKE DUST FROM THE EARTH, AND FASHION THIS WONDERFUL FRAME? IS THEN CLAY CHANGED INTO AN EYE, AND CANNOT A VIRGIN BEAR A SON. DOES THAT WHICH FOR MEN IS MORE IMPOSSIBLE TAKE PLACE, AND IS THAT WHICH IS POSSIBLE NEVER TO OCCUR?

31. LET US REMEMBER THESE THINGS, BRETHREN: LET US USE THESE WEAPONS IN OUR DEFENSE. LET US NOT ENDURE THOSE HERETICS WHO TEACH CHRIST'S COMING AS A PHANTOM. LET US ABHOR THOSE ALSO WHO SAY THAT THE SAVIOUR'S BIRTH WAS OF HUSBAND AND WIFE; WHO HAVE DARED TO SAY THAT HE WAS THE CHILD OF JOSEPH AND MARY, BECAUSE IT IS WRITTEN, AND HE TOOK UNTO HIM HIS WIFE. MATTHEW 1:24 FOR LET US REMEMBER JACOB WHO BEFORE HE RECEIVED RACHEL, SAID TO LABAN, GIVE ME MY WIFE. GENESIS 29:21 FOR AS SHE BEFORE THE WEDDED STATE, MERELY BECAUSE THERE WAS A PROMISE, WAS CALLED THE WIFE OF JACOB, SO ALSO MARY, BECAUSE SHE HAD BEEN BETROTHED, WAS CALLED THE WIFE OF JOSEPH. MARK ALSO THE ACCURACY OF THE GOSPEL, SAYING, AND IN THE SIXTH MONTH THE ANGEL GABRIEL WAS SENT FROM GOD UNTO A CITY OF GALILEE, NAMED NAZARETH, TO A VIRGIN ESPOUSED TO A MAN WHOSE NAME WAS JOSEPH LUKE 1:26-27, AND SO FORTH. AND AGAIN WHEN THE CENSUS TOOK PLACE, AND JOSEPH WENT UP TO ENROL HIMSELF, WHAT SAYS THE SCRIPTURE? AND JOSEPH ALSO WENT UP FROM GALILEE, TO ENROL HIMSELF WITH MARY WHO WAS ESPOUSED TO HIM, BEING GREAT WITH CHILD. FOR THOUGH SHE WAS WITH CHILD, YET IT SAID NOT WITH HIS WIFE, BUT WITH HER WHO WAS ESPOUSED TO HIM. FOR GOD SENT FORTH HIS SON, SAYS PAUL, NOT MADE OF A MAN AND A WOMAN, BUT MADE OF A WOMAN GALATIANS 4:4 ONLY, THAT IS OF A VIRGIN. FOR THAT THE VIRGIN ALSO IS CALLED A WOMAN, WE SHOWED BEFORE. FOR HE WHO MAKES SOULS VIRGIN, WAS BORN OF A VIRGIN.

32. BUT YOU WONDER AT THE EVENT: EVEN SHE HERSELF WHO BORE HIM WONDERED AT THIS. FOR SHE SAYS TO GABRIEL, HOW SHALL THIS BE TO ME, SINCE I KNOW NOT A MAN? BUT HE SAYS, THE HOLY GHOST SHALL CAME UPON YOU, AND THE POWER OF THE HIGHEST SHALL OVERSHADOW YOU: WHEREFORE ALSO THE HOLY THING WHICH IS TO BE BORN SHALL BE CALLED THE SON OF GOD. LUKE 1:34-35 IMMACULATE AND UNDEFILED WAS HIS GENERATION: FOR WHERE THE HOLY SPIRIT BREATHES, THERE ALL POLLUTION IS TAKEN AWAY: UNDEFILED FROM THE VIRGIN WAS THE INCARNATE GENERATION OF THE ONLY-BEGOTTEN. AND IF THE HERETICS GAINSAY THE TRUTH, THE HOLY GHOST SHALL CONVICT THEM: THAT OVERSHADOWING POWER OF THE HIGHEST SHALL WAX ANGRY: GABRIEL SHALL STAND FACE TO FACE AGAINST THEM IN THE DAY OF JUDGMENT: THE PLACE OF THE MANGER, WHICH RECEIVED THE LORD, SHALL PUT THEM TO SHAME. THE SHEPHERDS, WHO THEN RECEIVED THE GOOD TIDINGS, SHALL BEAR WITNESS; AND THE HOST OF THE ANGELS WHO SANG PRAISES AND HYMNS, AND SAID, GLORY TO GOD IN THE HIGHEST, AND ON EARTH PEACE AMONG MEN OF HIS GOOD PLEASURE LUKE 2:14: THE TEMPLE INTO WHICH HE WAS THEN CARRIED UP ON THE FORTIETH DAY: THE PAIRS OF TURTLE-DOVES, WHICH WERE OFFERED ON HIS BEHALF : AND SYMEON WHO THEN TOOK HIM UP IN HIS ARMS, AND ANNA THE PROPHETESS WHO WAS PRESENT.

33. SINCE GOD THEN BEARS WITNESS, AND THE HOLY GHOST JOINS IN THE WITNESS, AND CHRIST SAYS, WHY DO YOU SEEK TO KILL ME, A MAN WHO HAS TOLD YOU THE TRUTH ? LET THE HERETICS BE SILENCED WHO SPEAK AGAINST HIS HUMANITY, FOR THEY SPEAK AGAINST HIM, WHO SAYS, HANDLE ME, AND SEE; FOR A SPIRIT HAS NOT FLESH AND BONES, AS YOU SEE ME HAVE. LUKE 24:39 ADORED BE THE LORD THE VIRGIN-BORN, AND LET VIRGINS ACKNOWLEDGE THE CROWN OF THEIR OWN STATE: LET THE ORDER ALSO OF SOLITARIES ACKNOWLEDGE THE GLORY OF CHASTITY FOR WE MEN ARE NOT DEPRIVED OF THE DIGNITY OF CHASTITY. IN THE VIRGIN'S WOMB THE SAVIOUR'S PERIOD OF NINE MONTHS WAS PASSED: BUT THE LORD WAS FOR THIRTY AND THREE YEARS A MAN: SO THAT IF A VIRGIN GLORIES BECAUSE OF THE NINE MONTHS, MUCH MORE WE BECAUSE OF THE MANY YEARS.

34. BUT LET US ALL BY GOD'S GRACE RUN THE RACE OF CHASTITY, YOUNG MEN AND MAIDENS, OLD MEN AND CHILDREN ; NOT GOING AFTER WANTONNESS, BUT PRAISING THE NAME OF CHRIST. LET US NOT BE IGNORANT OF THE GLORY OF CHASTITY: FOR ITS CROWN IS ANGELIC, AND ITS EXCELLENCE ABOVE MAN. LET US BE CHARY OF OUR BODIES WHICH ARE TO SHINE AS THE SUN: LET US NOT FOR SHORT PLEASURE DEFILE SO GREAT, SO NOBLE A BODY: FOR SHORT AND MOMENTARY IS THE SIN, BUT THE SHAME FOR MANY YEARS AND FOREVER. ANGELS WALKING UPON EARTH ARE THEY WHO PRACTISE CHASTITY: THE VIRGINS HAVE THEIR PORTION WITH MARY THE VIRGIN. LET ALL VAIN ORNAMENT BE BANISHED, AND EVERY HURTFUL GLANCE, AND ALL WANTON GAIT, AND EVERY FLOWING ROBE, AND PERFUME ENTICING TO PLEASURE. BUT IN ALL FOR PERFUME LET THERE BE THE PRAYER OF SWEET ODOUR, AND THE PRACTICE OF GOOD WORKS, AND THE SANCTIFICATION OF OUR BODIES: THAT THE VIRGIN-BORN LORD MAY SAY EVEN OF US, BOTH MEN WHO LIVE IN CHASTITY AND WOMEN WHO WEAR THE CROWN, I WILL DWELL IN THEM; AND WALK IN THEM, AND I WILL BE THEIR GOD, AND THEY SHALL BE MY PEOPLE. 2 CORINTHIANS 6:16 TO WHOM BE THE GLORY FOR EVER AND EVER. AMEN.

CATECHETICAL LECTURE 13
ON THE WORDS, CRUCIFIED AND BURIED.

ISAIAH 53:1, 7

WHO HAS BELIEVED OUR REPORT? AND TO WHOM IS THE ARM OF THE LORD REVEALED?...HE IS BROUGHT AS A LAMB TO THE SLAUGHTER, ETC.

1. EVERY DEED OF CHRIST IS A CAUSE OF GLORYING TO THE CATHOLIC CHURCH, BUT HER GREATEST OF ALL GLORYING IS IN THE CROSS; AND KNOWING THIS, PAUL SAYS, BUT GOD FORBID THAT I SHOULD GLORY, SAVE IN THE CROSS OF CHRIST. GALATIANS 6:14 FOR WONDROUS INDEED IT WAS, THAT ONE WHO WAS BLIND FROM HIS BIRTH SHOULD RECEIVE SIGHT IN SILOAM ; BUT WHAT IS THIS COMPARED WITH THE BLIND OF THE WHOLE WORLD? A GREAT THING IT WAS, AND PASSING NATURE, FOR LAZARUS TO RISE AGAIN ON THE FOURTH DAY; BUT THE GRACE EXTENDED TO HIM ALONE, AND WHAT WAS IT COMPARED WITH THE DEAD IN SINS THROUGHOUT THE WORLD? MARVELLOUS IT WAS, THAT FIVE LOAVES SHOULD POUR FORTH FOOD FOR THE FIVE THOUSAND; BUT WHAT IS THAT TO THOSE WHO ARE FAMISHING IN IGNORANCE THROUGH ALL THE WORLD? IT WAS MARVELLOUS THAT SHE SHOULD HAVE BEEN LOOSED WHO HAD BEEN BOUND BY SATAN EIGHTEEN YEARS: YET WHAT IS THIS TO ALL OF US, WHO WERE FAST BOUND IN THE CHAINS OF OUR SINS? BUT THE GLORY OF THE CROSS LED THOSE WHO WERE BLIND THROUGH IGNORANCE INTO LIGHT, LOOSED ALL WHO WERE HELD FAST BY SIN, AND RANSOMED THE WHOLE WORLD OF MANKIND.

2. AND WONDER NOT THAT THE WHOLE WORLD WAS RANSOMED; FOR IT WAS NO MERE MAN, BUT THE ONLY-BEGOTTEN SON OF GOD, WHO DIED ON ITS BEHALF. MOREOVER ONE MAN'S SIN, EVEN ADAM'S, HAD POWER TO BRING DEATH TO THE WORLD; BUT IF BY THE TRESPASS OF THE ONE DEATH REIGNED OVER THE WORLD, HOW SHALL NOT LIFE MUCH RATHER REIGN BY THE RIGHTEOUSNESS OF THE ONE ROMANS 5:17-18? AND IF BECAUSE OF THE TREE OF FOOD THEY WERE THEN CAST OUT OF PARADISE, SHALL NOT BELIEVERS NOW MORE EASILY ENTER INTO PARADISE BECAUSE OF THE TREE OF JESUS? IF THE FIRST MAN FORMED OUT OF THE EARTH BROUGHT IN UNIVERSAL DEATH, SHALL NOT HE WHO FORMED HIM OUT OF THE EARTH BRING IN ETERNAL LIFE, BEING HIMSELF THE LIFE? IF PHINEES, WHEN HE WAXED ZEALOUS AND SLEW THE EVIL-DOER, STAVED THE WRATH OF GOD, SHALL NOT JESUS, WHO SLEW NOT ANOTHER, BUT GAVE UP HIMSELF FOR A RANSOM 1 TIMOTHY 2:6, PUT AWAY THE WRATH WHICH IS AGAINST MANKIND?

3. LET US THEN NOT BE ASHAMED OF THE CROSS OF OUR SAVIOUR, BUT RATHER GLORY IN IT. FOR THE WORD OF THE CROSS IS UNTO JEWS A STUMBLING-BLOCK, AND UNTO GENTILES FOOLISHNESS, BUT TO US SALVATION: AND TO THEM THAT ARE PERISHING IT IS FOOLISHNESS, BUT UNTO US WHICH ARE BEING SAVED IT IS THE POWER OF GOD. FOR IT WAS NOT A MERE MAN WHO DIED FOR US, AS I SAID BEFORE, BUT THE SON OF GOD, GOD MADE MAN. FURTHER; IF THE LAMB UNDER MOSES DROVE THE DESTROYER EXODUS 12:23 FAR AWAY, DID NOT MUCH RATHER THE LAMB OF GOD, WHICH TAKES AWAY THE SIN OF THE WORLD JOHN 1:29, DELIVER US FROM OUR SINS? THE BLOOD OF A SILLY SHEEP GAVE SALVATION; AND SHALL NOT THE BLOOD OF THE ONLY-BEGOTTEN MUCH RATHER SAVE? IF ANY DISBELIEVE THE POWER OF THE CRUCIFIED, LET HIM ASK THE DEVILS; IF ANY BELIEVE NOT WORDS, LET HIM BELIEVE WHAT HE SEES. MANY HAVE BEEN CRUCIFIED THROUGHOUT THE WORLD, BUT BY NONE OF THESE ARE THE DEVILS SCARED; BUT WHEN THEY SEE EVEN THE SIGN OF THE CROSS OF CHRIST, WHO WAS CRUCIFIED FOR US, THEY SHUDDER. FOR THOSE MEN DIED FOR THEIR OWN SINS, BUT CHRIST FOR THE SINS OF OTHERS; FOR HE DID NO SIN, NEITHER WAS GUILE FOUND IN HIS MOUTH. IT IS NOT PETER WHO SAYS THIS, FOR THEN WE MIGHT SUSPECT THAT HE WAS PARTIAL TO HIS TEACHER; BUT IT IS ESAIAS WHO SAYS IT, WHO WAS NOT INDEED PRESENT WITH HIM IN THE FLESH, BUT IN THE SPIRIT FORESAW HIS COMING IN THE FLESH. YET WHY NOW BRING THE PROPHET ONLY AS A WITNESS? TAKE FOR A WITNESS PILATE HIMSELF, WHO GAVE SENTENCE UPON HIM, SAYING, I FIND NO FAULT IN THIS MAN LUKE 23:14: AND WHEN HE GAVE HIM UP, AND HAD WASHED HIS HANDS, HE SAID, I AM INNOCENT OF THE BLOOD OF THIS JUST PERSON. MATTHEW 27:24 THERE IS YET ANOTHER WITNESS OF THE SINLESSNESS OF JESUS — THE ROBBER, THE FIRST MAN ADMITTED INTO PARADISE; WHO REBUKED HIS FELLOW, AND SAID, WE RECEIVE THE DUE REWARD OF OUR DEEDS; BUT THIS MAN HAS DONE NOTHING AMISS ; FOR WE WERE PRESENT, BOTH YOU AND I, AT HIS JUDGMENT.

4. JESUS THEN REALLY SUFFERED FOR ALL MEN; FOR THE CROSS WAS NO ILLUSION , OTHERWISE OUR REDEMPTION IS AN ILLUSION ALSO. HIS DEATH WAS NOT A MERE SHOW , FOR THEN IS OUR SALVATION ALSO FABULOUS. IF HIS DEATH WAS BUT A SHOW, THEY WERE TRUE WHO SAID, WE REMEMBER THAT THAT DECEIVER SAID, WHILE HE WAS YET ALIVE, AFTER THREE DAYS I RISE AGAIN. MATTHEW 27:63 HIS PASSION THEN WAS REAL: FOR HE WAS REALLY CRUCIFIED, AND WE ARE NOT ASHAMED THEREAT; HE WAS CRUCIFIED, AND WE DENY IT NOT, NAY, I RATHER GLORY TO SPEAK OF IT. FOR THOUGH I SHOULD NOW DENY IT, HERE IS GOLGOTHA TO CONFUTE ME, NEAR WHICH WE ARE NOW ASSEMBLED; THE WOOD OF THE CROSS CONFUTES ME, WHICH WAS AFTERWARDS DISTRIBUTED PIECEMEAL FROM HENCE TO ALL THE WORLD. I CONFESS THE CROSS, BECAUSE I KNOW OF THE RESURRECTION; FOR IF, AFTER BEING CRUCIFIED, HE HAD REMAINED AS HE WAS, I HAD NOT PERCHANCE CONFESSED IT, FOR I MIGHT HAVE CONCEALED BOTH IT AND MY MASTER; BUT NOW THAT THE RESURRECTION HAS FOLLOWED THE CROSS, I AM NOT ASHAMED TO DECLARE IT.

5. BEING THEN IN THE FLESH LIKE OTHERS, HE WAS CRUCIFIED, BUT NOT FOR THE LIKE SINS. FOR HE WAS NOT LED TO DEATH FOR COVETOUSNESS, SINCE HE WAS A TEACHER OF POVERTY; NOR WAS HE CONDEMNED FOR CONCUPISCENCE, FOR HE HIMSELF SAYS PLAINLY, WHOSOEVER SHALL LOOK UPON A WOMAN TO LUST AFTER HER, HAS COMMITTED ADULTERY WITH HER ALREADY MATTHEW 5:28; NOT FOR SMITING OR STRIKING HASTILY, FOR HE TURNED THE OTHER CHEEK ALSO TO THE SMITER; NOT FOR DESPISING THE LAW, FOR HE WAS THE FULFILLER OF THE LAW; NOT FOR REVILING A PROPHET, FOR IT WAS HIMSELF WHO WAS PROCLAIMED BY THE PROPHETS; NOT FOR DEFRAUDING ANY OF THEIR HIRE, FOR HE MINISTERED WITHOUT REWARD AND FREELY; NOT FOR SINNING IN WORDS, OR DEEDS, OR THOUGHTS, HE WHO DID NO SIN, NEITHER WAS GUILE FOUND IN HIS MOUTH; WHO WHEN HE WAS REVILED, REVILED NOT AGAIN; WHEN HE SUFFERED, THREATENED NOT 1 PETER 2:22-23; WHO CAME TO HIS PASSION, NOT UNWILLINGLY, BUT WILLING; YEA, IF ANY DISSUADING HIM SAY EVEN NOW, BE IT FAR FROM YOU, LORD, HE WILL SAY AGAIN, GET BEHIND ME, SATAN MATTHEW 16:22-23 .

6. AND WOULD YOU BE PERSUADED THAT HE CAME TO HIS PASSION WILLINGLY? OTHERS, WHO FOREKNOW IT NOT, DIE UNWILLINGLY; BUT HE SPOKE BEFORE OF HIS PASSION: BEHOLD, THE SON OF MAN IS BETRAYED TO BE CRUCIFIED. BUT DO YOU KNOW WHEREFORE THIS FRIEND OF MAN SHUNNED NOT DEATH? IT WAS LEST THE WHOLE WORLD SHOULD PERISH IN ITS SINS. BEHOLD, WE GO UP TO JERUSALEM, AND THE SON OF MAN SHALL BE BETRAYED, AND SHALL BE CRUCIFIED ; AND AGAIN, HE STEADFASTLY SET HIS FACE TO GO TO JERUSALEM. LUKE 9:5 AND WOULD YOU KNOW CERTAINLY, THAT THE CROSS IS A GLORY TO JESUS? HEAR HIS OWN WORDS, NOT MINE. JUDAS HAD BECOME UNGRATEFUL TO THE MASTER OF THE HOUSE, AND WAS ABOUT TO BETRAY HIM. HAVING BUT JUST NOW GONE FORTH FROM THE TABLE, AND DRUNK HIS CUP OF BLESSING, IN RETURN FOR THAT DROUGHT OF SALVATION HE SOUGHT TO SHED RIGHTEOUS BLOOD. HE WHO DID EAT OF HIS BREAD, WAS LIFTING UP HIS HEEL AGAINST HIM ; HIS HANDS WERE BUT LATELY RECEIVING THE BLESSED GIFTS , AND PRESENTLY FOR THE WAGES OF BETRAYAL HE WAS PLOTTING HIS DEATH. AND BEING REPROVED, AND HAVING HEARD THAT WORD, YOU HAVE SAID MATTHEW 26:25, HE AGAIN WENT OUT: THEN SAID JESUS, THE HOUR HAS COME, THAT THE SON OF MAN SHOULD BE GLORIFIED. JOHN 12:23 DO YOU SEE HOW HE KNEW THE CROSS TO BE HIS PROPER GLORY? WHAT THEN, IS ESAIAS NOT ASHAMED OF BEING SAWN ASUNDER , AND SHALL CHRIST BE ASHAMED OF DYING FOR THE WORLD? NOW IS THE SON OF MAN GLORIFIED. JOHN 13:31 NOT THAT HE WAS WITHOUT GLORY BEFORE: FOR HE WAS GLORIFIED WITH THE GLORY WHICH WAS BEFORE THE FOUNDATION OF THE WORLD. HE WAS EVER GLORIFIED AS GOD; BUT NOW HE WAS TO BE GLORIFIED IN WEARING THE CROWN OF HIS PATIENCE. HE GAVE NOT UP HIS LIFE BY COMPULSION, NOR WAS HE PUT TO DEATH BY MURDEROUS VIOLENCE, BUT OF HIS OWN ACCORD. HEAR WHAT HE SAYS: I HAVE POWER TO LAY DOWN MY LIFE, AND I HAVE POWER TO TAKE IT AGAIN : I YIELD IT OF MY OWN CHOICE TO MY ENEMIES; FOR UNLESS I CHOSE, THIS COULD NOT BE. HE CAME THEREFORE OF HIS OWN SET PURPOSE TO HIS PASSION, REJOICING IN HIS NOBLE DEED, SMILING AT THE CROWN, CHEERED BY THE SALVATION OF MANKIND; NOT ASHAMED OF THE CROSS, FOR IT WAS TO SAVE THE WORLD. FOR IT WAS NO COMMON MAN WHO SUFFERED, BUT GOD IN MAN'S NATURE, STRIVING FOR THE PRIZE OF HIS PATIENCE.

7. BUT THE JEWS CONTRADICT THIS , EVER READY, AS THEY ARE, TO CAVIL, AND BACKWARD TO BELIEVE; SO THAT FOR THIS CAUSE THE PROPHET JUST NOW READ SAYS, LORD, WHO HAS BELIEVED OUR REPORT ISAIAH 52:15? PERSIANS BELIEVE , AND HEBREWS BELIEVE NOT; THEY SHALL SEE, TO WHOM HE WAS NOT SPOKEN OF, AND THEY THAT HAVE NOT HEARD SHALL UNDERSTAND , WHILE THEY WHO STUDY THESE THINGS SHALL SET AT NOUGHT WHAT THEY STUDY. THEY SPEAK AGAINST US, AND SAY, DOES THE LORD THEN SUFFER? WHAT? HAD MEN'S HANDS POWER OVER HIS SOVEREIGNTY? READ THE LAMENTATIONS; FOR IN THOSE LAMENTATIONS, JEREMIAS, LAMENTING YOU, WROTE WHAT IS WORTHY OF LAMENTATIONS. HE SAW YOUR DESTRUCTION, HE BEHELD YOUR DOWNFALL, HE BEWAILED JERUSALEM WHICH THEN WAS; FOR THAT WHICH NOW IS GALATIANS 4:25 SHALL NOT BE BEWAILED; FOR THAT JERUSALEM CRUCIFIED THE CHRIST, BUT THAT WHICH NOW IS WORSHIPS HIM. LAMENTING THEN HE SAYS, THE BREATH OF OUR COUNTENANCE, CHRIST THE LORD WAS TAKEN IN OUR CORRUPTIONS. AM I THEN STATING VIEWS OF MY OWN? BEHOLD HE TESTIFIES OF THE LORD CHRIST SEIZED BY MEN. AND WHAT IS TO FOLLOW FROM THIS? TELL ME, O PROPHET. HE SAYS, OF WHOM WE SAID, UNDER HIS SHADOW WE SHALL LIVE AMONG THE NATIONS. IBID FOR HE SIGNIFIES THAT THE GRACE OF LIFE IS NO LONGER TO DWELL IN ISRAEL, BUT AMONG THE GENTILES.

8. BUT SINCE THERE HAS BEEN MUCH GAINSAYING BY THEM, COME, LET ME, WITH THE HELP OF YOUR PRAYERS, (AS THE SHORTNESS OF THE TIME MAY ALLOW,) SET FORTH BY THE GRACE OF THE LORD SOME FEW TESTIMONIES CONCERNING THE PASSION. FOR THE THINGS CONCERNING CHRIST ARE ALL PUT INTO WRITING, AND NOTHING IS DOUBTFUL, FOR NOTHING IS WITHOUT A TEXT. ALL ARE INSCRIBED ON THE MONUMENTS OF THE PROPHETS; CLEARLY WRITTEN, NOT ON TABLETS OF STONE, BUT BY THE HOLY GHOST. SINCE THEN YOU HAVE HEARD THE GOSPEL SPEAKING CONCERNING JUDAS, OUGHT YOU NOT TO RECEIVE THE TESTIMONY TO IT? YOU HAVE HEARD THAT HE WAS PIERCED IN THE SIDE BY A SPEAR; OUGHT YOU NOT TO SEE WHETHER THIS ALSO IS WRITTEN? YOU HAVE HEARD THAT HE WAS CRUCIFIED IN A GARDEN; OUGHT YOU NOT TO SEE WHETHER THIS ALSO IS WRITTEN? YOU HAVE HEARD THAT HE WAS SOLD FOR THIRTY PIECES OF SILVER; OUGHT YOU NOT TO LEARN WHAT PROPHET SPOKE THIS? YOU HAVE HEARD THAT HE WAS GIVEN VINEGAR TO DRINK; LEARN WHERE THIS ALSO IS WRITTEN. YOU HAVE HEARD THAT HIS BODY WAS LAID IN A ROCK, AND THAT A STONE WAS SET OVER IT; OUGHT YOU NOT TO RECEIVE THIS TESTIMONY ALSO FROM THE PROPHET? YOU HAVE HEARD THAT HE WAS CRUCIFIED WITH ROBBERS; OUGHT YOU NOT TO SEE WHETHER THIS ALSO IS WRITTEN? YOU HAVE HEARD THAT HE WAS BURIED; OUGHT YOU NOT TO SEE WHETHER THE CIRCUMSTANCES OF HIS BURIAL ARE ANYWHERE ACCURATELY WRITTEN? YOU HAVE HEARD THAT HE ROSE AGAIN; OUGHT YOU NOT TO SEE WHETHER WE MOCK YOU IN TEACHING THESE THINGS? FOR OUR SPEECH AND OUR PREACHING IS NOT IN PERSUASIVE WORDS OF MAN'S WISDOM. WE STIR NOW NO SOPHISTICAL CONTRIVANCES; FOR THESE BECOME EXPOSED; WE DO NOT CONQUER WORDS WITH WORDS , FOR THESE COME TO AN END; BUT WE PREACH CHRIST CRUCIFIED 1 CORINTHIANS 1:23, WHO HAS ALREADY BEEN PREACHED AFORETIME BY THE PROPHETS. BUT DO THOU, I PRAY, RECEIVE THE TESTIMONIES, AND SEAL THEM IN YOUR HEART. AND, SINCE THEY ARE MANY, AND THE REST OF OUR TIME IS NARROWED INTO A SHORT SPACE, LISTEN NOW TO A FEW OF THE MORE IMPORTANT AS TIME PERMITS; AND HAVING RECEIVED THESE BEGINNINGS, BE DILIGENT AND SEEK OUT THE REMAINDER. LET NOT YOUR HAND BE ONLY STRETCHED OUT TO RECEIVE, BUT LET IT BE ALSO READY TO WORK. GOD GIVES ALL THINGS FREELY. FOR IF ANY OF YOU LACK WISDOM, LET HIM ASK OF GOD WHO GIVES JAMES 1:5, AND HE SHALL RECEIVE. MAY HE THROUGH YOUR PRAYER GRANT UTTERANCE TO US WHO SPEAK, AND FAITH TO YOU WHO HEAR.

9. LET US THEN SEEK THE TESTIMONIES TO THE PASSION OF CHRIST: FOR WE ARE MET TOGETHER, NOT NOW TO MAKE A SPECULATIVE EXPOSITION OF THE SCRIPTURES, BUT RATHER TO BE CERTIFIED OF THE THINGS WHICH WE ALREADY BELIEVE. NOW YOU HAVE RECEIVED FROM ME FIRST THE TESTIMONIES CONCERNING THE COMING OF JESUS; AND CONCERNING HIS WALKING ON THE SEA, FOR IT IS WRITTEN, YOUR WAY IS IN THE SEA. ALSO CONCERNING VARIOUS CURES YOU HAVE ON ANOTHER OCCASION RECEIVED TESTIMONY. NOW THEREFORE I BEGIN FROM WHENCE THE PASSION BEGAN. JUDAS WAS THE TRAITOR, AND HE CAME AGAINST HIM, AND STOOD, SPEAKING WORDS OF PEACE, BUT PLOTTING WAR. CONCERNING HIM, THEREFORE, THE PSALMIST SAYS, MY FRIENDS AND MY NEIGHBOURS DREW NEAR AGAINST ME, AND STOOD. AND AGAIN, THEIR WORDS WERE SOFTER THAN OIL, YET BE THEY SPEARS. HAIL, MASTER MATTHEW 26:49; YET HE WAS BETRAYING HIS MASTER TO DEATH; HE WAS NOT ABASHED AT HIS WARNING, WHEN HE SAID, JUDAS, ARE YOU BETRAYING THE SON OF MAN WITH A KISS LUKE 22:48? FOR WHAT HE SAID TO HIM WAS JUST THIS, RECOLLECT YOUR OWN NAME; JUDAS MEANS CONFESSION ; YOU HAVE COVENANTED, YOU HAVE RECEIVED THE MONEY, MAKE CONFESSION QUICKLY. O GOD, PASS NOT OVER MY PRAISE IN SILENCE; FOR THE MOUTH OF THE WICKED, AND THE MOUTH OF THE DECEITFUL, ARE OPENED AGAINST ME; THEY HAVE SPOKEN AGAINST ME WITH A TREACHEROUS TONGUE, THEY HAVE COMPASSED ME ABOUT ALSO WITH WORDS OF HATRED. BUT THAT SOME OF THE CHIEF-PRIESTS ALSO WERE PRESENT, AND THAT HE WAS PUT IN BONDS BEFORE THE GATES OF THE CITY, YOU HAVE HEARD BEFORE, IF YOU REMEMBER THE EXPOSITION OF THE PSALM, WHICH HAS TOLD THE TIME AND THE PLACE; HOW THEY RETURNED AT EVENING, AND HUNGERED LIKE DOGS, AND ENCOMPASSED THE CITY.

10. LISTEN ALSO FOR THE THIRTY PIECES OF SILVER. AND I WILL SAY TO THEM, IF IT BE GOOD IN YOUR SIGHT, GIVE ME MY PRICE, OR REFUSE ZECHARIAH 11:12, AND THE REST. ONE PRICE IS OWING TO ME FROM YOU FOR MY HEALING THE BLIND AND LAME, AND I RECEIVE ANOTHER; FOR THANKSGIVING, DISHONOUR, AND FOR WORSHIP, INSULT. DO YOU SEE HOW THE SCRIPTURE FORESAW THESE THINGS? AND THEY WEIGHED FOR MY PRICE THIRTY PIECES OF SILVER. IB HOW EXACT THE PROPHECY! HOW GREAT AND UNERRING THE WISDOM OF THE HOLY GHOST! FOR HE SAID, NOT TEN, NOR TWENTY, BUT THIRTY, EXACTLY AS MANY AS THERE WERE. TELL ALSO WHAT BECOMES OF THIS PRICE, O PROPHET! DOES HE WHO RECEIVED IT KEEP IT? OR DOES HE GIVE IT BACK? AND AFTER HE HAS GIVEN IT BACK, WHAT BECOMES OF IT? THE PROPHET SAYS THEN, AND I TOOK THE THIRTY PIECES OF SILVER, AND CAST THEM INTO THE HOUSE OF THE LORD, INTO THE FOUNDRY. COMPARE THE GOSPEL WITH THE PROPHECY: JUDAS, IT SAYS, REPENTED HIMSELF, AND CAST DOWN THE PIECES OF SILVER IN THE TEMPLE, AND DEPARTED.

11. BUT NOW I HAVE TO SEEK THE EXACT SOLUTION OF THIS SEEMING DISCREPANCY. FOR THEY WHO MAKE LIGHT OF THE PROPHETS, ALLEGE THAT THE PROPHET SAYS ON THE ONE HAND, AND I CAST THEM INTO THE HOUSE OF THE LORD, INTO THE FOUNDRY, BUT THE GOSPEL ON THE OTHER HAND, AND THEY GAVE THEM FOR THE POTTER'S FIELD. HEAR THEN HOW THEY ARE BOTH TRUE. FOR THOSE CONSCIENTIOUS JEWS FORSOOTH, THE HIGH-PRIESTS OF THAT TIME, WHEN THEY SAW THAT JUDAS REPENTED AND SAID, I HAVE SINNED, IN THAT I HAVE BETRAYED INNOCENT BLOOD, REPLY, WHAT IS THAT TO US, SEE THOU TO THAT. IS IT THEN NOTHING TO YOU, THE CRUCIFIERS? BUT SHALL HE WHO RECEIVED AND RESTORED THE PRICE OF MURDER SEE TO IT, AND SHALL YOU THE MURDERERS NOT SEE TO IT? THEN THEY SAY AMONG THEMSELVES, IT IS NOT LAWFUL TO CAST THEM INTO THE TREASURY, BECAUSE IT IS THE PRICE OF BLOOD. OUT OF YOUR OWN MOUTHS IS YOUR CONDEMNATION; IF THE PRICE IS POLLUTED, THE DEED IS POLLUTED ALSO: BUT IF YOU ARE FULFILLING RIGHTEOUSNESS IN CRUCIFYING CHRIST, WHY DO YOU NOT RECEIVE THE PRICE OF IT?

BUT THE POINT OF INIQUITY IS THIS: HOW IS THERE NO DISAGREEMENT, IF THE GOSPEL SAYS, THE POTTER'S FIELD, AND THE PROPHET, THE FOUNDRY? NAY, BUT NOT ONLY PEOPLE WHO ARE GOLDSMITHS, OR BRASS-FOUNDERS, HAVE A FOUNDRY, BUT POTTERS ALSO HAVE FOUNDRIES FOR THEIR CLAY. FOR THEY SIFT OFF THE FINE AND RICH AND USEFUL EARTH FROM THE GRAVEL, AND SEPARATE FROM IT THE MASS OF THE REFUSE MATTER, AND TEMPER THE CLAY FIRST WITH WATER, THAT THEY MAY WORK IT WITH EASE INTO THE FORMS INTENDED. WHY THEN DO YOU WONDER THAT THE GOSPEL SAYS PLAINLY THE POTTER'S FIELD, WHEREAS THE PROPHET SPOKE HIS PROPHECY LIKE AN ENIGMA, SINCE PROPHECY IS IN MANY PLACES ENIGMATICAL?

12. THEY BOUND JESUS, AND BROUGHT HIM INTO THE HALL OF THE HIGH-PRIEST. AND WOULD YOU LEARN AND KNOW THAT THIS ALSO IS WRITTEN? ESAIAS SAYS, WOE UNTO THEIR SOUL, FOR THEY HAVE TAKEN EVIL COUNSEL AGAINST THEMSELVES, SAYING, LET US BIND THE JUST, FOR HE IS TROUBLESOME TO US. AND TRULY, WOE UNTO THEIR SOUL! LET US SEE HOW ESAIAS WAS SAWN ASUNDER, YET AFTER THIS THE PEOPLE WAS RESTORED. JEREMIAS WAS CAST INTO THE MIRE OF THE CISTERN, YET WAS THE WOUND OF THE JEWS HEALED; FOR THE SIN WAS LESS, SINCE IT WAS AGAINST MAN. BUT WHEN THE JEWS SINNED, NOT AGAINST MAN, BUT AGAINST GOD IN MAN'S NATURE, WOE UNTO THEIR SOUL!— LET US BIND THE JUST; COULD HE NOT THEN SET HIMSELF FREE, SOME ONE WILL SAY; HE, WHO FREED LAZARUS FROM THE BONDS OF DEATH ON THE FOURTH DAY, AND LOOSED PETER FROM THE IRON BANDS OF A PRISON? ANGELS STOOD READY AT HAND, SAYING, LET US BURST THEIR BANDS IN SUNDER ; BUT THEY HOLD BACK, BECAUSE THEIR LORD WILLED TO UNDERGO IT. AGAIN, HE WAS LED TO THE JUDGMENT-SEAT BEFORE THE ELDERS; YOU HAVE ALREADY THE TESTIMONY TO THIS, THE LORD HIMSELF WILL COME INTO JUDGMENT WITH THE ANCIENTS OF HIS PEOPLE, AND WITH THE PRINCES THEREOF ISAIAH 3:14 .

13. BUT THE HIGH-PRIEST HAVING QUESTIONED HIM, AND HEARD THE TRUTH, IS ANGRY; AND THE WICKED OFFICER OF WICKED MEN SMITES HIM; AND THE COUNTENANCE, WHICH HAD SHONE AS THE SUN, ENDURED TO BE SMITTEN BY LAWLESS HANDS. OTHERS ALSO COME AND SPIT ON THE FACE OF HIM, WHO BY SPITTLE HAD HEALED THE MAN WHO WAS BLIND FROM HIS BIRTH. DO YE THUS REQUITE THE LORD? THIS PEOPLE IS FOOLISH AND UNWISE. DEUTERONOMY 32:6 AND THE PROPHET GREATLY WONDERING, SAYS, LORD, WHO HAS BELIEVED OUR REPORT ISAIAH 53:1? FOR THE THING IS INCREDIBLE, THAT GOD, THE SON OF GOD, AND THE ARM OF THE LORD IBID, SHOULD SUFFER SUCH THINGS. BUT THAT THEY WHO ARE BEING SAVED MAY NOT DISBELIEVE, THE HOLY GHOST WRITES BEFORE, IN THE PERSON OF CHRIST, WHO SAYS, (FOR HE WHO THEN SPOKE THESE THINGS, WAS AFTERWARD HIMSELF AN ACTOR IN THEM,) I GAVE MY BACK TO THE SCOURGES; (FOR PILATE, WHEN HE HAD SCOURGED HIM, DELIVERED HIM TO BE CRUCIFIED ;) AND MY CHEEKS TO SMITINGS; AND MY FACE I TURNED NOT AWAY FROM THE SHAME OF SPITTINGS; SAYING, AS IT WERE, THOUGH KNOWING BEFORE THAT THEY WILL SMITE ME, I DID NOT EVEN TURN MY CHEEK ASIDE; FOR HOW SHOULD I HAVE NERVED MY DISCIPLES AGAINST DEATH FOR TRUTH'S SAKE, HAD I MYSELF DREADED THIS? I SAID. HE THAT LOVES HIS LIFE SHALL LOSE IT JOHN 12:25: IF I HAD LOVED MY LIFE, HOW WAS I TO TEACH WITHOUT PRACTISING WHAT I TAUGHT? FIRST THEN, BEING HIMSELF GOD, HE ENDURED TO SUFFER THESE THINGS AT THE HANDS OF MEN; THAT AFTER THIS, WE MEN, WHEN WE SUFFER SUCH THINGS AT THE HANDS OF MEN FOR HIS SAKE, MIGHT NOT BE ASHAMED. YOU SEE THAT OF THESE THINGS ALSO THE PROPHETS HAVE CLEARLY WRITTEN BEFOREHAND. MANY, HOWEVER, OF THE SCRIPTURE TESTIMONIES I PASS BY FOR WANT OF TIME, AS I SAID BEFORE; FOR IF ONE SHOULD EXACTLY SEARCH OUT ALL, NOT ONE OF THE THINGS CONCERNING CHRIST WOULD BE LEFT WITHOUT WITNESS.

14. HAVING BEEN BOUND, HE CAME FROM CAIAPHAS TO PILATE — IS THIS TOO WRITTEN? YES; AND HAVING BOUND HIM, THEY LED HIM AWAY AS A PRESENT TO THE KING OF JARIM. BUT HERE SOME SHARP HEARER WILL OBJECT, PILATE WAS NOT A KING, (TO LEAVE FOR A WHILE THE MAIN PARTS OF THE QUESTION,) HOW THEN HAVING BOUND HIM, LED THEY HIM AS A PRESENT TO THE KING? BUT READ THE GOSPEL; WHEN PILATE HEARD THAT HE WAS OF GALILEE, HE SENT HIM TO HEROD LUKE 23:6-7; FOR HEROD WAS THEN KING, AND WAS PRESENT AT JERUSALEM. AND NOW OBSERVE THE EXACTNESS OF THE PROPHET; FOR HE SAYS, THAT HE WAS SENT AS A PRESENT; FOR THE SAME DAY PILATE AND HEROD WERE MADE FRIENDS TOGETHER, FOR BEFORE THEY WERE AT ENMITY. FOR IT BECAME HIM WHO WAS ON THE EVE OF MAKING PEACE BETWEEN EARTH AND HEAVEN, TO MAKE THE VERY MEN WHO CONDEMNED HIM THE FIRST TO BE AT PEACE; FOR THE LORD HIMSELF WAS THERE PRESENT, WHO RECONCILES THE HEARTS OF THE PRINCES OF THE EARTH. MARK THE EXACTNESS OF THE PROPHETS, AND THEIR TRUE TESTIMONY.

15. LOOK WITH AWE THEN AT THE LORD WHO WAS JUDGED. HE SUFFERED HIMSELF TO BE LED AND CARRIED BY SOLDIERS. PILATE SAT IN JUDGMENT, AND HE WHO SITS ON THE RIGHT HAND OF THE FATHER, STOOD AND WAS JUDGED. THE PEOPLE WHOM HE HAD REDEEMED FROM THE LAND OF EGYPT, AND OFTIMES FROM OTHER PLACES, SHOUTED AGAINST HIM, AWAY WITH HIM, AWAY WITH HIM, CRUCIFY HIM. JOSHUA 19:15 WHEREFORE, O YOU JEWS? BECAUSE HE HEALED YOUR BLIND? OR BECAUSE HE MADE YOUR LAME TO WALK, AND BESTOWED HIS OTHER BENEFITS? SO THAT THE PROPHET IN AMAZEMENT SPEAKS OF THIS TOO, AGAINST WHOM HAVE YOU OPENED YOUR MOUTH, AND AGAINST WHOM HAVE YOU LET LOOSE YOUR TONGUE ISAIAH 57:4? AND THE LORD HIMSELF SAYS IN THE PROPHETS, MINE HERITAGE BECAME UNTO ME AS A LION IN THE FOREST; IT GAVE ITS VOICE AGAINST ME; THEREFORE HAVE I HATED IT. JEREMIAH 12:8 I HAVE NOT REFUSED THEM, BUT THEY HAVE REFUSED ME; IN CONSEQUENCE THEREOF I SAY, I HAVE FORSAKEN MY HOUSE.

16. WHEN HE WAS JUDGED, HE HELD HIS PEACE; SO THAT PILATE WAS MOVED FOR HIM, AND SAID, DO YOU NOT HEAR WHAT THESE WITNESS AGAINST YOU MATTHEW 27:13? NOT THAT HE KNEW HIM WHO WAS JUDGED, BUT HE FEARED HIS OWN WIFE'S DREAM WHICH HAD BEEN REPORTED TO HIM. AND JESUS HELD HIS PEACE. THE PSALMIST SAYS, AND I BECAME AS A MAN THAT HEARS NOT; AND IN WHOSE MOUTH ARE NO REPROOFS ; AND AGAIN, BUT I WAS AS A DEAF MAN AND HEARD NOT; AND AS A DUMB MAN THAT OPENS NOT HIS MOUTH. YOU HAVE BEFORE HEARD CONCERNING THIS, IF YOU REMEMBER.

17. BUT THE SOLDIERS WHO CROWD AROUND MOCK HIM, AND THEIR LORD BECOMES A SPORT TO THEM, AND UPON THEIR MASTER THEY MAKE JESTS. WHEN THEY LOOKED ON ME, THEY SHOOK THEIR HEADS. YET THE FIGURE OF KINGLY STATE APPEARS; FOR THOUGH IN MOCKERY, YET THEY BEND THE KNEE. AND THE SOLDIERS BEFORE THEY CRUCIFY HIM, PUT ON HIM A PURPLE ROBE, AND SET A CROWN ON HIS HEAD; FOR WHAT THOUGH IT BE OF THORNS? EVERY KING IS PROCLAIMED BY SOLDIERS; AND JESUS ALSO MUST IN A FIGURE BE CROWNED BY SOLDIERS; SO THAT FOR THIS CAUSE THE SCRIPTURE SAYS IN THE CANTICLES, GO FORTH, O YOU DAUGHTERS OF JERUSALEM, AND LOOK UPON KING SOLOMON IN THE CROWN WHEREWITH HIS MOTHER CROWNED HIM. SONG OF SONGS 3:11 AND THE CROWN ITSELF WAS A MYSTERY; FOR IT WAS A REMISSION OF SINS, A RELEASE FROM THE CURSE.

18. ADAM RECEIVED THE SENTENCE, CURSED IS THE GROUND IN YOUR LABOURS; THORNS AND THISTLES SHALL IT BRING FORTH TO YOU. FOR THIS CAUSE JESUS ASSUMES THE THORNS, THAT HE MAY CANCEL THE SENTENCE; FOR THIS CAUSE ALSO WAS HE BURIED IN THE EARTH, THAT THE EARTH WHICH HAD BEEN CURSED MIGHT RECEIVE THE BLESSING INSTEAD OF A CURSE. AT THE TIME OF THE SIN, THEY CLOTHED THEMSELVES WITH FIG-LEAVES; FOR THIS CAUSE JESUS ALSO MADE THE FIG-TREE THE LAST OF HIS SIGNS. FOR WHEN ABOUT TO GO TO HIS PASSION, HE CURSES THE FIG-TREE, NOT EVERY FIG-TREE, BUT THAT ONE ALONE, FOR THE SAKE OF THE FIGURE; SAYING, NO MORE LET ANY MAN EAT FRUIT OF YOU MARK 11:1; LET THE DOOM BE CANCELLED. AND BECAUSE THEY AFORETIME CLOTHED THEMSELVES WITH FIG-LEAVES, HE CAME AT A SEASON WHEN FOOD WAS NOT WONT TO BE FOUND ON THE FIG-TREE. WHO KNOWS NOT THAT IN WINTER-TIME THE FIG-TREE BEARS NO FRUIT, BUT IS CLOTHED WITH LEAVES ONLY? WAS JESUS IGNORANT OF THIS, WHICH ALL KNEW? NO, BUT THOUGH HE KNEW, YET HE CAME AS IF SEEKING; NOT IGNORANT THAT HE SHOULD NOT FIND, BUT SHOWING THAT THE EMBLEMATICAL CURSE EXTENDED TO THE LEAVES ONLY.

19. AND SINCE WE HAVE TOUCHED ON THINGS CONNECTED WITH PARADISE, I AM TRULY ASTONISHED AT THE TRUTH OF THE TYPES. IN PARADISE WAS THE FALL, AND IN A GARDEN WAS OUR SALVATION. FROM THE TREE CAME SIN, AND UNTIL THE TREE SIN LASTED. IN THE EVENING, WHEN THE LORD WALKED IN THE GARDEN, THEY HID THEMSELVES GENESIS 3:8; AND IN THE EVENING THE ROBBER IS BROUGHT BY THE LORD INTO PARADISE. BUT SOME ONE WILL SAY TO ME, YOU ARE INVENTING SUBTLETIES; SHOW ME FROM SOME PROPHET THE WOOD OF THE CROSS; UNLESS YOU GIVE ME A TESTIMONY FROM A PROPHET, I WILL NOT BE PERSUADED. HEAR THEN FROM JEREMIAS, AND ASSURE YOURSELF; I WAS LIKE A HARMLESS LAMB LED TO BE SLAUGHTERED; DID I NOT KNOW IT ? (FOR IN THIS MANNER READ IT AS A QUESTION, AS I HAVE READ IT; FOR HE WHO SAID, YOU KNOW THAT AFTER TWO DAYS COMES THE PASSOVER, AND THE SON OF MAN IS BETRAYED TO BE CRUCIFIED MATTHEW 26:2, DID HE NOT KNOW?) I WAS LIKE A HARMLESS LAMB LED TO BE SLAUGHTERED; DID I NOT KNOW IT? (BUT WHAT SORT OF LAMB? LET JOHN THE BAPTIST INTERPRET IT, WHEN HE SAYS, BEHOLD THE LAMB OF GOD, THAT TAKES AWAY THE SIN OF THE WORLD JOHN 1:29.) THEY DEVISED AGAINST ME A WICKED DEVICE, SAYING JEREMIAH 11:19 — (HE WHO KNOWS THE DEVICES, KNEW HE NOT THE RESULT OF THEM? AND WHAT SAID THEY?)— COME, AND LET US PLACE A BEAM UPON HIS BREAD — (AND IF THE LORD RECKON YOU WORTHY, YOU SHALL HEREAFTER LEARN, THAT HIS BODY ACCORDING TO THE GOSPEL BORE THE FIGURE OF BREAD;)— COME THEN, AND LET US PLACE A BEAM UPON HIS BREAD, AND CUT HIM OFF OUT OF THE LAND OF THE LIVING;— (LIFE IS NOT CUT OFF, WHY DO YOU LABOUR FOR NOUGHT?)— AND HIS NAME SHALL BE REMEMBERED NO MORE. VAIN IS YOUR COUNSEL; FOR BEFORE THE SUN HIS NAME ABIDES IN THE CHURCH. AND THAT IT WAS LIFE, WHICH HUNG ON THE CROSS, MOSES SAYS, WEEPING, AND YOUR LIFE SHALL BE HANGING BEFORE YOUR EYES; AND YOU SHALL BE AFRAID DAY AND NIGHT, AND YOU SHALL NOT TRUST YOUR LIFE. DEUTERONOMY 28:66 AND SO TOO, WHAT WAS JUST NOW READ AS THE TEXT, LORD, WHO HAS BELIEVED OUR REPORT?

20. THIS WAS THE FIGURE WHICH MOSES COMPLETED BY FIXING THE SERPENT TO A CROSS, THAT WHOEVER HAD BEEN BITTEN BY THE LIVING SERPENT, AND LOOKED TO THE BRASEN SERPENT, MIGHT BE SAVED BY BELIEVING. DOES THEN THE BRAZEN SERPENT SAVE WHEN CRUCIFIED, AND SHALL NOT THE SON OF GOD INCARNATE SAVE WHEN CRUCIFIED ALSO? ON EACH OCCASION LIFE COMES BY MEANS OF WOOD. FOR IN THE TIME OF NOE THE PRESERVATION OF LIFE WAS BY AN ARK OF WOOD. IN THE TIME OF MOSES THE SEA, ON BEHOLDING THE EMBLEMATICAL ROD, WAS ABASHED AT HIM WHO SMOTE IT; IS THEN MOSES' ROD MIGHTY, AND IS THE CROSS OF THE SAVIOUR POWERLESS? BUT I PASS BY THE GREATER PART OF THE TYPES, TO KEEP WITHIN MEASURE. THE WOOD IN MOSES' CASE SWEETENED THE WATER; AND FROM THE SIDE OF JESUS THE WATER FLOWED UPON THE WOOD.

21. THE BEGINNING OF SIGNS UNDER MOSES WAS BLOOD AND WATER; AND THE LAST OF ALL JESUS' SIGNS WAS THE SAME. FIRST, MOSES CHANGED THE RIVER INTO BLOOD; AND JESUS AT THE LAST GAVE FORTH FROM HIS SIDE WATER WITH BLOOD. THIS WAS PERHAPS ON ACCOUNT OF THE TWO SPEECHES, HIS WHO JUDGED HIM, AND THEIRS WHO CRIED OUT AGAINST HIM; OR BECAUSE OF THE BELIEVERS AND THE UNBELIEVERS. FOR PILATE SAID, I AM INNOCENT AND WASHED HIS HANDS IN WATER; THEY WHO CRIED OUT AGAINST HIM SAID, HIS BLOOD BE UPON US MATTHEW 27:24-25: THERE CAME THEREFORE THESE TWO OUT OF HIS SIDE; THE WATER, PERHAPS, FOR HIM WHO JUDGED HIM; BUT FOR THEM THAT SHOUTED AGAINST HIM THE BLOOD. AND AGAIN IT IS TO BE UNDERSTOOD IN ANOTHER WAY; THE BLOOD FOR THE JEWS, AND THE WATER FOR THE CHRISTIANS: FOR UPON THEM AS PLOTTERS CAME THE CONDEMNATION FROM THE BLOOD; BUT TO YOU WHO NOW BELIEVE, THE SALVATION WHICH IS BY WATER. FOR NOTHING HAS BEEN DONE WITHOUT A MEANING. OUR FATHERS WHO HAVE WRITTEN COMMENTS HAVE GIVEN ANOTHER REASON OF THIS MATTER. FOR SINCE IN THE GOSPELS THE POWER OF SALUTARY BAPTISM IS TWOFOLD, ONE WHICH IS GRANTED BY MEANS OF WATER TO THE ILLUMINATED, AND A SECOND TO HOLY MARTYRS, IN PERSECUTIONS, THROUGH THEIR OWN BLOOD, THERE CAME OUT OF THAT SAVING SIDE BLOOD AND WATER , TO CONFIRM THE GRACE OF THE CONFESSION MADE FOR CHRIST, WHETHER IN BAPTISM, OR ON OCCASIONS OF MARTYRDOM. THERE IS ANOTHER REASON ALSO FOR MENTIONING THE SIDE. THE WOMAN, WHO WAS FORMED FROM THE SIDE, LED THE WAY TO SIN; BUT JESUS WHO CAME TO BESTOW THE GRACE OF PARDON ON MEN AND WOMEN ALIKE, WAS PIERCED IN THE SIDE FOR WOMEN, THAT HE MIGHT UNDO THE SIN.

22. AND WHOEVER WILL INQUIRE, WILL FIND OTHER REASONS ALSO; BUT WHAT HAS BEEN SAID IS ENOUGH, BECAUSE OF THE SHORTNESS OF THE TIME, AND THAT THE ATTENTION OF MY HEARERS MAY NOT BECOME SATED. AND YET WE NEVER CAN BE TIRED OF HEARING CONCERNING THE CROWNING OF OUR LORD, AND LEAST OF ALL IN THIS MOST HOLY GOLGOTHA. FOR OTHERS ONLY HEAR, BUT WE BOTH SEE AND HANDLE. LET NONE BE WEARY; TAKE YOUR ARMOUR AGAINST THE ADVERSARIES IN THE CAUSE OF THE CROSS ITSELF; SET UP THE FAITH OF THE CROSS AS A TROPHY AGAINST THE GAINSAYERS. FOR WHEN YOU ARE GOING TO DISPUTE WITH UNBELIEVERS CONCERNING THE CROSS OF CHRIST, FIRST MAKE WITH YOUR HAND THE SIGN OF CHRIST'S CROSS, AND THE GAINSAYER WILL BE SILENCED. BE NOT ASHAMED TO CONFESS THE CROSS; FOR ANGELS GLORY IN IT, SAYING, WE KNOW WHOM YOU SEEK, JESUS THE CRUCIFIED. MATTHEW 28:5 MIGHT YOU NOT SAY, O ANGEL, I KNOW WHOM YOU SEEK, MY MASTER? BUT, I, HE SAYS WITH BOLDNESS, I KNOW THE CRUCIFIED. FOR THE CROSS IS A CROWN, NOT A DISHONOUR.

23. NOW LET US RECUR TO THE PROOF OUT OF THE PROPHETS WHICH I SPOKE OF. THE LORD WAS CRUCIFIED; YOU HAVE RECEIVED THE TESTIMONIES. YOU SEE THIS SPOT OF GOLGOTHA! YOU ANSWER WITH A SHOUT OF PRAISE, AS IF ASSENTING. SEE THAT YOU RECANT NOT IN TIME OF PERSECUTION. REJOICE NOT IN THE CROSS IN TIME OF PEACE ONLY, BUT HOLD FAST THE SAME FAITH IN TIME OF PERSECUTION ALSO; BE NOT IN TIME OF PEACE A FRIEND OF JESUS, AND HIS FOE IN TIME OF WARS. YOU RECEIVE NOW REMISSION OF YOUR SINS, AND THE GIFTS OF THE KING'S SPIRITUAL BOUNTY; WHEN WAR SHALL COME, STRIVE THOU NOBLY FOR YOUR KING. JESUS, THE SINLESS, WAS CRUCIFIED FOR YOU; AND WILL YOU NOT BE CRUCIFIED FOR HIM WHO WAS CRUCIFIED FOR YOU? YOU ARE NOT BESTOWING A FAVOUR, FOR YOU HAVE FIRST RECEIVED; BUT YOU ARE RETURNING A FAVOUR, REPAYING YOUR DEBT TO HIM WHO WAS CRUCIFIED FOR YOU IN GOLGOTHA. NOW GOLGOTHA IS INTERPRETED, THE PLACE OF A SKULL. WHO WERE THEY THEN, WHO PROPHETICALLY NAMED THIS SPOT GOLGOTHA, IN WHICH CHRIST THE TRUE HEAD ENDURED THE CROSS? AS THE APOSTLE SAYS, WHO IS THE IMAGE OF THE INVISIBLE GOD; AND A LITTLE AFTER, AND HE IS THE HEAD OF THE BODY, THE CHURCH. AND AGAIN, THE HEAD OF EVERY MAN IS CHRIST 1 CORINTHIANS 11:3; AND AGAIN, WHO IS THE HEAD OF ALL PRINCIPALITY AND POWER. COLOSSIANS 2:10 THE HEAD SUFFERED IN THE PLACE OF THE SKULL. O WONDROUS PROPHETIC APPELLATION! THE VERY NAME ALSO REMINDS YOU, SAYING, THINK NOT OF THE CRUCIFIED AS OF A MERE MAN; HE IS THE HEAD OF ALL PRINCIPALITY AND POWER. THAT HEAD WHICH WAS CRUCIFIED IS THE HEAD OF ALL POWER, AND HAS FOR HIS HEAD THE FATHER; FOR THE HEAD OF THE MAN IS CHRIST, AND THE HEAD OF CHRIST IS GOD 1 CORINTHIANS 11:3 .

24. CHRIST THEN WAS CRUCIFIED FOR US, WHO WAS JUDGED IN THE NIGHT, WHEN IT WAS COLD, AND THEREFORE A FIRE OF COALS JOHN 18:18 WAS LAID. HE WAS CRUCIFIED AT THE THIRD HOUR; AND FROM THE SIXTH HOUR THERE WAS DARKNESS UNTIL THE NINTH HOUR MATTHEW 27:45; BUT FROM THE NINTH HOUR

THERE WAS LIGHT AGAIN. ARE THESE THINGS ALSO WRITTEN? LET US INQUIRE. NOW THE PROPHET ZACHARIAS SAYS, AND IT SHALL COME TO PASS IN THAT DAY, THAT THERE SHALL NOT BE LIGHT, AND THERE SHALL BE COLD AND FROST ONE DAY; (THE COLD ON ACCOUNT OF WHICH PETER WARMED HIMSELF;) AND THAT DAY SHALL BE KNOWN UNTO THE LORD ZECHARIAH 14:6-7; (WHAT, KNEW HE NOT THE OTHER DAYS? DAYS ARE MANY, BUT THIS IS THE DAY OF THE LORD'S PATIENCE, WHICH THE LORD MADE ;)— AND THAT DAY SHALL BE KNOWN UNTO THE LORD, NOT DAY, AND NOT NIGHT: WHAT IS THIS DARK SAYING WHICH THE PROPHET SPEAKS? THAT DAY IS NEITHER DAY NOR NIGHT? WHAT THEN SHALL WE NAME IT? THE GOSPEL INTERPRETS IT, BY RELATING THE EVENT. IT WAS NOT DAY; FOR THE SUN SHONE NOT UNIFORMLY FROM HIS RISING TO HIS SETTING, BUT FROM THE SIXTH HOUR TILL THE NINTH HOUR, THERE WAS DARKNESS AT MID-DAY. THE DARKNESS THEREFORE WAS INTERPOSED; BUT GOD CALLED THE DARKNESS NIGHT. GENESIS 1:5 WHEREFORE IT WAS NEITHER DAY NOR NIGHT: FOR NEITHER WAS IT ALL LIGHT, THAT IT SHOULD BE CALLED DAY; NOR WAS IT ALL DARKNESS, THAT IT SHOULD BE CALLED NIGHT; BUT AFTER THE NINTH HOUR THE SUN SHONE FORTH. THIS ALSO THE PROPHET FORETELS; FOR AFTER SAYING, NOT DAY, NOR NIGHT, HE ADDED, AND AT EVENING TIME IT SHALL BE LIGHT. DO YOU SEE THE EXACTNESS OF THE PROPHETS? DO YOU SEE THE TRUTH OF THE THINGS WHICH WERE WRITTEN AFORETIME?

25. BUT DO YOU ASK EXACTLY AT WHAT HOUR THE SUN FAILED ? WAS IT THE FIFTH HOUR, OR THE EIGHTH, OR THE TENTH? TELL, O PROPHET, THE EXACT TIME THEREOF TO THE JEWS, WHO ARE UNWILLING TO HEAR; WHEN SHALL THE SUN GO DOWN? THE PROPHET AMOS ANSWERS, AND IT SHALL COME TO PASS IN THAT DAY, SAYS THE LORD GOD, THAT THE SUN SHALL GO DOWN AT NOON (FOR THERE WAS DARKNESS FROM THE SIXTH HOUR;) AND THE LIGHT SHALL GROW DARK OVER THE EARTH IN THE DAY. WHAT SORT OF SEASON IS THIS, O PROPHET, AND WHAT SORT OF DAY? AND I WILL TURN YOUR FEASTS INTO MOURNING; FOR THIS WAS DONE IN THE DAYS OF UNLEAVENED BREAD, AND AT THE FEAST OF THE PASSOVER: THEN AFTERWARDS HE SAYS, AND I WILL MAKE HIM AS THE MOURNING OF AN ONLY SON, AND THOSE WITH HIM AS A DAY OF ANGUISH AMOS 8:10; FOR IN THE DAY OF UNLEAVENED BREAD, AND AT THE FEAST, THEIR WOMEN WERE WAILING AND WEEPING, AND THE APOSTLES HAD HIDDEN THEMSELVES AND WERE IN ANGUISH. WONDERFUL THEN IS THIS PROPHECY.

26. BUT, SOME ONE WILL SAY, GIVE ME YET ANOTHER SIGN; WHAT OTHER EXACT SIGN IS THERE OF THAT WHICH HAS COME TO PASS? JESUS WAS CRUCIFIED; AND HE WORE BUT ONE COAT, AND ONE CLOAK: NOW HIS CLOAK THE SOLDIERS SHARED AMONG THEMSELVES, HAVING RENT IT INTO FOUR; BUT HIS COAT WAS NOT RENT, FOR WHEN RENT IT WOULD HAVE BEEN NO LONGER OF ANY USE; SO ABOUT THIS LOTS ARE CAST BY THE SOLDIERS; THUS THE ONE THEY DIVIDE, BUT FOR THE OTHER THEY CAST LOTS. IS THEN THIS ALSO WRITTEN? THEY KNOW, THE DILIGENT CHANTERS OF THE CHURCH, WHO IMITATE THE ANGEL HOSTS, AND CONTINUALLY SING PRAISES TO GOD: WHO ARE THOUGHT WORTHY TO CHANT PSALMS IN THIS GOLGOTHA, AND TO SAY, THEY PARTED MY GARMENTS AMONG THEM, AND UPON MY VESTURE THEY DID CAST LOTS. THE LOTS WERE WHAT THE SOLDIERS CAST.

27. AGAIN, WHEN HE HAD BEEN JUDGED BEFORE PILATE, HE WAS CLOTHED IN RED; FOR THERE THEY PUT ON HIM A PURPLE ROBE. IS THIS ALSO WRITTEN? ESAIAS SAYS, WHO IS THIS THAT COMES FROM EDOM? THE REDNESS OF HIS GARMENTS IS FROM BOSOR ISAIAH 63:1-2; (WHO IS THIS WHO IN DISHONOR WEARS PURPLE? FOR BOSOR HAS SOME SUCH MEANING IN HEBREW.) WHY ARE YOUR GARMENTS RED, AND YOUR RAIMENT AS FROM A TRODDEN WINE-PRESS? BUT HE ANSWERS AND SAYS, ALL DAY LONG HAVE I STRETCHED FORTH MINE HANDS UNTO A DISOBEDIENT AND GAINSAYING PEOPLE.

28. HE STRETCHED OUT HIS HANDS ON THE CROSS, THAT HE MIGHT EMBRACE THE ENDS OF THE WORLD; FOR THIS GOLGOTHA IS THE VERY CENTRE OF THE EARTH. IT IS NOT MY WORD, BUT IT IS A PROPHET WHO HAS SAID, YOU HAVE WROUGHT SALVATION IN THE MIDST OF THE EARTH. HE STRETCHED FORTH HUMAN HANDS, WHO BY HIS SPIRITUAL HANDS HAD ESTABLISHED THE HEAVEN; AND THEY WERE FASTENED WITH NAILS, THAT HIS MANHOOD, WHICH HERE THE SINS OF MEN, HAVING BEEN NAILED TO THE TREE, AND HAVING DIED, SIN MIGHT DIE WITH IT, AND WE MIGHT RISE AGAIN IN RIGHTEOUSNESS. FOR SINCE BY ONE MAN CAME DEATH, BY ONE MAN CAME ALSO LIFE ; BY ONE MAN, THE SAVIOUR, DYING OF HIS OWN ACCORD: FOR REMEMBER WHAT HE SAID, I HAVE POWER TO LAY DOWN MY LIFE, AND I HAVE POWER TO TAKE IT AGAIN JOHN 10:18 .

29. BUT THOUGH HE ENDURED THESE THINGS, HAVING COME FOR THE SALVATION OF ALL, YET THE PEOPLE RETURNED HIM AN EVIL RECOMPENSE. JESUS SAYS, I THIRST — HE WHO HAD BROUGHT FORTH THE WATERS FOR THEM OUT OF THE CRAGGY ROCK; AND HE ASKED FRUIT OF THE VINE WHICH HE HAD PLANTED. BUT WHAT DOES THE VINE? THIS VINE, WHICH WAS BY NATURE OF THE HOLY FATHERS, BUT OF SODOM BY PURPOSE OF HEART —(FOR THEIR VINE IS OF SODOM, AND THEIR TENDRILS OF GOMORRHA DEUTERONOMY 32:32;)— THIS VINE, WHEN THE LORD WAS THIRSTY, HAVING FILLED A SPONGE AND PUT IT ON A REED, OFFERS HIM VINEGAR. THEY GAVE ME ALSO GALL FOR MY MEAT, AND IN MY THIRST, THEY GAVE ME VINEGAR TO DRINK. YOU SEE THE CLEARNESS OF THE PROPHET.' DESCRIPTION. BUT WHAT SORT OF GALL PUT THEY INTO MY MOUTH? THEY GAVE HIM, IT SAYS, WINE MINGLED WITH MYRRH. MARK 15:23 NOW MYRRH IS IN TASTE LIKE GALL, AND VERY BITTER. ARE THESE THINGS WHAT YOU RECOMPENSE UNTO THE LORD? ARE THESE YOUR OFFERINGS, O VINE, UNTO YOUR MASTER? RIGHTLY DID THE PROPHET ESAIAS AFORETIME BEWAIL YOU, SAYING, MY WELL-BELOVED HAD A VINEYARD IN A HILL IN A FRUITFUL PLACE; AND (NOT TO RECITE THE WHOLE) I WAITED, HE SAYS, THAT IT SHOULD BRING FORTH GRAPES; I THIRSTED THAT IT SHOULD GIVE WINE; BUT IT BROUGHT FORTH THORNS ISAIAH 5:1-2; FOR YOU SEE THE CROWN, WHEREWITH I AM ADORNED. WHAT THEN SHALL I NOW DECREE? I WILL COMMAND THE CLOUDS THAT THEY RAIN NO RAIN UPON IT. FOR THE CLOUDS WHICH ARE THE PROPHETS WERE REMOVED FROM THEM, AND ARE FOR THE FUTURE IN THE CHURCH; AS PAUL SAYS, LET THE PROPHETS SPEAK TWO OR THREE, AND LET THE OTHERS JUDGE 1 CORINTHIANS 14:29; AND AGAIN, GOD GAVE IN THE CHURCH, SOME, APOSTLES, AND SOME, PROPHETS. EPHESIANS 4:11 AGABUS, WHO BOUND HIS OWN FEET AND HANDS, WAS A PROPHET.

30. CONCERNING THE ROBBERS WHO WERE CRUCIFIED WITH HIM, IT IS WRITTEN, AND HE WAS NUMBERED WITH THE TRANSGRESSORS. ISAIAH 53:12 BOTH OF THEM WERE BEFORE THIS TRANSGRESSORS, BUT ONE WAS SO NO LONGER. FOR THE ONE WAS A TRANSGRESSOR TO THE END, STUBBORN AGAINST SALVATION; WHO, THOUGH HIS HANDS WERE FASTENED, SMOTE WITH BLASPHEMY BY HIS TONGUE. WHEN THE JEWS PASSING BY WAGGED THEIR HEADS, MOCKING THE CRUCIFIED, AND FULFILLING WHAT WAS WRITTEN, WHEN THEY LOOKED ON ME, THEY SHOOK THEIR HEADS , HE ALSO REVILED WITH THEM. BUT THE OTHER REBUSED THE REVILER; AND IT WAS TO HIM THE END OF LIFE AND THE BEGINNING OF RESTORATION; THE SURRENDER OF HIS SOUL A FIRST SHARE IN SALVATION. AND AFTER REBUKING THE OTHER, HE SAYS, LORD, REMEMBER ME ; FOR WITH YOU IS MY ACCOUNT. HEED NOT THIS MAN, FOR THE EYES OF HIS UNDERSTANDING ARE BLINDED; BUT REMEMBER ME. I SAY NOT, REMEMBER MY WORKS, FOR OF THESE I AM AFRAID. EVERY MAN HAS A FEELING FOR HIS FELLOW-TRAVELLER; I AM TRAVELLING WITH YOU TOWARDS DEATH; REMEMBER ME, YOUR FELLOW-WAYFARER. I SAY NOT, REMEMBER ME NOW, BUT, WHEN YOU COME IN YOUR KINGDOM.

31. WHAT POWER, O ROBBER, LED YOU TO THE LIGHT? WHO TAUGHT YOU TO WORSHIP THAT DESPISED MAN, YOUR COMPANION ON THE CROSS? O LIGHT ETERNAL, WHICH GIVES LIGHT TO THEM THAT ARE IN DARKNESS! THEREFORE ALSO HE JUSTLY HEARD THE WORDS, BE OF GOOD CHEER ; NOT THAT YOUR DEEDS ARE WORTHY OF GOOD CHEER; BUT THAT THE KING IS HERE, DISPENSING FAVOURS. THE REQUEST REACHED UNTO A DISTANT TIME; BUT THE GRACE WAS VERY SPEEDY. VERILY I SAY UNTO YOU, THIS DAY SHALL YOU BE WITH ME IN PARADISE; BECAUSE TODAY YOU HAVE HEARD MY VOICE, AND HAST NOT HARDENED YOUR HEART. VERY SPEEDILY I PASSED SENTENCE UPON ADAM, VERY SPEEDILY I PARDON YOU. TO HIM IT WAS SAID, IN THE DAY WHEREIN YOU EAT, YOU SHALL SURELY DIE GENESIS 2:17; BUT THOU TODAY HAST OBEYED THE FAITH, TODAY IS YOUR SALVATION. ADAM BY THE TREE FELL AWAY; THOU BY THE TREE ART BROUGHT INTO PARADISE. FEAR NOT THE SERPENT; HE SHALL NOT CAST YOU OUT; FOR HE IS FALLEN FROM HEAVEN. LUKE 10:18 AND I SAY NOT UNTO YOU, THIS DAY SHALL YOU DEPART, BUT, THIS DAY SHALL YOU BE WITH ME. BE OF GOOD COURAGE: YOU SHALL NOT BE CAST OUT. FEAR NOT THE FLAMING SWORD; IT SHRINKS FROM ITS LORD. O MIGHTY AND INEFFABLE GRACE! THE FAITHFUL ABRAHAM HAD NOT YET ENTERED, BUT THE ROBBER ENTERS! MOSES AND THE PROPHETS HAD NOT YET ENTERED, AND THE ROBBER ENTERS THOUGH A BREAKER OF THE LAW. PAUL ALSO WONDERED AT THIS BEFORE YOU, SAYING, WHERE SIN ABOUNDED, THERE GRACE DID MUCH MORE ABOUND. ROMANS 5:20 THEY WHO HAD BORNE THE HEAT OF THE DAY HAD NOT YET ENTERED; AND HE OF THE ELEVENTH HOUR ENTERED. LET NONE MURMUR AGAINST THE GOODMAN OF THE HOUSE, FOR HE SAYS, FRIEND, I DO YOU NO WRONG; IS IT NOT LAWFUL FOR ME TO DO WHAT I WILL WITH MY OWN ? THE ROBBER HAS A WILL TO WORK RIGHTEOUSNESS, BUT DEATH PREVENTS HIM; I WAIT NOT EXCLUSIVELY FOR THE WORK, BUT FAITH ALSO I ACCEPT. I HAVE COME WHO FEED MY SHEEP AMONG THE LILIES SONG OF SONGS 6:3, I HAVE COME TO FEED THEM IN THE GARDENS. I HAVE FOUND A SHEEP THAT WAS LOST LUKE 15:5-6, BUT I LAY IT ON MY SHOULDERS; FOR HE BELIEVES, SINCE HE HIMSELF HAS SAID, I HAVE GONE ASTRAY LIKE A LOST SHEEP ; LORD, REMEMBER ME WHEN YOU COME IN YOUR KINGDOM.

32. OF THIS GARDEN I SANG OF OLD TO MY SPOUSE IN THE CANTICLES, AND SPOKE TO HER THUS. I HAVE COME INTO MY GARDEN, MY SISTER, MY SPOUSE SONG OF SONGS 5:1; (NOW IN THE PLACE WHERE HE WAS CRUCIFIED WAS A GARDEN JOHN 19:41;) AND WHAT TAKEST THOU THENCE? I HAVE GATHERED MY MYRRH; HAVING DRUNK WINE MINGLED WITH MYRRH, AND VINEGAR, AFTER RECEIVING WHICH, HE SAID, IT IS FINISHED. FOR THE MYSTERY HAS BEEN FULFILLED; THE THINGS THAT ARE WRITTEN HAVE BEEN ACCOMPLISHED; SINS ARE FORGIVEN. FOR CHRIST HAVING COME AN HIGH-PRIEST OF THE GOOD THINGS TO COME, BY THE GREATER AND MORE PERFECT TABERNACLE, NOT MADE WITH HANDS, THAT IS TO SAY, NOT OF THIS CREATION, NOR YET BY THE BLOOD OF GOATS AND CALVES, BUT BY HIS OWN BLOOD, ENTERED IN ONCE FOR ALL INTO THE HOLY PLACE, HAVING OBTAINED ETERNAL REDEMPTION; FOR IF THE BLOOD OF BULLS AND OF GOATS, AND THE ASHES OF AN HEIFER, SPRINKLING THE DEFILED, SANCTIFIES TO THE PURIFYING OF THE FLESH, HOW MUCH MORE THE BLOOD OF CHRIST HEBREWS 9:11? AND AGAIN, HAVING THEREFORE, BRETHREN, BOLDNESS TO ENTER INTO THE HOLIEST BY THE BLOOD OF JESUS, BY A NEW AND LIVING WAY, WHICH HE HAS CONSECRATED FOR US, THROUGH THE VEIL, THAT IS TO SAY, HIS FLESH. AND BECAUSE HIS FLESH, THIS VEIL, WAS DISHONOURED, THEREFORE THE TYPICAL VEIL OF THE TEMPLE WAS RENT ASUNDER, AS IT IS WRITTEN, AND, BEHOLD, THE VEIL OF THE TEMPLE WAS RENT IN TWO FROM THE TOP TO THE BOTTOM MATTHEW 27:51; FOR NOT A PARTICLE OF IT WAS LEFT; FOR SINCE THE MASTER SAID, BEHOLD, YOUR HOUSE IS LEFT UNTO YOU DESOLATE , THE HOUSE BROKE ALL IN PIECES.

33. THESE THINGS THE SAVIOUR ENDURED, AND MADE PEACE THROUGH THE BLOOD OF HIS CROSS, FOR THINGS IN HEAVEN, AND THINGS IN EARTH. COLOSSIANS 1:20 FOR WE WERE ENEMIES OF GOD THROUGH SIN, AND GOD HAD APPOINTED THE SINNER TO DIE. THERE MUST NEEDS THEREFORE HAVE HAPPENED ONE OF TWO THINGS; EITHER THAT GOD, IN HIS TRUTH, SHOULD DESTROY ALL MEN, OR THAT IN HIS LOVING-KINDNESS HE SHOULD CANCEL THE SENTENCE. BUT BEHOLD THE WISDOM OF GOD; HE PRESERVED BOTH THE TRUTH OF HIS SENTENCE, AND THE EXERCISE OF HIS LOVING-KINDNESS. CHRIST TOOK OUR SINS IN HIS BODY ON THE TREE, THAT WE BY HIS DEATH MIGHT DIE TO SIN, AND LIVE UNTO RIGHTEOUSNESS. 1 PETER 2:24 OF NO SMALL ACCOUNT WAS HE WHO DIED FOR US; HE WAS NOT A LITERAL SHEEP; HE WAS NOT A MERE MAN; HE WAS MORE THAN AN ANGEL; HE WAS GOD MADE MAN. THE TRANSGRESSION OF SINNERS WAS NOT SO GREAT AS THE RIGHTEOUSNESS OF HIM WHO DIED FOR THEM; THE SIN WHICH WE COMMITTED WAS NOT SO GREAT AS THE RIGHTEOUSNESS WHICH HE WROUGHT WHO LAID DOWN HIS LIFE FOR US — WHO LAID IT DOWN WHEN HE PLEASED, AND TOOK IT AGAIN WHEN HE PLEASED. AND WOULD YOU KNOW THAT HE LAID NOT DOWN HIS LIFE BY VIOLENCE, NOR YIELDED UP THE GHOST AGAINST HIS WILL? HE CRIED TO THE FATHER, SAYING, FATHER, INTO YOUR HANDS I COMMEND MY SPIRIT LUKE 23:46; I COMMEND IT, THAT I MAY TAKE IT AGAIN. AND HAVING SAID THESE THINGS, HE GAVE UP THE GHOST MATTHEW 27:50; BUT NOT FOR ANY LONG TIME, FOR HE QUICKLY ROSE AGAIN FROM THE DEAD.

34. THE SUN WAS DARKENED, BECAUSE OF THE SUN OF RIGHTEOUSNESS MALACHI 4:2. ROCKS WERE RENT, BECAUSE OF THE SPIRITUAL ROCK. TOMBS WERE OPENED, AND THE DEAD AROSE, BECAUSE OF HIM WHO WAS FREE AMONG THE DEAD ; HE SENT FORTH HIS PRISONERS OUT OF THE PIT WHEREIN IS NO WATER ZECHARIAH 9:11. BE NOT THEN ASHAMED OF THE CRUCIFIED, BUT BE ALSO BOLD TO SAY, HE BEARS OUR SINS, AND ENDURES GRIEF FOR US, AND WITH HIS STRIPES WE ARE HEALED. ISAIAH 53:4-5 LET US NOT BE UNTHANKFUL TO OUR BENEFACTOR. AND AGAIN; FOR THE TRANSGRESSION OF MY PEOPLE WAS HE LED TO DEATH; AND I WILL GIVE THE WICKED FOR HIS BURIAL, AND THE RICH FOR HIS DEATH. THEREFORE PAUL SAYS PLAINLY, THAT CHRIST DIED FOR OUR SINS ACCORDING TO THE SCRIPTURES, AND THAT HE WAS BURIED, AND THAT HE HAS RISEN AGAIN THE THIRD DAY ACCORDING TO THE SCRIPTURES 1 CORINTHIANS 15:3-4 .

35. BUT WE SEEK TO KNOW CLEARLY WHERE HE HAS BEEN BURIED. IS HIS TOMB MADE WITH HANDS? IS IT, LIKE THE TOMBS OF KINGS, RAISED ABOVE THE GROUND? IS THE SEPULCHRE MADE OF STONES JOINED TOGETHER? AND WHAT IS LAID UPON IT? TELL US, O PROPHETS, THE EXACT TRUTH CONCERNING HIS TOMB ALSO, WHERE HE IS LAID, AND WHERE WE SHALL SEEK HIM? AND THEY SAY, LOOK INTO THE SOLID ROCK WHICH YOU HAVE HEWN. ISAIAH 51:1 LOOK IN AND BEHOLD. YOU HAVE IN THE GOSPELS IN A SEPULCHRE HEWN IN STONE, WHICH WAS HEWN OUT OF A ROCK. AND WHAT HAPPENS NEXT? WHAT KIND OF DOOR HAS THE SEPULCHRE? AGAIN ANOTHER PROPHET SAYS, THEY CUT OFF MY LIFE IN A DUNGEON , AND CAST A STONE UPON ME. I, WHO AM THE CHIEF CORNER-STONE, THE ELECT, THE PRECIOUS 1 PETER 2:6, LIE FOR A LITTLE TIME WITHIN A STONE — I WHO AM A STONE OF STUMBLING TO THE JEWS, AND OF SALVATION TO THEM WHO BELIEVE. THE TREE OF LIFE , THEREFORE WAS PLANTED IN THE EARTH, THAT THE EARTH WHICH HAD BEEN CURSED MIGHT ENJOY THE BLESSING, AND THAT THE DEAD MIGHT BE RELEASED.

36. LET US NOT THEN BE ASHAMED TO CONFESS THE CRUCIFIED. BE THE CROSS OUR SEAL MADE WITH BOLDNESS BY OUR FINGERS ON OUR BROW, AND ON EVERYTHING; OVER THE BREAD WE EAT, AND THE CUPS WE DRINK; IN OUR COMINGS IN, AND GOINGS OUT; BEFORE OUR SLEEP, WHEN WE LIE DOWN AND WHEN WE RISE UP; WHEN WE ARE IN THE WAY, AND WHEN WE ARE STILL. GREAT IS THAT PRESERVATIVE; IT IS WITHOUT PRICE, FOR THE SAKE OF THE POOR; WITHOUT TOIL, FOR THE SICK; SINCE ALSO ITS GRACE IS FROM GOD. IT IS THE SIGN OF THE FAITHFUL, AND THE DREAD OF DEVILS: FOR HE TRIUMPHED OVER THEM IN IT, HAVING MADE A SHOW OF THEM OPENLY COLOSSIANS 2:15; FOR WHEN THEY SEE THE CROSS THEY ARE REMINDED OF THE CRUCIFIED; THEY ARE AFRAID OF HIM, WHO BRUISED THE HEADS OF THE DRAGON. DESPISE NOT THE SEAL, BECAUSE OF THE FREENESS OF THE GIFT; OUT FOR THIS THE RATHER HONOUR YOUR BENEFACTOR.

37. AND IF YOU EVER FALL INTO DISPUTATION AND HAVE NOT THE GROUNDS OF PROOF, YET LET FAITH REMAIN FIRM IN YOU; OR RATHER, BECOME THOU WELL LEARNED, AND THEN SILENCE THE JEWS OUT OF THE PROPHETS, AND THE GREEKS OUT OF THEIR OWN FABLES. THEY THEMSELVES WORSHIP MEN WHO HAVE BEEN THUNDERSTRICKEN : BUT THE THUNDER WHEN IT COMES FROM HEAVEN, COMES NOT AT RANDOM. IF THEY ARE NOT ASHAMED TO WORSHIP MEN

THUNDERSTRICKEN AND ABHORRED OF GOD, ARE YOU ASHAMED TO WORSHIP THE BELOVED SON OF GOD, WHO WAS CRUCIFIED FOR YOU? I AM ASHAMED TO TELL THE TALES ABOUT THEIR SO-CALLED GODS, AND I LEAVE THEM BECAUSE OF TIME; LET THOSE WHO KNOW, SPEAK. AND LET ALL HERETICS ALSO BE SILENCED. IF ANY SAY THAT THE CROSS IS AN ILLUSION, TURN AWAY FROM HIM. ABHOR THOSE WHO SAY THAT CHRIST WAS CRUCIFIED TO OUR FANCY ONLY; FOR IF SO, AND IF SALVATION IS FROM THE CROSS, THEN IS SALVATION A FANCY ALSO. IF THE CROSS IS FANCY, THE RESURRECTION IS FANCY ALSO; BUT IF CHRIST BE NOT RISEN, WE ARE YET IN OUR SINS. 1 CORINTHIANS 15:17 IF THE CROSS IS FANCY, THE ASCENSION ALSO IS FANCY; AND IF THE ASCENSION IS FANCY, THEN IS THE SECOND COMING ALSO FANCY, AND EVERYTHING IS HENCEFORTH UNSUBSTANTIAL.

38. TAKE THEREFORE FIRST, AS AN INDESTRUCTIBLE FOUNDATION, THE CROSS, AND BUILD UPON IT THE OTHER ARTICLES OF THE FAITH. DENY NOT THE CRUCIFIED; FOR, IF YOU DENY HIM, YOU HAVE MANY TO ARRAIGN YOU. JUDAS THE TRAITOR WILL ARRAIGN YOU FIRST; FOR HE WHO BETRAYED HIM KNOWS THAT HE WAS CONDEMNED TO DEATH BY THE CHIEF-PRIESTS AND ELDERS. THE THIRTY PIECES OF SILVER BEAR WITNESS; GETHSEMANE BEARS WITNESS, WHERE THE BETRAYAL OCCURRED; I SPEAK NOT YET OF THE MOUNT OF OLIVES, ON WHICH THEY WERE WITH HIM AT NIGHT, PRAYING. THE MOON IN THE NIGHT BEARS WITNESS; THE DAY BEARS WITNESS, AND THE SUN WHICH WAS DARKENED; FOR IT ENDURED NOT TO LOOK ON THE CRIME OF THE CONSPIRATORS. THE FIRE WILL ARRAIGN YOU, BY WHICH PETER STOOD AND WARMED HIMSELF; IF YOU DENY THE CROSS, THE ETERNAL FIRE AWAITS YOU. I SPEAK HARD WORDS, THAT YOU MAY NOT EXPERIENCE HARD PAINS. REMEMBER THE SWORDS THAT CAME AGAINST HIM IN GETHSEMANE, THAT YOU FEEL NOT THE ETERNAL SWORD. THE HOUSE OF CAIAPHAS WILL ARRAIGN YOU, SHOWING BY ITS PRESENT DESOLATION THE POWER OF HIM WHO WAS EREWHILE JUDGED THERE. YES, CAIAPHAS HIMSELF WILL RISE UP AGAINST YOU IN THE DAY OF JUDGMENT, THE VERY SERVANT WILL RISE UP AGAINST YOU, WHO SMOTE JESUS WITH THE PALM OF HIS HAND; THEY ALSO WHO BOUND HIM, AND THEY WHO LED HIM AWAY. EVEN HEROD SHALL RISE UP AGAINST YOU; AND PILATE; AS IF SAYING, WHY DO YOU DENY HIM WHO WAS SLANDERED BEFORE US BY THE JEWS, AND WHOM WE KNEW TO HAVE DONE NO WRONG? FOR I PILATE THEN WASHED MY HANDS. THE FALSE WITNESSES SHALL RISE UP AGAINST YOU, AND THE SOLDIERS WHO ARRAYED HIM IN THE PURPLE ROBE, AND SET ON HIM THE CROWN OF THORNS, AND CRUCIFIED HIM IN GOLGOTHA, AND CAST LOTS FOR HIS COAT. SIMON THE CYRENIAN WILL CRY OUT UPON YOU, WHO BORE THE CROSS AFTER JESUS.

39. FROM AMONG THE STARS THERE WILL CRY OUT UPON YOU, THE DARKENED SUN; AMONG THE THINGS UPON EARTH, THE WINE MINGLED WITH MYRRH; AMONG REEDS, THE REED; AMONG HERBS, THE HYSSOP; AMONG THE THINGS OF THE SEA, THE SPONGE; AMONG TREES, THE WOOD OF THE CROSS;— THE SOLDIERS, TOO, AS I HAVE SAID, WHO NAILED HIM, AND CAST LOTS FOR HIS VESTURE; THE SOLDIER WHO PIERCED HIS SIDE WITH THE SPEAR; THE WOMEN WHO THEN WERE PRESENT; THE VEIL OF THE TEMPLE THEN RENT ASUNDER; THE HALL OF PILATE, NOW LAID WASTE BY THE POWER OF HIM WHO WAS THEN CRUCIFIED; THIS HOLY GOLGOTHA, WHICH STANDS HIGH ABOVE US, AND SHOWS ITSELF TO THIS DAY, AND DISPLAYS EVEN YET HOW BECAUSE OF CHRIST THE ROCKS WERE THEN RIVEN ; THE SEPULCHRE NEAR AT HAND WHERE HE WAS LAID; AND THE STONE WHICH WAS LAID ON THE DOOR, WHICH LIES TO THIS DAY BY THE TOMB; THE ANGELS WHO WERE THEN PRESENT; THE WOMEN WHO WORSHIPPED HIM AFTER HIS RESURRECTION; PETER AND JOHN, WHO RAN TO THE SEPULCHRE; AND THOMAS, WHO THRUST HIS HAND INTO HIS SIDE, AND HIS FINGERS INTO THE PRINTS OF THE NAILS. FOR IT WAS FOR OUR SAKES THAT HE SO CAREFULLY HANDLED HIM; AND WHAT THOU, WHO WERE NOT THERE PRESENT, WOULD HAVE SOUGHT, HE BEING PRESENT, BY GOD'S PROVIDENCE, DID SEEK.

40. YOU HAVE TWELVE APOSTLES, WITNESSES OF THE CROSS; AND THE WHOLE EARTH, AND THE WORLD OF MEN WHO BELIEVE IN HIM WHO HUNG THEREON. LET YOUR VERY PRESENCE HERE NOW PERSUADE YOU OF THE POWER OF THE CRUCIFIED. FOR WHO NOW BROUGHT YOU TO THIS ASSEMBLY? WHAT SOLDIERS? WITH WHAT BONDS WERE YOU CONSTRAINED? WHAT SENTENCE HELD YOU FAST HERE NOW? NAY, IT WAS THE TROPHY OF SALVATION, THE CROSS OF JESUS THAT BROUGHT YOU ALL TOGETHER. IT WAS THIS THAT ENSLAVED THE PERSIANS, AND TAMED THE SCYTHIANS; THIS THAT GAVE TO THE EGYPTIANS, FOR CATS AND DOGS AND THEIR MANIFOLD ERRORS, THE KNOWLEDGE OF GOD; THIS, THAT TO THIS DAY HEALS DISEASES; THAT TO THIS DAY DRIVES AWAY DEVILS, AND OVERTHROWS THE JUGGLERIES OF DRUGS AND CHARMS.

41. THIS SHALL APPEAR AGAIN WITH JESUS FROM HEAVEN ; FOR THE TROPHY SHALL PRECEDE THE KING: THAT SEEING HIM WHOM THEY PIERCED ZECHARIAH 12:10, AND KNOWING BY THE CROSS HIM WHO WAS DISHONOURED, THE JEWS MAY REPENT AND MOURN; (BUT THEY SHALL MOURN TRIBE BY TRIBE , FOR THEY SHALL REPENT, WHEN THERE SHALL BE NO MORE TIME FOR REPENTANCE;) AND THAT WE MAY GLORY, EXULTING IN THE CROSS, WORSHIPPING THE LORD WHO WAS SENT, AND CRUCIFIED FOR US, AND WORSHIPPING ALSO GOD HIS FATHER WHO SENT HIM, WITH THE HOLY GHOST: TO WHOM BE GLORY FOR EVER AND EVER. AMEN.

CATECHETICAL LECTURE 14

ON THE WORDS, AND ROSE AGAIN FROM THE DEAD ON THE THIRD DAY, AND ASCENDED INTO THE HEAVENS, AND SAT ON THE RIGHT HAND OF THE FATHER.

1 CORINTHIANS 15:1-4

NOW I MAKE KNOWN UNTO YOU, BRETHREN, THE GOSPEL WHICH I PREACHED UNTO YOU.... THAT HE HAS BEEN RAISED ON THE THIRD DAY ACCORDING TO THE SCRIPTURES, ETC.

REJOICE, O JERUSALEM, AND KEEP HIGH FESTIVAL, ALL YOU THAT LOVE JESUS; FOR HE IS RISEN. REJOICE, ALL YOU THAT MOURNED BEFORE ISAIAH 66:10, WHEN YOU HEARD OF THE DARING AND WICKED DEEDS OF THE JEWS: FOR HE WHO WAS SPITEFULLY ENTREATED OF THEM IN THIS PLACE IS RISEN AGAIN. AND AS THE DISCOURSE CONCERNING THE CROSS WAS A SORROWFUL ONE, SO LET THE GOOD TIDINGS OF THE RESURRECTION BRING JOY TO THE HEARERS. LET MOURNING BE TURNED INTO GLADNESS, AND LAMENTATION TO JOY: AND LET OUR MOUTH BE FILLED WITH JOY AND GLADNESS, BECAUSE OF HIM, WHO AFTER HIS RESURRECTION, SAID REJOICE. FOR I KNOW THE SORROW OF CHRIST'S FRIENDS IN THESE PAST DAYS; BECAUSE, AS OUR DISCOURSE STOPPED SHORT AT THE DEATH AND THE BURIAL, AND DID NOT TELL THE GOOD TIDINGS OF THE RESURRECTION, YOUR MIND WAS IN SUSPENSE, TO HEAR WHAT YOU WERE LONGING FOR.

NOW, THEREFORE, THE DEAD IS RISEN, HE WHO WAS FREE AMONG THE DEAD , AND THE DELIVERER OF THE DEAD. HE WHO IN DISHONOUR WORE PATIENTLY THE CROWN OF THORNS, EVEN HE AROSE, AND CROWNED HIMSELF WITH THE DIADEM OF HIS VICTORY OVER DEATH.

2. AS THEN WE SET FORTH THE TESTIMONIES CONCERNING HIS CROSS, SO COME LET US NOW VERIFY THE PROOFS OF HIS RESURRECTION ALSO: SINCE THE APOSTLE BEFORE US AFFIRMS, HE WAS BURIED, AND HAS BEEN RAISED ON THE THIRD DAY ACCORDING TO THE SCRIPTURES. AS AN APOSTLE, THEREFORE, HAS SENT US BACK TO THE TESTIMONIES OF THE SCRIPTURES, IT IS GOOD THAT WE SHOULD GET FULL KNOWLEDGE OF THE HOPE OF OUR SALVATION; AND THAT WE SHOULD LEARN FIRST WHETHER THE DIVINE SCRIPTURES TELL US THE SEASON OF HIS RESURRECTION, WHETHER IT COMES IN SUMMER OR IN AUTUMN, OR AFTER WINTER; AND FROM WHAT KIND OF PLACE THE SAVIOUR HAS RISEN, AND WHAT HAS BEEN ANNOUNCED IN THE ADMIRABLE PROPHETS AS THE NAME OF THE PLACE OF THE RESURRECTION, AND WHETHER THE WOMEN, WHO SOUGHT AND FOUND HIM NOT, AFTERWARDS REJOICE AT FINDING HIM; IN ORDER THAT WHEN THE GOSPELS ARE READ, THE NARRATIVES OF THESE HOLY SCRIPTURES MAY NOT BE THOUGHT FABLES NOR RHAPSODIES.

3. THAT THE SAVIOUR THEN WAS BURIED, YOU HAVE HEARD DISTINCTLY IN THE PRECEDING DISCOURSE, AS ISAIAH SAYS, HIS BURIAL SHALL BE IN PEACE : FOR IN HIS BURIAL HE MADE PEACE BETWEEN HEAVEN AND EARTH, BRINGING SINNERS UNTO GOD: AND, THAT THE RIGHTEOUS IS TAKEN OUT OF THE WAY OF UNRIGHTEOUSNESS : AND, HIS BURIAL SHALL BE IN PEACE: AND, I WILL GIVE THE WICKED FOR HIS BURIAL. THERE IS ALSO THE PROPHECY OF JACOB SAYING IN THE SCRIPTURES, HE LAY DOWN AND COUCHED AS A LION, AND AS A LION'S CUB: WHO SHALL ROUSE HIM UP GENESIS 49:9? AND THE SIMILAR PASSAGE IN NUMBERS, HE COUCHED, HE LAY DOWN AS A LION, AND AS A LION'S WHELP. NUMBERS 24:9 THE PSALM ALSO YOU HAVE OFTEN HEARD, WHICH SAYS, AND YOU HAVE BROUGHT ME DOWN INTO THE DUST OF DEATH. MOREOVER WE TOOK NOTE OF THE SPOT, WHEN WE QUOTED THE WORDS, LOOK UNTO THE ROCK, WHICH YOU HAVE HEWN. BUT NOW LET THE TESTIMONIES CONCERNING HIS RESURRECTION ITSELF GO WITH US ON OUR WAY.

4. FIRST, THEN, IN THE 11TH PSALM HE SAYS, FOR THE MISERY OF THE POOR, AND THE SIGHING OF THE NEEDY, NOW WILL I ARISE, SAYS THE LORD. BUT THIS PASSAGE STILL REMAINS DOUBTFUL WITH SOME: FOR HE OFTEN RISES UP ALSO IN ANGER , TO TAKE VENGEANCE UPON HIS ENEMIES.

COME THEN TO THE 15TH PSALM, WHICH SAYS DISTINCTLY: PRESERVE ME, O LORD, FOR IN YOU HAVE I PUT MY TRUST : AND AFTER THIS, THEIR ASSEMBLIES OF BLOOD WILL I NOT JOIN, NOR MAKE MENTION OF THEIR NAMES BETWEEN MY LIPS ; SINCE THEY HAVE REFUSED ME, AND CHOSEN CÆSAR AS THEIR KING : AND ALSO THE NEXT WORDS, I FORESAW THE LORD ALWAY BEFORE ME, BECAUSE HE IS AT MY RIGHT HAND, THAT I MAY NOT BE MOVED : AND SOON AFTER YEA AND EVEN UNTIL NIGHT MY REINS CHASTENED ME. AND AFTER THIS HE SAYS MOST PLAINLY, FOR YOU WILL NOT LEAVE MY SOUL IN HELL ; NEITHER WILL YOU ALLOW YOUR HOLY ONE TO SEE CORRUPTION. HE SAID NOT, NEITHER WILL YOU ALLOW YOUR HOLY ONE TO SEE DEATH, SINCE THEN HE WOULD NOT HAVE DIED; BUT CORRUPTION, SAYS HE, I SEE NOT, AND SHALL NOT ABIDE IN DEATH. YOU HAVE MADE KNOWN TO ME THE WAYS OF LIFE. BEHOLD HERE IS PLAINLY PREACHED A LIFE AFTER DEATH. COME ALSO TO THE 29TH PSALM, I WILL EXTOL YOU, O LORD, FOR YOU HAVE LIFTED ME UP, AND HAST NOT MADE MY FOES TO REJOICE OVER ME. WHAT IS IT THAT TOOK PLACE? WERE YOU RESCUED FROM ENEMIES, OR WERE YOU RELEASED WHEN ABOUT TO BE SMITTEN? HE SAYS HIMSELF MOST PLAINLY, O LORD, YOU HAVE BROUGHT UP MY SOUL FROM HELL. THERE HE SAYS, YOU WILL NOT LEAVE, PROPHETICALLY: AND HERE HE SPEAKS OF THAT WHICH IS TO TAKE PLACE AS HAVING TAKEN PLACE, YOU HAVE BROUGHT UP. YOU HAVE SAVED ME FROM THEM THAT GO DOWN INTO THE PIT. AT WHAT TIME SHALL THE EVENT OCCUR? WEEPING SHALL CONTINUE FOR THE EVENING, AND JOY COMES IN THE MORNING : FOR IN THE EVENING WAS THE SORROW OF THE DISCIPLINES, AND IN THE MORNING THE JOY OF THE RESURRECTION.

5. BUT WOULD YOU KNOW THE PLACE ALSO? AGAIN HE SAYS IN CANTICLES, I WENT DOWN INTO THE GARDEN OF NUTS SONG OF SONGS 4:11; FOR IT WAS A GARDEN WHERE HE WAS CRUCIFIED. FOR THOUGH IT HAS NOW BEEN MOST HIGHLY ADORNED WITH ROYAL GIFTS, YET FORMERLY IT WAS A GARDEN, AND THE SIGNS AND THE REMNANTS OF THIS REMAIN. A GARDEN ENCLOSED, A FOUNTAIN SEALED SONG OF SONGS 4:12, BY THE JEWS WHO SAID, WE REMEMBER THAT THAT DECEIVER SAID WHILE HE WAS YET ALIVE, AFTER THREE DAYS, I WILL RISE: COMMAND, THEREFORE, THAT THE SEPULCHRE BE MADE SURE; AND FURTHER ON, SO THEY WENT, AND MADE THE SEPULCHRE SURE, SEALING THE STONE WITH THE GUARD. MATTHEW 27:63, 65 AND AIMING WELL AT THESE, ONE SAYS, AND IN REST YOU SHALL JUDGE THEM. BUT WHO IS THE FOUNTAIN THAT IS SEALED, OR WHO IS INTERPRETED AS BEING A WELL-SPRING OF LIVING WATER SONG OF SONGS 4:15? IT IS THE SAVIOUR HIMSELF, CONCERNING WHOM IT IS WRITTEN, FOR WITH YOU IS THE FOUNTAIN OF LIFE.

6. BUT WHAT SAYS ZEPHANIAH IN THE PERSON OF CHRIST TO THE DISCIPLES? PREPARE YOURSELF, BE RISING AT THE DAWN: ALL THEIR GLEANING IS DESTROYED : THE GLEANING, THAT IS, OF THE JEWS, WITH WHOM THERE IS NOT A CLUSTER, NAY NOT EVEN A GLEANING OF SALVATION LEFT; FOR THEIR VINE IS CUT DOWN. SEE HOW HE SAYS TO THE DISCIPLES, PREPARE YOURSELF, RISE UP AT DAWN: AT DAWN EXPECT THE RESURRECTION.

AND FARTHER ON IN THE SAME CONTEXT OF SCRIPTURE HE SAYS, THEREFORE WAIT THOU FOR ME, SAYS THE LORD, UNTIL THE DAY OF MY RESURRECTION AT THE TESTIMONY. YOU SEE THAT THE PROPHET FORESAW THE PLACE ALSO OF THE RESURRECTION, WHICH WAS TO BE SURNAMED THE TESTIMONY. FOR WHAT IS THE REASON THAT THIS SPOT OF GOLGOTHA AND OF THE RESURRECTION IS NOT CALLED, LIKE THE REST OF THE CHURCHES, A CHURCH, BUT A TESTIMONY? WHY, PERHAPS, IT WAS BECAUSE OF THE PROPHET, WHO HAD SAID, UNTIL THE DAY OF MY RESURRECTION AT THE TESTIMONY.

7. AND WHO THEN IS THIS, AND WHAT IS THE SIGN OF HIM THAT RISES? IN THE WORDS OF THE PROPHET THAT FOLLOW IN THE SAME CONTEXT, HE SAYS PLAINLY, FOR THEN WILL I TURN TO THE PEOPLES A LANGUAGE : SINCE, AFTER THE RESURRECTION, WHEN THE HOLY GHOST WAS SENT FORTH THE GIFT OF TONGUES WAS GRANTED, THAT THEY MIGHT SERVE THE LORD UNDER ONE YOKE. AND WHAT OTHER TOKEN IS SET FORTH IN THE SAME PROPHET, THAT THEY SHOULD SERVE THE LORD UNDER ONE YOKE? FROM BEYOND THE RIVERS OF ETHIOPIA THEY SHALL BRING ME OFFERINGS. YOU KNOW WHAT IS WRITTEN IN THE ACTS, WHEN THE ETHIOPIAN EUNUCH CAME FROM BEYOND THE RIVERS OF ETHIOPIA. ACTS 8:27 WHEN THEREFORE THE SCRIPTURES TELL BOTH THE TIME AND THE PECULIARITY OF THE PLACE, WHEN THEY TELL ALSO THE SIGNS WHICH FOLLOWED THE RESURRECTION, HAVE THOU HENCEFORWARD A FIRM FAITH IN THE RESURRECTION, AND LET NO ONE STIR YOU FROM CONFESSING CHRIST RISEN FROM THE DEAD 2 TIMOTHY 2:8 .

8. NOW TAKE ALSO ANOTHER TESTIMONY IN THE 87TH PSALM, WHERE CHRIST SPEAKS IN THE PROPHETS, (FOR HE WHO THEN SPOKE CAME AFTERWARDS AMONG US): O LORD, GOD OF MY SALVATION, I HAVE CRIED DAY AND NIGHT BEFORE YOU, AND A LITTLE, FARTHER ON, I BECAME AS IT WERE A MAN WITHOUT HELP, FREE AMONG THE DEAD. HE SAID NOT, I BECAME A MAN WITHOUT HELP; BUT, AS IT WERE A MAN WITHOUT HELP. FOR INDEED HE WAS CRUCIFIED NOT FROM WEAKNESS, BUT WILLINGLY AND HIS DEATH WAS NOT FROM INVOLUNTARY WEAKNESS. I WAS COUNTED WITH THEM THAT GO DOWN INTO THE PIT. AND WHAT IS THE TOKEN? YOU HAVE PUT AWAY MINE ACQUAINTANCE FAR FROM ME (FOR THE DISCIPLES HAVE FLED). WILL YOU SHOW WONDERS TO THE DEAD ? THEN A LITTLE WHILE AFTERWARDS: AND UNTO YOU HAVE I CRIED, O LORD ; AND IN THE MORNING SHALL MY PRAYER COME BEFORE YOU. DO YOU SEE HOW THEY SHOW THE EXACT POINT OF THE HOUR, AND OF THE PASSION AND OF THE RESURRECTION?

9. AND WHENCE HAS THE SAVIOUR RISEN? HE SAYS IN THE SONG OF SONGS: RISE UP, COME, MY NEIGHBOUR : AND IN WHAT FOLLOWS, IN A CAVE OF THE ROCK! A CAVE OF THE ROCK HE CALLED THE CAVE WHICH WAS EREWHILE BEFORE THE DOOR OF THE SAVIOUR'S SEPULCHRE, AND HAD BEEN HEWN OUT OF THE ROCK ITSELF, AS IS WONT TO BE DONE HERE IN FRONT OF THE SEPULCHRES. FOR NOW IT IS NOT TO BE SEEN, SINCE THE OUTER CAVE WAS CUT AWAY AT THAT TIME FOR THE SAKE OF THE PRESENT ADORNMENT. FOR BEFORE THE DECORATION OF THE SEPULCHRE BY THE ROYAL MUNIFICENCE, THERE WAS A CAVE IN THE FRONT OF THE ROCK. BUT WHERE IS THE ROCK THAT HAD IN IT THE CAVE? DOES IT LIE NEAR THE MIDDLE OF THE CITY, OR NEAR THE WALLS AND THE OUTSKIRTS? AND WHETHER IS IT WITHIN THE ANCIENT WALLS, OR WITHIN THE OUTER WALLS WHICH WERE BUILT AFTERWARDS? HE SAYS THEN IN THE CANTICLES: IN A CAVE OF THE ROCK, CLOSE TO THE OUTER WALL.

10. AT WHAT SEASON DOES THE SAVIOUR RISE? IS IT THE SEASON OF SUMMER, OR SOME OTHER? IN THE SAME CANTICLES IMMEDIATELY BEFORE THE WORDS QUOTED HE SAYS, THE WINTER IS PAST, THE RAIN IS PAST AND GONE ; THE FLOWERS APPEAR ON THE EARTH; THE TIME OF THE PRUNING HAS COME. IS NOT THEN THE EARTH FULL OF FLOWERS NOW, AND ARE THEY NOT PRUNING THE VINES? YOU SEE HOW HE SAID ALSO THAT THE WINTER IS NOW PAST. FOR WHEN THIS MONTH XANTHICUS HAS COME, IT IS ALREADY SPRING. AND THIS IS THE SEASON, THE FIRST MONTH WITH THE HEBREWS, IN WHICH OCCURS THE FESTIVAL OF THE PASSOVER, THE TYPICAL FORMERLY, BUT NOW THE TRUE. THIS IS THE SEASON OF THE CREATION OF THE WORLD: FOR THEN GOD SAID, LET THE EARTH BRING FORTH HERBAGE OF GRASS, YIELDING SEED AFTER HIS KIND AND AFTER HIS LIKENESS. AND NOW, AS YOU SEE, ALREADY EVERY HERB IS YIELDING SEED. AND AS AT THAT TIME GOD MADE THE SUN AND MOON AND GAVE THEM COURSES OF EQUAL DAY (AND NIGHT), SO ALSO A FEW DAYS SINCE WAS THE SEASON OF THE EQUINOX.

AT THAT TIME GOD SAID, LET US MAKE MAN AFTER OUR IMAGE AND AFTER OUR LIKENESS. AND THE IMAGE HE RECEIVED, BUT THE LIKENESS THROUGH HIS DISOBEDIENCE HE OBSCURED. AT THE SAME SEASON THEN IN WHICH HE LOST THIS THE RESTORATION ALSO TOOK PLACE. AT THE SAME SEASON AS THE CREATED MAN THROUGH DISOBEDIENCE WAS CAST OUT OF PARADISE, HE WHO BELIEVED WAS THROUGH OBEDIENCE BROUGHT IN. OUR SALVATION THEN TOOK PLACE AT THE SAME SEASON AS THE FALL: WHEN THE FLOWERS APPEARED, AND THE PRUNING HAD COME.

11. A GARDEN WAS THE PLACE OF HIS BURIAL, AND A VINE THAT WHICH WAS PLANTED THERE: AND HE HAS SAID, I AM THE VINE! HE WAS PLANTED THEREFORE IN THE EARTH IN ORDER THAT THE CURSE WHICH CAME BECAUSE OF ADAM MIGHT BE ROOTED OUT. THE EARTH WAS CONDEMNED TO THORNS AND THISTLES: THE TRUE VINE SPRANG UP OUT OF THE EARTH, THAT THE SAYING MIGHT BE FULFILLED, TRUTH SPRANG UP OUT OF THE EARTH, AND RIGHTEOUSNESS LOOKED DOWN FROM HEAVEN. AND WHAT WILL HE THAT IS BURIED IN THE GARDEN SAY? I HAVE GATHERED MY MYRRH WITH MY SPICES: AND AGAIN, MYRRH AND ALOES, WITH ALL CHIEF SPICES. NOW THESE ARE THE SYMBOLS OF THE BURYING; AND IN THE GOSPELS IT IS SAID, THE WOMEN CAME UNTO THE SEPULCHRE BRINGING THE SPICES WHICH THEY HAD PREPARED LUKE 24:1 : NICODEMUS ALSO BRINGING A MIXTURE OF MYRRH AND ALOES. JOHN 19:39 AND FARTHER ON IT IS WRITTEN, I DID EAT MY BREAD WITH MY HONEY : THE BITTER BEFORE THE PASSION, AND THE SWEET AFTER THE RESURRECTION. THEN AFTER HE HAD RISEN HE ENTERED THROUGH CLOSED DOORS: BUT THEY BELIEVED NOT THAT IT WAS HE: FOR THEY SUPPOSED THAT THEY BEHELD A SPIRIT. LUKE 24:37 BUT HE SAID, HANDLE ME AND SEE. PUT YOUR FINGERS INTO THE PRINT OF THE NAILS, AS THOMAS REQUIRED. AND WHILE THEY YET BELIEVED NOT FOR JOY, AND WONDERED, HE SAID TO THEM, HAVE YOU ANYTHING TO EAT HERE? AND THEY GAVE HIM A PIECE OF A BROILED FISH AND HONEYCOMB. LUKE 24:41 DO YOU SEE HOW THAT IS FULFILLED, I ATE MY BREAD WITH MY HONEY.

12. BUT BEFORE HE ENTERED THROUGH THE CLOSED DOORS, THE BRIDEGROOM AND SUITOR OF SOULS WAS SOUGHT BY THOSE NOBLE AND BRAVE WOMEN. THEY CAME, THOSE BLESSED ONES, TO THE SEPULCHRE, AND SOUGHT HIM WHO HAD BEEN RAISED, AND THE TEARS WERE STILL DROPPING FROM THEIR EYES, WHEN THEY OUGHT RATHER TO HAVE BEEN DANCING WITH JOY FOR HIM THAT HAD RISEN. MARY CAME SEEKING HIM, ACCORDING TO THE GOSPEL, AND FOUND HIM NOT: AND PRESENTLY SHE HEARD FROM THE ANGELS, AND AFTERWARDS SAW THE CHRIST. ARE THEN THESE THINGS ALSO WRITTEN? HE SAYS IN THE SONG OF SONGS, ON MY BED I SOUGHT HIM WHOM MY SOUL LOVED. AT WHAT SEASON? BY NIGHT ON MY BED I SOUGHT HIM WHOM MY SOUL LOVED: MARY, IT SAYS, CAME WHILE IT WAS YET DARK. ON MY BED I SOUGHT HIM BY NIGHT, I SOUGHT HIM, AND I FOUND HIM NOT. AND IN THE GOSPELS MARY SAYS, THEY HAVE TAKEN AWAY MY LORD, AND I KNOW NOT WHERE THEY HAVE LAID HIM. JOHN 20:13 BUT THE ANGELS BEING THEN PRESENT CURE THEIR WANT OF KNOWLEDGE; FOR THEY SAID, WHY DO YOU SEEK THE LIVING AMONG THE DEAD LUKE 24:5? HE NOT ONLY ROSE, BUT HAD ALSO THE DEAD WITH HIM WHEN HE ROSE. MATTHEW 27:52 BUT SHE KNEW NOT, AND IN HER PERSON THE SONG OF SONGS SAID TO THE ANGELS, SAW YE HIM WHOM MY SOUL LOVED? IT WAS BUT A LITTLE THAT I PASSED FROM THEM (THAT IS, FROM THE TWO ANGELS), UNTIL I FOUND HIM WHOM MY SOUL LOVED. I HELD HIM, AND WOULD NOT LET HIM GO SONG OF SONGS 3:3-4 .

13. FOR AFTER THE VISION OF THE ANGELS, JESUS CAME AS HIS OWN HERALD; AND THE GOSPEL SAYS, AND BEHOLD JESUS MET THEM, SAYING, ALL HAIL! AND THEY CAME AND TOOK HOLD OF HIS FEET. MATTHEW 28:9 THEY TOOK HOLD OF HIM, THAT IT MIGHT BE FULFILLED, I WILL HOLD HIM, AND WILL NOT LET HIM GO. THOUGH THE WOMAN WAS WEAK IN BODY, HER SPIRIT WAS MANFUL. MANY WATERS QUENCH NOT LOVE, NEITHER DO RIVERS DROWN IT SONG OF SONGS 8:7; HE WAS DEAD WHOM THEY SOUGHT, YET WAS NOT THE HOPE OF THE RESURRECTION QUENCHED. AND THE ANGEL SAYS TO THEM AGAIN, FEAR NOT YE; I SAY NOT TO THE SOLDIERS, FEAR NOT, BUT TO YOU ; AS FOR THEM, LET THEM BE AFRAID, THAT, TAUGHT BY EXPERIENCE, THEY MAY BEAR WITNESS AND SAY, TRULY THIS WAS THE SON OF GOD MATTHEW 27:54; BUT YOU OUGHT NOT TO BE AFRAID, FOR PERFECT LOVE CASTS OUT FEAR. 1 JOHN 4:18 GO, TELL HIS DISCIPLES THAT HE IS RISEN MATTHEW 28:7; AND THE REST. AND THEY DEPART WITH JOY, YET FULL OF FEAR; IS THIS ALSO WRITTEN? YES, THE SECOND PSALM, WHICH RELATES THE PASSION OF CHRIST, SAYS, SERVE THE LORD WITH FEAR, AND REJOICE UNTO HIM WITH TREMBLING — REJOICE, BECAUSE OF THE RISEN LORD; BUT WITH TREMBLING, BECAUSE OF THE EARTHQUAKE, AND THE ANGEL WHO APPEARED AS LIGHTNING.

14. THOUGH, THEREFORE, CHIEF PRIESTS AND PHARISEES THROUGH PILATE'S MEANS SEALED THE TOMB; YET THE WOMEN BEHELD HIM WHO WAS RISEN. AND ESAIAS KNOWING THE FEEBLENESS OF THE CHIEF PRIESTS, AND THE WOMEN'S STRENGTH OF FAITH, SAYS, YOU WOMEN, WHO COME FROM BEHOLDING, COME HITHER ; FOR THE PEOPLE HAS NO UNDERSTANDING;— THE CHIEF PRIESTS WANT UNDERSTANDING, WHILE WOMEN ARE EYE-WITNESSES. AND WHEN THE SOLDIERS CAME INTO THE CITY TO THEM, AND TOLD THEM ALL THAT HAD COME TO PASS, THEY SAID TO THEM, SAY YE, HIS DISCIPLES CAME BY NIGHT, AND STOLE HIM AWAY WHILE WE SLEPT MATTHEW 28:13? WELL THEREFORE DID ESAIAS FORETELL THIS ALSO, AS IN THEIR PERSONS, BUT TELL US, AND RELATE TO US ANOTHER DECEIT. ISAIAH 30:10 HE WHO ROSE AGAIN, IS UP, AND FOR A GIFT OF MONEY THEY PERSUADE THE SOLDIERS; BUT THEY PERSUADE NOT THE KINGS OF OUR TIME. THE SOLDIERS THEN SURRENDERED THE TRUTH FOR SILVER; BUT THE KINGS OF THIS DAY HAVE, IN THEIR PIETY, BUILT THIS HOLY CHURCH OF THE RESURRECTION OF GOD OUR SAVIOUR, INLAID WITH SILVER AND WROUGHT WITH GOLD, IN WHICH WE ARE ASSEMBLED ; AND EMBELLISHED IT WITH THE TREASURES OF SILVER AND GOLD AND PRECIOUS STONES. AND IF THIS COME TO THE GOVERNOR'S EARS, THEY SAY, WE WILL PERSUADE HIM MATTHEW 38:14. YES, THOUGH YOU PERSUADE THE SOLDIERS, YOU WILL NOT PERSUADE THE WORLD; FOR WHY, AS PETER'S GUARDS WERE CONDEMNED WHEN HE ESCAPED OUT OF THE PRISON, WERE NOT THEY ALSO WHO WATCHED JESUS CHRIST CONDEMNED? UPON THE FORMER, SENTENCE WAS PRONOUNCED BY HEROD, FOR THEY WERE IGNORANT AND HAD NOTHING TO SAY FOR THEMSELVES; WHILE THE LATTER, WHO HAD SEEN THE TRUTH, AND CONCEALED IT FOR MONEY, WERE PROTECTED BY THE CHIEF PRIESTS. NEVERTHELESS, THOUGH BUT A FEW OF THE JEWS WERE PERSUADED AT THE TIME, THE WORLD BECAME OBEDIENT. THEY WHO HID THE TRUTH WERE THEMSELVES HIDDEN; BUT THEY WHO RECEIVED IT WERE MADE MANIFEST BY THE POWER OF THE SAVIOUR, WHO NOT ONLY ROSE FROM THE DEAD, BUT ALSO RAISED THE DEAD WITH HIMSELF. AND IN THE PERSON OF THESE THE PROPHET OSEE SAYS PLAINLY, AFTER TWO DAYS WILL HE REVIVE US, AND IN THE THIRD DAY WE SHALL RISE AGAIN, AND SHALL LIVE IN HIS SIGHT HOSEA 6:2 .

15. BUT SINCE THE DISOBEDIENT JEWS WILL NOT BE PERSUADED BY THE DIVINE SCRIPTURES, BUT FORGETTING ALL THAT IS WRITTEN GAINSAY THE RESURRECTION OF JESUS, IT WERE GOOD TO ANSWER THEM THUS: ON WHAT GROUND, WHILE YOU SAY THAT ELISEUS AND ELIAS RAISED THE DEAD, DO YOU GAINSAY THE RESURRECTION OF OUR SAVIOUR? IS IT THAT WE HAVE NO LIVING WITNESSES NOW OUT OF THAT GENERATION TO WHAT WE SAY? WELL, DO YOU ALSO BRING FORWARD WITNESSES OF THE HISTORY OF THAT TIME. BUT THAT IS WRITTEN — SO IS THIS ALSO WRITTEN: WHY THEN DO YOU RECEIVE THE ONE, AND REJECT THE OTHER? THEY WERE HEBREWS WHO WROTE THAT HISTORY; SO WERE ALL THE APOSTLES HEBREWS: WHY THEN DO YOU DISBELIEVE THE JEWS ? MATTHEW WHO WROTE THE GOSPEL WROTE IT IN THE HEBREW TONGUE ; AND PAUL THE PREACHER WAS A HEBREW OF THE HEBREWS; AND THE TWELVE APOSTLES WERE ALL OF HEBREW RACE: THEN FIFTEEN BISHOPS OF JERUSALEM WERE APPOINTED IN SUCCESSION FROM AMONG THE HEBREWS. WHAT THEN IS YOUR REASON FOR ALLOWING YOUR OWN ACCOUNTS, AND REJECTING OURS, THOUGH THESE ALSO ARE WRITTEN BY HEBREWS FROM AMONG YOURSELVES.

16. BUT IT IS IMPOSSIBLE, SOME ONE WILL SAY, THAT THE DEAD SHOULD RISE; AND YET ELISEUS TWICE RAISED THE DEAD — WHEN HE WAS ALIVE, AND ALSO WHEN DEAD. DO WE THEN BELIEVE, THAT WHEN ELISEUS WAS DEAD, A DEAD MAN WHO WAS CAST UPON HIM AND TOUCHED HIM, AROSE AND IS CHRIST NOT RISEN? BUT IN THAT CASE, THE DEAD MAN WHO TOUCHED ELISEUS, AROSE, YET HE WHO RAISED HIM CONTINUED NEVERTHELESS DEAD: BUT IN THIS CASE BOTH THE DEAD OF WHOM WE SPEAK HIMSELF AROSE, AND MANY DEAD WERE RAISED WITHOUT HAVING EVEN TOUCHED HIM. FOR MANY BODIES OF THE SAINTS WHICH SLEPT AROSE, AND THEY CAME OUT OF THE GRAVES AFTER HIS RESURRECTION, AND WENT INTO THE HOLY CITY MATTHEW 27:52-53, (EVIDENTLY THIS CITY, IN WHICH WE NOW ARE ,) AND APPEARED UNTO MANY. ELISEUS THEN RAISED A DEAD MAN, BUT HE CONQUERED NOT THE WORLD; ELIAS RAISED A DEAD MAN, BUT DEVILS ARE NOT DRIVEN AWAY IN THE NAME OF ELIAS. WE ARE NOT SPEAKING EVIL OF THE PROPHETS, BUT WE ARE CELEBRATING THEIR MASTER MORE HIGHLY; FOR WE DO NOT EXALT OUR OWN WONDERS BY DISPARAGING THEIRS; FOR THEIRS ALSO ARE OURS; BUT BY WHAT HAPPENED AMONG THEM, WE WIN CREDENCE FOR OUR OWN.

17. BUT AGAIN THEY SAY, A CORPSE THEN LATELY DEAD WAS RAISED BY THE LIVING; BUT SHOW US THAT ONE THREE DAYS DEAD CAN POSSIBLY ARISE, AND THAT A MAN SHOULD BE BURIED, AND RISE AFTER THREE DAYS. IF WE SEEK FOR SCRIPTURE TESTIMONY IN PROOF OF SUCH FACTS, THE LORD JESUS CHRIST HIMSELF SUPPLIES IT IN THE GOSPELS, SAYING, FOR AS JONAS WAS THREE DAYS AND THREE NIGHTS IN THE WHALE'S BELLY; SO SHALL THE SON OF MAN BE THREE DAYS AND THREE NIGHTS IN THE HEART OF THE EARTH. MATTHEW 12:40 AND WHEN WE EXAMINE THE STORY OF JONAS, GREAT IS THE FORCE OF THE RESEMBLANCE. JESUS WAS SENT TO PREACH REPENTANCE; JONAS ALSO WAS SENT: BUT WHEREAS THE ONE FLED, NOT KNOWING WHAT SHOULD COME TO PASS; THE OTHER CAME WILLINGLY, TO GIVE REPENTANCE UNTO SALVATION. JONAS WAS ASLEEP IN THE SHIP, AND SNORING AMIDST THE STORMY SEA; WHILE JESUS ALSO SLEPT, THE SEA, ACCORDING TO GOD'S PROVIDENCE , BEGAN TO RISE, TO SHOW IN THE SEQUEL THE MIGHT OF HIM WHO SLEPT. TO THE ONE THEY SAID, WHY ARE YOU SNORING? ARISE, CALL UPON YOUR GOD, THAT GOD MAY SAVE US JONAH 1:6; BUT IN THE OTHER CASE THEY SAY UNTO THE MASTER, LORD, SAVE US. MATTHEW 8:25-26 THEN THEY SAID, CALL UPON YOUR GOD; HERE THEY SAY, SAVE THOU. BUT THE ONE SAYS, TAKE ME, AND CAST ME INTO THE SEA; SO SHALL THE SEA BE CALM UNTO YOU JONAH 1:12; THE OTHER, HIMSELF REBUKED THE WINDS AND THE SEA, AND THERE WAS A GREAT CALM. MATTHEW 8:25-26 THE ONE WAS CAST INTO A WHALE'S BELLY: BUT THE OTHER OF HIS OWN ACCORD WENT DOWN THERE, WHERE THE INVISIBLE WHALE OF DEATH IS. AND HE WENT DOWN OF HIS OWN ACCORD, THAT DEATH MIGHT CAST UP THOSE WHOM HE HAD DEVOURED, ACCORDING TO THAT WHICH IS WRITTEN, I WILL RANSOM THEM FROM THE POWER OF THE GRAVE; AND FROM THE HAND OF DEATH I WILL REDEEM THEM HOSEA 13:14 .

18. AT THIS POINT OF OUR DISCOURSE, LET US CONSIDER WHETHER IS HARDER, FOR A MAN AFTER HAVING BEEN BURIED TO RISE AGAIN FROM THE EARTH, OR FOR A MAN IN THE BELLY OF A WHALE, HAVING COME INTO THE GREAT HEAT OF A LIVING CREATURE, TO ESCAPE CORRUPTION. FOR WHAT MAN KNOWS NOT, THAT THE HEAT OF THE BELLY IS SO GREAT, THAT EVEN BONES WHICH HAVE BEEN SWALLOWED MOULDER AWAY? HOW THEN DID JONAS, WHO WAS THREE DAYS AND THREE NIGHTS IN THE WHALE'S BELLY, ESCAPE CORRUPTION? AND, SEEING THAT THE NATURE OF ALL MEN IS SUCH THAT WE CANNOT LIVE WITHOUT BREATHING, AS WE DO, IN AIR, HOW DID HE LIVE WITHOUT A BREATH OF THIS AIR FOR THREE DAYS? BUT THE JEWS MAKE ANSWER AND SAY, THE POWER OF GOD DESCENDED WITH JONAS WHEN HE WAS TOSSED ABOUT IN HELL. DOES THEN THE LORD GRANT LIFE TO HIS OWN SERVANT, BY SENDING HIS POWER WITH HIM, AND CAN HE NOT GRANT IT TO HIMSELF AS WELL? IF THAT IS CREDIBLE, THIS IS CREDIBLE ALSO; IF THIS IS INCREDIBLE, THAT ALSO IS INCREDIBLE. FOR TO ME BOTH ARE ALIKE WORTHY OF CREDENCE. I BELIEVE THAT JONAS WAS PRESERVED, FOR ALL THINGS ARE POSSIBLE WITH GOD MATTHEW 19:26; I BELIEVE THAT CHRIST ALSO WAS RAISED FROM THE DEAD; FOR I HAVE MANY TESTIMONIES OF THIS, BOTH FROM THE DIVINE SCRIPTURES, AND FROM THE OPERATIVE POWER EVEN AT THIS DAY OF HIM WHO AROSE — WHO DESCENDED INTO HELL ALONE, BUT ASCENDED THENCE WITH A GREAT COMPANY; FOR HE WENT DOWN TO DEATH, AND MANY BODIES OF THE SAINTS WHICH SLEPT AROSE MATTHEW 27:52 THROUGH HIM.

19. DEATH WAS STRUCK WITH DISMAY ON BEHOLDING A NEW VISITANT DESCEND INTO HADES, NOT BOUND BY THE CHAINS OF THAT PLACE. WHY, O PORTERS OF HADES, WERE YOU SCARED AT SIGHT OF HIM? WHAT WAS THE UNWONTED FEAR THAT POSSESSED YOU? DEATH FLED, AND HIS FLIGHT BETRAYED HIS COWARDICE. THE HOLY PROPHETS RAN UNTO HIM, AND MOSES THE LAWGIVER, AND ABRAHAM, AND ISAAC, AND JACOB; DAVID ALSO, AND SAMUEL, AND ESAIAS, AND JOHN THE BAPTIST, WHO BORE WITNESS WHEN HE ASKED, ARE YOU HE THAT SHOULD COME, OR LOOK WE FOR ANOTHER MATTHEW 11:3? ALL THE JUST WERE RANSOMED, WHOM DEATH HAD SWALLOWED; FOR IT BEHOOVED THE KING WHOM THEY HAD PROCLAIMED, TO BECOME THE REDEEMER OF HIS NOBLE HERALDS. THEN EACH OF THE JUST SAID, O DEATH, WHERE IS YOUR VICTORY? O GRAVE, WHERE IS YOUR STING ? FOR THE CONQUEROR HAS REDEEMED US.

20. OF THIS OUR SAVIOUR THE PROPHET JONAS FORMED THE TYPE, WHEN HE PRAYED OUT OF THE BELLY OF THE WHALE, AND SAID, I CRIED IN MY AFFLICTION, AND SO ON; OUT OF THE BELLY OF HELL JONAH 2:2, AND YET HE WAS IN THE WHALE; BUT THOUGH IN THE WHALE, HE SAYS THAT HE IS IN HADES; FOR HE WAS A TYPE OF CHRIST, WHO WAS TO DESCEND INTO HADES. AND AFTER A FEW WORDS, HE SAYS, IN THE PERSON OF CHRIST, PROPHESYING MOST CLEARLY, MY HEAD WENT DOWN TO THE CHASMS OF THE MOUNTAINS ; AND YET HE WAS IN THE BELLY OF THE WHALE. WHAT MOUNTAINS THEN ENCOMPASS YOU? I KNOW, HE SAYS, THAT I AM A TYPE OF HIM, WHO IS TO BE LAID IN THE SEPULCHRE HEWN OUT OF THE ROCK. AND THOUGH HE WAS IN THE SEA, JONAS SAYS, I WENT DOWN TO THE EARTH, SINCE HE WAS A TYPE OF CHRIST, WHO WENT DOWN INTO THE HEART OF THE EARTH. AND FORESEEING THE DEEDS OF THE JEWS WHO PERSUADED THE SOLDIERS TO LIE, AND TOLD THEM, SAY THAT THEY STOLE HIM AWAY, HE SAYS, BY REGARDING LYING VANITIES THEY FORSOOK THEIR OWN MERCY. JONAH 2:8 FOR HE WHO HAD MERCY ON THEM CAME, AND WAS CRUCIFIED, AND ROSE AGAIN, GIVING HIS OWN PRECIOUS BLOOD BOTH FOR JEWS AND GENTILES; YET SAY THEY, SAY THAT THEY STOLE HIM AWAY, HAVING REGARD TO LYING VANITIES. BUT CONCERNING HIS RESURRECTION, ESAIAS ALSO SAYS, HE WHO BROUGHT UP FROM THE EARTH THE GREAT SHEPHERD OF THE SHEEP LEDDEST THY PEOPLE LIKE SHEEP BY THE HAND OF MOSES AND AARON. HEBREWS 13:20: NOW THE GOD OF PEACE, THAT BROUGHT AGAIN FROM THE DEAD OUR LORD JESUS, THAT GREAT SHEPHERD OF THE SHEEP, &C. THE WORD "GREAT" IS ADDED BY THE AUTHOR OF THE EPISTLE TO THE HEBREWS NOT BY ISAIAH.}-->; HE ADDED THE WORD, GREAT, LEST HE SHOULD BE THOUGHT ON A LEVEL WITH THE SHEPHERDS WHO HAD GONE BEFORE HIM.

21. SINCE THEN WE HAVE THE PROPHECIES, LET FAITH ABIDE WITH US. LET THEM FALL WHO FALL THROUGH UNBELIEF, SINCE THEY SO WILL; BUT YOU HAVE TAKEN YOUR STAND ON THE ROCK OF THE FAITH IN THE RESURRECTION. LET NO HERETIC EVER PERSUADE YOU TO SPEAK EVIL OF THE RESURRECTION. FOR TO THIS DAY THE MANICHEES SAY, THAT, THE RESURRECTION OF THE SAVIOUR WAS PHANTOM-WISE, AND NOT REAL, NOT HEEDING PAUL WHO SAYS, WHO WAS MADE OF THE SEED OF DAVID ACCORDING TO THE FLESH; AND AGAIN, BY THE RESURRECTION OF JESUS CHRIST OUR LORD FROM THE DEAD. AND AGAIN HE AIMS AT THEM, AND SPEAKS THUS, SAY NOT IN YOUR HEART, WHO SHALL ASCEND INTO HEAVEN; OR WHO SHALL DESCEND INTO THE DEEP? THAT IS, TO BRING UP CHRIST FROM THE DEAD ROMANS 10:6-7; AND IN LIKE MANNER WARNING AS HE HAS ELSEWHERE WRITTEN AGAIN, REMEMBER JESUS CHRIST RAISED FROM THE DEAD 2 TIMOTHY 2:8; AND AGAIN, AND IF CHRIST BE NOT RISEN, THEN IS OUR PREACHING VAIN, AND YOUR FAITH ALSO VAIN. YEA, AND WE ARE FOUND FALSE WITNESSES OF GOD; BECAUSE WE TESTIFIED OF GOD THAT HE RAISED UP CHRIST, WHOM HE RAISED NOT UP. 1 CORINTHIANS 15:14-15 BUT IN WHAT FOLLOWS HE SAYS, BUT NOW IS CHRIST RISEN FROM THE DEAD, THE FIRST FRUITS OF THEM THAT ARE ASLEEP 1 CORINTHIANS 15:20; — AND HE WAS SEEN OF CEPHAS, THEN OF THE TWELVE; (FOR IF YOU BELIEVE NOT THE ONE WITNESS, YOU HAVE TWELVE WITNESSES;) THEN HE WAS SEEN OF ABOVE FIVE HUNDRED BRETHREN AT ONCE 1 CORINTHIANS 15:5-6; (IF THEY DISBELIEVE THE TWELVE, LET THEM ADMIT THE FIVE HUNDRED;) AFTER THAT HE WAS SEEN OF JAMES , HIS OWN BROTHER, AND FIRST BISHOP OF THIS DIOCESE. SEEING THEN THAT SUCH A BISHOP ORIGINALLY SAW CHRIST JESUS WHEN RISEN, DO NOT THOU, HIS DISCIPLE, DISBELIEVE HIM. BUT YOU SAY THAT HIS BROTHER JAMES WAS A PARTIAL WITNESS; AFTERWARDS HE WAS SEEN ALSO OF ME 1 CORINTHIANS 15:8 PAUL, HIS ENEMY; AND WHAT TESTIMONY IS DOUBTED, WHEN AN ENEMY PROCLAIMS IT? I, WHO WAS BEFORE A PERSECUTOR 1 TIMOTHY 1:13, NOW PREACH THE GLAD TIDINGS OF THE RESURRECTION.

22. MANY WITNESSES THERE ARE OF THE SAVIOUR'S RESURRECTION. — THE NIGHT, AND THE LIGHT OF THE FULL MOON; (FOR THAT NIGHT WAS THE SIXTEENTH ;) THE ROCK OF THE SEPULCHRE WHICH RECEIVED HIM; THE STONE ALSO SHALL RISE UP AGAINST THE FACE OF THE JEWS, FOR IT SAW THE LORD; EVEN THE STONE WHICH WAS THEN ROLLED AWAY , ITSELF BEARS WITNESS TO THE RESURRECTION, LYING THERE TO THIS DAY. ANGELS OF GOD WHO WERE PRESENT TESTIFIED OF THE RESURRECTION OF THE ONLY-BEGOTTEN: PETER AND JOHN, AND THOMAS, AND ALL THE REST OF THE APOSTLES; SOME OF WHOM RAN TO THE SEPULCHRE, AND SAW THE BURIAL-CLOTHES, IN WHICH HE WAS WRAPPED BEFORE, LYING THERE AFTER THE RESURRECTION; AND OTHERS HANDLED HIS HANDS AND HIS FEET, AND BEHELD THE PRINTS OF THE NAILS; AND ALL ENJOYED TOGETHER THAT BREATH OF THE SAVIOUR, AND WERE COUNTED WORTHY TO FORGIVE SINS IN THE POWER OF THE HOLY GHOST. WOMEN TOO WERE WITNESSES, WHO TOOK HOLD OF HIS FEET, AND WHO BEHELD THE MIGHTY EARTHQUAKE, AND THE RADIANCE OF THE ANGEL WHO STOOD BY: THE LINEN CLOTHES ALSO WHICH WERE WRAPPED ABOUT HIM, AND WHICH HE LEFT WHEN HE ROSE — THE SOLDIERS, AND THE MONEY GIVEN TO THEM; THE SPOT ITSELF ALSO, YET TO BE SEEN — AND THIS HOUSE OF THE HOLY CHURCH, WHICH OUT OF THE LOVING AFFECTION TO CHRIST OF THE EMPEROR CONSTANTINE OF BLESSED MEMORY, WAS BOTH BUILT AND BEAUTIFIED AS YOU SEE.

23. A WITNESS TO THE RESURRECTION OF JESUS IS TABITHA ALSO, WHO WAS IN HIS NAME RAISED FROM THE DEAD ACTS 9:41; FOR HOW SHALL WE DISBELIEVE THAT CHRIST IS RISEN, WHEN EVEN HIS NAME RAISED THE DEAD? THE SEA ALSO BEARS WITNESS TO THE RESURRECTION OF JESUS, AS YOU HAVE HEARD BEFORE. THE DROUGHT OF FISHES ALSO TESTIFIES, AND THE FIRE OF COALS THERE, AND THE FISH LAID THEREON. PETER ALSO BEARS WITNESS, WHO HAD ERST DENIED HIM THRICE, AND WHO THEN THRICE CONFESSED HIM; AND WAS COMMANDED TO FEED HIS SPIRITUAL SHEEP. TO THIS DAY STANDS MOUNT OLIVET, STILL TO THE EYES OF THE FAITHFUL ALL BUT DISPLAYING HIM WHO ASCENDED ON A CLOUD, AND THE HEAVENLY GATE OF HIS ASCENSION. FOR FROM HEAVEN HE DESCENDED TO BETHLEHEM, BUT TO HEAVEN HE ASCENDED FROM THE MOUNT OF OLIVES ; AT THE FORMER PLACE BEGINNING HIS CONFLICTS AMONG MEN, BUT IN THE LATTER, CROWNED AFTER THEM. YOU HAVE THEREFORE MANY WITNESSES; YOU HAVE THIS VERY PLACE OF THE RESURRECTION; YOU HAVE ALSO THE PLACE OF THE ASCENSION TOWARDS THE EAST; YOU HAVE ALSO FOR WITNESSES THE ANGELS WHICH THERE BORE TESTIMONY; AND THE CLOUD ON WHICH HE WENT UP, AND THE DISCIPLES WHO CAME DOWN FROM THAT PLACE.

24. THE COURSE OF INSTRUCTION IN THE FAITH WOULD LEAD ME TO SPEAK OF THE ASCENSION ALSO; BUT THE GRACE OF GOD SO ORDERED IT, THAT YOU HEARD MOST FULLY CONCERNING IT, AS FAR AS OUR WEAKNESS ALLOWED, YESTERDAY, ON THE LORD'S DAY; SINCE, BY THE PROVIDENCE OF DIVINE GRACE, THE COURSE OF THE LESSONS IN CHURCH INCLUDED THE ACCOUNT OF OUR SAVIOUR'S GOING UP INTO THE HEAVENS ; AND WHAT WAS THEN SAID WAS SPOKEN PRINCIPALLY FOR THE SAKE OF ALL, AND FOR THE ASSEMBLED BODY OF THE FAITHFUL, YET ESPECIALLY FOR YOUR SAKE. BUT THE QUESTION IS, DID YOU ATTEND TO WHAT WAS SAID? FOR YOU KNOW THAT THE WORDS WHICH COME NEXT IN THE CREED TEACH YOU TO BELIEVE IN HIM WHO ROSE AGAIN THE THIRD DAY, AND ASCENDED INTO HEAVEN, AND SAT DOWN ON THE RIGHT HAND OF THE FATHER. I SUPPOSE THEN CERTAINLY THAT YOU REMEMBER THE EXPOSITION; YET I WILL NOW AGAIN CURSORILY PUT YOU IN MIND OF WHAT WAS THEN SAID. REMEMBER WHAT IS DISTINCTLY WRITTEN IN THE PSALMS, GOD IS GONE UP WITH A SHOUT ; REMEMBER THAT THE DIVINE POWERS ALSO SAID TO ONE ANOTHER, LIFT UP YOUR GATES, YOU PRINCES , AND THE REST; REMEMBER ALSO THE PSALM WHICH SAYS, HE ASCENDED ON HIGH, HE LED CAPTIVITY CAPTIVE ; REMEMBER THE PROPHET WHO SAID, WHO BUILDS HIS ASCENSION UNTO HEAVEN ; AND ALL THE OTHER PARTICULARS MENTIONED YESTERDAY BECAUSE OF THE GAINSAYING OF THE JEWS.

25. FOR WHEN THEY SPEAK AGAINST THE ASCENSION OF THE SAVIOUR, AS BEING IMPOSSIBLE, REMEMBER THE ACCOUNT OF THE CARRYING AWAY OF HABAKKUK: FOR IF HABAKKUK WAS TRANSPORTED BY AN ANGEL, BEING CARRIED BY THE HAIR OF HIS HEAD , MUCH RATHER WAS THE LORD OF BOTH PROPHETS AND ANGELS, ABLE BY HIS OWN POWER TO MAKE HIS ASCENT INTO THE HEAVENS ON A CLOUD FROM THE MOUNT OF OLIVES. WONDERS LIKE THIS YOU MAY CALL TO MIND, BUT RESERVE THE PREEMINENCE FOR THE LORD, THE WORKER OF WONDERS; FOR THE OTHERS WERE BORNE UP, BUT HE BEARS UP ALL THINGS. REMEMBER THAT ENOCH WAS TRANSLATED HEBREWS 11:5; BUT JESUS ASCENDED: REMEMBER WHAT WAS SAID YESTERDAY CONCERNING ELIAS, THAT ELIAS WAS TAKEN UP IN A CHARIOT OF FIRE 2 KINGS 2:11; BUT THAT THE CHARIOTS OF CHRIST ARE TEN THOUSAND-FOLD EVEN THOUSANDS UPON THOUSANDS : AND THAT ELIAS WAS TAKEN UP, TOWARDS THE EAST OF JORDAN; BUT THAT CHRIST ASCENDED AT THE EAST OF THE BROOK CEDRON: AND THAT ELIAS WENT AS INTO HEAVEN ; BUT JESUS, INTO HEAVEN: AND THAT ELIAS SAID THAT A DOUBLE PORTION IN THE HOLY SPIRIT SHOULD BE GIVEN TO HIS HOLY DISCIPLE; BUT THAT CHRIST GRANTED TO HIS OWN DISCIPLES SO GREAT ENJOYMENT OF THE GRACE OF THE HOLY GHOST, AS NOT ONLY TO HAVE IT IN THEMSELVES, BUT ALSO, BY THE LAYING ON OF THEIR HANDS, TO IMPART THE FELLOWSHIP OF IT TO THEM WHO BELIEVED.

26. AND WHEN YOU HAVE THUS WRESTLED AGAINST THE JEWS — WHEN YOU HAVE WORSTED THEM BY PARALLEL INSTANCES, THEN COME FURTHER TO THE PRE-EMINENCE OF THE SAVIOUR'S GLORY; NAMELY, THAT THEY WERE THE SERVANTS, BUT HE THE SON OF GOD. AND THUS YOU WILL BE REMINDED OF HIS PRE-EMINENCE, BY THE THOUGHT THAT A SERVANT OF CHRIST WAS CAUGHT UP TO THE THIRD HEAVEN. FOR IF ELIAS ATTAINED AS FAR AS THE FIRST HEAVEN, BUT PAUL AS FAR AS THE THIRD, THE LATTER, THEREFORE, HAS OBTAINED A MORE HONOURABLE DIGNITY. BE NOT ASHAMED OF YOUR APOSTLES; THEY ARE NOT INFERIOR TO MOSES, NOR SECOND TO THE PROPHETS; BUT THEY ARE NOBLE AMONG THE NOBLE, YEA, NOBLER STILL. FOR ELIAS TRULY WAS TAKEN UP INTO HEAVEN; BUT PETER HAS THE KEYS OF THE KINGDOM OF HEAVEN, HAVING RECEIVED THE WORDS, WHATSOEVER YOU SHALL LOOSE ON EARTH SHALL BE LOOSED IN HEAVEN. MATTHEW 16:19 ELIAS WAS TAKEN UP ONLY TO HEAVEN; BUT PAUL BOTH INTO HEAVEN, AND INTO PARADISE (FOR IT BEHOOVED THE DISCIPLES OF JESUS TO RECEIVE MORE MANIFOLD GRACE), AND HEARD UNSPEAKABLE WORDS, WHICH IT IS NOT LAWFUL FOR MAN TO UTTER. BUT PAUL CAME DOWN AGAIN FROM ABOVE, NOT BECAUSE HE WAS UNWORTHY TO ABIDE IN THE THIRD HEAVEN, BUT IN ORDER THAT AFTER HAVING ENJOYED THINGS ABOVE MAN'S REACH, AND DESCENDED IN HONOUR, AND HAVING PREACHED CHRIST, AND DIED FOR HIS SAKE, HE MIGHT RECEIVE ALSO THE CROWN OF MARTYRDOM. BUT I PASS OVER THE OTHER PARTS OF THIS ARGUMENT, OF WHICH I SPOKE YESTERDAY IN THE LORD'S-DAY CONGREGATION; FOR WITH UNDERSTANDING HEARERS, A MERE REMINDER IS SUFFICIENT FOR INSTRUCTION.

27. BUT REMEMBER ALSO WHAT I HAVE OFTEN SAID CONCERNING THE SON'S SITTING AT THE RIGHT HAND OF THE FATHER; BECAUSE OF THE NEXT SENTENCE IN THE CREED, WHICH SAYS, AND ASCENDED INTO HEAVEN, AND SAT DOWN AT THE RIGHT HAND OF THE FATHER. LET US NOT CURIOUSLY PRY INTO WHAT IS PROPERLY MEANT BY THE THRONE; FOR IT IS INCOMPREHENSIBLE: BUT NEITHER LET US ENDURE THOSE WHO FALSELY SAY, THAT IT WAS AFTER HIS CROSS AND RESURRECTION AND ASCENSION INTO HEAVEN, THAT THE SON BEGAN TO SIT ON THE RIGHT HAND OF THE FATHER. FOR THE SON GAINED NOT HIS THRONE BY ADVANCEMENT ; BUT THROUGHOUT HIS BEING (AND HIS BEING IS BY AN ETERNAL GENERATION) HE ALSO SITS TOGETHER WITH THE FATHER. AND THIS THRONE THE PROPHET ESAIAS HAVING BEHELD BEFORE THE INCARNATE COMING OF THE SAVIOUR, SAYS, I SAW THE LORD SITTING ON A THRONE, HIGH AND LIFTED UP ISAIAH 6:1 , AND THE REST. FOR THE FATHER NO MAN HAS SEEN AT ANY TIME JOHN 1:18 , AND HE WHO THEN APPEARED TO THE PROPHET WAS THE SON. THE PSALMIST ALSO SAYS, YOUR THRONE IS PREPARED OF OLD; YOU ARE FROM EVERLASTING . THOUGH THEN THE TESTIMONIES ON THIS POINT ARE MANY, YET BECAUSE OF THE LATENESS OF THE TIME, WE WILL CONTENT OURSELVES EVEN WITH THESE.

28. BUT NOW I MUST REMIND YOU OF A FEW THINGS OUT OF MANY WHICH ARE SPOKEN CONCERNING THE SON'S SITTING AT THE RIGHT HAND OF THE FATHER. FOR THE HUNDRED AND NINTH PSALM SAYS PLAINLY, THE LORD SAID TO MY LORD, SIT ON MY RIGHT HAND, UNTIL I MAKE YOUR ENEMIES YOUR FOOTSTOOL. AND THE SAVIOUR, CONFIRMING THIS SAYING IN THE GOSPELS, SAYS THAT DAVID SPOKE NOT THESE THINGS OF HIMSELF, BUT FROM THE INSPIRATION OF THE HOLY GHOST, SAYING, HOW THEN DOES DAVID IN THE SPIRIT CALL HIM LORD, SAYING, THE LORD SAID TO MY LORD, SIT ON MY RIGHT HAND MATTHEW 22:43? AND THE REST. AND IN THE ACTS OF THE APOSTLES, PETER ON THE DAY OF PENTECOST STANDING WITH THE ELEVEN ACTS 2:34, AND DISCOURSING TO THE ISRAELITES, HAS IN VERY WORDS CITED THIS TESTIMONY FROM THE HUNDRED AND NINTH PSALM.

29. BUT I MUST REMIND YOU ALSO OF A FEW OTHER TESTIMONIES IN LIKE MANNER CONCERNING THE SON'S SITTING AT THE RIGHT HAND OF THE FATHER. FOR IN THE GOSPEL ACCORDING TO MATTHEW IT IS WRITTEN, NEVERTHELESS, I SAY UNTO YOU, HENCEFORTH YOU SHALL SEE THE SON OF MAN SITTING ON THE RIGHT HAND OF POWER MATTHEW 26:64, AND THE REST: IN ACCORDANCE WITH WHICH THE APOSTLE PETER ALSO WRITES, BY THE RESURRECTION OF JESUS CHRIST, WHO IS ON THE RIGHT HAND OF GOD, HAVING GONE INTO HEAVEN. 1 PETER 3:22 AND THE APOSTLE PAUL, WRITING TO THE ROMANS, SAYS, IT IS CHRIST THAT DIED, YEA RATHER, THAT IS RISEN AGAIN, WHO IS EVEN AT THE RIGHT HAND OF GOD. ROMANS 8:34 AND CHARGING THE EPHESIANS, HE THUS SPEAKS, ACCORDING TO THE WORKING OF HIS MIGHTY POWER, WHICH HE WROUGHT IN CHRIST WHEN HE RAISED HIM FROM THE DEAD, AND SET HIM AT HIS OWN RIGHT HAND EPHESIANS 1:19-20; AND THE REST. AND THE COLOSSIANS HE TAUGHT THUS, IF YOU THEN BE RISEN WITH CHRIST, SEEK THE THINGS ABOVE, WHERE CHRIST IS SEATED AT THE RIGHT HAND OF GOD. COLOSSIANS 3:1 AND IN THE EPISTLE TO THE HEBREWS HE SAYS, WHEN HE HAD MADE PURIFICATION OF OUR SINS, HE SAT DOWN ON THE RIGHT HAND OF THE MAJESTY ON HIGH. HEBREWS 1:3 AND AGAIN, BUT UNTO WHICH OF THE ANGELS HAS HE SAID AT ANY TIME, SIT THOU AT MY RIGHT HAND, UNTIL I MAKE YOUR ENEMIES YOUR FOOTSTOOL ? AND AGAIN, BUT HE, WHEN HE HAD OFFERED ONE SACRIFICE FOR ALL MEN, FOR EVER SAT DOWN ON THE RIGHT HAND OF GOD; FROM HENCEFORTH EXPECTING TILL HIS ENEMIES BE MADE HIS FOOTSTOOL. AND AGAIN, LOOKING UNTO JESUS, THE AUTHOR AND PERFECTER OF OUR FAITH; WHO FOR THE JOY THAT WAS SET BEFORE HIM ENDURED THE CROSS, DESPISING SHAME, AND IS SET DOWN ON THE RIGHT HAND OF THE THRONE OF GOD.

30. AND THOUGH THERE ARE MANY OTHER TEXTS CONCERNING THE SESSION OF THE ONLY-BEGOTTEN ON THE RIGHT HAND OF GOD, YET THESE MAY SUFFICE US AT PRESENT; WITH A REPETITION OF MY REMARK, THAT IT WAS NOT AFTER HIS COMING IN THE FLESH THAT HE OBTAINED THE DIGNITY OF THIS SEAT; NO, FOR EVEN BEFORE ALL AGES, THE ONLY-BEGOTTEN SON OF GOD, OUR LORD JESUS CHRIST, EVER POSSESSES THE THRONE ON THE RIGHT HAND OF THE FATHER. NOW MAY HE HIMSELF, THE GOD OF ALL, WHO IS FATHER OF THE CHRIST, AND OUR LORD JESUS CHRIST, WHO CAME DOWN, AND ASCENDED, AND SITS TOGETHER WITH THE FATHER, WATCH OVER YOUR SOULS; KEEP UNSHAKEN AND UNCHANGED YOUR HOPE IN HIM WHO ROSE AGAIN; RAISE YOU TOGETHER WITH HIM FROM YOUR DEAD SINS UNTO HIS HEAVENLY GIFT; COUNT YOU WORTHY TO BE CAUGHT UP IN THE CLOUDS, TO MEET THE LORD IN THE AIR 1 THESSALONIANS 4:17, IN HIS FITTING TIME; AND, UNTIL THAT TIME ARRIVE OF HIS GLORIOUS SECOND ADVENT, WRITE ALL YOUR NAMES IN THE BOOK OF THE LIVING, AND HAVING WRITTEN THEM, NEVER BLOT THEM OUT (FOR THE NAMES OF MANY, WHO FALL AWAY, ARE BLOTTED OUT); AND MAY HE GRANT TO ALL OF YOU TO BELIEVE IN HIM WHO ROSE AGAIN, AND TO LOOK FOR HIM WHO IS GONE UP, AND IS TO COME AGAIN, (TO COME, BUT NOT FROM THE EARTH; FOR BE ON YOUR GUARD, O MAN, BECAUSE OF THE DECEIVERS WHO ARE TO COME;) WHO SITS ON HIGH, AND IS HERE PRESENT TOGETHER WITH US, BEHOLDING THE ORDER OF EACH, AND THE STEADFASTNESS OF HIS FAITH. COLOSSIANS 2:5 FOR THINK NOT THAT BECAUSE HE IS NOW ABSENT IN THE FLESH, HE IS THEREFORE ABSENT ALSO IN THE SPIRIT. HE IS HERE PRESENT IN THE MIDST OF US, LISTENING TO WHAT IS SAID OF HIM, AND BEHOLDING YOUR INWARD THOUGHTS, AND TRYING THE REINS AND HEARTS — WHO ALSO IS NOW READY TO PRESENT THOSE WHO ARE COMING TO BAPTISM, AND ALL OF YOU, IN THE HOLY GHOST TO THE FATHER, AND TO SAY, BEHOLD, I AND THE CHILDREN WHOM GOD HAS GIVEN ME :— TO WHOM BE GLORY FOREVER. AMEN.

CATECHETICAL LECTURE 15

ON THE CLAUSE, AND SHALL COME IN GLORY TO JUDGE THE QUICK AND THE DEAD; OF WHOSE KINGDOM THERE SHALL BE NO END.

DANIEL 7:9-14

I BEHELD TILL THRONES WERE PLACED, AND ONE THAT WAS ANCIENT OF DAYS DID SIT, AND THEN, I SAW IN A VISION OF THE NIGHT, AND BEHOLD ONE LIKE THE SON OF MAN CAME WITH THE CLOUDS OF HEAVEN, ETC.

1. WE PREACH NOT ONE ADVENT ONLY OF CHRIST, BUT A SECOND ALSO, FAR MORE GLORIOUS THAN THE FORMER. FOR THE FORMER GAVE A VIEW OF HIS PATIENCE; BUT THE LATTER BRINGS WITH IT THE CROWN OF A DIVINE KINGDOM. FOR ALL THINGS, FOR THE MOST PART, ARE TWOFOLD IN OUR LORD JESUS CHRIST: A TWOFOLD GENERATION; ONE, OF GOD, BEFORE THE AGES; AND ONE, OF A VIRGIN, AT THE CLOSE OF THE AGES: HIS DESCENTS TWOFOLD; ONE, THE UNOBSERVED, LIKE RAIN ON A FLEECE ; AND A SECOND HIS OPEN COMING, WHICH IS TO BE. IN HIS FORMER ADVENT, HE WAS WRAPPED IN SWADDLING CLOTHES IN THE MANGER; IN HIS SECOND, HE COVERS HIMSELF WITH LIGHT AS WITH A GARMENT. IN HIS FIRST

COMING, HE ENDURED THE CROSS, DESPISING SHAME HEBREWS 12:2; IN HIS SECOND, HE COMES ATTENDED BY A HOST OF ANGELS, RECEIVING GLORY. WE REST NOT THEN UPON HIS FIRST ADVENT ONLY, BUT LOOK ALSO FOR HIS SECOND. AND AS AT HIS FIRST COMING WE SAID, BLESSED IS HE THAT COMES IN THE NAME OF THE LORD , SO WILL WE REPEAT THE SAME AT HIS SECOND COMING; THAT WHEN WITH ANGELS WE MEET OUR MASTER, WE MAY WORSHIP HIM AND SAY, BLESSED IS HE THAT COMES IN THE NAME OF THE LORD. THE SAVIOUR COMES, NOT TO BE JUDGED AGAIN, BUT TO JUDGE THEM WHO JUDGED HIM; HE WHO BEFORE HELD HIS PEACE WHEN JUDGED , SHALL REMIND THE TRANSGRESSORS WHO DID THOSE DARING DEEDS AT THE CROSS, AND SHALL SAY, THESE THINGS HAVE YOU DONE, AND I KEPT SILENCE. THEN, HE CAME BECAUSE OF A DIVINE DISPENSATION, TEACHING MEN WITH PERSUASION; BUT THIS TIME THEY WILL OF NECESSITY HAVE HIM FOR THEIR KING, EVEN THOUGH THEY WISH IT NOT.

2. AND CONCERNING THESE TWO COMINGS, MALACHI THE PROPHET SAYS, AND THE LORD WHOM YOU SEEK SHALL SUDDENLY COME TO HIS TEMPLE MALACHI 3:1-3; BEHOLD ONE COMING. AND AGAIN OF THE SECOND COMING HE SAYS, AND THE MESSENGER OF THE COVENANT WHOM YOU DELIGHT IN. BEHOLD, HE COMES, SAYS THE LORD ALMIGHTY. BUT WHO SHALL ABIDE THE DAY OF HIS COMING? OR WHO SHALL STAND WHEN HE APPEARS? BECAUSE HE COMES IN LIKE A REFINER'S FIRE, AND LIKE FULLERS' HERB; AND HE SHALL SIT AS A REFINER AND PURIFIER. AND IMMEDIATELY AFTER THE SAVIOUR HIMSELF SAYS, AND I WILL DRAW NEAR TO YOU IN JUDGMENT; AND I WILL BE A SWIFT WITNESS AGAINST THE SORCERERS, AND AGAINST THE ADULTERESSES, AND AGAINST THOSE WHO SWEAR FALSELY IN MY NAME MALACHI 3:5, AND THE REST. FOR THIS CAUSE PAUL WARNING US BEFOREHAND SAYS, IF ANY MAN BUILDS ON THE FOUNDATION GOLD, AND SILVER, AND PRECIOUS STONES, WOOD, HAY, STUBBLE; EVERY MAN'S WORK SHALL BE MADE MANIFEST; FOR THE DAY SHALL DECLARE IT, BECAUSE IT SHALL BE REVEALED IN FIRE. 1 CORINTHIANS 3:12 PAUL ALSO KNEW THESE TWO COMINGS, WHEN WRITING TO TITUS AND SAYING, THE GRACE OF GOD HAS APPEARED WHICH BRINGS SALVATION UNTO ALL MEN, INSTRUCTING US THAT, DENYING UNGODLINESS AND WORLDLY LUSTS, WE SHOULD LIVE SOBERLY, AND GODLY, AND RIGHTEOUSLY IN THIS PRESENT WORLD; LOOKING FOR THE BLESSED HOPE, AND APPEARING OF THE GLORY OF THE GREAT GOD AND OUR SAVIOUR JESUS CHRIST. YOU SEE HOW HE SPOKE OF A FIRST, FOR WHICH HE GIVES THANKS; AND OF A SECOND, TO WHICH WE LOOK FORWARD. THEREFORE THE WORDS ALSO OF THE FAITH WHICH WE ARE ANNOUNCING WERE JUST NOW DELIVERED THUS ; THAT WE BELIEVE IN HIM, WHO ALSO ASCENDED INTO THE HEAVENS, AND SAT DOWN ON THE RIGHT HAND OF THE FATHER, AND SHALL COME IN GLORY TO JUDGE QUICK AND DEAD; WHOSE KINGDOM SHALL HAVE NO END.

3. OUR LORD JESUS CHRIST, THEN, COMES FROM HEAVEN; AND HE COMES WITH GLORY AT THE END OF THIS WORLD, IN THE LAST DAY. FOR OF THIS WORLD THERE IS TO BE AN END, AND THIS CREATED WORLD IS TO BE RE-MADE ANEW. FOR SINCE CORRUPTION, AND THEFT, AND ADULTERY, AND EVERY SORT OF SINS HAVE BEEN POURED FORTH OVER THE EARTH, AND BLOOD HAS BEEN MINGLED WITH BLOOD HOSEA 4:2 IN THE WORLD, THEREFORE, THAT THIS WONDROUS DWELLING-PLACE MAY NOT REMAIN FILLED WITH INIQUITY, THIS WORLD PASSES AWAY, THAT THE FAIRER WORLD MAY BE MADE MANIFEST. AND WOULD YOU RECEIVE THE PROOF OF THIS OUT OF THE WORDS OF SCRIPTURE? LISTEN TO ESAIAS, SAYING, AND THE HEAVEN SHALL BE ROLLED TOGETHER AS A SCROLL; AND ALL THE STARS SHALL FALL, AS LEAVES FROM A VINE, AND AS LEAVES FALL FROM A FIG-TREE ISAIAH 34:4 . THE GOSPEL ALSO SAYS, THE SUN SHALL BE DARKENED, AND THE MOON SHALL NOT GIVE HER LIGHT, AND THE STARS SHALL FALL FROM HEAVEN MATTHEW 24:29 . LET US NOT SORROW, AS IF WE ALONE DIED; THE STARS ALSO SHALL DIE; BUT PERHAPS RISE AGAIN. AND THE LORD ROLLS UP THE HEAVENS, NOT THAT HE MAY DESTROY THEM, BUT THAT HE MAY RAISE THEM UP AGAIN MORE BEAUTIFUL. HEAR DAVID THE PROPHET SAYING, YOU, LORD, IN THE BEGINNING LAID THE FOUNDATIONS OF THE EARTH, AND THE HEAVENS ARE THE WORK OF YOUR HANDS; THEY SHALL PERISH, BUT YOU REMAIN. BUT SOME ONE WILL SAY, BEHOLD, HE SAYS PLAINLY THAT THEY SHALL PERISH. HEAR IN WHAT SENSE HE SAYS, THEY SHALL PERISH; IT IS PLAIN FROM WHAT FOLLOWS; AND THEY ALL SHALL WAX OLD AS DOES A GARMENT; AND AS A VESTURE SHALL THOU FOLD THEM UP, AND THEY SHALL BE CHANGED. FOR AS A MAN IS SAID TO PERISH, ACCORDING TO THAT WHICH IS WRITTEN, BEHOLD, HOW THE RIGHTEOUS PERISHES, AND NO MAN LAYS IT TO HEART ISAIAH 57:1, AND THIS, THOUGH THE RESURRECTION IS LOOKED FOR; SO WE LOOK FOR A RESURRECTION, AS IT WERE, OF THE HEAVENS ALSO. THE SUN SHALL BE TURNED INTO DARKNESS, AND THE MOON INTO BLOOD. JOEL 2:31 HERE LET CONVERTS FROM THE MANICHEES GAIN INSTRUCTION, AND NO LONGER MAKE THOSE LIGHTS THEIR GODS; NOR IMPIOUSLY THINK, THAT THIS SUN WHICH SHALL BE DARKENED IS CHRIST. AND AGAIN HEAR THE LORD SAYING, HEAVEN AND EARTH SHALL PASS AWAY, BUT MY WORDS SHALL NOT PASS AWAY MATTHEW 24:35; FOR THE CREATURES ARE NOT AS PRECIOUS AS THE MASTER'S WORDS.

4. THE THINGS THEN WHICH ARE SEEN SHALL PASS AWAY, AND THERE SHALL COME THE THINGS WHICH ARE LOOKED FOR, THINGS FAIRER THAN THE PRESENT; BUT AS TO THE TIME LET NO ONE BE CURIOUS. FOR IT IS NOT FOR YOU, HE SAYS, TO KNOW TIMES OR SEASONS, WHICH THE FATHER HAS PUT IN HIS OWN POWER. ACTS 1:7 AND VENTURE NOT THOU TO DECLARE WHEN THESE THINGS SHALL BE, NOR ON THE OTHER HAND SUPINELY SLUMBER. FOR HE SAYS, WATCH, FOR IN SUCH AN HOUR AS YOU EXPECT NOT THE SON OF MAN COMES. BUT SINCE IT WAS NEEDFUL FOR US TO KNOW THE SIGNS OF THE END, AND SINCE WE ARE LOOKING FOR CHRIST, THEREFORE, THAT WE MAY NOT DIE DECEIVED AND BE LED ASTRAY BY THAT FALSE ANTICHRIST, THE APOSTLES, MOVED BY THE DIVINE WILL, ADDRESS THEMSELVES BY A PROVIDENTIAL ARRANGEMENT TO THE TRUE TEACHER, AND SAY, TELL US, WHEN SHALL THESE THINGS BE, AND WHAT SHALL BE THE SIGN OF YOUR COMING, AND OF THE END OF THE WORLD ? WE LOOK FOR YOU TO COME AGAIN, BUT SATAN TRANSFORMS HIMSELF INTO AN ANGEL OF LIGHT; PUT US THEREFORE ON OUR GUARD, THAT WE MAY NOT WORSHIP ANOTHER INSTEAD OF YOU. AND HE, OPENING HIS DIVINE AND BLESSED MOUTH, SAYS, TAKE HEED THAT NO MAN MISLEAD YOU. DO YOU ALSO, MY HEARERS, AS SEEING HIM NOW WITH THE EYES OF YOUR MIND, HEAR HIM SAYING THE SAME THINGS TO YOU; TAKE HEED THAT NO MAN MISLEAD YOU. AND THIS WORD EXHORTS YOU ALL TO GIVE HEED TO WHAT IS SPOKEN; FOR IT IS NOT A HISTORY OF THINGS GONE BY, BUT A PROPHECY OF THINGS FUTURE, AND WHICH WILL SURELY COME. NOT THAT WE PROPHESY, FOR WE ARE UNWORTHY; BUT THAT THE THINGS WHICH ARE WRITTEN WILL BE SET BEFORE YOU, AND THE SIGNS DECLARED. OBSERVE THOU, WHICH OF THEM HAVE ALREADY COME TO PASS, AND WHICH YET REMAIN; AND MAKE YOURSELF SAFE.

5. TAKE HEED THAT NO MAN MISLEAD YOU: FOR MANY SHALL COME IN MY NAME, SAYING, I AM CHRIST, AND SHALL MISLEAD MANY. THIS HAS HAPPENED IN PART: FOR ALREADY SIMON MAGUS HAS SAID THIS, AND MENANDER , AND SOME OTHERS OF THE GODLESS LEADERS OF HERESY; AND OTHERS WILL SAY IT IN OUR DAYS, OR AFTER US.

6. A SECOND SIGN. AND YOU SHALL HEAR OF WARS AND RUMOURS OF WARS. IS THERE THEN AT THIS TIME WAR BETWEEN PERSIANS AND ROMANS FOR MESOPOTAMIA, OR NO? DOES NATION RISE UP AGAINST NATION AND KINGDOM AGAINST KINGDOM, OR NO? AND THERE SHALL BE FAMINES AND PESTILENCES AND EARTHQUAKES IN VARIOUS PLACES. THESE THINGS HAVE ALREADY COME TO PASS; AND AGAIN, AND FEARFUL SIGHTS FROM HEAVEN, AND MIGHTY STORMS. WATCH THEREFORE, HE SAYS; FOR YOU KNOW NOT AT WHAT HOUR YOUR LORD DOES COME MATTHEW 24:42 .

7. BUT WE SEEK OUR OWN SIGN OF HIS COMING; WE CHURCHMEN SEEK A SIGN PROPER TO THE CHURCH. AND THE SAVIOUR SAYS, AND THEN SHALL MANY BE OFFENDED, AND SHALL BETRAY ONE ANOTHER, AND SHALL HATE ONE ANOTHER. MATTHEW 24:10 IF YOU HEAR THAT BISHOPS ADVANCE AGAINST BISHOPS, AND CLERGY AGAINST CLERGY, AND LAITY AGAINST LAITY EVEN UNTO BLOOD, BE NOT TROUBLED ; FOR IT HAS BEEN WRITTEN BEFORE. HEED NOT THE THINGS NOW HAPPENING, BUT THE THINGS WHICH ARE WRITTEN; AND EVEN THOUGH I WHO TEACH YOU PERISH, YOU SHALL NOT ALSO PERISH WITH ME; NAY, EVEN A HEARER MAY BECOME BETTER THAN HIS TEACHER, AND HE WHO CAME LAST MAY BE FIRST, SINCE EVEN THOSE ABOUT THE ELEVENTH HOUR THE MASTER RECEIVES. IF AMONG APOSTLES THERE WAS FOUND TREASON, DO YOU WONDER THAT HATRED OF BRETHREN IS FOUND AMONG BISHOPS? BUT THE SIGN CONCERNS NOT ONLY RULERS, BUT THE PEOPLE ALSO; FOR HE SAYS, AND BECAUSE INIQUITY SHALL ABOUND, THE LOVE OF THE MANY SHALL WAX COLD. MATTHEW 24:12 WILL ANY THEN AMONG THOSE PRESENT BOAST THAT HE ENTERTAINS FRIENDSHIP UNFEIGNED TOWARDS HIS NEIGHBOUR? DO NOT THE LIPS OFTEN KISS, AND THE COUNTENANCE SMILE, AND THE EYES BRIGHTEN FORSOOTH, WHILE THE HEART IS PLANNING GUILE, AND THE MAN IS PLOTTING MISCHIEF WITH WORDS OF PEACE?

8. YOU HAVE THIS SIGN ALSO: AND THIS GOSPEL OF THE KINGDOM SHALL BE PREACHED IN ALL THE WORLD FOR A WITNESS UNTO ALL NATIONS, AND THEN SHALL THE END COME. MATTHEW 24:14 AND AS WE SEE, NEARLY THE WHOLE WORLD IS NOW FILLED WITH THE DOCTRINE OF CHRIST.

9. AND WHAT COMES TO PASS AFTER THIS? HE SAYS NEXT, WHEN THEREFORE YOU SEE THE ABOMINATION OF DESOLATION, WHICH WAS SPOKEN OF BY DANIEL THE PROPHET, STANDING IN THE HOLY PLACE, LET HIM THAT READS UNDERSTAND. AND AGAIN, THEN IF ANY MAN SHALL SAY UNTO YOU, LO, HERE IS THE CHRIST, OR, LO, THERE; BELIEVE IT NOT. HATRED OF THE BRETHREN MAKES ROOM NEXT FOR ANTICHRIST; FOR THE DEVIL PREPARES BEFOREHAND THE DIVISIONS AMONG THE PEOPLE, THAT HE WHO IS TO COME MAY BE ACCEPTABLE TO THEM. BUT GOD FORBID THAT ANY OF CHRIST'S SERVANTS HERE, OR ELSEWHERE, SHOULD RUN OVER TO THE ENEMY! WRITING CONCERNING THIS MATTER, THE APOSTLE PAUL GAVE A MANIFEST SIGN, SAYING, FOR THAT DAY SHALL NOT COME, EXCEPT THERE CAME FIRST THE FALLING AWAY, AND THE MAN OF SIN BE REVEALED, THE SON OF PERDITION, WHO OPPOSES AND EXALTS HIMSELF AGAINST ALL THAT IS CALLED GOD, OR THAT IS WORSHIPPED; SO THAT HE SITS IN THE TEMPLE OF GOD, SHOWING HIMSELF THAT HE IS GOD. DO YOU NOT REMEMBER THAT WHEN I WAS YET WITH YOU, I TOLD YOU THESE THINGS? AND NOW YOU KNOW THAT WHICH RESTRAINS, TO THE END THAT HE MAY BE REVEALED IN HIS OWN SEASON. FOR THE MYSTERY OF INIQUITY DOES ALREADY WORK, ONLY THERE IS ONE THAT RESTRAINS NOW, UNTIL HE BE TAKEN OUT OF THE WAY. AND THEN SHALL THE LAWLESS ONE BE REVEALED, WHOM THE LORD JESUS SHALL SLAY WITH THE BREATH OF HIS MOUTH, AND SHALL DESTROY WITH THE BRIGHTNESS OF HIS COMING. EVEN HIM, WHOSE COMING IS AFTER THE WORKING OF SATAN, WITH ALL POWER AND SIGNS AND LYING WONDERS, AND WITH ALL DECEIT OF UNRIGHTEOUSNESS FOR THEM THAT ARE PERISHING. 2 THESSALONIANS 2:3-10 THUS WROTE PAUL, AND NOW IS THE FALLING AWAY. FOR MEN HAVE FALLEN AWAY FROM THE RIGHT FAITH ; AND SOME PREACH THE IDENTITY OF THE SON WITH THE FATHER , AND OTHERS DARE TO SAY THAT CHRIST WAS BROUGHT INTO BEING OUT OF NOTHING. AND FORMERLY THE HERETICS WERE MANIFEST; BUT NOW THE CHURCH IS FILLED WITH HERETICS IN DISGUISE. FOR MEN HAVE FALLEN AWAY FROM THE TRUTH, AND HAVE ITCHING EARS. 2 TIMOTHY 4:3 IS IT A PLAUSIBLE DISCOURSE? ALL LISTEN TO IT GLADLY. IS IT A WORD OF CORRECTION? ALL TURN AWAY FROM IT. MOST HAVE DEPARTED FROM RIGHT WORDS, AND RATHER CHOOSE THE EVIL, THAN DESIRE THE GOOD. THIS THEREFORE IS THE FALLING AWAY, AND THE ENEMY IS SOON TO BE LOOKED FOR: AND MEANWHILE HE HAS IN PART BEGUN TO SEND FORTH HIS OWN FORERUNNERS , THAT HE MAY THEN COME PREPARED UPON THE PREY. LOOK THEREFORE TO YOURSELF, O MAN, AND MAKE SAFE YOUR SOUL. THE CHURCH NOW CHARGES YOU BEFORE THE LIVING GOD; SHE DECLARES TO YOU THE THINGS CONCERNING ANTICHRIST BEFORE THEY ARRIVE. WHETHER THEY WILL HAPPEN IN YOUR TIME WE KNOW NOT, OR WHETHER THEY WILL HAPPEN AFTER YOU WE KNOW NOT; BUT IT IS WELL THAT, KNOWING THESE THINGS, YOU SHOULD MAKE YOURSELF SECURE BEFOREHAND.

10. THE TRUE CHRIST, THE ONLY-BEGOTTEN SON OF GOD, COMES NO MORE FROM THE EARTH. IF ANY COME MAKING FALSE SHOWS IN THE WILDERNESS, GO NOT FORTH; IF THEY SAY, LO, HERE IS THE CHRIST, LO, THERE, BELIEVE IT NOT. MATTHEW 24:23 LOOK NO LONGER DOWNWARDS AND TO THE EARTH; FOR THE LORD DESCENDS FROM HEAVEN; NOT ALONE AS BEFORE, BUT WITH MANY, ESCORTED BY TENS OF THOUSANDS OF ANGELS; NOR SECRETLY AS THE DEW ON THE FLEECE ; BUT SHINING FORTH OPENLY AS THE LIGHTNING. FOR HE HAS SAID HIMSELF, AS THE LIGHTNING COMES OUT OF THE EAST, AND SHINES EVEN UNTO THE WEST, SO SHALL ALSO THE COMING OF THE SON OF MAN BE MATTHEW 24:27; AND AGAIN, AND THEY SHALL SEE THE SON OF MAN COMING UPON THE CLOUDS WITH POWER AND GREAT GLORY, AND HE SHALL SEND FORTH HIS ANGELS WITH A GREAT TRUMPET ; AND THE REST.

11. BUT AS, WHEN FORMERLY HE WAS TO TAKE MAN'S NATURE, AND GOD WAS EXPECTED TO BE BORN OF A VIRGIN, THE DEVIL CREATED PREJUDICE AGAINST THIS, BY CRAFTILY PREPARING AMONG IDOL-WORSHIPPERS FABLES OF FALSE GODS, BEGETTING AND BEGOTTEN OF WOMEN, THAT, THE FALSEHOOD HAVING COME FIRST, THE TRUTH, AS HE SUPPOSED, MIGHT BE DISBELIEVED; SO NOW, SINCE THE TRUE CHRIST IS TO COME A SECOND TIME, THE ADVERSARY, TAKING OCCASION BY THE EXPECTATION OF THE SIMPLE, AND ESPECIALLY OF THEM OF THE CIRCUMCISION, BRINGS IN A CERTAIN MAN WHO IS A MAGICIAN , AND MOST EXPERT IN SORCERIES AND ENCHANTMENTS OF BEGUILING CRAFTINESS; WHO SHALL SEIZE FOR HIMSELF THE POWER OF THE ROMAN EMPIRE, AND SHALL FALSELY STYLE HIMSELF CHRIST; BY THIS NAME OF CHRIST DECEIVING THE JEWS, WHO ARE LOOKING FOR THE ANOINTED , AND SEDUCING THOSE OF THE GENTILES BY HIS MAGICAL ILLUSIONS.

12. BUT THIS AFORESAID ANTICHRIST IS TO COME WHEN THE TIMES OF THE ROMAN EMPIRE SHALL HAVE BEEN FULFILLED, AND THE END OF THE WORLD IS NOW DRAWING NEAR. THERE SHALL RISE UP TOGETHER TEN KINGS OF THE ROMANS, REIGNING IN DIFFERENT PARTS PERHAPS, BUT ALL ABOUT THE SAME TIME; AND AFTER THESE AN ELEVENTH, THE ANTICHRIST, WHO BY HIS MAGICAL CRAFT SHALL SEIZE UPON THE ROMAN POWER; AND OF THE KINGS WHO REIGNED BEFORE HIM, THREE HE SHALL HUMBLE , AND THE REMAINING SEVEN HE SHALL KEEP IN SUBJECTION TO HIMSELF. AT FIRST INDEED HE WILL PUT ON A SHOW OF MILDNESS (AS THOUGH HE WERE A LEARNED AND DISCREET PERSON), AND OF SOBERNESS AND BENEVOLENCE : AND BY THE LYING SIGNS AND WONDERS OF HIS MAGICAL DECEIT HAVING BEGUILED THE JEWS, AS THOUGH HE WERE THE EXPECTED CHRIST, HE SHALL AFTERWARDS BE CHARACTERIZED BY ALL KINDS OF CRIMES OF INHUMANITY AND LAWLESSNESS, SO AS TO OUTDO ALL UNRIGHTEOUS AND UNGODLY MEN WHO HAVE GONE BEFORE HIM; DISPLAYING AGAINST ALL MEN, BUT ESPECIALLY AGAINST US CHRISTIANS, A SPIRIT MURDEROUS AND MOST CRUEL, MERCILESS AND CRAFTY. AND AFTER PERPETRATING SUCH THINGS FOR THREE YEARS AND SIX MONTHS ONLY, HE SHALL BE DESTROYED BY THE GLORIOUS SECOND ADVENT FROM HEAVEN OF THE ONLY-BEGOTTEN SON OF GOD, OUR LORD AND SAVIOUR JESUS, THE TRUE CHRIST, WHO SHALL SLAY ANTICHRIST WITH THE BREATH OF HIS MOUTH , AND SHALL DELIVER HIM OVER TO THE FIRE OF HELL.

13. NOW THESE THINGS WE TEACH, NOT OF OUR OWN INVENTION, BUT HAVING LEARNED THEM OUT OF THE DIVINE SCRIPTURES USED IN THE CHURCH , AND CHIEFLY FROM THE PROPHECY OF DANIEL JUST NOW READ; AS GABRIEL ALSO THE ARCHANGEL INTERPRETED IT, SPEAKING THUS: THE FOURTH BEAST SHALL BE A FOURTH KINGDOM UPON EARTH, WHICH SHALL SURPASS ALL KINGDOMS. AND THAT THIS KINGDOM IS THAT OF THE ROMANS, HAS BEEN THE TRADITION OF THE CHURCH'S INTERPRETERS. FOR AS THE FIRST KINGDOM WHICH BECAME RENOWNED WAS THAT OF THE ASSYRIANS, AND THE SECOND, THAT OF

THE MEDES AND PERSIANS TOGETHER, AND AFTER THESE, THAT OF THE MACEDONIANS WAS THE THIRD, SO THE FOURTH KINGDOM NOW IS THAT OF THE ROMANS. THEN GABRIEL GOES ON TO INTERPRET, SAYING, HIS TEN HORNS ARE TEN KINGS THAT SHALL ARISE; AND ANOTHER KING SHALL RISE UP AFTER THEM, WHO SHALL SURPASS IN WICKEDNESS ALL WHO WERE BEFORE HIM DANIEL 7:24; (HE SAYS, NOT ONLY THE TEN, BUT ALSO ALL WHO HAVE BEEN BEFORE HIM;) AND HE SHALL SUBDUE THREE KINGS; MANIFESTLY OUT OF THE TEN FORMER KINGS: BUT IT IS PLAIN THAT BY SUBDUING THREE OF THESE TEN, HE WILL BECOME THE EIGHTH KING; AND HE SHALL SPEAK WORDS AGAINST THE MOST HIGH. A BLASPHEMER THE MAN IS AND LAWLESS, NOT HAVING RECEIVED THE KINGDOM FROM HIS FATHERS, BUT HAVING USURPED THE POWER BY MEANS OF SORCERY.

14. AND WHO IS THIS, AND FROM WHAT SORT OF WORKING? INTERPRET TO US, O PAUL. WHOSE COMING, HE SAYS, IS AFTER THE WORKING OF SATAN, WITH ALL POWER AND SIGNS AND LYING WONDERS ; IMPLYING, THAT SATAN HAS USED HIM AS AN INSTRUMENT, WORKING IN HIS OWN PERSON THROUGH HIM; FOR KNOWING THAT HIS JUDGMENT SHALL NOW NO LONGER HAVE RESPITE, HE WAGES WAR NO MORE BY HIS MINISTERS, AS IS HIS WONT, BUT HENCEFORTH BY HIMSELF MORE OPENLY. AND WITH ALL SIGNS AND LYING WONDERS; FOR THE FATHER OF FALSEHOOD WILL MAKE A SHOW OF THE WORKS OF FALSEHOOD, THAT THE MULTITUDES MAY THINK THAT THEY SEE A DEAD MAN RAISED, WHO IS NOT RAISED, AND LAME MEN WALKING, AND BLIND MEN SEEING, WHEN THE CURE HAS NOT BEEN WROUGHT.

15. AND AGAIN HE SAYS, WHO OPPOSES AND EXALTS HIMSELF AGAINST ALL THAT IS CALLED GOD, OR THAT IS WORSHIPPED; (AGAINST EVERY GOD; ANTICHRIST FORSOOTH WILL ABHOR THE IDOLS,) SO THAT HE SEATS HIMSELF IN THE TEMPLE OF GOD. 2 THESSALONIANS 2:4 WHAT TEMPLE THEN? HE MEANS, THE TEMPLE OF THE JEWS WHICH HAS BEEN DESTROYED. FOR GOD FORBID THAT IT SHOULD BE THE ONE IN WHICH WE ARE! WHY SAY WE THIS? THAT WE MAY NOT BE SUPPOSED TO FAVOUR OURSELVES. FOR IF HE COMES TO THE JEWS AS CHRIST, AND DESIRES TO BE WORSHIPPED BY THE JEWS, HE WILL MAKE GREAT ACCOUNT OF THE TEMPLE, THAT HE MAY MORE COMPLETELY BEGUILE THEM; MAKING IT SUPPOSED THAT HE IS THE MAN OF THE RACE OF DAVID, WHO SHALL BUILD UP THE TEMPLE WHICH WAS ERECTED BY SOLOMON. AND ANTICHRIST WILL COME AT THE TIME WHEN THERE SHALL NOT BE LEFT ONE STONE UPON ANOTHER IN THE TEMPLE OF THE JEWS, ACCORDING TO THE DOOM PRONOUNCED BY OUR SAVIOUR ; FOR WHEN, EITHER DECAY OF TIME, OR DEMOLITION ENSUING ON PRETENCE OF NEW BUILDINGS, OR FROM ANY OTHER CAUSES, SHALL HAVE OVERTHROWN ALL THE STONES, I MEAN NOT MERELY OF THE OUTER CIRCUIT, BUT OF THE INNER SHRINE ALSO, WHERE THE CHERUBIM WERE, THEN SHALL HE COME WITH ALL SIGNS AND LYING WONDERS, EXALTING HIMSELF AGAINST ALL IDOLS; AT FIRST INDEED MAKING A PRETENCE OF BENEVOLENCE, BUT AFTERWARDS DISPLAYING HIS RELENTLESS TEMPER, AND THAT CHIEFLY AGAINST THE SAINTS OF GOD. FOR HE SAYS, I BEHELD, AND THE SAME HORN MADE WAR WITH THE SAINTS ; AND AGAIN ELSEWHERE, THERE SHALL BE A TIME OF TROUBLE, SUCH AS NEVER WAS SINCE THERE WAS A NATION UPON EARTH, EVEN TO THAT SAME TIME. DREADFUL IS THAT BEAST, A MIGHTY DRAGON, UNCONQUERABLE BY MAN, READY TO DEVOUR; CONCERNING WHOM THOUGH WE HAVE MORE THINGS TO SPEAK OUT OF THE DIVINE SCRIPTURES, YET WE WILL CONTENT OURSELVES AT PRESENT WITH THUS MUCH, IN ORDER TO KEEP WITHIN COMPASS.

16. FOR THIS CAUSE THE LORD KNOWING THE GREATNESS OF THE ADVERSARY GRANTS INDULGENCE TO THE GODLY, SAYING, THEN LET THEM WHICH BE IN JUDÆA FLEE TO THE MOUNTAINS. MATTHEW 24:16 BUT IF ANY MAN IS CONSCIOUS THAT HE IS VERY STOUT-HEARTED, TO ENCOUNTER SATAN, LET HIM STAND (FOR I DO NOT DESPAIR OF THE CHURCH'S NERVES), AND LET HIM SAY, WHO SHALL SEPARATE US FROM THE LOVE OF CHRIST AND THE REST ROMANS 8:35? BUT, LET THOSE OF US WHO ARE FEARFUL PROVIDE FOR OUR OWN SAFETY; AND THOSE WHO ARE OF A GOOD COURAGE, STAND FAST: FOR THEN SHALL BE GREAT TRIBULATION, SUCH AS HAS NOT BEEN FROM THE BEGINNING OF THE WORLD UNTIL NOW, NO, NOR EVER SHALL BE. MATTHEW 24:21 BUT THANKS BE TO GOD WHO HAS CONFINED THE GREATNESS OF THAT TRIBULATION TO A FEW DAYS; FOR HE SAYS, BUT FOR THE ELECT'S SAKE THOSE DAYS SHALL BE SHORTENED ; AND ANTICHRIST SHALL REIGN FOR THREE YEARS AND A HALF ONLY. WE SPEAK NOT FROM APOCRYPHAL BOOKS, BUT FROM DANIEL; FOR HE SAYS, AND THEY SHALL BE GIVEN INTO HIS HAND UNTIL A TIME AND TIMES AND HALF A TIME . A TIME IS THE ONE YEAR IN WHICH HIS COMING SHALL FOR A WHILE HAVE INCREASE; AND THE TIMES ARE THE REMAINING TWO YEARS OF INIQUITY, MAKING UP THE SUM OF THE THREE YEARS; AND THE HALF A TIME IS THE SIX MONTHS. AND AGAIN IN ANOTHER PLACE DANIEL SAYS THE SAME THING, AND HE SWORE BY HIM THAT LIVES FOR EVER THAT IT SHALL BE FOR A TIME, AND TIMES, AND HALF A TIME. DANIEL 12:7 AND SOME PERHAPS HAVE REFERRED WHAT FOLLOWS ALSO TO THIS; NAMELY, A THOUSAND TWO HUNDRED AND NINETY DAYS ; AND THIS, BLESSED IS HE THAT ENDURES AND COMES TO THE THOUSAND THREE HUNDRED AND FIVE AND THIRTY DAYS. FOR THIS CAUSE WE MUST HIDE OURSELVES AND FLEE; FOR PERHAPS WE SHALL NOT HAVE GONE OVER THE CITIES OF ISRAEL, TILL THE SON OF MAN BE COME MATTHEW 10:23 .

17. WHO THEN IS THE BLESSED MAN, THAT SHALL AT THAT TIME DEVOUTLY WITNESS FOR CHRIST? FOR I SAY THAT THE MARTYRS OF THAT TIME EXCEL ALL MARTYRS. FOR THE MARTYRS HITHERTO HAVE WRESTLED WITH MEN ONLY; BUT IN THE TIME OF ANTICHRIST THEY SHALL DO BATTLE WITH SATAN IN HIS OWN PERSON. AND FORMER PERSECUTING KINGS ONLY PUT TO DEATH; THEY DID NOT PRETEND TO RAISE THE DEAD, NOR DID THEY MAKE FALSE SHOWS OF SIGNS AND WONDERS. BUT IN HIS TIME THERE SHALL BE THE EVIL INDUCEMENT BOTH OF FEAR AND OF DECEIT, SO THAT IF IT BE POSSIBLE THE VERY ELECT SHALL BE DECEIVED. MATTHEW 24:24 LET IT NEVER ENTER INTO THE HEART OF ANY THEN ALIVE TO ASK, WHAT DID CHRIST MORE? FOR BY WHAT POWER DOES THIS MAN WORK THESE THINGS? WERE IT NOT GOD'S WILL, HE WOULD NOT HAVE ALLOWED THEM. THE APOSTLE WARNS YOU, AND SAYS BEFOREHAND, AND FOR THIS CAUSE GOD SHALL SEND THEM A WORKING OF ERROR; (SEND, THAT IS, SHALL ALLOW TO HAPPEN;) NOT THAT THEY MIGHT MAKE EXCUSE, BUT THAT THEY MIGHT BE CONDEMNED. WHEREFORE? THEY, HE SAYS, WHO BELIEVED NOT THE TRUTH, THAT IS, THE TRUE CHRIST, BUT HAD PLEASURE IN UNRIGHTEOUSNESS, THAT IS, IN ANTICHRIST. BUT AS IN THE PERSECUTIONS WHICH HAPPEN FROM TIME TO TIME, SO ALSO THEN GOD WILL PERMIT THESE THINGS, NOT BECAUSE HE WANTS POWER TO HINDER THEM, BUT BECAUSE ACCORDING TO HIS WONT HE WILL THROUGH PATIENCE CROWN HIS OWN CHAMPIONS LIKE AS HE DID HIS PROPHETS AND APOSTLES; TO THE END THAT HAVING TOILED FOR A LITTLE WHILE THEY MAY INHERIT THE ETERNAL KINGDOM OF HEAVEN, ACCORDING TO THAT WHICH DANIEL SAYS, AND AT THAT TIME YOUR PEOPLE SHALL BE DELIVERED, EVERY ONE THAT SHALL BE FOUND WRITTEN IN THE BOOK (MANIFESTLY, THE BOOK OF LIFE); AND MANY OF THEM THAT SLEEP IN THE DUST OF THE EARTH SHALL AWAKE, SOME TO EVERLASTING LIFE, AND SAME TO SHAME AND EVERLASTING CONTEMPT; AND THEY THAT BE WISE SHALL SHINE AS THE BRIGHTNESS OF THE FIRMAMENT; AND OF THE MANY RIGHTEOUS , AS THE STARS FOR EVER AND EVER.

18. GUARD YOURSELF THEN, O MAN; YOU HAVE THE SIGNS OF ANTICHRIST; AND REMEMBER THEM NOT ONLY YOURSELF, BUT IMPART THEM ALSO FREELY TO ALL. IF YOU HAVE A CHILD ACCORDING TO THE FLESH, ADMONISH HIM OF THIS NOW; IF YOU HAVE BEGOTTEN ONE THROUGH CATECHIZING , PUT HIM ALSO ON HIS GUARD, LEST HE RECEIVE THE FALSE ONE AS THE TRUE. FOR THE MYSTERY OF INIQUITY DOES ALREADY WORK. 2 THESSALONIANS 2:7 I FEAR THESE WARS OF THE NATIONS ; I FEAR THE SCHISMS OF THE CHURCHES; I FEAR THE MUTUAL HATRED OF THE BRETHREN. BUT ENOUGH ON THIS SUBJECT; ONLY GOD FORBID THAT IT SHOULD BE FULFILLED IN OUR DAYS; NEVERTHELESS, LET US BE ON OUR GUARD. AND THUS MUCH CONCERNING ANTICHRIST.

19. BUT LET US WAIT AND LOOK FOR THE LORD'S COMING UPON THE CLOUDS FROM HEAVEN. THEN SHALL ANGELIC TRUMPETS SOUND; THE DEAD IN CHRIST SHALL RISE FIRST 1 THESSALONIANS 4:16 — THE GODLY PERSONS WHO ARE ALIVE SHALL BE CAUGHT UP IN THE CLOUDS, RECEIVING AS THE REWARD OF THEIR LABOURS MORE THAN HUMAN HONOUR, INASMUCH AS THEIRS WAS A MORE THAN HUMAN STRIFE; ACCORDING AS THE APOSTLE PAUL WRITES, SAYING, FOR THE LORD HIMSELF SHALL DESCEND FROM HEAVEN WITH A SHOUT, WITH THE VOICE OF THE ARCHANGEL, AND WITH THE TRUMP OF GOD: AND THE DEAD IN CHRIST SHALL RISE FIRST. THEN WE WHICH ARE ALIVE AND REMAIN SHALL BE CAUGHT UP TOGETHER WITH THEM IN THE CLOUDS, TO MEET THE LORD IN THE AIR; AND SO SHALL WE EVER BE WITH THE LORD.

20. THIS COMING OF THE LORD, AND THE END OF THE WORLD, WERE KNOWN TO THE PREACHER; WHO SAYS, REJOICE, O YOUNG MAN, IN YOUR YOUTH, AND THE REST ; THEREFORE REMOVE ANGER FROM YOUR HEART, AND PUT AWAY EVIL FROM YOUR FLESH;... AND REMEMBER YOUR CREATOR... OR EVER THE EVIL DAYS COME ,.... OR EVER THE SUN, AND THE LIGHT, AND THE MOON, AND THE STARS BE DARKENED ,.... AND THEY THAT LOOK OUT OF THE WINDOWS BE DARKENED ; (SIGNIFYING THE FACULTY OF SIGHT;) OR EVER THE SILVER CORD BE LOOSED; (MEANING THE ASSEMBLAGE OF THE STARS, FOR THEIR APPEARANCE IS LIKE SILVER;) AND THE FLOWER OF GOLD BE BROKEN ; (THUS VEILING THE MENTION OF THE GOLDEN SUN; FOR THE CAMOMILE IS A WELL-KNOWN PLANT, HAVING MANY RAY-LIKE LEAVES SHOOTING OUT ROUND IT;) AND THEY SHALL RISE UP AT THE VOICE OF THE SPARROW, YEA, THEY SHALL LOOK AWAY FROM THE HEIGHT, AND TERRORS SHALL BE IN THE WAY. WHAT SHALL THEY SEE? THEN SHALL THEY SEE THE SON OF MAN COMING ON THE CLOUDS OF HEAVEN; AND THEY SHALL MOURN TRIBE BY TRIBE. AND WHAT SHALL COME TO PASS WHEN THE LORD HAS COME? THE ALMOND TREE SHALL BLOSSOM, AND THE GRASSHOPPER SHALL GROW HEAVY, AND THE CAPER-BERRY SHALL BE SCATTERED ABROAD. ECCLESIASTES 12:5 AND AS THE INTERPRETERS SAY, THE BLOSSOMING ALMOND SIGNIFIES THE DEPARTURE OF WINTER; AND OUR BODIES SHALL THEN AFTER THE WINTER BLOSSOM WITH A HEAVENLY FLOWER. AND THE GRASSHOPPER SHALL GROW IN SUBSTANCE (THAT MEANS THE WINGED SOUL CLOTHING ITSELF WITH THE BODY ,) AND THE CAPER-BERRY SHALL BE SCATTERED ABROAD (THAT IS, THE TRANSGRESSORS WHO ARE LIKE THORNS SHALL BE SCATTERED).

21. YOU SEE HOW THEY ALL FORETELL THE COMING OF THE LORD. YOU SEE HOW THEY KNOW THE VOICE OF THE SPARROW. LET US KNOW WHAT SORT OF VOICE THIS IS. FOR THE LORD HIMSELF SHALL DESCEND FROM HEAVEN WITH A SHOUT, WITH THE VOICE OF THE ARCHANGEL, AND WITH THE TRUMP OF GOD. 1 THESSALONIANS 2:16 THE ARCHANGEL SHALL MAKE PROCLAMATION AND SAY TO ALL, ARISE TO MEET THE LORD. AND FEARFUL WILL BE THAT DESCENT OF OUR MASTER. DAVID SAYS, GOD SHALL MANIFESTLY COME, EVEN OUR GOD, AND SHALL NOT KEEP SILENCE; A FIRE SHALL BURN BEFORE HIM, AND A FIERCE TEMPEST ROUND ABOUT HIM, AND THE REST. THE SON OF MAN SHALL COME TO THE FATHER, ACCORDING TO THE SCRIPTURE WHICH WAS JUST NOW READ, ON THE CLOUDS OF HEAVEN, DRAWN BY A STREAM OF FIRE , WHICH IS TO MAKE TRIAL OF MEN. THEN IF ANY MAN'S WORKS ARE OF GOLD, HE SHALL BE MADE BRIGHTER; IF ANY MAN'S COURSE OF LIFE BE LIKE STUBBLE, AND UNSUBSTANTIAL, IT SHALL BE BURNT UP BY THE FIRE. AND THE FATHER SHALL SIT, HAVING HIS GARMENT WHITE AS SNOW, AND THE HAIR OF HIS HEAD LIKE PURE WOOL. DANIEL 7:9 BUT THIS IS SPOKEN AFTER THE MANNER OF MEN; WHEREFORE? BECAUSE HE IS THE KING OF THOSE WHO HAVE NOT BEEN DEFILED WITH SINS; FOR, HE SAYS, I WILL MAKE YOUR SINS WHITE AS SNOW, AND AS WOOL ISAIAH 1:18, WHICH IS AN EMBLEM OF FORGIVENESS OF SINS, OR OF SINLESSNESS ITSELF. BUT THE LORD WHO SHALL COME FROM HEAVEN ON THE CLOUDS, IS HE WHO ASCENDED ON THE CLOUDS; FOR HE HIMSELF HAS SAID, AND THEY SHALL SEE THE SON OF MAN COMING ON THE CLOUDS OF HEAVEN, WITH POWER AND GREAT GLORY MATTHEW 24:30 .

22. BUT WHAT IS THE SIGN OF HIS COMING? LEST A HOSTILE POWER DARE TO COUNTERFEIT IT. AND THEN SHALL APPEAR, HE SAYS, THE SIGN OF THE SON OF MAN IN HEAVEN. IB NOW CHRIST'S OWN TRUE SIGN IS THE CROSS; A SIGN OF A LUMINOUS CROSS SHALL GO BEFORE THE KING , PLAINLY DECLARING HIM WHO WAS FORMERLY CRUCIFIED: THAT THE JEWS WHO BEFORE PIERCED HIM AND PLOTTED AGAINST HIM, WHEN THEY SEE IT, MAY MOURN TRIBE BY TRIBE ZECHARIAH 12:12, SAYING, THIS IS HE WHO WAS BUFFETED, THIS IS HE WHOSE FACE THEY SPAT ON, THIS IS HE WHOM THEY BOUND WITH CHAINS, THIS IS HE WHOM OF OLD THEY CRUCIFIED, AND SET AT NOUGHT. WHITHER, THEY WILL SAY, SHALL WE FLEE FROM THE FACE OF YOUR WRATH? BUT THE ANGEL HOSTS SHALL ENCOMPASS THEM, SO THAT THEY SHALL NOT BE ABLE TO FLEE ANYWHERE. THE SIGN OF THE CROSS SHALL BE A TERROR TO HIS FOES; BUT JOY TO HIS FRIENDS WHO HAVE BELIEVED IN HIM, OR PREACHED HIM, OR SUFFERED FOR HIS SAKE. WHO THEN IS THE HAPPY MAN, WHO SHALL THEN BE FOUND A FRIEND OF CHRIST? THAT KING, SO GREAT AND GLORIOUS, ATTENDED BY THE ANGEL-GUARDS, THE PARTNER OF THE FATHER'S THRONE, WILL NOT DESPISE HIS OWN SERVANTS. FOR THAT HIS ELECT MAY NOT BE CONFUSED WITH HIS FOES, HE SHALL SEND FORTH HIS ANGELS WITH A GREAT TRUMPET, AND THEY SHALL GATHER TOGETHER HIS ELECT FROM THE FOUR WINDS. MATTHEW 24:31 HE DESPISED NOT LOT, WHO WAS BUT ONE; HOW THEN SHALL HE DESPISE MANY RIGHTEOUS? COME, YOU BLESSED OF MY FATHER , WILL HE SAY TO THEM WHO SHALL THEN RIDE ON CHARIOTS OF CLOUDS, AND BE ASSEMBLED BY ANGELS.

23. BUT SOME ONE PRESENT WILL SAY, I AM A POOR MAN, OR AGAIN, I SHALL PERHAPS BE FOUND AT THAT TIME SICK IN BED; OR, I AM BUT A WOMAN, AND I SHALL BE TAKEN AT THE MILL: SHALL WE THEN BE DESPISED? BE OF GOOD COURAGE, O MAN; THE JUDGE IS NO RESPECTER OF PERSONS; HE WILL NOT JUDGE ACCORDING TO A MAN'S APPEARANCE, NOR REPROVE ACCORDING TO HIS SPEECH. HE HONOURS NOT THE LEARNED BEFORE THE SIMPLE, NOR THE RICH BEFORE THE NEEDY. THOUGH THOU BE IN THE FIELD, THE ANGELS SHALL TAKE YOU; THINK NOT THAT HE WILL TAKE THE LANDOWNERS, AND LEAVE YOU THE HUSBANDMAN. THOUGH THOU BE A SLAVE, THOUGH THOU BE POOR, BE NOT ANY WHIT DISTRESSED; HE WHO TOOK THE FORM OF A SERVANT PHILIPPIANS 2:7 DESPISES NOT SERVANTS. THOUGH THOU BE LYING SICK IN BED, YET IT IS WRITTEN, THEN SHALL TWO BE IN ONE BED; THE ONE SHALL BE TAKEN, AND THE OTHER LEFT. LUKE 17:34 THOUGH THOU BE OF COMPULSION PUT TO GRIND, WHETHER THOU BE MAN OR WOMAN ; THOUGH THOU BE IN FETTERS , AND SIT BESIDE THE MILL, YET HE WHO BY HIS MIGHT BRINGS OUT THEM THAT ARE BOUND EXODUS 11:5, WILL NOT OVERLOOK YOU. HE WHO BROUGHT FORTH JOSEPH OUT OF SLAVERY AND PRISON TO A KINGDOM, SHALL REDEEM YOU ALSO FROM YOUR AFFLICTIONS INTO THE KINGDOM OF HEAVEN. ONLY BE OF GOOD CHEER, ONLY WORK, ONLY STRIVE EARNESTLY; FOR NOTHING SHALL BE LOST. EVERY PRAYER OF YOURS, EVERY PSALM YOU SING IS RECORDED; EVERY ALMS-DEED, EVERY FAST IS RECORDED; EVERY MARRIAGE DULY OBSERVED IS RECORDED; CONTINENCE KEPT FOR GOD'S SAKE IS RECORDED; BUT THE FIRST CROWNS IN THE RECORDS ARE THOSE OF VIRGINITY AND PURITY; AND YOU SHALL SHINE AS AN ANGEL. BUT AS YOU HAVE GLADLY LISTENED TO THE GOOD THINGS, SO LISTEN AGAIN WITHOUT SHRINKING TO THE CONTRARY. EVERY COVETOUS DEED OF YOURS IS RECORDED; YOUR EVERY ACT OF FORNICATION IS RECORDED, YOUR EVERY FALSE OATH IS RECORDED, EVERY BLASPHEMY, AND SORCERY, AND THEFT, AND MURDER. ALL THESE THINGS ARE HENCEFORTH TO BE RECORDED, IF YOU DO THE SAME NOW AFTER HAVING BEEN BAPTIZED; FOR YOUR FORMER DEEDS ARE BLOTTED OUT.

24. WHEN THE SON OF MAN, HE SAYS, SHALL COME IN HIS GLORY, AND ALL THE ANGELS WITH HIM. MATTHEW 25:31 BEHOLD, O MAN, BEFORE WHAT MULTITUDES YOU SHALL COME TO JUDGMENT. EVERY RACE OF MANKIND WILL THEN BE PRESENT. RECKON, THEREFORE, HOW MANY ARE THE ROMAN NATION; RECKON HOW MANY THE BARBARIAN TRIBES NOW LIVING, AND HOW MANY HAVE DIED WITHIN THE LAST HUNDRED YEARS; RECKON HOW MANY NATIONS HAVE BEEN BURIED DURING THE LAST THOUSAND YEARS; RECKON ALL

FROM ADAM TO THIS DAY. GREAT INDEED IS THE MULTITUDE; BUT YET IT IS LITTLE, FOR THE ANGELS ARE MANY MORE. THEY ARE THE NINETY AND NINE SHEEP, BUT MANKIND IS THE SINGLE ONE. FOR ACCORDING TO THE EXTENT OF UNIVERSAL SPACE, MUST WE RECKON THE NUMBER OF ITS INHABITANTS. THE WHOLE EARTH IS BUT AS A POINT IN THE MIDST OF THE ONE HEAVEN, AND YET CONTAINS SO GREAT A MULTITUDE; WHAT A MULTITUDE MUST THE HEAVEN WHICH ENCIRCLES IT CONTAIN? AND MUST NOT THE HEAVEN OF HEAVENS CONTAIN UNIMAGINABLE NUMBERS ? AND IT IS WRITTEN, THOUSAND THOUSANDS MINISTERED UNTO HIM, AND TEN THOUSAND TIMES TEN THOUSAND STOOD BEFORE HIM DANIEL 7:10; NOT THAT THE MULTITUDE IS ONLY SO GREAT, BUT BECAUSE THE PROPHET COULD NOT EXPRESS MORE THAN THESE. SO THERE WILL BE PRESENT AT THE JUDGMENT IN THAT DAY, GOD, THE FATHER OF ALL, JESUS CHRIST BEING SEATED WITH HIM, AND THE HOLY GHOST PRESENT WITH THEM; AND AN ANGEL'S TRUMPET SHALL SUMMON US ALL TO BRING OUR DEEDS WITH US. OUGHT WE NOT THEN FROM THIS TIME FORTH TO BE SORE TROUBLED? THINK IT NOT A SLIGHT DOOM, O MAN, EVEN APART FROM PUNISHMENT, TO BE CONDEMNED IN THE PRESENCE OF SO MANY. SHALL WE NOT CHOOSE RATHER TO DIE MANY DEATHS, THAN BE CONDEMNED BY FRIENDS?

25. LET US DREAD THEN, BRETHREN, LEST GOD CONDEMN US; WHO NEEDS NOT EXAMINATION OR PROOFS, TO CONDEMN. SAY NOT, IN THE NIGHT I COMMITTED FORNICATION, OR WROUGHT SORCERY, OR DID ANY OTHER THING, AND THERE WAS NO MAN BY. OUT OF YOUR OWN CONSCIENCE SHALL YOU BE JUDGED, YOUR THOUGHTS THE MEANWHILE ACCUSING OR ELSE EXCUSING, IN THE DAY WHEN GOD SHALL JUDGE THE SECRETS OF MEN ROMANS 2:15-16 . THE TERRIBLE COUNTENANCE OF THE JUDGE WILL FORCE YOU TO SPEAK THE TRUTH; OR RATHER, EVEN THOUGH THOU SPEAK NOT, IT WILL CONVICT YOU. FOR YOU SHALL RISE CLOTHED WITH YOUR OWN SINS, OR ELSE WITH YOUR RIGHTEOUS DEEDS. AND THIS HAS THE JUDGE HIMSELF DECLARED — FOR IT IS CHRIST WHO JUDGES — FOR NEITHER DOES THE FATHER JUDGE ANY MAN, BUT HE HAS GIVEN ALL JUDGMENT UNTO THE SON JOHN 5:22, NOT DIVESTING HIMSELF OF HIS POWER, BUT JUDGING THROUGH THE SON; THE SON THEREFORE JUDGES BY THE WILL OF THE FATHER; FOR THE WILLS OF THE FATHER AND OF THE SON ARE NOT DIFFERENT, BUT ONE AND THE SAME. WHAT THEN SAYS THE JUDGE, AS TO WHETHER YOU SHALL BEAR YOUR WORKS, OR NO? AND BEFORE HIM SHALL THEY GATHER ALL NATIONS MATTHEW 25:32: (FOR IN THE PRESENCE OF CHRIST EVERY KNEE MUST BOW, OF THINGS IN HEAVEN, AND THINGS IN EARTH, AND THINGS UNDER THE EARTH PHILIPPIANS 2:10:) AND HE SHALL SEPARATE THEM ONE FROM ANOTHER, AS THE SHEPHERD DIVIDES HIS SHEEP FROM THE GOATS. HOW DOES THE SHEPHERD MAKE THE SEPARATION? DOES HE EXAMINE OUT OF A BOOK WHICH IS A SHEEP AND WHICH A GOAT? OR DOES HE DISTINGUISH BY THEIR EVIDENT MARKS? DOES NOT THE WOOL SHOW THE SHEEP, AND THE HAIRY AND ROUGH SKIN THE GOAT? IN LIKE MANNER, IF YOU HAVE BEEN JUST NOW CLEANSED FROM YOUR SINS, YOUR DEEDS SHALL BE HENCEFORTH AS PURE WOOL; AND YOUR ROBE SHALL REMAIN UNSTAINED, AND YOU SHALL EVER SAY, I HAVE PUT OFF MY COAT, HOW SHALL I PUT IT ON ? BY YOUR VESTURE SHALL YOU BE KNOWN FOR A SHEEP. BUT IF YOU BE FOUND HAIRY, LIKE ESAU, WHO WAS ROUGH WITH HAIR, AND WICKED IN MIND, WHO FOR FOOD LOST HIS BIRTHRIGHT AND SOLD HIS PRIVILEGE, YOU SHALL BE ONE OF THOSE ON THE LEFT HAND. BUT GOD FORBID THAT ANY HERE PRESENT SHOULD BE CAST OUT FROM GRACE, OR FOR EVIL DEEDS BE FOUND AMONG THE RANKS OF THE SINNERS ON THE LEFT HAND!

26. TERRIBLE IN GOOD TRUTH IS THE JUDGMENT, AND TERRIBLE THE THINGS ANNOUNCED. THE KINGDOM OF HEAVEN IS SET BEFORE US, AND EVERLASTING FIRE IS PREPARED. HOW THEN, SOME ONE WILL SAY, ARE WE TO ESCAPE THE FIRE? AND HOW TO ENTER INTO THE KINGDOM? I WAS AN HUNGERED, HE SAYS, AND YOU GAVE ME MEAT. LEARN HENCE THE WAY; THERE IS HERE NO NEED OF ALLEGORY, BUT TO FULFIL WHAT IS SAID. I WAS AN HUNGERED, AND YOU GAVE ME MEAT; I WAS THIRSTY, AND YOU GAVE ME DRINK; I WAS A STRANGER, AND YOU TOOK ME IN; NAKED, AND YOU CLOTHED ME; I WAS SICK, AND YOU VISITED ME; I WAS IN PRISON, AND YOU CAME UNTO ME. MATTHEW 25:35 THESE THINGS IF YOU DO, YOU SHALL REIGN TOGETHER WITH HIM; BUT IF YOU DO THEM NOT, YOU SHALL BE CONDEMNED. AT ONCE THEN BEGIN TO DO THESE WORKS, AND ABIDE IN THE FAITH; LEST, LIKE THE FOOLISH VIRGINS, TARRYING TO BUY OIL, THOU BE SHUT OUT. BE NOT CONFIDENT BECAUSE THOU MERELY POSSESSEST THE LAMP, BUT CONSTANTLY KEEP IT BURNING. LET THE LIGHT OF YOUR GOOD WORKS SHINE BEFORE MEN MATTHEW 5:16, AND LET NOT CHRIST BE BLASPHEMED ON YOUR ACCOUNT. WEAR THOU A GARMENT OF INCORRUPTION , RESPLENDENT IN GOOD WORKS; AND WHATEVER MATTER YOU RECEIVE FROM GOD TO ADMINISTER AS A STEWARD, ADMINISTER PROFITABLY. HAVE YOU BEEN PUT IN TRUST WITH RICHES? DISPENSE THEM WELL. HAVE YOU BEEN ENTRUSTED WITH THE WORD OF TEACHING? BE A GOOD STEWARD THEREOF. CAN YOU ATTACH THE SOULS OF THE HEARERS ? DO THIS DILIGENTLY. THERE ARE MANY DOORS OF GOOD STEWARDSHIP. ONLY LET NONE OF US BE CONDEMNED AND CAST OUT; THAT WE MAY WITH BOLDNESS MEET CHRIST THE EVERLASTING KING, WHO REIGNS FOREVER. FOR HE DOES REIGN FOR EVER, WHO SHALL BE JUDGE OF QUICK AND DEAD, BECAUSE FOR QUICK AND DEAD HE DIED. AND AS PAUL SAYS, FOR TO THIS END CHRIST BOTH DIED AND LIVED AGAIN, THAT HE MIGHT BE LORD BOTH OF THE DEAD AND LIVING ROMANS 14:9 .

27. AND SHOULD YOU EVER HEAR ANY SAY THAT THE KINGDOM OF CHRIST SHALL HAVE AN END, ABHOR THE HERESY; IT IS ANOTHER HEAD OF THE DRAGON, LATELY SPRUNG UP IN . A CERTAIN ONE HAS DARED TO AFFIRM, THAT AFTER THE END OF THE WORLD CHRIST SHALL REIGN NO LONGER ; HE HAS ALSO DARED TO SAY, THAT THE WORD HAVING COME FORTH FROM THE FATHER SHALL BE AGAIN ABSORBED INTO THE FATHER, AND SHALL BE NO MORE ; UTTERING SUCH BLASPHEMIES TO HIS OWN PERDITION. FOR HE HAS NOT LISTENED TO THE LORD, SAYING, THE SON ABIDES FOREVER. JOHN 8:25 HE HAS NOT LISTENED TO GABRIEL, SAYING, AND HE SHALL REIGN OVER THE HOUSE OF JACOB FOR EVER, AND OF HIS KINGDOM THERE SHALL BE NO END. LUKE 1:33 CONSIDER THIS TEXT. HERETICS OF THIS DAY TEACH IN DISPARAGEMENT OF CHRIST, WHILE GABRIEL THE ARCHANGEL TAUGHT THE ETERNAL ABIDING OF THE SAVIOUR; WHOM THEN WILL YOU RATHER BELIEVE? WILL YOU NOT RATHER GIVE CREDENCE TO GABRIEL? LISTEN TO THE TESTIMONY OF DANIEL IN THE TEXT ; I SAW IN A VISION OF THE NIGHT, AND BEHOLD, ONE LIKE THE SON OF MAN CAME WITH THE CLOUDS OF HEAVEN, AND CAME TO THE ANCIENT OF DAYS.....AND TO HIM WAS GIVEN THE HONOUR, AND THE DOMINION, AND THE KINGDOM: AND ALL PEOPLES, TRIBES, AND LANGUAGES SHALL SERVE HIM; HIS DOMINION IS AN EVERLASTING DOMINION, WHICH SHALL NOT PASS AWAY, AND HIS KINGDOM SHALL NOT BE DESTROYED. DANIEL 7:13-14 THESE THINGS RATHER HOLD FAST, THESE THINGS BELIEVE, AND CAST AWAY FROM YOU THE WORDS OF HERESY; FOR YOU HAVE HEARD MOST PLAINLY OF THE ENDLESS KINGDOM OF CHRIST.

28. THE LIKE DOCTRINE YOU HAVE ALSO IN THE INTERPRETATION OF THE STONE, WHICH WAS CUT OUT OF A MOUNTAIN WITHOUT HANDS, WHICH IS CHRIST ACCORDING TO THE FLESH ; AND HIS KINGDOM SHALL NOT BE LEFT TO ANOTHER PEOPLE. DAVID ALSO SAYS IN ONE PLACE, YOUR THRONE, O GOD, IS FOR EVER AND EVER ; AND IN ANOTHER PLACE, YOU, LORD, IN THE BEGINNING HAST LAID THE FOUNDATIONS OF THE EARTH, ETC., THEY SHALL PERISH, BUT YOU REMAIN, ETC.; BUT YOU ARE THE SAME, AND YOUR YEARS SHALL NOT FAIL : WORDS WHICH PAUL HAS INTERPRETED OF THE SON HEBREWS 1:10-12 .

29. AND WOULD YOU KNOW HOW THEY WHO TEACH THE CONTRARY RAN INTO SUCH MADNESS? THEY READ WRONGLY THAT GOOD WORD OF THE APOSTLE, FOR HE MUST REIGN, TILL HE HAS PUT ALL ENEMIES UNDER HIS FEET 1 CORINTHIANS 15:25; AND THEY SAY, WHEN HIS ENEMIES SHALL HAVE BEEN PUT UNDER HIS FEET, HE SHALL CEASE TO REIGN, WRONGLY AND FOOLISHLY ALLEGING THIS. FOR HE WHO IS KING BEFORE HE HAS SUBDUED HIS ENEMIES, HOW SHALL HE NOT THE RATHER BE KING, AFTER HE HAS GOTTEN THE MASTERY OVER THEM.

30. THEY HAVE ALSO DARED TO SAY THAT THE SCRIPTURE, WHEN ALL THINGS SHALL BE SUBJECTED UNTO HIM, THEN SHALL THE SON ALSO HIMSELF BE SUBJECTED UNTO HIM THAT SUBJECTED ALL THINGS UNTO HIM — THAT THIS SCRIPTURE SHOWS THAT THE SON ALSO SHALL BE ABSORBED INTO THE FATHER. SHALL YOU THEN, O MOST IMPIOUS OF ALL MEN, YOU THE CREATURES OF CHRIST, CONTINUE? AND SHALL CHRIST PERISH, BY WHOM BOTH YOU AND ALL THINGS WERE MADE? SUCH A WORD IS BLASPHEMOUS. BUT FURTHER, HOW SHALL ALL THINGS BE MADE SUBJECT UNTO HIM? BY PERISHING, OR BY ABIDING? SHALL THEN THE OTHER THINGS, WHEN SUBJECT TO THE SON ABIDE, AND SHALL THE SON, WHEN SUBJECT TO THE FATHER, NOT ABIDE? FOR HE SHALL BE SUBJECTED, NOT BECAUSE HE SHALL THEN BEGIN TO DO THE FATHER'S WILL (FOR FROM ETERNITY HE DOES ALWAYS THOSE THINGS THAT PLEASE HIM JOHN 8:29), BUT BECAUSE, THEN AS BEFORE, HE OBEYS THE FATHER, YIELDING, NOT A FORCED OBEDIENCE, BUT A SELF-CHOSEN ACCORDANCE; FOR HE IS NOT A SERVANT, THAT HE SHOULD BE SUBJECTED BY FORCE, BUT A SON, THAT HE SHOULD COMPLY OF HIS FREE CHOICE AND NATURAL LOVE.

31. BUT LET US EXAMINE THEM; WHAT IS THE MEANING OF UNTIL OR AS LONG AS? FOR WITH THE VERY PHRASE WILL I CLOSE WITH THEM, AND TRY TO OVERTHROW THEIR ERROR. SINCE THEY HAVE DARED TO SAY THAT THE WORDS, TILL HE HAS PUT HIS ENEMIES UNDER HIS FEET, SHOW THAT HE HIMSELF SHALL HAVE AN END, AND HAVE PRESUMED TO SET BOUNDS TO THE ETERNAL KINGDOM OF CHRIST, AND TO BRING TO AN END, AS FAR AS WORDS GO, HIS NEVER-ENDING SOVEREIGNTY, COME THEN, LET US READ THE LIKE EXPRESSIONS IN THE APOSTLE: NEVERTHELESS, DEATH REIGNED FROM ADAM TILL MOSES. DID MEN THEN DIE UP TO THAT TIME, AND DID NONE DIE ANY MORE AFTER MOSES, OR AFTER THE LAW HAS THERE BEEN NO MORE DEATH AMONG MEN? WELL THEN, YOU SEE THAT THE WORD UNTO IS NOT TO LIMIT TIME; BUT THAT PAUL RATHER SIGNIFIED THIS —AND YET, THOUGH MOSES WAS A RIGHTEOUS AND WONDERFUL MAN, NEVERTHELESS THE DOOM OF DEATH, WHICH WAS UTTERED AGAINST ADAM, REACHED EVEN UNTO HIM, AND THEM THAT CAME AFTER HIM; AND THIS, THOUGH THEY HAD NOT COMMITTED THE LIKE SINS AS ADAM, BY HIS DISOBEDIENCE IN EATING OF THE TREE.

32. TAKE AGAIN ANOTHER SIMILAR TEXT. FOR UNTIL THIS DAY...WHEN MOSES IS READ, A VEIL LIES UPON THEIR HEART 2 CORINTHIANS 3:14-15 . DOES UNTIL THIS DAY MEAN ONLY UNTIL PAUL? IS IT NOT UNTIL THIS DAY PRESENT, AND EVEN TO THE END? AND IF PAUL SAY TO THE CORINTHIANS, FOR WE CAME EVEN AS FAR AS UNTO YOU IN PREACHING THE GOSPEL OF CHRIST, HAVING HOPE WHEN YOUR FAITH INCREASES TO PREACH THE GOSPEL IN THE REGIONS BEYOND YOU , YOU SEE MANIFESTLY THAT AS FAR AS IMPLIES NOT THE END, BUT HAS SOMETHING FOLLOWING IT. IN WHAT SENSE THEN SHOULD YOU REMEMBER THAT SCRIPTURE, TILL HE HAS PUT ALL ENEMIES UNDER HIS FEET 1 CORINTHIANS 15:25? ACCORDING AS PAUL SAYS IN ANOTHER PLACE, AND EXHORT EACH OTHER DAILY, WHILE IT IS CALLED TODAY HEBREWS 3:13; MEANING, CONTINUALLY. FOR AS WE MAY NOT SPEAK OF THE BEGINNING OF THE DAYS OF CHRIST, SO NEITHER SUFFER THOU THAT ANY SHOULD EVER SPEAK OF THE END OF HIS KINGDOM. FOR IT IS WRITTEN, HIS KINGDOM IS AN EVERLASTING KINGDOM.

33. AND THOUGH I HAVE MANY MORE TESTIMONIES OUT OF THE DIVINE SCRIPTURES, CONCERNING THE KINGDOM OF CHRIST WHICH HAS NO END FOR EVER, I WILL BE CONTENT AT PRESENT WITH THOSE ABOVE MENTIONED, BECAUSE THE DAY IS FAR SPENT. BUT YOU, O HEARER, WORSHIP ONLY HIM AS YOUR KING, AND FLEE ALL HERETICAL ERROR. AND IF THE GRACE OF GOD PERMIT US, THE REMAINING ARTICLES ALSO OF THE FAITH SHALL BE IN GOOD TIME DECLARED TO YOU. AND MAY THE GOD OF THE WHOLE WORLD KEEP YOU ALL IN SAFETY, BEARING IN MIND THE SIGNS OF THE END, AND REMAINING UNSUBDUED BY ANTICHRIST. YOU HAVE RECEIVED THE TOKENS OF THE DECEIVER WHO IS TO COME; YOU HAVE RECEIVED THE PROOFS OF THE TRUE CHRIST, WHO SHALL OPENLY COME DOWN FROM HEAVEN. FLEE THEREFORE THE ONE, THE FALSE ONE; AND LOOK FOR THE OTHER, THE TRUE. YOU HAVE LEARNED THE WAY, HOW IN THE JUDGMENT YOU MAY BE FOUND AMONG THOSE ON THE RIGHT HAND; GUARD THAT WHICH IS COMMITTED TO YOU 1 TIMOTHY 6:20 CONCERNING CHRIST, AND BE CONSPICUOUS IN GOOD WORKS, THAT YOU MAY STAND WITH A GOOD CONFIDENCE BEFORE THE JUDGE, AND INHERIT THE KINGDOM OF HEAVEN:— THROUGH WHOM, AND WITH WHOM, BE GLORY TO GOD WITH THE HOLY GHOST, FOR EVER AND EVER. AMEN.

CATECHETICAL LECTURE 16
ON THE ARTICLE, AND IN ONE HOLY GHOST, THE COMFORTER, WHICH SPOKE IN THE PROPHETS.

1 CORINTHIANS 12:1, 4

NOW CONCERNING SPIRITUAL GIFTS, BRETHREN, I WOULD NOT HAVE YOU IGNORANT....NOW THERE ARE DIVERSITIES OF GIFTS, BUT THE SAME SPIRIT, ETC.

1. SPIRITUAL IN TRUTH IS THE GRACE WE NEED, IN ORDER TO DISCOURSE CONCERNING THE HOLY SPIRIT; NOT THAT WE MAY SPEAK WHAT IS WORTHY OF HIM, FOR THIS IS IMPOSSIBLE, BUT THAT BY SPEAKING THE WORDS OF THE DIVINE SCRIPTURES, WE MAY RUN OUR COURSE WITHOUT DANGER. FOR A TRULY FEARFUL THING IS WRITTEN IN THE GOSPELS, WHERE CHRIST HAS PLAINLY SAID, WHOSOEVER SHALL SPEAK A WORD AGAINST THE HOLY GHOST, IT SHALL NOT BE FORGIVEN HIM, NEITHER IN THIS WORLD, NOR IN THAT WHICH IS TO COME. MATTHEW 12:32 AND THERE IS OFTEN FEAR, LEST A MAN SHOULD RECEIVE THIS CONDEMNATION, THROUGH SPEAKING WHAT HE OUGHT NOT CONCERNING HIM, EITHER FROM IGNORANCE, OR FROM SUPPOSED REVERENCE. THE JUDGE OF QUICK AND DEAD, JESUS CHRIST, DECLARED THAT HE HAS NO FORGIVENESS; IF THEREFORE ANY MAN OFFEND, WHAT HOPE HAS HE?

2. IT MUST THEREFORE BELONG TO JESUS CHRIST'S GRACE ITSELF TO GRANT BOTH TO US TO SPEAK WITHOUT DEFICIENCY, AND TO YOU TO HEAR WITH DISCRETION; FOR DISCRETION IS NEEDFUL NOT TO THEM ONLY WHO SPEAK, BUT ALSO TO THEM THAT HEAR, LEST THEY HEAR ONE THING, AND MISCONCEIVE ANOTHER IN THEIR MIND. LET US THEN SPEAK CONCERNING THE HOLY GHOST NOTHING BUT WHAT IS WRITTEN; AND WHATSOEVER IS NOT WRITTEN, LET US NOT BUSY OURSELVES ABOUT IT. THE HOLY GHOST HIMSELF SPOKE THE SCRIPTURES; HE HAS ALSO SPOKEN CONCERNING HIMSELF AS MUCH AS HE PLEASED, OR AS MUCH AS WE COULD RECEIVE. LET US THEREFORE SPEAK THOSE THINGS WHICH HE HAS SAID; FOR WHATSOEVER HE HAS NOT SAID, WE DARE NOT SAY.

3. THERE IS ONE ONLY HOLY GHOST, THE COMFORTER; AND AS THERE IS ONE GOD THE FATHER, AND NO SECOND FATHER;— AND AS THERE IS ONE ONLY-BEGOTTEN SON AND WORD OF GOD, WHO HAS NO BROTHER — SO IS THERE ONE ONLY HOLY GHOST, AND NO SECOND SPIRIT EQUAL IN-HONOUR TO HIM. NOW THE HOLY GHOST IS A POWER MOST MIGHTY, A BEING DIVINE AND UNSEARCHABLE; FOR HE IS LIVING AND INTELLIGENT, A SANCTIFYING PRINCIPLE OF ALL THINGS MADE BY GOD THROUGH CHRIST. HE IT IS WHO ILLUMINATES THE SOULS OF THE JUST; HE WAS IN THE PROPHETS, HE WAS ALSO IN THE APOSTLES IN THE NEW TESTAMENT. ABHORRED BE THEY WHO DARE TO SEPARATE THE OPERATION OF THE HOLY GHOST! THERE IS ONE GOD, THE FATHER, LORD OF THE OLD AND OF THE NEW TESTAMENT: AND ONE LORD, JESUS CHRIST, WHO WAS PROPHESIED OF IN THE OLD TESTAMENT, AND CAME IN THE NEW; AND ONE HOLY GHOST, WHO THROUGH THE PROPHETS PREACHED OF CHRIST, AND WHEN CHRIST HAD COME, DESCENDED, AND MANIFESTED HIM.

4. LET NO ONE THEREFORE SEPARATE THE OLD FROM THE NEW TESTAMENT ; LET NO ONE SAY THAT THE SPIRIT IN THE FORMER IS ONE, AND IN THE LATTER ANOTHER; SINCE THUS HE OFFENDS AGAINST THE HOLY GHOST HIMSELF, WHO WITH THE FATHER AND THE SON TOGETHER IS HONOURED, AND AT THE TIME OF HOLY BAPTISM IS INCLUDED WITH THEM IN THE HOLY TRINITY. FOR THE ONLY-BEGOTTEN SON OF GOD SAID PLAINLY TO THE APOSTLES, GO AND MAKE DISCIPLES OF ALL THE NATIONS, BAPTIZING THEM INTO THE NAME

OF THE FATHER, AND OF THE SON, AND OF THE HOLY GHOST. OUR HOPE IS IN FATHER, AND SON, AND HOLY GHOST. WE PREACH NOT THREE GODS ; LET THE MARCIONITES BE SILENCED; BUT WITH THE HOLY GHOST THROUGH ONE SON, WE PREACH ONE GOD. THE FAITH IS INDIVISIBLE; THE WORSHIP INSEPARABLE. WE NEITHER SEPARATE THE HOLY TRINITY, LIKE SOME; NOR DO WE AS SABELLIUS WORK CONFUSION. BUT WE KNOW ACCORDING TO GODLINESS ONE FATHER, WHO SENT HIS SON TO BE OUR SAVIOUR; WE KNOW ONE SON, WHO PROMISED THAT HE WOULD SEND THE COMFORTER FROM THE FATHER; WE KNOW THE HOLY GHOST, WHO SPOKE IN THE PROPHETS, AND WHO ON THE DAY OF PENTECOST DESCENDED ON THE APOSTLES IN THE FORM OF FIERY TONGUES, HERE, IN JERUSALEM, IN THE UPPER CHURCH OF THE APOSTLES ; FOR IN ALL THINGS THE CHOICEST PRIVILEGES ARE WITH US. HERE CHRIST CAME DOWN FROM HEAVEN; HERE THE HOLY GHOST CAME DOWN FROM HEAVEN. AND IN TRUTH IT WERE MOST FITTING, THAT AS WE DISCOURSE CONCERNING CHRIST AND GOLGOTHA HERE IN GOLGOTHA, SO ALSO WE SHOULD SPEAK CONCERNING THE HOLY GHOST IN THE UPPER CHURCH; YET SINCE HE WHO DESCENDED THERE JOINTLY PARTAKES OF THE GLORY OF HIM WHO WAS CRUCIFIED HERE, WE HERE SPEAK CONCERNING HIM ALSO WHO DESCENDED THERE: FOR THEIR WORSHIP IS INDIVISIBLE.

5. WE WOULD NOW SAY SOMEWHAT CONCERNING THE HOLY GHOST; NOT TO DECLARE HIS SUBSTANCE WITH EXACTNESS, FOR THIS WERE IMPOSSIBLE; BUT TO SPEAK OF THE DIVERSE MISTAKES OF SOME CONCERNING HIM, LEST FROM IGNORANCE WE SHOULD FALL INTO THEM; AND TO BLOCK UP THE PATHS OF ERROR, THAT WE MAY JOURNEY ON THE KING'S ONE HIGHWAY. AND IF WE NOW FOR CAUTION'S SAKE REPEAT ANY STATEMENT OF THE HERETICS, LET IT RECOIL ON THEIR HEADS, AND MAY WE BE GUILTLESS, BOTH WE WHO SPEAK, AND YOU WHO HEAR.

6. FOR THE HERETICS, WHO ARE MOST PROFANE IN ALL THINGS, HAVE SHARPENED THEIR TONGUE AGAINST THE HOLY GHOST ALSO, AND HAVE DARED TO UTTER IMPIOUS THINGS; AS IRENÆUS THE INTERPRETER HAS WRITTEN IN HIS INJUNCTIONS AGAINST HERESIES. FOR SOME OF THEM HAVE DARED TO SAY THAT THEY WERE THEMSELVES THE HOLY GHOST — OF WHOM THE FIRST WAS SIMON , THE SORCERER SPOKEN OF IN THE ACTS OF THE APOSTLES; FOR WHEN HE WAS CAST OUT, HE PRESUMED TO TEACH SUCH DOCTRINES: AND THEY WHO ARE CALLED GNOSTICS, IMPIOUS MEN, HAVE SPOKEN OTHER THINGS AGAINST THE SPIRIT , AND THE WICKED VALENTINIANS AGAIN SOMETHING ELSE; AND THE PROFANE MANES DARED TO CALL HIMSELF THE PARACLETE SENT BY CHRIST. OTHERS AGAIN HAVE TAUGHT THAT THE SPIRIT IS DIFFERENT IN THE PROPHETS AND IN THE NEW TESTAMENT. YEA, AND GREAT IS THEIR ERROR, OR RATHER THEIR BLASPHEMY. SUCH THEREFORE ABHOR, AND FLEE FROM THEM WHO BLASPHEME THE HOLY GHOST, AND HAVE NO FORGIVENESS. FOR WHAT FELLOWSHIP HAVE YOU WITH THE DESPERATE, YOU, WHO ART NOW TO BE BAPTIZED, INTO THE HOLY GHOST ALSO ? IF HE WHO ATTACHES HIMSELF TO A THIEF, AND CONSENTS WITH HIM, IS SUBJECT TO PUNISHMENT, WHAT HOPE SHALL HE HAVE, WHO OFFENDS AGAINST THE HOLY GHOST?

7. LET THE MARCIONISTS ALSO BE ABHORRED, WHO TEAR AWAY FROM THE NEW TESTAMENT THE SAYINGS OF THE OLD. FOR MARCION FIRST, THAT MOST IMPIOUS OF MEN, WHO FIRST ASSERTED THREE GODS , KNOWING THAT IN THE NEW TESTAMENT ARE CONTAINED TESTIMONIES OF THE PROPHETS CONCERNING CHRIST, CUT OUT THE TESTIMONIES TAKEN FROM THE OLD TESTAMENT, THAT THE KING MIGHT BE LEFT WITHOUT WITNESS. ABHOR THOSE ABOVE-MENTIONED GNOSTICS, MEN OF KNOWLEDGE BY NAME, BUT FRAUGHT WITH IGNORANCE; WHO HAVE DARED TO SAY SUCH THINGS OF THE HOLY GHOST AS I DARE NOT REPEAT.

8. LET THE CATAPHRYGIANS ALSO BE YOUR ABHORRENCE, AND MONTANUS, THEIR RINGLEADER IN EVIL, AND HIS TWO SO-CALLED PROPHETESSES, MAXIMILLA AND PRISCILLA. FOR THIS MONTANUS, WHO WAS OUT OF HIS MIND AND REALLY MAD (FOR HE WOULD NOT HAVE SAID SUCH THINGS, HAD HE NOT BEEN MAD), DARED TO SAY THAT HE WAS HIMSELF THE HOLY GHOST — HE, MISERABLE MAN, AND FILLED WITH ALL UNCLEANNESS AND LASCIVIOUSNESS; FOR IT SUFFICES BUT TO HINT AT THIS, OUT OF RESPECT FOR THE WOMEN WHO ARE PRESENT. AND HAVING TAKEN POSSESSION OF PEPUZA, A VERY SMALL HAMLET OF PHRYGIA, HE FALSELY NAMED IT JERUSALEM; AND CUTTING THE THROATS OF WRETCHED LITTLE CHILDREN, AND CHOPPING THEM UP INTO UNHOLY FOOD, FOR THE PURPOSE OF THEIR SO-CALLED MYSTERIES —(WHEREFORE TILL BUT LATELY IN THE TIME OF PERSECUTION WE WERE SUSPECTED OF DOING THIS, BECAUSE THESE MONTANISTS WERE CALLED, FALSELY INDEED, BY THE COMMON NAME OF CHRISTIANS;)— YET HE DARED TO CALL HIMSELF THE HOLY GHOST, FILLED AS HE WAS WITH ALL IMPIETY AND INHUMAN CRUELTY, AND CONDEMNED BY AN IRREVOCABLE SENTENCE.

9. AND HE WAS SECONDED, AS WAS SAID BEFORE, BY THAT MOST IMPIOUS MANES ALSO, WHO COMBINED WHAT WAS BAD IN EVERY HERESY ; WHO BEING THE VERY LOWEST PIT OF DESTRUCTION, COLLECTED THE DOCTRINES OF ALL THE HERETICS, AND WROUGHT OUT AND TAUGHT A YET MORE NOVEL ERROR, AND DARED TO SAY THAT HE HIMSELF WAS THE COMFORTER, WHOM CHRIST PROMISED TO SEND. BUT THE SAVIOUR WHEN HE PROMISED HIM, SAID TO THE APOSTLES, BUT TARRY IN THE CITY OF JERUSALEM, UNTIL YOU ARE ENDUED WITH POWER FROM ON HIGH. LUKE 24:49 WHAT THEN? DID THE APOSTLES WHO HAD BEEN DEAD TWO HUNDRED YEARS, WAIT FOR MANES, UNTIL THEY SHOULD BE ENDUED WITH THE POWER; AND WILL ANY DARE TO SAY, THAT THEY WERE NOT IMMEDIATELY FULL OF THE HOLY GHOST? MOREOVER IT IS WRITTEN, THEN THEY LAID THEIR HANDS ON AND THEY RECEIVED THE HOLY GHOST ACTS 8:17; WAS NOT THIS BEFORE MANES, YEA, MANY YEARS BEFORE, WHEN THE HOLY GHOST DESCENDED ON THE DAY OF PENTECOST?

10. WHEREFORE WAS SIMON THE SORCERER CONDEMNED? WAS IT NOT THAT HE CAME TO THE APOSTLES, AND SAID, GIVE ME ALSO THIS POWER, THAT ON WHOMSOEVER I LAY HANDS, HE MAY RECEIVE THE HOLY GHOST? FOR HE SAID NOT, GIVE ME ALSO THE FELLOWSHIP OF THE HOLY GHOST, BUT GIVE ME THE POWER; THAT HE MIGHT SELL TO OTHERS THAT WHICH COULD NOT BE SOLD, AND WHICH HE DID NOT HIMSELF POSSESS. HE OFFERED MONEY ALSO TO THEM WHO HAD NO POSSESSIONS ; AND THIS, THOUGH HE SAW MEN BRINGING THE PRICES OF THE THINGS SOLD, AND LAYING THEM AT THE APOSTLES' FEET. AND HE CONSIDERED NOT THAT THEY WHO TROD UNDER FOOT THE WEALTH WHICH WAS BROUGHT FOR THE MAINTENANCE OF THE POOR, WERE NOT LIKELY TO GIVE THE POWER OF THE HOLY GHOST FOR A BRIBE. BUT WHAT SAY THEY TO SIMON? YOUR MONEY PERISH WITH YOU, BECAUSE YOU HAVE THOUGHT TO PURCHASE THE GIFT OF GOD WITH MONEY ; FOR YOU ARE A SECOND JUDAS, FOR EXPECTING TO BUY THE GRACE OF THE SPIRIT WITH MONEY. IF THEN SIMON, FOR WISHING TO GET THIS POWER FOR A PRICE, IS TO PERISH, HOW GREAT IS THE IMPIETY OF MANES, WHO SAID THAT HE WAS THE HOLY GHOST? LET US HATE THEM WHO ARE WORTHY OF HATRED; LET US TURN AWAY FROM THEM FROM WHOM GOD TURNS AWAY; LET US ALSO OURSELVES SAY UNTO GOD WITH ALL BOLDNESS CONCERNING ALL HERETICS, DO NOT I HATE THEM, O LORD, THAT HATE YOU, AND AM NOT I GRIEVED WITH YOUR ENEMIES ? FOR THERE IS ALSO AN ENMITY WHICH IS RIGHT, ACCORDING AS IT IS WRITTEN, I WILL PUT ENMITY BETWEEN YOU AND HER SEED GENESIS 3:15; FOR FRIENDSHIP WITH THE SERPENT WORKS ENMITY WITH GOD, AND DEATH.

11. LET THEN THUS MUCH SUFFICE CONCERNING THOSE OUTCASTS; AND NOW LET US RETURN TO THE DIVINE SCRIPTURES, AND LET US DRINK WATERS OUT OF OUR OWN CISTERNS [THAT IS, THE HOLY FATHERS], AND OUT OF OUR OWN SPRINGING WELLS. PROVERBS 5:15 DRINK WE OF LIVING WATER, SPRINGING UP INTO EVERLASTING LIFE ; BUT THIS SPOKE THE SAVIOUR OF THE SPIRIT, WHICH THEY THAT BELIEVE IN HIM SHOULD RECEIVE. FOR OBSERVE WHAT HE SAYS, HE THAT BELIEVES IN ME (NOT SIMPLY THIS, BUT), AS THE SCRIPTURE HAS SAID (THUS HE HAS SENT YOU BACK TO THE OLD TESTAMENT), OUT OF HIS BELLY SHALL FLOW RIVERS OF LIVING WATER, NOT RIVERS PERCEIVED BY SENSE, AND MERELY WATERING THE EARTH WITH ITS THORNS AND TREES, BUT BRINGING SOULS TO THE LIGHT. AND IN ANOTHER PLACE HE SAYS, BUT THE WATER THAT I SHALL GIVE HIM, SHALL BE IN HIM A WELL OF LIVING WATER SPRINGING UP INTO EVERLASTING LIFE, — A NEW KIND OF WATER LIVING AND SPRINGING UP, SPRINGING UP UNTO THEM WHO ARE WORTHY.

12. AND WHY DID HE CALL THE GRACE OF THE SPIRIT WATER? BECAUSE BY WATER ALL THINGS SUBSIST; BECAUSE WATER BRINGS FORTH GRASS AND LIVING THINGS; BECAUSE THE WATER OF THE SHOWERS COMES DOWN FROM HEAVEN; BECAUSE IT COMES DOWN ONE IN FORM, BUT WORKS IN MANY FORMS. FOR ONE FOUNTAIN WATERS THE WHOLE OF PARADISE, AND ONE AND THE SAME RAIN COMES DOWN UPON ALL THE WORLD, YET IT BECOMES WHITE IN THE LILY, AND RED IN THE ROSE, AND PURPLE IN VIOLETS AND HYACINTHS, AND DIFFERENT AND VARIED IN EACH SEVERAL KIND: SO IT IS ONE IN THE PALM-TREE, AND ANOTHER IN THE VINE, AND ALL IN ALL THINGS; AND YET IS ONE IN NATURE, NOT DIVERSE FROM ITSELF; FOR THE RAIN DOES NOT CHANGE ITSELF, AND COME DOWN FIRST AS ONE THING, THEN AS ANOTHER, BUT ADAPTING ITSELF TO THE CONSTITUTION OF EACH THING WHICH RECEIVES IT, IT BECOMES TO EACH WHAT IS SUITABLE. THUS ALSO THE HOLY GHOST, BEING ONE, AND OF ONE NATURE, AND INDIVISIBLE, DIVIDES TO EACH HIS GRACE, ACCORDING AS HE WILL 1 CORINTHIANS 12:11: AND AS THE DRY TREE, AFTER PARTAKING OF WATER, PUTS FORTH SHOOTS, SO ALSO THE SOUL IN SIN, WHEN IT HAS BEEN THROUGH REPENTANCE MADE WORTHY OF THE HOLY GHOST, BRINGS FORTH CLUSTERS OF RIGHTEOUSNESS. AND THOUGH HE IS ONE IN NATURE, YET MANY ARE THE VIRTUES WHICH BY THE WILL OF GOD AND IN THE NAME OF CHRIST HE WORKS. FOR HE EMPLOYS THE TONGUE OF ONE MAN FOR WISDOM; THE SOUL OF ANOTHER HE ENLIGHTENS BY PROPHECY; TO ANOTHER HE GIVES POWER TO DRIVE AWAY DEVILS; TO ANOTHER HE GIVES TO INTERPRET THE DIVINE SCRIPTURES. HE STRENGTHENS ONE MAN'S SELF-COMMAND; HE TEACHES ANOTHER THE WAY TO GIVE ALMS; ANOTHER HE TEACHES TO FAST AND DISCIPLINE HIMSELF; ANOTHER HE TEACHES TO DESPISE THE THINGS OF THE BODY; ANOTHER HE TRAINS FOR MARTYRDOM: DIVERSE IN DIFFERENT MEN, YET NOT DIVERSE FROM HIMSELF, AS IT IS WRITTEN, BUT THE MANIFESTATION OF THE SPIRIT IS GIVEN TO EVERY MAN TO PROFIT WITHAL. FOR TO ONE IS GIVEN THROUGH THE SPIRIT THE WORD OF WISDOM; AND TO ANOTHER THE WORD OF KNOWLEDGE ACCORDING TO THE SAME SPIRIT; TO ANOTHER FAITH, IN THE SAME SPIRIT; AND TO ANOTHER GIFTS OF HEALING, IN THE SAME SPIRIT; AND TO ANOTHER WORKINGS OF MIRACLES; AND TO ANOTHER PROPHECY; AND TO ANOTHER DISCERNINGS OF SPIRITS; AND TO ANOTHER VARIOUS KINDS OF TONGUES; AND TO ANOTHER THE INTERPRETATION OF TONGUES: BUT ALL THESE WORKS THAT ONE AND THE SAME SPIRIT, DIVIDING TO EVERY MAN SEVERALLY AS HE WILL.

13. BUT SINCE CONCERNING SPIRIT IN GENERAL MANY DIVERSE THINGS ARE WRITTEN IN THE DIVINE SCRIPTURES, AND THERE IS FEAR LEST SOME OUT OF IGNORANCE FALL INTO CONFUSION, NOT KNOWING TO WHAT SORT OF SPIRIT THE WRITING REFERS; IT WILL BE WELL NOW TO CERTIFY YOU, OF WHAT KIND THE SCRIPTURE DECLARES THE HOLY SPIRIT TO BE. FOR AS AARON IS CALLED CHRIST, AND DAVID AND SAUL AND OTHERS ARE CALLED CHRISTS , BUT THERE IS ONLY ONE TRUE CHRIST, SO LIKEWISE SINCE THE NAME OF SPIRIT IS GIVEN TO DIFFERENT THINGS, IT IS RIGHT TO SEE WHAT IS THAT WHICH IS DISTINCTIVELY CALLED THE HOLY SPIRIT. FOR MANY THINGS ARE CALLED SPIRITS. THUS AN ANGEL IS CALLED SPIRIT, OUR SOUL IS CALLED SPIRIT, AND THIS WIND WHICH IS BLOWING IS CALLED SPIRIT; GREAT VIRTUE ALSO IS SPOKEN OF AS SPIRIT; AND IMPURE PRACTICE IS CALLED SPIRIT; AND A DEVIL OUR ADVERSARY IS CALLED SPIRIT. BEWARE THEREFORE WHEN YOU HEAR THESE THINGS, LEST FROM THEIR HAVING A COMMON NAME THOU MISTAKE ONE FOR ANOTHER. FOR CONCERNING OUR SOUL THE SCRIPTURE SAYS, HIS SPIRIT SHALL GO FORTH, AND HE SHALL RETURN TO HIS EARTH : AND OF THE SAME SOUL IT SAYS AGAIN, WHICH FORMS THE SPIRIT OF MAN WITHIN HIM. ZECHARIAH 12:1 AND OF THE ANGELS IT IS SAID IN THE PSALMS, WHO MAKES HIS ANGELS SPIRITS, AND HIS MINISTERS A FLAME OF FIRE. AND OF THE WIND IT SAYS, YOU SHALL BREAK THE SHIPS OF TARSHISH WITH A VIOLENT SPIRIT ; AND, AS THE TREE IN THE WOOD IS SHAKEN BY THE SPIRIT ISAIAH 7:2; AND, FIRE, HAIL, SNOW, ICE, SPIRIT OF STORM. AND OF GOOD DOCTRINE THE LORD HIMSELF SAYS, THE WORDS THAT I HAVE SPOKEN UNTO YOU, THEY ARE SPIRIT JOHN 6:63, AND THEY ARE LIFE; INSTEAD OF, ARE SPIRITUAL. BUT THE HOLY SPIRIT IS NOT PRONOUNCED BY THE TONGUE; BUT HE IS A LIVING SPIRIT, WHO GIVES WISDOM OF SPEECH, HIMSELF SPEAKING AND DISCOURSING.

14. AND WOULD YOU KNOW THAT HE DISCOURSES AND SPEAKS? PHILIP BY REVELATION OF AN ANGEL WENT DOWN TO THE WAY WHICH LEADS TO GAZA, WHEN THE EUNUCH WAS COMING; AND THE SPIRIT SAID TO PHILIP, GO NEAR, AND JOIN YOURSELF TO THIS CHARIOT. ACTS 8:29 DO YOU SEE THE SPIRIT TALKING TO ONE WHO HEARS HIM? EZEKIEL ALSO SPEAKS THUS, THE SPIRIT OF THE LORD CAME UPON ME, AND SAID TO ME, THUS SAYS THE LORD. EZEKIEL 11:5 AND AGAIN, THE HOLY GHOST SAID ACTS 13:2 , UNTO THE APOSTLES WHO WERE IN ANTIOCH, SEPARATE ME NOW BARNABAS AND SAUL FOR THE WORK WHEREUNTO I HAVE CALLED THEM. BEHOLDEST THOU THE SPIRIT LIVING, SEPARATING, CALLING, AND WITH AUTHORITY SENDING FORTH? PAUL ALSO SAID, SAVE THAT THE HOLY GHOST WITNESSES IN EVERY CITY, SAYING THAT BONDS AND AFFLICTIONS AWAIT ME. FOR THIS GOOD SANCTIFIER OF THE CHURCH, AND HER HELPER, AND TEACHER, THE HOLY GHOST, THE COMFORTER, OF WHOM THE SAVIOUR SAID, HE SHALL TEACH YOU ALL THINGS (AND HE SAID NOT ONLY, HE SHALL TEACH, BUT ALSO, HE SHALL BRING TO YOUR REMEMBRANCE WHATEVER I HAVE SAID TO YOU JOHN 14:26; FOR THE TEACHINGS OF CHRIST AND OF THE HOLY GHOST ARE NOT DIFFERENT, BUT THE SAME)— HE, I SAY, TESTIFIED BEFORE TO PAUL WHAT THINGS SHOULD BEFALL HIM, THAT HE MIGHT BE THE MORE STOUT-HEARTED, FROM KNOWING THEM BEFOREHAND. NOW I HAVE SPOKEN THESE THINGS UNTO YOU BECAUSE OF THE TEXT, THE WORDS WHICH I HAVE SPOKEN UNTO YOU, THEY ARE SPIRIT; THAT YOU MAY UNDERSTAND THIS, NOT OF THE UTTERANCE OF THE LIPS , BUT OF THE GOOD DOCTRINE IN THIS PASSAGE.

15. BUT SIN ALSO IS CALLED SPIRIT, AS I HAVE ALREADY SAID; ONLY IN ANOTHER AND OPPOSITE SENSE, AS WHEN IT IS SAID, THE SPIRIT OF WHOREDOM CAUSED THEM TO ERR. HOSEA 4:12 THE NAME SPIRIT IS GIVEN ALSO TO THE UNCLEAN SPIRIT, THE DEVIL; BUT WITH THE ADDITION OF, THE UNCLEAN; FOR TO EACH IS JOINED ITS DISTINGUISHING NAME, TO MARK ITS PROPER NATURE. IF THE SCRIPTURE SPEAK OF THE SOUL OF MAN, IT SAYS THE SPIRIT WITH THE ADDITION, OF THE MAN; IF IT MEAN THE WIND, IT SAYS, SPIRIT OF STORM; IF SIN, IT SAYS, SPIRIT OF WHOREDOM; IF THE DEVIL, IT SAYS, AN UNCLEAN SPIRIT: THAT WE MAY KNOW WHICH PARTICULAR THING IS SPOKEN OF, AND YOU MAY NOT SUPPOSE THAT IT MEANS THE HOLY GHOST; GOD FORBID! FOR THIS NAME OF SPIRIT IS COMMON TO MANY THINGS; AND EVERY THING WHICH HAS NOT A SOLID BODY IS IN A GENERAL WAY CALLED SPIRIT. SINCE, THEREFORE, THE DEVILS HAVE NOT SUCH BODIES, THEY ARE CALLED SPIRITS: BUT THERE IS A GREAT DIFFERENCE; FOR THE UNCLEAN DEVIL, WHEN HE COMES UPON A MAN'S SOUL (MAY THE LORD DELIVER FROM HIM EVERY SOUL OF THOSE WHO HEAR ME, AND OF THOSE WHO ARE NOT PRESENT), HE COMES LIKE A WOLF UPON A SHEEP, RAVENING FOR BLOOD, AND READY TO DEVOUR. HIS COMING IS MOST FIERCE; THE SENSE OF IT MOST OPPRESSIVE; THE MIND BECOMES DARKENED; HIS ATTACK IS AN INJUSTICE ALSO, AND SO IS HIS USURPATION OF ANOTHER'S POSSESSION. FOR HE MAKES FORCIBLE USE OF ANOTHER'S BODY, AND ANOTHER'S INSTRUMENTS, AS IF THEY WERE HIS OWN; HE THROWS DOWN HIM WHO STANDS UPRIGHT (FOR HE IS AKIN TO HIM WHO FELL FROM HEAVEN LUKE 10:18); HE TWISTS THE TONGUE AND DISTORTS THE LIPS; FOAM COMES INSTEAD OF WORDS; THE MAN IS FILLED WITH DARKNESS; HIS EYE IS OPEN, YET THE SOUL SEES NOT THROUGH IT; AND THE MISERABLE MAN GASPS CONVULSIVELY AT THE POINT OF DEATH. THE DEVILS ARE VERILY FOES OF MEN, USING THEM FOULLY AND MERCILESSLY.

16. SUCH IS NOT THE HOLY GHOST; GOD FORBID! FOR HIS DOINGS TEND THE CONTRARY WAY, TOWARDS

WHAT IS GOOD AND SALUTARY. FIRST, HIS COMING IS GENTLE; THE PERCEPTION OF HIM IS FRAGRANT; HIS BURDEN MOST LIGHT; BEAMS OF LIGHT AND KNOWLEDGE GLEAM FORTH BEFORE HIS COMING. HE COMES WITH THE BOWELS OF A TRUE GUARDIAN: FOR HE COMES TO SAVE, AND TO HEAL, TO TEACH, TO ADMONISH, TO STRENGTHEN, TO EXHORT, TO ENLIGHTEN THE MIND, FIRST OF HIM WHO RECEIVES HIM, AND AFTERWARDS OF OTHERS ALSO, THROUGH HIM. AND AS A MAN, WHO BEING PREVIOUSLY IN DARKNESS THEN SUDDENLY BEHOLDS THE SUN, IS ENLIGHTENED IN HIS BODILY SIGHT, AND SEES PLAINLY THINGS WHICH HE SAW NOT, SO LIKEWISE HE TO WHOM THE HOLY GHOST IS VOUCHSAFED, IS ENLIGHTENED IN HIS SOUL, AND SEES THINGS BEYOND MAN'S SIGHT, WHICH HE KNEW NOT; HIS BODY IS ON EARTH, YET HIS SOUL MIRRORS FORTH THE HEAVENS. HE SEES, LIKE ESAIAS, THE LORD SITTING UPON A THRONE HIGH AND LIFTED UP ISAIAH 6:1; HE SEES, LIKE EZEKIEL, HIM WHO IS ABOVE THE CHERUBIM EZEKIEL 10:1; HE SEES LIKE DANIEL, TEN THOUSAND TIMES TEN THOUSAND, AND THOUSANDS OF THOUSANDS DANIEL 7:10; AND THE MAN, WHO IS SO LITTLE, BEHOLDS THE BEGINNING OF THE WORLD, AND KNOWS THE END OF THE WORLD, AND THE TIMES INTERVENING, AND THE SUCCESSIONS OF KINGS — THINGS WHICH HE NEVER LEARNED: FOR THE TRUE ENLIGHTENER IS PRESENT WITH HIM. THE MAN IS WITHIN THE WALLS OF A HOUSE; YET THE POWER OF HIS KNOWLEDGE REACHES FAR AND WIDE, AND HE SEES EVEN WHAT OTHER MEN ARE DOING.

17. PETER WAS NOT WITH ANANIAS AND SAPPHIRA WHEN THEY SOLD THEIR POSSESSIONS, BUT HE WAS PRESENT BY THE SPIRIT; WHY, HE SAYS, HAS SATAN FILLED YOUR HEART TO LIE TO THE HOLY GHOST ACTS 5:3? THERE WAS NO ACCUSER; THERE WAS NO WITNESS; WHENCE KNEW HE WHAT HAD HAPPENED? WHILES IT REMAINED WAS IT NOT YOUR OWN? AND AFTER IT WAS SOLD, WAS IT NOT IN YOUR OWN POWER? WHY HAVE YOU CONCEIVED THIS THING IN YOUR HEART ? THE UNLETTERED PETER, THROUGH THE GRACE OF THE SPIRIT, LEARNED WHAT NOT EVEN THE WISE MEN OF THE GREEKS HAD KNOWN. YOU HAVE THE LIKE IN THE CASE ALSO OF ELISSEUS. FOR WHEN HE HAD FREELY HEALED THE LEPROSY OF NAAMAN, GEHAZI RECEIVED THE REWARD, THE REWARD OF ANOTHER'S ACHIEVEMENT; AND HE TOOK THE MONEY FROM NAAMAN, AND BESTOWED IT IN A DARK PLACE. BUT THE DARKNESS IS NOT HIDDEN FROM THE SAINTS. AND WHEN HE CAME, ELISSEUS ASKED HIM; AND LIKE PETER, WHEN HE SAID, TELL ME WHETHER YOU SOLD THE LAND FOR SO MUCH ACTS 5:8? HE ALSO ENQUIRES, WHENCE DO YOU COME, GEHAZI 2 KINGS 5:25? NOT IN IGNORANCE, BUT IN SORROW ASK I WHENCE DO YOU COME? FROM DARKNESS ARE YOU COME, AND TO DARKNESS SHALL YOU GO; YOU HAVE SOLD THE CURE OF THE LEPER, AND THE LEPROSY IS YOUR HERITAGE. I, HE SAYS, HAVE FULFILLED THE BIDDING OF HIM WHO SAID TO ME, FREELY YOU HAVE RECEIVED, FREELY GIVE MATTHEW 10:8; BUT YOU HAVE SOLD THIS GRACE; RECEIVE NOW THE CONDITION OF THE SALE. BUT WHAT SAYS ELISSEUS TO HIM? WENT NOT MINE HEART WITH YOU? I WAS HERE SHUT IN BY THE BODY, BUT THE SPIRIT WHICH HAS BEEN GIVEN ME OF GOD SAW EVEN THE THINGS AFAR OFF, AND SHOWED ME PLAINLY WHAT WAS DOING ELSEWHERE. DO YOU SEE HOW THE HOLY GHOST NOT ONLY RIDS OF IGNORANCE, BUT INVESTS WITH KNOWLEDGE? DO YOU SEE HOW HE ENLIGHTENS MEN'S SOULS?

18. ESAIAS LIVED NEARLY A THOUSAND YEARS AGO; AND HE BEHELD ZION AS A BOOTH. THE CITY WAS STILL STANDING, AND BEAUTIFIED WITH PUBLIC PLACES, AND ROBED IN MAJESTY; YET HE SAYS, ZION SHALL BE PLOUGHED AS A FIELD , FORETELLING WHAT IS NOW FULFILLED IN OUR DAYS. AND OBSERVE THE EXACTNESS OF THE PROPHECY; FOR HE SAID, AND THE DAUGHTER OF ZION SHALL BE LEFT AS A BOOTH IN A VINEYARD, AS A LODGE IN A GARDEN OF CUCUMBERS. AND NOW THE PLACE IS FILLED WITH GARDENS OF CUCUMBERS. DO YOU SEE HOW THE HOLY SPIRIT ENLIGHTENS THE SAINTS? BE NOT THEREFORE CARRIED AWAY TO OTHER THINGS, BY THE FORCE OF A COMMON TERM, BUT KEEP FAST THE EXACT MEANING.

19. AND IF EVER, WHILE YOU HAVE BEEN SITTING HERE, A THOUGHT CONCERNING CHASTITY OR VIRGINITY HAS COME INTO YOUR MIND, IT HAS BEEN HIS TEACHING. HAS NOT OFTEN A MAIDEN, ALREADY AT THE BRIDAL THRESHOLD , FLED AWAY, HE TEACHING HER THE DOCTRINE OF VIRGINITY? HAS NOT OFTEN A MAN DISTINGUISHED AT COURT , SCORNED WEALTH AND RANK, UNDER THE TEACHING OF THE HOLY GHOST? HAS NOT OFTEN A YOUNG MAN, AT THE SIGHT OF BEAUTY, CLOSED HIS EYES, AND FLED FROM THE SIGHT, AND ESCAPED THE DEFILEMENT? ASKEST THOU WHENCE THIS HAS COME TO PASS? THE HOLY GHOST TAUGHT THE SOUL OF THE YOUNG MAN. MANY WAYS OF COVETOUSNESS ARE THERE IN THE WORLD; YET CHRISTIANS REFUSE POSSESSIONS: WHEREFORE? BECAUSE OF THE TEACHING OF THE HOLY GHOST. WORTHY OF HONOUR IS IN TRUTH THAT SPIRIT, HOLY AND GOOD; AND FITTINGLY ARE WE BAPTIZED INTO FATHER, SON, AND HOLY GHOST. A MAN, STILL CLOTHED WITH A BODY, WRESTLES WITH MANY FIERCEST DEMONS; AND OFTEN THE DEMON, WHOM MANY MEN COULD NOT MASTER WITH IRON BANDS, HAS BEEN MASTERED BY THE MAN HIMSELF WITH WORDS OF PRAYER, THROUGH THE POWER WHICH IS IN HIM OF THE HOLY GHOST; AND THE MERE BREATHING OF THE EXORCIST BECOMES AS FIRE TO THAT UNSEEN FOE. A MIGHTY ALLY AND PROTECTOR, THEREFORE, HAVE WE FROM GOD; A GREAT TEACHER OF THE CHURCH, A MIGHTY CHAMPION ON OUR BEHALF. LET US NOT BE AFRAID OF THE DEMONS, NOR OF THE DEVIL; FOR MIGHTIER IS HE WHO FIGHTS FOR US. ONLY LET US OPEN TO HIM OUR DOORS; FOR HE GOES ABOUT SEEKING SUCH AS ARE WORTHY AND SEARCHING ON WHOM HE MAY CONFER HIS GIFTS.

20. AND HE IS CALLED THE COMFORTER, BECAUSE HE COMFORTS AND ENCOURAGES US, AND HELPS OUR INFIRMITIES; FOR WE KNOW NOT WHAT WE SHOULD PRAY FOR AS WE OUGHT; BUT THE SPIRIT HIMSELF MAKES INTERCESSION FOR US, WITH GROANINGS WHICH CANNOT BE UTTERED ROMANS 8:26, THAT IS, MAKES INTERCESSION TO GOD. OFTENTIMES A MAN FOR CHRIST'S SAKE HAS BEEN OUTRAGED AND DISHONOURED UNJUSTLY; MARTYRDOM IS AT HAND; TORTURES ON EVERY SIDE, AND FIRE, AND SWORD, AND SAVAGE BEASTS, AND THE PIT. BUT THE HOLY GHOST SOFTLY WHISPERS TO HIM, WAIT ON THE LORD PSALMS 28:14 AND 37:34, O MAN; WHAT IS NOW BEFALLING YOU IS A SMALL MATTER, THE REWARD WILL BE GREAT. SUFFER A LITTLE WHILE, AND YOU SHALL BE WITH ANGELS FOREVER. THE SUFFERINGS OF THIS PRESENT TIME ART NOT WORTHY TO BE COMPARED WITH THE GLORY WHICH SHALL BE REVEALED IN US ROMANS 8:18 . HE PORTRAYS TO THE MAN THE KINGDOM OF HEAVEN; HE GIVES HIM A GLIMPSE OF THE PARADISE OF DELIGHT; AND THE MARTYRS, WHOSE BODILY COUNTENANCES ARE OF NECESSITY TURNED TO THEIR JUDGES, BUT WHO IN SPIRIT ARE ALREADY IN PARADISE, DESPISE THOSE HARDSHIPS WHICH ARE SEEN.

21. AND WOULD YOU BE SURE THAT BY THE POWER OF THE HOLY GHOST THE MARTYRS BEAR THEIR WITNESS? THE SAVIOUR SAYS TO HIS DISCIPLES, AND WHEN THEY BRING YOU UNTO THE SYNAGOGUES, AND THE MAGISTRATES, AND AUTHORITIES, BE NOT ANXIOUS HOW YOU SHALL ANSWER, OR WHAT YOU SHALL SAY; FOR THE HOLY GHOST SHALL TEACH YOU IN THAT VERY HOUR, WHAT YOU OUGHT TO SAY. LUKE 12:11-12 FOR IT IS IMPOSSIBLE TO TESTIFY AS A MARTYR FOR CHRIST'S SAKE, EXCEPT A MAN TESTIFY BY THE HOLY GHOST; FOR IF NO MAN CAN SAY THAT JESUS CHRIST IS THE LORD, BUT BY THE HOLY GHOST , HOW SHALL ANY MAN GIVE HIS OWN LIFE FOR JESUS' SAKE, BUT BY THE HOLY GHOST?

22. GREAT INDEED, AND ALL-POWERFUL IN GIFTS, AND WONDERFUL, IS THE HOLY GHOST. CONSIDER, HOW MANY OF YOU ARE NOW SITTING HERE, HOW MANY SOULS OF US ARE PRESENT. HE IS WORKING SUITABLY FOR EACH, AND BEING PRESENT IN THE MIDST, BEHOLDS THE TEMPER OF EACH, BEHOLDS ALSO HIS REASONING AND HIS CONSCIENCE, AND WHAT WE SAY, AND THINK, AND BELIEVE. GREAT INDEED IS WHAT I HAVE NOW SAID, AND YET IS IT SMALL. FOR CONSIDER, I PRAY, WITH MIND ENLIGHTENED BY HIM, HOW MANY CHRISTIANS THERE ARE IN ALL THIS DIOCESE, AND HOW MANY IN THE WHOLE PROVINCE OF PALESTINE, AND CARRY FORWARD YOUR MIND FROM THIS PROVINCE, TO THE WHOLE ROMAN EMPIRE; AND AFTER THIS, CONSIDER THE WHOLE WORLD; RACES OF PERSIANS, AND NATIONS OF INDIANS, GARBS AND SARMATIANS, GAULS AND SPANIARDS, AND MOORS, LIBYANS AND ETHIOPIANS, AND THE REST FOR WHOM WE HAVE NO NAMES; FOR OF MANY OF THE NATIONS NOT EVEN THE NAMES HAVE REACHED US. CONSIDER, I PRAY, OF EACH NATION, BISHOPS, PRESBYTERS, DEACONS, SOLITARIES, VIRGINS, AND LAITY BESIDES; AND THEN BEHOLD THEIR GREAT PROTECTOR, AND THE DISPENSER OF THEIR GIFTS;— HOW THROUGHOUT THE WORLD HE GIVES TO ONE CHASTITY, TO ANOTHER PERPETUAL VIRGINITY, TO ANOTHER ALMSGIVING, TO ANOTHER VOLUNTARY POVERTY, TO ANOTHER POWER OF REPELLING HOSTILE SPIRITS. AND AS THE LIGHT, WITH ONE TOUCH OF ITS RADIANCE SHEDS BRIGHTNESS ON ALL THINGS, SO ALSO THE HOLY GHOST ENLIGHTENS THOSE WHO HAVE EYES; FOR IF ANY FROM BLINDNESS IS NOT VOUCHSAFED HIS GRACE, LET HIM NOT BLAME THE SPIRIT, BUT HIS OWN UNBELIEF.

23. YOU HAVE SEEN HIS POWER, WHICH IS IN ALL THE WORLD; TARRY NOW NO LONGER UPON EARTH, BUT ASCEND ON HIGH. ASCEND, I SAY, IN IMAGINATION EVEN UNTO THE FIRST HEAVEN, AND BEHOLD THERE SO MANY COUNTLESS MYRIADS OF ANGELS. MOUNT UP IN YOUR THOUGHTS, IF YOU CAN, YET HIGHER; CONSIDER, I PRAY YOU, THE ARCHANGELS, CONSIDER ALSO THE SPIRITS; CONSIDER THE VIRTUES, CONSIDER THE PRINCIPALITIES, CONSIDER THE POWERS, CONSIDER THE THRONES, CONSIDER THE DOMINIONS — OF ALL THESE THE COMFORTER IS THE RULER FROM GOD, AND THE TEACHER, AND THE SANCTIFIER. OF HIM ELIAS HAS NEED, AND ELISSEUS, AND ESAIAS, AMONG MEN; OF HIM MICHAEL AND GABRIEL HAVE NEED AMONG ANGELS. NAUGHT OF THINGS CREATED IS EQUAL IN HONOUR TO HIM: FOR THE FAMILIES OF THE ANGELS, AND ALL THEIR HOSTS ASSEMBLED TOGETHER, HAVE NO EQUALITY WITH THE HOLY GHOST. ALL THESE THE ALL-EXCELLENT POWER OF THE COMFORTER OVERSHADOWS. AND THEY INDEED ARE SENT FORTH TO MINISTER HEBREWS 1:14, BUT HE SEARCHES EVEN THE DEEP THINGS OF GOD, ACCORDING AS THE APOSTLE SAYS, FOR THE SPIRIT SEARCHES ALL THINGS, YEA, THE DEEP THINGS OF GOD. FOR WHAT MAN KNOWS THE THING OF A MAN, SAVE THE SPIRIT OF THE MAN WHICH IS IN HIM? EVEN SO THE THINGS OF GOD KNOWS NO MAN, BUT THE SPIRIT OF GOD 1 CORINTHIANS 2:10-11 .

24. HE PREACHED CONCERNING CHRIST IN THE PROPHETS; HE WROUGHT IN THE APOSTLES; HE TO THIS DAY SEALS THE SOULS IN BAPTISM. AND THE FATHER INDEED GIVES TO THE SON; AND THE SON SHARES WITH THE HOLY GHOST. FOR IT IS JESUS HIMSELF, NOT I, WHO SAYS, ALL THINGS ARE DELIVERED UNTO ME OF MY FATHER MATTHEW 11:27; AND OF THE HOLY GHOST HE SAYS, WHEN HE, THE SPIRIT OF TRUTH, SHALL COME, AND THE REST.... HE SHALL GLORIFY ME; FOR HE SHALL RECEIVE OF MINE, AND SHALL SHOW IT UNTO YOU. JOHN 16:13-14 THE FATHER THROUGH THE SON, WITH THE HOLY GHOST, IS THE GIVER OF ALL GRACE; THE GIFTS OF THE FATHER ARE NONE OTHER THAN THOSE OF THE SON, AND THOSE OF THE HOLY GHOST; FOR THERE IS ONE SALVATION, ONE POWER, ONE FAITH; ONE GOD, THE FATHER; ONE LORD, HIS ONLY-BEGOTTEN SON; ONE HOLY GHOST, THE COMFORTER. AND IT IS ENOUGH FOR US TO KNOW THESE THINGS; BUT INQUIRE NOT CURIOUSLY INTO HIS NATURE OR SUBSTANCE : FOR HAD IT BEEN WRITTEN, WE WOULD HAVE SPOKEN OF IT; WHAT IS NOT WRITTEN, LET US NOT VENTURE ON; IT IS SUFFICIENT FOR OUR SALVATION TO KNOW, THAT THERE IS FATHER, AND SON, AND HOLY GHOST.

25. THIS SPIRIT DESCENDED UPON THE SEVENTY ELDERS IN THE DAYS OF MOSES. (NOW LET NOT THE LENGTH OF THE DISCOURSE, BELOVED, PRODUCE WEARINESS IN YOU: BUT MAY HE THE VERY SUBJECT OF OUR DISCOURSE GRANT STRENGTH TO EVERY ONE, BOTH TO US WHO SPEAK, AND TO YOU WHO LISTEN!) THIS SPIRIT, AS I WAS SAYING, CAME DOWN UPON THE SEVENTY ELDERS IN THE TIME OF MOSES; AND THIS I SAY TO YOU, THAT I MAY NOW PROVE, THAT HE KNOWS ALL THINGS, AND WORKS AS HE WILL. 1 CORINTHIANS 12:11 THE SEVENTY ELDERS WERE CHOSEN; AND THE LORD CAME DOWN IN A CLOUD, AND TOOK OF THE SPIRIT THAT WAS UPON MOSES, AND PUT IT UPON THE SEVENTY ELDERS ; NOT THAT THE SPIRIT WAS DIVIDED, BUT THAT HIS GRACE WAS DISTRIBUTED IN PROPORTION TO THE VESSELS, AND THE CAPACITY OF THE RECIPIENTS. NOW THERE WERE PRESENT SIXTY AND EIGHT, AND THEY PROPHESIED; BUT ELDAD AND MODAD WERE NOT PRESENT: THEREFORE THAT IT MIGHT BE SHOWN THAT IT WAS NOT MOSES WHO BESTOWED THE GIFT, BUT THE SPIRIT WHO WROUGHT, ELDAD AND MODAD, WHO THOUGH CALLED, HAD NOT AS YET PRESENTED THEMSELVES, DID ALSO PROPHESY.

26. JESUS THE SON OF NUN, THE SUCCESSOR OF MOSES, WAS AMAZED; AND CAME TO HIM AND SAID, HAVE YOU HEARD THAT ELDAD AND MODAD ARE PROPHESYING? THEY WERE CALLED, AND THEY CAME NOT; MY LORD MOSES, FORBID THEM NUMBERS 11:28 . I CANNOT FORBID THEM, HE SAYS, FOR THIS GRACE IS FROM HEAVEN; NAY, SO FAR AM I FROM FORBIDDING THEM, THAT I MYSELF AM THANKFUL FOR IT. I THINK NOT, HOWEVER, THAT YOU HAVE SAID THIS IN ENVY; ART THOU JEALOUS FOR MY SAKE, BECAUSE THAT THEY PROPHESY, AND YOU PROPHESY NOT YET? WAIT FOR THE PROPER SEASON; AND OH THAT ALL THE LORD'S PEOPLE MAY BE PROPHETS, WHENEVER THE LORD SHALL GIVE HIS SPIRIT UPON THEM NUMBERS 11:29! SAYING THIS ALSO PROPHETICALLY, WHENEVER THE LORD SHALL GIVE; FOR AS YET THEN HE HAS NOT GIVEN IT; SO YOU HAVE IT NOT YET.— HAD NOT THEN ABRAHAM THIS, AND ISAAC, AND JACOB, AND JOSEPH? AND THEY OF OLD, HAD THEY IT NOT? NAY, BUT THE WORDS, WHENEVER THE LORD SHALL GIVE EVIDENTLY MEAN GIVE IT UPON ALL; AS YET INDEED THE GRACE IS PARTIAL, THEN IT SHALL BE GIVEN LAVISHLY. AND HE SECRETLY ALLUDED TO WHAT WAS TO HAPPEN AMONG US ON THE DAY OF PENTECOST; FOR HE HIMSELF CAME DOWN AMONG US. HE HAD HOWEVER ALSO COME DOWN UPON MANY BEFORE. FOR IT IS WRITTEN, AND JESUS THE SON OF NUN WAS FILLED WITH A SPIRIT OF WISDOM; FOR MOSES HAD LAID HIS HANDS UPON HIM. DEUTERONOMY 34:9 YOU SEE THE FIGURE EVERYWHERE THE SAME IN THE OLD AND NEW TESTAMENT — IN THE DAYS OF MOSES, THE SPIRIT WAS GIVEN BY LAYING ON OF HANDS; AND BY LAYING ON OF HANDS PETER ALSO GIVES THE SPIRIT. AND ON YOU ALSO, WHO ART ABOUT TO BE BAPTIZED, SHALL HIS GRACE COME; YET IN WHAT MANNER I SAY NOT, FOR I WILL NOT ANTICIPATE THE PROPER SEASON.

27. HE ALSO CAME DOWN UPON ALL RIGHTEOUS MEN AND PROPHETS; ENOS, I MEAN, AND ENOCH, AND NOAH, AND THE REST; UPON ABRAHAM, ISAAC, AND JACOB; FOR AS REGARDS JOSEPH, EVEN PHARAOH PERCEIVED THAT HE HAD THE SPIRIT OF GOD WITHIN HIM. GENESIS 41:38 AS TO MOSES, AND THE WONDERFUL WORKS WROUGHT BY THE SPIRIT IN HIS DAYS, YOU HAVE HEARD OFTEN: THIS SPIRIT JOB ALSO HAD, THAT MOST ENDURING MAN, AND ALL THE SAINTS, THOUGH WE REPEAT NOT ALL THEIR NAMES. HE ALSO WAS SENT FORTH WHEN THE TABERNACLE WAS IN MAKING, AND FILLED WITH WISDOM THE WISE-HEARTED MEN WHO WERE WITH BEZALEEL.

28. IN THE MIGHT OF THIS SPIRIT, AS WE HAVE IT IN THE BOOK OF JUDGES, OTHNIEL JUDGED JUDGES 3:10; GIDEON WAXED STRONG; JEPHTHA CONQUERED ; DEBORAH, A WOMAN, WAGED WAR; AND SAMSON, SO LONG AS HE DID RIGHTEOUSLY, AND GRIEVED HIM NOT, WROUGHT DEEDS ABOVE MAN'S POWER. AND AS FOR SAMUEL AND DAVID, WE HAVE IT PLAINLY IN THE BOOKS OF THE KINGDOMS, HOW BY THE HOLY GHOST THEY PROPHESIED THEMSELVES, AND WERE RULERS OF THE PROPHETS — AND SAMUEL WAS CALLED THE SEER 1 SAMUEL 9:9; AND DAVID SAYS DISTINCTLY, THE SPIRIT OF THE LORD SPOKE BY ME 2 SAMUEL 23:2, AND IN THE PSALMS, AND TAKE NOT YOUR HOLY SPIRIT FROM ME , AND AGAIN, YOUR GOOD SPIRIT SHALL LEAD ME IN THE LAND OF RIGHTEOUSNESS. AND AS WE HAVE IT IN CHRONICLES, AZARIAH 2 CHRONICLES 15:1, IN THE TIME OF KING ASA, AND JAHAZIEL IN THE TIME OF KING JEHOSHAPHAT, PARTOOK OF THE HOLY GHOST; AND AGAIN, ANOTHER AZARIAH, HE WHO WAS STONED. AND EZRA SAYS, YOU GAVE ALSO YOUR GOOD SPIRIT TO INSTRUCT THEM. BUT AS TOUCHING ELIAS WHO WAS TAKEN UP, AND ELISSEUS, THOSE INSPIRED AND WONDER-WORKING MEN, IT IS MANIFEST, WITHOUT OUR SAYING SO, THAT THEY WERE FULL OF THE HOLY GHOST.

29. AND IF FURTHER A MAN PERUSE ALL THE BOOKS OF THE PROPHETS, BOTH OF THE TWELVE, AND OF THE OTHERS, HE WILL FIND MANY TESTIMONIES

CONCERNING. THE HOLY GHOST; AS WHEN MICAH SAYS IN THE PERSON OF GOD, SURELY I WILL PERFECT POWER BY THE SPIRIT THE LORD MICAH 3:8; AND JOEL CRIES, AND IT SHALL COME TO PASS AFTERWARDS, SAYS GOD, THAT I WILL POUR OUT MY SPIRIT UPON ALL FLESH JOEL 2:28, AND THE REST; AND HAGGAI, BECAUSE I AM WITH YOU, SAYS THE LORD OF HOSTS HAGGAI 2:4; AND MY SPIRIT REMAINS IN THE MIDST OF YOU ; AND IN LIKE MANNER ZECHARIAH, BUT RECEIVE MY WORDS AND MY STATUTES WHICH I COMMAND BY MY SPIRIT, TO MY SERVANTS THE PROPHETS ZECHARIAH 1:6; AND OTHER PASSAGES.

30. ESAIAS TOO, WITH HIS MAJESTIC VOICE, SAYS, AND THE SPIRIT OF GOD SHALL REST UPON HIM, THE SPIRIT OF WISDOM AND UNDERSTANDING, THE SPIRIT OF COUNSEL AND MIGHT, THE SPIRIT OF KNOWLEDGE AND GODLINESS; AND THE SPIRIT OF THE FEAR OF GOD SHALL FILL HIM ISAIAH 11:2; SIGNIFYING THAT THE SPIRIT IS ONE AND UNDIVIDED, BUT HIS OPERATIONS VARIOUS. SO AGAIN, JACOB MY SERVANT,..... I HAVE PUT MY SPIRIT UPON HIM. AND AGAIN, I WILL POUR MY SPIRIT UPON YOUR SEED ; AND AGAIN, AND NOW THE LORD ALMIGHTY AND HIS SPIRIT HAS SENT ME ; AND AGAIN, THIS IS MY COVENANT WITH THEM, SAYS THE LORD, MY SPIRIT WHICH IS UPON YOU ISAIAH 59:21; AND AGAIN, THE SPIRIT OF THE LORD IS UPON ME, BECAUSE HE HAS ANOINTED ME ISAIAH 61:1, AND THE REST; AND AGAIN IN HIS CHARGE AGAINST THE JEWS, BUT THEY REBELLED AND VEXED HIS HOLY SPIRIT , AND WHERE IS HE THAT PUT HIS HOLY SPIRIT WITHIN THEM ? ALSO YOU HAVE IN EZEKIEL (IF YOU BE NOT NOW WEARY OF LISTENING), WHAT HAS ALREADY BEEN QUOTED, AND THE SPIRIT FELL UPON ME, AND SAID TO ME, SPEAK; THUS SAYS THE LORD. EZEKIEL 11:5 BUT THE WORDS, FELL UPON ME WE MUST UNDERSTAND IN A GOOD SENSE, THAT IS LOVINGLY; AND AS JACOB, WHEN HE HAD FOUND JOSEPH, FELL UPON HIS NECK; AS ALSO IN THE GOSPELS, THE LOVING FATHER, ON SEEING HIS SON WHO HAD RETURNED FROM HIS WANDERING, HAD COMPASSION, AND RAN AND FELL ON HIS NECK, AND KISSED HIM. AND AGAIN IN EZEKIEL, AND HE BROUGHT ME IN A VISION BY THE SPIRIT OF GOD INTO CHALDÆA, TO THEM OF THE CAPTIVITY. EZEKIEL 11:24 AND OTHER TEXTS YOU HEARD BEFORE, IN WHAT WAS SAID ABOUT BAPTISM; THEN WILL I SPRINKLE CLEAN WATER UPON YOU , AND THE REST; A NEW HEART ALSO WILL I GIVE YOU, AND A NEW SPIRIT WILL I PUT WITHIN YOU ; AND THEN IMMEDIATELY, AND I WILL PUT MY SPIRIT WITHIN YOU. AND AGAIN, THE HAND OF THE LORD WAS UPON ME, AND CARRIED ME OUT IN THE SPIRIT OF THE LORD EZEKIEL 37:1 .

31. HE ENDUED WITH WISDOM THE SOUL OF DANIEL, THAT YOUNG AS HE WAS HE SHOULD BECOME A JUDGE OF ELDERS. THE CHASTE SUSANNA WAS CONDEMNED AS A WANTON; THERE WAS NONE TO PLEAD HER CAUSE; FOR WHO WAS TO DELIVER HER FROM THE RULERS? SHE WAS LED AWAY TO DEATH, SHE WAS NOW IN THE HANDS OF THE EXECUTIONERS. BUT HER HELPER WAS AT HAND, THE COMFORTER, THE SPIRIT WHO SANCTIFIES EVERY RATIONAL NATURE. COME HITHER TO ME, HE SAYS TO DANIEL; YOUNG THOUGH THOU BE, CONVICT OLD MEN INFECTED WITH THE SINS OF YOUTH; FOR IT IS WRITTEN, GOD RAISED UP THE HOLY SPIRIT UPON A YOUNG STRIPLING ; AND NEVERTHELESS, (TO PASS ON QUICKLY,) BY THE SENTENCE OF DANIEL THAT CHASTE LADY WAS SAVED. WE BRING THIS FORWARD AS A TESTIMONY; FOR THIS IS NOT THE SEASON FOR EXPOUNDING. NEBUCHADNEZZAR ALSO KNEW THAT THE HOLY SPIRIT WAS IN DANIEL; FOR HE SAYS TO HIM, O BELTESHAZZAR, MASTER OF THE MAGICIANS, OF WHOM I KNOW, THAT THE HOLY SPIRIT OF GOD IS IN YOU. DANIEL 4:9 ONE THING HE SAID TRULY, AND ONE FALSELY; FOR THAT HE HAD THE HOLY SPIRIT WAS TRUE, BUT HE WAS NOT THE MASTER OF THE MAGICIANS, FOR HE WAS NO MAGICIAN, BUT WAS WISE THROUGH THE HOLY GHOST. AND BEFORE THIS ALSO, HE INTERPRETED TO HIM THE VISION OF THE IMAGE, WHICH HE WHO HAD SEEN IT HIMSELF KNEW NOT; FOR HE SAYS, TELL ME THE VISION, WHICH I WHO SAW IT KNOW NOT. YOU SEE THE POWER OF THE HOLY GHOST; THAT WHICH THEY WHO SAW IT, KNOW NOT, THEY WHO SAW IT NOT, KNOW AND INTERPRET.

32. AND INDEED IT WERE EASY TO COLLECT VERY MANY TEXTS OUT OF THE OLD TESTAMENT, AND TO DISCOURSE MORE LARGELY CONCERNING THE HOLY GHOST. BUT THE TIME IS SHORT; AND WE MUST BE CAREFUL OF THE PROPER LENGTH OF THE LECTURE. WHEREFORE, BEING FOR THE PRESENT CONTENT AWHILE WITH PASSAGES FROM THE OLD TESTAMENT, WE WILL, IF IT BE GOD'S PLEASURE, PROCEED IN THE NEXT LECTURE TO THE REMAINING TEXTS OUT OF THE NEW TESTAMENT. AND MAY THE GOD OF PEACE, THROUGH OUR LORD JESUS CHRIST, AND THROUGH THE LOVE OF THE SPIRIT, COUNT ALL OF YOU WORTHY OF HIS SPIRITUAL AND HEAVENLY GIFTS: — TO WHOM BE GLORY AND POWER FOR EVER AND EVER. AMEN.

CATECHETICAL LECTURE 17
CONTINUATION OF THE DISCOURSE ON THE HOLY GHOST.

1 CORINTHIANS 12:8

FOR TO ONE IS GIVEN BY THE SPIRIT THE WORD OF WISDOM, ETC.

1. IN THE PRECEDING LECTURE, ACCORDING TO OUR ABILITY WE SET BEFORE YOU, OUR BELOVED HEARERS, SOME SMALL PORTION OF THE TESTIMONIES CONCERNING THE HOLY GHOST; AND ON THE PRESENT OCCASION, WE WILL, IF IT BE GOD'S PLEASURE, PROCEED TO TREAT, AS FAR AS MAY BE, OF THOSE WHICH REMAIN OUT OF THE NEW TESTAMENT: AND AS THEN TO KEEP WITHIN DUE LIMIT OF YOUR ATTENTION WE RESTRAINED OUR EAGERNESS (FOR THERE IS NO SATIETY IN DISCOURSING CONCERNING THE HOLY GHOST), SO NOW AGAIN WE MUST SAY BUT A SMALL PART OF WHAT REMAINS. FOR NOW, AS WELL AS THEN, WE CANDIDLY OWN THAT OUR WEAKNESS IS OVERWHELMED BY THE MULTITUDE OF THINGS WRITTEN. NEITHER TODAY WILL WE USE THE SUBTLETIES OF MEN, FOR THAT IS UNPROFITABLE; BUT MERELY CALL TO MIND WHAT COMES FROM THE DIVINE SCRIPTURES; FOR THIS IS THE SAFEST COURSE, ACCORDING TO THE BLESSED APOSTLE PAUL, WHO SAYS, WHICH THINGS ALSO WE SPEAK, NOT IN WORDS WHICH MAN'S WISDOM TEACHES, BUT WHICH THE HOLY GHOST TEACHES, COMPARING SPIRITUAL THINGS WITH SPIRITUAL. 1 CORINTHIANS 2:13 THUS WE ACT LIKE TRAVELLERS OR VOYAGERS, WHO HAVING ONE GOAL TO A VERY LONG JOURNEY, THOUGH HASTENING ON WITH EAGERNESS, YET BY REASON OF HUMAN WEAKNESS ARE WONT TO TOUCH IN THEIR WAY AT VARIOUS CITIES OR HARBOURS.

2. THEREFORE THOUGH OUR DISCOURSES CONCERNING THE HOLY GHOST ARE DIVIDED, YET HE HIMSELF IS UNDIVIDED, BEING ONE AND THE SAME. FOR AS IN SPEAKING CONCERNING THE FATHER, AT ONE TIME WE TAUGHT HOW HE IS THE ONE ONLY CAUSE ; AND AT ANOTHER, HOW HE IS CALLED FATHER , OR ALMIGHTY ; AND AT ANOTHER, HOW HE IS THE CREATOR OF THE UNIVERSE; AND YET THE DIVISION OF THE LECTURES MADE NO DIVISION OF THE FAITH, IN THAT HE, THE OBJECT OF DEVOTION, BOTH WAS AND IS ONE — AND AGAIN, AS IN DISCOURSING CONCERNING THE ONLY-BEGOTTEN SON OF GOD WE TAUGHT AT ONE TIME CONCERNING HIS GODHEAD , AND AT ANOTHER CONCERNING HIS MANHOOD , DIVIDING INTO MANY DISCOURSES THE DOCTRINES CONCERNING OUR LORD JESUS CHRIST, YET PREACHING UNDIVIDED FAITH TOWARDS HIM — SO NOW ALSO THOUGH THE LECTURES CONCERNING THE HOLY SPIRIT ARE DIVIDED, YET WE PREACH FAITH UNDIVIDED TOWARDS HIM. FOR IT IS ONE AND THE SELF-SAME SPIRIT WHO DIVIDES HIS GIFTS TO EVERY MAN SEVERALLY AS HE WILL 1 CORINTHIANS 12:11, HIMSELF THE WHILE REMAINING UNDIVIDED. FOR THE COMFORTER IS NOT DIFFERENT FROM THE HOLY GHOST, BUT ONE AND THE SELF-SAME, CALLED BY VARIOUS NAMES; WHO LIVES AND SUBSISTS, AND SPEAKS, AND WORKS; AND OF ALL RATIONAL NATURES MADE BY GOD THROUGH CHRIST, BOTH OF ANGELS AND OF MEN, HE IS THE SANCTIFIER.

3. BUT LEST ANY FROM LACK OF LEARNING, SHOULD SUPPOSE FROM THE DIFFERENT TITLES OF THE HOLY GHOST THAT THESE ARE VARIOUS SPIRITS, AND NOT ONE AND THE SELF-SAME, WHICH ALONE THERE IS, THEREFORE THE CATHOLIC CHURCH GUARDING YOU BEFOREHAND HAS DELIVERED TO YOU IN THE PROFESSION OF THE FAITH, THAT YOU BELIEVE IN ONE HOLY GHOST THE COMFORTER, WHO SPOKE BY THE PROPHETS; THAT YOU MIGHT KNOW, THAT THOUGH HIS NAMES BE MANY, THE HOLY SPIRIT IS BUT ONE — OF WHICH NAMES, WE WILL NOW REHEARSE TO YOU A FEW OUT OF MANY.

4. HE IS CALLED THE SPIRIT, ACCORDING TO THE SCRIPTURE JUST NOW READ, FOR TO ONE IS GIVEN BY THE SPIRIT THE WORD OF WISDOM. 1 CORINTHIANS 12:8 HE IS CALLED THE SPIRIT OF TRUTH, AS THE SAVIOUR SAYS, WHEN HE, THE SPIRIT OF TRUTH, HAS COME. JOHN 16:13 HE IS CALLED ALSO THE COMFORTER, AS HE SAID, FOR IF I GO NOT AWAY, THE COMFORTER WILL NOT COME UNTO YOU. BUT THAT HE IS ONE AND THE SAME, THOUGH CALLED BY DIFFERENT TITLES, IS SHOWN PLAINLY FROM THE FOLLOWING. FOR THAT THE HOLY SPIRIT AND THE COMFORTER ARE THE SAME, IS DECLARED IN THOSE WORDS, BUT THE COMFORTER, WHICH IS THE HOLY GHOST JOHN 14:26; AND THAT THE COMFORTER IS THE SAME AS THE SPIRIT OF TRUTH, IS DECLARED, WHEN IT IS SAID, AND I WILL GIVE YOU ANOTHER COMFORTER, THAT HE MAY ABIDE WITH YOU FOR EVER, EVEN THE SPIRIT OF TRUTH ; AND AGAIN, BUT WHEN THE COMFORTER HAS COME WHOM I WILL SEND UNTO YOU FROM THE FATHER, EVEN THE SPIRIT OF TRUTH. AND HE IS CALLED THE SPIRIT OF GOD, ACCORDING AS IT IS WRITTEN, AND I SAW THE SPIRIT OF GOD DESCENDING JOHN 1:32; AND AGAIN, FOR AS MANY AS ARE LED BY THE SPIRIT OF GOD, THEY ARE THE SONS OF GOD. ROMANS 8:14 HE IS CALLED ALSO THE SPIRIT OF THE FATHER, AS THE SAVIOUR SAYS, FOR IT IS NOT YOU THAT SPEAK, BUT THE SPIRIT OF YOUR FATHER WHICH SPEAKS IN YOU MATTHEW 10:20; AND AGAIN PAUL SAYS, FOR THIS CAUSE I BOW MY KNEES UNTO THE FATHER, AND THE REST;... THAT HE WOULD GRANT YOU TO BE STRENGTHENED BY HIS SPIRIT. EPHESIANS 3:14-16 HE IS ALSO CALLED THE SPIRIT OF THE LORD, ACCORDING TO THAT WHICH PETER SPOKE, WHY IS IT THAT YOU HAVE AGREED TOGETHER TO TEMPT THE SPIRIT OF THE LORD ACTS 5:9? HE IS CALLED ALSO THE SPIRIT OF GOD AND CHRIST, AS PAUL WRITES, BUT YOU ARE NOT IN THE FLESH, BUT IN THE SPIRIT, IF SO BE THAT THE SPIRIT OF GOD DWELL IN YOU. BUT IF ANY MAN HAVE NOT THE SPIRIT OF CHRIST, HE IS NONE OF HIS. ROMANS 8:9 HE IS CALLED ALSO THE SPIRIT OF THE SON OF GOD, AS IT IS SAID, AND BECAUSE YOU ARE SONS, GOD HAS SENT FORTH THE SPIRIT OF HIS SON. GALATIANS 4:6 HE IS CALLED ALSO THE SPIRIT OF CHRIST, AS IT IS WRITTEN, SEARCHING WHAT OR WHAT MANNER OF TIME THE SPIRIT OF CHRIST WHICH WAS IN THEM DID SIGNIFY ; AND AGAIN, THROUGH YOUR PRAYER, AND THE SUPPLY OF THE SPIRIT OF JESUS CHRIST PHILIPPIANS 1:19 .

5. YOU WILL FIND MANY OTHER TITLES OF THE HOLY GHOST BESIDES. THUS HE IS CALLED THE SPIRIT OF HOLINESS, AS IT IS WRITTEN, ACCORDING TO THE SPIRIT OF HOLINESS. ROMANS 1:4 HE IS ALSO CALLED THE SPIRIT OF ADOPTION, AS PAUL SAYS, FOR YOU RECEIVED NOT THE SPIRIT OF BONDAGE AGAIN UNTO FEAR, BUT YOU RECEIVED THE SPIRIT OF ADOPTION, WHEREBY WE CRY, ABBA, FATHER. HE IS ALSO CALLED THE SPIRIT OF REVELATION, AS IT IS WRITTEN, MAY GIVE YOU THE SPIRIT OF WISDOM AND REVELATION IN THE KNOWLEDGE OF HIM. EPHESIANS 1:17 HE IS ALSO CALLED THE SPIRIT OF PROMISE, AS THE SAME PAUL SAYS, IN WHOM YOU ALSO AFTER THAT YOU BELIEVED, WERE SEALED WITH THE HOLY SPIRIT OF PROMISE. HE IS ALSO CALLED THE SPIRIT OF GRACE, AS WHEN HE SAYS AGAIN, AND HAS DONE DESPITE TO THE SPIRIT OF GRACE. HEBREWS 10:29 AND BY MANY OTHER SUCH-LIKE TITLES IS HE NAMED. AND YOU HEARD PLAINLY IN THE FOREGOING LECTURE, THAT IN THE PSALMS HE IS CALLED AT ONE TIME THE GOOD SPIRIT , AND AT ANOTHER THE PRINCELY SPIRIT ; AND IN ESAIAS HE WAS STYLED THE SPIRIT OF WISDOM AND UNDERSTANDING, OF COUNSEL, AND MIGHT, OF KNOWLEDGE, AND OF GODLINESS, AND OF THE FEAR OF GOD ISAIAH 11:2. BY ALL WHICH SCRIPTURES BOTH THOSE BEFORE AND THOSE NOW ALLEGED, IT IS ESTABLISHED, THAT THOUGH THE TITLES OF THE HOLY GHOST BE DIFFERENT, HE IS ONE AND THE SAME; LIVING AND SUBSISTING, AND ALWAYS PRESENT TOGETHER WITH THE FATHER AND THE SON ; NOT UTTERED OR BREATHED FROM THE MOUTH AND LIPS OF THE FATHER OR THE SON, NOR DISPERSED INTO THE AIR, BUT HAVING A REAL SUBSTANCE , HIMSELF SPEAKING, AND WORKING, AND DISPENSING, AND SANCTIFYING; EVEN AS THE ECONOMY OF SALVATION WHICH IS TO USWARD FROM THE FATHER AND THE SON AND THE HOLY GHOST, IS INSEPARABLE AND HARMONIOUS AND ONE, AS WE HAVE ALSO SAID BEFORE. FOR I WISH YOU TO KEEP IN MIND THOSE THINGS WHICH WERE LATELY SPOKEN, AND TO KNOW CLEARLY THAT THERE IS NOT ONE SPIRIT IN THE LAW AND THE PROPHETS, AND ANOTHER IN THE GOSPELS AND APOSTLES; BUT THAT IT IS ONE AND THE SELF-SAME HOLY SPIRIT, WHICH BOTH IN THE OLD AND IN THE NEW TESTAMENT, SPOKE THE DIVINE SCRIPTURES.

6. THIS IS THE HOLY GHOST, WHO CAME UPON THE HOLY VIRGIN MARY; FOR SINCE HE WHO WAS CONCEIVED WAS CHRIST THE ONLY-BEGOTTEN, THE POWER OF THE HIGHEST OVERSHADOWED HER, AND THE HOLY GHOST CAME UPON HER LUKE 1:35, AND SANCTIFIED HER, THAT SHE MIGHT BE ABLE TO RECEIVE HIM, BY WHOM ALL THINGS WERE MADE. JOHN 1:3 BUT I HAVE NO NEED OF MANY WORDS TO TEACH YOU THAT GENERATION WAS WITHOUT DEFILEMENT OR TAINT, FOR YOU HAVE LEARNED IT. IT IS GABRIEL WHO SAYS TO HER, I AM THE HERALD OF WHAT SHALL BE DONE, BUT HAVE NO PART IN THE WORK. THOUGH AN ARCHANGEL, I KNOW MY PLACE; AND THOUGH I JOYFULLY BID YOU ALL HAIL, YET HOW YOU SHALL BRING FORTH, IS NOT OF ANY GRACE OF MINE. THE HOLY GHOST SHALL COME UPON YOU, AND THE POWER OF THE HIGHEST SHALL OVERSHADOW YOU; THEREFORE ALSO THAT HOLY THING WHICH SHALL BE BORN OF YOU SHALL BE CALLED THE SON OF GOD LUKE 1:35 .

7. THIS HOLY SPIRIT WROUGHT IN ELISABETH; FOR HE RECOGNISES NOT VIRGINS ONLY, BUT MATRONS ALSO, SO THAT THEIR MARRIAGE BE LAWFUL. AND ELISABETH WAS FILLED WITH THE HOLY GHOST LUKE 1:41, AND PROPHESIED; AND THAT NOBLE HAND-MAIDEN SAYS OF HER OWN LORD, AND WHENCE IS THIS TO ME, THAT THE MOTHER OF MY LORD SHOULD COME TO ME ? FOR ELISABETH COUNTED HERSELF BLESSED. FILLED WITH THIS HOLY SPIRIT, ZACHARIAS ALSO, THE FATHER OF JOHN, PROPHESIED , TELLING HOW MANY GOOD THINGS THE ONLY-BEGOTTEN SHOULD PROCURE, AND THAT JOHN SHOULD BE HIS HARBINGER THROUGH BAPTISM. BY THIS HOLY GHOST ALSO IT WAS REVEALED TO JUST SYMEON, THAT HE SHOULD NOT SEE DEATH, TILL HE HAD SEEN THE LORD'S CHRIST LUKE 2:26-35; AND HE RECEIVED HIM IN HIS ARMS, AND BORE CLEAR TESTIMONY IN THE TEMPLE CONCERNING HIM.

8. AND JOHN ALSO, WHO HAD BEEN FILLED WITH THE HOLY GHOST FROM HIS MOTHER'S WOMB , WAS FOR THIS CAUSE SANCTIFIED, THAT HE MIGHT BAPTIZE THE LORD; NOT GIVING THE SPIRIT HIMSELF, BUT PREACHING GLAD TIDINGS OF HIM WHO GIVES THE SPIRIT. FOR HE SAYS, I INDEED BAPTIZE YOU WITH WATER UNTO REPENTANCE, BUT HE THAT COMES AFTER ME, AND THE REST; HE SHALL BAPTIZE YOU WITH THE HOLY GHOST AND WITH FIRE. MATTHEW 3:11 BUT WHEREFORE WITH FIRE? BECAUSE THE DESCENT OF THE HOLY GHOST WAS IN FIERY TONGUES; CONCERNING WHICH THE LORD SAYS JOYFULLY, I HAVE COME TO SEND FIRE ON THE EARTH; AND WHAT WILL I, IF IT BE ALREADY KINDLED LUKE 12:49?

9. THIS HOLY GHOST CAME DOWN WHEN THE LORD WAS BAPTIZED, THAT THE DIGNITY OF HIM WHO WAS BAPTIZED MIGHT NOT BE HIDDEN; AS JOHN SAYS, BUT HE WHICH SENT ME TO BAPTIZE WITH WATER, THE SAME SAID TO ME, UPON WHOMSOEVER YOU SHALL SEE THE SPIRIT DESCENDING AND REMAINING UPON HIM, THE SAME IS HE WHICH BAPTIZES WITH THE HOLY GHOST. JOHN 1:33 BUT SEE WHAT SAYS THE GOSPEL; THE HEAVENS WERE OPENED; THEY WERE OPENED BECAUSE OF THE DIGNITY OF HIM WHO DESCENDED; FOR, LO, HE SAYS, THE HEAVENS WERE OPENED, AND HE SAW THE SPIRIT OF GOD DESCENDING AS A DOVE, AND LIGHTING UPON HIM MATTHEW 3:16: THAT IS, WITH VOLUNTARY MOTION IN HIS DESCENT. FOR IT WAS FIT, AS SOME HAVE INTERPRETED, THAT THE PRIMACY AND FIRST-FRUITS OF THE HOLY SPIRIT PROMISED TO THE BAPTIZED SHOULD BE CONFERRED UPON THE MANHOOD OF THE SAVIOUR, WHO IS THE GIVER OF SUCH GRACE. BUT PERHAPS HE CAME DOWN IN THE FORM OF A DOVE, AS SOME SAY, TO EXHIBIT A FIGURE OF THAT DOVE WHO IS PURE AND INNOCENT AND UNDEFILED, AND ALSO HELPS THE PRAYERS FOR THE CHILDREN SHE HAS BEGOTTEN, AND FOR FORGIVENESS

OF SINS ; EVEN AS IT WAS EMBLEMATICALLY FORETOLD THAT CHRIST SHOULD BE THUS MANIFESTED IN THE APPEARANCE OF HIS EYES; FOR IN THE CANTICLES SHE CRIES CONCERNING THE BRIDEGROOM, AND SAYS, YOUR EYES ARE AS DOVES BY THE RIVERS OF WATER.

10. OF THIS DOVE, THE DOVE OF NOE, ACCORDING TO SOME, WAS IN PART A FIGURE. FOR AS IN HIS TIME BY MEANS OF WOOD AND OF WATER THERE CAME SALVATION TO THEMSELVES, AND THE BEGINNING OF A NEW GENERATION, AND THE DOVE RETURNED TO HIM TOWARDS EVENING WITH AN OLIVE BRANCH; THUS, SAY THEY, THE HOLY GHOST ALSO DESCENDED UPON THE TRUE NOE, THE AUTHOR OF THE SECOND BIRTH, WHO DRAWS TOGETHER INTO ONE THE WILLS OF ALL NATIONS, OF WHOM THE VARIOUS DISPOSITIONS OF THE ANIMALS IN THE ARK WERE A FIGURE:— HIM AT WHOSE COMING THE SPIRITUAL WOLVES FEED WITH THE LAMBS, IN WHOSE CHURCH THE CALF, AND THE LION, AND THE OX, FEED IN THE SAME PASTURE, AS WE BEHOLD TO THIS DAY THE RULERS OF THE WORLD GUIDED AND TAUGHT BY CHURCHMEN. THE SPIRITUAL DOVE THEREFORE, AS SOME INTERPRET, CAME DOWN AT THE SEASON OF HIS BAPTISM, THAT HE MIGHT SHOW THAT IT IS HE WHO BY THE WOOD OF THE CROSS SAVES THEM WHO BELIEVE, HE WHO AT EVENTIDE SHOULD GRANT SALVATION THROUGH HIS DEATH.

11. AND THESE THINGS PERHAPS SHOULD BE OTHERWISE EXPLAINED; BUT NOW AGAIN WE MUST HEAR THE WORDS OF THE SAVIOUR HIMSELF CONCERNING THE HOLY GHOST. FOR HE SAYS, UNLESS A MAN BE BORN OF WATER AND OF THE SPIRIT, HE CANNOT ENTER INTO THE KINGDOM OF GOD. JOHN 3:5 AND THAT THIS GRACE IS FROM THE FATHER, HE THUS STATES, HOW MUCH MORE SHALL YOUR HEAVENLY FATHER GIVE THE HOLY SPIRIT TO THEM THAT ASK HIM. LUKE 11:13 AND THAT WE OUGHT TO WORSHIP GOD IN THE SPIRIT, HE SHOWS THUS, BUT THE HOUR COMES AND NOW IS, WHEN THE TRUE WORSHIPPERS SHALL WORSHIP THE FATHER IN SPIRIT AND IN TRUTH; FOR THE FATHER ALSO SEEKS SUCH TO WORSHIP HIM. GOD IS A SPIRIT; AND THEY THAT WORSHIP HIM MUST WORSHIP HIM IN SPIRIT AND IN TRUTH. JOHN 4:23 AND AGAIN, BUT IF I BY THE SPIRIT OF GOD CAST OUT DEVILS MATTHEW 12:28; AND IMMEDIATELY AFTERWARDS, THEREFORE I SAY UNTO YOU, ALL MANNER OF SIN AND BLASPHEMY SHALL BE FORGIVEN UNTO MEN; BUT THE BLASPHEMY AGAINST THE HOLY GHOST SHALL NOT BE FORGIVEN. AND WHOSOEVER SHALL SPEAK A WORD AGAINST THE SON OF MAN, IT SHALL BE FORGIVEN HIM; BUT WHOSOEVER SHALL SPEAK A WORD AGAINST THE HOLY GHOST, IT SHALL NOT BE FORGIVEN HIM, NEITHER IN THIS WORLD, NEITHER IN THE WORLD TO COME. AND AGAIN HE SAYS, AND I WILL PRAY THE FATHER, AND HE SHALL GIVE YOU ANOTHER COMFORTER, THAT HE MAY BE WITH YOU FOR EVER, THE SPIRIT OF TRUTH; WHOM THE WORLD CANNOT RECEIVE, BECAUSE IT SEES HIM NOT, NEITHER KNOWS HIM; BUT YOU KNOW HIM, FOR HE ABIDES WITH YOU, AND SHALL BE IN YOU. JOHN 14:16 AND AGAIN HE SAYS, THESE THINGS HAVE I SPOKEN UNTO YOU BEING YET PRESENT WITH YOU. BUT THE COMFORTER, WHICH IS THE HOLY GHOST, WHOM THE FATHER WILL SEND IN MY NAME, HE SHALL TEACH YOU ALL THINGS, AND BRING TO YOUR REMEMBRANCE ALL THINGS THAT I SAID TO YOU. AND AGAIN HE SAYS, BUT WHEN THE COMFORTER HAS COME, WHOM I WILL SEND UNTO YOU FROM THE FATHER, EVEN THE SPIRIT OF TRUTH, WHICH PROCEEDS FROM THE FATHER, HE SHALL TESTIFY OF ME. AND AGAIN THE SAVIOUR SAYS, FOR IF I GO NOT AWAY, THE COMFORTER WILL NOT COME UNTO YOU. .... AND WHEN HE HAS COME, HE WILL CONVINCE THE WORLD OF SIN, OF RIGHTEOUSNESS, AND OF JUDGMENT ; AND AFTERWARDS AGAIN, I HAVE YET MANY THINGS TO SAY UNTO YOU, BUT YOU CANNOT BEAR THEM NOW. HOWBEIT, WHEN HE THE SPIRIT OF TRUTH HAS COME, HE WILL DECLARE UNTO YOU ALL THE TRUTH; FOR HE SHALL NOT SPEAK FROM HIMSELF; BUT WHATSOEVER HE SHALL HEAR THAT SHALL HE SPEAK, AND HE SHALL ANNOUNCE UNTO YOU THE THINGS TO COME. HE SHALL GLORIFY ME, FOR HE SHALL TAKE OF MINE, AND SHALL ANNOUNCE IT UNTO YOU. ALL THINGS THAT THE FATHER HAS ARE MINE; THEREFORE SAID I, THAT HE SHALL TAKE OF MINE, AND SHALL ANNOUNCE IT UNTO YOU. I HAVE READ TO YOU NOW THE UTTERANCES OF THE ONLY-BEGOTTEN HIMSELF, THAT YOU MAY NOT GIVE HEED TO MEN'S WORDS.

12. THE FELLOWSHIP OF THIS HOLY SPIRIT HE BESTOWED ON THE APOSTLES; FOR IT IS WRITTEN, AND WHEN HE HAD SAID THIS, HE BREATHED ON THEM, AND SAYS UNTO THEM, RECEIVE THE HOLY GHOST: WHOSE SOEVER SINS YOU REMIT, THEY ARE REMITTED UNTO THEM; AND WHOSE SOEVER SINS YOU RETAIN, THEY ARE RETAINED. JOHN 20:22 THIS WAS THE SECOND TIME HE BREATHED ON MAN (HIS FIRST BREATH HAVING BEEN STIFLED THROUGH WILFUL SINS); THAT THE SCRIPTURE MIGHT BE FULFILLED, HE WENT UP BREATHING UPON YOUR FACE, AND DELIVERING YOU FROM AFFLICTION. BUT WHENCE WENT HE UP? FROM HADES; FOR THUS THE GOSPEL RELATES, THAT THEN AFTER HIS RESURRECTION HE BREATHED ON THEM. BUT THOUGH HE BESTOWED HIS GRACE THEN, HE WAS TO LAVISH IT YET MORE BOUNTIFULLY; AND HE SAYS TO THEM, I AM READY TO GIVE IT EVEN NOW, BUT THE VESSEL CANNOT YET HOLD IT; FOR A WHILE THEREFORE RECEIVE YE AS MUCH GRACE AS YOU CAN BEAR; AND LOOK FORWARD FOR YET MORE; BUT TARRY YE IN THE CITY OF JERUSALEM, UNTIL YE BE CLOTHED WITH POWER FROM ON HIGH. LUKE 24:39 RECEIVE IT IN PART NOW; THEN, YOU SHALL WEAR IT IN ITS FULLNESS. FOR HE WHO RECEIVES, OFTEN POSSESSES THE GIFT BUT IN PART; BUT HE WHO IS CLOTHED, IS COMPLETELY ENFOLDED BY HIS ROBE. FEAR NOT, HE SAYS, THE WEAPONS AND DARTS OF THE DEVIL; FOR YOU SHALL BEAR WITH YOU THE POWER OF THE HOLY GHOST. BUT REMEMBER WHAT WAS LATELY SAID, THAT THE HOLY GHOST IS NOT DIVIDED, BUT ONLY THE GRACE WHICH IS GIVEN BY HIM.

13. JESUS THEREFORE WENT UP INTO HEAVEN, AND FULFILLED THE PROMISE. FOR HE SAID TO THEM, I WILL PRAY THE FATHER, AND HE SHALL GIVE YOU ANOTHER COMFORTER. JOHN 14:16 SO THEY WERE SITTING, LOOKING FOR THE COMING OF THE HOLY GHOST; AND WHEN THE DAY OF PENTECOST WAS FULLY COME, HERE, IN THIS CITY OF JERUSALEM, — (FOR THIS HONOUR ALSO BELONGS TO US ; AND WE SPEAK NOT OF THE GOOD THINGS WHICH HAVE HAPPENED AMONG OTHERS, BUT OF THOSE WHICH HAVE BEEN VOUCHSAFED AMONG OURSELVES,)— ON THE DAY OF PENTECOST, I SAY, THEY WERE SITTING, AND THE COMFORTER CAME DOWN FROM HEAVEN, THE GUARDIAN AND SANCTIFIER OF THE CHURCH, THE RULER OF SOULS, THE PILOT OF THE TEMPEST-TOSSED, WHO LEADS THE WANDERERS TO THE LIGHT, AND PRESIDES OVER THE COMBATANTS, AND CROWNS THE VICTORS.

14. BUT HE CAME DOWN TO CLOTHE THE APOSTLES WITH POWER, AND TO BAPTIZE THEM; FOR THE LORD SAYS, YOU SHALL BE BAPTIZED WITH THE HOLY GHOST NOT MANY DAYS HENCE. ACTS 1:5 THIS GRACE WAS NOT IN PART, BUT HIS POWER WAS IN FULL PERFECTION; FOR AS HE WHO PLUNGES INTO THE WATERS AND IS BAPTIZED IS ENCOMPASSED ON ALL SIDES BY THE WATERS, SO WERE THEY ALSO BAPTIZED COMPLETELY BY THE HOLY GHOST. THE WATER HOWEVER FLOWS ROUND THE OUTSIDE ONLY, BUT THE SPIRIT BAPTIZES ALSO THE SOUL WITHIN, AND THAT COMPLETELY. AND WHEREFORE DO YOU WONDER? TAKE AN EXAMPLE FROM MATTER; POOR INDEED AND COMMON, YET USEFUL FOR THE SIMPLER SORT. IF THE FIRE PASSING IN THROUGH THE MASS OF THE IRON MAKES THE WHOLE OF IT FIRE, SO THAT WHAT WAS COLD BECOMES BURNING AND WHAT WAS BLACK IS MADE BRIGHT — IF FIRE WHICH IS A BODY THUS PENETRATES AND WORKS WITHOUT HINDRANCE IN IRON WHICH IS ALSO A BODY, WHY WONDER THAT THE HOLY GHOST ENTERS INTO THE VERY INMOST RECESSES OF THE SOUL?

15. AND LEST MEN SHOULD BE IGNORANT OF THE GREATNESS OF THE MIGHTY GIFT COMING DOWN TO THEM, THERE SOUNDED AS IT WERE A HEAVENLY TRUMPET, FOR SUDDENLY THERE CAME FROM HEAVEN A SOUND AS OF THE RUSHING OF A MIGHTY WIND ACTS 2:2, SIGNIFYING THE PRESENCE OF HIM WHO WAS TO GRANT POWER UNTO MEN TO SEIZE WITH VIOLENCE THE KINGDOM OF GOD; THAT BOTH THEIR EYES MIGHT SEE THE FIERY TONGUES, AND THEIR EARS HEAR THE SOUND. AND IT FILLED ALL THE HOUSE WHERE THEY WERE SITTING; FOR THE HOUSE BECAME THE VESSEL OF THE SPIRITUAL WATER; AS THE DISCIPLES SAT WITHIN, THE WHOLE HOUSE WAS FILLED. THUS THEY WERE ENTIRELY BAPTIZED ACCORDING TO THE PROMISE, AND INVESTED SOUL AND BODY WITH A DIVINE GARMENT OF SALVATION. AND THERE APPEARED UNTO THEM CLOVEN TONGUES LIKE AS OF FIRE, AND IT SAT UPON EACH OF THEM; AND THEY WERE ALL FILLED WITH THE HOLY GHOST. THEY PARTOOK OF FIRE, NOT OF BURNING BUT OF SAVING FIRE; OF FIRE WHICH CONSUMES THE THORNS OF SINS, BUT GIVES LUSTRE TO THE SOUL. THIS IS NOW COMING UPON YOU ALSO, AND THAT TO STRIP AWAY AND CONSUME YOUR SINS WHICH ARE LIKE THORNS, AND TO BRIGHTEN YET MORE THAT PRECIOUS POSSESSION OF YOUR SOULS, AND TO GIVE YOU GRACE; FOR HE GAVE IT THEN TO THE APOSTLES. AND HE SAT UPON THEM IN THE FORM OF FIERY TONGUES, THAT THEY MIGHT CROWN THEMSELVES WITH NEW AND SPIRITUAL DIADEMS BY FIERY TONGUES UPON THEIR HEADS. A FIERY SWORD BARRED OF OLD THE GATES OF PARADISE; A FIERY TONGUE WHICH BROUGHT SALVATION RESTORED THE GIFT.

16. AND THEY BEGAN TO SPEAK WITH OTHER TONGUES AS THE SPIRIT GAVE THEM UTTERANCE. THE GALILEAN PETER OR ANDREW SPOKE PERSIAN OR MEDIAN. JOHN AND THE REST OF THE APOSTLES SPOKE EVERY TONGUE TO THOSE OF GENTILE EXTRACTION; FOR NOT IN OUR TIME HAVE MULTITUDES OF STRANGERS FIRST BEGUN TO ASSEMBLE HERE FROM ALL QUARTERS, BUT THEY HAVE DONE SO SINCE THAT TIME. WHAT TEACHER CAN BE FOUND SO GREAT AS TO TEACH MEN ALL AT ONCE THINGS WHICH THEY HAVE NOT LEARNED? SO MANY YEARS ARE THEY IN LEARNING BY GRAMMAR AND OTHER ARTS TO SPEAK ONLY GREEK WELL; NOR YET DO ALL SPEAK THIS EQUALLY WELL; THE RHETORICIAN PERHAPS SUCCEEDS IN SPEAKING WELL, AND THE GRAMMARIAN SOMETIMES NOT WELL, AND THE SKILFUL GRAMMARIAN IS IGNORANT OF THE SUBJECTS OF PHILOSOPHY. BUT THE HOLY SPIRIT TAUGHT THEM MANY LANGUAGES AT ONCE, LANGUAGES WHICH IN ALL THEIR LIFE THEY NEVER KNEW. THIS IS IN TRUTH VAST WISDOM, THIS IS POWER DIVINE. WHAT A CONTRAST OF THEIR LONG IGNORANCE IN TIME PAST TO THEIR SUDDEN, COMPLETE AND VARIED AND UNACCUSTOMED EXERCISE OF THESE LANGUAGES!

17. THE MULTITUDE OF THE HEARERS WAS CONFOUNDED — IT WAS A SECOND CONFUSION, IN THE ROOM OF THAT FIRST EVIL ONE AT BABYLON. FOR IN THAT CONFUSION OF TONGUES THERE WAS DIVISION OF PURPOSE, BECAUSE THEIR THOUGHT WAS AT ENMITY WITH GOD; BUT HERE MINDS WERE RESTORED AND UNITED, BECAUSE THE OBJECT OF INTEREST WAS GODLY. THE MEANS OF FALLING WERE THE MEANS OF RECOVERY. WHEREFORE THEY MARVELLED, SAYING ACTS 2:8, HOW HEAR WE THEM SPEAKING? NO MARVEL IF YOU BE IGNORANT; FOR EVEN NICODEMUS WAS IGNORANT OF THE COMING OF THE SPIRIT, AND TO HIM IT WAS SAID, THE SPIRIT BREATHES WHERE IT LISTS, AND YOU HEAR THE VOICE THEREOF, BUT CANNOT TELL WHENCE IT COMES, AND WHITHER IT GOES ; BUT IF, EVEN THOUGH I HEAR HIS VOICE, I KNOW NOT WHENCE HE COMES, HOW CAN I EXPLAIN, WHAT HE IS HIMSELF IN SUBSTANCE?

18. BUT OTHERS MOCKING SAID, THEY ARE FULL OF NEW WINE ACTS 2:13, AND THEY SPOKE TRULY THOUGH IN MOCKERY. FOR IN TRUTH THE WINE WAS NEW, EVEN THE GRACE OF THE NEW TESTAMENT; BUT THIS NEW WINE WAS FROM A SPIRITUAL VINE, WHICH HAD OFTENTIMES ERE THIS BORNE FRUIT IN PROPHETS, AND HAD BUDDED IN THE NEW TESTAMENT. FOR AS IN THINGS SENSIBLE, THE VINE EVER REMAINS THE SAME, BUT BEARS NEW FRUITS IN ITS SEASONS, SO ALSO THE SELF-SAME SPIRIT CONTINUING WHAT HE IS, AS HE HAD OFTEN WROUGHT IN PROPHETS, NOW MANIFESTED A NEW AND MARVELLOUS WORK. FOR THOUGH HIS GRACE HAD COME BEFORE TO THE FATHERS ALSO, YET HERE IT CAME EXUBERANTLY; FOR FORMERLY MEN ONLY PARTOOK OF THE HOLY GHOST, BUT NOW THEY WERE BAPTIZED COMPLETELY.

19. BUT PETER WHO HAD THE HOLY GHOST, AND WHO KNEW WHAT HE POSSESSED, SAYS, MEN OF ISRAEL, YOU WHO PREACH JOEL, BUT KNOW NOT THE THINGS WHICH ARE WRITTEN, THESE MEN ARE NOT DRUNKEN AS YOU SUPPOSE. DRUNKEN THEY ARE, NOT HOWEVER AS YOU SUPPOSE, BUT ACCORDING TO THAT WHICH IS WRITTEN, THEY SHALL BE DRUNKEN WITH THE FATNESS OF YOUR HOUSE; AND YOU SHALL MAKE THEM DRINK OF THE TORRENTS OF YOUR PLEASURE. THEY ARE DRUNKEN, WITH A SOBER DRUNKENNESS, DEADLY TO SIN AND LIFE-GIVING TO THE HEART, A DRUNKENNESS CONTRARY TO THAT OF THE BODY; FOR THIS LAST CAUSES FORGETFULNESS EVEN OF WHAT WAS KNOWN, BUT THAT BESTOWS THE KNOWLEDGE EVEN OF WHAT WAS NOT KNOWN. THEY ARE DRUNKEN, FOR THEY HAVE DRUNK THE WINE OF THE SPIRITUAL VINE, WHICH SAYS, I AM THE VINE AND YOU ARE THE BRANCHES. JOHN 15:5 BUT IF YOU ARE NOT PERSUADED BY ME, UNDERSTAND WHAT I TELL YOU FROM THE VERY TIME OF THE DAY; FOR IT IS THE THIRD HOUR OF THE DAY. FOR HE WHO, AS MARK RELATES, WAS CRUCIFIED AT THE THIRD HOUR, NOW AT THE THIRD HOUR SENT DOWN HIS GRACE. FOR HIS GRACE IS NOT OTHER THAN THE SPIRIT'S GRACE, BUT HE WHO WAS THEN CRUCIFIED, WHO ALSO GAVE THE PROMISE, MADE GOOD THAT WHICH HE PROMISED. AND IF YOU WOULD RECEIVE A TESTIMONY ALSO, LISTEN, HE SAYS: BUT THIS IS THAT WHICH WAS SPOKEN BY THE PROPHET JOEL; AND IT SHALL COME TO PASS AFTER THIS, SAYS GOD, I WILL POUR FORTH OF MY SPIRIT JOEL 2:28 — (AND THIS WORD, I WILL POUR FORTH, IMPLIED A RICH GIFT; FOR GOD GIVES NOT THE SPIRIT BY MEASURE, FOR THE FATHER LOVES THE SON, AND HAS GIVEN ALL THINGS INTO HIS HAND JOHN 3:34-35; AND HE HAS GIVEN HIM THE POWER ALSO OF BESTOWING THE GRACE OF THE ALL-HOLY SPIRIT ON WHOMSOEVER HE WILL) — I WILL POUR FORTH OF MY SPIRIT UNTO ALL FLESH, AND YOUR SONS AND YOUR DAUGHTERS SHALL PROPHESY; AND AFTERWARDS, YEA, AND ON MY SERVANTS AND ON MY HANDMAIDENS I WILL POUR OUT IN THOSE DAYS OF MY SPIRIT, AND THEY SHALL PROPHESY JOEL 2:29 . THE HOLY GHOST IS NO RESPECTER OF PERSONS; FOR HE SEEKS NOT DIGNITIES, BUT PIETY OF SOUL. LET NEITHER THE RICH BE PUFFED UP, NOR THE POOR DEJECTED, BUT ONLY LET EACH PREPARE HIMSELF FOR RECEPTION OF THE HEAVENLY GIFT.

20. WE HAVE SAID MUCH TODAY, AND PERCHANCE YOU ARE WEARY OF LISTENING; YET MORE STILL REMAINS. AND IN TRUTH FOR THE DOCTRINE OF THE HOLY GHOST THERE WERE NEED OF A THIRD LECTURE; AND OF MANY BESIDES. BUT WE MUST HAVE YOUR INDULGENCE ON BOTH POINTS. FOR AS THE HOLY FESTIVAL OF EASTER IS NOW AT HAND WE HAVE THIS DAY LENGTHENED OUR DISCOURSE AND YET WE HAD NOT ROOM TO BRING BEFORE YOU ALL THE TESTIMONIES FROM THE NEW TESTAMENT WHICH WE OUGHT. FOR MANY PASSAGES ARE STILL TO COME FROM THE ACTS OF THE APOSTLES IN WHICH THE GRACE OF THE HOLY GHOST WROUGHT MIGHTILY IN PETER AND IN ALL THE APOSTLES TOGETHER; MANY ALSO FROM THE CATHOLIC EPISTLES, AND THE FOURTEEN EPISTLES OF PAUL; OUT OF ALL WHICH WE WILL NOW ENDEAVOUR TO GATHER A FEW, LIKE FLOWERS FROM A LARGE MEADOW, MERELY BY WAY OF REMEMBRANCE.

21. FOR IN THE POWER OF THE HOLY GHOST, BY THE WILL OF FATHER AND SON, PETER STOOD WITH THE ELEVEN, AND LIFTING UP HIS VOICE, (ACCORDING TO THE TEXT, LIFT UP YOUR VOICE WITH STRENGTH, YOU THAT BRINGEST GOOD TIDINGS TO JERUSALEM ISAIAH 40:9), CAPTURED IN THE SPIRITUAL NET OF HIS WORDS, ABOUT THREE THOUSAND SOULS. SO GREAT WAS THE GRACE WHICH WROUGHT IN ALL THE APOSTLES TOGETHER, THAT, OUT OF THE JEWS, THOSE CRUCIFIERS OF CHRIST, THIS GREAT NUMBER BELIEVED, AND WERE BAPTIZED IN THE NAME OF CHRIST, AND CONTINUED STEADFASTLY IN THE APOSTLES' DOCTRINE AND IN THE PRAYERS. ACTS 2:42 AND AGAIN IN THE SAME POWER OF THE HOLY GHOST, PETER AND JOHN WENT UP INTO THE TEMPLE AT THE HOUR OF PRAYER, WHICH WAS THE NINTH HOUR , AND IN THE NAME OF JESUS HEALED THE MAN AT THE BEAUTIFUL GATE, WHO HAD BEEN LAME FROM HIS MOTHER'S WOMB FOR FORTY YEARS; THAT IT MIGHT BE FULFILLED WHICH WAS SPOKEN, THEN SHALL THE LAME MAN LEAP AS AN HART. ISAIAH 35:6 AND THUS, AS THEY CAPTURED IN THE SPIRITUAL NET OF THEIR DOCTRINE FIVE THOUSAND BELIEVERS AT ONCE, SO THEY CONFUTED THE MISGUIDED RULERS OF THE PEOPLE AND CHIEF PRIESTS, AND THAT, NOT THROUGH THEIR OWN WISDOM, FOR THEY WERE UNLEARNED AND IGNORANT MEN ACTS 4:13, BUT THROUGH THE MIGHTY POWER OF THE HOLY GHOST; FOR IT IS WRITTEN, THEN

PETER FILLED WITH THE HOLY GHOST SAID TO THEM. SO GREAT ALSO WAS THE GRACE OF THE HOLY GHOST, WHICH WROUGHT BY MEANS OF THE TWELVE APOSTLES IN THEM WHO BELIEVED, THAT THEY WERE OF ONE HEART AND OF ONE SOUL , AND THEIR ENJOYMENT OF THEIR GOODS WAS COMMON, THE POSSESSORS PIOUSLY OFFERING THE PRICES OF THEIR POSSESSIONS, AND NO ONE AMONG THEM WANTING ANYTHING; WHILE ANANIAS AND SAPPHIRA, WHO ATTEMPTED TO LIE TO THE HOLY GHOST, UNDERWENT THEIR BEFITTING PUNISHMENT.

22. AND BY THE HANDS OF THE APOSTLES WERE MANY SIGNS AND WONDERS WROUGHT AMONG THE PEOPLE. ACTS 5:12 AND SO GREAT WAS THE SPIRITUAL GRACE SHED AROUND THE APOSTLES, THAT GENTLE AS THEY WERE, THEY WERE THE OBJECTS OF DREAD; FOR OF THE REST DARED NO MAN JOIN HIMSELF TO THEM; BUT THE PEOPLE MAGNIFIED THEM; AND MULTITUDES WERE ADDED OF THOSE WHO BELIEVED ON THE LORD, BOTH OF MEN AND WOMEN; AND THE STREETS WERE FILLED WITH THE SICK ON THEIR BEDS AND COUCHES, THAT AS PETER PASSED BY, AT LEAST HIS SHADOW MIGHT OVERSHADOW SOME OF THEM. AND THE MULTITUDE ALSO OF THE CITIES ROUND ABOUT CAME UNTO THIS HOLY JERUSALEM, BRINGING SICK FOLK, AND THEM THAT WERE VEXED WITH UNCLEAN SPIRITS, AND THEY WERE HEALED EVERY ONE IN THIS POWER OF THE HOLY GHOST.

23. AGAIN, AFTER THE TWELVE APOSTLES HAD BEEN CAST INTO PRISON BY THE CHIEF PRIESTS FOR PREACHING CHRIST, AND HAD BEEN MARVELLOUSLY DELIVERED FROM IT AT NIGHT BY AN ANGEL, AND WERE BROUGHT BEFORE THEM IN THE JUDGMENT HALL FROM THE TEMPLE, THEY FEARLESSLY REBUKED THEM IN THEIR DISCOURSE TO THEM CONCERNING CHRIST, AND ADDED THIS, THAT GOD HAS ALSO GIVEN HIS HOLY SPIRIT TO THEM THAT OBEY HIM. AND WHEN THEY HAD BEEN SCOURGED, THEY WENT THEIR WAY REJOICING, AND CEASED NOT TO TEACH AND PREACH JESUS AS THE CHRIST ACTS 5:42 .

24. AND IT WAS NOT IN THE TWELVE APOSTLES ONLY THAT THE GRACE OF THE HOLY SPIRIT WROUGHT, BUT ALSO IN THE FIRST-BORN CHILDREN OF THIS ONCE BARREN CHURCH, I MEAN THE SEVEN DEACONS; FOR THESE ALSO WERE CHOSEN, AS IT IS WRITTEN, BEING FULL OF THE HOLY GHOST AND OF WISDOM. OF WHOM STEPHEN, RIGHTLY SO NAMED , THE FIRST FRUITS OF THE MARTYRS, A MAN FULL OF FAITH AND OF THE HOLY GHOST, WROUGHT GREAT WONDERS AND MIRACLES AMONG THE PEOPLE, AND VANQUISHED THOSE WHO DISPUTED WITH HIM; FOR THEY WERE NOT ABLE TO RESIST THE WISDOM AND THE SPIRIT BY WHICH HE SPOKE. BUT WHEN HE WAS MALICIOUSLY ACCUSED AND BROUGHT TO THE JUDGMENT HALL, HE WAS RADIANT WITH ANGELIC BRIGHTNESS; FOR ALL THEY WHO SAT IN THE COUNCIL, LOOKING STEADFASTLY ON HIM, SAW HIS FACE, AS IT HAD BEEN THE FACE OF AN ANGEL. AND HAVING BY HIS WISE DEFENSE CONFUTED THE JEWS, THOSE STIFFNECKED MEN, UNCIRCUMCISED IN HEART AND EARS, EVER RESISTING THE HOLY GHOST , HE BEHELD THE HEAVENS OPENED, AND SAW THE SON OF MAN STANDING ON THE RIGHT HAND OF GOD. HE SAW HIM, NOT BY HIS OWN POWER, BUT, AS THE DIVINE SCRIPTURE SAYS, BEING FULL OF THE HOLY GHOST, HE LOOKED UP STEADFASTLY INTO HEAVEN, AND SAW THE GLORY OF GOD, AND JESUS STANDING ON THE RIGHT HAND OF GOD.

25. IN THIS POWER OF THE HOLY GHOST, PHILIP ALSO IN THE NAME OF CHRIST AT ONE TIME IN THE CITY OF SAMARIA DROVE AWAY THE UNCLEAN SPIRITS, CRYING OUT WITH A LOUD VOICE; AND HEALED THE PALSIED AND THE LAME, AND BROUGHT TO CHRIST GREAT MULTITUDES OF THEM THAT BELIEVE. TO WHOM PETER AND JOHN CAME DOWN, AND WITH PRAYER, AND THE LAYING ON OF HANDS, IMPARTED THE FELLOWSHIP OF THE HOLY GHOST, FROM WHICH SIMON MAGUS ALONE WAS DECLARED AN ALIEN, AND THAT JUSTLY. AND AT ANOTHER TIME PHILIP WAS CALLED BY THE ANGEL OF THE LORD IN THE WAY, FOR THE SAKE OF THAT MOST GODLY ETHIOPIAN, THE EUNUCH, AND HEARD DISTINCTLY THE SPIRIT HIMSELF SAYING, GO NEAR, AND JOIN YOURSELF TO THIS CHARIOT. HE INSTRUCTED THE EUNUCH, AND BAPTIZED HIM, AND SO HAVING SENT INTO ETHIOPIA A HERALD OF CHRIST, ACCORDING AS IT IS WRITTEN, ETHIOPIA SHALL SOON STRETCH OUT HER HAND UNTO GOD , HE WAS CAUGHT AWAY BY THE ANGEL, AND PREACHED THE GOSPEL IN THE CITIES IN SUCCESSION.

26. WITH THIS HOLY SPIRIT PAUL ALSO HAD BEEN FILLED AFTER HIS CALLING BY OUR LORD JESUS CHRIST. LET GODLY ANANIAS COME AS A WITNESS TO WHAT WE SAY, HE WHO IN DAMASCUS SAID TO HIM, THE LORD, EVEN JESUS WHO APPEARED TO YOU IN THE WAY WHICH YOU CAME, HAS SENT ME, THAT YOU MAY RECEIVE YOUR SIGHT, AND BE FILLED WITH THE HOLY GHOST. ACTS 9:17 AND STRAIGHTWAY THE SPIRIT'S MIGHTY WORKING CHANGED THE BLINDNESS OF PAUL'S EYES INTO NEWNESS OF SIGHT; AND HAVING VOUCHSAFED HIS SEAL UNTO HIS SOUL, MADE HIM A CHOSEN VESSEL TO BEAR THE NAME OF THE LORD WHO HAD APPEARED TO HIM, BEFORE KINGS AND THE CHILDREN OF ISRAEL, AND RENDERED THE FORMER PERSECUTOR AN AMBASSADOR AND GOOD SERVANT — ONE, WHO FROM JERUSALEM, AND EVEN UNTO ILLYRICUM, FULLY PREACHED THE GOSPEL ROMANS 15:19, AND INSTRUCTED EVEN IMPERIAL ROME, AND CARRIED THE EARNESTNESS OF HIS PREACHING AS FAR AS SPAIN, UNDERGOING CONFLICTS INNUMERABLE, AND PERFORMING SIGNS AND WONDERS. OF HIM FOR THE PRESENT ENOUGH.

27. IN THE POWER OF THE SAME HOLY SPIRIT PETER ALSO, THE CHIEF OF THE APOSTLES AND THE BEARER OF THE KEYS OF THE KINGDOM OF HEAVEN, HEALED ÆNEAS THE PARALYTIC IN THE NAME OF CHRIST AT LYDDA, WHICH IS NOW DIOSPOLIS, AND AT JOPPA RAISED FROM THE DEAD TABITHA RICH IN GOOD WORKS. AND BEING ON THE HOUSETOP IN A TRANCE, HE SAW HEAVEN OPENED, AND BY MEANS OF THE VESSEL LET DOWN AS IT WERE A SHEET FULL OF BEASTS OF EVERY SHAPE AND SORT, HE LEARNED PLAINLY TO CALL NO MAN COMMON OR UNCLEAN, THOUGH HE SHOULD BE OF THE GREEKS. ACTS 10:11-16 AND WHEN HE WAS SENT FOR BY CORNELIUS, HE HEARD CLEARLY THE HOLY GHOST HIMSELF SAYING, BEHOLD, MEN SEEK YOU; BUT ARISE AND GET YOU DOWN, AND GO WITH THEM, NOTHING DOUBTING; FOR I HAVE SENT THEM. AND THAT IT MIGHT BE PLAINLY SHOWN THAT THOSE OF THE GENTILES ALSO WHO BELIEVE ARE MADE PARTAKERS OF THE GRACE OF THE HOLY GHOST, WHEN PETER HAD COME TO CESAREA, AND WAS TEACHING THE THINGS CONCERNING CHRIST, THE SCRIPTURE SAYS CONCERNING CORNELIUS AND THEM WHO WERE WITH HIM; WHILE PETER YET SPOKE THESE WORDS, THE HOLY GHOST FELL ON ALL THEM WHICH HEARD THE WORD; SO THAT THEY OF THE CIRCUMCISION ALSO WHICH CAME WITH PETER WERE ASTONISHED, AND WHEN THEY UNDERSTOOD IT SAID THAT ON THE GENTILES ALSO WAS POURED OUT THE GIFT OF THE HOLY GHOST.

28. AND IN ANTIOCH ALSO, A MOST RENOWNED CITY OF SYRIA, WHEN THE PREACHING OF CHRIST TOOK EFFECT, BARNABAS WAS SENT HENCE AS FAR AS ANTIOCH TO HELP ON THE GOOD WORK, BEING A GOOD MAN, AND FULL OF THE HOLY GHOST, AND OF FAITH ; WHO SEEING A GREAT HARVEST OF BELIEVERS IN CHRIST, BROUGHT PAUL FROM TARSUS TO ANTIOCH, AS HIS FELLOW-COMBATANT. AND WHEN CROWDS HAD BEEN INSTRUCTED BY THEM AND ASSEMBLED IN THE CHURCH, IT CAME TO PASS THAT THE DISCIPLES WERE CALLED CHRISTIANS FIRST IN ANTIOCH ; THE HOLY GHOST, METHINKS, BESTOWING ON THE BELIEVERS THAT NEW NAME, WHICH HAD BEEN PROMISED BEFORE BY THE LORD. AND THE GRACE OF THE SPIRIT BEING SHED FORTH BY GOD MORE ABUNDANTLY IN ANTIOCH, THERE WERE THERE PROPHETS AND TEACHERS OF WHOM AGABUS WAS ONE. ACTS 11:28 AND AS THEY MINISTERED TO THE LORD AND FASTED, THE HOLY GHOST SAID, SEPARATE ME BARNABAS AND SAUL FOR THE WORK WHEREUNTO I HAVE CALLED THEM. AND AFTER HANDS HAD BEEN LAID ON THEM, THEY WERE SENT FORTH BY THE HOLY GHOST. NOW IT IS MANIFEST, THAT THE SPIRIT WHICH SPEAKS AND SENDS, IS A LIVING SPIRIT, SUBSISTING, AND OPERATING, AS WE HAVE SAID.

29. THIS HOLY SPIRIT, WHO IN UNISON WITH FATHER AND SON HAS ESTABLISHED THE NEW COVENANT IN THE CHURCH CATHOLIC, HAS SET US FREE FROM THE BURDENS OF THE LAW GRIEVOUS TO BE BORNE — THOSE I MEAN, CONCERNING THINGS COMMON AND UNCLEAN, AND MEATS, AND SABBATHS, AND NEW MOONS, AND CIRCUMCISION, AND SPRINKLINGS, AND SACRIFICES; WHICH WERE GIVEN FOR A SEASON, AND HAD A SHADOW OF THE GOOD THINGS TO COME HEBREWS 10:1, BUT WHICH, WHEN THE TRUTH HAD COME, WERE RIGHTLY WITHDRAWN. FOR WHEN PAUL AND BARNABAS WERE SENT TO THE APOSTLES, BECAUSE OF THE QUESTION MOVED AT ANTIOCH BY THEM WHO SAID THAT IT WAS NECESSARY TO BE CIRCUMCISED AND TO KEEP THE CUSTOMS OF MOSES, THE APOSTLES WHO WERE HERE AT JERUSALEM BY A WRITTEN INJUNCTION SET FREE THE WHOLE WORLD FROM ALL THE LEGAL AND TYPICAL OBSERVANCES; YET THEY ATTRIBUTED NOT TO THEMSELVES THE FULL AUTHORITY IN SO GREAT A MATTER, BUT SEND AN INJUNCTION IN WRITING, AND ACKNOWLEDGE THIS: FOR IT HAS SEEMED GOOD UNTO THE HOLY GHOST AND TO US, TO LAY UPON YOU NO GREATER BURDEN THAN THESE NECESSARY THINGS; THAT YOU ABSTAIN FROM THINGS SACRIFICED TO IDOLS, AND FROM BLOOD, AND FROM THINGS STRANGLED, AND FROM FORNICATION ; SHOWING EVIDENTLY BY WHAT THEY WROTE, THAT THOUGH THE WRITING WAS BY THE HANDS OF HUMAN APOSTLES, YET THE DECREE IS UNIVERSAL FROM THE HOLY GHOST: WHICH DECREE PAUL AND BARNABAS TOOK AND CONFIRMED UNTO ALL THE WORLD.

30. AND NOW, HAVING PROCEEDED THUS FAR IN MY DISCOURSE, I ASK INDULGENCE FROM YOUR LOVE , OR RATHER FROM THE SPIRIT WHO DWELT IN PAUL, IF I SHOULD NOT BE ABLE TO REHEARSE EVERYTHING, BY REASON OF MY OWN WEAKNESS, AND YOUR WEARINESS WHO LISTEN. FOR WHEN SHALL I IN TERMS WORTHY OF HIMSELF DECLARE THE MARVELLOUS DEEDS WROUGHT BY THE OPERATION OF THE HOLY GHOST IN THE NAME OF CHRIST? THOSE WROUGHT IN CYPRUS UPON ELYMAS THE SORCERER, AND IN LYSTRA AT THE HEALING OF THE CRIPPLE, AND IN CILICIA AND PHRYGIA AND GALATIA AND MYSIA AND MACEDONIA? OR THOSE AT PHILIPPI (THE PREACHING, I MEAN, AND THE DRIVING OUT OF THE SPIRIT OF DIVINATION IN THE NAME OF CHRIST; AND THE SALVATION BY BAPTISM OF THE JAILER WITH HIS WHOLE HOUSE AT NIGHT AFTER THE EARTHQUAKE); OR THE EVENTS AT THESSALONICA; AND THE ADDRESS AT AREOPAGUS IN THE MIDST OF THE ATHENIANS; OR THE INSTRUCTIONS AT CORINTH, AND IN ALL ACHAIA? HOW SHALL I WORTHILY RECOUNT THE MIGHTY DEEDS WHICH WERE WROUGHT AT EPHESUS THROUGH PAUL, BY THE HOLY GHOST ACTS 19:1-6? WHOM THEY OF THAT CITY KNEW NOT BEFORE, BUT CAME TO KNOW HIM BY THE DOCTRINE OF PAUL; AND WHEN PAUL HAD LAID HIS HANDS ON THEM, AND THE HOLY GHOST HAD COME UPON THEM, THEY SPOKE WITH TONGUES, AND PROPHESIED. AND SO GREAT SPIRITUAL GRACE WAS UPON HIM, THAT NOT ONLY HIS TOUCH WROUGHT CURES, BUT EVEN THE HANDKERCHIEFS AND NAPKINS , BROUGHT FROM HIS BODY, HEALED DISEASES, AND SCARED AWAY THE EVIL SPIRITS; AND AT LAST THEY ALSO WHO PRACTISED CURIOUS ARTS BROUGHT THEIR BOOKS TOGETHER, AND BURNED THEM BEFORE ALL MEN.

31. I PASS BY THE WORK WROUGHT AT TROAS ON EUTYCHUS, WHO BEING BORNE DOWN BY HIS SLEEP FELL DOWN FROM THE THIRD LOFT, AND WAS TAKEN UP DEAD; YET WAS SAVED ALIVE BY PAUL. I ALSO PASS BY THE PROPHECIES ADDRESSED TO THE ELDERS OF EPHESUS WHOM HE CALLED TO HIM IN MILETUS, TO WHOM HE OPENLY SAID, THAT THE HOLY GHOST WITNESSES IN EVERY CITY, SAYING — AND THE REST; FOR BY SAYING, IN EVERY CITY, PAUL MADE MANIFEST THAT THE MARVELLOUS WORKS DONE BY HIM IN EACH CITY, WERE FROM THE OPERATIVE POWER OF THE HOLY GHOST, BY THE WILL OF GOD, AND IN THE NAME OF CHRIST WHO SPOKE IN HIM. BY THE POWER OF THIS HOLY GHOST, THE SAME PAUL WAS HASTENING TO THIS HOLY CITY JERUSALEM, AND THIS, THOUGH AGABUS BY THE SPIRIT FORETOLD WHAT SHOULD BEFALL HIM; AND YET HE SPOKE TO THE PEOPLE WITH CONFIDENCE, DECLARING THE THINGS CONCERNING CHRIST. AND WHEN BROUGHT TO CESAREA, AND SET AMID TRIBUNALS OF JUSTICE, AT ONE TIME BEFORE FELIX, AND AT ANOTHER BEFORE FESTUS THE GOVERNOR AND KING AGRIPPA, PAUL OBTAINED OF THE HOLY GHOST GRACE SO GREAT, AND TRIUMPHANT IN WISDOM, THAT AT LAST AGRIPPA HIMSELF THE KING OF THE JEWS SAID, ALMOST YOU PERSUADE ME TO BE A CHRISTIAN. WOULDEST PERSUADE ME TO BECOME A CHRISTIAN."}--> THIS HOLY SPIRIT GRANTED TO PAUL, WHEN HE WAS IN THE ISLAND OF MELITA ALSO, TO RECEIVE NO HARM WHEN BITTEN BY THE VIPER, AND TO EFFECT VARIOUS CURES ON THE DISEASED. THIS HOLY SPIRIT GUIDED HIM, THE PERSECUTOR OF OLD, AS A HERALD OF CHRIST, EVEN AS FAR AS IMPERIAL ROME, AND THERE HE PERSUADED MANY OF THE JEWS TO BELIEVE IN CHRIST, AND TO THEM WHO GAINSAID HE SAID PLAINLY, WELL SPOKE THE HOLY GHOST BY ESAIAS THE PROPHET, SAYING UNTO YOUR FATHERS, AND THE REST.

32. AND THAT PAUL WAS FULL OF THE HOLY GHOST, AND ALL HIS FELLOW APOSTLES, AND THEY WHO AFTER THEM BELIEVED IN FATHER, SON, AND HOLY GHOST, HEAR FROM HIMSELF AS HE WRITES PLAINLY IN HIS EPISTLES; AND MY SPEECH, HE SAYS, AND MY PREACHING WAS NOT IN PERSUASIVE WORDS OF MAN'S WISDOM, BUT IN DEMONSTRATION OF THE SPIRIT AND OF POWER. 1 CORINTHIANS 2:4 AND AGAIN, BUT HE WHO SEALED US FOR THIS VERY PURPOSE IS GOD, WHO GAVE US THE EARNEST OF THE SPIRIT. 2 CORINTHIANS 1:22 AND AGAIN, HE THAT RAISED UP JESUS FROM THE DEAD SHALL ALSO QUICKEN YOUR MORTAL BODIES BY HIS SPIRIT WHICH DWELLS IN YOU. ROMANS 8:11 AND AGAIN, WRITING TO TIMOTHY, THAT GOOD THING WHICH WAS COMMITTED TO YOU GUARD THROUGH THE HOLY GHOST WHICH WAS GIVEN TO US.

33. AND THAT THE HOLY GHOST SUBSISTS, AND LIVES, AND SPEAKS, AND FORETELLS, I HAVE OFTEN SAID IN WHAT GOES BEFORE, AND PAUL WRITES IT PLAINLY TO TIMOTHY: NOW THE SPIRIT SPEAKS EXPRESSLY, THAT IN LATER TIMES SOME SHALL DEPART FROM THE FAITH 1 TIMOTHY 4:1 — WHICH WE SEE IN THE DIVISIONS NOT ONLY OF FORMER TIMES BUT ALSO OF OUR OWN; SO MOTLEY AND DIVERSIFIED ARE THE ERRORS OF THE HERETICS. AND AGAIN THE SAME PAUL SAYS, WHICH IN OTHER GENERATIONS WAS NOT MADE KNOWN UNTO THE SONS OF MEN, AS IT HAS NOW BEEN REVEALED UNTO HIS HOLY APOSTLES AND PROPHETS IN THE SPIRIT. EPHESIANS 3:5 AND AGAIN, WHEREFORE, AS SAYS THE HOLY GHOST HEBREWS 3:7; AND AGAIN, THE HOLY GHOST ALSO WITNESSES TO US. AND AGAIN HE CALLS UNTO THE SOLDIERS OF RIGHTEOUSNESS, SAYING, AND TAKE THE HELMET OF SALVATION, AND THE SWORD OF THE SPIRIT, WHICH IS THE WORD OF GOD, WITH ALL PRAYER AND SUPPLICATION. EPHESIANS 6:17 AND AGAIN, BE NOT DRUNK WITH WINE, WHEREIN IS EXCESS; BUT BE FILLED WITH THE SPIRIT, SPEAKING TO YOURSELVES IN PSALMS, AND HYMNS, AND SPIRITUAL SONGS. AND AGAIN, THE GRACE OF THE LORD JESUS, AND THE LOVE OF GOD, AND THE COMMUNION OF THE HOLY GHOST BE WITH YOU ALL 2 CORINTHIANS 13:14 .

34. BY ALL THESE PROOFS, AND BY MORE WHICH HAVE BEEN PASSED OVER, IS THE PERSONAL, AND SANCTIFYING, AND EFFECTUAL POWER OF THE HOLY GHOST ESTABLISHED FOR THOSE WHO CAN UNDERSTAND; FOR THE TIME WOULD FAIL ME IN MY DISCOURSE IF I WISHED TO QUOTE WHAT YET REMAINS CONCERNING THE HOLY GHOST FROM THE FOURTEEN EPISTLES OF PAUL, WHEREIN HE HAS TAUGHT WITH SUCH VARIETY, COMPLETENESS, AND REVERENCE. AND TO THE POWER OF THE HOLY GHOST HIMSELF IT MUST BELONG, TO GRANT TO US FORGIVENESS FOR WHAT WE HAVE OMITTED BECAUSE THE DAYS ARE FEW, AND UPON YOU THE HEARERS TO IMPRESS MORE PERFECTLY THE KNOWLEDGE OF WHAT YET REMAINS; WHILE FROM THE FREQUENT READING OF THE SACRED SCRIPTURES THOSE OF YOU WHO ARE DILIGENT COME TO UNDERSTAND THESE THINGS, AND BY THIS TIME, BOTH FROM THESE PRESENT LECTURES, AND FROM WHAT HAS BEFORE BEEN TOLD YOU, HOLD MORE STEADFASTLY THE FAITH IN ONE GOD THE FATHER ALMIGHTY; AND IN OUR LORD JESUS CHRIST, HIS ONLY-BEGOTTEN SON; AND IN THE HOLY GHOST THE COMFORTER. THOUGH THE WORD ITSELF AND TITLE OF SPIRIT IS APPLIED TO THEM IN COMMON IN THE SACRED SCRIPTURES, — FOR IT IS SAID OF THE FATHER, GOD IS A SPIRIT JOHN 4:24, AS IT IS WRITTEN IN THE GOSPEL ACCORDING TO JOHN; AND OF THE SON, A SPIRIT BEFORE OUR FACE, CHRIST THE LORD , AS JEREMIAS THE PROPHET SAYS; AND OF THE HOLY GHOST, THE COMFORTER, THE HOLY GHOST

JOHN 14:25, AS WAS SAID — YET THE ARRANGEMENT OF ARTICLES IN THE FAITH, IF RELIGIOUSLY UNDERSTOOD, DISPROVES THE ERROR OF SABELLIUS ALSO. RETURN WE THEREFORE IN OUR DISCOURSE TO THE POINT WHICH NOW PRESSES AND IS PROFITABLE TO YOU.

35. BEWARE LEST EVER LIKE SIMON THOU COME TO THE DISPENSERS OF BAPTISM IN HYPOCRISY, YOUR HEART THE WHILE NOT SEEKING THE TRUTH. IT IS OURS TO PROTEST, BUT IT IS YOURS TO SECURE YOURSELF. IF YOU STAND IN FAITH ROMANS 11:20, BLESSED ARE YOU; IF YOU HAVE FALLEN IN UNBELIEF, FROM THIS DAY FORWARD CAST AWAY YOUR UNBELIEF, AND RECEIVE FULL ASSURANCE. FOR, AT THE SEASON OF BAPTISM, WHEN YOU HAVE COME BEFORE THE BISHOPS, OR PRESBYTERS, OR DEACONS —(FOR ITS GRACE IS EVERYWHERE, IN VILLAGES AND IN CITIES, ON THEM OF LOW AS ON THEM OF HIGH DEGREE, ON BONDSMEN AND ON FREEMEN, FOR THIS GRACE IS NOT OF MEN, BUT THE GIFT IS FROM GOD THROUGH MEN,)— APPROACH THE MINISTER OF BAPTISM, BUT APPROACHING, THINK NOT OF THE FACE OF HIM YOU SEE, BUT REMEMBER THIS HOLY GHOST OF WHOM WE ARE NOW SPEAKING. FOR HE IS PRESENT IN READINESS TO SEAL YOUR SOUL, AND HE SHALL GIVE YOU THAT SEAL AT WHICH EVIL SPIRITS TREMBLE, A HEAVENLY AND SACRED SEAL, AS ALSO IT IS WRITTEN, IN WHOM ALSO YE BELIEVED, AND WERE SEALED WITH THE HOLY SPIRIT OF PROMISE.

36. YET HE TRIES THE SOUL. HE CASTS NOT HIS PEARLS BEFORE SWINE; IF YOU PLAY THE HYPOCRITE, THOUGH MEN BAPTIZE YOU NOW, THE HOLY SPIRIT WILL NOT BAPTIZE YOU. BUT IF YOU APPROACH WITH FAITH, THOUGH MEN MINISTER IN WHAT IS SEEN, THE HOLY GHOST BESTOWS THAT WHICH IS UNSEEN. YOU ARE COMING TO A GREAT TRIAL, TO A GREAT MUSTER , IN THAT ONE HOUR, WHICH IF YOU THROW AWAY, YOUR DISASTER IS IRRETRIEVABLE; BUT IF YOU BE COUNTED WORTHY OF THE GRACE, YOUR SOUL WILL BE ENLIGHTENED, YOU WILL RECEIVE A POWER WHICH YOU HAD NOT, YOU WILL RECEIVE WEAPONS TERRIBLE TO THE EVIL SPIRITS; AND IF YOU CAST NOT AWAY YOUR ARMS, BUT KEEP THE SEAL UPON YOUR SOUL, NO EVIL SPIRIT WILL APPROACH YOU; FOR HE WILL BE COWED; FOR VERILY BY THE SPIRIT OF GOD ARE THE EVIL SPIRITS CAST OUT.

37. IF YOU BELIEVE, YOU SHALL NOT ONLY RECEIVE REMISSION OF SINS, BUT ALSO DO THINGS WHICH PASS MAN'S POWER. RECEIVEST NOW REMISSION OF THY SINS, AND THE GIFTS OF THE KING'S SPIRITUAL BOUNTY.}--> AND MAY THOU BE WORTHY OF THE GIFT OF PROPHECY ALSO! FOR YOU SHALL RECEIVE GRACE ACCORDING TO THE MEASURE OF YOUR CAPACITY AND NOT OF MY WORDS; FOR I MAY POSSIBLY SPEAK OF BUT SMALL THINGS, YET YOU MAY RECEIVE GREATER; SINCE FAITH IS A LARGE AFFAIR. ALL YOUR LIFE LONG WILL YOUR GUARDIAN THE COMFORTER ABIDE WITH YOU; HE WILL CARE FOR YOU, AS FOR HIS OWN SOLDIER; FOR YOUR GOINGS OUT, AND YOUR COMINGS IN, AND YOUR PLOTTING FOES. AND HE WILL GIVE YOU GIFTS OF GRACE OF EVERY KIND, IF YOU GRIEVE HIM NOT BY SIN; FOR IT IS WRITTEN, AND GRIEVE NOT THE HOLY SPIRIT OF GOD, WHEREBY YOU WERE SEALED UNTO THE DAY OF REDEMPTION. EPHESIANS 4:30 WHAT THEN, BELOVED, IS IT TO PRESERVE GRACE? BE READY TO RECEIVE GRACE, AND WHEN YOU HAVE RECEIVED IT, CAST IT NOT AWAY.

38. AND MAY THE VERY GOD OF ALL, WHO SPOKE BY THE HOLY GHOST THROUGH THE PROPHETS, WHO SENT HIM FORTH UPON THE APOSTLES ON THE DAY OF PENTECOST IN THIS PLACE, HIMSELF SEND HIM FORTH AT THIS TIME ALSO UPON YOU; AND BY HIM KEEP US ALSO, IMPARTING HIS BENEFIT IN COMMON TO US ALL, THAT WE MAY EVER RENDER UP THE FRUITS OF THE HOLY GHOST, LOVE, JOY, PEACE, LONG-SUFFERING, GENTLENESS, GOODNESS, FAITH, MEEKNESS, TEMPERANCE GALATIANS 5:22-23, IN CHRIST JESUS OUR LORD:— BY WHOM AND WITH WHOM, TOGETHER WITH THE HOLY GHOST, BE GLORY TO THE FATHER, BOTH NOW, AND EVER, AND FOR EVER AND EVER. AMEN.

CATECHETICAL LECTURE 18
ON THE WORDS, AND IN ONE HOLY CATHOLIC CHURCH, AND IN THE RESURRECTION OF THE FLESH, AND THE LIFE EVERLASTING.

EZEKIEL 37:1

THE HAND OF THE LORD WAS UPON ME, AND CARRIED ME OUT IN THE SPIRIT OF THE LORD, AND SET ME DOWN IN THE MIDST OF THE VALLEY WHICH WAS FULL OF BONES.

1. THE ROOT OF ALL GOOD WORKS IS THE HOPE OF THE RESURRECTION; FOR THE EXPECTATION OF THE RECOMPENSE NERVES THE SOUL TO GOOD WORKS. FOR EVERY LABOURER IS READY TO ENDURE THE TOILS, IF HE SEES THEIR REWARD IN PROSPECT; BUT WHEN MEN WEARY THEMSELVES FOR NOUGHT, THEIR HEART SOON SINKS AS WELL AS THEIR BODY. A SOLDIER WHO EXPECTS A PRIZE IS READY FOR WAR, BUT NO ONE IS FORWARD TO DIE FOR A KING WHO IS INDIFFERENT ABOUT THOSE WHO SERVE UNDER HIM, AND BESTOWS NO HONOURS ON THEIR TOILS. IN LIKE MANNER EVERY SOUL BELIEVING IN A RESURRECTION IS NATURALLY CAREFUL OF ITSELF; BUT, DISBELIEVING IT, ABANDONS ITSELF TO PERDITION. HE WHO BELIEVES THAT HIS BODY SHALL REMAIN TO RISE AGAIN, IS CAREFUL OF HIS ROBE, AND DEFILES IT NOT WITH FORNICATION; BUT HE WHO DISBELIEVES THE RESURRECTION, GIVES HIMSELF TO FORNICATION, AND MISUSES HIS OWN BODY, AS THOUGH IT WERE NOT HIS OWN. FAITH THEREFORE IN THE RESURRECTION OF THE DEAD, IS A GREAT COMMANDMENT AND DOCTRINE OF THE HOLY CATHOLIC CHURCH; GREAT AND MOST NECESSARY, THOUGH GAINSAID BY MANY, YET SURELY WARRANTED BY THE TRUTH. GREEKS CONTRADICT IT , SAMARITANS DISBELIEVE IT, HERETICS MUTILATE IT; THE CONTRADICTION IS MANIFOLD, BUT THE TRUTH IS UNIFORM.

2. NOW GREEKS AND SAMARITANS TOGETHER ARGUE AGAINST US THUS. THE DEAD MAN HAS FALLEN, AND MOULDERED AWAY, AND IS ALL TURNED INTO WORMS; AND THE WORMS HAVE DIED ALSO; SUCH IS THE DECAY AND DESTRUCTION WHICH HAS OVERTAKEN THE BODY; HOW THEN IS IT TO BE RAISED? THE SHIPWRECKED HAVE BEEN DEVOURED BY FISHES, WHICH ARE THEMSELVES DEVOURED. OF THEM WHO FIGHT WITH WILD BEASTS THE VERY BONES ARE GROUND TO POWDER, AND CONSUMED BY BEARS AND LIONS. VULTURES AND RAVENS FEED ON THE FLESH OF THE UNBURIED DEAD, AND THEN FLY AWAY OVER ALL THE WORLD; WHENCE THEN IS THE BODY TO BE COLLECTED? FOR OF THE FOWLS WHO HAVE DEVOURED IT SOME MAY CHANCE TO DIE IN INDIA, SOME IN PERSIA, SOME IN THE LAND OF THE GOTHS. OTHER MEN AGAIN ARE CONSUMED BY FIRE, AND THEIR VERY ASHES SCATTERED BY RAIN OR WIND; WHENCE IS THE BODY TO BE BROUGHT TOGETHER AGAIN ?

3. TO YOU, POOR LITTLE FEEBLE MAN, INDIA IS FAR FROM THE LAND OF THE GOTHS, AND SPAIN FROM PERSIA; BUT TO GOD, WHO HOLDS THE WHOLE EARTH IN THE HOLLOW OF HIS HAND ISAIAH 40:12, ALL THINGS ARE NEAR AT HAND. IMPUTE NOT THEN WEAKNESS TO GOD, FROM A COMPARISON OF YOUR FEEBLENESS, BUT RATHER DWELL ON HIS POWER. DOES THEN THE SUN, A SMALL WORK OF GOD, BY ONE GLANCE OF HIS BEAMS GIVE WARMTH TO THE WHOLE WORLD; DOES THE ATMOSPHERE, WHICH GOD HAS MADE, ENCOMPASS ALL THINGS IN THE WORLD; AND IS GOD, WHO IS THE CREATOR BOTH OF THE SUN, AND OF THE ATMOSPHERE, FAR OFF FROM THE WORLD? IMAGINE A MIXTURE OF SEEDS OF DIFFERENT PLANTS (FOR AS YOU ARE WEAK CONCERNING THE FAITH, THE EXAMPLES WHICH I ALLEGE ARE WEAK ALSO), AND THAT THESE DIFFERENT SEEDS ARE CONTAINED IN YOUR SINGLE HAND; IS IT THEN TO YOU, WHO ART A MAN, A DIFFICULT OR AN EASY MATTER TO SEPARATE WHAT IS IN YOUR HAND, AND TO COLLECT EACH SEED ACCORDING TO ITS NATURE, AND RESTORE IT TO ITS OWN KIND? CAN YOU THEN SEPARATE THE THINGS IN YOUR HAND, AND CANNOT GOD SEPARATE THE THINGS CONTAINED IN HIS HAND, AND RESTORE THEM TO THEIR PROPER PLACE? CONSIDER WHAT I SAY, WHETHER IT IS NOT IMPIOUS TO DENY IT?

4. BUT FURTHER, ATTEND, I PRAY, TO THE VERY PRINCIPLE OF JUSTICE, AND COME TO YOUR OWN CASE. YOU HAVE DIFFERENT SORTS OF SERVANTS: AND SOME ARE GOOD AND SOME BAD; YOU HONOUR THEREFORE THE GOOD, AND SMITEST THE BAD. AND IF YOU ARE A JUDGE, TO THE GOOD YOU AWARD PRAISE, AND TO THE TRANSGRESSORS, PUNISHMENT. IS THEN JUSTICE OBSERVED BY YOU A MORTAL MAN; AND WITH GOD, THE EVER CHANGELESS KING OF ALL, IS THERE NO RETRIBUTIVE JUSTICE ? NAY, TO DENY IT IS IMPIOUS. FOR CONSIDER WHAT I SAY. MANY MURDERERS HAVE DIED IN THEIR BEDS UNPUNISHED; WHERE THEN IS THE RIGHTEOUSNESS OF GOD? YEA, OFTTIMES A MURDERER GUILTY OF FIFTY MURDERS IS BEHEADED ONCE; WHERE THEN SHALL HE SUFFER PUNISHMENT FOR THE FORTY AND NINE? UNLESS THERE IS A JUDGMENT AND A RETRIBUTION AFTER THIS WORLD, YOU CHARGE GOD WITH UNRIGHTEOUSNESS. MARVEL NOT, HOWEVER, BECAUSE OF THE DELAY OF THE JUDGMENT; NO COMBATANT IS CROWNED OR DISGRACED, TILL THE CONTEST IS OVER; AND NO PRESIDENT OF THE GAMES EVER CROWNS MEN WHILE YET STRIVING, BUT HE WAITS TILL ALL THE COMBATANTS ARE FINISHED, THAT THEN DECIDING BETWEEN THEM HE MAY DISPENSE THE PRIZES AND THE CHAPLETS. EVEN THUS GOD ALSO, SO LONG AS THE STRIFE IN THIS WORLD LASTS, SUCCOURS THE JUST BUT PARTIALLY, BUT AFTERWARDS HE RENDERS TO THEM THEIR REWARDS FULLY.

5. BUT IF ACCORDING TO YOU THERE IS NO RESURRECTION OF THE DEAD, WHEREFORE DO YOU CONDEMN THE ROBBERS OF GRAVES? FOR IF THE BODY PERISHES, AND THERE IS NO RESURRECTION TO BE HOPED FOR, WHY DOES THE VIOLATOR OF THE TOMB UNDERGO PUNISHMENT? YOU SEE THAT THOUGH YOU DENY IT WITH YOUR LIPS, THERE YET ABIDES WITH YOU AN INDESTRUCTIBLE INSTINCT OF THE RESURRECTION.

6. FURTHER, DOES A TREE AFTER IT HAS BEEN CUT DOWN BLOSSOM AGAIN, AND SHALL MAN AFTER BEING CUT DOWN BLOSSOM NO MORE? AND DOES THE GRAIN SOWN AND REAPED REMAIN FOR THE THRESHING FLOOR, AND SHALL MAN WHEN REAPED FROM THIS WORLD NOT REMAIN FOR THE THRESHING? AND DO SHOOTS OF VINE OR OTHER TREES, WHEN CLEAN CUT OFF AND TRANSPLANTED, COME TO LIFE AND BEAR FRUIT; AND SHALL MAN, FOR WHOSE SAKE ALL THESE EXIST, FALL INTO THE EARTH AND NOT RISE AGAIN? COMPARING EFFORTS, WHICH IS GREATER, TO MOULD FROM THE BEGINNING A STATUE WHICH DID NOT EXIST, OR TO RECAST IN THE SAME SHAPE THAT WHICH HAD FALLEN? IS GOD THEN, WHO CREATED US OUT OF NOTHING, UNABLE TO RAISE AGAIN THOSE WHO EXIST AND ARE FALLEN ? BUT YOU BELIEVE NOT WHAT IS WRITTEN OF THE RESURRECTION, BEING A GREEK: THEN FROM THE ANALOGY OF NATURE CONSIDER THESE MATTERS, AND UNDERSTAND THEM FROM WHAT IS SEEN TO THIS DAY. WHEAT, IT MAY BE, OR SOME OTHER KIND OF GRAIN, IS SOWN; AND WHEN THE SEED HAS FALLEN, IT DIES AND ROTS, AND IS HENCEFORTH USELESS FOR FOOD. BUT THAT WHICH HAS ROTTED, SPRINGS UP IN VERDURE; AND THOUGH SMALL WHEN SOWN, SPRINGS UP MOST BEAUTIFUL. NOW WHEAT WAS MADE FOR US; FOR WHEAT AND ALL SEEDS WERE CREATED NOT FOR THEMSELVES, BUT FOR OUR USE; ARE THEN THE THINGS WHICH WERE MADE FOR US QUICKENED WHEN THEY DIE, AND DO WE FOR WHOM THEY WERE MADE, NOT RISE AGAIN AFTER OUR DEATH ?

7. THE SEASON IS WINTER , AS YOU SEE, THE TREES NOW STAND AS IF THEY WERE DEAD: FOR WHERE ARE THE LEAVES OF THE FIG-TREE? WHERE ARE THE CLUSTERS OF THE VINE? THESE IN WINTER TIME ARE DEAD, BUT GREEN IN SPRING; AND WHEN THE SEASON HAS COME, THERE IS RESTORED TO THEM A QUICKENING AS IT WERE FROM A STATE OF DEATH. FOR GOD, KNOWING YOUR UNBELIEF, WORKS A RESURRECTION YEAR BY YEAR IN THESE VISIBLE THINGS; THAT, BEHOLDING WHAT HAPPENS TO THINGS INANIMATE, YOU MAY BELIEVE CONCERNING THINGS ANIMATE AND RATIONAL. FURTHER, FLIES AND BEES ARE OFTEN DROWNED IN WATER, YET AFTER A WHILE REVIVE ; AND SPECIES OF DORMICE , AFTER REMAINING MOTIONLESS DURING THE WINTER, ARE RESTORED IN THE SUMMER (FOR TO YOUR SLIGHT THOUGHTS LIKE EXAMPLES ARE OFFERED); AND SHALL HE WHO TO IRRATIONAL AND DESPISED CREATURES GRANTS LIFE SUPERNATURALLY, NOT BESTOW IT UPON US, FOR WHOSE SAKE HE MADE THEM?

8. BUT THE GREEKS ASK FOR A RESURRECTION OF THE DEAD STILL MANIFEST; AND SAY THAT, EVEN IF THESE CREATURES ARE RAISED, YET THEY HAD NOT UTTERLY MOULDERED AWAY; AND THEY REQUIRE TO SEE DISTINCTLY SOME CREATURE RISE AGAIN AFTER COMPLETE DECAY. GOD KNEW MEN'S UNBELIEF, AND PROVIDED FOR THIS PURPOSE A BIRD, CALLED A PHOENIX. THIS BIRD, AS CLEMENT WRITES, AND AS MANY MORE RELATE, BEING THE ONLY ONE OF ITS KIND , ARRIVES IN THE LAND OF THE EGYPTIANS AT PERIODS OF FIVE HUNDRED YEARS, SHOWING FORTH THE RESURRECTION, NOT IN DESERT PLACES, LEST THE OCCURRENCE OF THE MYSTERY SHOULD REMAIN UNKNOWN, BUT APPEARING IN A NOTABLE CITY , THAT MEN MIGHT EVEN HANDLE WHAT WOULD OTHERWISE BE DISBELIEVED. FOR IT MAKES ITSELF A COFFIN OF FRANKINCENSE AND MYRRH AND OTHER SPICES, AND ENTERING INTO THIS WHEN ITS YEARS ARE FULFILLED, IT EVIDENTLY DIES AND MOULDERS AWAY. THEN FROM THE DECAYED FLESH OF THE DEAD BIRD A WORM IS ENGENDERED, AND THIS WORM WHEN GROWN LARGE IS TRANSFORMED INTO A BIRD — AND DO NOT DISBELIEVE THIS, FOR YOU SEE THE OFFSPRING OF BEES ALSO FASHIONED THUS OUT OF WORMS , AND FROM EGGS WHICH ARE QUITE FLUID YOU HAVE SEEN WINGS AND BONES AND SINEWS OF BIRDS ISSUE. AFTERWARDS THE AFORESAID PHOENIX, BECOMING FLEDGED AND A FULL-GROWN PHOENIX, LIKE THE FORMER ONE, SOARS UP INTO THE AIR SUCH AS IT HAD DIED, SHOWING FORTH TO MEN A MOST EVIDENT RESURRECTION OF THE DEAD. THE PHOENIX INDEED IS A WONDROUS BIRD, YET IT IS IRRATIONAL, NOR EVER SANG PRAISE TO GOD; IT FLIES ABROAD THROUGH THE SKY, BUT IT KNOWS NOT WHO IS THE ONLY-BEGOTTEN SON OF GOD. HAS THEN A RESURRECTION FROM THE DEAD BEEN GIVEN TO THIS IRRATIONAL CREATURE WHICH KNOWS NOT ITS MAKER, AND TO US WHO ASCRIBE GLORY TO GOD AND KEEP HIS COMMANDMENTS, SHALL THERE NO RESURRECTION BE GRANTED?

9. BUT SINCE THE SIGN OF THE PHOENIX IS REMOTE AND UNCOMMON, AND MEN STILL DISBELIEVE OUR RESURRECTION, TAKE AGAIN THE PROOF OF THIS FROM WHAT YOU SEE EVERY DAY. A HUNDRED OR TWO HUNDRED YEARS AGO, WE ALL, SPEAKERS AND HEARERS, WHERE WERE WE? KNOW WE NOT THE GROUNDWORK OF THE SUBSTANCE OF OUR BODIES? DO YOU NOT KNOW HOW FROM WEAK AND SHAPELESS AND SIMPLE ELEMENTS WE ARE ENGENDERED, AND OUT OF WHAT IS SIMPLE AND WEAK A LIVING MAN IS FORMED? AND HOW THAT WEAK ELEMENT BEING MADE FLESH IS CHANGED INTO STRONG SINEWS, AND BRIGHT EYES, AND SENSITIVE NOSE, AND HEARING EARS, AND SPEAKING TONGUE, AND BEATING HEART, AND BUSY HANDS, AND SWIFT FEET, AND INTO MEMBERS OF ALL KINDS ? AND HOW THAT ONCE WEAK ELEMENT BECOMES A SHIPWRIGHT, AND A BUILDER, AND AN ARCHITECT, AND A CRAFTSMAN OF VARIOUS ARTS, AND A SOLDIER, AND A RULER, AND A LAWGIVER, AND A KING? CANNOT GOD THEN, WHO HAS MADE US OUT OF IMPERFECT MATERIALS, RAISE US UP WHEN WE HAVE FALLEN INTO DECAY? HE WHO THUS FLAMES A BODY OUT OF WHAT IS VILE, CANNOT HE RAISE THE FALLEN BODY AGAIN? AND HE WHO FASHIONS THAT WHICH IS NOT, SHALL HE NOT RAISE UP THAT WHICH IS AND IS FALLEN?

10. TAKE FURTHER A MANIFEST PROOF OF THE RESURRECTION OF THE DEAD, WITNESSED MONTH BY MONTH IN THE SKY AND ITS LUMINARIES. THE BODY OF THE MOON VANISHES COMPLETELY, SO THAT NO PART OF IT IS ANY MORE SEEN, YET IT FILLS AGAIN, AND IS RESTORED TO ITS FORMER STATE ; AND FOR THE PERFECT DEMONSTRATION OF THE MATTER, THE MOON AT CERTAIN REVOLUTIONS OF YEARS SUFFERING ECLIPSE AND BECOMING MANIFESTLY CHANGED INTO BLOOD, YET RECOVERS ITS LUMINOUS BODY: GOD HAVING PROVIDED THIS, THAT YOU ALSO, THE MAN WHO ART FORMED OF BLOOD, MIGHT NOT REFUSE CREDENCE TO THE RESURRECTION OF THE DEAD, BUT MIGHT BELIEVE CONCERNING YOURSELF ALSO WHAT YOU SEE IN RESPECT OF THE MOON. THESE THEREFORE USE THOU AS ARGUMENTS AGAINST THE GREEKS; FOR WITH THEM WHO RECEIVE NOT WHAT IS WRITTEN FIGHT THOU WITH UNWRITTEN WEAPONS, BY REASONINGS ONLY AND DEMONSTRATIONS; FOR THESE MEN KNOW NOT WHO MOSES IS, NOR ESAIAS, NOR THE GOSPELS, NOR PAUL.

11. TURN NOW TO THE SAMARITANS, WHO, RECEIVING THE LAW ONLY, ALLOW NOT THE PROPHETS. TO THEM THE TEXT JUST NOW READ FROM EZEKIEL APPEARS OF NO FORCE, FOR, AS I SAID, THEY ADMIT NO PROPHETS; WHENCE THEN SHALL WE PERSUADE THE SAMARITANS ALSO? LET US GO TO THE WRITINGS OF THE LAW. NOW GOD SAYS TO MOSES, I AM THE GOD OF ABRAHAM, AND OF ISAAC, AND OF JACOB ; THIS MUST MEAN OF THOSE WHO HAVE BEING AND SUBSISTENCE. FOR IF ABRAHAM HAS COME TO AN END, AND ISAAC AND JACOB, THEN HE IS THE GOD OF THOSE WHO HAVE NO BEING. WHEN DID A KING EVER SAY, I AM THE KING OF SOLDIERS, WHOM HE HAD NOT? WHEN DID ANY DISPLAY WEALTH WHICH HE POSSESSED NOT? THEREFORE ABRAHAM AND ISAAC AND JACOB MUST SUBSIST, THAT GOD MAY BE THE GOD OF THOSE WHO HAVE BEING; FOR HE SAID NOT, I WAS THEIR GOD, BUT I AM. AND THAT THERE IS A JUDGMENT, ABRAHAM SHOWS IN SAYING TO THE LORD, HE WHO JUDGES ALL THE EARTH, SHALL HE NOT EXECUTE JUDGMENT GENESIS 18:25?

12. BUT TO THIS THE FOOLISH SAMARITANS OBJECT AGAIN, AND SAY THAT THE SOULS POSSIBLY OF ABRAHAM AND ISAAC AND JACOB CONTINUE, BUT THAT THEIR BODIES CANNOT POSSIBLY RISE AGAIN. WAS IT THEN POSSIBLE THAT THE ROD OF RIGHTEOUS MOSES SHOULD BECOME A SERPENT, AND IS IT IMPOSSIBLE THAT THE BODIES OF THE RIGHTEOUS SHOULD LIVE AND RISE AGAIN? AND WAS THAT DONE CONTRARY TO NATURE, AND SHALL THEY NOT BE RESTORED ACCORDING TO NATURE? AGAIN, THE ROD OF AARON, THOUGH CUT OFF AND DEAD, BUDDED, WITHOUT THE SCENT OF WATERS JOB 14:9, AND THOUGH UNDER A ROOF, SPROUTED FORTH INTO BLOSSOMS AS IN THE FIELDS; AND THOUGH SET IN DRY PLACES, YIELDED IN ONE NIGHT THE FLOWERS AND FRUIT OF PLANTS WATERED FOR MANY YEARS. DID AARON'S ROD RISE, AS IT WERE, FROM THE DEAD, AND SHALL NOT AARON HIMSELF BE RAISED? AND DID GOD WORK WONDERS IN WOOD, TO SECURE TO HIM THE HIGH-PRIESTHOOD, AND WILL HE NOT VOUCHSAFE A RESURRECTION TO AARON HIMSELF? A WOMAN ALSO WAS MADE SALT CONTRARY TO NATURE; AND FLESH WAS TURNED INTO SALT; AND SHALL NOT FLESH BE RESTORED TO FLESH? WAS LOT'S WIFE MADE A PILLAR OF SALT, AND SHALL NOT ABRAHAM'S WIFE BE RAISED AGAIN? BY WHAT POWER WAS MOSES' HAND CHANGED, WHICH EVEN WITHIN ONE HOUR BECAME AS SNOW, AND WAS RESTORED AGAIN? CERTAINLY BY GOD'S COMMAND. WAS THEN HIS COMMAND OF FORCE THEN, AND HAS IT NO FORCE NOW?

13. AND WHENCE IN THE BEGINNING CAME MAN INTO BEING AT ALL, O YOU SAMARITANS, MOST SENSELESS OF ALL MEN? GO TO THE FIRST BOOK OF THE SCRIPTURE, WHICH EVEN YOU RECEIVE; AND GOD FORMED MAN OF THE DUST OF THE GROUND. GENESIS 2:7 IS DUST TRANSFORMED INTO FLESH, AND SHALL NOT FLESH BE AGAIN RESTORED TO FLESH? YOU MUST BE ASKED TOO, WHENCE THE HEAVENS HAD THEIR BEING, AND EARTH, AND SEAS? WHENCE SUN, AND MOON, AND STARS? HOW FROM THE WATERS WERE MADE THE THINGS WHICH FLY AND SWIM? AND HOW FROM EARTH ALL ITS LIVING THINGS? WERE SO MANY MYRIADS BROUGHT FROM NOTHING INTO BEING, AND SHALL WE MEN, WHO BEAR GOD'S IMAGE, NOT BE RAISED UP? TRULY THIS COURSE IS FULL OF UNBELIEF, AND THE UNBELIEVERS ARE MUCH TO BE CONDEMNED; WHEN ABRAHAM ADDRESSES THE LORD AS THE JUDGE OF ALL THE EARTH, AND THE LEARNERS OF THE LAW DISBELIEVE; WHEN IT IS WRITTEN THAT MAN IS OF THE EARTH, AND THE READERS DISBELIEVE IT.

14. THESE QUESTIONS, THEREFORE, ARE FOR THEM, THE UNBELIEVERS: BUT THE WORDS OF THE PROPHETS ARE FOR US WHO BELIEVE. BUT SINCE SOME WHO HAVE ALSO USED THE PROPHETS BELIEVE NOT WHAT IS WRITTEN, AND ALLEGE AGAINST US THAT PASSAGE, THE UNGODLY SHALL NOT RISE UP IN JUDGMENT , AND, FOR IF MAN GO DOWN TO THE GRAVE HE SHALL COME UP NO MORE JOB 7:9, AND, THE DEAD SHALL NOT PRAISE YOU, O LORD — FOR OF WHAT IS WELL WRITTEN, THEY HAVE MADE ILL USE — IT WILL BE WELL IN A CURSORY MANNER, AND AS FAR AS IS NOW POSSIBLE, TO MEET THEM. FOR IF IT IS SAID, THAT THE UNGODLY SHALL NOT RISE UP IN JUDGMENT, THIS SHOWS THAT THEY SHALL RISE, NOT IN JUDGMENT, BUT IN CONDEMNATION; FOR GOD NEEDS NOT LONG SCRUTINY, BUT CLOSE ON THE RESURRECTION OF THE UNGODLY FOLLOWS ALSO THEIR PUNISHMENT. AND IF IT IS SAID, THE DEAD SHALL NOT PRAISE YOU, O LORD, THIS SHOWS, THAT SINCE IN THIS LIFE ONLY IS THE APPOINTED TIME FOR REPENTANCE AND PARDON, FOR WHICH THEY WHO ENJOY IT SHALL PRAISE THE LORD, IT REMAINS NOT AFTER DEATH FOR THEM WHO HAVE DIED IN SINS TO GIVE PRAISE AS THE RECEIVERS OF A BLESSING, BUT TO BEWAIL THEMSELVES; FOR PRAISE BELONGS TO THEM WHO GIVE THANKS, BUT TO THEM WHO ARE UNDER THE SCOURGE, LAMENTATION. THEREFORE THE JUST THEN OFFER PRAISE; BUT THEY WHO HAVE DIED IN SINS HAVE NO FURTHER SEASON FOR CONFESSION.

15. AND RESPECTING THAT PASSAGE, IF A MAN GO DOWN TO THE GRAVE, HE SHALL COME UP NO MORE, OBSERVE WHAT FOLLOWS, FOR IT IS WRITTEN, HE SHALL COME UP NO MORE, NEITHER SHALL HE RETURN TO HIS OWN HOUSE. FOR SINCE THE WHOLE WORLD SHALL PASS AWAY, AND EVERY HOUSE SHALL BE DESTROYED, HOW SHALL HE RETURN TO HIS OWN HOUSE, THERE BEING HENCEFORTH A NEW AND DIFFERENT EARTH? BUT THEY OUGHT TO HAVE HEARD JOB, SAYING, FOR THERE IS HOPE OF A TREE; FOR IF IT BE CUT DOWN, IT WILL SPROUT AGAIN, AND THE TENDER BRANCH THEREOF WILL NOT CEASE. FOR THOUGH THE ROOT THEREOF WAX OLD IN THE EARTH, AND THE STOCK THEREOF DIE IN THE ROCKY GROUND; YET FROM THE SCENT OF WATER IT WILL BUD, AND BRING FORTH A CROP LIKE A NEW PLANT. BUT MAN WHEN HE DIES, IS GONE; AND WHEN MORTAL MAN FALLS, IS HE NO MORE JOB 14:7-10? AS IT WERE REMONSTRATING AND REPROVING (FOR THUS OUGHT WE TO READ THE WORDS IS NO MORE WITH AN INTERROGATION); HE SAYS SINCE A TREE FALLS AND REVIVES, SHALL NOT MAN, FOR WHOM ALL TREES WERE MADE, HIMSELF REVIVE? AND THAT YOU MAY NOT SUPPOSE THAT I AM FORCING THE WORDS, READ WHAT FOLLOWS; FOR AFTER SAYING BY WAY OF QUESTION, WHEN MORTAL MAN FALLS, IS HE NO MORE? HE SAYS, FOR IF A MAN DIE, HE SHALL LIVE AGAIN ; AND IMMEDIATELY HE ADDS, I WILL WAIT TILL I BE MADE AGAIN ; AND AGAIN ELSEWHERE, WHO SHALL RAISE UP ON THE EARTH MY SKIN, WHICH ENDURES THESE THINGS. AND ESAIAS THE PROPHET SAYS, THE DEAD MEN SHALL RISE AGAIN, AND THEY THAT ARE IN THE TOMBS SHALL AWAKE. ISAIAH 26:19 AND THE PROPHET EZEKIEL NOW BEFORE US, SAYS MOST PLAINLY, BEHOLD I WILL OPEN YOUR GRAVES, AND BRING YOU UP OUT OF YOUR GRAVES. EZEKIEL 37:12 AND DANIEL SAYS, MANY OF THEM THAT SLEEP IN THE DUST OF THE EARTH SHALL ARISE, SOME TO EVERLASTING LIFE, AND SOME TO EVERLASTING SHAME DANIEL 12:2 .

16. AND MANY SCRIPTURES THERE ARE WHICH TESTIFY OF THE RESURRECTION OF THE DEAD; FOR THERE ARE MANY OTHER SAYINGS ON THIS MATTER. BUT NOW, BY WAY OF REMEMBRANCE ONLY, WE WILL MAKE A PASSING MENTION OF THE RAISING OF LAZARUS ON THE FOURTH DAY; AND JUST ALLUDE, BECAUSE OF THE SHORTNESS OF THE TIME, TO THE WIDOW'S SON ALSO WHO WAS RAISED, AND MERELY FOR THE SAKE OF REMINDING YOU, LET ME MENTION THE RULER OF THE SYNAGOGUE'S DAUGHTER, AND THE RENDING OF THE ROCKS, AND HOW THERE AROSE MANY BODIES OF THE SAINTS WHICH SLEPT MATTHEW 27:52, THEIR GRAVES HAVING BEEN OPENED. BUT SPECIALLY BE IT REMEMBERED THAT CHRIST HAS BEEN RAISED FROM THE DEAD. 1 CORINTHIANS 15:20 I SPEAK BUT IN PASSING OF ELIAS, AND THE WIDOW'S SON WHOM HE RAISED; OF ELISSEUS ALSO, WHO RAISED THE DEAD TWICE; ONCE IN HIS LIFETIME, AND ONCE AFTER HIS DEATH. FOR WHEN ALIVE HE WROUGHT THE RESURRECTION BY MEANS OF HIS OWN SOUL 2 KINGS 4:34; BUT THAT NOT THE SOULS ONLY OF THE JUST MIGHT BE HONOURED, BUT THAT IT MIGHT BE BELIEVED THAT IN THE BODIES ALSO OF THE JUST THERE LIES A POWER, THE CORPSE WHICH WAS CAST INTO THE SEPULCHRE OF ELISSEUS, WHEN IT TOUCHED THE DEAD BODY OF THE PROPHET, WAS QUICKENED, AND THE DEAD BODY OF THE PROPHET DID THE WORK OF THE SOUL, AND THAT WHICH WAS DEAD AND BURIED GAVE LIFE TO THE DEAD, AND THOUGH IT GAVE LIFE, YET CONTINUED ITSELF AMONG THE DEAD. WHEREFORE? LEST IF ELISSEUS SHOULD RISE AGAIN, THE WORK SHOULD BE ASCRIBED TO HIS SOUL ALONE; AND TO SHOW, THAT EVEN THOUGH THE SOUL IS NOT PRESENT, A VIRTUE RESIDES IN THE BODY OF THE SAINTS, BECAUSE OF THE RIGHTEOUS SOUL WHICH HAS FOR SO MANY YEARS DWELT IN IT, AND USED IT AS ITS MINISTER. AND LET US NOT FOOLISHLY DISBELIEVE, AS THOUGH THIS THING HAD NOT HAPPENED: FOR IF HANDKERCHIEFS AND APRONS, WHICH ARE FROM WITHOUT, TOUCHING THE BODIES OF THE DISEASED, RAISED UP THE SICK, HOW MUCH MORE SHOULD THE VERY BODY OF THE PROPHET RAISE THE DEAD?

17. AND WITH RESPECT TO THESE INSTANCES WE MIGHT SAY MUCH, REHEARSING IN DETAIL THE MARVELLOUS CIRCUMSTANCES OF EACH EVENT: BUT AS YOU HAVE BEEN ALREADY WEARIED BOTH BY THE SUPERPOSED FAST OF THE PREPARATION , AND BY THE WATCHINGS , LET WHAT HAS BEEN CURSORILY SPOKEN CONCERNING THEM SUFFICE FOR A WHILE; THESE WORDS HAVING BEEN AS IT WERE SOWN THINLY, THAT YOU, RECEIVING THE SEED LIKE RICHEST GROUND, MAY IN BEARING FRUIT INCREASE THEM. BUT BE IT REMEMBERED, THAT THE APOSTLES ALSO RAISED THE DEAD; PETER RAISED TABITHA IN JOPPA, AND PAUL RAISED EUTYCHUS IN TROAS; AND THUS DID ALL THE OTHER APOSTLES, EVEN THOUGH THE WONDERS WROUGHT BY EACH HAVE NOT ALL BEEN WRITTEN. FURTHER, REMEMBER ALL THE SAYINGS IN THE FIRST EPISTLE TO THE CORINTHIANS, WHICH PAUL WROTE AGAINST THEM WHO SAID, HOW ARE THE DEAD RAISED, AND WITH WHAT MANNER OF BODY DO THEY COME 1 CORINTHIANS 15:35? AND HOW HE SAYS, FOR IF THE DEAD RISE NOT, THEN IS NOT CHRIST RAISED ; AND HOW HE CALLED THEM FOOLS , WHO BELIEVED NOT; AND REMEMBER THE WHOLE OF HIS TEACHING THERE CONCERNING THE RESURRECTION OF THE DEAD, AND HOW HE WROTE TO THE THESSALONIANS, BUT WE WOULD NOT HAVE YOU TO BE IGNORANT, BRETHREN, CONCERNING THEM WHICH ARE ASLEEP, THAT YOU SORROW NOT, EVEN AS THE REST WHICH HAVE NO HOPE 1 THESSALONIANS 4:13, AND ALL THAT FOLLOWS: BUT CHIEFLY THAT, AND THE DEAD IN CHRIST SHALL RISE FIRST.

18. BUT ESPECIALLY MARK THIS, HOW VERY POINTEDLY PAUL SAYS, FOR THIS CORRUPTIBLE MUST PUT ON INCORRUPTION, AND THIS MORTAL MUST PUT ON IMMORTALITY. 1 CORINTHIANS 15:53 FOR THIS BODY SHALL BE RAISED NOT REMAINING WEAK AS NOW; BUT RAISED THE VERY SAME BODY, THOUGH BY PUTTING ON INCORRUPTION IT SHALL BE FASHIONED ANEW — AS IRON BLENDING WITH FIRE BECOMES FIRE, OR RATHER AS HE KNOWS HOW, THE LORD WHO RAISES US. THIS BODY THEREFORE SHALL BE RAISED, BUT IT SHALL ABIDE NOT SUCH AS IT NOW IS, BUT AN ETERNAL BODY; NO LONGER NEEDING FOR ITS LIFE SUCH NOURISHMENT AS NOW, NOR STAIRS FOR ITS ASCENT, FOR IT SHALL BE MADE SPIRITUAL, A MARVELLOUS THING, SUCH AS WE CANNOT WORTHILY SPEAK OF. THEN, IT IS SAID, SHALL THE RIGHTEOUS SHINE FORTH AS THE SUN MATTHEW 13:43, AND THE MOON, AND AS THE BRIGHTNESS OF THE FIRMAMENT. DANIEL 12:3 AND GOD, FORE-KNOWING MEN'S UNBELIEF, HAS GIVEN TO LITTLE WORMS IN THE SUMMER TO DART BEAMS OF LIGHT FROM THEIR BODY , THAT FROM WHAT IS SEEN, THAT WHICH IS LOOKED FOR MIGHT BE BELIEVED; FOR HE WHO GIVES IN PART IS ABLE TO GIVE THE WHOLE ALSO, AND HE WHO MADE THE WORM RADIANT WITH LIGHT, WILL MUCH MORE ILLUMINATE A RIGHTEOUS MAN.

19. WE SHALL BE RAISED THEREFORE, ALL WITH OUR BODIES ETERNAL, BUT NOT ALL WITH BODIES ALIKE: FOR IF A MAN IS RIGHTEOUS, HE WILL RECEIVE A HEAVENLY BODY, THAT HE MAY BE ABLE WORTHILY TO HOLD CONVERSE WITH ANGELS; BUT IF A MAN IS A SINNER, HE SHALL RECEIVE AN ETERNAL BODY, FITTED TO ENDURE THE PENALTIES OF SINS, THAT HE MAY BURN ETERNALLY IN FIRE, NOR EVER BE CONSUMED. AND RIGHTEOUSLY WILL GOD ASSIGN THIS PORTION TO EITHER COMPANY; FOR WE DO NOTHING WITHOUT THE BODY. WE BLASPHEME WITH THE MOUTH, AND WITH THE MOUTH WE PRAY. WITH THE BODY WE COMMIT FORNICATION, AND WITH THE BODY WE KEEP CHASTITY. WITH THE HAND WE ROB, AND BY THE HAND WE BESTOW ALMS; AND THE REST IN LIKE MANNER. SINCE THEN THE BODY HAS BEEN OUR MINISTER IN ALL THINGS, IT SHALL ALSO SHARE WITH US IN THE FUTURE THE FRUITS OF THE PAST.

20. THEREFORE, BRETHREN, LET US BE CAREFUL OF OUR BODIES, NOR MISUSE THEM AS THOUGH NOT OUR OWN. LET US NOT SAY LIKE THE HERETICS, THAT THIS VESTURE OF THE BODY BELONGS NOT TO US, BUT LET US BE CAREFUL OF IT AS OUR OWN; FOR WE MUST GIVE ACCOUNT TO THE LORD OF ALL THINGS DONE THROUGH THE BODY. SAY NOT, NONE SEES ME; THINK NOT, THAT THERE IS NO WITNESS OF THE DEED. HUMAN WITNESS OFTENTIMES THERE IS NOT; BUT HE WHO FASHIONED US, AN UNERRING WITNESS, ABIDES FAITHFUL IN HEAVEN , AND BEHOLDS WHAT YOU DO. AND THE STAINS OF SIN ALSO REMAIN IN THE BODY; FOR AS WHEN A WOUND HAS GONE DEEP INTO THE BODY, EVEN IF THERE HAS BEEN A HEALING, THE SCAR REMAINS, SO SIN WOUNDS SOUL AND BODY, AND THE MARKS OF ITS SCARS REMAIN IN ALL; AND THEY ARE REMOVED ONLY FROM THOSE WHO RECEIVE THE WASHING OF BAPTISM. THE PAST WOUNDS THEREFORE OF SOUL AND BODY GOD HEALS BY BAPTISM; AGAINST FUTURE ONES LET US ONE AND ALL JOINTLY GUARD OURSELVES, THAT WE MAY KEEP THIS VESTMENT OF THE BODY PURE, AND MAY NOT FOR PRACTISING FORNICATION AND SENSUAL INDULGENCE OR ANY OTHER SIN FOR A SHORT SEASON, LOSE THE SALVATION OF HEAVEN, BUT MAY INHERIT THE ETERNAL KINGDOM OF GOD; OF WHICH MAY GOD, OF HIS OWN GRACE, DEEM ALL OF YOU WORTHY.

21. THUS MUCH IN PROOF OF THE RESURRECTION OF THE DEAD; AND NOW, LET ME AGAIN RECITE TO YOU THE PROFESSION OF THE FAITH, AND DO YOU WITH ALL DILIGENCE PRONOUNCE IT WHILE I SPEAK , AND REMEMBER IT.

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22. THE FAITH WHICH WE REHEARSE CONTAINS IN ORDER THE FOLLOWING, AND IN ONE BAPTISM OF REPENTANCE FOR THE REMISSION OF SINS; AND IN ONE HOLY CATHOLIC CHURCH; AND IN THE RESURRECTION OF THE FLESH; AND IN ETERNAL LIFE. NOW OF BAPTISM AND REPENTANCE I HAVE SPOKEN IN THE EARLIEST LECTURES; AND MY PRESENT REMARKS CONCERNING THE RESURRECTION OF THE DEAD HAVE BEEN MADE WITH REFERENCE TO THE ARTICLE IN THE RESURRECTION OF THE FLESH. NOW THEN LET ME FINISH WHAT STILL REMAINS TO BE SAID FOR THE ARTICLE, IN ONE HOLY CATHOLIC CHURCH, ON WHICH, THOUGH ONE MIGHT SAY MANY THINGS, WE WILL SPEAK BUT BRIEFLY.

23. IT IS CALLED CATHOLIC THEN BECAUSE IT EXTENDS OVER ALL THE WORLD, FROM ONE END OF THE EARTH TO THE OTHER; AND BECAUSE IT TEACHES UNIVERSALLY AND COMPLETELY ONE AND ALL THE DOCTRINES WHICH OUGHT TO COME TO MEN'S KNOWLEDGE, CONCERNING THINGS BOTH VISIBLE AND INVISIBLE, HEAVENLY AND EARTHLY ; AND BECAUSE IT BRINGS INTO SUBJECTION TO GODLINESS THE WHOLE RACE OF MANKIND, GOVERNORS AND GOVERNED, LEARNED AND UNLEARNED; AND BECAUSE IT UNIVERSALLY TREATS AND HEALS THE WHOLE CLASS OF SINS, WHICH ARE COMMITTED BY SOUL OR BODY, AND POSSESSES IN ITSELF EVERY FORM OF VIRTUE WHICH IS NAMED, BOTH IN DEEDS AND WORDS, AND IN EVERY KIND OF SPIRITUAL GIFTS.

24. AND IT IS RIGHTLY NAMED (ECCLESIA) BECAUSE IT CALLS FORTH AND ASSEMBLES TOGETHER ALL MEN; ACCORDING AS THE LORD SAYS IN LEVITICUS, AND MAKE AN ASSEMBLY FOR ALL THE CONGREGATION AT THE DOOR OF THE TABERNACLE OF WITNESS. AND IT IS TO BE NOTED, THAT THE WORD ASSEMBLE, IS USED FOR THE FIRST TIME IN THE SCRIPTURES HERE, AT THE TIME WHEN THE LORD PUTS AARON INTO THE HIGH-PRIESTHOOD. AND IN DEUTERONOMY ALSO THE LORD SAYS TO MOSES, ASSEMBLE THE PEOPLE UNTO ME, AND LET THEM HEAR MY WORDS, THAT THEY MAY LEARN TO FEAR ME. DEUTERONOMY 4:10 AND HE AGAIN MENTIONS THE NAME OF THE CHURCH, WHEN HE SAYS CONCERNING THE TABLES, AND ON THEM WERE WRITTEN ALL THE WORDS WHICH THE LORD SPOKE WITH YOU IN THE MOUNT OUT OF THE MIDST OF THE FIRE IN THE DAY OF THE ASSEMBLY ; AS IF HE HAD SAID MORE PLAINLY, IN THE DAY IN WHICH YOU WERE CALLED AND GATHERED TOGETHER BY GOD. THE PSALMIST ALSO SAYS, I WILL GIVE THANKS UNTO YOU,

O LORD, IN THE GREAT CONGREGATION; I WILL PRAISE YOU AMONG MUCH PEOPLE.

25. OF OLD THE PSALMIST SANG, BLESS YE GOD IN THE CONGREGATIONS, EVEN THE LORD, (YE THAT ARE) FROM THE FOUNTAINS OF ISRAEL. BUT AFTER THE JEWS FOR THE PLOTS WHICH THEY MADE AGAINST THE SAVIOUR WERE CAST AWAY FROM HIS GRACE, THE SAVIOUR BUILT OUT OF THE GENTILES A SECOND HOLY CHURCH, THE CHURCH OF US CHRISTIANS, CONCERNING WHICH HE SAID TO PETER, AND UPON THIS ROCK I WILL BUILD MY CHURCH, AND THE GATES OF HELL SHALL NOT PREVAIL AGAINST IT. MATTHEW 16:18 AND DAVID PROPHESYING OF BOTH THESE, SAID PLAINLY OF THE FIRST WHICH WAS REJECTED, I HAVE HATED THE CONGREGATION OF EVIL DOERS ; BUT OF THE SECOND WHICH IS BUILT UP HE SAYS IN THE SAME PSALM, LORD, I HAVE LOVED THE BEAUTY OF YOUR HOUSE ; AND IMMEDIATELY AFTERWARDS, IN THE CONGREGATIONS WILL I BLESS YOU, O LORD. FOR NOW THAT THE ONE CHURCH IN JUDÆA IS CAST OFF, THE CHURCHES OF CHRIST ARE INCREASED OVER ALL THE WORLD; AND OF THEM IT IS SAID IN THE PSALMS, SING UNTO THE LORD A NEW SONG, HIS PRAISE IN THE CONGREGATION OF SAINTS. AGREEABLY TO WHICH THE PROPHET ALSO SAID TO THE JEWS, I HAVE NO PLEASURE IN YOU, SAYS THE LORD ALMIGHTY MALACHI 1:10; AND IMMEDIATELY AFTERWARDS, FOR FROM THE RISING OF THE SUN EVEN UNTO THE GOING DOWN OF THE SAME, MY NAME IS GLORIFIED AMONG THE GENTILES. CONCERNING THIS HOLY CATHOLIC CHURCH PAUL WRITES TO TIMOTHY, THAT YOU MAY KNOW HOW YOU OUGHT TO BEHAVE YOURSELF IN THE HOUSE OF GOD, WHICH IS THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH 1 TIMOTHY 3:15 .

26. BUT SINCE THE WORD ECCLESIA IS APPLIED TO DIFFERENT THINGS (AS ALSO IT IS WRITTEN OF THE MULTITUDE IN THE THEATRE OF THE EPHESIANS, AND WHEN HE HAD THUS SPOKEN, HE DISMISSED THE ASSEMBLY ACTS 19:14), AND SINCE ONE MIGHT PROPERLY AND TRULY SAY THAT THERE IS A CHURCH OF EVIL DOERS, I MEAN THE MEETINGS OF THE HERETICS, THE MARCIONISTS AND MANICHEES, AND THE REST, FOR THIS CAUSE THE FAITH HAS SECURELY DELIVERED TO YOU NOW THE ARTICLE, AND IN ONE HOLY CATHOLIC CHURCH; THAT YOU MAY AVOID THEIR WRETCHED MEETINGS, AND EVER ABIDE WITH THE HOLY CHURCH CATHOLIC IN WHICH YOU WERE REGENERATED. AND IF EVER YOU ARE SOJOURNING IN CITIES, INQUIRE NOT SIMPLY WHERE THE LORD'S HOUSE IS (FOR THE OTHER SECTS OF THE PROFANE ALSO ATTEMPT TO CALL THEIR OWN DENS HOUSES OF THE LORD), NOR MERELY WHERE THE CHURCH IS, BUT WHERE IS THE CATHOLIC CHURCH. FOR THIS IS THE PECULIAR NAME OF THIS HOLY CHURCH, THE MOTHER OF US ALL, WHICH IS THE SPOUSE OF OUR LORD JESUS CHRIST, THE ONLY-BEGOTTEN SON OF GOD (FOR IT IS WRITTEN, AS CHRIST ALSO LOVED THE CHURCH AND GAVE HIMSELF FOR IT EPHESIANS 5:25, AND ALL THE REST,) AND IS A FIGURE AND COPY OF JERUSALEM WHICH IS ABOVE, WHICH IS FREE, AND THE MOTHER OF US ALL GALATIANS 4:26; WHICH BEFORE WAS BARREN, BUT NOW HAS MANY CHILDREN.

27. FOR WHEN THE FIRST CHURCH WAS CAST OFF, IN THE SECOND, WHICH IS THE CATHOLIC CHURCH, GOD HAS SET, AS PAUL SAYS, FIRST APOSTLES, SECONDLY PROPHETS, THIRDLY TEACHERS, THEN MIRACLES, THEN GIFTS OF HEALINGS, HELPS, GOVERNMENTS, VARIOUS KINDS OF TONGUES 1 CORINTHIANS 12:28, AND EVERY SORT OF VIRTUE, I MEAN WISDOM AND UNDERSTANDING, TEMPERANCE AND JUSTICE, MERCY AND LOVING-KINDNESS, AND PATIENCE UNCONQUERABLE IN PERSECUTIONS. SHE, BY THE ARMOUR OF RIGHTEOUSNESS ON THE RIGHT HAND AND ON THE LEFT, BY HONOUR AND DISHONOUR 2 CORINTHIANS 6:7-8, IN FORMER DAYS AMID PERSECUTIONS AND TRIBULATIONS CROWNED THE HOLY MARTYRS WITH THE VARIED AND BLOOMING CHAPLETS OF PATIENCE, AND NOW IN TIMES OF PEACE BY GOD'S GRACE RECEIVES HER DUE HONOURS FROM KINGS AND THOSE WHO ARE IN HIGH PLACE 1 TIMOTHY 2:2, AND FROM EVERY SORT AND KINDRED OF MEN. AND WHILE THE KINGS OF PARTICULAR NATIONS HAVE BOUNDS SET TO THEIR AUTHORITY, THE HOLY CHURCH CATHOLIC ALONE EXTENDS HER POWER WITHOUT LIMIT OVER THE WHOLE WORLD; FOR GOD, AS IT IS WRITTEN, HAS MADE HER BORDER PEACE. BUT I SHOULD NEED MANY MORE HOURS FOR MY DISCOURSE, IF I WISHED TO SPEAK OF ALL THINGS WHICH CONCERN HER.

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28. IN THIS HOLY CATHOLIC CHURCH RECEIVING INSTRUCTION AND BEHAVING OURSELVES VIRTUOUSLY, WE SHALL ATTAIN THE KINGDOM OF HEAVEN, AND INHERIT ETERNAL LIFE; FOR WHICH ALSO WE ENDURE ALL TOILS, THAT WE MAY BE MADE PARTAKERS THEREOF FROM THE LORD. FOR OURS IS NO TRIFLING AIM, BUT OUR ENDEAVOUR IS FOR ETERNAL LIFE. WHEREFORE IN THE PROFESSION OF THE FAITH, AFTER THE WORDS, AND IN THE RESURRECTION OF THE FLESH, THAT IS, OF THE DEAD (OF WHICH WE HAVE DISCOURSED), WE ARE TAUGHT TO BELIEVE ALSO IN THE LIFE ETERNAL, FOR WHICH AS CHRISTIANS WE ARE STRIVING.

29. THE REAL AND TRUE LIFE THEN IS THE FATHER, WHO THROUGH THE SON IN THE HOLY SPIRIT POURS FORTH AS FROM A FOUNTAIN HIS HEAVENLY GIFTS TO ALL; AND THROUGH HIS LOVE TO MAN, THE BLESSINGS OF THE LIFE ETERNAL ARE PROMISED WITHOUT FAIL TO US MEN ALSO. WE MUST NOT DISBELIEVE THE POSSIBILITY OF THIS, BUT HAVING AN EYE NOT TO OUR OWN WEAKNESS BUT TO HIS POWER, WE MUST BELIEVE; FOR WITH GOD ALL THINGS ARE POSSIBLE. AND THAT THIS IS POSSIBLE, AND THAT WE MAY LOOK FOR ETERNAL LIFE, DANIEL DECLARES, AND OF THE MANY RIGHTEOUS SHALL THEY SHINE AS THE STARS FOR EVER AND EVER. AND PAUL SAYS, AND SO SHALL WE BE EVER WITH THE LORD 1 THESSALONIANS 4:17: FOR THE BEING FOR EVER WITH THE LORD IMPLIES THE LIFE ETERNAL. BUT MOST PLAINLY OF ALL THE SAVIOUR HIMSELF SAYS IN THE GOSPEL, AND THESE SHALL GO AWAY INTO ETERNAL PUNISHMENT, BUT THE RIGHTEOUS INTO LIFE ETERNAL MATTHEW 25:46 .

30. AND MANY ARE THE PROOFS CONCERNING THE LIFE ETERNAL. AND WHEN WE DESIRE TO GAIN THIS ETERNAL LIFE, THE SACRED SCRIPTURES SUGGEST TO US THE WAYS OF GAINING IT; OF WHICH, BECAUSE OF THE LENGTH OF OUR DISCOURSE, THE TEXTS WE NOW SET BEFORE YOU SHALL BE BUT FEW, THE REST BEING LEFT TO THE SEARCH OF THE DILIGENT. THEY DECLARE AT ONE TIME THAT IT IS BY FAITH; FOR IT IS WRITTEN, HE THAT BELIEVES IN THE SON HAS ETERNAL LIFE JOHN 3:36, AND WHAT FOLLOWS; AND AGAIN HE SAYS HIMSELF, VERILY, VERILY, I SAY UNTO YOU, HE THAT HEARS MY WORD, AND BELIEVES HIM THAT SENT ME, HAS ETERNAL LIFE , AND THE REST. AT ANOTHER TIME, IT IS BY THE PREACHING OF THE GOSPEL; FOR HE SAYS, THAT HE THAT REAPS RECEIVES WAGES, AND GATHERS FRUIT UNTO LIFE ETERNAL. AT ANOTHER TIME, BY MARTYRDOM AND CONFESSION IN CHRIST'S NAME; FOR HE SAYS, AND HE THAT HATES HIS LIFE IN THIS WORLD, SHALL KEEP IT UNTO LIFE ETERNAL. AND AGAIN, BY PREFERRING CHRIST TO RICHES OR KINDRED; AND EVERY ONE THAT HAS FORSAKEN BRETHREN, OR SISTERS MATTHEW 19:29, AND THE REST, SHALL INHERIT ETERNAL LIFE. MOREOVER IT IS BY KEEPING THE COMMANDMENTS, YOU SHALL NOT COMMIT ADULTERY, YOU SHALL NOT KILL , AND THE REST WHICH FOLLOW; AS HE ANSWERED TO HIM THAT CAME TO HIM, AND SAID, GOOD MASTER, WHAT SHALL I DO THAT I MAY HAVE ETERNAL LIFE MARK 10:17? BUT FURTHER, IT IS BY DEPARTING FROM EVIL WORKS, AND HENCEFORTH SERVING GOD; FOR PAUL SAYS, BUT NOW BEING MADE FREE FROM SIN, AND BECOME SERVANTS TO GOD, YOU HAVE YOUR FRUIT UNTO SANCTIFICATION, AND THE END ETERNAL LIFE ROMANS 6:22 .

31. AND THE WAYS OF FINDING ETERNAL LIFE ARE MANY, THOUGH I HAVE PASSED OVER THEM BY REASON OF THEIR NUMBER. FOR THE LORD IN HIS LOVING-KINDNESS HAS OPENED, NOT ONE OR TWO ONLY, BUT MANY DOORS, BY WHICH TO ENTER INTO THE LIFE ETERNAL, THAT, AS FAR AS LAY IN HIM, ALL MIGHT ENJOY IT WITHOUT HINDRANCE. THUS MUCH HAVE WE FOR THE PRESENT SPOKEN WITHIN COMPASS CONCERNING THE LIFE ETERNAL, WHICH IS THE LAST DOCTRINE OF THOSE PROFESSED IN THE FAITH, AND ITS TERMINATION; WHICH LIFE MAY WE ALL, BOTH TEACHERS AND HEARERS, BY GOD'S GRACE ENJOY!

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32. AND NOW, BRETHREN BELOVED, THE WORD OF INSTRUCTION EXHORTS YOU ALL, TO PREPARE YOUR SOULS FOR THE RECEPTION OF THE HEAVENLY GIFTS. AS REGARDS THE HOLY AND APOSTOLIC FAITH DELIVERED TO YOU TO PROFESS, WE HAVE SPOKEN THROUGH THE GRACE OF THE LORD AS MANY LECTURES, AS WAS POSSIBLE, IN THESE PAST DAYS OF LENT; NOT THAT THIS IS ALL WE OUGHT TO HAVE SAID, FOR MANY ARE THE POINTS OMITTED; AND THESE PERCHANCE ARE THOUGHT OUT BETTER BY MORE EXCELLENT TEACHERS. BUT NOW THE HOLY DAY OF THE PASSOVER IS AT HAND, AND YOU, BELOVED IN CHRIST, ARE TO BE ENLIGHTENED BY THE LAVER OF REGENERATION. YOU SHALL THEREFORE AGAIN BE TAUGHT WHAT IS REQUISITE, IF GOD SO WILL; WITH HOW GREAT DEVOTION AND ORDER YOU MUST ENTER IN WHEN SUMMONED, FOR WHAT PURPOSE EACH OF THE HOLY MYSTERIES OF BAPTISM IS PERFORMED, AND WITH WHAT REVERENCE AND ORDER YOU MUST GO FROM BAPTISM TO THE HOLY ALTAR OF GOD, AND ENJOY ITS SPIRITUAL AND HEAVENLY MYSTERIES; THAT YOUR SOULS BEING PREVIOUSLY ENLIGHTENED BY THE WORD OF DOCTRINE, YOU MAY DISCOVER IN EACH PARTICULAR THE GREATNESS OF THE GIFTS BESTOWED ON YOU BY GOD.

33. AND AFTER EASTER'S HOLY DAY OF SALVATION, YOU SHALL COME ON EACH SUCCESSIVE DAY, BEGINNING FROM THE SECOND DAY OF THE WEEK, AFTER THE ASSEMBLY INTO THE HOLY PLACE OF THE RESURRECTION , AND THERE, IF GOD PERMIT, YOU SHALL HEAR OTHER LECTURES; IN WHICH YOU SHALL AGAIN BE TAUGHT THE REASONS OF EVERY THING WHICH HAS BEEN DONE, AND SHALL RECEIVE THE PROOFS THEREOF FROM THE OLD AND NEW TESTAMENTS — FIRST, OF THE THINGS DONE JUST BEFORE BAPTISM, — NEXT, HOW YOU WERE CLEANSED FROM YOUR SINS BY THE LORD, BY THE WASHING OF WATER WITH THE WORD EPHESIANS 5:26 — AND HOW LIKE PRIESTS YOU HAVE BECOME PARTAKERS OF THE NAME OF CHRIST — AND HOW THE SEAL OF THE FELLOWSHIP OF THE HOLY GHOST WAS GIVEN TO YOU — AND CONCERNING THE MYSTERIES AT THE ALTAR OF THE NEW TESTAMENT, WHICH HAVE TAKEN THEIR BEGINNING FROM THIS PLACE, BOTH WHAT THE DIVINE SCRIPTURES HAVE DELIVERED TO US, AND WHAT IS THE POWER OF THESE MYSTERIES, AND HOW YE MUST APPROACH THEM, AND WHEN AND HOW RECEIVE THEM — AND AT THE END OF ALL, HOW FOR THE TIME TO COME YE MUST BEHAVE YOURSELVES WORTHILY OF THIS GRACE BOTH IN WORDS AND DEEDS, THAT YOU MAY ALL BE ENABLED TO ENJOY THE LIFE EVERLASTING. AND THESE THINGS SHALL BE SPOKEN, IF IT BE GOD'S PLEASURE.

34. FINALLY, MY BRETHREN, REJOICE IN THE LORD ALWAYS; AGAIN I WILL SAY, REJOICE: FOR YOUR REDEMPTION HAS DRAWN NEAR , AND THE HEAVENLY HOST OF THE ANGELS IS WAITING FOR YOUR SALVATION. AND THERE IS NOW THE VOICE OF ONE CRYING IN THE WILDERNESS, PREPARE YE THE WAY OF THE LORD ISAIAH 40:3; AND THE PROPHET CRIES, HO, YOU THAT THIRST, COME YE TO THE WATER ; AND IMMEDIATELY AFTERWARDS, HEARKEN UNTO ME, AND YOU SHALL EAT THAT WHICH IS GOOD, AND YOUR SOUL SHALL DELIGHT ITSELF IN GOOD THINGS. AND WITHIN A LITTLE WHILE YOU SHALL HEAR THAT EXCELLENT LESSON WHICH SAYS, SHINE, SHINE, O THOU NEW JERUSALEM; FOR YOUR LIGHT HAS COME. ISAIAH 60:1 OF THIS JERUSALEM THE PROPHET HAS SAID, AND AFTERWARDS YOU SHALL BE CALLED THE CITY OF RIGHTEOUSNESS, ZION, THE FAITHFUL MOTHER OF CITIES ; BECAUSE OF THE LAW WHICH WENT FORTH OUT OF ZION, AND THE WORD OF THE LORD FROM JERUSALEM , WHICH WORD HAS FROM HENCE BEEN SHOWERED FORTH ON THE WHOLE WORLD. TO HER THE PROPHET ALSO SAYS CONCERNING YOU, LIFT UP YOUR EYES ROUND ABOUT, AND BEHOLD YOUR CHILDREN GATHERED TOGETHER ; AND SHE ANSWERS, SAYING, WHO ARE THESE THAT FLY AS A CLOUD, AND AS DOVES WITH THEIR YOUNG ONES TO ME ? (CLOUDS BECAUSE OF THEIR SPIRITUAL NATURE, AND DOVES, FROM THEIR PURITY). AND AGAIN, SHE SAYS, WHO KNOWS SUCH THINGS? OR WHO HAS SEEN IT THUS? DID EVER A LAND BRING FORTH IN ONE DAY? OR WAS EVER A NATION BORN ALL AT ONCE? FOR AS SOON AS ZION TRAVAILED, SHE BROUGHT FORTH HER CHILDREN. AND ALL THINGS SHALL BE FILLED WITH JOY UNSPEAKABLE BECAUSE OF THE LORD WHO SAID, BEHOLD, I CREATE JERUSALEM A REJOICING, AND HER PEOPLE A JOY.

35. AND MAY THESE WORDS BE SPOKEN NOW AGAIN OVER YOU ALSO, SING, O HEAVENS, AND BE JOYFUL, O EARTH; AND THEN; FOR THE LORD HAS HAD MERCY ON HIS PEOPLE, AND COMFORTED THE LOWLY OF HIS PEOPLE. AND THIS SHALL COME TO PASS THROUGH THE LOVING-KINDNESS OF GOD, WHO SAYS TO YOU, BEHOLD, I WILL BLOT OUT AS A CLOUD YOUR TRANSGRESSIONS, AND AS A THICK CLOUD YOUR SINS. ISAIAH 44:22 BUT YE WHO HAVE BEEN COUNTED WORTHY OF THE NAME OF FAITHFUL (OF WHOM IT IS WRITTEN, UPON MY SERVANTS SHALL BE CALLED A NEW NAME WHICH SHALL BE BLESSED ON THE EARTH ,) YOU SHALL SAY WITH GLADNESS, BLESSED BE THE GOD AND FATHER OF OUR LORD JESUS CHRIST, WHO HAS BLESSED US WITH EVERY SPIRITUAL BLESSING IN THE HEAVENLY PLACES IN CHRIST EPHESIANS 1:3 : IN WHOM WE HAVE OUR REDEMPTION THROUGH HIS BLOOD, THE FORGIVENESS OF OUR SINS, ACCORDING TO THE RICHES OF HIS GRACE, WHEREIN HE ABOUNDED TOWARDS US , AND WHAT FOLLOWS; AND AGAIN, BUT GOD BEING RICH IN MERCY, FOR HIS GREAT LOVE WHEREWITH HE LOVED US, WHEN WE WERE DEAD THROUGH OUR TRESPASSES, QUICKENED US TOGETHER WITH CHRIST , AND THE REST. AND AGAIN IN LIKE MANNER PRAISE YE THE LORD OF ALL GOOD THINGS, SAYING, BUT WHEN THE KINDNESS OF GOD OUR SAVIOUR, AND HIS LOVE TOWARDS MAN APPEARED, NOT BY WORKS OF RIGHTEOUSNESS WHICH WE HAD DONE, BUT ACCORDING TO HIS MERCY HE SAVED US, THROUGH THE WASHING OF REGENERATION, AND THE RENEWING OF THE HOLY GHOST, WHICH HE SHED ON US ABUNDANTLY THROUGH JESUS CHRIST OUR SAVIOUR, THAT BEING JUSTIFIED BY HIS GRACE, WE MIGHT BE MADE HEIRS, ACCORDING TO HOPE, OF ETERNAL LIFE. TITUS 3:4 AND MAY GOD HIMSELF THE FATHER OF OUR LORD JESUS CHRIST, THE FATHER OF GLORY, GIVE UNTO YOU A SPIRIT OF WISDOM AND REVELATION IN THE KNOWLEDGE OF HIMSELF, THE EYES OF YOUR UNDERSTANDING BEING ENLIGHTENED EPHESIANS 1:17-18, AND MAY HE EVER KEEP YOU IN GOOD WORKS, AND WORDS, AND THOUGHTS; TO WHOM BE GLORY, HONOUR, AND POWER, THROUGH OUR LORD JESUS CHRIST, WITH THE HOLY GHOST, NOW AND EVER, AND UNTO ALL THE ENDLESS AGES OF ETERNITY. AMEN.

CATECHETICAL LECTURE 19
FIRST LECTURE ON THE MYSTERIES.

WITH A LESSON FROM THE FIRST GENERAL EPISTLE OF PETER, BEGINNING AT BE SOBER, BE VIGILANT, TO THE END OF THE EPISTLE.

1. I HAVE LONG BEEN WISHING, O TRUE-BORN AND DEARLY BELOVED CHILDREN OF THE CHURCH, TO DISCOURSE TO YOU CONCERNING THESE SPIRITUAL AND HEAVENLY MYSTERIES; BUT SINCE I WELL KNEW THAT SEEING IS FAR MORE PERSUASIVE THAN HEARING, I WAITED FOR THE PRESENT SEASON; THAT FINDING YOU MORE OPEN TO THE INFLUENCE OF MY WORDS FROM YOUR PRESENT EXPERIENCE, I MIGHT LEAD YOU BY THE HAND INTO THE BRIGHTER AND MORE FRAGRANT MEADOW OF THE PARADISE BEFORE US; ESPECIALLY AS YOU HAVE BEEN MADE FIT TO RECEIVE THE MORE SACRED MYSTERIES, AFTER HAVING BEEN FOUND WORTHY OF DIVINE AND LIFE-GIVING BAPTISM. SINCE THEREFORE IT REMAINS TO SET BEFORE YOU A TABLE OF THE MORE PERFECT INSTRUCTIONS, LET US NOW TEACH YOU THESE THINGS EXACTLY, THAT YOU MAY KNOW THE EFFECT WROUGHT UPON YOU ON THAT EVENING OF YOUR BAPTISM.

2. FIRST YE ENTERED INTO THE VESTIBULE OF THE BAPTISTERY, AND THERE FACING TOWARDS THE WEST YE LISTENED TO THE COMMAND TO STRETCH FORTH YOUR HAND, AND AS IN THE PRESENCE OF SATAN YE RENOUNCED HIM. NOW YE MUST KNOW THAT THIS FIGURE IS FOUND IN ANCIENT HISTORY. FOR WHEN PHARAOH, THAT MOST BITTER AND CRUEL TYRANT, WAS OPPRESSING THE FREE AND HIGH-BORN PEOPLE OF THE HEBREWS, GOD SENT MOSES TO BRING THEM OUT OF THE EVIL BONDAGE OF THE EGYPTIANS. THEN THE

DOOR POSTS WERE ANOINTED WITH THE BLOOD OF A LAMB, THAT THE DESTROYER MIGHT FLEE FROM THE HOUSES WHICH HAD THE SIGN OF THE BLOOD; AND THE HEBREW PEOPLE WAS MARVELLOUSLY DELIVERED. THE ENEMY, HOWEVER, AFTER THEIR RESCUE, PURSUED AFTER THEM EXODUS 14:9, 23, AND SAW THE SEA WONDROUSLY PARTED FOR THEM; NEVERTHELESS HE WENT ON, FOLLOWING CLOSE IN THEIR FOOTSTEPS, AND WAS ALL AT ONCE OVERWHELMED AND ENGULPHED IN THE RED SEA.

3. NOW TURN FROM THE OLD TO THE NEW, FROM THE FIGURE TO THE REALITY. THERE WE HAVE MOSES SENT FROM GOD TO EGYPT; HERE, CHRIST, SENT FORTH FROM HIS FATHER INTO THE WORLD: THERE, THAT MOSES MIGHT LEAD FORTH AN AFFLICTED PEOPLE OUT OF EGYPT; HERE, THAT CHRIST MIGHT RESCUE THOSE WHO ARE OPPRESSED IN THE WORLD UNDER SIN: THERE, THE BLOOD OF A LAMB WAS THE SPELL AGAINST THE DESTROYER; HERE, THE BLOOD OF THE LAMB WITHOUT BLEMISH JESUS CHRIST IS MADE THE CHARM TO SCARE EVIL SPIRITS: THERE, THE TYRANT WAS PURSUING THAT ANCIENT PEOPLE EVEN TO THE SEA; AND HERE THE DARING AND SHAMELESS SPIRIT, THE AUTHOR OF EVIL, WAS FOLLOWING YOU EVEN TO THE VERY STREAMS OF SALVATION. THE TYRANT OF OLD WAS DROWNED IN THE SEA; AND THIS PRESENT ONE DISAPPEARS IN THE WATER OF SALVATION.

4. BUT NEVERTHELESS YOU ARE BIDDEN TO SAY, WITH ARM OUTSTRETCHED TOWARDS HIM AS THOUGH HE WERE PRESENT, I RENOUNCE YOU, SATAN. I WISH ALSO TO SAY WHEREFORE YE STAND FACING TO THE WEST; FOR IT IS NECESSARY. SINCE THE WEST IS THE REGION OF SENSIBLE DARKNESS, AND HE BEING DARKNESS HAS HIS DOMINION ALSO IN DARKNESS, THEREFORE, LOOKING WITH A SYMBOLIC MEANING TOWARDS THE WEST, YOU RENOUNCE THAT DARK AND GLOOMY POTENTATE. WHAT THEN DID EACH OF YOU STAND UP AND SAY? I RENOUNCE YOU, SATAN,— YOU WICKED AND MOST CRUEL TYRANT! MEANING, I FEAR YOUR MIGHT NO LONGER; FOR THAT CHRIST HAS OVERTHROWN, HAVING PARTAKEN WITH ME OF FLESH AND BLOOD, THAT THROUGH THESE HE MIGHT BY DEATH DESTROY DEATH HEBREWS 2:14-15, THAT I MIGHT NOT BE MADE SUBJECT TO BONDAGE FOREVER. I RENOUNCE YOU,— YOU CRAFTY AND MOST SUBTLE SERPENT. I RENOUNCE YOU,— PLOTTER AS YOU ARE, WHO UNDER THE GUISE OF FRIENDSHIP CONTRIVED ALL DISOBEDIENCE, AND WORK APOSTASY IN OUR FIRST PARENTS. I RENOUNCE YOU, SATAN,— THE ARTIFICER AND ABETTOR OF ALL WICKEDNESS.

5. THEN IN A SECOND SENTENCE YOU ARE TAUGHT TO SAY, AND ALL YOUR WORKS. NOW THE WORKS OF SATAN ARE ALL SIN, WHICH ALSO YOU MUST RENOUNCE — JUST AS ONE WHO HAS ESCAPED A TYRANT HAS SURELY ESCAPED HIS WEAPONS ALSO. ALL SIN THEREFORE, OF EVERY KIND, IS INCLUDED IN THE WORKS OF THE DEVIL. ONLY KNOW THIS; THAT ALL THAT YOU SAY, ESPECIALLY AT THAT MOST THRILLING HOUR, IS WRITTEN IN GOD'S BOOKS; WHEN THEREFORE YOU DO ANYTHING CONTRARY TO THESE PROMISES, YOU SHALL BE JUDGED AS A TRANSGRESSOR. GALATIANS 2:18 YOU RENOUNCE THEREFORE THE WORKS OF SATAN; I MEAN, ALL DEEDS AND THOUGHTS WHICH ARE CONTRARY TO REASON.

6. THEN YOU SAY, AND ALL HIS POMP. NOW THE POMP OF THE DEVIL IS THE MADNESS OF THEATRES , AND HORSE-RACES, AND HUNTING, AND ALL SUCH VANITY: FROM WHICH THAT HOLY MAN PRAYING TO BE DELIVERED SAYS UNTO GOD, TURN AWAY MY EYES FROM BEHOLDING VANITY. BE NOT INTERESTED IN THE MADNESS OF THE THEATRE, WHERE YOU WILL BEHOLD THE WANTON GESTURES OF THE PLAYERS , CARRIED ON WITH MOCKERIES AND ALL UNSEEMLINESS, AND THE FRANTIC DANCING OF EFFEMINATE MEN — NOR IN THE MADNESS OF THEM WHO IN HUNTS EXPOSE THEMSELVES TO WILD BEASTS, THAT THEY MAY PAMPER THEIR MISERABLE APPETITE; WHO, TO SERVE THEIR BELLY WITH MEATS, BECOME THEMSELVES IN REALITY MEAT FOR THE BELLY OF UNTAMED BEASTS; AND TO SPEAK JUSTLY, FOR THE SAKE OF THEIR OWN GOD, THEIR BELLY, THEY CAST AWAY THEIR LIFE HEADLONG IN SINGLE COMBATS. SHUN ALSO HORSE-RACES, THAT FRANTIC AND SOUL-SUBVERTING SPECTACLE. FOR ALL THESE ARE THE POMP OF THE DEVIL.

7. MOREOVER, THE THINGS WHICH ARE HUNG UP AT IDOL FESTIVALS , EITHER MEAT OR BREAD, OR OTHER SUCH THINGS POLLUTED BY THE INVOCATION OF THE UNCLEAN SPIRITS, ARE RECKONED IN THE POMP OF THE DEVIL. FOR AS THE BREAD AND WINE OF THE EUCHARIST BEFORE THE INVOCATION OF THE HOLY AND ADORABLE TRINITY WERE SIMPLE BREAD AND WINE, WHILE AFTER THE INVOCATION THE BREAD BECOMES THE BODY OF CHRIST, AND THE WINE THE BLOOD OF CHRIST , SO IN LIKE MANNER SUCH MEATS BELONGING TO THE POMP OF SATAN, THOUGH IN THEIR OWN NATURE SIMPLE, BECOME PROFANE BY THE INVOCATION OF THE EVIL SPIRIT.

8. AFTER THIS YOU SAY, AND ALL YOUR SERVICE. NOW THE SERVICE OF THE DEVIL IS PRAYER IN IDOL TEMPLES; THINGS DONE IN HONOUR OF LIFELESS IDOLS; THE LIGHTING OF LAMPS , OR BURNING OF INCENSE BY FOUNTAINS OR RIVERS , AS SOME PERSONS CHEATED BY DREAMS OR BY EVIL SPIRITS DO [RESORT TO THIS], THINKING TO FIND A CURE EVEN FOR THEIR BODILY AILMENTS. GO NOT AFTER SUCH THINGS. THE WATCHING OF BIRDS, DIVINATION, OMENS, OR AMULETS, OR CHARMS WRITTEN ON LEAVES, SORCERIES, OR OTHER EVIL ARTS , AND ALL SUCH THINGS, ARE SERVICES OF THE DEVIL; THEREFORE SHUN THEM. FOR IF AFTER RENOUNCING SATAN AND ASSOCIATING YOURSELF WITH CHRIST , THOU FALL UNDER THEIR INFLUENCE, YOU SHALL FIND THE TYRANT MORE BITTER; PERCHANCE, BECAUSE HE TREATED YOU OF OLD AS HIS OWN, AND RELIEVED YOU FROM HIS HARD BONDAGE, BUT HAS NOW BEEN GREATLY EXASPERATED BY YOU; SO YOU WILL BE BEREAVED OF CHRIST, AND HAVE EXPERIENCE OF THE OTHER. HAVE YOU NOT HEARD THE OLD HISTORY WHICH TELLS US OF LOT AND HIS DAUGHTERS? WAS NOT HE HIMSELF SAVED WITH HIS DAUGHTERS, WHEN HE HAD GAINED THE MOUNTAIN, WHILE HIS WIFE BECAME A PILLAR OF SALT, SET UP AS A MONUMENT FOR EVER, IN REMEMBRANCE OF HER DEPRAVED WILL AND HER TURNING BACK. TAKE HEED THEREFORE TO YOURSELF, AND TURN NOT AGAIN TO WHAT IS BEHIND , HAVING PUT YOUR HAND TO THE PLOUGH, AND THEN TURNING BACK TO THE SALT SAVOUR OF THIS LIFE'S DOINGS; BUT ESCAPE TO THE MOUNTAIN, TO JESUS CHRIST, THAT STONE HEWN WITHOUT HANDS DANIEL 2:35, 45, WHICH HAS FILLED THE WORLD.

9. WHEN THEREFORE YOU RENOUNCE SATAN, UTTERLY BREAKING ALL YOUR COVENANT WITH HIM, THAT ANCIENT LEAGUE WITH HELL ISAIAH 28:15, THERE IS OPENED TO YOU THE PARADISE OF GOD, WHICH HE PLANTED TOWARDS THE EAST, WHENCE FOR HIS TRANSGRESSION OUR FIRST FATHER WAS BANISHED; AND A SYMBOL OF THIS WAS YOUR TURNING FROM WEST TO EAST, THE PLACE OF LIGHT. THEN YOU WERE TOLD TO SAY, I BELIEVE IN THE FATHER, AND IN THE SON, AND IN THE HOLY GHOST, AND IN ONE BAPTISM OF REPENTANCE. OF WHICH THINGS WE SPOKE TO YOU AT LENGTH IN THE FORMER LECTURES, AS GOD'S GRACE ALLOWED US.

10. GUARDED THEREFORE BY THESE DISCOURSES, BE SOBER. FOR OUR ADVERSARY THE DEVIL, AS WAS JUST NOW READ, AS A ROARING LION, WALKS ABOUT, SEEKING WHOM HE MAY DEVOUR. 1 PETER 5:9 BUT THOUGH IN FORMER TIMES DEATH WAS MIGHTY AND DEVOURED, AT THE HOLY LAVER OF REGENERATION GOD HAS WIPED AWAY EVERY TEAR FROM OFF ALL FACES. FOR YOU SHALL NO MORE MOURN, NOW THAT YOU HAVE PUT OFF THE OLD MAN; BUT YOU SHALL KEEP HOLY-DAY , CLOTHED IN THE GARMENT OF SALVATION ISAIAH 61:10, EVEN JESUS CHRIST.

11. AND THESE THINGS WERE DONE IN THE OUTER CHAMBER. BUT IF GOD WILL, WHEN IN THE SUCCEEDING LECTURES ON THE MYSTERIES WE HAVE ENTERED INTO THE HOLY OF HOLIES , WE SHALL THERE KNOW THE SYMBOLIC MEANING OF THE THINGS WHICH ARE THERE PERFORMED. NOW TO GOD THE FATHER, WITH THE SON AND THE HOLY GHOST, BE GLORY, AND POWER, AND MAJESTY, FOREVER AND EVER. AMEN.

CATECHETICAL LECTURE 20
(ON THE MYSTERIES. II.)

OF BAPTISM.

ROMANS 6:3-14

DO YOU NOT KNOW, THAT SO MANY OF US AS WERE BAPTIZED INTO JESUS CHRIST, WERE BAPTIZED INTO HIS DEATH? ETC.....FOR YOU ARE NOT UNDER THE LAW, BUT UNDER GRACE.

1. THESE DAILY INTRODUCTIONS INTO THE MYSTERIES , AND NEW INSTRUCTIONS, WHICH ARE THE ANNOUNCEMENTS OF NEW TRUTHS, ARE PROFITABLE TO US; AND MOST OF ALL TO YOU, WHO HAVE BEEN RENEWED FROM AN OLD STATE TO A NEW. THEREFORE, I SHALL NECESSARILY LAY BEFORE YOU THE SEQUEL OF YESTERDAY'S LECTURE, THAT YOU MAY LEARN OF WHAT THOSE THINGS, WHICH WERE DONE BY YOU IN THE INNER CHAMBER , WERE SYMBOLIC.

2. AS SOON, THEN, AS YOU ENTERED, YOU PUT OFF YOUR TUNIC; AND THIS WAS AN IMAGE OF PUTTING OFF THE OLD MAN WITH HIS DEEDS. COLOSSIANS 3:9 HAVING STRIPPED YOURSELVES, YOU WERE NAKED; IN THIS ALSO IMITATING CHRIST, WHO WAS STRIPPED NAKED ON THE CROSS, AND BY HIS NAKEDNESS PUT OFF FROM HIMSELF THE PRINCIPALITIES AND POWERS, AND OPENLY TRIUMPHED OVER THEM ON THE TREE. FOR SINCE THE ADVERSE POWERS MADE THEIR LAIR IN YOUR MEMBERS, YOU MAY NO LONGER WEAR THAT OLD GARMENT; I DO NOT AT ALL MEAN THIS VISIBLE ONE, BUT THE OLD MAN, WHICH WAXES CORRUPT IN THE LUSTS OF DECEIT. EPHESIANS 4:22 MAY THE SOUL WHICH HAS ONCE PUT HIM OFF, NEVER AGAIN PUT HIM ON, BUT SAY WITH THE SPOUSE OF CHRIST IN THE SONG OF SONGS, I HAVE PUT OFF MY GARMENT, HOW SHALL I PUT IT ON SONG OF SONGS 5:3? O WONDROUS THING! YOU WERE NAKED IN THE SIGHT OF ALL, AND WERE NOT ASHAMED ; FOR TRULY YE BORE THE LIKENESS OF THE FIRST-FORMED ADAM, WHO WAS NAKED IN THE GARDEN, AND WAS NOT ASHAMED.

3. THEN, WHEN YOU WERE STRIPPED, YOU WERE ANOINTED WITH EXORCISED OIL , FROM THE VERY HAIRS OF YOUR HEAD TO YOUR FEET, AND WERE MADE PARTAKERS OF THE GOOD OLIVE-TREE, JESUS CHRIST. FOR YOU WERE CUT OFF FROM THE WILD OLIVE-TREE , AND GRAFTED INTO THE GOOD ONE, AND WERE MADE TO SHARE THE FATNESS OF THE TRUE OLIVE-TREE. THE EXORCISED OIL THEREFORE WAS A SYMBOL OF THE PARTICIPATION OF THE FATNESS OF CHRIST, BEING A CHARM TO DRIVE AWAY EVERY TRACE OF HOSTILE INFLUENCE. FOR AS THE BREATHING OF THE SAINTS, AND THE INVOCATION OF THE NAME OF GOD, LIKE FIERCEST FLAME, SCORCH AND DRIVE OUT EVIL SPIRITS , SO ALSO THIS EXORCISED OIL RECEIVES SUCH VIRTUE BY THE INVOCATION OF GOD AND BY PRAYER, AS NOT ONLY TO BURN AND CLEANSE AWAY THE TRACES OF SINS, BUT ALSO TO CHASE AWAY ALL THE INVISIBLE POWERS OF THE EVIL ONE.

4. AFTER THESE THINGS, YOU WERE LED TO THE HOLY POOL OF DIVINE BAPTISM, AS CHRIST WAS CARRIED FROM THE CROSS TO THE SEPULCHRE WHICH IS BEFORE OUR EYES. AND EACH OF YOU WAS ASKED, WHETHER HE BELIEVED IN THE NAME OF THE FATHER, AND OF THE SON, AND OF THE HOLY GHOST, AND YOU MADE THAT SAVING CONFESSION, AND DESCENDED THREE TIMES INTO THE WATER, AND ASCENDED AGAIN; HERE ALSO HINTING BY A SYMBOL AT THE THREE DAYS BURIAL OF CHRIST. FOR AS OUR SAVIOUR PASSED THREE DAYS AND THREE NIGHTS IN THE HEART OF THE EARTH, SO YOU ALSO IN YOUR FIRST ASCENT OUT OF THE WATER, REPRESENTED THE FIRST DAY OF CHRIST IN THE EARTH, AND BY YOUR DESCENT, THE NIGHT; FOR AS HE WHO IS IN THE NIGHT, NO LONGER SEES, BUT HE WHO IS IN THE DAY, REMAINS IN THE LIGHT, SO IN THE DESCENT, AS IN THE NIGHT, YOU SAW NOTHING, BUT IN ASCENDING AGAIN YOU WERE AS IN THE DAY. AND AT THE SELF-SAME MOMENT YOU WERE BOTH DYING AND BEING BORN; AND THAT WATER OF SALVATION WAS AT ONCE YOUR GRAVE AND YOUR MOTHER. AND WHAT SOLOMON SPOKE OF OTHERS WILL SUIT YOU ALSO; FOR HE SAID, IN THAT CASE, THERE IS A TIME TO BEAR AND A TIME TO DIE ECCLESIASTES 3:2; BUT TO YOU, IN THE REVERSE ORDER, THERE WAS A TIME TO DIE AND A TIME TO BE BORN; AND ONE AND THE SAME TIME EFFECTED BOTH OF THESE, AND YOUR BIRTH WENT HAND IN HAND WITH YOUR DEATH.

5. O STRANGE AND INCONCEIVABLE THING! WE DID NOT REALLY DIE, WE WERE NOT REALLY BURIED, WE WERE NOT REALLY CRUCIFIED AND RAISED AGAIN; BUT OUR IMITATION WAS IN A FIGURE, AND OUR SALVATION IN REALITY. CHRIST WAS ACTUALLY CRUCIFIED, AND ACTUALLY BURIED, AND TRULY ROSE AGAIN; AND ALL THESE THINGS HE HAS FREELY BESTOWED UPON US, THAT WE, SHARING HIS SUFFERINGS BY IMITATION, MIGHT GAIN SALVATION IN REALITY. O SURPASSING LOVING-KINDNESS! CHRIST RECEIVED NAILS IN HIS UNDEFILED HANDS AND FEET, AND SUFFERED ANGUISH; WHILE ON ME WITHOUT PAIN OR TOIL BY THE FELLOWSHIP OF HIS SUFFERING HE FREELY BESTOWS SALVATION.

6. LET NO ONE THEN SUPPOSE THAT BAPTISM IS MERELY THE GRACE OF REMISSION OF SINS, OR FURTHER, THAT OF ADOPTION; AS JOHN'S WAS A BAPTISM CONFERRING ONLY REMISSION OF SINS: WHEREAS WE KNOW FULL WELL, THAT AS IT PURGES OUR SINS, AND MINISTERS TO US THE GIFT OF THE HOLY GHOST, SO ALSO IT IS THE COUNTERPART OF THE SUFFERINGS OF CHRIST. FOR THIS CAUSE PAUL JUST NOW CRIED ALOUD AND SAID, OR ARE YOU IGNORANT THAT ALL WE WHO WERE BAPTIZED INTO CHRIST JESUS, WERE BAPTIZED INTO HIS DEATH? WE WERE BURIED THEREFORE WITH HIM BY BAPTISM INTO HIS DEATH. THESE WORDS HE SPOKE TO SOME WHO WERE DISPOSED TO THINK THAT BAPTISM MINISTERS TO US THE REMISSION OF SINS, AND ADOPTION, BUT HAS NOT FURTHER THE FELLOWSHIP ALSO, BY REPRESENTATION, OF CHRIST'S TRUE SUFFERINGS.

7. IN ORDER THEREFORE THAT WE MIGHT LEARN, THAT WHATSOEVER THINGS CHRIST ENDURED, FOR US AND FOR OUR SALVATION HE SUFFERED THEM IN REALITY AND NOT IN APPEARANCE, AND THAT WE ALSO ARE MADE PARTAKERS OF HIS SUFFERINGS, PAUL CRIED WITH ALL EXACTNESS OF TRUTH, FOR IF WE HAVE BEEN PLANTED TOGETHER WITH THE LIKENESS OF HIS DEATH, WE SHALL BE ALSO WITH THE LIKENESS OF HIS RESURRECTION. WELL HAS HE SAID, PLANTED TOGETHER. FOR SINCE THE TRUE VINE WAS PLANTED IN THIS PLACE, WE ALSO BY PARTAKING IN THE BAPTISM OF DEATH HAVE BEEN PLANTED TOGETHER WITH HIM. AND FIX YOUR MIND WITH MUCH ATTENTION ON THE WORDS OF THE APOSTLE. HE SAID NOT, FOR IF WE HAVE BEEN PLANTED TOGETHER WITH HIS DEATH, BUT, WITH THE LIKENESS OF HIS DEATH. FOR IN CHRIST'S CASE THERE WAS DEATH IN REALITY, FOR HIS SOUL WAS REALLY SEPARATED FROM HIS BODY, AND REAL BURIAL, FOR HIS HOLY BODY WAS WRAPT IN PURE LINEN; AND EVERYTHING HAPPENED REALLY TO HIM; BUT IN YOUR CASE THERE WAS ONLY A LIKENESS OF DEATH AND SUFFERINGS, WHEREAS OF SALVATION THERE WAS NOT A LIKENESS BUT A REALITY.

8. HAVING BEEN SUFFICIENTLY INSTRUCTED IN THESE THINGS, KEEP THEM, I BESEECH YOU, IN YOUR REMEMBRANCE; THAT I ALSO, UNWORTHY THOUGH I BE, MAY SAY OF YOU, NOW I LOVE YOU , BECAUSE YE ALWAYS REMEMBER ME, AND HOLD FAST THE TRADITIONS, WHICH I DELIVERED UNTO YOU. AND GOD, WHO HAS PRESENTED YOU AS IT WERE ALIVE FROM THE DEAD ROMANS 6:13, IS ABLE TO GRANT UNTO YOU TO WALK IN NEWNESS OF LIFE : BECAUSE HIS IS THE GLORY AND THE POWER, NOW AND FOREVER. AMEN.

CATECHETICAL LECTURE 21
(ON THE MYSTERIES. III.)

ON CHRISM.

1 JOHN 2:20-28

BUT YOU HAVE AN UNCTION FROM THE HOLY ONE, ETC.....THAT, WHEN HE SHALL APPEAR, WE MAY HAVE CONFIDENCE, AND NOT BE ASHAMED BEFORE HIM AT HIS COMING.

1. HAVING BEEN BAPTIZED INTO CHRIST, AND PUT ON CHRIST GALATIANS 3:27 , YOU HAVE BEEN MADE CONFORMABLE TO THE SON OF GOD; FOR GOD HAVING FOREORDAINED US UNTO ADOPTION AS SONS EPHESIANS 1:5 , MADE US TO BE CONFORMED TO THE

BODY OF CHRIST'S GLORY. PHILIPPIANS 3:21 HAVING THEREFORE BECOME PARTAKERS OF CHRIST HEBREWS 3:14, YOU ARE PROPERLY CALLED CHRISTS, AND OF YOU GOD SAID, TOUCH NOT MY CHRISTS , OR ANOINTED. NOW YOU HAVE BEEN MADE CHRISTS, BY RECEIVING THE ANTITYPE OF THE HOLY GHOST; AND ALL THINGS HAVE BEEN WROUGHT IN YOU BY IMITATION , BECAUSE YOU ARE IMAGES OF CHRIST. HE WASHED IN THE RIVER JORDAN, AND HAVING IMPARTED OF THE FRAGRANCE OF HIS GODHEAD TO THE WATERS, HE CAME UP FROM THEM; AND THE HOLY GHOST IN THE FULLNESS OF HIS BEING LIGHTED ON HIM, LIKE RESTING UPON LIKE. AND TO YOU IN LIKE MANNER, AFTER YOU HAD COME UP FROM THE POOL OF THE SACRED STREAMS, THERE WAS GIVEN AN UNCTION , THE ANTI-TYPE OF THAT WHEREWITH CHRIST WAS ANOINTED; AND THIS IS THE HOLY GHOST; OF WHOM ALSO THE BLESSED ESAIAS, IN HIS PROPHECY RESPECTING HIM, SAID IN THE PERSON OF THE LORD, THE SPIRIT OF THE LORD IS UPON ME, BECAUSE HE HAS ANOINTED ME: HE HAS SENT ME TO PREACH GLAD TIDINGS TO THE POOR ISAIAH 61:1 .

2. FOR CHRIST WAS NOT ANOINTED BY MEN WITH OIL OR MATERIAL OINTMENT, BUT THE FATHER HAVING BEFORE APPOINTED HIM TO BE THE SAVIOUR OF THE WHOLE WORLD, ANOINTED HIM WITH THE HOLY GHOST, AS PETER SAYS, JESUS OF NAZARETH, WHOM GOD ANOINTED WITH THE HOLY GHOST. ACTS 10:38 DAVID ALSO THE PROPHET CRIED, SAYING, YOUR THRONE, O GOD, IS FOR EVER AND EVER; A SCEPTRE OF RIGHTEOUSNESS IS THE SCEPTRE OF YOUR KINGDOM; YOU HAVE LOVED RIGHTEOUSNESS AND HATED INIQUITY; THEREFORE GOD EVEN YOUR GOD HAS ANOINTED YOU WITH THE OIL OF GLADNESS ABOVE YOUR FELLOWS. AND AS CHRIST WAS IN REALITY CRUCIFIED, AND BURIED, AND RAISED, AND YOU ARE IN BAPTISM ACCOUNTED WORTHY OF BEING CRUCIFIED, BURIED, AND RAISED TOGETHER WITH HIM IN A LIKENESS, SO IS IT WITH THE UNCTION ALSO. AS HE WAS ANOINTED WITH AN IDEAL OIL OF GLADNESS, THAT IS, WITH THE HOLY GHOST, CALLED OIL OF GLADNESS, BECAUSE HE IS THE AUTHOR OF SPIRITUAL GLADNESS, SO YOU WERE ANOINTED WITH OINTMENT, HAVING BEEN MADE PARTAKERS AND FELLOWS OF CHRIST.

3. BUT BEWARE OF SUPPOSING THIS TO BE PLAIN OINTMENT. FOR AS THE BREAD OF THE EUCHARIST, AFTER THE INVOCATION OF THE HOLY GHOST, IS MERE BREAD NO LONGER , BUT THE BODY OF CHRIST, SO ALSO THIS HOLY OINTMENT IS NO MORE SIMPLE OINTMENT, NOR (SO TO SAY) COMMON, AFTER INVOCATION, BUT IT IS CHRIST'S GIFT OF GRACE, AND, BY THE ADVENT OF THE HOLY GHOST, IS MADE FIT TO IMPART HIS DIVINE NATURE. WHICH OINTMENT IS SYMBOLICALLY APPLIED TO YOUR FOREHEAD AND YOUR OTHER SENSES ; AND WHILE YOUR BODY IS ANOINTED WITH THE VISIBLE OINTMENT, YOUR SOUL IS SANCTIFIED BY THE HOLY AND LIFE-GIVING SPIRIT.

4. AND YOU WERE FIRST ANOINTED ON THE FOREHEAD, THAT YOU MIGHT BE DELIVERED FROM THE SHAME, WHICH THE FIRST MAN WHO TRANSGRESSED BORE ABOUT WITH HIM EVERYWHERE; AND THAT WITH UNVEILED FACE YE MIGHT REFLECT AS A MIRROR THE GLORY OF THE LORD. 2 CORINTHIANS 3:18 THEN ON YOUR EARS; THAT YOU MIGHT RECEIVE THE EARS WHICH ARE QUICK TO HEAR THE DIVINE MYSTERIES, OF WHICH ESAIAS SAID, THE LORD GAVE ME ALSO AN EAR TO HEAR ISAIAH 50:4; AND THE LORD JESUS IN THE GOSPEL, HE THAT HAS EARS TO HEAR LET HIM HEAR. MATTHEW 11:15 THEN ON THE NOSTRILS; THAT RECEIVING THE SACRED OINTMENT YE MAY SAY, WE ARE TO GOD A SWEET SAVOUR OF CHRIST, IN THEM THAT ARE SAVED. 2 CORINTHIANS 2:15 AFTERWARDS ON YOUR BREAST; THAT HAVING PUT ON THE BREAST-PLATE OF RIGHTEOUSNESS, YOU MAY STAND AGAINST THE WILES OF THE DEVIL. FOR AS CHRIST AFTER HIS BAPTISM, AND THE VISITATION OF THE HOLY GHOST, WENT FORTH AND VANQUISHED THE ADVERSARY, SO LIKEWISE YE, AFTER HOLY BAPTISM AND THE MYSTICAL CHRISM, HAVING PUT ON THE WHOLE ARMOUR OF THE HOLY GHOST, ARE TO STAND AGAINST THE POWER OF THE ADVERSARY, AND VANQUISH IT, SAYING, I CAN DO ALL THINGS THROUGH CHRIST WHICH STRENGTHENS ME PHILIPPIANS 4:13 .

5. HAVING BEEN COUNTED WORTHY OF THIS HOLY CHRISM, YOU ARE CALLED CHRISTIANS, VERIFYING THE NAME ALSO BY YOUR NEW BIRTH. FOR BEFORE YOU WERE DEEMED WORTHY OF THIS GRACE, YOU HAD PROPERLY NO RIGHT TO THIS TITLE, BUT WERE ADVANCING ON YOUR WAY TOWARDS BEING CHRISTIANS.

6. MOREOVER, YOU SHOULD KNOW THAT IN THE OLD SCRIPTURE THERE LIES THE SYMBOL OF THIS CHRISM. FOR WHAT TIME MOSES IMPARTED TO HIS BROTHER THE COMMAND OF GOD, AND MADE HIM HIGH-PRIEST, AFTER BATHING IN WATER, HE ANOINTED HIM; AND AARON WAS CALLED CHRIST OR ANOINTED, EVIDENTLY FROM THE TYPICAL CHRISM. SO ALSO THE HIGH-PRIEST, IN ADVANCING SOLOMON TO THE KINGDOM, ANOINTED HIM AFTER HE HAD BATHED IN GIHON. 1 KINGS 1:39 TO THEM HOWEVER THESE THINGS HAPPENED IN A FIGURE, BUT TO YOU NOT IN A FIGURE, BUT IN TRUTH; BECAUSE YOU WERE TRULY ANOINTED BY THE HOLY GHOST. CHRIST IS THE BEGINNING OF YOUR SALVATION; FOR HE IS TRULY THE FIRST-FRUIT, AND YOU THE MASS ROMANS 11:16; BUT IF THE FIRST-FRUIT BE HOLY, IT IS MANIFEST THAT ITS HOLINESS WILL PASS TO THE MASS ALSO.

7. KEEP THIS UNSPOTTED: FOR IT SHALL TEACH YOU ALL THINGS, IF IT ABIDE IN YOU, AS YOU HAVE JUST HEARD DECLARED BY THE BLESSED JOHN, DISCOURSING MUCH CONCERNING THIS UNCTION. FOR THIS HOLY THING IS A SPIRITUAL SAFEGUARD OF THE BODY, AND SALVATION OF THE SOUL. OF THIS THE BLESSED ESAIAS PROPHESYING OF OLD TIME SAID, AND ON THIS MOUNTAIN, — (NOW HE CALLS THE CHURCH A MOUNTAIN ELSEWHERE ALSO, AS WHEN HE SAYS, IN THE LAST DAYS THE MOUNTAIN OF THE LORD'S HOUSE SHALL BE MANIFEST ISAIAH 2:2;)— ON THIS MOUNTAIN SHALL THE LORD MAKE UNTO ALL NATIONS A FEAST; THEY SHALL DRINK WINE, THEY SHALL DRINK GLADNESS, THEY SHALL ANOINT THEMSELVES WITH OINTMENT. AND THAT HE MAY MAKE YOU SURE, HEAR WHAT HE SAYS OF THIS OINTMENT AS BEING MYSTICAL; DELIVER ALL THESE THINGS TO THE NATIONS, FOR THE COUNSEL OF THE LORD IS UNTO ALL NATIONS. HAVING BEEN ANOINTED, THEREFORE, WITH THIS HOLY OINTMENT, KEEP IT UNSPOTTED AND UNBLEMISHED IN YOU, PRESSING FORWARD BY GOOD WORKS, AND BEING MADE WELL-PLEASING TO THE CAPTAIN OF YOUR SALVATION, CHRIST JESUS, TO WHOM BE GLORY FOR EVER AND EVER. AMEN.

CATECHETICAL LECTURE 22
(ON THE MYSTERIES. IV.)

ON THE BODY AND BLOOD OF CHRIST.

1 CORINTHIANS 11:23

I RECEIVED OF THE LORD THAT WHICH ALSO I DELIVERED UNTO YOU, HOW THAT THE LORD JESUS, IN THE NIGHT IN WHICH HE WAS BETRAYED, TOOK BREAD, ETC.

1. EVEN OF ITSELF THE TEACHING OF THE BLESSED PAUL IS SUFFICIENT TO GIVE YOU A FULL ASSURANCE CONCERNING THOSE DIVINE MYSTERIES, OF WHICH HAVING BEEN DEEMED WORTHY, YOU HAVE BECOME OF THE SAME BODY AND BLOOD WITH CHRIST. FOR YOU HAVE JUST HEARD HIM SAY DISTINCTLY, THAT OUR LORD JESUS CHRIST IN THE NIGHT IN WHICH HE WAS BETRAYED, TOOK BREAD, AND WHEN HE HAD GIVEN THANKS HE BROKE IT, AND GAVE TO HIS DISCIPLES, SAYING, TAKE, EAT, THIS IS MY BODY: AND HAVING TAKEN THE CUP AND GIVEN THANKS, HE SAID, TAKE, DRINK, THIS IS MY BLOOD. SINCE THEN HE HIMSELF DECLARED AND SAID OF THE BREAD, THIS IS MY BODY, WHO SHALL DARE TO DOUBT ANY LONGER? AND SINCE HE HAS HIMSELF AFFIRMED AND SAID, THIS IS MY BLOOD, WHO SHALL EVER HESITATE, SAYING, THAT IT IS NOT HIS BLOOD?

2. HE ONCE IN CANA OF GALILEE, TURNED THE WATER INTO WINE, AKIN TO BLOOD , AND IS IT INCREDIBLE THAT HE SHOULD HAVE TURNED WINE INTO BLOOD? WHEN CALLED TO A BODILY MARRIAGE, HE MIRACULOUSLY WROUGHT THAT WONDERFUL WORK; AND ON THE CHILDREN OF THE BRIDE-CHAMBER MATTHEW 9:15, SHALL HE NOT MUCH RATHER BE ACKNOWLEDGED TO HAVE BESTOWED THE FRUITION OF HIS BODY AND BLOOD ?

3. WHEREFORE WITH FULL ASSURANCE LET US PARTAKE AS OF THE BODY AND BLOOD OF CHRIST: FOR IN THE FIGURE OF BREAD IS GIVEN TO YOU HIS BODY, AND IN THE FIGURE OF WINE HIS BLOOD; THAT YOU BY PARTAKING OF THE BODY AND BLOOD OF CHRIST, MAY BE MADE OF THE SAME BODY AND THE SAME BLOOD WITH HIM. FOR THUS WE COME TO BEAR CHRIST IN US, BECAUSE HIS BODY AND BLOOD ARE DISTRIBUTED THROUGH OUR MEMBERS; THUS IT IS THAT, ACCORDING TO THE BLESSED PETER, WE BECOME PARTAKERS OF THE DIVINE NATURE 2 PETER 1:4 .

4. CHRIST ON A CERTAIN OCCASION DISCOURSING WITH THE JEWS SAID, UNLESS YOU EAT MY FLESH AND DRINK MY BLOOD, YOU HAVE NO LIFE IN YOU. JOHN 6:53 THEY NOT HAVING HEARD HIS SAYING IN A SPIRITUAL SENSE WERE OFFENDED, AND WENT BACK, SUPPOSING THAT HE WAS INVITING THEM TO EAT FLESH.

5. IN THE OLD TESTAMENT ALSO THERE WAS SHOW-BREAD; BUT THIS, AS IT BELONGED TO THE OLD TESTAMENT, HAS COME TO AN END; BUT IN THE NEW TESTAMENT THERE IS BREAD OF HEAVEN, AND A CUP OF SALVATION, SANCTIFYING SOUL AND BODY; FOR AS THE BREAD CORRESPONDS TO OUR BODY, SO IS THE WORD APPROPRIATE TO OUR SOUL.

6. CONSIDER THEREFORE THE BREAD AND THE WINE NOT AS BARE ELEMENTS, FOR THEY ARE, ACCORDING TO THE LORD'S DECLARATION, THE BODY AND BLOOD OF CHRIST; FOR EVEN THOUGH SENSE SUGGESTS THIS TO YOU, YET LET FAITH ESTABLISH YOU. JUDGE NOT THE MATTER FROM THE TASTE, BUT FROM FAITH BE FULLY ASSURED WITHOUT MISGIVING, THAT THE BODY AND BLOOD OF CHRIST HAVE BEEN VOUCHSAFED TO YOU.

7. ALSO THE BLESSED DAVID SHALL ADVISE YOU THE MEANING OF THIS, SAYING, YOU HAVE PREPARED A TABLE BEFORE ME IN THE PRESENCE OF THEM THAT AFFLICT ME. WHAT HE SAYS, IS TO THIS EFFECT: BEFORE YOUR COMING, THE EVIL SPIRITS PREPARED A TABLE FOR MEN , POLLUTED AND DEFILED AND FULL OF DEVILISH INFLUENCE ; BUT SINCE YOUR COMING. O LORD, YOU HAVE PREPARED A TABLE BEFORE ME. WHEN THE MAN SAYS TO GOD, YOU HAVE PREPARED BEFORE ME A TABLE, WHAT OTHER DOES HE INDICATE BUT THAT MYSTICAL AND SPIRITUAL TABLE, WHICH GOD HAS PREPARED FOR US OVER AGAINST, THAT IS, CONTRARY AND IN OPPOSITION TO THE EVIL SPIRITS? AND VERY TRULY; FOR THAT HAD COMMUNION WITH DEVILS, BUT THIS, WITH GOD. YOU HAVE ANOINTED MY HEAD WITH OIL. WITH OIL HE ANOINTED YOUR HEAD UPON YOUR FOREHEAD, FOR THE SEAL WHICH YOU HAVE OF GOD; THAT YOU MAY BE MADE THE ENGRAVING OF THE SIGNET, HOLINESS UNTO GOD. AND YOUR CUP INTOXICATES ME, AS VERY STRONG. YOU SEE THAT CUP HERE SPOKEN OF, WHICH JESUS TOOK IN HIS HANDS, AND GAVE THANKS, AND SAID, THIS IS MY BLOOD, WHICH IS SHED FOR MANY FOR THE REMISSION OF SINS MATTHEW 26:28 .

8. THEREFORE SOLOMON ALSO, HINTING AT THIS GRACE, SAYS IN ECCLESIASTES, COME HITHER, EAT YOUR BREAD WITH JOY (THAT IS, THE SPIRITUAL BREAD; COME HITHER, HE CALLS WITH THE CALL TO SALVATION AND BLESSING), AND DRINK YOUR WINE WITH A MERRY HEART (THAT IS, THE SPIRITUAL WINE); AND LET OIL BE POURED OUT UPON YOUR HEAD YOU SEE HE ALLUDES EVEN TO THE MYSTIC CHRISM); AND LET YOUR GARMENTS BE ALWAYS WHITE, FOR THE LORD IS WELL PLEASED WITH YOUR WORKS ECCLESIASTES 9:7-8; FOR BEFORE YOU CAME TO BAPTISM, YOUR WORKS WERE VANITY OF VANITIES. BUT NOW, HAVING PUT OFF YOUR OLD GARMENTS, AND PUT ON THOSE WHICH ARE SPIRITUALLY WHITE, YOU MUST BE CONTINUALLY ROBED IN WHITE: OF COURSE WE MEAN NOT THIS, THAT YOU ARE ALWAYS TO WEAR WHITE RAIMENT; BUT YOU MUST BE CLAD IN THE GARMENTS THAT ARE TRULY WHITE AND SHINING AND SPIRITUAL, THAT YOU MAY SAY WITH THE BLESSED ESAIAS, MY SOUL SHALL BE JOYFUL IN MY GOD; FOR HE HAS CLOTHED ME WITH A GARMENT OF SALVATION, AND PUT A ROBE OF GLADNESS AROUND ME ISAIAH 61:10 .

9. HAVING LEARNED THESE THINGS, AND BEEN FULLY ASSURED THAT THE SEEMING BREAD IS NOT BREAD, THOUGH SENSIBLE TO TASTE, BUT THE BODY OF CHRIST; AND THAT THE SEEMING WINE IS NOT WINE, THOUGH THE TASTE WILL HAVE IT SO, BUT THE BLOOD OF CHRIST ; AND THAT OF THIS DAVID SUNG OF OLD, SAYING, AND BREAD STRENGTHENS MAN'S HEART, TO MAKE HIS FACE TO SHINE WITH OIL , STRENGTHEN YOUR HEART, BY PARTAKING THEREOF AS SPIRITUAL, AND MAKE THE FACE OF YOUR SOUL TO SHINE. AND SO HAVING IT UNVEILED WITH A PURE CONSCIENCE, MAY YOU REFLECT AS A MIRROR THE GLORY OF THE LORD 2 CORINTHIANS 3:18, AND PROCEED FROM GLORY TO GLORY, IN CHRIST JESUS OUR LORD:— TO WHOM BE HONOUR, AND MIGHT, AND GLORY, FOR EVER AND EVER. AMEN.

CATECHETICAL LECTURE 23
(ON THE MYSTERIES. V.)

ON THE SACRED LITURGY AND COMMUNION.

1 PETER 2:1

WHEREFORE PUTTING AWAY ALL FILTHINESS, AND ALL GUILE, AND EVIL SPEAKING , ETC.

1. BY THE LOVING-KINDNESS OF GOD YOU HAVE HEARD SUFFICIENTLY AT OUR FORMER MEETINGS CONCERNING BAPTISM, AND CHRISM, AND PARTAKING OF THE BODY AND BLOOD OF CHRIST; AND NOW IT IS NECESSARY TO PASS ON TO WHAT IS NEXT IN ORDER, MEANING TODAY TO SET THE CROWN ON THE SPIRITUAL BUILDING OF YOUR EDIFICATION.

2. YOU HAVE SEEN THEN THE DEACON WHO GIVES TO THE PRIEST WATER TO WASH , AND TO THE PRESBYTERS WHO STAND ROUND GOD'S ALTAR. HE GAVE IT NOT AT ALL BECAUSE OF BODILY DEFILEMENT; IT IS NOT THAT; FOR WE DID NOT ENTER THE CHURCH AT FIRST WITH DEFILED BODIES. BUT THE WASHING OF HANDS IS A SYMBOL THAT YOU OUGHT TO BE PURE FROM ALL SINFUL AND UNLAWFUL DEEDS; FOR SINCE THE HANDS ARE A SYMBOL OF ACTION, BY WASHING THEM, IT IS EVIDENT, WE REPRESENT THE PURITY AND BLAMELESSNESS OF OUR CONDUCT. DID YOU NOT HEAR THE BLESSED DAVID OPENING THIS VERY MYSTERY, AND SAYING, I WILL WASH MY HANDS IN INNOCENCY, AND SO WILL COMPASS YOUR ALTAR, O LORD ? THE WASHING THEREFORE OF HANDS IS A SYMBOL OF IMMUNITY FROM SIN.

3. THEN THE DEACON CRIES ALOUD, RECEIVE YE ONE ANOTHER; AND LET US KISS ONE ANOTHER. THINK NOT THAT THIS KISS IS OF THE SAME CHARACTER WITH THOSE GIVEN IN PUBLIC BY COMMON FRIENDS. IT IS NOT SUCH: BUT THIS KISS BLENDS SOULS ONE WITH ANOTHER, AND COURTS ENTIRE FORGIVENESS FOR THEM. THE KISS THEREFORE IS THE SIGN THAT OUR SOULS ARE MINGLED TOGETHER, AND BANISH ALL REMEMBRANCE OF WRONGS. FOR THIS CAUSE CHRIST SAID, IF YOU ARE OFFERING YOUR GIFT AT THE ALTAR, AND THERE REMEMBEREST THAT YOUR BROTHER HAS ANYTHING AGAINST TIME, LEAVE THERE YOUR GIFT UPON THE ALTAR, AND GO YOUR WAY; FIRST BE RECONCILED TO YOUR BROTHER, AND THEN COME AND OFFER YOUR GIFT. THE KISS THEREFORE IS RECONCILIATION, AND FOR THIS REASON HOLY: AS THE BLESSED PAUL SOMEWHERE CRIED, SAYING, GREET YE ONE ANOTHER WITH A HOLY KISS 1 CORINTHIANS 16:20; AND PETER, WITH A KISS OF CHARITY 1 PETER 5:14 .

4. AFTER THIS THE PRIEST CRIES ALOUD, LIFT UP YOUR HEARTS. FOR TRULY OUGHT WE IN THAT MOST AWFUL HOUR TO HAVE OUR HEART ON HIGH WITH GOD, AND NOT BELOW, THINKING OF EARTH AND EARTHLY THINGS. IN EFFECT THEREFORE THE PRIEST BIDS ALL IN THAT HOUR TO DISMISS ALL CARES OF THIS LIFE, OR HOUSEHOLD ANXIETIES, AND TO HAVE THEIR HEART IN HEAVEN WITH THE MERCIFUL GOD. THEN YE ANSWER, WE LIFT THEM UP UNTO THE LORD: ASSENTING TO IT, BY YOUR AVOWAL. BUT LET NO ONE COME HERE, WHO COULD SAY WITH HIS MOUTH, WE LIFT UP OUR HEARTS UNTO THE LORD, BUT IN HIS THOUGHTS HAVE HIS MIND CONCERNED WITH THE CARES OF THIS LIFE. AT ALL TIMES, RATHER, GOD SHOULD BE IN OUR MEMORY BUT IF THIS IS IMPOSSIBLE BY REASON OF HUMAN

INFIRMITY, IN THAT HOUR ABOVE ALL THIS SHOULD BE OUR EARNEST ENDEAVOUR.

5. THEN THE PRIEST SAYS, LET US GIVE THANKS UNTO THE LORD. FOR VERILY WE ARE BOUND TO GIVE THANKS, THAT HE CALLED US, UNWORTHY AS WE WERE, TO SO GREAT GRACE; THAT HE RECONCILED US WHEN WE WERE HIS FOES; THAT HE VOUCHSAFED TO US THE SPIRIT OF ADOPTION. THEN YE SAY, IT IS MEET AND RIGHT: FOR IN GIVING THANKS WE DO A MEET THING AND A RIGHT; BUT HE DID NOT RIGHT, BUT MORE THAN RIGHT, IN DOING US GOOD, AND COUNTING US MEET FOR SUCH GREAT BENEFITS.

6. AFTER THIS, WE MAKE MENTION OF HEAVEN, AND EARTH, AND SEA ; OF SUN AND MOON; OF STARS AND ALL THE CREATION, RATIONAL AND IRRATIONAL, VISIBLE AND INVISIBLE; OF ANGELS, ARCHANGELS, VIRTUES, DOMINIONS, PRINCIPALITIES, POWERS, THRONES; OF THE CHERUBIM WITH MANY FACES: IN EFFECT REPEATING THAT CALL OF DAVID'S MAGNIFY THE LORD WITH ME. WE MAKE MENTION ALSO OF THE SERAPHIM, WHOM ESAIAS IN THE HOLY SPIRIT SAW STANDING AROUND THE THRONE OF GOD, AND WITH TWO OF THEIR WINGS VEILING THEIR FACE, AND WITH TWO THEIR FEET, WHILE WITH TWO THEY DID FLY, CRYING HOLY, HOLY, HOLY, IS THE LORD OF SABAOTH. ISAIAH 6:2-3 FOR THE REASON OF OUR RECITING THIS CONFESSION OF GOD , DELIVERED DOWN TO US FROM THE SERAPHIM, IS THIS, THAT SO WE MAY BE PARTAKERS WITH THE HOSTS OF THE WORLD ABOVE IN THEIR HYMN OF PRAISE.

7. THEN HAVING SANCTIFIED OURSELVES BY THESE SPIRITUAL HYMNS, WE BESEECH THE MERCIFUL GOD TO SEND FORTH HIS HOLY SPIRIT UPON THE GIFTS LYING BEFORE HIM; THAT HE MAY MAKE THE BREAD THE BODY OF CHRIST, AND THE WINE THE BLOOD OF CHRIST ; FOR WHATSOEVER THE HOLY GHOST HAS TOUCHED, IS SURELY SANCTIFIED AND CHANGED.

8. THEN, AFTER THE SPIRITUAL SACRIFICE, THE BLOODLESS SERVICE, IS COMPLETED, OVER THAT SACRIFICE OF PROPITIATION WE ENTREAT GOD FOR THE COMMON PEACE OF THE CHURCHES, FOR THE WELFARE OF THE WORLD ; FOR KINGS; FOR SOLDIERS AND ALLIES; FOR THE SICK; FOR THE AFFLICTED; AND, IN A WORD, FOR ALL WHO STAND IN NEED OF SUCCOUR WE ALL PRAY AND OFFER THIS SACRIFICE.

9. THEN WE COMMEMORATE ALSO THOSE WHO HAVE FALLEN ASLEEP BEFORE US, FIRST PATRIARCHS, PROPHETS, APOSTLES, MARTYRS, THAT AT THEIR PRAYERS AND INTERCESSIONS GOD WOULD RECEIVE OUR PETITION. THEN ON BEHALF ALSO OF THE HOLY FATHERS AND BISHOPS WHO HAVE FALLEN ASLEEP BEFORE US, AND IN A WORD OF ALL WHO IN PAST YEARS HAVE FALLEN ASLEEP AMONG US, BELIEVING THAT IT WILL BE A VERY GREAT BENEFIT TO THE SOULS , FOR WHOM THE SUPPLICATION IS PUT UP, WHILE THAT HOLY AND MOST AWFUL SACRIFICE IS SET FORTH.

10. AND I WISH TO PERSUADE YOU BY AN ILLUSTRATION. FOR I KNOW THAT MANY SAY, WHAT IS A SOUL PROFITED, WHICH DEPARTS FROM THIS WORLD EITHER WITH SINS, OR WITHOUT SINS, IF IT BE COMMEMORATED IN THE PRAYER? FOR IF A KING WERE TO BANISH CERTAIN WHO HAD GIVEN HIM OFFENSE, AND THEN THOSE WHO BELONG TO THEM SHOULD WEAVE A CROWN AND OFFER IT TO HIM ON BEHALF OF THOSE UNDER PUNISHMENT, WOULD HE NOT GRANT A REMISSION OF THEIR PENALTIES? IN THE SAME WAY WE, WHEN WE OFFER TO HIM OUR SUPPLICATIONS FOR THOSE WHO HAVE FALLEN ASLEEP, THOUGH THEY BE SINNERS, WEAVE NO CROWN, BUT OFFER UP CHRIST SACRIFICED FOR OUR SINS , PROPITIATING OUR MERCIFUL GOD FOR THEM AS WELL AS FOR OURSELVES.

11. THEN, AFTER THESE THINGS, WE SAY THAT PRAYER WHICH THE SAVIOUR DELIVERED TO HIS OWN DISCIPLES, WITH A PURE CONSCIENCE ENTITLING GOD OUR FATHER, AND SAYING, OUR FATHER, WHICH ART IN HEAVEN. O MOST SURPASSING LOVING-KINDNESS OF GOD! ON THEM WHO REVOLTED FROM HIM AND WERE IN THE VERY EXTREME OF MISERY HAS HE BESTOWED SUCH A COMPLETE FORGIVENESS OF EVIL DEEDS, AND SO GREAT PARTICIPATION OF GRACE, AS THAT THEY SHOULD EVEN CALL HIM FATHER. OUR FATHER, WHICH ART IN HEAVEN; AND THEY ALSO ARE A HEAVEN WHO BEAR THE IMAGE OF THE HEAVENLY 1 CORINTHIANS 15:49, IN WHOM IS GOD, DWELLING AND WALKING IN THEM 2 CORINTHIANS 6:16 .

12. HALLOWED BE YOUR NAME. THE NAME OF GOD IS IN ITS NATURE HOLY, WHETHER WE SAY SO OR NOT; BUT SINCE IT IS SOMETIMES PROFANED AMONG SINNERS, ACCORDING TO THE WORDS, THROUGH YOU MY NAME IS CONTINUALLY BLASPHEMED AMONG THE GENTILES , WE PRAY THAT IN US GOD'S NAME MAY BE HALLOWED; NOT THAT IT COMES TO BE HOLY FROM NOT BEING HOLY, BUT BECAUSE IT BECOMES HOLY IN US, WHEN WE ARE MADE HOLY, AND DO THINGS WORTHY OF HOLINESS.

13. YOUR KINGDOM COME. A PURE SOUL CAN SAY WITH BOLDNESS, YOUR KINGDOM COME; FOR HE WHO HAS HEARD PAUL SAYING, LET NOT THEREFORE SIN REIGN IN YOUR MORTAL BODY ROMANS 6:12, AND HAS CLEANSED HIMSELF IN DEED, AND THOUGHT, AND WORD, WILL SAY TO GOD, YOUR KINGDOM COME.

14. YOUR WILL BE DONE AS IN HEAVEN SO ON EARTH. GOD'S DIVINE AND BLESSED ANGELS DO THE WILL OF GOD, AS DAVID SAID IN THE PSALM, BLESS THE LORD, ALL YOU ANGELS OF HIS, MIGHTY IN STRENGTH, THAT DO HIS PLEASURE. SO THEN IN EFFECT YOU MEAN THIS BY YOUR PRAYER, AS IN THE ANGELS YOUR WILL IS DONE, SO LIKEWISE BE IT DONE ON EARTH IN ME, O LORD.

15. GIVE US THIS DAY OUR SUBSTANTIAL BREAD. THIS COMMON BREAD IS NOT SUBSTANTIAL BREAD, BUT THIS HOLY BREAD IS SUBSTANTIAL, THAT IS, APPOINTED FOR THE SUBSTANCE OF THE SOUL. FOR THIS BREAD GOES NOT INTO THE BELLY AND IS CAST OUT INTO THE DRAUGHT MATTHEW 15:17, BUT IS DISTRIBUTED INTO YOUR WHOLE SYSTEM FOR THE BENEFIT OF BODY AND SOUL. BUT BY THIS DAY, HE MEANS, EACH DAY, AS ALSO PAUL SAID, WHILE IT IS CALLED TODAY HEBREWS 3:15 .

16. AND FORGIVE US OUR DEBTS AS WE ALSO FORGIVE OUR DEBTORS. FOR WE HAVE MANY SINS. FOR WE OFFEND BOTH IN WORD AND IN THOUGHT, AND VERY MANY THINGS WE DO WORTHY OF CONDEMNATION; AND IF WE SAY THAT WE HAVE NO SIN, WE LIE, AS JOHN SAYS. AND WE MAKE A COVENANT WITH GOD, ENTREATING HIM TO FORGIVE US OUR SINS, AS WE ALSO FORGIVE OUR NEIGHBOURS THEIR DEBTS. CONSIDERING THEN WHAT WE RECEIVE AND IN RETURN FOR WHAT, LET US NOT PUT OFF NOR DELAY TO FORGIVE ONE ANOTHER. THE OFFENSES COMMITTED AGAINST US ARE SLIGHT AND TRIVIAL, AND EASILY SETTLED; BUT THOSE WHICH WE HAVE COMMITTED AGAINST GOD ARE GREAT, AND NEED SUCH MERCY AS HIS ONLY IS. TAKE HEED THEREFORE, LEST FOR THE SLIGHT AND TRIVIAL SINS AGAINST YOU, YOU SHUT OUT FOR YOURSELF FORGIVENESS FROM GOD FOR YOUR VERY GRIEVOUS SINS.

17. AND LEAD US NOT INTO TEMPTATION, O LORD. IS THIS THEN WHAT THE LORD TEACHES US TO PRAY, THAT WE MAY NOT BE TEMPTED AT ALL? HOW THEN IS IT SAID ELSEWHERE, A MAN UNTEMPTED, IS A MAN UNPROVED ; AND AGAIN, MY BRETHREN, COUNT IT ALL JOY WHEN YOU FALL INTO VARIOUS TEMPTATIONS JAMES 1:2? BUT DOES PERCHANCE THE ENTERING INTO TEMPTATION MEAN THE BEING OVERWHELMED BY THE TEMPTATION? FOR TEMPTATION IS, AS IT WERE, LIKE A WINTER TORRENT DIFFICULT TO CROSS. THOSE THEREFORE WHO ARE NOT OVERWHELMED IN TEMPTATIONS, PASS THROUGH, SHOWING THEMSELVES EXCELLENT SWIMMERS, AND NOT BEING SWEPT AWAY BY THEM AT ALL; WHILE THOSE WHO ARE NOT SUCH, ENTER INTO THEM AND ARE OVERWHELMED. AS FOR EXAMPLE, JUDAS HAVING ENTERED INTO THE TEMPTATION OF THE LOVE OF MONEY, SWAM NOT THROUGH IT, BUT WAS OVERWHELMED AND WAS STRANGLED BOTH IN BODY AND SPIRIT. PETER ENTERED INTO THE TEMPTATION OF THE DENIAL; BUT HAVING ENTERED, HE WAS NOT OVERWHELMED BY IT, BUT MANFULLY SWAM THROUGH IT, AND WAS DELIVERED FROM THE TEMPTATION. LISTEN AGAIN, IN ANOTHER PLACE, TO A COMPANY OF UNSCATHED SAINTS, GIVING THANKS FOR DELIVERANCE FROM TEMPTATION, YOU, O GOD HAST PROVED US; YOU HAVE TRIED US BY FIRE LIKE AS SILVER IS TRIED. YOU BROUGHT US INTO THE NET; YOU LAYED AFFLICTIONS UPON OUR LOINS. YOU HAVE CAUSED MEN TO RIDE OVER OUR HEADS; WE WENT THROUGH FIRE AND WATER; AND YOU BROUGHT US OUT INTO A PLACE OF REST. YOU SEE THEM SPEAKING BOLDLY IN REGARD TO THEIR HAVING PASSED THROUGH AND NOT BEEN PIERCED. BUT YOU BROUGHT US OUT INTO A PLACE OF REST; NOW THEIR COMING INTO A PLACE OF REST IS THEIR BEING DELIVERED FROM TEMPTATION.

18. BUT DELIVER US FROM THE EVIL. IF LEAD US NOT INTO TEMPTATION IMPLIED THE NOT BEING TEMPTED AT ALL, HE WOULD NOT HAVE SAID, BUT DELIVER US FROM THE EVIL. NOW EVIL IS OUR ADVERSARY THE DEVIL, FROM WHOM WE PRAY TO BE DELIVERED. THEN AFTER COMPLETING THE PRAYER YOU SAY AMEN ; BY THIS AMEN, WHICH MEANS SO BE IT, SETTING YOUR SEAL TO THE PETITIONS OF THE DIVINELY-TAUGHT PRAYER.

19. AFTER THIS THE PRIEST SAYS, HOLY THINGS TO HOLY MEN. HOLY ARE THE GIFTS PRESENTED, HAVING RECEIVED THE VISITATION OF THE HOLY GHOST; HOLY ARE YOU ALSO, HAVING BEEN DEEMED WORTHY OF THE HOLY GHOST; THE HOLY THINGS THEREFORE CORRESPOND TO THE HOLY PERSONS. THEN YE SAY, ONE IS HOLY, ONE IS THE LORD, JESUS CHRIST. FOR ONE IS TRULY HOLY, BY NATURE HOLY; WE TOO ARE HOLY, BUT NOT BY NATURE, ONLY BY PARTICIPATION, AND DISCIPLINE, AND PRAYER.

20. AFTER THIS YE HEAR THE CHANTER INVITING YOU WITH A SACRED MELODY TO THE COMMUNION OF THE HOLY MYSTERIES, AND SAYING, O TASTE AND SEE THAT THE LORD IS GOOD. TRUST NOT THE JUDGMENT TO YOUR BODILY PALATE NO, BUT TO FAITH UNFALTERING; FOR THEY WHO TASTE ARE BIDDEN TO TASTE, NOT BREAD AND WINE, BUT THE ANTI-TYPICAL BODY AND BLOOD OF CHRIST.

21. IN APPROACHING THEREFORE, COME NOT WITH YOUR WRISTS EXTENDED, OR YOUR FINGERS SPREAD; BUT MAKE YOUR LEFT HAND A THRONE FOR THE RIGHT, AS FOR THAT WHICH IS TO RECEIVE A KING. AND HAVING HOLLOWED YOUR PALM, RECEIVE THE BODY OF CHRIST, SAYING OVER IT, AMEN. SO THEN AFTER HAVING CAREFULLY HALLOWED YOUR EYES BY THE TOUCH OF THE HOLY BODY, PARTAKE OF IT; GIVING HEED LEST YOU LOSE ANY PORTION THEREOF ; FOR WHATEVER YOU LOSE, IS EVIDENTLY A LOSS TO YOU AS IT WERE FROM ONE OF YOUR OWN MEMBERS. FOR TELL ME, IF ANY ONE GAVE YOU GRAINS OF GOLD, WOULD YOU NOT HOLD THEM WITH ALL CAREFULNESS, BEING ON YOUR GUARD AGAINST LOSING ANY OF THEM, AND SUFFERING LOSS? WILL YOU NOT THEN MUCH MORE CAREFULLY KEEP WATCH, THAT NOT A CRUMB FALL FROM YOU OF WHAT IS MORE PRECIOUS THAN GOLD AND PRECIOUS STONES?

22. THEN AFTER YOU HAVE PARTAKEN OF THE BODY OF CHRIST, DRAW NEAR ALSO TO THE CUP OF HIS BLOOD; NOT STRETCHING FORTH YOUR HANDS, BUT BENDING , AND SAYING WITH AN AIR OF WORSHIP AND REVERENCE, AMEN , HALLOW YOURSELF BY PARTAKING ALSO OF THE BLOOD OF CHRIST. AND WHILE THE MOISTURE IS STILL UPON YOUR LIPS, TOUCH IT WITH YOUR HANDS, AND HALLOW YOUR EYES AND BROW AND THE OTHER ORGANS OF SENSE. THEN WAIT FOR THE PRAYER, AND GIVE THANKS UNTO GOD, WHO HAS ACCOUNTED YOU WORTHY OF SO GREAT MYSTERIES.

23. HOLD FAST THESE TRADITIONS UNDEFILED AND, KEEP YOURSELVES FREE FROM OFFENSE. SEVER NOT YOURSELVES FROM THE COMMUNION; DEPRIVE NOT YOURSELVES, THROUGH THE POLLUTION OF SINS, OF THESE HOLY AND SPIRITUAL MYSTERIES. AND THE GOD OF PEACE SANCTIFY YOU WHOLLY; AND MAY YOUR SPIRIT, AND SOUL, AND BODY BE PRESERVED ENTIRE WITHOUT BLAME AT THE COMING OF OUR LORD JESUS CHRIST 1 THESSALONIANS 5:23:— TO WHOM BE GLORY AND HONOUR AND MIGHT, WITH THE FATHER AND THE HOLY SPIRIT, NOW AND EVER, AND WORLD WITHOUT END. AMEN.

EPHRAIM
THE PEARL,
SEVEN HYMNS
ON THE FAITH

HYMN 1

1. ON A CERTAIN DAY A PEARL DID I TAKE UP, MY BRETHREN; I SAW IN IT MYSTERIES PERTAINING TO THE KINGDOM; SEMBLANCES AND TYPES OF THE MAJESTY; IT BECAME A FOUNTAIN, AND I DRANK OUT OF IT MYSTERIES OF THE SON.

I PUT IT, MY BRETHREN, UPON THE PALM OF MY HAND, THAT I MIGHT EXAMINE IT: I WENT TO LOOK AT IT ON ONE SIDE, AND IT PROVED FACES ON ALL SIDES. I FOUND OUT THAT THE SON WAS INCOMPREHENSIBLE, SINCE HE IS WHOLLY LIGHT.

IN ITS BRIGHTNESS I BEHELD THE BRIGHT ONE WHO CANNOT BE CLOUDED, AND IN ITS PURENESS A GREAT MYSTERY, EVEN THE BODY OF OUR LORD WHICH IS WELL-REFINED: IN ITS UNDIVIDEDNESS I SAW THE TRUTH WHICH IS UNDIVIDED.

IT WAS SO THAT I SAW THERE ITS PURE CONCEPTION — THE CHURCH, AND THE SON WITHIN HER. THE CLOUD WAS THE LIKENESS OF HER THAT BARE HIM, AND HER TYPE THE HEAVEN, SINCE THERE SHONE FORTH FROM HER HIS GRACIOUS SHINING.

I SAW THEREIN HIS TROPHIES, AND HIS VICTORIES, AND HIS CROWNS. I SAW HIS HELPFUL AND OVERFLOWING GRACES, AND HIS HIDDEN THINGS WITH HIS REVEALED THINGS.

2. IT WAS GREATER TO ME THAN THE ARK, FOR I WAS ASTONIED THEREAT: I SAW THEREIN FOLDS WITHOUT SHADOW TO THEM BECAUSE IT WAS A DAUGHTER OF LIGHT, TYPES VOCAL WITHOUT TONGUES, UTTERANCES OF MYSTERIES WITHOUT LIPS, A SILENT HARP THAT WITHOUT VOICE GAVE OUT MELODIES.

THE TRUMPET FALTERS AND THE THUNDER MUTTERS; BE NOT DARING THEN; LEAVE THINGS HIDDEN, TAKE THINGS REVEALED. YOU HAVE SEEN IN THE CLEAR SKY A SECOND SHOWER; THE CLEFTS OF YOUR EARS, AS FROM THE CLOUDS, THEY ARE FILLED WITH INTERPRETATIONS.

AND AS THAT MANNA WHICH ALONE FILLED THE PEOPLE, IN THE PLACE OF PLEASANT MEATS, WITH ITS PLEASANTNESSES, SO DOES THIS PEARL FILL ME IN THE PLACE OF BOOKS, AND THE READING THEREOF, AND THE EXPLANATIONS THEREOF.

AND WHEN I ASKED IF THERE WERE YET OTHER MYSTERIES, IT HAD NO MOUTH FOR ME THAT I MIGHT HEAR FROM, NEITHER ANY EARS WHEREWITH IT MIGHT HEAR ME. O YOU THING WITHOUT SENSES, WHENCE I HAVE GAINED NEW SENSES!

3. IT ANSWERED ME AND SAID, THE DAUGHTER OF THE SEA AM I, THE ILLIMITABLE SEA! AND FROM THAT SEA WHENCE I CAME UP IT IS THAT THERE IS A MIGHTY TREASURY OF MYSTERIES IN MY BOSOM! SEARCH OUT THE SEA, BUT SEARCH NOT OUT THE LORD OF THE SEA!

I HAVE SEEN THE VARIOUS WHO CAME DOWN AFTER ME, WHEN ASTONIED, SO THAT FROM THE MIDST OF THE SEA THEY RETURNED TO THE DRY GROUND; FOR A FEW MOMENTS THEY SUSTAINED IT NOT. WHO WOULD LINGER AND BE SEARCHING ON INTO THE DEPTHS OF THE GODHEAD?

THE WAVES OF THE SON ARE FULL OF BLESSINGS, AND WITH MISCHIEFS TOO. HAVE YOU NOT SEEN, THEN, THE WAVES OF THE SEA, WHICH IF A SHIP SHOULD STRUGGLE WITH THEM WOULD BREAK HER TO PIECES, AND IF SHE YIELD HERSELF TO THEM, AND REBEL NOT AGAINST THEM, THEN SHE IS PRESERVED? IN THE SEA ALL THE EGYPTIANS WERE CHOKED, THOUGH THEY SCRUTINISED IT NOT, AND, WITHOUT PRYING, THE HEBREWS TOO WERE OVERCOME UPON THE DRY LAND, AND HOW SHALL YOU BE KEPT ALIVE? AND THE MEN OF SODOM WERE LICKED UP BY THE FIRE, AND HOW SHALL YOU PREVAIL?

AT THESE UPROARS THE FISH IN THE SEA WERE MOVED, AND LEVIATHAN ALSO. HAVE YOU THEN A HEART OF STONE THAT YOU READ THESE THINGS AND RUN INTO THESE ERRORS? O GREAT FEAR THAT JUSTICE ALSO SHOULD BE SO LONG SILENT! ECCLESIASTES 8:11

4. SEARCHING IS MINGLED WITH THANKSGIVING, AND WHETHER OF THE TWO WILL PREVAIL? THE INCENSE OF PRAISE RISES ALONG WITH THE FUME OF DISPUTATION FROM THE TONGUE, AND UNTO WHICH SHALL WE HEARKEN? PRAYER AND PRYING [COME] FROM ONE MOUTH, JAMES 3:10 AND WHICH SHALL WE LISTEN TO?

FOR THREE DAYS WAS JONAH A NEIGHBOUR [OF MINE] IN THE SEA: THE LIVING THINGS THAT WERE IN THE SEA WERE AFFRIGHTED, [SAYING,] WHO SHALL FLEE FROM GOD? JONAH FLED, AND YOU ARE OBSTINATE AT YOUR SCRUTINY OF HIM!

HYMN 2

1. WHEREUNTO ARE YOU LIKE? LET YOUR STILLNESS SPEAK TO ONE THAT HEARS; WITH SILENT MOUTH SPEAK WITH US: FOR WHOEVER HEARS THE STAMMERINGS OF YOUR SILENCE, TO HIM YOUR TYPE UTTERS ITS SILENT CRY CONCERNING OUR REDEEMER.

YOUR MOTHER IS A VIRGIN OF THE SEA; THOUGH HE TOOK HER NOT [TO WIFE]: SHE FELL INTO HIS BOSOM, THOUGH HE KNEW HER NOT; SHE CONCEIVED YOU NEAR HIM, THOUGH HE DID NOT KNOW HER. DO THOU, THAT ARE A TYPE, REPROACH THE JEWISH WOMEN THAT HAVE YOU HUNG UPON THEM. YOU ARE THE ONLY PROGENY OF ALL FORMS WHICH ART LIKE TO THE WORD ON HIGH, WHOM SINGLY THE MOST HIGH BEGOT. THE ENGRAVEN FORMS SEEM TO BE THE TYPE OF CREATED THINGS ABOVE. THIS VISIBLE OFFSPRING OF THE INVISIBLE WOMB IS A TYPE OF GREAT THINGS. YOUR GOODLY CONCEPTION WAS WITHOUT SEED, AND WITHOUT WEDLOCK WAS YOUR PURE GENERATION, AND WITHOUT BRETHREN WAS YOUR SINGLE BIRTH.

OUR LORD HAD BRETHREN AND YET NOT BRETHREN, SINCE HE WAS AN ONLY-BEGOTTEN. O SOLITARY ONE, YOU TYPE EXACT OF THE ONLY-BEGOTTEN! THERE IS A TYPE OF YOURS IN THE CROWN OF KINGS, [WHEREIN] YOU HAVE BROTHERS AND SISTERS.

GOODLY GEMS ARE YOUR BRETHREN, WITH BERYLS AND UNIONS AS YOUR COMPANIONS: MAY GOLD BE AS IT WERE YOUR KINSMAN, MAY THERE BE UNTO THE KING OF KINGS A CROWN FROM YOUR WELL-BELOVED ONES! WHEN YOU CAME UP FROM THE SEA, THAT LIVING TOMB, YOU CRIED OUT. LET ME HAVE A GOODLY ASSEMBLAGE OF BRETHREN, RELATIVES, AND KINSMEN. AS THE WHEAT IS IN THE STALK, SO YOU ARE IN THE CROWN WITH PRINCES: AND IT IS A JUST RESTORATION TO YOU, AS IF OF A PLEDGE, THAT FROM THAT DEPTH YOU SHOULD BE EXALTED TO A GOODLY EMINENCE. WHEAT THE STALK BEARS IN THE FIELD; YOU THE HEAD OF THE KING UPON HIS CHARIOT CARRIES ABOUT.

O DAUGHTER OF THE WATER, WHO HAST LEFT SEA, WHEREIN YOU WERE BORN, AND ART GONE UP TO THE DRY LAND, WHEREIN YOU ARE BELOVED: FOR MEN HAVE LOVED AND SEIZED AND ADORNED THEMSELVES WITH YOU, LIKE AS THEY DID THAT OFFSPRING WHOM THE GENTILES LOVED AND CROWNED THEMSELVES WITHAL.

IT IS BY THE MYSTERY OF TRUTH THAT LEVIATHAN IS TRODDEN DOWN OF MORTALS: THE VARIOUS PUT HIM OFF, AND PUT ON CHRIST. IN THE SACRAMENT OF OIL DID THE APOSTLES STEAL YOU AWAY, AND CAME UP. THEY SNATCHED THEIR SOULS FROM HIS MOUTH, BITTER AS IT WAS.

YOUR NATURE IS LIKE A SILENT LAMB IN ITS SWEETNESS, OF WHICH IF A MAN IS TO LAY HOLD, HE LIFTS IT BY ITS EARS IN THE FORM OF A CROSS, AS IT WAS ON GOLGOTHA. HE CAST OUT ABUNDANTLY ALL HIS GLEAMS UPON THEM THAT LOOKED UPON HIM.

2. SHADOWED FORTH IN YOUR BEAUTY IS THE BEAUTY OF THE SON, WHO CLOTHED HIMSELF WITH SUFFERING WHEN THE NAILS PASSED THROUGH HIM. THE AWL PASSED IN YOU SINCE THEY HANDLED YOU ROUGHLY, AS THEY DID HIS HANDS; AND BECAUSE HE SUFFERED HE REIGNED, AS BY YOUR SUFFERINGS YOUR BEAUTY INCREASED.

AND IF THEY SHOWED NO PITY UPON YOU, NEITHER DID THEY LOVE YOU: STILL SUFFER AS YOU MIGHT, YOU HAVE COME TO REIGN! SIMON PETER SHOWED PITY ON THE ROCK; WHOEVER HAS SMITTEN IT, IS HIMSELF THEREBY OVERCOME; IT IS BY REASON OF ITS SUFFERING THAT ITS BEAUTY HAS ADORNED THE HEIGHT AND THE DEPTH.

HYMN 3

1. YOU DO NOT HIDE YOURSELF IN YOUR BARENESS, O PEARL! WITH THE LOVE OF YOU IS THE MERCHANT RAVISHED ALSO, FOR HE STRIPS OFF HIS GARMENTS; NOT TO COVER YOU, [SEEING] YOUR CLOTHING IS YOUR LIGHT, YOUR GARMENT IS YOUR BRIGHTNESS, O YOU THAT ARE BARED!

YOU ARE LIKE EVE WHO WAS CLOTHED WITH NAKEDNESS. CURSED BE HE THAT DECEIVED HER AND STRIPPED HER AND LEFT HER. THE SERPENT CANNOT STRIP OFF YOUR GLORY. IN THE MYSTERIES WHOSE TYPE YOU ARE, WOMEN ARE CLOTHED WITH LIGHT IN EDEN.

2. VERY GLISTENING ARE THE PEARLS OF ETHIOPIA, AS IT IS WRITTEN, WHO GAVE YOU TO ETHIOPIA [THE LAND] OF BLACK MEN. HE THAT GAVE LIGHT TO THE GENTILES, BOTH TO THE ETHIOPIANS AND UNTO THE INDIANS DID HIS BRIGHT BEAMS REACH.

THE EUNUCH OF ETHIOPIA UPON HIS CHARIOT ACTS 8:27 SAW PHILIP: THE LAMB OF LIGHT MET THE DARK MAN FROM OUT OF THE WATER. WHILE HE WAS READING, THE ETHIOPIAN WAS JOY, AND JOURNEYED ON!

HE MADE DISCIPLES AND TAUGHT, AND OUT OF BLACK MEN HE MADE MEN WHITE. AND THE DARK ETHIOPIC WOMEN BECAME PEARLS FOR THE SON; HE OFFERED THEM UP TO THE FATHER, AS A GLISTENING CROWN FROM THE ETHIOPIANS.

3. THE QUEEN OF SHEBA 1 KINGS 10:1 WAS A SHEEP THAT HAD COME INTO THE PLACE OF WOLVES; THE LAMP OF TRUTH DID SOLOMON GIVE HER, WHO ALSO MARRIED HER WHEN HE FELL AWAY. SHE WAS ENLIGHTENED AND WENT AWAY, BUT THEY WERE DARK AS THEIR MANNER WAS.

THE BRIGHT SPARK WHICH WENT DOWN HOME WITH THAT BLESSED [QUEEN], HELD ON ITS SHINING AMID THE DARKNESS, TILL THE NEW DAY-SPRING CAME. THE BRIGHT SPARK MET WITH THIS SHINING, AND ILLUMINED THE PLACE.

4. THERE ARE IN THE SEA VARIOUS FISHES OF MANY CUBITS, AND WITH ALL THEIR GREATNESS THEY ARE VERY SMALL; BUT BY YOUR LITTLENESS THE CROWN IS MADE GREAT, LIKE AS THE SON, BY WHOSE LITTLENESS ADAM WAS MADE GREAT.

FOR THE HEAD IS YOUR CROWN INTENDED: FOR THE EYE YOUR BEAUTY, FOR THE EAR YOUR GOODLINESS. COME UP FROM THE SEA, YOU NEIGHBOUR TO THE DRY LAND, AND COME AND SOJOURN BY THE [SEAT OF] HEARING. LET THE EAR LOVE THE WORD OF LIFE AS IT LOVES YOU!

IN THE EAR IS THE WORD, AND WITHOUT IT IS THE PEARL. LET IT AS BEING WARNED BY YOU, BY YOU GET WISDOM, AND BE WARNED BY THE WORD OF TRUTH. BE ITS MIRROR: THE BEAUTY OF THE WORD IN YOUR OWN BEAUTY SHALL IT SEE: IN YOU IT SHALL LEARN HOW PRECIOUS IS THE WORD ON HIGH! THE EAR IS THE LEAF: THE FLESH IS THE TREE, AND YOU IN THE MIDST OF IT ARE A FRUIT OF LIGHT, AND TO THE WOMB THAT BRINGS FORTH LIGHT, YOU ARE A TYPE THAT POINTS.

YOU HE USED AS A PARABLE OF THAT KINGDOM, O PEARL! AS HE DID THE VIRGINS THAT ENTERED INTO IT, FIVE IN NUMBER, CLOTHED WITH THE LIGHT OF THEIR LAMPS! TO YOU ARE THOSE BRIGHT ONES LIKE, YOU THAT ARE CLAD IN LIGHT!

5. WHO WOULD GIVE A PEARL TO THE DAUGHTER OF THE POOR? FOR WHEN IT HANGS ON HER, IT BECOMES HER NOT. GAIN WITHOUT PRICE THAT FAITH, ALL OF WHICH BECOMES ALL THE LIMBS OF MEN. BUT FOR NO GOLD WOULD A LADY EXCHANGE HER PEARL.

IT WERE A GREAT DISGRACE IF YOU SHOULD THROW YOUR PEARL AWAY INTO THE MIRE FOR NOUGHT!

IN THE PEARL OF TIME LET US BEHOLD THAT OF ETERNITY; FOR IT IS IN THE PURSE, OR IN THE SEAL, OR IN THE TREASURY. WITHIN THE GATE THERE ARE OTHER GATES WITH THEIR LOCKS AND KEYS. YOUR PEARL HAS THE HIGH ONE SEALED UP AS TAKING ACCOUNT OF ALL.

HYMN 4

1. THE THIEF GAINED THE FAITH WHICH GAINED HIM, LUKE 22:42 AND BROUGHT HIM UP AND PLACED HIM IN PARADISE. HE SAW IN THE CROSS A TREE OF LIFE; THAT WAS THE FRUIT, HE WAS THE EATER IN ADAM'S STEAD.

THE FOOL, WHO GOES ASTRAY, GRAZES THE FAITH, AS IT WERE AN EYE, ZECHARIAH 2:8 BY ALL MANNER OF QUESTIONS. THE PROBING OF THE FINGER BLINDS THE EYE, AND MUCH MORE DOES THAT PRYING BLIND. THE FAITH.

FOR EVEN THE DIVER PRIES NOT INTO HIS PEARL. IN IT DO ALL MERCHANTS REJOICE WITHOUT PRYING INTO WHENCE IT CAME; EVEN THE KING WHO IS CROWNED THEREWITH DOES NOT EXPLORE IT.

2. BECAUSE BALAAM WAS FOOLISH, A FOOLISH BEAST IN THE ASS SPOKE WITH HIM, BECAUSE HE DESPISED GOD WHO SPOKE WITH HIM. YOU TOO LET THE PEARL REPROVE IN THE ASS'S STEAD.

THE PEOPLE THAT HAD A HEART OF STONE, BY A STONE HE SET AT NOUGHT, MATTHEW 21:42 FOR LO, A STONE HEARS WORDS. WITNESS ITS WORK THAT HAS REPROVED THEM; AND YOU, YOU DEAF ONES, LET THE PEARL REPROVE TODAY.

WITH THE SWALLOW JEREMIAH 8:7 AND THE CROW DID HE PUT MEN TO SHAME; WITH THE OX, YEA WITH THE ASS, ISAIAH 1:3 DID HE PUT THEM TO SHAME; LET THE PEARL REPROVE NOW, O YOU BIRDS AND THINGS ON EARTH AND THINGS BELOW.

3. NOT AS THE MOON DOES YOUR LIGHT FILL OR WANE; THE SUN WHOSE LIGHT IS GREATER THAN ALL, LO! OF HIM IT IS THAT A TYPE IS SHADOWED OUT IN YOUR LITTLE COMPASS. O TYPE OF THE SON, ONE SPARK OF WHOM IS GREATER THAN THE SUN!—

THE PEARL ITSELF IS FULL, FOR ITS LIGHT IS FULL; NEITHER IS THERE ANY CUNNING WORKER WHO CAN STEAL FROM IT; FOR ITS WALL IS ITS OWN BEAUTY, YEA, ITS GUARD ALSO! IT LACKS NOT, SINCE IT IS ENTIRELY PERFECT.

AND IF A MAN WOULD BREAK YOU TO TAKE A PART FROM YOU, YOU ARE LIKE THE FAITH WHICH WITH THE HERETICS PERISHES, SEEING THEY HAVE BROKEN IT IN PIECES AND SPOILED IT: FOR IS IT ANY BETTER THAN THIS TO HAVE THE FAITH SCRUTINISED?

THE FAITH IS AN ENTIRE NATURE THAT MAY NOT BE CORRUPTED. THE SPOILER GETS HIMSELF MISCHIEF BY IT: THE HERETIC BRINGS RUIN ON HIMSELF THEREBY. HE THAT CHASES THE LIGHT FROM HIS PUPILS BLINDS HIMSELF.

FIRE AND AIR ARE DIVIDED WHEN SUNDERED. LIGHT ALONE, OF ALL CREATURES, AS ITS CREATOR, IS NOT DIVIDED; IT IS NOT BARREN, FOR THAT IT ALSO BEGETS WITHOUT LOSING THEREBY.

4. AND IF A MAN THINKS THAT YOU ARE FRAMED [BY ART] HE ERRS GREATLY; YOUR NATURE PROCLAIMS THAT YOU, AS ALL STONES, ARE NOT THE FRAMING OF ART; AND SO YOU ARE A TYPE OF THE GENERATION WHICH NO MAKING FRAMED.

YOUR STONE FLEES FROM A COMPARISON WITH THE STONE [WHICH IS] THE SON. FOR YOUR OWN

GENERATION IS FROM THE MIDST OF THE DEEP, THAT OF THE SON OF YOUR CREATOR IS FROM THE HIGHEST HEIGHT; HE IS NOT LIKE YOU, IN THAT HE IS LIKE HIS FATHER.

AND AS THEY TELL, TWO WOMBS BARE YOU ALSO. YOU CAME DOWN FROM ON HIGH A FLUID NATURE; YOU CAME UP FROM THE SEA A SOLID BODY. BY MEANS OF YOUR SECOND BIRTH YOU SHOWED YOUR LOVELINESS TO THE CHILDREN OF MEN.

HANDS FIXED YOU, WHEN YOU WERE EMBODIED, INTO YOUR RECEPTACLES; FOR YOU ARE IN THE CROWN AS UPON A CROSS, AND IN A CORONET AS IN A VICTORY; YOU ARE UPON THE EARS, AS IF TO FILL UP WHAT WAS LACKING; YOU EXTEND OVER ALL.

HYMN 5

1. O GIFT THAT CAME UP WITHOUT PRICE ISAIAH 55:1 WITH THE DIVER! YOU LAID HOLD UPON THIS VISIBLE LIGHT, THAT WITHOUT PRICE RISES FOR THE CHILDREN OF MEN: A PARABLE OF THE HIDDEN ONE THAT WITHOUT PRICE GIVES THE HIDDEN DAYSPRING!

AND THE PAINTER TOO PAINTS A LIKENESS OF YOU WITH COLORS. YET BY YOU IS FAITH PAINTED IN TYPES AND EMBLEMS FOR COLORS, AND IN THE PLACE OF THE IMAGE BY YOU AND YOUR COLORS IS YOUR CREATOR PAINTED.

O YOU FRANKINCENSE WITHOUT SMELL, WHO BREATHES TYPES FROM OUT OF YOU! YOU ARE NOT TO BE EATEN, YET YOU GIVE A SWEET SMELL UNTO THEM THAT HEAR YOU! YOU ARE NOT TO BE DRUNK, YET BY YOUR STORY, A FOUNTAIN OF TYPES ARE YOU MADE UNTO THE EARS!

2. IT IS YOU WHICH ARE GREAT IN YOUR LITTLENESS, O PEARL! SMALL IS YOUR MEASURE AND LITTLE YOUR COMPASS WITH YOUR WEIGHT; BUT GREAT IS YOUR GLORY: TO THAT CROWN ALONE IN WHICH YOU ARE PLACED, THERE IS NONE LIKE.

AND WHO HAS NOT PERCEIVED OF YOUR LITTLENESS, HOW GREAT IT IS; IF ONE DESPISES YOU AND THROWS YOU AWAY, HE WOULD BLAME HIMSELF FOR HIS CLOWNISHNESS, FOR WHEN HE SAW YOU IN A KING'S CROWN HE WOULD BE ATTRACTED TO YOU.

3. MEN STRIPPED THEIR CLOTHES OFF AND DIVED AND DREW YOU OUT, PEARL! IT WAS NOT KINGS THAT PUT YOU BEFORE MEN, BUT THOSE NAKED ONES WHO WERE A TYPE OF THE POOR AND THE FISHERS AND THE GALILEANS.

FOR CLOTHED BODIES WERE NOT ABLE TO COME TO YOU; THEY CAME THAT WERE STRIPT AS CHILDREN; THEY PLUNGED THEIR BODIES AND CAME DOWN TO YOU; AND YOU MUCH DESIRED THEM, AND YOU AIDED THEM WHO THUS LOVED YOU.

GLAD TIDINGS DID THEY GIVE FOR YOU: THEIR TONGUES BEFORE THEIR BOSOMS DID THE POOR [FISHERS] OPEN, AND PRODUCED AND SHOWED THE NEW RICHES AMONG THE MERCHANTS: UPON THE WRISTS OF MEN THEY PUT YOU AS A MEDICINE OF LIFE.

4. THE NAKED ONES IN A TYPE SAW YOUR RISING AGAIN BY THE SEA-SHORE; AND BY THE SIDE OF THE LAKE THEY, THE APOSTLES OF A TRUTH, SAW THE RISING AGAIN OF THE SON OF YOUR CREATOR. BY YOU AND BY YOUR LORD THE SEA AND THE LAKE WERE BEAUTIFIED.

THE DIVER CAME UP FROM THE SEA AND PUT ON HIS CLOTHING; AND FROM THE LAKE TOO SIMON PETER CAME UP SWIMMING AND PUT ON HIS COAT; JOHN 21:7 CLAD AS WITH COATS, WITH THE LOVE OF BOTH OF YOU, WERE THESE TWO.

5. AND SINCE I HAVE WANDERED IN YOU, PEARL, I WILL GATHER UP MY MIND, AND BY HAVING CONTEMPLATED YOU, WOULD BECOME LIKE YOU, IN THAT YOU ARE ALL GATHERED UP INTO YOURSELF; AND AS YOU IN ALL TIMES ARE ONE, ONE LET ME BECOME BY YOU!

PEARLS HAVE I GATHERED TOGETHER THAT I MIGHT MAKE A CROWN FOR THE SON IN THE PLACE OF STAINS WHICH ARE IN MY MEMBERS. RECEIVE MY OFFERING, NOT THAT YOU ARE SHORTCOMING; IT IS BECAUSE OF MY OWN SHORTCOMING THAT I HAVE OFFERED IT TO YOU. WHITEN MY STAINS!

THIS CROWN IS ALL SPIRITUAL PEARLS, WHICH INSTEAD OF GOLD ARE SET IN LOVE, AND INSTEAD OF OUCHES IN FAITH; AND INSTEAD OF HANDS, LET PRAISE OFFER IT UP TO THE HIGHEST!

HYMN 6

1. WOULD THAT THE MEMORY OF THE FATHERS WOULD EXHALE FROM THE TOMBS; WHO WERE VERY SIMPLE AS BEING WISE, AND REVEREND AS BELIEVING. THEY WITHOUT CAVILLING SEARCHED FOR, AND CAME TO THE RIGHT PATH.

HE GAVE THE LAW; THE MOUNTAINS MELTED AWAY; FOOLS BROKE THROUGH IT. BY UNCLEAN RAVENS HE FED ELIJAH AT THE DESERT STREAM; AND MOREOVER GAVE FROM THE SKELETON HONEY UNTO SAMSON. THEY JUDGED NOT, NOR INQUIRED WHY IT WAS UNCLEAN, WHY CLEAN.

2. AND WHEN HE MADE VOID THE SABBATHS, THE FEEBLE GENTILES WERE CLOTHED WITH HEALTH. SAMSON TOOK THE DAUGHTER OF THE ALIENS, AND THERE WAS NO DISPUTING AMONG THE RIGHTEOUS; THE PROPHET ALSO TOOK A HARLOT, AND THE JUST HELD THEIR PEACE.

HE BLAMED THE RIGHTEOUS, HOSEA 1:2 AND HE HELD UP AND LIFTED UP [TO VIEW] THEIR DELINQUENCIES: HE PITIED SINNERS, MATTHEW 9:13 AND RESTORED THEM WITHOUT COST: AND MADE LOW THE MOUNTAINS OF THEIR SINS: LUKE 18:9 HE PROVED THAT GOD IS NOT TO BE ARRAIGNED BY MEN, AND AS LORD OF TRUTH, THAT HIS SERVANTS WERE HIS SHADOW; AND WHATSOEVER WAY HIS WILL LOOKED, THEY DIRECTED ALSO THEIR OWN WILLS; AND BECAUSE LIGHT WAS IN HIM, SONG OF SONGS 2:17 THEIR SHADOWS WERE ENLIGHTENED.

3. HOW STRANGELY PERPLEXED ARE ALL THE HERETICS BY SIMPLE THINGS! FOR WHEN HE PLAINLY FORESHADOWED THIS NEW TESTAMENT BY THAT OF THE PROPHETS, THOSE PITIABLE MEN ROSE, AS THOUGH FROM SLEEP, AND SHOUTED OUT AND MADE A DISTURBANCE. AND THE WAY, WHEREIN THE RIGHTEOUS HELD STRAIGHT ON, AND BY THEIR TRUTHS HAD GONE FORTH THEREIN, THAT [WAY] HAVE THESE BROKEN UP, BECAUSE THEY WERE BESOTTED: THIS THEY LEFT AND WENT OUT OF; BECAUSE THEY PRIED, AN EVIL SEARCHING, [YEA,] AN EVIL BABBLING LED THEM ASTRAY.

THEY SAW THE RAY: THEY MADE IT DARKNESS, THAT THEY MIGHT GROPE THEREIN: THEY SAW THE JEWEL, EVEN THE FAITH: WHILE THEY PRIED INTO IT, IT FELL AND WAS LOST. OF THE PEARL THEY MADE A STONE, THAT THEY MIGHT STUMBLE UPON IT.

4. O GIFT, WHICH FOOLS HAVE MADE A POISON! THE PEOPLE WERE FOR SEPARATING YOUR BEAUTEOUS ROOT FROM YOUR FOUNTAIN, THOUGH THEY SEPARATED IT NOT: [FALSE] TEACHINGS ESTRANGED YOUR BEAUTY ALSO FROM THE STOCK THEREOF.

BY YOU DID THEY GET THEMSELVES ESTRANGED, WHO WISHED TO ESTRANGE YOU. BY YOU THE TRIBES WERE CUT OFF AND SCATTERED ABROAD FROM OUT OF SION, AND ALSO THE [FALSE] TEACHINGS OF THE SECEDERS.

BRING YOURSELF WITHIN THE COMPASS OF OUR LITTLENESS, O GIFT OF OURS. FOR IF LOVE CANNOT FIND YOU OUT ON ALL SIDES, IT CANNOT BE STILL AND AT REST. MAKE YOURSELF SMALL, YOU WHO IS TOO GREAT FOR ALL, WHO COMES UNTO ALL!

5. BY THIS WOULD THOSE WHO WRANGLE AGAINST OUR PEARL BE REPROVED; BECAUSE INSTEAD OF LOVE, STRIFE HAS COME IN AND DARED TO ESSAY TO UNVEIL YOUR BEAUTY. IT WAS NOT GRAVEN, SINCE IT IS A PROGENY WHICH CANNOT BE INTERPRETED.

YOU SHOWED YOUR BEAUTY AMONG THE ABJECTS TO SHOW WHERETO YOU ARE LIKE, YOU PEARL THAT ART ALL FACES. THE BEHOLDERS WERE ASTONIED AND PERPLEXED AT YOU. THE SEPARATISTS SEPARATED YOU IN TWO, AND WERE SEPARATED IN TWO BY YOU, YOU THAT ARE OF ONE SUBSTANCE THROUGHOUT.

THEY SAW NOT YOUR BEAUTY, BECAUSE THERE WAS NOT IN THEM THE EYE OF TRUTH. FOR THE VEIL OF PROPHECY, FULL AS IT WAS OF THE MYSTERIES; TO THEM WAS A COVERING OF YOUR GLISTERING FACES: THEY THOUGHT THAT YOU WERE OTHER [THAN YOU ARE], O YOU MIRROR OF OURS! AND THEREFORE THESE BLIND SCHISMATICS DEFILED YOUR FAIR BEAUTY.

6. SINCE THEY HAVE EXTOLLED YOU TOO MUCH, OR HAVE LOWERED YOU TOO MUCH, BRING THEM TO THE EVEN LEVEL. COME DOWN, DESCEND A LITTLE FROM THAT HEIGHT OF INFIDELITY AND HEATHENDOM; AND COME UP FROM THE DEPTH OF JUDAISM, THOUGH YOU ARE IN THE HEAVEN.

LET OUR LORD BE SET BETWEEN GOD AND MEN! 1 TIMOTHY 2:5 LET THE PROPHETS BE AS IT WERE HIS HERALDS! LET THE JUST ONE, AS BEING HIS FATHER, REJOICE! THAT WORD IT IS WHICH CONQUERED BOTH JEWS AND HEATHENS!

7. COME, YOU GIFT OF HOLY CHURCH, STAY, REST IN THE MIDST OF HER! THE CIRCUMCISED HAVE TROUBLED YOU, IN THAT THEY ARE VAIN BABBLERS, AND SO HAVE THE [FALSE] DOCTRINES IN THAT THEY ARE CONTENTIOUS. BLESSED BE HE THAT GAVE YOU A GOODLY COMPANY WHICH BEARS YOU ABOUT!

IN THE COVENANT OF MOSES IS YOUR BRIGHTNESS SHADOWED FORTH: IN THE NEW COVENANT YOU DART IT FORTH: FROM THOSE FIRST YOUR LIGHT SHINES EVEN UNTO THOSE LAST. BLESSED BE HE THAT GAVE US YOUR GLEAM AS WELL AS YOUR BRIGHT RAYS.

HYMN 7

1. AS IN A RACE SAW I THE DISPUTERS, THE CHILDREN OF STRIFE, [TRYING] TO TASTE FIRE, TO SEE THE AIR, TO HANDLE THE LIGHT: THEY WERE TROUBLED AT THE GLEAMING, AND STRUGGLED TO MAKE DIVISIONS.

THE SON, WHO IS TOO SUBTLE FOR THE MIND, DID THEY SEEK TO FEEL: AND THE HOLY GHOST WHO CANNOT BE EXPLORED, THEY THOUGHT TO EXPLORE WITH THEIR QUESTIONINGS. THE FATHER, WHO NEVER AT ANY TIME WAS SEARCHED OUT, HAVE THEY EXPLAINED AND DISPUTED OF.

THE SOUND FORM OF OUR FAITH IS FROM ABRAHAM, AND OUR REPENTANCE IS FROM NINEVEH AND THE HOUSE OF RAHAB, AND OURS ARE THE EXPECTATIONS OF THE PROPHETS, GENESIS 15:6 OURS OF THE APOSTLES.

2. AND ENVY IS FROM SATAN: THE EVIL USAGE OF THE EVIL CALF IS FROM THE EGYPTIANS. THE HATEFUL SIGHT OF THE HATEFUL IMAGE OF FOUR FACES IS FROM THE HITTITES. ACCURSED DISPUTATION, THAT HIDDEN MOTH, IS FROM THE GREEKS.

THE BITTER [ENEMY] READ AND SAW ORTHODOX TEACHINGS, AND SUBVERTED THEM; HE SAW HATEFUL THINGS, AND SOWED THEM; AND HE SAW HOPE, AND HE TURNED IT UPSIDE DOWN AND CUT IT OFF. THE DISPUTATION THAT HE PLANTED, LO! IT HAS YIELDED A FRUIT BITTER TO THE TOOTH.

3. SATAN SAW THAT THE TRUTH STRANGLED HIM, AND UNITED HIMSELF TO THE TARES, AND SECRETED HIS FRAUDS, AND SPREAD HIS SNARES FOR THE FAITH, AND CAST UPON THE PRIESTS THE DARTS OF THE LOVE OF PRE-EMINENCE.

THEY MADE CONTESTS FOR THE THRONE, TO SEE WHICH SHOULD FIRST OBTAIN IT. THERE WAS THAT MEDITATED IN SECRET AND KEPT IT CLOSE: THERE WAS THAT OPENLY COMBATED FOR IT: AND THERE WAS THAT WITH A BRIBE CREPT UP TO IT: AND THERE WAS THAT WITH FRAUD DEALT WISELY TO OBTAIN IT.

THE PATHS DIFFERED, THE SCOPE WAS ONE, AND THEY WERE ALIKE. HIM THAT WAS YOUNG, AND COULD NOT EVEN THINK OF IT, BECAUSE IT WAS NOT TIME FOR HIM; AND HIM THAT WAS HOARY AND SHAPED OUT DREAMS FOR TIME BEYOND; ALL OF THEM BY HIS CRAFTINESS DID THE WICKED ONE PERSUADE AND SUBDUE. OLD MEN, YOUTHS, AND EVEN STRIPLINGS, AIM AT RANK!

4. HIS FORMER BOOKS DID SATAN PUT ASIDE, AND PUT ON OTHERS: THE PEOPLE WHO WAS GROWN OLD HAD THE MOTH AND THE WORM DEVOURED AND EATEN AND LEFT AND DESERTED: THE MOTH CAME INTO THE NEW GARMENT OF THE NEW PEOPLES:

HE SAW THE CRUCIFIERS WHO WERE REJECTED AND CAST FORTH AS STRANGERS: HE MADE OF THOSE OF THE HOUSEHOLD, PRYERS; AND OF WORSHIPPERS, THEY BECAME DISPUTANTS. FROM THAT GARMENT THE MOTH GENDERED AND WOUND IT UP AND DEPOSITED IT.

THE WORM GENDERED IN THE STOREHOUSE OF WHEAT, AND SAT AND LOOKED ON: AND LO! THE PURE WHEAT WAS MILDEWED, AND DEVOURED WERE THE GARMENTS OF GLORY! HE MADE A MOCKERY OF US, AND WE OF OURSELVES, SINCE WE WERE BESOTTED!

HE SHOWED TARES, AND THE BRAMBLE SHOT UP IN THE PURE VINEYARD! HE INFECTED THE FLOCK, AND THE LEPROSY BROKE OUT, AND THE SHEEP BECAME HIRED SERVANTS OF HIS! HE BEGAN IN THE PEOPLE, AND CAME UNTO THE GENTILES, THAT HE MIGHT FINISH.

5. INSTEAD OF THE REED WHICH THE FORMER PEOPLE MADE THE SON HOLD, OTHERS HAVE DARED WITH THEIR REED TO WRITE IN THEIR TRACTS THAT HE IS ONLY A SON OF MAN. REED FOR REED DOES THE WICKED ONE EXCHANGE AGAINST OUR REDEEMER, AND INSTEAD OF THE COAT OF MANY COLORS, WHEREWITH THEY CLOTHED HIM, TITLES HAS HE DYED CRAFTILY. WITH DIVERSITY OF NAMES HE CLOTHED HIM; EITHER THAT OF A CREATURE OR OF A THING MADE, WHEN HE WAS THE MAKER.

AND AS HE PLAITED FOR HIM BY SILENT MEN SPEECHLESS THORNS THAT CRY OUT, THORNS FROM THE MIND HAS HE PLAITED [NOW] BY THE VOICE, AS HYMNS; AND CONCEALED THE SPIKES AMID MELODIES THAT THEY MIGHT NOT BE PERCEIVED.

6. WHEN SATAN SAW THAT HE WAS DETECTED IN HIS FORMER [FRAUDS]; THAT THE SPITTING WAS DISCOVERED, AND VINEGAR, AND THORNS, NAILS AND WOOD, GARMENTS AND REED AND SPEAR, WHICH SMOTE HIM, AND WERE HATED AND OPENLY KNOWN; HE CHANGED HIS FRAUDS.

INSTEAD OF THE BLOW WITH THE HAND, BY WHICH OUR LORD WAS OVERCOME, HE BROUGHT IN DISTRACTIONS; AND INSTEAD OF THE SPITTING, CAVILLING ENTERED IN; AND INSTEAD OF GARMENTS, SECRET DIVISIONS; AND INSTEAD OF THE REED, CAME IN STRIFE TO SMITE US ON THE FACE.

HAUGHTINESS CALLED FOR RAGE ITS SISTER, AND THERE ANSWERED AND CAME ENVY, AND WRATH, AND PRIDE, AND FRAUD. THEY HAVE TAKEN COUNSEL AGAINST OUR REDEEMER AS ON THAT DAY WHEN THEY TOOK COUNSELS AT HIS PASSION.

AND INSTEAD OF THE CROSS, A HIDDEN WOOD HAS STRIFE BECOME; AND INSTEAD OF THE NAILS, QUESTIONINGS HAVE COME IN; AND INSTEAD OF HELL, APOSTASY: THE PATTERN OF BOTH SATAN WOULD RENEW AGAIN.

INSTEAD OF THE SPONGE WHICH WAS CANKERED WITH VINEGAR AND WORMWOOD, HE GAVE PRYING, THE WHOLE OF WHICH IS CANKERED WITH DEATH. THE GALL WHICH THEY GAVE HIM DID OUR LORD PUT AWAY FROM HIM; THE SUBTLE QUESTIONING, WHICH THE REBELLIOUS ONE HAS GIVEN, TO FOOLS IS SWEET.

7. AND AT THAT TIME THERE WERE JUDGES AGAINST THEM, LUKE 23:14-15 LO, THE JUDGES ARE, AS IT WERE, AGAINST US, AND INSTEAD OF A HANDWRITING ARE THEIR COMMANDS. PRIESTS THAT CONSECRATE CROWNS, SET SNARES FOR KINGS.

INSTEAD OF THE PRIESTHOOD PRAYING FOR ROYALTY THAT WARS MAY CEASE FROM AMONG MEN, THEY TEACH WARS OF OVERTHROW, WHICH SET KINGS TO COMBAT WITH THOSE ROUND ABOUT.

O LORD, MAKE THE PRIESTS AND KINGS PEACEFUL; THAT IN ONE CHURCH PRIESTS MAY PRAY FOR THEIR KINGS, AND KINGS SPARE THOSE ROUND ABOUT THEM; AND MAY THE PEACE WHICH IS WITHIN YOU BECOME OURS, LORD, YOU THAT ARE WITHIN AND WITHOUT ALL THINGS!

GREGORY THE GREAT PASTORAL RULE

BOOK I

PREFACE

THE TITLE, LIBER REGULÆ PASTORALIS, IS THE ONE ADOPTED BY THE BENEDICTINE EDITION FROM SEVERAL ANCIENT MSS ., BEING GREGORY'S OWN DESIGNATION OF HIS WORK WHEN HE SENT IT TO HIS FRIEND, LEANDER OF SEVILLE;— UT LIBRUM REGULÆ PASTORALIS, QUEM IN EPISCOPATUS MEI EXORDIO SCRIPSI...SANCTITATI TUÆ TRANSMITTEREM (EPP. LIB. V., EP. 49). THE PREVIOUSLY MORE USUAL ONE, LIBER PASTORALIS CURÆ, MAY HAVE BEEN TAKEN FROM THE OPENING WORDS OF THE BOOK ITSELF, PASTORALIS CURÆ ME PONDERA FUGERE, ETC. THE BOOK WAS ISSUED (AS APPEARS FROM THE PASSAGE ABOVE QUOTED IN THE EPISTLE TO LEANDER) AT THE COMMENCEMENT OF GREGORY'S EPISCOPACY, AND (AS APPEARS FROM ITS OPENING WORDS) ADDRESSED TO JOHN, BISHOP OF RAVENNA, IN REPLY TO A LETTER RECEIVED FROM HIM. BUT, THOUGH PUT INTO FORM FOR A SPECIAL PURPOSE ON THIS OCCASION, IT MUST HAVE BEEN THE ISSUE OF LONG PREVIOUS THOUGHT, AS IS FURTHER EVIDENT FROM THE FACT THAT IN HIS MAGNA MORALIA, OR COMMENTARY ON THE BOOK OF JOB, BEGUN AND IN A GREAT MEASURE WRITTEN DURING HIS RESIDENCE IN CONSTANTINOPLE, HE HAD ALREADY SKETCHED THE PLAN OF SUCH A TREATISE, AND EXPRESSED THE HOPE OF SOME DAY PUTTING IT INTO FORM. FOR WE THERE FIND THE PROLOGUE TO THE THIRD BOOK OF THE REGULA ALREADY WRITTEN, TOGETHER WITH MOST OF THE HEADINGS CONTAINED IN THE FIRST CHAPTER OF THAT BOOK, FOLLOWED BY THE WORDS, AND INDEED WE OUGHT TO HAVE DENOTED PARTICULARLY WHAT SHOULD BE THE ORDER OF ADMONITION WITH RESPECT TO EACH OF THESE POINTS; BUT FEAR OF PROLIXITY DETERS US. YET, WITH GOD'S HELP, WE HOPE TO COMPLETE THIS TASK IN ANOTHER WORK, SHOULD SOME LITTLE TIME OF THIS LABORIOUS LIFE STILL REMAIN TO US (MORAL. LIB. XXX. C. 12 AND 13).

THE BOOK APPEARS TO HAVE BEEN ESTIMATED AS IT DESERVED DURING THE WRITER'S LIFE. IT WAS SENT BY HIM, AS WE HAVE SEEN, TO LEANDER OF SEVILLE, APPARENTLY AT THE REQUEST OF THE LATTER, FOR THE BENEFIT OF THE CHURCH IN SPAIN; AND THERE WILL BE FOUND AMONG THE EPISTLES ONE ADDRESSED TO GREGORY FROM LICINIANUS, A LEARNED BISHOP OF CARTHAGENA IN THAT COUNTRY, IN WHICH IT IS HIGHLY PRAISED, THOUGH A FEAR IS EXPRESSED LEST THE STANDARD REQUIRED IN IT OF FITNESS FOR THE EPISCOPAL OFFICE MIGHT PROVE TOO HIGH FOR ORDINARY ATTAINMENT (EPP. LIB. II., EP. 54). THE EMPEROR MAURICE, HAVING REQUESTED AND OBTAINED A COPY OF IT FROM ANATOLIUS, GREGORY'S DEACON AT CONSTANTINOPLE, HAD IT TRANSLATED INTO GREEK BY ANASTASIUS THE PATRIARCH OF ANTIOCH, WHO HIMSELF HIGHLY APPROVED OF IT (EPP. LIB. XII., EP. 24). IT APPEARS TO HAVE BEEN TAKEN TO ENGLAND BY THE MONK AUGUSTINE. THIS IS ASSERTED BY ALFRED THE GREAT, WHO, NEARLY THREE HUNDRED YEARS AFTERWARDS, WITH THE ASSISTANCE OF HIS DIVINES, MADE A TRANSLATION, OR RATHER PARAPHRASE, OF IT IN THE WEST SAXON TONGUE, INTENDING, AS HE SAYS, TO SEND A COPY TO EVERY BISHOP IN HIS KINGDOM.

PREVIOUSLY TO THIS, THERE IS EVIDENCE OF THE HIGH REPUTE IN WHICH THE BOOK WAS HELD IN GAUL. IN A SERIES OF COUNCILS HELD BY COMMAND OF CHARLEMAGNE, A.D. 813 — VIZ. AT MAYENCE, RHEIMS, TOURS, AND CHÂLON-SUR-SEINE — THE STUDY OF IT WAS SPECIALLY ENJOINED ON ALL BISHOPS, TOGETHER WITH THE NEW TESTAMENT SCRIPTURES AND THE CANONS OF THE FATHERS. SIMILARLY AT A COUNCIL HELD AT AIX-LA-CHAPELLE, A.D. 836. FURTHER, IT APPEARS FROM A LETTER OF HINCMAR , ARCHBISHOP OF RHEIMS (A.D. 845-882), THAT A COPY OF IT TOGETHER WITH THE BOOK OF CANONS WAS GIVEN INTO THE HANDS OF BISHOPS BEFORE THE ALTAR AT THEIR CONSECRATION, AND THAT THEY WERE ADMONISHED TO FRAME THEIR LIVES ACCORDINGLY.

THE WORK IS WELL WORTHY OF ITS OLD REPUTE, BEING THE BEST OF ITS KIND, AND PROFITABLE FOR ALL AGES. TWO SIMILAR WORKS HAD PRECEDED IT. FIRST, THAT OF GREGORY NAZIANZEN (C. A.D. 362), KNOWN AS HIS SECOND ORATION, AND CALLED TOῦ AὐTOῦ ἀΠΟΛΟΓΗΤΙΚόΣ, WHICH WAS WRITTEN, LIKE THAT OF THE LATER GREGORY, TO EXCUSE THE WRITER'S RELUCTANCE TO ACCEPT THE EPISCOPATE, AND TO SET FORTH THE RESPONSIBILITIES OF THE OFFICE. IT IS OBVIOUS, FROM COMPARING THE TWO TREATISES, THAT THE EARLIER HAD SUGGESTED THE LATER ONE; AND INDEED POPE GREGORY ACKNOWLEDGES HIS INDEBTEDNESS IN HIS PROLOGUE TO THE SECOND BOOK OF THE REGULA. THE SECOND SOMEWHAT SIMILAR TREATISE HAD BEEN THAT OF CHRYSOSTOM, 'DE SACERDOTIO,' IN SIX BOOKS, C. A.D. 382. IT ALSO SETS FORTH THE AWFUL RESPONSIBILITIES OF THE EPISCOPAL OFFICE; BUT THERE ARE NO SIGNS OF POPE GREGORY HAVING DRAWN FROM IT.

IT IS TO BE OBSERVED THAT THE SUBJECT OF ALL THESE TREATISES IS THE OFFICE OF EPISCOPACY; NOT THE PASTORAL OR PRIESTLY OFFICE IN ITS WIDER SENSE, AS NOW COMMONLY UNDERSTOOD: AND IT IS NOTEWORTHY HOW PROMINENT IN GREGORY'S VIEW OF IT ARE THE DUTIES OF PREACHING AND SPIRITUAL GUIDANCE OF SOULS. IT IS REGARDED, INDEED, IN THE FIRST PLACE AS AN OFFICE OF GOVERNMENT — LOCUS REGIMINIS, CULMEN REGIMINIS, DENOTE IT FREQUENTLY — AND HENCE THE EXERCISE OF DISCIPLINE COMES PROMINENTLY IN; AND THE CHIEF PASTOR IS VIEWED ALSO AS AN INTERCESSOR BETWEEN HIS FLOCK AND GOD — SEE E.G. I. 10 — BUT IT IS ESPECIALLY AS A TEACHER, AND A PHYSICIAN OF SOULS, THAT HE IS SPOKEN OF THROUGHOUT THE TREATISE; AS ONE WHOSE PECULIAR DUTY IT IS TO BE CONVERSANT WITH ALL FORMS OF SPIRITUAL DISEASE, AND SO BE ABLE TO SUIT HIS TREATMENT TO ALL CASES, TO PREACH THE WORD, REPROVE, REBUKE, EXHORT, WITH ALL LONG SUFFERING AND DOCTRINE, AND BOTH BY PRECEPT AND EXAMPLE GUIDE SOULS IN THE WAY OF SALVATION. GREGORY HAD NOT STUDIED IN VAIN THE PASTORAL EPISTLES OF ST. PAUL. REMARKABLE INDEED IS HIS OWN DISCRIMINATING INSIGHT, DISPLAYED THROUGHOUT, INTO HUMAN CHARACTERS AND MOTIVES, AND HIS PERCEPTION OF THE TEMPTATIONS TO WHICH CIRCUMSTANCES OR TEMPERAMENT RENDER VARIOUS PEOPLE — PASTORS AS WELL AS MEMBERS OF THEIR FLOCKS — PECULIARLY LIABLE. NO LESS STRIKING, IN THIS AS IN OTHER WORKS OF HIS, IS HIS INTIMATE ACQUAINTANCE WITH THE WHOLE OF HOLY SCRIPTURE. HE KNEW IT INDEED THROUGH THE LATIN VERSION ONLY; HIS CRITICAL KNOWLEDGE IS FREQUENTLY AT FAULT; AND FAR-FETCHED MYSTICAL INTERPRETATIONS, SUCH AS HE DELIGHTED IN, ABOUND. BUT AS A TRUE EXPOUNDER OF ITS GENERAL MORAL AND RELIGIOUS TEACHING HE WELL DESERVES HIS NAME AS ONE OF THE GREAT DOCTORS OF THE CHURCH. AND, FURTHER, NOTWITHSTANDING ALL HIS REVERENCE FOR COUNCILS AND FATHERS, AS PARAMOUNT AUTHORITIES IN MATTERS OF FAITH, IT IS TO SCRIPTURE THAT HE EVER APPEALS AS THE FINAL AUTHORITY FOR CONDUCT AND BELIEF.

INTRODUCTION

GREGORY TO HIS MOST REVEREND AND MOST HOLY BROTHER AND FELLOW-BISHOP, JOHN.

WITH KIND AND HUMBLE INTENT YOU REPROVE ME, DEAREST BROTHER, FOR HAVING WISHED BY HIDING MYSELF TO FLY FROM THE BURDENS OF PASTORAL CARE; AS TO WHICH, LEST TO SOME THEY SHOULD APPEAR LIGHT, I EXPRESS WITH MY PEN IN THE BOOK BEFORE YOU ALL MY OWN ESTIMATE OF THEIR HEAVINESS, IN ORDER BOTH THAT HE WHO IS FREE FROM THEM MAY NOT UNWARILY SEEK THEM, AND THAT HE WHO HAS SO SOUGHT THEM MAY TREMBLE FOR HAVING GOT THEM. THIS BOOK IS DIVIDED INTO FOUR SEPARATE HEADS OF ARGUMENT, THAT IT MAY APPROACH THE READER'S MIND BY ALLEGATIONS ARRANGED IN ORDER — BY CERTAIN STEPS, AS IT WERE. FOR, AS THE NECESSITY OF THINGS REQUIRES, WE MUST ESPECIALLY CONSIDER AFTER WHAT MANNER EVERY ONE SHOULD COME TO SUPREME RULE; AND, DULY ARRIVING AT IT, AFTER WHAT MANNER HE SHOULD LIVE; AND, LIVING WELL, AFTER WHAT MANNER HE SHOULD TEACH; AND, TEACHING ARIGHT, WITH HOW GREAT CONSIDERATION EVERY DAY HE SHOULD BECOME AWARE OF HIS OWN INFIRMITY; LEST EITHER HUMILITY FLY FROM THE APPROACH, OR LIFE BE AT VARIANCE WITH THE ARRIVAL, OR TEACHING BE WANTING TO THE LIFE, OR PRESUMPTION UNDULY EXALT THE TEACHING. WHEREFORE, LET FEAR TEMPER THE DESIRE; BUT AFTERWARDS, AUTHORITY BEING ASSUMED BY ONE WHO SOUGHT IT NOT, LET HIS LIFE COMMEND IT. BUT THEN IT IS NECESSARY THAT THE GOOD WHICH IS DISPLAYED IN THE LIFE OF THE PASTOR SHOULD ALSO BE PROPAGATED BY HIS SPEECH. AND AT LAST IT REMAINS THAT, WHATEVER WORKS ARE BROUGHT TO PERFECTION, CONSIDERATION OF OUR OWN INFIRMITY SHOULD DEPRESS US WITH REGARD TO THEM, LEST THE SWELLING OF ELATION EXTINGUISH EVEN THEM BEFORE THE EYES OF HIDDEN JUDGMENT. BUT INASMUCH AS THERE ARE MANY, LIKE ME IN UNSKILFULNESS, WHO, WHILE THEY KNOW NOT HOW TO MEASURE THEMSELVES, ARE COVETOUS OF TEACHING WHAT THEY HAVE NOT LEARNED; WHO ESTIMATE LIGHTLY THE BURDEN OF AUTHORITY IN PROPORTION AS THEY ARE IGNORANT OF THE PRESSURE OF ITS GREATNESS; LET THEM BE REPROVED FROM THE VERY BEGINNING OF THIS BOOK; SO THAT, WHILE, UNLEARNED AND PRECIPITATE, THEY DESIRE TO HOLD THE CITADEL OF TEACHING, THEY MAY BE REPELLED AT THE VERY DOOR OF OUR DISCOURSE FROM THE VENTURES OF THEIR PRECIPITANCY.

CHAPTER 1

THAT THE UNSKILFUL VENTURE NOT TO APPROACH AN OFFICE OF AUTHORITY.

NO ONE PRESUMES TO TEACH AN ART TILL HE HAS FIRST, WITH INTENT MEDITATION, LEARNED IT. WHAT RASHNESS IS IT, THEN, FOR THE UNSKILFUL TO ASSUME PASTORAL AUTHORITY, SINCE THE GOVERNMENT OF SOULS IS THE ART OF ARTS! FOR WHO CAN BE IGNORANT THAT THE SORES OF THE THOUGHTS OF MEN ARE MORE OCCULT THAN THE SORES OF THE BOWELS? AND YET HOW OFTEN DO MEN WHO HAVE NO KNOWLEDGE WHATEVER OF SPIRITUAL PRECEPTS FEARLESSLY PROFESS THEMSELVES PHYSICIANS OF THE HEART, THOUGH THOSE WHO ARE IGNORANT OF THE EFFECT OF DRUGS BLUSH TO APPEAR AS PHYSICIANS OF THE FLESH! BUT BECAUSE, THROUGH THE ORDERING OF GOD, ALL THE HIGHEST IN RANK OF THIS PRESENT AGE ARE INCLINED TO REVERENCE RELIGION, THERE ARE SOME WHO, THROUGH THE OUTWARD SHOW OF RULE WITHIN THE HOLY CHURCH, AFFECT THE GLORY OF DISTINCTION. THEY DESIRE TO APPEAR AS TEACHERS, THEY COVET SUPERIORITY TO OTHERS, AND, AS THE TRUTH ATTESTS, THEY SEEK THE FIRST SALUTATIONS IN THE MARKET-PLACE, THE FIRST ROOMS AT FEASTS, THE FIRST SEATS IN ASSEMBLIES MATTHEW 23:6-7, BEING ALL THE LESS ABLE TO ADMINISTER WORTHILY THE OFFICE THEY HAVE UNDERTAKEN OF PASTORAL CARE, AS THEY HAVE REACHED THE MAGISTERIAL POSITION OF HUMILITY OUT OF ELATION ONLY. FOR, INDEED, IN A MAGISTERIAL POSITION LANGUAGE ITSELF IS CONFOUNDED WHEN ONE THING IS LEARNED AND ANOTHER TAUGHT. AGAINST SUCH THE LORD COMPLAINS BY THE PROPHET, SAYING, THEY HAVE REIGNED, AND NOT BY ME; THEY HAVE BEEN SET UP AS PRINCES, AND I KNEW IT NOT HOSEA 8:4. FOR THOSE REIGN OF THEMSELVES, AND NOT BY THE WILL OF THE SUPREME RULER, WHO, SUPPORTED BY NO VIRTUES, AND IN NO WAY DIVINELY CALLED, BUT INFLAMED BY THEIR OWN DESIRE, SEIZE RATHER THAN ATTAIN SUPREME RULE. BUT THEM THE JUDGE WITHIN BOTH ADVANCES, AND YET KNOWS NOT; FOR WHOM BY PERMISSION HE TOLERATES THEM SURELY BY THE JUDGMENT OF REPROBATION HE IGNORES. WHENCE TO SOME WHO COME TO HIM EVEN AFTER MIRACLES HE SAYS, DEPART FROM ME, YOU WORKERS OF INIQUITY, I KNOW YOU NOT WHO YOU ARE LUKE 13:27. THE UNSKILFULNESS OF SHEPHERDS IS REBUKED BY THE VOICE OF THE TRUTH, WHEN IT IS SAID THROUGH THE PROPHET, THE SHEPHERDS THEMSELVES HAVE NOT KNOWN UNDERSTANDING ISAIAH 56:11; WHOM AGAIN THE LORD DENOUNCES, SAYING, AND THEY THAT HANDLE THE LAW KNEW ME NOT JEREMIAH 2:8. AND THEREFORE THE TRUTH COMPLAINS OF NOT BEING KNOWN OF THEM, AND PROTESTS THAT HE KNOWS NOT THE PRINCIPALITY OF THOSE WHO KNOW NOT HIM; BECAUSE IN TRUTH THESE WHO KNOW NOT THE THINGS OF THE LORD ARE UNKNOWN OF THE LORD; AS PAUL ATTESTS, WHO SAYS, BUT IF ANY MAN KNOWS NOT, HE SHALL NOT BE KNOWN 1 CORINTHIANS 14:38. YET THIS UNSKILFULNESS OF THE SHEPHERDS DOUBTLESS SUITS OFTEN THE DESERTS OF THOSE WHO ARE SUBJECT TO THEM, BECAUSE, THOUGH IT IS THEIR OWN FAULT THAT THEY HAVE NOT THE LIGHT OF KNOWLEDGE, YET IT IS IN THE DEALING OF STRICT JUDGMENT THAT THROUGH THEIR IGNORANCE THOSE ALSO WHO FOLLOW THEM SHOULD STUMBLE. HENCE IT IS THAT, IN THE GOSPEL, THE TRUTH IN PERSON SAYS, IF THE BLIND LEAD THE BLIND, BOTH FALL INTO THE DITCH MATTHEW 15:14. HENCE THE PSALMIST (NOT EXPRESSING HIS OWN DESIRE, BUT IN HIS MINISTRY AS A PROPHET) DENOUNCES SUCH, WHEN HE SAYS, LET THEIR EYES BE BLINDED THAT THEY SEE NOT, AND EVER BOW DOWN THEIR BACK PSALM 68:24. FOR, INDEED, THOSE PERSONS ARE EYES WHO, PLACED IN THE VERY FACE OF THE HIGHEST DIGNITY, HAVE UNDERTAKEN THE OFFICE OF SPYING OUT THE ROAD; WHILE THOSE WHO ARE ATTACHED TO THEM AND FOLLOW THEM ARE DENOMINATED BACKS. AND SO, WHEN THE EYES ARE BLINDED, THE BACK IS BENT, BECAUSE, WHEN THOSE WHO GO BEFORE LOSE THE LIGHT OF KNOWLEDGE, THOSE WHO FOLLOW ARE BOWED DOWN TO CARRY THE BURDEN OF THEIR SINS.

CHAPTER 2

THAT NONE SHOULD ENTER ON A PLACE OF GOVERNMENT WHO PRACTISE NOT IN LIFE WHAT THEY HAVE LEARNED BY STUDY.

THERE ARE SOME ALSO WHO INVESTIGATE SPIRITUAL PRECEPTS WITH CUNNING CARE, BUT WHAT THEY PENETRATE WITH THEIR UNDERSTANDING THEY TRAMPLE ON IN THEIR LIVES: ALL AT ONCE THEY TEACH THE THINGS WHICH NOT BY PRACTICE BUT BY STUDY THEY HAVE LEARNED; AND WHAT IN WORDS THEY PREACH BY THEIR MANNERS THEY IMPUGN. WHENCE IT COMES TO PASS THAT WHEN THE SHEPHERD WALKS THROUGH STEEP PLACES, THE FLOCK FOLLOWS TO THE PRECIPICE. HENCE IT IS THAT THE LORD THROUGH THE PROPHET COMPLAINS OF THE CONTEMPTIBLE KNOWLEDGE OF SHEPHERDS, SAYING, WHEN YOU YOURSELVES HAD DRUNK MOST PURE WATER, YOU FOULED THE RESIDUE WITH YOUR FEET; AND MY SHEEP FED ON THAT WHICH HAD BEEN TRODDEN BY YOUR FEET, AND DRANK THAT WHICH YOUR FEET HAD FOULED EZEKIEL 34:18-19. FOR INDEED THE SHEPHERDS DRINK MOST PURE WATER, WHEN WITH A RIGHT UNDERSTANDING THEY IMBIBE THE STREAMS OF TRUTH. BUT TO FOUL THE SAME WATER WITH THEIR FEET IS TO CORRUPT THE STUDIES OF HOLY MEDITATION BY EVIL LIVING. AND VERILY THE SHEEP DRINK THE WATER FOULED BY THEIR FEET, WHEN ANY OF THOSE SUBJECT TO THEM FOLLOW NOT THE WORDS WHICH THEY HEAR, BUT ONLY IMITATE THE BAD EXAMPLES WHICH THEY SEE. THIRSTING FOR THE THINGS SAID, BUT PERVERTED BY THE WORKS OBSERVED, THEY TAKE IN MUD WITH THEIR DRAUGHTS, AS FROM POLLUTED FOUNTAINS. HENCE ALSO IT IS WRITTEN THROUGH THE PROPHET, A SNARE FOR THE DOWNFALL OF MY PEOPLE ARE EVIL PRIESTS HOSEA 5:1; 9:8. HENCE AGAIN THE LORD THROUGH THE PROPHET SAYS OF THE PRIESTS, THEY ARE MADE TO BE FOR A STUMBLING-BLOCK OF INIQUITY TO THE HOUSE OF ISRAEL. FOR CERTAINLY NO ONE DOES MORE HARM IN THE CHURCH THAN ONE WHO HAS THE NAME AND RANK OF SANCTITY, WHILE HE ACTS PERVERSELY. FOR HIM, WHEN HE TRANSGRESSES, NO ONE PRESUMES TO TAKE TO TASK; AND THE OFFENSE SPREADS FORCIBLY FOR EXAMPLE, WHEN OUT OF REVERENCE TO HIS RANK THE SINNER IS HONOURED. BUT ALL WHO ARE UNWORTHY WOULD FLY FROM THE BURDEN OF SO GREAT GUILT, IF WITH THE ATTENTIVE EAR OF THE HEART THEY WEIGHED THE SENTENCE OF THE TRUTH, WHOEVER SHALL OFFEND ONE OF THESE LITTLE ONES WHICH BELIEVE IN ME, IT WERE BETTER FOR HIM THAT A MILLSTONE WERE HANGED ABOUT HIS NECK, AND HE WERE DROWNED IN THE DEPTH OF THE SEA MATTHEW 18:6. BY THE MILLSTONE IS EXPRESSED THE ROUND AND LABOUR OF WORLDLY LIFE, AND BY THE DEPTH OF THE SEA IS DENOTED FINAL DAMNATION. WHOSOEVER, THEN, HAVING COME TO BEAR THE OUTWARD SHOW OF SANCTITY, EITHER BY WORD OR EXAMPLE DESTROYS OTHERS, IT HAD INDEED BEEN BETTER FOR HIM THAT EARTHLY DEEDS IN OPEN GUISE SHOULD PRESS HIM DOWN TO DEATH THAN THAT SACRED OFFICES SHOULD POINT HIM OUT TO OTHERS AS IMITABLE IN HIS WRONG-

DOING; BECAUSE, SURELY, IF HE FELL ALONE, THE PAINS OF HELL WOULD TORMENT HIM IN MORE TOLERABLE DEGREE.

CHAPTER 3
OF THE WEIGHT OF GOVERNMENT; AND THAT ALL MANNER OF ADVERSITY IS TO BE DESPISED, AND PROSPERITY FEARED.

SO MUCH, THEN, HAVE WE BRIEFLY SAID, TO SHOW HOW GREAT IS THE WEIGHT OF GOVERNMENT, LEST WHOSOEVER IS UNEQUAL TO SACRED OFFICES OF GOVERNMENT SHOULD DARE TO PROFANE THEM, AND THROUGH LUST OF PRE-EMINENCE UNDERTAKE A LEADERSHIP OF PERDITION. FOR HENCE IT IS THAT JAMES AFFECTIONATELY DETERS US, SAYING, BE NOT MADE MANY MASTERS, MY BRETHREN JAMES 3:1. HENCE THE MEDIATOR BETWEEN GOD AND MAN HIMSELF — HE WHO, TRANSCENDING THE KNOWLEDGE AND UNDERSTANDING EVEN OF SUPERNAL SPIRITS, REIGNS IN HEAVEN FROM ETERNITY— ON EARTH FLED FROM RECEIVING A KINGDOM. FOR IT IS WRITTEN, WHEN JESUS THEREFORE PERCEIVED THAT THEY WOULD COME AND TAKE HIM BY FORCE, TO MAKE HIM A KING, HE DEPARTED AGAIN INTO THE MOUNTAIN HIMSELF ALONE JOHN 6:15. FOR WHO COULD SO BLAMELESSLY HAVE HAD PRINCIPALITY OVER MEN AS HE WHO WOULD IN FACT HAVE REIGNED OVER THOSE WHOM HE HAD HIMSELF CREATED? BUT, BECAUSE HE HAD COME IN THE FLESH TO THIS END, THAT HE MIGHT NOT ONLY REDEEM US BY HIS PASSION BUT ALSO TEACH US BY HIS CONVERSATION, OFFERING HIMSELF AS AN EXAMPLE TO HIS FOLLOWERS, HE WOULD NOT BE MADE A KING; BUT HE WENT OF HIS OWN ACCORD TO THE GIBBET OF THE CROSS. HE FLED FROM THE OFFERED GLORY OF PRE-EMINENCE, BUT DESIRED THE PAIN OF AN IGNOMINIOUS DEATH; THAT SO HIS MEMBERS MIGHT LEARN TO FLY FROM THE FAVOURS OF THE WORLD, TO BE AFRAID OF NO TERRORS, TO LOVE ADVERSITY FOR THE TRUTH'S SAKE, AND TO SHRINK IN FEAR FROM PROSPERITY; BECAUSE THIS OFTEN DEFILES THE HEART THROUGH VAIN GLORY, WHILE THAT PURGES IT THROUGH SORROW; IN THIS THE MIND EXALTS ITSELF, BUT IN THAT, EVEN THOUGH IT HAD ONCE EXALTED ITSELF, IT BRINGS ITSELF LOW; IN THIS MAN FORGETS HIMSELF, BUT IN THAT, EVEN PERFORCE AND AGAINST HIS WILL, HE IS RECALLED TO MEMORY OF WHAT HE IS; IN THIS EVEN GOOD THINGS DONE AFORETIME OFTEN COME TO NOTHING, BUT IN THAT FAULTS EVEN OF LONG STANDING ARE WIPED AWAY. FOR COMMONLY IN THE SCHOOL OF ADVERSITY THE HEART IS SUBDUED UNDER DISCIPLINE, WHILE, ON SUDDEN ATTAINMENT OF SUPREME RULE, IT IS IMMEDIATELY CHANGED AND BECOMES ELATED THROUGH FAMILIARITY WITH GLORY. THUS SAUL, WHO HAD BEFORE FLED IN CONSIDERATION OF HIS UNWORTHINESS, NO SOONER HAD ASSUMED THE GOVERNMENT OF THE KINGDOM THAN HE WAS PUFFED UP 1 KINGS 10:22; 15:17-30; FOR, DESIROUS OF BEING HONOURED BEFORE THE PEOPLE WHILE UNWILLING TO BE PUBLICLY BLAMED, HE CUT OFF FROM HIMSELF EVEN HIM WHO HAD ANOINTED HIM TO THE KINGDOM. THUS DAVID, WHO IN THE JUDGMENT OF HIM WHO CHOSE HIM WAS WELL PLEASING TO HIM IN ALMOST ALL HIS DEEDS, AS SOON AS THE WEIGHT OF PRESSURE WAS REMOVED, BROKE OUT INTO A SWELLING SORE 2 KINGS 11:3, SEQ, AND, HAVING BEEN AS A LAXLY RUNNING ONE IN HIS APPETITE FOR THE WOMAN, BECAME AS A CRUELLY HARD ONE IN THE SLAUGHTER OF THE MAN; AND HE WHO HAD BEFORE KNOWN PITIFULLY HOW TO SPARE THE BAD LEARNED AFTERWARDS, WITHOUT IMPEDIMENT OF HESITATION, TO PANT EVEN FOR THE DEATH OF THE GOOD 2 KINGS 11:15. FOR, INDEED, PREVIOUSLY HE HAD BEEN UNWILLING TO SMITE HIS CAPTURED PERSECUTOR; AND AFTERWARDS, WITH LOSS TO HIS WEARIED ARMY, HE DESTROYED EVEN HIS DEVOTED SOLDIER. AND IN TRUTH HIS CRIME WOULD HAVE SNATCHED HIM FARTHER AWAY FROM THE NUMBER OF THE ELECT, HAD NOT SCOURGES CALLED HIM BACK TO PARDON.

CHAPTER 4
THAT FOR THE MOST PART THE OCCUPATION OF GOVERNMENT DISSIPATES THE SOLIDITY OF THE MIND.

OFTEN THE CARE OF GOVERNMENT, WHEN UNDERTAKEN, DISTRACTS THE HEART IN VARIOUS DIRECTIONS; AND ONE IS FOUND UNEQUAL TO DEALING WITH PARTICULAR THINGS, WHILE WITH CONFUSED MIND DIVIDED AMONG MANY. WHENCE A CERTAIN WISE MAN PROVIDENTLY DISSUADES, SAYING, MY SON, MEDDLE NOT WITH MANY MATTERS SIRACH 11:10; BECAUSE, THAT IS, THE MIND IS BY NO MEANS COLLECTED ON THE PLAN OF ANY SINGLE WORK WHILE PARTED AMONG VARIOUS. AND, WHEN IT IS DRAWN ABROAD BY UNWONTED CARE, IT IS EMPTIED OF THE SOLIDITY OF INWARD FEAR: IT BECOMES ANXIOUS IN THE ORDERING OF THINGS THAT ARE WITHOUT, AND, IGNORANT OF ITSELF ALONE, KNOWS HOW TO THINK OF MANY THINGS, WHILE ITSELF IT KNOWS NOT. FOR, WHEN IT IMPLICATES ITSELF MORE THAN IS NEEDFUL IN THINGS THAT ARE WITHOUT, IT IS AS THOUGH IT WERE SO OCCUPIED DURING A JOURNEY AS TO FORGET WHERE IT WAS GOING; SO THAT, BEING ESTRANGED FROM THE BUSINESS OF SELF-EXAMINATION, IT DOES NOT EVEN CONSIDER THE LOSSES IT IS SUFFERING, OR KNOW HOW GREAT THEY ARE. FOR NEITHER DID HEZEKIAH BELIEVE HIMSELF TO BE SINNING 2 KINGS 20:13, WHEN HE SHOWED TO THE STRANGERS WHO CAME TO HIM HIS STOREHOUSES OF SPICES; BUT HE FELL UNDER THE ANGER OF THE JUDGE, TO THE CONDEMNATION OF HIS FUTURE OFFSPRING, FROM WHAT HE SUPPOSED HIMSELF TO BE DOING LAWFULLY ISAIAH 39:4. OFTEN, WHEN MEANS ARE ABUNDANT, AND MANY THINGS CAN BE DONE FOR SUBORDINATES TO ADMIRE, THE MIND EXALTS ITSELF IN THOUGHT, AND FULLY PROVOKES TO ITSELF THE ANGER OF THE JUDGE, THOUGH NOT BREAKING OUT IN OVERT ACTS OF INIQUITY. FOR HE WHO JUDGES IS WITHIN; THAT WHICH IS JUDGED IS WITHIN. WHEN, THEN, IN HEART WE TRANSGRESS, WHAT WE ARE DOING WITHIN OURSELVES IS HIDDEN FROM MEN. BUT YET IN THE EYES OF THE JUDGE WE SIN. FOR NEITHER DID THE KING OF BABYLON THEN FIRST STAND GUILTY OF ELATION DANIEL 4:16, SEQ WHEN HE CAME TO UTTER WORDS OF ELATION, INASMUCH AS EVEN BEFORE, WHEN HE HAD GIVEN NO UTTERANCE TO HIS ELATION, HE HEARD THE SENTENCE OF REPROBATION FROM THE PROPHET'S MOUTH. FOR HE HAD ALREADY WIPED OFF THE FAULT OF THE PRIDE HE HAD BEEN GUILTY OF, WHEN HE PROCLAIMED TO ALL THE NATIONS UNDER HIM THE OMNIPOTENT GOD WHOM HE FOUND HIMSELF TO HAVE OFFENDED.

BUT AFTER THIS, ELEVATED BY THE SUCCESS OF HIS DOMINION, AND REJOICING IN HAVING DONE GREAT THINGS, HE FIRST PREFERRED HIMSELF TO ALL IN THOUGHT, AND AFTERWARDS, STILL VAIN-GLORIOUS, SAID, IS NOT THIS GREAT BABYLON, THAT I HAVE BUILT FOR THE HOUSE OF THE KINGDOM, AND IN THE MIGHT OF MY POWER, AND FOR THE HONOUR OF MY MAJESTY? DANIEL 4:30 WHICH UTTERANCE OF HIS, AS WE SEE, FELL OPENLY UNDER THE VENGEANCE OF THE WRATH WHICH HIS HIDDEN ELATION KINDLED. FOR THE STRICT JUDGE FIRST SEES INVISIBLY WHAT HE AFTERWARDS REPROVES BY PUBLICLY SMITING IT. HENCE HIM HE TURNED EVEN INTO AN IRRATIONAL ANIMAL, SEPARATED HIM FROM HUMAN SOCIETY, CHANGED HIS MIND AND JOINED HIM TO THE BEASTS OF THE FIELD, THAT IN OBVIOUSLY STRICT AND JUST JUDGMENT HE WHO HAD ESTEEMED HIMSELF GREAT BEYOND MEN SHOULD LOSE EVEN HIS BEING AS A MAN. NOW IN ADDUCING THESE THINGS WE ARE NOT FINDING FAULT WITH DOMINION, BUT GUARDING THE INFIRMITY OF THE HEART FROM COVETING IT, LEST ANY THAT ARE IMPERFECT SHOULD VENTURE TO SNATCH AT SUPREME RULE, OR THOSE WHO STUMBLE ON PLAIN GROUND SET FOOT ON A PRECIPICE.

CHAPTER 5
OF THOSE WHO ARE ABLE TO PROFIT OTHERS BY VIRTUOUS EXAMPLE IN SUPREME RULE, BUT FLY FROM IT IN PURSUIT OF THEIR OWN EASE.

FOR THERE ARE SOME WHO ARE EMINENTLY ENDOWED WITH VIRTUES, AND FOR THE TRAINING OF OTHERS ARE EXALTED BY GREAT GIFTS, WHO ARE PURE IN ZEAL FOR CHASTITY, STRONG IN THE MIGHT OF ABSTINENCE, FILLED WITH THE FEASTS OF DOCTRINE, HUMBLE IN THE LONG-SUFFERING OF PATIENCE, ERECT IN THE FORTITUDE OF AUTHORITY, TENDER IN THE GRACE OF LOVING-KINDNESS, STRICT IN THE SEVERITY OF JUSTICE. TRULY SUCH AS THESE, IF WHEN CALLED THEY REFUSE TO UNDERTAKE OFFICES OF SUPREME RULE, FOR THE MOST PART DEPRIVE THEMSELVES OF THE VERY GIFTS WHICH THEY RECEIVED NOT FOR THEMSELVES ALONE, BUT FOR OTHERS ALSO; AND, WHILE THEY MEDITATE THEIR OWN AND NOT ANOTHER'S GAIN, THEY FORFEIT THE VERY BENEFITS WHICH THEY DESIRE TO KEEP TO THEMSELVES. FOR HENCE IT WAS THAT THE TRUTH SAID TO HIS DISCIPLES, A CITY THAT IS SET ON AN HILL CANNOT BE HID: NEITHER DO THEY LIGHT A CANDLE AND PUT IT UNDER A BUSHEL, BUT ON A CANDLESTICK, THAT IT MAY GIVE LIGHT TO ALL THAT ARE IN THE HOUSE MATTHEW 5:15. HENCE HE SAYS TO PETER, SIMON, SON OF JONAS, DO YOU LOVE ME? JOHN 15:16-17; AND HE, WHEN HE HAD AT ONCE ANSWERED THAT HE LOVED, WAS TOLD, IF YOU LOVE ME, FEED MY SHEEP. IF, THEN, THE CARE OF FEEDING IS THE PROOF OF LOVING, WHOSOEVER ABOUNDS IN VIRTUES, AND YET REFUSES TO FEED THE FLOCK OF GOD, IS CONVICTED OF NOT LOVING THE CHIEF SHEPHERD. HENCE PAUL SAYS, IF CHRIST DIED FOR ALL, THEN ALL DIED. AND IF HE DIED FOR ALL, IT REMAINS THAT THEY WHICH LIVE SHOULD NOW NO LONGER LIVE UNTO THEMSELVES, BUT UNTO HIM WHICH DIED FOR THEM AND ROSE AGAIN 2 CORINTHIANS 5:15. HENCE MOSES SAYS DEUTERONOMY 25:5 THAT A SURVIVING BROTHER SHALL TAKE TO HIM THE WIFE OF A BROTHER WHO HAS DIED WITHOUT CHILDREN, AND BEGET CHILDREN TO THE NAME OF HIS BROTHER; AND THAT, IF HE HAPLY REFUSE TO TAKE HER, THE WOMAN SHALL SPIT IN HIS FACE, AND HER KINSMAN SHALL LOOSE THE SHOE FROM OFF ONE OF HIS FEET, AND CALL HIS HABITATION THE HOUSE OF HIM THAT HAS HIS SHOE LOOSED. NOW THE DECEASED BROTHER IS HE WHO, AFTER THE GLORY OF THE RESURRECTION, SAID, GO TELL MY BRETHREN MATTHEW 28:10. FOR HE DIED AS IT WERE WITHOUT CHILDREN, IN THAT HE HAD NOT YET FILLED UP THE NUMBER OF HIS ELECT. THEN, IT IS ORDERED THAT THE SURVIVING BROTHER SHALL HAVE THE WIFE ASSIGNED TO HIM, BECAUSE IT IS SURELY FIT THAT THE CARE OF HOLY CHURCH BE IMPOSED ON HIM WHO IS BEST ABLE TO RULE IT WELL. BUT, SHOULD HE BE UNWILLING, THE WOMAN SPITS IN HIS FACE, BECAUSE WHOSOEVER CARES NOT TO BENEFIT OTHERS OUT OF THE GIFTS WHICH HE HAS RECEIVED, THE HOLY CHURCH CONDEMNS EVEN WHAT HE HAS OF GOOD, AND, AS IT WERE, CASTS SPITTLE ON HIS FACE; AND FROM ONE FOOT THE SHOE IS TAKEN AWAY, INASMUCH AS IT IS WRITTEN, YOUR FEET SHOD IN PREPARATION OF THE GOSPEL OF PEACE EPHESIANS 6:15. IF, THEN, WE HAVE THE CARE OF OUR NEIGHBOUR AS WELL AS OF OURSELVES UPON US, WE HAVE EACH FOOT PROTECTED BY A SHOE. BUT HE WHO, MEDITATING HIS OWN ADVANTAGE, NEGLECTS THAT OF HIS NEIGHBOURS, LOSES WITH DISGRACE ONE FOOT'S SHOE. AND SO THERE ARE SOME, AS WE HAVE SAID, ENRICHED WITH GREAT GIFTS, WHO, WHILE THEY ARE ARDENT FOR THE STUDIES OF CONTEMPLATION ONLY, SHRINK FROM SERVING TO THEIR NEIGHBOUR'S BENEFIT BY PREACHING; THEY LOVE A SECRET PLACE OF QUIET, THEY LONG FOR A RETREAT FOR SPECULATION. WITH RESPECT TO WHICH CONDUCT, THEY ARE, IF STRICTLY JUDGED, UNDOUBTEDLY GUILTY IN PROPORTION TO THE GREATNESS OF THE GIFTS WHEREBY THEY MIGHT HAVE BEEN PUBLICLY USEFUL. FOR WITH WHAT DISPOSITION OF MIND DOES ONE WHO MIGHT BE CONSPICUOUS IN PROFITING HIS NEIGHBOURS PREFER HIS OWN PRIVACY TO THE ADVANTAGE OF OTHERS, WHEN THE ONLY-BEGOTTEN OF THE SUPREME FATHER HIMSELF CAME FORTH FROM THE BOSOM OF THE FATHER INTO THE MIDST OF US ALL, THAT HE MIGHT PROFIT MANY?

CHAPTER 6
THAT THOSE WHO FLY FROM THE BURDEN OF RULE THROUGH HUMILITY ARE THEN TRULY HUMBLE WHEN THEY RESIST NOT THE DIVINE DECREES.

THERE ARE SOME ALSO WHO FLY BY REASON ONLY OF THEIR HUMILITY, LEST THEY SHOULD BE PREFERRED TO OTHERS TO WHOM THEY ESTEEM THEMSELVES UNEQUAL. AND THEIRS, INDEED, IF IT BE SURROUNDED BY OTHER VIRTUES, IS THEN TRUE HUMILITY BEFORE THE EYES OF GOD, WHEN IT IS NOT PERTINACIOUS IN REJECTING WHAT IT IS ENJOINED TO UNDERTAKE WITH PROFIT. FOR NEITHER IS HE TRULY HUMBLE, WHO UNDERSTANDS HOW THE GOOD PLEASURE OF THE SUPERNAL WILL OUGHT TO BEAR SWAY, AND YET CONTEMNS ITS SWAY. BUT, SUBMITTING HIMSELF TO THE DIVINE DISPOSALS, AND AVERSE FROM THE VICE OF OBSTINACY, IF HE BE ALREADY PREVENTED WITH GIFTS WHEREBY HE MAY PROFIT OTHERS ALSO, HE OUGHT, WHEN ENJOINED TO UNDERTAKE SUPREME RULE, IN HIS HEART TO FLEE FROM IT, BUT AGAINST HIS WILL TO OBEY.

CHAPTER 7
THAT SOMETIMES SOME LAUDABLY DESIRE THE OFFICE OF PREACHING, WHILE OTHERS, AS LAUDABLY, ARE DRAWN TO IT BY COMPULSION.

ALTHOUGH SOMETIMES SOME LAUDABLY DESIRE THE OFFICE OF PREACHING, YET OTHERS ARE AS LAUDABLY DRAWN TO IT BY COMPULSION; AS WE PLAINLY PERCEIVE, IF WE CONSIDER THE CONDUCT OF TWO PROPHETS, ONE OF WHOM OFFERED HIMSELF OF HIS OWN ACCORD TO BE SENT TO PREACH, YET THE OTHER IN FEAR REFUSED TO GO. FOR ISAIAH, WHEN THE LORD ASKED WHOM HE SHOULD SEND, OFFERED HIMSELF OF HIS OWN ACCORD, SAYING, HERE I AM; SEND ME ISAIAH 6:8. BUT JEREMIAH IS SENT, YET HUMBLY PLEADS THAT HE SHOULD NOT BE SENT, SAYING, AH, LORD GOD! BEHOLD I CANNOT SPEAK: FOR I AM A CHILD JEREMIAH 1:6. LO, FROM THESE TWO MEN DIFFERENT VOICES PROCEEDED OUTWARDLY, BUT THEY FLOWED FROM THE SAME FOUNTAIN OF LOVE. FOR THERE ARE TWO PRECEPTS OF CHARITY; THE LOVE OF GOD AND OF OUR NEIGHBOUR. WHEREFORE ISAIAH, EAGER TO PROFIT HIS NEIGHBOURS THROUGH AN ACTIVE LIFE, DESIRES THE OFFICE OF PREACHING; BUT JEREMIAH, LONGING TO CLEAVE SEDULOUSLY TO THE LOVE OF HIS CREATOR THROUGH A CONTEMPLATIVE LIFE, REMONSTRATES AGAINST BEING SENT TO PREACH. THUS WHAT THE ONE LAUDABLY DESIRED THE OTHER LAUDABLY SHRUNK FROM; THE LATTER, LEST BY SPEAKING HE SHOULD LOSE THE GAINS OF SILENT CONTEMPLATION; THE FORMER, LEST BY KEEPING SILENCE HE SHOULD SUFFER LOSS FOR LACK OF DILIGENT WORK. BUT THIS IN BOTH CASES IS TO BE NICELY OBSERVED, THAT HE WHO REFUSED DID NOT PERSIST IN HIS REFUSAL, AND HE WHO WISHED TO BE SENT SAW HIMSELF PREVIOUSLY CLEANSED BY A COAL OF THE ALTAR; LEST ANY ONE WHO HAS NOT BEEN PURGED SHOULD DARE TO APPROACH SACRED MINISTRIES, OR ANY WHOM SUPERNAL GRACE HAS CHOSEN SHOULD PROUDLY GAINSAY IT UNDER A SHOW OF HUMILITY. WHEREFORE, SINCE IT IS VERY DIFFICULT FOR ANY ONE TO BE SURE THAT HE HAS BEEN CLEANSED, IT IS SAFER TO DECLINE THE OFFICE OF PREACHING, THOUGH (AS WE HAVE SAID) IT SHOULD NOT BE DECLINED PERTINACIOUSLY WHEN THE SUPERNAL WILL THAT IT SHOULD BE UNDERTAKEN IS RECOGNIZED. BOTH REQUIREMENTS MOSES MARVELLOUSLY FULFILLED, WHO WAS UNWILLING TO BE SET OVER SO GREAT A MULTITUDE, AND YET OBEYED. FOR PERHAPS HE WERE PROUD, WERE HE TO UNDERTAKE WITHOUT TREPIDATION THE LEADERSHIP OF THAT INNUMERABLE PEOPLE; AND, AGAIN, PROUD HE WOULD PLAINLY BE WERE HE TO REFUSE TO OBEY HIS LORD'S COMMAND. THUS IN BOTH WAYS HUMBLE, IN BOTH WAYS SUBMISSIVE, HE WAS UNWILLING, AS MEASURING HIMSELF, TO BE SET OVER THE PEOPLE; AND YET, AS PRESUMING ON THE MIGHT OF HIM WHO COMMANDED HIM, HE CONSENTED. HENCE, THEN, HENCE LET ALL RASH ONES INFER HOW GREAT GUILT IS THEIRS, IF THEY FEAR NOT TO BE PREFERRED TO OTHERS BY THEIR OWN SEEKING, WHEN HOLY MEN, EVEN WHEN GOD COMMANDED, FEARED TO UNDERTAKE THE LEADERSHIP OF PEOPLES. MOSES TREMBLES THOUGH GOD PERSUADES HIM; AND YET EVERY WEAK ONE PANTS TO ASSUME THE BURDEN OF DIGNITY; AND ONE WHO CAN HARDLY BEAR HIS OWN LOAD WITHOUT FALLING, GLADLY PUTS HIS SHOULDERS UNDER THE PRESSURE OF OTHERS NOT HIS OWN: HIS OWN DEEDS ARE TOO HEAVY FOR HIM TO CARRY, AND HE AUGMENTS HIS BURDEN.

CHAPTER 8
OF THOSE WHO COVET PRE-EMINENCE, AND SEIZE ON THE LANGUAGE OF THE APOSTLE TO SERVE THE PURPOSE OF THEIR OWN CUPIDITY.

BUT FOR THE MOST PART THOSE WHO COVET PRE-EMINENCE SEIZE ON THE LANGUAGE OF THE APOSTLE TO SERVE THE PURPOSE OF THEIR OWN CUPIDITY, WHERE HE SAYS, IF A MAN DESIRE THE OFFICE OF A BISHOP, HE DESIRES A GOOD WORK 1 TIMOTHY 3:1. BUT, WHILE PRAISING THE DESIRE, HE IMMEDIATELY TURNS WHAT HE HAS PRAISED TO FEAR WHEN AT ONCE HE

ADDS, BUT A BISHOP MUST BE BLAMELESS 1 TIMOTHY 3:2. AND, WHEN HE SUBSEQUENTLY ENUMERATES THE NECESSARY VIRTUES, HE MAKES MANIFEST WHAT THIS BLAMELESSNESS CONSISTS IN. AND SO, WITH REGARD TO THEIR DESIRE, HE APPROVES THEM, BUT BY HIS PRECEPT HE ALARMS THEM; AS IF SAYING PLAINLY, I PRAISE WHAT YOU SEEK; BUT FIRST LEARN WHAT IT IS YOU SEEK; LEST, WHILE YOU NEGLECT TO MEASURE YOURSELVES, YOUR BLAMEFULNESS APPEAR ALL THE FOULER FOR ITS HASTE TO BE SEEN BY ALL IN THE HIGHEST PLACE OF HONOUR. FOR THE GREAT MASTER IN THE ART OF RULING IMPELS BY APPROVAL AND CHECKS BY ALARMS; SO THAT, BY DESCRIBING THE HEIGHT OF BLAMELESSNESS, HE MAY RESTRAIN HIS HEARERS FROM PRIDE, AND, BY PRAISING THE OFFICE WHICH IS SOUGHT, DISPOSE THEM TO THE LIFE REQUIRED. NEVERTHELESS IT IS TO BE NOTED THAT THIS WAS SAID AT A TIME WHEN WHOSOEVER WAS SET OVER PEOPLE WAS USUALLY THE FIRST TO BE LED TO THE TORMENTS OF MARTYRDOM. AT THAT TIME, THEREFORE, IT WAS LAUDABLE TO SEEK THE OFFICE OF A BISHOP, SINCE THROUGH IT THERE WAS NO DOUBT THAT A MAN WOULD COME IN THE END TO HEAVIER PAINS. HENCE EVEN THE OFFICE OF A BISHOP ITSELF IS DEFINED AS A GOOD WORK, WHEN IT IS SAID, IF A MAN DESIRE THE OFFICE OF A BISHOP, HE DESIRES A GOOD WORK 1 TIMOTHY 3:1. WHEREFORE HE THAT SEEKS, NOT THIS MINISTRY OF A GOOD WORK, BUT THE GLORY OF DISTINCTION, IS HIMSELF A WITNESS AGAINST HIMSELF THAT HE DOES NOT DESIRE THE OFFICE OF A BISHOP; INASMUCH AS THAT MAN NOT ONLY DOES NOT LOVE AT ALL THE SACRED OFFICE, BUT EVEN KNOWS NOT WHAT IT IS, WHO, PANTING AFTER SUPREME RULE, IS FED BY THE SUBJECTION OF OTHERS IN THE HIDDEN MEDITATION OF HIS THOUGHT, REJOICES IN HIS OWN PRAISES, LIFTS UP HIS HEART TO HONOUR, EXULTS IN ABUNDANT AFFLUENCE. THUS WORLDLY GAIN IS SOUGHT UNDER COLOR OF THAT HONOUR BY WHICH WORLDLY GAINS SHOULD HAVE BEEN DESTROYED; AND, WHEN THE MIND THINKS TO SEIZE ON THE HIGHEST POST OF HUMILITY FOR ITS OWN ELATION, IT INWARDLY CHANGES WHAT IT OUTWARDLY DESIRES.

CHAPTER 9
THAT THE MIND OF THOSE WHO WISH FOR PRE-EMINENCE FOR THE MOST PART FLATTERS ITSELF WITH A FEIGNED PROMISE OF GOOD WORKS.

BUT FOR THE MOST PART THOSE WHO COVET PASTORAL AUTHORITY MENTALLY PROPOSE TO THEMSELVES SOME GOOD WORKS BESIDES, AND, THOUGH DESIRING IT WITH A MOTIVE OF PRIDE, STILL MUSE HOW THEY WILL EFFECT GREAT THINGS: AND SO IT COMES TO PASS THAT THE MOTIVE SUPPRESSED IN THE DEPTHS OF THE HEART IS ONE THING, ANOTHER WHAT THE SURFACE OF THOUGHT PRESENTS TO THE MUSER'S MIND. FOR THE MIND ITSELF LIES TO ITSELF ABOUT ITSELF, AND FEIGNS WITH RESPECT TO GOOD WORK TO LOVE WHAT IT DOES NOT LOVE, AND WITH RESPECT TO THE WORLD'S GLORY NOT TO LOVE WHAT IT DOES LOVE. EAGER FOR DOMINATION, IT BECOMES TIMID WITH REGARD TO IT WHILE IN PURSUIT, AUDACIOUS AFTER ATTAINMENT. FOR, WHILE ADVANCING TOWARDS IT, IT IS IN TREPIDATION LEST IT SHOULD NOT ATTAIN IT; BUT ALL AT ONCE, ON HAVING ATTAINED, THINKS WHAT IT HAS ATTAINED TO BE ITS JUST DUE. AND, WHEN IT HAS ONCE BEGUN TO ENJOY THE OFFICE OF ITS ACQUIRED DOMINION IN A WORLDLY WAY, IT WILLINGLY FORGETS WHAT IT HAS COGITATED IN A RELIGIOUS WAY. HENCE IT IS NECESSARY THAT, WHEN SUCH COGITATION IS EXTENDED BEYOND WONT, THE MIND'S EYE SHOULD BE RECALLED TO WORKS ALREADY ACCOMPLISHED, AND THAT EVERY ONE SHOULD CONSIDER WHAT HE HAS DONE AS A SUBORDINATE; AND SO MAY HE AT ONCE DISCOVER WHETHER AS A PRELATE HE WILL BE ABLE TO DO THE GOOD THINGS HE HAS PROPOSED TO DO. FOR ONE CAN BY NO MEANS LEARN HUMILITY IN A HIGH PLACE WHO HAS NOT CEASED TO BE PROUD WHILE OCCUPYING A LOW ONE: ONE KNOWS NOT HOW TO FLY FROM PRAISE WHEN IT ABOUNDS, WHO HAS LEARNED TO PANT FOR IT WHEN IT WAS WANTING: ONE CAN BY NO MEANS OVERCOME AVARICE, WHEN ADVANCED TO THE SUSTENTATION OF MANY, WHOM HIS OWN MEANS COULD NOT SUFFICE FOR HIMSELF ALONE. WHEREFORE FROM HIS PAST LIFE LET EVERY ONE DISCOVER WHAT HE IS, LEST IN HIS CRAVING FOR EMINENCE THE PHANTOM OF HIS COGITATION ILLUDE HIM. NEVERTHELESS IT IS GENERALLY THE CASE THAT THE VERY PRACTICE OF GOOD DEEDS WHICH WAS MAINTAINED IN TRANQUILLITY IS LOST IN THE OCCUPATION OF GOVERNMENT; SINCE EVEN AN UNSKILFUL PERSON GUIDES A SHIP ALONG A STRAIGHT COURSE IN A CALM SEA; BUT IN ONE DISTURBED BY THE WAVES OF TEMPEST EVEN THE SKILLED SAILOR IS CONFOUNDED. FOR WHAT IS EMINENT DOMINION BUT A TEMPEST OF THE MIND, IN WHICH THE SHIP OF THE HEART IS EVER SHAKEN BY HURRICANES OF THOUGHT, IS INCESSANTLY DRIVEN HITHER AND THERE, SO AS TO BE SHATTERED BY SUDDEN EXCESSES OF WORD AND DEED, AS IF BY OPPOSING ROCKS? IN THE MIDST OF ALL THESE DANGERS, THEN, WHAT COURSE IS TO BE FOLLOWED, WHAT IS TO BE HELD TO, EXCEPT THAT ONE WHO ABOUNDS IN VIRTUES SHOULD ACCEDE TO GOVERNMENT UNDER COMPULSION, AND THAT ONE WHO IS VOID OF VIRTUES SHOULD NOT, EVEN UNDER COMPULSION, APPROACH IT? AS TO THE FORMER, LET HIM BEWARE LEST, IF HE REFUSES ALTOGETHER, HE BE AS ONE WHO BINDS UP IN A NAPKIN THE MONEY WHICH HE HAS RECEIVED, AND BE JUDGED FOR HIDING IT MATTHEW 25:18. FOR, INDEED, TO BIND UP IN A NAPKIN IS TO HIDE GIFTS RECEIVED UNDER THE LISTLESSNESS OF SLUGGISH TORPOR. BUT, ON THE OTHER HAND, LET THE LATTER, WHEN HE CRAVES GOVERNMENT, TAKE CARE LEST, BY HIS EXAMPLE OF EVIL DEEDS, HE BECOME AN OBSTACLE TO SUCH AS ARE JOURNEYING TO THE ENTRANCE OF THE KINGDOM, AFTER THE MANNER OF THE PHARISEES, WHO, ACCORDING TO THE MASTER'S VOICE MATTHEW 23:13, NEITHER GO IN THEMSELVES NOR SUFFER OTHERS TO GO IN. AND HE SHOULD ALSO CONSIDER HOW, WHEN AN ELECTED PRELATE UNDERTAKES THE CAUSE OF THE PEOPLE, HE GOES, AS IT WERE, AS A PHYSICIAN TO ONE THAT IS SICK. IF, THEN, AILMENTS STILL LIVE IN HIS BODY, WHAT PRESUMPTION IS HIS, TO MAKE HASTE TO HEAL THE SMITTEN, WHILE IN HIS OWN FACE CARRYING A SORE!

CHAPTER 10
WHAT MANNER OF MAN OUGHT TO COME TO RULE.

THAT MAN, THEREFORE, OUGHT BY ALL MEANS TO BE DRAWN WITH CORDS TO BE AN EXAMPLE OF GOOD LIVING WHO ALREADY LIVES SPIRITUALLY, DYING TO ALL PASSIONS OF THE FLESH; WHO DISREGARDS WORLDLY PROSPERITY; WHO IS AFRAID OF NO ADVERSITY; WHO DESIRES ONLY INWARD WEALTH; WHOSE INTENTION THE BODY, IN GOOD ACCORD WITH IT, THWARTS NOT AT ALL BY ITS FRAILNESS, NOR THE SPIRIT GREATLY BY ITS DISDAIN: ONE WHO IS NOT LED TO COVET THE THINGS OF OTHERS, BUT GIVES FREELY OF HIS OWN; WHO THROUGH THE BOWELS OF COMPASSION IS QUICKLY MOVED TO PARDON, YET IS NEVER BENT DOWN FROM THE FORTRESS OF RECTITUDE BY PARDONING MORE THAN IS MEET; WHO PERPETRATES NO UNLAWFUL DEEDS, YET DEPLORES THOSE PERPETRATED BY OTHERS AS THOUGH THEY WERE HIS OWN; WHO OUT OF AFFECTION OF HEART SYMPATHIZES WITH ANOTHER'S INFIRMITY, AND SO REJOICES IN THE GOOD OF HIS NEIGHBOUR AS THOUGH IT WERE HIS OWN ADVANTAGE; WHO SO INSINUATES HIMSELF AS AN EXAMPLE TO OTHERS IN ALL HE DOES THAT AMONG THEM HE HAS NOTHING, AT ANY RATE OF HIS OWN PAST DEEDS, TO BLUSH FOR; WHO STUDIES SO TO LIVE THAT HE MAY BE ABLE TO WATER EVEN DRY HEARTS WITH THE STREAMS OF DOCTRINE; WHO HAS ALREADY LEARNED BY THE USE AND TRIAL OF PRAYER THAT HE CAN OBTAIN WHAT HE HAS REQUESTED FROM THE LORD, HAVING HAD ALREADY SAID TO HIM, AS IT WERE, THROUGH THE VOICE OF EXPERIENCE, WHILE YOU ARE YET SPEAKING, I WILL SAY, HERE AM I ISAIAH 58:9. FOR IF PERCHANCE ANY ONE SHOULD COME TO US ASKING US TO INTERCEDE FOR HIM WITH SOME GREAT MAN, WHO WAS INCENSED AGAINST HIM, BUT TO US UNKNOWN, WE SHOULD AT ONCE REPLY, WE CANNOT GO TO INTERCEDE FOR YOU, SINCE WE HAVE NO FAMILIAR ACQUAINTANCE WITH THAT MAN. IF, THEN, A MAN BLUSHES TO BECOME AN INTERCESSOR WITH ANOTHER MAN ON WHOM HE HAS NO CLAIM, WITH WHAT IDEA CAN ANY ONE GRASP THE POST OF INTERCESSION WITH GOD FOR THE PEOPLE, WHO DOES NOT KNOW HIMSELF TO BE IN FAVOUR WITH HIM THROUGH THE MERIT OF HIS OWN LIFE? AND HOW CAN HE ASK OF HIM PARDON FOR OTHERS WHILE IGNORANT WHETHER TOWARDS HIMSELF HE IS APPEASED? AND IN THIS MATTER THERE IS YET ANOTHER THING TO BE MORE ANXIOUSLY FEARED; NAMELY, LEST ONE WHO IS SUPPOSED TO BE COMPETENT TO APPEASE WRATH SHOULD HIMSELF PROVOKE IT ON ACCOUNT OF GUILT OF HIS OWN. FOR WE ALL KNOW WELL THAT, WHEN ONE WHO IS IN DISFAVOUR IS SENT TO INTERCEDE WITH AN INCENSED PERSON, THE MIND OF THE LATTER IS PROVOKED TO GREATER SEVERITY. WHEREFORE LET ONE WHO IS STILL TIED AND BOUND WITH EARTHLY DESIRES BEWARE LEST BY MORE GRIEVOUSLY INCENSING THE STRICT JUDGE, WHILE HE DELIGHTS HIMSELF IN HIS PLACE OF HONOUR, HE BECOME THE CAUSE OF RUIN TO HIS SUBORDINATES.

CHAPTER 11
WHAT MANNER OF MAN OUGHT NOT TO COME TO RULE.

WHEREFORE LET EVERY ONE MEASURE HIMSELF WISELY, LEST HE VENTURE TO ASSUME A PLACE OF RULE, WHILE IN HIMSELF VICE STILL REIGNS UNTO CONDEMNATION; LEST ONE WHOM HIS OWN GUILT DEPRAVES DESIRE TO BECOME AN INTERCESSOR FOR THE FAULTS OF OTHERS. FOR ON THIS ACCOUNT IT IS SAID TO MOSES BY THE SUPERNAL VOICE, SPEAK UNTO AARON; WHOSOEVER HE BE OF YOUR SEED THROUGHOUT THEIR GENERATIONS THAT HAS A BLEMISH, HE SHALL NOT OFFER LOAVES OF BREAD TO THE LORD HIS GOD LEVITICUS 21:17. AND IT IS ALSO IMMEDIATELY SUBJOINED; IF HE BE BLIND, IF HE BE LAME, IF HE HAVE EITHER A SMALL OR A LARGE AND CROOKED NOSE, IF HE BE BROKENFOOTED OR BROKENHANDED, IF HE BE HUNCHBACKED, IF HE BE BLEAREYED (LIPPUS), IF HE HAVE A WHITE SPECK (ALBUGINEM) IN HIS EYE, IF CHRONIC SCABIES, IF IMPETIGO IN HIS BODY, OR IF HE BE RUPTURED (PONDEROSUS) LEVITICUS 21:18. FOR THAT MAN IS INDEED BLIND WHO IS UNACQUAINTED WITH THE LIGHT OF SUPERNAL CONTEMPLATION, WHO, WHELMED IN THE DARKNESS OF THE PRESENT LIFE, WHILE HE BEHOLDS NOT AT ALL BY LOVING IT THE LIGHT TO COME, KNOWS NOT WHITHER HE IS ADVANCING THE STEPS OF HIS CONDUCT. HENCE BY HANNAH PROPHESYING IT IS SAID, HE WILL KEEP THE FEET OF HIS SAINTS, AND THE WICKED SHALL BE SILENT IN DARKNESS 1 KINGS 2:9. BUT THAT MAN IS LAME WHO DOES INDEED SEE IN WHAT DIRECTION HE OUGHT TO GO, BUT, THROUGH INFIRMITY OF PURPOSE, IS UNABLE TO KEEP PERFECTLY THE WAY OF LIFE WHICH HE SEES, BECAUSE, WHILE UNSTABLE HABIT RISES NOT TO A SETTLED STATE OF VIRTUE, THE STEPS OF CONDUCT DO NOT FOLLOW WITH EFFECT THE AIM OF DESIRE. HENCE IT IS THAT PAUL SAYS, LIFT UP THE HANDS WHICH HANG DOWN, AND THE FEEBLE KNEES, AND MAKE STRAIGHT PATHS FOR YOUR FEET, LEST THAT WHICH IS LAME BE TURNED OUT OF THE WAY; BUT LET IT RATHER BE HEALED HEBREWS 12:12-13. BUT ONE WITH A SMALL NOSE IS HE WHO IS NOT ADAPTED FOR KEEPING THE MEASURE OF DISCERNMENT. FOR WITH THE NOSE WE DISCERN SWEET ODOURS AND STENCHES: AND SO BY THE NOSE IS PROPERLY EXPRESSED DISCERNMENT, THROUGH WHICH WE CHOOSE VIRTUES AND ESCHEW SINS. WHENCE ALSO IT IS SAID IN PRAISE OF THE BRIDE, YOUR NOSE IS AS THE TOWER WHICH IS IN LEBANON CANTICLES 7:4; BECAUSE, TO WIT, HOLY CHURCH, BY DISCERNMENT, ESPIES ASSAULTS ISSUING FROM THIS OR THAT QUARTER, AND DETECTS FROM AN EMINENCE THE COMING WARS OF VICES. BUT THERE ARE SOME WHO, NOT LIKING TO BE THOUGHT DULL, BUSY THEMSELVES OFTEN MORE THAN NEEDS IN VARIOUS INVESTIGATIONS, AND BY REASON OF TOO GREAT SUBTLETY ARE DECEIVED. WHEREFORE THIS ALSO IS ADDED, OR HAVE A LARGE AND CROOKED NOSE. FOR A LARGE AND CROOKED NOSE IS EXCESSIVE SUBTLETY OF DISCERNMENT, WHICH, HAVING BECOME UNDULY EXCRESCENT, ITSELF CONFUSES THE CORRECTNESS OF ITS OWN OPERATION. BUT ONE WITH BROKEN FOOT OR HAND IS HE WHO CANNOT WALK IN THE WAY OF GOD AT ALL, AND IS UTTERLY WITHOUT PART OR LOT IN GOOD DEEDS, TO SUCH DEGREE THAT HE DOES NOT, LIKE THE LAME MAN, MAINTAIN THEM HOWEVER WEAKLY, BUT REMAINS ALTOGETHER APART FROM THEM. BUT THE HUNCHBACKED IS HE WHOM THE WEIGHT OF EARTHLY CARE BOWS DOWN, SO THAT HE NEVER LOOKS UP TO THE THINGS THAT ARE ABOVE, BUT IS INTENT ONLY ON WHAT IS TRODDEN ON AMONG THE LOWEST. AND HE, SHOULD HE EVER HEAR ANYTHING OF THE GOOD THINGS OF THE HEAVENLY COUNTRY, IS SO PRESSED DOWN BY THE WEIGHT OF PERVERSE CUSTOM, THAT HE LIFTS NOT THE FACE OF HIS HEART TO IT, BEING UNABLE TO ERECT THE POSTURE OF HIS THOUGHT, WHICH THE HABIT OF EARTHLY CARE KEEPS DOWNWARD BENT. OF THIS KIND OF MEN THE PSALMIST SAYS, I AM BENT DOWN AND AM BROUGHT LOW CONTINUALLY PSALM 38:8. THE FAULT OF SUCH AS THESE THE TRUTH IN PERSON REPROBATES, SAYING, BUT THE SEED WHICH FELL AMONG THORNS ARE THEY WHICH, WHEN THEY HAVE HEARD THE WORD, GO FORTH, AND ARE CHOKED WITH CARES AND RICHES AND PLEASURES OF LIFE, AND BEAR NO FRUIT LUKE 8:14. BUT THE BLEAR-EYED IS HE WHOSE NATIVE WIT FLASHES OUT FOR COGNITION OF THE TRUTH, AND YET CARNAL WORKS OBSCURE IT. FOR IN THE BLEAR-EYED THE PUPILS ARE SOUND; BUT THE EYELIDS, WEAKENED BY DEFLUXION OF HUMOURS, BECOME GROSS; AND EVEN THE BRIGHTNESS OF THE PUPILS IS IMPAIRED, BECAUSE THEY ARE WORN CONTINUALLY BY THE FLUX UPON THEM. THE BLEAR-EYED, THEN, IS ONE WHOSE SENSE NATURE HAS MADE KEEN, BUT WHOM A DEPRAVED HABIT OF LIFE CONFUSES. TO HIM IT IS WELL SAID THROUGH THE ANGEL, ANOINT YOUR EYES WITH EYESALVE THAT YOU MAY SEE REVELATION 3:18. FOR WE MAY BE SAID TO ANOINT OUR EYES WITH EYESALVE THAT WE MAY SEE, WHEN WE AID THE EYE OF OUR UNDERSTANDING FOR PERCEIVING THE CLEARNESS OF THE TRUE LIGHT WITH THE MEDICAMENT OF GOOD CONDUCT. BUT THAT MAN HAS A WHITE SPECK IN HIS EYE WHO IS NOT PERMITTED TO SEE THE LIGHT OF TRUTH, IN THAT HE IS BLINDED BY THE ARROGANT ASSUMPTION OF WISDOM OR OF RIGHTEOUSNESS. FOR THE PUPIL OF THE EYE, WHEN BLACK, SEES; BUT, WHEN IT BEARS A WHITE SPECK, SEES NOTHING; BY WHICH WE MAY UNDERSTAND THAT THE PERCEIVING SENSE OF HUMAN THOUGHT, IF A MAN UNDERSTANDS HIMSELF TO BE A FOOL AND A SINNER, BECOMES COGNIZANT OF THE CLEARNESS OF INMOST LIGHT; BUT, IF IT ATTRIBUTES TO ITSELF THE WHITENESS OF RIGHTEOUSNESS OR WISDOM, IT EXCLUDES ITSELF FROM THE LIGHT OF KNOWLEDGE FROM ABOVE, AND BY SO MUCH THE MORE FAILS ENTIRELY TO PENETRATE THE CLEARNESS OF THE TRUE LIGHT, AS IT EXALTS ITSELF WITHIN ITSELF THROUGH ARROGANCE; AS OF SOME IT IS SAID, PROFESSING THEMSELVES TO BE WISE, THEY BECAME FOOLS ROMANS 1:22. BUT THAT MAN HAS CHRONIC SCABIES WHOM THE WANTONNESS OF THE FLESH WITHOUT CEASE OVERMASTERS. FOR IN SCABIES THE VIOLENT HEAT OF THE BOWELS IS DRAWN TO THE SKIN; WHEREBY LECHERY IS RIGHTLY DESIGNATED, SINCE, IF THE HEART'S TEMPTATION SHOOTS FORTH INTO ACTION, IT MAY BE TRULY SAID THAT VIOLENT INTERNAL HEAT BREAKS OUT INTO SCABIES OF THE SKIN: AND IT NOW WOUNDS THE BODY OUTWARDLY, BECAUSE, WHILE SENSUALITY IS NOT REPRESSED IN THOUGHT, IT GAINS THE MASTERY ALSO IN ACTION. FOR PAUL HAD A CARE TO CLEANSE AWAY THIS ITCH OF THE SKIN, WHEN HE SAID, LET NO TEMPTATION TAKE YOU BUT SUCH AS IS HUMAN 1 CORINTHIANS 10:13; AS IF TO SAY PLAINLY, IT IS HUMAN TO SUFFER TEMPTATION IN THE HEART; BUT IT IS DEVILISH, IN THE STRUGGLE OF TEMPTATION, TO BE ALSO OVERCOME IN ACTION. HE ALSO HAS IMPETIGO IN HIS BODY WHOSOEVER IS RAVAGED IN THE MIND BY AVARICE; WHICH, IF NOT RESTRAINED IN SMALL THINGS, DOES INDEED DILATE ITSELF WITHOUT MEASURE.

FOR, AS IMPETIGO INVADES THE BODY WITHOUT PAIN, AND, SPREADING WITH NO ANNOYANCE TO HIM WHOM IT INVADES, DISFIGURES THE COMELINESS OF THE MEMBERS, SO AVARICE, TOO, EXULCERATES, WHILE IT PLEASES, THE MIND OF ONE WHO IS CAPTIVE TO IT. AS IT OFFERS TO THE THOUGHT ONE THING AFTER ANOTHER TO BE GAINED, IT KINDLES THE FIRE OF ENMITIES, AND GIVES NO PAIN WITH THE WOUNDS IT CAUSES, BECAUSE IT PROMISES TO THE FEVERED MIND ABUNDANCE OUT OF SIN. BUT THE COMELINESS OF THE MEMBERS IS DESTROYED, BECAUSE THE BEAUTY OF OTHER VIRTUES IS ALSO HEREBY MARRED: AND IT EXULCERATES AS IT WERE THE WHOLE BODY, IN THAT IT CORRUPTS THE MIND WITH VICES OF ALL KINDS; AS PAUL ATTESTS, SAYING, THE LOVE OF MONEY IS THE ROOT OF ALL EVILS 1 TIMOTHY 6:10. BUT THE RUPTURED ONE IS HE WHO DOES NOT CARRY TURPITUDE INTO ACTION, BUT YET IS IMMODERATELY WEIGHED DOWN BY IT IN MIND THROUGH CONTINUAL COGITATION; ONE WHO IS INDEED BY NO MEANS CARRIED AWAY TO THE EXTENT OF NEFARIOUS CONDUCT; BUT HIS MIND STILL DELIGHTS ITSELF

WITHOUT PRICK OF REPUGNANCE IN THE PLEASURE OF LECHERY. FOR THE DISEASE OF RUPTURE IS WHEN HUMOR VISCERUM AD VIRILIA LABITUR, QUÆ PROFECTO CUM MOLESTIA DEDECORIS INTUMESCUNT HE, THEN, MAY BE SAID TO BE RUPTURED WHO, LETTING ALL HIS THOUGHTS FLOW DOWN TO LASCIVIOUSNESS, BEARS IN HIS HEART A WEIGHT OF TURPITUDE; AND, THOUGH NOT ACTUALLY DOING DEEDS OF SHAME, NEVERTHELESS IN MIND IS NOT WITHDRAWN FROM THEM. NOR HAS HE POWER TO RISE TO THE PRACTICE OF GOOD LIVING BEFORE THE EYES OF MEN, BECAUSE, HIDDEN WITHIN HIM, THE SHAMEFUL WEIGHT PRESSES HIM DOWN. WHOSOEVER, THEREFORE, IS SUBJECTED TO ANY ONE OF THESE DISEASES IS FORBIDDEN TO OFFER LOAVES OF BREAD TO THE LORD, LEST IN TRUTH HE SHOULD BE OF NO AVAIL FOR EXPIATING THE SINS OF OTHERS, BEING ONE WHO IS STILL RAVAGED BY HIS OWN.

AND NOW, HAVING BRIEFLY SHOWN AFTER WHAT MANNER ONE WHO IS WORTHY SHOULD COME TO PASTORAL AUTHORITY, AND AFTER WHAT MANNER ONE WHO IS UNWORTHY SHOULD BE GREATLY AFRAID, LET US NOW DEMONSTRATE AFTER WHAT MANNER ONE WHO HAS ATTAINED TO IT WORTHILY SHOULD LIVE IN IT.

BOOK II

OF THE LIFE OF THE PASTOR.

CHAPTER 1
HOW ONE WHO HAS IN DUE ORDER ARRIVED AT A PLACE OF RULE OUGHT TO DEMEAN HIMSELF IN IT.

THE CONDUCT OF A PRELATE OUGHT SO FAR TO TRANSCEND THE CONDUCT OF THE PEOPLE AS THE LIFE OF A SHEPHERD IS WONT TO EXALT HIM ABOVE THE FLOCK. FOR ONE WHOSE ESTIMATION IS SUCH THAT THE PEOPLE ARE CALLED HIS FLOCK IS BOUND ANXIOUSLY TO CONSIDER WHAT GREAT NECESSITY IS LAID UPON HIM TO MAINTAIN RECTITUDE. IT IS NECESSARY, THEN, THAT IN THOUGHT HE SHOULD BE PURE, IN ACTION CHIEF; DISCREET IN KEEPING SILENCE, PROFITABLE IN SPEECH; A NEAR NEIGHBOUR TO EVERY ONE IN SYMPATHY, EXALTED ABOVE ALL IN CONTEMPLATION; A FAMILIAR FRIEND OF GOOD LIVERS THROUGH HUMILITY, UNBENDING AGAINST THE VICES OF EVIL-DOERS THROUGH ZEAL FOR RIGHTEOUSNESS; NOT RELAXING IN HIS CARE FOR WHAT IS INWARD FROM BEING OCCUPIED IN OUTWARD THINGS, NOR NEGLECTING TO PROVIDE FOR OUTWARD THINGS IN HIS SOLICITUDE FOR WHAT IS INWARD. BUT THE THINGS WHICH WE HAVE THUS BRIEFLY TOUCHED ON LET US NOW UNFOLD AND DISCUSS MORE AT LENGTH.

CHAPTER 2
THAT THE RULER SHOULD BE PURE IN THOUGHT.

THE RULER SHOULD ALWAYS BE PURE IN THOUGHT, INASMUCH AS NO IMPURITY OUGHT TO POLLUTE HIM WHO HAS UNDERTAKEN THE OFFICE OF WIPING AWAY THE STAINS OF POLLUTION IN THE HEARTS OF OTHERS ALSO; FOR THE HAND THAT WOULD CLEANSE FROM DIRT MUST NEEDS BE CLEAN, LEST, BEING ITSELF SORDID WITH CLINGING MIRE, IT SOIL WHATEVER IT TOUCHES ALL THE MORE. FOR ON THIS ACCOUNT IT IS SAID THROUGH THE PROPHET, BE CLEAN THAT BEAR THE VESSELS OF THE LORD ISAIAH 52:11. FOR THEY BEAR THE VESSELS OF THE LORD WHO UNDERTAKE, ON THE SURETY OF THEIR OWN CONVERSATION, TO CONDUCT THE SOULS OF THEIR NEIGHBOURS TO THE ETERNAL SANCTUARY. LET THEM THEREFORE PERCEIVE WITHIN THEMSELVES HOW PURIFIED THEY OUGHT TO BE WHO CARRY IN THE BOSOM OF THEIR OWN PERSONAL RESPONSIBILITY LIVING VESSELS TO THE TEMPLE OF ETERNITY. HENCE BY THE DIVINE VOICE IT IS ENJOINED EXODUS 28:15, THAT ON THE BREAST OF AARON THE BREASTPLATE OF JUDGMENT SHOULD BE CLOSELY PRESSED BY BINDING FILLETS; SEEING THAT LAX COGITATIONS SHOULD BY NO MEANS POSSESS THE PRIESTLY HEART, BUT REASON ALONE CONSTRAIN IT; NOR SHOULD HE COGITATE ANYTHING INDISCREET OR UNPROFITABLE, WHO, CONSTITUTED AS HE IS FOR EXAMPLE TO OTHERS, OUGHT TO SHOW IN THE GRAVITY OF HIS LIFE WHAT STORE OF REASON HE CARRIES IN HIS BREAST. AND ON THIS BREASTPLATE IT IS FURTHER CAREFULLY PRESCRIBED THAT THE NAMES OF THE TWELVE PATRIARCHS SHOULD BE ENGRAVED. FOR TO CARRY ALWAYS THE FATHERS REGISTERED ON THE BREAST IS TO THINK WITHOUT INTERMISSION ON THE LIVES OF THE ANCIENTS. FOR THE PRIEST THEN WALKS BLAMELESSLY WHEN HE PORES CONTINUALLY ON THE EXAMPLES OF THE FATHERS THAT WENT BEFORE HIM, WHEN HE CONSIDERS WITHOUT CEASE THE FOOTSTEPS OF THE SAINTS, AND KEEPS DOWN UNLAWFUL THOUGHTS, LEST HE ADVANCE THE FOOT OF HIS CONDUCT BEYOND THE LIMIT OF ORDER. AND IT IS ALSO WELL CALLED THE BREASTPLATE OF JUDGMENT, BECAUSE THE RULER OUGHT EVER WITH SUBTLE SCRUTINY TO DISCERN BETWEEN GOOD AND EVIL, AND STUDIOUSLY CONSIDER WHAT THINGS ARE SUITABLE FOR WHAT, AND WHEN AND HOW; NOR SHOULD HE SEEK ANYTHING FOR HIMSELF, BUT ESTEEM HIS NEIGHBOURS' GOOD AS HIS OWN ADVANTAGE. HENCE IN THE SAME PLACE IT IS WRITTEN, BUT YOU SHALL PUT IN THE BREASTPLATE OF AARON DOCTRINE AND TRUTH , WHICH SHALL BE UPON AARON'S BREAST, WHEN HE GOES IN BEFORE THE LORD, AND HE SHALL BEAR THE JUDGMENT OF THE CHILDREN OF ISRAEL UPON HIS BREAST IN THE SIGHT OF THE LORD CONTINUALLY EXODUS 18:30. FOR THE PRIEST'S BEARING THE JUDGMENT OF THE CHILDREN OF ISRAEL ON HIS BREAST BEFORE THE FACE OF THE LORD MEANS HIS EXAMINING THE CAUSES OF HIS SUBJECTS WITH REGARD ONLY TO THE MIND OF THE JUDGE WITHIN, SO THAT NO ADMIXTURE OF HUMANITY CLEAVE TO HIM IN WHAT HE DISPENSES AS STANDING IN GOD'S STEAD, LEST PRIVATE VEXATION SHOULD EXASPERATE THE KEENNESS OF HIS CENSURE. AND WHILE HE SHOWS HIMSELF ZEALOUS AGAINST THE VICES OF OTHERS, LET HIM GET RID OF HIS OWN LEST EITHER LATENT GRUDGE VITIATE THE CALMNESS OF HIS JUDGMENT, OR HEADLONG ANGER DISTURB IT. BUT WHEN THE TERROR OF HIM WHO PRESIDES OVER ALL THINGS IS CONSIDERED (THAT IS TO SAY OF THE JUDGE WITHIN), NOT WITHOUT GREAT FEAR MAY SUBJECTS BE GOVERNED. AND SUCH FEAR INDEED PURGES, WHILE IT HUMILIATES, THE MIND OF THE RULER, GUARDING IT AGAINST BEING EITHER LIFTED UP BY PRESUMPTION OF SPIRIT, OR DEFILED BY DELIGHT OF THE FLESH, OR OBSCURED BY IMPORTUNITY OF DUSTY THOUGHT THROUGH LUST FOR EARTHLY THINGS. THESE THINGS, HOWEVER, CANNOT BUT KNOCK AT THE RULER'S MIND: BUT IT IS NECESSARY TO MAKE HASTE TO OVERCOME THEM BY RESISTANCE, LEST THE VICE WHICH TEMPTS BY SUGGESTION SHOULD SUBDUE BY THE SOFTNESS OF DELIGHT, AND, THIS BEING TARDILY EXPELLED FROM THE MIND, SHOULD SLAY WITH THE SWORD OF CONSENT.

CHAPTER 3
THAT THE RULER SHOULD BE ALWAYS CHIEF IN ACTION.

THE RULER SHOULD ALWAYS BE CHIEF IN ACTION, THAT BY HIS LIVING HE MAY POINT OUT THE WAY OF LIFE TO THOSE THAT ARE PUT UNDER HIM, AND THAT THE FLOCK, WHICH FOLLOWS THE VOICE AND MANNERS OF THE SHEPHERD, MAY LEARN HOW TO WALK BETTER THROUGH EXAMPLE THAN THROUGH WORDS. FOR HE WHO IS REQUIRED BY THE NECESSITY OF HIS POSITION TO SPEAK THE HIGHEST THINGS IS COMPELLED BY THE SAME NECESSITY TO EXHIBIT THE HIGHEST THINGS. FOR THAT VOICE MORE READILY PENETRATES THE HEARER'S HEART, WHICH THE SPEAKER'S LIFE COMMENDS, SINCE WHAT HE COMMANDS BY SPEAKING HE HELPS THE DOING OF BY SHOWING. HENCE IT IS SAID THROUGH THE PROPHET, GET YOU UP INTO THE HIGH MOUNTAIN, YOU THAT BRINGEST GOOD TIDINGS TO SION ISAIAH 40:9: WHICH MEANS THAT HE WHO IS ENGAGED IN HEAVENLY PREACHING SHOULD ALREADY HAVE FORSAKEN THE LOW LEVEL OF EARTHLY WORKS, AND APPEAR AS STANDING ON THE SUMMIT OF THINGS, AND BY SO MUCH THE MORE EASILY SHOULD DRAW THOSE WHO ARE UNDER HIM TO BETTER THINGS AS BY THE MERIT OF HIS LIFE HE CRIES ALOUD FROM HEIGHTS ABOVE. HENCE UNDER THE DIVINE LAW THE PRIEST RECEIVES THE SHOULDER FOR SACRIFICE, AND THIS THE RIGHT ONE AND SEPARATE EXODUS 29:22; TO SIGNIFY THAT HIS ACTION SHOULD BE NOT ONLY PROFITABLE, BUT EVEN SINGULAR; AND THAT HE SHOULD NOT MERELY DO WHAT IS RIGHT AMONG BAD MEN, BUT TRANSCEND EVEN THE WELL-DOERS AMONG THOSE THAT ARE UNDER HIM IN THE VIRTUE OF HIS CONDUCT, AS HE SURPASSES THEM IN THE DIGNITY OF HIS ORDER. THE BREAST ALSO TOGETHER WITH THE SHOULDER IS ASSIGNED TO HIM FOR EATING, THAT HE MAY LEARN TO IMMOLATE TO THE GIVER OF ALL THAT OF HIMSELF WHICH HE IS ENJOINED TO TAKE OF THE SACRIFICE; THAT HE MAY NOT ONLY IN HIS BREAST ENTERTAIN RIGHT THOUGHTS, BUT WITH THE SHOULDER OF WORK INVITE THOSE WHO BEHOLD HIM TO THINGS ON HIGH; THAT HE MAY COVET NO PROSPERITY OF THE PRESENT LIFE, AND FEAR NO ADVERSITY; THAT, HAVING REGARD TO THE FEAR WITHIN HIM, HE MAY DESPISE THE CHARM OF THE WORLD, BUT CONSIDERING THE CHARM OF INWARD SWEETNESS, MAY DESPISE ITS TERRORS. WHEREFORE BY COMMAND OF THE SUPERNAL VOICE EXODUS 29:5 THE PRIEST IS BRACED ON EACH SHOULDER WITH THE ROBE OF THE EPHOD, THAT HE MAY BE ALWAYS GUARDED AGAINST PROSPERITY AND ADVERSITY BY THE ORNAMENT OF VIRTUES; SO THAT WALKING, AS S. PAUL SAYS 2 CORINTHIANS 6:7, IN THE ARMOUR OF RIGHTEOUSNESS ON THE RIGHT HAND AND ON THE LEFT, WHILE HE STRIVES ONLY AFTER THOSE THINGS WHICH ARE BEFORE, HE MAY DECLINE ON NEITHER SIDE TO LOW DELIGHT. HIM LET NEITHER PROSPERITY ELATE NOR ADVERSITY PERTURB; LET NEITHER SMOOTH THINGS COAX HIM TO THE SURRENDER OF HIS WILL, NOR ROUGH THINGS PRESS HIM DOWN TO DESPAIR; SO THAT, WHILE HE HUMBLES THE BENT OF HIS MIND TO NO PASSIONS, HE MAY SHOW WITH HOW GREAT BEAUTY OF THE EPHOD HE IS COVERED ON EACH SHOULDER. WHICH EPHOD IS ALSO RIGHTLY ORDERED TO BE MADE OF GOLD, BLUE, PURPLE, TWICE DYED SCARLET, AND FLUE TWINED LINEN EXODUS 28:8, THAT IT MAY BE SHOWN BY HOW GREAT DIVERSITY OF VIRTUES THE PRIEST OUGHT TO BE DISTINGUISHED. THUS IN THE PRIEST'S ROBE BEFORE ALL THINGS GOLD GLITTERS, TO SHOW THAT HE SHOULD SHINE FORTH PRINCIPALLY IN THE UNDERSTANDING OF WISDOM. AND WITH IT BLUE, WHICH IS RESPLENDENT WITH AERIAL COLOR, IS CONJOINED, TO SHOW THAT THROUGH ALL THAT HE PENETRATES WITH HIS UNDERSTANDING HE SHOULD RISE ABOVE EARTHLY FAVOURS TO THE LOVE OF CELESTIAL THINGS; LEST, WHILE CAUGHT UNAWARES BY HIS OWN PRAISES, HE BE EMPTIED OF HIS VERY UNDERSTANDING OF THE TRUTH. WITH GOLD AND BLUE, PURPLE ALSO IS MINGLED: WHICH MEANS, THAT THE PRIEST'S HEART, WHILE HOPING FOR THE HIGH THINGS WHICH HE PREACHES, SHOULD REPRESS IN ITSELF EVEN THE SUGGESTIONS OF VICE, AND AS IT WERE IN VIRTUE OF A ROYAL POWER, REBUT THEM, IN THAT HE HAS REGARD EVER TO THE NOBILITY OF INWARD REGENERATION, AND BY HIS MANNERS GUARDS HIS RIGHT TO THE ROBE OF THE HEAVENLY KINGDOM. FOR IT IS OF THIS NOBILITY OF THE SPIRIT THAT IT IS SAID THROUGH PETER, YOU ARE A CHOSEN GENERATION, A ROYAL PRIESTHOOD 1 PETER 2:9. WITH RESPECT ALSO TO THIS POWER, WHEREBY WE SUBDUE VICES, WE ARE FORTIFIED BY THE VOICE OF JOHN, WHO SAYS, AS MANY AS RECEIVED HIM, TO THEM GAVE HE POWER TO BECOME THE SONS OF GOD JOHN 1:12. THIS DIGNITY OF FORTITUDE THE PSALMIST HAS IN VIEW WHEN HE SAYS, BUT WITH ME GREATLY HONOURED HAVE BEEN YOUR FRIENDS, O GOD; GREATLY STRENGTHENED HAS BEEN THEIR PRINCIPALITY PSALM 138:17. FOR TRULY THE MIND OF SAINTS IS EXALTED TO PRINCELY EMINENCE WHILE OUTWARDLY THEY ARE SEEN TO SUFFER ABASEMENT. BUT WITH GOLD, BLUE, AND PURPLE, TWICE DIED SCARLET IS CONJOINED, TO SHOW THAT ALL EXCELLENCES OF VIRTUE SHOULD BE ADORNED WITH CHARITY IN THE EYES OF THE JUDGE WITHIN; AND THAT WHATEVER GLITTERS BEFORE MEN MAY BE LIGHTED UP IN SIGHT OF THE HIDDEN ARBITER WITH THE FLAME OF INWARD LOVE. AND, FURTHER, THIS CHARITY, SINCE IT CONSISTS IN LOVE AT ONCE OF GOD AND OF OUR NEIGHBOUR, HAS, AS IT WERE, THE LUSTRE OF A DOUBLE DYE. HE THEN WHO SO PANTS AFTER THE BEAUTY OF HIS MAKER AS TO NEGLECT THE CARE OF HIS NEIGHBOURS, OR SO ATTENDS TO THE CARE OF HIS NEIGHBOURS AS TO GROW LANGUID IN DIVINE LOVE, WHICHEVER OF THESE TWO THINGS IT MAY BE THAT HE NEGLECTS, KNOWS NOT WHAT IT IS TO HAVE TWICE DYED SCARLET IN THE ADORNMENT OF HIS EPHOD. BUT, WHILE THE MIND IS INTENT ON THE PRECEPTS OF CHARITY, IT UNDOUBTEDLY REMAINS THAT THE FLESH BE MACERATED THROUGH ABSTINENCE. HENCE WITH TWICE DYED SCARLET FINE TWINED LINEN IS CONJOINED. FOR FINE LINEN (BYSSUS) SPRINGS FROM THE EARTH WITH GLITTERING SHOW: AND WHAT IS DESIGNATED BY FINE LINEN BUT BODILY CHASTITY SHINING WHITE IN THE COMELINESS OF PURITY? AND IT IS ALSO TWISTED FOR BEING INTERWOVEN INTO THE BEAUTY OF THE EPHOD, SINCE THE HABIT OF CHASTITY THEN ATTAINS TO THE PERFECT WHITENESS OF PURITY WHEN THE FLESH IS WORN BY ABSTINENCE. AND, SINCE THE MERIT OF AFFLICTION OF THE FLESH PROFITS AMONG THE OTHER VIRTUES, FINE TWINED LINEN SHOWS WHITE, AS IT WERE, IN THE DIVERSE BEAUTY OF THE EPHOD.

CHAPTER 4
THAT THE RULER SHOULD BE DISCREET IN KEEPING SILENCE, PROFITABLE IN SPEECH.

THE RULER SHOULD BE DISCREET IN KEEPING SILENCE, PROFITABLE IN SPEECH; LEST HE EITHER UTTER WHAT OUGHT TO BE SUPPRESSED OR SUPPRESS WHAT HE OUGHT TO UTTER. FOR, AS INCAUTIOUS SPEAKING LEADS INTO ERROR, SO INDISCREET SILENCE LEAVES IN ERROR THOSE WHO MIGHT HAVE BEEN INSTRUCTED. FOR OFTEN IMPROVIDENT RULERS, FEARING TO LOSE HUMAN FAVOUR, SHRINK TIMIDLY FROM SPEAKING FREELY THE THINGS THAT ARE RIGHT; AND, ACCORDING TO THE VOICE OF THE TRUTH JOHN 10:12, SERVE UNTO THE CUSTODY OF THE FLOCK BY NO MEANS WITH THE ZEAL OF SHEPHERDS, BUT IN THE WAY OF HIRELINGS; SINCE THEY FLY WHEN THE WOLF COMES IF THEY HIDE THEMSELVES UNDER SILENCE. FOR HENCE IT IS THAT THE LORD THROUGH THE PROPHET UPBRAIDS THEM, SAYING, DUMB DOGS, THAT CANNOT BARK ISAIAH 56:10. HENCE AGAIN HE COMPLAINS, SAYING, YOU HAVE NOT GONE UP AGAINST THE ENEMY, NEITHER OPPOSED A WALL FOR THE HOUSE OF ISRAEL, TO STAND IN THE BATTLE IN THE DAY OF THE LORD EZEKIEL 13:5. NOW TO GO UP AGAINST THE ENEMY IS TO GO WITH FREE VOICE AGAINST THE POWERS OF THIS WORLD FOR DEFENSE OF THE FLOCK; AND TO STAND IN THE BATTLE IN THE DAY OF THE LORD IS OUT OF LOVE OF JUSTICE TO RESIST BAD MEN WHEN THEY CONTEND AGAINST US. FOR, FOR A SHEPHERD TO HAVE FEARED TO SAY WHAT IS RIGHT, WHAT ELSE IS IT BUT TO HAVE TURNED HIS BACK IN KEEPING SILENCE? BUT SURELY, IF HE PUTS HIMSELF IN FRONT FOR THE FLOCK, HE OPPOSES A WALL AGAINST THE ENEMY FOR THE HOUSE OF ISRAEL. HENCE AGAIN TO THE SINFUL PEOPLE IT IS SAID, YOUR PROPHETS HAVE SEEN FALSE AND FOOLISH THINGS FOR YOU: NEITHER DID THEY DISCOVER YOUR INIQUITY, TO PROVOKE YOU TO REPENTANCE LAMENTATIONS 2:14. FOR IN SACRED LANGUAGE TEACHERS ARE SOMETIMES CALLED PROPHETS, IN THAT, BY POINTING OUT HOW FLEETING ARE PRESENT THINGS, THEY MAKE MANIFEST THE THINGS THAT ARE TO COME. AND SUCH THE DIVINE DISCOURSE CONVINCES OF SEEING FALSE THINGS, BECAUSE, WHILE FEARING TO REPROVE FAULTS, THEY VAINLY FLATTER EVIL DOERS BY PROMISING SECURITY: NEITHER DO THEY AT ALL DISCOVER THE INIQUITY OF SINNERS, SINCE THEY REFRAIN THEIR VOICE FROM CHIDING. FOR THE LANGUAGE OF REPROOF IS THE KEY OF DISCOVERY, BECAUSE BY CHIDING IT DISCLOSES THE FAULT OF WHICH EVEN HE WHO HAS COMMITTED IT IS OFTEN HIMSELF UNAWARE. HENCE PAUL SAYS, THAT HE MAY BE ABLE BY SOUND DOCTRINE EVEN TO CONVINCE THE GAINSAYERS TITUS 1:9. HENCE THROUGH MALACHI IT IS SAID, THE PRIEST'S LIPS KEEP KNOWLEDGE, AND THEY SHALL SEEK THE LAW AT HIS MOUTH MALACHI 2:7. HENCE THROUGH ISAIAH THE LORD ADMONISHES, SAYING, CRY ALOUD, SPARE NOT, LIFT UP YOUR VOICE LIKE A TRUMPET ISAIAH 58:1. FOR IT IS TRUE THAT WHOSOEVER ENTERS ON THE PRIESTHOOD UNDERTAKES THE OFFICE OF A HERALD, SO AS TO WALK, HIMSELF CRYING ALOUD, BEFORE THE COMING OF THE JUDGE WHO FOLLOWS TERRIBLY. WHEREFORE, IF THE PRIEST KNOWS NOT HOW TO PREACH, WHAT VOICE OF A LOUD CRY SHALL THE MUTE HERALD UTTER? FOR HENCE IT IS THAT THE HOLY SPIRIT SAT UPON THE FIRST PASTORS UNDER THE APPEARANCE OF TONGUES ACTS 2:3; BECAUSE WHOMSOEVER HE HAS FILLED, HE HIMSELF AT ONCE MAKES ELOQUENT. HENCE IT IS ENJOINED ON MOSES THAT WHEN THE PRIEST GOES INTO THE TABERNACLE HE SHALL BE ENCOMPASSED WITH BELLS EXODUS 28:33; THAT IS, THAT HE SHALL HAVE ABOUT HIM THE SOUNDS OF PREACHING, LEST HE PROVOKE BY HIS SILENCE THE JUDGMENT OF HIM WHO BEHOLDS HIM FROM ABOVE. FOR IT IS WRITTEN, THAT HIS SOUND

MAY BE HEARD WHEN HE GOES IN UNTO THE HOLY PLACE BEFORE THE LORD AND WHEN HE COMES OUT, THAT HE DIE NOT EXODUS 28:35. FOR THE PRIEST, WHEN HE GOES IN OR COMES OUT, DIES IF A SOUND IS NOT HEARD FROM HIM, BECAUSE HE PROVOKES THE WRATH OF THE HIDDEN JUDGE, IF HE GOES WITHOUT THE SOUND OF PREACHING. APTLY ALSO ARE THE BELLS DESCRIBED AS INSERTED IN HIS VESTMENTS. FOR WHAT ELSE OUGHT WE TO TAKE THE VESTMENTS OF THE PRIEST TO BE BUT RIGHTEOUS WORKS; AS THE PROPHET ATTESTS WHEN HE SAYS, LET YOUR PRIESTS BE CLOTHED WITH RIGHTEOUSNESS PSALM 131:9? THE BELLS, THEREFORE, ARE INHERENT IN HIS VESTMENTS TO SIGNIFY THAT THE VERY WORKS OF THE PRIEST SHOULD ALSO PROCLAIM THE WAY OF LIFE TOGETHER WITH THE SOUND OF HIS TONGUE. BUT, WHEN THE RULER PREPARES HIMSELF FOR SPEAKING, LET HIM BEAR IN MIND WITH WHAT STUDIOUS CAUTION HE OUGHT TO SPEAK, LEST, IF HE BE HURRIED INORDINATELY INTO SPEAKING, THE HEARTS OF HEARERS BE SMITTEN WITH THE WOUND OF ERROR AND, WHILE HE PERCHANCE DESIRES TO SEEM WISE HE UNWISELY SEVER THE BOND OF UNITY. FOR ON THIS ACCOUNT THE TRUTH SAYS, HAVE SALT IN YOURSELVES, AND HAVE PEACE ONE WITH ANOTHER MARK 9:49. NOW BY SALT IS DENOTED THE WORD OF WISDOM. LET HIM, THEREFORE, WHO STRIVES TO SPEAK WISELY FEAR GREATLY, LEST BY HIS ELOQUENCE THE UNITY OF HIS HEARERS BE DISTURBED. HENCE PAUL SAYS, NOT TO BE MORE WISE THAN BEHOOVES TO BE WISE, BUT TO BE WISE UNTO SOBRIETY ROMANS 12:3. HENCE IN THE PRIEST'S VESTMENT, ACCORDING TO DIVINE PRECEPT, TO BELLS ARE ADDED POMEGRANATES EXODUS 28:34. FOR WHAT IS SIGNIFIED BY POMEGRANATES BUT THE UNITY OF THE FAITH? FOR, AS WITHIN A POMEGRANATE MANY SEEDS ARE PROTECTED BY ONE OUTER RIND, SO THE UNITY OF THE FAITH COMPREHENDS THE INNUMERABLE PEOPLES OF HOLY CHURCH, WHOM A DIVERSITY OF MERITS RETAINS WITHIN HER. LEST THEN A RULER SHOULD BE UNADVISEDLY HURRIED INTO SPEAKING, THE TRUTH IN PERSON PROCLAIMS TO HIS DISCIPLES THIS WHICH WE HAVE ALREADY CITED, HAVE SALT IN YOURSELVES, AND HAVE PEACE ONE WITH ANOTHER MARK 9:49. IT IS AS THOUGH HE SHOULD SAY IN A FIGURE THROUGH THE DRESS OF THE PRIEST: JOIN POMEGRANATES TO BELLS, THAT IN ALL YOU SAY YOU MAY WITH CAUTIOUS WATCHFULNESS KEEP THE UNITY OF THE FAITH. RULERS OUGHT ALSO TO GUARD WITH ANXIOUS THOUGHT NOT ONLY AGAINST SAYING IN ANY WAY WHAT IS WRONG, BUT AGAINST UTTERING EVEN WHAT IS RIGHT OVERMUCH AND INORDINATELY; SINCE THE GOOD EFFECT OF THINGS SPOKEN IS OFTEN LOST, WHEN ENFEEBLED TO THE HEARTS OF HEARERS BY THE INCAUTIOUS IMPORTUNITY OF LOQUACITY; AND THIS SAME LOQUACITY, WHICH KNOWS NOT HOW TO SERVE FOR THE PROFIT OF THE HEARERS, ALSO DEFILES THE SPEAKER. HENCE IT IS WELL SAID THROUGH MOSES, THE MAN THAT HAS A FLUX OF SEED SHALL BE UNCLEAN LEVITICUS 15:2. FOR THE QUALITY OF THE SPEECH THAT IS HEARD IS THE SEED OF THE THOUGHT WHICH FOLLOWS, SINCE, WHILE SPEECH IS CONCEIVED THROUGH THE EAR, THOUGHT IS ENGENDERED IN THE MIND. WHENCE ALSO BY THE WISE OF THIS WORLD THE EXCELLENT PREACHER WAS CALLED A SOWER OF WORDS (SEMINIVERBIUS) ACTS 17:18. WHEREFORE, HE THAT SUFFERS FROM A FLUX OF SEED IS PRONOUNCED UNCLEAN, BECAUSE, BEING ADDICTED TO MUCH SPEAKING, HE DEFILES HIMSELF BY THAT WHICH, HAD IT BEEN ORDERLY ISSUED, MIGHT HAVE PRODUCED THE OFFSPRING OF RIGHT THOUGHT IN THE HEARTS OF HEARERS; AND, WHILE HE INCAUTIOUSLY SPENDS HIMSELF IN LOQUACITY, HE SHEDS HIS SEED NOT SO AS TO SERVE FOR GENERATION, BUT UNTO UNCLEANNESS. HENCE PAUL ALSO, IN ADMONISHING HIS DISCIPLE TO BE INSTANT IN PREACHING, WHEN HE SAYS, I CHARGE YOU BEFORE GOD AND CHRIST JESUS, WHO SHALL JUDGE THE QUICK AND THE DEAD BY HIS APPEARING AND HIS KINGDOM, PREACH THE WORD, BE INSTANT OPPORTUNELY, IMPORTUNELY 2 TIMOTHY 4:1, BEING ABOUT TO SAY IMPORTUNELY, PREMISES OPPORTUNELY, BECAUSE IN TRUTH IMPORTUNITY MARS ITSELF TO THE MIND OF THE HEARER BY ITS OWN VERY CHEAPNESS, IF IT KNOWS NOT HOW TO OBSERVE OPPORTUNITY.

CHAPTER 5
THAT THE RULER SHOULD BE A NEAR NEIGHBOUR TO EVERY ONE IN COMPASSION, AND EXALTED ABOVE ALL IN CONTEMPLATION.

THE RULER SHOULD BE A NEAR NEIGHBOUR TO EVERY ONE IN SYMPATHY, AND EXALTED ABOVE ALL IN CONTEMPLATION, SO THAT THROUGH THE BOWELS OF LOVING-KINDNESS HE MAY TRANSFER THE INFIRMITIES OF OTHERS TO HIMSELF, AND BY LOFTINESS OF SPECULATION TRANSCEND EVEN HIMSELF IN HIS ASPIRATION AFTER THE INVISIBLE; LEST EITHER IN SEEKING HIGH THINGS HE DESPISE THE WEAK THINGS OF HIS NEIGHBOURS, OR IN SUITING HIMSELF TO THE WEAK THINGS OF HIS NEIGHBOURS HE RELINQUISH HIS ASPIRATION AFTER HIGH THINGS. FOR HENCE IT IS THAT PAUL IS CAUGHT UP INTO PARADISE 2 CORINTHIANS 12:3 AND EXPLORES THE SECRETS OF THE THIRD HEAVEN, AND, YET, THOUGH BORNE ALOFT IN THAT CONTEMPLATION OF THINGS INVISIBLE, RECALLS THE VISION OF HIS MIND TO THE BED OF THE CARNAL, AND DIRECTS HOW THEY SHOULD HAVE INTERCOURSE WITH EACH OTHER IN THEIR HIDDEN PRIVACY, SAYING, BUT ON ACCOUNT OF FORNICATION LET EVERY MAN HAVE HIS OWN WIFE, AND LET EVERY WOMAN HAVE HER OWN HUSBAND. LET THE HUSBAND RENDER UNTO THE WIFE HER DUE, AND LIKEWISE THE WIFE UNTO THE HUSBAND 1 CORINTHIANS 7:2. AND A LITTLE AFTER 1 CORINTHIANS 5:5, DEFRAUD NOT ONE THE OTHER, EXCEPT IT BE WITH CONSENT FOR A TIME, THAT YOU MAY GIVE YOURSELVES TO PRAYER, AND COME TOGETHER AGAIN, THAT SATAN TEMPT YOU NOT. LO, HE IS ALREADY INITIATED INTO HEAVENLY SECRETS, AND YET THROUGH THE BOWELS OF CONDESCENSION HE SEARCHES INTO THE BED OF THE CARNAL; AND THE SAME EYE OF THE HEART WHICH IN HIS ELEVATION HE LIFTS TO THE INVISIBLE, HE BENDS IN HIS COMPASSION UPON THE SECRETS OF THOSE WHO ARE SUBJECT TO INFIRMITY. IN CONTEMPLATION HE TRANSCENDS HEAVEN, AND YET IN HIS ANXIOUS CARE DESERTS NOT THE COUCH OF THE CARNAL; BECAUSE, BEING JOINED AT ONCE TO THE HIGHEST AND TO THE LOWEST BY THE BOND OF CHARITY, THOUGH IN HIMSELF MIGHTILY CAUGHT UP IN THE POWER OF THE SPIRIT INTO THE HEIGHTS ABOVE, YET AMONG OTHERS, IN HIS LOVING-KINDNESS, HE IS CONTENT TO BECOME WEAK. HENCE, THEREFORE, HE SAYS, WHO IS WEAK, AND I AM NOT WEAK? WHO IS OFFENDED, AND I BURN NOT? 2 CORINTHIANS 11:29. HENCE AGAIN HE SAYS, UNTO THE JEWS I BECAME AS A JEW 1 CORINTHIANS 9:20. NOW HE EXHIBITED THIS BEHAVIOUR NOT BY LOSING HOLD OF HIS FAITH, BUT BY EXTENDING HIS LOVING-KINDNESS; SO AS, BY TRANSFERRING IN A FIGURE THE PERSON OF UNBELIEVERS TO HIMSELF, TO LEARN FROM HIMSELF HOW THEY OUGHT TO HAVE COMPASSION SHOWN THEM; TO THE END THAT HE MIGHT BESTOW ON THEM WHAT HE WOULD HAVE RIGHTLY WISHED TO HAVE HAD BESTOWED UPON HIMSELF, HAD HE BEEN AS THEY. HENCE AGAIN HE SAYS, WHETHER WE BE BESIDE OURSELVES, IT IS TO GOD: OR WHETHER WE BE SOBER, IT IS FOR YOU 2 CORINTHIANS 5:13. FOR HE HAD KNOWN HOW BOTH TO TRANSCEND HIMSELF IN CONTEMPLATION, AND TO ACCOMMODATE HIMSELF TO HIS HEARERS IN CONDESCENSION. HENCE JACOB, THE LORD LOOKING DOWN FROM ABOVE, AND OIL BEING POURED DOWN ON THE STONE, SAW ANGELS ASCENDING AND DESCENDING GENESIS 28:12; TO SIGNIFY, THAT TRUE PREACHERS NOT ONLY ASPIRE IN CONTEMPLATION TO THE HOLY HEAD OF THE CHURCH, THAT IS TO THE LORD, ABOVE, BUT ALSO DESCEND IN COMMISERATION DOWNWARD TO HIS MEMBERS. HENCE MOSES GOES FREQUENTLY IN AND OUT OF THE TABERNACLE, AND HE WHO IS WRAPPED INTO CONTEMPLATION WITHIN IS BUSIED OUTSIDE WITH THE AFFAIRS OF THOSE WHO ARE SUBJECT TO INFIRMITY. WITHIN HE CONSIDERS THE SECRET THINGS OF GOD; WITHOUT HE CARRIES THE BURDENS OF THE CARNAL. AND ALSO CONCERNING DOUBTFUL MATTERS HE ALWAYS RECURS TO THE TABERNACLE, TO CONSULT THE LORD BEFORE THE ARK OF THE COVENANT; AFFORDING WITHOUT DOUBT AN EXAMPLE TO RULERS; THAT, WHEN IN THE OUTSIDE WORLD THEY ARE UNCERTAIN HOW TO ORDER THINGS, THEY SHOULD RETURN TO THEIR OWN SOUL AS THOUGH TO THE TABERNACLE, AND, AS BEFORE THE ARK OF THE COVENANT, CONSULT THE LORD, IF SO, THEY MAY SEARCH WITHIN THEMSELVES THE PAGES OF SACRED UTTERANCE CONCERNING THAT WHEREOF THEY DOUBT. HENCE THE TRUTH ITSELF, MANIFESTED TO US THROUGH SUSCEPTION OF OUR HUMANITY, CONTINUES IN PRAYER ON THE MOUNTAIN, BUT WORKS MIRACLES IN THE CITIES LUKE 6:12, THUS LAYING DOWN THE WAY TO BE FOLLOWED BY GOOD RULERS; THAT, THOUGH ALREADY IN CONTEMPLATION ASPIRING TO THE HIGHEST THINGS, THEY SHOULD MINGLE IN SYMPATHY WITH THE NECESSITIES OF THE INFIRM; SINCE CHARITY THEN RISES WONDERFULLY TO HIGH THINGS WHEN IT IS COMPASSIONATELY DRAWN TO THE LOW THINGS OF NEIGHBOURS; AND THE MORE KINDLY IT DESCENDS TO THE WEAK THINGS OF THIS WORLD, THE MORE VIGOROUSLY IT RECURS TO THE THINGS ON HIGH. BUT THOSE WHO ARE OVER OTHERS SHOULD SHOW THEMSELVES TO BE SUCH THAT THEIR SUBJECTS MAY NOT BLUSH TO DISCLOSE EVEN THEIR SECRETS TO THEM; THAT THE LITTLE ONES, VEXED WITH THE WAVES OF TEMPTATION, MAY HAVE RECOURSE TO THEIR PASTOR'S HEART AS TO A MOTHER'S BREAST, AND WASH AWAY THE DEFILEMENT THEY FORESEE TO THEMSELVES FROM THE FILTH OF THE SIN THAT BUFFETS THEM IN THE SOLACE OF HIS EXHORTATION AND IN THE TEARS OF PRAYER. HENCE ALSO IT IS THAT BEFORE THE DOORS OF THE TEMPLE THE BRAZEN SEA FOR WASHING THE HANDS OF THOSE WHO ENTER, THAT IS THE LAVER, IS SUPPORTED BY TWELVE OXEN 1 KINGS 7:23, SEQ, WHOSE FACES INDEED STAND OUT TO VIEW, BUT WHOSE HINDER PARTS ARE HIDDEN. FOR WHAT IS SIGNIFIED BY THE TWELVE OXEN BUT THE WHOLE ORDER OF PASTORS, OF WHOM THE LAW SAYS, AS EXPLAINED BY PAUL, YOU SHALL NOT MUZZLE THE MOUTH OF THE OX THAT TREADS OUT THE GRAIN (1 CORINTHIANS 9:9; EX DEUTERONOMY 25:4)? THEIR OPEN WORKS INDEED WE SEE; BUT WHAT REMAINS TO THEM BEHIND IN THE HIDDEN RETRIBUTION OF THE STRICT JUDGE WE KNOW NOT. YET, WHEN THEY PREPARE THE PATIENCE OF THEIR CONDESCENSION FOR CLEANSING THE SINS OF THEIR NEIGHBOURS IN CONFESSION, THEY SUPPORT, AS IT WERE, THE LAVER BEFORE THE DOORS OF THE TEMPLE; THAT WHOSOEVER IS STRIVING TO ENTER THE GATE OF ETERNITY MAY SHOW HIS TEMPTATIONS TO HIS PASTOR'S HEART, AND, AS IT WERE, WASH THE HANDS OF HIS THOUGHT AND OF HIS DEED IN THE LAVER OF THE OXEN. AND FOR THE MOST PART IT COMES TO PASS THAT, WHILE THE RULER'S MIND BECOMES AWARE, THROUGH CONDESCENSION, OF THE TRIALS OF OTHERS, IT IS ITSELF ALSO ATTACKED BY THE TEMPTATIONS WHEREOF IT HEARS; SINCE THE SAME WATER OF THE LAVER IN WHICH A MULTITUDE OF PEOPLE IS CLEANSED IS UNDOUBTEDLY ITSELF DEFILED. FOR, IN RECEIVING THE POLLUTIONS OF THOSE WHO WASH, IT LOSES, AS IT WERE, THE CALMNESS OF ITS OWN PURITY. BUT OF THIS THE PASTOR OUGHT BY NO MEANS TO BE AFRAID, SINCE, UNDER GOD, WHO NICELY BALANCES ALL THINGS, HE IS THE MORE EASILY RESCUED FROM HIS OWN TEMPTATIONS AS HE IS MORE COMPASSIONATELY DISTRESSED BY THOSE OF OTHERS.

CHAPTER 6
THAT THE RULER SHOULD BE, THROUGH HUMILITY, A COMPANION OF GOOD LIVERS, BUT, THROUGH THE ZEAL OF RIGHTEOUSNESS, RIGID AGAINST THE VICES OF EVILDOERS.

THE RULER SHOULD BE, THROUGH HUMILITY, A COMPANION OF GOOD LIVERS, AND, THROUGH THE ZEAL OF RIGHTEOUSNESS, RIGID AGAINST THE VICES OF EVIL-DOERS; SO THAT IN NOTHING HE PREFER HIMSELF TO THE GOOD, AND YET, WHEN THE FAULT OF THE BAD REQUIRES IT, HE BE AT ONCE CONSCIOUS OF THE POWER OF HIS PRIORITY; TO THE END THAT, WHILE AMONG HIS SUBORDINATES WHO LIVE WELL HE WAIVES HIS RANK AND ACCOUNTS THEM AS HIS EQUALS, HE MAY NOT FEAR TO EXECUTE THE LAWS OF RECTITUDE TOWARDS THE PERVERSE. FOR, AS I REMEMBER TO HAVE SAID IN MY BOOK ON MORALS (LIB. XXI., MORAL, CAP. 10, NUNC. N. 22), IT IS CLEAR THAT NATURE PRODUCED ALL MEN EQUAL; BUT, THROUGH VARIATION IN THE ORDER OF THEIR MERITS, GUILT PUTS SOME BELOW OTHERS. BUT THE VERY DIVERSITY WHICH HAS ACCRUED FROM VICE IS ORDERED BY DIVINE JUDGMENT, SO THAT, SINCE ALL MEN CANNOT STAND ON AN EQUAL FOOTING, ONE SHOULD BE RULED BY ANOTHER. HENCE ALL WHO ARE OVER OTHERS OUGHT TO CONSIDER IN THEMSELVES NOT THE AUTHORITY OF THEIR RANK, BUT THE EQUALITY OF THEIR CONDITION AND REJOICE NOT TO BE OVER MEN, BUT TO DO THEM GOOD. FOR INDEED OUR ANCIENT FATHERS ARE SAID TO HAVE BEEN NOT KINGS OF MEN, BUT SHEPHERDS OF FLOCKS. AND, WHEN THE LORD SAID TO NOE AND HIS CHILDREN, INCREASE AND MULTIPLY, AND REPLENISH THE EARTH GENESIS 9:1, HE AT ONCE ADDED, AND LET THE FEAR OF YOU AND THE DREAD OF YOU BE UPON ALL THE BEASTS OF THE EARTH. THUS IT APPEARS THAT, WHEREAS IT IS ORDERED THAT THE FEAR AND THE DREAD SHOULD BE UPON THE BEASTS OF THE EARTH, IT IS FORBIDDEN THAT IT SHOULD BE UPON MEN. FOR MAN IS BY NATURE PREFERRED TO THE BRUTE BEASTS, BUT NOT TO OTHER MEN; AND THEREFORE IT IS SAID TO HIM THAT HE SHOULD BE FEARED BY THE BEASTS, BUT NOT BY MEN; SINCE TO WISH TO BE FEARED BY ONE'S EQUAL IS TO BE PROUD AGAINST NATURE. AND YET IT IS NECESSARY THAT RULERS SHOULD BE FEARED BY THEIR SUBJECTS, WHEN THEY FIND THAT GOD IS NOT FEARED BY THEM; SO THAT THOSE WHO HAVE NO DREAD OF DIVINE JUDGMENTS MAY AT ANY RATE, THROUGH HUMAN DREAD, BE AFRAID TO SIN. FOR SUPERIORS BY NO MEANS SHOW THEMSELVES PROUD IN SEEKING TO INSPIRE THIS FEAR, IN WHICH THEY SEEK NOT THEIR OWN GLORY, BUT THE RIGHTEOUSNESS OF THEIR SUBORDINATES. FOR IN EXACTING FEAR OF THEMSELVES FROM SUCH AS LIVE PERVERSELY, THEY LORD IT, AS IT WERE, NOT OVER MEN, BUT OVER BEASTS, INASMUCH AS, SO FAR AS THEIR SUBORDINATES ARE BESTIAL, THEY OUGHT ALSO TO LIE SUBDUED TO DREAD.

BUT COMMONLY A RULER, FROM THE VERY FACT OF HIS BEING PRE-EMINENT OVER OTHERS, IS PUFFED UP WITH ELATION OF THOUGHT; AND, WHILE ALL THINGS SERVE HIS NEED, WHILE HIS COMMANDS ARE QUICKLY EXECUTED AFTER HIS DESIRE, WHILE ALL HIS SUBJECTS EXTOL WITH PRAISES WHAT HE HAS DONE WELL, BUT HAVE NO AUTHORITY TO SPEAK AGAINST WHAT HE HAS DONE AMISS, AND WHILE THEY COMMONLY PRAISE EVEN WHAT THEY OUGHT TO HAVE REPROVED, HIS MIND, SEDUCED BY WHAT IS OFFERED IN ABUNDANCE FROM BELOW, IS LIFTED UP ABOVE ITSELF; AND, WHILE OUTWARDLY SURROUNDED BY UNBOUNDED FAVOUR, HE LOSES HIS INWARD SENSE OF TRUTH; AND, FORGETFUL OF HIMSELF, HE SCATTERS HIMSELF ON THE VOICES OF OTHER MEN, AND BELIEVES HIMSELF TO BE SUCH AS OUTWARDLY HE HEARS HIMSELF CALLED RATHER THAN SUCH AS HE OUGHT INWARDLY TO HAVE JUDGED HIMSELF TO BE. HE LOOKS DOWN ON THOSE WHO ARE UNDER HIM, NOR DOES HE ACKNOWLEDGE THEM AS IN THE ORDER OF NATURE HIS EQUALS; AND THOSE WHOM HE HAS SURPASSED IN THE ACCIDENT OF POWER HE BELIEVES HIMSELF TO HAVE TRANSCENDED ALSO IN THE MERITS OF HIS LIFE; HE ESTEEMS HIMSELF WISER THAN ALL WHOM HE SEES HIMSELF TO EXCEL IN POWER. FOR INDEED HE ESTABLISHES HIMSELF IN HIS OWN MIND ON A CERTAIN LOFTY EMINENCE, AND, THOUGH BOUND TOGETHER IN THE SAME CONDITION OF NATURE WITH OTHERS, HE DISDAINS TO REGARD OTHERS FROM THE SAME LEVEL; AND SO HE COMES TO BE EVEN LIKE HIM OF WHOM IT IS WRITTEN, HE BEHOLDS ALL HIGH THINGS: HE IS A KING OVER ALL THE CHILDREN OF PRIDE JOB 41:25. NAY, ASPIRING TO A SINGULAR EMINENCE, AND DESPISING THE SOCIAL LIFE OF THE ANGELS, HE SAYS, I WILL PLACE MY SEAT IN THE NORTH, AND I WILL BE LIKE THE MOST HIGH ISAIAH 14:13. WHEREFORE THROUGH A MARVELLOUS JUDGMENT HE FINDS A PIT OF DOWNFALL WITHIN HIMSELF, WHILE OUTWARDLY HE EXALTS HIMSELF ON THE SUMMIT OF POWER. FOR HE IS INDEED MADE LIKE THE APOSTATE ANGEL, WHEN, BEING A MAN, HE DISDAINS TO BE LIKE MEN. THUS SAUL, AFTER MERIT OF HUMILITY, BECAME SWOLLEN WITH PRIDE, WHEN IN THE HEIGHT OF POWER: FOR HIS HUMILITY HE WAS PREFERRED, FOR HIS PRIDE REJECTED; AS THE LORD ATTESTS, WHO SAYS, WHEN YOU WERE LITTLE IN YOUR OWN SIGHT, DID I NOT MAKE YOU THE HEAD OF THE TRIBES OF ISRAEL 1 SAMUEL 15:17? HE HAD BEFORE SEEN HIMSELF LITTLE IN HIS OWN EYES, BUT, WHEN PROPPED UP BY TEMPORAL POWER, HE NO LONGER SAW HIMSELF LITTLE. FOR, PREFERRING HIMSELF IN COMPARISON WITH OTHERS BECAUSE HE HAD MORE POWER THAN ALL, HE ESTEEMED HIMSELF GREAT ABOVE ALL. YET IN A WONDERFUL WAY, WHEN HE WAS LITTLE WITH HIMSELF, HE WAS GREAT WITH GOD; BUT, WHEN HE APPEARED GREAT WITH HIMSELF, HE WAS LITTLE WITH GOD . THUS COMMONLY, WHILE THE MIND IS INFLATED FROM AN AFFLUENCE OF SUBORDINATES, IT BECOMES CORRUPTED TO A FLUX OF PRIDE, THE

VERY SUMMIT OF POWER BEING PANDER TO DESIRE. AND IN TRUTH HE ORDERS THIS POWER WELL WHO KNOWS HOW BOTH TO MAINTAIN IT AND TO COMBAT IT. HE ORDERS IT WELL WHO KNOWS HOW THROUGH IT TO TOWER ABOVE DELINQUENCIES, AND KNOWS HOW WITH IT TO MATCH HIMSELF WITH OTHERS IN EQUALITY. FOR THE HUMAN MIND COMMONLY IS EXALTED EVEN WHEN SUPPORTED BY NO AUTHORITY: HOW MUCH MORE DOES IT LIFT ITSELF ON HIGH WHEN AUTHORITY LENDS ITSELF TO ITS SUPPORT! NEVERTHELESS HE DISPENSES THIS AUTHORITY ARIGHT, WHO KNOWS HOW, WITH ANXIOUS CARE, BOTH TO TAKE OF IT WHAT IS HELPFUL, AND ALSO TO REJECT WHAT TEMPTS, AND WITH IT TO PERCEIVE HIMSELF TO BE ON A PAR WITH OTHERS, AND YET TO PUT HIMSELF ABOVE THOSE THAT SIN IN HIS AVENGING ZEAL.

BUT WE SHALL MORE FULLY UNDERSTAND THIS DISTINCTION, IF WE LOOK AT THE EXAMPLES GIVEN BY THE FIRST PASTOR. FOR PETER, WHO HAD RECEIVED FROM GOD THE PRINCIPALITY OF HOLY CHURCH, FROM CORNELIUS, ACTING WELL AND PROSTRATING HIMSELF HUMBLY BEFORE HIM, REFUSED TO ACCEPT IMMODERATE VENERATION, SAYING, STAND UP; DO IT NOT; I MYSELF ALSO AM A MAN ACTS 10:26. BUT, WHEN HE DISCOVERS THE GUILT OF ANANIAS AND SAPPHIRA, HE SOON SHOWS WITH HOW GREAT POWER HE HAD BEEN MADE EMINENT ABOVE ALL OTHERS. FOR BY HIS WORD HE SMOTE THEIR LIFE, WHICH HE DETECTED BY THE PENETRATION OF HIS SPIRIT; AND HE RECOLLECTED HIMSELF AS CHIEF WITHIN THE CHURCH AGAINST SINS, THOUGH HE DID NOT ACKNOWLEDGE THIS, WHEN HONOUR WAS EAGERLY PAID HIM, BEFORE HIS BRETHREN WHO ACTED WELL. IN ONE CASE HOLINESS OF CONDUCT MERITED THE COMMUNION OF EQUALITY; IN THE OTHER AVENGING ZEAL BROUGHT OUT TO VIEW THE JUST CLAIMS OF AUTHORITY. PAUL, TOO, KNEW NOT HIMSELF AS PREFERRED ABOVE HIS BRETHREN WHO ACTED WELL, WHEN HE SAID, NOT FOR THAT WE HAVE DOMINION OVER YOUR FAITH, BUT ARE HELPERS OF YOUR JOY 2 CORINTHIANS 1:23. AND HE STRAIGHTWAY ADDED, FOR BY FAITH YOU STAND: AS IF TO EXPLAIN HIS DECLARATION BY SAYING, FOR THIS CAUSE WE HAVE NOT DOMINION OVER YOUR FAITH, BECAUSE BY FAITH YOU STAND; FOR WE ARE YOUR EQUALS IN THAT WHEREIN WE KNOW YOU TO STAND. HE KNEW NOT HIMSELF AS PREFERRED ABOVE HIS BRETHREN, WHEN HE SAID, WE BECAME BABES IN THE MIDST OF YOU 1 THESSALONIANS 2:7; AND AGAIN, BUT OURSELVES YOUR SERVANTS THROUGH CHRIST 2 CORINTHIANS 4:5. BUT, WHEN HE FOUND A FAULT THAT REQUIRED TO BE CORRECTED, STRAIGHTWAY HE RECOLLECTED HIMSELF AS A MASTER, SAYING, WHAT WILL YOU? SHALL I COME UNTO YOU WITH A ROD 1 CORINTHIANS 4:21?

SUPREME RULE, THEN, IS ORDERED WELL, WHEN HE WHO PRESIDES LORDS IT OVER VICES, RATHER THAN OVER HIS BRETHREN. BUT, WHEN SUPERIORS CORRECT THEIR DELINQUENT SUBORDINATES, IT REMAINS FOR THEM ANXIOUSLY TO TAKE HEED HOW FAR, WHILE IN RIGHT OF THEIR AUTHORITY THEY SMITE FAULTS WITH DUE DISCIPLINE, THEY STILL, THROUGH CUSTODY OF HUMILITY, ACKNOWLEDGE THEMSELVES TO BE ON A PAR WITH THE VERY BRETHREN WHO ARE CORRECTED; ALTHOUGH FOR THE MOST PART IT IS BECOMING THAT IN OUR SILENT THOUGHT WE EVEN PREFER THE BRETHREN WHOM WE CORRECT TO OURSELVES. FOR THEIR VICES ARE THROUGH US SMITTEN WITH THE VIGOUR OF DISCIPLINE; BUT IN THOSE WHICH WE OURSELVES COMMIT WE ARE LACERATED BY NOT EVEN A WORD OF UPBRAIDING. WHEREFORE WE ARE BY SO MUCH THE MORE BOUNDEN BEFORE THE LORD AS AMONG MEN WE SIN UNPUNISHED: BUT OUR DISCIPLINE RENDERS OUR SUBORDINATES BY SO MUCH THE FREER FROM DIVINE JUDGMENT, AS IT LEAVES NOT THEIR FAULTS WITHOUT RETRIBUTION HERE. THEREFORE, IN THE HEART HUMILITY SHOULD BE MAINTAINED, AND IN ACTION DISCIPLINE. AND ALL THE TIME THERE IS NEED OF SAGACIOUS INSIGHT, LEST, THROUGH EXCESSIVE CUSTODY OF THE VIRTUE OF HUMILITY, THE JUST CLAIMS OF GOVERNMENT BE RELAXED, AND LEST, WHILE ANY SUPERIOR LOWERS HIMSELF MORE THAN IS FIT, HE BE UNABLE TO RESTRAIN THE LIVES OF HIS SUBORDINATES UNDER THE BOND OF DISCIPLINE. LET RULERS, THEN, MAINTAIN OUTWARDLY WHAT THEY UNDERTAKE FOR THE BENEFIT OF OTHERS: LET THEM RETAIN INWARDLY WHAT MAKES THEM FEARFUL IN THEIR ESTIMATE OF THEMSELVES. BUT STILL LET EVEN THEIR SUBJECTS PERCEIVE, BY CERTAIN SIGNS COMING OUT BECOMINGLY, THAT IN THEMSELVES THEY ARE HUMBLE; SO AS BOTH TO SEE SOMETHING TO BE AFRAID OF IN THEIR AUTHORITY, AND TO ACKNOWLEDGE SOMETHING TO IMITATE WITH RESPECT TO HUMILITY. THEREFORE LET THOSE WHO PRESIDE STUDY WITHOUT INTERMISSION THAT IN PROPORTION AS THEIR POWER IS SEEN TO BE GREAT EXTERNALLY IT BE KEPT DOWN WITHIN THEMSELVES INTERNALLY; THAT IT VANQUISH NOT THEIR THOUGHT; THAT THE HEART BE NOT CARRIED AWAY TO DELIGHT IN IT; LEST THE MIND BECOME UNABLE TO CONTROL THAT WHICH IN LUST OF DOMINATION IT SUBMITS ITSELF TO. FOR, LEST THE HEART OF A RULER SHOULD BE BETRAYED INTO ELATION BY DELIGHT IN PERSONAL POWER, IT IS RIGHTLY SAID BY A CERTAIN WISE MAN THEY HAVE MADE YOU A LEADER: LIFT NOT UP YOURSELF, BUT BE AMONG THEM AS ONE OF THEM SIRACH 32:1. HENCE ALSO PETER SAYS, NOT AS BEING LORDS OVER GOD'S HERITAGE, BUT BEING MADE ENSAMPLES TO THE FLOCK 1 PETER 5:3. HENCE THE TRUTH IN PERSON, PROVOKING US TO HIGHER VIRTUOUS DESERT, SAYS, YOU KNOW THAT THE PRINCES OF THE GENTILES EXERCISE DOMINION OVER THEM, AND THEY THAT ARE GREATER EXERCISE AUTHORITY UPON THEM. IT SHALL NOT BE SO AMONG YOU, BUT WHOSOEVER WILL BE GREATER AMONG YOU, LET HIM BE YOUR MINISTER; AND WHOSOEVER WILL BE CHIEF AMONG YOU, LET HIM BE YOUR SERVANT; EVEN AS THE SON OF MAN CAME NOT TO BE MINISTERED TO, BUT TO MINISTER MATTHEW 20:25. HENCE ALSO HE INDICATES WHAT PUNISHMENTS ARE IN STORE FOR THE SERVANT WHO HAS BEEN ELATED BY HIS ASSUMPTION OF GOVERNMENT, SAYING, BUT AND IF THAT EVIL SERVANT SHALL SAY IN HIS HEART, MY LORD DELAYS HIS COMING, AND SHALL BEGIN TO SMITE HIS FELLOW-SERVANTS, AND TO EAT AND DRINK WITH THE DRUNKEN, THE LORD OF THAT SERVANT SHALL COME IN A DAY WHEN HE LOOKS NOT FOR HIM, AND IN AN HOUR THAT HE IS NOT AWARE OF, AND SHALL CUT HIM ASUNDER, AND APPOINT HIM HIS PORTION WITH THE HYPOCRITES MATTHEW 24:48, SEQ.. FOR HE IS RIGHTLY NUMBERED AMONG THE HYPOCRITES, WHO UNDER PRETENCE OF DISCIPLINE TURNS THE MINISTRY OF GOVERNMENT TO THE PURPOSE OF DOMINATION. AND YET SOMETIMES THERE IS MORE GRIEVOUS DELINQUENCY, IF AMONG PERVERSE PERSONS EQUALITY IS KEPT UP MORE THAN DISCIPLINE. FOR ELI, BECAUSE, OVERCOME BY FALSE AFFECTION, HE WOULD NOT PUNISH HIS DELINQUENT SONS, SMOTE HIMSELF ALONG WITH HIS SONS BEFORE THE STRICT JUDGE WITH A CRUEL DOOM 1 SAMUEL 4:17-18. FOR ON THIS ACCOUNT IT IS SAID TO HIM BY THE DIVINE VOICE, YOU HAVE HONOURED YOUR SONS MORE THAN ME 1 SAMUEL 2:29. HENCE, TOO, HE UPBRAIDS THE SHEPHERDS THROUGH THE PROPHET, SAYING, THAT WHICH WAS BROKEN YOU HAVE NOT BOUND UP, AND THAT WHICH WAS CAST AWAY YOU HAVE NOT BROUGHT BACK EZEKIEL 34:4. FOR ONE WHO HAD BEEN CAST AWAY IS BROUGHT BACK, WHEN ANY ONE WHO HAS FALLEN INTO SIN IS RECALLED TO A STATE OF RIGHTEOUSNESS BY THE VIGOUR OF PASTORAL SOLICITUDE. FOR LIGATURE BINDS A FRACTURE WHEN DISCIPLINE SUBDUES A SIN, LEST THE WOUND SHOULD BLEED MORTALLY FOR WANT OF BEING COMPRESSED BY THE SEVERITY OF CONSTRAINT. BUT OFTEN A FRACTURE IS MADE WORSE, WHEN IT IS BOUND TOGETHER UNWARILY, SO THAT THE CUT IS MORE SEVERELY FELT FROM BEING IMMODERATELY CONSTRAINED BY LIGAMENTS. HENCE IT IS NEEDFUL THAT WHEN A WOUND OF SIN IN SUBORDINATES IS REPRESSED BY CORRECTION, EVEN CONSTRAINT SHOULD MODERATE ITSELF WITH GREAT CAREFULNESS, TO THE END THAT IT MAY SO EXERCISE THE RIGHTS OF DISCIPLINE AGAINST DELINQUENTS AS TO RETAIN THE BOWELS OF LOVING-KINDNESS. FOR CARE SHOULD BE TAKEN THAT A RULER SHOW HIMSELF TO HIS SUBJECTS AS A MOTHER IN LOVING-KINDNESS, AND AS A FATHER IN DISCIPLINE. AND ALL THE TIME IT SHOULD BE SEEN TO WITH ANXIOUS CIRCUMSPECTION, THAT NEITHER DISCIPLINE BE RIGID NOR LOVING-KINDNESS LAX. FOR, AS WE HAVE BEFORE NOW SAID IN OUR BOOK ON MORALS (LIB. XX., MORAL N. 14, C. 8, ET EP. 25, LIB. 1), THERE IS MUCH WANTING BOTH TO DISCIPLINE AND TO COMPASSION, IF ONE BE HAD WITHOUT THE OTHER. BUT THERE OUGHT TO BE IN RULERS TOWARDS THEIR SUBJECTS BOTH COMPASSION JUSTLY CONSIDERATE, AND DISCIPLINE AFFECTIONATELY SEVERE. FOR HENCE IT IS THAT, AS THE TRUTH TEACHES LUKE 10:34, THE MAN IS BROUGHT BY THE CARE OF THE SAMARITAN HALF DEAD INTO THE INN, AND BOTH WINE AND OIL ARE APPLIED TO HIS WOUNDS; THE WINE TO MAKE THEM SMART, THE OIL TO SOOTHE THEM. FOR WHOSOEVER SUPERINTENDS THE HEALING OF WOUNDS MUST NEEDS ADMINISTER IN WINE THE SMART OF PAIN, AND IN OIL THE SOFTNESS OF LOVING-KINDNESS, TO THE END THAT THROUGH WINE WHAT IS FESTERING MAY BE PURGED, AND THROUGH OIL WHAT IS CURABLE MAY BE SOOTHED. GENTLENESS, THEN, IS TO BE MINGLED WITH SEVERITY; A SORT OF COMPOUND IS TO BE MADE OF BOTH; SO THAT SUBJECTS BE NEITHER EXULCERATED BY TOO MUCH ASPERITY, NOR RELAXED BY TOO GREAT KINDNESS. WHICH THING, ACCORDING TO THE WORDS OF PAUL HEBREWS 9:4, IS WELL SIGNIFIED BY THAT ARK OF THE TABERNACLE, IN WHICH, TOGETHER WITH THE TABLES, THERE AS A ROD AND MANNA; BECAUSE, IF WITH KNOWLEDGE OF SACRED SCRIPTURE IN THE GOOD RULER'S BREAST THERE IS THE ROD OF CONSTRAINT, THERE SHOULD BE ALSO THE MANNA OF SWEETNESS. HENCE DAVID SAYS, YOUR ROD AND YOUR STAFF, THEY HAVE COMFORTED ME PSALM 23:4. FOR WITH A ROD WE ARE SMITTEN, WITH A STAFF WE ARE SUPPORTED. IF, THEN, THERE IS THE CONSTRAINT OF THE ROD FOR STRIKING, THERE SHOULD BE ALSO THE COMFORT OF THE STAFF FOR SUPPORTING. WHEREFORE LET THERE BE LOVE, BUT NOT ENERVATING; LET THERE BE VIGOUR, BUT NOT EXASPERATING; LET THERE BE ZEAL, BUT NOT IMMODERATELY BURNING; LET THERE BE PITY; BUT NOT SPARING MORE THAN IS EXPEDIENT; THAT, WHILE JUSTICE AND MERCY BLEND THEMSELVES TOGETHER IN SUPREME RULE, HE WHO IS AT THE HEAD MAY BOTH SOOTHE THE HEARTS OF HIS SUBJECTS IN MAKING THEM AFRAID, AND YET IN SOOTHING THEM CONSTRAIN THEM TO REVERENTIAL AWE.

CHAPTER 7

THAT THE RULER RELAX NOT HIS CARE FOR THE THINGS THAT ARE WITHIN IN HIS OCCUPATION AMONG THE THINGS THAT ARE WITHOUT, NOR NEGLECT TO PROVIDE FOR THE THINGS THAT ARE WITHOUT IN HIS SOLICITUDE FOR THE THINGS THAT ARE WITHIN.

THE RULER SHOULD NOT RELAX HIS CARE FOR THE THINGS THAT ARE WITHIN IN HIS OCCUPATION AMONG THE THINGS THAT ARE WITHOUT, NOR NEGLECT TO PROVIDE FOR THE THINGS THAT ARE WITHOUT IN HIS SOLICITUDE FOR THE THINGS THAT ARE WITHIN; LEST EITHER, GIVEN UP TO THE THINGS THAT ARE WITHOUT, HE FALL AWAY FROM HIS INMOST CONCERNS, OR, OCCUPIED ONLY WITH THE THINGS THAT ARE WITHIN BESTOW NOT ON HIS NEIGHBOURS OUTSIDE HIMSELF WHAT HE OWES THEM. FOR IT IS OFTEN THE CASE THAT SOME, AS IF FORGETTING THAT THEY HAVE BEEN PUT OVER THEIR BRETHREN FOR THEIR SOULS' SAKE, DEVOTE THEMSELVES WITH THE WHOLE EFFORT OF THEIR HEART TO SECULAR CONCERNS; THESE, WHEN THEY ARE AT HAND, THEY EXULT IN TRANSACTING, AND, EVEN WHEN THERE IS A LACK OF THEM, PANT AFTER THEM NIGHT AND DAY WITH SEETHINGS OF TURBID THOUGHT; AND WHEN, HAPLY FOR LACK OF OPPORTUNITY, THEY HAVE QUIET FROM THEM, BY THEIR VERY QUIET THEY ARE WEARIED ALL THE MORE. FOR THEY COUNT IT PLEASURE TO BE TIRED BY ACTION: THEY ESTEEM IT LABOUR NOT TO LABOUR IN EARTHLY BUSINESSES. AND SO IT COMES TO PASS THAT, WHILE THEY DELIGHT IN BEING HUSTLED BY WORLDLY TUMULTS, THEY ARE IGNORANT OF THE THINGS THAT ARE WITHIN, WHICH THEY OUGHT TO HAVE TAUGHT TO OTHERS. AND FROM THIS CAUSE UNDOUBTEDLY, THE LIFE ALSO OF THEIR SUBJECTS IS BENUMBED; BECAUSE, WHILE DESIROUS OF ADVANCING SPIRITUALLY, IT MEETS A STUMBLING-BLOCK ON THE WAY IN THE EXAMPLE OF HIM WHO IS SET OVER IT. FOR WHEN THE HEAD LANGUISHES, THE MEMBERS FAIL TO THRIVE; AND IT IS IN VAIN FOR AN ARMY TO FOLLOW SWIFTLY IN PURSUIT OF ENEMIES IF THE VERY LEADER OF THE MARCH GOES WRONG. NO EXHORTATION SUSTAINS THE MINDS OF THE SUBJECTS, AND NO REPROOF CHASTISES THEIR FAULTS, BECAUSE, WHILE THE OFFICE OF AN EARTHLY JUDGE IS EXECUTED BY THE GUARDIAN OF SOULS, THE ATTENTION OF THE SHEPHERD IS DIVERTED FROM CUSTODY OF THE FLOCK; AND THE SUBJECTS ARE UNABLE TO APPREHEND THE LIGHT OF TRUTH, BECAUSE, WHILE EARTHLY PURSUITS OCCUPY THE PASTOR'S MIND, DUST, DRIVEN BY THE WIND OF TEMPTATION, BLINDS THE CHURCH'S EYES. TO GUARD AGAINST THIS, THE REDEEMER OF THE HUMAN RACE, WHEN HE WOULD RESTRAIN US FROM GLUTTONY, SAYING, TAKE HEED TO YOURSELVES THAT YOUR HEARTS BE NOT OVERCHARGED WITH SURFEITING AND DRUNKENNESS LUKE 21:34, IMMEDIATELY ADDED, OR WITH CARES OF THIS LIFE: AND IN THE SAME PLACE ALSO, WITH DESIGN TO ADD FEARFULNESS TO THE WARNING, HE STRAIGHTWAY SAID, LEST PERCHANCE THAT DAY COME UPON YOU UNAWARES LUKE 21:34: AND HE EVEN DECLARES THE MANNER OF THAT COMING, SAYING, FOR AS A SNARE SHALL IT COME ON ALL THEM THAT DWELL ON THE FACE OF THE WHOLE EARTH LUKE 21:35. HENCE HE SAYS AGAIN, NO MAN CAN SERVE TWO MASTERS LUKE 16:13. HENCE PAUL WITHDRAWS THE MINDS OF THE RELIGIOUS FROM CONSORT WITH THE WORLD BY SUMMONING, NAY RATHER ENLISTING THEM, WHEN HE SAYS, NO MAN THAT WARS FOR GOD ENTANGLES HIMSELF WITH THE AFFAIRS OF THIS LIFE, THAT HE MAY PLEASE HIM TO WHOM HE HAS APPROVED HIMSELF 2 TIMOTHY 2:4. HENCE TO THE RULERS OF THE CHURCH HE BOTH COMMENDS THE STUDIES OF LEISURE AND POINTS OUT THE REMEDIES OF COUNSEL, SAYING, IF THEN YOU SHOULD HAVE SECULAR JUDGMENTS, SET THEM TO JUDGE WHO ARE CONTEMPTIBLE IN THE CHURCH 1 CORINTHIANS 6:4; THAT IS, THAT THOSE VERY PERSONS WHOM NO SPIRITUAL GIFTS ADORN SHOULD DEVOTE THEMSELVES TO EARTHLY CHARGES. IT IS AS IF HE HAD SAID MORE PLAINLY, SINCE THEY ARE INCAPABLE OF PENETRATING THE INMOST THINGS, LET THEM AT ANY RATE EMPLOY THEMSELVES EXTERNALLY IN NECESSARY THINGS. HENCE MOSES, WHO SPEAKS WITH GOD EXODUS 18:17-18, IS JUDGED BY THE REPROOF OF JETHRO, WHO WAS OF ALIEN RACE, BECAUSE WITH ILL-ADVISED LABOUR HE DEVOTES HIMSELF TO THE PEOPLE'S EARTHLY AFFAIRS: AND COUNSEL TOO IS PRESENTLY GIVEN HIM, THAT HE SHOULD APPOINT OTHERS IN HIS STEAD FOR SETTLING EARTHLY STRIFES, AND HE HIMSELF SHOULD BE MORE FREE TO LEARN SPIRITUAL SECRETS FOR THE INSTRUCTION OF THE PEOPLE.

BY THE SUBJECTS, THEN, INFERIOR MATTERS ARE TO BE TRANSACTED, BY THE RULERS THE HIGHEST THOUGHT OF; SO THAT NO ANNOYANCE OF DUST MAY DARKEN THE EYE WHICH IS PLACED ALOFT FOR LOOKING FORWARD TO THE ONWARD STEPS. FOR ALL WHO PRESIDE ARE THE HEAD OF THEIR SUBJECTS; AND, THAT THE FEET MAY BE ABLE TO TAKE A STRAIGHT COURSE, THE HEAD OUGHT UNDOUBTEDLY TO LOOK FORWARD TO IT FROM ABOVE, LEST THE FEET LINGER ON THEIR ONWARD JOURNEY, THE BODY BEING BENT FROM ITS UPRIGHTNESS AND THE HEAD BOWED DOWN TO THE EARTH. BUT WITH WHAT CONSCIENCE CAN THE OVERSEER OF SOULS AVAIL HIMSELF AMONG OTHER MEN OF HIS PASTORAL DIGNITY, WHILE ENGAGED HIMSELF IN THE EARTHLY CARES WHICH IT WAS HIS DUTY TO REPREHEND IN OTHERS? AND THIS INDEED IS WHAT THE LORD, IN THE WRATH OF JUST RETRIBUTION, MENACED THROUGH THE PROPHET, SAYING, AND THERE SHALL BE LIKE PEOPLE, LIKE PRIEST HOSEA 4:9. FOR THE PRIEST IS AS THE PEOPLE, WHEN ONE WHO BEARS A SPIRITUAL OFFICE ACTS AS DO OTHERS WHO ARE STILL UNDER JUDGMENT WITH REGARD TO THEIR CARNAL PURSUITS. AND THIS INDEED THE PROPHET JEREMIAH, IN THE GREAT SORROW OF HIS CHARITY, DEPLORES UNDER THE IMAGE OF THE DESTRUCTION OF THE TEMPLE, SAYING, HOW IS THE GOLD BECOME DIM! THE MOST EXCELLENT COLOR IS CHANGED; THE STONES OF THE SANCTUARY ARE POURED OUT IN THE TOP OF ALL THE STREETS LAMENTATIONS 4:1. FOR WHAT IS EXPRESSED BY GOLD, WHICH SURPASSES ALL OTHER METALS, BUT THE EXCELLENCY OF HOLINESS? WHAT BY THE MOST EXCELLENT COLOR BUT THE REVERENCE THAT IS ABOUT RELIGION, TO ALL MEN LOVELY? WHAT ARE SIGNIFIED BY THE STONES OF THE SANCTUARY BUT PERSONS IN SACRED ORDERS? WHAT IS FIGURED UNDER THE NAME OF STREETS BUT THE LATITUDE OF THIS PRESENT LIFE? FOR, BECAUSE IN GREEK SPEECH THE WORD FOR LATITUDE IS ΠΛάΤΟΣ, STREETS (PLATEÆ) HAVE BEEN SO CALLED FROM THEIR BREADTH, OR LATITUDE. BUT THE TRUTH IN PERSON SAYS, BROAD AND SPACIOUS IS THE WAY THAT LEADS TO DESTRUCTION MATTHEW 7:13. GOLD, THEREFORE, BECOMES DIM WHEN A LIFE OF HOLINESS IS POLLUTED

BY EARTHLY DOINGS; THE MOST EXCELLENT COLOR IS CHANGED, WHEN THE PREVIOUS REPUTATION OF PERSONS WHO WERE BELIEVED TO BE LIVING RELIGIOUSLY IS DIMINISHED. FOR, WHEN ANY ONE AFTER A HABIT OF HOLINESS MIXES HIMSELF UP WITH EARTHLY DOINGS, IT IS AS THOUGH HIS COLOR WERE CHANGED, AND THE REVERENCE THAT SURROUNDED HIM GREW PALE AND DISREGARDED BEFORE THE EYES OF MEN. THE STONES OF THE SANCTUARY ALSO ARE POURED OUT INTO THE STREETS, WHEN THOSE WHO, FOR THE ORNAMENT OF THE CHURCH, SHOULD HAVE BEEN FREE TO PENETRATE INTERNAL MYSTERIES AS IT WERE IN THE SECRET PLACES OF THE TABERNACLE SEEK OUT THE BROADWAYS OF SECULAR CAUSES OUTSIDE. FOR INDEED TO THIS END THEY WERE MADE STONES OF THE SANCTUARY, THAT THEY MIGHT APPEAR IN THE VESTMENT OF THE HIGH-PRIEST WITHIN THE HOLY OF HOLIES. BUT WHEN MINISTERS OF RELIGION EXACT NOT THE REDEEMER'S HONOUR FROM THOSE THAT ARE UNDER THEM BY THE MERIT OF THEIR LIFE, THEY ARE NOT STONES OF THE SANCTUARY IN THE ORNAMENT OF THE PONTIFF. AND TRULY THESE STONES OF THE SANCTUARY LIE SCATTERED THROUGH THE STREETS, WHEN PERSONS IN SACRED ORDERS, GIVEN UP TO THE LATITUDE OF THEIR OWN PLEASURES, CLEAVE TO EARTHLY BUSINESSES. AND IT IS TO BE OBSERVED THAT THEY ARE SAID TO BE SCATTERED, NOT IN THE STREETS, BUT IN THE TOP OF THE STREETS; BECAUSE, EVEN WHEN THEY ARE ENGAGED IN EARTHLY MATTERS, THEY DESIRE TO APPEAR TOPMOST; SO AS TO OCCUPY THE BROAD WAYS IN THEIR ENJOYMENT OF DELIGHT, AND YET TO BE AT THE TOP OF THE STREETS IN THE DIGNITY OF HOLINESS.

FURTHER, THERE IS NOTHING TO HINDER US FROM TAKING THE STONES OF THE SANCTUARY TO BE THOSE OF WHICH THE SANCTUARY WAS ITSELF CONSTRUCTED; WHICH LIE SCATTERED IN THE TOP OF THE STREETS WHEN MEN IN SACRED ORDERS, IN WHOSE OFFICE THE GLORY OF HOLINESS HAD PREVIOUSLY SEEMED TO STAND, DEVOTE THEMSELVES OUT OF PREFERENCE TO EARTHLY DOINGS. SECULAR EMPLOYMENTS, THEREFORE, THOUGH THEY MAY SOMETIMES BE ENDURED OUT OF COMPASSION, SHOULD NEVER BE SOUGHT AFTER OUT OF AFFECTION FOR THE THINGS THEMSELVES; LEST, WHILE THEY WEIGH DOWN THE MIND OF HIM WHO LOVES THEM, THEY SINK IT, OVERCOME BY ITS OWN BURDEN, FROM HEAVENLY PLACES TO THE LOWEST. BUT, ON THE OTHER HAND, THERE ARE SOME WHO UNDERTAKE THE CARE OF THE FLOCK, BUT DESIRE TO BE SO AT LEISURE FOR THEIR OWN SPIRITUAL CONCERNS AS TO BE IN NO WISE OCCUPIED WITH EXTERNAL THINGS. SUCH PERSONS, IN NEGLECTING ALL CARE FOR WHAT PERTAINS TO THE BODY, BY NO MEANS MEET THE NEEDS OF THOSE WHO ARE PUT UNDER THEM. AND CERTAINLY THEIR PREACHING IS FOR THE MOST PART DESPISED; BECAUSE, WHILE THEY FIND FAULT WITH THE DEEDS OF SINNERS, BUT NEVERTHELESS AFFORD THEM NOT THE NECESSARIES OF THE PRESENT LIFE, THEY ARE NOT AT ALL WILLINGLY LISTENED TO. FOR THE WORD OF DOCTRINE PENETRATES NOT THE MIND OF ONE THAT IS IN NEED, IF THE HAND OF COMPASSION COMMENDS IT NOT TO HIS HEART. BUT THE SEED OF THE WORD READILY GERMINATES, WHEN THE LOVING-KINDNESS OF THE PREACHER WATERS IT IN THE HEARER'S BREAST. WHENCE, FOR A RULER TO BE ABLE TO INFUSE WHAT MAY PROFIT INWARDLY, IT IS NECESSARY FOR HIM, WITH BLAMELESS CONSIDERATION, TO PROVIDE ALSO FOR OUTWARD THINGS. LET PASTORS, THEN, SO GLOW WITH ARDOUR IN REGARD TO THE INWARD AFFECTIONS OF THOSE THEY HAVE THE CHARGE OF AS NOT TO RELINQUISH PROVISION ALSO FOR THEIR OUTWARD LIFE. FOR, AS WE HAVE SAID, THE HEART OF THE FLOCK IS, EVEN AS IT WERE OF RIGHT, SET AGAINST PREACHING, IF THE CARE OF EXTERNAL SUCCOUR BE NEGLECTED BY THE PASTOR. WHENCE ALSO THE FIRST PASTOR ANXIOUSLY ADMONISHES, SAYING, THE ELDERS WHICH ARE AMONG YOU I BESEECH, WHO AM ALSO AN ELDER, AND A WITNESS OF THE SUFFERINGS OF CHRIST, AND ALSO A PARTAKER OF THE GLORY THAT SHALL BE REVEALED, FEED THE FLOCK OF GOD WHICH IS AMONG YOU 1 PETER 5:1: IN WHICH PLACE HE SHOWED WHETHER IT WAS THE FEEDING OF THE HEART OR OF THE BODY THAT HE WAS COMMENDING, WHEN HE IMMEDIATELY ADDED, PROVIDING FOR IT, NOT BY CONSTRAINT, BUT WILLINGLY, ACCORDING TO GOD, NOT FOR FILTHY LUCRE, BUT OF A READY MIND. IN THESE WORDS, INDEED, PASTORS ARE KINDLY FOREWARNED, LEST, WHILE THEY SATISFY THE WANT OF THOSE WHO ARE UNDER THEM, THEY SLAY THEMSELVES WITH THE SWORD OF AMBITION; LEST, WHILE THROUGH THEM THEIR NEIGHBOURS ARE REFRESHED WITH SUCCOURS OF THE FLESH, THEY THEMSELVES REMAIN FASTING FROM THE BREAD OF RIGHTEOUSNESS. THIS SOLICITUDE OF PASTORS PAUL STIRS UP WHEN HE SAYS, IF ANY PROVIDE NOT FOR HIS OWN, AND ESPECIALLY FOR THOSE OF HIS OWN HOUSE, HE HAS DENIED THE FAITH, AND IS WORSE THAN AN INFIDEL 1 TIMOTHY 5:8. IN THE MIDST OF ALL THIS, THEN, THEY SHOULD FEAR, AND WATCHFULLY TAKE HEED, LEST, WHILE OCCUPIED WITH OUTWARD CARE, THEY BE WHELMED AWAY FROM INWARD INTENTNESS. FOR USUALLY, AS WE HAVE ALREADY SAID, THE HEARTS OF RULERS, WHILE UNWARILY DEVOTING THEMSELVES TO TEMPORAL SOLICITUDE, COOL IN INMOST LOVE; AND, BEING CARRIED HERE AND THERE ABROAD, FEAR NOT TO FORGET THAT THEY HAVE UNDERTAKEN THE GOVERNMENT OF SOULS. IT IS NECESSARY, THEN, THAT THE SOLICITUDE EXPENDED ON THOSE WHO ARE PUT UNDER US SHOULD BE KEPT WITHIN A CERTAIN MEASURE. HENCE IT IS WELL SAID TO EZEKIEL, THE PRIESTS SHALL NOT SHAVE THEIR HEADS, NOR SUFFER THEIR LOCKS TO GROW LONG, BUT POLLING LET THEM POLL THEIR HEADS EZEKIEL 44:20. FOR THEY ARE RIGHTLY CALLED PRIESTS WHO ARE SET OVER THE FAITHFUL FOR AFFORDING THEM SACRED GUIDANCE. BUT THE HAIRS OUTSIDE THE HEAD ARE THOUGHTS IN THE MIND; WHICH, AS THEY SPRING UP INSENSIBLY ABOVE THE BRAIN, DENOTE THE CARES OF THE PRESENT LIFE, WHICH, OWING TO NEGLIGENT PERCEPTION, SINCE THEY SOMETIMES COME FORTH UNSEASONABLY, ADVANCE, AS IT WERE, WITHOUT OUR FEELING THEM. SINCE, THEN, ALL WHO ARE OVER OTHERS OUGHT INDEED TO HAVE EXTERNAL ANXIETIES, AND YET SHOULD NOT BE VEHEMENTLY BENT UPON THEM, THE PRIESTS ARE RIGHTLY FORBIDDEN EITHER TO SHAVE THEIR HEADS OR TO LET THEIR HAIR GROW LONG; THAT SO THEY MAY NEITHER CUT OFF FROM THEMSELVES ENTIRELY THOUGHTS OF THE FLESH FOR THE LIFE OF THOSE WHO ARE UNDER THEM, NOR AGAIN ALLOW THEM TO GROW TOO MUCH. THUS IN THIS PASSAGE IT IS WELL SAID, POLLING LET THEM POLL THEIR HEADS; TO WIT, THAT THE CARES OF TEMPORAL ANXIETY SHOULD BOTH EXTEND THEMSELVES AS FAR AS NEED REQUIRES, AND YET BE CUT SHORT SOON, LEST THEY GROW TO AN IMMODERATE EXTENT. WHEN, THEREFORE, THROUGH PROVIDENT CARE FOR BODIES APPLIED EXTERNALLY LIFE IS PROTECTED [OR, THROUGH PROVIDENT CARE APPLIED EXTERNALLY THE LIFE OF BODIES IS PROTECTED], AND AGAIN, THROUGH MODERATE INTENTNESS OF HEART, IS NOT IMPEDED , THE HAIRS ON THE PRIEST'S HEAD ARE BOTH PRESERVED TO COVER THE SKIN, AND CUT SHORT SO AS NOT TO VEIL THE EYES.

CHAPTER 8
THAT THE RULER SHOULD NOT SET HIS HEART ON PLEASING MEN, AND YET SHOULD GIVE HEED TO WHAT OUGHT TO PLEASE THEM.

MEANWHILE IT IS ALSO NECESSARY FOR THE RULER TO KEEP WARY WATCH, LEST THE LUST OF PLEASING MEN ASSAIL HIM; LEST, WHEN HE STUDIOUSLY PENETRATES THE THINGS THAT ARE WITHIN, AND PROVIDENTLY SUPPLIES THE THINGS THAT ARE WITHOUT, HE SEEK TO BE BELOVED OF THOSE THAT ARE UNDER HIM MORE THAN TRUTH; LEST, WHILE, SUPPORTED BY HIS GOOD DEEDS, HE SEEMS NOT TO BELONG TO THE WORLD, SELF-LOVE ESTRANGE HIM FROM HIS MAKER. FOR HE IS THE REDEEMER'S ENEMY WHO THROUGH THE GOOD WORKS WHICH HE DOES COVETS BEING LOVED BY THE CHURCH INSTEAD OF HIM; SINCE A SERVANT WHOM THE BRIDEGROOM HAS SENT WITH GIFTS TO THE BRIDE IS GUILTY OF TREACHEROUS THOUGHT IF HE DESIRES TO PLEASE THE EYES OF THE BRIDE. AND IN TRUTH THIS SELF-LOVE, WHEN IT HAS GOT POSSESSION OF A RULER'S MIND, SOMETIMES CARRIES IT AWAY INORDINATELY TO SOFTNESS, BUT SOMETIMES TO ROUGHNESS. FOR FROM LOVE OF HIMSELF THE RULER'S MIND IS INCLINED TO SOFTNESS, BECAUSE, WHEN HE OBSERVES THOSE THAT ARE UNDER HIM SINNING, HE DOES NOT PRESUME TO REPROVE THEM, LEST THEIR AFFECTION FOR HIMSELF SHOULD GROW DULL; NAY SOMETIMES HE SMOOTHS DOWN WITH FLATTERIES THE OFFENSE OF HIS SUBORDINATES WHICH HE OUGHT TO HAVE REBUKED. HENCE IT IS WELL SAID THROUGH THE PROPHET, WOE UNTO THEM THAT SEW CUSHIONS UNDER EVERY ELBOW, AND MAKE PILLOWS UNDER THE HEAD OF EVERY STATURE TO CATCH SOULS EZEKIEL 13:18; INASMUCH AS TO PUT CUSHIONS UNDER EVERY ELBOW IS TO CHERISH WITH BLAND FLATTERIES SOULS THAT ARE FALLING FROM THEIR UPRIGHTNESS AND RECLINING THEMSELVES IN THIS WORLD'S ENJOYMENT. FOR IT IS AS THOUGH THE ELBOW OF A RECUMBENT PERSON RESTED ON A CUSHION AND HIS HEAD ON PILLOWS, WHEN THE HARDNESS OF REPROOF IS WITHDRAWN FROM ONE WHO SINS, AND WHEN THE SOFTNESS OF FAVOUR IS OFFERED TO HIM, THAT HE MAY LIE SOFTLY IN ERROR, WHILE NO ROUGHNESS OF CONTRADICTION TROUBLES HIM. BUT SO RULERS WHO LOVE THEMSELVES UNDOUBTEDLY SHOW THEMSELVES TO THOSE BY WHOM THEY FEAR THEY MAY BE INJURED IN THEIR PURSUIT OF TEMPORAL GLORY. SUCH INDEED AS THEY SEE TO HAVE NO POWER AGAINST THEM THEY EVER KEEP DOWN WITH ROUGHNESS OF RIGID CENSURE, NEVER ADMONISH THEM GENTLY, BUT, FORGETFUL OF PASTORAL KINDNESS, TERRIFY THEM WITH THE RIGHTS OF DOMINATION. SUCH THE DIVINE VOICE RIGHTLY UPBRAIDS THROUGH THE PROPHET, SAYING, BUT WITH AUSTERITY AND POWER DID YOU RULE THEM EZEKIEL 24:4. FOR, LOVING THEMSELVES MORE THAN THEIR MAKER, THEY LIFT UP THEMSELVES HAUGHTILY TOWARDS THOSE THAT ARE UNDER THEM, CONSIDERING NOT WHAT THEY OUGHT TO DO, BUT WHAT THEY CAN DO; THEY HAVE NO FEAR OF FUTURE JUDGMENT; THEY GLORY INSOLENTLY IN TEMPORAL POWER; IT PLEASES THEM TO BE FREE TO DO EVEN UNLAWFUL THINGS, AND THAT NO ONE AMONG THEIR SUBORDINATES SHOULD CONTRADICT THEM. HE, THEN, WHO SETS HIS MIND ON DOING WRONG THINGS, AND YET WISHES ALL OTHER MEN TO HOLD THEIR PEACE ABOUT THEM, IS HIMSELF A WITNESS TO HIMSELF THAT HE DESIRES TO BE LOVED HIMSELF MORE THAN THE TRUTH, WHICH HE IS UNWILLING SHOULD BE DEFENDED AGAINST HIM. THERE IS INDEED NO ONE WHO SO LIVES AS NOT TO SOME EXTENT TO FAIL IN DUTY. HE, THEN, DESIRES THE TRUTH TO BE LOVED MORE FULLY THAN HIMSELF, WHO WISHES TO BE SPARED BY NO ONE AGAINST THE TRUTH. FOR HENCE PETER WILLINGLY ACCEPTED PAUL'S REBUKE GALATIANS 2:11; HENCE DAVID HUMBLY LISTENED TO THE REPROOF OF HIS SUBJECT 2 SAMUEL 12:7; BECAUSE GOOD RULERS, BEING THEMSELVES UNCONSCIOUS OF LOVING WITH PARTIAL AFFECTION, BELIEVE THE WORD OF FREE SINCERITY FROM SUBJECTS TO BE THE HOMAGE OF HUMILITY. BUT MEANWHILE IT IS NECESSARY THAT THE CARE OF GOVERNMENT BE TEMPERED WITH SO GREAT SKILL OF MANAGEMENT THAT THE MIND OF SUBJECTS, WHEN IT HAS BECOME ABLE TO FEEL RIGHTLY ON SOME SUBJECTS, SHOULD SO ADVANCE TO LIBERTY OF SPEECH THAT LIBERTY STILL BREAK NOT OUT INTO PRIDE; LEST, WHILE LIBERTY OF THE TONGUE IS PERCHANCE CONCEDED TO THEM OVERMUCH, THE HUMILITY OF THEIR LIFE BE LOST. IT IS TO BE BORNE IN MIND ALSO, THAT IT IS RIGHT FOR GOOD RULERS TO DESIRE TO PLEASE MEN; BUT THIS IN ORDER TO DRAW THEIR NEIGHBOURS BY THE SWEETNESS OF THEIR OWN CHARACTER TO AFFECTION FOR THE TRUTH; NOT THAT THEY SHOULD LONG TO BE THEMSELVES LOVED, BUT SHOULD MAKE AFFECTION FOR THEMSELVES AS A SORT OF ROAD BY WHICH TO LEAD THE HEARTS OF THEIR HEARERS TO THE LOVE OF THE CREATOR. FOR IT IS INDEED DIFFICULT FOR A PREACHER WHO IS NOT LOVED, HOWEVER WELL HE MAY PREACH, TO BE WILLINGLY LISTENED TO. HE, THEN, WHO IS OVER OTHERS OUGHT TO STUDY TO BE LOVED TO THE END THAT HE MAY BE LISTENED TO, AND STILL NOT SEEK LOVE FOR ITS OWN SAKE, LEST HE BE FOUND IN THE HIDDEN USURPATION OF HIS THOUGHT TO REBEL AGAINST HIM WHOM IN HIS OFFICE HE APPEARS TO SERVE. WHICH THING PAUL INSINUATES WELL, WHEN, MANIFESTING THE SECRET OF HIS AFFECTION FOR US, HE SAYS, EVEN AS I PLEASE ALL MEN IN ALL THINGS 1 CORINTHIANS 10:33. AND YET HE SAYS AGAIN, IF I YET PLEASED MEN, I SHOULD NOT BE THE SERVANT OF CHRIST GALATIANS 1:10. THUS PAUL PLEASES, AND PLEASES NOT; BECAUSE IN THAT HE DESIRES TO PLEASE HE SEEKS THAT NOT HE HIMSELF SHOULD PLEASE MEN, BUT TRUTH THROUGH HIM.

CHAPTER 9
THAT THE RULER OUGHT TO BE CAREFUL TO UNDERSTAND HOW COMMONLY VICES PASS THEMSELVES OFF AS VIRTUES.

THE RULER ALSO OUGHT TO UNDERSTAND HOW COMMONLY VICES PASS THEMSELVES OFF AS VIRTUES. FOR OFTEN NIGGARDLINESS PALLIATES ITSELF UNDER THE NAME OF FRUGALITY, AND ON THE OTHER HAND PRODIGALITY HIDES ITSELF UNDER THE APPELLATION OF LIBERALITY. OFTEN INORDINATE LAXITY IS BELIEVED TO BE LOVING-KINDNESS, AND UNBRIDLED WRATH IS ACCOUNTED THE VIRTUE OF SPIRITUAL ZEAL. OFTEN PRECIPITATE ACTION IS TAKEN FOR THE EFFICACY OF PROMPTNESS, AND TARDINESS FOR THE DELIBERATION OF SERIOUSNESS. WHENCE IT IS NECESSARY FOR THE RULER OF SOULS TO DISTINGUISH WITH VIGILANT CARE BETWEEN VIRTUES AND VICES, LEST EITHER NIGGARDLINESS GET POSSESSION OF HIS HEART WHILE HE EXULTS IN SEEMING FRUGAL IN EXPENDITURE; OR, WHILE ANYTHING IS PRODIGALLY WASTED, HE GLORY IN BEING AS IT WERE COMPASSIONATELY LIBERAL; OR IN REMITTING WHAT HE OUGHT TO HAVE SMITTEN HE DRAW ON THOSE THAT ARE UNDER HIM TO ETERNAL PUNISHMENT; OR IN MERCILESSLY SMITING AN OFFENSE HE HIMSELF OFFEND MORE GRIEVOUSLY; OR BY IMMATURELY ANTICIPATING MAR WHAT MIGHT HAVE BEEN DONE PROPERLY AND GRAVELY; OR BY PUTTING OFF THE MERIT OF A GOOD ACTION CHANGE IT TO SOMETHING WORSE.

CHAPTER 10
WHAT THE RULER'S DISCRIMINATION SHOULD BE BETWEEN CORRECTION AND CONNIVANCE, BETWEEN FERVOUR AND GENTLENESS.

IT SHOULD BE KNOWN TOO THAT THE VICES OF SUBJECTS OUGHT SOMETIMES TO BE PRUDENTLY CONNIVED AT, BUT INDICATED IN THAT THEY ARE CONNIVED AT; THAT THINGS, EVEN THOUGH OPENLY KNOWN, OUGHT SOMETIMES TO BE SEASONABLY TOLERATED, BUT SOMETIMES, THOUGH HIDDEN, BE CLOSELY INVESTIGATED; THAT THEY OUGHT SOMETIMES TO BE GENTLY REPROVED, BUT SOMETIMES VEHEMENTLY CENSURED. FOR, INDEED, SOME THINGS, AS WE HAVE SAID, OUGHT TO BE PRUDENTLY CONNIVED AT, BUT INDICATED IN THAT THEY ARE CONNIVED AT, SO THAT, WHEN THE DELINQUENT IS AWARE THAT HE IS DISCOVERED AND BORNE WITH, HE MAY BLUSH TO AUGMENT THOSE FAULTS WHICH HE CONSIDERS IN HIMSELF ARE TOLERATED IN SILENCE, AND MAY PUNISH HIMSELF IN HIS OWN JUDGMENT AS BEING ONE WHOM THE PATIENCE OF HIS RULER IN HIS OWN MIND MERCIFULLY EXCUSES. BY SUCH CONNIVANCE THE LORD WELL REPROVES JUDAH, WHEN HE SAYS THROUGH THE PROPHET, YOU HAVE LIED, AND HAST NOT REMEMBERED ME, NOR LAID IT TO YOUR HEART, BECAUSE I HAVE HELD MY PEACE AND BEEN AS ONE THAT SAW NOT ISAIAH 57:11. THUS HE BOTH CONNIVED AT FAULTS AND MADE THEM KNOWN, SINCE HE BOTH HELD HIS PEACE AGAINST THE SINNER, AND NEVERTHELESS DECLARED THIS VERY THING, THAT HE HAD HELD HIS PEACE. BUT SOME THINGS, EVEN THOUGH OPENLY KNOWN, OUGHT TO BE SEASONABLY TOLERATED; THAT IS, WHEN CIRCUMSTANCES AFFORD NO SUITABLE OPPORTUNITY FOR OPENLY CORRECTING THEM. FOR SORES BY BEING UNSEASONABLY CUT ARE THE WORSE ENFLAMED AND, IF MEDICAMENTS SUIT NOT THE TIME, IT IS UNDOUBTEDLY EVIDENT THAT THEY LOSE THEIR MEDICINAL FUNCTION. BUT, WHILE A FITTING TIME FOR THE CORRECTION OF SUBORDINATES IS BEING SOUGHT, THE PATIENCE OF THE PRELATE IS EXERCISED UNDER THE VERY WEIGHT OF THEIR OFFENSES. WHENCE IT IS WELL SAID BY THE PSALMIST, SINNERS HAVE BUILT UPON MY BACK PSALM 128:3. FOR ON THE BACK WE SUPPORT BURDENS; AND THEREFORE HE COMPLAINS THAT SINNERS HAD BUILT UPON HIS BACK, AS IF TO SAY PLAINLY, THOSE WHOM I AM UNABLE TO CORRECT I CARRY AS A BURDEN LAID UPON ME.

SOME HIDDEN THINGS, HOWEVER, OUGHT TO BE CLOSELY INVESTIGATED, THAT, BY THE BREAKING OUT OF CERTAIN SYMPTOMS, THE RULER MAY DISCOVER ALL THAT LIES CLOSELY HIDDEN IN THE MINDS OF HIS SUBORDINATES, AND, BY REPROOF INTERVENING AT THE NICK OF TIME, FROM VERY SMALL THINGS BECOME AWARE OF GREATER ONES. WHENCE IT IS RIGHTLY SAID

TO EZEKIEL, SON OF MAN, DIG IN THE WALL EZEKIEL 8:8; WHERE THE SAID PROPHET PRESENTLY ADDS, AND WHEN I HAD DUG IN THE WALL, THERE APPEARED ONE DOOR. AND HE SAID TO ME, GO IN, AND SEE THE WICKED ABOMINATIONS THAT THEY DO HERE. SO I WENT IN AND SAW; AND BEHOLD EVERY SIMILITUDE OF CREEPING THINGS, AND ABOMINATION OF BEASTS, AND ALL THE IDOLS OF THE HOUSE OF ISRAEL, WERE PORTRAYED UPON THE WALL (IBID. 9, 10). NOW BY EZEKIEL ARE PERSONIFIED MEN IN AUTHORITY; BY THE WALL IS SIGNIFIED THE HARDNESS OF THEIR SUBORDINATES. AND WHAT IS DIGGING IN A WALL BUT OPENING THE HARDNESS OF THE HEART BY SHARP INQUISITIONS? WHICH WALL WHEN HE HAD DUG INTO, THERE APPEARED A DOOR, BECAUSE WHEN HARDNESS OF HEART IS PIERCED EITHER BY CAREFUL QUESTIONINGS OR BY SEASONABLE REPROOFS, THERE IS SHOWN AS IT WERE A KIND OF DOOR, THROUGH WHICH MAY APPEAR THE INTERIOR OF THE THOUGHTS IN HIM WHO IS REPROVED. WHENCE ALSO IT FOLLOWS WELL IN THAT PLACE, GO IN AND SEE THE WICKED ABOMINATIONS THAT THEY DO HERE (IBID.). HE GOES IN, AS IT WERE, TO SEE THE ABOMINATIONS, WHO, BY EXAMINATION OF CERTAIN SYMPTOMS OUTWARDLY APPEARING, SO PENETRATES THE HEARTS OF HIS SUBORDINATES AS TO BECOME COGNIZANT OF ALL THEIR ILLICIT THOUGHTS. WHENCE ALSO HE ADDED, AND I WENT IN AND SAW; AND BEHOLD EVERY SIMILITUDE OF CREEPING THINGS, AND ABOMINATION OF BEASTS (IBID.). BY CREEPING THINGS THOUGHTS ALTOGETHER EARTHLY ARE SIGNIFIED; BUT BY BEASTS SUCH AS ARE INDEED A LITTLE LIFTED ABOVE THE EARTH, BUT STILL CRAVE THE REWARDS OF EARTHLY RECOMPENSE. FOR CREEPING THINGS CLEAVE TO THE EARTH WITH THE WHOLE BODY; BUT BEASTS ARE IN A LARGE PART OF THE BODY LIFTED ABOVE THE EARTH, YET ARE EVER INCLINED TO THE EARTH BY GULOSITY. THEREFORE THERE ARE CREEPING THINGS WITHIN THE WALL, WHEN THOUGHTS ARE REVOLVED IN THE MIND WHICH NEVER RISE ABOVE EARTHLY CRAVINGS. THERE ARE ALSO BEASTS WITHIN THE WALL, WHEN, THOUGH SOME JUST AND SOME HONOURABLE THOUGHTS ARE ENTERTAINED, THEY ARE STILL SUBSERVIENT TO APPETITE FOR TEMPORAL GAINS AND HONOUR, AND, THOUGH IN THEMSELVES INDEED LIFTED, AS ONE MAY SAY, ABOVE THE EARTH, STILL THROUGH DESIRE TO CURRY FAVOUR, AS THROUGH THE THROAT'S CRAVING, DEMEAN THEMSELVES TO WHAT IS LOWEST. WHENCE ALSO IT IS WELL ADDED, AND ALL THE IDOLS OF THE HOUSE OF ISRAEL WERE PORTRAYED UPON THE WALL EZEKIEL 8:10, INASMUCH AS IT IS WRITTEN, AND COVETOUSNESS, WHICH IS IDOLATRY COLOSSIANS 3:5. RIGHTLY THEREFORE AFTER BEASTS IDOLS ARE SPOKEN OF, BECAUSE SOME, THOUGH LIFTING THEMSELVES AS IT WERE ABOVE THE EARTH BY HONOURABLE ACTION, STILL LOWER THEMSELVES TO THE EARTH BY DISHONOURABLE AMBITION. AND IT IS WELL SAID, WERE PORTRAYED; SINCE, WHEN THE SHOWS OF EXTERNAL THINGS ARE DRAWN INTO ONE'S INNER SELF, WHATEVER IS MEDITATED ON UNDER IMAGINED IMAGES IS, AS IT WERE, PORTRAYED ON THE HEART. IT IS TO BE OBSERVED, THEREFORE, THAT FIRST A HOLE IN THE WALL, AND AFTERWARDS A DOOR, IS PERCEIVED, AND THAT THEN AT LENGTH THE HIDDEN ABOMINATION IS MADE APPARENT; BECAUSE, IN FACT, OF EVERY SINGLE SIN SIGNS ARE FIRST SEEN OUTWARDLY, AND AFTERWARDS A DOOR IS POINTED OUT FOR OPENING THE INIQUITY TO VIEW; AND THEN AT LENGTH EVERY EVIL THAT LIES HIDDEN WITHIN IS DISCLOSED.

SOME THINGS, HOWEVER, OUGHT TO BE GENTLY REPROVED: FOR, WHEN FAULT IS COMMITTED, NOT OF MALICE, BUT ONLY FROM IGNORANCE OR INFIRMITY, IT IS CERTAINLY NECESSARY THAT THE VERY CENSURE OF IT BE TEMPERED WITH GREAT MODERATION. FOR IT IS TRUE THAT ALL OF US, SO LONG AS WE SUBSIST IN THIS MORTAL FLESH, ARE SUBJECT TO THE INFIRMITIES OF OUR CORRUPTION. EVERY ONE, THEREFORE, OUGHT TO GATHER FROM HIMSELF HOW IT BEHOOVES HIM TO PITY ANOTHER'S WEAKNESS, LEST, IF HE BE TOO FERVENTLY HURRIED TO WORDS OF REPREHENSION AGAINST A NEIGHBOUR'S INFIRMITY, HE SHOULD SEEM TO BE FORGETFUL OF HIS OWN. WHENCE PAUL ADMONISHES WELL, WHEN HE SAYS, IF A MAN BE OVERTAKEN IN ANY FAULT, YOU WHICH ARE SPIRITUAL RESTORE SUCH AN ONE IN THE SPIRIT OF MEEKNESS, CONSIDERING YOURSELF, LEST YOU ALSO BE TEMPTED GALATIANS 6:1; AS IF TO SAY PLAINLY, WHEN WHAT YOU SEE OF THE INFIRMITY OF ANOTHER DISPLEASES YOU, CONSIDER WHAT YOU ARE; THAT SO THE SPIRIT MAY MODERATE ITSELF IN THE ZEAL OF REPREHENSION, WHILE FOR ITSELF ALSO IT FEARS WHAT IT REPREHENDS.

SOME THINGS, HOWEVER, OUGHT TO BE VEHEMENTLY REPROVED, THAT, WHEN A FAULT IS NOT RECOGNIZED BY HIM WHO HAS COMMITTED IT, HE MAY BE MADE SENSIBLE OF ITS GRAVITY FROM THE MOUTH OF THE REPROVER; AND THAT, WHEN ANY ONE SMOOTHS OVER TO HIMSELF THE EVIL THAT HE HAS PERPETRATED, HE MAY BE LED BY THE ASPERITY OF HIS CENSURER TO ENTERTAIN GRAVE FEARS OF ITS EFFECTS AGAINST HIMSELF. FOR INDEED IT IS THE DUTY OF A RULER TO SHOW BY THE VOICE OF PREACHING THE GLORY OF THE SUPERNAL COUNTRY, TO DISCLOSE WHAT GREAT TEMPTATIONS OF THE OLD ENEMY ARE LURKING IN THIS LIFE'S JOURNEY, AND TO CORRECT WITH GREAT ASPERITY OF ZEAL SUCH EVILS AMONG THOSE WHO ARE UNDER HIS SWAY AS OUGHT NOT TO BE GENTLY BORNE WITH; LEST, IN BEING TOO LITTLE INCENSED AGAINST FAULTS, OF ALL FAULTS HE BE HIMSELF HELD GUILTY. WHENCE IT IS WELL SAID TO EZEKIEL, TAKE UNTO YOU A TILE, AND YOU SHALL LAY IT BEFORE YOU, AND POURTRAY UPON IT THE CITY JERUSALEM EZEKIEL 4:1. AND IMMEDIATELY IT IS SUBJOINED, AND YOU SHALL LAY SIEGE AGAINST IT, AND BUILD FORTS, AND CAST A MOUNT, AND SET CAMPS AGAINST IT, AND SET BATTERING RAMS AGAINST IT ROUND ABOUT. AND TO HIM, FOR HIS OWN DEFENSE IT IS IMMEDIATELY SUBJOINED, AND DO THOU TAKE UNTO YOU AN IRON FRYING-PAN, AND YOU SHALL SET IT FOR A WALL OF IRON BETWEEN YOU AND THE CITY. FOR OF WHAT DOES THE PROPHET EZEKIEL BEAR THE SEMBLANCE BUT OF TEACHERS, IN THAT IT IS SAID TO HIM, TAKE UNTO YOU A TILE, AND YOU SHALL LAY IT BEFORE YOU, AND POURTRAY UPON IT THE CITY JERUSALEM?

FOR INDEED HOLY TEACHERS TAKE UNTO THEMSELVES A TILE, WHEN THEY LAY HOLD OF THE EARTHLY HEART OF HEARERS IN ORDER TO TEACH THEM: WHICH TILE IN TRUTH THEY LAY BEFORE THEMSELVES, BECAUSE THEY KEEP WATCH OVER IT WITH THE ENTIRE BENT OF THEIR MIND: ON WHICH TILE ALSO THEY ARE COMMANDED TO POURTRAY THE CITY JERUSALEM, BECAUSE THEY ARE AT THE UTMOST PAINS TO REPRESENT TO EARTHY HEARTS BY PREACHING A VISION OF SUPERNAL PEACE. BUT, BECAUSE THE GLORY OF THE HEAVENLY COUNTRY IS PERCEIVED IN VAIN, UNLESS IT BE KNOWN ALSO WHAT GREAT TEMPTATIONS OF THE CRAFTY ENEMY ASSAIL US HERE, IT IS FITLY SUBJOINED, AND YOU SHALL LAY SIEGE AGAINST IT, AND BUILD FORTS. FOR INDEED HOLY PREACHERS LAY SIEGE ABOUT THE TILE ON WHICH THE CITY JERUSALEM IS DELINEATED, WHEN TO A MIND THAT IS EARTHY BUT ALREADY SEEKING AFTER THE SUPERNAL COUNTRY THEY SHOW HOW GREAT AN OPPOSITION OF VICES IN THE TIME OF THIS LIFE IS ARRAYED AGAINST IT. FOR, WHEN IT IS SHOWN HOW EACH SEVERAL SIN BESETS US IN OUR ONWARD COURSE, IT IS AS THOUGH A SIEGE WERE LAID ROUND THE CITY JERUSALEM BY THE VOICE OF THE PREACHER. BUT, BECAUSE PREACHERS OUGHT NOT ONLY TO MAKE KNOWN HOW VICES ASSAIL US, BUT ALSO HOW WELL-GUARDED VIRTUES STRENGTHEN US, IT IS RIGHTLY SUBJOINED, AND YOU SHALL BUILD FORTS. FOR INDEED THE HOLY PREACHER BUILDS FORTS, WHEN HE SHOWS WHAT VIRTUES RESIST WHAT VICES. AND BECAUSE, AS VIRTUE INCREASES, THE WARS OF TEMPTATION ARE FOR THE MOST PART AUGMENTED, IT IS RIGHTLY FURTHER ADDED, AND YOU SHALL CAST A MOUNT, AND SET CAMPS AGAINST IT, AND SET BATTERING RAMS ROUND ABOUT. FOR, WHEN ANY PREACHER SETS FORTH THE MASS OF INCREASING TEMPTATION, HE CASTS A MOUNT. AND HE SETS CAMPS AGAINST JERUSALEM WHEN TO THE RIGHT INTENTION OF HIS HEARERS HE FORETELLS THE UNSURVEYED, AND AS IT WERE INCOMPREHENSIBLE, AMBUSCADES OF THE CUNNING ENEMY. AND HE SETS BATTERING-RAMS ROUND ABOUT, WHEN HE MAKES KNOWN THE DARTS OF TEMPTATION ENCOMPASSING US ON EVERY SIDE IN THIS LIFE, AND PIERCING THROUGH OUR WALL OF VIRTUES.

BUT ALTHOUGH THE RULER MAY NICELY INSINUATE ALL THESE THINGS, HE PROCURES NOT FOR HIMSELF LASTING ABSOLUTION, UNLESS HE GLOW WITH A SPIRIT OF JEALOUSY AGAINST THE DELINQUENCIES OF ALL AND EACH. WHENCE IN THAT PLACE IT IS FURTHER RIGHTLY SUBJOINED, AND DO THOU TAKE TO YOU AN IRON FRYING-PAN, AND YOU SHALL SET IT FOR A WALL OF IRON BETWEEN YOU AND THE CITY. FOR BY THE FRYING-PAN IS DENOTED A FRYING OF THE MIND, AND BY IRON THE HARDNESS OF REPROOF.

BUT WHAT MORE FIERCELY FRIES AND EXCRUCIATES THE TEACHER'S MIND THAN ZEAL FOR GOD? HENCE PAUL WAS BEING BURNT WITH THE FRYING OF THIS FRYING-PAN WHEN HE SAID, WHO IS MADE WEAK, AND I AM NOT MADE WEAK? WHO IS OFFENDED, AND I BURN NOT? 2 CORINTHIANS 11:29. AND, BECAUSE WHOSOEVER IS INFLAMED WITH ZEAL FOR GOD IS PROTECTED BY A GUARD CONTINUALLY, LEST HE SHOULD DESERVE TO BE CONDEMNED FOR NEGLIGENCE, IT IS RIGHTLY SAID, YOU SHALL SET IT FOR A WALL OF IRON BETWEEN YOU AND THE CITY. FOR AN IRON FRYING-PAN IS SET FOR A WALL OF IRON BETWEEN THE PROPHET AND THE CITY, BECAUSE, WHEN RULERS ALREADY EXHIBIT STRONG ZEAL, THEY KEEP THE SAME ZEAL AS A STRONG DEFENSE AFTERWARDS BETWEEN THEMSELVES AND THEIR HEARERS, LEST THEY SHOULD BE DESTITUTE THEN OF THE POWER TO PUNISH FROM HAVING BEEN PREVIOUSLY REMISS IN REPROVING.

BUT MEANWHILE IT IS TO BE BORNE IN MIND THAT, WHILE THE MIND OF THE TEACHER EXASPERATES ITSELF FOR REBUKE, IT IS VERY DIFFICULT FOR HIM TO AVOID BREAKING OUT INTO SAYING SOMETHING THAT HE OUGHT NOT TO SAY. AND FOR THE MOST PART IT HAPPENS THAT, WHEN THE FAULTS OF SUBORDINATES ARE REPREHENDED WITH SEVERE INVECTIVE, THE TONGUE OF THE MASTER IS BETRAYED INTO EXCESS OF LANGUAGE. AND, WHEN REBUKE IS IMMODERATELY HOT, THE HEARTS OF THE DELINQUENTS ARE DEPRESSED TO DESPAIR. WHEREFORE IT IS NECESSARY FOR THE EXASPERATED RULER, WHEN HE CONSIDERS THAT HE HAS WOUNDED MORE THAN HE SHOULD HAVE DONE THE FEELINGS OF HIS SUBORDINATES, TO HAVE RECOURSE IN HIS OWN MIND TO PENITENCE, SO AS BY LAMENTATIONS TO OBTAIN PARDON IN THE SIGHT OF THE TRUTH; AND EVEN FOR THIS CAUSE, THAT IT IS THROUGH THE ARDOUR OF HIS ZEAL FOR IT THAT HE SINS. THIS IS WHAT THE LORD IN A FIGURE ENJOINS THROUGH MOSES, SAYING, IF A MAN GO IN SIMPLICITY OF HEART WITH HIS FRIEND INTO THE WOOD TO HEW WOOD, AND THE WOOD OF THE AXE FLY FROM HIS HAND, AND THE IRON SLIP FROM THE HANDLE AND SMITE HIS FRIEND AND SLAY HIM, HE SHALL FLEE UNTO ONE OF THE AFORESAID CITIES AND LIVE; LEST HAPLY THE NEXT OF KIN TO HIM WHOSE BLOOD HAS BEEN SHED, WHILE HIS HEART IS HOT, PURSUE HIM, AND OVERTAKE HIM, AND SMITE HIM MORTALLY DEUTERONOMY 19:4-5. FOR INDEED WE GO WITH A FRIEND INTO THE WOOD AS OFTEN AS WE BETAKE OURSELVES TO LOOK INTO THE DELINQUENCIES OF SUBORDINATES. AND WE HEW WOOD IN SIMPLICITY OF HEART, WHEN WITH PIOUS INTENTION WE CUT OFF THE VICES OF DELINQUENTS. BUT THE AXE FLIES FROM THE HAND, WHEN REBUKE IS DRAWN ON TO ASPERITY MORE THAN NEED REQUIRES. AND THE IRON LEAPS FROM THE HANDLE, WHEN OUT OF REPROOF ISSUES SPEECH TOO HARD. AND HE SMITES AND SLAYS HIS FRIEND, BECAUSE OVERSTRAINED CONTUMELY CUTS HIM OFF FROM THE SPIRIT OF LOVE. FOR THE MIND OF ONE WHO IS REPROVED SUDDENLY BREAKS OUT INTO HATRED, IF IMMODERATE REPROOF CHARGES IT BEYOND ITS DUE. BUT HE WHO SMITES WOOD INCAUTIOUSLY AND DESTROYS HIS NEIGHBOUR MUST NEEDS FLY TO THREE CITIES, THAT IN ONE OF THEM HE MAY LIVE PROTECTED; SINCE IF, BETAKING HIMSELF TO THE LAMENTS OF PENITENCE, HE IS HIDDEN UNDER HOPE AND CHARITY IN SACRAMENTAL UNITY, HE IS NOT HELD GUILTY OF THE PERPETRATED HOMICIDE. AND HIM THE NEXT OF KIN TO THE SLAIN MAN DOES NOT KILL, EVEN WHEN HE FINDS HIM; BECAUSE, WHEN THE STRICT JUDGE COMES, WHO HAS JOINED HIMSELF TO US BY SHARING IN OUR NATURE, WITHOUT DOUBT HE REQUIRES NOT THE PENALTY OF HIS FAULT FROM HIM WHOM FAITH, HOPE AND CHARITY HIDE UNDER THE SHELTER OF HIS PARDON.

CHAPTER 11
HOW INTENT THE RULER OUGHT TO BE ON MEDITATIONS IN THE SACRED LAW.

BUT ALL THIS IS DULY EXECUTED BY A RULER, IF, INSPIRED BY THE SPIRIT OF HEAVENLY FEAR AND LOVE, HE MEDITATE DAILY ON THE PRECEPTS OF SACRED WRIT, THAT THE WORDS OF DIVINE ADMONITION MAY RESTORE IN HIM THE POWER OF SOLICITUDE AND OF PROVIDENT CIRCUMSPECTION WITH REGARD TO THE CELESTIAL LIFE, WHICH FAMILIAR INTERCOURSE WITH MEN CONTINUALLY DESTROYS; AND THAT ONE WHO IS DRAWN TO OLDNESS OF LIFE BY SECULAR SOCIETY MAY BY THE ASPIRATION OF COMPUNCTION BE EVER RENEWED TO LOVE OF THE SPIRITUAL COUNTRY. FOR THE HEART RUNS GREATLY TO WASTE IN THE MIDST OF HUMAN TALK; AND, SINCE IT IS UNDOUBTEDLY EVIDENT THAT, WHEN DRIVEN BY THE TUMULTS OF EXTERNAL OCCUPATIONS, IT LOSES ITS BALANCE AND FALLS, ONE OUGHT INCESSANTLY TO TAKE CARE THAT THROUGH KEEN PURSUIT OF INSTRUCTION IT MAY RISE AGAIN. FOR HENCE IT IS THAT PAUL ADMONISHES HIS DISCIPLE WHO HAD BEEN PUT OVER THE FLOCK, SAYING, TILL I COME, GIVE ATTENDANCE TO READING 1 TIMOTHY 4:13. HENCE DAVID SAYS, HOW HAVE I LOVED YOUR LAW, O LORD! IT IS MY MEDITATION ALL THE DAY PSALM 109:97. HENCE THE LORD COMMANDED MOSES CONCERNING THE CARRYING OF THE ARK, SAYING. YOU SHALL MAKE FOUR RINGS OF GOLD, WHICH YOU SHALL PUT IN THE FOUR CORNERS OF THE ARK, AND YOU SHALL MAKE STAVES OF SHITTIM-WOOD, AND OVERLAY THEM WITH GOLD, AND SHALL PUT THEM THROUGH THE RINGS WHICH ARE BY THE SIDES OF THE ARK, THAT IT MAY BE BORNE WITH THEM, AND THEY SHALL ALWAYS BE IN THE RINGS, NOR SHALL THEY EVER BE DRAWN OUT FROM THEM EXODUS 25:12, SEQ.. WHAT BUT THE HOLY CHURCH IS FIGURED BY THE ARK? TO WHICH FOUR RINGS OF GOLD IN THE FOUR CORNERS ARE ORDERED TO BE ADJOINED, BECAUSE, IN THAT IT IS THUS EXTENDED TOWARDS THE FOUR QUARTERS OF THE GLOBE, IT IS DECLARED UNDOUBTEDLY TO BE EQUIPPED FOR JOURNEYING WITH THE FOUR BOOKS OF THE HOLY GOSPEL. AND STAVES OF SHITTIM-WOOD ARE MADE, AND ARE PUT THROUGH THE SAME RINGS FOR CARRYING, BECAUSE STRONG AND PERSEVERING TEACHERS, AS INCORRUPTIBLE PIECES OF TIMBER, ARE TO BE SOUGHT FOR, WHO BY CLEAVING EVER TO INSTRUCTION OUT OF THE SACRED VOLUMES MAY DECLARE THE UNITY OF THE HOLY CHURCH, AND, AS IT WERE, CARRY THE ARK BY BEING LET INTO ITS RINGS. FOR INDEED TO CARRY THE ARK BY MEANS OF STAVES IS THROUGH PREACHING TO BRING THE HOLY CHURCH BEFORE THE RUDE MINDS OF UNBELIEVERS BY MEANS OF GOOD TEACHERS. AND THESE ARE ALSO ORDERED TO BE OVERLAID WITH GOLD, THAT, WHILE THEY ARE RESONANT TO OTHERS IN DISCOURSE, THEY MAY ALSO THEMSELVES GLITTER IN THE SPLENDOUR OF THEIR LIVES. OF WHOM IT IS FURTHER FITLY ADDED, THEY SHALL ALWAYS BE IN THE RINGS, NOR SHALL THEY EVER BE DRAWN OUT FROM THEM; BECAUSE IT IS SURELY NECESSARY THAT THOSE WHO ATTEND UPON THE OFFICE OF PREACHING SHOULD NOT RECEDE FROM THE STUDY OF SACRED LORE. FOR TO THIS END IT IS THAT THE STAVES ARE ORDERED TO BE ALWAYS IN THE RINGS, THAT, WHEN OCCASION REQUIRES THE ARK TO BE CARRIED, NO TARDINESS IN CARRYING MAY ARISE FROM THE STAVES HAVING TO BE PUT IN; BECAUSE, THAT IS TO SAY, WHEN A PASTOR IS ENQUIRED OF BY HIS SUBORDINATES ON ANY SPIRITUAL MATTER, IT IS EXCEEDINGLY IGNOMINIOUS, SHOULD HE THEN GO ABOUT TO LEARN, WHEN HE OUGHT TO SOLVE THE QUESTION. BUT LET THE STAVES REMAIN EVER IN THE RINGS, THAT TEACHERS, EVER MEDITATING IN THEIR OWN HEARTS THE WORDS OF SACRED WRIT, MAY LIFT WITHOUT DELAY THE ARK OF THE COVENANT; AS WILL BE THE CASE IF THEY TEACH AT ONCE WHATEVER IS REQUIRED. HENCE THE FIRST PASTOR OF THE CHURCH WELL ADMONISHES ALL OTHER PASTORS SAYING, BE READY ALWAYS TO GIVE AN ANSWER TO EVERY MAN THAT ASKS YOU A REASON OF THE HOPE THAT IS IN YOU 1 PETER 3:15: AS THOUGH HE SHOULD SAY PLAINLY, THAT NO DELAY MAY HINDER THE CARRYING OF THE ARK, LET THE STAVES NEVER BE WITHDRAWN FROM THE RINGS.

BOOK III

PROLOGUE.
SINCE, THEN, WE HAVE SHOWN WHAT MANNER OF MAN THE PASTOR OUGHT TO BE, LET US NOW SET FORTH

AFTER WHAT MANNER HE SHOULD TEACH. FOR, AS LONG BEFORE US GREGORY NAZIANZEN OF REVEREND MEMORY HAS TAUGHT, ONE AND THE SAME EXHORTATION DOES NOT SUIT ALL, INASMUCH AS NEITHER ARE ALL BOUND TOGETHER BY SIMILARITY OF CHARACTER. FOR THE THINGS THAT PROFIT SOME OFTEN HURT OTHERS; SEEING THAT ALSO FOR THE MOST PART HERBS WHICH NOURISH SOME ANIMALS ARE FATAL TO OTHERS; AND THE GENTLE HISSING THAT QUIETS HORSES INCITES WHELPS; AND THE MEDICINE WHICH ABATES ONE DISEASE AGGRAVATES ANOTHER; AND THE BREAD WHICH INVIGORATES THE LIFE OF THE STRONG KILLS LITTLE CHILDREN. THEREFORE ACCORDING TO THE QUALITY OF THE HEARERS OUGHT THE DISCOURSE OF TEACHERS TO BE FASHIONED, SO AS TO SUIT ALL AND EACH FOR THEIR SEVERAL NEEDS, AND YET NEVER DEVIATE FROM THE ART OF COMMON EDIFICATION. FOR WHAT ARE THE INTENT MINDS OF HEARERS BUT, SO TO SPEAK, A KIND OF TIGHT TENSIONS OF STRINGS IN A HARP, WHICH THE SKILFUL PLAYER, THAT HE MAY PRODUCE A TUNE NOT AT VARIANCE WITH ITSELF, STRIKES VARIOUSLY? AND FOR THIS REASON THE STRINGS RENDER BACK A CONSONANT MODULATION, THAT THEY ARE STRUCK INDEED WITH ONE QUILL, BUT NOT WITH ONE KIND OF STROKE. WHENCE EVERY TEACHER ALSO, THAT HE MAY EDIFY ALL IN THE ONE VIRTUE OF CHARITY, OUGHT TO TOUCH THE HEARTS OF HIS HEARERS OUT OF ONE DOCTRINE, BUT NOT WITH ONE AND THE SAME EXHORTATION.

CHAPTER 1
WHAT DIVERSITY THERE OUGHT TO BE IN THE ART OF PREACHING.

DIFFERENTLY TO BE ADMONISHED ARE THESE THAT FOLLOW:

MEN AND WOMEN.
THE POOR AND THE RICH.
THE JOYFUL AND THE SAD.
PRELATES AND SUBORDINATES.
SERVANTS AND MASTERS.
THE WISE OF THIS WORLD AND THE DULL.
THE IMPUDENT AND THE BASHFUL.
THE FORWARD AND THE FAINTHEARTED.
THE IMPATIENT AND THE PATIENT.
THE KINDLY DISPOSED AND THE ENVIOUS.
THE SIMPLE AND THE INSINCERE.
THE WHOLE AND THE SICK.
THOSE WHO FEAR SCOURGES, AND THEREFORE LIVE INNOCENTLY; AND THOSE WHO HAVE GROWN SO HARD IN INIQUITY AS NOT TO BE CORRECTED EVEN BY SCOURGES.
THE TOO SILENT, AND THOSE WHO SPEND TIME IN MUCH SPEAKING.
THE SLOTHFUL AND THE HASTY.
THE MEEK AND THE PASSIONATE.
THE HUMBLE AND THE HAUGHTY.
THE OBSTINATE AND THE FICKLE.
THE GLUTTONOUS AND THE ABSTINENT.
THOSE WHO MERCIFULLY GIVE OF THEIR OWN, AND THOSE WHO WOULD FAIN SEIZE WHAT BELONGS TO OTHERS.
THOSE WHO NEITHER SEIZE THE THINGS OF OTHERS NOR ARE BOUNTIFUL WITH THEIR OWN; AND THOSE WHO BOTH GIVE AWAY THE THINGS THEY HAVE, AND YET CEASE NOT TO SEIZE THE THINGS OF OTHERS.
THOSE THAT ARE AT VARIANCE, AND THOSE THAT ARE AT PEACE.
LOVERS OF STRIFES AND PEACEMAKERS.
THOSE THAT UNDERSTAND NOT ARIGHT THE WORDS OF SACRED LAW; AND THOSE WHO UNDERSTAND THEM INDEED ARIGHT, BUT SPEAK THEM WITHOUT HUMILITY.
THOSE WHO, THOUGH ABLE TO PREACH WORTHILY, ARE AFRAID THROUGH EXCESSIVE HUMILITY; AND THOSE WHOM IMPERFECTION OR AGE DEBARS FROM PREACHING, AND YET RASHNESS IMPELS TO IT.
THOSE WHO PROSPER IN WHAT THEY DESIRE IN TEMPORAL MATTERS; AND THOSE WHO COVET INDEED THE THINGS THAT ARE OF THE WORLD, AND YET ARE WEARIED WITH THE TOILS OF ADVERSITY.
THOSE WHO ARE BOUND BY WEDLOCK, AND THOSE WHO ARE FREE FROM THE TIES OF WEDLOCK.
THOSE WHO HAVE HAD EXPERIENCE OF CARNAL INTERCOURSE, AND THOSE WHO ARE IGNORANT OF IT.
THOSE WHO DEPLORE SINS OF DEED, AND THOSE WHO DEPLORE SINS OF THOUGHT.
THOSE WHO BEWAIL MISDEEDS, YET FORSAKE THEM NOT; AND THOSE WHO FORSAKE THEM, YET BEWAIL THEM NOT.
THOSE WHO EVEN PRAISE THE UNLAWFUL THINGS THEY DO; AND THOSE WHO CENSURE WHAT IS WRONG, YET AVOID IT NOT.
THOSE WHO ARE OVERCOME BY SUDDEN PASSION, AND THOSE WHO ARE BOUND IN GUILT OF SET PURPOSE.
THOSE WHO, THOUGH THEIR UNLAWFUL DEEDS ARE TRIVIAL, YET DO THEM FREQUENTLY; AND THOSE WHO KEEP THEMSELVES FROM SMALL SINS, BUT ARE OCCASIONALLY WHELMED IN GRAVER ONES.
THOSE WHO DO NOT EVEN BEGIN WHAT IS GOOD, AND THOSE WHO FAIL ENTIRELY TO COMPLETE THE GOOD BEGUN.
THOSE WHO DO EVIL SECRETLY AND GOOD PUBLICLY; AND THOSE WHO CONCEAL THE GOOD THEY DO, AND YET IN SOME THINGS DONE PUBLICLY ALLOW EVIL TO BE THOUGHT OF THEM.
BUT OF WHAT PROFIT IS IT FOR US TO RUN THROUGH ALL THESE THINGS COLLECTED TOGETHER IN A LIST, UNLESS WE ALSO SET FORTH, WITH ALL POSSIBLE BREVITY, THE MODES OF ADMONITION FOR EACH?

(ADMONITION 1.) DIFFERENTLY, THEN, TO BE ADMONISHED ARE MEN AND WOMEN; BECAUSE ON THE FORMER HEAVIER INJUNCTIONS, ON THE LATTER LIGHTER ARE TO BE LAID, THAT THOSE MAY BE EXERCISED BY GREAT THINGS, BUT THESE WINNINGLY CONVERTED BY LIGHT ONES.

(ADMONITION 2.) DIFFERENTLY TO BE ADMONISHED ARE YOUNG MEN AND OLD; BECAUSE FOR THE MOST PART SEVERITY OF ADMONITION DIRECTS THE FORMER TO IMPROVEMENT, WHILE KIND REMONSTRANCE DISPOSES THE LATTER TO BETTER DEEDS. FOR IT IS WRITTEN, REBUKE NOT AN ELDER, BUT ENTREAT HIM AS A FATHER 1 TIMOTHY 5:1.

CHAPTER 2
HOW THE POOR AND THE RICH SHOULD BE ADMONISHED.

(ADMONITION 3.) DIFFERENTLY TO BE ADMONISHED ARE THE POOR AND THE RICH: FOR TO THE FORMER WE OUGHT TO OFFER THE SOLACE OF COMFORT AGAINST TRIBULATION, BUT IN THE LATTER TO INDUCE FEAR AS AGAINST ELATION. FOR TO THE POOR ONE IT IS SAID BY THE LORD THROUGH THE PROPHET, FEAR NOT, FOR YOU SHALL NOT BE CONFOUNDED ISAIAH 54:4. AND NOT LONG AFTER, SOOTHING HER, HE SAYS, O YOU POOR LITTLE ONE, TOSSED WITH TEMPEST ISAIAH 54:11. AND AGAIN HE COMFORTS HER, SAYING, I HAVE CHOSEN YOU IN THE FURNACE OF POVERTY ISAIAH 48:10. BUT, ON THE OTHER HAND, PAUL SAYS TO HIS DISCIPLE CONCERNING THE RICH, CHARGE THE RICH OF THIS WORLD, THAT THEY BE NOT HIGH-MINDED NOR TRUST IN THE UNCERTAINTY OF THEIR RICHES 1 TIMOTHY 6:17; WHERE IT IS TO BE PARTICULARLY NOTED THAT THE TEACHER OF HUMILITY IN MAKING MENTION OF THE RICH, SAYS NOT ENTREAT, BUT CHARGE; BECAUSE, THOUGH PITY IS TO BE BESTOWED ON INFIRMITY, YET TO ELATION NO HONOUR IS DUE. TO SUCH, THEREFORE, THE RIGHT THING THAT IS SAID IS THE MORE RIGHTLY COMMANDED, ACCORDING AS THEY ARE PUFFED UP WITH LOFTINESS OF THOUGHT IN TRANSITORY THINGS. OF THEM THE LORD SAYS IN THE GOSPEL, WOE UNTO YOU THAT ARE RICH, WHICH HAVE YOUR CONSOLATION LUKE 6:24. FOR, SINCE THEY KNOW NOT WHAT ETERNAL JOYS ARE, THEY ARE CONSOLED OUT OF THE ABUNDANCE OF THE PRESENT LIFE. THEREFORE CONSOLATION IS TO BE OFFERED TO THOSE WHO ARE TRIED IN THE FURNACE OF POVERTY; AND FEAR IS TO BE INDUCED IN THOSE WHOM THE CONSOLATION OF TEMPORAL GLORY LIFTS UP; THAT BOTH THOSE MAY LEARN THAT THEY POSSESS RICHES WHICH THEY SEE NOT, AND THESE BECOME AWARE THAT THEY CAN BY NO MEANS KEEP THE RICHES THAT THEY SEE. YET FOR THE MOST PART THE CHARACTER OF PERSONS CHANGES THE ORDER IN WHICH THEY STAND; SO THAT THE RICH MAN MAY BE HUMBLE AND THE POOR MAN PROUD. HENCE THE TONGUE OF THE PREACHER OUGHT SOON TO BE ADAPTED TO THE LIFE OF THE HEARER, SO AS TO SMITE ELATION IN A POOR MAN ALL THE MORE SHARPLY AS NOT EVEN THE POVERTY THAT HAS COME UPON HIM BRINGS IT DOWN, AND TO CHEER ALL THE MORE GENTLY THE HUMILITY OF THE RICH AS EVEN THE ABUNDANCE WHICH ELEVATES THEM DOES NOT ELATE THEM.

SOMETIMES, HOWEVER, EVEN A PROUD RICH MAN IS TO BE PROPITIATED BY BLANDISHMENT IN EXHORTATION, SINCE HARD SORES ALSO ARE USUALLY SOFTENED BY SOOTHING FOMENTATIONS, AND THE RAGE OF THE INSANE IS OFTEN RESTORED TO HEALTH BY THE BLAND WORDS OF THE PHYSICIAN, AND, WHEN THEY ARE PLEASANTLY HUMOURED, THE DISEASE OF THEIR INSANITY IS MITIGATED. FOR NEITHER IS THIS TO BE LIGHTLY REGARDED, THAT, WHEN AN ADVERSE SPIRIT ENTERED INTO SAUL, DAVID TOOK HIS HARP AND ASSUAGED HIS MADNESS 1 SAMUEL 18:10. FOR WHAT IS INTIMATED BY SAUL BUT THE ELATION OF MEN IN POWER, AND WHAT BY DAVID BUT THE HUMBLE LIFE OF THE HOLY? WHEN, THEN, SAUL IS SEIZED BY THE UNCLEAN SPIRIT, HIS MADNESS IS APPEASED BY DAVID'S SINGING; SINCE, WHEN THE SENSES OF MEN IN POWER ARE TURNED TO FRENZY BY ELATION, IT IS MEET THAT THEY SHOULD BE RECALLED TO A HEALTHY STATE BY THE CALMNESS OF OUR SPEECH, AS BY THE SWEETNESS OF A HARP. BUT SOMETIMES, WHEN THE POWERFUL OF THIS WORLD ARE TAKEN TO TASK, THEY ARE FIRST TO BE SEARCHED BY CERTAIN SIMILITUDES, AS ON A MATTER NOT CONCERNING THEM; AND, WHEN THEY HAVE PRONOUNCED A RIGHT SENTENCE AS AGAINST ANOTHER MAN, THEN IN FITTING WAYS THEY ARE TO BE SMITTEN WITH REGARD TO THEIR OWN GUILT; SO THAT THE MIND PUFFED UP WITH TEMPORAL POWER MAY IN NO WISE LIFT ITSELF UP AGAINST THE REPROVER, HAVING BY ITS OWN JUDGMENT TRODDEN ON THE NECK OF PRIDE, AND MAY NOT TRY TO DEFEND ITSELF, BEING BOUND BY THE SENTENCE OF ITS OWN MOUTH. FOR HENCE IT WAS THAT NATHAN THE PROPHET, HAVING COME TO TAKE THE KING TO TASK, ASKED HIS JUDGMENT AS IF CONCERNING THE CAUSE OF A POOR MAN AGAINST A RICH ONE 2 SAMUEL 12:4-5 SEQ., THAT THE KING MIGHT FIRST PRONOUNCE SENTENCE, AND AFTERWARDS HEAR OF HIS OWN GUILT, TO THE END THAT HE MIGHT BY NO MEANS CONTRADICT THE RIGHTEOUS DOOM THAT HE HAD UTTERED AGAINST HIMSELF. THUS THE HOLY MAN, CONSIDERING BOTH THE SINNER AND THE KING, STUDIED IN A WONDERFUL ORDER FIRST TO BIND THE DARING CULPRIT BY CONFESSION, AND AFTERWARDS TO CUT HIM TO THE HEART BY REBUKE. HE CONCEALED FOR A WHILE WHOM HE AIMED AT, BUT SMOTE HIM SUDDENLY WHEN HE HAD HIM. FOR THE BLOW WOULD PERCHANCE HAVE FALLEN WITH LESS FORCE HAD HE PURPOSED TO SMITE THE SIN OPENLY FROM THE BEGINNING OF HIS DISCOURSE; BUT BY FIRST INTRODUCING THE SIMILITUDE HE SHARPENED THE REBUKE WHICH HE CONCEALED. HE HAD COME AS A PHYSICIAN TO A SICK MAN; HE SAW THAT THE SORE MUST BE CUT; BUT HE DOUBTED OF THE SICK MAN'S PATIENCE. THEREFORE HE HID THE MEDICINAL STEEL UNDER HIS ROBE, WHICH HE SUDDENLY DREW OUT AND PLUNGED INTO THE SORE, THAT THE PATIENT MIGHT FEEL THE CUTTING BLADE BEFORE HE SAW IT, LEST, SEEING IT FIRST, HE SHOULD REFUSE TO FEEL IT.

CHAPTER 3
HOW THE JOYFUL AND THE SAD ARE TO BE ADMONISHED.

ADMONITION4. DIFFERENTLY TO BE ADMONISHED ARE THE JOYFUL AND THE SAD. THAT IS, BEFORE THE JOYFUL ARE TO BE SET THE SAD THINGS THAT FOLLOW UPON PUNISHMENT; BUT BEFORE THE SAD THE PROMISED GLAD THINGS OF THE KINGDOM. LET THE JOYFUL LEARN BY THE ASPERITY OF THREATENINGS WHAT TO BE AFRAID OF: LET THE SAD BEAR WHAT JOYS OF REWARD THEY MAY LOOK FORWARD TO. FOR TO THE FORMER IT IS SAID, WOE UNTO YOU THAT LAUGH NOW! FOR YOU SHALL WEEP LUKE 6:25; BUT THE LATTER HEAR FROM THE TEACHING OF THE SAME MASTER, I WILL SEE YOU AGAIN, AND YOUR HEART SHALL REJOICE, AND YOUR JOY NO MAN SHALL TAKE FROM YOU JOHN 16:22. BUT SOME ARE NOT MADE JOYFUL OR SAD BY CIRCUMSTANCES, BUT ARE SO BY TEMPERAMENT. AND TO SUCH IT SHOULD BE INTIMATED THAT CERTAIN DEFECTS ARE CONNECTED WITH CERTAIN TEMPERAMENTS; THAT THE JOYFUL HAVE LECHERY CLOSE AT HAND, AND THE SAD WRATH. HENCE IT IS NECESSARY FOR EVERY ONE TO CONSIDER NOT ONLY WHAT HE SUFFERS FROM HIS PECULIAR TEMPERAMENT, BUT ALSO WHAT WORSE THING PRESSES ON HIM IN CONNECTION WITH IT; LEST, WHILE HE FIGHTS NOT AT ALL AGAINST THAT WHICH HE HAS, HE SUCCUMB ALSO TO THAT FROM WHICH HE SUPPOSES HIMSELF FREE.

CHAPTER 4
HOW SUBJECTS AND PRELATES ARE TO BE ADMONISHED.

(ADMONITION 5.) DIFFERENTLY TO BE ADMONISHED ARE SUBJECTS AND PRELATES: THE FORMER THAT SUBJECTION CRUSH THEM NOT, THE LATTER THAT SUPERIOR PLACE ELATE THEM NOT: THE FORMER THAT THEY FAIL NOT TO FULFIL WHAT IS COMMANDED THEM, THE LATTER THAT THEY COMMAND NOT MORE TO BE FULFILLED THAN IS JUST: THE FORMER THAT THEY SUBMIT HUMBLY, THE LATTER THAT THEY PRESIDE TEMPERATELY. FOR THIS, WHICH MAY BE UNDERSTOOD ALSO FIGURATIVELY, IS SAID TO THE FORMER, CHILDREN, OBEY YOUR PARENTS IN THE LORD: BUT TO THE LATTER IT IS ENJOINED, AND YOU, FATHERS, PROVOKE NOT YOUR CHILDREN TO WRATH COLOSSIANS 3:20-21. LET THE FORMER LEARN HOW TO ORDER THEIR INWARD THOUGHTS BEFORE THE EYES OF THE HIDDEN JUDGE; THE LATTER HOW ALSO TO THOSE THAT ARE COMMITTED TO THEM TO AFFORD OUTWARDLY EXAMPLES OF GOOD LIVING. FOR PRELATES OUGHT TO KNOW THAT, IF THEY EVER PERPETRATE WHAT IS WRONG, THEY ARE WORTHY OF AS MANY DEATHS AS THEY TRANSMIT EXAMPLES OF PERDITION TO THEIR SUBJECTS. WHEREFORE IT IS NECESSARY THAT THEY GUARD THEMSELVES SO MUCH THE MORE CAUTIOUSLY FROM SIN AS BY THE BAD THINGS THEY DO THEY DIE NOT ALONE, BUT ARE GUILTY OF THE SOULS OF OTHERS, WHICH BY THEIR BAD EXAMPLE THEY HAVE DESTROYED. WHEREFORE THE FORMER ARE TO BE ADMONISHED, LEST THEY SHOULD BE STRICTLY PUBLISHED, IF MERELY ON THEIR OWN ACCOUNT THEY SHOULD BE UNABLE TO STAND ACQUITTED; THE LATTER, LEST THEY SHOULD BE JUDGED FOR THE ERRORS OF THEIR SUBJECTS, EVEN THOUGH ON THEIR OWN ACCOUNT THEY FIND THEMSELVES SECURE. THOSE ARE TO BE ADMONISHED THAT THEY LIVE WITH ALL THE MORE ANXIETY ABOUT THEMSELVES AS THEY ARE NOT ENTANGLED BY CARE FOR OTHERS; BUT THESE THAT THEY ACCOMPLISH THEIR CHARGE OF OTHERS IN SUCH WISE AS NOT TO DESIST FROM CHARGE OF THEMSELVES, AND SO TO BE ARDENT IN ANXIETY ABOUT THEMSELVES AS NOT TO GROW SLUGGISH IN THE CUSTODY OF THOSE COMMITTED TO THEM. TO THE ONE, WHO IS AT LEISURE FOR HIS OWN CONCERNS, IT IS SAID, GO TO THE ANT, YOU SLUGGARD, AND CONSIDER HER WAYS, AND LEARN WISDOM PROVERBS 6:6: BUT THE OTHER IS TERRIBLY ADMONISHED, WHEN IT IS SAID, MY SON, IF YOU BE SURETY FOR YOUR FRIEND, YOU HAVE STRICKEN YOUR HAND WITH A STRANGER, AND ART SNARED WITH THE WORDS OF YOUR MOUTH, AND ART TAKEN WITH YOUR OWN SPEECHES PROVERBS 6:1. FOR TO BE SURETY FOR A FRIEND IS TO TAKE CHARGE OF THE SOUL OF ANOTHER ON THE SURETY OF ONE'S OWN BEHAVIOUR. WHENCE ALSO THE HAND IS STRICKEN WITH A STRANGER, BECAUSE THE MIND IS BOUND WITH THE CARE OF A RESPONSIBILITY WHICH BEFORE WAS NOT. BUT HE IS SNARED WITH THE WORDS OF HIS MOUTH, AND TAKEN WITH HIS OWN SPEECHES, BECAUSE, WHILE HE IS COMPELLED TO SPEAK GOOD THINGS TO THOSE WHO ARE COMMITTED TO HIM, HE MUST NEEDS HIMSELF IN THE FIRST PLACE OBSERVE THE THINGS THAT HE SPEAKS. HE IS THEREFORE SNARED WITH THE WORDS OF HIS MOUTH, BEING CONSTRAINED BY THE REQUIREMENT OF REASON NOT TO LET HIS LIFE BE RELAXED TO WHAT AGREES NOT WITH HIS TEACHING. HENCE BEFORE THE STRICT JUDGE HE IS COMPELLED TO ACCOMPLISH AS MUCH IN DEED AS IT IS PLAIN HE HAS ENJOINED ON OTHERS WITH HIS VOICE. THUS IN THE PASSAGE ABOVE CITED THIS EXHORTATION IS ALSO PRESENTLY ADDED, DO THEREFORE WHAT I SAY, MY SON, AND DELIVER YOURSELF, SEEING YOU HAVE FALLEN INTO THE HANDS OF YOUR NEIGHBOUR: RUN UP AND DOWN, HASTEN, AROUSE YOUR FRIEND; GIVE NOT SLEEP TO YOUR EYES, NOR LET YOUR EYELIDS SLUMBER PROVERBS 6:3. FOR WHOSOEVER IS PUT OVER OTHERS FOR AN EXAMPLE OF LIFE IS ADMONISHED NOT ONLY TO KEEP WATCH HIMSELF, BUT ALSO TO AROUSE HIS FRIEND. FOR IT IS NOT ENOUGH FOR HIM TO KEEP WATCH IN LIVING WELL, IF HE DO NOT ALSO SEVER HIM WHEN HE IS SET

OVER FROM THE TORPOR OF SIN. FOR IT IS WELL SAID, GIVE NOT SLEEP TO YOUR EYES, NOR LET YOUR EYELIDS SLUMBER PROVERBS 6:4. FOR INDEED TO GIVE SLEEP TO THE EYES IS TO CEASE FROM EARNESTNESS, SO AS TO NEGLECT ALTOGETHER THE CARE OF OUR SUBORDINATES. BUT THE EYELIDS SLUMBER WHEN OUR THOUGHTS, WEIGHED DOWN BY SLOTH, CONNIVE AT WHAT THEY KNOW OUGHT TO BE REPROVED IN SUBORDINATES. FOR TO BE FAST ASLEEP IS NEITHER TO KNOW NOR TO CORRECT THE DEEDS OF THOSE COMMITTED TO US. BUT TO KNOW WHAT THINGS ARE TO BE BLAMED, AND STILL THROUGH LAZINESS OF MIND NOT TO AMEND THEM BY MEET REBUKES, IS NOT TO SLEEP, BUT TO SLUMBER. YET THE EYE THROUGH SLUMBERING PASSES INTO THE DEEPEST SLEEP; SINCE FOR THE MOST PART, WHEN ONE WHO IS OVER OTHERS CUTS NOT OFF THE EVIL THAT HE KNOWS, HE COMES SOONER OR LATER, AS HIS NEGLIGENCE DESERVES, NOT EVEN TO KNOW WHAT IS DONE WRONG BY HIS SUBJECTS.

WHEREFORE THOSE WHO ARE OVER OTHERS ARE TO BE ADMONISHED, THAT THROUGH EARNESTNESS OF CIRCUMSPECTION THEY HAVE EYES WATCHFUL WITHIN AND ROUND ABOUT, AND STRIVE TO BECOME LIVING CREATURES OF HEAVEN EZEKIEL 1:18. FOR THE LIVING CREATURES OF HEAVEN ARE DESCRIBED AS FULL OF EYES ROUND ABOUT AND WITHIN REVELATION 4:6. AND SO IT IS MEET THAT THOSE WHO ARE OVER OTHERS SHOULD HAVE EYES WITHIN AND ROUND ABOUT, SO AS BOTH IN THEMSELVES TO STUDY TO PLEASE THE INWARD JUDGE, AND ALSO, AFFORDING OUTWARDLY EXAMPLES OF LIFE, TO DETECT THE THINGS THAT SHOULD BE CORRECTED IN OTHERS.

SUBJECTS ARE TO BE ADMONISHED THAT THEY JUDGE NOT RASHLY THE LIVES OF THEIR SUPERIORS, IF PERCHANCE THEY SEE THEM ACT BLAMABLY IN ANYTHING, LEST WHENCE THEY RIGHTLY FIND FAULT WITH EVIL THEY THENCE BE SUNK BY THE IMPULSE OF ELATION TO LOWER DEPTHS. THEY ARE TO BE ADMONISHED THAT, WHEN THEY CONSIDER THE FAULTS OF THEIR SUPERIORS, THEY GROW NOT TOO BOLD AGAINST THEM, BUT, IF ANY OF THEIR DEEDS ARE EXCEEDINGLY BAD, SO JUDGE OF THEM WITHIN THEMSELVES THAT, CONSTRAINED BY THE FEAR OF GOD, THEY STILL REFUSE NOT TO BEAR THE YOKE OF REVERENCE UNDER THEM. WHICH THING WE SHALL SHOW THE BETTER IF WE BRING FORWARD WHAT DAVID DID 1 SAMUEL 24:4 SEQ.. FOR WHEN SAUL THE PERSECUTOR HAD ENTERED INTO A CAVE TO EASE HIMSELF, DAVID, WHO HAD SO LONG SUFFERED UNDER HIS PERSECUTION, WAS WITHIN IT WITH HIS MEN. AND, WHEN HIS MEN INCITED HIM TO SMITE SAUL, HE CUT THEM SHORT WITH THE REPLY, THAT HE OUGHT NOT TO PUT FORTH HIS HAND AGAINST THE LORD'S ANOINTED. AND YET HE ROSE UNPERCEIVED, AND CUT OFF THE BORDER OF HIS ROBE. FOR WHAT IS SIGNIFIED BY SAUL BUT BAD RULERS, AND WHAT BY DAVID BUT GOOD SUBJECTS? SAUL'S EASING HIMSELF, THEN, MEANS RULERS EXTENDING THE WICKEDNESS CONCEIVED IN THEIR HEARTS TO WORKS OF WOEFUL STENCH, AND THEIR SHOWING THE NOISOME THOUGHTS WITHIN THEM BY CARRYING THEM OUT INTO DEEDS. YET HIM DAVID WAS AFRAID TO STRIKE, BECAUSE THE PIOUS MINDS OF SUBJECTS, WITHHOLDING THEMSELVES FROM THE WHOLE PLAGUE OF BACKBITING, SMITE THE LIFE OF THEIR SUPERIORS WITH NO SWORD OF THE TONGUE, EVEN WHEN THEY BLAME THEM FOR IMPERFECTION. AND WHEN THROUGH INFIRMITY THEY CAN SCARCE REFRAIN FROM SPEAKING, HOWEVER HUMBLY, OF SOME EXTREME AND OBVIOUS EVILS IN THEIR SUPERIORS, THEY CUT AS IT WERE SILENTLY THE BORDER OF THEIR ROBE; BECAUSE, TO WIT, WHEN, EVEN THOUGH HARMLESSLY AND SECRETLY, THEY DEROGATE FROM THE DIGNITY OF SUPERIORS, THEY DISFIGURE AS IT WERE THE GARMENT OF THE KING WHO IS SET OVER THEM; YET STILL THEY RETURN TO THEMSELVES, AND BLAME THEMSELVES MOST VEHEMENTLY FOR EVEN THE SLIGHTEST DEFAMATION IN SPEECH. HENCE IT IS ALSO WELL WRITTEN IN THAT PLACE, AFTERWARD DAVID'S HEART SMOTE HIM, BECAUSE HE HAD CUT OFF THE BORDER OF SAUL'S ROBE 1 SAMUEL 24:6. FOR INDEED THE DEEDS OF SUPERIORS ARE NOT TO BE SMITTEN WITH THE SWORD OF THE MOUTH, EVEN WHEN THEY ARE RIGHTLY JUDGED TO BE WORTHY OF BLAME. BUT IF EVER, EVEN IN THE LEAST, THE TONGUE SLIPS INTO CENSURE OF THEM, THE HEART MUST NEEDS BE DEPRESSED BY THE AFFLICTION OF PENITENCE, TO THE END THAT IT MAY RETURN TO ITSELF, AND, WHEN IT HAS OFFENDED AGAINST THE POWER SET OVER IT, MAY DREAD THE JUDGMENT AGAINST ITSELF OF HIM BY WHOM IT WAS SET OVER IT. FOR, WHEN WE OFFEND AGAINST THOSE WHO ARE SET OVER US, WE GO AGAINST THE ORDINANCE OF HIM WHO SET THEM OVER US. WHENCE ALSO MOSES, WHEN HE HAD BECOME AWARE THAT THE PEOPLE COMPLAINED AGAINST HIMSELF AND AARON, SAID, FOR WHAT ARE WE? NOT AGAINST US ARE YOUR MURMURINGS, BUT AGAINST THE LORD EXODUS 16:8.

CHAPTER 5
HOW SERVANTS AND MASTERS ARE TO BE ADMONISHED.

(ADMONITION 6). DIFFERENTLY TO BE ADMONISHED ARE SERVANTS AND MASTERS. SERVANTS, TO WIT, THAT THEY EVER KEEP IN VIEW THE HUMILITY OF THEIR CONDITION; BUT MASTERS, THAT THEY LOSE NOT RECOLLECTION OF THEIR NATURE, IN WHICH THEY ARE CONSTITUTED ON AN EQUALITY WITH SERVANTS. SERVANTS ARE TO BE ADMONISHED THAT THEY DESPISE NOT THEIR MASTERS, LEST THEY OFFEND GOD, IF BY BEHAVING THEMSELVES PROUDLY THEY GAINSAY HIS ORDINANCE: MASTERS, TOO, ARE TO BE ADMONISHED, THAT THEY ARE PROUD AGAINST GOD WITH RESPECT TO HIS GIFT, IF THEY ACKNOWLEDGE NOT THOSE WHOM THEY HOLD IN SUBJECTION BY REASON OF THEIR CONDITION TO BE THEIR EQUALS BY REASON OF THEIR COMMUNITY OF NATURE. THE FORMER ARE TO BE ADMONISHED TO KNOW THEMSELVES TO BE SERVANTS OF MASTERS; THE LATTER ARE TO BE ADMONISHED TO ACKNOWLEDGE THEMSELVES TO BE FELLOW-SERVANTS OF SERVANTS. FOR TO THOSE IT IS SAID, SERVANTS, OBEY YOUR MASTERS ACCORDING TO THE FLESH COLOSSIANS 3:22; AND AGAIN, LET AS MANY SERVANTS AS ARE UNDER THE YOKE COUNT THEIR MASTERS WORTHY OF ALL HONOUR 1 TIMOTHY 6:1; BUT TO THESE IT IS SAID, AND YOU, MASTERS, DO THE SAME THINGS UNTO THEM, FORBEARING THREATENING, KNOWING THAT BOTH THEIR AND YOUR MASTER IS IN HEAVEN EPHESIANS 6:9.

CHAPTER 6
HOW THE WISE AND THE DULL ARE TO BE ADMONISHED.

(ADMONITION 7). DIFFERENTLY TO BE ADMONISHED ARE THE WISE OF THIS WORLD AND THE DULL. FOR THE WISE ARE TO BE ADMONISHED THAT THEY LEAVE OFF KNOWING WHAT THEY KNOW: THE DULL ALSO ARE TO BE ADMONISHED THAT THEY SEEK TO KNOW WHAT THEY KNOW NOT. IN THE FORMER THIS THING FIRST, THAT THEY THINK THEMSELVES WISE, IS TO BE THROWN DOWN; IN THE LATTER WHATSOEVER IS ALREADY KNOWN OF HEAVENLY WISDOM IS TO BE BUILT UP; SINCE, BEING IN NO WISE PROUD, THEY HAVE, AS IT WERE, PREPARED THEIR HEARTS FOR SUPPORTING A BUILDING. WITH THOSE WE SHOULD LABOUR THAT THEY BECOME MORE WISELY FOOLISH, LEAVE FOOLISH WISDOM, AND LEARN THE WISE FOOLISHNESS OF GOD: TO THESE WE SHOULD PREACH THAT FROM WHAT IS ACCOUNTED FOOLISHNESS THEY SHOULD PASS, AS FROM A NEARER NEIGHBOURHOOD, TO TRUE WISDOM. FOR TO THE FORMER IT IS SAID, IF ANY MAN AMONG YOU SEEMS TO BE WISE IN THIS WORLD, LET HIM BECOME A FOOL, THAT HE MAY BE WISE 1 CORINTHIANS 3:18: BUT TO THE LATTER IT IS SAID, NOT MANY WISE MEN AFTER THE FLESH 1 CORINTHIANS 1:26; AND AGAIN, GOD HAS CHOSEN THE FOOLISH THINGS OF THE WORLD TO CONFOUND THE WISE 1 CORINTHIANS 1:27. THE FORMER ARE FOR THE MOST PART CONVERTED BY ARGUMENTS OF REASONING; THE LATTER SOMETIMES BETTER BY EXAMPLES. THOSE IT DOUBTLESS PROFITS TO LIE VANQUISHED IN THEIR OWN ALLEGATIONS; BUT FOR THESE IT IS SOMETIMES ENOUGH TO GET KNOWLEDGE OF THE PRAISEWORTHY DEEDS OF OTHERS. WHENCE ALSO THE EXCELLENT TEACHER, WHO WAS DEBTOR TO THE WISE AND FOOLISH ROMANS 1:14, WHEN HE WAS ADMONISHING SOME OF THE HEBREWS THAT WERE WISE, BUT SOME ALSO THAT WERE SOMEWHAT SLOW, SPEAKING TO THEM OF THE FULFILMENT OF THE OLD TESTAMENT, OVERCAME THE WISDOM OF THE FORMER BY ARGUMENT, SAYING, THAT WHICH DECAYS AND WAXES OLD IS READY TO VANISH AWAY HEBREWS 8:13. BUT, WHEN HE PERCEIVED THAT SOME WERE TO BE DRAWN BY EXAMPLES ONLY, HE ADDED IN THE SAME EPISTLE, SAINTS HAD TRIAL OF MOCKINGS AND SCOURGINGS, YEA MOREOVER OF BONDS AND IMPRISONMENT; THEY WERE STONED, THEY WERE SAWN ASUNDER, WERE TEMPTED, WERE SLAIN WITH THE SWORD (IBID. 11:36, 37): AND AGAIN, REMEMBER THOSE WHO WERE SET OVER YOU, WHO SPOKE TO YOU THE WORD OF GOD, WHOSE FAITH FOLLOW, LOOKING TO THE END OF THEIR CONVERSATION HEBREWS 13:7; THAT SO VICTORIOUS REASON MIGHT SUBDUE THE ONE SORT, BUT THE GENTLE FORCE OF EXAMPLE PERSUADE THE OTHER TO MOUNT TO GREATER THINGS.

CHAPTER 7
HOW THE IMPUDENT AND BASHFUL ARE TO BE ADMONISHED.

(ADMONITION 8). DIFFERENTLY TO BE ADMONISHED ARE THE IMPUDENT AND THE BASHFUL. FOR THOSE NOTHING BUT HARD REBUKE RESTRAINS FROM THE VICE OF IMPUDENCE; WHILE THESE FOR THE MOST PART A MODEST EXHORTATION DISPOSES TO AMENDMENT. THOSE DO NOT KNOW THAT THEY ARE IN FAULT, UNLESS THEY BE REBUKED EVEN BY MANY; TO THESE IT USUALLY SUFFICES FOR THEIR CONVERSION THAT THE TEACHER AT LEAST GENTLY REMINDS THEM OF THEIR EVIL DEEDS. FOR THOSE ONE BEST CORRECTS WHO REPREHENDS THEM BY DIRECT INVECTIVE; BUT TO THESE GREATER PROFIT ENSUES, IF WHAT IS REBUKED IN THEM BE TOUCHED, AS IT WERE, BY A SIDE STROKE. THUS THE LORD, OPENLY UPBRAIDING THE IMPUDENT PEOPLE OF THE JEWS, SAYING, THERE HAS COME UNTO YOU A WHORE'S FOREHEAD; YOU WOULD NOT BLUSH JEREMIAH 3:3. BUT AGAIN HE REVIVES THEM WHEN ASHAMED, SAYING, YOU SHALL FORGET THE CONFUSION OF YOUR YOUTH, AND SHALL NOT REMEMBER THE REPROACH OF YOUR WIDOWHOOD; FOR YOUR MAKER WILL REIGN OVER YOU ISAIAH 54:4. PAUL ALSO OPENLY UPBRAIDS THE GALATIANS IMPUDENTLY SINNING, WHEN HE SAYS, O FOOLISH GALATIANS, WHO HAS BEWITCHED YOU GALATIANS 3:1? AND AGAIN, ARE YOU SO FOOLISH, THAT, HAVING BEGUN IN THE SPIRIT, YOU ARE NOW MADE PERFECT IN THE FLESH GALATIANS 3:3? BUT THE FAULTS OF THOSE WHO ARE ASHAMED HE REPREHENDS AS THOUGH SYMPATHIZING WITH THEM, SAYING, I REJOICED IN THE LORD GREATLY, THAT NOW AT THE LAST YOU HAVE FLOURISHED AGAIN TO CARE FOR ME, AS INDEED YOU DID CARE, FOR YOU LACKED OPPORTUNITY PHILIPPIANS 4:10; SO THAT HARD UPBRAIDING MIGHT DISCOVER THE FAULTS OF THE FORMER, AND A SOFTER ADDRESS VEIL THE NEGLIGENCE OF THE LATTER.

CHAPTER 8
HOW THE FORWARD AND THE FAINT-HEARTED ARE TO BE ADMONISHED.

(ADMONITION 9.) DIFFERENTLY TO BE ADMONISHED ARE THE FORWARD AND THE FAINT-HEARTED. FOR THE FORMER, PRESUMING ON THEMSELVES TOO MUCH, DISDAIN ALL OTHERS WHEN REPROVED BY THEM; BUT THE LATTER, WHILE TOO CONSCIOUS OF THEIR OWN INFIRMITY, FOR THE MOST PART FALL INTO DESPONDENCY. THOSE COUNT ALL THEY DO TO BE SINGULARLY EMINENT; THESE THINK WHAT THEY DO TO BE EXCEEDINGLY DESPISED, AND SO ARE BROKEN DOWN TO DESPONDENCY. THEREFORE THE WORKS OF THE FORWARD ARE TO BE FINELY SIFTED BY THE REPROVER, THAT WHEREIN THEY PLEASE THEMSELVES THEY MAY BE SHOWN TO DISPLEASE GOD .

FOR WE THEN BEST CORRECT THE FORWARD, WHEN WHAT THEY BELIEVE THEMSELVES TO HAVE DONE WELL WE SHOW TO HAVE BEEN ILL DONE; THAT WHENCE GLORY IS BELIEVED TO HAVE BEEN GAINED, THENCE WHOLESOME CONFUSION MAY ENSUE. BUT SOMETIMES, WHEN THEY ARE NOT AT ALL AWARE OF BEING GUILTY OF THE VICE OF FORWARDNESS, THEY MORE SPEEDILY COME TO CORRECTION IF THEY ARE CONFOUNDED BY THE INFAMY OF SOME OTHER PERSON'S MORE MANIFEST GUILT, SOUGHT OUT FROM A SIDE QUARTER; THAT FROM THAT WHICH THEY CANNOT DEFEND, THEY MAY BE MADE CONSCIOUS OF WRONGLY HOLDING TO WHAT THEY DO DEFEND. WHENCE, WHEN PAUL SAW THE CORINTHIANS TO BE FORWARDLY PUFFED UP ONE AGAINST ANOTHER, SO THAT ONE SAID HE WAS OF PAUL, ANOTHER OF APOLLOS, ANOTHER OF CEPHAS, AND ANOTHER OF CHRIST 1 CORINTHIANS 1:12; 3:4, HE BROUGHT FORWARD THE CRIME OF INCEST, WHICH HAD NOT ONLY BEEN PERPETRATED AMONG THEM, BUT ALSO REMAINED UNCORRECTED, SAYING, IT IS REPORTED COMMONLY THAT THERE IS FORNICATION AMONG YOU, AND SUCH FORNICATION AS IS NOT EVEN AMONG THE GENTILES, THAT ONE SHOULD HAVE HIS FATHER'S WIFE. AND YOU ARE PUFFED UP, AND HAVE NOT RATHER MOURNED, THAT HE THAT HAS DONE THIS DEED MIGHT BE TAKEN AWAY FROM AMONG YOU 1 CORINTHIANS 5:1-2. AS IF TO SAY PLAINLY, WHY DO YOU SAY IN YOUR FORWARDNESS THAT YOU ARE OF THIS ONE OR OF THE OTHER, WHILE SHOWING IN THE DISSOLUTENESS OF YOUR NEGLIGENCE, THAT YOU ARE OF NONE OF THEM?

BUT ON THE OTHER HAND WE MORE FITLY BRING BACK THE FAINT-HEARTED TO THE WAY OF WELL-DOING, IF WE SEARCH COLLATERALLY FOR SOME GOOD POINTS ABOUT THEM, SO THAT, WHILE SOME THINGS IN THEM WE ATTACK WITH OUR REPROOF, OTHERS WE MAY EMBRACE WITH OUR PRAISE; TO THE END THAT THE HEARING OF PRAISE MAY NOURISH THEIR TENDERNESS, WHICH THE REBUKING OF THEIR FAULT CHASTISES. AND FOR THE MOST PART WE MAKE MORE WAY WITH THEM FOR THEIR PROFIT, IF WE ALSO MAKE MENTION OF THEIR GOOD DEEDS; AND, IN CASE OF SOME WRONG THINGS HAVING BEEN DONE BY THEM, IF WE FIND NOT FAULT WITH THEM AS THOUGH THEY WERE ALREADY PERPETRATED, BUT, AS IT WERE, PROHIBIT THEM AS WHAT OUGHT NOT TO BE PERPETRATED; THAT SO BOTH THE FAVOUR SHOWN MAY INCREASE THE THINGS WHICH WE APPROVE, AND OUR MODEST EXHORTATION AVAIL MORE WITH THE FAINT-HEARTED AGAINST THE THINGS WHICH WE BLAME. WHENCE THE SAME PAUL, WHEN HE CAME TO KNOW THAT THE THESSALONIANS, WHO STOOD FAST IN THE PREACHING WHICH THEY HAD RECEIVED, WERE TROUBLED WITH A CERTAIN FAINT-HEARTEDNESS AS THOUGH THE END OF THE WORLD WERE NEAR AT HAND, FIRST PRAISES THAT WHEREIN HE SEES THEM TO BE STRONG, AND AFTERWARDS, WITH CAUTIOUS ADMONITION, STRENGTHENS WHAT WAS WEAK. FOR HE SAYS, WE ARE BOUND TO THANK GOD ALWAYS FOR YOU, BRETHREN, AS IT IS MEET, BECAUSE THAT YOUR FAITH GROWS EXCEEDINGLY, AND THE CHARITY OF EVERY ONE OF YOU ALL TOWARD EACH OTHER ABOUNDS; SO THAT WE OURSELVES TOO GLORY IN YOU IN THE CHURCHES OF GOD FOR YOUR PATIENCE AND FAITH 2 THESSALONIANS 1:3-4. BUT, HAVING PREMISED THESE FLATTERING ENCOMIUMS OF THEIR LIFE, A LITTLE WHILE AFTER HE SUBJOINED, NOW WE BESEECH YOU, BRETHREN, BY THE COMING OF OUR LORD JESUS CHRIST, AND OUR GATHERING TOGETHER UNTO HIM, THAT YOU BE NOT SOON SHAKEN IN MIND, OR BE TROUBLED, NEITHER BY SPIRIT, NOR BY WORD, NOR BY LETTER AS SENT BY US, AS THAT THE DAY OF THE LORD IS AT HAND 2 THESSALONIANS 2:1. FOR THE TRUE TEACHER SO PROCEEDED THAT THEY SHOULD FIRST HEAR, IN BEING PRAISED, WHAT THEY MIGHT THANKFULLY ACKNOWLEDGE, AND AFTERWARDS, IN BEING EXHORTED, WHAT THEY SHOULD FOLLOW; TO THE END THAT THE PRECEDENT PRAISE SHOULD SETTLE THEIR MIND, LEST THE SUBJOINED ADMONITION SHOULD SHAKE IT; AND, THOUGH HE KNEW THAT THEY HAD BEEN DISQUIETED BY SUSPICION OF THE END BEING NEAR, HE DID NOT YET REPROVE THEM AS HAVING BEEN SO, BUT, AS IF IGNORANT OF THE PAST, FORBADE THEM TO BE DISQUIETED IN FUTURE; SO THAT, WHILE THEY BELIEVED THEMSELVES TO BE UNKNOWN TO THEIR PREACHER WITH RESPECT EVEN TO THE LEVITY OF THEIR DISQUIETUDE, THEY MIGHT BE AS MUCH AFRAID OF BEING OPEN TO BLAME AS THEY WERE OF BEING KNOWN BY HIM TO BE SO.

CHAPTER 9
HOW THE IMPATIENT AND THE PATIENT ARE TO BE ADMONISHED.

(ADMONITION 10.) DIFFERENTLY TO BE ADMONISHED ARE THE IMPATIENT AND THE PATIENT. FOR THE IMPATIENT ARE TO BE TOLD THAT, WHILE THEY NEGLECT TO BRIDLE THEIR SPIRIT, THEY ARE HURRIED THROUGH MANY STEEP PLACES OF INIQUITY WHICH THEY SEEK NOT AFTER, INASMUCH AS FURY DRIVES THE MIND WHITHER DESIRE DRAWS IT NOT, AND, WHEN PERTURBED, IT DOES, NOT KNOWING, WHAT IT AFTERWARDS GRIEVES FOR WHEN IT KNOWS. THE

IMPATIENT ARE ALSO TO BE TOLD THAT, WHEN CARRIED HEADLONG BY THE IMPULSE OF EMOTION, THEY ACT IN SOME WAYS AS THOUGH BESIDE THEMSELVES, AND ARE HARDLY AWARE AFTERWARDS OF THE EVIL THEY HAVE DONE; AND, WHILE THEY OFFER NO RESISTANCE TO THEIR PERTURBATION, THEY BRING INTO CONFUSION EVEN THINGS THAT MAY HAVE BEEN WELL DONE WHEN THE MIND WAS CALM, AND OVERTHROW UNDER SUDDEN IMPULSE WHATEVER THEY HAVE HAPLY LONG BUILT UP WITH PROVIDENT TOIL. FOR THE VERY VIRTUE OF CHARITY, WHICH IS THE MOTHER AND GUARDIAN OF ALL VIRTUES, IS LOST THROUGH THE VICE OF IMPATIENCE. FOR IT IS WRITTEN, CHARITY IS PATIENT 1 CORINTHIANS 13:4. WHEREFORE WHERE PATIENCE IS NOT, CHARITY IS NOT. THROUGH THIS VICE OF IMPATIENCE, TOO, INSTRUCTION, THE NURSE OF VIRTUES, IS DISSIPATED. FOR IT IS WRITTEN, THE INSTRUCTION OF A MAN IS KNOWN BY HIS PATIENCE PROVERBS 19:11. EVERY MAN, THEN, IS SHOWN TO BE BY SO MUCH LESS INSTRUCTED AS HE IS CONVICTED OF BEING LESS PATIENT. FOR NEITHER CAN HE TRULY IMPART WHAT IS GOOD THROUGH INSTRUCTION, IF IN HIS LIFE HE KNOWS NOT HOW TO BEAR WHAT IS EVIL IN OTHERS WITH EQUANIMITY.

FURTHER, THROUGH THIS VICE OF IMPATIENCE FOR THE MOST PART THE SIN OF ARROGANCE PIERCES THE MIND; SINCE, WHEN ANY ONE IS IMPATIENT OF BEING LOOKED DOWN UPON IN THIS WORLD, HE ENDEAVOURS TO SHOW OFF ANY HIDDEN GOOD THAT HE MAY HAVE, AND SO THROUGH IMPATIENCE IS DRAWN ON TO ARROGANCE; AND, WHILE HE CANNOT BEAR CONTEMPT, HE GLORIES OSTENTATIOUSLY IN SELF-DISPLAY. WHENCE IT IS WRITTEN, BETTER IS THE PATIENT THAN THE ARROGANT ECCLESIASTES 7:9; BECAUSE, IN TRUTH, ONE THAT IS PATIENT CHOOSES TO SUFFER ANY EVILS WHATEVER RATHER THAN THAT HIS HIDDEN GOOD SHOULD COME TO BE KNOWN THROUGH THE VICE OF OSTENTATION. BUT THE ARROGANT, ON THE CONTRARY, CHOOSES THAT EVEN PRETENDED GOOD SHOULD BE VAUNTED OF HIM, LEST HE SHOULD POSSIBLY SUFFER EVEN THE LEAST EVIL. SINCE, THEN, WHEN PATIENCE IS RELINQUISHED, ALL OTHER GOOD THINGS ALSO THAT HAVE BEEN DONE ARE OVERTHROWN, IT IS RIGHTLY ENJOINED ON EZEKIEL THAT IN THE ALTAR OF GOD A TRENCH BE MADE; TO WIT, THAT IN IT THE WHOLE BURNT-OFFERINGS LAID ON THE ALTAR MIGHT BE PRESERVED EZEKIEL 43:13. FOR, IF THERE WERE NOT A TRENCH IN THE ALTAR, THE PASSING BREEZE WOULD SCATTER EVERY SACRIFICE THAT IT MIGHT FIND THERE. BUT WHAT DO WE TAKE THE ALTAR OF GOD TO BE BUT THE SOUL OF THE RIGHTEOUS MAN, WHICH LAYS UPON ITSELF BEFORE HIS EYES AS MANY SACRIFICES AS IT HAS DONE GOOD DEEDS? AND WHAT IS THE TRENCH OF THE ALTAR BUT THE PATIENCE OF GOOD MEN, WHICH, WHILE IT HUMBLES THE MIND TO ENDURE ADVERSITIES, SHOWS IT TO BE PLACED LOW DOWN AFTER THE MANNER OF A DITCH? WHEREFORE LET A TRENCH BE MADE IN THE ALTAR, LEST THE BREEZE SHOULD SCATTER THE SACRIFICE LAID UPON IT: THAT IS, LET THE MIND OF THE ELECT KEEP PATIENCE, LEST, STIRRED WITH THE WIND OF IMPATIENCE, IT LOSE EVEN THAT WHICH IT HAS WROUGHT WELL. WELL, TOO, THIS SAME TRENCH IS DIRECTED TO BE OF ONE CUBIT, BECAUSE, IF PATIENCE FAILS NOT, THE MEASURE OF UNITY IS PRESERVED. WHENCE ALSO PAUL SAYS, BEAR ONE ANOTHER'S BURDENS, AND SO YOU SHALL FULFIL THE LAW CHRIST GALATIANS 6:2. FOR THE LAW OF CHRIST IS THE CHARITY OF UNITY, WHICH THEY ALONE FULFIL WHO ARE GUILTY OF NO EXCESS EVEN WHEN THEY ARE BURDENED. LET THE IMPATIENT HEAR WHAT IS WRITTEN, BETTER IS THE PATIENT THAN THE MIGHTY, AND HE THAT RULES HIS SPIRIT THAN HE THAT TAKES CITIES PROVERBS 16:32. FOR VICTORY OVER CITIES IS A LESS THING, BECAUSE THAT WHICH IS SUBDUED IS WITHOUT; BUT A FAR GREATER THING IS THAT WHICH IS CONQUERED BY PATIENCE, SINCE THE MIND ITSELF IS BY ITSELF OVERCOME, AND SUBJECTS ITSELF TO ITSELF, WHEN PATIENCE COMPELS IT TO BRIDLE ITSELF WITHIN. LET THE IMPATIENT HEAR WHAT THE TRUTH SAYS TO HIS ELECT; IN YOUR PATIENCE YOU SHALL POSSESS YOUR SOULS LUKE 21:19. FOR WE ARE SO WONDERFULLY MADE THAT REASON POSSESSES THE SOUL, AND THE SOUL THE BODY. BUT THE SOUL IS OUSTED FROM ITS RIGHT OF POSSESSION OF THE BODY, IF IT IS NOT FIRST POSSESSED BY REASON. THEREFORE THE LORD POINTED OUT PATIENCE AS THE GUARDIAN OF OUR STATE, IN THAT HE TAUGHT US TO POSSESS OURSELVES IN IT. THUS WE LEARN HOW GREAT IS THE SIN OF IMPATIENCE, THROUGH WHICH WE LOSE THE VERY POSSESSION OF WHAT WE ARE. LET THE IMPATIENT HEAR WHAT IS SAID AGAIN THROUGH SOLOMON; A FOOL UTTERS ALL HIS MIND, BUT A WISE MAN PUTS IT OFF, AND RESERVES IT UNTIL AFTERWARDS PROVERBS 29:11. FOR ONE IS SO DRIVEN BY THE IMPULSE OF IMPATIENCE AS TO UTTER FORTH THE WHOLE MIND, WHICH THE PERTURBATION WITHIN THROWS OUT THE MORE QUICKLY FOR THIS REASON, THAT NO DISCIPLINE OF WISDOM FENCES IT ROUND. BUT THE WISE MAN PUTS IT OFF, AND RESERVES IT TILL AFTERWARDS. FOR, WHEN INJURED, HE DESIRES NOT TO AVENGE HIMSELF AT THE PRESENT TIME, BECAUSE IN HIS TOLERANCE HE EVEN WISHES THAT MEN SHOULD BE SPARED; BUT YET HE IS NOT IGNORANT THAT ALL THINGS ARE RIGHTEOUSLY AVENGED AT THE LAST JUDGMENT.

ON THE OTHER HAND THE PATIENT ARE TO BE ADMONISHED THAT THEY GRIEVE NOT INWARDLY FOR WHAT THEY BEAR OUTWARDLY, LEST THEY SPOIL WITH THE INFECTION OF MALICE WITHIN A SACRIFICE OF SO GREAT VALUE WHICH WITHOUT THEY OFFER WHOLE; AND LEST THE SIN OF THEIR GRIEVING, NOT PERCEIVED BY MEN, BUT YET SEEN AS SIN UNDER THE DIVINE SCRUTINY, BE MADE SO MUCH THE WORSE AS IT CLAIMS TO ITSELF THE FAIR SHOW OF VIRTUE BEFORE MEN.

THE PATIENT THEREFORE SHOULD BE TOLD TO STUDY TO LOVE THOSE WHOM THEY MUST NEEDS BEAR WITH; LEST, IF LOVE FOLLOW NOT PATIENCE, THE VIRTUE EXHIBITED BE TURNED TO A WORSE FAULT OF HATRED. WHENCE PAUL, WHEN HE SAID, CHARITY IS PATIENT, IMMEDIATELY ADDED, IS KIND 1 CORINTHIANS 13:4; SHOWING CERTAINLY THAT THOSE WHOM IN PATIENCE SHE BEARS WITH IN KINDNESS ALSO SHE CEASES NOT TO LOVE. WHENCE THE SAME EXCELLENT TEACHER, WHEN HE WAS PERSUADING HIS DISCIPLES TO PATIENCE, SAYING, LET ALL BITTERNESS, AND WRATH, AND INDIGNATION, AND CLAMOUR, AND EVIL SPEAKING BE PUT AWAY FROM YOU EPHESIANS 4:31, HAVING AS IT WERE NOW SET ALL OUTWARD THINGS IN GOOD ORDER, TURNS HIMSELF TO THOSE THAT ARE WITHIN, WHEN HE SUBJOINS, WITH ALL MALICE EPHESIANS 4:31; BECAUSE, TRULY, IN VAIN ARE INDIGNATION, CLAMOUR, AND EVIL SPEAKING PUT AWAY FROM THE THINGS THAT ARE WITHOUT, IF IN THE THINGS THAT ARE WITHIN MALICE, THE MOTHER OF VICES, BEARS SWAY; AND TO NO PURPOSE IS WICKEDNESS CUT OFF FROM THE BRANCHES OUTSIDE IF IT IS KEPT AT THE ROOT WITHIN TO SPRING UP IN MORE MANIFOLD WAYS. WHENCE ALSO THE TRUTH IN PERSON SAYS, LOVE YOUR ENEMIES, DO GOOD TO THEM WHICH HATE YOU, AND PRAY FOR THEM WHICH PERSECUTE YOU AND SAY EVIL OF YOU FALSELY LUKE 6:27. IT IS VIRTUE THEREFORE BEFORE MEN TO BEAR WITH ADVERSARIES; BUT IT IS VIRTUE BEFORE GOD TO LOVE THEM; BECAUSE THE ONLY SACRIFICE WHICH GOD ACCEPTS IS THAT WHICH, BEFORE HIS EYES, ON THE ALTAR OF GOOD WORK, THE FLAME OF CHARITY KINDLES. HENCE IT IS THAT TO SOME WHO WERE PATIENT, AND YET DID NOT LOVE, HE SAYS, AND WHY DO YOU SEE THE MOTE IN YOUR BROTHER'S EYE, AND SEE NOT THE BEAM IN YOUR OWN EYE? MATTHEW 7:3; LUKE 6:41. FOR INDEED THE PERTURBATION OF IMPATIENCE IS A MOTE; BUT MALICE IN THE HEART IS A BEAM IN THE EYE. FOR THAT THE BREEZE OF TEMPTATION DRIVES TO AND FRO; BUT THIS CONFIRMED INIQUITY CARRIES ALMOST IMMOVEABLY. RIGHTLY, HOWEVER, IT IS THERE SUBJOINED, YOU HYPOCRITE, FIRST CAST OUT THE BEAM OUT OF YOUR OWN EYE, AND THEN SHALL YOU SEE TO CAST OUT THE MOTE OUT OF YOUR BROTHER'S EYE (IBID.); AS IF IT WERE SAID TO THE WICKED MIND, INWARDLY GRIEVING WHILE SHOWING ITSELF BY PATIENCE OUTWARDLY AS HOLY, FIRST SHAKE OFF FROM YOU THE WEIGHT OF MALICE, AND THEN BLAME OTHERS FOR THE LEVITY OF IMPATIENCE; LEST, WHILE YOU TAKE NO PAINS TO CONQUER PRETENCE, IT BE WORSE FOR YOU TO BEAR WITH THE FAULTINESS OF OTHERS.

FOR IT USUALLY COMES TO PASS WITH THE PATIENT THAT AT THE TIME, INDEED, WHEN THEY SUFFER HARDSHIPS, OR HEAR INSULTS, THEY ARE SMITTEN WITH NO VEXATION, AND SO EXHIBIT PATIENCE AS TO FAIL NOT TO KEEP ALSO INNOCENCE OF HEART; BUT, WHEN AFTER A WHILE THEY RECALL TO MEMORY THESE VERY SAME THINGS THAT THEY HAVE ENDURED, THEY INFLAME THEMSELVES WITH THE FIRE OF VEXATION, THEY SEEK REASONS FOR VENGEANCE, AND, IN RETRACTING, TURN INTO MALICE THE MEEKNESS WHICH THEY HAD IN BEARING. SUCH ARE THE SOONER SUCCOURED BY THE PREACHER, IF THE CAUSE OF THIS CHANGE BE DISCLOSED. FOR THE CUNNING ADVERSARY WAGES WAR AGAINST TWO; THAT IS, BY INFLAMING ONE TO BE THE FIRST TO OFFER INSULTS, AND PROVOKING THE OTHER TO RETURN INSULTS UNDER A SENSE OF INJURY. BUT FOR THE MOST PART, WHILE HE IS ALREADY CONQUEROR OF HIM WHO HAS BEEN PERSUADED TO INFLICT THE INJURY, HE IS CONQUERED BY HIM WHO BEARS THE INFLICTION WITH AN EQUAL MIND. WHEREFORE, BEING VICTORIOUS OVER THE ONE WHOM HE HAS SUBJUGATED BY INCENSING HIM, HE LIFTS HIMSELF WITH ALL HIS MIGHT AGAINST THE OTHER, AND IS GRIEVED AT HIS FIRMLY RESISTING AND CONQUERING; AND SO, BECAUSE HE HAS BEEN UNABLE TO MOVE HIM IN THE VERY FLINGING OF INSULTS, HE RESTS MEANWHILE FROM OPEN CONTEST, AND PROVOKING HIS THOUGHT BY SECRET SUGGESTION, SEEKS A FIT TIME FOR DECEIVING HIM. FOR, HAVING LOST IN PUBLIC WARFARE, HE BURNS TO LAY HIDDEN SNARES. IN A TIME OF QUIET HE RETURNS TO THE MIND OF THE CONQUEROR, BRINGS BACK TO HIS MEMORY EITHER TEMPORAL HARMS OR DARTS OF INSULTS, AND BY EXCEEDINGLY EXAGGERATING ALL THAT HAS BEEN INFLICTED ON HIM REPRESENTS IT AS INTOLERABLE: AND WITH SO GREAT VEXATION DOES HE PERTURB THE MIND THAT FOR THE MOST PART THE PATIENT ONE, LED CAPTIVE AFTER VICTORY, BLUSHES FOR HAVING BORNE SUCH THINGS CALMLY, AND IS SORRY THAT HE DID NOT RETURN INSULTS, AND SEEKS TO PAY BACK SOMETHING WORSE, SHOULD OPPORTUNITY BE AFFORDED. TO WHOM, THEN, ARE THESE LIKE BUT TO THOSE WHO BY BRAVERY ARE VICTORIOUS IN THE FIELD, BUT BY NEGLIGENCE ARE AFTERWARDS TAKEN WITHIN THE GATES OF THE CITY? TO WHOM ARE THEY LIKE BUT TO THOSE WHOM A VIOLENT ATTACK OF SICKNESS REMOVES NOT FROM LIFE, BUT WHO DIE FROM A RELAPSE OF FEVER COMING GENTLY ON? THEREFORE THE PATIENT ARE TO BE ADMONISHED, THAT THEY GUARD THEIR HEART AFTER VICTORY; THAT THEY BE ON THE LOOKOUT FOR THE ENEMY, OVERCOME IN OPEN WARFARE, LAYING SNARES AGAINST THE WALLS OF THEIR MIND; THAT THEY BE THE MORE AFRAID OF A SICKNESS CREEPING ON AGAIN; LEST THE CUNNING ENEMY, SHOULD HE AFTERWARDS DECEIVE THEM, REJOICE WITH THE GREATER EXULTATION IN THAT HE TREADS ON THE NECKS OF CONQUERORS WHICH HAD LONG BEEN INFLEXIBLE AGAINST HIM.

CHAPTER 10

HOW THE KINDLY-DISPOSED AND THE ENVIOUS ARE TO BE ADMONISHED.

(ADMONITION 11.) DIFFERENTLY TO BE ADMONISHED ARE THE KINDLY-DISPOSED AND THE ENVIOUS. FOR THE KINDLY-DISPOSED ARE TO BE ADMONISHED SO TO REJOICE IN WHAT IS GOOD IN OTHERS AS TO DESIRE TO HAVE THE LIKE AS THEIR OWN; SO TO PRAISE WITH AFFECTION THE DEEDS OF THEIR NEIGHBOURS AS ALSO TO MULTIPLY THEM BY IMITATION, LEST IN THIS STADIUM OF THE PRESENT LIFE THEY ASSIST AT THE CONTEST OF OTHERS AS EAGER BACKERS, BUT INERT SPECTATORS, AND REMAIN WITHOUT A PRIZE AFTER THE CONTEST, IN THAT THEY TOILED NOT IN THE CONTEST, AND SHOULD THEN REGARD WITH SORROW THE PALMS OF THOSE IN THE MIDST OF WHOSE TOILS THEY STOOD IDLE. FOR INDEED WE SIN GREATLY IF WE LOVE NOT THE GOOD DEEDS OF OTHERS: BUT WE WIN NO REWARD IF WE IMITATE NOT SO FAR AS WE CAN THE THINGS WHICH WE LOVE. WHEREFORE THE KINDLY-DISPOSED SHOULD BE TOLD THAT IF THEY MAKE NO HASTE TO IMITATE THE GOOD WHICH THEY APPLAUD, THE HOLINESS OF VIRTUE PLEASES THEM IN LIKE MANNER AS THE VANITY OF SCENIC EXHIBITIONS OF SKILL PLEASES FOOLISH SPECTATORS: FOR THESE EXTOL WITH APPLAUSES THE PERFORMANCES OF CHARIOTEERS AND PLAYERS, AND YET DO NOT LONG TO BE SUCH AS THEY SEE THOSE WHOM THEY PRAISE TO BE. THEY ADMIRE THEM FOR HAVING DONE PLEASING THINGS, AND YET THEY SHUN PLEASING IN LIKE MANNER. THE KINDLY-DISPOSED ARE TO BE TOLD THAT WHEN THEY BEHOLD THE DEEDS OF THEIR NEIGHBOURS THEY SHOULD RETURN TO THEIR OWN HEART, AND PRESUME NOT ON ACTIONS WHICH ARE NOT THEIR OWN, NOR PRAISE WHAT IS GOOD WHILE THEY REFUSE TO DO IT. MORE HEAVILY, INDEED, MUST THOSE BE SMITTEN BY FINAL VENGEANCE WHO HAVE BEEN PLEASED BY THAT WHICH THEY WOULD NOT IMITATE.

THE ENVIOUS ARE TO BE ADMONISHED HOW GREAT IS THEIR BLINDNESS WHO FAIL BY OTHER MEN'S ADVANCEMENT, AND PINE AWAY AT OTHER MEN'S REJOICING; HOW GREAT IS THEIR UNHAPPINESS WHO ARE MADE WORSE BY THE BETTERING OF THEIR NEIGHBOUR, AND IN BEHOLDING THE INCREASE OF ANOTHER'S PROSPERITY ARE UNEASILY VEXED WITHIN THEMSELVES, AND DIE OF THE PLAGUE OF THEIR OWN HEART. WHAT CAN BE MORE UNHAPPY THAN THESE, WHO, WHEN TOUCHED BY THE SIGHT OF HAPPINESS, ARE MADE MORE WICKED BY THE PAIN OF SEEING IT? BUT, MOREOVER, THE GOOD THINGS OF OTHERS WHICH THEY CANNOT HAVE THEY MIGHT, IF THEY LOVED THEM, MAKE THEIR OWN. FOR INDEED ALL ARE CONSTITUTED TOGETHER IN FAITH AS ARE MANY MEMBERS IN ONE BODY; WHICH ARE INDEED DIVERSE AS TO THEIR OFFICE, BUT IN MUTUALLY AGREEING WITH EACH OTHER ARE MADE ONE. WHENCE IT COMES TO PASS THAT THE FOOT SEES BY THE EYE, AND THE EYES WALK BY THE FEET; THAT THE HEARING OF THE EARS SERVES THE MOUTH, AND THE TONGUE OF THE MOUTH CONCURS WITH THE EARS FOR THEIR BENEFIT; THAT THE BELLY SUPPORTS THE HANDS, AND THE HANDS WORK FOR THE BELLY. IN THE VERY ARRANGEMENT OF THE BODY, THEREFORE, WE LEARN WHAT WE SHOULD OBSERVE IN OUR CONDUCT. IT IS, THEN, TOO SHAMEFUL NOT TO ACT UP TO WHAT WE ARE. THOSE THINGS, IN FACT, ARE OURS WHICH WE LOVE IN OTHERS, EVEN THOUGH WE CANNOT FOLLOW THEM; AND WHAT THINGS ARE LOVED IN US BECOME THEIRS THAT LOVE THEM. HENCE, THEN, LET THE ENVIOUS CONSIDER OF HOW GREAT POWER IS CHARITY, WHICH MAKES OURS WITHOUT LABOUR WORKS OF LABOUR NOT OUR OWN. THE ENVIOUS ARE THEREFORE TO BE TOLD THAT, WHEN THEY FAIL TO KEEP THEMSELVES FROM SPITE, THEY ARE BEING SUNK INTO THE OLD WICKEDNESS OF THE WILY FOE. FOR OF HIM IT IS WRITTEN, BUT BY ENVY OF THE DEVIL DEATH ENTERED INTO THE WORLD WISDOM 2:24. FOR, BECAUSE HE HAD HIMSELF LOST HEAVEN, HE ENVIED IT TO CREATED MAN, AND, BEING HIMSELF RUINED, BY RUINING OTHERS HE HEAPED UP HIS OWN DAMNATION. THE ENVIOUS ARE TO BE ADMONISHED, THAT THEY MAY LEARN TO HOW GREAT SLIPS OF RUIN GROWING UNDER THEM THEY ARE LIABLE; SINCE, WHILE THEY CAST NOT FORTH SPITE OUT OF THEIR HEART, THEY ARE SLIPPING DOWN TO OPEN WICKEDNESS OF DEEDS. FOR, UNLESS CAIN HAD ENVIED THE ACCEPTED SACRIFICE OF HIS BROTHER, HE WOULD NEVER HAVE COME TO TAKING AWAY HIS LIFE. WHENCE IT IS WRITTEN, AND THE LORD HAD RESPECT UNTO ABEL AND TO HIS OFFERING, BUT UNTO CAIN AND TO HIS OFFERING HE HAD NOT RESPECT. AND CAIN WAS VERY ANGRY, AND HIS COUNTENANCE FELL GENESIS 4:4. THUS SPITE ON ACCOUNT OF THE SACRIFICE WAS THE SEED-PLOT OF FRATRICIDE. FOR HIM WHOSE BEING BETTER THAN HIMSELF VEXED HIM HE CUT OFF FROM BEING AT ALL. THE ENVIOUS ARE TO BE TOLD THAT, WHILE THEY CONSUME THEMSELVES WITH THIS INWARD PLAGUE, THEY DESTROY WHATEVER GOOD THEY SEEM TO HAVE WITHIN THEM. WHENCE IT IS WRITTEN, SOUNDNESS OF HEART IS THE LIFE OF THE FLESH, BUT ENVY THE ROTTENNESS OF THE BONES PROVERBS 14:30. FOR WHAT IS SIGNIFIED BY THE FLESH BUT CERTAIN WEAK AND TENDER ACTIONS, AND WHAT BY THE BONES BUT BRAVE ONES? AND FOR THE MOST PART IT COMES TO PASS THAT SOME, WITH INNOCENCE OF HEART, IN SOME OF THEIR ACTIONS SEEM WEAK; BUT OTHERS, THOUGH PERFORMING SOME STOUT DEEDS BEFORE HUMAN EYES, STILL PINE AWAY INWARDLY WITH THE PESTILENCE OF ENVY TOWARDS WHAT IS GOOD IN OTHERS. WHEREFORE IT IS WELL SAID, SOUNDNESS OF HEART IS THE LIFE OF THE FLESH; BECAUSE, IF INNOCENCE OF MIND IS KEPT, EVEN SUCH THINGS AS ARE WEAK OUTWARDLY ARE IN TIME STRENGTHENED. AND RIGHTLY IT IS THERE ADDED, ENVY IS THE ROTTENNESS OF THE BONES; BECAUSE THROUGH THE

VICE OF SPITE WHAT SEEMS STRONG TO HUMAN EYES PERISHES IN THE EYES OF GOD . FOR THE ROTTING OF THE BONES THROUGH ENVY MEANS THAT CERTAIN EVEN STRONG THINGS UTTERLY PERISH.

CHAPTER 11
HOW THE SIMPLE AND THE CRAFTY ARE TO BE ADMONISHED.

(ADMONITION 12.) DIFFERENTLY TO BE ADMONISHED ARE THE SIMPLE AND THE INSINCERE. THE SIMPLE ARE TO BE PRAISED FOR STUDYING NEVER TO SAY WHAT IS FALSE, BUT TO BE ADMONISHED TO KNOW HOW SOMETIMES TO BE SILENT ABOUT WHAT IS TRUE. FOR, AS FALSEHOOD HAS ALWAYS HARMED HIM THAT SPEAKS IT, SO SOMETIMES THE HEARING OF TRUTH HAS DONE HARM TO SOME. WHEREFORE THE LORD BEFORE HIS DISCIPLES, TEMPERING HIS SPEECH WITH SILENCE, SAYS, I HAVE MANY THINGS TO SAY UNTO YOU, BUT YOU CANNOT BEAR THEM NOW JOHN 16:12. THE SIMPLE ARE THEREFORE TO BE ADMONISHED THAT, AS THEY ALWAYS AVOID DECEIT ADVANTAGEOUSLY, SO THEY SHOULD ALWAYS UTTER TRUTH ADVANTAGEOUSLY. THEY ARE TO BE ADMONISHED TO ADD PRUDENCE TO THE GOODNESS OF SIMPLICITY, TO THE END THAT THEY MAY SO POSSESS THE SECURITY OF SIMPLICITY AS NOT TO LOSE THE CIRCUMSPECTION OF PRUDENCE. FOR HENCE IT IS SAID BY THE TEACHER OF THE GENTILES, I WOULD HAVE YOU WISE IN THAT WHICH IS GOOD, BUT SIMPLE CONCERNING EVIL ROMANS 16:19. HENCE THE TRUTH IN PERSON ADMONISHES HIS ELECT, SAYING, BE WISE AS SERPENTS, BUT SIMPLE AS DOVES MATTHEW 10:16; BECAUSE, TO WIT, IN THE HEARTS OF THE ELECT THE WISDOM OF THE SERPENT OUGHT TO SHARPEN THE SIMPLICITY OF THE DOVE AND THE SIMPLICITY OF THE DOVE TEMPER THE WISDOM OF THE SERPENT, TO THE END THAT NEITHER THROUGH PRUDENCE THEY BE SEDUCED INTO CUNNING, NOR FROM SIMPLICITY GROW TORPID IN THE EXERCISE OF THE UNDERSTANDING.

BUT, ON THE OTHER HAND, THE INSINCERE ARE TO BE ADMONISHED TO LEARN HOW HEAVY IS THE LABOUR OF DUPLICITY, WHICH WITH GUILT THEY ENDURE. FOR, WHILE THEY ARE AFRAID OF BEING FOUND OUT, THEY ARE EVER SEEKING DISHONEST DEFENCES, THEY ARE AGITATED BY FEARFUL SUSPICIONS. BUT THERE IS NOTHING SAFER FOR DEFENSE THAN SINCERITY, NOTHING EASIER TO SAY THAN TRUTH. FOR, WHEN OBLIGED TO DEFEND ITS DECEIT, THE HEART IS WEARIED WITH HARD LABOUR. FOR HENCE IT IS WRITTEN, THE LABOUR OF THEIR OWN LIPS SHALL COVER THEM PSALM 139:10. FOR WHAT NOW FILLS THEM THEN COVERS THEM, SINCE IT THEN PRESSES DOWN WITH SHARP RETRIBUTION HIM WHOSE SOUL IT NOW ELEVATES WITH A MILD DISQUIETUDE. HENCE IT IS SAID THROUGH JEREMIAH, THEY HAVE TAUGHT THEIR TONGUE TO SPEAK LIES, AND WEARY THEMSELVES TO COMMIT INIQUITY JEREMIAH 9:5: AS IF IT WERE SAID PLAINLY, THEY WHO MIGHT HAVE BEEN FRIENDS OF TRUTH WITHOUT LABOUR, LABOUR TO SIN; AND, WHILE THEY REFUSE TO LIVE IN SIMPLICITY, BY LABOURS REQUIRE THAT THEY SHOULD DIE. FOR COMMONLY, WHEN TAKEN IN A FAULT, WHILE THEY SHRINK FROM BEING KNOWN TO BE SUCH AS THEY ARE, THEY HIDE THEMSELVES UNDER A VEIL OF DECEIT, AND ENDEAVOUR TO EXCUSE THEIR SIN, WHICH IS ALREADY CLEARLY SEEN; SO THAT OFTEN ONE WHO HAS A CARE TO REPROVE THEIR FAULTS, LED ASTRAY BY THE MISTS OF THE FALSEHOOD THAT SURROUNDS THEM, FINDS HIMSELF TO HAVE ALMOST LOST WHAT HE JUST NOW HELD AS CERTAIN CONCERNING THEM. HENCE IT IS RIGHTLY SAID THROUGH THE PROPHET, UNDER THE SIMILITUDE OF JUDAH, TO THE SOUL THAT SINS AND EXCUSES ITSELF, THERE THE URCHIN HAD HER NEST ISAIAH 34:15. FOR BY THE NAME OF URCHIN IS DENOTED THE DUPLICITY OF A MIND THAT IS INSINCERE, AND CUNNINGLY DEFENDS ITSELF; BECAUSE, TO WIT, WHEN AN URCHIN IS CAUGHT, ITS HEAD IS PERCEIVED, AND ITS FEET APPEAR, AND ITS WHOLE BODY IS EXPOSED TO VIEW; BUT NO SOONER HAS IT BEEN CAUGHT THAN IT GATHERS ITSELF INTO A BALL, DRAWS IN ITS FEET, HIDES ITS HEAD, AND ALL IS LOST TOGETHER WITHIN THE HANDS OF HIM THAT HOLDS IT WHICH BEFORE WAS ALL VISIBLE TOGETHER. SO ASSUREDLY, SO INSINCERE MINDS ARE, WHEN THEY ARE SEIZED HOLD OF IN THEIR TRANSGRESSIONS. FOR THE HEAD OF THE URCHIN IS PERCEIVED, BECAUSE IT APPEARS FROM WHAT BEGINNING THE SINNER HAS ADVANCED TO HIS CRIME; THE FEET OF THE URCHIN ARE SEEN, BECAUSE IT IS DISCOVERED BY WHAT STEPS THE INIQUITY HAS BEEN PERPETRATED; AND YET BY SUDDENLY ADDUCING EXCUSES THE INSINCERE MIND GATHERS IN ITS FEET, IN THAT IT HIDES ALL TRACES OF ITS INIQUITY; IT DRAWS IN THE HEAD, BECAUSE BY STRANGE DEFENCES IT MAKES OUT THAT IT HAS NOT EVEN BEGUN ANY EVIL; AND IT REMAINS AS IT WERE A BALL IN THE HAND OF ONE THAT HOLDS IT, BECAUSE ONE THAT TAKES IT TO TASK, SUDDENLY LOSING ALL THAT HE HAD JUST NOW COME TO THE KNOWLEDGE OF, HOLDS THE SINNER ROLLED UP WITHIN HIS OWN CONSCIOUSNESS, AND, THOUGH HE HAD SEEN THE WHOLE OF HIM WHEN HE WAS CAUGHT, YET, ILLUDED BY THE TERGIVERSATION OF DISHONEST DEFENSE, HE IS IN LIKE MEASURE IGNORANT OF THE WHOLE OF HIM. THUS THE URCHIN HAS HER NEST IN THE REPROBATE, BECAUSE THE DUPLICITY OF A CRAFTY MIND, GATHERING ITSELF UP WITHIN ITSELF, HIDES ITSELF IN THE DARKNESS OF ITS SELF-DEFENSE.

LET THE INSINCERE HEAR WHAT IS WRITTEN, HE THAT WALKS IN SIMPLICITY WALKS SURELY PROVERBS 10:9. FOR INDEED SIMPLICITY OF CONDUCT IS AN ASSURANCE OF GREAT SECURITY. LET THEM HEAR WHAT IS SAID BY THE MOUTH OF THE WISE MAN, THE HOLY SPIRIT OF DISCIPLINE WILL FLEE DECEIT WISDOM 1:5. LET THEM HEAR WHAT IS AGAIN AFFIRMED BY THE WITNESS OF SCRIPTURE, HIS COMMUNING IS WITH THE SIMPLE PROVERBS 3:32. FOR GOD'S COMMUNING IS HIS REVEALING OF SECRETS TO HUMAN MINDS BY THE ILLUMINATION OF HIS PRESENCE. HE IS THEREFORE SAID TO COMMUNE WITH THE SIMPLE, BECAUSE HE ILLUMINATES WITH THE RAY OF HIS VISITATION CONCERNING SUPERNAL MYSTERIES THE MINDS OF THOSE WHOM NO SHADE OF DUPLICITY OBSCURES. BUT IT IS A SPECIAL EVIL OF THE DOUBLE-MINDED, THAT, WHILE THEY DECEIVE OTHERS BY THEIR CROOKED AND DOUBLE CONDUCT, THEY GLORY AS THOUGH THEY WERE SURPASSINGLY PRUDENT BEYOND OTHERS; AND, SINCE THEY CONSIDER NOT THE STRICTNESS OF RETRIBUTION, THEY EXULT, MISERABLE MEN THAT THEY ARE, IN THEIR OWN LOSSES. BUT LET THEM HEAR HOW THE PROPHET ZEPHANIAH HOLDS OUT OVER THEM THE POWER OF DIVINE REBUKE, SAYING, BEHOLD THE DAY OF THE LORD COMES, GREAT AND HORRIBLE, THE DAY OF WRATH, THAT DAY; A DAY OF DARKNESS AND GLOOMINESS, A DAY OF CLOUD AND WHIRLWIND, A DAY OF TRUMPET AND CLANGOUR, UPON ALL FENCED CITIES, AND UPON ALL LOFTY CORNERS ZEPHANIAH 1:15-16. FOR WHAT IS EXPRESSED BY FENCED CITIES BUT MINDS SUSPECTED, AND SURROUNDED EVER WITH A FALLACIOUS DEFENSE; MINDS WHICH, AS OFTEN AS THEIR FAULT IS ATTACKED, SUFFER NOT THE DARTS OF TRUTH TO REACH THEM? AND WHAT IS SIGNIFIED BY LOFTY CORNERS (A WALL BEING ALWAYS DOUBLE IN CORNERS) BUT INSINCERE HEARTS; WHICH, WHILE THEY SHUN THE SIMPLICITY OF TRUTH, ARE IN A MANNER DOUBLED BACK UPON THEMSELVES IN THE CROOKEDNESS OF DUPLICITY, AND, WHAT IS WORSE, FROM THEIR VERY FAULT OF INSINCERITY LIFT THEMSELVES IN THEIR THOUGHTS WITH THE PRIDE OF PRUDENCE? THEREFORE THE DAY OF THE LORD COMES FULL OF VENGEANCE AND REBUKE UPON FENCED CITIES AND UPON LOFTY CORNERS, BECAUSE THE WRATH OF THE LAST JUDGMENT BOTH DESTROYS HUMAN HEARTS THAT HAVE BEEN CLOSED BY DEFENCES AGAINST THE TRUTH, AND UNFOLDS SUCH AS HAVE BEEN FOLDED UP IN DUPLICITIES. FOR THEN THE FENCED CITIES FALL, BECAUSE SOULS WHICH GOD HAS NOT PENETRATED WILL BE DAMNED. THEN THE LOFTY CORNERS TUMBLE, BECAUSE HEARTS WHICH ERECT THEMSELVES IN THE PRUDENCE OF INSINCERITY ARE PROSTRATED BY THE SENTENCE OF RIGHTEOUSNESS.

CHAPTER 12
HOW THE WHOLE AND THE SICK ARE TO BE ADMONISHED.

(ADMONITION 13.) DIFFERENTLY TO BE ADMONISHED ARE THE WHOLE AND THE SICK. FOR THE WHOLE ARE TO BE ADMONISHED THAT THEY EMPLOY THE HEALTH OF THE BODY TO THE HEALTH OF THE SOUL: LEST, IF THEY TURN THE GRACE OF GRANTED SOUNDNESS TO THE USE OF INIQUITY, THEY BE MADE WORSE BY THE GIFT, AND AFTERWARDS MERIT THE SEVERER PUNISHMENTS, IN THAT THEY FEAR NOT NOW TO USE AMISS THE MORE BOUNTIFUL GIFTS OF GOD . THE WHOLE ARE TO BE ADMONISHED THAT THEY DESPISE NOT THE OPPORTUNITY OF WINNING HEALTH FOREVER. FOR IT IS WRITTEN, BEHOLD NOW IS THE ACCEPTABLE TIME, BEHOLD NOW IS THE DAY OF SALVATION 2 CORINTHIANS 6:2. THEY ARE TO BE ADMONISHED LEST, IF THEY WILL NOT PLEASE GOD WHEN THEY MAY, THEY MAY BE NOT ABLE WHEN, TOO LATE, THEY WOULD. FOR HENCE IT IS THAT WISDOM AFTERWARD DESERTS THOSE WHOM, TOO LONG REFUSING, SHE BEFORE CALLED, SAYING, I HAVE CALLED, AND YOU REFUSED; I HAVE STRETCHED OUT MY HAND, AND NO MAN REGARDED; YOU HAVE SET AT NAUGHT ALL MY COUNSEL, AND WOULD NONE OF MY REPROOF: I WILL ALSO LAUGH AT YOUR DESTRUCTION, AND WILL MOCK WHEN WHAT YOU FEARED COMES PROVERBS 1:24, SEQ.. AND AGAIN, THEN SHALL THEY CALL UPON ME, AND I WILL NOT HEARKEN; THEY SHALL RISE EARLY, AND SHALL NOT FIND ME PROVERBS 1:28. AND SO, WHEN HEALTH OF BODY, RECEIVED FOR THE PURPOSE OF DOING GOOD, IS DESPISED, IT IS FELT, AFTER IT IS LOST, HOW PRECIOUS WAS THE GIFT: AND AT THE LAST IT IS FRUITLESSLY SOUGHT, HAVING BEEN ENJOYED UNPROFITABLY WHEN GRANTED AT THE FIT TIME. WHENCE IT IS WELL SAID THROUGH SOLOMON, GIVE NOT YOUR HONOUR UNTO ALIENS AND YOUR YEARS UNTO THE CRUEL, LEST HAPLY STRANGERS BE FILLED WITH YOUR WEALTH, AND YOUR LABOURS BE IN THE HOUSE OF A STRANGER, AND YOU MOAN AT THE LAST, WHEN YOUR FLESH AND YOUR BODY ARE CONSUMED PROVERBS 5:9, SEQ.. FOR WHO ARE ALIENS FROM US BUT MALIGNANT SPIRITS, WHO ARE SEPARATED FROM THE LOT OF THE HEAVENLY COUNTRY? AND WHAT IS OUR HONOUR BUT THAT, THOUGH MADE IN BODIES OF CLAY, WE ARE YET CREATED AFTER THE IMAGE AND LIKENESS OF OUR MAKER? OR WHO ELSE IS CRUEL BUT THAT APOSTATE ANGEL, WHO HAS BOTH SMITTEN HIMSELF WITH THE PAIN OF DEATH THROUGH PRIDE, AND HAS NOT SPARED, THOUGH LOST, TO BRING DEATH UPON THE HUMAN RACE? HE THEREFORE GIVES HIS HONOUR UNTO ALIENS WHO, BEING MADE AFTER THE IMAGE AND LIKENESS OF GOD, DEVOTES THE SEASONS OF HIS LIFE TO THE PLEASURES OF MALIGNANT SPIRITS. HE ALSO SURRENDERS HIS YEARS TO THE CRUEL ONE WHO SPENDS THE SPACE OF LIFE ACCORDED HIM AFTER THE WILL OF THE ILL-DOMINEERING ADVERSARY. AND IN THE SAME PLACE IT IS WELL ADDED, LEST HAPLY STRANGERS BE FILLED WITH YOUR WEALTH, AND LABOURS BE IN THE HOUSE OF A STRANGER. FOR WHOSOEVER, THROUGH THE HEALTHY ESTATE OF BODY RECEIVED BY HIM, OR THE WISDOM OF MIND GRANTED TO HIM, LABOURS NOT IN THE PRACTICE OF VIRTUES BUT IN THE PERPETRATION OF VICES, HE BY NO MEANS FILLS HIS OWN HOUSE, BUT THE HABITATIONS OF STRANGERS, WITH HIS WEALTH: THAT IS, HE MULTIPLIES THE DEEDS OF UNCLEAN SPIRITS, AND INDEED SO ACTS, IN HIS LUXURIOUSNESS OR HIS PRIDE, AS EVEN TO INCREASE THE NUMBER OF THE LOST BY THE ADDITION OF HIMSELF. FURTHER, IT IS WELL ADDED, AND YOU MOAN AT THE LAST, WHEN YOUR FLESH AND YOUR BODY ARE CONSUMED. FOR, FOR THE MOST PART, THE HEALTH OF THE FLESH WHICH HAS BEEN RECEIVED IS SPENT THROUGH VICES: BUT, WHEN IT IS SUDDENLY WITHDRAWN, WHEN THE FLESH IS WORN WITH AFFLICTIONS, WHEN THE SOUL IS ALREADY URGED TO GO FORTH, THEN LOST HEALTH, LONG ENJOYED FOR ILL, IS SOUGHT AGAIN AS THOUGH FOR LIVING WELL. AND THEN MEN MOAN FOR THAT THEY WOULD NOT SERVE GOD, WHEN ALTOGETHER UNABLE TO REPAIR THE LOSSES OF THEIR NEGLIGENCE BY SERVING HIM. WHENCE IT IS SAID IN ANOTHER PLACE, WHEN HE SLEW THEM, THEN THEY SOUGHT HIM PSALM 77:34.

BUT, ON THE OTHER HAND, THE SICK ARE TO BE ADMONISHED THAT THEY FEEL THEMSELVES TO BE SONS OF GOD IN THAT THE SCOURGE OF DISCIPLINE CHASTISES THEM. FOR, UNLESS HE PURPOSED TO GIVE THEM AN INHERITANCE AFTER CORRECTION, HE WOULD NOT HAVE A CARE TO EDUCATE THEM BY AFFLICTIONS. FOR HENCE THE LORD SAYS TO JOHN BY THE ANGEL, WHOM I LOVE I REBUKE AND CHASTEN REVELATION 3:19; PROVERBS 3:11. HENCE AGAIN IT IS WRITTEN, MY SON DESPISE NOT THE DISCIPLINE OF THE LORD, NOR FAINT WHEN YOU ARE REBUKED OF HIM. FOR WHOM THE LORD LOVES HE CHASTENS, AND SCOURGES EVERY SON WHOM HE RECEIVES HEBREWS 12:5-6. HENCE THE PSALMIST SAYS, MANY ARE THE TRIBULATIONS OF THE RIGHTEOUS, AND OUT OF ALL THESE HAS THE LORD DELIVERED THEM PSALM 33:20. HENCE ALSO THE BLESSED JOB, CRYING OUT IN HIS SORROW, SAYS, IF L BE RIGHTEOUS, I WILL NOT LIFT UP MY HEAD, BEING SATURATED WITH AFFLICTION AND MISERY JOB 10:15. THE SICK ARE TO BE TOLD THAT, IF THEY BELIEVE THE HEAVENLY COUNTRY TO BE THEIR OWN, THEY MUST NEEDS ENDURE LABOURS IN THIS AS IN A STRANGE LAND. FOR HENCE IT WAS THAT THE STONES WERE HAMMERED OUTSIDE, THAT THEY MIGHT BE LAID WITHOUT SOUND OF HAMMER IN THE BUILDING OF THE TEMPLE OF THE LORD; BECAUSE, THAT IS, WE ARE NOW HAMMERED WITH SCOURGES WITHOUT, THAT WE MAY BE AFTERWARDS SET IN OUR PLACES WITHIN, WITHOUT STROKE OF DISCIPLINE, IN THE TEMPLE OF GOD; TO THE END THAT STROKES MAY NOW CUT AWAY WHATEVER IS SUPERFLUOUS IN US, AND THEN THE CONCORD OF CHARITY ALONE BIND US TOGETHER IN THE BUILDING. THE SICK ARE TO BE ADMONISHED TO CONSIDER WHAT SEVERE SCOURGES OF DISCIPLINE CHASTISE OUR SONS AFTER THE FLESH FOR ATTAINING EARTHLY INHERITANCES. WHAT PAIN, THEN, OF DIVINE CORRECTION IS HARD UPON US, BY WHICH BOTH A NEVER-TO-BE-LOST INHERITANCE IS ATTAINED, AND PUNISHMENTS WHICH SHALL ENDURE FOR EVER ARE AVOIDED? FOR HENCE PAUL SAYS, WE HAVE HAD FATHERS OF OUR FLESH AS OUR EDUCATORS, AND WE GAVE THEM REVERENCE: SHALL WE NOT MUCH MORE BE IN SUBJECTION UNTO THE FATHER OF SPIRITS AND LIVE? AND THEY INDEED FOR A FEW DAYS EDUCATED US AFTER THEIR OWN WILL; BUT HE FOR OUR PROFIT IN THE RECEIVING OF HIS SANCTIFICATION HEBREWS 12:9-10.

THE SICK ARE TO BE ADMONISHED TO CONSIDER HOW GREAT HEALTH OF THE HEART IS IN BODILY AFFLICTION, WHICH RECALLS THE MIND TO KNOWLEDGE OF ITSELF, AND RENEWS THE MEMORY OF INFIRMITY WHICH HEALTH FOR THE MOST PART CASTS AWAY, SO THAT THE SPIRIT, WHICH IS CARRIED OUT OF ITSELF INTO ELATION, MAY BE REMINDED BY THE SMITTEN FLESH FROM WHICH IT SUFFERS TO WHAT CONDITION IT IS SUBJECT. WHICH THING IS RIGHTLY SIGNIFIED TO BALAAM (HAD HE BUT BEEN WILLING TO FOLLOW OBEDIENTLY THE VOICE OF GOD) IN THE VERY RETARDATION OF HIS JOURNEY , SEQ.. FOR BALAAM IS ON HIS WAY TO ATTAIN HIS PURPOSE; BUT THE ANIMAL WHICH IS UNDER HIM THWARTS HIS DESIRE. THE ASS, STOPPED BY THE PROHIBITION, SEES AN ANGEL WHICH THE HUMAN MIND SEES NOT; BECAUSE FOR THE MOST PART THE FLESH, SLOW THROUGH AFFLICTIONS, INDICATES TO THE MIND FROM THE SCOURGE WHICH IT ENDURES THE GOD WHOM THE MIND ITSELF WHICH HAS THE FLESH UNDER IT DID NOT SEE, IN SUCH SORT AS TO IMPEDE THE EAGERNESS OF THE SPIRIT WHICH DESIRES TO ADVANCE IN THIS WORLD AS THOUGH PROCEEDING ON A JOURNEY, UNTIL IT MAKES KNOWN TO IT THE INVISIBLE ONE WHO STANDS IN ITS WAY. WHENCE ALSO IT IS WELL SAID THROUGH PETER, HE HAD THE DUMB BEAST OF BURDEN FOR A REBUKE OF HIS MADNESS, WHICH SPEAKING WITH A MAN'S VOICE FORBADE THE FOOLISHNESS OF THE PROPHET 2 PETER 2:16. FOR INDEED A MAN IS REBUKED AS MAD BY A DUMB BEAST OF BURDEN, WHEN AN ELATED MIND IS REMINDED BY THE AFFLICTED FLESH OF THE GOOD OF HUMILITY WHICH IT OUGHT TO RETAIN. BUT BALAAM DID NOT OBTAIN THE BENEFIT OF THIS REBUKE FOR THIS REASON, THAT, GOING TO CURSE, HE CHANGED HIS VOICE, BUT NOT HIS MIND. THE SICK ARE TO BE ADMONISHED TO CONSIDER HOW GREAT A BOON IS BODILY AFFLICTION, WHICH BOTH WASHES AWAY COMMITTED SINS AND RESTRAINS THOSE WHICH MIGHT HAVE BEEN COMMITTED, WHICH INFLICTS ON THE TROUBLED MIND WOUNDS OF PENITENCE DERIVED FROM OUTWARD STRIPES. WHENCE IT IS WRITTEN, THE BLUENESS OF A WOUND CLEANSES AWAY EVIL, AND STRIPES IN THE SECRET PARTS OF THE BELLY PROVERBS 20:30. FOR THE BLUENESS OF A WOUND CLEANSES AWAY EVIL, BECAUSE THE PAIN OF SCOURGES CLEANSES INIQUITIES, WHETHER MEDITATED OR PERPETRATED. BUT BY THE APPELLATION OF BELLY THE MIND IS WONT TO BE UNDERSTOOD. FOR THAT THE MIND IS CALLED THE BELLY IS TAUGHT BY THAT SENTENCE IN WHICH IT IS WRITTEN, THE SPIRIT OF MAN IS THE LAMP OF THE LORD, WHICH SEARCHES ALL THE SECRET PARTS OF THE BELLY PROVERBS 20:27. AS IF TO SAY, THE ILLUMINATION OF DIVINE INSPIRATION, WHEN

IT COMES INTO A MAN'S MIND, SHOWS IT TO ITSELF BY ILLUMINATING IT, WHEREAS BEFORE THE COMING OF THE HOLY SPIRIT IT BOTH COULD ENTERTAIN BAD THOUGHTS AND KNEW NOT HOW TO ESTIMATE THEM. THEN, THE BLUENESS OF A WOUND CLEANSES AWAY EVIL, AND STRIPES IN THE SECRET PARTS OF THE BELLY, BECAUSE WHEN WE ARE SMITTEN OUTWARDLY, WE ARE RECALLED, SILENT AND AFFLICTED, TO MEMORY OF OUR SINS, AND BRING BACK BEFORE OUR EYES ALL OUR PAST EVIL DEEDS, AND THROUGH WHAT WE SUFFER OUTWARDLY WE GRIEVE INWARDLY THE MORE FOR WHAT WE HAVE DONE. WHENCE IT COMES TO PASS THAT IN THE MIDST OF OPEN WOUNDS OF THE BODY THE SECRET STRIPE IN THE BELLY CLEANSES US MORE FULLY, BECAUSE A HIDDEN WOUND OF SORROW HEALS THE INIQUITIES OF EVIL-DOING.

THE SICK ARE TO BE ADMONISHED, TO THE END THAT THEY MAY KEEP THE VIRTUE OF PATIENCE, TO CONSIDER INCESSANTLY HOW GREAT EVILS OUR REDEEMER ENDURED FROM THOSE WHOM HE HAD CREATED; THAT HE BORE SO MANY VILE INSULTS OF REPROACH; THAT, WHILE DAILY SNATCHING THE SOULS OF CAPTIVES FROM THE HAND OF THE OLD ENEMY, HE TOOK BLOWS ON THE FACE FROM INSULTING MEN; THAT, WHILE WASHING US WITH THE WATER OF SALVATION, HE HID NOT HIS FACE FROM THE SPITTINGS OF THE FAITHLESS; THAT, WHILE DELIVERING US BY HIS ADVOCACY FROM ETERNAL PUNISHMENTS, HE BORE SCOURGES IN SILENCE; THAT, WHILE GIVING TO US EVERLASTING HONOURS AMONG THE CHOIRS OF ANGELS, HE ENDURED BUFFETS; THAT, WHILE SAVING US FROM THE PRICKINGS OF OUR SINS, HE REFUSED NOT TO SUBMIT HIS HEAD TO THORNS; THAT, WHILE INEBRIATING US WITH ETERNAL SWEETNESS, HE ACCEPTED IN HIS THIRST THE BITTERNESS OF GALL; THAT HE WHO FOR US ADORED THE FATHER THOUGH EQUAL TO HIM IN GODHEAD, WHEN ADORED IN MOCKERY HELD HIS PEACE: THAT, WHILE PREPARING LIFE FOR THE DEAD, HE WHO WAS HIMSELF THE LIFE CAME EVEN UNTO DEATH. WHY, THEN, IS IT THOUGHT HARD THAT MAN SHOULD ENDURE SCOURGES FROM GOD FOR EVIL-DOING, IF GOD UNDERWENT SO GREAT EVILS FOR WELL-DOING? OR WHO WITH SOUND UNDERSTANDING CAN BE UNGRATEFUL FOR BEING HIMSELF SMITTEN, WHEN EVEN HE WHO LIVED HERE WITHOUT SIN WENT NOT HENCE WITHOUT A SCOURGE?

CHAPTER 13
HOW THOSE WHO FEAR SCOURGES AND THOSE WHO CONTEMN THEM ARE TO BE ADMONISHED.

(ADMONITION 14.) DIFFERENTLY TO BE ADMONISHED ARE THOSE WHO FEAR SCOURGES, AND ON THAT ACCOUNT LIVE INNOCENTLY, AND THOSE WHO HAVE GROWN SO HARD IN WICKEDNESS AS NOT TO BE CORRECTED EVEN BY SCOURGES. FOR THOSE WHO FEAR SCOURGES ARE TO BE TOLD BY NO MEANS TO DESIRE TEMPORAL GOODS AS BEING OF GREAT ACCOUNT, SEEING THAT BAD MEN ALSO HAVE THEM, AND BY NO MEANS TO SHUN PRESENT EVILS AS INTOLERABLE, SEEING THEY ARE NOT IGNORANT HOW FOR THE MOST PART GOOD MEN ALSO ARE TOUCHED BY THEM. THEY ARE TO BE ADMONISHED THAT, IF THEY DESIRE TO BE TRULY FREE FROM EVILS, THEY SHOULD DREAD ETERNAL PUNISHMENTS; NOR YET CONTINUE IN THIS FEAR OF PUNISHMENTS, BUT GROW UP BY THE NURSING OF CHARITY TO THE GRACE OF LOVE. FOR IT IS WRITTEN, PERFECT CHARITY CASTS OUT FEAR 1 JOHN 4:18. AND AGAIN IT IS WRITTEN, YOU HAVE NOT RECEIVED THE SPIRIT OF BONDAGE AGAIN IN FEAR, BUT THE SPIRIT OF ADOPTION OF SONS, WHEREIN WE CRY, ABBA, FATHER ROMANS 8:15. WHENCE THE SAME TEACHER SAYS AGAIN, WHERE THE SPIRIT OF THE LORD IS, THERE IS LIBERTY 2 CORINTHIANS 3:17. IF, THEN, THE FEAR OF PUNISHMENT STILL RESTRAINS FROM EVIL-DOING, TRULY NO LIBERTY OF SPIRIT POSSESSES THE SOUL OF HIM THAT SO FEARS. FOR, WERE HE NOT AFRAID OF THE PUNISHMENT, HE WOULD DOUBTLESS COMMIT THE SIN. THE MIND, THEREFORE, THAT IS BOUND BY THE BONDAGE OF FEAR KNOWS NOT THE GRACE OF LIBERTY. FOR GOOD SHOULD BE LOVED FOR ITSELF, NOT PURSUED BECAUSE OF THE COMPULSION OF PENALTIES. FOR HE THAT DOES WHAT IS GOOD FOR THIS REASON, THAT HE IS AFRAID OF THE EVIL OF TORMENTS, WISHES THAT WHAT HE FEARS WERE NOT, THAT SO HE MIGHT COMMIT WHAT IS UNLAWFUL BOLDLY. WHENCE IT APPEARS CLEARER THAN THE LIGHT THAT INNOCENCE IS THUS LOST BEFORE GOD, IN WHOSE EYES EVIL DESIRE IS SIN.

BUT, ON THE OTHER HAND, THOSE WHOM NOT EVEN SCOURGES RESTRAIN FROM INIQUITIES ARE TO BE SMITTEN WITH SHARPER REBUKE IN PROPORTION AS THEY HAVE GROWN HARD WITH GREATER INSENSIBILITY. FOR GENERALLY THEY ARE TO BE DISDAINED WITHOUT DISDAIN, AND DESPAIRED OF WITHOUT DESPAIR, SO, TO WIT, THAT THE DESPAIR EXHIBITED MAY STRIKE THEM WITH DREAD, AND ADMONITION FOLLOWING MAY BRING THEM BACK TO HOPE. STERNLY, THEREFORE, AGAINST THEM SHOULD THE DIVINE JUDGMENTS BE SET FORTH, THAT THEY MAY BE RECALLED BY CONSIDERATION OF ETERNAL RETRIBUTION TO KNOWLEDGE OF THEMSELVES. FOR LET THEM HEAR THAT IN THEM IS FULFILLED THAT WHICH IS WRITTEN, IF YOU SHOULD BRAY A FOOL IN A MORTAR, AS IF WITH A PESTLE POUNDING BARLEY, HIS FOOLISHNESS WILL NOT BE TAKEN AWAY FROM HIM PROVERBS 27:22. AGAINST THESE THE PROPHET COMPLAINS TO THE LORD, SAYING, YOU HAVE BRUISED THEM, AND THEY HAVE REFUSED TO RECEIVE DISCIPLINE JEREMIAH 5:3. HENCE IT IS THAT THE LORD SAYS, I HAVE SLAIN AND DESTROYED THIS PEOPLE, AND YET THEY HAVE NOT RETURNED FROM THEIR WAYS ISAIAH 9:13. HENCE HE SAYS AGAIN, THE PEOPLE HAS NOT RETURNED TO HIM THAT SMITES THEM JEREMIAH 15:6. HENCE THE PROPHET COMPLAINS BY THE VOICE OF THE SCOURGERS, SAYING, WE HAVE TAKEN CARE FOR BABYLON, AND SHE IS NOT HEALED JEREMIAH 51:9. FOR BABYLON IS TAKEN CARE FOR, YET STILL NOT RESTORED TO HEALTH, WHEN THE MIND, CONFUSED IN EVIL-DOING, HEARS THE WORDS OF REBUKE, FEELS THE SCOURGES OF REBUKE, AND YET SCORNS TO RETURN TO THE STRAIGHT PATHS OF SALVATION. HENCE THE LORD REPROACHES THE CHILDREN OF ISRAEL, CAPTIVE, BUT YET NOT CONVERTED FROM THEIR INIQUITY, SAYING, THE HOUSE OF ISRAEL IS TO ME BECOME DROSS: ALL THEY ARE BRASS, AND TIN, AND IRON, AND LEAD, IN THE MIDST OF THE FURNACE EZEKIEL 22:18; AS IF TO SAY PLAINLY, I WOULD HAVE PURIFIED THEM BY THE FIRE OF TRIBULATION, AND I SOUGHT THAT THEY SHOULD BECOME SILVER OR GOLD; BUT THEY HAVE BEEN TURNED BEFORE ME IN THE FURNACE INTO BRASS, TIN, IRON, AND LEAD, BECAUSE EVEN IN TRIBULATION THEY HAVE BROKEN FORTH, NOT TO VIRTUE BUT TO VICES. FOR INDEED BRASS, WHEN IT IS STRUCK, RETURNS A SOUND MORE THAN ALL OTHER METALS. HE, THEREFORE, WHO, WHEN SUBJECTED TO STROKES, BREAKS OUT INTO A SOUND OF MURMURING IS TURNED INTO BRASS IN THE MIDST OF THE FURNACE. BUT TIN, WHEN IT IS DRESSED WITH ART, HAS A FALSE SHOW OF SILVER. HE, THEN, WHO IS NOT FREE FROM THE VICE OF PRETENCE IN THE MIDST OF TRIBULATION BECOMES TIN IN THE FURNACE. MOREOVER, HE WHO PLOTS AGAINST THE LIFE OF HIS NEIGHBOUR USES IRON. WHEREFORE IRON IN THE FURNACE IS HE WHO IN TRIBULATION LOSES NOT THE MALICE THAT WOULD DO HURT. LEAD, ALSO, IS THE HEAVIEST OF METALS. HE, THEN, IS FOUND AS LEAD IN THE FURNACE WHO, EVEN WHEN PLACED IN THE MIDST OF TRIBULATION, IS NOT RAISED ABOVE EARTHLY DESIRES. HENCE, AGAIN, IT IS WRITTEN, SHE HAS WEARIED HERSELF WITH MUCH LABOUR, AND HER EXCEEDING RUST WENT NOT OUT FROM HER, NOT EVEN BY FIRE EZEKIEL 24:12. FOR HE BRINGS UPON US THE FIRE OF TRIBULATION, THAT HE MAY PURGE US FROM THE RUST OF VICES; BUT WE LOSE NOT OUR RUST EVEN BY FIRE, WHEN EVEN AMID SCOURGES WE LACK NOT VICE. HENCE THE PROPHET SAYS AGAIN, THE FOUNDER HAS MELTED IN VAIN; THEIR WICKEDNESSES ARE NOT CONSUMED JEREMIAH 6:29.

IT IS, HOWEVER, TO BE KNOWN THAT SOMETIMES WHEN THEY REMAIN UNCORRECTED AMID THE HARDNESS OF SCOURGES, THEY ARE TO BE SOOTHED BY SWEET ADMONITION. FOR THOSE WHO ARE NOT CORRECTED BY TORMENTS ARE SOMETIMES RESTRAINED FROM UNRIGHTEOUS DEEDS BY GENTLE BLANDISHMENTS. FOR COMMONLY THE SICK TOO, WHOM A STRONG POTION OF MEDICINE HAS NOT AVAILED TO CURE, HAVE BEEN RESTORED TO THEIR FORMER HEALTH BY TEPID WATER; AND SOME SORES WHICH CANNOT BE CURED BY INCISION ARE HEALED BY FOMENTATIONS OF OIL; AND HARD ADAMANT ADMITS NOT AT ALL OF INCISION BY STEEL, BUT IS SOFTENED BY THE MILD BLOOD OF GOATS.

CHAPTER 14
HOW THE SILENT AND THE TALKATIVE ARE TO BE ADMONISHED.

(ADMONITION 15.) DIFFERENTLY TO BE ADMONISHED ARE THE OVER-SILENT, AND THOSE WHO SPEND TIME IN MUCH SPEAKING. FOR IT OUGHT TO BE INSINUATED TO THE OVER-SILENT THAT WHILE THEY SHUN SOME VICES UNADVISEDLY, THEY ARE, WITHOUT ITS BEING PERCEIVED, IMPLICATED IN WORSE. FOR OFTEN FROM BRIDLING THE TONGUE OVERMUCH THEY SUFFER FROM MORE GRIEVOUS LOQUACITY IN THE HEART; SO THAT THOUGHTS SEETHE THE MORE IN THE MIND FROM BEING STRAITENED BY THE VIOLENT GUARD OF INDISCREET SILENCE. AND FOR THE MOST PART THEY OVERFLOW ALL THE MORE WIDELY AS THEY COUNT THEMSELVES THE MORE SECURE BECAUSE OF NOT BEING SEEN BY FAULT-FINDERS WITHOUT. WHENCE SOMETIMES A MAN'S MIND IS EXALTED INTO PRIDE, AND HE DESPISES AS WEAK THOSE WHOM HE HEARS SPEAKING. AND, WHEN HE SHUTS THE MOUTH OF HIS BODY, HE IS NOT AWARE TO WHAT EXTENT THROUGH HIS PRIDE HE LAYS HIMSELF OPEN TO VICES. FOR HIS TONGUE HE REPRESSES, HIS MIND HE EXALTS; AND, LITTLE CONSIDERING HIS OWN WICKEDNESS, ACCUSES ALL IN HIS OWN MIND BY SO MUCH THE MORE FREELY AS HE DOES IT ALSO THE MORE SECRETLY. THE OVER-SILENT ARE THEREFORE TO BE ADMONISHED THAT THEY STUDY ANXIOUSLY TO KNOW, NOT ONLY WHAT MANNER OF MEN THEY OUGHT TO EXHIBIT THEMSELVES OUTWARDLY, BUT ALSO WHAT MANNER OF MEN THEY OUGHT TO SHOW THEMSELVES INWARDLY; THAT THEY FEAR MORE A HIDDEN JUDGMENT IN RESPECT OF THEIR THOUGHTS THAN THE REPROOF OF THEIR NEIGHBOURS IN RESPECT OF THEIR SPEECHES. FOR IT IS WRITTEN, MY SON, ATTEND UNTO MY WISDOM, AND BOW YOUR EAR TO MY PRUDENCE, THAT YOU MAY GUARD YOUR THOUGHTS PROVERBS 5:1. FOR, INDEED, NOTHING IS MORE FUGITIVE THAN THE HEART, WHICH DESERTS US AS OFTEN AS IT SLIPS AWAY THROUGH BAD THOUGHTS. FOR HENCE THE PSALMIST SAYS, MY HEART HAS FAILED ME PSALM 39:13. HENCE, WHEN HE RETURNS TO HIMSELF, HE SAYS, YOUR SERVANT HAS FOUND HIS HEART TO PRAY TO YOU 2 SAMUEL 7:27. WHEN, THEREFORE, THOUGHT IS KEPT UNDER GUARD, THE HEART WHICH WAS WONT TO FLY AWAY IS FOUND. MOREOVER, THE OVER-SILENT FOR THE MOST PART, WHEN THEY SUFFER SOME INJUSTICES, COME TO HAVE A KEENER SENSE OF PAIN FROM NOT SPEAKING OF WHAT THEY ENDURE. FOR, WERE THE TONGUE TO TELL CALMLY THE ANNOYANCES THAT HAVE BEEN CAUSED, THE PAIN WOULD FLOW AWAY FROM THE CONSCIOUSNESS. FOR CLOSED SORES TORMENT THE MORE; SINCE, WHEN THE CORRUPTION THAT IS HOT WITHIN IS CAST OUT, THE PAIN IS OPENED OUT FOR HEALING. THEY, THEREFORE, WHO ARE SILENT MORE THAN IS EXPEDIENT, OUGHT TO KNOW THIS, LEST, AMID THE ANNOYANCES WHICH THEY ENDURE WHILE THEY HOLD THEIR TONGUE, THEY AGGRAVATE THE VIOLENCE OF THEIR PAIN. FOR THEY ARE TO BE ADMONISHED THAT, IF THEY LOVE THEIR NEIGHBOURS AS THEMSELVES, THEY SHOULD BY NO MEANS KEEP FROM THEM THE GROUNDS ON WHICH THEY JUSTLY BLAME THEM. FOR FROM THE MEDICINE OF THE VOICE THERE IS A CONCURRENT EFFECT FOR THE HEALTH OF BOTH PARTIES, WHILE ON THE SIDE OF HIM WHO INFLICTS THE INJURY HIS BAD CONDUCT IS CHECKED, AND ON THE SIDE OF HIM WHO SUSTAINS IT THE VIOLENT HEAT OF PAIN IS ALLAYED BY OPENING OUT THE SORE. FOR THOSE WHO TAKE NOTICE OF WHAT IS EVIL IN THEIR NEIGHBOURS, AND YET REFRAIN THEIR TONGUE IN SILENCE, WITHDRAW, AS IT WERE, THE AID OF MEDICINE FROM OBSERVED SORES, AND BECOME THE CAUSERS OF DEATH, IN THAT THEY WOULD NOT CURE THE VENOM WHICH THEY COULD HAVE CURED. THE TONGUE, THEREFORE, SHOULD BE DISCREETLY CURBED, NOT TIED UP FAST. FOR IT IS WRITTEN, A WISE MAN WILL HOLD HIS TONGUE UNTIL THE TIME ECCLESIASTES 20:7; IN ORDER, ASSUREDLY, THAT, WHEN HE CONSIDERS IT OPPORTUNE, HE MAY RELINQUISH THE CENSORSHIP OF SILENCE, AND APPLY HIMSELF TO THE SERVICE OF UTILITY BY SPEAKING SUCH THINGS AS ARE FIT. AND AGAIN IT IS WRITTEN, A TIME TO KEEP SILENCE, AND A TIME TO SPEAK ECCLESIASTES 3:7. FOR, INDEED, THE TIMES FOR CHANGES SHOULD BE DISCREETLY WEIGHED, LEST EITHER, WHEN THE TONGUE OUGHT TO BE RESTRAINED, IT RUN LOOSE TO NO PROFIT IN WORDS, OR, WHEN IT MIGHT SPEAK WITH PROFIT, IT SLOTHFULLY RESTRAIN ITSELF. CONSIDERING WHICH THING WELL, THE PSALMIST SAYS, SET A WATCH, O LORD, ON MY MOUTH, AND A DOOR ROUND ABOUT MY LIPS PSALM 140:3. FOR HE SEEKS NOT THAT A WALL SHOULD BE SET ON HIS LIPS, BUT A DOOR: THAT IS, WHAT IS OPENED AND SHUT, WHENCE WE, TOO, OUGHT TO LEARN WARILY, TO THE END THAT THE VOICE DISCREETLY AND AT THE FITTING TIME MAY OPEN THE MOUTH, AND AT THE FITTING TIME SILENCE CLOSE IT.

BUT, ON THE OTHER HAND, THOSE WHO SPEND TIME IN MUCH SPEAKING ARE TO BE ADMONISHED THAT THEY VIGILANTLY NOTE FROM WHAT A STATE OF RECTITUDE THEY FALL AWAY WHEN THEY FLOW ABROAD IN A MULTITUDE OF WORDS. FOR THE HUMAN MIND, AFTER THE MANNER OF WATER, WHEN CLOSED IN, IS COLLECTED UNTO HIGHER LEVELS, IN THAT IT SEEKS AGAIN THE HEIGHT FROM WHICH IT DESCENDED; AND, WHEN LET LOOSE, IT FALLS AWAY IN THAT IT DISPERSES ITSELF UNPROFITABLY THROUGH THE LOWEST PLACES. FOR BY AS MANY SUPERFLUOUS WORDS AS IT IS DISSIPATED FROM THE CENSORSHIP OF ITS SILENCE, BY SO MANY STREAMS, AS IT WERE, IS IT DRAWN AWAY OUT OF ITSELF. WHENCE ALSO IT IS UNABLE TO RETURN INWARDLY TO KNOWLEDGE OF ITSELF, BECAUSE, BEING SCATTERED BY MUCH SPEAKING, IT EXCLUDES ITSELF FROM THE SECRET PLACE OF INMOST CONSIDERATION. BUT IT UNCOVERS ITS WHOLE SELF TO THE WOUNDS OF THE ENEMY WHO LIES IN WANT, BECAUSE IT SURROUNDS ITSELF WITH NO DEFENSE OF WATCHFULNESS. HENCE IT IS WRITTEN, AS A CITY THAT LIES OPEN AND WITHOUT ENVIRONMENT OF WALLS, SO IS A MAN THAT CANNOT KEEP IN HIS SPIRIT IN SPEAKING PROVERBS 25:28. FOR, BECAUSE IT HAS NOT THE WALL OF SILENCE, THE CITY OF THE MIND LIES OPEN TO THE DARTS OF THE FOE; AND, WHEN BY WORDS IT CASTS ITSELF OUT OF ITSELF, IT SHOWS ITSELF EXPOSED TO THE ADVERSARY. AND HE OVERCOMES IT WITH SO MUCH THE LESS LABOUR AS WITH THE MORE LABOUR THE MIND ITSELF, WHICH IS CONQUERED, FIGHTS AGAINST ITSELF BY MUCH SPEAKING.

MOREOVER, SINCE THE INDOLENT MIND FOR THE MOST PART LAPSES BY DEGREES INTO DOWNFALL, WHILE WE NEGLECT TO GUARD AGAINST IDLE WORDS WE GO ON TO HURTFUL ONES; SO THAT AT FIRST IT PLEASES US TO TALK OF OTHER MEN'S AFFAIRS; AFTERWARDS THE TONGUE GNAWS WITH DETRACTION THE LIVES OF THOSE OF WHOM WE TALK; BUT AT LAST BREAKS OUT EVEN INTO OPEN SLANDERS. HENCE ARE SOWN PRICKING THORNS, QUARRELS ARISE, THE TORCHES OF ENMITIES ARE KINDLED, THE PEACE OF HEARTS IS EXTINGUISHED. WHENCE IT IS WELL SAID THROUGH SOLOMON, HE THAT LETS OUT WATER IS A WELL-SPRING OF STRIFES PROVERBS 17:14. FOR TO LET OUT WATER IS TO LET LOOSE THE TONGUE TO A FLUX OF SPEECH. WHEREFORE, ON THE OTHER HAND, IN A GOOD SENSE IT IS SAID AGAIN, THE WORDS OF A MAN'S MOUTH ARE AS DEEP WATER PROVERBS 18:4. HE THEREFORE WHO LETS OUT WATER IS THE WELLSPRING OF STRIFES, BECAUSE HE WHO CURBS NOT HIS TONGUE DISSIPATES CONCORD. HENCE ON THE OTHER HAND IT IS WRITTEN, HE THAT IMPOSES SILENCE ON A FOOL ALLAYS ENMITIES PROVERBS 26:10. MOREOVER, THAT ANY ONE WHO GIVES HIMSELF TO MUCH SPEAKING CANNOT KEEP THE STRAIGHT WAY OF RIGHTEOUSNESS IS TESTIFIED BY THE PROPHET, WHO SAYS, A MAN FULL OF WORDS SHALL NOT BE GUIDED ARIGHT UPON THE EARTH PSALM 139:12. HENCE ALSO SOLOMON SAYS AGAIN, IN THE MULTITUDE OF WORDS THERE SHALL NOT WANT SIN PROVERBS 10:19. HENCE ISAIAH SAYS, THE CULTURE OF RIGHTEOUSNESS IS SILENCE ISAIAH 32:17, INDICATING, TO WIT, THAT THE RIGHTEOUSNESS OF THE MIND IS DESOLATED WHEN THERE IS NO STINT OF IMMODERATE SPEAKING. HENCE JAMES SAYS, IF ANY MAN THINKS HIMSELF TO BE RELIGIOUS, AND BRIDLES NOT HIS TONGUE, BUT DECEIVES HIS OWN HEART, THIS MAN'S RELIGION IS VAIN JAMES 1:26. HENCE AGAIN HE SAYS, LET EVERY MAN BE SWIFT TO HEAR, BUT SLOW TO SPEAK JAMES 1:19. HENCE AGAIN, DEFINING THE POWER OF THE TONGUE, HE ADDS, AN UNRULY EVIL, FULL OF DEADLY POISON JAMES 3:8. HENCE THE TRUTH IN PERSON ADMONISHES US, SAYING, EVERY IDLE WORD THAT MEN SHALL SPEAK,

THEY SHALL GIVE ACCOUNT THEREOF IN THE DAY OF JUDGMENT MATTHEW 12:36. FOR INDEED EVERY WORD IS IDLE THAT LACKS EITHER A REASON OF JUST NECESSITY OR AN INTENTION OF PIOUS USEFULNESS. IF THEN AN ACCOUNT IS REQUIRED OF IDLE DISCOURSE, LET US WEIGH WELL WHAT PUNISHMENT AWAITS MUCH SPEAKING, IN WHICH THERE IS ALSO THE SIN OF HURTFUL WORDS.

CHAPTER 15
HOW THE SLOTHFUL AND THE HASTY ARE TO BE ADMONISHED.

(ADMONITION 16.) DIFFERENTLY TO BE ADMONISHED ARE THE SLOTHFUL AND THE HASTY. FOR THE FORMER ARE TO BE PERSUADED NOT TO LOSE, BY PUTTING IT OFF, THE GOOD THEY HAVE TO DO; BUT THE LATTER ARE TO BE ADMONISHED LEST, WHILE THEY FORESTALL THE TIME OF GOOD DEEDS BY INCONSIDERATE HASTE, THEY CHANGE THEIR MERITORIOUS CHARACTER. TO THE SLOTHFUL THEREFORE IT IS TO BE INTIMATED, THAT OFTEN, WHEN WE WILL NOT DO AT THE RIGHT TIME WHAT WE CAN, BEFORE LONG, WHEN WE WILL, WE CANNOT. FOR THE VERY INDOLENCE OF THE MIND, WHEN IT IS NOT KINDLED WITH BEFITTING FERVOUR, GETS CUT OFF BY A TORPOR THAT STEALTHILY GROWS UPON IT FROM ALL DESIRE OF GOOD THINGS. WHENCE IT IS PLAINLY SAID THROUGH SOLOMON, SLOTHFULNESS CASTS INTO A DEEP SLEEP PROVERBS 19:15. FOR THE SLOTHFUL ONE IS AS IT WERE AWAKE IN THAT HE FEELS ARIGHT, THOUGH HE GROWS TORPID BY DOING NOTHING: BUT SLOTHFULNESS IS SAID TO CAST INTO A DEEP SLEEP, BECAUSE BY DEGREES EVEN THE WAKEFULNESS OF RIGHT FEELING IS LOST, WHEN ZEAL FOR WELL-DOING IS DISCONTINUED. AND IN THE SAME PLACE IT IS RIGHTLY ADDED, AND A DISSOLUTE SOUL SHALL SUFFER HUNGER PROVERBS 19:15. FOR, BECAUSE IT BRACES NOT ITSELF TOWARDS HIGHER THINGS, IT LETS ITSELF RUN LOOSE UNCARED FOR IN LOWER DESIRES; AND, WHILE NOT BRACED WITH THE VIGOUR OF LOFTY AIMS, SUFFERS THE PANGS OF THE HUNGER OF LOW CONCUPISCENCE, AND, IN THAT IT NEGLECTS TO BIND ITSELF UP BY DISCIPLINE, IT SCATTERS ITSELF THE MORE ABROAD HUNGRY IN ITS CRAVING AFTER PLEASURES. HENCE IT IS WRITTEN AGAIN BY THE SAME SOLOMON, THE IDLE MAN IS WHOLLY IN DESIRES PROVERBS 21:26. HENCE IN THE PREACHING OF THE TRUTH HIMSELF MATTHEW 12:44-45 THE HOUSE IS SAID INDEED TO BE CLEAN WHEN ONE SPIRIT HAS GONE OUT; BUT, WHEN EMPTY, IT IS TAKEN POSSESSION OF BY HIS RETURNING WITH MANY MORE. FOR THE MOST PART THE SLOTHFUL, WHILE HE NEGLECTS TO DO THINGS THAT ARE NECESSARY, SETS BEFORE HIM SOME THAT ARE DIFFICULT, BUT IS INCONSIDERATELY AFRAID OF OTHERS; AND SO, AS THOUGH FINDING SOMETHING THAT HE MAY REASONABLY FEAR, HE SATISFIES HIMSELF THAT HE HAS GOOD REASON FOR REMAINING TORPID. TO HIM IT IS RIGHTLY SAID THROUGH SOLOMON, THE SLUGGARD WOULD NOT PLOUGH BY REASON OF THE COLD; THEREFORE SHALL HE BEG IN SUMMER, AND IT SHALL NOT BE GIVEN UNTO HIM PROVERBS 20:4. FOR INDEED THE SLUGGARD PLOUGHS NOT BY REASON OF THE COLD, WHEN HE FINDS AN EXCUSE FOR NOT DOING THE GOOD THINGS WHICH HE OUGHT TO DO. THE SLUGGARD PLOUGHS NOT BY REASON OF THE COLD, WHEN HE IS AFRAID OF SMALL EVILS THAT ARE AGAINST HIM, AND LEAVES UNDONE THINGS OF THE GREATEST IMPORTANCE. FURTHER IT IS WELL SAID, HE SHALL BEG IN SUMMER, AND IT SHALL NOT BE GIVEN UNTO HIM. FOR WHOEVER TOILS NOT NOW IN GOOD WORKS WILL BEG IN SUMMER AND RECEIVE NOTHING, BECAUSE, WHEN THE BURNING SUN OF JUDGMENT SHALL APPEAR, HE WILL THEN SUE IN VAIN FOR ENTRANCE INTO THE KINGDOM. TO HIM IT IS WELL SAID AGAIN THROUGH THE SAME SOLOMON, HE THAT OBSERVES THE WIND DOES NOT SOW: AND HE THAT REGARDS THE CLOUDS NEVER REAPS ECCLESIASTES 11:4. FOR WHAT IS EXPRESSED BY THE WIND BUT THE TEMPTATION OF MALIGNANT SPIRITS? AND WHAT ARE DENOTED BY THE CLOUDS WHICH ARE MOVED OF THE WIND BUT THE OPPOSITIONS OF BAD MEN? THE CLOUDS, THAT IS TO SAY, ARE DRIVEN BY THE WINDS, BECAUSE BAD MEN ARE EXCITED BY THE BLASTS OF UNCLEAN SPIRITS. HE, THEN, THAT OBSERVES THE WIND SOWS NOT, AND HE THAT REGARDS THE CLOUDS REAPS NOT, BECAUSE WHOSOEVER FEARS THE TEMPTATION OF MALIGNANT SPIRITS, WHOSOEVER THE PERSECUTION OF BAD MEN, AND DOES NOT SOW THE SEED OF GOOD WORK NOW, NEITHER DOES HE THEN REAP HANDFULS OF HOLY RECOMPENSE.

BUT ON THE OTHER HAND THE HASTY, WHILE THEY FORESTALL THE TIME OF GOOD DEEDS, PERVERT THEIR MERIT, AND OFTEN FALL INTO WHAT IS EVIL, WHILE FAILING ALTOGETHER TO DISCERN WHAT IS GOOD. SUCH PERSONS LOOK NOT AT ALL TO SEE WHAT THINGS THEY ARE DOING WHEN THEY DO THEM, BUT FOR THE MOST PART, WHEN THEY ARE DONE, BECOME AWARE THAT THEY OUGHT NOT TO HAVE DONE THEM. TO SUCH, UNDER THE GUISE OF A LEARNER, IT IS WELL SAID IN SOLOMON, MY SON, DO NOTHING WITHOUT COUNSEL, AND AFTER IT IS DONE YOU SHALL NOT REPENT SIRACH 32:24. AND AGAIN, LET YOUR EYELIDS GO BEFORE YOUR STEPS PROVERBS 4:25. FOR INDEED OUR EYELIDS GO BEFORE OUR STEPS, WHEN RIGHT COUNSELS PREVENT OUR DOINGS. FOR HE WHO NEGLECTS TO LOOK FORWARD BY CONSIDERATION TO WHAT HE IS ABOUT TO DO ADVANCES HIS STEPS WITH HIS EYES CLOSED; PROCEEDS ON AND ACCOMPLISHES HIS JOURNEY, BUT GOES NOT IN ADVANCE OF HIMSELF BY LOOKING FORWARD; AND THEREFORE THE SOONER FALLS, BECAUSE HE GIVES NO HEED THROUGH THE EYELID OF COUNSEL TO WHERE HE SHOULD SET THE FOOT OF ACTION.

CHAPTER 16
HOW THE MEEK AND THE PASSIONATE ARE TO BE ADMONISHED.

(ADMONITION 17.) DIFFERENTLY TO BE ADMONISHED ARE THE MEEK AND THE PASSIONATE. FOR SOMETIMES THE MEEK, WHEN THEY ARE IN AUTHORITY, SUFFER FROM THE TORPOR OF SLOTH, WHICH IS A KINDRED DISPOSITION, AND AS IT WERE PLACED HARD BY. AND FOR THE MOST PART FROM THE LAXITY OF TOO GREAT GENTLENESS THEY SOFTEN THE FORCE OF STRICTNESS BEYOND NEED. BUT ON THE OTHER HAND THE PASSIONATE, IN THAT THEY ARE SWEPT ON INTO FRENZY OF MIND BY THE IMPULSE OF ANGER, BREAK UP THE CALM OF QUIETNESS, AND SO THROW INTO CONFUSION THE LIFE OF THOSE THAT ARE PUT UNDER THEM. FOR, WHEN RAGE DRIVES THEM HEADLONG, THEY KNOW NOT WHAT THEY DO IN THEIR ANGER, THEY KNOW NOT WHAT IN THEIR ANGER THEY SUFFER FROM THEMSELVES. BUT SOMETIMES, WHAT IS MORE SERIOUS, THEY THINK THE GOAD OF THEIR ANGER TO BE THE ZEAL OF RIGHTEOUSNESS. AND, WHEN VICE IS BELIEVED TO BE VIRTUE, GUILT IS PILED UP WITHOUT FEAR. OFTEN, THEN, THE MEEK GROW TORPID IN THE LAZINESS OF INACTIVITY; OFTEN THE PASSIONATE ARE DECEIVED BY THE ZEAL OF UPRIGHTNESS. THUS TO THE VIRTUE OF THE FORMER A VICE IS UNAWARES ADJOINED, BUT TO THE LATTER THEIR VICE APPEARS AS THOUGH IT WERE FERVENT VIRTUE. THOSE, THEREFORE, ARE TO BE ADMONISHED TO FLY WHAT IS CLOSE BESIDE THEMSELVES, THESE TO TAKE HEED TO WHAT IS IN THEMSELVES; THOSE TO DISCERN WHAT THEY HAVE NOT, THESE WHAT THEY HAVE. LET THE MEEK EMBRACE SOLICITUDE; LET THE PASSIONATE BAN PERTURBATION. THE MEEK ARE TO BE ADMONISHED THAT THEY STUDY TO HAVE ALSO THE ZEAL OF RIGHTEOUSNESS: THE PASSIONATE ARE TO BE ADMONISHED THAT TO THE ZEAL WHICH THEY THINK THEY HAVE THEY ADD MEEKNESS. FOR ON THIS ACCOUNT THE HOLY SPIRIT HAS BEEN MANIFESTED TO US IN A DOVE AND IN FIRE; BECAUSE, TO WIT, ALL WHOM HE FILLS HE CAUSES TO SHOW THEMSELVES AS MEEK WITH THE SIMPLICITY OF THE DOVE, AND BURNING WITH THE FIRE OF ZEAL.

HE THEN IS IN NO WISE FULL OF THE HOLY SPIRIT, WHO EITHER IN THE CALM OF MEEKNESS FORSAKES THE FERVOUR OF ZEAL, OR AGAIN IN THE ARDOUR OF ZEAL LOSES THE VIRTUE OF MEEKNESS. WHICH THING WE SHALL PERHAPS BETTER SHOW, IF WE BRING FORWARD THE AUTHORITY OF PAUL, WHO TO TWO WHO WERE HIS DISCIPLES, AND ENDOWED WITH A LIKE CHARITY, SUPPLIES NEVERTHELESS DIFFERENT AIDS FOR PREACHING. FOR IN ADMONISHING TIMOTHY HE SAYS, REPROVE, ENTREAT, REBUKE, WITH ALL LONG-SUFFERING AND DOCTRINE 2 TIMOTHY 4:2. TITUS ALSO HE ADMONISHES, SAYING, THESE THINGS SPEAK, AND EXHORT, AND REBUKE WITH ALL AUTHORITY TITUS 2:15. WHAT IS THE REASON THAT HE DISPENSES HIS TEACHING WITH SO GREAT ART AS, IN EXHIBITING IT, TO RECOMMEND AUTHORITY TO THE ONE, AND LONG-SUFFERING TO THE OTHER, EXCEPT THAT HE SAW TITUS TO BE OF A MEEKER SPIRIT, AND TIMOTHY OF ONE A LITTLE MORE FERVID? THE FORMER HE INFLAMES WITH THE EARNESTNESS OF ZEAL; THE LATTER HE MODERATES BY THE GENTLENESS OF LONG-SUFFERING. TO THE ONE HE ADDS WHAT IS WANTING, FROM THE OTHER HE SUBTRACTS WHAT IS OVERABUNDANT. THE ONE HE ENDEAVOURS TO PUSH ON WITH A SPUR, THE OTHER TO KEEP BACK WITH A BRIDLE. FOR THE GREAT HUSBANDMAN WHO HAS THE CHURCH IN CHARGE WATERS SOME SHOOTS THAT THEY MAY GROW, BUT PRUNES OTHERS WHEN HE SEES THAT THEY GROW TOO MUCH; LEST EITHER BY NOT GROWING THEY SHOULD BEAR NO FRUIT, OR BY GROWING OVER MUCH THEY SHOULD LOSE THE FRUITS THEY MAY PUT FORTH. BUT FAR DIFFERENT IS THE ANGER THAT CREEPS IN UNDER THE GUISE OF ZEAL FROM THAT WHICH CONFOUNDS THE PERTURBED HEART WITHOUT PRETEXT OF RIGHTEOUSNESS. FOR THE FORMER IS EXTENDED INORDINATELY IN THAT WHEREIN IT OUGHT TO BE, BUT THE LATTER IS EVER KINDLED IN THAT WHEREIN IT OUGHT NOT TO BE. IT SHOULD INDEED BE KNOWN THAT IN THIS THE PASSIONATE DIFFER FROM THE IMPATIENT, THAT THE LATTER BEAR NOT WITH THINGS BROUGHT UPON THEM BY OTHERS, BUT THE FORMER THEMSELVES BRING ON THINGS TO BE BORNE WITH. FOR THE PASSIONATE OFTEN FOLLOW AFTER THOSE WHO SHUN THEM, STIR UP OCCASION OF STRIFE, REJOICE IN THE TOIL OF CONTENTION; AND YET SUCH WE BETTER CORRECT, IF IN THE MIDST OF THE COMMOTION OF THEIR ANGER WE DO SHUN THEM. FOR, WHILE THEY ARE PERTURBED, THEY DO NOT KNOW WHAT WE SAY TO THEM; BUT, WHEN BROUGHT BACK TO THEMSELVES, THEY RECEIVE WORDS OF EXHORTATION THE MORE FREELY IN PROPORTION AS THEY BLUSH AT HAVING BEEN THE MORE CALMLY BORNE WITH. BUT TO A MIND THAT IS DRUNK WITH FURY EVERY RIGHT THING THAT IS SAID APPEARS WRONG. WHENCE TO NABAL WHEN HE WAS DRUNK ABIGAIL LAUDABLY KEPT SILENCE ABOUT HIS FAULT, BUT, WHEN HE HAD DIGESTED HIS WINE, AS LAUDABLY TOLD HIM OF IT 1 SAMUEL 25:37. FOR HE COULD FOR THIS REASON PERCEIVE THE EVIL HE HAD DONE, THAT HE DID NOT HEAR OF IT WHEN DRUNK.

BUT WHEN THE PASSIONATE SO ATTACK OTHERS THAT THEY CANNOT BE ALTOGETHER SHUNNED, THEY SHOULD BE SMITTEN, NOT WITH OPEN REBUKE, BUT SPARINGLY WITH A CERTAIN RESPECTFUL CAUTIOUSNESS. AND THIS WE SHALL SHOW BETTER IF WE BRING FORWARD WHAT WAS DONE BY ABNER. FOR, WHEN ASAHEL ATTACKED HIM WITH THE VIOLENCE OF INCONSIDERATE HASTE, IT IS WRITTEN, ABNER SPOKE UNTO ASAHEL, SAYING. TURN ASIDE FROM FOLLOWING ME, LEST I BE DRIVEN TO SMITE YOU TO THE GROUND. HOWBEIT HE SCORNED TO LISTEN, AND REFUSED TO TURN ASIDE. WHEREUPON ABNER HIT HIM IN THE GROIN WITH THE BLUNT END OF THE SPEAR, AND IMPALED HIM, AND HE DIED 2 SAMUEL 2:22-23. FOR OF WHOM DID ASAHEL PRESENT A TYPE BUT OF THOSE WHOM FURY VIOLENTLY SEIZES AND CARRIES HEADLONG? AND SUCH, IN THIS SAME ATTACK OF FURY, ARE TO BE SHUNNED CAUTIOUSLY IN PROPORTION AS THEY ARE MADLY HURRIED ON. WHENCE ALSO ABNER, WHO IN OUR SPEECH IS CALLED THE LANTERN OF THE FATHER, FLED; BECAUSE WHEN THE TONGUE OF TEACHERS, WHICH INDICATES THE SUPERNAL LIGHT OF GOD, SEES THE MIND OF ANY ONE BORNE ALONG OVER THE STEEPS OF RAGE, AND REFRAINS FROM CASTING BACK DARTS OF WORDS AGAINST THE ANGRY PERSON, IT IS AS THOUGH IT WERE UNWILLING TO SMITE ONE THAT IS PURSUING. BUT, WHEN THE PASSIONATE WILL NOT PACIFY THEMSELVES BY ANY CONSIDERATION, AND, LIKE ASAHEL, CEASE NOT TO PURSUE AND TO BE MAD, IT IS NECESSARY THAT THOSE WHO ENDEAVOUR TO REPRESS THESE FURIOUS ONES SHOULD BY NO MEANS LIFT THEMSELVES UP IN FURY, BUT EXHIBIT ALL POSSIBLE CALMNESS; AND YET ADROITLY BRING SOMETHING TO BEAR WHEREBY THEY MAY BY A SIDE THRUST PRICK THE HEART OF THE FURIOUS ONE. WHENCE ALSO ABNER, WHEN HE MADE A STAND AGAINST HIS PURSUER, PIERCED HIM, NOT WITH A DIRECT STROKE, BUT WITH THE HINDER END OF HIS SPEAR. FOR TO STRIKE WITH THE POINT IS TO OPPOSE WITH AN ONSET OF OPEN REBUKE: BUT TO SMITE THE PURSUER WITH THE HINDER END OF THE SPEAR IS CALMLY TO TOUCH THE FURIOUS ONE WITH CERTAIN HITS, AND, AS IT WERE, BY SPARING HIM OVERCOME HIM. ASAHEL MOREOVER STRAIGHTWAY FELL, BECAUSE AGITATED MINDS, WHEN THEY FEEL THEMSELVES TO BE SPARED, AND YET ARE TOUCHED INWARDLY BY THE ANSWERS GIVEN IN CALMNESS, FALL AT ONCE FROM THE ELEVATION TO WHICH THEY HAD RAISED THEMSELVES. THOSE, THEN, WHO REBOUND FROM THE ONSET OF THEIR HEAT UNDER THE STROKE OF GENTLENESS DIE, AS IT WERE, WITHOUT STEEL.

CHAPTER 17
HOW THE HUMBLE AND THE HAUGHTY ARE TO BE ADMONISHED.

(ADMONITION 18.) DIFFERENTLY TO BE ADMONISHED ARE THE HUMBLE AND THE HAUGHTY. TO THE FORMER IT IS TO BE INSINUATED HOW TRUE IS THAT EXCELLENCE WHICH THEY HOLD IN HOPING FOR IT; TO THE LATTER IT IS TO BE INTIMATED HOW THAT TEMPORAL GLORY IS AS NOTHING WHICH EVEN WHEN EMBRACING IT THEY HOLD NOT. LET THE HUMBLE HEAR HOW ETERNAL ARE THE THINGS THAT THEY LONG FOR, HOW TRANSITORY THE THINGS WHICH THEY DESPISE; LET THE HAUGHTY HEAR HOW TRANSITORY ARE THE THINGS THEY COURT, HOW ETERNAL THE THINGS THEY LOSE. LET THE HUMBLE HEAR FROM THE AUTHORITATIVE VOICE OF THE TRUTH, EVERY ONE THAT HUMBLES HIMSELF SHALL BE EXALTED LUKE 18:14. LET THE HAUGHTY HEAR, EVERY ONE THAT EXALTS HIMSELF SHALL BE HUMBLED LUKE 18:14. LET THE HUMBLE HEAR, HUMILITY GOES BEFORE GLORY; LET THE HAUGHTY HEAR, THE SPIRIT IS EXALTED BEFORE A FALL PROVERBS 15:33; 16:18. LET THE HUMBLE HEAR, UNTO WHOM SHALL I HAVE RESPECT, BUT TO HIM THAT IS HUMBLE AND QUIET, AND THAT TREMBLES AT MY WORDS ISAIAH 66:2? LET THE HAUGHTY HEAR, WHY IS EARTH AND ASHES PROUD SIRACH 10:9? LET THE HUMBLE HEAR, GOD HAS RESPECT UNTO THE THINGS THAT ARE HUMBLE. LET THE HAUGHTY HEAR, AND LOFTY THINGS HE KNOWS AFAR OFF PSALM 137:6. LET THE HUMBLE HEAR, THAT THE SON OF MAN CAME NOT TO BE MINISTERED UNTO, BUT TO MINISTER MATTHEW 20:28; LET THE HAUGHTY HEAR, THAT THE BEGINNING OF ALL SIN IS PRIDE SIRACH 10:13. LET THE HUMBLE HEAR, THAT OUR REDEEMER HUMBLED HIMSELF, BEING MADE OBEDIENT EVEN UNTO DEATH PHILIPPIANS 2:8; LET THE HAUGHTY HEAR WHAT IS WRITTEN CONCERNING THEIR HEAD, HE IS KING OVER ALL THE SONS OF PRIDE JOB 41:25. THE PRIDE, THEREFORE, OF THE DEVIL BECAME THE OCCASION OF OUR PERDITION, AND THE HUMILITY OF GOD HAS BEEN FOUND THE ARGUMENT FOR OUR REDEMPTION. FOR OUR ENEMY, HAVING BEEN CREATED AMONG ALL THINGS, DESIRED TO APPEAR EXALTED ABOVE ALL THINGS; BUT OUR REDEEMER, REMAINING GREAT ABOVE ALL THINGS, DEIGNED TO BECOME LITTLE AMONG ALL THINGS.

LET THE HUMBLE, THEN, BE TOLD THAT, WHEN THEY ABASE THEMSELVES, THEY ASCEND TO THE LIKENESS OF GOD; LET THE HAUGHTY BE TOLD THAT, WHEN THEY EXALT THEMSELVES, THEY FALL INTO IMITATION OF THE APOSTATE ANGEL. WHAT, THEN, IS MORE DEBASED THAN HAUGHTINESS, WHICH, WHILE IT STRETCHES ITSELF ABOVE ITSELF, IS LENGTHENED OUT BEYOND THE STATURE OF TRUE LOFTINESS? AND WHAT IS MORE SUBLIME THAN HUMILITY, WHICH, WHILE IT DEPRESSES ITSELF TO THE LOWEST, CONJOINS ITSELF TO ITS MAKER WHO REMAINS ABOVE THE HIGHEST? THERE IS, HOWEVER, ANOTHER THING IN THESE CASES THAT OUGHT TO BE CAREFULLY CONSIDERED; THAT SOME ARE OFTEN DECEIVED BY A FALSE SHOW OF HUMILITY, WHILE SOME ARE BEGUILED BY IGNORANCE OF THEIR OWN HAUGHTINESS. FOR COMMONLY SOME WHO THINK THEMSELVES HUMBLE HAVE AN ADMIXTURE OF FEAR, SUCH AS IS NOT DUE TO MEN; WHILE AN ASSERTION OF FREE SPEECH COMMONLY GOES WITH THE HAUGHTY. AND WHEN ANY VICES REQUIRE TO BE REBUKED, THE FORMER HOLD THEIR PEACE OUT OF FEAR, AND YET ESTEEM THEMSELVES AS BEING SILENT OUT OF HUMILITY; THE LATTER SPEAK IN THE IMPATIENCE OF HAUGHTINESS, AND YET BELIEVE THEMSELVES TO BE SPEAKING IN THE FREEDOM OF UPRIGHTNESS. THOSE THE FAULT OF TIMIDITY UNDER A SHOW OF HUMILITY KEEPS BACK FROM REBUKING WHAT IS WRONG; THESE THE UNBRIDLED IMPETUOSITY OF PRIDE, UNDER THE IMAGE OF FREEDOM, IMPELS TO REBUKE THINGS THEY

OUGHT NOT, OR TO REBUKE THEM MORE THAN THEY OUGHT. WHENCE BOTH THE HAUGHTY ARE TO BE ADMONISHED NOT TO BE FREE MORE THAN IS BECOMING, AND THE HUMBLE ARE TO BE ADMONISHED NOT TO BE MORE SUBMISSIVE THAN IS RIGHT; LEST EITHER THE FORMER TURN THE DEFENSE OF RIGHTEOUSNESS INTO A DISPLAY OF PRIDE, OR THE LATTER, WHILE THEY STUDY MORE THAN NEEDS TO SUBMIT THEMSELVES TO MEN, BE DRIVEN EVEN TO PAY RESPECT TO THEIR VICES.

IT IS, HOWEVER, TO BE CONSIDERED THAT FOR THE MOST PART WE MORE PROFITABLY REPROVE THE HAUGHTY, IF WITH OUR REPROOFS OF THEM WE MINGLE SOME BALMS OF PRAISE. FOR SOME OTHER GOOD THINGS THAT ARE IN THEM SHOULD BE INTRODUCED INTO OUR REPROOFS, OR AT ALL EVENTS SOME THAT MIGHT HAVE BEEN, THOUGH THEY ARE NOT; AND THEN AT LAST THE BAD THINGS THAT DISPLEASE US SHOULD BE CUT AWAY, WHEN PREVIOUS ALLOWANCE OF THE GOOD THINGS THAT PLEASE US HAS MADE THEIR MINDS FAVOURABLY DISPOSED TO LISTEN. FOR UNBROKEN HORSES, TOO, WE FIRST TOUCH WITH A GENTLE HAND, THAT WE MAY AFTERWARDS SUBDUE THEM TO US EVEN WITH WHIPS. AND THE SWEETNESS OF HONEY IS ADDED TO THE BITTER CUP OF MEDICINE, LEST THE BITTERNESS WHICH IS TO BE OF PROFIT FOR HEALTH BE FELT HARSH IN THE ACT OF TASTING; BUT, WHILE THE TASTE IS DECEIVED BY SWEETNESS, THE DEADLY HUMOUR IS EXPELLED BY BITTERNESS. IN THE CASE, THEN, OF THE HAUGHTY THE FIRST BEGINNINGS OF OUR REBUKE SHOULD BE TEMPERED WITH AN ADMIXTURE OF PRAISE, THAT, WHILE THEY ADMIT THE COMMENDATIONS WHICH THEY LOVE, THEY MAY ACCEPT ALSO THE REPROOFS WHICH THEY HATE.

MOREOVER, WE SHALL IN MOST CASES BETTER PERSUADE THE HAUGHTY TO THEIR PROFIT, IF WE SPEAK OF THEIR IMPROVEMENT AS LIKELY TO PROFIT US RATHER THAN THEM; IF WE REQUEST THEIR AMENDMENT TO BE BESTOWED UPON US MORE THAN ON THEMSELVES. FOR HAUGHTINESS IS EASILY BENT TO GOOD, IF ITS BENDING BE BELIEVED TO BE OF PROFIT TO OTHERS ALSO. WHENCE MOSES, WHO JOURNEYED THROUGH THE DESERT UNDER THE DIRECTION OF GOD AND THE LEADING OF THE CLOUDY PILLAR, WHEN HE WOULD DRAW HOBAB HIS KINSMAN FROM CONVERSE WITH THE GENTILE WORLD, AND SUBDUE HIM TO THE DOMINION OF ALMIGHTY GOD, SAID, WE ARE JOURNEYING UNTO THE PLACE OF WHICH THE LORD SAID, I WILL GIVE IT TO YOU; COME WITH US, AND WE WILL DO YOU GOOD; FOR THE LORD HAS SPOKEN GOOD CONCERNING ISRAEL. AND WHEN THE OTHER HAD REPLIED TO HIM, I WILL NOT GO WITH YOU, BUT WILL RETURN TO MY OWN LAND IN WHICH I WAS BORN; HE STRAIGHTWAY ADDED, LEAVE US NOT, I PRAY YOU; FOR YOU KNOW IN WHAT PLACES WE SHOULD ENCAMP IN THE WILDERNESS, AND YOU SHALL BE OUR GUIDE , SEQ.. AND YET MOSES WAS NOT STRAITENED IN HIS OWN MIND BY IGNORANCE OF THE WAY, SEEING THAT ACQUAINTANCE WITH DEITY HAD OPENED OUT WITHIN HIM THE KNOWLEDGE OF PROPHECY; AND THE PILLAR WENT BEFORE HIM OUTWARDLY, WHILE INWARDLY FAMILIAR SPEECH IN HIS SEDULOUS CONVERSE WITH GOD INSTRUCTED HIM CONCERNING ALL THINGS. BUT, IN TRUTH, AS A MAN OF FORESIGHT, TALKING TO A HAUGHTY HEARER, HE SOUGHT SUCCOUR THAT HE MIGHT GIVE IT; HE REQUESTED A GUIDE ON THE WAY, THAT HE MIGHT BE ABLE TO BE HIS GUIDE UNTO LIFE. THUS HE SO ACTED THAT THE PROUD HEARER SHOULD BECOME ALL THE MORE ATTENTIVE TO THE VOICE THAT PERSUADED HIM TO BETTER THINGS FROM BEING SUPPOSED TO BE NECESSARY, AND, IN THAT HE BELIEVED HIMSELF TO BE HIS EXHORTER'S GUIDE, HE SHOULD BOW HIMSELF TO THE WORDS OF EXHORTATION.

CHAPTER 18
HOW THE OBSTINATE AND THE FICKLE ARE TO BE ADMONISHED.

(ADMONITION 19.) DIFFERENTLY TO BE ADMONISHED ARE THE OBSTINATE AND THE FICKLE. THE FORMER ARE TO BE TOLD THAT THEY THINK MORE OF THEMSELVES THAN THEY ARE, AND THEREFORE DO NOT ACQUIESCE IN THE COUNSELS OF OTHERS: BUT THE LATTER ARE TO BE GIVEN TO UNDERSTAND THAT THEY UNDERVALUE AND DISREGARD THEMSELVES TOO MUCH, AND SO ARE TURNED ASIDE FROM THEIR OWN JUDGMENT IN SUCCESSIVE MOMENTS OF TIME. THOSE ARE TO BE TOLD THAT, UNLESS THEY ESTEEMED THEMSELVES BETTER THAN THE REST OF MEN, THEY WOULD BY NO MEANS SET LESS VALUE ON THE COUNSELS OF ALL THAN ON THEIR OWN DELIBERATION: THESE ARE TO BE TOLD THAT, IF THEY AT ALL GAVE HEED TO WHAT THEY ARE, THE BREEZE OF MUTABILITY WOULD BY NO MEANS TURN THEM ABOUT THROUGH SO MANY SIDES OF VARIABLENESS. TO THE FORMER IT IS SAID THROUGH PAUL, BE NOT WISE IN YOUR OWN CONCEITS ROMANS 12:16: BUT THE LATTER ON THE OTHER HAND SHOULD HEAR THIS; LET US NOT BE CARRIED ABOUT WITH EVERY WIND OF DOCTRINE EPHESIANS 4:14. CONCERNING THE FORMER IT IS SAID THROUGH SOLOMON, THEY SHALL EAT OF THE FRUITS OF THEIR OWN WAY, AND BE FILLED WITH THEIR OWN DEVICES PROVERBS 1:31; BUT CONCERNING THE LATTER IT IS WRITTEN BY HIM AGAIN, THE HEART OF THE FOOLISH WILL BE UNLIKE PROVERBS 15:7. FOR THE HEART OF THE WISE IS ALWAYS LIKE ITSELF, BECAUSE, WHILE IT RESTS IN GOOD PERSUASIONS, IT DIRECTS ITSELF CONSTANTLY IN GOOD PERFORMANCE. BUT THE HEART OF THE FOOLISH IS UNLIKE, BECAUSE, WHILE IT SHOWS ITSELF VARIOUS THROUGH MUTABILITY, IT NEVER REMAINS WHAT IT WAS. AND SINCE SOME VICES, AS OUT OF THEMSELVES THEY GENERATE OTHERS, SO THEMSELVES SPRING FROM OTHERS, IT OUGHT BY ALL MEANS TO BE UNDERSTOOD THAT WE THEN BETTER WIPE THESE AWAY BY OUR REPROOFS, WHEN WE DRY THEM UP FROM THE VERY FOUNTAIN OF THEIR BITTERNESS. FOR OBSTINACY IS ENGENDERED OF PRIDE, AND FICKLENESS OF LEVITY.

THE OBSTINATE ARE THEREFORE TO BE ADMONISHED, THAT THEY ACKNOWLEDGE THE HAUGHTINESS OF THEIR THOUGHTS, AND STUDY TO VANQUISH THEMSELVES; LEST, WHILE THEY SCORN TO BE OVERCOME BY THE RIGHT ADVICE OF OTHERS OUTSIDE THEMSELVES, THEY BE HELD CAPTIVE WITHIN THEMSELVES TO PRIDE. THEY ARE TO BE ADMONISHED TO OBSERVE WISELY HOW THE SON OF MAN, WHOSE WILL IS ALWAYS ONE WITH THE FATHER'S, THAT HE MAY AFFORD US AN EXAMPLE OF SUBDUING OUR OWN WILL, SAYS, I SEEK NOT MY OWN WILL, BUT THE WILL OF THE FATHER WHICH HAS SENT ME JOHN 5:30. AND, STILL MORE TO COMMEND THE GRACE OF THIS VIRTUE, HE DECLARED BEFOREHAND THAT HE WOULD RETAIN THE SAME IN THE LAST JUDGMENT, SAYING, I CAN OF MYSELF DO NOTHING, BUT AS I HEAR I JUDGE JOHN 5:30. WITH WHAT CONSCIENCE, THEN, CAN A MAN DISDAIN TO ACQUIESCE IN THE WILL OF ANOTHER, SEEING THAT THE SON OF GOD AND OF MAN, WHEN HE COMES TO SHOW FORTH THE GLORY OF HIS POWER, TESTIFIES THAT OF HIS OWN SELF HE DOES NOT JUDGE?

BUT, ON THE OTHER HAND, THE FICKLE ARE TO BE ADMONISHED TO STRENGTHEN THEIR MIND WITH GRAVITY. FOR THEY THEN DRY UP THE GERMS OF MUTABILITY IN THEMSELVES WHEN THEY FIRST CUT OFF FROM THEIR HEART THE ROOT OF LEVITY; SINCE ALSO A STRONG FABRIC IS BUILT UP WHEN A SOLID PLACE IS FIRST PROVIDED WHEREON TO LAY THE FOUNDATION. UNLESS, THEN, LEVITY OF MIND BE PREVIOUSLY GUARDED AGAINST, INCONSTANCY OF THE THOUGHTS IS BY NO MEANS CONQUERED. FROM THIS PAUL DECLARED HIMSELF TO BE FREE, WHEN HE SAID, DID I USE LEVITY? OR THE THINGS THAT I PURPOSE DO I PURPOSE ACCORDING TO THE FLESH, THAT WITH ME THERE SHOULD BE YEA AND NAY 2 CORINTHIANS 1:17? AS IF TO SAY PLAINLY, FOR THIS REASON I AM MOVED BY NO BREEZE OF MUTABILITY, THAT I YIELD NOT TO THE VICE OF LEVITY.

CHAPTER 19
HOW THOSE WHO USE FOOD INTEMPERATELY AND THOSE WHO USE IT SPARINGLY ARE TO BE ADMONISHED.

(ADMONITION 20.) DIFFERENTLY TO BE ADMONISHED ARE THE GLUTTONOUS AND THE ABSTINENT. FOR SUPERFLUITY OF SPEECH, LEVITY OF CONDUCT, AND LECHERY ACCOMPANY THE FORMER; BUT THE LATTER OFTEN THE SIN OF IMPATIENCE, AND OFTEN THAT OF PRIDE. FOR WERE IT NOT THE CASE THAT IMMODERATE LOQUACITY CARRIES AWAY THE GLUTTONOUS, THAT RICH MAN WHO IS SAID TO HAVE FARED SUMPTUOUSLY EVERY DAY WOULD NOT BURN MORE SORELY THAN ELSEWHERE IN HIS TONGUE, SAYING, FATHER ABRAHAM, HAVE MERCY ON ME, AND SEND LAZARUS, THAT HE MAY DIP THE TIP OF HIS FINGER IN WATER, AND COOL MY TONGUE; FOR I AM TORMENTED IN THIS FLAME LUKE 16:24. BY THESE WORDS IT IS SURELY SHOWN THAT IN HIS DAILY FEASTING HE HAD FREQUENTLY SINNED BY HIS TONGUE, SEEING THAT, WHILE BURNING ALL OVER, HE DEMANDED TO BE COOLED ESPECIALLY IN HIS TONGUE. AGAIN, THAT LEVITY OF CONDUCT FOLLOWS CLOSELY UPON GLUTTONY SACRED AUTHORITY TESTIFIES, WHEN IT SAYS, THE PEOPLE SAT DOWN TO EAT AND DRINK, AND ROSE UP TO PLAY EXODUS 32:6. FOR THE MOST PART ALSO EDACITY LEADS US EVEN TO LECHERY, BECAUSE, WHEN THE BELLY IS DISTENDED BY REPLETION, THE STINGS OF LUST ARE EXCITED. WHENCE ALSO TO THE CUNNING FOE, WHO OPENED THE SENSE OF THE FIRST MAN BY LUST FOR THE APPLE, BUT BOUND IT IN A NOOSE OF SIN, IT IS SAID BY THE DIVINE VOICE, ON BREAST AND BELLY SHALL YOU CREEP GENESIS 3:14; AS IF IT WERE PLAINLY SAID TO HIM, IN THOUGHT AND IN MAW YOU SHALL HAVE DOMINION OVER HUMAN HEARTS. THAT LECHERY FOLLOWS UPON GLUTTONY THE PROPHET TESTIFIES, DENOUNCING HIDDEN THINGS WHILE HE SPEAKS OF OPEN ONES, WHEN HE SAYS, THE CHIEF OF THE COOKS BROKE DOWN THE WALLS OF JERUSALEM JEREMIAH 39:9; 2 KINGS 25:10. FOR THE CHIEF OF THE COOKS IS THE BELLY, TO WHICH THE COOKS PAY OBSERVANCE WITH GREAT CARE, THAT IT MAY ITSELF BE DELECTABLY FILLED WITH VIANDS. BUT THE WALLS OF JERUSALEM ARE THE VIRTUES OF THE SOUL, ELEVATED TO A LONGING FOR SUPERNAL PEACE. THE CHIEF OF THE COOKS, THEREFORE, THROWS DOWN THE WALLS OF JERUSALEM, BECAUSE, WHEN THE BELLY IS DISTENDED WITH GLUTTONY, THE VIRTUES OF THE SOUL ARE DESTROYED THROUGH LECHERY.

ON THE OTHER HAND, WERE IT NOT THAT IMPATIENCE COMMONLY SHAKES THE ABSTINENT OUT OF THE BOSOM OF TRANQUILLITY, PETER WOULD BY NO MEANS, WHEN SAYING, SUPPLY IN YOUR FAITH VIRTUE, AND IN YOUR VIRTUE KNOWLEDGE, AND IN YOUR KNOWLEDGE ABSTINENCE 2 PETER 1:5, HAVE STRAIGHTWAY VIGILANTLY ADDED, AND IN YOUR ABSTINENCE PATIENCE. FOR HE FORESAW THAT THE PATIENCE WHICH HE ADMONISHED THEM TO HAVE WOULD BE WANTING TO THE ABSTINENT. AGAIN, WERE IT NOT THAT THE SIN OF PRIDE SOMETIMES PIERCES THROUGH THE COGITATIONS OF THE ABSTINENT, PAUL WOULD BY NO MEANS HAVE SAID, LET NOT HIM THAT EATS NOT JUDGE HIM THAT EATS ROMANS 14:3. AND AGAIN, SPEAKING TO OTHERS, WHILE GLANCING AT THE MAXIMS OF SUCH AS GLORIED IN THE VIRTUE OF ABSTINENCE, HE ADDED, WHICH THINGS HAVE INDEED A SHOW OF WISDOM IN SUPERSTITION AND HUMILITY, AND FOR NOT SPARING OF THE BODY, NOT IN ANY HONOUR FOR THE SATISFYING OF THE FLESH COLOSSIANS 2:25. HERE IT IS TO BE NOTED THAT THE EXCELLENT PREACHER, IN HIS ARGUMENT, JOINS A SHOW OF HUMILITY TO SUPERSTITION, BECAUSE, WHEN THE FLESH IS WORN MORE THAN NEEDS BY ABSTINENCE, HUMILITY IS DISPLAYED OUTWARDLY, BUT ON ACCOUNT OF THIS VERY HUMILITY THERE IS GRIEVOUS PRIDE WITHIN. AND UNLESS THE MIND WERE SOMETIMES PUFFED UP BY THE VIRTUE OF ABSTINENCE, THE ARROGANT PHARISEE WOULD BY NO MEANS HAVE STUDIOUSLY NUMBERED THIS AMONG HIS GREAT MERITS, SAYING, I FAST TWICE IN THE WEEK LUKE 18:12.

THUS THE GLUTTONOUS ARE TO BE ADMONISHED, THAT IN GIVING THEMSELVES TO THE ENJOYMENT OF DAINTIES THEY PIERCE NOT THEMSELVES THROUGH WITH THE SWORD OF LECHERY; AND THAT THEY PERCEIVE HOW GREAT LOQUACITY, HOW GREAT LEVITY OF MIND, LIE IN WAIT FOR THEM THROUGH EATING; LEST, WHILE THEY SOFTLY SERVE THE BELLY, THEY BECOME CRUELLY BOUND IN THE NOOSES OF VICE. FOR BY SO MUCH THE FURTHER DO WE GO BACK FROM OUR SECOND PARENT AS BY IMMODERATE INDULGENCE, WHEN THE HAND IS STRETCHED OUT FOR FOOD, WE RENEW THE FALL OF OUR FIRST PARENT. BUT, ON THE OTHER HAND, THE ABSTINENT ARE TO BE ADMONISHED EVER ANXIOUSLY TO LOOK OUT, LEST, WHILE THEY FLY THE VICE OF GLUTTONY, STILL WORSE VICES BE ENGENDERED AS IT WERE OF VIRTUE LEST, WHILE THEY MACERATE THE FLESH, THEIR SPIRIT BREAK OUT INTO IMPATIENCE; AND SO THERE BE NO VIRTUE IN THE VANQUISHING OF THE FLESH, THE SPIRIT BEING OVERCOME BY ANGER. SOMETIMES, MOREOVER, WHILE THE MIND OF THE ABSTINENT KEEPS ANGER DOWN, IT IS CORRUPTED, AS IT WERE, BY A FOREIGN JOY COMING IN, AND LOSES ALL THE GOOD OF ABSTINENCE IN THAT IT FAILS TO GUARD ITSELF FROM SPIRITUAL VICES. HENCE IT IS RIGHTLY SAID THROUGH THE PROPHET, IN THE DAYS OF YOUR FASTS ARE FOUND YOUR WILLS ISAIAH 58:3, SEPTUAGINT. AND SHORTLY AFTER, YOU FAST FOR DEBATES AND STRIFES, AND YOU SMITE WITH THE FISTS ISAIAH 58:3. FOR THE WILL PERTAINS TO DELIGHT, THE FIST TO ANGER. IN VAIN, THEN, IS THE BODY WORN BY ABSTINENCE, IF THE MIND, ABANDONED TO DISORDERLY EMOTIONS, IS DISSIPATED BY VICES. AND AGAIN, THEY ARE TO BE ADMONISHED THAT, WHILE THEY KEEP UP THEIR ABSTINENCE WITHOUT ABATEMENT, THEY SUPPOSE NOT THIS TO BE OF EMINENT VIRTUE BEFORE THE HIDDEN JUDGE; LEST, IF IT BE PERCHANCE SUPPOSED TO BE OF GREAT MERIT, THE HEART BE LIFTED UP TO HAUGHTINESS. FOR HENCE IT IS SAID THROUGH THE PROPHET, IS IT SUCH A FAST THAT I HAVE CHOSEN? BUT BREAK YOUR BREAD TO THE HUNGRY, AND BRING THE NEEDY AND THE WANDERERS INTO YOUR HOUSE ISAIAH 58:5.

IN THIS MATTER IT IS TO BE CONSIDERED HOW SMALL THE VIRTUE OF ABSTINENCE IS ACCOUNTED, SEEING THAT IT IS NOT COMMENDED BUT FOR OTHER VIRTUES. HENCE JOEL SAYS, SANCTIFY A FAST. FOR INDEED TO SANCTIFY A FAST IS TO SHOW ABSTINENCE OF THE FLESH TO BE WORTHY OF GOD BY OTHER GOOD THINGS BEING ADDED TO IT. THE ABSTINENT ARE TO BE ADMONISHED THAT THEY THEN OFFER TO GOD AN ABSTINENCE THAT PLEASES HIM, WHEN THEY BESTOW ON THE INDIGENT THE NOURISHMENT WHICH THEY WITHHOLD FROM THEMSELVES. FOR WE SHOULD WISELY ATTEND TO WHAT IS BLAMED BY THE LORD THROUGH THE PROPHET, SAYING, WHEN YOU FASTED AND MOURNED IN THE FIFTH AND SEVENTH MONTH FAR THESE SEVENTY YEARS, DID YOU AT ALL FAST A FAST UNTO ME? AND WHEN YOU ATE AND DRANK, DID YOU NOT EAT FOR YOURSELVES, AND DRINK FOR YOURSELVES ZECHARIAH 7:5 SEQ? FOR A MAN FASTS NOT TO GOD BUT TO HIMSELF, IF WHAT HE WITHHOLDS FROM HIS BELLY FOR A TIME HE GIVES NOT TO THE NEEDY, BUT KEEPS TO BE OFFERED AFTERWARDS TO HIS BELLY.

WHEREFORE, LEST EITHER GLUTTONOUS APPETITE THROW THE ONE SORT OFF THEIR GUARD, OR THE AFFLICTED FLESH TRIP UP THE OTHER BY ELATION, LET THE FORMER HEAR THIS FROM THE MOUTH OF THE TRUTH, AND TAKE HEED TO YOURSELVES, LEST AT ANY TIME YOUR HEARTS BE OVERCHARGED IN SURFEITING AND DRUNKENNESS AND CARES OF THIS WORLD LUKE 21:34. AND IN THE SAME PLACE THERE IS ADDED A PROFITABLE FEAR; AND SO THAT DAY COME UPON YOU UNAWARES. FOR AS A SNARE SHALL IT COME ON ALL THEM THAT DWELL ON THE FACE OF THE WHOLE EARTH LUKE 21:35. LET THE LATTER HEAR, NOT THAT WHICH GOES INTO THE MOUTH DEFILES A MAN; BUT THAT WHICH COMES OUT OF THE MOUTH, THIS DEFILES A MAN MATTHEW 15:11. LET THE FORMER HEAR, MEAT FOR THE BELLY, AND THE BELLY FAR MEATS; BUT GOD SHALL DESTROY BOTH IT AND THEM 1 CORINTHIANS 6:13. AND AGAIN, NOT IN RIOTING AND DRUNKENNESS ROMANS 13:13. AND AGAIN, MEAT COMMENDS US NOT TO GOD 1 CORINTHIANS 8:8. LET THE LATTER HEAR, TO THE PURE ALL THINGS ARE PURE: BUT UNTO THEM THAT ARE DEFILED AND UNBELIEVING IS NOTHING PURE TITUS 1:15. LET THE FORMER HEAR, WHOSE GOD IS THEIR BELLY, AND WHOSE GLORY IS IN THEIR OWN CONFUSION PHILIPPIANS 3:19. LET THE LATTER HEAR, SOME SHALL DEPART FROM THE FAITH; AND A LITTLE AFTER, FORBIDDING TO MARRY, AND COMMANDING TO ABSTAIN FROM MEATS, WHICH GOD HAS CREATED TO BE RECEIVED WITH THANKSGIVING OF THEM WHICH BELIEVE AND KNOW THE TRUTH 1 TIMOTHY 4:1-3. LET THOSE HEAR, IT IS GOOD NEITHER TO EAT FLESH NOR TO DRINK WINE, NOR ANYTHING WHEREBY YOUR BROTHER STUMBLES ROMANS 14:21. LET THESE HEAR, USE A LITTLE WINE FOR YOUR STOMACH'S SAKE AND YOUR OFTEN INFIRMITIES 1 TIMOTHY 5:23. THUS BOTH THE FORMER MAY LEARN NOT TO DESIRE INORDINATELY THE FOOD OF THE FLESH, AND THE

LATTER NOT DARE TO CONDEMN THE CREATURE OF GOD, WHICH THEY LUST NOT AFTER.

CHAPTER 20
HOW TO BE ADMONISHED ARE THOSE WHO GIVE AWAY WHAT IS THEIR OWN, AND THOSE WHO SEIZE WHAT BELONGS TO OTHERS.

(ADMONITION 21.) DIFFERENTLY TO BE ADMONISHED ARE THOSE WHO ALREADY GIVE COMPASSIONATELY OF THEIR OWN, AND THOSE WHO STILL WOULD FAIN SEIZE EVEN WHAT BELONGS TO OTHERS. FOR THOSE WHO ALREADY GIVE COMPASSIONATELY OF THEIR OWN ARE TO BE ADMONISHED NOT TO LIFT THEMSELVES UP IN SWELLING THOUGHT ABOVE THOSE TO WHOM THEY IMPART EARTHLY THINGS; NOT TO ESTEEM THEMSELVES BETTER THAN OTHERS BECAUSE THEY SEE OTHERS TO BE SUPPORTED BY THEM. FOR THE LORD OF AN EARTHLY HOUSEHOLD, IN DISTRIBUTING THE RANKS AND MINISTRIES OF HIS SERVANTS, APPOINTS SOME TO RULE, BUT SOME TO BE RULED BY OTHERS. THOSE HE ORDERS TO SUPPLY TO THE REST WHAT IS NECESSARY, THESE TO TAKE WHAT THEY RECEIVE FROM OTHERS. AND YET IT IS FOR THE MOST PART THOSE THAT RULE WHO OFFEND, WHILE THOSE THAT ARE RULED REMAIN IN FAVOUR WITH THE GOOD MAN OF THE HOUSE. THOSE WHO ARE DISPENSERS INCUR WRATH; THOSE WHO SUBSIST BY THE DISPENSATION OF OTHERS CONTINUE WITHOUT OFFENSE. THOSE, THEN, WHO ALREADY GIVE COMPASSIONATELY OF THE THINGS WHICH THEY POSSESS ARE TO BE ADMONISHED TO ACKNOWLEDGE THEMSELVES TO BE PLACED BY THE HEAVENLY LORD AS DISPENSERS OF TEMPORAL SUPPLIES, AND TO IMPART THE SAME ALL THE MORE HUMBLY FROM THEIR UNDERSTANDING THAT THE THINGS WHICH THEY DISPENSE ARE NOT THEIR OWN. AND, WHEN THEY CONSIDER THAT THEY ARE APPOINTED FOR THE SERVICE OF THOSE TO WHOM THEY IMPART WHAT THEY HAVE RECEIVED, BY NO MEANS LET VAIN GLORY ELATE THEIR MINDS, BUT LET FEAR DEPRESS THEM. WHENCE ALSO IT IS NEEDFUL FOR THEM TO TAKE ANXIOUS THOUGHT LEST THEY DISTRIBUTE WHAT HAS BEEN COMMITTED TO THEM UNWORTHILY; LEST THEY BESTOW SOMETHING ON THOSE ON WHOM THEY OUGHT TO HAVE SPENT NOTHING, OR NOTHING ON THOSE ON WHOM THEY OUGHT TO HAVE SPENT SOMETHING, OR MUCH ON THOSE ON WHOM THEY OUGHT TO HAVE SPENT LITTLE, OR LITTLE ON THOSE ON WHOM THEY OUGHT TO HAVE SPENT MUCH; LEST BY PRECIPITANCY THEY SCATTER UNPROFITABLY WHAT THEY GIVE; LEST BY TARDINESS THEY MISCHIEVOUSLY TORMENT PETITIONERS; LEST THE THOUGHT OF RECEIVING A FAVOUR IN RETURN CREEP IN; LEST CRAVING FOR TRANSITORY PRAISE EXTINGUISH THE LIGHT OF GIVING; LEST ACCOMPANYING MOROSENESS BESET AN OFFERED GIFT; LEST IN CASE OF A GIFT THAT HAS BEEN WELL OFFERED THE MIND BE EXHILARATED MORE THAN IS FIT; LEST, WHEN THEY HAVE FULFILLED ALL ARIGHT, THEY GIVE SOMETHING TO THEMSELVES, AND SO AT ONCE LOSE ALL AFTER THEY HAVE ACCOMPLISHED ALL. FOR, THAT THEY MAY NOT ATTRIBUTE TO THEMSELVES THE VIRTUE OF THEIR LIBERALITY, LET THEM HEAR WHAT IS WRITTEN, IF ANY MAN ADMINISTER, LET HIM DO IT AS OF THE ABILITY WHICH GOD ADMINISTERS 1 PETER 4:11. THAT THEY MAY NOT REJOICE IMMODERATELY IN BENEFITS BESTOWED, LET THEM HEAR WHAT IS WRITTEN, WHEN YOU SHALL HAVE DONE ALL THOSE THINGS WHICH ARE COMMANDED YOU, SAY, WE ARE UNPROFITABLE SERVANTS, WE HAVE DONE THAT WHICH WAS OUR DUTY TO DO LUKE 17:10. THAT MOROSENESS MAY NOT SPOIL LIBERALITY, LET THEM HEAR WHAT IS WRITTEN, GOD LOVES A CHEERFUL GIVER 2 CORINTHIANS 9:7. THAT THEY MAY NOT SEEK TRANSITORY PRAISE FOR A GIFT BESTOWED, LET THEM HEAR WHAT IS WRITTEN, LET NOT YOUR LEFT HAND KNOW WHAT YOUR RIGHT HAND DOES MATTHEW 6:3. THAT IS, LET NOT THE GLORY OF THE PRESENT LIFE MIX ITSELF WITH THE LARGESSES OF PIETY, NOR LET DESIRE OF FAVOUR KNOW ANYTHING OF THE WORK OF RECTITUDE. THAT THEY MAY NOT REQUIRE A RETURN FOR BENEFITS BESTOWED, LET THEM HEAR WHAT IS WRITTEN, WHEN YOU MAKE A DINNER OR A SUPPER, CALL NOT YOUR FRIENDS, NOR YOUR BRETHREN, NEITHER YOUR KINSMEN, NOR YOUR RICH NEIGHBOURS, LEST THEY ALSO BID YOU AGAIN, AND A RECOMPENSE BE MADE YOU. BUT, WHEN YOU MAKE A FEAST, CALL THE POOR, THE MAIMED, THE LAME, THE BLIND: AND YOU SHALL BE BLESSED; FOR THEY HAVE NOT WHEREOF TO RECOMPENSE YOU LUKE 14:12 SEQ.. THAT THEY MAY NOT SUPPLY TOO LATE WHAT SHOULD BE SUPPLIED AT ONCE, LET THEM HEAR WHAT IS WRITTEN, SAY NOT UNTO YOUR FRIEND, GO AND COME AGAIN, AND TOMORROW I WILL GIVE, WHEN YOU MIGHT GIVE IMMEDIATELY PROVERBS 3:28. LEST, UNDER PRETENCE OF LIBERALITY, THEY SHOULD SCATTER WHAT THEY POSSESS UNPROFITABLY, LET THEM HEAR WHAT IS WRITTEN, LET YOUR ALMS SWEAT IN YOUR HAND. LEST, WHEN MUCH IS NECESSARY, LITTLE BE GIVEN, LET THEM HEAR WHAT IS WRITTEN, HE THAT SOWS SPARINGLY SHALL REAP ALSO SPARINGLY 2 CORINTHIANS 9:6. LEST, WHEN THEY OUGHT TO GIVE LITTLE, THEY GIVE TOO MUCH, AND AFTERWARDS, BADLY ENDURING WANT THEMSELVES, BREAK OUT INTO IMPATIENCE, LET THEM HEAR WHAT IS WRITTEN, NOT THAT OTHER MEN BE EASED, AND YOU BURDENED, BUT BY AN EQUALITY, THAT YOUR ABUNDANCE MAY SUPPLY THEIR WANT, AND THAT THEIR ABUNDANCE MAY BE A SUPPLY TO YOUR WANT (IBID. 8:13-14). FOR, WHEN THE SOUL OF THE GIVER KNOWS NOT HOW TO ENDURE WANT, THEN, IN WITHDRAWING MUCH FROM HIMSELF, HE SEEKS OUT AGAINST HIMSELF OCCASION OF IMPATIENCE. FOR THE MIND SHOULD FIRST BE PREPARED FOR PATIENCE, AND THEN EITHER MUCH OR ALL BE BESTOWED IN BOUNTY, LEST, THE INROAD OF WANT BEING BORNE WITH BUT LITTLE EQUANIMITY, BOTH THE REWARD OF PREVIOUS BOUNTY BE LOST, AND SUBSEQUENT MURMURING BRING WORSE RUIN ON THE SOUL. LEST THEY SHOULD GIVE NOTHING AT ALL TO THOSE ON WHOM THEY OUGHT TO BESTOW SOMETHING, LET THEM HEAR WHAT IS WRITTEN, GIVE TO EVERY MAN THAT ASKS OF YOU LUKE 6:30. LEST THEY SHOULD GIVE SOMETHING, HOWEVER LITTLE TO THOSE ON WHOM THEY OUGHT TO BESTOW NOTHING AT ALL, LET THEM HEAR WHAT IS WRITTEN, GIVE TO THE GOOD MAN, AND RECEIVE NOT A SINNER: DO WELL TO HIM THAT IS LOWLY, AND GIVE NOT TO THE UNGODLY SIRACH 12:4. AND AGAIN, SET OUT YOUR BREAD AND WINE ON THE BURIAL OF THE JUST, BUT EAT AND DRINK NOT THEREOF WITH SINNERS TOBIT 4:17.

FOR HE GIVES HIS BREAD AND WINE TO SINNERS WHO GIVES ASSISTANCE TO THE WICKED FOR THAT THEY ARE WICKED. FOR WHICH CAUSE ALSO SOME OF THE RICH OF THIS WORLD NOURISH PLAYERS WITH PROFUSE BOUNTIES, WHILE THE POOR OF CHRIST ARE TORMENTED WITH HUNGER. HE, HOWEVER, WHO GIVES HIS BREAD TO ONE THAT IS INDIGENT, THOUGH HE BE A SINNER, NOT BECAUSE HE IS A SINNER, BUT BECAUSE HE IS A MAN, DOES NOT IN TRUTH NOURISH A SINNER, BUT A POOR RIGHTEOUS MAN, BECAUSE WHAT HE LOVES IN HIM IS NOT HIS SIN, BUT HIS NATURE.

THOSE WHO ALREADY DISTRIBUTE COMPASSIONATELY WHAT THEY POSSESS ARE TO BE ADMONISHED ALSO THAT THEY STUDY TO KEEP CAREFUL GUARD, LEST, WHEN THEY REDEEM BY ALMS THE SINS THEY HAVE COMMITTED, THEY COMMIT OTHERS WHICH WILL STILL REQUIRE REDEMPTION; LEST THEY SUPPOSE THE RIGHTEOUSNESS OF GOD TO BE SALEABLE, THINKING THAT IF THEY TAKE CARE TO GIVE MONEY FOR THEIR SINS, THEY CAN SIN WITH IMPUNITY. FOR, THE SOUL IS MORE THAN MEAT, AND THE BODY THAN RAIMENT MATTHEW 6:25; LUKE 12:23. HE, THEREFORE, WHO BESTOWS MEAT OR RAIMENT ON THE POOR, AND YET IS POLLUTED BY INIQUITY OF SOUL OR BODY, HAS OFFERED THE LESSER THING TO RIGHTEOUSNESS, AND THE GREATER THING TO SIN; FOR HE HAS GIVEN HIS POSSESSIONS TO GOD, AND HIMSELF TO THE DEVIL.

BUT, ON THE OTHER HAND, THOSE WHO STILL WOULD FAIN SEIZE WHAT BELONGS TO OTHERS ARE TO BE ADMONISHED TO GIVE ANXIOUS HEED TO WHAT THE LORD SAYS WHEN HE COMES TO JUDGMENT. FOR HE SAYS, I WAS AN HUNGERED, AND YOU GAVE ME NO MEAT: I WAS THIRSTY, AND YOU GAVE ME NO DRINK: I WAS A STRANGER, AND YOU TOOK ME NOT IN: NAKED, AND YOU CLOTHED ME NOT; SICK, AND IN PRISON, AND YOU VISITED ME NOT MATTHEW 25:42-43. AND THESE HE PREVIOUSLY ADDRESSES SAYING, DEPART FROM ME, YOU CURSED, INTO ETERNAL FIRE, WHICH IS PREPARED FOR THE DEVIL AND HIS ANGELS MATTHEW 25:41. LO, THEY ARE IN NO WISE TOLD THAT THEY HAVE COMMITTED ROBBERIES OR ANY OTHER ACTS OF VIOLENCE, AND YET THEY ARE GIVEN OVER TO THE ETERNAL FIRES OF GEHENNA. HENCE, THEN, IT IS TO BE GATHERED WITH HOW GREAT DAMNATION THOSE WILL BE VISITED WHO SEIZE WHAT IS NOT THEIR OWN, IF THOSE WHO HAVE INDISCREETLY KEPT THEIR OWN ARE SMITTEN WITH SO GREAT PUNISHMENT. LET THEM CONSIDER IN WHAT GUILT THE SEIZING OF GOODS MUST BIND THEM, IF NOT PARTING WITH THEM SUBJECTS TO SUCH A PENALTY. LET THEM CONSIDER WHAT INJUSTICE INFLICTED MUST DESERVE, IF KINDNESS NOT BESTOWED IS WORTHY OF SO GREAT A CHASTISEMENT.

WHEN THEY ARE INTENT ON SEIZING WHAT IS NOT THEIR OWN, LET THEM HEAR WHAT IS WRITTEN, WOE TO HIM THAT INCREASES THAT WHICH IS NOT HIS! HOW LONG DOES HE HEAP UP AGAINST HIMSELF THICK CLAY HABAKKUK 2:6? FOR, INDEED, FOR A COVETOUS MAN TO HEAP UP AGAINST HIM THICK CLAY IS TO PILE UP EARTHLY GAINS INTO A LOAD OF SIN. WHEN THEY DESIRE TO ENLARGE GREATLY THE SPACES OF THEIR HABITATION, LET THEM HEAR WHAT IS WRITTEN, WOE UNTO YOU THAT JOIN HOUSE TO HOUSE AND LAY FIELD TO FIELD, EVEN TILL THERE BE NO PLACE LEFT. WHAT, WILL YOU DWELL ALONE IN THE MIDST OF THE EARTH ISAIAH 5:8? AS IF TO SAY PLAINLY, HOW FAR DO STRETCH YOURSELVES, YOU THAT CANNOT BEAR TO HAVE COMRADES IN A COMMON WORLD? THOSE THAT ARE JOINED TO YOU YE KEEP DOWN, AND EVER FIND SOME AGAINST WHOM YOU MAY HAVE POWER TO STRETCH YOURSELVES. WHEN THEY ARE INTENT ON INCREASING MONEY, LET THEM HEAR WHAT IS WRITTEN, THE COVETOUS MAN IS NOT FILLED WITH MONEY; AND HE THAT LOVES RICHES SHALL NOT REAP FRUIT THEREOF ECCLESIASTES 5:9. FOR INDEED HE WOULD REAP FRUIT OF THEM, WERE HE MINDED, NOT LOVING THEM, TO DISPERSE THEM WELL. BUT WHOEVER IN HIS AFFECTION FOR THEM RETAINS THEM, SHALL SURELY LEAVE THEM BEHIND HIM HERE WITHOUT FRUIT. WHEN THEY BURN TO BE FILLED AT ONCE WITH ALL MANNER OF WEALTH, LET THEM HEAR WHAT IS WRITTEN, HE THAT MAKES HASTE TO BE RICH SHALL NOT BE INNOCENT PROVERBS 28:20: FOR CERTAINLY HE WHO GOES ABOUT TO INCREASE WEALTH IS NEGLIGENT IN AVOIDING SIN; AND, BEING CAUGHT AFTER THE MANNER OF BIRDS, WHILE LOOKING GREEDILY AT THE BAIT OF EARTHLY THINGS, HE IS NOT AWARE IN WHAT A NOOSE OF SIN HE IS BEING STRANGLED. WHEN THEY DESIRE ANY GAINS OF THE PRESENT WORLD, AND ARE IGNORANT OF THE LOSSES THEY WILL SUFFER IN THE WORLD TO COME, LET THEM HEAR WHAT IS WRITTEN, AN INHERITANCE TO WHICH HASTE IS MADE IN THE BEGINNING IN THE LAST END SHALL LACK BLESSING PROVERBS 20:21. FOR INDEED WE DERIVE OUR BEGINNING FROM THIS LIFE, THAT WE MAY COME IN THE END TO THE LOT OF BLESSING. THEY, THEREFORE, THAT MAKE HASTE TO AN INHERITANCE IN THE BEGINNING CUT OFF FROM THEMSELVES THE LOT OF BLESSING IN THE END; SINCE, WHILE THEY CRAVE TO BE INCREASED IN GOODS HERE THROUGH THE INIQUITY OF AVARICE, THEY BECOME DISINHERITED THERE OF THEIR ETERNAL PATRIMONY. WHEN THEY EITHER SOLICIT VERY MUCH, OR SUCCEED IN OBTAINING ALL THAT THEY HAVE SOLICITED, LET THEM HEAR WHAT IS WRITTEN. WHAT IS A MAN PROFITED, IF HE SHOULD GAIN THE WHOLE WORLD, BUT LOSE HIS OWN SOUL MATTHEW 16:26? AS IF THE TRUTH SAID PLAINLY, WHAT IS A MAN PROFITED, THOUGH HE GATHER TOGETHER ALL THAT IS OUTSIDE HIMSELF, IF THIS VERY THING ONLY WHICH IS HIMSELF HE DAMNS? BUT FOR THE MOST PART THE COVETOUSNESS OF SPOILERS IS THE SOONER CORRECTED, IF IT BE SHOWN BY THE WORDS OF SUCH AS ADMONISH THEM HOW FLEETING IS THE PRESENT LIFE; IF MENTION BE MADE OF THOSE WHO HAVE LONG ENDEAVOURED TO GROW RICH IN THIS WORLD, AND YET HAVE BEEN UNABLE TO REMAIN LONG AMONG THEIR ACQUIRED RICHES; FROM WHOM HASTY DEATH HAS TAKEN AWAY SUDDENLY AND ALL AT ONCE WHATEVER, NEITHER ALL AT ONCE NOR SUDDENLY, THEY HAVE GATHERED TOGETHER; WHO HAVE NOT ONLY LEFT HERE WHAT THEY HAD SEIZED, BUT HAVE CARRIED WITH THEM TO THE JUDGMENT ARRAIGNMENTS FOR SEIZURE. LET THEM, THEREFORE, BE TOLD OF EXAMPLES OF SUCH AS THESE, WHOM THEY WOULD, DOUBTLESS, EVEN THEMSELVES, IN WORDS CONDEMN; SO THAT, WHEN AFTER THEIR WORDS THEY COME BACK TO THEIR OWN HEART, THEY MAY BLUSH AT ANY RATE TO IMITATE THOSE WHOM THEY JUDGE.

CHAPTER 21
HOW THOSE ARE TO BE ADMONISHED WHO DESIRE NOT THE THINGS OF OTHERS, BUT KEEP THEIR OWN; AND THOSE WHO GIVE OF THEIR OWN, YET SEIZE ON THOSE OF OTHERS.

(ADMONITION 22.) DIFFERENTLY TO BE ADMONISHED ARE THOSE WHO NEITHER DESIRE WHAT BELONGS TO OTHERS NOR BESTOW WHAT IS THEIR OWN, AND THOSE WHO GIVE OF WHAT THEY HAVE, AND YET DESIST NOT FROM SEIZING ON WHAT BELONGS TO OTHERS. THOSE WHO NEITHER DESIRE WHAT BELONGS TO OTHERS NOR BESTOW WHAT IS THEIR OWN ARE TO BE ADMONISHED TO CONSIDER CAREFULLY THAT THE EARTH OUT OF WHICH THEY ARE TAKEN IS COMMON TO ALL MEN, AND THEREFORE BRINGS FORTH NOURISHMENT FOR ALL IN COMMON. VAINLY, THEN, DO THOSE SUPPOSE THEMSELVES INNOCENT, WHO CLAIM TO THEIR OWN PRIVATE USE THE COMMON GIFT OF GOD; THOSE WHO, IN NOT IMPARTING WHAT THEY HAVE RECEIVED, WALK IN THE MIDST OF THE SLAUGHTER OF THEIR NEIGHBOURS; SINCE THEY ALMOST DAILY SLAY SO MANY PERSONS AS THERE ARE DYING POOR WHOSE SUBSIDIES THEY KEEP CLOSE IN THEIR OWN POSSESSION. FOR, WHEN WE ADMINISTER NECESSARIES OF ANY KIND TO THE INDIGENT, WE DO NOT BESTOW OUR OWN, BUT RENDER THEM WHAT IS THEIRS; WE RATHER PAY A DEBT OF JUSTICE THAN ACCOMPLISH WORKS OF MERCY. WHENCE ALSO THE TRUTH HIMSELF, WHEN SPEAKING OF THE CAUTION REQUIRED IN SHOWING MERCY, SAYS, TAKE HEED THAT YOU DO NOT YOUR JUSTICE BEFORE MEN MATTHEW 6:1. THE PSALMIST ALSO, IN AGREEMENT WITH THIS SENTENCE, SAYS, HE HAS DISPERSED, HE HAS GIVEN TO THE POOR, HIS JUSTICE ENDURES FOR EVER PSALM 112:9.

FOR, HAVING FIRST MENTIONED BOUNTY BESTOWED UPON THE POOR, HE WOULD NOT CALL THIS MERCY, BUT RATHER JUSTICE: FOR IT IS SURELY JUST THAT WHOSOEVER RECEIVE WHAT IS GIVEN BY A COMMON LORD SHOULD USE IT IN COMMON. HENCE ALSO SOLOMON SAYS, WHOEVER IS JUST WILL GIVE AND WILL NOT SPARE PROVERBS 21:26. THEY ARE TO BE ADMONISHED ALSO ANXIOUSLY TO TAKE NOTE HOW OF THE FIG-TREE THAT HAD NO FRUIT THE RIGOROUS HUSBANDMAN COMPLAINS THAT IT EVEN CUMBERS THE GROUND.

FOR A FIG-TREE WITHOUT FRUIT CUMBERS THE GROUND, WHEN THE SOUL OF THE NIGGARDLY KEEPS UNPROFITABLY WHAT MIGHT HAVE BENEFITED MANY. A FIG-TREE WITHOUT FRUIT CUMBERS THE GROUND, WHEN THE FOOL KEEPS BARREN UNDER THE SHADE OF SLOTH A PLACE WHICH ANOTHER MIGHT HAVE CULTIVATED UNDER THE SUN OF GOOD WORKS.

BUT THESE ARE WONT SOMETIMES TO SAY, WE USE WHAT HAS BEEN GRANTED US; WE DO NOT SEEK WHAT BELONGS TO OTHERS; AND, IF WE DO NOTHING WORTHY OF THE REWARD OF MERCY, WE STILL COMMIT NO WRONG. SO THEY THINK, BECAUSE IN TRUTH THEY CLOSE THE EAR OF THEIR HEART TO THE WORDS WHICH ARE FROM HEAVEN. FOR THE RICH MAN IN THE GOSPEL WHO WAS CLOTHED IN PURPLE AND FINE LINEN, AND FEASTED SUMPTUOUSLY EVERY DAY, IS NOT SAID TO HAVE SEIZED WHAT BELONGED TO OTHERS, BUT TO HAVE USED WHAT WAS HIS OWN UNFRUITFULLY; AND AVENGING HELL RECEIVED HIM AFTER THIS LIFE, NOT BECAUSE HE DID ANYTHING UNLAWFUL BUT BECAUSE BY IMMODERATE INDULGENCE HE GAVE UP HIS WHOLE SELF TO WHAT WAS LAWFUL.

THE NIGGARDLY ARE TO BE ADMONISHED TO TAKE NOTICE THAT THEY DO GOD, IN THE FIRST PLACE, THIS WRONG; THAT TO HIM WHO GIVES THEM ALL THEY RENDER IN RETURN NO SACRIFICE OF MERCY. FOR HENCE THE PSALMIST SAYS. HE WILL NOT GIVE HIS PROPITIATION TO GOD, NOR THE PRICE OF THE REDEMPTION OF HIS SOUL PSALM 48:9. FOR TO GIVE THE PRICE OF REDEMPTION IS TO RETURN GOOD DEEDS FOR PREVENTING GRACE. HENCE JOHN CRIES ALOUD SAYING, NOW THE AXE IS LAID UNTO THE ROOT OF THE TREE. EVERY TREE WHICH BRINGS NOT FORTH GOOD FRUIT SHALL BE HEWN DOWN AND CAST INTO THE FIRE

LUKE 3:9. LET THOSE, THEREFORE, WHO ESTEEM THEMSELVES GUILTLESS BECAUSE THEY DO NOT SEIZE ON WHAT BELONGS TO OTHERS LOOK FORWARD TO THE STROKE OF THE AXE THAT IS NEAR AT HAND, AND LAY ASIDE THE TORPOR OF IMPROVIDENT SECURITY, LEST, WHILE THEY NEGLECT TO BEAR THE FRUIT OF GOOD DEEDS, THEY BE CUT OFF FROM THE PRESENT LIFE UTTERLY, AS IT WERE FROM THE GREENNESS OF THE ROOT.

BUT, ON THE OTHER HAND, THOSE WHO BOTH GIVE WHAT THEY HAVE AND DESIST NOT FROM SEIZING ON WHAT BELONGS TO OTHERS ARE TO BE ADMONISHED NOT TO DESIRE TO APPEAR EXCEEDING MUNIFICENT, AND SO BE MADE WORSE FROM THE OUTWARD SHOW OF GOOD. FOR THESE, GIVING WHAT IS THEIR OWN WITHOUT DISCRETION, NOT ONLY, AS WE HAVE SAID ABOVE, FALL INTO THE MURMURING OF IMPATIENCE, BUT, WHEN WANT URGES THEM, ARE SWEPT ALONG EVEN TO AVARICE. WHAT, THEN, IS MORE WRETCHED THAN THE MIND OF THOSE IN WHOM AVARICE IS BORN OF BOUNTIFULNESS, AND A CROP OF SINS IS SOWN AS IT WERE FROM VIRTUE? FIRST, THEN, THEY ARE TO BE ADMONISHED TO LEARN HOW TO KEEP WHAT IS THEIRS REASONABLY, AND THEN IN THE END NOT TO GO ABOUT GETTING WHAT IS ANOTHER'S. FOR, IF THE ROOT OF THE FAULT IS NOT BURNT OUT IN THE PROFUSION ITSELF, THE THORN OF AVARICE, EXUBERANT THROUGH THE BRANCHES, IS NEVER DRIED UP. SO THEN, CAUSE FOR SEIZING IS WITHDRAWN, IF THE RIGHT OF POSSESSION BE FIRST ADJUSTED WELL. BUT THEN, FURTHER, LET THOSE WHO ARE ADMONISHED BE TOLD HOW TO GIVE MERCIFULLY WHAT THEY HAVE, WHEN THEY HAVE LEARNED NOT TO CONFOUND THE GOOD OF MERCY BY THROWING INTO IT THE WICKEDNESS OF ROBBERY. FOR THEY VIOLENTLY EXACT WHAT THEY MERCIFULLY BESTOW. FOR IT IS ONE THING TO SHOW MERCY ON ACCOUNT OF OUR SINS; ANOTHER THING TO SIN ON ACCOUNT OF SHOWING MERCY; WHICH CAN NO LONGER INDEED BE CALLED MERCY, SINCE IT CANNOT GROW INTO SWEET FRUIT, BEING EMBITTERED BY THE POISON OF ITS PESTIFEROUS ROOT. FOR HENCE IT IS THAT THE LORD THROUGH THE PROPHET REJECTS EVEN SACRIFICES THEMSELVES, SAYING, I THE LORD LOVE JUDGMENT, AND I HATE ROBBERY IN A WHOLE BURNT OFFERING ISAIAH 61:8. HENCE AGAIN HE HAS SAID, THE SACRIFICES OF THE UNGODLY ARE ABOMINABLE, WHICH ARE OFFERED OF WICKEDNESS PROVERBS 21:28. SUCH PERSONS ALSO OFTEN WITHDRAW FROM THE INDIGENT WHAT THEY GIVE TO GOD .

BUT THE LORD SHOWS WITH WHAT STRONG CENSURE HE DISOWNS THEM, SAYING THROUGH A CERTAIN WISE MAN, WHOEVER OFFERS A SACRIFICE OF THE SUBSTANCE OF THE POOR DOES AS ONE THAT KILLS THE SON BEFORE THE FATHER'S EYES SIRACH 34:20. FOR WHAT CAN BE MORE INTOLERABLE THAN THE DEATH OF A SON BEFORE HIS FATHER'S EYES? WHEREFORE IT IS SHOWN WITH WHAT GREAT WRATH THIS KIND OF SACRIFICE IS BEHELD, IN THAT IT IS COMPARED TO THE GRIEF OF A BEREAVED FATHER. AND YET FOR THE MOST PART PEOPLE WEIGH WELL HOW MUCH THEY GIVE; BUT HOW MUCH THEY SEIZE THEY NEGLECT TO CONSIDER. THEY COUNT, AS IT WERE, THEIR WAGE, BUT REFUSE TO CONSIDER THEIR DEFAULTS. LET THEM HEAR THEREFORE WHAT IS WRITTEN, HE THAT HAS GATHERED WAGES HAS PUT THEM INTO A BAG WITH HOLES HAGGAI 1:6. FOR INDEED MONEY PUT INTO A BAG WITH HOLES IS SEEN WHEN IT IS PUT IN, BUT WHEN IT IS LOST IT IS NOT SEEN. THOSE, THEN, WHO HAVE AN EYE TO HOW MUCH THEY BESTOW, BUT CONSIDER NOT HOW MUCH THEY SEIZE, PUT THEIR WAGES INTO A BAG WITH HOLES, BECAUSE IN TRUTH THEY LOOK TO THEM WHEN THEY GATHER THEM TOGETHER IN HOPE OF BEING SECURE, BUT LOSE THEM WITHOUT LOOKING.

CHAPTER 22
HOW THOSE THAT ARE AT VARIANCE AND THOSE THAT ARE AT PEACE ARE TO BE ADMONISHED.

(ADMONITION 23.) DIFFERENTLY TO BE ADMONISHED ARE THOSE THAT ARE AT VARIANCE AND THOSE THAT ARE AT PEACE. FOR THOSE THAT ARE AT VARIANCE ARE TO BE ADMONISHED TO KNOW MOST CERTAINLY THAT, IN WHATEVER VIRTUES THEY MAY ABOUND, THEY CAN BY NO MEANS BECOME SPIRITUAL IF THEY NEGLECT BECOMING UNITED TO THEIR NEIGHBOURS BY CONCORD. FOR IT IS WRITTEN, BUT THE FRUIT OF THE SPIRIT IS LOVE, JOY, PEACE GALATIANS 5:22. HE THEN THAT HAS NO CARE TO KEEP PEACE REFUSES TO BEAR THE FRUIT OF THE SPIRIT. HENCE PAUL SAYS, WHEREAS THERE IS AMONG YOU ENVYING AND STRIFE, ARE YOU NOT CARNAL 1 CORINTHIANS 3:3? HENCE AGAIN HE SAYS ALSO, FOLLOW PEACE WITH ALL MEN AND HOLINESS, WITHOUT WHICH NO MAN SHALL SEE THE LORD HEBREWS 12:14. HENCE AGAIN HE ADMONISHES, SAYING, ENDEAVOURING TO KEEP THE UNITY OF THE SPIRIT IN THE BOND OF PEACE: THERE IS ONE BODY AND ONE SPIRIT, EVEN AS YOU ARE CALLED IN ONE HOPE OF YOUR CALLING EPHESIANS 4:3-4. THE ONE HOPE OF OUR CALLING, THEREFORE, IS NEVER REACHED, IF WE RUN NOT TO IT WITH A MIND AT ONE WITH OUR NEIGHBOURS. BUT IT IS OFTEN THE CASE THAT SOME, BY BEING PROUD OF SOME GIFTS THAT THEY ESPECIALLY PARTAKE OF, LOSE THE GREATER GIFT OF CONCORD; AS IT MAY BE IF ONE WHO SUBDUES THE FLESH MORE THAN OTHERS BY BRIDLING OF HIS APPETITE SHOULD SCORN TO BE IN CONCORD WITH THOSE WHOM HE SURPASSES IN ABSTINENCE. BUT WHOEVER SEPARATES ABSTINENCE FROM CONCORD, LET HIM CONSIDER THE ADMONITION OF THE PSALMIST, PRAISE HIM WITH TIMBREL AND CHORUS PSALM 150:4. FOR IN THE TIMBREL A DRY AND BEATEN SKIN RESOUNDS, BUT IN THE CHORUS VOICES ARE ASSOCIATED IN CONCORD. WHOSOEVER THEN AFFLICTS HIS BODY, BUT FORSAKES CONCORD, PRAISES GOD INDEED WITH TIMBREL, BUT PRAISES HIM NOT WITH CHORUS. OFTEN, HOWEVER, WHEN SUPERIOR KNOWLEDGE LIFTS UP SOME, IT DISJOINS THEM FROM THE SOCIETY OF OTHER MEN; AND IT IS AS THOUGH THE MORE WISE THEY ARE, THE LESS WISE ARE THEY AS TO THE VIRTUE OF CONCORD. LET THESE THEREFORE HEAR WHAT THE TRUTH IN PERSON SAYS, HAVE SALT IN YOURSELVES, AND HAVE PEACE ONE WITH ANOTHER MARK 9:50. FOR INDEED SALT WITHOUT PEACE IS NOT A GIFT OF VIRTUE, BUT AN ARGUMENT FOR CONDEMNATION. FOR THE BETTER ANY MAN IS IN WISDOM, THE WORSE IS HIS DELINQUENCY, AND HE WILL DESERVE PUNISHMENT INEXCUSABLY FOR THIS VERY REASON, THAT, IF HE HAD BEEN SO MINDED, HE MIGHT IN HIS PRUDENCE HAVE AVOIDED SIN. TO SUCH IT IS RIGHTLY SAID THROUGH JAMES, BUT IF YOU HAVE BITTER ENVYING AND STRIFE IN YOUR HEARTS, GLORY NOT, AND LIE NOT AGAINST THE TRUTH. THIS WISDOM DESCENDS NOT FROM ABOVE, BUT IS EARTHLY, SENSUAL, DEVILISH. BUT THE WISDOM THAT IS FROM ABOVE IS FIRST PURE, THEN PEACEABLE JAMES 3:14-17. PURE, THAT IS TO SAY, BECAUSE ITS IDEAS ARE CHASTE; AND ALSO PEACEABLE, BECAUSE IT IN NO WISE THROUGH ELATION DISJOINS ITSELF FROM THE SOCIETY OF NEIGHBOURS. THOSE WHO ARE AT VARIANCE ARE TO BE ADMONISHED TO TAKE NOTE THAT THEY OFFER TO GOD NO SACRIFICE OF GOOD WORK SO LONG AS THEY ARE NOT IN CHARITY WITH THEIR NEIGHBOURS. FOR IT IS WRITTEN, IF YOU BRING YOUR GIFT TO THE ALTAR, AND THERE REMEMBER THAT YOUR BROTHER HAS ANYTHING AGAINST YOU, LEAVE THERE YOUR GIFT BEFORE THE ALTAR, AND GO YOUR WAY FIRST TO BE RECONCILED TO YOUR BROTHER, AND THEN YOU SHALL COME AND OFFER YOUR GIFT MATTHEW 5:23-24. NOW BY THIS PRECEPT WE ARE LED TO CONSIDER HOW INTOLERABLE THE GUILT OF MEN IS SHOWN TO BE WHEN THEIR SACRIFICE IS REJECTED. FOR, WHEREAS ALL EVILS ARE WASHED AWAY WHEN FOLLOWED BY WHAT IS GOOD, LET US CONSIDER HOW GREAT MUST BE THE EVILS OF DISCORD, SEEING THAT, UNLESS THEY ARE UTTERLY EXTINGUISHED, THEY ALLOW NO GOOD TO FOLLOW. THOSE WHO ARE AT VARIANCE ARE TO BE ADMONISHED THAT, IF THEY INCLINE NOT THEIR EARS TO HEAVENLY COMMANDS, THEY SHOULD OPEN THE EYES OF THE MIND TO CONSIDER THE WAYS OF CREATURES OF THE LOWEST ORDER; HOW THAT OFTEN BIRDS OF ONE AND THE SAME KIND DESERT NOT ONE ANOTHER IN THEIR SOCIAL FLIGHT, AND THAT BRUTE BEASTS FEED IN HERDS TOGETHER. THUS, IF WE OBSERVE WISELY, IRRATIONAL NATURE SHOWS BY AGREEING TOGETHER HOW GREAT EVIL RATIONAL NATURE COMMITS BY DISAGREEMENT; WHEN THE LATTER HAS LOST BY THE EXERCISE OF REASON WHAT THE FORMER BY NATURAL INSTINCT KEEPS. BUT, ON THE OTHER HAND, THOSE THAT ARE AT PEACE ARE TO BE ADMONISHED TO TAKE HEED LEST, WHILE THEY LOVE MORE THAN THEY NEED DO THE PEACE WHICH THEY ENJOY, THEY HAVE NO LONGING TO REACH THAT WHICH IS PERPETUAL. FOR COMMONLY TRANQUIL CIRCUMSTANCES MORE SORELY TRY THE BENT OF MINDS, SO THAT, IN PROPORTION AS THE THINGS WHICH OCCUPY THEM ARE NOT TROUBLESOME, THE THINGS WHICH INVITE THEM COME TO APPEAR LESS LOVELY, AND THE MORE PRESENT THINGS DELIGHT, ETERNAL THINGS ARE THE LESS SOUGHT AFTER. WHENCE ALSO THE TRUTH SPEAKING IN PERSON, WHEN HE WOULD DISTINGUISH EARTHLY FROM SUPERNAL PEACE, AND PROVOKE HIS DISCIPLES FROM THAT WHICH NOW IS TO THAT WHICH IS TO COME, SAID, PEACE I LEAVE WITH YOU, MY PEACE I GIVE UNTO YOU JOHN 14:27. THAT IS, I LEAVE A TRANSITORY, I GIVE A LASTING PEACE. IF THEN THE HEART IS FIXED ON THAT WHICH IS LEFT, THAT WHICH IS TO BE GIVEN IS NEVER REACHED. PRESENT PEACE, THEREFORE, IS TO BE HELD AS SOMETHING TO BE BOTH LOVED AND THOUGHT LITTLE OF, LEST, IF IT IS LOVED IMMODERATELY, THE MIND OF HIM THAT LOVES BE TAKEN IN A FAULT. WHENCE ALSO THOSE WHO ARE AT PEACE SHOULD BE ADMONISHED LEST, WHILE TOO DESIROUS OF HUMAN PEACE, THEY FAIL ENTIRELY TO REPROVE MEN'S EVIL WAYS, AND, IN CONSENTING TO THE FROWARD, DISJOIN THEMSELVES FROM THE PEACE OF THEIR MAKER; LEST, WHILE THEY DREAD HUMAN QUARRELS WITHOUT, THEY BE SMITTEN BY BREACH OF THEIR INWARD COVENANT. FOR WHAT IS TRANSITORY PEACE BUT A CERTAIN FOOTPRINT OF PEACE ETERNAL? WHAT, THEN, CAN BE MORE MAD THAN TO LOVE FOOTPRINTS IMPRESSED ON DUST, BUT NOT TO LOVE HIM BY WHOM THEY HAVE BEEN IMPRESSED? HENCE DAVID, WHEN HE WOULD BIND HIMSELF ENTIRELY TO THE COVENANTS OF INWARD PEACE, TESTIFIES THAT HE HELD NO AGREEMENT WITH THE WICKED, SAYING, DID NOT I HATE THEM, O GOD, THAT HATE YOU, AND WASTE AWAY ON ACCOUNT OF YOUR ENEMIES? I HATED THEM WITH PERFECT HATRED, THEY BECAME ENEMIES TO ME PSALM 138:21-22. FOR TO HATE GOD'S ENEMIES WITH PERFECT HATRED IS BOTH TO LOVE WHAT THEY WERE MADE, AND TO CHIDE WHAT THEY DO, TO BE SEVERE ON THE MANNERS OF THE WICKED, AND TO PROFIT THEIR LIFE. IT IS THEREFORE TO BE WELL WEIGHED, WHEN THERE IS REST FROM CHIDING, HOW CULPABLY PEACE IS KEPT WITH THE WORST OF MEN, IF SO GREAT A PROPHET OFFERED THIS AS A SACRIFICE TO GOD, THAT HE EXCITED THE ENMITIES OF THE WICKED AGAINST HIMSELF FOR THE LORD . HENCE IT IS THAT THE TRIBE OF LEVI, WHEN THEY TOOK THEIR SWORDS AND PASSED THROUGH THE MIDST OF THE CAMP BECAUSE THEY WOULD NOT SPARE THE SINNERS WHO WERE TO BE SMITTEN, ARE SAID TO HAVE CONSECRATED THEIR HANDS TO GOD EXODUS 32:27, SEQ. HENCE PHINEHAS, SPURNING THE FAVOUR OF HIS FELLOW-COUNTRYMEN WHEN THEY SINNED, SMOTE THOSE WHO CAME TOGETHER WITH THE MIDIANITES, AND IN HIS WRATH APPEASED THE WRATH OF GOD . HENCE IN PERSON THE TRUTH SAYS, THINK NOT THAT I HAVE COME TO SEND PEACE ON EARTH: I CAME NOT TO SEND PEACE, BUT A SWORD MATTHEW 10:34. FOR, WHEN WE ARE UNWARILY JOINED IN FRIENDSHIP WITH THE WICKED, WE ARE BOUND IN THEIR SINS. WHENCE JEHOSHAPHAT, WHO IS EXTOLLED BY SO MANY PRAISES OF HIS PREVIOUS LIFE, IS REBUKED FOR HIS FRIENDSHIP WITH KING AHAB AS THOUGH NEAR UNTO DESTRUCTION, WHEN IT IS SAID TO HIM THROUGH THE PROPHET, YOU GIVE HELP TO THE UNGODLY, AND ART JOINED IN FRIENDSHIP WITH THEM THAT HATE THE LORD; AND THEREFORE YOU DESERVED INDEED THE WRATH OF THE LORD: NEVERTHELESS THERE ARE GOOD WORKS FOUND IN YOU, IN THAT YOU HAVE TAKEN AWAY THE GRAVES OUT OF THE LAND OF JUDAH 2 CHRONICLES 19:2-3. FOR OUR LIFE IS ALREADY AT VARIANCE WITH HIM WHO IS SUPREMELY RIGHTEOUS BY THE VERY FACT OF AGREEMENT IN THE FRIENDSHIPS OF THE FROWARD. THOSE WHO ARE AT PEACE ARE TO BE ADMONISHED NOT TO BE AFRAID OF DISTURBING THEIR TEMPORAL PEACE, IF THEY BREAK FORTH INTO WORDS OF REBUKE. AND AGAIN THEY ARE TO BE ADMONISHED TO KEEP INWARDLY WITH UNDIMINISHED LOVE THE SAME PEACE WHICH IN THEIR EXTERNAL RELATIONS THEY DISTURB BY THEIR REPROVING VOICE. BOTH WHICH THINGS DAVID DECLARES THAT HE HAD PRUDENTLY OBSERVED, SAYING, WITH THEM THAT HATE PEACE I WAS PEACEABLE; WHEN I SPOKE UNTO THEM, THEY FOUGHT AGAINST ME WITHOUT A CAUSE PSALM 119:7. LO, WHEN HE SPOKE, HE WAS FOUGHT AGAINST; AND YET, WHEN FOUGHT AGAINST, HE WAS PEACEABLE, BECAUSE HE NEITHER CEASED TO REPROVE THOSE THAT WERE MAD AGAINST HIM, NOR FORGOT TO LOVE THOSE WHO WERE REPROVED. HENCE ALSO PAUL SAYS, IF IT BE POSSIBLE, AS MUCH AS LIES IN YOU, HAVE PEACE WITH ALL MEN ROMANS 12:18. FOR, BEING ABOUT TO EXHORT HIS DISCIPLES TO HAVE PEACE WITH ALL, HE SAID FIRST, IF IT BE POSSIBLE, AND ADDED, AS MUCH AS LIES IN YOU. FOR INDEED IT WAS DIFFICULT FOR THEM, IF THEY REBUKED EVIL DEEDS, TO BE ABLE TO HAVE PEACE WITH ALL. BUT, WHEN TEMPORAL PEACE IS DISTURBED IN THE HEARTS OF BAD MEN THROUGH OUR REBUKE, IT IS NECESSARY THAT IT SHOULD BE KEPT INVIOLATE IN OUR OWN HEART. RIGHTLY, THEREFORE, SAYS HE, AS MUCH AS LIES IN YOU. IT IS INDEED AS THOUGH HE SAID, SINCE PEACE STANDS IN THE CONSENT OF TWO PARTIES, IF IT IS DRIVEN OUT BY THOSE WHO ARE REPROVED, LET IT NEVERTHELESS BE RETAINED UNDIMINISHED IN THE MIND OF YOU WHO REPROVE. WHENCE THE SAME APOSTLE AGAIN ADMONISHES HIS DISCIPLES, SAYING, IF ANY MAN OBEY NOT OUR WORD, NOTE THAT MAN BY THIS EPISTLE; AND HAVE NO COMPANY WITH HIM, THAT HE MAY BE CONFOUNDED 2 THESSALONIANS 3:14. AND STRAIGHTWAY HE ADDED, YET COUNT HIM NOT AS AN ENEMY, BUT REPROVE HIM AS A BROTHER 2 THESSALONIANS 3:15. AS IF TO SAY, BREAK OUTWARD PEACE WITH HIM, BUT GUARD IN YOUR HEART'S CORE INTERNAL PEACE CONCERNING HIM; THAT YOUR DISCORD WITH HIM MAY SO SMITE THE MIND OF THE SINNER THAT PEACE DEPART NOT FROM YOUR HEARTS EVEN THOUGH DENIED TO HIM.

CHAPTER 23
HOW SOWERS OF STRIFES AND PEACEMAKERS ARE TO BE ADMONISHED.

(ADMONITION 24.) DIFFERENTLY TO BE ADMONISHED ARE SOWERS OF STRIFES AND PEACEMAKERS. FOR SOWERS OF STRIFES ARE TO BE ADMONISHED TO PERCEIVE WHOSE FOLLOWERS THEY ARE. FOR OF THE APOSTATE ANGEL IT IS WRITTEN, WHEN TARES HAD BEEN SOWN AMONG THE GOOD CROP, AN ENEMY HAS DONE THIS MATTHEW 13:28. OF A MEMBER OF HIM ALSO IT IS SAID THROUGH SOLOMON, AN APOSTATE PERSON, AN UNPROFITABLE MAN, WALKS WITH A PERVERSE MOUTH, HE WINKS WITH HIS EYES, HE BEATS WITH HIS FOOT, HE SPEAKS WITH HIS FINGER, WITH FROWARD HEART HE DEVISES MISCHIEF CONTINUALLY, HE SOWS STRIFES PROVERBS 6:12-14. LO, HIM WHOM HE WOULD SPEAK OF AS A SOWER OF STRIFES HE FIRST NAMED AN APOSTATE; SINCE, UNLESS AFTER THE MANNER OF THE PROUD ANGEL HE FIRST FELL AWAY INWARDLY BY THE ALIENATION OF HIS MIND FROM THE FACE OF HIS MAKER, HE WOULD NOT AFTERWARDS COME TO SOW STRIFES OUTWARDLY. HE IS RIGHTLY DESCRIBED TOO AS WINKING WITH HIS EYES, SPEAKING WITH HIS FINGER, BEATING WITH HIS FOOT. FOR IT IS INWARD WATCH THAT KEEPS THE MEMBERS OUTWARDLY IN ORDERLY CONTROL. HE, THEN, WHO HAS LOST STABILITY OF MIND FALLS OFF OUTWARDLY INTO INCONSTANCY OF MOVEMENT, AND BY HIS EXTERIOR MOBILITY SHOWS THAT HE IS STAYED ON NO ROOT WITHIN. LET SOWERS OF STRIFES HEAR WHAT IS WRITTEN, BLESSED ARE THE PEACEMAKERS, FAR THEY SHALL BE CALLED THE CHILDREN OF GOD MATTHEW 5:9. AND ON THE OTHER HAND LET THEM GATHER THAT, IF THEY WHO MAKE PEACE ARE CALLED THE CHILDREN OF GOD, WITHOUT DOUBT THOSE WHO CONFOUND IT ARE THE CHILDREN OF SATAN. MOREOVER, ALL WHO ARE SEPARATED BY DISCORD FROM THE GREENNESS OF LOVING-KINDNESS ARE DRIED UP: AND, THOUGH THEY BRING FORTH IN THEIR ACTIONS FRUITS OF WELL-DOING, YET THERE ARE IN TRUTH NO FRUITS, BECAUSE THEY SPRING NOT FROM THE UNITY OF CHARITY. HENCE, THEREFORE, LET SOWERS OF STRIFES CONSIDER HOW MANIFOLDLY THEY SIN; IN THAT, WHILE THEY PERPETRATE ONE INIQUITY, THEY ERADICATE AT THE SAME TIME ALL VIRTUES FROM HUMAN HEARTS. FOR IN ONE EVIL THEY WORK INNUMERABLE EVILS, SINCE, IN SOWING DISCORD, THEY EXTINGUISH CHARITY, WHICH IS IN TRUTH THE MOTHER OF ALL VIRTUES. BUT, SINCE NOTHING IS MORE PRECIOUS WITH GOD THAN THE VIRTUE OF LOVING-KINDNESS, NOTHING IS MORE ACCEPTABLE TO THE DEVIL THAN THE EXTINCTION OF CHARITY. WHOSOEVER, THEN, BY SOWING OF STRIFES DESTROY THE LOVING-KINDNESS OF NEIGHBOURS, SERVE GOD'S ENEMY AS HIS FAMILIAR FRIEND; BECAUSE BY TAKING AWAY FROM THEM THIS, BY THE

LOSS OF WHICH HE FELL, THEY HAVE CUT OFF FROM THEM THE ROAD WHEREBY TO RISE.

BUT, ON THE OTHER HAND, THE PEACEMAKERS ARE TO BE ADMONISHED THAT THEY DETRACT NOT FROM THE EFFICACY OF SO GREAT AN UNDERTAKING THROUGH NOT KNOWING BETWEEN WHOM THEY OUGHT TO ESTABLISH PEACE. FOR, AS THERE IS MUCH HARM IF UNITY BE WANTING TO THE GOOD, SO THERE IS EXCEEDING HARM IF IT BE NOT WANTING TO THE BAD. IF, THEN, THE INIQUITY OF THE PERVERSE IS UNITED IN PEACE, ASSUREDLY THERE IS AN ACCESSION OF STRENGTH TO THEIR EVIL DOINGS, SINCE THE MORE THEY AGREE AMONG THEMSELVES IN WICKEDNESS, BY SO MUCH THE MORE STOUTLY DO THEY DASH THEMSELVES AGAINST THE GOOD TO AFFLICT THEM. FOR HENCE IT IS THAT AGAINST THE PREACHERS OF THAT VESSEL OF DAMNATION, TO WIT, ANTICHRIST, IS IT SAID BY THE DIVINE VOICE TO THE BLESSED JOB, THE MEMBERS OF HIS FLESH STICK CLOSE TO EACH OTHER JOB 41:14. HENCE, UNDER THE FIGURE OF SCALES, IT IS SAID OF HIS SATELLITES, ONE IS JOINED TO ANOTHER, AND NOT EVEN A BREATHING-HOLE COMES BETWEEN THEM JOB 41:7. FOR, INDEED, HIS FOLLOWERS, FROM BEING DIVIDED BY NO OPPOSITION OF DISCORD AMONG THEMSELVES, ARE BY SO MUCH THE MORE STRONGLY BANDED TOGETHER IN THE SLAUGHTER OF THE GOOD. HE THEN WHO ASSOCIATES THE INIQUITOUS TOGETHER IN PEACE SUPPLIES STRENGTH TO INIQUITY, SINCE THEY WORSE PRESS DOWN THE GOOD, WHOM THEY PERSECUTE UNANIMOUSLY. WHENCE THE EXCELLENT PREACHER, BEING OVERTAKEN BY VIOLENT PERSECUTION FROM PHARISEES AND SADDUCEES, ENDEAVOURED TO DIVIDE AMONG THEMSELVES THOSE WHOM HE SAW TO BE VIOLENTLY UNITED AGAINST HIMSELF, WHEN HE CRIED OUT, SAYING, MEN, BRETHREN, I AM A PHARISEE, THE SON OF PHARISEES; OF THE HOPE AND RESURRECTION OF THE DEAD I AM CALLED IN QUESTION ACTS 23:6. AND, WHEREAS THE SADDUCEES DENIED THE HOPE AND RESURRECTION OF THE DEAD, WHICH THE PHARISEES IN ACCORDANCE WITH THE PRECEPTS OF HOLY WRIT BELIEVED, A DISSENSION WAS CAUSED IN THE UNANIMITY OF THE PERSECUTORS; AND PAUL ESCAPED UNHURT FROM THE DIVIDED CROWD, WHICH BEFORE, WHEN UNITED, HAD SAVAGELY ASSAILED HIM. THOSE, THEREFORE, WHO ARE OCCUPIED WITH THE DESIRE OF MAKING PEACE, ARE TO BE ADMONISHED THAT THEY OUGHT FIRST TO INFUSE A LOVE OF INTERNAL PEACE INTO THE MINDS OF THE FROWARD, TO THE END THAT EXTERNAL PEACE MAY AFTERWARDS AVAIL TO DO THEM GOOD; SO THAT, WHILE THEIR HEART IS HANGING ON COGNITION OF THE FORMER, THEY BE BY NO MEANS HURRIED INTO WICKEDNESS FROM PERCEPTION OF THE LATTER; AND, WHILE THEY SEE BEFORE THEM THAT WHICH IS SUPERNAL, THEY IN NO WAY TURN THAT WHICH IS EARTHLY TO SERVE TO THEIR OWN DETRIMENT. BUT, IF ANY PERVERSE PERSONS ARE SUCH THAT THEY COULD NOT HARM THE GOOD, EVEN THOUGH THEY LUSTED TO DO SO, BETWEEN THEM, INDEED, EARTHLY PEACE OUGHT TO BE ESTABLISHED, EVEN BEFORE THEY HAVE RISEN TO THE KNOWLEDGE OF SUPERNAL PEACE; EVEN SO THAT THEY, WHOM THE WICKEDNESS OF THEIR IMPIETY EXASPERATES AGAINST THE LOVING-KINDNESS OF GOD, MAY AT ANY RATE BE SOFTENED OUT OF LOVE OF THEIR NEIGHBOUR, AND, AS IT WERE FROM A NEIGHBOURING POSITION, MAY PASS TO A BETTER ONE, AND SO RISE TO WHAT IS AS YET FAR FROM THEM, THE PEACE OF THEIR MAKER.

CHAPTER 24
HOW THE RUDE IN SACRED LEARNING, AND THOSE WHO ARE LEARNED BUT NOT HUMBLE, ARE TO BE ADMONISHED.

(ADMONITION 25.) DIFFERENTLY TO BE ADMONISHED ARE THOSE WHO DO NOT UNDERSTAND ARIGHT THE WORDS OF THE SACRED LAW, AND THOSE WHO UNDERSTAND THEM INDEED ARIGHT, BUT SPEAK THEM NOT HUMBLY. FOR THOSE WHO UNDERSTAND NOT ARIGHT THE WORDS OF SACRED LAW ARE TO BE ADMONISHED TO CONSIDER THAT THEY TURN FOR THEMSELVES A MOST WHOLESOME DROUGHT OF WINE INTO A CUP OF POISON, AND WITH A MEDICINAL KNIFE INFLICT ON THEMSELVES A MORTAL WOUND, WHEN THEY DESTROY IN THEMSELVES WHAT WAS SOUND BY THAT WHEREBY THEY OUGHT, TO THEIR HEALTH, TO HAVE CUT AWAY WHAT WAS DISEASED. THEY ARE TO BE ADMONISHED TO CONSIDER THAT HOLY SCRIPTURE IS SET AS A KIND OF LANTERN FOR US IN THE NIGHT OF THE PRESENT LIFE, THE WORDS WHEREOF WHEN THEY UNDERSTAND NOT ARIGHT, FROM LIGHT THEY GET DARKNESS. BUT IN TRUTH A PERVERSE BENT OF MIND WOULD NOT HURRY THEM TO UNDERSTAND IT WRONG, DID NOT PRIDE FIRST PUFF THEM UP. FOR, WHILE THEY THINK THEMSELVES WISE BEYOND ALL OTHERS, THEY SCORN TO FOLLOW OTHERS TO THINGS BETTER UNDERSTOOD: AND, IN ORDER TO EXTORT FOR THEMSELVES FROM THE UNSKILFUL MULTITUDE A NAME FOR KNOWLEDGE, THEY STRIVE MIGHTILY BOTH TO UPSET THE RIGHT VIEWS OF OTHERS AND TO CONFIRM THEIR OWN PERVERSE VIEWS. HENCE IT IS WELL SAID BY THE PROPHET, THEY HAVE RIPPED UP THE WOMEN WITH CHILD OF GILEAD, THAT THEY MIGHT ENLARGE THEIR BORDER AMOS 1:13. FOR GILEAD IS BY INTERPRETATION A HEAP OF WITNESS GENESIS 31:47-48. AND, SINCE THE WHOLE CONGREGATION OF THE CHURCH TOGETHER SERVES BY ITS CONFESSION FOR A WITNESS TO THE TRUTH, NOT UNFITLY BY GILEAD IS EXPRESSED THE CHURCH, WHICH WITNESSES BY THE MOUTH OF ALL THE FAITHFUL WHATEVER IS TRUE CONCERNING GOD . MOREOVER, SOULS ARE CALLED WITH CHILD, WHEN OF DIVINE LOVE THEY CONCEIVE AN UNDERSTANDING OF THE WORD, SO THAT, IF THEY COME TO THEIR FULL TIME, THEY MAY BRING FORTH THEIR CONCEIVED INTELLIGENCE IN THE SHOWING FORTH OF WORK. FURTHER, TO ENLARGE THEIR BORDER IS TO EXTEND ABROAD THE FAME OF THEIR REPUTATION. THEY HAVE THEREFORE RIPPED UP THE WOMEN WITH CHILD OF GILEAD THAT THEY MIGHT ENLARGE THEIR BORDER, BECAUSE HERETICS ASSUREDLY SLAY BY THEIR PERVERSE PREACHING THE SOULS OF THE FAITHFUL WHO HAD ALREADY CONCEIVED SOMETHING OF THE UNDERSTANDING OF THE TRUTH, AND EXTEND FOR THEMSELVES A NAME FOR KNOWLEDGE. THE HEARTS OF LITTLE ONES, ALREADY BIG WITH CONCEPTION OF THE WORD, THEY CLEAVE WITH THE SWORD OF ERROR, AND, AS IT WERE, MAKE FOR THEMSELVES A REPUTATION AS TEACHERS. WHEN, THEREFORE, WE ENDEAVOUR TO INSTRUCT THESE NOT TO THINK PERVERSELY, IT IS NECESSARY THAT WE FIRST ADMONISH THEM TO SHUN VAIN GLORY. FOR, IF THE ROOT OF ELATION IS CUT OFF, THE BRANCHES OF WRONG ASSERTION ARE CONSEQUENTLY DRIED UP. THEY ARE ALSO TO BE ADMONISHED TO TAKE HEED, LEST, BY GENDERING ERRORS AND DISCORDS, THEY TURN INTO A SACRIFICE TO SATAN THE VERY SAME LAW OF GOD WHICH HAS BEEN GIVEN FOR HINDERING SACRIFICES TO SATAN. WHENCE THE LORD COMPLAINS THROUGH THE PROPHET, SAYING, I GAVE THEM GRAIN, WINE, AND OIL, AND I MULTIPLIED TO THEM SILVER AND GOLD, WHICH THEY SACRIFICED TO BAAL HOSEA 2:8. FOR INDEED WE RECEIVE GRAIN FROM THE LORD, WHEN, IN THE MORE OBSCURE SAYINGS, THE HUSK OF THE LETTER BEING DRAWN OFF, WE PERCEIVE IN THE MARROW OF THE SPIRIT THE INWARD MEANING OF THE LAW. THE LORD PROFFERS US HIS WINE, WHEN HE INEBRIATES US WITH THE LOFTY PREACHING OF HIS SCRIPTURE. HIS OIL ALSO HE GIVES US, WHEN, BY PLAINER PRECEPTS, HE ORDERS OUR LIFE GENTLY AND SMOOTHLY. HE MULTIPLIES SILVER, WHEN HE SUPPLIES TO US ELOQUENT UTTERANCES, FULL OF THE LIGHT OF TRUTH. WITH GOLD ALSO HE ENRICHES US, WHEN HE IRRADIATES OUR HEART WITH AN UNDERSTANDING OF THE SUPREME SPLENDOUR. ALL WHICH THINGS HERETICS OFFER TO BAAL, BECAUSE THEY PERVERT THEM IN THE HEARTS OF THEIR HEARERS BY A CORRUPT UNDERSTANDING OF THEM ALL. AND OF THE GRAIN OF GOD, OF HIS WINE AND OIL, AND LIKEWISE OF HIS SILVER AND GOLD, THEY OFFER A SACRIFICE TO SATAN, BECAUSE THEY TURN ASIDE THE WORDS OF PEACE TO PROMOTE THE ERROR OF DISCORD. WHEREFORE THEY ARE TO BE ADMONISHED TO CONSIDER THAT, WHEN OF THEIR PERVERSE MIND THEY MAKE DISCORD OUT OF THE PRECEPTS OF PEACE, THEY THEMSELVES, IN THE JUST JUDGMENT OF GOD, DIE FROM THE WORDS OF LIFE.

BUT, ON THE OTHER HAND, THOSE WHO UNDERSTAND INDEED ARIGHT THE WORDS OF THE LAW, BUT SPEAK THEM NOT HUMBLY, ARE TO BE ADMONISHED THAT, IN DIVINE DISCOURSES, BEFORE THEY PUT THEM FORTH TO OTHERS, THEY SHOULD EXAMINE THEMSELVES; LEST, IN FOLLOWING UP THE DEEDS OF OTHERS, THEY LEAVE THEMSELVES BEHIND; AND LEST, WHILE THINKING RIGHTLY OF ALL THE REST OF HOLY SCRIPTURE, THIS ONLY THING THEY ATTEND NOT TO, WHAT IS SAID IN IT AGAINST THE PROUD. FOR HE IS INDEED A POOR AND UNSKILFUL PHYSICIAN, WHO WOULD FAIN HEAL ANOTHER'S DISEASE WHILE IGNORANT OF THAT FROM WHICH HE HIMSELF IS SUFFERING. THOSE, THEN, WHO SPEAK NOT THE WORDS OF GOD HUMBLY SHOULD CERTAINLY BE ADMONISHED, THAT, WHEN THEY APPLY MEDICINES TO THE SICK, THEY SEE TO THE POISON OF THEIR OWN INFECTION, LEST IN HEALING OTHERS THEY DIE THEMSELVES. THEY OUGHT TO BE ADMONISHED TO TAKE HEED, LEST THEIR MANNER OF SAYING THINGS BE AT VARIANCE WITH THE EXCELLENCE OF WHAT IS SAID, AND LEST THEY PREACH ONE THING IN THEIR SPEAKING AND ANOTHER IN THEIR OUTWARD BEARING. LET THEM HEAR, THEREFORE, WHAT IS WRITTEN, IF ANY MAN SPEAK LET HIM SPEAK AS THE ORACLES OF GOD 1 PETER 4:11. IF THEN THE WORDS THEY UTTER ARE NOT OF THE THINGS THAT ARE THEIR OWN, WHY ARE THEY PUFFED UP ON ACCOUNT OF THEM AS THOUGH THEY WERE THEIR OWN? LET THEM HEAR WHAT IS WRITTEN, AS OF GOD, IN THE SIGHT OF GOD, SPEAK WE IN CHRIST 2 CORINTHIANS 2:17. FOR HE SPEAKS OF GOD IN THE SIGHT OF GOD, WHO BOTH UNDERSTANDS THAT HE HAS RECEIVED THE WORD OF PREACHING FROM GOD, AND ALSO SEEKS THROUGH IT TO PLEASE GOD, NOT MEN. LET THEM HEAR WHAT IS WRITTEN, EVERY ONE THAT IS PROUD IN HEART IS AN ABOMINATION TO THE LORD PROVERBS 16:5. FOR, SURELY, WHEN IN THE WORD OF GOD HE SEEKS HIS OWN GLORY, HE INVADES THE RIGHT OF THE GIVER; AND HE FEARS NOT AT ALL TO POSTPONE TO HIS OWN PRAISE HIM FROM WHOM HE HAS RECEIVED THE VERY THING THAT IS PRAISED. LET THEM HEAR WHAT IS SAID TO THE PREACHER THROUGH SOLOMON, DRINK WATER OUT OF YOUR OWN CISTERN, AND RUNNING WATERS OF YOUR OWN WELL. LET YOUR FOUNTAINS BE DISPERSED ABROAD, AND DIVIDE YOUR WATERS IN THE STREETS. HAVE THEM TO YOURSELF ALONE, AND LET NOT STRANGERS BE PARTAKERS WITH YOU PROVERBS 5:15-17. FOR INDEED THE PREACHER DRINKS OUT OF HIS OWN CISTERN, WHEN, RETURNING TO HIS OWN HEART, HE FIRST LISTENS HIMSELF TO WHAT HE HAS TO SAY. HE DRINKS THE RUNNING WATERS OF HIS OWN WELL, IF HE IS WATERED BY HIS OWN WORD. AND IN THE SAME PLACE IT IS WELL ADDED, LET YOUR FOUNTAINS BE DISPERSED ABROAD, AND DIVIDE YOUR WATERS IN THE STREETS. FOR INDEED IT IS RIGHT THAT HE SHOULD HIMSELF DRINK FIRST, AND THEN FLOW UPON OTHERS IN PREACHING. FOR TO DISPERSE FOUNTAINS ABROAD IS TO POUR OUTWARDLY ON OTHERS THE POWER OF PREACHING. MOREOVER, TO DIVIDE WATERS IN THE STREETS IS TO DISPENSE DIVINE UTTERANCES AMONG A GREAT MULTITUDE OF HEARERS ACCORDING TO THE QUALITY OF EACH. AND, BECAUSE FOR THE MOST PART THE DESIRE OF VAIN GLORY CREEPS IN WHEN THE WORD OF GOD HAS FREE COURSE UNTO THE KNOWLEDGE OF MANY, AFTER IT HAS BEEN SAID, DIVIDE YOUR WATERS IN THE STREETS, IT IS RIGHTLY ADDED, HAVE THEM TO YOURSELF ALONE, AND LET NOT STRANGERS BE PARTAKERS WITH YOU. HE HERE CALLS MALIGNANT SPIRITS STRANGERS, CONCERNING WHOM IT IS SAID THROUGH THE PROPHET IN THE WORDS OF ONE THAT IS TEMPTED, STRANGERS ARE RISEN UP AGAINST ME, AND STRONG ONES HAVE SOUGHT AFTER MY SOUL PSALM 53:5. HE SAYS THEREFORE, BOTH DIVIDE YOUR WATERS IN THE STREETS, AND YET HAVE THEM TO YOURSELF ALONE; AS IF HE HAD SAID MORE PLAINLY, IT IS NECESSARY FOR YOU SO TO SERVE OUTWARDLY IN PREACHING AS NOT TO JOIN YOURSELF THROUGH ELATION TO UNCLEAN SPIRITS, LEST IN THE MINISTRY OF THE DIVINE WORD YOU ADMIT YOUR ENEMIES TO BE PARTAKERS WITH YOU. THUS WE DIVIDE OUR WATERS IN THE STREETS, AND YET ALONE POSSESS THEM, WHEN WE BOTH POUR OUT PREACHING OUTWARDLY FAR AND WIDE, AND YET IN NO WISE COURT HUMAN PRAISES THROUGH IT.

CHAPTER 25
HOW THOSE ARE TO BE ADMONISHED WHO DECLINE THE OFFICE OF PREACHING OUT OF TOO GREAT HUMILITY, AND THOSE WHO SEIZE ON IT WITH PRECIPITATE HASTE.

(ADMONITION 26.) DIFFERENTLY TO BE ADMONISHED ARE THOSE WHO, THOUGH ABLE TO PREACH WORTHILY, ARE AFRAID BY REASON OF EXCESSIVE HUMILITY, AND THOSE WHOM IMPERFECTION OR AGE FORBIDS TO PREACH, AND YET PRECIPITANCY IMPELLS. FOR THOSE WHO, THOUGH ABLE TO PREACH WITH PROFIT, STILL SHRINK BACK THROUGH EXCESSIVE HUMILITY ARE TO BE ADMONISHED TO GATHER FROM CONSIDERATION OF A LESSER MATTER HOW FAULTY THEY ARE IN A GREATER ONE. FOR, IF THEY WERE TO HIDE FROM THEIR INDIGENT NEIGHBOURS MONEY WHICH THEY POSSESSED THEMSELVES THEY WOULD UNDOUBTEDLY SHOW THEMSELVES TO BE PROMOTERS OF THEIR CALAMITY. LET THEM PERCEIVE, THEN, IN WHAT GUILT THOSE ARE IMPLICATED WHO, IN WITHHOLDING THE WORD OF PREACHING FROM THEIR SINNING BRETHREN, HIDE AWAY THE REMEDIES OF LIFE FROM DYING SOULS. WHENCE ALSO A CERTAIN WISE MAN SAYS WELL, WISDOM THAT IS HID, AND TREASURE THAT IS UNSEEN, WHAT PROFIT IS IN THEM BOTH SIRACH 20:32? WERE A FAMINE WASTING THE PEOPLE, AND THEY THEMSELVES KEPT HIDDEN GRAIN, UNDOUBTEDLY THEY WOULD BE THE AUTHORS OF DEATH. LET THEM CONSIDER THEREFORE WITH WHAT PUNISHMENT THEY MUST BE VISITED WHO, WHEN SOULS ARE PERISHING FROM FAMINE OF THE WORD, SUPPLY NOT THE BREAD OF GRACE WHICH THEY HAVE THEMSELVES RECEIVED. WHENCE ALSO IT IS WELL SAID THROUGH SOLOMON, HE THAT HIDES GRAIN SHALL BE CURSED AMONG THE PEOPLE PROVERBS 11:26. FOR TO HIDE GRAIN IS TO RETAIN WITH ONE'S SELF THE WORDS OF SACRED PREACHING. AND EVERY ONE THAT DOES SO IS CURSED AMONG THE PEOPLE, BECAUSE THROUGH HIS FAULT OF SILENCE ONLY HE IS CONDEMNED IN THE PUNISHMENT OF THE MANY WHOM HE MIGHT HAVE CORRECTED. IF PERSONS BY NO MEANS IGNORANT OF THE MEDICINAL ART WERE TO SEE A SORE THAT REQUIRED LANCING, AND YET REFUSED TO LANCE IT, CERTAINLY BY THEIR MERE INACTIVITY THEY WOULD BE GUILTY OF A BROTHER'S DEATH. LET THEM SEE, THEN, IN HOW GREAT GUILT THEY ARE INVOLVED WHO, KNOWING THE SORES OF SOULS, NEGLECT TO CURE THEM BY THE LANCING OF WORDS. WHENCE ALSO IT IS WELL SAID THROUGH THE PROPHET, CURSED IS HE WHO KEEPS BACK HIS SWORD FROM BLOOD JEREMIAH 48:10. FOR TO KEEP BACK THE SWORD FROM BLOOD IS TO HOLD BACK THE WORD OF PREACHING FROM THE SLAYING OF THE CARNAL LIFE. OF WHICH SWORD IT IS SAID AGAIN, AND MY SWORD SHALL DEVOUR FLESH DEUTERONOMY 32:42.

LET THESE, THEREFORE, WHEN THEY KEEP TO THEMSELVES THE WORD OF PREACHING, HEAR WITH TERROR THE DIVINE SENTENCES AGAINST THEM, TO THE END THAT FEAR MAY EXPEL FEAR FROM THEIR HEARTS. LET THEM HEAR HOW HE THAT WOULD NOT LAY OUT HIS TALENT LOST IT, WITH A SENTENCE OF CONDEMNATION ADDED MATTHEW 25:24, ETC.. LET THEM HEAR HOW PAUL BELIEVED HIMSELF TO BE PURE FROM THE BLOOD OF HIS NEIGHBOURS IN THIS, THAT HE SPARED NOT THEIR VICES WHICH REQUIRED TO BE SMITTEN, SAYING, I TAKE YOU TO RECORD THIS DAY, THAT I AM PURE FROM THE BLOOD OF ALL MEN: FOR L HAVE NOT SHUNNED TO DECLARE UNTO YOU ALL THE COUNSEL OF GOD ACTS 20:26-27. LET THEM HEAR HOW JOHN IS ADMONISHED BY THE ANGELIC VOICE, WHEN IT IS SAID, LET HIM THAT HEARS SAY, COME REVELATION 22:17; IN ORDER DOUBTLESS THAT HE INTO WHOSE HEART THE INTERNAL VOICE HAS FOUND ITS WAY MAY BY CRYING ALOUD DRAW OTHERS WHITHER HE HIMSELF IS CARRIED; LEST, EVEN THOUGH CALLED, HE SHOULD FIND THE DOORS SHUT, IF HE APPROACHES HIM THAT CALLS HIM EMPTY. LET THEM HEAR HOW ESAIAS, BECAUSE HE HAD HELD HIS PEACE IN THE MINISTRY OF THE WORD WHEN ILLUMINATED BY SUPERNAL LIGHT, BLAMED HIMSELF WITH A LOUD CRY OF PENITENCE, SAYING WOE UNTO ME THAT I HAVE HELD MY PEACE ISAIAH 6:5. LET THEM HEAR HOW THROUGH SOLOMON THE KNOWLEDGE OF PREACHING IS PROMISED TO BE MULTIPLIED TO HIM WHO IS NOT HELD BACK BY THE VICE OF TORPOR IN THAT WHERETO HE HAS ALREADY ATTAINED. FOR HE SAYS, THE SOUL WHICH BLESSES SHALL BE MADE FAT; AND HE THAT INEBRIATES SHALL BE INEBRIATED ALSO HIMSELF PROVERBS 11:25. FOR HE THAT BLESSES OUTWARDLY BY PREACHING RECEIVES THE FATNESS OF INWARD ENLARGEMENT; AND, WHILE HE CEASES NOT TO INEBRIATE THE MINDS OF HIS HEARERS WITH THE WINE OF ELOQUENCE, HE BECOMES INCREASINGLY INEBRIATED WITH THE DROUGHT OF A MULTIPLIED GIFT. LET THEM HEAR HOW DAVID OFFERED THIS IN THE WAY OF GIFT TO GOD, THAT HE

DID NOT HIDE THE GRACE OF PREACHING WHICH HE HAD RECEIVED, SAYING, LO I WILL NOT REFRAIN MY LIPS, O LORD, YOU KNOW, I HAVE NOT HID YOUR RIGHTEOUSNESS WITHIN MY HEART: I HAVE DECLARED YOUR TRUTH AND YOUR SALVATION PSALM 39:10-11. LET THEM HEAR WHAT IS SAID BY THE BRIDEGROOM IN HIS COLLOQUY WITH THE BRIDE; YOU THAT DWELLEST IN THE GARDENS, YOUR FRIENDS HEARKEN: MAKE ME TO HEAR YOUR VOICE CANTICLES 8:13. FOR THE CHURCH DWELLS IN THE GARDENS, IN THAT SHE KEEPS IN A STATE OF INWARD GREENNESS THE CULTIVATED NURSERIES OF VIRTUES. AND THAT HER FRIENDS HEARKEN TO HER VOICE IS, THAT ALL THE ELECT DESIRE THE WORD OF HER PREACHING; WHICH VOICE ALSO THE BRIDEGROOM DESIRES TO HEAR, BECAUSE HE PANTS FOR HER PREACHING THROUGH THE SOULS OF HIS ELECT. LET THEM HEAR HOW MOSES, WHEN HE SAW THAT GOD WAS ANGRY WITH HIS PEOPLE, AND COMMANDED SWORDS TO BE TAKEN FOR EXECUTING VENGEANCE, DECLARED THOSE TO BE ON GOD'S SIDE WHO SHOULD SMITE THE CRIMES OF THE OFFENDERS WITHOUT DELAY, SAYING, IF ANY MAN IS THE LORD'S, LET HIM JOIN HIMSELF TO ME; PUT EVERY MAN HIS SWORD UPON HIS THIGH; GO IN AND OUT FROM GATE TO GATE THROUGH THE MIDST OF THE CAMP, AND SLAY EVERY MAN HIS BROTHER AND FRIEND AND NEIGHBOUR EXODUS 32:27. FOR TO PUT SWORD UPON THIGH IS TO SET EARNESTNESS IN PREACHING BEFORE THE PLEASURES OF THE FLESH; SO THAT, WHEN ANY ONE IS EARNEST TO SPEAK HOLY WORDS, HE MUST NEEDS HAVE A CARE TO SUBDUE ILLICIT SUGGESTIONS. BUT TO GO FROM GATE TO GATE IS TO RUN TO AND FRO WITH REBUKE FROM VICE TO VICE, EVEN TO EVERY ONE BY WHICH DEATH ENTERS IN UNTO THE SOUL. AND TO PASS THROUGH THE MIDST OF THE CAMP IS TO LIVE WITH SUCH IMPARTIALITY WITHIN THE CHURCH THAT ONE WHO REPROVES THE SINS OF OFFENDERS TURNS ASIDE TO SHOW FAVOUR TO NONE. WHENCE ALSO IT IS RIGHTLY ADDED, SLAY EVERY MAN HIS BROTHER AND FRIEND AND NEIGHBOUR. HE IN TRUTH SLAYS BROTHER AND FRIEND AND NEIGHBOUR WHO, WHEN HE FINDS WHAT IS WORTHY OF PUNISHMENT, SPARES NOT EVEN THOSE WHOM HE LOVES ON THE SCORE OF RELATIONSHIP FROM THE SWORD OF HIS REBUKE. IF, THEN, HE IS SAID TO BE GOD'S WHO IS STIRRED UP BY THE ZEAL OF DIVINE LOVE TO SMITE VICES, HE SURELY DENIES HIMSELF TO BE GOD'S WHO REFUSES TO REBUKE THE LIFE OF THE CARNAL TO THE UTMOST OF HIS POWER.

BUT, ON THE OTHER HAND, THOSE WHOM IMPERFECTION OR AGE DEBARS FROM THE OFFICE OF PREACHING, AND YET PRECIPITANCY IMPELLS TO IT, ARE TO BE ADMONISHED LEST, WHILE RASHLY ARROGATING TO THEMSELVES THE BURDEN OF SO GREAT AN OFFICE, THEY CUT OFF FROM THEMSELVES THE WAY OF SUBSEQUENT IMPROVEMENT; AND, WHILE SEIZING OUT OF SEASON WHAT THEY ARE NOT EQUAL TO, THEY LOSE EVEN WHAT THEY MIGHT AT SOME TIME IN DUE SEASON HAVE FULFILLED; AND BE SHOWN TO HAVE JUSTLY FORFEITED THEIR KNOWLEDGE BECAUSE OF THEIR ATTEMPT TO DISPLAY IT IMPROPERLY. THEY ARE TO BE ADMONISHED TO CONSIDER THAT YOUNG BIRDS, IF THEY TRY TO FLY BEFORE THEIR WINGS ARE FULLY FORMED, ARE PLUNGED LOW DOWN FROM THE PLACE WHENCE THEY FAIN WOULD HAVE RISEN ON HIGH. THEY ARE TO BE ADMONISHED TO CONSIDER THAT, IF ON NEW BUILDINGS NOT YET COMPACTED A WEIGHT OF TIMBERS BE LAID, THERE IS BUILT NOT A HABITATION, BUT A RUIN. THEY ARE TO BE ADMONISHED TO CONSIDER THAT, IF WOMEN BRING FORTH THEIR CONCEIVED OFFSPRING BEFORE IT IS FULLY FORMED, THEY BY NO MEANS FILL HOUSES, BUT TOMBS. FOR HENCE IT IS THAT THE TRUTH HIMSELF, WHO COULD ALL AT ONCE HAVE STRENGTHENED WHOM HE WOULD, IN ORDER TO GIVE AN EXAMPLE TO HIS FOLLOWERS THAT THEY SHOULD NOT PRESUME TO PREACH WHILE IMPERFECT, AFTER HE HAD FULLY INSTRUCTED HIS DISCIPLES CONCERNING THE POWER OF PREACHING, IMMEDIATELY ADDED, BUT TARRY IN THE CITY UNTIL YOU ARE ENDUED WITH POWER FROM ON HIGH LUKE 24:49. FOR INDEED WE TARRY TOGETHER IN THE CITY, IF WE RESTRAIN OURSELVES WITHIN THE ENCLOSURES OF OUR SOULS FROM WANDERING ABROAD IN SPEECH; SO THAT, WHEN WE ARE PERFECTLY ENDUED WITH DIVINE POWER, WE MAY THEN GO OUT AS IT WERE FROM OURSELVES ABROAD, INSTRUCTING OTHERS ALSO. HENCE THROUGH A CERTAIN WISE MAN IT IS SAID, YOUNG MAN, SPEAK SCARCELY IN YOUR CAUSE; AND IF YOU HAVE BEEN TWICE ASKED, LET YOUR ANSWER HAVE A BEGINNING SIRACH 32:10. HENCE IT IS THAT THE SAME OUR REDEEMER, THOUGH IN HEAVEN THE CREATOR, AND EVEN A TEACHER OF ANGELS IN THE MANIFESTATION OF HIS POWER, WOULD NOT BECOME A MASTER OF MEN UPON EARTH BEFORE HIS THIRTIETH YEAR, IN ORDER, TO WIT, THAT HE MIGHT INFUSE INTO THE PRECIPITATE THE FORCE OF A MOST WHOLESOME FEAR, IN THAT EVEN HE HIMSELF, WHO COULD NOT SLIP, DID NOT PREACH THE GRACE OF A PERFECT LIFE UNTIL HE WAS OF PERFECT AGE. FOR IT IS WRITTEN, WHEN HE WAS TWELVE YEARS OLD, THE CHILD JESUS TARRIED BEHIND IN JERUSALEM LUKE 2:42-43. AND A LITTLE AFTERWARDS IT IS FURTHER SAID OF HIM, WHEN HE WAS SOUGHT BY HIS PARENTS, THEY FOUND HIM IN THE TEMPLE, SITTING IN THE MIDST OF THE DOCTORS, HEARING THEM, AND ASKING THEM QUESTIONS LUKE 5:46. IT IS THEREFORE TO BE WEIGHED WITH VIGILANT CONSIDERATION THAT, WHEN JESUS AT TWELVE YEARS OF AGE IS SPOKEN OF AS SITTING IN THE MIDST OF THE DOCTORS, HE IS FOUND, NOT TEACHING, BUT ASKING QUESTIONS. BY WHICH EXAMPLE IT IS PLAINLY SHOWN THAT NONE WHO IS WEAK SHOULD VENTURE TO TEACH, IF THAT CHILD WAS WILLING TO BE TAUGHT BY ASKING QUESTIONS, WHO BY THE POWER OF HIS DIVINITY SUPPLIED THE WORD OF KNOWLEDGE TO HIS TEACHERS THEMSELVES. BUT, WHEN IT IS SAID BY PAUL TO HIS DISCIPLE, THESE THINGS COMMAND AND TEACH: LET NO MAN DESPISE YOUR ADOLESCENCE 1 TIMOTHY 4:11-12, WE MUST UNDERSTAND THAT IN THE LANGUAGE OF HOLY WRIT YOUTH IS SOMETIMES CALLED ADOLESCENCE. WHICH THING IS THE SOONER EVIDENT, IF WE ADDUCE THE WORDS OF SOLOMON, WHO SAYS, REJOICE O YOUNG MAN IN YOUR ADOLESCENCE ECCLESIASTES 11:9. FOR UNLESS HE MEANT THE SAME BY BOTH WORDS, HE WOULD NOT CALL HIM A YOUNG MAN WHOM HE WAS ADMONISHING IN HIS ADOLESCENCE.

CHAPTER 26
HOW THOSE ARE TO BE ADMONISHED WITH WHOM EVERYTHING SUCCEEDS ACCORDING TO THEIR WISH, AND THOSE WITH WHOM NOTHING DOES.

(ADMONITION 27.) DIFFERENTLY TO BE ADMONISHED ARE THOSE WHO PROSPER IN WHAT THEY DESIRE IN TEMPORAL MATTERS, AND THOSE WHO COVET INDEED THE THINGS THAT ARE OF THIS WORLD, BUT YET ARE WEARIED WITH THE LABOUR OF ADVERSITY. FOR THOSE WHO PROSPER IN WHAT THEY DESIRE IN TEMPORAL MATTERS ARE TO BE ADMONISHED, WHEN ALL THINGS ANSWER TO THEIR WISHES, LEST, THROUGH FIXING THEIR HEART ON WHAT IS GIVEN, THEY NEGLECT TO SEEK THE GIVER; LEST THEY LOVE THEIR PILGRIMAGE INSTEAD OF THEIR COUNTRY; LEST THEY TURN THE SUPPLIES FOR THEIR JOURNEY INTO HINDRANCES TO THEIR ARRIVAL AT ITS END; LEST, DELIGHTED WITH THE LIGHT OF THE MOON BY NIGHT, THEY SHRINK FROM BEHOLDING THE CLEARNESS OF THE SUN. THEY ARE, THEREFORE, TO BE ADMONISHED TO REGARD WHATEVER THINGS THEY ATTAIN IN THIS WORLD AS CONSOLATIONS IN CALAMITY, BUT NOT AS THE REWARDS OF RETRIBUTION; BUT, ON THE OTHER HAND, TO LIFT THEIR MIND AGAINST THE FAVOURS OF THE WORLD, LEST THEY SUCCUMB IN THE MIDST OF THEM WITH ENTIRE DELIGHT OF THE HEART. FOR WHOSOEVER IN THE JUDGMENT OF HIS HEART KEEPS NOT DOWN THE PROSPERITY HE ENJOYS BY LOVE OF A BETTER LIFE, TURNS THE FAVOURS OF THIS TRANSITORY LIFE INTO AN OCCASION OF EVERLASTING DEATH. FOR HENCE IT IS THAT UNDER THE FIGURE OF THE IDUMÆANS, WHO ALLOWED THEMSELVES TO BE VANQUISHED BY THEIR OWN PROSPERITY, THOSE WHO REJOICE IN THE SUCCESSES OF THIS WORLD ARE REBUKED, WHEN IT IS SAID, THEY HAVE GIVEN MY LAND TO THEMSELVES FOR AN INHERITANCE WITH JOY, AND WITH THEIR WHOLE HEART AND MIND EZEKIEL 36:5. IN WHICH WORDS IT IS TO BE OBSERVED, THAT THEY ARE SMITTEN WITH SEVERE REBUKE, NOT MERELY BECAUSE THEY REJOICE, BUT BECAUSE THEY REJOICE WITH THEIR WHOLE HEART AND MIND. HENCE SOLOMON SAYS, THE TURNING AWAY OF THE SIMPLE SHALL SLAY THEM, AND THE PROSPERITY OF FOOLS SHALL DESTROY THEM PROVERBS 1:32. HENCE PAUL ADMONISHES, SAYING, THEY THAT BUY, AS THOUGH THEY POSSESSED NOT; AND THEY THAT USE THIS WORLD, AS THOUGH THEY USED IT NOT 1 CORINTHIANS 7:30. SO MAY THE THINGS THAT ARE SUPPLIED TO US BE OF SERVICE TO US OUTWARDLY TO SUCH EXTENT ONLY AS NOT TO TURN OUR MINDS AWAY FROM DESIRE OF SUPERNAL DELIGHT; AND THUS THE THINGS THAT AFFORD US SUCCOUR IN OUR STATE OF EXILE MAY NOT ABATE THE MOURNING OF OUR SOUL'S PILGRIMAGE; AND WE, WHO SEE OURSELVES TO BE WRETCHED IN OUR SEVERANCE FROM THE THINGS THAT ARE ETERNAL, MAY NOT REJOICE AS THOUGH WE WERE HAPPY IN THE THINGS THAT ARE TRANSITORY. FOR HENCE IT IS THAT THE CHURCH SAYS BY THE VOICE OF THE ELECT, HIS LEFT HAND IS UNDER MY HEAD, AND HIS RIGHT HAND SHALL EMBRACE ME CANTICLES 2:6. THE LEFT HAND OF GOD, TO WIT PROSPERITY IN THE PRESENT LIFE, SHE HAS PUT UNDER HER HEAD, IN THAT SHE PRESSES IT DOWN IN THE INTENTNESS OF HER HIGHEST LOVE. BUT THE RIGHT HAND OF GOD EMBRACES HER, BECAUSE IN HER ENTIRE DEVOTION SHE IS ENCOMPASSED WITH HIS ETERNAL BLESSEDNESS. HENCE AGAIN, IT IS SAID THROUGH SOLOMON, LENGTH OF DAYS IS IN HER RIGHT HAND, BUT IN HER LEFT HAND RICHES AND GLORY PROVERBS 3:16. IN SPEAKING, THEN, OF RICHES AND GLORY BEING PLACED IN HER LEFT HAND, HE SHOWED AFTER WHAT MANNER THEY ARE TO BE ESTEEMED. HENCE THE PSALMIST SAYS, SAVE ME WITH YOUR RIGHT HAND PSALM 107:7. FOR HE SAYS NOT, WITH YOUR HAND, BUT WITH YOUR RIGHT HAND; IN ORDER, THAT IS, TO INDICATE, IN SAYING RIGHT HAND, THAT IT WAS ETERNAL SALVATION THAT HE SOUGHT. HENCE AGAIN IT IS WRITTEN, YOUR RIGHT HAND, O LORD, HAS DASHED IN PIECES THE ENEMIES EXODUS 15:6. FOR THE ENEMIES OF GOD, THOUGH THEY PROSPER IN HIS LEFT HAND, ARE DASHED TO PIECES WITH HIS RIGHT; SINCE FOR THE MOST PART THE PRESENT LIFE ELEVATES THE BAD, BUT THE COMING OF ETERNAL BLESSEDNESS CONDEMNS THEM.

THOSE WHO PROSPER IN THIS WORLD ARE TO BE ADMONISHED TO CONSIDER WISELY HOW THAT PROSPERITY IN THE PRESENT LIFE IS SOMETIMES GIVEN TO PROVOKE PEOPLE TO A BETTER LIFE, BUT SOMETIMES TO CONDEMN THEM MORE FULLY FOREVER. FOR HENCE IT IS THAT TO THE PEOPLE OF ISRAEL THE LAND OF CANAAN IS PROMISED, THAT THEY MAY BE PROVOKED AT SOME TIME OR OTHER TO HOPE FOR ETERNAL THINGS. FOR THAT RUDE NATION WOULD NOT HAVE BELIEVED THE PROMISES OF GOD AFAR OFF, HAD THEY NOT RECEIVED ALSO SOMETHING NEAR AT HAND FROM HIM THAT PROMISED. IN ORDER, THEREFORE, THAT THEY MAY BE THE MORE SURELY STRENGTHENED UNTO FAITH IN ETERNAL THINGS, THEY ARE DRAWN ON, NOT ONLY BY HOPE TO REALITIES, BUT ALSO BY REALITIES TO HOPE. WHICH THING THE PSALMIST CLEARLY TESTIFIES, SAYING, HE GAVE THEM THE LANDS OF THE HEATHEN, AND THEY TOOK THE LABOURS OF THE PEOPLES IN POSSESSION, THAT THEY MIGHT KEEP HIS STATUTES AND SEEK AFTER HIS LAW PSALM 104:44. BUT, WHEN THE HUMAN MIND FOLLOWS NOT GOD IN HIS BOUNTIFUL GIFTS WITH AN ANSWER OF GOOD DEEDS, IT IS THE MORE JUSTLY CONDEMNED FROM BEING ACCOUNTED TO HAVE BEEN KINDLY NURTURED. FOR HENCE IT IS SAID AGAIN BY THE PSALMIST, YOU CAST THEM DOWN WHEN THEY WERE LIFTED UP PSALM 72:18. FOR IN TRUTH WHEN THE REPROBATE RENDER NOT RIGHTEOUS DEEDS IN RETURN FOR DIVINE GIFTS, WHEN THEY HERE ABANDON THEMSELVES ENTIRELY AND SINK THEMSELVES IN THEIR ABUNDANT PROSPERITY, THEN IN THAT WHEREBY THEY PROFIT OUTWARDLY THEY FALL FROM WHAT IS INMOST. HENCE IT IS THAT TO THE RICH MAN TORMENTED IN HELL IT IS SAID, YOU IN YOUR LIFETIME RECEIVED YOUR GOOD THINGS LUKE 16:25. FOR ON THIS ACCOUNT, THOUGH AN EVIL MAN, HE HERE RECEIVED GOOD THINGS, THAT THERE HE MIGHT RECEIVE EVIL THINGS MORE FULLY, BECAUSE HERE EVEN BY GOOD THINGS HE HAD NOT BEEN CONVERTED.

BUT, ON THE OTHER HAND, THOSE WHO COVET INDEED THE THINGS THAT ARE OF THE WORLD, BUT YET ARE WEARIED BY THE LABOUR OF ADVERSITY, ARE TO BE ADMONISHED TO CONSIDER ANXIOUSLY WITH HOW GREAT FAVOUR THE CREATOR AND DISPOSER OF ALL THINGS WATCHES OVER THOSE WHOM HE GIVES NOT UP TO THEIR OWN DESIRES. FOR A SICK MAN WHOM THE PHYSICIAN DESPAIRS OF HE ALLOWS TO TAKE WHATEVER HE LONGS FOR: BUT ONE OF WHOM IT IS THOUGHT THAT HE CAN BE CURED IS PROHIBITED FROM MANY THINGS THAT HE DESIRES; AND WE WITHDRAW MONEY FROM BOYS, FOR WHOM AT THE SAME TIME, AS OUR HEIRS, WE RESERVE OUR WHOLE PATRIMONY. LET, THEN, THOSE WHOM TEMPORAL ADVERSITY HUMILIATES TAKE JOY FROM HOPE OF AN ETERNAL INHERITANCE, SINCE DIVINE PROVIDENCE WOULD NOT CURB THEM IN ORDER TO EDUCATE THEM UNDER THE RULE OF DISCIPLINE, UNLESS IT DESIGNED THEM TO BE SAVED FOREVER. THOSE, THEREFORE, WHO IN RESPECT OF THE TEMPORAL THINGS WHICH THEY COVET, ARE WEARIED WITH THE LABOUR OF ADVERSITY ARE TO BE ADMONISHED TO CONSIDER CAREFULLY HOW FOR THE MOST PART EVEN THE RIGHTEOUS, WHEN TEMPORAL POWER EXALTS THEM, ARE CAUGHT BY SIN AS IN A SNARE. FOR, AS IN THE FORMER PART OF THIS VOLUME WE HAVE ALREADY SAID, DAVID, BELOVED OF GOD, WAS MORE UPRIGHT WHEN IN SERVITUDE THAN WHEN HE CAME TO THE KINGDOM 1 SAMUEL 24:18. FOR, WHEN HE WAS A SERVANT, IN HIS LOVE OF RIGHTEOUSNESS HE FEARED TO SMITE HIS ADVERSARY WHEN TAKEN; BUT, WHEN HE WAS A KING, THROUGH THE PERSUASION OF LASCIVIOUSNESS, HE PUT TO DEATH BY A DECEITFUL PLAN EVEN A DEVOTED SOLDIER 2 SAMUEL 11:17. WHO THEN CAN WITHOUT HARM SEEK WEALTH, OR POWER, OR GLORY, IF THEY PROVED HARMFUL EVEN TO HIM WHO HAD THEM UNSOUGHT? WHO IN THE MIDST OF THESE THINGS SHALL BE SAVED WITHOUT THE LABOUR OF A GREAT CONTEST, IF HE WHO HAD BEEN PREPARED FOR THEM BY THE CHOICE OF GOD WAS DISTURBED AMONG THEM BY THE INTERVENTION OF SIN? THEY ARE TO BE ADMONISHED TO CONSIDER THAT SOLOMON, WHO AFTER SO GREAT WISDOM IS DESCRIBED AS HAVING FALLEN EVEN INTO IDOLATRY, IS NOT SAID TO HAVE HAD ANY ADVERSITY IN THIS WORLD BEFORE HIS FALL; BUT THE WISDOM THAT HAD BEEN GRANTED HIM ENTIRELY LEFT HIS HEART, BECAUSE NOT EVEN THE LEAST DISCIPLINE OF TRIBULATION HAD GUARDED IT.

CHAPTER 27
HOW THE MARRIED AND THE SINGLE ARE TO BE ADMONISHED.

(ADMONITION 28.) DIFFERENTLY TO BE ADMONISHED ARE THOSE WHO ARE BOUND IN WEDLOCK AND THOSE WHO ARE FREE FROM THE TIES OF WEDLOCK. FOR THOSE WHO ARE BOUND IN WEDLOCK ARE TO BE ADMONISHED THAT, WHILE THEY TAKE THOUGHT FOR EACH OTHER'S GOOD, THEY STUDY, BOTH OF THEM, SO TO PLEASE THEIR CONSORTS AS NOT TO DISPLEASE THEIR MAKER; THAT THEY SO CONDUCT THE THINGS THAT ARE OF THIS WORLD AS STILL NOT TO OMIT DESIRING THE THINGS THAT ARE OF GOD; THAT THEY SO REJOICE IN PRESENT GOOD AS STILL, WITH EARNEST SOLICITUDE, TO FEAR ETERNAL EVIL; THAT THEY SO SORROW FOR TEMPORAL EVILS AS STILL TO FIX THEIR HOPE WITH ENTIRE COMFORT ON EVERLASTING GOOD; TO THE END THAT, WHILE THEY KNOW WHAT THEY ARE ENGAGED IN TO BE TRANSITORY, BUT WHAT THEY DESIRE TO BE PERMANENT, NEITHER THE EVILS OF THE WORLD MAY BREAK THEIR HEART WHILE IT IS STRENGTHENED BY THE HOPE OF HEAVENLY GOOD, NOR THE GOOD THINGS OF THE PRESENT LIFE DECEIVE THEM, WHILE THEY ARE SADDENED BY THE APPREHENDED EVILS OF THE JUDGMENT TO COME. WHEREFORE THE MIND OF MARRIED CHRISTIANS IS BOTH WEAK AND STEADFAST, IN THAT IT CANNOT FULLY DESPISE ALL TEMPORAL THINGS, AND YET CAN JOIN ITSELF IN DESIRE TO ETERNAL THINGS. ALTHOUGH IT LIES LOW MEANWHILE IN THE DELIGHTS OF THE FLESH, LET IT GROW STRONG IN THE REFRESHMENT OF SUPERNAL HOPE: AND, IF IT HAS THE THINGS THAT ARE OF THE WORLD FOR THE SERVICE OF ITS JOURNEY, LET IT HOPE FOR THE THINGS THAT ARE OF GOD FOR THE FRUIT OF ITS JOURNEY'S END: NOR LET IT DEVOTE ITSELF ENTIRELY TO WHAT IT IS ENGAGED IN NOW, LEST IT FALL UTTERLY FROM WHAT IT OUGHT STEADFASTLY TO HOPE FOR. WHICH THING PAUL WELL EXPRESSES BRIEFLY, SAYING, THEY THAT HAVE WIVES AS THOUGH THEY HAD NONE, AND THEY THAT WEEP AS THOUGH THEY WEPT NOT, AND THEY THAT REJOICE AS THOUGH THEY REJOICED NOT 1 CORINTHIANS 7:29-30. FOR HE HAS A WIFE AS THOUGH HE HAD NONE WHO SO ENJOYS CARNAL CONSOLATION THROUGH HER AS STILL NEVER TO BE TURNED BY LOVE OF HER TO EVIL DEEDS FROM THE RECTITUDE OF A BETTER AIM. HE HAS A WIFE

AS THOUGH HE HAD NONE WHO, SEEING ALL THINGS TO BE TRANSITORY, ENDURES OF NECESSITY THE CARE OF THE FLESH, BUT LOOKS FORWARD WITH LONGING TO THE ETERNAL JOYS OF THE SPIRIT. MOREOVER, TO WEEP AS THOUGH WE WEPT NOT IS SO TO LAMENT OUTWARD ADVERSITIES AS STILL TO KNOW HOW TO REJOICE IN THE CONSOLATION OF ETERNAL HOPE. AND AGAIN, TO REJOICE AS THOUGH WE REJOICED NOT IS SO TO TAKE HEART FROM THINGS BELOW AS STILL NEVER TO CEASE FROM FEAR CONCERNING THE THINGS ABOVE. IN THE SAME PLACE ALSO A LITTLE AFTERWARDS HE APTLY ADDS, FOR THE FASHION OF THIS WORLD PASSES AWAY 1 CORINTHIANS 7:31; AS IF HE HAD SAID PLAINLY, LOVE NOT THE WORLD ABIDINGLY, SINCE THE WORLD WHICH YOU LOVE CANNOT ITSELF ABIDE. IN VAIN YOU FIX YOUR AFFECTIONS ON IT AS THOUGH IT WERE CONTINUING, WHILE THAT WHICH YOU LOVE ITSELF IS FLEETING. HUSBANDS AND WIVES ARE TO BE ADMONISHED, THAT THOSE THINGS WHEREIN THEY SOMETIMES DISPLEASE ONE ANOTHER THEY BEAR WITH MUTUAL PATIENCE, AND BY MUTUAL EXHORTATIONS REMEDY. FOR IT IS WRITTEN, BEAR ONE ANOTHER'S BURDENS, AND SO YOU SHALL FULFIL THE LAW OF CHRIST GALATIANS 6:2. FOR THE LAW OF CHRIST IS CHARITY; SINCE IT HAS FROM HIM BOUNTIFULLY BESTOWED ON US ITS GOOD THINGS, AND HAS PATIENTLY BORNE OUR EVIL THINGS. WE, THEREFORE, THEN FULFIL BY IMITATION THE LAW OF CHRIST, WHEN WE BOTH KINDLY BESTOW OUR GOOD THINGS, AND PIOUSLY ENDURE THE EVIL THINGS OF OUR FRIENDS. THEY ARE ALSO TO BE ADMONISHED TO GIVE HEED, EACH OF THEM, NOT SO MUCH TO WHAT THEY HAVE TO BEAR FROM THE OTHER AS TO WHAT THE OTHER HAS TO BEAR FROM THEM. FOR, IF ONE CONSIDERS WHAT IS BORNE FROM ONE'S SELF, ONE BEARS MORE LIGHTLY WHAT ONE ENDURES FROM ANOTHER.

HUSBANDS AND WIVES ARE TO BE ADMONISHED TO REMEMBER THAT THEY ARE JOINED TOGETHER FOR THE SAKE OF PRODUCING OFFSPRING; AND, WHEN, GIVING THEMSELVES TO IMMODERATE INTERCOURSE, THEY TRANSFER THE OCCASION OF PROCREATION TO THE SERVICE OF PLEASURE, TO CONSIDER THAT, THOUGH THEY GO NOT OUTSIDE WEDLOCK YET IN WEDLOCK ITSELF THEY EXCEED THE JUST DUES OF WEDLOCK. WHENCE IT IS NEEDFUL THAT BY FREQUENT SUPPLICATIONS THEY DO AWAY THEIR HAVING FOULED WITH THE ADMIXTURE OF PLEASURE THE FAIR FORM OF CONJUGAL UNION. FOR HENCE IT IS THAT THE APOSTLE, SKILLED IN HEAVENLY MEDICINE, DID NOT SO MUCH LAY DOWN A COURSE OF LIFE FOR THE WHOLE AS POINT OUT REMEDIES TO THE WEAK WHEN HE SAID, IT IS GOOD FOR A MAN NOT TO TOUCH A WOMAN: BUT ON ACCOUNT OF FORNICATION LET EVERY MAN HAVE HIS OWN WIFE, AND LET EVERY WOMAN HAVE HER OWN HUSBAND 1 CORINTHIANS 7:1-2. FOR IN THAT HE PREMISED THE FEAR OF FORNICATION, HE SURELY DID NOT GIVE A PRECEPT TO SUCH AS WERE STANDING, BUT POINTED OUT THE BED TO SUCH AS WERE FALLING, LEST HAPLY THEY SHOULD TUMBLE TO THE GROUND. WHENCE TO SUCH AS WERE STILL WEAK HE ADDED, LET THE HUSBAND RENDER UNTO THE WIFE HER DUE; AND LIKEWISE ALSO THE WIFE UNTO THE HUSBAND 1 CORINTHIANS 7:3. AND, WHILE IN THE MOST HONOURABLE ESTATE OF MATRIMONY ALLOWING TO THEM SOMETHING OF PLEASURE, HE ADDED, BUT THIS I SAY BY WAY OF INDULGENCE, NOT BY WAY OF COMMAND 1 CORINTHIANS 7:6. NOW WHERE INDULGENCE IS SPOKEN OF, A FAULT IS IMPLIED; BUT ONE THAT IS THE MORE READILY REMITTED IN THAT IT CONSISTS, NOT IN DOING WHAT IS UNLAWFUL, BUT IN NOT KEEPING WHAT IS LAWFUL UNDER CONTROL. WHICH THING LOT EXPRESSES WELL IN HIS OWN PERSON, WHEN HE FLIES FROM BURNING SODOM, AND YET, FINDING ZOAR, DOES NOT STILL ASCEND THE MOUNTAIN HEIGHTS. FOR TO FLY FROM BURNING SODOM IS TO AVOID THE UNLAWFUL FIRES OF THE FLESH. BUT THE HEIGHT OF THE MOUNTAINS IS THE PURITY OF THE CONTINENT. OR, AT ANY RATE, THEY ARE AS IT WERE UPON THE MOUNTAIN, WHO, THOUGH CLEAVING TO CARNAL INTERCOURSE, STILL, BEYOND THE DUE ASSOCIATION FOR THE PRODUCTION OF OFFSPRING, ARE NOT LOOSELY LOST IN PLEASURE OF THE FLESH. FOR TO STAND ON THE MOUNTAIN IS TO SEEK NOTHING IN THE FLESH EXCEPT THE FRUIT OF PROCREATION. TO STAND ON THE MOUNTAIN IS NOT TO CLEAVE TO THE FLESH IN A FLESHLY WAY. BUT, SINCE THERE ARE MANY WHO RELINQUISH INDEED THE SINS OF THE FLESH, AND YET, WHEN PLACED IN THE STATE OF WEDLOCK, DO NOT OBSERVE SOLELY THE CLAIMS OF DUE INTERCOURSE, LOT WENT INDEED OUT OF SODOM, BUT YET DID NOT AT ONCE REACH THE MOUNTAIN HEIGHTS; BECAUSE A DAMNABLE LIFE IS ALREADY RELINQUISHED, BUT STILL THE LOFTINESS OF CONJUGAL CONTINENCE IS NOT THOROUGHLY ATTAINED. BUT THERE IS MIDWAY THE CITY OF ZOAR, TO SAVE THE WEAK FUGITIVE; BECAUSE, TO WIT, WHEN THE MARRIED HAVE INTERCOURSE WITH EACH OTHER EVEN INCONTINENTLY, THEY STILL AVOID LAPSE INTO SIN, AND ARE STILL SAVED THROUGH MERCY. FOR THEY FIND AS IT WERE A LITTLE CITY, WHEREIN TO BE PROTECTED FROM THE FIRE; SINCE THIS MARRIED LIFE IS NOT INDEED MARVELLOUS FOR VIRTUE, BUT YET IS SECURE FROM PUNISHMENT. WHENCE THE SAME LOT SAYS TO THE ANGEL, THIS CITY IS NEAR TO FLEE UNTO, AND IT IS SMALL, AND I SHALL BE SAVED THEREIN. IS IT NOT A LITTLE ONE, AND MY SOUL SHALL LIVE IN IT GENESIS 19:20? SO THEN IT IS SAID TO BE NEAR, AND YET IS SPOKEN OF AS A REFUGE OF SAFETY, SINCE MARRIED LIFE IS NEITHER FAR SEPARATED FROM THE WORLD, NOR YET ALIEN FROM THE JOY OF SAFETY. BUT THE MARRIED, IN THIS COURSE OF CONDUCT, THEN PRESERVE THEIR LIVES AS IT WERE IN A SMALL CITY, WHEN THEY INTERCEDE FOR EACH OTHER BY CONTINUAL SUPPLICATIONS. WHENCE IT IS ALSO RIGHTLY SAID BY THE ANGEL TO THE SAME LOT, SEE I HAVE ACCEPTED YOUR PRAYERS CONCERNING THIS THING ALSO, THAT I WILL NOT OVERTHROW THE CITY FOR THE WHICH YOU HAVE SPOKEN GENESIS 19:21. FOR IN TRUTH, WHEN SUPPLICATION IS POURED OUT TO GOD, SUCH MARRIED LIFE IS BY NO MEANS CONDEMNED. CONCERNING WHICH SUPPLICATION PAUL ALSO ADMONISHES, SAYING, DEFRAUD NOT ONE THE OTHER EXCEPT IT BE WITH CONSENT FOR A TIME, THAT YOU MAY GIVE YOURSELVES TO PRAYER 1 CORINTHIANS 7:5.

BUT, ON THE OTHER HAND, THOSE WHO ARE NOT BOUND BY WEDLOCK ARE TO BE ADMONISHED THAT THEY OBSERVE HEAVENLY PRECEPTS ALL THE MORE CLOSELY IN THAT NO YOKE OF CARNAL UNION BOWS THEM DOWN TO WORLDLY CARES; THAT, AS THEY ARE FREE FROM THE LAWFUL BURDEN OF WEDLOCK, THE UNLAWFUL WEIGHT OF EARTHLY ANXIETY BY NO MEANS PRESS THEM DOWN; THAT THE LAST DAY FIND THEM ALL THE MORE PREPARED, AS IT FINDS THEM LESS ENCUMBERED; LEST FROM BEING FREE AND ABLE, AND YET NEGLECTING, TO DO BETTER THINGS, THEY THEREFORE BE FOUND DESERVING OF WORSE PUNISHMENT. LET THEM HEAR HOW THE APOSTLE, WHEN HE WOULD TRAIN CERTAIN PERSONS FOR THE GRACE OF CELIBACY, DID NOT CONTEMN WEDLOCK, BUT GUARDED AGAINST THE WORLDLY CARES THAT ARE BORN OF WEDLOCK, SAYING, THIS I SAY FOR YOUR PROFIT, NOT THAT I MAY CAST A SNARE UPON YOU, BUT FOR THAT WHICH IS COMELY, AND THAT YOU MAY ATTEND UPON THE LORD WITHOUT HINDRANCE 1 CORINTHIANS 7:3-5. FOR FROM WEDLOCK PROCEED EARTHLY ANXIETIES; AND THEREFORE THE TEACHER OF THE GENTILES PERSUADED HIS BEARERS TO BETTER THINGS, LEST THEY SHOULD BE BOUND BY EARTHLY ANXIETY. THE MAN, THEN, WHOM, BEING SINGLE, THE HINDRANCE OF SECULAR CARES IMPEDES, THOUGH HE HAS NOT SUBJECTED HIMSELF TO WEDLOCK, HAS STILL NOT ESCAPED THE BURDENS OF WEDLOCK. THE SINGLE ARE TO BE ADMONISHED NOT TO THINK THAT THEY CAN HAVE INTERCOURSE WITH DISENGAGED WOMEN WITHOUT INCURRING THE JUDGMENT OF CONDEMNATION. FOR, WHEN PAUL INSERTED THE VICE OF FORNICATION AMONG SO MANY EXECRABLE CRIMES, HE INDICATED THE GUILT OF IT, SAYING, NEITHER FORNICATORS, NOR IDOLATERS, NOR ADULTERERS, NOR EFFEMINATE, NOR ABUSERS OF THEMSELVES WITH MANKIND, NOR THIEVES, NOR COVETOUS, NOR DRUNKARDS, NOR REVILERS, NOR EXTORTIONERS, SHALL POSSESS THE KINGDOM OF GOD 1 CORINTHIANS 6:9-10. AND AGAIN, BUT FORNICATORS AND ADULTERERS GOD WILL JUDGE HEBREWS 13:4. THEY ARE THEREFORE TO BE ADMONISHED THAT, IF THEY SUFFER FROM THE STORMS OF TEMPTATION WITH RISK TO THEIR SAFETY, THEY SHOULD SEEK THE PORT OF WEDLOCK. FOR IT IS WRITTEN, IT IS BETTER TO MARRY THAN TO BURN 1 CORINTHIANS 7:9. THEY COME, IN FACT, TO MARRIAGE WITHOUT BLAME, IF ONLY THEY HAVE NOT VOWED BETTER THINGS. FOR WHOSOEVER HAS PROPOSED TO HIMSELF THE ATTAINMENT OF A GREATER GOOD HAS MADE UNLAWFUL THE LESS GOOD WHICH BEFORE WAS LAWFUL. FOR IT IS WRITTEN, NO MAN, HAVING PUT HIS HAND TO THE PLOUGH, AND LOOKING BACK, IS FIT FOR THE KINGDOM OF GOD LUKE 9:62. HE THEREFORE WHO HAS BEEN INTENT ON A MORE RESOLUTE PURPOSE IS CONVICTED OF LOOKING BACK, IF, LEAVING THE LARGER GOOD, HE REVERTS TO THE LEAST.

CHAPTER 28
HOW THOSE ARE TO BE ADMONISHED WHO HAVE HAD EXPERIENCE OF THE SINS OF THE FLESH, AND THOSE WHO HAVE NOT.

(ADMONITION 29.) DIFFERENTLY TO BE ADMONISHED ARE THOSE WHO ARE CONSCIOUS OF SINS OF THE FLESH, AND THOSE WHO KNOW THEM NOT. FOR THOSE WHO HAVE HAD EXPERIENCE OF THE SINS OF THE FLESH ARE TO BE ADMONISHED THAT, AT ANY RATE AFTER SHIPWRECK, THEY SHOULD FEAR THE SEA, AND FEEL HORROR AT THEIR RISK OF PERDITION AT LEAST WHEN IT HAS BECOME KNOWN TO THEM; LEST, HAVING BEEN MERCIFULLY PRESERVED AFTER EVIL DEEDS COMMITTED, BY WICKEDLY REPEATING THE SAME THEY DIE. WHENCE TO THE SOUL THAT SINS AND NEVER CEASES FROM SIN IT IS SAID, THERE HAS COME UNTO YOU A WHORE'S FOREHEAD; YOU REFUSE TO BE ASHAMED JEREMIAH 3:3. THEY ARE THEREFORE TO BE ADMONISHED TO TAKE HEED, TO THE END THAT, IF THEY HAVE REFUSED TO KEEP WHOLE THE GOOD THINGS OF NATURE WHICH THEY HAVE RECEIVED, THEY AT LEAST MEND THEM AFTER THEY HAVE BEEN RENT ASUNDER. AND THEY ARE SURELY BOUND TO CONSIDER, HOW MANY IN SO GREAT A NUMBER OF THE FAITHFUL BOTH KEEP THEMSELVES UNDEFILED AND ALSO CONVERT OTHERS FROM THE ERROR OF THEIR WAY. WHAT, THEN, WILL THEY BE ABLE TO SAY, IF, WHILE OTHERS ARE STANDING IN INTEGRITY, THEY THEMSELVES, EVEN AFTER LOSS, COME NOT TO A BETTER MIND? WHAT WILL THEY BE ABLE TO SAY, IF, WHEN MANY BRING OTHERS ALSO WITH THEMSELVES TO THE KINGDOM, THEY BRING NOT BACK EVEN THEMSELVES TO THE LORD WHO IS WAITING FOR THEM? THEY ARE TO BE ADMONISHED TO CONSIDER PAST TRANSGRESSIONS, AND TO SHUN SUCH AS ARE IMPENDING. WHENCE, UNDER THE FIGURE OF JUDÆA, THE LORD THROUGH THE PROPHET RECALLS PAST SINS TO THE MEMORY OF SOULS CORRUPTED IN THIS WORLD, TO THE END THAT THEY MAY BE ASHAMED TO BE POLLUTED IN SINS TO COME, SAYING, THEY COMMITTED WHOREDOMS IN EGYPT; THEY COMMITTED WHOREDOMS IN THEIR YOUTH: THEN WERE THEIR BREASTS PRESSED, AND THE TEATS OF THEIR VIRGINITY WERE BRUISED EZEKIEL 23:3. FOR INDEED BREASTS ARE PRESSED IN EGYPT, WHEN THE WILL OF THE HUMAN SOUL IS PROSTITUTED TO THE BASE DESIRE OF THIS WORLD. TEATS OF VIRGINITY ARE BRUISED IN EGYPT, WHEN THE NATURAL SENSES, STILL WHOLE IN THEMSELVES, ARE VITIATED BY THE CORRUPTION OF ASSAILING CONCUPISCENCE.

THOSE WHO HAVE HAD EXPERIENCE OF THE SINS OF THE FLESH ARE TO BE ADMONISHED TO OBSERVE VIGILANTLY WITH HOW GREAT BENEVOLENCE GOD OPENS THE BOSOM OF HIS PITY TO US, IF AFTER TRANSGRESSIONS WE RETURN TO HIM, WHEN HE SAYS THROUGH THE PROPHET, IF A MAN PUT AWAY HIS WIFE, AND SHE GO FROM HIM AND BECOME ANOTHER MAN'S, SHALL HE RETURN TO HER AGAIN? SHALL NOT THAT WOMAN BE POLLUTED AND CONTAMINATED? BUT YOU HAVE PLAYED THE HARLOT WITH MANY LOVERS; YET RETURN AGAIN TO ME, SAYS THE LORD JEREMIAH 3:1. SO, CONCERNING THE WIFE WHO HAS PLAYED THE HARLOT AND IS DESERTED, THE ARGUMENT OF JUSTICE IS PUT FORWARD: AND YET TO US RETURNING AFTER FALL NOT JUSTICE, BUT PITY IS DISPLAYED. WHENCE WE ARE SURELY MEANT TO GATHER HOW GREAT IS OUR WICKEDNESS, IF WE RETURN NOT, EVEN AFTER TRANSGRESSION, SEEING THAT, WHEN TRANSGRESSING, WE ARE SPARED WITH SO GREAT PITY: OR WHAT PARDON FOR THE WICKED THERE WILL BE FROM HIM WHO, AFTER OUR SIN, CEASES NOT TO CALL US. AND INDEED THIS MERCIFULNESS, IN CALLING AFTER TRANSGRESSION, IS WELL EXPRESSED THROUGH THE PROPHET, WHEN TO MAN TURNED AWAY FROM GOD IT IS SAID, YOUR EYES SHALL SEE YOUR TEACHER, AND YOUR EARS SHALL HEAR THE WORD OF ONE BEHIND YOUR BACK ADMONISHING YOU ISAIAH 30:20-21. FOR INDEED THE LORD ADMONISHED THE HUMAN RACE TO THEIR FACE, WHEN TO MAN, CREATED IN PARADISE, AND STANDING IN FREE WILL, HE DECLARED WHAT HE OUGHT TO DO OR NOT TO DO. BUT MAN TURNED HIS BACK ON THE FACE OF GOD, WHEN IN HIS PRIDE HE DESPISED HIS COMMANDS. YET STILL GOD DESERTED HIM NOT IN HIS PRIDE, IN THAT HE GAVE THE LAW FOR THE PURPOSE OF RECALLING MAN, AND SENT EXHORTING ANGELS, AND HIMSELF APPEARED IN THE FLESH OF OUR MORTALITY. THEREFORE, STANDING BEHIND OUR BACK, HE ADMONISHED US, IN THAT, EVEN THOUGH DESPISED, HE CALLED US TO THE RECOVERY OF GRACE. WHAT, THEREFORE COULD BE SAID GENERALLY OF ALL ALIKE MUST NEEDS BE FELT SPECIALLY WITH REGARD TO EACH. FOR EVERY MAN HEARS THE WORDS OF GOD'S ADMONITION SET AS IT WERE BEFORE HIM, WHEN, BEFORE HE COMMITS SIN, HE KNOWS THE PRECEPTS OF HIS WILL. FOR STILL TO STAND BEFORE HIS FACE IS NOT YET TO DESPISE HIM BY SINNING. BUT, WHEN A MAN FORSAKES THE GOOD OF INNOCENCE, AND OF CHOICE DESIRES INIQUITY, HE THEN TURNS HIS BACK ON THE FACE OF GOD . BUT LO, EVEN BEHIND HIS BACK GOD FOLLOWS AND ADMONISHES HIM, IN THAT EVEN AFTER SIN HE PERSUADES HIM TO RETURN TO HIMSELF. HE RECALLS HIM THAT IS TURNED AWAY, HE REGARDS NOT PAST TRANSGRESSIONS, HE OPENS THE BOSOM OF PITY TO THE RETURNING ONE. WE HEARKEN, THEN, TO THE VOICE OF ONE BEHIND OUR BACK ADMONISHING US, IF AT LEAST AFTER SINS WE RETURN TO THE LORD INVITING US. WE OUGHT THEREFORE TO FEEL ASHAMED FOR THE PITY OF HIM WHO CALLS US, IF WE WILL NOT FEAR HIS JUSTICE: SINCE THERE IS THE MORE GRIEVOUS WICKEDNESS IN DESPISING HIM IN THAT, THOUGH DESPISED, HE DISDAINS NOT TO CALL US STILL.

BUT, ON THE OTHER HAND, THOSE THAT ARE UNACQUAINTED WITH THE SINS OF THE FLESH ARE TO BE ADMONISHED TO FEAR HEADLONG RUIN THE MORE ANXIOUSLY, AS THEY STAND UPON A HIGHER EMINENCE. THEY ARE TO BE ADMONISHED TO BE AWARE THAT THE MORE PROMINENT BE THE PLACE THEY STAND ON, SO MUCH THE MORE FREQUENT ARE THE ARROWS OF THE LIER-IN-WAIT BY WHICH THEY ARE ASSAILED. FOR HE IS WONT TO ROUSE HIMSELF THE MORE ARDENTLY, THE MORE STOUTLY HE SEES HIMSELF TO BE VANQUISHED: AND SO MUCH THE MORE HE SCORNS AND FEELS IT INTOLERABLE TO BE VANQUISHED, AS HE PERCEIVES THE UNBROKEN CAMP OF WEAK FLESH TO BE SET IN ARRAY AGAINST HIM. THEY ARE TO BE ADMONISHED TO LOOK UP INCESSANTLY TO THE REWARDS, AND THEN UNDOUBTEDLY THEY WILL GLADLY TREAD UNDER FOOT THE LABOURS OF TEMPTATION WHICH THEY ENDURE. FOR, IF ATTENTION BE FIXED ON THE ATTAINED FELICITY APART FROM THE PASSAGE TO IT, THE TOIL OF THE PASSAGE BECOMES LIGHT. LET THEM HEAR WHAT IS SAID THROUGH THE PROPHET; THUS SAYS THE LORD UNTO THE EUNUCHS, WHOEVER SHALL HAVE KEPT MY SABBATHS, AND CHOSEN THE THINGS THAT L WOULD, AND KEPT MY COVENANT, I WILL GIVE UNTO THEM IN MINE HOUSE AND WITHIN MY WALLS A PLACE AND A NAME BETTER THAN OF SONS AND OF DAUGHTERS ISAIAH 56:4-5. FOR THEY INDEED ARE EUNUCHS, WHO, SUPPRESSING THE MOTIONS OF THE FLESH, CUT OFF WITHIN THEMSELVES AFFECTION FOR WRONG-DOING. MOREOVER, IN WHAT PLACE THEY ARE HELD WITH THE FATHER IS SHOWN, FORASMUCH AS IN THE FATHER'S HOUSE, THAT IS IN HIS ETERNAL MANSION, THEY ARE PREFERRED EVEN BEFORE SONS. LET THEM HEAR WHAT IS SAID THROUGH JOHN; THESE ARE THEY WHICH HAVE NOT BEEN DEFILED WITH WOMEN; FOR THEY ARE VIRGINS, AND FOLLOW THE LAMB WHEREVER HE GOES REVELATION 14:4; AND HOW THEY SING A SONG WHICH NO ONE CAN UTTER BUT THOSE HUNDRED AND FORTY FOUR THOUSAND. FOR INDEED TO SING A SONG TO THE LAMB SINGULARLY IS TO REJOICE WITH HIM FOR EVER BEYOND ALL THE FAITHFUL, EVEN FOR INCORRUPTION OF THE FLESH. YET THE REST OF THE ELECT CAN HEAR THIS SONG, ALTHOUGH THEY CANNOT UTTER IT, BECAUSE, THROUGH CHARITY, THEY ARE JOYFUL IN THE EXALTATION OF THOSE OTHERS, THOUGH THEY RISE NOT TO THEIR REWARDS. LET THOSE WHO ARE UNACQUAINTED WITH THE SINS OF THE FLESH HEAR WHAT THE TRUTH IN PERSON SAYS CONCERNING THIS PURITY; NOT ALL RECEIVE THIS WORD MATTHEW 19:11.

WHICH THING HE DENOTED AS THE HIGHEST, IN THAT HE SPOKE OF IT AS NOT BELONGING TO ALL: AND, IN FORETELLING THAT IT WOULD BE DIFFICULT TO RECEIVE IT, HE SIGNIFIES TO HIS HEARERS WITH WHAT CAUTION IT SHOULD BE KEPT WHEN RECEIVED.

THOSE WHO ARE UNACQUAINTED WITH THE SINS OF THE FLESH ARE THEREFORE TO BE ADMONISHED BOTH TO KNOW THAT VIRGINITY SURPASSES WEDLOCK, AND YET NOT TO EXALT THEMSELVES ABOVE THE WEDDED: TO THE END THAT, WHILE THEY PUT VIRGINITY FIRST, AND THEMSELVES LAST, THEY MAY BOTH KEEP TO THAT WHICH THEY ESTEEM AS BEST, AND ALSO KEEP GUARD OVER THEMSELVES IN NOT VAINLY EXALTING THEMSELVES.

THEY ARE TO BE ADMONISHED TO CONSIDER THAT COMMONLY THE LIFE OF THE CONTINENT IS PUT TO SHAME BY THE ACTION OF SECULAR PERSONS, WHEN THE LATTER TAKE ON THEMSELVES WORKS BEYOND THEIR CONDITION, AND THE FORMER DO NOT STIR UP THEIR HEARTS TO THE MARK OF THEIR OWN ORDER. WHENCE IT IS WELL SAID THROUGH THE PROPHET, BE ASHAMED, O SIDON, SAYS THE SEA ISAIAH 23:4. FOR SIDON IS AS IT WERE BROUGHT TO SHAME BY THE VOICE OF THE SEA, WHEN THE LIFE OF HIM WHO IS FORTIFIED, AND AS IT WERE STEADFAST, IS REPROVED BY COMPARISON WITH THE LIFE AT THOSE WHO ARE SECULAR AND FLUCTUATING IN THIS WORLD. FOR OFTEN THERE ARE SOME WHO, RETURNING TO THE LORD AFTER SINS OF THE FLESH, SHOW THEMSELVES THE MORE ARDENT IN GOOD WORKS AS THEY SEE THEMSELVES THE MORE LIABLE TO CONDEMNATION FOR BAD ONES: AND OFTEN CERTAIN OF THOSE WHO PERSEVERE IN PURITY OF THE FLESH SEEING THAT THEY HAVE LESS IN THE PAST TO DEPLORE, THINK THAT THE INNOCENCY OF THEIR LIFE IS FULLY SUFFICIENT FOR THEM, AND INFLAME THEMSELVES WITH NO INCITEMENTS OF ARDOUR TO FERVOUR OF SPIRIT. AND FOR THE MOST PART A LIFE BURNING WITH LOVE AFTER SIN BECOMES MORE PLEASING TO GOD THAN INNOCENCE GROWING TORPID IN SECURITY. WHENCE ALSO IT IS SAID BY THE VOICE OF THE JUDGE, HER SINS WHICH ARE MANY ARE FORGIVEN, FOR SHE LOVED MUCH LUKE 7:47; AND, JOY SHALL BE IN HEAVEN OVER ONE SINNER THAT REPENTS MORE THAN OVER NINETY AND NINE JUST PERSONS WHICH NEED NO REPENTANCE LUKE 15:7. WHICH THING WE THE SOONER GATHER FROM EXPERIENCE ITSELF, IF WE WEIGH THE JUDGMENTS OF OUR OWN MIND. FOR WE LOVE THE LAND WHICH PRODUCES ABUNDANT FRUIT AFTER THORNS HAVE BEEN PLOUGHED OUT OF IT MORE THAN THAT WHICH HAS HAD NO THORNS, BUT WHICH, WHEN CULTIVATED, YIELDS A BARREN HARVEST. THOSE WHO KNOW NOT THE SINS OF THE FLESH ARE TO BE ADMONISHED NOT TO PREFER THEMSELVES TO OTHERS FOR THE LOFTINESS OF THEIR SUPERIOR ORDER, WHILE THEY KNOW NOT HOW GREAT THINGS ARE DONE BY THEIR INFERIORS BETTER THAN BY THEMSELVES. FOR IN THE INQUISITION OF THE RIGHTEOUS JUDGE THE QUALITY OF ACTIONS CHANGES THE MERITS OF ORDERS. FOR WHO, CONSIDERING THE VERY OUTWARD APPEARANCE OF THINGS, CAN BE IGNORANT THAT IN THE NATURE OF GEMS THE CARBUNCLE IS PREFERRED TO THE JACINTH? BUT STILL A JACINTH OF CERULEAN COLOR IS PREFERRED TO A PALE CARBUNCLE; BECAUSE TO THE FORMER ITS SHOW OF BEAUTY SUPPLIES WHAT THE ORDER OF NATURE DENIED IT, AND THE LATTER, WHICH NATURAL ORDER HAD PREFERRED, IS DEBASED BY THE QUALITY OF ITS COLOR. THUS, THEN, IN THE HUMAN RACE BOTH SOME IN THE BETTER ORDER ARE THE WORSE, AND SOME IN THE WORSE ORDER ARE THE BETTER; SINCE THESE BY GOOD LIVING TRANSCEND THE LOT OF THEIR LOWER STATE, AND THOSE LESSEN THE MERIT OF THEIR HIGHER PLACE BY NOT COMING UP TO IT IN THEIR BEHAVIOUR.

CHAPTER 29
HOW THEY ARE TO BE ADMONISHED WHO LAMENT SINS OF DEED, AND THOSE WHO LAMENT ONLY SINS OF THOUGHT.

(ADMONITION 30.) DIFFERENTLY TO BE ADMONISHED ARE THOSE WHO DEPLORE SINS OF DEED, AND THOSE WHO DEPLORE SINS OF THOUGHT. FOR THOSE WHO DEPLORE SINS OF DEED ARE TO BE ADMONISHED THAT PERFECTED LAMENTATIONS SHOULD WASH OUT CONSUMMATED EVILS, LEST THEY BE BOUND BY A GREATER DEBT OF PERPETRATED DEED THAN THEY PAY IN TEARS OF SATISFACTION FOR IT. FOR IT IS WRITTEN, HE HAS GIVEN US DRINK IN TEARS BY MEASURE PSALM 79:6: WHICH MEANS THAT EACH PERSON'S SOUL SHOULD IN ITS PENITENCE DRINK THE TEARS OF COMPUNCTION TO SUCH EXTENT AS IT REMEMBERS ITSELF TO HAVE BEEN DRIED UP FROM GOD THROUGH SINS. THEY ARE TO BE ADMONISHED TO BRING BACK THEIR PAST OFFENSES INCESSANTLY BEFORE THEIR EYES, AND SO TO LIVE THAT THESE MAY NOT HAVE TO BE VIEWED BY THE STRICT JUDGE.

HENCE DAVID, WHEN HE PRAYED, SAYING, TURN AWAY YOUR EYES FROM MY SINS PSALM 50:11 , HAD SAID ALSO A LITTLE BEFORE, MY FAULT IS EVER BEFORE ME PSALM 50:5; AS IF TO SAY, I BESEECH YOU NOT TO REGARD MY SIN, SINCE I MYSELF CEASE NOT TO REGARD IT. WHENCE ALSO THE LORD SAYS THROUGH THE PROPHET, AND I WILL NOT BE MINDFUL OF YOUR SINS, BUT BE MINDFUL OF THEM ISAIAH 43:25-26. THEY ARE TO BE ADMONISHED TO CONSIDER SINGLY ALL THEIR PAST OFFENSES, AND, IN BEWAILING THE DEFILEMENTS OF THEIR FORMER WANDERING ONE BY ONE, TO CLEANSE AT THE SAME TIME EVEN THEIR WHOLE SELVES WITH TEARS. WHENCE IT IS WELL SAID THROUGH JEREMIAH, WHEN THE SEVERAL TRANSGRESSIONS OF JUDÆA WERE BEING CONSIDERED, MY EYE HAS SHED DIVISIONS OF WATERS LAMENTATIONS 3:48. FOR INDEED WE SHED DIVIDED WATERS FROM OUR EYES, WHEN TO OUR SEVERAL SINS WE GIVE SEPARATE TEARS. FOR THE MIND DOES NOT SORROW AT ONE AND THE SAME TIME ALIKE FOR ALL THINGS; BUT, WHILE IT IS MORE SHARPLY TOUCHED BY MEMORY NOW OF THIS FAULT AND NOW OF THAT, BEING MOVED CONCERNING ALL IN EACH, IT IS PURGED AT ONCE FROM ALL.

THEY ARE TO BE ADMONISHED TO BUILD UPON THE MERCY WHICH THEY CRAVE, LEST THEY PERISH THROUGH THE FORCE OF IMMODERATE AFFLICTION. FOR THE LORD WOULD NOT SET SINS TO BE DEPLORED BEFORE THE EYES OF OFFENDERS, WERE IT HIS WILL TO SMITE THEM WITH STRICT SEVERITY HIMSELF. FOR IT IS EVIDENT THAT IT HAS BEEN HIS WILL TO HIDE FROM HIS OWN JUDGMENT THOSE WHOM IN ANTICIPATION HE HAS MADE JUDGES OF THEMSELVES. FOR HENCE IT IS WRITTEN, LET US COME BEFOREHAND BEFORE THE FACE OF THE LORD IN CONFESSION PSALM 94:2. HENCE THROUGH PAUL IT IS SAID, IF WE WOULD JUDGE OURSELVES, WE SHOULD NOT BE JUDGED 1 CORINTHIANS 11:31. AND AGAIN, THEY ARE TO BE ADMONISHED SO TO BE CONFIDENT IN HOPE AS NOT TO GROW TORPID IN CARELESS SECURITY. FOR COMMONLY THE CRAFTY FOE, WHEN HE SEES THE SOUL WHICH HE TRIPS UP BY SIN TO BE AFFLICTED FOR ITS FALL, SEDUCES IT BY THE BLANDISHMENTS OF BANEFUL SECURITY. WHICH THING IS FIGURATIVELY EXPRESSED IN THE HISTORY OF DINAH. FOR IT IS WRITTEN, DINAH WENT OUT TO SEE THE WOMEN OF THAT LAND; AND WHEN SICHEM, THE SON OF HEMOR THE HIVITE, PRINCE OF THE COUNTRY, SAW HER, HE LOVED HER, AND SEIZED HER, AND LAY WITH HER, AND DEFILED HER BY FORCE; AND HIS SOUL CLAVE UNTO HER, AND HE SOOTHED HER WITH KIND BLANDISHMENTS WHEN SHE WAS SAD GENESIS 34:1-3. FOR INDEED DINAH GOES OUT TO SEE THE WOMEN OF A FOREIGN LAND, WHEN ANY SOUL, NEGLECTING ITS OWN CONCERNS, AND GIVING HEED TO THE ACTIONS OF OTHERS, WANDERS FORTH OUT OF ITS OWN PROPER CONDITION AND ORDER. AND SICHEM, PRINCE OF THE COUNTRY, OVERPOWERS IT INASMUCH AS THE DEVIL CORRUPTS IT, WHEN FOUND OCCUPIED IN EXTERNAL CARES. AND HIS SOUL CLAVE UNTO HER, BECAUSE HE REGARDS IT AS UNITED TO HIMSELF THROUGH INIQUITY. AND BECAUSE, WHEN THE SOUL COMES TO A SENSE OF ITS SIN, IT STANDS CONDEMNED, AND WOULD FAIN DEPLORE ITS TRANSGRESSION, BUT THE CORRUPTER RECALLS BEFORE ITS EYES EMPTY HOPES AND GROUNDS OF SECURITY TO THE END THAT HE MAY WITHDRAW FROM IT THE BENEFIT OF SORROW, THEREFORE IT IS RIGHTLY ADDED IN THE TEXT, AND SOOTHED HER WITH BLANDISHMENTS WHEN SHE WAS SAD. FOR HE TELLS NOW OF THE HEAVIER OFFENSES OF OTHERS, NOW OF WHAT HAS BEEN PERPETRATED BEING NOTHING, NOW OF GOD BEING MERCIFUL; OR AGAIN HE PROMISES TIME HEREAFTER FOR REPENTANCE; SO THAT THE SOUL, SEDUCED BY THESE DECEPTIONS, MAY BE SUSPENDED FROM ITS PURPOSE OF PENITENCE, TO THE END THAT IT MAY RECEIVE NO GOOD HEREAFTER, BEING SADDENED BY NO EVIL NOW, AND THAT IT MAY THEN BE MORE FULLY OVERWHELMED WITH PUNISHMENT, IN THAT NOW IT EVEN REJOICES IN ITS TRANSGRESSIONS.

BUT, ON THE OTHER HAND, THOSE WHO BEWAIL SINS OF THOUGHT ARE TO BE ADMONISHED TO CONSIDER ANXIOUSLY WITHIN THE RECESSES OF THEIR SOUL WHETHER THEY HAVE SINNED IN DELIGHT ONLY, OR ALSO IN CONSENT. FOR COMMONLY THE HEART IS TEMPTED, AND IN THE SINFULNESS OF THE FLESH EXPERIENCES DELIGHT, AND YET IN ITS JUDGMENT RESISTS THIS SAME SINFULNESS; SO THAT IN THE SECRETS OF THOUGHT IT IS BOTH SADDENED BY WHAT PLEASES IT AND PLEASED BY WHAT SADDENS IT. BUT SOMETIMES THE SOUL IS SO WHELMED IN A GULPH OF TEMPTATION AS NOT TO RESIST AT ALL, BUT FOLLOWS OF SET PURPOSE THAT WHEREBY IT IS ASSAILED THROUGH DELIGHT; AND, IF OUTWARD OPPORTUNITY BE AT HAND, IT SOON CONSUMMATES IN EFFECT ITS INWARD WISHES. AND CERTAINLY, IF THIS IS REGARDED ACCORDING TO THE JUST ANIMADVERSION OF A STRICT JUDGE, THE SIN IS ONE, NOT OF THOUGHT, BUT OF DEED; SINCE, THOUGH THE TARDINESS OF CIRCUMSTANCES HAS DEFERRED THE SIN OUTWARDLY, THE WILL HAS ACCOMPLISHED IT INWARDLY BY THE ACT OF CONSENT.

MOREOVER, WE HAVE LEARNED IN THE CASE OF OUR FIRST PARENT THAT WE PERPETRATE THE INIQUITY OF EVERY SIN IN THREE WAYS; THAT IS TO SAY, IN SUGGESTION, DELIGHT, AND CONSENT. THUS THE FIRST IS PERPETRATED THROUGH THE ENEMY, THE SECOND THROUGH THE FLESH, THE THIRD THROUGH THE SPIRIT. FOR THE LIER-IN-WAIT SUGGESTS WRONG THINGS; THE FLESH SUBMITS ITSELF TO DELIGHT; AND AT LAST THE SPIRIT, VANQUISHED BY DELIGHT, CONSENTS. WHENCE ALSO THAT SERPENT SUGGESTED WRONG THINGS; THEN EVE, AS THOUGH SHE HAD BEEN THE FLESH, SUBMITTED HERSELF TO DELIGHT; BUT ADAM, AS THE SPIRIT, OVERCOME BY THE SUGGESTION AND THE DELIGHT, ASSENTED. THUS BY SUGGESTION WE HAVE KNOWLEDGE OF SIN, BY DELIGHT WE ARE VANQUISHED, BY CONSENT WE ARE ALSO BOUND. THOSE, THEREFORE, WHO BEWAIL INIQUITIES OF THOUGHT ARE TO BE ADMONISHED TO CONSIDER ANXIOUSLY IN WHAT MEASURE THEY HAVE FALLEN INTO SIN, TO THE END THAT THEY MAY BE LIFTED UP BY A MEASURE OF LAMENTATION CORRESPONDING TO THE DEGREE OF THE DOWNFALL OF WHICH THEY ARE INWARDLY CONSCIOUS; LEST, IF MEDITATED EVILS TORMENT THEM TOO LITTLE, THEY LEAD THEM ON EVEN TO THE PERPETRATION OF DEEDS. BUT IN ALL THIS THEY SHOULD BE ALARMED IN SUCH WISE THAT THEY STILL BE BY NO MEANS BROKEN DOWN. FOR OFTEN MERCIFUL GOD ABSOLVES SINS OF THE HEART THE MORE SPEEDILY IN THAT HE ALLOWS THEM NOT TO ISSUE IN DEEDS; AND MEDITATED INIQUITY IS THE MORE SPEEDILY LOOSED FROM NOT BEING TOO TIGHTLY BOUND BY EFFECTED DEED. WHENCE IT IS RIGHTLY SAID BY THE PSALMIST, I SAID I WILL DECLARE AGAINST MYSELF MY INIQUITIES TO THE LORD, AND YOU FORGAVE THE IMPIETY OF MY HEART PSALM 31:5. FOR IN THAT HE ADDED IMPIETY OF HEART, HE INDICATED THAT IT WAS INIQUITIES OF THOUGHT THAT HE WOULD DECLARE: AND IN SAYING, I SAID I WILL DECLARE, AND STRAIGHTWAY SUBJOINING, AND YOU FORGAVE, HE SHOWED HOW EASY IN SUCH A CASE PARDON WAS. FOR, WHILE BUT PROMISING THAT HE WOULD ASK, HE OBTAINED WHAT HE PROMISED TO ASK FOR; SO THAT, SINCE HIS SIN HAD NOT ADVANCED TO DEED, NEITHER SHOULD HIS PENITENCE GO SO FAR AS TO BE TORMENT; AND THAT MEDITATED AFFLICTION SHOULD CLEANSE THE SOUL WHICH IN TRUTH NO MORE THAN MEDITATED INIQUITY HAD DEFILED.

CHAPTER 30
HOW THOSE ARE TO BE ADMONISHED WHO ABSTAIN NOT FROM THE SINS WHICH THEY BEWAIL, AND THOSE WHO, ABSTAINING FROM THEM, BEWAIL THEM NOT.

(ADMONITION 31.) DIFFERENTLY TO BE ADMONISHED ARE THOSE WHO LAMENT THEIR TRANSGRESSIONS, AND YET FORSAKE THEM NOT, AND THOSE WHO FORSAKE THEM, AND YET LAMENT THEM NOT. FOR THOSE WHO LAMENT THEIR TRANSGRESSIONS AND YET FORSAKE THEM NOT ARE TO BE ADMONISHED TO LEARN TO CONSIDER ANXIOUSLY THAT THEY CLEANSE THEMSELVES IN VAIN BY THEIR WEEPING, IF THEY WICKEDLY DEFILE THEMSELVES IN THEIR LIVING, SEEING THAT THE END FOR WHICH THEY WASH THEMSELVES IN TEARS IS THAT, WHEN CLEAN, THEY MAY RETURN TO FILTH. FOR HENCE IT IS WRITTEN, THE DOG IS RETURNED TO HIS OWN VOMIT AGAIN, AND THE SOW THAT WAS WASHED TO HER WALLOWING IN THE MIRE 2 PETER 2:22. FOR THE DOG, WHEN HE VOMITS, CERTAINLY CASTS FORTH THE FOOD WHICH WEIGHED UPON HIS STOMACH; BUT, WHEN HE RETURNS TO HIS VOMIT, HE IS AGAIN LOADED WITH WHAT HE HAD BEEN RELIEVED FROM. AND THEY WHO MOURN THEIR TRANSGRESSIONS CERTAINLY CAST FORTH BY CONFESSION THE WICKEDNESS WITH WHICH THEY HAVE BEEN EVILLY SATIATED, AND WHICH OPPRESSED THE INMOST PARTS OF THEIR SOUL; AND YET, IN RECURRING TO IT AFTER CONFESSION, THEY TAKE IT IN AGAIN. BUT THE SOW, BY WALLOWING IN THE MIRE WHEN WASHED, IS MADE MORE FILTHY. AND ONE WHO MOURNS PAST TRANSGRESSIONS, YET FORSAKES THEM NOT, SUBJECTS HIMSELF TO THE PENALTY OF MORE GRIEVOUS SIN, SINCE HE BOTH DESPISES THE VERY PARDON WHICH HE MIGHT HAVE WON BY HIS WEEPING, AND AS IT WERE ROLLS HIMSELF IN MIRY WATER; BECAUSE IN WITHHOLDING PURITY OF LIFE FROM HIS WEEPING HE MAKES EVEN HIS VERY TEARS FILTHY BEFORE THE EYES OF GOD . HENCE AGAIN IT IS WRITTEN, REPEAT NOT A WORD IN YOUR PRAYER SIRACH 7:14. FOR TO REPEAT A WORD IN PRAYER IS, AFTER BEWAILING, TO COMMIT WHAT AGAIN REQUIRES BEWAILING. HENCE IT IS SAID THROUGH ISAIAH, WASH YOU, BE CLEAN ISAIAH 1:16. FOR HE NEGLECTS BEING CLEAN AFTER WASHING, WHOSOEVER AFTER TEARS KEEPS NOT INNOCENCY OF LIFE. AND THEY THEREFORE ARE WASHED, BUT ARE IN NO WISE CLEAN, WHO CEASE NOT TO BEWAIL THE THINGS THEY HAVE COMMITTED, BUT COMMIT AGAIN THINGS TO BE BEWAILED. HENCE THROUGH A CERTAIN WISE MAN IT IS SAID, HE THAT IS BAPTIZED FROM THE TOUCH OF A DEAD BODY AND TOUCHES IT AGAIN, WHAT AVAILS HIS WASHING SIRACH 34:30 ? FOR INDEED HE IS BAPTIZED FROM THE TOUCH OF A DEAD BODY WHO IS CLEANSED FROM SIN BY WEEPING: BUT HE TOUCHES A DEAD BODY AFTER HIS BAPTISM, WHO AFTER TEARS REPEATS HIS SIN.

THOSE WHO BEWAIL TRANSGRESSIONS, YET FORSAKE THEM NOT, ARE TO BE ADMONISHED TO ACKNOWLEDGE THEMSELVES TO BE BEFORE THE EYES OF THE STRICT JUDGE LIKE THOSE WHO, WHEN THEY COME BEFORE THE FACE OF CERTAIN MEN, FAWN UPON THEM WITH GREAT SUBMISSION, BUT, WHEN THEY DEPART, ATROCIOUSLY BRING UPON THEM ALL THE ENMITY AND HURT THEY CAN. FOR WHAT IS WEEPING FOR SIN BUT EXHIBITING THE HUMILITY OF ONE'S DEVOTION TO GOD? AND WHAT IS DOING WICKEDLY AFTER WEEPING BUT PUTTING IN PRACTICE ARROGANT ENMITY AGAINST HIM TO WHOM ENTREATY HAS BEEN MADE? THIS JAMES ATTESTS, WHO SAYS, WHOSOEVER WILL BE A FRIEND OF THIS WORLD BECOMES THE ENEMY OF GOD JAMES 4:4. THOSE WHO LAMENT THEIR TRANSGRESSIONS, YET FORSAKE THEM NOT, ARE TO BE ADMONISHED TO CONSIDER ANXIOUSLY THAT, FOR THE MOST PART, BAD MEN ARE UNPROFITABLY DRAWN BY COMPUNCTION TO RIGHTEOUSNESS, EVEN AS, FOR THE MOST PART, GOOD MEN ARE WITHOUT HARM TEMPTED TO SIN. HERE INDEED IS FOUND A WONDERFUL MEASURE OF INWARD DISPOSITION IN ACCORDANCE WITH THE REQUIREMENTS OF DESERT, IN THAT THE BAD, WHILE DOING SOMETHING GOOD, BUT STILL WITHOUT PERFECTING IT, ARE PROUDLY CONFIDENT IN THE MIDST OF THE VERY EVIL WHICH EVEN TO THE FULL THEY PERPETRATE; WHILE THE GOOD, WHEN TEMPTED OF EVIL TO WHICH THEY IN NO WISE CONSENT, PLANT THE STEPS OF THEIR HEART TOWARDS RIGHTEOUSNESS THROUGH HUMILITY ALL THE MORE SURELY FROM THEIR TOTTERING THROUGH INFIRMITY. THUS BALAAM, LOOKING ON THE TENTS OF THE RIGHTEOUS, SAID, MAY MY SOUL DIE THE DEATH OF THE RIGHTEOUS, AND MAY MY LAST END BE LIKE THEIRS . BUT, WHEN THE TIME OF COMPUNCTION HAD PASSED, HE GAVE COUNSEL AGAINST THE LIFE OF THOSE WHOM HE HAD REQUESTED FOR HIMSELF TO BE LIKE EVEN IN DYING: AND, WHEN HE FOUND AN OCCASION FOR THE GRATIFICATION OF HIS AVARICE, HE STRAIGHTWAY FORGOT ALL THAT HE HAD WISHED FOR HIMSELF OF INNOCENCE. HENCE IT IS THAT PAUL, THE TEACHER AND PREACHER OF THE GENTILES, SAYS, I

SEE ANOTHER LAW IN MY MEMBERS, WARRING AGAINST THE LAW OF MY MIND, AND BRINGING ME INTO CAPTIVITY TO THE LAW OF SIN, WHICH IS IN MY MEMBERS ROMANS 7:23. HE IS OF A TRUTH TEMPTED FOR THIS VERY PURPOSE, THAT HE MAY BE THE MORE STEADFASTLY CONFIRMED IN GOOD FROM THE KNOWLEDGE OF HIS OWN INFIRMITY. WHY IS IT, THEN, THAT THE ONE IS TOUCHED WITH COMPUNCTION, AND YET DRAWS NOT NEAR UNTO RIGHTEOUSNESS, WHILE THE OTHER IS TEMPTED, AND YET SIN DEFILES HIM NOT, BUT FOR THIS EVIDENT REASON, THAT NEITHER DO GOOD THINGS NOT PERFECTED HELP THE BAD, NOR BAD THINGS NOT CONSUMMATED CONDEMN THE GOOD?

BUT, ON THE OTHER HAND, THOSE WHO FORSAKE THEIR TRANSGRESSIONS, AND YET MOURN THEM NOT, ARE TO BE ADMONISHED NOT TO SUPPOSE THE SINS TO BE ALREADY REMITTED WHICH, THOUGH THEY MULTIPLY THEM NOT BY ACTION, THEY STILL CLEANSE AWAY BY NO BEWAILINGS. FOR NEITHER HAS A WRITER, WHEN HE HAS CEASED FROM WRITING, OBLITERATED WHAT HE HAD WRITTEN BY REASON OF HIS HAVING ADDED NO MORE: NEITHER HAS ONE WHO OFFERS INSULTS MADE SATISFACTION BY MERELY HOLDING HIS PEACE, IT BEING CERTAINLY NECESSARY FOR HIM TO IMPUGN HIS FORMER WORDS OF PRIDE BY WORDS OF SUBSEQUENT HUMILITY: NOR IS A DEBTOR ABSOLVED BY NOT INCREASING HIS DEBT, UNLESS HE ALSO PAYS WHAT HE HAS INCURRED. THUS ALSO, WHEN WE OFFEND AGAINST GOD, WE BY NO MEANS MAKE SATISFACTION BY CEASING FROM INIQUITY, UNLESS WE ALSO FOLLOW UP THE PLEASURES WHICH WE HAVE LOVED BY LAMENTATIONS SET AGAINST THEM. FOR, IF NO SIN OF DEED HAD POLLUTED US IN THIS LIFE, OUR VERY INNOCENCE WOULD BY NO MEANS SUFFICE FOR OUR SECURITY AS LONG AS WE LIVE HERE, SINCE MANY UNLAWFUL THINGS WOULD STILL ASSAIL OUR HEART. WITH WHAT CONSCIENCE, THEN, CAN HE FEEL SAFE, WHO, HAVING PERPETRATED INIQUITIES, IS HIMSELF WITNESS TO HIMSELF THAT HE IS NOT INNOCENT?

FOR IT IS NOT AS IF GOD WERE FED BY OUR TORMENTS: BUT HE HEALS THE DISEASES OF OUR TRANSGRESSIONS BY MEDICINES OPPOSED TO THEM THAT WE, WHO HAVE DEPARTED FROM HIM DELIGHTED BY PLEASURES, MAY RETURN TO HIM EMBITTERED BY TEARS; AND THAT, HAVING FALLEN BY RUNNING LOOSE IN UNLAWFUL THINGS, WE MAY RISE BY RESTRAINING OURSELVES EVEN IN LAWFUL ONES; AND THAT THE HEART WHICH MAD JOY HAD FLOODED MAY BE BURNT CLEAN BY WHOLESOME SADNESS: AND THAT WHAT THE ELATION OF PRIDE HAD WOUNDED MAY BE CURED BY THE DEJECTION OF A HUMBLE LIFE. FOR HENCE IT IS WRITTEN, I SAID TO THE WICKED, DEAL NOT WICKEDLY; AND TO THE TRANSGRESSORS, LIFT NOT UP THE HORN PSALM 74:5. FOR TRANSGRESSORS LIFT UP THE HORN, IF THEY IN NO WISE HUMBLE THEMSELVES TO PENITENCE AFTER KNOWLEDGE OF THEIR INIQUITY. HENCE AGAIN IT IS SAID, A BRUISED AND HUMBLED HEART GOD DOES NOT DESPISE PSALM 50:19. FOR WHOSOEVER MOURNS HIS SINS YET FORSAKES THEM NOT BRUISES INDEED HIS HEART, BUT SCORNS TO HUMBLE IT. BUT HE WHO FORSAKES HIS SINS YET MOURNS THEM NOT DOES INDEED ALREADY HUMBLE HIS HEART, BUT REFUSES TO BRUISE IT. HENCE PAUL SAYS, AND SUCH INDEED WERE YOU; BUT YOU ARE WASHED, BUT YOU ARE SANCTIFIED 1 CORINTHIANS 6:11; BECAUSE, IN TRUTH, AMENDED LIFE SANCTIFIES THOSE WHOM THE ABLUTION OF THE AFFLICTION OF TEARS CLEANSES THROUGH PENITENCE. HENCE PETER, WHEN HE SAW SOME AFFRIGHTED BY CONSIDERATION OF THEIR EVIL DEEDS, ADMONISHED THEM, SAYING, REPENT, AND BE BAPTIZED EVERY ONE OF YOU ACTS 2:38. FOR, BEING ABOUT TO SPEAK OF BAPTISM, HE SPOKE FIRST OF THE LAMENTATIONS OF PENITENCE; THAT THEY SHOULD FIRST BATHE THEMSELVES IN THE WATER OF THEIR OWN AFFLICTION, AND AFTERWARDS WASH THEMSELVES IN THE SACRAMENT OF BAPTISM. WITH WHAT CONSCIENCE, THEN, CAN THOSE WHO NEGLECT TO WEEP FOR THEIR PAST MISDEEDS LIVE SECURE OF PARDON, WHEN THE CHIEF PASTOR OF THE CHURCH HIMSELF BELIEVED THAT PENITENCE MUST BE ADDED EVEN TO THIS SACRAMENT WHICH CHIEFLY EXTINGUISHES SINS?

CHAPTER 31
HOW THOSE ARE TO BE ADMONISHED WHO PRAISE THE UNLAWFUL THINGS OF WHICH THEY ARE CONSCIOUS, AND THOSE WHO WHILE CONDEMNING THEM, IN NO WISE GUARD AGAINST THEM.

(ADMONITION 32.) DIFFERENTLY TO BE ADMONISHED ARE THEY WHO EVEN PRAISE THE UNLAWFUL THINGS WHICH THEY DO, AND THOSE WHO CENSURE WHAT IS WRONG, AND YET AVOID IT NOT. FOR THEY WHO EVEN PRAISE THE UNLAWFUL THINGS WHICH THEY DO ARE TO BE ADMONISHED TO CONSIDER HOW FOR THE MOST PART THEY OFFEND MORE BY THE MOUTH THAN BY DEEDS. FOR BY DEEDS THEY PERPETRATE WRONG THINGS IN THEIR OWN PERSONS ONLY; BUT WITH THE MOUTH THEY BRING OUT WICKEDNESS IN THE PERSONS OF AS MANY AS THERE ARE SOULS OF HEARERS, TO WHOM THEY TEACH WICKED THINGS BY PRAISING THEM. THEY ARE THEREFORE TO BE ADMONISHED THAT, IF THEY EVADE THE ERADICATION OF EVIL, THEY AT LEAST BE AFRAID TO SOW IT. THEY ARE TO BE ADMONISHED TO LET THEIR OWN INDIVIDUAL PERDITION SUFFICE THEM. AND AGAIN THEY ARE TO BE ADMONISHED THAT, IF THEY FEAR NOT TO BE BAD, THEY AT LEAST BLUSH TO BE SEEN TO BE WHAT THEY ARE. FOR USUALLY A SIN, WHEN IT IS CONCEALED, IS SHUNNED; BECAUSE, WHEN A SOUL BLUSHES TO BE SEEN TO BE WHAT NEVERTHELESS IT DOES NOT FEAR TO BE, IT COMES IN TIME TO BLUSH TO BE WHAT IT SHUNS BEING SEEN TO BE. BUT, WHEN ANY BAD MAN SHAMELESSLY COURTS NOTICE, THEN THE MORE FREELY HE PERPETRATES EVERY WICKEDNESS, THE MORE DOES HE COME EVEN TO THINK IT LAWFUL; AND IN WHAT HE IMAGINES TO BE LAWFUL HE IS WITHOUT DOUBT SUNK EVER MORE AND MORE. HENCE IT IS WRITTEN, THEY HAVE DECLARED THEIR SIN AS SODOM, NEITHER HAVE THEY HIDDEN IT ISAIAH 3:9. FOR, HAD SODOM HIDDEN HER SIN, SHE WOULD STILL HAVE SINNED, BUT, IN FEAR. BUT SHE HAD UTTERLY LOST THE CURB OF FEAR, IN THAT SHE DID NOT EVEN SEEK DARKNESS FOR HER SIN. WHENCE ALSO AGAIN IT IS WRITTEN, THE CRY OF SODOM AND GOMORRHA IS MULTIPLIED GENESIS 18:20. FOR SIN WITH A VOICE IS GUILT IN ACT; BUT SIN WITH EVEN A CRY IS GUILT AT LIBERTY.

BUT, ON THE OTHER HAND, THOSE WHO CENSURE WRONG THINGS AND YET AVOID THEM NOT ARE TO BE ADMONISHED TO WEIGH CIRCUMSPECTLY WHAT THEY CAN SAY IN THEIR OWN EXCUSE BEFORE THE STRICT JUDGMENT OF GOD, SEEING THEY ARE NOT EXCUSED FROM THE GUILT OF THEIR CRIMES, EVEN THEMSELVES BEING JUDGES. WHAT, THEN, ARE THESE MEN BUT THEIR OWN SUMMONERS? THEY GIVE THEIR VOICES AGAINST MISDEEDS, AND DELIVER THEMSELVES UP AS GUILTY IN THEIR DOINGS. THEY ARE TO BE ADMONISHED TO PERCEIVE HOW IT EVEN NOW COMES OF THE HIDDEN RETRIBUTION OF JUDGMENT THAT THEIR MIND IS ENLIGHTENED TO SEE THE EVIL WHICH IT PERPETRATES, BUT STRIVES NOT TO OVERCOME IT; SO THAT THE BETTER IT SEES THE WORSE IT MAY PERISH; BECAUSE IT BOTH PERCEIVES THE LIGHT OF UNDERSTANDING, AND ALSO RELINQUISHES NOT THE DARKNESS OF WRONG-DOING. FOR, WHEN THEY NEGLECT THE KNOWLEDGE THAT HAS BEEN GIVEN TO HELP THEM, THEY TURN IT INTO A TESTIMONY AGAINST THEMSELVES; AND FROM THE LIGHT OF UNDERSTANDING, WHICH THEY HAD IN TRUTH RECEIVED THAT THEY MIGHT BE ABLE TO DO AWAY THEIR SINS, THEY AUGMENT THEIR PUNISHMENTS. AND, INDEED, THIS THEIR WICKEDNESS, DOING THE EVIL WHICH IT CONDEMNS, HAS ALREADY A TASTE HERE OF THE JUDGMENT TO COME; SO THAT, WHILE KEPT LIABLE TO ETERNAL PUNISHMENT, IT SHALL NOT MEANWHILE BE ABSOLVED HERE IN ITS OWN TEST OF ITSELF; AND THAT IT MAY EXPERIENCE THERE THE MORE GRIEVOUS TORMENTS, IN THAT HERE IT FORSAKES NOT THE EVIL WHICH EVEN ITSELF CONDEMNS. FOR HENCE THE TRUTH SAYS, THAT SERVANT WHICH KNEW HIS LORD'S WILL, AND PREPARED NOT HIMSELF, NEITHER DID ACCORDING TO HIS WILL, SHALL BE BEATEN WITH MANY STRIPES LUKE 12:47. HENCE THE PSALMIST SAYS, LET THEM GO DOWN QUICK INTO HELL PSALM 54:16. FOR THE QUICK KNOW AND FEEL WHAT IS BEING DONE ABOUT THEM; BUT THE DEAD CAN FEEL NOTHING. FOR THEY WOULD GO DOWN DEAD INTO HELL IF THEY COMMITTED WHAT IS EVIL WITHOUT KNOWLEDGE. BUT WHEN THEY KNOW WHAT IS EVIL, AND YET DO IT, THEY GO DOWN QUICK, MISERABLE, AND FEELING, INTO THE HELL OF INIQUITY.

CHAPTER 32
HOW THOSE ARE TO BE ADMONISHED WHO SIN FROM SUDDEN IMPULSE AND THOSE WHO SIN DELIBERATELY.

(ADMONITION 33.). DIFFERENTLY TO BE ADMONISHED ARE THOSE WHO ARE OVERCOME BY SUDDEN PASSION AND THOSE WHO ARE BOUND IN GUILT OF SET PURPOSE. FOR THOSE WHOM SUDDEN PASSION OVERCOMES ARE TO BE ADMONISHED TO REGARD THEMSELVES AS DAILY SET IN THE WARFARE OF THE PRESENT LIFE, AND TO PROTECT THE HEART, WHICH CANNOT FORESEE WOUNDS, WITH THE SHIELD OF ANXIOUS FEAR; TO DREAD THE HIDDEN DARTS OF THE AMBUSHED FOE, AND, IN SO DARK A CONTEST, TO GUARD WITH CONTINUAL ATTENTION THE INWARD CAMP OF THE SOUL. FOR, IF THE HEART IS LEFT DESTITUTE OF THE SOLICITUDE OF CIRCUMSPECTION, IT IS LAID OPEN TO WOUNDS; SINCE THE CRAFTY ENEMY STRIKES THE BREAST THE MORE FREELY AS HE CATCHES IT BARE OF THE BREASTPLATE OF FORETHOUGHT. THOSE WHO ARE OVERCOME BY SUDDEN PASSION ARE TO BE ADMONISHED TO CEASE CARING TOO MUCH FOR EARTHLY THINGS; SINCE, WHILE THEY ENTANGLE THEIR ATTENTION IMMODERATELY IN TRANSITORY THINGS, THEY ARE NOT AWARE OF THE DARTS OF SINS WHICH PIERCE THEM. WHENCE, ALSO, THE UTTERANCE OF ONE THAT IS STRICKEN AND YET SLEEPS IS EXPRESSED BY SOLOMON, WHO SAYS, THEY HAVE BEATEN ME, AND I WAS NOT PAINED; THEY HAVE DRAGGED ME, AND I FELT IT NOT. WHEN SHALL I AWAKE AND AGAIN FIND WINE PROVERBS 23:35? FOR THE SOUL THAT SLEEPS FROM THE CARE OF ITS SOLICITUDE IS BEATEN AND FEELS NOT PAIN, BECAUSE, AS IT FORESEES NOT IMPENDING EVILS, SO NEITHER IS IT AWARE OF THOSE WHICH IT HAS PERPETRATED. IT IS DRAGGED, AND IN NO WISE FEELS IT, BECAUSE IT IS LED BY THE ALLUREMENTS OF VICES, AND YET IS NOT ROUSED TO KEEP GUARD OVER ITSELF. BUT AGAIN IT WISHES TO AWAKE, THAT IT MAY AGAIN FIND WINE, BECAUSE, ALTHOUGH WEIGHED DOWN BY THE SLEEP OF ITS TORPOR FROM KEEPING GUARD OVER ITSELF, IT STILL STRIVES TO BE AWAKE TO THE CARES OF THE WORLD, THAT IT MAY BE EVER DRUNK WITH PLEASURES; AND, WHILE SLEEPING TO THAT WHEREIN IT OUGHT TO HAVE BEEN WISELY AWAKE, IT DESIRES TO BE AWAKE TO SOMETHING ELSE, TO WHICH IT MIGHT HAVE LAUDABLY SLEPT. HENCE IT IS WRITTEN PREVIOUSLY, AND YOU SHALL BE AS ONE THAT SLEEPS IN THE MIDST OF THE SEA, AND AS A STEERSMAN THAT IS LULLED TO REST, HAVING LET GO THE RUDDER PROVERBS 23:35. FOR HE SLEEPS IN THE MIDST OF THE SEA WHO, PLACED AMONG THE TEMPTATIONS OF THIS WORLD, NEGLECTS TO LOOK OUT FOR THE MOTIONS OF VICES THAT RUSH IN UPON HIM LIKE IMPENDING HEAPS OF WAVES. AND THE STEERSMAN, AS IT WERE, LETS GO THE RUDDER WHEN THE MIND LOSES THE EARNESTNESS OF SOLICITUDE FOR GUIDING THE SHIP OF THE BODY. FOR, INDEED, TO LET GO THE RUDDER IN THE SEA IS TO LEAVE OFF INTENTNESS OF FORETHOUGHT AMONG THE STORMS OF THIS LIFE. FOR, IF THE STEERSMAN HOLDS FAST THE RUDDER WITH ANXIOUS CARE, HE NOW DIRECTS THE SHIP AMONG THE BILLOWS RIGHT AGAINST THEM, NOW CLEAVES THE ASSAULTS OF THE WINDS ASLANT. SO, WHEN THE MIND VIGILANTLY GUIDES THE SOUL, IT NOW SURMOUNTS SOME THINGS AND TREADS THEM DOWN, NOW WARILY TURNS ASIDE FROM OTHERS, SO THAT IT MAY BOTH BY HARD EXERTION OVERCOME PRESENT DANGERS, AND BY FORESIGHT GATHER STRENGTH AGAINST FUTURE STRUGGLE. HENCE, AGAIN, OF THE STRONG WARRIORS OF THE HEAVENLY COUNTRY IT IS SAID, EVERY MAN HAS HIS SWORD UPON HIS THIGH BECAUSE OF FEARS IN THE NIGHT CANTICLES 3:8. FOR THE SWORD IS PUT UPON THE THIGH WHEN THE EVIL SUGGESTION OF THE FLESH IS SUBDUED BY THE SHARP EDGE OF HOLY PREACHING. BUT BY THE NIGHT IS EXPRESSED THE BLINDNESS OF OUR INFIRMITY; SINCE ANY OPPOSITION THAT IS IMPENDING IN THE NIGHT IS NOT SEEN. EVERY MAN'S SWORD, THEREFORE, IS PUT UPON HIS THIGH BECAUSE OF FEARS IN THE NIGHT; THAT IS, BECAUSE HOLY MEN, WHILE THEY FEAR THINGS WHICH THEY DO NOT SEE, STAND ALWAYS PREPARED FOR THE STRAIN OF A STRUGGLE. HENCE, AGAIN, IT IS SAID TO THE BRIDE, YOUR NOSE IS AS THE TOWER THAT IS IN LEBANON CANTICLES 7:4. FOR THE THING WHICH WE PERCEIVE NOT WITH OUR EYES WE USUALLY ANTICIPATE BY THE SMELL. BY THE NOSE, ALSO, WE DISCERN BETWEEN ODOURS AND STENCHES. WHAT, THEN, IS SIGNIFIED BY THE NOSE OF THE CHURCH BUT THE FORESEEING DISCERNMENT OF SAINTS? IT IS ALSO SAID TO BE LIKE TO THE TOWER THAT IS IN LEBANON, BECAUSE THEIR DISCERNING FORESIGHT IS SO SET ON A HEIGHT AS TO SEE THE STRUGGLES OF TEMPTATIONS EVEN BEFORE THEY COME, AND TO STAND FORTIFIED AGAINST THEM WHEN THEY DO COME. FOR THINGS THAT ARE FORESEEN WHEN FUTURE ARE OF LESS FORCE WHEN THEY ARE PRESENT; BECAUSE, WHEN EVERY ONE HAS BECOME MORE PREPARED AGAINST THE BLOW, THE ENEMY, WHO SUPPOSED HIMSELF TO BE UNEXPECTED, IS WEAKENED BY THE VERY FACT OF HAVING BEEN ANTICIPATED.

BUT, ON THE OTHER HAND, THOSE WHO OF SET PURPOSE ARE BOUND IN GUILT, ARE TO BE ADMONISHED TO PERPEND WITH WARY CONSIDERATION HOW THAT, WHEN THEY DO WHAT IS EVIL OF THEIR OWN JUDGMENT, THEY KINDLE STRICTER JUDGMENT AGAINST THEMSELVES; AND THAT BY SO MUCH THE HARDER SENTENCE WILL SMITE THEM AS THE CHAINS OF DELIBERATION HAVE BOUND THEM MORE TIGHTLY IN GUILT. PERHAPS THEY MIGHT SOONER WASH AWAY THEIR TRANSGRESSIONS BY PENITENCE, HAD THEY FALLEN INTO THEM THROUGH PRECIPITANCY ALONE. FOR THE SIN IS LESS SPEEDILY LOOSENED WHICH OF SET PURPOSE IS FIRMLY BOUND. FOR UNLESS THE SOUL ALTOGETHER DESPISED ETERNAL THINGS, IT WOULD NOT PERISH IN GUILT ADVISEDLY. IN THIS, THEN, THOSE WHO PERISH OF SET PURPOSE DIFFER FROM THOSE WHO FALL THROUGH PRECIPITANCY; THAT THE FORMER, WHEN THEY FALL BY SIN FROM THE STATE OF RIGHTEOUSNESS, FOR THE MOST PART FALL ALSO INTO THE SNARE OF DESPERATION. HENCE IT IS THAT THE LORD THROUGH THE PROPHET REPROVES NOT SO MUCH THE WRONG DOINGS OF PRECIPITANCE AS PURPOSES OF SIN, SAYING, LEST PERCHANCE MY INDIGNATION COME OUT AS FIRE, AND BE INFLAMED, AND THERE BE NONE TO QUENCH IT BECAUSE OF THE WICKEDNESS OF YOUR PURPOSES JEREMIAH 4:4. HENCE, AGAIN, IN WRATH HE SAYS, I WILL VISIT UPON YOU ACCORDING TO THE FRUIT OF YOUR PURPOSES JEREMIAH 23:2. SINCE, THEN, SINS WHICH ARE PERPETRATED OF SET PURPOSE DIFFER FROM OTHER SINS, THE LORD CENSURES PURPOSES OF WICKEDNESS RATHER THAN WICKED DEEDS. FOR IN DEEDS THE SIN IS OFTEN OF INFIRMITY OR OF NEGLIGENCE, BUT IN PURPOSES IT IS ALWAYS OF MALICIOUS INTENT. CONTRARIWISE, IT IS WELL SAID THROUGH THE PROPHET IN DESCRIBING A BLESSED MAN, AND HE SITS NOT IN THE CHAIR OF PESTILENCE PSALM 1:1. FOR A CHAIR IS WONT TO BE THE SEAT OF A JUDGE OR A PRESIDENT. AND TO SIT IN THE CHAIR OF PESTILENCE IS TO COMMIT WHAT IS WRONG JUDICIALLY; TO SIT IN THE CHAIR OF PESTILENCE IS TO DISCERN WITH THE REASON WHAT IS EVIL, AND YET DELIBERATELY TO PERPETRATE IT. HE SITS, AS IT WERE, IN THE CHAIR OF PERVERSE COUNSEL WHO IS LIFTED UP WITH SO GREAT ELATION OF INIQUITY AS TO ENDEAVOUR EVEN BY COUNSEL TO ACCOMPLISH EVIL. AND, AS THOSE WHO ARE SUPPORTED BY THE DIGNITY OF THE CHAIR ARE SET OVER THE CROWDS THAT STAND BY, SO SINS THAT ARE PURPOSELY SOUGHT OUT TRANSCEND THE TRANSGRESSIONS OF THOSE WHO FALL THROUGH PRECIPITANCY. THOSE, THEN, WHO EVEN BY COUNSEL BIND THEMSELVES IN GUILT ARE TO BE ADMONISHED HENCE TO GATHER WITH WHAT VENGEANCE THEY MUST AT SOME TIME BE SMITTEN, BEING NOW MADE, NOT COMPANIONS, BUT PRINCES, OF EVIL-DOERS.

CHAPTER 33
HOW THOSE ARE TO BE ADMONISHED WHO COMMIT VERY SMALL BUT FREQUENT FAULTS, AND THOSE WHO, WHILE AVOIDING SUCH AS ARE VERY SMALL, ARE SOMETIMES PLUNGED IN SUCH AS ARE GRIEVOUS.

(ADMONITION 34.) DIFFERENTLY TO BE ADMONISHED ARE THOSE WHO, THOUGH THE UNLAWFUL THINGS THEY DO ARE VERY SMALL, YET DO THEM FREQUENTLY, AND THOSE WHO KEEP THEMSELVES FROM SMALL SINS, BUT ARE SOMETIMES PLUNGED IN SUCH AS ARE GRIEVOUS. THOSE WHO FREQUENTLY TRANSGRESS, THOUGH IN VERY SMALL THINGS, ARE TO BE ADMONISHED BY NO MEANS TO CONSIDER THE QUALITY OF THE SINS THEY COMMIT, BUT THE QUANTITY. FOR, IF THEY SCORN BEING AFRAID WHEN

THEY WEIGH THEIR DEEDS, THEY OUGHT TO BE ALARMED WHEN THEY NUMBER THEM; SEEING THAT DEEP GULPHS OF RIVERS ARE FILLED BY SMALL BUT INNUMERABLE DROPS OF RAIN; AND BILGE-WATER, INCREASING SECRETLY, HAS THE SAME EFFECT AS A STORM RAGING OPENLY; AND THE SORES THAT BREAK OUT ON THE MEMBERS IN SCAB ARE MINUTE; BUT, WHEN A MULTITUDE OF THEM GETS POSSESSION IN COUNTLESS NUMBERS, IT DESTROYS THE LIFE OF THE BODY AS MUCH AS ONE GRIEVOUS WOUND INFLICTED ON THE BREAST. HENCE FOR CERTAIN IT IS WRITTEN, HE THAT DESPISES SMALL THINGS FALLS LITTLE BY LITTLE SIRACH 19:1. FOR HE THAT NEGLECTS TO BEWAIL AND AVOID THE SMALLEST SINS FALLS FROM THE STATE OF RIGHTEOUSNESS, NOT INDEED SUDDENLY, BUT BIT BY BIT ENTIRELY. THOSE WHO TRANSGRESS FREQUENTLY IN VERY LITTLE THINGS ARE TO BE ADMONISHED TO CONSIDER ANXIOUSLY HOW THAT SOMETIMES THERE IS WORSE SIN IN A SMALL FAULT THAN IN A GREATER ONE. FOR A GREATER FAULT, IN THAT IT IS THE SOONER ACKNOWLEDGED TO BE ONE, IS BY SO MUCH THE MORE SPEEDILY AMENDED; BUT A SMALLER ONE, BEING RECKONED AS THOUGH IT WERE NONE AT ALL, IS RETAINED IN USE WITH WORSE EFFECT AS IT IS SO WITH LESS CONCERN. WHENCE FOR THE MOST PART IT COMES TO PASS THAT THE MIND, ACCUSTOMED TO LIGHT EVILS, HAS NO HORROR EVEN OF HEAVY ONES, AND, BEING FED UP BY SINS, COMES AT LAST TO A SORT OF SANCTION OF INIQUITY, AND BY SO MUCH THE MORE SCORNS TO BE AFRAID IN GREATER MATTERS AS IT HAS LEARNED TO SIN IN LITTLE ONES WITHOUT FEAR.

BUT, ON THE OTHER HAND, THOSE WHO KEEP THEMSELVES FROM SMALL SINS, BUT ARE SOMETIMES PLUNGED IN GRIEVOUS ONES, ARE TO BE ADMONISHED ANXIOUSLY TO APPREHEND THE STATE THEY ARE IN; HOW THAT, WHILE THEIR HEART IS LIFTED UP FOR VERY SMALL THINGS GUARDED AGAINST, THEY ARE SO SWALLOWED UP IN THE VERY GULPH OF THEIR OWN ELATION AS TO PERPETRATE OTHERS THAT ARE MORE GRIEVOUS, AND, WHILE THEY OUTWARDLY MASTER LITTLE ILLS, BUT ARE PUFFED UP INWARDLY WITH VAIN GLORY, THEY PROSTRATE THEIR SOUL, OVERCOME WITHIN ITSELF BY THE SICKNESS OF PRIDE, AMID GREATER ILLS EVEN OUTWARDLY. THOSE, THEN, WHO KEEP THEMSELVES FROM LITTLE FAULTS, BUT ARE SOMETIMES PLUNGED IN SUCH AS ARE GRIEVOUS, ARE TO BE ADMONISHED TO TAKE CARE LEST THEY FALL INWARDLY WHERE THEY SUPPOSE THEMSELVES TO BE STANDING OUTWARDLY, AND LEST, ACCORDING TO THE RETRIBUTION OF THE STRICT JUDGE, ELATION ON ACCOUNT OF LESSER RIGHTEOUSNESS BECOME A WAY TO THE PITFALL OF MORE GRIEVOUS SIN. FOR SUCH AS, VAINLY ELATED, ATTRIBUTE THEIR KEEPING OF THE LEAST GOOD TO THEIR OWN STRENGTH, BEING JUSTLY LEFT TO THEMSELVES ARE OVERWHELMED IN GREATER SINS; AND BY FALLING THEY LEARN THAT THEIR STANDING WAS NOT OF THEMSELVES, SO THAT IMMEASURABLE ILLS MAY HUMBLE THE HEART THAT IS EXALTED BY THE SMALLEST GOOD. THEY ARE TO BE ADMONISHED TO CONSIDER THAT, WHILE IN THEIR MORE GRIEVOUS FAULTS THEY BIND THEMSELVES IN DEEP GUILT, THEY NEVERTHELESS FOR THE MOST PART SIN WORSE IN THE LITTLE FAULTS WHICH THEY GUARD AGAINST; BECAUSE, WHILE IN THE FORMER THEY DO WHAT IS WICKED, IN THE LATTER THEY HIDE FROM MEN THAT THEY ARE WICKED. WHENCE IT COMES TO PASS THAT, WHEN THEY PERPETRATE GREATER EVILS BEFORE GOD, IT IS A CASE OF OPEN INIQUITY; AND WHEN THEY ARE CAREFUL TO OBSERVE SMALL GOOD THINGS BEFORE MEN, IT IS A CASE OF PRETENDED HOLINESS. FOR HENCE IT IS THAT IT IS SAID OF THE PHARISEES, STRAINING OUT A GNAT, BUT SWALLOWING A CAMEL MATTHEW 23:24. AS IF IT WERE SAID PLAINLY. THE LEAST EVILS YOU DISCERN; THE GREATER YOU DEVOUR. HENCE IT IS THAT THEY ARE AGAIN REPROVED BY THE MOUTH OF THE TRUTH, WHEN THEY ARE TOLD, YOU TITHE MINT AND ANISE AND CUMMIN, AND OMIT THE WEIGHTIER MATTERS OF THE LAW, JUDGMENT AND MERCY AND TRUTH MATTHEW 23:23. FOR NEITHER IS IT TO BE CARELESSLY HEARD THAT, WHEN HE SAID THAT THE LEAST THINGS WERE TITHED, HE CHOSE INDEED TO MENTION THE LOWEST OF HERBS, BUT YET SUCH AS ARE SWEET-SMELLING; IN ORDER, SURELY, TO SHOW THAT, WHEN PRETENDERS OBSERVE SMALL THINGS, THEY SEEK TO EXTEND FOR THEMSELVES THE ODOUR OF A HOLY REPUTATION; AND, THOUGH THEY OMIT TO FULFIL THE GREATEST THINGS, THEY STILL OBSERVE SUCH OF THE SMALLEST AS SMELL SWEETLY FAR AND WIDE IN HUMAN JUDGMENT.

CHAPTER 34
HOW THOSE ARE TO BE ADMONISHED WHO DO NOT EVEN BEGIN GOOD THINGS, AND THOSE WHO DO NOT FINISH THEM WHEN BEGUN.

(ADMONITION 35.) DIFFERENTLY TO BE ADMONISHED ARE THEY WHO DO NOT EVEN BEGIN GOOD THINGS, AND THOSE WHO IN NO WISE COMPLETE SUCH AS THEY HAVE BEGUN. FOR AS TO THOSE WHO DO NOT EVEN BEGIN GOOD THINGS, FOR THEM THE FIRST NEED IS, NOT TO BUILD UP WHAT THEY MAY WHOLESOMELY LOVE, BUT TO DEMOLISH THAT WHEREIN THEY ARE WRONGLY OCCUPIED. FOR THEY WILL NOT FOLLOW THE UNTRIED THINGS THEY HEAR OF, UNLESS THEY FIRST COME TO FEEL HOW PERNICIOUS ARE THE THINGS THAT THEY HAVE TRIED; SINCE NEITHER DOES ONE DESIRE TO BE LIFTED UP WHO KNOWS NOT THE VERY FACT THAT HE HAS FALLEN; NOR DOES ONE WHO FEELS NOT THE PAIN OF A WOUND SEEK ANY HEALING REMEDY. FIRST, THEN, IT IS TO BE SHOWN TO THEM HOW VAIN ARE THE THINGS THAT THEY LOVE, AND THEN AT LENGTH TO BE CAREFULLY MADE KNOWN TO THEM HOW PROFITABLE ARE THE THINGS THAT THEY LET SLIP. LET THEM FIRST SEE THAT WHAT THEY LOVE IS TO BE SHUNNED, AND AFTERWARDS PERCEIVE WITHOUT DIFFICULTY THAT WHAT THEY SHUN IS TO BE LOVED. FOR THEY SOONER ACCEPT THE THINGS WHICH THEY HAVE NOT TRIED, IF THEY RECOGNIZE AS TRUE WHATEVER DISCOURSE THEY MAY HEAR CONCERNING THE THINGS THAT THEY HAVE TRIED. SO THEN THEY LEARN TO SEEK TRUE GOOD WITH FULLNESS OF DESIRE, WHEN THEY HAVE LEARNED WITH CERTAINTY OF JUDGMENT HOW VAINLY THEY HAVE HELD TO WHAT WAS FALSE. LET THEM BE TOLD, THEREFORE, BOTH THAT PRESENT GOOD THINGS WILL SOON PASS AWAY FROM ENJOYMENT, AND ALSO THAT THE ACCOUNT TO BE GIVEN OF THEM WILL NEVERTHELESS ENDURE, WITHOUT PASSING AWAY, FOR VENGEANCE; SINCE BOTH WHAT PLEASES THEM IS WITHDRAWN FROM THEM NOW AGAINST THEIR WILL, AND WHAT PAINS THEM IS RESERVED THEM, ALSO AGAINST THEIR WILL, FOR PUNISHMENT. THUS MAY THEY BE WHOLESOMELY FILLED WITH ALARM BY THE SAME THINGS IN WHICH THEY HARMFULLY TAKE DELIGHT; SO THAT WHEN THE STRICKEN SOUL, IN SIGHT OF THE DEEP RUIN OF ITS FALL, PERCEIVES THAT IT HAS REACHED A PRECIPICE, IT MAY RETRACE ITS STEPS BACKWARD, AND, FEARING WHAT IT HAD LOVED, MAY LEARN TO ESTEEM HIGHLY WHAT IT ONCE DESPISED.

FOR HENCE IT IS THAT IT IS SAID TO JEREMIAH WHEN SENT TO PREACH, SEE, I HAVE THIS DAY SET YOU OVER THE NATIONS AND OVER THE KINGDOMS, TO PLUCK OUT, AND TO PULL DOWN, AND TO DESTROY, AND TO SCATTER, AND TO BUILD, AND TO PLANT JEREMIAH 1:10. BECAUSE, UNLESS HE FIRST DESTROYED WRONG THINGS, HE COULD NOT PROFITABLY BUILD RIGHT THINGS; UNLESS HE PLUCKED OUT OF THE HEARTS OF HIS HEARERS THE THORNS OF VAIN LOVE, HE WOULD CERTAINLY PLANT TO NO PURPOSE THE WORDS OF HOLY PREACHING. HENCE IT IS THAT PETER FIRST OVERTHROWS, THAT HE MAY AFTERWARDS BUILD UP, WHEN HE IN NO WISE ADMONISHED THE JEWS AS TO WHAT THEY WERE NOW TO DO, BUT REPROVED THEM FOR WHAT THEY HAD DONE, SAYING, JESUS OF NAZARETH, A MAN APPROVED OF GOD AMONG YOU BY POWERS AND WONDERS AND SIGNS, WHICH GOD DID BY HIM IN THE MIDST OF YOU, AS YOU YOURSELVES KNOW; HIM, BEING DELIVERED BY THE DETERMINATE COUNSEL AND FOREKNOWLEDGE OF GOD, YOU HAVE BY THE HANDS OF WICKED MEN CRUCIFIED AND SLAIN; WHOM GOD HAS RAISED UP, HAVING LOOSED THE PAINS OF HELL ACTS 2:22-24; IN ORDER, TO WIT, THAT HAVING BEEN THROWN DOWN BY A RECOGNITION OF THEIR CRUELTY, THEY MIGHT HEAR THE BUILDING UP OF HOLY PREACHING BY SO MUCH THE MORE PROFITABLY AS THEY ANXIOUSLY SOUGHT IT. WHENCE ALSO THEY IMMEDIATELY REPLIED, WHAT THEN SHALL WE DO, MEN AND BRETHREN? AND IT IS PRESENTLY SAID TO THEM, REPENT AND BE BAPTIZED, EVERY ONE OF YOU (IBID. 37, 38). WHICH WORDS OF BUILDING UP THEY WOULD SURELY HAVE DESPISED, HAD THEY NOT FIRST WHOLESOMELY BECOME AWARE OF THE RUIN OF THEIR THROWING DOWN. HENCE IT IS THAT SAUL, WHEN THE LIGHT FROM HEAVEN SHONE UPON HIM, DID NOT HEAR IMMEDIATELY WHAT HE WAS TO DO ARIGHT, BUT WHAT HE HAD DONE WRONG. FOR, WHEN, FALLEN TO THE EARTH, HE ENQUIRED, SAYING, WHO ARE YOU, LORD? IT WAS STRAIGHTWAY REPLIED, I AM JESUS OF NAZARETH, WHOM YOU PERSECUTE. AND WHEN HE IMMEDIATELY REPLIED, LORD, WHAT WILL YOU HAVE ME TO DO? IT IS ADDED AT ONCE, ARISE, AND GO INTO THE CITY, AND IT SHALL BE TOLD YOU THERE WHAT YOU MUST DO ACTS 9:4, ETC.; 22:8, ETC.. LO, THE LORD, SPEAKING FROM HEAVEN, REPROVED THE DEEDS OF HIS PERSECUTOR, AND YET DID NOT AT ONCE SHOW HIM WHAT HE HAD TO DO. LO, THE WHOLE FABRIC OF HIS ELATION HAD ALREADY BEEN THROWN DOWN AND THEN, HUMBLE AFTER HIS DOWNFALL, HE SOUGHT TO BE BUILT UP: AND WHEN PRIDE WAS THROWN DOWN, THE WORDS OF BUILDING UP WERE STILL KEPT BACK; TO WIT, THAT THE CRUEL PERSECUTOR MIGHT LONG LIE OVERTHROWN, AND RISE AFTERWARDS THE MORE FIRMLY BUILT IN GOOD AS HE HAD FALLEN UTTERLY UPSET FROM HIS FORMER ERROR. THOSE, THEN, WHO HAVE NOT AS YET BEGUN TO DO ANY GOOD ARE FIRST TO BE OVERTHROWN BY THE HAND OF CORRECTION FROM THE STIFFNESS OF THEIR INIQUITY, THAT THEY MAY AFTERWARDS BE LIFTED UP TO THE STATE OF WELL-DOING. FOR THIS CAUSE ALSO WE CUT DOWN THE LOFTY TIMBER OF THE FOREST, THAT WE MAY RAISE IT UP IN THE ROOF OF A BUILDING: BUT YET IT IS NOT PLACED IN THE FABRIC SUDDENLY; IN ORDER, THAT IS, THAT ITS VICIOUS GREENNESS MAY FIRST BE DRIED OUT: FOR THE MORE THE MOISTURE THEREOF IS EXUDED IN THE LOWEST, BY SO MUCH THE MORE SOLIDLY IS IT ELEVATED TO THE TOPMOST PLACES.

BUT, ON THE OTHER HAND, THOSE WHO IN NO WISE COMPLETE THE GOOD THINGS THEY HAVE BEGUN ARE TO BE ADMONISHED TO CONSIDER WITH CAUTIOUS CIRCUMSPECTION HOW THAT, WHEN THEY ACCOMPLISH NOT THEIR PURPOSES, THEY TEAR UP WITH THEM EVEN THE THINGS THAT HAD BEEN BEGUN. FOR, IF THAT WHICH IS SEEN TO BE A THING TO BE DONE ADVANCES NOT THROUGH ASSIDUOUS APPLICATION, EVEN THAT WHICH HAD BEEN WELL DONE FALLS BACK. FOR THE HUMAN SOUL IN THIS WORLD IS, AS IT WERE, IN THE CONDITION OF A SHIP ASCENDING AGAINST THE STREAM OF A RIVER: IT IS NEVER SUFFERED TO STAY IN ONE PLACE, SINCE IT WILL FLOAT BACK TO THE NETHERMOST PARTS UNLESS IT STRIVE FOR THE UPPERMOST. IF THEN THE STRONG HAND OF THE WORKER CARRY NOT ON TO PERFECTION THE GOOD THINGS BEGUN, THE VERY SLACKNESS IN WORKING FIGHTS AGAINST WHAT HAS BEEN WROUGHT. FOR HENCE IT IS THAT IT IS SAID THROUGH SOLOMON, HE THAT IS FEEBLE AND SLACK IN WORK IS BROTHER TO HIM THAT WASTS HIS WORKS PROVERBS 18:9. FOR IN TRUTH HE WHO DOES NOT STRENUOUSLY EXECUTE THE GOOD THINGS HE HAS BEGUN IMITATES IN THE SLACKNESS OF HIS NEGLIGENCE THE HAND OF THE DESTROYER. HENCE IT IS SAID BY THE ANGEL TO THE CHURCH OF SARDIS, BE WATCHFUL, AND STRENGTHEN THE THINGS WHICH REMAIN, THAT ARE READY TO DIE; FOR I FIND NOT YOUR WORKS COMPLETE BEFORE MY GOD REVELATION 3:2. THUS, BECAUSE THE WORKS HAD NOT BEEN FOUND COMPLETE BEFORE HIS GOD, HE FORETOLD THAT THOSE WHICH REMAINED, EVEN SUCH AS HAD BEEN DONE, WERE ABOUT TO DIE. FOR, IF THAT WHICH IS DEAD IN US BE NOT KINDLED INTO LIFE, THAT WHICH IS RETAINED AS THOUGH STILL ALIVE IS EXTINGUISHED TOO. THEY ARE TO BE ADMONISHED THAT IT MIGHT HAVE BEEN MORE TOLERABLE FOR THEM NOT TO HAVE LAID HOLD OF THE RIGHT WAY THAN, HAVING LAID HOLD OF IT, TO TURN THEIR BACKS UPON IT. FOR UNLESS THEY LOOKED BACK, THEY WOULD NOT GROW WEAK WITH ANY TORPOR WITH REGARD TO THEIR UNDERTAKEN PURPOSE. LET THEM HEAR, THEN, WHAT IS WRITTEN, IT HAD BEEN BETTER FOR THEM NOT TO HAVE KNOWN THE WAY OF RIGHTEOUSNESS THAN, AFTER THEY HAVE KNOWN IT, TO BE TURNED BACKWARD 2 PETER 2:21. LET THEM HEAR WHAT IS WRITTEN; I WOULD THAT YOU WERE COLD OR HOT: BUT, BECAUSE YOU ARE LUKEWARM, AND NEITHER COLD NOR HOT, I WILL BEGIN TO SPEW YOU OUT OF MY MOUTH REVELATION 3:15-16. FOR HE IS HOT WHO BOTH TAKES UP AND COMPLETES GOOD PURPOSES; BUT HE IS COLD WHO DOES NOT EVEN BEGIN ANY TO BE COMPLETED. AND AS TRANSITION IS MADE THROUGH LUKEWARMNESS FROM COLD TO HEAT, SO THROUGH LUKEWARMNESS THERE IS A RETURN FROM HEAT TO COLD. WHOSOEVER, THEN, HAS LOST THE COLD OF UNBELIEF SO AS TO LIVE, BUT IN NO WISE PASSES BEYOND LUKEWARMNESS SO AS TO GO ON TO BURN, HE DOUBTLESS, DESPAIRING OF HEAT, WHILE HE LINGERS IN PERNICIOUS LUKEWARMNESS, IS IN THE WAY TO BECOME COLD. BUT, AS BEFORE LUKEWARMNESS THERE IS HOPE IN COLD, SO AFTER COLD THERE IS DESPAIR IN LUKEWARMNESS. FOR HE WHO IS YET IN HIS SINS LOSES NOT HIS TRUST IN CONVERSION: BUT HE WHO AFTER CONVERSION HAS BECOME LUKEWARM HAS WITHDRAWN THE HOPE THAT THERE MIGHT HAVE BEEN OF THE SINNER. IT IS REQUIRED, THEN, THAT EVERY ONE BE EITHER HOT OR COLD, LEST, BEING LUKEWARM, HE BE SPEWED OUT: THAT IS, THAT EITHER, BEING NOT YET CONVERTED, HE STILL AFFORD HOPE OF HIS CONVERSION, OR, BEING ALREADY CONVERTED, HE BE FERVENT IN VIRTUES; LEST HE BE SPEWED OUT AS LUKEWARM, IN THAT HE GOES BACK IN TORPOR FROM PURPOSED HEAT TO PERNICIOUS COLD.

CHAPTER 35
HOW THOSE ARE TO BE ADMONISHED WHO DO BAD THINGS SECRETLY AND GOOD THINGS OPENLY, AND THOSE WHO DO CONTRARIWISE.

(ADMONITION 36.) DIFFERENTLY TO BE ADMONISHED ARE THOSE WHO DO BAD THINGS IN SECRET AND GOOD THINGS PUBLICLY, AND THOSE WHO HIDE THE GOOD THINGS THEY DO, AND YET IN SOME THINGS DONE PUBLICLY ALLOW ILL TO BE THOUGHT OF THEM. FOR THOSE WHO DO BAD THINGS IN SECRET AND GOOD THINGS PUBLICLY ARE TO BE ADMONISHED TO CONSIDER WITH WHAT SWIFTNESS HUMAN JUDGMENTS FLEE AWAY, BUT WITH WHAT IMMOBILITY DIVINE JUDGMENTS ENDURE. THEY ARE TO BE ADMONISHED TO FIX THE EYES OF THEIR MIND ON THE END OF THINGS; SINCE, WHILE THE ATTESTATION OF HUMAN PRAISE PASSES AWAY, THE HEAVENLY SENTENCE, WHICH PENETRATES EVEN HIDDEN THINGS, GROWS STRONG UNTO LASTING RETRIBUTION. WHEN, THEREFORE, THEY SET THEIR HIDDEN WRONG THINGS BEFORE THE DIVINE JUDGMENT, AND THEIR RIGHT THINGS BEFORE HUMAN EYES, BOTH WITHOUT A WITNESS IS THE GOOD WHICH THEY DO PUBLICLY, AND NOT WITHOUT AN ETERNAL WITNESS IS THEIR LATENT TRANSGRESSION. SO BY CONCEALING THEIR FAULTS FROM MEN, AND DISPLAYING THEIR VIRTUES, THEY BOTH DISCOVER WHILE THEY HIDE WHAT THEY DESERVE TO BE PUNISHED FOR, AND HIDE WHILE THEY DISCOVER WHAT THEY MIGHT HAVE BEEN REWARDED FOR. SUCH PERSONS THE TRUTH CALLS WHITED SEPULCHRES, BEAUTIFUL OUTWARD, BUT FULL OF DEAD MEN'S BONES MATTHEW 23:17; BECAUSE THEY COVER UP THE EVIL OF VICES WITHIN, BUT BY THE EXHIBITION OF CERTAIN WORKS FLATTER HUMAN EYES WITH THE MERE OUTWARD COLOR OF RIGHTEOUSNESS. THEY ARE THEREFORE TO BE ADMONISHED NOT TO DESPISE THE RIGHT THINGS THEY DO, BUT TO BELIEVE THEM TO BE OF BETTER DESERT. FOR THOSE GREATLY MISJUDGE THEIR OWN GOOD THINGS WHO THINK HUMAN FAVOUR SUFFICIENT FOR THEIR REWARD. FOR WHEN TRANSITORY PRAISE IS SOUGHT IN RETURN FOR RIGHT DOING, A THING WORTHY OF ETERNAL REWARD IS SOLD FOR A MEAN PRICE. AS TO WHICH PRICE BEING RECEIVED, INDEED, THE TRUTH SAYS, VERILY I SAY UNTO YOU, THEY HAVE RECEIVED THEIR REWARD MATTHEW 6:2-6. THEY ARE TO BE ADMONISHED TO CONSIDER THAT, WHEN THEY PROVE THEMSELVES BAD IN HIDDEN THINGS, BUT YET OFFER THEMSELVES AS EXAMPLES PUBLICLY IN GOOD WORKS, THEY SHOW THAT WHAT THEY SHUN IS TO BE FOLLOWED; THEY CRY ALOUD THAT WHAT THEY HATE IS TO BE LOVED: IN FINE, THEY LIVE TO OTHERS, AND DIE TO THEMSELVES.

BUT, ON THE OTHER HAND, THOSE WHO DO GOOD THINGS IN SECRET, AND YET IN SOME THINGS DONE PUBLICLY ALLOW EVIL TO BE THOUGHT OF THEM, ARE TO BE ADMONISHED THAT, WHILE WHAT IS GOOD IN THEM QUICKENS THEMSELVES IN THE VIRTUE OF WELL-DOING, THEY THEMSELVES SLAY NOT OTHERS THROUGH THE EXAMPLE OF A BAD REPUTE; THAT THEY LOVE NOT THEIR NEIGHBOURS LESS THAN THEMSELVES, NOR, WHILE THEMSELVES IMBIBING A WHOLESOME DROUGHT OF WINE, POUR OUT A PESTIFEROUS CUP OF POISON TO MINDS INTENT ON OBSERVING THEM. THESE ASSUREDLY IN ONE WAY

LITTLE HELP THE LIFE OF THEIR NEIGHBOUR, AND IN THE OTHER GREATLY BURDEN IT, WHILE THEY BOTH STUDY TO DO WHAT IS RIGHT UNSEEN, AND ALSO, IN SOME THINGS IN WHICH THEY SET AN EXAMPLE, SOW FROM THEMSELVES THE SEEDS OF EVIL. FOR WHOSOEVER IS ALREADY COMPETENT TO TREAD UNDER FOOT THE LUST OF PRAISE COMMITS A FRAUD ON EDIFICATION, IF HE CONCEALS THE GOOD THINGS HE DOES; AND HE STEALS AWAY, AS IT WERE, THE ROOTS OF GERMINATION AFTER HAVING CAST THE SEED, WHO SHOWS NOT FORTH THE WORK THAT IS TO BE IMITATED. FOR HENCE IN THE GOSPEL THE TRUTH SAYS, THAT THEY MAY SEE YOUR GOOD WORKS, AND GLORIFY YOUR FATHER WHICH IS IN HEAVEN MATTHEW 5:16. BUT THEN THERE COMES ALSO THIS SENTENCE, WHICH HAS THE APPEARANCE OF ENJOINING SOMETHING VERY DIFFERENT, NAMELY, TAKE HEED THAT YOU DO NOT YOUR RIGHTEOUSNESS BEFORE MEN, TO BE SEEN OF THEM MATTHEW 6:1.

WHAT MEANS THEN ITS BEING ENJOINED BOTH THAT OUR WORK IS SO TO BE DONE AS NOT TO BE SEEN, AND YET THAT IT SHOULD BE SEEN, BUT THAT THE THINGS WE DO ARE TO BE HIDDEN, LEST WE OURSELVES SHOULD BE PRAISED, AND YET TO BE SHOWN, THAT WE MAY INCREASE THE PRAISE OF OUR HEAVENLY FATHER? FOR, WHEN THE LORD FORBADE US TO DO OUR RIGHTEOUSNESS BEFORE MEN, HE STRAIGHTWAY ADDED, TO BE SEEN OF THEM. AND AGAIN, WHEN HE ENJOINED THAT OUR GOOD WORKS WERE TO BE SEEN OF MEN, HE IMMEDIATELY SUBJOINED, THAT THEY MAY GLORIFY YOUR FATHER WHICH IS IN HEAVEN MATTHEW 5:16. IN WHAT MANNER, THEN, THEY ARE TO BE SEEN, AND IN WHAT MANNER THEY ARE NOT TO BE SEEN, HE SHOWED IN THE END OF HIS INJUNCTIONS, TO THE EFFECT THAT THE MIND OF THE WORKER SHOULD NOT SEEK FOR HIS WORK TO BE SEEN ON HIS OWN ACCOUNT, AND YET THAT ON ACCOUNT OF THE GLORY OF THE HEAVENLY FATHER HE SHOULD NOT CONCEAL IT. WHENCE IT COMMONLY COMES TO PASS THAT A GOOD WORK IS BOTH IN SECRET WHEN IT IS DONE PUBLICLY, AND AGAIN IN PUBLIC WHEN IT IS DONE SECRETLY. FOR HE THAT IN A PUBLIC GOOD WORK SEEKS NOT HIS OWN, BUT THE HEAVENLY FATHER'S GLORY, HIDES WHAT HE HAS DONE, IN THAT HE HAS HAD HIM ONLY FOR A WITNESS WHOM HE HAS DESIRED TO PLEASE. AND HE WHO IN HIS SECRET GOOD WORK COVETS BEING OBSERVED AND PRAISED HAS DONE THIS BEFORE MEN, EVEN THOUGH NO ONE HAS SEEN WHAT HE HAS DONE; BECAUSE HE HAS ADDUCED SO MANY WITNESSES TO HIS GOOD WORK AS HE HAS SOUGHT HUMAN PRAISES IN HIS HEART. BUT WHEN BAD REPUTE, SO FAR AS IT PREVAILS WITHOUT SIN COMMITTED, IS NOT OBLITERATED FROM THE MINDS OF LOOKERS ON, THE CUP OF GUILT IS OFFERED, IN THE WAY OF EXAMPLE, TO ALL WHO THINK EVIL. WHENCE ALSO IT GENERALLY COMES TO PASS, THAT THOSE WHO CARELESSLY ALLOW EVIL TO BE THOUGHT OF THEM DO NOT INDEED COMMIT WICKEDNESS IN THEIR OWN PERSONS, BUT STILL, THROUGH THOSE WHO MAY HAVE TAKEN EXAMPLE FROM THEM, OFFEND IN A MORE MANIFOLD WAY. HENCE IT IS THAT PAUL SAYS TO THOSE WHO ATE CERTAIN UNCLEAN THINGS WITHOUT POLLUTION, BUT IN THIS THEIR EATING PUT A STUMBLING-BLOCK OF TEMPTATION IN THE WAY OF THE IMPERFECT, TAKE HEED, LEST BY ANY MEANS THIS LIBERTY OF YOURS BECOME A STUMBLINGBLOCK TO THEM THAT ARE WEAK 1 CORINTHIANS 8:9; AND AGAIN, AND BY YOUR CONSCIENCE SHALL THE WEAK BROTHER PERISH, FOR WHOM CHRIST DIED. BUT WHEN YOU SO SIN AGAINST THE BRETHREN, AND WOUND THEIR WEAK CONSCIENCE, YOU SIN AGAINST CHRIST 1 CORINTHIANS 2:12. HENCE IT IS THAT MOSES, WHEN HE SAID, YOU SHALL NOT CURSE THE DEAF, AT ONCE ADDED, NOR PUT A STUMBLINGBLOCK BEFORE THE BLIND LEVITICUS 19:14. FOR TO CURSE THE DEAF IS TO DISPARAGE ONE WHO IS ABSENT AND DOES NOT HEAR; BUT TO PUT A STUMBLING-BLOCK BEFORE THE BLIND IS TO ACT INDEED WITH DISCERNMENT, BUT YET TO GIVE CAUSE OF OFFENSE TO HIM WHO HAS NOT THE LIGHT OF DISCERNMENT.

CHAPTER 36
CONCERNING THE EXHORTATION TO BE ADDRESSED MANY AT ONCE, THAT IT MAY SO AID THE VIRTUES OF EACH AMONG THEM THAT VICES CONTRARY TO SUCH VIRTUES MAY NOT GROW UP THROUGH IT.

THESE ARE THE THINGS THAT A BISHOP OF SOULS SHOULD OBSERVE IN THE DIVERSITY OF HIS PREACHING, THAT HE MAY SOLICITOUSLY OPPOSE SUITABLE MEDICINES TO THE DISEASES OF HIS SEVERAL HEARERS. BUT, WHEREAS IT IS A MATTER OF GREAT ANXIETY, IN EXHORTING INDIVIDUALS, TO BE OF SERVICE TO THEM ACCORDING TO THEIR INDIVIDUAL NEEDS, SINCE IT IS A VERY DIFFICULT THING TO INSTRUCT EACH PERSON IN WHAT CONCERNS HIMSELF, DEALING OUT DUE CONSIDERATION TO EACH CASE, IT IS YET FAR MORE DIFFICULT TO ADMONISH INNUMERABLE HEARERS LABOURING UNDER VARIOUS PASSIONS AT ONE AND THE SAME TIME WITH ONE COMMON EXHORTATION. FOR IN THIS CASE THE SPEECH IS TO BE TEMPERED WITH SUCH ART THAT, THE VICES OF THE HEARERS BEING DIVERSE, IT MAY BE FOUND SUITABLE TO THEM SEVERALLY, AND YET BE NOT DIVERSE FROM ITSELF; THAT IT PASS INDEED WITH ONE STROKE THROUGH THE MIDST OF PASSIONS, BUT, AFTER THE MANNER OF A TWO-EDGED SWORD, CUT THE SWELLINGS OF CARNAL THOUGHTS ON EITHER SIDE; SO THAT HUMILITY BE SO PREACHED TO THE PROUD THAT YET FEAR BE NOT INCREASED IN THE TIMID; THAT CONFIDENCE BE SO INFUSED INTO THE TIMID THAT YET THE UNBRIDLED LICENCE OF THE PROUD GROW NOT; THAT SOLICITUDE IN WELL DOING BE SO PREACHED TO THE LISTLESS AND TORPID THAT YET LICENCE OF IMMODERATE ACTION BE NOT INCREASED IN THE UNQUIET; THAT BOUNDS BE SO SET ON THE UNQUIET THAT YET CARELESS TORPOR BE NOT PRODUCED IN THE LISTLESS; THAT WRATH BE SO EXTINGUISHED IN THE IMPATIENT THAT YET NEGLIGENCE GROW NOT IN THE EASY AND SOFT-HEARTED; THAT THE SOFT-HEARTED BE SO INFLAMED TO ZEAL THAT YET FIRE BE NOT ADDED TO THE WRATHFUL; THAT LIBERALITY IN GIVING BE SO INFUSED INTO THE NIGGARDLY THAT YET THE REINS OF PROFUSION BE IN NO WISE LOOSENED TO THE PRODIGAL; THAT FRUGALITY BE SO PREACHED TO THE PRODIGAL THAT YET CARE TO KEEP PERISHABLE THINGS BE NOT INCREASED IN THE NIGGARDLY; THAT MARRIAGE BE SO PRAISED TO THE INCONTINENT THAT YET THOSE WHO ARE ALREADY CONTINENT BE NOT CALLED BACK TO VOLUPTUOUSNESS; THAT VIRGINITY OF BODY BE SO PRAISED TO THE CONTINENT THAT YET FECUNDITY OF THE FLESH COME NOT TO BE DESPISED BY THE MARRIED. GOOD THINGS ARE SO TO BE PREACHED THAT ILL THINGS BE NOT ASSISTED SIDEWAYS. THE HIGHEST GOOD IS SO TO BE PRAISED THAT THE LOWEST BE NOT DESPAIRED OF. THE LOWEST IS SO TO BE CHERISHED THAT THERE BE NO CESSATION OF STRIVING FOR THE HIGHEST FROM THE LOWEST BEING THOUGHT SUFFICIENT.

CHAPTER 37
OF THE EXHORTATION TO BE APPLIED TO ONE PERSON, WHO LABOURS UNDER CONTRARY PASSIONS.

IT IS INDEED A SERIOUS LABOUR FOR THE PREACHER TO KEEP AN EYE IN HIS PUBLIC PREACHING TO THE HIDDEN AFFECTIONS AND MOTIVES OF INDIVIDUALS, AND, AFTER THE MANNER OF THE PALÆSTRA, TO TURN HIMSELF WITH SKILL TO EITHER SIDE: YET HE IS WORN WITH MUCH SEVERER LABOUR, WHEN HE IS COMPELLED TO PREACH TO ONE PERSON WHO IS SUBJECT TO CONTRARY VICES. FOR IT IS COMMONLY THE CASE THAT SOME ONE IS OF TOO JOYOUS A CONSTITUTION, AND YET SADNESS SUDDENLY ARISING IMMODERATELY DEPRESSES HIM. THE PREACHER, THEREFORE, MUST GIVE HEED THAT THE TEMPORARY SADNESS BE SO REMOVED THAT THE CONSTITUTIONAL JOYOUSNESS BE NOT INCREASED; AND THAT THE CONSTITUTIONAL JOYOUSNESS BE SO CURBED THAT THE TEMPORARY SADNESS BE NOT AGGRAVATED. THIS MAN IS BURDENED BY A HABIT OF IMMODERATE PRECIPITANCY, AND YET SOMETIMES THE POWER OF A SUDDENLY-BORN FEAR IMPEDES HIS DOING WHAT OUGHT TO BE DONE IN HASTE. THAT MAN IS BURDENED BY A HABIT OF IMMODERATE FEAR, AND YET SOMETIMES IS IMPELLED IN WHAT HE DESIRES BY THE RASHNESS OF IMMODERATE PRECIPITANCY. IN THE ONE, THEREFORE, LET THE FEAR THAT SUDDENLY ARISES BE SO REPRESSED THAT HIS LONG-NOURISHED PRECIPITANCY DO NOT FURTHER GROW. IN THE OTHER LET THE PRECIPITANCY THAT SUDDENLY ARISES BE SO REPRESSED THAT YET THE FEAR STAMPED ON HIM BY CONSTITUTION DO NOT GATHER STRENGTH. AND, INDEED, WHAT IS THERE STRANGE IN THE PHYSICIANS OF SOULS BEING ON THEIR GUARD IN THESE THINGS, WHEN THOSE WHO HEAL NOT HEARTS BUT BODIES GOVERN THEMSELVES WITH SO GREAT SKILL OF DISCERNMENT? FOR IT IS OFTEN THE CASE THAT EXTREME FAINTNESS WEIGHS DOWN A WEAK BODY, WHICH FAINTNESS OUGHT TO BE MET BY STRONG REMEDIES; BUT YET THE WEAK BODY CANNOT BEAR A STRONG REMEDY. HE, THEREFORE, WHO TREATS THE CASE GIVES HEED SO TO DRAW OFF THE SUPERVENING MALADY THAT THE PRE-EXISTING WEAKNESS OF THE BODY BE IN NO WISE INCREASED, LEST PERCHANCE THE FAINTNESS SHOULD PASS AWAY WITH THE LIFE. HE COMPOUNDS, THEN, HIS REMEDY WITH SUCH DISCERNMENT AS AT ONE AND THE SAME TIME TO MEET BOTH THE FAINTNESS AND THE WEAKNESS. IF, THEN, MEDICINE FOR THE BODY ADMINISTERED WITHOUT DIVISION CAN BE OF SERVICE IN A DIVIDED WAY, WHY SHOULD NOT MEDICINE FOR THE SOUL, APPLIED IN ONE AND THE SAME PREACHING, BE OF POWER TO MEET MORAL DISEASES IN DIVERSE DIRECTIONS: WHICH MEDICINE IS THE MORE SUBTLE IN ITS OPERATION IN THAT INVISIBLE THINGS ARE DEALT WITH?

CHAPTER 38
THAT SOMETIMES LIGHTER VICES ARE TO BE LEFT ALONE, THAT MORE GRIEVOUS ONES MAY BE REMOVED.

BUT SINCE, WHEN THE SICKNESS OF TWO VICES ATTACKS A MAN, ONE PRESSES UPON HIM MORE LIGHTLY, AND THE OTHER PERCHANCE MORE HEAVILY, IT IS UNDOUBTEDLY RIGHT TO HASTE TO THE SUCCOUR OF THAT THROUGH WHICH THERE IS THE MORE RAPID TENDENCY TO DEATH. AND, IF THE ONE CANNOT BE RESTRAINED FROM CAUSING THE DEATH WHICH IS IMMINENT UNLESS THE OTHER WHICH IS CONTRARY TO IT INCREASE, THE PREACHER MUST BE CONTENT BY SKILFUL MANAGEMENT IN HIS EXHORTATION TO SUFFER ONE TO INCREASE, TO THE END THAT HE MAY KEEP THE OTHER BACK FROM CAUSING THE DEATH WHICH IS IMMINENT. WHEN HE DOES THIS, HE DOES NOT AGGRAVATE THE DISEASE, BUT PRESERVES THE LIFE OF HIS SUFFERER TO WHOM HE ADMINISTERS THE MEDICINE, THAT HE MAY FIND A FITTING TIME FOR SEARCHING OUT MEANS OF RECOVERY. FOR THERE IS OFTEN ONE WHO, WHILE HE PUTS NO RESTRAINT ON HIS GLUTTONY IN FOOD, IS PRESENTLY PRESSED HARD BY THE STINGS OF LECHERY, WHICH IS ON THE POINT OF OVERCOMING HIM, AND WHO, WHEN, TERRIFIED BY THE FEAR OF THIS STRUGGLE, HE STRIVES TO RESTRAIN HIMSELF THROUGH ABSTINENCE, IS HARASSED BY THE TEMPTATION OF VAIN-GLORY: IN WHICH CASE CERTAINLY ONE VICE IS BY NO MEANS EXTINGUISHED UNLESS THE OTHER BE FOSTERED. WHICH PLAGUE THEN SHOULD BE THE MORE ARDENTLY ATTACKED BUT THAT WHICH PRESSES ON THE MAN THE MORE DANGEROUSLY? FOR IT IS TO BE TOLERATED THAT THROUGH THE VIRTUE OF ABSTINENCE ARROGANCE SHOULD MEANWHILE GROW AGAINST ONE THAT IS ALIVE, LEST THROUGH GLUTTONY LECHERY SHOULD CUT HIM OFF FROM LIFE ENTIRELY. HENCE IT IS THAT PAUL, WHEN HE CONSIDERED THAT HIS WEAK HEARER WOULD EITHER CONTINUE TO DO EVIL OR REJOICE IN THE REWARD OF HUMAN PRAISE FOR WELL-DOING, SAID, WILL YOU NOT BE AFRAID OF THE POWER? DO THAT WHICH IS GOOD, AND YOU SHALL HAVE PRAISE OF THE SAME ROMANS 13:3. FOR IT IS NOT THAT GOOD THINGS SHOULD BE DONE IN ORDER THAT NO HUMAN POWER MAY BE FEARED, OR THAT THE GLORY OF TRANSITORY PRAISE MAY BE THEREBY WON; BUT, CONSIDERING THAT THE WEAK SOUL COULD NOT RISE TO SO GREAT STRENGTH AS TO SHUN AT THE SAME TIME BOTH WICKEDNESS AND PRAISE, THE EXCELLENT PREACHER IN HIS ADMONITION OFFERED SOMETHING AND TOOK AWAY SOMETHING. FOR BY CONCEDING MILD AILMENTS HE DREW OFF KEENER ONES; THAT, SINCE THE MIND COULD NOT RISE ALL AT ONCE TO THE RELINQUISHING OF ALL ITS VICES, IT MIGHT, WHILE LEFT IN FAMILIARITY WITH SOME ONE OF THEM, BE TAKEN OFF WITHOUT DIFFICULTY FROM ANOTHER.

CHAPTER 39
THAT DEEP THINGS OUGHT NOT TO BE PREACHED AT ALL TO WEAK SOULS.

BUT THE PREACHER SHOULD KNOW HOW TO AVOID DRAWING THE MIND OF HIS HEARER BEYOND ITS STRENGTH, LEST, SO TO SPEAK, THE STRING OF THE SOUL, WHEN STRETCHED MORE THAN IT CAN BEAR, SHOULD BE BROKEN. FOR ALL DEEP THINGS SHOULD BE COVERED UP BEFORE A MULTITUDE OF HEARERS, AND SCARCELY OPENED TO A FEW. FOR HENCE THE TRUTH IN PERSON SAYS, WHO, DO YOU THINK, IS THE FAITHFUL AND WISE STEWARD, WHOM HIS LORD HAS APPOINTED OVER HIS HOUSEHOLD, TO GIVE THEM THEIR MEASURE OF WHEAT IN DUE SEASON? LUKE 12:42. NOW BY A MEASURE OF WHEAT IS EXPRESSED A PORTION OF THE WORD, LEST, WHEN ANYTHING IS GIVEN TO A NARROW HEART BEYOND ITS CAPACITY, IT BE SPILT. HENCE PAUL SAYS, I COULD NOT SPEAK UNTO YOU AS UNTO SPIRITUAL, BUT AS UNTO CARNAL. AS IT WERE TO BABES IN CHRIST, I HAVE GIVEN YOU MILK TO DRINK, AND NOT MEAT 1 CORINTHIANS 3:1-2. HENCE MOSES, WHEN HE COMES ON FROM THE SANCTUARY OF GOD, VEILS HIS SHINING FACE BEFORE THE PEOPLE; BECAUSE IN TRUTH HE SHOWS NOT TO MULTITUDES THE SECRETS OF INMOST BRIGHTNESS EXODUS 34:33-35. HENCE IT IS ENJOINED ON HIM BY THE DIVINE VOICE THAT IF ANY ONE SHOULD DIG A CISTERN, AND NOT COVER IT, AND AN OX OR ASS SHOULD FALL INTO IT, HE SHOULD PAY THE PRICE EXODUS 21:33-34, BECAUSE WHEN ONE WHO HAS ARRIVED AT THE DEEP STREAMS OF KNOWLEDGE COVERS THEM NOT UP BEFORE THE BRUTISH HEARTS OF HIS HEARERS, HE IS ADJUDGED AS LIABLE TO PENALTY, IF THROUGH HIS WORDS A SOUL, WHETHER CLEAN OR UNCLEAN, BE CAUGHT ON A STUMBLING-STONE. HENCE IT IS SAID TO THE BLESSED JOB, WHO HAS GIVEN UNDERSTANDING UNTO THE COCK? JOB 38:36. FOR A HOLY PREACHER, CRYING ALOUD IN TIME OF DARKNESS, IS AS THE COCK CROWING IN THE NIGHT, WHEN HE SAYS, IT IS EVEN NOW THE HOUR FOR US TO ARISE FROM SLEEP ROMANS 13:11. AND AGAIN, AWAKE YOU RIGHTEOUS, AND SIN NOT 1 CORINTHIANS 15:34. BUT THE COCK IS WONT TO UTTER LOUD CHANTS IN THE DEEPER HOURS OF THE NIGHT; BUT, WHEN THE TIME OF MORNING IS ALREADY AT HAND, HE FRAMES SMALL AND SLENDER TONES; BECAUSE, IN FACT, HE WHO PREACHES ARIGHT CRIES ALOUD PLAINLY TO HEARTS THAT ARE STILL IN THE DARK, AND SHOWS THEM NOTHING OF HIDDEN MYSTERIES, THAT THEY MAY THEN HEAR THE MORE SUBTLE TEACHINGS CONCERNING HEAVENLY THINGS, WHEN THEY DRAW NEAR TO THE LIGHT OF TRUTH.

CHAPTER 40
OF THE WORK AND THE VOICE OF PREACHING.

BUT IN THE MIDST OF THESE THINGS WE ARE BROUGHT BACK BY THE EARNEST DESIRE OF CHARITY TO WHAT WE HAVE ALREADY SAID ABOVE; THAT EVERY PREACHER SHOULD GIVE FORTH A SOUND MORE BY HIS DEEDS THAN BY HIS WORDS, AND RATHER BY GOOD LIVING IMPRINT FOOTSTEPS FOR MEN TO FOLLOW THAN BY SPEAKING SHOW THEM THE WAY TO WALK IN. FOR THAT COCK, TOO, WHOM THE LORD IN HIS MANNER OF SPEECH TAKES TO REPRESENT A GOOD PREACHER, WHEN HE IS NOW PREPARING TO CROW, FIRST SHAKES HIS WINGS, AND BY SMITING HIMSELF MAKES HIMSELF MORE AWAKE; SINCE IT IS SURELY NECESSARY THAT THOSE WHO GIVE UTTERANCE TO WORDS OF HOLY PREACHING SHOULD FIRST BE WELL AWAKE IN EARNESTNESS OF GOOD LIVING, LEST THEY ROUSE OTHERS WITH THEIR VOICE WHILE THEMSELVES TORPID IN PERFORMANCE; THAT THEY SHOULD FIRST SHAKE THEMSELVES UP BY LOFTY DEEDS, AND THEN MAKE OTHERS SOLICITOUS FOR GOOD LIVING; THAT THEY SHOULD FIRST SMITE THEMSELVES WITH THE WINGS OF THEIR THOUGHTS; THAT WHATSOEVER IN THEMSELVES IS UNPROFITABLY TORPID THEY SHOULD DISCOVER BY ANXIOUS INVESTIGATION, AND CORRECT BY STRICT ANIMADVERSION, AND THEN AT LENGTH SET IN ORDER THE LIFE OF OTHERS BY SPEAKING; THAT THEY SHOULD TAKE HEED TO PUNISH THEIR OWN FAULTS BY BEWAILINGS, AND THEN DENOUNCE WHAT CALLS FOR PUNISHMENT IN OTHERS; AND THAT, BEFORE THEY GIVE VOICE TO WORDS OF EXHORTATION, THEY SHOULD PROCLAIM IN THEIR DEEDS ALL THAT THEY ARE ABOUT TO SPEAK.

BOOK IV

HOW THE PREACHER, WHEN HE HAS ACCOMPLISHED ALL ARIGHT, SHOULD RETURN TO HIMSELF, LEST EITHER HIS LIFE OR HIS PREACHING LIFT HIM UP.

BUT SINCE OFTEN, WHEN PREACHING IS ABUNDANTLY POURED FORTH IN FITTING WAYS, THE MIND OF THE SPEAKER IS ELEVATED IN ITSELF BY A HIDDEN DELIGHT IN SELF-DISPLAY, GREAT CARE IS NEEDED THAT HE MAY GNAW HIMSELF WITH THE LACERATION OF FEAR, LEST HE WHO RECALLS THE DISEASES OF OTHERS TO HEALTH BY REMEDIES SHOULD HIMSELF SWELL THROUGH NEGLECT OF HIS OWN HEALTH; LEST IN HELPING OTHERS HE DESERT HIMSELF, LEST IN LIFTING UP OTHERS HE FALL. FOR TO SOME THE GREATNESS OF THEIR VIRTUE HAS OFTEN BEEN THE OCCASION OF THEIR PERDITION; CAUSING THEM, WHILE INORDINATELY SECURE IN CONFIDENCE OF STRENGTH, TO DIE UNEXPECTEDLY THROUGH NEGLIGENCE. FOR VIRTUE STRIVES WITH VICES; THE MIND FLATTERS ITSELF WITH A CERTAIN DELIGHT IN IT; AND IT COMES TO PASS THAT THE SOUL OF A WELL-DOER CASTS ASIDE THE FEAR OF ITS CIRCUMSPECTION, AND RESTS SECURE IN SELF-CONFIDENCE; AND TO IT, NOW TORPID, THE CUNNING SEDUCER ENUMERATES ALL THINGS THAT IT HAS DONE WELL, AND EXALTS IT IN SWELLING THOUGHTS AS THOUGH SUPEREXCELLENT BEYOND ALL BESIDE. WHENCE IT IS BROUGHT ABOUT, THAT BEFORE THE EYES OF THE JUST JUDGE THE MEMORY OF VIRTUE IS A PITFALL OF THE SOUL; BECAUSE, IN CALLING TO MIND WHAT IT HAS DONE WELL, WHILE IT LIFTS ITSELF UP IN ITS OWN EYES, IT FALLS BEFORE THE AUTHOR OF HUMILITY. FOR HENCE IT IS SAID TO THE SOUL THAT IS PROUD, FOR THAT YOU ARE MORE BEAUTIFUL, GO DOWN, AND SLEEP WITH THE UNCIRCUMCISED EZEKIEL 32:19: AS IF IT WERE PLAINLY SAID, BECAUSE YOU LIFT YOURSELF UP FOR THE COMELINESS OF YOUR VIRTUES, YOU ARE DRIVEN BY YOUR VERY BEAUTY TO FALL. HENCE UNDER THE FIGURE OF JERUSALEM THE SOUL THAT IS PROUD IN VIRTUE IS REPROVED, WHEN IT IS SAID, YOU WERE PERFECT IN MY COMELINESS WHICH I HAD PUT UPON YOU, SAYS THE LORD, AND HAVING CONFIDENCE IN YOUR BEAUTY YOU HAVE COMMITTED FORNICATION IN YOUR RENOWN (IBID. 16:14, 15). FOR THE MIND IS LIFTED UP BY CONFIDENCE IN ITS BEAUTY, WHEN, GLAD FOR THE MERITS OF ITS VIRTUES, IT GLORIES WITHIN ITSELF IN SECURITY. BUT THROUGH THIS SAME CONFIDENCE IT IS LED TO FORNICATION; BECAUSE, WHEN THE SOUL IS DECEIVED BY ITS OWN THOUGHTS, MALIGNANT SPIRITS, WHICH TAKE POSSESSION OF IT, DEFILE IT THROUGH THE SEDUCTION OF INNUMERABLE VICES. BUT IT IS TO BE NOTED THAT IT IS SAID, YOU HAVE COMMITTED FORNICATION IN YOUR RENOWN: FOR WHEN THE SOUL LEAVES OFF REGARD FOR THE SUPERNAL RULER, IT IMMEDIATELY SEEKS ITS OWN PRAISE, AND BEGINS TO ARROGATE TO ITSELF ALL THE GOOD WHICH IT HAS RECEIVED FOR SHOWING FORTH THE PRAISE OF THE GIVER; IT DESIRES TO SPREAD ABROAD THE GLORY OF ITS OWN REPUTATION, AND BUSIES ITSELF TO BECOME KNOWN AS ONE TO BE ADMIRED OF ALL. IN ITS RENOWN, THEREFORE, IT COMMITS FORNICATION, IN THAT, FORSAKING THE WEDLOCK OF A LAWFUL BED, IT PROSTITUTES ITSELF TO THE DEFILING SPIRIT IN ITS LUST OF PRAISE. HENCE DAVID SAYS, HE DELIVERED THEIR VIRTUE INTO CAPTIVITY, AND THEIR BEAUTY INTO THE ENEMY'S HANDS PSALM 67:61. FOR VIRTUE IS DELIVERED INTO CAPTIVITY AND BEAUTY INTO THE ENEMY'S HANDS, WHEN THE OLD ENEMY GETS DOMINION OVER THE DECEIVED SOUL BECAUSE OF ELATION IN WELL DOING. AND YET THIS ELATION IN VIRTUE TEMPTS SOMEWHAT, THOUGH IT DOES NOT FULLY OVERCOME, THE MIND EVEN OF THE ELECT.

BUT IT, WHEN LIFTED UP, IS FORSAKEN, AND, BEING FORSAKEN, IT IS RECALLED TO FEAR. FOR HENCE DAVID SAYS AGAIN, I SAID IN MINE ABUNDANCE, I SHALL NOT BE MOVED FOR EVER PSALM 29:7. BUT HE ADDED A LITTLE LATER WHAT HE UNDERWENT FOR HAVING BEEN PUFFED UP WITH CONFIDENCE IN HIS VIRTUE, YOU TURNED YOUR FACE FROM ME, AND I WAS TROUBLED PSALM 5:8. AS IF HE WOULD SAY PLAINLY, I BELIEVED MYSELF STRONG IN THE MIDST OF VIRTUES, BUT, BEING FORSAKEN, I BECOME AWARE HOW GREAT WAS MY INFIRMITY. HENCE HE SAYS AGAIN, I HAVE SWORN AND AM STEADFASTLY PURPOSED TO KEEP THE JUDGMENTS OF YOUR RIGHTEOUSNESS PSALM 119:106. BUT, BECAUSE IT WAS BEYOND HIS POWERS TO CONTINUE THE KEEPING WHICH HE SWORE, STRAIGHTWAY, BEING TROUBLED, HE FOUND HIS WEAKNESS. WHENCE ALSO HE ALL AT ONCE BETOOK HIMSELF TO THE AID OF PRAYER, SAYING, I AM HUMBLED ALL TOGETHER; QUICKEN ME, O LORD, ACCORDING TO YOUR WORD PSALM 118:107. BUT SOMETIMES DIVINE GOVERNMENT, BEFORE ADVANCING A SOUL BY GIFTS, RECALLS TO IT THE MEMORY OF ITS INFIRMITY, LEST IT BE PUFFED UP FOR THE VIRTUES IT HAS RECEIVED. WHENCE THE PROPHET EZEKIEL, BEFORE BEING LED TO THE CONTEMPLATION OF HEAVENLY THINGS, IS FIRST CALLED A SON OF MAN; AS THOUGH THE LORD PLAINLY ADMONISHED HIM, SAYING, LEST YOU SHOULD LIFT UP YOUR HEART IN ELATION FOR THESE THINGS WHICH YOU SEE, PERPEND CAUTIOUSLY WHAT YOU ARE; THAT, WHEN YOU PENETRATE THE HIGHEST THINGS, YOU MAY REMEMBER THAT YOU ARE A MAN, TO THE END THAT, WHEN RAPT BEYOND YOURSELF, YOU MAY BE RECALLED IN ANXIETY TO YOURSELF BY THE CURB OF YOUR INFIRMITY. WHENCE IT IS NEEDFUL THAT, WHEN ABUNDANCE OF VIRTUES FLATTERS US, THE EYE OF THE SOUL SHOULD RETURN TO ITS OWN WEAKNESSES, AND SALUBRIOUSLY DEPRESS ITSELF; THAT IT SHOULD LOOK, NOT AT THE RIGHT THINGS THAT IT HAS DONE, BUT THOSE THAT IT HAS LEFT UNDONE; SO THAT, WHILE THE HEART IS BRUISED BY RECOLLECTION OF INFIRMITY, IT MAY BE THE MORE STRONGLY CONFIRMED IN VIRTUE BEFORE THE AUTHOR OF HUMILITY. FOR IT IS GENERALLY FOR THIS PURPOSE THAT ALMIGHTY GOD, THOUGH PERFECTING IN GREAT PART THE MINDS OF RULERS, STILL IN SOME SMALL PART LEAVES THEM IMPERFECT; IN ORDER THAT, WHEN THEY SHINE WITH WONDERFUL VIRTUES, THEY MAY PINE WITH DISGUST AT THEIR OWN IMPERFECTION, AND BY NO MEANS LIFT THEMSELVES UP FOR GREAT THINGS, WHILE STILL LABOURING IN THEIR STRUGGLE AGAINST THE LEAST; BUT THAT, SINCE THEY ARE NOT STRONG ENOUGH TO OVERCOME IN WHAT IS LAST AND LOWEST, THEY MAY NOT DARE TO GLORY IN THEIR CHIEF PERFORMANCES.

SEE NOW, GOOD MAN, HOW, COMPELLED BY THE NECESSITY LAID UPON ME BY YOUR REPROOF, BEING INTENT ON SHOWING WHAT A PASTOR OUGHT TO BE, I HAVE BEEN AS AN ILL-FAVOURED PAINTER POURTRAYING A HANDSOME MAN; AND HOW I DIRECT OTHERS TO THE SHORE OF PERFECTION, WHILE MYSELF STILL TOSSED AMONG THE WAVES OF TRANSGRESSIONS. BUT IN THE SHIPWRECK OF THIS PRESENT LIFE SUSTAIN ME, I BESEECH YOU, BY THE PLANK OF YOUR PRAYER, THAT, SINCE MY OWN WEIGHT SINKS ME DOWN, THE HAND OF YOUR MERIT MAY RAISE ME UP.

JEROME
DE VIRIS ILLUSTRIBUS
(ON ILLUSTRIOUS MEN)

YOU HAVE URGED ME, DEXTER, TO FOLLOW THE EXAMPLE OF TRANQUILLUS IN GIVING A SYSTEMATIC ACCOUNT OF ECCLESIASTICAL WRITERS, AND TO DO FOR OUR WRITERS WHAT HE DID FOR THE ILLUSTRIOUS MEN OF LETTERS AMONG THE GENTILES, NAMELY, TO BRIEFLY SET BEFORE YOU ALL THOSE WHO HAVE PUBLISHED ANY MEMORABLE WRITING ON THE HOLY SCRIPTURES, FROM THE TIME OF OUR LORD'S PASSION UNTIL THE FOURTEENTH YEAR OF THE EMPEROR THEODOSIUS. A SIMILAR WORK HAS BEEN DONE BY HERMIPPUS THE PERIPATETIC, ANTIGONUS CARYSTIUS, THE LEARNED SATYRUS, AND MOST LEARNED OF ALL, ARISTOXENUS THE MUSICIAN, AMONG THE GREEKS, AND AMONG THE LATINS BY VARRO, SANTRA, NEPOS, HYGINUS, AND BY HIM THROUGH WHOSE EXAMPLE YOU SEEK TO STIMULATE US — TRANQUILLUS.

BUT THEIR SITUATION AND MINE IS NOT THE SAME, FOR THEY, OPENING THE OLD HISTORIES AND CHRONICLES COULD AS IF GATHERING FROM SOME GREAT MEADOW, WEAVE SOME SMALL CROWN AT LEAST FOR THEIR WORK. AS FOR ME, WHAT SHALL I DO, WHO, HAVING NO PREDECESSOR, HAVE, AS THE SAYING IS, THE WORST POSSIBLE MASTER, NAMELY MYSELF, AND YET I MUST ACKNOWLEDGE THAT EUSEBIUS PAMPHILUS IN THE TEN BOOKS OF HIS CHURCH HISTORY HAS BEEN OF THE UTMOST ASSISTANCE, AND THE WORKS OF VARIOUS AMONG THOSE OF WHOM WE ARE TO WRITE, OFTEN TESTIFY TO THE DATES OF THEIR AUTHORS. AND SO I PRAY THE LORD JESUS, THAT WHAT YOUR CICERO, WHO STOOD AT THE SUMMIT OF ROMAN ELOQUENCE, DID NOT SCORN TO DO, COMPILING IN HIS BRUTUS, A CATALOGUE OF LATIN ORATORS, THIS I TOO MAY ACCOMPLISH IN THE ENUMERATION OF ECCLESIASTICAL WRITERS, AND ACCOMPLISH IN A FASHION WORTHY OF THE EXHORTATION WHICH YOU MADE. BUT IF, PERCHANCE ANY OF THOSE WHO ARE YET WRITING HAVE BEEN OVERLOOKED BY ME IN THIS VOLUME, THEY OUGHT TO ASCRIBE IT TO THEMSELVES, RATHER THAN TO ME, FOR AMONG THOSE WHOM I HAVE NOT READ, I COULD NOT, IN THE FIRST PLACE, KNOW THOSE WHO CONCEALED THEIR OWN WRITINGS, AND, IN THE SECOND PLACE, WHAT IS PERHAPS WELL KNOWN TO OTHERS, WOULD BE QUITE UNKNOWN TO ME IN THIS OUT-OF-THE-WAY CORNER OF THE EARTH. BUT SURELY WHEN THEY ARE DISTINGUISHED BY THEIR WRITINGS, THEY WILL NOT VERY GREATLY GRIEVE OVER ANY LOSS IN OUR NON-MENTION OF THEM. LET CELSUS, PORPHYRY, AND JULIAN LEARN, RABID AS THEY ARE AGAINST CHRIST, LET THEIR FOLLOWERS, THEY WHO THINK THE CHURCH HAS HAD NO PHILOSOPHERS OR ORATORS OR MEN OF LEARNING, LEARN HOW MANY AND WHAT SORT OF MEN FOUNDED, BUILT AND ADORNED IT, AND CEASE TO ACCUSE OUR FAITH OF SUCH RUSTIC SIMPLICITY, AND RECOGNIZE RATHER THEIR OWN IGNORANCE.

1. SIMON PETER
SIMON PETER THE SON OF JOHN, FROM THE VILLAGE OF BETHSAIDA IN THE PROVINCE OF GALILEE, BROTHER OF ANDREW THE APOSTLE, AND HIMSELF CHIEF OF THE APOSTLES, AFTER HAVING BEEN BISHOP OF THE CHURCH OF ANTIOCH AND HAVING PREACHED TO THE DISPERSION — THE BELIEVERS IN CIRCUMCISION, IN PONTUS, GALATIA, CAPPADOCIA, ASIA AND BITHYNIA — PUSHED ON TO ROME IN THE SECOND YEAR OF CLAUDIUS TO OVERTHROW SIMON MAGUS, AND HELD THE SACERDOTAL CHAIR THERE FOR TWENTY-FIVE YEARS UNTIL THE LAST, THAT IS THE FOURTEENTH, YEAR OF NERO. AT HIS HANDS HE RECEIVED THE CROWN OF MARTYRDOM BEING NAILED TO THE CROSS WITH HIS HEAD TOWARDS THE GROUND AND HIS FEET RAISED ON HIGH, ASSERTING THAT HE WAS UNWORTHY TO BE CRUCIFIED IN THE SAME MANNER AS HIS LORD. HE WROTE TWO EPISTLES WHICH ARE CALLED CATHOLIC, THE SECOND OF WHICH, ON ACCOUNT OF ITS DIFFERENCE FROM THE FIRST IN STYLE, IS CONSIDERED BY MANY NOT TO BE BY HIM. THEN TOO THE GOSPEL ACCORDING TO MARK, WHO WAS HIS DISCIPLE AND INTERPRETER, IS ASCRIBED TO HIM. ON THE OTHER HAND, THE BOOKS, OF WHICH ONE IS ENTITLED HIS ACTS, ANOTHER HIS GOSPEL, A THIRD HIS PREACHING, A FOURTH HIS REVELATION, A FIFTH HIS JUDGMENT ARE REJECTED AS APOCRYPHAL.

BURIED AT ROME IN THE VATICAN NEAR THE TRIUMPHAL WAY HE IS VENERATED BY THE WHOLE WORLD.

2. JAMES THE JUST
JAMES, WHO IS CALLED THE BROTHER OF THE LORD, SURNAMED THE JUST, THE SON OF JOSEPH BY ANOTHER WIFE, AS SOME THINK, BUT, AS APPEARS TO ME, THE SON OF MARY SISTER OF THE MOTHER OF OUR LORD OF WHOM JOHN MAKES MENTION IN HIS BOOK, AFTER OUR LORD'S PASSION AT ONCE ORDAINED BY THE APOSTLES BISHOP OF JERUSALEM, WROTE A SINGLE EPISTLE, WHICH IS RECKONED AMONG THE SEVEN CATHOLIC EPISTLES AND EVEN THIS IS CLAIMED BY SOME TO HAVE BEEN PUBLISHED BY SOME ONE ELSE UNDER HIS NAME, AND GRADUALLY, AS TIME WENT ON, TO HAVE GAINED AUTHORITY. HEGESIPPUS, WHO LIVED NEAR THE APOSTOLIC AGE, IN THE FIFTH BOOK OF HIS COMMENTARIES, WRITING OF JAMES, SAYS

AFTER THE APOSTLES, JAMES THE BROTHER OF THE LORD SURNAMED THE JUST WAS MADE HEAD OF THE CHURCH AT JERUSALEM. MANY INDEED ARE CALLED JAMES. THIS ONE WAS HOLY FROM HIS MOTHER'S WOMB. HE DRANK NEITHER WINE NOR STRONG DRINK, ATE NO FLESH, NEVER SHAVED OR ANOINTED HIMSELF WITH OINTMENT OR BATHED. HE ALONE HAD THE PRIVILEGE OF ENTERING THE HOLY OF HOLIES, SINCE INDEED HE DID NOT USE WOOLEN VESTMENTS BUT LINEN AND WENT ALONE INTO THE TEMPLE AND PRAYED IN BEHALF OF THE PEOPLE, INSOMUCH THAT HIS KNEES WERE REPUTED TO HAVE ACQUIRED THE HARDNESS OF CAMELS' KNEES.

HE SAYS ALSO MANY OTHER THINGS, TOO NUMEROUS TO MENTION. JOSEPHUS ALSO IN THE 20TH BOOK OF HIS ANTIQUITIES, AND CLEMENT IN THE 7TH OF HIS OUTLINES MENTION THAT ON THE DEATH OF FESTUS WHO REIGNED OVER JUDEA, ALBINUS WAS SENT BY NERO AS HIS SUCCESSOR. BEFORE HE HAD REACHED HIS PROVINCE, ANANIAS THE HIGH PRIEST, THE YOUTHFUL SON OF ANANUS OF THE PRIESTLY CLASS, TAKING ADVANTAGE OF THE STATE OF ANARCHY, ASSEMBLED A COUNCIL AND PUBLICLY TRIED TO FORCE JAMES TO DENY THAT CHRIST IS THE SON OF GOD. WHEN HE REFUSED ANANIUS ORDERED HIM TO BE STONED. CAST DOWN FROM A PINNACLE OF THE TEMPLE, HIS LEGS BROKEN, BUT STILL HALF ALIVE, RAISING HIS HANDS TO HEAVEN HE SAID, LORD FORGIVE THEM FOR THEY KNOW NOT WHAT THEY DO. THEN STRUCK ON THE HEAD BY THE CLUB OF A FULLER SUCH A CLUB AS FULLERS ARE ACCUSTOMED TO WRING OUT GARMENTS WITH — HE DIED. THIS SAME JOSEPHUS RECORDS THE TRADITION THAT THIS JAMES WAS OF SO GREAT SANCTITY AND REPUTATION AMONG THE PEOPLE THAT THE DOWNFALL OF JERUSALEM WAS BELIEVED TO BE ON ACCOUNT OF HIS DEATH. HE IT IS OF WHOM THE APOSTLE PAUL WRITES TO THE GALATIANS THAT NO ONE ELSE OF THE APOSTLES DID I SEE EXCEPT JAMES THE BROTHER OF THE LORD, AND SHORTLY AFTER THE EVENT THE ACTS OF THE APOSTLES BEAR WITNESS TO THE MATTER. THE GOSPEL ALSO WHICH IS CALLED THE GOSPEL ACCORDING TO THE HEBREWS, AND WHICH I HAVE RECENTLY TRANSLATED INTO GREEK AND LATIN AND WHICH ALSO ORIGEN OFTEN MAKES USE OF, AFTER THE ACCOUNT OF THE RESURRECTION OF THE SAVIOUR SAYS, BUT THE LORD, AFTER HE HAD GIVEN HIS GRAVE CLOTHES TO THE SERVANT OF THE PRIEST, APPEARED TO JAMES (FOR JAMES HAD SWORN THAT HE WOULD NOT EAT BREAD FROM THAT HOUR IN WHICH HE DRANK THE CUP OF THE LORD UNTIL HE SHOULD SEE HIM RISING AGAIN FROM AMONG THOSE THAT SLEEP) AND AGAIN, A LITTLE LATER, IT SAYS 'BRING A TABLE AND BREAD,' SAID THE LORD. AND IMMEDIATELY IT IS ADDED, HE BROUGHT BREAD AND BLESSED AND BROKE AND GAVE TO JAMES THE JUST AND SAID TO HIM, 'MY BROTHER EAT YOUR BREAD, FOR THE SON OF MAN IS RISEN FROM AMONG THOSE THAT SLEEP.' AND SO HE RULED THE CHURCH OF JERUSALEM THIRTY YEARS, THAT IS UNTIL THE SEVENTH YEAR OF NERO, AND WAS BURIED NEAR THE TEMPLE FROM WHICH HE HAD BEEN CAST DOWN. HIS TOMBSTONE WITH ITS INSCRIPTION WAS WELL KNOWN UNTIL THE SIEGE OF TITUS AND THE END OF HADRIAN'S REIGN. SOME OF OUR WRITERS THINK HE WAS BURIED IN MOUNT OLIVET, BUT THEY ARE MISTAKEN.

3. MATTHEW
MATTHEW, ALSO CALLED LEVI, APOSTLE AND AFORETIMES PUBLICAN, COMPOSED A GOSPEL OF CHRIST AT FIRST PUBLISHED IN JUDEA IN HEBREW FOR THE SAKE OF THOSE OF THE CIRCUMCISION WHO BELIEVED, BUT THIS WAS AFTERWARDS TRANSLATED INTO GREEK, THOUGH BY WHAT AUTHOR IS UNCERTAIN. THE HEBREW ITSELF HAS BEEN PRESERVED UNTIL THE PRESENT DAY IN THE LIBRARY AT CÆSAREA WHICH PAMPHILUS SO DILIGENTLY GATHERED. I HAVE ALSO HAD THE OPPORTUNITY OF HAVING THE VOLUME DESCRIBED TO ME BY THE NAZARENES OF BERŒA, A CITY OF SYRIA, WHO USE IT. IN THIS IT IS TO BE NOTED THAT WHEREVER THE EVANGELIST, WHETHER ON HIS OWN ACCOUNT OR IN THE PERSON OF OUR LORD THE SAVIOUR QUOTES THE TESTIMONY OF THE OLD TESTAMENT HE DOES NOT FOLLOW THE AUTHORITY OF THE TRANSLATORS OF THE SEPTUAGINT BUT THE HEBREW. WHEREFORE THESE TWO FORMS EXIST OUT OF EGYPT HAVE I CALLED MY SON, AND FOR HE SHALL BE CALLED A NAZARENE.

4. JUDE
JUDE THE BROTHER OF JAMES, LEFT A SHORT EPISTLE WHICH IS RECKONED AMONG THE SEVEN CATHOLIC EPISTLES, AND BECAUSE IN IT HE QUOTES FROM THE APOCRYPHAL BOOK OF ENOCH IT IS REJECTED BY MANY. NEVERTHELESS BY AGE AND USE IT HAS GAINED AUTHORITY AND IS RECKONED AMONG THE HOLY SCRIPTURES.

5. PAUL
PAUL, FORMERLY CALLED SAUL, AN APOSTLE OUTSIDE THE NUMBER OF THE TWELVE APOSTLES, WAS OF THE TRIBE OF BENJAMIN AND THE TOWN OF GISCALIS IN JUDEA. WHEN THIS WAS TAKEN BY THE ROMANS HE REMOVED WITH HIS PARENTS TO TARSUS IN CILICIA. SENT BY THEM TO JERUSALEM TO STUDY LAW HE WAS EDUCATED BY GAMALIEL, A MOST LEARNED MAN WHOM LUKE MENTIONS. BUT AFTER HE HAD BEEN PRESENT AT THE DEATH OF THE MARTYR STEPHEN AND HAD RECEIVED LETTERS FROM THE HIGH PRIEST OF THE TEMPLE FOR THE PERSECUTION OF THOSE WHO BELIEVED IN CHRIST, HE PROCEEDED TO DAMASCUS, WHERE CONSTRAINED TO FAITH BY A REVELATION, AS IT IS WRITTEN IN THE ACTS OF THE APOSTLES, HE WAS TRANSFORMED FROM A PERSECUTOR INTO AN ELECT VESSEL. AS SERGIUS PAULUS PROCONSUL OF CYPRUS WAS THE FIRST TO BELIEVE IN HIS PREACHING, HE TOOK HIS NAME FROM HIM BECAUSE HE HAD SUBDUED HIM TO FAITH IN CHRIST, AND HAVING BEEN JOINED BY BARNABAS, AFTER TRAVERSING MANY CITIES, HE RETURNED TO JERUSALEM AND WAS ORDAINED APOSTLE TO THE GENTILES BY PETER, JAMES AND JOHN. AND BECAUSE A FULL ACCOUNT OF HIS LIFE IS GIVEN IN THE ACTS OF THE APOSTLES, I ONLY SAY THIS, THAT THE TWENTY-FIFTH YEAR AFTER OUR LORD'S PASSION, THAT IS THE SECOND OF NERO, AT THE TIME WHEN FESTUS PROCURATOR OF JUDEA SUCCEEDED FELIX, HE WAS SENT BOUND TO ROME, AND REMAINING FOR TWO YEARS IN FREE CUSTODY, DISPUTED DAILY WITH THE JEWS CONCERNING THE ADVENT OF CHRIST. IT OUGHT TO BE SAID THAT AT THE FIRST DEFENSE, THE POWER OF NERO HAVING NOT YET BEEN CONFIRMED, NOR HIS WICKEDNESS BROKEN FORTH TO SUCH A DEGREE AS THE HISTORIES RELATE CONCERNING HIM, PAUL WAS DISMISSED BY NERO, THAT THE GOSPEL OF CHRIST MIGHT BE PREACHED ALSO IN THE WEST. AS HE HIMSELF WRITES IN THE SECOND EPISTLE TO TIMOTHY, AT THE TIME WHEN HE WAS ABOUT TO BE PUT TO DEATH DICTATING HIS EPISTLE AS HE DID WHILE IN CHAINS; AT MY FIRST DEFENSE NO ONE TOOK MY PART, BUT ALL FORSOOK ME: MAY IT NOT BE LAID TO THEIR ACCOUNT. BUT THE LORD STOOD BY ME AND STRENGTHENED ME; THAT THROUGH ME THE MESSAGE MIGHT BE FULLY PROCLAIMED AND THAT ALL THE GENTILES MIGHT HEAR, AND I WAS DELIVERED OUT OF THE MOUTH OF THE LION — CLEARLY INDICATING NERO AS LION ON ACCOUNT OF HIS CRUELTY. AND DIRECTLY FOLLOWING HE SAYS THE LORD DELIVERED ME FROM THE MOUTH OF THE LION AND AGAIN SHORTLY THE LORD DELIVERED ME FROM EVERY EVIL WORK AND SAVED ME UNTO HIS HEAVENLY KINGDOM, FOR INDEED HE FELT WITHIN HIMSELF THAT HIS MARTYRDOM WAS NEAR AT HAND, FOR IN THE SAME EPISTLE HE ANNOUNCED FOR I AM ALREADY BEING OFFERED AND THE TIME OF MY DEPARTURE IS AT HAND. HE THEN, IN THE FOURTEENTH YEAR OF NERO ON THE SAME DAY WITH PETER, WAS BEHEADED AT ROME FOR CHRIST'S SAKE AND WAS BURIED IN THE OSTIAN WAY, THE TWENTY-SEVENTH YEAR AFTER OUR LORD'S PASSION. HE WROTE NINE EPISTLES TO SEVEN CHURCHES: TO THE ROMANS ONE, TO THE CORINTHIANS TWO, TO THE GALATIANS ONE, TO THE EPHESIANS ONE, TO THE PHILIPPIANS ONE, TO THE COLOSSIANS ONE, TO THE THESSALONIANS TWO; AND BESIDES THESE TO HIS DISCIPLES, TO TIMOTHY TWO, TO TITUS ONE, TO PHILEMON ONE. THE EPISTLE WHICH IS CALLED THE EPISTLE TO THE HEBREWS IS NOT CONSIDERED HIS, ON ACCOUNT OF ITS DIFFERENCE FROM THE OTHERS IN STYLE AND LANGUAGE, BUT IT IS RECKONED, EITHER ACCORDING TO TERTULLIAN TO BE THE WORK OF BARNABAS, OR ACCORDING TO OTHERS, TO BE BY LUKE THE EVANGELIST OR CLEMENT AFTERWARDS BISHOP OF THE CHURCH AT ROME, WHO, THEY SAY, ARRANGED AND ADORNED THE IDEAS OF PAUL IN HIS OWN LANGUAGE, THOUGH TO BE SURE, SINCE PAUL WAS WRITING TO HEBREWS AND WAS IN DISREPUTE AMONG THEM HE MAY HAVE OMITTED HIS NAME FROM THE SALUTATION ON THIS ACCOUNT. HE BEING A HEBREW WROTE HEBREW, THAT IS HIS OWN TONGUE AND MOST FLUENTLY WHILE THE THINGS WHICH WERE ELOQUENTLY WRITTEN IN HEBREW WERE MORE ELOQUENTLY TURNED INTO GREEK AND THIS IS THE REASON WHY IT SEEMS TO DIFFER FROM OTHER EPISTLES OF PAUL. SOME READ ONE ALSO TO THE LAODICEANS BUT IT IS REJECTED BY EVERYONE.

6. BARNABAS
BARNABAS THE CYPRIAN, ALSO CALLED JOSEPH THE LEVITE, ORDAINED APOSTLE TO THE GENTILES WITH PAUL, WROTE ONE EPISTLE, VALUABLE FOR THE EDIFICATION OF THE CHURCH, WHICH IS RECKONED AMONG THE APOCRYPHAL WRITINGS. HE AFTERWARDS SEPARATED FROM PAUL ON ACCOUNT OF JOHN, A DISCIPLE ALSO CALLED MARK, NONE THE LESS EXERCISED THE WORK LAID UPON HIM OF PREACHING THE GOSPEL.

7. LUKE
LUKE A PHYSICIAN OF ANTIOCH, AS HIS WRITINGS INDICATE, WAS NOT UNSKILLED IN THE GREEK LANGUAGE. AN ADHERENT OF THE APOSTLE PAUL, AND COMPANION OF ALL HIS JOURNEYING, HE WROTE A GOSPEL, CONCERNING WHICH THE SAME PAUL SAYS, WE SEND WITH HIM A BROTHER WHOSE PRAISE IN THE GOSPEL IS AMONG ALL THE CHURCHES AND TO THE COLOSSIANS LUKE THE BELOVED PHYSICIAN SALUTES YOU, AND TO TIMOTHY LUKE ONLY IS WITH ME. HE ALSO WROTE ANOTHER EXCELLENT VOLUME TO WHICH HE PREFIXED THE TITLE ACTS OF THE APOSTLES, A HISTORY WHICH EXTENDS TO THE SECOND YEAR OF PAUL'S SOJOURN AT ROME, THAT IS TO THE FOURTH YEAR OF NERO, FROM WHICH WE LEARN THAT THE BOOK WAS COMPOSED IN THAT SAME CITY. THEREFORE THE ACTS OF PAUL AND THECLA AND ALL THE FABLE ABOUT THE LION BAPTIZED BY HIM WE RECKON AMONG THE APOCRYPHAL WRITINGS, FOR HOW IS IT POSSIBLE THAT THE INSEPARABLE COMPANION OF THE APOSTLE IN HIS OTHER AFFAIRS, ALONE SHOULD HAVE BEEN IGNORANT OF THIS THING. MOREOVER TERTULLIAN WHO LIVED NEAR THOSE TIMES, MENTIONS A CERTAIN PRESBYTER IN ASIA, AN ADHERENT OF THE APOSTLE PAUL, WHO WAS CONVICTED BY JOHN OF HAVING BEEN THE AUTHOR OF THE BOOK, AND WHO, CONFESSING THAT HE DID THIS FOR LOVE OF PAUL, RESIGNED HIS OFFICE OF PRESBYTER. SOME SUPPOSE THAT WHENEVER PAUL IN HIS EPISTLE SAYS ACCORDING TO MY GOSPEL HE MEANS THE BOOK OF LUKE AND THAT LUKE NOT ONLY WAS TAUGHT THE GOSPEL HISTORY BY THE APOSTLE PAUL WHO WAS NOT WITH THE LORD IN THE FLESH, BUT ALSO BY OTHER APOSTLES. THIS HE TOO AT THE BEGINNING OF HIS WORK DECLARES, SAYING EVEN AS THEY DELIVERED UNTO US, WHICH FROM THE BEGINNING WERE EYEWITNESSES AND MINISTERS OF THE WORD. SO HE WROTE THE GOSPEL AS HE HAD HEARD IT, BUT COMPOSED THE ACTS OF THE APOSTLES AS HE HIMSELF HAD SEEN. HE WAS BURIED AT CONSTANTINOPLE TO WHICH CITY, IN THE TWENTIETH YEAR OF CONSTANTIUS, HIS BONES TOGETHER WITH

THE REMAINS OF ANDREW THE APOSTLE WERE TRANSFERRED.

8. MARK
MARK THE DISCIPLE AND INTERPRETER OF PETER WROTE A SHORT GOSPEL AT THE REQUEST OF THE BRETHREN AT ROME EMBODYING WHAT HE HAD HEARD PETER TELL. WHEN PETER HAD HEARD THIS, HE APPROVED IT AND PUBLISHED IT TO THE CHURCHES TO BE READ BY HIS AUTHORITY AS CLEMENS IN THE SIXTH BOOK OF HIS HYPOTYPOSES AND PAPIAS, BISHOP OF HIERAPOLIS, RECORD. PETER ALSO MENTIONS THIS MARK IN HIS FIRST EPISTLE, FIGURATIVELY INDICATING ROME UNDER THE NAME OF BABYLON SHE WHO IS IN BABYLON ELECT TOGETHER WITH YOU SALUTES YOU AND SO DOES MARK MY SON. SO, TAKING THE GOSPEL WHICH HE HIMSELF COMPOSED, HE WENT TO EGYPT AND FIRST PREACHING CHRIST AT ALEXANDRIA HE FORMED A CHURCH SO ADMIRABLE IN DOCTRINE AND CONTINENCE OF LIVING THAT HE CONSTRAINED ALL FOLLOWERS OF CHRIST TO HIS EXAMPLE. PHILO MOST LEARNED OF THE JEWS SEEING THE FIRST CHURCH AT ALEXANDRIA STILL JEWISH IN A DEGREE, WROTE A BOOK ON THEIR MANNER OF LIFE AS SOMETHING CREDITABLE TO HIS NATION TELLING HOW, AS LUKE SAYS, THE BELIEVERS HAD ALL THINGS IN COMMON AT JERUSALEM, SO HE RECORDED THAT HE SAW WAS DONE AT ALEXANDRIA, UNDER THE LEARNED MARK. HE DIED IN THE EIGHTH YEAR OF NERO AND WAS BURIED AT ALEXANDRIA, ANNIANUS SUCCEEDING HIM.

9. JOHN THE APOSTLE
JOHN, THE APOSTLE WHOM JESUS MOST LOVED, THE SON OF ZEBEDEE AND BROTHER OF JAMES, THE APOSTLE WHOM HEROD, AFTER OUR LORD'S PASSION, BEHEADED, MOST RECENTLY OF ALL THE EVANGELISTS WROTE A GOSPEL, AT THE REQUEST OF THE BISHOPS OF ASIA, AGAINST CERINTHUS AND OTHER HERETICS AND ESPECIALLY AGAINST THE THEN GROWING DOGMA OF THE EBIONITES, WHO ASSERT THAT CHRIST DID NOT EXIST BEFORE MARY. ON THIS ACCOUNT HE WAS COMPELLED TO MAINTAIN HIS DIVINE NATIVITY. BUT THERE IS SAID TO BE YET ANOTHER REASON FOR THIS WORK, IN THAT WHEN HE HAD READ MATTHEW, MARK, AND LUKE, HE APPROVED INDEED THE SUBSTANCE OF THE HISTORY AND DECLARED THAT THE THINGS THEY SAID WERE TRUE, BUT THAT THEY HAD GIVEN THE HISTORY OF ONLY ONE YEAR, THE ONE, THAT IS, WHICH FOLLOWS THE IMPRISONMENT OF JOHN AND IN WHICH HE WAS PUT TO DEATH. SO PASSING BY THIS YEAR THE EVENTS OF WHICH HAD BEEN SET FORTH BY THESE, HE RELATED THE EVENTS OF THE EARLIER PERIOD BEFORE JOHN WAS SHUT UP IN PRISON, SO THAT IT MIGHT BE MANIFEST TO THOSE WHO SHOULD DILIGENTLY READ THE VOLUMES OF THE FOUR EVANGELISTS. THIS ALSO TAKES AWAY THE DISCREPANCY WHICH THERE SEEMS TO BE BETWEEN JOHN AND THE OTHERS. HE WROTE ALSO ONE EPISTLE WHICH BEGINS AS FOLLOWS THAT WHICH WAS FROM THE BEGINNING, THAT WHICH WE HAVE HEARD, THAT WHICH WE HAVE SEEN WITH OUR EYES AND OUR HANDS HANDLED CONCERNING THE WORD OF LIFE WHICH IS ESTEEMED OF BY ALL MEN WHO ARE INTERESTED IN THE CHURCH OR IN LEARNING. THE OTHER TWO OF WHICH THE FIRST IS THE ELDER TO THE ELECT LADY AND HER CHILDREN AND THE OTHER THE ELDER UNTO GAIUS THE BELOVED WHOM I LOVE IN TRUTH, ARE SAID TO BE THE WORK OF JOHN THE PRESBYTER TO THE MEMORY OF WHOM ANOTHER SEPULCHRE IS SHOWN AT EPHESUS TO THE PRESENT DAY, THOUGH SOME THINK THAT THERE ARE TWO MEMORIALS OF THIS SAME JOHN THE EVANGELIST. WE SHALL TREAT OF THIS MATTER IN ITS TURN WHEN WE COME TO PAPIAS HIS DISCIPLE. IN THE FOURTEENTH YEAR THEN AFTER NERO DOMITIAN HAVING RAISED A SECOND PERSECUTION HE WAS BANISHED TO THE ISLAND OF PATMOS, AND WROTE THE APOCALYPSE, ON WHICH JUSTIN MARTYR AND IRENÆUS AFTERWARDS WROTE COMMENTARIES. BUT DOMITIAN HAVING BEEN PUT TO DEATH AND HIS ACTS, ON ACCOUNT OF HIS EXCESSIVE CRUELTY, HAVING BEEN ANNULLED BY THE SENATE, HE RETURNED TO EPHESUS UNDER PERTINAX AND CONTINUING THERE UNTIL THE TIME OF THE EMPEROR TRAJAN, FOUNDED AND BUILT CHURCHES THROUGHOUT ALL ASIA, AND, WORN OUT BY OLD AGE, DIED IN THE SIXTY-EIGHTH YEAR AFTER OUR LORD'S PASSION AND WAS BURIED NEAR THE SAME CITY.

10. HERMAS
HERMAS WHOM THE APOSTLE PAUL MENTIONS IN WRITING TO THE ROMANS SALUTE PHLEGON, HERMES, PATROBAS, HERMAS AND THE BRETHREN THAT ARE WITH THEM IS REPUTED TO BE THE AUTHOR OF THE BOOK WHICH IS CALLED PASTOR AND WHICH IS ALSO READ PUBLICLY IN SOME CHURCHES OF GREECE. IT IS IN FACT A USEFUL BOOK AND MANY OF THE ANCIENT WRITERS QUOTE FROM IT AS AUTHORITY, BUT AMONG THE LATINS IT IS ALMOST UNKNOWN.

11. PHILO THE JEW
PHILO THE JEW, AN ALEXANDRIAN OF THE PRIESTLY CLASS, IS PLACED BY US AMONG THE ECCLESIASTICAL WRITERS ON THE GROUND THAT, WRITING A BOOK CONCERNING THE FIRST CHURCH OF MARK THE EVANGELIST AT ALEXANDRIA, HE WRITES TO OUR PRAISE, DECLARING NOT ONLY THAT THEY WERE THERE, BUT ALSO THAT THEY WERE IN MANY PROVINCES AND CALLING THEIR HABITATIONS MONASTERIES. FROM THIS IT APPEARS THAT THE CHURCH OF THOSE THAT BELIEVED IN CHRIST AT FIRST, WAS SUCH AS NOW THE MONKS DESIRE TO IMITATE, THAT IS, SUCH THAT NOTHING IS THE PECULIAR PROPERTY OF ANY ONE OF THEM, NONE OF THEM RICH, NONE POOR, THAT PATRIMONIES ARE DIVIDED AMONG THE NEEDY, THAT THEY HAVE LEISURE FOR PRAYER AND PSALMS, FOR DOCTRINE ALSO AND ASCETIC PRACTICE, THAT THEY WERE IN FACT AS LUKE DECLARES BELIEVERS WERE AT FIRST AT JERUSALEM. THEY SAY THAT UNDER CAIUS CALIGULA HE VENTURED TO ROME, WHITHER HE HAD BEEN SENT AS LEGATE OF HIS NATION, AND THAT WHEN A SECOND TIME HE HAD COME TO CLAUDIUS, HE SPOKE IN THE SAME CITY WITH THE APOSTLE PETER AND ENJOYED HIS FRIENDSHIP, AND FOR THIS REASON ALSO ADORNED THE ADHERENTS OF MARK, PETER'S DISCIPLE AT ALEXANDRIA, WITH HIS PRAISES. THERE ARE DISTINGUISHED AND INNUMERABLE WORKS BY THIS MAN: ON THE FIVE BOOKS OF MOSES, ONE BOOK CONCERNING THE CONFUSION OF TONGUES, ONE BOOK ON NATURE AND INVENTION, ONE BOOK ON THE THINGS WHICH OUR SENSES DESIRE AND WE DETEST, ONE BOOK ON LEARNING, ONE BOOK ON THE HEIR OF DIVINE THINGS, ONE BOOK ON THE DIVISION OF EQUALS AND CONTRARIES, ONE BOOK ON THE THREE VIRTUES, ONE BOOK ON WHY IN SCRIPTURE THE NAMES OF MANY PERSONS ARE CHANGED, TWO BOOKS ON COVENANTS, ONE BOOK ON THE LIFE OF A WISE MAN, ONE BOOK CONCERNING GIANTS, FIVE BOOKS THAT DREAMS ARE SENT BY GOD, FIVE BOOKS OF QUESTIONS AND ANSWERS ON EXODUS, FOUR BOOKS ON THE TABERNACLE AND THE DECALOGUE, AS WELL AS BOOKS ON VICTIMS AND PROMISES OR CURSES, ON PROVIDENCE, ON THE JEWS, ON THE MANNER OF ONE'S LIFE, ON ALEXANDER, AND THAT DUMB BEASTS HAVE RIGHT REASON, AND THAT EVERY FOOL SHOULD BE A SLAVE, AND ON THE LIVES OF THE CHRISTIANS, OF WHICH WE SPOKE ABOVE, THAT IS, LIVES OF APOSTOLIC MEN, WHICH ALSO HE ENTITLED, ON THOSE WHO PRACTICE THE DIVINE LIFE, BECAUSE IN TRUTH THEY CONTEMPLATE DIVINE THINGS AND EVER PRAY TO GOD, ALSO UNDER OTHER CATEGORIES, TWO ON AGRICULTURE, TWO ON DRUNKENNESS. THERE ARE OTHER MONUMENTS OF HIS GENIUS WHICH HAVE NOT COME TO OUR HANDS. CONCERNING HIM THERE IS A PROVERB AMONG THE GREEKS EITHER PLATO PHILONIZED, OR PHILO PLATONIZED, THAT IS, EITHER PLATO FOLLOWED PHILO, OR PHILO, PLATO, SO GREAT IS THE SIMILARITY OF IDEAS AND LANGUAGE.

12. SENECA THE YOUNGER
LUCIUS ANNÆUS SENECA OF CORDOVA, DISCIPLE OF THE STOIC SOTION AND UNCLE OF LUCAN THE POET, WAS A MAN OF MOST CONTINENT LIFE, WHOM I SHOULD NOT PLACE IN THE CATEGORY OF SAINTS WERE IT NOT THAT THOSE EPISTLES OF PAUL TO SENECA AND SENECA TO PAUL, WHICH ARE READ BY MANY, PROVOKE ME. IN THESE, WRITTEN WHEN HE WAS TUTOR OF NERO AND THE MOST POWERFUL MAN OF THAT TIME, HE SAYS THAT HE WOULD LIKE TO HOLD SUCH A PLACE AMONG HIS COUNTRYMEN AS PAUL HELD AMONG CHRISTIANS. HE WAS PUT TO DEATH BY NERO TWO YEARS BEFORE PETER AND PAUL WERE CROWNED WITH MARTYRDOM.

13. JOSEPHUS
JOSEPHUS, THE SON OF MATTHIAS, PRIEST OF JERUSALEM, TAKEN PRISONER BY VESPASIAN AND HIS SON TITUS, WAS BANISHED. COMING TO ROME HE PRESENTED TO THE EMPERORS, FATHER AND SON, SEVEN BOOKS ON THE CAPTIVITY OF THE JEWS, WHICH WERE DEPOSITED IN THE PUBLIC LIBRARY AND, ON ACCOUNT OF HIS GENIUS, WAS FOUND WORTHY OF A STATUE AT ROME. HE WROTE ALSO TWENTY BOOKS OF ANTIQUITIES, FROM THE BEGINNING OF THE WORLD UNTIL THE FOURTEENTH YEAR OF DOMITIAN CÆSAR, AND TWO OF ANTIQUITIES AGAINST APPION, THE GRAMMARIAN OF ALEXANDRIA WHO, UNDER CALIGULA, SENT AS LEGATE ON THE PART OF THE GENTILES AGAINST PHILO, WROTE ALSO A BOOK CONTAINING A VITUPERATION OF THE JEWISH NATION. ANOTHER BOOK OF HIS ENTITLED, ON ALL RULING WISDOM, IN WHICH THE MARTYR DEATHS OF THE MACCABEANS ARE RELATED IS HIGHLY ESTEEMED. IN THE EIGHTH BOOK OF HIS ANTIQUITIES HE MOST OPENLY ACKNOWLEDGES THAT CHRIST WAS SLAIN BY THE PHARISEES ON ACCOUNT OF THE GREATNESS OF HIS MIRACLES, THAT JOHN THE BAPTIST WAS TRULY A PROPHET, AND THAT JERUSALEM WAS DESTROYED BECAUSE OF THE MURDER OF JAMES THE APOSTLE. HE WROTE ALSO CONCERNING THE LORD AFTER THIS FASHION: IN THIS SAME TIME WAS JESUS, A WISE MAN, IF INDEED IT BE LAWFUL TO CALL HIM MAN. FOR HE WAS A WORKER OF WONDERFUL MIRACLES, AND A TEACHER OF THOSE WHO FREELY RECEIVE THE TRUTH. HE HAD VERY MANY ADHERENTS ALSO, BOTH OF THE JEWS AND OF THE GENTILES, AND WAS BELIEVED TO BE CHRIST, AND WHEN THROUGH THE ENVY OF OUR CHIEF MEN PILATE HAD CRUCIFIED HIM, NEVERTHELESS THOSE WHO HAD LOVED HIM AT FIRST CONTINUED TO THE END, FOR HE APPEARED TO THEM THE THIRD DAY ALIVE. MANY THINGS, BOTH THESE AND OTHER WONDERFUL THINGS ARE IN THE SONGS OF THE PROPHETS WHO PROPHESIED CONCERNING HIM AND THE SECT OF CHRISTIANS, SO NAMED FROM HIM, EXISTS TO THE PRESENT DAY.

14. JUSTUS
JUSTUS, OF TIBERIAS OF THE PROVINCE GALILEE, ALSO ATTEMPTED TO WRITE A HISTORY OF JEWISH AFFAIRS AND CERTAIN BRIEF COMMENTARIES ON THE SCRIPTURES BUT JOSEPHUS CONVICTS HIM OF FALSEHOOD. IT IS KNOWN THAT HE WROTE AT THE SAME TIME AS JOSEPHUS HIMSELF.

15. POPE CLEMENT
CLEMENT, OF WHOM THE APOSTLE PAUL WRITING TO THE PHILIPPIANS SAYS WITH CLEMENT AND OTHERS OF MY FELLOW-WORKERS WHOSE NAMES ARE WRITTEN IN THE BOOK OF LIFE, THE FOURTH BISHOP OF ROME AFTER PETER, IF INDEED THE SECOND WAS LINUS AND THE THIRD ANACLETUS, ALTHOUGH MOST OF THE LATINS THINK THAT CLEMENT WAS SECOND AFTER THE APOSTLE. HE WROTE, ON THE PART OF THE CHURCH OF ROME, AN ESPECIALLY VALUABLE LETTER TO THE CHURCH OF THE CORINTHIANS, WHICH IN SOME PLACES IS PUBLICLY READ, AND WHICH SEEMS TO ME TO AGREE IN STYLE WITH THE EPISTLE TO THE HEBREWS WHICH PASSES UNDER THE NAME OF PAUL BUT IT DIFFERS FROM THIS SAME EPISTLE, NOT ONLY IN MANY OF ITS IDEAS, BUT ALSO IN RESPECT OF THE ORDER OF WORDS, AND ITS LIKENESS IN EITHER RESPECT IS NOT VERY GREAT. THERE IS ALSO A SECOND EPISTLE UNDER HIS NAME WHICH IS REJECTED BY EARLIER WRITERS, AND A DISPUTATION BETWEEN PETER AND APPION WRITTEN OUT AT LENGTH, WHICH EUSEBIUS IN THE THIRD BOOK OF HIS CHURCH HISTORY REJECTS. HE DIED IN THE THIRD YEAR OF TRAJAN AND A CHURCH BUILT AT ROME PRESERVES THE MEMORY OF HIS NAME UNTO THIS DAY.

16. IGNATIUS OF ANTIOCH
IGNATIUS, THIRD BISHOP OF THE CHURCH OF ANTIOCH AFTER PETER THE APOSTLE, CONDEMNED TO THE WILD BEASTS DURING THE PERSECUTION OF TRAJAN, WAS SENT BOUND TO ROME, AND WHEN HE HAD COME ON HIS VOYAGE AS FAR AS SMYRNA, WHERE POLYCARP THE PUPIL OF JOHN WAS BISHOP, HE WROTE ONE EPISTLE TO THE EPHESIANS, ANOTHER TO THE MAGNESIANS, A THIRD TO THE TRALLIANS, A FOURTH TO THE ROMANS, AND GOING THENCE, HE WROTE TO THE PHILADELPHIANS AND TO THE SMYRNEANS AND ESPECIALLY TO POLYCARP, COMMENDING TO HIM THE CHURCH AT ANTIOCH. IN THIS LAST HE BORE WITNESS TO THE GOSPEL WHICH I HAVE RECENTLY TRANSLATED, IN RESPECT OF THE PERSON OF CHRIST SAYING, I INDEED SAW HIM IN THE FLESH AFTER THE RESURRECTION AND I BELIEVE THAT HE IS, AND WHEN HE CAME TO PETER AND THOSE WHO WERE WITH PETER, HE SAID TO THEM BEHOLD! TOUCH ME AND SEE ME HOW THAT I AM NOT AN INCORPOREAL SPIRIT AND STRAIGHTWAY THEY TOUCHED HIM AND BELIEVED. MOREOVER IT SEEMS WORTH WHILE INASMUCH AS WE HAVE MADE MENTION OF SUCH A MAN AND OF THE EPISTLE WHICH HE WROTE TO THE ROMANS, TO GIVE A FEW QUOTATIONS : FROM SYRIA EVEN UNTO ROME I FIGHT WITH WILD BEASTS, BY LAND AND BY SEA, BY NIGHT AND BY DAY, BEING BOUND AMIDST TEN LEOPARDS, THAT IS TO SAY SOLDIERS WHO GUARD ME AND WHO ONLY BECOME WORSE WHEN THEY ARE WELL TREATED. THEIR WRONG DOING, HOWEVER IS MY SCHOOLMASTER, BUT I AM NOT THEREBY JUSTIFIED. MAY I HAVE JOY OF THE BEASTS THAT ARE PREPARED FOR ME; AND I PRAY THAT I MAY FIND THEM READY; I WILL EVEN COAX THEM TO DEVOUR ME QUICKLY THAT THEY MAY NOT TREAT ME AS THEY HAVE SOME WHOM THEY HAVE REFUSED TO TOUCH THROUGH FEAR. AND IF THEY ARE UNWILLING, I WILL COMPEL THEM TO DEVOUR ME. FORGIVE ME MY CHILDREN, I KNOW WHAT IS EXPEDIENT FOR ME. NOW DO I BEGIN TO BE A DISCIPLE, AND DESIRE NONE OF THE THINGS VISIBLE THAT I MAY ATTAIN UNTO JESUS CHRIST. LET FIRE AND CROSS AND ATTACKS OF WILD BEASTS, LET WRENCHING OF BONES, CUTTING APART OF LIMBS, CRUSHING OF THE WHOLE BODY, TORTURES OF THE DEVIL — LET ALL THESE COME UPON ME IF ONLY I MAY ATTAIN UNTO THE JOY WHICH IS IN CHRIST.

WHEN HE HAD BEEN CONDEMNED TO THE WILD BEASTS AND WITH ZEAL FOR MARTYRDOM HEARD THE LIONS ROARING, HE SAID I AM THE GRAIN OF CHRIST. I AM GROUND BY THE TEETH OF THE WILD BEASTS THAT I MAY BE FOUND THE BREAD OF THE WORLD. HE WAS PUT TO DEATH THE ELEVENTH YEAR OF TRAJAN AND THE REMAINS OF HIS BODY LIE IN ANTIOCH OUTSIDE THE DAPHNITIC GATE IN THE CEMETERY.

17. POLYCARP
POLYCARP DISCIPLE OF THE APOSTLE JOHN AND BY HIM ORDAINED BISHOP OF SMYRNA WAS CHIEF OF ALL ASIA, WHERE HE SAW AND HAD AS TEACHERS SOME OF THE APOSTLES AND OF THOSE WHO HAD SEEN THE LORD. HE, ON ACCOUNT OF CERTAIN QUESTIONS CONCERNING THE DAY OF THE PASSOVER, WENT TO ROME IN THE TIME OF THE EMPEROR ANTONINUS PIUS WHILE ANICETUS RULED THE CHURCH IN THAT CITY. THERE HE LED BACK TO THE FAITH MANY OF THE BELIEVERS WHO HAD BEEN DECEIVED THROUGH THE PERSUASION OF MARCION AND VALENTINUS, AND WHEN MARCION MET HIM BY CHANCE AND SAID DO YOU KNOW US HE REPLIED, I KNOW THE FIRSTBORN OF THE DEVIL. AFTERWARDS DURING THE REIGN OF MARCUS ANTONINUS AND LUCIUS AURELIUS COMMODUS IN THE FOURTH PERSECUTION AFTER NERO, IN THE PRESENCE OF THE PROCONSUL HOLDING COURT AT SMYRNA AND ALL THE PEOPLE CRYING OUT AGAINST HIM IN THE AMPHITHEATER, HE WAS BURNED. HE WROTE A VERY VALUABLE EPISTLE TO THE PHILIPPIANS WHICH IS READ TO THE PRESENT DAY IN THE MEETINGS IN ASIA.

18. PAPIAS
PAPIAS, THE PUPIL OF JOHN, BISHOP OF HIERAPOLIS IN ASIA, WROTE ONLY FIVE VOLUMES, WHICH HE ENTITLED EXPOSITION OF THE WORDS OF OUR LORD, IN WHICH, WHEN HE HAD ASSERTED IN HIS PREFACE THAT HE DID NOT FOLLOW VARIOUS OPINIONS BUT HAD THE APOSTLES FOR AUTHORITY, HE SAID I CONSIDERED WHAT ANDREW AND PETER SAID, WHAT PHILIP, WHAT THOMAS, WHAT JAMES, WHAT JOHN, WHAT MATTHEW OR ANY ONE ELSE AMONG THE DISCIPLES OF OUR LORD, WHAT ALSO ARISTION AND THE ELDER JOHN, DISCIPLES OF THE LORD HAD SAID, NOT SO MUCH THAT I HAVE THEIR BOOKS TO READ, AS THAT THEIR LIVING VOICE IS HEARD UNTIL THE PRESENT DAY IN THE AUTHORS THEMSELVES. IT APPEARS THROUGH THIS CATALOGUE OF NAMES THAT THE JOHN WHO IS PLACED AMONG THE DISCIPLES IS NOT THE SAME AS THE ELDER JOHN WHOM HE PLACES AFTER ARISTION IN HIS ENUMERATION. THIS WE SAY MOREOVER BECAUSE OF THE OPINION MENTIONED ABOVE, WHERE WE RECORD THAT IT IS DECLARED BY MANY THAT THE LAST TWO EPISTLES OF JOHN ARE THE WORK NOT OF THE APOSTLE BUT OF THE PRESBYTER.

HE IS SAID TO HAVE PUBLISHED A SECOND COMING OF OUR LORD OR MILLENNIUM. IRENÆUS AND APOLLINARIS AND OTHERS WHO SAY THAT AFTER THE RESURRECTION THE LORD WILL REIGN IN THE FLESH WITH THE SAINTS, FOLLOW HIM. TERTULLIAN ALSO IN HIS WORK ON THE HOPE OF THE FAITHFUL, VICTORINUS OF PETAU AND LACTANTIUS FOLLOW THIS VIEW.

19. QUADRATUS

QUADRATUS, DISCIPLE OF THE APOSTLES, AFTER PUBLIUS BISHOP OF ATHENS HAD BEEN CROWNED WITH MARTYRDOM ON ACCOUNT OF HIS FAITH IN CHRIST, WAS SUBSTITUTED IN HIS PLACE, AND BY HIS FAITH AND INDUSTRY GATHERED THE CHURCH SCATTERED BY REASON OF ITS GREAT FEAR. AND WHEN HADRIAN PASSED THE WINTER AT ATHENS TO WITNESS THE ELEUSINIAN MYSTERIES AND WAS INITIATED INTO ALMOST ALL THE SACRED MYSTERIES OF GREECE, THOSE WHO HATED THE CHRISTIANS TOOK OPPORTUNITY WITHOUT INSTRUCTIONS FROM THE EMPEROR TO HARASS THE BELIEVERS. AT THIS TIME HE PRESENTED TO HADRIAN A WORK COMPOSED IN BEHALF OF OUR RELIGION, INDISPENSABLE, FULL OF SOUND ARGUMENT AND FAITH AND WORTHY OF THE APOSTOLIC TEACHING. IN WHICH, ILLUSTRATING THE ANTIQUITY OF HIS PERIOD, HE SAYS THAT HE HAS SEEN MANY WHO, OPPRESSED BY VARIOUS ILLS, WERE HEALED BY THE LORD IN JUDEA AS WELL AS SOME WHO HAD BEEN RAISED FROM THE DEAD.

20. ARISTIDES

ARISTIDES A MOST ELOQUENT ATHENIAN PHILOSOPHER, AND A DISCIPLE OF CHRIST WHILE YET RETAINING HIS PHILOSOPHER'S GARB, PRESENTED A WORK TO HADRIAN AT THE SAME TIME THAT QUADRATUS PRESENTED HIS. THE WORK CONTAINED A SYSTEMATIC STATEMENT OF OUR DOCTRINE, THAT IS, AN APOLOGY FOR THE CHRISTIANS, WHICH IS STILL EXTANT AND IS REGARDED BY PHILOLOGIANS AS A MONUMENT TO HIS GENIUS.

21. AGRIPPA CASTOR

AGRIPPA SURNAMED CASTOR, A MAN OF GREAT LEARNING, WROTE A STRONG REFUTATION OF THE TWENTY-FOUR VOLUMES WHICH BASILIDES THE HERETIC HAD WRITTEN AGAINST THE GOSPEL, DISCLOSING ALL HIS MYSTERIES AND ENUMERATING THE PROPHETS BARCABBAS AND BARCHOB AND ALL THE OTHER BARBAROUS NAMES WHICH TERRIFY THE HEARERS, AND HIS MOST HIGH GOD ABRAXAS, WHOSE NAME WAS SUPPOSED TO CONTAIN THE YEAR ACCORDING TO THE RECKONING OF THE GREEKS. BASILIDES DIED AT ALEXANDRIA IN THE REIGN OF HADRIAN, AND FROM HIM THE GNOSTIC SECTS AROSE. IN THIS TEMPESTUOUS TIME ALSO, COCHEBAS LEADER OF THE JEWISH FACTION PUT CHRISTIANS TO DEATH WITH VARIOUS TORTURES.

22. HEGESIPPUS

HEGESIPPUS WHO LIVED AT A PERIOD NOT FAR FROM THE APOSTOLIC AGE, WRITING A HISTORY OF ALL ECCLESIASTICAL EVENTS FROM THE PASSION OF OUR LORD, DOWN TO HIS OWN PERIOD, AND GATHERING MANY THINGS USEFUL TO THE READER, COMPOSED FIVE VOLUMES IN SIMPLE STYLE, TRYING TO REPRESENT THE STYLE OF SPEAKING OF THOSE WHOSE LIVES HE TREATED. HE SAYS THAT HE WENT TO ROME IN THE TIME OF ANICETUS, THE TENTH BISHOP AFTER PETER, AND CONTINUED THERE TILL THE TIME OF ELEUTHERIUS, BISHOP OF THE SAME CITY, WHO HAD BEEN FORMERLY DEACON UNDER ANICETUS. MOREOVER, ARGUING AGAINST IDOLS, HE WROTE A HISTORY, SHOWING FROM WHAT ERROR THEY HAD FIRST ARISEN, AND THIS WORK INDICATES IN WHAT AGE HE FLOURISHED. HE SAYS, THEY BUILT MONUMENTS AND TEMPLES TO THEIR DEAD AS WE SEE UP TO THE PRESENT DAY, SUCH AS THE ONE TO ANTINOUS, SERVANT TO THE EMPEROR HADRIAN, IN WHOSE HONOUR ALSO GAMES WERE CELEBRATED, AND A CITY FOUNDED BEARING HIS NAME, AND A TEMPLE WITH PRIESTS ESTABLISHED. THE EMPEROR HADRIAN IS SAID TO HAVE BEEN ENAMOURED OF ANTINOUS.

23. JUSTIN MARTYR

JUSTIN, A PHILOSOPHER, AND WEARING THE GARB OF PHILOSOPHER, A CITIZEN OF NEAPOLIS, A CITY OF PALESTINE, AND THE SON OF PRISCUS BACCHIUS, LABOURED STRENUOUSLY IN BEHALF OF THE RELIGION OF CHRIST, INSOMUCH THAT HE DELIVERED TO ANTONINUS PIUS AND HIS SONS AND THE SENATE, A WORK WRITTEN AGAINST THE NATIONS, AND DID NOT SHUN THE IGNOMINY OF THE CROSS. HE ADDRESSED ANOTHER BOOK ALSO TO THE SUCCESSORS OF THIS ANTONINUS, MARCUS ANTONINUS VERUS AND LUCIUS AURELIUS COMMODUS. ANOTHER VOLUME OF HIS AGAINST THE NATIONS, IS ALSO EXTANT, WHERE HE DISCUSSES THE NATURE OF DEMONS, AND A FOURTH AGAINST THE NATIONS WHICH HE ENTITLED, REFUTATION AND YET ANOTHER ON THE SOVEREIGNTY OF GOD, AND ANOTHER BOOK WHICH HE ENTITLED, PSALTES, AND ANOTHER ON THE SOUL, THE DIALOGUE AGAINST THE JEWS, WHICH HE HELD AGAINST TRYPHO, THE LEADER OF THE JEWS, AND ALSO NOTABLE VOLUMES AGAINST MARCION, WHICH IRENÆUS ALSO MENTIONS IN THE FOURTH BOOK AGAINST HERESIES, ALSO ANOTHER BOOK AGAINST ALL HERESIES WHICH HE MENTIONS IN THE APOLOGY WHICH IS ADDRESSED TO ANTONINUS PIUS. HE, WHEN HE HAD HELD ΔΙΑΤΡΙΒάΣ IN THE CITY OF ROME, AND HAD CONVICTED CRESCENS THE CYNIC, WHO SAID MANY BLASPHEMOUS THINGS AGAINST THE CHRISTIANS, OF GLUTTONY AND FEAR OF DEATH, AND HAD PROVED HIM DEVOTED TO LUXURY AND LUSTS, AT LAST, ACCUSED OF BEING A CHRISTIAN, THROUGH THE EFFORTS AND WILES OF CRESCENS, HE SHED HIS BLOOD FOR CHRIST.

24. MELITO

MELITO OF ASIA, BISHOP OF SARDIS, ADDRESSED A BOOK TO THE EMPEROR MARCUS ANTONINUS VERUS, A DISCIPLE OF FRONTO THE ORATOR, IN BEHALF OF THE CHRISTIAN DOCTRINE. HE WROTE OTHER THINGS ALSO, AMONG WHICH ARE THE FOLLOWING: ON THE PASSOVER, TWO BOOKS, ONE BOOK ON THE LIVES OF THE PROPHETS, ONE BOOK ON THE CHURCH, ONE BOOK ON THE LORD'S DAY, ONE BOOK ON FAITH, ONE BOOK ON THE PSALMS (?) ONE ON THE SENSES, ONE ON THE SOUL AND BODY, ONE ON BAPTISM, ONE ON TRUTH, ONE ON THE GENERATION OF CHRIST, ON HIS PROPHECY ONE ON HOSPITALITY AND ANOTHER WHICH IS CALLED THE KEY— ONE ON THE DEVIL, ONE ON THE APOCALYPSE OF JOHN, ONE ON THE CORPOREALITY OF GOD, AND SIX BOOKS OF ECLOGUES. OF HIS FINE ORATORICAL GENIUS, TERTULLIAN, IN THE SEVEN BOOKS WHICH HE WROTE AGAINST THE CHURCH ON BEHALF OF MONTANUS, SATIRICALLY SAYS THAT HE WAS CONSIDERED A PROPHET BY MANY OF US.

25. THEOPHILUS OF ANTIOCH

THEOPHILUS, SIXTH BISHOP OF THE CHURCH OF ANTIOCH, IN THE REIGN OF THE EMPEROR MARCUS ANTONINUS VERUS COMPOSED A BOOK AGAINST MARCION, WHICH IS STILL EXTANT, ALSO THREE VOLUMES TO AUTOLYCUS AND ONE AGAINST THE HERESY OF HERMOGENES AND OTHER SHORT AND ELEGANT TREATISES, WELL FITTED FOR THE EDIFICATION OF THE CHURCH. I HAVE READ, UNDER HIS NAME, COMMENTARIES ON THE GOSPEL AND ON THE PROVERBS OF SOLOMON WHICH DO NOT APPEAR TO ME TO CORRESPOND IN STYLE AND LANGUAGE WITH THE ELEGANCE AND EXPRESSIVENESS OF THE ABOVE WORKS.

26. APOLLINARIS CLAUDIUS

APOLLINARIS, BISHOP OF HIERAPOLIS IN ASIA, FLOURISHED IN THE REIGN OF MARCUS ANTONINUS VERUS, TO WHOM HE ADDRESSED A NOTABLE VOLUME IN BEHALF OF THE FAITH OF THE CHRISTIANS. THERE ARE EXTANT ALSO FIVE OTHER BOOKS OF HIS AGAINST THE NATIONS, TWO ON TRUTH AND AGAINST THE CATAPHRYGIANS WRITTEN AT THE TIME WHEN MONTANUS WAS MAKING A BEGINNING WITH PRISCA AND MAXIMILLA.

27. DIONYSIUS OF CORINTH

DIONYSIUS, BISHOP OF THE CHURCH OF CORINTH, WAS OF SO GREAT ELOQUENCE AND INDUSTRY THAT HE TAUGHT NOT ONLY THE PEOPLE OF HIS OWN CITY AND PROVINCE BUT ALSO THOSE OF OTHER PROVINCES AND CITIES BY HIS LETTERS. OF THESE ONE IS TO THE LACEDÆMONIANS, ANOTHER TO THE ATHENIANS, A THIRD TO THE NICOMEDIANS, A FOURTH TO THE CRETANS, A FIFTH TO THE CHURCH AT AMASTRINA AND TO THE OTHER CHURCHES OF PONTUS, A SIXTH TO THE GNOSIANS AND TO PINYTUS BISHOP OF THE SAME CITY, A SEVENTH TO THE ROMANS, ADDRESSED TO SOTER THEIR BISHOP, AN EIGHTH TO CHRYSOPHORA A HOLY WOMAN. HE FLOURISHED IN THE REIGN OF MARCUS ANTONINUS VERUS AND LUCIUS AURELIUS COMMODUS.

28. PINYTUS

PINYTUS OF CRETE, BISHOP OF THE CITY OF GNOSUS, WROTE TO DIONYSIUS, BISHOP OF THE CORINTHIANS, AN EXCEEDINGLY ELEGANT LETTER IN WHICH HE TEACHES THAT THE PEOPLE ARE NOT TO BE FOREVER FED ON MILK, LEST BY CHANCE THEY BE OVERTAKEN BY THE LAST DAY WHILE YET INFANTS, BUT THAT THEY OUGHT TO BE FED ALSO ON SOLID FOOD, THAT THEY MAY GO ON TO A SPIRITUAL OLD AGE. HE FLOURISHED UNDER MARCUS ANTONINUS VERUS AND LUCIUS AURELIUS COMMODUS.

29. TATIAN

TATIAN WHO, WHILE TEACHING ORATORY, WON NOT A LITTLE GLORY IN THE RHETORICAL ART, WAS A FOLLOWER OF JUSTIN MARTYR AND WAS DISTINGUISHED SO LONG AS HE DID NOT LEAVE HIS MASTER'S SIDE. BUT AFTERWARDS, INFLATED BY A SWELLING OF ELOQUENCE, HE FOUNDED A NEW HERESY WHICH IS CALLED THAT OF THE ENCRATITES, THE HERESY WHICH SEVERUS AFTERWARDS AUGMENTED IN SUCH WISE THAT HERETICS OF THIS PARTY ARE CALLED SEVERIANS TO THE PRESENT DAY. TATIAN WROTE BESIDES INNUMERABLE VOLUMES, ONE OF WHICH, A MOST SUCCESSFUL BOOK AGAINST THE NATIONS, IS EXTANT, AND THIS IS CONSIDERED THE MOST SIGNIFICANT OF ALL HIS WORKS. HE FLOURISHED IN THE REIGN OF MARCUS ANTONINUS VERUS AND LUCIUS AURELIUS COMMODUS.

30. PHILLIP OF CRETE

PHILIP BISHOP OF CRETE, THAT IS OF THE CITY OF GORTINA, WHOM DIONYSIUS MENTIONS IN THE EPISTLE WHICH HE WROTE TO THE CHURCH OF THE SAME CITY, PUBLISHED A REMARKABLE BOOK AGAINST MARCION AND FLOURISHED IN THE TIME OF MARCUS ANTONINUS VERUS AND LUCIUS AURELIUS COMMODUS.

31. MUSANUS

MUSANUS, NOT INCONSIDERABLE AMONG THOSE WHO HAVE WRITTEN ON ECCLESIASTICAL DOCTRINE, IN THE REIGN OF MARCUS ANTONINUS VERUS WROTE A BOOK TO CERTAIN BRETHREN WHO HAD TURNED ASIDE FROM THE CHURCH TO THE HERESY OF THE ENCRATITES.

32. MODESTUS

MODESTUS ALSO IN THE REIGN OF MARCUS ANTONINUS AND LUCIUS AURELIUS COMMODUS WROTE A BOOK AGAINST MARCION WHICH IS STILL EXTANT. SOME OTHER COMPOSITIONS PASS UNDER HIS NAME BUT ARE REGARDED BY SCHOLARS AS SPURIOUS.

33. BARDESANES

BARDESANES OF MESOPOTAMIA IS RECKONED AMONG THE DISTINGUISHED MEN. HE WAS AT FIRST A FOLLOWER OF VALENTINUS AND AFTERWARDS HIS OPPONENT AND HIMSELF FOUNDED A NEW HERESY. HE HAS THE REPUTATION AMONG THE SYRIANS OF HAVING BEEN A BRILLIANT GENIUS AND VEHEMENT IN ARGUMENT. HE WROTE A MULTITUDE OF WORKS AGAINST ALMOST ALL HERESIES WHICH HAD COME INTO EXISTENCE IN HIS TIME. AMONG THESE A MOST REMARKABLE AND STRONG WORK IS THE ONE WHICH HE ADDRESSED TO MARCUS ANTONINUS ON FATE, AND MANY OTHER VOLUMES ON PERSECUTION WHICH HIS FOLLOWERS TRANSLATED FROM THE SYRIAC LANGUAGE INTO GREEK. IF INDEED SO MUCH FORCE AND BRILLIANCY APPEARS IN THE TRANSLATION, HOW GREAT IT MUST HAVE BEEN IN THE ORIGINAL.

34. POPE VICTOR

VICTOR, THIRTEENTH BISHOP OF ROME, WROTE, ON THE PASCHAL CONTROVERSY AND SOME OTHER SMALL WORKS. HE RULED THE CHURCH FOR TEN YEARS IN THE REIGN OF THE EMPEROR SEVERUS.

35. IRENÆUS

IRENÆUS, A PRESBYTER UNDER POTHINUS THE BISHOP WHO RULED THE CHURCH OF LYONS IN GAUL, BEING SENT TO ROME AS LEGATE BY THE MARTYRS OF THIS PLACE, ON ACCOUNT OF CERTAIN ECCLESIASTICAL QUESTIONS, PRESENTED TO BISHOP ELEUTHERIUS CERTAIN LETTERS UNDER HIS OWN NAME WHICH ARE WORTHY OF HONOUR. AFTERWARDS WHEN POTHINUS, NEARLY NINETY YEARS OF AGE, RECEIVED THE CROWN OF MARTYRDOM FOR CHRIST, HE WAS PUT IN HIS PLACE. IT IS CERTAIN TOO THAT HE WAS A DISCIPLE OF POLYCARP, THE PRIEST AND MARTYR, WHOM WE MENTIONED ABOVE. HE WROTE FIVE BOOKS AGAINST HERESIES AND A SHORT VOLUME, AGAINST THE NATIONS AND ANOTHER ON DISCIPLINE, A LETTER TO MARCIANUS HIS BROTHER ON APOSTOLIC PREACHING, A BOOK OF VARIOUS TREATISES; ALSO TO BLASTUS, ON SCHISM, TO FLORINUS ON MONARCHY OR THAT GOD IS NOT THE AUTHOR OF EVIL, ALSO AN EXCELLENT COMMENTARY ON THE OGDOAD AT THE END OF WHICH INDICATING THAT HE WAS NEAR THE APOSTOLIC PERIOD HE WROTE I ADJURE YOU WHOSOEVER SHALL TRANSCRIBE THIS BOOK, BY OUR LORD JESUS CHRIST AND BY HIS GLORIOUS ADVENT AT WHICH HE SHALL JUDGE THE QUICK AND THE DEAD, THAT YOU DILIGENTLY COMPARE, AFTER YOU HAVE TRANSCRIBED, AND AMEND IT ACCORDING TO THE COPY FROM WHICH YOU HAVE TRANSCRIBED IT AND ALSO THAT YOU SHALL SIMILARLY TRANSCRIBE THIS ADJURATION AS YOU FIND IT IN YOUR PATTERN. OTHER WORKS OF HIS ARE IN CIRCULATION TO WIT: TO VICTOR THE ROMAN BISHOP ON THE PASCHAL CONTROVERSY IN WHICH HE WARNS HIM NOT LIGHTLY TO BREAK THE UNITY OF THE FRATERNITY, IF INDEED VICTOR BELIEVED THAT THE MANY BISHOPS OF ASIA AND THE EAST, WHO WITH THE JEWS CELEBRATED THE PASSOVER, ON THE FOURTEENTH DAY OF THE NEW MOON, WERE TO BE CONDEMNED. BUT EVEN THOSE WHO DIFFERED FROM THEM DID NOT SUPPORT VICTOR IN HIS OPINION. HE FLOURISHED CHIEFLY IN THE REIGN OF THE EMPEROR COMMODUS, WHO SUCCEEDED MARCUS ANTONINUS VERUS IN POWER.

36. PANTÆNUS

PANTAENUS, A PHILOSOPHER OF THE STOIC SCHOOL, ACCORDING TO SOME OLD ALEXANDRIAN CUSTOM, WHERE, FROM THE TIME OF MARK THE EVANGELIST THE ECCLESIASTICS WERE ALWAYS DOCTORS, WAS OF SO GREAT PRUDENCE AND ERUDITION BOTH IN SCRIPTURE AND SECULAR LITERATURE THAT, ON THE REQUEST OF THE LEGATES OF THAT NATION, HE WAS SENT TO INDIA BY DEMETRIUS BISHOP OF ALEXANDRIA, WHERE HE FOUND THAT BARTHOLOMEW, ONE OF THE TWELVE APOSTLES, HAD PREACHED THE ADVENT OF THE LORD JESUS ACCORDING TO THE GOSPEL OF MATTHEW, AND ON HIS RETURN TO ALEXANDRIA HE BROUGHT THIS WITH HIM WRITTEN IN HEBREW CHARACTERS. MANY OF HIS COMMENTARIES ON HOLY SCRIPTURE ARE INDEED EXTANT, BUT HIS LIVING VOICE WAS OF STILL GREATER BENEFIT TO THE CHURCHES. HE TAUGHT IN THE REIGNS OF THE EMPEROR SEVERUS AND ANTONINUS SURNAMED CARACALLA.

37. RHODO

RHODO, A NATIVE OF ASIA, INSTRUCTED IN THE SCRIPTURES AT ROME BY TATIAN WHOM WE MENTIONED ABOVE, PUBLISHED MANY THINGS ESPECIALLY A WORK AGAINST MARCION IN WHICH HE TELLS HOW THE MARCIONITES DIFFER FROM ONE ANOTHER AS WELL AS FROM THE CHURCH AND SAYS THAT THE AGED APELLES, ANOTHER HERETIC, WAS ONCE ENGAGED IN A DISCUSSION WITH HIM, AND THAT HE, RHODO, HELD APELLES UP TO RIDICULE BECAUSE HE DECLARED THAT HE DID NOT KNOW THE GOD WHOM HE WORSHIPPED. HE MENTIONED IN THE SAME BOOK, WHICH HE WROTE TO CALLISTION, THAT HE HAD BEEN A PUPIL OF TATIAN AT ROME. HE ALSO COMPOSED ELEGANT TREATISES ON THE SIX DAYS OF CREATION AND A NOTABLE WORK AGAINST THE PHRYGIANS. HE FLOURISHED IN THE REIGNS OF COMMODUS AND SEVERUS.

38. CLEMENT OF ALEXANDRIA

CLEMENS, PRESBYTER OF THE ALEXANDRIAN CHURCH, AND A PUPIL OF THE PANTAENUS MENTIONED ABOVE, LED THE THEOLOGICAL SCHOOL AT ALEXANDRIA AFTER THE DEATH OF HIS MASTER AND WAS TEACHER OF THE CATECHETES. HE IS THE AUTHOR OF NOTABLE VOLUMES, FULL OF ELOQUENCE AND LEARNING, BOTH IN SACRED SCRIPTURE AND IN SECULAR LITERATURE; AMONG THESE ARE THE STROMATA, EIGHT BOOKS, HYPOTYPOSES EIGHT BOOKS, AGAINST THE NATIONS ONE BOOK, ON PEDAGOGY THREE BOOKS, ON THE PASSOVER, DISQUISITION ON FASTING AND ANOTHER

BOOK ENTITLED, WHAT RICH MAN IS SAVED? ONE BOOK ON CALUMNY, ON ECCLESIASTICAL CANONS AND AGAINST THOSE WHO FOLLOW THE ERROR OF THE JEWS, ONE BOOK WHICH HE ADDRESSED TO ALEXANDER BISHOP OF JERUSALEM. HE ALSO MENTIONS IN HIS VOLUMES OF STROMATA THE WORK OF TATIAN AGAINST THE NATIONS WHICH WE MENTIONED ABOVE AND A CHRONOGRAPHY OF ONE CASSIANUS, A WORK WHICH I HAVE NOT BEEN ABLE TO FIND. HE ALSO MENTIONED CERTAIN JEWISH WRITERS AGAINST THE NATIONS, ONE ARISTOBULUS AND DEMETRIUS AND EUPOLEMUS WHO AFTER THE EXAMPLE OF JOSEPHUS ASSERTED THE PRIMACY OF MOSES AND THE JEWISH PEOPLE. THERE IS A LETTER OF ALEXANDER THE BISHOP OF JERUSALEM WHO AFTERWARDS RULED THE CHURCH WITH NARCISSUS, ON THE ORDINATION OF ASCLEPIADES THE CONFESSOR, ADDRESSED TO THE ANTIOCHIANS CONGRATULATING THEM, AT THE END OF WHICH HE SAYS THESE WRITINGS HONOURED BRETHREN I HAVE SENT TO YOU BY THE BLESSED PRESBYTER CLEMENT, A MAN ILLUSTRIOUS AND APPROVED, WHOM YOU ALSO KNOW AND WITH WHOM NOW YOU WILL BECOME BETTER ACQUAINTED A MAN WHO, WHEN HE HAD COME HITHER BY THE SPECIAL PROVIDENCE OF GOD, STRENGTHENED AND ENLARGED THE CHURCH OF GOD. ORIGEN IS KNOWN TO HAVE BEEN HIS DISCIPLE. HE FLOURISHED MOREOVER DURING THE REIGNS OF SEVERUS AND HIS SON ANTONINUS.

39. MILTIADES

MILTIADES OF WHOM RHODO GIVES AN ACCOUNT IN THE WORK WHICH HE WROTE AGAINST MONTANUS, PRISCA AND MAXIMILLA, WROTE A CONSIDERABLE VOLUME AGAINST THESE SAME PERSONS, AND OTHER BOOKS AGAINST THE NATIONS AND THE JEWS AND ADDRESSED AN APOLOGY TO THE THEN RULING EMPERORS. HE FLOURISHED IN THE REIGN OF MARCUS ANTONINUS AND COMMODUS.

40. APOLLONIUS OF EPHESUS

APOLLONIUS, AN EXCEEDINGLY TALENTED MAN, WROTE AGAINST MONTANUS, PRISCA AND MAXIMILLA A NOTABLE AND LENGTHY VOLUME, IN WHICH HE ASSERTS THAT MONTANUS AND HIS MAD PROPHETESSES DIED BY HANGING, AND MANY OTHER THINGS, AMONG WHICH ARE THE FOLLOWING CONCERNING PRISCA AND MAXIMILLA, IF THEY DENIED THAT THEY HAVE ACCEPTED GIFTS, LET THEM CONFESS THAT THOSE WHO DO ACCEPT ARE NOT PROPHETS AND I WILL PROVE BY A THOUSAND WITNESSES THAT THEY HAVE RECEIVED GIFTS, FOR IT IS BY OTHER FRUITS THAT PROPHETS ARE SHOWN TO BE PROPHETS INDEED. TELL ME, DOES A PROPHET DYE HIS HAIR? DOES A PROPHET STAIN HER EYELIDS WITH ANTIMONY? IS A PROPHET ADORNED WITH FINE GARMENTS AND PRECIOUS STONES? DOES A PROPHET PLAY WITH DICE AND TABLES? DOES HE ACCEPT USURY? LET THEM RESPOND WHETHER THIS OUGHT TO BE PERMITTED OR NOT, IT WILL BE MY TASK TO PROVE THAT THEY DO THESE THINGS. HE SAYS IN THE SAME BOOK, THAT THE TIME WHEN HE WROTE THE WORK WAS THE FORTIETH YEAR AFTER THE BEGINNING OF THE HERESY OF THE CATAPHRYGIANS. TERTULLIAN ADDED TO THE SIX VOLUMES WHICH HE WROTE ON ECSTASY AGAINST THE CHURCH A SEVENTH, DIRECTED ESPECIALLY AGAINST APOLLONIUS, IN WHICH HE ATTEMPTS TO DEFEND ALL WHICH APOLLONIUS REFUTED. APOLLONIUS FLOURISHED IN THE REIGNS OF COMMODUS AND SEVERUS.

41. SERAPION OF ANTIOCH

SERAPION, ORDAINED BISHOP OF ANTIOCH IN THE ELEVENTH YEAR OF THE EMPEROR COMMODUS, WROTE A LETTER TO CARICUS AND PONTIUS ON THE HERESY OF MONTANUS, IN WHICH HE SAID THAT YOU MAY KNOW MOREOVER THAT THE MADNESS OF THIS FALSE DOCTRINE, THAT IS THE DOCTRINE OF A NEW PROPHECY, IS REPROBATED BY ALL THE WORLD, I HAVE SENT TO YOU THE LETTERS OF THE MOST HOLY APOLLINARIS BISHOP OF HIERAPOLIS IN ASIA. HE WROTE A VOLUME ALSO TO DOMNUS, WHO IN TIME OF PERSECUTION WENT OVER TO THE JEWS, AND ANOTHER WORK ON THE GOSPEL WHICH PASSES UNDER THE NAME OF PETER, A WORK TO THE CHURCH OF THE RHOSENSES IN CILICIA WHO BY THE READING OF THIS BOOK HAD TURNED ASIDE TO HERESY. THERE ARE HERE AND THERE SHORT LETTERS OF HIS, HARMONIOUS IN CHARACTER WITH THE ASCETIC LIFE OF THEIR AUTHOR.

42. SENATOR APOLLONIUS

APOLLONIUS, A ROMAN SENATOR UNDER THE EMPEROR COMMODUS, HAVING BEEN DENOUNCED BY A SLAVE AS A CHRISTIAN, GAINED PERMISSION TO GIVE A REASON FOR HIS FAITH AND WROTE A REMARKABLE VOLUME WHICH HE READ IN THE SENATE, YET NONE THE LESS, BY THE WILL OF THE SENATE, HE WAS BEHEADED FOR CHRIST BY VIRTUE OF AN ANCIENT LAW AMONG THEM, THAT CHRISTIANS WHO HAD ONCE BEEN BROUGHT BEFORE THEIR JUDGMENT SEAT SHOULD NOT BE DISMISSED UNLESS THEY RECANTED.

43. THEOPHILUS OF CÆSAREA

THEOPHILUS, BISHOP OF CÆSAREA IN PALESTINE, THE CITY FORMERLY CALLED TURRIS STRATONIS, IN THE REIGN OF THE EMPEROR SEVERUS WROTE, IN CONJUNCTION WITH OTHER BISHOPS, A SYNODICAL LETTER OF GREAT UTILITY AGAINST THOSE WHO CELEBRATED THE PASSOVER WITH THE JEWS ON THE FOURTEENTH DAY OF THE MONTH.

44. BACCYLUS

BACCHYLUS, BISHOP OF CORINTH, WAS HELD IN RENOWN UNDER THE SAME EMPEROR SEVERUS, AND WROTE, AS REPRESENTATIVE OF ALL THE BISHOPS WHO WERE IN ACHAIA, AN ELEGANT WORK ON THE PASSOVER.

45. POLYCRATES OF EPHESUS

POLYCRATES BISHOP OF THE EPHESIANS WITH OTHER BISHOPS OF ASIA WHO IN ACCORDANCE WITH SOME ANCIENT CUSTOM CELEBRATED THE PASSOVER WITH THE JEWS ON THE FOURTEENTH OF THE MONTH, WROTE A SYNODICAL LETTER AGAINST VICTOR BISHOP OF ROME IN WHICH HE SAYS THAT HE FOLLOWS THE AUTHORITY OF THE APOSTLE JOHN AND OF THE ANCIENTS. FROM THIS WE MAKE THE FOLLOWING BRIEF QUOTATIONS, WE THEREFORE CELEBRATE THE DAY ACCORDING TO USAGE, INVIOLABLY, NEITHER ADDING ANYTHING TO NOR TAKING ANYTHING FROM IT, FOR IN ASIA LIE THE REMAINS OF THE GREATEST SAINTS OF THOSE WHO SHALL RISE AGAIN ON THE DAY OF THE LORD, WHEN HE SHALL COME IN MAJESTY FROM HEAVEN AND SHALL QUICKEN ALL THE SAINTS, I MEAN PHILIP ONE OF THE TWELVE APOSTLES WHO SLEEPS AT HIERAPOLIS AND HIS TWO DAUGHTERS WHO WERE VIRGINS UNTIL THEIR DEATH AND ANOTHER DAUGHTER OF HIS WHO DIED AT EPHESUS FULL OF THE HOLY SPIRIT. AND JOHN TOO, WHO LAY ON OUR LORD'S BREAST AND WAS HIS HIGH PRIEST CARRYING THE GOLDEN FRONTLET ON HIS FOREHEAD, BOTH MARTYR AND DOCTOR, FELL ASLEEP AT EPHESUS AND POLYCARP BISHOP AND MARTYR DIED AT SMYRNA. THRASEAS OF EUMENIA ALSO, BISHOP AND MARTYR, RESTS IN THE SAME SMYRNA. WHAT NEED IS THERE OF MENTIONING SAGARIS, BISHOP AND MARTYR, WHO SLEEPS IN LAODICEA AND THE BLESSED PAPYRUS AND MELITO, EUNUCH IN THE HOLY SPIRIT, WHO, EVER SERVING THE LORD, WAS LAID TO REST IN SARDIS AND THERE AWAITS HIS RESURRECTION AT CHRIST'S ADVENT. THESE ALL OBSERVED THE DAY OF THE PASSOVER ON THE FOURTEENTH OF THE MONTH, IN NOWISE DEPARTING FROM THE EVANGELICAL TRADITION AND FOLLOWING THE ECCLESIASTICAL CANON. I ALSO, POLYCRATES, THE LEAST OF ALL YOUR SERVANTS, ACCORDING TO THE DOCTRINE OF MY RELATIVES WHICH I ALSO HAVE FOLLOWED (FOR THERE WERE SEVEN OF MY RELATIVES BISHOPS INDEED AND I THE EIGHTH) HAVE ALWAYS CELEBRATED THE PASSOVER WHEN THE JEWISH PEOPLE CELEBRATED THE PUTTING AWAY OF THE LEAVEN. AND SO BRETHREN BEING SIXTY-FIVE YEARS OLD IN THE LORD AND INSTRUCTED BY MANY BRETHREN FROM ALL PARTS OF THE WORLD, AND HAVING SEARCHED ALL THE SCRIPTURES, I WILL NOT FEAR THOSE WHO THREATEN US, FOR MY PREDECESSORS SAID IT IS FITTING TO OBEY GOD RATHER THAN MEN. I QUOTE THIS TO SHOW THROUGH A SMALL EXAMPLE THE GENIUS AND AUTHORITY OF THE MAN. HE FLOURISHED IN THE REIGN OF THE EMPEROR SEVERUS IN THE SAME PERIOD AS NARCISSUS OF JERUSALEM.

46. HERACLITUS

HERACLITUS IN THE REIGN OF COMMODUS AND SEVERUS WROTE COMMENTARIES ON THE ACTS AND EPISTLES.

47. MAXIMUS OF JERUSALEM

MAXIMUS, UNDER THE SAME EMPERORS PROPOUNDED IN A REMARKABLE VOLUME THE FAMOUS QUESTIONS, WHAT IS THE ORIGIN OF EVIL? AND WHETHER MATTER IS MADE BY GOD.

48. CANDIDUS

CANDIDUS UNDER THE ABOVE MENTIONED EMPERORS PUBLISHED MOST ADMIRABLE TREATISES ON THE SIX DAYS OF CREATION.

49. APPION

APPION UNDER THE EMPEROR SEVERUS LIKEWISE WROTE TREATISES ON THE SIX DAYS OF CREATION.

50. SEXTUS

SEXTUS IN THE REIGN OF THE EMPEROR SEVERUS WROTE A BOOK ON THE RESURRECTION.

51. ARABIANUS

ARABIANUS UNDER THE SAME EMPEROR PUBLISHED CERTAIN SMALL WORKS RELATING TO CHRISTIAN DOCTRINE.

52. JUDAS

JUDAS, DISCUSSED AT LENGTH THE SEVENTY WEEKS MENTIONED IN DANIEL AND WROTE A CHRONOGRAPHY OF FORMER TIMES WHICH HE BROUGHT UP TO THE TENTH YEAR OF SEVERUS. HE IS CONVICTED OF ERROR IN RESPECT OF THIS WORK IN THAT HE PROPHESIED THAT THE ADVENT OF ANTI-CHRIST WOULD BE ABOUT HIS PERIOD, BUT THIS WAS BECAUSE THE GREATNESS OF THE PERSECUTIONS SEEMED TO FOREBODE THE END OF THE WORLD.

53. TERTULLIAN

TERTULLIAN THE PRESBYTER, NOW REGARDED AS CHIEF OF THE LATIN WRITERS AFTER VICTOR AND APOLLONIUS, WAS FROM THE CITY OF CARTHAGE IN THE PROVINCE OF AFRICA, AND WAS THE SON OF A PROCONSUL OR CENTURION, A MAN OF KEEN AND VIGOROUS CHARACTER, HE FLOURISHED CHIEFLY IN THE REIGN OF THE EMPEROR SEVERUS AND ANTONINUS CARACALLA AND WROTE MANY VOLUMES WHICH WE PASS BY BECAUSE THEY ARE WELL KNOWN TO MOST. I MYSELF HAVE SEEN A CERTAIN PAUL AN OLD MAN OF CONCORDIA, A TOWN OF ITALY, WHO, WHILE HE HIMSELF WAS A VERY YOUNG MAN HAD BEEN SECRETARY TO THE BLESSED CYPRIAN WHO WAS ALREADY ADVANCED IN AGE. HE SAID THAT HE HIMSELF HAD SEEN HOW CYPRIAN WAS ACCUSTOMED NEVER TO PASS A DAY WITHOUT READING TERTULLIAN, AND THAT HE FREQUENTLY SAID TO HIM, GIVE ME THE MASTER, MEANING BY THIS, TERTULLIAN. HE WAS PRESBYTER OF THE CHURCH UNTIL MIDDLE LIFE, AFTERWARDS DRIVEN BY THE ENVY AND ABUSE OF THE CLERGY OF THE ROMAN CHURCH, HE LAPSED TO THE DOCTRINE OF MONTANUS, AND MENTIONS THE NEW PROPHECY IN MANY OF HIS BOOKS.

HE COMPOSED, MOREOVER, DIRECTLY AGAINST THE CHURCH, VOLUMES: ON MODESTY, ON PERSECUTION, ON FASTS, ON MONOGAMY, SIX BOOKS ON ECSTASY, AND A SEVENTH WHICH HE WROTE AGAINST APOLLONIUS. HE IS SAID TO HAVE LIVED TO A DECREPIT OLD AGE, AND TO HAVE COMPOSED MANY SMALL WORKS, WHICH ARE NOT EXTANT.

54. ORIGEN

ORIGEN, SURNAMED ADAMANTIUS, A PERSECUTION HAVING BEEN RAISED AGAINST THE CHRISTIANS IN THE TENTH YEAR OF SEVERUS PERTINAX, AND HIS FATHER LEONIDAS HAVING RECEIVED THE CROWN OF MARTYRDOM FOR CHRIST, WAS LEFT AT THE AGE OF ABOUT SEVENTEEN, WITH HIS SIX BROTHERS AND WIDOWED MOTHER, IN POVERTY, FOR THEIR PROPERTY HAD BEEN CONFISCATED BECAUSE OF CONFESSING CHRIST. WHEN ONLY EIGHTEEN YEARS OLD, HE UNDERTOOK THE WORK OF INSTRUCTING THE CATECHETES IN THE SCATTERED CHURCHES OF ALEXANDRIA. AFTERWARDS APPOINTED BY DEMETRIUS, BISHOP OF THIS CITY, SUCCESSOR TO THE PRESBYTER CLEMENT, HE FLOURISHED MANY YEARS. WHEN HE HAD ALREADY REACHED MIDDLE LIFE, ON ACCOUNT OF THE CHURCHES OF ACHAIA, WHICH WERE TORN WITH MANY HERESIES, HE WAS JOURNEYING TO ATHENS, BY WAY OF PALESTINE, UNDER THE AUTHORITY OF AN ECCLESIASTICAL LETTER, AND HAVING BEEN ORDAINED PRESBYTER BY THEOCTISTUS AND ALEXANDER, BISHOPS OF CÆSAREA AND JERUSALEM, HE OFFENDED DEMETRIUS, WHO WAS SO WILDLY ENRAGED AT HIM THAT HE WROTE EVERYWHERE TO INJURE HIS REPUTATION. IT IS KNOWN THAT BEFORE HE WENT TO CÆSAREA, HE HAD BEEN AT ROME, UNDER BISHOP ZEPHYRINUS. IMMEDIATELY ON HIS RETURN TO ALEXANDRIA HE MADE HERACLAS THE PRESBYTER, WHO CONTINUED TO WEAR HIS PHILOSOPHER'S GARB, HIS ASSISTANT IN THE SCHOOL FOR CATECHETES. HERACLAS BECAME BISHOP OF THE CHURCH OF ALEXANDRIA, AFTER DEMETRIUS. HOW GREAT THE GLORY OF ORIGEN WAS, APPEARS FROM THE FACT THAT FIRMILIANUS, BISHOP OF CÆSAREA, WITH ALL THE CAPPADOCIAN BISHOPS, SOUGHT A VISIT FROM HIM, AND ENTERTAINED HIM FOR A LONG WHILE. SOMETIME AFTERWARDS, GOING TO PALESTINE TO VISIT THE HOLY PLACES, HE CAME TO CÆSAREA AND WAS INSTRUCTED AT LENGTH BY ORIGEN IN THE HOLY SCRIPTURES. IT APPEARS ALSO FROM THE FACT THAT HE WENT TO ANTIOCH, ON THE REQUEST OF MAMMAEA, MOTHER OF THE EMPEROR ALEXANDER, AND A WOMAN RELIGIOUSLY DISPOSED, AND WAS THERE HELD IN GREAT HONOUR, AND SENT LETTERS TO THE EMPEROR PHILIP, WHO WAS THE FIRST AMONG THE ROMAN RULERS, TO BECOME A CHRISTIAN, AND TO HIS MOTHER, LETTERS WHICH ARE STILL EXTANT. WHO IS THERE, WHO DOES NOT ALSO KNOW THAT HE WAS SO ASSIDUOUS IN THE STUDY OF HOLY SCRIPTURES, THAT CONTRARY TO THE SPIRIT OF HIS TIME, AND OF HIS PEOPLE, HE LEARNED THE HEBREW LANGUAGE, AND TAKING THE SEPTUAGINT TRANSLATION, HE GATHERED THE OTHER TRANSLATIONS ALSO IN A SINGLE WORK, NAMELY, THAT OF AQUILA, OF PONTICUS THE PROSELYTE, AND THEODOTIAN THE EBONITE, AND SYMMACHUS AN ADHERENT OF THE SAME SECT WHO WROTE COMMENTARIES ALSO ON THE GOSPEL ACCORDING TO MATTHEW, FROM WHICH HE TRIED TO ESTABLISH HIS DOCTRINE. AND BESIDES THESE, A FIFTH, SIXTH, AND SEVENTH TRANSLATION, WHICH WE ALSO HAVE FROM HIS LIBRARY, HE SOUGHT OUT WITH GREAT DILIGENCE, AND COMPARED WITH OTHER EDITIONS. AND SINCE I HAVE GIVEN A LIST OF HIS WORKS, IN THE VOLUMES OF LETTERS WHICH I HAVE WRITTEN TO PAULA, IN A LETTER WHICH I WROTE AGAINST THE WORKS OF VARRO, I PASS THIS BY NOW, NOT FAILING HOWEVER, TO MAKE MENTION OF HIS IMMORTAL GENIUS, HOW THAT HE UNDERSTOOD DIALECTICS, AS WELL AS GEOMETRY, ARITHMETIC, MUSIC, GRAMMAR, AND RHETORIC, AND TAUGHT ALL THE SCHOOLS OF PHILOSOPHERS, IN SUCH WISE THAT HE HAD ALSO DILIGENT STUDENTS IN SECULAR LITERATURE, AND LECTURED TO THEM DAILY, AND THE CROWDS WHICH FLOCKED TO HIM WERE MARVELLOUS. THESE, HE RECEIVED IN THE HOPE THAT THROUGH THE INSTRUMENTALITY OF THIS SECULAR LITERATURE, HE MIGHT ESTABLISH THEM IN THE FAITH OF CHRIST.

IT IS UNNECESSARY TO SPEAK OF THE CRUELTY OF THAT PERSECUTION WHICH WAS RAISED AGAINST THE CHRISTIANS AND UNDER DECIUS, WHO WAS MAD AGAINST THE RELIGION OF PHILIP, WHOM HE HAD SLAIN, — THE PERSECUTION IN WHICH FABIANUS, BISHOP OF THE ROMAN CHURCH, PERISHED AT ROME, AND ALEXANDER AND BABYLAS, PONTIFS OF THE CHURCHES OF JERUSALEM AND ANTIOCH, WERE IMPRISONED FOR THEIR CONFESSION OF CHRIST. IF ANY ONE WISHES TO KNOW WHAT WAS DONE IN REGARD TO THE POSITION OF ORIGEN, HE CAN CLEARLY LEARN, FIRST INDEED FROM HIS OWN EPISTLES, WHICH AFTER THE PERSECUTION, WERE SENT TO DIFFERENT ONES, AND SECONDLY, FROM THE SIXTH BOOK OF THE CHURCH HISTORY OF EUSEBIUS OF CÆSAREA, AND FROM HIS SIX VOLUMES IN BEHALF OF THE SAME ORIGEN.

HE LIVED UNTIL THE TIME OF GALLUS AND VOLUSIANUS, THAT IS, UNTIL HIS SIXTY-NINTH YEAR, AND DIED AT TYRE, IN WHICH CITY HE ALSO WAS BURIED.

55. AMMONIUS

AMMONIUS, A TALENTED MAN OF GREAT PHILOSOPHICAL LEARNING, WAS DISTINGUISHED AT ALEXANDRIA, AT THE SAME TIME. AMONG MANY AND DISTINGUISHED MONUMENTS OF HIS GENIUS, IS THE

ELABORATE WORK WHICH HE COMPOSED ON THE HARMONY OF MOSES AND JESUS, AND THE GOSPEL CANONS, WHICH HE WORKED OUT, AND WHICH EUSEBIUS OF CÆSAREA, AFTERWARDS FOLLOWED. PORPHYRY FALSELY ACCUSED HIM OF HAVING BECOME A HEATHEN AGAIN, AFTER BEING A CHRISTIAN, BUT IT IS CERTAIN THAT HE CONTINUED A CHRISTIAN UNTIL THE VERY END OF HIS LIFE.

56. AMBROSE THE DEACON

AMBROSIUS, AT FIRST A MARCIONITE BUT AFTERWARDS SET RIGHT BY ORIGEN, WAS DEACON IN THE CHURCH, AND GLORIOUSLY DISTINGUISHED AS CONFESSOR OF THE LORD. TO HIM, TOGETHER WITH PROTOCTETUS THE PRESBYTER, THE BOOK OF ORIGEN, ON MARTYRDOM WAS WRITTEN. AIDED BY HIS INDUSTRY, FUNDS, AND PERSEVERANCE, ORIGEN DICTATED A GREAT NUMBER OF VOLUMES. HE HIMSELF, AS BEFITS A MAN OF NOBLE NATURE, WAS OF NO MEAN LITERARY TALENT, AS HIS LETTERS TO ORIGEN INDICATE. HE DIED MOREOVER, BEFORE THE DEATH OF ORIGEN, AND IS CONDEMNED BY MANY, IN THAT BEING A MAN OF WEALTH, HE DID NOT AT DEATH, REMEMBER IN HIS WILL, HIS OLD AND NEEDY FRIEND.

57. TRYPHO

TRYPHO, PUPIL OF ORIGEN, TO WHOM SOME OF HIS EXTANT LETTERS ARE ADDRESSED, WAS VERY LEARNED IN THE SCRIPTURES, AND THIS MANY OF HIS WORKS SHOW HERE AND THERE, BUT ESPECIALLY THE BOOK WHICH HE COMPOSED ON THE RED HEIFER IN DEUTERONOMY, AND ON THE HALVES, WHICH WITH THE PIGEON AND THE TURTLEDOVES WERE OFFERED BY ABRAHAM AS RECORDED IN GENESIS.

58. MINUCIUS FELIX

MINUCIUS FELIX, A DISTINGUISHED ADVOCATE OF ROME, WROTE A DIALOGUE REPRESENTING A DISCUSSION BETWEEN A CHRISTIAN AND A GENTILE, WHICH IS ENTITLED OCTAVIUS, AND STILL ANOTHER WORK PASSES CURRENT IN HIS NAME, ON FATE, OR AGAINST THE MATHEMATICIANS, BUT THIS ALTHOUGH IT IS THE WORK OF A TALENTED MAN, DOES NOT SEEM TO ME TO CORRESPOND IN STYLE WITH THE ABOVE MENTIONED WORK. LACTANTIUS ALSO MENTIONS THIS MINUCIUS IN HIS WORKS.

59. POPE GAIUS

GAIUS, BISHOP OF ROME, IN THE TIME OF ZEPHYRINUS, THAT IS, IN THE REIGN OF ANTONINUS, THE SON OF SEVERUS, DELIVERED A VERY NOTABLE DISPUTATION AGAINST PROCULUS, THE FOLLOWER OF MONTANUS, CONVICTING HIM OF TEMERITY IN HIS DEFENSE OF THE NEW PROPHECY, AND IN THE SAME VOLUME ALSO ENUMERATING ONLY THIRTEEN EPISTLES OF PAUL, SAYS THAT THE FOURTEENTH, WHICH IS NOW CALLED, TO THE HEBREWS, IS NOT BY HIM, AND IS NOT CONSIDERED AMONG THE ROMANS TO THE PRESENT DAY AS BEING BY THE APOSTLE PAUL.

60. BERILLUS

BERYLLUS, BISHOP OF BOSTRA IN ARABIA, AFTER HE HAD RULED THE CHURCH GLORIOUSLY FOR A LITTLE WHILE, FINALLY LAPSED INTO THE HERESY WHICH DENIES THAT CHRIST EXISTED BEFORE THE INCARNATION. SET RIGHT BY ORIGEN, HE WROTE VARIOUS SHORT WORKS, ESPECIALLY LETTERS, IN WHICH HE THANKS ORIGEN. THE LETTERS OF ORIGEN TO HIM, ARE ALSO EXTANT, AND A DIALOGUE BETWEEN ORIGEN AND BERYLLUS AS WELL, IN WHICH HERESIES ARE DISCUSSED. HE WAS DISTINGUISHED DURING THE REIGN OF ALEXANDER, SON OF MAMMAEA, AND MAXIMINUS AND GORDIANUS, WHO SUCCEEDED HIM IN POWER.

61. HIPPOLYTUS

HIPPOLYTUS, BISHOP OF SOME CHURCH (THE NAME OF THE CITY I HAVE NOT BEEN ABLE TO LEARN) WROTE A RECKONING OF THE PASCHAL FEAST AND CHRONOLOGICAL TABLES WHICH HE WORKED OUT UP TO THE FIRST YEAR OF THE EMPEROR ALEXANDER. HE ALSO DISCUSSED THE CYCLE OF SIXTEEN YEARS, WHICH THE GREEKS CALLED ἑ ΚΚΑΙΔΕΚΑΕΤΗΡίΔΑ AND GAVE THE CUE TO EUSEBIUS, WHO COMPOSED ON THE SAME PASCHAL FEAST A CYCLE OF NINETEEN YEARS, THAT IS ἑ ΝΝΕΑΚΑΙΔΕΚΑΕΤΗΡίΔΑ . HE WROTE SOME COMMENTARIES ON THE SCRIPTURES, AMONG WHICH ARE THE FOLLOWING: ON THE SIX DAYS OF CREATION, ON EXODUS, ON THE SONG OF SONGS, ON GENESIS, ON ZECHARIAH, ON THE PSALMS, ON ISAIAH, ON DANIEL, ON THE APOCALYPSE, ON THE PROVERBS, ON ECCLESIASTES, ON SAUL, ON THE PYTHONISSA, ON THE ANTICHRIST, ON THE RESURRECTION, AGAINST MARCION, ON THE PASSOVER, AGAINST ALL HERESIES, AND AN EXHORTATION ON THE PRAISE OF OUR LORD AND SAVIOUR, IN WHICH HE INDICATES THAT HE IS SPEAKING IN THE CHURCH IN THE PRESENCE OF ORIGEN. AMBROSIUS, WHO WE HAVE SAID WAS CONVERTED BY ORIGEN FROM THE HERESY OF MARCION, TO THE TRUE FAITH, URGED ORIGEN TO WRITE, IN EMULATION OF HYPPOLYTUS, COMMENTARIES ON THE SCRIPTURES, OFFERING HIM SEVEN, AND EVEN MORE SECRETARIES, AND THEIR EXPENSES, AND AN EQUAL NUMBER OF COPYISTS, AND WHAT IS STILL MORE, WITH INCREDIBLE ZEAL, DAILY EXACTING WORK FROM HIM, ON WHICH ACCOUNT ORIGEN, IN ONE OF HIS EPISTLES, CALLS HIM HIS TASKMASTER.

62. ALEXANDER OF CAPPADOCIA

ALEXANDER, BISHOP OF CAPPADOCIA, DESIRING TO VISIT THE HOLY LAND, CAME TO JERUSALEM, AT THE TIME WHEN NARCISSUS, BISHOP OF THIS CITY, ALREADY AN OLD MAN, RULED THE CHURCH. IT WAS REVEALED TO NARCISSUS AND MANY OF HIS CLERGY, THAT ON THE MORNING OF THE NEXT DAY, A BISHOP WOULD ENTER THE CITY, WHO SHOULD BE ASSISTANT ON THE SACERDOTAL THRONE. AND SO IT CAME TO PASS, AS IT WAS PREDICTED, AND ALL THE BISHOPS OF PALESTINE BEING GATHERED TOGETHER, NARCISSUS HIMSELF BEING ESPECIALLY URGENT, ALEXANDER TOOK WITH HIM THE HELM OF THE CHURCH OF JERUSALEM. AT THE END OF ONE OF HIS EPISTLES, WRITTEN TO THE ANTINOITES ON THE PEACE OF THE CHURCH, HE SAYS NARCISSUS, WHO HELD THE BISHOPRIC HERE BEFORE ME, AND NOW WITH ME EXERCISES HIS OFFICE BY HIS PRAYERS, BEING ABOUT A HUNDRED AND SIXTEEN YEARS OLD, SALUTES YOU, AND WITH ME BEGS YOU TO BECOME OF ONE MIND. HE WROTE ANOTHER ALSO TO THE ANTIOCHEANS, BY THE HAND OF CLEMENT, THE PRESBYTER OF ALEXANDRIA, OF WHOM WE SPOKE ABOVE, ANOTHER ALSO TO ORIGEN, AND IN BEHALF OF ORIGEN AGAINST DEMETRIUS, CALLED FORTH BY THE FACT THAT, ACCORDING TO THE TESTIMONY OF DEMETRIUS, HE HAD MADE ORIGEN PRESBYTER. THERE ARE OTHER EPISTLES OF HIS TO DIFFERENT PERSONS. IN THE SEVENTH PERSECUTION UNDER DECIUS, AT THE TIME WHEN BABYLAS OF ANTIOCH WAS PUT TO DEATH, BROUGHT TO CÆSAREA AND SHUT UP IN PRISON, HE RECEIVED THE CROWN OF MARTYRDOM FOR CONFESSING CHRIST.

63. JULIUS THE AFRICAN

JULIUS AFRICANUS, WHOSE FIVE VOLUMES ON CHRONOLOGY, ARE YET EXTANT, IN THE REIGN OF MARCUS AURELIUS ANTONINUS, WHO SUCCEEDED MACRINUS, RECEIVED A COMMISSION TO RESTORE THE CITY OF EMMAUS, WHICH AFTERWARDS WAS CALLED NICOPOLIS. THERE IS AN EPISTLE OF HIS TO ORIGEN, ON THE QUESTION OF SUSANNA, WHERE IT IS CONTENDED THAT THIS STORY IS NOT CONTAINED IN THE HEBREW, AND IS NOT CONSISTENT WITH THE HEBREW ETYMOLOGY IN RESPECT OF THE PLAY ON PRINOS AND PRISAI, SCHINOS AND SCHISAI. IN REPLY TO THIS, ORIGEN WROTE A LEARNED EPISTLE. THERE IS EXTANT ANOTHER LETTER OF HIS, TO ARISTIDES, IN WHICH HE DISCUSSES AT LENGTH THE DISCREPANCIES, WHICH APPEAR IN THE GENEALOGY OF OUR SAVIOUR, AS RECORDED BY MATTHEW AND LUKE.

64. GEMIMUS

GEMINUS, PRESBYTER OF THE CHURCH AT ANTIOCH, COMPOSED A FEW MONUMENTS OF HIS GENIUS, FLOURISHING IN THE TIME OF THE EMPEROR ALEXANDER AND ZEBENNUS, BISHOP OF HIS CITY, ESPECIALLY AT THE TIME AT WHICH HERACLAS WAS ORDAINED PONTIFF OF THE CHURCH AT ALEXANDRIA.

65. GREGORY THAUMATURGUS

THEODORUS, AFTERWARDS CALLED GREGORY, BISHOP OF NEOCÆSAREA IN PONTUS, WHILE YET A VERY YOUNG MAN, IN COMPANY WITH HIS BROTHER ATHENODORUS, WENT FROM CAPPADOCIA TO BERYTUS, AND THENCE TO CÆSAREA IN PALESTINE, TO STUDY GREEK AND LATIN LITERATURE. WHEN ORIGEN HAD SEEN THE REMARKABLE NATURAL ABILITY OF THESE MEN, HE URGED THEM TO STUDY PHILOSOPHY, IN THE TEACHING OF WHICH HE GRADUALLY INTRODUCED THE MATTER OF FAITH IN CHRIST, AND MADE THEM ALSO HIS FOLLOWERS. SO, INSTRUCTED BY HIM FOR FIVE YEARS, THEY WERE SENT BACK BY HIM TO THEIR MOTHER. THEODORUS, ON HIS DEPARTURE, WROTE A PANEGYRIC OF THANKS TO ORIGEN, AND DELIVERED IT BEFORE A LARGE ASSEMBLY, ORIGEN HIMSELF BEING PRESENT. THIS PANEGYRIC IS EXTANT AT THE PRESENT DAY.

HE WROTE ALSO A SHORT, BUT VERY VALUABLE, PARAPHRASE ON ECCLESIASTES, AND CURRENT REPORT SPEAKS OF OTHER EPISTLES OF HIS, BUT MORE ESPECIALLY OF THE SIGNS AND WONDERS, WHICH AS BISHOP, HE PERFORMED TO THE GREAT GLORY OF THE CHURCHES.

66. POPE CORNELIUS

CORNELIUS, BISHOP OF ROME, TO WHOM EIGHT LETTERS OF CYPRIAN ARE EXTANT, WROTE A LETTER TO FABIUS, BISHOP OF THE CHURCH AT ANTIOCH, ON THE ROMAN, ITALIAN, AND AFRICAN COUNCILS, AND ANOTHER ON NOVATIAN AND THOSE WHO HAD FALLEN FROM THE FAITH, A THIRD ON THE ACTS OF THE COUNCIL, AND A FOURTH VERY PROLIX ONE TO THE SAME FABIUS, CONTAINING THE CAUSES OF THE NOVATIAN HERESY AND AN ANATHEMA OF IT. HE RULED THE CHURCH FOR TWO YEARS UNDER GALLUS AND VOLUSIANUS. HE RECEIVED THE CROWN OF MARTYRDOM FOR CHRIST, AND WAS SUCCEEDED BY LUCIUS.

67. CYPRIAN

CYPRIAN OF AFRICA, AT FIRST WAS FAMOUS AS A TEACHER OF RHETORIC, AND AFTERWARDS ON THE PERSUASION OF THE PRESBYTER CAECILIUS, FROM WHOM HE RECEIVED HIS SURNAME, HE BECAME A CHRISTIAN, AND GAVE ALL HIS SUBSTANCE TO THE POOR. NOT LONG AFTER HE WAS INDUCTED INTO THE PRESBYTERY, AND WAS ALSO MADE BISHOP OF CARTHAGE. IT IS UNNECESSARY TO MAKE A CATALOGUE OF THE WORKS OF HIS GENIUS, SINCE THEY ARE MORE CONSPICUOUS THAN THE SUN.

HE WAS PUT TO DEATH UNDER THE EMPERORS VALERIAN AND GALLIENUS, IN THE EIGHTH PERSECUTION, ON THE SAME DAY THAT CORNELIUS WAS PUT TO DEATH AT ROME, BUT NOT IN THE SAME YEAR.

68. PONTIUS

PONTIUS, DEACON OF CYPRIAN, SHARING HIS EXILE UNTIL THE DAY OF HIS DEATH, LEFT A NOTABLE VOLUME ON THE LIFE AND DEATH OF CYPRIAN.

69. DIONYSIUS OF ALEXANDRIA

DIONYSIUS, BISHOP OF ALEXANDRIA, AS PRESBYTER HAD CHARGE OF THE CATECHETICAL SCHOOL UNDER HERACLAS, AND WAS THE MOST DISTINGUISHED PUPIL OF ORIGEN. CONSENTING TO THE DOCTRINE OF CYPRIAN AND THE AFRICAN SYNOD, ON THE REBAPTIZING OF HERETICS, HE SENT MANY LETTERS TO DIFFERENT PEOPLE, WHICH ARE YET EXTANT; HE WROTE ONE TO FABIUS, BISHOP OF THE CHURCH AT ANTIOCH, ON PENITENCE, ANOTHER TO THE ROMANS, BY THE HAND OF HIPPOLYTUS, TWO LETTERS TO XYSTUS, WHO HAD SUCCEEDED STEPHEN, TWO ALSO TO PHILEMON AND DIONYSIUS, PRESBYTERS OF THE CHURCH AT ROME, AND ANOTHER TO THE SAME DIONYSIUS, AFTERWARDS BISHOP OF ROME; AND TO NOVATIAN, TREATING OF THEIR CLAIM THAT NOVATIAN HAD BEEN ORDAINED BISHOP OF ROME, AGAINST HIS WILL. THE BEGINNING OF THIS EPISTLE IS AS FOLLOWS: DIONYSIUS TO NOVATIAN, HIS BROTHER GREETING. IF YOU HAVE BEEN ORDAINED UNWILLINGLY, AS YOU SAY, YOU WILL PROVE IT, WHEN YOU SHALL WILLINGLY RETIRE.

THERE IS ANOTHER EPISTLE OF HIS ALSO TO DIONYSIUS AND DIDYMUS, AND MANY FESTAL EPISTLES ON THE PASSOVER, WRITTEN IN A DECLAMATORY STYLE, ALSO ONE TO THE CHURCH OF ALEXANDRIA ON EXILE, ONE TO HIERAX, BISHOP IN EGYPT, AND YET OTHERS ON MORTALITY, ON THE SABBATH, AND ON THE GYMNASIUM, ALSO ONE TO HERMAMMON AND OTHERS ON THE PERSECUTION OF DECIUS, AND TWO BOOKS AGAINST NEPOS THE BISHOP, WHO ASSERTED IN HIS WRITINGS A THOUSAND YEARS REIGN IN THE BODY. AMONG OTHER THINGS HE DILIGENTLY DISCUSSED THE APOCALYPSE OF JOHN, AND WROTE AGAINST SABELLIUS AND TO AMMON, BISHOP OF BERNICE, AND TO TELESPHORUS, ALSO TO EUPHRANOR, ALSO FOUR BOOKS TO DIONYSIUS, BISHOP OF ROME, TO THE LAODICEANS ON PENITENCE, TO ORIGEN ON MARTYRDOM, TO THE ARMENIANS ON PENITENCE, ALSO ON THE ORDER OF TRANSGRESSION, TO TIMOTHY ON NATURE, TO EUPHRANOR ON TEMPTATION, MANY LETTERS ALSO TO BASILIDES, IN ONE OF WHICH HE ASSERTS THAT HE ALSO BEGAN TO WRITE COMMENTARIES ON ECCLESIASTES. THE NOTABLE EPISTLE WHICH HE WROTE AGAINST PAUL OF SAMOSATA, A FEW DAYS BEFORE HIS DEATH IS ALSO CURRENT. HE DIED IN THE TWELFTH YEAR OF GALLIENUS.

70. NOVATIANUS

NOVATIANUS, PRESBYTER OF ROME, ATTEMPTED TO USURP THE SACERDOTAL CHAIR OCCUPIED BY CORNELIUS, AND ESTABLISHED THE DOGMA OF THE NOVATIANS, OR AS THEY ARE CALLED IN GREEK, THE CATHARI, BY REFUSING TO RECEIVE PENITENT APOSTATES. NOVATUS, AUTHOR OF THIS DOCTRINE, WAS A PRESBYTER OF CYPRIAN. HE WROTE, ON THE PASSOVER, ON THE SABBATH, ON CIRCUMCISION, ON THE PRIESTHOOD, ON PRAYER, ON THE FOOD OF THE JEWS, ON ZEAL, ON ATTALUS, AND MANY OTHERS, ESPECIALLY, A GREAT VOLUME ON THE TRINITY, A SORT OF EPITOME OF THE WORK OF TERTULLIAN, WHICH MANY MISTAKENLY ASCRIBE TO CYPRIAN.

71. MALCHION

MALCHION, THE HIGHLY GIFTED PRESBYTER OF THE CHURCH AT ANTIOCH, WHO HAD MOST SUCCESSFULLY TAUGHT RHETORIC IN THE SAME CITY, HELD A DISCUSSION WITH PAUL OF SAMOSATA, WHO AS BISHOP OF THE CHURCH AT ANTIOCH, HAD INTRODUCED THE DOCTRINE OF ARTEMON, AND THIS WAS TAKEN DOWN BY SHORT HAND WRITERS. THIS DIALOGUE IS STILL EXTANT, AND YET ANOTHER EXTENDED EPISTLE WRITTEN BY HIM, IN BEHALF OF THE COUNCIL, IS ADDRESSED TO DIONYSIUS AND MAXIMUS, BISHOPS OF ROME AND ALEXANDRIA. HE FLOURISHED UNDER CLAUDIUS AND AURELIANUS.

72. ARCHELAUS

ARCHELAUS, BISHOP OF MESOPOTAMIA, COMPOSED IN THE SYRIAC LANGUAGE, A BOOK OF THE DISCUSSION WHICH HE HELD WITH MANICHAEUS, WHEN HE CAME FROM PERSIA. THIS BOOK, WHICH IS TRANSLATED INTO GREEK, IS POSSESSED BY MANY.

HE FLOURISHED UNDER THE EMPEROR PROBUS, WHO SUCCEEDED AURELIANUS AND TACITUS.

73. ANATOLIUS

ANATOLIUS OF ALEXANDRIA, BISHOP OF LAODICEA IN SYRIA, WHO FLOURISHED UNDER THE EMPERORS PROBUS AND CARUS, WAS A MAN OF WONDERFUL LEARNING IN ARITHMETIC, GEOMETRY, ASTRONOMY, GRAMMAR, RHETORIC, AND DIALECTIC. WE CAN GET AN IDEA OF THE GREATNESS OF HIS GENIUS FROM THE VOLUME WHICH HE WROTE ON THE PASSOVER AND HIS TEN BOOKS ON THE INSTITUTES OF ARITHMETIC.

74. VICTORINUS OF PETTAU

VICTORINUS, BISHOP OF PETTAU, WAS NOT EQUALLY FAMILIAR WITH LATIN AND GREEK. ON THIS ACCOUNT HIS WORKS THOUGH NOBLE IN THOUGHT, ARE INFERIOR IN STYLE. THEY ARE THE FOLLOWING: COMMENTARIES ON GENESIS, ON EXODUS, ON LEVITICUS, ON ISAIAH, ON EZEKIEL, ON HABAKKUK, ON ECCLESIASTES, ON THE SONG OF SONGS, ON THE APOCALYPSE OF JOHN, AGAINST ALL HERESIES AND MANY OTHERS. AT THE LAST HE RECEIVED THE CROWN OF MARTYRDOM.

75. PAMPHILUS

PAMPHILUS THE PRESBYTER, PATRON OF EUSEBIUS BISHOP OF CÆSAREA, WAS SO INFLAMED WITH LOVE OF SACRED LITERATURE, THAT HE TRANSCRIBED THE GREATER PART OF THE WORKS OF ORIGEN WITH HIS OWN HAND AND THESE ARE STILL PRESERVED IN THE LIBRARY AT CÆSAREA. I HAVE TWENTY-FIVE VOLUMES OF COMMENTARIES OF ORIGEN, WRITTEN IN HIS HAND,

ON THE TWELVE PROPHETS WHICH I HUG AND GUARD WITH SUCH JOY, THAT I DEEM MYSELF TO HAVE THE WEALTH OF CROESUS. AND IF IT IS SUCH JOY TO HAVE ONE EPISTLE OF A MARTYR HOW MUCH MORE TO HAVE SO MANY THOUSAND LINES WHICH SEEM TO ME TO BE TRACED IN HIS BLOOD. HE WROTE AN APOLOGY FOR ORIGEN BEFORE EUSEBIUS HAD WRITTEN HIS AND WAS PUT TO DEATH AT CÆSAREA IN PALESTINE IN THE PERSECUTION OF MAXIMINUS.

76. PIERIUS
PIERIUS, PRESBYTER OF THE CHURCH AT ALEXANDRIA IN THE REIGN OF CARUS AND DIOCLETIAN, AT THE TIME WHEN THEONAS RULED AS BISHOP IN THE SAME CHURCH, TAUGHT THE PEOPLE WITH GREAT SUCCESS AND ATTAINED SUCH ELEGANCE OF LANGUAGE AND PUBLISHED SO MANY TREATISES ON ALL SORTS OF SUBJECTS (WHICH ARE STILL EXTANT) THAT HE WAS CALLED ORIGEN JUNIOR. HE WAS REMARKABLE FOR HIS SELF-DISCIPLINE, DEVOTED TO VOLUNTARY POVERTY, AND THOROUGHLY ACQUAINTED WITH THE DIALECTIC ART. AFTER THE PERSECUTION, HE PASSED THE REST OF HIS LIFE AT ROME. THERE IS EXTANT A LONG TREATISE OF HIS ON THE PROPHET HOSEA WHICH FROM INTERNAL EVIDENCE APPEARS TO HAVE BEEN DELIVERED ON THE VIGIL OF PASSOVER.

77. LUCIANUS
LUCIANUS, A MAN OF GREAT TALENT, PRESBYTER OF THE CHURCH AT ANTIOCH, WAS SO DILIGENT IN THE STUDY OF THE SCRIPTURES, THAT EVEN NOW CERTAIN COPIES OF THE SCRIPTURES BEAR THE NAME OF LUCIAN. WORKS OF HIS, ON FAITH, AND SHORT EPISTLES TO VARIOUS PEOPLE ARE EXTANT. HE WAS PUT TO DEATH AT NICOMEDIA FOR HIS CONFESSION OF CHRIST IN THE PERSECUTION OF MAXIMINUS, AND WAS BURIED AT HELENOPOLIS IN BITHYNIA.

78. PHILEAS
PHILEAS A RESIDENT OF THAT EGYPTIAN CITY WHICH IS CALLED THMUIS, OF NOBLE FAMILY, AND NO SMALL WEALTH, HAVING BECOME BISHOP, COMPOSED A FINELY WRITTEN WORK IN PRAISE OF MARTYRS AND ARGUING AGAINST THE JUDGE WHO TRIED TO COMPEL HIM TO OFFER SACRIFICES, WAS BEHEADED FOR CHRIST DURING THE SAME PERSECUTION IN WHICH LUCIANUS WAS PUT TO DEATH AT NICOMEDIA.

79. ARNOBIUS
ARNOBIUS WAS A MOST SUCCESSFUL TEACHER OF RHETORIC AT SICCA IN AFRICA DURING THE REIGN OF DIOCLETIAN, AND WROTE VOLUMES AGAINST THE NATIONS WHICH MAY BE FOUND EVERYWHERE.

80. LACTANTIUS
FIRMIANUS, KNOWN ALSO AS LACTANTIUS, A DISCIPLE OF ARNOBIUS, DURING THE REIGN OF DIOCLETIAN SUMMONED TO NICOMEDIA WITH FLAVIUS THE GRAMMARIAN WHOSE POEM ON MEDICINE IS STILL EXTANT, TAUGHT RHETORIC THERE AND ON ACCOUNT OF HIS LACK OF PUPILS (SINCE IT WAS A GREEK CITY) HE BETOOK HIMSELF TO WRITING. WE HAVE A BANQUET OF HIS WHICH HE WROTE AS A YOUNG MAN IN AFRICA AND AN ITINERARY OF A JOURNEY FROM AFRICA TO NICOMEDIA WRITTEN IN HEXAMETERS, AND ANOTHER BOOK WHICH IS CALLED THE GRAMMARIAN AND A MOST BEAUTIFUL ONE ON THE WRATH OF GOD, AND DIVINE INSTITUTES AGAINST THE NATIONS, SEVEN BOOKS, AND AN EPITOME OF THE SAME WORK IN ONE VOLUME, WITHOUT A TITLE, ALSO TWO BOOKS TO ASCLEPIADES, ONE BOOK ON PERSECUTION, FOUR BOOKS OF EPISTLES TO PROBUS, TWO BOOKS OF EPISTLES TO SEVERUS, TWO BOOKS OF EPISTLES TO HIS PUPIL DEMETRIUS AND ONE BOOK TO THE SAME ON THE WORK OF GOD OR THE CREATION OF MAN. IN HIS EXTREME OLD AGE HE WAS TUTOR TO CRISPUS CÆSAR A SON OF CONSTANTINE IN GAUL, THE SAME ONE WHO WAS AFTERWARDS PUT TO DEATH BY HIS FATHER.

81. EUSEBIUS OF CÆSAREA
EUSEBIUS BISHOP OF CÆSAREA IN PALESTINE WAS DILIGENT IN THE STUDY OF DIVINE SCRIPTURES AND WITH PAMPHILUS THE MARTYR A MOST DILIGENT INVESTIGATOR OF THE HOLY BIBLE. HE PUBLISHED A GREAT NUMBER OF VOLUMES AMONG WHICH ARE THE FOLLOWING: DEMONSTRATIONS OF THE GOSPEL TWENTY BOOKS, PREPARATIONS FOR THE GOSPEL FIFTEEN BOOKS, THEOPHANY FIVE BOOKS, CHURCH HISTORY TEN BOOKS, CHRONICLE OF UNIVERSAL HISTORY AND AN EPITOME OF THIS LAST. ALSO ON DISCREPANCIES BETWEEN THE GOSPELS, ON ISAIAH, TEN BOOKS, ALSO AGAINST PORPHYRY, WHO WAS WRITING AT THAT SAME TIME IN SICILY AS SOME THINK, TWENTY-FIVE BOOKS, ALSO ONE BOOK OF TOPICS, SIX BOOKS OF APOLOGY FOR ORIGEN, THREE BOOKS ON THE LIFE OF PAMPHILUS, OTHER BRIEF WORKS ON THE MARTYRS, EXCEEDINGLY LEARNED COMMENTARIES ON ONE HUNDRED AND FIFTY PSALMS, AND MANY OTHERS. HE FLOURISHED CHIEFLY IN THE REIGNS OF CONSTANTINE THE GREAT AND CONSTANTIUS. HIS SURNAME PAMPHILUS AROSE FROM HIS FRIENDSHIP FOR PAMPHILUS THE MARTYR.

82. RETICIUS
RETICIUS BISHOP OF AUTUN, AMONG THE AEDUI, HAD A GREAT REPUTATION IN GAUL IN THE REIGN OF CONSTANTINE. I HAVE READ HIS COMMENTARIES ON THE SONG OF SONGS AND ANOTHER GREAT VOLUME AGAINST NOVATIAN BUT BESIDES THESE, I HAVE FOUND NO WORKS OF HIS.

83. METHODIUS
METHODIUS, BISHOP OF OLYMPUS IN LYCIA AND AFTERWARDS OF TYRE, COMPOSED BOOKS AGAINST PORPHYRY WRITTEN IN POLISHED AND LOGICAL STYLE ALSO A BANQUET OF THE TEN VIRGINS, AN EXCELLENT WORK ON THE RESURRECTION, AGAINST ORIGEN AND ON THE PYTHONISSA AND ON FREE WILL, ALSO AGAINST ORIGEN. HE ALSO WROTE COMMENTARIES ON GENESIS AND ON THE SONG OF SONGS AND MANY OTHERS WHICH ARE WIDELY READ. AT THE END OF THE RECENT PERSECUTION OR, AS OTHERS AFFIRM, IN THE REIGN OF DECIUS AND VALERIANUS, HE WAS CROWNED WITH MARTYRDOM AT CHALCIS IN GREECE.

84. JUVENCUS
JUVENCUS, A SPANIARD OF NOBLE FAMILY AND PRESBYTER, TRANSLATING THE FOUR GOSPELS ALMOST VERBALLY IN HEXAMETER VERSES, COMPOSED FOUR BOOKS. HE WROTE SOME OTHER THINGS IN THE SAME METRE RELATING TO THE ORDER OF THE SACRAMENTS. HE FLOURISHED IN THE REIGN OF CONSTANTINUS.

85. EUSTATHIUS
EUSTATHIUS, A PAMPHILIAN FROM SIDE, BISHOP FIRST OF BERŒA IN SYRIA AND THEN OF ANTIOCH, RULED THE CHURCH AND, COMPOSING MANY THINGS AGAINST THE DOCTRINE OF THE ARIANS, WAS DRIVEN INTO EXILE UNDER THE EMPEROR CONSTANTIUS INTO TRAJANOPOLIS IN THRACE WHERE HE IS UNTIL THIS DAY. WORKS OF HIS ARE EXTANT ON THE SOUL, ON VENTRILOQUISM AGAINST ORIGEN AND LETTERS TOO NUMEROUS TO MENTION.

86. MARCELLUS
MARCELLUS, BISHOP OF ANCYRA, FLOURISHED IN THE REIGN OF CONSTANTINUS AND CONSTANTIUS AND WROTE MANY VOLUMES OF VARIOUS PROPOSITIONS AND ESPECIALLY AGAINST THE ARIANS. WORKS OF ASTERIUS AND APOLLINARIUS AGAINST HIM ARE CURRENT, WHICH ACCUSE HIM OF SABELLIANISM. HILARY TOO, IN THE SEVENTH BOOK OF HIS WORK AGAINST THE ARIANS, MENTIONS HIM AS A HERETIC, BUT HE DEFENDS HIMSELF AGAINST THE CHARGE THROUGH THE FACT THAT JULIUS AND ATHANASIUS BISHOPS OF ROME AND ALEXANDRIA COMMUNED WITH HIM.

87. ATHANASIUS
ATHANASIUS BISHOP OF ALEXANDRIA, HARD PRESSED BY THE WILES OF THE ARIANS, FLED TO CONSTANS EMPEROR OF GAUL. RETURNING THENCE WITH LETTERS AND, AFTER THE DEATH OF THE EMPEROR, AGAIN TAKING REFUGE IN FLIGHT, HE KEPT IN HIDING UNTIL THE ACCESSION OF JOVIAN, WHEN HE RETURNED TO THE CHURCH AND DIED IN THE REIGN OF VALENS. VARIOUS WORKS BY HIM ARE IN CIRCULATION; TWO BOOKS AGAINST THE NATIONS, ONE AGAINST VALENS AND URSACIUS, ON VIRGINITY, VERY MANY ON THE PERSECUTIONS OF THE ARIANS, ALSO ON THE TITLES OF THE PSALMS AND LIFE OF ANTHONY THE MONK, ALSO FESTAL EPISTLES AND OTHER WORKS TOO NUMEROUS TO MENTION.

88. ANTONIUS
ANTHONY THE MONK, WHOSE LIFE ATHANASIUS BISHOP OF ALEXANDRIA WROTE A LONG WORK UPON, SENT SEVEN LETTERS IN COPTIC TO VARIOUS MONASTERIES, LETTERS TRULY APOSTOLIC IN IDEA AND LANGUAGE, AND WHICH HAVE BEEN TRANSLATED INTO GREEK. THE CHIEF OF THESE IS TO THE ARSENOITES. HE FLOURISHED DURING THE REIGN OF CONSTANTINUS AND HIS SONS.

89. BASIL OF ANCYRA
BASIL BISHOP OF ANCYRA, [A DOCTOR OF] MEDICINE, WROTE A BOOK AGAINST MARCELLUS AND ON VIRGINITY AND SOME OTHER THINGS — AND IN THE REIGN OF CONSTANTIUS WAS, WITH EUSTATHIUS OF SEBASTE, PRIMATE OF MACEDONIA.

90. THEODORUS
THEODORUS, BISHOP OF HERACLEA IN THRACE, PUBLISHED IN THE REIGN OF THE EMPEROR CONSTANTIUS COMMENTARIES ON MATTHEW AND JOHN, ON THE EPISTLES AND ON THE PSALTER. THESE ARE WRITTEN IN A POLISHED AND CLEAR STYLE AND SHOW AN EXCELLENT HISTORICAL SENSE.

91. EUSEBIUS OF EMESA
EUSEBIUS OF EMESA, WHO HAD FINE RHETORICAL TALENT, COMPOSED INNUMERABLE WORKS SUITED TO WIN POPULAR APPLAUSE AND WRITING HISTORICALLY HE IS MOST DILIGENTLY READ BY THOSE WHO PRACTISE PUBLIC SPEAKING. AMONG THESE THE CHIEF ARE, AGAINST JEWS, GENTILES AND NOVATIANS AND HOMILIES ON THE GOSPELS, BRIEF BUT NUMEROUS. HE FLOURISHED IN THE REIGN OF THE EMPEROR CONSTANTIUS IN WHOSE REIGN HE DIED, AND WAS BURIED AT ANTIOCH.

92. TRIPHYLIUS
TRIPHYLIUS, BISHOP OF LEDRA OR LEUCOTHEON, IN CYPRUS, WAS THE MOST ELOQUENT MAN OF HIS AGE, AND WAS DISTINGUISHED DURING THE REIGN OF CONSTANTIUS. I HAVE READ HIS COMMENTARY ON THE SONG OF SONGS. HE IS SAID TO HAVE WRITTEN MANY OTHER WORKS, NONE OF WHICH HAVE COME TO OUR HAND.

93. DONATUS
DONATUS, FROM WHOM THE DONATIANS AROSE IN AFRICA IN THE REIGNS OF THE EMPERORS CONSTANTINUS AND CONSTANTIUS, ASSERTED THAT THE SCRIPTURES WERE GIVEN UP TO THE HEATHEN BY THE ORTHODOX DURING THE PERSECUTION, AND DECEIVED ALMOST ALL AFRICA, AND ESPECIALLY NUMIDIA BY HIS PERSUASIVENESS. MANY OF HIS WORKS, WHICH RELATE TO HIS HERESY, ARE EXTANT, INCLUDING ON THE HOLY SPIRIT, A WORK WHICH IS ARIAN IN DOCTRINE.

94. ASTERIUS
ASTERIUS, A PHILOSOPHER OF THE ARIAN PARTY, WROTE, DURING THE REIGN OF CONSTANTIUS, COMMENTARIES ON THE EPISTLE TO THE ROMANS, ON THE GOSPELS AND ON THE PSALMS, ALSO MANY OTHER WORKS WHICH ARE DILIGENTLY READ BY THOSE OF HIS PARTY.

95. LUCIFER OF CAGLIARI
LUCIFER, BISHOP OF CAGLIARI, WAS SENT BY LIBERIUS THE BISHOP, WITH PANCRATIUS AND HILARY, CLERGY OF THE ROMAN CHURCH, TO THE EMPEROR CONSTANTIUS, AS LEGATES FOR THE FAITH. WHEN HE WOULD NOT CONDEMN THE NICENE FAITH AS REPRESENTED BY ATHANASIUS, SENT AGAIN TO PALESTINE, WITH WONDERFUL CONSTANCY AND WILLINGNESS TO MEET MARTYRDOM, HE WROTE A BOOK AGAINST THE EMPEROR CONSTANTIUS AND SENT IT TO BE READ BY HIM, AND NOT LONG AFTER HE RETURNED TO CAGLIARI IN THE REIGN OF THE EMPEROR JULIAN AND DIED IN THE REIGN OF VALENTINIAN.

96. EUSEBIUS OF VERCELLI
EUSEBIUS, A NATIVE OF SARDINIA, AT FIRST A LECTOR AT ROME AND AFTERWARDS BISHOP OF VERCELLI, SENT BY THE EMPEROR CONSTANTIUS TO SCYTHOPOLIS, AND AFTERWARDS TO CAPPADOCIA, ON ACCOUNT OF HIS CONFESSION OF THE FAITH, RETURNED TO THE CHURCH UNDER THE EMPEROR JULIAN AND PUBLISHED THE COMMENTARIES OF EUSEBIUS OF CÆSAREA ON THE PSALMS, WHICH HE HAD TRANSLATED FROM GREEK INTO LATIN, AND DIED DURING THE REIGN OF VALENTIAN AND VALENS.

97. FORTUNATIANUS
FORTUNATIANUS, AN AFRICAN BY BIRTH, BISHOP OF AQUILIA DURING THE REIGN OF CONSTANTIUS, COMPOSED BRIEF COMMENTARIES ON THE GOSPELS ARRANGED BY CHAPTERS, WRITTEN IN A RUSTIC STYLE, AND IS HELD IN DETESTATION BECAUSE, WHEN LIBERIUS BISHOP OF ROME WAS DRIVEN INTO EXILE FOR THE FAITH, HE WAS INDUCED BY THE URGENCY OF FORTUNATIANUS TO SUBSCRIBE TO HERESY.

98. ACACIUS
ACACIUS, WHO, BECAUSE HE WAS BLIND IN ONE EYE, THEY NICKNAMED THE ONE-EYED, BISHOP OF THE CHURCH OF CÆSAREA IN PALESTINE, WROTE SEVENTEEN VOLUMES ON ECCLESIASTES AND SIX OF MISCELLANEOUS QUESTIONS, AND MANY TREATISES BESIDES ON VARIOUS SUBJECTS. HE WAS SO INFLUENTIAL IN THE REIGN OF THE EMPEROR CONSTANTIUS THAT HE MADE FELIX BISHOP OF ROME IN THE PLACE OF LIBERIUS.

99. SERAPION OF THMUIS
SERAPION, BISHOP OF THMUIS, WHO ON ACCOUNT OF HIS CULTIVATED GENIUS WAS FOUND WORTHY OF THE SURNAME OF SCHOLASTICUS, WAS THE INTIMATE FRIEND OF ANTHONY THE MONK, AND PUBLISHED AN EXCELLENT BOOK AGAINST THE MANICHAEANS, ALSO ANOTHER ON THE TITLES OF THE PSALMS, AND VALUABLE EPISTLES TO DIFFERENT PEOPLE. IN THE REIGN OF THE EMPEROR CONSTANTIUS HE WAS RENOWNED AS A CONFESSOR.

100. HILARY OF POITIERS
HILARY, A BISHOP OF POITIERS IN AQUITANIA, WAS A MEMBER OF THE PARTY OF SATURNINUS BISHOP OF ARLES. BANISHED INTO PHRYGIA BY THE SYNOD OF BEZIÉRS HE COMPOSED TWELVE BOOKS AGAINST THE ARIANS AND ANOTHER BOOK ON COUNCILS WRITTEN TO THE GALLICAN BISHOPS, AND COMMENTARIES ON THE PSALMS THAT IS ON THE FIRST AND SECOND, FROM THE FIFTY-FIRST TO THE SIXTY-SECOND, AND FROM THE ONE HUNDRED AND EIGHTEENTH TO THE END OF THE BOOK. IN THIS WORK HE IMITATED ORIGEN, BUT ADDED ALSO SOME ORIGINAL MATTER. THERE IS A LITTLE BOOK OF HIS TO CONSTANTIUS WHICH HE PRESENTED TO THE EMPEROR WHILE HE WAS LIVING IN CONSTANTINOPLE, AND ANOTHER ON CONSTANTIUS WHICH HE WROTE AFTER HIS DEATH AND A BOOK AGAINST VALENS AND URSACIUS, CONTAINING A HISTORY OF THE ARIMINIAN AND SELUCIAN COUNCILS AND TO SALLUST THE PREFECT OR AGAINST DIOSCURUS, ALSO A BOOK OF HYMNS AND MYSTERIES, A COMMENTARY ON MATTHEW AND TREATISES ON JOB, WHICH HE TRANSLATED FREELY FROM THE GREEK OF ORIGEN, AND ANOTHER ELEGANT LITTLE WORK AGAINST AUXENTIUS AND EPISTLES TO DIFFERENT PERSONS. THEY SAY HE HAS WRITTEN ON THE SONG OF SONGS BUT THIS WORK IS NOT KNOWN TO US. HE DIED AT POICTIERS DURING THE REIGN OF VALENTINIANUS AND VALENS.

101. VICTORINUS OF AFRICA
VICTORINUS, AN AFRICAN BY BIRTH, TAUGHT RHETORIC AT ROME UNDER THE EMPEROR CONSTANTIUS AND IN EXTREME OLD AGE, YIELDING HIMSELF TO FAITH IN CHRIST WROTE BOOKS AGAINST ARIUS, WRITTEN IN DIALECTIC STYLE AND VERY OBSCURE LANGUAGE, BOOKS WHICH CAN ONLY BE UNDERSTOOD BY THE LEARNED. HE ALSO WROTE COMMENTARIES ON THE EPISTLES.

102. TITUS OF BOSTRA
TITUS BISHOP OF BOSTRA, IN THE REIGN OF THE EMPERORS JULIAN AND JOVINIAN WROTE VIGOROUS WORKS AGAINST THE MANICHAEANS AND SOME OTHER THINGS. HE DIED UNDER VALENS.

103. POPE DAMASUS
DAMASUS, BISHOP OF ROME, HAD A FINE TALENT FOR MAKING VERSES AND PUBLISHED MANY BRIEF WORKS IN HEROIC METRE. HE DIED IN THE REIGN OF THE EMPEROR THEODOSIUS AT THE AGE OF ALMOST EIGHTY.

104. APOLLINARIUS OF LAODICEA
APOLLINARUS, BISHOP OF LAODICEA, IN SYRIA, THE SON OF A PRESBYTER, APPLIED HIMSELF IN HIS YOUTH TO THE DILIGENT STUDY OF GRAMMAR, AND AFTERWARDS, WRITING INNUMERABLE VOLUMES ON THE HOLY SCRIPTURES, DIED IN THE REIGN OF THE EMPEROR THEODOSIUS. THERE ARE EXTANT THIRTY BOOKS BY HIM AGAINST PORPHYRY, WHICH ARE GENERALLY CONSIDERED AS AMONG THE BEST OF HIS WORKS.

105. GREGORY BÆTICUS
GREGORY, BISHOP OF ELVIRA, IN BAETICA, WRITING EVEN TO EXTREME OLD AGE, COMPOSED VARIOUS TREATISES IN MEDIOCRE LANGUAGE, AND AN ELEGANT WORK ON FAITH. HE IS SAID TO BE STILL LIVING.

106. PACIANUS
PACIANUS, BISHOP OF BARCELONA, IN THE PYRENEES MOUNTAINS, A MAN OF CHASTE ELOQUENCE, AND AS DISTINGUISHED BY HIS LIFE AS BY HIS SPEECH, WROTE VARIOUS SHORT WORKS, AMONG WHICH ARE THE DEER, AND AGAINST THE NOVATIANS, AND DIED IN THE REIGN OF EMPEROR THEODOSIAN, IN EXTREME OLD AGE.

107. PHOTINUS
PHOTINUS, OF GALLOGRAECIA, A DISCIPLE OF MARCELLUS, AND ORDAINED BISHOP OF SIRMIUM, ATTEMPTED TO INTRODUCE THE EBIONITE HERESY, AND AFTERWARDS HAVING BEEN EXPELLED FROM THE CHURCH BY THE EMPEROR VALENTINIANUS, WROTE MANY VOLUMES, AMONG WHICH THE MOST DISTINGUISHED ARE AGAINST THE NATIONS, AND TO VALENTINIANUS.

108. PHŒBADIUS
PHŒBADIUS, BISHOP OF AGEN, IN GAUL, PUBLISHED A BOOK AGAINST THE ARIANS. THERE ARE SAID TO BE OTHER WORKS BY HIM, WHICH I HAVE NOT YET READ. HE IS STILL LIVING, INFIRM WITH AGE.

109. DIDYMUS THE BLIND
DIDYMUS, OF ALEXANDRIA, BECOMING BLIND WHILE VERY YOUNG, AND THEREFORE IGNORANT OF THE RUDIMENTS OF LEARNING, DISPLAYED SUCH A MIRACLE OF INTELLIGENCE AS TO LEARN PERFECTLY DIALECTICS AND EVEN GEOMETRY, SCIENCES WHICH ESPECIALLY REQUIRE SIGHT. HE WROTE MANY ADMIRABLE WORKS: COMMENTARIES ON ALL THE PSALMS, COMMENTARIES ON THE GOSPELS OF MATTHEW AND JOHN, ON THE DOCTRINES, ALSO TWO BOOKS AGAINST THE ARIANS, AND ONE BOOK ON THE HOLY SPIRIT, WHICH I TRANSLATED IN LATIN, EIGHTEEN VOLUMES ON ISAIAH, THREE BOOKS OF COMMENTARIES ON HOSEA, ADDRESSED TO ME, AND FIVE BOOKS ON ZECHARIAH, WRITTEN AT MY REQUEST, ALSO COMMENTARIES ON JOB, AND MANY OTHER THINGS, TO GIVE AN ACCOUNT OF WHICH WOULD BE A WORK OF ITSELF. HE IS STILL LIVING, AND HAS ALREADY PASSED HIS EIGHTY-THIRD YEAR.

110. OPTATUS
OPTATUS THE AFRICAN, BISHOP OF MILEVIS, DURING THE REIGN OF THE EMPERORS VALENTINIANUS AND VALENS, WROTE IN BEHALF OF THE CATHOLIC PARTY SIX BOOKS AGAINST THE CALUMNY OF THE DONATIAN PARTY, IN WHICH HE ASSERTS THAT THE CRIME OF THE DONATISTS IS FALSELY CHARGED UPON THE CATHOLIC PARTY.

111. ACILIUS SEVERUS
ACILIUS SEVERUS OF SPAIN, OF THE FAMILY OF THAT SEVERUS TO WHOM LACTANTIUS' TWO BOOKS OF EPISTLES ARE ADDRESSED, COMPOSED A VOLUME OF MINGLED POETRY AND PROSE WHICH IS A SORT OF GUIDE BOOK TO HIS WHOLE LIFE. THIS HE CALLED CALAMITY OR TRIAL. HE DIED IN THE REIGN OF VALENTINIANUS.

112. CYRIL OF JERUSALEM
CYRIL, BISHOP OF JERUSALEM OFTEN EXPELLED BY THE CHURCH, AND AT LAST RECEIVED, HELD THE EPISCOPATE FOR EIGHT CONSECUTIVE YEARS, IN THE REIGN OF THEODOSIUS. CERTAIN CATACHETICAL LECTURES OF HIS, COMPOSED WHILE HE WAS A YOUNG MAN, ARE EXTANT.

113. EUZOIUS
EUZOIUS, AS A YOUNG MAN, TOGETHER WITH GREGORY, BISHOP OF NAZIANZAN, WAS EDUCATED BY THESPESIUS THE RHETORICIAN AT CÆSAREA, AND AFTERWARDS WHEN BISHOP OF THE SAME CITY, WITH GREAT PAINS ATTEMPTED TO RESTORE THE LIBRARY, COLLECTED BY ORIGEN AND PAMPHILUS, WHICH HAD ALREADY SUFFERED INJURY. AT LAST, IN THE REIGN OF THE EMPEROR THEODOSIAN, HE WAS EXPELLED FROM THE CHURCH. MANY AND VARIOUS TREATISES OF HIS ARE IN CIRCULATION, AND ONE MAY EASILY BECOME ACQUAINTED WITH THEM.

114. EPIPHANIUS
EPIPHANIUS, BISHOP OF SALAMINA IN CYPRUS, WROTE BOOKS AGAINST ALL HERESIES AND MANY OTHERS WHICH ARE EAGERLY READ BY THE LEARNED, ON ACCOUNT OF THEIR SUBJECT MATTER, AND ALSO BY THE PLAIN PEOPLE, ON ACCOUNT OF THEIR LANGUAGE. HE IS STILL LIVING, AND IN HIS EXTREME OLD AGE COMPOSES VARIOUS BRIEF WORKS.

115. EPHRAIM
EPHRAIM, DEACON OF THE CHURCH AT EDESSA, COMPOSED MANY WORKS IN THE SYRIAC LANGUAGE, AND BECAME SO DISTINGUISHED THAT HIS WRITINGS ARE REPEATED PUBLICLY IN SOME CHURCHES, AFTER THE READING OF THE SCRIPTURES.

I ONCE READ IN GREEK A VOLUME BY HIM ON THE HOLY SPIRIT, WHICH SOME ONE HAD TRANSLATED FROM THE SYRIAC, AND RECOGNIZED EVEN IN TRANSLATION, THE INCISIVE POWER OF LOFTY GENIUS. HE DIED IN THE REIGN OF VALENS.

116. BASIL THE GREAT
BASIL, BISHOP OF CÆSAREA IN CAPPADOCIA, THE CITY FORMERLY CALLED MAZACA, COMPOSED ADMIRABLE CAREFULLY WRITTEN BOOKS AGAINST EUNOMIUS, A VOLUME ON THE HOLY SPIRIT, AND NINE HOMILIES ON THE SIX DAYS OF CREATION, ALSO A WORK ON ASCETICISM AND SHORT TREATISES ON VARIOUS SUBJECTS. HE DIED IN THE REIGN OF GRATIANUS.

117. GREGORY OF NAZIANZEN
GREGORY, BISHOP OF NAZIANZEN, A MOST ELOQUENT MAN, AND MY INSTRUCTOR IN THE SCRIPTURES, COMPOSED WORKS, AMOUNTING IN ALL TO THIRTY THOUSAND LINES, AMONG WHICH ARE ON THE DEATH OF HIS BROTHER CÆSARIUS, ON CHARITY, IN PRAISE OF THE MACCABEES, IN PRAISE OF CYPRIAN, IN PRAISE OF ATHANASIUS, IN PRAISE OF MAXIMUS THE PHILOSOPHER AFTER HE HAD RETURNED FROM EXILE. THIS LATTER HOWEVER, SOME SUPERSCRIBE WITH THE PSEUDONYM OF HERONA, SINCE THERE IS ANOTHER WORK BY GREGORY, UPBRAIDING THIS SAME MAXIMUS, AS IF ONE MIGHT NOT PRAISE AND UPBRAID THE SAME PERSON AT ONE TIME OR ANOTHER AS THE OCCASION MAY DEMAND. OTHER WORKS OF HIS ARE A BOOK IN HEXAMETER, CONTAINING, A DISCUSSION BETWEEN VIRGINITY AND MARRIAGE, TWO BOOKS AGAINST EUNOMIUS, ONE BOOK ON THE HOLY SPIRIT, AND ONE AGAINST THE EMPEROR JULIAN. HE WAS A FOLLOWER OF POLEMON IN HIS STYLE OF SPEAKING. HAVING ORDAINED HIS SUCCESSOR IN THE BISHOPRIC, DURING HIS OWN LIFE TIME, HE RETIRED TO THE COUNTRY WHERE HE LIVED THE LIFE OF A MONK AND DIED, THREE YEARS OR MORE AGO, IN THE REIGN OF THEODOSIUS.

118. LUCIUS
LUCIUS, BISHOP OF THE ARIAN PARTY AFTER ATHANASIUS, HELD THE BISHOPRIC OF THE CHURCH AT ALEXANDRIA, UNTIL THE TIME OF THE EMPEROR THEODOSIUS, BY WHOM HE WAS DEPOSED. CERTAIN FESTAL EPISTLES OF HIS, ON THE PASSOVER ARE EXTANT, AND A FEW SHORT WORKS OF MISCELLANEOUS PROPOSITIONS.

119. DIODORUS
DIODORUS, BISHOP OF TARSUS ENJOYED A GREAT REPUTATION WHILE HE WAS STILL PRESBYTER OF ANTIOCH. COMMENTARIES OF HIS ON THE EPISTLES ARE EXTANT, AS WELL AS MANY OTHER WORKS IN THE MANNER OF EUSEBIUS THE GREAT OF EMESA, WHOSE MEANING HE HAS FOLLOWED, BUT WHOSE ELOQUENCE HE COULD NOT IMITATE ON ACCOUNT OF HIS IGNORANCE OF SECULAR LITERATURE.

120. EUNOMIUS
EUNOMIUS, BISHOP OF CYZICUS AND MEMBER OF THE ARIAN PARTY, FELL INTO SUCH OPEN BLASPHEMY IN HIS HERESY, AS TO PROCLAIM PUBLICLY WHAT THE OTHERS CONCEALED. HE IS SAID TO BE STILL LIVING IN CAPPADOCIA, AND TO WRITE MUCH AGAINST THE CHURCH. REPLIES TO HIM HAVE BEEN MADE BY APOLLINARIUS, DIDYMUS, BASIL OF CÆSAREA, GREGORY NAZIANZEN, AND GREGORY OF NYSSA.

121. PRISCILLIANUS
PRISCILLIANUS, BISHOP OF ABILA, BELONGED TO THE PARTY OF HYDATIUS AND ITHACIUS, AND WAS PUT TO DEATH AT TRÈVES BY THE TYRANT MAXIMUS. HE PUBLISHED MANY SHORT WRITINGS, SOME OF WHICH HAVE REACHED US. HE IS STILL ACCUSED BY SOME, OF BEING TAINTED WITH GNOSTICISM, THAT IS, WITH THE HERESY OF BASILIDES OR MARK, OF WHOM IRENÆUS WRITES, WHILE HIS DEFENDERS MAINTAIN THAT HE WAS NOT AT ALL OF THIS WAY OF THINKING.

122. LATRONIANUS
LATRONIANUS, OF SPAIN, A MAN OF GREAT LEARNING, AND IN THE MATTER OF VERSIFICATION WORTHY TO BE COMPARED WITH THE POETS OF ANCIENT TIME, WAS ALSO PUT TO DEATH AT TRÈVES WITH PRISCILLIANUS, FELICISSIMUS, JULIANUS, AND EUCHROTIA, COÖRIGINATORS WITH HIM OF SCHISM. VARIOUS FRUITS OF HIS GENIUS WRITTEN IN DIFFERENT METRES ARE EXTANT.

123. TIBERIANUS
TIBERIANUS, THE BAETICAN, IN ANSWER TO AN INSINUATION THAT HE SHARED THE HERESY OF PRISCILLIAN, WROTE AN APOLOGY IN POMPOUS AND MONGREL LANGUAGE. BUT AFTER THE DEATH OF HIS FRIENDS, OVERCOME BY THE TEDIOUSNESS OF EXILE, HE CHANGED HIS MIND, AS IT IS WRITTEN IN HOLY SCRIPTURE THE DOG RETURNED TO HIS VOMIT, AND MARRIED A NUN, A VIRGIN DEDICATED TO CHRIST.

124. AMBROSE OF MILAN
AMBROSE A BISHOP OF MILAN, AT THE PRESENT TIME IS STILL WRITING. I WITHHOLD MY JUDGMENT OF HIM, BECAUSE HE IS STILL ALIVE, FEARING EITHER TO PRAISE OR BLAME LEST IN THE ONE EVENT, I SHOULD BE BLAMED FOR ADULATION, AND IN THE OTHER FOR SPEAKING THE TRUTH.

125. EVAGRIUS
EVAGRIUS, BISHOP OF ANTIOCH, A MAN OF REMARKABLY KEEN MIND, WHILE HE WAS YET PRESBYTER READ ME VARIOUS TREATISES ON VARIOUS TOPICS, WHICH HE HAD NOT YET PUBLISHED. HE TRANSLATED ALSO THE LIFE OF THE BLESSED ANTHONY FROM THE GREEK OF ATHANASIUS INTO OUR LANGUAGE.

126. AMBROSE OF ALEXANDRIA
AMBROSE OF ALEXANDRIA, PUPIL OF DIDYMUS, WROTE A LONG WORK ON DOCTRINES AGAINST APOLLINARIS, AND AS SOME ONE HAS LATELY INFORMED ME, COMMENTARIES ON JOB. HE IS STILL LIVING.

127. MAXIMUS OF CONSTANTINOPLE
MAXIMUS THE PHILOSOPHER, BORN AT ALEXANDRIA, ORDAINED BISHOP AT CONSTANTINOPLE AND DEPOSED, WROTE A REMARKABLE WORK ON FAITH AGAINST THE ARIANS AND GAVE IT TO THE EMPEROR GRATIANUS, AT MILAN.

128. GREGORY OF NYSSA
GREGORY BISHOP OF NYSSA, THE BROTHER OF BASIL OF CÆSAREA, A FEW YEARS SINCE READ TO GREGORY NAZIANZAN AND MYSELF A WORK AGAINST EUNOMIUS. HE IS SAID TO HAVE ALSO WRITTEN MANY OTHER WORKS, AND TO BE STILL WRITING.

129. JOHN OF ANTIOCH
JOHN, PRESBYTER OF THE CHURCH AT ANTIOCH, A FOLLOWER OF EUSEBIUS OF EMESA AND DIODORUS, IS SAID TO HAVE COMPOSED MANY BOOKS, BUT OF THESE I HAVE ONLY READ HIS ON THE PRIESTHOOD.

130. GELASIUS
GELASIUS, BISHOP OF CÆSAREA IN PALESTINE AFTER EUZOIUS, IS SAID TO WRITE MORE OR LESS IN CAREFULLY POLISHED STYLE, BUT NOT TO PUBLISH HIS WORKS.

131. THEOTIMUS
THEOTIMUS, BISHOP OF TOMI, IN SCYTHIA, HAS PUBLISHED BRIEF AND EPIGRAMMATICAL TREATISES, IN THE FORM OF DIALOGUES, AND IN OLDEN STYLE. I HEAR THAT HE IS NOW WRITING OTHER WORKS.

132. DEXTER THE PRÆTORIAN PREFECT
DEXTER, SON OF PACIANUS WHOM I MENTIONED ABOVE, DISTINGUISHED IN HIS GENERATION AND DEVOTED TO THE CHRISTIAN FAITH, HAS, I AM TOLD, WRITTEN A UNIVERSAL HISTORY, WHICH I HAVE NOT YET READ.

133. AMPHILOCHIUS
AMPHILOCHIUS, BISHOP OF ICONIUM, RECENTLY READ TO ME A BOOK ON THE HOLY SPIRIT, ARGUING THAT HE IS GOD, THAT HE IS TO BE WORSHIPPED, AND THAT HE IS OMNIPOTENT.

134. SOPHRONIUS
SOPHRONIUS, A MAN OF SUPERLATIVE LEARNING, WROTE WHILE YET A LAD, IN PRAISE OF BETHLEHEM AND RECENTLY A NOTABLE VOLUME, ON THE OVERTHROW OF SERAPIS, AND ALSO TO EUSTACHIUS, ON VIRGINITY, AND A LIFE OF HILARION THE MONK. HE RENDERED SHORT WORKS OF MINE INTO GREEK IN A VERY FINISHED STYLE, THE PSALTER ALSO, AND THE PROPHETS, WHICH I TRANSLATED FROM HEBREW INTO LATIN.

135. JEROME
I, JEROME, SON OF EUSEBIUS, OF THE CITY OF STRIDO, WHICH IS ON THE BORDER OF DALMATIA AND PANNONIA AND WAS OVERTHROWN BY THE GOTHS, UP TO THE PRESENT YEAR, THAT IS, THE FOURTEENTH OF THE EMPEROR THEODOSIUS, HAVE WRITTEN THE FOLLOWING: LIFE OF PAUL THE MONK, ONE BOOK OF LETTERS TO DIFFERENT PERSONS, AN EXHORTATION TO HELIODORUS, CONTROVERSY OF LUCIFERIANUS AND ORTHODOXUS, CHRONICLE OF UNIVERSAL HISTORY, 28 HOMILIES OF ORIGEN ON JEREMIAH AND EZEKIEL, WHICH I TRANSLATED FROM GREEK INTO LATIN, ON THE SERAPHIM, ON OSANNA, ON THE PRUDENT AND THE PRODIGAL SONS, ON THREE QUESTIONS OF THE ANCIENT LAW, HOMILIES ON THE SONG OF SONGS TWO, AGAINST HELVIDIUS, ON THE PERPETUAL VIRGINITY OF MARY, TO EUSTOCHIUS, ON MAINTAINING VIRGINITY, ONE BOOK OF EPISTLES TO MARCELLA, A CONSOLATORY LETTER TO PAULA ON THE DEATH OF A DAUGHTER, THREE BOOKS OF COMMENTARIES ON THE EPISTLE OF PAUL TO THE GALATIANS, LIKEWISE THREE BOOKS OF COMMENTARIES ON THE EPISTLE TO THE EPHESIANS, ON THE EPISTLE TO TITUS ONE BOOK, ON THE EPISTLE TO PHILEMON ONE, COMMENTARIES ON ECCLESIASTES, ONE BOOK OF HEBREW QUESTIONS ON GENESIS, ONE BOOK ON PLACES IN JUDEA, ONE BOOK OF HEBREW NAMES, DIDYMUS ON THE HOLY SPIRIT, WHICH I TRANSLATED INTO LATIN ONE BOOK, THIRTY-NINE HOMILIES ON LUKE ON PSALMS 10 TO 16, SEVEN BOOKS, ON THE CAPTIVE MONK, THE LIFE OF THE BLESSED HILARION. I TRANSLATED THE NEW TESTAMENT FROM THE GREEK, AND THE OLD TESTAMENT FROM THE HEBREW, AND HOW MANY LETTERS I HAVE WRITTEN TO PAULA AND EUSTOCHIUM I DO NOT KNOW, FOR I WRITE DAILY. I WROTE MOREOVER, TWO BOOKS OF EXPLANATIONS ON MICAH, ONE BOOK ON NAHUM, TWO BOOKS ON HABAKKUK, ONE ON ZEPHANIAH, ONE ON HAGGAI, AND MANY OTHERS ON THE PROPHETS, WHICH ARE NOT YET FINISHED, AND WHICH I AM STILL AT WORK UPON.

JUSTIN MARTYR
ON THE SOLE GOVERNMENT OF GOD

CHAPTER 1. OBJECT OF THE AUTHOR

ALTHOUGH HUMAN NATURE AT FIRST RECEIVED A UNION OF INTELLIGENCE AND SAFETY TO DISCERN THE TRUTH, AND THE WORSHIP DUE TO THE ONE LORD OF ALL, YET ENVY, INSINUATING THE EXCELLENCE OF HUMAN GREATNESS, TURNED MEN AWAY TO THE MAKING OF IDOLS; AND THIS SUPERSTITIOUS CUSTOM, AFTER CONTINUING FOR A LONG PERIOD, IS HANDED DOWN TO THE MAJORITY AS IF IT WERE NATURAL AND TRUE. IT IS THE PART OF A LOVER OF MAN, OR RATHER OF A LOVER OF GOD, TO REMIND MEN WHO HAVE NEGLECTED IT OF THAT WHICH THEY OUGHT TO KNOW. FOR THE TRUTH IS OF ITSELF SUFFICIENT TO SHOW FORTH, BY MEANS OF THOSE THINGS WHICH ARE CONTAINED UNDER THE POLE OF HEAVEN, THE ORDER [INSTITUTED BY] HIM WHO HAS CREATED THEM. BUT FORGETFULNESS HAVING TAKEN POSSESSION OF THE MINDS OF MEN, THROUGH THE LONG-SUFFERING OF GOD, HAS ACTED RECKLESSLY IN TRANSFERRING TO MORTALS THE NAME WHICH IS APPLICABLE TO THE ONLY TRUE GOD; AND FROM THE FEW THE INFECTION OF SIN SPREAD TO THE MANY, WHO WERE BLINDED BY POPULAR USAGE TO THE KNOWLEDGE OF THAT WHICH WAS LASTING AND UNCHANGEABLE. FOR THE MEN OF FORMER GENERATIONS, WHO INSTITUTED PRIVATE AND PUBLIC RITES IN HONOUR OF SUCH AS WERE MORE POWERFUL, CAUSED FORGETFULNESS OF THE CATHOLIC FAITH TO TAKE POSSESSION OF THEIR POSTERITY; BUT I, AS I HAVE JUST STATED, ALONG WITH A GOD-LOVING MIND, SHALL EMPLOY THE SPEECH OF ONE WHO LOVES MAN, AND SET IT BEFORE THOSE WHO HAVE INTELLIGENCE, WHICH ALL OUGHT TO HAVE WHO ARE PRIVILEGED TO OBSERVE THE ADMINISTRATION OF THE UNIVERSE, SO THAT THEY SHOULD WORSHIP UNCHANGEABLY HIM WHO KNOWS ALL THINGS. THIS I SHALL DO, NOT BY MERE DISPLAY OF WORDS, BUT BY ALTOGETHER USING DEMONSTRATION DRAWN FROM THE OLD POETRY IN GREEK LITERATURE, AND FROM WRITINGS VERY COMMON AMONG ALL. FOR FROM THESE THE FAMOUS MEN WHO HAVE HANDED DOWN IDOL-WORSHIP AS LAW TO THE MULTITUDES, SHALL BE TAUGHT AND CONVICTED BY THEIR OWN POETS AND LITERATURE OF GREAT IGNORANCE.

CHAPTER 2. TESTIMONIES TO THE UNITY OF GOD

FIRST, THEN, ÆSCHYLUS, IN EXPOUNDING THE ARRANGEMENT OF HIS WORK, EXPRESSED HIMSELF ALSO AS FOLLOWS RESPECTING THE ONLY GOD: —

AFAR FROM MORTALS PLACE THE HOLY GOD,
NOR EVER THINK THAT HE, LIKE TO YOURSELF,
IN FLESHLY ROBES IS CLAD; FOR ALL UNKNOWN
IS THE GREAT GOD TO SUCH A WORM AS YOU.
DIVERS SIMILITUDES HE BEARS; AT TIMES
HE SEEMS AS A CONSUMING FIRE THAT BURNS
UNSATED; NOW LIKE WATER, THEN AGAIN
IN SABLE FOLDS OF DARKNESS SHROUDS HIMSELF.
NAY, EVEN THE VERY BEASTS OF EARTH REFLECT
HIS SACRED IMAGE; WHILE THE WIND, CLOUDS, RAIN,
THE ROLL OF THUNDER AND THE LIGHTNING FLASH,
REVEAL TO MEN THEIR GREAT AND SOVEREIGN LORD.
BEFORE HIM SEA AND ROCKS, WITH EVERY FOUNT,
AND ALL THE WATER FLOODS, IN REVERENCE BEND;
AND AS THEY GAZE UPON HIS AWFUL FACE,
MOUNTAINS AND EARTH, WITH THE PROFOUNDEST DEPTHS
OF OCEAN, AND THE HIGHEST PEAKS OF HILLS,
TREMBLE: FOR HE IS LORD OMNIPOTENT;
AND THIS THE GLORY IS OF GOD MOST HIGH.

BUT HE WAS NOT THE ONLY MAN INITIATED IN THE KNOWLEDGE OF GOD; FOR SOPHOCLES ALSO THUS DESCRIBES THE NATURE OF THE ONLY CREATOR OF ALL THINGS, THE ONE GOD: —

THERE IS ONE GOD, IN TRUTH THERE IS BUT ONE,
WHO MADE THE HEAVENS AND THE BROAD EARTH BENEATH,
THE GLANCING WAVES OF OCEAN, AND THE WINDS;
BUT MANY OF US MORTALS ERR IN HEART,
AND SET UP, FOR A SOLACE IN OUR WOES,
IMAGES OF THE GODS IN STONE AND BRASS,
OR FIGURES CARVED IN GOLD OR IVORY;
AND, FURNISHING FOR THESE, OUR HANDIWORKS,
BOTH SACRIFICE AND RITE MAGNIFICENT,
WE THINK THAT THUS WE DO A PIOUS WORK.

AND PHILEMON ALSO, WHO PUBLISHED MANY EXPLANATIONS OF ANCIENT CUSTOMS, SHARES IN THE KNOWLEDGE OF THE TRUTH; AND THUS HE WRITES:—

TELL ME WHAT THOUGHTS OF GOD WE SHOULD CONCEIVE?
ONE, ALL THINGS SEEING, YET HIMSELF UNSEEN.

EVEN ORPHEUS, TOO, WHO INTRODUCES THREE HUNDRED AND SIXTY GODS, WILL BEAR TESTIMONY IN MY FAVOUR FROM THE TRACT CALLED DIATHECÆ, IN WHICH HE APPEARS TO REPENT OF HIS ERROR BY WRITING THE FOLLOWING:—

I'LL SPEAK TO THOSE WHO LAWFULLY MAY HEAR;
ALL OTHERS, YOU PROFANE, NOW CLOSE THE DOORS!
AND, O MUSÆUS, HEARKEN TO ME,
WHOSE OFFSPRING ARE OF THE LIGHT-BRINGING MOON.
THE WORDS I TELL YOU NOW ARE TRUE INDEED,
AND IF YOU FORMER THOUGHTS OF MINE HAS SEEN,
LET THEM NOT ROB YOU OF THE BLESSED LIFE;
BUT RATHER TURN THE DEPTHS OF YOUR OWN HEART
UNTO THAT PLACE WHERE LIGHT AND KNOWLEDGE DWELL.
TAKE THE WORD DIVINE TO GUIDE YOUR STEPS;
AND WALKING WELL IN THE STRAIGHT CERTAIN PATH,
LOOK TO THE ONE AND UNIVERSAL KING,
ONE, SELF-BEGOTTEN, AND THE ONLY ONE
OF WHOM ALL THINGS, AND WE OURSELVES, ARE SPRUNG.
ALL THINGS ARE OPEN TO HIS PIERCING GAZE,
WHILE HE HIMSELF IS STILL INVISIBLE;
PRESENT IN ALL HIS WORKS, THOUGH STILL UNSEEN,
HE GIVES TO MORTALS EVIL OUT OF GOOD,
SENDING BOTH CHILLING WARS AND TEARFUL GRIEFS;
AND OTHER THAN THE GREAT KING THERE IS NONE.
THE CLOUDS FOR EVER SETTLE ROUND HIS THRONE;
AND MORTAL EYEBALLS IN MERE MORTAL EYES
ARE WEAK TO SEE JOVE, REIGNING OVER ALL.
HE SITS ESTABLISHED IN THE BRAZEN HEAVENS
UPON HIS THRONE; AND UNDERNEATH HIS FEET
HE TREADS THE EARTH, AND STRETCHES HIS RIGHT HAND
TO ALL THE ENDS OF OCEAN, AND AROUND
TREMBLE THE MOUNTAIN RANGES, AND THE STREAMS,
THE DEPTHS, TOO, OF THE BLUE AND HOARY SEA.

HE SPEAKS INDEED AS IF HE HAD BEEN AN EYEWITNESS OF GOD'S GREATNESS. AND PYTHAGORAS AGREES WITH HIM WHEN HE WRITES:—

SHOULD ONE IN BOLDNESS SAY, LO, I AM GOD!
BESIDES THE ONE — ETERNAL — INFINITE,
THEN LET HIM FROM THE THRONE HE HAS USURPED
PUT FORTH HIS POWER AND FORM ANOTHER GLOBE,
SUCH AS WE DWELL IN, SAYING, THIS IS MINE.
NOR ONLY SO, BUT IN THIS NEW DOMAIN
FOR EVER LET HIM DWELL. IF THIS HE CAN,
THEN VERILY HE IS A GOD PROCLAIMED.

CHAPTER 3. TESTIMONIES TO A FUTURE JUDGMENT

THEN FURTHER CONCERNING HIM, THAT HE ALONE IS POWERFUL, BOTH TO INSTITUTE JUDGMENT ON THE DEEDS PERFORMED IN LIFE, AND ON THE IGNORANCE OF THE DEITY [DISPLAYED BY MEN], I CAN ADDUCE WITNESSES FROM YOUR OWN RANKS; AND FIRST SOPHOCLES, WHO SPEAKS AS FOLLOWS:—

THAT TIME OF TIMES SHALL COME, SHALL SURELY COME,
WHEN FROM THE GOLDEN ETHER DOWN SHALL FALL
FIRE'S TEEMING TREASURE, AND IN BURNING FLAMES
ALL THINGS OF EARTH AND HEAVEN SHALL BE CONSUMED;
AND THEN, WHEN ALL CREATION IS DISSOLVED,
THE SEA'S LAST WAVE SHALL DIE UPON THE SHORE,
THE BALD EARTH STRIPT OF TREES, THE BURNING AIR
NO WINGED THING UPON ITS BREAST SHALL BEAR.
THERE ARE TWO ROADS TO HADES, WELL WE KNOW;
BY THIS THE RIGHTEOUS, AND BY THAT THE BAD,
ON TO THEIR SEPARATE FATES SHALL TEND; AND HE,
WHO ALL THINGS HAD DESTROYED, SHALL ALL THINGS SAVE.

AND PHILEMON AGAIN:—

DO YOU THINK, NICOSTRATUS, THE DEAD, WHO HERE
ENJOYED WHATE'ER OF GOOD LIFE OFTEN MAN,
ESCAPE THE NOTICE OF DIVINITY,
AS IF THEY MIGHT FORGOTTEN BE OF HIM?
NAY, THERE'S AN EYE OF JUSTICE WATCHING ALL;
FOR IF THE GOOD AND BAD FIND THE SAME END,
THEN GO, ROB, STEAL, PLUNDER, AT YOUR WILL,
DO ALL THE EVIL THAT TO YOU SEEMS GOOD.
YET BE NOT DECEIVED; FOR UNDERNEATH
THERE IS A THRONE AND PLACE OF JUDGMENT SET,
WHICH GOD THE LORD OF ALL SHALL OCCUPY;
WHOSE NAME IS TERRIBLE, NOR SHALL I DARE
TO BREATHE IT FORTH IN FEEBLE HUMAN SPEECH.

AND EURIPIDES: —

NOT GRUDGINGLY HE GIVES A LEASE OF LIFE,
THAT WE THE HOLDERS MAY BE FAIRLY JUDGED;
AND IF A MORTAL MAN DOES THINK TO HIDE
HIS DAILY GUILT FROM THE KEEN EYE OF GOD,
IT IS AN EVIL THOUGHT; SO IF PERCHANCE
HE MEETS WITH LEISURE-TAKING JUSTICE, SHE
DEMANDS HIM AS HER LAWFUL PRISONER:
BUT MANY OF YOU HASTILY COMMIT
A TWOFOLD SIN, AND SAY THERE IS NO GOD.
BUT, AH! THERE IS; THERE IS. THEN SEE THAT HE
WHO, BEING WICKED, PROSPERS, MAY REDEEM
THE TIME SO PRECIOUS, ELSE HEREAFTER WAITS
FOR HIM THE DUE REWARD OF PUNISHMENT.

CHAPTER 4. GOD DESIRES NOT SACRIFICES, BUT RIGHTEOUSNESS

AND THAT GOD IS NOT APPEASED BY THE LIBATIONS AND INCENSE OF EVIL-DOERS, BUT AWARDS VENGEANCE IN RIGHTEOUSNESS TO EACH ONE, PHILEMON AGAIN SHALL BEAR TESTIMONY TO ME:—

IF ANY ONE SHOULD DREAM, O PAMPHILUS,
BY SACRIFICE OF BULLS OR GOATS — NAY, THEN,
BY JUPITER — OF ANY SUCH LIKE THINGS;
OR BY PRESENTING GOLD OR PURPLE ROBES,
OR IMAGES OF IVORY AND GEMS;
IF THUS HE THINKS HE MAY PROPITIATE GOD,
HE ERRS, AND SHOWS HIMSELF A SILLY ONE.
BUT LET HIM RATHER USEFUL BE, AND GOOD,
COMMITTING NEITHER THEFT NOR LUSTFUL DEEDS,
NOR MURDER FOUL, FOR EARTHLY RICHES' SAKE.
LET HIM OF NO MAN COVET WIFE OR CHILD,
HIS SPLENDID HOUSE, HIS WIDE-SPREAD PROPERTY,
HIS MAIDEN, OR HIS SLAVE BORN ILL HIS HOUSE,
HIS HORSES, OR HIS CATTLE, OR HIS BEEVES,
NAY, COVET NOT A PIN, O PAMPHILUS,
FOR GOD, CLOSE BY YOU, SEES WHATE'ER YOU DO.
HE EVER WITH THE WICKED MAN IS ANGRY,
BUT IN THE RIGHTEOUS TAKES A PLEASURE STILL,
PERMITTING HIM TO REAP FRUIT OF HIS TOIL,
AND TO ENJOY THE BREAD HIS SWEAT HAS WON.
BUT BEING RIGHTEOUS, SEE THAT YOU PAY YOUR VOWS,
AND UNTO GOD THE GIVER OFFER GIFTS.
PLACE YOUR ADORNING NOT IN OUTWARD SHOWS,
BUT IN AN INWARD PURITY OF HEART;
HEARING THE THUNDER THEN, YOU SHALL NOT FEAR,
NOR SHALL YOU FLEE, O MASTER, AT ITS VOICE,
FOR YOU ARE CONSCIOUS OF NO EVIL DEED,
AND GOD, CLOSE BY YOU, SEES WHATE'ER YOU DO.

AGAIN, PLATO, IN TIMÆUS, SAYS: BUT IF ANY ONE ON CONSIDERATION SHOULD ACTUALLY INSTITUTE A RIGID INQUIRY, HE WOULD BE IGNORANT OF THE DISTINCTION BETWEEN THE HUMAN AND THE DIVINE NATURE; BECAUSE GOD MINGLES MANY THINGS UP INTO ONE, [AND AGAIN IS ABLE TO DISSOLVE ONE INTO MANY THINGS,] SEEING THAT HE IS ENDUED WITH KNOWLEDGE AND POWER; BUT NO MAN EITHER IS, OR EVER SHALL BE, ABLE TO PERFORM ANY OF THESE.

CHAPTER 5. THE VAIN PRETENSIONS OF FALSE GODS

BUT CONCERNING THOSE WHO THINK THAT THEY SHALL SHARE THE HOLY AND PERFECT NAME, WHICH SOME HAVE RECEIVED BY A VAIN TRADITION AS IF THEY WERE GODS, MENANDER IN THE AURIGA SAYS:—

IF THERE EXISTS A GOD WHO WALKS OUT
WITH AN OLD WOMAN, OR WHO ENTERS IN
BY STEALTH TO HOUSES THROUGH THE FOLDING-DOORS,
HE NE'ER CAN PLEASE ME; NAY, BUT ONLY HE
WHO STAYS AT HOME, A JUST AND RIGHTEOUS GOD,
TO GIVE SALVATION TO HIS WORSHIPPERS.

THE SAME MENANDER, IN THE SACERDOS, SAYS:—

THERE IS NO GOD, O WOMAN, THAT CAN SAVE
ONE MAN BY ANOTHER; IF INDEED A MAN,
WITH SOUND OF TINKLING CYMBALS, CHARM A GOD
WHERE'ER HE LISTS, THEN ASSUREDLY
HE WHO DOES SO IS MUCH THE GREATER GOD.
BUT THESE, O RHODE, ARE BUT THE CUNNING SCHEMES
WHICH DARING MEN OF INTRIGUE, UNABASHED,
INVENT TO EARN THEMSELVES A LIVELIHOOD,
AND YIELD A LAUGHING-STOCK UNTO THE AGE.

AGAIN, THE SAME MENANDER, STATING HIS OPINION ABOUT THOSE WHO ARE RECEIVED AS GODS, PROVING RATHER THAT THEY ARE NOT SO, SAYS:—

YEA, IF I THIS BEHELD, I THEN SHOULD WISH
THAT BACK TO ME AGAIN MY SOUL RETURNED.
FOR TELL ME WHERE, O GETAS, IN THE WORLD
'TIS POSSIBLE TO FIND OUT RIGHTEOUS GODS?

AND IN THE DEPOSITUM:—

THERE'S AN UNRIGHTEOUS JUDGMENT, AS IT SEEMS,
EVEN WITH THE GODS.

AND EURIPIDES THE TRAGEDIAN, IN ORESTES, SAYS:—

APOLLO HAVING CAUSED BY HIS COMMAND
THE MURDER OF THE MOTHER, KNOWS NOT
WHAT HONESTY AND JUSTICE SIGNIFY.
WE SERVE THE GODS, WHOEVER THEY MAY BE;
BUT FROM THE CENTRAL REGIONS OF THE EARTH
YOU SEE APOLLO PLAINLY GIVES RESPONSE
TO MORTALS, AND WHATE'ER HE SAYS WE DO.
I HIM OBEYED, WHEN SHE THAT BORE ME FELL
SLAIN BY MY HAND: HE IS THE WICKED MAN.
THEN SLAY HIM, FOR 'TWAS HE THAT SINNED, NOT I.
WHAT COULD I DO? THINK YOU NOT THAT THE GOD
SHOULD FREE ME FROM THE BLAME WHICH I DO BEAR?

THE SAME ALSO IN HIPPOLYTUS:—

BUT ON THESE POINTS THE GODS DO NOT JUDGE RIGHT.

AND IN ION:—

BUT IN THE DAUGHTER OF ERECHTHEUS
WHAT INTEREST HAVE I? FOR THAT PERTAINS
NOT UNTO SUCH AS ME. BUT WHEN I COME
WITH GOLDEN VESSELS FOR LIBATIONS, I
THE DEW SHALL SPRINKLE, AND YET NEEDS MUST WARN
APOLLO OF HIS DEEDS; FOR WHEN HE WEDS
MAIDENS BY FORCE, THE CHILDREN SECRETLY
BEGOTTEN HE BETRAYS, AND THEN NEGLECTS
WHEN DYING. THUS NOT YOU; BUT WHILE YOU MAY
ALWAYS PURSUE THE VIRTUES, FOR THE GODS
WILL SURELY PUNISH MEN OF WICKEDNESS.
HOW IS IT RIGHT THAT YOU, WHO HAVE PRESCRIBED
LAWS FOR MEN'S GUIDANCE, LIVE UNRIGHTEOUSLY?
BUT YOU BEING ABSENT, I SHALL FREELY SPEAK,
AND YOU TO MEN SHALL SATISFACTION GIVE
FOR MARRIAGE FORCED, YOU NEPTUNE, JUPITER,
WHO OVER HEAVEN PRESIDES. THE TEMPLES YOU
HAVE EMPTIED, WHILE INJUSTICE YOU REPAY.
AND THOUGH YOU LAUD THE PRUDENT TO THE SKIES,
YET HAVE YOU FILLED YOUR HANDS WITH WICKEDNESS.
NO LONGER IS IT RIGHT TO CALL MEN ILL
IF THEY DO IMITATE THE SINS OF GODS;
NAY, EVIL LET THEIR TEACHERS RATHER BE.

AND IN ARCHELAUS:—

FULL OFT, MY SON, DO GODS MANKIND PERPLEX.

AND IN BELLEROPHON:—

THEY ARE NO GODS, WHO DO NOT WHAT IS RIGHT.

AND AGAIN IN THE SAME:—

GODS REIGN IN HEAVEN MOST CERTAINLY, SAYS ONE;
BUT IT IS FALSE, — AND LET NOT HIM
WHO SPEAKS THUS, BE SO FOOLISH AS TO USE
ANCIENT TRADITION, OR TO PAY REGARD
UNTO MY WORDS: BUT WITH UNCLOUDED EYE
BEHOLD THE MATTER IN ITS CLEAREST LIGHT.
POWER ABSOLUTE, I SAY, ROBS MEN OF LIFE
AND PROPERTY; TRANSGRESSES PLIGHTED FAITH;
NOR SPARES EVEN CITIES, BUT WITH CRUEL HAND
DESPOILS AND DEVASTATES THEM RUTHLESSLY.
BUT THEY THAT DO THESE THINGS HAVE MORE SUCCESS
THAN THOSE WHO LIVE A GENTLE PIOUS LIFE;
AND CITIES SMALL, I KNOW, WHICH REVERENCE GODS,
SUBMISSIVE BEND BEFORE THE MANY SPEARS
OF LARGER IMPIOUS ONES; YEA, AND METHINKS
IF ANY MAN LOUNGE IDLY, AND ABSTAIN
FROM WORKING WITH HIS HANDS FOR SUSTENANCE,
YET PRAY THE GODS; HE VERY SOON WILL KNOW
IF THEY FROM HIM MISFORTUNES WILL AVERT.

AND MENANDER IN DIPHILUS: —

THEREFORE ASCRIBE WE PRAISE AND HONOUR GREAT
TO HIM WHO FATHER IS, AND LORD OF ALL;
SOLE MAKER AND PRESERVER OF MANKIND,
AND WHO WITH ALL GOOD THINGS OUR EARTH HAS STORED.

THE SAME ALSO IN THE PISCATORES:—

FOR I DEEM THAT WHICH NOURISHES MY LIFE
IS GOD; BUT HE WHOSE CUSTOM 'TIS TO MEET
THE WANTS OF MEN — HE NEEDS NOT AT OUR HANDS
RENEWED SUPPLIES, HIMSELF BEING ALL IN ALL.

THE SAME IN THE FRATRES:—

GOD EVER IS INTELLIGENCE TO THOSE
WHO RIGHTEOUS ARE: SO WISEST MEN HAVE THOUGHT.

AND IN THE TIBICINÆ:—

GOOD REASON FINDS A TEMPLE IN ALL THINGS
WHEREIN TO WORSHIP; FOR WHAT IS THE MIND,
BUT JUST THE VOICE OF GOD WITHIN US PLACED?

AND THE TRAGEDIAN IN PHRIXUS:—

BUT IF THE PIOUS AND THE IMPIOUS
SHARE THE SAME LOT, HOW COULD WE THINK IT JUST,
IF JOVE, THE BEST, JUDGES NOT UPRIGHTLY?

IN PHILOCTETES:—

YOU SEE HOW HONOURABLE GAIN IS DEEMED
EVEN TO THE GODS; AND HOW HE IS ADMIRED
WHOSE SHRINE IS LADEN MOST WITH YELLOW GOLD.
WHAT, THEN, DOES HINDER YOU, SINCE IT IS GOOD
TO BE LIKE GODS, FROM THUS ACCEPTING GAIN?

IN HECUBA:—

O JUPITER, WHOEVER YOU MAY BE,
OF WHOM EXCEPT IN WORD ALL KNOWLEDGE FAILS;

AND —

JUPITER, WHETHER YOU ARE INDEED
A GREAT NECESSITY, OR THE MIND OF MAN,
I WORSHIP YOU!

CHAPTER 6. WE SHOULD ACKNOWLEDGE ONE ONLY GOD

HERE, THEN, IS A PROOF OF VIRTUE, AND OF A MIND LOVING PRUDENCE, TO RECUR TO THE COMMUNION OF THE UNITY, AND TO ATTACH ONE'S SELF TO PRUDENCE FOR SALVATION, AND MAKE CHOICE OF THE BETTER THINGS ACCORDING TO THE FREE-WILL PLACED IN MAN; AND NOT TO THINK THAT THOSE WHO ARE POSSESSED OF HUMAN PASSIONS ARE LORDS OF ALL, WHEN THEY SHALL NOT APPEAR TO HAVE EVEN EQUAL POWER WITH MEN. FOR IN HOMER, DEMODOCUS SAYS HE IS SELF-TAUGHT —

GOD INSPIRED ME WITH STRAINS —

THOUGH HE IS A MORTAL. ÆSCULAPIUS AND APOLLO ARE TAUGHT TO HEAL BY CHIRON THE CENTAUR — A VERY NOVEL THING INDEED, FOR GODS TO BE TAUGHT BY A MAN. WHAT NEED I SPEAK OF BACCHUS, WHO THE POET SAYS IS MAD? OR OF HERCULES, WHO HE SAYS IS UNHAPPY? WHAT NEED TO SPEAK OF MARS AND VENUS, THE LEADERS OF ADULTERY; AND BY MEANS OF ALL THESE TO ESTABLISH THE PROOF WHICH HAS BEEN UNDERTAKEN? FOR IF SOME ONE, IN IGNORANCE, SHOULD IMITATE THE DEEDS WHICH ARE SAID TO BE DIVINE, HE WOULD BE RECKONED AMONG IMPURE MEN, AND A STRANGER TO LIFE AND HUMANITY; AND IF ANY ONE DOES SO KNOWINGLY, HE WILL HAVE A PLAUSIBLE EXCUSE FOR ESCAPING VENGEANCE, BY SHOWING THAT IMITATION OF GODLIKE DEEDS OF AUDACITY IS NO SIN. BUT IF ANY ONE SHOULD BLAME THESE DEEDS, HE WILL TAKE AWAY THEIR WELL-KNOWN NAMES, AND NOT COVER THEM UP WITH SPECIOUS AND PLAUSIBLE WORDS. IT IS NECESSARY, THEN, TO ACCEPT THE TRUE AND INVARIABLE NAME, NOT PROCLAIMED BY MY WORDS ONLY, BUT BY THE WORDS OF THOSE WHO HAVE INTRODUCED US TO THE ELEMENTS OF LEARNING, IN ORDER THAT WE MAY NOT, BY LIVING IDLY IN THIS PRESENT STATE OF EXISTENCE, NOT ONLY AS THOSE WHO ARE IGNORANT OF THE HEAVENLY GLORY, BUT ALSO AS HAVING PROVED OURSELVES UNGRATEFUL, RENDER OUR ACCOUNT TO THE JUDGE.

HIPPOLYTUS REFUTATION OF ALL HERESIES

BOOK I

CONTENTS.
THE FOLLOWING ARE THE CONTENTS OF THE FIRST BOOK OF THE REFUTATION OF ALL HERESIES.

WE PROPOSE TO FURNISH AN ACCOUNT OF THE TENETS OF NATURAL PHILOSOPHERS, AND WHO THESE ARE, AS WELL AS THE TENETS OF MORAL PHILOSOPHERS, AND WHO THESE ARE; AND THIRDLY, THE TENETS OF LOGICIANS, AND WHO THESE LOGICIANS ARE.

AMONG NATURAL PHILOSOPHERS MAY BE ENUMERATED THALES, PYTHAGORAS, EMPEDOCLES, HERACLITUS, ANAXIMANDER, ANAXIMENES, ANAXAGORAS, ARCHELAUS, PARMENIDES, LEUCIPPUS, DEMOCRITUS, XENOPHANES, ECPHANTUS, HIPPO.

AMONG MORAL PHILOSOPHERS ARE SOCRATES, PUPIL OF ARCHELAUS THE PHYSICIST, (AND) PLATO THE PUPIL OF SOCRATES. THIS (SPECULATOR) COMBINED THREE SYSTEMS OF PHILOSOPHY.

AMONG LOGICIANS IS ARISTOTLE, PUPIL OF PLATO. HE SYSTEMATIZED THE ART OF DIALECTICS. AMONG THE STOIC (LOGICIANS) WERE CHRYSIPPUS (AND) ZENO. EPICURUS, HOWEVER, ADVANCED AN OPINION ALMOST CONTRARY TO ALL PHILOSOPHERS. PYRRHO WAS AN ACADEMIC; THIS (SPECULATOR) TAUGHT THE INCOMPREHENSIBILITY OF EVERYTHING. THE BRAHMINS AMONG THE INDIANS, AND THE DRUIDS AMONG THE CELTS, AND HESIOD (DEVOTED THEMSELVES TO PHILOSOPHIC PURSUITS).

THE PROEMIUM.— MOTIVES FOR UNDERTAKING THE REFUTATION; EXPOSURE OF THE ANCIENT MYSTERIES; PLAN OF THE WORK; COMPLETENESS OF THE REFUTATION; VALUE OF THE TREATISE TO FUTURE AGES.
WE MUST NOT OVERLOOK ANY FIGMENT DEVISED BY THOSE DENOMINATED PHILOSOPHERS AMONG THE GREEKS. FOR EVEN THEIR INCOHERENT TENETS MUST BE RECEIVED AS WORTHY OF CREDIT, ON ACCOUNT OF THE EXCESSIVE MADNESS OF THE HERETICS; WHO, FROM THE OBSERVANCE OF SILENCE, AND FROM CONCEALING THEIR OWN INEFFABLE MYSTERIES, HAVE BY MANY BEEN SUPPOSED WORSHIPPERS OF GOD. WE HAVE LIKEWISE, ON A FORMER OCCASION, EXPOUNDED THE DOCTRINES OF THESE BRIEFLY, NOT ILLUSTRATING THEM WITH ANY DEGREE OF MINUTENESS, BUT REFUTING THEM IN COARSE DIGEST; NOT HAVING CONSIDERED IT REQUISITE TO BRING TO LIGHT THEIR SECRET DOCTRINES, IN ORDER THAT, WHEN WE HAVE EXPLAINED THEIR TENETS BY ENIGMAS, THEY, BECOMING ASHAMED, LEST ALSO, BY OUR DIVULGING THEIR MYSTERIES, WE SHOULD CONVICT THEM OF ATHEISM, MIGHT BE INDUCED TO DESIST IN SOME DEGREE FROM THEIR UNREASONABLE OPINION AND THEIR PROFANE ATTEMPT. BUT SINCE I PERCEIVE THAT THEY HAVE NOT BEEN ABASHED BY OUR FORBEARANCE, AND HAVE MADE NO ACCOUNT OF HOW GOD IS LONG-SUFFERING, THOUGH BLASPHEMED BY THEM, IN ORDER THAT EITHER FROM SHAME THEY MAY REPENT, OR SHOULD THEY PERSEVERE, BE JUSTLY CONDEMNED, I AM FORCED TO PROCEED IN MY INTENTION OF EXPOSING THOSE SECRET MYSTERIES OF THEIRS, WHICH, TO THE INITIATED, WITH A VAST AMOUNT OF PLAUSIBILITY THEY DELIVER WHO ARE NOT ACCUSTOMED FIRST TO DISCLOSE (TO ANY ONE), TILL, BY KEEPING SUCH IN SUSPENSE DURING A PERIOD (OF NECESSARY PREPARATION), AND BY RENDERING HIM BLASPHEMOUS TOWARDS THE TRUE GOD THEY HAVE ACQUIRED COMPLETE ASCENDANCY OVER HIM, AND PERCEIVE HIM EAGERLY PANTING AFTER THE PROMISED DISCLOSURE. AND THEN, WHEN THEY HAVE TESTED HIM TO BE ENSLAVED BY SIN, THEY INITIATE HIM, PUTTING HIM IN POSSESSION OF THE PERFECTION OF WICKED THINGS. PREVIOUSLY, HOWEVER, THEY BIND HIM WITH AN OATH NEITHER TO DIVULGE (THE MYSTERIES), NOR TO HOLD COMMUNICATION WITH ANY PERSON WHATSOEVER, UNLESS HE FIRST UNDERGO SIMILAR SUBJECTION, THOUGH, WHEN THE DOCTRINE HAS BEEN SIMPLY DELIVERED (TO ANY ONE), THERE WAS NO LONGER ANY NEED OF AN OATH. FOR HE WHO WAS CONTENT TO SUBMIT TO THE NECESSARY PURGATION, AND SO RECEIVE THE PERFECT MYSTERIES OF THESE MEN, BY THE VERY ACT ITSELF, AS WELL AS IN REFERENCE TO HIS OWN CONSCIENCE, WILL FEEL HIMSELF SUFFICIENTLY UNDER AN OBLIGATION NOT TO DIVULGE TO OTHERS; FOR IF HE ONCE DISCLOSE WICKEDNESS OF THIS DESCRIPTION TO ANY MAN, HE WOULD NEITHER BE RECKONED AMONG MEN, NOR BE DEEMED WORTHY TO BEHOLD THE LIGHT, SINCE NOT EVEN IRRATIONAL ANIMALS WOULD ATTEMPT SUCH AN ENORMITY, AS WE SHALL EXPLAIN WHEN WE COME TO TREAT OF SUCH TOPICS.

SINCE, HOWEVER, REASON COMPELS US TO PLUNGE INTO THE VERY DEPTH OF NARRATIVE, WE CONCEIVE WE SHOULD NOT BE SILENT, BUT, EXPOUNDING THE TENETS OF THE SEVERAL SCHOOLS WITH MINUTENESS, WE SHALL EVINCE RESERVE IN NOTHING. NOW IT SEEMS EXPEDIENT, EVEN AT THE EXPENSE OF A MORE PROTRACTED INVESTIGATION, NOT TO SHRINK FROM LABOUR; FOR WE SHALL LEAVE BEHIND US NO TRIFLING AUXILIARY TO HUMAN LIFE AGAINST THE RECURRENCE OF ERROR, WHEN ALL ARE MADE TO BEHOLD, IN AN OBVIOUS LIGHT, THE CLANDESTINE RITES OF THESE MEN, AND THE SECRET ORGIES WHICH, RETAINING UNDER THEIR MANAGEMENT, THEY DELIVER TO THE INITIATED ONLY. BUT NONE WILL REFUTE THESE, SAVE THE HOLY SPIRIT BEQUEATHED UNTO THE CHURCH, WHICH THE APOSTLES, HAVING IN THE FIRST INSTANCE RECEIVED, HAVE TRANSMITTED TO THOSE WHO HAVE RIGHTLY BELIEVED. BUT WE, AS BEING THEIR SUCCESSORS, AND AS PARTICIPATORS IN THIS GRACE, HIGH-PRIESTHOOD, AND OFFICE OF TEACHING, AS WELL AS BEING REPUTED GUARDIANS OF THE CHURCH, MUST NOT BE FOUND DEFICIENT IN VIGILANCE, OR DISPOSED TO SUPPRESS CORRECT DOCTRINE. NOT EVEN, HOWEVER, LABOURING WITH EVERY ENERGY OF BODY AND SOUL, DO WE TIRE IN OUR ATTEMPT ADEQUATELY TO RENDER OUR DIVINE BENEFACTOR A FITTING RETURN; AND YET WITHAL WE DO NOT SO REQUITE HIM IN A BECOMING MANNER, EXCEPT WE ARE NOT REMISS IN DISCHARGING THE TRUST COMMITTED TO US, BUT CAREFUL TO COMPLETE THE MEASURE OF OUR PARTICULAR OPPORTUNITY, AND TO IMPART TO ALL WITHOUT GRUDGING WHATEVER THE HOLY GHOST SUPPLIES, NOT ONLY BRINGING TO LIGHT, BY MEANS OF OUR REFUTATION, MATTERS FOREIGN (TO OUR SUBJECT), BUT ALSO WHATSOEVER THINGS THE TRUTH HAS RECEIVED BY THE GRACE OF THE FATHER, AND MINISTERED TO MEN. THESE ALSO, ILLUSTRATING BY ARGUMENT AND CREATING TESTIMONY BY LETTERS, WE SHALL UNABASHED PROCLAIM.

IN ORDER, THEN, AS WE HAVE ALREADY STATED, THAT WE MAY PROVE THEM ATHEISTS, BOTH IN OPINION AND THEIR MODE (OF TREATING A QUESTION) AND IN FACT, AND (IN ORDER TO SHOW) WHENCE IT IS THAT THEIR ATTEMPTED THEORIES HAVE ACCRUED UNTO THEM, AND THAT THEY HAVE ENDEAVOURED TO ESTABLISH THEIR TENETS, TAKING NOTHING FROM THE HOLY SCRIPTURES— NOR IS IT FROM PRESERVING THE SUCCESSION OF ANY SAINT THAT THEY HAVE HURRIED HEADLONG INTO THESE OPINIONS — BUT THAT THEIR DOCTRINES HAVE DERIVED THEIR ORIGIN FROM THE WISDOM OF THE GREEKS, FROM THE CONCLUSIONS OF THOSE WHO HAVE FORMED SYSTEMS OF PHILOSOPHY, AND FROM WOULD-BE MYSTERIES, AND THE VAGARIES OF ASTROLOGERS, — IT SEEMS, THEN, ADVISABLE, IN THE FIRST INSTANCE, BY EXPLAINING THE OPINIONS ADVANCED BY THE PHILOSOPHERS OF THE GREEKS, TO SATISFY OUR READERS THAT SUCH ARE OF GREATER ANTIQUITY THAN THESE (HERESIES), AND MORE DESERVING OF REVERENCE IN REFERENCE TO THEIR VIEWS RESPECTING THE DIVINITY; IN THE NEXT PLACE, TO COMPARE EACH HERESY WITH THE SYSTEM OF EACH SPECULATOR, SO AS TO SHOW THAT THE EARLIEST CHAMPION OF THE HERESY AVAILING HIMSELF OF THESE ATTEMPTED THEORIES, HAS TURNED THEM TO ADVANTAGE BY APPROPRIATING THEIR PRINCIPLES, AND, IMPELLED FROM THESE INTO WORSE, HAS CONSTRUCTED HIS OWN DOCTRINE. THE UNDERTAKING ADMITTEDLY IS FULL OF LABOUR, AND (IS ONE) REQUIRING EXTENDED RESEARCH. WE SHALL NOT, HOWEVER, BE WANTING IN EXERTION; FOR AFTERWARDS IT WILL BE A SOURCE OF JOY, JUST LIKE AN ATHLETE OBTAINING WITH MUCH TOIL THE CROWN, OR A MERCHANT AFTER A HUGE SWELL OF SEA COMPASSING GAIN, OR A HUSBANDMAN AFTER SWEAT OF BROW ENJOYING THE FRUITS, OR A PROPHET AFTER REPROACHES AND INSULTS SEEING HIS PREDICTIONS TURNING OUT TRUE. IN THE COMMENCEMENT, THEREFORE, WE SHALL DECLARE WHO FIRST, AMONG THE GREEKS, POINTED OUT (THE PRINCIPLES OF) NATURAL PHILOSOPHY. FOR FROM THESE ESPECIALLY HAVE THEY FURTIVELY TAKEN THEIR VIEWS WHO HAVE FIRST PRO-POUNDED THESE HERESIES, AS WE SHALL SUBSEQUENTLY PROVE WHEN WE COME TO COMPARE THEM ONE WITH ANOTHER. ASSIGNING TO EACH OF THOSE WHO TAKE THE LEAD AMONG PHILOSOPHERS THEIR OWN PECULIAR TENETS, WE SHALL PUBLICLY EXHIBIT THESE HERESIARCHS AS NAKED AND UNSEEMLY.

CHAPTER 1. THALES; HIS PHYSICS AND THEOLOGY; FOUNDER OF GREEK ASTRONOMY.
IT IS SAID THAT THALES OF MILETUS, ONE OF THE SEVEN WISE MEN, FIRST ATTEMPTED TO FRAME A SYSTEM OF NATURAL PHILOSOPHY. THIS PERSON SAID THAT SOME SUCH THING AS WATER IS THE GENERATIVE PRINCIPLE OF THE UNIVERSE, AND ITS END — FOR THAT OUT OF THIS, SOLIDIFIED AND AGAIN DISSOLVED, ALL THINGS CONSIST, AND THAT ALL THINGS ARE SUPPORTED ON IT; FROM WHICH ALSO ARISE BOTH EARTHQUAKES AND CHANGES OF THE WINDS AND ATMOSPHERIC MOVEMENTS, AND THAT ALL THINGS ARE BOTH PRODUCED AND ARE IN A STATE OF FLUX CORRESPONDING WITH THE NATURE OF THE PRIMARY AUTHOR OF GENERATION — AND THAT THE DEITY IS THAT WHICH HAS NEITHER BEGINNING NOR END. THIS PERSON, HAVING BEEN OCCUPIED WITH AN HYPOTHESIS AND INVESTIGATION CONCERNING THE STARS, BECAME THE EARLIEST AUTHOR TO THE GREEKS OF THIS KIND OF LEARNING. AND HE, LOOKING TOWARDS HEAVEN, ALLEGING THAT HE WAS CAREFULLY EXAMINING SUPERNAL OBJECTS, FELL INTO A WELL; AND A CERTAIN MAID, BY NAME THRATTA, REMARKED OF HIM DERISIVELY, THAT WHILE INTENT ON BEHOLDING THINGS IN HEAVEN, HE DID NOT KNOW , WHAT WAS AT HIS FEET. AND HE LIVED ABOUT THE TIME OF CROESUS.

CHAPTER 2. PYTHAGORAS; HIS COSMOGONY; RULES OF HIS SECT; DISCOVERER OF PHYSIOGNOMY; HIS PHILOSOPHY OF NUMBERS; HIS SYSTEM OF THE TRANSMIGRATION OF SOULS; ZARATAS ON DEMONS; WHY PYTHAGORAS FORBADE THE EATING OF BEANS; THE MODE OF LIVING ADOPTED BY HIS DISCIPLES.
BUT THERE WAS ALSO, NOT FAR FROM THESE TIMES, ANOTHER PHILOSOPHY WHICH PYTHAGORAS ORIGINATED (WHO SOME SAY WAS A NATIVE OF SAMOS), WHICH THEY HAVE DENOMINATED ITALIAN, BECAUSE THAT PYTHAGORAS, FLYING FROM POLYCRATES THE KING OF SAMOS, TOOK UP HIS RESIDENCE IN A CITY OF ITALY, AND THERE PASSED THE ENTIRE OF HIS REMAINING YEARS. AND THEY WHO RECEIVED IN SUCCESSION HIS DOCTRINE, DID NOT MUCH DIFFER FROM THE SAME OPINION. AND THIS PERSON, INSTITUTING AN INVESTIGATION CONCERNING NATURAL PHENOMENA, COMBINED TOGETHER ASTRONOMY, AND GEOMETRY, AND MUSIC. AND SO HE PROCLAIMED THAT THE DEITY IS A MONAD; AND CAREFULLY ACQUAINTING HIMSELF WITH THE NATURE OF NUMBER, HE AFFIRMED THAT THE WORLD SINGS, AND THAT ITS SYSTEM CORRESPONDS WITH HARMONY, AND HE FIRST RESOLVED THE MOTION OF THE SEVEN STARS INTO RHYTHM AND MELODY. AND BEING ASTONISHED AT THE MANAGEMENT OF THE ENTIRE FABRIC, HE REQUIRED THAT AT FIRST HIS DISCIPLES SHOULD KEEP SILENCE, AS IF PERSONS COMING INTO THE WORLD INITIATED IN (THE SECRETS OF) THE UNIVERSE; NEXT, WHEN IT SEEMED THAT THEY WERE SUFFICIENTLY CONVERSANT WITH HIS MODE OF TEACHING HIS DOCTRINE, AND COULD FORCIBLY PHILOSOPHIZE CONCERNING THE STARS AND NATURE, THEN, CONSIDERING THEM PURE, HE ENJOINS THEM TO SPEAK. THIS MAN DISTRIBUTED HIS PUPILS IN TWO ORDERS, AND CALLED THE ONE ESOTERIC, BUT THE OTHER EXOTERIC. AND TO THE FORMER HE CONFIDED MORE ADVANCED DOCTRINES, AND TO THE LATTER A MORE MODERATE AMOUNT OF INSTRUCTION.

AND HE ALSO TOUCHED ON MAGIC — AS THEY SAY — AND HIMSELF DISCOVERED AN ART OF PHYSIOGONY, LAYING DOWN AS A BASIS CERTAIN NUMBERS AND MEASURES, SAYING THAT THEY COMPRISED THE PRINCIPLE OF ARITHMETICAL PHILOSOPHY BY COMPOSITION AFTER THIS MANNER. THE FIRST NUMBER BECAME AN ORIGINATING PRINCIPLE, WHICH IS ONE, INDEFINABLE, INCOMPREHENSIBLE, HAVING IN ITSELF ALL NUMBERS THAT, ACCORDING TO PLURALITY, CAN GO ON AD INFINITUM. BUT THE PRIMARY MONAD BECAME A PRINCIPLE OF NUMBERS, ACCORDING TO SUBSTANCE. — WHICH IS A MALE MONAD, BEGETTING AFTER THE MANNER OF A PARENT ALL THE REST OF THE NUMBERS. SECONDLY, THE DUAD IS A FEMALE NUMBER, AND THE SAME ALSO IS BY ARITHMETICIANS TERMED EVEN. THIRDLY, THE TRIAD IS A MALE NUMBER. THIS ALSO HAS BEEN CLASSIFIED BY ARITHMETICIANS UNDER THE DENOMINATION UNEVEN. AND IN ADDITION TO ALL THESE IS THE TETRAD, A FEMALE NUMBER; AND THE SAME ALSO IS CALLED EVEN, BECAUSE IT IS FEMALE. THEREFORE ALL THE NUMBERS THAT HAVE BEEN DERIVED FROM THE GENUS ARE FOUR; BUT NUMBER IS THE INDEFINITE GENUS, FROM WHICH WAS CONSTITUTED, ACCORDING TO THEM, THE PERFECT NUMBER, VIZ., THE DECADE. FOR ONE, TWO, THREE, FOUR, BECOME TEN, IF ITS PROPER DENOMINATION BE PRESERVED ESSENTIALLY FOR EACH OF THE NUMBERS. PYTHAGORAS AFFIRMED THIS TO BE A SACRED QUATERNION, SOURCE OF EVERLASTING NATURE, HAVING, AS IT WERE, ROOTS IN ITSELF; AND THAT FROM THIS NUMBER ALL THE NUMBERS RECEIVE THEIR ORIGINATING PRINCIPLE. FOR ELEVEN, AND TWELVE, AND THE REST, PARTAKE OF THE ORIGIN OF EXISTENCE FROM TEN. OF THIS DECADE, THE PERFECT NUMBER, THERE ARE TERMED FOUR DIVISIONS — NAMELY, NUMBER, MONAD, SQUARE, (AND) CUBE. AND THE CONNECTIONS AND BLENDINGS OF THESE ARE PERFORMED, ACCORDING TO NATURE, FOR THE GENERATION OF GROWTH COMPLETING THE PRODUCTIVE NUMBER. FOR WHEN THE SQUARE ITSELF IS MULTIPLIED INTO ITSELF, A BIQUADRATIC IS THE RESULT. BUT WHEN THE SQUARE IS MULTIPLIED INTO THE CUBE, THE RESULT IS THE PRODUCT OF A SQUARE AND CUBE; AND WHEN THE CUBE IS MULTIPLIED INTO THE CUBE, THE PRODUCT OF TWO CUBES IS THE RESULT. SO THAT ALL THE NUMBERS FROM WHICH THE PRODUCTION OF EXISTING (NUMBERS) ARISES, ARE SEVEN — NAMELY, NUMBER, MONAD, SQUARE, CUBE, BIQUADRATIC, QUADRATIC-CUBE, CUBO-CUBE.

THIS PHILOSOPHER LIKEWISE SAID THAT THE SOUL IS IMMORTAL, AND THAT IT SUBSISTS IN SUCCESSIVE BODIES. WHEREFORE HE ASSERTED THAT BEFORE THE TROJAN ERA HE WAS AETHALIDES, AND DURING THE TROJAN EPOCH EUPHORBUS, AND SUBSEQUENT TO THIS HERMOTIMUS OF SAMOS, AND AFTER HIM PYRRHUS OF DELOS; FIFTH, PYTHAGORAS. AND DIODORUS THE ERETRIAN, AND ARISTOXENUS THE MUSICIAN, ASSERT THAT PYTHAGORAS CAME TO ZARATAS THE CHALDEAN, AND THAT HE EXPLAINED TO HIM THAT THERE ARE TWO ORIGINAL CAUSES OF THINGS, FATHER AND MOTHER, AND THAT FATHER IS LIGHT, BUT MOTHER DARKNESS; AND THAT OF THE LIGHT THE PARTS ARE HOT, DRY, NOT HEAVY, LIGHT, SWIFT; BUT OF DARKNESS, COLD, MOIST, WEIGHTY, SLOW; AND THAT OUT OF ALL THESE, FROM FEMALE AND MALE, THE WORLD CONSISTS. BUT THE WORLD, HE SAYS, IS A MUSICAL HARMONY; WHEREFORE, ALSO, THAT THE SUN PERFORMS A CIRCUIT IN ACCORDANCE WITH HARMONY. AND AS REGARDS THE THINGS THAT ARE PRODUCED FROM EARTH AND THE COSMICAL SYSTEM, THEY MAINTAIN THAT ZARATAS MAKES THE FOLLOWING STATEMENTS: THAT THERE ARE TWO DEMONS, THE ONE CELESTIAL AND THE OTHER TERRESTRIAL; AND THAT THE TERRESTRIAL SENDS UP A PRODUCTION FROM EARTH, AND THAT THIS IS WATER; AND THAT THE CELESTIAL IS A FIRE, PARTAKING OF THE NATURE OF AIR, HOT AND COLD. AND HE THEREFORE AFFIRMS THAT NONE OF THESE DESTROYS OR SULLIES THE SOUL, FOR THESE CONSTITUTE THE SUBSTANCE OF ALL THINGS. AND HE IS REPORTED TO HAVE ORDERED HIS FOLLOWERS NOT TO EAT BEANS, BECAUSE THAT ZARATAS SAID THAT, AT THE ORIGIN AND CONCRETION OF ALL THINGS, WHEN THE EARTH WAS STILL UNDERGOING ITS PROCESS OF SOLIDIFICATION, AND THAT OF PUTREFACTION HAD SET IN, THE BEAN WAS PRODUCED. AND OF THIS HE MENTIONS THE FOLLOWING INDICATION, THAT IF ANY ONE, AFTER HAVING CHEWED A BEAN WITHOUT THE

HUSK, PLACES IT OPPOSITE THE SUN FOR A CERTAIN PERIOD — FOR THIS IMMEDIATELY WILL AID IN THE RESULT — IT YIELDS THE SMELL OF HUMAN SEED. AND HE MENTIONS ALSO ANOTHER CLEARER INSTANCE TO BE THIS: IF, WHEN THE BEAN IS BLOSSOMING, WE TAKE THE BEAN AND ITS FLOWER, AND DEPOSIT THEM IN A JAR, SMEAR THIS OVER, AND BURY IT IN THE GROUND, AND AFTER A FEW DAYS UNCOVER IT, WE SHALL SEE IT WEARING THE APPEARANCE, FIRST OF A WOMAN'S PUDENDUM, AND AFTER THIS, WHEN CLOSELY EXAMINED, OF THE HEAD OF A CHILD GROWING IN ALONG WITH IT. THIS PERSON, BEING BURNED ALONG WITH HIS DISCIPLES IN CROTON, A TOWN OF ITALY, PERISHED. AND THIS WAS A HABIT WITH HIM, WHENEVER ONE REPAIRED TO HIM WITH A VIEW OF BECOMING HIS FOLLOWER, (THE CANDIDATE DISCIPLE WAS COMPELLED) TO SELL HIS POSSESSIONS, AND LODGE THE MONEY SEALED WITH PYTHAGORAS, AND HE CONTINUED IN SILENCE TO UNDERGO INSTRUCTION, SOMETIMES FOR THREE, BUT SOMETIMES FOR FIVE YEARS. AND AGAIN, ON BEING RELEASED, HE WAS PERMITTED TO ASSOCIATE WITH THE REST, AND REMAINED AS A DISCIPLE, AND TOOK HIS MEALS ALONG WITH THEM; IF OTHERWISE, HOWEVER, HE RECEIVED BACK HIS PROPERTY, AND WAS REJECTED. THESE PERSONS, THEN, WERE STYLED ESOTERIC PYTHAGOREANS, WHEREAS THE REST, PYTHAGORISTAE.

AMONG HIS FOLLOWERS, HOWEVER, WHO ESCAPED THE CONFLAGRATION WERE LYSIS AND ARCHIPPUS, AND THE SERVANT OF PYTHAGORAS, ZAMOLXIS, WHO ALSO IS SAID TO HAVE TAUGHT THE CELTIC DRUIDS TO CULTIVATE THE PHILOSOPHY OF PYTHAGORAS. AND THEY ASSERT THAT PYTHAGORAS LEARNED FROM THE EGYPTIANS HIS SYSTEM OF NUMBERS AND MEASURES; AND I BEING STRUCK BY THE PLAUSIBLE, FANCIFUL, AND NOT EASILY REVEALED WISDOM OF THE PRIESTS, HE HIMSELF LIKEWISE, IN IMITATION OF THEM, ENJOINED SILENCE, AND MADE HIS DISCIPLES LEAD A SOLITARY LIFE IN UNDERGROUND CHAPELS.

CHAPTER 3. EMPEDOCLES; HIS TWOFOLD CAUSE; TENET OF TRANSMIGRATION.

BUT EMPEDOCLES, BORN AFTER THESE, ADVANCED LIKEWISE MANY STATEMENTS RESPECTING THE NATURE OF DEMONS, TO THE EFFECT THAT, BEING VERY NUMEROUS, THEY PASS THEIR TIME IN MANAGING EARTHLY CONCERNS. THIS PERSON AFFIRMED THE ORIGINATING PRINCIPLE OF THE UNIVERSE TO BE DISCORD AND FRIENDSHIP, AND THAT THE INTELLIGIBLE FIRE OF THE MONAD IS THE DEITY, AND THAT ALL THINGS CONSIST OF FIRE, AND WILL BE RESOLVED INTO FIRE; WITH WHICH OPINION THE STOICS LIKEWISE ALMOST AGREE, EXPECTING A CONFLAGRATION. BUT MOST OF ALL DOES HE CONCUR WITH THE TENET OF TRANSITION OF SOULS FROM BODY TO BODY, EXPRESSING HIMSELF THUS:—

FOR SURELY BOTH YOUTH AND MAID I WAS,
AND SHRUB, AND BIRD, AND FISH, FROM OCEAN STRAY'D.

THIS (PHILOSOPHER) MAINTAINED THE TRANSMUTATION OF ALL SOULS INTO ANY DESCRIPTION OF ANIMAL. FOR PYTHAGORAS, THE INSTRUCTOR OF THESE (SAGES), ASSERTED THAT HIMSELF HAD BEEN EUPHORBUS, WHO SEWED IN THE EXPEDITION AGAINST ILIUM, ALLEGING THAT HE RECOGNISED HIS SHIELD.THE FOREGOING ARE THE TENETS OF EMPEDOCLES.

CHAPTER 4. HERACLITUS; HIS UNIVERSAL DOGMATISM; HIS THEORY OF FLUX; OTHER SYSTEMS.

BUT HERACLITUS, A NATURAL PHILOSOPHER OF EPHESUS, SURRENDERED HIMSELF TO UNIVERSAL GRIEF, CONDEMNING THE IGNORANCE OF THE ENTIRE OF LIFE, AND OF ALL MEN; NAY, COMMISERATING THE (VERY) EXISTENCE OF MORTALS, FOR HE ASSERTED THAT HE HIMSELF KNEW EVERYTHING, WHEREAS THE REST OF MANKIND NOTHING. BUT HE ALSO ADVANCED STATEMENTS ALMOST IN CONCERT WITH EMPEDOCLES, SAYING THAT THE ORIGINATING PRINCIPLE OF ALL THINGS IS DISCORD AND FRIENDSHIP, AND THAT THE DEITY IS A FIRE ENDUED WITH INTELLIGENCE, AND THAT ALL THINGS ARE BORNE ONE UPON ANOTHER, AND NEVER ARE AT A STANDSTILL; AND JUST AS EMPEDOCLES, HE AFFIRMED THAT THE ENTIRE LOCALITY ABOUT US IS FULL OF EVIL THINGS, AND THAT THESE EVIL THINGS REACH AS FAR AS THE MOON, BEING EXTENDED FROM THE QUARTER SITUATED AROUND THE EARTH, AND THAT THEY DO NOT ADVANCE FURTHER, INASMUCH AS THE ENTIRE SPACE ABOVE THE MOON IS MORE PURE. SO ALSO IT SEEMED TO HERACLITUS.

AFTER THESE AROSE ALSO OTHER NATURAL PHILOSOPHERS, WHOSE OPINIONS WE HAVE NOT DEEMED IT NECESSARY TO DECLARE, (INASMUCH AS) THEY PRESENT NO DIVERSITY TO THOSE ALREADY SPECIFIED. SINCE, HOWEVER, UPON THE WHOLE, A NOT INCONSIDERABLE SCHOOL HAS SPRUNG (FROM THENCE), AND MANY NATURAL PHILOSOPHERS SUBSEQUENTLY HAVE ARISEN FROM THEM, EACH ADVANCING DIFFERENT ACCOUNTS OF THE NATURE OF THE UNIVERSE, IT SEEMS ALSO TO US ADVISABLE, THAT, EXPLAINING THE PHILOSOPHY THAT HAS COME DOWN BY SUCCESSION FROM PYTHAGORAS, WE SHOULD RECUR TO THE OPINIONS ENTERTAINED BY THOSE LIVING AFTER THE TIME OF THALES, AND THAT, FURNISHING A NARRATIVE OF THESE, WE SHOULD APPROACH THE CONSIDERATION OF THE ETHICAL AND LOGICAL PHILOSOPHY WHICH SOCRATES AND ARISTOTLE ORIGINATED, THE FORMER ETHICAL, AND THE LATTER LOGICAL.

CHAPTER 5. ANAXIMANDER; HIS THEORY OF THE INFINITE; HIS ASTRONOMIC OPINIONS; HIS PHYSICS.

ANAXIMANDER, THEN, WAS THE HEARER OF THALES. ANAXIMANDER WAS SON OF PRAXIADAS, AND A NATIVE OF MILETUS. THIS MAN SAID THAT THE ORIGINATING PRINCIPLE OF EXISTING THINGS IS A CERTAIN CONSTITUTION OF THE INFINITE, OUT OF WHICH THE HEAVENS ARE GENERATED, AND THE WORLDS THEREIN; AND THAT THIS PRINCIPLE IS ETERNAL AND UNDECAYING, AND COMPRISING ALL THE WORLDS. AND HE SPEAKS OF TIME AS SOMETHING OF LIMITED GENERATION, AND SUBSISTENCE, AND DESTRUCTION. THIS PERSON DECLARED THE INFINITE TO BE AN ORIGINATING PRINCIPLE AND ELEMENT OF EXISTING THINGS, BEING THE FIRST TO EMPLOY SUCH A DENOMINATION OF THE ORIGINATING PRINCIPLE. BUT, MOREOVER, HE ASSERTED THAT THERE IS AN ETERNAL MOTION, BY THE AGENCY OF WHICH IT HAPPENS THAT THE HEAVENS ARE GENERATED; BUT THAT THE EARTH IS POISED ALOFT, UPHELD BY NOTHING, CONTINUING (SO) ON ACCOUNT OF ITS EQUAL DISTANCE FROM ALL (THE HEAVENLY BODIES); AND THAT THE FIGURE OF IT IS CURVED, CIRCULAR, SIMILAR TO A COLUMN OF STONE. AND ONE OF THE SURFACES WE TREAD UPON, BUT THE OTHER IS OPPOSITE. AND THAT THE STARS ARE A CIRCLE OF FIRE, SEPARATED FROM THE FIRE WHICH IS IN THE VICINITY OF THE WORLD, AND ENCOMPASSED BY AIR. AND THAT CERTAIN ATMOSPHERIC EXHALATIONS ARISE IN PLACES WHERE THE STARS SHINE; WHEREFORE, ALSO, WHEN THESE EXHALATIONS ARE OBSTRUCTED, THAT ECLIPSES TAKE PLACE. AND THAT THE MOON SOMETIMES APPEARS FULL AND SOMETIMES WANING, ACCORDING TO THE OBSTRUCTION OR OPENING OF ITS (ORBITAL) PATHS. BUT THAT THE CIRCLE OF THE SUN IS TWENTY-SEVEN TIMES LARGER THAN THE MOON, AND THAT THE SUN IS SITUATED IN THE HIGHEST (QUARTER OF THE FIRMAMENT); WHEREAS THE ORBS OF THE FIXED STARS IN THE LOWEST. AND THAT ANIMALS ARE PRODUCED (IN MOISTURE) BY EVAPORATION FROM THE SUN. AND THAT MAN WAS, ORIGINALLY, SIMILAR TO A DIFFERENT ANIMAL, THAT IS, A FISH. AND THAT WINDS ARE CAUSED BY THE SEPARATION OF VERY RARIFIED EXHALATIONS OF THE ATMOSPHERE, AND BY THEIR MOTION AFTER THEY HAVE BEEN CONDENSED. AND THAT RAIN ARISES FROM EARTH'S GIVING BACK (THE VAPOURS WHICH IT RECEIVES) FROM THE (CLOUDS) UNDER THE SUN. AND THAT THERE ARE FLASHES OF LIGHTNING WHEN THE WIND COMING DOWN SEVERS THE CLOUDS. THIS PERSON WAS BORN IN THE THIRD YEAR OF THE XLII . OLYMPIAD.

CHAPTER 6. ANAXIMENES; HIS SYSTEM OF AN INFINITE AIR; HIS VIEWS OF ASTRONOMY AND NATURAL PHENOMENA.

BUT ANAXIMENES, WHO HIMSELF WAS ALSO A NATIVE OF MILETUS, AND SON OF EURYSTRATUS, AFFIRMED THAT THE ORIGINATING PRINCIPLE IS INFINITE AIR, OUT OF WHICH ARE GENERATED THINGS EXISTING, THOSE WHICH HAVE EXISTED, AND THOSE THAT WILL BE, AS WELL AS GODS AND DIVINE (ENTITIES), AND THAT THE REST ARISE FROM THE OFFSPRING OF THIS. BUT THAT THERE IS SUCH A SPECIES OF AIR, WHEN IT IS MOST EVEN, WHICH IS IMPERCEPTIBLE TO VISION, BUT CAPABLE OF BEING MANIFESTED BY COLD AND HEAT, AND MOISTURE AND MOTION, AND THAT IT IS CONTINUALLY IN MOTION; FOR THAT WHATSOEVER THINGS UNDERGO ALTERATION, DO NOT CHANGE IF THERE IS NOT MOTION. FOR THAT IT PRESENTS A DIFFERENT APPEARANCE ACCORDING AS IT IS CONDENSED AND ATTENUATED, FOR WHEN IT IS DISSOLVED INTO WHAT IS MORE ATTENUATED THAT FIRE IS PRODUCED, AND THAT WHEN IT IS MODERATELY CONDENSED AGAIN INTO AIR THAT A CLOUD IS FORMED FROM THE AIR BY VIRTUE OF THE CONTRACTION; BUT WHEN CONDENSED STILL MORE, WATER, (AND) THAT WHEN THE CONDENSATION IS CARRIED STILL FURTHER, EARTH IS FORMED; AND WHEN CONDENSED TO THE VERY HIGHEST DEGREE, STONES. WHEREFORE, THAT THE DOMINANT PRINCIPLES OF GENERATION ARE CONTRARIES — NAMELY, HEAT AND COLD. AND THAT THE EXPANDED EARTH IS WAFTED ALONG UPON THE AIR, AND IN LIKE MANNER BOTH SUN AND MOON AND THE REST OF THE STARS; FOR ALL THINGS BEING OF THE NATURE OF FIRE, ARE WAFTED ABOUT THROUGH THE EXPANSE OF SPACE, UPON THE AIR. AND THAT THE STARS ARE PRODUCED FROM EARTH BY REASON OF THE MIST WHICH ARISES FROM THIS EARTH; AND WHEN THIS IS ATTENUATED, THAT FIRE IS PRODUCED, AND THAT THE STARS CONSIST OF THE FIRE WHICH IS BEING BORNE ALOFT. BUT ALSO THAT THERE ARE TERRESTRIAL NATURES IN THE REGION OF THE STARS CARRIED ON ALONG WITH THEM. AND HE SAYS THAT THE STARS DO NOT MOVE UNDER THE EARTH, AS SOME HAVE SUPPOSED, BUT AROUND THE EARTH, JUST AS A CAP IS TURNED ROUND OUR HEAD; AND THAT THE SUN IS HID, NOT BY BEING UNDER THE EARTH, BUT BECAUSE COVERED BY THE HIGHER PORTIONS OF THE EARTH, AND ON ACCOUNT OF THE GREATER DISTANCE THAT HE IS FROM US. BUT THAT THE STARS DO NOT EMIT HEAT ON ACCOUNT OF THE LENGTH OF DISTANCE; AND THAT THE WINDS ARE PRODUCED WHEN THE CONDENSED AIR, BECOMING RARIFIED, IS BORNE ON; AND THAT WHEN COLLECTED AND THICKENED STILL FURTHER, CLOUDS ARE GENERATED, AND THUS A CHANGE MADE INTO WATER. AND THAT HAIL IS PRODUCED WHEN THE WATER BORNE DOWN FROM THE CLOUDS BECOMES CONGEALED; AND THAT SNOW IS GENERATED WHEN THESE VERY CLOUDS, BEING MORE MOIST, ACQUIRE CONGELATION; AND THAT LIGHTNING IS CAUSED WHEN THE CLOUDS ARE PARTED BY FORCE OF THE WINDS; FOR WHEN THESE ARE SUNDERED THERE IS PRODUCED A BRILLIANT AND FIERY FLASH. AND THAT A RAINBOW IS PRODUCED BY REASON OF THE RAYS OF THE SUN FAILING ON THE COLLECTED AIR. AND THAT AN EARTHQUAKE TAKES PLACE WHEN THE EARTH IS ALTERED INTO A LARGER (BULK) BY HEAT AND COLD. THESE INDEED, THEN, WERE THE OPINIONS OF ANAXIMENES. THIS (PHILOSOPHER) FLOURISHED ABOUT THE FIRST YEAR OF THE LVIII . OLYMPIAD.

CHAPTER 7. ANAXAGORAS; HIS THEORY OF MIND; RECOGNISES AN EFFICIENT CAUSE; HIS COSMOGONY AND ASTRONOMY.

AFTER THIS (THINKER) COMES ANAXAGORAS, SON OF HEGESIBULUS, A NATIVE OF CLAZOMENAE. THIS PERSON AFFIRMED THE ORIGINATING PRINCIPLE OF THE UNIVERSE TO BE MIND AND MATTER; MIND BEING THE EFFICIENT CAUSE, WHEREAS MATTER THAT WHICH WAS BEING FORMED. FOR ALL THINGS COMING INTO EXISTENCE SIMULTANEOUSLY, MIND SUPERVENING INTRODUCED ORDER. AND MATERIAL PRINCIPLES, HE SAYS, ARE INFINITE; EVEN THE SMALLER OF THESE ARE INFINITE. AND THAT ALL THINGS PARTAKE OF MOTION BY BEING MOVED BY MIND, AND THAT SIMILAR BODIES COALESCE. AND THAT CELESTIAL BODIES WERE ARRANGED BY ORBICULAR MOTION. THAT, THEREFORE, WHAT WAS THICK AND MOIST, AND DARK AND COLD, AND ALL THINGS HEAVY, CAME TOGETHER INTO THE CENTRE, FROM THE SOLIDIFICATION OF WHICH EARTH DERIVED SUPPORT; BUT THAT THE THINGS OPPOSITE TO THESE — NAMELY, HEAT AND BRILLIANCY, AND DRYNESS AND LIGHTNESS — HURRIED IMPETUOUSLY INTO THE FARTHER PORTION OF THE ATMOSPHERE. AND THAT THE EARTH IS IN FIGURE PLANE; AND THAT IT CONTINUES SUSPENDED ALOFT, BY REASON OF ITS MAGNITUDE, AND BY REASON OF THERE BEING NO VACUUM, AND BY REASON OF THE AIR, WHICH WAS MOST POWERFUL, BEARING ALONG THE WAFTED EARTH. BUT THAT AMONG MOIST SUBSTANCES ON EARTH, WAS THE SEA, AND THE WATERS IN IT; AND WHEN THESE EVAPORATED (FROM THE SUN), OR HAD SETTLED UNDER, THAT THE OCEAN WAS FORMED IN THIS MANNER, AS WELL AS FROM THE RIVERS THAT FROM TIME TO TIME FLOW INTO IT. AND THAT THE RIVERS ALSO DERIVE SUPPORT FROM THE RAINS AND FROM THE ACTUAL WATERS IN THE EARTH; FOR THAT THIS IS HOLLOW, AND CONTAINS WATER IN ITS CAVERNS. AND THAT THE NILE IS INUNDATED IN SUMMER, BY REASON OF THE WATERS CARRIED DOWN INTO IT FROM THE SNOWS IN NORTHERN (LATITUDES). AND THAT THE SUN AND MOON AND ALL THE STARS ARE FIERY STONES, THAT WERE ROLLED ROUND BY THE ROTATION OF THE ATMOSPHERE. AND THAT BENEATH THE STARS ARE SUN AND MOON, AND CERTAIN INVISIBLE BODIES THAT ARE CARRIED ALONG WITH US; AND THAT WE HAVE NO PERCEPTION OF THE HEAT OF THE STARS, BOTH ON ACCOUNT OF THEIR BEING SO FAR AWAY, AND ON ACCOUNT OF THEIR DISTANCE FROM THE EARTH; AND FURTHER, THEY ARE NOT TO THE SAME DEGREE HOT AS THE SUN, ON ACCOUNT OF THEIR OCCUPYING A COLDER SITUATION. AND THAT THE MOON, BEING LOWER THAN THE SUN, IS NEARER US. AND THAT THE SUN SURPASSES THE PELOPONNESUS IN SIZE. AND THAT THE MOON HAS NOT LIGHT OF ITS OWN, BUT FROM THE SUN. BUT THAT THE REVOLUTION OF THE STARS TAKES PLACE UNDER THE EARTH. AND THAT THE MOON IS ECLIPSED WHEN THE EARTH IS INTERPOSED, AND OCCASIONALLY ALSO THOSE (STARS) THAT ARE UNDERNEATH THE MOON. AND THAT THE SUN (IS ECLIPSED) WHEN, AT THE BEGINNING OF THE MONTH, THE MOON IS INTERPOSED. AND THAT THE SOLSTICES ARE CAUSED BY BOTH SUN AND MOON BEING REPULSED BY THE AIR. AND THAT THE MOON IS OFTEN TURNED, BY ITS NOT BEING ABLE TO MAKE HEAD AGAINST THE COLD. THIS PERSON WAS THE FIRST TO FRAME DEFINITIONS REGARDING ECLIPSES AND ILLUMINATIONS. AND HE AFFIRMED THAT THE MOON IS EARTHY, AND HAS IN IT PLAINS AND RAVINES. AND THAT THE MILKY WAY IS A REFLECTION OF THE LIGHT OF THE STARS WHICH DO NOT DERIVE THEIR RADIANCE FROM THE SUN; AND THAT THE STARS, COURSING (THE FIRMAMENT) AS SHOOTING SPARKS, ARISE OUT OF THE MOTION OF THE POLE. AND THAT WINDS ARE CAUSED WHEN THE ATMOSPHERE IS RARIFIED BY THE SUN, AND BY THOSE BURNING ORBS THAT ADVANCE UNDER THE POLE, AND ARE BORNE FROM (IT). AND THAT THUNDER AND LIGHTNING ARE CAUSED BY HEAT FALLING ON THE CLOUDS. AND THAT EARTHQUAKES ARE PRODUCED BY THE AIR ABOVE FALLING ON THAT UNDER THE EARTH; FOR WHEN THIS IS MOVED, THAT THE EARTH ALSO, BEING WAFTED BY IT, IS SHAKEN. AND THAT ANIMALS ORIGINALLY CAME INTO EXISTENCE IN MOISTURE, AND AFTER THIS ONE FROM ANOTHER; AND THAT MALES ARE PROCREATED WHEN THE SEED SECRETED FROM THE RIGHT PARTS ADHERED TO THE RIGHT PARTS OF THE WOMB, AND THAT FEMALES ARE BORN WHEN THE CONTRARY TOOK PLACE. THIS PHILOSOPHER FLOURISHED IN THE FIRST YEAR OF THE LXXXVIII . OLYMPIAD, AT WHICH TIME THEY SAY THAT PLATO ALSO WAS BORN. THEY MAINTAIN THAT ANAXAGORAS WAS LIKEWISE PRESCIENT.

CHAPTER 8. ARCHELAUS; SYSTEM AKIN TO THAT OF ANAXAGORAS; HIS ORIGIN OF THE EARTH AND OF ANIMALS; OTHER SYSTEMS.

ARCHELAUS WAS BY BIRTH AN ATHENIAN, AND SON OF APOLLODORUS. THIS PERSON, SIMILARLY WITH ANAXAGORAS, ASSERTED THE MIXTURE OF MATTER, AND ENUNCIATED HIS FIRST PRINCIPLES IN THE SAME MANNER. THIS PHILOSOPHER, HOWEVER, HELD THAT THERE IS INHERENT IMMEDIATELY IN MIND A CERTAIN MIXTURE; AND THAT THE ORIGINATING PRINCIPLE OF MOTION IS THE MUTUAL SEPARATION OF HEAT AND COLD, AND THAT THE HEAT IS MOVED, AND THAT THE COLD REMAINS AT REST. AND THAT THE WATER, BEING DISSOLVED, FLOWS TOWARDS THE CENTRE, WHERE THE SCORCHED AIR AND EARTH ARE PRODUCED, OF WHICH THE ONE IS BORNE UPWARDS AND THE OTHER REMAINS BENEATH. AND THAT THE EARTH IS AT REST, AND THAT ON THIS ACCOUNT IT CAME INTO EXISTENCE; AND THAT IT LIES IN THE CENTRE, BEING NO PART, SO TO SPEAK, OF THE UNIVERSE, DELIVERED FROM THE CONFLAGRATION; AND THAT FROM THIS, FIRST IN A STATE OF IGNITION, IS THE NATURE OF THE STARS, OF

WHICH INDEED THE LARGEST IS THE SUN, AND NEXT TO THIS THE MOON; AND OF THE REST SOME LESS, BUT SOME GREATER. AND HE SAYS THAT THE HEAVEN WAS INCLINED AT AN ANGLE, AND SO THAT THE SUN DIFFUSED LIGHT OVER THE EARTH, AND MADE THE ATMOSPHERE TRANSPARENT, AND THE GROUND DRY; FOR THAT AT FIRST IT WAS A SEA, INASMUCH AS IT IS LOFTY AT THE HORIZON AND HOLLOW IN THE MIDDLE. AND HE ADDUCES, AS AN INDICATION OF THE HOLLOWNESS, THAT THE SUN DOES NOT RISE AND SET TO ALL AT THE SAME TIME, WHICH OUGHT TO HAPPEN IF THE EARTH WAS EVEN. AND WITH REGARD TO ANIMALS, HE AFFIRMS THAT THE EARTH, BEING ORIGINALLY FIRE IN ITS LOWER PART, WHERE THE HEAT AND COLD WERE INTERMINGLED, BOTH THE REST OF ANIMALS MADE THEIR APPEARANCE, NUMEROUS AND DISSIMILAR, ALL HAVING THE SAME FOOD, BEING NOURISHED FROM MUD; AND THEIR EXISTENCE WAS OF SHORT DURATION, BUT AFTERWARDS ALSO GENERATION FROM ONE ANOTHER AROSE UNTO THEM; AND MEN WERE SEPARATED FROM THE REST (OF THE ANIMAL CREATION), AND THEY APPOINTED RULERS, AND LAWS, AND ARTS, AND CITIES, AND THE REST. AND HE ASSERTS THAT MIND IS INNATE IN ALL ANIMALS ALIKE; FOR THAT EACH, ACCORDING TO THE DIFFERENCE OF THEIR PHYSICAL CONSTITUTION, EMPLOYED (MIND), AT ONE TIME SLOWER, AT ANOTHER FASTER.

NATURAL PHILOSOPHY, THEN, CONTINUED FROM THALES UNTIL ARCHELAUS. SOCRATES WAS THE HEARER OF THIS (LATTER PHILOSOPHER). THERE ARE, HOWEVER, ALSO VERY MANY OTHERS, INTRODUCING VARIOUS OPINIONS RESPECTING BOTH THE DIVINITY AND THE NATURE OF THE UNIVERSE; AND IF WE WERE DISPOSED TO ADDUCE ALL THE OPINIONS OF THESE, IT WOULD BE NECESSARY TO COMPOSE A VAST QUANTITY OF BOOKS. BUT, REMINDING THE READER OF THOSE WHOM WE ESPECIALLY OUGHT — WHO ARE DESERVING OF MENTION FROM THEIR FAME, AND FROM BEING, SO TO SPEAK, THE LEADERS TO THOSE WHO HAVE SUBSEQUENTLY FRAMED SYSTEMS OF PHILOSOPHY, AND FROM THEIR SUPPLYING THEM WITH A STARTING-POINT TOWARDS SUCH UNDERTAKINGS — LET US HASTEN ON OUR INVESTIGATIONS TOWARDS WHAT REMAINS FOR CONSIDERATION.

CHAPTER 9. PARMENIDES; HIS THEORY OF UNITY; HIS ESCHATOLOGY.

FOR PARMENIDES LIKEWISE SUPPOSES THE UNIVERSE TO BE ONE, BOTH ETERNAL AND UNBEGOTTEN, AND OF A SPHERICAL FORM. AND NEITHER DID HE ESCAPE THE OPINION OF THE GREAT BODY (OF SPECULATORS), AFFIRMING FIRE AND EARTH TO BE THE ORIGINATING PRINCIPLES OF THE UNIVERSE— THE EARTH AS MATTER, BUT THE FIRE AS CAUSE, EVEN AN EFFICIENT ONE. HE ASSERTED THAT THE WORLD WOULD BE DESTROYED, BUT IN WHAT WAY HE DOES NOT MENTION. THE SAME (PHILOSOPHER), HOWEVER, AFFIRMED THE UNIVERSE TO BE ETERNAL, AND NOT GENERATED, AND OF SPHERICAL FORM AND HOMOGENEOUS, BUT NOT HAVING A FIGURE IN ITSELF, AND IMMOVEABLE AND LIMITED.

CHAPTER 10. LEUCIPPUS; HIS ATOMIC THEORY.

BUT LEUCIPPUS, AN ASSOCIATE OF ZENO, DID NOT MAINTAIN THE SAME OPINION, BUT AFFIRMS THINGS TO BE INFINITE, AND ALWAYS IN MOTION, AND THAT GENERATION AND CHANGE EXIST CONTINUOUSLY. AND HE AFFIRMS PLENITUDE AND VACUUM TO BE ELEMENTS. AND HE ASSERTS THAT WORLDS ARE PRODUCED WHEN MANY BODIES ARE CONGREGATED AND FLOW TOGETHER FROM THE SURROUNDING SPACE TO A COMMON POINT, SO THAT BY MUTUAL CONTACT THEY MADE SUBSTANCES OF THE SAME FIGURE AND SIMILAR IN FORM COME INTO CONNECTION; AND WHEN THUS INTERTWINED, THERE ARE TRANSMUTATIONS INTO OTHER BODIES, AND THAT CREATED THINGS WAX AND WANE THROUGH NECESSITY. BUT WHAT THE NATURE OF NECESSITY IS, (PARMENIDES) DID NOT DEFINE.

CHAPTER 11. DEMOCRITUS; HIS DUALITY OF PRINCIPLES; HIS COSMOGONY.

AND DEMOCRITUS WAS AN ACQUAINTANCE OF LEUCIPPUS. DEMOCRITUS, SON OF DAMASIPPUS, A NATIVE OF ABDERA, CONFERRING WITH MANY GYMNOSOPHISTS AMONG THE INDIANS, AND WITH PRIESTS IN EGYPT, AND WITH ASTROLOGERS AND MAGI IN BABYLON, (PROPOUNDED HIS SYSTEM). NOW HE MAKES STATEMENTS SIMILARLY WITH LEUCIPPUS CONCERNING ELEMENTS, VIZ. PLENITUDE AND VACUUM, DENOMINATING PLENITUDE ENTITY, AND VACUUM NONENTITY; AND THIS HE ASSERTED, SINCE EXISTING THINGS ARE CONTINUALLY MOVED IN THE VACUUM. AND HE MAINTAINED WORLDS TO BE INFINITE, AND VARYING IN BULK; AND THAT IN SOME THERE IS NEITHER SUN NOR MOON, WHILE IN OTHERS THAT THEY ARE LARGER THAN WITH US, AND WITH OTHERS MORE NUMEROUS. AND THAT INTERVALS BETWEEN WORLDS ARE UNEQUAL; AND THAT IN ONE QUARTER OF SPACE (WORLDS) ARE MORE NUMEROUS, AND IN ANOTHER LESS SO; AND THAT SOME OF THEM INCREASE IN BULK, BUT THAT OTHERS ATTAIN THEIR FULL SIZE, WHILE OTHERS DWINDLE AWAY AND THAT IN ONE QUARTER THEY ARE COMING INTO EXISTENCE, WHILE IN ANOTHER THEY ARE FAILING; AND THAT THEY ARE DESTROYED BY CLASHING ONE WITH ANOTHER. AND THAT SOME WORLDS ARE DESTITUTE OF ANIMALS AND PLANTS, AND EVERY SPECIES OF MOISTURE. AND THAT THE EARTH OF OUR WORLD WAS CREATED BEFORE THAT OF THE STARS, AND THAT THE MOON IS UNDERNEATH; NEXT (TO IT) THE SUN; THEN THE FIXED STARS. AND THAT (NEITHER) THE PLANETS NOR THESE (FIXED STARS) POSSESS AN EQUAL ELEVATION. AND THAT THE WORLD FLOURISHES, UNTIL NO LONGER IT CAN RECEIVE ANYTHING FROM WITHOUT. THIS (PHILOSOPHER) TURNED ALL THINGS INTO RIDICULE, AS IF ALL THE CONCERNS OF HUMANITY WERE DESERVING OF LAUGHTER.

CHAPTER 12. XENOPHANES; HIS SCEPTICISM; HIS NOTIONS OF GOD AND NATURE; BELIEVES IN A FLOOD.

BUT XENOPHANES, A NATIVE OF COLOPHON, WAS SON OF ORTHOMENES. THIS MAN SURVIVED TO THE TIME OF CYRUS. THIS (PHILOSOPHER) FIRST ASSERTED THAT THERE IS NO POSSIBILITY OF COMPREHENDING ANYTHING, EXPRESSING HIMSELF THUS:—

FOR IF FOR THE MOST PART OF PERFECTION MAN MAY SPEAK,
YET HE KNOWS IT NOT HIMSELF, AND IN ALL ATTAINS SURMISE.

AND HE AFFIRMS THAT NOTHING IS GENERATED OR PERISHES, OR IS MOVED; AND THAT THE UNIVERSE, BEING ONE, IS BEYOND CHANGE. BUT HE SAYS THAT THE DEITY IS ETERNAL, AND ONE AND ALTOGETHER HOMOGENEOUS AND LIMITED, AND OF A SPHERICAL FORM, AND ENDUED WITH PERCEPTION IN ALL PARTS. AND THAT THE SUN EXISTS DURING EACH DAY FROM A CONGLOMERATION OF SMALL SPARKS, AND THAT THE EARTH IS INFINITE, AND IS SURROUNDED NEITHER BY AN ATMOSPHERE NOR BY THE HEAVEN. AND THAT THERE ARE INFINITE SUNS AND MOONS, AND THAT ALL THINGS SPRING FROM EARTH. THIS MAN AFFIRMED THAT THE SEA IS SALT, ON ACCOUNT OF THE MANY MIXTURES THAT FLOW INTO IT. METRODORUS, HOWEVER, FROM THE FACT OF ITS BEING FILTERED THROUGH EARTH, ASSERTS THAT IT IS ON ACCOUNT OF THIS THAT IT IS MADE SALT. AND XENOPHANES IS OF OPINION THAT THERE HAD BEEN A MIXTURE OF THE EARTH WITH THE SEA, AND THAT IN PROCESS OF TIME IT WAS DISENGAGED FROM THE MOISTURE, ALLEGING THAT HE COULD PRODUCE SUCH PROOFS AS THE FOLLOWING: THAT IN THE MIDST OF EARTH, AND IN MOUNTAINS, SHELLS ARE DISCOVERED; AND ALSO IN SYRACUSE HE AFFIRMS WAS FOUND IN THE QUARRIES THE PRINT OF A FISH AND OF SEALS, AND IN PAROS AN IMAGE OF A LAUREL IN THE BOTTOM OF A STONE, AND IN MELITA PARTS OF ALL SORTS OF MARINE ANIMALS. AND HE SAYS THAT THESE WERE GENERATED WHEN ALL THINGS ORIGINALLY WERE EMBEDDED IN MUD, AND THAT AN IMPRESSION OF THEM WAS DRIED IN THE MUD, BUT THAT ALL MEN HAD PERISHED WHEN THE EARTH, BEING PRECIPITATED INTO THE SEA, WAS CONVERTED INTO MUD; THEN, AGAIN, THAT IT ORIGINATED GENERATION, AND THAT THIS OVERTHROW OCCURRED TO ALL WORLDS.

CHAPTER 13. ECPHANTUS; HIS SCEPTICISM; TENET OF INFINITY.

ONE ECPHANTUS, A NATIVE OF SYRACUSE, AFFIRMED THAT IT IS NOT POSSIBLE TO ATTAIN A TRUE KNOWLEDGE OF THINGS. HE DEFINES, HOWEVER, AS HE THINKS, PRIMARY BODIES TO BE INDIVISIBLE, AND THAT THERE ARE THREE VARIATIONS OF THESE, VIZ., BULK, FIGURE, CAPACITY, FROM WHICH ARE GENERATED THE OBJECTS OF SENSE. BUT THAT THERE IS A DETERMINABLE MULTITUDE OF THESE, AND THAT THIS IS INFINITE. AND THAT BODIES ARE MOVED NEITHER BY WEIGHT NOR BY IMPACT, BUT BY DIVINE POWER, WHICH HE CALLS MIND AND SOUL; AND THAT OF THIS THE WORLD IS A REPRESENTATION; WHEREFORE ALSO IT HAS BEEN MADE IN THE FORM OF A SPHERE BY DIVINE POWER. AND THAT THE EARTH IN THE MIDDLE OF THE COSMICAL SYSTEM IS MOVED ROUND ITS OWN CENTRE TOWARDS THE EAST.

CHAPTER 14. HIPPO; HIS DUALITY OF PRINCIPLES; HIS PSYCHOLOGY.

HIPPO, A NATIVE OF RHEGIUM, ASSERTED AS ORIGINATING PRINCIPLES, COLDNESS, FOR INSTANCE WATER, AND HEAT, FOR INSTANCE FIRE. AND THAT FIRE, WHEN PRODUCED BY WATER, SUBDUED THE POWER OF ITS GENERATOR, AND FORMED THE WORLD. AND THE SOUL, HE SAID, IS SOMETIMES BRAIN, BUT SOMETIMES WATER; FOR THAT ALSO THE SEED IS THAT WHICH APPEARS TO US TO ARISE OUT OF MOISTURE, FROM WHICH, HE SAYS, THE SOUL IS PRODUCED.

SO FAR, THEN, WE THINK WE HAVE SUFFICIENTLY ADDUCED (THE OPINIONS OF) THESE; WHEREFORE, INASMUCH AS WE HAVE ADEQUATELY GONE IN REVIEW THROUGH THE TENETS OF PHYSICAL SPECULATORS, IT SEEMS TO REMAIN THAT WE NOW TURN TO SOCRATES AND PLATO, WHO GAVE SPECIAL PREFERENCE TO MORAL PHILOSOPHY.

CHAPTER 15. SOCRATES; HIS PHILOSOPHY REPRODUCED BY PLATO.

SOCRATES, THEN, WAS A HEARER OF ARCHELAUS, THE NATURAL PHILOSOPHER; AND HE, REVERENCING THE RULE, KNOW YOURSELF, AND HAVING ASSEMBLED A LARGE SCHOOL, HAD PLATO (THERE), WHO WAS FAR SUPERIOR TO ALL HIS PUPILS. (SOCRATES) HIMSELF LEFT NO WRITINGS AFTER HIM. PLATO, HOWEVER, TAKING NOTES OF ALL HIS (LECTURES ON) WISDOM, ESTABLISHED A SCHOOL, COMBINING TOGETHER NATURAL, ETHICAL, (AND) LOGICAL (PHILOSOPHY). BUT THE POINTS PLATO DETERMINED ARE THESE FOLLOWING.

CHAPTER 16. PLATO; THREEFOLD CLASSIFICATION OF PRINCIPLES; HIS IDEA OF GOD; DIFFERENT OPINIONS REGARDING HIS THEOLOGY AND PSYCHOLOGY; HIS ESCHATOLOGY AND SYSTEM OF METEMPSYCHOSIS; HIS ETHICAL DOCTRINES; NOTIONS ON THE FREE-WILL QUESTION.

PLATO (LAYS DOWN) THAT THERE ARE THREE ORIGINATING PRINCIPLES OF THE UNIVERSE, (NAMELY) GOD, AND MATTER, AND EXEMPLAR; GOD AS THE MAKER AND REGULATOR OF THIS UNIVERSE, AND THE BEING WHO EXERCISES PROVIDENCE OVER IT; BUT MATTER, AS THAT WHICH UNDERLIES ALL (PHENOMENA), WHICH (MATTER) HE STYLES BOTH RECEPTIVE AND A NURSE, OUT OF THE ARRANGEMENT OF WHICH PROCEEDED THE FOUR ELEMENTS OF WHICH THE WORLD CONSISTS; (I MEAN) FIRE, AIR, EARTH, WATER, FROM WHICH ALL THE REST OF WHAT ARE DENOMINATED CONCRETE SUBSTANCES, AS WELL AS ANIMALS AND PLANTS, HAVE BEEN FORMED. AND THAT THE EXEMPLAR, WHICH HE LIKEWISE CALLS IDEAS, IS THE INTELLIGENCE OF THE DEITY, TO WHICH, AS TO AN IMAGE IN THE SOUL, THE DEITY ATTENDING, FABRICATED ALL THINGS. GOD, HE SAYS, IS BOTH INCORPOREAL AND SHAPELESS, AND COMPREHENSIBLE BY WISE MEN SOLELY; WHEREAS MATTER IS BODY POTENTIALLY, BUT WITH POTENTIALITY NOT AS YET PASSING INTO ACTION, FOR BEING ITSELF WITHOUT FORM AND WITHOUT QUALITY, BY ASSUMING FORMS AND QUALITIES, IT BECAME BODY. THAT MATTER, THEREFORE, IS AN ORIGINATING PRINCIPLE, AND COEVAL WITH THE DEITY, AND THAT IN THIS RESPECT THE WORLD IS UNCREATED. FOR (PLATO) AFFIRMS THAT (THE WORLD) WAS MADE OUT OF IT. AND THAT (THE ATTRIBUTE OF) IMPERISHABLENESS NECESSARILY BELONGS TO (LITERALLY FOLLOWS) THAT WHICH IS UNCREATED. SO FAR FORTH, HOWEVER, AS BODY IS SUPPOSED TO BE COMPOUNDED OUT OF BOTH MANY QUALITIES AND IDEAS, SO FAR FORTH IT IS BOTH CREATED AND PERISHABLE. BUT SOME OF THE FOLLOWERS OF PLATO MINGLED BOTH OF THESE, EMPLOYING SOME SUCH EXAMPLE AS THE FOLLOWING: THAT AS A WAGGON CAN ALWAYS CONTINUE UNDESTROYED, THOUGH UNDERGOING PARTIAL REPAIRS FROM TIME TO TIME, SO THAT EVEN THE PARTS EACH IN TURN PERISH, YET ITSELF REMAINS ALWAYS COMPLETE; SO AFTER THIS MANNER THE WORLD ALSO, ALTHOUGH IN PARTS IT PERISHES, YET THE THINGS THAT ARE REMOVED, BEING REPAIRED, AND EQUIVALENTS FOR THEM BEING INTRODUCED, IT REMAINS ETERNAL.

SOME MAINTAIN THAT PLATO ASSERTS THE DEITY TO BE ONE, INGENERABLE AND INCORRUPTIBLE, AS HE SAYS IN THE LAWS: GOD, THEREFORE, AS THE ANCIENT ACCOUNT HAS IT, POSSESSES BOTH THE BEGINNING, AND END, AND MIDDLE OF ALL THINGS. THUS HE SHOWS GOD TO BE ONE, ON ACCOUNT OF HIS HAVING PERVADED ALL THINGS. OTHERS, HOWEVER, MAINTAIN THAT PLATO AFFIRMS THE EXISTENCE OF MANY GODS INDEFINITELY, WHEN HE USES THESE WORDS: GOD OF GODS, OF WHOM I AM BOTH THE CREATOR AND FATHER. BUT OTHERS SAY THAT HE SPEAKS OF A DEFINITE NUMBER OF DEITIES IN THE FOLLOWING PASSAGE: THEREFORE THE MIGHTY JUPITER, WHEELING HIS SWIFT CHARIOT IN HEAVEN; AND WHEN HE ENUMERATES THE OFFSPRING OF THE CHILDREN OF HEAVEN AND EARTH. BUT OTHERS ASSERT THAT (PLATO) CONSTITUTED THE GODS AS GENERABLE; AND ON ACCOUNT OF THEIR HAVING BEEN PRODUCED, THAT ALTOGETHER THEY WERE SUBJECT TO THE NECESSITY OF CORRUPTION, BUT THAT ON ACCOUNT OF THE WILL OF GOD THEY ARE IMMORTAL, (MAINTAINING THIS) IN THE PASSAGE ALREADY QUOTED, WHERE, TO THE WORDS, GOD OF GODS, OF WHOM I AM CREATOR AND FATHER, HE ADDS, INDISSOLUBLE THROUGH THE FIAT OF MY WILL; SO THAT IF (GOD) WERE DISPOSED THAT THESE SHOULD BE DISSOLVED, THEY WOULD EASILY BE DISSOLVED.

AND HE ADMITS NATURES (SUCH AS THOSE) OF DEMONS, AND SAYS THAT SOME OF THEM ARE GOOD, BUT OTHERS WORTHLESS. AND SOME AFFIRM THAT HE STATES THE SOUL TO BE UNCREATED AND IMMORTAL, WHEN HE USES THE FOLLOWING WORDS, EVERY SOUL IS IMMORTAL, FOR THAT WHICH IS ALWAYS MOVED IS IMMORTAL; AND WHEN HE DEMONSTRATES THAT THE SOUL IS SELF-MOVED, AND CAPABLE OF ORIGINATING MOTION. OTHERS, HOWEVER, (SAY THAT PLATO ASSERTED THAT THE SOUL WAS) CREATED, BUT RENDERED IMPERISHABLE THROUGH THE WILL OF GOD. BUT SOME (WILL HAVE IT THAT HE CONSIDERED THE SOUL) A COMPOSITE (ESSENCE), AND GENERABLE AND CORRUPTIBLE; FOR EVEN HE SUPPOSES THAT THERE IS A RECEPTACLE FOR IT, AND THAT IT POSSESSES A LUMINOUS BODY, BUT THAT EVERYTHING GENERATED INVOLVES A NECESSITY OF CORRUPTION. THOSE, HOWEVER, WHO ASSERT THE IMMORTALITY OF THE SOUL ARE ESPECIALLY STRENGTHENED IN THEIR OPINION BY THOSE PASSAGES (IN PLATO'S WRITINGS), WHERE HE SAYS, THAT BOTH THERE ARE JUDGMENTS AFTER DEATH, AND TRIBUNALS OF JUSTICE IN HADES, AND THAT THE VIRTUOUS (SOULS) RECEIVE A GOOD REWARD, WHILE THE WICKED (ONES) SUITABLE PUNISHMENT. SOME NOTWITHSTANDING ASSERT, THAT HE ALSO ACKNOWLEDGES A TRANSITION OF SOULS FROM ONE BODY TO ANOTHER, AND THAT DIFFERENT SOULS, THOSE THAT WERE MARKED OUT FOR SUCH A PURPOSE, PASS INTO DIFFERENT BODIES, ACCORDING TO THE DESERT OF EACH, AND THAT AFTER CERTAIN DEFINITE PERIODS THEY ARE SENT UP INTO THIS WORLD TO FURNISH ONCE MORE A PROOF OF THEIR CHOICE. OTHERS, HOWEVER, (DO NOT ADMIT THIS TO BE HIS DOCTRINE, BUT WILL HAVE IT THAT PLATO AFFIRMS THAT THE SOULS) OBTAIN A PLACE ACCORDING TO THE DESERT OF EACH; AND THEY EMPLOY AS A TESTIMONY THE SAYING OF HIS, THAT SOME GOOD MEN ARE WITH JOVE, AND THAT OTHERS ARE RANGING ABROAD (THROUGH HEAVEN) WITH OTHER GODS; WHEREAS THAT OTHERS ARE INVOLVED IN ETERNAL PUNISHMENTS, AS MANY AS DURING THIS LIFE HAVE COMMITTED WICKED AND UNJUST DEEDS.

AND PEOPLE AFFIRM THAT PLATO SAYS, THAT SOME THINGS ARE WITHOUT A MEAN, THAT OTHERS HAVE A MEAN, THAT OTHERS ARE A MEAN. (FOR EXAMPLE, THAT) WAKING AND SLEEP, AND SUCH LIKE, ARE CONDITIONS WITHOUT AN INTERMEDIATE STATE; BUT THAT THERE ARE THINGS THAT HAD MEANS, FOR

INSTANCE VIRTUE AND VICE; AND THERE ARE MEANS (BETWEEN EXTREMES), FOR INSTANCE GREY BETWEEN WHITE AND BLACK, OR SOME OTHER COLOR. AND THEY SAY, THAT HE AFFIRMS THAT THE THINGS PERTAINING TO THE SOUL ARE ABSOLUTELY ALONE GOOD, BUT THAT THE THINGS PERTAINING TO THE BODY, AND THOSE EXTERNAL (TO IT), ARE NOT ANY LONGER ABSOLUTELY GOOD, BUT REPUTED BLESSINGS. AND THAT FREQUENTLY HE NAMES THESE MEANS ALSO, FOR THAT IT IS POSSIBLE TO USE THEM BOTH WELL AND ILL. SOME VIRTUES, THEREFORE, HE SAYS, ARE EXTREMES IN REGARD OF INTRINSIC WORTH, BUT IN REGARD OF THEIR ESSENTIAL NATURE MEANS, FOR NOTHING IS MORE ESTIMABLE THAN VIRTUE. BUT WHATEVER EXCELS OR FALLS SHORT OF THESE TERMINATES IN VICE. FOR INSTANCE, HE SAYS THAT THERE ARE FOUR VIRTUES— PRUDENCE, TEMPERANCE, JUSTICE, FORTITUDE— AND THAT ON EACH OF THESE IS ATTENDANT TWO VICES, ACCORDING TO EXCESS AND DEFECT: FOR EXAMPLE, ON PRUDENCE, RECKLESSNESS ACCORDING TO DEFECT, AND KNAVERY ACCORDING TO EXCESS; AND ON TEMPERANCE, LICENTIOUSNESS ACCORDING TO DEFECT, STUPIDITY ACCORDING TO EXCESS; AND ON JUSTICE, FOREGOING A CLAIM ACCORDING TO DEFECT, UNDULY PRESSING IT ACCORDING TO EXCESS; AND ON FORTITUDE, COWARDICE ACCORDING TO DEFECT, FOOLHARDINESS ACCORDING TO EXCESS. AND THAT THESE VIRTUES, WHEN INHERENT IN A MAN, RENDER HIM PERFECT, AND AFFORD HIM HAPPINESS. AND HAPPINESS, HE SAYS, IS ASSIMILATION TO THE DEITY, AS FAR AS THIS IS POSSIBLE; AND THAT ASSIMILATION TO GOD TAKES PLACE WHEN ANY ONE COMBINES HOLINESS AND JUSTICE WITH PRUDENCE. FOR THIS HE SUPPOSES THE END OF SUPREME WISDOM AND VIRTUE. AND HE AFFIRMS THAT THE VIRTUES FOLLOW ONE ANOTHER IN TURN, AND ARE UNIFORM, AND ARE NEVER ANTAGONISTIC TO EACH OTHER; WHEREAS THAT VICES ARE MULTIFORM, AND SOMETIMES FOLLOW ONE THE OTHER, AND SOMETIMES ARE ANTAGONISTIC TO EACH OTHER. HE ASSERTS THAT FATE EXISTS; NOT, TO BE SURE, THAT ALL THINGS ARE PRODUCED ACCORDING TO FATE, BUT THAT THERE IS EVEN SOMETHING IN OUR POWER, AS IN THE PASSAGES WHERE HE SAYS, THE FAULT IS HIS WHO CHOOSES, GOD IS BLAMELESS; AND THE FOLLOWING LAW OF ADRASTEIA. AND THUS SOME (CONTEND FOR HIS UPHOLDING) A SYSTEM OF FATE, WHEREAS OTHERS ONE OF FREE-WILL. HE ASSERTS, HOWEVER, THAT SINS ARE INVOLUNTARY. FOR INTO WHAT IS MOST GLORIOUS OF THE THINGS IN OUR POWER, WHICH IS THE SOUL, NO ONE WOULD (DELIBERATELY) ADMIT WHAT IS VICIOUS, THAT IS, TRANSGRESSION, BUT THAT FROM IGNORANCE AND AN ERRONEOUS CONCEPTION OF VIRTUE, SUPPOSING THAT THEY WERE ACHIEVING SOMETHING HONOURABLE, THEY PASS INTO VICE. AND HIS DOCTRINE ON THIS POINT IS MOST CLEAR IN THE REPUBLIC, WHERE HE SAYS, BUT, AGAIN, YOU PRESUME TO ASSERT THAT VICE IS DISGRACEFUL AND ABHORRED OF GOD; HOW THEN, I MAY ASK, WOULD ONE CHOOSE SUCH AN EVIL THING? HE, YOU REPLY, (WOULD DO SO) WHO IS WORSTED BY PLEASURES. THEREFORE THIS ALSO IS INVOLUNTARY, IF TO GAIN A VICTORY BE VOLUNTARY; SO THAT, IN EVERY POINT OF VIEW, THE COMMITTING AN ACT OF TURPITUDE, REASON PROVES TO BE INVOLUNTARY. SOME ONE, HOWEVER, IN OPPOSITION TO THIS (PLATO), ADVANCES THE CONTRARY STATEMENT, WHY THEN ARE MEN PUNISHED IF THEY SIN INVOLUNTARY? BUT HE REPLIES, THAT HE HIMSELF ALSO, AS SOON AS POSSIBLE, MAY BE EMANCIPATED FROM VICE, AND UNDERGO PUNISHMENT. FOR THAT THE UNDERGOING PUNISHMENT IS NOT AN EVIL, BUT A GOOD THING, IF IT IS LIKELY TO PROVE A PURIFICATION OF EVILS; AND THAT THE REST OF MANKIND, HEARING OF IT, MAY NOT TRANSGRESS, BUT GUARD AGAINST SUCH AN ERROR. (PLATO, HOWEVER, MAINTAINS) THAT THE NATURE OF EVIL IS NEITHER CREATED BY THE DEITY, NOR POSSESSES SUBSISTENCE OF ITSELF, BUT THAT IT DERIVES EXISTENCE FROM CONTRARIETY TO WHAT IS GOOD, AND FROM ATTENDANCE UPON IT, EITHER BY EXCESS AND DEFECT, AS WE HAVE PREVIOUSLY AFFIRMED CONCERNING THE VIRTUES. PLATO UNQUESTIONABLY THEN, AS WE HAVE ALREADY STATED, COLLECTING TOGETHER THE THREE DEPARTMENTS OF UNIVERSAL PHILOSOPHY, IN THIS MANNER FORMED HIS SPECULATIVE SYSTEM.

CHAPTER 17. ARISTOTLE; DUALITY OF PRINCIPLES; HIS CATEGORIES; HIS PSYCHOLOGY; HIS ETHICAL DOCTRINES; ORIGIN OF THE EPITHET PERIPATETIC.

ARISTOTLE, WHO WAS A PUPIL OF THIS (PLATO), REDUCED PHILOSOPHY INTO AN ART, AND WAS DISTINGUISHED RATHER FOR HIS PROFICIENCY IN LOGICAL SCIENCE, SUPPOSING AS THE ELEMENTS OF ALL THINGS SUBSTANCE AND ACCIDENT; THAT THERE IS ONE SUBSTANCE UNDERLYING ALL THINGS, BUT NINE ACCIDENTS — NAMELY, QUANTITY, QUALITY, RELATION, WHERE, WHEN, POSSESSION, POSTURE, ACTION, PASSION; AND THAT SUBSTANCE IS OF SOME SUCH DESCRIPTION AS GOD, MAN, AND EACH OF THE BEINGS THAT CAN FALL UNDER A SIMILAR DENOMINATION. BUT IN REGARD OF ACCIDENTS, QUALITY IS SEEN IN, FOR INSTANCE, WHITE, BLACK; AND QUANTITY, FOR INSTANCE TWO CUBITS, THREE CUBITS; AND RELATION, FOR INSTANCE FATHER, SON; AND WHERE, FOR INSTANCE AT ATHENS, MEGARA; AND WHEN, FOR INSTANCE DURING THE TENTH OLYMPIAD; AND POSSESSION, FOR INSTANCE TO HAVE ACQUIRED; AND ACTION, FOR INSTANCE TO WRITE, AND IN GENERAL TO EVINCE ANY PRACTICAL POWERS; AND POSTURE, FOR INSTANCE TO LIE DOWN; AND PASSION, FOR INSTANCE TO BE STRUCK. HE ALSO SUPPOSES THAT SOME THINGS HAVE MEANS, BUT THAT OTHERS ARE WITHOUT MEANS, AS WE HAVE DECLARED CONCERNING PLATO LIKEWISE. AND IN MOST POINTS HE IS IN AGREEMENT WITH PLATO, EXCEPT THE OPINION CONCERNING SOUL. FOR PLATO AFFIRMS IT TO BE IMMORTAL, BUT ARISTOTLE THAT IT INVOLVES PERMANENCE; AND AFTER THESE THINGS, THAT THIS ALSO VANISHES IN THE FIFTH BODY, WHICH HE SUPPOSES, ALONG WITH THE OTHER FOUR (ELEMENTS) — VIZ., FIRE, AND EARTH, AND WATER, AND AIR — TO BE A SOMETHING MORE SUBTLE (THAN THESE), OF THE NATURE OF SPIRIT. PLATO THEREFORE SAYS, THAT THE ONLY REALLY GOOD THINGS ARE THOSE PERTAINING TO THE SOUL, AND THAT THEY ARE SUFFICIENT FOR HAPPINESS; WHEREAS ARISTOTLE INTRODUCES A THREEFOLD CLASSIFICATION OF GOOD THINGS, AND ASSERTS THAT THE WISE MAN IS NOT PERFECT, UNLESS THERE ARE PRESENT TO HIM BOTH THE GOOD THINGS OF THE BODY AND THOSE EXTRINSIC TO IT. THE FORMER ARE BEAUTY, STRENGTH, VIGOUR OF THE SENSES, SOUNDNESS; WHILE THE THINGS EXTRINSIC (TO THE BODY) ARE WEALTH, NOBILITY, GLORY, POWER, PEACE, FRIENDSHIP. AND THE INNER QUALITIES OF THE SOUL HE CLASSIFIES, AS IT WAS THE OPINION OF PLATO, UNDER PRUDENCE, TEMPERANCE, JUSTICE, FORTITUDE. THIS (PHILOSOPHER) ALSO AFFIRMS THAT EVILS ARISE ACCORDING TO AN OPPOSITION OF THE THINGS THAT ARE GOOD, AND THAT THEY EXIST BENEATH THE QUARTER AROUND THE MOON, BUT REACH NO FARTHER BEYOND THE MOON; AND THAT THE SOUL OF THE ENTIRE WORLD IS IMMORTAL, AND THAT THE WORLD ITSELF IS ETERNAL, BUT THAT (THE SOUL) IN AN INDIVIDUAL, AS WE HAVE BEFORE STATED, VANISHES (IN THE FIFTH BODY). THIS (SPECULATOR), THEN HOLDING DISCUSSIONS IN THE LYCEUM, DREW UP FROM TIME TO TIME HIS SYSTEM OF PHILOSOPHY; BUT ZENO (HELD HIS SCHOOL) IN THE PORCH CALLED POECILÉ. AND THE FOLLOWERS OF ZENO OBTAINED THEIR NAME FROM THE PLACE — THAT IS, FROM STOA— (I.E., A PORCH), BEING STYLED STOICS; WHEREAS ARISTOTLE'S FOLLOWERS (WERE DENOMINATED) FROM THEIR MODE OF EMPLOYING THEMSELVES WHILE TEACHING, FOR SINCE THEY WERE ACCUSTOMED WALKING ABOUT IN THE LYCEUM TO PURSUE THEIR INVESTIGATIONS, ON THIS ACCOUNT THEY WERE CALLED PERIPATETICS. THESE INDEED, THEN, WERE THE DOCTRINES OF ARISTOTLE.

CHAPTER 18. THE STOICS; THEIR SUPERIORITY IN LOGIC; FATALISTS; THEIR DOCTRINE OF CONFLAGRATIONS.

THE STOICS THEMSELVES ALSO IMPARTED GROWTH TO PHILOSOPHY, IN RESPECT OF A GREATER DEVELOPMENT OF THE ART OF SYLLOGISM, AND INCLUDED ALMOST EVERYTHING UNDER DEFINITIONS, BOTH CHRYSIPPUS AND ZENO BEING COINCIDENT IN OPINION ON THIS POINT. AND THEY LIKEWISE SUPPOSED GOD TO BE THE ONE ORIGINATING PRINCIPLE OF ALL THINGS, BEING A BODY OF THE UTMOST REFINEMENT, AND THAT HIS PROVIDENTIAL CARE PERVADED EVERYTHING; AND THESE SPECULATORS WERE POSITIVE ABOUT THE EXISTENCE OF FATE EVERYWHERE, EMPLOYING SOME SUCH EXAMPLE AS THE FOLLOWING: THAT JUST AS A DOG, SUPPOSING HIM ATTACHED TO A CAR, IF INDEED HE IS DISPOSED TO FOLLOW, BOTH IS DRAWN, OR FOLLOWS VOLUNTARILY, MAKING AN EXERCISE ALSO OF FREE POWER, IN COMBINATION WITH NECESSITY, THAT IS, FATE; BUT IF HE MAY NOT BE DISPOSED TO FOLLOW, HE WILL ALTOGETHER BE COERCED TO DO SO. AND THE SAME, OF COURSE, HOLDS GOOD IN THE CASE OF MEN. FOR THOUGH NOT WILLING TO FOLLOW, THEY WILL ALTOGETHER BE COMPELLED TO ENTER UPON WHAT HAS BEEN DECREED FOR THEM. (THE STOICS), HOWEVER, ASSERT THAT THE SOUL ABIDES AFTER DEATH, BUT THAT IT IS A BODY, AND THAT SUCH IS FORMED FROM THE REFRIGERATION OF THE SURROUNDING ATMOSPHERE; WHEREFORE, ALSO, THAT IT WAS CALLED PSYCHE (I.E., SOUL). AND THEY ACKNOWLEDGE LIKEWISE, THAT THERE IS A TRANSITION OF SOULS FROM ONE BODY TO ANOTHER, THAT IS, FOR THOSE SOULS FOR WHOM THIS MIGRATION HAS BEEN DESTINED. AND THEY ACCEPT THE DOCTRINE, THAT THERE WILL BE A CONFLAGRATION, A PURIFICATION OF THIS WORLD, SOME SAY THE ENTIRE OF IT, BUT OTHERS A PORTION, AND THAT (THE WORLD) ITSELF IS UNDERGOING PARTIAL DESTRUCTION; AND THIS ALL BUT CORRUPTION, AND THE GENERATION FROM IT OF ANOTHER WORLD, THEY TERM PURGATION. AND THEY ASSUME THE EXISTENCE OF ALL BODIES, AND THAT BODY DOES NOT PASS THROUGH BODY, BUT THAT A REFRACTION TAKES PLACE, AND THAT ALL THINGS INVOLVE PLENITUDE, AND THAT THERE IS NO VACUUM. THE FOREGOING ARE THE OPINIONS OF THE STOICS ALSO.

CHAPTER 19. EPICURUS; ADOPT'S THE DEMOCRITIC ATOMISM; DENIAL OF DIVINE PROVIDENCE; THE PRINCIPLE OF HIS ETHICAL SYSTEM.

EPICURUS, HOWEVER, ADVANCED AN OPINION ALMOST CONTRARY TO ALL. HE SUPPOSED, AS ORIGINATING PRINCIPLES OF ALL THINGS, ATOMS AND VACUITY. HE CONSIDERED VACUITY AS THE PLACE THAT WOULD CONTAIN THE THINGS THAT WILL EXIST, AND ATOMS THE MATTER OUT OF WHICH ALL THINGS COULD BE FORMED; AND THAT FROM THE CONCOURSE OF ATOMS BOTH THE DEITY DERIVED EXISTENCE, AND ALL THE ELEMENTS, AND ALL THINGS INHERENT IN THEM, AS WELL AS ANIMALS AND OTHER (CREATURES); SO THAT NOTHING WAS GENERATED OR EXISTED, UNLESS IT BE FROM ATOMS. AND HE AFFIRMED THAT THESE ATOMS WERE COMPOSED OF EXTREMELY SMALL PARTICLES, IN WHICH THERE COULD NOT EXIST EITHER A POINT OR A SIGN, OR ANY DIVISION; WHEREFORE ALSO HE CALLED THEM ATOMS. ACKNOWLEDGING THE DEITY TO BE ETERNAL AND INCORRUPTIBLE, HE SAYS THAT GOD HAS PROVIDENTIAL CARE FOR NOTHING, AND THAT THERE IS NO SUCH THING AT ALL AS PROVIDENCE OR FATE, BUT THAT ALL THINGS ARE MADE BY CHANCE. FOR THAT THE DEITY REPOSED IN THE INTERMUNDANE SPACES, (AS THEY) ARE THUS STYLED BY HIM; FOR OUTSIDE THE WORLD HE DETERMINED THAT THERE IS A CERTAIN HABITATION OF GOD, DENOMINATED THE INTERMUNDANE SPACES, AND THAT THE DEITY SURRENDERED HIMSELF TO PLEASURE, AND TOOK HIS EASE IN THE MIDST OF SUPREME HAPPINESS; AND THAT NEITHER HAS HE ANY CONCERNS OF BUSINESS, NOR DOES HE DEVOTE HIS ATTENTION TO THEM. AS A CONSEQUENCE ON THESE OPINIONS, HE ALSO PROPOUNDED HIS THEORY CONCERNING WISE MEN, ASSERTING THAT THE END OF WISDOM IS PLEASURE. DIFFERENT PERSONS, HOWEVER, RECEIVED THE TERM PLEASURE IN DIFFERENT ACCEPTATIONS; FOR SOME (AMONG THE GENTILES UNDERSTOOD) THE PASSIONS, BUT OTHERS THE SATISFACTION RESULTING FROM VIRTUE. AND HE CONCLUDED THAT THE SOULS OF MEN ARE DISSOLVED ALONG WITH THEIR BODIES, JUST AS ALSO THEY WERE PRODUCED ALONG WITH THEM, FOR THAT THEY ARE BLOOD, AND THAT WHEN THIS HAS GONE FORTH OR BEEN ALTERED, THE ENTIRE MAN PERISHES; AND IN KEEPING WITH THIS TENET, (EPICURUS MAINTAINED) THAT THERE ARE NEITHER TRIALS IN HADES, NOR TRIBUNALS OF JUSTICE; SO THAT WHATSOEVER ANY ONE MAY COMMIT IN THIS LIFE, THAT, PROVIDED HE MAY ESCAPE DETECTION, HE IS ALTOGETHER BEYOND ANY LIABILITY OF TRIAL (FOR IT IN A FUTURE STATE). IN THIS WAY, THEN, EPICURUS ALSO FORMED HIS OPINIONS.

CHAPTER 20. THE ACADEMICS; DIFFERENCE OF OPINION AMONG THEM.

AND ANOTHER OPINION OF THE PHILOSOPHERS WAS CALLED THAT OF THE ACADEMICS, ON ACCOUNT OF THOSE HOLDING THEIR DISCUSSIONS IN THE ACADEMY, OF WHOM THE FOUNDER PYRRHO, FROM WHOM THEY WERE CALLED PYRRHONEAN PHILOSOPHERS, FIRST INTRODUCED THE NOTION OF THE INCOMPREHENSIBILITY OF ALL THINGS, SO AS TO (BE READY TO) ATTEMPT AN ARGUMENT ON EITHER SIDE OF A QUESTION, BUT NOT TO ASSERT ANYTHING FOR CERTAIN; FOR THAT THERE IS NOTHING OF THINGS INTELLIGIBLE OR SENSIBLE TRUE, BUT THAT THEY APPEAR TO MEN TO BE SO; AND THAT ALL SUBSTANCE IS IN A STATE OF FLUX AND CHANGE, AND NEVER CONTINUES IN THE SAME (CONDITION). SOME FOLLOWERS, THEN, OF THE ACADEMICS SAY THAT ONE OUGHT NOT TO DECLARE AN OPINION ON THE PRINCIPLE OF ANYTHING, BUT SIMPLY MAKING THE ATTEMPT TO GIVE IT UP; WHEREAS OTHERS SUBJOINED THE FORMULARY NOT RATHER (THIS THAN THAT), SAYING THAT THE FIRE IS NOT RATHER FIRE THAN ANYTHING ELSE. BUT THEY DID NOT DECLARE WHAT THIS IS, BUT WHAT SORT IT IS.

CHAPTER 21. THE BRACHMANS; THEIR MODE OF LIFE; IDEAS OF DEITY; DIFFERENT SORTS OF; THEIR ETHICAL NOTIONS.

BUT THERE IS ALSO WITH THE INDIANS A SECT COMPOSED OF THOSE PHILOSOPHIZING AMONG THE BRACHMANS. THEY SPEND A CONTENTED EXISTENCE, ABSTAIN BOTH FROM LIVING CREATURES AND ALL COOKED FOOD, BEING SATISFIED WITH FRUITS; AND NOT GATHERING THESE FROM THE TREES, BUT CARRYING OFF THOSE THAT HAVE FALLEN TO THE EARTH. THEY SUBSIST UPON THEM, DRINKING THE WATER OF THE RIVER TAZABENA. BUT THEY PASS THEIR LIFE NAKED, AFFIRMING THAT THE BODY HAS BEEN CONSTITUTED A COVERING TO THE SOUL BY THE DEITY. THESE AFFIRM THAT GOD IS LIGHT, NOT SUCH AS ONE SEES, NOR SUCH AS THE SUN AND FIRE; BUT TO THEM THE DEITY IS DISCOURSE, NOT THAT WHICH FINDS EXPRESSION IN ARTICULATE SOUNDS, BUT THAT OF THE KNOWLEDGE THROUGH WHICH THE SECRET MYSTERIES OF NATURE ARE PERCEIVED BY THE WISE. AND THIS LIGHT WHICH THEY SAY IS DISCOURSE, THEIR GOD, THEY ASSERT THAT THE BRACHMANS ONLY KNOW ON ACCOUNT OF THEIR ALONE REJECTING ALL VANITY OF OPINION WHICH IS THE SOUL'S ULTIMATE COVERING. THESE DESPISE DEATH, AND ALWAYS IN THEIR OWN PECULIAR LANGUAGE CALL GOD BY THE NAME WHICH WE HAVE MENTIONED PREVIOUSLY, AND THEY SEND UP HYMNS (TO HIM). BUT NEITHER ARE THERE WOMEN AMONG THEM, NOR DO THEY BEGET CHILDREN. BUT THEY WHO AIM AT A LIFE SIMILAR TO THESE, AFTER THEY HAVE CROSSED OVER TO THE COUNTRY ON THE OPPOSITE SIDE OF THE RIVER, CONTINUE TO RESIDE THERE, RETURNING NO MORE; AND THESE ALSO ARE CALLED BRACHMANS. BUT THEY DO NOT PASS THEIR LIFE SIMILARLY, FOR THERE ARE ALSO IN THE PLACE WOMEN, OF WHOM THOSE THAT DWELL THERE ARE BORN, AND IN TURN BEGET CHILDREN. AND THIS DISCOURSE WHICH THEY NAME GOD THEY ASSERT TO BE CORPOREAL, AND ENVELOPED IN A BODY OUTSIDE HIMSELF, JUST AS IF ONE WERE WEARING A SHEEP'S SKIN, BUT THAT ON DIVESTING HIMSELF OF BODY THAT HE WOULD APPEAR CLEAR TO THE EYE. BUT THE BRACHMANS SAY THAT THERE IS A CONFLICT IN THE BODY THAT SURROUNDS THEM, (AND THEY CONSIDER THAT THE BODY IS FOR THEM FULL OF CONFLICTS); IN OPPOSITION TO WHICH, AS IF MARSHALLED FOR BATTLE AGAINST ENEMIES, THEY CONTEND, AS WE HAVE ALREADY EXPLAINED. AND THEY SAY THAT ALL MEN ARE CAPTIVE TO THEIR OWN CONGENITAL STRUGGLES, VIZ., SENSUALITY AND INCHASTITY, GLUTTONY, ANGER, JOY, SORROW, CONCUPISCENCE, AND SUCH LIKE. AND HE WHO HAS REARED A TROPHY OVER THESE, ALONE GOES TO GOD; WHEREFORE THE BRACHMANS DEIFY DANDAMIS, TO WHOM ALEXANDER THE MACEDONIAN PAID A VISIT, AS ONE WHO HAD PROVED VICTORIOUS IN THE BODILY CONFLICT. BUT THEY BEAR DOWN ON CALANUS AS HAVING PROFANELY WITHDRAWN FROM THEIR PHILOSOPHY. BUT THE BRACHMANS, PUTTING OFF THE BODY, LIKE FISHES JUMPING OUT OF WATER INTO THE PURE AIR, BEHOLD THE SUN.

CHAPTER 22. THE DRUIDS; PROGENITORS OF THEIR SYSTEM.

AND THE CELTIC DRUIDS INVESTIGATED TO THE VERY HIGHEST POINT THE PYTHAGOREAN PHILOSOPHY, AFTER ZAMOLXIS, BY BIRTH A THRACIAN, A SERVANT

OF PYTHAGORAS, BECAME TO THEM THE ORIGINATOR OF THIS DISCIPLINE. NOW AFTER THE DEATH OF PYTHAGORAS, ZAMOLXIS, REPAIRING THERE, BECAME TO THEM THE ORIGINATOR OF THIS PHILOSOPHY. THE CELTS ESTEEM THESE AS PROPHETS AND SEERS, ON ACCOUNT OF THEIR FORETELLING TO THEM CERTAIN (EVENTS), FROM CALCULATIONS AND NUMBERS BY THE PYTHAGOREAN ART; ON THE METHODS OF WHICH VERY ART ALSO WE SHALL NOT KEEP SILENCE, SINCE ALSO FROM THESE SOME HAVE PRESUMED TO INTRODUCE HERESIES; BUT THE DRUIDS RESORT TO MAGICAL RITES LIKEWISE.

CHAPTER 23. HESIOD; THE NINE MUSES; THE HESIODIC COSMOGONY; THE ANCIENT SPECULATORS, MATERIALISTS; DERIVATIVE CHARACTER OF THE HERESIES FROM HEATHEN PHILOSOPHY.
BUT HESIOD THE POET ASSERTS HIMSELF ALSO THAT HE THUS HEARD FROM THE MUSES CONCERNING NATURE, AND THAT THE MUSES ARE THE DAUGHTERS OF JUPITER. FOR WHEN FOR NINE NIGHTS AND DAYS TOGETHER, JUPITER, THROUGH EXCESS OF PASSION, HAD UNINTERRUPTEDLY LAIN WITH MNEMOSYNE, THAT MNEMOSYNE CONCEIVED IN ONE WOMB THOSE NINE MUSES, BECOMING PREGNANT WITH ONE DURING EACH NIGHT. HAVING THEN SUMMONED THE NINE MUSES FROM PIERIA, THAT IS, OLYMPUS, HE EXHORTED THEM TO UNDERGO INSTRUCTION:—

HOW FIRST BOTH GODS AND EARTH WERE MADE,
AND RIVERS, AND BOUNDLESS DEEP, AND OCEAN'S SURGE,
AND GLITTERING STARS, AND SPACIOUS HEAVEN ABOVE;
HOW THEY GRASPED THE CROWN AND SHARED THE GLORY,
AND HOW AT FIRST THEY HELD THE MANY-VALED OLYMPUS.
THESE (TRUTHS), YOU MUSES, TELL ME OF, SAYS HE,
FROM FIRST, AND NEXT WHICH OF THEM FIRST AROSE.
CHAOS, NO DOUBT, THE VERY FIRST, AROSE; BUT NEXT
WIDE-STRETCHING EARTH, EVER THE THRONE SECURE OF ALL
IMMORTALS, WHO HOLD THE PEAKS OF WHITE OLYMPUS;
AND BREEZY TARTARUS IN WIDE EARTH'S RECESS;
AND LOVE, WHO IS MOST BEAUTEOUS OF THE GODS IMMORTAL,
CHASING CARE AWAY FROM ALL THE GODS AND MEN,
QUELLS IN BREASTS THE MIND AND COUNSEL SAGE.
BUT EREBUS FROM CHAOS AND GLOOMY NIGHT AROSE;
AND, IN TURN, FROM NIGHT BOTH AIR AND DAY WERE BORN;
BUT PRIMAL EARTH, EQUAL TO SELF IN TRUTH BEGOT
THE STORMY SKY TO VEIL IT ROUND ON EVERY SIDE,
EVER TO BE FOR HAPPY GODS A THRONE SECURE.
AND FORTH SHE BROUGHT THE TOWERING HILLS, THE PLEASANT HAUNTS
OF NYMPHS WHO DWELL THROUGHOUT THE WOODY HEIGHTS.
AND ALSO BARREN SEA BEGOT THE SURGE-TOSSED
FLOOD, APART FROM LUSCIOUS LOVE; BUT NEXT
EMBRACING HEAVEN, SHE OCEAN BRED WITH EDDIES DEEP,
AND CAEUS, AND CRIUS, AND HYPERIAN, AND IAPETUS,
AND THIA, AND RHEA, AND THEMIS, AND MNEMOSYNE,
AND GOLD-CROWNED PHOEBE, AND COMELY TETHYS.
BUT AFTER THESE WAS BORN LAST FITTEST FOR BEARING ARMS" (FOR SERVICE, AS WE SAY).}--> THE WILEY CRONUS,
FIERCEST OF SONS; BUT HE ABHORRED HIS BLOOMING SIRE,
AND IN TURN THE CYCLOPS BRED, WHO OWNED A SAVAGE BREAST.

AND ALL THE REST OF THE GIANTS FROM CRONUS, HESIOD ENUMERATES, AND SOMEWHERE AFTERWARDS THAT JUPITER WAS BORN OF RHEA. ALL THESE, THEN, MADE THE FOREGOING STATEMENTS IN THEIR DOCTRINE REGARDING BOTH THE NATURE AND GENERATION OF THE UNIVERSE. BUT ALL, SINKING BELOW WHAT IS DIVINE, BUSIED THEMSELVES CONCERNING THE SUBSTANCE OF EXISTING THINGS, BEING ASTONISHED AT THE MAGNITUDE OF CREATION, AND SUPPOSING THAT IT CONSTITUTED THE DEITY, EACH SPECULATOR SELECTING IN PREFERENCE A DIFFERENT PORTION OF THE WORLD; FAILING, HOWEVER, TO DISCERN THE GOD AND MAKER OF THESE.

THE OPINIONS, THEREFORE, OF THOSE WHO HAVE ATTEMPTED TO FRAME SYSTEMS OF PHILOSOPHY AMONG THE GREEKS, I CONSIDER THAT WE HAVE SUFFICIENTLY EXPLAINED; AND FROM THESE THE HERETICS, TAKING OCCASION, HAVE ENDEAVOURED TO ESTABLISH THE TENETS THAT WILL BE AFTER A SHORT TIME DECLARED. IT SEEMS, HOWEVER, EXPEDIENT, THAT FIRST EXPLAINING THE MYSTICAL RITES AND WHATEVER IMAGINARY DOCTRINES SOME HAVE LABORIOUSLY FRAMED CONCERNING THE STARS, OR MAGNITUDES, TO DECLARE THESE; FOR HERETICS LIKEWISE, TAKING OCCASION FROM THEM, ARE CONSIDERED BY THE MULTITUDE TO UTTER PRODIGIES. NEXT IN ORDER WE SHALL ELUCIDATE THE FEEBLE OPINIONS ADVANCED BY THESE.

BOOKS II AND III ARE WANTING.

BOOK IV

CHAPTER 1. SYSTEM OF THE ASTROLOGERS; SIDEREAL INFLUENCE; CONFIGURATION OF THE STARS.
BUT IN EACH ZODIACAL SIGN THEY CALL LIMITS OF THE STARS THOSE IN WHICH EACH OF THE STARS, FROM ANY ONE QUARTER TO ANOTHER, CAN EXERT THE GREATEST AMOUNT OF INFLUENCE; IN REGARD OF WHICH THERE IS AMONG THEM, ACCORDING TO THEIR WRITINGS, NO MERE CASUAL DIVERGENCY OF OPINION. BUT THEY SAY THAT THE STARS ARE ATTENDED AS IF BY SATELLITES WHEN THEY ARE IN THE MIDST OF OTHER STARS, IN CONTINUITY WITH THE SIGNS OF THE ZODIAC; AS IF, WHEN ANY PARTICULAR STAR MAY HAVE OCCUPIED THE FIRST PORTIONS OF THE SAME SIGN OF THE ZODIAC, AND ANOTHER THE LAST, AND ANOTHER THOSE PORTIONS IN THE MIDDLE, THAT WHICH IS IN THE MIDDLE IS SAID TO BE GUARDED BY THOSE HOLDING THE PORTIONS AT THE EXTREMITIES. AND THEY ARE SAID TO LOOK UPON ONE ANOTHER, AND TO BE IN CONJUNCTION WITH ONE ANOTHER, AS IF APPEARING IN A TRIANGULAR OR QUADRANGULAR FIGURE. THEY ASSUME, THEREFORE, THE FIGURE OF A TRIANGLE, AND LOOK UPON ONE ANOTHER, WHICH HAVE AN INTERVENING DISTANCE EXTENDING FOR THREE ZODIACAL SIGNS; AND THEY ASSUME THE FIGURE OF A SQUARE THOSE WHICH HAVE AN INTERVAL EXTENDING FOR TWO SIGNS. BUT AS THE UNDERLYING PARTS SYMPATHIZE WITH THE HEAD, AND THE HEAD WITH THE UNDERLYING PARTS, SO ALSO THINGS TERRESTRIAL WITH SUPERLUNAR OBJECTS. BUT THERE IS OF THESE A CERTAIN DIFFERENCE AND WANT OF SYMPATHY, SO THAT THEY DO NOT INVOLVE ONE AND THE SAME POINT OF JUNCTURE.

CHAPTER 2. DOCTRINES CONCERNING AEONS; THE CHALDEAN ASTROLOGY; HERESY DERIVABLE FROM IT.
EMPLOYING THESE (AS ANALOGIES), EUPHRATES THE PERATIC, AND ACEMBES THE CARYSTIAN, AND THE REST OF THE CROWD OF THESE (SPECULATORS), IMPOSING NAMES DIFFERENT FROM THE DOCTRINE OF THE TRUTH, SPEAK OF A SEDITION OF AEONS, AND OF A REVOLT OF GOOD POWERS OVER TO EVIL (ONES), AND OF THE CONCORD OF GOOD WITH WICKED (AEONS), CALLING THEM TOPARCHAI AND PROASTIOI, AND VERY MANY OTHER NAMES. BUT THE ENTIRE OF THIS HERESY, AS ATTEMPTED BY THEM, I SHALL EXPLAIN AND REFUTE WHEN WE COME TO TREAT OF THE SUBJECT OF THESE (AEONS). BUT NOW, LEST ANY ONE SUPPOSE THE OPINIONS PROPOUNDED BY THE CHALDEANS RESPECTING ASTROLOGICAL DOCTRINE TO BE TRUSTWORTHY AND SECURE, WE SHALL NOT HESITATE TO FURNISH A BRIEF REFUTATION RESPECTING THESE, ESTABLISHING THAT THE FUTILE ART IS CALCULATED BOTH TO DECEIVE AND BLIND THE SOUL INDULGING IN VAIN EXPECTATIONS, RATHER THAN TO PROFIT IT. AND WE URGE OUR CASE WITH THESE, NOT ACCORDING TO ANY EXPERIENCE OF THE ART, BUT FROM KNOWLEDGE BASED ON PRACTICAL PRINCIPLES. THOSE WHO HAVE CULTIVATED THE ART, BECOMING DISCIPLES OF THE CHALDEANS, AND COMMUNICATING MYSTERIES AS IF STRANGE AND ASTONISHING TO MEN, HAVING CHANGED THE NAMES (MERELY), HAVE FROM THIS SOURCE CONCOCTED THEIR HERESY. BUT SINCE, ESTIMATING THE ASTROLOGICAL ART AS A POWERFUL ONE, AND AVAILING THEMSELVES OF THE TESTIMONIES ADDUCED BY ITS PATRONS, THEY WISH TO GAIN RELIANCE FOR THEIR OWN ATTEMPTED CONCLUSIONS, WE SHALL AT PRESENT, AS IT HAS SEEMED EXPEDIENT, PROVE THE ASTROLOGICAL ART TO BE UNTENABLE, AS OUR INTENTION NEXT IS TO INVALIDATE ALSO THE PERATIC SYSTEM, AS A BRANCH GROWING OUT OF AN UNSTABLE ROOT.

CHAPTER 3. THE HOROSCOPE THE FOUNDATION OF ASTROLOGY; INDISCOVERABILITY OF THE HOROSCOPE; THEREFORE THE FUTILITY OF THE CHALDEAN ART.
THE ORIGINATING PRINCIPLE, AND, AS IT WERE, FOUNDATION, OF THE ENTIRE ART, IS FIXING THE HOROSCOPE. FOR FROM THIS ARE DERIVED THE REST OF THE CARDINAL POINTS, AS WELL AS THE DECLINATIONS AND ASCENSIONS, THE TRIANGLES AND SQUARES, AND THE CONFIGURATIONS OF THE STARS IN ACCORDANCE WITH THESE; AND FROM ALL THESE THE PREDICTIONS ARE TAKEN. WHENCE, IF THE HOROSCOPE BE REMOVED, IT NECESSARILY FOLLOWS THAT NEITHER ANY CELESTIAL OBJECT IS RECOGNISABLE IN THE MERIDIAN, OR AT THE HORIZON, OR IN THE POINT OF THE HEAVENS OPPOSITE THE MERIDIAN; BUT IF THESE BE NOT COMPREHENDED, THE ENTIRE SYSTEM OF THE CHALDEANS VANISHES ALONG WITH (THEM). BUT THAT THE SIGN OF THE HOROSCOPE IS INDISCOVERABLE BY THEM, WE MAY SHOW BY A VARIETY OF ARGUMENTS. FOR IN ORDER THAT THIS (HOROSCOPE) MAY BE FOUND, IT IS FIRST REQUISITE THAT THE (TIME OF) BIRTH OF THE PERSON FALLING UNDER INSPECTION SHOULD BE FIRMLY FIXED; AND SECONDLY, THAT THE HOROSCOPE WHICH IS TO SIGNIFY THIS SHOULD BE INFALLIBLE; AND THIRDLY, THAT THE ASCENSION OF THE ZODIACAL SIGN SHOULD BE OBSERVED WITH ACCURACY. FOR FROM (THE MOMENT) OF BIRTH THE ASCENSION OF THE ZODIACAL SIGN RISING IN THE HEAVEN SHOULD BE CLOSELY WATCHED, SINCE THE CHALDEANS, DETERMINING (FROM THIS) THE HOROSCOPE, FRAME THE CONFIGURATION OF THE STARS IN ACCORDANCE WITH THE ASCENSION (OF THE SIGN); AND THEY, TERM THIS — DISPOSITION, IN ACCORDANCE WITH WHICH THEY DEVISE THEIR PREDICTIONS. BUT NEITHER IS IT POSSIBLE TO TAKE THE BIRTH OF PERSONS, FALLING UNDER CONSIDERATION, AS I SHALL EXPLAIN, NOR IS THE HOROSCOPE INFALLIBLE, NOR IS THE RISING ZODIACAL SIGN APPREHENDED WITH ACCURACY.

HOW IT IS, THEN, THAT THE SYSTEM OF THE CHALDEANS IS UNSTABLE, LET US NOW DECLARE. HAVING, THEN, PREVIOUSLY MARKED IT OUT FOR INVESTIGATION, THEY DRAW THE BIRTH OF PERSONS FALLING UNDER CONSIDERATION FROM, UNQUESTIONABLY, THE DEPOSITING OF THE SEED, AND (FROM) CONCEPTION OR FROM PARTURITION. AND IF ONE WILL ATTEMPT TO TAKE (THE HOROSCOPE) FROM CONCEPTION, THE ACCURATE ACCOUNT OF THIS IS INCOMPREHENSIBLE, THE TIME (OCCUPIED) PASSING QUICKLY, AND NATURALLY (SO). FOR WE ARE NOT ABLE TO SAY WHETHER CONCEPTION TAKES PLACE UPON THE TRANSFERENCE OF THE SEED OR NOT. FOR THIS CAN HAPPEN EVEN AS QUICK AS THOUGHT, JUST ALSO AS LEAVEN, WHEN PUT INTO HEATED JARS, IMMEDIATELY IS REDUCED TO A GLUTINOUS STATE. BUT CONCEPTION CAN ALSO (TAKE PLACE) AFTER A LAPSE OF DURATION. FOR THERE BEING AN INTERVAL FROM THE MOUTH OF THE WOMB TO THE FUNDAMENT, WHERE PHYSICIANS SAY CONCEPTIONS TAKE PLACE, IT IS ALTOGETHER THE NATURE OF THE SEED DEPOSITED TO OCCUPY SOME TIME IN TRAVERSING THIS INTERVAL. THE CHALDEANS, THEREFORE, BEING IGNORANT OF THE QUANTITY OF DURATION TO A NICETY, NEVER WILL COMPREHEND THE (MOMENT OF) CONCEPTION; THE SEED AT ONE TIME BEING INJECTED STRAIGHT FORWARD, AND FALLING AT ONE SPOT UPON ACTUAL PARTS OF THE WOMB WELL DISPOSED FOR CONCEPTION, AND AT ANOTHER TIME DROPPING INTO IT DISPERSEDLY, AND BEING COLLECTED INTO ONE PLACE BY UTERINE ENERGIES. NOW, WHILE THESE MATTERS ARE UNKNOWN, (NAMELY), AS TO WHEN THE FIRST TAKES PLACE, AND WHEN THE SECOND, AND HOW MUCH TIME IS SPENT IN THAT PARTICULAR CONCEPTION, AND HOW MUCH IN THIS; WHILE, I SAY, IGNORANCE ON THESE POINTS PREVAILS ON THE PART OF THESE (ASTROLOGERS), AN ACCURATE COMPREHENSION OF CONCEPTION IS PUT OUT OF THE QUESTION. AND IF, AS SOME NATURAL PHILOSOPHERS HAVE ASSERTED, THE SEED, REMAINING STATIONARY FIRST, AND UNDERGOING ALTERATION IN THE WOMB, THEN ENTERS THE (WOMB'S) OPENED BLOOD-VESSELS, AS THE SEEDS OF THE EARTH SINK INTO THE GROUND; FROM THIS IT WILL FOLLOW, THAT THOSE WHO ARE NOT ACQUAINTED WITH THE QUANTITY OF TIME OCCUPIED BY THE CHANGE, WILL NOT BE AWARE OF THE PRECISE MOMENT OF CONCEPTION EITHER. AND, MOREOVER, AS WOMEN DIFFER FROM ONE ANOTHER IN THE OTHER PARTS OF THE BODY, BOTH AS REGARDS ENERGY AND IN OTHER RESPECTS, SO ALSO (IT IS REASONABLE TO SUPPOSE THAT THEY DIFFER FROM ONE ANOTHER) IN RESPECT OF ENERGY OF WOMB, SOME CONCEIVING QUICKER, AND OTHERS SLOWER. AND THIS IS NOT STRANGE, SINCE ALSO WOMEN, WHEN THEMSELVES COMPARED WITH THEMSELVES, AT TIMES ARE OBSERVED HAVING A STRONG DISPOSITION TOWARDS CONCEPTION, BUT AT TIMES WITH NO SUCH TENDENCY. AND WHEN THIS IS SO, IT IS IMPOSSIBLE TO SAY WITH ACCURACY WHEN THE DEPOSITED SEED COALESCES, IN ORDER THAT FROM THIS TIME THE CHALDEANS MAY FIX THE HOROSCOPE OF THE BIRTH.

CHAPTER 4. IMPOSSIBILITY OF FIXING THE HOROSCOPE; FAILURE OF AN ATTEMPT TO DO THIS AT THE PERIOD OF BIRTH.
FOR THIS REASON IT IS IMPOSSIBLE TO FIX THE HOROSCOPE FROM THE (PERIOD OF) CONCEPTION. BUT NEITHER CAN THIS BE DONE FROM (THAT OF) BIRTH. FOR, IN THE FIRST PLACE, THERE EXISTS THE DIFFICULTY AS TO WHEN IT CAN BE DECLARED THAT THERE IS A BIRTH; WHETHER IT IS WHEN THE FOETUS BEGINS TO INCLINE TOWARDS THE ORIFICE, OR WHEN IT MAY PROJECT A LITTLE, OR WHEN IT MAY BE BORNE TO THE GROUND. NEITHER IS IT IN EACH OF THESE CASES POSSIBLE TO COMPREHEND THE PRECISE MOMENT OF PARTURITION, OR TO DEFINE THE TIME. FOR ALSO ON ACCOUNT OF DISPOSITION OF SOUL, AND ON ACCOUNT OF SUITABLENESS OF BODY, AND ON ACCOUNT OF CHOICE OF THE PARTS, AND ON ACCOUNT OF EXPERIENCE IN THE MIDWIFE, AND OTHER ENDLESS CAUSES, THE TIME IS NOT THE SAME AT WHICH THE FOETUS INCLINES TOWARDS THE ORIFICE, WHEN THE MEMBRANES ARE RUPTURED, OR WHEN IT PROJECTS A LITTLE, OR IS DEPOSITED ON THE GROUND; BUT THE PERIOD IS DIFFERENT IN THE CASE OF DIFFERENT INDIVIDUALS. AND WHEN THE CHALDEANS ARE NOT ABLE DEFINITELY AND ACCURATELY TO CALCULATE THIS, THEY WILL FAIL, AS THEY OUGHT, TO DETERMINE THE PERIOD OF EMERGENCE.

THAT, THEN, THE CHALDEANS PROFESS TO BE ACQUAINTED WITH THE HOROSCOPE AT THE PERIODS OF BIRTH, BUT IN REALITY DO NOT KNOW IT, IS EVIDENT FROM THESE CONSIDERATIONS. BUT THAT NEITHER IS THEIR HOROSCOPE INFALLIBLE, IT IS EASY TO CONCLUDE. FOR WHEN THEY ALLEGE THAT THE PERSON SITTING BESIDE THE WOMAN IN TRAVAIL AT THE TIME OF PARTURITION GIVES, BY STRIKING A METALLIC RIM, A SIGN TO THE CHALDEAN, WHO FROM AN ELEVATED PLACE IS CONTEMPLATING THE STARS, AND HE, LOOKING TOWARDS HEAVEN, MARKS DOWN THE RISING ZODIACAL SIGN; IN THE FIRST PLACE, WE SHALL PROVE TO THEM, THAT WHEN PARTURITION HAPPENS INDEFINITELY, AS WE HAVE SHOWN A LITTLE BEFORE, NEITHER IS IT EASY TO SIGNIFY THIS (BIRTH) BY STRIKING THE METALLIC RIM. HOWEVER, GRANT THAT THE BIRTH IS COMPREHENSIBLE, YET NEITHER IS IT POSSIBLE TO SIGNIFY THIS AT THE EXACT TIME; FOR AS THE NOISE OF THE METALLIC PLATE IS CAPABLE OF BEING DIVIDED BY A LONGER TIME AND ONE PROTRACTED, IN REFERENCE TO PERCEPTION, IT HAPPENS THAT THE SOUND IS CARRIED TO THE HEIGHT (WITH PROPORTIONATE DELAY). AND THE FOLLOWING PROOF MAY BE OBSERVED IN THE CASE OF THOSE FELLING TIMBER AT A DISTANCE. FOR A SUFFICIENTLY LONG TIME AFTER THE DESCENT OF THE AXE, THE SOUND OF THE STROKE IS HEARD, SO THAT IT TAKES A LONGER TIME TO REACH THE LISTENER. AND FOR THIS REASON, THEREFORE, IT IS NOT POSSIBLE FOR THE CHALDEANS ACCURATELY TO TAKE THE TIME OF THE RISING ZODIACAL SIGN, AND CONSEQUENTLY THE TIME WHEN ONE CAN MAKE THE HOROSCOPE WITH TRUTH. AND NOT ONLY DOES MORE TIME SEEM TO ELAPSE AFTER PARTURITION, WHEN HE WHO IS SITTING BESIDE THE WOMAN IN LABOUR STRIKES THE METALLIC PLATE, AND NEXT AFTER THE SOUND REACHES THE LISTENER, THAT IS, THE PERSON WHO HAS GONE UP TO THE ELEVATED POSITION; BUT ALSO, WHILE HE IS GLANCING AROUND AND LOOKING TO ASCERTAIN IN WHICH OF THE ZODIACAL SIGNS IS THE MOON, AND IN WHICH

APPEARS EACH OF THE REST OF THE STARS, IT NECESSARILY FOLLOWS THAT THERE IS A DIFFERENT POSITION IN REGARD OF THE STARS, THE MOTION OF THE POLE WHIFFING THEM ON WITH INCALCULABLE VELOCITY, BEFORE WHAT IS SEEN IN THE HEAVENS IS CAREFULLY ADJUSTED TO THE MOMENT WHEN THE PERSON IS BORN.

CHAPTER 5. ANOTHER METHOD OF FIXING THE HOROSCOPE AT BIRTH; EQUALLY FUTILE; USE OF THE CLEPSYDRA IN ASTROLOGY; THE PREDICTIONS OF THE CHALDEANS NOT VERIFIED.

IN THIS WAY, THE ART PRACTISED BY THE CHALDEANS WILL BE SHOWN TO BE UNSTABLE. SHOULD ANY ONE, HOWEVER, ALLEGE THAT, BY QUESTIONS PUT TO HIM WHO INQUIRES FROM THE CHALDEANS, THE BIRTH CAN BE ASCERTAINED, NOT EVEN BY THIS PLAN IS IT POSSIBLE TO ARRIVE AT THE PRECISE PERIOD. FOR IF, SUPPOSING ANY SUCH ATTENTION ON THEIR PART IN REFERENCE TO THEIR ART TO BE ON RECORD, EVEN THESE DO NOT ATTAIN — AS WE HAVE PROVED— UNTO ACCURACY EITHER, HOW, WE ASK, CAN AN UNSOPHISTICATED INDIVIDUAL COMPREHEND PRECISELY THE TIME OF PARTURITION, IN ORDER THAT THE CHALDEAN ACQUIRING THE REQUISITE INFORMATION FROM THIS PERSON MAY SET THE HOROSCOPE CORRECTLY? BUT NEITHER FROM THE APPEARANCE OF THE HORIZON WILL THE RISING STAR SEEM THE SAME EVERYWHERE; BUT IN ONE PLACE ITS DECLINATION WILL BE SUPPOSED TO BE THE HOROSCOPE, AND IN ANOTHER THE ASCENSION (WILL BE THOUGHT) THE HOROSCOPE, ACCORDING AS THE PLACES COME INTO VIEW, BEING EITHER LOWER OR HIGHER. WHEREFORE, ALSO, FROM THIS QUARTER AN ACCURATE PREDICTION WILL NOT APPEAR, SINCE MANY MAY BE BORN THROUGHOUT THE ENTIRE WORLD AT THE SAME HOUR, EACH FROM A DIFFERENT DIRECTION OBSERVING THE STARS.

BUT THE SUPPOSED COMPREHENSION (OF THE PERIOD OF PARTURITION) BY MEANS OF CLEPSYDRAS IS LIKEWISE FUTILE. FOR THE CONTENTS OF THE JAR WILL NOT FLOW OUT IN THE SAME TIME WHEN IT IS FULL AS WHEN IT IS HALF EMPTY; YET, ACCORDING TO THEIR OWN ACCOUNT, THE POLE ITSELF BY A SINGLE IMPULSE IS WHIFFED ALONG AT AN EQUABLE VELOCITY. IF, HOWEVER, EVADING THE ARGUMENT, THEY SHOULD AFFIRM THAT THEY DO NOT TAKE THE TIME PRECISELY, BUT AS IT HAPPENS IN ANY PARTICULAR LATITUDE, THEY WILL BE REFUTED ALMOST BY THE SIDEREAL INFLUENCES THEMSELVES. FOR THOSE WHO HAVE BEEN BORN AT THE SAME TIME DO NOT SPEND THE SAME LIFE, BUT SOME, FOR EXAMPLE, HAVE BEEN MADE KINGS, AND OTHERS HAVE GROWN OLD IN FETTERS. THERE HAS BEEN BORN NONE EQUAL, AT ALL EVENTS TO ALEXANDER THE MACEDONIAN, THOUGH MANY WERE BROUGHT FORTH ALONG WITH HIM THROUGHOUT THE EARTH; (AND) NONE EQUAL TO THE PHILOSOPHER PLATO. WHEREFORE THE CHALDEAN, EXAMINING THE TIME OF THE BIRTH IN ANY PARTICULAR LATITUDE, WILL NOT BE ABLE TO SAY ACCURATELY, WHETHER A PERSON BORN AT THIS TIME WILL BE PROSPEROUS. MANY, I TAKE IT, BORN AT THIS TIME, HAVE BEEN UNFORTUNATE, SO THAT THE SIMILARITY ACCORDING TO DISPOSITIONS IS FUTILE.

HAVING, THEN, BY DIFFERENT REASONS AND VARIOUS METHODS, REFUTED THE INEFFECTUAL MODE OF EXAMINATION ADOPTED BY THE CHALDEANS, NEITHER SHALL WE OMIT THIS, NAMELY, TO SHOW THAT THEIR PREDICTIONS WILL EVENTUATE IN INEXPLICABLE DIFFICULTIES. FOR IF, AS THE MATHEMATICIANS ASSERT, IT IS NECESSARY THAT ONE BORN UNDER THE BARB OF SAGITTARIUS' ARROW SHOULD MEET WITH A VIOLENT DEATH, HOW WAS IT THAT SO MANY MYRIADS OF THE BARBARIANS THAT FOUGHT WITH THE GREEKS AT MARATHON OR SALAMIS WERE SIMULTANEOUSLY SLAUGHTERED? FOR UNQUESTIONABLY THERE WAS NOT THE SAME HOROSCOPE IN THE CASE, AT ALL EVENTS, OF THEM ALL. AND AGAIN, IT IS SAID THAT ONE BORN UNDER THE URN OF AQUARIUS WILL SUFFER SHIPWRECK: (YET) HOW IS IT THAT SO MANY OF THE GREEKS THAT RETURNED FROM TROY WERE OVERWHELMED IN THE DEEP AROUND THE INDENTED SHORES OF EUBOEA? FOR IT IS INCREDIBLE THAT ALL, DISTANT FROM ONE ANOTHER BY A LONG INTERVAL OF DURATION, SHOULD HAVE BEEN BORN UNDER THE URN OF AQUARIUS. FOR IT IS NOT REASONABLE TO SAY, THAT FREQUENTLY, FOR ONE WHOSE FATE IT WAS TO BE DESTROYED IN THE SEA, ALL WHO WERE WITH HIM IN THE SAME VESSEL SHOULD PERISH. FOR WHY SHOULD THE DOOM OF THIS MAN SUBDUE THE (DESTINIES) OF ALL? NAY, BUT WHY, ON ACCOUNT OF ONE FOR WHOM IT WAS ALLOTTED TO DIE ON LAND, SHOULD NOT ALL BE PRESERVED?

CHAPTER 6. ZODIACAL INFLUENCE; ORIGIN OF SIDEREAL NAMES.

BUT SINCE ALSO THEY FRAME AN ACCOUNT CONCERNING THE ACTION OF THE ZODIACAL SIGNS, TO WHICH THEY SAY THE CREATURES THAT ARE PROCREATED ARE ASSIMILATED, NEITHER SHALL WE OMIT THIS: AS, FOR INSTANCE, THAT ONE BORN IN LEO WILL BE BRAVE; AND THAT ONE BORN IN VIRGO WILL HAVE LONG STRAIGHT HAIR, BE OF A FAIR COMPLEXION, CHILDLESS, MODEST. THESE STATEMENTS, HOWEVER, AND OTHERS SIMILAR TO THEM, ARE RATHER DESERVING OF LAUGHTER THAN SERIOUS CONSIDERATION. FOR, ACCORDING TO THEM, IT IS POSSIBLE FOR NO AETHIOPIAN TO BE BORN IN VIRGO; OTHERWISE HE WOULD ALLOW THAT SUCH A ONE IS WHITE, WITH LONG STRAIGHT HAIR AND THE REST. BUT I AM RATHER OF OPINION, THAT THE ANCIENTS IMPOSED THE NAMES OF RECEIVED ANIMALS UPON CERTAIN SPECIFIED STARS, FOR THE PURPOSE OF KNOWING THEM BETTER, NOT FROM ANY SIMILARITY OF NATURE; FOR WHAT HAVE THE SEVEN STARS, DISTANT ONE FROM ANOTHER, IN COMMON WITH A BEAR, OR THE FIVE STARS WITH THE HEAD OF A DRAGON?— IN REGARD OF WHICH ARATUS SAYS:—

BUT TWO HIS TEMPLES, AND TWO HIS EYES, AND ONE BENEATH
REACHES THE END OF THE HUGE MONSTER'S LAW.

CHAPTER 7. PRACTICAL ABSURDITY OF THE CHALDAIC ART; DEVELOPMENT OF THE ART.

IN THIS MANNER ALSO, THAT THESE POINTS ARE NOT DESERVING SO MUCH LABOUR, IS EVIDENT TO THOSE WHO PREFER TO THINK CORRECTLY, AND DO NOT ATTEND TO THE BOMBAST OF THE CHALDEANS, WHO CONSIGN MONARCHS TO UTTER OBSCURITY, BY PERFECTING COWARDICE IN THEM, AND ROUSE PRIVATE INDIVIDUALS TO DARE GREAT EXPLOITS. BUT IF ANY ONE, SURRENDERING HIMSELF TO EVIL, IS GUILTY OF DELINQUENCY, HE WHO HAS BEEN THUS DECEIVED DOES NOT BECOME A TEACHER TO ALL WHOM THE CHALDEANS ARE DISPOSED TO MISLEAD BY THEIR MISTAKES. (FAR FROM IT); (THESE ASTROLOGERS) IMPEL THE MINDS (OF THEIR DUPES, AS THEY WOULD HAVE THEM), INTO ENDLESS PERTURBATION, (WHEN) THEY AFFIRM THAT A CONFIGURATION OF THE SAME STARS COULD NOT RETURN TO A SIMILAR POSITION, OTHERWISE THAN BY THE RENEWAL OF THE GREAT YEAR, THROUGH A SPACE OF SEVEN THOUSAND SEVEN HUNDRED AND SEVENTY AND SEVEN YEARS. HOW THEN, I ASK, WILL HUMAN OBSERVATION FOR ONE BIRTH BE ABLE TO HARMONIZE WITH SO MANY AGES; AND THIS NOT ONCE, (BUT OFTENTIMES, WHEN A DESTRUCTION OF THE WORLD, AS SOME HAVE STATED, WOULD INTERCEPT THE PROGRESS OF THIS GREAT YEAR; OR A TERRESTRIAL CONVULSION, THOUGH PARTIAL, WOULD UTTERLY BREAK THE CONTINUITY OF THE HISTORICAL TRADITION)? THE CHALDAIC ART MUST NECESSARILY BE REFUTED BY A GREATER NUMBER OF ARGUMENTS, ALTHOUGH WE HAVE BEEN REMINDING (OUR READERS) OF IT ON ACCOUNT OF OTHER CIRCUMSTANCES, NOT PECULIARLY ON ACCOUNT OF THE ART ITSELF.

SINCE, HOWEVER, WE HAVE DETERMINED TO OMIT NONE OF THE OPINIONS ADVANCED BY GENTILE PHILOSOPHERS, ON ACCOUNT OF THE NOTORIOUS KNAVERY OF THE HERETICS, LET US SEE WHAT THEY ALSO SAY WHO HAVE ATTEMPTED TO PROPOUND DOCTRINES CONCERNING MAGNITUDES — WHO, OBSERVING THE FRUITLESS LABOUR OF THE MAJORITY (OF SPECULATORS), WHERE EACH AFTER A DIFFERENT FASHION COINED HIS OWN FALSEHOODS AND ATTAINED CELEBRITY, HAVE VENTURED TO MAKE SOME GREATER ASSERTION, IN ORDER THAT THEY MIGHT BE HIGHLY MAGNIFIED BY THOSE WHO MIGHTILY EXTOL THEIR CONTEMPTIBLE LIES. THESE SUPPOSE THE EXISTENCE OF CIRCLES, AND MEASURES, AND TRIANGLES, AND SQUARES, BOTH IN TWOFOLD AND THREEFOLD ARRAY. THEIR ARGUMENTATION, HOWEVER, IN REGARD OF THIS MATTER, IS EXTENSIVE, YET IT IS NOT NECESSARY IN REFERENCE TO THE SUBJECT WHICH WE HAVE TAKEN IN HAND.

CHAPTER 8. PRODIGIES OF THE ASTROLOGERS; SYSTEM OF THE ASTRONOMERS; CHALDEAN DOCTRINE OF CIRCLES; DISTANCES OF THE HEAVENLY BODIES.

I RECKON IT THEN SUFFICIENT TO DECLARE THE PRODIGIES DETAILED BY THESE MEN. WHEREFORE, EMPLOYING CONDENSED ACCOUNTS OF WHAT THEY AFFIRM, I SHALL TURN MY ATTENTION TO THE OTHER POINTS (THAT REMAIN TO BE CONSIDERED). NOW THEY MAKE THE FOLLOWING STATEMENTS. THE CREATOR COMMUNICATED PRE-EMINENT POWER TO THE ORBITAL MOTION OF THE IDENTICAL AND SIMILAR (CIRCLE), FOR HE PERMITTED THE REVOLUTION OF IT TO BE ONE AND INDIVISIBLE; BUT AFTER DIVIDING THIS INTERNALLY INTO SIX PARTS, (AND THUS HAVING FORMED) SEVEN UNEQUAL CIRCLES, ACCORDING TO EACH INTERVAL OF A TWOFOLD AND THREEFOLD DIMENSION, HE COMMANDED, SINCE THERE WERE THREE OF EACH, THAT THE CIRCLES SHOULD TRAVEL IN ORBITS CONTRARY TO ONE ANOTHER, THREE INDEED (OUT OF THE AGGREGATE OF SEVEN) BEING WHIRLED ALONG WITH EQUAL VELOCITY, AND FOUR OF THEM WITH A SPEED DISSIMILAR TO EACH OTHER AND TO THE REMAINING THREE, YET (ALL) ACCORDING TO A DEFINITE PRINCIPLE. FOR HE AFFIRMS THAT THE MASTERY WAS COMMUNICATED TO THE ORBITAL MOTION OF THE SAME (CIRCLE), NOT ONLY SINCE IT EMBRACES THE MOTION OF THE OTHER, THAT, IS, THE ERRATIC STARS, BUT BECAUSE ALSO IT POSSESSES SO GREAT MASTERY, THAT IS, SO GREAT POWER, THAT EVEN IT LEADS ROUND, ALONG WITH ITSELF, BY A PECULIAR STRENGTH OF ITS OWN, THOSE HEAVENLY BODIES — THAT IS, THE ERRATIC STARS — THAT ARE WHIRLED ALONG IN CONTRARY DIRECTIONS FROM WEST TO EAST, AND, IN LIKE MANNER, FROM EAST TO WEST.

AND HE ASSERTS THAT THIS MOTION WAS ALLOWED TO BE ONE AND INDIVISIBLE, IN THE FIRST PLACE, INASMUCH AS THE REVOLUTIONS OF ALL THE FIXED STARS WERE ACCOMPLISHED IN EQUAL PERIODS OF TIME, AND WERE NOT DISTINGUISHED ACCORDING TO GREATER OR LESS PORTIONS OF DURATION. IN THE NEXT PLACE, THEY ALL PRESENT THE SAME PHASE AS THAT WHICH BELONGS TO THE OUTERMOST MOTION; WHEREAS THE ERRATIC STARS HAVE BEEN DISTRIBUTED INTO GREATER AND VARYING PERIODS FOR THE ACCOMPLISHMENT OF THEIR MOVEMENTS, AND INTO UNEQUAL DISTANCES FROM EARTH. AND HE ASSERTS THAT THE MOTION IN SIX PARTS OF THE OTHER HAS BEEN DISTRIBUTED PROBABLY INTO SEVEN CIRCLES. FOR AS MANY AS ARE SECTIONS OF EACH (CIRCLE) — I ALLUDE TO MONADS OF THE SECTIONS — BECOME SEGMENTS; FOR EXAMPLE, IF THE DIVISION BE BY ONE SECTION, THERE WILL BE TWO SEGMENTS; IF BY TWO, THREE SEGMENTS; AND SO, IF ANYTHING BE CUT INTO SIX PARTS, THERE WILL BE SEVEN SEGMENTS. AND HE SAYS THAT THE DISTANCES OF THESE ARE ALTERNATELY ARRANGED BOTH IN DOUBLE AND TRIPLE ORDER, THERE BEING THREE OF EACH — A PRINCIPLE WHICH, HE HAS ATTEMPTED TO PROVE, HOLDS GOOD OF THE COMPOSITION OF THE SOUL LIKEWISE, AS DEPENDING UPON THE SEVEN NUMBERS. FOR AMONG THEM THERE ARE FROM THE MONAD THREE DOUBLE (NUMBERS), VIZ., 2, 4, 8, AND THREE TRIPLE ONES, VIZ., 3, 9, 27. BUT THE DIAMETER OF EARTH IS 80, 108 STADII; AND THE PERIMETER OF EARTH, 250, 543 STADII; AND THE DISTANCE ALSO FROM THE SURFACE OF THE EARTH TO THE LUNAR CIRCLE, ARISTARCHUS THE SAMIAN COMPUTES AT 8, 000, 178 STADII, BUT APOLLONIUS 5, 000, 000, WHEREAS ARCHIMEDES COMPUTES IT AT 5, 544, 1300. AND FROM THE LUNAR TO SOLAR CIRCLE, (ACCORDING TO THE LAST AUTHORITY,) ARE 50, 262, 065 STADII; AND FROM THIS TO THE CIRCLE OF VENUS, 20, 272, 065 STADII; AND FROM THIS TO THE CIRCLE OF MERCURY, 50, 817, 165 STADII; AND FROM THIS TO THE CIRCLE OF MARS, 40, 541, 108 STADII; AND FROM THIS TO THE CIRCLE OF JUPITER, 20, 275, 065 STADII; AND FROM THIS TO THE CIRCLE OF SATURN, 40, 372, 065 STADII; AND FROM THIS TO THE ZODIAC AND THE FURTHEST PERIPHERY, 20, 082, 005 STADII.

CHAPTER 9. FURTHER ASTRONOMIC CALCULATIONS.

THE MUTUAL DISTANCES OF THE CIRCLES AND SPHERES, AND THE DEPTHS, ARE RENDERED BY ARCHIMEDES. HE TAKES THE PERIMETER OF THE ZODIAC AT 447, 310, 000 STADII; SO THAT IT FOLLOWS THAT A STRAIGHT LINE FROM THE CENTRE OF THE EARTH TO THE MOST OUTWARD SUPERFICIES WOULD BE THE SIXTH OF THE AFORESAID NUMBER, BUT THAT THE LINE FROM THE SURFACE OF THE EARTH ON WHICH WE TREAD TO THE ZODIAC WOULD BE A SIXTH OF THE AFORESAID NUMBER, LESS BY FOUR MYRIADS OF STADII, WHICH IS THE DISTANCE FROM THE CENTRE OF THE EARTH TO ITS SURFACE. AND FROM THE CIRCLE OF SATURN TO THE EARTH HE SAYS THE DISTANCE IS 2, 226, 912, 711 STADII; AND FROM THE CIRCLE OF JUPITER TO EARTH, 502, 770, 646 STADII; AND FROM THE CIRCLE OF MARS TO EARTH, 132, 418, 581. FROM THE SUN TO EARTH, 121, 604, 454; AND FROM MERCURY TO THE EARTH, 526, 882, 259; AND FROM VENUS TO EARTH, 50, 815, 160.

CHAPTER 10. THEORY OF STELLAR MOTION AND DISTANCE IN ACCORDANCE WITH HARMONY.

CONCERNING THE MOON, HOWEVER, A STATEMENT HAS BEEN PREVIOUSLY MADE. THE DISTANCES AND PROFUNDITIES OF THE SPHERES ARCHIMEDES THUS RENDERS; BUT A DIFFERENT DECLARATION REGARDING THEM HAS BEEN MADE BY HIPPARCHUS; AND A DIFFERENT ONE STILL BY APOLLONIUS THE MATHEMATICIAN. IT IS SUFFICIENT, HOWEVER, FOR US, FOLLOWING THE PLATONIC OPINION, TO SUPPOSE TWOFOLD AND THREEFOLD DISTANCES FROM ONE ANOTHER OF THE ERRATIC STARS; FOR THE DOCTRINE IS THUS PRESERVED OF THE COMPOSITION OF THE UNIVERSE OUT OF HARMONY, ON CONCORDANT PRINCIPLES IN KEEPING WITH THESE DISTANCES. THE NUMBERS, HOWEVER, ADVANCED BY ARCHIMEDES, AND THE ACCOUNTS RENDERED BY THE REST CONCERNING THE DISTANCES, IF THEY BE NOT ON PRINCIPLES OF SYMPHONY — THAT IS, THE DOUBLE AND TRIPLE (DISTANCES) SPOKEN OF BY PLATO — BUT ARE DISCOVERED INDEPENDENT OF HARMONIES, WOULD NOT PRESERVE THE DOCTRINE OF THE FORMATION OF THE UNIVERSE ACCORDING TO HARMONY. FOR IT IS NEITHER CREDIBLE NOR POSSIBLE THAT THE DISTANCES OF THESE SHOULD BE BOTH CONTRARY TO SOME REASONABLE PLAN, AND INDEPENDENT OF HARMONIOUS AND PROPORTIONAL PRINCIPLES, EXCEPT PERHAPS ONLY THE MOON, ON ACCOUNT OF WANINGS AND THE SHADOW OF THE EARTH, IN REGARD ALSO OF THE DISTANCE OF WHICH ALONE — THAT IS, THE LUNAR (PLANET) FROM EARTH — ONE MAY TRUST ARCHIMEDES. IT WILL, HOWEVER, BE EASY FOR THOSE WHO, ACCORDING TO THE PLATONIC DOGMA ITSELF, ADOPT THIS DISTANCE TO COMPREHEND BY NUMERICAL CALCULATION (INTERVALS) ACCORDING TO WHAT IS DOUBLE AND TRIPLE, AS PLATO REQUIRES, AND THE REST OF THE DISTANCES. IF, THEN, ACCORDING TO ARCHIMEDES, THE MOON IS DISTANT FROM THE SURFACE OF THE EARTH 5, 544, 130 STADII, BY INCREASING THESE NUMBERS DOUBLE AND TRIPLE, (IT WILL BE) EASY TO FIND ALSO THE DISTANCES OF THE REST, AS IF SUBTRACTING ONE PART OF THE NUMBER OF STADII WHICH THE MOON IS DISTANT FROM THE EARTH.

BUT BECAUSE THE REST OF THE NUMBERS — THOSE ALLEGED BY ARCHIMEDES CONCERNING THE DISTANCE OF THE ERRATIC STARS — ARE NOT BASED ON PRINCIPLES OF CONCORD, IT IS EASY TO UNDERSTAND — THAT IS, FOR THOSE WHO ATTEND TO THE MATTER — HOW THE NUMBERS ARE MUTUALLY RELATED, AND ON WHAT PRINCIPLES THEY DEPEND. THAT, HOWEVER, THEY SHOULD NOT BE IN HARMONY AND SYMPHONY — I MEAN THOSE THAT ARE PARTS OF THE WORLD WHICH CONSISTS ACCORDING TO HARMONY — THIS IS IMPOSSIBLE. SINCE, THEREFORE, THE FIRST NUMBER WHICH THE MOON IS DISTANT FROM THE EARTH IS 5, 544, 130, THE SECOND NUMBER WHICH THE SUN IS DISTANT FROM THE MOON BEING 50, 272, 065, SUBSISTS BY A GREATER COMPUTATION THAN NINEFOLD. BUT THE HIGHER NUMBER IN REFERENCE TO THIS, BEING 20, 272, 065, IS (COMPRISED) IN A GREATER COMPUTATION THAN HALF. THE NUMBER, HOWEVER, SUPERIOR TO THIS, WHICH IS 50, 817, 165, IS CONTAINED IN A GREATER COMPUTATION THAN HALF. BUT THE NUMBER SUPERIOR TO THIS, WHICH IS 40, 541, 108, IS CONTAINED IN A LESS COMPUTATION THAN TWO-FIFTHS. BUT THE NUMBER SUPERIOR TO THIS, WHICH IS 20, 275, 065, IS CONTAINED IN A GREATER COMPUTATION THAN HALF.

THE FINAL NUMBER, HOWEVER, WHICH IS 40, 372, 065, IS COMPRISED IN A LESS COMPUTATION THAN DOUBLE.

CHAPTER 11. THEORY OF THE SIZE OF THE HEAVENLY BODIES IN ACCORDANCE WITH NUMERICAL HARMONIES.

THESE (NUMERICAL) RELATIONS, THEREFORE, THE GREATER THAN NINEFOLD, AND LESS THAN HALF, AND GREATER THAN DOUBLE, AND LESS THAN TWO-FIFTHS, AND GREATER THAN HALF, AND LESS THAN DOUBLE, ARE BEYOND ALL SYMPHONIES, FROM WHICH NOT ANY PROPORTIONATE OR HARMONIC SYSTEM COULD BE PRODUCED. BUT THE WHOLE WORLD, AND THE PARTS OF IT, ARE IN ALL RESPECTS SIMILARLY FRAMED IN CONFORMITY WITH PROPORTION AND HARMONY. THE PROPORTIONATE AND HARMONIC RELATIONS, HOWEVER, ARE PRESERVED — AS WE HAVE PREVIOUSLY STATED — BY DOUBLE AND TRIPLE INTERVALS. IF, THEREFORE, WE CONSIDER ARCHIMEDES RELIABLE IN THE CASE OF ONLY THE FIRST DISTANCE, THAT FROM THE MOON TO THE EARTH, IT IS EASY ALSO TO FIND THE REST (OF THE INTERVALS), BY MULTIPLYING (THEM) BY DOUBLE AND TREBLE. LET THEN THE DISTANCE, ACCORDING TO ARCHIMEDES, FROM EARTH TO MOON BE 5, 544, 130 STADII; THERE WILL THEREFORE BE THE DOUBLE NUMBER OF THIS OF STADIIWHICH THE SUN IS DISTANT FROM THE MOON, VIZ. 11, 088, 260. BUT THE SUN IS DISTANT FROM THE EARTH 16, 632, 390 STADII; AND VENUS IS LIKEWISE DISTANT FROM THE SUN 16, 632, 390 STADII, BUT FROM THE EARTH 33, 264, 780 STADII; AND MERCURY IS DISTANT FROM VENUS 22, 176, 520 STADII, BUT FROM EARTH 55, 441, 300 STADII; AND MARS IS DISTANT FROM MERCURY 49, 897, 170 STADII, AND FROM EARTH 105, 338, 470 STADII; AND JUPITER IS DISTANT FROM MARS 44, 353, 040 STADII, BUT FROM EARTH 149, 691, 510 STADII; SATURN IS DISTANT FROM JUPITER 149, 691, 510 STADII, BUT FROM EARTH 299, 383, 020 STADII.

CHAPTER 12. WASTE OF MENTAL ENERGY IN THE SYSTEMS OF THE ASTROLOGERS.

WHO WILL NOT FEEL ASTONISHMENT AT THE EXERTION OF SO MUCH DEEP THOUGHT WITH SO MUCH TOIL? THIS PTOLEMY, HOWEVER — A CAREFUL INVESTIGATOR OF THESE MATTERS — DOES NOT SEEM TO ME TO BE USELESS; BUT ONLY THIS GRIEVES (ONE), THAT BEING RECENTLY BORN, HE COULD NOT BE OF SERVICE TO THE SONS OF THE GIANTS, WHO, BEING IGNORANT OF THESE MEASURES, AND SUPPOSING THAT THE HEIGHTS OF HEAVEN WERE NEAR, ENDEAVOURED IN VAIN TO CONSTRUCT A TOWER. AND SO, IF AT THAT TIME HE WERE PRESENT TO EXPLAIN TO THEM THESE MEASURES, THEY WOULD NOT HAVE MADE THE DARING ATTEMPT INEFFECTUALLY. BUT IF ANY ONE PROFESS NOT TO HAVE CONFIDENCE IN THIS (ASTRONOMER'S CALCULATIONS), LET HIM BY MEASURING BE PERSUADED (OF THEIR ACCURACY); FOR IN REFERENCE TO THOSE INCREDULOUS ON THE POINT, ONE CANNOT HAVE A MORE MANIFEST PROOF THAN THIS. O, PRIDE OF VAIN-TOILING SOUL, AND INCREDIBLE BELIEF, THAT PTOLEMY SHOULD BE CONSIDERED PRE-EMINENTLY WISE AMONG THOSE WHO HAVE CULTIVATED SIMILAR WISDOM!

CHAPTER 13. MENTION OF THE HERETIC COLARBASUS; ALLIANCE BETWEEN HERESY AND THE PYTHAGOREAN PHILOSOPHY.

CERTAIN, ADHERING PARTLY TO THESE, AS IF HAVING PROPOUNDED GREAT CONCLUSIONS, AND SUPPOSED THINGS WORTHY OF REASON, HAVE FRAMED ENORMOUS AND ENDLESS HERESIES; AND ONE OF THESE IS COLARBASUS, WHO ATTEMPTS TO EXPLAIN RELIGION BY MEASURES AND NUMBERS. AND OTHERS THERE ARE (WHO ACT) IN LIKE MANNER, WHOSE TENETS WE SHALL EXPLAIN WHEN WE COMMENCE TO SPEAK OF WHAT CONCERNS THOSE WHO GIVE HEED TO PYTHAGOREAN CALCULATION AS POSSIBLE; AND UTTERING VAIN PROPHECIES, HASTILY ASSUME AS SECURE THE PHILOSOPHY BY NUMBERS AND ELEMENTS. NOW CERTAIN (SPECULATORS), APPROPRIATING SIMILAR REASONINGS FROM THESE, DECEIVE UNSOPHISTICATED INDIVIDUALS, ALLEGING THEMSELVES ENDUED WITH FORESIGHT; SOMETIMES, AFTER UTTERING MANY PREDICTIONS, HAPPENING ON A SINGLE FULFILMENT, AND NOT ABASHED BY MANY FAILURES, BUT MAKING THEIR BOAST IN THIS ONE. NEITHER SHALL I PASS OVER THE WITLESS PHILOSOPHY OF THESE MEN; BUT, AFTER EXPLAINING IT, I SHALL PROVE THAT THOSE WHO ATTEMPT TO FORM A SYSTEM OF RELIGION OUT OF THESE (AFORESAID ELEMENTS), ARE DISCIPLES OF A SCHOOL WEAK AND FULL OF KNAVERY.

CHAPTER 14. SYSTEM OF THE ARITHMETICIANS; PREDICTIONS THROUGH CALCULATIONS; NUMERICAL ROOTS; TRANSFERENCE OF THESE DOCTRINES TO LETTERS; EXAMPLES IN PARTICULAR NAMES; DIFFERENT METHODS OF CALCULATION; PRESCIENCE POSSIBLE BY THESE.

THOSE, THEN, WHO SUPPOSE THAT THEY PROPHESY BY MEANS OF CALCULATIONS AND NUMBERS, AND ELEMENTS AND NAMES, CONSTITUTE THE ORIGIN OF THEIR ATTEMPTED SYSTEM TO BE AS FOLLOWS. THEY AFFIRM THAT THERE IS A ROOT OF EACH OF THE NUMBERS; IN THE CASE OF THOUSANDS, SO MANY MONADS AS THERE ARE THOUSANDS: FOR EXAMPLE, THE ROOT OF SIX THOUSAND, SIX MONADS; OF SEVEN THOUSAND, SEVEN MONADS; OF EIGHT THOUSAND, EIGHT MONADS; AND IN THE CASE OF THE REST, IN LIKE MANNER, ACCORDING TO THE SAME (PROPORTION). AND IN THE CASE OF HUNDREDS, AS MANY HUNDREDS AS THERE ARE, SO MANY MONADS ARE THE ROOT OF THEM: FOR INSTANCE, OF SEVEN HUNDRED THERE ARE SEVEN HUNDREDS; THE ROOT OF THESE IS SEVEN MONADS: OF SIX HUNDRED, SIX HUNDREDS; THE ROOT OF THESE, SIX MONADS. AND IT IS SIMILAR RESPECTING DECADES: FOR OF EIGHTY (THE ROOT IS) EIGHT MONADS; AND OF SIXTY, SIX MONADS; OF FORTY, FOUR MONADS; OF TEN, ONE MONAD. AND IN THE CASE OF MONADS, THE MONADS THEMSELVES ARE A ROOT: FOR INSTANCE, OF NINE, NINE; OF EIGHT, EIGHT; OF SEVEN, SEVEN. IN THIS WAY, ALSO, OUGHT WE THEREFORE TO ACT IN THE CASE OF THE ELEMENTS (OF WORDS), FOR EACH LETTER HAS BEEN ARRANGED ACCORDING TO A CERTAIN NUMBER: FOR INSTANCE, THE LETTER N ACCORDING TO FIFTY MONADS; BUT OF FIFTY MONADS FIVE IS THE ROOT, AND THE ROOT OF THE LETTER N IS (THEREFORE) FIVE. GRANT THAT FROM SOME NAME WE TAKE CERTAIN ROOTS OF IT. FOR INSTANCE, (FROM) THE NAME AGAMEMNON, THERE IS OF THE A, ONE MONAD; AND OF THE G, THREE MONADS; AND OF THE OTHER A, ONE MONAD; OF THE M, FOUR MONADS; OF THE E, FIVE MONADS; OF THE M, FOUR MONADS; OF THE N, FIVE MONADS; OF THE (LONG) O, EIGHT MONADS; OF THE N, FIVE MONADS; WHICH, BROUGHT TOGETHER INTO ONE SERIES, WILL BE 1, 3, 1, 4, 5, 4, 5, 8, 5; AND THESE ADDED TOGETHER MAKE UP 36 MONADS. AGAIN, THEY TAKE THE ROOTS OF THESE, AND THEY BECOME THREE IN THE CASE OF THE NUMBER THIRTY, BUT ACTUALLY SIX IN THE CASE OF THE NUMBER SIX. THE THREE AND THE SIX, THEN, ADDED TOGETHER, CONSTITUTE NINE; BUT THE ROOT OF NINE IS NINE: THEREFORE THE NAME AGAMEMNON TERMINATES IN THE ROOT NINE.

LET US DO THE SAME WITH ANOTHER NAME — HECTOR. THE NAME (H)ECTOR HAS FIVE LETTERS — E, AND K, AND T, AND O, AND R. THE ROOTS OF THESE ARE 5, 2, 3, 8, 1; AND THESE ADDED TOGETHER MAKE UP 19 MONADS. AGAIN, OF THE TEN THE ROOT IS ONE; AND OF THE NINE, NINE; WHICH ADDED TOGETHER MAKE UP TEN: THE ROOT OF TEN IS A MONAD. THE NAME HECTOR, THEREFORE, WHEN MADE THE SUBJECT OF COMPUTATION, HAS FORMED A ROOT, NAMELY A MONAD. IT WOULD, HOWEVER, BE EASIER TO CONDUCT THE CALCULATION THUS: DIVIDE THE ASCERTAINED ROOTS FROM THE LETTERS — AS NOW IN THE CASE OF THE NAME HECTOR WE HAVE FOUND NINETEEN MONADS— INTO NINE, AND TREAT WHAT REMAINS OVER AS ROOTS. FOR EXAMPLE, IF I DIVIDE 19 INTO 9, THE REMAINDER IS 1, FOR 9 TIMES 2 ARE 18, AND THERE IS A REMAINING MONAD: FOR IF I SUBTRACT 18 FROM 19, THERE IS A REMAINING MONAD; SO THAT THE ROOT OF THE NAME HECTOR WILL BE A MONAD. AGAIN, OF THE NAME PATROCLUS THESE NUMBERS ARE ROOTS: 8, 1, 3, 1, 7, 2, 3, 7, 2; ADDED TOGETHER, THEY MAKE UP 34 MONADS. AND OF THESE THE REMAINDER IS 7 MONADS: OF THE 30, 3; AND OF THE 4, 4. SEVEN MONADS, THEREFORE, ARE THE ROOT OF THE NAME PATROCLUS.

THOSE, THEN, THAT CONDUCT THEIR CALCULATIONS ACCORDING TO THE RULE OF THE NUMBER NINE, TAKE THE NINTH PART OF THE AGGREGATE NUMBER OF ROOTS, AND DEFINE WHAT IS LEFT OVER AS THE SUM OF THE ROOTS. THEY, ON THE OTHER HAND, (WHO CONDUCT THEIR CALCULATIONS) ACCORDING TO THE RULE OF THE NUMBER SEVEN, TAKE THE SEVENTH (PART OF THE AGGREGATE NUMBER OF ROOTS); FOR EXAMPLE, IN THE CASE OF THE NAME PATROCLUS, THE AGGREGATE IN THE MATTER OF ROOTS IS 34 MONADS. THIS DIVIDED INTO SEVEN PARTS MAKES FOUR, WHICH (MULTIPLIED INTO EACH OTHER) ARE 28. THERE ARE SIX REMAINING MONADS; (SO THAT A PERSON USING THIS METHOD) SAYS, ACCORDING TO THE RULE OF THE NUMBER SEVEN, THAT SIX MONADS ARE THE ROOT OF THE NAME PATROCLUS. IF, HOWEVER, IT BE 43, (SIX) TAKEN SEVEN TIMES, HE SAYS, ARE 42, FOR SEVEN TIMES SIX ARE 42, AND ONE IS THE REMAINDER. A MONAD, THEREFORE, IS THE ROOT OF THE NUMBER 43, ACCORDING TO THE RULE OF THE NUMBER SEVEN. BUT ONE OUGHT TO OBSERVE IF THE ASSUMED NUMBER, WHEN DIVIDED, HAS NO REMAINDER; FOR EXAMPLE, IF FROM ANY NAME, AFTER HAVING ADDED TOGETHER THE ROOTS, I FIND, TO GIVE AN INSTANCE, 36 MONADS. BUT THE NUMBER 36 DIVIDED INTO NINE MAKES EXACTLY 4 ΕΝΝΕΑΔΣ; FOR NINE TIMES 4 ARE 36, AND NOTHING IS OVER. IT IS EVIDENT, THEN, THAT THE ACTUAL ROOT IS 9. AND AGAIN, DIVIDING THE NUMBER FORTY-FIVE, WE FIND NINE AND NOTHING OVER — FOR NINE TIMES FIVE ARE FORTY-FIVE, AND NOTHING REMAINS; (WHEREFORE) IN THE CASE OF SUCH THEY ASSERT THE ROOT ITSELF TO BE NINE. AND AS REGARDS THE NUMBER SEVEN, THE CASE IS SIMILAR: IF, FOR EXAMPLE WE DIVIDE 28 INTO 7, WE HAVE NOTHING OVER; FOR SEVEN TIMES FOUR ARE 28, AND NOTHING REMAINS; (WHEREFORE) THEY SAY THAT SEVEN IS THE ROOT. BUT WHEN ONE COMPUTES NAMES, AND FINDS THE SAME LETTER OCCURRING TWICE, HE CALCULATES IT ONCE; FOR INSTANCE, THE NAME PATROCLUS HAS THE PA TWICE, AND THE O TWICE: THEY THEREFORE CALCULATE THE A ONCE AND THE O ONCE. ACCORDING TO THIS, THEN, THE ROOTS WILL BE 8, 1, 3, 1, 7, 2, 3, 2, AND ADDED TOGETHER THEY MAKE 27 MONADS; AND THE ROOT OF THE NAME WILL BE, ACCORDING TO THE RULE OF THE NUMBER NINE, NINE ITSELF, BUT ACCORDING TO THE RULE OF THE NUMBER SEVEN, SIX.

IN LIKE MANNER, (THE NAME) SARPEDON, WHEN MADE THE SUBJECT OF CALCULATION, PRODUCES AS A ROOT, ACCORDING TO THE RULE OF THE NUMBER NINE, TWO MONADS. PATROCLUS, HOWEVER, PRODUCES NINE MONADS; PATROCLUS GAINS THE VICTORY. FOR WHEN ONE NUMBER IS UNEVEN, BUT THE OTHER EVEN, THE UNEVEN NUMBER, IF IT IS LARGER, PREVAILS. BUT AGAIN, WHEN THERE IS AN EVEN NUMBER, EIGHT, AND FIVE AN UNEVEN NUMBER, THE EIGHT PREVAILS, FOR IT IS LARGER. IF, HOWEVER, THERE WERE TWO NUMBERS, FOR EXAMPLE, BOTH OF THEM EVEN, OR BOTH OF THEM ODD, THE SMALLER PREVAILS. BUT HOW DOES (THE NAME) SARPEDON, ACCORDING TO THE RULE OF THE NUMBER NINE, MAKE TWO MONADS, SINCE THE LETTER (LONG) O IS OMITTED? FOR WHEN THERE MAY BE IN A NAME THE LETTER (LONG) O AND (LONG) E, THEY LEAVE OUT THE (LONG) O, USING ONE LETTER, BECAUSE THEY SAY BOTH ARE EQUIPOLLENT; AND THE SAME MUST NOT BE COMPUTED TWICE OVER, AS HAS BEEN ABOVE DECLARED. AGAIN, (THE NAME) AJAX MAKES FOUR MONADS; (BUT THE NAME) HECTOR, ACCORDING TO THE RULE OF THE NINTH NUMBER, MAKES ONE MONAD. AND THE TETRAD IS EVEN, WHEREAS THE MONAD ODD. AND IN THE CASE OF SUCH, WE SAY, THE GREATER PREVAILS — AJAX GAINS THE VICTORY. AGAIN, ALEXANDER AND MENELAUS (MAY BE ADDUCED AS EXAMPLES). ALEXANDER HAS A PROPER NAME (PARIS). BUT PARIS, ACCORDING TO THE RULE OF THE NUMBER NINE, MAKES FOUR MONADS; AND MENELAUS, ACCORDING TO THE RULE OF THE NUMBER NINE, MAKES NINE MONADS. THE NINE, HOWEVER, CONQUER THE FOUR (MONADS): FOR IT HAS BEEN DECLARED, WHEN THE ONE NUMBER IS ODD AND THE OTHER EVEN, THE GREATER PREVAILS; BUT WHEN BOTH ARE EVEN OR BOTH ODD, THE LESS (PREVAILS). AGAIN, AMYCUS AND POLYDEUCES (MAY BE ADDUCED AS EXAMPLES). AMYCUS, ACCORDING TO THE RULE OF THE NUMBER NINE, MAKES TWO MONADS, AND POLYDEUCES, HOWEVER, SEVEN: POLYDEUCES GAINS THE VICTORY. AJAX AND ULYSSES CONTENDED AT THE FUNERAL GAMES. AJAX, ACCORDING TO THE RULE OF THE NUMBER NINE, MAKES FOUR MONADS; ULYSSES, ACCORDING TO THE RULE OF THE NUMBER NINE, (MAKES) EIGHT. IS THERE, THEN, NOT ANY ANNEXED, AND (IS THERE) NOT A PROPER NAME FOR ULYSSES? FOR HE HAS GAINED THE VICTORY. ACCORDING TO THE NUMBERS, NO DOUBT, AJAX IS VICTORIOUS, BUT HISTORY HANDS DOWN THE NAME OF ULYSSES AS THE CONQUEROR, ACHILLES AND HECTOR (MAY BE ADDUCED AS EXAMPLES). ACHILLES, ACCORDING TO THE RULE OF THE NUMBER NINE, MAKES FOUR MONADS; HECTOR ONE: ACHILLES GAINS THE VICTORY. AGAIN, ACHILLES AND ASTEROPAEUS (ARE INSTANCES). ACHILLES MAKES FOUR MONADS, ASTEROPAEUS THREE: ACHILLES CONQUERS. AGAIN, MENELAUS AND EUPHORBUS (MAY BE ADDUCED AS EXAMPLES). MENELAUS HAS NINE MONADS, EUPHORBUS EIGHT: MENELAUS GAINS THE VICTORY.

SOME, HOWEVER, ACCORDING TO THE RULE OF THE NUMBER SEVEN, EMPLOY THE VOWELS ONLY, BUT OTHERS DISTINGUISH BY THEMSELVES THE VOWELS, AND BY THEMSELVES THE SEMI-VOWELS, AND BY THEMSELVES THE MUTES; AND, HAVING FORMED THREE ORDERS, THEY TAKE THE ROOTS BY THEMSELVES OF THE VOWELS, AND BY THEMSELVES OF THE SEMI-VOWELS, AND BY THEMSELVES OF THE MUTES, AND THEY COMPARE EACH APART. OTHERS, HOWEVER, DO NOT EMPLOY EVEN THESE CUSTOMARY NUMBERS, BUT DIFFERENT ONES: FOR INSTANCE, AS AN EXAMPLE, THEY NO NOT WISH TO ALLOW THAT THE LETTER P HAS AS A ROOT 8 MONADS, BUT 5, AND THAT THE (LETTER) X (SI) HAS AS A ROOT FOUR MONADS; AND TURNING IN EVERY DIRECTION, THEY DISCOVER NOTHING SOUND. WHEN, HOWEVER, THEY CONTEND ABOUT THE SECOND (LETTER), FROM EACH NAME THEY TAKE AWAY THE FIRST LETTER; BUT WHEN THEY CONTEND ABOUT THE THIRD (LETTER), THEY TAKE AWAY TWO LETTERS OF EACH NAME, AND CALCULATING THE REST, COMPARE THEM.

CHAPTER 15. QUIBBLES OF THE NUMERICAL THEORISTS; THE ART OF THE FRONTISPICISTS (PHYSIOGNOMY); CONNECTION OF THIS ART WITH ASTROLOGY; TYPE OF THOSE BORN UNDER ARIES.

I THINK THAT THERE HAS BEEN CLEARLY EXPOUNDED THE MIND OF ARITHMETICIANS, WHO, BY MEANS OF NUMBERS AND OF NAMES, SUPPOSE THAT THEY INTERPRET LIFE. NOW I PERCEIVE THAT THESE, ENJOYING LEISURE, AND BEING TRAINED IN CALCULATION, HAVE BEEN DESIROUS THAT, THROUGH THE ART DELIVERED TO THEM FROM CHILDHOOD, THEY, ACQUIRING CELEBRITY, SHOULD BE STYLED PROPHETS. AND THEY, MEASURING THE LETTERS UP (AND) DOWN, HAVE WANDERED INTO TRIFLING. FOR IF THEY FAIL, THEY SAY, IN PUTTING FORWARD THE DIFFICULTY, PERHAPS THIS NAME WAS NOT A FAMILY ONE, BUT IMPOSED, AS ALSO LIGHTING IN THE INSTANCE THEY ARGUE IN THE CASE OF (THE NAMES) ULYSSES AND AJAX. WHO, TAKING OCCASION FROM THIS ASTONISHING PHILOSOPHY, AND DESIROUS OF BEING STYLED HERESIARCH, WILL NOT BE EXTOLLED?

BUT SINCE, ALSO, THERE IS ANOTHER MORE PROFOUND ART AMONG THE ALL-WISE SPECULATORS OF THE GREEKS — TO WHOM HERETICAL INDIVIDUALS BOAST THAT THEY ATTACH THEMSELVES AS DISCIPLES, ON ACCOUNT OF THEIR EMPLOYING THE OPINIONS OF THESE (ANCIENT PHILOSOPHERS) IN REFERENCE TO THE DOCTRINES TEMPTED (TO BE ESTABLISHED) BY THEMSELVES, AS SHALL A LITTLE AFTERWARDS BE PROVED; BUT THIS IS AN ART OF DIVINATION, BY EXAMINATION OF THE FOREHEAD OR RATHER, I SHOULD SAY, IT IS MADNESS: YET WE SHALL NOT BE SILENT AS REGARDS THIS (SYSTEM) THERE ARE SOME WHO ASCRIBE TO THE STARS FIGURES THAT MOULD THE IDEAS AND DISPOSITIONS OF MEN, ASSIGNING THE REASON OF THIS TO BIRTHS (THAT HAVE TAKEN PLACE) UNDER PARTICULAR STARS; THEY THUS EXPRESS THEMSELVES: THOSE WHO ARE BORN UNDER ARIES WILL BE OF THE FOLLOWING KIND: LONG HEAD, RED HAIR, CONTRACTED EYEBROWS, POINTED FOREHEAD, EYES GREY AND LIVELY, DRAWN CHEEKS, LONG-NOSED, EXPANDED NOSTRILS, THIN LIPS, TAPERING CHIN, WIDE MOUTH. THESE, HE SAYS, WILL PARTAKE OF THE FOLLOWING NATURE: CAUTIOUS, SUBTLE, PERSPICUOUS, PRUDENT, INDULGENT, GENTLE, OVER-ANXIOUS, PERSONS OF SECRET RESOLVES FITTED FOR EVERY UNDERTAKING, PREVAILING MORE BY PRUDENCE THAN STRENGTH, DERIDERS FOR THE TIME BEING, SCHOLARS, TRUSTWORTHY, CONTENTIOUS, QUARRELLERS IN A FRAY, CONCUPISCENT, INFLAMED WITH UNNATURAL LUST, REFLECTIVE, ESTRANGED FROM THEIR OWN HOMES, GIVING DISSATISFACTION IN EVERYTHING, ACCUSERS, LIKE MADMEN IN THEIR CUPS,

SCORNERS, YEAR BY YEAR LOSING SOMETHING SERVICEABLE IN FRIENDSHIP THROUGH GOODNESS; THEY, IN THE MAJORITY OF CASES, END THEIR DAYS IN A FOREIGN LAND.

CHAPTER 16. TYPE OF THOSE BORN UNDER TAURUS.
THOSE, HOWEVER, WHO ARE BORN IN TAURUS WILL BE OF THE FOLLOWING DESCRIPTION: ROUND HEAD, THICK HAIR, BROAD FOREHEAD, SQUARE EYES, AND LARGE BLACK EYEBROWS; IN A WHITE MAN, THIN VEINS, SANGUINE, LONG EYELIDS, COARSE HUGE EARS, ROUND MOUTHS, THICK NOSE, ROUND NOSTRILS, THICK LIPS, STRONG IN THE UPPER PARTS, FORMED STRAIGHT FROM THE LEGS. THE SAME ARE BY NATURE PLEASING, REFLECTIVE, OF A GOODLY DISPOSITION, DEVOUT, JUST, UNCOUTH, COMPLAISANT, LABOURERS FROM TWELVE YEARS, QUARRELSOME, DULL. THE STOMACH OF THESE IS SMALL, THEY ARE QUICKLY FILLED, FORMING MANY DESIGNS, PRUDENT, NIGGARDLY TOWARDS THEMSELVES, LIBERAL TOWARDS OTHERS, BENEFICENT, OF A SLOW BODY: THEY ARE PARTLY SORROWFUL, HEEDLESS AS REGARDS FRIENDSHIP, USEFUL ON ACCOUNT OF MIND, UNFORTUNATE.

CHAPTER 17. TYPE OF THOSE BORN UNDER GEMINI.
THOSE WHO ARE BORN IN GEMINI WILL BE OF THE FOLLOWING DESCRIPTION: RED COUNTENANCE, SIZE NOT VERY LARGE, EVENLY PROPORTIONED LIMBS, BLACK EYES AS IF ANOINTED WITH OIL, CHEEKS TURNED DOWN, AND LARGE MOUTH, CONTRACTED EYEBROWS; THEY CONQUER ALL THINGS, THEY RETAIN WHATEVER POSSESSIONS THEY ACQUIRE, THEY ARE EXTREMELY RICH, PENURIOUS, NIGGARDLY OF WHAT IS PECULIARLY THEIR OWN, PROFUSE IN THE PLEASURES OF WOMEN, EQUITABLE, MUSICAL, LIARS. AND THE SAME BY NATURE ARE LEARNED, REFLECTIVE, INQUISITIVE, ARRIVING AT THEIR OWN DECISIONS, CONCUPISCENT, SPARING OF WHAT BELONGS TO THEMSELVES, LIBERAL, QUIET, PRUDENT, CRAFTY, THEY FORM MANY DESIGNS, CALCULATORS, ACCUSERS, IMPORTUNATE, NOT PROSPEROUS, THEY ARE BELOVED BY THE FAIR SEX, MERCHANTS; AS REGARDS FRIENDSHIP, NOT TO ANY CONSIDERABLE EXTENT USEFUL.

CHAPTER 18. TYPE OF THOSE BORN UNDER CANCER.
THOSE BORN IN CANCER ARE OF THE FOLLOWING DESCRIPTION: SIZE NOT LARGE, HAIR LIKE A DOG, OF A REDDISH COLOR, SMALL MOUTH, ROUND HEAD, POINTED FOREHEAD, GREY EYES, SUFFICIENTLY BEAUTIFUL, LIMBS SOMEWHAT VARYING. THE SAME BY NATURE ARE WICKED, CRAFTY, PROFICIENTS IN PLANS, INSATIABLE, STINGY, UNGRACIOUS, ILLIBERAL, USELESS, FORGETFUL; THEY NEITHER RESTORE WHAT IS ANOTHER'S, NOR DO THEY ASK BACK WHAT IS THEIR OWN; AS REGARDS FRIENDSHIP, USEFUL.

CHAPTER 19. TYPE OF THOSE BORN UNDER LEO.
THOSE BORN IN LEO ARE OF THE FOLLOWING DESCRIPTION: ROUND HEAD, REDDISH HAIR, HUGE WRINKLED FOREHEAD, COARSE EARS, LARGE DEVELOPMENT OF NECK, PARTLY BALD, RED COMPLEXION, GREY EYES, LARGE JAWS, COARSE MOUTH, GROSS IN THE UPPER PARTS, HUGE BREAST, THE UNDER LIMBS TAPERING. THE SAME ARE BY NATURE PERSONS WHO ALLOW NOTHING TO INTERFERE WITH THEIR OWN DECISION, PLEASING THEMSELVES, IRASCIBLE, PASSIONATE, SCORNERS, OBSTINATE, FORMING NO DESIGN, NOT LOQUACIOUS, INDOLENT, MAKING AN IMPROPER USE OF LEISURE, FAMILIAR, WHOLLY ABANDONED TO PLEASURES OF WOMEN, ADULTERERS, IMMODEST, IN FAITH UNTRUE, IMPORTUNATE, DARING, PENURIOUS, SPOLIATORS, REMARKABLE; AS REGARDS FELLOWSHIP, USEFUL; AS REGARDS FRIENDSHIP, USELESS.

CHAPTER 20. TYPE OF THOSE BORN UNDER VIRGO.
THOSE BORN IN VIRGO ARE OF THE FOLLOWING DESCRIPTION: FAIR APPEARANCE, EYES NOT LARGE, FASCINATING, DARK, COMPACT EYEBROWS, CHEERFUL, SWIMMERS; THEY ARE, HOWEVER, SLIGHT IN FRAME, BEAUTIFUL IN ASPECT, WITH HAIR PRETTILY ADJUSTED, LARGE FOREHEAD, PROMINENT NOSE. THE SAME BY NATURE ARE DOCILE, MODERATE, INTELLIGENT, SPORTIVE, RATIONAL, SLOW TO SPEAK, FORMING MANY PLANS; IN REGARD OF A FAVOUR, IMPORTUNATE; GLADLY OBSERVING EVERYTHING; AND WELL-DISPOSED PUPILS, THEY MASTER WHATEVER THEY LEARN; MODERATE, SCORNERS, VICTIMS OF UNNATURAL LUSTS, COMPANIONABLE, OF A NOBLE SOUL, DESPISERS, CARELESS IN PRACTICAL MATTERS, ATTENDING TO INSTRUCTION, MORE HONOURABLE IN WHAT CONCERNS OTHERS THAN WHAT RELATES TO THEMSELVES; AS REGARDS FRIENDSHIP, USEFUL.

CHAPTER 21. TYPE OF THOSE BORN UNDER LIBRA.
THOSE BORN IN LIBRA WILL BE OF THE FOLLOWING DESCRIPTION: HAIR THIN, DROOPING, REDDISH AND LONGISH, FOREHEAD POINTED (AND) WRINKLED, FAIR COMPACT EYEBROWS, BEAUTIFUL EYES, DARK PUPILS, LONG THIN EARS, HEAD INCLINED, WIDE MOUTH. THE SAME BY NATURE ARE INTELLIGENT, GOD-FEARING, COMMUNICATIVE TO ONE ANOTHER, TRADERS, TOILERS, NOT RETAINING GAIN, LIARS, NOT OF AN AMIABLE DISPOSITION, IN BUSINESS OR PRINCIPLE TRUE, FREE-SPOKEN, BENEFICENT, ILLITERATE, DECEIVERS, FRIENDLY, CARELESS, (TO WHOM IT IS NOT PROFITABLE TO DO ANY ACT OF INJUSTICE); THEY ARE SCORNERS, SCOFFERS, SATIRICAL, ILLUSTRIOUS, LISTENERS, AND NOTHING SUCCEEDS WITH THESE; AS REGARDS FRIENDSHIP, USEFUL.

CHAPTER 22. TYPE OF THOSE BORN UNDER SCORPIO.
THOSE BORN IN SCORPIO ARE OF THE FOLLOWING DESCRIPTION: A MAIDENISH COUNTENANCE, COMELY, PUNGENT, BLACKISH HAIR, WELL-SHAPED EYES, FOREHEAD NOT BROAD, AND SHARP NOSTRIL, SMALL CONTRACTED EARS, WRINKLED FOREHEADS, NARROW EYEBROWS, DRAWN CHEEKS. THE SAME BY NATURE ARE CRAFTY, SEDULOUS, LIARS, COMMUNICATING THEIR PARTICULAR DESIGNS TO NO ONE, OF A DECEITFUL SPIRIT, WICKED, SCORNERS, VICTIMS TO ADULTERY, WELL-GROWN, DOCILE; AS REGARDS FRIENDSHIP, USELESS.

CHAPTER 23. TYPE OF THOSE BORN UNDER SAGITTARIUS.
THOSE BORN IN SAGITTARIUS WILL BE OF THE FOLLOWING DESCRIPTION: GREAT LENGTH, SQUARE FOREHEAD. PROFUSE EYEBROWS, INDICATIVE OF STRENGTH, WELL-ARRANGED PROJECTION OF HAIR, REDDISH (IN COMPLEXION). THE SAME BY NATURE ARE GRACIOUS, AS EDUCATED PERSONS, SIMPLE, BENEFICENT; GIVEN TO UNNATURAL LUSTS, COMPANIONABLE, TOIL-WORN, LOVERS, BELOVED, JOVIAL IN THEIR CUPS, CLEAN, PASSIONATE, CARELESS, WICKED; AS REGARDS FRIENDSHIP, USELESS; SCORNERS, WITH NOBLE SOULS, INSOLENT, CRAFTY; FOR FELLOWSHIP, USEFUL.

CHAPTER 24. TYPE OF THOSE BORN UNDER CAPRICORN.
THOSE BORN IN CAPRICORN WILL BE OF THE FOLLOWING DESCRIPTION: REDDISH BODY, PROJECTION OF GREYISH HAIR, ROUND MOUTH, EYES AS OF AN EAGLE, CONTRACTED BROWS, OPEN FOREHEAD, SOMEWHAT BALD, IN THE UPPER PARTS OF THE BODY ENDUED WITH MORE STRENGTH. THE SAME BY NATURE ARE PHILOSOPHIC, SCORNERS, AND SCOFFERS AT THE EXISTING STATE OF THINGS, PASSIONATE, PERSONS THAT CAN MAKE CONCESSIONS, HONOURABLE, BENEFICENT, LOVERS OF THE PRACTICE OF MUSIC, PASSIONATE IN THEIR CUPS, MIRTHFUL, FAMILIAR, TALKATIVE, GIVEN TO UNNATURAL LUSTS, GENIAL, AMIABLE, QUARRELSOME LOVERS, FOR FELLOWSHIP WELL DISPOSED.

CHAPTER 25. TYPE OF THOSE BORN UNDER AQUARIUS.
THOSE BORN IN AQUARIUS WILL BE OF THE FOLLOWING DESCRIPTION: SQUARE IN SIZE, OF A DIMINUTIVE BODY; SHARP, SMALL, FIERCE EYES; IMPERIOUS, UNGENIAL, SEVERE, READILY MAKING ACQUISITIONS, FOR FRIENDSHIP AND FELLOWSHIP WELL DISPOSED; MOREOVER, FOR MARITIME ENTERPRISES THEY MAKE VOYAGES, AND PERISH. THE SAME BY NATURE ARE TACITURN, MODEST, SOCIABLE, ADULTERERS, PENURIOUS, PRACTISED IN BUSINESS, TUMULTUOUS, PURE, WELL-DISPOSED, HONOURABLE, LARGE EYEBROWS; FREQUENTLY THEY ARE BORN IN THE MIDST OF TRIFLING EVENTS, BUT (IN AFTER LIFE) FOLLOW A DIFFERENT PURSUIT; THOUGH THEY MAY HAVE SHOWN KINDNESS TO ANY ONE, STILL NO ONE RETURNS THEM THANKS.

CHAPTER 26. TYPE OF THOSE BORN UNDER PISCES.
THOSE BORN IN PISCES WILL BE OF THE FOLLOWING DESCRIPTION: OF MODERATE DIMENSIONS, POINTED FOREHEAD LIKE FISHES, SHAGGY HAIR, FREQUENTLY THEY BECOME SOON GREY. THE SAME BY NATURE ARE OF EXALTED SOUL, SIMPLE, PASSIONATE, PENURIOUS, TALKATIVE; IN THE FIRST PERIOD OF LIFE THEY WILL BE DROWSY; THEY ARE DESIROUS OF MANAGING BUSINESS BY THEMSELVES, OF HIGH REPUTE, VENTURESOME, EMULOUS, ACCUSERS, CHANGING THEIR LOCALITY, LOVERS, DANCERS; FOR FRIENDSHIP, USEFUL.

CHAPTER 27. FUTILITY OF THIS THEORY OF STELLAR INFLUENCE.
SINCE, THEREFORE, WE HAVE EXPLAINED THE ASTONISHING WISDOM OF THESE MEN, AND HAVE NOT CONCEALED THEIR OVERWROUGHT ART OF DIVINATION BY MEANS OF CONTEMPLATION, NEITHER SHALL I BE SILENT AS REGARDS (UNDERTAKINGS) IN THE CASE OF WHICH THOSE THAT ARE DECEIVED ACT FOOLISHLY. FOR, COMPARING THE FORMS AND DISPOSITIONS OF MEN WITH NAMES OF STARS, HOW IMPOTENT THEIR SYSTEM IS! FOR WE KNOW THAT THOSE ORIGINALLY CONVERSANT WITH SUCH INVESTIGATIONS HAVE CALLED THE STARS BY NAMES GIVEN IN REFERENCE TO PROPRIETY OF SIGNIFICATION AND FACILITY FOR FUTURE RECOGNITION. FOR WHAT SIMILARITY IS THERE OF THESE (HEAVENLY BODIES) WITH THE LIKENESS OF ANIMALS, OR WHAT COMMUNITY OF NATURE AS REGARDS CONDUCT AND ENERGY (IS THERE ILL THE TWO CASES), THAT ONE SHOULD ALLEGE THAT A PERSON BORN IN LEO SHOULD BE IRASCIBLE, AND ONE BORN IN VIRGO MODERATE, OR ONE BORN IN CANCER WICKED, BUT THAT THOSE BORN IN ...

CHAPTER 28. — SYSTEM OF THE MAGICIANS; INCANTATIONS OF DEMONS; SECRET MAGICAL RITES.
... AND (THE SORCERER), TAKING (A PAPER), DIRECTS THE INQUIRER TO WRITE DOWN WITH WATER WHATEVER QUESTIONS HE MAY DESIRE TO HAVE ASKED FROM THE DEMONS. THEN, FOLDING UP THE PAPER, AND DELIVERING IT TO THE ATTENDANT, HE SENDS HIM AWAY TO COMMIT IT TO THE FLAMES, THAT THE ASCENDING SMOKE MAY WAFT THE LETTERS TO DEMONS. WHILE, HOWEVER, THE ATTENDANT IS EXECUTING THIS ORDER, (THE SORCERER) FIRST REMOVES EQUAL PORTIONS OF THE PAPER, AND ON SOME MORE PARTS OF IT HE PRETENDS THAT DEMONS WRITE IN HEBREW CHARACTERS. THEN BURNING AN INCENSE OF THE EGYPTIAN MAGICIANS, TERMED CYPHI, HE TAKES THESE (PORTIONS OF PAPER) AWAY, AND PLACES THEM NEAR THE INCENSE. BUT (THAT PAPER) WHICH THE INQUIRER HAPPENS TO HAVE WRITTEN (UPON), HAVING PLACED ON THE COALS, HE HAS BURNED. THEN (THE SORCERER), APPEARING TO BE BORNE AWAY UNDER DIVINE INFLUENCE, (AND) HURRYING INTO A CORNER (OF THE HOUSE), UTTERS A LOUD AND HARSH CRY, AND UNINTELLIGIBLE TO ALL, ... AND ORDERS ALL THOSE PRESENT TO ENTER, CRYING OUT (AT THE SAME TIME), AND INVOKING PHRYN, OR SOME OTHER DEMON. BUT AFTER PASSING INTO THE HOUSE, AND WHEN THOSE THAT WERE PRESENT STOOD SIDE BY SIDE, THE SORCERER, FLINGING THE ATTENDANT UPON A BED, UTTERS TO HIM SEVERAL WORDS, PARTLY IN THE GREEK, AND PARTLY, AS IT WERE, THE HEBREW LANGUAGE, (EMBODYING) THE CUSTOMARY INCANTATIONS EMPLOYED BY THE MAGICIANS. (THE ATTENDANT), HOWEVER, GOES AWAY TO MAKE THE INQUIRY. AND WITHIN (THE HOUSE), INTO A VESSEL FULL OF WATER (THE SORCERER) INFUSING COPPERAS MIXTURE, AND MELTING THE DRUG, HAVING WITH IT SPRINKLED THE PAPER THAT FORSOOTH HAD (THE CHARACTERS UPON IT) OBLITERATED, HE FORCES THE LATENT AND CONCEALED LETTERS TO COME ONCE MORE INTO LIGHT; AND BY THESE HE ASCERTAINS WHAT THE INQUIRER HAS WRITTEN DOWN. AND IF ONE WRITE WITH COPPERAS MIXTURE LIKEWISE, AND HAVING GROUND A GALL NUT, USE ITS VAPOUR AS A FUMIGATOR, THE CONCEALED LETTERS WOULD BECOME PLAIN. AND IF ONE WRITE WITH MILK, (AND) THEN SCORCH THE PAPER, AND SCRAPING IT, SPRINKLE AND RUB (WHAT IS THUS SCRAPED OFF) UPON THE LETTERS TRACED WITH THE MILK, THESE WILL BECOME PLAIN. AND URINE LIKEWISE, AND SAUCE OF BRINE, AND JUICE OF EUPHORBIA, AND OF A FIG, PRODUCE A SIMILAR RESULT. BUT WHEN (THE SORCERER) HAS ASCERTAINED THE QUESTION IN THIS MODE, HE MAKES PROVISION FOR THE MANNER IN WHICH BE OUGHT TO GIVE THE REPLY. AND NEXT HE ORDERS THOSE THAT ARE PRESENT TO ENTER, HOLDING LAUREL BRANCHES AND SHAKING THEM, AND UTTERING CRIES, AND INVOKING THE DEMON PHRYN. FOR ALSO IT BECOMES THESE TO INVOKE HIM; AND IT IS WORTHY THAT THEY MAKE THIS REQUEST FROM DEMONS, WHICH THEY DO NOT WISH OF THEMSELVES TO PUT FORWARD, HAVING LOST THEIR MINDS. THE CONFUSED NOISE, HOWEVER, AND THE TUMULT, PREVENT THEM DIRECTING ATTENTION TO THOSE THINGS WHICH IT IS SUPPOSED (THE SORCERER) DOES IN SECRET. BUT WHAT THESE ARE, THE PRESENT IS A FAIR OPPORTUNITY FOR US TO DECLARE.

CONSIDERABLE DARKNESS, THEN, PREVAILS. FOR THE (SORCERER) AFFIRMS THAT IT IS IMPOSSIBLE FOR MORTAL NATURE TO BEHOLD DIVINE THINGS, FOR THAT TO HOLD CONVERSE (WITH THESE MYSTERIES) IS SUFFICIENT. MAKING, HOWEVER, THE ATTENDANT LIE DOWN (UPON THE COUCH), HEAD FOREMOST, AND PLACING BY EACH SIDE TWO OF THOSE LITTLE TABLETS, UPON WHICH HAD BEEN INSCRIBED IN, FORSOOTH, HEBREW CHARACTERS, AS IT WERE NAMES OF DEMONS, HE SAYS THAT (A DEMON) WILL DEPOSIT THE REST IN THEIR EARS. BUT THIS (STATEMENT) IS REQUISITE, IN ORDER THAT SOME INSTRUMENT MAY BE PLACED BESIDE THE EARS OF THE ATTENDANT, BY WHICH IT IS POSSIBLE THAT HE SIGNIFY EVERYTHING WHICH HE CHOOSES. FIRST, HOWEVER, HE PRODUCES A SOUND THAT THE (ATTENDANT) YOUTH MAY BE TERRIFIED; AND SECONDLY, HE MAKES A HUMMING NOISE; THEN, THIRDLY, HE SPEAKS THROUGH THE INSTRUMENT WHAT HE WISHES THE YOUTH TO SAY, AND REMAINS IN EXPECTATION OF THE ISSUE OF THE AFFAIR; NEXT, HE MAKES THOSE PRESENT REMAIN STILL, AND DIRECTS THE (ATTENDANT) TO SIGNIFY, WHAT HE HAS HEARD FROM THE DEMONS. BUT THE INSTRUMENT THAT IS PLACED BESIDE HIS EARS IS A NATURAL INSTRUMENT, VIZ., THE WINDPIPE OF LONG-NECKED CRANES, OR STORKS, OR SWANS. AND IF NONE OF THESE IS AT HAND, THERE ARE ALSO SOME DIFFERENT ARTIFICIAL INSTRUMENTS (EMPLOYED); FOR CERTAIN PIPES OF BRASS, TEN IN NUMBER, (AND) FITTING INTO ONE ANOTHER, TERMINATING IN A NARROW POINT, ARE ADAPTED (FOR THE PURPOSE), AND THROUGH THESE IS SPOKEN INTO THE EAR WHATSOEVER THE (MAGICIAN) WISHES. AND THE YOUTH HEARING THESE (WORDS) WITH TERROR AS UTTERED BY DEMONS, WHEN ORDERED, SPEAKS THEM OUT. IF ANY ONE, HOWEVER, PUTTING AROUND A STICK A MOIST HIDE, AND HAVING DRIED IT AND DRAWN IT TOGETHER, CLOSE IT UP, AND BY REMOVING THE ROD FASHION THE HIDE INTO THE FORM OF A PIPE, HE ATTAINS A SIMILAR END. SHOULD ANY OF THESE, HOWEVER, BE NOT AT HAND, HE TAKES A BOOK, AND, OPENING IT INSIDE, STRETCHES IT OUT AS FAR AS HE THINK REQUISITE, (AND THUS) ACHIEVES THE SAME RESULT.

BUT IF HE KNOWS BEFOREHAND THAT ONE IS PRESENT WHO IS ABOUT TO ASK A QUESTION, HE IS THE MORE READY FOR ALL (CONTINGENCIES). IF, HOWEVER, HE MAY ALSO PREVIOUSLY ASCERTAIN THE QUESTION, HE WRITES (IT) WITH THE DRUG, AND, AS BEING PREPARED, HE IS CONSIDERED MORE SKILFUL, ON ACCOUNT OF HAVING CLEARLY WRITTEN OUT WHAT IS (ABOUT) BEING ASKED. IF, HOWEVER, HE IS IGNORANT OF THE QUESTION, HE FORMS CONJECTURES, AND PUTS FORTH SOMETHING CAPABLE OF A DOUBTFUL AND VARIED INTERPRETATION, IN ORDER THAT THE ORACULAR RESPONSE, BEING ORIGINALLY UNINTELLIGIBLE, MAY SERVE FOR NUMEROUS PURPOSES, AND IN THE ISSUE OF EVENTS THE PREDICTION MAY BE CONSIDERED CORRESPONDENT WITH WHAT ACTUALLY OCCURS. NEXT, HAVING FILLED A VESSEL WITH WATER, HE PUTS DOWN (INTO IT) THE PAPER, AS IF UNINSCRIBED, AT THE SAME TIME INFUSING ALONG WITH IT COPPERAS MIXTURE. FOR IN THIS WAY THE PAPER WRITTEN UPON FLOATS UPWARDS (TO THE SURFACE), BEARING THE RESPONSE. ACCORDINGLY THERE ENSUE FREQUENTLY TO THE ATTENDANT FORMIDABLE FANCIES FOR ALSO HE STRIKES BLOWS PLENTIFULLY ON THE TERRIFIED (BYSTANDERS). FOR, CASTING INCENSE INTO THE FIRE, HE AGAIN OPERATES AFTER THE FOLLOWING METHOD. COVERING A LUMP OF WHAT ARE CALLED FOSSIL SALTS WITH ETRUSCAN WAX, AND DIVIDING THE PIECE ITSELF OF INCENSE INTO TWO PARTS, HE THROWS IN A GRAIN OF SALT; AND AGAIN JOINING (THE PIECE) TOGETHER, AND PLACING IT ON THE BURNING COALS, HE LEAVES IT

THERE. AND WHEN THIS IS CONSUMED, THE SALTS, BOUNDING UPWARDS, CREATE THE IMPRESSION OF, AS IT WERE, A STRANGE VISION TAKING PLACE. AND THE DARK-BLUE DYE WHICH HAS BEEN DEPOSITED IN THE INCENSE PRODUCES A BLOOD-RED FLAME, AS WE HAVE ALREADY DECLARED. BUT (THE SORCERER) MAKES A SCARLET LIQUID, BY MIXING WAX WITH ALKANET, AND, AS I SAID, DEPOSITING THE WAX IN THE INCENSE. AND HE MAKES THE COALS BE MOVED, PLACING UNDERNEATH POWDERED ALUM; AND WHEN THIS IS DISSOLVED AND SWELLS UP LIKE BUBBLES, THE COALS ARE MOVED.

CHAPTER 29. DISPLAY OF DIFFERENT EGGS.

BUT DIFFERENT EGGS THEY DISPLAY AFTER THIS MANNER. PERFORATING THE TOP AT BOTH ENDS, AND EXTRACTING THE WHITE, (AND) HAVING AGAIN DIPPED IT, THROW IN SOME MINIUM AND SOME WRITING INK. CLOSE, HOWEVER, THE OPENINGS WITH REFINED SCRAPINGS OF THE EGGS, SMEARING THEM WITH FIG-JUICE.

CHAPTER 30. SELF-SLAUGHTER OF SHEEP.

BY THOSE WHO CAUSE SHEEP TO CUT OFF THEIR OWN HEADS, THE FOLLOWING PLAN IS ADOPTED. SECRETLY SMEARING THE THROAT (OF THE ANIMAL) WITH A CAUTERIZING DRUG, HE PLACES A SWORD NEAR, AND LEAVES IT THERE. THE SHEEP, DESIROUS OF SCRATCHING HIMSELF, RUSHES AGAINST THE BLADE, AND IN THE ACT OF RUBBING IS SLAUGHTERED, WHILE THE HEAD IS ALMOST SEVERED FROM THE TRUNK. THERE IS, HOWEVER, A COMPOUND OF THE DRUG, BRYONY AND SALT AND SQUILLS, MADE UP IN EQUAL PARTS. IN ORDER THAT THE PERSON BRINGING THE DRUG MAY ESCAPE NOTICE, HE CARRIES A BOX WITH TWO COMPARTMENTS CONSTRUCTED OF HORN, THE VISIBLE ONE OF WHICH CONTAINS FRANKINCENSE, BUT THE SECRET ONE (THE AFORESAID) DRUG. HE, HOWEVER, LIKEWISE INSINUATES INTO THE EARS OF THE SHEEP ABOUT TO MEET DEATH QUICKSILVER; BUT THIS IS A POISONOUS DRUG.

CHAPTER 31. METHOD OF POISONING GOATS.

AND IF ONE SMEAR THE EARS OF GOATS OVER WITH CERATE, THEY SAY THAT THEY EXPIRE A LITTLE AFTERWARDS, BY HAVING THEIR BREATHING OBSTRUCTED. FOR THIS TO THEM IS THE WAY — AS THESE AFFIRM — OF THEIR DRAWING THEIR BREATH IN AN ACT OF RESPIRATION. AND A RAM, THEY ASSERT, DIES, IF ONE BENDS BACK (ITS NECK) OPPOSITE THE SUN. AND THEY ACCOMPLISH THE BURNING OF A HOUSE, BY DAUBING IT OVER WITH THE JUICE OF A CERTAIN FISH CALLED DACTYLUS. AND THIS EFFECT, WHICH IT HAS BY REASON OF THE SEA-WATER, IS VERY USEFUL. LIKEWISE FOAM OF THE OCEAN IS BOILED IN AN EARTHEN JAR ALONG WITH SOME SWEET INGREDIENTS; AND IF YOU APPLY A LIGHTED CANDLE TO THIS WHILE IN A SEETHING STATE, IT CATCHES THE FIRE AND IS CONSUMED; AND (YET THOUGH THE MIXTURE) BE POURED UPON THE HEAD, IT DOES NOT BURN IT AT ALL. IF, HOWEVER, YOU ALSO SMEAR IT OVER WITH HEATED RESIN, IT IS CONSUMED FAR MORE EFFECTUALLY. BUT HE ACCOMPLISHES HIS OBJECT BETTER STILL, IF ALSO HE TAKES SOME SULPHUR.

CHAPTER 32. IMITATIONS OF THUNDER, AND OTHER ILLUSIONS.

THUNDER IS PRODUCED IN MANY WAYS; FOR STONES VERY NUMEROUS AND UNUSUALLY LARGE, BEING ROLLED DOWNWARDS ALONG WOODEN PLANKS, FALL UPON PLATES OF BRASS, AND CAUSE A SOUND SIMILAR TO THUNDER. AND ALSO AROUND THE THIN PLANK WITH WHICH CARDERS THICKEN CLOTH, THEY COIL A THIN ROPE; AND THEN DRAWING AWAY THE CORD WITH A WHIFF, THEY SPIN THE PLANK ROUND, AND IN ITS REVOLUTION IT EMITS A SOUND LIKE THUNDER. THESE FARCES, VERILY, ARE PLAYED OFF THUS.

THERE ARE, HOWEVER, OTHER PRACTICES WHICH I SHALL EXPLAIN, WHICH THOSE WHO EXECUTE THESE LUDICROUS PERFORMANCES ESTIMATE AS GREAT EXPLOITS. PLACING A CAULDRON FULL OF PITCH UPON BURNING COALS, WHEN IT BOILS UP, (THOUGH) LAYING THEIR HANDS DOWN UPON IT, THEY ARE NOT BURNED; NAY, EVEN WHILE WALKING ON COALS OF FIRE WITH NAKED FEET, THEY ARE NOT SCORCHED. BUT ALSO SETTING A PYRAMID OF STONE ON A HEARTH, (THE SORCERER) MAKES IT GET ON FIRE, AND FROM THE MOUTH IT DISGORGES A VOLUME OF SMOKE, AND THAT OF A FIERY DESCRIPTION. THEN ALSO PUTTING A LINEN CLOTH UPON A POT OF WATER, THROWING ON (AT THE SAME TIME) A QUANTITY OF BLAZING COALS, (THE MAGICIAN) KEEPS THE LINEN CLOTH UNCONSUMED. CREATING ALSO DARKNESS IN THE HOUSE, (THE SORCERER) ALLEGES THAT HE CAN INTRODUCE GODS OR DEMONS; AND IF ANY REQUIRES HIM TO SHOW AESCULAPIUS, HE USES AN INVOCATION COUCHED IN THE FOLLOWING WORDS:—

THE CHILD ONCE SLAIN, AGAIN OF PHOEBUS DEATHLESS MADE,
I CALL TO COME, AND AID MY SACRIFICIAL RITES;
WHO, ALSO, ONCE THE COUNTLESS TRIBES OF FLEETING DEAD,
IN EVER-MOURNFUL HOMES OF TARTARUS WIDE,
THE FATAL BILLOW BREASTING, AND THE INKY FLOOD
SURMOUNTING, WHERE ALL OF MORTAL MOULD MUST FLOAT,
TORN, BESIDE THE LAKE, WITH ENDLESS GRIEF AND WOE,
YOURSELF SNATCHED FROM GLOOMY PROSERPINE.
OR WHETHER THE SEAT OF HOLY THRACE YOU HAUNT, OR LOVELY
PERGAMOS, OR BESIDES IONIAN EPIDAURUS,
THE CHIEF OF SEERS, O HAPPY GOD, INVITES YOU HERE.

CHAPTER 33. THE BURNING AESCULAPIUS; TRICKS WITH FIRE.

BUT AFTER HE DISCONTINUES UTTERING THESE JESTS, A FIERY AESCULAPIUS APPEARS UPON THE FLOOR. THEN, PLACING IN THE MIDST A POT FULL OF WATER, HE INVOKES ALL THE DEITIES, AND THEY ARE PRESENT. FOR ANY ONE WHO IS BY, GLANCING INTO THE POT, WILL BEHOLD THEM ALL, AND DIANA LEADING ON HER BAYING HOUNDS. WE SHALL NOT, HOWEVER, SHRINK FROM NARRATING THE ACCOUNT (OF THE DEVICES) OF THESE MEN, HOW THEY ATTEMPT (TO ACCOMPLISH THEIR JUGGLERY). FOR (THE MAGICIAN) LAYS HIS HAND UPON THE CAULDRON OF PITCH, WHICH IS IN, AS IT WERE, A BOILING STATE; AND THROWING IN (AT THE SAME TIME) VINEGAR AND NITRE AND MOIST PITCH, HE KINDLES A FIRE BENEATH THE CAULDRON. THE VINEGAR, HOWEVER, BEING MIXED ALONG WITH THE NITRE, ON RECEIVING A SMALL ACCESSION OF HEAT, MOVES THE PITCH, SO AS TO CAUSE BUBBLES TO RISE TO THE SURFACE, AND AFFORD THE MERE SEMBLANCE OF A SEETHING (POT). THE (SORCERER), HOWEVER, PREVIOUSLY WASHES HIS HANDS FREQUENTLY IN BRINE; THE CONSEQUENCE BEING, THAT THE CONTENTS OF THE CAULDRON DO NOT IN ANY WISE, THOUGH IN REALITY BOILING, BURN HIM VERY MUCH. BUT IF, HAVING SMEARED HIS HANDS WITH A TINCTURE OF MYRTLE AND NITRE AND MYRRH, ALONG WITH VINEGAR, HE WASH THEM IN BRINE FREQUENTLY, HE IS NOT SCORCHED: AND HE DOES NOT BURN HIS FEET, PROVIDED HE SMEAR THEM WITH ISINGLASS AND A SALAMANDER.

AS REGARDS, HOWEVER, THE BURNING LIKE A TAPER OF THE PYRAMID, THOUGH COMPOSED OF STONE, THE CAUSE OF THIS IS THE FOLLOWING. CHALKY EARTH IS FASHIONED INTO THE SHAPE OF A PYRAMID, BUT ITS COLOR IS THAT OF A MILK-WHITE STONE, AND IT IS PREPARED AFTER THIS FASHION. HAVING ANOINTED THE PIECE OF CLAY WITH PLENTY OF OIL, AND PUT IT UPON COALS, AND BAKED IT, BY SMEARING IT AFRESH, AND SCORCHING IT A SECOND AND THIRD TIME, AND FREQUENTLY, (THE SORCERER) CONTRIVES THAT IT CAN BE BURNED, EVEN THOUGH HE SHOULD PLUNGE IT IN WATER; FOR IT CONTAINS IN ITSELF ABUNDANCE OF OIL. THE HEARTH, HOWEVER, IS SPONTANEOUSLY KINDLED, WHILE THE MAGICIAN POURS OUT A LIBATION, BY HAVING TIME INSTEAD OF ASHES BURNING UNDERNEATH, AND REFINED FRANKINCENSE AND A LARGE QUANTITY OF TOW, AND A BUNDLE OF ANOINTED TAPERS AND OF GALL NUTS, HOLLOW WITHIN, AND SUPPLIED WITH (CONCEALED) FIRE. AND AFTER SOME DELAY, (THE SORCERER) MAKES (THE PYRAMID) EMIT SMOKE FROM THE MOUTH, BY BOTH PUTTING FIRE IN THE GALL NUT, AND ENCIRCLING IT WITH TOW, AND BLOWING INTO THE MOUTH. THE LINEN CLOTH, HOWEVER, THAT HAS BEEN PLACED ROUND THE CAULDRON, (AND) ON WHICH HE DEPOSITS THE COALS, ON ACCOUNT OF THE UNDERLYING BRINE, WOULD NOT BE BURNED; BESIDES, THAT IT HAS ITSELF BEEN WASHED IN BRINE, AND THEN SMEARED WITH THE WHITE OF AN EGG, ALONG WITH MOIST ALUM. AND IF, LIKEWISE, ONE MIX IN THESE THE JUICE OF HOUSE-LEEK ALONG WITH VINEGAR, AND FOR A LONG TIME PREVIOUSLY SMEAR IT (WITH THIS PREPARATION), AFTER BEING WASHED IN THIS DRUG, IT CONTINUES ALTOGETHER FIRE-PROOF.

CHAPTER 34. THE ILLUSION OF THE SEALED LETTERS; OBJECT IN DETAILING THESE JUGGLERIES.

AFTER, THEN, WE HAVE SUCCINCTLY EXPLAINED THE POWERS OF THE SECRET ARTS PRACTISED AMONG THESE (MAGICIANS), AND HAVE SHOWN THEIR EASY PLAN FOR THE ACQUISITION OF KNOWLEDGE, NEITHER ARE WE DISPOSED TO BE SILENT ON THE FOLLOWING POINT, WHICH IS A NECESSARY ONE — HOW THAT, LOOSING THE SEALS, THEY RESTORE THE SEALED LETTERS, WITH THE ACTUAL SEALS THEMSELVES. MELTING PITCH, RESIN, AND SULPHUR, AND MOREOVER ASPHALT, IN EQUAL PARTS, (AND) FORMING THE OINTMENT INTO A FIGURE, THEY KEEP IT BY THEM. WHEN, HOWEVER, IT IS TIME TO LOOSE A SMALL TABLET, SMEARING WITH OIL THEIR TONGUE, NEXT WITH THE LATTER ANOINTING THE SEAL, (AND) HEATING THE DRUG WITH A MODERATE FIRE, (THE SORCERERS) PLACE IT UPON THE SEAL; AND THEY LEAVE IT THERE UNTIL IT HAS ACQUIRED COMPLETE CONSISTENCE, AND THEY USE IT IN THIS CONDITION AS A SEAL. BUT THEY SAY, LIKEWISE, THAT WAX ITSELF WITH FIR-WOOD GUM POSSESSES A SIMILAR POTENCY, AS WELL AS TWO PARTS OF MASTICH WITH ONE PART OF DRY ASPHALT. BUT SULPHUR ALSO BY ITSELF EFFECTS THE PURPOSE TOLERABLY WELL, AND FLOWER OF GYPSUM STRAINED WITH WATER, AND OF GUM. NOW THIS (LAST MIXTURE) CERTAINLY ANSWERS MOST ADMIRABLY ALSO FOR SEALING MOLTEN LEAD. AND THAT WHICH IS ACCOMPLISHED BY THE TUSCAN WAX, AND REFUSE OF RESIN, AND PITCH, AND ASPHALT, AND MASTICH, AND POWDERED SPAR, ALL BEING BOILED TOGETHER IN EQUAL PARTS, IS SUPERIOR TO THE REST OF THE DRUGS WHICH I HAVE MENTIONED, WHILE THAT WHICH IS EFFECTED BY THE GUM IS NOT INFERIOR. IN THIS MANNER, THEN, ALSO, THEY ATTEMPT TO LOOSE THE SEALS, ENDEAVOURING TO LEARN THE LETTERS WRITTEN WITHIN.

THESE CONTRIVANCES, HOWEVER, I HESITATED TO NARRATE IN THIS BOOK, PERCEIVING THE DANGER LEST, PERCHANCE, ANY KNAVISH PERSON, TAKING OCCASION (FROM MY ACCOUNT), SHOULD ATTEMPT (TO PRACTISE THESE JUGGLERIES). SOLICITUDE, HOWEVER, FOR MANY YOUNG PERSONS, WHO COULD BE PRESERVED FROM SUCH PRACTICES, HAS PERSUADED ME TO TEACH AND PUBLISH, FOR SECURITY'S SAKE, (THE FOREGOING STATEMENTS). FOR ALTHOUGH ONE PERSON MAY MAKE USE OF THESE FOR GAINING INSTRUCTION IN EVIL, IN THIS WAY SOMEBODY ELSE WILL, BY BEING INSTRUCTED (IN THESE PRACTICES), BE PRESERVED FROM THEM. AND THE MAGICIANS THEMSELVES, CORRUPTERS OF LIFE, WILL BE ASHAMED IN PLYING THEIR ART. AND LEARNING THESE POINTS THAT HAVE BEEN PREVIOUSLY ELUCIDATED BY US, THEY WILL POSSIBLY BE RESTRAINED FROM THEIR FOLLY. BUT THAT THIS SEAL MAY NOT BE BROKEN, LET ME SEAL IT WITH HOG'S LARD AND HAIR MIXED WITH WAX.

CHAPTER 35. THE DIVINATION BY A CAULDRON; ILLUSION OF FIERY DEMONS; SPECIMEN OF A MAGICAL INVOCATION.

BUT NEITHER SHALL I BE SILENT RESPECTING THAT PIECE OF KNAVERY OF THESE (SORCERERS), WHICH CONSISTS IN THE DIVINATION BY MEANS OF THE CAULDRON. FOR, MAKING A CLOSED CHAMBER, AND ANOINTING THE CEILING WITH CYANUS FOR PRESENT USE, THEY INTRODUCE CERTAIN VESSELS OF CYANUS, AND STRETCH THEM UPWARDS. THE CAULDRON, HOWEVER, FULL OF WATER, IS PLACED IN THE MIDDLE ON THE GROUND; AND THE REFLECTION OF THE CYANUS FALLING UPON IT, PRESENTS THE APPEARANCE OF HEAVEN. BUT THE FLOOR ALSO HAS A CERTAIN CONCEALED APERTURE, ON WHICH THE CAULDRON IS LAID, HAVING BEEN (PREVIOUSLY, SUPPLIED WITH A BOTTOM OF CRYSTAL, WHILE ITSELF IS COMPOSED OF STONE. UNDERNEATH, HOWEVER, UNNOTICED (BY THE SPECTATORS), IS A COMPARTMENT, INTO WHICH THE ACCOMPLICES, ASSEMBLING, APPEAR INVESTED WITH THE FIGURES OF SUCH GODS AND DEMONS AS THE MAGICIAN WISHES TO EXHIBIT. NOW THE DUPE, BEHOLDING THESE, BECOMES ASTONISHED AT THE KNAVERY OF THE MAGICIAN, AND SUBSEQUENTLY BELIEVES ALL THINGS THAT ARE LIKELY TO BE STATED BY HIM. BUT (THE SORCERER) PRODUCES A BURNING DEMON, BY TRACING ON THE WALL WHATEVER FIGURE HE WISHES, AND THEN COVERTLY SMEARING IT WITH A DRUG MIXED ACCORDING TO THIS MANNER, VIZ., OF LACONIAN AND ZACYNTHIAN ASPHALT — WHILE NEXT, AS IF UNDER THE INFLUENCE OF PROPHETIC FRENZY, HE MOVES THE LAMP TOWARDS THE WALL. THE DRUG, HOWEVER, IS BURNED WITH CONSIDERABLE SPLENDOUR. AND THAT A FIERY HECATE SEEMS TO CAREER THROUGH AIR, HE CONTRIVES IN THE MODE FOLLOWING. CONCEALING A CERTAIN ACCOMPLICE IN A PLACE WHICH HE WISHES, (AND) TAKING ASIDE HIS DUPES, HE PERSUADES THEM (TO BELIEVE HIMSELF), ALLEGING THAT HE WILL EXHIBIT A FLAMING DEMON RIDING THROUGH THE AIR. NOW HE EXHORTS THEM IMMEDIATELY TO KEEP THEIR EYES FIXED UNTIL THEY SEE THE FLAME IN THE AIR, AND THAT (THEN), VEILING THEMSELVES, THEY SHOULD FALL ON THEIR FACE UNTIL HE HIMSELF SHOULD CALL THEM; AND AFTER HAVING GIVEN THEM THESE INSTRUCTIONS, HE, ON A MOONLESS NIGHT, IN VERSES SPEAKS THUS:—

INFERNAL, AND EARTHY, AND SUPERNAL BOMBO, COME!
SAINT OF STREETS, AND BRILLIANT ONE, THAT STRAYS BY NIGHT;
FOE OF RADIANCE, BUT FRIEND AND MATE OF GLOOM;
IN HOWL OF DOGS REJOICING, AND IN CRIMSON GORE,
WADING 'MID CORPSES THROUGH TOMBS OF LIFELESS DUST,
PANTING FOR BLOOD; WITH FEAR CONVULSING MEN.
GORGO, AND MORMO, AND LUNA, AND OF MANY SHAPES,
COME, PROPITIOUS, TO OUR SACRIFICIAL RITES!

CHAPTER 36. MODE OF MANAGING AN APPARITION.

AND WHILE SPEAKING THESE WORDS, FIRE IS SEEN BORNE THROUGH THE AIR; BUT THE (SPECTATORS) BEING HORRIFIED AT THE STRANGE APPARITION, (AND) COVERING THEIR EYES, FLING THEMSELVES SPEECHLESS TO EARTH. BUT THE SUCCESS OF THE ARTIFICE IS ENHANCED BY THE FOLLOWING CONTRIVANCE. THE ACCOMPLICE WHOM I HAVE SPOKEN OF AS BEING CONCEALED, WHEN HE HEARS THE INCANTATION CEASING, HOLDING A KITE OR HAWK ENVELOPED WITH TOW, SETS FIRE TO IT AND RELEASES IT. THE BIRD, HOWEVER, FRIGHTENED BY THE FLAME, IS BORNE ALOFT, AND MAKES A (PROPORTIONABLY) QUICKER FLIGHT, WHICH THESE DELUDED PERSONS BEHOLDING, CONCEAL THEMSELVES, AS IF THEY HAD SEEN SOMETHING DIVINE. THE WINGED CREATURE, HOWEVER, BEING WHIRLED ROUND BY THE FIRE, IS BORNE WHEREVER CHANCE MAY HAVE IT, AND BURNS NOW THE HOUSES, AND NOW THE COURTYARDS. SUCH IS THE DIVINATION OF THE SORCERERS.

CHAPTER 37. ILLUSIVE APPEARANCE OF THE MOON.

AND THEY MAKE MOON AND STARS APPEAR ON THE CEILING AFTER THIS MANNER. IN THE CENTRAL PART OF THE CEILING, HAVING FASTENED A MIRROR, PLACING A DISH FULL OF WATER EQUALLY (WITH THE MIRROR) IN THE CENTRAL PORTION OF THE FLOOR, AND SETTING IN A CENTRAL PLACE LIKEWISE A CANDLE, EMITTING A FAINT LIGHT FROM A HIGHER POSITION THAN THE DISH — IN THIS WAY, BY REFLECTION, (THE MAGICIAN) CAUSES THE MOON TO APPEAR BY THE MIRROR. BUT FREQUENTLY, ALSO, THEY SUSPEND ON HIGH FROM THE CEILING, AT A DISTANCE, A DRUM, BUT WHICH, BEING COVERED WITH SOME GARMENT, IS CONCEALED BY THE ACCOMPLICE, IN ORDER THAT (THE HEAVENLY BODY) MAY NOT APPEAR BEFORE THE (PROPER) TIME. AND AFTERWARDS PLACING A CANDLE (WITHIN THE DRUM), WHEN THE MAGICIAN GIVES THE SIGNAL TO THE ACCOMPLICE, HE REMOVES SO MUCH OF THE COVERING AS MAY BE SUFFICIENT FOR EFFECTING AN IMITATION REPRESENTING THE FIGURE OF THE MOON AS IT IS AT THAT PARTICULAR TIME. HE SMEARS, HOWEVER, THE LUMINOUS PARTS OF THE DRUM WITH CINNABAR AND GUM; AND HAVING PARED AROUND THE NECK AND BOTTOM OF A FLAGON OF GLASS READY BEHIND, HE PUTS A CANDLE IN IT, AND PLACES AROUND IT SOME OF THE REQUISITE CONTRIVANCES FOR MAKING THE FIGURES SHINE, WHICH SOME ONE OF THE

ACCOMPLICES HAS CONCEALED ON HIGH; AND ON RECEIVING THE SIGNAL, HE THROWS DOWN FROM ABOVE THE CONTRIVANCES, SO TO MAKE THE MOON APPEAR DESCENDING FROM THE SKY.

AND THE SAME RESULT IS ACHIEVED BY MEANS OF A JAR IN SYLVAN LOCALITIES. FOR IT IS BY MEANS OF A JAR THAT THE TRICKS IN A HOUSE ARE PERFORMED. FOR HAVING SET UP AN ALTAR, SUBSEQUENTLY IS (PLACED UPON IT) THE JAR, HAVING A LIGHTED LAMP; WHEN, HOWEVER, THERE ARE A GREATER NUMBER OF LAMPS, NO SUCH SIGHT IS DISPLAYED. AFTER THEN THE ENCHANTER INVOKES THE MOON, HE ORDERS ALL THE LIGHTS TO BE EXTINGUISHED, YET THAT ONE BE LEFT FAINTLY BURNING; AND THEN THE LIGHT, THAT WHICH STREAMS FROM THE JAR, IS REFLECTED ON THE CEILING, AND FURNISHES TO THOSE PRESENT A REPRESENTATION OF THE MOON; THE MOUTH OF THE JAR BEING KEPT COVERED FOR THE TIME WHICH IT WOULD SEEM TO REQUIRE, IN ORDER THAT THE REPRESENTATION OF FULL MOON SHOULD BE EXHIBITED ON THE CEILING.

CHAPTER 38. ILLUSIVE APPEARANCE OF THE STARS.
BUT THE SCALES OF FISHES — FOR INSTANCE, THE SEAHORSE — CAUSE THE STARS TO APPEAR TO BE; THE SCALES BEING STEEPED IN A MIXTURE OF WATER AND GUM, AND FASTENED ON THE CEILING AT INTERVALS.

CHAPTER 39. IMITATION OF AN EARTHQUAKE.
THE SENSATION OF AN EARTHQUAKE THEY CAUSE IN SUCH A WAY, AS THAT ALL THINGS SEEM SET IN MOTION; ORDURE OF A WEASEL BURNED WITH A MAGNET UPON COALS (HAS THIS EFFECT).

CHAPTER 40. TRICK WITH THE LIVER.
AND THEY EXHIBIT A LIVER SEEMINGLY BEARING AN INSCRIPTION IN THIS MANNER. WITH THE LEFT HAND HE WRITES WHAT HE WISHES, APPENDING IT TO THE QUESTION, AND THE LETTERS ARE TRACED WITH GALL JUICE AND STRONG VINEGAR. THEN TAKING UP THE LIVER, RETAINING IT IN THE LEFT HAND, HE MAKES SOME DELAY, AND THEN IT DRAWS AWAY THE IMPRESSION, AND IT IS SUPPOSED TO HAVE, AS IT WERE, WRITING UPON IT.

CHAPTER 41. MAKING A SKULL SPEAK.
BUT PUTTING A SKULL ON THE GROUND, THEY MAKE IT SPEAK IN THIS MANNER. THE SKULL ITSELF IS MADE OUT OF THE CAUL OF AN OX; AND WHEN FASHIONED INTO THE REQUISITE FIGURE, BY MEANS OF ETRUSCAN WAX AND PREPARED GUM, (AND) WHEN THIS MEMBRANE IS PLACED AROUND, IT PRESENTS THE APPEARANCE OF A SKULL, WHICH SEEMS TO ALL TO SPEAK WHEN THE CONTRIVANCE OPERATES; IN THE SAME MANNER AS WE HAVE EXPLAINED IN THE CASE OF THE (ATTENDANT) YOUTHS, WHEN, HAVING PROCURED THE WINDPIPE OF A CRANE, OR SOME SUCH LONG-NECKED ANIMAL, AND ATTACHING IT COVERTLY TO THE SKULL, THE ACCOMPLICE UTTERS WHAT HE WISHES. AND WHEN HE DESIRES (THE SKULL) TO BECOME INVISIBLE, HE APPEARS AS IF BURNING INCENSE, PLACING AROUND, (FOR THIS PURPOSE,) A QUANTITY OF COALS; AND WHEN THE WAX CATCHES THE HEAT OF THESE, IT MELTS, AND IN THIS WAY THE SKULL IS SUPPOSED TO BECOME INVISIBLE.

CHAPTER 42. THE FRAUD OF THE FOREGOING PRACTICES; THEIR CONNECTION WITH HERESY.
THESE ARE THE DEEDS OF THE MAGICIANS, AND INNUMERABLE OTHER SUCH (TRICKS) THERE ARE WHICH WORK ON THE CREDULITY OF THE DUPES, BY FAIR BALANCED WORDS, AND THE APPEARANCE OF PLAUSIBLE ACTS. AND THE HERESIARCHS, ASTONISHED AT THE ART OF THESE (SORCERERS), HAVE IMITATED THEM, PARTLY BY DELIVERING THEIR DOCTRINES IN SECRECY AND DARKNESS, AND PARTLY BY ADVANCING (THESE TENETS) AS THEIR OWN. FOR THIS REASON, BEING DESIROUS OF WARNING THE MULTITUDE, WE HAVE BEEN THE MORE PAINSTAKING, IN ORDER NOT TO OMIT ANY EXPEDIENT PRACTISED BY THE MAGICIANS, FOR THOSE WHO MAY BE DISPOSED TO BE DECEIVED. WE HAVE BEEN HOWEVER DRAWN, NOT UNREASONABLY, INTO A DETAIL OF SOME OF THE SECRET (MYSTERIES) OF THE SORCERERS, WHICH ARE NOT VERY REQUISITE, TO BE SURE, IN REFERENCE TO THE SUBJECT TAKEN IN HAND; YET, FOR THE PURPOSE OF GUARDING AGAINST THE VILLANOUS AND INCOHERENT ART OF MAGICIANS, MAY BE SUPPOSED USEFUL. SINCE, THEREFORE, AS FAR AS DELINEATION IS FEASIBLE, WE HAVE EXPLAINED THE OPINIONS OF ALL (SPECULATORS), EXERTING SPECIAL ATTENTION TOWARDS THE ELUCIDATION OF THE OPINIONS INTRODUCED AS NOVELTIES BY THE HERESIARCHS; (OPINIONS) WHICH, AS FAR AS PIETY IS CONCERNED, ARE FUTILE AND SPURIOUS, AND WHICH ARE NOT, EVEN AMONG THEMSELVES, PERHAPS DEEMED WORTHY OF SERIOUS CONSIDERATION. (HAVING PURSUED THIS COURSE OF INQUIRY), IT SEEMS EXPEDIENT THAT, BY MEANS OF A COMPENDIOUS DISCOURSE, WE SHOULD RECALL TO THE (READER'S) MEMORY STATEMENTS THAT HAVE BEEN PREVIOUSLY MADE.

CHAPTER 43. RECAPITULATION OF THEOLOGIES AND COSMOGONIES; SYSTEM OF THE PERSIANS; OF THE BABYLONIANS; THE EGYPTIAN NOTION OF DEITY; THEIR THEOLOGY BASED ON A THEORY OF NUMBERS; THEIR SYSTEM OF COSMOGONY.
AMONG ALL THOSE WHO THROUGHOUT THE EARTH, AS PHILOSOPHERS AND THEOLOGIANS, HAVE CARRIED ON INVESTIGATIONS, HAS PREVAILED DIVERSITY OF OPINION CONCERNING THE DEITY, AS TO HIS ESSENCE OR NATURE. FOR SOME AFFIRM HIM TO BE FIRE, AND SOME SPIRIT, AND SOME WATER, WHILE OTHERS SAY THAT HE IS EARTH. AND EACH OF THE ELEMENTS LABOURS UNDER SOME DEFICIENCY, AND ONE IS WORSTED BY THE OTHER. TO THE WISE MEN OF THE WORLD, THIS, HOWEVER, HAS OCCURRED, WHICH IS OBVIOUS TO PERSONS POSSESSING INTELLIGENCE; (I MEAN) THAT, BEHOLDING THE STUPENDOUS WORKS OF CREATION, THEY WERE CONFUSED RESPECTING THE SUBSTANCE OF EXISTING THINGS, SUPPOSING THAT THESE WERE TOO VAST TO ADMIT OF DERIVING GENERATION FROM ANOTHER, AND AT THE SAME TIME (ASSERTING) THAT NEITHER THE UNIVERSE ITSELF IS GOD. AS FAR AS THEOLOGY WAS CONCERNED, THEY DECLARED, HOWEVER, A SINGLE CAUSE FOR THINGS THAT FALL UNDER THE COGNIZANCE OF VISION, EACH SUPPOSING THE CAUSE WHICH HE ADJUDGED THE MOST REASONABLE; AND SO, WHEN GAZING ON THE OBJECTS MADE BY GOD, AND ON THOSE WHICH ARE THE MOST INSIGNIFICANT IN COMPARISON WITH HIS OVERPOWERING MAJESTY, NOT, HOWEVER, BEING ABLE TO EXTEND THE MIND TO THE MAGNITUDE OF GOD AS HE REALLY IS, THEY DEIFIED THESE (WORKS OF THE EXTERNAL WORLD).

BUT THE PERSIANS, SUPPOSING THAT THEY HAD PENETRATED MORE WITHIN THE CONFINES OF THE TRUTH, ASSERTED THAT THE DEITY IS LUMINOUS, A LIGHT CONTAINED IN AIR. THE BABYLONIANS, HOWEVER, AFFIRMED THAT THE DEITY IS DARK, WHICH VERY OPINION ALSO APPEARS THE CONSEQUENCE OF THE OTHER; FOR DAY FOLLOWS NIGHT, AND NIGHT DAY. DO NOT THE EGYPTIANS, HOWEVER, WHO SUPPOSE THEMSELVES MORE ANCIENT THAN ALL, SPEAK OF THE POWER OF THE DEITY? (THIS POWER THEY ESTIMATE BY) CALCULATING THESE INTERVALS OF THE PARTS (OF THE ZODIAC; AND, AS IF) BY A MOST DIVINE INSPIRATION, THEY ASSERTED THAT THE DEITY IS AN INDIVISIBLE MONAD, BOTH ITSELF GENERATING ITSELF, AND THAT OUT OF THIS WERE FORMED ALL THINGS. FOR THIS, SAY THEY, BEING UNBEGOTTEN, PRODUCES THE SUCCEEDING NUMBERS; FOR INSTANCE, THE MONAD, SUPERADDED INTO ITSELF, GENERATES THE DUAD; AND IN LIKE MANNER, WHEN SUPERADDED (INTO DUAD, TRIAD, AND SO FORTH), PRODUCES THE TRIAD AND TETRAD, UP TO THE DECADE, WHICH IS THE BEGINNING AND END OF NUMBERS. WHEREFORE IT IS THAT THE FIRST AND TENTH MONAD IS GENERATED, ON ACCOUNT OF THE DECADE BEING EQUIPOLLENT, AND BEING RECKONED FOR A MONAD, AND (BECAUSE) THIS MULTIPLIED TEN TIMES WILL BECOME A HUNDRED, AND AGAIN BECOMES A MONAD, AND THE HUNDRED MULTIPLIED TEN TIMES WILL PRODUCE A THOUSAND, AND THIS WILL BE A MONAD. IN THIS MANNER ALSO THE THOUSAND MULTIPLIED TEN TIMES MAKE UP THE FULL SUM OF A MYRIAD; IN LIKE MANNER WILL IT BE A MONAD. BUT BY A COMPARISON OF INDIVISIBLE QUANTITIES, THE KINDRED NUMBERS OF THE MONAD COMPREHEND 3, 5, 7, 9.

THERE IS ALSO, HOWEVER, A MORE NATURAL RELATION OF A DIFFERENT NUMBER TO THE MONAD, ACCORDING TO THE ARRANGEMENT OF THE ORBIT OF SIX DAYS' DURATION, (THAT IS), OF THE DUAD, ACCORDING TO THE POSITION AND DIVISION OF EVEN NUMBERS. BUT THE KINDRED NUMBER IS 4 AND 8. THESE, HOWEVER, TAKING FROM THE MONAD OF THE NUMBERS AN IDEA OF VIRTUE, PROGRESSED UP TO THE FOUR ELEMENTS; (I ALLUDE), OF COURSE, TO SPIRIT, AND FIRE, AND WATER, AND EARTH. AND OUT OF THESE HAVING MADE THE WORLD, (GOD) FRAMED IT AN ERMAPHRODITE, AND ALLOCATED TWO ELEMENTS FOR THE UPPER HEMISPHERE, NAMELY SPIRIT AND FIRE; AND THIS IS STYLED THE HEMISPHERE OF THE MONAD, (A HEMISPHERE) BENEFICENT, AND ASCENDING, AND MASCULINE. FOR, BEING COMPOSED OF SMALL PARTICLES, THE MONAD SOARS INTO THE MOST RARIFIED AND PUREST PART OF THE ATMOSPHERE; AND THE OTHER TWO ELEMENTS, EARTH AND WATER, BEING MORE GROSS, HE ASSIGNED TO THE DUAD; AND THIS IS TERMED THE DESCENDING HEMISPHERE, BOTH FEMININE AND MISCHIEVOUS. AND LIKEWISE, AGAIN, THE UPPER ELEMENTS THEMSELVES, WHEN COMPARED ONE WITH ANOTHER, COMPRISE IN ONE ANOTHER BOTH MALE AND FEMALE FOR FRUITFULNESS AND INCREASE OF THE WHOLE CREATION. AND THE FIRE IS MASCULINE, AND THE SPIRIT FEMININE. AND AGAIN THE WATER IS MASCULINE, AND THE EARTH FEMININE. AND SO FROM THE BEGINNING FIRE CONSORTED WITH SPIRIT, AND WATER WITH EARTH. FOR AS THE POWER OF SPIRIT IS FIRE, SO ALSO THAT OF EARTH IS WATER; ... AND THE ELEMENTS THEMSELVES, WHEN COMPUTED AND RESOLVED BY SUBTRACTION OF ENNEADS, TERMINATE PROPERLY, SOME OF THEM IN THE MASCULINE NUMBER, AND OTHERS OF THEM IN THE FEMININE. AND, AGAIN, THE ENNEAD IS SUBTRACTED FOR THIS CAUSE, BECAUSE THE THREE HUNDRED AND SIXTY PARTS OF THE ENTIRE (CIRCLE) CONSIST OF ENNEADS, AND FOR THIS REASON THE FOUR REGIONS OF THE WORLD ARE CIRCUMSCRIBED BY NINETY PERFECT PARTS. AND LIGHT HAS BEEN APPROPRIATED TO THE MONAD, AND DARKNESS TO THE DUAD, AND LIFE TO LIGHT, ACCORDING TO NATURE, AND DEATH TO THE DUAD. AND TO LIFE (HAS BEEN APPROPRIATED) JUSTICE; AND TO DEATH, INJUSTICE. WHEREFORE EVERYTHING GENERATED AMONG MASCULINE NUMBERS IS BENEFICENT, WHILE THAT (PRODUCED) AMONG FEMININE (NUMBERS) IS MISCHIEVOUS. FOR INSTANCE, THEY PURSUE THEIR CALCULATIONS THUS: MONAD— THAT WE MAY COMMENCE FROM THIS — BECOMES 361, WHICH (NUMBERS) TERMINATE IN A MONAD BY THE SUBTRACTION OF THE ENNEAD. IN LIKE MANNER, RECKON THUS: DUAD BECOMES 605; TAKE AWAY THE ENNEADS, IT ENDS IN A DUAD, AND EACH REVERTS INTO ITS OWN PECULIAR (FUNCTION).

CHAPTER 44. EGYPTIAN THEORY OF NATURE; THEIR AMULETS.
FOR THE MONAD, THEREFORE, AS BEING BENEFICENT, THEY ASSERT THAT THERE ARE CONSEQUENTLY NAMES ASCENDING, AND BENEFICENT, AND MASCULINE, AND CAREFULLY OBSERVED, TERMINATING IN AN UNEVEN NUMBER; WHEREAS THAT THOSE TERMINATING IN THE EVEN NUMBER HAVE BEEN SUPPOSED TO BE BOTH DESCENDING, AND FEMININE AND MALICIOUS. FOR THEY AFFIRM THAT NATURE IS MADE UP OF CONTRARIES, NAMELY BAD AND GOOD, AS RIGHT AND LEFT, LIGHT AND DARKNESS, NIGHT AND DAY, LIFE AND DEATH. AND MOREOVER THEY MAKE THIS ASSERTION, THAT THEY HAVE CALCULATED THE WORD DEITY, (AND FOUND THAT IT REVERTS INTO A PENTAD WITH AN ENNEAD SUBTRACTED). NOW THIS NAME IS AN EVEN NUMBER, AND WHEN IT IS WRITTEN DOWN (ON SOME MATERIAL) THEY ATTACH IT TO THE BODY, AND ACCOMPLISH CURES BY IT. IN THIS MANNER, LIKEWISE, A CERTAIN HERB, TERMINATING IN THIS NUMBER, BEING SIMILARLY FASTENED AROUND (THE FRAME), OPERATES BY REASON OF A SIMILAR CALCULATION OF THE NUMBER. NAY, EVEN A DOCTOR CURES SICKLY PEOPLE BY A SIMILAR CALCULATION. IF, HOWEVER, THE CALCULATION IS CONTRARY, IT DOES NOT HEAL WITH FACILITY. PERSONS ATTENDING TO THESE NUMBERS RECKON AS MANY AS ARE HOMOGENEOUS ACCORDING TO THIS PRINCIPLE; SOME, HOWEVER, ACCORDING TO VOWELS ALONE; WHEREAS OTHERS ACCORDING TO THE ENTIRE NUMBER. SUCH ALSO IS THE WISDOM OF THE EGYPTIANS, BY WHICH, AS THEY BOAST, THEY SUPPOSE THAT THEY COGNISE THE DIVINE NATURE.

CHAPTER 45. USE OF THE FOREGOING DISCUSSIONS.
IT APPEARS, THEN, THAT THESE SPECULATIONS ALSO HAVE BEEN SUFFICIENTLY EXPLAINED BY US. BUT SINCE I THINK THAT I HAVE OMITTED NO OPINION FOUND IN THIS EARTHLY AND GROVELLING WISDOM, I PERCEIVE THAT THE SOLICITUDE EXPENDED BY US ON THESE SUBJECTS HAS NOT BEEN USELESS. FOR WE OBSERVE THAT OUR DISCOURSE HAS BEEN SERVICEABLE NOT ONLY FOR A REFUTATION OF HERESIES, BUT ALSO IN REFERENCE TO THOSE WHO ENTERTAIN THESE OPINIONS. NOW THESE, WHEN THEY ENCOUNTER THE EXTREME CARE EVINCED BY US, WILL EVEN BE STRUCK WITH ADMIRATION OF OUR EARNESTNESS, AND WILL NOT DESPISE OUR INDUSTRY AND CONDEMN CHRISTIANS AS FOOLS WHEN THEY DISCERN THE OPINIONS TO WHICH THEY THEMSELVES HAVE STUPIDLY ACCORDED THEIR BELIEF. AND FURTHERMORE, THOSE WHO, DESIROUS OF LEARNING, ADDICT THEMSELVES TO THE TRUTH, WILL BE ASSISTED BY OUR DISCOURSE TO BECOME, WHEN THEY HAVE LEARNED THE FUNDAMENTAL PRINCIPLES OF THE HERESIES, MORE INTELLIGENT NOT ONLY FOR THE EASY REFUTATION OF THOSE WHO HAVE ATTEMPTED TO DECEIVE THEM, BUT THAT ALSO, WHEN THEY HAVE ASCERTAINED THE AVOWED OPINIONS OF THE WISE MEN, AND HAVE BEEN MADE ACQUAINTED WITH THEM, THAT THEY SHALL NEITHER BE CONFUSED BY THEM AS IGNORANT PERSONS WOULD, NOR BECOME THE DUPES OF CERTAIN INDIVIDUALS ACTING AS IF FROM SOME AUTHORITY; NAY, MORE THAN THIS, THEY SHALL BE ON THEIR GUARD AGAINST THOSE THAT ARE ALLOWING THEMSELVES TO BECOME VICTIMS TO THESE DELUSIONS.

CHAPTER 46. THE ASTROTHEOSOPHISTS; ARATUS IMITATED BY THE HERESIARCHS; HIS SYSTEM OF THE DISPOSITION OF THE STARS.
HAVING SUFFICIENTLY EXPLAINED THESE OPINIONS, LET US NEXT PASS ON TO A CONSIDERATION OF THE SUBJECT TAKEN IN HAND, IN ORDER THAT, BY PROVING WHAT WE HAVE DETERMINED CONCERNING HERESIES, AND BY COMPELLING THEIR (CHAMPIONS) TO RETURN TO THESE SEVERAL (SPECULATORS) THEIR PECULIAR TENETS, WE MAY SHOW THE HERESIARCHS DESTITUTE (OF A SYSTEM); AND BY PROCLAIMING THE FOLLY OF THOSE WHO ARE PERSUADED (BY THESE HETERODOX TENETS), WE SHALL PREVAIL ON THEM TO RETRACE THEIR COURSE TO THE SERENE HAVEN OF THE TRUTH. IN ORDER, HOWEVER, THAT THE STATEMENTS ABOUT TO FOLLOW MAY SEEM MORE CLEAR TO THE READERS, IT IS EXPEDIENT ALSO TO DECLARE THE OPINIONS ADVANCED BY ARATUS CONCERNING THE DISPOSITION OF THE STARS OF THE HEAVENS. (AND THIS IS NECESSARY), INASMUCH AS SOME PERSONS, ASSIMILATING THESE (DOCTRINES) TO THOSE DECLARED BY THE SCRIPTURES, CONVERT (THE HOLY WRITINGS) INTO ALLEGORIES, AND ENDEAVOUR TO SEDUCE THE MIND OF THOSE WHO GIVE HEED TO THEIR (TENETS), DRAWING THEM ON BY PLAUSIBLE WORDS INTO THE ADMISSION OF WHATEVER OPINIONS THEY WISH, (AND) EXHIBITING A STRANGE MARVEL, AS IF THE ASSERTIONS MADE BY THEM WERE FIXED AMONG THE STARS. THEY, HOWEVER, GAZING INTENTLY ON THE VERY EXTRAORDINARY WONDER, ADMIRERS AS THEY ARE OF TRIFLES, ARE FASCINATED LIKE A BIRD CALLED THE OWL, WHICH EXAMPLE IT IS PROPER TO MENTION, ON ACCOUNT OF THE STATEMENTS THAT ARE ABOUT TO FOLLOW. THE ANIMAL (I SPEAK OF) IS, HOWEVER, NOT VERY DIFFERENT FROM AN EAGLE, EITHER IN SIZE OR FIGURE, AND IT IS CAPTURED IN THE FOLLOWING WAY:— THE HUNTER OF THESE BIRDS, WHEN HE SEES A FLOCK OF THEM LIGHTING ANYWHERE, SHAKING HIS HANDS, AT A DISTANCE PRETENDS TO DANCE, AND SO LITTLE BY LITTLE DRAWS NEAR THE BIRDS. BUT THEY, STRUCK WITH AMAZEMENT AT THE STRANGE SIGHT, ARE RENDERED UNOBSERVANT OF EVERYTHING PASSING AROUND THEM. BUT OTHERS OF THE PARTY, WHO HAVE COME INTO THE COUNTRY EQUIPPED FOR SUCH A PURPOSE, COMING FROM BEHIND UPON THE BIRDS, EASILY LAY HOLD ON THEM AS THEY ARE GAZING ON THE DANCER.

WHEREFORE I DESIRE THAT NO ONE, ASTONISHED BY SIMILAR WONDERS OF THOSE WHO INTERPRET THE (ASPECT OF) HEAVEN, SHOULD, LIKE THE OWL, BE TAKEN CAPTIVE. FOR THE KNAVERY PRACTISED BY SUCH SPECULATORS MAY BE CONSIDERED DANCING AND SILLINESS, BUT NOT TRUTH. ARATUS, THEREFORE, EXPRESSES HIMSELF THUS:—

JUST AS MANY ARE THEY; HERE AND THERE THEY ROLL
DAY BY DAY O'ER HEAV'N, ENDLESS, EVER, (THAT IS, EVERY STAR),
YET THIS DECLINES NOT EVEN LITTLE; BUT THUS EXACTLY
E'ER REMAINS WITH AXIS FIXED AND POISED IN EVERY PART
HOLDS EARTH MIDWAY, AND HEAVEN ITSELF AROUND CONDUCTS.

CHAPTER 47. OPINIONS OF THE HERETICS BORROWED FROM ARATUS.

ARATUS SAYS THAT THERE ARE IN THE SKY REVOLVING, THAT IS, GYRATING STARS, BECAUSE FROM EAST TO WEST, AND WEST TO EAST, THEY JOURNEY PERPETUALLY, (AND) IN AN ORBICULAR FIGURE. AND HE SAYS THAT THERE REVOLVES TOWARDS THE BEARS THEMSELVES, LIKE SOME STREAM OF A RIVER, AN ENORMOUS AND PRODIGIOUS MONSTER, (THE) SERPENT; AND THAT THIS IS WHAT THE DEVIL SAYS IN THE BOOK OF JOB TO THE DEITY, WHEN (SATAN) USES THESE WORDS: I HAVE TRAVERSED EARTH UNDER HEAVEN, AND HAVE GONE AROUND (IT), THAT IS, THAT I HAVE BEEN TURNED AROUND, AND THEREBY HAVE BEEN ABLE TO SURVEY THE WORLDS. FOR THEY SUPPOSE THAT TOWARDS THE NORTH POLE IS SITUATED THE DRAGON, THE SERPENT, FROM THE HIGHEST POLE LOOKING UPON ALL (THE OBJECTS), AND GAZING ON ALL THE WORKS OF CREATION, IN ORDER THAT NOTHING OF THE THINGS THAT ARE BEING MADE MAY ESCAPE HIS NOTICE. FOR THOUGH ALL THE STARS IN THE FIRMAMENT SET, THE POLE OF THIS (LUMINARY) ALONE NEVER SETS, BUT, CAREERING HIGH ABOVE THE HORIZON, SURVEYS AND BEHOLDS ALL THINGS, AND NONE OF THE WORKS OF CREATION, HE SAYS, CAN ESCAPE HIS NOTICE.

WHERE CHIEFLY
SETTINGS MINGLE AND RISINGS ONE WITH OTHER.

(HERE ARATUS) SAYS THAT THE HEAD OF THIS (CONSTELLATION) IS PLACED. FOR TOWARDS THE WEST AND EAST OF THE TWO HEMISPHERES IS SITUATED THE HEAD OF THE DRAGON, IN ORDER, HE SAYS, THAT NOTHING MAY ESCAPE HIS NOTICE THROUGHOUT THE SAME QUARTET, EITHER OF OBJECTS IN THE WEST OR THOSE IN THE EAST, BUT THAT THE BEAST MAY KNOW ALL THINGS AT THE SAME TIME. AND NEAR THE HEAD ITSELF OF THE DRAGON IS THE APPEARANCE OF A MAN, CONSPICUOUS BY MEANS OF THE STARS, WHICH ARATUS STYLES A WEARIED IMAGE, AND LIKE ONE OPPRESSED WITH LABOUR, AND HE IS DENOMINATED ENGONASIS. ARATUS THEN AFFIRMS THAT HE DOES NOT KNOW WHAT THIS TOIL IS, AND WHAT THIS PRODIGY IS THAT REVOLVES IN HEAVEN. THE HERETICS, HOWEVER, WISHING BY MEANS OF THIS ACCOUNT OF THE STARS TO ESTABLISH THEIR OWN DOCTRINES, (AND) WITH MORE THAN ORDINARY EARNESTNESS DEVOTING THEIR ATTENTION TO THESE (ASTRONOMIC SYSTEMS), ASSERT THAT ENGONASIS IS ADAM, ACCORDING TO THE COMMANDMENT OF GOD AS MOSES DECLARED, GUARDING THE HEAD OF THE DRAGON, AND THE DRAGON (GUARDING) HIS HEEL. FOR SO ARATUS EXPRESSES HIMSELF:—

THE RIGHT-FOOT'S TRACK OF THE DRAGON FIERCE POSSESSING.

CHAPTER 48. INVENTION OF THE LYRE; ALLEGORIZING THE APPEARANCE AND POSITION OF THE STARS; ORIGIN OF THE PHOENICIANS; THE LOGOS IDENTIFIED BY ARATUS WITH THE CONSTELLATION CANIS; INFLUENCE OF CANIS ON FERTILITY AND LIFE GENERALLY.

AND (ARATUS) SAYS THAT (THE CONSTELLATIONS) LYRA AND CORONA HAVE BEEN PLACED ON BOTH SIDES NEAR HIM — NOW I MEAN ENGONASIS, — BUT THAT HE BENDS THE KNEE, AND STRETCHES FORTH BOTH HANDS, AS IF MAKING A CONFESSION OF SIN. AND THAT THE LYRE IS A MUSICAL INSTRUMENT FASHIONED BY LOGOS WHILE STILL ALTOGETHER AN INFANT, AND THAT LOGOS IS THE SAME AS HE WHO IS DENOMINATED MERCURY AMONG THE GREEKS. AND ARATUS, WITH REGARD TO THE CONSTRUCTION OF THE LYRE, OBSERVES:—

THEN, FURTHER, ALSO NEAR THE CRADLE,
HERMES PIERCED IT THROUGH, AND SAID, CALL IT LYRE.

IT CONSISTS OF SEVEN STRINGS, SIGNIFYING BY THESE SEVEN STRINGS THE ENTIRE HARMONY AND CONSTRUCTION OF THE WORLD AS IT IS MELODIOUSLY CONSTITUTED. FOR IN SIX DAYS THE WORLD WAS MADE, AND (THE CREATOR) RESTED ON THE SEVENTH. IF, THEN, SAYS (ARATUS), ADAM, ACKNOWLEDGING (HIS GUILT) AND GUARDING THE HEAD OF THE BEAST, ACCORDING TO THE COMMANDMENT OF THE DEITY, WILL IMITATE LYRA, THAT IS, OBEY THE LOGOS OF GOD, THAT IS, SUBMIT TO THE LAW, HE WILL RECEIVE CORONA THAT IS SITUATED NEAR HIM. IF, HOWEVER, HE NEGLECT HIS DUTY, HE SHALL BE HURLED DOWNWARDS IN COMPANY WITH THE BEAST THAT LIES UNDERNEATH, AND SHALL HAVE, HE SAYS, HIS PORTION WITH THE BEAST. AND ENGONASIS SEEMS ON BOTH SIDES TO EXTEND HIS HANDS, AND ON ONE TO TOUCH LYRA, AND ON THE OTHER CORONA — AND THIS IS HIS CONFESSION;— SO THAT IT IS POSSIBLE TO DISTINGUISH HIM BY MEANS OF THIS (SIDEREAL) CONFIGURATION ITSELF. BUT CORONA NEVERTHELESS IS PLOTTED AGAINST, AND FORCIBLY DRAWN AWAY BY ANOTHER BEAST, A SMALLER DRAGON, WHICH IS THE OFFSPRING OF HIM WHO IS GUARDED BY THE FOOT OF ENGONASIS. A MAN ALSO STANDS FIRMLY GRASPING WITH BOTH HANDS, AND DRAGGING TOWARDS THE SPACE BEHIND THE SERPENT FROM CORONA; AND HE DOES NOT PERMIT THE BEAST TO TOUCH CORONA. THOUGH MAKING A VIOLENT EFFORT TO DO SO. AND ARATUS STYLES HIM ANGUITENENS, BECAUSE HE RESTRAINS THE IMPETUOSITY OF THE SERPENT IN HIS ATTEMPT TO REACH CORONA. BUT LOGOS, HE SAYS, IS HE WHO, IN THE FIGURE OF A MAN, HINDERS THE BEAST FROM REACHING CORONA, COMMISERATING HIM WHO IS BEING PLOTTED AGAINST BY THE DRAGON AND HIS OFFSPRING SIMULTANEOUSLY.

THESE (CONSTELLATIONS), THE BEARS, HOWEVER, HE SAYS, ARE TWO HEBDOMADS, COMPOSED OF SEVEN STARS, IMAGES OF TWO CREATIONS. FOR THE FIRST CREATION, HE AFFIRMS, IS THAT ACCORDING TO ADAM IN LABOURS, THIS IS HE WHO IS SEEN ON HIS KNEES (ENGONASIS). THE SECOND CREATION, HOWEVER, IS THAT ACCORDING TO CHRIST, BY WHICH WE ARE REGENERATED; AND THIS IS ANGUITENENS, WHO STRUGGLES AGAINST THE BEAST, AND HINDERS HIM FROM REACHING CORONA, WHICH IS RESERVED FOR THE MAN. BUT THE GREAT BEAR IS, HE SAYS, HELICE, SYMBOL OF A MIGHTY WORLD TOWARDS WHICH THE GREEKS STEER THEIR COURSE, THAT IS, FOR WHICH THEY ARE BEING DISCIPLINED. AND, WAFTED BY THE WAVES OF LIFE, THEY FOLLOW ONWARDS, (HAVING IN PROSPECT) SOME SUCH REVOLVING WORLD OR DISCIPLINE OR WISDOM WHICH CONDUCTS THOSE BACK THAT FOLLOW IN PURSUIT OF SUCH A WORLD. FOR THE TERM HELICE SEEMS TO SIGNIFY A CERTAIN CIRCLING AND REVOLUTION TOWARDS THE SAME POINTS. THERE IS LIKEWISE A CERTAIN OTHER SMALL BEAR (CYNOSURIS), AS IT WERE SOME IMAGE OF THE SECOND CREATION — THAT FORMED ACCORDING TO GOD. FOR FEW, HE SAYS, THERE ARE THAT JOURNEY BY THE NARROW PATH. BUT THEY ASSERT THAT CYNOSURIS IS NARROW, TOWARDS WHICH ARATUS SAYS THAT THE SIDONIANS NAVIGATE. BUT ARATUS HAS SPOKEN PARTLY OF THE SIDONIANS, (BUT MEANS) THE PHOENICIANS, ON ACCOUNT OF THE EXISTENCE OF THE ADMIRABLE WISDOM OF THE PHOENICIANS. THE GREEKS, HOWEVER, ASSERT THAT THEY ARE PHOENICIANS, WHO HAVE MIGRATED FROM (THE SHORES OF) THE RED SEA INTO THIS COUNTRY WHERE THEY EVEN AT PRESENT DWELL, FOR THIS IS THE OPINION OF HERODOTUS. NOW CYNOSURA, HE SAYS, IS THIS (LESSER) BEAR, THE SECOND CREATION; THE ONE OF LIMITED DIMENSIONS, THE NARROW WAY, AND NOT HELICE. FOR HE DOES NOT LEAD THEM BACK, BUT GUIDES FORWARD BY A STRAIGHT PATH, THOSE THAT FOLLOW HIM BEING (THE TAIL) OF CANIS. FOR CANIS IS THE LOGOS, PARTLY GUARDING AND PRESERVING THE FLOCK, THAT IS PLOTTED AGAINST BY THE WOLVES; AND PARTLY LIKE A DOG, HUNTING THE BEASTS FROM THE CREATION, AND DESTROYING THEM; AND PARTLY PRODUCING ALL THINGS, AND BEING WHAT THEY EXPRESS BY THE NAME CYON (CANIS), THAT IS, GENERATOR. HENCE IT IS SAID, ARATUS HAS SPOKEN OF THE RISING OF CANIS, EXPRESSING HIMSELF THUS: WHEN, HOWEVER, CANIS HAS RISEN, NO LONGER DO THE CROPS MISS. THIS IS WHAT HE SAYS: PLANTS THAT HAVE BEEN PUT INTO THE EARTH UP TO THE PERIOD OF CANIS' RISING, FREQUENTLY, THOUGH NOT HAVING STRUCK ROOT, ARE YET COVERED WITH A PROFUSION OF LEAVES, AND AFFORD INDICATIONS TO SPECTATORS THAT THEY WILL BE PRODUCTIVE, AND THAT THEY APPEAR FULL OF LIFE, (THOUGH IN REALITY) NOT HAVING VITALITY IN THEMSELVES FROM THE ROOT. BUT WHEN THE RISING OF CANIS TAKES PLACE, THE LIVING ARE SEPARATED FROM THE DEAD BY CANIS; FOR WHATSOEVER PLANTS HAVE NOT TAKEN ROOT, REALLY UNDERGO PUTREFACTION. THIS CANIS, THEREFORE, HE SAYS, AS BEING A CERTAIN DIVINE LOGOS, HAS BEEN APPOINTED JUDGE OF QUICK AND DEAD. AND AS (THE INFLUENCE OF) CANIS IS OBSERVABLE IN THE VEGETABLE PRODUCTIONS OF THIS WORLD, SO IN PLANTS OF CELESTIAL GROWTH — IN MEN — IS BEHELD THE (POWER OF THE) LOGOS. FROM SOME SUCH CAUSE, THEN, CYNOSURA, THE SECOND CREATION, IS SET IN THE FIRMAMENT AS AN IMAGE OF A CREATION BY THE LOGOS. THE DRAGON, HOWEVER, IN THE CENTRE RECLINES BETWEEN THE TWO CREATIONS, PREVENTING A TRANSITION OF WHATEVER THINGS ARE FROM THE GREAT CREATION TO THE SMALL CREATION; AND IN GUARDING THOSE THAT ARE FIXED IN THE (GREAT) CREATION, AS FOR INSTANCE ENGONASIS, OBSERVING (AT THE SAME TIME) HOW AND IN WHAT MANNER EACH IS CONSTITUTED IN THE SMALL CREATION. AND (THE DRAGON) HIMSELF IS WATCHED AT THE HEAD, HE SAYS, BY ANGUITENENS. THIS IMAGE, HE AFFIRMS, IS FIXED IN HEAVEN, BEING A CERTAIN WISDOM TO THOSE CAPABLE OF DISCERNING IT. IF. HOWEVER, THIS IS OBSCURE, BY MEANS OF SOME OTHER IMAGE, HE SAYS THE CREATION TEACHES (MEN) TO PHILOSOPHIZE, IN REGARD TO WHICH ARATUS HAS EXPRESSED HIMSELF THUS:—

NEITHER OF CEPHEUS IASIDAS ARE WE THE WRETCHED BROOD.

CHAPTER 49. SYMBOL OF THE CREATURE; AND OF SPIRIT; AND OF THE DIFFERENT ORDERS OF ANIMALS.

BUT ARATUS SAYS, NEAR THIS (CONSTELLATION) IS CEPHEUS, AND CASSIEPEA, AND ANDROMEDA, AND PERSEUS, GREAT LINEAMENTS OF THE CREATION TO THOSE WHO ARE ABLE TO DISCERN THEM. FOR HE ASSERTS THAT CEPHEUS IS ADAM, CASSIEPEA EVE, ANDROMEDA THE SOUL OF BOTH OF THESE, PERSEUS THE LOGOS, WINGED OFFSPRING OF JOVE, AND CETOS THE PLOTTING MONSTER. NOT TO ANY OF THESE. BUT TO ANDROMEDA ONLY DOES HE REPAIR, WHO SLAYS THE BEAST; FROM WHOM, LIKEWISE TAKING UNTO HIMSELF ANDROMEDA, WHO HAD BEEN DELIVERED (AND) CHAINED TO THE BEAST, THE LOGOS— THAT IS, PERSEUS — ACHIEVES, BE SAYS, HER LIBERATION. PERSEUS, HOWEVER, IS THE WINGED AXLE THAT. PIERCES BOTH POLES THROUGH THE CENTRE OF THE EARTH, AND TURNS THE WORLD ROUND. THE SPIRIT ALSO, THAT WHICH IS IN THE WORLD, IS (SYMBOLIZED BY) CYCNUS, A BIRD — A MUSICAL ANIMAL NEAR THE BEARS — TYPE OF THE DIVINE SPIRIT, BECAUSE THAT WHEN IT APPROACHES THE END ITSELF OF LIFE, IT ALONE IS FITTED BY NATURE TO SING, ON DEPARTING WITH GOOD HOPE FROM THE WICKED CREATION, (AND) OFFERING UP HYMNS UNTO GOD. BUT CRABS, AND BULLS, AND LIONS, AND RAMS, AND GOATS, AND KIDS, AND AS MANY OTHER BEASTS AS HAVE THEIR NAMES USED FOR DENOMINATING THE STARS IN THE FIRMAMENT, ARE, HE SAYS, IMAGES, AND EXEMPLARS FROM WHICH THE CREATION, SUBJECT TO CHANGE, OBTAINING (THE DIFFERENT) SPECIES, BECOMES REPLETE WITH ANIMALS OF THIS DESCRIPTION.

CHAPTER 50. FOLLY OF ASTROLOGY.

EMPLOYING THESE ACCOUNTS, (THE HERETICS) THINK TO DECEIVE AS MANY OF THESE AS DEVOTE THEMSELVES OVER-SEDULOUSLY TO THE ASTROLOGERS, FROM THENCE STRIVING TO CONSTRUCT A SYSTEM OF RELIGION THAT IS WIDELY DIVERGENT FROM THE THOUGHTS OF THESE (SPECULATORS). WHEREFORE, BELOVED, LET US AVOID THE HABIT OF ADMIRING TRIFLES, SECURED BY WHICH THE BIRD (STYLED) THE OWL (IS CAPTURED). FOR THESE AND OTHER SUCH SPECULATIONS ARE, (AS IT WERE), DANCING, AND NOT TRUTH. FOR NEITHER DO THE STARS YIELD THESE POINTS OF INFORMATION; BUT MEN OF THEIR OWN ACCORD, FOR THE DESIGNATION OF CERTAIN STARS, THUS CALLED THEM BY NAMES, IN ORDER THAT THEY MIGHT BECOME TO THEM EASILY DISTINGUISHABLE. FOR WHAT SIMILARITY WITH A BEAR OR LION, OR KID, OR WATERMAN, OR CEPHEUS, OR ANDROMEDA, OR THE SPECTRES THAT HAVE NAMES GIVEN THEM IN HADES, HAVE THE STARS THAT ARE SCATTERED OVER THE FIRMAMENT — FOR WE MUST REMEMBER THAT THESE MEN, AND THE TITLES THEMSELVES, CAME INTO EXISTENCE LONG AFTER THE ORIGIN OF MAN —(WHAT, I SAY, IS IN COMMON BETWEEN THE TWO), THAT THE HERETICS, ASTONISHED AT THE MARVEL, SHOULD THUS STRIVE BY MEANS OF SUCH DISCOURSES TO STRENGTHEN THEIR OWN OPINIONS?

CHAPTER 51. THE HEBDOMADARII; SYSTEM OF THE ARITHMETICIANS; PRESSED INTO THE SERVICE OF HERESY; INSTANCES OF, IN SIMON AND VALENTINUS; THE NATURE OF THE UNIVERSE DEDUCIBLE FROM THE PHYSIOLOGY OF THE BRAIN.

BUT SINCE ALMOST EVERY HERESY (THAT HAS SPRUNG UP) THROUGH THE ARITHMETICAL ART HAS DISCOVERED MEASURES OF HEBDOMADS AND CERTAIN PROJECTIONS OF AEONS, EACH RENDING THE ART DIFFERENTLY, WHILE WHATEVER VARIATION PREVAILED WAS IN THE NAMES MERELY; AND (SINCE) PYTHAGORAS BECAME THE INSTRUCTOR OF THESE, TINT INTRODUCING NUMBERS OF THIS SORT AMONG THE GREEKS FROM EGYPT, IT SEEMS EXPEDIENT NOT TO OMIT EVEN THIS, BUT, AFTER WE HAVE GIVEN A COMPENDIOUS ELUCIDATION, TO APPROACH THE DEMONSTRATION OF THOSE THINGS THAT WE PROPOSE TO INVESTIGATE.

ARITHMETICIANS AND GEOMETERS AROSE, TO WHOM ESPECIALLY PYTHAGORAS FIRST SEEMS TO HAVE FURNISHED PRINCIPLES. AND FROM NUMBERS THAT CAN CONTINUALLY PROGRESS AD INFINITUM BY MULTIPLICATION, AND FROM FIGURES, THESE DERIVED THEIR FIRST PRINCIPLES, AS CAPABLE OF BEING DISCERNED BY REASON ALONE; FOR A PRINCIPLE OF GEOMETRY, AS ONE MAY PERCEIVE, IS AN INDIVISIBLE POINT. FROM THAT POINT, HOWEVER, BY MEANS OF THE ART, THE GENERATION OF ENDLESS FIGURES FROM THE POINT IS DISCOVERED. FOR THE POINT BEING DRAWN INTO LENGTH BECOMES A LINE, AFTER BEING THUS CONTINUED, HAVING A POINT FOR ITS EXTREMITY. AND A LINE FLOWING OUT INTO BREADTH BEGETS A SURFACE, AND THE LIMITS OF THE SURFACE ARE LINES; BUT A SURFACE FLOWING OUT INTO BREADTH BECOMES BODY, AND WHEN WHAT IS SOLID HAS IN THIS MANNER DERIVED EXISTENCE FROM, ALTOGETHER, THE SMALLEST POINT, THE NATURE OF A HUGE BODY IS CONSTITUTED; AND THIS IS WHAT SIMON EXPRESSES THUS: THE LITTLE WILL BE GREAT, BEING AS A POINT, AND THE GREAT ILLIMITABLE. NOW THIS COINCIDES WITH THE GEOMETRICAL DOCTRINE OF A POINT.

BUT OF THE ARITHMETICAL ART, WHICH BY COMPOSITION CONTAINS PHILOSOPHY, NUMBER BECAME A FIRST PRINCIPLE, WHICH IS AN INDEFINABLE AND INCOMPREHENSIBLE (ENTITY), COMPRISING IN ITSELF ALL THE NUMBERS THAT CAN GO ON AD INFINITUM BY AGGREGATION. BUT THE FIRST MONAD BECAME A PRINCIPLE, ACCORDING TO SUBSTANCE, OF THE NUMBERS, WHICH (PRINCIPLE) IS A MALE MONAD, PRO-CREATING PATERNALLY ALL THE REST OF THE NUMBERS. SECONDLY, THE DUAD IS A FEMALE NUMBER, WHICH BY THE ARITHMETICIANS IS ALSO ITSELF DENOMINATED EVEN. THIRDLY, THE TRIAD IS A MALE NUMBER; THIS ALSO IT HAS BEEN THE USUAL CUSTOM OF ARITHMETICIANS TO STYLE ODD. IN ADDITION TO ALL THESE, THE TETRAD IS A FEMALE NUMBER; AND THIS SAME, BECAUSE IT IS FEMININE, IS LIKEWISE DENOMINATED EVEN. ALL THE NUMBERS THEREFORE, TAKEN GENERICALLY, ARE FOUR — NUMBER, HOWEVER, AS REGARDS GENUS, IS INDEFINITE — FROM WHICH, ACCORDING TO THEIR SYSTEM, IS FORMED THE PERFECT NUMBER — I MEAN THE DECADE. FOR ONE, TWO, THREE, FOUR, BECOME TEN — AS HAS BEEN PREVIOUSLY PROVED— IF THE PROPER DENOMINATION BE PRESERVED, ACCORDING TO SUBSTANCE, FOR EACH OF THE NUMBERS. THIS IS THE SACRED QUATERNION, ACCORDING TO PYTHAGORAS, HAVING IN ITSELF ROOTS OF AN ENDLESS NATURE, THAT IS, ALL OTHER NUMBERS; FOR ELEVEN, AND TWELVE, AND THE REST, DERIVE THE PRINCIPLE OF GENERATION FROM THE TEN. OF THIS DECADE — THE PERFECT NUMBER — THERE ARE CALLED FOUR PARTS — NUMBER, MONAD, POWER, CUBE — WHOSE

CONNECTIONS AND MIXTURES TAKE PLACE FOR THE GENERATION OF INCREASE, ACCORDING TO NATURE COMPLETING THE PRODUCTIVE NUMBER. FOR WHEN THE SQUARE IS MULTIPLIED INTO ITSELF, IT BECOMES A BIQUADRATIC; BUT WHEN THE SQUARE IS MULTIPLIED INTO A CUBE, IT BECOMES THE PRODUCT OF A QUADRATIC AND CUBE; BUT WHEN A CUBE IS MULTIPLIED INTO A CUBE, IT BECOMES THE PRODUCT OF CUBE MULTIPLIED BY CUBE. WHEREFORE ALL THE NUMBERS ARE SEVEN; SO THAT THE GENERATION OF THINGS PRODUCED MAY BE FROM THE HEBDOMAD — WHICH IS NUMBER, MONAD, POWER, CUBE, BIQUADRATIC, PRODUCT OF QUADRATIC MULTIPLIED BY CUBE, PRODUCT OF CUBE MULTIPLIED BY CUBE.

OF THIS HEBDOMAD SIMON AND VALENTINUS, HAVING ALTERED THE NAMES, DETAILED MARVELLOUS STORIES, FROM THENCE HASTILY ADOPTING A SYSTEM FOR THEMSELVES. FOR SIMON EMPLOYS HIS DENOMINATIONS THUS: MIND, INTELLIGENCE, NAME, VOICE, RATIOCINATION, REFLECTION; AND HE WHO STOOD, STANDS, WILL STAND. AND VALENTINUS (ENUMERATES THEM THUS): MIND, TRUTH, WORD, LIFE, MAN, CHURCH, AND THE FATHER, RECKONED ALONG WITH THESE, ACCORDING TO THE SAME PRINCIPLES AS THOSE ADVANCED BY THE CULTIVATORS OF ARITHMETICAL PHILOSOPHY. AND (HERESIARCHS) ADMIRING, AS IF UNKNOWN TO THE MULTITUDE, (THIS PHILOSOPHY, AND) FOLLOWING IT, HAVE FRAMED HETERODOX DOCTRINES DEVISED BY THEMSELVES.

SOME INDEED, THEN, ATTEMPT LIKEWISE TO FORM THE HEBDOMADS FROM THE MEDICAL (ART), BEING ASTONISHED AT THE DISSECTION OF THE BRAIN, ASSERTING THAT THE SUBSTANCE OF THE UNIVERSE AND THE POWER OF PROCREATION AND THE GODHEAD COULD BE ASCERTAINED FROM THE ARRANGEMENT OF THE BRAIN. FOR THE BRAIN, BEING THE DOMINANT PORTION OF THE ENTIRE BODY, REPOSES CALM AND UNMOVED, CONTAINING WITHIN ITSELF THE SPIRIT. SUCH AN ACCOUNT, THEN, IS NOT INCREDIBLE, BUT WIDELY DIFFERS FROM THE CONCLUSIONS WHICH THESE (HERETICS) ATTEMPT TO DEDUCE FROM IT. FOR THE BRAIN, ON BEING DISSECTED, HAS WITHIN IT WHAT MAY BE CALLED A VAULTED CHAMBER. AND ON EITHER SIDE OF THIS ARE THIN MEMBRANES, WHICH THEY TERM LITTLE WINGS. NOW THESE ARE GENTLY MOVED BY THE SPIRIT, AND IN TURN PROPEL TOWARDS THE CEREBELLUM THE SPIRIT, WHICH, CAREERING THROUGH A CERTAIN BLOOD-VESSEL LIKE A REED, ADVANCES TOWARDS THE PINEAL GLAND. AND NEAR THIS IS SITUATED THE ENTRANCE OF THE CEREBELLUM, WHICH ADMITS THE CURRENT OF SPIRIT, AND DISTRIBUTES IT INTO WHAT IS STYLED THE SPINAL MARROW. BUT FROM THEM THE WHOLE FRAME PARTICIPATES IN THE SPIRITUAL ENERGY, INASMUCH AS ALL THE ARTERIES, LIKE A BRANCH, ARE FASTENED ON FROM THIS BLOOD-VESSEL, THE EXTREMITY OF WHICH TERMINATES IN THE GENITAL BLOOD-VESSELS, WHENCE ALL THE (ANIMAL) SEEDS PROCEEDING FROM THE BRAIN THROUGH THE LOIN ARE SECRETED (IN THE SEMINAL GLANDS). THE FORM, HOWEVER, OF THE BRAIN IS LIKE THE HEAD OF A SERPENT, RESPECTING WHICH A LENGTHENED DISCUSSION IS MAINTAINED BY THE PROFESSORS OF KNOWLEDGE, FALSELY SO NAMED, AS WE SHALL PROVE. SIX OTHER COUPLING LIGAMENTS GROW OUT OF THE BRAIN, WHICH, TRAVERSING ROUND THE HEAD, AND HAVING THEIR TERMINATION IN (THE HEAD) ITSELF, HOLD BODIES TOGETHER; BUT THE SEVENTH (LIGAMENT) PROCEEDS FROM THE CEREBELLUM TO THE LOWER PARTS OF THE REST OF THE FRAME, AS WE HAVE DECLARED.

AND RESPECTING THIS THERE IS AN ENLARGED DISCUSSION, WHENCE BOTH SIMON AND VALENTINUS WILL BE FOUND BOTH TO HAVE DERIVED FROM THIS SOURCE STARTING-POINTS FOR THEIR OPINIONS, AND, THOUGH THEY MAY NOT ACKNOWLEDGE IT, TO BE IN THE FIRST INSTANCE LIARS, THEN HERETICS. SINCE, THEN, IT APPEARS THAT WE HAVE SUFFICIENTLY EXPLAINED THESE TENETS LIKEWISE, AND THAT ALL THE REPUTED OPINIONS OF THIS EARTHLY PHILOSOPHY HAVE BEEN COMPRISED IN FOUR BOOKS; IT SEEMS EXPEDIENT TO PROCEED TO A CONSIDERATION OF THE DISCIPLES OF THESE MEN, NAY RATHER, THOSE WHO HAVE FURTIVELY APPROPRIATED THEIR DOCTRINES.

BOOK V

CONTENTS.

THE FOLLOWING ARE THE CONTENTS OF THE FIFTH BOOK OF THE REFUTATION OF ALL HERESIES: —

WHAT THE ASSERTIONS ARE OF THE NAASSENI, WHO STYLE THEMSELVES GNOSTICS, AND THAT THEY ADVANCE THOSE OPINIONS WHICH THE PHILOSOPHERS OF THE GREEKS PREVIOUSLY PROPOUNDED, AS WELL AS THOSE WHO HAVE HANDED DOWN MYSTICAL (RITES), FROM (BOTH OF) WHOM THE NAASSENI TAKING OCCASION, HAVE CONSTRUCTED THEIR HERESIES.

AND WHAT ARE THE TENETS OF THE PERATAE, AND THAT THEIR SYSTEM IS NOT FRAMED BY THEM OUT OF THE HOLY SCRIPTURES, BUT FROM ASTROLOGICAL ART.

WHAT IS THE DOCTRINE OF THE SETHIANS, AND THAT, PURLOINING THEIR THEORIES FROM THE WISE MEN AMONG THE GREEKS, THEY HAVE PATCHED TOGETHER THEIR OWN SYSTEM OUT OF SHREDS OF OPINION TAKEN FROM MUSAEUS, AND LINUS, AND ORPHEUS.

WHAT ARE THE TENETS OF JUSTINUS, AND THAT HIS SYSTEM IS FRAMED BY HIM, NOT OUT OF THE HOLY SCRIPTURES, BUT FROM THE DETAIL OF MARVELS FURNISHED BY HERODOTUS THE HISTORIAN.

CHAPTER 1. RECAPITULATION; CHARACTERISTICS OF HERESY; ORIGIN OF THE NAME NAASSENI; THE SYSTEM OF THE NAASSENI.

I THINK THAT IN THE FOUR PRECEDING BOOKS I HAVE VERY ELABORATELY EXPLAINED THE OPINIONS PROPOUNDED BY ALL THE SPECULATORS AMONG BOTH GREEKS AND BARBARIANS, RESPECTING THE DIVINE NATURE AND THE CREATION OF THE WORLD; AND NOT EVEN HAVE I OMITTED THE CONSIDERATION OF THEIR SYSTEMS OF MAGIC. SO THAT I HAVE FOR MY READERS UNDERGONE NO ORDINARY AMOUNT OF TOIL, IN MY ANXIETY TO URGE MANY FORWARD INTO A DESIRE OF LEARNING, AND INTO STEADFASTNESS OF KNOWLEDGE IN REGARD OF THE TRUTH. IT REMAINS, THEREFORE, TO HASTEN ON TO THE REFUTATION OF THE HERESIES; BUT IT IS FOR THE PURPOSE OF FURNISHING THIS (REFUTATION) THAT WE HAVE PUT FORWARD THE STATEMENTS ALREADY MADE BY US. FOR FROM PHILOSOPHERS THE HERESIARCHS DERIVING STARTING-POINTS, (AND) LIKE COBBLERS PATCHING TOGETHER, ACCORDING TO THEIR OWN PARTICULAR INTERPRETATION, THE BLUNDERS OF THE ANCIENTS, HAVE ADVANCED THEM AS NOVELTIES TO THOSE THAT ARE CAPABLE OF BEING DECEIVED, AS WE SHALL PROVE IN THE FOLLOWING BOOKS. IN THE REMAINDER (OF OUR WORK), THE OPPORTUNITY INVITES US TO APPROACH THE TREATMENT OF OUR PROPOSED SUBJECTS, AND TO BEGIN FROM THOSE WHO HAVE PRESUMED TO CELEBRATE A SERPENT, THE ORIGINATOR OF THE ERROR (IN QUESTION), THROUGH CERTAIN EXPRESSIONS DEVISED BY THE ENERGY OF HIS OWN (INGENUITY). THE PRIESTS, THEN, AND CHAMPIONS OF THE SYSTEM, HAVE BEEN FIRST THOSE WHO HAVE BEEN CALLED NAASSENI, BEING SO DENOMINATED FROM THE HEBREW LANGUAGE, FOR THE SERPENT IS CALLED NAAS (IN HEBREW). SUBSEQUENTLY, HOWEVER, THEY HAVE STYLED THEMSELVES GNOSTICS, ALLEGING THAT THEY ALONE HAVE SOUNDED THE DEPTHS OF KNOWLEDGE. NOW, FROM THE SYSTEM OF THESE (SPECULATORS), MANY, DETACHING PARTS, HAVE CONSTRUCTED A HERESY WHICH, THOUGH WITH SEVERAL SUBDIVISIONS, IS ESSENTIALLY ONE, AND THEY EXPLAIN PRECISELY THE SAME (TENETS); THOUGH CONVEYED UNDER THE GUISE OF DIFFERENT OPINIONS, AS THE FOLLOWING DISCUSSION, ACCORDING AS IT PROGRESSES, WILL PROVE.

THESE (NAASSENI), THEN, ACCORDING TO THE SYSTEM ADVANCED BY THEM, MAGNIFY, (AS THE ORIGINATING CAUSE) OF ALL THINGS ELSE, A MAN AND A SON OF MAN. AND THIS MAN IS A HERMAPHRODITE, AND IS DENOMINATED AMONG THEM ADAM; AND HYMNS MANY AND VARIOUS ARE MADE TO HIM. THE HYMNS HOWEVER — TO BE BRIEF — ARE COUCHED AMONG THEM IN SOME SUCH FORM AS THIS: FROM YOU (COMES) FATHER, AND THROUGH YOU (COMES) MOTHER, TWO NAMES IMMORTAL, PROGENITORS OF AEONS, O DENIZEN OF HEAVEN, YOU ILLUSTRIOUS MAN. BUT THEY DIVIDE HIM AS GERYON INTO THREE PARTS. FOR, SAY THEY, OF THIS MAN ONE PART IS RATIONAL, ANOTHER PSYCHICAL, ANOTHER EARTHLY. AND THEY SUPPOSE THAT THE KNOWLEDGE OF HIM IS THE ORIGINATING PRINCIPLE OF THE CAPACITY FOR A KNOWLEDGE OF GOD, EXPRESSING THEMSELVES THUS: THE ORIGINATING PRINCIPLE OF PERFECTION IS THE KNOWLEDGE OF MAN, WHILE THE KNOWLEDGE OF GOD IS ABSOLUTE PERFECTION. ALL THESE QUALITIES, HOWEVER — RATIONAL, AND PSYCHICAL, AND EARTHLY — HAVE, (THE NAASSENE) SAYS, RETIRED AND DESCENDED INTO ONE MAN SIMULTANEOUSLY — JESUS, WHO WAS BORN OF MARY. AND THESE THREE MEN (THE NAASSENE) SAYS, ARE IN THE HABIT OF SPEAKING (THROUGH JESUS) AT THE SAME TIME TOGETHER, EACH FROM THEIR OWN PROPER SUBSTANCES TO THOSE PECULIARLY THEIR OWN. FOR, ACCORDING TO THESE, THERE ARE THREE KINDS OF ALL EXISTENT THINGS — ANGELIC, PSYCHICAL, EARTHLY; AND THERE ARE THREE CHURCHES — ANGELIC, PSYCHICAL, EARTHLY; AND THE NAMES OF THESE ARE ELECT, CALLED, CAPTIVE.

CHAPTER 2. NAASSENI ASCRIBE THEIR SYSTEM, THROUGH MARIAMNE, TO JAMES THE LORD'S BROTHER; REALLY TRACEABLE TO THE ANCIENT MYSTERIES; THEIR PSYCHOLOGY AS GIVEN IN THE GOSPEL ACCORDING TO THOMAS; ASSYRIAN THEORY OF THE SOUL; THE SYSTEMS OF THE NAASSENI AND THE ASSYRIANS COMPARED; SUPPORT DRAWN BY THE NAASSENI FROM THE PHRYGIAN AND EGYPTIAN MYSTERIES; THE MYSTERIES OF ISIS; THESE MYSTERIES ALLEGORIZED BY THE NAASSENI.

THESE ARE THE HEADS OF VERY NUMEROUS DISCOURSES WHICH (THE NAASSENE) ASSERTS JAMES THE BROTHER OF THE LORD HANDED DOWN TO MARIAMNE. IN ORDER, THEN, THAT THESE IMPIOUS (HERETICS) MAY NO LONGER BELIE MARIAMNE OR JAMES, OR THE SAVIOUR HIMSELF, LET US COME TO THE MYSTIC RITES (WHENCE THESE HAVE DERIVED THEIR FIGMENT) — TO A CONSIDERATION, IF IT SEEMS RIGHT, OF BOTH THE BARBARIAN AND GRECIAN (MYSTERIES) — AND LET US SEE HOW THESE (HERETICS), COLLECTING TOGETHER THE SECRET AND INEFFABLE MYSTERIES OF ALL THE GENTILES, ARE UTTERING FALSEHOODS AGAINST CHRIST, AND ARE MAKING DUPES OF THOSE WHO ARE NOT ACQUAINTED WITH THESE ORGIES OF THE GENTILES. FOR SINCE THE FOUNDATION OF THE DOCTRINE WITH THEM IS THE MAN ADAM, AND THEY SAY THAT CONCERNING HIM IT HAS BEEN WRITTEN, WHO SHALL DECLARE HIS GENERATION? ISAIAH 53:8 LEARN HOW, PARTLY DERIVING FROM THE GENTILES THE UNDISCOVERABLE AND DIVERSIFIED GENERATION OF THE MAN, THEY FICTITIOUSLY APPLY IT TO CHRIST.

NOW EARTH, SAY THE GREEKS, GAVE FORTH A MAN, (EARTH) FIRST BEARING A GOODLY GIFT, WISHING TO BECOME MOTHER NOT OF PLANTS DEVOID OF SENSE, NOR BEASTS WITHOUT REASON, BUT OF A GENTLE AND HIGHLY FAVOURED CREATURE. IT, HOWEVER, IS DIFFICULT, (THE NAASSENE) SAYS, TO ASCERTAIN WHETHER ALALCOMENEUS, FIRST OF MEN, ROSE UPON THE BOEOTIANS OVER LAKE CEPHISUS; OR WHETHER IT WERE THE IDAEAN CURETES, A DIVINE RACE; OR THE PHRYGIAN CORYBANTES, WHOM FIRST THE SUN BEHELD SPRINGING UP AFTER THE MANNER OF THE GROWTH OF TREES; OR WHETHER ARCADIA BROUGHT FORTH PELASGUS, OF GREATER ANTIQUITY THAN THE MOON; OR ELEUSIS (PRODUCED) DIAULUS, AN INHABITANT OF RARIA; OR LEMNUS BEGOT CABIRUS, FAIR CHILD OF SECRET ORGIES; OR PALLENE (BROUGHT FORTH) THE PHLEGRAEAN ALCYONEUS, OLDEST OF THE GIANTS. BUT THE LIBYANS AFFIRM THAT IARBAS, FIRST BORN, ON EMERGING FROM ARID PLAINS, COMMENCED EATING THE SWEET ACORN OF JUPITER. BUT THE NILE OF THE EGYPTIANS, HE SAYS, UP TO THIS DAY FERTILIZING MUD, (AND THEREFORE) GENERATING ANIMALS, RENDERS UP LIVING BODIES, WHICH ACQUIRE FLESH FROM MOIST VAPOUR. THE ASSYRIANS, HOWEVER, SAY THAT FISH-EATING OANNES WAS (THE FIRST MAN, AND) PRODUCED AMONG THEMSELVES. THE CHALDEANS, HOWEVER, SAY THAT THIS ADAM IS THE MAN WHOM ALONE EARTH BROUGHT FORTH. AND THAT HE LAY INANIMATE, UNMOVED, (AND) STILL AS A STATUE; BEING AN IMAGE OF HIM WHO IS ABOVE, WHO IS CELEBRATED AS THE MAN ADAM, HAVING BEEN BEGOTTEN BY MANY POWERS, CONCERNING WHOM INDIVIDUALLY IS AN ENLARGED DISCUSSION.

IN ORDER, THEREFORE, THAT FINALLY THE GREAT MAN FROM ABOVE MAY BE OVERPOWERED, FROM WHOM, AS THEY SAY, THE WHOLE FAMILY NAMED ON EARTH AND IN THE HEAVENS HAS BEEN FORMED, TO HIM WAS GIVEN ALSO A SOUL, THAT THROUGH THE SOUL HE MIGHT SUFFER; AND THAT THE ENSLAVED IMAGE MAY BE PUNISHED OF THE GREAT AND MOST GLORIOUS AND PERFECT MAN, FOR EVEN SO THEY CALL HIM. AGAIN, THEN, THEY ASK WHAT IS THE SOUL, AND WHENCE, AND WHAT KIND IN ITS NATURE, THAT, COMING TO THE MAN AND MOVING HIM, IT SHOULD ENSLAVE AND PUNISH THE IMAGE OF THE PERFECT MAN. THEY DO NOT, HOWEVER, (ON THIS POINT) INSTITUTE AN INQUIRY FROM THE SCRIPTURES, BUT ASK THIS (QUESTION) ALSO FROM THE MYSTIC (RITES). AND THEY AFFIRM THAT THE SOUL IS VERY DIFFICULT TO DISCOVER, AND HARD TO UNDERSTAND; FOR IT DOES NOT REMAIN IN THE SAME FIGURE OR THE SAME FORM INVARIABLY, OR IN ONE PASSIVE CONDITION, THAT EITHER ONE COULD EXPRESS IT BY A SIGN, OR COMPREHEND IT SUBSTANTIALLY.

BUT THEY HAVE THESE VARIED CHANGES (OF THE SOUL) SET DOWN IN THE GOSPEL INSCRIBED ACCORDING TO THE EGYPTIANS. THEY ARE, THEN, IN DOUBT, AS ALL THE REST OF MEN AMONG THE GENTILES, WHETHER (THE SOUL) IS AT ALL FROM SOMETHING PRE-EXISTENT, OR WHETHER FROM THE SELF-PRODUCED (ONE), OR FROM A WIDESPREAD CHAOS. AND FIRST THEY FLY FOR REFUGE TO THE MYSTERIES OF THE ASSYRIANS, PERCEIVING THE THREEFOLD DIVISION OF THE MAN; FOR THE ASSYRIANS FIRST ADVANCED THE OPINION THAT THE SOUL HAS THREE PARTS, AND YET (IS ESSENTIALLY) ONE. FOR OF SOUL, SAY THEY, IS EVERY NATURE DESIROUS, AND EACH IN A DIFFERENT MANNER. FOR SOUL IS CAUSE OF ALL THINGS MADE; ALL THINGS THAT ARE NOURISHED, (THE NAASSENE) SAYS, AND THAT GROW, REQUIRE SOUL. FOR IT IS NOT POSSIBLE, HE SAYS, TO OBTAIN ANY NOURISHMENT OR GROWTH WHERE SOUL IS NOT PRESENT. FOR EVEN STONES, HE AFFIRMS, ARE ANIMATED, FOR THEY POSSESS WHAT IS CAPABLE OF INCREASE; BUT INCREASE WOULD NOT AT ANY TIME TAKE PLACE WITHOUT NOURISHMENT, FOR IT IS BY ACCESSION THAT THINGS WHICH ARE BEING INCREASED GROW, BUT ACCESSION IS THE NOURISHMENT OF THINGS THAT ARE NURTURED. EVERY NATURE, THEN, AS OF THINS CELESTIAL AND (THE NAASENE) SAYS, OF THINGS CELESTIAL, AND EARTHLY, AND INFERNAL, DESIRES A SOUL. AND AN ENTITY OF THIS DESCRIPTION THE ASSYRIANS CALL ADONIS OR ENDYMION; AND WHEN IT IS STYLED ADONIS, VENUS, HE SAYS, LOVES AND DESIRES THE SOUL WHEN STYLED BY SUCH A NAME. BUT VENUS IS PRODUCTION, ACCORDING TO THEM. BUT WHENEVER PROSERPINE OR CORA BECOMES ENAMOURED WITH ADONIS, THERE RESULTS, HE SAYS, A CERTAIN MORTAL SOUL SEPARATED FROM VENUS (THAT IS, FROM GENERATION). BUT SHOULD THE MOON PASS INTO CONCUPISCENCE FOR ENDYMION, AND INTO LOVE OF HER FORM, THE NATURE, HE SAYS, OF THE HIGHER BEINGS REQUIRES A SOUL LIKEWISE. BUT IF, HE SAYS, THE MOTHER OF THE GODS EMASCULATE ATTIS, AND HERSELF HAS THIS (PERSON) AS AN OBJECT OF AFFECTION, THE BLESSED NATURE, HE SAYS, OF THE SUPERNAL AND EVERLASTING (BEINGS) ALONE RECALLS THE MALE POWER OF THE SOUL TO ITSELF.

FOR (THE NAASSENE) SAYS, THERE IS THE HERMAPHRODITE MAN. ACCORDING TO THIS ACCOUNT OF THEIRS, THE INTERCOURSE OF WOMAN WITH MAN IS DEMONSTRATED, IN CONFORMITY WITH SUCH TEACHING, TO BE AN EXCEEDINGLY WICKED AND FILTHY (PRACTICE). FOR, SAYS (THE NAASSENE), ATTIS HAS BEEN EMASCULATED, THAT IS, HE HAS PASSED OVER FROM THE EARTHLY PARTS OF THE NETHER WORLD TO THE EVERLASTING SUBSTANCE ABOVE, WHERE, HE SAYS, THERE IS NEITHER FEMALE OR MALE, BUT A NEW CREATURE, A NEW MAN, WHICH IS HERMAPHRODITE. AS TO WHERE, HOWEVER, THEY USE THE EXPRESSION ABOVE, I SHALL SHOW WHEN I COME TO THE PROPER PLACE (FOR TREATING THIS SUBJECT). BUT THEY ASSERT THAT, BY THEIR ACCOUNT, THEY TESTIFY THAT RHEA IS NOT ABSOLUTELY ISOLATED, BUT — FOR SO I MAY SAY — THE UNIVERSAL

CREATURE; AND THIS THEY DECLARE TO BE WHAT IS AFFIRMED BY THE WORD. FOR THE INVISIBLE THINGS OF HIM ARE SEEN FROM THE CREATION OF THE WORLD, BEING UNDERSTOOD BY THE THINGS THAT ARE MADE BY HIM, EVEN HIS ETERNAL POWER AND GODHEAD, FOR THE PURPOSE OF LEAVING THEM WITHOUT EXCUSE. WHEREFORE, KNOWING GOD, THEY GLORIFIED HIM NOT AS GOD, NOR GAVE HIM THANKS; BUT THEIR FOOLISH HEART WAS RENDERED VAIN. FOR, PROFESSING THEMSELVES TO BE WISE, THEY BECAME FOOLS, AND CHANGED THE GLORY OF THE UNCORRUPTIBLE GOD INTO IMAGES OF THE LIKENESS OF CORRUPTIBLE MAN, AND OF BIRDS, AND FOUR-FOOTED BEASTS, AND CREEPING THINGS. WHEREFORE ALSO GOD GAVE THEM UP UNTO VILE AFFECTIONS; FOR EVEN THEIR WOMEN DID CHANGE THE NATURAL USE INTO THAT WHICH IS AGAINST NATURE. WHAT, HOWEVER, THE NATURAL USE IS, ACCORDING TO THEM, WE SHALL AFTERWARDS DECLARE. AND LIKEWISE ALSO THE MEN, LEAVING THE NATURAL USE OF THE WOMAN, BURNED IN THEIR LUST ONE TOWARD ANOTHER; MEN WITH MEN WORKING THAT WHICH IS UNSEEMLY — NOW THE EXPRESSION THAT WHICH IS UNSEEMLY SIGNIFIES, ACCORDING TO THESE (NAASSENI), THE FIRST AND BLESSED SUBSTANCE, FIGURELESS, THE CAUSE OF ALL FIGURES TO THOSE THINGS THAT ARE MOULDED INTO SHAPES — AND RECEIVING IN THEMSELVES THAT RECOMPENSE OF THEIR ERROR WHICH WAS MEET. ROMANS 1:20-27 FOR IN THESE WORDS WHICH PAUL HAS SPOKEN THEY SAY THE ENTIRE SECRET OF THEIRS, AND A HIDDEN MYSTERY OF BLESSED PLEASURE, ARE COMPRISED. FOR THE PROMISE OF WASHING IS NOT ANY OTHER, ACCORDING TO THEM, THAN THE INTRODUCTION OF HIM THAT IS WASHED IN, ACCORDING TO THEM, LIFE-GIVING WATER, AND ANOINTED WITH INEFFABLE OINTMENT (THAN HIS INTRODUCTION) INTO UNFADING BLISS.

BUT THEY ASSERT THAT NOT ONLY IS THERE IN FAVOUR OF THEIR DOCTRINE, TESTIMONY TO BE DRAWN FROM THE MYSTERIES OF THE ASSYRIANS, BUT ALSO FROM THOSE OF THE PHRYGIANS CONCERNING THE HAPPY NATURE — CONCEALED, AND YET AT THE SAME TIME DISCLOSED — OF THINGS THAT HAVE BEEN, AND ARE COMING INTO EXISTENCE, AND MOREOVER WILL BE —(A HAPPY NATURE) WHICH, (THE NAASSENE) SAYS, IS THE KINGDOM OF HEAVEN TO BE SOUGHT FOR WITHIN A MAN.LUKE 17:21 AND CONCERNING THIS (NATURE) THEY HAND DOWN AN EXPLICIT PASSAGE, OCCURRING IN THE GOSPEL INSCRIBED ACCORDING TO THOMAS, EXPRESSING THEMSELVES THUS: HE WHO SEEKS ME, WILL FIND ME IN CHILDREN FROM SEVEN YEARS OLD; FOR THERE CONCEALED, I SHALL IN THE FOURTEENTH AGE BE MADE MANIFEST. THIS, HOWEVER, IS NOT (THE TEACHING) OF CHRIST, BUT OF HIPPOCRATES, WHO USES THESE WORDS: A CHILD OF SEVEN YEARS IS HALF OF A FATHER. AND SO IT IS THAT THESE (HERETICS), PLACING THE ORIGINATIVE NATURE OF THE UNIVERSE IN CAUSATIVE SEED, (AND) HAVING ASCERTAINED THE (APHORISM) OF HIPPOCRATES, THAT A CHILD OF SEVEN YEARS OLD IS HALF OF A FATHER, SAY THAT IN FOURTEEN YEARS, ACCORDING TO THOMAS, HE IS MANIFESTED. THIS, WITH THEM, IS THE INEFFABLE AND MYSTICAL LOGOS. THEY ASSERT, THEN, THAT THE EGYPTIANS, WHO AFTER THE PHRYGIANS, IT IS ESTABLISHED, ARE OF GREATER ANTIQUITY THAN ALL MANKIND, AND WHO CONFESSEDLY WERE THE FIRST TO PROCLAIM TO ALL THE REST OF MEN THE RITES AND ORGIES OF, AT THE SAME TIME, ALL THE GODS, AS WELL AS THE SPECIES AND ENERGIES (OF THINGS), HAVE THE SACRED AND AUGUST, AND FOR THOSE WHO ARE NOT INITIATED, UNSPEAKABLE MYSTERIES OF ISIS. THESE, HOWEVER, ARE NOT ANYTHING ELSE THAN WHAT BY HER OF THE SEVEN DRESSES AND SABLE ROBE WAS SOUGHT AND SNATCHED AWAY, NAMELY, THE PUDENDUM OF OSIRIS. AND THEY SAY THAT OSIRIS IS WATER. BUT THE SEVEN-ROBED NATURE, ENCIRCLED AND ARRAYED WITH SEVEN MANTLES OF ETHEREAL TEXTURE — FOR SO THEY CALL THE PLANETARY STARS, ALLEGORIZING AND DENOMINATING THEM ETHEREAL ROBES — IS AS IT WERE THE CHANGEABLE GENERATION, AND IS EXHIBITED AS THE CREATURE TRANSFORMED BY THE INEFFABLE AND UNPORTRAYABLE, AND INCONCEIVABLE AND FIGURELESS ONE. AND THIS, (THE NAASSENE) SAYS, IS WHAT IS DECLARED IN SCRIPTURE, THE JUST WILL FALL SEVEN TIMES, AND RISE AGAIN. PROVERBS 24:16; LUKE 17:4 FOR THESE FALLS, HE SAYS, ARE THE CHANGES OF THE STARS, MOVED BY HIM WHO PUTS ALL THINGS IN MOTION.

THEY AFFIRM, THEN, CONCERNING THE SUBSTANCE OF THE SEED WHICH IS A CAUSE OF ALL EXISTENT THINGS, THAT IT IS NONE OF THESE, BUT THAT IT PRODUCES AND FORMS ALL THINGS THAT ARE MADE, EXPRESSING THEMSELVES THUS: I BECOME WHAT I WISH, AND I AM WHAT I AM: ON ACCOUNT OF THIS I SAY, THAT WHAT PUTS ALL THINGS IN MOTION IS ITSELF UNMOVED. FOR WHAT EXISTS REMAINS FORMING ALL THINGS, AND NOUGHT OF EXISTING THINGS IS MADE. HE SAYS THAT THIS (ONE) ALONE IS GOOD, AND THAT WHAT IS SPOKEN BY THE SAVIOUR IS DECLARED CONCERNING THIS (ONE): WHY DO YOU SAY THAT AM GOOD? ONE IS GOOD, MY FATHER WHICH IS IN THE HEAVENS, WHO CAUSES HIS SUN TO RISE UPON THE JUST AND UNJUST, AND SENDS RAIN UPON SAINTS AND SINNERS. MATTHEW 5:45 BUT WHO THE SAINTLY ONES ARE ON WHOM HE SENDS THE RAIN, AND THE SINNERS ON WHOM THE SAME SENDS THE RAIN, THIS LIKEWISE WE SHALL AFTERWARDS DECLARE WITH THE REST. AND THIS IS THE GREAT AND SECRET AND UNKNOWN MYSTERY OF THE UNIVERSE, CONCEALED AND REVEALED AMONG THE EGYPTIANS. FOR OSIRIS, (THE NAASSENE) SAYS, IS IN TEMPLES IN FRONT OF ISIS; AND HIS PUDENDUM STANDS EXPOSED, LOOKING DOWNWARDS, AND CROWNED WITH ALL ITS OWN FRUITS OF THINGS THAT ARE MADE. AND (HE AFFIRMS) THAT SUCH STANDS NOT ONLY IN THE MOST HALLOWED TEMPLES CHIEF OF IDOLS, BUT THAT ALSO, FOR THE INFORMATION OF ALL, IT IS AS IT WERE A LIGHT NOT SET UNDER A BUSHEL, BUT UPON A CANDLESTICK, PROCLAIMING ITS MESSAGE UPON THE HOUSETOPS, IN ALL BYWAYS, AND ALL STREETS, AND NEAR THE ACTUAL DWELLINGS, PLACED IN FRONT AS A CERTAIN APPOINTED LIMIT AND TERMINATION OF THE DWELLING, AND THAT THIS IS DENOMINATED THE GOOD (ENTITY) BY ALL. FOR THEY STYLE THIS GOOD-PRODUCING, NOT KNOWING WHAT THEY SAY. AND THE GREEKS, DERIVING THIS MYSTICAL (EXPRESSION) FROM THE EGYPTIANS, PRESERVE IT UNTIL THIS DAY. FOR WE BEHOLD, SAYS (THE NAASSENE), STATUES OF MERCURY, OF SUCH A FIGURE HONOURED AMONG THEM.

WORSHIPPING, HOWEVER, CYLLENIUS WITH SPECIAL DISTINCTION, THEY STYLE HIM LOGIOS. FOR MERCURY IS LOGOS, WHO BEING INTERPRETER AND FABRICATOR OF THE THINGS THAT HAVE BEEN MADE SIMULTANEOUSLY, AND THAT ARE BEING PRODUCED, AND THAT WILL EXIST, STANDS HONOURED AMONG THEM, FASHIONED INTO SOME SUCH FIGURE AS IS THE PUDENDUM OF A MAN, HAVING AN IMPULSIVE POWER FROM THE PARTS BELOW TOWARDS THOSE ABOVE. AND THAT THIS (DEITY) — THAT IS, A MERCURY OF THIS DESCRIPTION — IS, (THE NAASSENE) SAYS, A CONJURER OF THE DEAD, AND A GUIDE OF DEPARTED SPIRITS, AND AN ORIGINATOR OF SOULS; NOR DOES THIS ESCAPE THE NOTICE OF THE POETS, WHO EXPRESS THEMSELVES THUS:—

CYLLENIAN HERMES ALSO CALLED
THE SOULS OF MORTAL SUITORS.

NOT PENELOPE'S SUITORS, SAYS HE, O WRETCHES! BUT (SOULS) AWAKENED AND BROUGHT TO RECOLLECTION OF THEMSELVES,

FROM HONOUR SO GREAT, AND FROM BLISS SO LONG.

THAT IS, FROM THE BLESSED MAN FROM ABOVE, OR THE PRIMAL MAN OR ADAM, AS IT SEEMS TO THEM, SOULS HAVE BEEN CONVEYED DOWN HERE INTO A CREATION OF CLAY, THAT THEY MAY SERVE THE DEMIURGE OF THIS CREATION, IALDABAOTH, A FIERY GOD, A FOURTH NUMBER; FOR SO THEY CALL THE DEMIURGE AND FATHER OF THE FORMAL WORLD:—

AND IN HAND HE HELD A LOVELY
WAND OF GOLD THAT HUMAN EYES ENCHANTS,
OF WHOM HE WILL, AND THOSE AGAIN WHO SLUMBER ROUSES.

THIS, HE SAYS, IS HE WHO ALONE HAS POWER OF LIFE AND DEATH. CONCERNING THIS, HE SAYS, IT HAS BEEN WRITTEN, YOU SHALL RULE THEM WITH A ROD OF IRON. THE POET, HOWEVER, HE SAYS, BEING DESIROUS OF ADORNING THE INCOMPREHENSIBLE (POTENCY) OF THE BLESSED NATURE OF THE LOGOS, INVESTED HIM WITH NOT AN IRON, BUT GOLDEN WAND. AND HE ENCHANTS THE EYES OF THE DEAD, AS HE SAYS, AND RAISES UP AGAIN THOSE THAT ARE SLUMBERING, AFTER HAVING BEEN ROUSED FROM SLEEP, AND AFTER HAVING BEEN SUITORS. AND CONCERNING THESE, HE SAYS, THE SCRIPTURE SPEAKS: AWAKE YOU THAT SLEEP, AND ARISE, AND CHRIST WILL GIVE YOU LIGHT. EPHESIANS 5:14

THIS IS THE CHRIST WHO, HE SAYS, IN ALL THAT HAVE BEEN GENERATED, IS THE PORTRAYED SON OF MAN FROM THE UNPORTRAYABLE LOGOS. THIS, HE SAYS, IS THE GREAT AND UNSPEAKABLE MYSTERY OF THE ELEUSINIAN RITES, HYE, CYE. AND HE AFFIRMS THAT ALL THINGS HAVE BEEN SUBJECTED UNTO HIM, AND THIS IS THAT WHICH HAS BEEN SPOKEN, THEIR SOUND IS GONE FORTH UNTO ALL THE EARTH, ROMANS 10:18 JUST AS IT AGREES WITH THE EXPRESSIONS, MERCURY WAVING HIS WAND, GUIDES THE SOULS, BUT THEY TWITTERING FOLLOW. I MEAN THE DISEMBODIED SPIRITS FOLLOW CONTINUOUSLY IN SUCH A WAY AS THE POET BY HIS IMAGERY DELINEATES, USING THESE WORDS:—

AND AS WHEN IN THE MAGIC CAVE'S RECESS
BATS HUMMING FLY, AND WHEN ONE DROPS

FROM RIDGE OF ROCK, AND EACH TO OTHER CLOSELY CLINGS.

THE EXPRESSION ROCK, HE SAYS, HE USES OF ADAM. THIS, HE AFFIRMS, IS ADAM: THE CHIEF CORNER-STONE BECOME THE HEAD OF THE CORNER. FOR THAT IN THE HEAD THE SUBSTANCE IS THE FORMATIVE BRAIN FROM WHICH THE ENTIRE FAMILY IS FASHIONED.EPHESIANS 3:15 WHOM, HE SAYS, I PLACE AS A ROCK AT THE FOUNDATIONS OF ZION. ALLEGORIZING, HE SAYS, HE SPEAKS OF THE CREATION OF THE MAN. THE ROCK IS INTERPOSED (WITHIN) THE TEETH, AS HOMER SAYS, ENCLOSURE OF TEETH, THAT IS, A WALL AND FORTRESS, IN WHICH EXISTS THE INNER MAN, WHO THERE HAS FALLEN FROM ADAM, THE PRIMAL MAN ABOVE. AND HE HAS BEEN SEVERED WITHOUT HANDS TO EFFECT THE DIVISION, AND HAS BEEN BORNE DOWN INTO THE IMAGE OF OBLIVION, BEING EARTHLY AND CLAYISH. AND HE ASSERTS THAT THE TWITTERING SPIRITS FOLLOW HIM, THAT IS, THE LOGOS:—

THUS THESE, TWITTERING, CAME TOGETHER: AND THEN THE SOULS.

THAT IS, HE GUIDES THEM;

GENTLE HERMES LED THROUGH WIDE-EXTENDED PATHS.

THAT IS, HE SAYS, INTO THE ETERNAL PLACES SEPARATED FROM ALL WICKEDNESS. FOR WHERE, HE SAYS, DID THEY COME FROM:—

O'ER OCEAN'S STREAMS THEY CAME, AND LEUCA'S CLIFF,
AND BY THE PORTALS OF THE SUN AND LAND OF DREAMS.

THIS, HE SAYS, IS OCEAN, GENERATION OF GODS AND GENERATION OF MEN EVER WHIRLED ROUND BY THE EDDIES OF WATER, AT ONE TIME UPWARDS, AT ANOTHER TIME DOWNWARDS. BUT HE SAYS THERE ENSUES A GENERATION OF MEN WHEN THE OCEAN FLOWS DOWNWARDS; BUT WHEN UPWARDS TO THE WALL AND FORTRESS AND THE CLIFF OF LUECAS, A GENERATION OF GODS TAKES PLACE. THIS, HE ASSERTS, IS THAT WHICH HAS BEEN WRITTEN: I SAID, YOU ARE GODS, AND ALL CHILDREN OF THE HIGHEST; IF YOU HASTEN TO FLY OUT OF EGYPT, AND REPAIR BEYOND THE RED SEA INTO THE WILDERNESS, THAT IS, FROM EARTHLY INTERCOURSE TO THE JERUSALEM ABOVE, WHICH IS THE MOTHER OF THE LIVING; GALATIANS 4:26 IF, MOREOVER, AGAIN YOU RETURN INTO EGYPT, THAT IS, INTO EARTHLY INTERCOURSE, YOU SHALL DIE AS MEN. FOR MORTAL, HE SAYS, IS EVERY GENERATION BELOW, BUT IMMORTAL THAT WHICH IS BEGOTTEN ABOVE, FOR IT IS BORN OF WATER ONLY, AND OF SPIRIT, BEING SPIRITUAL, NOT CARNAL. BUT WHAT (IS BORN) BELOW IS CARNAL, THAT IS, HE SAYS, WHAT IS WRITTEN. THAT WHICH IS BORN OF THE FLESH IS FLESH, AND THAT WHICH IS BORN OF THE SPIRIT IS SPIRIT. JOHN 3:6 THIS, ACCORDING TO THEM, IS THE SPIRITUAL GENERATION. THIS, HE SAYS, IS THE GREAT JORDAN JOSHUA 3:7-17 WHICH, FLOWING ON (HERE) BELOW, AND PREVENTING THE CHILDREN OF ISRAEL FROM DEPARTING OUT OF EGYPT— I MEAN FROM TERRESTRIAL INTERCOURSE, FOR EGYPT IS WITH THEM THE BODY — JESUS DROVE BACK, AND MADE IT FLOW UPWARDS.

CHAPTER 3. FURTHER EXPOSITION OF THE HERESY OF THE NAASSENI; PROFESS TO FOLLOW HOMER; ACKNOWLEDGE A TRIAD OF PRINCIPLES; THEIR TECHNICAL NAMES OF THE TRIAD; SUPPORT THESE ON THE AUTHORITY OF GREEK POETS; ALLEGORIZE OUR SAVIOUR'S MIRACLES; THE MYSTERY OF THE SAMOTHRACIANS; WHY THE LORD CHOSE TWELVE DISCIPLES; THE NAME CORYBAS, USED BY THRACIANS AND PHRYGIANS, EXPLAINED; NAASSENI PROFESS TO FIND THEIR SYSTEM IN SCRIPTURE; THEIR INTERPRETATION OF JACOB'S VISION; THEIR IDEA OF THE PERFECT MAN; THE PERFECT MAN CALLED PAPA BY THE PHRYGIANS; THE NAASSENI AND PHRYGIANS ON THE RESURRECTION; THE ECSTASIS OF ST. PAUL; THE MYSTERIES OF RELIGION AS ALLUDED TO BY CHRIST; INTERPRETATION OF THE PARABLE OF THE SOWER; ALLEGORY OF THE PROMISED LAND; COMPARISON OF THE SYSTEM OF THE PHRYGIANS WITH THE STATEMENTS OF SCRIPTURE; EXPOSITION OF THE MEANING OF THE HIGHER AND LOWER ELEUSINIAN MYSTERIES; THE INCARNATION DISCOVERABLE HERE ACCORDING TO THE NAASSENI.

ADOPTING THESE AND SUCH LIKE (OPINIONS), THESE MOST MARVELLOUS GNOSTICS, INVENTORS OF A NOVEL GRAMMATICAL ART, MAGNIFY HOMER AS THEIR PROPHET— AS ONE, (ACCORDING TO THEM,) WHO, AFTER THE MODE ADOPTED IN THE MYSTERIES, ANNOUNCES THESE TRUTHS; AND THEY MOCK THOSE WHO ARE NOT INDOCTRINATED INTO THE HOLY SCRIPTURES, BY BETRAYING THEM INTO SUCH NOTIONS. THEY MAKE, HOWEVER, THE FOLLOWING ASSERTION: HE WHO SAYS THAT ALL THINGS DERIVE CONSISTENCE FROM ONE, IS IN ERROR; BUT HE WHO SAYS THAT THEY ARE OF THREE, IS IN POSSESSION OF THE TRUTH, AND WILL FURNISH A SOLUTION OF THE (PHONOMENA OF THE) UNIVERSE. FOR THERE IS, SAYS (THE NAASSENE), ONE BLESSED NATURE OF THE BLESSED MAN, OF HIM WHO IS ABOVE, (NAMELY) ADAM; AND THERE IS ONE MORTAL NATURE, THAT WHICH IS BELOW; AND THERE IS ONE KINGLESS GENERATION, WHICH IS BEGOTTEN ABOVE, WHERE, HE SAYS, IS MARIAM THE SOUGHT-FOR ONE, AND IOTHOR THE MIGHTY SAGE, AND SEPHORA THE GAZING ONE, AND MOSES WHOSE GENERATION IS NOT IN EGYPT, FOR CHILDREN WERE BORN UNTO HIM IN MADIAN; AND NOT EVEN THIS, HE SAYS, HAS ESCAPED THE NOTICE OF THE POETS.

THREEFOLD WAS OUR PARTITION; EACH OBTAINED
HIS MEED OF HONOUR DUE.

FOR, SAYS HE, IT IS NECESSARY THAT THE MAGNITUDES BE DECLARED, AND THAT THEY THUS BE DECLARED BY ALL EVERYWHERE, IN ORDER THAT HEARING THEY MAY NOT HEAR, AND SEEING THEY MAY NOT SEE. MATTHEW 13:13 FOR IF, HE SAYS, THE MAGNITUDES WERE NOT DECLARED, THE WORLD COULD NOT HAVE OBTAINED CONSISTENCE. THESE ARE THE THREE TUMID EXPRESSIONS (OF THESE HERETICS), CAULACAU, SAULASU, SAULASU . SAULASU, I.E., ADAM, WHO IS FARTHEST ABOVE; SAULASAU, THAT IS, THE MORTAL ONE BELOW; ZEESAR, THAT IS, JORDAN THAT FLOWS UPWARDS. THIS, HE SAYS, IS THE HERMAPHRODITE MAN (PRESENT) IN ALL. BUT THOSE WHO ARE IGNORANT OF HIM, CALL HIM GERYON WITH THE THREEFOLD BODY — GERYON, I.E., AS IF (IN THE SENSE OF) FLOWING FROM EARTH — BUT (WHOM) THE GREEKS BY COMMON CONSENT (STYLE) CELESTIAL HORN OF THE MOON, BECAUSE HE MIXED AND BLENDED ALL THINGS IN ALL. FOR ALL THINGS, HE SAYS, WERE MADE BY HIM, AND NOT EVEN ONE THING WAS MADE WITHOUT HIM, AND WHAT WAS MADE IN HIM IS LIFE. JOHN 1:3-4 THIS, SAYS HE, IS THE LIFE, THE INEFFABLE GENERATION OF PERFECT MEN, WHICH WAS NOT KNOWN BY PRECEDING GENERATIONS. BUT THE PASSAGE, NOTHING WAS MADE WITHOUT HIM, REFERS TO THE FORMAL WORLD, FOR IT

WAS CREATED WITHOUT HIS INSTRUMENTALITY BY THE THIRD AND FOURTH (OF THE QUATERNION NAMED ABOVE). FOR SAYS HE, THIS IS THE CUP CONDY, OUT OF WHICH THE KING, WHILE HE QUAFFS, DRAWS HIS OMENS. GENESIS 44:2-5 THIS, HE SAYS, HAS BEEN DISCOVERED HID IN THE BEAUTEOUS SEEDS OF BENJAMIN. AND THE GREEKS LIKEWISE, HE SAYS, SPEAK OF THIS IN THE FOLLOWING TERMS:—

WATER TO THE RAGING MOUTH BRING; YOU SLAVE, BRING WINE;
INTOXICATE AND PLUNGE ME INTO STUPOR.
MY TANKARD TELLS ME
THE SORT I MUST BECOME.

THIS, SAYS HE, WAS ALONE SUFFICIENT FOR ITS BEING UNDERSTOOD BY MEN; (I MEAN) THE CUP OF ANACREON DECLARING, (ALBEIT) MUTELY, AN INEFFABLE MYSTERY. FOR DUMB, SAYS HE, IS ANACREON'S CUP; AND (YET) ANACREON AFFIRMS THAT IT SPEAKS TO HIMSELF, IN LANGUAGE MUTE, AS TO WHAT SORT HE MUST BECOME — THAT IS SPIRITUAL, NOT CARNAL — IF HE SHALL LISTEN IN SILENCE TO THE CONCEALED MYSTERY. AND THIS IS THE WATER IN THOSE FAIR NUPTIALS WHICH JESUS CHANGING MADE INTO WINE. THIS, HE SAYS, IS THE MIGHTY AND TRUE BEGINNING OF MIRACLES WHICH JESUS PERFORMED IN CANA OF GALILEE, AND (THUS) MANIFESTED THE KINGDOM OF HEAVEN. THIS, SAYS HE, IS THE KINGDOM OF HEAVEN THAT REPOSES WITHIN US AS A TREASURE, AS LEAVEN HID IN THE THREE MEASURES OF MEAL.

THIS IS, HE SAYS, THE GREAT AND INEFFABLE MYSTERY OF THE SAMOTHRACIANS, WHICH IT IS ALLOWABLE, HE SAYS, FOR US ONLY WHO ARE INITIATED TO KNOW. FOR THE SAMOTHRACIANS EXPRESSLY HAND DOWN, IN THE MYSTERIES THAT ARE CELEBRATED AMONG THEM, THAT (SAME) ADAM AS THE PRIMAL MAN. AND HABITUALLY THERE STAND IN THE TEMPLE OF THE SAMOTHRACIANS TWO IMAGES OF NAKED MEN, HAVING BOTH HANDS STRETCHED ALOFT TOWARDS HEAVEN, AND THEIR PUDENDA ERECTA, AS WITH THE STATUE OF MERCURY ON MOUNT CYLLENE. AND THE AFORESAID IMAGES ARE FIGURES OF THE PRIMAL MAN, AND OF THAT SPIRITUAL ONE THAT IS BORN AGAIN, IN EVERY RESPECT OF THE SAME SUBSTANCE WITH THAT MAN. THIS, HE SAYS, IS WHAT IS SPOKEN BY THE SAVIOUR: IF YOU DO NOT DRINK MY BLOOD, AND EAT MY FLESH, YOU WILL NOT ENTER INTO THE KINGDOM OF HEAVEN; BUT EVEN THOUGH, HE SAYS, YOU DRINK OF THE CUP WHICH I DRINK OF, WHITHER I GO, YOU CANNOT ENTER THERE. FOR HE SAYS HE WAS AWARE OF WHAT SORT OF NATURE EACH OF HIS DISCIPLES WAS, AND THAT THERE WAS A NECESSITY THAT EACH OF THEM SHOULD ATTAIN UNTO HIS OWN PECULIAR NATURE. FOR HE SAYS HE CHOSE TWELVE DISCIPLES FROM THE TWELVE TRIBES, AND SPOKE BY THEM TO EACH TRIBE. ON THIS ACCOUNT, HE SAYS, THE PREACHINGS OF THE TWELVE DISCIPLES NEITHER DID ALL HEAR, NOR, IF THEY HEARD, COULD THEY RECEIVE. FOR THE THINGS THAT ARE NOT ACCORDING TO NATURE, ARE WITH THEM CONTRARY TO NATURE.

THIS, HE SAYS, THE THRACIANS WHO DWELL AROUND HAEMUS, AND THE PHRYGIANS SIMILARLY WITH THE THRACIANS, DENOMINATE CORYBAS, BECAUSE, (THOUGH) DERIVING THE BEGINNING OF HIS DESCENT FROM THE HEAD ABOVE AND FROM THE UNPORTRAYED BRAIN, AND (THOUGH) PERMEATING ALL THE PRINCIPLES OF THE EXISTING STATE OF THINGS, (YET) WE DO NOT PERCEIVE HOW AND IN WHAT MANNER HE COMES DOWN. THIS, SAYS HE, IS WHAT IS SPOKEN: WE HAVE HEARD HIS VOICE, NO DOUBT, BUT WE HAVE NOT SEEN HIS SHAPE. JOHN 5:37 FOR THE VOICE OF HIM THAT IS SET APART AND PORTRAYED IS HEARD; BUT (HIS) SHAPE, WHICH DESCENDS FROM ABOVE FROM THE UNPORTRAYED ONE — WHAT SORT IT IS, NOBODY KNOWS. IT RESIDES, HOWEVER, IN AN EARTHLY MOULD, YET NO ONE RECOGNISES IT. THIS, HE SAYS, IS THE GOD THAT INHABITES THE FLOOD, ACCORDING TO THE PSALTER, AND WHO SPEAKS AND CRIES FROM MANY WATERS. THE MANY WATERS, HE SAYS, ARE THE DIVERSIFIED GENERATION OF MORTAL MEN, FROM WHICH (GENERATION) HE CRIES AND VOCIFERATES TO THE UNPORTRAYED MAN, SAYING, PRESERVE MY ONLY-BEGOTTEN FROM THE LIONS. IN REPLY TO HIM, IT HAS, SAYS HE, BEEN DECLARED, ISRAEL, YOU ARE MY CHILD: FEAR NOT; EVEN THOUGH YOU PASS THROUGH RIVERS, THEY SHALL NOT DROWN YOU; EVEN THOUGH YOU PASS THROUGH FIRE, IT SHALL NOT SCORCH YOU. ISAIAH 49:15 BY RIVERS HE MEANS, SAYS HE, THE MOIST SUBSTANCE OF GENERATION, AND BY FIRE THE IMPULSIVE PRINCIPLE AND DESIRE FOR GENERATION. YOU ARE MINE; FEAR NOT. AND AGAIN, HE SAYS, IF A MOTHER FORGET HER CHILDREN, SO AS NOT TO HAVE PITY ON THEM AND GIVE THEM FOOD, I ALSO WILL FORGET YOU. ADAM, HE SAYS, SPEAKS TO HIS OWN MEN: BUT EVEN THOUGH A WOMAN FORGET THESE THINGS, YET I WILL NOT FORGET YOU. I HAVE PAINTED YOU ON MY HANDS. IN REGARD, HOWEVER, OF HIS ASCENSION, THAT IS HIS REGENERATION, THAT HE MAY BECOME SPIRITUAL, NOT CARNAL, THE SCRIPTURE, HE SAYS, SPEAKS (THUS): OPEN THE GATES, YOU WHO ARE YOUR RULERS; AND BE LIFTED UP, YOU EVERLASTING DOORS, AND THE KING OF GLORY SHALL COME IN, THAT IS A WONDER OF WONDERS. FOR WHO, HE SAYS, IS THIS KING OF GLORY? A WORM, AND NOT A MAN; A REPROACH OF MAN, AND AN OUTCAST OF THE PEOPLE; HIMSELF IS THE KING OF GLORY, AND POWERFUL IN WAR.

AND BY WAR HE MEANS THE WAR THAT IS IN THE BODY, BECAUSE ITS FRAME HAS BEEN MADE OUT OF HOSTILE ELEMENTS; AS IT HAS BEEN WRITTEN, HE SAYS, REMEMBER THE CONFLICT THAT EXISTS IN THE BODY. JACOB, HE SAYS, SAW THIS ENTRANCE AND THIS GATE IN HIS JOURNEY INTO MESOPOTAMIA, THAT IS, WHEN FROM A CHILD HE WAS NOW BECOMING A YOUTH AND A MAN; THAT IS, (THE ENTRANCE AND GATE) WERE MADE KNOWN UNTO HIM AS HE JOURNEYED INTO MESOPOTAMIA. BUT MESOPOTAMIA, HE SAYS, IS THE CURRENT OF THE GREAT OCEAN FLOWING FROM THE MIDST OF THE PERFECT MAN; AND HE WAS ASTONISHED AT THE CELESTIAL GATE, EXCLAIMING, HOW TERRIBLE IS THIS PLACE! IT IS NOUGHT ELSE THAN THE HOUSE OF GOD, AND THIS (IS) THE GATE OF HEAVEN. ON ACCOUNT OF THIS, HE SAYS, JESUS USES THE WORDS, I AM THE TRUE GATE. JOHN 10:9; MATTHEW 7:13 NOW HE WHO MAKES THESE STATEMENTS IS, HE SAYS, THE PERFECT MAN THAT IS IMAGED FROM THE UNPORTRAYABLE ONE FROM ABOVE. THE PERFECT MAN THEREFORE CANNOT, HE SAYS, BE SAVED, UNLESS, ENTERING IN THROUGH THIS GATE, HE BE BORN AGAIN. BUT THIS VERY ONE THE PHRYGIANS, HE SAYS, CALL ALSO PAPA, BECAUSE HE TRANQUILLIZED ALL THINGS WHICH, PRIOR TO HIS MANIFESTATION, WERE CONFUSEDLY AND DISSONANTLY MOVED. FOR THE NAME, HE SAYS, OF PAPA BELONGS SIMULTANEOUSLY TO ALL CREATURES - CELESTIAL, AND TERRESTRIAL, AND INFERNAL — WHO EXCLAIM, CAUSE TO CEASE, CAUSE TO CEASE THE DISCORD OF THE WORLD, AND MAKE PEACE FOR THOSE THAT ARE AFAR OFF, THAT IS, FOR MATERIAL AND EARTHLY BEINGS; AND PEACE FOR THOSE THAT ARE NEAR, EPHESIANS 2:17 THAT IS, FOR PERFECT MEN THAT ARE SPIRITUAL AND ENDUED WITH REASON. BUT THE PHRYGIANS DENOMINATE THIS SAME ALSO CORPSE— BURIED IN THE BODY, AS IT WERE, IN A MAUSOLEUM AND TOMB. THIS, HE SAYS, IS WHAT HAS BEEN DECLARED, YOU ARE WHITED SEPULCHRES, FULL, HE SAYS, OF DEAD MEN'S BONES WITHIN, MATTHEW 23:27 BECAUSE THERE IS NOT IN YOU THE LIVING MAN. AND AGAIN HE EXCLAIMS, THE DEAD SHALL START FORTH FROM THE GRAVES, MATTHEW 27:52-53 THAT IS, FROM THE EARTHLY BODIES, BEING BORN AGAIN SPIRITUAL, NOT CARNAL. FOR THIS, HE SAYS, IS THE RESURRECTION THAT TAKES PLACE THROUGH THE GATE OF HEAVEN, THROUGH WHICH, HE SAYS, ALL THOSE THAT DO NOT ENTER REMAIN DEAD. THESE SAME PHRYGIANS, HOWEVER, HE SAYS, AFFIRM AGAIN THAT THIS VERY (MAN), AS A CONSEQUENCE OF THE CHANGE, (BECOMES) A GOD. FOR, HE SAYS, HE BECOMES A GOD WHEN, HAVING RISEN FROM THE DEAD, HE WILL ENTER INTO HEAVEN THROUGH A GATE OF THIS KIND. PAUL THE APOSTLE, HE SAYS, KNEW OF THIS GATE, PARTIALLY OPENING IT IN A MYSTERY, AND STATING THAT HE WAS CAUGHT UP BY AN ANGEL, AND ASCENDED AS FAR AS THE SECOND AND THIRD HEAVEN INTO PARADISE ITSELF; AND THAT HE BEHELD SIGHTS AND HEARD UNSPEAKABLE WORDS WHICH IT WOULD NOT BE POSSIBLE FOR MAN TO DECLARE. 2 CORINTHIANS 12:2

THESE ARE, HE SAYS, WHAT ARE BY ALL CALLED THE SECRET MYSTERIES, WHICH (ALSO WE SPEAK), NOT IN WORDS TAUGHT OF HUMAN WISDOM, BUT IN THOSE TAUGHT OF THE SPIRIT, COMPARING SPIRITUAL THINGS WITH SPIRITUAL. BUT THE NATURAL MAN RECEIVES NOT THE THINGS OF THE SPIRIT OF GOD, FOR THEY ARE FOOLISHNESS UNTO HIM. 1 CORINTHIANS 2:13-14 AND THESE ARE, HE SAYS, THE INEFFABLE MYSTERIES OF THE SPIRIT, WHICH WE ALONE ARE ACQUAINTED WITH. CONCERNING THESE, HE SAYS, THE SAVIOUR HAS DECLARED, NO ONE CAN COME UNTO ME, EXCEPT MY HEAVENLY FATHER DRAW SOME ONE UNTO ME. JOHN 6:44 FOR IT IS VERY DIFFICULT, HE SAYS, TO ACCEPT AND RECEIVE THIS GREAT AND INEFFABLE MYSTERY. AND AGAIN, IT IS SAID, THE SAVIOUR HAS DECLARED, NOT EVERY ONE THAT SAYS UNTO ME, LORD, LORD, SHALL ENTER INTO THE KINGDOM OF HEAVEN, BUT HE THAT DOES THE WILL OF MY FATHER WHICH IS IN HEAVEN. MATTHEW 7:21 AND IT IS NECESSARY THAT THEY WHO PERFORM THIS (WILL), NOT HEAR IT MERELY, SHOULD ENTER INTO THE KINGDOM OF HEAVEN. AND AGAIN, HE SAYS, THE SAVIOUR HAS DECLARED, THE PUBLICANS AND THE HARLOTS GO INTO THE KINGDOM OF HEAVEN BEFORE YOU. MATTHEW 21:31 FOR THE PUBLICANS, HE SAYS, ARE THOSE WHO RECEIVE THE REVENUES OF ALL THINGS; BUT WE, HE SAYS, ARE THE PUBLICANS, UNTO WHOM THE ENDS OF THE AGES HAVE COME. FOR THE ENDS, HE SAYS, ARE THE SEEDS SCATTERED FROM THE UNPORTRAYABLE ONE UPON THE WORLD, THROUGH WHICH THE WHOLE COSMICAL SYSTEM IS COMPLETED; FOR THROUGH THESE ALSO IT BEGAN TO EXIST. AND THIS, HE SAYS, IS WHAT HAS BEEN DECLARED: THE SOWER WENT FORTH TO SOW. AND SOME FELL BY THE WAYSIDE, AND WAS TRODDEN DOWN; AND SOME ON THE ROCKY PLACES, AND SPRANG UP, HE SAYS, AND ON ACCOUNT OF ITS HAVING NO DEPTH (OF SOIL), IT WITHERED AND DIED; AND SOME, HE SAYS, FELL ON FAIR AND GOOD GROUND, AND BROUGHT FORTH FRUIT, SOME A HUNDRED, SOME SIXTY, AND SOME THIRTY FOLD. WHO HAS EARS, HE SAYS, TO HEAR, LET HIM HEAR. THE MEANING OF THIS, HE SAYS, IS AS FOLLOWS, THAT NONE BECOMES A HEARER OF THESE MYSTERIES, UNLESS ONLY THE PERFECT GNOSTICS. THIS, HE SAYS, IS THE FAIR AND GOOD LAND WHICH MOSES SPEAKS OF: I WILL BRING YOU INTO A FAIR AND GOOD LAND, INTO A LAND FLOWING WITH MILK AND HONEY. THIS, HE SAYS, IS THE HONEY AND THE MILK, BY TASTING WHICH THOSE THAT ARE PERFECT BECOME KINGLESS, AND SHARE IN THE PLEROMA. THIS, HE SAYS, IS THE PLEROMA, THROUGH WHICH ALL EXISTENT THINGS THAT ARE PRODUCED HAVE FROM THE INGENERABLE ONE BEEN BOTH PRODUCED AND COMPLETED.

AND THIS SAME (ONE) IS STYLED ALSO BY THE PHRYGIANS UNFRUITFUL. FOR HE IS UNFRUITFUL WHEN HE IS CARNAL, AND CAUSES THE DESIRE OF THE FLESH. THIS, HE SAYS, IS WHAT IS SPOKEN: EVERY TREE NOT PRODUCING GOOD FRUIT, IS CUT DOWN AND CAST INTO THE FIRE. FOR THESE FRUITS, HE SAYS, ARE ONLY RATIONAL LIVING MEN, WHO ENTER IN THROUGH THE THIRD GATE. THEY SAY, FORSOOTH, YOU DEVOUR THE DEAD, AND MAKE THE LIVING; (BUT) IF YOU EAT THE LIVING, WHAT WILL YOU DO? THEY ASSERT, HOWEVER, THAT THE LIVING ARE RATIONAL FACULTIES AND MINDS, AND MEN — PEARLS OF THAT UNPORTRAYABLE ONE CAST BEFORE THE CREATURE BELOW. THIS, HE SAYS, IS WHAT (JESUS) ASSERTS: THROW NOT THAT WHICH IS HOLY UNTO THE DOGS, NOR PEARLS UNTO THE SWINE. NOW THEY ALLEGE THAT THE WORK OF SWINE AND DOGS IS THE INTERCOURSE OF THE WOMAN WITH A MAN. AND THE PHRYGIANS, HE SAYS, CALL THIS VERY ONE GOAT-HERD (AIPOLIS), NOT BECAUSE, HE SAYS, HE IS ACCUSTOMED TO FEED THE GOATS FEMALE AND MALE, AS THE NATURAL (MEN) USE THE NAME, BUT BECAUSE, HE SAYS, HE IS AIPOLIS— THAT IS, ALWAYS RANGING OVER — WHO BOTH REVOLVES AND CARRIES AROUND THE ENTIRE COSMICAL SYSTEM BY HIS REVOLUTIONARY MOTION. FOR THE WORD POLEIN SIGNIFIES TO TURN AND CHANGE THINGS; WHENCE, HE SAYS, THEY ALL CALL THE TWOS CENTRE OF THE HEAVEN POLES (POLOI). AND THE POET SAYS:—

WHAT SEA-BORN SINLESS SAGE COMES HITHER,
UNDYING EGYPTIAN PROTEUS?

HE IS NOT UNDONE, HE SAYS, BUT REVOLVES AS IT WERE, AND GOES ROUND HIMSELF. MOREOVER, ALSO, CITIES IN WHICH WE DWELL, BECAUSE WE TURN AND GO ROUND IN THEM, ARE DENOMINATED POLEIS. IN THIS MANNER, HE SAYS, THE PHRYGIANS CALL THIS ONE AIPOLIS, INASMUCH AS HE EVERYWHERE CEASELESSLY TURNS ALL THINGS, AND CHANGES THEM INTO THEIR OWN PECULIAR (FUNCTIONS). AND THE PHRYGIANS STYLE HIM, HE SAYS, VERY FRUITFUL LIKEWISE, BECAUSE, SAYS HE, MORE NUMEROUS ARE THE CHILDREN OF THE DESOLATE ONE, THAN THOSE OF HER WHICH HAS AN HUSBAND; THAT IS, THINGS BY BEING BORN AGAIN BECOME IMMORTAL AND ABIDE FOR EVER IN GREAT NUMBERS, EVEN THOUGH THE THINGS THAT ARE PRODUCED MAY BE FEW; WHEREAS THINGS CARNAL, HE SAYS, ARE ALL CORRUPTIBLE, EVEN THOUGH VERY MANY THINGS (OF THIS TYPE) ARE PRODUCED. FOR THIS REASON, HE SAYS, RACHEL WEPT FOR HER CHILDREN, AND WOULD NOT, SAYS (THE PROPHET), BE COMFORTED; SORROWING FOR THEM, FOR SHE KNEW, SAYS HE, THAT THEY ARE NOT. BUT JEREMIAH LIKEWISE UTTERS LAMENTATION FOR JERUSALEM BELOW, NOT THE CITY IN PHOENICIA, BUT THE CORRUPTIBLE GENERATION BELOW. FOR JEREMIAH LIKEWISE, HE SAYS, WAS AWARE OF THE PERFECT MAN, OF HIM THAT IS BORN AGAIN — OF WATER AND THE SPIRIT NOT CARNAL. AT LEAST JEREMIAH HIMSELF REMARKED: HE IS A MAN, AND WHO SHALL KNOW HIM? IN THIS MANNER, (THE NAASSENE) SAYS, THE KNOWLEDGE OF THE PERFECT MAN IS EXCEEDINGLY PROFOUND, AND DIFFICULT OF COMPREHENSION. FOR, HE SAYS, THE BEGINNING OF PERFECTION IS A KNOWLEDGE OF MAN, WHEREAS KNOWLEDGE OF GOD IS ABSOLUTE PERFECTION.

THE PHRYGIANS, HOWEVER, ASSERT, HE SAYS, THAT HE IS LIKEWISE A GREEN EAR OF GRAIN REAPED. AND AFTER THE PHRYGIANS, THE ATHENIANS, WHILE INITIATING PEOPLE INTO THE ELEUSINIAN RITES, LIKEWISE DISPLAY TO THOSE WHO ARE BEING ADMITTED TO THE HIGHEST GRADE AT THESE MYSTERIES, THE MIGHTY, AND MARVELLOUS, AND MOST PERFECT SECRET SUITABLE FOR ONE INITIATED INTO THE HIGHEST MYSTIC TRUTHS: (I ALLUDE TO) AN EAR OF GRAIN IN SILENCE REAPED. BUT THIS EAR OF GRAIN IS ALSO (CONSIDERED) AMONG THE ATHENIANS TO CONSTITUTE THE PERFECT ENORMOUS ILLUMINATION (THAT HAS DESCENDED) FROM THE UNPORTRAYABLE ONE, JUST AS THE HIEROPHANT HIMSELF (DECLARES); NOT, INDEED, EMASCULATED LIKE ATTIS, BUT MADE A EUNUCH BY MEANS OF HEMLOCK, AND DESPISING ALL CARNAL GENERATION. (NOW) BY NIGHT IN ELEUSIS, BENEATH A HUGE FIRE, (THE CELEBRANT) ENACTING THE GREAT AND SECRET MYSTERIES, VOCIFERATES AND CRIES ALOUD, SAYING, AUGUST BRIMO HAS BROUGHT FORTH A CONSECRATED SON, BRIMUS; THAT IS, A POTENT (MOTHER HAS BEEN DELIVERED OF) A POTENT CHILD. BUT REVERED, HE SAYS, IS THE GENERATION THAT IS SPIRITUAL, HEAVENLY, FROM ABOVE, AND POTENT IS HE THAT IS SO BORN. FOR THE MYSTERY IS CALLED ELEUSIN AND ANACTORIUM. ELEUSIN, BECAUSE, HE SAYS, WE WHO ARE SPIRITUAL COME FLOWING DOWN FROM ADAM ABOVE; FOR THE WORD ELEUSESTHAI IS, HE SAYS, OF THE SAME IMPORT WITH THE EXPRESSION TO COME. BUT ANACTORIUM IS OF THE SAME IMPORT WITH THE EXPRESSION TO ASCEND UPWARDS. THIS, HE SAYS, IS WHAT THEY AFFIRM WHO HAVE BEEN INITIATED IN THE MYSTERIES OF THE ELEUSINIANS. IT IS, HOWEVER, A REGULATION OF LAW, THAT THOSE WHO HAVE BEEN ADMITTED INTO THE LESSER SHOULD AGAIN BE INITIATED INTO THE GREAT MYSTERIES. FOR GREATER DESTINIES OBTAIN GREATER PORTIONS. BUT THE INFERIOR MYSTERIES, HE SAYS, ARE THOSE OF PROSERPINE BELOW; IN REGARD OF WHICH MYSTERIES, AND THE PATH WHICH LEADS THERE, WHICH IS WIDE AND SPACIOUS, AND CONDUCTS THOSE THAT ARE PERISHING TO PROSERPINE, THE POET LIKEWISE SAYS:—

BUT UNDER HER A FEARFUL PATH EXTENDS,
HOLLOW MIRY, YET BEST GUIDE TO
HIGHLY-HONOURED APHRODITE'S LOVELY GROVE.

THESE, HE SAYS, ARE THE INFERIOR MYSTERIES, THOSE APPERTAINING TO CARNAL GENERATION. NOW, THOSE MEN WHO ARE INITIATED INTO THESE INFERIOR (MYSTERIES) OUGHT TO PAUSE, AND (THEN) BE ADMITTED INTO THE GREAT (AND) HEAVENLY (ONES). FOR THEY, HE SAYS, WHO OBTAIN THEIR SHARES (IN THIS MYSTERY), RECEIVE GREATER PORTIONS. FOR THIS, HE SAYS, IS THE GATE OF HEAVEN; AND THIS A HOUSE OF GOD, WHERE THE GOOD DEITY DWELLS

ALONE. AND INTO THIS (GATE), HE SAYS, NO UNCLEAN PERSON SHALL ENTER, NOR ONE THAT IS NATURAL OR CARNAL; BUT IT IS RESERVED FOR THE SPIRITUAL ONLY. AND THOSE WHO COME HITHER OUGHT TO CAST OFF THEIR GARMENTS, AND BECOME ALL OF THEM BRIDEGROOMS, EMASCULATED THROUGH THE VIRGINAL SPIRIT. FOR THIS IS THE VIRGIN WHO CARRIES IN HER WOMB AND CONCEIVES AND BRINGS FORTH A SON, NOT ANIMAL, NOT CORPOREAL, BUT BLESSED FOR EVERMORE. CONCERNING THESE, IT IS SAID, THE SAVIOUR HAS EXPRESSLY DECLARED THAT STRAIGHT AND NARROW IS THE WAY THAT LEADS UNTO LIFE, AND FEW THERE ARE THAT ENTER UPON IT; WHEREAS BROAD AND SPACIOUS IS THE WAY THAT LEADS UNTO DESTRUCTION, AND MANY THERE ARE THAT PASS THROUGH IT.

CHAPTER 4. FURTHER USE MADE OF THE SYSTEM OF THE PHRYGIANS; MODE OF CELEBRATING THE MYSTERIES; THE MYSTERY OF THE GREAT MOTHER; THESE MYSTERIES HAVE A JOINT OBJECT OF WORSHIP WITH THE NAASSENI; THE NAASSENI ALLEGORIZE THE SCRIPTURAL ACCOUNT OF THE GARDEN OF EDEN; THE ALLEGORY APPLIED TO THE LIFE OF JESUS.

THE PHRYGIANS, HOWEVER, FURTHER ASSERT THAT THE FATHER OF THE UNIVERSE IS AMYGDALUS, NOT A TREE, HE SAYS, BUT THAT HE IS AMYGDALUS WHO PREVIOUSLY EXISTED; AND HE HAVING IN HIMSELF THE PERFECT FRUIT, AS IT WERE, THROBBING AND MOVING IN THE DEPTH, RENT HIS BREASTS, AND PRODUCED HIS NOW INVISIBLE, AND NAMELESS, AND INEFFABLE CHILD. RESPECTING WHOM WE SHALL SPEAK. FOR THE WORD AMYXAI SIGNIFIES, AS IT WERE, TO BURST AND SEVER THROUGH, AS HE SAYS (HAPPENS) IN THE CASE OF INFLAMED BODIES, AND WHICH HAVE IN THEMSELVES ANY TUMOUR; AND WHEN DOCTORS HAVE CUT THIS, THEY CALL IT AMYCHAI. IN THIS WAY, HE SAYS, THE PHRYGIANS CALL HIM AMYGDALUS, FROM WHICH PROCEEDED AND WAS BORN THE INVISIBLE (ONE), BY WHOM ALL THINGS WERE MADE, AND NOTHING WAS MADE WITHOUT HIM. AND THE PHRYGIANS SAY THAT WHAT HAS BEEN THENCE PRODUCED IS SYRICTAS (PIPER), BECAUSE THE SPIRIT THAT IS BORN IS HARMONIOUS. FOR GOD, HE SAYS, IS SPIRIT; WHEREFORE, HE AFFIRMS, NEITHER IN THIS MOUNTAIN DO THE TRUE WORSHIPPERS WORSHIP, NOR IN JERUSALEM, BUT IN SPIRIT. FOR THE ADORATION OF THE PERFECT ONES, HE SAYS, IS SPIRITUAL, NOT CARNAL. THE SPIRIT, HOWEVER, HE SAYS, IS THERE WHERE LIKEWISE THE FATHER IS NAMED, AND THE SON IS THERE BORN FROM THIS FATHER. THIS, HE SAYS, IS THE MANY-NAMED, THOUSAND-EYED INCOMPREHENSIBLE ONE, OF WHOM EVERY NATURE — EACH, HOWEVER, DIFFERENTLY — IS DESIROUS. THIS, HE SAYS, IS THE WORD OF GOD, WHICH, HE SAYS, IS A WORD OF REVELATION OF THE GREAT POWER. WHEREFORE IT WILL BE SEALED, AND HID, AND CONCEALED, LYING IN THE HABITATION WHERE LIES THE BASIS OF THE ROOT OF THE UNIVERSE, VIZ. AEONS, POWERS, INTELLIGENCES, GODS, ANGELS, DELEGATED SPIRITS, ENTITIES, NONENTITIES, GENERABLES, INGENERABLES, INCOMPREHENSIBLES, COMPREHENSIBLES, YEARS, MONTHS, DAYS, HOURS, (AND) INVISIBLE POINT FROM WHICH WHAT IS LEAST BEGINS TO INCREASE GRADUALLY. THAT WHICH IS, HE SAYS, NOTHING, AND WHICH CONSISTS OF NOTHING, INASMUCH AS IT IS INDIVISIBLE — (I MEAN) A POINT — WILL BECOME THROUGH ITS OWN REFLECTIVE POWER A CERTAIN INCOMPREHENSIBLE MAGNITUDE. THIS, HE SAYS, IS THE KINGDOM OF HEAVEN, THE GRAIN OF MUSTARD SEED, THE POINT WHICH IS INDIVISIBLE IN THE BODY; AND, HE SAYS, NO ONE KNOWS THIS (POINT) SAVE THE SPIRITUAL ONLY. THIS, HE SAYS, IS WHAT HAS BEEN SPOKEN: THERE IS NO SPEECH NOR LANGUAGE WHERE THEIR VOICE IS NOT HEARD.

THEY RASHLY ASSUME IN THIS MANNER, THAT WHATSOEVER THINGS HAVE BEEN SAID AND DONE BY ALL MEN, (MAY BE MADE TO HARMONIZE) WITH THEIR OWN PARTICULAR MENTAL VIEW, ALLEGING THAT ALL THINGS BECOME SPIRITUAL. WHENCE LIKEWISE THEY ASSERT, THAT THOSE EXHIBITING THEMSELVES IN THEATRES — NOT EVEN THESE SAY OR DO ANYTHING WITHOUT PREMEDITATION. THEREFORE, HE SAYS, WHEN, ON THE PEOPLE ASSEMBLING IN THE THEATRES, ANY ONE ENTERS CLAD IN A REMARKABLE ROBE, CARRYING A HARP AND PLAYING A TUNE (UPON IT, ACCOMPANYING IT) WITH A SONG OF THE GREAT MYSTERIES, HE SPEAKS AS FOLLOWS, NOT KNOWING WHAT HE SAYS: WHETHER (YOU ARE) THE RACE OF SATURN OR HAPPY JUPITER, OR MIGHTY RHEA, HAIL, ATTIS, GLOOMY MUTILATION OF RHEA. ASSYRIANS STYLE YOU THRICE-LONGED-FOR ADONIS, AND THE WHOLE OF EGYPT (CALLS YOU) OSIRIS, CELESTIAL HORN OF THE MOON; GREEKS DENOMINATE (YOU) WISDOM; SAMOTHRACIANS, VENERABLE ADAM; HAEMONIANS, CORYBAS; AND THEM PHRYGIANS (NAME YOU) AT ONE TIME PAPA, AT ANOTHER TIME CORPSE, OR GOD, OR FRUITLESS, OR AIPOLOS, OR GREEN EAR OF GRAIN THAT HAS BEEN REAPED, OR WHOM THE VERY FERTILE AMYGDALUS PRODUCED — A MAN, A MUSICIAN. THIS, HE SAYS, IS MULTIFORM ATTIS, WHOM WHILE THEY CELEBRATE IN A HYMN, THEY UTTER THESE WORDS: I WILL HYMN ATTIS, SON OF RHEA, NOT WITH THE BUZZING SOUNDS OF TRUMPETS, OR OF IDAEAN PIPERS, WHICH ACCORD WITH (THE VOICES OF) THE CURETES; BUT I WILL MINGLE (MY SONG) WITH APOLLO'S MUSIC OF HARPS, EVOE, EVAN, ' INASMUCH AS YOU ARE PAN, AS YOU ARE BACCHUS, AS YOU ARE SHEPHERD OF BRILLIANT STARS.

ON ACCOUNT OF THESE AND SUCH LIKE REASONS, THESE CONSTANTLY ATTEND THE MYSTERIES CALLED THOSE OF THE GREAT MOTHER, SUPPOSING ESPECIALLY THAT THEY BEHOLD BY MEANS OF THE CEREMONIES PERFORMED THERE THE ENTIRE MYSTERY. FOR THESE HAVE NOTHING MORE THAN THE CEREMONIES THAT ARE PERFORMED THERE, EXCEPT THAT THEY ARE NOT EMASCULATED: THEY MERELY COMPLETE THE WORK OF THE EMASCULATED. FOR WITH THE UTMOST SEVERITY AND VIGILANCE THEY ENJOIN (ON THEIR VOTARIES) TO ABSTAIN, AS IF THEY WERE EMASCULATED, FROM INTERCOURSE WITH A WOMAN. THE REST, HOWEVER, OF THE PROCEEDING (OBSERVED IN THESE MYSTERIES), AS WE HAVE DECLARED AT SOME LENGTH, (THEY FOLLOW) JUST AS (IF THEY WERE) EMASCULATED PERSONS. AND THEY DO NOT WORSHIP ANY OTHER OBJECT BUT NAAS, (FROM THENCE) BEING STYLED NAASSENI. BUT NAAS IS THE SERPENT FROM WHOM, I.E., FROM THE WORD NAAS, (THE NAASSENE) SAYS, ARE ALL THAT UNDER HEAVEN ARE DENOMINATED TEMPLES (NAOS). AND (HE STATES) THAT TO HIM ALONE — THAT IS, NAAS — IS DEDICATED EVERY SHRINE AND EVERY INITIATORY RITE, AND EVERY MYSTERY; AND, IN GENERAL, THAT A RELIGIOUS CEREMONY COULD NOT BE DISCOVERED UNDER HEAVEN, IN WHICH A TEMPLE (NAOS) HAS NO EXISTENCE; AND IN THE TEMPLE ITSELF IS NAAS, FROM WHOM IT HAS RECEIVED ITS DENOMINATION OF TEMPLE (NAOS). AND THESE AFFIRM THAT THE SERPENT IS A MOIST SUBSTANCE, JUST AS THALES ALSO, THE MILESIAN, (SPOKE OF WATER AS AN ORIGINATING PRINCIPLE,) AND THAT NOTHING OF EXISTING THINGS, IMMORTAL OR MORTAL, ANIMATE OR INANIMATE, COULD CONSIST AT ALL WITHOUT HIM. AND THAT ALL THINGS ARE SUBJECT UNTO HIM, AND THAT HE IS GOOD, AND THAT HE HAS ALL THINGS IN HIMSELF, AS IN THE HORN OF THE ONE-HORNED BULL; SO AS THAT HE IMPARTS BEAUTY AND BLOOM TO ALL THINGS THAT EXIST ACCORDING TO THEIR OWN NATURE AND PECULIARITY, AS IF PASSING THROUGH ALL, JUST AS (THE RIVER) PROCEEDING FORTH FROM EDEM, AND DIVIDING ITSELF INTO FOUR HEADS.

THEY ASSERT, HOWEVER, THAT EDEM IS THE BRAIN, AS IT WERE, BOUND AND TIGHTLY FASTENED IN ENCIRCLING ROBES, AS IF (IN) HEAVEN. BUT THEY SUPPOSE THAT MAN, AS FAR AS THE HEAD ONLY, IS PARADISE, THEREFORE THAT THIS RIVER, WHICH PROCEEDS OUT OF EDEM, THAT IS, FROM THE BRAIN, IS DIVIDED INTO FOUR HEADS, AND THAT THE NAME OF THE FIRST RIVER IS CALLED PHISON; THIS IS THAT WHICH ENCOMPASSES ALL THE LAND OF HAVILATH: THERE IS GOLD, AND THE GOLD OF THAT LAND IS EXCELLENT, AND THERE IS BDELLIUM AND THE ONYX STONE. THIS, HE SAYS, IS THE EYE, WHICH, BY ITS HONOUR (AMONG THE REST OF THE BODILY ORGANS), AND ITS COLORS, FURNISHES TESTIMONY TO WHAT IS SPOKEN. BUT THE NAME OF THE SECOND RIVER IS GIHON: THIS IS THAT WHICH COMPASSES THE LAND OF ETHIOPIA. THIS, HE SAYS, IS HEARING, SINCE GIHON IS (A TORTUOUS STREAM), RESEMBLING A SORT OF LABYRINTH. AND THE NAME OF THE THIRD IS TIGRIS. THIS IS THAT WHICH FLOWS OVER AGAINST (THE COUNTRY OF) THE ASSYRIANS. THIS, HE SAYS, IS SMELLING, EMPLOYING THE EXCEEDINGLY RAPID CURRENT OF THE STREAM (AS AN ANALOGY OF THIS SENSE). BUT IT FLOWS OVER AGAINST (THE COUNTRY OF) THE ASSYRIANS, BECAUSE IN EVERY ACT OF RESPIRATION FOLLOWING UPON EXPIRATION, THE BREATH DRAWN IN FROM THE EXTERNAL ATMOSPHERE ENTERS WITH SWIFTER MOTION AND GREATER FORCE. FOR THIS, HE SAYS, IS THE NATURE OF RESPIRATION. BUT THE FOURTH RIVER IS EUPHRATES. THIS, THEY ASSERT, IS THE MOUTH, THROUGH WHICH ARE THE PASSAGE OUTWARDS OF PRAYER, AND THE PASSAGE INWARDS OF NOURISHMENT. (THE MOUTH) MAKES GLAD, AND NURTURES AND FASHIONS THE SPIRITUAL PERFECT MAN. THIS, HE SAYS, IS THE WATER THAT IS ABOVE THE FIRMAMENT, CONCERNING WHICH, HE SAYS, THE SAVIOUR HAS DECLARED, IF YOU KNEW WHO IT IS THAT ASKS, YOU WOULD HAVE ASKED FROM HIM, AND HE WOULD HAVE GIVEN YOU TO DRINK LIVING, BUBBLING WATER. INTO THIS WATER, HE SAYS, EVERY NATURE ENTERS, CHOOSING ITS OWN SUBSTANCES; AND ITS PECULIAR QUALITY COMES TO EACH NATURE FROM THIS WATER, HE SAYS, MORE THAN IRON DOES TO THE MAGNET, AND THE GOLD TO THE BACKBONE OF THE SEA FALCON, AND THE CHAFF TO THE AMBER.

BUT IF ANY ONE, HE SAYS, IS BLIND FROM BIRTH, AND HAS NEVER BEHELD THE TRUE LIGHT, WHICH LIGHTENS EVERY MAN THAT COMES INTO THE WORLD, BY US LET HIM RECOVER HIS SIGHT, AND BEHOLD, AS IT WERE, THROUGH SOME PARADISE PLANTED WITH EVERY DESCRIPTION OF TREE, AND SUPPLIED WITH ABUNDANCE OF FRUITS, WATER COURSING ITS WAY THROUGH ALL THE TREES AND FRUITS; AND HE WILL SEE THAT FROM ONE AND THE SAME WATER THE OLIVE CHOOSES FOR ITSELF AND DRAWS THE OIL, AND THE VINE THE WINE; AND (SO IS IT WITH) THE REST OF PLANTS, ACCORDING TO EACH GENUS. THAT MAN, HOWEVER, HE SAYS, IS OF NO REPUTATION IN THE WORLD, BUT OF ILLUSTRIOUS FAME IN HEAVEN, BEING BETRAYED BY THOSE WHO ARE IGNORANT (OF HIS PERFECTIONS) TO THOSE WHO KNOW HIM NOT, BEING ACCOUNTED AS A DROP FROM A CASK. WE, HOWEVER, HE SAYS, ARE SPIRITUAL, WHO, FROM THE LIFE-GIVING WATER OF EUPHRATES, WHICH FLOWS THROUGH THE MIDST OF BABYLON, CHOOSE OUR OWN PECULIAR QUALITY AS WE PASS THROUGH THE TRUE GATE, WHICH IS THE BLESSED JESUS. AND OF ALL MEN, WE CHRISTIANS ALONE ARE THOSE WHO IN THE THIRD GATE CELEBRATE THE MYSTERY, AND ARE ANOINTED THERE WITH THE UNSPEAKABLE CHRISM FROM A HORN, AS DAVID (WAS ANOINTED), NOT FROM AN EARTHEN VESSEL, HE SAYS, AS (WAS) SAUL, WHO HELD CONVERSE WITH THE EVIL DEMON OF CARNAL CONCUPISCENCE.

CHAPTER 5. EXPLANATION OF THE SYSTEM OF THE NAASSENI TAKEN FROM ONE OF THEIR HYMNS.

THE FOREGOING REMARKS, THEN, THOUGH FEW OUT OF MANY, WE HAVE THOUGHT PROPER TO BRING FORWARD. FOR INNUMERABLE ARE THE SILLY AND CRAZY ATTEMPTS OF FOLLY. BUT SINCE, TO THE BEST OF OUR ABILITY, WE HAVE EXPLAINED THE UNKNOWN GNOSIS, IT SEEMED EXPEDIENT LIKEWISE TO ADDUCE THE FOLLOWING POINT. THIS PSALM OF THEIRS HAS BEEN COMPOSED, BY WHICH THEY SEEM TO CELEBRATE ALL THE MYSTERIES OF THE ERROR (ADVANCED BY) THEM IN A HYMN, COUCHED IN THE FOLLOWING TERMS:—

THE WORLD'S PRODUCING LAW WAS PRIMAL MIND,
AND NEXT WAS FIRST-BORN'S OUTPOURED CHAOS;
AND THIRD, THE SOUL RECEIVED ITS LAW OF TOIL:
ENCIRCL'D, THEREFORE, WITH AN ACQUEOUS FORM,
WITH CARE O'ERPOWERED IT SUCCUMBS TO DEATH.
NOW HOLDING SWAY, IT EYES THE LIGHT,
AND NOW IT WEEPS ON MISERY FLUNG;
NOW IT MOURNS, NOW IT THRILLS WITH JOY;
NOW IT WAILS, NOW IT HEARS ITS DOOM;
NOW IT HEARS ITS DOOM, NOW IT DIES,
AND NOW IT LEAVES US, NEVER TO RETURN.
IT, HAPLESS STRAYING, TREADS THE MAZE OF ILLS.
BUT JESUS SAID, FATHER, BEHOLD,
A STRIFE OF ILLS ACROSS THE EARTH
WANDERS FROM YOUR BREATH (OF WRATH);
BUT BITTER CHAOS (MAN) SEEKS TO SHUN,
AND KNOWS NOT HOW TO PASS IT THROUGH.
ON THIS ACCOUNT, O FATHER, SEND ME;
BEARING SEALS, I SHALL DESCEND;
THROUGH AGES WHOLE I'LL SWEEP,
ALL MYSTERIES I'LL UNRAVEL,
AND FORMS OF GODS I'LL SHOW;
AND SECRETS OF THE SAINTLY PATH,
STYLED GNOSIS, I'LL IMPART.

CHAPTER 6. THE OPHITES THE GRAND SOURCE OF HERESY.

THESE DOCTRINES, THEN, THE NAASSENI ATTEMPT TO ESTABLISH, CALLING THEMSELVES GNOSTICS. BUT SINCE THE ERROR IS MANY-HEADED AND DIVERSIFIED, RESEMBLING, IN TRUTH, THE HYDRA THAT WE READ OF IN HISTORY; WHEN, AT ONE BLOW, WE HAVE STRUCK OFF THE HEADS OF THIS (DELUSION) BY MEANS OF REFUTATION, EMPLOYING THE WAND OF TRUTH, WE SHALL ENTIRELY EXTERMINATE THE MONSTER. FOR NEITHER DO THE REMAINING HERESIES PRESENT MUCH DIFFERENCE OF ASPECT FROM THIS, HAVING A MUTUAL CONNECTION THROUGH (THE SAME) SPIRIT OF ERROR. BUT SINCE, ALTERING THE WORDS AND THE NAMES OF THE SERPENT, THEY WISH THAT THERE SHOULD BE MANY HEADS OF THE SERPENT, NEITHER THUS SHALL WE FAIL THOROUGHLY TO REFUTE THEM AS THEY DESIRE.

CHAPTER 7. THE SYSTEM OF THE PERATAE; THEIR TRITHEISM; EXPLANATION OF THE INCARNATION.

THERE IS ALSO UNQUESTIONABLY A CERTAIN OTHER (HEAD OF THE HYDRA, NAMELY, THE HERESY) OF THE PERATAE, WHOSE BLASPHEMY AGAINST CHRIST HAS FOR MANY YEARS ESCAPED NOTICE. AND THE PRESENT IS A FITTING OPPORTUNITY FOR BRINGING TO LIGHT THE SECRET MYSTERIES OF SUCH (HERETICS). THESE ALLEGE THAT THE WORLD IS ONE, TRIPLY DIVIDED. AND OF THE TRIPLE DIVISION WITH THEM, ONE PORTION IS A CERTAIN SINGLE ORIGINATING PRINCIPLE, JUST AS IT WERE A HUGE FOUNTAIN, WHICH CAN BE DIVIDED MENTALLY INTO INFINITE SEGMENTS. NOW THE FIRST SEGMENT, AND THAT WHICH, ACCORDING TO THEM, IS (A SEGMENT) IN PREFERENCE (TO OTHERS), IS A TRIAD, AND IT IS CALLED A PERFECT GOOD, (AND) A PATERNAL MAGNITUDE. AND THE SECOND PORTION OF THE TRIAD OF THESE IS, AS IT WERE, A CERTAIN INFINITE CROWD OF POTENTIALITIES THAT ARE GENERATED FROM THEMSELVES, (WHILE) THE THIRD IS FORMAL. AND THE FIRST, WHICH IS GOOD, IS UNBEGOTTEN, AND THE SECOND IS A SELF-PRODUCING GOOD, AND THE THIRD IS CREATED; AND HENCE IT IS THAT THEY EXPRESSLY DECLARE THAT THERE ARE THREE GODS, THREE LOGOI, THREE MINDS, THREE MEN. FOR TO EACH PORTION OF THE WORLD, AFTER THE DIVISION HAS BEEN MADE, THEY ASSIGN BOTH GODS, AND LOGOI, AND MINDS, AND MEN, AND THE REST; BUT THAT FROM UNORIGINATION AND THE FIRST SEGMENT OF THE WORLD, WHEN AFTERWARDS THE WORLD HAD ATTAINED UNTO ITS COMPLETION, THERE CAME DOWN FROM ABOVE, FOR CAUSES THAT WE SHALL AFTERWARDS DECLARE, IN THE TIME OF HEROD A CERTAIN MAN CALLED CHRIST, WITH A THREEFOLD NATURE, AND A THREEFOLD BODY, AND A THREEFOLD POWER, (AND) HAVING IN HIMSELF ALL (SPECIES OF) CONCRETIONS AND POTENTIALITIES (DERIVABLE) FROM THE THREE DIVISIONS OF THE WORLD; AND THAT THIS, SAYS (THE PERATIC), IS WHAT IS SPOKEN: IT PLEASED HIM THAT IN HIM SHOULD DWELL ALL FULLNESS BODILY, AND IN HIM THE ENTIRE DIVINITY RESIDES OF THE TRIAD AS THUS DIVIDED. FOR, HE SAYS, THAT FROM THE TWO SUPERJACENT WORLDS — NAMELY, FROM THAT (PORTION OF THE TRIAD) WHICH IS UNBEGOTTEN, AND FROM THAT WHICH IS SELF-PRODUCING — THERE HAVE BEEN CONVEYED DOWN INTO THIS WORLD IN WHICH WE ARE, SEEDS OF ALL SORTS OF POTENTIALITIES. WHAT, HOWEVER, THE MODE OF THE DESCENT IS, WE SHALL AFTERWARDS DECLARE.

(THE PERATIC) THEN SAYS THAT CHRIST DESCENDED FROM ABOVE FROM UNORIGINATION, THAT BY HIS DESCENT ALL THINGS TRIPLY DIVIDED MIGHT BE SAVED. FOR SOME THINGS, HE SAYS, BEING BORNE DOWN FROM ABOVE, WILL ASCEND THROUGH HIM, WHEREAS WHATEVER (BEINGS) FORM PLOTS AGAINST THOSE WHICH ARE CARRIED DOWN FROM ABOVE ARE CAST OFF, AND BEING PLACED IN A STATE OF PUNISHMENT, ARE RENOUNCED. THIS, HE SAYS, IS WHAT IS SPOKEN: FOR THE SON OF MAN CAME NOT INTO THE WORLD TO DESTROY THE WORLD, BUT THAT THE WORLD THROUGH HIM MIGHT BE SAVED. THE WORLD, HE SAYS, HE DENOMINATES THOSE TWO PARTS

THAT ARE SITUATED ABOVE, VIZ., BOTH THE UNBEGOTTEN (PORTION OF THE TRIAD), AND THE SELF-PRODUCED ONE. AND WHEN SCRIPTURE, HE SAYS, USES THE WORDS, THAT WE MAY NOT BE CONDEMNED WITH THE WORLD, IT ALLUDES TO THE THIRD PORTION OF (THE TRIAD, THAT IS) THE FORMAL WORLD. FOR THE THIRD PORTION, WHICH HE STYLES THE WORLD (IN WHICH WE ARE), MUST PERISH; BUT THE TWO (REMAINING PORTIONS), WHICH ARE SITUATED ABOVE, MUST BE RESCUED FROM CORRUPTION.

CHAPTER 8. THE PERATAE DERIVE THEIR SYSTEM FROM THE ASTROLOGERS; THIS PROVED BY A STATEMENT OF THE ASTROLOGICAL THEORIES OF THE ZODIAC; HENCE THE TERMINOLOGY OF THE PERATIC HERETICS.

LET US, THEN, IN THE FIRST PLACE, LEARN HOW (THE PERATISTS), DERIVING THIS DOCTRINE FROM ASTROLOGERS, ACT DESPITEFULLY TOWARDS CHRIST, WORKING DESTRUCTION FOR THOSE WHO FOLLOW THEM IN AN ERROR OF THIS DESCRIPTION. FOR THE ASTROLOGERS, ALLEGING THAT THERE IS ONE WORLD, DIVIDE IT INTO THE TWELVE FIXED PORTIONS OF THE ZODIACAL SIGNS, AND CALL THE WORLD OF THE FIXED ZODIACAL SIGNS ONE IMMOVEABLE WORLD; AND THE OTHER THEY AFFIRM TO BE A WORLD OF ERRATIC (SIGNS), BOTH IN POWER, AND POSITION, AND NUMBER, AND THAT IT EXTENDS AS FAR AS THE MOON. AND (THEY LAY DOWN), THAT (ONE) WORLD DERIVES FROM (THE OTHER) WORLD A CERTAIN POWER, AND MUTUAL PARTICIPATION (IN THAT POWER), AND THAT THE SUBJACENT OBTAIN THIS PARTICIPATION FROM THE SUPERJACENT (PORTIONS). IN ORDER, HOWEVER, THAT WHAT IS (HERE) ASSERTED MAY BE PERSPICUOUS, I SHALL ONE BY ONE EMPLOY THOSE VERY EXPRESSIONS OF THE ASTROLOGERS; (AND IN DOING SO) I SHALL ONLY BE REMINDING MY READERS OF STATEMENTS PREVIOUSLY MADE IN THE DEPARTMENT OF THE WORK WHERE WE HAVE EXPLAINED THE ENTIRE ART OF THE ASTROLOGERS. WHAT, THEN, THE OPINIONS ARE WHICH THOSE (SPECULATORS) ENTERTAIN, ARE AS FOLLOW:—

(THEIR DOCTRINE IS), THAT FROM AN EMANATION OF THE STARS THE GENERATIONS OF THE SUBJACENT (PARTS) IS CONSUMMATED. FOR, AS THEY WISTFULLY GAZED UPWARD UPON HEAVEN, THE CHALDEANS ASSERTED THAT (THE SEVEN STARS) CONTAIN A REASON FOR THE EFFICIENT CAUSES OF THE OCCURRENCE OF ALL THE EVENTS THAT HAPPEN UNTO US, AND THAT THE PARTS OF THE FIXED ZODIACAL SIGNS CO-OPERATE (IN THIS INFLUENCE). INTO TWELVE (PARTS THEY DIVIDE THE ZODIACAL CIRCLE), AND EACH ZODIACAL SIGN INTO THIRTY PORTIONS, AND EACH PORTION INTO SIXTY DIMINUTIVE PARTS; FOR SO THEY DENOMINATE THE VERY SMALLEST PARTS, AND THOSE THAT ARE INDIVISIBLE. AND OF THE ZODIACAL SIGNS, THEY TERM SOME MALE, BUT OTHERS FEMININE; AND SOME WITH TWO BODIES, BUT OTHERS NOT SO; AND SOME TROPICAL, WHEREAS OTHERS FIRM. THE MALE SIGNS, THEN, ARE EITHER FEMININE, WHICH POSSESS A CO-OPERATIVE NATURE FOR THE PROCREATION OF MALES, (OR ARE THEMSELVES PRODUCTIVE OF FEMALES.) FOR ARIES IS A MALE ZODIACAL SIGN, BUT TAURUS FEMALE; AND THE REST (ARE DENOMINATED) ACCORDING TO THE SAME ANALOGY, SOME MALE, BUT OTHERS FEMALE. AND I SUPPOSE THAT THE PYTHAGOREANS, BEING SWAYED FROM SUCH (CONSIDERATIONS), STYLE THE MONAD MALE, AND THE DUAD FEMALE; AND, AGAIN, THE TRIAD MALE, AND ANALOGICALLY THE REMAINDER OF THE EVEN AND ODD NUMBERS. SOME, HOWEVER, DIVIDING EACH ZODIACAL SIGN INTO TWELVE PARTS, EMPLOY ALMOST THE SAME METHOD. FOR EXAMPLE, IN ARIES, THEY STYLE THE FIRST OF THE TWELVE PARTS BOTH ARIES AND A MALE, BUT THE SECOND BOTH TAURUS AND A FEMALE, AND THE THIRD BOTH GEMINI AND A MALE; AND THE SAME PLAN IS PURSUED IN THE CASE OF THE REST OF THE PARTS. AND THEY ASSERT THAT THERE ARE SIGNS WITH TWO BODIES, VIZ., GEMINI AND THE SIGNS DIAMETRICALLY OPPOSITE, NAMELY SAGITTARIUS, AND VIRGO, AND PISCES, AND THAT THE REST HAVE NOT TWO BODIES. AND (THEY STATE) THAT SOME ARE LIKEWISE TROPICAL, AND WHEN THE SUN STANDS IN THESE, HE CAUSES GREAT TURNINGS OF THE SURROUNDING (SIGN). ARIES IS A SIGN OF THIS DESCRIPTION, AND THAT WHICH IS DIAMETRICALLY OPPOSITE TO IT, JUST AS LIBRA, AND CAPRICORN, AND CANCER. FOR IN ARIES IS THE VERNAL TURNING, AND IN CAPRICORN THAT OF WINTER, AND IN CANCER THAT OF SUMMER, AND IN LIBRA THAT OF AUTUMN.

THE DETAILS, HOWEVER, CONCERNING THIS SYSTEM WE HAVE MINUTELY EXPLAINED IN THE BOOK PRECEDING THIS; AND FROM IT ANY ONE WHO WISHES INSTRUCTION (ON THE POINT), MAY LEARN HOW IT IS THAT THE ORIGINATORS OF THIS PERATIC HERESY, VIZ., EUPHRATES THE PERATIC, AND CELBES THE CARYSTIAN, HAVE, IN THE TRANSFERENCE (INTO THEIR OWN SYSTEM OF OPINIONS FROM THESE SOURCES), MADE ALTERATIONS IN NAME ONLY, WHILE IN REALITY THEY HAVE PUT FORWARD SIMILAR TENETS. (NAY MORE), THEY HAVE, WITH IMMODERATE ZEAL, THEMSELVES DEVOTED (THEIR ATTENTION) TO THE ART (OF THE ASTROLOGERS). FOR ALSO THE ASTROLOGERS SPEAK OF THE LIMITS OF THE STARS, IN WHICH THEY ASSERT THAT THE DOMINANT STARS HAVE GREATER INFLUENCE; AS, FOR INSTANCE, ON SOME THEY ACT INJURIOUSLY, WHILE ON OTHERS THEY ACT WELL. AND OF THESE THEY DENOMINATE SOME MALICIOUS, AND SOME BENEFICENT. AND (STARS) ARE SAID TO LOOK UPON ONE ANOTHER, AND TO HARMONIZE WITH EACH OTHER, SO THAT THEY APPEAR ACCORDING TO (THE SHAPE OF) A TRIANGLE OR SQUARE. THE STARS, LOOKING ON ONE ANOTHER, ARE FIGURED ACCORDING TO (THE SHAPE OF) A TRIANGLE, HAVING AN INTERVENING DISTANCE OF THE EXTENT OF THREE ZODIACAL SIGNS; WHEREAS (THOSE THAT HAVE AN INTERVAL OF) TWO ZODIACAL SIGNS ARE FIGURED ACCORDING TO (THE SHAPE OF) A SQUARE. AND (THEIR DOCTRINE IS), THAT AS IN THE SAME WAY AS IN A MAN, THE SUBJACENT PARTS SYMPATHIZE WITH THE HEAD, AND THE HEAD LIKEWISE SYMPATHIZES WITH THE SUBJACENT PARTS, SO ALL TERRESTRIAL (SYMPATHIZE) WITH SUPER-LUNAR OBJECTS. BUT (THE ASTROLOGERS GO FURTHER THAN THIS); FOR THERE EXISTS (ACCORDING TO THEM) A CERTAIN DIFFERENCE AND INCOMPATIBILITY BETWEEN THESE, SO AS THAT THEY DO NOT INVOLVE ONE AND THE SAME UNION. THIS COMBINATION AND DIVERGENCE OF THE STARS, WHICH IS A CHALDEAN (TENET), HAS BEEN ARROGATED TO THEMSELVES BY THOSE OF WHOM WE HAVE PREVIOUSLY SPOKEN.

NOW THESE, FALSIFYING THE NAME OF TRUTH, PROCLAIM AS A DOCTRINE OF CHRIST AN INSURRECTION OF AEONS AND REVOLTS OF GOOD INTO (THE RANKS OF) EVIL POWERS; AND THEY SPEAK OF THE CONFEDERATIONS OF GOOD POWERS WITH WICKED ONES. DENOMINATING THEM, THEREFORE, TOPARCHAI AND PROASTIOI, AND (THOUGH THUS) FRAMING FOR THEMSELVES VERY MANY OTHER NAMES NOT SUGGESTED (TO THEM FROM OTHER SOURCES), THEY HAVE YET UNSKILFULLY SYSTEMATIZED THE ENTIRE IMAGINARY DOCTRINE OF THE ASTROLOGERS CONCERNING THE STARS. AND SINCE THEY HAVE INTRODUCED A SUPPOSITION PREGNANT WITH IMMENSE ERROR, THEY SHALL BE REFUTED THROUGH THE INSTRUMENTALITY OF OUR ADMIRABLE ARRANGEMENT. FOR I SHALL SET DOWN, IN CONTRAST WITH THE PREVIOUSLY MENTIONED CHALDAIC ART OF THE ASTROLOGERS, SOME OF THE PERATIC TREATISES, FROM WHICH, BY MEANS OF COMPARISON, THERE WILL BE AN OPPORTUNITY OF PERCEIVING HOW THE PERATIC DOCTRINES ARE THOSE CONFESSEDLY OF THE ASTROLOGERS, NOT OF CHRIST.

CHAPTER 9. SYSTEM OF THE PERATAE EXPLAINED OUT OF ONE OF THEIR OWN BOOKS.

IT SEEMS, THEN, EXPEDIENT TO SET FORTH A CERTAIN ONE OF THE BOOKS HELD IN REPUTE AMONG THEM, IN WHICH THE FOLLOWING PASSAGE OCCURS: I AM A VOICE OF AROUSAL FROM SLUMBER IN THE AGE OF NIGHT. HENCEFORWARD I COMMENCE TO STRIP THE POWER WHICH IS FROM CHAOS. THE POWER IS THAT OF THE LOWEST DEPTH OF MUD, WHICH UPREARS THE SLIME OF THE INCORRUPTIBLE (AND) HUMID EXPANSE OF SPACE. AND IT IS THE ENTIRE POWER OF THE CONVULSION, WHICH, EVER IN MOTION, AND PRESENTING THE COLOR OF WATER, WHIRLS THINGS ON THAT ARE STATIONARY, RESTRAINS THINGS TREMULOUS, SETS THINGS FREE AS THEY PROCEED, LIGHTENS THINGS AS THEY ABIDE, REMOVES THINGS ON THE INCREASE, A FAITHFUL STEWARD OF THE TRACK OF THE BREEZES, ENJOYING THE THINGS DISGORGED FROM THE TWELVE EYES OF THE LAW, (AND) MANIFESTING A SEAL TO THE POWER WHICH ALONG WITH ITSELF DISTRIBUTES THE DOWNBORNE INVISIBLE WATERS, AND HAS BEEN CALLED THALASSA. THIS POWER IGNORANCE HAS BEEN ACCUSTOMED TO DENOMINATE CRONUS, GUARDED WITH CHAINS BECAUSE HE TIGHTLY BOUND THE FOLD OF THE DENSE AND MISTY AND OBSCURE AND MURKY TARTARUS. ACCORDING TO THE IMAGE OF THIS WERE PRODUCED CEPHEUS, PROMETHEUS, (AND) JAPETUS. THE POWER TO WHICH HAS BEEN ENTRUSTED THALASSA IS HERMAPHRODITE. AND IT FASTENS THE HISSING SOUND ARISING FROM THE TWELVE MOUTHS INTO TWELVE PIPES, AND POURS IT FORTH. AND THE POWER ITSELF IS SUBTLE, AND REMOVES THE CONTROLLING, BOISTEROUS, UPWARD MOTION (OF THE SEA), AND SEALS THE TRACKS OF ITS PATHS, LEST (ANY ANTAGONISTIC POWER) SHOULD WAGE WAR OR INTRODUCE, ANY ALTERATION. THE TEMPESTUOUS DAUGHTER OF THIS ONE IS A FAITHFUL PROTECTRESS OF ALL SORTS OF WATERS. HER NAME IS CHORZAR. IGNORANCE IS IN THE HABIT OF STYLING THIS (POWER) NEPTUNE, ACCORDING TO WHOSE IMAGE WAS PRODUCED GLAUCUS, MELICERTES, INO, NEBROË. HE THAT IS ENCIRCLED WITH THE PYRAMID OF TWELVE ANGELS, AND DARKENS THE GATE INTO THE PYRAMID WITH VARIOUS COLORS, AND COMPLETES THE ENTIRE IN THE SABLE HUES OF NIGHT: THIS ONE IGNORANCE DENOMINATED CRONUS. AND HIS MINISTERS WERE FIVE — FIRST U, SECOND AOAI, THIRD UO, FOURTH UOAB, FIFTH ... OTHER TRUSTWORTHY MANAGERS (THERE ARE) OF HIS PROVINCE OF NIGHT AND DAY, WHO REPOSE IN THEIR OWN POWER. IGNORANCE DENOMINATED THESE THE ERRATIC STARS, FROM WHOM DEPENDS A CORRUPTIBLE GENERATION. MANAGER OF THE RISING OF THE STAR IS CARPHACASEMEOCHEIR, (AND) ECCABBACARA (IS THE SAME). IGNORANCE IS IN THE HABIT OF DENOMINATING THESE CURETES CHIEF OF THE WINDS; THIRD IN ORDER IS ARIEL, ACCORDING TO WHOSE IMAGE WAS GENERATED AEOLUS, BRIARES. AND CHIEF OF THE TWELVE-HOURED NOCTURNAL (POWER) IS SOCLAN, WHOM IGNORANCE IS ACCUSTOMED TO STYLE OSIRIS; (AND) ACCORDING TO THE IMAGE OF THIS ONE WAS BORN ADMETUS, MEDEA, HELEN, AETHUSA. CHIEF OF THE TWELVE-HOURED DIURNAL POWER IS EUNO. THIS IS MANAGER OF THE RISING OF THE STAR PROTOCAMARUS AND OF THE ETHEREAL (REGION), BUT IGNORANCE HAS DENOMINATED HIM ISIS. A SIGN OF THIS ONE IS THE DOG-STAR, ACCORDING TO WHOSE IMAGE WERE BORN PTOLEMAEUS SON OF ARSINOE, DIDYMA, CLEOPATRA, AND OLYMPIAS. GOD'S RIGHT-HAND POWER IS THAT WHICH IGNORANCE HAS DENOMINATED RHEA, ACCORDING TO WHOSE IMAGE WERE PRODUCED ATTIS, MYGDON, (AND) OENONE. THE LEFT-HAND POWER HAS LORDSHIP OVER SUSTENANCE, AND IGNORANCE IS IN THE HABIT OF STYLING THIS CERES, (WHILE) HER NAME IS BENA; AND ACCORDING TO THE IMAGE OF THIS ONE WERE BORN CELEUS, TRIPTOLEMUS, MISYR, AND PRAXIDICA. THE RIGHT-HAND POWER HAS LORDSHIP OVER FRUITS. THIS ONE IGNORANCE HAS DENOMINATED MENA, ACCORDING TO WHOSE IMAGE WERE BORN BUMEGAS, OSTANES, MERCURY TRISMEGISTUS, CURITES, PETOSIRIS, ZODARIUM, BEROSUS, ASTRAMPSUCHUS, (AND) ZOROASTER. THE LEFT-HAND POWER IS (LORD) OF FIRE, (AND) IGNORANCE HAS DENOMINATED THIS ONE VULCAN, ACCORDING TO WHOSE IMAGE WERE BORN ERICTHONIUS, ACHILLES, CAPANEUS, PHAËTHON, MELEAGER, TYDEUS, ENCELADUS, RAPHAEL, SURIEL, (AND) OMPHALE. THERE ARE THREE INTERMEDIATE POWERS SUSPENDED FROM AIR, AUTHORS OF GENERATION. THESE IGNORANCE HAS BEEN IN THE HABIT OF DENOMINATING FATES; AND ACCORDING TO THE IMAGE OF THESE WERE PRODUCED THE HOUSE OF PRIAM, THE HOUSE OF LAIUS, INO, AUTONOE, AGAVE, ATHAMAS, PROCNE, DANAIDES, AND PELIADES. A POWER (THERE IS) HERMAPHRODITE, ALWAYS CONTINUING IN INFANCY, NEVER WAXING OLD, CAUSE OF BEAUTY, PLEASURE, MATURITY, DESIRE, AND CONCUPISCENCE; AND IGNORANCE HAS BEEN ACCUSTOMED TO STYLE THIS EROS, ACCORDING TO WHOSE IMAGE WERE BORN PARIS, NARCISSUS, GANYMEDE, ENDYMION, TITHONUS, ICARIUS, LEDA, AMYMONE, THETIS, HESPERIDES, JASON, LEANDER, (AND) HERO. THESE ARE PROASTIOI UP TO AETHER, FOR WITH THIS TITLE ALSO HE INSCRIBES THE BOOK.

CHAPTER 10. THE PERATIC HERESY NOMINALLY DIFFERENT FROM ASTROLOGY, BUT REALLY THE SAME SYSTEM ALLEGORIZED.

IT HAS BEEN EASILY MADE EVIDENT TO ALL, THAT THE HERESY OF THE PERATAE IS ALTERED IN NAME ONLY FROM THE (ART) OF THE ASTROLOGERS. AND THE REST OF THE BOOKS OF THESE (HERETICS) CONTAIN THE SAME METHOD, IF IT WERE AGREEABLE TO ANY ONE TO WADE THROUGH THEM ALL. FOR, AS I SAID, THEY SUPPOSE THAT THE CAUSES OF THE GENERATION OF ALL BEGOTTEN THINGS ARE THINGS UNBEGOTTEN AND SUPERJACENT, AND THAT THE WORLD WITH US HAS BEEN PRODUCED AFTER THE MODE OF EMANATION, WHICH (WORLD) THEY DENOMINATE FORMAL. AND (THEY MAINTAIN) THAT ALL THOSE STARS TOGETHER WHICH ARE BEHELD IN THE FIRMAMENT HAVE BEEN CAUSES OF THE GENERATION OF THIS WORLD. THEY HAVE, HOWEVER, ALTERED THE NAME OF THESE, AS ONE MAY PERCEIVE FROM THE PROASTIOI BY MEANS OF A COMPARISON (OF THE TWO SYSTEMS). AND SECONDLY, ACCORDING TO THE SAME METHOD AS THAT WHEREBY THE WORLD WAS MADE FROM A SUPERNAL EMANATION, THEY AFFIRM THAT IN THIS MANNER OBJECTS HERE DERIVE FROM THE EMANATION OF THE STARS THEIR GENERATION, AND CORRUPTION, AND ARRANGEMENT. SINCE, THEN, ASTROLOGERS ARE ACQUAINTED WITH THE HOROSCOPE, AND MERIDIAN, AND SETTING, AND THE POINT OPPOSITE THE MERIDIAN; AND SINCE THESE STARS OCCUPY AT DIFFERENT TIMES DIFFERENT POSITIONS IN SPACE, ON ACCOUNT OF THE PERPETUAL REVOLUTION OF THE UNIVERSE, THERE ARE (NECESSARILY) AT DIFFERENT PERIODS DIFFERENT DECLINATIONS TOWARDS A CENTRE, AND (DIFFERENT) ASCENSIONS TO CENTRES. (NOW THE PERATIC HERE-TIES), AFFIXING AN ALLEGORICAL IMPORT TO THIS ARRANGEMENT OF THE ASTROLOGERS, DELINEATE THE CENTRE, AS IT WERE, A GOD AND MONAD AND LORD OVER UNIVERSAL GENERATION, WHEREAS THE DECLINATION (IS REGARDED BY THEM AS A POWER) ON THE LEFT, AND ASCENSION ON THE RIGHT. WHEN ANY ONE, THEREFORE, FALLING IN WITH THE TREATISES OF THESE (HERETICS), FINDS MENTION AMONG THEM OF RIGHT OR LEFT POWER, LET HIM RECUR TO THE CENTRE, AND THE DECLINATION, AND THE ASCENSION (OF THE CHALDEAN SAGES, AND) HE WILL CLEARLY OBSERVE THAT THE ENTIRE SYSTEM OF THESE (PERATAE) CONSISTS OF THE ASTROLOGICAL DOCTRINE.

CHAPTER 11. WHY THEY CALL THEMSELVES PERATAE; THEIR THEORY OF GENERATION SUPPORTED BY AN APPEAL TO ANTIQUITY; THEIR INTERPRETATION OF THE EXODUS OF ISRAEL; THEIR SYSTEM OF THE SERPENT; DEDUCED BY THEM FROM SCRIPTURE; THIS THE REAL IMPORT OF THE DOCTRINES OF THE ASTROLOGERS.

THEY DENOMINATE THEMSELVES, HOWEVER, PERATAE, IMAGINING THAT NONE OF THOSE THINGS EXISTING BY GENERATION CAN ESCAPE THE DETERMINED LOT FOR THOSE THINGS THAT DERIVE THEIR EXISTENCE FROM GENERATION. FOR IF, SAYS (THE PERATIC), ANYTHING BE ALTOGETHER BEGOTTEN, IT ALSO PERISHES, AS ALSO IS THE OPINION OF THE SIBYL. BUT WE ALONE, HE SAYS, WHO ARE CONVERSANT WITH THE NECESSITY OF GENERATION, AND THE PATHS THROUGH WHICH MAN HAS ENTERED INTO THE WORLD, AND WHO HAVE BEEN ACCURATELY INSTRUCTED (IN THESE MATTERS), WE ALONE ARE COMPETENT TO PROCEED THROUGH AND PASS BEYOND DESTRUCTION. BUT WATER, HE SAYS, IS DESTRUCTION; NOR DID THE WORLD, HE SAYS, PERISH BY ANY OTHER THING QUICKER THAN BY WATER. WATER, HOWEVER, IS THAT WHICH ROLLS AROUND AMONG THE PROASTIOI, (AND) THEY ASSERT (IT TO BE) CRONUS. FOR SUCH A POWER, HE SAYS, IS OF THE COLOR OF WATER; AND THIS POWER, HE SAYS — THAT IS, CRONUS — NONE OF THOSE THINGS EXISTENT BY GENERATION CAN ESCAPE. FOR CRONUS IS A CAUSE TO EVERY GENERATION, IN REGARD OF SUCCUMBING UNDER DESTRUCTION, AND THERE COULD NOT EXIST (AN INSTANCE OF) GENERATION IN WHICH CRONUS DOES NOT INTERFERE. THIS, HE SAYS, IS WHAT THE POETS ALSO AFFIRM, AND WHAT EVEN APPALS THE GODS:—

FOR KNOW, HE SAYS, THIS EARTH AND SPACIOUS HEAVEN ABOVE,
AND STYX' FLOODED WATER, WHICH IS THE OATH
THAT GREATEST IS, AND DREADED MOST BY GODS OF HAPPY LIFE.

AND NOT ONLY, HE SAYS, DO THE POETS MAKE THIS STATEMENT, BUT ALREADY ALSO THE VERY WISEST

MEN AMONG THE GREEKS. AND HERACLITUS IS EVEN ONE OF THESE, EMPLOYING THE FOLLOWING WORDS: FOR TO SOULS WATER BECOMES DEATH. THIS DEATH, (THE PERATIC) SAYS, SEIZES THE EGYPTIANS IN THE RED SEA, ALONG WITH THEIR CHARIOTS. ALL, HOWEVER, WHO ARE IGNORANT (OF THIS FACT), HE SAYS, ARE EGYPTIANS. AND THIS, THEY ASSERT, IS THE DEPARTURE FROM EGYPT, (THAT IS,) FROM THE BODY. FOR THEY SUPPOSE LITTLE EGYPT TO BE BODY, AND THAT IT CROSSES THE RED SEA— THAT IS, THE WATER OF CORRUPTION, WHICH IS CRONUS — AND THAT IT REACHES A PLACE BEYOND THE RED SEA, THAT IS, GENERATION; AND THAT IT COMES INTO THE WILDERNESS, THAT IS, THAT IT ATTAINS A CONDITION INDEPENDENT OF GENERATION, WHERE THERE EXIST PROMISCUOUSLY ALL THE GODS OF DESTRUCTION AND THE GOD OF SALVATION.

NOW, HE SAYS, THE STARS ARE THE GODS OF DESTRUCTION, WHICH IMPOSE UPON EXISTENT THINGS THE NECESSITY OF ALTERABLE GENERATION. THESE, HE SAYS, MOSES DENOMINATED SERPENTS OF THE WILDERNESS, WHICH GNAW AND UTTERLY RUIN THOSE WHO IMAGINED THAT THEY HAD CROSSED THE RED SEA. TO THOSE, THEN, HE SAYS, WHO OF THE CHILDREN OF ISRAEL WERE BITTEN IN THE WILDERNESS, MOSES EXHIBITED THE REAL AND PERFECT SERPENT; AND THEY WHO BELIEVED ON THIS SERPENT WERE NOT BITTEN IN THE WILDERNESS, THAT IS, (WERE NOT ASSAILED) BY (EVIL) POWERS. NO ONE THEREFORE, HE SAYS, IS THERE WHO IS ABLE TO SAVE AND DELIVER THOSE THAT COME FORTH FROM EGYPT, THAT IS, FROM THE BODY AND FROM THIS WORLD, UNLESS ALONE THE SERPENT THAT IS PERFECT AND REPLETE WITH FULLNESS. UPON THIS (SERPENT), HE SAYS, HE WHO FIXES HIS HOPE IS NOT DESTROYED BY THE SNAKES OF THE WILDERNESS, THAT IS, BY THE GODS OF GENERATION. (THIS STATEMENT) IS WRITTEN, HE SAYS, IN A BOOK OF MOSES. THIS SERPENT, HE SAYS, IS THE POWER THAT ATTENDED MOSES, THE ROD THAT WAS TURNED INTO A SERPENT. THE SERPENTS, HOWEVER, OF THE MAGICIANS — (THAT IS,) THE GODS OF DESTRUCTION — WITHSTOOD THE POWER OF MOSES IN EGYPT, BUT THE ROD OF MOSES REDUCED THEM ALL TO SUBJECTION AND SLEW THEM. THIS UNIVERSAL SERPENT IS, HE SAYS, THE WISE DISCOURSE OF EVE. THIS, HE SAYS, IS THE MYSTERY OF EDEM, THIS THE RIVER OF EDEM; THIS THE MARK THAT WAS SET UPON CAIN, THAT ANY ONE WHO FINDS HIM MIGHT NOT KILL HIM. THIS, HE SAYS, IS CAIN, WHOSE SACRIFICE THE GOD OF THIS WORLD DID NOT ACCEPT. THE GORY SACRIFICE, HOWEVER, OF ABEL HE APPROVED OF; FOR THE RULER OF THIS WORLD REJOICES IN (OFFERINGS OF) BLOOD. THIS, HE SAYS, IS HE WHO APPEARED IN THE LAST DAYS, IN FORM OF A MAN, IN THE TIMES OF HEROD, BEING BORN AFTER THE LIKENESS OF JOSEPH, WHO WAS SOLD BY THE HAND OF HIS BRETHREN, TO WHOM ALONE BELONGED THE COAT OF MANY COLORS. THIS, HE SAYS, IS HE WHO IS ACCORDING TO THE LIKENESS OF ESAU, WHOSE GARMENT — HE NOT BEING HIMSELF PRESENT — WAS BLESSED; WHO DID NOT RECEIVE, HE SAYS, THE BENEDICTION UTTERED BY HIM OF ENFEEBLED VISION. HE ACQUIRED, HOWEVER, WEALTH FROM A SOURCE INDEPENDENT OF THIS, RECEIVING NOTHING FROM HIM WHOSE EYES WERE DIM; AND JACOB SAW HIS COUNTENANCE, AS A MAN BEHOLDS THE FACE OF GOD. IN REGARD OF THIS, HE SAYS, IT HAS BEEN WRITTEN THAT NEBROD WAS A MIGHTY HUNTER BEFORE THE LORD. AND THERE ARE, HE SAYS, MANY WHO CLOSELY IMITATE THIS (NIMROD): AS NUMEROUS ARE THEY AS THE GNAWING (SERPENTS) WHICH WERE SEEN IN THE WILDERNESS BY THE CHILDREN OF ISRAEL, FROM WHICH THAT PERFECT SERPENT WHICH MOSES SET UP DELIVERED THOSE THAT WERE BITTEN. THIS, HE SAYS, IS THAT WHICH HAS BEEN DECLARED: IN THE SAME MANNER AS MOSES LIFTED UP THE SERPENT IN THE WILDERNESS, SO ALSO MUST THE SON OF MAN BE LIFTED UP. ACCORDING TO THE LIKENESS OF THIS WAS MADE IN THE DESERT THE BRAZEN SERPENT WHICH MOSES SET UP. OF THIS ALONE, HE SAYS, THE IMAGE IS IN HEAVEN, ALWAYS CONSPICUOUS IN LIGHT.

THIS, HE SAYS, IS THE GREAT BEGINNING RESPECTING WHICH SCRIPTURE HAS SPOKEN. CONCERNING THIS, HE SAYS IT HAS BEEN DECLARED: IN THE BEGINNING WAS THE WORD, AND THE WORD WAS WITH GOD, AND THE WORD WAS GOD. THIS WAS IN THE BEGINNING WITH GOD, ALL THINGS WERE MADE BY HIM, AND WITHOUT HIM WAS NOT ONE THING THAT WAS MADE. AND WHAT WAS FORMED IN HIM IS LIFE. AND IN HIM, HE SAYS, HAS BEEN FORMED EVE; (NOW) EVE IS LIFE. THIS, HOWEVER, HE SAYS, IS EVE, MOTHER OF ALL LIVING, — A COMMON NATURE, THAT IS, OF GODS, ANGELS, IMMORTALS, MORTALS, IRRATIONAL CREATURES, (AND) RATIONAL ONES. FOR, HE SAYS, THE EXPRESSION ALL HE UTTERED OF ALL (EXISTENCES). AND IF THE EYES OF ANY, HE SAYS, ARE BLESSED, THIS ONE, LOOKING UPWARD ON THE FIRMAMENT, WILL BEHOLD AT THE MIGHTY SUMMIT OF HEAVEN THE BEAUTEOUS IMAGE OF THE SERPENT, TURNING ITSELF, AND BECOMING AN ORIGINATING PRINCIPLE OF EVERY (SPECIES OF) MOTION TO ALL THINGS THAT ARE BEING PRODUCED. HE WILL (THEREBY) KNOW THAT WITHOUT HIM NOTHING CONSISTS, EITHER OF THINGS IN HEAVEN, OR THINGS ON EARTH. OR THINGS UNDER THE EARTH. NOT NIGHT, NOT MOON, NOT FRUITS, NOT GENERATION, NOT WEALTH, NOT SUSTENANCE, NOT ANYTHING AT ALL OF EXISTENT THINGS, IS WITHOUT HIS GUIDANCE. IN REGARD OF THIS, HE SAYS, IS THE GREAT WONDER WHICH IS BEHELD IN THE FIRMAMENT BY THOSE WHO ARE ABLE TO OBSERVE IT. FOR, HE SAYS, AT THIS TOP OF HIS HEAD, A FACT WHICH IS MORE INCREDIBLE THAN ALL THINGS TO THOSE WHO ARE IGNORANT, ARE SETTING AND RISING MINGLED ONE WITH OTHER. THIS IT IS IN REGARD OF WHICH IGNORANCE IS IN THE HABIT OF AFFIRMING: IN HEAVEN

DRACO REVOLVES, MARVEL MIGHTY OF MONSTER DREAD.
AND ON BOTH SIDES OF HIM HAVE BEEN PLACED CORONA AND LYRA; AND ABOVE, NEAR THE TOP ITSELF OF THE HEAD, IS VISIBLE THE PITEOUS MAN ENGONASIS, HOLDING THE RIGHT FOOT'S END OF DRACO FIERCE.

AND AT THE BACK OF ENGONASIS IS AN IMPERFECT SERPENT, WITH BOTH HANDS TIGHTLY SECURED BY ANGUITENENS, AND BEING HINDERED FROM TOUCHING CORONA THAT LIES BESIDE THE PERFECT SERPENT.

CHAPTER 12. COMPENDIOUS STATEMENT OF THE DOCTRINES OF THE PERATAE.
THIS IS THE DIVERSIFIED WISDOM OF THE PERATIC HERESY, WHICH IT IS DIFFICULT TO DECLARE IN ITS ENTIRETY, SO INTRICATE IS IT ON ACCOUNT OF ITS SEEMING TO CONSIST OF THE ASTROLOGICAL ART.' AS FAR FORTH, THEN, AS THIS IS POSSIBLE, WE SHALL BRIEFLY EXPLAIN THE WHOLE FORCE OF THIS (HERESY). IN ORDER, HOWEVER, THAT WE MAY BY A COMPENDIOUS STATEMENT ELUCIDATE THE ENTIRE DOCTRINE OF THESE PERSONS, IT APPEARS EXPEDIENT TO SUBJOIN THE FOLLOWING OBSERVATIONS. ACCORDING TO THEM, THE UNIVERSE IS FATHER, SON, (AND) MATTER; (BUT) EACH OF THESE THREE HAS ENDLESS CAPACITIES IN ITSELF. INTERMEDIATE, THEN, BETWEEN THE MATTER AND THE FATHER SITS THE SON, THE WORD, THE SERPENT, ALWAYS BEING IN MOTION TOWARDS THE UNMOVED FATHER, AND (TOWARDS) MATTER ITSELF IN MOTION. AND AT ONE TIME HE IS TURNED TOWARDS THE FATHER, AND RECEIVES THE POWERS INTO HIS OWN PERSON; BUT AT ANOTHER TIME TAKES UP THESE POWERS, AND IS TURNED TOWARDS MATTER. AND MATTER, (THOUGH) DEVOID OF ATTRIBUTE, AND BEING UNFASHIONED, MOULDS (INTO ITSELF) FORMS FROM THE SON WHICH THE SON MOULDED FROM THE FATHER.

BUT THE SON DERIVES SHAPE FROM THE FATHER AFTER A MODE INEFFABLE, AND UNSPEAKABLE, AND UNCHANGEABLE; (THAT IS,) IN SUCH A MANNER AS MOSES SAYS THAT TIRE COLORS OF THE CONCEIVED (CATTLE) FLOWED FROM THE RODS WHICH WERE FIXED IN THE DRINKING-TROUGHS. AND IN LIKE MANNER, AGAIN, THAT CAPACITIES FLOWED ALSO FROM THE SON INTO MATTER, SIMILARLY TO THE POWER IN REFERENCE TO CONCEPTION WHICH CAME FROM THE RODS UPON THE CONCEIVED (CATTLE). AND THE DIFFERENCE OF COLORS, AND THE DISSIMILARITY WHICH FLOWED FROM THE RODS THROUGH THE WATERS UPON THE SHEEP, IS, HE SAYS, THE DIFFERENCE OF CORRUPTIBLE AND INCORRUPTIBLE GENERATION. AS, HOWEVER, ONE WHO PAINTS FROM NATURE, THOUGH HE TAKES NOTHING AWAY FROM ANIMALS, TRANSFERS BY HIS PENCIL ALL FORMS TO THE CANVAS; SO THE SON, BY A POWER WHICH BELONGS TO HIMSELF, TRANSFERS PATERNAL MARKS FROM THE FATHER INTO MATTER. ALL THE PATERNAL MARKS ARE HERE, AND THERE ARE NOT ANY MORE. FOR IF ANY ONE, HE SAYS, OF THOSE (BEINGS) WHICH ARE HERE WILL HAVE STRENGTH TO PERCEIVE THAT HE IS A PATERNAL MARK TRANSFERRED HITHER FROM ABOVE, (AND THAT HE IS) INCARNATE — JUST AS BY THE CONCEPTION RESULTING FROM THE ROD A SOMETHING WHITE IS PRODUCED — HE IS OF THE SAME SUBSTANCE ALTOGETHER WITH THE FATHER IN HEAVEN, AND RETURNS THERE. IF, HOWEVER, HE MAY NOT HAPPEN UPON THIS DOCTRINE, NEITHER WILL HE UNDERSTAND THE NECESSITY OF GENERATION, JUST AS AN ABORTION BORN AT NIGHT WILL PERISH AT NIGHT. WHEN, THEREFORE, HE SAYS, THE SAVIOUR OBSERVES, YOUR FATHER WHICH IS IN HEAVEN, HE ALLUDES TO THAT ONE FROM WHOM THE SON DERIVING HIS CHARACTERISTICS HAS TRANSFERRED THEM HITHER. WHEN, HOWEVER, (JESUS) REMARKS, YOUR FATHER IS A MURDERER FROM THE BEGINNING, HE ALLUDES TO THE RULER AND DEMIURGE OF MATTER, WHO, APPROPRIATING THE MARKS DELIVERED FROM THE SON, GENERATED HIM HERE WHO FROM THE BEGINNING WAS A MURDERER, FOR HIS WORK CAUSES CORRUPTION AND DEATH.

NO ONE, THEN, HE SAYS, CAN BE SAVED OR RETURN (INTO HEAVEN) WITHOUT THE SON, AND THE SON IS THE SERPENT. FOR AS HE BROUGHT DOWN FROM ABOVE THE PATERNAL MARKS, SO AGAIN HE CARRIES UP FROM THENCE THOSE MARKS ROUSED FROM A DORMANT CONDITION AND RENDERED PATERNAL CHARACTERISTICS, SUBSTANTIAL ONES FROM THE UNSUBSTANTIAL BEING, TRANSFERRING THEM HITHER FROM THENCE. THIS, HE SAYS, IS WHAT IS SPOKEN: I AM THE DOOR. AND HE TRANSFERS (THOSE MARKS), HE SAYS, TO THOSE WHO CLOSE THE EYELID, AS THE NAPHTHA DRAWING THE FIRE IN EVERY DIRECTION TOWARDS ITSELF; NAY RATHER, AS THE MAGNET (ATTRACTING) THE IRON AND NOT ANYTHING ELSE, OR JUST AS THE BACKBONE OF THE SEA FALCON, THE GOLD AND NOTHING ELSE, OR AS THE CHAFF IS LED BY THE AMBER. IN THIS MANNER, HE SAYS, IS THE PORTRAYED, PERFECT, AND CON-SUBSTANTIAL GENUS DRAWN AGAIN FROM THE WORLD BY THE SERPENT; NOR DOES HE (ATTRACT) ANYTHING ELSE, AS IT HAS BEEN SENT DOWN BY HIM. FOR A PROOF OF THIS, THEY ADDUCE THE ANATOMY OF THE BRAIN, ASSIMILATING, FROM THE FACT OF ITS IMMOBILITY, THE BRAIN ITSELF TO THE FATHER, AND THE CEREBELLUM TO THE SON, BECAUSE OF ITS BEING MOVED AND BEING OF THE FORM OF (THE HEAD OF) A SERPENT. AND THEY ALLEGE THAT THIS (CEREBELLUM), BY AN INEFFABLE AND INSCRUTABLE PROCESS, ATTRACTS THROUGH THE PINEAL GLAND THE SPIRITUAL AND LIFE-GIVING SUBSTANCE EMANATING FROM THE VAULTED CHAMBER (IN WHICH THE BRAIN IS EMBEDDED). AND ON RECEIVING THIS, THE CEREBELLUM IN AN INEFFABLE MANNER IMPARTS THE IDEAS, JUST AS THE SON DOES, TO MATTER; OR, IN OTHER WORDS, THE SEEDS AND THE GENERA OF THE THINGS PRODUCED ACCORDING TO THE FLESH FLOW ALONG INTO THE SPINAL MARROW. EMPLOYING THIS EXEMPLAR, (THE HERETICS) SEEM TO ADROITLY INTRODUCE THEIR SECRET MYSTERIES, WHICH ARE DELIVERED IN SILENCE. NOW IT WOULD BE IMPIOUS FOR US TO DECLARE THESE; YET IT IS EASY TO FORM AN IDEA OF THEM, BY REASON OF THE MANY STATEMENTS THAT HAVE BEEN MADE.

CHAPTER 13. THE PERATIC HERESY NOT GENERALLY KNOWN.
BUT SINCE I CONSIDER THAT I HAVE PLAINLY EXPLAINED THE PERATIC HERESY, AND BY MANY (ARGUMENTS) HAVE RENDERED EVIDENT (A SYSTEM THAT HITHERTO) HAS ALWAYS ESCAPED NOTICE, AND IS ALTOGETHER A TISSUE OF FABLE, AND ONE THAT DISGUISES ITS OWN PECULIAR VENOM, IT SEEMS EXPEDIENT TO ADVANCE NO FURTHER STATEMENT BEYOND THOSE ALREADY PUT FORWARD; FOR THE OPINIONS PROPOUNDED BY (THE HERETICS) THEMSELVES ARE SUFFICIENT FOR THEIR OWN CONDEMNATION.

CHAPTER 14. THE SYSTEM OF THE SETHIANS; THEIR TRIAD OF INFINITE PRINCIPLES; THEIR HERESY EXPLAINED; THEIR INTERPRETATION OF THE INCARNATION.
LET US THEN SEE WHAT THE SITHIANS AFFIRM. TO THESE IT APPEARS THAT THERE ARE THREE DEFINITE PRINCIPLES OF THE UNIVERSE, AND THAT EACH OF THESE PRINCIPLES POSSESSES INFINITE POWERS. AND WHEN THEY SPEAK OF POWERS LET HIM THAT HEARS TAKE INTO ACCOUNT THAT THEY MAKE THIS STATEMENT. EVERYTHING WHATSOEVER YOU DISCERN BY AN ACT OF INTELLIGENCE, OR ALSO OMIT (TO DISCERN) AS NOT BEING UNDERSTOOD, THIS BY NATURE IS FITTED TO BECOME EACH OF THE PRINCIPLES, AS IN THE HUMAN SOUL EVERY ART WHATSOEVER WHICH IS MADE THE SUBJECT OF INSTRUCTION. JUST FOR INSTANCE, HE SAYS, THIS CHILD WILL BE A MUSICIAN, HAVING WAITED THE REQUISITE TIME FOR (ACQUIRING A KNOWLEDGE OF) THE HARP; OR A GEOMETRICIAN, (HAVING PREVIOUSLY UNDERGONE THE NECESSARY STUDY FOR ACQUIRING A KNOWLEDGE) OF GEOMETRY; (OR) A GRAMMARIAN, (AFTER HAVING SUFFICIENTLY STUDIED) GRAMMAR; (OR) A WORKMAN, (HAVING ACQUIRED A PRACTICAL ACQUAINTANCE) WITH A HANDICRAFTSMAN'S BUSINESS; AND TO ONE BROUGHT INTO CONTACT WITH THE REST OF THE ARTS A SIMILAR OCCURRENCE WILL TAKE PLACE. NOW OF PRINCIPLES, HE SAYS, THE SUBSTANCES ARE LIGHT AND DARKNESS; AND OF THESE, SPIRIT IS INTERMEDIATE WITHOUT ADMIXTURE. THE SPIRIT, HOWEVER, IS THAT WHICH HAS ITS APPOINTED PLACE IN THE MIDST OF DARKNESS WHICH IS BELOW, AND LIGHT WHICH IS ABOVE. IT IS NOT SPIRIT AS A CURRENT OF WIND, OR SOME GENTLE BREEZE THAT CAN BE FELT; BUT, AS IT WERE, SOME ODOUR OF OINTMENT OR OF INCENSE FORMED OUT OF A COMPOUND. (IT IS) A SUBTLE POWER, THAT INSINUATES ITSELF BY MEANS OF SOME IMPULSIVE QUALITY IN A FRAGRANCE, WHICH IS INCONCEIVABLE AND BETTER THAN COULD BE EXPRESSED BY WORDS. SINCE, HOWEVER, LIGHT IS ABOVE AND DARKNESS BELOW, AND SPIRIT IS INTERMEDIATE IN SUCH A WAY AS STATED BETWEEN THESE; AND SINCE LIGHT IS SO CONSTITUTED, THAT, LIKE A RAY OF THE SUN, IT SHINES FROM ABOVE UPON THE UNDERLYING DARKNESS; AND AGAIN, SINCE THE FRAGRANCE OF THE SPIRIT, HOLDING AN INTERMEDIATE PLACE, IS EXTENDED AND CARRIED IN EVERY DIRECTION, AS IN THE CASE OF INCENSE-OFFERINGS PLACED UPON FIRE, WE DETECT THE FRAGRANCE THAT IS BEING WAFTED IN EVERY DIRECTION: WHEN, I SAY, THERE IS A POWER OF THIS DESCRIPTION BELONGING UNTO THE PRINCIPLES WHICH ARE CLASSIFIED UNDER THREE DIVISIONS, THE POWER OF SPIRIT AND LIGHT SIMULTANEOUSLY EXISTS IN THE DARKNESS THAT IS SITUATED UNDERNEATH THEM. BUT THE DARKNESS IS A TERRIBLE WATER, INTO WHICH LIGHT IS ABSORBED AND TRANSLATED INTO A NATURE OF THE SAME DESCRIPTION WITH SPIRIT. THE DARKNESS, HOWEVER, IS NOT DEVOID OF INTELLIGENCE, BUT ALTOGETHER REFLECTIVE, AND IS CONSCIOUS THAT, WHERE THE LIGHT HAS BEEN ABSTRACTED FROM THE DARKNESS, THE DARKNESS REMAINS ISOLATED, INVISIBLE, OBSCURE, IMPOTENT, INOPERATIVE, (AND) FEEBLE. WHEREFORE IT IS CONSTRAINED, BY ALL ITS REFLECTION AND UNDERSTANDING, TO COLLECT INTO ITSELF THE LUSTRE AND SCINTILLATION OF LIGHT WITH THE FRAGRANCE OF THE SPIRIT. AND IT IS POSSIBLE TO BEHOLD AN IMAGE OF THE NATURE OF THESE IN THE HUMAN COUNTENANCE; FOR INSTANCE, THE PUPIL OF THE EYE, DARK FROM THE SUBJACENT HUMOURS, (BUT) ILLUMINATED WITH SPIRIT. AS, THEN, THE DARKNESS SEEKS AFTER THE SPLENDOUR, THAT IT MAY KEEP IN BONDAGE THE SPARK, AND MAY HAVE PERCEPTIVE POWER, SO THE LIGHT AND SPIRIT SEEK AFTER THE POWER THAT BELONGS TO THEMSELVES, AND STRIVE TO UPREAR, AND TOWARDS EACH OTHER TO CARRY UP THEIR INTERMINGLED POWERS INTO THE DARK AND FORMIDABLE WATER LYING UNDERNEATH.

BUT ALL THE POWERS OF THE THREE ORIGINATING PRINCIPLES, WHICH ARE AS REGARDS NUMBER INDEFINITELY INFINITE, ARE EACH ACCORDING TO ITS OWN SUBSTANCE REFLECTIVE AND INTELLIGENT, UNNUMBERED IN MULTITUDE. AND SINCE WHAT ARE REFLECTIVE AND INTELLIGENT ARE NUMBERLESS IN MULTITUDE, WHILE THEY CONTINUE BY THEMSELVES, THEY ARE ALL AT REST. IF, HOWEVER, POWER APPROACHES POWER, THE DISSIMILARITY OF (WHAT IS SET IN) JUXTAPOSITION PRODUCES A CERTAIN MOTION AND ENERGY, WHICH ARE FORMED FROM THE MOTION RESULTING FROM THE CONCOURSE EFFECTED BY THE

JUXTAPOSITION OF THE COALESCING POWERS. FOR THE CONCOURSE OF THE POWERS ENSUES, JUST LIKE ANY MARK OF A SEAL THAT IS IMPRESSED BY MEANS OF THE CONCOURSE CORRESPONDINGLY WITH (THE SEAL) WHICH PRINTS THE FIGURE ON THE SUBSTANCES THAT ARE BROUGHT UP (INTO CONTACT WITH IT). SINCE, THEREFORE, THE POWERS OF THE THREE PRINCIPLES ARE INFINITE IN NUMBER, AND FROM INFINITE POWERS (ARISE) INFINITE CONCOURSES, IMAGES OF INFINITE SEALS ARE NECESSARILY PRODUCED. THESE IMAGES, THEREFORE, ARE THE FORMS OF THE DIFFERENT SORTS OF ANIMALS. FROM THE FIRST GREAT CONCOURSE, THEN, OF THE THREE PRINCIPLES, ENSUES A CERTAIN GREAT FORM, A SEAL OF HEAVEN AND EARTH. THE HEAVEN AND THE EARTH HAVE A FIGURE SIMILAR TO THE WOMB, HAVING A NAVEL IN THE MIDST; AND IF, HE SAYS, ANY ONE IS DESIROUS OF BRINGING THIS FIGURE UNDER THE ORGAN OF VISION, LET HIM ARTFULLY SCRUTINIZE THE PREGNANT WOMB OF WHATSOEVER ANIMAL HE WISHES, AND HE WILL DISCOVER AN IMAGE OF THE HEAVEN AND THE EARTH, AND OF THE THINGS WHICH IN THE MIDST OF ALL ARE UNALTERABLY SITUATED UNDERNEATH.

(AND SO IT IS, THAT THE FIRST GREAT CONCOURSE OF THE THREE PRINCIPLES) HAS PRODUCED SUCH A FIGURE OF HEAVEN AND EARTH AS IS SIMILAR TO A WOMB AFTER THE FIRST COITION. BUT, AGAIN, IN THE MIDST OF THE HEAVEN AND THE EARTH HAVE BEEN GENERATED INFINITE CONCOURSES OF POWERS. AND EACH CONCOURSE DID NOT EFFECT AND FASHION ANYTHING ELSE THAN A SEAL OF HEAVEN AND EARTH SIMILAR TO A WOMB. BUT, AGAIN, IN THE EARTH, FROM THE INFINITE SEALS ARE PRODUCED INFINITE CROWDS OF VARIOUS ANIMALS. BUT INTO ALL THIS INFINITY OF THE DIFFERENT ANIMALS UNDER HEAVEN IS DIFFUSED AND DISTRIBUTED, ALONG WITH THE LIGHT, THE FRAGRANCE OF THE SPIRIT FROM ABOVE. FROM THE WATER, THEREFORE, HAS BEEN PRODUCED A FIRST-BEGOTTEN ORIGINATING PRINCIPLE, VIZ., WIND, (WHICH IS) VIOLENT AND BOISTEROUS, AND A CAUSE OF ALL GENERATION. FOR PRODUCING A SORT OF FERMENT IN THE WATERS, (THE WIND) UPLIFTS WAVES OUT OF THE WATERS; AND THE MOTION OF THE WAVES, JUST AS WHEN SOME IMPULSIVE POWER OF PREGNANCY IS THE ORIGIN OF THE PRODUCTION OF A MAN OR MIND, IS CAUSED WHEN (THE OCEAN), EXCITED BY THE IMPULSIVE POWER OF SPIRIT, IS PROPELLED FORWARD. WHEN, HOWEVER, THIS WAVE THAT HAS BEEN RAISED OUT OF THE WATER BY THE WIND, AND RENDERED PREGNANT IN ITS NATURE, HAS WITHIN ITSELF OBTAINED THE POWER, POSSESSED BY THE FEMALE, OF GENERATION, IT HOLDS TOGETHER THE LIGHT SCATTERED FROM ABOVE ALONG WITH THE FRAGRANCE OF THE SPIRIT — THAT IS, MIND MOULDED IN THE DIFFERENT SPECIES. AND THIS (LIGHT) IS A PERFECT GOD, WHO FROM THE UNBEGOTTEN RADIANCE ABOVE, AND FROM THE SPIRIT, IS BORNE DOWN INTO HUMAN NATURE AS INTO A TEMPLE, BY THE IMPULSIVE POWER OF NATURE, AND BY THE MOTION OF WIND. AND IT IS PRODUCED FROM WATER BEING COMMINGLED AND BLENDED WITH BODIES AS IF IT WERE A SALT OF EXISTENT THINGS, AND A LIGHT OF DARKNESS. AND IT STRUGGLES TO BE RELEASED FROM BODIES, AND IS NOT ABLE TO FIND LIBERATION AND AN EGRESS FOR ITSELF FOR A VERY DIMINUTIVE SPARK, A SEVERED SPLINTER FROM ABOVE LIKE THE RAY OF A STAR, HAS BEEN MINGLED IN THE MUCH COMPOUNDED WATERS OF MANY (EXISTENCES), AS, SAYS HE, (DAVID) REMARKS IN A PSALM. EVERY THOUGHT, THEN, AND SOLICITUDE ACTUATING THE SUPERNAL LIGHT IS AS TO HOW AND IN WHAT MANNER MIND MAY BE LIBERATED, BY THE DEATH OF THE DEPRAVED AND DARK BODY, FROM THE FATHER THAT IS BELOW, WHICH IS THE WIND THAT WITH NOISE AND TUMULT UPLIFTED THE WAVES, AND WHO GENERATED A PERFECT MIND HIS OWN SON; NOT, HOWEVER, BEING HIS PECULIAR (OFFSPRING) SUBSTANTIALLY. FOR HE WAS A RAY (SENT DOWN) FROM ABOVE, FROM THAT PERFECT LIGHT, (AND) WAS OVERPOWERED IN THE DARK, AND FORMIDABLE, AND BITTER, AND DEFILED WATER; AND HE IS A LUMINOUS SPIRIT BORNE DOWN OVER THE WATER. WHEN, THEREFORE, THE WAVES THAT HAVE BEEN UPREARED FROM THE WATERS HAVE RECEIVED WITHIN THEMSELVES THE POWER OF GENERATION POSSESSED BY FEMALES, THEY CONTAIN, AS A CERTAIN WOMB, IN DIFFERENT SPECIES, THE INFUSED RADIANCE, SO AS THAT IT IS VISIBLE IN THE CASE OF ALL ANIMALS. BUT THE WIND, AT THE SAME TIME FIERCE AND FORMIDABLE, WHIRLING ALONG, IS, IN RESPECT OF ITS HISSING SOUND, LIKE A SERPENT.

FIRST, THEN, FROM THE WIND — THAT IS, FROM THE SERPENT — HAS RESULTED THE ORIGINATING PRINCIPLE OF GENERATION IN THE MANNER DECLARED, ALL THINGS HAVING SIMULTANEOUSLY RECEIVED THE PRINCIPLE OF GENERATION. AFTER, THEN, THE LIGHT AND THE SPIRIT HAD BEEN RECEIVED, HE SAYS, INTO THE POLLUTED AND BANEFUL (AND) DISORDERED WOMB, THE SERPENT — THE WIND OF THE DARKNESS, THE FIRST-BEGOTTEN OF THE WATERS — ENTERS WITHIN AND PRODUCES MAN, AND THE IMPURE WOMB NEITHER LOVES NOR RECOGNISES ANY OTHER FORM. THE PERFECT WORD OF SUPERNAL LIGHT BEING THEREFORE ASSIMILATED (IN FORM) TO THE BEAST, (THAT IS,) THE SERPENT, ENTERED INTO THE DEFILED WOMB, HAVING DECEIVED (THE WOMB) THROUGH THE SIMILITUDE OF THE BEAST ITSELF, IN ORDER THAT (THE WORD) MAY LOOSE THE CHAINS THAT ENCIRCLE THE PERFECT MIND WHICH HAS BEEN BEGOTTEN AMIDST IMPURITY OF WOMB BY THE PRIMAL OFFSPRING OF WATER, (NAMELY,) SERPENT, WIND, (AND) BEAST. THIS, HE SAYS, IS THE FORM OF THE SERVANT, AND THIS THE NECESSITY OF THE WORD OF GOD COMING DOWN INTO THE WOMB OF A VIRGIN. BUT HE SAYS IT IS NOT SUFFICIENT THAT THE PERFECT MAN, THE WORD, HAS ENTERED INTO THE WOMB OF A VIRGIN, AND LOOSED THE PANGS WHICH WERE IN THAT DARKNESS. NAY, MORE THAN THIS WAS REQUISITE; FOR AFTER HIS ENTRANCE INTO THE FOUL MYSTERIES OF THE WOMB, HE WAS WASHED, AND DRANK OF THE CUP OF LIFE-GIVING BUBBLING WATER. AND IT WAS ALTOGETHER NEEDFUL THAT HE SHOULD DRINK WHO WAS ABOUT TO STRIP OFF THE SERVILE FORM, AND ASSUME CELESTIAL RAIMENT.

CHAPTER 15. THE SETHIANS SUPPORT THEIR DOCTRINES BY AN ALLEGORICAL INTERPRETATION OF SCRIPTURE; THEIR SYSTEM REALLY DERIVED FROM NATURAL PHILOSOPHERS AND FROM THE ORPHIC RITES; ADOPT THE HOMERIC COSMOGONY.

THESE ARE THE STATEMENTS WHICH THE PATRONS OF THE SETHIAN DOCTRINES MAKE, AS FAR AS IT IS POSSIBLE TO DECLARE IN A FEW WORDS. THEIR SYSTEM, HOWEVER, IS MADE UP (OF TENETS) FROM NATURAL (PHILOSOPHERS), AND OF EXPRESSIONS UTTERED IN REFERENCE TO DIFFERENT OTHER SUBJECTS; AND TRANSFERRING (THE SENSE OF) THESE TO THE ETERNAL LOGOS, THEY EXPLAIN THEM AS WE HAVE DECLARED. BUT THEY ASSERT LIKEWISE THAT MOSES CONFIRMS THEIR DOCTRINE WHEN HE SAYS, DARKNESS, AND MIST, AND TEMPEST. THESE, (THE SETHIAN) SAYS, ARE THE THREE PRINCIPLES (OF OUR SYSTEM); OR WHEN HE STATES THAT THREE WERE BORN IN PARADISE — ADAM, EVE, THE SERPENT; OR WHEN HE SPEAKS OF THREE (PERSONS, NAMELY) CAIN, ABEL, SETH; AND AGAIN OF THREE (OTHERS)— SHEM, HAM, JAPHETH; OR WHEN HE MENTIONS THREE PATRIARCHS — ABRAHAM, ISAAC, JACOB; OR WHEN HE SPEAKS OF THE EXISTENCE OF THREE DAYS BEFORE SUN AND MOON; OR WHEN HE MENTIONS THREE LAWS— PROHIBITORY, PERMISSIVE, AND ADJUDICATORY OF PUNISHMENT. NOW, A PROHIBITORY LAW IS AS FOLLOWS: OF EVERY TREE THAT IS IN PARADISE YOU MAY FREELY EAT; BUT OF THE TREE OF THE KNOWLEDGE OF GOOD AND EVIL YOU MAY NOT EAT. BUT IN THE PASSAGE, COME FORTH FROM YOUR LAND AND FROM YOUR KINDRED, AND HITHER INTO A LAND WHICH I SHALL SHOW YOU, THIS LAW, HE SAYS, IS PERMISSIVE; FOR ONE WHO IS SO DISPOSED MAY DEPART, AND ONE WHO IS NOT SO DISPOSED MAY REMAIN. BUT A LAW ADJUDICATORY OF PUNISHMENT IS THAT WHICH MAKES THE FOLLOWING DECLARATION: YOU SHALL NOT COMMIT ADULTERY, YOU SHALL NOT KILL, YOU SHALL NOT STEAL; FOR A PENALTY IS AWARDED TO EACH OF THESE ACTS OF WICKEDNESS.

THE ENTIRE SYSTEM OF THEIR DOCTRINE, HOWEVER, IS (DERIVED) FROM THE ANCIENT THEOLOGIANS MUSAEUS, AND LINUS, AND ORPHEUS, WHO ELUCIDATES ESPECIALLY THE CEREMONIES OF INITIATION, AS WELL AS THE MYSTERIES THEMSELVES. FOR THEIR DOCTRINE CONCERNING THE WOMB IS ALSO THE TENET OF ORPHEUS; AND THE (IDEA OF THE) NAVEL, WHICH IS HARMONY, IS (TO BE FOUND) WITH THE SAME SYMBOLISM ATTACHED TO IT IN THE BACCHANALIAN ORGIES OF ORPHEUS. BUT PRIOR TO THE OBSERVANCE OF THE MYSTIC RITE OF CELEUS, AND TRIPTOLEMUS, AND CERES, AND PROSERPINE, AND BACCHUS IN ELEUSIS, THESE ORGIES HAVE BEEN CELEBRATED AND HANDED DOWN TO MEN IN PHLIUM OF ATTICA. FOR ANTECEDENT TO THE ELEUSINIAN MYSTERIES, THERE ARE (ENACTED) IN PHLIUM THE ORGIES OF HER DENOMINATED THE GREAT (MOTHER). THERE IS, HOWEVER, A PORTICO IN THIS (CITY), AND ON THE PORTICO IS INSCRIBED A REPRESENTATION, (VISIBLE) UP TO THE PRESENT DAY, OF ALL THE WORDS WHICH ARE SPOKEN (ON SUCH OCCASIONS). MANY, THEN, OF THE WORDS INSCRIBED UPON THAT PORTICO ARE THOSE RESPECTING WHICH PLUTARCH INSTITUTES DISCUSSIONS IN HIS TEN BOOKS AGAINST EMPEDOCLES. AND IN THE GREATER NUMBER OF THESE BOOKS IS ALSO DRAWN THE REPRESENTATION OF A CERTAIN AGED MAN, GREY-HAIRED, WINGED, HAVING HIS PUDENDUM ERECTUM, PURSUING A RETREATING WOMAN OF AZURE COLOR. AND OVER THE AGED MAN IS THE INSCRIPTION PHAOS RUENTES, AND OVER THE WOMAN PEREEµPHICOLA . BUT PHAOS RUENTES APPEARS TO BE THE LIGHT (WHICH EXISTS), ACCORDING TO THE DOCTRINE OF THE SETHIANS, AND PHICOLA THE DARKISH WATER; WHILE THE SPACE IN THE MIDST OF THESE SEEMS TO BE A HARMONY CONSTITUTED FROM THE SPIRIT THAT IS PLACED BETWEEN. THE NAME, HOWEVER, OF PHAOS RUENTES MANIFESTS, AS THEY ALLEGE, THE FLOW FROM ABOVE OF THE LIGHT DOWNWARDS. WHEREFORE ONE MAY REASONABLY ASSERT THAT THE SETHIANS CELEBRATE RITES AMONG THEMSELVES, VERY CLOSELY BORDERING UPON THOSE ORGIES OF THE GREAT (MOTHER WHICH ARE OBSERVED AMONG) THE PHLIASIANS. AND THE POET LIKEWISE SEEMS TO BEAR HIS TESTIMONY TO THIS TRIPLE DIVISION, WHEN HE REMARKS, AND ALL THINGS HAVE BEEN TRIPLY DIVIDED, AND EVERYTHING OBTAINS ITS (PROPER) DISTINCTION; THAT IS, EACH MEMBER OF THE THREEFOLD DIVISION HAS OBTAINED (A PARTICULAR) CAPACITY. BUT NOW, AS REGARDS THE TENET THAT THE SUBJACENT WATER BELOW, WHICH IS DARK, OUGHT, BECAUSE THE LIGHT HAS SET (OVER IT), TO CONVEY UPWARDS AND RECEIVE THE SPARK BORNE CLOWN FROM (THE LIGHT) ITSELF; IN THE ASSERTION OF THIS TENET. I SAY, THE ALL-WISE SETHIANS APPEAR TO DERIVE (THEIR OPINION) FROM HOMER: —

BY EARTH I SWORE, AND YON BROAD HEAVEN ABOVE,
AND STYGIAN STREAM BENEATH, THE WEIGHTIEST OATH
OF SOLEMN POWER, TO BIND THE BLESSED GODS.

THAT IS, ACCORDING TO HOMER, THE GODS SUPPOSE WATER TO BE LOATHSOME AND HORRIBLE. NOW, SIMILAR TO THIS IS THE DOCTRINE OF THE SETHIANS, WHICH AFFIRMS (WATER) TO BE FORMIDABLE TO THE MIND.

CHAPTER 16. THE SETHIAN THEORY CONCERNING MIXTURE AND COMPOSITION; APPLICATION OF IT TO CHRIST; ILLUSTRATION FROM THE WELL OF AMPA.

THESE, AND OTHER ASSERTIONS SIMILAR TO THESE, ARE MADE (BY THE SETHIANS) IN THEIR INTERMINABLE COMMENTARIES. THEY, HOWEVER, PERSUADE THEIR DISCIPLES TO BECOME CONVERSANT WITH THE THEORY RESPECTING COMPOSITION AND MIXTURE. BUT THIS THEORY HAS FORMED A SUBJECT OF MEDITATION TO MANY, BUT (AMONG OTHERS) ALSO TO ANDRONICUS THE PERIPATETIC. THE SETHIANS, THEN, AFFIRM THAT THE THEORY CONCERNING COMPOSITION AND MIXTURE IS CONSTITUTED ACCORDING TO THE FOLLOWING METHOD: THE LUMINOUS RAY FROM ABOVE IS INTERMINGLED, AND THE VERY DIMINUTIVE SPARK IS DELICATELY BLENDED IN THE DARK WATERS BENEATH; AND (BOTH OF THESE) BECOME UNITED, AND ARE FORMED INTO ONE COMPOUND MASS, JUST AS A SINGLE SAVOUR (RESULTS) FROM THE MIXTURE OF MANY INCENSE-OFFERINGS IN THE FIRE, AND (JUST AS) AN ADEPT, BY HAVING A TEST IN AN ACUTE SENSE OF SMELL, OUGHT TO BE ABLE FROM THE SINGLE ODOUR OF THE INCENSE TO DISTINGUISH ACCURATELY EACH (INGREDIENT) OF THE INCENSE-OFFERINGS THAT HAVE BEEN MINGLED IN THE FIRE — WHETHER, FOR EXAMPLE, STORAX, AND MYRRH, AND FRANKINCENSE, OR WHATEVER OTHER (INGREDIENT) MAY BE MIXED (IN THE INCENSE). THEY, HOWEVER, EMPLOY ALSO OTHER EXAMPLES, SAYING BOTH THAT BRASS IS MIXED WITH GOLD, AND THAT SOME ART HAS BEEN DISCOVERED WHICH SEPARATES THE BRASS FROM THE GOLD. AND, IN LIKE MANNER, IF TIN OR BRASS, OR ANY SUBSTANCE HOMOGENEOUS WITH IT, BE DISCOVERED MIXED WITH SILVER, THESE LIKEWISE, BY SOME ART SUPERIOR TO THAT OF MIXING, ARE DISTINGUISHED. BUT ALREADY SOME ONE ALSO DISTINGUISHES WATER MINGLED WITH WINE. SO, SAY THEY, THOUGH ALL THINGS ARE COMMINGLED, THEY ARE CAPABLE OF BEING SEPARATED. NAY, BUT, HE SAYS, DERIVE THE SAME LESSON FROM THE CASE OF ANIMALS. FOR WHEN THE ANIMAL IS DEAD, EACH OF ITS PARTS IS SEPARATED; AND WHEN DISSOLUTION TAKES PLACE, THE ANIMAL IN THIS WAY VANISHES. THIS IS, HE SAYS, WHAT HAS BEEN SPOKEN: I CAME NOT TO SEND PEACE ON THE EARTH, BUT A SWORD, — THAT IS, THE DIVISION AND SEPARATION OF THE THINGS THAT HAVE BEEN COMMINGLED. FOR EACH OF THE THINGS THAT HAVE BEEN COMMINGLED IS SEPARATED AND DIVIDED WHEN IT REACHES ITS PROPER PLACE. FOR AS THERE IS ONE PLACE OF MIXTURE FOR ALL ANIMALS, SO ALSO HAS THERE BEEN ESTABLISHED ONE (LOCALITY) OF SEPARATION. AND, HE SAYS, NO ONE IS AWARE OF THIS (PLACE), SAVE WE ALONE THAT HAVE BEEN BORN AGAIN, SPIRITUAL, NOT CARNAL, WHOSE CITIZENSHIP IS IN HEAVEN ABOVE.

IN THIS MANNER INSINUATING THEMSELVES, THEY CORRUPT THEIR PUPILS, PARTLY BY MISUSING THE WORDS SPOKEN (BY THEMSELVES), WHILE THEY WICKEDLY PERVERT, TO SERVE ANY PURPOSE THEY WISH, WHAT HAS BEEN ADMIRABLY SAID (IN SCRIPTURE); AND PARTLY BY CONCEALING THEIR NEFARIOUS CONDUCT, BY MEANS OF WHATEVER COMPARISONS THEY PLEASE. ALL THESE THINGS, THEN, HE SAYS, THAT HAVE BEEN COM-MINGLED, POSSESS, AS HAS BEEN DECLARED, THEIR OWN PARTICULAR PLACE, AND HURRY TOWARDS THEIR OWN PECULIAR (SUBSTANCES), AS IRON TOWARDS THE MAGNET, AND THE CHAFF TO THE VICINITY OF AMBER, AND THE GOLD TO THE SPUR OF THE SEA FALCON. IN LIKE MANNER, THE RAY OF LIGHT WHICH HAS BEEN COM-MINGLED WITH THE WATER, HAVING OBTAINED FROM DISCIPLINE AND INSTRUCTION ITS OWN PROPER LOCALITY, HASTENS TOWARDS THE LOGOS THAT COMES FROM ABOVE IN SERVILE FORM; AND ALONG WITH THE LOGOS EXISTS AS A LOGOS IN THAT PLACE WHERE THE LOGOS IS STILL: (THE LIGHT, I SAY, HASTENS TO THE LOGOS WITH GREATER SPEED) THAN THE IRON TOWARDS THE MAGNET.

AND THAT THESE THINGS, HE SAYS, ARE SO, AND THAT ALL THINGS THAT HAVE BEEN COMMINGLED ARE SEPARATED IN THEIR PROPER PLACES, LEARN. THERE IS AMONG THE PERSIANS IN A CITY AMPA, NEAR THE RIVER TILLS, A WELL; AND NEAR THE WELL, AT THE TOP, HAS BEEN CONSTRUCTED A CERTAIN RESERVOIR, SUPPLIED WITH THREE OUTLETS; AND WHEN ONE PUMPS FROM THIS WELL, AND DRAWS OFF SOME OF ITS CONTENTS IN A VESSEL, WHAT IS THUS PUMPED OUT OF THE WELL, WHATEVER IT IS AT ALL, HE POURS INTO THE RESERVOIR HARD BY. AND WHEN WHAT IS THUS INFUSED REACHES THE OUTLETS, AND WHEN WHAT IS TAKEN UP (OUT OF EACH OUTLET) IN A SINGLE VESSEL IS EXAMINED, A SEPARATION IS OBSERVED TO HAVE TAKEN PLACE. AND IN THE FIRST OF THE OUTLETS IS EXHIBITED A CONCRETION OF SALT, AND IN THE SECOND OF ASPHALT, AND IN THE THIRD OF OIL; AND THE OIL IS BLACK, JUST AS, HE SAYS, HERODOTUS ALSO NARRATES, AND IT YIELDS A HEAVY SMELL, AND THE PERSIANS CALL THIS RHADINACE. THE SIMILITUDE OF THE WELL IS, SAY THE SETHIANS, MORE SUFFICIENT FOR THE DEMONSTRATION OF THEIR PROPOSITION THAN ALL THE STATEMENTS THAT HAVE BEEN PREVIOUSLY MADE.

CHAPTER 17. THE SETHIAN DOCTRINES TO BE LEARNED FROM THE PARAPHRASE OF SETH.

THE OPINION OF THE SETHIANS APPEARS TO US TO HAVE BEEN SUFFICIENTLY ELUCIDATED. IF, HOWEVER, ANY ONE IS DESIROUS OF LEARNING THE ENTIRE DOCTRINE ACCORDING TO THEM, LET HIM READ A BOOK INSCRIBED PARAPHRASE OF SETH; FOR ALL THEIR SECRET TENETS HE WILL FIND DEPOSITED THERE. BUT SINCE WE HAVE EXPLAINED THE OPINIONS ENTERTAINED BY THE SETHIANS, LET US SEE ALSO WHAT ARE THE DOCTRINES ADVANCED BY JUSTINUS.

CHAPTER 18. THE SYSTEM OF JUSTINUS ANTISCRIPTURAL AND ESSENTIALLY PAGAN.

JUSTINUS WAS ENTIRELY OPPOSED TO THE TEACHING OF THE HOLY SCRIPTURES, AND MOREOVER TO THE WRITTEN OR ORAL TEACHING OF THE BLESSED EVANGELISTS, ACCORDING AS THE LOGOS WAS ACCUSTOMED TO INSTRUCT HIS DISCIPLES, SAYING, GO NOT INTO THE WAY OF THE GENTILES; AND THIS SIGNIFIES THAT THEY SHOULD NOT ATTEND TO THE FUTILE DOCTRINE OF THE GENTILES. THIS (HERETIC) ENDEAVOURS TO LEAD ON HIS HEARERS INTO AN ACKNOWLEDGMENT OF PRODIGIES DETAILED BY THE GENTILES, AND OF DOCTRINES INCULCATED BY THEM. AND HE NARRATES, WORD FOR WORD, LEGENDARY ACCOUNTS PREVALENT AMONG THE GREEKS, AND DOES NOT PREVIOUSLY TEACH OR DELIVER HIS PERFECT MYSTERY, UNLESS HE HAS BOUND HIS DUPE BY AN OATH. THEN HE BRINGS FORWARD (THESE) FABLES FOR THE PURPOSE OF PERSUASION, IN ORDER THAT THEY WHO ARE CONVERSANT WITH THE INCALCULABLE TRIFLING OF THESE BOOKS MAY HAVE SOME CONSOLATION IN THE DETAILS OF THESE LEGENDS. THUS IT HAPPENS AS WHEN IN LIKE MANNER ONE MAKING A LONG JOURNEY DEEMS IT EXPEDIENT, ON HAVING FALLEN IN WITH AN INN, TO TAKE REPOSE. AND SO IT IS THAT, WHEN ONCE MORE THEY ARE INDUCED TO TURN TOWARDS STUDYING THE DIFFUSE DOCTRINE OF THESE LECTURES, THEY MAY NOT ABHOR THEM WHILE THEY, UNDERGOING INSTRUCTION UNNECESSARILY PROLIX, RUSH STUPIFIED INTO THE TRANSGRESSION DEVISED BY (JUSTINUS); AND PREVIOUSLY HE BINDS HIS FOLLOWERS WITH HORRIBLE OATHS, NEITHER TO PUBLISH NOR ABJURE THESE DOCTRINES, AND FORCES UPON THEM AN ACKNOWLEDGMENT (OF THEIR TRUTH). AND IN THIS MANNER HE DELIVERS THE MYSTERIES IMPIOUSLY DISCOVERED BY HIMSELF, PARTLY, ACCORDING TO THE STATEMENTS PREVIOUSLY MADE, AVAILING HIMSELF OF THE HELLENIC LEGENDS, AND PARTLY OF THOSE PRETENDED BOOKS WHICH, TO SOME EXTENT, BEAR A RESEMBLANCE TO THE FORESAID HERESIES. FOR ALL, FORCED TOGETHER BY ONE SPIRIT, ARE DRAWN INTO ONE PROFOUND ABYSS OF POLLUTION, INCULCATING THE SAME TENETS, AND DETAILING THE SAME LEGENDS, EACH AFTER A DIFFERENT METHOD. ALL THOSE, HOWEVER, STYLE THEMSELVES GNOSTICS IN THIS PECULIAR SENSE, THAT THEY ALONE THEMSELVES HAVE IMBIBED THE MARVELLOUS KNOWLEDGE OF THE PERFECT AND GOOD (BEING).

CHAPTER 19. THE JUSTINIAN HERESY UNFOLDED IN THE BOOK OF BARUCH.

BUT SWEAR, SAYS JUSTINUS, IF YOU WISH TO KNOW WHAT EYE HAS NOT SEEN, AND EAR HAS NOT HEARD, AND THE THINGS WHICH HAVE NOT ENTERED INTO THE HEART; THAT IS, IF YOU WISH TO KNOW HIM WHO IS GOOD ABOVE ALL, HIM WHO IS MORE EXALTED, (SWEAR) THAT YOU WILL PRESERVE THE SECRETS (OF THE JUSTINIAN) DISCIPLINE, AS INTENDED TO BE KEPT SILENT. FOR ALSO OUR FATHER, ON BEHOLDING THE GOOD ONE, AND ON BEING INITIATED WITH HIM, PRESERVED THE MYSTERIES RESPECTING WHICH SILENCE IS ENJOINED, AND SWORE, AS IT HAS BEEN WRITTEN, THE LORD SWORE, AND WILL NOT REPENT. HAVING, THEN, IN THIS WAY SET THE SEAL TO THESE TENETS, HE SEEKS TO INVEIGLE (HIS FOLLOWERS) WITH MORE LEGENDS, (WHICH ARE DETAILED) THROUGH A GREATER NUMBER OF BOOKS; AND SO HE CONDUCTS (HIS READERS) TO THE GOOD ONE, CONSUMMATING THE INITIATED (BY ADMITTING THEM INTO) THE UNSPEAKABLE MYSTERIES. IN ORDER, HOWEVER, THAT WE MAY NOT WADE THROUGH MORE OF THEIR VOLUMES, WE SHALL ILLUSTRATE THE INEFFABLE MYSTERIES (OF JUSTINUS) FROM ONE BOOK OF HIS, INASMUCH AS, ACCORDING TO HIS SUPPOSITION, IT IS (A WORK) OF HIGH REPUTE. NOW THIS VOLUME IS INSCRIBED BARUCH; AND ONE FABULOUS ACCOUNT OUT OF MANY WHICH IS EXPLAINED BY (JUSTINUS) IN THIS (VOLUME), WE SHALL POINT OUT, INASMUCH AS IT IS TO BE FOUND IN HERODOTUS. BUT AFTER IMPARTING A DIFFERENT SHAPE TO THIS (ACCOUNT), HE EXPLAINS IT TO HIS PUPILS AS IF IT WERE SOMETHING NOVEL, BEING UNDER THE IMPRESSION THAT THE ENTIRE ARRANGEMENT OF HIS DOCTRINE (SPRINGS) OUT OF IT.

CHAPTER 20. THE COSMOGONY OF JUSTINUS AN ALLEGORICAL EXPLANATION OF HERODOTUS' LEGEND OF HERCULES.

HERODOTUS, THEN, ASSERTS THAT HERCULES, WHEN DRIVING THE OXEN OF GERYON FROM ERYTHEIA, CAME INTO SCYTHIA, AND THAT, BEING WEARIED WITH TRAVEL-LING, HE RETIRED INTO SOME DESERT SPOT AND SLEPT FOR A SHORT TIME. BUT WHILE HE SLUMBERED HIS HORSE DISAPPEARED, SEATED ON WHICH HE HAD PERFORMED HIS LENGTHENED JOURNEY. ON BEING AROUSED FROM REPOSE, HE, HOWEVER, INSTITUTED A DILIGENT SEARCH THROUGH THE DESERT, ENDEAVOURING TO DISCOVER HIS HORSE. AND THOUGH HE IS UNSUCCESSFUL IN HIS SEARCH AFTER THE HORSE, HE YET FINDS IN THE DESERT A CERTAIN DAMSEL, HALF OF WHOSE FORM WAS THAT OF WOMAN, AND PROCEEDED TO QUESTION HER IF SHE HAD SEEN THE HORSE ANYWHERE. THE GIRL, HOWEVER, REPLIES THAT SHE HAD SEEN (THE ANIMAL), BUT THAT SHE WOULD NOT SHOW HIM UNLESS HERCULES PREVIOUSLY WOULD COME ALONG WITH HER FOR THE PURPOSE OF SEXUAL INTERCOURSE. NOW HERODOTUS INFORMS US THAT HER UPPER PARTS AS FAR AS THE GROIN WERE THOSE OF A VIRGIN, BUT THAT EVERYTHING BELOW THE BODY AFTER THE GROIN PRESENTED SOME HORRIBLE APPEARANCE OF A SNAKE. IN ANXIETY, HOWEVER, FOR THE DISCOVERY OF HIS HORSE, HERCULES COMPLIES WITH THE MONSTER'S REQUEST; FOR HE KNEW HER (CARNALLY), AND MADE HER PREGNANT. AND HE FORETOLD, AFTER COITION, THAT SHE HAD BY HIM IN HER WOMB THREE CHILDREN AT THE SAME TIME, WHO WERE DESTINED TO BECOME ILLUSTRIOUS. AND HE ORDERED THAT SHE, ON BRINGING FORTH, SHOULD IMPOSE ON THE CHILDREN AS SOON AS BORN THE FOLLOWING NAMES: AGATHYRSUS, GELONUS, AND SCYTHA. AND AS THE REWARD OF THIS (FAVOUR) RECEIVING HIS HORSE FROM THE BEAST-LIKE DAMSEL, HE WENT ON HIS WAY, TAKING WITH HIM THE CATTLE ALSO. BUT AFTER THESE (DETAILS), HERODOTUS HAS A PROTRACTED ACCOUNT; ADIEU, HOWEVER, TO IT FOR THE PRESENT. BUT WHAT THE OPINIONS ARE OF JUSTINUS, WHO TRANSFERS THIS LEGEND INTO (HIS ACCOUNT OF) THE GENERATION OF THE UNIVERSE, WE SHALL EXPLAIN.

CHAPTER 21. JUSTINUS' TRIAD OF PRINCIPLES; HIS ANGELOGRAPHY FOUNDED ON THIS TRIAD; HIS EXPLANATION OF THE BIRTH, LIFE, AND DEATH OF OUR LORD.

THIS (HERESIARCH) MAKES THE FOLLOWING STATEMENT. THERE ARE THREE UNBEGOTTEN PRINCIPLES OF THE UNIVERSE, TWO MALE (AND) ONE FEMALE. OF THE MALE (PRINCIPLES), HOWEVER, A CERTAIN ONE, IS DENOMINATED GOOD, AND IT ALONE IS CALLED AFTER THIS MANNER, AND POSSESSES A POWER OF PRESCIENCE CONCERNING THE UNIVERSE. BUT THE OTHER IS FATHER OF ALL BEGOTTEN THINGS, DEVOID OF PRESCIENCE, AND INVISIBLE. AND THE FEMALE (PRINCIPLE) IS DEVOID OF PRESCIENCE, PASSIONATE, TWO-MINDED, TWO-BODIED, IN EVERY RESPECT ANSWERING (THE DESCRIPTION OF) THE GIRL IN THE LEGEND OF HERODOTUS, AS FAR AS THE GROIN A VIRGIN, AND (IN) THE PARTS BELOW (RESEMBLING) A SNAKE, AS JUSTINUS SAYS. BUT THIS GIRL IS STYLED EDEM AND ISRAEL. AND THESE PRINCIPLES OF THE UNIVERSE ARE, HE SAYS, ROOTS AND FOUNTAINS FROM WHICH EXISTING THINGS HAVE BEEN PRODUCED, BUT THAT THERE WAS NOT ANYTHING ELSE. THE FATHER, THEN, WHO IS DEVOID OF PRESCIENCE, BEHOLDING THAT HALF-WOMAN EDEM, PASSED INTO A CONCUPISCENT DESIRE FOR HER. BUT THIS FATHER, HE SAYS, IS CALLED ELOHIM. NOT LESS DID EDEM ALSO LONG FOR ELOHIM, AND THE MUTUAL PASSION BROUGHT THEM TOGETHER INTO THE ONE NUPTIAL COUCH OF LOVE. AND FROM SUCH AN INTERCOURSE THE FATHER GENERATES OUT OF EDEM UNTO HIMSELF TWELVE ANGELS. AND THE NAMES OF THE ANGELS BEGOTTEN BY THE FATHER ARE THESE: MICHAEL, AMEN, BARUCH, GABRIEL, ESADDAEUS.... AND OF THE MATERNAL ANGELS WHICH EDEM BROUGHT FORTH, THE NAMES IN LIKE MANNER HAVE BEEN SUBJOINED, AND THEY ARE AS FOLLOWS: BABEL, ACHAMOTH, NAAS, BEL, BELIAS, SATAN, SAËL, ADONAEUS, LEVIATHAN, PHARAO, CARCAMENOS, (AND) LATHEN.

OF THESE TWENTY-FOUR ANGELS THE PATERNAL ONES ARE ASSOCIATED WITH THE FATHER, AND DO ALL THINGS ACCORDING TO HIS WILL; AND THE MATERNAL (ANGELS ARE ASSOCIATED WITH) EDEM THE MOTHER. AND THE MULTITUDE OF ALL THESE ANGELS TOGETHER IS PARADISE, HE SAYS, CONCERNING WHICH MOSES SPEAKS: GOD PLANTED A GARDEN IN EDEN TOWARDS THE EAST, THAT IS, TOWARDS THE FACE OF EDEM, THAT EDEM MIGHT BEHOLD THE GARDEN — THAT IS, THE ANGELS— CONTINUALLY. ALLEGORICALLY THE ANGELS ARE STYLED TREES OF THIS GARDEN, AND THE TREE OF LIFE IS THE THIRD OF THE PATERNAL ANGELS— BARUCH. AND THE TREE OF THE KNOWLEDGE OF GOOD AND EVIL IS THE THIRD OF THE MATERNAL ANGELS— NAAS. FOR SO, SAYS (JUSTINUS), ONE OUGHT TO INTERPRET THE WORDS OF MOSES, OBSERVING, MOSES SAID THESE THINGS DISGUISEDLY, FROM THE FACT THAT ALL DO NOT ATTAIN THE TRUTH. AND, HE SAYS, PARADISE BEING FORMED FROM THE CONJUGAL JOY OF ELOHIM AND EDEM, THE ANGELS OF ELOHIM RECEIVING FROM THE MOST BEAUTEOUS EARTH, THAT IS, NOT FROM THE PORTION OF EDEM RESEMBLING A MONSTER, BUT FROM THE PARTS ABOVE THE GROIN OF HUMAN SHAPE, AND GENTLE — IN ASPECT — MAKE MAN OUT OF THE EARTH. BUT OUT OF THE PARTS RESEMBLING A MONSTER ARE PRODUCED WILD BEASTS, AND THE REST OF THE ANIMAL CREATION. THEY MADE MAN, THEREFORE, AS A SYMBOL OF THE UNITY AND LOVE (SUBSISTING) BETWEEN THEM; AND THEY DEPUTE THEIR OWN POWERS UNTO HIM, EDEM THE SOUL, BUT ELOHIM THE SPIRIT. AND THE MAN ADAM IS PRODUCED AS SOME ACTUAL SEAL AND MEMENTO OF LOVE, AND AS AN EVERLASTING EMBLEM OF THE MARRIAGE OF EDEM AND ELOHIM. AND IN LIKE MANNER ALSO EVE WAS PRODUCED, HE SAYS, AS MOSES HAS DESCRIBED, AN IMAGE AND EMBLEM (AS WELL AS) A SEAL, TO BE PRESERVED FOR EVER, OF EDEM. AND IN LIKE MANNER ALSO A SOUL WAS DEPOSITED IN EVE, — AN IMAGE — FROM EDEM, BUT A SPIRIT FROM ELOHIM. AND THERE WERE GIVEN TO THEM COMMANDMENTS, BE FRUITFUL, AND MULTIPLY, AND REPLENISH THE EARTH, THAT IS, EDEM; FOR SO HE WISHES THAT IT HAD BEEN WRITTEN. FOR THE ENTIRE OF THE POWER BELONGING UNTO HERSELF, EDEM CONFERRED UPON ELOHIM AS A SORT OF NUPTIAL DOWRY. WHENCE, HE SAYS, FROM IMITATION OF THAT PRIMARY MARRIAGE UP TO THIS DAY, WOMEN BRING A DOWRY TO THEIR HUSBANDS, COMPLYING WITH A CERTAIN DIVINE AND PATERNAL LAW THAT CAME INTO EXISTENCE ON THE PART OF EDEM TOWARDS ELOHIM.

AND WHEN ALL THINGS WERE CREATED AS HAS BEEN DESCRIBED BY MOSES— BOTH HEAVEN AND EARTH, AND THE THINGS THEREIN — THE TWELVE ANGELS OF THE MOTHER WERE DIVIDED INTO FOUR PRINCIPLES, AND EACH FOURTH PART OF THEM IS CALLED A RIVER — PHISON, AND GEHON, AND TIGRIS, AND EUPHRATES, AS, HE SAYS, MOSES STATES. THESE TWELVE ANGELS, BEING MUTUALLY CONNECTED, GO ABOUT INTO FOUR PARTS, AND MANAGE THE WORLD, HOLDING FROM EDEM A SORT OF VICEREGAL AUTHORITY OVER THE WORLD. BUT THEY DO NOT ALWAYS CONTINUE IN THE SAME PLACES, BUT MOVE AROUND AS IF IN A CIRCULAR DANCE, CHANGING PLACE AFTER PLACE, AND AT SET TIMES AND INTERVALS RETIRING TO THE LOCALITIES SUBJECT TO THEMSELVES. AND WHEN PHISON HOLDS SWAY OVER PLACES, FAMINE, DISTRESS, AND AFFLICTION PREVAIL IN THAT PART OF THE EARTH, FOR THE BATTALION OF THESE ANGELS IS NIGGARDLY. IN LIKE MANNER ALSO THERE BELONG TO EACH PART OF THE FOUR, ACCORDING TO THE POWER AND NATURE OF EACH, EVIL TIMES AND HOSTS OF DISEASES. AND CONTINUALLY, ACCORDING TO THE DOMINION OF EACH FOURTH PART, THIS STREAM OF EVIL, JUST (LIKE A CURRENT) OF RIVERS, CAREERS, ACCORDING TO THE WILL OF EDEM, UNINTERRUPTEDLY AROUND THE WORLD. AND FROM SOME CAUSE OF THIS DESCRIPTION HAS ARISEN THE NECESSITY OF EVIL.

WHEN ELOHIM HAD PREPARED AND CREATED THE WORLD AS A RESULT FROM JOINT PLEASURE, HE WISHED TO ASCEND UP TO THE ELEVATED PARTS OF HEAVEN, AND TO SEE THAT NOT ANYTHING OF WHAT PERTAINED TO THE CREATION LABOURED UNDER DEFICIENCY. AND HE TOOK HIS OWN ANGELS WITH HIM, FOR HIS NATURE WAS TO MOUNT ALOFT, LEAVING EDEM BELOW: FOR INASMUCH AS SHE WAS EARTH, SHE WAS NOT DISPOSED TO FOLLOW UPWARD HER SPOUSE. ELOHIM, THEN, COMING TO THE HIGHEST PART OF HEAVEN ABOVE, AND BEHOLDING A LIGHT SUPERIOR TO THAT WHICH HE HIMSELF HAD CREATED, EXCLAIMED, OPEN ME THE GATES, THAT ENTERING IN I MAY ACKNOWLEDGE THE LORD; FOR I CONSIDERED MYSELF TO BE LORD. A VOICE WAS RETURNED TO HIM FROM THE LIGHT, SAYING, THIS IS THE GATE OF THE LORD: THROUGH THIS THE RIGHTEOUS ENTER IN. AND IMMEDIATELY THE GATE WAS OPENED, AND THE FATHER, WITHOUT THE ANGELS, ENTERED, (ADVANCING) TOWARDS THE GOOD ONE, AND BEHELD WHAT EYE HAS NOT SEEN, AND EAR HAS NOT HEARD, AND WHAT HAS NOT ENTERED INTO THE HEART OF MAN TO (CONCEIVE). THEN THE GOOD ONE SAYS TO HIM, SIT ON MY RIGHT HAND. AND THE FATHER SAYS TO THE GOOD ONE, PERMIT ME, LORD, TO OVERTURN THE WORLD WHICH I HAVE MADE, FOR MY SPIRIT IS BOUND TO MEN. AND I WISH TO RECEIVE IT BACK (FROM THEM. THEN THE GOOD ONE REPLIES TO HIM, NO EVIL CAN YOU DO WHILE YOU ARE WITH ME, FOR BOTH YOU AND EDEM MADE THE WORLD AS A RESULT OF CONJUGAL JOY. PERMIT EDEM, THEN, TO HOLD POSSESSION OF THE WORLD AS LONG AS SHE WISHES; BUT DO YOU REMAIN WITH ME. THEN EDEM, KNOWING THAT SHE HAD BEEN DESERTED BY ELOHIM, WAS SEIZED WITH GRIEF, AND PLACED BESIDE HERSELF HER OWN ANGELS. AND SHE ADORNED HERSELF AFTER A COMELY FASHION, IF BY ANY MEANS ELOHIM, PASSING INTO CONCUPISCENT DESIRE, MIGHT DESCEND (FROM HEAVEN) TO HER.

WHEN, HOWEVER, ELOHIM, OVERPOWERED BY THE GOOD ONE, NO LONGER DESCENDED TO EDEM, EDEM COMMANDED BABEL, WHICH IS VENUS, TO CAUSE ADULTERIES AND DISSOLUTIONS OF MARRIAGES AMONG MEN. (AND SHE ADOPTED THIS EXPEDIENT) IN ORDER THAT, AS SHE HAD BEEN DIVORCED FROM ELOHIM, SO ALSO THE SPIRIT OF ELOHIM, WHICH IS IN MEN, BEING WRONG WITH SORROW, MIGHT BE PUNISHED BY SUCH SEPARATIONS, AND MIGHT UNDERGO PRECISELY THE SUFFERINGS WHICH (WERE BEING ENDURED BY) THE DESERTED EDEM. AND EDEM GIVES GREAT POWER TO HER THIRD ANGEL, NAAS, THAT BY EVERY SPECIES OF PUNISHMENT SHE MIGHT CHASTEN THE SPIRIT OF ELOHIM WHICH IS IN MEN, IN ORDER THAT ELOHIM, THROUGH THE SPIRIT, MIGHT BE PUNISHED FOR HAVING DESERTED HIS SPOUSE, IN VIOLATION OF THE AGREEMENTS ENTERED INTO BETWEEN THEM. ELOHIM THE FATHER, SEEING THESE THINGS, SENDS FORTH BARUCH, THE THIRD ANGEL AMONG HIS OWN, TO SUCCOUR THE SPIRIT THAT IS IN ALL MEN. BARUCH THEN COMING, STOOD IN THE MIDST OF THE ANGELS OF EDEM, THAT IS, IN THE MIDST OF PARADISE — FOR PARADISE IS THE ANGELS, IN THE MIDST OF WHOM HE STOOD — AND ISSUED TO THE MAN THE FOLLOWING INJUNCTION: OF EVERY TREE THAT IS IN PARADISE YOU MAY FREELY EAT, BUT YOU MAY NOT EAT OF THE TREE OF THE KNOWLEDGE OF GOOD AND EVIL, WHICH IS NAAS. NOW THE MEANING IS, THAT HE SHOULD OBEY THE REST OF THE ELEVEN ANGELS OF EDEM, FOR THE ELEVEN POSSESS PASSIONS, BUT ARE NOT GUILTY OF TRANSGRESSION. NAAS, HOWEVER, HAS COMMITTED SIN, FOR HE WENT IN UNTO EVE, DECEIVING HER, AND DEBAUCHED HER; AND (SUCH AN ACT AS) THIS IS A VIOLATION OF LAW. HE, HOWEVER, LIKEWISE WENT IN UNTO ADAM, AND HAD UNNATURAL INTERCOURSE WITH HIM; AND THIS IS ITSELF ALSO A PIECE OF TURPITUDE, WHENCE HAVE ARISEN ADULTERY AND SODOMY.

HENCEFORWARD VICE AND VIRTUE WERE PREVALENT AMONG MEN, ARISING FROM A SINGLE SOURCE — THAT OF THE FATHER. FOR THE FATHER HAVING ASCENDED TO THE GOOD ONE, POINTS OUT FROM TIME TO TIME THE WAY TO THOSE DESIROUS OF ASCENDING (TO HIM LIKEWISE). AFTER HAVING, HOWEVER, DEPARTED FROM EDEM, HE CAUSED AN ORIGINATING PRINCIPLE OF EVIL FOR THE SPIRIT OF THE FATHER THAT IS IN MEN. BARUCH THEREFORE WAS DISPATCHED TO MOSES, AND THROUGH HIM SPOKE TO THE CHILDREN OF ISRAEL, THAT THEY MIGHT BE CONVERTED UNTO THE GOOD ONE. BUT THE THIRD ANGEL (NAAS), BY THE SOUL WHICH CAME FROM EDEM UPON MOSES, AS ALSO UPON ALL MEN, OBSCURED THE PRECEPTS OF BARUCH, AND CAUSED HIS OWN PECULIAR INJUNCTIONS TO BE HEARKENED UNTO. FOR THIS REASON THE SOUL IS ARRAYED AGAINST THE SPIRIT, AND THE SPIRIT AGAINST THE SOUL. FOR THE SOUL IS EDEM, BUT THE SPIRIT ELOHIM, AND EACH OF THESE EXISTS IN ALL MEN, BOTH FEMALES AND MALES. AGAIN, AFTER THESE (OCCURRENCES), BARUCH WAS SENT TO THE PROPHETS, THAT THROUGH THE PROPHETS THE SPIRIT THAT DWELLS IN MEN MIGHT HEAR (WORDS OF WARNING), AND MIGHT AVOID EDEM AND THE WICKED FICTION,

JUST AS THE FATHER HAD FLED FROM ELOHIM. IN LIKE MANNER ALSO — BY THE PROPHETS — NAAS, BY A SIMILAR DEVICE, THROUGH THE SOUL THAT DWELLS IN MAN, ALONG WITH THE SPIRIT OF THE FATHER, ENTICED AWAY THE PROPHETS, AND ALL (OF THEM) WERE ALLURED AFTER HIM, AND DID NOT FOLLOW THE WORDS OF BARUCH, WHICH ELOHIM ENJOINED.

ULTIMATELY ELOHIM SELECTED HERCULES, AN UNCIRCUMCISED PROPHET, AND SENT HIM TO QUELL THE TWELVE ANGELS OF EDEM, AND RELEASE THE FATHER FROM THE TWELVE ANGELS, THOSE WICKED ONES OF THE CREATION. THESE ARE THE TWELVE CONFLICTS OF HERCULES WHICH HERCULES UNDERWENT, IN ORDER, FROM FIRST TO LAST, VIZ., LION, AND HYDRA, AND BOAR, AND THE OTHERS SUCCESSIVELY. FOR THEY SAY THAT THESE ARE THE NAMES (OF THEM) AMONG THE GENTILES, AND THEY HAVE BEEN DERIVED WITH ALTERED DENOMINATIONS FROM THE ENERGY OF THE MATERNAL ANGELS. WHEN HE SEEMED TO HAVE VANQUISHED HIS ANTAGONISTS, OMPHALE — NOW SHE IS BABEL OR VENUS — CLINGS TO HIM AND ENTICES AWAY HERCULES, AND DIVESTS HIM OF HIS POWER, VIZ., THE COMMANDS OF BARUCH WHICH ELOHIM ISSUED. AND IN PLACE (OF THIS POWER, BABEL) ENVELOPES HIM IN HER OWN PECULIAR ROBE, THAT IS, IN THE POWER OF EDEM, WHO IS THE POWER BELOW; AND IN THIS WAY THE PROPHECY OF HERCULES REMAINED UNFULFILLED, AND HIS WORKS.

FINALLY, HOWEVER, IN THE DAYS OF HEROD THE KING, BARUCH IS DISPATCHED, BEING SENT DOWN ONCE MORE BY ELOHIM; AND COMING TO NAZARETH, HE FOUND JESUS, SON OF JOSEPH AND MARY, A CHILD OF TWELVE YEARS, FEEDING SHEEP. AND HE ANNOUNCES TO HIM ALL THINGS FROM THE BEGINNING, WHATSOEVER HAD BEEN DONE BY EDEM AND ELOHIM, AND WHATSOEVER WOULD BE LIKELY TO TAKE PLACE HEREAFTER, AND SPOKE THE FOLLOWING WORDS: ALL THE PROPHETS ANTERIOR TO YOU HAVE BEEN ENTICED. PUT FORTH AN EFFORT, THEREFORE, JESUS, SON OF MAN, NOT TO BE ALLURED, BUT PREACH THIS WORD UNTO MEN, AND CARRY BACK TIDINGS TO THEM OF THINGS PERTAINING TO THE FATHER, AND THINGS PERTAINING TO THE GOOD ONE, AND ASCEND TO THE GOOD ONE, AND SIT THERE WITH ELOHIM, FATHER OF US ALL. AND JESUS WAS OBEDIENT UNTO THE ANGEL, SAYING THAT, I SHALL DO ALL THINGS, LORD, AND PROCEEDED TO PREACH. NAAS THEREFORE WISHED TO ENTICE THIS ONE ALSO. (JESUS, HOWEVER, WAS NOT DISPOSED TO LISTEN TO HIS OVERTURES), FOR HE REMAINED FAITHFUL TO BARUCH. THEREFORE NAAS, BEING INFLAMED WITH ANGER BECAUSE HE WAS NOT ABLE TO SEDUCE HIM, CAUSED HIM TO BE CRUCIFIED. HE, HOWEVER, LEAVING THE BODY OF EDEM ON THE (ACCURSED) TREE, ASCENDED TO THE GOOD ONE; SAYING, HOWEVER, TO EDEM, WOMAN, YOU RETAIN YOUR SON, THAT IS, THE NATURAL AND THE EARTHLY MAN. BUT (JESUS) HIMSELF COMMENDING HIS SPIRIT INTO THE HANDS OF THE FATHER, ASCENDED TO THE GOOD ONE. NOW THE GOOD ONE IS PRIAPUS, (AND) HE IT IS WHO ANTECEDENTLY CAUSED THE PRODUCTION OF EVERYTHING THAT EXISTS. ON THIS ACCOUNT HE IS STYLED PRIAPUS, BECAUSE HE PREVIOUSLY FASHIONED ALL THINGS (ACCORDING TO HIS OWN DESIGN). FOR THIS REASON, HE SAYS, IN EVERY TEMPLE IS PLACED HIS STATUE, WHICH IS REVERED BY EVERY CREATURE; AND (THERE ARE IMAGES OF HIM) IN THE HIGHWAYS, CARRYING OVER HIS HEAD RIPENED FRUITS, THAT IS, THE PRODUCE OF THE CREATION, OF WHICH HE IS THE CAUSE, HAVING IN THE FIRST INSTANCE FORMED, (ACCORDING TO HIS OWN DESIGN), THE CREATION, WHEN AS YET IT HAD NO EXISTENCE. WHEN, THEREFORE, HE SAYS, YOU HEAR MEN ASSERTING THAT THE SWAN WENT IN UNTO LEDA, AND BEGOT A CHILD FROM HER, (LEARN THAT) THE SWAN IS ELOHIM, AND LEDA EDEM. AND WHEN PEOPLE ALLEGE THAT AN EAGLE WENT IN UNTO GANYMEDE, (KNOW THAT) THE EAGLE IS NAAS, AND GANYMEDE ADAM. AND WHEN THEY ASSERT THAT GOLD (IN A SHOWER) WENT IN UNTO DANAE AND BEGOT A CHILD FROM HER, (RECOLLECT THAT) THE GOLD IS ELOHIM, AND DANAE IS EDEM. AND SIMILARLY, IN THE SAME MANNER ADDUCING ALL ACCOUNTS OF THIS DESCRIPTION, WHICH CORRESPOND WITH (THE NATURE OF) LEGENDS, THEY PURSUE THE WORK OF INSTRUCTION. WHEN, THEREFORE, THE PROPHET SAYS, HEARKEN, O HEAVEN, AND GIVE EAR, O EARTH; THE LORD HAS SPOKEN, HE MEANS BY HEAVEN, (JUSTINUS) SAYS, THE SPIRIT WHICH IS IN MAN FROM ELOHIM; AND BY EARTH, THE SOUL WHICH IS IN MAN ALONG WITH THE SPIRIT; AND BY LORD, BARUCH; AND BY ISRAEL, EDEM, FOR ISRAEL AS WELL AS EDEM IS CALLED THE SPOUSE OF ELOHIM. ISRAEL, HE SAYS, DID NOT KNOW ME (ELOHIM); FOR HAD HE KNOWN ME, THAT I AM WITH THE GOOD ONE, HE WOULD NOT HAVE PUNISHED THROUGH PATERNAL IGNORANCE THE SPIRIT WHICH IS IN MEN.

CHAPTER 22. OATH USED BY THE JUSTINIAN HERETICS; THE BOOK OF BARUCH; THE REPERTORY OF THEIR SYSTEM.
HENCE ALSO, IN THE FIRST BOOK INSCRIBED BARUCH, HAS BEEN WRITTEN THE OATH WHICH THEY COMPEL THOSE TO SWEAR WHO ARE ABOUT TO HEAR THESE MYSTERIES, AND BE INITIATED WITH THE GOOD ONE. AND THIS OATH, (JUSTINUS) SAYS, OUR FATHER ELOHIM SWORE WHEN HE WAS BESIDE THE GOOD ONE, AND HAVING SWORN HE DID NOT REPENT (OF THE OATH), RESPECTING WHICH, HE SAYS, IT HAS BEEN WRITTEN, THE LORD SWORE, AND WILL NOT REPENT. NOW THE OATH IS COUCHED IN THESE TERMS: I SWEAR BY THAT GOOD ONE WHO IS ABOVE ALL, TO GUARD THESE MYSTERIES, AND TO DIVULGE THEM TO NO ONE, AND NOT TO RELAPSE FROM THE GOOD ONE TO THE CREATURE. AND WHEN HE HAS SWORN THIS OATH, HE GOES ON TO THE GOOD ONE, AND BEHOLDS WHATEVER THINGS EYE HAS NOT SEEN, AND EAR HAS NOT HEARD, AND WHICH HAVE NOT ENTERED INTO THE HEART OF MAN; AND HE DRINKS FROM LIFE-GIVING WATER, WHICH IS TO THEM, AS THEY SUPPOSE, A BATH, A FOUNTAIN OF LIFE-GIVING, BUBBLING WATER. FOR THERE HAS BEEN A SEPARATION MADE BETWEEN WATER AND WATER; AND THERE IS WATER, THAT BELOW THE FIRMAMENT OF THE WICKED CREATION, IN WHICH EARTHLY AND ANIMAL MEN ARE WASHED; AND THERE IS LIFE-GIVING WATER, (THAT) ABOVE THE FIRMAMENT, OF THE GOOD ONE, IN WHICH SPIRITUAL (AND) LIVING MEN ARE WASHED; AND IN THIS ELOHIM WASHED HIMSELF. AND HAVING WASHED DID NOT REPENT. AND WHEN, HE SAYS, THE PROPHET AFFIRMS, TAKE UNTO YOURSELF A WIFE OF WHOREDOM, SINCE THE EARTH HAS ABANDONED ITSELF TO FORNICATION, (DEPARTING) FROM (FOLLOWING) AFTER THE LORD; THAT IS, EDEM (DEPARTS) FROM ELOHIM. (NOW) IN THESE WORDS, HE SAYS, THE PROPHET CLEARLY DECLARES THE ENTIRE MYSTERY, AND IS NOT HEARKENED UNTO BY REASON OF THE WICKED MACHINATIONS OF NAAS. ACCORDING TO THAT SAME MANNER, THEY DELIVER OTHER PROPHETICAL PASSAGES IN A SIMILAR SPIRIT OF INTERPRETATION THROUGHOUT NUMEROUS BOOKS. THE VOLUME, HOWEVER, INSCRIBED BARUCH, IS PRE-EMINENTLY TO THEM THE ONE IN WHICH THE READER WILL ASCERTAIN THE ENTIRE EXPLANATION OF THEIR LEGENDARY SYSTEM (TO BE CONTAINED). BELOVED, THOUGH I HAVE ENCOUNTERED MANY HERESIES, YET WITH NO WICKED (HERESIARCH) WORSE THAN THIS (JUSTINUS) HAS IT BEEN MY LOT TO MEET. BUT, IN TRUTH, (THE FOLLOWERS OF JUSTINUS) OUGHT TO IMITATE THE EXAMPLE OF HIS HERCULES, AND TO CLEANSE, AS THE SAYING IS, THE CATTLE-SHED OF AUGIAS, OR RATHER I SHOULD SAY, A DITCH, INTO WHICH, AS SOON AS THE ADHERENTS OF THIS (HERESIARCH) HAVE FALLEN, THEY CAN NEVER BE CLEANSED; NAY, THEY WILL NOT BE ABLE EVEN TO RAISE THEIR HEADS.

CHAPTER 23. SUBSEQUENT HERESIES DEDUCIBLE FROM THE SYSTEM OF JUSTINUS.
SINCE, THEN, WE HAVE EXPLAINED THE ATTEMPTS (AT A SYSTEM) OF THE PSEUDO-GNOSTIC JUSTINUS, IT APPEARS LIKEWISE EXPEDIENT IN THE FOLLOWING BOOKS TO ELUCIDATE THE OPINIONS PUT FORWARD IN HERESIES FOLLOWING (IN THE WAY OF CONSEQUENCE UPON THE DOCTRINES OF JUSTINUS), AND TO LEAVE NOT A SINGLE ONE OF THESE (SPECULATORS) UNREFUTED. OUR REFUTATION WILL BE ACCOMPLISHED BY ADDUCING THE ASSERTIONS MADE BY THEM; SUCH (AT LEAST OF THEIR STATEMENTS) AS ARE SUFFICIENT FOR MAKING A PUBLIC EXAMPLE (OF THESE HERETICS). (AND WE SHALL ATTAIN OUR PURPOSE), EVEN THOUGH THERE SHOULD ONLY BE CONDEMNED THE SECRET AND INEFFABLE (MYSTERIES) PRACTISED AMONG THEM, INTO WHICH, SILLY MORTALS THAT THEY ARE, SCARCELY (EVEN) WITH CONSIDERABLE LABOUR ARE THEY INITIATED. LET US THEN SEE WHAT ALSO SIMON AFFIRMS.

BOOK VI

CONTENTS.
THE FOLLOWING ARE THE CONTENTS OF THE SIXTH BOOK OF THE REFUTATION OF ALL HERESIES: —

WHAT THE OPINIONS ARE THAT ARE ATTEMPTED (TO BE ESTABLISHED) BY SIMON, AND THAT HIS DOCTRINE DERIVES ITS FORCE FROM THE (LUCUBRATIONS) OF MAGICIANS AND POETS.

WHAT ARE THE OPINIONS PROPOUNDED BY VALENTINUS, AND THAT HIS SYSTEM IS NOT CONSTRUCTED OUT OF THE SCRIPTURES, BUT OUT OF THE PLATONIC AND PYTHAGOREAN TENETS.

AND WHAT ARE THE OPINIONS OF SECUNDUS, AND PTOLEMAEUS, AND HERACLEON, AS PERSONS ALSO WHO THEMSELVES ADVANCED THE SAME DOCTRINES AS THE PHILOSOPHERS AMONG THE GREEKS, BUT ENUNCIATED THEM IN DIFFERENT PHRASEOLOGY.

AND WHAT ARE THE SUPPOSITIONS PUT FORWARD BY MARCUS AND COLARBASUS, AND THAT SOME OF THEM DEVOTED THEIR ATTENTION TO MAGICAL ARTS AND THE PYTHAGOREAN NUMBERS.

CHAPTER 1. — THE OPHITES THE PROGENITORS OF SUBSEQUENT HERESIES.
WHATEVER OPINIONS, THEN, WERE ENTERTAINED BY THOSE WHO DERIVED THE FIRST PRINCIPLES (OF THEIR DOCTRINE) FROM THE SERPENT, AND IN PROCESS OF TIME DELIBERATELY BROUGHT FORWARD INTO PUBLIC NOTICE THEIR TENETS, WE HAVE EXPLAINED IN THE BOOK PRECEDING THIS, (AND) WHICH IS THE FIFTH OF THE REFUTATION OF HERESIES. BUT NOW ALSO I SHALL NOT BE SILENT AS REGARDS THE OPINIONS OF (HERESIARCHS) WHO FOLLOW THESE (OPHITES IN SUCCESSION); NAY, NOT ONE (SPECULATION) WILL I LEAVE UNREFUTED, IF IT IS POSSIBLE TO REMEMBER ALL (THEIR TENETS), AND THE SECRET ORGIES OF THESE (HERETICS) WHICH ONE MAY FAIRLY STYLE ORGIES, — FOR THEY WHO PROPAGATE SUCH AUDACIOUS OPINIONS ARE NOT FAR DISTANT FROM THE ANGER (OF GOD), — THAT I MAY AVAIL MYSELF OF THE ASSISTANCE OF ETYMOLOGY.

CHAPTER 2. SIMON MAGUS.
IT SEEMS, THEN, EXPEDIENT LIKEWISE TO EXPLAIN NOW THE OPINIONS OF SIMON, A NATIVE OF GITTA, A VILLAGE OF SAMARIA; AND WE SHALL ALSO PROVE THAT HIS SUCCESSORS, TAKING A STARTING-POINT FROM HIM, HAVE ENDEAVOURED (TO ESTABLISH) SIMILAR OPINIONS UNDER A CHANGE OF NAME. THIS SIMON BEING AN ADEPT IN SORCERIES, BOTH MAKING A MOCKERY OF MANY, PARTLY ACCORDING TO THE ART OF THRASYMEDES, IN THE MANNER IN WHICH WE HAVE EXPLAINED ABOVE, AND PARTLY ALSO BY THE ASSISTANCE OF DEMONS PERPETRATING HIS VILLANY, ATTEMPTED TO DEIFY HIMSELF. (BUT) THE MAN WAS A (MERE) CHEAT, AND FULL OF FOLLY, AND THE APOSTLES REPROVED HIM IN THE ACTS. ACTS 8:9-24 WITH MUCH GREATER WISDOM AND MODERATION THAN SIMON, DID APSETHUS THE LIBYAN, INFLAMED WITH A SIMILAR WISH, ENDEAVOUR TO HAVE HIMSELF CONSIDERED A GOD IN LIBYA, AND INASMUCH AS HIS LEGENDARY SYSTEM DOES NOT PRESENT ANY WIDE DIVERGENCE FROM THE INORDINATE DESIRE OF THAT SILLY SIMON, IT SEEMS EXPEDIENT TO FURNISH AN EXPLANATION OF IT, AS ONE WORTHY OF THE ATTEMPT MADE BY THIS MAN.

CHAPTER 3. STORY OF APSETHUS THE LIBYAN.
APSETHUS THE LIBYAN INORDINATELY LONGED TO BECOME A GOD; BUT WHEN, AFTER REPEATED INTRIGUES, HE ALTOGETHER FAILED TO ACCOMPLISH HIS DESIRE, HE NEVERTHELESS WISHED TO APPEAR TO HAVE BECOME A GOD; AND HE DID AT ALL EVENTS APPEAR, AS TIME WORE ON, TO HAVE IN REALITY BECOME A GOD. FOR THE FOOLISH LIBYANS WERE ACCUSTOMED TO SACRIFICE UNTO HIM AS TO SOME DIVINE POWER, SUPPOSING THAT THEY WERE YIELDING CREDENCE TO A VOICE THAT CAME DOWN FROM ABOVE, FROM HEAVEN. FOR, COLLECTING INTO ONE AND THE SAME CAGE A GREAT NUMBER OF BIRDS — PARROTS — HE SHUT THEM UP. NOW THERE ARE VERY MANY PARROTS THROUGHOUT LIBYA, AND VERY DISTINCTLY THESE IMITATE THE HUMAN VOICE. THIS MAN, HAVING FOR A TIME NOURISHED THE BIRDS, WAS IN THE HABIT OF TEACHING THEM TO SAY, APSETHUS IS A GOD. AFTER, HOWEVER, THE BIRDS HAD PRACTISED THIS FOR A LONG PERIOD, AND WERE ACCUSTOMED TO THE UTTERANCE OF THAT WHICH HE THOUGHT, WHEN SAID, WOULD MAKE IT SUPPOSED THAT APSETHUS WAS A GOD, THEN, OPENING THE HABITATION (OF THE BIRDS), HE LET FORTH THE PARROTS, EACH IN A DIFFERENT DIRECTION. WHILE THE BIRDS, HOWEVER, WERE ON THE WING, THEIR SOUND WENT OUT INTO ALL LIBYA, AND THE EXPRESSIONS OF THESE REACHED AS FAR AS THE HELLENIC COUNTRY. AND THUS THE LIBYANS, BEING ASTONISHED AT THE VOICE OF THE BIRDS, AND NOT PERCEIVING THE KNAVERY PERPETRATED BY APSETHUS, HELD APSETHUS TO BE A GOD. SOME ONE, HOWEVER, OF THE GREEKS, BY ACCURATE EXAMINATION, PERCEIVING THE TRICK OF THE SUPPOSED GOD, BY MEANS OF THOSE SAME PARROTS NOT ONLY REFUTES, BUT ALSO UTTERLY DESTROYS, THAT BOASTFUL AND TIRESOME FELLOW. NOW THE GREEK, BY CONFINING MANY OF THE PARROTS, TAUGHT THEM ANEW TO SAY, APSETHUS, HAVING CAGED US, COMPELLED US TO SAY, APSETHUS IS A GOD. BUT HAVING HEARD OF THE RECANTATION OF THE PARROTS, THE LIBYANS, COMING TOGETHER, ALL UNANIMOUSLY DECIDED ON BURNING APSETHUS.

CHAPTER 4. SIMON'S FORCED INTERPRETATION OF SCRIPTURE; PLAGIARIZES FROM HERACLITUS AND ARISTOTLE; SIMON'S SYSTEM OF SENSIBLE AND INTELLIGIBLE EXISTENCES.
IN THIS WAY WE MUST THINK CONCERNING SIMON THE MAGICIAN, SO THAT WE MAY COMPARE HIM UNTO THE LIBYAN, FAR SOONER THAN UNTO HIM WHO, THOUGH MADE MAN, WAS IN REALITY GOD. IF, HOWEVER, THE ASSERTION OF THIS LIKENESS IS IN ITSELF ACCURATE, AND THE SORCERER WAS THE SUBJECT OF A PASSION SIMILAR TO APSETHUS, LET US ENDEAVOUR TO TEACH ANEW THE PARROTS OF SIMON, THAT CHRIST, WHO STOOD, STANDS, AND WILL STAND, (THAT IS, WAS, IS, AND IS TO COME,) WAS NOT SIMON. BUT (JESUS) WAS MAN, OFFSPRING OF THE SEED OF A WOMAN, BORN OF BLOOD AND THE WILL OF THE FLESH, AS ALSO THE REST (OF HUMANITY). AND THAT THESE THINGS ARE SO, WE SHALL EASILY PROVE AS THE DISCUSSION PROCEEDS.

NOW SIMON, BOTH FOOLISHLY AND KNAVISHLY PARAPHRASING THE LAW OF MOSES, MAKES HIS STATEMENTS (IN THE MANNER FOLLOWING): FOR WHEN MOSES ASSERTS THAT GOD IS A BURNING AND CONSUMING FIRE, DEUTERONOMY 4:24 TAKING WHAT IS SAID BY MOSES NOT IN ITS CORRECT SENSE, HE AFFIRMS THAT FIRE IS THE ORIGINATING PRINCIPLE OF THE UNIVERSE. (BUT SIMON) DOES NOT CONSIDER WHAT THE STATEMENT IS WHICH IS MADE, NAMELY, THAT IT IS NOT THAT GOD IS A FIRE, BUT A BURNING AND CONSUMING FIRE, (THEREBY) NOT ONLY PUTTING A VIOLENT SENSE UPON THE ACTUAL LAW OF MOSES, BUT EVEN PLAGIARIZING FROM HERACLITUS THE OBSCURE. AND SIMON DENOMINATES THE ORIGINATING PRINCIPLE OF THE UNIVERSE AN INDEFINITE POWER, EXPRESSING HIMSELF THUS: THIS IS THE TREATISE OF A REVELATION OF (THE) VOICE AND NAME (RECOGNISABLE) BY MEANS OF INTELLECTUAL APPREHENSION OF THE GREAT INDEFINITE POWER. WHEREFORE IT WILL BE SEALED, (AND) KEPT SECRET, (AND) HID, (AND) WILL REPOSE IN THE HABITATION, AT THE FOUNDATION OF WHICH LIES THE ROOT OF ALL THINGS. AND HE ASSERTS THAT THIS MAN WHO IS BORN OF BLOOD IS (THE AFORESAID) HABITATION, AND THAT IN HIM RESIDES AN INDEFINITE POWER, WHICH HE AFFIRMS TO BE THE ROOT OF THE UNIVERSE.

NOW THE INDEFINITE POWER WHICH IS FIRE, CONSTITUTES, ACCORDING TO SIMON, NOT ANY UNCOMPOUNDED (ESSENCE, IN CONFORMITY WITH THE OPINION OF THOSE WHO) ASSERT THAT THE FOUR ELEMENTS ARE SIMPLE, AND WHO HAVE (THEREFORE) LIKEWISE IMAGINED THAT FIRE, (WHICH IS ONE OF THE FOUR,) IS SIMPLE. BUT (THIS IS FAR FROM BEING THE CASE): FOR THERE IS, (HE MAINTAINS,) A CERTAIN TWOFOLD NATURE OF FIRE; AND OF THIS TWOFOLD (NATURE) HE DENOMINATES ONE PART A SOMETHING SECRET, AND ANOTHER A SOMETHING MANIFEST, AND THAT THE SECRET ARE HIDDEN IN THE MANIFEST

PORTIONS OF THE FIRE, AND THAT THE MANIFEST PORTIONS OF THE FIRE DERIVE THEIR BEING FROM ITS SECRET (PORTIONS). THIS, HOWEVER, IS WHAT ARISTOTLE DENOMINATES BY (THE EXPRESSIONS) POTENTIALITY AND ENERGY, OR (WHAT) PLATO (STYLES) INTELLIGIBLE AND SENSIBLE. AND THE MANIFEST PORTION OF THE FIRE COMPRISES ALL THINGS IN ITSELF, WHATSOEVER ANY ONE MIGHT DISCERN, OR EVEN WHATEVER OBJECTS OF THE VISIBLE CREATION HE MAY HAPPEN TO OVERLOOK. BUT THE ENTIRE SECRET (PORTION OF THE FIRE) WHICH ONE MAY DISCERN IS COGNISED BY INTELLECT, AND EVADES THE POWER OF THE SENSES; OR ONE FAILS TO OBSERVE IT, FROM WANT OF A CAPACITY FOR THAT PARTICULAR SORT OF PERCEPTION. IN GENERAL, HOWEVER, INASMUCH AS ALL EXISTING THINGS FALL UNDER THE CATEGORIES, NAMELY, OF WHAT ARE OBJECTS OF SENSE, AND WHAT ARE OBJECTS OF INTELLECT, AND AS FOR THE DENOMINATION OF THESE (SIMON) EMPLOYS THE TERMS SECRET AND MANIFEST; IT MAY, (I SAY, IN GENERAL,) BE AFFIRMED THAT THE FIRE, (I MEAN) THE SUPER-CELESTIAL (FIRE), IS A TREASURE, AS IT WERE A LARGE TREE, JUST SUCH A ONE AS IN A DREAM WAS SEEN BY NEBUCHADNEZZAR, OUT OF WHICH ALL FLESH IS NOURISHED. AND THE MANIFEST PORTION OF THE FIRE HE REGARDS AS THE STEM, THE BRANCHES, THE LEAVES, (AND) THE EXTERNAL RIND WHICH OVERLAPS THEM. ALL THESE (APPENDAGES), HE SAYS, OF THE GREAT TREE BEING KINDLED, ARE MADE TO DISAPPEAR BY REASON OF THE BLAZE OF THE ALL-DEVOURING FIRE. THE FRUIT, HOWEVER, OF THE TREE, WHEN IT IS FULLY GROWN, AND HAS RECEIVED ITS OWN FORM, IS DEPOSITED IN A GRANARY, NOT (FLUNG) INTO THE FIRE. FOR, HE SAYS, THE FRUIT HAS BEEN PRODUCED FOR THE PURPOSE OF BEING LAID IN THE STOREHOUSE, WHEREAS THE CHAFF THAT IT MAY BE DELIVERED OVER TO THE FIRE. (NOW THE CHAFF) IS STEM, (AND IS) GENERATED NOT FOR ITS OWN SAKE, BUT FOR THAT OF THE FRUIT.

CHAPTER 5. SIMON APPEALS TO SCRIPTURE IN SUPPORT OF HIS SYSTEM.

AND THIS, HE SAYS, IS WHAT HAS BEEN WRITTEN IN SCRIPTURE: FOR THE VINEYARD OF THE LORD OF SABAOTH IS THE HOUSE OF ISRAEL, AND THE MAN OF JUDAH IS HIS BELOVED PLANT. IF, HOWEVER, THE MAN OF JUDAH (IS) THE BELOVED PLANT, IT HAS BEEN PROVED, HE SAYS, THAT THERE IS NOT ANY OTHER TREE BUT THAT MAN. BUT CONCERNING THE SECRETION AND DISSOLUTION OF THIS (TREE), SCRIPTURE, HE SAYS, HAS SPOKEN SUFFICIENTLY. AND AS REGARDS INSTRUCTION FOR THOSE WHO HAVE BEEN FASHIONED AFTER THE IMAGE (OF HIM), THAT STATEMENT IS ENOUGH WHICH IS MADE (IN SCRIPTURE), THAT ALL FLESH IS GRASS, AND ALL THE GLORY OF FLESH, AS IT WERE, A FLOWER OF GRASS. THE GRASS WITHERS, AND ITS FLOWER FALLS; BUT THE WORD OF THE LORD ABIDES FOREVER. THE WORD OF THE LORD, HE SAYS, IS THAT WORD WHICH IS PRODUCED IN THE MOUTH, AND (IS) A LOGOS, BUT NOWHERE ELSE EXISTS THERE A PLACE OF GENERATION.

CHAPTER 6. SIMON'S SYSTEM EXPOUNDED IN THE WORK, GREAT ANNOUNCEMENT; FOLLOWS EMPEDOCLES.

NOW, TO EXPRESS MYSELF BRIEFLY, INASMUCH AS THE FIRE IS OF THIS DESCRIPTION, ACCORDING TO SIMON, AND SINCE ALL THINGS ARE VISIBLE AND INVISIBLE, (AND) IN LIKE MANNER RESONANT AND NOT RESONANT, NUMERABLE AND NOT SUBJECTS OF NUMERATION; HE DENOMINATES IN THE GREAT ANNOUNCEMENT A PERFECT INTELLIGIBLE (ENTITY), AFTER SUCH A MODE, THAT EACH OF THOSE THINGS WHICH, EXISTING INDEFINITELY, MAY BE INFINITELY COMPREHENDED, BOTH SPEAKS, AND UNDERSTANDS, AND ACTS IN SUCH A MANNER AS EMPEDOCLES SPEAKS OF:—

FOR EARTH, INDEED, BY EARTH WE SEE, AND WATER BY WATER,
AND AIR DIVINE BY AIR, AND FIRE FIERCE BY FIRE,
AND LOVE BY LOVE, AND ALSO STRIFE BY GLOOMY STRIFE.

CHAPTER 7. SIMON'S SYSTEM OF A THREEFOLD EMANATION BY PAIRS.

FOR, HE SAYS, HE IS IN THE HABIT OF CONSIDERING THAT ALL THESE PORTIONS OF THE FIRE, BOTH VISIBLE AND INVISIBLE, ARE POSSESSED OF PERCEPTION AND A SHARE OF INTELLIGENCE. THE WORLD, THEREFORE, THAT WHICH IS GENERATED, WAS PRODUCED FROM THE UNBEGOTTEN FIRE. IT BEGAN, HOWEVER, TO EXIST, HE SAYS, ACCORDING TO THE FOLLOWING MANNER. HE WHO WAS BEGOTTEN FROM THE PRINCIPLE OF THAT FIRE TOOK SIX ROOTS, AND THOSE PRIMARY ONES, OF THE ORIGINATING PRINCIPLE OF GENERATION. AND, HE SAYS THAT THE ROOTS WERE MADE FROM THE FIRE IN PAIRS, WHICH ROOTS HE TERMS MIND AND INTELLIGENCE, VOICE AND NAME, RATIOCINATION AND REFLECTION. AND THAT IN THESE SIX ROOTS RESIDES SIMULTANEOUSLY THE ENTIRE INDEFINITE POWER POTENTIALLY, (HOWEVER) NOT ACTUALLY. AND THIS INDEFINITE POWER, HE SAYS, IS HE WHO STOOD, STANDS, AND WILL STAND. WHEREFORE, WHENEVER HE MAY BE MADE INTO AN IMAGE, INASMUCH AS HE EXISTS IN THE SIX POWERS, HE WILL EXIST (THERE) SUBSTANTIALLY, POTENTIALLY, QUANTITIVELY, (AND) COMPLETELY. (AND HE WILL BE A POWER) ONE AND THE SAME WITH THE UNBEGOTTEN AND INDEFINITE POWER, AND NOT LABOURING UNDER ANY GREATER DEFICIENCY THAN THAT UNBEGOTTEN AND UNALTERABLE (AND) INDEFINITE POWER. IF, HOWEVER, HE MAY CONTINUE ONLY POTENTIALLY IN THE SIX POWERS, AND HAS NOT BEEN FORMED INTO AN IMAGE, HE VANISHES, HE SAYS, AND IS DESTROYED IN SUCH A WAY AS THE GRAMMATICAL OR GEOMETRICAL CAPACITY IN MAN'S SOUL. FOR WHEN THE CAPACITY TAKES UNTO ITSELF AN ART, A LIGHT OF EXISTENT THINGS IS PRODUCED; BUT WHEN (THE CAPACITY) DOES NOT TAKE UNTO ITSELF (AN ART), UNSKILFULNESS AND IGNORANCE ARE THE RESULTS; AND JUST AS WHEN (THE POWER) WAS NON-EXISTENT, IT PERISHES ALONG WITH THE EXPIRING MAN.

CHAPTER 8. FURTHER PROGRESSION OF THIS THREEFOLD EMANATION; CO-EXISTENCE WITH THE DOUBLE TRIAD OF A SEVENTH EXISTENCE.

AND OF THOSE SIX POWERS, AND OF THE SEVENTH WHICH CO-EXISTS WITH THEM, THE FIRST PAIR, MIND AND INTELLIGENCE, HE CALLS HEAVEN AND EARTH. AND THAT ONE OF THESE, BEING OF MALE SEX, BEHOLDS FROM ABOVE AND TAKES CARE OF HIS PARTNER. BUT THAT THE EARTH RECEIVES BELOW THE RATIONAL FRUITS, AKIN TO THE EARTH, WHICH ARE BORNE DOWN FROM THE HEAVEN. ON THIS ACCOUNT, HE SAYS, THE LOGOS, FREQUENTLY LOOKING TOWARDS THE THINGS THAT ARE BEING GENERATED FROM MIND AND INTELLIGENCE, THAT IS, FROM HEAVEN AND EARTH, EXCLAIMS, HEAR, O HEAVEN, AND GIVE EAR, O EARTH, BECAUSE THE LORD HAS SPOKEN. I HAVE BROUGHT FORTH CHILDREN, AND EXALTED THEM; AND THESE HAVE REJECTED ME. NOW, HE WHO UTTERS THESE WORDS, HE SAYS, IS THE SEVENTH POWER — HE WHO STOOD, STANDS, AND WILL STAND; FOR HE HIMSELF IS CAUSE OF THOSE BEAUTEOUS OBJECTS OF CREATION WHICH MOSES COMMENDED, AND SAID THAT THEY WERE VERY GOOD. BUT VOICE AND NAME (THE SECOND OF THE THREE PAIRS) ARE SUN AND MOON; AND RATIOCINATION AND REFLECTION (THE THIRD OF THE THREE PAIRS) ARE AIR AND WATER. AND IN ALL THESE IS INTERMINGLED AND BLENDED, AS I HAVE DECLARED, THE GREAT, THE INDEFINITE, THE (SELF-) EXISTING POWER.

CHAPTER 9. SIMON'S INTERPRETATION OF THE MOSAIC HEXAËMERON; HIS ALLEGORICAL REPRESENTATION OF PARADISE.

WHEN, THEREFORE, MOSES HAS SPOKEN OF THE SIX DAYS IN WHICH GOD MADE HEAVEN AND EARTH, AND RESTED ON THE SEVENTH FROM ALL HIS WORKS, GENESIS 2:2 SIMON, IN A MANNER ALREADY SPECIFIED, GIVING (THESE AND OTHER PASSAGES OF SCRIPTURE) A DIFFERENT APPLICATION (FROM THE ONE INTENDED BY THE HOLY WRITERS), DEIFIES HIMSELF. WHEN, THEREFORE, (THE FOLLOWERS OF SIMON) AFFIRM THAT THERE ARE THREE DAYS BEGOTTEN BEFORE SUN AND MOON, THEY SPEAK ENIGMATICALLY OF MIND AND INTELLIGENCE, THAT IS, HEAVEN AND EARTH, AND OF THE SEVENTH POWER, (I MEAN) THE INDEFINITE ONE. FOR THESE THREE POWERS ARE PRODUCED ANTECEDENT TO ALL THE REST. BUT WHEN THEY SAY, HE BEGOT ME PRIOR TO ALL THE AGES, PROVERBS 8:22-24 SUCH STATEMENTS, HE SAYS, ARE ALLEGED TO HOLD GOOD CONCERNING THE SEVENTH POWER. NOW THIS SEVENTH POWER, WHICH WAS A POWER EXISTING IN THE INDEFINITE POWER, WHICH WAS PRODUCED PRIOR TO ALL THE AGES, THIS IS, HE SAYS, THE SEVENTH POWER, RESPECTING WHICH MOSES UTTERS THE FOLLOWING WORDS: AND THE SPIRIT OF GOD WAS WAFTED OVER THE WATER; THAT IS, SAYS (THE SIMONIAN), THE SPIRIT WHICH CONTAINS ALL THINGS IN ITSELF, AND IS AN IMAGE OF THE INDEFINITE POWER ABOUT WHICH SIMON SPEAKS —AN IMAGE FROM AN INCORRUPTIBLE FORM, THAT ALONE REDUCES ALL THINGS INTO ORDER. FOR THIS POWER THAT IS WAFTED OVER THE WATER, BEING BEGOTTEN, HE SAYS, FROM AN INCORRUPTIBLE FORM ALONE, REDUCES ALL THINGS INTO ORDER. WHEN, THEREFORE, ACCORDING TO THESE (HERETICS), THERE ENSUED SOME SUCH ARRANGEMENT, AND (ONE) SIMILAR (TO IT) OF THE WORLD, THE DEITY, HE SAYS, PROCEEDED TO FORM MAN, TAKING CLAY FROM THE EARTH. AND HE FORMED HIM NOT UNCOMPOUNDED, BUT TWOFOLD, ACCORDING TO (HIS OWN) IMAGE AND LIKENESS.GENESIS 2:7 NOW THE IMAGE IS THE SPIRIT THAT IS WAFTED OVER THE WATER; AND WHOSOEVER IS NOT FASHIONED INTO A FIGURE OF THIS, WILL PERISH WITH THE WORLD, INASMUCH AS HE CONTINUES ONLY POTENTIALLY, AND DOES EXIST ACTUALLY. THIS, HE SAYS, IS WHAT HAS BEEN SPOKEN, THAT WE SHOULD NOT BE CONDEMNED WITH THE WORLD. 1 CORINTHIANS 11:32 IF ONE, HOWEVER, BE MADE INTO THE FIGURE OF (THE SPIRIT), AND BE GENERATED FROM AN INDIVISIBLE POINT, AS IT HAS BEEN WRITTEN IN THE ANNOUNCEMENT, (SUCH A ONE, ALBEIT) SMALL, WILL BECOME GREAT. BUT WHAT IS GREAT WILL CONTINUE UNTO INFINITE AND UNALTERABLE DURATION, AS BEING THAT WHICH NO LONGER IS SUBJECT TO THE CONDITIONS OF A GENERATED ENTITY.

HOW THEN, HE SAYS, AND IN WHAT MANNER, DOES GOD FORM MAN? IN PARADISE; FOR SO IT SEEMS TO HIM. GRANT PARADISE, HE SAYS, TO BE THE WOMB; AND THAT THIS IS A TRUE (ASSUMPTION) THE SCRIPTURE WILL TEACH, WHEN IT UTTERS THE WORDS, I AM HE WHO FORMS YOU IN YOUR MOTHER'S WOMB. JEREMIAH 1:5 FOR THIS ALSO HE WISHES TO HAVE BEEN WRITTEN SO. MOSES, HE SAYS, RESORTING TO ALLEGORY, HAS DECLARED PARADISE TO BE THE WOMB, IF WE OUGHT TO RELY ON HIS STATEMENT. IF, HOWEVER, GOD FORMS MAN IN HIS MOTHER'S WOMB — THAT IS, IN PARADISE — AS I HAVE AFFIRMED, LET PARADISE BE THE WOMB, AND EDEM THE AFTER-BIRTH, A RIVER FLOWING FORTH FROM EDEM, FOR THE PURPOSE OF IRRIGATING PARADISE, GENESIS 2:10 (MEANING BY THIS) THE NAVEL. THIS NAVEL, HE SAYS, IS SEPARATED INTO FOUR PRINCIPLES; FOR ON EITHER SIDE OF THE NAVEL ARE SITUATED TWO ARTERIES, CHANNELS OF SPIRIT, AND TWO VEINS CHANNELS OF BLOOD. BUT WHEN, HE SAYS, THE UMBILICAL VESSELS PROCEED FORTH FROM EDEM, THAT IS, THE CAUL IN WHICH THE FOETUS IS ENVELOPED GROWS INTO THE (FOETUS) THAT IS BEING FORMED IN THE VICINITY OF THE EPIGASTRIUM — (NOW) ALL IN COMMON DENOMINATE THIS A NAVEL — THESE TWO VEINS THROUGH WHICH THE BLOOD FLOWS, AND IS CONVEYED FROM EDEM. THE AFTER-BIRTH, TO WHAT ARE STYLED THE GATES OF THE LIVER; (THESE VEINS, I SAY,) NOURISH THE FOETUS. BUT THE ARTERIES WHICH WE HAVE SPOKEN OF AS BEING CHANNELS OF SPIRIT, EMBRACE THE BLADDER ON BOTH SIDES, AROUND THE PELVIS, AND CONNECT IT WITH THE GREAT ARTERY, CALLED THE AORTA, IN THE VICINITY OF THE DORSAL RIDGE. AND IN THIS WAY THE SPIRIT, MAKING ITS WAY THROUGH THE VENTRICLES TO THE HEART, PRODUCES A MOVEMENT OF THE FOETUS. FOR THE INFANT THAT WAS FORMED IN PARADISE NEITHER RECEIVES NOURISHMENT THROUGH THE MOUTH, NOR BREATHES THROUGH THE NOSTRILS: FOR AS IT LAY IN THE MIDST OF MOISTURE, AT ITS FEET WAS DEATH, IF IT ATTEMPTED TO BREATHE; FOR IT WOULD (THUS) HAVE BEEN DRAWN AWAY FROM MOISTURE, AND PERISHED (ACCORDINGLY). BUT (ONE MAY GO FURTHER THAN THIS); FOR THE ENTIRE (FOETUS) IS BOUND TIGHTLY ROUND BY A COVERING STYLED THE CAUL, AND IS NOURISHED BY A NAVEL, AND IT RECEIVES THROUGH THE (AORTA), IN THE VICINITY OF THE DORSAL RIDGE, AS I HAVE STATED, THE SUBSTANCE OF THE SPIRIT.

CHAPTER 10. SIMON'S EXPLANATION OF THE FIRST TWO BOOKS OF MOSES.

THE RIVER, THEREFORE, HE SAYS, WHICH PROCEEDS OUT OF EDEM IS DIVIDED INTO FOUR PRINCIPLES, FOUR CHANNELS — THAT IS, INTO FOUR SENSES, BELONGING TO THE CREATURE THAT IS BEING BORN, VIZ., SEEING, SMELLING, TASTE, AND TOUCH; FOR THE CHILD FORMED IN PARADISE HAS THESE SENSES ONLY. THIS, HE SAYS, IS THE LAW WHICH MOSES APPOINTED; AND IN REFERENCE TO THIS VERY LAW, EACH OF HIS BOOKS HAS BEEN WRITTEN, AS THE INSCRIPTIONS EVINCE. THE FIRST BOOK IS GENESIS. THE INSCRIPTION OF THE BOOK IS, HE SAYS, SUFFICIENT FOR A KNOWLEDGE OF THE UNIVERSE. FOR THIS IS (EQUIVALENT IN MEANING WITH) GENERATION, (THAT IS,) VISION, INTO WHICH ONE SECTION OF THE RIVER IS DIVIDED. FOR THE WORLD WAS SEEN BY THE POWER OF VISION. AGAIN, THE INSCRIPTION OF THE SECOND BOOK IS EXODUS. FOR WHAT HAS BEEN PRODUCED, PASSING THROUGH THE RED SEA, MUST COME INTO THE WILDERNESS — NOW THEY SAY HE CALLS THE RED (SEA) BLOOD, — AND TASTE BITTER WATER. FOR BITTER, HE SAYS, IS THE WATER WHICH IS (DRUNK) AFTER (CROSSING) THE RED SEA; WHICH (WATER) IS A PATH TO BE TRODDEN, THAT LEADS (US) TO A KNOWLEDGE IN (THIS) LIFE OF (OUR) TOILSOME AND BITTER LOT. ALTERED, HOWEVER, BY MOSES— THAT IS, BY THE LOGOS— THAT BITTER (WATER) BECOMES SWEET. AND THAT THIS IS SO WE MAY HEAR IN COMMON FROM ALL WHO EXPRESS THEMSELVES ACCORDING TO THE (SENTIMENTS OF THE) POETS:—

DARK AT THE ROOT, LIKE MILK, THE FLOWER,
GODS CALL IT 'MOLY,' AND HARD FOR MORTAL MEN
TO DIG, BUT POWER DIVINE IS BOUNDLESS.

CHAPTER 11. SIMON'S EXPLANATION OF THE THREE LAST BOOKS OF THE PENTATEUCH.

WHAT IS SPOKEN BY THE GENTILES IS SUFFICIENT FOR A KNOWLEDGE OF THE UNIVERSE TO THOSE WHO HAVE EARS (CAPABLE) OF HEARING. FOR WHOSOEVER, HE SAYS, HAS TASTED THIS FRUIT, IS NOT THE ONLY ONE THAT IS CHANGED BY CIRCE INTO A BEAST; BUT ALSO, EMPLOYING THE POWER OF SUCH A FRUIT, HE FORMS ANEW AND MOULDS AFRESH, AND RE-ENTICES INTO THAT PRIMARY PECULIAR CHARACTER OF THEIRS, THOSE THAT ALREADY HAVE BEEN ALTERED INTO BEASTS. BUT A FAITHFUL MAN, AND BELOVED BY THAT SORCERESS, IS, HE SAYS, DISCOVERED THROUGH THAT MILK-LIKE AND DIVINE FRUIT. IN LIKE MANNER, THE THIRD BOOK IS LEVITICUS, WHICH IS SMELLING, OR RESPIRATION. FOR THE ENTIRE OF THAT BOOK IS (AN ACCOUNT) OF SACRIFICES AND OFFERINGS. WHERE, HOWEVER, THERE IS A SACRIFICE, A CERTAIN SAVOUR OF THE FRAGRANCE ARISES FROM THE SACRIFICE THROUGH THE INCENSE-OFFERINGS; AND IN REGARD OF THIS FRAGRANCE (THE SENSE OF) SMELLING IS A TEST. NUMBERS, THE FOURTH OF THE BOOKS, SIGNIFIES TASTE, WHERE THE DISCOURSE IS OPERATIVE. FOR, FROM THE FACT OF ITS SPEAKING ALL THINGS, IT IS DENOMINATED BY NUMERICAL ARRANGEMENT. BUT DEUTERONOMY, HE SAYS, IS WRITTEN IN REFERENCE TO THE (SENSE OF) TOUCH POSSESSED BY THE CHILD THAT IS BEING FORMED. FOR AS TOUCH, BY SEIZING THE THINGS THAT ARE SEEN BY THE OTHER SENSES, SUMS THEM UP AND RATIFIES THEM, TESTING WHAT IS ROUGH, OR WARM, OR CLAMMY, (OR COLD); SO THE FIFTH BOOK OF THE LAW CONSTITUTES A SUMMARY OF THE FOUR BOOKS PRECEDING THIS.

ALL THINGS, THEREFORE, HE SAYS, WHEN UNBEGOTTEN, ARE IN US POTENTIALLY, NOT ACTUALLY, AS THE GRAMMATICAL OR GEOMETRICAL (ART). IF, THEN, ONE RECEIVES PROPER INSTRUCTION AND TEACHING, AND (WHERE CONSEQUENTLY) WHAT IS BITTER WILL BE ALTERED INTO WHAT IS SWEET — THAT IS, THE SPEARS INTO PRUNING-HOOKS, AND THE SWORDS INTO PLOUGH-SHARES, ISAIAH 2:4 — THERE WILL NOT BE CHAFF AND WOOD BEGOTTEN FOR FIRE, BUT MATURE FRUIT, FULLY FORMED, AS I SAID, EQUAL AND SIMILAR TO THE UNBEGOTTEN AND INDEFINITE POWER. IF, HOWEVER, A TREE CONTINUES ALONE, NOT PRODUCING FRUIT FULLY FORMED, IT IS UTTERLY DESTROYED. FOR SOMEWHERE NEAR, HE SAYS, IS THE AXE (WHICH IS LAID) AT THE ROOTS OF THE TREE. EVERY TREE, HE SAYS, WHICH DOES NOT PRODUCE GOOD FRUIT, IS HEWN DOWN AND CAST INTO FIRE.

CHAPTER 12. FIRE A PRIMAL PRINCIPLE, ACCORDING TO SIMON.

ACCORDING TO SIMON, THEREFORE, THERE EXISTS THAT WHICH IS BLESSED AND INCORRUPTIBLE IN A

LATENT CONDITION IN EVERY ONE — (THAT IS,) POTENTIALLY, NOT ACTUALLY; AND THAT THIS IS HE WHO STOOD, STANDS, AND IS TO STAND. HE HAS STOOD ABOVE IN UNBEGOTTEN POWER. HE STANDS BELOW, WHEN IN THE STREAM OF WATERS HE WAS BEGOTTEN IN A LIKENESS. HE IS TO STAND ABOVE, BESIDE THE BLESSED INDEFINITE POWER, IF HE BE FASHIONED INTO AN IMAGE. FOR, HE SAYS, THERE ARE THREE WHO HAVE STOOD; AND EXCEPT THERE WERE THREE AEONS WHO HAVE STOOD, THE UNBEGOTTEN ONE IS NOT ADORNED. (NOW THE UNBEGOTTEN ONE) IS, ACCORDING TO THEM, WAFTED OVER THE WATER, AND IS RE-MADE, ACCORDING TO THE SIMILITUDE (OF AN ETERNAL NATURE), A PERFECT CELESTIAL (BEING), IN NO (QUALITY OF) INTELLIGENCE FORMED INFERIOR TO THE UNBEGOTTEN POWER: THAT IS WHAT THEY SAY — I AND YOU, ONE; YOU, BEFORE ME; I, THAT WHICH IS AFTER YOU. THIS, HE SAYS, IS ONE POWER DIVIDED ABOVE (AND) BELOW, GENERATING ITSELF, MAKING ITSELF GROW, SEEKING ITSELF, FINDING ITSELF, BEING MOTHER OF ITSELF, FATHER OF ITSELF, SISTER OF ITSELF, SPOUSE OF ITSELF, DAUGHTER OF ITSELF, SON OF ITSELF, MOTHER, FATHER, A UNIT, BEING A ROOT OF THE ENTIRE CIRCLE OF EXISTENCE.

AND THAT, HE SAYS, THE ORIGINATING PRINCIPLE OF THE GENERATION OF THINGS BEGOTTEN IS FROM FIRE, HE DISCERNS AFTER SOME SUCH METHOD AS THE FOLLOWING. OF ALL THINGS, (I.E.) OF WHATSOEVER THERE IS A GENERATION, THE BEGINNING OF THE DESIRE OF THE GENERATION IS FROM FIRE. WHEREFORE THE DESIRE AFTER MUTABLE GENERATION IS DENOMINATED TO BE INFLAMED. FOR WHEN THE FIRE IS ONE, IT ADMITS OF TWO CONVERSIONS. FOR, HE SAYS, BLOOD IN THE MAN BEING BOTH WARM AND YELLOW, IS CONVERTED AS A FIGURED FLAME INTO SEED; BUT IN THE WOMAN THIS SAME BLOOD IS CONVERTED INTO MILK. AND THE CONVERSION OF THE MALE BECOMES GENERATION, BUT THE CONVERSION OF THE FEMALE NOURISHMENT FOR THE FOETUS. THIS, HE SAYS, IS THE FLAMING SWORD, WHICH TURNED TO GUARD THE WAY OF THE TREE OF LIFE. GENESIS 3:24 FOR THE BLOOD IS CONVERTED INTO SEED AND MILK, AND THIS POWER BECOMES MOTHER AND FATHER — FATHER OF THOSE THINGS THAT ARE IN PROCESS OF GENERATION, AND THE AUGMENTATION OF THOSE THINGS THAT ARE BEING NOURISHED; (AND THIS POWER IS) WITHOUT FURTHER WANT, (AND) SELF-SUFFICIENT. AND, HE SAYS, THE TREE OF LIFE IS GUARDED, AS WE HAVE STATED, BY THE BRANDISHED FLAMING SWORD. AND IT IS THE SEVENTH POWER, THAT WHICH (IS PRODUCED) FROM ITSELF, (AND) WHICH CONTAINS ALL (POWERS, AND) WHICH REPOSES IN THE SIX POWERS. FOR IF THE FLAMING SWORD BE NOT BRANDISHED, THAT GOOD TREE WILL BE DESTROYED, AND PERISH. IF, HOWEVER, THESE BE CONVERTED INTO SEED AND MILK, THE PRINCIPLE THAT RESIDES IN THESE POTENTIALLY, AND IS IN POSSESSION OF A PROPER POSITION, IN WHICH IS EVOLVED A PRINCIPLE OF SOULS, (SUCH A PRINCIPLE,) BEGINNING, AS IT WERE, FROM A VERY SMALL SPARK, WILL BE ALTOGETHER MAGNIFIED, AND WILL INCREASE AND BECOME A POWER INDEFINITE (AND) UNALTERABLE, (EQUAL AND SIMILAR) TO AN UNALTERABLE AGE, WHICH NO LONGER PASSES INTO THE INDEFINITE AGE.

CHAPTER 13. HIS DOCTRINE OF EMANATION FURTHER EXPANDED.

THEREFORE, ACCORDING TO THIS REASONING, SIMON BECAME CONFESSEDLY A GOD TO HIS SILLY FOLLOWERS, AS THAT LIBYAN, NAMELY, APSETHUS — BEGOTTEN, NO DOUBT, AND SUBJECT TO PASSION, WHEN HE MAY EXIST POTENTIALLY, BUT DEVOID OF PROPENSIONS. (AND THIS TOO, THOUGH BORN FROM ONE HAVING PRO-PENSIONS, AND UNCREATED THOUGH BORN) FROM ONE THAT IS BEGOTTEN, WHEN HE MAY BE FASHIONED INTO A FIGURE, AND, BECOMING PERFECT, MAY COME FORTH FROM TWO OF THE PRIMARY POWERS, THAT IS, HEAVEN AND EARTH. FOR SIMON EXPRESSLY SPEAKS OF THIS IN THE REVELATION AFTER THIS MANNER: TO YOU, THEN, I ADDRESS THE THINGS WHICH I SPEAK, AND (TO YOU) I WRITE WHAT I WRITE. THE WRITING IS THIS: THERE ARE TWO OFFSHOOTS FROM ALL THE AEONS, HAVING NEITHER BEGINNING NOR END, FROM ONE ROOT. AND THIS IS A POWER, VIZ., SIGE, (WHO IS) INVISIBLE (AND) INCOMPREHENSIBLE. AND ONE OF THESE (OFFSHOOTS) APPEARS FROM ABOVE, WHICH CONSTITUTES A GREAT POWER, (THE CREATIVE) MIND OF THE UNIVERSE, WHICH MANAGES ALL THINGS, (AND IS) A MALE. THE OTHER (OFFSHOOT), HOWEVER, IS FROM BELOW, (AND CONSTITUTES) A GREAT INTELLIGENCE, AND IS A FEMALE WHICH PRODUCES ALL THINGS. FROM WHENCE, RANGED IN PAIRS OPPOSITE EACH OTHER, THEY UNDERGO CONJUGAL UNION, AND MANIFEST AN INTERMEDIATE INTERVAL, NAMELY, AN INCOMPREHENSIBLE AIR, WHICH HAS NEITHER BEGINNING NOR END. BUT IN THIS IS A FATHER WHO SUSTAINS ALL THINGS, AND NOURISHES THINGS THAT HAVE BEGINNING AND END. THIS IS HE WHO STOOD, STANDS, AND WILL STAND, BEING AN HERMAPHRODITE POWER ACCORDING TO THE PRE-EXISTENT INDEFINITE POWER, WHICH HAS NEITHER BEGINNING NOR END. NOW THIS (POWER) EXISTS IN ISOLATION. FOR INTELLIGENCE, (THAT SUBSISTS) IN UNITY, PROCEEDED FORTH FROM THIS (POWER), (AND) BECAME TWO. AND THAT (FATHER) WAS ONE, FOR HAVING IN HIMSELF THIS (POWER) HE WAS ISOLATED, AND, HOWEVER, HE WAS NOT PRIMAL THOUGH PRE-EXISTENT; BUT BEING RENDERED MANIFEST TO HIMSELF FROM HIMSELF, HE PASSED INTO A STATE OF DUALITY. BUT NEITHER WAS HE DENOMINATED FATHER BEFORE THIS (POWER) WOULD STYLE HIM FATHER. AS, THEREFORE, HE HIMSELF, BRINGING FORWARD HIMSELF BY MEANS OF HIMSELF, MANIFESTED UNTO HIMSELF HIS OWN PECULIAR INTELLIGENCE, SO ALSO THE INTELLIGENCE, WHEN IT WAS MANIFESTED, DID NOT EXERCISE THE FUNCTION OF CREATION. BUT BEHOLDING HIM, SHE CONCEALED THE FATHER WITHIN HERSELF, THAT IS, THE POWER; AND IT IS AN HERMAPHRODITE POWER, AND AN INTELLIGENCE. AND HENCE IT IS THAT THEY ARE RANGED IN PAIRS, ONE OPPOSITE THE OTHER; FOR POWER IS IN NO WISE DIFFERENT FROM INTELLIGENCE, INASMUCH AS THEY ARE ONE. FOR FROM THOSE THINGS THAT ARE ABOVE IS DISCOVERED POWER; AND FROM THOSE BELOW, INTELLIGENCE. SO IT IS, THEREFORE, THAT LIKEWISE WHAT IS MANIFESTED FROM THESE, BEING UNITY, IS DISCOVERED (TO BE) DUALITY, AN HERMAPHRODITE HAVING THE FEMALE IN ITSELF. THIS, (THEREFORE,) IS MIND (SUBSISTING) IN INTELLIGENCE; AND THESE ARE SEPARABLE ONE FROM THE OTHER, (THOUGH BOTH TAKEN TOGETHER) ARE ONE, (AND) ARE DISCOVERED IN A STATE OF DUALITY.

CHAPTER 14. SIMON INTERPRETS HIS SYSTEM BY THE MYTHOLOGICAL REPRESENTATION OF HELEN OF TROY; GIVES AN ACCOUNT OF HIMSELF IN CONNECTION WITH THE TROJAN HEROINE; IMMORALITY OF HIS FOLLOWERS; SIMON'S VIEW OF CHRIST; THE SIMONISTS' APOLOGY FOR THEIR VICE.

SIMON THEN, AFTER INVENTING THESE (TENETS), NOT ONLY BY EVIL DEVICES INTERPRETED THE WRITINGS OF MOSES IN WHATEVER WAY HE WISHED, BUT EVEN THE (WORKS) OF THE POETS. FOR ALSO HE FASTENS AN ALLEGORICAL MEANING ON (THE STORY OF) THE WOODEN HORSE AND HELEN WITH THE TORCH, AND ON VERY MANY OTHER (ACCOUNTS), WHICH HE TRANSFERS TO WHAT RELATES TO HIMSELF AND TO INTELLIGENCE, AND (THUS) FURNISHES A FICTITIOUS EXPLANATION OF THEM. HE SAID, HOWEVER, THAT THIS (HELEN) WAS THE LOST SHEEP. AND SHE, ALWAYS ABIDING AMONG WOMEN, CONFOUNDED THE POWERS IN THE WORLD BY REASON OF HER SURPASSING BEAUTY. WHENCE, LIKEWISE, THE TROJAN WAR AROSE ON HER ACCOUNT. FOR IN THE HELEN BORN AT THAT TIME RESIDED THIS INTELLIGENCE; AND THUS, WHEN ALL THE POWERS WERE FOR CLAIMING HER (FOR THEMSELVES), SEDITION AND WAR AROSE, DURING WHICH (THIS CHIEF POWER) WAS MANIFESTED TO NATIONS. AND FROM THIS CIRCUMSTANCE, WITHOUT DOUBT, WE MAY BELIEVE THAT STESICHORUS, WHO HAD THROUGH (SOME) VERSES REVILED HER, WAS DEPRIVED OF THE USE OF HIS EYES; AND THAT, AGAIN, WHEN HE REPENTED AND COMPOSED RECANTATIONS, IN WHICH HE SUNG (HELEN'S) PRAISES, HE RECOVERED THE POWER OF VISION. BUT THE ANGELS AND THE POWERS BELOW — WHO, HE SAYS, CREATED THE WORLD — CAUSED THE TRANSFERENCE FROM ONE BODY TO ANOTHER OF (HELEN'S SOUL); AND SUBSEQUENTLY SHE STOOD ON THE ROOF OF A HOUSE IN TYRE, A CITY OF PHOENICIA, AND ON GOING DOWN THERE (SIMON PROFESSED TO HAVE) FOUND HER. FOR HE STATED THAT, PRINCIPALLY FOR THE PURPOSE OF SEARCHING AFTER THIS (WOMAN), HE HAD ARRIVED (IN TYRE), IN ORDER THAT HE MIGHT RESCUE HER FROM BONDAGE. AND AFTER HAVING THUS REDEEMED HER, HE WAS IN THE HABIT OF CONDUCTING HER ABOUT WITH HIMSELF, ALLEGING THAT THIS (GIRL) WAS THE LOST SHEEP, AND AFFIRMING HIMSELF TO BE THE POWER ABOVE ALL THINGS. BUT THE FILTHY FELLOW, BECOMING ENAMOURED OF THIS MISERABLE WOMAN CALLED HELEN, PURCHASED HER (AS HIS SLAVE), AND ENJOYED HER PERSON. HE, (HOWEVER,) WAS LIKEWISE MOVED WITH SHAME TOWARDS HIS DISCIPLES, AND CONCOCTED THIS FIGMENT.

BUT, AGAIN, THOSE WHO BECOME FOLLOWERS OF THIS IMPOSTOR— I MEAN SIMON THE SORCERER — INDULGE IN SIMILAR PRACTICES, AND IRRATIONALLY ALLEGE THE NECESSITY OF PROMISCUOUS INTERCOURSE. THEY EXPRESS THEMSELVES IN THE MANNER FOLLOWING: ALL EARTH IS EARTH, AND THERE IS NO DIFFERENCE WHERE ANY ONE SOWS, PROVIDED HE DOES SOW. BUT EVEN THEY CONGRATULATE THEMSELVES ON ACCOUNT OF THIS INDISCRIMINATE INTERCOURSE, ASSERTING THAT THIS IS PERFECT LOVE, AND EMPLOYING THE EXPRESSIONS, HOLY OF HOLIES, AND SANCTIFY ONE ANOTHER. FOR (THEY WOULD HAVE US BELIEVE) THAT THEY ARE NOT OVERCOME BY THE SUPPOSED VICE, FOR THAT THEY HAVE BEEN REDEEMED. AND (JESUS), BY HAVING REDEEMED HELEN IN THIS WAY, (SIMON SAYS,) HAS AFFORDED SALVATION TO MEN THROUGH HIS OWN PECULIAR INTELLIGENCE. FOR INASMUCH AS THE ANGELS, BY REASON OF THEIR LUST FOR PRE-EMINENCE, IMPROPERLY MANAGED THE WORLD, (JESUS CHRIST) BEING TRANSFORMED, AND BEING ASSIMILATED TO THE RULERS AND POWERS AND ANGELS, CAME FOR THE RESTORATION (OF THINGS). AND SO (IT WAS THAT JESUS) APPEARED AS MAN, WHEN IN REALITY HE WAS NOT A MAN. AND (SO IT WAS) THAT LIKEWISE HE SUFFERED — THOUGH NOT ACTUALLY UNDERGOING SUFFERING, BUT APPEARING TO THE JEWS TO DO SO — IN JUDEA AS 'SON, 'AND IN SAMARIA AS 'FATHER, ' AND AMONG THE REST OF THE GENTILES AS 'HOLY SPIRIT.' AND (SIMON ALLEGES) THAT JESUS TOLERATED BEING STYLED BY WHICHEVER NAME (OF THE THREE JUST MENTIONED) MEN MIGHT WISH TO CALL HIM. AND THAT THE PROPHETS, DERIVING THEIR INSPIRATION FROM THE WORLD-MAKING ANGELS, UTTERED PREDICTIONS (CONCERNING HIM). WHEREFORE, (SIMON SAID,) THAT TOWARDS THESE (PROPHETS) THOSE FELT NO CONCERN UP TO THE PRESENT, WHO BELIEVE IN SIMON AND HELEN, AND THAT THEY DO WHATSOEVER THEY PLEASE, AS PERSONS FREE; FOR THEY ALLEGE THAT THEY ARE SAVED BY GRACE. FOR THAT THERE IS NO REASON FOR PUNISHMENT, EVEN THOUGH ONE SHALL ACT WICKEDLY; FOR SUCH A ONE IS NOT WICKED BY NATURE, BUT BY ENACTMENT. FOR THE ANGELS WHO CREATED THE WORLD MADE, HE SAYS, WHATEVER ENACTMENTS THEY PLEASED, THINKING BY SUCH (LEGISLATIVE) WORDS TO ENSLAVE THOSE WHO LISTENED TO THEM. BUT, AGAIN, THEY SPEAK OF A DISSOLUTION OF THE WORLD, FOR THE REDEMPTION OF HIS OWN PARTICULAR ADHERENTS.

CHAPTER 15. SIMON'S DISCIPLES ADOPT THE MYSTERIES; SIMON MEETS ST. PETER AT ROME; ACCOUNT OF SIMON'S CLOSING YEARS.

THE DISCIPLES, THEN, OF THIS (MAGUS), CELEBRATE MAGICAL RITES, AND RESORT TO INCANTATIONS. AND (THEY PROFESS TO) TRANSMIT BOTH LOVE-SPELLS AND CHARMS, AND THE DEMONS SAID TO BE SENDERS OF DREAMS, FOR THE PURPOSE OF DISTRACTING WHOMSOEVER THEY PLEASE. BUT THEY ALSO EMPLOY THOSE DENOMINATED PAREDROI. AND THEY HAVE AN IMAGE OF SIMON (FASHIONED) INTO THE FIGURE OF JUPITER, AND (AN IMAGE) OF HELEN IN THE FORM OF MINERVA; AND THEY PAY ADORATION TO THESE. BUT THEY CALL THE ONE LORD AND THE OTHER LADY. AND IF ANY ONE AMONG THEM, ON SEEING THE IMAGES OF EITHER SIMON OR HELEN, WOULD CALL THEM BY NAME, HE IS CAST OFF, AS BEING IGNORANT OF THE MYSTERIES. THIS SIMON, DECEIVING MANY IN SAMARIA BY HIS SORCERIES, WAS REPROVED BY THE APOSTLES, AND WAS LAID UNDER A CURSE, AS IT HAS BEEN WRITTEN IN THE ACTS. BUT HE AFTERWARDS ABJURED THE FAITH, AND ATTEMPTED THESE (AFORESAID PRACTICES). AND JOURNEYING AS FAR AS ROME, HE FELL IN WITH THE APOSTLES; AND TO HIM, DECEIVING MANY BY HIS SORCERIES, PETER OFFERED REPEATED OPPOSITION. THIS MAN, ULTIMATELY REPAIRING TO ... (AND) SITTING UNDER A PLANE TREE, CONTINUED TO GIVE INSTRUCTION (IN HIS DOCTRINES). AND IN TRUTH AT LAST, WHEN CONVICTION WAS IMMINENT, IN CASE HE DELAYED LONGER, BE STATED THAT, IF HE WERE BURIED ALIVE, HE WOULD RISE THE THIRD DAY. AND ACCORDINGLY, HAVING ORDERED A TRENCH TO BE DUG BY HIS DISCIPLES, HE DIRECTED HIMSELF TO BE INTERRED THERE. THEY, THEN, EXECUTED THE INJUNCTION GIVEN; WHEREAS HE REMAINED (IN THAT GRAVE) UNTIL THIS DAY, FOR HE WAS NOT THE CHRIST. THIS CONSTITUTES THE LEGENDARY SYSTEM ADVANCED BY SIMON, AND FROM THIS VALENTINUS DERIVED A STARTING-POINT (FOR HIS OWN DOCTRINE. THIS DOCTRINE, IN POINT OF FACT, WAS THE SAME WITH THE IT SIMONIAN, THOUGH VALENTINUS) DENOMINATED UNDER DIFFERENT TITLES: FOR NOUS, AND ALETHEIA, AND LOGOS, AND ZOE, AND ANTHROPOS, AND ECCLESIA, AND AEONS OF VALENTINUS, ARE CONFESSEDLY THE SIX ROOTS OF SIMON, VIZ., MIND AND INTELLIGENCE, VOICE AND NAME, RATIOCINATION AND REFLECTION. BUT SINCE IT SEEMS TO US THAT WE HAVE SUFFICIENTLY EXPLAINED SIMON'S TISSUE OF LEGENDS, LET US SEE WHAT ALSO VALENTINUS ASSERTS.

CHAPTER 16. HERESY OF VALENTINUS; DERIVED FROM PLATO AND PYTHAGORAS.

THE HERESY OF VALENTINUS IS CERTAINLY, THEN, CONNECTED WITH THE PYTHAGOREAN AND PLATONIC THEORY. FOR PLATO, IN THE TIMAEUS, ALTOGETHER DERIVES HIS IMPRESSIONS FROM PYTHAGORAS, AND THEREFORE TIMAEUS HIMSELF IS HIS PYTHAGOREAN STRANGER. WHEREFORE, IT APPEARS EXPEDIENT THAT WE SHOULD COMMENCE BY REMINDING (THE READER) OF A FEW POINTS OF THE PYTHAGOREAN AND PLATONIC THEORY, AND THAT (THEN WE SHOULD PROCEED) TO DECLARE THE OPINIONS OF VALENTINUS. FOR EVEN ALTHOUGH IN THE BOOKS PREVIOUSLY FINISHED BY US WITH SO MUCH PAINS, ARE CONTAINED THE OPINIONS ADVANCED BY BOTH PYTHAGORAS AND PLATO, YET AT ALL EVENTS I SHALL NOT BE ACTING UNREASONABLY, IN NOW ALSO CALLING TO THE RECOLLECTION OF THE READER. BY MEANS OF AN EPITOME, THE PRINCIPAL HEADS OF THE FAVOURITE TENETS OF THESE (SPECULATORS). AND THIS (RECAPITULATION) WILL FACILITATE OUR KNOWLEDGE OF THE DOCTRINES OF VALENTINUS, BY MEANS OF A NEARER COMPARISON, AND BY SIMILARITY OF COMPOSITION (OF THE TWO SYSTEMS). FOR (PYTHAGORAS AND PLATO) DERIVED THESE TENETS ORIGINALLY FROM THE EGYPTIANS, AND INTRODUCED THEIR NOVEL OPINIONS AMONG THE GREEKS. BUT (VALENTINUS TOOK HIS OPINIONS) FROM THESE, BECAUSE, ALTHOUGH HE HAS SUPPRESSED THE TRUTH REGARDING HIS OBLIGATIONS TO (THE GREEK PHILOSOPHERS), AND IN THIS WAY HAS ENDEAVOURED TO CONSTRUCT A DOCTRINE, (AS IT WERE,) PECULIARLY HIS OWN, YET, IN POINT OF FACT, HE HAS ALTERED THE DOCTRINES OF THOSE (THINKERS) IN NAMES ONLY, AND NUMBERS, AND HAS ADOPTED A PECULIAR TERMINOLOGY (OF HIS OWN). VALENTINUS HAS FORMED HIS DEFINITIONS BY MEASURES, IN ORDER THAT HE MAY ESTABLISH AN HELLENIC HERESY, DIVERSIFIED NO DOUBT, BUT UNSTABLE, AND NOT CONNECTED WITH CHRIST.

CHAPTER 17. ORIGIN OF THE GREEK PHILOSOPHY.

THE ORIGIN, THEN, FROM WHICH PLATO DERIVED HIS THEORY IN THE TIMOEUS, IS (THE) WISDOM OF THE EGYPTIANS. FOR FROM THIS SOURCE, BY SOME ANCIENT AND PROPHETICAL TRADITION, SOLON TAUGHT HIS ENTIRE SYSTEM CONCERNING THE GENERATION AND DESTRUCTION OF THE WORLD, AS PLATO SAYS, TO THE GREEKS, WHO WERE (IN KNOWLEDGE) YOUNG CHILDREN, AND WERE ACQUAINTED WITH NO THEOLOGICAL DOCTRINE OF GREATER ANTIQUITY. IN ORDER, THEREFORE, THAT WE MAY TRACE ACCURATELY THE ARGUMENTS BY WHICH VALENTINUS ESTABLISHED HIS TENETS, I SHALL NOW EXPLAIN WHAT ARE THE PRINCIPLES OF THE PHILOSOPHY OF PYTHAGORAS OF SAMOS — A PHILOSOPHY (COUPLED) WITH THAT SILENCE SO CELEBRATED BY THE GREEKS. AND NEXT IN THIS MANNER (I SHALL ELUCIDATE) THOSE (OPINIONS) WHICH VALENTINUS DERIVES FROM PYTHAGORAS AND PLATO, BUT REFERS WITH ALL SOLEMNITY OF SPEECH TO CHRIST, AND BEFORE CHRIST TO THE FATHER OF THE UNIVERSE, AND TO SILENCE CONJOINED WITH THE FATHER.

CHAPTER 18. PYTHAGORAS' SYSTEM OF NUMBERS.
PYTHAGORAS, THEN, DECLARED THE ORIGINATING PRINCIPLE OF THE UNIVERSE TO BE THE UNBEGOTTEN MONAD, AND THE GENERATED DUAD, AND THE REST OF THE NUMBERS. AND HE SAYS THAT THE MONAD IT THE FATHER OF THE DUAD, AND THE DUAD THE MOTHER OF ALL THINGS THAT ARE BEING BEGOTTEN — THE BEGOTTEN ONE (BEING MOTHER) OF THE THINGS THAT ARC BEGOTTEN. AND ZARATAS, THE PUPIL OF PYTHAGORAS, WAS IN THE HABIT OF DENOMINATING UNITY A FATHER, AND DUALITY A MOTHER. FOR THE DUAD HAS BEEN GENERATED FROM THE MONAD, ACCORDING TO PYTHAGORAS; AND THE MONAD IS MALE AND PRIMARY, BUT THE DUAD FEMALE (AND SECONDARY). AND FROM THE DUAD, AGAIN, AS PYTHAGORAS STATES, (ARE GENERATED) THE TRIAD AND THE SUCCEEDING NUMBERS UP TO TEN. FOR PYTHAGORAS IS AWARE THAT THIS IS THE ONLY PERFECT NUMBER — I MEAN THE DECADE — FOR THAT ELEVEN AND TWELVE ARE AN ADDITION AND REPETITION OF THE DECADE; NOT, HOWEVER, THAT WHAT IS ADDED CONSTITUTES THE GENERATION OF ANOTHER NUMBER. AND ALL SOLID BODIES HE GENERATES FROM INCORPOREAL (ESSENCES). FOR HE ASSERTS THAT AN ELEMENT AND PRINCIPLE OF BOTH CORPOREAL AND INCORPOREAL ENTITIES IS THE POINT WHICH IS INDIVISIBLE. AND FROM A POINT, HE SAYS, IS GENERATED A LINE, AND FROM A LINE A SURFACE; AND A SURFACE FLOWING OUT INTO A HEIGHT BECOMES, HE SAYS, A SOLID BODY. WHENCE ALSO THE PYTHAGOREANS HAVE A CERTAIN OBJECT OF ADJURATION, VIZ., THE CONCORD OF THE FOUR ELEMENTS. AND THEY SWEAR IN THESE WORDS:—

BY HIM WHO TO OUR HEAD QUATERNION GIVES,
A FONT THAT HAS THE ROOTS OF EVERLASTING NATURE.

NOW THE QUATERNION IS THE ORIGINATING PRINCIPLE OF NATURAL AND SOLID BODIES, AS THE MONAD OF INTELLIGIBLE ONES. AND THAT LIKEWISE THE QUATERNION GENERATES, HE SAYS, THE PERFECT NUMBER, AS IN THE CASE OF INTELLIGIBLES (THE MONAD) DOES THE DECADE, THEY TEACH THUS. IF ANY, BEGINNING TO NUMBER, SAYS ONE, AND ADDS TWO, THEN IN LIKE MANNER THREE, THESE (TOGETHER) WILL BE SIX, AND TO THESE (ADD) MOREOVER FOUR, THE ENTIRE (SUM), IN LIKE MANNER, WILL BE TEN. FOR ONE, TWO, THREE, FOUR, BECOME TEN, THE PERFECT NUMBER. THUS, HE SAYS, THE QUATERNION IN EVERY RESPECT IMITATED THE INTELLIGIBLE MONAD, WHICH WAS ABLE TO GENERATE A PERFECT NUMBER.

CHAPTER 19. PYTHAGORAS' DUALITY OF SUBSTANCES; HIS CATEGORIES.
THERE ARE, THEN, ACCORDING TO PYTHAGORAS, TWO WORLDS: ONE INTELLIGIBLE, WHICH HAS THE MONAD FOR AN ORIGINATING PRINCIPLE; AND THE OTHER SENSIBLE. BUT OF THIS (LATTER) IS THE QUATERNION HAVING THE IOTA THE ONE TITTLE,MATTHEW 5:18 A PERFECT NUMBER. AND THERE LIKEWISE IS, ACCORDING TO THE PYTHAGOREANS, THE I, THE ONE TITTLE, WHICH IS CHIEF AND MOST DOMINANT, AND ENABLES US TO APPREHEND THE SUBSTANCE OF THOSE INTELLIGIBLE ENTITIES WHICH ARE CAPABLE OF BEING UNDERSTOOD THROUGH THE MEDIUM OF INTELLECT AND OF SENSE. (AND IN THIS SUBSTANCE INHERE) THE NINE INCORPOREAL ACCIDENTS WHICH CANNOT EXIST WITHOUT SUBSTANCE, VIZ., QUALITY, AND QUANTITY, AND RELATION, AND WHERE, AND WHEN, AND POSITION, AND POSSESSION, AND ACTION, AND PASSION. THESE, THEN, ARE THE NINE ACCIDENTS (INHERING IN) SUBSTANCE, AND WHEN RECKONED WITH THESE (SUBSTANCES), CONTAINS THE PERFECT NUMBER, THE I. WHEREFORE, THE UNIVERSE BEING DIVIDED, AS WE SAID, INTO THE INTELLIGIBLE AND SENSIBLE WORLD, WE HAVE ALSO REASON FROM THE INTELLIGIBLE (WORLD), IN ORDER THAT BY REASON WE MAY BEHOLD THE SUBSTANCE OF THINGS THAT ARE COGNISED BY INTELLECT, AND ARE INCORPOREAL AND DIVINE. BUT WE HAVE, HE SAYS, FIVE SENSES — SMELLING, SEEING, HEARING, TASTE, AND TOUCH. NOW, BY THESE WE ARRIVE AT A KNOWLEDGE OF THINGS THAT ARE DISCERNED BY SENSE; AND SO, HE SAYS, THE SENSIBLE IS DIVIDED FROM THE INTELLIGIBLE WORLD. AND THAT WE HAVE FOR EACH OF THESE AN INSTRUMENT FOR ATTAINING KNOWLEDGE, WE PERCEIVE FROM THE FOLLOWING CONSIDERATION. NOTHING, HE SAYS, OF INTELLIGIBLES CAN BE KNOWN TO US FROM SENSE. FOR HE SAYS NEITHER EYE HAS SEEN, NOR EAR HEARD, NOR ANY WHATSOEVER OF THE OTHER SENSES KNOWN THAT (WHICH IS COGNISED BY MIND). NEITHER, AGAIN, BY REASON IS IT POSSIBLE TO ARRIVE AT A KNOWLEDGE OF ANY OF THE THINGS DISCERNIBLE BY SENSE. BUT ONE MUST SEE THAT A THING IS WHITE, AND TASTE THAT IT IS SWEET, AND KNOW BY HEARING THAT IT IS MUSICAL OR OUT OF TUNE. AND WHETHER ANY ODOUR IS FRAGRANT OR DISAGREEABLE, IS THE FUNCTION OF SMELL, NOT OF REASON. IT IS THE SAME WITH OBJECTS OF TOUCH; FOR ANYTHING ROUGH, OR SOFT, OR WARM, OR COLD, IT IS NOT POSSIBLE TO KNOW BY HEARING, BUT (FAR FROM IT), FOR TOUCH IS THE JUDGE OF SUCH (SENSATIONS). THINGS BEING THUS CONSTITUTED, THE ARRANGEMENT OF THINGS THAT HAVE BEEN MADE AND ARE BEING MADE IS OBSERVED TO HAPPEN IN CONFORMITY WITH NUMERICAL (COMBINATIONS). FOR IN THE SAME MANNER AS, COMMENCING FROM MONAD, BY AN ADDITION OF MONADS OR TRIADS, AND A COLLECTION OF THE SUCCEEDING NUMBERS, WE MAKE SOME ONE VERY LARGE COMPLEX WHOLE OF NUMBER; (AND) THEN, AGAIN, FROM AN AMASSED NUMBER THUS FORMED BY ADDITION, WE ACCOMPLISH, BY MEANS OF A CERTAIN SUBTRACTION AND RE-CALCULATION, A SOLUTION OF THE TOTALITY OF THE AGGREGATE NUMBERS; SO LIKEWISE HE ASSERTS THAT THE WORLD, BOUND BY A CERTAIN ARITHMETICAL AND MUSICAL CHAIN, WAS, BY ITS TENSION AND RELAXATION, AND BY ADDITION AND SUBTRACTION, ALWAYS AND FOR EVER PRESERVED IN-CORRUPT.

CHAPTER 20. PYTHAGORAS' COSMOGONY; SIMILAR TO THAT OF EMPEDOCLES.
THE PYTHAGOREANS THEREFORE DECLARE THEIR OPINION CONCERNING THE CONTINUANCE OF THE WORLD IN SOME SUCH MANNER AS THIS:—

FOR HERETOFORE IT WAS AND WILL BE; NEVER, I WEEN,
OF BOTH OF THESE WILL VOID THE AGE ETERNAL BE.

OF THESE; BUT WHAT ARE THEY? DISCORD AND LOVE. NOW, IN THEIR SYSTEM, LOVE FORMS THE WORLD INCORRUPTIBLE (AND) ETERNAL, AS THEY SUPPOSE. FOR SUBSTANCE AND THE WORLD ARE ONE. DISCORD, HOWEVER, SEPARATES AND PUTS ASUNDER, AND EVINCES NUMEROUS ATTEMPTS BY SUBDIVIDING TO FORM THE WORLD. IT IS JUST AS IF ONE SEVERS INTO SMALL PARTS, AND DIVIDES ARITHMETICALLY, THE MYRIAD INTO THOUSANDS, AND HUNDREDS, AND TENS; AND DRACHMAE INTO OBOLI AND SMALL FARTHINGS. IN THIS MANNER, HE SAYS, DISCORD SEVERS THE SUBSTANCE OF THE WORLD INTO ANIMALS, PLANTS, METALS AND THINGS SIMILAR TO THESE. AND THE FABRICATOR OF THE GENERATION OF ALL THINGS PRODUCED IS, ACCORDING TO THEM, DISCORD; WHEREAS LOVE, ON THE OTHER HAND, MANAGES AND PROVIDES FOR THE UNIVERSE IN SUCH A MANNER THAT IT ENJOYS PERMANENCE. AND CONDUCTING TOGETHER INTO UNITY THE DIVIDED AND SCATTERED PARTS OF THE UNIVERSE, AND LEADING THEM FORTH FROM THEIR (SEPARATE) MODE OF EXISTENCE, (LOVE) UNITES AND ADDS TO THE UNIVERSE, IN ORDER THAT IT MAY ENJOY PERMANENCE; AND IT THUS CONSTITUTES ONE SYSTEM. THEY WILL NOT THEREFORE CEASE — NEITHER DISCORD DIVIDING THE WORLD, NOR LOVE ATTACHING TO THE WORLD THE DIVIDED PARTS. OF SOME SUCH DESCRIPTION AS THIS, SO IT APPEARS, IS THE DISTRIBUTION OF THE WORLD ACCORDING TO PYTHAGORAS. BUT PYTHAGORAS SAYS THAT THE STARS ARE FRAGMENTS FROM THE SUN, AND THAT THE SOULS OF ANIMALS ARE CONVEYED FROM THE STARS; AND THAT THESE ARE MORTAL WHEN THEY ARE IN THE BODY, JUST AS IF BURIED, AS IT WERE, IN A TOMB: WHEREAS THAT THEY RISE (OUT OF THIS WORLD) AND BECOME IMMORTAL, WHEN WE ARE SEPARATED FROM OUR BODIES. WHENCE PLATO, BEING ASKED BY SOME ONE, WHAT IS PHILOSOPHY? REPLIED, IT IS A SEPARATION OF SOUL FROM BODY.

CHAPTER 21. OTHER OPINIONS OF PYTHAGORAS.
PYTHAGORAS, THEN, BECAME A STUDENT OF THESE DOCTRINES LIKEWISE, IN WHICH HE SPEAKS BOTH BY ENIGMAS AND SOME SUCH EXPRESSIONS AS THESE: WHEN YOU DEPART FROM YOUR OWN (TABERNACLE), RETURN NOT; IF, HOWEVER, (YOU ACT) NOT (THUS), THE FURIES, AUXILIARIES TO JUSTICE, WILL OVERTAKE YOU,— DENOMINATING THE BODY ONE'S OWN (TABERNACLE), AND ITS PASSIONS THE FURIES. WHEN, THEREFORE, HE SAYS, YOU DEPART, THAT IS, WHEN YOU GO FORTH FROM THE BODY, DO NOT EARNESTLY CRAVE FOR THIS; BUT IF YOU ARE EAGERLY DESIROUS (FOR DEPARTURE), THE PASSIONS WILL ONCE MORE CONFINE YOU WITHIN THE BODY. FOR THESE SUPPOSE THAT THERE IS A TRANSITION OF SOULS FROM ONE BODY TO ANOTHER, AS ALSO EMPEDOCLES, ADOPTING THE PRINCIPLES OF PYTHAGORAS, AFFIRMS. FOR, SAYS HE, SOULS THAT ARE LOVERS OF PLEASURE, AS PLATO STATES, IF, WHEN THEY ARE IN THE CONDITION OF SUFFERING INCIDENTAL TO MAN, THEY DO NOT EVOLVE THEORIES OF PHILOSOPHY, MUST PASS THROUGH ALL ANIMALS AND PLANTS (BACK) AGAIN INTO A HUMAN BODY. AND WHEN (THE SOUL) MAY FORM A SYSTEM OF SPECULATION THRICE IN THE SAME BODY, (HE MAINTAINS) THAT IT ASCENDS UP TO THE NATURE OF SOME KINDRED STAR. IF, HOWEVER, (THE SOUL) DOES NOT PHILOSOPHIZE, (IT MUST PASS) THROUGH THE SAME (SUCCESSION OF CHANGES ONCE MORE). HE AFFIRMS, THEN, THAT THE SOUL SOMETIMES MAY BECOME EVEN MORTAL, IF IT IS OVERCOME BY THE FURIES, THAT IS, THE PASSIONS (OF THE BODY); AND IMMORTAL, IF IT SUCCEEDS IN ESCAPING THE FURIES, WHICH ARE THE PASSIONS.

CHAPTER 22. THE SAYINGS OF PYTHAGORAS.
BUT SINCE ALSO WE HAVE CHOSEN TO MENTION THE SAYINGS DARKLY EXPRESSED BY PYTHAGORAS TO HIS DISCIPLES BY MEANS OF SYMBOLS, IT SEEMS LIKEWISE EXPEDIENT TO REMIND (THE READER) OF THE REST (OF HIS DOCTRINES. AND WE TOUCH ON THIS SUBJECT) ON ACCOUNT ALSO OF THE HERESIARCHS, WHO ATTEMPT BY SOME METHOD OF THIS DESCRIPTION TO CONVERSE BY MEANS OF SYMBOLS; AND THESE ARE NOT THEIR OWN, BUT THEY HAVE, (IN PROPOUNDING THEM,) TAKEN ADVANTAGE OF EXPRESSIONS EMPLOYED BY THE PYTHAGOREANS. PYTHAGORAS THEN INSTRUCTS HIS DISCIPLES, ADDRESSING THEM AS FOLLOWS: BIND UP THE SACK THAT CARRIES THE BEDDING. (NOW,) INASMUCH AS THEY WHO INTEND GOING UPON A JOURNEY TIE THEIR CLOTHES INTO A WALLET, TO BE READY FOR THE ROAD; SO, (IN LIKE MANNER,) HE WISHES HIS DISCIPLES TO BE PREPARED, SINCE EVERY MOMENT DEATH IS LIKELY TO COME UPON THEM BY SURPRISE. (IN THIS WAY PYTHAGORAS SOUGHT TO EFFECT) THAT (HIS FOLLOWERS) SHOULD LABOUR UNDER NO DEFICIENCY IN THE QUALIFICATIONS REQUIRED IN HIS PUPILS. WHEREFORE OF NECESSITY HE WAS IN THE HABIT, WITH THE DAWN OF DAY, OF INSTRUCTING THE PYTHAGOREANS TO ENCOURAGE ONE ANOTHER TO BIND UP THE SACK THAT CARRIES THE BEDDING, THAT IS, TO BE READY FOR DEATH. DO NOT STIR FIRE WITH A SWORD; (MEANING,) DO NOT, BY ADDRESSING HIM, QUARREL WITH AN ENRAGED MAN; FOR A PERSON IN A PASSION IS LIKE FIRE, WHEREAS THE SWORD IS THE UTTERED EXPRESSION. DO NOT TRAMPLE ON A BESOM; (MEANING,) DESPISE NOT A SMALL MATTER. PLANT NOT A PALM TREE IN A HOUSE; (MEANING,) FOMENT NOT DISCORD IN A FAMILY, FOR THE PALM TREE IS A SYMBOL OF BATTLE AND SLAUGHTER. EAT NOT FROM A STOOL; (MEANING,) DO NOT UNDERTAKE AN IGNOBLE ART, IN ORDER THAT YOU MAY NOT BE A SLAVE TO THE BODY, WHICH IS CORRUPTIBLE, BUT MAKE A LIVELIHOOD FROM LITERATURE. FOR IT LIES WITHIN YOUR REACH BOTH TO NOURISH THE BODY, AND MAKE THE SOUL BETTER. DON'T TAKE A BITE OUT OF AN UNCUT LOAF; (MEANING,) DIMINISH NOT YOUR POSSESSIONS, BUT LIVE ON THE PROFIT (OF THEM), AND GUARD YOUR SUBSTANCE AS AN ENTIRE LOAF. FEED NOT ON BEANS; (MEANING,) ACCEPT NOT THE GOVERNMENT OF A CITY, FOR WITH BEANS THEY AT THAT TIME WERE ACCUSTOMED TO BALLOT FOR THEIR MAGISTRATES.

CHAPTER 23. PYTHAGORAS' ASTRONOMIC SYSTEM.
THESE, THEN, AND SUCH LIKE ASSERTIONS, THE PYTHAGOREANS PUT FORWARD; AND THE HERETICS, IMITATING THESE, ARE SUPPOSED BY SOME TO UTTER IMPORTANT TRUTHS. THE PYTHAGOREAN SYSTEM, HOWEVER, LAYS DOWN THAT THE CREATOR OF ALL ALLEGED EXISTENCES IS THE GREAT GEOMETRICIAN AND CALCULATOR — A SUN; AND THAT THIS ONE HAS BEEN FIXED IN THE WHOLE WORLD, JUST AS IN THE BODIES A SOUL, ACCORDING TO THE STATEMENT OF PLATO. FOR THE SUN (BEING OF THE NATURE OF) FIRE, RESEMBLES THE SOUL, BUT THE EARTH (RESEMBLES THE) BODY. AND, SEPARATED FROM FIRE, THERE WOULD BE NOTHING VISIBLE, NOR WOULD THERE BE ANY OBJECT OF TOUCH WITHOUT SOMETHING SOLID; BUT NOT ANY SOLID BODY EXISTS WITHOUT EARTH. WHENCE THE DEITY, LOCATING AIR IN THE MIDST, FASHIONED THE BODY OF THE UNIVERSE OUT OF FIRE AND EARTH. AND THE SUN, HE SAYS, CALCULATES AND GEOMETRICALLY MEASURES THE WORLD IN SOME SUCH MANNER AS THE FOLLOWING: THE WORLD IS A UNITY COGNIZABLE BY SENSE; AND CONCERNING THIS (WORLD) WE NOW MAKE THESE ASSERTIONS. BUT ONE WHO IS AN ADEPT IN THE SCIENCE OF NUMBERS, AND A GEOMETRICIAN, HAS DIVIDED IT INTO TWELVE PARTS. AND THE NAMES OF THESE PARTS ARE AS FOLLOW: ARIES, TAURUS, GEMINI, CANCER, LEO, VIRGO, LIBRA, SCORPIO, SAGITTARIUS, CAPRICORN, AQUARIUS, PISCES. AGAIN, HE DIVIDES EACH OF THE TWELVE PARTS INTO THIRTY PARTS, AND THESE ARE DAYS OF THE MONTH. AGAIN, HE DIVIDES EACH PART OF THE THIRTY PARTS INTO SIXTY SMALL DIVISIONS, AND (EACH) OF THESE SMALL (DIVISIONS) HE SUBDIVIDES INTO MINUTE PORTIONS, AND (THESE AGAIN) INTO PORTIONS STILL MORE MINUTE. AND ALWAYS DOING THIS, AND NOT INTERMITTING, BUT COLLECTING FROM THESE DIVIDED PORTIONS (AN AGGREGATE), AND CONSTITUTING IT A YEAR; AND AGAIN RESOLVING AND DIVIDING THE COMPOUND, (THE SUN) COMPLETELY FINISHES THE GREAT AND EVERLASTING WORLD.

CHAPTER 24. VALENTINUS CONVICTED OF PLAGIARISMS FROM THE PLATONIC AND PYTHAGORIC PHILOSOPHY; THE VALENTINIAN THEORY OF EMANATION BY DUADS.
OF SOME SUCH NATURE, AS I WHO HAVE ACCURATELY EXAMINED THEIR SYSTEMS (HAVE ATTEMPTED) TO STATE COMPENDIOUSLY, IS THE OPINION OF PYTHAGORAS AND PLATO. AND FROM THIS (SYSTEM), NOT FROM THE GOSPELS, VALENTINUS, AS WE HAVE PROVED, HAS COLLECTED THE (MATERIALS OF) HERESY— I MEAN HIS OWN (HERESY)— AND MAY (THEREFORE) JUSTLY BE RECKONED A PYTHAGOREAN AND PLATONIST, NOT A CHRISTIAN. VALENTINUS, THEREFORE, AND HERACLEON, AND PTOLEMAEUS, AND THE ENTIRE SCHOOL OF THESE (HERETICS), AS DISCIPLES OF PYTHAGORAS AND PLATO, (AND) FOLLOWING THESE GUIDES, HAVE LAID DOWN AS E FUNDAMENTAL PRINCIPLE OF THEIR DOCTRINE THE ARITHMETICAL SYSTEM. FOR, LIKEWISE, ACCORDING TO THESE (VALENTINIANS), THE ORIGINATING CAUSE OF THE UNIVERSE IS A MONAD, UNBEGOTTEN, IMPERISHABLE, INCOMPREHENSIBLE, INCONCEIVABLE, PRODUCTIVE, AND A CAUSE OF THE GENERATION OF ALL EXISTENT THINGS. AND THE AFORESAID MONAD IS STYLED BY THEM FATHER. THERE IS, HOWEVER, DISCOVERABLE AMONG THEM SOME CONSIDERABLE DIVERSITY OF OPINION. FOR SOME OF THEM, IN ORDER THAT THE PYTHAGOREAN DOCTRINE OF VALENTINUS MAY BE ALTOGETHER FREE FROM ADMIXTURE (WITH OTHER TENETS), SUPPOSE THAT THE FATHER IS UNFEMININE, AND UNWEDDED, AND SOLITARY. BUT OTHERS, IMAGINING IT TO BE IMPOSSIBLE THAT FROM A MALE ONLY THERE COULD PROCEED A GENERATION AT ALL OF ANY OF THOSE THINGS THAT HAVE BEEN MADE TO EXIST, NECESSARILY RECKON ALONG WITH THE FATHER OF THE UNIVERSE, IN ORDER THAT HE MAY BE A FATHER, SIGE AS A SPOUSE. BUT AS TO SIGE, WHETHER AT ANY TIME SHE IS UNITED IN MARRIAGE (TO THE FATHER) OR NOT, THIS IS A POINT WHICH WE LEAVE THEM TO WRANGLE ABOUT AMONG THEMSELVES. WE AT PRESENT, KEEPING TO THE PYTHAGOREAN PRINCIPLE, WHICH IS ONE, AND UNWEDDED, UNFEMININE, (AND) DEFICIENT IN NOTHING, SHALL PROCEED TO GIVE AN ACCOUNT OF THEIR DOCTRINES, AS THEY THEMSELVES INCULCATE THEM. THERE IS, SAYS (VALENTINUS), NOT ANYTHING AT ALL BEGOTTEN, BUT THE FATHER IS ALONE UNBEGOTTEN, NOT SUBJECT TO THE CONDITION OF PLACE, NOT (SUBJECT TO THE CONDITION OF) TIME, HAVING NO COUNSELLOR, (AND) NOT BEING ANY OTHER SUBSTANCE THAT COULD BE REALIZED ACCORDING TO THE ORDINARY METHODS OF PERCEPTION. (THE FATHER,) HOWEVER, WAS SOLITARY, SUBSISTING, AS THEY SAY, IN A STATE OF QUIETUDE, AND HIMSELF REPOSING IN ISOLATION WITHIN HIMSELF. WHEN, HOWEVER, HE BECAME PRODUCTIVE, IT SEEMED TO HIM EXPEDIENT AT ONE TIME TO GENERATE AND LEAD FORTH THE MOST BEAUTIFUL

AND PERFECT (OF THOSE GERMS OF EXISTENCE) WHICH HE POSSESSED WITHIN HIMSELF, FOR (THE FATHER) WAS NOT FOND OF SOLITARINESS. FOR, SAYS HE, HE WAS ALL LOVE, BUT LOVE IS NOT LOVE EXCEPT THERE MAY BE SOME OBJECT OF AFFECTION. THE FATHER HIMSELF, THEN, AS HE WAS SOLITARY, PROJECTED AND PRODUCED NOUS AND ALETHEIA, THAT IS, A DUAD WHICH BECAME MISTRESS, AND ORIGIN, AND MOTHER OF ALL THE AEONS COMPUTED BY THEM (AS EXISTING) WITHIN THE PLEROMA. NOUS AND ALETHEIA BEING PROJECTED FROM THE FATHER, ONE CAPABLE OF CONTINUING GENERATION, DERIVING EXISTENCE FROM A PRODUCTIVE BEING, (NOUS) HIMSELF LIKEWISE, IN IMITATION OF THE FATHER, PROJECTED LOGOS AND ZOE; AND LOGOS AND ZOE PROJECT ANTHROPOS AND ECCLESIA. BUT NOUS AND ALETHEIA, WHEN THEY BEHELD THAT THEIR OWN OFFSPRING HAD BEEN BORN PRODUCTIVE, RETURNED THANKS TO THE FATHER OF THE UNIVERSE, AND OFFER UNTO HIM A PERFECT NUMBER, VIZ., TEN AEONS. FOR, HE SAYS, NOUS AND ALETHEIA COULD NOT OFFER UNTO THE FATHER A MORE PERFECT (ONE) THAN THIS NUMBER. FOR THE FATHER, WHO IS PERFECT, OUGHT TO BE CELEBRATED BY A PERFECT NUMBER, AND TEN IS A PERFECT NUMBER, BECAUSE THIS IS FIRST OF THOSE (NUMBERS) THAT ARE FORMED BY PLURALITY, (AND THEREFORE) PERFECT. THE FATHER, HOWEVER, BEING MORE PERFECT, BECAUSE BEING ALONE UNBEGOTTEN, BY MEANS OF THE ONE PRIMARY CONJUGAL UNION OF NOUS AND ALETHEIA, FOUND MEANS OF PROJECTING ALL THE ROOTS OF EXISTENT THINGS.

CHAPTER 25. THE TENET OF THE DUAD MADE THE FOUNDATION OF VALENTINUS' SYSTEM OF THE EMANATION OF AEONS.

LOGOS HIMSELF ALSO, AND ZOE, THEN SAW THAT NOUS AND ALETHEIA HAD CELEBRATED THE FATHER OF THE UNIVERSE BY A PERFECT NUMBER; AND LOGOS HIMSELF LIKEWISE WITH ZOE WISHED TO MAGNIFY THEIR OWN FATHER AND MOTHER, NOUS AND ALETHEIA. SINCE, HOWEVER, NOUS AND ALETHEIA WERE BEGOTTEN, AND DID NOT POSSESS PATERNAL (AND) PERFECT UNCREATEDNESS, LOGOS AND ZOE DO NOT GLORIFY NOUS THEIR FATHER WITH A PERFECT NUMBER, BUT FAR FROM IT, WITH AN IMPERFECT ONE. FOR LOGOS AND ZOE OFFER TWELVE AEONS UNTO NOUS AND ALETHEIA. FOR, ACCORDING TO VALENTINUS, THESE — NAMELY, NOUS AND ALETHEIA, LOGOS AND ZOE, ANTHROPOS AND ECCLESIA — HAVE BEEN THE PRIMARY ROOTS OF THE AEONS. BUT THERE ARE TEN THE AEONS PROCEEDING FROM NOUS AND ALETHEIA, AND TWELVE FROM LOGOS AND ZOE — TWENTY AND EIGHT IN ALL. AND TO THESE (TEN) THEY GIVE THESE FOLLOWING DENOMINATIONS: BYTHUS AND MIXIS, AGERATUS AND HENOSIS, AUTOPHYES AND HEDONE, ACINETUS AND SYNCRASIS, MONOGENES AND MACARIA. THESE ARE TEN AEONS WHOM SOME SAY (HAVE BEEN PROJECTED) BY NOUS AND ALETHEIA, BUT SOME BY LOGOS AND ZOE. OTHERS, HOWEVER, AFFIRM THAT THE TWELVE (AEONS HAVE BEEN PROJECTED) BY ANTHROPOS AND ECCLESIA, WHILE OTHERS BY LOGOS AND ZOE. AND UPON THESE THEY BESTOW THESE FOLLOWING NAMES: PARACLETUS AND PISTIS, PATRICUS AND ELPIS, METRICUS AND AGAPE, AEINOUS AND SYNESIS, ECCLESIASTICUS AND MACARIOTES, THELETUS AND SOPHIA. BUT OF THE TWELVE, THE TWELFTH AND YOUNGEST OF ALL THE TWENTY-EIGHT AEONS, BEING A FEMALE, AND CALLED SOPHIA, OBSERVED THE MULTITUDE AND POWER OF THE BESETTING AEONS, AND HURRIED BACK INTO THE DEPTH OF THE FATHER. AND SHE PERCEIVED THAT ALL THE REST OF THE AEONS, AS BEING BEGOTTEN, GENERATE BY CONJUGAL INTERCOURSE. THE FATHER, ON THE OTHER HAND, ALONE, WITHOUT COPULATION, HAS PRODUCED (AN OFFSPRING). SHE WISHED TO EMULATE THE FATHER, AND TO PRODUCE (OFFSPRING) OF HERSELF WITHOUT A MARITAL PARTNER, THAT SHE MIGHT ACHIEVE A WORK IN NO WISE INFERIOR TO (THAT OF) THE FATHER. (SOPHIA, HOWEVER,) WAS IGNORANT THAT THE UNBEGOTTEN ONE, BEING AN ORIGINATING PRINCIPLE OF THE UNIVERSE, AS WELL AS ROOT AND DEPTH AND ABYSS, ALONE POSSESSES THE POWER OF SELF-GENERATION. BUT SOPHIA, BEING BEGOTTEN, AND BORN AFTER MANY MORE (AEONS), IS NOT ABLE TO ACQUIRE POSSESSION OF THE POWER INHERENT IN THE UNBEGOTTEN ONE. FOR IN THE UNBEGOTTEN ONE, HE SAYS, ALL THINGS EXIST SIMULTANEOUSLY, BUT IN THE BEGOTTEN (AEONS) THE FEMALE IS PROJECTIVE OF SUBSTANCE, AND THE MALE IS FORMATIVE OF THE SUBSTANCE WHICH IS PROJECTED BY THE FEMALE. SOPHIA, THEREFORE, PREPARED TO PROJECT THAT ONLY WHICH SHE WAS CAPABLE (OF PROJECTING), VIZ., A FORMLESS AND UNDIGESTED SUBSTANCE. AND THIS, HE SAYS, IS WHAT MOSES ASSERTS: THE EARTH WAS INVISIBLE, AND UNFASHIONED. THIS (SUBSTANCE) IS, HE SAYS, THE GOOD (AND) THE HEAVENLY JERUSALEM, INTO WHICH GOD HAS PROMISED TO CONDUCT THE CHILDREN OF ISRAEL, SAYING, I WILL BRING YOU INTO A LAND FLOWING WITH MILK AND HONEY.

CHAPTER 26. VALENTINUS' EXPLANATION OF THE EXISTENCE OF CHRIST AND THE SPIRIT.

IGNORANCE, THEREFORE, HAVING ARISEN WITHIN THE PLEROMA IN CONSEQUENCE OF SOPHIA, AND SHAPELESSNESS IN CONSEQUENCE OF THE OFFSPRING OF SOPHIA, CONFUSION AROSE IN THE PLEROMA. (FOR ALL) THE AEONS THAT WERE BEGOTTEN (BECAME OVERWHELMED WITH APPREHENSION, IMAGINING) THAT IN LIKE MANNER FORMLESS AND INCOMPLETE PROGENIES OF THE AEONS SHOULD BE GENERATED; AND THAT SOME DESTRUCTION, AT NO DISTANT PERIOD, SHOULD L AT LENGTH SEIZE UPON THE AEONS. ALL THE AEONS, THEN, BETOOK THEMSELVES TO SUPPLICATION OF THE FATHER, THAT HE WOULD TRANQUILLIZE THE SORROWING SOPHIA; FOR SHE CONTINUED WEEPING AND BEWAILING ON ACCOUNT OF THE ABORTION PRODUCED BY HER — FOR SO THEY, TERM IT. THE FATHER, THEN, COMPASSIONATING THE TEARS OF SOPHIA, AND ACCEPTING THE SUPPLICATION OF THE AEONS, ORDERS A FURTHER PROJECTION. FOR HE DID NOT, (VALENTINUS) SAYS, HIMSELF PROJECT, BUT NOUS AND ALETHEIA (PROJECTED) CHRIST AND THE HOLY SPIRIT FOR THE RESTORATION OF FORM, AND THE DESTRUCTION OF THE ABORTION, AND (FOR) THE CONSOLATION AND CESSATION OF THE GROANS OF SOPHIA. AND THIRTY AEONS CAME INTO EXISTENCE ALONG WITH CHRIST AND THE HOLY SPIRIT. SOME OF THESE (VALENTINIANS) WISH THAT THIS SHOULD BE A TRIACONTAD OF AEONS, WHEREAS OTHERS DESIRE THAT SIGE SHOULD EXIST ALONG WITH THE FATHER, AND THAT THE AEONS SHOULD BE RECKONED ALONG WITH THEM.

CHRIST, THEREFORE, BEING ADDITIONALLY PROJECTED, AND THE HOLY SPIRIT, BY NOUS AND ALETHEIA, IMMEDIATELY THIS ABORTION OF SOPHIA, (WHICH WAS) SHAPELESS, (AND) BORN OF HERSELF ONLY, AND GENERATED WITHOUT CONJUGAL INTERCOURSE, SEPARATES FROM THE ENTIRE OF THE AEONS, LEST THE PERFECT AEONS, BEHOLDING THIS (ABORTION), SHOULD BE DISTURBED BY REASON OF ITS SHAPELESSNESS. IN ORDER, THEN, THAT THE SHAPELESSNESS OF THE ABORTION MIGHT NOT AT ALL MANIFEST ITSELF TO THE PERFECT AEONS, THE FATHER ALSO AGAIN PROJECTS ADDITIONALLY ONE AEON, VIZ., STAURUS. AND HE BEING BEGOTTEN GREAT, AS FROM A MIGHTY AND PERFECT FATHER, AND BEING PROJECTED FOR THE GUARDIANSHIP AND DEFENSE OF THE AEONS, BECOMES A LIMIT OF THE PLEROMA, HAVING WITHIN ITSELF ALL THE THIRTY AEONS TOGETHER, FOR THESE ARE THEY THAT HAD BEEN PROJECTED. NOW THIS (AEON) IS STYLED HOROS, BECAUSE HE SEPARATES FROM THE PLEROMA THE HYSTEREMA THAT IS OUTSIDE. AND (HE IS CALLED) METOCHEUS, BECAUSE HE SHARES ALSO IN THE HYSTEREMA. AND (HE IS DENOMINATED) STAURUS, BECAUSE HE IS FIXED INFLEXIBLY AND INEXORABLY, SO THAT NOTHING OF THE HYSTEREMA CAN COME NEAR THE AEONS WHO ARE WITHIN THE PLEROMA. OUTSIDE, THEN, HOROS, (OR) METOCHEUS, (OR) STAURUS, IS THE OGDOAD, AS IT IS CALLED, ACCORDING TO THEM, AND IS THAT SOPHIA WHICH IS OUTSIDE THE PLEROMA, WHICH (SOPHIA) CHRIST, WHO WAS ADDITIONALLY PROJECTED BY NOUS AND ALETHEIA, FORMED AND MADE A PERFECT AEON SO THAT IN NO RESPECT SHE SHOULD BE INFERIOR IN POWER TO ANY OF THE AEONS WITHIN THE PLEROMA. SINCE, HOWEVER, SOPHIA WAS FORMED OUTSIDE, AND IT WAS NOT POSSIBLE AND EQUITABLE THAT CHRIST AND THE HOLY SPIRIT, WHO WERE PROJECTED FROM NOUS AND ALETHEIA, SHOULD REMAIN OUTSIDE THE PLEROMA, CHRIST HURRIED AWAY, AND THE HOLY SPIRIT, FROM HER WHO HAD HAD SHAPE IMPARTED TO HER, UNTO NOUS AND ALETHEIA WITHIN THE LIMIT, IN ORDER THAT WITH THE REST OF THE AEONS THEY MIGHT GLORIFY THE FATHER.

CHAPTER 27. VALENTINUS' EXPLANATION OF THE EXISTENCE OF JESUS; POWER OF JESUS OVER HUMANITY.

AFTER, THEN, THERE ENSUED SOME ONE (TREATY OF) PEACE AND HARMONY BETWEEN ALL THE AEONS WITHIN THE PLEROMA, IT APPEARED EXPEDIENT TO THEM NOT ONLY BY A CONJUGAL UNION TO HAVE MAGNIFIED THE SON, BUT ALSO THAT BY AN OFFERING OF RIPE FRUITS THEY SHOULD GLORIFY THE FATHER. THEN ALL THE THIRTY AEONS CONSENTED TO PROJECT ONE AEONS, JOINT FRUIT OF THE PLEROMA, THAT HE MIGHT BE (AN EARNEST) OF THEIR UNION, AND UNANIMITY, AND PEACE. AND HE ALONE WAS PROJECTED BY ALL THE AEONS IN HONOUR OF THE FATHER. THIS (ONE) IS STYLED AMONG THEM JOINT FRUIT OF THE PLEROMA. THESE (MATTERS), THEN, TOOK PLACE WITHIN THE PLEROMA IN THIS WAY. AND THE JOINT FRUIT OF THE PLEROMA WAS PROJECTED, (THAT IS,) JESUS, — FOR THIS IS HIS NAME — THE GREAT HIGH PRIEST. SOPHIA, HOWEVER, WHO WAS OUTSIDE THE PLEROMA IN SEARCH OF CHRIST, WHO HAD GIVEN HER FORM, AND OF THE HOLY SPIRIT, BECAME INVOLVED IN GREAT TERROR THAT SHE WOULD PERISH, IF HE SHOULD SEPARATE FROM HER, WHO HAD GIVEN HER FORM AND CONSISTENCY. AND SHE WAS SEIZED WITH GRIEF, AND FELL INTO A STATE OF CONSIDERABLE PERPLEXITY, (WHILE) REFLECTING WHO WAS HE WHO HAD GIVEN HER FORM, WHAT THE HOLY SPIRIT WAS, WHITHER HE HAD DEPARTED, WHO IT WAS THAT HAD HINDERED THEM FROM BEING PRESENT, WHO IT WAS THAT HAD BEEN ENVIOUS OF THAT GLORIOUS AND BLESSED SPECTACLE. WHILE INVOLVED IN SUFFERINGS SUCH AS THESE, SHE TURNS HERSELF TO PRAYER AND SUPPLICATION OF HIM WHO HAD DESERTED HER. DURING THE UTTERANCE OF HER ENTREATIES, CHRIST, WHO IS WITHIN THE PLEROMA, HAD MERCY UPON (HER), AND ALL THE REST OF THE AEONS (WERE SIMILARLY AFFECTED); AND THEY SEND FORTH BEYOND THE PLEROMA THE JOINT FRUIT OF THE PLEROMA AS A SPOUSE FOR SOPHIA, WHO WAS OUTSIDE, AND AS A RECTIFIER OF THOSE SUFFERINGS WHICH SHE UNDERWENT IN SEARCHING AFTER CHRIST.

THE FRUIT, THEN, ARRIVING OUTSIDE THE PLEROMA, AND DISCOVERING (SOPHIA) IN THE MIDST OF THOSE FOUR PRIMARY PASSIONS, BOTH FEAR AND SORROW, AND PERPLEXITY AND ENTREATY HE RECTIFIED HER AFFECTIONS. WHILE, HOWEVER, CORRECTING THEM, HE OBSERVED THAT IT WOULD NOT BE PROPER TO DESTROY THESE, INASMUCH AS THEY ARE (IN THEIR NATURE) ETERNAL, AND PECULIAR TO SOPHIA; AND YET THAT NEITHER WAS IT SEEMLY THAT SOPHIA SHOULD EXIST IN THE MIDST OF SUCH PASSIONS, IN FEAR AND SORROW, SUPPLICATION (AND) PERPLEXITY. HE THEREFORE, AS AN AEONS SO GREAT, AND (AS) OFFSPRING OF THE ENTIRE PLEROMA, CAUSED THE PASSIONS TO DEPART FROM HER, AND HE MADE THESE SUBSTANTIALLY-EXISTENT ESSENCES. HE ALTERED FEAR INTO ANIMAL DESIRE, AND (MADE) GRIEF MATERIAL, AND (RENDERED) PERPLEXITY (THE PASSION) OF DEMONS. BUT CONVERSION, AND ENTREATY, AND SUPPLICATION, HE CONSTITUTED AS A PATH TO REPENTANCE AND POWER OVER THE ANIMAL ESSENCE, WHICH IS DENOMINATED RIGHT. THE CREATOR (ACTED) FROM FEAR; (AND) THAT IS WHAT, HE SAYS, SCRIPTURE AFFIRMS: THE FEAR OF THE LORD IS THE BEGINNING OF WISDOM. FOR THIS IS THE BEGINNING OF THE AFFECTIONS OF SOPHIA, FOR SHE WAS SEIZED WITH FEAR, NEXT WITH GRIEF, THEN WITH PERPLEXITY, AND SO SHE SOUGHT REFUGE IN ENTREATY AND SUPPLICATION. AND THE ANIMAL ESSENCE IS, HE SAYS, OF A FIERY NATURE, AND IS ALSO TERMED BY THEM THE SUPER-CELESTIAL TOPOS, AND HEBDOMAD, AND ANCIENT OF DAYS. AND WHATEVER OTHER SUCH STATEMENTS THEY ADVANCE RESPECTING THIS (AEON), THESE THEY ALLEGE TO HOLD GOOD OF THE ANIMALISH (ONE), WHOM THEY ASSERT TO BE CREATOR OF THE WORLD. NOW HE IS OF THE APPEARANCE OF FIRE. MOSES ALSO, HE SAYS, EXPRESSES HIMSELF THUS: THE LORD YOUR GOD IS A BURNING AND CONSUMING FIRE. FOR HE, LIKEWISE, WISHES (TO THINK) THAT IT HAS BEEN SO WRITTEN. THERE IS, HOWEVER, HE SAYS, A TWOFOLD POWER OF THE FIRE; FOR FIRE IS ALL-CONSUMING, (AND) CANNOT HE QUENCHED. ACCORDING, THEREFORE, TO THIS DIVISION, THERE EXISTS, SUBJECT TO DEATH, A CERTAIN SOUL WHICH IS A SORT OF MEDIATOR, FOR IT IS A HEBDOMAD AND CESSATION. GENESIS 2:2 FOR UNDERNEATH THE OGDOAD, WHERE SOPHIA IS, BUT ABOVE MATTER, WHICH IS THE CREATOR, A DAY HAS BEEN FORMED, AND THE JOINT FRUIT OF THE PLEROMA. IF THE SOUL HAS BEEN FASHIONED IN THE IMAGE OF THOSE ABOVE, THAT IS, THE OGDOAD, IT BECAME IMMORTAL AND REPAIRED TO THE OGDOAD, WHICH IS, HE SAYS, HEAVENLY JERUSALEM. IF, HOWEVER, IT HAS BEEN FASHIONED IN THE IMAGE OF MATTER, THAT IS, THE CORPOREAL PASSIONS, THE SOUL IS OF A PERISHABLE NATURE, AND IS (ACCORDINGLY) DESTROYED.

CHAPTER 28. THE VALENTINIAN ORIGIN OF THE CREATION.

AS, THEREFORE, THE PRIMARY AND GREATEST POWER OF THE ANIMAL ESSENCE CAME INTO EXISTENCE, AN IMAGE (OF THE ONLY BEGOTTEN SON); SO ALSO THE DEVIL, WHO IS THE RULER OF THIS WORLD, CONSTITUTES THE POWER OF THE MATERIAL ESSENCE, AS BEELZEBUB IS OF THE ESSENCE OF DEMONS WHICH EMANATES FROM ANXIETY. (IN CONSEQUENCE OF THIS,) SOPHIA FROM ABOVE EXERTED HER ENERGY FROM THE OGDOAD TO THE HEBDOMAD. FOR THE DEMIURGE, THEY SAY, KNOWS NOTHING AT ALL, BUT IS, ACCORDING TO THEM, DEVOID OF UNDERSTANDING, AND SILLY, AND IS NOT CONSCIOUS OF WHAT HE IS DOING OR WORKING AT. BUT IN HIM, WHILE THUS IN A STATE OF IGNORANCE THAT EVEN HE IS PRODUCING, SOPHIA WROUGHT ALL SORTS OF ENERGY, AND INFUSED VIGOUR (INTO HIM). AND (ALTHOUGH SOPHIA) WAS REALLY THE OPERATING CAUSE, HE HIMSELF IMAGINES THAT HE EVOLVES THE CREATION OF THE WORLD OUT OF HIMSELF: WHENCE HE COMMENCED, SAYING, I AM GOD, AND BESIDE ME THERE IS NO OTHER.

CHAPTER 29. THE OTHER VALENTINIAN EMANATIONS IN CONFORMITY WITH THE PYTHAGOREAN SYSTEM OF NUMBERS.

THE QUATERNION, THEN, ADVOCATED BY VALENTINUS, IS A SOURCE OF THE EVERLASTING NATURE HAVING ROOTS; AND SOPHIA (IS THE POWER) FROM WHOM THE ANIMAL AND MATERIAL CREATION HAS DERIVED ITS PRESENT CONDITION. BUT SOPHIA IS CALLED SPIRIT, AND THE DEMIURGE SOUL, AND THE DEVIL THE RULER OF THIS WORLD, AND BEELZEBUB THE (RULER) OF DEMONS. THESE ARE THE STATEMENTS WHICH THEY PUT FORWARD. BUT FURTHER, IN ADDITION TO THESE, RENDERING, AS I HAVE PREVIOUSLY MENTIONED, THEIR ENTIRE SYSTEM OF DOCTRINE (AKIN TO THE) ARITHMETICAL (ART), (THEY DETERMINE) THAT THE THIRTY AEONS WITHIN THE PLEROMA HAVE AGAIN, IN ADDITION TO THESE, PROJECTED OTHER AEONS, ACCORDING TO THE (NUMERICAL) PROPORTION (ADOPTED BY THE PYTHAGOREANS), IN ORDER THAT THE PLEROMA MIGHT BE FORMED INTO AN AGGREGATE, ACCORDING TO A PERFECT NUMBER. FOR HOW THE PYTHAGOREANS DIVIDED (THE CELESTIAL SPHERE) INTO TWELVE AND THIRTY AND SIXTY PARTS, AND HOW THEY HAVE MINUTE PARTS OF DIMINUTIVE PORTIONS, HAS BEEN MADE EVIDENT.

IN THIS MANNER THESE (FOLLOWERS OF VALENTINUS) SUBDIVIDE THE PARTS WITHIN THE PLEROMA. NOW LIKEWISE THE PARTS IN THE OGDOAD HAVE BEEN SUBDIVIDED, AND THERE HAS BEEN PROJECTED SOPHIA, WHICH IS, ACCORDING TO THEM, MOTHER OF ALL LIVING CREATURES, AND THE JOINT FRUIT OF THE PLEROMA, (WHO IS) THE LOGOS, (AND OTHER AEONS,) WHO ARE CELESTIAL ANGELS THAT HAVE THEIR CITIZENSHIP IN JERUSALEM WHICH IS ABOVE, WHICH IS IN HEAVEN. FOR THIS JERUSALEM IS SOPHIA, SHE (THAT IS) OUTSIDE (THE PLEROMA), AND HER SPOUSE IS THE JOINT FRUIT OF THE PLEROMA. AND THE DEMIURGE PROJECTED SOULS; FOR THIS (SOPHIA) IS THE ESSENCE OF SOULS. THIS (DEMIURGE), ACCORDING TO THEM, IS ABRAHAM, AND THESE (SOULS) THE CHILDREN OF ABRAHAM. FROM THE MATERIAL AND DIVILISH ESSENCE THE DEMIURGE FASHIONED BODIES FOR THE SOULS. THIS IS WHAT HAS BEEN DECLARED: AND GOD FORMED MAN, TAKING CLAY FROM THE EARTH, AND BREATHED UPON HIS FACE THE BREATH OF LIFE, AND MAN WAS MADE INTO A LIVING SOUL. GENESIS 2:7 THIS, ACCORDING TO THEM, IS THE INNER MAN, THE NATURAL (MAN), RESIDING IN THE MATERIAL BODY: NOW A MATERIAL (MAN) IS PERISHABLE, INCOMPLETE, (AND) FORMED OUT OF THE DEVILISH ESSENCE. AND

THIS IS THE MATERIAL MAN, AS IT WERE, ACCORDING TO THEM AN INN, OR DOMICILE, AT ONE TIME OF SOUL ONLY, AT ANOTHER TIME OF SOUL AND DEMONS, AT ANOTHER TIME OF SOUL AND LOGOI. AND THESE ARE THE LOGOI THAT HAVE BEEN DISPERSED FROM ABOVE, FROM THE JOINT FRUIT OF THE PLEROMA AND (FROM) SOPHIA, INTO THIS WORLD. AND THEY DWELL IN AN EARTHLY BODY, WITH A SOUL, WHEN DEMONS DO NOT TAKE UP THEIR ABODE WITH THAT SOUL. THIS, HE SAYS, IS WHAT HAS BEEN WRITTEN IN SCRIPTURE: ON THIS ACCOUNT I BEND MY KNEES TO THE GOD AND FATHER AND LORD OF OUR LORD JESUS CHRIST, THAT GOD WOULD GRANT YOU TO HAVE CHRIST DWELLING IN THE INNER MAN, EPHESIANS 3:14-18 — THAT IS, THE NATURAL (MAN), NOT THE CORPOREAL (ONE), — THAT YOU MAY BE ABLE TO UNDERSTAND WHAT IS THE DEPTH, WHICH IS THE FATHER OF THE UNIVERSE, AND WHAT IS THE BREADTH, WHICH IS STAURUS, THE LIMIT OF THE PLEROMA, OR WHAT IS THE LENGTH, THAT IS, THE PLEROMA OF THE AEONS. WHEREFORE, HE SAYS, THE NATURAL MAN RECEIVES NOT THE THINGS OF THE SPIRIT OF GOD, FOR THEY ARE FOOLISHNESS UNTO HIM; 1 CORINTHIANS 2:14 BUT FOLLY, HE SAYS, IS THE POWER OF THE DEMIURGE, FOR HE WAS FOOLISH AND DEVOID OF UNDERSTANDING, AND IMAGINED HIMSELF TO BE FABRICATING THE WORLD. HE WAS, HOWEVER, IGNORANT THAT SOPHIA, THE MOTHER, THE OGDOAD, WAS REALLY THE CAUSE OF ALL THE OPERATIONS PERFORMED BY HIM WHO HAD NO CONSCIOUSNESS IN REFERENCE TO THE CREATION OF THE WORLD.

CHAPTER 30. VALENTINUS' EXPLANATION OF THE BIRTH OF JESUS; TWOFOLD DOCTRINE ON THE NATURE OF JESUS' BODY; OPINION OF THE ITALIANS, THAT IS, HERACLEON AND PTOLEMAEUS; OPINION OF THE ORIENTALS, THAT IS, AXIONICUS AND BARDESANES.

ALL THE PROPHETS, THEREFORE, AND THE LAW SPOKE BY MEANS OF THE DEMIURGE — A SILLY GOD, HE SAYS, (AND THEMSELVES) FOOLS, WHO KNEW NOTHING. ON ACCOUNT OF THIS, HE SAYS, THE SAVIOUR OBSERVES: ALL THAT CAME BEFORE ME ARE THIEVES AND ROBBERS. JOHN 10:8 AND THE APOSTLE (USES THESE WORDS) THE MYSTERY WHICH WAS NOT MADE KNOWN TO FORMER GENERATIONS. COLOSSIANS 1:26 FOR NONE OF THE PROPHETS, HE SAYS, SAID ANYTHING CONCERNING THE THINGS OF WHICH WE SPEAK; FOR (A PROPHET) COULD NOT BUT BE IGNORANT OF ALL (THESE) THINGS, INASMUCH AS THEY CERTAINLY HAD BEEN UTTERED BY THE DEMIURGE ONLY. WHEN, THEREFORE, THE CREATION RECEIVED COMPLETION, AND WHEN AFTER (THIS) THERE OUGHT TO HAVE BEEN THE REVELATION OF THE SONS OF GOD — THAT IS, OF THE DEMIURGE, WHICH UP TO THIS HAD BEEN CONCEALED, AND IN WHICH OBSCURITY THE NATURAL MAN WAS HID, AND HAD A VEIL UPON THE HEART — WHEN (IT WAS TIME), THEN, THAT THE VEIL SHOULD BE TAKEN AWAY, AND THAT THESE MYSTERIES SHOULD BE SEEN, JESUS WAS BORN OF MARY THE VIRGIN, ACCORDING TO THE DECLARATION (IN SCRIPTURE), THE HOLY GHOST WILL COME UPON YOU— SOPHIA IS THE SPIRIT — AND THE POWER OF THE HIGHEST WILL OVERSHADOW YOU— THE HIGHEST IS THE DEMIURGE —WHEREFORE THAT WHICH SHALL BE BORN OF YOU SHALL BE CALLED HOLY. LUKE 1:35 FOR HE HAS BEEN GENERATED NOT FROM THE HIGHEST ALONE, AS THOSE CREATED IN (THE LIKENESS OF) ADAM HAVE BEEN CREATED FROM THE HIGHEST ALONE — THAT IS, (FROM) SOPHIA AND THE DEMIURGE. JESUS, HOWEVER, THE NEW MAN, (HAS BEEN GENERATED) FROM THE HOLY SPIRIT— THAT IS, SOPHIA AND THE DEMIURGE— IN ORDER THAT THE DEMIURGE MAY COMPLETE THE CONFORMATION AND CONSTITUTION OF HIS BODY, AND THAT THE HOLY SPIRIT MAY SUPPLY HIS ESSENCE, AND THAT A CELESTIAL LOGOS MAY PROCEED FROM THE OGDOAD BEING BORN OF MARY.

CONCERNING THIS (LOGOS) THEY HAVE A GREAT QUESTION AMONG THEM — AN OCCASION BOTH OF DIVISIONS AND DISSENSION. AND HENCE THE DOCTRINE OF THESE HAS BECOME DIVIDED: AND ONE DOCTRINE, ACCORDING TO THEM, IS TERMED ORIENTAL, AND THE OTHER ITALIAN. THEY FROM ITALY, OF WHOM IS HERACLEON AND PTOLEMAEUS, SAY THAT THE BODY OF JESUS WAS (AN) ANIMAL (ONE). AND ON ACCOUNT OF THIS, (THEY MAINTAIN) THAT AT HIS BAPTISM THE HOLY SPIRIT AS A DOVE CAME DOWN — THAT IS, THE LOGOS OF THE MOTHER ABOVE, (I MEAN SOPHIA) — AND BECAME (A VOICE) TO THE ANIMAL (MAN), AND RAISED HIM FROM THE DEAD. THIS, HE SAYS, IS WHAT HAS BEEN DECLARED: HE WHO RAISED CHRIST FROM THE DEAD WILL ALSO QUICKEN YOUR MORTAL AND NATURAL BODIES. ROMANS 8:11-12 FOR LOAM HAS COME UNDER A CURSE; FOR, SAYS HE, DUST YOU ARE, AND UNTO DUST SHALL YOU RETURN. GENESIS 3:19 THE ORIENTALS, ON THE OTHER HAND, OF WHOM IS AXIONICUS AND BARDESIANES, ASSERT THAT THE BODY OF THE SAVIOUR WAS SPIRITUAL; FOR THERE CAME UPON MARY THE HOLY SPIRIT— THAT IS, SOPHIA AND THE POWER OF THE HIGHEST. THIS IS THE CREATIVE ART, (AND WAS VOUCHSAFED) IN ORDER THAT WHAT WAS GIVEN TO MARY BY THE SPIRIT MIGHT BE FASHIONED.

CHAPTER 31. FURTHER DOCTRINES OF VALENTINUS RESPECTING THE AEONS; REASONS FOR THE INCARNATION.

LET, THEN, THOSE (HERETICS) PURSUE THESE INQUIRIES AMONG THEMSELVES, (AND LET OTHERS DO SO LIKEWISE,) IF IT SHOULD PROVE AGREEABLE TO ANYBODY ELSE TO INVESTIGATE (SUCH POINTS. VALENTINUS) SUBJOINS, HOWEVER, THE FOLLOWING STATEMENT: THAT THE TRESPASSES APPERTAINING TO THE AEONS WITHIN (THE PLEROMA) HAD BEEN CORRECTED; AND LIKEWISE HAD BEEN RECTIFIED THE TRESPASSES APPERTAINING TO THE OGDOAD, (THAT IS,) SOPHIA, OUTSIDE (THE PLEROMA); AND ALSO (THE TRESPASSES) APPERTAINING TO THE HEBDOMAD (HAD BEEN RECTIFIED). FOR THE DEMIURGE HAD BEEN TAUGHT BY SOPHIA THAT HE IS NOT HIMSELF GOD ALONE, AS HE IMAGINED, AND THAT EXCEPT HIMSELF THERE IS NOT ANOTHER (DEITY). BUT WHEN TAUGHT BY SOPHIA, HE WAS MADE TO RECOGNISE THE SUPERIOR (DEITY). FOR HE WAS INSTRUCTED BY HER, AND INITIATED AND INDOCTRINATED INTO THE GREAT MYSTERY OF THE FATHER AND OF THE AEONS, AND DIVULGED THIS TO NONE. THIS IS, AS HE SAYS, WHAT (GOD) DECLARES TO MOSES: I AM THE GOD OF ABRAHAM, AND THE GOD OF ISAAC, AND THE GOD OF JACOB; AND MY NAME I HAVE NOT ANNOUNCED TO THEM; THAT IS, I HAVE NOT DECLARED THE MYSTERY, NOR EXPLAINED WHO IS GOD, BUT I HAVE PRESERVED THE MYSTERY WHICH I HAVE HEARD FROM SOPHIA IN SECRECY WITH MYSELF. WHEN, THEN, THE TRESPASSES OF THOSE ABOVE HAD BEEN RECTIFIED, IT WAS NECESSARY, ACCORDING TO THE SAME CONSEQUENCE, THAT THE (TRANSGRESSIONS) HERE LIKEWISE SHOULD OBTAIN RECTIFICATION. ON THIS ACCOUNT JESUS THE SAVIOUR WAS BORN OF MARY THAT HE MIGHT RECTIFY (THE TRESPASSES COMMITTED) HERE; AS THE CHRIST WHO, HAVING BEEN PROJECTED ADDITIONALLY FROM ABOVE BY NOUS AND ALETHEIA, HAD CORRECTED THE PASSIONS OF SOPHIA — THAT IS, THE ABORTION (WHO WAS) OUTSIDE (THE PLEROMA). AND, AGAIN, THE SAVIOUR WHO WAS BORN OF MARY CAME TO RECTIFY THE PASSIONS OF THE SOUL. THERE ARE THEREFORE, ACCORDING TO THESE (HERETICS), THREE CHRISTS: (THE FIRST THE) ONE ADDITIONALLY PROJECTED BY NOUS AND ALETHEIA, ALONG WITH THE HOLY SPIRIT; AND (THE SECOND) THE JOINT FRUIT OF THE PLEROMA, SPOUSE OF SOPHIA, WHO WAS OUTSIDE (THE PLEROMA). AND SHE HERSELF IS LIKEWISE STYLED HOLY SPIRIT, BUT ONE INFERIOR TO THE FIRST (PROJECTION). AND THE THIRD (CHRIST IS) HE WHO WAS BORN OF MARY FOR THE RESTORATION OF THIS WORLD OF OURS.

CHAPTER 32. VALENTINUS CONVICTED OF PLAGIARISMS FROM PLATO.

I THINK THAT THE HERESY OF VALENTINUS WHICH IS OF PYTHAGOREAN (ORIGIN), HAS BEEN SUFFICIENTLY, INDEED MORE THAN SUFFICIENTLY, DELINEATED. IT THEREFORE SEEMS ALSO EXPEDIENT, THAT HAVING EXPLAINED HIS OPINIONS, WE SHOULD DESIST FROM (FURTHER) REFUTATION (OF HIS SYSTEM). PLATO, THEN, IN EXPOUNDING MYSTERIES CONCERNING THE UNIVERSE, WRITES TO DIONYSIUS EXPRESSING HIMSELF AFTER SOME SUCH MANNER AS THIS: I MUST SPEAK TO YOU BY RIDDLES, IN ORDER THAT IF THE LETTER MAY MEET WITH ANY ACCIDENT IN ITS LEAVES BY EITHER SEA OR LAND, HE WHO READS (WHAT FALLS INTO HIS HANDS) MAY NOT UNDERSTAND IT. FOR SO IT IS. ALL THINGS ARE ABOUT THE KING OF ALL, AND ON HIS ACCOUNT ARE ALL THINGS, AND HE IS CAUSE OF ALL THE GLORIOUS (OBJECTS OF CREATION). THE SECOND IS ABOUT THE SECOND, AND THE THIRD ABOUT THE THIRD. BUT PERTAINING TO THE KING THERE IS NONE OF THOSE THINGS OF WHICH I HAVE SPOKEN. BUT AFTER THIS THE SOUL EARNESTLY DESIRES TO LEARN WHAT SORT THESE ARE, LOOKING UPON THOSE THINGS THAT ARE AKIN TO ITSELF, AND NOT ONE OF THESE IS (IN ITSELF) SUFFICIENT. THIS IS, O SON OF DIONYSIUS AND DORIS, THE QUESTION (OF YOURS) WHICH IS A CAUSE OF ALL EVIL THINGS. NAY, BUT RATHER THE SOLICITUDE CONCERNING THIS IS INNATE IN THE SOUL; AND IF ONE DOES NOT REMOVE THIS, HE WILL NEVER REALLY ATTAIN TRUTH. BUT WHAT IS ASTONISHING IN THIS MATTER, LISTEN. FOR THERE ARE MEN WHO HAVE HEARD THESE THINGS — (MEN) FURNISHED WITH CAPACITIES FOR LEARNING, AND FURNISHED WITH CAPACITIES OF MEMORY, AND PERSONS WHO ALTOGETHER IN EVERY WAY ARE ENDUED WITH AN APTITUDE FOR INVESTIGATION WITH A VIEW TO INFERENCE. (THESE ARE) AT PRESENT AGED SPECULATORS. AND THEY ASSERT THAT OPINIONS WHICH AT ONE TIME WERE CREDIBLE ARE NOW INCREDIBLE, AND THAT THINGS ONCE INCREDIBLE ARE NOW THE CONTRARY. WHILE, THEREFORE, TURNING THE EYE OF EXAMINATION TOWARDS THESE (INQUIRIES), EXERCISE CAUTION, LEST AT ANY TIME YOU SHOULD HAVE REASON TO REPENT IN REGARD OF THOSE THINGS SHOULD THEY HAPPEN IN A MANNER UNBECOMING TO YOUR DIGNITY. ON THIS ACCOUNT I HAVE WRITTEN NOTHING CONCERNING THESE (POINTS); NOR IS THERE ANY TREATISE OF PLATO'S (UPON THEM), NOR EVER SHALL THERE BE. THE OBSERVATIONS, HOWEVER, NOW MADE ARE THOSE OF SOCRATES, CONSPICUOUS FOR VIRTUE EVEN WHILE HE WAS A YOUNG MAN.

VALENTINUS, FALLING IN WITH THESE (REMARKS), HAS MADE A FUNDAMENTAL PRINCIPLE IN HIS SYSTEM THE KING OF ALL, WHOM PLATO MENTIONED, AND WHOM THIS HERETIC STYLES PATER, AND BYTHOS, AND PROARCHE OVER THE REST OF THE AEONS. AND WHEN PLATO USES THE WORDS, WHAT IS SECOND ABOUT THINGS THAT ARE SECOND, VALENTINUS SUPPOSES TO BE SECOND ALL THE AEONS THAT ARE WITHIN THE LIMIT (OF THE PLEROMA, AS WELL AS) THE LIMIT (ITSELF). AND WHEN PLATO USES THE WORDS, WHAT IS THIRD ABOUT WHAT IS THIRD, HE HAS (CONSTITUTED AS THIRD) THE ENTIRE OF THE ARRANGEMENT (EXISTING) OUTSIDE THE LIMIT AND THE PLEROMA. AND VALENTINUS HAS ELUCIDATED THIS (ARRANGEMENT) VERY SUCCINCTLY, IN A PSALM COMMENCING FROM BELOW, NOT AS PLATO DOES, FROM ABOVE, EXPRESSING HIMSELF THUS: I BEHOLD ALL THINGS SUSPENDED IN AIR BY SPIRIT, AND I PERCEIVE ALL THINGS WAFTED BY SPIRIT; THE FLESH (I SEE) SUSPENDED FROM SOUL, BUT THE SOUL SHINING OUT FROM AIR, AND AIR DEPENDING FROM AETHER, AND FRUITS PRODUCED FROM BYTHUS, AND THE FOETUS BORNE FROM THE WOMB. THUS (VALENTINUS) FORMED HIS OPINION ON SUCH (POINTS). FLESH, ACCORDING TO THESE (HERETICS), IS MATTER WHICH IS SUSPENDED FROM THE SOUL OF THE DEMIURGE. AND SOUL SHINES OUT FROM AIR; THAT IS, THE DEMIURGE EMERGES FROM THE SPIRIT, (WHICH IS) OUTSIDE THE PLEROMA. BUT AIR SPRINGS FORTH FROM AETHER; THAT IS, SOPHIA, WHICH IS OUTSIDE (THE PLEROMA, IS PROJECTED FROM THE PLEROMA) WHICH IS WITHIN THE LIMIT, AND (FROM) THE ENTIRE PLEROMA (GENERALLY). AND FROM BYTHUS FRUITS ARE PRODUCED; (THAT IS,) THE ENTIRE PROJECTION OF THE AEONS IS MADE FROM THE FATHER. THE OPINIONS, THEN, ADVANCED BY VALENTINUS HAVE BEEN SUFFICIENTLY DECLARED. IT REMAINS FOR US TO EXPLAIN THE TENETS OF THOSE WHO HAVE EMANATED FROM-HIS SCHOOL, THOUGH EACH ADHERENT (OF VALENTINUS) ENTERTAINS DIFFERENT OPINIONS.

CHAPTER 33. SECUNDUS' SYSTEM OF AEONS; EPIPHANES; PTOLEMAEUS.

A CERTAIN (HERETIC) SECUNDUS, BORN ABOUT THE SAME TIME WITH PTOLEMAEUS, EXPRESSES HIMSELF THUS: (HE SAYS) THAT THERE IS A RIGHT TETRAD AND A LEFT TETRAD — NAMELY, LIGHT AND DARKNESS. AND HE AFFIRMS THAT THE POWER WHICH WITHDREW AND LABOURED UNDER DEFICIENCY, WAS NOT PRODUCED FROM THE THIRTY AEONS, BUT FROM THE FRUITS OF THESE. SOME OTHER (HERETIC), HOWEVER — EPIPHANES, A TEACHER AMONG THEM — EXPRESSES HIMSELF THUS: THE EARLIEST ORIGINATING PRINCIPLE WAS INCONCEIVABLE, INEFFABLE, AND UNNAMEABLE; AND HE CALLS THIS MONOTES. AND (HE MAINTAINS) THAT THERE CO-EXISTS WITH THIS (PRINCIPLE) A POWER WHICH HE DENOMINATES HENOTES. THIS HENOTES AND THIS MONOTES, NOT BY PROJECTION (FROM THEMSELVES), SENT FORTH A PRINCIPLE (THAT SHOULD PRESIDE) OVER ALL INTELLIGIBLES; (AND THIS WAS) BOTH UNBEGOTTEN AND INVISIBLE, AND HE STYLES IT A MONAD. WITH THIS POWER CO-EXISTS A POWER OF THE SAME ESSENCE, WHICH VERY (POWER) I CALL UNITY. THESE FOUR POWERS SENT FORTH THE REMAINDER OF THE PROJECTIONS OF THE AEONS. BUT OTHERS, AGAIN, DENOMINATE THE CHIEF AND ORIGINATING OGDOAD, (WHICH IS) FOURTH (AND) INVISIBLE, BY THE FOLLOWING NAMES: FIRST, PROARCHE; NEXT, ANENNOETUS; THIRD, ARRHETUS; AND FOURTH, AORATUS. AND THAT FROM THE FIRST, PROARCHE, WAS PROJECTED BY A FIRST AND FIFTH PLACE, ARCHE; AND FROM ANENNOETUS, BY A SECOND AND SIXTH PLACE, ACATALEPTUS; AND FROM ARRHETUS, BY A THIRD AND SEVENTH PLACE, ANONOMASTUS; AND FROM AORATUS, AGENNETUS, A COMPLEMENT OF THE FIRST OGDOAD. THEY WISH THAT THESE POWERS SHOULD EXIST BEFORE BYTHUS AND SIGE. CONCERNING, HOWEVER, BYTHUS HIMSELF, THERE ARE MANY DIFFERENT OPINIONS. SOME AFFIRM HIM TO BE UNWEDDED, NEITHER MALE NOR FEMALE; BUT OTHERS (MAINTAIN) THAT SIGE, WHO IS A FEMALE, IS PRESENT WITH HIM, AND THAT THIS CONSTITUTES THE FIRST CONJUGAL UNION.

BUT THE FOLLOWERS OF PTOLEMAEUS ASSERT THAT (BYTHUS) HAS TWO SPOUSES, WHICH THEY CALL LIKEWISE DISPOSITIONS, VIZ., ENNOIA AND THELESIS (CONCEPTION AND VOLITION). FOR FIRST THE NOTION WAS CONCEIVED OF PROJECTING ANYTHING; NEXT FOLLOWED, AS THEY SAY, THE WILL TO DO SO. WHEREFORE ALSO THESE TWO DISPOSITIONS AND POWERS — NAMELY, ENNOIA AND THELESIS — BEING, AS IT WERE, MINGLED ONE WITH THE OTHER, THERE ENSUED A PROJECTION OF MONOGENES AND ALETHEIA BY MEANS OF A CONJUGAL UNION. AND THE CONSEQUENCE WAS, THAT VISIBLE TYPES AND IMAGES OF THOSE TWO DISPOSITIONS OF THE FATHER CAME FORTH FROM THE INVISIBLE (AEONS), VIZ., FROM THELEMA, NOUS, AND FROM ENNOIA, ALETHEIA. AND ON THIS ACCOUNT THE IMAGE OF THE SUBSEQUENTLY GENERATED THELEMA IS (THAT OF A) MALE; BUT (THE IMAGE) OF THE UNBEGOTTEN ENNOIA IS (THAT OF A) FEMALE, SINCE VOLITION IS, AS IT WERE, A POWER OF CONCEPTION. FOR CONCEPTION ALWAYS CHERISHED THE IDEA OF A PROJECTION, YET WAS NOT OF ITSELF AT LEAST ABLE TO PROJECT ITSELF, BUT CHERISHED THE IDEA (OF DOING SO). WHEN, HOWEVER, THE POWER OF VOLITION (WOULD BE PRESENT), THEN IT PROJECTS THE IDEA WHICH HAD BEEN CONCEIVED.

CHAPTER 34. SYSTEM OF MARCUS; A MERE IMPOSTOR; HIS WICKED DEVICES UPON THE EUCHARISTIC CUP.

A CERTAIN OTHER TEACHER AMONG THEM, MARCUS, AN ADEPT IN SORCERY, CARRYING ON OPERATIONS PARTLY BY SLEIGHT OF HAND AND PARTLY BY DEMONS, DECEIVED MANY FROM TIME TO TIME. THIS (HERETIC) ALLEGED THAT THERE RESIDED IN HIM THE MIGHTIEST POWER FROM INVISIBLE AND UNNAMEABLE PLACES. AND VERY OFTEN, TAKING THE CUP, AS IF OFFERING UP THE EUCHARISTIC PRAYER, AND PROLONGING TO A GREATER LENGTH THAN USUAL THE WORD OF INVOCATION, HE WOULD CAUSE THE APPEARANCE OF A PURPLE, AND SOMETIMES OF A RED MIXTURE, SO THAT HIS DUPES IMAGINED THAT A CERTAIN GRACE DESCENDED AND COMMUNICATED TO THE POTION A BLOOD-RED POTENCY. THE KNAVE, HOWEVER, AT THAT TIME SUCCEEDED IN ESCAPING DETECTION FROM MANY; BUT NOW, BEING CONVICTED (OF THE IMPOSTURE), HE WILL BE FORCED TO DESIST FROM IT. FOR, INFUSING SECRETLY INTO THE MIXTURE SOME DRUG THAT POSSESSED THE POWER OF IMPARTING SUCH A COLOR (AS THAT ALLUDED TO ABOVE), UTTERING FOR A, CONSIDERABLE TIME NONSENSICAL EXPRESSIONS, HE WAS IN THE HABIT OF WAITING, (IN EXPECTATION) THAT THE (DRUG), OBTAINING A SUPPLY OF MOISTURE, MIGHT BE DISSOLVED, AND, BEING INTERMINGLED WITH THE POTION, MIGHT IMPART ITS COLOR TO IT. THE DRUGS, HOWEVER, THAT POSSESS THE QUALITY OF FURNISHING THIS EFFECT WE HAVE PREVIOUSLY MENTIONED IN THE BOOK ON MAGICIANS. AND HERE WE HAVE TAKEN OCCASION TO EXPLAIN HOW THEY MAKE DUPES OF MANY, AND THOROUGHLY RUIN THEM. AND IF IT

SHOULD PROVE AGREEABLE TO THEM TO APPLY THEIR ATTENTION WITH GREATER ACCURACY TO THE STATEMENT MADE BY US, THEY WILL BECOME AWARE OF THE DECEIT OF MARCUS.

CHAPTER 35. FURTHER ACTS OF JUGGLERY ON THE PART OF MARCUS.

AND THIS (MARCUS), INFUSING (THE AFORESAID) MIXTURE INTO A SMALLER CUP, WAS IN THE HABIT OF DELIVERING IT TO A WOMAN TO OFFER UP THE EUCHARISTIC PRAYER, WHILE HE HIMSELF STOOD BY, AND HELD (IN HIS HAND) ANOTHER EMPTY (CHALICE) LARGER THAN THAT. AND AFTER HIS FEMALE DUPE HAD PRONOUNCED THE SENTENCE OF CONSECRATION, HAVING RECEIVED (THE CUP FROM HER), HE PROCEEDED TO INFUSE (ITS CONTENTS) INTO THE LARGER (CHALICE), AND, POURING THEM FREQUENTLY FROM ONE CUP TO THE OTHER, WAS ACCUSTOMED AT THE SAME TIME TO UTTER THE FOLLOWING INVOCATION: GRANT THAT THE INCONCEIVABLE AND INEFFABLE GRACE WHICH EXISTED PRIOR TO THE UNIVERSE, MAY FILL YOUR INNER MAN, AND MAKE TO ABOUND IN YOU THE KNOWLEDGE OF THIS (GRACE), AS SHE DISSEMINATES THE SEED OF THE MUSTARD-TREE UPON THE GOOD SOIL. AND SIMULTANEOUSLY PRONOUNCING SOME SUCH WORDS AS THESE, AND ASTONISHING BOTH HIS FEMALE DUPE AND THOSE THAT ARE PRESENT, HE WAS REGARDED AS ONE PERFORMING A MIRACLE; WHILE THE LARGER WAS BEING FILLED FROM THE SMALLER CHALICE, IN SUCH A WAY AS THAT (THE CONTENTS), BEING SUPERABUNDANT, FLOWED OVER. AND THE CONTRIVANCE OF THIS (JUGGLER) WE HAVE LIKEWISE EXPLAINED IN THE AFORESAID (FOURTH) BOOK, WHERE WE HAVE PROVED THAT VERY MANY DRUGS, WHEN MINGLED IN THIS WAY WITH LIQUID SUBSTANCES, ARE ENDUED WITH THE QUALITY OF YIELDING AUGMENTATION, MORE PARTICULARLY WHEN DILUTED IN WINE. NOW, WHEN (ONE OF THESE IMPOSTORS) PREVIOUSLY SMEARS, IN A CLANDESTINE MANNER, AN EMPTY CUP WITH ANY ONE OF THESE DRUGS, AND SHOWS IT (TO THE SPECTATORS) AS IF IT CONTAINED NOTHING, BY INFUSING INTO IT (THE CONTENTS) FROM THE OTHER CUP, AND POURING THEM BACK AGAIN, THE DRUG, AS IT IS OF A FLATULENT NATURE, IS DISSOLVED BY BEING BLENDED WITH THE MOIST SUBSTANCE. AND THE EFFECT OF THIS WAS, THAT A SUPERABUNDANCE OF THE MIXTURE ENSUED, AND WAS SO FAR AUGMENTED, THAT WHAT WAS INFUSED WAS PUT IN MOTION, SUCH BEING THE NATURE OF THE DRUG. AND IF ONE STOW AWAY (THE CHALICE) WHEN IT HAS BEEN FILLED, (WHAT HAS BEEN POURED INTO IT) WILL AFTER NO LONG TIME RETURN TO ITS NATURAL DIMENSIONS, INASMUCH AS THE POTENCY OF THE DRUG BECOMES EXTINCT BY REASON OF THE CONTINUANCE OF MOISTURE. WHEREFORE HE WAS IN THE HABIT OF HURRIEDLY PRESENTING THE CUP TO THOSE PRESENT, TO DRINK; BUT THEY, HORRIFIED AT THE SAME TIME, AND EAGER (TO TASTE THE CONTENTS OF THE CUP), PROCEEDED TO DRINK (THE MIXTURE), AS IF IT WERE SOMETHING DIVINE, AND DEVISED BY THE DEITY.

CHAPTER 36. THE HERETICAL PRACTICES OF THE MARCITES IN REGARD OF BAPTISM.

SUCH AND OTHER (TRICKS) THIS IMPOSTOR ATTEMPTED TO PERFORM. AND SO IT WAS THAT HE WAS MAGNIFIED BY HIS DUPES, AND SOMETIMES HE WAS SUPPOSED TO UTTER PREDICTIONS. BUT SOMETIMES HE TRIED TO MAKE OTHERS (PROPHESY), PARTLY BY DEMONS CARRYING ON THESE OPERATIONS, AND PARTLY BY PRACTISING SLEIGHT OF HAND, AS WE HAVE PREVIOUSLY STATED. HOODWINKING THEREFORE MULTITUDES, HE LED ON (INTO ENORMITIES) MANY (DUPES) OF THIS DESCRIPTION WHO HAD BECOME HIS DISCIPLES, BY TEACHING THEM THAT THEY WERE PRONE, NO DOUBT, TO SIN, BUT BEYOND THE REACH OF DANGER, FROM THE FACT OF THEIR BELONGING TO THE PERFECT POWER, AND OF THEIR BEING PARTICIPATORS IN THE INCONCEIVABLE POTENCY. AND SUBSEQUENT TO THE (FIRST) BAPTISM, TO THESE THEY PROMISE ANOTHER, WHICH THEY CALL REDEMPTION. AND BY THIS (OTHER BAPTISM) THEY WICKEDLY SUBVERT THOSE THAT REMAIN WITH THEM IN EXPECTATION OF REDEMPTION, AS IF PERSONS, AFTER THEY HAD ONCE BEEN BAPTIZED, COULD AGAIN OBTAIN REMISSION. NOW, IT IS BY MEANS OF SUCH KNAVERY AS THIS THAT THEY SEEM TO RETAIN THEIR HEARERS. AND WHEN THEY CONSIDER THAT THESE HAVE BEEN TESTED, AND ARE ABLE TO KEEP (SECRET THE MYSTERIES) COMMITTED UNTO THEM, THEY THEN ADMIT THEM TO THIS (BAPTISM). THEY, HOWEVER, DO NOT REST SATISFIED WITH THIS ALONE, BUT PROMISE (THEIR VOTARIES) SOME OTHER (BOON) FOR THE PURPOSE OF CONFIRMING THEM IN HOPE, IN ORDER THAT THEY MAY BE INSEPARABLE (ADHERENTS OF THEIR SECT). FOR THEY UTTER SOMETHING IN AN INEXPRESSIBLE (TONE OF) VOICE, AFTER HAVING LAID HANDS ON HIM WHO IS RECEIVING THE REDEMPTION. AND THEY ALLEGE THAT THEY COULD NOT EASILY DECLARE (TO ANOTHER) WHAT IS THUS SPOKEN UNLESS ONE WERE HIGHLY TESTED, OR ONE WERE AT THE HOUR OF DEATH, (WHEN) THE BISHOP COMES AND WHISPERS (IT) INTO THE (EXPIRING ONE'S) EAR. AND THIS KNAVISH DEVICE (IS UNDERTAKEN) FOR THE PURPOSE OF SECURING THE CONSTANT ATTENDANCE UPON THE BISHOP OF (MARCUS') DISCIPLES, AS INDIVIDUALS EAGERLY PANTING TO LEARN WHAT THAT MAY BE WHICH IS SPOKEN AT THE LAST, BY (THE KNOWLEDGE OF) WHICH THE LEARNER WILL BE ADVANCED TO THE RANK OF THOSE ADMITTED INTO THE HIGHER MYSTERIES. AND IN REGARD OF THESE I HAVE MAINTAINED A SILENCE FOR THIS REASON, LEST AT ANY TIME ONE SHOULD SUPPOSE THAT I WAS GUILTY OF DISPARAGING THESE (HERETICS). FOR THIS DOES NOT COME WITHIN THE SCOPE OF OUR PRESENT WORK, ONLY SO FAR AS IT MAY CONTRIBUTE TO PROVE FROM WHAT SOURCE (THE HERETICS) HAVE DERIVED THE STANDING-POINT FROM WHICH THEY HAVE TAKEN OCCASION TO INTRODUCE THE OPINIONS ADVANCED BY THEM.

CHAPTER 37. MARCUS' SYSTEM EXPLAINED BY IRENAEUS; MARCUS' VISION; THE VISION OF VALENTINUS REVEALING TO HIM HIS SYSTEM.

FOR ALSO THE BLESSED PRESBYTER IRENAEUS, HAVING APPROACHED THE SUBJECT OF A REFUTATION IN A MORE UNCONSTRAINED SPIRIT, HAS EXPLAINED SUCH WASHINGS AND REDEMPTIONS, STATING MORE IN THE WAY OF A ROUGH DIGEST WHAT ARE THEIR PRACTICES. (AND IT APPEARS THAT SOME OF THE MARCOSIANS,) ON MEETING WITH (IRENAEUS' WORK), DENY THAT THEY HAVE SO RECEIVED (THE SECRET WORD JUST ALLUDED TO), BUT THEY HAVE LEARNED THAT ALWAYS THEY SHOULD DENY. WHEREFORE OUR ANXIETY HAS BEEN MORE ACCURATELY TO INVESTIGATE, AND TO DISCOVER MINUTELY WHAT ARE THE (INSTRUCTIONS) WHICH THEY DELIVER IN THE CASE OF THE FIRST BATH, STYLING IT BY SOME SUCH NAME; AND IN THE CASE OF THE SECOND, WHICH THEY DENOMINATE REDEMPTION. BUT NOT EVEN HAS THIS SECRET OF THEIRS ESCAPED (OUR SCRUTINY). FOR THESE OPINIONS, HOWEVER, WE CONSENT TO PARDON VALENTINUS AND HIS SCHOOL.

BUT MARCUS, IMITATING HIS TEACHER, HIMSELF ALSO FEIGNS A VISION, IMAGINING THAT IN THIS WAY HE WOULD BE MAGNIFIED. FOR VALENTINUS LIKEWISE ALLEGES THAT HE HAD SEEN AN INFANT CHILD LATELY BORN; AND QUESTIONING (THIS CHILD), HE PROCEEDED TO INQUIRE WHO IT MIGHT BE. AND (THE CHILD) REPLIED, SAYING THAT HE HIMSELF IS THE LOGOS, AND THEN SUBJOINED A SORT OF TRAGIC LEGEND; AND OUT OF THIS (VALENTINUS) WISHES THE HERESY ATTEMPTED BY HIM TO CONSIST. MARCUS, MAKING A SIMILAR ATTEMPT WITH THIS (HERETIC), ASSERTS THAT THE TETRAD CAME TO HIM IN THE FORM OF A WOMAN — SINCE THE WORLD COULD NOT BEAR, HE SAYS, THE MALE (FORM) OF THIS TETRAD, AND THAT SHE REVEALED HERSELF WHO SHE WAS, AND EXPLAINED TO THIS (MARCUS) ALONE THE GENERATION OF THE UNIVERSE, WHICH SHE NEVER HAD REVEALED TO ANY, EITHER OF GODS OR OF MEN, EXPRESSING HERSELF AFTER THIS MODE: WHEN FIRST THE SELF-EXISTENT FATHER, HE WHO IS INCONCEIVABLE AND WITHOUT SUBSTANCE, HE WHO IS NEITHER MALE NOR FEMALE, WILLED THAT HIS OWN INEFFABILITY SHOULD BECOME REALIZED IN SOMETHING SPOKEN, AND THAT HIS INVISIBILITY SHOULD BECOME REALIZED IN FORM, HE OPENED HIS MOUTH, AND SENT FORTH SIMILAR TO HIMSELF A LOGOS. AND THIS (LOGOS) STOOD BY HIM, AND SHOWED UNTO HIM WHO HE WAS, VIZ., THAT HE HIMSELF HAD BEEN MANIFESTED AS A (REALIZATION IN) FORM OF THE INVISIBLE ONE. AND THE PRONUNCIATION OF THE NAME WAS OF THE FOLLOWING DESCRIPTION. HE WAS ACCUSTOMED TO UTTER THE FIRST WORD OF THE NAME ITSELF, WHICH WAS ARCHE, AND THE SYLLABLE OF THIS WAS (COMPOSED) OF FOUR LETTERS. THEN HE SUBJOINED THE SECOND (SYLLABLE), AND THIS WAS ALSO (COMPOSED) OF FOUR LETTERS. NEXT HE UTTERED THE THIRD (SYLLABLE), WHICH WAS (COMPOSED) OF TEN LETTERS; AND HE UTTERED THE FOURTH (SYLLABLE), AND THIS WAS (COMPOSED) OF TWELVE LETTERS. THEN ENSUED THE PRONUNCIATION OF THE ENTIRE NAME, (COMPOSED) OF THIRTY LETTERS, BUT OF FOUR SYLLABLES. AND EACH OF THE ELEMENTS HAD ITS OWN PECULIAR LETTERS, AND ITS OWN PECULIAR FORM, AND ITS OWN PECULIAR PRONUNCIATION, AS WELL AS FIGURES AND IMAGES. AND NOT ONE OF THESE WAS THERE THAT BEHOLDS THE FORM OF THAT (LETTER) OF WHICH THIS WAS AN ELEMENT. AND OF COURSE NONE OF THEM COULD KNOW THE PRONUNCIATION OF THE (LETTER) NEXT TO THIS, BUT (ONLY) AS HE HIMSELF PRONOUNCES IT, (AND THAT IN SUCH A WAY) AS THAT, IN PRONOUNCING THE WHOLE (WORD), HE SUPPOSED THAT HE WAS UTTERING THE ENTIRE (NAME). FOR EACH OF THESE (ELEMENTS), BEING PART OF THE ENTIRE (NAME), HE DENOMINATES (ACCORDING TO) ITS OWN PECULIAR SOUND, AS IF THE WHOLE (OF THE WORD). AND HE DOES NOT INTERMIT SOUNDING UNTIL HE ARRIVED AT THE LAST LETTER OF THE LAST ELEMENT, AND UTTERED IT IN A SINGLE ARTICULATION. THEN HE SAID, THAT THE RESTORATION OF THE ENTIRE ENSUED WHEN ALL THE (ELEMENTS), COMING DOWN INTO THE ONE LETTER, SOUNDED ONE AND THE SAME PRONUNCIATION, AND AN IMAGE OF THE PRONUNCIATION HE SUPPOSED TO EXIST WHEN WE SIMULTANEOUSLY UTTER THE WORD AMEN. AND THAT THESE SOUNDS ARE THOSE WHICH GAVE FORM TO THE INSUBSTANTIAL AND UNBEGOTTEN AEON, AND THAT THOSE FORMS ARE WHAT THE LORD DECLARED TO BE ANGELS— THE (FORMS) THAT UNINTERRUPTEDLY BEHOLD THE FACE OF THE FATHER.

CHAPTER 38. MARCUS' SYSTEM OF LETTERS.

BUT THE GENERIC AND EXPRESSED NAMES OF THE ELEMENTS HE CALLED AEONS, AND LOGOI, AND ROOTS, AND SEEDS, AND PLEROMAS, AND FRUITS. (AND HE MAINTAINS) THAT EVERY ONE OF THESE, AND WHAT WAS PECULIAR TO EACH, IS PERCEIVED AS BEING CONTAINED IN THE NAME OF ECCLESIA. AND THE FINAL LETTER OF THE LAST ELEMENT SENT FORTH ITS OWN PECULIAR ARTICULATION. AND THE SOUND OF THIS (LETTER) CAME FORTH AND PRODUCED, IN ACCORDANCE WITH IMAGES OF THE ELEMENTS, ITS OWN PECULIAR ELEMENTS. AND FROM THESE HE SAYS THAT THINGS EXISTING HERE WERE GARNISHED, AND THE THINGS ANTECEDENT TO THESE WERE PRODUCED. THE LETTER ITSELF CERTAINLY, OF WHICH THE SOUND WAS CONCOMITANT WITH THE SOUND BELOW, HE SAYS, WAS RECEIVED UP BY ITS OWN SYLLABLE INTO THE COMPLEMENT OF THE ENTIRE (NAME); BUT THAT THE SOUND, AS IF CAST OUTSIDE, REMAINED BELOW. AND THAT THE ELEMENT ITSELF, FROM WHICH THE LETTER ALONG WITH ITS OWN PRONUNCIATION DESCENDED BELOW, HE SAYS, IS (COMPOSED) OF THIRTY LETTERS, AND THAT EACH ONE OF THE THIRTY LETTERS CONTAINS IN ITSELF OTHER LETTERS, BY MEANS OF WHICH THE TITLE OF THE LETTER IS NAMED. AND AGAIN, THAT THE OTHER (LETTERS) ARE NAMED BY DIFFERENT LETTERS, AND THE REST BY DIFFERENT (ONES STILL). SO THAT BY WRITING DOWN THE LETTERS INDIVIDUALLY, THE NUMBER WOULD EVENTUATE IN INFINITY. IN THIS WAY ONE MAY MORE CLEARLY UNDERSTAND WHAT IS SPOKEN. THE ELEMENT DELTA, (HE SAYS,) HAS FIVE LETTERS IN ITSELF, (VIZ.), DELTA, AND EPSILON, AND LAMBDA, AND TAU, AND ALPHA; AND THESE VERY LETTERS ARE (WRITTEN) BY MEANS OF OTHER LETTERS. IF, THEREFORE, THE ENTIRE SUBSTANCE OF THE DELTA EVENTUATES IN INFINITY, (AND IF) DIFFERENT LETTERS INVARIABLY PRODUCE DIFFERENT LETTERS, AND SUCCEED ONE ANOTHER, BY HOW MUCH GREATER THAN THAT ELEMENT IS THE MORE ENORMOUS SEA OF THE LETTERS? AND IF ONE LETTER IS THUS INFINITE, BEHOLD THE ENTIRE NAME'S DEPTH OF THE LETTERS OUT OF WHICH THE PATIENT INDUSTRY, NAY, RATHER (I SHOULD SAY,) THE VAIN TOIL OF MARCUS WISHES THAT THE PROGENITOR (OF THINGS) SHOULD CONSIST! WHEREFORE ALSO (HE MAINTAINS) THAT THE FATHER, WHO KNEW THAT HE WAS INSEPARABLE FROM HIMSELF, GAVE (THIS DEPTH) TO THE ELEMENTS, WHICH HE LIKEWISE DENOMINATES AEONS. AND HE UTTERED ALOUD TO EACH ONE OF THEM ITS OWN PECULIAR PRONUNCIATION, FROM THE FACT THAT ONE COULD NOT PRONOUNCE THE ENTIRE.

CHAPTER 39. THE QUATERNION EXHIBITS TRUTH.

AND (MARCUS ALLEGED) THAT THE QUATERNION, AFTER HAVING EXPLAINED THESE THINGS, SPOKE AS FOLLOWS: NOW, I WISH ALSO TO EXHIBIT TO YOU TRUTH HERSELF, FOR I HAVE BROUGHT HER DOWN FROM THE MANSIONS ABOVE, IN ORDER THAT YOU MAY BEHOLD HER NAKED, AND BECOME ACQUAINTED WITH HER BEAUTY; NAY, ALSO THAT YOU MAY HEAR HER SPEAK, AND MAY MARVEL AT HER WISDOM. OBSERVE, SAYS THE QUATERNION, THEN, FIRST, THE HEAD ABOVE, ALPHA (AND LONG) O; THE NECK, B AND P [SI]; SHOULDERS, ALONG WITH HANDS, G AND C [HI]; BREASTS, DELTA AND P [HI]; DIAPHRAGM, EU; BELLY, Z AND T; PUDENDA, ETA AND S; THIGHS, T [H] AND R; KNEES, IP; CALVES, KO; ANKLES, LX [SI]; FEET, M AND N. THIS IS IN THE BODY OF TRUTH, ACCORDING TO MARCUS. THIS IS THE FIGURE OF THE ELEMENT; THIS THE CHARACTER OF THE LETTER. AND HE STYLES THIS ELEMENT MAN, AND AFFIRMS IT TO BE THE SOURCE OF EVERY WORD, AND THE ORIGINATING PRINCIPLE OF EVERY SOUND, AND THE REALIZATION IN SPEECH OF EVERYTHING THAT IS INEFFABLE, AND A MOUTH OF TACITURN SILENCE. AND THIS IS THE BODY OF (TRUTH) HERSELF. BUT DO YOU, RAISING ALOFT THE CONCEIVING POWER OF THE UNDERSTANDING, HEAR FROM THE MOUTHS OF TRUTH (OF) THE LOGOS, WHO IS SELF-GENERATOR AND PROGENITOR.

CHAPTER 40. THE NAME OF CHRIST JESUS.

BUT, AFTER UTTERING THESE WORDS, (MARCUS DETAILS) THAT TRUTH, GAZING UPON HIM, AND OPENING HER MOUTH, SPOKE THE DISCOURSE (JUST-ALLUDED TO). AND (HE TELLS US) THAT THE DISCOURSE BECAME A NAME, AND THAT THE NAME WAS THAT WHICH WE KNOW AND UTTER, VIZ., CHRIST JESUS, AND THAT AS SOON AS SHE HAD NAMED THIS (NAME) SHE REMAINED SILENT. WHILE MARCUS, HOWEVER, WAS EXPECTING THAT SHE WAS ABOUT TO SAY MORE, THE QUATERNION, AGAIN ADVANCING INTO THE MIDST, SPEAKS AS FOLLOWS: YOU REGARDED AS CONTEMPTIBLE THIS DISCOURSE WHICH YOU HAVE HEARD FROM THE MOUTH OF TRUTH. AND YET THIS WHICH YOU KNOW AND SEEM LONG SINCE TO POSSESS IS NOT THE NAME; FOR YOU HAVE MERELY THE SOUND OF IT, BUT ARE IGNORANT OF THE POWER. FOR JESUS IS A REMARKABLE NAME, HAVING SIX LETTERS, INVOKED BY ALL BELONGING TO THE CALLED (OF CHRIST); WHEREAS THE OTHER (NAME, THAT IS, CHRIST,) CONSISTS OF MANY PARTS, AND IS AMONG THE (FIVE) AEONS OF THE PLEROMA. (THIS NAME) IS OF ANOTHER FORM AND A DIFFERENT TYPE, AND IS RECOGNISED BY THOSE EXISTENCES WHO ARE CONNATE WITH HIM, AND WHOSE MAGNITUDES SUBSIST WITH HIM CONTINUALLY.

CHAPTER 41. MARCUS' MYSTIC INTERPRETATION OF THE ALPHABET.

KNOW, (THEREFORE,) THAT THESE LETTERS WHICH WITH YOU ARE (RECKONED AT) TWENTY-FOUR, ARE EMANATIONS FROM THE THREE POWERS, AND ARE REPRESENTATIVE OF THOSE (POWERS) WHICH EMBRACE EVEN THE ENTIRE NUMBER OF THE ELEMENTS. FOR SUPPOSE THAT THERE ARE SOME LETTERS THAT ARE MUTE — NINE OF THEM — OF PATER AND ALETHEIA, FROM THE FACT THAT THESE ARE MUTE — THAT IS, INEFFABLE AND UNUTTERABLE. AND (AGAIN, ASSUME) THAT THERE ARE OTHER (LETTERS THAT ARE) SEMI-VOWELS — EIGHT OF THEM — OF THE LOGOS AND OF ZOE, FROM THE FACT THAT THESE ARE INTERMEDIATE BETWEEN CONSONANTS AND VOWELS, AND RECEIVE THE EMANATION OF THE (LETTERS) ABOVE THEM, BUT THE REFLUX OF THOSE BELOW THEM. AND (LIKEWISE TAKE FOR GRANTED) THAT THERE ARE VOWELS — AND THESE ARE SEVEN — OF ANTHROPOS AND ECCLESIA, INASMUCH AS THE VOICE OF ANTHROPOS PROCEEDED FORTH, AND IMPARTED FORM TO THE (OBJECTS OF THE) UNIVERSE. FOR THE SOUND OF THE VOICE PRODUCED FIGURE, AND INVESTED THEM WITH IT. FROM THIS IT FOLLOWS THAT THERE ARE LOGOS AND ZOE, WHICH HAVE EIGHT (SEMI-VOWELS); AND ANTHROPOS AND ECCLESIA, WHICH HAVE SEVEN (VOWELS); AND PATER AND ALETHEIA, WHICH HAVE NINE (MUTES). BUT FROM THE FACT THAT LOGOS WANTED (ONE OF BEING AN OGDOAD), HE WHO IS IN THE FATHER WAS REMOVED (FROM HIS SEAT ON GOD'S RIGHT HAND), AND CAME DOWN (TO EARTH). AND HE WAS SENT FORTH (BY THE FATHER) TO HIM FROM WHOM HE WAS SEPARATED, FOR

THE RECTIFICATION OF ACTIONS THAT HAD BEEN COMMITTED. (AND HIS DESCENT TOOK PLACE) IN ORDER THAT THE UNIFYING PROCESS, WHICH IS INHERENT IN AGATHOS, OF THE PLEROMAS MIGHT PRODUCE IN ALL THE SINGLE POWER THAT EMANATES FROM ALL. AND THUS HE WHO IS OF THE SEVEN (VOWELS) ACQUIRED THE POWER OF THE EIGHT (SEMI-VOWELS); AND THERE WERE PRODUCED THREE TOPOI , CORRESPONDING WITH THE (THREE) NUMBERS (NINE, SEVEN, AND EIGHT) —(THESE TOPOI) BEING OGDOADS. AND THESE THREE BEING ADDED ONE TO THE OTHER, EXHIBITED THE NUMBER OF THE TWENTY-FOUR (LETTERS). AND (HE MAINTAINS), OF COURSE, THAT THE THREE ELEMENTS —(WHICH HE HIMSELF AFFIRMS TO BE (ALLIED) WITH THE THREE POWERS BY CONJUGAL UNION, AND WHICH (BY THIS STATE OF DUALITY) BECOME SIX, AND FROM WHICH HAVE EMANATED THE TWENTY-FOUR ELEMENTS — BEING RENDERED FOURFOLD BY THE QUATERNION'S INEFFABLE WORD, PRODUCE THE SAME NUMBER (TWENTY-FOUR) WITH THESE. AND THESE, HE SAYS, BELONG TO ANONOMASTUS. AND (HE ASSERTS) THAT THESE ARE CONVEYED BY THE SIX POWERS INTO A SIMILARITY WITH AORATUS. AND (HE SAYS) THAT THERE ARE SIX DOUBLE LETTERS OF THESE ELEMENTS, IMAGES OF IMAGES, WHICH, BEING RECKONED ALONG WITH THE TWENTY-FOUR LETTERS, PRODUCE, BY AN ANALOGICAL POWER, THE NUMBER THIRTY.

CHAPTER 42. HIS SYSTEM APPLIED TO EXPLAIN OUR LORD'S LIFE AND DEATH.

AND HE SAYS, AS THE RESULT OF THIS COMPUTATION AND THAT PROPORTION, THAT IN THE SIMILITUDE OF AN IMAGE HE APPEARED WHO AFTER THE SIX DAYS HIMSELF ASCENDED THE MOUNTAIN A FOURTH PERSON, AND BECAME THE SIXTH. AND (HE ASSERTS) THAT HE (LIKEWISE) DESCENDED AND WAS DETAINED BY THE HEBDOMAD, AND THUS BECAME AN ILLUSTRIOUS OGDOAD. AND HE CONTAINS IN HIMSELF OF THE ELEMENTS THE ENTIRE NUMBER WHICH HE MANIFESTED, AS HE CAME TO HIS BAPTISM. (AND THE SYMBOL OF MANIFESTATION WAS) THE DESCENT OF THE DOVE, WHICH IS O [MEGA] AND ALPHA, AND WHICH BY THE NUMBER MANIFESTED (BY THESE IS) 801. AND FOR THIS REASON (HE MAINTAINS) THAT MOSES SAYS THAT MAN WAS CREATED ON THE SIXTH DAY. AND (HE ASSERTS) THAT THE DISPENSATION OF SUFFERING (TOOK PLACE) ON THE SIXTH DAY, WHICH IS THE PREPARATION; (AND SO IT WAS) THAT ON THIS (DAY) APPEARED THE LAST MAN FOR THE REGENERATION OF THE FIRST MAN. AND THAT THE BEGINNING AND END OF THIS DISPENSATION IS THE SIXTH HOUR, AT WHICH HE WAS NAILED TO THE (ACCURSED) TREE. FOR (HE SAYS) THAT PERFECT NOUS, KNOWING THE SIXFOLD NUMBER TO BE POSSESSED OF THE POWER OF PRODUCTION AND REGENERATION, MANIFESTED TO THE SONS OF LIGHT THE REGENERATION THAT HAD BEEN INTRODUCED INTO THIS NUMBER BY THAT ILLUSTRIOUS ONE WHO HAD APPEARED. WHENCE ALSO HE SAYS THAT THE DOUBLE LETTERS INVOLVE THE REMARKABLE NUMBER. FOR THE ILLUSTIOUS NUMBER, BEING INTERMINGLED WITH THE TWENTY-FOUR ELEMENTS, PRODUCED THE NAME (CONSISTING) OF THE THIRTY LETTERS.

CHAPTER 43. LETTERS, SYMBOLS OF THE HEAVENS.

HE HAS, HOWEVER, EMPLOYED THE INSTRUMENTALITY OF THE AGGREGATE OF THE SEVEN NUMBERS, IN ORDER THAT THE RESULT OF THE SELF-DEVISED (COUNSEL) MIGHT BE MANIFESTED. UNDERSTAND, HE SAYS, FOR THE PRESENT, THAT REMARKABLE NUMBER TO BE HIM WHO WAS FORMED BY THE ILLUSTRIOUS ONE, AND WHO WAS, AS IT WERE, DIVIDED, AND REMAINED OUTSIDE. AND HE, THROUGH BOTH HIS OWN POWER AND WISDOM, BY MEANS OF THE PROJECTION OF HIMSELF, IMPARTED, IN IMITATION OF THE SEVEN POWERS, ANIMATION TO THIS WORLD, SO AS TO MAKE IT CONSIST OF SEVEN POWERS, AND CONSTITUTED (THIS WORLD) THE SOUL OF THE VISIBLE UNIVERSE. AND THEREFORE THIS ONE HAS RESORTED TO SUCH ALL OPERATION AS WHAT WAS SPONTANEOUSLY UNDERTAKEN BY HIMSELF; AND THESE MINISTER, INASMUCH AS THEY ARE IMITATIONS OF THINGS INIMITABLE, UNTO THE INTELLIGENCE OF THE MOTHER. AND THE FIRST HEAVEN SOUNDS ALPHA, AND THE ONE AFTER THAT E [PSILON], AND THE THIRD ETA, AND THE FOURTH, EVEN THAT IN THE MIDST OF THE SEVEN (VOWELS, ENUNCIATES) THE POWER OF IOTA, AND THE FIFTH OF O [MICRON], AND THE SIXTH OF U [PSILON], AND THE SEVENTH AND FOURTH FROM THE CENTRAL ONE, O [MEGA]. AND ALL THE POWERS, WHEN THEY ARE CONNECTED TOGETHER IN ONE, EMIT A SOUND, AND GLORIFY THAT (BEING) FROM WHOM THEY HAVE BEEN PROJECTED. AND THE GLORY OF THAT SOUND IS TRANSMITTED UPWARDS TO THE PROGENITOR. AND FURTHERMORE, HE SAYS THAT THE SOUND OF THIS ASCRIPTION OF GLORY BEING CONVEYED TO THE EARTH, BECAME A CREATOR AND PRODUCER OF TERRESTRIAL OBJECTS. AND (HE MAINTAINS) THAT THE PROOF OF THIS (MAY BE DRAWN) FROM THE CASE OF INFANTS RECENTLY BORN, WHOSE SOUL, SIMULTANEOUSLY WITH EXIT FROM THE WOMB UTTERS SIMILARLY THIS SOUND OF EACH ONE OF THE ELEMENTS. AS, THEN, HE SAYS, THE SEVEN POWERS GLORIFY THE LOGOS, SO ALSO DOES THE SORROWING SOUL IN BABES (MAGNIFY HIM). AND ON ACCOUNT OF THIS, HE SAYS, DAVID LIKEWISE HAS DECLARED, OUT OF THE MOUTHS OF BABES AND SUCKLINGS YOU HAVE PERFECTED PRAISE. AND AGAIN, THE HEAVENS DECLARE THE GLORY OF GOD. WHEN, HOWEVER, THE SOUL IS INVOLVED IN HARDSHIPS, IT UTTERS NO OTHER EXCLAMATION THAN THE O [MEGA], INASMUCH AS IT IS AFFLICTED IN ORDER THAT THE SOUL ABOVE, BECOMING AWARE OF WHAT IS AKIN TO HERSELF (BELOW), MAY SEND DOWN ONE TO HELP THIS (EARTHLY SOUL).

CHAPTER 44. RESPECTING THE GENERATION OF THE TWENTY-FOUR LETTERS.

AND SO FAR FOR THESE POINTS. RESPECTING, HOWEVER, THE GENERATION OF THE TWENTY-FOUR ELEMENTS, HE EXPRESSES HIMSELF THUS: THAT HENOTES COEXISTS WITH MONOTES, AND THAT FROM THESE ISSUE TWO PROJECTIONS, VIZ., MONAS AND HEN, AND THAT THESE BEING ADDED TOGETHER BECOME FOUR, FOR TWICE TWO ARE FOUR. AND AGAIN, THE TWO AND FOUR (PROJECTIONS) BEING ADDED TOGETHER, MANIFESTED THE NUMBER SIX; AND THESE SIX MADE FOURFOLD, PRODUCE THE TWENTY-FOUR FORMS. AND THESE ARE THE NAMES OF THE FIRST TETRAD, AND THEY ARE UNDER STOOD AS HOLY OF HOLIES, AND CANNOT BE EXPRESSED AND THEY ARE RECOGNISED BY THE SON ALONE. THESE THE FATHER KNOWS WHICH THEY ARE. THOSE NAMES WHICH WITH HIM ARE PRONOUNCED IN SILENCE AND WITH FAITH, ARE ARRHETUS AND SIGE, PATER AND ALETHEIA. AND OF THIS TETRAD THE ENTIRE NUMBER IS (THAT) OF TWENTY-FOUR LETTERS. FOR ARRHETUS HAS SEVEN ELEMENTS, SIGE FIVE, AND PATER FIVE, AND ALETHEIA SEVEN. AND IN LIKE MANNER ALSO (IS IT WITH) THE SECOND TETRAD; (FOR) LOGOS AND ZOE. ANTHROPOS AND ECCLESIA, EXHIBITED THE SAME NUMBER OF ELEMENTS. AND (HE SAYS) THAT THE EXPRESSED NAME — (THAT IS, JESUS) — OF THE SAVIOUR CONSISTS OF SIX LETTERS, BUT THAT HIS INEFFABLE NAME, ACCORDING TO THE NUMBER OF THE LETTERS, ONE BY ONE, CONSISTS OF TWENTY-FOUR ELEMENTS, BUT CHRIST A SON OF TWELVE. AND (HE SAYS) THAT THE INEFFABLE (NAME) IN CHRIST CONSISTS OF THIRTY LETTERS, AND THIS EXISTS, ACCORDING TO THE LETTERS L WHICH ARE IN HIM, THE ELEMENTS BEING COUNTED ONE BY ONE. FOR THE (NAME) CHRIST CONSISTS OF EIGHT ELEMENTS; FOR CHI CONSISTS OF THREE, AND R [HO] OF TWO, AND EI OF TWO, AND I [OTA], OF FOUR, S [IGMA] OF FIVE, AND T [AU] OF THREE, AND OU OF TWO, AND SAN OF THREE. THUS THE INEFFABLE NAME IN CHRIST CONSISTS, THEY ALLEGE, OF THIRTY LETTERS. AND THEY ASSERT THAT FOR THIS REASON HE UTTERS THE WORDS, I AM ALPHA AND OMEGA, DISPLAYING THE DOVE, WHICH (SYMBOLICALLY) HAS THIS NUMBER, WHICH IS EIGHT HUNDRED AND ONE.

CHAPTER 45. WHY JESUS IS CALLED ALPHA.

NOW JESUS POSSESSES THIS INEFFABLE GENERATION. FOR FROM THE MOTHER OF THE UNIVERSE, I MEAN THE FIRST TETRAD, PROCEEDED FORTH, IN THE MANNER OF A DAUGHTER, THE SECOND TETRAD. AND IT BECAME AN OGDOAD, FROM WHICH PROCEEDED FORTH THE DECADE; AND THUS WAS PRODUCED TEN, AND NEXT EIGHTEEN. THE DECADE, THEREFORE, COMING IN ALONG WITH THE OGDOAD, AND RENDERING IT TENFOLD, PRODUCED THE NUMBER EIGHTY; AND AGAIN MAKING EIGHTY TENFOLD, GENERATED THE NUMBER EIGHT HUNDRED. AND SO IT IS THAT THE ENTIRE NUMBER OF LETTERS THAT PROCEEDED FORTH FROM OGDOAD INTO DECADE IS EIGHT HUNDRED AND EIGHTY-EIGHT, WHICH IS JESUS; FOR THE NAME JESUS, ACCORDING TO THE NUMBER IN LETTERS, IS EIGHT HUNDRED AND EIGHTY-EIGHT. NOW LIKEWISE THE GREEK ALPHABET HAS EIGHT MONADS AND EIGHT DECADES, AND EIGHT HECATONTADS; AND THESE EXHIBIT THE CALCULATED SUM OF EIGHT HUNDRED AND EIGHTY-EIGHT, THAT IS, JESUS, WHO CONSISTS OF ALL NUMBERS. AND THAT ON THIS ACCOUNT HE IS CALLED ALPHA (AND OMEGA), INDICATING HIS GENERATION (TO BE) FROM ALL.

CHAPTER 46. MARCUS' ACCOUNT OF THE BIRTH AND LIFE OF OUR LORD.

BUT CONCERNING THE CREATION OF THIS (JESUS), HE EXPRESSES HIMSELF THUS: THAT POWERS EMANATING FROM THE SECOND TETRAD FASHIONED JESUS, WHO APPEARED ON EARTH, AND THAT THE ANGEL GABRIEL FILLED THE PLACE OF THE LOGOS, AND THE HOLY SPIRIT THAT OF ZOE, AND THE POWER OF THE HIGHEST THAT OF ANTHROPOS, AND THE VIRGIN THAT OF ECCLESIA. AND SO IT WAS, IN MARCUS' SYSTEM, THAT THE MAN (WHO APPEARED) IN ACCORDANCE WITH THE DISPENSATION WAS BORN THROUGH MARY. AND WHEN HE CAME TO THE WATER, (HE SAYS) THAT HE DESCENDED LIKE A DOVE UPON HIM WHO HAD ASCENDED ABOVE AND FILLED THE TWELFTH NUMBER. AND IN HIM RESIDES THE SEED OF THESE, THAT IS, SUCH AS ARE SOWN ALONG WITH HIM, AND THAT DESCEND WITH (HIM), AND ASCEND WITH (HIM). AND THAT THIS POWER WHICH DESCENDED UPON HIM, HE SAYS, IS THE SEED OF THE PLEROMA, WHICH CONTAINS IN ITSELF BOTH THE FATHER AND THE SON, AND THE UNNAMEABLE POWER OF SIGE, WHICH IS RECOGNISED THROUGH THESE AND ALL THE AEONS. AND THAT THIS (SEED) IS THE SPIRIT WHICH IS IN HIM AND SPOKE IN HIM THROUGH THE MOUTH OF THE SON, THE CONFESSION OF HIMSELF AS SON OF MAN, AND OF HIS BEING ONE WHO WOULD MANIFEST THE FATHER; (AND THAT) WHEN THIS SPIRIT CAME DOWN UPON JESUS, HE WAS UNITED WITH HIM. THE SAVIOUR, WHO WAS OF THE DISPENSATION, HE SAYS, DESTROYED DEATH, WHEREAS HE MADE KNOWN (AS) THE FATHER CHRIST (JESUS). HE SAYS THAT JESUS, THEREFORE, IS THE NAME OF THE MAN OF THE DISPENSATION, AND THAT IT HAS BEEN SET FORTH FOR THE ASSIMILATION AND FORMATION OF ANTHROPOS, WHO WAS ABOUT TO DESCEND UPON HIM; AND THAT WHEN HE HAD RECEIVED HIM UNTO HIMSELF, HE RETAINED POSSESSION OF HIM. AND (HE SAYS) THAT HE WAS ANTHROPOS, (THAT) HE (WAS) LOGOS, (THAT) HE (WAS) PATER, AND ARRHETUS, AND SIGE, AND ALETHEIA, AND ECCLESIA, AND ZOE.

CHAPTER 47. THE SYSTEM OF MARCUS SHOWN TO BE THAT OF PYTHAGORAS, BY QUOTATIONS FROM THE WRITINGS OF MARCUS' FOLLOWERS.

I TRUST, THEREFORE, THAT AS REGARDS THESE DOCTRINES IT IS OBVIOUS TO ALL POSSESSED OF A SOUND MIND, THAT (THESE TENETS) ARE UNAUTHORITATIVE, AND FAR REMOVED FROM THE KNOWLEDGE THAT IS IN ACCORDANCE WITH RELIGION, AND ARE MERE PORTIONS OF ASTROLOGICAL DISCOVERY, AND THE ARITHMETICAL ART OF THE PYTHAGOREANS. AND THIS ASSERTION, YOU WHO ARE DESIROUS OF LEARNING SHALL ASCERTAIN (TO BE TRUE, BY A REFERENCE TO THE PREVIOUS BOOKS, WHERE,) AMONG OTHER OPINIONS ELUCIDATED BY US, WE HAVE EXPLAINED THESE DOCTRINES LIKEWISE. IN ORDER, HOWEVER, THAT WE MAY PROVE IT A MORE CLEAR STATEMENT, VIZ., THAT THESE (MARCOSIANS) ARE DISCIPLES NOT OF CHRIST BUT OF PYTHAGORAS, I SHALL PROCEED TO EXPLAIN THOSE OPINIONS THAT HAVE BEEN DERIVED (BY THESE HERETICS) FROM PYTHAGORAS CONCERNING THE METEORIC (PHENOMENA) OF THE STARTS AS FAR AS IT IS POSSIBLE (TO DO SO) BY AN EPITOME.

NOW THE PYTHAGOREANS MAKE THE FOLLOWING STATEMENTS: THAT THE UNIVERSE CONSISTS OF A MONAD AND DUAD, AND THAT BY RECKONING FROM A MONAD AS FAR AS FOUR THEY THUS GENERATE A DECADE. AND AGAIN, A DUAD COMING FORTH AS FAR AS THE REMARKABLE (LETTER) — FOR INSTANCE, TWO AND FOUR AND SIX — EXHIBITED THE (NUMBER) TWELVE. AND AGAIN, IF WE RECKON FROM THE DUAD TO THE DECADE, THIRTY IS PRODUCED; AND IN THIS ARE COMPRISED THE OGDOAD, AND DECADE, AND DODECADE. AND THEREFORE, ON ACCOUNT OF ITS HAVING THE REMARKABLE (LETTER), THE DODECADE HAS CONCOMITANT WITH IT A REMARKABLE PASSION. AND FOR THIS REASON (THEY MAINTAIN) THAT WHEN AN ERROR HAD ARISEN RESPECTING THE TWELFTH NUMBER, THE SHEEP SKIPPED FROM THE FLOCK AND WANDERED AWAY; FOR THAT THE APOSTASY TOOK PLACE, THEY SAY, IN LIKE MANNER FROM THE DECADE. AND WITH A SIMILAR REFERENCE TO THE DODECADE, THEY SPEAK OF THE PIECE OF MONEY WHICH, ON LOSING, A WOMAN, HAVING LIT A CANDLE, SEARCHED FOR DILIGENTLY. (AND THEY MAKE A SIMILAR APPLICATION) OF THE LOSS (SUSTAINED) IN THE CASE OF THE ONE SHEEP OUT OF THE NINETY AND NINE; AND ADDING THESE ONE INTO THE OTHER, THEY GIVE A FABULOUS ACCOUNT OF NUMBERS. AND IN THIS WAY, THEY AFFIRM, WHEN THE ELEVEN IS MULTIPLIED INTO NINE, THAT IT PRODUCES THE NUMBER NINETY AND NINE; AND ON THIS ACCOUNT THAT IT IS SAID THAT THE WORD AMEN EMBRACES THE NUMBER NINETY-NINE. AND IN REGARD OF ANOTHER NUMBER THEY EXPRESS THEMSELVES IN THIS MANNER: THAT THE LETTER ETA ALONG WITH THE REMARKABLE ONE CONSTITUTES ALL OGDOAD, AS IT IS SITUATED IN THE EIGHTH PLACE FROM ALPHA. THEN, AGAIN, COMPUTING THE NUMBER OF THESE ELEMENTS WITHOUT THE REMARKABLE (LETTER), AND ADDING THEM TOGETHER UP TO ETA, THEY EXHIBIT THE NUMBER THIRTY. FOR ANY ONE BEGINNING FROM THE ALPHA TO THE ETA WILL, AFTER SUBTRACTING THE REMARKABLE (LETTER), DISCOVER THE NUMBER OF THE ELEMENTS TO BE THE NUMBER THIRTY. SINCE, THEREFORE, THE NUMBER THIRTY IS UNIFIED FROM THE THREE POWERS; WHEN MULTIPLIED THRICE INTO ITSELF IT PRODUCED NINETY, FOR THRICE THIRTY IS NINETY, (AND THIS TRIAD WHEN MULTIPLIED INTO ITSELF PRODUCED NINE). IN THIS WAY THE OGDOAD BROUGHT FORTH THE NUMBER NINETY-NINE FROM THE FIRST OGDOAD, AND DECADE, AND DODECADE. AND AT ONE TIME THEY COLLECT THE NUMBER OF THIS (TRIO) INTO AN ENTIRE SUM, AND PRODUCE A TRIACONTAD; WHEREAS AT ANOTHER TIME THEY SUBTRACT TWELVE, AND RECKON IT AT ELEVEN. AND IN LIKE MANNER, (THEY SUBTRACT) TEN AND MAKE IT NINE. AND CONNECTING THESE ONE INTO THE OTHER, AND MULTIPLYING THEM TENFOLD, THEY COMPLETE THE NUMBER NINETY-NINE. SINCE, HOWEVER, THE TWELFTH AEON, HAVING LEFT THE ELEVEN (AEONS ABOVE), AND DEPARTING DOWNWARDS, WITHDREW, THEY ALLEGE THAT EVEN THIS IS CORRELATIVE (WITH THE LETTERS). FOR THE FIGURE OF THE LETTERS TEACHES (US AS MUCH). FOR L IS PLACED ELEVENTH OF THE LETTERS, AND THIS L IS THE NUMBER THIRTY. AND (THEY SAY) THAT THIS IS PLACED ACCORDING TO AN IMAGE OF THE DISPENSATION ABOVE; SINCE FROM ALPHA, IRRESPECTIVE OF THE REMARKABLE (LETTER), THE NUMBER OF THE LETTERS THEMSELVES, ADDED TOGETHER UP TO L, ACCORDING TO THE AUGMENTATION OF THE LETTERS WITH THE L ITSELF, PRODUCES THE NUMBER NINETY-NINE. BUT THAT THE L, SITUATED IN THE ELEVENTH (OF THE ALPHABET), CAME DOWN TO SEARCH AFTER THE NUMBER SIMILAR TO ITSELF, IN ORDER THAT IT MIGHT FILL UP THE TWELFTH NUMBER, AND THAT WHEN IT WAS DISCOVERED IT WAS FILLED UP, IS MANIFEST FROM THE SHAPE ITSELF OF THE LETTER. FOR LAMBDA, WHEN IT ATTAINED UNTO, AS IT WERE, THE INVESTIGATION OF WHAT IS SIMILAR TO ITSELF, AND WHEN IT FOUND SUCH AND SNATCHED IT AWAY, FILLED UP THE PLACE OF THE TWELFTH, THE LETTER M, WHICH IS COMPOSED OF TWO LAMBDAS. AND FOR THIS REASON (IT WAS) THAT THESE (ADHERENTS OF MARCUS), THROUGH THEIR KNOWLEDGE, AVOID THE PLACE OF THE NINETY-NINE, THAT IS, THE HYSTEREMA, A TYPE OF THE LEFT HAND, AND FOLLOW AFTER THE ONE WHICH, ADDED TO NINETY-NINE, THEY SAY WAS TRANSFERRED TO HIS OWN RIGHT HAND.

CHAPTER 48. THEIR COSMOGONY FRAMED ACCORDING TO THESE MYSTIC DOCTRINES OF LETTERS.

AND BY THE MOTHER, THEY ALLEGE, WERE CREATED FIRST THE FOUR ELEMENTS, WHICH, THEY SAY, ARE FIRE, WATER, EARTH, AIR; AND THESE HAVE BEEN PROJECTED AS AN IMAGE OF THE TETRAD ABOVE; AND RECKONING THE ENERGIES OF THESE — FOR INSTANCE, AS HOT, COLD, MOIST, DRY — THEY ASSERT THAT THEY ACCURATELY PORTRAY THE OGDOAD. AND NEXT THEY COMPUTE TEN POWERS THUS. (THERE ARE, THEY SAY,)

SEVEN ORBICULAR BODIES, WHICH THEY LIKEWISE CALL HEAVENS. THERE IS NEXT A CIRCLE CONTAINING THESE WITHIN ITS COMPASS, AND THIS ALSO THEY NAME AN EIGHTH HEAVEN: AND IN ADDITION TO THESE, THEY AFFIRM THE EXISTENCE OF BOTH A SUN AND MOON. AND THESE BEING TEN IN NUMBER, THEY SAY, ARE IMAGES OF THE INVISIBLE DECADE THAT (EMANATED) FROM LOGOS AND ZOE. (THEY AFFIRM,) HOWEVER, THAT THE DODECADE IS INDICATED BY WHAT IS TERMED THE ZODIACAL CIRCLE. FOR THESE TWELVE ZODIACAL SIGNS, THEY SAY, MOST EVIDENTLY SHADOWED FORTH THE DAUGHTER OF ANTHROPOS AND ECCLESIA, NAMELY THE DODECADE. AND SINCE, HE SAYS, THE UPPER HEAVEN HAS BEEN UNITED FROM AN OPPOSITE DIRECTION TO THE REVOLUTIONARY MOTION, WHICH IS MOST RAPID, OF THE ENTIRE (OF THE SIGNS); AND SINCE (THIS HEAVEN) WITHIN ITS CAVITY RETARDS, AND BY ITS SLOWNESS COUNTERPOISES, THE VELOCITY OF THOSE (SIGNS), SO THAT IN THIRTY YEARS IT ACCOMPLISHES ITS CIRCUIT FROM SIGN TO SIGN — THEY THEREFORE ASSERT THAT THIS (HEAVEN) IS AN IMAGE OF HOROS, WHO ENCIRCLES THE MOTHER OF THESE, WHO HAS THIRTY NAMES. AND, AGAIN, (THEY AFFIRM) THAT THE MOON, WHICH TRAVERSES THE HEAVEN IN THIRTY DAYS, BY REASON OF (THESE) DAYS PORTRAYS THE NUMBER OF THE AEONS. AND (THEY SAY) THAT THE SUN, PERFORMING ITS CIRCUIT, AND TERMINATING ITS EXACT RETURN TO ITS FIRST POSITION IN ITS ORBIT IN TWELVE MONTHS, MANIFESTS THE DODECADE. AND ALSO (THEY SAY) THAT THE DAYS THEMSELVES, INVOLVING THE MEASURE OF TWELVE HOURS, CONSTITUTE A TYPE OF THE EMPTY DODECADE; AND THAT THE CIRCUMFERENCE OF THE ACTUAL ZODIACAL CIRCLE CONSISTS OF THREE HUNDRED AND SIXTY DEGREES, AND THAT EACH ZODIACAL SIGN POSSESSES THIRTY DIVISIONS. IN THIS WAY, THEREFORE, EVEN BY MEANS OF THE CIRCLE, THEY MAINTAIN THAT THE IMAGE IS PRESERVED OF THE CONNECTION OF THE TWELVE WITH THE THIRTY. BUT, MOREOVER, ALLEGING THAT THE EARTH WAS DIVIDED INTO TWELVE REGIONS, AND THAT ACCORDING TO EACH PARTICULAR REGION IT RECEIVES ONE POWER BY THE LATTER'S BEING SENT DOWN FROM THE HEAVENS, AND THAT IT PRODUCES CHILDREN CORRESPONDING IN LIKENESS UNTO THE POWER WHICH TRANSMITTED (THE LIKENESS) BY EMANATION; (FOR THIS REASON) THEY ASSERT THAT EARTH IS A TYPE OF THE DODECADE ABOVE.

CHAPTER 49. THE WORK OF THE DEMIURGE PERISHABLE.

AND IN ADDITION TO THESE (POINTS, THEY LAY DOWN) THAT THE DEMIURGE OF THE SUPERNAL OGDOAD, DESIROUS OF IMITATING THE INDEFINITE, AND EVERLASTING, AND ILLIMITABLE (ONE), AND (THE ONE) NOT SUBJECT TO THE CONDITION OF TIME; AND (THE DEMIURGE) NOT BEING ABLE TO REPRESENT THE STABILITY AND ETERNITY OF THIS (OGDOAD), ON ACCOUNT OF HIS BEING THE FRUIT OF THE HYSTEREMA, TO THIS END APPOINTED TIMES, AND SEASONS, AND NUMBERS, MEASURING MANY YEARS IN REFERENCE TO THE ETERNITY OF THIS (OGDOAD), THINKING BY THE MULTITUDE OF TIMES TO IMITATE ITS INDEFINITENESS. AND HERE THEY SAY, WHEN TRUTH ELUDED HIS PURSUIT, THAT FALSEHOOD FOLLOWED CLOSE UPON HIM; AND THAT ON ACCOUNT OF THIS, WHEN THE TIMES WERE FULFILLED, HIS WORK UNDERWENT DISSOLUTION.

CHAPTER 50. MARCUS AND COLARBASUS REFUTED BY IRENAEUS.

THESE ASSERTIONS, THEN, THOSE WHO ARE OF THE SCHOOL OF VALENTINUS ADVANCE CONCERNING BOTH THE CREATION AND THE UNIVERSE, IN EACH CASE PROPAGATING OPINIONS STILL MORE EMPTY. AND THEY SUPPOSE THIS TO CONSTITUTE PRODUCTIVENESS (IN THEIR SYSTEM), IF ANY ONE IN LIKE MANNER, MAKING SOME GREATER DISCOVERY, WILL APPEAR TO WORK WONDERS. AND FINDING, (AS THEY INSINUATE,) EACH OF THE PARTICULARS OF SCRIPTURE TO ACCORD WITH THE AFORESAID NUMBERS, THEY (ATTEMPT TO) CRIMINATE MOSES AND THE PROPHETS, ALLEGING THAT THESE SPEAK ALLEGORICALLY OF THE MEASURES OF THE AEONS. AND INASMUCH AS THESE STATEMENTS ARE TRIFLING AND UNSTABLE, IT DOES NOT APPEAR TO ME EXPEDIENT TO BRING THEM BEFORE (THE READER. THIS, HOWEVER, IS THE LESS REQUISITE,) AS NOW THE BLESSED PRESBYTER IRENAEUS HAS POWERFULLY AND ELABORATELY REFUTED THE OPINIONS OF THESE (HERETICS). AND TO HIM WE ARE INDEBTED FOR A KNOWLEDGE OF THEIR INVENTIONS, (AND HAVE THEREBY SUCCEEDED IN) PROVING THAT THESE HERETICS, APPROPRIATING THESE OPINIONS FROM THE PYTHAGOREAN PHILOSOPHY, AND FROM OVER-SPUN THEORIES OF THE ASTROLOGERS, CAST AN IMPUTATION UPON CHRIST, AS THOUGH HE HAD DELIVERED THESE (DOCTRINES). BUT SINCE I SUPPOSE THAT THE WORTHLESS OPINIONS OF THESE MEN HAVE BEEN SUFFICIENTLY EXPLAINED, AND THAT IT HAS BEEN CLEARLY PROVED WHOSE DISCIPLES ARE MARCUS AND COLARBASUS, WHO WERE SUCCESSORS OF THE SCHOOL OF VALENTINUS, LET US SEE WHAT STATEMENT LIKEWISE BASILIDES ADVANCES.

BOOK VII

CONTENTS.

THE FOLLOWING ARE THE CONTENTS OF THE SEVENTH BOOK OF THE REFUTATION OF ALL HERESIES: —

WHAT THE OPINION OF BASILIDES IS, AND THAT, BEING STRUCK WITH THE DOCTRINES OF ARISTOTLE, HE OUT OF THESE FRAMED HIS HERESY.

AND WHAT ARE THE STATEMENTS OF SATURNILUS, WHO FLOURISHED MUCH ABOUT THE TIME OF BASILIDES.

AND HOW MENANDER ADVANCED THE ASSERTION THAT THE WORLD WAS MADE BY ANGELS.

WHAT IS THE FOLLY OF MARCION, AND THAT HIS TENET IS NOT NEW, NOR (TAKEN) OUT OF THE HOLY SCRIPTURES, BUT THAT HE OBTAINS IT FROM EMPEDOCLES.

HOW CARPOCRATES ACTS SILLILY, IN HIMSELF ALSO ALLEGING THAT EXISTING THINGS WERE MADE BY ANGELS.

THAT CERINTHUS, IN NO WISE INDEBTED TO THE SCRIPTURES, FORMED HIS OPINION (NOT OUT OF THEM), BUT FROM THE TENETS OF THE EGYPTIANS.

WHAT ARE THE OPINIONS PROPOUNDED BY THE EBIONAEANS, AND THAT THEY IN PREFERENCE ADHERE TO JEWISH CUSTOMS.

HOW THEODOTUS HAS BEEN A VICTIM OF ERROR, DERIVING CONTRIBUTIONS TO HIS SYSTEM PARTLY FROM THE EBIONAEANS, (PARTLY FROM CERINTHUS.)

AND WHAT WERE THE OPINIONS OF CERDON, WHO BOTH ENUNCIATED THE DOCTRINES OF EMPEDOCLES, AND WHO WICKEDLY INDUCED MARCION TO STEP FORWARD.

AND HOW LUCIAN, WHEN HE HAD BECOME A DISCIPLE OF MARCION, HAVING DIVESTED HIMSELF OF ALL SHAME, BLASPHEMED GOD FROM TIME TO TIME.

AND APELLES ALSO, HAVING BECOME A DISCIPLE OF THIS (HERETIC), WAS NOT IN THE HABIT OF ADVANCING THE SAME OPINIONS WITH HIS PRECEPTOR; BUT BEING ACTUATED (IN THE FORMATION OF HIS SYSTEM) FROM THE TENETS OF NATURAL PHILOSOPHERS, ASSUMED THE SUBSTANCE OF THE UNIVERSE AS THE FUNDAMENTAL PRINCIPLE OF THINGS.

CHAPTER 1. HERESY COMPARED TO (1) THE STORMY OCEAN, (2) THE ROCKS OF THE SIRENS; MORAL FROM ULYSSES AND THE SIRENS.

THE PUPILS OF THESE MEN, WHEN THEY PERCEIVE THE DOCTRINES OF THE HERETICS TO BE LIKE THE OCEAN WHEN TOSSED INTO WAVES BY VIOLENCE OF THE WINDS, OUGHT TO SAIL PAST IN QUEST OF THE TRANQUIL HAVEN. FOR A SEA OF THIS DESCRIPTION IS BOTH INFESTED WITH WILD BEASTS AND DIFFICULT OF NAVIGATION, LIKE, AS WE MAY SAY, THE SICILIAN (SEA), IN WHICH THE LEGEND REPORTS WERE CYCLOPS, AND CHARYBDIS, AND SCYLLA, AND THE ROCK OF THE SIRENS. NOW, THE POETS OF THE GREEKS ALLEGE THAT ULYSSES SAILED THROUGH (THIS CHANNEL), ADROITLY USING (TO HIS OWN PURPOSE) THE TERRIBLENESS OF THESE STRANGE MONSTERS. FOR THE SAVAGE CRUELTY (IN THE ASPECT) OF THESE TOWARDS THOSE WHO WERE SAILING THROUGH WAS REMARKABLE. THE SIRENS, HOWEVER, SINGING SWEETLY AND HARMONIOUSLY, BEGUILED THE VOYAGERS, LURING, BY REASON OF THEIR MELODIOUS VOICE, THOSE WHO HEARD IT, TO STEER THEIR VESSELS TOWARDS (THE PROMONTORY). THE (POETS) REPORT THAT ULYSSES, ON ASCERTAINING THIS, SMEARED WITH WAX THE EARS OF HIS COMPANIONS, AND, LASHING HIMSELF TO THE MAST, SAILED, FREE OF DANGER, PAST THE SIRENS, HEARING THEIR CHANT DISTINCTLY. AND MY ADVICE TO MY READERS IS TO ADOPT A SIMILAR EXPEDIENT, VIZ., EITHER ON ACCOUNT OF THEIR INFIRMITY TO SMEAR THEIR EARS WITH WAX, AND SAIL (STRAIGHT ON) THROUGH THE TENETS OF THE HERETICS, NOT EVEN LISTENING TO (DOCTRINES) THAT ARE EASILY CAPABLE OF ENTICING THEM INTO PLEASURE, LIKE THE LUSCIOUS LAY OF THE SIRENS, OR, BY BINDING ONE'S SELF TO THE CROSS OF CHRIST, (AND) HEARKENING WITH FIDELITY (TO HIS WORDS), NOT TO BE DISTRACTED, INASMUCH AS HE HAS REPOSED HIS TRUST IN HIM TO WHOM ERE THIS HE HAS BEEN FIRMLY KNIT, AND (I ADMONISH THAT MAN) TO CONTINUE STEADFASTLY (IN THIS FAITH).

CHAPTER 2. THE SYSTEM OF BASILIDES DERIVED FROM ARISTOTLE.

SINCE, THEREFORE, IN THE SIX BOOKS PRECEDING THIS, WE HAVE EXPLAINED PREVIOUS (HERETICAL OPINIONS), IT NOW SEEMS PROPER NOT TO BE SILENT RESPECTING THE (DOCTRINES) OF BASILIDES, WHICH ARE THE TENETS OF ARISTOTLE THE STAGYRITE, NOT (THOSE) OF CHRIST. BUT EVEN THOUGH ON A FORMER OCCASION THE OPINIONS PROPOUNDED BY ARISTOTLE HAVE BEEN ELUCIDATED, WE SHALL NOT EVEN NOW SCRUPLE TO SET THEM DOWN BEFOREHAND IN A SORT OF SYNOPSIS, FOR THE PURPOSE OF ENABLING MY READERS, BY MEANS OF A NEARER COMPARISON OF THE TWO SYSTEMS, TO PERCEIVE WITH FACILITY THAT THE DOCTRINES ADVANCED BY BASILIDES ARE (IN REALITY) THE CLEVER QUIBBLES OF ARISTOTLE.

CHAPTER 3. SKETCH OF ARISTOTLE'S PHILOSOPHY.

ARISTOTLE, THEN, MAKES A THREEFOLD DIVISION OF SUBSTANCE. FOR ONE PORTION OF IT IS A CERTAIN GENUS, AND ANOTHER A CERTAIN SPECIES, AS THAT (PHILOSOPHER) EXPRESSES IT, AND A THIRD A CERTAIN INDIVIDUAL. WHAT IS INDIVIDUAL, HOWEVER, (IS SO) NOT THROUGH ANY MINUTENESS OF BODY, BUT BECAUSE BY NATURE IT CANNOT ADMIT OF ANY DIVISION WHATSOEVER. THE GENUS, ON THE OTHER HAND, IS A SORT OF AGGREGATE, MADE UP OF MANY AND DIFFERENT GERMS. AND FROM THIS GENUS, JUST AS (FROM) A CERTAIN HEAP, ALL THE SPECIES OF EXISTENT THINGS DERIVE THEIR DISTINCTIONS. AND THE GENUS CONSTITUTES A COMPETENT CAUSE FOR (THE PRODUCTION OF) ALL GENERATED ENTITIES. IN ORDER, HOWEVER, THAT THE FOREGOING STATEMENT MAY BE CLEAR, I SHALL PROVE (MY POSITION) THROUGH AN EXAMPLE. AND BY MEANS OF THIS IT WILL BE POSSIBLE FOR US TO RETRACE OUR STEPS OVER THE ENTIRE SPECULATION OF THE PERIPATETIC (SAGE).

CHAPTER 4. ARISTOTLE'S GENERAL IDEA.

WE AFFIRM THE EXISTENCE OF ANIMAL ABSOLUTELY, NOT SOME ANIMAL. AND THIS ANIMAL IS NEITHER OX, NOR HORSE, NOR MAN, NOR GOD; NOR IS IT SIGNIFICANT OF ANY OF THESE AT ALL, BUT IS ANIMAL ABSOLUTELY. FROM THIS ANIMAL THE SPECIES OF ALL PARTICULAR ANIMALS DERIVE THEIR SUBSISTENCE. AND THIS ANIMALITY, ITSELF THE SUMMUM GENUS, CONSTITUTES (THE ORIGINATING PRINCIPLE) FOR ALL ANIMALS PRODUCED IN THOSE (PARTICULAR) SPECIES, AND (YET IS) NOT (ITSELF ANY ONE) OF THE THINGS GENERATED. FOR MAN IS AN ANIMAL DERIVING THE PRINCIPLE (OF EXISTENCE) FROM THAT ANIMALITY, AND HORSE IS AN ANIMAL DERIVING THE PRINCIPLE OF EXISTENCE FROM THAT ANIMALITY. THE HORSE, AND OX, AND DOG, AND EACH OF THE REST OF THE ANIMALS, DERIVE THE PRINCIPLE (OF EXISTENCE) FROM THE ABSOLUTE ANIMAL, WHILE ANIMALITY ITSELF IS NOT ANY OF THESE.

CHAPTER 5. NONENTITY AS A CAUSE.

IF, HOWEVER, THIS ANIMALITY IS NOT ANY OF THESE (SPECIES), THE SUBSISTENCE, ACCORDING TO ARISTOTLE, OF THE THINGS THAT ARE GENERATED, DERIVED ITS REALITY FROM NON-EXISTENT ENTITIES. FOR ANIMALITY, FROM WHENCE THESE SINGLY HAVE BEEN DERIVED, IS NOT ANY ONE (OF THEM); AND THOUGH IT IS NOT ANY ONE OF THEM, IT HAS YET BECOME SOME ONE ORIGINATING PRINCIPLE OF EXISTING THINGS. BUT WHO IT IS THAT HAS ESTABLISHED THIS SUBSTANCE AS AN ORIGINATING CAUSE OF WHAT IS SUBSEQUENTLY PRODUCED, WE SHALL DECLARE WHEN WE ARRIVE AT THE PROPER PLACE FOR ENTERTAINING A DISCUSSION OF THIS SORT.

CHAPTER 6. SUBSTANCE, ACCORDING TO ARISTOTLE; THE PREDICATES.

SINCE, HOWEVER, AS I HAVE STATED, SUBSTANCE IS THREEFOLD, VIZ., GENUS, SPECIES, (AND) INDIVIDUAL; AND (SINCE) WE HAVE SET DOWN ANIMALITY AS BEING THE GENUS, AND MAN THE SPECIES, AS BEING ALREADY DISTINCT FROM THE MAJORITY OF ANIMALS, BUT NOTWITHSTANDING STILL TO BE IDENTIFIED (WITH ANIMALS OF HIS OWN KIND), INASMUCH AS NOT BEING YET MOULDED INTO A SPECIES OF REALIZED SUBSTANCE, — (THEREFORE IT IS, THAT) WHEN I IMPART FORM UNDER A NAME TO A MAN DERIVED FROM THE GENUS, I STYLE HIM SOCRATES OR DIOGENES, OR SOME ONE OF THE MANY DENOMINATIONS (IN USE). AND SINCE (IN THIS WAY, I REPEAT,) I COMPREHEND UNDER A NAME THE MAN WHO CONSTITUTES A SPECIES THAT IS GENERATED FROM THE GENUS, I DENOMINATE A SUBSTANCE OF THIS DESCRIPTION INDIVIDUAL. FOR GENUS HAS BEEN DIVIDED INTO SPECIES, AND SPECIES INTO INDIVIDUAL. BUT (AS REGARDS) THE INDIVIDUAL, SINCE IT HAS BEEN COMPREHENDED UNDER A NAME, IT IS NOT POSSIBLE THAT, ACCORDING TO ITS OWN NATURE, IT COULD BE DIVIDED INTO ANYTHING ELSE, AS WE HAVE DIVIDED EACH OF THE FORE-MENTIONED (GENUS AND SPECIES).

ARISTOTLE PRIMARILY, AND ESPECIALLY, AND PREEMINENTLY ENTITLES THIS — SUBSTANCE, INASMUCH AS IT CANNOT EITHER BE PREDICATED OF ANY SUBJECT, OR EXIST IN A SUBJECT. HE, HOWEVER, PREDICATES OF THE SUBJECT, JUST AS WITH THE GENUS, WHAT I SAID CONSTITUTED ANIMALITY, (AND WHICH IS) PREDICATED BY MEANS OF A COMMON NAME OF ALL PARTICULAR ANIMALS, SUCH AS OX, HORSE, AND THE REST THAT ARE PLACED UNDER (THIS GENUS). FOR IT IS TRUE TO SAY THAT MAN IS AN ANIMAL, AND HORSE AN ANIMAL, AND THAT OX IS AN ANIMAL, AND EACH OF THE REST. NOW THE MEANING OF THE EXPRESSION PREDICATED OF A SUBJECT IS THIS, THAT INASMUCH AS IT IS ONE, IT CAN BE PREDICATED IN LIKE MANNER OF MANY (PARTICULARS), EVEN THOUGH THESE HAPPEN TO BE DIVERSIFIED IN SPECIES. FOR NEITHER DOES HORSE NOR OX DIFFER FROM MAN SO FAR FORTH AS HE IS AN ANIMAL, FOR THE DEFINITION OF ANIMAL IS SAID TO SUIT ALL ANIMALS ALIKE. FOR WHAT IS AN ANIMAL? IF WE DEFINE IT, A GENERAL DEFINITION WILL COMPREHEND ALL ANIMALS. FOR ANIMAL IS AN ANIMATED SUBSTANCE, ENDUED WITH SENSATION. SUCH ARE OX, MAN, HORSE, AND EACH OF THE REST (OF THE ANIMAL KINGDOM). BUT THE MEANING OF THE EXPRESSION IN A SUBJECT IS THIS, THAT WHAT IS INHERENT IN ANYTHING, NOT AS A PART, IT IS IMPOSSIBLE SHOULD EXIST SEPARATELY FROM THAT IN WHICH IT IS. BUT THIS CONSTITUTES EACH OF THE ACCIDENTS (RESIDENT) IN SUBSTANCE, AND IS WHAT IS TERMED QUALITY. NOW, ACCORDING TO THIS, WE SAY THAT CERTAIN PERSONS ARE OF SUCH A QUALITY; FOR INSTANCE, WHITE, GREY, BLACK, JUST, UNJUST, TEMPERATE, AND OTHER (CHARACTERISTICS) SIMILAR TO THESE. BUT IT IS IMPOSSIBLE FOR ANY ONE OF THESE TO SUBSIST ITSELF BY ITSELF; BUT IT MUST INHERE IN SOMETHING ELSE. IF, HOWEVER, NEITHER ANIMAL WHICH I PREDICATE OF ALL INDIVIDUAL ANIMALS, NOR ACCIDENTS WHICH ARE DISCOVERABLE IN ALL THINGS OF WHICH THEY ARE NONESSENTIAL QUALITIES, CAN SUBSIST THEMSELVES BY THEMSELVES, AND (YET IF) INDIVIDUALS ARE FORMED OUT OF THESE, (IT FOLLOWS, THEREFORE, THAT) THE TRIPLY DIVIDED SUBSTANCE, WHICH IS NOT MADE UP OUT OF OTHER THINGS, CONSISTS OF NONENTITIES. IF, THEN, WHAT IS PRIMARILY, AND PRE-EMINENTLY, AND PARTICULARLY DENOMINATED SUBSTANCE CONSISTS OF THESE, IT DERIVES EXISTENCE FROM NONENTITIES, ACCORDING TO ARISTOTLE.

CHAPTER 7. ARISTOTLE'S COSMOGONY; HIS PSYCHOLOGY; HIS ENTELECHEIA; HIS THEOLOGY; HIS ETHICS; BASILIDES FOLLOWS ARISTOTLE.

BUT CONCERNING SUBSTANCE, THE STATEMENTS NOW MADE WILL SUFFICE. BUT NOT ONLY IS SUBSTANCE DENOMINATED GENUS, SPECIES, (AND) INDIVIDUAL, BUT ALSO MATTER, AND FORM, AND PRIVATION. THERE IS, HOWEVER, (AS REGARDS THE SUBSTANCE,) IN THESE NO DIFFERENCE, EVEN THOUGH THE DIVISION BE ALLOWED TO STAND. NOW, INASMUCH AS SUBSTANCE IS OF THIS DESCRIPTION, THE ARRANGEMENT OF THE WORLD HAS TAKEN PLACE ACCORDING TO SOME SUCH PLAN AS THE FOLLOWING. THE WORLD IS DIVIDED, ACCORDING TO ARISTOTLE, INTO VERY NUMEROUS AND DIVERSIFIED PARTS. NOW THE PORTION OF THE WORLD WHICH EXTENDS FROM THE EARTH TO THE MOON IS DEVOID OF FORESIGHT, GUIDELESS, AND IS UNDER THE SWAY OF THAT NATURE ALONE WHICH BELONGS TO ITSELF. BUT ANOTHER (PART OF THE WORLD WHICH LIES) BEYOND THE MOON, AND EXTENDS TO THE SURFACE OF HEAVEN, IS ARRANGED IN THE MIDST OF ALL ORDER AND FORESIGHT AND GOVERNANCE. NOW, THE (CELESTIAL) SUPERFICIES CONSTITUTES A CERTAIN FIFTH SUBSTANCE, AND IS REMOTE FROM ALL THOSE NATURAL ELEMENTS OUT OF WHICH THE COSMICAL SYSTEM DERIVES CONSISTENCE. AND THIS IS A CERTAIN FIFTH SUBSTANCE, ACCORDING TO ARISTOTLE — AS IT WERE, A CERTAIN SUPER-MUNDANE ESSENCE. AND (THIS ESSENCE) HAS BECOME (A LOGICAL NECESSITY) IN HIS SYSTEM, IN ORDER TO ACCORD WITH THE (PERIPATETIC) DIVISION OF THE WORLD. AND (THE TOPIC OF THIS FIFTH NATURE) CONSTITUTES A DISTINCT INVESTIGATION IN PHILOSOPHY. FOR THERE IS EXTANT A CERTAIN DISQUISITION, STYLED A LECTURE ON PHYSICAL (PHENOMENA), IN WHICH HE HAS ELABORATELY TREATED CONCERNING THE OPERATIONS WHICH ARE CONDUCTED BY NATURE AND NOT PROVIDENCE, (IN THE QUARTER OF SPACE EXTENDING) FROM THE EARTH AS FAR AS THE MOON. AND THERE IS ALSO EXTANT BY HIM A CERTAIN OTHER PECULIAR TREATISE ON THE PRINCIPLES OF THINGS (IN THE REGION) BEYOND THE MOON, AND IT BEARS THE FOLLOWING INSCRIPTION: METAPHYSICS. AND ANOTHER PECULIAR DISSERTATION HAS BEEN (WRITTEN) BY HIM, ENTITLED CONCERNING A FIFTH SUBSTANCE, AND IN THIS WORK ARISTOTLE UNFOLDS HIS THEOLOGICAL OPINIONS.

THERE EXISTS SOME SUCH DIVISION OF THE UNIVERSE AS WE HAVE NOW ATTEMPTED TO DELINEATE IN OUTLINE, AND (CORRESPONDING WITH IT IS THE DIVISION) OF THE ARISTOTELIAN PHILOSOPHY. HIS WORK, HOWEVER, (STYLED) CONCERNING THE SOUL, IS OBSCURE. FOR IN THE ENTIRE THREE BOOKS (WHERE HE TREATS OF THIS SUBJECT) IT IS NOT POSSIBLE TO SAY CLEARLY WHAT IS ARISTOTLE'S OPINION CONCERNING THE SOUL. FOR, AS REGARDS THE DEFINITION WHICH HE FURNISHES OF SOUL, IT IS EASY (ENOUGH) TO DECLARE THIS; BUT WHAT IT IS THAT IS SIGNIFIED BY THE DEFINITION IS DIFFICULT TO DISCOVER. FOR SOUL, HE SAYS, IS AN ENTELECHEIA OF A NATURAL ORGANIC BODY; (BUT TO EXPLAIN) WHAT THIS IS AT ALL, WOULD REQUIRE A VERY GREAT NUMBER OF ARGUMENTS AND A LENGTHENED INVESTIGATION. AS REGARDS, HOWEVER, THE DEITY, THE ORIGINATOR OF ALL THOSE GLORIOUS OBJECTS IN CREATION, (THE NATURE OF) THIS (FIRST CAUSE) — EVEN TO ONE CONDUCTING HIS SPECULATIONS BY A MORE PROLONGED INQUIRY THAN THAT CONCERNING (THE SOUL)— IS MORE DIFFICULT TO KNOW THAN THE SOUL ITSELF. THE DEFINITION, HOWEVER, WHICH ARISTOTLE FURNISHES OF THE DEITY IS, I ADMIT, NOT DIFFICULT TO ASCERTAIN, BUT IT IS IMPOSSIBLE TO COMPREHEND THE MEANING OF IT. FOR, HE SAYS, (THE DEITY) IS A CONCEPTION OF CONCEPTION; BUT THIS IS ALTOGETHER A NON-EXISTENT (ENTITY). THE WORLD, HOWEVER, IS INCORRUPTIBLE (AND) ETERNAL, ACCORDING TO ARISTOTLE. FOR IT HAS IN ITSELF NOTHING FAULTY, INASMUCH AS IT IS DIRECTED BY PROVIDENCE AND NATURE. AND ARISTOTLE HAS LAID DOWN DOCTRINES NOT ONLY CONCERNING NATURE AND A COSMICAL SYSTEM, AND PROVIDENCE, AND GOD, BUT HE HAS WRITTEN (MORE THAN THIS); FOR THERE IS EXTANT BY HIM LIKEWISE A CERTAIN TREATISE ON ETHICAL SUBJECTS, AND THESE HE INSCRIBES BOOKS OF ETHICS. BUT THROUGHOUT THESE HE AIMS AT RENDERING THE HABITS OF HIS HEARERS EXCELLENT FROM BEING WORTHLESS. WHEN, THEREFORE, BASILIDES HAS BEEN DISCOVERED, NOT IN SPIRIT ALONE, BUT ALSO IN THE ACTUAL EXPRESSIONS AND NAMES, TRANSFERRING THE TENETS OF ARISTOTLE INTO OUR EVANGELICAL AND SAVING DOCTRINE, WHAT REMAINS, BUT THAT, BY RESTORING WHAT HE HAS APPROPRIATED FROM OTHERS, WE SHOULD PROVE TO THE DISCIPLES OF THIS (HERETIC) THAT CHRIST WILL IN NO WISE PROFIT THEM, INASMUCH AS THEY ARE HEATHENISH?

CHAPTER 8. BASILIDES AND ISIDORUS ALLEGE APOSTOLIC SANCTION FOR THEIR SYSTEMS; THEY REALLY FOLLOW ARISTOTLE.

BASILIDES, THEREFORE, AND ISIDORUS, THE TRUE SON AND DISCIPLE OF BASILIDES, SAY THAT MATTHIAS COMMUNICATED TO THEM SECRET DISCOURSES, WHICH, I BEING SPECIALLY INSTRUCTED, HE HEARD FROM THE SAVIOUR. LET US, THEN, SEE HOW CLEARLY BASILIDES, SIMULTANEOUSLY WITH ISIDORUS, AND THE ENTIRE BAND OF THESE (HERETICS), NOT ONLY ABSOLUTELY BELIES MATTHIAS, BUT EVEN THE SAVIOUR HIMSELF. (TIME) WAS, SAYS (BASILIDES), WHEN THERE WAS NOTHING. NOT EVEN, HOWEVER, DID THAT NOTHING CONSTITUTE ANYTHING OF EXISTENT THINGS; BUT, TO EXPRESS MYSELF UNDISGUISEDLY AND CANDIDLY, AND WITHOUT ANY QUIBBLING, IT IS ALTOGETHER NOTHING. BUT WHEN, HE SAYS, I EMPLOY THE EXPRESSION WAS,I DO NOT SAY THAT IT WAS; BUT (I SPEAK IN THIS WAY) IN ORDER TO SIGNIFY THE MEANING OF WHAT I WISH TO ELUCIDATE. I AFFIRM THEN, HE SAYS, THAT IT WAS ALTOGETHER NOTHING. FOR, HE SAYS, THAT IS NOT ABSOLUTELY INEFFABLE WHICH IS NAMED (SO) — ALTHOUGH UNDOUBTEDLY WE CALL THIS INEFFABLE — BUT THAT WHICH IS NON-INEFFABLE. FOR THAT WHICH IS NON-INEFFABLE IS NOT DENOMINATED INEFFABLE, BUT IS, HE SAYS, ABOVE EVERY NAME THAT IS NAMED. FOR, HE SAYS, BY NO MEANS FOR THE WORLD ARE THESE NAMES SUFFICIENT, BUT SO MANIFOLD ARE ITS DIVISIONS THAT THERE IS A DEFICIENCY (OF NAMES). AND I DO NOT TAKE IT UPON MYSELF TO DISCOVER, HE SAYS, PROPER DENOMINATIONS FOR ALL THINGS. UNDOUBTEDLY, HOWEVER, ONE OUGHT MENTALLY, NOT BY MEANS OF NAMES, TO CONCEIVE, AFTER AN INEFFABLE MANNER, THE PECULIARITIES (OF THINGS) DENOMINATED. FOR AN EQUIVOCAL TERMINOLOGY, (WHEN EMPLOYED BY TEACHERS,) HAS CREATED FOR THEIR PUPILS CONFUSION AND A SOURCE OF ERROR CONCERNING OBJECTS. (THE BASILIDIANS), IN THE FIRST INSTANCE, LAYING HOLD ON THIS BORROWED AND FURTIVELY DERIVED TENET FROM THE PERIPATETIC (SAGE), PLAY UPON THE FOLLY OF THOSE WHO HERD TOGETHER WITH THEM. FOR ARISTOTLE, BORN MANY GENERATIONS BEFORE BASILIDES, FIRST LAYS DOWN A SYSTEM IN THE CATEGORIES CONCERNING HOMONYMOUS WORDS. AND THESE HERETICS BRING THIS (SYSTEM) TO LIGHT AS IF IT WERE PECULIARLY THEIR OWN, AND AS IF IT WERE SOME NOVEL (DOCTRINE), AND SOME SECRET DISCLOSURE FROM THE DISCOURSES OF MATTHIAS.

CHAPTER 9. BASILIDES ADOPTS THE ARISTOTELIAN DOCTRINE OF NONENTITY.

SINCE, THEREFORE, NOTHING EXISTED —(I MEAN) NOT MATTER, NOR SUBSTANCE, NOR WHAT IS INSUBSTANTIAL, NOR IS ABSOLUTE, NOR COMPOSITE, (NOR CONCEIVABLE, NOR INCONCEIVABLE, (NOR WHAT IS SENSIBLE,) NOR DEVOID OF SENSES, NOR MAN, NOR ANGEL, NOR A GOD, NOR, IN SHORT, ANY OF THOSE OBJECTS THAT HAVE NAMES, OR ARE APPREHENDED BY SENSE, OR THAT ARE COGNISED BY INTELLECT, BUT (ARE) THUS (COGNISED), EVEN WITH GREATER MINUTENESS, STILL, WHEN ALL THINGS ARE ABSOLUTELY REMOVED —(SINCE, I SAY, NOTHING EXISTED,) GOD, NON-EXISTENT,— WHOM ARISTOTLE STYLES CONCEPTION OF CONCEPTION, BUT THESE (BASILIDIANS) NON-EXISTENT,-INCONCEIVABLY, INSENSIBLY, INDETERMINATELY, INVOLUNTARILY, IMPASSIVELY, (AND) UNACTUATED BY DESIRE, WILLED TO CREATE A WORLD. NOW I EMPLOY, HE SAYS, THE EXPRESSION WILLED FOR THE PURPOSE OF SIGNIFYING (THAT HE DID SO) INVOLUNTARILY, AND INCONCEIVABLY, AND INSENSIBLY. AND BY THE EXPRESSION WORLD I DO NOT MEAN THAT WHICH WAS SUBSEQUENTLY FORMED ACCORDING TO BREADTH AND DIVISION, AND WHICH STOOD APART; NAY, (FAR FROM THIS,) FOR (I MEAN) THE GERM OF A WORLD. THE GERM, HOWEVER, OF THE WORLD HAD ALL THINGS IN ITSELF. JUST AS THE GRAIN OF MUSTARD COMPRISES ALL THINGS SIMULTANEOUSLY, HOLDING THEM (COLLECTED) TOGETHER WITHIN THE VERY SMALLEST (COMPASS), VIZ. ROOTS, STEM, BRANCHES, LEAVES, AND INNUMERABLE GAINS WHICH ARE PRODUCED FROM THE PLANT, (AS) SEEDS AGAIN OF OTHER PLANTS, AND FREQUENTLY OF OTHERS (STILL), THAT ARE PRODUCED (FROM THEM). IN THIS WAY,NON-EXISTENT GOD MADE THE WORLD OUT OF NONENTITIES, CASTING AND DEPOSITING SOME ONE SEED THAT CONTAINED IN ITSELF A CONGLOMERATION OF THE GERMS OF THE WORLD. BUT IN ORDER THAT I MAY RENDER MORE CLEAR WHAT IT IS THOSE (HERETICS) AFFIRM, (I SHALL MENTION THE FOLLOWING ILLUSTRATION OF THEIRS.) AS AN EGG OF SOME VARIEGATED AND PARTICOLOURED BIRD — FOR INSTANCE THE PEACOCK, OR SOME OTHER (BIRD) STILL MORE MANIFOLD AND PARTICOLOURED — BEING ONE IN REALITY, CONTAINS IN ITSELF NUMEROUS FORMS OF MANIFOLD, AND PARTICOLOURED, AND MUCH COMPOUNDED SUBSTANCES; SO, HE SAYS, THE NONEXISTENT SEED OF THE WORLD, WHICH HAS BEEN DEPOSITED BY THE NON-EXISTENT GOD, CONSTITUTES AT THE SAME TIME THE GERM OF A MULTITUDE OF FORMS AND A MULTITUDE OF SUBSTANCES.

CHAPTER 10. ORIGIN OF THE WORLD; BASILIDES' ACCOUNT OF THE SONSHIP.

ALL THINGS, THEREFORE WHATSOEVER IT IS POSSIBLE TO DECLARE, AND WHATEVER, BEING NOT AS YET DISCOVERED, ONE MUST OMIT, WERE LIKELY TO RECEIVE ADAPTATION TO THE WORLD WHICH WAS ABOUT TO BE GENERATED FROM THE SEED. AND THIS (SEED), AT THE REQUISITE SEASONS, INCREASES IN BULK IN A PECULIAR MANNER, ACCORDING TO ACCESSION, AS THROUGH THE INSTRUMENTALITY OF A DEITY SO GREAT, AND OF THIS DESCRIPTION. (BUT THIS DEITY) THE CREATURE CAN NEITHER EXPRESS NOR GRASP BY PERCEPTION. (NOW, ALL THESE THINGS) WERE INHERENT, TREASURED IN THE SEED, AS WE AFTERWARDS OBSERVE IN A NEW-BORN CHILD THE GROWTH OF TEETH, AND PATERNAL SUBSTANCE, AND INTELLECT, AND EVERYTHING WHICH, THOUGH PREVIOUSLY HAVING NO EXISTENCE, ACCRUES UNTO A MAN, GROWING LITTLE BY LITTLE, FROM A YOUTHFUL PERIOD OF LIFE. BUT SINCE IT WOULD BE ABSURD TO SAY THAT ANY PROJECTION OF A NON-EXISTENT GOD BECAME ANYTHING NON-EXISTENT (FOR BASILIDES ALTOGETHER SIRENS AND DREADS THE SUBSTANCES OF THINGS GENERATED IN THE WAY OF PROJECTION FOR, (HE ASKS,) OF WHAT SORT OF PROJECTION IS THERE A NECESSITY, OR OF WHAT SORT OF MATTER MUST WE ASSUME THE PREVIOUS EXISTENCE, IN ORDER THAT GOD SHOULD CONSTRUCT A WORLD, AS THE SPIDER HIS WEB; OR (AS) A MORTAL MAN, FOR THE PURPOSE OF WORKING IT, TAKES A (PIECE OF) BRASS OR OF WOOD, OR SOME OTHER OF THE PARTS OF MATTER?) — (PROJECTION, I SAY, BEING OUT OF THE QUESTION,) CERTAINLY, SAYS (BASILIDES), GOD SPOKE THE WORD, AND IT WAS CARRIED INTO EFFECT. AND THIS, AS THESE MEN ASSERT, IS THAT WHICH HAS BEEN STATED BY MOSES: LET THERE BE LIGHT, AND THERE WAS LIGHT. WHENCE HE SAYS, CAME THE LIGHT? FROM NOTHING. FOR IT HAS NOT BEEN WRITTEN, HE SAYS, WHENCE, BUT THIS ONLY, (THAT IT CAME) FROM THE VOICE OF HIM WHO SPEAKS THE WORD. AND HE WHO SPEAKS THE WORD, HE SAYS, WAS NON-EXISTENT; NOR WAS THAT EXISTENT WHICH WAS BEING PRODUCED. THE SEED OF THE COSMICAL SYSTEM WAS GENERATED, HE SAYS, FROM NONENTITIES; (AND I MEAN BY THE SEED,) THE WORD WHICH WAS SPOKEN, LET THERE BE LIGHT. AND THIS, HE SAYS, IS THAT WHICH HAS BEEN STATED IN THE GOSPELS: HE WAS THE TRUE LIGHT, WHICH LIGHTS EVERY MAN THAT COMES INTO THE WORLD. HE DERIVES HIS ORIGINATING PRINCIPLES FROM THAT SEED, AND OBTAINS FROM THE SAME SOURCE HIS ILLUMINATING POWER. THIS IS THAT SEED WHICH HAS IN ITSELF THE ENTIRE CONGLOMERATION OF GERMS. AND ARISTOTLE AFFIRMS THIS TO BE GENIUS, AND IT IS DISTRIBUTED BY HIM INTO INFINITE SPECIES; JUST AS FROM ANIMAL, WHICH IS NON-EXISTENT, WE SEVER OX, HORSE, (AND) MAN. WHEN, THEREFORE, THE COSMICAL SEED BECOMES THE BASIS (FOR A SUBSEQUENT DEVELOPMENT), THOSE (HERETICS) ASSERT, (TO QUOTE BASILIDES' OWN WORDS:) WHATSOEVER I AFFIRM, HE SAYS, TO HAVE BEEN MADE AFTER THESE, ASK NO QUESTION AS TO WHENCE. FOR (THE SEED) HAD ALL SEEDS TREASURED AND REPOSING IN ITSELF, JUST AS NON-EXISTENT ENTITIES, AND WHICH WERE DESIGNED TO BE PRODUCED BY A NON-EXISTENT DEITY.

LET US SEE, THEREFORE, WHAT THEY SAY IS FIRST, OR WHAT SECOND, OR WHAT THIRD, (IN THE DEVELOPMENT OF) WHAT IS GENERATED FROM THE COSMICAL SEED. THERE EXISTED, HE SAYS, IN THE SEED ITSELF, A SONSHIP, THREEFOLD, IN EVERY RESPECT OF THE SAME SUBSTANCE WITH THE NON-EXISTENT GOD, (AND) BEGOTTEN FROM NONENTITIES, OF THIS SONSHIP (THUS) INVOLVING A THREEFOLD DIVISION, ONE PART WAS REFINED, (ANOTHER GROSS,) AND ANOTHER REQUIRING PURIFICATION. THE REFINED PORTION, THEREFORE, IN THE FIRST PLACE, SIMULTANEOUSLY WITH THE EARLIEST DEPOSITION OF THE SEED BY THE NON-EXISTENT ONE, IMMEDIATELY BURST FORTH AND WENT UPWARDS AND HURRIED ABOVE FROM BELOW, EMPLOYING A SORT OF VELOCITY DESCRIBED IN POETRY —

... AS WING OR THOUGHT, —

AND ATTAINED, HE SAYS, UNTO HIM THAT IS NONEXISTENT. FOR EVERY NATURE DESIRES THAT (NONEXISTENT ONE), ON ACCOUNT OF A SUPERABUNDANCE OF BEAUTY AND BLOOM. EACH (NATURE DESIRES THIS), HOWEVER, AFTER A DIFFERENT MODE. THE MORE GROSS PORTION, HOWEVER, (OF THE SONSHIP) CONTINUING STILL IN THE SEED, (AND) BEING A CERTAIN IMITATIVE (PRINCIPLE), WAS NOT ABLE TO HURRY UPWARDS. FOR (THIS PORTION) WAS MUCH MORE DEFICIENT IN THE REFINEMENT THAT THE SONSHIP POSSESSED, WHICH THROUGH ITSELF HURRIED UPWARDS, (AND SO THE MORE GROSS PORTION) WAS LEFT BEHIND. THEREFORE THE MORE GROSS SONSHIP EQUIPPED ITSELF WITH SOME SUCH WING AS PLATO, THE PRECEPTOR OF ARISTOTLE, FASTENS ON THE SOUL IN (HIS) PHOEDRUS. AND BASILIDES STYLES SUCH, NOT A WING, BUT HOLY SPIRIT; AND SONSHIP INVESTED IN THIS (SPIRIT) CONFERS BENEFITS, AND RECEIVES THEM IN TURN. HE CONFERS BENEFITS, BECAUSE, AS A WING OF A BIRD, WHEN REMOVED FROM THE BIRD, WOULD NOT OF ITSELF SOAR HIGH UP AND ALOFT; NOR, AGAIN, WOULD A BIRD, WHEN DISENGAGED FROM ITS PINION, AT ANY TIME SOAR HIGH UP AND ALOFT; (SO, IN LIKE MANNER,) THE SONSHIP INVOLVED SOME SUCH RELATION IN REFERENCE TO THE HOLY SPIRIT, AND THE SPIRIT IN REFERENCE TO THE SONSHIP. FOR THE SONSHIP, CARRIED UPWARDS BY THE SPIRIT AS BY A WING, BEARS ALOFT (IN TURN) ITS PINION, THAT IS, THE SPIRIT. AND IT APPROACHES THE REFINED SONSHIP, AND THE NON-EXISTENT GOD, EVEN HIM WHO FABRICATED THE WORLD OUT OF NONENTITIES. HE WAS NOT, (HOWEVER,) ABLE TO HAVE THIS (SPIRIT) WITH (THE SONSHIP) ITSELF; FOR IT WAS NOT OF THE SAME SUBSTANCE (WITH GOD), NOR HAS IT (ANY) NATURE (IN COMMON) WITH THE SONSHIP. BUT AS PURE AND DRY AIR IS CONTRARY TO (THEIR) NATURE, AND DESTRUCTIVE TO FISHES; SO, IN CONTRARIETY TO THE NATURE OF THE HOLY SPIRIT, WAS THAT PLACE SIMULTANEOUSLY OF NON-EXISTENT DEITY AND SONSHIP — (A PLACE) MORE INEFFABLE THAN INEFFABLE (ENTITIES), AND HIGHER UP THAN ALL NAMES.

SONSHIP, THEREFORE, LEFT THIS (SPIRIT) NEAR THAT BLESSED PLACE, WHICH CANNOT BE CONCEIVED OR REPRESENTED BY ANY EXPRESSION. (HE LEFT THE SPIRIT) NOT ALTOGETHER DESERTED OR SEPARATED FROM THE SONSHIP; NAY, (FAR FROM IT,) FOR IT IS JUST AS WHEN A MOST FRAGRANT OINTMENT IS PUT INTO A VESSEL, THAT, EVEN THOUGH (THE VESSEL) BE EMPTIED (OF IT) WITH EVER SO MUCH CARE, NEVERTHELESS SOME ODOUR OF THE OINTMENT STILL REMAINS, AND IS LEFT BEHIND, EVEN AFTER (THE OINTMENT) IS SEPARATED FROM THE VESSEL; AND THE VESSEL RETAINS AN ODOUR OF OINTMENT, THOUGH (IT CONTAIN) NOT THE OINTMENT (ITSELF). SO THE HOLY SPIRIT HAS CONTINUED WITHOUT ANY SHARE IN THE SONSHIP, AND SEPARATED (FROM IT), AND HAS IN ITSELF, SIMILARLY WITH OINTMENT, ITS OWN POWER, A SAVOUR OF SONSHIP. AND THIS IS WHAT HAS BEEN DECLARED: AS THE OINTMENT UPON THE HEAD WHICH DESCENDED TO THE BEARD OF AARON. THIS IS THE SAVOUR FROM THE HOLY SPIRIT BORNE DOWN FROM ABOVE, AS FAR AS FORMLESSNESS, AND THE INTERVAL (OF SPACE) IN THE VICINITY OF OUR WORLD. AND FROM THIS THE SON BEGAN TO ASCEND, SUSTAINED AS IT

WERE, SAYS (BASILIDES), UPON EAGLES' WINGS, AND UPON THE BACK. FOR, HE SAYS, ALL (ENTITIES) HASTEN UPWARDS FROM BELOW, FROM THINGS INFERIOR TO THOSE THAT ARE SUPERIOR. FOR NOT ONE OF THOSE THINGS THAT ARE AMONG THINGS SUPERIOR, IS SO SILLY AS TO DESCEND BENEATH. THE THIRD SONSHIP, HOWEVER, THAT WHICH REQUIRES PURIFICATION, HAS CONTINUED, HE SAYS, IN THE VAST CONGLOMERATION OF ALL GERMS CONFERRING BENEFITS AND RECEIVING THEM. BUT IN WHAT MANNER IT IS THAT (THE THIRD SONSHIP) RECEIVES BENEFITS AND CONFERS THEM, WE SHALL AFTERWARDS DECLARE WHEN WE COME TO THE PROPER PLACE FOR DISCUSSING THIS QUESTION.

CHAPTER 11. THE GREAT ARCHON OF BASILIDES.

WHEN, THEREFORE, A FIRST AND SECOND ASCENSION OF THE SONSHIP TOOK PLACE, AND THE HOLY SPIRIT ITSELF ALSO REMAINED AFTER THE MODE MENTIONED, THE FIRMAMENT WAS PLACED BETWEEN THE SUPER-MUNDANE (SPACES) AND THE WORLD. FOR EXISTING THINGS WERE DISTRIBUTED BY BASILIDES INTO TWO CONTINUOUS AND PRIMARY DIVISIONS, AND ARE, ACCORDING TO HIM, DENOMINATED PARTLY IN A CERTAIN (RESPECT) WORLD, AND PARTLY IN A CERTAIN (RESPECT) SUPER-MUNDANE (SPACES). BUT THE SPIRIT, A LINE OF DEMARCATION BETWEEN THE WORLD AND SUPER-MUNDANE (SPACES), IS THAT WHICH IS BOTH HOLY, AND HAS ABIDING IN ITSELF THE SAVOUR OF SONSHIP. WHILE, THEREFORE, THE FIRMAMENT WHICH IS ABOVE THE HEAVEN IS COINING INTO EXISTENCE, THERE BURST FORTH, AND WAS BEGOTTEN FROM THE COSMICAL SEED, AND THE CONGLOMERATION OF ALL GERMS, THE GREAT ARCHON (AND) HEAD OF THE WORLD, (WHO CONSTITUTES) A CERTAIN (SPECIES OF) BEAUTY, AND MAGNITUDE, AND INDISSOLUBLE POWER. FOR, SAYS HE, HE IS MORE INEFFABLE THAN INEFFABLE ENTITIES, AND MORE POTENT THAN POTENT ONES, AND MORE WISE THAN WISE ONES, AND SUPERIOR TO ALL THE BEAUTIFUL ONES WHATEVER YOU COULD MENTION. THIS (ARCHON), WHEN BEGOTTEN, RAISED HIMSELF UP AND SOARED ALOFT, AND WAS CARRIED UP ENTIRE AS FAR AS THE FIRMAMENT. AND THERE HE PAUSED, SUPPOSING THE FIRMAMENT TO BE THE TERMINATION OF HIS ASCENSION AND ELEVATION, AND CONSIDERING THAT THERE EXISTED NOTHING AT ALL BEYOND THESE. AND THAN ALL THE SUBJACENT (ENTITIES) WHATSOEVER THERE WERE AMONG THEM WHICH REMAINED MUNDANE, HE BECAME MORE WISE, MORE POWERFUL, MORE COMELY, MORE LUSTROUS, (IN FACT,) PRE-EMINENT FOR BEAUTY ABOVE ANY ENTITIES YOU COULD MENTION WITH THE EXCEPTION OF THE SONSHIP ALONE, WHICH IS STILL LEFT IN THE (CONGLOMERATION OF) ALL GERMS. FOR HE WAS NOT AWARE THAT THERE IS (A SONSHIP) WISER AND MORE POWERFUL, AND BETTER THAN HIMSELF. THEREFORE IMAGINING HIMSELF TO BE LORD, AND GOVERNOR, AND A WISE MASTER BUILDER, HE TURNS HIMSELF TO (THE WORK OF) THE CREATION OF EVERY OBJECT IN THE COSMICAL SYSTEM. AND FIRST, HE DEEMED IT PROPER NOT TO BE ALONE, BUT MADE UNTO HIMSELF, AND GENERATED FROM ADJACENT (ENTITIES), A SON FAR SUPERIOR TO HIM SELF, AND WISER. FOR ALL THESE THINGS HAD THE NON-EXISTENT DEITY PREVIOUSLY DETERMINED UPON, WHEN HE CAST DOWN THE (CONGLOMERATION OF) ALL GERMS. BEHOLDING, THEREFORE, THE SON, HE WAS SEIZED WITH ASTONISHMENT, AND LOVED (HIM), AND WAS STRUCK WITH AMAZEMENT. FOR SOME BEAUTY OF THIS DESCRIPTION APPEARED TO THE GREAT ARCHON TO BELONG TO THE SON, AND THE ARCHON CAUSED HIM TO SIT ON HIS RIGHT (HAND). THIS IS, ACCORDING TO THESE (HERETICS), WHAT IS DENOMINATED THE OGDOAD, WHERE THE GREAT ARCHON HAS HIS THRONE. THE ENTIRE CELESTIAL CREATION, THEN, THAT IS, THE AETHER, HE HIMSELF, THE GREAT WISE DEMIURGE FORMED. THE SON, HOWEVER, BEGOTTEN OF THIS (ARCHON), OPERATES IN HIM, AND OFFERED HIM SUGGESTIONS, BEING ENDUED WITH FAR GREATER WISDOM THAN THE DEMIURGE HIMSELF.

CHAPTER 12. BASILIDES ADOPTS THE ENTELECHEIA OF ARISTOTLE.

THIS, THEN, CONSTITUTES THE ENTELECHEIA OF THE NATURAL ORGANIC BODY, ACCORDING TO ARISTOTLE, (VIZ.,) A SOUL OPERATING IN THE BODY, WITHOUT WHICH THE BODY IS ABLE TO ACCOMPLISH NOTHING; (I MEAN NOTHING) THAT IS GREATER, AND MORE ILLUSTRIOUS, AND MORE POWERFUL, AND MORE WISE THAN THE BODY. THE ACCOUNT, THEREFORE, WHICH ARISTOTLE HAS PREVIOUSLY RENDERED CONCERNING THE SOUL AND THE BODY, BASILIDES ELUCIDATES AS APPLIED TO THE GREAT ARCHON AND HIS SON. FOR THE ARCHON HAS GENERATED, ACCORDING TO BASILIDES, A SON; AND THE SOUL AS AN OPERATION AND COMPLETION, ARISTOTLE ASSERTS TO BE AN ENTELECHEIA OF A NATURAL ORGANIC HOTLY. AS, THEREFORE, THE ENTELECHEIA CONTROLS THE BODY, SO THE SON, ACCORDING TO BASILIDES, CONTROLS THE GOD THAT IS MORE INEFFABLE THAN INEFFABLE (ENTITIES). ALL THINGS, THEREFORE, HAVE BEEN PROVIDED FOR, AND MANAGED BY THE MAJESTY OF THE GREAT ARCHON; (I MEAN) WHATEVER OBJECTS EXIST IN THE AETHEREAL REGION OF SPACE AS FAR AS THE MOON, FOR FROM THAT QUARTER ONWARDS AIR IS SEPARATED FROM AETHER. WHEN ALL OBJECTS IN THE AETHEREAL REGIONS, THEN, WERE ARRANGED, AGAIN FROM (THE CONGLOMERATION OF) ALL GERMS ANOTHER ARCHON ASCENDED, GREATER, OF COURSE, THAN ALL SUBJACENT (ENTITIES) WITH THE EXCEPTION, HOWEVER, OF THE SONSHIP THAT HAD BEEN LEFT BEHIND, BUT FAR INFERIOR TO THE FIRST ARCHON. AND THIS (SECOND ARCHON) IS CALLED BY THEM RHETUS. AND THIS TOPOS IS STYLED HEBDOMAD, AND THIS (ARCHON) IS THE MANAGER AND FABRICATOR OF ALL SUBJACENT (ENTITIES). AND HE HAS LIKEWISE MADE UNTO HIMSELF OUT (OF THE CONGLOMERATION OF) ALL GERMS, A SON WHO IS MORE PRUDENT AND WISE THAN HIMSELF, SIMILARLY TO WHAT HAS BEEN STATED TO HAVE TAKEN PLACE IN THE CASE OF THE FIRST ARCHON. THAT WHICH EXISTS IN THIS QUARTER (OF THE UNIVERSE) CONSTITUTES, HE SAYS, THE ACTUAL CONGLOMERATION AND COLLECTION OF ALL SEEDS; AND THE THINGS WHICH ARE GENERATED ARE PRODUCED ACCORDING TO NATURE, AS HAS BEEN DECLARED ALREADY BY HIM WHO CALCULATES ON THINGS FUTURE, WHEN THEY OUGHT (TO BE), AND WHAT SORT THEY OUGHT (TO BE), AND HOW THEY OUGHT (TO BE). AND OF THESE NO ONE IS CHIEF, OR GUARDIAN, OR CREATOR. FOR (A) SUFFICIENT (CAUSE OF EXISTENCE) FOR THEM IS THAT CALCULATION WHICH THE NON-EXISTENT ONE FORMED WHEN HE EXERCISED THE FUNCTION OF CREATION.

CHAPTER 13. FURTHER EXPLANATION OF THE SONSHIP.

WHEN, THEREFORE, ACCORDING TO THESE (HERETICS), THE ENTIRE WORLD AND SUPER-MUNDANE ENTITIES WERE FINISHED, AND (WHEN) NOTHING EXISTS LABOURING UNDER DEFICIENCY, THERE STILL REMAINS IN THE (CONGLOMERATION OF) ALL GERMS THE THIRD SONSHIP, WHICH HAD BEEN LEFT BEHIND IN THE SEED TO CONFER BENEFITS AND RECEIVE THEM. AND IT MUST NEEDS BE THAT THE SONSHIP WHICH HAD BEEN LEFT BEHIND OUGHT LIKEWISE TO BE REVEALED AND REINSTATED ABOVE. AND HIS PLACE SHOULD BE ABOVE THE CONTERMINOUS SPIRIT, NEAR THE REFINED AND IMITATIVE SONSHIP AND THE NON-EXISTENT ONE. BUT THIS WOULD BE IN ACCORDANCE WITH WHAT HAS BEEN WRITTEN, HE SAYS: AND THE CREATION ITSELF GROANS TOGETHER, AND TRAVAILS IN PAIN TOGETHER, WAITING FOR THE MANIFESTATION OF THE SONS OF GOD. NOW, WE WHO ARE SPIRITUAL ARE SONS, HE SAYS, WHO HAVE BEEN LEFT HERE TO ARRANGE, AND MOULD, AND RECTIFY, AND COMPLETE THE SOULS WHICH, ACCORDING TO NATURE, ARE SO CONSTITUTED AS TO CONTINUE IN THIS QUARTER OF THE UNIVERSE. SIN, THEN, REIGNED FROM ADAM UNTO MOSES, ROMANS 5:14 AS IT HAS BEEN WRITTEN. FOR THE GREAT ARCHON EXERCISED DOMINION AND POSSESSES AN EMPIRE WITH LIMITS EXTENDING AS FAR AS THE FIRMAMENT. AND HE IMAGINES HIMSELF ALONE TO BE GOD, AND THAT THERE EXISTS NOTHING ABOVE HIM, FOR (THE REASON THAT) ALL THINGS HAVE BEEN GUARDED BY UNREVEALED SIOPE. THIS, HE SAYS, IS THE MYSTERY WHICH HAS NOT BEEN MADE KNOWN TO FORMER GENERATIONS; BUT IN THOSE DAYS THE GREAT ARCHON, THE OGDOAD, WAS KING AND LORD, AS IT SEEMED, OF THE UNIVERSE. BUT (IN REALITY) THE HEBDOMAD WAS KING AND LORD OF THIS QUARTER OF THE UNIVERSE, AND THE OGDOAD IS ARRHETUS, WHEREAS THE HEBDOMAD IS RHETUS. THIS, HE SAYS, IS THE ARCHON OF THE HEBDOMAD, WHO HAS SPOKEN TO MOSES, AND SAYS: I AM THE GOD OF ABRAHAM, AND ISAAC, AND JACOB, AND I HAVE NOT MANIFESTED UNTO THEM THE NAME OF GOD EXODUS 6:2-3 (FOR SO THEY WISH THAT IT HAD BEEN WRITTEN)— THAT IS, THE GOD, ARRHETUS, ARCHON OF THE OGDOAD. ALL THE PROPHETS, THEREFORE, WHO WERE BEFORE THE SAVIOUR UTTERED THEIR PREDICTIONS, HE SAYS, FROM THIS SOURCE (OF INSPIRATION). SINCE, THEREFORE, IT WAS REQUISITE, HE SAYS, THAT WE SHOULD BE REVEALED AS THE CHILDREN OF GOD, IN EXPECTATION OF WHOSE MANIFESTATION, HE SAYS, THE CREATION HABITUALLY GROANS AND TRAVAILS IN PAIN, THE GOSPEL CAME INTO THE WORLD, AND PASSED THROUGH EVERY PRINCIPALITY, AND POWER, AND DOMINION, AND EVERY NAME THAT IS NAMED.EPHESIANS 1:21 AND (THE GOSPEL) CAME IN REALITY, THOUGH NOTHING DESCENDED FROM ABOVE; NOR DID THE BLESSED SONSHIP RETIRE FROM THAT INCONCEIVABLE, AND BLESSED, (AND) NON-EXISTENT GOD. NAY, (FAR FROM IT;) FOR AS INDIAN NAPHTHA, WHEN LIGHTED MERELY FROM A CONSIDERABLY LONG DISTANCE, NEVERTHELESS ATTRACTS FIRE (TOWARDS IT), SO FROM BELOW, FROM THE FORMLESSNESS OF THE CONGLOMERATION (OF ALL GERMS), THE POWERS PASS UPWARDS AS FAR AS THE SONSHIP. FOR, ACCORDING TO THE ILLUSTRATION OF THE INDIAN NAPHTHA, THE SON OF THE GREAT ARCHON OF THE OGDOAD, AS IF HE WERE SOME (SORT OF) NAPHTHA, APPREHENDS AND SEIZES CONCEPTIONS FROM THE BLESSED SONSHIP, WHOSE PLACE OF HABITATION IS SITUATED AFTER THAT OF THE CONTERMINOUS (SPIRIT). FOR THE POWER OF THE SONSHIP WHICH IS IN THE MIDST OF THE HOLY SPIRIT, (THAT IS,) IN, THE MIDST OF THE (CONTERMINOUS) SPIRIT, SHARES THE FLOWING AND RUSHING THOUGHTS OF THE SONSHIP WITH THE SON OF THE GREAT ARCHON.

CHAPTER 14. WHENCE CAME THE GOSPEL; THE NUMBER OF HEAVENS ACCORDING TO BASILIDES; EXPLANATION OF CHRIST'S MIRACULOUS CONCEPTION.

THE GOSPEL THEN CAME, SAYS (BASILIDES), FIRST FROM THE SONSHIP THROUGH THE SON, THAT WAS SEATED BESIDE THE ARCHON, TO THE ARCHON, AND THE ARCHON LEARNED THAT HE WAS NOT GOD OF THE UNIVERSE, BUT WAS BEGOTTEN. BUT (ASCERTAINING THAT) HE HAS ABOVE HIMSELF THE DEPOSITED TREASURE OF THAT INEFFABLE AND UNNAMEABLE (AND) NON-EXISTENT ONE, AND OF THE SONSHIP, HE WAS BOTH CONVERTED AND FILLED WITH TERROR, WHEN HE WAS BROUGHT TO UNDERSTAND IN WHAT IGNORANCE HE WAS (INVOLVED). THIS, HE SAYS, IS WHAT HAS BEEN DECLARED: THE FEAR OF THE LORD IS THE BEGINNING OF WISDOM. PROVERBS 1:7 FOR, BEING ORALLY INSTRUCTED BY CHRIST, WHO WAS SEATED NEAR, HE BEGAN TO ACQUIRE WISDOM, (INASMUCH AS HE THEREBY) LEARNS WHO IS THE NON-EXISTENT ONE, WHAT THE SONSHIP (IS), WHAT THE HOLY SPIRIT (IS), WHAT THE APPARATUS OF THE UNIVERSE (IS), AND WHAT IS LIKELY TO BE THE CONSUMMATION OF THINGS. THIS IS THE WISDOM SPOKEN IN A MYSTERY, CONCERNING WHICH, SAYS (BASILIDES), SCRIPTURE USES THE FOLLOWING EXPRESSIONS: NOT IN WORDS TAUGHT OF HUMAN WISDOM, BUT IN (THOSE) TAUGHT OF THE SPIRIT. 1 CORINTHIANS 2:13 THE ARCHON, THEN, BEING ORALLY INSTRUCTED, AND TAUGHT, AND BEING (THEREBY) FILLED WITH FEAR, PROCEEDED TO MAKE CONFESSION CONCERNING THE SIN WHICH HE HAD COMMITTED IN MAGNIFYING HIMSELF. THIS, HE SAYS, IS WHAT IS DECLARED: I HAVE RECOGNISED MY SIN, AND I KNOW MY TRANSGRESSION, (AND) ABOUT THIS I SHALL CONFESS FOREVER. WHEN, THEN, THE GREAT ARCHON HAD BEEN ORALLY INSTRUCTED, AND EVERY CREATURE OF THE OGDOAD HAD BEEN ORALLY INSTRUCTED AND TAUGHT, AND (AFTER) THE MYSTERY BECAME KNOWN TO THE CELESTIAL (POWERS), IT WAS ALSO NECESSARY THAT AFTERWARDS THE GOSPEL SHOULD COME TO THE HEBDOMAD, IN ORDER LIKEWISE THAT THE ARCHON OF THE HEBDOMAD MIGHT BE SIMILARLY INSTRUCTED AND INDOCTRINATED INTO THE GOSPEL. THE SON OF THE GREAT ARCHON (THEREFORE) KINDLED IN THE SON OF THE ARCHON OF THE HEBDOMAD THE LIGHT WHICH HIMSELF POSSESSED AND HAD KINDLED FROM ABOVE FROM THE SONSHIP. AND THE SON OF THE ARCHON OF THE HEBDOMAD HAD RADIANCE IMPARTED TO HIM, AND HE PROCLAIMED THE GOSPEL TO THE ARCHON OF THE HEBDOMAD. AND IN LIKE MANNER, ACCORDING TO THE PREVIOUS ACCOUNT, HE HIMSELF WAS BOTH TERRIFIED AND INDUCED TO MAKE CONFESSION. WHEN, THEREFORE, ALL (BEINGS) IN THE HEBDOMAD HAD BEEN LIKEWISE ENLIGHTENED, AND HAD THE GOSPEL ANNOUNCED TO THEM (FOR IN THESE REGIONS OF THE UNIVERSE THERE EXIST, ACCORDING TO THESE HERETICS, CREATURES INFINITE (IN NUMBER), VIZ., PRINCIPALITIES AND POWERS AND RULERS, IN REGARD OF WHICH THERE IS EXTANT AMONG THE (BASILIDIANS) A VERY PROLIX AND VERBOSE TREATISE, WHERE THEY ALLEGE THAT THERE ARE THREE HUNDRED AND SIXTY-FIVE HEAVENS, AND THAT THE GREAT ARCHON OF THESE IS ABRASAX, FROM THE FACT THAT HIS NAME COMPRISES THE COMPUTED NUMBER 365, SO THAT, OF COURSE, THE CALCULATION OF THE TITLE INCLUDES ALL (EXISTING) THINGS, AND THAT FOR THESE REASONS THE YEAR CONSISTS OF SO MANY DAYS) — BUT WHEN, HE SAYS, THESE (TWO EVENTS, VIZ., THE ILLUMINATION OF THE HEBDOMAD AND THE MANIFESTATION OF THE GOSPEL) HAD THUS TAKEN PLACE, IT WAS NECESSARY, LIKEWISE, THAT AFTERWARDS THE FORMLESSNESS EXISTENT IN OUR QUARTER OF CREATION SHOULD HAVE RADIANCE IMPARTED TO IT, AND THAT THE MYSTERY SHOULD BE REVEALED TO THE SONSHIP, WHICH HAD BEEN LEFT BEHIND IN FORMLESSNESS, JUST LIKE AN ABORTION.

NOW THIS (MYSTERY) WAS NOT MADE KNOWN TO PREVIOUS GENERATIONS, AS HE SAYS, IT HAS BEEN WRITTEN, BY REVELATION WAS MADE KNOWN UNTO ME THE MYSTERY; EPHESIANS 3:3-5 AND, I HAVE HEARD INEXPRESSIBLE WORDS WHICH IT IS NOT POSSIBLE FOR MAN TO DECLARE. 2 CORINTHIANS 12:4 THE LIGHT, (THEREFORE,) WHICH CAME DOWN FROM THE OGDOAD ABOVE TO THE SON OF THE HEBDOMAD, DESCENDED FROM THE HEBDOMAD UPON JESUS THE SON OF MARY, AND HE HAD RADIANCE IMPARTED TO HIM BY BEING ILLUMINATED WITH THE LIGHT THAT SHONE UPON HIM. THIS, HE SAYS, IS THAT WHICH HAS BEEN DECLARED: THE HOLY SPIRIT WILL COME UPON YOU, LUKE 1:35 (MEANING) THAT WHICH PROCEEDED FROM THE SONSHIP THROUGH THE CONTERMINOUS SPIRIT UPON THE OGDOAD AND HEBDOMAD, AS FAR AS MARY; AND THE POWER OF THE HIGHEST WILL OVERSHADOW YOU, (MEANING) THE POWER OF THE ANOINTING, (WHICH STREAMED) FROM THE (CELESTIAL) HEIGHT ABOVE (THROUGH) THE DEMIURGE, AS FAR AS THE CREATION, WHICH IS (AS FAR AS) THE SON. AND AS FAR AS THAT (SON) HE SAYS THE WORLD CONSISTED THUS. AND AS FAR AS THIS, THE ENTIRE SONSHIP, WHICH IS LEFT BEHIND FOR BENEFITING THE SOULS IN FORMLESSNESS, AND FOR BEING THE RECIPIENT IN TURN OF BENEFITS — (THIS SONSHIP, I SAY,) WHEN IT IS TRANSFORMED, FOLLOWED JESUS, AND HASTENED UPWARDS, AND CAME FORTH PURIFIED. AND IT BECOMES MOST REFINED, SO THAT IT COULD, AS THE FIRST (SONSHIP), HASTEN UPWARDS THROUGH ITS OWN INSTRUMENTALITY. FOR IT POSSESSES ALL THE POWER THAT, ACCORDING TO NATURE, IS FIRMLY CONNECTED WITH THE LIGHT WHICH FROM ABOVE SHONE DOWN (UPON EARTH).

CHAPTER 15. GOD'S DEALINGS WITH THE CREATURE; BASILIDES' NOTION OF (1) THE INNER MAN, (2) THE GOSPEL; HIS INTERPRETATION OF THE LIFE AND SUFFERINGS OF OUR LORD.

WHEN, THEREFORE, HE SAYS, THE ENTIRE SONSHIP SHALL HAVE COME, AND SHALL BE ABOVE THE CONTERMINOUS SPIRIT, THEN THE CREATURE WILL BECOME THE OBJECT OF MERCY. FOR (THE CREATURE) GROANS UNTIL NOW,ROMANS 8:19-22 AND IS TORMENTED, AND WAITS FOR THE MANIFESTATION OF THE SONS OF GOD, IN ORDER THAT ALL WHO ARE MEN OF THE SONSHIP MAY ASCEND FROM THENCE. WHEN THIS TAKES PLACE, GOD, HE SAYS, WILL BRING UPON THE WHOLE WORLD ENORMOUS IGNORANCE, THAT ALL THINGS MAY CONTINUE ACCORDING TO NATURE, AND THAT NOTHING MAY INORDINATELY DESIRE ANYTHING OF THE THINGS THAT ARE CONTRARY TO NATURE. BUT (FAR FROM IT); FOR ALL THE SOULS OF THIS QUARTER OF CREATION, AS MANY AS POSSESS THE NATURE OF REMAINING IMMORTAL IN THIS (REGION) ONLY, CONTINUE (IN IT), AWARE OF NOTHING SUPERIOR OR BETTER (THAN THEIR PRESENT STATE). AND THERE WILL NOT PREVAIL ANY RUMOUR OR KNOWLEDGE IN REGIONS BELOW, CONCERNING BEINGS WHOSE DWELLING IS PLACED ABOVE, LEST SUBJACENT SOULS SHOULD BE WRUNG WITH TORTURE FROM LONGING AFTER IMPOSSIBILITIES. (IT WOULD BE) JUST AS IF A FISH WERE TO CRAVE TO FEED ON THE MOUNTAINS ALONG WITH SHEEP. (FOR) A WISH OF THIS DESCRIPTION WOULD, HE SAYS, BE THEIR DESTRUCTION. ALL THINGS, THEREFORE, THAT ABIDE IN (THIS) QUARTER ARE

INCORRUPTIBLE, BUT CORRUPTIBLE IF THEY ARE DISPOSED TO WANDER AND CROSS OVER FROM THE THINGS THAT ARE ACCORDING TO NATURE. IN THIS WAY THE ARCHON OF THE HEBDOMAD WILL KNOW NOTHING OF SUPERJACENT ENTITIES. FOR ENORMOUS IGNORANCE WILL LAY HOLD ON THIS ONE LIKEWISE, IN ORDER THAT SORROW, AND GRIEF, AND GROANING MAY DEPART FROM HIM; FOR HE WILL NOT DESIRE ANYTHING OF IMPOSSIBLE THINGS, NOR WILL HE BE VISITED WITH ANGUISH. IN LIKE MANNER, HOWEVER, THE SAME IGNORANCE WILL LAY HOLD ALSO ON THE GREAT ARCHON OF THE OGDOAD, AND SIMILARLY ON ALL THE CREATURES THAT ARE SUBJECT UNTO HIM, IN ORDER THAT IN NO RESPECT ANYTHING MAY DESIRE ANYTHING OF THOSE THINGS THAT ARE CONTRARY TO NATURE, AND MAY NOT (THUS) BE OVERWHELMED WITH SORROW. AND SO THERE WILL BE THE RESTITUTION OF ALL THINGS WHICH, IN CONFORMITY WITH NATURE, HAVE FROM THE BEGINNING A FOUNDATION IN THE SEED OF THE UNIVERSE, BUT WILL BE RESTORED AT (THEIR OWN) PROPER PERIODS. AND THAT EACH THING, SAYS (BASILIDES), HAS ITS OWN PARTICULAR TIMES, THE SAVIOUR IS A SUFFICIENT (WITNESS) WHEN HE OBSERVES, MINE HOUR IS NOT YET COME. JOHN 2:4 AND THE MAGI (AFFORD SIMILAR TESTIMONY) WHEN THEY GAZE WISTFULLY UPON THE (SAVIOUR'S) STAR. FOR (JESUS) HIMSELF WAS, HE SAYS, MENTALLY PRECONCEIVED AT THE TIME OF THE GENERATION OF THE STARS, AND OF THE COMPLETE RETURN TO THEIR STARTING-POINT OF THE SEASONS IN THE VAST CONGLOMERATION (OF ALL GERMS). THIS IS, ACCORDING TO THESE (BASILIDIANS), HE WHO HAS BEEN CONCEIVED AS THE INNER SPIRITUAL MAN IN WHAT IS NATURAL (NOW THIS IS THE SONSHIP WHICH LEFT THERE THE SOUL, NOT (THAT IT MIGHT BE) MORTAL, BUT THAT IT MIGHT ABIDE HERE ACCORDING TO NATURE, JUST AS THE FIRST SONSHIP LEFT ABOVE IN ITS PROPER LOCALITY THE HOLY SPIRIT, (THAT IS, THE SPIRIT) WHICH IS CONTERMINOUS) — (THIS, I SAY, IS HE WHO HAS BEEN CONCEIVED AS THE INNER SPIRITUAL MAN, AND) HAS THEN BEEN ARRAYED IN HIS OWN PECULIAR SOUL.

IN ORDER, HOWEVER, THAT WE MAY NOT OMIT ANY OF THE DOCTRINES OF THIS (BASILIDES), I SHALL LIKEWISE EXPLAIN WHATEVER STATEMENTS THEY PUT FORWARD RESPECTING A GOSPEL. FOR GOSPEL WITH THEM, AS HAS BEEN ELUCIDATED, IS OF SUPER-MUNDANE ENTITIES THE KNOWLEDGE WHICH THE GREAT ARCHON DID NOT UNDERSTAND. AS, THEN, IT WAS MANIFESTED UNTO HIM THAT THERE ARE LIKEWISE THE HOLY SPIRIT— THAT IS, THE CONTERMINOUS (SPIRIT) — AND THE SONSHIP, AND THE NON-EXISTENT GOD, THE CAUSE OF ALL THESE, HE REJOICED AT THE COMMUNICATIONS MADE TO HIM, AND WAS FILLED WITH EXULTATION. ACCORDING TO THEM, THIS CONSTITUTES THE GOSPEL. JESUS, HOWEVER, WAS BORN, ACCORDING TO THESE (HERETICS), AS WE HAVE ALREADY DECLARED. AND WHEN THE GENERATION WHICH HAS BEEN PREVIOUSLY EXPLAINED TOOK PLACE, ALL THE EVENTS IN OUR LORD'S LIFE OCCURRED, ACCORDING TO THEM, IN THE SAME MANNER AS THEY HAVE BEEN DESCRIBED IN THE GOSPELS. AND THESE THINGS HAPPENED, HE SAYS, IN ORDER THAT JESUS MIGHT BECOME THE FIRST-FRUITS OF A DISTINCTION OF THE DIFFERENT ORDERS (OF CREATED OBJECTS) THAT HAD BEEN CONFUSED TOGETHER. FOR WHEN THE WORLD HAD BEEN DIVIDED INTO AN OGDOAD, WHICH IS THE HEAD OF THE ENTIRE WORLD — NOW THE GREAT ARCHON IS HEAD OF THE ENTIRE WORLD — AND INTO A HEBDOMAD — WHICH IS THE HEAD OF THE HEBDOMAD, THE DEMIURGE OF SUBJACENT ENTITIES, — AND INTO THIS ORDER OF CREATURES (THAT PREVAILS) AMONG US, WHERE EXISTS FORMLESSNESS, IT WAS REQUISITE THAT THE VARIOUS ORDERS OF CREATED OBJECTS THAT HAD BEEN CONFOUNDED TOGETHER SHOULD BE DISTINGUISHED BY A SEPARATING PROCESS PERFORMED BY JESUS. (NOW THIS SEPARATION) THAT WHICH WAS HIS CORPOREAL PART SUFFERED, AND THIS WAS (THE PART) OF FORMLESSNESS AND REVERTED INTO FORMLESSNESS. AND THAT WAS RESUSCITATED WHICH WAS HIS PSYCHICAL PART, AND THIS WAS (PART) OF THE HEBDOMAD, AND REVERTED INTO THE HEBDOMAD. AND HE REVIVED THAT (ELEMENT IN HIS NATURE) WHICH WAS THE PECULIAR PROPERTY OF THE ELEVATED REGION WHERE DWELLS THE GREAT ARCHON, AND (THAT ELEMENT) REMAINED BESIDE THE GREAT ARCHON. AND HE CARRIED UPWARDS AS FAR AS (THAT WHICH IS) ABOVE THAT WHICH WAS (THE PECULIAR PROPERTY) OF THE CONTERMINOUS SPIRIT, AND HE REMAINED IN THE CONTERMINOUS SPIRIT. AND THROUGH HIM THERE WAS PURIFIED THE THIRD SONSHIP, WHICH HAD BEEN LEFT FOR CONFERRING BENEFITS, AND RECEIVING THEM. AND (THROUGH JESUS) IT ASCENDED TOWARDS THE BLESSED SONSHIP, AND PASSED THROUGH ALL THESE. FOR THE ENTIRE PURPOSE OF THESE WAS THE BLENDING TOGETHER OF, AS IT WERE, THE CONGLOMERATION OF ALL GERMS, AND THE DISTINCTION OF THE VARIOUS ORDERS OF CREATED OBJECTS, AND THE RESTORATION INTO THEIR PROPER COMPONENT PARTS OF THINGS THAT HAD BEEN BLENDED TOGETHER. JESUS, THEREFORE, BECAME THE FIRST-FRUITS OF THE DISTINCTION OF THE VARIOUS ORDERS OF CREATED OBJECTS, AND HIS PASSION TOOK PLACE FOR NOT ANY OTHER REASON THAN THE DISTINCTION WHICH WAS THEREBY BROUGHT ABOUT IN THE VARIOUS ORDERS OF CREATED OBJECTS THAT HAD BEEN CONFOUNDED TOGETHER. FOR IN THIS MANNER (BASILIDES) SAYS THAT THE ENTIRE SONSHIP, WHICH HAD BEEN LEFT IN FORMLESSNESS FOR THE PURPOSE OF CONFERRING BENEFITS AND RECEIVING THEM, WAS DIVIDED INTO ITS COMPONENT ELEMENTS, ACCORDING TO THE MANNER IN WHICH ALSO THE DISTINCTION OF NATURES HAD TAKEN PLACE IN JESUS. THESE, THEN, ARE THE LEGENDS WHICH LIKEWISE BASILIDES DETAILS AFTER HIS SOJOURN IN EGYPT; AND BEING INSTRUCTED BY THE (SAGES OF THIS COUNTRY) IN SO GREAT A SYSTEM OF WISDOM, (THE HERETIC) PRODUCED FRUITS OF THIS DESCRIPTION.

CHAPTER 16. THE SYSTEM OF SATURNILUS.

BUT ONE SATURNILUS, WHO FLOURISHED ABOUT THE SAME PERIOD WITH BASILIDES, BUT SPENT HIS TIME IN ANTIOCH, (A CITY) OF SYRIA, PROPOUNDED OPINIONS AKIN TO WHATEVER (TENETS) MENANDER (ADVANCED). HE ASSERTS THAT THERE IS ONE FATHER, UNKNOWN TO ALL — HE WHO HAD MADE ANGELS, ARCHANGELS, PRINCIPALITIES, (AND) POWERS; AND THAT BY CERTAIN ANGELS, SEVEN (IN NUMBER), THE WORLD WAS MADE, AND ALL THINGS THAT ARE IN IT. AND (SATURNILUS AFFIRMS) THAT MAN WAS A WORK OF ANGELS. THERE HAD APPEARED ABOVE FROM (THE BEING OF) ABSOLUTE SWAY, A BRILLIANT IMAGE; AND WHEN (THE ANGELS) WERE NOT ABLE TO DETAIN THIS, ON ACCOUNT OF ITS IMMEDIATELY, HE SAYS, RETURNING WITH RAPIDITY UPWARDS, THEY EXHORTED ONE ANOTHER, SAYING, LET US MAKE MAN IN OUR LIKENESS AND IMAGE. GENESIS 1:26 AND WHEN THE FIGURE WAS FORMED, AND WAS NOT, HE SAYS, ABLE, OWING TO THE IMPOTENCE OF THE ANGELS, TO LIFT UP ITSELF, BUT CONTINUED WRITHING AS A WORM, THE POWER ABOVE, COMPASSIONATING HIM ON ACCOUNT OF HIS HAVING BEEN BORN IN ITS OWN IMAGE, SENT FORTH A SCINTILLATION OF LIFE, WHICH RAISED MAN UP, AND CAUSED HIM TO HAVE VITALITY. (SATURNILUS) ASSERTS THAT THIS SCINTILLATION OF LIFE RAPIDLY RETURNS AFTER DEATH TO THOSE THINGS THAT ARE OF THE SAME ORDER OF EXISTENCE; AND THAT THE REST, FROM WHICH THEY HAVE BEEN GENERATED, ARE RESOLVED INTO THOSE. AND THE SAVIOUR HE SUPPOSED TO BE UNBEGOTTEN AND INCORPOREAL, AND DEVOID OF FIGURE. (SATURNILUS,) HOWEVER, (MAINTAINED THAT JESUS) WAS MANIFESTED AS MAN IN APPEARANCE ONLY. AND HE SAYS THAT THE GOD OF THE JEWS IS ONE OF THE ANGELS, AND, ON ACCOUNT OF THE FATHER'S WISHING TO DEPRIVE OF SOVEREIGNTY ALL THE ARCHONS, THAT CHRIST CAME FOR THE OVERTHROW OF THE GOD OF THE JEWS, AND FOR THE SALVATION OF THOSE THAT BELIEVE UPON HIM; AND THAT THESE HAVE IN THEM THE SCINTILLATION OF LIFE. FOR HE ASSERTED THAT TWO KINDS OF MEN HAD BEEN FORMED BY THE ANGELS — ONE WICKED, BUT THE OTHER GOOD. AND, SINCE DEMONS FROM TIME TO TIME ASSISTED WICKED (MEN, SATURNILUS AFFIRMS) THAT THE SAVIOUR CAME FOR THE OVERTHROW OF WORTHLESS MEN AND DEMONS, BUT FOR THE SALVATION OF GOOD MEN. AND HE AFFIRMS THAT MARRIAGE AND PROCREATION ARE FROM SATAN. THE MAJORITY, HOWEVER, OF THOSE WHO BELONG TO THIS (HERETIC'S SCHOOL) ABSTAIN FROM ANIMAL FOOD LIKEWISE, (AND) BY THIS AFFECTATION OF ASCETICISM (MAKE MANY THEIR DUPES). AND (THEY MAINTAIN) THAT THE PROPHECIES HAVE BEEN UTTERED, PARTLY BY THE WORLD-MAKING ANGELS, AND PARTLY BY SATAN, WHO IS ALSO THE VERY ANGEL WHOM THEY SUPPOSE TO ACT IN ANTAGONISM TO THE COSMICAL (ANGELS), AND ESPECIALLY TO THE GOD OF THE JEWS. THESE, THEN, ARE IN TRUTH THE TENETS OF SATURNILUS.

CHAPTER 17. MARCION; HIS DUALISM; DERIVES HIS SYSTEM FROM EMPEDOCLES; SKETCH OF THE DOCTRINE OF EMPEDOCLES.

BUT MARCION, A NATIVE OF PONTUS, FAR MORE FRANTIC THAN THESE (HERETICS), OMITTING THE MAJORITY OF THE TENETS OF THE GREATER NUMBER (OF SPECULATORS), (AND) ADVANCING INTO A DOCTRINE STILL MORE UNABASHED, SUPPOSED (THE EXISTENCE OF) TWO ORIGINATING CAUSES OF THE UNIVERSE, ALLEGING ONE OF THEM TO BE A CERTAIN GOOD (PRINCIPLE), BUT THE OTHER AN EVIL ONE. AND HIMSELF IMAGINING THAT HE WAS INTRODUCING SOME NOVEL (OPINION), FOUNDED A SCHOOL FULL OF FOLLY, AND ATTENDED BY MEN OF A SENSUAL MODE OF LIFE, INASMUCH AS HE HIMSELF WAS ONE OF LUSTFUL PROPENSITIES. THIS (HERETIC) HAVING THOUGHT THAT THE MULTITUDE WOULD FORGET THAT HE DID NOT HAPPEN TO BE A DISCIPLE OF CHRIST, BUT OF EMPEDOCLES, WHO WAS FAR ANTERIOR TO HIMSELF, FRAMED AND FORMED THE SAME OPINIONS — NAMELY, THAT THERE ARE TWO CAUSES OF THE UNIVERSE, DISCORD AND FRIENDSHIP. FOR WHAT DOES EMPEDOCLES SAY RESPECTING THE PLAN OF THE WORLD? EVEN THOUGH WE HAVE PREVIOUSLY SPOKEN (ON THIS SUBJECT), YET EVEN NOW ALSO, FOR THE PURPOSE, AT ALL EVENTS, OF COMPARING THE HERESY OF THIS PLAGIARIST (WITH ITS SOURCE), WE SHALL NOT BE SILENT.

THIS (PHILOSOPHER) AFFIRMS THAT ALL THE ELEMENTS OUT OF WHICH THE WORLD CONSISTS AND DERIVES ITS BEING, ARE SIX: TWO OF THEM MATERIAL, (VIZ.,) EARTH AND WATER; AND TWO OF THEM INSTRUMENTS BY WHICH MATERIAL OBJECTS ARE ARRANGED AND ALTERED, (VIZ.,) FIRE AND AIR; AND TWO OF THEM, BY MEANS OF THE INSTRUMENTS, OPERATING UPON MATTER AND FASHIONING IT, VIZ., DISCORD AND FRIENDSHIP. (EMPEDOCLES) EXPRESSES HIMSELF SOMEHOW THUS:—

THE FOUR ROOTS OF ALL THINGS HEAR YOU FIRST
BRILLIANT JOVE, AND LIFE-GIVING JUNO AND AIDONEUS,
AND NESTIS, WHO WITH TEARS BEDEWS THE MORTAL FONT.

JUPITER IS FIRE, AND LIFE-GIVING JUNO EARTH, WHICH PRODUCES FRUITS FOR THE SUPPORT OF EXISTENCE; AND AIDONEUS AIR, BECAUSE ALTHOUGH THROUGH HIM WE BEHOLD ALL THINGS, YET HIMSELF ALONE WE DO NOT SEE. BUT NESTIS IS WATER, FOR THIS IS A SOLE VEHICLE OF (FOOD), AND THUS BECOMES A CAUSE OF SUSTENANCE TO ALL THOSE THAT ARE BEING NOURISHED; (BUT) THIS OF ITSELF IS NOT ABLE TO AFFORD NUTRIMENT TO THOSE THAT ARE BEING NOURISHED. FOR IF IT DID POSSESS THE POWER OF AFFORDING NUTRIMENT, ANIMAL LIFE, HE SAYS, COULD NEVER BE DESTROYED BY FAMINE, INASMUCH AS WATER IS ALWAYS SUPERABUNDANT IN THE WORLD. FOR THIS REASON HE DENOMINATES NESTIS WATER, BECAUSE, (THOUGH INDIRECTLY) BEING A CAUSE OF NUTRIMENT, IT IS NOT (OF ITSELF) COMPETENT TO AFFORD NUTRIMENT TO THOSE THINGS THAT ARE BEING NOURISHED. THESE, THEREFORE — TO DELINEATE THEM AS BY WAY OF OUTLINE — ARE THE PRINCIPLES THAT COMPRISE (EMPEDOCLES') ENTIRE THEORY OF THE WORLD: (VIZ.,) WATER AND EARTH, OUT OF WHICH (PROCEED) GENERATED ENTITIES; FIRE AND SPIRIT, (WHICH ARE) INSTRUMENTS AND EFFICIENT (CAUSES), BUT DISCORD AND FRIENDSHIP, WHICH ARE (PRINCIPLES) ARTISTICALLY FABRICATING (THE UNIVERSE). AND FRIENDSHIP IS A CERTAIN PEACE, AND UNANIMITY, AND LOVE, WHOSE ENTIRE EFFORT IS, THAT THERE SHOULD BE ONE FINISHED AND COMPLETE WORLD. DISCORD, HOWEVER, INVARIABLY SEPARATES THAT ONE (WORLD), AND SUBDIVIDES IT, OR MAKES MANY THINGS OUT OF ONE. THEREFORE DISCORD IS OF THE ENTIRE CREATION A CAUSE WHICH HE STYLES OULOMENON , THAT IS, DESTRUCTIVE. FOR IT IS THE CONCERN OF THIS (DISCORD), THAT THROUGHOUT EVERY AGE THE CREATION ITSELF SHOULD CONTINUE TO PRESERVE ITS EXISTING CONDITION. AND RUINOUS DISCORD HAS BEEN (THUS) A FABRICATOR AND AN EFFICIENT CAUSE OF THE PRODUCTION OF ALL GENERATED ENTITIES; WHEREAS FRIENDSHIP (IS THE CAUSE) OF THE EDUCTION, AND ALTERATION, AND RESTORATION OF EXISTING THINGS INTO ONE SYSTEM. AND IN REGARD OF THESE (CAUSES), EMPEDOCLES ASSERTS THAT THEY ARE TWO IMMORTAL AND UNBEGOTTEN PRINCIPLES, AND SUCH AS HAVE NOT AS YET RECEIVED AN ORIGINATING CAUSE OF EXISTENCE. (EMPEDOCLES) SOMEWHERE OR OTHER (EXPRESSES HIMSELF) IN THE FOLLOWING MANNER:—

FOR IF BOTH ONCE IT WAS, AND WILL BE; NEVER, I THINK,
WILL BE THE AGE ETERNAL VOID OF BOTH OF THESE.

(BUT) WHAT ARE THESE (TWO)? DISCORD AND FRIENDSHIP; FOR THEY DID NOT BEGIN TO COME INTO BEING, BUT PRE-EXISTED AND ALWAYS WILL EXIST, BECAUSE, FROM THE FACT OF THEIR BEING UNBEGOTTEN, THEY ARE NOT ABLE TO UNDERGO CORRUPTION. BUT FIRE, (AND WATER,) AND EARTH, AND AIR, ARE (ENTITIES) THAT PERISH AND REVIVE. FOR WHEN THESE GENERATED (BODIES), BY REASON OF DISCORD, CEASE TO EXIST, FRIENDSHIP, LAYING HOLD ON THEM, BRINGS THEM FORWARD, AND ATTACHES AND ASSOCIATES THEM HERSELF WITH THE UNIVERSE. (AND THIS TAKES PLACE) IN ORDER THAT THE UNIVERSE MAY CONTINUE ONE, BEING ALWAYS ORDERED BY FRIENDSHIP IN A MANNER ONE AND THE SAME, AND WITH (UNINTERRUPTED) UNIFORMITY.

WHEN, HOWEVER, FRIENDSHIP MAKES UNITY OUT OF PLURALITY, AND ASSOCIATES WITH UNITY SEPARATED ENTITIES, DISCORD, AGAIN, FORCIBLY SEVERS THEM FROM UNITY, AND MAKES THEM MANY, THAT IS, FIRE, WATER, EARTH, AIR, (AS WELL AS) THE ANIMALS AND PLANTS PRODUCED FROM THESE, AND WHATEVER PORTIONS OF THE WORLD WE OBSERVE. AND IN REGARD OF THE FORM OF THE WORLD, WHAT SORT IT IS, (AS) ARRANGED BY FRIENDSHIP, (EMPEDOCLES) EXPRESSES HIMSELF IN THE FOLLOWING TERMS:—

FOR NOT FROM BACK TWO ARMS ARISE,
NOT FEET, NOT NIMBLE KNEES, NOT GENITAL GROIN,
BUT A GLOBE IT WAS, AND EQUAL TO ITSELF IT IS.

AN OPERATION OF THIS DESCRIPTION FRIENDSHIP MAINTAINS, AND MAKES (ONE) MOST BEAUTIFUL FORM OF THE WORLD OUT OF PLURALITY. DISCORD, HOWEVER, THE CAUSE OF THE ARRANGEMENT OF EACH OF THE PARTS (OF THE UNIVERSE), FORCIBLY SEVERS AND MAKES MANY THINGS OUT OF THAT ONE (FORM). AND THIS IS WHAT EMPEDOCLES AFFIRMS RESPECTING HIS OWN GENERATION:—

OF THESE I ALSO AM FROM GOD A WANDERING EXILE.

THAT IS, (EMPEDOCLES) DENOMINATES AS GOD THE UNITY AND UNIFICATION OF THAT (ONE FORM) IN WHICH (THE WORLD) EXISTED ANTECEDENT TO THE SEPARATION AND PRODUCTION (INTRODUCED) BY DISCORD AMONG THE MAJORITY OF THOSE THINGS (THAT SUBSISTED) IN ACCORDANCE WITH THE DISPOSITION (EFFECTED) BY DISCORD. FOR EMPEDOCLES AFFIRMS DISCORD TO BE A FURIOUS, AND PERTURBED, AND UNSTABLE DEMIURGE, (THUS) DENOMINATING DISCORD THE CREATOR OF THE WORLD. FOR THIS CONSTITUTES THE CONDEMNATION AND NECESSITY OF SOULS WHICH DISCORD FORCIBLY SEVERS FROM UNITY, AND (WHICH IT) FASHIONS AND OPERATES UPON, (ACCORDING TO EMPEDOCLES,) WHO EXPRESSES HIMSELF AFTER SOME SUCH MODE AS, THE FOLLOWING:—

WHO PERJURY PILES ON SIN,
WHILE DEMONS GAIN A LIFE PROLONGED;

MEANING BY DEMONS LONG-LIVED SOULS, BECAUSE THEY ARE IMMORTAL, AND LIVE FOR LENGTHENED AGES:—

FOR THRICE TEN THOUSAND YEARS BANISHED FROM BLISS;

DENOMINATING AS BLISSFUL, THOSE THAT HAVE BEEN COLLECTED BY FRIENDSHIP FROM THE MAJORITY OF ENTITIES INTO THE PROCESS OF UNIFICATION (ARISING

OUT) OF THE INTELLIGIBLE WORLD. HE ASSERTS THAT THOSE ARE EXILES, AND THAT

IN LAPSE OF TIME ALL SORTS OF MORTAL MEN ARE BORN,
CHANGING THE IRKSOME WAYS OF LIFE

HE ASSERTS THE IRKSOME WAYS TO BE THE ALTERATIONS AND TRANSFIGURATIONS OF SOULS INTO (SUCCESSIVE) BODIES. THIS IS WHAT HE SAYS:—

CHANGING THE IRKSOME WAYS OF LIFE.

FOR SOULS CHANGE, BODY AFTER BODY BEING ALTERED, AND PUNISHED BY DISCORD, AND NOT PERMITTED TO CONTINUE IN THE ONE (FRAME), BUT THAT THE SOULS ARE INVOLVED IN ALL DESCRIPTIONS OF PUNISHMENT BY DISCORD BEING CHANGED FROM BODY TO BODY. HE SAYS:—

AETHEREAL FORCE TO OCEAN DRIVES THE SOULS,
AND OCEAN SPURTS THEM FORTH ON EARTH'S EXPANSE,
AND EARTH ON BEAMS OF BLAZING SUN, WHO FLINGS
(THE SOULS) ON AETHER'S DEPTHS, AND EACH FROM EACH
(A SPIRIT) TAKES, AND ALL WITH HATRED BURN.

THIS IS THE PUNISHMENT WHICH THE DEMIURGE INFLICTS, JUST AS SOME BRAZIER MOULDING (A PIECE OF) IRON, AND DIPPING IT SUCCESSIVELY FROM FIRE INTO WATER. FOR FIRE IS THE AETHER WHENCE THE DEMIURGE TRANSFERS THE SOULS INTO THE SEA; AND LAND IS THE EARTH: WHENCE HE USES THE WORDS, FROM WATER INTO EARTH, AND FROM EARTH INTO AIR. THIS IS WHAT (EMPEDOCLES) SAYS:—

AND EARTH ON BEAMS
OF BLAZING SUN, WHO FLINGS (THE SOULS)
ON AETHER'S DEPTHS, AND EACH FROM EACH
A (SPIRIT) TAKES, AND ALL WITH HATRED BURN.

THE SOULS, THEN, THUS DETESTED, AND TORMENTED, AND PUNISHED IN THIS WORLD, ARE, ACCORDING TO EMPEDOCLES, COLLECTED BY FRIENDSHIP AS BEING A CERTAIN GOOD (POWER), AND (ONE) THAT PITIES THE GROANING OF THESE, AND THE DISORDERLY AND WICKED DEVICE OF FURIOUS DISCORD. AND (LIKEWISE FRIENDSHIP IS) EAGER, AND TOILS TO LEAD FORTH LITTLE BY LITTLE THE SOULS FROM THE WORLD, AND TO DOMESTICATE THEM WITH UNITY, IN ORDER THAT ALL THINGS, BEING CONDUCTED BY HERSELF, MAY ATTAIN UNTO UNIFICATION. THEREFORE ON ACCOUNT OF SUCH AN ARRANGEMENT ON THE PART OF DESTRUCTIVE DISCORD OF THIS DIVIDED WORLD, EMPEDOCLES ADMONISHES HIS DISCIPLES TO ABSTAIN FROM ALL SORTS OF ANIMAL FOOD. FOR HE ASSERTS THAT THE BODIES OF ANIMALS ARE SUCH AS FEED ON THE HABITATIONS OF PUNISHED SOULS. AND HE TEACHES THOSE WHO ARE HEARERS OF SUCH DOCTRINES (AS HIS), TO REFRAIN FROM INTERCOURSE WITH WOMEN. (AND HE ISSUES THIS PRECEPT) IN ORDER THAT (HIS DISCIPLES) MAY NOT CO-OPERATE WITH AND ASSIST THOSE WORKS WHICH DISCORD FABRICATES, ALWAYS DISSOLVING AND FORCIBLY SEVERING THE WORK OF FRIENDSHIP. EMPEDOCLES ASSERTS THAT THIS IS THE GREATEST LAW OF THE MANAGEMENT OF THE UNIVERSE, EXPRESSING HIMSELF SOMEHOW THUS:—

THERE'S SOMETHING SWAYED BY FATE, THE ANCIENT,
ENDLESS LAW OF GODS, AND SEALED BY POTENT OATHS.

HE THUS CALLS FATE THE ALTERATION FROM UNITY INTO PLURALITY, ACCORDING TO DISCORD, AND FROM PLURALITY INTO UNITY, ACCORDING TO FRIENDSHIP. AND, AS I STATED, (EMPEDOCLES ASSERTS) THAT THERE ARE FOUR PERISHABLE GODS, (VIZ.,) FIRE, WATER, EARTH, (AND) AIR. (HE MAINTAINS,) HOWEVER, THAT THERE ARE TWO (GODS) WHICH ARE IMMORTAL, UNBEGOTTEN, (AND) CONTINUALLY HOSTILE ONE TO THE OTHER, (NAMELY) DISCORD AND FRIENDSHIP. AND (HE ASSERTS) THAT DISCORD ALWAYS IS GUILTY OF INJUSTICE AND COVETOUSNESS, AND FORCIBLE ABDUCTION OF THE THINGS OF FRIENDSHIP, AND OF APPROPRIATION OF THEM TO ITSELF. (HE ALLEGES,) HOWEVER, THAT FRIENDSHIP, INASMUCH AS IT IS ALWAYS AND INVARIABLY A CERTAIN GOOD (POWER), AND INTENT ON UNION, RECALLS AND BRINGS TOWARDS (ITSELF), AND REDUCES TO UNITY, THE PARTS OF THE UNIVERSE THAT HAVE BEEN FORCIBLY SEVERED, AND TORMENTED, AND PUNISHED IN THE CREATION BY THE DEMIURGE. SOME SUCH SYSTEM OF PHILOSOPHY AS THE FOREGOING IS ADVANCED FOR US BY EMPEDOCLES CONCERNING THE GENERATION OF THE WORLD, AND ITS DESTRUCTION, AND ITS CONSTITUTION, AS ONE CONSISTING OF WHAT IS GOOD AND BAD. AND HE SAYS THAT THERE IS LIKEWISE A CERTAIN THIRD POWER WHICH IS COGNISED BY INTELLECT, AND THAT THIS CAN BE UNDERSTOOD FROM THESE, (VIZ., DISCORD AND FRIENDSHIP,) EXPRESSING HIMSELF SOMEHOW THUS:—

FOR IF, 'NEATH HEARTS OF OAK, THESE TRUTHS YOU FIX,
AND VIEW THEM KINDLY IN MEDITATIONS PURE,
EACH ONE OF THESE, IN LAPSE OF TIME, WILL HAUNT YOU,
AND MANY OTHERS, SPRUNG OF THESE, DESCEND.
FOR INTO EVERY HABIT THESE WILL GROW, AS NATURE PROMPTS;
BUT IF FOR OTHER THINGS YOU SIGH, WHICH, COUNTLESS, LINGER
UNDISGUISED 'MID MEN, AND BLUNT THE EDGE OF CARE,
AS YEARS ROLL ON THEY'LL LEAVE YOU FLEETLY,
SINCE THEY YEARN TO REACH THEIR OWN BELOVED RACE;
FOR KNOW THAT ALL POSSESS PERCEPTION AND A SHARE OF MIND.

CHAPTER 18. SOURCE OF MARCIONISM; EMPEDOCLES REASSERTED AS THE SUGGESTER OF THE HERESY.

WHEN, THEREFORE, MARCION OR SOME ONE OF HIS HOUNDS BARKS AGAINST THE DEMIURGE, AND ADDUCES REASONS FROM A COMPARISON OF WHAT IS GOOD AND BAD, WE OUGHT TO SAY TO THEM, THAT NEITHER PAUL THE APOSTLE NOR MARK, HE OF THE MAIMED FINGER, ANNOUNCED SUCH (TENETS). FOR NONE OF THESE (DOCTRINES) HAS BEEN WRITTEN IN THE GOSPEL ACCORDING TO MARK. BUT (THE REAL AUTHOR OF THE SYSTEM) IS EMPEDOCLES, SON OF METO, A NATIVE OF AGRIGENTO. AND (MARCION) DESPOILED THIS (PHILOSOPHER), AND IMAGINED THAT UP TO THE PRESENT WOULD PASS UNDETECTED HIS TRANSFERENCE, UNDER THE SAME EXPRESSIONS, OF THE ARRANGEMENT OF HIS ENTIRE HERESY FROM SICILY INTO THE EVANGELICAL NARRATIVES. FOR BEAR WITH ME, O MARCION: AS YOU HAVE INSTITUTED A COMPARISON OF WHAT IS GOOD AND EVIL, I ALSO TODAY WILL INSTITUTE A COMPARISON FOLLOWING UP YOUR OWN TENETS, AS YOU SUPPOSE THEM TO BE. YOU AFFIRM THAT THE DEMIURGE OF THE WORLD IS EVIL—WHY NOT HIDE YOUR COUNTENANCE IN SHAME, (AS THUS) TEACHING TO THE CHURCH THE DOCTRINES OF EMPEDOCLES? YOU SAY THAT THERE IS A GOOD DEITY WHO DESTROYS THE WORKS OF THE DEMIURGE: THEN DO NOT YOU PLAINLY PREACH TO YOUR PUPILS, AS THE GOOD DEITY, THE FRIENDSHIP OF EMPEDOCLES. YOU FORBID MARRIAGE, THE PROCREATION OF CHILDREN, (AND) THE ABSTAINING FROM MEATS WHICH GOD HAS CREATED FOR PARTICIPATION BY THE FAITHFUL, AND THOSE THAT KNOW THE TRUTH.1 TIMOTHY 4:3 (DO YOU THINK, THEN,) THAT YOU CAN ESCAPE DETECTION, (WHILE THUS) ENJOINING THE PURIFICATORY RITES OF EMPEDOCLES? FOR IN POINT OF FACT YOU FOLLOW IN EVERY RESPECT THIS (PHILOSOPHER OF PAGANISM), WHILE YOU INSTRUCT YOUR OWN DISCIPLES TO REFUSE MEATS, IN ORDER NOT TO EAT ANY BODY (THAT MIGHT BE) A REMNANT OF A SOUL WHICH HAS BEEN PUNISHED BY THE DEMIURGE. YOU DISSOLVE MARRIAGES THAT HAVE BEEN CEMENTED BY THE DEITY. AND HERE AGAIN YOU CONFORM TO THE TENETS OF EMPEDOCLES, IN ORDER THAT FOR YOU THE WORK OF FRIENDSHIP MAY BE PERPETUATED AS ONE (AND) INDIVISIBLE. FOR, ACCORDING TO EMPEDOCLES, MATRIMONY SEPARATES UNITY, AND MAKES (OUT OF IT) PLURALITY, AS WE HAVE PROVED.

CHAPTER 19. THE HERESY OF PREPON; FOLLOWS EMPEDOCLES; MARCION REJECTS THE GENERATION OF THE SAVIOUR.

THE PRINCIPAL HERESY OF MARCION, AND (THE ONE OF HIS) WHICH IS MOST FREE FROM ADMIXTURE (WITH OTHER HERESIES), IS THAT WHICH HAS ITS SYSTEM FORMED OUT OF THE THEORY CONCERNING THE GOOD AND BAD (GOD). NOW THIS, IT HAS BEEN MANIFESTED BY US, BELONGS TO EMPEDOCLES. BUT SINCE AT PRESENT, IN OUR TIMES, A CERTAIN FOLLOWER OF MARCION, (NAMELY) PREPON, AN ASSYRIAN, HAS ENDEAVOURED TO INTRODUCE SOMETHING MORE NOVEL, AND HAS GIVEN AN ACCOUNT OF HIS HERESY IN A WORK INSCRIBED TO BARDESANES, AN ARMENIAN, NEITHER OF THIS WILL I BE SILENT. IN ALLEGING THAT WHAT IS JUST CONSTITUTES A THIRD PRINCIPLE, AND THAT IT IS PLACED INTERMEDIATE BETWEEN WHAT IS GOOD AND BAD, PREPON OF COURSE IS NOT ABLE TO AVOID (THE IMPUTATION OF INCULCATING) THE OPINION OF EMPEDOCLES. FOR EMPEDOCLES ASSERTS THAT THE WORLD IS MANAGED BY WICKED DISCORD, AND THAT THE OTHER (WORLD) WHICH (IS MANAGED) BY FRIENDSHIP, IS COGNISABLE BY INTELLECT. AND (HE ASSERTS) THAT THESE ARE THE TWO DIFFERENT PRINCIPLES OF GOOD AND EVIL, AND THAT INTERMEDIATE BETWEEN THESE DIVERSE PRINCIPLES IS IMPARTIAL REASON, IN ACCORDANCE WITH WHICH ARE UNITED THE THINGS THAT HAVE BEEN SEPARATED BY DISCORD, (AND WHICH,) IN ACCORDANCE WITH THE INFLUENCE OF FRIENDSHIP, ARE ACCOMMODATED TO UNITY. THE IMPARTIAL REASON ITSELF, THAT WHICH IS AN AUXILIARY TO FRIENDSHIP, EMPEDOCLES DENOMINATES MUSA. AND HE HIMSELF LIKEWISE ENTREATS HER TO ASSIST HIM, AND EXPRESSES HIMSELF SOMEHOW THUS:—

FOR IF ON FLEETING MORTALS, DEATHLESS MUSE,
YOUR CARE IT BE THAT THOUGHTS OUR MIND ENGROSS,
CALLIOPE, AGAIN BEFRIEND MY PRESENT PRAYER,
AS I DISCLOSE A PURE ACCOUNT OF HAPPY GODS.

MARCION, ADOPTING THESE SENTIMENTS, REJECTED ALTOGETHER THE GENERATION OF OUR SAVIOUR. HE CONSIDERED IT TO BE ABSURD THAT TINDER THE (CATEGORY OF A) CREATURE FASHIONED BY DESTRUCTIVE DISCORD SHOULD HAVE BEEN THE LOGOS THAT WAS AN AUXILIARY TO FRIENDSHIP — THAT IS, THE GOOD DEITY. (HIS DOCTRINE,) HOWEVER, WAS THAT, INDEPENDENT OF BIRTH, (THE LOGOS) HIMSELF DESCENDED FROM ABOVE IN THE FIFTEENTH YEAR OF THE REIGN OF TIBERIUS CAESAR, AND THAT, AS BEING INTERMEDIATE BETWEEN THE GOOD AND BAD DEITY, HE PROCEEDED TO GIVE INSTRUCTION IN THE SYNAGOGUES. FOR IF HE IS A MEDIATOR, HE HAS BEEN, HE SAYS, LIBERATED FROM THE ENTIRE NATURE OF THE EVIL DEITY. NOW, AS HE AFFIRMS, THE DEMIURGE IS EVIL, AND HIS WORKS. FOR THIS REASON, HE AFFIRMS, JESUS CAME DOWN UNBEGOTTEN, IN ORDER THAT HE MIGHT BE LIBERATED FROM ALL (ADMIXTURE OF) EVIL. AND HE HAS, HE SAYS, BEEN LIBERATED FROM THE NATURE OF THE GOOD ONE LIKEWISE, IN ORDER THAT HE MAY BE A MEDIATOR, AS PAUL STATES,GALATIANS 3:19 AND AS HIMSELF ACKNOWLEDGES: WHY DO YOU CALL ME GOOD? THERE IS ONE GOOD, THESE, THEN, ARE THE OPINIONS OF MARCION, BY MEANS OF WHICH HE MADE MANY HIS DUPES, EMPLOYING THE CONCLUSIONS OF EMPEDOCLES. AND HE TRANSFERRED THE PHILOSOPHY INVENTED BY THAT (ANCIENT SPECULATOR) INTO HIS OWN SYSTEM OF THOUGHT, AND (OUT OF EMPEDOCLES) CONSTRUCTED HIS (OWN) IMPIOUS HERESY. BUT I CONSIDER THAT THIS HAS BEEN SUFFICIENTLY REFUTED BY US, AND THAT I HAVE NOT OMITTED ANY OPINION OF THOSE WHO PURLOIN THEIR OPINIONS FROM THE GREEKS, AND ACT DESPITEFULLY TOWARDS THE DISCIPLES OF CHRIST, AS IF THEY HAD BECOME TEACHERS TO THEM OF THESE (TENETS). BUT SINCE IT SEEMS THAT WE HAVE SUFFICIENTLY EXPLAINED THE DOCTRINES OF THIS (HERETIC), LET US SEE WHAT CARPOCRATES SAYS.

CHAPTER 20. THE HERESY OF CARPOCRATES; WICKED DOCTRINES CONCERNING JESUS CHRIST; PRACTISE MAGICAL ARTS; ADOPT A METEMPSYCHOSIS.

CARPOCRATES AFFIRMS THAT THE WORLD AND THE THINGS IN IT WERE MADE BY ANGELS, FAR INFERIOR TO THE UNBEGOTTEN FATHER; AND THAT JESUS WAS GENERATED OF JOSEPH, AND THAT, HAVING BEEN BORN SIMILAR TO (OTHER) MEN, HE WAS MORE JUST THAN THE REST (OF THE HUMAN RACE). AND (CARPOCRATES ASSERTS) THAT THE SOUL (OF JESUS), INASMUCH AS IT WAS MADE VIGOROUS AND UNDEFILED, REMEMBERED THE THINGS SEEN BY IT IN ITS CONVERSE WITH THE UNBEGOTTEN GOD. AND (CARPOCRATES MAINTAINS) THAT ON THIS ACCOUNT THERE WAS SENT DOWN UPON (JESUS) BY THAT (GOD) A POWER, IN ORDER THAT THROUGH IT HE MIGHT BE ENABLED TO ESCAPE THE WORLD-MAKING (ANGELS). AND (HE SAYS) THAT THIS POWER, HAVING PASSED THROUGH ALL, AND HAVING OBTAINED LIBERTY IN ALL, AGAIN ASCENDED TO GOD (HIMSELF). AND (HE ALLEGES) THAT IN THE SAME CONDITION WITH (THE SOUL OF JESUS ARE ALL THE SOULS) THAT EMBRACE SIMILAR OBJECTS OF DESIRE WITH THE (POWER JUST ALLUDED TO). AND THEY ASSERT THAT THE SOUL OF JESUS, (THOUGH,) ACCORDING TO LAW, IT WAS DISCIPLINED IN JEWISH CUSTOMS, (IN REALITY) DESPISED THEM. AND (HE SAYS) THAT ON THIS ACCOUNT (JESUS) RECEIVED POWERS WHEREBY, HE RENDERED NULL AND VOID THE PASSIONS INCIDENTAL TO MEN FOR THEIR PUNISHMENT. AND (HE ARGUES), THEREFORE, THAT THE (SOUL), WHICH, SIMILARLY WITH THAT SOUL OF CHRIST, IS ABLE TO DESPISE THE WORLD-MAKING ARCHONS, RECEIVES IN LIKE MAN-HER POWER FOR THE PERFORMANCE OF SIMILAR ACTS. WHEREFORE, ALSO, (ACCORDING TO CARPOCRATES, THERE ARE PERSONS WHO) HAVE ATTAINED UNTO SUCH A DEGREE OF PRIDE AS TO AFFIRM SOME OF THEMSELVES TO BE EQUAL TO JESUS HIMSELF, WHEREAS OTHERS AMONG THEM TO BE EVEN STILL MORE POWERFUL. BUT (THEY ALSO CONTEND) THAT SOME ENJOY AN EXCELLENCE ABOVE THE DISCIPLES OF THAT (REDEEMER), FOR INSTANCE PETER AND PAUL, AND THE REST OF THE APOSTLES, AND THAT THESE ARE IN NO RESPECT INFERIOR TO JESUS. AND (CARPOCRATES ASSERTS) THAT THE SOULS OF THESE HAVE ORIGINATED FROM THAT SUPERNAL POWER, AND THAT CONSEQUENTLY THEY, AS EQUALLY DESPISING THE WORLD-MAKING (ANGELS), HAVE BEEN DEEMED WORTHY OF THE SAME POWER, AND (OF THE PRIVILEGE) TO ASCEND TO THE SAME (PLACE). IF, HOWEVER, ANY ONE WOULD DESPISE EARTHLY CONCERNS MORE THAN DID THAT (SAVIOUR, CARPOCRATES SAYS) THAT SUCH A ONE WOULD BE ABLE TO BECOME SUPERIOR TO (JESUS, THE FOLLOWERS OF THIS HERETIC) PRACTISE THEIR MAGICAL ARTS AND INCANTATIONS, AND SPELLS AND VOLUPTUOUS FEASTS. AND (THEY ARE IN THE HABIT OF INVOKING THE AID OF) SUBORDINATE DEMONS AND DREAM-SENDERS, AND (OF RESORTING TO) THE REST OF THE TRICKS (OF SORCERY), ALLEGING THAT THEY POSSESS POWER FOR NOW ACQUIRING SWAY OVER THE ARCHONS AND MAKERS OF THIS WORLD, NAY, EVEN OVER ALL THE WORKS THAT ARE IN IT.

(NOW THESE HERETICS) HAVE THEMSELVES BEEN SENT FORTH BY SATAN, FOR THE PURPOSE OF SLANDERING BEFORE THE GENTILES THE DIVINE NAME OF THE CHURCH. (AND THE DEVIL'S OBJECT IS,) THAT MEN HEARING, NOW AFTER ONE FASHION AND NOW AFTER ANOTHER, THE DOCTRINES OF THOSE (HERETICS), AND THINKING THAT ALL OF US ARE PEOPLE OF THE SAME STAMP, MAY TURN AWAY THEIR EARS FROM THE PREACHING OF THE TRUTH, OR THAT THEY ALSO, LOOKING, (WITHOUT ABJURING,) UPON ALL THE TENETS OF THOSE (HERETICS), MAY SPEAK HURTFULLY OF US. (THE FOLLOWERS OF CARPOCRATES) ALLEGE THAT THE SOULS ARE TRANSFERRED FROM BODY TO BODY, SO FAR AS THAT THEY MAY FILL UP (THE MEASURE OF) ALL THEIR SINS. WHEN, HOWEVER, NOT ONE (OF THESE SINS) IS LEFT, (THE CARPOCRATIANS AFFIRM THAT THE SOUL) IS THEN EMANCIPATED, AND DEPARTS UNTO THAT GOD ABOVE OF THE WORLD-MAKING ANGELS, AND THAT IN THIS WAY ALL SOULS WILL BE SAVED. IF, HOWEVER, SOME (SOULS), DURING THE PRESENCE OF THE SOUL IN THE BODY FOR ONE LIFE, MAY BY ANTICIPATION BECOME INVOLVED IN THE FULL MEASURE OF TRANSGRESSIONS, THEY, (ACCORDING TO THESE HERETICS,) NO LONGER UNDERGO METEMPSYCHOSIS. (SOULS OF THIS SORT,) HOWEVER, ON PAYING OFF AT ONCE ALL TRESPASSES, WILL, (THE CARPOCRATIANS SAY,) BE EMANCIPATED FROM DWELLING ANY MORE IN A BODY. CERTAIN, LIKEWISE, OF THESE (HERETICS) BRAND THEIR OWN DISCIPLES IN THE BACK PARTS OF THE LOBE OF THE RIGHT EAR. AND THEY MAKE COUNTERFEIT IMAGES OF CHRIST, ALLEGING THAT THESE WERE IN EXISTENCE AT THE TIME (DURING WHICH OUR LORD WAS ON EARTH, AND THAT THEY WERE FASHIONED) BY PILATE.

CHAPTER 21. THE SYSTEM OF CERINTHUS CONCERNING CHRIST.

BUT A CERTAIN CERINTHUS, HIMSELF BEING DISCIPLINED IN THE TEACHING OF THE EGYPTIANS, ASSERTED THAT THE WORLD WAS NOT MADE BY THE PRIMAL DEITY, BUT BY SOME VIRTUE WHICH WAS AN OFFSHOOT FROM THAT POWER WHICH IS ABOVE ALL THINGS, AND WHICH (YET) IS IGNORANT OF THE GOD THAT IS ABOVE ALL. AND HE SUPPOSED THAT JESUS WAS NOT GENERATED FROM A VIRGIN, BUT THAT HE WAS BORN SON OF JOSEPH AND MARY, JUST IN A MANNER SIMILAR WITH THE REST OF MEN, AND THAT (JESUS) WAS MORE JUST AND MORE WISE (THAN ALL THE HUMAN RACE). AND (CERINTHUS ALLEGES) THAT, AFTER THE BAPTISM (OF OUR LORD), CHRIST IN FORM OF A DOVE CAME DOWN UPON HIM, FROM THAT ABSOLUTE SOVEREIGNTY WHICH IS ABOVE ALL THINGS. AND THEN, (ACCORDING TO THIS HERETIC,) JESUS PROCEEDED TO PREACH THE UNKNOWN FATHER, ACTS 17:23 AND IN ATTESTATION (OF HIS MISSION) TO WORK MIRACLES. IT WAS, HOWEVER, (THE OPINION OF CERINTHUS,) THAT ULTIMATELY CHRIST DEPARTED FROM JESUS, AND THAT JESUS SUFFERED AND ROSE AGAIN; WHEREAS THAT CHRIST, BEING SPIRITUAL, REMAINED BEYOND THE POSSIBILITY OF SUFFERING.

CHAPTER 22. DOCTRINE OF THE EBIONAEANS.

THE EBIONAEANS, HOWEVER, ACKNOWLEDGE THAT THE WORLD WAS MADE BY HIM WHO IS IN REALITY GOD, BUT THEY PROPOUND LEGENDS CONCERNING THE CHRIST SIMILARLY WITH CERINTHUS AND CARPOCRATES. THEY LIVE CONFORMABLY TO THE CUSTOMS OF THE JEWS, ALLEGING THAT THEY ARE JUSTIFIED. ACCORDING TO THE LAW, AND SAYING THAT JESUS WAS JUSTIFIED BY FULFILLING THE LAW. AND THEREFORE IT WAS, (ACCORDING TO THE EBIONAEANS,) THAT (THE SAVIOUR) WAS NAMED (THE) CHRIST OF GOD AND JESUS, SINCE NOT ONE OF THE REST (OF MANKIND) HAD OBSERVED COMPLETELY THE LAW. FOR IF EVEN ANY OTHER HAD FULFILLED THE COMMANDMENTS (CONTAINED) IN THE LAW, HE WOULD HAVE BEEN THAT CHRIST. AND THE (EBIONAEANS ALLEGE) THAT THEY THEMSELVES ALSO, WHEN IN LIKE MANNER THEY FULFIL (THE LAW), ARE ABLE TO BECOME CHRISTS; FOR THEY ASSERT THAT OUR LORD HIMSELF WAS A MAN IN A LIKE SENSE WITH ALL (THE REST OF THE HUMAN FAMILY).

CHAPTER 23. THE HERESY OF THEODOTUS.

BUT THERE WAS A CERTAIN THEODOTUS, A NATIVE OF BYZANTIUM, WHO INTRODUCED A NOVEL HERESY. HE ANNOUNCES TENETS CONCERNING THE ORIGINATING CAUSE OF THE UNIVERSE, WHICH ARE PARTLY IN KEEPING WITH THE DOCTRINES OF THE TRUE CHURCH, IN SO FAR AS HE ACKNOWLEDGES THAT ALL THINGS WERE CREATED BY GOD. FORCIBLY APPROPRIATING, HOWEVER, (HIS NOTIONS OF) CHRIST FROM THE SCHOOL OF THE GNOSTICS, AND OF CERINTHUS AND EBION, HE ALLEGES THAT (OUR LORD) APPEARED IN SOME SUCH MANNER AS I SHALL NOW DESCRIBE. (ACCORDING TO THIS, THEODOTUS MAINTAINS) THAT JESUS WAS A (MERE) MAN, BORN OF A VIRGIN, ACCORDING TO THE COUNSEL OF THE FATHER, AND THAT AFTER HE HAD LIVED PROMISCUOUSLY WITH ALL MEN, AND HAD BECOME PRE-EMINENTLY RELIGIOUS, HE SUBSEQUENTLY AT HIS BAPTISM IN JORDAN RECEIVED CHRIST, WHO CAME FROM ABOVE AND DESCENDED (UPON HIM) IN FORM OF A DOVE. AND THIS WAS THE REASON, (ACCORDING TO THEODOTUS,) WHY (MIRACULOUS) POWERS DID NOT OPERATE WITHIN HIM PRIOR TO THE MANIFESTATION IN HIM OF THAT SPIRIT WHICH DESCENDED, (AND) WHICH PROCLAIMS HIM TO BE THE CHRIST. BUT (AMONG THE FOLLOWERS OF THEODOTUS) SOME ARE DISPOSED (TO THINK) THAT NEVER WAS THIS MAN MADE GOD, (EVEN) AT THE DESCENT OF THE SPIRIT; WHEREAS OTHERS (MAINTAIN THAT HE WAS MADE GOD) AFTER THE RESURRECTION FROM THE DEAD.

CHAPTER 24. THE MELCHISEDECIANS; THE NICOLAITANS.

WHILE, HOWEVER, DIFFERENT QUESTIONS HAVE ARISEN AMONG THEM, A CERTAIN (HERETIC), WHO HIMSELF ALSO WAS STYLED THEODOTUS, AND WHO WAS BY TRADE A BANKER, ATTEMPTED TO ESTABLISH (THE DOCTRINE), THAT A CERTAIN MELCHISEDEC CONSTITUTES THE GREATEST POWER, AND THAT THIS ONE IS GREATER THAN CHRIST. AND THEY ALLEGE THAT CHRIST HAPPENS TO BE ACCORDING TO THE LIKENESS (OF THIS MELCHISEDEC). AND THEY THEMSELVES, SIMILARLY WITH THOSE WHO HAVE BEEN PREVIOUSLY SPOKEN OF AS ADHERENTS OF THEODOTUS, ASSERT THAT JESUS IS A (MERE) MAN, AND THAT, IN CONFORMITY WITH THE SAME ACCOUNT (ALREADY GIVEN), CHRIST DESCENDED UPON HIM.

THERE ARE, HOWEVER, AMONG THE GNOSTICS DIVERSITIES OF OPINION; BUT WE HAVE DECIDED THAT IT WOULD NOT BE WORTH WHILE TO ENUMERATE THE SILLY DOCTRINES OF THESE (HERETICS), INASMUCH AS THEY ARE (TOO) NUMEROUS AND DEVOID OF REASON, AND FULL OF BLASPHEMY. NOW, EVEN THOSE (OF THE HERETICS) WHO ARE OF A MORE SERIOUS TURN IN REGARD OF THE DIVINITY, AND HAVE DERIVED THEIR SYSTEMS OF SPECULATION FROM THE GREEKS, MUST STAND CONVICTED (OF THESE CHARGES). BUT NICOLAUS HAS BEEN A CAUSE OF THE WIDE-SPREAD COMBINATION OF THESE WICKED MEN. HE, AS ONE OF THE SEVEN (THAT WERE CHOSEN) FOR THE DIACONATE, WAS APPOINTED BY THE APOSTLES. (BUT NICOLAUS) DEPARTED FROM CORRECT DOCTRINE, AND WAS IN THE HABIT OF INCULCATING INDIFFERENCY OF BOTH LIFE AND FOOD. AND WHEN THE DISCIPLES (OF NICOLAUS) CONTINUED TO OFFER INSULT TO THE HOLY SPIRIT, JOHN REPROVED THEM IN THE APOCALYPSE AS FORNICATORS AND EATERS OF THINGS OFFERED UNTO IDOLS.

CHAPTER 25. THE HERESY OF CERDON.

BUT ONE CERDON HIMSELF ALSO, TAKING OCCASION IN LIKE MANNER FROM THESE (HERETICS) AND SIMON, AFFIRMS THAT THE GOD PREACHED BY MOSES AND THE PROPHETS WAS NOT FATHER OF JESUS CHRIST. FOR (HE CONTENDS) THAT THIS (FATHER) HAD BEEN KNOWN, WHEREAS THAT THE FATHER OF CHRIST WAS UNKNOWN, AND THAT THE FORMER WAS JUST, BUT THE LATTER GOOD. AND MARCION CORROBORATED THE TENET OF THIS (HERETIC) IN THE WORK WHICH HE ATTEMPTED TO WRITE, AND WHICH HE STYLED ANTITHESES. AND HE WAS IN THE HABIT, (IN THIS BOOK,) OF UTTERING WHATEVER SLANDERS SUGGESTED THEMSELVES TO HIS MIND AGAINST THE CREATOR OF THE UNIVERSE. IN A SIMILAR MANNER LIKEWISE (ACTED) LUCIAN, THE DISCIPLE OF THIS (HERETIC).

CHAPTER 26. THE DOCTRINES OF APELLES; PHILUMENE, HIS PROPHETESS.

BUT APELLES, SPRUNG FROM THESE, THUS EXPRESSES HIMSELF, (SAYING) THAT THERE IS A CERTAIN GOOD DEITY, AS ALSO MARCION SUPPOSED, AND THAT HE WHO CREATED ALL THINGS IS JUST. NOW HE, (ACCORDING TO APELLES,) WAS THE DEMIURGE OF GENERATED ENTITIES. AND (THIS HERETIC ALSO MAINRAINS) THAT THERE IS A THIRD (DEITY), THE ONE WHO WAS IN THE HABIT OF SPEAKING TO MOSES, AND THAT THIS (GOD) WAS OF A FIERY NATURE, AND THAT THERE WAS ANOTHER FOURTH GOD, A CAUSE OF EVILS. BUT THESE HE DENOMINATES ANGELS. HE UTTERS, HOWEVER, SLANDERS AGAINST LAW AND PROPHETS, BY ALLEGING THAT THE THINGS THAT HAVE BEEN WRITTEN ARE (OF) HUMAN (ORIGIN), AND ARE FALSE. AND (APELLES) SELECTS FROM THE GOSPELS OR (FROM THE WRITINGS OF) THE APOSTLE (PAUL) WHATEVER PLEASES HIMSELF, BUT HE DEVOTES HIMSELF TO THE DISCOURSES OF A CERTAIN PHILUMENE AS TO THE REVELATIONS OF A PROPHETESS. HE AFFIRMS, HOWEVER, THAT CHRIST DESCENDED FROM THE POWER ABOVE; THAT IS, FROM THE GOOD (DEITY), AND THAT HE IS THE SON OF THAT GOOD (DEITY). AND (HE ASSERTS THAT JESUS) WAS NOT BORN OF A VIRGIN, AND THAT WHEN HE DID APPEAR HE WAS NOT DEVOID OF FLESH. (HE MAINTAINS,) HOWEVER, THAT (CHRIST) FORMED HIS BOOTY BY TAKING PORTIONS OF IT FROM THE SUBSTANCE OF THE UNIVERSE: THAT IS, HOT AND COLD, AND MOIST AND DRY. AND (HE SAYS THAT CHRIST), ON RECEIVING IN THIS BODY COSMICAL POWERS, LIVED FOR THE TIME HE DID IN (THIS) WORLD. BUT (HE HELD THAT JESUS) WAS SUBSEQUENTLY CRUCIFIED BY THE JEWS, AND EXPIRED, AND THAT, BEING RAISED UP AFTER THREE DAYS, HE APPEARED TO HIS DISCIPLES. AND (THE SAVIOUR) SHOWED THEM, (SO APELLES TAUGHT,) THE PRINTS OF THE NAILS AND (THE WOUND) IN HIS SIDE, DESIROUS OF PERSUADING THEM THAT HE WAS IN TRUTH NO PHANTOM, BUT WAS PRESENT IN THE FLESH. AFTER, SAYS (APELLES), HE HAD SHOWN THEM HIS FLESH, (THE SAVIOUR) RESTORED IT TO EARTH, FROM WHICH SUBSTANCE IT WAS (DERIVED. AND THIS HE DID BECAUSE) HE COVETED NOTHING THAT BELONGED TO ANOTHER. (THOUGH INDEED JESUS) MIGHT USE FOR THE TIME BEING (WHAT BELONGED TO ANOTHER), HE YET IN DUE COURSE RENDERED TO EACH (OF THE ELEMENTS) WHAT PECULIARLY BELONGED TO THEM. AND SO IT WAS, THAT AFTER HE HAD ONCE MORE LOOSED THE CHAINS OF HIS BODY, HE GAVE BACK HEAT TO WHAT IS HOT, COLD TO WHAT IS COLD, MOISTURE TO WHAT IS MOIST, (AND) DRYNESS TO WHAT IS DRY. AND IN THIS CONDITION (OUR LORD) DEPARTED TO THE GOOD FATHER, LEAVING THE SEED OF LIFE IN THE WORLD FOR THOSE WHO THROUGH HIS DISCIPLES SHOULD BELIEVE IN HIM.

IT APPEARS TO US THAT THESE (TENETS) HAVE BEEN SUFFICIENTLY EXPLAINED. SINCE, HOWEVER, WE HAVE DETERMINED TO LEAVE UNREFUTED NOT ONE OF THOSE OPINIONS THAT HAVE BEEN ADVANCED BY ANY (OF THE HERETICS), LET US SEE WHAT (SYSTEM) ALSO HAS BEEN INVENTED BY THE DOCETAE.

BOOK VIII

CONTENTS.

THE FOLLOWING ARE THE CONTENTS OF THE EIGHTH BOOK OF THE REFUTATION OF ALL HERESIES: —

WHAT ARE THE OPINIONS OF THE DOCETAE, AND THAT THEY HAVE FORMED THE DOCTRINES WHICH THEY ASSERT FROM NATURAL PHILOSOPHY.

HOW MONOÏMUS TRIFLES, DEVOTING HIS ATTENTION TO POETS, AND GEOMETRICIANS, AND ARITHMETICIANS.

HOW (THE SYSTEM OF) TATIAN HAS ARISEN FROM THE OPINIONS OF VALENTINUS AND MARCION, AND HOW THIS HERETIC (FROM THIS SOURCE) HAS FORMED HIS OWN DOCTRINES. HERMOGENES, HOWEVER, AVAILED HIMSELF OF THE TENETS OF SOCRATES, NOT THOSE OF CHRIST.

HOW THOSE ERR WHO CONTEND FOR KEEPING EASTER ON THE FOURTEENTH DAY.

WHAT THE ERROR IS OF THE PHRYGIANS, WHO SUPPOSE THAT MONTANUS, AND PRISCILLA, AND MAXIMILLA, ARE PROPHETS.

WHAT THE CONCEIT IS OF THE ENCRATITES, AND THAT THEIR OPINIONS HAVE BEEN FORMED NOT FROM THE HOLY SCRIPTURES, BUT FROM THEMSELVES, AND THE GYMNOSOPHISTS AMONG THE INDIANS.

CHAPTER 1. HERESIES HITHERTO REFUTED; OPINIONS OF THE DOCETAE.

SINCE THE GREAT BODY OF (THE HERETICS) DO NOT EMPLOY THE COUNSEL OF THE LORD, BY HAVING THE BEAM IN THE EYE, MATTHEW 7:3-4; LUKE 6:41-42 AND ANNOUNCE THAT THEY SEE WHEN IN REALITY LABOURING UNDER BLINDNESS, IT SEEMS TO US EXPEDIENT IN NO WISE TO BE SILENT CONCERNING THE TENETS OF THESE. OUR OBJECT IS, THAT BY THE REFUTATION ACCOMPLISHED BY US, THE (HERETICS), BEING OF THEMSELVES ASHAMED, MAY BE BROUGHT TO KNOW HOW THE SAVIOUR HAS ADVISED (MEN) FIRST TO TAKE AWAY THE BEAM, THEN TO BEHOLD CLEARLY THE MOTE THAT IS IN YOUR BROTHER'S EYE. HAVING THEREFORE ADEQUATELY AND SUFFICIENTLY EXPLAINED THE DOCTRINES OF THE MAJORITY (OF THE HERETICS) IN THE SEVEN BOOKS BEFORE THIS, WE SHALL NOT NOW BE SILENT AS REGARDS THE (HETERODOX) OPINIONS THAT FOLLOW (FROM THESE). WE SHALL BY THIS MEANS EXHIBIT THE ABUNDANCE OF THE GRACE OF THE HOLY SPIRIT; AND WE SHALL REFUTE THOSE (WHO SUPPOSE) THAT THEY HAVE ACQUIRED STEADFASTNESS OF DOCTRINE, WHEN IT IS ONLY IN APPEARANCE. NOW THESE HAVE STYLED THEMSELVES DOCETAE, AND PROPOUND THE FOLLOWING OPINIONS:—

(THE DOCETAE MAINTAIN) THAT GOD IS THE PRIMAL (BEING), AS IT WERE A SEED OF A FIG-TREE, WHICH IS ALTOGETHER VERY DIMINUTIVE IN SIZE, BUT INFINITE IN POWER. (THIS SEED CONSTITUTES, ACCORDING TO THE DOCETAE,) A LOWLY MAGNITUDE, INCALCULABLE IN MULTITUDE, (AND) LABOURING UNDER NO DEFICIENCY AS REGARDS GENERATION. (THIS SEED IS) A REFUGE FOR THE TERROR-STRICKEN, A SHELTER OF THE NAKED, A VEIL FOR MODESTY, (AND) THE SOUGHT-FOR PRODUCE, TO WHICH HE CAME IN SEARCH (FOR FRUIT), HE SAYS, THREE TIMES, AND DID NOT DISCOVER (ANY). WHEREFORE, HE SAYS, HE CURSED THE FIG-TREE, BECAUSE HE DID NOT FIND UPON IT THAT SWEET FRUIT — THE SOUGHT-FOR PRODUCE. AND INASMUCH AS THE DEITY IS, ACCORDING TO THEM TO EXPRESS MYSELF BRIEFLY — OF THIS DESCRIPTION AND SO GREAT, THAT IS, SMALL AND MINUTE, THE WORLD, AS IT SEEMS TO THEM, WAS MADE IN SOME SUCH MANNER AS THE FOLLOWING: WHEN THE BRANCHES OF THE FIG-TREE BECAME TENDER, LEAVES BUDDED (FIRST), AS ONE MAY (GENERALLY) SEE, AND NEXT IN SUCCESSION THE FRUIT. NOW, IN THIS (FRUIT) IS PRESERVED TREASURED THE INFINITE AND INCALCULABLE SEED OF THE FIG-TREE. WE THINK, THEREFORE, (SAY THE DOCETAE,) THAT THERE ARE THREE (PARTS) WHICH ARE PRIMARILY PRODUCED BY THE SEED OF THE FIG-TREE, (VIZ.,) STEM, WHICH CONSTITUTES THE FIG-TREE, LEAVES, AND FRUIT — THE FIG ITSELF, AS WE HAVE PREVIOUSLY DECLARED. IN THIS MANNER, THE (DOCETIC) AFFIRMS, HAVE BEEN PRODUCED THREE AEONS, WHICH ARE PRINCIPLES FROM THE PRIMAL ORIGINATING CAUSE OF THE UNIVERSE. AND MOSES HAS NOT BEEN SILENT ON THIS POINT, WHEN HE SAYS, THAT THERE ARE THREE WORDS OF GOD, DARKNESS, GLOOM, TEMPEST, AND ADDED NO MORE. DEUTERONOMY 5:22 FOR THE (DOCETIC) SAYS, GOD HAS MADE NO ADDITION TO THE THREE AEONS; BUT THESE, IN EVERY RESPECT. HAVE BEEN SUFFICIENT FOR (THE EXIGENCIES OF) THOSE WHO HAVE BEEN BEGOTTEN AND ARE SUFFICIENT. GOD HIMSELF, HOWEVER, REMAINS WITH HIMSELF, FAR SEPARATED FROM THE THREE AEONS. WHEN EACH OF THESE AEONS HAD OBTAINED AN ORIGINATING CAUSE OF GENERATION, HE GREW, AS HAS BEEN DECLARED, LITTLE BY LITTLE, AND (BY DEGREES) WAS MAGNIFIED, AND (ULTIMATELY) BECAME PERFECT. BUT THEY THINK THAT THAT IS PERFECT WHICH IS RECKONED AT TEN. WHEN, THEREFORE, THE AEONS HAD BECOME EQUAL IN NUMBER AND IN PERFECTION, THEY WERE, AS (THE DOCETAE) ARE OF OPINION, CONSTITUTED THIRTY AEONS IN ALL, WHILE EACH OF THEM ATTAINS FULL PERFECTION IN A DECADE. AND THE THREE ARE MUTUALLY DISTINCT, AND HOLD ONE (DEGREE OF) HONOUR RELATIVELY TO ONE ANOTHER, DIFFERING IN POSITION MERELY, BECAUSE ONE OF THEM IS FIRST, AND THE OTHER SECOND, AND THE OTHER OF THESE THIRD. POSITION, HOWEVER, AFFORDED THEM DIVERSITY OF POWER. FOR HE WHO HAS OBTAINED A POSITION NEAREST TO THE PRIMAL DEITY — WHO IS, AS IT WERE, A SEED — POSSESSED A MORE PRODUCTIVE POWER THAN THE REST, INASMUCH AS HE HIMSELF WHO IS THE IMMEASURABLE ONE, MEASURED HIMSELF TENFOLD IN BULK. HE, HOWEVER, WHO IN POSITION IS SECOND TO THE PRIMAL DEITY, HAS, INASMUCH AS HE IS THE INCOMPREHENSIBLE ONE, COMPREHENDED HIMSELF SIXFOLD. BUT HE WHO IS NOW THIRD IN POSITION IS CONVEYED TO AN INFINITE DISTANCE, IN CONSEQUENCE OF THE DILATATION OF HIS BRETHREN. (AND WHEN THIS THIRD AEON) HAD THRICE REALIZED HIMSELF IN THOUGHT, HE ENCIRCLED HIMSELF WITH, AS IT WERE, SOME ETERNAL CHAIN OF UNION.

CHAPTER 2. DOCETIC NOTION OF THE INCARNATION; THEIR DOCTRINES OF AEONS; THEIR ACCOUNT OF CREATION; THEIR NOTION OF A FIERY GOD.

AND THESE (HERETICS) SUPPOSE THAT THIS IS WHAT IS SPOKEN BY THE SAVIOUR: A SOWER WENT FORTH TO SOW; AND THAT WHICH FELL ON THE FAIR AND GOOD GROUND PRODUCED, SOME A HUNDRED-FOLD, AND SOME SIXTY-FOLD, AND SOME THIRTY-FOLD. AND FOR THIS REASON, THE (DOCETIC) SAYS, (THAT THE SAVIOUR) HAS SPOKEN THE WORDS, HE THAT HAS EARS TO HEAR, LET HIM HEAR, BECAUSE THESE (TRUTHS)ARE NOT ALTOGETHER RUMOURS. ALL THESE AEONS, BOTH THE THREE AND ALL THOSE INFINITE (AEONS WHICH PROCEED) FROM THESE INDEFINITELY, ARE HERMAPHRODITE AEONS. ALL THESE, THEN, AFTER THEY HAD BEEN INCREASED AND MAGNIFIED, AND HAD SPRUNG FROM THAT ONE PRIMARY SEED, (WERE ACTUATED BY A SPIRIT) OF CONCORD AND UNION, AND

THEY ALL COALESCED INTO ONE AEON. AND IN THIS MANNER THEY BEGOT OF A SINGLE VIRGIN, MARY, A JOINT OFFSPRING, WHO IS A MEDIATOR, (THAT IS,) THE SAVIOUR OF ALL WHO ARE IN THE (COVENANT OF) MEDIATION. (AND THIS SAVIOUR IS,) IN EVERY RESPECT, COEQUAL IN POWER WITH THE SEED OF THE FIG-TREE, WITH THE EXCEPTION THAT HE WAS GENERATED. WHEREAS THAT PRIMARY SEED, FROM WHENCE THE FIG-TREE SPRUNG, IS UNBEGOTTEN. WHEN, THEREFORE, THOSE THREE AEONS WERE ADORNED WITH ALL VIRTUE AND WITH ALL SANCTITY, SO THESE TEACHERS SUPPOSE, AS WELL AS THAT ONLY BEGOTTEN CHILD — FOR HE ALONE WAS BEGOTTEN BY THOSE INFINITE AEONS FROM THREE IMMEDIATELY CONCERNED IN HIS BIRTH, FOR THREE IMMEASURABLE AEONS BEING UNANIMOUS PROCREATED HIM —(AFTER, I SAY, THE AEONS AND ONLY SON WERE THUS ADORNED,) THE ENTIRE NATURE, WHICH IS COGNISED BY INTELLECT, WAS FASHIONED FREE FROM DEFICIENCY. NOW, ALL THOSE INTELLIGIBLE AND ETERNAL (ENTITIES) CONSTITUTED LIGHT. LIGHT, HOWEVER, WAS NOT DEVOID OF FORM, NOR INOPERATIVE, NOR IN WANT, AS IT WERE, OF THE ASSISTANCE OF ANY (OTHER POWER). BUT (LIGHT) PROPORTIONATELY WITH THE MULTITUDE OF THOSE INFINITE (AEONS) INDEFINITELY (GENERATED) IN CONFORMITY WITH THE EXEMPLAR OF THE FIG-TREE, POSSESSES IN ITSELF INFINITE SPECIES OF VARIOUS ANIMALS INDIGENOUS TO THAT QUARTER OF CREATION, AND IT SHONE DOWN UPON THE UNDERLYING CHAOS. AND WHEN THIS (CHAOS) WAS SIMULTANEOUSLY ILLUMINATED, AND HAD FORM IMPARTED TO IT BY THOSE DIVERSIFIED SPECIES FROM ABOVE, IT DERIVED (THEREBY) SOLIDITY, AND ACQUIRED ALL THOSE SUPERNAL SPECIES FROM THE THIRD AEON, WHO HAD MADE HIMSELF THREEFOLD.

THIS THIRD AEON, HOWEVER, BEHOLDING ALL HIS OWN DISTINCTIVE ATTRIBUTES LAID HOLD ON COLLECTIVELY BY THE UNDERLYING DARKNESS (WHICH WAS) BENEATH, AND NOT BEING IGNORANT OF THE POWER OF DARKNESS, AND AT THE SAME TIME OF THE SECURITY AND PROFUSION OF LIGHT, DID NOT ALLOW HIS BRILLIANT ATTRIBUTES (WHICH HE DERIVED) FROM ABOVE FOR ANY LENGTH OF TIME TO BE SNATCHED AWAY BY THE DARKNESS BENEATH. BUT (HE ACTED IN QUITE A CONTRARY MANNER), FOR HE SUBJECTED (DARKNESS) TO THE AEONS. AFTER, THEN, HE HAD FORMED THE FIRMAMENT OVER THE NETHER WORLD, HE BOTH DIVIDED THE DARKNESS FROM THE LIGHT, AND CALLED THE LIGHT WHICH WAS ABOVE THE FIRMAMENT DAY, AND THE DARKNESS HE CALLED NIGHT. WHEN ALL THE INFINITE SPECIES, THEN, AS I HAVE SAID, OF THE THIRD AEON WERE INTERCEPTED IN THIS THE LOWEST DARKNESS, THE FIGURE ALSO OF THE AEON HIMSELF, SUCH AS HE HAS BEEN DESCRIBED, WAS IMPRESSED (UPON THEM) ALONG WITH THE REST (OF HIS ATTRIBUTES). (NOW THIS FIGURE IS) A LIFE-GIVING FIRE, WHICH IS GENERATED FROM LIGHT, FROM WHENCE THE GREAT ARCHON ORIGINATED. AND RESPECTING THIS (ARCHON) MOSES OBSERVES: IN THE BEGINNING GOD CREATED THE HEAVENS AND THE EARTH. GENESIS 1:1 MOSES MENTIONS EXODUS 3:2 THIS FIERY GOD AS HAVING SPOKEN FROM THE BUSH, (BATOS,) THAT IS, FROM THE DARKISH AIR. FOR THE WHOLE OF THE ATMOSPHERE THAT UNDERLIES THE DARKNESS IS (BATOS, I.E.,) A MEDIUM FOR THE TRANSMISSION OF LIGHT. NOW MOSES HAS EMPLOYED, SAYS (THE DOCETIC), THE EXPRESSION BATOS, BECAUSE ALL THE SPECIES OF LIGHT PASS DOWN FROM ABOVE BY MEANS OF THEIR HAVING THE ATMOSPHERE AS A MEDIUM (BATOS) OF TRANSMISSION. AND IN NO LESS DEGREE IS CAPABLE OF BEING RECOGNISED THE WORD OF JEHOVAH ADDRESSED TO US FROM THE BUSH (BATOS, I.E., AN ATMOSPHERIC MEDIUM); FOR VOICE, AS SIGNIFICANT (IN LANGUAGE) OF A MEANING, IS A REVERBERATION OF AIR, AND WITHOUT THIS (ATMOSPHERE) HUMAN SPEECH IS INCAPABLE OF BEING RECOGNISED. AND NOT ONLY THE WORD (OF JEHOVAH ADDRESSED) TO US FROM THE BUSH (BATOS), THAT IS, THE AIR, LEGISLATES AND IS A FELLOW-CITIZEN WITH (US); BUT (IT DOES MORE THAN THIS), FOR BOTH ODOURS AND COLORS MANIFEST TO US, THROUGH THE MEDIUM OF AIR, THEIR OWN (PECULIAR) QUALITIES.

CHAPTER 3. CHRIST UNDOES THE WORK OF THE DEMIURGE; DOCETIC ACCOUNT OF THE BAPTISM AND DEATH OF JESUS; WHY HE LIVED FOR THIRTY YEARS ON EARTH.

THIS FIERY DEITY, THEN, AFTER HE BECAME FIRE FROM LIGHT, PROCEEDED TO CREATE THE WORLD IN THE MANNER WHICH MOSES DESCRIBES. HE HIMSELF, HOWEVER, AS DEVOID OF SUBSISTENCE, EMPLOYS THE DARKNESS AS (HIS) SUBSTANCE, AND PERPETUALLY INSULTS THOSE ETERNAL ATTRIBUTES OF LIGHT WHICH, (BEING) FROM ABOVE, HAD BEEN LAID HOLD ON BY (THE DARKNESS) BENEATH. UP TO THE TIME, THEREFORE, OF THE APPEARANCE OF THE SAVIOUR, THERE PREVAILED, BY REASON OF THE DEITY OF FIERY LIGHT, (THAT IS,) THE DEMIURGE, A CERTAIN EXTENSIVE DELUSION OF SOULS. FOR THE SPECIES ARE STYLED SOULS, BECAUSE THEY ARE REFRIGERATIONS FROM THE (AEONS) ABOVE, AND CONTINUE IN DARKNESS. BUT WHEN (THE SOULS) ARE ALTERED FROM BODIES TO BODIES, THEY REMAIN UNDER THE GUARDIANSHIP OF THE DEMIURGE. AND THAT THESE THINGS ARE SO, SAYS (THE DOCETIC), IT IS POSSIBLE ALSO TO PERCEIVE FROM JOB, WHEN HE USES THE FOLLOWING WORDS: AND I AM A WANDERER, CHANGING BOTH PLACE AFTER PLACE, AND HOUSE AFTER HOUSE. AND (WE MAY LEARN, ACCORDING TO THE DOCETAE, THE SAME) FROM THE EXPRESSIONS OF THE SAVIOUR, AND IF YOU WILL RECEIVE IT, THIS IS ELIAS THAT WAS FOR TO COME. HE THAT HAS EARS TO HEAR, LET HIM HEAR. MATTHEW 11:14-15 BUT BY THE INSTRUMENTALITY OF THE SAVIOUR THIS TRANSFERENCE OF SOULS FROM BODY TO BODY WAS MADE TO CEASE, AND FAITH IS PREACHED FOR REMISSION OF SINS. AFTER SOME SUCH MANNER, THAT ONLY BEGOTTEN SON, WHEN HE GAZES UPON THE FORMS OF THE SUPERNAL AEONS, WHICH WERE TRANSFERRED FROM ABOVE INTO DARKISH BODIES, COMING DOWN, WISHED TO DESCEND AND DELIVER THEM. WHEN (THE SON), HOWEVER, BECAME AWARE THAT THE AEONS, THOSE (THAT SUBSIST) COLLECTIVELY, ARE UNABLE TO BEHOLD THE PLEROMA OF ALL THE AEONS, BUT THAT IN A STATE OF CONSTERNATION THEY FEAR LEST THEY MAY UNDERGO CORRUPTION AS BEING THEMSELVES PERISHABLE, AND THAT THEY ARE OVERWHELMED BY THE MAGNITUDE AND SPLENDOUR OF POWER —(WHEN THE SON, I SAY, PERCEIVED THIS,) HE CONTRACTED HIMSELF — AS IT WERE A VERY GREAT FLASH IN A VERY SMALL BODY, NAY, RATHER AS A RAY OF VISION CONDENSED BENEATH THE EYELIDS, AND (IN THIS CONDITION) HE ADVANCES FORTH AS FAR AS HEAVEN AND THE EFFULGENT STARS. AND IN THIS QUARTER OF CREATION HE AGAIN COLLECTS HIMSELF BENEATH THE LIDS OF VISION ACCORDING AS HE WISHES IT. NOW THE LIGHT OF VISION ACCOMPLISHES THE SAME EFFECT; FOR THOUGH IT IS EVERYWHERE, AND (RENDERS VISIBLE) ALL THINGS, IT IS YET IMPERCEPTIBLE TO US. WE, HOWEVER, MERELY SEE LIDS OF VISION, WHILE CORNERS (OF THE EYE), A TISSUE WHICH IS BROAD, TORTUOUS, (AND) EXCEEDINGLY FIBROUS, A MEMBRANE OF THE CORNEA; AND UNDERNEATH THIS, THE PUPIL, WHICH IS SHAPED AS A BERRY, IS NET-LIKE AND ROUND. (AND WE OBSERVE) WHATEVER OTHER MEMBRANES THERE ARE THAT BELONG TO THE LIGHT OF THE EYE, AND ENVELOPED IN WHICH IT LIES CONCEALED.

THUS, SAYS (THE DOCETIC), THE ONLY-BEGOTTEN (AND) ETERNAL CHILD FROM ABOVE ARRAYED HIMSELF IN A FORM TO CORRESPOND WITH EACH INDIVIDUAL AEON OF THE THREE AEONS; AND WHILE HE WAS WITHIN THE TRIACONTAD OF AEONS, HE ENTERED INTO THIS WORLD JUST AS WE HAVE DESCRIBED HIM, UNNOTICED, UNKNOWN, OBSCURE, AND DISBELIEVED. IN ORDER, THEREFORE, SAY THE DOCETAE, THAT HE MAY BE CLAD IN THE DARKNESS THAT IS PREVALENT IN MORE DISTANT QUARTERS OF CREATION — (NOW BY DARKNESS HE MEANS) FLESH — AN ANGEL JOURNEYED WITH HIM FROM ABOVE, AND ANNOUNCED THE GLAD TIDINGS TO MARY, SAYS (THE DOCETIC), AS IT HAS BEEN WRITTEN. AND THE (CHILD) FROM HER WAS BORN, AS IT HAS BEEN WRITTEN. AND HE WHO CAME FROM ABOVE PUT ON THAT WHICH WAS BORN; AND SO DID HE ALL THINGS, AS IT HAS BEEN WRITTEN (OF HIM) IN THE GOSPELS. HE WASHED IN JORDAN, AND WHEN HE WAS BAPTIZED HE RECEIVED A FIGURE AND A SEAL IN THE WATER OF (ANOTHER SPIRITUAL BOOTY BESIDE) THE BODY BORN OF THE VIRGIN. (AND THE OBJECT OF THIS WAS,) WHEN THE ARCHON CONDEMNED HIS OWN PECULIAR FIGMENT (OF FLESH) TO DEATH, (THAT IS,) TO THE CROSS, THAT THAT SOUL WHICH HAD BEEN NOURISHED IN THE BODY (BORN OF THE VIRGIN) MIGHT STRIP OFF THAT BODY AND NAIL IT TO THE (ACCURSED) TREE. (IN THIS WAY THE SOUL) WOULD TRIUMPH BY MEANS OF THIS (BODY) OVER PRINCIPALITIES AND POWERS, AND WOULD NOT BE FOUND NAKED, BUT WOULD, INSTEAD OF THAT FLESH, ASSUME THE (OTHER) BODY, WHICH HAD BEEN REPRESENTED IN THE WATER WHEN HE WAS BEING BAPTIZED. THIS IS, SAYS (THE DOCETIC), WHAT THE SAVIOUR AFFIRMS: UNLESS A MAN BE BORN OF WATER AND SPIRIT, BE WILL NOT ENTER INTO THE KINGDOM OF HEAVEN, BECAUSE THAT WHICH IS BORN OF THE FLESH IS FLESH. JOHN 3:5-6 FROM THE THIRTY AEONS, THEREFORE, (THE SON) ASSUMED THIRTY FORMS. AND FOR THIS REASON THAT ETERNAL ONE EXISTED FOR THIRTY YEARS ON THE EARTH, BECAUSE EACH AEON WAS IN A PECULIAR MANNER MANIFESTED DURING (HIS OWN) YEAR. AND THE SOULS ARE ALL THOSE FORMS THAT HAVE BEEN LAID HOLD ON BY EACH OF THE THIRTY AEONS; AND EACH OF THESE IS SO CONSTITUTED AS TO DISCERN JESUS, WHO IS OF A NATURE (SIMILAR TO THEIR OWN). (AND IT WAS THE NATURE OF THIS JESUS) WHICH THAT ONLY-BEGOTTEN AND ETERNAL ONE ASSUMED FROM EVERLASTING PLACES. THESE (PLACES), HOWEVER, ARE DIVERSE. CONSEQUENTLY, A PROPORTIONATE NUMBER OF HERESIES, WITH THE UTMOST EMULATION, SEEK JESUS. NOW ALL THESE HERESIES HAVE THEIR OWN PECULIAR JESUS; BUT HE IS SEEN DIFFERENTLY ACCORDING AS THE PLACE IS DIFFERENT TOWARDS WHICH, HE SAYS, EACH SOUL IS BORNE AND HASTENS. (NOW EACH SOUL) SUPPOSES THAT (THE JESUS SEEN FROM ITS PARTICULAR PLACE) IS ALONE THAT (JESUS) WHO IS ITS OWN PECULIAR KINSMAN AND FELLOW-CITIZEN. AND ON FIRST BEHOLDING (THIS JESUS, THAT SOUL) RECOGNISES HIM AS ITS OWN PECULIAR BROTHER, BUT THE REST AS BASTARDS. THOSE, THEN, THAT DERIVE THEIR NATURE FROM THE PLACES BELOW, ARE NOT ABLE TO SEE THE FORMS OF THE SAVIOUR WHICH ARE ABOVE THEM. THOSE, HOWEVER, HE SAYS, WHO ARE FROM ABOVE, FROM THE INTERMEDIATE DECADE AND THE MOST EXCELLENT OGDOAD — WHENCE, SAY (THE DOCETAE), WE ARE — HAVE THEMSELVES KNOWN NOT IN PART, BUT ENTIRELY, JESUS THE SAVIOUR. AND THOSE, WHO ARE FROM ABOVE, ARE ALONE PERFECT, BUT ALL THE REST ARE ONLY PARTIALLY SO.

CHAPTER 4. DOCETIC DOCTRINE DERIVED FROM THE GREEK SOPHISTS.

THESE (STATEMENTS), THEREFORE, I CONSIDER SUFFICIENT TO PROPERLY-CONSTITUTED MINDS FOR THE PURPOSE OF ATTAINING UNTO A KNOWLEDGE OF THE COMPLICATED AND UNSTABLE HERESY OF THE DOCETAE. (BUT) THOSE WHO HAVE PROPOUNDED ATTEMPTED ARGUMENTS ABOUT INACCESSIBLE AND INCOMPREHENSIBLE MATTER, HAVE STYLED THEMSELVES DOCETAE. NOW, WE CONSIDER THAT SOME OF THESE ARE ACTING FOOLISHLY, WE WILL NOT SAY IN APPEARANCE, BUT IN REALITY. AT ALL EVENTS, WE HAVE PROVED THAT A BEAM FROM SUCH MATTER IS CARRIED IN THE EYE, IF BY ANY MEANS THEY MAY BE ENABLED TO PERCEIVE IT. IF, HOWEVER, THEY DO NOT (DISCERN IT, OUR OBJECT IS) THAT THEY SHOULD NOT MAKE OTHERS BLIND. BUT THE FACT IS, THAT THE SOPHISTS OF THE GREEKS IN ANCIENT TIMES HAVE PREVIOUSLY DEVISED, IN MANY PARTICULARS, THE DOCTRINES OF THESE (DOCETAE), AS IT IS POSSIBLE FOR MY READERS (WHO TAKE THE TROUBLE) TO ASCERTAIN. THESE, THEN, ARE THE OPINIONS PROPOUNDED BY THE DOCETAE. AS TO WHAT LIKEWISE, HOWEVER, ARE THE TENETS OF MONOÏMUS, WE SHALL NOT BE SILENT.

CHAPTER 5. MONOÏMUS; MAN THE UNIVERSE, ACCORDING TO MONOÏMUS; HIS SYSTEM OF THE MONAD.

MONOÏMUS THE ARABIAN WAS FAR REMOVED FROM THE GLORY OF THE HIGH-SOUNDING POET. (FOR MONOÏMUS) SUPPOSES THAT THERE IS SOME SUCH MAN AS THE POET (CALLS) OCEANUS, EXPRESSING HIMSELF SOMEHOW THUS:—

OCEANS, SOURCE OF GODS AND SOURCE OF MEN.

CHANGING THESE (SENTIMENTS) INTO OTHER WORDS, MONOÏMUS SAYS THAT MAN IS THE UNIVERSE. NOW THE UNIVERSE IS THE ORIGINATING CAUSE OF ALL THINGS, UNBEGOTTEN, INCORRUPTIBLE, (AND) ETERNAL. AND (HE SAYS) THAT THE SON OF (THE) MAN PREVIOUSLY SPOKEN OF IS BEGOTTEN, AND SUBJECT TO PASSION, (AND) THAT HE IS GENERATED INDEPENDENTLY OF TIME. (AS WELL AS) UNDESIGNEDLY, (AND) WITHOUT BEING PREDESTINATED. FOR SUCH, HE SAYS, IS THE POWER OF THAT MAN. AND HE BEING THUS CONSTITUTED IN POWER, (MONOÏMUS ALLEGES) THAT THE SON WAS BORN QUICKER THAN THOUGHT AND VOLITION. AND THIS, HE SAYS, IS WHAT HAS BEEN SPOKEN IN THE SCRIPTURES, HE WAS, AND WAS GENERATED. AND THE MEANING OF THIS IS: MAN WAS, AND HIS SON WAS GENERATED; JUST AS ONE MAY SAY, FIRE WAS, AND, INDEPENDENTLY OF TIME, AND UNDESIGNEDLY, AND WITHOUT BEING PREDESTINATED, LIGHT WAS GENERATED SIMULTANEOUSLY WITH THE EXISTENCE OF THE FIRE. AND THIS MAN CONSTITUTES A SINGLE MONAD, WHICH IS UNCOMPOUNDED AND INDIVISIBLE, (AND YET AT THE SAME TIME) COMPOUNDED (AND) DIVISIBLE. (AND THIS MONAD IS) IN ALL RESPECTS FRIENDLY (AND) IN ALL RESPECTS PEACEFUL, IN ALL RESPECTS QUARRELSOME (AND) IN ALL RESPECTS CONTENTIOUS WITH ITSELF, DISSIMILAR (AND) SIMILAR. (THIS MONAD IS LIKEWISE,) AS IT WERE, A CERTAIN MUSICAL HARMONY, WHICH COMPRISES ALL THINGS IN ITSELF, AS MANY AS ONE MAY EXPRESS AND MAY OMIT WHEN NOT CONSIDERING; AND IT MANIFESTS ALL THINGS, AND GENERATES ALL THINGS. THIS (IS) MOTHER, THIS (IS) FATHER — TWO IMMORTAL NAMES. AS AN ILLUSTRATION, HOWEVER, CONSIDER, HE SAYS, AS A GREATEST IMAGE OF THE PERFECT MAN, THE ONE JOT — THAT ONE TITTLE. AND THIS ONE TITTLE IS AN UNCOMPOUNDED, SIMPLE, AND PURE MONAD, WHICH DERIVES ITS COMPOSITION FROM NOTHING AT ALL. (AND YET THIS TITTLE IS LIKEWISE) COMPOUNDED, MULTIFORM, BRANCHING INTO MANY SECTIONS, AND CONSISTING OF MANY PARTS. THAT ONE INDIVISIBLE TITTLE IS, HE SAYS, ONE TITTLE OF THE (LETTER) IOTA, WITH MANY FACES, AND INNUMERABLE EYES, AND COUNTLESS NAMES, AND THIS (TITTLE) IS AN IMAGE OF THAT PERFECT INVISIBLE MAN.

CHAPTER 6. MONOÏMUS' IOTA; HIS NOTION OF THE SON OF MAN.

THE MONAD, (THAT IS,) THE ONE TITTLE, IS THEREFORE, HE SAYS, ALSO A DECADE. FOR BY THE ACTUAL POWER OF THIS ONE TITTLE, ARE PRODUCED DUAD, AND TRIAD, AND TETRAD, AND PENTAD, AND HEXAD, AND HEPTAD, AND OGDOAD, AND ENNEAD, UP TO TEN. FOR THESE NUMBERS, HE SAYS, ARE CAPABLE OF MANY DIVISIONS, AND THEY RESIDE IN THAT SIMPLE AND UNCOMPOUNDED SINGLE TITTLE OF THE IOTA. AND THIS IS WHAT HAS BEEN DECLARED: IT PLEASED (GOD) THAT ALL FULLNESS SHOULD DWELL IN THE SON OF MAN BODILY. FOR SUCH COMPOSITIONS OF NUMBERS OUT OF THE SIMPLE AND UNCOMPOUNDED ONE TITTLE OF THE IOTA BECOME, HE SAYS, CORPOREAL REALITIES. THE SON OF MAN, THEREFORE, HE SAYS, HAS BEEN GENERATED FROM THE PERFECT MAN, WHOM NO ONE KNEW; EVERY CREATURE WHO IS IGNORANT OF THE SON, HOWEVER, FORMS AN IDEA OF HIM AS THE OFFSPRING OF A WOMAN. AND CERTAIN VERY OBSCURE RAYS OF THIS SON WHICH APPROACH THIS WORLD, CHECK AND CONTROL ALTERATION (AND) GENERATION. AND THE BEAUTY OF THAT SON OF MAN IS UP TO THE PRESENT INCOMPREHENSIBLE TO ALL MEN, AS MANY AS ARE DECEIVED IN REFERENCE TO THE OFFSPRING OF THE WOMAN. THEREFORE NOTHING, HE SAYS, OF THE THINGS THAT ARE IN OUR QUARTER OF CREATION HAS BEEN PRODUCED BY THAT MAN, NOR WILL ANYTHING (OF THESE) EVER BE (GENERATED FROM HIM). ALL THINGS, HOWEVER, HAVE BEEN PRODUCED, NOT FROM THE ENTIRETY, BUT FROM SOME PART OF THAT SON OF MAN. FOR HE SAYS THE SON OF MAN IS A JOT IN ONE TITTLE, WHICH PROCEEDS FROM ABOVE, IS FULL, AND COMPLETELY REPLENISHES ALL (RAYS FLOWING DOWN FROM ABOVE). AND IT COMPRISES IN ITSELF WHATEVER THINGS THE MAN ALSO POSSESSES (WHO IS) THE FATHER OF THE SON OF MAN.

CHAPTER 7. MONOÏMUS ON THE SABBATH; ALLEGORIZES THE ROD OF MOSES; NOTION CONCERNING THE DECALOGUE.

THE WORLD, THEN, AS MOSES SAYS, WAS MADE IN SIX DAYS, THAT IS, BY SIX POWERS, WHICH (ARE INHERENT) IN THE ONE TITTLE OF THE IOTA. (BUT) THE SEVENTH (DAY, WHICH IS) A REST AND SABBATH, HAS BEEN

PRODUCED FROM THE HEBDOMAD, WHICH IS OVER EARTH, AND WATER, AND FIRE, AND AIR. AND FROM THESE (ELEMENTS) THE WORLD HAS BEEN FORMED BY THE ONE TITTLE. FOR CUBES, AND OCTAHEDRONS, AND PYRAMIDS, AND ALL FIGURES SIMILAR TO THESE, OUT OF WHICH CONSIST FIRE, AIR, WATER, (AND) EARTH, HAVE ARISEN FROM NUMBERS WHICH ARE COMPREHENDED IN THAT SIMPLE TITTLE OF THE IOTA. AND THIS (TITTLE) CONSTITUTES A PERFECT SON OF A PERFECT MAN. WHEN, THEREFORE, HE SAYS, MOSES MENTIONS THAT THE ROD WAS CHANGEABLY BRANDISHED FOR THE (INTRODUCTION OF THE) PLAGUES THROUGHOUT EGYPT — NOW THESE PLAGUES, HE SAYS, ARE ALLEGORICALLY EXPRESSED SYMBOLS OF THE CREATION — HE DID NOT (AS A SYMBOL) FOR MORE PLAGUES THAN TEN SHAPE THE ROD. NOW THIS (ROD) CONSTITUTES ONE TITTLE OF THE IOTA, AND IS (BOTH) TWOFOLD (AND) VARIOUS. THIS SUCCESSION OF TEN PLAGUES IS, HE SAYS, THE MUNDANE CREATION. FOR ALL THINGS, BY BEING STRICKEN, BRING FORTH AND BEAR FRUIT, JUST LIKE VINES. MAN, HE SAYS, BURSTS FORTH, AND IS FORCIBLY SEPARATED FROM MAN BY BEING SEVERED BY A CERTAIN STROKE. (AND THIS TAKES PLACE) IN ORDER THAT (MAN) MAY BE GENERATED, AND MAY DECLARE THE LAW WHICH MOSES ORDAINED, WHO RECEIVED (IT) FROM GOD. CONFORMABLY WITH THAT ONE TITTLE, THE LAW CONSTITUTES THE SERIES OF THE TEN COMMANDMENTS WHICH EXPRESSES ALLEGORICALLY THE DIVINE MYSTERIES OF (THOSE) PRECEPTS. FOR, HE SAYS, ALL KNOWLEDGE OF THE UNIVERSE IS CONTAINED IN WHAT RELATES TO THE SUCCESSION OF THE TEN PLAGUES AND THE SERIES OF THE TEN COMMANDMENTS. AND NO ONE IS ACQUAINTED WITH THIS (KNOWLEDGE) WHO IS (OF THE NUMBER) OF THOSE THAT ARE DECEIVED CONCERNING THE OFFSPRING OF THE WOMAN. IF, HOWEVER, YOU SAY THAT THE PENTATEUCH CONSTITUTES THE ENTIRE LAW, IT IS FROM THE PENTAD WHICH IS COMPREHENDED IN THE ONE TITTLE. BUT THE ENTIRE IS FOR THOSE WHO HAVE NOT BEEN ALTOGETHER PERFECTED IN UNDERSTANDING A MYSTERY, A NEW AND NOT ANTIQUATED FEAST, LEGAL, (AND) EVERLASTING, A PASSOVER OF THE LORD GOD KEPT UNTO OUR GENERATIONS, BY THOSE WHO ARE ABLE TO DISCERN (THIS MYSTERY), AT THE COMMENCEMENT OF THE FOURTEENTH DAY, WHICH IS THE BEGINNING OF A DECADE FROM WHICH, HE SAYS, THEY RECKON. FOR THE MONAD, AS FAR AS FOURTEEN, IS THE SUMMARY OF THAT ONE (TITTLE) OF THE PERFECT NUMBER. FOR ONE, TWO, THREE, FOUR, BECOME TEN; AND THIS IS THE ONE TITTLE. BUT FROM FOURTEEN UNTIL ONE-AND-TWENTY, HE ASSERTS THAT THERE IS AN HEBDOMAD WHICH INHERES IN THE ONE TITTLE OF THE WORLD, AND CONSTITUTES AN UNLEAVENED CREATURE IN ALL THESE. FOR IN WHAT RESPECT, HE SAYS, WOULD THE ONE TITTLE REQUIRE ANY SUBSTANCE SUCH AS LEAVEN (DERIVED) FROM WITHOUT FOR THE LORD'S PASSOVER, THE ETERNAL FEAST, WHICH IS GIVEN FOR GENERATION UPON GENERATION? FOR THE ENTIRE WORLD AND ALL CAUSES OF CREATION CONSTITUTE A PASSOVER, (I.E.,) A FEAST OF THE LORD. FOR GOD REJOICES IN THE CONVERSION OF THE CREATION, AND THIS IS ACCOMPLISHED BY TEN STROKES OF THE ONE TITTLE. AND THIS (TITTLE) IS MOSES' ROD, WHICH WAS GIVEN BY GOD INTO THE HAND OF MOSES. AND WITH THIS (ROD MOSES) SMITES THE EGYPTIANS, FOR THE PURPOSE OF ALTERING BODIES — AS, FOR INSTANCE, WATER INTO BLOOD; AND THE REST OF (MATERIAL) THINGS SIMILARLY WITH THESE —(AS, FOR EXAMPLE,) THE LOCUSTS, WHICH IS A SYMBOL OF GRASS. AND BY THIS HE MEANS THE ALTERATION OF THE ELEMENTS INTO FLESH; FOR ALL FLESH, HE SAYS, IS GRASS. ISAIAH 40:6 THESE MEN, NEVERTHELESS RECEIVE EVEN THE ENTIRE LAW AFTER SOME SUCH MANNER; ADOPTING VERY PROBABLY, AS I THINK, THE OPINIONS OF THOSE OF THE GREEKS WHO AFFIRM THAT THERE ARE SUBSTANCE, AND QUALITY, AND QUANTITY, AND RELATION, AND PLACE, AND TIME, AND POSITION, AND ACTION, AND POSSESSION, AND PASSION.

CHAPTER 8. MONOÏMUS EXPLAINS HIS OPINIONS IN A LETTER TO THEOPHRASTUS; WHERE TO FIND GOD; HIS SYSTEM DERIVED FROM PYTHAGORAS.

MONOÏMUS HIMSELF, ACCORDINGLY, IN HIS LETTER TO THEOPHRASTUS, EXPRESSLY MAKES THE FOLLOWING STATEMENT: OMITTING TO SEEK AFTER GOD, AND CREATION, AND THINGS SIMILAR TO THESE, SEEK FOR HIM FROM (OUT OF) YOURSELF, AND LEARN WHO IT IS THAT ABSOLUTELY APPROPRIATES (UNTO HIMSELF) ALL THINGS IN YOU, AND SAYS, 'MY GOD (IS) MY MIND, MY UNDERSTANDING, MY SOUL, MY BODY.' AND LEARN FROM WHENCE ARE SORROW, AND JOY, AND LOVE, AND HATRED, AND INVOLUNTARY WAKEFULNESS, AND INVOLUNTARY DROWSINESS, AND INVOLUNTARY ANGER, AND INVOLUNTARY AFFECTION; AND IF, HE SAYS, YOU ACCURATELY INVESTIGATE THESE (POINTS), YOU WILL DISCOVER (GOD) HIMSELF, UNITY AND PLURALITY, IN YOURSELF, ACCORDING TO THAT TITTLE, AND THAT HE FINDS THE OUTLET (FOR DEITY) TO BE FROM YOURSELF. THOSE (HERETICS), THEN, (HAVE MADE) THESE (STATEMENTS). BUT WE ARE UNDER NO NECESSITY OF COMPARING SUCH (DOCTRINES) WITH WHAT HAVE PREVIOUSLY BEEN SUBJECTS OF MEDITATION ON THE PART OF THE GREEKS, INASMUCH AS THE ASSERTIONS ADVANCED BY THESE (HERETICS) EVIDENTLY DERIVE THEIR ORIGIN FROM GEOMETRICAL AND ARITHMETICAL ART. THE DISCIPLES, HOWEVER, OF PYTHAGORAS, EXPOUNDED THIS (ART) AFTER A MORE EXCELLENT METHOD, AS OUR READERS MAY ASCERTAIN BY CONSULTING THOSE PASSAGES (OF OUR WORK) IN WHICH WE HAVE PREVIOUSLY FURNISHED EXPOSITIONS OF THE ENTIRE WISDOM OF THE GREEKS. BUT SINCE THE HERESY OF MONOÏMUS HAS BEEN SUFFICIENTLY REFUTED, LET US SEE WHAT ARE THE FICTITIOUS DOCTRINES WHICH THE REST ALSO (OF THESE HERETICS) DEVISE, IN THEIR DESIRE TO SET UP FOR THEMSELVES AN EMPTY NAME.

CHAPTER 9. TATIAN.

TATIAN, HOWEVER, ALTHOUGH BEING HIMSELF A DISCIPLE OF JUSTINUS THE MARTYR, DID NOT ENTERTAIN SIMILAR OPINIONS WITH HIS MASTER. BUT HE ATTEMPTED (TO ESTABLISH) CERTAIN NOVEL (TENETS), AND AFFIRMED THAT THERE EXISTED CERTAIN INVISIBLE AEONS. AND HE FRAMED A LEGENDARY ACCOUNT (OF THEM), SIMILARLY TO THOSE (SPOKEN OF) BY VALENTINUS. AND SIMILARLY WITH MARCION, HE ASSERTS THAT MARRIAGE IS DESTRUCTION. BUT HE ALLEGES THAT ADAM IS NOT SAVED ON ACCOUNT OF HIS HAVING BEEN THE AUTHOR OF DISOBEDIENCE. AND SO FAR FOR THE DOCTRINES OF TATIAN.

CHAPTER 10. HERMOGENES; ADOPTS THE SOCRATIC PHILOSOPHY; HIS NOTION CONCERNING THE BIRTH AND BODY OF OUR LORD.

BUT A CERTAIN HERMOGENES, HIMSELF ALSO IMAGINING THAT HE PROPOUNDED SOME NOVEL OPINION, SAID THAT GOD MADE ALL THINGS OUT OF COEVAL AND UNGENERATED MATTER. FOR THAT IT WAS IMPOSSIBLE THAT GOD COULD MAKE GENERATED THINGS OUT OF THINGS THAT ARE NOT. AND THAT GOD IS ALWAYS LORD, AND ALWAYS CREATOR, AND MATTER ALWAYS A SUBSERVIENT (SUBSTANCE), AND THAT WHICH IS ASSUMING PHASES OF BEING — NOT, HOWEVER, THE WHOLE OF IT. FOR WHEN IT WAS BEING CONTINUALLY MOVED IN A RUDE AND DISORDERLY MANNER, HE REDUCED (MATTER) INTO ORDER BY THE FOLLOWING EXPEDIENT. AS HE GAZED (UPON MATTER) IN A SEETHING CONDITION, LIKE (THE CONTENTS OF) A POT WHEN A FIRE IS BURNING UNDERNEATH, HE EFFECTED A PARTIAL SEPARATION. AND TAKING ONE PORTION FROM THE WHOLE, HE SUBDUED IT, BUT ANOTHER HE ALLOWED TO BE WHIRLED IN A DISORDERLY MANNER. AND HE ASSERTS THAT WHAT WAS (THUS) SUBDUED IS THE WORLD, BUT THAT ANOTHER PORTION REMAINS WILD, AND IS DENOMINATED CHAOTIC MATTER. HE ASSERTS THAT THIS CONSTITUTES THE SUBSTANCE OF ALL THINGS, AS IF INTRODUCING A NOVEL TENET FOR HIS DISCIPLES. HE DOES NOT, HOWEVER, REFLECT THAT THIS HAPPENS TO BE THE SOCRATIC DISCOURSE, WHICH (INDEED) IS WORKED OUT MORE ELABORATELY BY PLATO THAN BY HERMOGENES. HE ACKNOWLEDGES, HOWEVER, THAT CHRIST IS THE SON OF THE GOD WHO CREATED ALL THINGS; AND ALONG WITH (THIS ADMISSION), HE CONFESSES THAT HE WAS BORN OF A VIRGIN AND OF (THE) SPIRIT, ACCORDING TO THE VOICE OF THE GOSPELS. AND (HERMOGENES MAINTAINS THAT CHRIST), AFTER HIS PASSION, WAS RAISED UP IN A BODY, AND THAT HE APPEARED TO HIS DISCIPLES, AND THAT AS HE WENT UP INTO HEAVEN HE LEFT HIS BODY IN THE SUN, BUT THAT HE HIMSELF PROCEEDED ON TO THE FATHER. NOW (HERMOGENES) RESORTS TO TESTIMONY, THINKING TO SUPPORT HIMSELF BY WHAT IS SPOKEN, (VIZ.) WHAT THE PSALMIST DAVID SAYS: IN THE SUN HE HAS PLACED HIS TABERNACLE, AND HIMSELF (IS) AS A BRIDEGROOM COMING FORTH FROM HIS NUPTIAL CHAMBER, (AND) HE WILL REJOICE AS A GIANT TO RUN HIS COURSE. THESE, THEN, ARE THE OPINIONS WHICH ALSO HERMOGENES ATTEMPTED TO ESTABLISH.

CHAPTER 11. THE QUARTODECIMANS.

AND CERTAIN OTHER (HERETICS), CONTENTIOUS BY NATURE, (AND) WHOLLY UNIFORMED AS REGARDS KNOWLEDGE, AS WELL AS IN THEIR MANNER MORE (THAN USUALLY) QUARRELSOME, COMBINE (IN MAINTAINING) THAT EASTER SHOULD BE KEPT ON THE FOURTEENTH DAY OF THE FIRST MONTH, ACCORDING TO THE COMMANDMENT OF THE LAW, ON WHATEVER DAY (OF THE WEEK) IT SHOULD OCCUR. (BUT IN THIS) THEY ONLY REGARD WHAT HAS BEEN WRITTEN IN THE LAW, THAT HE WILL BE ACCURSED WHO DOES NOT SO KEEP (THE COMMANDMENT) AS IT IS ENJOINED. THEY DO NOT, HOWEVER, ATTEND TO THIS (FACT), THAT THE LEGAL ENACTMENT WAS MADE FOR JEWS, WHO IN TIMES TO COME SHOULD KILL THE REAL PASSOVER. AND THIS (PASCHAL SACRIFICE, IN ITS EFFICACY,) HAS SPREAD UNTO THE GENTILES, AND IS DISCERNED BY FAITH, AND NOT NOW OBSERVED IN LETTER (MERELY). THEY ATTEND TO THIS ONE COMMANDMENT, AND DO NOT LOOK UNTO WHAT HAS BEEN SPOKEN BY THE APOSTLE: FOR I TESTIFY TO EVERY MAN THAT IS CIRCUMCISED, THAT HE IS A DEBTOR TO KEEP THE WHOLE LAW. GALATIANS 5:3 IN OTHER RESPECTS, HOWEVER, THESE CONSENT TO ALL THE TRADITIONS DELIVERED TO THE CHURCH BY THE APOSTLES.

CHAPTER 12. THE MONTANISTS; PRISCILLA AND MAXIMILLA THEIR PROPHETESSES; SOME OF THEM NOETIANS.

BUT THERE ARE OTHERS WHO THEMSELVES ARE EVEN MORE HERETICAL IN NATURE (THAN THE FOREGOING). AND ARE PHRYGIANS BY BIRTH. THESE HAVE BEEN RENDERED VICTIMS OF ERROR FROM BEING PREVIOUSLY CAPTIVATED BY (TWO) WRETCHED WOMEN, CALLED A CERTAIN PRISCILLA AND MAXIMILLA, WHOM THEY SUPPOSED (TO BE) PROPHETESSES. AND THEY ASSERT THAT INTO THESE THE PARACLETE SPIRIT HAD DEPARTED; AND ANTECEDENTLY TO THEM, THEY IN LIKE MANNER CONSIDER MONTANUS AS A PROPHET. AND BEING IN POSSESSION OF AN INFINITE NUMBER OF THEIR BOOKS, (THE PHRYGIANS) ARE OVERRUN WITH DELUSION; AND THEY DO NOT JUDGE WHATEVER STATEMENTS ARE MADE BY THEM, ACCORDING TO (THE CRITERION OF) REASON; NOR DO THEY GIVE HEED UNTO THOSE WHO ARE COMPETENT TO DECIDE; BUT THEY ARE HEEDLESSLY SWEPT ONWARDS, BY THE RELIANCE WHICH THEY PLACE ON THESE (IMPOSTORS). AND THEY ALLEGE THAT THEY HAVE LEARNED SOMETHING MORE THROUGH THESE, THAN FROM LAW, AND PROPHETS, AND THE GOSPELS. BUT THEY MAGNIFY THESE WRETCHED WOMEN ABOVE THE APOSTLES AND EVERY GIFT OF GRACE, SO THAT SOME OF THEM PRESUME TO ASSERT THAT THERE IS IN THEM A SOMETHING SUPERIOR TO CHRIST. THESE ACKNOWLEDGE GOD TO BE THE FATHER OF THE UNIVERSE, AND CREATOR OF ALL THINGS, SIMILARLY WITH THE CHURCH, AND (RECEIVE) AS MANY THINGS AS THE GOSPEL TESTIFIES CONCERNING CHRIST. THEY INTRODUCE, HOWEVER, THE NOVELTIES OF FASTS, AND FEASTS, AND MEALS OF PARCHED FOOD, AND REPASTS OF RADISHES, ALLEGING THAT THEY HAVE BEEN INSTRUCTED BY WOMEN. AND SOME OF THESE ASSENT TO THE HERESY OF THE NOETIANS, AND AFFIRM THAT THE FATHER HIMSELF IS THE SON, AND THAT THIS (ONE) CAME UNDER GENERATION, AND SUFFERING, AND DEATH. CONCERNING THESE I SHALL AGAIN OFFER AN EXPLANATION, AFTER A MORE MINUTE MANNER; FOR THE HERESY OF THESE HAS BEEN AN OCCASION OF EVILS TO MANY. WE THEREFORE ARE OF OPINION, THAT THE STATEMENTS MADE CONCERNING THESE (HERETICS) ARE SUFFICIENT WHEN WE SHALL HAVE BRIEFLY PROVED TO ALL THAT THE MAJORITY OF THEIR BOOKS ARE SILLY, AND THEIR ATTEMPTS (AT REASONING) WEAK, AND WORTHY OF NO CONSIDERATION. BUT IT IS NOT NECESSARY FOR THOSE WHO POSSESS A SOUND MIND TO PAY ATTENTION (EITHER TO THEIR VOLUMES OR THEIR ARGUMENTS).

CHAPTER 13. THE DOCTRINES OF THE ENCRATITES.

OTHERS, HOWEVER, STYLING THEMSELVES ENCRATITES, ACKNOWLEDGE SOME THINGS CONCERNING GOD AND CHRIST IN LIKE MANNER WITH THE CHURCH. IN RESPECT, HOWEVER, OF THEIR MODE OF LIFE, THEY PASS THEIR DAYS INFLATED WITH PRIDE. THEY SUPPOSE, THAT BY MEATS THEY MAGNIFY THEMSELVES, WHILE ABSTAINING FROM ANIMAL FOOD, (AND) BEING WATER-DRINKERS, AND FORBIDDING TO MARRY, AND DEVOTING THEMSELVES DURING THE REMAINDER OF LIFE TO HABITS OF ASCETICISM. BUT PERSONS OF THIS DESCRIPTION ARE ESTIMATED CYNICS RATHER THAN CHRISTIANS, INASMUCH AS THEY DO NOT ATTEND UNTO THE WORDS SPOKEN AGAINST THEM THROUGH THE APOSTLE PAUL. NOW HE, PREDICTING THE NOVELTIES THAT WERE TO BE HEREAFTER INTRODUCED INEFFECTUALLY BY CERTAIN (HERETICS), MADE A STATEMENT THUS: THE SPIRIT SPEAKS EXPRESSLY, IN THE LATTER TIMES CERTAIN WILL DEPART FROM SOUND DOCTRINE, GIVING HEED TO SEDUCING SPIRITS AND DOCTRINES OF DEVILS, UTTERING FALSEHOODS IN HYPOCRISY, HAVING THEIR OWN CONSCIENCE SEARED WITH A HOT IRON, FORBIDDING TO MARRY, TO ABSTAIN FROM MEATS, WHICH GOD HAS CREATED TO BE PARTAKEN OF WITH THANKSGIVING BY THE FAITHFUL, AND THOSE WHO KNOW THE TRUTH; BECAUSE EVERY CREATURE OF GOD IS GOOD, AND NOTHING TO BE REJECTED WHICH IS RECEIVED WITH THANKSGIVING; FOR IT IS SANCTIFIED BY THE WORD OF GOD AND PRAYER. 1 TIMOTHY 4:1-5 THIS VOICE, THEN, OF THE BLESSED PAUL, IS SUFFICIENT FOR THE REFUTATION OF THOSE WHO LIVE IN THIS MANNER, AND PLUME THEMSELVES ON BEING JUST; (AND) FOR THE PURPOSE OF PROVING THAT ALSO, THIS (TENET OF THE ENCRATITES) CONSTITUTES A HERESY. BUT EVEN THOUGH THERE HAVE BEEN DENOMINATED CERTAIN OTHER HERESIES— I MEAN THOSE OF THE CAINITES, OPHITES, OR NOACHITES, AND OF OTHERS OF THIS DESCRIPTION — I HAVE NOT DEEMED IT REQUISITE TO EXPLAIN THE THINGS SAID OR DONE BY THESE, TEST ON THIS ACCOUNT THEY MAY CONSIDER THEMSELVES SOMEBODY, OR DESERVING OF CONSIDERATION. SINCE, HOWEVER, THE STATEMENTS CONCERNING THESE APPEAR TO BE SUFFICIENT, LET US PASS ON TO THE CAUSE OF EVILS TO ALL, (VIZ.,) THE HERESY OF THE NOETIANS. NOW, AFTER WE HAVE LAID BARE THE ROOT OF THIS (HERESY), AND STIGMATIZED OPENLY THE VENOM, AS IT WERE, LURKING WITHIN IT, LET US SEEK TO DETER FROM AN ERROR OF THIS DESCRIPTION THOSE WHO HAVE BEEN IMPELLED INTO IT BY A VIOLENT SPIRIT, AS IT WERE BY A SWOLLEN TORRENT.

BOOK IX

CONTENTS.

THE FOLLOWING ARE THE CONTENTS OF THE NINTH BOOK OF THE REFUTATION OF ALL HERESIES: —

WHAT THE BLASPHEMOUS FOLLY IS OF NOETUS, AND THAT HE DEVOTED HIMSELF TO THE TENETS OF HERACLITUS THE OBSCURE, NOT TO THOSE OF CHRIST.

AND HOW CALLISTUS, INTERMINGLING THE HERESY OF CLEOMENES, THE DISCIPLE OF NOETUS, WITH THAT OF THEODOTUS, CONSTRUCTED ANOTHER MORE NOVEL HERESY, AND WHAT SORT THE LIFE OF THIS (HERETIC) WAS.

WHAT WAS THE RECENT ARRIVAL (AT ROME) OF THE STRANGE SPIRIT ELCHASAI, AND THAT THERE SERVED AS A CONCEALMENT OF HIS PECULIAR ERRORS HIS APPARENT ADHESION TO THE LAW, WHEN IN POINT OF FACT HE DEVOTES HIMSELF TO THE TENETS OF THE GNOSTICS, OR EVEN OF THE ASTROLOGISTS, AND TO THE ARTS OF SORCERY.

WHAT THE CUSTOMS OF THE JEWS ARE, AND HOW MANY DIVERSITIES OF OPINION THERE ARE (AMONG THEM).

CHAPTER 1. AN ACCOUNT OF CONTEMPORANEOUS HERESY.

A LENGTHENED CONFLICT, THEN, HAVING BEEN MAINTAINED CONCERNING ALL HERESIES BY US WHO, AT ALL EVENTS, HAVE NOT LEFT ANY UNREFUTED, THE GREATEST STRUGGLE NOW REMAINS BEHIND, VIZ., TO

FURNISH AN ACCOUNT AND REFUTATION OF THOSE HERESIES THAT HAVE SPRUNG UP IN OUR OWN DAY, BY WHICH CERTAIN IGNORANT AND PRESUMPTUOUS MEN HAVE ATTEMPTED TO SCATTER ABROAD THE CHURCH, AND HAVE INTRODUCED THE GREATEST CONFUSION AMONG ALL THE FAITHFUL THROUGHOUT THE ENTIRE WORLD. FOR IT SEEMS EXPEDIENT THAT WE, MAKING AN ONSLAUGHT UPON THE OPINION WHICH CONSTITUTES THE PRIME SOURCE OF (CONTEMPORANEOUS) EVILS, SHOULD PROVE WHAT ARE THE ORIGINATING PRINCIPLES OF THIS (OPINION), IN ORDER THAT ITS OFFSHOOTS, BECOMING A MATTER OF GENERAL NOTORIETY, MAY BE MADE THE OBJECT OF UNIVERSAL SCORN.

CHAPTER 2. SOURCE OF THE HERESY OF NOETUS; CLEOMENES HIS DISCIPLE; ITS APPEARANCE AT ROME DURING THE EPISCOPATES OF ZEPHYRINUS AND CALLISTUS; NOETIANISM OPPOSED AT ROME BY HIPPOLYTUS.

THERE HAS APPEARED ONE, NOETUS BY NAME, AND BY BIRTH A NATIVE OF SMYRNA. THIS PERSON INTRODUCED A HERESY FROM THE TENETS OF HERACLITUS. NOW A CERTAIN MAN CALLED EPIGONUS BECOMES HIS MINISTER AND PUPIL, AND THIS PERSON DURING HIS SOJOURN AT ROME DISSEMINATED HIS GODLESS OPINION. BUT CLEOMENES, WHO HAD BECOME HIS DISCIPLE, AN ALIEN BOTH IN WAY OF LIFE AND HABITS FROM THE CHURCH, WAS WONT TO CORROBORATE THE (NOETIAN) DOCTRINE. AT THAT TIME, ZEPHYRINUS IMAGINES THAT HE ADMINISTERS THE AFFAIRS OF THE CHURCH — AN UNINFORMED AND SHAMEFULLY CORRUPT MAN. AND HE, BEING PERSUADED BY PROFFERED GAIN, WAS ACCUSTOMED TO CONNIVE AT THOSE WHO WERE PRESENT FOR THE PURPOSE OF BECOMING DISCIPLES OF CLEOMENES. BUT (ZEPHYRINUS) HIMSELF, BEING IN PROCESS OF TIME ENTICED AWAY, HURRIED HEADLONG INTO THE SAME OPINIONS; AND HE HAD CALLISTUS AS HIS ADVISER, AND A FELLOW-CHAMPION OF THESE WICKED TENETS. BUT THE LIFE OF THIS (CALLISTUS), AND THE HERESY INVENTED BY HIM, I SHALL AFTER A LITTLE EXPLAIN. THE SCHOOL OF THESE HERETICS DURING THE SUCCESSION OF SUCH BISHOPS, CONTINUED TO ACQUIRE STRENGTH AND AUGMENTATION, FROM THE FACT THAT ZEPHYRINUS AND CALLISTUS HELPED THEM TO PREVAIL. NEVER AT ANY TIME, HOWEVER, HAVE WE BEEN GUILTY OF COLLUSION WITH THEM; BUT WE HAVE FREQUENTLY OFFERED THEM OPPOSITION, AND HAVE REFUTED THEM, AND HAVE FORCED THEM RELUCTANTLY TO ACKNOWLEDGE THE TRUTH. AND THEY, ABASHED AND CONSTRAINED BY THE TRUTH, HAVE CONFESSED THEIR ERRORS FOR A SHORT PERIOD, BUT AFTER A LITTLE, WALLOW ONCE AGAIN IN THE SAME MIRE.

CHAPTER 3. NOETIANISM AN OFFSHOOT FROM THE HERACLITIC PHILOSOPHY.

BUT SINCE WE HAVE EXHIBITED THE SUCCESSION OF THEIR GENEALOGY, IT SEEMS EXPEDIENT NEXT THAT WE SHOULD ALSO EXPLAIN THE DEPRAVED TEACHING INVOLVED IN THEIR DOCTRINES. FOR THIS PURPOSE WE SHALL FIRST ADDUCE THE OPINIONS ADVANCED BY HERACLITUS THE OBSCURE, AND WE SHALL NEXT MAKE MANIFEST WHAT ARE THE PORTIONS OF THESE OPINIONS THAT ARE OF HERACLITEAN ORIGIN. SUCH PARTS OF THEIR SYSTEM ITS PRESENT CHAMPIONS ARE NOT AWARE BELONG TO THE OBSCURE PHILOSOPHER, BUT THEY IMAGINE THEM TO BELONG TO CHRIST. BUT IF THEY MIGHT HAPPEN TO FALL IN WITH THE FOLLOWING OBSERVATIONS, PERHAPS THEY THUS MIGHT BE PUT OUT OF COUNTENANCE, AND INDUCED TO DESIST FROM THIS GODLESS BLASPHEMY OF THEIRS. NOW, EVEN THOUGH THE OPINION OF HERACLITUS HAS BEEN EXPOUNDED BY US PREVIOUSLY IN THE PHILOSOPHUMENA, IT NEVERTHELESS SEEMS EXPEDIENT NOW ALSO TO SET DOWN SIDE BY SIDE IN CONTRAST THE TWO SYSTEMS, IN ORDER THAT BY THIS CLOSER REFUTATION THEY MAY BE EVIDENTLY INSTRUCTED. I MEAN THE FOLLOWERS OF THIS (HERETIC), WHO IMAGINE THEMSELVES TO BE DISCIPLES OF CHRIST, WHEN IN REALITY THEY ARE NOT SO, BUT OF THE OBSCURE.

CHAPTER 4. AN ACCOUNT OF THE SYSTEM OF HERACLITUS.

HERACLITUS THEN SAYS THAT THE UNIVERSE IS ONE, DIVISIBLE AND INDIVISIBLE; GENERATED AND UNGENERATED; MORTAL AND IMMORTAL; REASON, ETERNITY; FATHER, SON, AND JUSTICE, GOD. FOR THOSE WHO HEARKEN NOT TO ME, BUT THE DOCTRINE, IT IS WISE THAT THEY ACKNOWLEDGE ALL THINGS TO BE ONE, SAYS HERACLITUS; AND BECAUSE ALL DO NOT KNOW OR CONFESS THIS, HE UTTERS A REPROOF SOMEWHAT IN THE FOLLOWING TERMS: PEOPLE DO NOT UNDERSTAND HOW WHAT IS DIVERSE (NEVERTHELESS) COINCIDES WITH ITSELF, JUST LIKE THE INVERSE HARMONY OF A BOW AND LYRE. BUT THAT REASON ALWAYS EXISTS, INASMUCH AS IT CONSTITUTES THE UNIVERSE, AND AS IT PERVADES ALL THINGS, HE AFFIRMS IN THIS MANNER. BUT IN REGARD OF THIS REASON, WHICH ALWAYS EXISTS, MEN ARE CONTINUALLY DEVOID OF UNDERSTANDING, BOTH BEFORE THEY HAVE HEARD OF IT AND IN FIRST GEARING OF IT. FOR THOUGH ALL THINGS TAKE PLACE ACCORDING TO THIS REASON, THEY SEEM LIKE PERSONS DEVOID OF ANY EXPERIENCE REGARDING IT. STILL THEY ATTEMPT BOTH WORDS AND WORKS OF SUCH A DESCRIPTION AS I AM GIVING AN ACCOUNT OF, BY MAKING A DIVISION ACCORDING TO NATURE, AND DECLARING HOW THINGS ARE. AND THAT A SON IS THE UNIVERSE AND THROUGHOUT ENDLESS AGES AN ETERNAL KING OF ALL THINGS, HE THUS ASSERTS: A SPORTING CHILD, PLAYING AT HIS DICE, IS ETERNITY; THE KINGDOM IS THAT OF A CHILD. AND THAT THE FATHER OF ALL THINGS THAT HAVE BEEN GENERATED IS AN UNBEGOTTEN CREATURE WHO IS CREATOR, LET US HEAR HERACLITUS AFFIRMING IN THESE WORDS: CONTRARIETY IS A PROGENITOR OF ALL THINGS, AND KING OF ALL; AND IT EXHIBITED SOME AS GODS, BUT OTHERS AS MEN, AND MADE SOME SLAVES, WHEREAS OTHERS FREE. AND (HE LIKEWISE AFFIRMS) THAT THERE IS A HARMONY, AS IN A BOW AND LYRE. THAT OBSCURE HARMONY (IS BETTER), THOUGH UNKNOWN AND INVISIBLE TO MEN, HE ASSERTS IN THESE WORDS: AN OBSCURE HARMONY IS PREFERABLE TO AN OBVIOUS ONE. HE COMMENDS AND ADMIRES BEFORE WHAT IS KNOWN, THAT WHICH IS UNKNOWN AND INVISIBLE IN REGARD OF ITS POWER. AND THAT HARMONY VISIBLE TO MEN, AND NOT INCAPABLE OF BEING DISCOVERED, IS BETTER, HE ASSERTS IN THESE WORDS: WHATEVER THINGS ARE OBJECTS OF VISION, HEARING, AND INTELLIGENCE, THESE I PRE-EMINENTLY HONOUR, HE SAYS; THAT IS, HE PREFERS THINGS VISIBLE TO THOSE THAT ARE INVISIBLE. FROM SUCH EXPRESSIONS OF HIS IT IS EASY TO UNDERSTAND THE SPIRIT OF HIS PHILOSOPHY. MEN, HE SAYS, ARE DECEIVED IN REFERENCE TO THE KNOWLEDGE OF MANIFEST THINGS SIMILARLY WITH HOMER, WHO WAS WISER THAN ALL THE GREEKS. FOR EVEN CHILDREN KILLING VERMIN DECEIVED HIM, WHEN THEY SAID, 'WHAT WE HAVE SEEN AND SEIZED, THESE WE LEAVE BEHIND; WHEREAS WHAT WE NEITHER HAVE SEEN NOR SEIZED, THESE WE CARRY AWAY.'

CHAPTER 5. HERACLITUS' ESTIMATE OF HESIOD; PARADOXES OF HERACLITUS; HIS ESCHATOLOGY; THE HERESY OF NOETUS OF HERACLITEAN ORIGIN; NOETUS' VIEW OF THE BIRTH AND PASSION OF OUR LORD.

IN THIS MANNER HERACLITUS ASSIGNS TO THE VISIBLE AN EQUALITY OF POSITION AND HONOUR WITH THE INVISIBLE, AS IF WHAT WAS VISIBLE AND WHAT WAS INVISIBLE WERE CONFESSEDLY SOME ONE THING. FOR HE SAYS, AN OBSCURE HARMONY IS PREFERABLE TO AN OBVIOUS ONE; AND, WHATSOEVER THINGS ARE OBJECTS OF VISION, HEARING, AND INTELLIGENCE, THAT IS, OF THE (CORPOREAL) ORGANS —THESE, HE SAYS, I PRE-EMINENTLY HONOUR, NOT (ON THIS OCCASION, THOUGH PREVIOUSLY), HAVING PRE-EMINENTLY HONOURED INVISIBLE THINGS. THEREFORE NEITHER DARKNESS, NOR LIGHT, NOR EVIL, NOR GOOD, HERACLITUS AFFIRMS, IS DIFFERENT, BUT ONE AND THE SAME THING. AT ALL EVENTS, HE CENSURES HESIOD BECAUSE HE KNEW NOT DAY AND NIGHT. FOR DAY, HE SAYS, AND NIGHT ARE ONE, EXPRESSING HIMSELF SOMEHOW THUS: THE TEACHER, HOWEVER, OF A VAST AMOUNT OF INFORMATION IS HESIOD, AND PEOPLE SUPPOSE THIS POET TO BE POSSESSED OF AN EXCEEDINGLY LARGE STORE OF KNOWLEDGE, AND YET HE DID NOT KNOW (THE NATURE OF) DAY AND NIGHT, FOR THEY ARE ONE. AS REGARDS BOTH WHAT IS GOOD AND WHAT IS BAD, (THEY ARE, ACCORDING TO HERACLITUS, LIKEWISE) ONE. PHYSICIANS, UNDOUBTEDLY, SAYS HERACLITUS, WHEN THEY MAKE INCISIONS AND CAUTERIZE, THOUGH IN EVERY RESPECT THEY WICKEDLY TORTURE THE SICK, COMPLAIN THAT THEY DO NOT RECEIVE FITTING REMUNERATION FROM THEIR PATIENTS, NOTWITHSTANDING THAT THEY PERFORM THESE SALUTARY OPERATIONS UPON DISEASES. AND BOTH STRAIGHT AND TWISTED ARE, HE SAYS, THE SAME. THE WAY IS STRAIGHT AND CURVED OF THE CARDERS OF WOOL; AND THE CIRCULAR MOVEMENT OF AN INSTRUMENT IN THE FULLER'S SHOP CALLED A SCREW IS STRAIGHT AND CURVED, FOR IT REVOLVES UP AND CIRCULARLY AT THE SAME TIME. ONE AND THE SAME, HE SAYS, ARE, THEREFORE, STRAIGHT AND CURVED. AND UPWARD AND DOWNWARD, HE SAYS, ARE ONE AND THE SAME. THE WAY UP AND THE WAY DOWN ARE THE SAME. AND HE SAYS THAT WHAT IS FILTHY AND WHAT IS PURE ARE ONE AND THE SAME, AND WHAT IS DRINKABLE AND UNFIT FOR DRINK ARE ONE AND THE SAME. SEA, HE SAYS, IS WATER VERY PURE AND VERY FOUL, DRINKABLE TO FISHES NO DOUBT, AND SALUTARY FOR THEM, BUT NOT FIT TO BE USED AS DRINK BY MEN, AND (FOR THEM) PERNICIOUS. AND, CONFESSEDLY, HE ASSERTS THAT WHAT IS IMMORTAL IS MORTAL, AND THAT WHAT IS MORTAL IS IMMORTAL, IN THE FOLLOWING EXPRESSIONS: IMMORTALS ARE MORTAL, AND MORTALS ARE IMMORTAL, THAT IS, WHEN THE ONE DERIVE LIFE FROM DEATH, AND THE OTHER DEATH FROM LIFE. AND HE AFFIRMS ALSO THAT THERE IS A RESURRECTION OF THIS PALPABLE FLESH IN WHICH WE HAVE BEEN BORN; AND HE KNOWS GOD TO BE THE CAUSE OF THIS RESURRECTION, EXPRESSING HIMSELF IN THIS MANNER: THOSE THAT ARE HERE WILL GOD ENABLE TO ARISE AND BECOME GUARDIANS OF QUICK AND DEAD. AND HE LIKEWISE AFFIRMS THAT A JUDGMENT OF THE WORLD AND ALL THINGS IN IT TAKES PLACE BY FIRE, EXPRESSING HIMSELF THUS: NOW, THUNDER PILOTS ALL THINGS, THAT IS, DIRECTS THEM, MEANING BY THE THUNDER EVERLASTING FIRE. BUT HE ALSO ASSERTS THAT THIS FIRE IS ENDUED WITH INTELLIGENCE, AND A CAUSE OF THE MANAGEMENT OF THE UNIVERSE, AND HE DENOMINATES IT CRAVING AND SATIETY. NOW CRAVING IS, ACCORDING TO HIM, THE ARRANGEMENT OF THE WORLD, WHEREAS SATIETY ITS DESTRUCTION. FOR, SAYS HE, THE FIRE, COMING UPON THE EARTH, WILL JUDGE AND SEIZE ALL THINGS.

BUT IN THIS CHAPTER HERACLITUS SIMULTANEOUSLY EXPLAINS THE ENTIRE PECULIARITY OF HIS MODE OF THINKING, BUT AT THE SAME TIME THE (CHARACTERISTIC QUALITY) OF THE HERESY OF NOETUS. AND I HAVE BRIEFLY DEMONSTRATED NOETUS TO BE NOT A DISCIPLE OF CHRIST, BUT OF HERACLITUS. FOR THIS PHILOSOPHER ASSERTS THAT THE PRIMAL WORLD IS ITSELF THE DEMIURGE AND CREATOR OF ITSELF IN THE FOLLOWING PASSAGE: GOD IS DAY, NIGHT; WINTER, SUMMER; WAR, PEACE; SURFEIT, FAMINE. ALL THINGS ARE CONTRARIES — THIS APPEARS HIS MEANING — BUT AN ALTERATION TAKES PLACE, JUST AS IF INCENSE WERE MIXED WITH OTHER SORTS OF INCENSE, BUT DENOMINATED ACCORDING TO THE PLEASURABLE SENSATION PRODUCED BY EACH SORT. NOW IT IS EVIDENT TO ALL THAT THE SILLY SUCCESSORS OF NOETUS, AND THE CHAMPIONS OF HIS HERESY, EVEN THOUGH THEY HAVE NOT BEEN HEARERS OF THE DISCOURSES OF HERACLITUS, NEVERTHELESS, AT ANY RATE WHEN THEY ADOPT THE OPINIONS OF NOETUS, UNDISGUISEDLY ACKNOWLEDGE THESE (HERACLITEAN) TENETS. FOR THEY ADVANCE STATEMENTS AFTER THIS MANNER — THAT ONE AND THE SAME GOD IS THE CREATOR AND FATHER OF ALL THINGS; AND THAT WHEN IT PLEASED HIM, HE NEVERTHELESS APPEARED, (THOUGH INVISIBLE,) TO JUST MEN OF OLD. FOR WHEN HE IS NOT SEEN HE IS INVISIBLE; AND HE IS INCOMPREHENSIBLE WHEN HE DOES NOT WISH TO BE COMPREHENDED, BUT COMPREHENSIBLE WHEN HE IS COMPREHENDED. WHEREFORE IT IS THAT, ACCORDING TO THE SAME ACCOUNT, HE IS INVINCIBLE AND VINCIBLE, UNBEGOTTEN AND BEGOTTEN, IMMORTAL AND MORTAL. HOW SHALL NOT PERSONS HOLDING THIS DESCRIPTION OF OPINIONS BE PROVED TO BE DISCIPLES OF HERACLITUS? DID NOT (HERACLITUS) THE OBSCURE ANTICIPATE NOETUS IN FRAMING A SYSTEM OF PHILOSOPHY, ACCORDING TO IDENTICAL MODES OF EXPRESSION?

NOW, THAT NOETUS AFFIRMS THAT THE SON AND FATHER ARE THE SAME, NO ONE IS IGNORANT. BUT HE MAKES HIS STATEMENT THUS: WHEN INDEED, THEN, THE FATHER HAD NOT BEEN BORN, HE YET WAS JUSTLY STYLED FATHER; AND WHEN IT PLEASED HIM TO UNDERGO GENERATION, HAVING BEEN BEGOTTEN, HE HIMSELF BECAME HIS OWN SON, NOT ANOTHER'S. FOR IN THIS MANNER HE THINKS TO ESTABLISH THE SOVEREIGNTY OF GOD, ALLEGING THAT FATHER AND SON, SO CALLED, ARE ONE AND THE SAME (SUBSTANCE), NOT ONE INDIVIDUAL PRODUCED FROM A DIFFERENT ONE, BUT HIMSELF FROM HIMSELF; AND THAT HE IS STYLED BY NAME FATHER AND SON, ACCORDING TO VICISSITUDE OF TIMES. BUT THAT HE IS ONE WHO HAS APPEARED (AMONG US), BOTH HAVING SUBMITTED TO GENERATION FROM A VIRGIN, AND AS A MAN HAVING HELD CONVERSE AMONG MEN. AND, ON ACCOUNT OF THE BIRTH THAT HAD TAKEN PLACE, HE CONFESSED HIMSELF TO THOSE BEHOLDING HIM A SON, NO DOUBT; YET HE MADE NO SECRET TO THOSE WHO COULD COMPREHEND HIM OF HIS BEING A FATHER. THAT THIS PERSON SUFFERED BY BEING FASTENED TO THE TREE, AND THAT HE COMMENDED HIS SPIRIT UNTO HIMSELF, HAVING DIED TO APPEARANCE, AND NOT BEING (IN REALITY) DEAD. AND HE RAISED HIMSELF UP THE THIRD DAY, AFTER HAVING BEEN INTERRED IN A SEPULCHRE, AND WOUNDED WITH A SPEAR, AND PERFORATED WITH NAILS.CLEOMENES ASSERTS, IN COMMON WITH HIS HAND OF FOLLOWERS, THAT THIS PERSON IS GOD AND FATHER OF THE UNIVERSE, AND THUS INTRODUCES AMONG MANY AN OBSCURITY (OF THOUGHT) SUCH AS WE FIND IN THE PHILOSOPHY OF HERACLITUS.

CHAPTER 6. CONDUCT OF CALLISTUS AND ZEPHYRINUS IN THE MATTER OF NOETIANISM; AVOWED OPINION OF ZEPHYRINUS CONCERNING JESUS CHRIST; DISAPPROVAL OF HIPPOLYTUS; AS A CONTEMPORANEOUS EVENT, HIPPOLYTUS COMPETENT TO EXPLAIN IT.

CALLISTUS ATTEMPTED TO CONFIRM THIS HERESY — A MAN CUNNING IN WICKEDNESS, AND SUBTLE WHERE DECEIT WAS CONCERNED, (AND) WHO WAS IMPELLED BY RESTLESS AMBITION TO MOUNT THE EPISCOPAL THRONE. NOW THIS MAN MOULDED TO HIS PURPOSE ZEPHYRINUS, AN IGNORANT AND ILLITERATE INDIVIDUAL, AND ONE UNSKILLED IN ECCLESIASTICAL DEFINITIONS. AND INASMUCH AS ZEPHYRINUS WAS ACCESSIBLE TO BRIBES, AND COVETOUS, CALLISTUS, BY LURING HIM THROUGH PRESENTS, AND BY ILLICIT DEMANDS, WAS ENABLED TO SEDUCE HIM INTO WHATEVER COURSE OF ACTION HE PLEASED. AND SO IT WAS THAT CALLISTUS SUCCEEDED IN INDUCING ZEPHYRINUS TO CREATE CONTINUALLY DISTURBANCES AMONG THE BRETHREN, WHILE HE HIMSELF TOOK CARE SUBSEQUENTLY, BY KNAVISH WORDS, TO ATTACH BOTH FACTIONS IN GOOD-WILL TO HIMSELF. AND, AT ONE TIME, TO THOSE WHO ENTERTAINED TRUE OPINIONS, HE WOULD IN PRIVATE ALLEGE THAT THEY HELD SIMILAR DOCTRINES (WITH HIMSELF), AND THUS MAKE THEM HIS DUPES; WHILE AT ANOTHER TIME HE WOULD ACT SIMILARLY TOWARDS THOSE (WHO EMBRACED) THE TENETS OF SABELLIUS. BUT CALLISTUS PERVERTED SABELLIUS HIMSELF, AND THIS, TOO, THOUGH HE HAD THE ABILITY OF RECTIFYING THIS HERETIC'S ERROR. FOR (AT ANY TIME) DURING OUR ADMONITION SABELLIUS DID NOT EVINCE OBDURACY; BUT AS LONG AS HE CONTINUED ALONE WITH CALLISTUS, HE WAS WROUGHT UPON TO RELAPSE INTO THE SYSTEM OF CLEOMENES BY THIS VERY CALLISTUS, WHO ALLEGES THAT HE ENTERTAINS SIMILAR OPINIONS TO CLEOMENES. SABELLIUS, HOWEVER, DID NOT THEN PERCEIVE THE KNAVERY OF CALLISTUS; BUT HE AFTERWARDS CAME TO BE AWARE OF IT, AS I SHALL NARRATE PRESENTLY.

NOW CALLISTUS BROUGHT FORWARD ZEPHYRINUS HIMSELF, AND INDUCED HIM PUBLICLY TO AVOW THE FOLLOWING SENTIMENTS: I KNOW THAT THERE IS ONE GOD, JESUS CHRIST; NOR EXCEPT HIM DO I KNOW ANY OTHER THAT IS BEGOTTEN AND AMENABLE TO SUFFERING. AND ON ANOTHER OCCASION, WHEN HE WOULD MAKE THE FOLLOWING STATEMENT: THE FATHER DID NOT DIE, BUT THE SON. ZEPHYRINUS WOULD IN THIS WAY CONTINUE TO KEEP UP CEASELESS DISTURBANCE AMONG THE PEOPLE. AND WE, BECOMING AWARE OF HIS SENTIMENTS, DID NOT GIVE PLACE TO HIM, BUT REPROVED AND WITHSTOOD HIM FOR THE TRUTH'S SAKE. AND HE HURRIED HEADLONG INTO FOLLY, FROM THE FACT THAT ALL CONSENTED TO HIS HYPOCRISY — WE, HOWEVER, DID NOT DO SO— AND CALLED US WORSHIPPERS OF TWO GODS, DISGORGING,

INDEPENDENT OF COMPULSION, THE VENOM LURKING WITHIN HIM. IT WOULD SEEM TO US DESIRABLE TO EXPLAIN THE LIFE OF THIS HERETIC, INASMUCH AS HE WAS BORN ABOUT THE SAME TIME WITH OURSELVES, IN ORDER THAT, BY THE EXPOSURE OF THE HABITS OF A PERSON OF THIS DESCRIPTION, THE HERESY ATTEMPTED TO BE ESTABLISHED BY HIM MAY BE EASILY KNOWN, AND MAY PERCHANCE BE REGARDED AS SILLY, BY THOSE ENDUED WITH INTELLIGENCE. THIS CALLISTUS BECAME A MARTYR AT THE PERIOD WHEN FUSCIANUS WAS PREFECT OF ROME, AND THE MODE OF HIS MARTYRDOM WAS AS FOLLOWS.

CHAPTER 7. THE PERSONAL HISTORY OF CALLISTUS; HIS OCCUPATION AS A BANKER; FRAUD ON CARPOPHORUS; CALLISTUS ABSCONDS; ATTEMPTED SUICIDE; CONDEMNED TO THE TREADMILL; RE-CONDEMNATION BY ORDER OF THE PREFECT FUSCIANUS; BANISHED TO SARDINIA; RELEASE OF CALLISTUS BY THE INTERFERENCE OF MARCION; CALLISTUS ARRIVES AT ROME; POPE VICTOR REMOVES CALLISTUS TO ANTIUM; RETURN OF CALLISTUS ON VICTOR'S DEATH; ZEPHYRINUS FRIENDLY TO HIM; CALLISTUS ACCUSED BY SABELLIUS; HIPPOLYTUS' ACCOUNT OF THE OPINIONS OF CALLISTUS; THE CALLISTIAN SCHOOL AT ROME, AND ITS PRACTICES; THIS SECT IN EXISTENCE IN HIPPOLYTUS' TIME.

CALLISTUS HAPPENED TO BE A DOMESTIC OF ONE CARPOPHORUS, A MAN OF THE FAITH BELONGING TO THE HOUSEHOLD OF CAESAR. TO THIS CALLISTUS, AS BEING OF THE FAITH, CARPOPHORUS COMMITTED NO INCONSIDERABLE AMOUNT OF MONEY, AND DIRECTED HIM TO BRING IN PROFITABLE RETURNS FROM THE BANKING BUSINESS. AND HE, RECEIVING THE MONEY, TRIED (THE EXPERIMENT OF) A BANK IN WHAT IS CALLED THE PISCINA PUBLICA. AND IN PROCESS OF TIME WERE ENTRUSTED TO HIM NOT A FEW DEPOSITS BY WIDOWS AND BRETHREN, UNDER THE OSTENSIVE CAUSE OF LODGING THEIR MONEY WITH CARPOPHORUS. CALLISTUS, HOWEVER, MADE AWAY WITH ALL (THE MONEYS COMMITTED TO HIM), AND BECAME INVOLVED IN PECUNIARY DIFFICULTIES. AND AFTER HAVING PRACTISED SUCH CONDUCT AS THIS, THERE WAS NOT WANTING ONE TO TELL CARPOPHORUS, AND THE LATTER STATED THAT HE WOULD REQUIRE AN ACCOUNT FROM HIM. CALLISTUS, PERCEIVING THESE THINGS, AND SUSPECTING DANGER FROM HIS MASTER, ESCAPED AWAY BY STEALTH, DIRECTING HIS FLIGHT TOWARDS THE SEA. AND FINDING A VESSEL IN PORTUS READY FOR A VOYAGE, HE WENT ON BOARD, INTENDING TO SAIL WHEREVER SHE HAPPENED TO BE BOUND FOR. BUT NOT EVEN IN THIS WAY COULD HE AVOID DETECTION, FOR THERE WAS NOT WANTING ONE WHO CONVEYED TO CARPOPHORUS INTELLIGENCE OF WHAT HAD TAKEN PLACE. BUT CARPOPHORUS, IN ACCORDANCE WITH THE INFORMATION HE HAD RECEIVED, AT ONCE REPAIRED TO THE HARBOUR (PORTUS), AND MADE AN EFFORT TO HURRY INTO THE VESSEL AFTER CALLISTUS. THE BOAT, HOWEVER, WAS ANCHORED IN THE MIDDLE OF THE HARBOUR; AND AS THE FERRYMAN WAS SLOW IN HIS MOVEMENTS, CALLISTUS, WHO WAS IN THE SHIP, HAD TIME TO DESCRY HIS MASTER AT A DISTANCE. AND KNOWING THAT HIMSELF WOULD BE INEVITABLY CAPTURED, HE BECAME RECKLESS OF LIFE; AND, CONSIDERING HIS AFFAIRS TO BE IN A DESPERATE CONDITION, HE PROCEEDED TO CAST HIMSELF INTO THE SEA. BUT THE SAILORS LEAPED INTO BOATS AND DREW HIM OUT, UNWILLING TO COME, WHILE THOSE ON SHORE WERE RAISING A LOUD CRY. AND THUS CALLISTUS WAS HANDED OVER TO HIS MASTER, AND BROUGHT TO ROME, AND HIS MASTER LODGED HIM IN THE PISTRINUM.

BUT AS TIME WORE ON, AS HAPPENS TO TAKE PLACE IN SUCH CASES, BRETHREN REPAIRED TO CARPOPHORUS, AND ENTREATED HIM THAT HE WOULD RELEASE THE FUGITIVE SERF FROM PUNISHMENT, ON THE PLEA OF THEIR ALLEGING THAT CALLISTUS ACKNOWLEDGED HIMSELF TO HAVE MONEY LYING TO HIS CREDIT WITH CERTAIN PERSONS. BUT CARPOPHORUS, AS A DEVOUT MAN, SAID HE WAS INDIFFERENT REGARDING HIS OWN PROPERTY, BUT THAT HE FELT A CONCERN FOR THE DEPOSITS; FOR MANY SHED TEARS AS THEY REMARKED TO HIM, THAT THEY HAD COMMITTED WHAT THEY HAD ENTRUSTED TO CALLISTUS, UNDER THE OSTENSIVE CAUSE OF LODGING THE MONEY WITH HIMSELF. AND CARPOPHORUS YIELDED TO THEIR PERSUASIONS, AND GAVE DIRECTIONS FOR THE LIBERATION OF CALLISTUS. THE LATTER, HOWEVER, HAVING NOTHING TO PAY, AND NOT BEING ABLE AGAIN TO ABSCOND, FROM THE FACT OF HIS BEING WATCHED, PLANNED AN ARTIFICE BY WHICH HE HOPED TO MEET DEATH. NOW, PRETENDING THAT HE WAS REPAIRING AS IT WERE TO HIS CREDITORS, HE HURRIED ON THEIR SABBATH DAY TO THE SYNAGOGUE OF THE JEWS, WHO WERE CONGREGATED, AND TOOK HIS STAND, AND CREATED A DISTURBANCE AMONG THEM. THEY, HOWEVER, BEING DISTURBED BY HIM, OFFERED HIM INSULT, AND INFLICTED BLOWS UPON HIM, AND DRAGGED HIM BEFORE FUSCIANUS, WHO WAS PREFECT OF THE CITY. AND (ON BEING ASKED THE CAUSE OF SUCH TREATMENT), THEY REPLIED IN THE FOLLOWING TERMS: ROMANS HAVE CONCEDED TO US THE PRIVILEGE OF PUBLICLY READING THOSE LAWS OF OURS THAT HAVE BEEN HANDED DOWN FROM OUR FATHERS. THIS PERSON, HOWEVER, BY COMING INTO (OUR PLACE OF WORSHIP), PREVENTED (US SO DOING), BY CREATING A DISTURBANCE AMONG US, ALLEGING THAT HE IS A CHRISTIAN. AND FUSCIANUS HAPPENS AT THE TIME TO BE ON THE JUDGMENT-SEAT; AND ON INTIMATING HIS INDIGNATION AGAINST CALLISTUS, ON ACCOUNT OF THE STATEMENTS MADE BY THE JEWS, THERE WAS NOT WANTING ONE TO GO AND ACQUAINT CARPOPHORUS CONCERNING THESE TRANSACTIONS. AND HE, HASTENING TO THE JUDGMENT-SEAT OF THE PREFECT, EXCLAIMED, I IMPLORE OF YOU, MY LORD FUSCIANUS, DO NOT BELIEVE THIS FELLOW; FOR HE IS NOT A CHRISTIAN, BUT SEEKS OCCASION OF DEATH, HAVING MADE AWAY WITH A QUANTITY OF MY MONEY, AS I SHALL PROVE. THE JEWS, HOWEVER, SUPPOSING THAT THIS WAS A STRATAGEM, AS IF CARPOPHORUS WERE SEEKING UNDER THIS PRETEXT TO LIBERATE CALLISTUS, WITH THE GREATER ENMITY CLAMOURED AGAINST HIM IN PRESENCE OF THE PREFECT. FUSCIANUS, HOWEVER, WAS SWAYED BY THESE JEWS, AND HAVING SCOURGED CALLISTUS, HE GAVE HIM TO BE SENT TO A MINE IN SARDINIA.

BUT AFTER A TIME, THERE BEING IN THAT PLACE OTHER MARTYRS, MARCIA, A CONCUBINE OF COMMODUS, WHO WAS A GOD-LOVING FEMALE, AND DESIROUS OF PERFORMING SOME GOOD WORK, INVITED INTO HER PRESENCE THE BLESSED VICTOR, WHO WAS AT THAT TIME A BISHOP OF THE CHURCH, AND INQUIRED OF HIM WHAT MARTYRS WERE IN SARDINIA. AND HE DELIVERED TO HER THE NAMES OF ALL, BUT DID NOT GIVE THE NAME OF CALLISTUS, KNOWING THE ACTS HE HAD VENTURED UPON. MARCIA, OBTAINING HER REQUEST FROM COMMODUS, HANDS THE LETTER OF EMANCIPATION TO HYACINTHUS, A CERTAIN EUNUCH, RATHER ADVANCED IN LIFE. AND HE, ON RECEIVING IT, SAILED AWAY INTO SARDINIA, AND HAVING DELIVERED THE LETTER TO THE PERSON WHO AT THAT TIME WAS GOVERNOR OF THE TERRITORY, HE SUCCEEDED IN HAVING THE MARTYRS RELEASED, WITH THE EXCEPTION OF CALLISTUS. BUT CALLISTUS HIMSELF, DROPPING ON HIS KNEES, AND WEEPING, ENTREATED THAT HE LIKEWISE MIGHT OBTAIN A RELEASE. HYACINTHUS, THEREFORE, OVERCOME BY THE CAPTIVE'S IMPORTUNITY, REQUESTS THE GOVERNOR TO GRANT A RELEASE, ALLEGING THAT PERMISSION HAD BEEN GIVEN TO HIMSELF FROM MARCIA (TO LIBERATE CALLISTUS), AND THAT HE WOULD MAKE ARRANGEMENTS THAT THERE SHOULD BE NO RISK IN THIS TO HIM. NOW (THE GOVERNOR) WAS PERSUADED, AND LIBERATED CALLISTUS ALSO. AND WHEN THE LATTER ARRIVED AT ROME, VICTOR WAS VERY MUCH GRIEVED AT WHAT HAD TAKEN PLACE; BUT SINCE HE WAS A COMPASSIONATE MAN, HE TOOK NO ACTION IN THE MATTER. GUARDING, HOWEVER, AGAINST THE REPROACH (UTTERED) BY MANY — FOR THE ATTEMPTS MADE BY THIS CALLISTUS WERE NOT DISTANT OCCURRENCES — AND BECAUSE CARPOPHORUS ALSO STILL CONTINUED ADVERSE, VICTOR SENDS CALLISTUS TO TAKE UP HIS ABODE IN ANTIUM, HAVING SETTLED ON HIM A CERTAIN MONTHLY ALLOWANCE FOR FOOD. AND AFTER VICTOR'S DEATH, ZEPHYRINUS, HAVING HAD CALLISTUS AS A FELLOW-WORKER IN THE MANAGEMENT OF HIS CLERGY, PAID HIM RESPECT TO HIS OWN DAMAGE; AND TRANSFERRING THIS PERSON FROM ANTIUM, APPOINTED HIM OVER THE CEMETERY.

AND CALLISTUS, WHO WAS IN THE HABIT OF ALWAYS ASSOCIATING WITH ZEPHYRINUS, AND, AS I HAVE PREVIOUSLY STATED, OF PAYING HIM HYPOCRITICAL SERVICE, DISCLOSED, BY FORCE OF CONTRAST, ZEPHYRINUS TO BE A PERSON ABLE NEITHER TO FORM A JUDGMENT OF THINGS SAID, NOR DISCERNING THE DESIGN OF CALLISTUS, WHO WAS ACCUSTOMED TO CONVERSE WITH ZEPHYRINUS ON TOPICS WHICH YIELDED SATISFACTION TO THE LATTER. THUS, AFTER THE DEATH OF ZEPHYRINUS, SUPPOSING THAT HE HAD OBTAINED (THE POSITION) AFTER WHICH HE SO EAGERLY PURSUED, HE EXCOMMUNICATED SABELLIUS, AS NOT ENTERTAINING ORTHODOX OPINIONS. HE ACTED THUS FROM APPREHENSION OF ME, AND IMAGINING THAT HE COULD IN THIS MANNER OBLITERATE THE CHARGE AGAINST HIM AMONG THE CHURCHES, AS IF HE DID NOT ENTERTAIN STRANGE OPINIONS. HE WAS THEN AN IMPOSTOR AND KNAVE, AND IN PROCESS OF TIME HURRIED AWAY MANY WITH HIM. AND HAVING EVEN VENOM IMBEDDED IN HIS HEART, AND FORMING NO CORRECT OPINION ON ANY SUBJECT, AND YET WITHAL BEING ASHAMED TO SPEAK THE TRUTH, THIS CALLISTUS, NOT ONLY ON ACCOUNT OF HIS PUBLICLY SAYING IN THE WAY OF REPROACH TO US, YOU ARE DITHEISTS, BUT ALSO ON ACCOUNT OF HIS BEING FREQUENTLY ACCUSED BY SABELLIUS, AS ONE THAT HAD TRANSGRESSED HIS FIRST FAITH, DEVISED SOME SUCH HERESY AS THE FOLLOWING. CALLISTUS ALLEGES THAT THE LOGOS HIMSELF IS SON, AND THAT HIMSELF IS FATHER; AND THAT THOUGH DENOMINATED BY A DIFFERENT TITLE, YET THAT IN REALITY HE IS ONE INDIVISIBLE SPIRIT. AND HE MAINTAINS THAT THE FATHER IS NOT ONE PERSON AND THE SON ANOTHER, BUT THAT THEY ARE ONE AND THE SAME; AND THAT ALL THINGS ARE FULL OF THE DIVINE SPIRIT, BOTH THOSE ABOVE AND THOSE BELOW. AND HE AFFIRMS THAT THE SPIRIT, WHICH BECAME INCARNATE IN THE VIRGIN, IS NOT DIFFERENT FROM THE FATHER, BUT ONE AND THE SAME. AND HE ADDS, THAT THIS IS WHAT HAS BEEN DECLARED BY THE SAVIOUR: DO YOU NOT BELIEVE THAT I AM IN THE FATHER, AND THE FATHER IN ME? JOHN 14:2 FOR THAT WHICH IS SEEN, WHICH IS MAN, HE CONSIDERS TO BE THE SON; WHEREAS THE SPIRIT, WHICH WAS CONTAINED IN THE SON, TO BE THE FATHER. FOR, SAYS (CALLISTUS), I WILL NOT PROFESS BELIEF IN TWO GODS, FATHER AND SON, BUT IN ONE. FOR THE FATHER, WHO SUBSISTED IN THE SON HIMSELF, AFTER HE HAD TAKEN UNTO HIMSELF OUR FLESH, RAISED IT TO THE NATURE OF DEITY, BY BRINGING IT INTO UNION WITH HIMSELF, AND MADE IT ONE; SO THAT FATHER AND SON MUST BE STYLED ONE GOD, AND THAT THIS PERSON BEING ONE, CANNOT BE TWO. AND IN THIS WAY CALLISTUS CONTENDS THAT THE FATHER SUFFERED ALONG WITH THE SON; FOR HE DOES NOT WISH TO ASSERT THAT THE FATHER SUFFERED, AND IS ONE PERSON, BEING CAREFUL TO AVOID BLASPHEMY AGAINST THE FATHER. (HOW CAREFUL HE IS!) SENSELESS AND KNAVISH FELLOW, WHO IMPROVISES BLASPHEMIES IN EVERY DIRECTION, ONLY THAT HE MAY NOT SEEM TO SPEAK IN VIOLATION OF THE TRUTH, AND IS NOT ABASHED AT BEING AT ONE TIME BETRAYED INTO THE TENET OF SABELLIUS, WHEREAS AT ANOTHER INTO THE DOCTRINE OF THEODOTUS.

THE IMPOSTOR CALLISTUS, HAVING VENTURED ON SUCH OPINIONS, ESTABLISHED A SCHOOL OF THEOLOGY IN ANTAGONISM TO THE CHURCH, ADOPTING THE FOREGOING SYSTEM OF INSTRUCTION. AND HE FIRST INVENTED THE DEVICE OF CONNIVING WITH MEN IN REGARD OF THEIR INDULGENCE IN SENSUAL PLEASURES, SAYING THAT ALL HAD THEIR SINS FORGIVEN BY HIMSELF. FOR HE WHO IS IN THE HABIT OF ATTENDING THE CONGREGATION OF ANY ONE ELSE, AND IS CALLED A CHRISTIAN, SHOULD HE COMMIT ANY TRANSGRESSION; THE SIN, THEY SAY, IS NOT RECKONED UNTO HIM, PROVIDED ONLY HE HURRIES OFF AND ATTACHES HIMSELF TO THE SCHOOL OF CALLISTUS. AND MANY PERSONS WERE GRATIFIED WITH HIS REGULATION, AS BEING STRICKEN IN CONSCIENCE, AND AT THE SAME TIME HAVING BEEN REJECTED BY NUMEROUS SECTS; WHILE ALSO SOME OF THEM, IN ACCORDANCE WITH OUR CONDEMNATORY SENTENCE, HAD BEEN BY US FORCIBLY EJECTED FROM THE CHURCH. NOW SUCH DISCIPLES AS THESE PASSED OVER TO THESE FOLLOWERS OF CALLISTUS, AND SERVED TO CROWD HIS SCHOOL. THIS ONE PROPOUNDED THE OPINION, THAT, IF A BISHOP WAS GUILTY OF ANY SIN, IF EVEN A SIN UNTO DEATH,1 JOHN 5:16 HE OUGHT NOT TO BE DEPOSED. ABOUT THE TIME OF THIS MAN, BISHOPS, PRIESTS, AND DEACONS, WHO HAD BEEN TWICE MARRIED, AND THRICE MARRIED, BEGAN TO BE ALLOWED TO RETAIN THEIR PLACE AMONG THE CLERGY. IF ALSO, HOWEVER, ANY ONE WHO IS IN HOLY ORDERS SHOULD BECOME MARRIED, CALLISTUS PERMITTED SUCH A ONE TO CONTINUE IN HOLY ORDERS AS IF HE HAD NOT SINNED. AND IN JUSTIFICATION, HE ALLEGES THAT WHAT HAS BEEN SPOKEN BY THE APOSTLE HAS BEEN DECLARED IN REFERENCE TO THIS PERSON: WHO ARE YOU THAT JUDGES ANOTHER MAN'S SERVANT? ROMANS 14:4 BUT HE ASSERTED THAT LIKEWISE THE PARABLE OF THE TARES IS UTTERED IN REFERENCE TO THIS ONE: LET THE TARES GROW ALONG WITH THE WHEAT; MATTHEW 13:30 OR, IN OTHER WORDS, LET THOSE WHO IN THE CHURCH ARE GUILTY OF SIN REMAIN IN IT. BUT ALSO HE AFFIRMED THAT THE ARK OF NOE WAS MADE FOR A SYMBOL OF THE CHURCH, IN WHICH WERE BOTH DOGS, AND WOLVES, AND RAVENS, AND ALL THINGS CLEAN AND UNCLEAN; AND SO HE ALLEGES THAT THE CASE SHOULD STAND IN LIKE MANNER WITH THE CHURCH. AND AS MANY PARTS OF SCRIPTURE BEARING ON THIS VIEW OF THE SUBJECT AS HE COULD COLLECT, BE SO INTERPRETED.

AND THE HEARERS OF CALLISTUS BEING DELIGHTED WITH HIS TENETS, CONTINUE WITH HIM, THUS MOCKING BOTH THEMSELVES AS WELL AS MANY OTHERS, AND CROWDS OF THESE DUPES STREAM TOGETHER INTO HIS SCHOOL. WHEREFORE ALSO HIS PUPILS ARE MULTIPLIED, AND THEY PLUME THEMSELVES UPON THE CROWDS (ATTENDING THE SCHOOL) FOR THE SAKE OF PLEASURES WHICH CHRIST DID NOT PERMIT. BUT IN CONTEMPT OF HIM, THEY PLACE RESTRAINT ON THE COMMISSION OF NO SIN, ALLEGING THAT THEY PARDON THOSE WHO ACQUIESCE (IN CALLISTUS' OPINIONS). FOR EVEN ALSO HE PERMITTED FEMALES, IF THEY WERE UNWEDDED, AND BURNED WITH PASSION AT AN AGE AT ALL EVENTS UNBECOMING, OR IF THEY WERE NOT DISPOSED TO OVERTURN THEIR OWN DIGNITY THROUGH A LEGAL MARRIAGE, THAT THEY MIGHT HAVE WHOMSOEVER THEY WOULD CHOOSE AS A BEDFELLOW, WHETHER A SLAVE OR FREE, AND THAT A WOMAN, THOUGH NOT LEGALLY MARRIED, MIGHT CONSIDER SUCH A COMPANION AS A HUSBAND. WHENCE WOMEN, REPUTED BELIEVERS, BEGAN TO RESORT TO DRUGS FOR PRODUCING STERILITY, AND TO GIRD THEMSELVES ROUND, SO TO EXPEL WHAT WAS BEING CONCEIVED ON ACCOUNT OF THEIR NOT WISHING TO HAVE A CHILD EITHER BY A SLAVE OR BY ANY PALTRY FELLOW, FOR THE SAKE OF THEIR FAMILY AND EXCESSIVE WEALTH. BEHOLD, INTO HOW GREAT IMPIETY THAT LAWLESS ONE HAS PROCEEDED, BY INCULCATING ADULTERY AND MURDER AT THE SAME TIME! AND WITHAL, AFTER SUCH AUDACIOUS ACTS, THEY, LOST TO ALL SHAME, ATTEMPT TO CALL THEMSELVES A CATHOLIC CHURCH! AND SOME, UNDER THE SUPPOSITION THAT THEY WILL ATTAIN PROSPERITY, CONCUR WITH THEM. DURING THE EPISCOPATE OF THIS ONE, SECOND BAPTISM WAS FOR THE FIRST TIME PRESUMPTUOUSLY ATTEMPTED BY THEM. THESE, THEN, (ARE THE PRACTICES AND OPINIONS WHICH) THAT MOST ASTONISHING CALLISTUS ESTABLISHED, WHOSE SCHOOL CONTINUES, PRESERVING ITS CUSTOMS AND TRADITION, NOT DISCERNING WITH WHOM THEY OUGHT TO COMMUNICATE, BUT INDISCRIMINATELY OFFERING COMMUNION TO ALL. AND FROM HIM THEY HAVE DERIVED THE DENOMINATION OF THEIR COGNOMEN; SO THAT, ON ACCOUNT OF CALLISTUS BEING A FOREMOST CHAMPION OF SUCH PRACTICES, THEY SHOULD BE CALLED CALLISTIANS.

CHAPTER 8. SECT OF THE ELCHASAITES; HIPPOLYTUS' OPPOSITION TO IT.

THE DOCTRINE OF THIS CALLISTUS HAVING BEEN REPORTED ABROAD THROUGHOUT THE ENTIRE WORLD, A CUNNING MAN, AND FULL OF DESPERATION, ONE CALLED ALCIBIADES, DWELLING IN APAMEA, A CITY OF SYRIA, EXAMINED CAREFULLY INTO THIS BUSINESS. AND CONSIDERING HIMSELF A MORE FORMIDABLE CHARACTER, AND MORE INGENIOUS IN SUCH TRICKS, THAN CALLISTUS, HE REPAIRED TO ROME; AND HE BROUGHT SOME BOOK, ALLEGING THAT A CERTAIN JUST MAN, ELCHASAI, HAD RECEIVED THIS FROM SERAE, A TOWN OF PARTHIA, AND THAT HE GAVE IT TO ONE CALLED SOBIAI. AND THE CONTENTS OF THIS VOLUME, HE ALLEGED, HAD BEEN REVEALED BY AN ANGEL WHOSE HEIGHT WAS 24 SCHOENOI, WHICH MAKE 96 MILES, AND WHOSE BREADTH IS 4 SCHOENOI, AND

FROM SHOULDER TO SHOULDER 6 SCHOENOI; AND THE TRACKS OF HIS FEET EXTEND TO THE LENGTH OF THREE AND A HALF SCHOENOI, WHICH ARE EQUAL TO FOURTEEN MILES, WHILE THE BREADTH IS ONE SCHOENOS AND A HALF, AND THE HEIGHT HALF A SCHOENOS. AND HE ALLEGES THAT ALSO THERE IS A FEMALE WITH HIM, WHOSE MEASUREMENT, HE SAYS, IS ACCORDING TO THE STANDARDS ALREADY MENTIONED. AND HE ASSERTS THAT THE MALE (ANGEL) IS SON OF GOD, BUT THAT THE FEMALE IS CALLED HOLY SPIRIT. BY DETAILING THESE PRODIGIES HE IMAGINES THAT HE CONFOUNDS FOOLS, WHILE AT THE SAME TIME HE UTTERS THE FOLLOWING SENTENCE: THAT THERE WAS PREACHED UNTO MEN A NEW REMISSION OF SINS IN THE THIRD YEAR OF TRAJAN'S REIGN. AND ELCHASAI DETERMINES THE NATURE OF BAPTISM, AND EVEN THIS I SHALL EXPLAIN. HE ALLEGES, AS TO THOSE WHO HAVE BEEN INVOLVED IN EVERY DESCRIPTION OF LASCIVIOUSNESS, AND FILTHINESS, AND IN ACTS OF WICKEDNESS, IF ONLY ANY OF THEM BE A BELIEVER, THAT HE DETERMINES THAT SUCH A ONE, ON BEING CONVERTED, AND OBEYING THE BOOK, AND BELIEVING ITS CONTENTS, SHOULD BY BAPTISM RECEIVE REMISSION OF SINS.

ELCHASAI, HOWEVER, VENTURED TO CONTINUE THESE KNAVERIES, TAKING OCCASION FROM THE AFORESAID TENET OF WHICH CALLISTUS STOOD FORWARD AS A CHAMPION. FOR, PERCEIVING THAT MANY WERE DELIGHTED AT THIS SORT OF PROMISE, HE CONSIDERED THAT HE COULD OPPORTUNELY MAKE THE ATTEMPT JUST ALLUDED TO. AND NOTWITHSTANDING WE OFFERED RESISTANCE TO THIS, AND DID NOT PERMIT MANY FOR ANY LENGTH OF TIME TO BECOME VICTIMS OF THE DELUSION. FOR WE CARRIED CONVICTION TO THE PEOPLE, WHEN WE AFFIRMED THAT THIS WAS THE OPERATION OF A SPURIOUS SPIRIT, AND THE INVENTION OF A HEART INFLATED WITH PRIDE, AND THAT THIS ONE LIKE A WOLF HAD RISEN UP AGAINST MANY WANDERING SHEEP, WHICH CALLISTUS, BY HIS ARTS OF DECEPTION, HAD SCATTERED ABROAD. BUT SINCE WE HAVE COMMENCED, WE SHALL NOT BE SILENT AS REGARDS THE OPINIONS OF THIS MAN. AND, IN THE FIRST PLACE, WE SHALL EXPOSE HIS LIFE, AND WE SHALL PROVE THAT HIS SUPPOSED DISCIPLINE IS A MERE PRETENCE. AND NEXT, I SHALL ADDUCE THE PRINCIPAL HEADS OF HIS ASSERTIONS, IN ORDER THAT THE READER, LOOKING FIXEDLY ON THE TREATISES OF THIS (ELCHASAI), MAY BE MADE AWARE WHAT AND WHAT SORT IS THE HERESY WHICH HAS BEEN AUDACIOUSLY ATTEMPTED BY THIS MAN.

CHAPTER 9. ELCHASAI DERIVED HIS SYSTEM FROM PYTHAGORAS; PRACTISED INCANTATIONS.

THIS ELCHASAI PUTS FORWARD AS A DECOY A POLITY (AUTHORIZED IN THE) LAW, ALLEGING THAT BELIEVERS OUGHT TO BE CIRCUMCISED AND LIVE ACCORDING TO THE LAW, (WHILE AT THE SAME TIME) HE FORCIBLY RENDS CERTAIN FRAGMENTS FROM THE AFORESAID HERESIES. AND HE ASSERTS THAT CHRIST WAS BORN A MAN IN THE SAME WAY AS COMMON TO ALL, AND THAT CHRIST WAS NOT FOR THE FIRST TIME ON EARTH WHEN BORN OF A VIRGIN, BUT THAT BOTH PREVIOUSLY AND THAT FREQUENTLY AGAIN HE HAD BEEN BORN AND WOULD BE BORN. CHRIST WOULD THUS APPEAR AND EXIST AMONG US FROM TIME TO TIME, UNDERGOING ALTERATIONS OF BIRTH, AND HAVING HIS SOUL TRANSFERRED FROM BODY TO BODY. NOW ELCHASAI ADOPTED THAT TENET OF PYTHAGORAS TO WHICH I HAVE ALREADY ALLUDED. BUT THE ELCHASAITES HAVE REACHED SUCH AN ALTITUDE OF PRIDE, THAT EVEN THEY AFFIRM THEMSELVES TO BE ENDUED WITH A POWER OF FORETELLING FUTURITY, USING AS A STARTING-POINT, OBVIOUSLY, THE MEASURES AND NUMBERS OF THE AFORESAID PYTHAGOREAN ART. THESE ALSO DEVOTE THEMSELVES TO THE TENETS OF MATHEMATICIANS, AND ASTROLOGERS, AND MAGICIANS, AS IF THEY WERE TRUE. AND THEY RESORT TO THESE, SO AS TO CONFUSE SILLY PEOPLE, THUS LED TO SUPPOSE THAT THE HERETICS PARTICIPATE IN A DOCTRINE OF POWER. AND THEY TEACH CERTAIN INCANTATIONS AND FORMULARIES FOR THOSE WHO HAVE BEEN BITTEN BY DOGS, AND POSSESSED OF DEMONS, AND SEIZED WITH OTHER DISEASES; AND WE SHALL NOT BE SILENT RESPECTING EVEN SUCH PRACTICES OF THESE HERETICS. HAVING THEN SUFFICIENTLY EXPLAINED THEIR PRINCIPLES, AND THE CAUSES OF THEIR PRESUMPTUOUS ATTEMPTS, ISHALL PASS ON TO GIVE AN ACCOUNT OF THEIR WRITINGS, THROUGH WHICH MY READERS WILL BECOME ACQUAINTED WITH BOTH THE TRIFLING AND GODLESS EFFORTS OF THESE ELCHASAITES.

CHAPTER 10. ELCHASAI'S MODE OF ADMINISTERING BAPTISM; FORMULARIES.

TO THOSE, THEN, THAT HAVE BEEN ORALLY INSTRUCTED BY HIM, HE DISPENSES BAPTISM IN THIS MANNER, ADDRESSING TO HIS DUPES SOME SUCH WORDS AS THE FOLLOWING: IF, THEREFORE, (MY) CHILDREN, ONE SHALL HAVE INTERCOURSE WITH ANY SORT OF ANIMAL WHATSOEVER, OR A MALE, OR A SISTER, OR A DAUGHTER, OR HAS COMMITTED ADULTERY, OR BEEN GUILTY OF FORNICATION, AND IS DESIROUS OF OBTAINING REMISSION OF SINS, FROM THE MOMENT THAT HE HEARKENS TO THIS BOOK LET HIM BE BAPTIZED A SECOND TIME IN THE NAME OF THE GREAT AND MOST HIGH GOD, AND IN THE NAME OF HIS SON, THE MIGHTY KING. AND BY BAPTISM LET HIM BE PURIFIED AND CLEANSED, AND LET HIM ADJURE FOR HIMSELF THOSE SEVEN WITNESSES THAT HAVE BEEN DESCRIBED IN THIS BOOK — THE HEAVEN, AND THE WATER, AND THE HOLY SPIRITS, AND THE ANGELS OF PRAYER, AND THE OIL, AND THE SALT, AND THE EARTH. THESE CONSTITUTE THE ASTONISHING MYSTERIES OF ELCHASAI, THOSE INEFFABLE AND POTENT SECRETS WHICH HE DELIVERS TO DESERVING DISCIPLES. AND WITH THESE THAT LAWLESS ONE IS NOT SATISFIED, BUT IN THE PRESENCE OF TWO AND THREE WITNESSES HE PUTS THE SEAL TO HIS OWN WICKED PRACTICES. AGAIN EXPRESSING HIMSELF THUS: AGAIN I SAY, O ADULTERERS AND ADULTERESSES, AND FALSE PROPHETS, IF YOU ARE DESIROUS OF BEING CONVERTED, THAT YOUR SINS MAY BE FORGIVEN YOU, AS SOON AS EVER YOU HEARKEN UNTO THIS BOOK, AND BE BAPTIZED A SECOND TIME ALONG WITH YOUR GARMENTS, SHALL PEACE BE YOURS, AND YOUR PORTION WITH THE JUST. BUT SINCE WE HAVE STATED THAT THESE RESORT TO INCANTATIONS FOR THOSE BITTEN BY DOGS AND FOR OTHER MISHAPS, WE SHALL EXPLAIN THESE. NOW ELCHASAI USES THE FOLLOWING FORMULARY: IF A DOG RABID AND FURIOUS, IN WHICH INHERES A SPIRIT OF DESTRUCTION, BITE ANY MAN, OR WOMAN, OR YOUTH, OR GIRL, OR MAY WORRY OR TOUCH THEM, IN THE SAME HOUR LET SUCH A ONE RUN WITH ALL THEIR WEARING APPAREL, AND GO DOWN TO A RIVER OR TO A FOUNTAIN WHEREVER THERE IS A DEEP SPOT. LET (HIM OR HER) BE DIPPED WITH ALL THEIR WEARING APPAREL, AND OFFER SUPPLICATION TO THE GREAT AND MOST HIGH GOD IN FAITH OF HEART, AND THEN LET HIM THUS ADJURE THE SEVEN WITNESSES DESCRIBED IN THIS BOOK: 'BEHOLD, I CALL TO WITNESS THE HEAVEN AND THE WATER, AND THE HOLY SPIRITS, AND THE ANGELS OF PRAYER, AND THE OIL, AND THE SALT, AND THE EARTH. I TESTIFY BY THESE SEVEN WITNESSES THAT NO MORE SHALL I SIN, NOR COMMIT ADULTERY, NOR STEAL, NOR BE GUILTY OF INJUSTICE, NOR BE COVETOUS, NOR BE ACTUATED BY HATRED, NOR BE SCORNFUL, NOR SHALL I TAKE PLEASURE IN ANY WICKED DEEDS.' HAVING UTTERED, THEREFORE, THESE WORDS, LET SUCH A ONE BE BAPTIZED WITH THE ENTIRE OF HIS WEARING APPAREL IN THE NAME OF THE MIGHTY AND MOST HIGH GOD.

CHAPTER 11. PRECEPTS OF ELCHASAI.

BUT IN VERY MANY OTHER RESPECTS HE TALKS FOLLY, INCULCATING THE USE OF THESE SENTENCES ALSO FOR THOSE AFFLICTED WITH CONSUMPTION, AND THAT THEY SHOULD BE DIPPED IN COLD WATER FORTY TIMES DURING SEVEN DAYS; AND HE PRESCRIBES SIMILAR TREATMENT FOR THOSE POSSESSED OF DEVILS. OH INIMITABLE WISDOM AND INCANTATIONS GORGED WITH POWERS! WHO WILL NOT BE ASTONISHED AT SUCH AND SUCH FORCE OF WORDS? BUT SINCE WE HAVE STATED THAT THEY ALSO BRING INTO REQUISITION ASTROLOGICAL DECEIT, WE SHALL PROVE THIS FROM THEIR OWN FORMULARIES; FOR ELCHASAI SPEAKS THUS: THERE EXIST WICKED STARS OF IMPIETY. THIS DECLARATION HAS BEEN NOW MADE BY US, O YOU PIOUS ONES AND DISCIPLES: BEWARE OF THE POWER OF THE DAYS OF THE SOVEREIGNTY OF THESE STARS, AND ENGAGE NOT IN THE COMMENCEMENT OF ANY UNDERTAKING DURING THE RULING DAYS OF THESE. AND BAPTIZE NOT MAN OR WOMAN DURING THE DAYS OF THE POWER OF THESE STARS, WHEN THE MOON, (EMERGING) FROM AMONG THEM, COURSES THE SKY, AND TRAVELS ALONG WITH THEM. BEWARE OF THE VERY DAY UP TO THAT ON WHICH THE MOON PASSES OUT FROM THESE STARS, AND THEN BAPTIZE AND ENTER ON EVERY BEGINNING OF YOUR WORKS. BUT, MOREOVER, HONOUR THE DAY OF THE SABBATH, SINCE THAT DAY IS ONE OF THOSE DURING WHICH PREVAILS (THE POWER) OF THESE STARS. TAKE CARE, HOWEVER, NOT TO COMMENCE YOUR WORKS THE THIRD DAY FROM A SABBATH, SINCE WHEN THREE YEARS OF THE REIGN OF THE EMPEROR TROJAN ARE AGAIN COMPLETED FROM THE TIME THAT HE SUBJECTED THE PARTHIANS TO HIS OWN SWAY — WHEN, I SAY, THREE YEARS HAVE BEEN COMPLETED, WAR RAGES BETWEEN THE IMPIOUS ANGELS OF THE NORTHERN CONSTELLATIONS; AND ON THIS ACCOUNT ALL KINGDOMS OF IMPIETY ARE IN A STATE OF CONFUSION.

CHAPTER 12. THE HERESY OF THE ELCHASAITES A DERIVATIVE ONE.

INASMUCH AS (ELCHASAI) CONSIDERS, THEN, THAT IT WOULD BE AN INSULT TO REASON THAT THESE MIGHTY AND INEFFABLE MYSTERIES SHOULD BE TRAMPLED UNDER FOOT, OR THAT THEY SHOULD BE COMMITTED TO MANY, HE ADVISES THAT AS VALUABLE PEARLS MATTHEW 7:6 THEY SHOULD BE PRESERVED, EXPRESSING HIMSELF THUS: DO NOT RECITE THIS ACCOUNT TO ALL MEN, AND GUARD CAREFULLY THESE PRECEPTS, BECAUSE ALL MEN ARE NOT FAITHFUL, NOR ARE ALL WOMEN STRAIGHTFORWARD. BOOKS CONTAINING THESE (TENETS), HOWEVER, NEITHER THE WISE MEN OF THE EGYPTIANS SECRETED IN SHRINES, NOR DID PYTHAGORAS, A SAGE OF THE GREEKS, CONCEAL THEM THERE. FOR IF AT THAT TIME ELCHASAI HAD HAPPENED TO LIVE, WHAT NECESSITY WOULD THERE BE THAT PYTHAGORAS, OR THALES, OR SOLON, OR THE WISE PLATO, OR EVEN THE REST OF THE SAGES OF THE GREEKS, SHOULD BECOME DISCIPLES OF THE EGYPTIAN PRIESTS, WHEN THEY COULD OBTAIN POSSESSION OF SUCH AND SUCH WISDOM FROM ALCIBIADES, AS THE MOST ASTONISHING INTERPRETER OF THAT WRETCHED ELCHASAI? THE STATEMENTS, THEREFORE, THAT HAVE BEEN MADE FOR THE PURPOSE OF ATTAINING A KNOWLEDGE OF THE MADNESS OF THESE, WOULD SEEM SUFFICIENT FOR THOSE ENDUED WITH SOUND MIND. AND SO IT IS, THAT IT HAS NOT APPEARED EXPEDIENT TO QUOTE MORE OF THEIR FORMULARIES, SEEING THAT THESE ARE VERY NUMEROUS AND RIDICULOUS. SINCE, HOWEVER, WE HAVE NOT OMITTED THOSE PRACTICES THAT HAVE RISEN UP IN OUR OWN DAY, AND HAVE NOT BEEN SILENT AS REGARDS THOSE PREVALENT BEFORE OUR TIME, IT SEEMS PROPER, IN ORDER THAT WE MAY PASS THROUGH ALL THEIR SYSTEMS, AND LEAVE NOTHING UNTOLD, TO STATE WHAT ALSO ARE THE (CUSTOMS) OF THE JEWS, AND WHAT ARE THE DIVERSITIES OF OPINION AMONG THEM, FOR I IMAGINE THAT THESE AS YET REMAIN BEHIND FOR OUR CONSIDERATION. NOW, WHEN I HAVE BROKEN SILENCE ON THESE POINTS, I SHALL PASS ON TO THE DEMONSTRATION OF THE DOCTRINE OF THE TRUTH, IN ORDER THAT, AFTER THE LENGTHENED ARGUMENTATIVE STRAGGLE AGAINST ALL HERESIES, WE, DEVOUTLY PRESSING FORWARD TOWARDS THE KINGDOM'S CROWN, AND BELIEVING THE TRUTH, MAY NOT BE UNSETTLED.

CHAPTER 13. THE JEWISH SECTS.

ORIGINALLY THERE PREVAILED BUT ONE USAGE AMONG THE JEWS; FOR ONE TEACHER WAS GIVEN UNTO THEM BY GOD, NAMELY MOSES, AND ONE LAW BY THIS SAME MOSES. AND THERE WAS ONE DESERT REGION AND ONE MOUNT SINAI, FOR ONE GOD IT WAS WHO LEGISLATED FOR THESE JEWS. BUT, AGAIN, AFTER THEY HAD CROSSED THE RIVER JORDAN, AND HAD INHERITED BY LOT THE CONQUERED COUNTRY, THEY IN VARIOUS WAYS RENT IN SUNDER THE LAW OF GOD, EACH DEVISING A DIFFERENT INTERPRETATION OF THE DECLARATIONS MADE BY GOD. AND IN THIS WAY THEY RAISED UP FOR THEMSELVES TEACHERS, (AND) INVENTED DOCTRINES OF AN HERETICAL NATURE, AND THEY CONTINUED TO ADVANCE INTO (SECTARIAN) DIVISIONS. NOW IT IS THE DIVERSITY OF THESE JEWS THAT I AT PRESENT PROPOSE TO EXPLAIN. BUT THOUGH FOR EVEN A CONSIDERABLE TIME THEY HAVE BEEN RENT INTO VERY NUMEROUS SECTS, YET I INTEND TO ELUCIDATE THE MORE PRINCIPAL OF THEM, WHILE THOSE WHO ARE OF A STUDIOUS TURN WILL EASILY BECOME ACQUAINTED WITH THE REST. FOR THERE IS A DIVISION AMONG THEM INTO THREE SORTS; AND THE ADHERENTS OF THE FIRST ARE THE PHARISEES, BUT OF THE SECOND THE SADDUCEES, WHILE THE REST ARE ESSENES. THESE PRACTISE A MORE DEVOTIONAL LIFE, BEING FILLED WITH MUTUAL LOVE, AND BEING TEMPERATE. AND THEY TURN AWAY FROM EVERY ACT OF INORDINATE DESIRE, BEING AVERSE EVEN TO HEARING OF THINGS OF THE SORT. AND THEY RENOUNCE MATRIMONY, BUT THEY TAKE THE BOYS OF OTHERS, AND THUS HAVE AN OFFSPRING BEGOTTEN FOR THEM. AND THEY LEAD THESE ADOPTED CHILDREN INTO AN OBSERVANCE OF THEIR OWN PECULIAR CUSTOMS, AND IN THIS WAY BRING THEM UP AND IMPEL THEM TO LEARN THE SCIENCES. THEY DO NOT, HOWEVER, FORBID THEM TO MARRY, THOUGH THEMSELVES REFRAINING FROM MATRIMONY. WOMEN, HOWEVER, EVEN THOUGH THEY MAY BE DISPOSED TO ADHERE TO THE SAME COURSE OF LIFE, THEY DO NOT ADMIT, INASMUCH AS IN NO WAY WHATSOEVER HAVE THEY CONFIDENCE IN WOMEN.

CHAPTER 14. THE TENETS OF THE ESSENI.

AND THEY DESPISE WEALTH, AND DO NOT TURN AWAY FROM SHARING THEIR GOODS WITH THOSE THAT ARE DESTITUTE. NO ONE AMONG THEM, HOWEVER, ENJOYS A GREATER AMOUNT OF RICHES THAN ANOTHER. FOR A REGULATION WITH THEM IS, THAT AN INDIVIDUAL COMING FORWARD TO JOIN THE SECT MUST SELL HIS POSSESSIONS, AND PRESENT THE PRICE OF THEM TO THE COMMUNITY. AND ON RECEIVING THE MONEY, THE HEAD OF THE ORDER DISTRIBUTES IT TO ALL ACCORDING TO THEIR NECESSITIES. THUS THERE IS NO ONE AMONG THEM IN DISTRESS. AND THEY DO NOT USE OIL, REGARDING IT AS A DEFILEMENT TO BE ANOINTED. AND THERE ARE APPOINTED OVERSEERS, WHO TAKE CARE OF ALL THINGS THAT BELONG TO THEM IN COMMON, AND THEY ALL APPEAR ALWAYS IN WHITE CLOTHING.

CHAPTER 15. THE TENETS OF THE ESSENI CONTINUED.

BUT THERE IS NOT ONE CITY OF THEM, BUT MANY OF THEM SETTLE IN EVERY CITY. AND IF ANY OF THE ADHERENTS OF THE SECT MAY BE PRESENT FROM A STRANGE PLACE, THEY CONSIDER THAT ALL THINGS ARE IN COMMON FOR HIM, AND THOSE WHOM THEY HAD NOT PREVIOUSLY KNOWN THEY RECEIVE AS IF THEY BELONGED TO THEIR OWN HOUSEHOLD AND KINDRED. AND THEY TRAVERSE THEIR NATIVE LAND, AND ON EACH OCCASION THAT THEY GO ON A JOURNEY THEY CARRY NOTHING EXCEPT ARMS. AND THEY HAVE ALSO IN THEIR CITIES A PRESIDENT, WHO EXPENDS THE MONEYS COLLECTED FOR THIS PURPOSE IN PROCURING CLOTHING AND FOOD FOR THEM. AND THEIR ROBE AND ITS SHAPE ARE MODEST. AND THEY DO NOT OWN TWO CLOAKS, OR A DOUBLE SET OF SHOES; AND WHEN THOSE THAT ARE IN PRESENT USE BECOME ANTIQUATED, THEN THEY ADOPT OTHERS. AND THEY NEITHER BUY NOR SELL ANYTHING AT ALL; BUT WHATEVER ANY ONE HAS HE GIVES TO HIM THAT HAS NOT, AND THAT WHICH ONE HAS NOT HE RECEIVES.

CHAPTER 16. THE TENETS OF THE ESSENI CONTINUED.

AND THEY CONTINUE IN AN ORDERLY MANNER, AND WITH PERSEVERANCE PRAY FROM EARLY DAWN, AND THEY DO NOT SPEAK A WORD UNLESS THEY HAVE PRAISED GOD IN A HYMN. AND IN THIS WAY THEY EACH GO FORTH AND ENGAGE IN WHATEVER EMPLOYMENT THEY PLEASE; AND AFTER HAVING WORKED UP TO THE FIFTH HOUR THEY LEAVE OFF. THEN AGAIN THEY COME TOGETHER INTO ONE PLACE, AND ENCIRCLE THEMSELVES WITH LINEN GIRDLES, FOR THE PURPOSE OF CONCEALING THEIR PRIVATE PARTS. AND IN THIS MANNER THEY PERFORM ABLUTIONS IN COLD WATER; AND AFTER BEING THUS CLEANSED, THEY REPAIR TOGETHER INTO ONE APARTMENT — NOW NO ONE WHO ENTERTAINS A DIFFERENT OPINION FROM THEMSELVES ASSEMBLES IN THE HOUSE — AND THEY PROCEED TO PARTAKE OF BREAKFAST. AND WHEN THEY HAVE TAKEN THEIR SEATS IN SILENCE, THEY SET DOWN LOAVES IN ORDER, AND NEXT SOME ONE SORT OF FOOD TO EAT ALONG WITH THE BREAD, AND EACH RECEIVES FROM THESE A SUFFICIENT PORTION. NO ONE, HOWEVER, TASTES THESE BEFORE THE PRIEST UTTERS A BLESSING, AND PRAYS OVER THE FOOD. AND AFTER BREAKFAST, WHEN HE HAS A SECOND TIME OFFERED UP SUPPLICATION, AS AT THE BEGINNING, SO AT THE CONCLUSION OF THEIR MEAL THEY PRAISE GOD IN HYMNS. NEXT, AFTER THEY HAVE LAID ASIDE AS SACRED THE GARMENTS IN WHICH THEY HAVE BEEN

CLOTHED WHILE TOGETHER TAKING THEIR REPAST WITHIN THE HOUSE— (NOW THESE GARMENTS ARE LINEN)— AND HAVING RESUMED THE CLOTHES WHICH THEY HAD LEFT IN THE VESTIBULE, THEY HASTEN TO AGREEABLE OCCUPATIONS UNTIL EVENING. AND THEY PARTAKE OF SUPPER, DOING OIL THINGS IN LIKE MANNER TO THOSE ALREADY MENTIONED. AND NO ONE WILL AT ANY TIME CRY ALOUD, NOR WILL ANY OTHER TUMULTUOUS VOICE BE HEARD. BUT THEY EACH CONVERSE QUIETLY, AND WITH DECORUM ONE CONCEDES THE CONVERSATION TO THE OTHER, SO THAT THE STILLNESS OF THOSE WITHIN THE HOUSE APPEARS A SORT OF MYSTERY TO THOSE OUTSIDE. AND THEY ARE INVARIABLY SOBER, EATING AND DRINKING ALL THINGS BY MEASURE.

CHAPTER 17. THE TENETS OF THE ESSENI CONTINUED.
ALL THEN PAY ATTENTION TO THE PRESIDENT; AND WHATEVER INJUNCTIONS HE WILL ISSUE, THEY OBEY AS LAW. FOR THEY ARE ANXIOUS THAT MERCY AND ASSISTANCE BE EXTENDED TO THOSE THAT ARE BURDENED WITH TOIL. AND ESPECIALLY THEY ABSTAIN FROM WRATH AND ANGER, AND ALL SUCH PASSIONS, INASMUCH AS THEY CONSIDER THESE TO BE TREACHEROUS TO MAN. AND NO ONE AMONG THEM IS IN THE HABIT OF SWEARING; BUT WHATEVER ANY ONE SAYS, THIS IS REGARDED MORE BINDING THAN AN OATH. IF, HOWEVER, ONE WILL SWEAR, HE IS CONDEMNED AS ONE UNWORTHY OF CREDENCE. THEY ARE LIKEWISE SOLICITOUS ABOUT THE READINGS OF THE LAW AND PROPHETS; AND MOREOVER ALSO, IF THERE IS ANY TREATISE OF THE FAITHFUL, ABOUT THAT LIKEWISE. AND THEY EVINCE THE UTMOST CURIOSITY CONCERNING PLANTS AND STONES, RATHER BUSYING THEMSELVES AS REGARDS THE OPERATIVE POWERS OF THESE, SAYING THAT THESE THINGS WERE NOT CREATED IN VAIN.

CHAPTER 18. THE TENETS OF THE ESSENI CONTINUED.
BUT TO THOSE WHO WISH TO BECOME DISCIPLES OF THE SECT, THEY DO NOT IMMEDIATELY DELIVER THEIR RULES, UNLESS THEY HAVE PREVIOUSLY TRIED THEM. NOW FOR THE SPACE OF A YEAR THEY SET BEFORE (THE CANDIDATES) THE SAME FOOD, WHILE THE LATTER CONTINUE TO LIVE IN A DIFFERENT HOUSE OUTSIDE THE ESSENES' OWN PLACE OF MEETING. AND THEY GIVE (TO THE PROBATIONISTS) A HATCHET AND THE LINEN GIRDLE, AND A WHITE ROBE. WHEN, AT THE EXPIRATION OF THIS PERIOD, ONE AFFORDS PROOF OF SELF-CONTROL, HE APPROACHES NEARER TO THE SECT'S METHOD OF LIVING, AND HE IS WASHED MORE PURELY THAN BEFORE. NOT AS YET, HOWEVER, DOES HE PARTAKE OF FOOD ALONG WITH THE ESSENES. FOR, AFTER HAVING FURNISHED EVIDENCE AS TO WHETHER HE IS ABLE TO ACQUIRE SELF-CONTROL — BUT FOR TWO YEARS THE HABIT OF A PERSON OF THIS DESCRIPTION IS ON TRIAL — AND WHEN HE HAS APPEARED DESERVING, HE IS THUS RECKONED AMONG THE MEMBERS OF THE SECT. PREVIOUS, HOWEVER, TO HIS BEING ALLOWED TO PARTAKE OF A REPAST ALONG WITH THEM, HE IS BOUND UNDER FEARFUL OATHS. FIRST, THAT HE WILL WORSHIP THE DIVINITY; NEXT, THAT HE WILL OBSERVE JUST DEALINGS WITH MEN, AND THAT HE WILL IN NO WAY INJURE ANY ONE, AND THAT HE WILL NOT HATE A PERSON WHO INJURES HIM, OR IS HOSTILE TO HIM, BUT PRAY FOR THEM. HE LIKEWISE SWEARS THAT HE WILL ALWAYS AID THE JUST, AND KEEP FAITH WITH ALL, ESPECIALLY THOSE WHO ARE RULERS. FOR, THEY ARGUE, A POSITION OF AUTHORITY DOES NOT HAPPEN TO ANY ONE WITHOUT GOD. AND IF THE ESSENE HIMSELF BE A RULER, HE SWEARS THAT HE WILL NOT CONDUCT HIMSELF AT ANY TIME ARROGANTLY IN THE EXERCISE OF POWER, NOR BE PRODIGAL, NOR RESORT TO ANY ADORNMENT, OR A GREATER STATE OF MAGNIFICENCE THAN THE USAGE PERMITS. HE LIKEWISE SWEARS, HOWEVER, TO BE A LOVER OF TRUTH, AND TO REPROVE HIM THAT IS GUILTY OF FALSEHOOD, NEITHER TO STEAL, NOR POLLUTE HIS CONSCIENCE FOR THE SAKE OF INIQUITOUS GAIN, NOR CONCEAL ANYTHING FROM THOSE THAT ARE MEMBERS OF HIS SECT, AND TO DIVULGE NOTHING TO OTHERS, THOUGH ONE SHOULD BE TORTURED EVEN UNTO DEATH. AND IN ADDITION TO THE FOREGOING PROMISES, HE SWEARS TO IMPART TO NO ONE A KNOWLEDGE OF THE DOCTRINES IN A DIFFERENT MANNER FROM THAT IN WHICH HE HAS RECEIVED THEM HIMSELF.

CHAPTER 19. THE TENETS OF THE ESSENI CONTINUED.
WITH OATHS, THEN, OF THIS DESCRIPTION, THEY BIND THOSE WHO COME FORWARD. IF, HOWEVER, ANY ONE MAY BE CONDEMNED FOR ANY SIN, HE IS EXPELLED FROM THE ORDER; BUT ONE THAT HAS BEEN THUS EXCOMMUNICATED SOMETIMES PERISHES BY AN AWFUL DEATH. FOR, INASMUCH AS HE IS BOUND BY THE OATHS AND RITES OF THE SECT, HE IS NOT ABLE TO PARTAKE OF THE FOOD IN USE AMONG OTHER PEOPLE. THOSE THAT ARE EXCOMMUNICATED, OCCASIONALLY, THEREFORE, UTTERLY DESTROY THE BODY THROUGH STARVATION. AND SO IT IS, THAT WHEN IT COMES TO THE LAST THE ESSENES SOMETIMES PITY MANY OF THEM WHO ARE AT THE POINT OF DISSOLUTION, INASMUCH AS THEY DEEM A PUNISHMENT EVEN UNTO DEATH, THUS INFLICTED UPON THESE CULPRITS, A SUFFICIENT PENALTY.

CHAPTER 20. THE TENETS OF THE ESSENI CONCLUDED.
BUT AS REGARDS JUDICIAL DECISIONS, THE ESSENES ARE MOST ACCURATE AND IMPARTIAL. AND THEY DELIVER THEIR JUDGMENTS WHEN THEY HAVE ASSEMBLED TOGETHER, NUMBERING AT THE VERY LEAST ONE HUNDRED; AND THE SENTENCE DELIVERED BY THEM IS IRREVERSIBLE. AND THEY HONOUR THE LEGISLATOR NEXT AFTER GOD; AND IF ANY ONE IS GUILTY OF BLASPHEMY AGAINST THIS FRAMER OF LAWS, HE IS PUNISHED. AND THEY ARE TAUGHT TO YIELD OBEDIENCE TO RULERS AND ELDERS; AND IF TEN OCCUPY SEATS IN THE SAME ROOM, ONE OF THEM WILL NOT SPEAK UNLESS IT WILL APPEAR EXPEDIENT TO THE NINE. AND THEY ARE CAREFUL NOT TO SPIT OUT INTO THE MIDST OF PERSONS PRESENT, AND TO THE RIGHT HAND. THEY ARE MORE SOLICITOUS, HOWEVER, ABOUT ABSTAINING FROM WORK ON THE SABBATH DAY THAN ALL OTHER JEWS. FOR NOT ONLY DO THEY PREPARE THEIR VICTUALS FOR THEMSELVES ONE DAY PREVIOUSLY, SO AS NOT (ON THE SABBATH) TO KINDLE A FIRE, BUT NOT EVEN WOULD THEY MOVE A UTENSIL FROM ONE PLACE TO ANOTHER (ON THAT DAY), NOR EASE NATURE; NAY, SOME WOULD NOT EVEN RISE FROM A COUCH. ON OTHER DAYS, HOWEVER, WHEN THEY WISH TO RELIEVE NATURE, THEY DIG A HOLE A FOOT LONG WITH THE MATTOCK — FOR OF THIS DESCRIPTION IS THE HATCHET, WHICH THE PRESIDENT IN THE FIRST INSTANCE GIVES THOSE WHO COME FORWARD TO GAIN ADMISSION AS DISCIPLES — AND COVER (THIS CAVITY) ON ALL SIDES WITH THEIR GARMENT, ALLEGING THAT THEY DO NOT NECESSARILY INSULT THE SUNBEAMS. THEY THEN REPLACE THE UPTURNED SOIL INTO THE PIT; AND THIS IS THEIR PRACTICE, CHOOSING THE MORE LONELY SPOTS. BUT AFTER THEY HAVE PERFORMED THIS OPERATION, IMMEDIATELY THEY UNDERGO ABLUTION, AS IF THE EXCREMENT POLLUTES THEM.

CHAPTER 21. DIFFERENT SECTS OF THE ESSENI.
THE ESSENES HAVE, HOWEVER, IN THE LAPSE OF TIME, UNDERGONE DIVISIONS, AND THEY DO NOT PRESERVE THEIR SYSTEM OF TRAINING AFTER A SIMILAR MANNER, INASMUCH AS THEY HAVE BEEN SPLIT UP INTO FOUR PARTIES. FOR SOME OF THEM DISCIPLINE THEMSELVES ABOVE THE REQUISITE RULES OF THE ORDER, SO THAT EVEN THEY WOULD NOT HANDLE A CURRENT COIN OF THE COUNTRY, SAYING THAT THEY OUGHT NOT EITHER TO CARRY, OR BEHOLD, OR FASHION AN IMAGE: WHEREFORE NO ONE OF THOSE GOES INTO A CITY, LEST (BY SO DOING) HE SHOULD ENTER THROUGH A GATE AT WHICH STATUES ARE ERECTED, REGARDING IT A VIOLATION OF LAW TO PASS BENEATH IMAGES. BUT THE ADHERENTS OF ANOTHER PARTY, IF THEY HAPPEN TO HEAR ANY ONE MAINTAINING A DISCUSSION CONCERNING GOD AND HIS LAWS— SUPPOSING SUCH TO BE AN UNCIRCUMCISED PERSON, THEY WILL CLOSELY WATCH HIM AND WHEN THEY MEET A PERSON OF THIS DESCRIPTION IN ANY PLACE ALONE, THEY WILL THREATEN TO SLAY HIM IF HE REFUSES TO UNDERGO THE RITE OF CIRCUMCISION. NOW, IF THE LATTER DOES NOT WISH TO COMPLY WITH THIS REQUEST, AN ESSENE SPARES NOT, BUT EVEN SLAUGHTERS. AND IT IS FROM THIS OCCURRENCE THAT THEY HAVE RECEIVED THEIR APPELLATION, BEING DENOMINATED (BY SOME) ZELOTAE, BUT BY OTHERS SICARII. AND THE ADHERENTS OF ANOTHER PARTY CALL NO ONE LORD EXCEPT THE DEITY, EVEN THOUGH ONE SHOULD PUT THEM TO THE TORTURE, OR EVEN KILL THEM. BUT THERE ARE OTHERS OF A LATER PERIOD, WHO HAVE TO SUCH AN EXTENT DECLINED FROM THE DISCIPLINE (OF THE ORDER), THAT, AS FAR AS THOSE ARE CONCERNED WHO CONTINUE IN THE PRIMITIVE CUSTOMS, THEY WOULD NOT EVEN TOUCH THESE. AND IF THEY HAPPEN TO COME IN CONTACT WITH THEM, THEY IMMEDIATELY RESORT TO ABLUTION, AS IF THEY HAD TOUCHED ONE BELONGING TO AN ALIEN TRIBE. BUT HERE ALSO THERE ARE VERY MANY OF THEM OF SO GREAT LONGEVITY, AS EVEN TO LIVE LONGER THAN A HUNDRED YEARS. THEY ASSERT, THEREFORE, THAT A CAUSE OF THIS ARISES FROM THEIR EXTREME DEVOTION TO RELIGION, AND THEIR CONDEMNATION OF ALL EXCESS IN REGARD OF WHAT IS SERVED UP (AS FOOD), AND FROM THEIR BEING TEMPERATE AND INCAPABLE OF ANGER. AND SO IT IS THAT THEY DESPISE DEATH, REJOICING WHEN THEY CAN FINISH THEIR COURSE WITH A GOOD CONSCIENCE. IF, HOWEVER, ANY ONE WOULD EVEN PUT TO THE TORTURE PERSONS OF THIS DESCRIPTION, IN ORDER TO INDUCE ANY AMONG THEM EITHER TO SPEAK EVIL OF THE LAW, OR EAT WHAT IS OFFERED IN SACRIFICE TO AN IDOL, HE WILL NOT EFFECT HIS PURPOSE; FOR ONE OF THIS PARTY SUBMITS TO DEATH AND ENDURES TORMENT RATHER THAN VIOLATE HIS CONSCIENCE.

CHAPTER 22. BELIEF OF THE ESSENI IN THE RESURRECTION; THEIR SYSTEM A SUGGESTIVE ONE.
NOW THE DOCTRINE OF THE RESURRECTION HAS ALSO DERIVED SUPPORT AMONG THESE; FOR THEY ACKNOWLEDGE BOTH THAT THE FLESH WILL RISE AGAIN, AND THAT IT WILL BE IMMORTAL, IN THE SAME MANNER AS THE SOUL IS ALREADY IMPERISHABLE. AND THEY MAINTAIN THAT THE SOUL, WHEN SEPARATED IN THE PRESENT LIFE, (DEPARTS) INTO ONE PLACE, WHICH IS WELL VENTILATED AND LIGHTSOME, WHERE, THEY SAY, IT RESTS UNTIL JUDGMENT. AND THIS LOCALITY THE GREEKS WERE ACQUAINTED WITH BY HEARSAY, AND CALLED IT ISLES OF THE BLESSED. AND THERE ARE OTHER TENETS OF THESE WHICH MANY OF THE GREEKS HAVE APPROPRIATED, AND THUS HAVE FROM TIME TO TIME FORMED THEIR OWN OPINIONS. FOR THE DISCIPLINARY SYSTEM IN REGARD OF THE DIVINITY, ACCORDING TO THESE (JEWISH SECTS), IS OF GREATER ANTIQUITY THAN THAT OF ALL NATIONS. AND SO IT IS THAT THE PROOF IS AT HAND, THAT ALL THOSE (GREEKS) WHO VENTURED TO MAKE ASSERTIONS CONCERNING GOD, OR CONCERNING THE CREATION OF EXISTING THINGS, DERIVED THEIR PRINCIPLES FROM NO OTHER SOURCE THAN FROM JEWISH LEGISLATION. AND AMONG THESE MAY BE PARTICULARIZED PYTHAGORAS ESPECIALLY, AND THE STOICS, WHO DERIVED (THEIR SYSTEMS) WHILE RESIDENT AMONG THE EGYPTIANS, BY HAVING BECOME DISCIPLES OF THESE JEWS. NOW THEY AFFIRM THAT THERE WILL BE BOTH A JUDGMENT AND A CONFLAGRATION OF THE UNIVERSE, AND THAT THE WICKED WILL BE ETERNALLY PUNISHED. AND AMONG THEM IS CULTIVATED THE PRACTICE OF PROPHECY, AND THE PREDICTION OF FUTURE EVENTS.

CHAPTER 23. ANOTHER SECT OF THE ESSENI: THE PHARISEES.
THERE IS THEN ANOTHER ORDER OF THE ESSENES WHO USE THE SAME CUSTOMS AND PRESCRIBED METHOD OF LIVING WITH THE FOREGOING SECTS, BUT MAKE AN ALTERATION FROM THESE IN ONE RESPECT, VIZ., MARRIAGE. NOW THEY MAINTAIN THAT THOSE WHO HAVE ABROGATED MATRIMONY COMMIT SOME TERRIBLE OFFENSE, WHICH IS FOR THE DESTRUCTION OF LIFE, AND THAT THEY OUGHT NOT TO CUT OFF THE SUCCESSION OF CHILDREN; FOR, THAT IF ALL ENTERTAINED THIS OPINION, THE ENTIRE RACE OF MEN WOULD EASILY BE EXTERMINATED. HOWEVER, THEY MAKE A TRIAL OF THEIR BETROTHED WOMEN FOR A PERIOD OF THREE YEARS; AND WHEN THEY HAVE BEEN THREE TIMES PURIFIED, WITH A VIEW OF PROVING THEIR ABILITY OF BRINGING FORTH CHILDREN, SO THEN THEY WED. THEY DO NOT, HOWEVER, COHABIT WITH PREGNANT WOMEN, EVINCING THAT THEY MARRY NOT FROM SENSUAL MOTIVES, BUT FROM THE ADVANTAGE OF CHILDREN. AND THE WOMEN LIKEWISE UNDERGO ABLUTION IN A SIMILAR MANNER (WITH THEIR HUSBANDS), AND ARE THEMSELVES ALSO ARRAYED IN A LINEN GARMENT, AFTER THE MODE IN WHICH THE MEN ARE WITH THEIR GIRDLES. THESE THINGS, THEN, ARE THE STATEMENTS WHICH I HAVE TO MAKE RESPECTING THE ESSENI.

BUT THERE ARE ALSO OTHERS WHO THEMSELVES PRACTISE THE JEWISH CUSTOMS; AND THESE, BOTH IN RESPECT OF CASTE AND IN RESPECT OF THE LAWS, ARE CALLED PHARISEES. NOW THE GREATEST PART OF THESE IS TO BE FOUND IN EVERY LOCALITY, INASMUCH AS, THOUGH ALL ARE STYLED JEWS, YET, ON ACCOUNT OF THE PECULIARITY OF THE OPINIONS ADVANCED BY THEM, THEY HAVE BEEN DENOMINATED BY TITLES PROPER TO EACH. THESE, THEN, FIRMLY HOLD THE ANCIENT TRADITION, AND CONTINUE TO PURSUE IN A DISPUTATIVE SPIRIT A CLOSE INVESTIGATION INTO THE THINGS REGARDED ACCORDING TO THE LAW AS CLEAN AND NOT CLEAN. AND THEY INTERPRET THE REGULATIONS OF THE LAW, AND PUT FORWARD TEACHERS, WHOM THEY QUALIFY FOR GIVING INSTRUCTION IN SUCH THINGS. THESE PHARISEES AFFIRM THE EXISTENCE OF FATE, AND THAT SOME THINGS ARE IN OUR POWER, WHEREAS OTHERS ARE UNDER THE CONTROL OF DESTINY. IN THIS WAY THEY MAINTAIN THAT SOME ACTIONS DEPEND UPON OURSELVES, WHEREAS OTHERS UPON FATE. BUT (THEY ASSERT) THAT GOD IS A CAUSE OF ALL THINGS, AND THAT NOTHING IS MANAGED OR HAPPENS WITHOUT HIS WILL. THESE LIKEWISE ACKNOWLEDGE THAT THERE IS A RESURRECTION OF FLESH, AND THAT SOUL IS IMMORTAL, AND THAT THERE WILL BE A JUDGMENT AND CONFLAGRATION, AND THAT THE RIGHTEOUS WILL BE IMPERISHABLE, BUT THAT THE WICKED WILL ENDURE EVERLASTING PUNISHMENT IN UNQENCHABLE FIRE.

CHAPTER 24. THE SADDUCEES.
THESE, THEN, ARE THE OPINIONS EVEN OF THE PHARISEES. THE SADDUCEES, HOWEVER, ARE FOR ABOLISHING FATE, AND THEY ACKNOWLEDGE THAT GOD DOES NOTHING THAT IS WICKED, NOR EXERCISES PROVIDENCE OVER (EARTHLY CONCERNS); BUT THEY CONTEND THAT THE CHOICE BETWEEN GOOD AND EVIL LIES WITHIN THE POWER OF MEN. AND THEY DENY THAT THERE IS A RESURRECTION NOT ONLY OF FLESH, BUT ALSO THEY SUPPOSE THAT THE SOUL DOES NOT CONTINUE AFTER DEATH. THE SOUL THEY CONSIDER NOTHING BUT MERE VITALITY, AND THAT IT IS ON ACCOUNT OF THIS THAT MAN HAS BEEN CREATED. HOWEVER, (THEY MAINTAIN) THAT THE NOTION OF THE RESURRECTION HAS BEEN FULLY REALIZED BY THE SINGLE CIRCUMSTANCE, THAT WE CLOSE OUR DAYS AFTER HAVING LEFT CHILDREN UPON EARTH. BUT (THEY STILL INSIST) THAT AFTER DEATH ONE EXPECTS TO SUFFER NOTHING, EITHER BAD OR GOOD; FOR THAT THERE WILL BE A DISSOLUTION BOTH OF SOUL AND BODY, AND THAT MAN PASSES INTO NON-EXISTENCE, SIMILARLY ALSO WITH THE MATERIAL OF THE ANIMAL CREATION. BUT AS REGARDS WHATEVER WICKEDNESS A MAN MAY HAVE COMMITTED IN LIFE, PROVIDED HE MAY HAVE BEEN RECONCILED TO THE INJURED PARTY, HE HAS BEEN A GAINER (BY TRANSGRESSION), INASMUCH AS HE HAS ESCAPED THE PUNISHMENT (THAT OTHERWISE WOULD HAVE BEEN INFLICTED) BY MEN. AND WHATEVER ACQUISITIONS A MAN MAY HAVE MADE. AND (IN WHATEVER RESPECT), BY BECOMING WEALTHY, HE MAY HAVE ACQUIRED DISTINCTION, HE HAS SO FAR BEEN A GAINER. BUT (THEY ABIDE BY THEIR ASSERTION), THAT GOD HAS NO SOLICITUDE ABOUT THE CONCERNS OF AN INDIVIDUAL HERE. AND WHILE THE PHARISEES ARE FULL OF MUTUAL AFFECTION, THE SADDUCEES, ON THE OTHER HAND, ARE ACTUATED BY SELF-LOVE. THIS SECT HAD ITS STRONGHOLD ESPECIALLY IN THE REGION AROUND SAMARIA. AND THESE ALSO ADHERE TO THE CUSTOMS OF THE LAW, SAYING THAT ONE OUGHT SO TO LIVE, THAT HE MAY CONDUCT HIMSELF VIRTUOUSLY, AND LEAVE CHILDREN BEHIND HIM ON EARTH. THEY DO NOT, HOWEVER, DEVOTE ATTENTION TO PROPHETS, BUT NEITHER DO THEY TO ANY OTHER SAGES, EXCEPT TO THE LAW OF MOSES ONLY, IN REGARD OF WHICH, HOWEVER, THEY FRAME NO INTERPRETATIONS. THESE, THEN, ARE THE OPINIONS WHICH ALSO THE SADDUCEES CHOOSE TO TEACH.

CHAPTER 25. THE JEWISH RELIGION.
SINCE, THEREFORE, WE HAVE EXPLAINED EVEN THE DIVERSITIES AMONG THE JEWS, IT SEEMS EXPEDIENT LIKEWISE NOT TO PASS OVER IN SILENCE THE SYSTEM OF THEIR RELIGION. THE DOCTRINE, THEREFORE, AMONG ALL JEWS ON THE SUBJECT OF RELIGION IS FOURFOLD-THEOLOGICAL, NATURAL, MORAL, AND CEREMONIAL. AND THEY AFFIRM THAT THERE IS ONE GOD, AND THAT HE IS CREATOR AND LORD OF THE

UNIVERSE: THAT HE HAS FORMED ALL THESE GLORIOUS WORKS WHICH HAD NO PREVIOUS EXISTENCE; AND THIS, TOO, NOT OUT OF ANY COEVAL SUBSTANCE THAT LAY READY AT HAND, BUT HIS WILL — THE EFFICIENT CAUSE— WAS TO CREATE, AND HE DID CREATE. AND (THEY MAINTAIN) THAT THERE ARE ANGELS, AND THAT THESE HAVE BEEN BROUGHT INTO BEING FOR MINISTERING UNTO THE CREATION; BUT ALSO THAT THERE IS A SOVEREIGN SPIRIT THAT ALWAYS CONTINUES BESIDE GOD, FOR GLORY AND PRAISE. AND THAT ALL THINGS IN THE CREATION ARE ENDUED WITH SENSATION, AND THAT THERE IS NOTHING INANIMATE. AND THEY EARNESTLY AIM AT SERIOUS HABITS AND A TEMPERATE LIFE, AS ONE MAY ASCERTAIN FROM THEIR LAWS. NOW THESE MATTERS HAVE LONG AGO BEEN STRICTLY DEFINED BY THOSE WHO IN ANCIENT TIMES HAVE RECEIVED THE DIVINELY-APPOINTED LAW; SO THAT THE READER WILL FIND HIMSELF ASTONISHED AT THE AMOUNT OF TEMPERANCE, AND OF DILIGENCE, LAVISHED ON CUSTOMS LEGALLY ENACTED IN REFERENCE TO MAN. THE CEREMONIAL SERVICE, HOWEVER, WHICH HAS BEEN ADAPTED TO DIVINE WORSHIP IN A MANNER BEFITTING THE DIGNITY OF RELIGION, HAS BEEN PRACTISED AMONG THEM WITH THE HIGHEST DEGREE OF ELABORATION. THE SUPERIORITY OF THEIR RITUALISM IT IS EASY FOR THOSE WHO WISH IT TO ASCERTAIN, PROVIDED THEY READ THE BOOK WHICH FURNISHES INFORMATION ON THESE POINTS. THEY WILL THUS PERCEIVE HOW THAT WITH SOLEMNITY AND SANCTITY THE JEWISH PRIESTS OFFER UNTO GOD THE FIRST-FRUITS OF THE GIFTS BESTOWED BY HIM FOR THE RISE AND ENJOYMENT OF MEN; HOW THEY FULFIL THEIR MINISTRATIONS WITH REGULARITY AND STEADFASTNESS, IN OBEDIENCE TO HIS COMMANDMENTS. THERE ARE, HOWEVER, SOME (LITURGICAL USAGES ADOPTED) BY THESE, WHICH THE SADDUCEES REFUSE TO RECOGNISE, FOR THEY ARE NOT DISPOSED TO ACQUIESCE IN THE EXISTENCE OF ANGELS OR SPIRITS.

STILL ALL PARTIES ALIKE EXPECT MESSIAH, INASMUCH AS THE LAW CERTAINLY, AND THE PROPHETS, PREACHED BEFOREHAND THAT HE WAS ABOUT TO BE PRESENT ON EARTH. INASMUCH, HOWEVER, AS THE JEWS WERE NOT COGNIZANT OF THE PERIOD OF HIS ADVENT, THERE REMAINS THE SUPPOSITION THAT THE DECLARATIONS (OF SCRIPTURE) CONCERNING HIS COMING HAVE NOT BEEN FULFILLED. AND SO IT IS, THAT UP TO THIS DAY THEY CONTINUE IN ANTICIPATION OF THE FUTURE COMING OF THE CHRIST, — FROM THE FACT OF THEIR NOT DISCERNING HIM WHEN HE WAS PRESENT IN THE WORLD. AND (YET THERE CAN BE LITTLE DOUBT BUT) THAT, ON BEHOLDING THE SIGNS OF THE TIMES OF HIS HAVING BEEN ALREADY AMONG US, THE JEWS ARE TROUBLED; AND THAT THEY ARE ASHAMED TO CONFESS THAT HE HAS COME, SINCE THEY HAVE WITH THEIR OWN HANDS PUT HIM TO DEATH, BECAUSE THEY WERE STUNG WITH INDIGNATION IN BEING CONVICTED BY HIMSELF OF NOT HAVING OBEYED THE LAWS. AND THEY AFFIRM THAT HE WHO WAS THUS SENT FORTH BY GOD IS NOT THIS CHRIST (WHOM THEY ARE LOOKING FOR); BUT THEY CONFESS THAT ANOTHER MESSIAH WILL COME, WHO AS YET HAS NO EXISTENCE; AND THAT HE WILL USHER IN SOME OF THE SIGNS WHICH THE LAW AND THE PROPHETS HAVE SHOWN BEFOREHAND, WHEREAS, REGARDING THE REST (OF THESE INDICATIONS), THEY SUPPOSE THAT THEY HAVE FALLEN INTO ERROR. FOR THEY SAY THAT HIS GENERATION WILL BE FROM THE STOCK OF DAVID, BUT NOT FROM A VIRGIN AND THE HOLY SPIRIT, BUT FROM A WOMAN AND A MAN, ACCORDING AS IT IS A RULE FOR ALL TO BE PROCREATED FROM SEED. AND THEY ALLEGE THAT THIS MESSIAH WILL BE KING OVER THEM — A WARLIKE AND POWERFUL INDIVIDUAL, WHO, AFTER HAVING GATHERED TOGETHER THE ENTIRE PEOPLE OF THE JEWS, AND HAVING DONE BATTLE WITH ALL THE NATIONS, WILL RESTORE FOR THEM JERUSALEM THE ROYAL CITY. AND INTO THIS CITY HE WILL COLLECT TOGETHER THE ENTIRE HEBREW RACE, AND BRING IT BACK ONCE MORE INTO THE ANCIENT CUSTOMS, THAT IT MAY FULFIL THE REGAL AND SACERDOTAL FUNCTIONS, AND DWELL IN CONFIDENCE FOR PERIODS OF TIME OF SUFFICIENT DURATION. AFTER THIS REPOSE, IT IS THEIR OPINION THAT WAR WOULD NEXT BE WAGED AGAINST THEM AFTER BEING THUS CONGREGATED; THAT IN THIS CONFLICT CHRIST WOULD FALL BY THE EDGE OF THE SWORD; AND THAT, AFTER NO LONG TIME, WOULD NEXT SUCCEED THE TERMINATION AND CONFLAGRATION OF THE UNIVERSE; AND THAT IN THIS WAY THEIR OPINIONS CONCERNING THE RESURRECTION WOULD RECEIVE COMPLETION, AND A RECOMPENSE BE RENDERED TO EACH MAN ACCORDING TO HIS WORKS.

CHAPTER 26. CONCLUSION TO THE WORK EXPLAINED.
IT NOW SEEMS TO US THAT THE TENETS OF BOTH ALL THE GREEKS AND BARBARIANS HAVE BEEN SUFFICIENTLY EXPLAINED BY US, AND THAT NOTHING HAS REMAINED UNREFUTED EITHER OF THE POINTS ABOUT WHICH PHILOSOPHY HAS BEEN BUSIED, OR OF THE ALLEGATIONS ADVANCED BY THE HERETICS. AND FROM THESE VERY EXPLANATIONS THE CONDEMNATION OF THE HERETICS IS OBVIOUS, FOR HAVING EITHER PURLOINED THEIR DOCTRINES, OR DERIVED CONTRIBUTIONS TO THEM FROM SOME OF THOSE TENETS ELABORATELY WORKED OUT BY THE GREEKS, AND FOR HAVING ADVANCED (THESE OPINIONS) AS IF THEY ORIGINATED FROM GOD. SINCE, THEREFORE, WE HAVE HURRIEDLY PASSED THROUGH ALL THE SYSTEMS OF THESE, AND WITH MUCH LABOUR HAVE, IN THE NINE BOOKS, PROCLAIMED ALL THEIR OPINIONS, AND HAVE LEFT BEHIND US FOR ALL MEN A SMALL VIATICUM IN LIFE, AND TO THOSE WHO ARE OUR CONTEMPORARIES HAVE AFFORDED A DESIRE OF LEARNING (WITH) GREAT JOY AND DELIGHT, WE HAVE CONSIDERED IT REASONABLE, AS A CROWNING STROKE TO THE ENTIRE WORK, TO INTRODUCE THE DISCOURSE (ALREADY MENTIONED) CONCERNING THE TRUTH, AND TO FURNISH OUR DELINEATION OF THIS IN ONE BOOK, NAMELY THE TENTH. OUR OBJECT IS, THAT THE READER, NOT ONLY WHEN MADE ACQUAINTED WITH THE OVERTHROW OF THOSE WHO HAVE PRESUMED TO ESTABLISH HERESIES, MAY REGARD WITH SCORN THEIR IDLE FANCIES, BUT ALSO, WHEN BROUGHT TO KNOW THE POWER OF THE TRUTH, MAY BE PLACED IN THE WAY OF SALVATION, BY REPOSING THAT FAITH IN GOD WHICH HE SO WORTHILY DESERVES.

BOOK X

CONTENTS.
THE FOLLOWING ARE THE CONTENTS OF THE TENTH BOOK OF THE REFUTATION OF ALL HERESIES: —

AN EPITOME OF ALL PHILOSOPHERS.

AN EPITOME OF ALL HERESIES.

AND, IN CONCLUSION TO ALL, WHAT THE DOCTRINE OF THE TRUTH IS.

CHAPTER 1. RECAPITULATION.
AFTER WE HAVE, NOT WITH VIOLENCE, BURST THROUGH THE LABYRINTH OF HERESIES, BUT HAVE UNRAVELLED (THEIR INTRICACIES) THROUGH A REFUTATION MERELY, OR, IN OTHER WORDS, BY THE FORCE OF TRUTH, WE APPROACH THE DEMONSTRATION OF THE TRUTH ITSELF. FOR THEN THE ARTIFICIAL SOPHISMS OF ERROR WILL BE EXPOSED IN ALL THEIR INCONSISTENCY, WHEN WE SHALL SUCCEED IN ESTABLISHING WHENCE IT IS THAT THE DEFINITION OF THE TRUTH HAS BEEN DERIVED. THE TRUTH HAS NOT TAKEN ITS PRINCIPLES FROM THE WISDOM OF THE GREEKS, NOR BORROWED ITS DOCTRINES, AS SECRET MYSTERIES, FROM THE TENETS OF THE EGYPTIANS, WHICH, ALBEIT SILLY, ARE REGARDED AMONG THEM WITH RELIGIOUS VENERATION AS WORTHY OF RELIANCE. NOR HAS IT BEEN FORMED OUT OF THE FALLACIES WHICH ENUNCIATE THE INCOHERENT (CONCLUSIONS ARRIVED AT THROUGH THE) CURIOSITY OF THE CHALDEANS. NOR DOES THE TRUTH OWE ITS EXISTENCE TO ASTONISHMENT, THROUGH THE OPERATIONS OF DEMONS, FOR THE IRRATIONAL FRENZY OF THE BABYLONIANS. BUT ITS DEFINITION IS CONSTITUTED AFTER THE MANNER IN WHICH EVERY TRUE DEFINITION IS, VIZ., AS SIMPLE AND UNADORNED. A DEFINITION SUCH AS THIS, PROVIDED IT IS MADE MANIFEST, WILL OF ITSELF REFUTE ERROR. AND ALTHOUGH WE HAVE VERY FREQUENTLY PROPOUNDED DEMONSTRATIONS, AND WITH SUFFICIENT FULLNESS ELUCIDATED FOR THOSE WILLING (TO LEARN) THE RULE OF THE TRUTH; YET EVEN NOW, AFTER HAVING DISCUSSED ALL THE OPINIONS PUT FORWARD BY THE GREEKS AND HERETICS, WE HAVE DECIDED IT NOT TO BE, AT ALL EVENTS, UNREASONABLE TO INTRODUCE, AS A SORT OF FINISHING STROKE TO THE (NINE) BOOKS PRECEDING, THIS DEMONSTRATION THROUGHOUT THE TENTH BOOK.

CHAPTER 2. SUMMARY OF THE OPINIONS OF PHILOSOPHERS.
HAVING, THEREFORE, EMBRACED (A CONSIDERATION OF) THE TENETS OF ALL THE WISE MEN AMONG THE GREEKS IN FOUR BOOKS, AND THE DOCTRINES PROPOUNDED BY THE HERESIARCHS IN FIVE, WE SHALL NOW EXHIBIT THE DOCTRINE CONCERNING THE TRUTH IN ONE, HAVING FIRST PRESENTED IN A SUMMARY THE SUPPOSITIONS ENTERTAINED SEVERALLY BY ALL. FOR THE DOGMATISTS OF THE GREEKS, DIVIDING PHILOSOPHY INTO THREE PARTS, IN THIS MANNER DEVISED FROM TIME TO TIME THEIR SPECULATIVE SYSTEMS; SOME DENOMINATING THEIR SYSTEM NATURAL, AND OTHERS MORAL, BUT OTHERS DIALECTICAL PHILOSOPHY. AND THE ANCIENT THINKERS WHO CALLED THEIR SCIENCE NATURAL PHILOSOPHY, WERE THOSE MENTIONED IN BOOK I. AND THE ACCOUNT WHICH THEY FURNISHED WAS AFTER THIS MODE: SOME OF THEM DERIVED ALL THINGS FROM ONE, WHEREAS OTHERS FROM MORE THINGS THAN ONE. AND OF THOSE WHO DERIVED ALL THINGS FROM ONE, SOME DERIVED THEM FROM WHAT WAS DEVOID OF QUALITY, WHEREAS OTHERS FROM WHAT WAS ENDUED WITH QUALITY. AND AMONG THOSE WHO DERIVED ALL THINGS FROM QUALITY, SOME DERIVED THEM FROM FIRE, AND SOME FROM AIR, AND SOME FROM WATER, AND SOME FROM EARTH. AND AMONG THOSE WHO DERIVED THE UNIVERSE FROM MORE THINGS THAN ONE, SOME DERIVED IT FROM NUMERABLE, BUT OTHERS FROM INFINITE QUANTITIES. AND AMONG THOSE WHO DERIVED ALL THINGS FROM NUMERABLE QUANTITIES, SOME DERIVED THEM FROM TWO, AND OTHERS FROM FOUR, AND OTHERS FROM FIVE, AND OTHERS FROM SIX. AND AMONG THOSE WHO DERIVED THE UNIVERSE FROM INFINITE QUANTITIES, SOME DERIVED ENTITIES FROM THINGS SIMILAR TO THOSE GENERATED, WHEREAS OTHERS FROM THINGS DISSIMILAR. AND AMONG THESE SOME DERIVED ENTITIES FROM THINGS INCAPABLE OF, WHEREAS OTHERS FROM THINGS CAPABLE OF, PASSION. FROM A BODY DEVOID OF QUALITY AND ENDUED WITH UNITY, THE STOICS, THEN, ACCOUNTED FOR THE GENERATION OF THE UNIVERSE. FOR, ACCORDING TO THEM, MATTER DEVOID OF QUALITY, AND IN ALL ITS PARTS SUSCEPTIBLE OF CHANGE, CONSTITUTES AN ORIGINATING PRINCIPLE OF THE UNIVERSE. FOR, WHEN AN ALTERATION OF THIS ENSUES, THERE IS GENERATED FIRE, AIR, WATER, EARTH. THE FOLLOWERS, HOWEVER, OF HIPPASUS, AND ANAXIMANDER, AND THALES THE MILESIAN, ARE DISPOSED TO THINK THAT ALL THINGS HAVE BEEN GENERATED FROM ONE (AN ENTITY), ENDUED WITH QUALITY. HIPPASUS OF METAPONTUM AND HERACLITUS THE EPHESIAN DECLARED THE ORIGIN OF THINGS TO BE FROM FIRE, WHEREAS ANAXIMANDER FROM AIR, BUT THALES FROM WATER, AND XENOPHANES FROM EARTH. FOR FROM EARTH, SAYS HE, ARE ALL THINGS, AND ALL THINGS TERMINATE IN THE EARTH.

CHAPTER 3. SUMMARY OF THE OPINIONS OF PHILOSOPHERS CONTINUED.
BUT AMONG THOSE WHO DERIVE ALL ENTITIES FROM MORE THINGS THAN ONE, AND FROM NUMERABLE QUANTITIES, THE POET HOMER ASSERTS THAT THE UNIVERSE CONSISTS OF TWO SUBSTANCES, NAMELY EARTH AND WATER; AT ONE TIME EXPRESSING HIMSELF THUS:—

THE SOURCE OF GODS WAS SEA AND MOTHER EARTH.

AND ON ANOTHER OCCASION THUS:—

BUT INDEED YOU ALL MIGHT BECOME WATER AND EARTH.

AND XENOPHANES OF COLOPHON SEEMS TO COINCIDE WITH HIM, FOR HE SAYS:—

WE ALL ARE SPRUNG FROM WATER AND FROM EARTH.

EURIPIDES, HOWEVER, (DERIVES THE UNIVERSE) FROM EARTH AND AIR, AS ONE MAY ASCERTAIN FROM THE FOLLOWING ASSERTION OF HIS:—

MOTHER OF ALL, AIR AND EARTH, I SING.

BUT EMPEDOCLES DERIVES THE UNIVERSE FROM FOUR PRINCIPLES, EXPRESSING HIMSELF THUS:—

FOUR ROOTS OF ALL THINGS HEAR YOU FIRST
BRILLIANT JOVE, AND LIFE-GIVING JUNO AND AIDONEUS,
AND NESTIS, THAT WITH TEARS BEDEWS THE MORTAL FONT.

OCELLUS, HOWEVER, THE LUCANIAN, AND ARISTOTLE, DERIVE THE UNIVERSE FROM FIVE PRINCIPLES; FOR, ALONG WITH THE FOUR ELEMENTS, THEY HAVE ASSUMED THE EXISTENCE OF A FIFTH, AND (THAT THIS IS) A BODY WITH A CIRCULAR MOTION; AND THEY SAY THAT FROM THIS, THINGS CELESTIAL HAVE THEIR BEING. BUT THE DISCIPLES OF EMPEDOCLES SUPPOSED THE GENERATION OF THE UNIVERSE TO HAVE PROCEEDED FROM SIX PRINCIPLES. FOR IN THE PASSAGE WHERE HE SAYS, FOUR ROOTS OF ALL THINGS HEAR YOU FIRST, HE PRODUCES GENERATION OUT OF FOUR PRINCIPLES. WHEN, HOWEVER, HE SUBJOINS —

RUINOUS STRIFE APART FROM THESE, EQUAL IN EVERY POINT,
AND WITH THEM FRIENDSHIP EQUAL IN LENGTH AND BREADTH, —

HE ALSO DELIVERS SIX PRINCIPLES OF THE UNIVERSE, FOUR OF THEM MATERIAL — EARTH, WATER, FIRE, AND AIR; BUT TWO OF THEM FORMATIVE — FRIENDSHIP AND DISCORD. THE FOLLOWERS, HOWEVER, OF ANAXAGORAS OF CLAZOMENAE, AND OF DEMOCRITUS, AND OF EPICURUS, AND MULTITUDES OF OTHERS, HAVE GIVEN IT AS THEIR OPINION THAT THE GENERATION OF THE UNIVERSE PROCEEDS FROM INFINITE NUMBERS OF ATOMS; AND WE HAVE PREVIOUSLY MADE PARTIAL MENTION OF THESE PHILOSOPHERS. BUT ANAXAGORAS DERIVES THE UNIVERSE FROM THINGS SIMILAR TO THOSE THAT ARE BEING PRODUCED; WHEREAS THE FOLLOWERS OF DEMOCRITUS AND EPICURUS DERIVED THE UNIVERSE FROM THINGS BOTH DISSIMILAR (TO THE ENTITIES PRODUCED), AND DEVOID OF PASSION, THAT IS, FROM ATOMS. BUT THE FOLLOWERS OF HERACLIDES OF PONTUS, AND OF ASCLEPIADES, DERIVED THE UNIVERSE FROM THINGS DISSIMILAR (TO THE ENTITIES PRODUCED), AND CAPABLE OF PASSION, AS IF FROM INCONGRUOUS CORPUSCLES. BUT THE DISCIPLES OF PLATO AFFIRM THAT THESE ENTITIES ARE FROM THREE PRINCIPLES — GOD, AND MATTER, AND EXEMPLAR. HE DIVIDES MATTER, HOWEVER, INTO FOUR PRINCIPLES — FIRE, WATER, EARTH, AND AIR. AND (HE SAYS) THAT GOD IS THE CREATOR OF THIS (MATTER), AND THAT MIND IS ITS EXEMPLAR.

CHAPTER 4. SUMMARY OF THE OPINIONS OF PHILOSOPHERS CONTINUED.
PERSUADED, THEN, THAT THE PRINCIPLE OF PHYSIOLOGY IS CONFESSEDLY DISCOVERED TO BE ENCUMBERED WITH DIFFICULTIES FOR ALL THESE PHILOSOPHERS, WE OURSELVES ALSO SHALL FEARLESSLY DECLARE CONCERNING THE EXAMPLES OF THE TRUTH, AS TO HOW THEY ARE, AND AS WE HAVE FELT CONFIDENT THAT THEY ARE. BUT WE SHALL PREVIOUSLY FURNISH AN EXPLANATION, IN THE WAY OF EPITOME, OF THE TENETS OF THE HERESIARCHS, IN ORDER THAT, BY OUR HAVING SET BEFORE OUR READERS THE TENETS OF ALL MADE WELL KNOWN BY THIS (PLAN OF TREATMENT), WE MAY EXHIBIT THE TRUTH IN A PLAIN AND FAMILIAR (FORM).

CHAPTER 5. THE NAASSENI.
BUT SINCE IT SO APPEARS EXPEDIENT, LET US BEGIN FIRST FROM THE PUBLIC WORSHIPPERS OF THE SERPENT. THE NAASSENI CALL THE FIRST PRINCIPLE OF THE UNIVERSE A MAN, AND THAT THE SAME ALSO IS A SON OF MAN; AND THEY DIVIDE THIS MAN INTO THREE PORTIONS. FOR THEY SAY ONE PART OF HIM IS RATIONAL, AND ANOTHER PSYCHICAL, BUT A THIRD EARTHLY. AND THEY STYLE HIM ADAMAS, AND SUPPOSE THAT THE KNOWLEDGE APPERTAINING TO HIM IS THE ORIGINATING CAUSE OF THE CAPACITY OF KNOWING GOD. AND THE NAASSENE ASSERTS THAT ALL THESE RATIONAL, AND PSYCHICAL, AND EARTHLY QUALITIES HAVE RETIRED INTO JESUS, AND THAT THROUGH HIM THESE THREE SUBSTANCES

SIMULTANEOUSLY HAVE SPOKEN UNTO THE THREE GENERA OF THE UNIVERSE. THESE ALLEGE THAT THERE ARE THREE KINDS OF EXISTENCE— ANGELIC, PSYCHICAL, AND EARTHLY; AND THAT THERE ARE THREE CHURCHES — ANGELIC, PSYCHICAL, AND EARTHLY; AND THAT THE NAMES FOR THESE ARE— CHOSEN, CALLED, AND CAPTIVE. THESE ARE THE HEADS OF DOCTRINE ADVANCED BY THEM, AS FAR AS ONE MAY BRIEFLY COMPREHEND THEM. THEY AFFIRM THAT JAMES, THE BROTHER OF THE LORD, DELIVERED THESE TENETS TO MARIAMNE, BY SUCH A STATEMENT BELYING BOTH.

CHAPTER 6. THE PERATAE.

THE PERATAE, HOWEVER, VIZ., ADEMES THE CARYSTIAN, AND EUPHRATES THE PERATIC, SAY THAT THERE IS SOME ONE WORLD — THIS IS THE DENOMINATION THEY USE — AND AFFIRMING THAT IT IS DIVIDED INTO THREE PARTS. BUT OF THE THREEFOLD DIVISION, ACCORDING TO THEM, THERE IS ONE PRINCIPLE, JUST LIKE AN IMMENSE FOUNTAIN, CAPABLE OF BEING BY REASON DIVIDED INTO INFINITE SEGMENTS. AND THE FIRST SEGMENT, AND THE ONE OF MORE PROXIMITY, ACCORDING TO THEM, IS THE TRIAD, AND IS CALLED A PERFECT GOOD, AND A PATERNAL MAGNITUDE. BUT THE SECOND PORTION OF THE TRIAD IS A CERTAIN MULTITUDE OF, AS IT WERE, INFINITE POWERS. THE THIRD PART, HOWEVER, IS FORMAL. AND THE FIRST IS UNBEGOTTEN; WHENCE THEY EXPRESSLY AFFIRM THAT THERE ARE THREE GODS, THREE LOGOI, THREE MINDS, (AND) THREE MEN. FOR WHEN THE DIVISION HAS BEEN ACCOMPLISHED, TO EACH PART OF THE WORLD THEY ASSIGN BOTH GODS, AND LOGOI, AND MEN, AND THE REST. BUT FROM ABOVE, FROM UNCREATEDNESS AND THE FIRST SEGMENT OF THE WORLD, WHEN AFTERWARDS THE WORLD HAD ATTAINED TO ITS CONSUMMATION, THE PERATIC AFFIRMS THAT THERE CAME DOWN, IN THE TIMES OF HEROD, A CERTAIN MAN WITH A THREEFOLD NATURE, AND A THREEFOLD BODY, AND A THREEFOLD POWER, NAMED CHRIST, AND THAT HE POSSESSES FROM THE THREE PARTS OF THE WORLD IN HIMSELF ALL THE CONCRETIONS AND CAPACITIES OF THE WORLD. AND THEY ARE DISPOSED TO THINK THAT THIS IS WHAT HAS BEEN DECLARED, IN WHOM DWELLS ALL THE FULLNESS OF THE GODHEAD BODILY. COLOSSIANS 2:9 AND THEY ASSERT THAT FROM THE TWO WORLDS SITUATED ABOVE — NAMELY, BOTH THE UNBEGOTTEN ONE AND SELF-BEGOTTEN ONE— THERE WERE BORNE DOWN INTO THIS WORLD IN WHICH WE ARE, GERMS OF ALL SORTS OF POWERS. AND (THEY SAY) THAT CHRIST CAME DOWN FROM ABOVE FROM UNCREATEDNESS, IN ORDER THAT, BY HIS DESCENT, ALL THINGS THAT HAVE BEEN DIVIDED INTO THREE PARTS MAY BE SAVED. FOR, SAYS THE PERATIC, THE THINGS THAT HAVE BEEN BORNE DOWN FROM ABOVE WILL ASCEND THROUGH HIM; AND THE THINGS THAT HAVE PLOTTED AGAINST THOSE THAT HAVE BEEN BORNE DOWN ARE HEEDLESSLY REJECTED, AND SENT AWAY TO BE PUNISHED. AND THE PERATIC STATES THAT THERE ARE TWO PARTS WHICH ARE SAVED — THAT IS, THOSE THAT ARE SITUATED ABOVE — BY HAVING BEEN SEPARATED FROM CORRUPTION, AND THAT THE THIRD IS DESTROYED, WHICH HE CALLS A FORMAL WORLD. THESE ALSO ARE THE TENETS OF THE PERATAE.

CHAPTER 7. THE SETHIANS.

BUT TO THE SETHIANS IT SEEMS THAT THERE EXIST THREE PRINCIPLES, WHICH HAVE BEEN PRECISELY DEFINED. AND EACH OF THE PRINCIPLES IS FITTED BY NATURE FOR BEING ABLE TO BE GENERATED, AS IN A HUMAN SOUL EVERY ART WHATSOEVER IS DEVELOPED WHICH IS CAPABLE OF BEING LEARNED. THE RESULT IS THE SAME AS WHEN A CHILD, BY BEING LONG CONVERSANT WITH A MUSICAL INSTRUMENT, BECOMES A MUSICIAN; OR WITH GEOMETRY A GEOMETRICIAN, OR WITH ANY OTHER ART, WITH A SIMILAR RESULT. AND THE ESSENCES OF THE PRINCIPLES, THE SETHIANS SAY, ARE LIGHT AND DARKNESS. AND IN THE MIDST OF THESE IS PURE SPIRIT; AND THE SPIRIT, THEY SAY, IS THAT WHICH IS PLACED INTERMEDIATE BETWEEN DARKNESS, WHICH IS BELOW, AND LIGHT, WHICH IS ABOVE. IT IS NOT SPIRIT, AS A CURRENT OF WIND OR A CERTAIN GENTLE BREEZE WHICH MAY BE FELT, BUT JUST AS IF SOME FRAGRANCE OF OINTMENT OR INCENSE MADE OUT OF A REFINED MIXTURE — A POWER DIFFUSING ITSELF BY SOME IMPULSE OF FRAGRANCE WHICH IS INCONCEIVABLE AND SUPERIOR TO WHAT ONE CAN EXPRESS. SINCE, THEREFORE, THE LIGHT IS ABOVE AND THE DARKNESS BELOW, AND THE SPIRIT IS INTERMEDIATE BETWEEN THESE, THE LIGHT, ALSO, AS A RAY OF SUN, SHINES FROM ABOVE ON THE UNDERLYING DARKNESS. AND THE FRAGRANCE OF THE SPIRIT IS WAFTED ONWARDS, OCCUPYING AN INTERMEDIATE POSITION, AND PROCEEDS FORTH, JUST AS IS DIFFUSED THE ODOUR OF INCENSE-OFFERINGS (LAID) UPON THE FIRE. NOW THE POWER OF THE THINGS DIVIDED THREEFOLD BEING OF THIS DESCRIPTION, THE POWER SIMULTANEOUSLY OF THE SPIRIT AND OF THE LIGHT IS BELOW, IN THE DARKNESS THAT IS SITUATED BENEATH. THE DARKNESS, HOWEVER, THEY SAY, IS A HORRIBLE WATER, INTO WHICH THE LIGHT ALONG WITH THE SPIRIT IS ABSORBED, AND THUS TRANSLATED INTO A NATURE OF THIS DESCRIPTION. THE DARKNESS BEING THEN ENDUED WITH INTELLIGENCE, AND KNOWING THAT WHEN THE LIGHT HAS BEEN REMOVED FROM IT THE DARKNESS CONTINUES DESOLATE, DEVOID OF RADIANCE AND SPLENDOUR, POWER AND EFFICIENCY, AS WELL AS IMPOTENT, (THEREFORE,) BY EVERY EFFORT OF REFLECTION AND OF REASON, THIS MAKES AN EXERTION TO COMPRISE IN ITSELF BRILLIANCY, AND A SCINTILLATION OF LIGHT, ALONG WITH THE FRAGRANCE OF THE SPIRIT. AND OF THIS THEY INTRODUCE THE FOLLOWING IMAGE, EXPRESSING THEMSELVES THUS: JUST AS THE PUPIL OF THE EYE APPEARS DARK BENEATH THE UNDERLYING HUMOURS, BUT IS ILLUMINATED BY THE SPIRIT, SO THE DARKNESS EARNESTLY STRIVES AFTER THE SPIRIT, AND HAS WITH ITSELF ALL THE POWERS WHICH WISH TO RETIRE AND RETURN. NOW THESE ARE INDEFINITELY INFINITE, FROM WHICH, WHEN COMMINGLED, ALL THINGS ARE FIGURED AND GENERATED LIKE SEALS. FOR JUST AS A SEAL, WHEN BROUGHT INTO CONTACT WITH WAX, PRODUCES A FIGURE, (AND YET THE SEAL) ITSELF REMAINS OF ITSELF WHAT IT WAS, SO ALSO THE POWERS, BY COMING INTO COMMUNION (ONE WITH THE OTHER), FORM ALL THE INFINITE KINDS OF ANIMALS. THE SETHIANS ASSERT THAT, THEREFORE, FROM THE PRIMARY CONCOURSE OF THE THREE PRINCIPLES WAS GENERATED AN IMAGE OF THE GREAT SEAL, NAMELY HEAVEN AND EARTH, HAVING A FORM LIKE A WOMB, POSSESSING A NAVEL IN THE MIDST. AND SO THAT THE REST OF THE FIGURES OF ALL THINGS WERE, LIKE HEAVEN AND EARTH, FASHIONED SIMILAR TO A WOMB.

AND THE SETHIANS SAY THAT FROM THE WATER WAS PRODUCED A FIRST-BEGOTTEN PRINCIPLE, NAMELY A VEHEMENT AND BOISTEROUS WIND, AND THAT IT IS A CAUSE OF ALL GENERATION, WHICH CREATES A SORT OF HEAT AND MOTION IN THE WORLD FROM THE MOTION OF THE WATERS. AND THEY MAINTAIN THAT THIS WIND IS FASHIONED LIKE THE HISSING OF A SERPENT INTO A PERFECT IMAGE. AND ON THIS THE WORLD GAZES AND HURRIES INTO GENERATION, BEING INFLAMED AS A WOMB; AND FROM THENCE THEY ARE DISPOSED TO THINK THAT THE GENERATION OF THE UNIVERSE HAS ARISEN. AND THEY SAY THAT THIS WIND CONSTITUTES A SPIRIT, AND THAT A PERFECT GOD HAS ARISEN FROM THE FRAGRANCE OF THE WATERS, AND THAT OF THE SPIRIT, AND FROM THE BRILLIANT LIGHT. AND THEY AFFIRM THAT MIND EXISTS AFTER THE MODE OF GENERATION FROM A FEMALE — (MEANING BY MIND) THE SUPERNAL SPARK — AND THAT, HAVING BEEN MINGLED BENEATH WITH THE COMPOUNDS OF BODY, IT EARNESTLY DESIRES TO FLEE AWAY, THAT ESCAPING IT MAY DEPART AND NOT FIND DISSOLUTION ON ACCOUNT OF THE DEFICIENCY IN THE WATERS. WHEREFORE IT IS IN THE HABIT OF CRYING ALOUD FROM THE MIXTURE OF THE WATERS, ACCORDING TO THE PSALMIST, AS THEY SAY, FOR THE ENTIRE ANXIETY OF THE LIGHT ABOVE IS, THAT IT MAY DELIVER THE SPARK WHICH IS BELOW FROM THE FATHER BENEATH, THAT IS, FROM WIND. AND THE FATHER CREATES HEAT AND DISTURBANCE, AND PRODUCES FOR HIMSELF A SON, NAMELY MIND, WHICH, AS THEY ALLEGE, IS NOT THE PECULIAR OFFSPRING OF HIMSELF. AND THESE HERETICS AFFIRM THAT THE SON, ON BEHOLDING THE PERFECT LOGOS OF THE SUPERNAL LIGHT, UNDERWENT A TRANSFORMATION, AND IN THE SHAPE OF A SERPENT ENTERED INTO A WOMB, IN ORDER THAT HE MIGHT BE ABLE TO RECOVER THAT MIND WHICH IS THE SCINTILLATION FROM THE LIGHT. AND THAT THIS IS WHAT HAS BEEN DECLARED, WHO, BEING IN THE FORM OF GOD, THOUGHT IT NOT ROBBERY TO BE EQUAL WITH GOD; BUT MADE HIMSELF OF NO REPUTATION, AND TOOK UPON HIM THE FORM OF A SERVANT. PHILIPPIANS 2:6-7 AND THE WRETCHED AND BANEFUL SETHIANS ARE DISPOSED TO THINK THAT THIS CONSTITUTES THE SERVILE FORM ALLUDED TO BY THE APOSTLE. THESE, THEN, ARE THE ASSERTIONS WHICH LIKEWISE THESE SETHIANS ADVANCE.

CHAPTER 8. SIMON MAGUS.

BUT THAT VERY SAPIENT FELLOW SIMON MAKES HIS STATEMENT THUS, THAT THERE IS AN INDEFINITE POWER, AND THAT THIS IS THE ROOT OF THE UNIVERSE. AND THIS INDEFINITE POWER, HE SAYS, WHICH IS FIRE, IS IN ITSELF NOT ANYTHING WHICH IS SIMPLE, AS THE GROSS BULK OF SPECULATORS MAINTAIN, WHEN THEY ASSERT THAT THERE ARE FOUR INCOMPOSITE ELEMENTS, AND HAVE SUPPOSED FIRE, AS ONE OF THESE, TO BE UNCOMPOUNDED. SIMON, ON THE OTHER HAND, ALLEGES THAT THE NATURE OF FIRE IS TWOFOLD; AND ONE PORTION OF THIS TWOFOLD (NATURE) HE CALLS A SOMETHING SECRET, AND ANOTHER (A SOMETHING) MANIFEST. AND HE ASSERTS THAT THE SECRET IS CONCEALED IN THE MANIFEST PARTS OF THE FIRE, AND THAT THE MANIFEST PARTS OF THE FIRE HAVE BEEN PRODUCED FROM THE SECRET. AND HE SAYS THAT ALL THE PARTS OF THE FIRE, VISIBLE AND INVISIBLE, HAVE BEEN SUPPOSED TO BE IN POSSESSION OF A CAPACITY OF PERCEPTION. THE WORLD, THEREFORE, HE SAYS, THAT IS BEGOTTEN, HAS BEEN PRODUCED FROM THE UNBEGOTTEN FIRE. AND IT COMMENCED, HE SAYS, TO EXIST THUS: THE UNBEGOTTEN ONE TOOK SIX PRIMAL ROOTS OF THE PRINCIPLE OF GENERATION FROM THE PRINCIPLE OF THAT FIRE. FOR HE MAINTAINS THAT THESE ROOTS HAVE BEEN GENERATED IN PAIRS FROM THE FIRE; AND THESE HE DENOMINATES MIND AND INTELLIGENCE, VOICE AND NAME, RATIOCINATION AND REFLECTION. AND HE ASSERTS THAT IN THE SIX ROOTS, AT THE SAME TIME, RESIDES THE INDEFINITE POWER, WHICH HE AFFIRMS TO BE HIM THAT STOOD, STANDS, AND WILL STAND. AND WHEN THIS ONE HAS BEEN FORMED INTO A FIGURE, HE WILL, ACCORDING TO THIS HERETIC, EXIST IN THE SIX POWERS SUBSTANTIALLY AND POTENTIALLY. AND HE WILL BE IN MAGNITUDE AND PERFECTION ONE AND THE SAME WITH THAT UNBEGOTTEN AND INDEFINITE POWER, POSSESSING NO ATTRIBUTE IN ANY RESPECT MORE DEFICIENT THAN THAT UNBEGOTTEN, AND UNALTERABLE, AND INDEFINITE POWER. IF, HOWEVER, HE WHO STOOD, STANDS, AND WILL STAND, CONTINUES TO EXIST ONLY POTENTIALLY IN THE SIX POWERS, AND HAS NOT ASSUMED ANY DEFINITE FIGURE, HE BECOMES, SAYS SIMON, UTTERLY EVANESCENT, AND PERISHES. AND THIS TAKES PLACE IN THE SAME MANNER AS THE GRAMMATICAL OR GEOMETRICAL CAPACITY, WHICH, THOUGH IT HAS BEEN IMPLANTED IN MAN'S SOUL, SUFFERS EXTINCTION WHEN IT DOES NOT OBTAIN (THE ASSISTANCE OF) A MASTER OF EITHER OF THESE ARTS, WHO WOULD INDOCTRINATE THAT SOUL INTO ITS PRINCIPLES. NOW SIMON AFFIRMS THAT HE HIMSELF IS HE WHO STOOD, STANDS, AND WILL STAND, AND THAT HE IS A POWER THAT IS ABOVE ALL THINGS. SO FAR, THEN, FOR THE OPINIONS OF SIMON LIKEWISE.

CHAPTER 9. VALENTINUS.

VALENTINUS, HOWEVER, AND THE ADHERENTS OF THIS SCHOOL, THOUGH THEY AGREE IN ASSERTING THAT THE ORIGINATING PRINCIPLE OF THE UNIVERSE IS THE FATHER, STILL THEY ARE IMPELLED INTO THE ADOPTION OF A CONTRARY OPINION RESPECTING HIM. FOR SOME OF THEM MAINTAIN THAT (THE FATHER) IS SOLITARY AND GENERATIVE; WHEREAS OTHERS HOLD THE IMPOSSIBILITY, (IN HIS AS IN OTHER CASES,) OF PROCREATION WITHOUT A FEMALE. THEY THEREFORE ADD SIGE AS THE SPOUSE OF THIS FATHER, AND STYLE THE FATHER HIMSELF BYTHUS. FROM THIS FATHER AND HIS SPOUSE SOME ALLEGE THAT THERE HAVE BEEN SIX PROJECTIONS — VIZ., NOUS AND ALETHEIA, LOGOS AND ZOE, ANTHROPOS AND ECCLESIA — AND THAT THIS CONSTITUTES THE PROCREATIVE OGDOAD. AND THE VALENTINIANS MAINTAIN THAT THOSE ARE THE FIRST PROJECTIONS WHICH HAVE TAKEN PLACE WITHIN THE LIMIT, AND HAVE BEEN AGAIN DENOMINATED THOSE WITHIN THE PLEROMA; AND THE SECOND ARE THOSE WITHOUT THE PLEROMA; AND THE THIRD, THOSE WITHOUT THE LIMIT. NOW THE GENERATION OF THESE CONSTITUTES THE HYSTEREMA ACAMOTH. AND HE ASSERTS THAT WHAT HAS BEEN GENERATED FROM AN AEON, THAT EXISTS IN THE HYSTEREMA AND HAS BEEN PROJECTED (BEYOND THE LIMIT), IS THE CREATOR. BUT VALENTINUS IS NOT DISPOSED TO AFFIRM WHAT IS THUS GENERATED TO BE PRIMAL DEITY, BUT SPEAKS IN DETRACTIVE TERMS BOTH OF HIM AND THE THINGS MADE BY HIM. AND (HE ASSERTS) THAT CHRIST CAME DOWN FROM WITHIN THE PLEROMA FOR THE SALVATION OF THE SPIRIT WHO HAD ERRED. THIS SPIRIT, (ACCORDING TO THE VALENTINIANS,) RESIDES IN OUR INNER MAN; AND THEY SAY THAT THIS INNER MAN OBTAINS SALVATION ON ACCOUNT OF THIS INDWELLING SPIRIT. VALENTINUS, HOWEVER, (TO UPHOLD THE DOCTRINE,) DETERMINES THAT THE FLESH IS NOT SAVED, AND STYLES IT A LEATHERN TUNIC, AND THE PERISHABLE PORTION OF MAN. I HAVE (ALREADY) DECLARED THESE TENETS IN THE WAY OF AN EPITOME, INASMUCH AS IN THEIR SYSTEMS THERE EXISTS ENLARGED MATTER FOR DISCUSSION, AND A VARIETY OF OPINIONS. IN THIS MANNER, THEN, IT SEEMS PROPER ALSO TO THE SCHOOL OF VALENTINUS TO PROPOUND THEIR OPINIONS.

CHAPTER 10. BASILIDES.

BUT BASILIDES ALSO HIMSELF AFFIRMS THAT THERE IS A NON-EXISTENT GOD, WHO, BEING NON-EXISTENT, HAS MADE THE NON-EXISTENT WORLD, THAT HAS BEEN FORMED OUT OF THINGS THAT ARE NOT, BY CASTING DOWN A CERTAIN SEED, AS IT WERE A GRAIN OF MUSTARD-SEED, HAVING IN ITSELF STEM, LEAVES, BRANCHES, AND FRUIT. OR THIS SEED IS AS A PEACOCK'S EGG, COMPRISING IN ITSELF THE VARIED MULTITUDE OF COLORS. AND THIS, SAY THE BASILIDIANS, CONSTITUTES THE SEED OF THE WORLD, FROM WHICH ALL THINGS HAVE BEEN PRODUCED. FOR THEY MAINTAIN THAT IT COMPRISES IN ITSELF ALL THINGS, AS IT WERE THOSE THAT AS YET ARE NON-EXISTENT, AND WHICH IT HAS BEEN PREDETERMINED TO BE BROUGHT INTO EXISTENCE BY THE NON-EXISTENT DEITY. THERE WAS, THEN, HE SAYS, IN THE SEED ITSELF A THREEFOLD SONSHIP, IN ALL RESPECTS OF THE SAME SUBSTANCE WITH THE NONEXISTENT GOD, WHICH HAS BEEN BEGOTTEN FROM THINGS THAT ARE NOT. AND OF THIS SONSHIP, DIVIDED INTO THREE PARTS, ONE PORTION OF IT WAS REFINED, AND ANOTHER GROSS, AND ANOTHER REQUIRING PURIFICATION. THE REFINED PORTION, WHEN FIRST THE EARLIEST PUTTING DOWN OF THE SEED WAS ACCOMPLISHED BY THE NON-EXISTENT GOD, IMMEDIATELY BURST FORTH, AND ASCENDED UPWARDS, AND PROCEEDED TOWARDS THE NON-EXISTENT DEITY. FOR EVERY NATURE YEARNS AFTER THAT GOD ON ACCOUNT OF THE EXCESS OF HIS BEAUTY, BUT DIFFERENT (CREATURES DESIRE HIM) FROM DIFFERENT CAUSES. THE MORE GROSS PORTION, HOWEVER, STILL CONTINUES IN THE SEED; AND INASMUCH AS IT IS A CERTAIN IMITATIVE NATURE, IT WAS NOT ABLE TO SOAR UPWARDS, FOR IT WAS MORE GROSS THAN THE SUBTLE PART. THE MORE GROSS PORTION, HOWEVER, EQUIPPED ITSELF WITH THE HOLY SPIRIT, AS IT WERE WITH WINGS; FOR THE SONSHIP, THUS ARRAYED, SHOWS KINDNESS TO THIS SPIRIT, AND IN TURN RECEIVES KINDNESS. THE THIRD SONSHIP, HOWEVER, REQUIRES PURIFICATION, AND THEREFORE THIS CONTINUED IN THE CONGLOMERATION OF ALL GERMS, AND THIS DISPLAYS AND RECEIVES KINDNESS. AND (BASILIDES ASSERTS) THAT THERE IS SOMETHING WHICH IS CALLED WORLD, AND SOMETHING ELSE (WHICH IS CALLED) SUPRA-MUNDANE; FOR ENTITIES ARE DISTRIBUTED BY HIM INTO TWO PRIMARY DIVISIONS. AND WHAT IS INTERMEDIATE BETWEEN THESE HE CALLS CONTERMINOUS HOLY SPIRIT, AND (THIS SPIRIT) HAS IN ITSELF THE FRAGRANCE OF THE SONSHIP.

FROM THE CONGLOMERATION OF ALL GERMS OF THE COSMICAL SEED BURNT FORTH AND WAS BEGOTTEN THE GREAT ARCHON, THE HEAD OF THE WORLD, AN AEON OF INEXPRESSIBLE BEAUTY AND SIZE. THIS (ARCHON) HAVING RAISED HIMSELF AS FAR AS THE FIRMAMENT, SUPPOSED THAT THERE WAS NOT ANOTHER ABOVE HIMSELF. AND ACCORDINGLY HE BECAME MORE BRILLIANT AND POWERFUL THAN ALL THE UNDERLYING AEONS, WITH THE EXCEPTION OF THE SONSHIP THAT HAD BEEN LEFT BENEATH, BUT WHICH HE WAS NOT AWARE WAS MORE WISE THAN HIMSELF. THIS ONE HAVING HIS ATTENTION TURNED TO THE CREATION OF THE WORLD, FIRST BEGOT A SON UNTO HIMSELF, SUPERIOR TO HIMSELF; AND THIS SON HE CAUSED TO SIT ON HIS OWN RIGHT HAND, AND THIS

THESE BASILIDIANS ALLEGE IS THE OGDOAD. THE GREAT ARCHON HIMSELF, THEN, PRODUCES THE ENTIRE CELESTIAL CREATION. AND OTHER ARCHON ASCENDED FROM (THE CONGLOMERATION OF) ALL THE GERMS, WHO WAS GREATER THAN ALL THE UNDERLYING AEON, EXCEPT THE SONSHIP THAT HAD BEEN LEFT BEHIND, YET FAR INFERIOR TO THE FORMER ONE. AND THEY STYLE THIS SECOND ARCHON A HEBDOMAD. HE IS MAKER, AND CREATOR, AND CONTROLLER OF ALL THINGS THAT ARE BENEATH HIM, AND THIS ARCHON PRODUCED FOR HIMSELF A SON MORE PRUDENT AND WISER THAN HIMSELF. NOW THEY ASSERT THAT ALL THESE THINGS EXIST ACCORDING TO THE PREDETERMINATION OF THAT NON-EXISTENT GOD, AND THAT THERE EXIST ALSO WORLDS AND INTERVALS THAT ARE INFINITE. AND THE BASILIDIANS AFFIRM THAT UPON JESUS, WHO WAS BORN OF MARY, CAME THE POWER OF THE GOSPEL, WHICH DESCENDED AND ILLUMINATED THE SON BOTH OF THE OGDOAD AND OF THE HEBDOMAD. AND THIS TOOK PLACE FOR THE PURPOSE OF ENLIGHTENING AND DISTINGUISHING FROM THE DIFFERENT ORDERS OF BEINGS, AND PURIFYING THE SONSHIP THAT HAD BEEN LEFT BEHIND FOR CONFERRING BENEFITS ON SOULS, AND THE RECEIVING BENEFITS IN TURN. AND THEY SAY THAT THEMSELVES ARE SONS, WHO ARE IN THE WORLD FOR THIS CAUSE, THAT BY TEACHING THEY MAY PURIFY SOULS, AND ALONG WITH THE SONSHIP MAY ASCEND TO THE FATHER ABOVE, FROM WHOM PROCEEDED THE FIRST SONSHIP. AND THEY ALLEGE THAT THE WORLD ENDURES UNTIL THE PERIOD WHEN ALL SOULS MAY HAVE REPAIRED THERE ALONG WITH THE SONSHIP. THESE, HOWEVER, ARE THE OPINIONS WHICH BASILIDES, WHO DETAILED THEM AS PRODIGIES, IS NOT ASHAMED TO ADVANCE.

CHAPTER 11. JUSTINUS.
BUT JUSTINUS ALSO HIMSELF ATTEMPTED TO ESTABLISH SIMILAR OPINIONS WITH THESE, AND EXPRESSES HIMSELF THUS: THAT THERE ARE THREE UNBEGOTTEN PRINCIPLES OF THE UNIVERSE, TWO MALES AND ONE FEMALE. AND OF THE MALES ONE PRINCIPLE IS DENOMINATED GOOD. NOW THIS ALONE IS CALLED AFTER THIS MODE, AND IS ENDUED WITH A FOREKNOWLEDGE OF THE UNIVERSE. AND THE OTHER IS FATHER OF ALL GENERATED ENTITIES, AND IS DEVOID OF FOREKNOWLEDGE, AND UNKNOWN, AND INVISIBLE, AND IS CALLED ELOHIM. THE FEMALE PRINCIPLE IS DEVOID OF FOREKNOWLEDGE, PASSIONATE, WITH TWO MINDS, AND WITH TWO BOOTIES, AS WE HAVE MINUTELY DETAILED IN THE PREVIOUS DISCOURSES CONCERNING THIS HERETIC'S SYSTEM. THIS FEMALE PRINCIPLE, IN HER UPPER PARTS, AS FAR AS THE GROIN, IS, THE JUSTINIANS SAY, A VIRGIN, WHEREAS FROM THE GROIN DOWNWARDS A SNAKE. AND SUCH IS DENOMINATED EDEM AND ISRAEL. THIS HERETIC ALLEGES THAT THESE ARE THE PRINCIPLES OF THE UNIVERSE, FROM WHICH ALL THINGS HAVE BEEN PRODUCED. AND HE ASSERTS THAT ELOHIM, WITHOUT FOREKNOWLEDGE, PASSED INTO INORDINATE DESIRE FOR THE HALF VIRGIN, AND THAT HAVING HAD INTERCOURSE WITH HER, HE BEGOT TWELVE ANGELS; AND THE NAMES OF THESE HE STATES TO BE THOSE ALREADY GIVEN. AND OF THESE THE PATERNAL ONES ARE CONNECTED WITH THE FATHER, AND THE MATERNAL WITH THE MOTHER. AND JUSTINUS MAINTAINS THAT THESE ARE (THE TREES OF PARADISE), CONCERNING WHICH MOSES HAS SPOKEN IN AN ALLEGORICAL SENSE THE THINGS WRITTEN IN THE LAW. AND JUSTINUS AFFIRMS THAT ALL THINGS WERE MADE BY ELOHIM AND EDEM. AND (HE SAYS) THAT ANIMALS, WITH A THE REST OF THE CREATURES OF THIS KIND, ARE FROM THE A PART RESEMBLING A BEAST, WHEREAS MAN FROM THE PARTS ABOVE THE GROIN. AND EDEM (IS SUPPOSED BY JUSTINUS) TO HAVE DEPOSITED IN MAN HIMSELF THE SOUL, WHICH WAS HER OWN POWER, (BUT ELOHIM THE SPIRIT.) AND JUSTINUS ALLEGES THAT THIS ELOHIM, AFTER HAVING LEARNED HIS ORIGIN, ASCENDED TO THE GOOD BEING, AND DESERTED EDEM. AND THIS HERETIC ASSERTS THAT EDEM, ENRAGED ON ACCOUNT OF SUCH (TREATMENT), CONCOCTED ALL THIS PLOT AGAINST THE SPIRIT OF ELOHIM WHICH HE DEPOSITED IN MAN. AND (JUSTINUS INFORMS US) THAT FOR THIS REASON THE FATHER SENT BARUCH, AND ISSUED DIRECTIONS TO THE PROPHETS, IN ORDER THAT THE SPIRIT OF ELOHIM MIGHT BE DELIVERED, AND THAT ALL MIGHT BE SEDUCED AWAY FROM EDEM. BUT (THIS HERETIC) ALLEGES THAT EVEN HERCULES WAS A PROPHET, AND THAT HE WAS WORSTED BY OMPHALE, THAT IS, BY BABEL; AND THE JUSTINIANS CALL THE LATTER VENUS. AND (THEY SAY) THAT AFTERWARDS, IN THE DAYS OF HEROD, JESUS WAS BORN SON OF MARY AND JOSEPH, TO WHOM HE ALLEGES BARUCH HAD SPOKEN. AND (JUSTINUS ASSERTS) THAT EDEM PLOTTED AGAINST THIS (JESUS), BUT COULD NOT DECEIVE HIM; AND FOR THIS REASON, THAT SHE CAUSED HIM TO BE CRUCIFIED. AND THE SPIRIT OF JESUS, (SAYS JUSTINUS,) ASCENDED TO THE GOOD BEING. AND (THE JUSTINIANS MAINTAIN) THAT THE SPIRITS OF ALL WHO THUS OBEY THOSE SILLY AND FUTILE DISCOURSES WILL BE SAVED, AND THAT THE BODY AND SOUL OF EDEM HAVE BEEN LEFT BEHIND. BUT THE FOOLISH JUSTINUS CALLS THIS (EDEM) EARTH.

CHAPTER 12. THE DOCETAE.
NOW THE DOCETAE ADVANCE ASSERTIONS OF THIS DESCRIPTION: THAT THE PRIMAL DEITY IS AS A SEED OF THE FIG-TREE; AND THAT FROM THIS PROCEEDED THREE AEONS AS THE STEM, AND THE LEAVES AND THE FRUIT; AND THAT THESE PROJECTED THIRTY AEONS, EACH (OF THEM) TEN; AND THAT THEY WERE ALL UNITED IN DECADES, BUT DIFFERED ONLY IN POSITIONS, AS SOME WERE BEFORE OTHERS. AND (THE DOCETAE ASSERT) THAT INFINITE AEONS WERE INDEFINITELY PROJECTED, AND THAT ALL THESE WERE HERMAPHRODITES. AND (THEY SAY) THAT THESE AEONS FORMED A DESIGN OF SIMULTANEOUSLY GOING TOGETHER INTO ONE AEON, AND THAT FROM THIS THE INTERMEDIATE AEON AND FROM THE VIRGIN MARY THEY BEGOT A SAVIOUR OF ALL. AND THIS REDEEMER WAS LIKE IN EVERY RESPECT TO THE FIRST SEED OF THE FIG-TREE, BUT INFERIOR IN THIS RESPECT, FROM THE FACT OF HIS HAVING BEEN BEGOTTEN; FOR THE SEED WHENCE THE FIG-TREE SPRINGS IS UNBEGOTTEN. THIS, THEN, WAS THE GREAT LIGHT OF THE AEONS — IT WAS ENTIRELY RADIANCE — WHICH RECEIVES NO ADORNMENT, AND COMPRISES IN ITSELF THE FORMS OF ALL ANIMALS. AND THE DOCETAE MAINTAIN THAT THIS LIGHT, ON PROCEEDING INTO THE UNDERLYING CHAOS, AFFORDED A CAUSE (OF EXISTENCE) TO THE THINGS THAT WERE PRODUCED, AND THOSE ACTUALLY EXISTING, AND THAT ON COMING DOWN FROM ABOVE IT IMPRESSED ON CHAOS BENEATH THE FORMS OF EVERLASTING SPECIES. FOR THE THIRD AEON, WHICH HAD TRIPLED ITSELF, WHEN HE PERCEIVES THAT ALL HIS CHARACTERISTIC ATTRIBUTES WERE FORCIBLY DRAWN OFF INTO THE NETHER DARKNESS, AND NOT BEING IGNORANT BOTH OF THE TERROR OF DARKNESS AND THE SIMPLICITY OF LIGHT, PROCEEDED TO CREATE HEAVEN; AND AFTER HAVING RENDERED FIRM WHAT INTERVENED, HE SEPARATED THE DARKNESS FROM THE LIGHT. AS ALL THE SPECIES OF THE THIRD AEON WERE, HE SAYS, OVERCOME BY THE DARKNESS, THE FIGURE EVEN OF THIS AEON BECAME A LIVING FIRE, HAVING BEEN GENERATED BY LIGHT. AND FROM THIS (SOURCE), THEY ALLEGE, WAS GENERATED THE GREAT ARCHON, REGARDING WHOM MOSES CONVERSES, SAYING THAT HE IS A FIERY DEITY AND DEMIURGE, WHO ALSO CONTINUALLY ALTERS THE FORMS OF ALL (AEONS) INTO BODIES. AND THE (DOCETAE) ALLEGE THAT THESE ARE THE SOULS FOR WHOSE SAKE THE SAVIOUR WAS BEGOTTEN, AND THAT HE POINTS OUT THE WAY THROUGH WHICH THE SOULS WILL ESCAPE THAT ARE (NOW) OVERPOWERED (BY DARKNESS). AND (THE DOCETAE MAINTAIN) THAT JESUS ARRAYED HIMSELF IN THAT ONLY-BEGOTTEN POWER, AND THAT FOR THIS REASON HE COULD NOT BE SEEN BY ANY, ON ACCOUNT OF THE EXCESSIVE MAGNITUDE OF HIS GLORY. AND THEY SAY THAT ALL THE OCCURRENCES TOOK PLACE WITH HIM AS IT HAS BEEN WRITTEN IN THE GOSPELS.

CHAPTER 13. MONOÏMUS.
BUT THE FOLLOWERS OF MONOÏMUS THE ARABIAN ASSERT THAT THE ORIGINATING PRINCIPLE OF THE UNIVERSE IS A PRIMAL MAN AND SON OF MAN; AND THAT, AS MOSES STATES, THE THINGS THAT HAVE BEEN PRODUCED WERE PRODUCED NOT BY THE PRIMAL MAN, BUT BY THE SON OF THAT PRIMAL MAN, YET NOT BY THE ENTIRE SON, BUT BY PART OF HIM. AND (MONOÏMUS ASSERTS) THAT THE SON OF MAN IS IOTA, WHICH STANDS FOR TEN, THE PRINCIPAL NUMBER IN WHICH IS (INHERENT) THE SUBSISTENCE OF ALL NUMBER (IN GENERAL, AND) THROUGH WHICH EVERY NUMBER (IN PARTICULAR) CONSISTS, AS WELL AS THE GENERATION OF THE UNIVERSE, FIRE, AIR, WATER, AND EARTH. BUT INASMUCH AS THIS IS ONE IOTA AND ONE TITTLE, AND WHAT IS PERFECT (EMANATES) FROM WHAT IS PERFECT, OR, IN OTHER WORDS, A TITTLE FLOWS DOWN FROM ABOVE, CONTAINING ALL THINGS IN ITSELF; (THEREFORE,) WHATSOEVER THINGS ALSO THE MAN POSSESSES, THE FATHER OF THE SON OF MAN POSSESSES LIKEWISE. MOSES, THEREFORE, SAYS THAT THE WORLD WAS MADE IN SIX DAYS, THAT IS, BY SIX POWERS, OUT OF WHICH THE WORLD WAS MADE BY THE ONE TITTLE. FOR CUBES, AND OCTAHEDRONS, AND PYRAMIDS, AND ALL FIGURES SIMILAR TO THESE, HAVING EQUAL SUPERFICIES, OUT OF WHICH CONSIST FIRE, AIR, WATER, AND EARTH, HAVE BEEN PRODUCED FROM NUMBERS COMPREHENDED IN THAT SIMPLE TITTLE OF THE IOTA, WHICH IS SON OF MAN. WHEN, THEREFORE, SAYS (MONOÏMUS), MOSES MENTIONS THE ROD'S BEING BRANDISHED FOR THE PURPOSE OF BRINGING THE PLAGUES UPON EGYPT, HE ALLUDES ALLEGORICALLY TO THE (ALTERATIONS OF THE) WORLD OF IOTA; NOR DID HE FRAME MORE THAN TEN PLAGUES. IF, HOWEVER, SAYS HE, YOU WISH TO BECOME ACQUAINTED WITH THE UNIVERSE, SEARCH WITHIN YOURSELF WHO IS IT THAT SAYS, MY SOUL, MY FLESH, AND MY MIND, AND WHO IS IT THAT APPROPRIATES EACH ONE THING UNTO HIMSELF, AS ANOTHER (WOULD DO) FOR HIMSELF. UNDERSTAND THAT THIS IS A PERFECT ONE ARISING FROM (ONE THAT IS) PERFECT, AND THAT HE CONSIDERS AS HIS OWN ALL SO-CALLED NONENTITIES AND ALL ENTITIES. THESE, THEN, ARE THE OPINIONS OF MONOÏMUS ALSO.

CHAPTER 14. TATIAN.
TATIAN, HOWEVER, SIMILARLY WITH VALENTINUS AND THE OTHERS, SAYS THAT THERE ARE CERTAIN INVISIBLE AEONS, AND THAT BY SOME ONE OF THESE THE WORLD BELOW HAS BEEN CREATED, AND THE THINGS EXISTING IN IT. AND HE HABITUATES HIMSELF TO A VERY CYNICAL MODE OF LIFE, AND ALMOST IN NOTHING DIFFERS FROM MARCION, AS APPERTAINING BOTH TO HIS SLANDERS, AND THE REGULATIONS ENACTED CONCERNING MARRIAGE.

CHAPTER 15. MARCION AND CERDO.
BUT MARCION, OF PONTUS, AND CERDON, HIS PRECEPTOR, THEMSELVES ALSO LAY DOWN THAT THERE ARE THREE PRINCIPLES OF THE UNIVERSE— GOOD, JUST, AND MATTER. SOME DISCIPLES, HOWEVER, OF THESE ADD A FOURTH, SAYING, GOOD, JUST, EVIL, AND MATTER. BUT THEY ALL AFFIRM THAT THE GOOD (BEING) HAS MADE NOTHING AT ALL, THOUGH SOME DENOMINATE THE JUST ONE LIKEWISE EVIL, WHEREAS OTHERS THAT HIS ONLY TITLE IS THAT OF JUST. AND THEY ALLEGE THAT (THE JUST BEING) MADE ALL THINGS OUT OF SUBJACENT MATTER, FOR THAT HE MADE THEM NOT WELL, BUT IRRATIONALLY. FOR IT IS REQUISITE THAT THE THINGS MADE SHOULD BE SIMILAR TO THE MAKER; WHEREFORE ALSO THEY THUS EMPLOY THE EVANGELICAL PARABLES, SAYING, A GOOD TREE CANNOT BRING FORTH EVIL FRUIT, MATTHEW 7:18 AND THE REST OF THE PASSAGE. NOW MARCION ALLEGES THAT THE CONCEPTIONS BADLY DEVISED BY THE (JUST ONE) HIMSELF CONSTITUTED THE ALLUSION IN THIS PASSAGE. AND (HE SAYS) THAT CHRIST IS THE SON OF THE GOOD BEING, AND WAS SENT FOR THE SALVATION OF SOULS BY HIM WHOM HE STYLES THE INNER THAN. AND HE ASSERTS THAT HE APPEARED AS A MAN THOUGH NOT BEING A MAN, AND AS INCARNATE THOUGH NOT BEING INCARNATE. AND HE MAINTAINS THAT HIS MANIFESTATION WAS ONLY PHANTASTIC, AND THAT HE UNDERWENT NEITHER GENERATION NOR PASSION EXCEPT IN APPEARANCE. AND HE WILL NOT ALLOW THAT FLESH RISES AGAIN; BUT IN AFFIRMING MARRIAGE TO BE DESTRUCTION, HE LEADS HIS DISCIPLES TOWARDS A VERY CYNICAL LIFE. AND BY THESE MEANS HE IMAGINES THAT HE ANNOYS THE CREATOR, IF HE SHOULD ABSTAIN FROM THE THINGS THAT ARE MADE OR APPOINTED BY HIM.

CHAPTER 16. APELLES.
BUT APELLES, A DISCIPLE OF THIS HERETIC, WAS DISPLEASED AT THE STATEMENTS ADVANCED BY HIS PRECEPTOR, AS WE HAVE PREVIOUSLY DECLARED, AND BY ANOTHER THEORY SUPPOSED THAT THERE ARE FOUR GODS. AND THE FIRST OF THESE HE ALLEGES TO BE THE GOOD BEING, WHOM THE PROPHETS DID NOT KNOW, AND CHRIST TO BE HIS SON. AND THE SECOND GOD, HE AFFIRMS TO BE THE CREATOR OF THE UNIVERSE, AND HIM HE DOES NOT WISH TO BE A GOD. AND THE THIRD GOD, HE STATES TO BE THE FIERY ONE THAT WAS MANIFESTED; AND THE FOURTH TO BE AN EVIL ONE. AND APELLES CALLS THESE ANGELS; AND BY ADDING (TO THEIR NUMBER) CHRIST LIKEWISE, HE WILL ASSERT HIM TO BE A FIFTH GOD. BUT THIS HERETIC IS IN THE HABIT OF DEVOTING HIS ATTENTION TO A BOOK WHICH HE CALLS REVELATIONS OF A CERTAIN PHILUMENE, WHOM HE CONSIDERS A PROPHETESS. AND HE AFFIRMS THAT CHRIST DID NOT RECEIVE HIS FLESH FROM THE VIRGIN, BUT FROM THE ADJACENT SUBSTANCE OF THE WORLD. IN THIS MANNER HE COMPOSED HIS TREATISES AGAINST THE LAW AND THE PROPHETS, AND ATTEMPTS TO ABOLISH THEM AS IF THEY HAD SPOKEN FALSEHOODS, AND HAD NOT KNOWN GOD. AND APELLES, SIMILARLY WITH MARCION, AFFIRMS THAT THE DIFFERENT SORTS OF FLESH ARE DESTROYED.

CHAPTER 17. CERINTHUS.
CERINTHUS, HOWEVER, HIMSELF HAVING BEEN TRAINED IN EGYPT, DETERMINED THAT THE WORLD WAS NOT MADE BY THE FIRST GOD, BUT BY A CERTAIN ANGELIC POWER. AND THIS POWER WAS FAR SEPARATED AND DISTANT FROM THAT SOVEREIGNTY WHICH IS ABOVE THE ENTIRE CIRCLE OF EXISTENCE, AND IT KNOWS NOT THE GOD (THAT IS) ABOVE ALL THINGS. AND HE SAYS THAT JESUS WAS NOT BORN OF A VIRGIN, BUT THAT HE SPRANG FROM JOSEPH AND MARY AS THEIR SON, SIMILAR TO THE REST OF MEN; AND THAT HE EXCELLED IN JUSTICE, AND PRUDENCE, AND UNDERSTANDING ABOVE ALL THE REST OF MANKIND. AND CERINTHUS MAINTAINS THAT, AFTER JESUS' BAPTISM, CHRIST CAME DOWN IN THE FORM OF A DOVE UPON HIM FROM THE SOVEREIGNTY THAT IS ABOVE THE WHOLE CIRCLE OF EXISTENCE, AND THAT THEN HE PROCEEDED TO PREACH THE UNKNOWN FATHER, AND TO WORK MIRACLES. AND HE ASSERTS THAT, AT THE CONCLUSION OF THE PASSION, CHRIST FLEW AWAY FROM JESUS, BUT THAT JESUS SUFFERED, AND THAT CHRIST REMAINED INCAPABLE OF SUFFERING, BEING A SPIRIT OF THE LORD.

CHAPTER 18. THE EBIONAEANS.
BUT THE EBIONAEANS ASSERT THAT THE WORLD IS MADE BY THE TRUE GOD, AND THEY SPEAK OF CHRIST IN A SIMILAR MANNER WITH CERINTHUS. THEY LIVE, HOWEVER, IN ALL RESPECTS ACCORDING TO THE LAW OF MOSES, ALLEGING THAT THEY ARE THUS JUSTIFIED.

CHAPTER 19. THEODOTUS.
BUT THEODOTUS OF BYZANTIUM INTRODUCED A HERESY OF THE FOLLOWING DESCRIPTION, ALLEGING THAT ALL THINGS WERE CREATED BY THE TRUE GOD; WHEREAS THAT CHRIST, HE STATES, IN A MANNER SIMILAR TO THAT ADVOCATED BY THE GNOSTICS ALREADY MENTIONED, MADE HIS APPEARANCE ACCORDING TO SOME MODE OF THIS DESCRIPTION. AND THEODOTUS AFFIRMS THAT CHRIST IS A MAN OF A KINDRED NATURE WITH ALL MEN, BUT THAT HE SURPASSES THEM IN THIS RESPECT, THAT, ACCORDING TO THE COUNSEL OF GOD, HE HAD BEEN BORN OF A VIRGIN, AND THE HOLY GHOST HAD OVERSHADOWED HIS MOTHER. THIS HERETIC, HOWEVER, MAINTAINED THAT JESUS HAD NOT ASSUMED FLESH IN THE WOMB OF THE VIRGIN, BUT THAT AFTERWARDS CHRIST DESCENDED UPON JESUS AT HIS BAPTISM IN FORM OF A DOVE. AND FROM THIS CIRCUMSTANCE, THE FOLLOWERS OF THEODOTUS AFFIRM THAT AT FIRST MIRACULOUS POWERS DID NOT ACQUIRE OPERATING ENERGY IN SAVIOUR HIMSELF. THEODOTUS, HOWEVER, DETERMINES TO DENY THE DIVINITY OF CHRIST. NOW, OPINIONS OF THIS DESCRIPTION WERE ADVANED BY THEODOTUS.

CHAPTER 20. MELCHISEDECIANS.
AND OTHERS ALSO MAKE ALL THEIR ASSERTIONS SIMILARLY WITH THOSE WHICH HAVE BEEN ALREADY SPECIFIED, INTRODUCING ONE ONLY ALTERATION, VIZ., IN RESPECT OF REGARDING MELCHISEDEC AS A CERTAIN POWER. BUT THEY ALLEGE THAT MELCHISEDEC HIMSELF IS SUPERIOR TO ALL POWERS; AND ACCORDING TO HIS IMAGE, THEY ARE DESIROUS OF MAINTAINING THAT CHRIST LIKEWISE IS GENERATED.

CHAPTER 21. THE PHRYGIANS OR MONTANISTS.

THE PHRYGIANS, HOWEVER, DERIVE THE PRINCIPLES OF THEIR HERESY FROM A CERTAIN MONTANUS, AND PRISCILLA, AND MAXIMILLA, AND REGARD THESE WRETCHED WOMEN AS PROPHETESSES, AND MONTANUS AS A PROPHET. IN RESPECT, HOWEVER, OF WHAT APPERTAINS TO THE ORIGIN AND CREATION OF THE UNIVERSE, THE PHRYGIANS ARE SUPPOSED TO EXPRESS THEMSELVES CORRECTLY; WHILE IN THE TENETS WHICH THEY ENUNCIATE RESPECTING CHRIST, THEY HAVE NOT IRRELEVANTLY FORMED THEIR OPINIONS. BUT THEY ARE SEDUCED INTO ERROR IN COMMON WITH THE HERETICS PREVIOUSLY ALLUDED TO, AND DEVOTE THEIR ATTENTION TO THE DISCOURSES OF THESE ABOVE THE GOSPELS, THUS LAYING DOWN REGULATIONS CONCERNING NOVEL AND STRANGE FASTS.

CHAPTER 22. THE PHRYGIANS OR MONTANISTS CONTINUED.

BUT OTHERS OF THEM, BEING ATTACHED TO THE HERESY OF THE NOETIANS, ENTERTAIN SIMILAR OPINIONS TO THOSE RELATING TO THE SILLY WOMEN OF THE PHRYGIANS, AND TO MONTANUS. AS REGARDS, HOWEVER, THE TRUTHS APPERTAINING TO THE FATHER OF THE ENTIRE OF EXISTING THINGS, THEY ARE GUILTY OF BLASPHEMY, BECAUSE THEY ASSERT THAT HE IS SON AND FATHER, VISIBLE AND INVISIBLE, BEGOTTEN AND UNBEGOTTEN, MORTAL AND IMMORTAL. THESE HAVE TAKEN OCCASION FROM A CERTAIN NOETUS TO PUT FORWARD THEIR HERESY.

CHAPTER 23. NOETUS AND CALLISTUS.

BUT IN LIKE MANNER, ALSO, NOETUS, BEING BY BIRTH A NATIVE OF SMYRNA, AND A FELLOW ADDICTED TO RECKLESS BABBLING, AS WELL AS CRAFTY WITHAL, INTRODUCED (AMONG US) THIS HERESY WHICH ORIGINATED FROM ONE EPIGONUS. IT REACHED ROME, AND WAS ADOPTED BY CLEOMENES, AND SO HAS CONTINUED TO THIS DAY AMONG HIS SUCCESSORS. NOETUS ASSERTS THAT THERE IS ONE FATHER AND GOD OF THE UNIVERSE, AND THAT HE MADE ALL THINGS, AND WAS IMPERCEPTIBLE TO THOSE THAT EXIST WHEN HE MIGHT SO DESIRE. NOETUS MAINTAINED THAT THE FATHER THEN APPEARED WHEN HE WISHED; AND HE IS INVISIBLE WHEN HE IS NOT SEEN, BUT VISIBLE WHEN HE IS SEEN. AND THIS HERETIC ALSO ALLEGES THAT THE FATHER IS UNBEGOTTEN WHEN HE IS NOT GENERATED, BUT BEGOTTEN WHEN HE IS BORN OF A VIRGIN; AS ALSO THAT HE IS NOT SUBJECT TO SUFFERING, AND IS IMMORTAL WHEN HE DOES NOT SUFFER OR DIE. WHEN, HOWEVER, HIS PASSION CAME UPON HIM, NOETUS ALLOWS THAT THE FATHER SUFFERS AND DIES. AND THE NOETIANS SUPPOSE THAT THIS FATHER HIMSELF IS CALLED SON, (AND VICE VERSA,) IN REFERENCE TO THE EVENTS WHICH AT THEIR OWN PROPER PERIODS HAPPEN TO THEM SEVERALLY.

CALLISTUS CORROBORATED THE HERESY OF THESE NOETIANS, BUT WE HAVE ALREADY CAREFULLY EXPLAINED THE DETAILS OF HIS LIFE. AND CALLISTUS HIMSELF PRODUCED LIKEWISE A HERESY, AND DERIVED ITS STARTING-POINTS FROM THESE NOETIANS — NAMELY, SO FAR AS HE ACKNOWLEDGES THAT THERE IS ONE FATHER AND GOD, VIZ., THE CREATOR OF THE UNIVERSE, AND THAT THIS (GOD) IS SPOKEN OF, AND CALLED BY THE NAME OF SON, YET THAT IN SUBSTANCE HE IS ONE SPIRIT. FOR SPIRIT, AS THE DEITY, IS, HE SAYS, NOT ANY BEING DIFFERENT FROM THE LOGOS, OR THE LOGOS FROM THE DEITY; THEREFORE THIS ONE PERSON, (ACCORDING TO CALLISTUS,) IS DIVIDED NOMINALLY, BUT SUBSTANTIALLY NOT SO. HE SUPPOSES THIS ONE LOGOS TO BE GOD, AND AFFIRMS THAT THERE WAS IN THE CASE OF THE WORD AN INCARNATION. AND HE IS DISPOSED (TO MAINTAIN), THAT HE WHO WAS SEEN IN THE FLESH AND WAS CRUCIFIED IS SON, BUT THAT THE FATHER IT IS WHO DWELLS IN HIM. CALLISTUS THUS AT ONE TIME BRANCHES OFF INTO THE OPINION OF NOETUS, BUT AT ANOTHER INTO THAT OF THEODOTUS, AND HOLDS NO SURE DOCTRINE. THESE, THEN, ARE THE OPINIONS OF CALLISTUS.

CHAPTER 24. HERMOGENES.

BUT ONE HERMOGENES HIMSELF ALSO BEING DESIROUS OF SAYING SOMETHING, ASSERTED THAT GOD MADE ALL THINGS OUT OF MATTER COEVAL WITH HIMSELF, AND SUBJECT TO HIS DESIGN. FOR HERMOGENES HELD IT TO BE AN IMPOSSIBILITY THAT GOD SHOULD MAKE THE THINGS THAT WERE MADE, EXCEPT OUT OF EXISTENT THINGS.

CHAPTER 25. THE ELCHASAITES.

BUT CERTAIN OTHERS, INTRODUCING AS IT WERE SOME NOVEL TENET, APPROPRIATED PARTS OF THEIR SYSTEM FROM ALL HERESIES, AND PROCURED A STRANGE VOLUME, WHICH BORE ON THE TITLE PAGE THE NAME OF ONE ELCHASAI. THESE, IN LIKE MANNER, ACKNOWLEDGE THAT THE PRINCIPLES OF THE UNIVERSE WERE ORIGINATED BY THE DEITY. THEY DO NOT, HOWEVER, CONFESS THAT THERE IS BUT ONE CHRIST, BUT THAT THERE IS ONE THAT IS SUPERIOR TO THE REST, AND THAT HE IS TRANSFUSED INTO MANY BODIES FREQUENTLY, AND WAS NOW IN JESUS. AND, IN LIKE MANNER, THESE HERETICS MAINTAIN THAT AT ONE TIME CHRIST WAS BEGOTTEN OF GOD, AND AT ANOTHER TIME BECAME THE SPIRIT, AND AT ANOTHER TIME WAS BORN OF A VIRGIN, AND AT ANOTHER TIME NOT SO. AND THEY AFFIRM THAT LIKEWISE THIS JESUS AFTERWARDS WAS CONTINUALLY BEING TRANSFUSED INTO BODIES, AND WAS MANIFESTED IN MANY (DIFFERENT BODIES) AT DIFFERENT TIMES. AND THEY RESORT TO INCANTATIONS AND BAPTISMS IN THEIR CONFESSION OF ELEMENTS. AND THEY OCCUPY THEMSELVES WITH BUSTLING ACTIVITY IN REGARD OF ASTROLOGICAL AND MATHEMATICAL SCIENCE, AND OF THE ARTS OF SORCERY. BUT ALSO THEY ALLEGE THEMSELVES TO HAVE POWERS OF PRESCIENCE.

CHAPTER 26. JEWISH CHRONOLOGY.

... FROM HARAN, A CITY OF MESOPOTAMIA, (ABRAHAM, BY THE COMMAND) OF GOD, TRANSFERS HIS RESIDENCE INTO THE COUNTRY WHICH IS NOW CALLED PALESTINE AND JUDEA, BUT THEN THE REGION OF CANAAN. NOW, CONCERNING THIS TERRITORY, WE HAVE IN PART, BUT STILL NOT NEGLIGENTLY, RENDERED AN ACCOUNT IN OTHER DISCOURSES. FROM THE CIRCUMSTANCE, THEN, (OF THIS MIGRATION) IS TRACEABLE THE BEGINNING OF AN INCREASE (OF POPULATION) IN JUDEA, WHICH OBTAINED ITS NAME FROM JUDAH, FOURTH SON OF JACOB, WHOSE NAME WAS ALSO CALLED ISRAEL, FROM THE FACT THAT A RACE OF KINGS WOULD BE DESCENDED FROM HIM. ABRAHAM REMOVES FROM MESOPOTAMIA (WHEN 75 YEARS, AND) WHEN 100 YEARS OLD HE BEGOT ISAAC. BUT ISAAC, WHEN 60 YEARS OF AGE, BEGOT JACOB. AND JACOB, WHEN 86 YEARS OLD, BEGOT LEVI; AND LEVI, AT 40 YEARS OF AGE, BEGOT; AND CAATH WAS FOUR YEARS OF AGE WHEN HE WENT DOWN WITH JACOB INTO EGYPT. THEREFORE THE ENTIRE PERIOD DURING WHICH ABRAHAM SOJOURNED, AND THE ENTIRE FAMILY DESCENDED FROM HIM BY ISAAC, IN THE COUNTRY THEN CALLED CANAANITIS, WAS 215 YEARS. BUT THE FATHER OF THIS ABRAHAM IS THARE, AND OF THIS THARE THE FATHER IS NACHOR, AND OF THIS NACHOR THE FATHER IS SERAG, AND OF THIS SERAG THE FATHER IS REU, AND OF THIS REU THE FATHER IS PELEG, AND OF THIS PELEG GENESIS 11:16 THE FATHER IS HEBER. AND SO IT COMES TO PASS THAT THE JEWS ARE DENOMINATED BY THE NAME OF HEBREWS. IN THE TIME OF PHALEG, HOWEVER, AROSE THE DISPERSION OF NATIONS. NOW THESE NATIONS WERE 72, CORRESPONDING WITH THE NUMBER OF ABRAHAM'S CHILDREN. AND THE NAMES OF THESE NATIONS WE HAVE LIKEWISE SET DOWN IN OTHER BOOKS, NOT EVEN OMITTING THIS POINT IN ITS OWN PROPER PLACE. AND THE REASON OF OUR PARTICULARITY IS OUR DESIRE TO MANIFEST TO THOSE WHO ARE OF A STUDIOUS DISPOSITION THE LOVE WHICH WE CHERISH TOWARDS THE DIVINITY, AND THE INDUBITABLE KNOWLEDGE RESPECTING THE TRUTH, WHICH IN THE COURSE OF OUR LABOURS WE HAVE ACQUIRED POSSESSION OF. BUT OF THIS HEBER THE FATHER IS SALAH; AND OF THIS SALAH THE FATHER IS CAÏNAN; AND OF THIS CAÏNAN THE FATHER IS ARPHAXAD, WHOSE FATHER IS SHEM; AND OF THIS SHEM THE FATHER IS NOAH. AND IN NOAH'S TIME THERE OCCURRED A FLOOD THROUGHOUT THE ENTIRE WORLD, WHICH NEITHER EGYPTIANS, NOR CHALDEANS, NOR GREEKS RECOLLECT; FOR THE INUNDATIONS WHICH TOOK PLACE IN THE AGE OF OGYGES AND DEUCALION PREVAILED ONLY IN THE LOCALITIES WHERE THESE DWELT. THERE ARE, THEN, IN THE CASE OF THESE (PATRIARCHS — THAT IS, FROM NOAH TO HEBER INCLUSIVE)— 5 GENERATIONS, AND 495 YEARS. THIS NOAH, INASMUCH AS HE WAS A MOST RELIGIOUS AND GOD-LOVING MAN, ALONE, WITH WIFE AND CHILDREN, AND THE THREE WIVES OF THESE, ESCAPED THE FLOOD THAT ENSUED. AND HE OWED HIS PRESERVATION TO AN ARK; AND BOTH THE DIMENSIONS AND RELICS OF THIS ARK ARE, AS WE HAVE EXPLAINED, SHOWN TO THIS DAY IN THE MOUNTAINS CALLED ARARAT, WHICH ARE SITUATED IN THE DIRECTION OF THE COUNTRY OF THE ADIABENI. IT IS THEN POSSIBLE FOR THOSE WHO ARE DISPOSED TO INVESTIGATE THE SUBJECT INDUSTRIOUSLY, TO PERCEIVE HOW CLEARLY HAS BEEN DEMONSTRATED THE EXISTENCE OF A NATION OF WORSHIPPERS OF THE TRUE GOD, MORE ANCIENT THAN ALL THE CHALDEANS, EGYPTIANS, AND GREEKS. WHAT NECESSITY, HOWEVER, IS THERE AT PRESENT TO SPECIFY THOSE WHO, ANTERIOR TO NOAH, WERE BOTH DEVOUT MEN, AND PERMITTED TO HOLD CONVERSE WITH THE TRUE GOD, INASMUCH AS, SO FAR AS THE SUBJECT TAKEN IN HAND IS CONCERNED, THIS TESTIMONY IN REGARD OF THE ANTIQUITY OF THE PEOPLE OF GOD IS SUFFICIENT?

CHAPTER 27. JEWISH CHRONOLOGY CONTINUED.

BUT SINCE IT DOES NOT SEEM IRRATIONAL TO PROVE THAT THESE NATIONS THAT HAD THEIR ATTENTION ENGROSSED WITH THE SPECULATIONS OF PHILOSOPHY ARE OF MORE MODERN DATE THAN THOSE THAT HAD HABITUALLY WORSHIPPED THE TRUE GOD, IT IS REASONABLE THAT WE SHOULD STATE BOTH WHENCE THE FAMILY OF THESE LATTER ORIGINATED; AND THAT WHEN THEY TOOK UP THEIR ABODE IN THESE COUNTRIES, THEY DID NOT RECEIVE A NAME FROM THE ACTUAL LOCALITIES, BUT CLAIMED FOR THEMSELVES NAMES FROM THOSE WHO WERE PRIMARILY BORN, AND HAD INHABITED THESE. NOAH HAD THREE SONS — SHEM, HAM, AND JAPHETH. FROM THESE THE ENTIRE FAMILY OF MAN WAS MULTIPLIED, AND EVERY QUARTER OF THE EARTH OWES ITS INHABITANTS IN THE FIRST INSTANCE TO THESE. FOR THE WORD OF GOD TO THEM PREVAILED, WHEN THE LORD SAID, BE FRUITFUL, AND MULTIPLY, AND REPLENISH THE EARTH. SO GREAT EFFICACY HAD THAT ONE WORD THAT FROM THE THREE SONS OF NOAH ARE BEGOTTEN IN THE FAMILY 72 CHILDREN —(VIZ.,) FROM SHEM, 25; FROM JAPHETH, 15; AND FROM HAM, 32. UNTO HAM, HOWEVER, THESE 32 CHILDREN ARE BORN IN ACCORDANCE WITH PREVIOUS DECLARATIONS. AND AMONG HAM'S CHILDREN ARE: CANAAN, FROM WHOM CAME THE CANAANITES; MIZRAIM, FROM WHOM THE EGYPTIANS; CUSH, FROM WHOM THE ETHIOPIANS; AND PHUT, FROM WHOM THE LIBYANS. THESE, ACCORDING TO THE LANGUAGE PREVALENT AMONG THEM, ARE UP TO THE PRESENT DAY STYLED BY THE APPELLATION OF THEIR ANCESTORS; NAY, EVEN IN THE GREEK TONGUE THEY ARE CALLED BY THE NAMES BY WHICH THEY HAVE BEEN NOW DENOMINATED. BUT EVEN SUPPOSING THAT NEITHER THESE LOCALITIES HAD BEEN PREVIOUSLY INHABITED, NOR THAT IT COULD BE PROVED THAT A RACE OF MEN FROM THE BEGINNING EXISTED THERE, NEVERTHELESS THESE SONS OF NOAH, A WORSHIPPER OF GOD, ARE QUITE SUFFICIENT TO PROVE THE POINT AT ISSUE. FOR IT IS EVIDENT THAT NOAH HIMSELF MUST HAVE BEEN A DISCIPLE OF DEVOUT PEOPLE, FOR WHICH REASON HE ESCAPED THE TREMENDOUS, THOUGH TRANSIENT, THREAT OF WATER.

HOW, THEN, SHOULD NOT THE WORSHIPPERS OF THE TRUE GOD BE OF GREATER ANTIQUITY THAN ALL CHALDEANS, EGYPTIANS, AND GREEKS, FOR WE MUST BEAR IN MIND THAT THE FATHER OF THESE GENTILES WAS BORN FROM THIS JAPHETH, AND RECEIVED THE NAME JAVAN, AND BECAME THE PROGENITOR OF GREEKS AND IONIANS? NOW, IF THE NATIONS THAT DEVOTED THEMSELVES TO QUESTIONS CONCERNING PHILOSOPHY ARE SHOWN TO BELONG TO A PERIOD ALTOGETHER MORE RECENT THAN THE RACE OF THE WORSHIPPERS OF GOD AS WELL AS THE TIME OF THE DELUGE, HOW WOULD NOT THE NATIONS OF THE BARBARIANS, AND AS MANY TRIBES AS IN THE WORLD ARE KNOWN AND UNKNOWN, APPEAR TO BELONG TO A MORE MODERN EPOCH THAN THESE? THEREFORE YOU GREEKS, EGYPTIANS, CHALDEANS, AND THE ENTIRE RACE OF MEN, BECOME ADEPTS IN THIS DOCTRINE, AND LEARN FROM US, WHO ARE THE FRIENDS OF GOD, WHAT THE NATURE OF GOD IS, AND WHAT HIS WELL-ARRANGED CREATION. AND WE HAVE CULTIVATED THIS SYSTEM, NOT EXPRESSING OURSELVES IN MERE POMPOUS LANGUAGE, BUT EXECUTING OUR TREATISES IN TERMS THAT PROVE OUR KNOWLEDGE OF TRUTH AND OUR PRACTICE OF GOOD SENSE, OUR OBJECT BEING THE DEMONSTRATION OF HIS TRUTH.

CHAPTER 28. THE DOCTRINE OF THE TRUTH.

THE FIRST AND ONLY (ONE GOD), BOTH CREATOR AND LORD OF ALL, HAD NOTHING COEVAL WITH HIMSELF; NOT INFINITE CHAOS, NOR MEASURELESS WATER, NOR SOLID EARTH, NOR DENSE AIR, NOT WARM FIRE, NOR REFINED SPIRIT, NOR THE AZURE CANOPY OF THE STUPENDOUS FIRMAMENT. BUT HE WAS ONE, ALONE IN HIMSELF. BY AN EXERCISE OF HIS WILL HE CREATED THINGS THAT ARE, WHICH ANTECEDENTLY HAD NO EXISTENCE, EXCEPT THAT HE WILLED TO MAKE THEM. FOR HE IS FULLY ACQUAINTED WITH WHATEVER IS ABOUT TO TAKE PLACE, FOR FOREKNOWLEDGE ALSO IS PRESENT TO HIM. THE DIFFERENT PRINCIPLES, HOWEVER, OF WHAT WILL COME INTO EXISTENCE, HE FIRST FABRICATED, VIZ., FIRE AND SPIRIT, WATER AND EARTH, FROM WHICH DIVERSE ELEMENTS HE PROCEEDED TO FORM HIS OWN CREATION. AND SOME OBJECTS HE FORMED OF ONE ESSENCE, BUT OTHERS HE COMPOUNDED FROM TWO, AND OTHERS FROM THREE, AND OTHERS FROM FOUR. AND THOSE FORMED OF ONE SUBSTANCE WERE IMMORTAL, FOR IN THEIR CASE DISSOLUTION DOES NOT FOLLOW, FOR WHAT IS ONE WILL NEVER BE DISSOLVED. THOSE, ON THE OTHER HAND, WHICH ARE FORMED OUT OF TWO, OR THREE, OR FOUR SUBSTANCES, ARE DISSOLUBLE; WHEREFORE ALSO ARE THEY NAMED MORTAL. FOR THIS HAS BEEN DENOMINATED DEATH; NAMELY, THE DISSOLUTION OF SUBSTANCES CONNECTED. I NOW THEREFORE THINK THAT I HAVE SUFFICIENTLY ANSWERED THOSE ENDUED WITH A SOUND MIND, WHO, IF THEY ARE DESIROUS OF ADDITIONAL INSTRUCTION, AND ARE DISPOSED ACCURATELY TO INVESTIGATE THE SUBSTANCES OF THESE THINGS, AND THE CAUSES OF THE ENTIRE CREATION, WILL BECOME ACQUAINTED WITH THESE POINTS SHOULD THEY PERUSE A WORK OF OURS COMPRISED (UNDER THE TITLE), CONCERNING THE SUBSTANCE OF THE UNIVERSE. I CONSIDER, HOWEVER, THAT AT PRESENT IT IS ENOUGH TO ELUCIDATE THOSE CAUSES OF WHICH THE GREEKS, NOT BEING AWARE, GLORIFIED, IN POMPOUS PHRASEOLOGY, THE PARTS OF CREATION, WHILE THEY REMAINED IGNORANT OF THE CREATOR. AND FROM THESE THE HERESIARCHS HAVE TAKEN OCCASION, AND HAVE TRANSFORMED THE STATEMENTS PREVIOUSLY MADE BY THOSE GREEKS INTO SIMILAR DOCTRINES, AND THUS HAVE FRAMED RIDICULOUS HERESIES.

CHAPTER 29. THE DOCTRINE OF THE TRUTH CONTINUED.

THEREFORE THIS SOLITARY AND SUPREME DEITY, BY AN EXERCISE OF REFLECTION, BROUGHT FORTH THE LOGOS FIRST; NOT THE WORD IN THE SENSE OF BEING ARTICULATED BY VOICE, BUT AS A RATIOCINATION OF THE UNIVERSE, CONCEIVED AND RESIDING IN THE DIVINE MIND. HIM ALONE HE PRODUCED FROM EXISTING THINGS; FOR THE FATHER HIMSELF CONSTITUTED EXISTENCE, AND THE BEING BORN FROM HIM WAS THE CAUSE OF ALL THINGS THAT ARE PRODUCED. THE LOGOS WAS IN THE FATHER HIMSELF, BEARING THE WILL OF HIS PROGENITOR, AND NOT BEING UNACQUAINTED WITH THE MIND OF THE FATHER. FOR SIMULTANEOUSLY WITH HIS PROCESSION FROM HIS PROGENITOR, INASMUCH AS HE IS THIS PROGENITOR'S FIRST-BORN, HE HAS, AS A VOICE IN HIMSELF, THE IDEAS CONCEIVED IN THE FATHER. AND SO IT WAS, THAT WHEN THE FATHER ORDERED THE WORLD TO COME INTO EXISTENCE, THE LOGOS ONE BY ONE COMPLETED EACH OBJECT OF CREATION, THUS PLEASING GOD. AND SOME THINGS WHICH MULTIPLY BY GENERATION HE FORMED MALE AND FEMALE; BUT WHATSOEVER BEINGS WERE DESIGNED FOR SERVICE AND MINISTRATION HE MADE EITHER MALE, OR NOT REQUIRING FEMALES, OR NEITHER MALE NOR FEMALE. FOR EVEN THE PRIMARY SUBSTANCES OF THESE, WHICH WERE FORMED OUT OF NONENTITIES, VIZ., FIRE AND SPIRIT, WATER AND EARTH, ARE NEITHER MALE NOR FEMALE; NOR COULD MALE OR FEMALE PROCEED FROM ANY ONE OF THESE, WERE IT NOT THAT GOD, WHO IS THE SOURCE OF ALL AUTHORITY, WISHED THAT THE LOGOS MIGHT RENDER ASSISTANCE IN ACCOMPLISHING A PRODUCTION OF THIS KIND. I CONFESS THAT ANGELS ARE OF FIRE, AND I MAINTAIN THAT FEMALE SPIRITS ARE NOT PRESENT WITH THEM. AND I AM OF OPINION THAT SUN AND MOON AND STARS, IN LIKE MANNER, ARE PRODUCED FROM FIRE AND SPIRIT, AND ARE NEITHER MALE NOR FEMALE. AND THE WILL OF THE CREATOR IS, THAT SWIMMING AND WINGED ANIMALS

ARE FROM WATER, MALE AND FEMALE. FOR SO GOD, WHOSE WILL IT WAS, ORDERED THAT THERE SHOULD EXIST A MOIST SUBSTANCE, ENDUED WITH PRODUCTIVE POWER. AND IN LIKE MANNER GOD COMMANDED, THAT FROM EARTH SHOULD ARISE REPTILES AND BEASTS, AS WELL MALES AND FEMALES OF ALL SORTS OF ANIMALS; FOR SO THE NATURE OF THE THINGS PRODUCED ADMITTED. FOR AS MANY THINGS AS HE WILLED, GOD MADE FROM TIME TO TIME. THESE THINGS HE CREATED THROUGH THE LOGOS, IT NOT BEING POSSIBLE FOR THINGS TO BE GENERATED OTHERWISE THAN AS THEY WERE PRODUCED. BUT WHEN, ACCORDING AS HE WILLED, HE ALSO FORMED (OBJECTS), HE CALLED THEM BY NAMES, AND THUS NOTIFIED HIS CREATIVE EFFORT. AND MAKING THESE, HE FORMED THE RULER OF ALL, AND FASHIONED HIM OUT OF ALL COMPOSITE SUBSTANCES. THE CREATOR DID NOT WISH TO MAKE HIM A GOD, AND FAILED IN HIS AIM; NOR AN ANGEL — BE NOT DECEIVED, — BUT A MAN. FOR IF HE HAD WILLED TO MAKE YOU A GOD, HE COULD HAVE DONE SO. YOU HAVE THE EXAMPLE OF THE LOGOS. HIS WILL, HOWEVER, WAS, THAT YOU SHOULD BE A MAN, AND HE HAS MADE YOU A MAN. BUT IF YOU ARE DESIROUS OF ALSO BECOMING A GOD, OBEY HIM THAT HAS CREATED YOU, AND RESIST NOT NOW, IN ORDER THAT, BEING FOUND FAITHFUL IN THAT WHICH IS SMALL, YOU MAY BE ENABLED TO HAVE ENTRUSTED TO YOU ALSO THAT WHICH IS GREAT.

THE LOGOS ALONE OF THIS GOD IS FROM GOD HIMSELF; WHEREFORE ALSO THE LOGOS IS GOD, BEING THE SUBSTANCE OF GOD. NOW THE WORLD WAS MADE FROM NOTHING; WHEREFORE IT IS NOT GOD; AS ALSO BECAUSE THIS WORLD ADMITS OF DISSOLUTION WHENEVER THE CREATOR SO WISHES IT. BUT GOD, WHO CREATED IT, DID NOT, NOR DOES NOT, MAKE EVIL. HE MAKES WHAT IS GLORIOUS AND EXCELLENT; FOR HE WHO MAKES IT IS GOOD. NOW MAN, THAT WAS BROUGHT INTO EXISTENCE, WAS A CREATURE ENDUED WITH A CAPACITY OF SELF-DETERMINATION, YET NOT POSSESSING A SOVEREIGN INTELLECT, NOR HOLDING SWAY OVER ALL THINGS BY REFLECTION, AND AUTHORITY, AND POWER, BUT A SLAVE TO HIS PASSIONS, AND COMPRISING ALL SORTS OF CONTRARIETIES IN HIMSELF. BUT MAN, FROM THE FACT OF HIS POSSESSING A CAPACITY OF SELF-DETERMINATION, BRINGS FORTH WHAT IS EVIL, THAT IS, ACCIDENTALLY; WHICH EVIL IS NOT CONSUMMATED UNLESS YOU ACTUALLY COMMIT SOME PIECE OF WICKEDNESS. FOR IT IS IN REGARD OF OUR DESIRING ANYTHING THAT IS WICKED, OR OUR MEDITATING UPON IT, THAT WHAT IS EVIL IS SO DENOMINATED. EVIL HAD NO EXISTENCE FROM THE BEGINNING, BUT CAME INTO BEING SUBSEQUENTLY. SINCE MAN HAS FREE WILL, A LAW HAS BEEN DEFINED FOR HIS GUIDANCE BY THE DEITY, NOT WITHOUT ANSWERING A GOOD PURPOSE. FOR IF MAN DID NOT POSSESS THE POWER TO WILL AND NOT TO WILL, WHY SHOULD A LAW BE ESTABLISHED? FOR A LAW WILL NOT BE LAID DOWN FOR AN ANIMAL DEVOID OF REASON, BUT A BRIDLE AND A WHIP; WHEREAS TO MAN HAS BEEN GIVEN A PRECEPT AND PENALTY TO PERFORM, OR FOR NOT CARRYING INTO EXECUTION WHAT HAS BEEN ENJOINED. FOR MAN THUS CONSTITUTED HAS A LAW BEEN ENACTED BY JUST MEN IN PRIMITIVE AGES. NEARER OUR OWN DAY WAS THERE ESTABLISHED A LAW, FULL OF GRAVITY AND JUSTICE, BY MOSES, TO WHOM ALLUSION HAS BEEN ALREADY MADE, A DEVOUT MAN, AND ONE BELOVED OF GOD.

NOW THE LOGOS OF GOD CONTROLS ALL THESE; THE FIRST BEGOTTEN CHILD OF THE FATHER, THE VOICE OF THE DAWN ANTECEDENT TO THE MORNING STAR. AFTERWARDS JUST MEN WERE BORN, FRIENDS OF GOD; AND THESE HAVE BEEN STYLED PROPHETS, ON ACCOUNT OF THEIR FORESHOWING FUTURE EVENTS. AND THE WORD OF PROPHECY WAS COMMITTED UNTO THEM, NOT FOR ONE AGE ONLY; BUT ALSO THE UTTERANCES OF EVENTS PREDICTED THROUGHOUT ALL GENERATIONS, WERE VOUCHSAFED IN PERFECT CLEARNESS. AND THIS, TOO, NOT AT THE TIME MERELY WHEN SEERS FURNISHED A REPLY TO THOSE PRESENT; BUT ALSO EVENTS THAT WOULD HAPPEN THROUGHOUT ALL AGES, HAVE BEEN MANIFESTED BEFOREHAND; BECAUSE, IN SPEAKING OF INCIDENTS GONE BY, THE PROPHETS BROUGHT THEM BACK TO THE RECOLLECTION OF HUMANITY; WHEREAS, IN SHOWING FORTH PRESENT OCCURRENCES, THEY ENDEAVOURED TO PERSUADE MEN NOT TO BE REMISS; WHILE, BY FORETELLING FUTURE EVENTS, THEY HAVE RENDERED EACH ONE OF US TERRIFIED ON BEHOLDING EVENTS THAT HAD BEEN PREDICTED LONG BEFORE, AND ON EXPECTING LIKEWISE THOSE EVENTS PREDICTED AS STILL FUTURE. SUCH IS OUR FAITH, O ALL YOU MEN, — OURS, I SAY, WHO ARE NOT PERSUADED BY EMPTY EXPRESSIONS, NOR CAUGHT AWAY BY SUDDEN IMPULSES OF THE HEART, NOR BEGUILED BY THE PLAUSIBILITY OF ELOQUENT DISCOURSES, YET WHO DO NOT REFUSE TO OBEY WORDS THAT HAVE BEEN UTTERED BY DIVINE POWER. AND THESE INJUNCTIONS HAS GOD GIVEN TO THE WORD. BUT THE WORD, BY DECLARING THEM, PROMULGATED THE DIVINE COMMANDMENTS, THEREBY TURNING MAN FROM DISOBEDIENCE, NOT BRINGING HIM INTO SERVITUDE BY FORCE OF NECESSITY, BUT SUMMONING HIM TO LIBERTY THROUGH A CHOICE INVOLVING SPONTANEITY.

THIS LOGOS THE FATHER IN THE LATTER DAYS SENT FORTH, NO LONGER TO SPEAK BY A PROPHET, AND NOT WISHING THAT THE WORD, BEING OBSCURELY PROCLAIMED, SHOULD BE MADE THE SUBJECT OF MERE CONJECTURE, BUT THAT HE SHOULD BE MANIFESTED, SO THAT WE COULD SEE HIM WITH OUR OWN EYES. THIS LOGOS, I SAY, THE FATHER SENT FORTH, IN ORDER THAT THE WORLD, ON BEHOLDING HIM, MIGHT REVERENCE HIM WHO WAS DELIVERING PRECEPTS NOT BY THE PERSON OF PROPHETS, NOR TERRIFYING THE SOUL BY AN ANGEL, BUT WHO WAS HIMSELF — HE THAT HAD SPOKEN — CORPORALLY PRESENT AMONG US. THIS LOGOS WE KNOW TO HAVE RECEIVED A BODY FROM A VIRGIN, AND TO HAVE REMODELLED THE OLD MAN BY A NEW CREATION. AND WE BELIEVE THE LOGOS TO HAVE PASSED THROUGH EVERY PERIOD IN THIS LIFE, IN ORDER THAT HE HIMSELF MIGHT SERVE AS A LAW FOR EVERY AGE, AND THAT, BY BEING PRESENT (AMONG) US, HE MIGHT EXHIBIT HIS OWN MANHOOD AS AN AIM FOR ALL MEN. AND THAT BY HIMSELF IN PERSON HE MIGHT PROVE THAT GOD MADE NOTHING EVIL, AND THAT MAN POSSESSES THE CAPACITY OF SELF-DETERMINATION, INASMUCH AS HE IS ABLE TO WILL AND NOT TO WILL, AND IS ENDUED WITH POWER TO DO BOTH. THIS MAN WE KNOW TO HAVE BEEN MADE OUT OF THE COMPOUND OF OUR HUMANITY. FOR IF HE WERE NOT OF THE SAME NATURE WITH OURSELVES, IN VAIN DOES HE ORDAIN THAT WE SHOULD IMITATE THE TEACHER. FOR IF THAT MAN HAPPENED TO BE OF A DIFFERENT SUBSTANCE FROM US, WHY DOES HE LAY INJUNCTIONS SIMILAR TO THOSE HE HAS RECEIVED ON MYSELF, WHO AM BORN WEAK; AND HOW IS THIS THE ACT OF ONE THAT IS GOOD AND JUST? IN ORDER, HOWEVER, THAT HE MIGHT NOT BE SUPPOSED TO BE DIFFERENT FROM US, HE EVEN UNDERWENT TOIL, AND WAS WILLING TO ENDURE HUNGER, AND DID NOT REFUSE TO FEEL THIRST, AND SUNK INTO THE QUIETUDE OF SLUMBER. HE DID NOT PROTEST AGAINST HIS PASSION, BUT BECAME OBEDIENT UNTO DEATH, AND MANIFESTED HIS RESURRECTION. NOW IN ALL THESE ACTS HE OFFERED UP, AS THE FIRST-FRUITS, HIS OWN MANHOOD, IN ORDER THAT YOU, WHEN YOU ARE IN TRIBULATION, MAY NOT BE DISHEARTENED, BUT, CONFESSING YOURSELF TO BE A MAN (OF LIKE NATURE WITH THE REDEEMER), MAY DWELL IN EXPECTATION OF ALSO RECEIVING WHAT THE FATHER HAS GRANTED UNTO THIS SON.

CHAPTER 30. THE AUTHOR'S CONCLUDING ADDRESS.

SUCH IS THE TRUE DOCTRINE IN REGARD OF THE DIVINE NATURE, O YOU MEN, GREEKS AND BARBARIANS, CHALDEANS AND ASSYRIANS, EGYPTIANS AND LIBYANS, INDIANS AND ETHIOPIANS, CELTS, AND YOU LATINS, WHO LEAD ARMIES, AND ALL YOU THAT INHABIT EUROPE, AND ASIA, AND LIBYA. AND TO YOU I HAVE BECOME AN ADVISER, INASMUCH AS I AM A DISCIPLE OF THE BENEVOLENT LOGOS, AND HENCE HUMANE, IN ORDER THAT YOU MAY HASTEN AND BY US MAY BE TAUGHT WHO THE TRUE GOD IS, AND WHAT IS HIS WELL-ORDERED CREATION. DO NOT DEVOTE YOUR ATTENTION TO THE FALLACIES OF ARTIFICIAL DISCOURSES, NOR THE VAIN PROMISES OF PLAGIARIZING HERETICS, BUT TO THE VENERABLE SIMPLICITY OF UNASSUMING TRUTH. AND BY MEANS OF THIS KNOWLEDGE YOU SHALL ESCAPE THE APPROACHING THREAT OF THE FIRE OF JUDGMENT, AND THE RAYLESS SCENERY OF GLOOMY TARTARUS, WHERE NEVER SHINES A BEAM FROM THE IRRADIATING VOICE OF THE WORD!

YOU SHALL ESCAPE THE BOILING FLOOD OF HELL'S ETERNAL LAKE OF FIRE AND THE EYE EVER FIXED IN MENACING GLARE OF FALLEN ANGELS CHAINED IN TARTARUS AS PUNISHMENT FOR THEIR SINS; AND YOU SHALL ESCAPE THE WORM THAT CEASELESSLY COILS FOR FOOD AROUND THE BODY WHOSE SCUM HAS BRED IT. NOW SUCH (TORMENTS) AS THESE SHALL YOU AVOID BY BEING INSTRUCTED IN A KNOWLEDGE OF THE TRUE GOD. AND YOU SHALL POSSESS AN IMMORTAL BODY, EVEN ONE PLACED BEYOND THE POSSIBILITY OF CORRUPTION, JUST LIKE THE SOUL. AND YOU SHALL RECEIVE THE KINGDOM OF HEAVEN, YOU WHO, WHILE YOU SOJOURNED IN THIS LIFE, KNEW THE CELESTIAL KING. AND YOU SHALL BE A COMPANION OF THE DEITY, AND A CO-HEIR WITH CHRIST, NO LONGER ENSLAVED BY LUSTS OR PASSIONS, AND NEVER AGAIN WASTED BY DISEASE. FOR YOU HAVE BECOME GOD: FOR WHATEVER SUFFERINGS YOU UNDERWENT WHILE BEING A MAN, THESE HE GAVE TO YOU, BECAUSE YOU WERE OF MORTAL MOULD, BUT WHATEVER IT IS CONSISTENT WITH GOD TO IMPART, THESE GOD HAS PROMISED TO BESTOW UPON YOU, BECAUSE YOU HAVE BEEN DEIFIED, AND BEGOTTEN UNTO IMMORTALITY. THIS CONSTITUTES THE IMPORT OF THE PROVERB, KNOW YOURSELF; I.E., DISCOVER GOD WITHIN YOURSELF, FOR HE HAS FORMED YOU AFTER HIS OWN IMAGE. FOR WITH THE KNOWLEDGE OF SELF IS CONJOINED THE BEING AN OBJECT OF GOD'S KNOWLEDGE, FOR YOU ARE CALLED BY THE DEITY HIMSELF. BE NOT THEREFORE INFLAMED, O YOU MEN, WITH ENMITY ONE TOWARDS ANOTHER, NOR HESITATE TO RETRACE WITH ALL SPEED YOUR STEPS. FOR CHRIST IS THE GOD ABOVE ALL, AND HE HAS ARRANGED TO WASH AWAY SIN FROM HUMAN BEINGS, RENDERING REGENERATE THE OLD MAN. AND GOD CALLED MAN HIS LIKENESS FROM THE BEGINNING, AND HAS EVINCED IN A FIGURE HIS LOVE TOWARDS YOU. AND PROVIDED YOU OBEY HIS SOLEMN INJUNCTIONS, AND BECOMEST A FAITHFUL FOLLOWER OF HIM WHO IS GOOD, YOU SHALL RESEMBLE HIM, INASMUCH AS YOU SHALL HAVE HONOUR CONFERRED UPON YOU BY HIM. FOR THE DEITY, (BY CONDESCENSION,) DOES NOT DIMINISH ANYTHING OF THE DIVINITY OF HIS DIVINE PERFECTION; HAVING MADE YOU EVEN GOD UNTO HIS GLORY!

AMBROSE
EXPOSITION OF
THE CHRISTIAN FAITH

BOOK I

PREFACE
ON THE EVE OF SETTING OUT FOR THE EAST, TO AID HIS UNCLE VALENS IN REPELLING A GOTHIC INVASION, GRATIAN, THE EMPEROR OF THE WEST, REQUESTED ST. AMBROSE TO WRITE HIM A TREATISE IN PROOF OF THE DIVINITY OF JESUS CHRIST. GRATIAN'S OBJECT IN MAKING THIS REQUEST WAS TO SECURE SOME SORT OF PRESERVATIVE AGAINST THE CORRUPTING INFLUENCE OF ARIANISM, WHICH AT THAT TIME (A.D. 378) HAD GAINED THE UPPER HAND OF ORTHODOXY IN THE EASTERN PROVINCES OF THE EMPIRE, OWING TO ITS ESTABLISHMENT AT THE IMPERIAL COURT. IN COMPLIANCE WITH GRATIAN'S WISH, THE BISHOP OF MILAN COMPOSED A TREATISE, WHICH NOW FORMS THE FIRST TWO BOOKS OF THE DE FIDE. WITH THIS WORK THE EMPEROR WAS SO MUCH PLEASED THAT ON HIS RETURN FROM THE EAST, AFTER THE DEATH OF VALENS AT HADRIANOPLE, HE WROTE TO ST. AMBROSE, BEGGING FOR A FRESH COPY OF THE TREATISE, AND FURTHER, FOR ITS ENLARGEMENT BY THE ADDITION OF A DISCOURSE ON THE DIVINITY OF THE HOLY SPIRIT. THE ORIGINAL TREATISE WAS, INDEED, ENLARGED BY ST. AMBROSE IN 379, BUT THE ADDITIONAL BOOKS DEALT, NOT WITH THE DIVINITY OF THE HOLY SPIRIT, BUT RATHER WITH NEW OBJECTIONS RAISED BY THE ARIAN TEACHERS, AND POINTS WHICH HAD EITHER BEEN PASSED OVER OR NOT FULLY DISCUSSED ALREADY. IN THIS WAY ST. AMBROSE'S EXPOSITION WAS BROUGHT INTO ITS PRESENT FORM.

THE OBJECT OF THE EXPOSITION IS, AS HAS ALREADY BEEN INDICATED, TO PROVE THE DIVINITY OF JESUS CHRIST, AND HIS CO-ETERNITY, CO-EQUALITY, AND CONSUBSTANTIALITY, AS GOD THE SON, WITH GOD THE FATHER. THIS THE AUTHOR DOES BY CONSTANT APPEAL TO THE SCRIPTURES, BOTH OF THE OLD AND OF THE NEW TESTAMENT, WHICH THE ARIANS HAD IN MANY CASES FORCED INTO THE MOULD OF FALSE INTERPRETATION TO MAKE THEM FIT THEIR DOCTRINE.

BESIDES THE TITLE OF DE FIDE, THAT OF DE TRINITATE WAS ONE BY WHICH THIS TREATISE WAS LARGELY KNOWN IN AFTER AGES; IT IS CERTAIN, THOUGH, THAT THE FORMER WAS THAT ASSIGNED BY ST. AMBROSE HIMSELF.

PREFATORY NOTE.
THE NOTES TO THE FIRST FOUR BOOKS OF THE DE FIDE HAVE IN SOME INSTANCES BEEN TAKEN OVER FROM THOSE IN FATHER HURTER'S EDITION OF THE TREATISE (INNSBRUCK: WAGNER), WHICH HAS BEEN USED IN PREPARING THE TRANSLATION OF THESE BOOKS. THESE NOTES ARE DISTINGUISHED BY THE LETTER "H." PLACED AT THE END.

THE CITATIONS FROM SCRIPTURE EMBODIED IN THE TEXT HAVE BEEN TRANSLATED AS THEY STOOD IN THE ORIGINAL. THIS WILL ACCOUNT FOR ANY DIVERGENCE FROM THE RENDERINGS IN THE ENGLISH BIBLE AND PRAYER-BOOK, WHILE ANY AGREEMENT MAY BE SET DOWN TO REMINISCENCES OF THE MORE FAMILIAR VERSIONS. IT WAS THOUGHT BEST TO ADOPT THIS TREATMENT OF ST. AMBROSE'S CITATIONS, INASMUCH AS THE DIVERGENCES ARE WORTH NOTICING, AND INDEED, IN SOME CASES, THE ARGUMENT RATHER TURNS UPON THEM. THE REFERENCES ARE, THROUGHOUT, MADE TO CHAPTERS AND VERSES IN THE ENGLISH BIBLE, AND NOT TO THE VULGATE, UNLESS ESPECIALLY STATED SO TO BE.

THE PREFACES AND SUMMARIES OF CONTENTS ARE BASED ON THOSE IN FATHER HURTER'S EDITION.

ST. AMBROSE'S EXPOSITION OF THE CHRISTIAN FAITH.
BOOK I.
PROLOGUE.
THE AUTHOR PRAISES GRATIAN'S ZEAL FOR INSTRUCTION IN THE FAITH, AND SPEAKS LOWLY OF HIS OWN MERITS. TAUGHT OF GOD HIMSELF, THE EMPEROR STANDS IN NO NEED OF HUMAN INSTRUCTION; YET THIS HIS DEVOUTNESS PREPARES THE WAY TO VICTORY. THE TASK APPOINTED TO THE AUTHOR IS DIFFICULT: IN THE ACCOMPLISHMENT WHEREOF HE WILL BE GUIDED NOT SO MUCH BY REASON AND ARGUMENT AS BY AUTHORITY, ESPECIALLY THAT OF THE NICENE COUNCIL.

1. THE QUEEN OF THE SOUTH, AS WE READ IN THE BOOK OF THE KINGS, CAME TO HEAR THE WISDOM OF SOLOMON. 1 KINGS 10:1 LIKEWISE KING HIRAM SENT TO SOLOMON THAT HE MIGHT PROVE HIM. 1 KINGS 5:1 SO ALSO YOUR SACRED MAJESTY, FOLLOWING THESE EXAMPLES OF OLD TIME, HAS DECREED TO HEAR MY CONFESSION OF FAITH. BUT I AM NO SOLOMON, THAT YOU SHOULD WONDER AT MY WISDOM, AND YOUR MAJESTY IS NOT THE SOVEREIGN OF A SINGLE PEOPLE; IT IS THE AUGUSTUS, RULER OF THE WHOLE WORLD, THAT HAS COMMANDED THE SETTING FORTH OF THE FAITH IN A BOOK, NOT FOR YOUR INSTRUCTION, BUT FOR YOUR APPROVAL.

2. FOR WHY, AUGUST EMPEROR, SHOULD YOUR MAJESTY LEARN THAT FAITH WHICH, FROM YOUR EARLIEST CHILDHOOD, YOU HAVE EVER DEVOUTLY AND LOVINGLY KEPT? BEFORE I FORMED YOU IN YOUR MOTHER'S BELLY I KNEW YOU, SAYS THE SCRIPTURE, AND BEFORE YOU CAME FORTH OUT OF THE WOMB I SANCTIFIED YOU. SANCTIFICATION, THEREFORE, COMES NOT OF TRADITION, BUT OF INSPIRATION; THEREFORE KEEP WATCH OVER THE GIFTS OF GOD. FOR THAT WHICH NO MAN HAS TAUGHT YOU, GOD HAS SURELY GIVEN AND INSPIRED.

3. YOUR SACRED MAJESTY, BEING ABOUT TO GO FORTH TO WAR, REQUIRES OF ME A BOOK, EXPOUNDING THE FAITH, SINCE YOUR MAJESTY KNOWS THAT VICTORIES ARE GAINED MORE BY FAITH IN THE COMMANDER, THAN BY VALOUR IN THE SOLDIERS. FOR ABRAHAM LED INTO BATTLE THREE HUNDRED AND EIGHTEEN MEN, AND BROUGHT HOME THE SPOILS OF COUNTLESS FOES; AND HAVING, BY THE POWER OF THAT WHICH WAS THE SIGN OF OUR LORD'S CROSS AND NAME, OVERCOME THE MIGHT OF FIVE KINGS AND CONQUERING HOSTS, HE BOTH AVENGED HIS NEIGHBOUR AND GAINED VICTORY AND THE RANSOM OF HIS BROTHER'S SON. SO ALSO JOSHUA THE SON OF NUN, WHEN HE COULD NOT PREVAIL AGAINST THE ENEMY WITH THE MIGHT OF ALL HIS ARMY, JOSHUA 6:6 OVERCAME BY SOUND OF SEVEN SACRED TRUMPETS, IN THE PLACE WHERE HE SAW AND KNEW THE CAPTAIN OF THE HEAVENLY HOST. FOR VICTORY, THEN, YOUR MAJESTY MAKES READY, BEING CHRIST'S LOYAL SERVANT AND DEFENDER OF THE FAITH, WHICH YOU WOULD HAVE ME SET FORTH IN WRITING.

4. TRULY, I WOULD RATHER TAKE UPON ME THE DUTY OF EXHORTATION TO KEEP THE FAITH, THAN THAT OF DISPUTING THEREON; FOR THE FORMER MEANS DEVOUT CONFESSION, WHEREAS THE LATTER IS LIABLE TO RASH PRESUMPTION. HOWBEIT, FORASMUCH AS YOUR MAJESTY HAS NO NEED OF EXHORTATION, WHILE I MAY NOT PRAY TO BE EXCUSED FROM THE DUTY OF LOYALTY, I WILL TAKE IN HAND A BOLD ENTERPRISE, YET MODESTLY WITHAL, NOT SO MUCH REASONING AND DISPUTING CONCERNING THE FAITH AS GATHERING TOGETHER A MULTITUDE OF WITNESS.

5. OF THE ACTS OF COUNCILS, I SHALL LET THAT ONE BE MY CHIEF GUIDE WHICH THREE HUNDRED AND EIGHTEEN PRIESTS, APPOINTED, AS IT WERE, AFTER THE JUDGMENT OF ABRAHAM, MADE (SO TO SPEAK) A TROPHY RAISED TO PROCLAIM THEIR VICTORY OVER THE INFIDEL THROUGHOUT THE WORLD, PREVAILING BY THAT COURAGE OF THE FAITH, WHEREIN ALL AGREED. VERILY, AS IT SEEMS TO ME, ONE MAY HEREIN SEE THE HAND OF GOD, FORASMUCH AS THE SAME NUMBER IS OUR AUTHORITY IN THE COUNCILS OF THE FAITH, AND AN EXAMPLE OF LOYALTY IN THE RECORDS OF OLD.

CHAPTER 1.
THE AUTHOR DISTINGUISHES THE FAITH FROM THE ERRORS OF PAGANS, JEWS, AND HERETICS, AND AFTER EXPLAINING THE SIGNIFICANCE OF THE NAMES GOD AND LORD, SHOWS CLEARLY THE DIFFERENCE OF PERSONS IN UNITY OF ESSENCE. IN DIVIDING THE ESSENCE, THE ARIANS NOT ONLY BRING IN THE DOCTRINE OF THREE GODS, BUT EVEN OVERTHROW THE DOMINION OF THE TRINITY.

6. NOW THIS IS THE DECLARATION OF OUR FAITH, THAT WE SAY THAT GOD IS ONE, NEITHER DIVIDING HIS SON FROM HIM, AS DO THE HEATHEN, NOR DENYING, WITH THE JEWS, THAT HE WAS BEGOTTEN OF THE FATHER BEFORE ALL WORLDS, AND AFTERWARDS BORN OF THE VIRGIN; NOR YET, LIKE SABELLIUS, CONFOUNDING THE FATHER WITH THE WORD, AND SO MAINTAINING THAT FATHER AND SON ARE ONE AND THE SAME PERSON; NOR AGAIN, AS DOES PHOTINUS, HOLDING THAT THE SON FIRST CAME INTO EXISTENCE IN THE VIRGIN'S WOMB: NOR BELIEVING, WITH ARIUS, IN A NUMBER OF DIVERSE POWERS, AND SO, LIKE THE BENIGHTED HEATHEN, MAKING OUT MORE THAN ONE GOD. FOR IT IS WRITTEN: HEAR, O ISRAEL: THE LORD YOUR GOD IS ONE GOD.

7. FOR GOD AND LORD IS A NAME OF MAJESTY, A NAME OF POWER, EVEN AS GOD HIMSELF SAYS: THE LORD IS MY NAME, EXODUS 3:15 AND AS IN ANOTHER PLACE THE PROPHET DECLARES: THE LORD ALMIGHTY IS HIS NAME. GOD IS HE, THEREFORE, AND LORD, EITHER BECAUSE HIS RULE IS OVER ALL, OR BECAUSE HE BEHOLDS ALL THINGS, AND IS FEARED BY ALL, WITHOUT DIFFERENCE.

8. IF, THEN, GOD IS ONE, ONE IS THE NAME, ONE IS THE POWER, OF THE TRINITY. CHRIST HIMSELF, INDEED, SAYS: GO, BAPTIZE THE NATIONS IN THE NAME OF THE FATHER, AND OF THE SON, AND OF THE HOLY SPIRIT. MATTHEW 28:19 IN THE NAME, MARK YOU, NOT IN THE NAMES.

9. MOREOVER, CHRIST HIMSELF SAYS: I AND THE FATHER ARE ONE. JOHN 10:30 ONE, SAID HE, THAT THERE BE NO SEPARATION OF POWER AND NATURE; BUT AGAIN, WE ARE, THAT YOU MAY RECOGNIZE FATHER AND SON, FORASMUCH AS THE PERFECT FATHER IS BELIEVED TO HAVE BEGOTTEN THE PERFECT SON, MATTHEW 5:48 AND THE FATHER AND THE SON ARE ONE, NOT BY CONFUSION OF PERSON, BUT BY UNITY OF NATURE.

10. WE SAY, THEN, THAT THERE IS ONE GOD, NOT TWO OR THREE GODS, THIS BEING THE ERROR INTO WHICH THE IMPIOUS HERESY OF THE ARIANS DOES RUN WITH ITS BLASPHEMIES. FOR IT SAYS THAT THERE ARE THREE GODS, IN THAT IT DIVIDES THE GODHEAD OF THE TRINITY; WHEREAS THE LORD, IN SAYING, GO, BAPTIZE THE NATIONS IN THE NAME OF THE FATHER AND OF THE SON AND OF THE HOLY SPIRIT, HAS SHOWN THAT THE TRINITY IS OF ONE POWER. WE CONFESS FATHER, SON, AND SPIRIT, UNDERSTANDING IN A PERFECT TRINITY BOTH FULLNESS OF DIVINITY AND UNITY OF POWER.

11. EVERY KINGDOM DIVIDED AGAINST ITSELF SHALL QUICKLY BE OVERTHROWN, SAYS THE LORD. NOW THE KINGDOM OF THE TRINITY IS NOT DIVIDED. IF, THEREFORE, IT IS NOT DIVIDED, IT IS ONE; FOR THAT WHICH IS NOT ONE IS DIVIDED. THE ARIANS, HOWEVER, WOULD HAVE THE KINGDOM OF THE TRINITY TO BE SUCH AS MAY EASILY BE OVERTHROWN, BY DIVISION AGAINST ITSELF. BUT TRULY, SEEING THAT IT CANNOT BE OVERTHROWN, IT IS PLAINLY UNDIVIDED. FOR NO UNITY IS DIVIDED OR RENT ASUNDER, AND THEREFORE NEITHER AGE NOR CORRUPTION HAS ANY POWER OVER IT.

CHAPTER 2.
THE EMPEROR IS EXHORTED TO DISPLAY ZEAL IN THE FAITH. CHRIST'S PERFECT GODHEAD IS SHOWN FROM THE UNITY OF WILL AND WORKING WHICH HE HAS WITH THE FATHER. THE ATTRIBUTES OF DIVINITY ARE SHOWN TO BE PROPER TO CHRIST, WHOSE VARIOUS TITLES PROVE HIS ESSENTIAL UNITY, WITH DISTINCTION OF PERSON. IN NO OTHER WAY CAN THE UNITY OF GOD BE MAINTAINED.

12. NOT EVERY ONE THAT SAYS UNTO ME LORD, LORD, SHALL ENTER INTO THE KINGDOM OF HEAVEN, MATTHEW 7:21 SAYS THE SCRIPTURE. FAITH, THEREFORE, AUGUST SOVEREIGN, MUST NOT BE A MERE MATTER OF PERFORMANCE, FOR IT IS WRITTEN, THE ZEAL OF YOUR HOUSE HAS DEVOURED ME. LET US THEN WITH FAITHFUL SPIRIT AND DEVOUT MIND CALL UPON JESUS OUR LORD, LET US BELIEVE THAT HE IS GOD, TO THE END THAT WHATEVER WE ASK OF THE FATHER, WE MAY OBTAIN IN HIS NAME. FOR THE FATHER'S WILL IS, THAT HE BE ENTREATED THROUGH THE SON, THE SON'S THAT THE FATHER BE ENTREATED.

13. THE GRACE OF HIS SUBMISSION MAKES FOR AGREEMENT [WITH OUR TEACHING], AND THE ACTS OF HIS POWER ARE NOT AT VARIANCE THEREWITH. FOR WHATSOEVER THINGS THE FATHER DOES, THE SAME ALSO DOES THE SON, IN LIKE MANNER. THE SON BOTH DOES THE SAME THINGS, AND DOES THEM IN LIKE MANNER, BUT IT IS THE FATHER'S WILL THAT HE BE ENTREATED IN THE MATTER OF WHAT HE HIMSELF PROPOSES TO DO, THAT YOU MAY UNDERSTAND, NOT THAT HE CANNOT DO IT OTHERWISE, BUT THAT THERE IS ONE POWER DISPLAYED. TRULY, THEN, IS THE SON OF GOD TO BE ADORED AND WORSHIPPED, WHO BY THE POWER OF HIS GODHEAD HAS LAID THE FOUNDATIONS OF THE WORLD, AND BY HIS SUBMISSION INFORMED OUR AFFECTIONS.

14. THEREFORE WE OUGHT TO BELIEVE THAT GOD IS GOOD, ETERNAL, PERFECT, ALMIGHTY, AND TRUE, SUCH AS WE FIND HIM IN THE LAW AND THE PROPHETS, AND THE REST OF THE HOLY SCRIPTURES, FOR OTHERWISE THERE IS NO GOD. FOR HE WHO IS GOD CANNOT BUT BE GOOD, SEEING THAT FULLNESS OF GOODNESS IS OF THE NATURE OF GOD: NOR CAN GOD, WHO MADE TIME, BE IN TIME; NOR, AGAIN, CAN GOD BE IMPERFECT, FOR A LESSER BEING IS PLAINLY IMPERFECT, SEEING THAT IT LACKS SOMEWHAT WHEREBY IT COULD BE MADE EQUAL TO A GREATER. THIS, THEN, IS THE TEACHING OF OUR FAITH— THAT GOD IS NOT EVIL, THAT WITH GOD NOTHING IS IMPOSSIBLE, THAT GOD EXISTS NOT IN TIME, THAT GOD IS BENEATH NO BEING. IF I AM IN ERROR, LET MY ADVERSARIES PROVE IT.

15. SEEING, THEN, THAT CHRIST IS GOD, HE IS, BY CONSEQUENCE, GOOD AND ALMIGHTY AND ETERNAL AND PERFECT AND TRUE; FOR THESE ATTRIBUTES BELONG TO THE ESSENTIAL NATURE OF THE GODHEAD. LET OUR ADVERSARIES, THEREFORE, DENY THE DIVINE NATURE IN CHRIST — OTHERWISE THEY CANNOT REFUSE TO GOD WHAT IS PROPER TO THE DIVINE NATURE.

16. FURTHER, THAT NONE MAY FALL INTO ERROR, LET A MAN ATTEND TO THOSE SIGNS VOUCHSAFED US BY HOLY SCRIPTURE, WHEREBY WE MAY KNOW THE SON. HE IS CALLED THE WORD, THE SON, THE POWER OF GOD, THE WISDOM OF GOD. THE WORD, BECAUSE HE IS WITHOUT BLEMISH; THE POWER, BECAUSE HE IS PERFECT; THE SON, BECAUSE HE IS BEGOTTEN OF THE FATHER; THE WISDOM, BECAUSE HE IS ONE WITH THE FATHER, ONE IN ETERNITY, ONE IN DIVINITY. NOT THAT THE FATHER IS ONE PERSON WITH THE SON; BETWEEN FATHER AND SON IS THE PLAIN DISTINCTION THAT COMES OF GENERATION; SO THAT CHRIST IS GOD OF GOD, EVERLASTING OF EVERLASTING, FULNESS OF FULNESS.

17. NOW THESE ARE NOT MERE NAMES, BUT SIGNS OF POWER MANIFESTING ITSELF IN WORKS, FOR WHILE THERE IS FULLNESS OF GODHEAD IN THE FATHER, THERE IS ALSO FULLNESS OF GODHEAD IN THE SON, NOT DIVERSE, BUT ONE. THE GODHEAD IS NOTHING CONFUSED, FOR IT IS AN UNITY: NOTHING MANIFOLD, FOR IN IT THERE IS NO DIFFERENCE.

18. MOREOVER, IF IN ALL THEM THAT BELIEVED THERE WAS, AS IT IS WRITTEN, ONE SOUL AND ONE HEART: ACTS 4:32 IF EVERY ONE THAT CLEAVES TO THE LORD IS ONE SPIRIT, 1 CORINTHIANS 6:17 AS THE APOSTLE HAS SAID: IF A MAN AND HIS WIFE ARE ONE FLESH: IF ALL WE MORTAL MEN ARE, SO FAR AS REGARDS OUR GENERAL NATURE, OF ONE SUBSTANCE: IF THIS IS WHAT THE SCRIPTURE SAYS OF CREATED MEN, THAT, BEING MANY, THEY ARE ONE, WHO CAN IN NO WAY BE COMPARED TO DIVINE PERSONS, HOW MUCH MORE ARE THE FATHER AND THE SON ONE IN DIVINITY, WITH WHOM THERE IS NO DIFFERENCE EITHER OF SUBSTANCE OR OF WILL!

19. FOR HOW ELSE SHALL WE SAY THAT GOD IS ONE? DIVINITY MAKES PLURALITY, BUT UNITY OF POWER DEBARS QUANTITY OF NUMBER, SEEING THAT UNITY IS NOT NUMBER, BUT ITSELF IS THE PRINCIPLE OF ALL NUMBERS.

CHAPTER 3.
BY EVIDENCE GATHERED FROM SCRIPTURE THE UNITY OF FATHER AND SON IS PROVED, AND FIRSTLY, A PASSAGE, TAKEN FROM THE BOOK OF ISAIAH, IS COMPARED WITH OTHERS AND EXPOUNDED IN SUCH SORT AS TO SHOW THAT IN THE SON THERE IS NO DIVERSITY FROM THE FATHER'S NATURE, SAVE ONLY AS REGARDS THE FLESH; WHENCE IT FOLLOWS THAT THE GODHEAD OF BOTH PERSONS IS ONE. THIS CONCLUSION IS CONFIRMED BY THE AUTHORITY OF BARUCH.

20. NOW THE ORACLES OF THE PROPHETS BEAR WITNESS WHAT CLOSE UNITY HOLY SCRIPTURE DECLARES TO SUBSIST BETWEEN THE FATHER AND THE SON AS REGARDS THEIR GODHEAD. FOR THUS SAYS THE LORD OF SABAOTH: EGYPT HAS LABOURED, AND THE COMMERCE OF THE ETHIOPIANS AND SABEANS: MIGHTY MEN SHALL COME OVER TO YOU, AND SHALL BE YOUR SERVANTS, AND IN YOUR TRAIN SHALL THEY FOLLOW, BOUND IN FETTERS, AND THEY SHALL FALL DOWN BEFORE YOU, AND TO YOU SHALL THEY MAKE SUPPLICATION: FOR GOD IS IN YOU, AND THERE IS NO GOD BESIDE YOU. FOR YOU ARE GOD, AND WE KNEW IT NOT, O GOD OF ISRAEL.

21. HEAR THE VOICE OF THE PROPHET: IN YOU, HE SAYS, IS GOD, AND THERE IS NO GOD BESIDE YOU. HOW AGREES THIS WITH THE ARIANS' TEACHING? THEY MUST DENY EITHER THE FATHER'S OR THE SON'S DIVINITY, UNLESS THEY BELIEVE, ONCE FOR ALL, UNITY OF THE SAME DIVINITY.

22. IN YOU, SAYS HE, IS GOD — FORASMUCH AS THE FATHER IS IN THE SON. FOR IT IS WRITTEN, THE FATHER, WHO ABIDES IN ME, HIMSELF SPEAKS, AND THE WORKS THAT I DO, HE HIMSELF ALSO DOES. JOHN 14:10 AND YET AGAIN WE READ THAT THE SON IS IN THE FATHER, SAYING, I AM IN THE FATHER, AND THE FATHER IN ME. JOHN 14:10 LET THE ARIANS, IF THEY CAN, MAKE AWAY WITH THIS KINSHIP IN NATURE AND UNITY IN WORK.

23. THERE IS, THEREFORE, GOD IN GOD, BUT NOT TWO GODS; FOR IT IS WRITTEN THAT THERE IS ONE GOD, AND THERE IS LORD IN LORD, BUT NOT TWO LORDS, FORASMUCH AS IT IS LIKEWISE WRITTEN: SERVE NOT TWO LORDS. MATTHEW 6:24 AND THE LAW SAYS: HEAR, O ISRAEL! THE LORD YOUR GOD IS ONE GOD; DEUTERONOMY 6:4 MOREOVER, IN THE SAME TESTAMENT IT IS WRITTEN: THE LORD RAINED FROM THE LORD. GENESIS 19:24 THE LORD, IT IS SAID, SENT RAIN FROM THE LORD. SO ALSO YOU MAY READ IN GENESIS: AND GOD SAID — AND GOD MADE, GENESIS 1:6-7 AND, LOWER DOWN, AND GOD MADE MAN IN THE IMAGE OF GOD; GENESIS 1:26-27 YET IT WAS NOT TWO GODS, BUT ONE GOD, THAT MADE [MAN]. IN THE ONE PLACE, THEN, AS IN THE OTHER, THE UNITY OF OPERATION AND OF NAME IS MAINTAINED. FOR SURELY, WHEN WE READ GOD OF GOD, WE DO NOT SPEAK OF TWO GODS.

24. AGAIN, YOU MAY READ IN THE FORTY-FOURTH PSALM HOW THE PROPHET NOT ONLY CALLS THE FATHER GOD BUT ALSO PROCLAIMS THE SON AS GOD, SAYING: YOUR THRONE, O GOD, IS FOR EVER AND EVER. AND FURTHER ON: GOD, EVEN YOUR GOD, HAS ANOINTED YOU WITH THE OIL OF GLADNESS ABOVE YOUR FELLOWS. THIS GOD WHO ANOINTS, AND GOD WHO IN THE FLESH IS ANOINTED, IS THE SON OF GOD. FOR WHAT FELLOWS IN HIS ANOINTING HAS CHRIST, EXCEPT SUCH AS ARE IN THE FLESH? YOU SEE, THEN, THAT GOD IS BY GOD ANOINTED, BUT BEING ANOINTED IN TAKING UPON HIM THE NATURE OF MANKIND, HE IS PROCLAIMED THE SON OF GOD; YET IS THE PRINCIPLE OF THE LAW NOT BROKEN.

25. SO AGAIN, WHEN YOU READ, THE LORD RAINED FROM THE LORD, ACKNOWLEDGE THE UNITY OF GODHEAD, FOR UNITY IN OPERATION DOES NOT ALLOW OF MORE THAN ONE INDIVIDUAL GOD, EVEN AS THE LORD HIMSELF HAS SHOWN, SAYING: BELIEVE ME, THAT I AM IN THE FATHER, AND THE FATHER IN ME: OR BELIEVE ME FOR THE VERY WORKS' SAKE. HERE, TOO, WE SEE THAT UNITY OF GODHEAD IS SIGNIFIED BY UNITY IN OPERATION.

26. THE APOSTLE, CAREFUL TO PROVE THAT THERE IS ONE GODHEAD OF BOTH FATHER AND SON, AND ONE LORDSHIP, LEST WE SHOULD RUN INTO ANY ERROR, WHETHER OF HEATHEN OR OF JEWISH UNGODLINESS, SHOWED US THE RULE WE OUGHT TO FOLLOW, SAYING: ONE GOD, THE FATHER, FROM WHOM ARE ALL THINGS, AND WE IN HIM, AND ONE LORD, JESUS CHRIST, BY WHOM ARE ALL THINGS, AND WE BY HIM. FOR JUST AS, IN CALLING JESUS CHRIST LORD, HE DID NOT DENY THAT THE FATHER WAS LORD, EVEN SO, IN SAYING, ONE GOD, THE FATHER, HE DID NOT DENY TRUE GODHEAD TO THE SON, AND THUS HE TAUGHT, NOT THAT THERE WAS MORE THAN ONE GOD, BUT THAT THE SOURCE OF POWER WAS ONE, FORASMUCH AS GODHEAD CONSISTS IN LORDSHIP, AND LORDSHIP IN GODHEAD, AS IT IS WRITTEN: BE SURE THAT THE LORD, HE IS GOD. IT IS HE THAT HAS MADE US, AND NOT WE OURSELVES.

27. IN YOU, THEREFORE, IS GOD, BY UNITY OF NATURE, AND THERE IS NO GOD BESIDE YOU, BY REASON OF PERSONAL POSSESSION OF THE SUBSTANCE, WITHOUT ANY RESERVE OR DIFFERENCE.

28. AGAIN, SCRIPTURE SPEAKS, IN THE BOOK OF JEREMIAH, OF ONE GOD, AND YET ACKNOWLEDGES BOTH FATHER AND SON. THUS WE READ: HE IS OUR GOD, AND IN COMPARISON WITH HIM NONE OTHER SHALL BE ACCOUNTED OF. HE HAS DISCOVERED ALL THE WAY OF TEACHING, AND GIVEN IT TO JACOB, HIS SERVANT, AND TO ISRAEL, HIS BELOVED. AFTER THESE THINGS HE APPEARED UPON EARTH, AND CONVERSED WITH MEN.

29. THE PROPHET SPEAKS OF THE SON, FOR IT WAS THE SON HIMSELF WHO CONVERSED WITH MEN, AND THIS IS WHAT HE SAYS: HE IS OUR GOD, AND IN COMPARISON WITH HIM NONE OTHER SHALL BE ACCOUNTED OF. WHY DO WE CALL HIM IN QUESTION, OF WHOM SO GREAT A PROPHET SAYS THAT NO OTHER CAN BE COMPARED WITH HIM? WHAT COMPARISON OF ANOTHER CAN BE MADE, WHEN THE GODHEAD IS ONE? THIS WAS THE CONFESSION OF A PEOPLE SET IN THE MIDST OF DANGERS; REVERENCING RELIGION, AND THEREFORE UNSKILLED IN STRIFE OF ARGUMENT.

30. COME, HOLY SPIRIT, AND HELP YOUR PROPHETS, IN WHOM YOU ARE WONT TO DWELL, IN WHOM WE BELIEVE. SHALL WE BELIEVE THE WISE OF THIS WORLD, IF WE BELIEVE NOT THE PROPHETS? BUT WHERE IS THE WISE MAN, WHERE IS THE SCRIBE? WHEN OUR PEASANT PLANTED FIGS, HE FOUND THAT WHEREOF THE PHILOSOPHER KNEW NOTHING, FOR GOD HAS CHOSEN THE FOOLISH THINGS OF THIS WORLD TO CONFOUND THE STRONG. ARE WE TO BELIEVE THE JEWS? FOR GOD WAS ONCE KNOWN IN JEWRY. NAY, BUT THEY DENY THAT VERY THING, WHICH IS THE FOUNDATION OF OUR BELIEF, SEEING THAT THEY KNOW NOT THE FATHER, WHO HAVE DENIED THE SON.

CHAPTER 4.
THE UNITY OF GOD IS NECESSARILY IMPLIED IN THE ORDER OF NATURE, IN THE FAITH, AND IN BAPTISM. THE GIFTS OF THE MAGI DECLARE (1) THE UNITY OF THE GODHEAD; (2) CHRIST'S GODHEAD AND MANHOOD. THE TRUTH OF THE DOCTRINE OF THE TRINITY IN UNITY IS SHOWN IN THE ANGEL WALKING IN THE MIDST OF THE FURNACE WITH SHADRACH, MESHACH, AND ABEDNEGO.

31. ALL NATURE TESTIFIES TO THE UNITY OF GOD, INASMUCH AS THE UNIVERSE IS ONE. THE FAITH DECLARES THAT THERE IS ONE GOD, SEEING THAT THERE IS ONE BELIEF IN BOTH THE OLD AND THE NEW TESTAMENT. THAT THERE IS ONE SPIRIT, ALL HOLY, GRACE WITNESSES, BECAUSE THERE IS ONE BAPTISM, IN THE NAME OF THE TRINITY. THE PROPHETS PROCLAIM, THE APOSTLES HEAR, THE VOICE OF ONE GOD. IN ONE GOD DID THE MAGI BELIEVE, AND THEY BROUGHT, IN ADORATION, GOLD, FRANKINCENSE, AND MYRRH TO CHRIST'S CRADLE, CONFESSING, BY THE GIFT OF GOLD, HIS ROYALTY, AND WITH THE INCENSE WORSHIPPING HIM AS GOD. FOR GOLD IS THE SIGN OF KINGDOM, INCENSE OF GOD, MYRRH OF BURIAL.

32. WHAT, THEN, WAS THE MEANING OF THE MYSTIC OFFERINGS IN THE LOWLY CATTLE-STALLS, SAVE THAT WE SHOULD DISCERN IN CHRIST THE DIFFERENCE BETWEEN THE GODHEAD AND THE FLESH? HE IS SEEN AS MAN, PHILIPPIANS 2:7 HE IS ADORED AS LORD. HE LIES IN SWADDLING-CLOTHES, BUT SHINES AMID THE STARS; THE CRADLE SHOWS HIS BIRTH, THE STARS HIS DOMINION; IT IS THE FLESH THAT IS WRAPPED IN CLOTHES, THE GODHEAD THAT RECEIVES THE MINISTRY OF ANGELS. THUS THE DIGNITY OF HIS NATURAL MAJESTY IS NOT LOST, AND HIS TRUE ASSUMPTION OF THE FLESH IS PROVED.

33. THIS IS OUR FAITH. THUS DID GOD WILL THAT HE SHOULD BE KNOWN BY ALL, THUS BELIEVED THE THREE CHILDREN, DANIEL 4:17 AND FELT NOT THE FIRE INTO THE MIDST WHEREOF THEY WERE CAST, WHICH DESTROYED AND BURNT UP UNBELIEVERS, DANIEL 4:22 WHILE IT FELL HARMLESS AS DEW UPON THE FAITHFUL, HOSEA 14:5 FOR WHOM THE FLAMES KINDLED BY OTHERS BECAME COLD, SEEING THAT THE TORMENT HAD JUSTLY LOST ITS POWER IN CONFLICT WITH FAITH. FOR WITH THEM THERE WAS ONE IN THE FORM OF AN ANGEL, DANIEL 4:28 COMFORTING THEM, LUKE 22:43 TO THE END THAT IN THE NUMBER OF THE TRINITY ONE SUPREME POWER MIGHT BE PRAISED. GOD WAS PRAISED, THE SON OF GOD WAS SEEN IN GOD'S ANGEL, HOLY AND SPIRITUAL GRACE SPOKE IN THE CHILDREN.

CHAPTER 5.
THE VARIOUS BLASPHEMIES UTTERED BY THE ARIANS AGAINST CHRIST ARE CITED. BEFORE THESE ARE REPLIED TO, THE ORTHODOX ARE ADMONISHED TO BEWARE OF THE CAPTIOUS ARGUMENTS OF PHILOSOPHERS, FORASMUCH AS IN THESE ESPECIALLY DID THE HERETICS PUT THEIR TRUST.

34. NOW LET US CONSIDER THE DISPUTINGS OF THE ARIANS CONCERNING THE SON OF GOD.

35. THEY SAY THAT THE SON OF GOD IS UNLIKE HIS FATHER. TO SAY THIS OF A MAN WOULD BE AN INSULT.

36. THEY SAY THAT THE SON OF GOD HAD A BEGINNING IN TIME, WHEREAS HE HIMSELF IS THE SOURCE AND ORDAINER OF TIME AND ALL THAT THEREIN IS. WE ARE MEN, AND WE WOULD NOT BE LIMITED TO TIME. WE BEGAN TO EXIST ONCE, AND WE BELIEVE THAT WE SHALL HAVE A TIMELESS EXISTENCE. WE DESIRE AFTER IMMORTALITY— HOW, THEN, CAN WE DENY THE ETERNITY OF GOD'S SON, WHOM GOD DECLARES TO BE ETERNAL BY NATURE, NOT BY GRACE?

37. THEY SAY THAT HE WAS CREATED. BUT WHO WOULD RECKON AN AUTHOR WITH HIS WORKS, AND HAVE HIM SEEM TO BE WHAT HE HAS HIMSELF MADE?

38. THEY DENY HIS GOODNESS. THEIR BLASPHEMING IS ITS OWN CONDEMNATION, AND SO CANNOT HOPE FOR PARDON.

39. THEY DENY THAT HE IS TRULY SON OF GOD, THEY DENY HIS OMNIPOTENCE, IN THAT WHILE THEY ADMIT THAT ALL THINGS ARE MADE BY THE MINISTRY OF THE SON, THEY ATTRIBUTE THE ORIGINAL SOURCE OF THEIR BEING TO THE POWER OF GOD. BUT WHAT IS POWER, SAVE PERFECTION OF NATURE?

40. FURTHERMORE, THE ARIANS DENY THAT IN GODHEAD HE IS ONE WITH THE FATHER. LET THEM ANNUL THE GOSPEL, THEN, AND SILENCE THE VOICE OF CHRIST. FOR CHRIST HIMSELF HAS SAID: I AND THE FATHER ARE ONE. JOHN 10:30 IT IS NOT I WHO SAY THIS: CHRIST HAS SAID IT. IS HE A DECEIVER, THAT HE SHOULD LIE? NUMBERS 23:19 IS HE UNRIGHTEOUS, THAT HE SHOULD CLAIM TO BE WHAT HE NEVER WAS? BUT OF THESE MATTERS WE WILL DEAL SEVERALLY, AT GREATER LENGTH, IN THEIR PROPER PLACE.

41. SEEING, THEN, THAT THE HERETIC SAYS THAT CHRIST IS UNLIKE HIS FATHER, AND SEEKS TO MAINTAIN THIS BY FORCE OF SUBTLE DISPUTATION, WE MUST CITE THE SCRIPTURE: TAKE HEED THAT NO MAN MAKE SPOIL OF YOU BY PHILOSOPHY AND VAIN DECEIT, ACCORDING TO THE TRADITION OF MEN, AND AFTER THE RUDIMENTS OF THIS WORLD, NOT ACCORDING TO CHRIST; FOR IN HIM DWELLS ALL THE FULLNESS OF GODHEAD IN BODILY SHAPE.

42. FOR THEY STORE UP ALL THE STRENGTH OF THEIR POISONS IN DIALETICAL DISPUTATION, WHICH BY THE JUDGMENT OF PHILOSOPHERS IS DEFINED AS HAVING NO POWER TO ESTABLISH ANYTHING, AND AIMING ONLY AT DESTRUCTION. BUT IT WAS NOT BY DIALECTIC THAT IT PLEASED GOD TO SAVE HIS PEOPLE; FOR THE KINGDOM OF GOD CONSISTS IN SIMPLICITY OF FAITH, NOT IN WORDY CONTENTION.

CHAPTER 6.
BY WAY OF LEADING UP TO HIS PROOF THAT CHRIST IS NOT DIFFERENT FROM THE FATHER, ST. AMBROSE CITES THE MORE FAMOUS LEADERS OF THE ARIAN PARTY, AND EXPLAINS HOW LITTLE THEIR WITNESS AGREES, AND SHOWS WHAT DEFENSE THE SCRIPTURES PROVIDE AGAINST THEM.

43. THE ARIANS, THEN, SAY THAT CHRIST IS UNLIKE THE FATHER; WE DENY IT. NAY, INDEED, WE SHRINK IN DREAD FROM THE WORD. NEVERTHELESS I WOULD NOT THAT YOUR SACRED MAJESTY SHOULD TRUST TO ARGUMENT AND OUR DISPUTATION. LET US ENQUIRE OF THE SCRIPTURES, OF APOSTLES, OF PROPHETS, OF CHRIST. IN A WORD, LET US ENQUIRE OF THE FATHER, WHOSE HONOUR THESE MEN SAY THEY UPHOLD, IF THE SON BE JUDGED INFERIOR TO HIM. BUT INSULT TO THE SON BRINGS NO HONOUR TO THE GOOD FATHER. IT CANNOT PLEASE THE GOOD FATHER, IF THE SON BE JUDGED INFERIOR, RATHER THAN EQUAL, TO HIS FATHER.

44. I PRAY YOUR SACRED MAJESTY TO SUFFER ME, IF FOR A LITTLE WHILE I ADDRESS MYSELF PARTICULARLY TO THESE MEN. BUT WHOM SHALL I CHOOSE OUT TO CITE? EUNOMIUS? OR ARIUS AND AËTIUS, HIS INSTRUCTORS? FOR THERE ARE MANY NAMES, BUT ONE UNBELIEF, CONSTANT IN WICKEDNESS, BUT IN CONVERSATION DIVIDED AGAINST ITSELF; WITHOUT DIFFERENCE IN RESPECT OF DECEIT, BUT IN COMMON ENTERPRISE BREEDING DISSENT. BUT WHEREFORE THEY WILL NOT AGREE TOGETHER I UNDERSTAND NOT.

45. THE ARIANS REJECT THE PERSON OF EUNOMIUS, BUT THEY MAINTAIN HIS UNBELIEF AND WALK IN THE WAYS OF HIS INIQUITY. THEY SAY THAT HE HAS TOO GENEROUSLY PUBLISHED THE WRITINGS OF ARIUS. TRULY, A PLENTIFUL LAVISHING OF ERROR! THEY PRAISE HIM WHO GAVE THE COMMAND, AND DENY HIM WHO EXECUTED IT! WHEREFORE THEY HAVE NOW FALLEN APART INTO SEVERAL SECTS. SOME FOLLOW AFTER EUNOMIUS OR AËTIUS, OTHERS AFTER PALLADIUS OR DEMOPHILUS AND AUXENTIUS, OR THE INHERITORS OF THIS FORM OF UNBELIEF. OTHERS, AGAIN, FOLLOW DIFFERENT TEACHERS. IS CHRIST, THEN, DIVIDED? 1 CORINTHIANS 1:13 NAY; BUT THOSE WHO DIVIDE HIM FROM THE FATHER DO WITH THEIR OWN HANDS CUT THEMSELVES ASUNDER.

46. SEEING, THEREFORE, THAT MEN WHO AGREE NOT AMONG THEMSELVES HAVE ALL ALIKE CONSPIRED AGAINST THE CHURCH OF GOD, I SHALL CALL THOSE WHOM I HAVE TO ANSWER BY THE COMMON NAME OF HERETICS. FOR HERESY, LIKE SOME HYDRA OF FABLE, HAS WAXED GREAT FROM ITS WOUNDS, AND, BEING OFTTIMES LOPPED SHORT, HAS GROWN AFRESH, BEING APPOINTED TO FIND MEET DESTRUCTION IN FLAMES OF FIRE. OR, LIKE SOME DREAD AND MONSTROUS SCYLLA, DIVIDED INTO MANY SHAPES OF UNBELIEF, SHE DISPLAYS, AS A MASK TO HER GUILE, THE PRETENCE OF BEING A CHRISTIAN SECT, BUT THOSE WRETCHED MEN WHOM SHE FINDS TOSSED TO AND FRO IN THE WAVES OF HER UNHALLOWED STRAIT, AMID THE WRECKAGE OF THEIR FAITH, SHE, GIRT WITH BEASTLY MONSTERS, RENDS WITH THE CRUEL FANG OF HER BLASPHEMOUS DOCTRINE.

47. THIS MONSTER'S CAVERN, YOUR SACRED MAJESTY, THICK LAID, AS SEAFARING MEN DO SAY IT IS, WITH HIDDEN LAIRS, AND ALL THE NEIGHBOURHOOD THEREOF, WHERE THE ROCKS OF UNBELIEF ECHO TO THE HOWLING OF HER BLACK DOGS, WE MUST PASS BY WITH EARS IN A MANNER STOPPED. FOR IT IS WRITTEN: HEDGE YOUR EARS ABOUT WITH THORNS; SIRACH 28:28 AND AGAIN: BEWARE OF DOGS, BEWARE OF EVIL WORKERS; PHILIPPIANS 3:2 AND YET AGAIN: A MAN THAT IS AN HERETIC, AVOID AFTER THE FIRST REPROOF, KNOWING THAT SUCH AN ONE IS FALLEN, AND IS IN SIN, BEING CONDEMNED OF HIS OWN JUDGMENT. TITUS 3:10-11 SO THEN, LIKE PRUDENT PILOTS, LET US SET THE SAILS OF OUR FAITH FOR THE COURSE WHEREIN WE

MAY PASS BY MOST SAFELY, AND AGAIN FOLLOW THE COASTS OF THE SCRIPTURES.

CHAPTER 7.
THE LIKENESS OF CHRIST TO THE FATHER IS ASSERTED ON THE AUTHORITY OF ST. PAUL, THE PROPHETS, AND THE GOSPEL, AND ESPECIALLY IN RELIANCE UPON THE CREATION OF MAN IN GOD'S IMAGE.

48. THE APOSTLE SAYS THAT CHRIST IS THE IMAGE OF THE FATHER — FOR HE CALLS HIM THE IMAGE OF THE INVISIBLE GOD, THE FIRST-BEGOTTEN OF ALL CREATION. FIRST-BEGOTTEN, MARK YOU, NOT FIRST-CREATED, IN ORDER THAT HE MAY BE BELIEVED TO BE BOTH BEGOTTEN, IN VIRTUE OF HIS NATURE, AND FIRST IN VIRTUE OF HIS ETERNITY. IN ANOTHER PLACE ALSO THE APOSTLE HAS DECLARED THAT GOD MADE THE SON HEIR OF ALL THINGS, BY WHOM ALSO HE MADE THE WORLDS, WHO IS THE BRIGHTNESS OF HIS GLORY, AND THE EXPRESS IMAGE OF HIS SUBSTANCE. HEBREWS 1:2 THE APOSTLE CALLS CHRIST THE IMAGE OF THE FATHER, AND ARIUS SAYS THAT HE IS UNLIKE THE FATHER. WHY, THEN, IS HE CALLED AN IMAGE, IF HE HAS NO LIKENESS? MEN WILL NOT HAVE THEIR PORTRAITS UNLIKE THEM, AND ARIUS CONTENDS THAT THE FATHER IS UNLIKE THE SON, AND WOULD HAVE IT THAT THE FATHER HAS BEGOTTEN ONE UNLIKE HIMSELF, AS THOUGH UNABLE TO GENERATE HIS LIKE.

49. THE PROPHETS SAY: IN YOUR LIGHT WE SHALL SEE LIGHT; AND AGAIN: WISDOM IS THE BRIGHTNESS OF EVERLASTING LIGHT, AND THE SPOTLESS MIRROR OF GOD'S MAJESTY, THE IMAGE OF HIS GOODNESS. WISDOM 7:26 SEE WHAT GREAT NAMES ARE DECLARED! BRIGHTNESS, BECAUSE IN THE SON THE FATHER'S GLORY SHINES CLEARLY: SPOTLESS MIRROR, BECAUSE THE FATHER IS SEEN IN THE SON: JOHN 12:45 IMAGE OF GOODNESS, BECAUSE IT IS NOT ONE BODY SEEN REFLECTED IN ANOTHER, BUT THE WHOLE POWER [OF THE GODHEAD] IN THE SON. THE WORD IMAGE TEACHES US THAT THERE IS NO DIFFERENCE; EXPRESSION, THAT HE IS THE COUNTERPART OF THE FATHER'S FORM; AND BRIGHTNESS DECLARES HIS ETERNITY. THE IMAGE IN TRUTH IS NOT THAT OF A BODILY COUNTENANCE, NOT ONE MADE UP OF COLORS, NOR MODELLED IN WAX, BUT SIMPLY DERIVED FROM GOD, COMING OUT FROM THE FATHER, DRAWN FROM THE FOUNTAINHEAD.

50. BY MEANS OF THIS IMAGE THE LORD SHOWED PHILIP THE FATHER, SAYING, PHILIP, HE THAT SEES ME, SEES THE FATHER ALSO. HOW THEN DO YOU SAY, SHOW US THE FATHER? DO YOU NOT BELIEVE THAT I AM IN THE FATHER, AND THE FATHER IN ME? JOHN 14:9-10 YES, HE WHO LOOKS UPON THE SON SEES, IN PORTRAIT, THE FATHER. MARK WHAT MANNER OF PORTRAIT IS SPOKEN OF. IT IS TRUTH, RIGHTEOUSNESS, THE POWER OF GOD: NOT DUMB, FOR IT IS THE WORD; NOT INSENSIBLE, FOR IT IS WISDOM; NOT VAIN AND FOOLISH, FOR IT IS POWER; NOT SOULLESS, FOR IT IS THE LIFE; NOT DEAD, FOR IT IS THE RESURRECTION. YOU SEE, THEN, THAT WHILE AN IMAGE IS SPOKEN OF, THE MEANING IS THAT IT IS THE FATHER, WHOSE IMAGE THE SON IS, SEEING THAT NO ONE CAN BE HIS OWN IMAGE.

51. MORE MIGHT I SET DOWN FROM THE SON'S TESTIMONY; HOWBEIT, LEST HE PERCHANCE APPEAR TO HAVE ASSERTED HIMSELF OVERMUCH, LET US ENQUIRE OF THE FATHER. FOR THE FATHER SAID, LET US MAKE MAN IN OUR IMAGE AND LIKENESS. GENESIS 1:26 THE FATHER SAYS TO THE SON IN OUR IMAGE AND LIKENESS, AND YOU SAY THAT THE SON OF GOD IS UNLIKE THE FATHER.

52. JOHN SAYS, BELOVED, WE ARE SONS OF GOD, AND IT DOES NOT YET APPEAR WHAT WE SHALL BE: WE KNOW THAT IF HE BE REVEALED, WE SHALL BE LIKE HIM. 1 JOHN 3:2 O BLIND MADNESS! O SHAMELESS OBSTINACY! WE ARE MEN, AND, SO FAR AS WE MAY, WE SHALL BE IN THE LIKENESS OF GOD: DARE WE DENY THAT THE SON IS LIKE GOD?

53. THEREFORE THE FATHER HAS SAID: LET US MAKE MAN IN OUR IMAGE AND LIKENESS. AT THE BEGINNING OF THE UNIVERSE ITSELF, AS I READ, THE FATHER AND THE SON EXISTED, AND I SEE ONE CREATION. I HEAR HIM THAT SPEAKS. I ACKNOWLEDGE HIM THAT DOES: BUT IT IS OF ONE IMAGE, ONE LIKENESS, THAT I READ. THIS LIKENESS BELONGS NOT TO DIVERSITY BUT TO UNITY. WHAT, THEREFORE, YOU CLAIM FOR YOURSELF, YOU TAKE FROM THE SON OF GOD, SEEING, INDEED, THAT YOU CAN NOT BE IN THE IMAGE OF GOD, SAVE BY HELP OF THE IMAGE OF GOD.

CHAPTER 8.
THE LIKENESS OF THE SON TO THE FATHER BEING PROVED, IT IS NOT HARD TO PROVE THE SON'S ETERNITY, THOUGH, INDEED, THIS MAY BE ESTABLISHED ON THE AUTHORITY OF THE PROPHET ISAIAH AND ST. JOHN THE EVANGELIST, BY WHICH AUTHORITY THE HERETICAL LEADERS ARE SHOWN TO BE REFUTED.

54. IT IS PLAIN, THEREFORE, THAT THE SON IS NOT UNLIKE THE FATHER, AND SO WE MAY CONFESS THE MORE READILY THAT HE IS ALSO ETERNAL, SEEING THAT HE WHO IS LIKE THE ETERNAL MUST NEEDS BE ETERNAL. BUT IF WE SAY THAT THE FATHER IS ETERNAL, AND YET DENY THIS OF THE SON, WE SAY THAT THE SON IS UNLIKE THE FATHER, FOR THE TEMPORAL DIFFERS FROM THE ETERNAL. THE PROPHET PROCLAIMS HIM ETERNAL, AND THE APOSTLE PROCLAIMS HIM ETERNAL; THE TESTAMENTS, OLD AND NEW ALIKE, ARE FULL OF WITNESS TO THE SON'S ETERNITY.

55. LET US TAKE THEM, THEN, IN THEIR ORDER. IN THE OLD TESTAMENT— TO CITE ONE OUT OF A MULTITUDE OF TESTIMONIES — IT IS WRITTEN: BEFORE ME HAS THERE BEEN NO OTHER GOD, AND AFTER ME SHALL THERE BE NONE. ISAIAH 43:10 I WILL NOT COMMENT ON THIS PLACE, BUT ASK YOU STRAIGHT: WHO SPEAKS THESE WORDS — THE FATHER OR THE SON? WHICHEVER OF THE TWO YOU SAY, YOU WILL FIND YOURSELF CONVINCED, OR, IF A BELIEVER, INSTRUCTED. WHO, THEN, SPEAKS THESE WORDS, THE FATHER OR THE SON? IF IT IS THE SON, HE SAYS, BEFORE ME HAS THERE BEEN NO OTHER GOD; IF THE FATHER, HE SAYS, AFTER ME SHALL THERE BE NONE. THE ONE HAS NONE BEFORE HIM, THE OTHER NONE THAT COMES AFTER; AS THE FATHER IS KNOWN IN THE SON, SO ALSO IS THE SON KNOWN IN THE FATHER, FOR WHENEVER YOU SPEAK OF THE FATHER, YOU SPEAK ALSO BY IMPLICATION OF HIS SON, SEEING THAT NONE IS HIS OWN FATHER; AND WHEN YOU NAME THE SON, YOU DO ALSO ACKNOWLEDGE HIS FATHER, INASMUCH AS NONE CAN BE HIS OWN SON. AND SO NEITHER CAN THE SON EXIST WITHOUT THE FATHER, NOR THE FATHER WITHOUT THE SON. THE FATHER, THEREFORE, IS ETERNAL, AND THE SON ALSO ETERNAL.

56. IN THE BEGINNING WAS THE WORD, AND THE WORD WAS WITH GOD, AND THE WORD WAS GOD. THE SAME WAS IN THE BEGINNING WITH GOD. WAS, MARK YOU, WITH GOD. WAS— SEE, WE HAVE WAS FOUR TIMES OVER. WHERE DID THE BLASPHEMER FIND IT WRITTEN THAT HE WAS NOT. AGAIN, JOHN, IN ANOTHER PASSAGE — IN HIS EPISTLE — SPEAKS OF THAT WHICH WAS IN THE BEGINNING. 1 JOHN 1:1 THE EXTENSION OF THE WAS IS INFINITE. CONCEIVE ANY LENGTH OF TIME YOU WILL, YET STILL THE SON WAS.

57. NOW IN THIS SHORT PASSAGE OUR FISHERMAN HAS BARRED THE WAY OF ALL HERESY. FOR THAT WHICH WAS IN THE BEGINNING IS NOT COMPREHENDED IN TIME, IS NOT PRECEDED BY ANY BEGINNING. LET ARIUS, THEREFORE, HOLD HIS PEACE. MOREOVER, THAT WHICH WAS WITH GOD IS NOT CONFOUNDED AND MINGLED WITH HIM, BUT IS DISTINGUISHED BY THE PERFECTION UNBLEMISHED WHICH IT HAS AS THE WORD ABIDING WITH GOD; AND SO LET SABELLIUS KEEP SILENCE. AND THE WORD WAS GOD. THIS WORD, THEREFORE, CONSISTS NOT IN UTTERED SPEECH, BUT IN THE DESIGNATION OF CELESTIAL EXCELLENCE, SO THAT PHOTINUS' TEACHING IS REFUTED. FURTHERMORE, BY THE FACT THAT IN THE BEGINNING HE WAS WITH GOD IS PROVEN THE INDIVISIBLE UNITY OF ETERNAL GODHEAD IN FATHER AND SON, TO THE SHAME AND CONFUSION OF EUNOMIUS. LASTLY, SEEING THAT ALL THINGS ARE SAID TO HAVE BEEN MADE BY HIM, HE IS PLAINLY SHOWN TO BE AUTHOR OF THE OLD AND OF THE NEW TESTAMENT ALIKE; SO THAT THE MANICHÆAN CAN FIND NO GROUND FOR HIS ASSAULTS. THUS HAS THE GOOD FISHERMAN CAUGHT THEM ALL IN ONE NET, TO MAKE THEM POWERLESS TO DECEIVE, ALBEIT UNPROFITABLE FISH TO TAKE.

CHAPTER 9.
ST. AMBROSE QUESTIONS THE HERETICS AND EXHIBITS THEIR ANSWER, WHICH IS, THAT THE SON EXISTED, INDEED, BEFORE ALL TIME, YET WAS NOT CO-ETERNAL WITH THE FATHER, WHEREAT THE SAINT SHOWS THAT THEY REPRESENT THE GODHEAD AS CHANGEABLE, AND FURTHER, THAT EACH PERSON MUST BE BELIEVED TO BE ETERNAL.

58. TELL ME, THOU HERETIC — FOR THE SURPASSING CLEMENCY OF THE EMPEROR GRANTS ME THIS INDULGENCE OF ADDRESSING YOU FOR A SHORT SPACE, NOT THAT I DESIRE TO CONFER WITH YOU, OR AM GREEDY TO HEAR YOUR ARGUMENTS, BUT BECAUSE I AM WILLING TO EXHIBIT THEM — TELL ME, I SAY, WHETHER THERE WAS EVER A TIME WHEN GOD ALMIGHTY WAS NOT THE FATHER, AND YET WAS GOD. I SAY NOTHING ABOUT TIME, IS YOUR ANSWER. WELL AND SUBTLY OBJECTED! FOR IF YOU BRING TIME INTO THE DISPUTE, YOU WILL CONDEMN YOURSELF, SEEING THAT YOU MUST ACKNOWLEDGE THAT THERE WAS A TIME WHEN THE SON WAS NOT, WHEREAS THE SON IS THE RULER AND CREATOR OF TIME. HE CANNOT HAVE BEGUN TO EXIST AFTER HIS OWN WORK. YOU, THEREFORE, MUST NEEDS ALLOW HIM TO BE THE RULER AND MAKER OF HIS WORK.

59. I DO NOT SAY, DO YOU ANSWER, THAT THE SON EXISTED NOT BEFORE TIME; BUT WHEN I CALL HIM SON, I DECLARE THAT HIS FATHER EXISTED BEFORE HIM, FOR, AS YOU SAY, FATHER EXISTS BEFORE SON. BUT WHAT MEANS THIS? YOU DENY THAT TIME WAS BEFORE THE SON, AND YET YOU WILL HAVE IT THAT SOMETHING PRECEDED THE EXISTENCE OF THE SON — SOME CREATURE OF TIME — AND YOU SHOW CERTAIN STAGES OF GENERATION INTERVENING, WHEREBY THOU DOST GIVE US TO UNDERSTAND THAT THE GENERATION FROM THE FATHER WAS A PROCESS IN TIME. FOR IF HE BEGAN TO BE A FATHER, THEN, IN THE FIRST INSTANCE, HE WAS GOD, AND AFTERWARDS HE BECAME A FATHER. HOW, THEN, IS GOD UNCHANGEABLE? FOR IF HE WAS FIRST GOD, AND THEN THE FATHER, SURELY HE HAS UNDERGONE CHANGE BY REASON OF THE ADDED AND LATER ACT OF GENERATION.

60. BUT MAY GOD PRESERVE US FROM THIS MADNESS; FOR IT WAS BUT TO CONFUTE THE IMPIETY OF THE HERETICS THAT WE BROUGHT IN THIS QUESTION. THE DEVOUT SPIRIT AFFIRMS A GENERATION THAT IS NOT IN TIME, AND SO DECLARES FATHER AND SON TO BE CO-ETERNAL, AND DOES NOT MAINTAIN THAT GOD HAS EVER SUFFERED CHANGE.

61. LET FATHER AND SON, THEREFORE, BE ASSOCIATED IN WORSHIP, EVEN AS THEY ARE ASSOCIATED IN GODHEAD; LET NOT BLASPHEMY PUT ASUNDER THOSE WHOM THE CLOSE BOND OF GENERATION HAS JOINED TOGETHER. LET US HONOUR THE SON, THAT WE MAY HONOUR THE FATHER ALSO, AS IT IS WRITTEN IN THE GOSPEL. JOHN 5:23 THE SON'S ETERNITY IS THE ADORNMENT OF THE FATHER'S MAJESTY. IF THE SON HAS NOT BEEN FROM EVERLASTING, THEN THE FATHER HAS SUFFERED CHANGE; BUT THE SON IS FROM ALL ETERNITY, THEREFORE HAS THE FATHER NEVER CHANGED, FOR HE IS ALWAYS UNCHANGEABLE. AND THUS WE SEE THAT THEY WHO WOULD DENY THE SON'S ETERNITY WOULD TEACH THAT THE FATHER IS MUTABLE.

CHAPTER 10.
CHRIST'S ETERNITY BEING PROVED FROM THE APOSTLE'S TEACHING, ST. AMBROSE ADMONISHES US THAT THE DIVINE GENERATION IS NOT TO BE THOUGHT OF AFTER THE FASHION OF HUMAN PROCREATION, NOR TO BE TOO CURIOUSLY PRIED INTO. WITH THE DIFFICULTIES THENCE ARISING HE REFUSES TO DEAL, SAYING THAT WHATSOEVER TERMS, TAKEN FROM OUR KNOWLEDGE OF BODY, ARE USED IN SPEAKING OF THIS DIVINE GENERATION, MUST BE UNDERSTOOD WITH A SPIRITUAL MEANING.

62. HEAR NOW ANOTHER ARGUMENT, SHOWING CLEARLY THE ETERNITY OF THE SON. THE APOSTLE SAYS THAT GOD'S POWER AND GODHEAD ARE ETERNAL, AND THAT CHRIST IS THE POWER OF GOD — FOR IT IS WRITTEN THAT CHRIST IS THE POWER OF GOD AND THE WISDOM OF GOD. IF, THEN, CHRIST IS THE POWER OF GOD, IT FOLLOWS THAT, FORASMUCH AS GOD'S POWER IS ETERNAL, CHRIST ALSO IS ETERNAL.

63. YOU CAN NOT, THEN, HERETIC, BUILD UP A FALSE DOCTRINE FROM THE CUSTOM OF HUMAN PROCREATION, NOR YET GATHER THE WHEREWITHAL FOR SUCH WORK FROM OUR DISCOURSE, FOR WE CANNOT COMPASS THE GREATNESS OF INFINITE GODHEAD, OF WHOSE GREATNESS THERE IS NO END, IN OUR STRAITENED SPEECH. IF YOU SHOULD SEEK TO GIVE AN ACCOUNT OF A MAN'S BIRTH, YOU MUST NEEDS POINT TO A TIME. BUT THE DIVINE GENERATION IS ABOVE ALL THINGS; IT REACHES FAR AND WIDE, IT RISES HIGH ABOVE ALL THOUGHT AND FEELING. FOR IT IS WRITTEN: NO MAN COMES TO THE FATHER, SAVE BY ME. JOHN 14:6 WHATSOEVER, THEREFORE, THOU DOST CONCEIVE CONCERNING THE FATHER — YEA, BE IT EVEN HIS ETERNITY— YOU CAN NOT CONCEIVE ANYTHING CONCERNING HIM SAVE BY THE SON'S AID, NOR CAN ANY UNDERSTANDING ASCEND TO THE FATHER SAVE THROUGH THE SON. THIS IS MY DEARLY-BELOVED SON, THE FATHER SAYS. IS MARK YOU — HE WHO IS, WHAT HE IS, FOREVER. HENCE ALSO DAVID IS MOVED TO SAY: O LORD, YOUR WORD ABIDES FOR EVER IN HEAVEN, — FOR WHAT ABIDES FAILS NEITHER IN EXISTENCE NOR IN ETERNITY.

64. DO YOU ASK ME HOW HE IS A SON, IF HE HAVE NOT A FATHER EXISTING BEFORE HIM? I ASK OF YOU, IN TURN, WHEN, OR HOW, DO YOU THINK THAT THE SON WAS BEGOTTEN. FOR ME THE KNOWLEDGE OF THE MYSTERY OF HIS GENERATION IS MORE THAN I CAN ATTAIN TO, — THE MIND FAILS, THE VOICE IS DUMB — AY, AND NOT MINE ALONE, BUT THE ANGELS' ALSO. IT IS ABOVE POWERS, ABOVE ANGELS, ABOVE CHERUBIM, SERAPHIM, AND ALL THAT HAS FEELING AND THOUGHT, FOR IT IS WRITTEN: THE PEACE OF CHRIST, WHICH PASSES ALL UNDERSTANDING. IF THE PEACE OF CHRIST PASSES ALL UNDERSTANDING, HOW CAN SO WONDROUS A GENERATION BUT BE ABOVE ALL UNDERSTANDING?

65. DO THOU, THEN (LIKE THE ANGELS), COVER YOUR FACE WITH YOUR HANDS, FOR IT IS NOT GIVEN YOU TO LOOK INTO SURPASSING MYSTERIES! WE ARE SUFFERED TO KNOW THAT THE SON IS BEGOTTEN, NOT TO DISPUTE UPON THE MANNER OF HIS BEGETTING. I CANNOT DENY THE ONE; THE OTHER I FEAR TO SEARCH INTO, FOR IF PAUL SAYS THAT THE WORDS WHICH HE HEARD WHEN CAUGHT UP INTO THE THIRD HEAVEN MIGHT NOT BE UTTERED, 2 CORINTHIANS 12:2-5 HOW CAN WE EXPLAIN THE SECRET OF THIS GENERATION FROM AND OF THE FATHER, WHICH WE CAN NEITHER HEAR NOR ATTAIN TO WITH OUR UNDERSTANDING?

66. BUT IF YOU WILL CONSTRAIN ME TO THE RULE OF HUMAN GENERATION, THAT YOU MAY BE ALLOWED TO SAY THAT THE FATHER EXISTED BEFORE THE SON, THEN CONSIDER WHETHER INSTANCES, TAKEN FROM THE GENERATION OF EARTHLY CREATURES, ARE SUITABLE TO SHOW FORTH THE DIVINE GENERATION. IF WE SPEAK ACCORDING TO WHAT IS CUSTOMARY AMONG MEN, YOU CANNOT DENY THAT, IN MAN, THE CHANGES IN THE FATHER'S EXISTENCE HAPPEN BEFORE THOSE IN THE SON'S. THE FATHER IS THE FIRST TO GROW, TO ENTER OLD AGE, TO GRIEVE, TO WEEP. IF, THEN, THE SON IS AFTER HIM IN TIME, HE IS OLDER IN EXPERIENCE THAN THE SON. IF THE CHILD COMES TO BE BORN, THE PARENT ESCAPES NOT THE SHAME OF BEGETTING.

67. WHY TAKE SUCH DELIGHT IN THAT RACK OF QUESTIONING? YOU HEAR THE NAME OF THE SON OF GOD; ABOLISH IT, THEN, OR ACKNOWLEDGE HIS TRUE NATURE. YOU HEAR SPEAK OF THE WOMB — ACKNOWLEDGE THE TRUTH OF UNDOUBTED BEGETTING. OF HIS HEART — KNOW THAT HERE IS GOD'S WORD. OF HIS RIGHT HAND — CONFESS HIS POWER. OF HIS FACE — ACKNOWLEDGE HIS WISDOM. THESE WORDS ARE NOT TO BE UNDERSTOOD, WHEN WE SPEAK OF GOD, AS WHEN WE SPEAK OF BODIES. THE GENERATION OF THE SON IS INCOMPREHENSIBLE, THE FATHER BEGETS IMPASSIBLY, AND YET OF HIMSELF AND IN AGES INCONCEIVABLY REMOTE HAS VERY GOD BEGOTTEN VERY GOD. THE FATHER LOVES THE SON, JOHN 5:20 AND YOU ANXIOUSLY EXAMINE HIS PERSON; THE FATHER IS WELL PLEASED IN HIM, YOU, JOINING

THE JEWS, LOOK UPON HIM WITH AN EVIL EYE; THE FATHER KNOWS THE SON, AND YOU JOIN THE HEATHEN IN REVILING HIM. LUKE 23:36-37

CHAPTER 11.
IT CANNOT BE PROVED FROM SCRIPTURE THAT THE FATHER EXISTED BEFORE THE SON, NOR YET CAN ARGUMENTS TAKEN FROM HUMAN REPRODUCTION AVAIL TO THIS END, SINCE THEY BRING IN ABSURDITIES WITHOUT END. TO DARE TO AFFIRM THAT CHRIST BEGAN TO EXIST IN THE COURSE OF TIME IS THE HEIGHT OF BLASPHEMY.

68. YOU ASK ME WHETHER IT IS POSSIBLE THAT HE WHO IS THE FATHER SHOULD NOT BE PRIOR IN EXISTENCE. I ASK YOU TO TELL ME WHEN THE FATHER EXISTED, THE SON AS YET BEING NOT; PROVE THIS, GATHER IT FROM ARGUMENT OR EVIDENCE OF SCRIPTURE. IF YOU LEAN UPON ARGUMENTS, YOU HAVE DOUBTLESS BEEN TAUGHT THAT GOD'S POWER IS ETERNAL. AGAIN, YOU HAVE READ THE SCRIPTURE THAT SAYS: O ISRAEL, IF YOU WILL HEARKEN UNTO ME, THERE SHALL BE NO NEW GOD IN YOU, NEITHER SHALL YOU WORSHIP A STRANGE GOD. THE FIRST OF THESE COMMANDS BETOKENS [THE SON'S] ETERNITY, THE SECOND HIS POSSESSION OF AN IDENTICAL NATURE, SO THAT WE CAN NEITHER BELIEVE HIM TO HAVE COME INTO EXISTENCE AFTER THE FATHER, NOR SUPPOSE HIM THE SON OF ANOTHER DIVINITY. FOR IF HE EXISTED NOT ALWAYS WITH THE FATHER, HE IS A NEW [GOD]; IF HE IS NOT OF ONE DIVINITY WITH THE FATHER, HE IS A STRANGE [GOD]. BUT HE IS NOT AFTER THE FATHER, FOR HE IS NOT A NEW GOD; NOR IS HE A STRANGE GOD, FOR HE IS BEGOTTEN OF THE FATHER, AND BECAUSE, AS IT IS WRITTEN, HE IS GOD ABOVE ALL, BLESSED FOREVER. ROMANS 9:5

69. BUT IF THE ARIANS BELIEVE HIM TO BE A STRANGE GOD, WHY DO THEY WORSHIP HIM, WHEN IT IS WRITTEN: YOU SHALL WORSHIP NO STRANGE GOD? ELSE, IF THEY DO NOT WORSHIP THE SON, LET THEM CONFESS THERETO, AND THE CASE IS AT AN END — THAT THEY DECEIVE NO ONE BY THEIR PROFESSIONS OF RELIGION. THIS, THEN, WE SEE, IS THE WITNESS OF THE SCRIPTURES. IF YOU HAVE ANY OTHERS TO PRODUCE, IT WILL BE YOUR BUSINESS TO DO SO.

70. LET US NOW GO FURTHER, AND GATHER THE TRUTH IN CONCLUSION FROM ARGUMENTS. FOR ALTHOUGH ARGUMENTS USUALLY GIVE PLACE, EVEN TO HUMAN EVIDENCE, STILL, HERETIC, ARGUE AS YOU WILL. EXPERIENCE TEACHES US, YOU SAY, THAT THE BEING WHICH GENERATES IS PRIOR TO THAT WHICH IS GENERATED. I ANSWER: FOLLOW OUR CUSTOMARY EXPERIENCE THROUGH ALL ITS DEPARTMENTS, AND IF THE REST AGREE HEREWITH, I OPPOSE NOT YOUR CLAIM THAT YOUR POINT BE GRANTED; BUT IF THERE BE NO SUCH AGREEMENT, HOW CAN YOU CLAIM ASSENT ON THIS ONE POINT, WHEN IN ALL THE REST YOU LACK SUPPORT? SEEING, THEN, THAT YOU CALL FOR WHAT IS CUSTOMARY, IT COMES ABOUT THAT THE SON, WHEN HE WAS BEGOTTEN OF THE FATHER, WAS A LITTLE CHILD. YOU HAVE SEEN HIM AN INFANT, CRYING IN THE CRADLE. AS THE YEARS PASSED, HE HAS GONE FORWARD FROM STRENGTH TO STRENGTH — FOR IF HE WAS WEAK WITH THE WEAKNESS OF THINGS BEGOTTEN, HE MUST ALSO HAVE FALLEN UNDER THE WEAKNESS, NOT ONLY OF BIRTH, BUT OF LIFE ALSO.

71. BUT PERCHANCE YOU RUN TO SUCH A PITCH OF FOLLY AS NOT TO FLINCH FROM ASSERTING THESE THINGS OF THE SON OF GOD, MEASURING HIM, AS YOU DO, BY THE RULE OF HUMAN INFIRMITY. WHAT, THEN, IF, WHILE YOU CANNOT REFUSE HIM THE NAME OF GOD, YOU ARE BENT TO PROVE HIM, BY REASON OF WEAKNESS, TO BE A MAN? WHAT IF, WHILE YOU EXAMINE THE PERSON OF THE SON, YOU ARE CALLING THE FATHER IN QUESTION, AND WHILE YOU HASTILY PASS SENTENCE UPON THE FORMER, YOU INCLUDE THE LATTER IN THE SAME CONDEMNATION!

72. IF THE DIVINE GENERATION HAS BEEN SUBJECT TO THE LIMITS OF TIME — IF WE SUPPOSE THIS, BORROWING FROM THE CUSTOM OF HUMAN GENERATION, THEN IT FOLLOWS, FURTHER, THAT THE FATHER BARE THE SON IN A BODILY WOMB, AND LABOURED UNDER THE BURDEN WHILE TEN MONTHS SPED THEIR COURSES. BUT HOW CAN GENERATION, AS IT COMMONLY TAKES PLACE, BE BROUGHT ABOUT WITHOUT THE HELP OF THE OTHER SEX? YOU SEE THAT THE COMMON ORDER OF GENERATION WAS NOT THE COMMENCEMENT, AND YOU THINK THAT THE COURSES OF GENERATION, WHICH ARE RULED BY CERTAIN NECESSITIES WHEREUNTO BODIES ARE SUBJECT, HAVE ALWAYS PREVAILED. YOU REQUIRE THE CUSTOMARY COURSE, I ASK FOR DIFFERENCE OF SEX: YOU DEMAND THE SUPPOSITION OF TIME, I THAT OF ORDER: YOU ENQUIRE INTO THE END, I INTO THE BEGINNING. NOW SURELY IT IS THE END THAT DEPENDS ON THE BEGINNING, NOT THE BEGINNING ON THE END.

73. EVERYTHING, SAY YOU, THAT IS BEGOTTEN HAS A BEGINNING, AND THEREFORE BECAUSE THE SON IS THE SON, HE HAS A BEGINNING, AND CAME FIRST INTO EXISTENCE WITHIN LIMITS OF TIME. LET THIS BE TAKEN AS THE WORD OF THEIR OWN MOUTH; AS FOR MYSELF, I CONFESS THAT THE SON IS BEGOTTEN, BUT THE REST OF THEIR DECLARATION MAKES ME SHUDDER. MAN, DO YOU CONFESS GOD, AND DIMINISH HIS HONOUR BY SUCH SLANDER? FROM THIS MADNESS MAY GOD DELIVER US.

CHAPTER 12.
FURTHER OBJECTIONS TO THE GODHEAD OF THE SON ARE MET BY THE SAME ANSWER — TO WIT, THAT THEY MAY EQUALLY BE URGED AGAINST THE FATHER ALSO. THE FATHER, THEN, BEING IN NO WAY CONFINED BY TIME, PLACE, OR ANYTHING ELSE CREATED, NO SUCH LIMITATION IS TO BE IMPOSED UPON THE SON, WHOSE MARVELLOUS GENERATION IS NOT ONLY OF THE FATHER, BUT OF THE VIRGIN ALSO, AND THEREFORE, SINCE IN HIS GENERATION OF THE FATHER NO DISTINCTION OF SEX, OR THE LIKE, WAS INVOLVED, NEITHER WAS IT IN HIS GENERATION OF THE VIRGIN.

74. THE NEXT OBJECTION IS THIS: IF THE SON HAS NOT THOSE PROPERTIES WHICH ALL SONS HAVE, HE IS NO SON. MAY FATHER, SON, AND HOLY SPIRIT PARDON ME, FOR I WOULD PROPOUND THE QUESTION IN ALL DEVOUTNESS. SURELY THE FATHER IS, AND ABIDES FOR EVER: CREATED THINGS, TOO, ARE AS GOD HAS ORDAINED THEM. IS THERE ANY ONE, THEN, AMONG THESE CREATURES WHICH IS NOT SUBJECT TO THE LIMITATIONS OF PLACE, TIME, OR THE FACT OF HAVING BEEN CREATED, OR TO SOME ORIGINATING CAUSE OR CREATOR. SURELY, NONE. WHAT, THEN? IS THERE ANY ONE OF THEM WHEREOF THE FATHER STANDS IN NEED? SO TO SAY WERE BLASPHEMY. CEASE, THEN, TO APPLY TO THE GODHEAD WHAT IS PROPER ONLY TO CREATED EXISTENCES, OR, IF YOU INSIST UPON FORCING THE COMPARISON, BETHINK YOU WHITHER YOUR WICKEDNESS LEADS. GOD FORBID THAT WE SHOULD EVEN BEHOLD THE END THEREOF.

75. WE MAINTAIN THE ANSWER GIVEN BY PIETY. GOD IS ALMIGHTY, AND THEREFORE GOD THE FATHER NEEDS NONE OF THOSE THINGS, FOR IN HIM THERE IS NO CHANGING, NOR ANY PLACE FOR SUCH HELP AS WE NEED, WE WHOSE WEAKNESS IS SUPPORTED BY MEANS OF THINGS OF THIS KIND. BUT HE WHO IS ALMIGHTY, PLAINLY HE IS UNCREATE, AND NOT CONFINED TO ANY PLACE, AND SURPASSES TIME. BEFORE GOD WAS NOT ANYTHING — NAY, EVEN TO SPEAK ABOUT ANYTHING BEING BEFORE GOD IS A GRAVE SIN. IF, THEN, YOU GRANT THAT IN THE NATURE OF GOD THE FATHER THERE IS NOUGHT THAT IMPLIES A BEING SUSTAINED, BECAUSE HE IS GOD, IT FOLLOWS THAT NOTHING OF THIS SORT CAN BE SUPPOSED TO EXIST IN THE SON OF GOD, NOTHING THAT CONNOTES A BEGINNING, OR GROWTH, FORASMUCH AS HE IS VERY GOD OF VERY GOD.

76. SEEING, THEN, THAT WE FIND NOT THE CUSTOMARY ORDER PREVAILING, BE CONTENT, ARIAN, TO BELIEVE IN A MIRACULOUS GENERATION OF THE SON. BE CONTENT, I SAY, AND IF YOU BELIEVE ME NOT, AT LEAST HAVE RESPECT UNTO THE VOICE OF GOD SAYING, TO WHOM HAVE YOU ESTEEMED ME TO BE LIKE? ISAIAH 46:5 AND AGAIN: GOD IS NOT LIKE A MAN THAT HE SHOULD REPENT. NUMBERS 23:19 IF, INDEED, GOD WORKS MYSTERIOUSLY, SEEING THAT HE DOES NOT WORK ANY WORK, OR FASHION ANYTHING, OR BRING IT TO COMPLETION, BY LABOR OF HANDS, OR IN ANY COURSE OF DAYS, FOR HE SPOKE, AND THEY WERE MADE; HE GAVE THE WORD AND THEY WERE CREATED, WHY SHOULD WE NOT BELIEVE THAT HE WHOM WE ACKNOWLEDGE AS A CREATOR, MYSTERIOUSLY WORKING, DISCERNING IT IN HIS WORKS, ALSO BEGOT HIS SON IN A MYSTERIOUS MANNER? SURELY IT IS FITTING THAT HE SHOULD BE REGARDED AS HAVING BEGOTTEN THE SON IN A SPECIAL AND MYSTERIOUS WAY. LET HIM WHO HAS THE GRACE OF MAJESTY UNRIVALLED LIKEWISE HAVE THE GLORY OF MYSTERIOUS GENERATION.

77. NOT ONLY CHRIST'S GENERATION OF THE FATHER, BUT HIS BIRTH ALSO OF THE VIRGIN, DEMANDS OUR WONDER. YOU SAY THAT THE FORMER IS LIKE THE MANNER WHEREIN WE MEN ARE CONCEIVED. I WILL SHOW — NAY MORE, I WILL COMPEL YOU YOURSELF TO CONFESS, THAT THE LATTER ALSO HAS NO LIKENESS TO THE MANNER OF OUR BIRTH. TELL ME HOW IT WAS THAT HE WAS BORN OF MARY, WITH WHAT LAW DID HIS CONCEPTION IN A VIRGIN'S WOMB AGREE, HOW THERE COULD BE ANY BIRTH WITHOUT THE SEED OF A MAN, HOW A MAIDEN COULD BECOME GREAT WITH CHILD, HOW SHE BECAME A MOTHER BEFORE EXPERIENCE OF SUCH INTERCOURSE AS IS BETWEEN WIVES AND HUSBANDS. THERE WAS NO [VISIBLE] CAUSE — AND YET A SON WAS BEGOTTEN. HOW, THEN, CAME ABOUT THIS BIRTH, UNDER A NEW LAW?

78. IF, THEN, THE COMMON ORDER OF HUMAN GENERATION WAS NOT FOUND IN THE CASE OF THE VIRGIN MARY, HOW CAN YOU DEMAND THAT GOD THE FATHER SHOULD BEGET IN SUCH WISE AS YOU WERE BEGOTTEN IN? SURELY THE COMMON ORDER IS DETERMINED BY DIFFERENCE OF SEX; FOR THIS IS IMPLANTED IN THE NATURE OF OUR FLESH, BUT WHERE FLESH IS NOT, HOW CAN YOU EXPECT TO FIND THE INFIRMITY OF FLESH? NO MAN CALLS IN QUESTION ONE WHO IS BETTER THAN HE IS: TO BELIEVE IS ENJOINED UPON YOU, WITHOUT PERMISSION TO QUESTION. FOR IT IS WRITTEN, ABRAHAM BELIEVED GOD, AND IT WAS ACCOUNTED TO HIM FOR RIGHTEOUSNESS. GENESIS 15:6 LANGUAGE IS VAIN TO SET FORTH, NOT ONLY THE GENERATION OF THE SON, BUT EVEN THE WORKS OF GOD, FOR IT IS WRITTEN: ALL HIS WORKS ARE EXECUTED IN FAITHFULNESS; HIS WORKS, THEN, ARE DONE IN FAITHFULNESS, BUT NOT HIS GENERATION? AY, WE CALL IN QUESTION THAT WHICH WE SEE NOT, WE WHO ARE BIDDEN TO BELIEVE RATHER THAN ENQUIRE OF THAT WE SEE.

CHAPTER 13.
DISCUSSION OF THE DIVINE GENERATION IS CONTINUED. ST. AMBROSE ILLUSTRATES ITS METHOD BY THE SAME EXAMPLE AS THAT EMPLOYED BY THE AUTHOR OF THE EPISTLE TO THE HEBREWS. THE DUTY OF BELIEVING WHAT IS REVEALED IS SHOWN BY THE EXAMPLE OF NEBUCHADNEZZAR AND ST. PETER. BY THE VISION GRANTED TO ST. PETER WAS SHOWN THE SON'S ETERNITY AND GODHEAD — THE APOSTLE, THEN, MUST BE BELIEVED IN PREFERENCE TO THE TEACHERS OF PHILOSOPHY, WHOSE AUTHORITY WAS EVERYWHERE FALLING INTO DISCREDIT. THE ARIANS, ON THE OTHER HAND, ARE SHOWN TO BE LIKE THE HEATHEN.

79. IT WILL BE ASKED: IN WHAT SORT WAS THE SON BEGOTTEN? AS ONE WHO IS FOR EVER, AS THE WORD, AS THE BRIGHTNESS OF ETERNAL LIGHT, HEBREWS 1:3 FOR BRIGHTNESS TAKES EFFECT IN THE INSTANT OF ITS COMING INTO EXISTENCE. WHICH EXAMPLE IS THE APOSTLE'S, NOT MINE. THINK NOT, THEN, THAT THERE WAS EVER A MOMENT OF TIME WHEN GOD WAS WITHOUT WISDOM, ANY MORE THAN THAT THERE WAS EVER A TIME WHEN LIGHT WAS WITHOUT RADIANCE. JUDGE NOT, ARIAN, DIVINE THINGS BY HUMAN, BUT BELIEVE THE DIVINE WHERE YOU FIND NOT THE HUMAN.

80. THE HEATHEN KING SAW IN THE FIRE, TOGETHER WITH THE THREE HEBREW CHILDREN, THE FORM OF A FOURTH, LIKE AS OF AN ANGEL, DANIEL 3:25 AND BECAUSE HE THOUGHT THAT THIS ANGEL EXCELLED ALL ANGELS, HE JUDGED HIM TO BE THE SON OF GOD, WHOM HE HAD NOT READ OF, BUT IN WHOM HE BELIEVED. ABRAHAM, ALSO, SAW THREE, AND ADORED ONE. GENESIS 18:1-3

81. PETER, WHEN HE SAW MOSES AND ELIAS ON THE MOUNTAIN, WITH THE SON OF GOD, WAS NOT DECEIVED AS TO THEIR NATURE AND GLORY. FOR HE ENQUIRED, NOT OF THEM, BUT OF CHRIST, WHAT HE OUGHT TO DO, INASMUCH AS THOUGH HE PREPARED TO DO HOMAGE TO ALL THREE, YET HE WAITED FOR THE COMMAND OF ONE. BUT SINCE HE IGNORANTLY THOUGHT THAT FOR THREE PERSONS THREE TABERNACLES SHOULD BE SET UP, HE WAS CORRECTED BY THE SOVEREIGN VOICE OF GOD THE FATHER, SAYING, THIS IS MY DEARLY BELOVED SON: HEAR HIM. MATTHEW 17:5 THAT IS TO SAY: WHY DO YOU JOIN YOUR FELLOW-SERVANTS IN EQUALITY WITH YOUR LORD? THIS IS MY SON. NOT MOSES IS MY SON, NOR ELIAS IS MY SON, BUT THIS IS MY SON. THE APOSTLE WAS NOT DULL TO UNDERSTAND THE REBUKE; HE FELL ON HIS FACE, BROUGHT LOW BY THE FATHER'S VOICE AND THE GLORIOUS BEAUTY OF THE SON, BUT HE WAS RAISED UP BY THE SON, WHOSE WONT IT IS TO RAISE UP THEM THAT ARE FALLEN. MATTHEW 17:6-8 THEN HE SAW ONE ONLY, MATTHEW 17:8 THE SON OF GOD ALONE, FOR THE SERVANTS HAD WITHDRAWN, THAT HE MIGHT BE SEEN TO BE LORD ALONE, WHO ALONE WAS ENTITLED SON.

82. WHAT, THEN, WAS THE PURPOSE OF THAT VISION, WHICH SIGNIFIED NOT THAT CHRIST AND HIS SERVANTS WERE EQUAL, BUT BETOKENED A MYSTERY, SAVE THAT IT SHOULD BE MADE PLAIN TO US THAT THE LAW AND THE PROPHETS, IN AGREEMENT WITH THE GOSPEL, REVEALED AS ETERNAL THE SON OF GOD, WHOM THEY HAD HERALDED. WHEN WE, THEREFORE, HEAR OF THE SON COMING FORTH OF THE WOMB, THE WORD FROM THE HEART, LET US BELIEVE THAT THE SON WAS NOT FASHIONED WITH HANDS BUT BEGOTTEN OF THE FATHER, NOT THE WORK OF A CRAFTSMAN BUT THE OFFSPRING OF A PARENT.

83. HE, THEREFORE, WHO SAID, THIS IS MY SON, SAID NOT, THIS IS A CREATURE OF TIME, NOR THIS BEING IS OF MY CREATION, MY MAKING, MY SERVANT, BUT THIS IS MY SON, WHOM YOU SEE GLORIFIED. THIS IS THE GOD OF ABRAHAM, THE GOD OF ISAAC, THE GOD OF JACOB, WHO APPEARED TO MOSES IN THE BUSH, EXODUS 3:14 CONCERNING WHOM MOSES SAYS, HE WHO IS HAS SENT ME. IT WAS NOT THE FATHER WHO SPOKE TO MOSES IN THE BUSH OR IN THE DESERT, BUT THE SON. IT WAS OF THIS MOSES THAT STEPHEN SAID, THIS IS HE WHO WAS IN THE CHURCH, IN THE WILDERNESS, WITH THE ANGEL. ACTS 7:38 THIS, THEN, IS HE WHO GAVE THE LAW, WHO SPOKE WITH MOSES, SAYING, I AM THE GOD OF ABRAHAM, THE GOD OF ISAAC, THE GOD OF JACOB. THIS, THEN, IS THE GOD OF THE PATRIARCHS, THIS IS THE GOD OF THE PROPHETS.

84. IT IS OF THE SON, THEREFORE, THAT WE READ, YOUR MIND UNDERSTANDS THE READING, LET YOUR TONGUE MAKE CONFESSION. AWAY WITH ARGUMENTS, WHERE FAITH IS REQUIRED; NOW LET DIALECTIC HOLD HER PEACE, EVEN IN THE MIDST OF HER SCHOOLS. I ASK NOT WHAT IT IS THAT PHILOSOPHERS SAY, BUT I WOULD KNOW WHAT THEY DO. THEY SIT DESOLATE IN THEIR SCHOOLS. SEE THE VICTORY OF FAITH OVER ARGUMENT. THEY WHO DISPUTE SUBTLY ARE FORSAKEN DAILY BY THEIR FELLOWS; THEY WHO WITH SIMPLICITY BELIEVE ARE DAILY INCREASED. NOT PHILOSOPHERS BUT FISHERMEN, NOT MASTERS OF DIALECTIC BUT TAX-GATHERERS, NOW FIND CREDENCE. THE ONE SORT, THROUGH PLEASURES AND LUXURIES, HAVE BOUND THE WORLD'S BURDEN UPON THEMSELVES; THE OTHER, BY FASTING AND MORTIFICATION, HAVE CAST IT OFF, AND SO DOES SORROW NOW BEGIN TO WIN OVER MORE FOLLOWERS THAN PLEASURE.

85. LET US NOW SEE HOW FAR ARIANS AND PAGANS DO DIFFER. THE LATTER CALL UPON GODS, WHO ARE DIFFERENT IN SEX AND UNEQUAL IN POWER; THE FORMER AFFIRM A TRINITY WHERE THERE IS LIKEWISE INEQUALITY OF POWER AND DIVERSITY OF GODHEAD. THE PAGANS ASSERT THAT THEIR GODS BEGAN TO EXIST ONCE UPON A TIME; THE ARIANS LYINGLY DECLARE THAT CHRIST BEGAN TO EXIST IN THE COURSE OF TIME. HAVE THEY NOT ALL DYED THEIR IMPIETY IN THE VATS OF PHILOSOPHY? BUT INDEED THE PAGANS DO EXTOL THAT WHICH THEY WORSHIP, THE ARIANS MAINTAIN THAT THE SON OF GOD, WHO IS GOD, IS A CREATURE.

CHAPTER 14.

THAT THE SON OF GOD IS NOT A CREATED BEING IS PROVED BY THE FOLLOWING ARGUMENTS: (1) THAT HE COMMANDED NOT THAT THE GOSPEL SHOULD BE PREACHED TO HIMSELF; (2) THAT A CREATED BEING IS GIVEN OVER UNTO VANITY; (3) THAT THE SON HAS CREATED ALL THINGS; (4) THAT WE READ OF HIM AS BEGOTTEN; AND (5) THAT THE DIFFERENCE OF GENERATION AND ADOPTION HAS ALWAYS BEEN UNDERSTOOD IN THOSE PLACES WHERE BOTH NATURES — THE DIVINE AND THE HUMAN — ARE DECLARED TO CO-EXIST IN HIM. ALL OF WHICH TESTIMONY IS CONFIRMED BY THE APOSTLE'S INTERPRETATION.

86. IT IS NOW MADE PLAIN, AS I BELIEVE, YOUR SACRED MAJESTY, THAT THE LORD JESUS IS NEITHER UNLIKE THE FATHER, NOR ONE THAT BEGAN TO EXIST IN COURSE OF TIME. WE HAVE YET TO CONFUTE ANOTHER BLASPHEMY, AND TO SHOW THAT THE SON OF GOD IS NOT A CREATED BEING. HEREIN IS THE QUICKENING WORD THAT WE READ AS OUR HELP, FOR WE HAVE HEARD THE PASSAGE READ WHERE THE LORD SAYS: GO INTO ALL THE WORLD, AND PREACH THE GOSPEL TO ALL CREATION. MARK 16:15 HE WHO SAYS ALL CREATION EXCEPTS NOTHING. HOW, THEN, DO THEY STAND WHO CALL CHRIST A CREATURE? IF HE WERE A CREATURE, COULD HE HAVE COMMANDED THAT THE GOSPEL SHOULD BE PREACHED TO HIMSELF? IT IS NOT, THEREFORE, A CREATURE, BUT THE CREATOR, WHO COMMITS TO HIS DISCIPLES THE WORK OF TEACHING CREATED BEINGS.

87. CHRIST, THEN, IS NO CREATED BEING; FOR CREATED BEINGS ARE, AS THE APOSTLE HAS SAID, GIVEN OVER TO VANITY. ROMANS 8:20 IS CHRIST GIVEN OVER UNTO VANITY? AGAIN, CREATION— ACCORDING TO THE SAME APOSTLE — GROANS AND TRAVAILS TOGETHER EVEN UNTIL NOW. WHAT, THEN? DOES CHRIST TAKE ANY PART IN THIS GROANING AND TRAVAILING — HE WHO HAS SET US MISERABLE MOURNERS FREE FROM DEATH? CREATION, SAYS THE APOSTLE, SHALL BE SET FREE FROM THE SLAVERY OF CORRUPTION. ROMANS 8:21-22 WE SEE, THEN, THAT BETWEEN CREATION AND ITS LORD THERE IS A VAST DIFFERENCE, FOR CREATION IS ENSLAVED, BUT THE LORD IS THE SPIRIT, AND WHERE THE SPIRIT OF THE LORD IS, THERE IS FREEDOM. 2 CORINTHIANS 3:17

88. WHO WAS IT THAT LED FIRST INTO THIS ERROR, OF DECLARING HIM WHO CREATED AND MADE ALL THINGS TO BE A CREATURE? DID THE LORD, I WOULD ASK, CREATE HIMSELF? WE READ THAT ALL THINGS WERE MADE BY HIM, AND WITHOUT HIM WAS NOTHING MADE. JOHN 1:3 THIS BEING SO, DID HE MAKE HIMSELF? WE READ — AND WHO SHALL DENY?— THAT IN WISDOM HAS GOD MADE ALL THINGS. IF SO, HOW CAN WE SUPPOSE THAT WISDOM WAS MADE IN ITSELF?

89. WE READ THAT THE SON IS BEGOTTEN, INASMUCH AS THE FATHER SAYS: I BROUGHT YOU FORTH FROM THE WOMB BEFORE THE MORNING STAR. WE READ OF THE FIRST-BORN SON, COLOSSIANS 1:15 OF THE ONLY-BEGOTTEN JOHN 1:14 — FIRST-BORN, BECAUSE THERE IS NONE BEFORE HIM; ONLY-BEGOTTEN, BECAUSE THERE IS NONE AFTER HIM. AGAIN, WE READ: WHO SHALL DECLARE HIS GENERATION? ISAIAH 53:8 GENERATION, MARK YOU, NOT CREATION. WHAT ARGUMENT CAN BE BROUGHT TO MEET TESTIMONIES SO GREAT AND MIGHTY AS THESE?

90. MOREOVER, GOD'S SON DISCOVERS THE DIFFERENCE BETWEEN GENERATION AND GRACE WHEN HE SAYS: I GO UP TO MY FATHER AND YOUR FATHER, TO MY GOD AND YOUR GOD. HE DID NOT SAY, I GO UP TO OUR FATHER, BUT I GO UP TO MY FATHER AND YOUR FATHER. THIS DISTINCTION IS THE SIGN OF A DIFFERENCE, INASMUCH AS HE WHO IS CHRIST'S FATHER IS OUR CREATOR.

91. FURTHERMORE HE SAID, TO MY GOD AND YOUR GOD, BECAUSE ALTHOUGH HE AND THE FATHER ARE ONE, AND THE FATHER IS HIS FATHER BY POSSESSION OF THE SAME NATURE, WHILE GOD BEGAN TO BE OUR FATHER THROUGH THE OFFICE OF THE SON, NOT BY VIRTUE OF NATURE, BUT OF GRACE— STILL HE SEEMS TO POINT US HERE TO THE EXISTENCE IN CHRIST OF BOTH NATURES, GODHEAD AND MANHOOD — GODHEAD OF HIS FATHER, MANHOOD OF HIS MOTHER, THE FORMER BEING BEFORE ALL THINGS, THE LATTER DERIVED FROM THE VIRGIN. FOR THE FIRST, SPEAKING AS THE SON, HE CALLED GOD HIS FATHER, AND AFTERWARD, SPEAKING AS MAN, NAMED HIM AS GOD.

92. EVERYWHERE, INDEED, WE HAVE WITNESS IN THE SCRIPTURES TO SHOW THAT CHRIST, IN NAMING GOD AS HIS GOD, DOES SO AS MAN. MY GOD, MY GOD, WHY HAVE YOU FORSAKEN ME? AND AGAIN: FROM MY MOTHER'S WOMB YOU ARE MY GOD. IN THE FORMER PLACE HE SUFFERS AS A MAN; IN THE LATTER IT IS A MAN WHO IS BROUGHT FORTH FROM HIS MOTHER'S WOMB. AND SO WHEN HE SAYS, FROM MY MOTHER'S WOMB YOU ARE MY GOD, HE MEANS THAT HE WHO WAS ALWAYS HIS FATHER IS HIS GOD FROM THE MOMENT WHEN HE WAS BROUGHT FORTH FROM HIS MOTHER'S WOMB.

93. SEEING, THEN, THAT WE READ IN THE GOSPEL, IN THE APOSTLE, IN THE PROPHETS, OF CHRIST AS BEGOTTEN, HOW DARE THE ARIANS TO SAY THAT HE WAS CREATED OR MADE? BUT, INDEED, THEY OUGHT TO HAVE BETHOUGHT THEM, WHERE THEY HAVE READ OF HIM AS CREATED, WHERE AS MADE. FOR IT HAS BEEN PLAINLY SHOWN THAT THE SON OF GOD IS BEGOTTEN OF GOD, BORN OF GOD — LET THEM, THEN, CONSIDER WITH CARE WHERE THEY HAVE READ THAT HE WAS MADE, SEEING THAT HE WAS NOT MADE GOD, BUT BORN AS GOD, THE SON OF GOD; AFTERWARD, HOWEVER, HE WAS, ACCORDING TO THE FLESH, MADE MAN OF MARY.

94. BUT WHEN THE FULLNESS OF TIME HAD COME, GOD SENT HIS SON, MADE OF A WOMAN, MADE UNDER THE LAW. HIS SON, OBSERVE, NOT AS ONE OF MANY, NOT AS HIS IN COMMON WITH ANOTHER, BUT HIS OWN, AND IN SAYING HIS SON, THE APOSTLE SHOWED THAT IT IS OF THE SON'S NATURE THAT HIS GENERATION IS ETERNAL. HIM THE APOSTLE HAS AFFIRMED TO HAVE BEEN AFTERWARDS MADE OF A WOMAN, IN ORDER THAT THE MAKING MIGHT BE UNDERSTOOD NOT OF THE GODHEAD, BUT OF THE PUTTING ON OF A BODY — MADE OF A WOMAN, THEN, BY TAKING ON OF FLESH; MADE UNDER THE LAW THROUGH OBSERVANCE OF THE LAW. HOWBEIT, THE FORMER, THE SPIRITUAL GENERATION IS BEFORE THE LAW WAS, THE LATTER IS AFTER THE LAW.

CHAPTER 15.
AN EXPLANATION OF ACTS 2:36 AND PROVERBS 8:22 , WHICH ARE SHOWN TO REFER PROPERLY TO CHRIST'S MANHOOD ALONE.

95. TO NO PURPOSE, THEN, IS THE HERETICS' CUSTOMARY CITATION OF THE SCRIPTURE, THAT GOD MADE HIM BOTH LORD AND CHRIST. LET THESE IGNORANT PERSONS READ THE WHOLE PASSAGE, AND UNDERSTAND IT. FOR THUS IT IS WRITTEN. GOD MADE THIS JESUS, WHOM YOU CRUCIFIED, BOTH LORD AND CHRIST. IT WAS NOT THE GODHEAD, BUT THE FLESH, THAT WAS CRUCIFIED. THIS, INDEED, WAS POSSIBLE, BECAUSE THE FLESH ALLOWED OF BEING CRUCIFIED. IT FOLLOWS NOT, THEN, THAT THE SON OF GOD IS A CREATED BEING.

96. LET US DISPATCH, THEN, THAT PASSAGE ALSO, WHICH THEY DO USE TO MISREPRESENT — LET THEM LEARN WHAT IS THE SENSE OF THE WORDS, THE LORD CREATED ME. IT IS NOT THE FATHER CREATED, BUT THE LORD CREATED ME. THE FLESH ACKNOWLEDGES ITS LORD, PRAISE DECLARES THE FATHER: OUR CREATED NATURE CONFESSES THE FIRST, LOVES, KNOWS THE LATTER. WHO, THEN, CANNOT BUT PERCEIVE THAT THESE WORDS ANNOUNCE THE INCARNATION? THUS THE SON SPEAKS OF HIMSELF AS CREATED IN RESPECT OF THAT WHEREIN HE WITNESSES TO HIMSELF AS BEING MAN, WHEN HE SAYS, WHY DO YOU SEEK TO KILL ME, A MAN, WHO HAVE TOLD YOU THE TRUTH? HE SPEAKS OF HIS MANHOOD, WHEREIN HE WAS CRUCIFIED, AND DIED, AND WAS BURIED.

97. FURTHERMORE, THERE IS NO DOUBT BUT THAT THE WRITER SET DOWN AS PAST THAT WHICH WAS TO COME; FOR THIS IS THE USAGE OF PROPHECY, THAT THINGS TO COME ARE SPOKEN OF AS THOUGH THEY WERE ALREADY PRESENT OR PAST. FOR EXAMPLE, IN THE TWENTY-FIRST PSALM YOU HAVE READ: FAT BULLS (OF BASHAN) HAVE BESET ME, AND AGAIN: THEY PARTED MY GARMENTS AMONG THEM. THIS THE EVANGELIST SHOWS TO HAVE BEEN SPOKEN PROPHETICALLY OF THE TIME OF THE PASSION, FOR TO GOD THE THINGS THAT ARE TO COME ARE PRESENT, AND FOR HIM WHO FOREKNOWS ALL THINGS, THEY ARE AS THOUGH THEY WERE PAST AND OVER; AS IT IS WRITTEN, WHO HAS MADE THE THINGS THAT ARE TO BE.

98. IT IS NO WONDER THAT HE SHOULD DECLARE HIS PLACE TO HAVE BEEN SET FAST BEFORE ALL WORLDS, SEEING THAT THE SCRIPTURE TELLS US THAT HE WAS FOREORDAINED BEFORE THE TIMES AND AGES. THE FOLLOWING PASSAGE DISCOVERS HOW THE WORDS IN QUESTION PRESENT THEMSELVES AS A TRUE PROPHECY OF THE INCARNATION: WISDOM HAS BUILT HER A HOUSE, AND SET UP SEVEN PILLARS TO SUPPORT IT, AND SHE HAS SLAIN HER VICTIMS. SHE HAS MINGLED HER WINE IN THE BOWL, AND MADE READY HER TABLE, AND SENT HER SERVANTS, CALLING MEN TOGETHER WITH A MIGHTY VOICE OF PROCLAMATION, SAYING: 'HE WHO IS SIMPLE, LET HIM TURN IN TO ME.' DO WE NOT SEE, IN THE GOSPEL, THAT ALL THESE THINGS WERE FULFILLED AFTER THE INCARNATION, IN THAT CHRIST DISCLOSED THE MYSTERIES OF THE HOLY SUPPER, SENT FORTH HIS APOSTLES, AND CRIED WITH A LOUD VOICE, SAYING, IF ANY MAN THIRST, LET HIM COME TO ME AND DRINK. JOHN 7:37 THAT WHICH FOLLOWS, THEN, ANSWERS TO THAT WHICH WENT BEFORE, AND WE BEHOLD THE WHOLE STORY OF THE INCARNATION SET FORTH IN BRIEF BY PROPHECY.

99. MANY OTHER PASSAGES MIGHT READILY BE SEEN TO BE PROPHECIES OF THIS SORT CONCERNING THE INCARNATION, BUT I WILL NOT DELAY OVER BOOKS, LEST THE TREATISE APPEAR TOO WORDY

CHAPTER 16.
THE ARIANS BLASPHEME CHRIST, IF BY THE WORDS CREATED AND BEGOTTEN THEY MEAN AND UNDERSTAND ONE AND THE SAME THING. IF, HOWEVER, THEY REGARD THE WORDS AS DISTINCT IN MEANING, THEY MUST NOT SPEAK OF HIM, OF WHOM THEY HAVE READ THAT HE WAS BEGOTTEN, AS IF HE WERE A CREATED BEING. THIS RULE IS UPHELD BY THE WITNESS OF ST. PAUL, WHO, PROFESSING HIMSELF A SERVANT OF CHRIST, FORBADE WORSHIP OF A CREATED BEING. GOD BEING A SUBSTANCE PURE AND UNCOMPOUNDED, THERE IS NO CREATED NATURE IN HIM; FURTHERMORE, THE SON IS NOT TO BE DEGRADED TO THE LEVEL OF THINGS CREATED, SEEING THAT IN HIM THE FATHER IS WELL PLEASED.

100. NOW WILL I ENQUIRE PARTICULARLY OF THE ARIANS, WHETHER THEY THINK THAT BEGOTTEN AND CREATED ARE ONE AND THE SAME. IF THEY CALL THEM THE SAME, THEN IS THERE NO DIFFERENCE BETWEEN GENERATION AND CREATION. IT FOLLOWS, THEN, THAT FORASMUCH AS WE ALSO ARE CREATED, THERE IS BETWEEN US AND CHRIST AND THE ELEMENTS NO DIFFERENCE. THUS MUCH, HOWEVER, GREAT AS THEIR MADNESS IS, THEY WILL NOT VENTURE TO SAY.

101. FURTHERMORE — TO CONCEDE THAT WHICH IS NO TRUTH, TO THEIR FOLLY — I ASK THEM, IF THERE IS, AS THEY THINK, NO DIFFERENCE IN THE WORDS, WHY DO THEY NOT CALL UPON HIM WHOM THEY WORSHIP BY THE BETTER TITLE? WHY DO THEY NOT AVAIL THEMSELVES OF THE FATHER'S WORD? WHY DO THEY REJECT THE TITLE OF HONOUR, AND USE A DISHONOURING NAME?

102. IF, HOWEVER, THERE IS — AS I THINK THERE IS — A DISTINCTION BETWEEN CREATED AND BEGOTTEN, THEN, WHEN WE HAVE READ THAT HE IS BEGOTTEN, WE SHALL SURELY NOT UNDERSTAND THE SAME BY THE TERMS BEGOTTEN AND CREATED. LET THEM THEREFORE CONFESS HIM TO BE BEGOTTEN OF THE FATHER, BORN OF THE VIRGIN, OR LET THEM SAY HOW THE SON OF GOD CAN BE BOTH BEGOTTEN AND CREATED. A SINGLE NATURE, ABOVE ALL, THE DIVINE BEING, REJECTS STRIFE (WITHIN ITSELF).

103. BUT IN ANY CASE LET OUR PRIVATE JUDGMENT PASS: LET US ENQUIRE OF PAUL, WHO, FILLED WITH THE SPIRIT OF GOD, AND SO FORESEEING THESE QUESTIONINGS, HAS GIVEN SENTENCE AGAINST PAGANS IN GENERAL AND ARIANS IN PARTICULAR, SAYING THAT THEY WERE BY GOD'S JUDGMENT CONDEMNED, WHO SERVED THE CREATURE RATHER THAN THE CREATOR. THUS, IN FACT, YOU MAY READ: GOD GAVE THEM OVER TO THE LUSTS OF THEIR OWN HEART, THAT THEY MIGHT ONE WITH ANOTHER DISHONOUR THEIR BODIES, THEY WHO CHANGED GOD'S TRUTH INTO A LIE, AND WORSHIPPED AND SERVED THE THING CREATED RATHER THAN THE CREATOR, WHO IS GOD, BLESSED FOREVER. ROMANS 1:24-25

104. THUS PAUL FORBIDS ME TO WORSHIP A CREATURE, AND ADMONISHES ME OF MY DUTY TO SERVE CHRIST. IT FOLLOWS, THEN, THAT CHRIST IS NOT A CREATED BEING. THE APOSTLE CALLS HIMSELF PAUL, A SERVANT OF JESUS CHRIST, ROMANS 1:1 AND THIS GOOD SERVANT, WHO ACKNOWLEDGES HIS LORD, WILL LIKEWISE HAVE US NOT WORSHIP THAT WHICH IS CREATED. HOW, THEN, COULD HE HAVE BEEN HIMSELF A SERVANT OF CHRIST, IF HE THOUGHT THAT CHRIST WAS A CREATED PERSON? LET THESE HERETICS, THEN, CEASE EITHER TO WORSHIP HIM WHOM THEY CALL A CREATED BEING, OR TO CALL HIM A CREATURE, WHOM THEY FEIGN TO WORSHIP, LEST UNDER COLOR OF BEING WORSHIPPERS THEY FALL INTO WORSE IMPIETY. FOR A DOMESTIC IS WORSE THAN A FOREIGN FOE, AND THAT THESE MEN SHOULD USE THE NAME OF CHRIST TO CHRIST'S DISHONOUR INCREASES THEIR GUILT.

105. WHAT BETTER EXPOUNDER OF THE SCRIPTURES DO WE INDEED LOOK FOR THAN THAT TEACHER OF THE GENTILES, THAT CHOSEN VESSEL — CHOSEN FROM THE NUMBER OF THE PERSECUTORS? HE WHO HAD BEEN THE PERSECUTOR OF CHRIST CONFESSES HIM. HE HAD READ SOLOMON MORE, IN ANY CASE, THAN ARIUS HAS, AND HE WAS WELL LEARNED IN THE LAW, AND SO, BECAUSE HE HAD READ, HE SAID NOT THAT CHRIST WAS CREATED, BUT THAT HE WAS BEGOTTEN. FOR HE HAD READ, HE SPOKE, AND THEY WERE MADE: HE COMMANDED, AND THEY WERE CREATED. WAS CHRIST, I ASK, MADE AT A WORD? WAS HE CREATED AT A COMMAND?

106. MOREOVER, HOW CAN THERE BE ANY CREATED NATURE IN GOD? IN TRUTH, GOD IS OF AN UNCOMPOUNDED NATURE; NOTHING CAN BE ADDED TO HIM, AND THAT ALONE WHICH IS DIVINE HAS HE IN HIS NATURE; FILLING ALL THINGS, YET NOWHERE HIMSELF CONFOUNDED WITH ANYTHING; PENETRATING ALL THINGS, YET HIMSELF NOWHERE TO BE PENETRATED; PRESENT IN ALL HIS FULLNESS AT ONE AND THE SAME MOMENT, IN HEAVEN, IN EARTH, IN THE DEEPEST DEPTH OF THE SEA, TO SIGHT INVISIBLE, BY SPEECH NOT TO BE DECLARED, BY FEELING NOT TO BE MEASURED; TO BE FOLLOWED BY FAITH, TO BE ADORED WITH DEVOTION; SO THAT WHATSOEVER TITLE EXCELS IN DEPTH OF SPIRITUAL IMPORT, IN SETTING FORTH GLORY AND HONOUR, IN EXALTING POWER, THIS YOU MAY KNOW TO BELONG OF RIGHT TO GOD.

107. SINCE, THEN, THE FATHER IS WELL PLEASED IN THE SON; BELIEVE THAT THE SON IS WORTHY OF THE FATHER, THAT HE CAME OUT FROM GOD, AS HE HIMSELF BEARS WITNESS, SAYING: I WENT OUT FROM GOD, AND HAVE COME; JOHN 8:42 AND AGAIN: I WENT OUT FROM GOD. JOHN 16:27 HE WHO PROCEEDED AND CAME FORTH FROM GOD CAN HAVE NO ATTRIBUTES BUT SUCH AS ARE PROPER TO GOD.

CHAPTER 17.
THAT CHRIST IS VERY GOD IS PROVED FROM THE FACT THAT HE IS GOD'S OWN SON, ALSO FROM HIS HAVING BEEN BEGOTTEN AND HAVING COME FORTH FROM GOD, AND FURTHER, FROM THE UNITY OF WILL AND OPERATION SUBSISTING IN FATHER AND SON. THE WITNESS OF THE APOSTLES AND OF THE CENTURION — WHICH ST. AMBROSE SETS OVER AGAINST THE ARIAN TEACHING — IS ADDUCED, TOGETHER WITH THAT OF ISAIAH AND ST. JOHN.

108. HENCE IT IS THAT CHRIST IS NOT ONLY GOD, BUT VERY GOD INDEED — VERY GOD OF VERY GOD, INSOMUCH THAT HE HIMSELF IS THE TRUTH. JOHN 14:6 IF, THEN, WE ENQUIRE HIS NAME, IT IS THE TRUTH; IF WE SEEK TO KNOW HIS NATURAL RANK AND DIGNITY, HE IS SO TRULY THE VERY SON OF GOD, THAT HE IS INDEED GOD'S OWN SON; AS IT IS WRITTEN, WHO SPARED NOT HIS OWN SON, BUT GAVE HIM UP FOR OUR

SAKES, ROMANS 8:32 GAVE HIM UP, THAT IS, SO FAR AS THE FLESH WAS CONCERNED. THAT HE IS GOD'S OWN SON DECLARES HIS GODHEAD; THAT HE IS VERY GOD SHOWS THAT HE IS GOD'S OWN SON; HIS PITIFULNESS IS THE EARNEST OF HIS SUBMISSION, HIS SACRIFICE, OF OUR SALVATION.

109. LEST, HOWEVER, MEN SHOULD WREST THE SCRIPTURE, THAT GOD GAVE HIM UP, THE APOSTLE HIMSELF HAS SAID IN ANOTHER PLACE, GALATIANS 1:3-4 PEACE FROM GOD THE FATHER, AND OUR LORD JESUS CHRIST, WHO GAVE HIMSELF FOR OUR SINS; AND AGAIN: EPHESIANS 5:2 EVEN AS CHRIST HAS LOVED US, AND GIVEN HIMSELF FOR US. IF, THEN, HE BOTH WAS GIVEN UP BY THE FATHER, AND GAVE HIMSELF UP OF HIS OWN ACCORD, IT IS PLAIN THAT THE WORKING AND THE WILL OF FATHER AND SON IS ONE.

110. IF, THEN, WE ENQUIRE INTO HIS NATURAL PRE-EMINENCE, WE FIND IT TO CONSIST IN BEING BEGOTTEN. TO DENY THAT THE SON OF GOD IS BEGOTTEN [OF GOD] IS TO DENY THAT HE IS GOD'S OWN SON, AND TO DENY CHRIST TO BE GOD'S OWN SON IS TO CLASS HIM WITH THE REST OF MANKIND, AS NO MORE A SON THAN ANY OF THE REST. IF, HOWEVER, WE ENQUIRE INTO THE DISTINCTIVE PROPERTY OF HIS GENERATION, IT IS THIS, THAT HE CAME FORTH FROM GOD. FOR WHILE, IN OUR EXPERIENCE, TO COME OUT IMPLIES SOMETHING ALREADY EXISTENT, AND THAT WHICH IS SAID TO COME OUT SEEMS TO PROCEED FORTH FROM HIDDEN AND INWARD PLACES, WE, THOUGH IT BE PRESENTED BUT IN SHORT PASSAGES, OBSERVE THE PECULIAR ATTRIBUTE OF THE DIVINE GENERATION, THAT THE SON DOES NOT SEEM TO HAVE COME FORTH OUT OF ANY PLACE, BUT AS GOD FROM GOD, A SON FROM A FATHER, NOR TO HAVE HAD A BEGINNING IN THE COURSE OF TIME, HAVING COME FORTH FROM THE FATHER BY BEING BORN, AS HE HIMSELF WHO WAS BORN SAID: I CAME FORTH FROM THE MOUTH OF THE MOST HIGH. SIRACH 24:3

111. BUT IF THE ARIANS ACKNOWLEDGE NOT THE SON'S NATURE, IF THEY BELIEVE NOT THE SCRIPTURES, LET THEM AT LEAST BELIEVE THE MIGHTY WORKS. TO WHOM DOES THE FATHER SAY, LET US MAKE MAN? GENESIS 1:26 SAVE TO HIM WHOM HE KNEW TO BE HIS TRUE SON? IN WHOM, SAVE IN ONE WHO WAS TRUE, COULD HE RECOGNIZE HIS IMAGE? THE SON BY ADOPTION IS NOT THE SAME AS THE TRUE SON; NOR WOULD THE SON SAY, I AND THE FATHER ARE ONE, JOHN 10:30 IF HE, BEING HIMSELF NOT TRUE, WERE MEASURING HIMSELF WITH ONE WHO IS TRUE. THE FATHER, THEREFORE, SAYS, LET US MAKE. HE WHO SPOKE IS TRUE; CAN HE, THEN, WHO MADE BE NOT TRUE? SHALL THE HONOUR RENDERED TO HIM WHO SPEAKS BE WITHHELD FROM HIM WHO MAKES?

112. BUT HOW, UNLESS THE FATHER KNEW HIM TO BE HIS TRUE SON, SHOULD HE COMMEND TO HIM HIS WILL, FOR PERFECT CO-OPERATION, AND HIS WORKS, FOR PERFECT BRINGING IN OUT IN ACTUALITY? SEEING THAT THE SON WORKS THE WORKS WHICH THE FATHER DOES, AND THAT THE SON QUICKENS WHOM HE WILL, AS IT IS WRITTEN, HE IS THEN EQUAL IN POWER AND FREE IN RESPECT OF HIS WILL. AND THUS IS THE UNITY MAINTAINED, FORASMUCH AS GOD'S POWER CONSISTS IN THAT THE GODHEAD IS PROPER TO EACH PERSON, AND FREEDOM LIES NOT IN ANY DIFFERENCE, BUT IN UNITY OF WILL.

113. THE APOSTLES, BEING STORM-TOSSED IN THE SEA, AS SOON AS THEY SAW THE WATERS LEAPING UP ROUND THEIR LORD'S FEET, AND BEHELD HIS FEARLESS FOOTSTEPS ON THE WATER, AS HE WALKED AMID THE RAGING WAVES OF THE SEA, AND THE SHIP, WHICH WAS BEATEN UPON BY THE WAVES, HAD REST AS SOON AS CHRIST ENTERED IT, AND THEY SAW THE WAVES AND THE WINDS OBEYING HIM — THEN, THOUGH AS YET THEY DID NOT BELIEVE IN THEIR HEARTS THEY BELIEVED HIM TO BE GOD'S TRUE SON, SAYING, TRULY YOU ARE THE SON OF GOD. MATTHEW 14:33

114. TO THE SAME EFFECT THE CONFESSION OF THE CENTURION, AND OTHERS WHO WERE WITH HIM, WHEN THE FOUNDATIONS OF THE WORLD WERE SHAKEN AT THE LORD'S PASSION, — AND THIS, HERETIC, YOU DENY. THE CENTURION SAID, TRULY THIS WAS THE SON OF GOD. MATTHEW 27:54 WAS SAID THE CENTURION — WAS NOT SAYS THE ARIAN. THE CENTURION, THEN, WITH BLOODSTAINED HANDS, BUT DEVOUT MIND, DECLARES BOTH THE TRUTH AND THE ETERNITY OF CHRIST'S GENERATION; AND THOU, O HERETIC, DENIEST ITS TRUTH, AND MAKEST IT MATTER OF TIME! WOULD THAT YOU HAD IMBUED YOUR HANDS RATHER THAN YOUR SOUL! BUT YOU, UNCLEAN EVEN OF HAND, AND MURDEROUS OF INTENT, SEEKEST CHRIST'S DEATH, SO FAR AS IN YOU LIES, SEEING THAT YOU THINK OF HIM AS MEAN AND WEAK; NAY, AND THIS IS A WORSE SIN, YOU, ALBEIT THE GODHEAD CAN FEEL NO WOUND, STILL WOULD DO YOUR DILIGENCE TO SLAY IN CHRIST, NOT HIS BODY, BUT HIS GLORY.

115. WE CANNOT THEN DOUBT THAT HE IS VERY GOD, WHOSE TRUE GODHEAD EVEN EXECUTIONERS BELIEVED IN AND DEVILS CONFESSED. THEIR TESTIMONY WE REQUIRE NOT NOW, BUT IT IS WITHAL GREATER THAN YOUR BLASPHEMIES. WE HAVE CALLED THEM IN TO WITNESS, TO PUT YOU TO THE BLUSH, WHILE WE HAVE ALSO CITED THE ORACLES OF GOD, TO THE END THAT YOU SHOULD BELIEVE.

116. THE LORD PROCLAIMS BY THE MOUTH OF ISAIAH: IN THE MOUTH OF THEM THAT SERVE ME SHALL A NEW NAME BE CALLED UPON, WHICH SHALL BE BLESSED OVER ALL THE EARTH, AND THEY SHALL BLESS THE TRUE GOD, AND THEY WHO SWEAR UPON EARTH SHALL SWEAR BY THE TRUE GOD. ISAIAH 65:16 THESE WORDS, I SAY, ISAIAH SPOKE WHEN HE SAW GOD'S GLORY, AND THUS IN THE GOSPEL IT IS PLAINLY SAID THAT HE SAW THE GLORY OF CHRIST AND SPOKE OF HIM. JOHN 12:41

117. BUT HEAR AGAIN WHAT JOHN THE EVANGELIST HAS WRITTEN IN HIS EPISTLE, SAYING: WE KNOW THAT THE SON OF GOD HAS APPEARED, AND HAS GIVEN US DISCERNMENT, TO KNOW THE FATHER, AND TO BE IN HIS TRUE SON JESUS CHRIST, OUR LORD. HE IS VERY GOD, AND LIFE ETERNAL. 1 JOHN 5:20 JOHN CALLS HIM TRUE SON OF GOD AND VERY GOD. IF, THEN, HE BE VERY GOD, HE IS SURELY UNCREATE, WITHOUT SPOT OF LYING OR DECEIT, HAVING IN HIMSELF NO CONFUSION, NOR UNLIKENESS TO HIS FATHER.

CHAPTER 18.
THE ERRORS OF THE ARIANS ARE MENTIONED IN THE NICENE DEFINITION OF THE FAITH, TO PREVENT THEIR DECEIVING ANYBODY. THESE ERRORS ARE RECITED, TOGETHER WITH THE ANATHEMA PRONOUNCED AGAINST THEM, WHICH IS SAID TO HAVE BEEN NOT ONLY PRONOUNCED AT NICÆA, BUT ALSO TWICE RENEWED AT ARIMINUM.

118. CHRIST, THEREFORE, IS GOD OF GOD, LIGHT OF LIGHT, VERY GOD OF VERY GOD; BEGOTTEN OF THE FATHER, NOT MADE; OF ONE SUBSTANCE WITH THE FATHER.

119. SO, INDEED, FOLLOWING THE GUIDANCE OF THE SCRIPTURES, OUR FATHERS DECLARED, HOLDING, MOREOVER, THAT IMPIOUS DOCTRINES SHOULD BE INCLUDED IN THE RECORD OF THEIR DECREES, IN ORDER THAT THE UNBELIEF OF ARIUS SHOULD DISCOVER ITSELF, AND NOT, AS IT WERE, MASK ITSELF WITH DYE OR FACE-PAINT. FOR THEY GIVE A FALSE COLOR TO THEIR THOUGHTS WHO DARE NOT UNFOLD THEM OPENLY. AFTER THE MANNER OF THE CENSOR'S ROLLS, THEN, THE ARIAN HERESY IS NOT DISCOVERED BY NAME, BUT MARKED OUT BY THE CONDEMNATION PRONOUNCED, IN ORDER THAT HE WHO IS CURIOUS AND EAGER TO HEAR IT SHOULD BE PRESERVED FROM FALLING BY KNOWING THAT IT IS CONDEMNED ALREADY, BEFORE HE HEARS, IT SET FORTH TO THE END THAT HE SHOULD BELIEVE.

120. THOSE, RUNS THE DECREE, WHO SAY THAT THERE WAS A TIME WHEN THE SON OF GOD WAS NOT, AND THAT BEFORE HE WAS BORN HE WAS NOT, AND WHO SAY THAT HE WAS MADE OUT OF NOTHING, OR IS OF ANOTHER SUBSTANCE OR OὐΣΙΑ, OR THAT HE IS CAPABLE OF CHANGING, OR THAT WITH HIM IS ANY SHADOW OF TURNING — THEM THE CATHOLIC AND APOSTOLIC CHURCH DECLARES ACCURSED.

121. YOUR SACRED MAJESTY HAS AGREED THAT THEY WHO UTTER SUCH DOCTRINES ARE RIGHTLY CONDEMNED. IT WAS OF NO DETERMINATION BY MAN, OF NO HUMAN COUNSEL, THAT THREE HUNDRED AND EIGHTEEN BISHOPS MET, AS I SHOWED ABOVE MORE AT LENGTH, IN COUNCIL, BUT THAT IN THEIR NUMBER THE LORD JESUS MIGHT PROVE, BY THE SIGN OF HIS NAME AND PASSION, THAT HE WAS IN THE MIDST, WHERE HIS OWN WERE GATHERED TOGETHER. MATTHEW 18:20 IN THE NUMBER OF THREE HUNDRED WAS THE SIGN OF HIS CROSS, IN THAT OF EIGHTEEN WAS THE SIGN OF THE NAME JESUS.

122. THIS ALSO WAS THE TEACHING OF THE FIRST CONFESSION IN THE COUNCIL OF ARIMINUM, AND OF THE SECOND CORRECTION, AFTER THAT COUNCIL. OF THE CONFESSION, THE LETTER SENT TO THE EMPEROR CONSTANTINE BEARS WITNESS, AND THE COUNCIL THAT FOLLOWED DECLARES THE CORRECTION.

CHAPTER 19.
ARIUS IS CHARGED WITH THE FIRST OF THE ABOVE-MENTIONED ERRORS, AND REFUTED BY THE TESTIMONY OF ST. JOHN. THE MISERABLE DEATH OF THE HERESIARCH IS DESCRIBED, AND THE REST OF HIS BLASPHEMOUS ERRORS ARE ONE BY ONE EXAMINED AND DISPROVED.

123. ARIUS, THEN, SAYS: THERE WAS A TIME WHEN THE SON OF GOD EXISTED NOT, BUT SCRIPTURE SAYS: HE WAS, NOT THAT HE WAS NOT. FURTHERMORE, ST. JOHN HAS WRITTEN: IN THE BEGINNING WAS THE WORD, AND THE WORD WAS WITH GOD, AND THE WORD WAS GOD. THE SAME WAS IN THE BEGINNING WITH GOD. JOHN 1:1-3 OBSERVE HOW OFTEN THE VERB WAS APPEARS, WHEREAS WAS NOT IS NOWHERE FOUND. WHOM, THEN, ARE WE TO BELIEVE?— ST. JOHN, WHO LAY ON CHRIST'S BOSOM, OR ARIUS, WALLOWING AMID THE OUTGUSH OF HIS VERY BOWELS?— SO WALLOWING THAT WE MIGHT UNDERSTAND HOW ARIUS IN HIS TEACHING SHOWED HIMSELF LIKE JUDAS, BEING VISITED WITH LIKE PUNISHMENT.

124. FOR ARIUS' BOWELS ALSO GUSHED OUT — DECENCY FORBIDS TO SAY WHERE — AND SO HE BURST ASUNDER IN THE MIDST, FALLING HEADLONG, AND BESMIRCHING THOSE FOUL LIPS WHEREWITH HE HAD DENIED CHRIST. HE WAS RENT, EVEN AS THE APOSTLE PETER SAID OF JUDAS, BECAUSE HE BOUGHT A FIELD WITH THE PRICE OF EVIL-DOING, AND FALLING HEADLONG HE BURST ASUNDER IN THE MIDST, AND ALL HIS BOWELS GUSHED OUT. IT WAS NO CHANCE MANNER OF DEATH, SEEING THAT LIKE WICKEDNESS WAS VISITED WITH LIKE PUNISHMENT, TO THE END THAT THOSE WHO DENIED AND BETRAYED THE SAME LORD MIGHT LIKEWISE UNDERGO THE SAME TORMENT.

125. LET US PASS ON TO FURTHER POINTS. ARIUS SAYS: BEFORE HE WAS BORN, THE SON OF GOD WAS NOT, BUT THE SCRIPTURE SAYS THAT ALL THINGS ARE MAINTAINED IN EXISTENCE BY THE SON'S OFFICE. HOW, THEN, COULD HE, WHO EXISTED NOT, BESTOW EXISTENCE UPON OTHERS? AGAIN, WHEN THE BLASPHEMER USES THE WORDS WHEN AND BEFORE, HE CERTAINLY USES WORDS WHICH ARE MARKS OF TIME. HOW, THEN, DO THE ARIANS DENY THAT TIME WAS ERE THE SON WAS, AND YET WILL HAVE THINGS CREATED IN TIME TO EXIST BEFORE THE SON, SEEING THAT THE VERY WORDS, WHEN, BEFORE, AND DID NOT EXIST ONCE, ANNOUNCE THE IDEA OF TIME?

126. ARIUS SAYS THAT THE SON OF GOD CAME INTO BEING OUT OF NOUGHT. HOW, THEN, IS HE SON OF GOD— HOW WAS HE BEGOTTEN FROM THE WOMB OF THE FATHER — HOW DO WE READ OF HIM AS THE WORD SPOKEN OF THE HEART'S ABUNDANCE, SAVE TO THE END THAT WE SHOULD BELIEVE THAT HE CAME FORTH, AS IT IS WRITTEN, FROM THE FATHER'S INMOST, UNAPPROACHABLE SANCTUARY? NOW A SON IS SO CALLED EITHER BY MEANS OF ADOPTION OR BY NATURE, AS WE ARE CALLED SONS BY MEANS OF ADOPTION. CHRIST IS THE SON OF GOD BY VIRTUE OF HIS REAL AND ABIDING NATURE. HOW, THEN, CAN HE, WHO OUT OF NOTHING FASHIONED ALL THINGS, BE HIMSELF CREATED OUT OF NOTHING?

127. HE WHO KNOWS NOT WHENCE THE SON IS HAS NOT THE SON. THE JEWS THEREFORE HAD NOT THE SON, FOR THEY KNEW NOT WHENCE HE WAS. WHEREFORE THE LORD SAID TO THEM: YOU KNOW NOT WHENCE I CAME; JOHN 8:14 AND AGAIN: YOU NEITHER HAVE FOUND OUT WHO I AM, NOR KNOW MY FATHER, FOR HE WHO DENIES THAT THE SON IS OF THE FATHER KNOWS NOT THE FATHER, OF WHOM THE SON IS; AND AGAIN, HE KNOWS NOT THE SON, BECAUSE HE KNOWS NOT THE FATHER.

128. ARIUS SAYS: [THE SON IS] OF ANOTHER SUBSTANCE. BUT WHAT OTHER SUBSTANCE IS EXALTED TO EQUALITY WITH THE SON OF GOD, SO THAT SIMPLY IN VIRTUE THEREOF HE IS SON OF GOD? OR WHAT RIGHT HAVE THE ARIANS FOR CENSURING US BECAUSE WE SPEAK, IN GREEK, OF THE OὐΣΙΑ, OR IN LATIN, OF THE SUBSTANTIA OF GOD, WHEN THEY THEMSELVES, IN SAYING THAT THE SON OF GOD IS OF ANOTHER SUBSTANCE, ASSERT A DIVINE SUBSTANTIA.

129. HOWBEIT, SHOULD THEY DESIRE TO DISPUTE THE USE OF THE WORDS DIVINE SUBSTANCE OR DIVINE NATURE, THEY SHALL EASILY BE REFUTED, FOR HOLY WRIT OFT-TIMES HAS SPOKEN OF OὐΣΙΑ IN GREEK, OR SUBSTANTIA IN LATIN, AND ST. PETER, AS WE READ, WOULD HAVE US BECOME PARTAKERS IN THE DIVINE NATURE. BUT IF THEY WILL HAVE IT THAT THE SON IS OF ANOTHER SUBSTANCE, THEY WITH THEIR OWN LIPS CONFUTE THEMSELVES, IN THAT THEY BOTH ACKNOWLEDGE THE TERM SUBSTANCE, WHEREOF THEY ARE SO AFRAID, AND RANK THE SON ON A LEVEL WITH THE CREATURES ABOVE WHICH THEY FEIGN TO EXALT HIM.

130. ARIUS CALLS THE SON OF GOD A CREATURE, BUT NOT AS THE REST OF THE CREATURES. YET WHAT CREATED BEING IS NOT DIFFERENT FROM ANOTHER? MAN IS NOT AS ANGEL, EARTH IS NOT AS HEAVEN, THE SUN IS NOT AS WATER, NOR LIGHT AS DARKNESS. ARIUS' PREFERENCE, THEREFORE, IS EMPTY — HE HAS BUT DISGUISED WITH A SORRY DYE HIS DECEITFUL BLASPHEMIES, IN ORDER TO TAKE THE FOOLISH.

131. ARIUS DECLARES THAT THE SON OF GOD MAY CHANGE AND SWERVE. HOW, THEN, IS HE GOD IF HE IS CHANGEABLE, SEEING THAT HE HIMSELF HAS SAID: I AM, I AM, AND I CHANGE NOT?

CHAPTER 20.
ST. AMBROSE DECLARES HIS DESIRE THAT SOME ANGEL WOULD FLY TO HIM TO PURIFY HIM, AS ONCE THE SERAPH DID TO ISAIAH — NAY MORE, THAT CHRIST HIMSELF WOULD COME TO HIM, TO THE EMPEROR, AND TO HIS READERS, AND FINALLY PRAYS THAT GRATIAN AND THE REST OF THE FAITHFUL MAY BE EXALTED BY THE POWER AND SPELL OF THE LORD'S CUP, WHICH HE DESCRIBES IN MYSTIC LANGUAGE.

132. HOWBEIT, NOW MUST I NEEDS CONFESS THE PROPHET ISAIAH'S CONFESSION, WHICH HE MAKES BEFORE DECLARING THE WORD OF THE LORD: WOE IS ME, MY HEART IS SMITTEN, FOR I, A MAN OF UNCLEAN LIPS, AND LIVING IN THE MIDST OF A PEOPLE OF UNCLEAN LIPS, HAVE SEEN THE LORD OF SABAOTH. NOW IF ISAIAH SAID WOE IS ME, WHO LOOKED UPON THE LORD OF SABAOTH, WHAT SHALL I SAY OF MYSELF, WHO, BEING A MAN OF UNCLEAN LIPS, AM CONSTRAINED TO TREAT OF THE DIVINE GENERATION? HOW SHALL I BREAK FORTH INTO SPEECH OF THINGS WHEREOF I AM AFRAID, WHEN DAVID PRAYS THAT A WATCH MAY BE SET OVER HIS MOUTH IN THE MATTER OF THINGS WHEREOF HE HAS KNOWLEDGE? O THAT TO ME ALSO ONE OF THE SERAPHIM WOULD BRING THE BURNING COAL FROM THE CELESTIAL ALTAR, TAKING IT IN THE TONGS OF THE TWO TESTAMENTS, AND WITH THE FIRE THEREOF PURGE MY UNCLEAN LIPS!

133. BUT FORASMUCH AS THEN THE SERAPH CAME DOWN IN A VISION TO THE PROPHET, WHILE YOU, O LORD, IN REVELATION OF THE MYSTERY HAVE COME TO US IN THE FLESH, DO THOU, NOT BY ANY DEPUTY, NOR BY ANY MESSENGER, BUT YOU YOURSELF CLEANSE MY CONSCIENCE FROM MY SECRET SINS, THAT I TOO, ERSTWHILE UNCLEAN, BUT NOW BY YOUR MERCY MADE CLEAN THROUGH FAITH, MAY SING IN THE WORDS OF DAVID: I WILL MAKE MUSIC TO YOU UPON A HARP, O GOD OF ISRAEL, MY LIPS SHALL REJOICE, IN ALL MY SONG TO YOU, AND SO, TOO, SHALL MY SOUL, WHOM YOU HAVE REDEEMED.

134. AND SO, O LORD, LEAVING THEM THAT SLANDER AND HATE YOU, COME UNTO US, SANCTIFY THE EARS OF OUR SOVEREIGN RULER, GRATIAN, AND ALL BESIDES

INTO WHOSE HANDS THIS LITTLE BOOK SHALL COME — AND PURGE MY EARS, THAT NO STAINS OF THE INFIDELITY THEY HAVE HEARD REMAIN ANYWHERE. CLEANSE THOROUGHLY, THEN, OUR EARS, NOT WITH WATER OF WELL, RIVER, OR RIPPLING AND PURLING BROOK, BUT WITH WORDS CLEANSING LIKE WATER, CLEARER THAN ANY WATER, AND PURER THAN ANY SNOW — EVEN THE WORDS YOU HAVE SPOKEN — THOUGH YOUR SINS BE AS SCARLET, I WILL MAKE THEM WHITE AS SNOW. ISAIAH 1:18

135. MOREOVER, THERE IS A CUP, WHICH YOU USE TO PURIFY THE HIDDEN CHAMBERS OF THE SOUL, A CUP NOT OF THE OLD ORDER, NOR FILLED FROM A COMMON VINE — A NEW CUP, BROUGHT DOWN FROM HEAVEN TO EARTH, FILLED WITH WINE PRESSED FROM THE WONDROUS CLUSTER, WHICH HUNG IN FLESHLY FORM UPON THE TREE OF THE CROSS, EVEN AS THE GRAPE HANGS UPON THE VINE. FROM THIS CLUSTER, THEN, IS THE WINE THAT MAKES GLAD THE HEART OF MAN, JUDGES 9:13 UPLIFTS THE SORROWFUL, IS FRAGRANT WITH, POURS INTO US, THE ECSTASY OF FAITH, TRUE DEVOTION, AND PURITY.

136. WITH THIS WINE, THEREFORE, O LORD MY GOD, CLEANSE THE SPIRITUAL EARS OF OUR SOVEREIGN EMPEROR, TO THE END THAT, JUST AS MEN, BEING UPLIFTED WITH COMMON WINE, LOVE REST AND QUIETNESS, CAST OUT THE FEAR OF DEATH, HAVE NO FEELING OF INJURIES, SEEK NOT THAT WHICH BELONGS TO OTHERS, AND FORGET THEIR OWN; AND SO HE, TOO, INTOXICATED WITH YOUR WINE, MAY LOVE PEACE, AND, CONFIDENT IN THE EXULTATION OF FAITH, MAY NEVER KNOW THE DEATH OF UNBELIEF, AND MAY DISPLAY LOVING PATIENCE, HAVE NO PART IN OTHER MEN'S PROFANITIES, AND HOLD THE FAITH OF MORE ACCOUNT EVEN THAN KINDRED AND CHILDREN, AS IT IS WRITTEN: LEAVE ALL THAT YOU HAVE, AND COME, FOLLOW ME. MATTHEW 19:21

137. WITH THIS WINE, ALSO, LORD JESUS, PURIFY OUR SENSES, THAT WE MAY ADORE YOU, AND WORSHIP YOU, THE CREATOR OF THINGS VISIBLE AND INVISIBLE. TRULY, YOU CAN NOT FAIL OF BEING YOURSELF INVISIBLE AND GOOD, WHO HAST GIVEN INVISIBILITY AND GOODNESS TO THE WORKS OF YOUR HANDS.

BOOK II

INTRODUCTION

TWELVE NAMES OF THE SON OF GOD ARE RECOUNTED, BEING DISTRIBUTED INTO THREE CLASSES. THESE NAMES ARE SO MANY PROOFS OF THE ETERNITY NOT ONLY OF THE SON, BUT OF THE FATHER ALSO. FURTHERMORE, THEY ARE COMPARED WITH THE TWELVE STONES IN THE HIGH PRIEST'S BREASTPLATE, AND THEIR INSEPARABILITY IS SHOWN BY A NEW DISTRIBUTION OF THEM. RETURNING TO THE COMPARISON WITH THE HIGH PRIEST'S BREASTPLATE, THE WRITER SETS FORTH THE BEAUTY OF THE WOVEN-WORK AND THE PRECIOUS STONES OF THE MYSTIC RAIMENT, AND THE HIDDEN MEANING OF THAT DIVISION INTO WOVEN-WORK AND PRECIOUS STONES, WHICH BEING DONE, HE EXPOUNDS THE COMPARISON DRAWN BY HIM, SHOWING THAT FAITH MUST BE WOVEN IN WITH WORKS, AND ADDS A SHORT SUMMARY OF THE SAME FAITH, AS CONCERNING THE SON.

1. ENOUGH HAS BEEN SAID, AS I THINK, YOUR SACRED MAJESTY, IN THE BOOK PRECEDING TO SHOW THAT THE SON OF GOD IS AN ETERNAL BEING, NOT DIVERSE FROM THE FATHER, BEGOTTEN, NOT CREATED: WE HAVE ALSO PROVED, FROM PASSAGES OF THE SCRIPTURES, THAT GOD'S TRUE SON IS GOD, AND IS DECLARED SO TO BE BY THE EVIDENT TOKENS OF HIS MAJESTY.

2. WHEREFORE, ALBEIT WHAT HAS ALREADY BEEN SET FORTH IS PLENTIFUL EVEN TO OVERFLOWING FOR MAINTAINING THE FAITH — SEEING THAT THE GREATNESS OF A RIVER IS MOSTLY JUDGED OF FROM THE MANNER IN WHICH ITS SPRINGS RISE AND FLOW FORTH — STILL, TO THE END THAT OUR BELIEF MAY BE THE PLAINER TO SIGHT, THE WATERS OF OUR SPRING OUGHT, METHINKS, TO BE PARTED OFF INTO THREE CHANNELS. THERE ARE, THEN, FIRSTLY, PLAIN TOKENS DECLARING ESSENTIAL INHERENCE IN THE GODHEAD; SECONDLY, THE EXPRESSIONS OF THE LIKENESS OF THE FATHER AND THE SON; AND LASTLY, THOSE OF THE UNDOUBTABLE UNITY OF THE DIVINE MAJESTY. NOW OF THE FIRST SORT ARE THE NAMES BEGETTING, GOD, SON, THE WORD; OF THE SECOND, BRIGHTNESS, EXPRESSION, MIRROR, IMAGE; AND OF THE THIRD, WISDOM, POWER, TRUTH, LIFE.

3. THESE TOKENS SO DECLARE THE NATURE OF THE SON, THAT BY THEM YOU MAY KNOW BOTH THAT THE FATHER IS ETERNAL, AND THAT THE SON IS NOT DIVERSE FROM HIM; FOR THE SOURCE OF GENERATION IS HE WHO IS, AND AS BEGOTTEN OF THE ETERNAL, HE IS GOD; COMING FORTH FROM THE FATHER, HE IS THE SON; FROM GOD, HE IS THE WORD; HE IS THE RADIANCE OF THE FATHER'S GLORY, THE EXPRESSION OF HIS SUBSTANCE, THE COUNTERPART OF GOD, THE IMAGE OF HIS MAJESTY; THE BOUNTY OF HIM WHO IS BOUNTIFUL, THE WISDOM OF HIM WHO IS WISE, THE POWER OF THE MIGHTY ONE, THE TRUTH OF HIM WHO IS TRUE, THE LIFE OF THE LIVING ONE. IN AGREEMENT, THEREFORE, STAND THE ATTRIBUTES OF FATHER AND SON, THAT NONE MAY SUPPOSE ANY DIVERSITY, OR DOUBT BUT THAT THEY ARE OF ONE MAJESTY. FOR EACH AND ALL OF THESE NAMES WOULD WE FURNISH EXAMPLES OF THEIR USE WERE WE NOT CONSTRAINED BY A DESIRE TO MAINTAIN OUR DISCOURSE WITHIN BOUNDS.

4. OF THESE TWELVE, AS OF TWELVE PRECIOUS STONES, IS THE PILLAR OF OUR FAITH BUILT UP. FOR THESE ARE THE PRECIOUS STONES — SARDIUS, JASPER, SMARAGD, CHRYSOLITE, AND THE REST — WOVEN INTO THE ROBE OF HOLY AARON, EVEN OF HIM WHO BEARS THE LIKENESS OF CHRIST, THAT IS, OF THE TRUE PRIEST; STONES SET IN GOLD, AND INSCRIBED WITH THE NAMES OF THE SONS OF ISRAEL, TWELVE STONES CLOSE JOINED AND FITTING ONE INTO ANOTHER, FOR IF ANY SHOULD SUNDER OR SEPARATE THEM, THE WHOLE FABRIC OF THE FAITH FALLS IN RUINS.

5. THIS, THEN, IS THE FOUNDATION OF OUR FAITH— TO KNOW THAT THE SON OF GOD IS BEGOTTEN; IF HE BE NOT BEGOTTEN, NEITHER IS HE THE SON. NOR YET IS IT SUFFICIENT TO CALL HIM SON, UNLESS YOU SHALL ALSO DISTINGUISH HIM AS THE ONLY-BEGOTTEN SON. IF HE IS A CREATURE, HE IS NOT GOD; IF HE IS NOT GOD, HE IS NOT THE LIFE; IF HE IS NOT THE LIFE, THEN IS HE NOT THE TRUTH.

6. THE FIRST THREE TOKENS, THEREFORE, THAT IS TO SAY, THE NAMES GENERATION, SON, ONLY-BEGOTTEN, DO SHOW THAT THE SON IS OF GOD ORIGINALLY AND BY VIRTUE OF HIS OWN NATURE.

7. THE THREE THAT FOLLOW — TO WIT, THE NAMES GOD, LIFE, TRUTH, REVEAL HIS POWER, WHEREBY HE HAS LAID THE FOUNDATIONS OF, AND UPHELD, THE CREATED WORLD. FOR, AS PAUL SAID, IN HIM WE LIVE AND MOVE AND HAVE OUR BEING; ACTS 17:28 AND THEREFORE, IN THE FIRST THREE THE SON'S NATURAL RIGHT, IN THE OTHER THREE THE UNITY OF ACTION SUBSISTING BETWEEN FATHER AND SON IS MADE MANIFEST.

8. THE SON OF GOD IS ALSO CALLED THE IMAGE AND EFFULGENCE AND EXPRESSION [OF GOD], FOR THESE NAMES HAVE DISCLOSED THE FATHER'S INCOMPREHENSIBLE AND UNSEARCHABLE MAJESTY DWELLING IN THE SON, AND THE EXPRESSION OF HIS LIKENESS IN HIM. THESE THREE NAMES, THEN, AS WE SEE, REFER TO [THE SON'S] LIKENESS [TO THE FATHER].

9. WE HAVE YET THE OPERATIONS OF POWER, WISDOM, AND JUSTICE LEFT, WHEREWITH, SEVERALLY, TO PROVE [THE SON'S] ETERNITY.

10. THIS, THEN, IS THAT ROBE, ADORNED WITH PRECIOUS STONES; THIS IS THE AMICE OF THE TRUE PRIEST; THIS THE BRIDAL GARMENT; HERE IS THE INSPIRED WEAVER, WHO WELL KNEW HOW TO WEAVE THAT WORK. NO COMMON WOVEN WORK IS IT, WHEREOF THE LORD SPOKE BY HIS PROPHET: WHO GAVE TO WOMEN THEIR SKILL IN WEAVING? NO COMMON STONES AGAIN, ARE THEY — STONES, AS WE FIND THEM CALLED, OF FILLING; FOR ALL PERFECTION DEPENDS ON THIS CONDITION, THAT THERE BE NOUGHT LACKING. THEY ARE STONES JOINED TOGETHER AND SET IN GOLD — THAT IS, OF A SPIRITUAL KIND; THE JOINING OF THEM BY OUR MINDS AND THEIR SETTING IN CONVINCING ARGUMENT. FINALLY SCRIPTURE TEACHES US HOW FAR FROM COMMON ARE THESE STONES, INASMUCH AS, WHILE SOME BROUGHT ONE KIND, AND OTHERS ANOTHER, OF LESS PRECIOUS OFFERINGS, THESE THE DEVOUT PRINCES BROUGHT, WEARING THEM UPON THEIR SHOULDERS, AND MADE OF THEM THE BREASTPLATE OF JUDGMENT, THAT IS, A PIECE OF WOVEN WORK. NOW WE HAVE A WOVEN WORK, WHEN FAITH AND ACTION GO TOGETHER.

11. LET NONE SUPPOSE ME TO BE MISGUIDED, IN THAT I MADE AT FIRST A THREEFOLD DIVISION, EACH PART CONTAINING FOUR, AND AFTERWARDS A FOURFOLD DIVISION, EACH PART CONTAINING THREE TERMS. THE BEAUTY OF A GOOD THING PLEASES THE MORE, IF IT BE SHOWN UNDER VARIOUS ASPECTS. FOR THOSE ARE GOOD THINGS, WHEREOF THE TEXTURE OF THE PRIESTLY ROBE WAS THE TOKEN, THAT IS TO SAY, EITHER THE LAW, OR THE CHURCH, WHICH LATTER HAS MADE TWO GARMENTS FOR HER SPOUSE, AS IT IS WRITTEN — THE ONE OF ACTION, THE OTHER OF SPIRIT, WEAVING TOGETHER THE THREADS OF FAITH AND WORKS. THUS, IN ONE PLACE, AS WE READ, SHE MAKES A GROUNDWORK OF GOLD, AND AFTERWARDS WEAVES THEREON BLUE, AND PURPLE, WITH SCARLET, AND WHITE. AGAIN, [AS WE READ] ELSEWHERE, SHE FIRST MAKES LITTLE FLOWERETS OF BLUE AND OTHER COLORS, AND ATTACHES GOLD, AND THERE IS MADE A SINGLE PRIESTLY ROBE, TO THE END THAT ADORNMENTS OF DIVERSE GRACE AND BEAUTY, MADE UP OF THE SAME BRIGHT COLORS, MAY GAIN FRESH GLORY BY DIVERSITY OF ARRANGEMENT.

12. MOREOVER (TO COMPLETE OUR INTERPRETATION OF THESE TYPES), IT IS CERTAIN THAT BY REFINED GOLD AND SILVER ARE DESIGNATED THE ORACLES OF THE LORD, WHEREBY OUR FAITH STANDS FIRM. THE ORACLES OF THE LORD ARE PURE ORACLES, SILVER TRIED IN THE FIRE, REFINED OF DROSS, PURIFIED SEVEN TIMES. NOW BLUE IS LIKE THE AIR WE BREATHE AND DRAW IN; PURPLE, AGAIN, REPRESENTS THE APPEARANCE OF WATER; SCARLET SIGNIFIES FIRE; AND WHITE LINEN, EARTH, FOR ITS ORIGIN IS IN THE EARTH. OF THESE FOUR ELEMENTS, AGAIN, THE HUMAN BODY IS COMPOSED.

13. WHETHER, THEN, YOU JOIN TO FAITH ALREADY PRESENT IN THE SOUL, BODILY ACTS AGREEING THERETO; OR ACTS COME FIRST, AND FAITH BE JOINED AS THEIR COMPANION, PRESENTING THEM TO GOD — HERE IS THE ROBE OF THE MINISTER OF RELIGION, HERE THE PRIESTLY VESTMENT.

14. FAITH IS PROFITABLE, THEREFORE, WHEN HER BROW IS BRIGHT WITH A FAIR CROWN OF GOOD WORKS. JAMES 2:14-26 THIS FAITH— THAT I MAY SET THE MATTER FORTH SHORTLY — IS CONTAINED IN THE FOLLOWING PRINCIPLES, WHICH CANNOT BE OVERTHROWN. IF THE SON HAD HIS ORIGIN IN NOTHING, HE IS NOT SON; IF HE IS A CREATURE, HE IS NOT THE CREATOR; IF HE WAS MADE, HE DID NOT MAKE ALL THINGS; IF HE NEEDS TO LEARN, HE HAS NO FOREKNOWLEDGE; IF HE IS A RECEIVER, HE IS NOT PERFECT; IF HE PROGRESS, HE IS NOT GOD. IF HE IS UNLIKE (THE FATHER) HE IS NOT THE (FATHER'S) IMAGE; IF HE IS SON BY GRACE, HE IS NOT SUCH BY NATURE; IF HE HAVE NO PART IN THE GODHEAD, HE HAS IT IN HIM TO SIN. THERE IS NONE GOOD, BUT GODHEAD. MARK 10:18

CHAPTER 1.

THE ARIAN ARGUMENT FROM S. MARK 10:18 , THERE IS NONE GOOD BUT ONE, THAT IS, GOD, REFUTED BY EXPLANATION OF THESE WORDS OF CHRIST.

15. THE OBJECTION I HAVE NOW TO FACE, YOUR SACRED MAJESTY, FILLS ME WITH BEWILDERMENT, MY SOUL AND BODY FAINT AT THE THOUGHT THAT THERE SHOULD BE MEN, OR RATHER NOT MEN, BUT BEINGS WITH THE OUTWARD APPEARANCE OF MEN, BUT INWARDLY FULL OF BRUTISH FOLLY — WHO CAN, AFTER RECEIVING AT THE HANDS OF THE LORD BENEFITS SO MANY AND SO GREAT, SAY THAT THE AUTHOR OF ALL GOOD THINGS IS HIMSELF NOT GOOD.

16. IT IS WRITTEN, SAY THEY, THAT THERE IS NONE GOOD BUT GOD ALONE. I ACKNOWLEDGE THE SCRIPTURE— BUT THERE IS NO FALSEHOOD IN THE LETTER; WOULD THAT THERE WERE NONE IN THE ARIANS' EXPOSITION THEREOF. THE WRITTEN SIGNS ARE GUILTLESS, IT IS THE MEANING IN WHICH THEY ARE TAKEN THAT IS TO BLAME. I ACKNOWLEDGE THE WORDS AS THE WORDS OF OUR LORD AND SAVIOUR — BUT LET US BETHINK OURSELVES WHEN, TO WHOM, AND WITH WHAT COMPREHENSION HE SPEAKS.

17. THE SON OF GOD IS CERTAINLY SPEAKING AS MAN, AND SPEAKING TO A SCRIBE — TO HIM, THAT IS, WHO CALLED THE SON OF GOD GOOD MASTER, BUT WOULD NOT ACKNOWLEDGE HIM AS GOD. WHAT HE BELIEVES NOT, CHRIST FURTHER GIVES HIM TO UNDERSTAND, TO THE END THAT HE MAY BELIEVE IN GOD'S SON NOT AS A GOOD MASTER, BUT AS THE GOOD GOD, FOR IF, WHERESOEVER THE ONE GOD IS NAMED, THE SON OF GOD IS NEVER SUNDERED FROM THE FULLNESS OF THAT UNITY, HOW, WHEN GOD ALONE IS SAID TO BE GOOD, CAN THE ONLY-BEGOTTEN BE EXCLUDED FROM THE FULLNESS OF DIVINE GOODNESS? THE ARIANS MUST THEREFORE EITHER DENY THAT THE SON OF GOD IS GOD, OR CONFESS THAT GOD IS GOOD.

18. WITH DIVINELY INSPIRED COMPREHENSION, THEN, OUR LORD SAID, NOT THERE IS NONE GOOD BUT THE FATHER ALONE, BUT THERE IS NONE GOOD BUT GOD ALONE, AND FATHER IS THE PROPER NAME OF HIM WHO BEGETS. BUT THE UNITY OF GOD BY NO MEANS EXCLUDES THE GODHEAD OF THE THREE PERSONS, AND THEREFORE IT IS HIS NATURE THAT IS EXTOLLED. GOODNESS, THEREFORE, IS OF THE NATURE OF GOD, AND IN THE NATURE OF GOD, AGAIN, EXISTS THE SON OF GOD— WHEREFORE THAT WHICH THE PREDICATE EXPRESSES BELONGS NOT TO ONE SINGLE PERSON, BUT TO THE [COMPLETE] UNITY [OF THE GODHEAD].

19. THE LORD, THEN, DOES NOT DENY HIS GOODNESS — HE REBUKES THIS SORT OF DISCIPLE. FOR WHEN THE SCRIBE SAID, GOOD MASTER, THE LORD ANSWERED, WHY DO YOU CALL ME GOOD?— WHICH IS TO SAY, IT IS NOT ENOUGH TO CALL HIM GOOD, WHOM YOU BELIEVE NOT TO BE GOD. NOT SUCH DO I SEEK TO BE MY DISCIPLES— MEN WHO RATHER CONSIDER MY MANHOOD AND RECKON ME A GOOD MASTER, THAN LOOK TO MY GODHEAD AND BELIEVE ME TO BE THE GOOD GOD.

CHAPTER 2.

THE GOODNESS OF THE SON OF GOD IS PROVED FROM HIS WORKS, NAMELY, HIS BENEFITS THAT HE SHOWED TOWARDS THE PEOPLE OF ISRAEL UNDER THE OLD COVENANT, AND TO CHRISTIANS UNDER THE NEW. IT IS TO ONE'S OWN INTEREST TO BELIEVE IN THE GOODNESS OF HIM WHO IS ONE'S LORD AND JUDGE. THE FATHER'S TESTIMONY TO THE SON. NO SMALL NUMBER OF THE JEWISH PEOPLE BEAR WITNESS TO THE SON; THE ARIANS THEREFORE ARE PLAINLY WORSE THAN THE JEWS. THE WORDS OF THE BRIDE, DECLARING THE SAME GOODNESS OF CHRIST.

20. HOWBEIT, I WOULD NOT THAT THE SON SHOULD RELY ON THE MERE PREROGATIVE OF HIS NATURE AND THE CLAIMS OF PECULIAR RIGHTS OF HIS MAJESTY. LET US NOT CALL HIM GOOD, IF HE MERIT NOT THE TITLE; AND IF HE MERIT NOT THIS BY WORKS, BY ACTS OF LOVINGKINDNESS, LET HIM WAIVE THE RIGHT HE ENJOYS BY VIRTUE OF HIS NATURE, AND BE SUBMITTED TO OUR JUDGMENT. HE WHO IS TO JUDGE US DISDAINS NOT TO BE BROUGHT TO JUDGMENT, THAT HE MAY BE JUSTIFIED IN HIS SAYING, AND CLEAR WHEN HE IS JUDGED.

21. IS HE THEN NOT GOOD, WHO HAS SHOWN ME GOOD THINGS? IS HE NOT GOOD, WHO WHEN SIX HUNDRED THOUSAND OF THE PEOPLE OF THE JEWS FLED BEFORE THEIR PURSUERS, SUDDENLY OPENED THE TIDE OF THE RED SEA, AN UNBROKEN MASS OF WATERS?— SO THAT THE WAVES FLOWED ROUND THE FAITHFUL, AND WERE WALLS TO THEM, BUT POURED BACK AND OVERWHELMED THE UNBELIEVERS.

22. IS HE NOT GOOD, AT WHOSE COMMAND THE SEAS BECAME FIRM GROUND FOR THE FEET OF THEM THAT FLED, AND THE ROCKS GAVE FORTH WATER FOR THE THIRSTY? SO THAT THE HANDIWORK OF THE TRUE CREATOR MIGHT BE KNOWN, WHEN THE FLUID BECAME SOLID, AND THE ROCK STREAMED WITH WATER? THAT WE MIGHT ACKNOWLEDGE THIS AS THE HANDIWORK

OF CHRIST, THE APOSTLE SAID: AND THAT ROCK WAS CHRIST. 1 CORINTHIANS 10:4

23. IS HE NOT GOOD, WHO IN THE WILDERNESS FED WITH BREAD FROM HEAVEN SUCH COUNTLESS THOUSANDS OF THE PEOPLE, LEST ANY FAMINE SHOULD ASSAIL THEM, WITHOUT NEED OF TOIL, IN THE ENJOYMENT OF REST?— SO THAT, FOR THE SPACE OF FORTY YEARS, THEIR RAIMENT GREW NOT OLD, NOR WERE THEIR SHOES WORN, A FIGURE TO THE FAITHFUL OF THE RESURRECTION THAT WAS TO COME, SHOWING THAT NEITHER THE GLORY OF GREAT DEEDS, NOR THE BEAUTY OF THE POWER WHEREWITH HE HAS CLOTHED US, NOR THE STREAM OF HUMAN LIFE IS MADE FOR NOUGHT?

24. IS HE NOT GOOD, WHO EXALTED EARTH TO HEAVEN, SO THAT, JUST AS THE BRIGHT COMPANIES OF STARS REFLECT HIS GLORY IN THE SKY, AS IN A GLASS, SO THE CHOIRS OF APOSTLES, MARTYRS, AND PRIESTS, SHINING LIKE GLORIOUS STARS, MIGHT GIVE LIGHT THROUGHOUT THE WORLD.

25. NOT ONLY, THEN, IS HE GOOD, BUT HE IS MORE. HE IS A GOOD SHEPHERD, NOT ONLY FOR HIMSELF, BUT TO HIS SHEEP ALSO, FOR THE GOOD SHEPHERD LAYS DOWN HIS LIFE FOR HIS SHEEP. AYE, HE LAID DOWN HIS LIFE TO EXALT OURS — BUT IT WAS IN THE POWER OF HIS GODHEAD THAT HE LAID IT DOWN AND TOOK IT AGAIN: I HAVE POWER TO LAY DOWN MY LIFE, AND I HAVE POWER TO TAKE IT. NO MAN TAKES IT FROM ME, BUT I LAY IT DOWN OF MYSELF.

26. YOU SEE HIS GOODNESS, IN THAT HE LAID IT DOWN OF HIS OWN ACCORD: YOU SEE HIS POWER, IN THAT HE TOOK IT AGAIN — DO YOU DENY HIS GOODNESS, WHEN HE HAS SAID OF HIMSELF IN THE GOSPEL, IF I AM GOOD, WHY IS YOUR EYE EVIL? UNGRATEFUL WRETCH WHAT ARE YOU DOING? DO YOU DENY HIS GOODNESS, IN WHOM IS YOUR HOPE OF GOOD THINGS — IF, INDEED, YOU BELIEVE THIS? DO YOU DENY HIS GOODNESS, WHO HAS GIVEN US WHAT EYE HAS NOT SEEN, NOR EAR HEARD?

27. IT CONCERNS MY INTEREST TO BELIEVE HIM TO BE GOOD, FOR IT IS A GOOD THING TO TRUST IN THE LORD. IT IS TO MY INTEREST TO CONFESS HIM LORD, FOR IT IS WRITTEN: GIVE THANKS UNTO THE LORD, FOR HE IS GOOD.

28. IT IS TO MY INTEREST TO ESTEEM MY JUDGE TO BE GOOD, FOR THE LORD IS A RIGHTEOUS JUDGE TO THE HOUSE OF ISRAEL. IF, THEN, THE SON OF GOD IS JUDGE, SURELY, SEEING THAT THE JUDGE IS THE RIGHTEOUS GOD AND THE SON OF GOD IS JUDGE, [IT FOLLOWS THAT] HE WHO IS JUDGE AND SON OF GOD IS THE RIGHTEOUS GOD.

29. BUT PERCHANCE YOU BELIEVE NOT OTHERS, NOR THE SON. HEAR, THEN, THE FATHER SAYING: MY HEART HAS BROUGHT FORTH OUT OF ITS DEPTH THE GOOD WORD. THE WORD, THEN, IS GOOD— THE WORD, OF WHOM IT IS WRITTEN: AND THE WORD WAS WITH GOD, AND THE WORD WAS GOD. JOHN 1:1 IF, THEREFORE, THE WORD IS GOOD, AND THE SON IS THE WORD OF GOD, SURELY, THOUGH IT DISPLEASE THE ARIANS, THE SON OF GOD IS GOD. LET THEM NOW AT LEAST BLUSH FOR SHAME.

30. THE JEWS USED TO SAY: HE IS GOOD. THOUGH SOME SAID: HE IS NOT, YET OTHERS SAID: HE IS GOOD,— AND YOU DO ALL DENY HIS GOODNESS.

31. HE IS GOOD WHO FORGIVES THE SIN OF ONE MAN; IS HE NOT GOOD WHO HAS TAKEN AWAY THE SIN OF THE WORLD? FOR IT WAS OF HIM THAT IT WAS SAID: BEHOLD THE LAMB OF GOD, BEHOLD HIM WHO TAKES AWAY THE SIN OF THE WORLD.

32. BUT WHY DO WE DOUBT? THE CHURCH HAS BELIEVED IN HIS GOODNESS ALL THESE AGES, AND HAS CONFESSED ITS FAITH IN THE SAYING: LET HIM KISS ME WITH THE KISSES OF HIS MOUTH; FOR YOUR BREASTS ARE BETTER THAN WINE; SONG OF SONGS 1:1 AND AGAIN: AND YOUR THROAT IS LIKE THE GOODLIEST WINE. OF HIS GOODNESS, THEREFORE, HE NOURISHES US WITH THE BREASTS OF THE LAW AND GRACE, SOOTHING MEN'S SORROWS WITH TELLING THEM OF HEAVENLY THINGS; AND DO WE, THEN, DENY HIS GOODNESS, WHEN HE IS THE MANIFESTATION OF GOODNESS, EXPRESSING IN HIS PERSON THE LIKENESS OF THE ETERNAL BOUNTY, EVEN AS WE SHOWED ABOVE THAT IT WAS WRITTEN, THAT HE IS THE SPOTLESS REFLECTION AND COUNTERPART OF THAT BOUNTY? SONG OF SONGS 7:9

CHAPTER 3.
FORASMUCH AS GOD IS ONE, THE SON OF GOD IS GOD, GOOD AND TRUE.

33. YET WHAT THINK YOU, WHO DENY THE GOODNESS AND TRUE GODHEAD OF THE SON OF GOD, THOUGH IT IS WRITTEN THAT THERE IS NO GOD BUT ONE? 1 CORINTHIANS 8:4 FOR ALTHOUGH THERE BE GODS SO-CALLED, WOULD YOU RECKON CHRIST AMONG THEM WHICH ARE CALLED GODS, BUT ARE NOT, SEEING THAT ETERNITY IS OF HIS ESSENCE, AND THAT BESIDE HIM THERE IS NONE OTHER THAT IS GOOD AND TRUE GOD, FORASMUCH AS GOD IS IN HIM; JOHN 17:22-23 WHILE IT FOLLOWS FROM THE VERY NATURE OF THE FATHER, THAT AFTER HIM THERE IS NO OTHER TRUE GOD, BECAUSE GOD IS ONE, NEITHER CONFOUNDING [THE PERSONS OF] THE FATHER AND SON, AS THE SABELLIANS DO, NOR, LIKE THE ARIANS, SEVERING THE FATHER AND THE SON. FOR THE FATHER AND THE SON, AS FATHER AND SON, ARE DISTINCT PERSONS, BUT THEY ADMIT NO DIVISION OF THEIR GODHEAD.

CHAPTER 4.
THE OMNIPOTENCE OF THE SON OF GOD, DEMONSTRATED ON THE AUTHORITY OF THE OLD AND THE NEW TESTAMENT.

34. SEEING, THEN, THAT THE SON OF GOD IS TRUE AND GOOD, SURELY HE IS ALMIGHTY GOD. CAN THERE BE YET ANY DOUBT ON THIS POINT? WE HAVE ALREADY CITED THE PLACE WHERE IT IS READ THAT THE LORD ALMIGHTY IS HIS NAME. BECAUSE, THEN, THE SON IS LORD, AND THE LORD IS ALMIGHTY, THE SON OF GOD IS ALMIGHTY.

35. BUT HEAR ALSO SUCH A PASSAGE AS YOU CAN BUILD NO DOUBTS UPON: BEHOLD, HE COMES, SAYS THE SCRIPTURE, WITH THE CLOUDS, AND EVERY EYE SHALL SEE HIM, AND THEY WHICH PIERCED HIM, AND ALL THE TRIBES OF THE EARTH SHALL MOURN BECAUSE OF HIM. YEA, AMEN. I AM ALPHA AND OMEGA, SAYS THE LORD GOD, WHO IS, AND WHO WAS, AND WHO IS TO COME, THE ALMIGHTY. REVELATION 1:8 WHOM, I ASK, DID THEY PIERCE? FOR WHOSE COMING HOPE WE BUT THE SON'S? THEREFORE, CHRIST IS ALMIGHTY LORD, AND GOD.

36. HEAR ANOTHER PASSAGE, YOUR SACRED MAJESTY, — HEAR THE VOICE OF CHRIST. THUS SAYS THE LORD ALMIGHTY: AFTER HIS GLORY HAS HE SENT ME AGAINST THE NATIONS WHICH HAVE MADE SPOIL OF YOU, FORASMUCH AS HE THAT TOUCHES YOU IS AS HE THAT TOUCHES THE PUPIL OF HIS EYE. FOR LO, I LAY MY HAND UPON THEM WHICH DESPOILED YOU, AND I WILL SAVE YOU, AND THEY SHALL BE FOR A SPOIL, WHICH MADE SPOIL OF YOU, AND THEY SHALL KNOW THAT THE LORD ALMIGHTY HAS SENT ME. PLAINLY, HE WHO SPEAKS IS THE LORD ALMIGHTY, AND HE WHO HAS SENT IS THE LORD ALMIGHTY. BY CONSEQUENCE, THEN, ALMIGHTY POWER APPERTAINS BOTH TO THE FATHER AND TO THE SON; NEVERTHELESS, IT IS ONE ALMIGHTY GOD, FOR THERE IS ONENESS OF MAJESTY.

37. MOREOVER, THAT YOUR MOST EXCELLENT MAJESTY MAY KNOW THAT IT IS CHRIST WHICH HAS SPOKEN AS IN THE GOSPEL, SO ALSO IN THE PROPHET, HE SAYS BY THE MOUTH OF ISAIAH, AS THOUGH FOREORDAINING THE GOSPEL: I MYSELF, WHO SPOKE, HAVE COME, THAT IS TO SAY, I, WHO SPOKE IN THE LAW, AM PRESENT IN THE GOSPEL.

38. ELSEWHERE, AGAIN, HE SAYS: ALL THINGS THAT THE FATHER HAS ARE MINE. JOHN 16:25 WHAT MEANS HE BY ALL THINGS? CLEARLY, NOT THINGS CREATED, FOR ALL THESE WERE MADE BY THE SON, BUT THE THINGS THAT THE FATHER HAS — THAT IS TO SAY, ETERNITY, SOVEREIGNTY, GODHEAD, WHICH ARE HIS POSSESSION, AS BEGOTTEN OF THE FATHER. WE CANNOT, THEN, DOUBT THAT HE IS ALMIGHTY, WHO HAS ALL THINGS THAT THE FATHER HAS (FOR IT IS WRITTEN: ALL THINGS THAT THE FATHER HAS ARE MINE).

CHAPTER 5.
CERTAIN PASSAGES FROM SCRIPTURE, URGED AGAINST THE OMNIPOTENCE OF CHRIST, ARE RESOLVED; THE WRITER IS ALSO AT ESPECIAL PAINS TO SHOW THAT CHRIST NOT SELDOM SPOKE IN ACCORDANCE WITH THE AFFECTIONS OF HUMAN NATURE.

39. ALTHOUGH IT IS WRITTEN CONCERNING GOD, BLESSED AND ONLY POTENTATE, 1 TIMOTHY 5:15 YET I HAVE NO MISGIVING THAT THE SON OF GOD IS THEREBY SEVERED FROM HIM, SEEING THAT THE SCRIPTURE ENTITLED GOD, NOT THE FATHER BY HIMSELF, THE ONLY POTENTATE. THE FATHER HIMSELF ALSO DECLARES BY THE PROPHET, CONCERNING CHRIST, THAT I HAVE SET HELP UPON ONE THAT IS MIGHTY. IT IS NOT THE FATHER ALONE, THEN, WHO IS THE ONLY POTENTATE; GOD THE SON ALSO IS POTENTATE, FOR IN THE FATHER'S PRAISE THE SON IS PRAISED TOO.

40. AYE, LET SOME ONE SHOW WHAT THERE IS THAT THE SON OF GOD CANNOT DO. WHO WAS HIS HELPER, WHEN HE MADE THE HEAVENS, — WHO, WHEN HE LAID THE FOUNDATIONS OF THE WORLD? HAD HE ANY NEED OF A HELPER TO SET MEN FREE, WHO NEEDED NONE IN CONSTITUTING ANGELS AND PRINCIPALITIES? COLOSSIANS 1:15-16

41. IT IS WRITTEN, SAY THEY: 'MY FATHER, IF IT BE POSSIBLE, TAKE AWAY THIS CUP FROM ME.' IF, THEN, HE IS ALMIGHTY, HOW COMES HE TO DOUBT OF THE POSSIBILITY? WHICH MEANS THAT, BECAUSE I HAVE PROVED HIM TO BE ALMIGHTY, I HAVE PROVED HIM UNABLE TO DOUBT OF POSSIBILITY.

42. THE WORDS, YOU SAY, ARE THE WORDS OF CHRIST. TRUE — CONSIDER, THOUGH, THE OCCASION OF HIS SPEAKING THEM, AND IN WHAT CHARACTER HE SPEAKS. HE HAS TAKEN UPON HIM THE SUBSTANCE OF MAN, AND THEREWITH ITS AFFECTIONS. AGAIN, YOU FIND IN THE PLACE ABOVE CITED, THAT HE WENT FORWARD A LITTLE FURTHER, AND FELL ON HIS FACE, PRAYING, AND SAYING: FATHER, IF IT BE POSSIBLE. NOT AS GOD, THEN, BUT AS MAN, SPEAKS HE, FOR COULD GOD BE IGNORANT OF THE POSSIBILITY OR IMPOSSIBILITY OF ANYTHING? OR IS ANYTHING IMPOSSIBLE FOR GOD, WHEN THE SCRIPTURE SAYS: FOR YOU NOTHING IS IMPOSSIBLE? JOB 22:17

43. OF WHOM, HOWBEIT, DOES HE DOUBT— OF HIMSELF, OR OF THE FATHER? OF HIM, SURELY, WHO SAYS: TAKE AWAY FROM ME,— BEING MOVED AS MAN IS MOVED TO DOUBT. THE PROPHET RECKONS NOTHING IMPOSSIBLE WITH GOD. THE PROPHET DOUBTS NOT; THINK YOU THAT THE SON DOUBTS? WILL YOU PUT GOD LOWER THAN MAN? WHAT — GOD HAS DOUBTS OF HIS FATHER, AND IS FEARFUL AT THE THOUGHT OF DEATH! CHRIST, THEN, IS AFRAID — AFRAID, WHILE PETER FEARS NOTHING. PETER SAYS: I WILL LAY DOWN MY LIFE FOR YOUR SAKE. JOHN 13:37 CHRIST SAYS: MY SOUL IS TROUBLED. JOHN 12:27

44. BOTH RECORDS ARE TRUE, AND IT IS EQUALLY NATURAL THAT THE PERSON WHO IS THE LESS SHOULD NOT FEAR, AS THAT HE WHO IS THE GREATER SHOULD ENDURE THIS FEELING, FOR THE ONE HAS ALL A MAN'S IGNORANCE OF THE MIGHT OF DEATH, WHILE THE OTHER, AS BEING GOD INHABITING A BODY, DISPLAYS THE WEAKNESS OF THE FLESH, THAT THE WICKEDNESS OF THOSE WHO DENY THE MYSTERY OF THE INCARNATION MIGHT HAVE NO EXCUSE. THUS, THEN, HAS HE SPOKEN, YET THE MANICHÆAN BELIEVED NOT; VALENTINUS DENIED, AND MARCION JUDGED HIM TO BE A GHOST.

45. BUT INDEED HE SO FAR PUT HIMSELF ON A LEVEL WITH MAN, SUCH AS HE SHOWED HIMSELF TO BE IN THE REALITY OF HIS BODILY FRAME, AS TO SAY, NEVERTHELESS, NOT AS I WILL, BUT AS YOU WILL, MATTHEW 26:39 THOUGH TRULY IT IS CHRIST'S SPECIAL POWER TO WILL WHAT THE FATHER WILLS, EVEN AS IT IS HIS TO DO WHAT THE FATHER DOES.

46. HERE, THEN, LET THERE BE AN END OF THE OBJECTION WHICH IT IS YOUR CUSTOM TO OPPOSE TO US, ON THE GROUND THAT THE LORD SAID, NOT AS I WILL, BUT AS YOU WILL; AND AGAIN, FOR THIS CAUSE I CAME DOWN FROM HEAVEN, NOT TO DO MY OWN WILL, BUT THE WILL OF HIM THAT SENT ME. JOHN 6:38

CHAPTER 6.
THE PASSAGES OF SCRIPTURE ABOVE CITED ARE TAKEN AS AN OCCASION FOR A DIGRESSION, WHEREIN OUR LORD'S FREEDOM OF ACTION IS PROVED FROM THE ASCRIPTION TO THE SPIRIT OF SUCH FREEDOM, AND FROM PLACES WHERE IT IS ATTRIBUTED TO THE SON.

47. LET US NOW, FOR THE PRESENT, EXPLAIN MORE FULLY WHY OUR LORD SAID, IF IT BE POSSIBLE, AND SO CALL A TRUCE, AS IT WERE, WHILE WE SHOW THAT HE POSSESSED FREEDOM OF WILL. YOU DENY — SO FAR ARE YOU GONE IN THE WAY OF INIQUITY — THAT THE SON OF GOD HAD A FREE WILL. MOREOVER, IT IS YOUR WONT TO DETRACT FROM THE HOLY SPIRIT, THOUGH YOU CANNOT DENY THAT IT IS WRITTEN: THE SPIRIT DOES BREATHE, WHERE HE WILL. WHERE HE WILL, SAYS THE SCRIPTURE, NOT WHERE HE IS ORDERED. IF, THEN, THE SPIRIT DOES BREATHE WHERE HE WILL, CANNOT THE SON DO WHAT HE WILL? WHY, IT IS THE VERY SAME SON OF GOD WHO IN HIS GOSPEL SAYS THAT THE SPIRIT HAS POWER TO BREATHE WHERE HE WILL. DOES THE SON, THEREFORE, CONFESS THE SPIRIT TO BE GREATER, IN THAT HE HAS POWER TO DO WHAT IS NOT PERMITTED TO HIMSELF?

48. THE APOSTLE ALSO SAYS THAT ALL IS THE WORK OF ONE AND THE SAME SPIRIT, DISTRIBUTING TO EACH ACCORDING TO HIS WILL. 1 CORINTHIANS 12:11 ACCORDING TO HIS WILL, MARK YOU — THAT IS, ACCORDING TO THE JUDGMENT OF A FREE WILL, NOT IN OBEDIENCE TO COMPULSION. FURTHERMORE, THE GIFTS DISTRIBUTED BY THE SPIRIT ARE NO MEAN GIFTS, BUT SUCH WORKS AS GOD IS WONT TO DO — THE GIFT OF HEALING AND OF WORKING DEEDS OF POWER. WHILE THE SPIRIT, THEN, DISTRIBUTES AS HE WILL, THE SON OF GOD CANNOT SET FREE WHOM HE WILL. BUT HEAR HIM SPEAK WHEN HE DOES EVEN AS HE WILL: I HAVE WILLED TO DO YOUR WILL, O MY GOD; AND AGAIN: I WILL OFFER YOU A FREEWILL OFFERING.

49. THE HOLY APOSTLE LATER KNEW THAT JESUS HAD IT IN HIS POWER TO DO AS HE WOULD, AND THEREFORE, SEEING HIM WALK UPON THE SEA, SAID: LORD, IF IT BE YOU, BID ME COME TO YOU OVER THE WATERS. MATTHEW 14:28 PETER BELIEVED THAT IF CHRIST COMMANDED, THE NATURAL CONDITIONS COULD BE CHANGED, SO THAT WATER MIGHT SUPPORT HUMAN FOOTSTEPS, AND THINGS DISCREPANT BE REDUCED TO HARMONY AND AGREEMENT. PETER ASKS OF CHRIST TO COMMAND, NOT TO REQUEST: CHRIST REQUESTED NOT, BUT COMMANDED, AND IT WAS DONE — AND ARIUS DENIES IT!

50. WHAT INDEED IS THERE THAT THE FATHER WILL HAVE, BUT THE SON WILL NOT, OR THAT THE SON WILL HAVE, BUT THE FATHER WILL NOT? THE FATHER QUICKENS WHOM HE WILL, AND THE SON QUICKENS WHOM HE WILL, EVEN AS IT IS WRITTEN. JOHN 5:21 TELL ME NOW WHOM THE SON HAS QUICKENED, AND THE FATHER WOULD NOT QUICKEN. SINCE, HOWEVER, THE SON QUICKENS WHOM HE WILL, AND THE ACTION [OF FATHER AND SON] IS ONE, YOU SEE THAT NOT ONLY DOES THE SON THE FATHER'S WILL, BUT THE FATHER ALSO DOES THE SON'S. FOR WHAT IS QUICKENING BUT QUICKENING THROUGH THE PASSION OF CHRIST? BUT THE PASSION OF CHRIST IS THE FATHER'S WILL. WHOM, THEREFORE, THE SON QUICKENS, HE QUICKENS BY THE WILL OF THE FATHER; THEREFORE THEIR WILL IS ONE.

51. AGAIN, WHAT WAS THE WILL OF THE FATHER, BUT THAT JESUS SHOULD COME INTO THE WORLD AND CLEANSE US FROM OUR SINS? HEAR THE WORDS OF THE LEPER: IF YOU WILL, YOU CAN MAKE ME CLEAN. MATTHEW 8:2 CHRIST ANSWERED, I WILL, AND STRAIGHTWAY HEALTH, THE EFFECT, FOLLOWED. SEE YOU NOT THAT THE SON IS MASTER OF HIS OWN WILL, AND CHRIST'S WILL IS THE SAME AS THE FATHER'S. INDEED, SEEING THAT HE HAS SAID, ALL THINGS THAT THE FATHER HAS ARE MINE, JOHN 16:15 NOTHING OF A CERTAINTY BEING EXCEPTED, THE SON HAS THE SAME WILL THAT THE FATHER HAS.

CHAPTER 7.

THE RESOLUTION OF THE DIFFICULTY SET FORTH FOR CONSIDERATION IS AGAIN TAKEN IN HAND. CHRIST TRULY AND REALLY TOOK UPON HIM A HUMAN WILL AND AFFECTIONS, THE SOURCE OF WHATSOEVER WAS NOT IN AGREEMENT WITH HIS GODHEAD, AND WHICH MUST BE THEREFORE REFERRED TO THE FACT THAT HE WAS AT THE SAME TIME BOTH GOD AND MAN.

52. THERE IS, THEREFORE, UNITY OF WILL WHERE THERE IS UNITY OF WORKING; FOR IN GOD HIS WILL ISSUES STRAIGHTWAY IN ACTUAL EFFECT. BUT THE WILL OF GOD IS ONE, AND THE HUMAN WILL ANOTHER. FURTHER, TO SHOW THAT LIFE IS THE OBJECT OF HUMAN WILL, BECAUSE WE FEAR DEATH, WHILE THE PASSION OF CHRIST DEPENDED ON THE DIVINE WILL, THAT HE SHOULD SUFFER FOR US, THE LORD SAID, WHEN PETER WOULD HAVE DETAINED HIM FROM SUFFERING: YOU SAVOUR NOT OF THE THINGS WHICH BE OF GOD, BUT THE THINGS WHICH BE OF MEN. MATTHEW 16:23

53. MY WILL, THEREFORE, HE TOOK TO HIMSELF, MY GRIEF. IN CONFIDENCE I CALL IT GRIEF, BECAUSE I PREACH HIS CROSS. MINE IS THE WILL WHICH HE CALLED HIS OWN, FOR AS MAN HE BORE MY GRIEF, AS MAN HE SPOKE, AND THEREFORE SAID, NOT AS I WILL, BUT AS YOU WILL. MINE WAS THE GRIEF, AND MINE THE HEAVINESS WITH WHICH HE BORE IT, FOR NO MAN EXULTS WHEN AT THE POINT TO DIE. WITH ME AND FOR ME HE SUFFERS, FOR ME HE IS SAD, FOR ME HE IS HEAVY. IN MY STEAD, THEREFORE, AND IN ME HE GRIEVED WHO HAD NO CAUSE TO GRIEVE FOR HIMSELF.

54. NOT YOUR WOUNDS, BUT MINE, HURT YOU, LORD JESUS; NOT YOUR DEATH, BUT OUR WEAKNESS, EVEN AS THE PROPHET SAYS: FOR HE IS AFFLICTED FOR OUR SAKES ISAIAH 53:4 — AND WE, LORD, ESTEEMED YOU AFFLICTED, WHEN YOU GRIEVED NOT FOR YOURSELF, BUT FOR ME.

55. AND WHAT WONDER IF HE GRIEVED FOR ALL, WHO WEPT FOR ONE? WHAT WONDER IF, IN THE HOUR OF DEATH, HE IS HEAVY FOR ALL, WHO WEPT WHEN AT THE POINT TO RAISE LAZARUS FROM THE DEAD? THEN, INDEED, HE WAS MOVED BY A LOVING SISTER'S TEARS, FOR THEY TOUCHED HIS HUMAN HEART — HERE BY SECRET GRIEF HE BROUGHT IT TO PASS THAT, EVEN AS HIS DEATH MADE AN END OF DEATH, AND HIS STRIPES HEALED OUR SCARS, SO ALSO HIS SORROW TOOK AWAY OUR SORROW.

56. AS BEING MAN, THEREFORE, HE DOUBTS; AS MAN HE IS AMAZED. NEITHER HIS POWER NOR HIS GODHEAD IS AMAZED, BUT HIS SOUL; HE IS AMAZED BY CONSEQUENCE OF HAVING TAKEN HUMAN INFIRMITY UPON HIM. SEEING, THEN, THAT HE TOOK UPON HIMSELF A SOUL HE ALSO TOOK THE AFFECTIONS OF A SOUL, FOR GOD COULD NOT HAVE BEEN DISTRESSED OR HAVE DIED IN RESPECT OF HIS BEING GOD. FINALLY, HE CRIED: MY GOD, MY GOD, WHY HAVE YOU FORSAKEN ME? AS BEING MAN, THEREFORE, HE SPEAKS, BEARING WITH HIM MY TERRORS, FOR WHEN WE ARE IN THE MIDST OF DANGERS WE THINK OURSELF ABANDONED BY GOD. AS MAN, THEREFORE, HE IS DISTRESSED, AS MAN HE WEEPS, AS MAN HE IS CRUCIFIED.

57. FOR SO HAS THE APOSTLE PAUL LIKEWISE SAID: BECAUSE THEY HAVE CRUCIFIED THE FLESH OF CHRIST. AND AGAIN THE APOSTLE PETER SAYS: CHRIST HAVING SUFFERED ACCORDING TO THE FLESH. 1 PETER 4:1 IT WAS THE FLESH, THEREFORE, THAT SUFFERED; THE GODHEAD ABOVE SECURE FROM DEATH; TO SUFFERING HIS BODY YIELDED, AFTER THE LAW OF HUMAN NATURE; CAN THE GODHEAD DIE, THEN, IF THE SOUL CANNOT? FEAR NOT THEM, SAID OUR LORD, WHICH CAN KILL THE BODY, BUT CANNOT KILL THE SOUL. MATTHEW 10:28 IF THE SOUL, THEN, CANNOT BE KILLED, HOW CAN THE GODHEAD?

58. WHEN WE READ, THEN, THAT THE LORD OF GLORY WAS CRUCIFIED, LET US NOT SUPPOSE THAT HE WAS CRUCIFIED AS IN HIS GLORY. 1 CORINTHIANS 2:8 IT IS BECAUSE HE WHO IS GOD IS ALSO MAN, GOD BY VIRTUE OF HIS DIVINITY, AND BY TAKING UPON HIM OF THE FLESH, THE MAN CHRIST JESUS, THAT THE LORD OF GLORY IS SAID TO HAVE BEEN CRUCIFIED; FOR, POSSESSING BOTH NATURES, THAT IS, THE HUMAN AND THE DIVINE, HE ENDURED THE PASSION IN HIS HUMANITY, IN ORDER THAT WITHOUT DISTINCTION HE WHO SUFFERED SHOULD BE CALLED BOTH LORD OF GLORY AND SON OF MAN, EVEN AS IT IS WRITTEN: WHO DESCENDED FROM HEAVEN. JOHN 3:13

CHAPTER 8.

CHRIST'S SAYING, THE FATHER IS GREATER THAN I, IS EXPLAINED IN ACCORDANCE WITH THE PRINCIPLE JUST ESTABLISHED. OTHER LIKE SAYINGS ARE EXPOUNDED IN LIKE FASHION. OUR LORD CANNOT, AS TOUCHING HIS GODHEAD, BE CALLED INFERIOR TO THE FATHER.

59. IT WAS DUE TO HIS HUMANITY, THEREFORE, THAT OUR LORD DOUBTED AND WAS SORE DISTRESSED, AND ROSE FROM THE DEAD, FOR THAT WHICH FELL DOES ALSO RISE AGAIN. AGAIN, IT WAS BY REASON OF HIS HUMANITY THAT HE SAID THOSE WORDS, WHICH OUR ADVERSARIES USE TO MALICIOUSLY TURN AGAINST HIM: BECAUSE THE FATHER IS GREATER THAN I. JOHN 14:28

60. BUT WHEN IN ANOTHER PASSAGE WE READ: I CAME OUT FROM THE FATHER, AND HAVE COME INTO THE WORLD; AGAIN, I LEAVE THE WORLD, AND GO TO THE FATHER, JOHN 16:28 HOW DOES HE GO, EXCEPT THROUGH DEATH, AND HOW COMES HE, SAVE BY RISING AGAIN? FURTHERMORE, HE ADDED, IN ORDER TO SHOW THAT HE SPOKE CONCERNING HIS ASCENSION: THEREFORE HAVE I TOLD YOU BEFORE IT COME TO PASS, IN ORDER THAT, WHEN IT SHALL HAVE COME TO PASS, YOU MAY BELIEVE. JOHN 14:20 FOR HE WAS SPEAKING OF THE SUFFERINGS AND RESURRECTION OF HIS BODY, AND BY THAT RESURRECTION THEY WHO BEFORE DOUBTED WERE LED TO BELIEVE— FOR, INDEED, GOD, WHO IS ALWAYS PRESENT IN EVERY PLACE, PASSES NOT FROM PLACE TO PLACE. AS IT IS A MAN WHO GOES, SO IT IS HE HIMSELF WHO COMES. FURTHERMORE, HE SAYS IN ANOTHER PLACE: RISE, LET US GO HENCE. JOHN 14:31 IN THAT, THEREFORE, DOES HE GO AND COME, WHICH IS COMMON TO HIM AND TO US.

61. HOW, INDEED, CAN HE BE A LESSER GOD WHEN HE IS PERFECT AND TRUE GOD? YET IN RESPECT OF HIS HUMANITY HE IS LESS — AND STILL YOU WONDER THAT SPEAKING IN THE PERSON OF A MAN HE CALLED THE FATHER GREATER THAN HIMSELF, WHEN IN THE PERSON OF A MAN HE CALLED HIMSELF A WORM, AND NOT A MAN, SAYING: BUT I AM A WORM, AND NO MAN; AND AGAIN: HE WAS LED AS A SHEEP TO THE SLAUGHTER. ISAIAH 53:7

62. IF YOU PRONOUNCE HIM LESS THAN THE FATHER IN THIS RESPECT, I CANNOT DENY IT; NEVERTHELESS, TO SPEAK IN THE WORDS OF SCRIPTURE, HE WAS NOT BEGOTTEN INFERIOR, BUT MADE LOWER, HEBREWS 2:9 THAT IS, MADE INFERIOR. AND HOW WAS HE MADE LOWER, EXCEPT THAT, BEING IN THE FORM OF GOD, HE THOUGHT IT NOT A PREY THAT HE SHOULD BE EQUAL WITH GOD, BUT EMPTIED HIMSELF; PHILIPPIANS 2:6-7 NOT, INDEED, PARTING WITH WHAT HE WAS, BUT TAKING UP WHAT HE WAS NOT, FOR HE TOOK THE FORM OF A SERVANT. PHILIPPIANS 2:6-7

63. MOREOVER, TO THE END THAT WE MIGHT KNOW HIM TO HAVE BEEN MADE LOWER, BY TAKING UPON HIM A BODY, DAVID HAS SHOWN THAT HE IS PROPHESYING OF A MAN, SAYING: WHAT IS MAN, THAT YOU ARE MINDFUL OF HIM, OR THE SON OF MAN, BUT THAT YOU VISIT HIM? YOU HAVE MADE HIM A LITTLE LOWER THAN THE ANGELS. AND IN INTERPRETING THIS SAME PASSAGE THE APOSTLE SAYS: FOR WE SEE JESUS, MADE A LITTLE LOWER THAN THE ANGELS, CROWNED WITH GLORY AND HONOUR BECAUSE THAT HE SUFFERED DEATH, IN ORDER THAT APART FROM GOD HE MIGHT TASTE DEATH FOR ALL. HEBREWS 2:9

64. THUS, THE SON OF GOD WAS MADE LOWER THAN, NOT ONLY THE FATHER, BUT ANGELS ALSO. AND IF YOU WILL TURN THIS TO HIS DISHONOUR; [I ASK] IS THEN THE SON, IN RESPECT OF HIS GODHEAD, LESS THAN HIS ANGELS WHO SERVE HIM AND MINISTER TO HIM? THUS, IN YOUR PURPOSE TO DIMINISH HIS HONOUR, YOU RUN INTO THE BLASPHEMY OF EXALTING THE NATURE OF ANGELS ABOVE THE SON OF GOD. BUT THE SERVANT IS NOT ABOVE HIS MASTER. MATTHEW 10:24 AGAIN, ANGELS MINISTERED TO HIM EVEN AFTER HIS INCARNATION, TO THE END THAT YOU SHOULD ACKNOWLEDGE HIM TO HAVE SUFFERED NO LOSS OF MAJESTY BY REASON OF HIS BODILY NATURE, FOR GOD COULD NOT SUBMIT TO ANY LOSS OF HIMSELF, WHILE THAT WHICH HE HAS TAKEN OF THE VIRGIN NEITHER ADDS TO NOR TAKES AWAY FROM HIS DIVINE POWER.

65. HE, THEREFORE, POSSESSING THE FULLNESS OF DIVINITY AND GLORY, COLOSSIANS 2:9 IS NOT, IN RESPECT OF HIS DIVINITY, INFERIOR. GREATER AND LESS ARE DISTINCTIONS PROPER TO CORPOREAL EXISTENCES; ONE WHO IS GREATER IS SO IN RESPECT OF RANK, OR QUALITIES, OR AT ANY RATE OF AGE. THESE TERMS LOSE THEIR MEANING WHEN WE COME TO TREAT OF THE THINGS OF GOD. HE IS COMMONLY ENTITLED THE GREATER WHO INSTRUCTS AND INFORMS ANOTHER, BUT IT IS NOT THE CASE WITH GOD'S WISDOM THAT IT HAS BEEN BUILT UP BY TEACHING RECEIVED FROM ANOTHER, FORASMUCH AS ITSELF HAS LAID THE FOUNDATION OF ALL TEACHING. BUT HOW WISELY WROTE THE APOSTLE: IN ORDER THAT APART FROM GOD HE MIGHT TASTE DEATH FOR ALL,— LEST WE SHOULD SUPPOSE THE GODHEAD, NOT THE FLESH, TO HAVE ENDURED THAT PASSION!

66. IF OUR OPPONENTS, THEN, HAVE FOUND NO MEANS TO PROVE [THE FATHER] GREATER [THAN THE SON], LET THEM NOT PERVERT WORDS UNTO FALSE REPORTS, BUT SEEK OUT THEIR MEANING. I ASK THEM, THEREFORE, AS TOUCHING WHAT DO THEY ESTEEM THE FATHER THE GREATER? IF IT IS BECAUSE HE IS THE FATHER, THEN [I ANSWER] HERE WE HAVE NO QUESTION OF AGE OR OF TIME — THE FATHER IS NOT DISTINGUISHED BY WHITE HAIRS, NOR THE SON BY YOUTHFULNESS — AND IT IS ON THESE CONDITIONS THAT THE GREATER DIGNITY OF A FATHER DEPENDS. BUT FATHER AND SON ARE NAMES, THE ONE OF THE PARENT, THE OTHER OF THE CHILD — NAMES WHICH SEEM TO JOIN RATHER THAN SEPARATE; FOR DUTIFULNESS INSPIRES NO LOSS OF PERSONAL WORTH, INASMUCH AS KINSHIP BINDS MEN TOGETHER, AND DOES NOT REND THEM ASUNDER.

67. IF, THEN, THEY CANNOT MAKE THE ORDER OF NATURE A SUPPORT FOR ANY QUESTIONING, LET THEM NOW BELIEVE THE WITNESS [OF SCRIPTURE]. NOW THE EVANGELIST TESTIFIES THAT THE SON IS NOT LOWER [THAN THE FATHER] BY REASON OF BEING THE SON; NAY, HE EVEN DECLARES THAT, IN BEING THE SON, HE IS EQUAL, SAYING, FOR THE JEWS SOUGHT TO KILL HIM FOR THIS CAUSE, THAT NOT ONLY DID HE BREAK THE SABBATH, BUT EVEN CALLED GOD HIS OWN FATHER, MAKING HIMSELF EQUAL TO GOD. JOHN 5:10

68. THIS IS NOT WHAT THE JEWS SAID — IT IS THE EVANGELIST WHO TESTIFIES THAT, IN CALLING HIMSELF GOD'S OWN SON, HE MADE HIMSELF EQUAL TO GOD, FOR THE JEWS ARE NOT PRESENTED AS SAYING, FOR THIS CAUSE WE SOUGHT TO KILL HIM; THE EVANGELIST, SPEAKING FOR HIMSELF, SAYS, FOR THE JEWS SOUGHT TO KILL HIM FOR THIS CAUSE. MOREOVER, HE HAS DISCOVERED THE CAUSE, [IN SAYING] THAT THE JEWS WERE STIRRED WITH DESIRE TO SLAY HIM BECAUSE, WHEN AS GOD HE BROKE THE SABBATH, AND ALSO CLAIMED GOD AS HIS OWN FATHER, HE ASCRIBED TO HIMSELF NOT ONLY THE MAJESTY OF DIVINE AUTHORITY IN BREAKING THE SABBATH, BUT ALSO, IN SPEAKING OF HIS FATHER, THE RIGHT APPERTAINING TO ETERNAL EQUALITY.

69. MOST FITTING WAS THE ANSWER WHICH THE SON OF GOD MADE TO THESE JEWS, PROVING HIMSELF THE SON AND EQUAL OF GOD. WHATSOEVER THINGS, HE SAID, THE FATHER HAS DONE, THE SON DOES ALSO IN LIKE WISE. JOHN 5:19 THE SON, THEREFORE, IS BOTH ENTITLED AND PROVED THE EQUAL OF THE FATHER — A TRUE EQUALITY, WHICH BOTH EXCLUDES DIFFERENCE OF GODHEAD, AND DISCOVERS, TOGETHER WITH THE SON, THE FATHER ALSO, TO WHOM THE SON IS EQUAL; FOR THERE IS NO EQUALITY WHERE THERE IS DIFFERENCE, NOR AGAIN WHERE THERE IS BUT ONE PERSON, INASMUCH AS NONE IS BY HIMSELF EQUAL TO HIMSELF. THUS HAS THE EVANGELIST SHOWN WHY IT IS FITTING THAT CHRIST SHOULD CALL HIMSELF THE SON OF GOD, THAT IS, MAKE HIMSELF EQUAL WITH GOD.

70. HENCE THE APOSTLE, FOLLOWING THIS REVELATION, HAS SAID: HE THOUGHT IT NOT A PREY THAT HE SHOULD BE EQUAL WITH GOD. FOR THAT WHICH A MAN HAS NOT HE SEEKS TO CARRY OFF AS A PREY. EQUALITY WITH THE FATHER, THEREFORE, WHICH, AS GOD AND LORD, HE POSSESSED IN HIS OWN SUBSTANCE, HE HAD NOT AS A SPOIL WRONGFULLY SEIZED. WHEREFORE THE APOSTLE ADDED [THE WORDS]: HE TOOK THE FORM OF A SERVANT. NOW SURELY A SERVANT IS THE OPPOSITE OF AN EQUAL. EQUAL, THEREFORE, IS THE SON, IN THE FORM OF GOD, BUT INFERIOR IN TAKING UPON HIM OF THE FLESH AND IN HIS SUFFERINGS AS A MAN. FOR HOW COULD THE SAME NATURE BE BOTH LOWER AND EQUAL? AND HOW, IF [THE SON] BE INFERIOR, CAN HE DO THE SAME THINGS, IN LIKE MANNER, AS THE FATHER DOES? HOW, INDEED, CAN THERE BE SAMENESS OF OPERATION WITH DIVERSITY OF POWER? CAN THE INFERIOR EVER WORK SUCH EFFECTS AS THE GREATER, OR CAN THERE BE UNITY OF OPERATION WHERE THERE IS DIVERSITY OF SUBSTANCE?

71. ADMIT, THEREFORE, THAT CHRIST, AS TOUCHING HIS GODHEAD, CANNOT BE CALLED INFERIOR [TO THE FATHER]. CHRIST SPEAKS TO ABRAHAM: BY MYSELF HAVE I SWORN. GENESIS 22:16 NOW THE APOSTLE SHOWS THAT HE WHO SWEARS BY HIMSELF CANNOT BE LOWER THAN ANY. THUS HE SAYS, WHEN GOD REWARDED ABRAHAM WITH HIS PROMISE, HE SWORE BY HIMSELF, FORASMUCH AS HE HAD NONE OTHER THAT WAS GREATER, SAYING, SURELY WITH BLESSING WILL I BLESS YOU, AND WITH MULTIPLYING WILL I MULTIPLY YOU. HEBREWS 6:13-14 CHRIST HAD, THEREFORE, NONE GREATER, AND FOR THAT CAUSE SWORE HE BY HIMSELF. MOREOVER, THE APOSTLE HAS RIGHTLY ADDED, FOR MEN SWEAR BY ONE GREATER THAN THEMSELVES, FORASMUCH AS MEN HAVE ONE WHO IS GREATER THAN THEMSELVES, BUT GOD HAS NONE.

72. OTHERWISE, IF OUR ADVERSARIES WILL UNDERSTAND THIS PASSAGE AS REFERRED TO THE FATHER, THEN THE REST OF THE RECORD DOES NOT AGREE WITH IT. FOR THE FATHER DID NOT APPEAR TO ABRAHAM, NOR DID ABRAHAM WASH THE FEET OF GOD THE FATHER, BUT THE FEET OF HIM IN WHOM IS THE IMAGE OF THE MAN THAT SHALL BE. MOREOVER, THE SON OF GOD SAYS, ABRAHAM SAW MY DAY, AND REJOICED. JOHN 8:56 IT IS HE, THEREFORE, WHO SWORE BY HIMSELF, [AND] WHOM ABRAHAM SAW.

73. AND HOW, INDEED, HAS HE ANY GREATER THAN HIMSELF WHO IS ONE WITH THE FATHER IN GODHEAD? JOHN 10:30 WHERE THERE IS UNITY, THERE IS NO DISSIMILARITY, WHEREAS BETWEEN GREATER AND LESS THERE IS A DISTINCTION. THE TEACHING, THEREFORE, OF THE INSTANCE FROM SCRIPTURE BEFORE US, WITH REGARD TO THE FATHER AND THE SON, IS THAT NEITHER IS THE FATHER GREATER, NOR HAS THE SON ANY THAT IS ABOVE HIM, INASMUCH AS IN FATHER AND SON THERE IS NO DIFFERENCE OF GODHEAD PARTING THEM, BUT ONE MAJESTY.

CHAPTER 9.

THE OBJECTION THAT THE SON, BEING SENT BY THE FATHER, IS, IN THAT REGARD AT LEAST, INFERIOR, IS MET BY THE ANSWER THAT HE WAS ALSO SENT BY THE SPIRIT, WHO IS YET NOT CONSIDERED GREATER THAN THE SON. FURTHERMORE, THE SPIRIT, IN HIS TURN, IS SENT BY THE FATHER TO THE SON, IN ORDER THAT THEIR UNITY IN ACTION MIGHT BE SHOWN FORTH. IT IS OUR DUTY, THEREFORE, CAREFULLY TO DISTINGUISH WHAT UTTERANCES ARE TO BE FITLY ASCRIBED TO CHRIST AS GOD, AND WHAT TO BE ASCRIBED TO HIM AS MAN.

74. I HAVE NO FEARS IN THE MATTER OF THAT COMMONLY ADVANCED OBJECTION, THAT CHRIST IS INFERIOR BECAUSE HE WAS SENT. FOR EVEN IF HE BE INFERIOR, YET THIS IS NOT SO PROVED; ON THE OTHER HAND, HIS EQUAL TITLE TO HONOUR IS IN TRUTH PROVED. SINCE ALL HONOUR THE SON AS THEY HONOUR THE FATHER, JOHN 5:23 IT IS CERTAIN THAT THE SON IS NOT, IN SO FAR AS BEING SENT, INFERIOR.

75. REGARD NOT, THEREFORE, THE NARROW BOUNDS OF HUMAN LANGUAGE, BUT THE PLAIN MEANING OF THE WORDS, AND BELIEVE FACTS ACCOMPLISHED. BETHINK YOU THAT OUR LORD JESUS CHRIST SAID IN ISAIAH THAT HE HAD BEEN SENT BY THE SPIRIT. IS THE SON, THEREFORE, LESS THAN THE SPIRIT BECAUSE HE WAS SENT BY THE SPIRIT? THUS YOU HAVE THE RECORD,

THAT THE SON DECLARES HIMSELF SENT BY THE FATHER AND HIS SPIRIT. I AM THE BEGINNING, HE SAYS, ISAIAH 48:12 AND I LIVE FOR EVER, AND MY HAND HAS LAID THE FOUNDATIONS OF THE EARTH, MY RIGHT HAND HAS MADE THE HEAVEN TO STAND ABIDINGLY; AND FURTHER ON: I HAVE SPOKEN, AND I HAVE CALLED; I HAVE BROUGHT HIM, AND HAVE MADE HIS WAY TO PROSPER. DRAW NEAR TO ME, AND HEAR THESE THINGS: NOT IN SECRET HAVE I SPOKEN FROM THE BEGINNING. WHEN THEY WERE MADE, I WAS THERE: AND NOW HAS THE LORD AND HIS SPIRIT SENT ME. ISAIAH 48:15-16 HERE, INDEED, HE WHO MADE THE HEAVEN AND THE EARTH HIMSELF SAYS THAT HE IS SENT BY THE LORD AND HIS SPIRIT. YOU SEE, THEN, THAT THE POVERTY OF LANGUAGE TAKES NOT FROM THE HONOUR OF HIS MISSION. HE, THEN, IS SENT BY THE FATHER; BY THE SPIRIT ALSO IS HE SENT.

76. AND THAT YOU MAY GATHER THAT THERE IS NO SEPARATING DIFFERENCE OF MAJESTY, THE SON IN TURN SENDS THE SPIRIT, EVEN AS HE HIMSELF HAS SAID: BUT WHEN THE COMFORTER HAS COME, WHOM I WILL SEND YOU FROM MY FATHER — THE SPIRIT OF TRUTH, WHO COMES FORTH FROM MY FATHER. JOHN 15:26 THAT THIS SAME COMFORTER IS ALSO TO BE SENT BY THE FATHER HE HAS ALREADY TAUGHT, SAYING, BUT THE COMFORTER, THAT HOLY SPIRIT, WHOM THE FATHER WILL SEND IN MY NAME. JOHN 14:26 BEHOLD THEIR UNITY, INASMUCH AS WHOM GOD THE FATHER SENDS, THE SON SENDS ALSO, AND WHOM THE FATHER SENDS, THE SPIRIT SENDS ALSO. ELSE, IF THE ARIANS WILL NOT ADMIT THAT THE SON WAS SENT, BECAUSE WE READ THAT THE SON IS THE RIGHT HAND OF THE FATHER, THEN THEY THEMSELVES WILL CONFESS WITH RESPECT TO THE FATHER, WHAT THEY DENY CONCERNING THE SON, UNLESS PERCHANCE THEY DISCOVER FOR THEMSELVES EITHER ANOTHER FATHER OR ANOTHER SON.

77. A TRUCE, THEN, TO VAIN WRANGLINGS OVER WORDS, FOR THE KINGDOM OF GOD, AS IT IS WRITTEN, CONSISTS NOT IN PERSUASIVE WORDS, BUT IN POWER PLAINLY SHOWN FORTH. LET US TAKE HEED TO THE DISTINCTION OF THE GODHEAD FROM THE FLESH. IN EACH THERE SPEAKS ONE AND THE SAME SON OF GOD, FOR EACH NATURE IS PRESENT IN HIM; YET WHILE IT IS THE SAME PERSON WHO SPEAKS, HE SPEAKS NOT ALWAYS IN THE SAME MANNER. BEHOLD IN HIM, NOW THE GLORY OF GOD, NOW THE AFFECTIONS OF MAN. AS GOD HE SPEAKS THE THINGS OF GOD, BECAUSE HE IS THE WORD; AS MAN HE SPEAKS THE THINGS OF MAN, BECAUSE HE SPEAKS IN MY NATURE.

78. THIS IS THE LIVING BREAD, WHICH CAME DOWN FROM HEAVEN. JOHN 6:51 THIS BREAD IS HIS FLESH, EVEN AS HE HIMSELF SAID: THIS BREAD WHICH I WILL GIVE IS MY FLESH. JOHN 7:52 THIS IS HE WHO CAME DOWN FROM HEAVEN, THIS IS HE WHOM THE FATHER HAS SANCTIFIED AND SENT INTO THIS WORLD. EVEN THE LETTER ITSELF TEACHES US THAT NOT THE GODHEAD BUT THE FLESH NEEDED SANCTIFICATION, FOR THE LORD HIMSELF SAID, AND I SANCTIFY MYSELF FOR THEM, JOHN 17:19 IN ORDER THAT YOU MAY ACKNOWLEDGE THAT HE IS BOTH SANCTIFIED IN THE FLESH FOR US, AND SANCTIFIES BY VIRTUE OF HIS DIVINITY.

79. THIS IS THE SAME ONE WHOM THE FATHER SENT, BUT BORN OF A WOMAN, BORN UNDER THE LAW, GALATIANS 4:4 AS THE APOSTLE HAS SAID. THIS IS HE WHO SAYS: THE SPIRIT OF THE LORD IS UPON ME; WHEREFORE HE HAS ANOINTED ME, TO BRING GOOD TIDINGS TO THE POOR HAS HE SENT ME: THIS IS HE WHO SAYS: MY DOCTRINE IS NOT MINE, BUT HIS, WHO SENT ME. IF ANY MAN WILL DO HIS WILL, HE SHALL KNOW OF THE DOCTRINE, WHETHER IT BE OF GOD, OR WHETHER I SPEAK OF MYSELF. JOHN 7:16 DOCTRINE THAT IS OF GOD, THEN, IS ONE THING; DOCTRINE THAT IS OF MAN, ANOTHER; AND SO WHEN THE JEWS, REGARDING HIM AS MAN, CALLED IN QUESTION HIS TEACHING, AND SAID, HOW KNOWS THIS MAN LETTERS, HAVING NEVER LEARNED? JESUS ANSWERED AND SAID, MY DOCTRINE IS NOT MINE, FOR, IN TEACHING WITHOUT ELEGANCE OF LETTERS, HE SEEMS TO TEACH NOT AS MAN, BUT RATHER AS GOD, HAVING NOT LEARNED, BUT DEVISED HIS DOCTRINE.

80. FOR HE HAS FOUND AND DEVISED ALL THE WAY OF DISCIPLINE, AS WE READ ABOVE, INASMUCH AS OF THE SON OF GOD IT HAS BEEN SAID: THIS IS OUR GOD, AND NONE OTHER SHALL BE ACCOUNTED OF IN COMPARISON WITH HIM, WHO HAS FOUND ALL THE WAY OF DISCIPLINE. AFTER THESE THINGS HE WAS SEEN ON EARTH, AND CONVERSED WITH MEN. HOW, THEN, COULD HE, AS DIVINE, NOT HAVE HIS OWN DOCTRINE — HE WHO HAS FOUND ALL THE WAY OF DISCIPLINE BEFORE HE WAS SEEN ON EARTH? OR HOW IS HE INFERIOR, OF WHOM IT IS SAID, NONE SHALL BE ACCOUNTED OF IN COMPARISON WITH HIM? SURELY HE IS ENTITLED INCOMPARABLE, IN COMPARISON OF WHOM NONE OTHER CAN BE ACCOUNTED OF — YET SO THAT HE CANNOT BE ACCOUNTED OF BEFORE THE FATHER. NOW IF MEN SUPPOSE THAT THE FATHER IS SPOKEN OF, THEY SHALL NOT ESCAPE RUNNING INTO THE BLASPHEMY OF SABELLIUS, OF ASCRIBING THE ASSUMPTION OF HUMAN NATURE TO THE FATHER.

81. LET US PROCEED WITH WHAT FOLLOWS. HE WHO SPEAKS OF HIMSELF, SEEKS HIS OWN GLORY. JOHN 7:18 SEE THE UNITY WHEREIN FATHER AND SON ARE PLAINLY REVEALED. HE WHO SPEAKS CANNOT BUT BE; YET THAT WHICH HE SPEAKS CANNOT BE SOLELY FROM HIM, FOR IN HIM ALL THAT IS, IS NATURALLY DERIVED FROM THE FATHER.

82. WHAT NOW IS THE MEANING OF THE WORDS SEEKS HIS OWN GLORY? THAT IS, NOT A GLORY IN WHICH THE FATHER HAS NO PART — FOR INDEED THE WORD OF GOD IS HIS GLORY. AGAIN, OUR LORD SAYS: THAT THEY MAY SEE MY GLORY. JOHN 17:24 BUT THAT GLORY OF THE WORD IS ALSO THE GLORY OF THE FATHER, EVEN AS IT IS WRITTEN: THE LORD JESUS CHRIST IS IN THE GLORY OF GOD THE FATHER. IN REGARD OF HIS GODHEAD, THEREFORE, THE SON OF GOD SO HAS HIS OWN GLORY, THAT THE GLORY OF FATHER AND SON IS ONE: HE IS NOT, THEREFORE, INFERIOR IN SPLENDOUR, FOR THE GLORY IS ONE, NOR LOWER IN GODHEAD, FOR THE FULLNESS OF THE GODHEAD IS IN CHRIST.

83. HOW, THEN, YOU ASK, IS IT WRITTEN, FATHER, THE HOUR HAS COME; GLORIFY YOUR SON? JOHN 17:1 HE WHO SAYS THESE WORDS NEEDS TO BE GLORIFIED, SAY YOU. THUS FAR YOU HAVE EYES TO SEE; THE REMAINDER OF THE SCRIPTURE YOU HAVE NOT READ, FOR IT PROCEEDS: THAT YOUR SON MAY GLORIFY YOU. HATH EVER THE FATHER NEED OF ANY, IN THAT HE IS TO BE GLORIFIED BY THE SON?

CHAPTER 10.
THE OBJECTION TAKEN ON THE GROUND OF THE SON'S OBEDIENCE IS DISPROVED, AND THE UNITY OF POWER, GODHEAD, AND OPERATION IN THE TRINITY SET FORTH, CHRIST'S OBEDIENCE TO HIS MOTHER, TO WHOM HE CERTAINLY CANNOT BE CALLED INFERIOR, IS NOTICED.

84. IN LIKE MANNER OUR ADVERSARIES COMMONLY MAKE A DIFFICULTY OF THE SON'S OBEDIENCE, FORASMUCH AS IT IS WRITTEN: AND BEING FOUND IN APPEARANCE AS A MAN, HE HUMBLED HIMSELF, AND BECAME OBEDIENT EVEN UNTO DEATH. PHILIPPIANS 2:7-8 THE WRITER HAS NOT ONLY TOLD US THAT THE SON WAS OBEDIENT EVEN UNTO DEATH, BUT ALSO FIRST SHOWN THAT HE WAS MAN, IN ORDER THAT WE MIGHT UNDERSTAND THAT OBEDIENCE UNTO DEATH WAS THE PART NOT OF HIS GODHEAD BUT OF HIS INCARNATION, WHEREBY HE TOOK UPON HIMSELF BOTH THE FUNCTIONS AND THE NAMES BELONGING TO OUR NATURE.

85. THUS WE HAVE LEARNED THAT THE POWER OF THE TRINITY IS ONE, AS WE ARE TAUGHT BOTH IN AND AFTER THE PASSION ITSELF: FOR THE SON SUFFERS THROUGH HIS BODY, WHICH IS THE EARNEST OF IT; THE HOLY SPIRIT IS POURED UPON THE APOSTLES: INTO THE FATHER'S HANDS THE SPIRIT IS COMMENDED; FURTHERMORE, GOD IS WITH A MIGHTY VOICE PROCLAIMED THE FATHER. WE HAVE LEARNED THAT THERE IS ONE FORM, ONE LIKENESS, ONE SANCTIFICATION, OF THE FATHER AND OF THE SON, ONE ACTIVITY, ONE GLORY, FINALLY, ONE GODHEAD.

86. THERE IS, THEREFORE, BUT ONE ONLY GOD, FOR IT IS WRITTEN: YOU SHALL WORSHIP THE LORD YOUR GOD, AND HIM ONLY SHALL YOU SERVE. DEUTERONOMY 6:13 ONE GOD, NOT IN THE SENSE THAT THE FATHER AND THE SON ARE THE SAME PERSON, AS THE UNGODLY SABELLIUS AFFIRMS — BUT FORASMUCH AS THERE IS ONE GODHEAD OF THE FATHER AND OF THE SON AND OF THE HOLY GHOST. BUT WHERE THERE IS ONE GODHEAD, THERE IS ONE WILL, ONE PURPOSE.

87. AGAIN, THAT YOU MAY KNOW THAT THE FATHER IS, AND THE SON IS, AND THAT THE WORK OF THE FATHER AND OF THE SON IS ONE, FOLLOW THE SAYING OF THE APOSTLE: NOW MAY GOD HIMSELF, AND OUR FATHER, AND OUR LORD JESUS CHRIST DIRECT OUR WAY UNTO YOU. 1 THESSALONIANS 3:11 BOTH FATHER AND SON ARE NAMED, BUT THERE IS UNITY OF DIRECTION, BECAUSE UNITY OF POWER. SO ALSO IN ANOTHER PLACE WE READ: NOW MAY OUR LORD HIMSELF, JESUS CHRIST, AND GOD AND OUR FATHER, WHO HAS LOVED US, AND GIVEN US ETERNAL CONSOLATION, AND GOOD HOPE IN GRACE, CONSOLE AND STRENGTHEN YOUR HEARTS. 2 THESSALONIANS 2:15-16 HOW PERFECT A UNITY IT IS THAT THE APOSTLE PRESENTS TO US, INSOMUCH THAT THE FOUNT OF CONSOLATION IS NOT MANY, BUT ONE. LET DOUBT BE DUMB, THEN, OR, IF IT WILL NOT BE OVERCOME BY REASON, LET THE THOUGHT OF OUR LORD'S GRACIOUS KINDLINESS BEND IT.

88. LET US CALL TO MIND HOW KINDLY OUR LORD HAS DEALT WITH US, IN THAT HE TAUGHT US NOT ONLY FAITH BUT MANNERS ALSO. FOR, HAVING TAKEN HIS PLACE IN THE FORM OF MAN, HE WAS SUBJECT TO JOSEPH AND MARY. LUKE 2:51 WAS HE LESS THAN ALL MANKIND, THEN, BECAUSE HE WAS SUBJECT? THE PART OF DUTIFULNESS IS ONE, THAT OF SOVEREIGNTY IS ANOTHER, BUT DUTIFULNESS DOES NOT EXCLUDE SOVEREIGNTY. WHEREIN, THEN, WAS HE SUBJECT TO THE FATHER'S LAW? IN HIS BODY, SURELY, WHEREIN HE WAS SUBJECT TO HIS MOTHER.

CHAPTER 11.
THE PURPOSE AND HEALING EFFECTS OF THE INCARNATION. THE PROFITABLENESS OF FAITH, WHEREBY WE KNOW THAT CHRIST BORE ALL INFIRMITIES FOR OUR SAKES — CHRIST, WHOSE GODHEAD REVEALED ITSELF IN HIS PASSION; WHENCE WE UNDERSTAND THAT THE MISSION OF THE SON OF GOD ENTAILED NO SUBSERVIENCE, WHICH BELIEF WE NEED NOT FEAR LEST IT DISPLEASE THE FATHER, WHO DECLARES HIMSELF TO BE WELL PLEASED IN HIS SON.

89. LET US LIKEWISE DEAL KINDLY, LET US PERSUADE OUR ADVERSARIES OF THAT WHICH IS TO THEIR PROFIT, LET US WORSHIP AND LAMENT BEFORE THE LORD OUR MAKER. FOR WE WOULD NOT OVERTHROW, BUT RATHER HEAL; WE LAY NO AMBUSH FOR THEM, BUT WARN THEM AS IN DUTY BOUND. KINDLINESS OFTEN BENDS THOSE WHOM NEITHER FORCE NOR ARGUMENT WILL AVAIL TO OVERCOME. AGAIN, OUR LORD CURED WITH OIL AND WINE THE MAN WHO, GOING DOWN FROM JERUSALEM TO JERICHO, FELL AMONG THIEVES; HAVING FORBORNE TO TREAT HIM WITH THE HARSH REMEDIES OF THE LAW OR THE STERNNESS OF PROPHECY.

90. TO HIM, THEREFORE, LET ALL COME WHO WOULD BE MADE WHOLE. LET THEM RECEIVE THE MEDICINE WHICH HE HAS BROUGHT DOWN FROM HIS FATHER AND MADE IN HEAVEN, PREPARING IT OF THE JUICES OF THOSE CELESTIAL FRUITS THAT WITHER NOT. THIS IS OF NO EARTHLY GROWTH, FOR NATURE NOWHERE POSSESSES THIS COMPOUND. OF WONDROUS PURPOSE TOOK HE OUR FLESH, TO THE END THAT HE MIGHT SHOW THAT THE LAW OF THE FLESH HAD BEEN SUBJECTED TO THE LAW OF THE MIND. HE WAS INCARNATE, THAT HE, THE TEACHER OF MEN, MIGHT OVERCOME AS MAN.

91. OF WHAT PROFIT WOULD IT HAVE BEEN TO ME, HAD HE, AS GOD, BARED THE ARM OF HIS POWER, AND ONLY DISPLAYED HIS GODHEAD INVIOLATE? WHY SHOULD HE TAKE HUMAN NATURE UPON HIM, BUT TO SUFFER HIMSELF TO BE TEMPTED UNDER THE CONDITIONS OF MY NATURE AND MY WEAKNESS? IT WAS RIGHT THAT HE SHOULD BE TEMPTED, THAT HE SHOULD SUFFER WITH ME, TO THE END THAT I MIGHT KNOW HOW TO CONQUER WHEN TEMPTED, HOW TO ESCAPE WHEN HARD PRESSED. HE OVERCAME BY FORCE OF CONTINENCE, OF CONTEMPT OF RICHES, OF FAITH; HE TRAMPLED UPON AMBITION, FLED FROM INTEMPERANCE, BADE WANTONNESS BE FAR FROM HIM.

92. THIS MEDICINE PETER BEHELD, AND LEFT HIS NETS, THAT IS TO SAY, THE INSTRUMENTS AND SECURITY OF GAIN, RENOUNCING THE LUST OF THE FLESH AS A LEAKY SHIP, THAT RECEIVES THE BILGE, AS IT WERE, OF MULTITUDINOUS PASSIONS. TRULY A MIGHTY REMEDY, THAT NOT ONLY REMOVED THE SCAR OF AN OLD WOUND, BUT EVEN CUT THE ROOT AND SOURCE OF PASSION. O FAITH, RICHER THAN ALL TREASURE-HOUSES; O EXCELLENT REMEDY, HEALING OUR WOUNDS AND SINS!

93. LET US BETHINK OURSELVES OF THE PROFITABLENESS OF RIGHT BELIEF. IT IS PROFITABLE TO ME TO KNOW THAT FOR MY SAKE CHRIST BORE MY INFIRMITIES, SUBMITTED TO THE AFFECTIONS OF MY BODY, THAT FOR ME, THAT IS TO SAY, FOR EVERY MAN, HE WAS MADE SIN, AND A CURSE, THAT FOR ME AND IN ME WAS HE HUMBLED AND MADE SUBJECT, THAT FOR ME HE IS THE LAMB, THE VINE, THE ROCK, THE SERVANT, THE SON OF AN HANDMAID, KNOWING NOT THE DAY OF JUDGMENT, FOR MY SAKE IGNORANT OF THE DAY AND THE HOUR.

94. FOR HOW COULD HE, WHO HAS MADE DAYS AND TIMES, BE IGNORANT OF THE DAY? HOW COULD HE NOT KNOW THE DAY, WHO HAS DECLARED BOTH THE SEASON OF JUDGMENT TO COME, AND THE CAUSE? A CURSE, THEN, HE WAS MADE NOT IN RESPECT OF HIS GODHEAD, BUT OF HIS FLESH; FOR IT IS WRITTEN: CURSED IS EVERY ONE THAT HANGS ON A TREE. IN AND AFTER THE FLESH, THEREFORE, HE HUNG, AND FOR THIS CAUSE HE, WHO BORE OUR CURSES, BECAME A CURSE. HE WEPT THAT THOU, MAN, MIGHT NOT WEEP LONG. HE ENDURED INSULT, THAT YOU MIGHT NOT GRIEVE OVER THE WRONG DONE TO YOU.

95. A GLORIOUS REMEDY — TO HAVE CONSOLATION OF CHRIST! FOR HE BORE THESE THINGS WITH SURPASSING PATIENCE FOR OUR SAKES — AND WE FORSOOTH CANNOT BEAR THEM WITH COMMON PATIENCE FOR THE GLORY OF HIS NAME! WHO MAY NOT LEARN TO FORGIVE, WHEN ASSAILED, SEEING THAT CHRIST, EVEN ON THE CROSS, PRAYED — YEA, FOR THEM THAT PERSECUTED HIM? SEE YOU NOT THAT THOSE WEAKNESSES, AS YOU PLEASE TO CALL THEM, OF CHRIST'S ARE YOUR STRENGTH? WHY QUESTION HIM IN THE MATTER OF REMEDIES FOR US? HIS TEARS WASH US, HIS WEEPING CLEANSES US — AND THERE IS STRENGTH IN THIS DOUBT, AT LEAST, THAT IF YOU BEGIN TO DOUBT, YOU WILL DESPAIR. THE GREATER THE INSULT, THE GREATER IS THE GRATITUDE DUE.

96. EVEN IN THE VERY HOUR OF MOCKERY AND INSULT, ACKNOWLEDGE HIS GODHEAD. HE HUNG UPON THE CROSS, AND ALL THE ELEMENTS DID HIM HOMAGE. MATTHEW 27:51 THE SUN WITHDREW HIS RAYS, THE DAYLIGHT VANISHED, DARKNESS CAME DOWN AND COVERED THE LAND, THE EARTH TREMBLED; YET HE WHO HUNG THERE TREMBLED NOT. WHAT WAS IT THAT THESE SIGNS BETOKENED, BUT REVERENCE FOR THE CREATOR? THAT HE HANGS UPON THE CROSS — THIS, THOU ARIAN, YOU REGARD, THAT HE GIVES THE KINGDOM OF GOD — THIS, YOU REGARD NOT. THAT HE TASTED OF DEATH, YOU READ, BUT THAT HE ALSO INVITED THE ROBBER INTO PARADISE, LUKE 23:43 TO THIS YOU GIVE NO HEED. YOU GAZE AT THE WOMEN WEEPING BY THE TOMB, BUT NOT UPON THE ANGELS KEEPING WATCH BY IT. JOHN 20:11-12 WHAT HE SAID, YOU READ, WHAT HE DID, THOU DOST NOT READ. YOU SAY THAT THE LORD SAID TO THE CANAANITISH WOMAN: I AM NOT SENT, BUT TO THE LOST SHEEP OF THE HOUSE OF ISRAEL, MATTHEW 15:24 THOU DOST NOT SAY THAT HE DID WHAT HE WAS BESOUGHT BY HER TO DO.

97. YOU SHOULD HEREBY UNDERSTAND THAT HIS BEING SENT MEANS NOT THAT HE WAS COMPELLED, AT THE COMMAND OF ANOTHER, BUT THAT HE ACTED, OF FREE WILL, ACCORDING TO HIS OWN JUDGMENT, OTHERWISE THOU DOST ACCUSE HIM OF DESPISING HIS FATHER. FOR IF, ACCORDING TO YOUR EXPOUNDING, CHRIST HAD COME INTO JEWRY, AS ONE EXECUTING THE FATHER'S COMMANDS, TO RELIEVE THE INHABITANTS OF JEWRY, AND NONE BESIDES, AND YET BEFORE THAT WAS ACCOMPLISHED, SET FREE THE CANAANITISH WOMAN'S DAUGHTER FROM HER COMPLAINT, SURELY

HE WAS NOT ONLY THE EXECUTOR OF ANOTHER'S INSTRUCTION, BUT WAS FREE TO EXERCISE HIS OWN JUDGMENT. BUT WHERE THERE IS FREEDOM TO ACT AS ONE WILL, THERE CAN BE NO TRANSGRESSING THE TERMS OF ONE'S MISSION.

98. FEAR NOT THAT THE SON'S ACT DISPLEASED THE FATHER, SEEING THAT THE SON HIMSELF SAYS: WHATSOEVER THINGS ARE HIS GOOD PLEASURE, I DO ALWAYS, AND THE WORKS THAT I DO, HE HIMSELF DOES. HOW, THEN, COULD THE FATHER BE DISPLEASED WITH THAT WHICH HE HIMSELF DID THROUGH THE SON? FOR IT IS ONE GOD, WHO, AS IT IS WRITTEN, HAS JUSTIFIED CIRCUMCISION IN CONSEQUENCE OF FAITH, AND UNCIRCUMCISION THROUGH FAITH. ROMANS 3:30

99. READ ALL THE SCRIPTURES, MARK ALL DILIGENTLY, YOU WILL THEN FIND THAT CHRIST SO MANIFESTED HIMSELF THAT GOD MIGHT BE DISCERNED IN MAN. MISUNDERSTAND NOT MALICIOUSLY THE SON'S EXULTATION IN THE FATHER, WHEN YOU HEAR THE FATHER DECLARING HIS PLEASURE IN THE SON.

CHAPTER 12.
DO THE CATHOLICS OR THE ARIANS TAKE THE BETTER COURSE TO ASSURE THEMSELVES OF THE FAVOUR OF CHRIST AS THEIR JUDGE? AN OBJECTION GROUNDED ON PSALM 110:1 IS DISPOSED OF, IT BEING SHOWN THAT WHEN THE SON IS INVITED BY THE FATHER TO SIT AT HIS RIGHT HAND, NO SUBJECTION IS INTENDED TO BE SIGNIFIED — NOR YET ANY PREFERMENT, IN THAT THE SON SITS AT THE FATHER'S RIGHT HAND. THE TRUTH OF THE TRINITY OF PERSONS IN GOD, AND OF THE UNITY OF THEIR NATURE, IS SHOWN TO BE PROVED BY THE ANGELIC TRISAGION.

100. HOWBEIT, IF OUR ADVERSARIES CANNOT BE TURNED BY KINDNESS, LET US SUMMON THEM BEFORE THE JUDGE. TO WHAT JUDGE, THEN, SHALL WE GO? SURELY TO HIM WHO HAS THE JUDGMENT. TO THE FATHER, THEN? NAY, BUT THE FATHER JUDGES NO MAN, FOR HE HAS GIVEN ALL JUDGMENT TO THE SON. JOHN 5:22 HE HAS GIVEN, THAT IS TO SAY, NOT AS OF LARGESS, BUT IN THE ACT OF GENERATION. SEE, THEN, HOW UNWILLING HE WAS THAT YOU SHOULD DISHONOUR HIS SON — EVEN SO THAT HE GAVE HIM TO BE YOUR JUDGE.

101. LET US SEE, THEN, BEFORE THE JUDGMENT WHICH HAS THE BETTER CAUSE, THOU OR I? SURELY IT IS THE CARE OF A PRUDENT PARTY TO A SUIT TO GAIN FIRST THE FAVOURABLE REGARD OF THE JUDGE. YOU HONOUR MAN — DO YOU NOT HONOUR GOD? WHICH OF THE TWO, I ASK, WINS THE FAVOUR OF THE MAGISTRATE — RESPECT OR CONTEMPT? SUPPOSE THAT I AM IN ERROR— AS I CERTAINLY AM NOT: IS CHRIST DISPLEASED WITH THE HONOUR SHOWN HIM? WE ARE ALL SINNERS — WHO, THEN, WILL DESERVE FORGIVENESS, HE WHO RENDERS WORSHIP, OR HE WHO DISPLAYS INSOLENCE?

102. IF REASONING MOVE YOU NOT, AT LEAST LET THE PLAIN ASPECT OF THE JUDGMENT MOVE YOU! RAISE YOUR EYES TO THE JUDGE, SEE WHO IT IS THAT IS SEATED, WITH WHOM HE IS SEATED, AND WHERE. CHRIST SITS AT THE RIGHT HAND OF THE FATHER. IF WITH YOUR EYES YOU CAN NOT PERCEIVE THIS, HEAR THE WORDS OF THE PROPHET: THE LORD SAID TO MY LORD, SIT ON MY RIGHT HAND. THE SON, THEREFORE, SITS AT THE RIGHT HAND OF THE FATHER. TELL ME NOW, THOU WHO HOLDEST THAT THE THINGS OF GOD ARE TO BE JUDGED OF FROM THE THINGS OF THIS WORLD — SAY WHETHER YOU THINK HIM WHO SITS AT THE RIGHT HAND TO BE LOWER? IS IT ANY DISHONOUR TO THE FATHER THAT HE SITS AT THE SON'S LEFT HAND? THE FATHER HONOURS THE SON, AND YOU MAKE IT TO BE INSULT! THE FATHER WOULD HAVE THIS INVITATION TO BE A SIGN OF LOVE AND ESTEEM, AND YOU WOULD MAKE IT AN OVERLORD'S COMMAND! CHRIST HAS RISEN FROM THE DEAD, AND SITS AT THE RIGHT HAND OF GOD.

103. BUT, YOU OBJECT, THE FATHER SAID. GOOD, HEAR NOW A PASSAGE WHERE THE FATHER DOES NOT SPEAK, AND THE SON PROPHESIES: HEREAFTER YOU SHALL SEE THE SON OF MAN SITTING AT THE RIGHT HAND OF POWER. MATTHEW 26:64 THIS HE SAID WITH REGARD TO TAKING BACK TO HIMSELF HIS BODY — TO HIM THE FATHER SAID: SIT AT MY RIGHT HAND. IF INDEED YOU ASK OF THE ETERNAL ABODE OF THE GODHEAD, HE SAID — WHEN PILATE ASKED HIM WHETHER HE WERE THE KING OF THE JEWS— FOR THIS I WAS BORN. AND SO INDEED THE APOSTLE SHOWS THAT IT IS GOOD FOR US TO BELIEVE THAT CHRIST SITS AT THE RIGHT HAND OF GOD, NOT BY COMMAND, NOR OF ANY BOON, BUT AS GOD'S MOST DEARLY BELOVED SON. FOR IT IS WRITTEN FOR YOU: SEEK THE THINGS THAT ARE ABOVE, WHERE CHRIST IS, SITTING AT THE RIGHT HAND OF GOD; SAVOUR THE THINGS THAT ARE ABOVE. COLOSSIANS 3:2 THIS IS TO SAVOUR THE THINGS THAT BE ABOVE — TO BELIEVE THAT CHRIST, IN HIS SITTING, DOES NOT OBEY AS ONE WHO RECEIVES A COMMAND, BUT IS HONOURED AS THE WELL-BELOVED SON. IT IS WITH REGARD, THEN, TO CHRIST'S BODY THAT THE FATHER SAYS: SIT AT MY RIGHT HAND, UNTIL I MAKE YOUR ENEMIES YOUR FOOTSTOOL.

104. IF, AGAIN, YOU SEEK TO PERVERT THE SENSE OF THESE WORDS, I WILL MAKE YOUR ENEMIES YOUR FOOTSTOOL, I ANSWER THAT THE FATHER ALSO BRINGS TO THE SON SUCH AS THE SON RAISES UP AND QUICKENS. FOR NO MAN, SAYS CHRIST, CAN COME TO ME, EXCEPT THE FATHER, WHICH HAS SENT ME, DRAW HIM, AND I WILL RAISE HIM UP AT THE LAST DAY. JOHN 6:44 AND YOU SAY THAT THE SON OF GOD IS SUBJECT BY REASON OF WEAKNESS — THE SON, TO WHOM THE FATHER BRINGS MEN THAT HE MAY RAISE THEM UP IN THE LAST DAY. SEEMS THIS IN YOUR EYES TO BE SUBJECTION, I PRAY YOU, WHERE THE KINGDOM IS PREPARED FOR THE FATHER, AND THE FATHER BRINGS TO THE SON AND THERE IS NO PLACE FOR PERVERSION OF WORDS, SINCE THE SON GIVES THE KINGDOM TO THE FATHER, AND NONE IS PREFERRED BEFORE HIM? FOR INASMUCH AS THE FATHER RENDERS TO THE SON, AND THE SON, AGAIN, TO THE FATHER, HERE ARE PLAIN PROOFS OF LOVE AND REGARD: SEEING THAT THEY SO RENDER, THE ONE TO THE OTHER, THAT NEITHER HE WHO RECEIVES OBTAINS AS IT WERE WHAT WAS ANOTHER'S, NOR HE THAT RENDERS LOSES.

105. MOREOVER, THE SITTING AT THE RIGHT HAND IS NO PREFERMENT, NOR DOES THAT AT THE LEFT HAND BETOKEN DISHONOUR, FOR THERE ARE NO DEGREES IN THE GODHEAD, WHICH IS BOUND BY NO LIMITS OF SPACE OR TIME, WHICH ARE THE WEIGHTS AND MEASURES OF OUR PUNY HUMAN MINDS. THERE IS NO DIFFERENCE OF LOVE, NOTHING THAT DIVIDES THE UNITY.

106. BUT WHEREFORE ROAM SO FAR AFIELD? YOU HAVE LOOKED UPON ALL AROUND YOU, YOU HAVE SEEN THE JUDGE, YOU HAVE REMARKED THE ANGELS PROCLAIMING HIM. THEY PRAISE, AND THOU REVILEST HIM! DOMINATIONS AND POWERS FALL DOWN BEFORE HIM — YOU SPEAK EVIL OF HIS NAME! ALL HIS SAINTS ADORE HIM, BUT THE SON OF GOD ADORES NOT, NOR THE HOLY SPIRIT. THE SERAPHIM SAY: HOLY, HOLY, HOLY! ISAIAH 6:3

107. WHAT MEANS THIS THREEFOLD UTTERANCE OF THE SAME NAME HOLY? IF THRICE REPEATED, WHY IS IT BUT ONE ACT OF PRAISE? IF ONE ACT OF PRAISE, WHY A THREEFOLD REPETITION? WHY THE THREEFOLD REPETITION, UNLESS THAT THE FATHER AND THE SON AND THE HOLY SPIRIT ARE ONE IN HOLINESS? THE SERAPH SPOKE THE NAME, NOT ONCE, LEST HE SHOULD EXCLUDE THE SON; NOT TWICE, LEST HE SHOULD PASS BY THE HOLY SPIRIT; NOT FOUR TIMES, LEST HE SHOULD CONJOIN CREATED BEINGS [IN THE PRAISE OF THE CREATOR]. FURTHERMORE, TO SHOW THAT THE GODHEAD OF THE TRINITY IS ONE, HE, AFTER THE THREEFOLD HOLY, ADDED IN THE SINGULAR NUMBER THE LORD GOD OF SABAOTH. HOLY, THEREFORE, IS THE FATHER, HOLY THE SON, HOLY LIKEWISE THE SPIRIT OF GOD, AND THEREFORE IS THE TRINITY ADORED, BUT ADORES NOT, AND IS PRAISED, BUT PRAISES NOT. AS FOR ME, I WILL RATHER BELIEVE AS THE SERAPHIM, AND ADORE AFTER THE MANNER OF ALL THE PRINCIPALITIES AND POWERS OF HEAVEN.

CHAPTER 13.
THE WICKED AND DISHONOURABLE OPINIONS HELD BY ARIANS, SABELLIANS, AND MANICHÆANS AS CONCERNING THEIR JUDGE ARE SHORTLY REFUTED. CHRIST'S REMONSTRANCES REGARDING THE REST OF HIS ADVERSARIES BEING SET FORTH, ST. AMBROSE EXPRESSES A HOPE OF MILDER JUDGMENT FOR HIMSELF.

108. LET US PROCEED, THEN, WITH YOUR ACCUSATIONS, AND SEE HOW YOU GAIN THE FAVOUR OF YOUR JUDGE. SPEAK NOW, SPEAK, I SAY, AND TELL HIM: I CONSIDER YOU, O CHRIST, TO BE UNLIKE YOUR FATHER; AND HE WILL ANSWER: MARK, IF YOU CAN, MARK, I SAY, AND TELL ME WHEREIN YOU HOLD ME TO DIFFER.

109. SAY AGAIN: I JUDGE YOU TO BE A CREATED BEING; AND CHRIST WILL REPLY: IF THE WITNESS OF TWO MEN IS TRUE, OUGHT YOU NOT TO HAVE BELIEVED BOTH ME AND MY FATHER, WHO HAS CALLED ME HIS SON?

110. THEN YOU WILL SAY: I DENY YOUR [PERFECT] GOODNESS; AND HE WILL ANSWER: BE IT UNTO YOU ACCORDING TO YOUR FAITH; SO WILL I NOT BE GOOD TO YOU.

111. THAT YOU ARE ALMIGHTY, I HOLD NOT; AND HE WILL ANSWER, IN TURN: THEN CAN I NOT FORGIVE YOU YOUR SINS.

112. YOU ARE A SUBJECT BEING. WHERETO HE WILL REPLY: WHY, THEN, DO YOU SEEK FREEDOM AND PARDON OF HIM WHOM YOU THINK TO BE SUBJECT AS A SLAVE?

113. I SEE YOUR ACCUSATION HALT HERE. I PRESS YOU NOT, FORASMUCH AS I MYSELF KNOW MY OWN SINS. I GRUDGE YOU NOT PARDON, FOR I MYSELF WOULD OBTAIN INDULGENCE, BUT I WOULD KNOW THE OBJECT OF YOUR PRAYERS. LOOK, THEN, WHILE I RECITE BEFORE THE JUDGE YOUR DESIRES. I BETRAY NOT YOUR SINS, BUT LOOK TO BEHOLD YOUR PRAYERS AND WISHES SET FORTH IN THEIR ORDER.

114. SPEAK, THEREFORE, THOSE DESIRES, WHICH ALL ALIKE WOULD HAVE GRANTED TO THEM. LORD, MAKE ME IN THE IMAGE OF GOD. WHERETO HE WILL ANSWER: IN WHAT IMAGE? THE IMAGE WHICH YOU HAVE DENIED?

115. MAKE ME INCORRUPTIBLE. SURELY HIS REPLY WILL BE: HOW CAN I MAKE YOU INCORRUPTIBLE, I, WHOM YOU CALL A CREATED BEING, AND SO WOULD MAKE OUT TO BE CORRUPTIBLE? THE DEAD SHALL RISE PURIFIED FROM CORRUPTION — DO YOU CALL HIM CORRUPTIBLE WHOM YOU SEE TO BE GOD?

116. BE GOOD TO ME. WHY DO YOU ASK WHAT YOU HAVE DENIED [TO ME]? I WOULD HAVE HAD YOU TO BE GOOD, AND I SAID 'BE HOLY, FOR I MYSELF AM HOLY,' LEVITICUS 19:2 AND YOU SET YOURSELF TO DENY THAT I AM GOOD? DO YOU THEN LOOK FOR FORGIVENESS OF SINS? NAY, NONE CAN FORGIVE SINS, BUT GOD ALONE. MARK 2:7 SEEING, THEN, THAT TO YOU I AM NOT THE TRUE AND ONLY GOD, I CANNOT BY ANY MEANS FORGIVE YOU YOUR SINS.

117. THUS LET THE FOLLOWERS OF ARIUS AND PHOTINUS SPEAK. I DENY YOUR GODHEAD. TO WHOM THE LORD WILL MAKE ANSWER: 'THE FOOL HAS SAID IN HIS HEART: THERE IS NO GOD?' OF WHOM, THINK YOU, IS THIS SAID?— OF JEW OR GENTILE, OR OF THE DEVIL. WHOSOEVER HE BE OF WHOM IT IS SAID, O DISCIPLE OF PHOTINUS, HE IS MORE TO BE BORNE WITH, WHO HELD HIS PEACE; THOU, NEVERTHELESS, HAST DARED TO LIFT UP YOUR VOICE TO UTTER IT, THAT YOU MIGHT BE PROVED MORE FOOLISH THAN THE FOOL. YOU DENY MY GODHEAD, WHEREAS I SAID, 'YOU ARE GODS, AND YOU ARE ALL THE CHILDREN OF THE MOST HIGH?' AND YOU DENY HIM TO BE GOD, WHOSE GODLIKE WORKS YOU SEE AROUND YOU.

118. LET THE SABELLIAN SPEAK IN HIS TURN. I CONSIDER YOU, BY YOURSELF, TO BE AT ONCE FATHER AND SON AND HOLY SPIRIT. TO WHOM THE LORD: YOU HEAR NEITHER THE FATHER NOR THE SON. IS THERE ANY DOUBT ON THIS MATTER? THE SCRIPTURE ITSELF TEACHES YOU THAT IT IS THE FATHER WHO GIVES OVER THE JUDGMENT, AND THE SON WHO JUDGES. JOHN 5:22 YOU HAVE NOT GIVEN EAR TO MY WORDS: 'I AM NOT ALONE, BUT I AND THE FATHER, WHO SENT ME.'

119. NOW LET THE MANICHÆAN HAVE HIS WORD. I HOLD THAT THE DEVIL IS THE CREATOR OF OUR FLESH. THE LORD WILL ANSWER HIM: WHAT, THEN, ARE YOU DOING IN THE HEAVENLY PLACES? DEPART, GO YOUR WAY TO YOUR CREATOR. 'MY WILL IS THAT THEY BE WITH ME, WHOM MY FATHER HAS GIVEN ME.' JOHN 17:24 YOU, MANICHÆAN, HOLD YOURSELF FOR A CREATURE OF THE DEVIL; HASTEN, THEN, TO HIS ABODE, THE PLACE OF FIRE AND BRIMSTONE, WHERE THE FIRE THEREOF IS NOT QUENCHED, LEST EVER THE PUNISHMENT HAVE AN END.

120. I SET ASIDE OTHER HERETICAL— NOT PERSONS, BUT PORTENTS. WHAT MANNER OF JUDGMENT AWAITS THEM, WHAT SHALL BE THE FORM OF THEIR SENTENCE? TO ALL THESE HE WILL, INDEED, REPLY, RATHER IN SORROW THAN IN ANGER: O MY PEOPLE, WHAT HAVE I DONE UNTO YOU, WHEREIN HAVE I VEXED YOU? DID I NOT BRING YOU UP OUT OF EGYPT, AND LEAD YOU OUT OF THE HOUSE OF BONDAGE INTO LIBERTY?

121. BUT IT IS NOT ENOUGH TO HAVE BROUGHT US OUT OF EGYPT INTO FREEDOM, AND TO HAVE SAVED US FROM THE HOUSE OF BONDAGE: A GREATER BOON THAN THIS, YOU HAVE GIVEN YOURSELF FOR US. YOU WILL SAY THEN: HAVE I NOT BORNE ALL YOUR SUFFERINGS? ISAIAH 53:4 HAVE I NOT GIVEN MY BODY FOR YOU? HAVE I NOT SOUGHT DEATH, WHICH HAD NO PART IN MY GODHEAD, BUT WAS NECESSARY FOR YOUR REDEMPTION? ARE THESE THE THANKS I AM TO RECEIVE? IS IT THIS THAT MY BLOOD HAS GAINED, EVEN AS I SPOKE IN TIMES PAST BY THE MOUTH OF THE PROPHET: 'WHAT PROFIT IS THERE IN MY BLOOD, FOR THAT I HAVE GONE DOWN TO CORRUPTION?' IS THIS THE PROFIT, THAT YOU SHOULD WICKEDLY DENY ME — YOU, FOR WHOM I ENDURED THOSE THINGS?

122. AS FOR ME, LORD JESU, THOUGH I AM CONSCIOUS WITHIN MYSELF OF GREAT SIN, YET WILL I SAY: I HAVE NOT DENIED YOU; YOU MAY PARDON THE INFIRMITY OF MY FLESH. MY TRANSGRESSION I CONFESS; MY SIN I DENY NOT. IF YOU WILL YOU CAN MAKE ME CLEAN. MATTHEW 8:2 FOR THIS SAYING, THE LEPER OBTAINED HIS REQUEST. ENTER NOT, I PRAY, INTO JUDGMENT WITH YOUR SERVANT. I ASK, NOT THAT YOU MAY JUDGE, BUT THAT YOU MAY FORGIVE.

CHAPTER 14.
THE SENTENCE OF THE JUDGE IS SET FORTH, THE COUNTERPLEAS OF THE OPPOSERS ARE CONSIDERED, AND THE FINALITY OF THE SENTENCE, FROM WHICH THERE IS NO APPEAL, PROVED.

123. WHAT VERDICT DO WE LOOK FOR FROM CHRIST? THAT DO I KNOW. DO I SAY, WHAT VERDICT WILL HE GIVE? NAY, HE HAS ALREADY PRONOUNCED SENTENCE. WE HAVE IT IN OUR HANDS. LET ALL, SAYS HE, HONOUR THE SON, EVEN AS THEY HONOUR THE FATHER. HE THAT HONOURS NOT THE SON, HONOURS NOT THE FATHER, WHO HAS SENT HIM. JOHN 5:23

124. IF THE SENTENCE PLEASE YOU NOT, APPEAL TO THE FATHER, CANCEL THE JUDGMENT THAT THE FATHER HAS GIVEN. SAY THAT HE HAS A SON WHO IS UNLIKE HIM. HE WILL REPLY: THEN HAVE I LIED, I, WHO SAID TO THE SON, 'LET US MAKE MAN IN OUR IMAGE AND LIKENESS.' GENESIS 1:26

125. TELL THE FATHER THAT HE HAS CREATED THE SON, AND HE WILL ANSWER: WHY, THEN, HAVE YOU WORSHIPPED ONE WHOM YOU THOUGHT TO BE A CREATED BEING?

126. TELL HIM THAT HE HAS BEGOTTEN A SON WHO IS INFERIOR TO HIMSELF, AND HE WILL REPLY: COMPARE US, AND LET US SEE.

127. TELL HIM THAT YOU OWED NO CREDENCE TO THE SON, WHERETO HE WILL ANSWER: DID I NOT SAY TO YOU, 'THIS IS MY WELL-BELOVED SON, IN WHOM I AM WELL PLEASED: HEAR HIM'? MATTHEW 17:5 WHAT MEAN THESE WORDS HEAR HIM, IF NOT HEAR HIM WHEN HE SAYS: 'ALL THINGS THAT THE FATHER HAS ARE MINE'? THIS DID THE APOSTLES HEAR, EVEN AS IT IS WRITTEN: AND THEY FELL UPON THEIR FACES, AND WERE GREATLY AFRAID. MATTHEW 17:6 IF THEY WHO CONFESSED HIM FELL TO THE EARTH, WHAT SHALL THEY DO WHO HAVE DENIED HIM? BUT JESUS LAID HIS HAND UPON HIS APOSTLES, AND RAISED THEM UP —

YOU HE WILL SUFFER TO LIE PRONE, THAT YOU MAY SEE NOT THE GLORY YOU HAVE DENIED.

128. LET US LOOK TO IT, THEN, FORASMUCH AS WHOM THE SON CONDEMNS, THE FATHER CONDEMNS ALSO, AND THEREFORE LET US HONOUR THE SON, EVEN AS WE HONOUR THE FATHER, THAT BY THE SON WE MAY BE ABLE TO COME TO THE FATHER.

CHAPTER 15.
ST. AMBROSE DEPRECATES ANY PRAISE OF HIS OWN MERITS: IN ANY CASE, THE FAITH IS SUFFICIENTLY DEFENDED BY THE AUTHORITATIVE SUPPORT OF HOLY SCRIPTURE, TO WHOSE VOICE THE ARIANS, STUBBORN AS THE JEWS, ARE DEAF. HE PRAYS THAT THEY MAY BE MOVED TO LOVE THE TRUTH; MEANWHILE, THEY ARE TO BE AVOIDED, AS HERETICS AND ENEMIES OF CHRIST.

129. THESE ARGUMENTS, YOUR MAJESTY, I HAVE SET FORTH, BRIEFLY AND SUMMARILY, IN THE ROUGH, RATHER THAN IN ANY FORM OF FULL EXPLANATION AND EXACT ORDER. IF INDEED THE ARIANS REGARD THEM AS IMPERFECT AND UNFINISHED, I INDEED CONFESS THAT THEY ARE SCARCE EVEN BEGUN; IF THEY THINK THAT THERE BE ANY STILL TO BE BROUGHT FORWARD, I ALLOW THAT THERE BE NEARLY ALL; FOR WHEREAS THE UNBELIEVERS ARE IN UTTERMOST NEED OF ARGUMENTS, THE FAITHFUL HAVE ENOUGH AND TO SPARE. INDEED, PETER'S SINGLE CONFESSION WAS ABUNDANT TO WARRANT FAITH IN CHRIST: YOU ARE THE CHRIST, THE SON OF THE LIVING GOD; FOR IT IS ENOUGH TO KNOW HIS DIVINE GENERATION, WITHOUT DIVISION OR DIMINUTION, BEING NEITHER DERIVATION NOR CREATION.

130. THIS, INDEED, IS DECLARED IN THE BOOKS OF HOLY WRIT, ONE AND ALL, AND YET IS STILL DOUBTED BY MISBELIEVERS: FOR, AS IT IS WRITTEN, THE HEART OF THIS PEOPLE HAS BECOME GROSS, AND WITH THEIR EARS THEY HAVE BEEN DULL OF HEARING, AND THEIR EYES HAVE THEY DARKENED, LEST EVER THEY SHOULD SEE WITH THEIR EYES, AND HEAR WITH THEIR EARS, AND UNDERSTAND IN THEIR HEART. ISAIAH 6:10 FOR, LIKE THE JEWS, THE ARIANS' WONT IS TO STOP THEIR EARS, OR MAKE AN UPROAR, AS OFTEN AS THE WORD OF SALVATION IS HEARD.

131. AND WHAT WONDER, IF UNBELIEVERS DOUBT THE WORD OF MAN, WHEN THEY REFUSE TO BELIEVE THE WORD OF GOD? THE SON OF GOD, AS YOU WILL FIND IT WRITTEN IN THE GOSPEL, SAID: FATHER, GLORIFY YOUR NAME, AND FROM HEAVEN WAS HEARD THE VOICE OF THE FATHER, SAYING: I HAVE BOTH GLORIFIED IT, AND AGAIN WILL GLORIFY. JOHN 12:28 THESE WORDS THE UNBELIEVERS HEARD, BUT BELIEVED NOT. THE SON SPOKE, THE FATHER ANSWERED, AND THE JEWS SAID: A PEAL OF THUNDER ANSWERED HIM; OTHERS SAID: AN ANGEL SPOKE TO HIM. JOHN 12:29

132. PAUL, MOREOVER, AS IT IS WRITTEN IN THE ACTS OF THE APOSTLES, ACTS 22:9 WHEN BY THE VOICE OF CHRIST HE RECEIVED THE CALL OF GRACE, SEVERAL COMPANIONS JOURNEYING WITH HIM AT THE SAME TIME, ALONE SAID THAT HE HAD HEARD CHRIST'S VOICE. THUS, YOUR SACRED MAJESTY, HE WHO BELIEVES, HEARS — AND HE HEARS, THAT HE MAY BELIEVE, WHILE HE WHO BELIEVES NOT, HEARS NOT, NAY, HE WILL NOT, HE CANNOT HEAR, LEST HE SHOULD BELIEVE!

133. AS FOR ME, INDEED, WOULD THAT THEY MIGHT HAVE A WILL TO HEAR, THAT THEY MIGHT BELIEVE— TO HEAR WITH TRUE LOVE AND MEEKNESS, AS MEN SEEKING WHAT IS TRUE, AND NOT ASSAILING ALL TRUTH. FOR IT IS WRITTEN THAT WE PAY NO HEED TO ENDLESS FABLES AND GENEALOGIES, WHICH DO RATHER RAISE DISPUTES THAN SET FORWARD THE GODLY EDIFICATION, WHICH IS IN FAITH. BUT THE AIM OF THE CHARGE IS LOVE FROM A PURE HEART, AND A GOOD CONSCIENCE, AND FAITH UNFEIGNED, WHENCE SOME HAVE ERRED AND BETAKEN THEMSELVES TO EMPTY BABBLING, DESIROUS OF BEING TEACHERS OF THE LAW, WITHOUT UNDERSTANDING THE WORDS THEY SAY, NOR THE THINGS WHEREOF THEY SPEAK WITH ASSURANCE. IN ANOTHER PLACE ALSO THE SAME APOSTLE SAYS: BUT FOOLISH AND IGNORANT QUESTIONINGS DO THOU AVOID. 2 TIMOTHY 2:23

134. SUCH MEN, WHO SOW DISPUTES — THAT IS TO SAY, HERETICS— THE APOSTLE BIDS US LEAVE ALONE. OF THEM HE SAYS IN YET ANOTHER PLACE, THAT CERTAIN SHALL DEPART FROM THE FAITH, GIVING HEED TO DECEITFUL SPIRITS, AND THE DOCTRINES OF DEVILS. 1 TIMOTHY 4:1

135. JOHN, LIKEWISE, SAYS THAT HERETICS ARE ANTICHRISTS, PLAINLY MARKING OUT THE ARIANS. FOR THIS [ARIAN] HERESY BEGAN TO BE AFTER ALL OTHER HERESIES, AND HAS GATHERED THE POISONS OF ALL. AS IT IS WRITTEN OF THE ANTICHRIST, THAT HE OPENED HIS MOUTH TO BLASPHEMY AGAINST GOD, TO BLASPHEME HIS NAME, AND TO MAKE WAR WITH HIS SAINTS, REVELATION 13:6 SO DO THEY ALSO DISHONOUR THE SON OF GOD, AND HIS MARTYRS HAVE THEY NOT SPARED. MOREOVER, THAT WHICH PERCHANCE ANTICHRIST WILL NOT DO, THEY HAVE FALSIFIED THE HOLY SCRIPTURES. AND THUS HE WHO SAYS THAT JESUS IS NOT THE CHRIST, THE SAME IS ANTICHRIST; HE WHO DENIES THE SAVIOUR OF THE WORLD, DENIES JESUS; HE WHO DENIES THE SON, DENIES THE FATHER ALSO, FOR IT IS WRITTEN; EVERY ONE WHICH DENIES THE SON, DENIES THE FATHER LIKEWISE. 1 JOHN 2:23

CHAPTER 16.
ST. AMBROSE ASSURES GRATIAN OF VICTORY, DECLARING THAT IT HAS BEEN FORETOLD IN THE PROPHECIES OF EZEKIEL. THIS HOPE IS FURTHER STAYED UPON THE EMPEROR'S PIETY, THE FORMER DISASTERS BEING THE PUNISHMENT OF EASTERN HERESY. THE BOOK CLOSES WITH A PRAYER TO GOD, THAT HE WILL NOW SHOW HIS MERCY, AND SAVE THE ARMY, THE LAND, AND THE SOVEREIGN OF THE FAITHFUL.

136. I MUST NO FURTHER DETAIN YOUR MAJESTY, IN THIS SEASON OF PREPARATION FOR WAR, AND THE ACHIEVEMENT OF VICTORY OVER THE BARBARIANS. GO FORTH, SHELTERED, INDEED, UNDER THE SHIELD OF FAITH, AND GIRT WITH THE SWORD OF THE SPIRIT; GO FORTH TO THE VICTORY, PROMISED OF OLD TIME, AND FORETOLD IN ORACLES GIVEN BY GOD.

137. FOR EZEKIEL, IN THOSE FAR-OFF DAYS, ALREADY PROPHESIED THE MINISHING OF OUR PEOPLE, AND THE GOTHIC WARS, SAYING: PROPHESY, THEREFORE, SON OF MAN, AND SAY: O GOG, THUS SAYS THE LORD — SHALL YOU NOT, IN THAT DAY WHEN MY PEOPLE ISRAEL SHALL BE ESTABLISHED TO DWELL IN PEACE, RISE UP AND COME FORTH FROM YOUR PLACE, FROM THE FAR NORTH, AND MANY NATIONS WITH YOU, ALL RIDERS UPON HORSES, A GREAT AND MIGHTY GATHERING, AND THE VALOUR OF MANY HOSTS? YEA, GO UP AGAINST MY PEOPLE ISRAEL, AS CLOUDS TO COVER THE LAND, IN THE LAST DAYS.

138. THAT GOG IS THE GOTH, WHOSE COMING FORTH WE HAVE ALREADY SEEN, AND OVER WHOM VICTORY IN DAYS TO COME IS PROMISED, ACCORDING TO THE WORD OF THE LORD: AND THEY SHALL SPOIL THEM, WHO HAD BEEN THEIR DESPOILERS, AND PLUNDER THEM, WHO HAD CARRIED OFF THEIR GOODS FOR A PREY, SAYS THE LORD. AND IT SHALL BE IN THAT DAY, THAT I WILL GIVE TO GOG — THAT IS, TO THE GOTHS — A PLACE THAT IS FAMOUS, FOR ISRAEL AN HIGH-HEAPED TOMB OF MANY MEN, OF MEN WHO HAVE MADE THEIR WAY TO THE SEA, AND IT SHALL REACH ROUND ABOUT, AND CLOSE THE MOUTH OF THE VALLEY, AND THERE [THE HOUSE OF ISRAEL SHALL] OVERTHROW GOG AND ALL HIS MULTITUDE, AND IT SHALL BE CALLED THE VALLEY OF THE MULTITUDE OF GOG: AND THE HOUSE OF ISRAEL SHALL OVERWHELM THEM, THAT THE LAND MAY BE CLEANSED.

139. NOR, FURTHERMORE, MAY WE DOUBT, YOUR SACRED MAJESTY, THAT WE, WHO HAVE UNDERTAKEN THE CONTEST WITH ALIEN UNBELIEF, SHALL ENJOY THE AID OF THE CATHOLIC FAITH THAT IS STRONG IN YOU. PLAINLY INDEED THE REASON OF GOD'S WRATH HAS BEEN ALREADY MADE MANIFEST, SO THAT BELIEF IN THE ROMAN EMPIRE WAS FIRST OVERTHROWN, WHERE FAITH IN GOD GAVE WAY.

140. NO DESIRE HAVE I TO RECOUNT THE DEATHS, TORTURES, AND BANISHMENTS OF CONFESSORS, THE OFFICES OF THE FAITHFUL MADE INTO PRESENTS FOR TRAITORS. HAVE WE NOT HEARD, FROM ALL ALONG THE BORDER — FROM THRACE, AND THROUGH DACIA BY THE RIVER, MŒSIA, AND ALL VALERIA OF THE PANNONIANS — A MINGLED TUMULT OF BLASPHEMERS PREACHING AND BARBARIANS INVADING? WHAT PROFIT COULD NEIGHBOURS SO BLOODTHIRSTY BRING US, OR HOW COULD THE ROMAN STATE BE SAFE WITH SUCH DEFENDERS?

141. ENOUGH, YEA, MORE THAN ENOUGH, ALMIGHTY GOD, HAVE WE NOW ATONED FOR THE DEATHS OF CONFESSORS, THE BANISHMENT OF PRIESTS, AND THE GUILT OF WICKEDNESS SO OVERWEENING, BY OUR OWN BLOOD, OUR OWN BANISHMENT — SUFFICIENTLY PLAIN IS IT THAT THEY, WHO HAVE BROKEN FAITH, CANNOT BE SAFE. TURN AGAIN, O LORD, AND SET UP THE BANNERS OF YOUR FAITH.

142. NO MILITARY EAGLES, NO FLIGHT OF BIRDS, HERE LEAD THE VAN OF OUR ARMY, BUT YOUR NAME, LORD JESUS, AND YOUR WORSHIP. THIS IS NO LAND OF UNBELIEVERS, BUT THE LAND WHOSE CUSTOM IT IS TO SEND FORTH CONFESSORS — ITALY; ITALY, OFTTIMES TEMPTED, BUT NEVER DRAWN AWAY; ITALY, WHICH YOUR MAJESTY HAS LONG DEFENDED, AND NOW AGAIN RESCUED FROM THE BARBARIAN. NO WAVERING MIND IN OUR EMPEROR, BUT FAITH FIRM FIXED.

143. SHOW FORTH NOW A PLAIN SIGN OF YOUR MAJESTY, THAT HE WHO BELIEVES YOU TO BE THE TRUE LORD OF HOSTS, AND CAPTAIN OF THE ARMIES OF HEAVEN; HE WHO BELIEVES THAT YOU ARE THE TRUE POWER AND WISDOM OF GOD, NO BEING OF TIME NOR OF CREATION, BUT EVEN AS IT IS WRITTEN, THE ETERNAL POWER AND DIVINITY OF GOD, 1 CORINTHIANS 1:24 MAY, UPHELD BY THE AID OF YOUR MIGHT SUPREME, WIN THE PRIZE OF VICTORY FOR HIS FAITH.

BOOK III

CHAPTER 1.
STATEMENT OF THE REASONS WHEREFORE THE MATTERS, TREATED OF SHORTLY IN THE TWO FORMER, ARE DEALT WITH MORE AT LENGTH IN THE THREE LATER BOOKS. DEFENCE OF THE EMPLOYMENT OF FABLES, WHICH IS SUPPORTED BY THE EXAMPLE OF HOLY WRIT, WHEREIN ARE FOUND VARIOUS FIGURES OF POETIC FABLE, IN PARTICULAR THE SIRENS, WHICH ARE FIGURES OF SENSUAL PLEASURES, AND WHICH CHRISTIANS OUGHT TO BE TAUGHT TO AVOID, BY THE WORDS OF PAUL AND THE DEEDS OF CHRIST.

1. FORASMUCH AS YOUR MOST GRACIOUS MAJESTY HAD LAID COMMAND UPON ME TO WRITE FOR YOUR OWN INSTRUCTION SOME TREATISE CONCERNING THE FAITH, AND HAD YOURSELF CALLED ME TO YOUR PRESENCE AND ENCOURAGED MY TIMIDITY, I, BEING AS ONE ON THE EVE OF BATTLE, COMPOSED BUT TWO BOOKS ONLY, FOR THE POINTING OUT OF CERTAIN WAYS AND PATHS BY WHICH OUR FAITH PROGRESSES.

2. SEEING, HOWEVER, THAT CERTAIN MALICIOUS MINDS, BENT ON SOWING DISPUTES, HAVE NOT YET EXHAUSTED THE FORCE OF THEIR ASSAULTS, WHILE YOUR GRACIOUS MAJESTY'S PIOUS ANXIETY CALLS ME TO FURTHER LABOURS, INASMUCH AS YOU DESIRE TO TRY IN MORE THINGS HIM WHOM YOU HAVE PROVED IN A FEW, I AM RESOLVED TO DEAL SOMEWHAT MORE PARTICULARLY WITH THE MATTERS WHEREOF I HAVE ALREADY TREATED IN A FEW WORDS, LEST IT SHOULD BE THOUGHT, NOT THAT I HAVE ADVANCED THOSE PROPOSITIONS IN QUIETNESS AND CONFIDENCE, BUT THAT I, HAVING ASSERTED THEM, DOUBTED AND SO ABANDONED THEIR DEFENSE.

3. AGAIN, SEEING THAT WE SPOKE OF THE HYDRA AND SCYLLA (I. VI. 46), AND BROUGHT THEM IN BY WAY OF COMPARISON, TO SHOW HOW WE MUST BEWARE, WHETHER OF THE EVER-RENEWED OUTGROWTHS OF INFIDELITY, OR THE ILL-OMENED SHIPWRECKS MADE UPON ITS SHALLOWS, IF ANY ONE HOLDS THAT SUCH EMBELLISHMENTS OF AN ARGUMENT, BORROWED FROM THE ROMANCES OF POETS, ARE UNLAWFUL, AND, FROM LACK OF OPPORTUNITY TO SPEAK EVIL OF MY FAITH, ASSAILS SOMETHING IN MY LANGUAGE, THEN LET HIM KNOW THAT NOT ONLY PHRASES BUT COMPLETE VERSES OF POETRY HAVE BEEN WOVEN INTO THE TEXT OF HOLY WRIT.

4. WHENCE, FOR INSTANCE, CAME THAT VERSE, HIS OFFSPRING TRULY ARE WE, ACTS 17:28 WHEREOF PAUL, BY PROPHETIC EXPERIENCE, TAUGHT, MAKES USE? THE COURSE OF PROPHETIC SPEECH AVOIDS NEITHER THE GIANTS NOR THE VALLEY OF THE TITANS, AND ISAIAH SPOKE OF SIRENS AND THE DAUGHTERS OF OSTRICHES. JEREMIAH ALSO HAS PROPHESIED CONCERNING BABYLON, THAT THE DAUGHTERS OF SIRENS SHALL DWELL THEREIN, IN ORDER TO SHOW THAT THE SNARES OF BABYLON, THAT IS, OF THE TUMULT OF THIS WORLD, ARE TO BE LIKENED TO STORIES OF OLD-TIME LUST, THAT SEEMED UPON THIS LIFE'S ROCKY SHORES TO SING SOME TUNEFUL SONG, BUT DEADLY WITHAL, TO CATCH THE SOULS OF YOUTH — WHICH THE GREEK POET HIMSELF TELLS US THAT THE WISE MAN ESCAPED THROUGH BEING BOUND, AS IT WERE, IN THE CHAINS OF HIS OWN PRUDENCE. SO HARD A THING, BEFORE CHRIST'S COMING, WAS IT ESTEEMED, EVEN FOR THE STRONGER, TO SAVE THEMSELVES FROM THE DECEITFUL SHOWS AND ALLUREMENTS OF PLEASURE.

5. BUT IF THE POET JUDGED THE ENTICEMENT OF WORLDLY PLEASURE AND LICENCE DESTRUCTIVE OF MEN'S MINDS AND A SURE CAUSE OF SHIPWRECK, WHAT OUGHT WE TO THINK, FOR WHOM IT HAS BEEN WRITTEN: TRAIN NOT THE FLESH IN CONCUPISCENCE? AND AGAIN: I CHASTISE MY BODY AND BRING IT INTO SERVITUDE, LEST WHILE I PREACH TO OTHERS, I MYSELF BECOME A CASTAWAY. 1 CORINTHIANS 9:27

6. TRULY, CHRIST WON SALVATION FOR US, NOT BY LUXURY BUT BY FASTING. MOREOVER, IT WAS NOT TO OBTAIN FAVOUR FOR HIMSELF, BUT TO INSTRUCT US, THAT HE FASTED. NOR YET DID HE HUNGER BECAUSE HE WAS OVERCOME BY THE WEAKNESS OF THE BODY, BUT BY HIS HUNGER HE PROVED THAT HE HAD VERILY TAKEN UPON HIMSELF A BODY; THAT SO HE MIGHT TEACH US THAT HE HAD TAKEN NOT ONLY OUR BODY, BUT ALSO THE WEAKNESSES OF THAT BODY, EVEN AS IT IS WRITTEN: SURELY HE HAS TAKEN OUR INFIRMITIES AND BORNE OUR SICKNESSES.

CHAPTER 2.
THE INCIDENTS PROPERLY AFFECTING THE BODY WHICH CHRIST FOR OUR SAKE TOOK UPON HIM ARE NOT TO BE ACCOUNTED TO HIS GODHEAD, IN RESPECT WHEREOF HE IS THE MOST HIGHEST. TO DENY WHICH IS TO SAY THAT THE FATHER WAS INCARNATE. WHEN WE READ THAT GOD IS ONE, AND THAT THERE IS NONE OTHER BESIDE HIM, OR THAT HE ALONE HAS IMMORTALITY, THIS MUST BE UNDERSTOOD AS TRUE OF CHRIST ALSO, NOT ONLY TO AVOID THE SINFUL HERESY ABOVE-MENTIONED (PATRIPASSIANISM), BUT ALSO BECAUSE THE ACTIVITY OF THE FATHER AND THE SON IS DECLARED TO BE ONE AND THE SAME.

7. IT WAS A BODILY WEAKNESS, THEN, THAT IS TO SAY, A WEAKNESS OF OURS, THAT HE HUNGERED; WHEN HE WEPT, AND WAS SORROWFUL EVEN UNTO DEATH, IT WAS OF OUR NATURE. WHY ASCRIBE THE PROPERTIES AND INCIDENTS OF OUR NATURE TO THE GODHEAD? THAT HE WAS EVEN, AS WE ARE TOLD, MADE, IS A PROPERTY OF A BODY. THUS, INDEED, WE READ: SION OUR MOTHER SHALL SAY: 'HE IS A MAN,' AND IN HER HE WAS MADE MAN, AND THE MOST HIGH HIMSELF LAID HER FOUNDATIONS. HE WAS MADE MAN, MARK YOU, NOT HE WAS MADE GOD.

8. BUT WHAT IS HE WHO IS AT ONCE THE MOST HIGH AND MAN, WHAT BUT THE MEDIATOR BETWEEN GOD AND MAN, THE MAN CHRIST JESUS WHO GAVE HIMSELF AS A RANSOM FOR US? 1 TIMOTHY 2:5 THIS PLACE INDEED REFERS PROPERLY TO HIS INCARNATION, FOR OUR REDEMPTION WAS MADE BY HIS BLOOD, OUR PARDON COMES THROUGH HIS POWER, OUR LIFE IS SECURED THROUGH HIS GRACE. HE GIVES AS THE MOST HIGH, HE PRAYS AS MAN. THE ONE IS THE OFFICE OF THE CREATOR, THE OTHER OF A REDEEMER. BE THE GIFTS AS DISTINCT AS THEY MAY, YET THE GIVER IS ONE, FOR IT WAS FITTING THAT OUR MAKER SHOULD BE OUR REDEEMER.

9. WHO INDEED CAN DENY THAT WE HAVE PLAIN EVIDENCE THAT CHRIST IS THE MOST HIGH? HE WHO KNOWS OTHERWISE MAKES THE SACRAMENT OF

INCARNATION TO BE THE WORK OF GOD THE FATHER. BUT THAT CHRIST IS THE MOST HIGH IS REMOVED BEYOND DOUBT BY WHAT SCRIPTURE HAS SAID IN ANOTHER PLACE, CONCERNING THE MYSTERY OF THE PASSION: THE MOST HIGH SENT FORTH HIS VOICE, AND THE EARTH WAS SHAKEN. AND IN THE GOSPEL YOU MAY READ: AND THOU, CHILD, SHALL BE CALLED THE PROPHET OF THE HIGHEST; FOR YOU SHALL GO BEFORE THE FACE OF THE LORD, TO PREPARE HIS WAYS. LUKE 1:76 WHO IS THE HIGHEST? THE SON OF GOD. HE, THEN, WHO IS THE MOST HIGH GOD IS CHRIST.

10. AGAIN, WHILE GOD IS EVERYWHERE SAID TO BE ONE GOD, THE SON OF GOD IS NOT SEPARATED FROM THIS UNITY. FOR HE WHO IS THE MOST HIGH IS ALONE, AS IT IS WRITTEN: AND LET THEM KNOW THAT YOUR NAME IS THE LORD: YOU ALONE ARE MOST HIGH OVER ALL THE EARTH.

11. AND SO THE ADVERSARIES' INJURIOUS CONCLUSION IS REJECTED WITH CONTEMPT AND DISGRACE, WHICH THEY DREW FROM THE SCRIPTURE SPEAKING OF GOD: WHO ALONE HAS IMMORTALITY AND DWELLS IN LIGHT UNAPPROACHABLE; 1 TIMOTHY 6:16 FOR THESE WORDS ARE WRITTEN OF GOD, WHICH NAME BELONGS EQUALLY TO FATHER AND TO SON.

12. IF, INDEED, WHERESOEVER THEY READ THE NAME OF GOD, THEY DENY THAT THERE IS ANY THOUGHT OF THE SON [AS WELL AS THE FATHER], THEY BLASPHEME, INASMUCH AS THEY DENY THE SON'S DIVINE SOVEREIGNTY, AND THEY SHALL APPEAR AS THOUGH THEY SHARED THE SINFUL ERROR OF THE SABELLIANS IN TEACHING THE INCARNATION OF THE FATHER. LET THEM, INDEED EXPLAIN HOW THEY CAN FAIL TO INTERPRET IN A SENSE BLASPHEMOUS TO THE FATHER THE WORDS OF THE APOSTLE: IN WHOM YOU ALSO ROSE AGAIN, BY FAITH IN THE WORKING OF GOD, WHO RAISED HIM FROM THE DEAD. COLOSSIANS 2:12 LET THEM ALSO TAKE WARNING FROM WHAT FOLLOWS OF WHAT THEY ARE RUNNING UPON — FOR THIS IS WHAT COMES AFTER: AND THOUGH YOU WERE DEAD IN YOUR SINS AND THE UNCIRCUMCISION OF YOUR FLESH, HE QUICKENED US WITH HIM, PARDONING US ALL OUR OFFENSES, BLOTTING OUT THE HANDWRITING OF THE ORDINANCE, WHICH WAS OPPOSED TO US, AND REMOVED IT FROM OUR MIDST, NAILING IT TO HIS CROSS, DIVESTING HIMSELF OF THE FLESH. COLOSSIANS 2:13-14

13. WE ARE NOT, THEN, TO SUPPOSE THAT THE FATHER WHO RAISED THE FLESH IS ALONE [GOD]; NOR, AGAIN, ARE WE TO SUPPOSE THE LIKE OF THE SON, WHOSE BODY WAS RAISED AGAIN. HE WHO RAISED, DID SURELY ALSO QUICKEN; AND HE WHO QUICKENED, ALSO PARDONED SINS; HE WHO PARDONED SINS, ALSO BLOTTED OUT THE HANDWRITING; HE WHO BLOTTED OUT THE HANDWRITING, ALSO NAILED IT TO THE CROSS: HE WHO NAILED IT TO THE CROSS, DIVESTED HIMSELF OF THE FLESH. BUT IT WAS NOT THE FATHER WHO DIVESTED HIMSELF OF THE FLESH; FOR NOT THE FATHER, BUT, AS WE READ, THE WORD WAS MADE FLESH. JOHN 1:14 YOU SEE, THEN, THAT THE ARIANS, IN DIVIDING THE FATHER FROM THE SON, RUN INTO DANGER OF SAYING THAT THE FATHER ENDURED THE PASSION.

14. WE, HOWEVER, CAN EASILY SHOW THAT THE WORDS TREAT OF THE SON'S ACTION, FOR THE SON HIMSELF INDEED RAISED HIS OWN BODY AGAIN, AS HE HIMSELF SAID: DESTROY THIS TEMPLE, AND IN THREE DAYS I WILL RAISE IT AGAIN. JOHN 2:19 AND HE HIMSELF QUICKENS US TOGETHER WITH HIS BODY: FOR AS THE FATHER RAISES THE DEAD AND QUICKENS THEM, SO ALSO THE SON QUICKENS WHOM HE WILL. JOHN 5:21 AND HE HIMSELF HAS GRANTED FORGIVENESS FOR SINS, SAYING, YOUR SINS BE FORGIVEN YOU. LUKE 5:20 HE TOO HAS NAILED THE HANDWRITING OF THE RECORD TO HIS CROSS, IN THAT HE WAS CRUCIFIED, AND SUFFERED IN THE BODY. NOR DID ANY DIVEST HIMSELF OF THE FLESH, SAVE THE SON OF GOD, WHO INVESTED HIMSELF THEREWITH. HE, THEREFORE, WHO HAS ACHIEVED THE WORK OF OUR RESURRECTION IS PLAINLY POINTED OUT TO BE VERY GOD.

CHAPTER 3.
THAT THE FATHER AND THE SON MUST NOT BE DIVIDED IS PROVED BY THE WORDS OF THE APOSTLE, SEEING THAT IT IS BEFITTING TO THE SON THAT HE SHOULD BE BLESSED, ONLY POTENTATE, AND IMMORTAL, BY NATURE, THAT IS, AND NOT BY GRACE, AS EVEN THE ANGELS THEMSELVES ARE IMMORTAL, AND THAT HE SHOULD DWELL IN THE UNAPPROACHABLE LIGHT. HOW IT IS THAT THE FATHER AND THE SON ARE ALIKE AND EQUALLY SAID TO BE ALONE.

15. WHEN, THEREFORE, YOU READ THE NAME GOD, SEPARATE NEITHER FATHER NOR SON, FOR THE GODHEAD OF THE FATHER AND THE SON IS ONE AND THE SAME, AND THEREFORE SEPARATE THEM NOT, WHEN YOU READ THE WORDS BLESSED AND ONLY POTENTATE, 1 TIMOTHY 6:15 FOR THE WORDS ARE SPOKEN OF GOD, EVEN AS YOU MAY READ: I CHARGE YOU BEFORE GOD, WHO QUICKENS ALL THINGS. 1 TIMOTHY 6:13 CHRIST ALSO INDEED DOES QUICKEN, AND THEREFORE THE NAME OF GOD IS MEETLY GIVEN BOTH TO THE FATHER AND TO THE SON, INASMUCH AS THE EFFECT OF THEIR ACTIVITY IS IN AGREEMENT. LET US GO ON TO THE WORDS FOLLOWING: I CHARGE YOU, HE SAYS, BEFORE GOD, WHO QUICKENS ALL THINGS, AND JESUS CHRIST.

16. THE WORD IS IN GOD, EVEN AS IT IS WRITTEN: IN GOD WILL I PRAISE HIS WORD. IN GOD IS HIS ETERNAL POWER, EVEN JESUS; IN [SPEAKING OF] GOD, THEREFORE, THE APOSTLE HAS WITNESSED TO THE UNITY OF THE GODHEAD, WHILE BY THE NAME OF CHRIST HE HAS WITNESSED TO THE SACRAMENT OF THE INCARNATION.

17. FURTHERMORE, TO SHOW THAT HE HAS SPOKEN OF THE INCARNATION OF CHRIST, HE ADDED: WHO BORE WITNESS UNDER PONTIUS PILATE WITH THE GOOD CONFESSION, [I CHARGE YOU] KEEP UNDEFILED THE COMMANDMENT, UNTIL THE COMING OF OUR LORD JESUS CHRIST, WHICH IN HIS OWN GOOD TIME THE BLESSED AND ONLY POTENTATE SHALL MANIFEST, THE KING OF KINGS AND LORD OF LORDS, WHO ALONE HAS IMMORTALITY, AND DWELLS IN LIGHT UNAPPROACHABLE, WHOM NO MAN HAS SEEN, NOR CAN SEE. 1 TIMOTHY 6:13-16 THOSE WORDS, THEN, ARE WRITTEN WITH REGARD TO GOD, OF WHICH NAME THE DIGNITY AND TRUTH ARE COMMON TO [BOTH THE FATHER AND] THE SON.

18. WHY, THEN, SHOULD THERE BE NO THOUGHT OF THE SON IN THIS PLACE, SEEING THAT ALL THESE THINGS HOLD GOOD OF THE SON ALSO? IF THEY DO NOT SO, THEN DENY HIS GODHEAD, AND SO MAY THOU DENY WHAT IS PROPER TO BE SAID OF GOD. HIS BLESSEDNESS CANNOT BE DENIED, WHO BESTOWS BLESSINGS, FOR BLESSED ARE THEY WHOSE INIQUITIES ARE FORGIVEN. HE CANNOT BUT BE CALLED BLESSED, WHO HAS GIVEN US WHOLESOME TEACHING, EVEN AS IT IS WRITTEN: WHICH IS ACCORDING TO THE GOSPEL OF THE BEAUTY OF THE BLESSED GOD. 1 TIMOTHY 1:11 HIS POWER CANNOT BE DENIED, OF WHOM THE FATHER SAYS: I HAVE LAID HELP UPON ONE THAT IS MIGHTY. AND WHO DARE REFUSE TO ACKNOWLEDGE HIM TO BE IMMORTAL, WHEN HE HIMSELF HAS MADE OTHERS ALSO IMMORTAL, AS IT IS WRITTEN OF THE WISDOM OF GOD: BY HER SHALL I POSSESS IMMORTALITY. WISDOM 8:13

19. BUT THE IMMORTALITY OF HIS NATURE IS ONE THING, THAT OF OURS IS ANOTHER. THINGS PERISHABLE ARE NOT TO BE COMPARED TO THINGS DIVINE. THE GODHEAD IS THE ONE ONLY SUBSTANCE THAT DEATH CANNOT TOUCH, AND THEREFORE IT IS THAT THE APOSTLE, THOUGH KNOWING BOTH THE [HUMAN] SOUL AND ANGELS TO BE IMMORTAL, DECLARED THAT GOD ONLY HAD IMMORTALITY. IN TRUTH, EVEN THE SOUL MAY DIE: THE SOUL THAT SINS, IT SHALL DIE, EZEKIEL 18:20 AND AN ANGEL IS NOT ABSOLUTELY IMMORTAL, HIS IMMORTALITY DEPENDING ON THE WILL OF THE CREATOR.

20. DO NOT HASTILY REJECT THIS, BECAUSE GABRIEL DIES NOT, NOR RAPHAËL, NOR URIEL. EVEN IN THEIR NATURE THERE IS A CAPACITY OF SIN, THOUGH NOT ONE OF IMPROVEMENT BY DISCIPLINE, FOR EVERY REASONABLE CREATURE IS EXPOSED TO INFLUENCES FROM WITHOUT ITSELF, AND LIABLE TO JUDGMENT. IT IS ON THE INFLUENCES WHICH WORK UPON US THAT THE AWARD OF JUDGMENT, AND CORRUPTION, OR ADVANCE TO PERFECTION, DO DEPEND, AND THEREFORE ECCLESIASTES SAYS: FOR GOD SHALL BRING ALL HIS WORK TO JUDGMENT. EVERY CREATURE, THEN, HAS WITHIN IT THE POSSIBILITY OF CORRUPTION AND DEATH, EVEN THOUGH IT DO NOT [AT PRESENT] DIE OR COMMIT SIN; NOR, IF IN ANYTHING IT DELIVER NOT ITSELF OVER TO SIN, HAS IT THIS BOON OF ITS IMMORTAL NATURE, BUT OF DISCIPLINE OR OF GRACE. IMMORTALITY, THEN, THAT IS OF A GIFT IS ONE THING: IMMORTALITY WITHOUT THE POSSIBILITY OF CHANGE IS ANOTHER.

21. DO WE DENY THE IMMORTALITY OF CHRIST'S GODHEAD, BECAUSE HE TASTED DEATH FOR ALL IN THE FLESH? THEN IS GABRIEL BETTER THAN CHRIST, FOR GABRIEL NEVER DIED, BUT CHRIST GAVE UP THE GHOST. BUT THE SERVANT IS NOT ABOVE HIS LORD, MATTHEW 10:24 AND WE MUST DISCERN THE WEAKNESS OF FLESH FROM THE ETERNITY OF GODHEAD. CHRIST'S DEATH HAD ITS SOURCE IN THE FLESH, IMMORTALITY IS OF THE NATURE OF CHRIST'S SOVEREIGNTY. BUT IF THE GODHEAD BROUGHT IT TO PASS THAT THE FLESH SAW NOT CORRUPTION, THE FLESH BEING SURELY BY NATURE LIABLE TO CORRUPTION, HOW COULD THE GODHEAD ITSELF HAVE DIED?

22. AND HOW IS IT THAT THE SON DWELLS NOT IN LIGHT UNAPPROACHABLE, IF HE IS IN THE BOSOM OF THE FATHER, IF THE FATHER IS LIGHT, AND THE SON ALSO IS LIGHT, BECAUSE GOD IS LIGHT? 1 JOHN 1:5 OR, IF WE SUPPOSE SOME OTHER LIGHT, BESIDE THE LIGHT OF THE GODHEAD, TO BE THE UNAPPROACHABLE LIGHT, IS, THEN, THIS LIGHT BETTER THAN THE FATHER, SO THAT HE IS NOT IN THAT LIGHT, WHO, AS IT IS WRITTEN, IS BOTH WITH THE FATHER AND IN THE FATHER? LET MEN, THEREFORE, NOT EXCLUDE THE THOUGHT OF THE SON, WHEN THEY READ ONLY OF GOD— AND LET THEM NOT EXCLUDE THAT OF THE FATHER, WHEN THEY READ OF THE SON ONLY. JOHN 16:32

23. ON EARTH, THE SON IS NOT WITHOUT L.C.JOHN 10:30 THE FATHER, AND YOU THINK THAT THE FATHER IS WITHOUT THE SON IN HEAVEN? THE SON IS IN THE FLESH — (WHEN I SAY HE IS IN THE FLESH OR HE IS ON EARTH, I SPEAK AS THOUGH WE LIVED IN THE DAYS WHOSE STORY IS IN THE GOSPEL, FOR NOW WE NO LONGER KNOW CHRIST AFTER THE FLESH 2 CORINTHIANS 5:16)— HE IS IN THE FLESH, AND HE IS NOT ALONE, AS IT IS WRITTEN: AND I AM NOT ALONE, BECAUSE THE FATHER IS WITH ME, JOHN 8:16 AND THINK YOU THAT THE FATHER DWELLS ALONE IN THE LIGHT?

24. LEST YOU SHOULD REGARD THIS ARGUMENT AS MERE SPECULATION TAKE THIS SENTENCE OF AUTHORITY. NO MAN, SAYS THE SCRIPTURE, JOHN 1:18 HAS SEEN GOD AT ANY TIME, SAVE THE ONLY-BEGOTTEN SON, WHO IS IN THE BOSOM OF THE FATHER; HE HAS REVEALED HIM. HOW CAN THE FATHER BE IN SOLITUDE, IF THE SON BE IN THE BOSOM OF THE FATHER? HOW DOES THE SON REVEAL HIM, WHOM HE SEES NOT? THE FATHER, THEN, EXISTS NOT ALONE.

25. OBSERVE NOW WHAT THE SOLITUDE OF THE FATHER AND OF THE SON IS. THE FATHER IS ALONE, BECAUSE THERE IS NO OTHER FATHER; THE SON IS ALONE, BECAUSE THERE IS NO OTHER SON; GOD IS ALONE, BECAUSE THE GODHEAD OF THE TRINITY IS ONE.

CHAPTER 4.
WE ARE TOLD THAT CHRIST WAS ONLY MADE SO FAR AS REGARDS THE FLESH. FOR THE REDEMPTION OF MANKIND HE NEEDED NO MEANS OF AID, EVEN AS HE NEEDED NONE IN ORDER TO HIS RESURRECTION, WHEREAS OTHERS, IN ORDER TO RAISE THE DEAD, HAD NEED OF RECOURSE TO PRAYER. EVEN WHEN CHRIST PRAYED, THE PRAYER WAS OFFERED BY HIM IN HIS CAPACITY AS HUMAN; WHILE HE MUST BE ACCOUNTED DIVINE FROM THE FACT THAT HE COMMANDED (THAT SUCH AND SUCH THINGS SHOULD BE DONE). ON THIS POINT THE DEVIL'S TESTIMONY IS TRUER THAN THE ARIANS' ARGUMENTS. THE DISCUSSION CONCLUDES WITH AN EXPLANATION OF THE REASON WHY THE TITLE OF MIGHTY IS GIVEN TO THE SON OF MAN.

26. IT IS NOW SUFFICIENTLY MADE PLAIN THAT THE FATHER IS NOT GOD IN SOLITUDE, WITHOUT THE SON, AND THAT THE SON CANNOT BE THOUGHT OF AS GOD ALONE, WITHOUT THE FATHER, FOR IT IS IN RESPECT OF HIS FLESH THAT WE READ THAT THE SON OF GOD WAS MADE, NOT IN RESPECT OF HIS GENERATION FROM GOD THE FATHER.

27. INDEED, IN WHAT SENSE HE WAS MADE HE HAS DECLARED BY THE MOUTH OF THE HOLY PATRIARCH, SAYING: FOR MY SOUL IS FILLED WITH SORROW TO OVERFLOWING, AND MY LIFE HAS DRAWN NEAR UNTO HELL. I HAVE BEEN COUNTED WITH THEM THAT GO DOWN INTO THE PIT; I HAVE BEEN MADE AS A MAN FREE, WITHOUT HELP, AMONG THE DEAD. HERE, THEN, WE READ: I HAVE BEEN MADE AS A MAN, NOT I HAVE BEEN MADE AS GOD; AND AGAIN: MY SOUL OVERFLOWS WITH SORROWS. MY SOUL, MARK YOU, NOT MY GODHEAD. HE WAS MADE IN SO FAR AS THAT WAS CONCERNED WHEREIN HE WAS DUE TO HELL, WHEREIN HE WAS RECKONED WITH OTHERS, FOR THE GODHEAD ADMITS OF NO LIKENESS WHICH MAY BE GROUND FOR CLASSING IT WITH OTHERS. YET MARK HOW THE MAJESTY OF GODHEAD SHOWS ITSELF IN CHRIST, EVEN IN THAT FLESH WHICH WAS APPOINTED TO DEATH. ALTHOUGH HE WAS MADE AS A MAN, AND MADE AS FLESH, YET HE WAS MADE FREE AMONG THE DEAD, FREE, WITHOUT HELP.

28. BUT HOW CAN THE SON SAY HERE THAT HE WAS WITHOUT HELP, WHEN IT HAS ALREADY BEEN SAID: I HAVE LAID HELP UPON ONE THAT IS MIGHTY? DISTINGUISH HERE ALSO THE TWO NATURES PRESENT. THE FLESH HAS NEED OF HELP, THE GODHEAD HAS NO NEED. HE IS FREE, THEN, BECAUSE THE CHAINS OF DEATH HAD NO HOLD UPON HIM. HE WAS NOT MADE PRISONER BY THE POWERS OF DARKNESS, IT IS HE WHO EXERTED POWER AMONG THEM. HE IS WITHOUT HELP, BECAUSE HE HIMSELF, THE LORD, HAS BY NO OFFICE OF MESSENGER OR AMBASSADOR, BUT BY HIS OWN MIGHT, SAVED HIS PEOPLE. HOW COULD HE, WHO RAISED OTHERS TO LIFE, REQUIRE ANY HELP IN ORDER TO RAISE HIS OWN BODY?

29. AND THOUGH MEN ALSO HAVE RAISED THE DEAD, STILL THEY DID THIS NOT OF THEIR OWN POWER, BUT IN THE NAME OF CHRIST. TO ASK IS ONE THING, TO COMMAND IS ANOTHER; TO OBTAIN IS DIFFERENT FROM BESTOWING.

30. ELIJAH, THEN, RAISED THE DEAD, BUT HE PRAYED— HE DID NOT COMMAND. ELISHA RAISED ONE TO LIFE AFTER LAYING HIMSELF UPON THE DEAD BODY, IN ACCORDANCE WITH ITS POSTURE; 2 KINGS 4:34 AND, AGAIN, THE VERY CONTACT OF ELISHA'S CORPSE GAVE LIFE TO THE DEAD, THAT THE PROPHET MIGHT FORESHOW THE COMING OF HIM, WHO, BEING SENT IN THE LIKENESS OF SINFUL FLESH, SHOULD, EVEN AFTER HIS BURIAL, RAISE THE DEAD TO LIFE.

31. PETER, AGAIN, WHEN HE HEALED AENEAS, SAID: IN THE NAME OF JESUS OF NAZARETH, RISE AND WALK. NOT IN HIS OWN NAME, BUT IN THE NAME OF CHRIST. BUT RISE IS A COMMAND; ON THE OTHER HAND, IT IS AN INSTANCE OF CONFIDENCE IN ONE'S RIGHT, SEEMARK 16:17-18 NOT AN ARROGANT CLAIM TO POWER, AND THE AUTHORITY OF THE COMMAND STOOD IN THE EFFECTIVE INFLUENCE OF THE NAME, NOT IN ITS OWN MIGHT. WHAT ANSWER, THEN, MAKE THE ARIANS? PETER COMMANDS IN THE NAME OF CHRIST — THIS ON THE ONE HAND: ON THE OTHER, THEY WILL HAVE IT THAT THE SON OF GOD DID NOT COMMAND, BUT REQUESTED.

32. WE READ, THEY OBJECTED, OF HIS UTTERING A PRAYER. JOHN 11:41 BUT TAKE NOTE OF THE DIFFERENCE. HE PRAYS AS SON OF MAN, HE COMMANDS AS SON OF GOD. WILL YOU NOT ASCRIBE UNTO THE SON OF GOD WHAT EVEN THE DEVIL HAS ASCRIBED? WILL YOU ACCUSE YOURSELVES OF GREATER WICKEDNESS THAN SATAN'S? THE DEVIL SAYS: IF YOU BE THE SON OF GOD, COMMAND THIS STONE THAT IT BECOME BREAD. LUKE 4:3 SATAN SAYS COMMAND, YOU SAY ENTREAT. THE DEVIL BELIEVES THAT, AT THE WORD OF GOD'S SON, THE NATURE OF AN ELEMENTARY SUBSTANCE MAY BE EXCHANGED FOR THAT OF A COMPOSITE ONE; YOU THINK THAT, UNLESS THE SON OF GOD PREFERS A REQUEST, EVEN HIS WILL CANNOT BE DONE. AGAIN, THE DEVIL THINKS THAT THE SON OF GOD IS TO BE ESTEEMED FROM HIS POWER, ROMANS 1:4 YOU THAT HE IS TO BE ESTEEMED FROM HIS INFIRMITY. THE DEVIL'S

TEMPTATIONS ARE MORE TOLERABLE THAN THE ARIANS' DISPUTINGS.

33. LET US NOT, THEN, BE TROUBLED IF WE FIND THE SON OF MAN ENTITLED MIGHTY IN ONE PLACE, AND YET IN ANOTHER, THAT THE LORD OF GLORY WAS CRUCIFIED. 1 CORINTHIANS 2:8 WHAT MIGHT IS GREATER THAN SOVEREIGNTY OVER THE POWERS OF HEAVEN? BUT THIS WAS IN THE HANDS OF HIM WHO RULED OVER THRONES, PRINCIPALITIES, ANGELS; FOR, ALTHOUGH HE WAS AMONG THE WILD BEASTS, AS IT IS WRITTEN, YET ANGELS MINISTERED TO HIM, THAT YOU MAY PERCEIVE THE DIFFERENCE BETWEEN WHAT IS PROPER TO THE INCARNATION, AND WHAT IS PROPER TO SOVEREIGNTY. SO FAR AS HIS FLESH IS CONCERNED, THEN, HE ENDURES THE ASSAULT OF WILD BEASTS; IN REGARD OF HIS GODHEAD, HE IS ADORED BY ANGELS.

34. WE HAVE LEARNED, THEN, THAT HE WAS MADE MAN, AND THAT HIS BEING MADE MUST BE REFERRED TO HIS MANHOOD. FURTHERMORE, IN ANOTHER PASSAGE OF SCRIPTURE, YOU MAY READ: WHO WAS MADE FOR HIM OF THE SEED OF DAVID, ROMANS 1:3 THAT IS TO SAY, IN RESPECT OF THE FLESH HE WAS MADE OF THE SEED OF DAVID, BUT HE WAS GOD BEGOTTEN OF GOD BEFORE THE WORLDS.

CHAPTER 5.
PASSAGES BROUGHT FORWARD FROM SCRIPTURE TO SHOW THAT MADE DOES NOT ALWAYS MEAN THE SAME AS CREATED; WHENCE IT IS CONCLUDED THAT THE LETTER OF HOLY WRIT SHOULD NOT BE MADE THE GROUND OF CAPTIOUS ARGUMENTS, AFTER THE MANNER OF THE JEWS, WHO, HOWEVER, ARE SHOWN TO BE NOT SO BAD AS THE HERETICS, AND THUS THE PRINCIPLE ALREADY SET FORTH IS CONFIRMED ANEW.

35. AT THE SAME TIME, BECOMING DOES NOT ALWAYS IMPLY CREATION; FOR WE READ: LORD, YOU HAVE BECOME OUR REFUGE, AND YOU HAVE BECOME MY SALVATION. PLAINLY, HERE IS NO STATEMENT OF THE FACT OR PURPOSE OF A CREATION, BUT GOD IS SAID TO HAVE BECOME MY REFUGE AND HAVE TURNED TO MY SALVATION, EVEN AS THE APOSTLE HAS SAID: WHO BECAME FOR US 1 CORINTHIANS 1:30 WISDOM FROM GOD, AND RIGHTEOUSNESS, AND SANCTIFICATION, AND REDEMPTION, THAT IS, THAT CHRIST WAS MADE FOR US, OF THE FATHER, NOT CREATED. AGAIN, THE WRITER HAS EXPLAINED IN THE SEQUEL IN WHAT SENSE HE SAYS THAT CHRIST WAS MADE WISDOM FOR US: BUT WE PREACH THE WISDOM OF GOD IN DOCTRINE OF MYSTERY, WHICH WISDOM IS HIDDEN, FOREORDAINED BY GOD BEFORE THE EXISTENCE OF THE WORLD FOR OUR GLORY, AND WHICH NONE OF THE PRINCES OF THIS WORLD KNEW, FOR HAD THEY KNOWN THEY WOULD NEVER HAVE CRUCIFIED THE LORD OF GLORY. WHEN THE MYSTERY OF THE PASSION IS SET FORTH, SURELY THERE IS NO SPEAKING OF AN ETERNAL PROCESS OF GENERATION.

36. THE LORD'S CROSS, THEN, IS MY WISDOM; THE LORD'S DEATH MY REDEMPTION; FOR WE ARE REDEEMED WITH HIS PRECIOUS BLOOD, AS THE APOSTLE PETER HAS SAID. 1 PETER 1:19 WITH HIS BLOOD, THEN, AS MAN, THE LORD REDEEMED US, WHO ALSO, AS GOD, HAS FORGIVEN SINS. MARK 2:8-12

37. LET US NOT, THEREFORE, LAY SNARES AS IT WERE IN WORDS, AND EAGERLY SEEK OUT ENTANGLEMENTS THEREIN; LET US NOT, BECAUSE MISBELIEVERS MAKE OUT THE WRITTEN WORD TO MEAN THAT IT MEANS NOT, SET FORTH ONLY WHAT THIS LETTER BEARS ON THE FACE OF IT, INSTEAD OF THE UNDERLYING SENSE. THIS WAY WENT THE JEWS TO DESTRUCTION, DESPISING THE DEEP-HIDDEN MEANING, AND FOLLOWING ONLY AFTER THE BARE FORM OF THE WORD, FOR THE LETTER KILLS, BUT THE SPIRIT MAKES ALIVE. 2 CORINTHIANS 3:6

38. AND YET, OF THESE TWO GRIEVOUS IMPIETIES, TO ASCRIBE TO THE GODHEAD WHAT IS TRUE ONLY OF MANHOOD IS PERCHANCE MORE DETESTABLE THAN TO ATTRIBUTE TO SPIRIT WHAT BELONGS ONLY TO LETTER. THE JEWS FEARED TO BELIEVE IN MANHOOD TAKEN UP INTO GOD, AND THEREFORE HAVE LOST THE GRACE OF REDEMPTION, BECAUSE THEY REJECT THAT ON WHICH SALVATION DEPENDS; THE ARIANS DEGRADE THE MAJESTY OF GODHEAD TO THE WEAKNESS OF HUMANITY. DETESTABLE AS ARE THE JEWS, WHO CRUCIFIED THE LORD'S FLESH, MORE DETESTABLE STILL DO I HOLD THEM WHO HAVE BELIEVED THAT THE GODHEAD OF CHRIST WAS NAILED TO THE CROSS. SO ONE WHO OFTTIMES HAD DEALINGS WITH JEWS SAID: AVOID A HERETIC, AFTER ONCE REPROVING HIM TITUS 3:10

39. NOR, AGAIN, ARE THESE MEN CAREFUL TO AVOID DOING DISHONOUR TO THE FATHER, IN THEIR IMPIOUS APPLICATION OF THE FACT, THAT CHRIST WAS MADE WISDOM FOR US, TO HIS INCOMPREHENSIBLE GENERATION, THAT TRANSCENDS ALL LIMITS AND DIVISIONS OF TIME; FOR, LEAVING IT OUT OF ACCOUNT THAT DISHONOUR DONE TO THE SON IS AN INSULT TO THE FATHER, THEY DO EVEN CARRY THEIR BLASPHEMY IN ASSAULT UPON THE FATHER, OF WHOM IT IS WRITTEN: LET GOD BE MADE TRUTHFUL, BUT EVERY MAN A LIAR. ROMANS 3:4 IF INDEED THEY THINK THAT THE SON IS SPOKEN OF, THEY DO NOT FORECLOSE AGAINST HIS GENERATION, BUT IN THAT THEY REST ON THE AUTHORITY OF THIS TEXT THEY DO CONFESS THAT WHICH THEY REJECT, NAMELY, THAT CHRIST IS GOD, AND TRUE GOD.

40. IT WOULD BE A LENGTHY MATTER WERE I TO PASS IN REVIEW EACH SEVERAL PLACE WHERE WE READ OF HIS BEING MADE, NOT INDEED BY NATURE, BUT BY WAY OF GRACIOUS DISPENSATION. MOSES, FOR EXAMPLE, SAYS: YOU ARE MADE MY HELPER AND PROTECTOR, TO SAVE ME; EXODUS 15:2 AND DAVID: BE UNTO ME FOR A GOD OF SALVATION, AND A HOUSE OF REFUGE, THAT YOU MAY SAVE ME; AND ISAIAH: HE HAS BECOME AN HELPER FOR EVERY CITY THAT IS LOWLY. ISAIAH 25:4 OF A SURETY THE HOLY MEN SAY NOT TO GOD: YOU HAVE BEEN CREATED, BUT BY YOUR GRACE YOU ARE MADE A PROTECTOR AND HELPER UNTO US.

CHAPTER 6.
IN ORDER TO DISPOSE OF AN OBJECTION GROUNDED ON A TEXT IN ST. JOHN, ST. AMBROSE FIRST SHOWS THAT THE ARIAN INTERPRETATION LENDS COUNTENANCE TO THE MANICHÆANS; THEN, AFTER SETTING FORTH THE DIFFERENT WAYS OF DIVIDING THE WORDS IN THIS SAME PASSAGE, HE SHOWS PLAINLY THAT IT CANNOT, WITHOUT DISHONOUR TO THE FATHER, BE UNDERSTOOD WITH SUCH REFERENCE TO THE GODHEAD AS THE ARIANS GIVE IT, AND EXPOUNDS THE TRUE MEANING THEREON.

41. WE HAVE NO REASON, THEREFORE, TO FEAR THE ARGUMENT WHICH THE ARIANS, IN THEIR RECKLESS MANNER OF EXPOUNDING, USE TO CONSTRUCT, SHOWING THAT THE WORD OF GOD WAS MADE, FOR, SAY THEY, IT IS WRITTEN: THAT WHICH HAS BEEN MADE IN HIM IS LIFE.

42. FIRST OF ALL, LET THEM UNDERSTAND THAT IF THEY MAKE THE WORDS THAT WHICH HAS BEEN MADE TO REFER TO THE GODHEAD, THEY ENTANGLE THEMSELVES IN THE DIFFICULTIES RAISED BY THE MANICHÆANS, FOR THESE PEOPLE ARGUE: IF THAT WHICH HAS BEEN MADE IN HIM IS LIFE, THEN THERE IS SOMETHING WHICH HAS NOT BEEN MADE IN HIM, AND IS DEATH, SO THAT THEY MAY IMPIOUSLY BRING IN TWO PRINCIPLES. BUT THIS TEACHING THE CHURCH CONDEMNS.

43. AGAIN, HOW CAN THE ARIANS PROVE THAT THE EVANGELIST ACTUALLY SAID THIS? THE MOST PART OF THOSE WHO ARE LEARNED IN THE FAITH READ THE PASSAGE AS FOLLOWS: ALL THINGS WERE MADE BY HIM, AND WITHOUT HIM WAS NOT ANYTHING MADE THAT HAS BEEN MADE. OTHERS READ THUS: ALL THINGS WERE MADE BY HIM, AND WITHOUT HIM WAS NOTHING MADE. THEN THEY PROCEED: WHAT HAS BEEN MADE, AND TO THIS THEY JOIN THE WORDS IN HIM; THAT IS TO SAY, BUT WHATSOVER IS HAS BEEN MADE IN HIM. BUT WHAT MEAN THE WORDS IN HIM? THE APOSTLE TELLS US, WHEN HE SAYS: IN HIM WE HAVE OUR BEING, AND LIVE, AND MOVE. ACTS 17:28

44. HOWBEIT, LET THEM READ THE PASSAGE AS THEY WILL, THEY CANNOT DIMINISH THE MAJESTY OF GOD THE WORD, IN REFERRING TO HIS PERSON, AS SUBJECT, THE WORDS THAT WHICH WAS MADE, WITHOUT ALSO DOING DISHONOUR TO GOD THE FATHER, OF WHOM IT IS WRITTEN: BUT HE WHO DOES THE TRUTH COMES TO THE LIGHT, THAT HIS WORKS MAY BE MADE MANIFEST THAT THEY ARE WROUGHT IN GOD. JOHN 3:21 SEE THEN — HERE WE READ OF MAN'S WORKS BEING WROUGHT IN GOD, AND YET FOR ALL THAT WE CANNOT UNDERSTAND THE GODHEAD AS THE SUBJECT OF THEM. WE MUST EITHER RECOGNIZE THE WORKS AS WROUGHT THROUGH HIM, AS THE APOSTLE'S AFFIRMATION SHOWS THAT ALL THINGS ARE THROUGH HIM, AND WERE CREATED IN HIM, AND HE IS BEFORE ALL, AND ALL THINGS EXIST TOGETHER IN HIM, OR, AS THE WITNESS OF THE TEXT HERE CITED TEACHES US, WE OUGHT TO REGARD THE VIRTUES WHEREBY THE FRUIT OF LIFE ETERNAL IS GAINED, AS WROUGHT IN GOD — CHASTITY, PIETY, DEVOUTNESS, FAITH, AND OTHERS OF THIS KIND, WHEREBY THE WILL OF GOD IS EXPRESSED.

45. JUST AS THE WORKS, THEN, ARE THE EXPRESSION OF THE WILL AND POWER OF GOD THE FATHER, SO ARE THEY OF CHRIST'S, EVEN AS WE READ: CREATED IN CHRIST IN GOOD WORKS; EPHESIANS 2:10 AND IN THE PSALM: PEACE BE MADE IN YOUR POWER; AND AGAIN: IN WISDOM HAVE YOU MADE THEM ALL. IN WISDOM HAVE YOU MADE, MARK YOU — NOT YOU HAVE MADE WISDOM; FOR SINCE ALL THINGS HAVE BEEN MADE IN WISDOM, AND CHRIST IS THE WISDOM OF GOD, THEN THIS WISDOM IS PLAINLY NOT AN ACCIDENT, BUT A SUBSTANCE, AND AN EVERLASTING ONE, BUT IF THE WISDOM HAS BEEN MADE, THEN IS IT MADE IN A WORSE CONDITION THAN ALL THINGS, FORASMUCH AS IT COULD NOT, BY ITSELF, BE MADE WISDOM. IF, THEN, BEING MADE IS OFTENTIMES REFERRED TO SOMETHING ACCIDENTAL, NOT TO THE ESSENCE OF A THING, SO MAY CREATION ALSO BE REFERRED TO SOME END HAD IN VIEW.

CHAPTER 7.
SOLOMON'S WORDS, THE LORD CREATED ME, ETC., MEAN THAT CHRIST'S INCARNATION WAS DONE FOR THE REDEMPTION OF THE FATHER'S CREATION, AS IS SHOWN BY THE SON'S OWN WORDS. THAT HE IS THE BEGINNING MAY BE UNDERSTOOD FROM THE VISIBLE PROOFS OF HIS VIRTUOUSNESS, AND IT IS SHOWN HOW THE LORD OPENED THE WAYS OF ALL VIRTUES, AND WAS THEIR TRUE BEGINNING.

46. HEREBY WE ARE BROUGHT TO UNDERSTAND THAT THE PROPHECY OF THE INCARNATION, THE LORD CREATED ME THE BEGINNING OF HIS WAYS FOR HIS WORKS, PROVERBS 8:22 MEANS THAT THE LORD JESUS WAS CREATED OF THE VIRGIN FOR THE REDEEMING OF THE FATHER'S WORKS. TRULY, WE CANNOT DOUBT THAT THIS IS SPOKEN OF THE MYSTERY OF THE INCARNATION, FORASMUCH AS THE LORD TOOK UPON HIM OUR FLESH, IN ORDER TO SAVE THE WORKS OF HIS HANDS FROM THE SLAVERY OF CORRUPTION, SO THAT HE MIGHT, BY THE SUFFERINGS OF HIS OWN BODY, OVERTHROW HIM WHO HAD THE POWER OF DEATH. FOR CHRIST'S FLESH IS FOR THE SAKE OF THINGS CREATED, BUT HIS GODHEAD EXISTED BEFORE THEM, SEEING THAT HE IS BEFORE ALL THINGS, WHILE ALL THINGS EXIST TOGETHER IN HIM. COLOSSIANS 1:16

47. HIS GODHEAD, THEN, IS NOT BY REASON OF CREATION, BUT CREATION EXISTS BECAUSE OF THE GODHEAD; EVEN AS THE APOSTLE SHOWED, SAYING THAT ALL THINGS EXIST BECAUSE OF THE SON OF GOD, FOR WE READ AS FOLLOWS: BUT IT WAS FITTING THAT HE, THROUGH WHOM AND BECAUSE OF WHOM ARE ALL THINGS, AFTER BRINGING MANY SONS TO GLORY, SHOULD, AS CAPTAIN OF THEIR SALVATION, BE MADE PERFECT THROUGH SUFFERING. HEBREWS 2:10 HAS HE NOT PLAINLY DECLARED THAT THE SON OF GOD, WHO, BY REASON OF HIS GODHEAD, WAS THE CREATOR OF ALL, DID IN AFTER TIME, FOR THE SALVATION OF HIS PEOPLE, SUBMIT TO THE TAKING ON OF THE FLESH AND THE SUFFERING OF DEATH?

48. NOW FOR THE SAKE OF WHAT WORKS THE LORD WAS CREATED OF A VIRGIN, HE HIMSELF, WHILE HEALING THE BLIND MAN, HAS SHOWN, SAYING: IN HIM MUST I WORK THE WORKS OF HIM THAT SENT ME. FURTHERMORE HE SAID IN THE SAME SCRIPTURE, THAT WE MIGHT BELIEVE HIM TO SPEAK OF THE INCARNATION: AS LONG AS I AM IN THIS WORLD, I AM THE LIGHT OF THIS WORLD, JOHN 9:5 FOR, SO FAR AS HE IS MAN, HE IS IN THIS WORLD FOR A SEASON, BUT AS GOD HE EXISTS AT ALL TIMES. IN ANOTHER PLACE, TOO, HE SAYS: LO, I AM WITH YOU EVEN UNTO THE END OF THE WORLD. MATTHEW 28:20

49. NOR IS THERE ANY ROOM FOR QUESTIONING WITH RESPECT TO THE BEGINNING, SEEING THAT WHEN, DURING HIS EARTHLY LIFE, HE WAS ASKED, WHO ARE YOU? HE ANSWERED: THE BEGINNING, EVEN AS I TELL YOU. THIS REFERS NOT ONLY TO THE ESSENTIAL NATURE OF THE ETERNAL GODHEAD, BUT ALSO TO THE VISIBLE PROOFS OF VIRTUES, FOR HEREBY HAS HE PROVED HIMSELF THE ETERNAL GOD, IN THAT HE IS THE BEGINNING OF ALL THINGS, AND THE AUTHOR OF EACH SEVERAL VIRTUE, IN THAT HE IS THE HEAD OF THE CHURCH, AS IT IS WRITTEN: BECAUSE HE IS THE HEAD OF THE BODY, OF THE CHURCH; COLOSSIANS 1:18 WHO IS THE BEGINNING, FIRST-BEGOTTEN FROM THE DEAD. EPHESIANS 4:15-16

50. IT IS CLEAR, THEN, THAT THE WORDS BEGINNING OF HIS WAYS, WHICH, AS IT SEEMS, WE MUST REFER TO THE MYSTERY OF THE PUTTING ON OF HIS BODY, ARE A PROPHECY OF THE INCARNATION. FOR CHRIST'S PURPOSE IN THE INCARNATION WAS TO PAVE FOR US THE ROAD TO HEAVEN. MARK HOW HE SAYS: I GO UP TO MY FATHER AND YOUR FATHER, TO MY GOD AND YOUR GOD. JOHN 20:17 THEN, TO GIVE YOU TO KNOW THAT THE ALMIGHTY FATHER APPOINTED HIS WAYS TO THE SON, AFTER THE INCARNATION, YOU HAVE IN ZECHARIAH THE WORDS OF THE ANGEL SPEAKING TO JOSHUA CLOTHED IN FILTHY GARMENTS: THUS SAYS THE LORD ALMIGHTY: IF YOU WILL WALK IN MY WAYS AND OBSERVE MY PRECEPTS. ZECHARIAH 3:7 WHAT IS THE MEANING OF THAT FILTHY GARB SAVE THE PUTTING ON OF THE FLESH?

51. NOW THE WAYS OF THE LORD ARE, WE MAY SAY, CERTAIN COURSES TAKEN IN A GOOD LIFE, GUIDED BY CHRIST, WHO SAYS, I AM THE WAY, AND THE TRUTH, AND THE LIFE. JOHN 14:6 THE WAY, THEN, IS THE SURPASSING POWER OF GOD, FOR CHRIST, IS OUR WAY, AND A GOOD WAY, TOO, IS HE, A WAY WHICH HAS OPENED THE KINGDOM OF HEAVEN TO BELIEVERS. MOREOVER, THE WAYS OF THE LORD ARE STRAIGHT, AS IT IS WRITTEN: MAKE YOUR WAYS KNOWN UNTO ME, O LORD. CHASTITY IS A WAY, FAITH IS A WAY, ABSTINENCE IS A WAY. THERE IS, INDEED, A WAY OF VIRTUE, AND THERE IS A WAY OF WICKEDNESS; FOR IT IS WRITTEN: AND SEE IF THERE BE ANY WAY OF WICKEDNESS IN ME.

52. CHRIST, THEN, IS THE BEGINNING OF OUR VIRTUE. HE IS THE BEGINNING OF PURITY, WHO TAUGHT MAIDENS NOT TO LOOK FOR THE EMBRACES OF MEN, BUT TO YIELD THE PURITY OF THEIR BODIES AND MINDS TO THE SERVICE OF THE HOLY SPIRIT RATHER THAN TO A HUSBAND. CHRIST IS THE BEGINNING OF FRUGALITY, FOR HE BECAME POOR, THOUGH HE WAS RICH. 1 CORINTHIANS 8:9 CHRIST IS THE BEGINNING OF PATIENCE, FOR WHEN HE WAS REVILED, HE REVILED NOT AGAIN, WHEN HE WAS STRUCK, HE DID NOT STRIKE BACK. CHRIST IS THE BEGINNING OF HUMILITY, FOR HE TOOK THE FORM OF A SERVANT, THOUGH IN THE MAJESTY OF HIS POWER HE WAS EQUAL WITH GOD THE FATHER. FROM HIM EACH SEVERAL VIRTUE HAS TAKEN ITS ORIGIN.

53. FOR THIS CAUSE, THEN, THAT WE MIGHT LEARN THESE VARIOUS VIRTUES, A SON WAS GIVEN US, WHOSE BEGINNING WAS UPON HIS SHOULDER. THAT BEGINNING IS THE LORD'S CROSS — THE BEGINNING OF STRONG COURAGE, WHEREWITH A WAY HAS BEEN OPENED FOR THE HOLY MARTYRS TO ENTER THE SUFFERINGS OF THE HOLY WAR.

CHAPTER 8.
THE PROPHECY OF CHRIST'S GODHEAD AND MANHOOD, CONTAINED IN THE VERSE OF ISAIAH JUST NOW CITED, IS UNFOLDED, AND ITS FORCE IN REFUTING VARIOUS HERESIES DEMONSTRATED.

54. THIS BEGINNING DID ISAIAH SEE, AND THEREFORE HE SAYS: A CHILD IS BORN, A SON IS GIVEN TO US, AS ALSO DID THE MAGI, AND THEREFORE WORSHIPPED THEY, WHEN THEY SAW THE LITTLE ONE IN THE STABLE, AND SAID: A CHILD IS BORN, AND, WHEN THEY SAW THE STAR, DECLARED, A SON IS GIVEN TO US. ON THE ONE HAND, A GIFT FROM EARTH — ON THE OTHER, A GIFT FROM HEAVEN — AND BOTH ARE ONE PERSON,

PERFECT IN RESPECT OF EACH, WITHOUT ANY CHANGEABLENESS IN THE GODHEAD, AS WITHOUT ANY TAKING AWAY FROM THE FULLNESS OF THE MANHOOD. ONE PERSON DID THE MAGI ADORE, TO ONE AND THE SAME THEY OFFERED THEIR GIFTS, TO SHOW THAT HE WHO WAS SEEN IN THE STALL WAS THE VERY LORD OF HEAVEN.

55. MARK HOW THE TWO VERBS DIFFER IN THEIR IMPORT: A CHILD IS BORN, A SON IS GIVEN. THOUGH BORN OF THE FATHER, YET IS HE NOT BORN, BUT GIVEN TO US, FORASMUCH AS THE SON IS NOT FOR OUR SAKES, BUT WE FOR THE SON'S. FOR INDEED HE WAS NOT BORN TO US, BEING BORN BEFORE US, AND THE MAKER OF ALL THINGS CREATED: NOR IS HE NOW BROUGHT TO LIFE FOR THE FIRST TIME, WHO WAS ALWAYS, AND WAS IN THE BEGINNING; JOHN 1:1 ON THE OTHER HAND, THAT WHICH BEFORE-TIME WAS NOT IS BORN TO US. AGAIN WE FIND IT THUS RECORDED, HOW THAT THE ANGEL, WHEN HE SPOKE TO THE SHEPHERDS, SAID THAT HE HAD BEEN BORN: WHO IS THIS DAY BORN TO US A SAVIOUR, WHO IS CHRIST THE LORD, IN THE CITY OF DAVID. LUKE 2:11 TO US, THEN, WAS BORN THAT WHICH WAS NOT BEFORE — THAT IS, A CHILD OF THE VIRGIN, A BODY FROM MARY — FOR THIS WAS MADE AFTER MAN HAD BEEN CREATED, WHEREAS [THE GODHEAD] WAS BEFORE US.

56. SOME MANUSCRIPTS READ AS FOLLOWS: A CHILD IS BORN TO US A SON IS GIVEN TO US; THAT IS TO SAY, HE, WHO IS SON OF GOD, IS BORN AS MARY'S CHILD FOR US, AND GIVEN TO US. AS FOR THE FACT THAT HE IS GIVEN, LISTEN TO THE PROPHET'S WORDS: AND GRANT US YOUR SALVATION. BUT THAT WHICH IS ABOVE US IS GIVEN: WHAT IS FROM HEAVEN IS GIVEN: EVEN AS INDEED WE READ CONCERNING THE SPIRIT, THAT THE LOVE OF GOD IS SHED ABROAD IN OUR HEARTS BY THE HOLY SPIRIT, WHO IS GIVEN UNTO US. ROMANS 5:5

57. BUT NOTE HOW THIS PASSAGE IS AS WATER UPON FIRE TO A CROWD OF HERESIES. A CHILD IS BORN TO US, NOT TO THE JEWS; TO US, NOT TO THE MANICHÆANS; TO US, NOT TO THE MARCIONITES. THE PROPHET SAYS TO US, THAT IS, TO THOSE WHO BELIEVE, NOT TO UNBELIEVERS. AND HE INDEED, IN HIS PITIFULNESS, WAS BORN FOR ALL, BUT IT IS THE DISLOYALTY OF HERETICS THAT HAS BROUGHT IT TO PASS THAT THE BIRTH OF HIM WHO WAS BORN FOR ALL SHOULD NOT PROFIT ALL. FOR THE SUN IS BIDDEN TO RISE UPON THE GOOD AND THE BAD, BUT TO THEM THAT SEE NOT THERE IS NO APPEARANCE OF SUNRISE.

58. EVEN AS THE CHILD, THEN, IS BORN NOT UNTO ALL, BUT UNTO THE FAITHFUL: SO THE SON IS GIVEN TO THE FAITHFUL AND NOT TO THE UNBELIEVING. HE IS GIVEN TO US, NOT TO THE PHOTINIANS; FOR THEY AFFIRM THAT THE SON OF GOD WAS NOT GIVEN UNTO US, BUT WAS BORN AND FIRST BEGAN TO EXIST AMONG US. TO US IS HE GIVEN, NOT TO THE SABELLIANS, WHO WILL NOT HEAR OF A SON BEING GIVEN, MAINTAINING THAT FATHER AND SON ARE ONE AND THE SAME. UNTO US IS HE GIVEN, NOT UNTO THE ARIANS, IN WHOSE JUDGMENT THE SON WAS NOT GIVEN FOR SALVATION, BUT SENT OVER SUBJECT AND INFERIOR, TO WHOM, MOREOVER, HE IS NO COUNSELLOR, INASMUCH AS THEY HOLD THAT HE KNOWS NOUGHT OF THE FUTURE, NO SON, SINCE THEY BELIEVE NOT IN HIS ETERNITY, THOUGH OF THE WORD OF GOD IT IS WRITTEN: THAT WHICH WAS IN THE BEGINNING; AND AGAIN: IN THE BEGINNING WAS THE WORD. JOHN 1:1-2 TO RETURN TO THE PASSAGE WE SET BEFORE US TO DISCUSS. IN THE BEGINNING, SAYS THE SCRIPTURE, BEFORE HE MADE THE EARTH, BEFORE HE MADE THE DEEPS, BEFORE HE BROUGHT FORTH THE SPRINGS OF WATER, BEFORE ALL THE HILLS HE BEGOT ME.

CHAPTER 9.
THE PRECEDING QUOTATION FROM SOLOMON'S PROVERBS RECEIVES FURTHER EXPLANATION.

59. PERCHANCE YOU WILL ASK HOW I CAME TO CITE, AS REFERRING TO THE INCARNATION OF CHRIST, THE PLACE, THE LORD CREATED ME, SEEING THAT THE CREATION OF THE UNIVERSE TOOK PLACE BEFORE THE INCARNATION OF CHRIST? BUT CONSIDER THAT THE USE OF HOLY SCRIPTURE IS TO SPEAK OF THINGS TO COME AS THOUGH ALREADY PAST, AND TO MAKE INTIMATION OF THE UNION OF TWO NATURES, GODHEAD AND MANHOOD, IN CHRIST, LEST ANY SHOULD DENY EITHER HIS GODHEAD OR HIS MANHOOD.

60. IN ISAIAH, FOR EXAMPLE, YOU MAY READ: A CHILD IS BORN UNTO US, AND A SON IS GIVEN UNTO US; SO HERE ALSO [IN THE PROVERBS] THE PROPHET SETS FORTH FIRST THE CREATION OF THE FLESH, AND JOINED THERETO THE DECLARATION OF THE GODHEAD, THAT YOU MIGHT KNOW THAT CHRIST IS NOT TWO, BUT ONE, BEING BOTH BEGOTTEN OF THE FATHER BEFORE THE WORLDS, AND IN THE LAST TIMES CREATED OF THE VIRGIN. AND THUS THE MEANING IS: I, WHO AM BEGOTTEN BEFORE THE WORLDS, AM HE WHO WAS CREATED OF MORTAL WOMAN, CREATED FOR A SET PURPOSE.

61. AGAIN, IMMEDIATELY BEFORE THE DECLARATION, THE LORD CREATED ME, HE SAYS, I WILL TELL OF THE THINGS WHICH ARE FROM ETERNITY, AND BEFORE SAYING, HE BEGOT, HE PREMISED, IN THE BEGINNING, BEFORE HE MADE THE EARTH, BEFORE ALL HILLS. IN ITS EXTENT, THE PREPOSITION BEFORE REACHES BACK INTO THE PAST WITHOUT END OR LIMIT, AND SO BEFORE ABRAHAM WAS, I AM, JOHN 8:58 CLEARLY NEED NOT MEAN AFTER ADAM, JUST AS BEFORE THE MORNING STAR NEED NOT MEAN AFTER THE ANGELS. BUT WHEN HE SAID BEFORE, HE INTENDED, NOT THAT HE WAS INCLUDED IN ANY ONE'S EXISTENCE, BUT THAT ALL THINGS ARE INCLUDED IN HIS, FOR THUS IT IS THE CUSTOM OF HOLY WRIT TO SHOW THE ETERNITY OF GOD. FINALLY, IN ANOTHER PASSAGE YOU MAY READ: BEFORE THE MOUNTAINS WERE BROUGHT FORTH, OR EVER THE EARTH AND THE WORLD WERE MADE, YOU ARE FROM EVERLASTING TO EVERLASTING.

62. BEFORE ALL CREATED THINGS, THEN, IS THE SON BEGOTTEN; WITHIN ALL AND FOR THE GOOD OF ALL IS HE MADE; BEGOTTEN OF THE FATHER, ABOVE THE LAW, MARK 2:28 BROUGHT FORTH OF MARY, UNDER THE LAW. GALATIANS 4:4

CHAPTER 10.
OBSERVATIONS ON THE WORDS OF JOHN THE BAPTIST (JOHN 1:30), WHICH MAY BE REFERRED TO DIVINE FORE-ORDINANCE, BUT AT ANY RATE, AS EXPLAINED BY THE FOREGOING CONSIDERATIONS, MUST BE UNDERSTOOD OF THE INCARNATION. THE PRECEDENCE OF CHRIST IS MYSTICALLY EXPOUNDED, WITH REFERENCE TO THE HISTORY OF RUTH.

63. BUT [SAY THEY] IT IS WRITTEN: AFTER ME COMES A MAN, WHO IS MADE BEFORE ME, BECAUSE HE WAS BEFORE ME; JOHN 1:30 AND SO THEY ARGUE: SEE, HE WHO WAS AFORETIME IS 'MADE.' LET US TAKE THE WORDS BY THEMSELVES. AFTER ME COMES A MAN. HE, THEN, WHO CAME IS A MAN, AND THIS IS THE MAN WHO WAS MADE. BUT THE WORD MAN CONNOTES SEX, AND SEX IS ATTRIBUTED TO HUMAN NATURE, BUT NEVER TO THE GODHEAD.

64. I MIGHT ARGUE: THE MAN [CHRIST JESUS] WAS IN PRE-EXISTENCE SO FAR AS HIS BODY WAS FOREKNOWN, THOUGH HIS POWER IS FROM EVERLASTING — FOR BOTH THE CHURCH AND THE SAINTS WERE FOREORDAINED BEFORE THE WORLDS BEGAN. BUT HERE I LAY ASIDE THIS ARGUMENT, AND URGE THAT THE BEING MADE CONCERNS NOT THE GODHEAD, BUT THE NATURE OF THE INCARNATION, EVEN AS JOHN HIMSELF SAID: THIS IS HE OF WHOM I SAID: AFTER ME COMES A MAN, WHO WAS MADE BEFORE ME.

65. THE SCRIPTURE, THEN, HAVING, AS I SHOWED ABOVE, DISCOVERED THE TWOFOLD NATURE IN CHRIST, THAT YOU MIGHT UNDERSTAND THE PRESENCE OF BOTH GODHEAD AND MANHOOD, HERE BEGINS WITH THE FLESH; FOR IT IS THE CUSTOM OF HOLY WRIT TO BEGIN WITHOUT FIXED RULE SOMETIMES WITH THE GODHEAD OF CHRIST, AND DESCEND TO THE VISIBLE TOKENS OF INCARNATION; SOMETIMES, ON THE OTHER HAND, TO START FROM ITS HUMILITY, AND RISE TO THE GLORY OF THE GODHEAD, AS OFTENTIMES IN THE PROPHETS AND EVANGELISTS, AND IN ST. PAUL. HERE, THEN, AFTER THIS USE, THE WRITER BEGINS WITH THE INCARNATION OF OUR LORD, AND THEN PROCLAIMS HIS DIVINITY, NOT TO CONFOUND, BUT TO DISTINGUISH, THE HUMAN AND THE DIVINE. BUT ARIANS, LIKE JEW VINTNERS, MIX WATER WITH THE WINE, CONFOUNDING THE DIVINE GENERATION WITH THE HUMAN, AND ASCRIBING TO THE MAJESTY OF GOD WHAT IS PROPERLY SAID ONLY OF THE LOWLINESS OF THE FLESH.

66. I HAVE NO FEARS OF A CERTAIN OBJECTION THEY ARE LIKELY TO PUT FORWARD, NAMELY, THAT IN THE WORDS CITED WE HAVE A MAN— FOR SOME HAVE, WHO COMES AFTER ME. BUT HERE, TOO, LET THEM OBSERVE WHAT PRECEDES. THE WORD, IT IS SAID, WAS MADE FLESH. JOHN 1:14 HAVING SAID THAT THE WORD WAS MADE FLESH, THE EVANGELIST ADDED NO MENTION OF MAN. WE UNDERSTAND MAN THERE IN THE MENTION OF FLESH, AND FLESH BY THE MENTION OF MAN. AFTER THE STATEMENT MADE, THEN, THAT THE WORD WAS MADE FLESH, THERE WAS NO NEED HERE TO PARTICULARLY MENTION MAN, WHOM HE ALREADY INTENDED BY USING THE NAME FLESH.

67. LATER ON, ST. JOHN USES THE LAMB, THAT TAKES AWAY THE SINS OF THE WORLD, AS AN EXAMPLE; AND TO TEACH YOU PLAINLY THE INCARNATION OF HIM, OF WHOM HE HAD SPOKEN BEFORE, HE SAYS: THIS IS HE OF WHOM I SAID BEFORE: AFTER ME COMES A MAN, WHO IS MADE BEFORE ME, TO WIT, OF WHOM I SAID THAT HE WAS MADE AS BEING MAN, NOT AS BEING GOD. HOWEVER, TO SHOW THAT IT WAS HE WHO WAS BEFORE THE WORLDS, AND NONE OTHER, THAT BECAME FLESH, LEST WE SHOULD SUPPOSE TWO SONS OF GOD, HE ADDS: BECAUSE HE WAS BEFORE ME. IF THE WORDS WAS MADE HAD REFERRED TO THE DIVINE GENERATION, WHAT NEED WAS THERE THAT THE WRITER SHOULD ADD THIS, AND REPEAT HIMSELF? BUT, HAVING FIRST SAID, WITH REGARD TO THE INCARNATION ONLY, AFTER ME COMES A MAN, WHO IS MADE BEFORE ME, HE ADDED: BECAUSE HE WAS BEFORE ME, BECAUSE IT WAS NEEDFUL TO TEACH THE ETERNITY OF [CHRIST'S] GODHEAD; AND THIS IS THE REASON WHY ST. JOHN ACKNOWLEDGED CHRIST'S PRIORITY, THAT HE, WHO IS HIS OWN FATHER'S ETERNAL POWER, MAY BE PRESENTED AS ON THAT ACCOUNT DULY PREFERRED.

68. BUT THE ABOUNDING ACTIVITY OF THE SPIRITUAL UNDERSTANDING MAKES IT A PLEASING EXERCISE TO SALLY FORTH AND DRIVE INTO A CORNER THE ARIANS, WHO WILL UNDERSTAND THE TERM MADE IN THIS PASSAGE, NOT OF THE MANHOOD, BUT OF THE GODHEAD [OF CHRIST]. WHAT GROUND, INDEED, IS LEFT FOR THEM TO TAKE THEIR STAND UPON, WHEN THE BAPTIST HAS DECLARED THAT AFTER ME COMES ONE WHO IS MADE BEFORE ME, THAT IS, WHO, THOUGH IN THE COURSE OF EARTHLY LIFE HE COMES AFTER ME, YET IS PLACED ABOVE THE DEGREE OF MY WORTH AND GRACE, AND WHO HAS TITLE TO BE WORSHIPPED AS GOD. FOR THE WORDS COMES AFTER ME BELONG TO AN EVENT IN TIME, BUT WAS BEFORE ME SIGNIFY CHRIST'S ETERNITY; AND IS MADE BEFORE ME REFER TO HIS PRE-EMINENCE, FORASMUCH AS, INDEED, THE MYSTERY OF THE INCARNATION IS ABOVE HUMAN DESERVING.

69. AGAIN, ST. JOHN BAPTIST ALSO TAUGHT IN LESS WEIGHTY LANGUAGE WHAT IDEAS THEY WERE HE HAD COMBINED, SAYING: AFTER ME COMES A MAN, WHOSE SHOES I AM NOT WORTHY TO BEAR, SETTING FORTH AT LEAST THE MORE EXCELLENT DIGNITY [OF CHRIST], THOUGH NOT THE ETERNITY OF HIS DIVINE GENERATION. NOW THESE WORDS ARE SO FULLY INTENDED OF THE INCARNATION, THAT SCRIPTURE HAS GIVEN US, IN AN EARLIER BOOK, A HUMAN COUNTERPART OF THE MYSTIC SANDAL. FOR, BY THE LAW, WHEN A MAN DIED, THE MARRIAGE BOND WITH HIS WIFE WAS PASSED ON TO HIS BROTHER, OR OTHER MAN NEXT OF KIN, IN ORDER THAT THE SEED OF THE BROTHER OR NEXT OF KIN MIGHT RENEW THE LIFE OF THE HOUSE, AND THUS IT WAS THAT RUTH, THOUGH SHE WAS FOREIGN-BORN, BUT YET HAD POSSESSED A HUSBAND OF THE JEWISH PEOPLE, WHO HAD LEFT A KINSMAN OF NEAR RELATION, BEING SEEN AND LOVED OF BOAZ WHILE GLEANING AND MAINTAINING HERSELF AND HER MOTHER-IN-LAW WITH THAT SHE GLEANED, WAS YET NOT TAKEN OF BOAZ TO WIFE, UNTIL SHE HAD FIRST LOOSED THE SHOE FROM [THE FOOT OF] HIM WHOSE WIFE SHE OUGHT, BY THE LAW, TO HAVE BECOME.

70. THE STORY IS A SIMPLE ONE, BUT DEEP ARE ITS HIDDEN MEANINGS, FOR THAT WHICH WAS DONE WAS THE OUTWARD BETOKENING OF SOMEWHAT FURTHER. IF INDEED WE SHOULD RACK THE SENSE SO AS TO FIT THE LETTER EXACTLY, WE SHOULD ALMOST FIND THE WORDS AN OCCASION OF A CERTAIN SHAME AND HORROR, THAT WE SHOULD REGARD THEM AS INTENDING AND CONVEYING THE THOUGHT OF COMMON BODILY INTERCOURSE; BUT IT WAS THE FORESHADOWING OF ONE WHO WAS TO ARISE FROM JEWRY — WHENCE CHRIST WAS, AFTER THE FLESH — WHO SHOULD, WITH THE SEED OF HEAVENLY TEACHING, REVIVE THE SEED OF HIS DEAD KINSMAN, THAT IS TO SAY, THE PEOPLE, AND TO WHOM THE PRECEPTS OF THE LAW, IN THEIR SPIRITUAL SIGNIFICANCE, ASSIGNED THE SANDAL OF MARRIAGE, FOR THE ESPOUSALS OF THE CHURCH.

71. MOSES WAS NOT THE BRIDEGROOM, FOR TO HIM COMES THE WORD, LOOSE YOUR SHOE FROM OFF YOUR FOOT, EXODUS 3:5 THAT HE MIGHT GIVE PLACE TO HIS LORD. NOR WAS JOSHUA, THE SON OF NUN, THE BRIDEGROOM, FOR TO HIM ALSO IT WAS TOLD, SAYING, LOOSE YOUR SHOE FROM OFF YOUR FOOT, JOSHUA 5:16 LEST, BY REASON OF THE LIKENESS OF HIS NAME, HE SHOULD BE THOUGHT THE SPOUSE OF THE CHURCH. NONE OTHER IS THE BRIDEGROOM BUT CHRIST ALONE, OF WHOM ST. JOHN SAID: HE WHO HAS THE BRIDE IS THE BRIDEGROOM. JOHN 3:29 THEY, THEREFORE, LOOSE THEIR SHOES, BUT HIS SHOE CANNOT BE LOOSED, EVEN AS ST. JOHN SAID: I AM NOT WORTHY TO LOOSE THE LATCHET OF HIS SHOE. JOHN 1:27

72. CHRIST ALONE, THEN, IS THE BRIDEGROOM TO WHOM THE CHURCH, HIS BRIDE, COMES FROM THE NATIONS, AND GIVES HERSELF IN WEDLOCK; AFORETIME POOR AND STARVING, BUT NOW RICH WITH CHRIST'S HARVEST; GATHERING IN THE HIDDEN BOSOM OF HER MIND HANDFULS OF THE RICH CROP AND GLEANINGS OF THE WORD, THAT SO SHE MAY NOURISH WITH FRESH FOOD HER WHO IS WORN OUT, BEREAVED BY THE DEATH OF HER SON, AND STARVING, EVEN THE MOTHER OF THE DEAD PEOPLE — LEAVING NOT THE WIDOW AND DESTITUTE, WHILE SHE SEEKS NEW CHILDREN.

73. CHRIST, THEN, ALONE IS THE BRIDEGROOM, GRUDGING NOT EVEN TO THE SYNAGOGUE THE SHEAVES OF HIS HARVEST. WOULD THAT THE SYNAGOGUE HAD NOT OF HER OWN WILL SHUT HERSELF OUT! SHE HAD SHEAVES THAT SHE MIGHT HERSELF HAVE GATHERED, BUT, HER PEOPLE BEING DEAD, SHE, LIKE ONE BEREAVED BY THE DEATH OF HER SON, BEGAN TO GATHER SHEAVES, WHEREBY SHE MIGHT LIVE, BY THE HAND OF THE CHURCH— THE WHICH SHEAVES THEY WHO COME IN JOYFULNESS SHALL CARRY, EVEN AS IT IS WRITTEN: YET SURELY SHALL THEY COME WITH JOY, BRINGING THEIR SHEAVES WITH THEM.

74. WHO, INDEED, BUT CHRIST COULD DARE TO CLAIM THE CHURCH AS HIS BRIDE, WHOM HE ALONE, AND NONE OTHER, HAS CALLED FROM LIBANUS, SAYING: COME HITHER FROM LIBANUS, MY BRIDE; COME HITHER FROM LIBANUS? SONG OF SONGS 4:8 OR OF WHOM ELSE COULD THE CHURCH HAVE SAID: HIS THROAT IS SWEETNESS, AND HE IS ALTOGETHER DESIRABLE? SONG OF SONGS 5:26 AND SEEING THAT WE ENTERED UPON THIS DISCUSSION FROM SPEAKING OF THE SHOES OF HIS FEET — TO WHOM ELSE BUT THE WORD OF GOD INCARNATE CAN THOSE WORDS APPLY? HIS LEGS ARE PILLARS OF MARBLE, SET UPON BASES OF GOLD. SONG OF SONGS 5:15 FOR CHRIST ALONE WALKS IN THE SOULS AND MAKES HIS PATH IN THE MINDS OF HIS SAINTS, IN WHICH, AS UPON BASES OF GOLD AND FOUNDATIONS OF PRECIOUS STONE THE HEAVENLY WORD HAS LEFT HIS FOOTPRINTS INEFFACEABLY IMPRESSED.

75. CLEARLY WE SEE, THEN, THAT BOTH THE MAN AND THE TYPE POINT TO THE MYSTERY OF THE INCARNATION.

CHAPTER 11.
ST. AMBROSE RETURNS TO THE MAIN QUESTION, AND SHOWS THAT WHENEVER CHRIST IS SAID TO HAVE BEEN MADE (OR BECOME), THIS MUST BE UNDERSTOOD WITH REFERENCE TO HIS INCARNATION, OR TO CERTAIN LIMITATIONS. IN THIS SENSE SEVERAL PASSAGES OF SCRIPTURE — ESPECIALLY OF ST. PAUL — ARE

EXPOUNDED. THE ETERNAL PRIESTHOOD OF CHRIST, PREFIGURED IN MELCHIZEDEK. CHRIST POSSESSES NOT ONLY LIKENESS, BUT ONENESS WITH THE FATHER.

76. WHEN, THEREFORE, CHRIST IS SAID TO HAVE BEEN MADE, TO HAVE BECOME, THE PHRASE RELATES, NOT TO THE SUBSTANCE OF THE GODHEAD, BUT OFTEN TO THE INCARNATION — SOMETIMES INDEED TO A PARTICULAR OFFICE; FOR IF YOU UNDERSTAND IT OF HIS GODHEAD, THEN GOD WAS MADE INTO AN OBJECT OF INSULT AND DERISION INASMUCH AS IT IS WRITTEN: BUT YOU HAVE REJECTED YOUR CHRIST, AND BROUGHT HIM TO NOUGHT; YOU HAVE DRIVEN HIM TO WANDER; AND AGAIN: AND HE WAS MADE THE DERISION OF HIS NEIGHBOURS. OF HIS NEIGHBOURS, MARK YOU — NOT OF THEM OF HIS HOUSEHOLD, NOT OF THEM WHO CLAVE TO HIM, FOR HE WHO CLEAVES TO THE LORD IS ONE SPIRIT; 1 CORINTHIANS 6:17 HE WHO IS NEIGHBOUR DOES NOT CLEAVE TO HIM. AGAIN, HE WAS MADE A DERISION, BECAUSE THE LORD'S CROSS IS TO JEWS A STUMBLING-BLOCK, AND TO GREEKS IS FOOLISHNESS: 1 CORINTHIANS 1:23 FOR TO THEM THAT ARE WISE HE IS, BY THAT SAME CROSS, MADE HIGHER THAN THE HEAVENS, HIGHER THAN ANGELS, AND IS MADE THE MEDIATOR OF THE BETTER COVENANT, EVEN AS HE WAS MEDIATOR OF THE FORMER.

77. MARK HOW I REPEAT THE PHRASE; SO FAR AM I FROM SEEKING TO AVOID IT. YET TAKE NOTICE IN WHAT SENSE HE IS MADE.

78. IN THE FIRST PLACE, HAVING MADE PURIFICATION, HE SITS ON THE RIGHT HAND OF MAJESTY ON HIGH, BEING MADE SO MUCH BETTER THAN THE ANGELS. HEBREWS 1:3-4 NOW WHERE PURIFICATION IS, THERE IS A VICTIM; WHERE THERE IS A VICTIM, THERE IS ALSO A BODY; WHERE A BODY IS, THERE IS OBLATION; WHERE THERE IS THE OFFICE OF OBLATION, THERE ALSO IS SACRIFICE MADE WITH SUFFERING.

79. IN THE NEXT PLACE, HE IS THE MEDIATOR OF A BETTER COVENANT. BUT WHERE THERE IS TESTAMENTARY DISPOSITION, THE DEATH OF THE TESTATOR MUST FIRST COME TO PASS, AS IT IS WRITTEN A LITTLE FURTHER ON. HOWBEIT, THE DEATH IS NOT THE DEATH OF HIS ETERNAL GODHEAD, BUT OF HIS WEAK HUMAN FRAME.

80. FURTHERMORE, WE ARE TAUGHT HOW HE IS MADE HIGHER THAN THE HEAVENS. UNSPOTTED, SAYS THE SCRIPTURE, HEBREWS 7:26-27 SEPARATE FROM SINNERS, AND MADE HIGHER THAN THE HEAVENS; NOT HAVING DAILY NEED, AS THE PRIESTS HAVE NEED, TO OFFER A VICTIM FIRST FOR HIS OWN SINS, AND THEN FOR THOSE OF THE PEOPLE. FOR THIS HE DID BY SACRIFICING HIMSELF ONCE AND FOR ALL. NONE IS SAID TO BE MADE HIGHER, SAVE HE WHO HAS IN SOME RESPECT BEEN LOWER; CHRIST, THEN, IS, BY HIS SITTING AT THE RIGHT HAND OF THE FATHER, MADE HIGHER IN REGARD OF THAT WHEREIN, BEING MADE LOWER THAN THE ANGELS, HE OFFERED HIMSELF TO SUFFER.

81. FINALLY, THE APOSTLE HIMSELF SAYS TO THE PHILIPPIANS, THAT BEING MADE IN THE LIKENESS OF MAN, AND FOUND IN OUTWARD APPEARANCE AS A MAN, HE HUMBLED HIMSELF, BEING MADE OBEDIENT EVEN UNTO DEATH. PHILIPPIANS 2:7-8 MARK THAT, IN REGARD WHEREOF HE IS MADE, HE IS MADE, THE APOSTLE SAYS, IN THE LIKENESS OF MAN, NOT IN RESPECT OF DIVINE SOVEREIGNTY, AND HE WAS MADE OBEDIENT UNTO DEATH, SO THAT HE DISPLAYED THE OBEDIENCE PROPER TO MAN, AND OBTAINED THE KINGDOM APPERTAINING OF RIGHT TO GODHEAD.

82. HOW MANY PASSAGES NEED WE CITE FURTHER IN EVIDENCE THAT HIS BEING MADE MUST BE UNDERSTOOD WITH REFERENCE TO HIS INCARNATION, OR TO SOME PARTICULAR DISPENSATION? NOW WHATSOEVER IS MADE, THE SAME IS ALSO CREATED, FOR HE SPOKE AND THEY WERE MADE; HE GAVE ALSO THE WORD, AND THEY WERE CREATED. THE LORD CREATED ME. THESE WORDS ARE SPOKEN WITH REGARD TO HIS MANHOOD; AND WE HAVE ALSO SHOWN, IN OUR FIRST BOOK, THAT THE WORD CREATED APPEARS TO HAVE REFERENCE TO THE INCARNATION.

83. AGAIN, THE APOSTLE HIMSELF, BY DECLARING THAT NO WORSHIP IS TO BE RENDERED TO A CREATED EXISTENCE, HAS SHOWN THAT THE SON HAS NOT BEEN CREATED, BUT BEGOTTEN, OF GOD. ROMANS 1:25 AT THE SAME TIME HE SHOWS IN OTHER PLACES WHAT THERE WAS IN CHRIST THAT WAS CREATED, IN ORDER TO MAKE PLAIN IN WHAT SENSE HE HAS READ IN SOLOMON'S BOOK: THE LORD CREATED ME.

84. LET US NOW REVIEW A WHOLE PASSAGE IN ORDER. SEEING, THEN, THAT THE SONS HAVE PARTS OF FLESH AND BLOOD, HE TOO LIKEWISE WAS MADE TO HAVE PART IN THE SAME, TO THE END THAT BY DEATH HE MIGHT OVERTHROW HIM WHO HAD THE POWER OF DEATH. HEBREWS 2:14 WHO, THEN, IS HE WHO WOULD HAVE US TO BE PARTAKERS IN HIS OWN FLESH AND BLOOD? SURELY THE SON OF GOD. HOW, SAVE BY MEANS OF THE FLESH, WAS HE MADE PARTAKER WITH US, OR BY WHAT, SAVE BY BODILY DEATH, BROKE HE THE CHAINS OF DEATH? FOR CHRIST'S ENDURANCE OF DEATH WAS MADE THE DEATH OF DEATH. 1 CORINTHIANS 15:54-55 THIS TEXT, THEN, SPEAKS OF THE INCARNATION.

85. LET US SEE WHAT FOLLOWS: FOR HE DID NOT INDEED [STRAIGHTWAY] PUT ON HIM THE NATURE OF ANGELS, BUT THAT OF ABRAHAM'S SEED. AND THUS WAS HE ABLE TO BE MADE LIKE TO HIS BRETHREN IN ALL THINGS THROUGHOUT, THAT HE MIGHT BECOME A COMPASSIONATE AND FAITHFUL PRINCE, A PRIEST UNTO GOD, TO MAKE PROPITIATION FOR THE SINS OF THE PEOPLE; FOR IN THAT HE HIMSELF SUFFERED HE IS ABLE ALSO TO HELP THEM THAT ARE TEMPTED. WHEREFORE, BRETHREN MOST HOLY, YOU WHO HAVE EACH HIS SHARE IN A HEAVENLY CALLING, LOOK UPON THE APOSTLE AND HIGH PRIEST OF OUR CONFESSION, JESUS, REGARD HIS FAITHFULNESS TO HIS CREATOR, EVEN AS MOSES WAS IN HIS HOUSE. THESE, THEN, ARE THE APOSTLE'S WORDS.

86. YOU SEE WHAT IT IS IN RESPECT WHEREOF THE WRITER CALLS HIM CREATED: IN SO FAR AS HE TOOK UPON HIM THE SEED OF ABRAHAM; PLAINLY ASSERTING THE BEGETTING OF A BODY. HOW, INDEED, BUT IN HIS BODY DID HE EXPIATE THE SINS OF THE PEOPLE? IN WHAT DID HE SUFFER, SAVE IN HIS BODY — EVEN AS WE SAID ABOVE: CHRIST HAVING SUFFERED IN THE FLESH? IN WHAT IS HE A PRIEST, SAVE IN THAT WHICH HE TOOK TO HIMSELF FROM THE PRIESTLY NATION?

87. IT IS A PRIEST'S DUTY TO OFFER SOMETHING, AND, ACCORDING TO THE LAW, TO ENTER INTO THE HOLY PLACES BY MEANS OF BLOOD; SEEING, THEN, THAT GOD HAD REJECTED THE BLOOD OF BULLS AND GOATS, THIS HIGH PRIEST WAS INDEED BOUND TO MAKE PASSAGE AND ENTRY INTO THE HOLY OF HOLIES IN HEAVEN THROUGH HIS OWN BLOOD, IN ORDER THAT HE MIGHT BE THE EVERLASTING PROPITIATION FOR OUR SINS. PRIEST AND VICTIM, THEN, ARE ONE; THE PRIESTHOOD AND SACRIFICE ARE, HOWEVER, EXERCISED UNDER THE CONDITIONS OF HUMANITY, FOR HE WAS LED AS A LAMB TO THE SLAUGHTER, AND HE IS A PRIEST AFTER THE ORDER OF MELCHIZEDEK.

88. LET NO MAN, THEREFORE, WHEN HE BEHOLDS AN ORDER OF HUMAN ESTABLISHMENT, CONTEND THAT IN IT RESIDES THE CLAIM OF DIVINITY; FOR EVEN THAT MELCHIZEDEK, BY WHOSE OFFICE ABRAHAM OFFERED SACRIFICE, THE CHURCH DOES CERTAINLY NOT HOLD TO BE AN ANGEL (AS SOME JEWISH TRIFLERS DO), BUT A HOLY MAN AND PRIEST OF GOD, WHO, PREFIGURING OUR LORD, IS DESCRIBED AS WITHOUT FATHER OR MOTHER, WITHOUT HISTORY OF HIS DESCENT, WITHOUT BEGINNING AND WITHOUT END, IN ORDER TO SHOW BEFOREHAND THE COMING INTO THIS WORLD OF THE ETERNAL SON OF GOD, WHO LIKEWISE WAS INCARNATE AND THEN BROUGHT FORTH WITHOUT ANY FATHER, BEGOTTEN AS GOD WITHOUT MOTHER, AND WAS WITHOUT HISTORY OF DESCENT, FOR IT IS WRITTEN: HIS GENERATION WHO SHALL DECLARE? ISAIAH 53:8

89. THIS MELCHIZEDEK, THEN, HAVE WE RECEIVED AS A PRIEST OF GOD MADE UPON THE MODEL OF CHRIST, BUT THE ONE WE REGARD AS THE TYPE, THE OTHER AS THE ORIGINAL. NOW A TYPE IS A SHADOW OF THE TRUTH, AND WE HAVE ACCEPTED THE ROYALTY OF THE ONE IN THE NAME OF A SINGLE CITY, BUT THAT OF THE OTHER AS SHOWN IN THE RECONCILIATION OF THE WHOLE WORLD; FOR IT IS WRITTEN: GOD WAS IN CHRIST, RECONCILING THE WORLD TO HIMSELF; 2 CORINTHIANS 5:19 THAT IS TO SAY, [IN CHRIST WAS] ETERNAL GODHEAD: OR, IF THE FATHER IS IN THE SON, EVEN AS THE SON IS IN THE FATHER, THEN THEIR UNITY IN BOTH NATURE AND OPERATION IS PLAINLY NOT DENIED.

90. BUT HOW, INDEED, COULD OUR ADVERSARIES JUSTLY DENY THIS, EVEN IF THEY WOULD, WHEN THE SCRIPTURE SAYS: BUT THE FATHER, WHO ABIDES IN ME, EVEN HE DOES THE WORKS; AND THE WORKS THAT I DO, HE HIMSELF WORKS? JOHN 14:10 NOT HE ALSO DOES THE WORKS, BUT ONE SHOULD REGARD IT AS SIMILARITY RATHER THAN UNITY OF WORK; IN SAYING, THE THINGS THAT I DO, HE HIMSELF DOES, THE APOSTLE HAS LEFT IT CLEAR THAT WE OUGHT TO BELIEVE THAT THE WORK OF THE FATHER AND THE WORK OF THE SON IS ONE.

91. ON THE OTHER HAND, WHEN HE WOULD HAVE SIMILARITY, NOT UNITY, OF WORKS, TO BE UNDERSTOOD, HE SAID: HE THAT BELIEVES IN ME, THE WORKS WHICH I DO, SHALL HE DO ALSO. JOHN 14:12 SKILFULLY INSERTING HERE THE WORD ALSO, HE HAS ALLOWED US SIMILARITY, AND YET HAS NOT ASCRIBED NATURAL UNITY. ONE, THEREFORE, IS THE WORK OF THE FATHER AND THE WORK OF THE SON, WHETHER THE ARIANS PLEASE SO TO THINK OR NOT.

CHAPTER 12.
THE KINGDOM OF THE FATHER AND OF THE SON IS ONE AND UNDIVIDED, SO LIKEWISE IS THE GODHEAD OF EACH.

92. I WOULD NOW ASK HOW THEY SUPPOSE THE KINGDOM OF THE FATHER AND THE SON TO BE DIVIDED, WHEN THE LORD HAS SAID, AS WE SHOWED ABOVE: EVERY KINGDOM DIVIDED AGAINST ITSELF SHALL BE SPEEDILY OVERTHROWN. MATTHEW 12:25

93. INDEED, IT WAS TO DEBAR THE IMPIOUS TEACHING OF ARIAN ENMITY THAT SAINT PETER HIMSELF ASSERTED THE DOMINION OF THE FATHER AND THE SON TO BE ONE, SAYING: WHEREFORE, MY BRETHREN, LABOUR TO MAKE YOUR CALLING AND ELECTION SURE, FOR SO DOING YOU SHALL NOT GO ASTRAY, FOR THUS YOUR ENTRANCE INTO THE ETERNAL REALM OF GOD AND OUR LORD AND SAVIOUR JESUS CHRIST SHALL BE GRANTED WITH THE GREATER ABUNDANCE OF GRACE. 1 PETER 2:10-11

94. NOW, IF IT BE THOUGHT THAT CHRIST'S DOMINION ALONE IS SPOKEN OF, AND THE PLACE BE THEREFORE UNDERSTOOD IN SUCH SENSE THAT THE FATHER AND THE SON ARE REGARDED AS DIVIDED IN AUTHORITY — YET IT WILL BE STILL ACKNOWLEDGED THAT IT IS THE DOMINION OF THE SON, AND THAT AN ETERNAL ONE, AND THUS NOT ONLY WILL TWO KINGDOMS, SEPARATE, AND SO LIABLE TO FAIL, BE BROUGHT IN, BUT, FURTHERMORE, INASMUCH AS NO KINGDOM IS TO BE COMPARED WITH GOD'S KINGDOM, WHICH THEY CANNOT, HOWEVER GREATLY THEY MAY DESIRE TO, DENY TO BE THE KINGDOM OF THE SON, THEY MUST EITHER TURN BACK UPON THEIR OPINION, AND ACKNOWLEDGE THE KINGDOM OF THE FATHER AND THE SON TO BE ONE AND THE SAME; OR THEY MUST ASCRIBE TO THE FATHER THE GOVERNMENT OF A LESSER KINGDOM — WHICH IS BLASPHEMY; OR THEY MUST ACKNOWLEDGE HIM, WHOM THEY WICKEDLY DECLARE TO BE INFERIOR IN RESPECT OF GODHEAD, TO POSSESS AN EQUAL KINGDOM, WHICH IS INCONSISTENT.

95. BUT THIS [THEIR TEACHING] SQUARES NOT, AGREES NOT, HOLDS NOT [WITH ITS PREMISSES]. LET THEM CONFESS, THEN, THAT THE KINGDOM IS ONE, EVEN AS WE CONFESS AND PROVE, NOT INDEED ON OUR OWN EVIDENCE, BUT UPON TESTIMONY VOUCHSAFED FROM HEAVEN.

96. TO BEGIN WITH, LEARN, FROM FURTHER TESTIMONIES [OF SCRIPTURE], HOW THAT THE KINGDOM OF HEAVEN IS ALSO THE KINGDOM OF THE SON: VERILY, VERILY, I SAY UNTO YOU, THAT THERE ARE SOME AMONG THOSE WHICH STAND HERE WITH US, WHO SHALL NOT TASTE DEATH, UNTIL THEY SEE THE SON OF MAN COMING INTO HIS KINGDOM. MATTHEW 16:28 THERE IS THEREFORE NO ROOM FOR DOUBT THAT THE KINGDOM APPERTAINS TO THE SON OF GOD.

97. NOW LEARN THAT THE KINGDOM OF THE SON IS THE VERY SAME AS THE KINGDOM OF THE FATHER: VERILY, I SAY UNTO YOU THAT THERE BE SOME OF THOSE WHICH STAND AROUND US, WHO SHALL NOT TASTE DEATH UNTIL THEY SEE THE KINGDOM OF GOD COMING IN POWER. MARK 8:39 SO FAR, INDEED, IS IT ONE KINGDOM, THAT THE REWARD IS ONE, THE INHERITOR IS ONE AND THE SAME, AND SO ALSO THE MERIT, AND HE WHO PROMISES [THE REWARD].

98. HOW CAN IT BUT BE ONE KINGDOM, ABOVE ALL WHEN THE SON HIMSELF HAS SAID OF HIMSELF: THEN SHALL THE RIGHTEOUS SHINE LIKE THE SUN IN THE KINGDOM OF MY FATHER? MATTHEW 13:43 FOR THAT WHICH IS THE FATHER'S, BY FITNESS TO HIS MAJESTY, IS ALSO THE SON'S, BY UNITY IN THE SAME GLORY. JOHN 17:5 THE SCRIPTURE, THEREFORE, HAS DECLARED THE KINGDOM TO BE THE KINGDOM BOTH OF THE FATHER AND OF THE SON.

99. NOW LEARN THAT WHERE THE KINGDOM OF GOD IS NAMED, THERE IS NO PUTTING ASIDE OF THE AUTHORITY EITHER OF THE FATHER OR OF THE SON, BECAUSE BOTH THE KINGDOM OF THE FATHER AND THE KINGDOM OF THE SON IS INCLUDED UNDER THE SINGLE NAME OF GOD, SAYING: WHEN YOU SHALL SEE ABRAHAM, ISAAC, AND JACOB, AND ALL THE PROPHETS, IN THE KINGDOM OF GOD. LUKE 13:28 DO WE DENY THAT THE PROPHETS ARE IN THE KINGDOM OF THE SON, WHEN EVEN TO A DYING ROBBER WHO SAID, REMEMBER ME, WHEN YOU COME INTO YOUR KINGDOM, THE LORD MADE ANSWER: VERILY, I SAY UNTO YOU, TODAY SHALL YOU BE WITH ME IN PARADISE. LUKE 23:42-43 WHAT, INDEED, DO WE UNDERSTAND BY BEING IN THE KINGDOM OF GOD, IF NOT THE HAVING ESCAPED ETERNAL DEATH? BUT THEY WHO HAVE ESCAPED ETERNAL DEATH SEE THE SON OF MAN COMING INTO HIS KINGDOM.

100. HOW, THEN, CAN HE NOT HAVE IN HIS POWER THAT WHICH HE GIVES, SAYING: TO YOU WILL I GIVE THE KEYS OF THE KINGDOM OF HEAVEN? MATTHEW 16:19 SEE THE GULF BETWEEN [THE ONE AND THE OTHER]. THE SERVANT OPENS, THE LORD BESTOWS; THE ONE THROUGH HIMSELF, THE OTHER THROUGH CHRIST; THE MINISTER RECEIVES THE KEYS, THE LORD APPOINTS POWERS: THE ONE IS THE RIGHT OF A GIVER, THE OTHER THE DUTY OF A STEWARD.

101. SEE NOW YET ANOTHER PROOF THAT THE KINGDOM, THE GOVERNMENT, OF THE FATHER AND THE SON IS ONE. IT IS WRITTEN IN THE EPISTLE TO TIMOTHY: PAUL, AN APOSTLE OF JESUS CHRIST, ACCORDING TO THE GOVERNMENT OF GOD, OUR SAVIOUR, AND CHRIST JESUS, OUR HOPE. 1 TIMOTHY 1:1 ONE, THEREFORE, THE KINGDOM OF THE FATHER AND THE SON IS PLAINLY DECLARED TO BE, EVEN AS PAUL THE APOSTLE ALSO ASSERTED, SAYING: FOR KNOW THIS, THAT NO SHAMELESS PERSON, NONE THAT IS IMPURE, OR COVETOUS (WHICH MEANS IDOLATRY), HAS INHERITANCE IN THE KINGDOM OF CHRIST AND OF GOD. EPHESIANS 5:5 IT IS, THEREFORE, ONE KINGDOM, ONE GODHEAD.

102. ONENESS IN GODHEAD THE LAW HAS PROVED, WHICH SPEAKS OF ONE GOD, DEUTERONOMY 6:4 AS ALSO THE APOSTLE, BY SAYING OF CHRIST; IN WHOM DWELLS ALL THE FULLNESS OF THE GODHEAD BODILY. FOR IF, AS THE APOSTLE SAYS, ALL THE FULLNESS OF THE GODHEAD, BODILY, IS IN CHRIST, THEN MUST THE FATHER AND THE SON BE CONFESSED TO BE OF ONE GODHEAD; OR IF IT IS DESIRED TO SUNDER THE GODHEAD OF THE SON FROM THE GODHEAD OF THE FATHER, WHILE THE SON POSSESSES ALL THE FULLNESS OF THE GODHEAD BODILY, WHAT IS SUPPOSED TO BE FURTHER RESERVED, SEEING THAT NOTHING REMAINS OVER AND ABOVE THE FULLNESS OF PERFECTION? THEREFORE THE GODHEAD IS ONE.

CHAPTER 13.
THE MAJESTY OF THE SON IS HIS OWN, AND EQUAL TO THAT OF THE FATHER, AND THE ANGELS ARE NOT PARTAKERS, BUT BEHOLDERS THEREOF.

103. NOW, WE HAVING ALREADY LAID DOWN THAT THE FATHER AND THE SON ARE OF ONE IMAGE AND LIKENESS, IT REMAINS FOR US TO SHOW THAT THEY ARE ALSO OF ONE MAJESTY. AND WE NEED NOT GO FAR

AFIELD FOR PROOF, INASMUCH AS THE SON HIMSELF HAS SAID OF HIMSELF: WHEN THE SON OF MAN SHALL COME IN HIS MAJESTY, AND ALL THE ANGELS WITH HIM, THEN SHALL HE SIT UPON THE THRONE OF HIS MAJESTY. MATTHEW 25:31 BEHOLD, THEN, THE MAJESTY OF THE SON DECLARED! WHAT LACKS HE YET, WHOSE UNCREATED MAJESTY CANNOT BE DENIED? MAJESTY, THEN, BELONGS TO THE SON.

104. LET OUR ADVERSARIES NOW HOLD IT PROVED BEYOND DOUBT THAT THE MAJESTY OF THE FATHER AND OF THE SON IS ONE, FORASMUCH AS THE LORD HIMSELF HAS SAID: FOR HE WHO SHALL BE ASHAMED OF ME AND OF MY WORDS, OF HIM SHALL THE SON OF MAN BE ASHAMED, WHEN HE COMES IN HIS MAJESTY AND HIS FATHER'S, AND THE MAJESTY OF THE HOLY ANGELS. LUKE 9:26 WHAT IS THE FORCE OF THE WORDS AND THE MAJESTY OF THE HOLY ANGELS, BUT THAT THE SERVANTS DERIVE HONOUR FROM THE WORSHIP OF THEIR LORD?

105. THE SON, THEREFORE, ASCRIBED HIS MAJESTY TO HIS FATHER AS WELL AS TO HIMSELF, NOT, INDEED, IN SUCH SORT THAT THE ANGELS SHOULD SHARE IN THAT MAJESTY ON EQUAL TERMS WITH THE FATHER AND THE SON, BUT THAT THEY SHOULD BEHOLD THE SURPASSING GLORY OF GOD; FOR TRULY NOT EVEN ANGELS POSSESS A MAJESTY OF THEIR OWN, AFTER THE MANNER IN WHICH SCRIPTURE SPEAKS OF THE SON: WHEN HE SHALL SIT UPON THE THRONE OF HIS MAJESTY, BUT THEY STAND IN THE PRESENCE, THAT THEY MAY SEE THE GLORY OF THE FATHER AND THE SON, IN SUCH DEGREES OF VISION AS THEY ARE EITHER WORTHY OF OR ABLE TO BEAR.

106. FURTHERMORE, THE GOD-GIVEN WORDS THEMSELVES DECLARE THEIR OWN MEANING, THAT YOU MAY UNDERSTAND THAT GLORY OF THE FATHER AND THE SON NOT TO BE HELD IN COMMON WITH THEM BY ANGELS, FOR THUS THEY RUN: BUT WHEN THE SON OF MAN SHALL COME IN HIS MAJESTY, AND ALL THE ANGELS WITH HIM. AGAIN, TO SHOW THAT HIS FATHER'S MAJESTY AND GLORY AND HIS OWN MAJESTY AND GLORY ARE ONE AND THE SAME, OUR LORD HIMSELF SAYS IN ANOTHER BOOK: AND THE SON OF MAN SHALL CONFOUND HIM, WHEN HE SHALL COME IN THE GLORY OF HIS FATHER, WITH THE HOLY ANGELS. MARK 8:38 THE ANGELS COME IN OBEDIENCE, HE COMES IN GLORY: THEY ARE HIS RETAINERS, HE SITS UPON HIS THRONE: THEY STAND, HE IS SEATED — TO BORROW TERMS OF THE DAILY DEALINGS OF HUMAN LIFE, HE IS THE JUDGE: THEY ARE THE OFFICERS OF THE COURT. NOTE THAT HE DID NOT PLACE FIRST HIS FATHER'S DIVINE MAJESTY, AND THEN, IN THE SECOND PLACE, HIS OWN AND THE ANGELS', LEST HE SHOULD SEEM TO HAVE MADE OUT A SORT OF DESCENDING ORDER, FROM THE HIGHEST TO LOWER NATURES. HE PLACED HIS OWN MAJESTY FIRST, AND THEN SPOKE OF HIS FATHER'S, AND THE MAJESTY OF THE ANGELS (BECAUSE THE FATHER COULD NOT APPEAR LOWER THAN THEY), IN ORDER THAT HE MIGHT NOT, BY PLACING MENTION OF HIMSELF BETWEEN THAT OF HIS FATHER AND THAT OF THE ANGELS, SEEM TO HAVE MADE OUT SOME ASCENDING SCALE, LEADING FROM ANGELS TO THE FATHER THROUGH INCREASE OF HIS OWN DIGNITY; NOR, AGAIN, BE BELIEVED TO HAVE, CONTRARIWISE, SHOWN A DESCENT FROM THE FATHER TO ANGELS, ENTAILING DIMINUTION OF THAT DIGNITY. NOW WE WHO CONFESS ONE GODHEAD OF THE FATHER AND THE SON SUPPOSE NO SUCH ORDER OF DISTINCTION AS THE ARIANS DO.

CHAPTER 14.
THE SON IS OF ONE SUBSTANCE WITH THE FATHER.

108. AND NOW, YOUR MAJESTY, WITH REGARD TO THE QUESTION OF THE SUBSTANCE, WHY NEED I TELL YOU THAT THE SON IS OF ONE SUBSTANCE WITH THE FATHER, WHEN WE HAVE READ THAT THE SON IS THE IMAGE OF THE FATHER'S SUBSTANCE, THAT YOU MAY UNDERSTAND THAT THERE IS NOTHING WHEREIN, SO FAR AS GODHEAD IS REGARDED, THE SON DIFFERS FROM THE FATHER.

109. IN VIRTUE OF THIS LIKENESS CHRIST SAID: ALL THINGS THAT THE FATHER HAS ARE MINE. JOHN 16:15 WE CANNOT, THEN, DENY SUBSTANCE TO GOD, FOR INDEED HE IS NOT UNSUBSTANTIAL, WHO HAS GIVEN TO OTHERS THE GROUND OF THEIR BEING, THOUGH THIS BE DIFFERENT IN GOD FROM WHAT IT IS IN THE CREATURE. THE SON OF GOD, BY WHOSE AGENCY ALL THINGS ENDURE, COULD NOT BE UNSUBSTANTIAL.

110. AND THEREFORE, THE PSALMIST SAYS: MY BONES ARE NOT HIDDEN, WHICH YOU MADE IN SECRET, AND MY SUBSTANCE IN THE UNDERWORLD. FOR TO HIS POWER AND GODHEAD, THE THINGS THAT BEFORE THE FOUNDATION OF THE WORLD WERE DONE, THOUGH THEIR MAGNIFICENCE WAS [AS YET] INVISIBLE, COULD NOT BE HIDDEN. HERE, THEN, WE FIND MENTION OF SUBSTANCE.

111. BUT IT MAY BE OBJECTED THAT THE MENTION OF HIS SUBSTANCE IS THE CONSEQUENCE OF HIS INCARNATION. I HAVE SHOWN THAT THE WORD SUBSTANCE IS USED MORE THAN ONCE, AND THAT NOT IN THE SENSE OF INHERITED POSSESSIONS, AS YOU WOULD CONSTRUE IT. NOW, IF IT PLEASE YOU, LET US GRANT THAT, IN ACCORDANCE WITH THE MYSTIC PROPHECY, THE SUBSTANCE OF CHRIST WAS PRESENT IN THE UNDERWORLD — FOR TRULY HE DID EXERT HIS POWER IN THE LOWER WORLD TO SET FREE, IN THE SOUL WHICH ANIMATED HIS OWN BODY, THE SOULS OF THE DEAD, TO LOOSE THE BANDS OF DEATH, TO REMIT SINS. 1 PETER 3:19

112. AND, INDEED, WHAT HINDERS YOU FROM UNDERSTANDING, BY THAT SUBSTANCE, HIS DIVINE SUBSTANCE, SEEING THAT GOD IS EVERYWHERE, SO THAT IT HAS BEEN SAID TO HIM: IF I GO UP INTO HEAVEN, YOU ARE THERE; IF I GO DOWN INTO HELL, YOU ARE PRESENT.

113. FURTHERMORE, THE PSALMIST HAS IN THE WORDS FOLLOWING MADE IT PLAIN THAT WE MUST UNDERSTAND THE DIVINE SUBSTANCE TO BE MENTIONED WHEN HE SAYS: YOUR EYES DID SEE MY BEING, [AS] NOT THE EFFECT OF WORKING; INASMUCH AS THE SON IS NOT MADE, NOR ONE OF GOD'S WORKS, BUT THE BEGOTTEN WORD OF ETERNAL POWER. HE CALLED HIM ἀΧΑΤέΡΓΑΣΤΟΝ, MEANING THAT THE WORD NEITHER MADE NOR CREATED, IS BEGOTTEN OF THE FATHER WITHOUT THE WITNESSING PRESENCE OF ANY CREATED BEING. HOWBEIT, WE HAVE ABUNDANCE OF TESTIMONY BESIDES THIS. LET US GRANT THAT THE SUBSTANCE HERE SPOKEN OF IS THE BODILY SUBSTANCE, PROVIDED YOU ALSO YOURSELF SAY NOT THAT THE SON OF GOD IS SOMETHING EFFECTED BY WORKING, BUT CONFESS HIS UNCREATED GODHEAD.

114. NOW I KNOW THAT SOME ASSERT THAT THE MYSTIC INCARNATE FORM WAS UNCREATED, FORASMUCH AS NOTHING WAS DONE THEREIN THROUGH INTERCOURSE WITH A MAN, BECAUSE OUR LORD WAS THE OFFSPRING OF A VIRGIN. IF, THEN, MANY HAVE, ON THE STRENGTH OF THIS PASSAGE, ASSERTED THAT NEITHER THAT WHICH WAS BROUGHT FORTH OF MARY WAS PRODUCED BY CREATIVE OPERATION, DARE YOU, DISCIPLE OF ARIUS, THINK THAT THE WORD OF GOD IS SOMETHING SO PRODUCED?

115. BUT IS THIS THE ONLY PLACE WHERE WE READ OF SUBSTANCE? HATH IT NOT ALSO BEEN SAID IN ANOTHER PASSAGE: THE GATES OF THE CITIES ARE BROKEN DOWN, THE MOUNTAINS ARE FALLEN, AND HIS SUBSTANCE IS REVEALED? WHAT, DOES THE WORD MEAN SOMETHING CREATED HERE ALSO? SOME, I KNOW, ARE ACCUSTOMED TO SAY THAT THE SUBSTANCE IS SUBSTANCE IN MONEY. THEN, IF YOU GIVE THIS MEANING TO THE WORD, THE MOUNTAINS FELL, IN ORDER THAT SOME ONE'S POSSESSIONS OF MONEY MIGHT BE SEEN.

116. BUT LET US REMEMBER WHAT MOUNTAINS FELL, THOSE, NAMELY, OF WHICH IT HAS BEEN SAID: IF YOU SHALL HAVE FAITH AS A GRAIN OF MUSTARD SEED YOU SHALL SAY TO THIS MOUNTAIN: BE REMOVED, AND BE CAST INTO THE SEA! MATTHEW 17:19 BY MOUNTAINS, THEN, ARE MEANT HIGH THINGS THAT EXALT THEMSELVES. 2 CORINTHIANS 10:5

117. MOREOVER, IN THE GREEK, THE RENDERING IS THIS: THE PALACES ARE FALLEN. WHAT PALACES, SAVE THE PALACE OF SATAN, OF WHOM THE LORD SAID: HOW SHALL HIS KINGDOM STAND? WE ARE READING, THEREFORE, OF THE THINGS WHICH ARE THE DEVIL'S PALACES AS BEING VERY MOUNTAINS, AND THEREFORE IN THE FALL OF THOSE PALACES FROM THE HEARTS OF THE FAITHFUL, THE TRUTH STANDS REVEALED, THAT CHRIST, THE SON OF GOD, IS OF THE FATHER'S ETERNAL SUBSTANCE. WHAT, AGAIN, ARE THOSE MOUNTAINS OF BRONZE, FROM THE MIDST OF WHICH FOUR CHARIOTS COME FORTH? ZECHARIAH 6:1

118. WE BEHOLD THAT HEIGHT, LIFTING UP ITSELF AGAINST THE KNOWLEDGE OF GOD, CAST DOWN BY THE WORD OF THE LORD, WHEN THE SON OF GOD SAID: HOLD YOUR PEACE, AND COME FORTH, YOU FOUL SPIRIT. MARK 1:25 CONCERNING WHOM THE PROPHET ALSO SAID: BEHOLD, I HAVE COME TO YOU, YOU MOUNT OF CORRUPTION!

119. THOSE MOUNTAINS, THEN, ARE FALLEN, AND IT IS REVEALED THAT IN CHRIST WAS THE SUBSTANCE OF GOD, IN THE WORDS OF THOSE WHO HAD SEEN HIM: TRULY YOU ARE THE SON OF GOD, LUKE 4:41 FOR IT WAS IN VIRTUE OF DIVINE, NOT HUMAN POWER, THAT HE COMMANDED DEVILS. JEREMIAH ALSO SAYS: MAKE MOURNING UPON THE MOUNTAINS, AND BEAT YOUR BREASTS UPON THE DESERT TRACKS, FOR THEY HAVE FAILED; FORASMUCH AS THERE ARE NO MEN, THEY HAVE NOT HEARD THE WORD OF SUBSTANCE: FROM FLYING FOWL TO BEASTS OF BURDEN, THEY TREMBLED, THEY HAVE FAILED.

120. NOR HAS IT ESCAPED US, THAT IN ANOTHER PLACE ALSO, SETTING FORTH THE FRAILTIES OF MAN'S ESTATE, IN ORDER TO SHOW THAT HE HAD TAKEN UPON HIMSELF THE INFIRMITY OF THE FLESH, AND THE AFFECTIONS OF OUR MINDS, THE LORD SAID, BY THE MOUTH OF HIS PROPHET: REMEMBER, O LORD, WHAT MY SUBSTANCE IS, BECAUSE IT WAS THE SON OF GOD SPEAKING IN THE NATURE OF HUMAN FRAILTY.

121. OF HIM THE SCRIPTURE SAYS, IN THE PASSAGE CITED, IN ORDER TO DISCOVER THE MYSTERIES OF THE INCARNATION: BUT YOU HAVE REJECTED, O LORD, AND COUNTED FOR NOUGHT — YOU HAVE CAST OUT YOUR CHRIST. YOU HAVE OVERTHROWN THE COVENANT MADE WITH YOUR SERVANT, AND TRAMPLED HIS HOLINESS IN THE EARTH. WHAT WAS IT, IN REGARD WHEREOF THE SCRIPTURE CALLED HIM SERVANT, BUT HIS FLESH?— SEEING THAT HE DID NOT HOLD EQUALITY WITH GOD AS A PREY, BUT EMPTIED HIMSELF, TAKING THE FORM OF A SERVANT, BEING MADE INTO THE LIKENESS OF MEN, AND FOUND IN FASHION AS A MAN. PHILIPPIANS 2:6-7 SO, THEN, IN THAT HE TOOK UPON HIMSELF MY NATURE, HE WAS A SERVANT, BUT BY VIRTUE OF HIS OWN POWER HE IS THE LORD.

122. FURTHERMORE, WHAT MEANS IT THAT YOU READ, WHO HAS STOOD IN THE TRUTH (SUBSTANTIA) OF THE LORD? AND AGAIN: NOW IF THEY HAD STOOD IN MY TRUTH, AND HAD GIVEN EAR TO MY WORDS, AND HAD TAUGHT MY PEOPLE, I WOULD HAVE TURNED THEM FROM THEIR FOLLIES AND TRANSGRESSIONS?

CHAPTER 15.
THE ARIANS, INASMUCH AS THEY ASSERT THE SON TO BE OF ANOTHER SUBSTANCE, PLAINLY ACKNOWLEDGE SUBSTANCE IN GOD. THE ONLY REASON WHY THEY AVOID THE USE OF THIS TERM IS THAT THEY WILL NOT, AS EUSEBIUS OF NICOMEDIA HAS MADE IT EVIDENT, CONFESS CHRIST TO BE THE TRUE SON OF GOD.

123. HOW CAN THE ARIANS DENY THE SUBSTANCE OF GOD? HOW CAN THEY SUPPOSE THAT THE WORD SUBSTANCE WHICH IS FOUND IN MANY PLACES OF SCRIPTURE OUGHT TO BE DEBARRED FROM USE, WHEN THEY THEMSELVES DO YET, BY SAYING THAT THE SON IS ἑΤΕΡΟΟὐΣΙΟΣ, THAT IS, OF ANOTHER SUBSTANCE, ADMIT SUBSTANCE IN GOD?

124. IT IS NOT THE TERM ITSELF, THEN, BUT ITS FORCE AND CONSEQUENCES, THAT THEY SHUN, BECAUSE THEY WILL NOT CONFESS THE SON OF GOD TO BE TRUE [GOD]. FOR THOUGH THE PROCESS OF THE DIVINE GENERATION CANNOT BE COMPREHENDED IN HUMAN LANGUAGE, STILL THE FATHERS JUDGED THAT THEIR FAITH MIGHT BE FITLY DISTINGUISHED BY THE USE OF SUCH A TERM, AS AGAINST THAT OF ἑΤΕΡΟΟὐΣΙΟΣ, FOLLOWING THE AUTHORITY OF THE PROPHET, WHO SAYS: WHO HAS STOOD IN THE TRUTH (SUBSTANTIA) OF THE LORD, AND SEEN HIS WORD? JEREMIAH 23:18 ARIANS, THEREFORE, ADMIT THE TERM SUBSTANCE WHEN IT IS USED SO AS TO SQUARE WITH THEIR BLASPHEMY; CONTRARIWISE, WHEN IT IS ADOPTED IN ACCORDANCE WITH THE PIOUS DEVOTION OF THE FAITHFUL, THEY REJECT AND DISPUTE AGAINST IT.

125. WHAT OTHER REASON CAN THERE BE FOR THEIR UNWILLINGNESS TO HAVE THE SON SPOKEN OF AS ὁ ΜΟΟὐΣΙΟΣ, OF THE SAME SUBSTANCE, WITH THE FATHER, BUT THAT THEY ARE UNWILLING TO CONFESS HIM THE TRUE SON OF GOD? THIS IS BETRAYED IN THE LETTER OF EUSEBIUS OF NICOMEDIA. IF, WRITES HE, WE SAY THAT THE SON IS TRUE GOD AND UNCREATE, THEN WE ARE IN THE WAY TO CONFESS HIM TO BE OF ONE SUBSTANCE (ὁΜΟΟὐΣΙΟΣ) WITH THE FATHER. WHEN THIS LETTER HAD BEEN READ BEFORE THE COUNCIL ASSEMBLED AT NICÆA, THE FATHERS PUT THIS WORD IN THEIR EXPOSITION OF THE FAITH, BECAUSE THEY SAW THAT IT DAUNTED THEIR ADVERSARIES; IN ORDER THAT THEY MIGHT TAKE THE SWORD, WHICH THEIR OPPONENTS HAD DRAWN, TO SMITE OFF THE HEAD OF THOSE OPPONENTS' OWN BLASPHEMOUS HERESY. 1 SAMUEL 17:51

126. VAIN, HOWEVER, IS THEIR PLEA, THAT THEY AVOID THE USE OF THE TERM, BECAUSE OF THE SABELLIANS; WHEREBY THEY BETRAY THEIR OWN IGNORANCE, FOR A BEING IS OF THE SAME SUBSTANCE (ὁ ΜΟΟὐΣΙΟΝ) WITH ANOTHER, NOT WITH ITSELF. RIGHTLY, THEN, DO WE CALL THE SON ὁ ΜΟΟὐΣΙΟΣ (OF THE SAME SUBSTANCE), WITH THE FATHER, FORASMUCH AS THAT TERM EXPRESSES BOTH THE DISTINCTION OF PERSONS AND THE UNITY OF NATURE.

127. CAN THEY DENY THAT THE TERM ΟὐΣίΑ IS MET WITH IN SCRIPTURE, WHEN THE LORD HAS SPOKEN OF BREAD, THAT IS, ἐ ΠΙΟὐΣΙΟΣ, AND MOSES HAS WRITTEN ὑΜΕῖΣ ἔΣΕΣΘέ ΜΟΙ ΛΑὸΣ ΠΕΡΙΟὐΣΙΟΣ ? EXODUS 19:6 WHAT DOES ΟὐΣίΑ MEAN, WHENCE COMES THE NAME, BUT FROM ΟὖΣΑ ἀΕί, THAT WHICH ENDURES FOR EVER? FOR HE WHO IS, AND IS FOR EVER, IS GOD; AND THEREFORE THE DIVINE SUBSTANCE, ABIDING EVERLASTINGLY, IS CALLED ΟὐΣίΑ . BREAD IS ἐΠΙΟὐΣΙΟΣ, BECAUSE, TAKING THE SUBSTANCE OF ABIDING POWER FROM THE SUBSTANCE OF THE WORD, IT SUPPLIES THIS TO HEART AND SOUL, FOR IT IS WRITTEN: AND BREAD STRENGTHENS MAN'S HEART.

128. LET US, THEN, KEEP THE PRECEPTS OF OUR FOREFATHERS, NOR WITH RUDE AND RECKLESS DARING PROFANE THE SYMBOLS BEQUEATHED TO US. THAT SEALED BOOK OF PROPHECY, WHEREOF WE HAVE HEARD, NEITHER ELDERS, NOR POWERS, NOR ANGELS, NOR ARCHANGELS, VENTURED TO OPEN; FOR CHRIST ALONE IS RESERVED THE PECULIAR RIGHT OF OPENING IT. REVELATION 5:5 WHO AMONG US DARE UNSEAL THE BOOK OF THE PRIESTHOOD, SEALED BY CONFESSORS, AND LONG HALLOWED BY THE TESTIMONY OF MANY? THEY WHO HAVE BEEN CONSTRAINED TO UNSEAL, NEVERTHELESS HAVE SINCE, RESPECTING THE DECEIT PUT UPON THEM, SEALED AGAIN; THEY WHO DARED NOT LAY SACRILEGIOUS HANDS UPON IT, HAVE STOOD FORTH AS MARTYRS AND CONFESSORS. HOW CAN WE DENY THE FAITH HELD BY THOSE WHOSE VICTORY WE PROCLAIM?

CHAPTER 16.
IN ORDER TO FOREARM THE ORTHODOX AGAINST THE STRATAGEMS OF THE ARIANS, ST. AMBROSE DISCLOSES SOME OF THE DECEITFUL CONFESSIONS USED BY THE LATTER, AND SHOWS BY VARIOUS ARGUMENTS, THAT THOUGH THEY SOMETIMES CALL THE SON GOD, IT IS NOT ENOUGH, UNLESS THEY ALSO ADMIT HIS EQUALITY WITH THE FATHER.

129. LET NONE FEAR, LET NONE TREMBLE; HE WHO THREATENS GIVES THE ADVANTAGE TO THE FAITHFUL. THE SOOTHING BALMS OF DECEITFUL MEN ARE POISONED — THEN MUST WE BE ON OUR GUARD AGAINST THEM, WHEN THEY PRETEND TO PREACH THAT THEY DO DENY. THUS WERE THOSE AFORETIME, WHO LIGHTLY TRUSTED TO THEM, DECEIVED, SO THAT THEY FELL INTO THE SNARES OF TREACHERY, WHEN THEY THOUGHT ALL WAS GOOD FAITH.

130. LET HIM BE ACCURSED, SAY THEY, WHO SAYS THAT CHRIST IS A CREATURE, AFTER THE MANNER OF THE REST OF CREATED BEINGS. PLAIN FOLKS HAVE HEARD THIS, AND PUT FAITH IN IT, FOR, AS IT IS WRITTEN, THE SIMPLE MAN BELIEVES EVERY WORD. PROVERBS 14:15 THUS HAVE THEY HEARD AND BELIEVED, BEING TAKEN IN BY THE FIRST SOUND THEREOF, AND, LIKE BIRDS, EAGER FOR THE BAIT OF FAITH, HAVE NOT NOTED THE NET SPREAD FOR THEM, AND SO, PURSUING AFTER FAITH, HAVE CAUGHT THE HOOK OF UNGODLY DECEIT. WHEREFORE BE WISE AS SERPENTS, SAYS THE LORD, AND HARMLESS AS DOVES. MATTHEW 10:16 WISDOM IS PUT FOREMOST, IN ORDER THAT HARMLESSNESS MAY BE UNHARMED.

131. FOR THOSE ARE SERPENTS, SUCH AS THE GOSPEL INTENDS, WHO PUT OFF OLD HABITS, IN ORDER TO PUT ON NEW MANNERS: PUTTING OFF THE OLD MAN, TOGETHER WITH HIS ACTS, AND PUTTING ON THE NEW MAN, MADE IN THE IMAGE OF HIM WHO CREATED HIM. COLOSSIANS 3:9-10 LET US LEARN THEN, THE WAYS OF THOSE WHOM THE GOSPEL CALLS THE SERPENTS, THROWING OFF THE SLOUGH OF THE OLD MAN, THAT SO, LIKE SERPENTS, WE MAY KNOW HOW TO PRESERVE OUR LIFE AND BEWARE OF FRAUD.

132. IT WOULD HAVE BEEN SUFFICIENT TO SAY, ACCURSED BE HE WHO SAYS THAT CHRIST IS A CREATED BEING. WHY, THEN, ARIAN, DO YOU MINGLE POISON WITH THE GOOD THAT IS IN YOUR CONFESSION, AND SO DEFILE THE WHOLE BODY OF IT? FOR BY ADDITION OF AFTER THE MANNER OF THE REST OF CREATED BEINGS, YOU DENY NOT THAT CHRIST IS A BEING CREATED, BUT THAT HE IS A CREATED BEING LIKE [ALL] OTHERS — FOR CREATED BEING YOU DO ENTITLE HIM, ALBEIT YOU ASSIGN TO HIM DIGNITY TRANSCENDING THE REST OF CREATION. FURTHERMORE, ARIUS, THE FIRST TEACHER OF THIS UNGODLY DOCTRINE, SAID THAT THE SON OF GOD WAS A PERFECT CREATED BEING, AND NOT AS THE REST OF CREATED BEINGS. SEE YOU, THEN, HOW THAT YOU HAVE ADOPTED LANGUAGE BEQUEATHED YOU FROM YOUR FATHER. TO DENY THAT CHRIST IS A BEING CREATED IS ENOUGH: WHY ADD BUT NOT AS THE REST OF BEINGS CREATED? CUT AWAY THE GANGRENED PART, LEST THE CONTAGION SPREAD — IT IS POISONOUS, DEADLY.

133. AGAIN, YOU SAY SOMETIMES THAT CHRIST IS GOD. NAY, BUT SO CALL HIM TRUE GOD, AS MEANING, THAT YOU ACKNOWLEDGE HIM TO POSSESS THE FULLNESS OF THE FATHER'S GODHEAD — FOR THERE ARE GODS, SO CALLED, ALIKE IN HEAVEN OR UPON EARTH. THE NAME GOD, THEN, IS NOT TO BE USED AS A MERE MANNER OF ADDRESS AND MENTION, BUT WITH THE UNDERSTANDING THAT YOU AFFIRM, OF THE SON, THAT SAME GODHEAD WHICH THE FATHER HAS, AS IT IS WRITTEN: FOR AS THE FATHER HAS LIFE IN HIMSELF, SO HAS HE GIVEN TO THE SON ALSO TO HAVE LIFE IN HIMSELF; JOHN 5:26 THAT IS TO SAY, HE HAS GIVEN IT TO HIM, AS TO HIS SON, THROUGH BEGETTING HIM — NOT BY GRACE, AS TO ONE INDIGENT.

134. AND HE HAS GIVEN HIM POWER TO EXECUTE JUDGMENT, BECAUSE HE IS THE SON OF MAN. JOHN 5:27 NOTE WELL THIS ADDITION, THAT YOU MAY NOT TAKE OCCASION, UPON A WORD, TO PREACH FALSEHOOD. YOU READ THAT HE IS THE SON OF MAN; DO YOU THEREFORE DENY THAT HE ACCEPTS [THE POWER GIVEN]? DENY GOD, THEN, IF ALL THINGS PROPER TO GOD ARE NOT GIVEN TO THE SON, FOR WHEREAS HE HAS SAID, ALL THINGS THAT THE FATHER HAS ARE MINE, JOHN 16:15 WHY NOT ACKNOWLEDGE THAT ALL THE PROPERTIES AND ATTRIBUTES OF DIVINITY ARE IN THE SON [AS THEY ARE IN THE FATHER]? FOR HE WHO SAYS, ALL THINGS THAT THE FATHER HAS ARE MINE, WHAT DOES HE EXCEPT AS HAVING NOT?

135. WHY IS IT THAT YOU RECOUNT WITH INSISTENCE AND IN SUCH SINCERE LANGUAGE, CHRIST'S RAISING THE DEAD TO LIFE, WALKING UPON THE WATERS, HEALING THE SICKNESSES OF MEN? THESE POWERS, INDEED, HE HAS GIVEN TO HIS BONDMEN TO DISPLAY AS WELL AS HIMSELF. THEY DO THE MORE AROUSE MY WONDER WHEN SEEN PRESENT IN MEN, FORASMUCH AS GOD HAS GIVEN THEM POWER SO GREAT. I WOULD HEAR SOMEWHAT CONCERNING CHRIST THAT IS HIS DISTINCTLY AND PECULIARLY, AND CANNOT BE HELD IN COMMON WITH HIM BY CREATED BEINGS, NOW THAT HE IS BEGOTTEN, THE ONLY SON OF GOD, VERY GOD OF VERY GOD, SITTING AT THE FATHER'S RIGHT HAND.

136. WHERESOEVER I READ OF THE FATHER AND SON SITTING SIDE BY SIDE, I FIND THE SON ALWAYS UPON THE RIGHT HAND. IS THAT BECAUSE THE SON IS ABOVE THE FATHER? NAY, WE SAY NOT SO; BUT HE WHOM GOD'S LOVE HONOURS IS DISHONOURED BY MAN'S UNGODLINESS. THE FATHER KNEW THAT DOUBTS AS CONCERNING THE SON MUST NEEDS BE SOWN, AND HE HAS GIVEN US AN EXAMPLE OF REVERENCE FOR US TO FOLLOW AFTER, LEST WE DISHONOUR THE SON.

CHAPTER 17.
AN OBJECTION BASED ON ST. STEPHEN'S VISION OF THE LORD STANDING IS DISPOSED OF, AND FROM THE PRAYERS OF THE SAME SAINT, ADDRESSED TO THE SON OF GOD, THE EQUALITY OF THE SON WITH THE FATHER IS SHOWN.

137. THERE IS JUST ONE PLACE, IN WHICH STEPHEN HAS SAID THAT HE SAW THE LORD JESUS STANDING AT THE RIGHT HAND OF GOD. ACTS 7:55 LEARN NOW THE IMPORT OF THESE WORDS, THAT YOU MAY NOT USE THEM TO RAISE A QUESTION UPON. WHY (YOU WOULD ASK) DO WE READ EVERY WHERE ELSE OF THE SON AS SITTING AT THE RIGHT HAND OF GOD, BUT IN ONE PLACE OF HIS STANDING? HE SITS AS JUDGE OF QUICK AND DEAD; HE STANDS AS HIS PEOPLE'S ADVOCATE. HE STOOD, THEN, AS A PRIEST, WHILE HE WAS OFFERING TO HIS FATHER THE SACRIFICE OF A GOOD MARTYR; HE STOOD, AS THE UMPIRE, TO BESTOW, AS IT WERE, UPON A GOOD WRESTLER THE PRIZE OF SO MIGHTY A CONTEST.

138. RECEIVE ALSO THE SPIRIT OF GOD, THAT YOU MAY DISCERN THOSE THINGS, EVEN AS STEPHEN RECEIVED THE SPIRIT; AND YOU MAY SAY, AS THE MARTYR SAID: BEHOLD, I SEE THE HEAVENS OPENED, AND THE SON OF MAN STANDING AT THE RIGHT HAND OF GOD. ACTS 7:55 HE WHO HAS THE HEAVENS OPENED TO HIM, SEES JESUS AT THE RIGHT HAND OF GOD: HE WHOSE SOUL'S EYE IS CLOSED, SEES NOT JESUS AT THE RIGHT HAND OF GOD. LET US, THEN, CONFESS JESUS AT GOD'S RIGHT HAND, THAT TO US ALSO THE HEAVENS MAY BE OPENED. THEY WHO CONFESS OTHERWISE CLOSE THE GATES OF HEAVEN AGAINST THEMSELVES.

139. BUT IF ANY URGE IN OBJECTION THAT THE SON WAS STANDING, LET THEM SHOW UPON THIS PASSAGE THAT THE FATHER WAS SEATED, FOR THOUGH STEPHEN SAID THAT THE SON OF MAN WAS STANDING, STILL HE DID NOT FURTHER SAY HERE THAT THE FATHER WAS SITTING.

140. HOWBEIT, TO MAKE IT MORE ABUNDANTLY CLEAR AND KNOWN THAT THE STANDING IMPLIED NO DISHONOUR, BUT RATHER SOVEREIGNTY, STEPHEN PRAYED TO THE SON, BEING DESIROUS TO COMMEND HIMSELF THE MORE TO THE FATHER, SAYING: LORD JESU, RECEIVE MY SPIRIT. ACTS 7:58 AGAIN, TO SHOW THAT THE SOVEREIGNTY OF THE FATHER AND OF THE SON IS ONE AND THE SAME, HE PRAYED AGAIN, SAYING, LORD, LAY NOT THIS SIN TO THEIR CHARGE. ACTS 7:51 THESE ARE THE WORDS THAT THE LORD, IN HIS OWN PASSION, SPEAKS TO THE FATHER, AS THE SON OF MAN— THESE THE WORDS OF STEPHEN'S PRAYER, IN HIS OWN MARTYRDOM TO THE SON OF GOD. WHEN THE SAME GRACE IS SOUGHT OF BOTH THE FATHER AND THE SON, THE SAME POWER IS AFFIRMED OF EACH.

141. OTHERWISE, IF OUR OPPONENTS WILL HAVE IT THAT STEPHEN ADDRESSED HIMSELF TO THE FATHER, LET THEM CONSIDER WHAT, ON THEIR OWN SHOWING, THEY AFFIRM. WE INDEED ARE UNMOVED BY THEIR ARGUMENTS; HOWBEIT, LET THEM, TO WHOM THE LETTER AND SEQUENCE IS ALL IMPORTANT, TAKE NOTICE THAT THE FIRST PETITION IS ADDRESSED TO THE SON. NOW WE, EVEN ON THEIR UNDERSTANDING OF THE PASSAGE, PROVE FROM IT THE UNITY OF THE FATHER'S AND THE SON'S MAJESTY; FOR WHEN THE SON IS ADDRESSED IN PRAYER AS WELL AS THE FATHER, THE EQUALITY WHICH THE PRAYER ASSIGNS POINTS TO UNITY IN ACTION. BUT IF THEY WILL NOT ALLOW THAT THE SON WAS ADDRESSED WITH THE TITLE LORD, WE SEE THAT THEY DO INDEED SEEK TO DENY THAT HE IS LORD.

142. SEEING, HOWEVER, THAT SO GREAT A MARTYR'S CROWN HAS BEEN BROUGHT FORTH, LET US ABATE THE EAGERNESS OF DISPUTATION, AND BRING TODAY'S DISCOURSE TO A CLOSE. LET US SING THE PRAISES OF THE HOLY MARTYR, AS IS FITTING ALWAYS AFTER A MIGHTY CONFLICT — THE MARTYR BLEEDING INDEED FROM THE ENEMY'S BLOWS, BUT REWARDED WITH THE CROWN BESTOWED BY CHRIST.

BOOK IV

CHAPTER 1.
THE MARVEL IS, NOT THAT MEN HAVE FAILED TO KNOW CHRIST, BUT THAT THEY HAVE NOT LISTENED TO THE WORDS OF THE SCRIPTURES. CHRIST, INDEED, WAS NOT KNOWN, EVEN OF ANGELS, SAVE BY REVELATION, NOR AGAIN, BY HIS FORERUNNER. FOLLOWS A DESCRIPTION OF CHRIST'S TRIUMPHAL ASCENT INTO HEAVEN, AND THE EXCELLENCE OF ITS GLORY OVER THE ASSUMPTION OF CERTAIN PROPHETS. LASTLY, FROM EXPOSITION OF THE CONVERSATION WITH ANGELS UPON THIS OCCASION, THE OMNIPOTENCE OF THE SON IS PROVED, AS AGAINST THE ARIANS.

1. ON CONSIDERATION, YOUR MAJESTY, OF THE REASON WHEREFORE MEN HAVE SO FAR GONE ASTRAY, OR THAT MANY — ALAS!— SHOULD FOLLOW DIVERSE WAYS OF BELIEF CONCERNING THE SON OF GOD, THE MARVEL SEEMS TO BE, NOT AT ALL THAT HUMAN KNOWLEDGE HAS BEEN BAFFLED IN DEALING WITH SUPERHUMAN THINGS, BUT THAT IT HAS NOT SUBMITTED TO THE AUTHORITY OF THE SCRIPTURES.

2. WHAT REASON, INDEED, IS THERE TO WONDER, IF BY THEIR WORLDLY WISDOM MEN FAILED TO COMPREHEND THE MYSTERY OF GOD THE FATHER AND THE LORD JESUS CHRIST, IN WHOM ALL THE TREASURES OF WISDOM AND KNOWLEDGE ARE HIDDEN, COLOSSIANS 2:3 THAT MYSTERY OF WHICH NOT EVEN ANGELS HAVE BEEN ABLE TO TAKE KNOWLEDGE, SAVE BY REVELATION?

3. FOR WHO COULD BY FORCE OF IMAGINATION, AND NOT BY FAITH, FOLLOW THE LORD JESUS, NOW DESCENDING FROM THE HIGHEST HEAVEN TO THE SHADES BELOW, NOW RISING AGAIN FROM HADES TO THE HEAVENLY PLACES; IN A MOMENT SELF-EMPTIED, THAT HE MIGHT DWELL AMONG US, AND YET NEVER MADE LESS THAN HE WAS, THE SON BEING EVER IN THE FATHER AND THE FATHER IN THE SON?

4. EVEN CHRIST'S FORERUNNER, THOUGH ONLY IN SO FAR AS REPRESENTING THE SYNAGOGUE, DOUBTED CONCERNING HIM, EVEN HE WHO WAS APPOINTED TO GO BEFORE THE FACE OF THE LORD, AND AT LAST SENDING MESSENGERS, ENQUIRED: ARE YOU HE THAT SHOULD COME, OR DO WE LOOK FOR ANOTHER? MATTHEW 11:3

5. ANGELS, TOO, STOOD SPELLBOUND IN WONDER AT THE HEAVENLY MYSTERY. AND SO, WHEN THE LORD ROSE AGAIN, AND THE HEIGHTS OF HEAVEN COULD NOT BEAR THE GLORY OF HIS RISING FROM THE DEAD, WHO OF LATE, SO FAR AS REGARDED HIS FLESH, HAD BEEN CONFINED IN THE NARROW BOUNDS OF A SEPULCHRE, EVEN THE HEAVENLY HOSTS DOUBTED AND WERE AMAZED.

6. FOR A CONQUEROR CAME, ADORNED WITH WONDROUS SPOILS, THE LORD WAS IN HIS HOLY TEMPLE, BEFORE HIM WENT ANGELS AND ARCHANGELS, MARVELLING AT THE PREY WRESTED FROM DEATH, AND THOUGH THEY KNEW THAT NOTHING CAN BE ADDED TO GOD FROM THE FLESH, BECAUSE ALL THINGS ARE LOWER THAN GOD, NEVERTHELESS, BEHOLDING THE TROPHY OF THE CROSS, WHEREOF THE GOVERNMENT WAS UPON HIS SHOULDER, AND THE SPOILS BORNE BY THE EVERLASTING CONQUEROR, THEY, AS IF THE GATES COULD NOT AFFORD PASSAGE FOR HIM WHO HAD GONE FORTH FROM THEM, THOUGH INDEED THEY CAN NEVER O'ERSPAN HIS GREATNESS — THEY SOUGHT SOME BROADER AND MORE LOFTY PASSAGE FOR HIM ON HIS RETURN — SO ENTIRELY HAD HE REMAINED UNDIMINISHED BY HIS SELF-EMPTYING.

7. HOWEVER, IT WAS MEET THAT A NEW WAY SHOULD BE PREPARED BEFORE THE FACE OF THE NEW CONQUEROR — FOR A CONQUEROR IS ALWAYS, AS IT WERE, TALLER AND GREATER IN PERSON THAN OTHERS; BUT, FORASMUCH AS THE GATES OF RIGHTEOUSNESS, WHICH ARE THE GATES OF THE OLD AND THE NEW TESTAMENT, WHEREWITH HEAVEN IS OPENED, ARE ETERNAL, THEY ARE NOT INDEED CHANGED, BUT RAISED, FOR IT WAS NOT MERELY ONE MAN BUT THE WHOLE WORLD THAT ENTERED, IN THE PERSON OF THE ALL-REDEEMER.

8. ENOCH HAD BEEN TRANSLATED, ELIAS CAUGHT UP, BUT THE SERVANT IS NOT ABOVE HIS MASTER. FOR NO MAN HAS ASCENDED INTO HEAVEN, BUT HE WHO CAME DOWN FROM HEAVEN; JOHN 3:13 AND EVEN OF MOSES, THOUGH HIS CORPSE WAS NEVER SEEN ON EARTH, WE DO NOWHERE READ AS OF ONE ABIDING IN CELESTIAL GLORY, UNLESS IT WAS AFTER THAT THE LORD, BY THE EARNEST OF HIS OWN RESURRECTION, BURST THE BONDS OF HELL AND EXALTED THE SOULS OF THE GODLY. ENOCH, THEN, WAS TRANSLATED, AND ELIAS CAUGHT UP; BOTH AS SERVANTS, BOTH IN THE BODY, BUT NOT AFTER RESURRECTION FROM THE DEAD, NOR WITH THE SPOILS OF DEATH AND THE TRIUMPHAL TRAIN OF THE CROSS, HAD THEY BEEN SEEN OF ANGELS.

9. AND THEREFORE [THE ANGELS] DESCRYING THE APPROACH OF THE LORD OF ALL, FIRST AND ONLY VANQUISHER OF DEATH, BADE THEIR PRINCES THAT THE GATES SHOULD BE LIFTED UP, SAYING IN ADORATION, LIFT UP THE GATES, SUCH AS ARE PRINCES AMONG YOU, AND BE LIFTED UP, O EVERLASTING DOORS, AND THE KING OF GLORY SHALL COME IN.

10. YET THERE WERE STILL, EVEN AMONG THE HOSTS OF HEAVEN, SOME THAT WERE AMAZED, OVERCOME WITH ASTONISHMENT AT SUCH POMP AND GLORY AS THEY HAD NEVER YET BEHELD, AND THEREFORE THEY ASKED: WHO IS THE KING OF GLORY? HOWBEIT, SEEING THAT THE ANGELS (AS WELL AS OURSELVES) ACQUIRE THEIR KNOWLEDGE STEP BY STEP, AND ARE CAPABLE OF ADVANCEMENT, THEY CERTAINLY MUST DISPLAY DIFFERENCES OF POWER AND UNDERSTANDING, FOR GOD ALONE IS ABOVE AND BEYOND THE LIMITS IMPOSED BY GRADUAL ADVANCE, POSSESSING, AS HE DOES, EVERY PERFECTION FROM EVERLASTING.

11. OTHERS, AGAIN — THOSE, TO WIT, WHO HAD BEEN PRESENT AT HIS RISING AGAIN, THOSE WHO HAD SEEN OR WHO ALREADY RECOGNIZED HIM — MADE REPLY: IT IS THE LORD, STRONG AND MIGHTY, THE LORD MIGHTY IN BATTLE.

12. THEN, AGAIN, SANG THE MULTITUDE OF ANGELS, IN TRIUMPHAL CHORUS: LIFT UP THE GATES, O YOU THAT ARE THEIR PRINCES, AND BE LIFTED UP, YOU EVERLASTING DOORS, AND THE KING OF GLORY SHALL COME IN.

13. AND BACK AGAIN CAME THE CHALLENGE OF THEM THAT STOOD ASTONISHED: WHO IS THAT KING OF GLORY? FOR WE SAW HIM HAVING NEITHER FORM NOR COMELINESS; ISAIAH 53:2 IF THEN IT BE NOT HE, WHO IS THAT KING OF GLORY?

14. WHERETO ANSWER THEY WHICH KNOW: THE LORD OF HOSTS, HE IS THE KING OF GLORY. THEREFORE, THE LORD OF HOSTS, HE IS THE SON. HOW THEN DO THE ARIANS CALL HIM FALLIBLE, WHOM WE BELIEVE TO BE LORD OF HOSTS, EVEN AS WE BELIEVE OF THE FATHER? HOW CAN THEY DRAW DISTINCTIONS BETWEEN THE SOVEREIGN POWERS OF EACH, WHEN WE HAVE FOUND THE SON, EVEN AS ALSO THE FATHER, ENTITLED LORD OF SABOATH? FOR, IN THIS VERY PASSAGE, THE READING IN MANY COPIES IS: THE LORD OF SABAOTH, HE IS THE KING OF GLORY. NOW THE TRANSLATORS HAVE, FOR THE LORD OF SABAOTH, RENDERED IN SOME PLACES THE LORD OF HOSTS, IN OTHERS THE LORD THE KING, AND IN OTHERS THE LORD OMNIPOTENT. THEREFORE, SINCE HE WHO ASCENDED IS THE SON, AND, AGAIN, HE WHO ASCENDED IS THE LORD OF SABAOTH, IT SURELY FOLLOWS THAT THE SON OF GOD IS OMNIPOTENT!

CHAPTER 2.

NONE CAN ASCEND TO HEAVEN WITHOUT FAITH; IN ANY CASE, HE WHO HAS SO ASCENDED THERE WILL BE CAST OUT WHEREFORE, FAITH MUST BE ZEALOUSLY PRESERVED. WE OURSELVES EACH HAVE A HEAVEN WITHIN, THE GATES WHEREOF MUST BE OPENED AND BE RAISED BY CONFESSION OF THE GODHEAD OF CHRIST, WHICH GATES ARE NOT RAISED BY ARIANS, NOR BY THOSE WHO SEEK THE SON AMONGST EARTHLY THINGS, AND WHO MUST THEREFORE, LIKE THE MAGDALENE, BE SENT BACK TO THE APOSTLES, AGAINST WHOM THE GATES OF HELL SHALL NOT PREVAIL. SCRIPTURES ARE CITED TO SHOW THAT THE SERVANT OF THE LORD MUST NOT DIMINISH ANY OF HIS MASTER'S HONOUR.

15. WHAT SHALL WE DO, THEN? HOW SHALL WE ASCEND UNTO HEAVEN? THERE, POWERS ARE STATIONED, PRINCIPALITIES DRAWN UP IN ORDER, WHO KEEP THE DOORS OF HEAVEN, AND CHALLENGE HIM WHO ASCENDS. WHO SHALL GIVE ME PASSAGE, UNLESS I PROCLAIM THAT CHRIST IS ALMIGHTY? THE GATES ARE SHUT — THEY ARE NOT OPENED TO ANY AND EVERY ONE; NOT EVERY ONE WHO WILL SHALL ENTER, UNLESS HE ALSO BELIEVES ACCORDING TO THE TRUE FAITH. THE SOVEREIGN'S COURT IS KEPT UNDER GUARD.

16. SUPPOSE, HOWEVER, THAT ONE WHO IS UNWORTHY HAS CREPT UP, HAS STOLEN PAST THE PRINCIPALITIES WHO KEEP THE GATES OF HEAVEN, HAS SAT DOWN AT THE SUPPER OF THE LORD; WHEN THE LORD OF THE BANQUET ENTERS, AND SEES ONE NOT CLAD IN THE WEDDING GARMENT OF THE FAITH, HE WILL CAST HIM INTO OUTER DARKNESS, WHERE IS WEEPING AND GNASHING OF TEETH, MATTHEW 22:11 IF HE KEEP NOT THE FAITH AND PEACE.

17. LET US, THEREFORE, KEEP THE WEDDING GARMENT WHICH WE HAVE RECEIVED, AND NOT DENY CHRIST THAT WHICH IS HIS OWN, WHOSE OMNIPOTENCE ANGELS ANNOUNCE, PROPHETS FORETEL, APOSTLES WITNESS TO, EVEN AS WE HAVE ALREADY SHOWN ABOVE.

18. PERCHANCE, INDEED, THE PROPHET HAS SPOKEN OF HIS ENTERING IN NOT ONLY WITH REGARD TO THE GATES OF THE UNIVERSAL HEAVEN; FOR THERE BE OTHER HEAVENS ALSO WHEREINTO THE WORD OF GOD PASSES, WHEREOF IT IS SAID: WE HAVE A GREAT PRIEST, A HIGH PRIEST, WHO HAS PASSED THROUGH THE HEAVENS, JESUS, THE SON OF GOD. HEBREWS 4:14 WHAT ARE THOSE HEAVENS, BUT EVEN THE HEAVENS WHEREOF THE PROPHET SAYS THAT THE HEAVENS DECLARE THE GLORY OF GOD?

19. FOR CHRIST STANDS AT THE DOOR OF YOUR SOUL. HEAR HIM SPEAKING. BEHOLD, I STAND AT THE DOOR, AND KNOCK: IF ANY MAN OPEN TO ME, I WILL COME IN TO HIM, AND I WILL SUP WITH HIM, AND HE WITH ME. REVELATION 3:20 AND THE CHURCH SAYS, SPEAKING OF HIM: THE VOICE OF MY BROTHER SOUNDS AT THE DOOR. SONG OF SONGS 5:2

20. HE STANDS, THEN — BUT NOT ALONE, FOR BEFORE HIM GO ANGELS, SAYING: LIFT UP THE GATES, O YOU THE PRINCES. WHAT GATES? EVEN THOSE OF THE WHICH THE PSALMIST SINGS IN ANOTHER PLACE ALSO: OPEN TO ME THE GATES OF RIGHTEOUSNESS. OPEN, THEN, YOUR GATES TO CHRIST, THAT HE MAY COME INTO YOU — OPEN THE GATES OF RIGHTEOUSNESS, THE GATES OF CHASTITY, THE GATES OF COURAGE AND WISDOM.

21. BELIEVE THE MESSAGE OF THE ANGELS: BE LIFT UP, YOU EVERLASTING DOORS, AND THE KING OF GLORY SHALL COME IN, THE LORD OF SABAOTH. YOUR GATE IS THE LOUD CONFESSION MADE WITH FAITHFUL VOICE; IT IS THE DOOR OF THE LORD, WHICH THE APOSTLE DESIRES TO HAVE OPENED FOR HIM, AS HE SAYS: THAT A DOOR OF THE WORD MAY BE OPENED FOR ME, TO PROCLAIM THE MYSTERY OF CHRIST. COLOSSIANS 4:3

22. LET YOUR GATE, THEN, BE OPENED TO CHRIST, AND LET IT BE NOT ONLY OPENED, BUT LIFTED UP, IF, INDEED, IT BE ETERNAL AND NOT CONDEMNED TO RUIN; FOR IT IS WRITTEN: AND BE LIFTED UP, YOU EVERLASTING DOORS. THE LINTEL WAS LIFT UP FOR ISAIAH, WHEN THE SERAPH TOUCHED HIS LIPS AND HE SAW THE LORD OF SABAOTH.

23. YOUR GATES SHALL BE LIFTED UP, THEN, IF YOU BELIEVE THE SON OF GOD TO BE ETERNAL, OMNIPOTENT, ABOVE AND BEYOND ALL PRAISE AND UNDERSTANDING, KNOWING ALL THINGS, BOTH PAST AND TO COME, WHILE IF YOU JUDGE HIM TO BE OF LIMITED POWER AND KNOWLEDGE, AND SUBORDINATE, YOU LIFT NOT UP THE EVERLASTING DOORS.

24. BE YOUR GATES LIFTED UP, THEN, THAT CHRIST MAY COME IN UNTO YOU, NOT SUCH A CHRIST AS THE ARIANS TAKE HIM TO BE — PETTY, AND WEAK, AND MENIAL — BUT CHRIST IN THE FORM OF GOD, CHRIST WITH THE FATHER; THAT HE MAY ENTER SUCH AS HE IS, EXALTED ABOVE THE HEAVEN AND ALL THINGS; AND THAT HE MAY SEND FORTH UPON YOU HIS HOLY SPIRIT. IT IS EXPEDIENT FOR YOU THAT YOU SHOULD BELIEVE THAT HE HAS ASCENDED AND IS SITTING AT THE RIGHT HAND OF THE FATHER, FOR IF IN IMPIOUS THOUGHT YOU DETAIN HIM AMONG THINGS CREATED AND EARTHLY, IF HE DEPART NOT FOR YOU, ASCEND NOT FOR YOU, THEN TO YOU THE COMFORTER SHALL NOT COME, EVEN AS CHRIST HIMSELF HAS TOLD US: FOR IF I GO NOT AWAY, THE COMFORTER WILL NOT COME UNTO YOU, BUT IF I DEPART, I WILL SEND HIM UNTO YOU. JOHN 16:7

25. BUT IF YOU SHOULD SEEK HIM AMONG EARTHLY BEINGS, EVEN AS MARY OF MAGDALA SOUGHT HIM, TAKE HEED LEST HE SAY TO YOU, AS UNTO HER: TOUCH ME NOT, FOR I AM NOT YET ASCENDED UNTO MY FATHER. JOHN 20:17 FOR YOUR GATES ARE NARROW — THEY GIVE ME NO PASSAGE — THEY CANNOT BE LIFTED UP, AND THEREFORE I CANNOT COME IN.

26. GO YOUR WAY, THEREFORE, TO MY BRETHREN — THAT IS, TO THOSE EVERLASTING DOORS, WHICH, AS SOON AS THEY SEE JESUS, ARE LIFTED UP. PETER IS AN EVERLASTING DOOR, AGAINST WHOM THE GATES OF HELL SHALL NOT PREVAIL. MATTHEW 16:18 JOHN AND JAMES, THE SONS OF THUNDER, TO WIT, MARK 3:17 ARE EVERLASTING DOOM. EVERLASTING ARE THE DOORS OF THE CHURCH, WHERE THE PROPHET, DESIROUS TO PROCLAIM THE PRAISES OF CHRIST, SAYS: THAT I MAY TELL ALL YOUR PRAISES IN THE GATES OF THE DAUGHTER OF SION.

27. GREAT, THEREFORE, IS THE MYSTERY OF CHRIST, BEFORE WHICH EVEN ANGELS STOOD AMAZED AND BEWILDERED. FOR THIS CAUSE, THEN, IT IS YOUR DUTY TO WORSHIP HIM, AND, BEING A SERVANT, YOU OUGHT NOT TO DETRACT FROM YOUR LORD. IGNORANCE YOU MAY NOT PLEAD, FOR TO THIS END HE CAME DOWN, THAT YOU MAY BELIEVE; IF YOU BELIEVE NOT, HE HAS NOT COME DOWN FOR YOU, HAS NOT SUFFERED FOR YOU. IF I HAD NOT COME, SAYS THE SCRIPTURE, AND SPOKEN WITH THEM, THEY WOULD HAVE NO SIN: BUT NOW HAVE THEY NO EXCUSE FOR THEIR SIN. HE THAT HATES ME, HATES MY FATHER ALSO. JOHN 15:22-23 WHO, THEN, HATES CHRIST, IF NOT HE WHO SPEAKS TO HIS DISHONOUR?— FOR AS IT IS LOVE'S PART TO RENDER, SO IT IS HATE'S TO WITHDRAW HONOUR. HE WHO HATES, CALLS IN QUESTION; HE WHO LOVES, PAYS REVERENCE.

CHAPTER 3.

THE WORDS, THE HEAD OF EVERY MAN IS CHRIST...AND THE HEAD OF CHRIST IS GOD MISUSED BY THE ARIANS, ARE NOW TURNED BACK AGAINST THEM, TO THEIR CONFUTATION. NEXT, ANOTHER PASSAGE OF SCRIPTURE, COMMONLY TAKEN BY THE SAME HERETICS AS A GROUND OF OBJECTION, IS CALLED IN TO SHOW THAT GOD IS THE HEAD OF CHRIST, IN SO FAR AS CHRIST IS HUMAN, IN REGARD OF HIS MANHOOD, AND THE UNWISDOM OF THEIR OPPOSITION UPON THE TEXT, HE WHO PLANTS AND HE WHO WATERS ARE ONE, IS DISPLAYED. AFTER WHICH EXPLANATIONS, THE MEANING OF THE DOCTRINE THAT THE FATHER IS IN THE SON, AND THE SON IN THE FATHER, AND THAT THE FAITHFUL ARE IN BOTH, IS EXPOUNDED.

28. NOW LET US EXAMINE SOME OTHER OBJECTIONS RAISED BY THE ARIANS. IT IS WRITTEN, SAY THEY, THAT THE HEAD OF EVERY MAN IS CHRIST, AND THE HEAD OF WOMAN IS MAN, AND THE HEAD OF CHRIST IS GOD. 1 CORINTHIANS 11:3 LET THEM, IF THEY PLEASE, TELL ME WHAT THEY MEAN BY THIS OBJECTION — WHETHER TO JOIN TOGETHER, OR TO DISSOCIATE, THESE FOUR TERMS. SUPPOSE THEY MEAN TO JOIN THEM, AND SAY THAT GOD IS THE HEAD OF CHRIST IN THE SAME SENSE AND MANNER AS MAN IS THE HEAD OF WOMAN. MARK WHAT A CONCLUSION THEY FALL INTO. FOR IF THIS COMPARISON PROCEEDS ON THE SUPPOSED EQUALITY OF THE TERMS OF IT, AND THESE FOUR — WOMAN, MAN, CHRIST, AND GOD — ARE VIEWED TOGETHER AS IN VIRTUE OF A LIKENESS RESULTING FROM THEIR BEING OF ONE AND THE SAME NATURE, THEN WOMAN AND GOD WILL BEGIN TO COME UNDER ONE DEFINITION.

29. BUT IF THIS CONCLUSION BE NOT SATISFACTORY, BY REASON OF ITS IMPIETY, LET THEM DIVIDE, ON WHAT PRINCIPLE THEY WILL. THUS, IF THEY WILL HAVE IT THAT CHRIST STANDS TO GOD THE FATHER IN THE SAME RELATION AS WOMAN TO MAN, THEN SURELY THEY PRONOUNCE CHRIST AND GOD TO BE OF ONE SUBSTANCE, INASMUCH AS WOMAN AND MAN ARE OF ONE NATURE IN RESPECT OF THE FLESH, FOR THEIR DIFFERENCE IS IN RESPECT OF SEX. BUT, SEEING THAT THERE IS NO DIFFERENCE OF SEX BETWEEN CHRIST AND HIS FATHER, THEY WILL ACKNOWLEDGE THEN THAT WHICH IS ONE, AND COMMON TO THE SON AND THE FATHER, IN RESPECT OF NATURE, WHEREAS THEY WILL DENY THE DIFFERENCE LYING IN SEX.

30. DOES THIS CONCLUSION CONTENT THEM? OR WILL THEY HAVE WOMAN, MAN, AND CHRIST TO BE OF ONE SUBSTANCE, AND DISTINGUISH THE FATHER FROM THEM? WILL THIS, THEN, SERVE THEIR TURN? SUPPOSE THAT IT WILL, THEN OBSERVE WHAT THEY ARE BROUGHT TO. THEY MUST EITHER CONFESS THEMSELVES NOT MERELY ARIANS, BUT VERY PHOTINIANS, BECAUSE THEY ACKNOWLEDGE ONLY THE MANHOOD OF CHRIST, WHOM THEY JUDGE FIT ONLY TO BE PLACED ON THE SAME SCALE WITH HUMAN BEINGS. OR ELSE THEY MUST, HOWEVER CONTRARY TO THEIR LEANINGS, SUBSCRIBE TO OUR BELIEF, BY WHICH WE DUTIFULLY AND IN GODLY FASHION MAINTAIN THAT WHICH THEY HAVE COME AT BY AN IMPIOUS COURSE OF THOUGHT, THAT CHRIST IS INDEED, AFTER HIS DIVINE GENERATION, THE POWER OF GOD, WHILE AFTER HIS PUTTING ON OF THE FLESH, HE IS OF ONE SUBSTANCE WITH ALL MEN IN REGARD OF HIS FLESH, EXCEPTING INDEED THE PROPER GLORY OF HIS INCARNATION, BECAUSE HE TOOK UPON HIMSELF THE REALITY, NOT A PHANTOM LIKENESS, OF FLESH.

31. LET GOD, THEN, BE THE HEAD OF CHRIST, WITH REGARD TO THE CONDITIONS OF MANHOOD. OBSERVE THAT THE SCRIPTURE SAYS NOT THAT THE FATHER IS THE HEAD OF CHRIST; BUT THAT GOD IS THE HEAD OF CHRIST, BECAUSE THE GODHEAD, AS THE CREATING POWER, IS THE HEAD OF THE BEING CREATED. AND WELL SAID [THE APOSTLE] THE HEAD OF CHRIST IS GOD; TO BRING BEFORE OUR THOUGHTS BOTH THE GODHEAD OF CHRIST AND HIS FLESH, IMPLYING, THAT IS TO SAY, THE INCARNATION IN THE MENTION OF THE NAME OF CHRIST, AND, IN THAT OF THE NAME OF GOD, ONENESS OF GODHEAD AND GRANDEUR OF SOVEREIGNTY.

32. BUT THE SAYING, THAT IN RESPECT OF THE INCARNATION GOD IS THE HEAD OF CHRIST, LEADS ON TO THE PRINCIPLE THAT CHRIST, AS INCARNATE, IS THE HEAD OF MAN, AS THE APOSTLE HAS CLEARLY EXPRESSED IN ANOTHER PASSAGE, WHERE HE SAYS: SINCE MAN IS THE HEAD OF WOMAN, EVEN AS CHRIST IS THE HEAD OF THE CHURCH; EPHESIANS 5:23 WHILE IN THE WORDS FOLLOWING HE HAS ADDED: WHO GAVE HIMSELF FOR HER. EPHESIANS 5:25 AFTER HIS INCARNATION, THEN, IS CHRIST THE HEAD OF MAN, FOR HIS SELF-SURRENDER ISSUED FROM HIS INCARNATION.

33. THE HEAD OF CHRIST, THEN, IS GOD, IN SO FAR AS HIS FORM OF A SERVANT, THAT IS, OF MAN, NOT OF GOD, IS CONSIDERED. BUT IT IS NOTHING AGAINST THE SON OF GOD, IF, IN ACCORDANCE WITH THE REALITY OF HIS FLESH, HE IS LIKE MEN, WHILE IN REGARD OF HIS GODHEAD HE IS ONE WITH THE FATHER, FOR BY THIS ACCOUNT OF HIM WE DO NOT TAKE ANYTHING FROM HIS SOVEREIGNTY, BUT ATTRIBUTE COMPASSION TO HIM.

34. BUT WHO CAN WITH A GOOD CONSCIENCE DENY THE ONE GODHEAD OF THE FATHER AND THE SON, WHEN OUR LORD, TO COMPLETE HIS TEACHING FOR HIS DISCIPLES, SAID: THAT THEY MAY BE ONE, EVEN AS WE ALSO ARE ONE. JOHN 17:11 THE RECORD STANDS FOR WITNESS TO THE FAITH, THOUGH ARIANS TURN IT ASIDE TO SUIT THEIR HERESY; FOR, INASMUCH AS THEY CANNOT DENY THE UNITY SO OFTEN SPOKEN OF, THEY ENDEAVOUR TO DIMINISH IT, IN ORDER THAT THE UNITY OF GODHEAD SUBSISTING BETWEEN THE FATHER AND THE SON MAY SEEM TO BE SUCH AS IS UNITY OF DEVOTION AND FAITH AMONG MEN, THOUGH EVEN AMONG MEN THEMSELVES COMMUNITY OF NATURE MAKES UNITY THEREOF.

35. THUS WITH ABUNDANT CLEARNESS WE DISPROVE THE OBJECTION COMMONLY RAISED BY ARIANS, IN ORDER TO LOOSEN THE DIVINE UNITY, ON THE GROUND THAT IT IS WRITTEN: BUT HE WHO PLANTS AND HE WHO WATERS ARE ONE. THIS PASSAGE THE ARIANS, IF THEY WERE WISE, WOULD NOT QUOTE AGAINST US; FOR HOW CAN THEY DENY THAT THE FATHER AND THE SON ARE ONE, IF PAUL AND APOLLOS ARE ONE, BOTH IN NATURE AND IN FAITH? AT THE SAME TIME, WE DO GRANT THAT THESE CANNOT BE ONE THROUGHOUT, IN ALL RELATIONS, BECAUSE THINGS HUMAN CANNOT BEAR COMPARISON WITH THINGS DIVINE.

36. NO SEPARATION, THEN, IS TO BE MADE OF THE WORD FROM GOD THE FATHER, NO SEPARATION IN POWER, NO SEPARATION IN WISDOM, BY REASON OF THE UNITY OF THE DIVINE SUBSTANCE. AGAIN, GOD THE FATHER IS IN THE SON, AS WE OFTTIMES FIND IT WRITTEN, YET [HE DWELLS IN THE SON] NOT AS SANCTIFYING ONE WHO LACKS SANCTIFICATION, NOR AS FILLING A VOID, FOR THE POWER OF GOD KNOWS NO VOID. NOR, AGAIN, IS THE POWER OF THE ONE INCREASED BY THE POWER OF THE OTHER, FOR THERE ARE NOT TWO POWERS, BUT ONE POWER; NOR DOES GODHEAD ENTERTAIN GODHEAD, FOR THERE ARE NOT TWO GODHEADS, BUT ONE GODHEAD. WE, CONTRARIWISE, SHALL BE ONE IN CHRIST THROUGH POWER RECEIVED [FROM ANOTHER] AND DWELLING IN US.

37. THE LETTER [OF THE UNITY] IS COMMON, BUT THE SUBSTANCE OF GOD AND THE SUBSTANCE OF MAN ARE DIFFERENT. WE SHALL BE, THE FATHER AND THE SON [ALREADY] ARE, ONE; WE SHALL BE ONE BY GRACE, THE SON IS SO BY SUBSTANCE. AGAIN, UNITY BY CONJUNCTION IS ONE THING, UNITY BY NATURE ANOTHER. FINALLY, OBSERVE WHAT IT IS THAT SCRIPTURE HAS ALREADY RECORDED: THAT THEY MAY ALL BE ONE, AS YOU, FATHER, ARE IN ME, AND I IN YOU. JOHN 17:21

38. MARK NOW THAT HE SAID NOT YOU IN US, AND WE IN YOU, BUT YOU IN ME, AND I IN YOU, TO PLACE HIMSELF APART FROM HIS CREATURES. FURTHER HE ADDED: THAT THEY ALSO MAY BE IN US, IN ORDER TO SEPARATE HERE HIS DIGNITY AND HIS FATHER'S FROM US, THAT OUR UNION IN THE FATHER AND THE SON MAY APPEAR THE ISSUE, NOT OF NATURE, BUT OF GRACE, WHILE WITH REGARD TO THE UNITY OF THE FATHER AND THE SON IT MAY BE BELIEVED THAT THE SON HAS NOT RECEIVED THIS BY GRACE, BUT POSSESSES BY NATURAL RIGHT OF HIS SONSHIP.

CHAPTER 4.

THE PASSAGE QUOTED ADVERSELY BY HERETICS, NAMELY, THE SON CAN DO NOTHING OF HIMSELF, IS FIRST EXPLAINED FROM THE WORDS WHICH FOLLOW; THEN, THE TEXT BEING EXAMINED, WORD BY WORD, THEIR ACCEPTATION IN THE ARIAN SENSE IS SHOWN TO BE IMPOSSIBLE WITHOUT INCURRING THE CHARGE OF IMPIETY OR ABSURDITY, THE PROOF RESTING CHIEFLY ON THE CREATION OF THE WORLD AND CERTAIN MIRACLES OF CHRIST.

39. AGAIN, ANOTHER OBJECTION THAT THE ARIANS BRING UP, DENYING THAT THE POWER OF THE FATHER AND THE SON CAN BE ONE AND THE SAME, IS RESTED ON HIS SAYING: VERILY, VERILY, I SAY UNTO YOU; THE SON CAN DO NOTHING OF HIMSELF, BUT WHAT HE HAS SEEN THE FATHER DOING. JOHN 5:19 AND THEREFORE THEY AFFIRM THAT THE SON HAS DONE NOTHING OF HIMSELF, AND CAN DO NOTHING, SAVE WHAT HE HAS SEEN THE FATHER DOING.

40. O WISE FOREKNOWLEDGE OF THE ARGUMENTS OF UNBELIEVERS, WHICH MADE FURTHER PROVISION OF MEANS WHEREBY TO ANSWER QUESTIONS, BY ADDING THE WORDS THAT FOLLOW: FOR WHATSOEVER THE

FATHER DOES, THE SAME DOES THE SON ALSO, IN LIKE FASHION, JOHN 5:19 FOR THIS INDEED IS THE SEQUEL. WHY, THEN, IS IT WRITTEN: THE SON DOES THE SAME THINGS, AND NOT SUCH LIKE THINGS, BUT THAT YOU MIGHT JUDGE THAT IN THE SON THERE IS UNITY IN THE FATHER'S WORKS, NOT IMITATION OF THEM?

41. BUT TO PUT THEIR PROOFS IN TURN UPON TRIAL: I WOULD HAVE THEM ANSWER THE QUESTION, WHETHER THE SON SEES THE WORKS OF THE FATHER. DOES HE SEE, I ASK, OR NOT? IF HE SEES THEM, THEN HE ALSO DOES THEM; IF HE DOES THEM, LET HERETICS CEASE TO DENY THE OMNIPOTENCE OF HIM WHOM THEY CONFESS ABLE TO DO ALL THINGS THAT HE HAS SEEN THE FATHER DOING.

42. BUT WHAT ARE WE TO UNDERSTAND BY HAS SEEN? HAS THE SON ANY NEED OF BODILY EYES? NAY, IF THEY WILL AFFIRM THIS OF THE SON, THEY WILL MAKE OUT IN THE FATHER ALSO A NEED OF BODILY ACTIVITY, IN ORDER THAT THE SON MAY SEE THAT WHICH HE HIMSELF IS TO DO.

43. FURTHERMORE, WHAT MEAN THE WORDS: THE SON CAN DO NOTHING OF HIMSELF? LET US PUT THIS QUESTION, AND DEBATE IT. NOW IS THERE ANYTHING IMPOSSIBLE TO GOD'S POWER AND WISDOM? THESE, OBSERVE, ARE NAMES OF THE SON OF GOD, WHOSE MIGHT IS CERTAINLY NOT A GIFT RECEIVED FROM ANOTHER, BUT JUST AS HE IS THE LIFE, JOHN 14:6 NOT DEPENDING UPON ANOTHER'S QUICKENING ACTION, BUT HIMSELF QUICKENING OTHERS, BECAUSE HE IS THE LIFE; SO ALSO HE IS WISDOM, 1 CORINTHIANS 1:24 NOT AS ONE THAT IS IGNORANT ACQUIRING WISDOM, BUT MAKING OTHERS WISE FROM HIS OWN STORE; SO, TOO, HE IS POWER, 1 CORINTHIANS 1:24 NOT AS HAVING THROUGH WEAKNESS OBTAINED INCREASE OF STRENGTH, BUT BEING HIMSELF POWER, AND BESTOWING POWER UPON THE STRONG.

44. HOW, THEN, DOES POWER ASSERT, AS IT WERE, UNDER OATH: VERILY, VERILY I SAY UNTO YOU, WHICH MEANS: OF A TRUTH, OF A TRUTH, I TELL YOU? JOHN 5:19 TRULY, THEN, YOU SPEAK, LORD JESUS, AND AFFIRM, REPEATING INDEED YOUR SOLEMN DECLARATION, THAT YOU CAN DO NOTHING, SAVE WHAT YOU HAVE SEEN THE FATHER DOING. YOU MADE THE UNIVERSE. DID YOUR FATHER THEN MAKE ANOTHER UNIVERSE, FOR YOU TO TAKE AS A MODEL? SO MUST YOUR BLASPHEMERS CONFESS THAT THERE ARE TWO, OR A MULTITUDE OF UNIVERSES, AS PHILOSOPHERS AFFIRM, AND THUS ALSO ENTANGLE THEMSELVES IN THIS HEATHEN ERROR, OR, IF THEY WILL FOLLOW THE TRUTH, LET THEM SAY THAT WHAT YOU HAVE MADE, YOU MADE, WITHOUT ANY PATTERN.

45. TELL ME, LORD, WHEN YOU SAW YOUR FATHER INCARNATE, AND WALKING UPON THE SEA, FOR I KNOW NOT, I HOLD IT IMPIOUS TO BELIEVE THIS THING OF THE FATHER, KNOWING THAT YOU ONLY HAVE TAKEN OUR FLESH UPON YOU. WHEN DID YOU SEE THE FATHER AT A MARRIAGE-FEAST, TURNING WATER INTO WINE? NAY, BUT I HAVE READ THAT YOU ALONE ARE THE ONLY SON, BEGOTTEN OF THE FATHER. I HAVE BEEN TAUGHT THAT YOU ALONE, IN THE MYSTERY OF THE INCARNATION, WERE BORN OF THE HOLY GHOST AND THE VIRGIN. THE THINGS, THEN, WHICH WE HAVE CITED AS YOUR DOINGS, THE FATHER DID NOT, BUT YOU ALONE, WITHOUT GUIDANCE OF ANY WORK DONE BY YOUR FATHER, FOR THE PURCHASE OF THE WORLD'S SALVATION WITH YOUR BLOOD, CAME FORTH SPOTLESS FROM THE VIRGIN'S WOMB.

46. WHEN THEY SAY, THE SON CAN DO NOTHING OF HIMSELF, THEY INDEED EXCEPT NOTHING, SO THAT ONE BLASPHEMER HAS EVEN SAID: HE CANNOT MAKE EVEN A GNAT, MOCKING WITH SO HEADSTRONG PROFANITY AND WITH INSOLENCE SO OVERWEENING THE MAJESTY OF SUPREME POWER; YET PERHAPS THEY MAY THINK THE MYSTERY OF YOUR INCARNATE LIFE A NEEDFUL EXCEPTION. BUT SAY, LORD JESU, WHAT EARTH THE FATHER MADE WITHOUT YOU. FOR WITHOUT YOU HE MADE NO HEAVEN, SEEING THAT IT IS WRITTEN: BY THE WORD OF THE LORD WERE THE HEAVENS ESTABLISHED.

47. BUT NEITHER DID THE FATHER MAKE THE EARTH WITHOUT YOU, FOR IT IS WRITTEN: ALL THINGS WERE MADE BY HIM, AND WITHOUT HIM WAS NOT ANYTHING MADE. FOR IF THE FATHER MADE ANYTHING WITHOUT YOU, GOD THE WORD, THEN NOT ALL THINGS WERE MADE BY THE WORD, AND THE EVANGELIST LIES. WHEREAS IF ALL THINGS WERE MADE BY THE WORD, AND IF BY YOU ALL THINGS BEGIN TO BE, WHICH BEFORE WERE NOT, THEN SURELY YOU YOURSELF, OF YOURSELF, HAST MADE WHAT YOU DID NOT SEE MADE BY THE FATHER; THOUGH PERCHANCE OUR ADVERSARIES MAY HAVE RECOURSE TO THAT THEORY OF PLATO, AND PLACE BEFORE YOU THE IDEAS SUPPOSED BY PHILOSOPHERS, WHICH, INDEED, WE KNOW HAVE BEEN EXPLODED BY PHILOSOPHERS THEMSELVES. ON THE OTHER HAND, IF YOU YOURSELF HAST OF YOURSELF MADE ALL THINGS, VAIN ARE THE ASSERTIONS OF THE UNBELIEVING, WHICH ASCRIBE PROGRESS IN LEARNING TO THE MAKER OF ALL, WHO OF HIMSELF SUPPLIES THE TEACHING OF HIS CRAFT.

48. BUT IF HERETICS DENY THAT EITHER THE HEAVENS OR THE EARTH WERE MADE BY YOU, LET THEM TAKE HEED INTO WHAT A GULF THEY ARE BY THEIR OWN MADNESS HURLING THEMSELVES, SEEING THAT IT IS WRITTEN: PERISH THE GODS, WHICH HAVE NOT MADE HEAVEN AND EARTH. JEREMIAH 10:11 SHALL HE THEN PERISH, O ARIAN, WHO HAS FOUND AND SAVED THAT WHICH HAD PERISHED? BUT TO PURPOSE.

CHAPTER 5.

CONTINUING THE EXPOSITION OF THE DISPUTED PASSAGE, WHICH HE HAD BEGUN, AMBROSE BRINGS FORWARD FOUR REASONS WHY WE AFFIRM THAT SOMETHING CANNOT BE, AND SHOWS THAT THE FIRST THREE FAIL TO APPLY TO CHRIST, AND INFERS THAT THE ONLY REASON WHY THE SON CAN DO NOTHING OF HIMSELF IS HIS UNITY IN POWER WITH THE FATHER.

49. IN WHAT SENSE CAN THE SON DO NOTHING OF HIMSELF? LET US ASK WHAT IT IS THAT HE CANNOT DO. THERE ARE MANY DIFFERENT SORTS OF IMPOSSIBILITIES. ONE THING IS NATURALLY IMPOSSIBLE, ANOTHER IS NATURALLY POSSIBLE, BUT IMPOSSIBLE BY REASON OF SOME WEAKNESS. AGAIN, THERE ARE THINGS WHICH ARE RENDERED POSSIBLE BY STRENGTH, IMPOSSIBLE BY UNSKILFULNESS OR WEAKNESS, OF BODY AND MIND. FURTHER, THERE ARE THINGS WHICH IT IS IMPOSSIBLE TO CHANGE, BY REASON OF THE LAW OF AN UNCHANGEABLE PURPOSE, THE ENDURANCE OF A FIRM WILL, AND, AGAIN, FAITHFULNESS IN FRIENDSHIP.

50. TO MAKE THIS CLEARER, LET US CONSIDER THE MATTER IN THE LIGHT OF EXAMPLES. IT IS IMPOSSIBLE FOR A BIRD TO PURSUE A COURSE OF LEARNING IN ANY SCIENCE OR BECOME TRAINED TO ANY ART: IT IS IMPOSSIBLE FOR A STONE TO MOVE IN ANY DIRECTION, INASMUCH AS IT CAN ONLY BE MOVED BY THE MOTION OF ANOTHER BODY. OF ITSELF, THEN, A STONE IS INCAPABLE OF MOVING, AND PASSING FROM ITS PLACE. AGAIN, AN EAGLE CANNOT BE TAUGHT IN THE WAYS OF HUMAN LEARNING.

51. IT IS, TO TAKE ANOTHER EXAMPLE, IMPOSSIBLE FOR A SICK MAN TO DO A STRONG MAN'S WORK; BUT IN THIS CASE THE REASON OF THE IMPOSSIBILITY IS OF A DIFFERENT KIND, FOR THE MAN IS RENDERED UNABLE, BY SICKNESS, TO DO WHAT HE IS NATURALLY CAPABLE OF DOING. IN THIS CASE, THEN, THE CAUSE OF THE IMPOSSIBILITY IS SICKNESS, AND THIS KIND OF IMPOSSIBILITY IS DIFFERENT FROM THE FIRST, SINCE THE MAN IS HINDERED BY BODILY WEAKNESS FROM THE POSSIBILITY OF DOING.

52. AGAIN, THERE IS A THIRD CAUSE OF IMPOSSIBILITY. A MAN MAY BE NATURALLY CAPABLE, AND HIS BODILY HEALTH MAY ALLOW OF HIS DOING SOME WORK, WHICH HE IS YET UNABLE TO DO BY REASON OF WANT OF SKILL, OR BECAUSE HIS RANK IN LIFE DISQUALIFIES HIM; BECAUSE, THAT IS, HE LACKS THE REQUIRED LEARNING OR IS A SLAVE.

53. WHICH OF THESE THREE DIFFERENT CAUSES OF IMPOSSIBILITY, THINK YOU, WHICH WE HAVE ENUMERATED (SETTING ASIDE THE FOURTH) CAN WE MEETLY ASSIGN TO THE CASE OF THE SON OF GOD? IS HE NATURALLY INSENSIBLE AND IMMOVABLE, LIKE A STONE? HE IS INDEED A STONE OF STUMBLING TO THE WICKED, A CORNERSTONE FOR THE FAITHFUL; BUT HE IS NOT INSENSIBLE, UPON WHOM THE FAITHFUL AFFECTION OF SENTIENT PEOPLES ARE STAYED. HE IS NOT AN IMMOVABLE ROCK, FOR THEY DRANK OF A ROCK THAT FOLLOWED THEM, AND THAT ROCK WAS CHRIST. 1 CORINTHIANS 10:4 THE WORK OF THE FATHER, THEN, IS NOT RENDERED IMPOSSIBLE TO CHRIST BY DIVERSITY OF NATURE.

54. PERCHANCE WE MAY SUPPOSE SOME THINGS WERE MADE IMPOSSIBLE FOR HIM BY REASON OF WEAKNESS. BUT HE WAS NOT WEAKLY WHO COULD HEAL THE WEAKNESSES OF OTHERS BY HIS WORD OF AUTHORITY. SEEMED HE WEAK WHEN BIDDING THE PARALYTIC TAKE UP HIS BED AND WALK? MARK 2:11 HE CHARGED THE MAN TO PERFORM AN ACTION OF WHICH HEALTH WAS THE NECESSARY CONDITION, EVEN WHILE THE PATIENT WAS YET PRAYING A REMEDY FOR HIS DISEASE. NOT WEAK WAS THE LORD OF HOSTS WHEN HE GAVE SIGHT TO THE BLIND, MADE THE CROOKED TO STAND UPRIGHT, RAISED THE DEAD TO LIFE, MATTHEW 11:5 ANTICIPATED THE EFFECTS OF MEDICINE AT OUR PRAYERS, AND CURED THEM THAT BESOUGHT HIM, AND WHEN TO TOUCH THE FRINGE OF HIS ROBE WAS TO BE PURIFIED. MARK 6:56

55. UNLESS, PERHAPS, YOU THOUGHT IT WAS WEAKNESS, YOU WRETCHES, WHEN YOU SAW HIS WOUNDS. TRULY, THEY WERE WOUNDS PIERCING HIS BODY, BUT THERE WAS NO WEAKNESS BETOKENED BY THAT WOUND, WHENCE FLOWED THE LIFE OF ALL, AND THEREFORE WAS IT THAT THE PROPHET SAID: BY HIS STRIPES WE ARE HEALED. ISAIAH 53:5 WAS HE, THEN, WHO WAS NOT WEAK IN THE HOUR WHEN HE WAS WOUNDED, WEAK IN REGARD OF HIS SOVEREIGNTY? HOW, THEN, I ASK? WHEN HE COMMANDED THE DEVILS, AND FORGAVE THE OFFENSES OF SINNERS? LUKE 5:20 OR WHEN HE MADE ENTREATY TO THE FATHER?

56. HERE, INDEED, OUR ADVERSARIES MAY PERCHANCE ENQUIRE: HOW CAN THE FATHER AND THE SON BE ONE, IF THE SON AT ONE TIME COMMANDS, AT ANOTHER ENTREATS? TRUE, THEY ARE ONE; TRUE ALSO, HE BOTH COMMANDS AND PRAYS: YET WHILE IN THE HOUR WHEN HE COMMANDS HE IS NOT ALONE, SO ALSO IN THE HOUR OF PRAYER HE IS NOT WEAK. HE IS NOT ALONE, FOR WHATSOEVER THINGS THE FATHER DOES, THE SAME THINGS DOES THE SON ALSO, IN LIKE MANNER. HE IS NOT WEAK, FOR THOUGH IN THE FLESH HE SUFFERED WEAKNESS FOR OUR SINS YET THAT WAS THE CHASTISEMENT OF OUR PEACE UPON HIM, ISAIAH 53:5 NOT LACK OF SOVEREIGN POWER IN HIMSELF.

57. MOREOVER, THAT YOU MAY KNOW THAT IT IS AFTER HIS MANHOOD THAT HE ENTREATS, AND IN VIRTUE OF HIS GODHEAD THAT HE COMMANDS, IT IS WRITTEN FOR YOU IN THE GOSPEL THAT HE SAID TO PETER: I HAVE PRAYED FOR YOU, THAT YOUR FAITH FAIL NOT. LUKE 22:32 TO THE SAME APOSTLE, AGAIN, WHEN ON A FORMER OCCASION HE SAID, YOU ARE THE CHRIST, THE SON OF THE LIVING GOD, HE MADE ANSWER: YOU ARE PETER, AND UPON THIS ROCK WILL I BUILD MY CHURCH, AND I WILL GIVE YOU THE KEYS OF THE KINGDOM OF HEAVEN. MATTHEW 16:18 COULD HE NOT, THEN, STRENGTHEN THE FAITH OF THE MAN TO WHOM, ACTING ON HIS OWN AUTHORITY, HE GAVE THE KINGDOM, WHOM HE CALLED THE ROCK, THEREBY DECLARING HIM TO BE THE FOUNDATION OF THE CHURCH? CONSIDER, THEN, THE MANNER OF HIS ENTREATY, THE OCCASIONS OF HIS COMMANDING. HE ENTREATS, WHEN HE IS SHOWN TO US AS ON THE EVE OF SUFFERING: HE COMMANDS, WHEN HE IS BELIEVED TO BE THE SON OF GOD.

58. WE SEE, THEN, THAT TWO SORTS OF IMPOSSIBILITY FURNISH NO EXPLANATION, INASMUCH AS THE POWER OF GOD CAN BE NEITHER INSENSIBLE NOR WEAKLY. WILL YOU THEN PROFFER THE THIRD KIND [AS AN ACCOUNT OF THE MATTER], NAMELY, THAT HE CAN DO NOTHING, JUST AS AN UNSKILLED APPRENTICE CAN DO NOTHING WITHOUT HIS MASTER'S INSTRUCTIONS, OR A SLAVE CAN DO NOTHING WITHOUT HIS LORD. THEN DID YOU SPEAK FALSELY, LORD JESUS, IN CALLING YOURSELF MASTER AND LORD, AND YOU DECEIVED YOUR DISCIPLES BY YOUR WORDS: YOU CALL ME MASTER AND LORD, AND YOU SAY WELL, FOR SO I AM. JOHN 13:13 NAY, BUT YOU, O TRUTH, WOULD NEVER HAVE DECEIVED MEN, LEAST OF ALL THEM WHOM YOU CALLED FRIENDS. JOHN 15:14-15

59. YET IF OUR ENEMIES SUNDER YOU FROM THE CREATOR, AS BEING UNSKILLED, LET THEM SEE HOW THEY AFFIRM THAT SKILL WAS LACKING TO YOU, THAT IS TO SAY, TO THE DIVINE WISDOM; FOR ALL THAT, HOWEVER, THEY CANNOT DIVIDE THE UNITY OF SUBSTANCE THAT YOU HAVE WITH THE FATHER. IT IS NOT, INDEED, BY NATURE, BUT BY REASON OF IGNORANCE, THAT THE DIFFERENCE EXISTS BETWEEN THE CRAFTSMAN AND THE UNSKILLED; BUT NEITHER IS HANDICRAFT ATTRIBUTABLE TO THE FATHER, NOR IGNORANCE TO YOU, FOR THERE IS NO SUCH THING AS IGNORANT WISDOM.

60. THEREFORE, IF INSENSIBILITY IS NO ATTRIBUTE OF THE SON, AND IF NEITHER WEAKNESS, NOR IGNORANCE, NOR SERVILITY, LET UNBELIEVERS PUT IT TO THEIR MINDS FOR MEDITATION THAT BOTH BY NATURE AND SOVEREIGNTY THE SON IS ONE WITH THE FATHER, AND BY ITS WORKING HIS POWER IS NOT AT CROSS-PURPOSE WITH THE FATHER, INASMUCH AS ALL THINGS THAT THE FATHER HAS DONE, THE SON DOES LIKEWISE, FOR NO ONE CAN DO IN LIKE FASHION THE SAME WORK THAT ANOTHER HAS DONE, UNLESS HE SHARES IN THE UNITY OF THE SAME NATURE, WHILE HE IS ALSO NOT INFERIOR IN METHOD OF WORKING.

61. YET I WOULD STILL ENQUIRE WHAT IT IS THAT THE SON CANNOT DO, UNLESS HE SEE THE FATHER DOING IT. I WILL TAKE THE FOOL'S LINE, AND PROPOUND SOME EXAMPLES DRAWN FROM THINGS OF A LOWER WORLD. I HAVE BECOME A FOOL; YOU HAVE COMPELLED ME. 2 CORINTHIANS 12:11 WHAT INDEED IS MORE FOOLISH THAN TO DEBATE OVER THE MAJESTY OF GOD, WHICH RATHER OCCASIONS QUESTIONINGS, THAN GODLY INSTRUCTION WHICH IS IN FAITH. BUT TO ARGUMENTS LET ARGUMENTS REPLY; LET WORDS MAKE ANSWER TO THEM, BUT LOVE TO US, THE LOVE WHICH IS IN GOD, ISSUING OF A PURE HEART AND GOOD CONSCIENCE AND FAITH UNFEIGNED. AND SO I STICKLE NOT TO INTRODUCE EVEN THE LUDICROUS FOR THE CONFUTATION OF SO VAIN A THESIS.

62. HOW, THEN, DOES THE SON SEE THE FATHER? A HORSE SEES A PAINTING, WHICH NATURALLY IT IS UNABLE TO IMITATE. NOT THUS DOES THE SON BEHOLD THE FATHER. A CHILD SEES THE WORK OF A GROWN MAN, BUT HE CANNOT REPRODUCE IT; CERTAINLY NOT THUS, AGAIN, DOES THE SON SEE THE FATHER.

63. IF, THEN, THE SON CAN, BY VIRTUE OF A COMMON HIDDEN POWER OF THE SAME NATURE WHICH HE HAS WITH THE FATHER, BOTH SEE AND ACT IN AN INVISIBLE MANNER, AND BY THE FULLNESS OF HIS GODHEAD EXECUTE EVERY DECREE OF HIS WILL, WHAT REMAINS FOR US BUT TO BELIEVE THAT THE SON, BY REASON OF INDIVISIBLE UNITY OF POWER, DOES NOTHING, SAVE WHAT HE HAS SEEN THE FATHER DOING, FORASMUCH AS BECAUSE OF HIS INCOMPARABLE LOVE THE SON DOES NOTHING OF HIMSELF, SINCE HE WILLS NOTHING THAT IS AGAINST HIS FATHER'S WILL? WHICH TRULY IS THE PROOF NOT OF WEAKNESS BUT OF UNITY.

CHAPTER 6.

THE FOURTH KIND OF IMPOSSIBILITY (§49) IS NOW TAKEN INTO CONSIDERATION, AND IT IS SHOWN THAT THE SON DOES NOTHING THAT THE FATHER APPROVES NOT, THERE BEING BETWEEN THEM PERFECT UNITY OF WILL AND POWER.

64. THE SON, MOREOVER — TO CONSIDER NOW OUR FOURTH PREMISS — IS NOT SELF-ASSERTIVE, FOR HE, THE DIVINE ASSESSOR, HAS DONE NOUGHT THAT IS NOT IN AGREEMENT WITH HIS FATHER'S WILL. FURTHER, THE FATHER HAS SEEN THE THINGS THAT THE SON MADE, AND PRONOUNCED THEM VERY GOOD; FOR SO IT IS WRITTEN IN GENESIS: AND GOD SAID, LET THERE BE LIGHT; AND THERE WAS LIGHT. AND GOD SAW THE LIGHT THAT IT WAS GOOD. GENESIS 1:3-4

65. NOW, DID THE FATHER SAY ON THAT OCCASION, LET THERE BE SUCH LIGHT AS I MYSELF HAVE MADE, OR LET THERE BE LIGHT — LIGHT HAVING AS YET NOT EXISTED; OR DID THE SON ASK WHAT SORT OF LIGHT THE FATHER MADE? NAY, THE SON MADE LIGHT, ACCORDING TO HIS OWN WILL, AND SO FAR IN ACCORDANCE WITH THE FATHER'S GOOD PLEASURE,

THAT HE APPROVED. IT IS OF NEW, ORIGINAL WORK BY THE SON THAT THE PLACE SPEAKS.

66. AGAIN, IF, AS ARIAN, EXPOSITIONS OF THE SCRIPTURES MAKE OUT, IT IS A DISCREDIT TO THE SON TO HAVE MADE WHAT HE SAW, WHEREAS THE SCRIPTURES PRESENT HIM AS HAVING MADE WHAT HE [BEFORE] SAW NOT, AND TO HAVE GIVEN BEING TO THINGS WHICH AS YET WERE NOT, WHAT SHOULD THEY SAY OF THE FATHER, WHO PRAISED THAT HE HAD SEEN, AS THOUGH HE COULD NOT HAVE FORESEEN THE THINGS THAT WERE TO BE MADE?

67. THE SON, THEREFORE, SEES THE FATHER'S WORK IN LIKE MANNER AS THE FATHER SEES THE SON'S, AND THE FATHER PRAISES NOT THE WORK AS ONE WOULD PRAISE WORK OF ANOTHER'S DOING, BUT RECOGNIZES IT AS HIS OWN, FOR WHATSOEVER THINGS THE FATHER HAS DONE, THE SAME DOES THE SON, IN LIKE MANNER. [SO WAS IT WRITTEN, THAT] YOU MIGHT UNDERSTAND ONE AND THE SAME WORK TO BE THE WORK BOTH OF THE FATHER AND OF THE SON. AND THUS THE SON DOES NOTHING SAVE WHAT IS APPROVED OF BY THE FATHER, PRAISED BY THE FATHER, WILLED BY THE FATHER, BECAUSE HIS WHOLE BEING IS OF THE FATHER; AND HE IS NOT AS THE CREATED BEING, WHICH COMMITS MANY FAULTS, OFTTIMES OFFENDING THE WILL OF ITS CREATOR, IN LUSTING AFTER AND FALLING INTO SIN. NOUGHT, THEN, IS OF THE SON'S DOING, SAVE WHAT IS PLEASING TO THE FATHER, FORASMUCH AS ONE WILL, ONE PURPOSE, IS THEIRS, ONE TRUE LOVE, ONE EFFECT OF ACTION.

68. FURTHERMORE, TO PROVE TO YOU THAT IT COMES OF LOVE, THAT THE SON CAN DO NOTHING OF HIMSELF SAVE WHAT HE HAS SEEN THE FATHER DOING, THE APOSTLE HAS ADDED TO THE WORDS, WHATSOEVER THE FATHER HAS DONE, THE SAME THINGS DOES THE SON ALSO, IN LIKE MANNER, THIS REASON: FOR THE FATHER LOVES THE SON, AND THUS SCRIPTURE REFERS THE SON'S INABILITY TO DO, WHEREOF IT TESTIFIES, TO UNITY IN LOVE THAT SUFFERS NO SEPARATION OR DISAGREEMENT.

69. BUT IF THE INSEPARABLENESS OF THE PERSONS IN LOVE REST, AS IT TRULY DOES, UPON [IDENTITY OF] NATURE, THEN SURELY THEY ARE ALSO INSEPARABLE, FOR THE SAME REASON, IN ACTION, AND IT IS IMPOSSIBLE THAT THE WORK OF THE SON SHOULD NOT BE IN AGREEMENT WITH THE FATHER'S WILL, WHEN WHAT THE SON WORKS, THE FATHER WORKS ALSO, AND WHAT THE FATHER WORKS, THE SON WORKS ALSO, AND WHAT THE SON SPEAKS, THE FATHER SPEAKS ALSO, AS IT IS WRITTEN: MY FATHER, WHO DWELLS IN ME, HE IT IS THAT SPEAKS, AND THE WORKS THAT I DO HE HIMSELF DOES. JOHN 14:10 FOR THE FATHER APPOINTED NOUGHT SAVE BY THE EXERCISE OF HIS POWER AND WISDOM, FORASMUCH AS HE MADE ALL THINGS WISELY, AS IT IS WRITTEN: IN WISDOM HAVE YOU MADE THEM ALL; AND LIKEWISE, GOD THE WORD MADE NOUGHT WITHOUT THE FATHER'S PARTICIPATION.

70. NOT WITHOUT THE FATHER DOES HE WORK; NOT WITHOUT HIS FATHER'S WILL DID HE OFFER HIMSELF FOR THAT MOST HOLY PASSION, THE VICTIM SLAIN FOR THE SALVATION OF THE WHOLE WORLD; NOT WITHOUT HIS FATHER'S WILL CONCURRING DID HE RAISE THE DEAD TO LIFE. FOR EXAMPLE, WHEN HE WAS AT THE POINT TO RAISE LAZARUS TO LIFE, HE LIFTED UP HIS EYES AND SAID, FATHER, I THANK YOU, FOR THAT YOU HAVE HEARD ME. AND I KNOW THAT YOU ALWAYS HEAR ME, BUT FOR THE SAKE OF THE MULTITUDE THAT STANDS ROUND I SPOKE, THAT THEY MAY BELIEVE THAT YOU HAVE SENT ME, JOHN 11:40 IN ORDER THAT, THOUGH SPEAKING AGREEABLY TO HIS ASSUMED CHARACTER OF MAN, IN THE FLESH, HE MIGHT STILL EXPRESS HIS ONENESS WITH THE FATHER IN WILL AND OPERATION, IN THAT THE FATHER HEARS ALL AND SEES ALL THAT THE SON WILLS, AND THEREFORE ALSO THE FATHER SEES THE SON'S DOINGS, HEARS THE UTTERANCES OF HIS WILL, FOR THE SON MADE NO REQUEST, AND YET SAID THAT HE HAD BEEN HEARD.

71. AGAIN, WE CANNOT SUPPOSE THAT THE FATHER HEARS NOT ALL, WHATSOEVER THE SON'S WILL RESOLVES; AND TO SHOW THAT HE IS ALWAYS HEARD BY THE FATHER, NOT AS A SERVANT, NOT AS A PROPHET, BUT AS SON, HE SAID: AND I KNOW THAT THOU DOST ALWAYS HEAR ME, BUT FOR THE SAKE OF THE MULTITUDE WHICH STANDS ROUND I SPOKE, THAT THEY MAY BELIEVE THAT YOU HAVE SENT ME.

72. IT IS FOR OUR SAKES, THEREFORE, THAT HE RENDERS THANKS, LEST WE SHOULD SUPPOSE THAT THE FATHER AND THE SON ARE ONE AND THE SAME PERSON, WHEN WE HEAR OF ONE AND THE SAME WORK BEING WROUGHT BY THE FATHER AND THE SON. FURTHER, TO SHOW US THAT HIS RENDERING OF THANKS HAD NOT BEEN THE TRIBUTE DUE FROM ONE WANTING IN POWER, THAT, ON THE CONTRARY, HE, AS SON OF GOD, EVER CLAIMED FOR HIMSELF THE POSSESSION OF DIVINE AUTHORITY, HE CRIED, LAZARUS, COME FORTH. HERE, SURELY, IS THE VOICE OF COMMAND, NOT OF PRAYER.

CHAPTER 7.
THE DOCTRINE HAD IN VIEW FOR ENFORCEMENT IS CORROBORATED BY THE TRUTH THAT THE SON IS THE WORD OF THE FATHER — THE WORD, NOT IN THE SENSE IN WHICH WE UNDERSTAND THE TERM, BUT A LIVING AND ACTIVE WORD. THIS BEING SO, WE CANNOT DENY HIM TO BE OF THE SAME WILL, POWER, AND SUBSTANCE WITH THE FATHER.

73. TO RETURN, HOWEVER, TO WHAT WE HAD IN HAND BEFORE, AND FINISH THE TASK SET BEFORE US. THE SON, AS THE WORD, CARRIES OUT HIS FATHER'S WILL. NOW, A WORD, AS WE UNDERSTAND AND USE IT, IS AN UTTERANCE. THERE ARE SYLLABLES AND SOUNDS, WHICH, HOWEVER, ARE NOT AT VARIANCE WITH THE THOUGHT OF OUR MIND, AND WHAT WE APPREHEND AND ARE AFFECTED BY INWARDLY WE GIVE TOKEN OF BY THE TESTIMONY OF THE SPOKEN WORD, WHICH, AS IT WERE, WORKS [FOR US]. BUT THE WORDS WE SPEAK HAVE NO DIRECT EFFICACY IN THEMSELVES, IT IS THE WORD OF GOD ALONE, WHICH IS NEITHER AN UTTERANCE, NOR AN INWARD CONCEPT, AS THEY CALL IT, BUT WORKS EFFICACIOUSLY, IS LIVING, AND HAS HEALING POWER.

74. WOULD YOU KNOW WHAT IS THE NATURE OF THE WORD — HEAR THE SCRIPTURES. FOR THE WORD OF GOD IS LIVING AND MIGHTY, YEA, WORKING EFFECTUALLY, SHARP AND KEENER THAN ANY THE SHARPEST SWORD, PIERCING EVEN TO THE SUNDERING OF SOUL AND SPIRIT, OF LIMBS AND MARROW. HEBREWS 4:12

75. DO YOU HEAR, THEN, THE WORD OF GOD, AND WILL YOU SEPARATE HIM FROM THE FATHER'S WILL AND POWER? YOU HEAR HIM CALLED THE LIVING WORD, THE HEALING WORD — SEEK NOT THEN TO COMPARE HIM WITH THE WORD OF OUR MOUTH; FOR IF THE WORD WE UTTER, THOUGH IT HAVE NOT EYES TO SEE, NOR EARS TO HEAR, YET SPEAKS, AND STILL THE KNOWLEDGE OF WHAT IT SPEAKS IS WROUGHT BY VIRTUE OF HIDDEN MYSTERIES OF MAN'S NATURE, HOW CAN HE ESCAPE THE CHARGE OF BLASPHEMY, WHO REQUIRES THAT SOME SORT OF BODILY VISION AND HEARING SHALL GO ALONG WITH THE GODHEAD IN THE WORD OF GOD, AND THINKS THAT THE SON CAN DO NOTHING OF HIMSELF, SAVE WHAT HE SHALL HAVE SEEN THE FATHER DOING, THOUGH (AS WE HAVE SAID) THERE IS IN THE FATHER, SON, AND HOLY SPIRIT THE SAME WILL, BOTH TO DO AND NOT TO DO, AND THE SAME POWER, BY REASON OF UNITY IN THE SAME SUBSTANCE.

76. BUT IF, THOUGH MEN ARE, AS A RULE, DIFFERENT IN RESPECT OF THEIR THOUGHTS AND FEELINGS, THEY YET AGREE AS TO THE MEANING OF A SINGLE PROPOSITION, WHAT OUGHT WE TO THINK AS CONCERNING THE FATHER AND THE SON OF GOD, SEEING THAT IN THE SUBSTANCE OF THE GODHEAD THERE IS THAT IS IMITATED BY HUMAN LOVE?

77. LET US, HOWEVER, SUPPOSE — AS OUR ADVERSARIES WOULD HAVE IT — THAT THE SON DOES, AS IT WERE, COPY THE PATTERN OF THAT WHICH HE HAS SEEN HIS FATHER DOING. BUT EVEN THIS, WE MUST CONFESS, MEANS THAT HE IS OF THE SAME SUBSTANCE, FOR NONE CAN COMPLETELY IMITATE THE WORKING OF ANOTHER, UNLESS HE BE ONE WITH HIM IN THE SAME NATURE.

CHAPTER 8.
THE HERETICAL OBJECTION, THAT THE SON CANNOT BE EQUAL TO THE FATHER, BECAUSE HE CANNOT BEGET A SON, IS TURNED BACK UPON THE AUTHORS OF IT. FROM THE CASE OF HUMAN NATURE IT IS SHOWN THAT WHETHER A PERSON BEGETS OFFSPRING OR NOT, HAS NOTHING TO DO WITH HIS POWER. MOST OF ALL MUST THIS BE TRUE SINCE, OTHERWISE, THE FATHER HIMSELF WOULD HAVE TO BE PRONOUNCED WANTING IN POWER. WHENCE IT FOLLOWS THAT WE HAVE NO RIGHT TO JUDGE OF DIVINE THINGS BY HUMAN, AND MUST TAKE OUR STAND UPON THE AUTHORITY OF HOLY WRIT, OTHERWISE WE MUST DENY ALL POWER EITHER TO THE FATHER OR TO THE SON.

78. THERE IS A FOOL'S DEMURRER, YOUR MAJESTY, WHICH CERTAIN PERSONS ARE GIVEN TO RAISING, IN ORDER TO SHOW THE FATHER AND THE SON TO BE NOT EQUAL TOGETHER, SAYING THAT THE FATHER IS ALMIGHTY, BECAUSE HE HAS BEGOTTEN THE SON, BUT THAT THE SON IS NOT ALMIGHTY, BECAUSE HE HAS NOT BEEN ABLE TO BEGET.

79. BUT SEE HOW WILD IS THEIR BLASPHEMY, HOW THEIR PHILOSOPHERS' LOGIC CONFUTES ITSELF. FOR THE RAISING OF THIS QUESTION MUST LEAD EITHER TO THEIR CONFESSING WITH THEIR OWN MOUTHS THAT THE SON IS CO-ETERNAL WITH THE FATHER, OR, IF THEY IMPOSE A BEGINNING UPON THE SON'S EXISTENCE, TO THEIR ASSIGNING OF NECESSITY A BEGINNING TO THE FATHER'S POWER. WHEN, THEREFORE, THEY DENY THAT THE SON IS ALMIGHTY, THEY ARE ON THE ROAD TO ASSERT — WHICH IS IMPIOUS — THAT THE FATHER BEGAN TO BE ALMIGHTY BY HELP OF THE SON.

80. FOR IF THE FATHER IS ALMIGHTY BY REASON OF BEGETTING THE SON, THEN, CERTAINLY, EITHER THE SON IS CO-ETERNAL WITH THE FATHER, BECAUSE IF THE FATHER IS ETERNALLY ALMIGHTY, THEN THE SON ALSO IS ETERNAL, OR, IF THERE WAS A TIME WHEN THERE WAS NOT AN ETERNAL SON, THERE WAS BY CONSEQUENCE A TIME WHEN THERE WAS NOT AN ALMIGHTY FATHER. FOR WHEN THEY WOULD MAKE OUT THAT THERE WAS A TIME WHEN THE SON BEGAN TO BE, THEY ARE SLIDING BACK INTO [THE ERROR OF] SAYING THAT THE FATHER'S POWER ALSO HAS NOT BEEN FROM EVERLASTING, BUT BEGAN TO BE IN CONSEQUENCE OF THE GENERATION OF THE SON. SO, IN THEIR DESIRE TO DO DISHONOUR TO THE SON OF GOD, THEY DO SO INCREASE HIS HONOUR AS TO SEEM TO MAKE HIM, CONTRARY TO ALL RIGHT BELIEF, THE SOURCE OF HIS FATHER'S POWER, THOUGH THE SON SAYS, ALL THINGS THAT THE FATHER HAS ARE MINE JOHN 16:15 — THAT IS TO SAY, NOT THE THINGS WHICH HE HAS BESTOWED UPON THE FATHER, BUT WHICH HE HAS RECEIVED FROM THE FATHER, BY RIGHT AS THE SON WHOM THE FATHER HAS BEGOTTEN.

81. AND THEREFORE WE DO DECLARE THE SON TO BE ETERNAL POWER; ROMANS 1:20 IF, THEN, HIS POWER AND GODHEAD BE ETERNAL, SURELY HIS SOVEREIGNTY IS ETERNAL ALSO. HE, THEN, WHO DISHONOURS THE SON DISHONOURS THE FATHER, AND IS AN ENEMY AND OFFENDER AGAINST DUTY AND LOVE. LET US HONOUR THE SON, IN WHOM THE FATHER IS WELL PLEASED, FOR IT IS THE FATHER'S PLEASURE THAT PRAISE BE GIVEN TO THE SON, IN WHOM HE HIMSELF IS WELL PLEASED.

82. LET US, HOWEVER, MAKE ANSWER TO THE CONCLUSION THEY STRIVE TO ESTABLISH; BUT WE SEEM TO HAVE SOUGHT, IN PURSUIT OF A PERSONAL APPEAL, TO ESCAPE FROM THE DIFFICULTY OF TREATING THE QUESTION BEFORE US. THE FATHER, THEY SAY, HAS BEGOTTEN A SON; THE SON HAS NOT. WHAT PROOF IS THIS THAT THEY ARE NOT EQUAL? TO BEGET IS THE FATHER'S NATURAL FUNCTION, AS A FATHER, AND NO NECESSARY OUTCOME OF HIS SOVEREIGN POWER. FURTHERMORE, DUTIFUL REGARD PLACES PERSONS ON AN EQUALITY WITH EACH OTHER, AND DOES NOT SUNDER THEM. AGAIN, OUR OWN EXPERIENCE OF WHAT HOLDS GOOD AMONG US FRAIL MORTALS TEACHES US THAT IT MAY FREQUENTLY HAPPEN THAT WEAK MEN HAVE SONS, WHILE STRONGER MEN HAVE NOT; THAT SLAVES HAVE CHILDREN, WHILE THEIR MASTERS ARE CHILDLESS; AND THAT THE POOR BEGET OFFSPRING, WHILE RICH MEN ARE UNBLESSED WITH ANY.

83. BUT IF OUR ADVERSARIES SAY THAT THIS TOO MAY BE THE RESULT OF INFIRMITY, INASMUCH AS MEN MAY DESIRE TO BEGET CHILDREN, BUT BE UNABLE TO DO SO; THEN, THOUGH THINGS DIVINE ARE NOT TO BE JUDGED OF AND DETERMINED BY THINGS HUMAN, YET LET THEM UNDERSTAND THAT WITH MEN ALSO, AS WITH GOD, WHETHER ONE HAS CHILDREN OR NO, IS NOT DEPENDENT UPON OR DERIVED OF HIS AUTHORITATIVE POWER, BUT UPON THE PERSONAL ATTRIBUTES OF A FATHER, AND THAT BEGETTING LIES NOT IN THE POWER OF OUR WILL, BUT IS CONTINGENT UPON OUR QUALITIES OF BODY; FOR IF IT WERE A MATTER OF SOVEREIGN AUTHORITY, THEN THE MIGHTIER KING WOULD HAVE THE GREATER NUMBER OF SONS. TO HAVE SONS, THEN, OR TO BE CHILDLESS, THEREFORE, IS NOT IN NECESSARY CONNECTION OR RELATION TO SOVEREIGN AUTHORITY. IS IT, THEN, SO WITH NATURE?

84. IF YOU [MY ARIAN ADVERSARIES] REGARD WHAT YOU OBJECT AS NATURAL WEAKNESS, AND RELY UPON EXAMPLES TAKEN FROM THE NATURE OF MANKIND, REMEMBER THAT THE FATHER'S NATURE IS THE SAME AS THE SON'S, AND THEREFORE YOU DO EITHER CONFESS THE SON TO BE A TRUE SON, AND DISHONOUR THE FATHER IN THE PERSON OF THE SON, BY REASON OF THEIR UNITY IN ONE AND THE SAME NATURE (FOR AS THE FATHER IS BY NATURE GOD, SO ALSO IS THE SON; WHEREAS THE APOSTLE SAYS THAT THE GODS MANY ARE NOT SO BY NATURE, BUT ARE ONLY SO CALLED); OR, IF YOU DENY HIM TO BE A TRUE SON, THAT IS TO SAY, POSSESSING THE SAME NATURE, THEN HE IS NOT BEGOTTEN, AND IF THE SON IS NOT BEGOTTEN, THE FATHER DID NOT BEGET HIM.

85. THE CONCLUSION WE COME AT, THEREFORE, ON THE LINE OF YOUR PERSUASION, IS THAT GOD THE FATHER IS NOT ALMIGHTY, BECAUSE HE COULD NOT BEGET, IF HE DID NOT BEGET THE SON, BUT CREATED HIM. BUT FORASMUCH AS THE FATHER IS ALMIGHTY, HE BEING, AS YOU HOLD, THE ALMIGHTY IN SO FAR AS HE IS THE ONLY AUTHOR OF BEING, THEN SURELY HE HAS BEGOTTEN HIS SON, AND NOT CREATED HIM. HOWBEIT, WE OUGHT TO BELIEVE HIS WORD BEFORE YOURS. HE SAYS: I HAVE BEGOTTEN, AND THAT MORE THAN ONCE, WITNESSING TO HIMSELF AS BEGETTING.

86. IT IS NO SIGN, THEN, OF INFIRMITY, WHETHER OF NATURE OR AUTHORITY, IN CHRIST, THAT HE HAS NOT BEGOTTEN, FOR TO BEGET, AS WE HAVE ALREADY SAID OFTTIMES, BEARS NO RELATION TO SUPREMACY OF AUTHORITY, BUT TO A PERSONAL PROPERTY IN A NATURE. FOR IF THE OMNIPOTENCE OF THE FATHER IS THEREBY CONSTITUTED, THAT HE HAS A SON, THEN HE MIGHT HAVE BEEN MORE ALMIGHTY HAD HE BEGOTTEN MORE SONS.

87. THEN IS HIS POWER EXHAUSTED IN THE BEGETTING OF ONE? NAY, BUT I WILL SHOW THAT CHRIST ALSO HAS SONS, WHOM HE BEGETS EVERY DAY, BUT WITH THAT GENERATION, OR RATHER REGENERATION, WHICH IS RELATED TO PERSONAL AUTHORITY RATHER THAN NATURE, FOR ADOPTION IS THE EXERCISE AND BESTOWAL OF AUTHORITY, AND GENERATION THE MANIFESTATION OF A PROPERTY, AS SCRIPTURE ITSELF HAS TAUGHT US: FOR JOHN SAYS THAT HE WAS IN THIS WORLD, AND THE WORLD WAS MADE BY HIM, AND THE WORLD KNEW HIM NOT. HE CAME TO HIS OWN, AND HIS OWN RECEIVED HIM NOT. BUT AS MANY AS RECEIVED HIM, TO THEM GAVE HE POWER TO BECOME SONS OF GOD, TO THEM WHICH BELIEVE IN HIS NAME.

88. WE SAY, THEREFORE, THAT IT IS THE FUNCTION AND EXERCISE OF HIS AUTHORITY THAT HE HAS MADE US SONS OF GOD, WHEREAS THE ORACLES OF GOD DISCOVER THAT HIS GENERATION IS IN RELATION TO PERSONAL ATTRIBUTE, FOR THE WISDOM OF GOD SAYS: I CAME FORTH OUT OF THE MOUTH OF THE MOST HIGH, SIRACH 24:5 THAT IS TO SAY NOT OF COMPULSION, BUT FREE, NOT UNDER BOND OF AUTHORITY, BUT BORN IN A HIDDEN BIRTH, ACCORDING TO PERSONAL POWERS OF SUPREME SOVEREIGNTY AND RIGHTFULNESS OF AUTHORITY. AGAIN, CONCERNING THE SAME WISDOM, WHICH IS THE LORD JESUS, THE FATHER SAYS IN ANOTHER PLACE: OUT OF THE WOMB I BEGOT YOU, BEFORE THE MORNING STAR.

89. NOW THIS HE SAID, NOT TO MAKE US THINK OF A BODILY WOMB, BUT TO SHOW THAT TRUE GENERATION IS HIS PROPER ACTIVITY, FOR IF WE UNDERSTAND THE WORDS AS SPEAKING OF GENERATION FROM A BODY, THEN [WE IMPLY] THE FATHER ALMIGHTY CONCEIVED AND BROUGHT FORTH IN TRAVAIL. BUT FAR BE IT FROM US THAT WE SHOULD MAKE THIS WEAK BODILY FRAME THE MEASURE OF GOD'S GREATNESS. THE WORD WOMB REPRESENTS THE HIDDEN MYSTERY, THE INNER SANCTUARY OF THE FATHER'S BEING, INTO WHICH NEITHER ANGELS NOR ARCHANGELS NOR POWERS NOR DOMINATIONS, NOR ANY CREATED NATURE, HAS BEEN ABLE TO ENTER. FOR THE SON IS ALWAYS WITH THE FATHER, AND IN THE FATHER — WITH THE FATHER, BY VIRTUE OF THE DISTINCTION, WITHOUT DIVISION, PROPER TO THE ETERNAL TRINITY; IN THE FATHER, BY REASON OF THE ESSENTIAL UNITY OF THE DIVINE NATURE.

90. WHAT ROOM HERE, THEN, FOR ONE TO SIT IN JUDGMENT UPON THE GODHEAD, TO CALL IN QUESTION THE FATHER AND THE SON — THE ONE FOR BEGETTING, THE OTHER FOR NOT BEGETTING. NO MAN CONDEMNS HIS SERVANT OR HANDMAID FOR BEGETTING (OR BEARING) OFFSPRING; BUT THOSE ARIANS CONDEMN CHRIST FOR NOT BEGETTING — THEY DO CONDEMN HIM, FOR THEY PRIVATELY PASS SENTENCE OF CONDEMNATION UPON HIM, WHEN THEY TAKE FROM HIS GLORY AND DIGNITY. THE QUESTION, WHY THEY HAVE NOT BEGOTTEN OFFSPRING, DOES NOT LEAD THOSE WHO ARE JOINED IN MARRIAGE INTO LOSS OF THEIR LOVE, OR DENIAL OF EACH OTHER'S MERITS, BUT THE ARIANS, BECAUSE CHRIST HAS NOT BEGOTTEN A SON, MAKE LIGHT OF HIS SOVEREIGNTY.

91. WHY, ASK THEY, IS THE SON NOT A FATHER? BECAUSE, ON THE OTHER SIDE, THE FATHER IS NOT A SON. WHY HAS NOT CHRIST BEGOTTEN? EVEN BECAUSE THE FATHER IS NOT BEGOTTEN. YET THE SON STANDS NONE THE LOWER, BECAUSE HE IS NOT A FATHER; NOR THE FATHER, BECAUSE HE IS NOT A SON, FOR THE SON SAID: ALL THINGS THAT THE FATHER HAS ARE MINE JOHN 16:15 — SO TRULY IS GENERATION INVOLVED IN THE FATHER'S PERSONAL ATTRIBUTES, AND COMES NOT BY MERE RIGHT OF SOVEREIGNTY.

92. THE SUBSTANCE OF THE TRINITY IS, SO TO SAY, A COMMON ESSENCE IN THAT WHICH IS DISTINCT, AN INCOMPREHENSIBLE, INEFFABLE SUBSTANCE. WE HOLD THE DISTINCTION, NOT THE CONFUSION OF FATHER, SON, AND HOLY SPIRIT; A DISTINCTION WITHOUT SEPARATION; A DISTINCTION WITHOUT PLURALITY; AND THUS WE BELIEVE IN FATHER, SON, AND HOLY SPIRIT AS EACH EXISTING FROM AND TO ETERNITY IN THIS DIVINE AND WONDERFUL MYSTERY: NOT IN TWO FATHERS, NOR IN TWO SONS, NOR IN TWO SPIRITS. FOR THERE IS ONE GOD, THE FATHER, OF WHOM ARE ALL THINGS, AND WE IN HIM; AND ONE LORD, JESUS CHRIST, BY WHOM ARE ALL THINGS, AND WE BY HIM. 1 CORINTHIANS 8:6 THERE IS ONE BORN OF THE FATHER, THE LORD JESUS, AND THEREFORE HE IS THE ONLY-BEGOTTEN. THERE IS ALSO ONE HOLY SPIRIT, 1 CORINTHIANS 12:11 AS THE SAME APOSTLE HAS SAID. SO WE BELIEVE, SO WE READ, SO WE HOLD. WE KNOW THE FACT OF DISTINCTION, WE KNOW NOTHING OF THE HIDDEN MYSTERIES; WE PRY NOT INTO THE CAUSES, BUT KEEP THE OUTWARD SIGNS VOUCHSAFED UNTO US.

93. O MONSTROUS WICKEDNESS, THAT THEY WHO HAVE NO POWER OVER THEIR OWN PROCREATION SHOULD CLAIM AND USURP POWER TO ENQUIRE INTO THE DIVINE GENERATION! LET THEM DENY, THEM, THAT THE SON IS EQUAL TO THE FATHER, FORASMUCH AS HE HAS NOT BEGOTTEN; LET THEM DENY THAT THE SON IS EQUAL TO THE FATHER, BECAUSE HE HAS A FATHER! BUT IF THEY TALKED AFTER THIS FASHION ABOUT MEN, WHO SOMETIMES DESIRE TO BEGET SONS, YET CANNOT, WE SHOULD CALL IT AN INSULT, JUST AS WE SHOULD SO CALL IT, IF OF TWO MEN, ONE HAVING SONS AND THE OTHER CHILDLESS, THE LATTER WERE SAID TO BE INFERIOR TO THE FORMER ON THAT GROUND. SO MONSTROUS ALSO, I SAY, DOES IT SEEM, IN REGARD SIMPLY TO MEN, THAT ONE SHOULD THEREFORE BE ESTEEMED THE MORE LIGHTLY BECAUSE HE HAS A FATHER. PERADVENTURE, INDEED, THE ARIANS SUPPOSE THAT CHRIST IS IN THE POSITION OF ONE IN A FAMILY, AND FRETS BECAUSE HE IS NOT SET FREE AND INDEPENDENT OF HIS FATHER'S AUTHORITY, AND IS NOT EMPOWERED TO ADMINISTER THE ESTATE. BUT CHRIST IS NOT UNDER TUTELAGE; NAY, RATHER HAS HE ABOLISHED ALL TUTELAGE.

94. HOW THEN, LET THEM TELL US, WOULD THEY HAVE THESE THINGS TO BE?— A TRUE GENERATION, THE TRUE SON BEGOTTEN OF GOD THE FATHER, THAT IS, OF THE SUBSTANCE OF THE FATHER, OR OF ANOTHER SUBSTANCE? IF THEY SAY BEGOTTEN OF THE FATHER, THAT IS, OF THE SUBSTANCE OF GOD, WELL AND GOOD, FOR THEN THEY ACKNOWLEDGE THE SON AS BEGOTTEN OF THE SUBSTANCE OF THE FATHER. IF, THEN, THEY ARE OF ONE SUBSTANCE, SURELY THEY ARE ALSO OF ONE SOVEREIGN POWER. WHEREAS, IF THE SON IS BEGOTTEN OF ANOTHER SUBSTANCE, HOW CAN THE FATHER BE ALMIGHTY, AND THE SON NOT ALMIGHTY? FOR WHAT ADVANTAGE HAS GOD, IF HE HAVE MADE HIS SON OF ANOTHER SUBSTANCE, WHEN CONFESSEDLY THE SON, ON HIS PART, HAS OF ANOTHER SUBSTANCE MADE US SONS OF GOD? THE SON, THEREFORE, IS EITHER OF ONE SUBSTANCE WITH THE FATHER, OR OF ONE SOVEREIGN POWER.

95. OUR ADVERSARIES' QUESTION, THEN, FALLS FLAT, BECAUSE THEY CANNOT JUDGE CHRIST — OR RATHER, BECAUSE HE IS CLEAR, WHEN HE IS JUDGED. THEY ARE WORTHY, HOWEVER, TO BE CONDEMNED UPON THEIR OWN SENTENCE, WHO RAISE THIS QUESTION AGAINST US, FOR IF THE SON BE THEREFORE NOT EQUAL TO THE FATHER, BECAUSE HE HAS NOT BEGOTTEN A SON, THEN BY ALL MEANS LET THEM WHO SOW DISCUSSIONS OF THIS KIND CONFESS, IF THEY HAVE NOT CHILDREN, THAT THEIR VERY SERVANTS ARE TO BE PREFERRED BEFORE THEMSELVES, INASMUCH AS THEY CANNOT BE THE EQUALS OF THOSE WHO HAVE CHILDREN — WHEREAS, IF THEY HAVE CHILDREN, LET THEM REGARD THE MERIT THEREOF AS DUE NOT TO THEMSELVES, BUT OF RIGHT TO THEIR SONS.

96. THE OBJECTION, THEN, HOLDS NOT TOGETHER, THAT THE SON CANNOT BE EQUAL TO THE FATHER, BY REASON OF THE FATHER HAVING BEGOTTEN THE SON, WHILE THE SON HAS BEGOTTEN NO SON OF HIMSELF, FOR THE SPRING BEGETS THE STREAM, THOUGH THE STREAM BEGETS NO SPRING OUT OF ITSELF, AND LIGHT BEGETS RADIANCE, AND NOT RADIANCE LIGHT, YET THE NATURE OF RADIANCE AND LIGHT IS ONE.

CHAPTER 9.

VARIOUS QUIBBLING ARGUMENTS, ADVANCED BY THE ARIANS TO SHOW THAT THE SON HAD A BEGINNING OF EXISTENCE, ARE CONSIDERED AND REFUTED, ON THE GROUND THAT WHILE THE ARIANS PLAINLY PROVE NOTHING, OR IF THEY PROVE ANYTHING, PROVE IT AGAINST THEMSELVES, (INASMUCH AS HE WHO IS THE BEGINNING OF ALL CANNOT HIMSELF HAVE A BEGINNING), THEIR REASONINGS DO NOT EVEN HOLD TRUE WITH REGARD TO FACTS OF HUMAN EXISTENCE. TIME COULD NOT BE BEFORE HE WAS, WHO IS THE AUTHOR OF TIME — IF INDEED AT SOME TIME HE WAS NOT IN EXISTENCE, THEN THE FATHER WAS WITHOUT HIS POWER AND WISDOM. AGAIN, OUR OWN HUMAN EXPERIENCE SHOWS THAT A PERSON IS SAID TO EXIST BEFORE HE IS BORN.

97. NOW THAT OUR OPPONENTS HAVE FAILED TO MAINTAIN THEIR OBJECTION AGAINST THE TRUTH OF HIS SON'S EQUALITY WITH THE FATHER, ON THE GROUND OF HIS GENERATION, LET THEM SEE THAT THEIR WELL KNOWN DEVICE OF CONTROVERSY, THEIR STOCK MISREPRESENTATION, IS FRUSTRATED. THEIR COMMON USE IS TO PROPOUND THIS RIDDLE: HOW CAN THE SON BE EQUAL WITH THE FATHER? IF HE IS A SON, THEN BEFORE HE WAS BEGOTTEN HE WAS NOT IN EXISTENCE. IF HE WAS IN EXISTENCE, WHY WAS HE BEGOTTEN? AND MEN WHO ADVANCE DIFFICULTIES RAISED BY ARIUS YET STURDILY DENY THAT THEY ARE ARIANS.

98. ACCORDINGLY, THEY DEMAND OUR ANSWER, INTENDING, IF WE SAY, THE SON EXISTED BEFORE HE WAS BEGOTTEN, TO MEET US WITH A SUBTLE RETORT, THAT IF SO, THEN, BEFORE HE WAS BEGOTTEN, HE WAS CREATED, AND THERE IS NO DIFFERENCE BETWEEN HIM AND THE REST OF CREATED BEINGS, FOR HE BEGAN TO BE A CREATURE BEFORE HE BEGAN TO BE THE SON. TO WHICH THEY ADD: WHY WAS HE BEGOTTEN, WHEN HE WAS ALREADY IN EXISTENCE? BECAUSE HE WAS IMPERFECT, AND IN ORDER THAT HE MIGHT AFTERWARDS BE MADE MORE PERFECT? WHILST IF WE REPLY THAT THE SON DID NOT EXIST BEFORE HE WAS BEGOTTEN, THEY WILL IMMEDIATELY REPLY: THEN BY BEING BEGOTTEN HE WAS BROUGHT INTO EXISTENCE, NOT HAVING EXISTED BEFORE HE WAS BEGOTTEN, SO AS TO LEAD ON FROM THIS TO THE CONCLUSION THAT THE SON EXISTED, WHEN HE DID NOT EXIST.

99. BUT LET THOSE WHO PROPOUND THIS DIFFICULTY AND ENDEAVOUR TO ENWRAP THE TRUTH IN A CLOUD TELL US THEMSELVES WHETHER THE FATHER EXERTS HIS POWER OF BEGETTING WITHIN OR WITHOUT LIMITS OF TIME. IF THEY SAY WITHIN LIMITS OF TIME, THEN THEY WILL ATTRIBUTE TO THE FATHER WHAT THEY OBJECT AGAINST THE SON, SO AS TO MAKE THE FATHER SEEM TO HAVE BEGUN TO BE WHAT HE WAS NOT BEFORE. IF THEIR ANSWER IS WITHOUT SUCH LIMITS, THEN WHAT IS LEFT THEM BUT TO RESOLVE FOR THEMSELVES THE PROBLEM THEY HAVE PROPOUNDED, AND ACKNOWLEDGE THAT THE SON IS NOT BEGOTTEN UNDER LIMITS AND CONDITIONS OF TIME, SINCE THEY DENY THAT THE FATHER SO BEGETS?

100. IF THE SON, THEN, IS NOT BEGOTTEN WITHIN LIMITS OF TIME, WE ARE FREE TO JUDGE THAT NOTHING CAN HAVE EXISTED BEFORE THE SON, WHOSE BEING IS NOT CONFINED BY TIME. IF, INDEED, THERE WAS ANYTHING IN BEING BEFORE THE SON, THEN IT INSTANTLY FOLLOWS THAT IN HIM WERE NOT CREATED ALL THINGS IN HEAVEN OR IN EARTH, AND THE APOSTLE IS SHOWN TO HAVE ERRED IN SO SETTING IT DOWN IN HIS EPISTLE, COLOSSIANS 1:16 WHEREAS, IF BEFORE HE WAS BEGOTTEN THERE WAS NOTHING, I SEE NOT WHEREFORE HE, BEFORE WHOM NONE WAS, SHOULD BE SAID TO HAVE BEEN AFTER ANY.

101. WITH THE CONSIDERATION WHEREOF WE MUST JOIN ANOTHER MOST BLASPHEMOUS OBJECTION OF THEIRS, WHICH COVERS A SUBTLE PURPOSE TO CONFUSE THE SENSE AND UNDERSTANDING OF SIMPLE FOLK. THEY ASK WHETHER EVERYTHING THAT COMES TO AN END HAD ALSO AT ANY TIME A BEGINNING. IF THEY ARE TOLD THAT WHAT HAS AN END ALSO HAD A BEGINNING, THEN THEY RETURN TO THE CHARGE WITH THE QUESTION WHETHER THE FATHER HAS CEASED TO BEGET HIS SON. THIS BY OUR CONSENT BEING GRANTED THEM, THEY CONCLUDE THAT THE GENERATION OF THE SON HAD A BEGINNING. THE WHICH IF YOU ALLOW, IT SEEMS TO FOLLOW THAT IF THE GENERATION HAD A BEGINNING, IT APPEARS TO HAVE BEGUN IN HIM WHO WAS BEGOTTEN; SO THAT ONE, WHO HAD NOT EXISTED BEFORE, MAY BE CALLED BEGOTTEN— THEIR INTENT BEING TO CLOSE THE INQUIRY BY LAYING DOWN AS CONCLUSIVE THAT THERE WAS A TIME WHEN THE SON EXISTED NOT.

102. BESIDES THIS, THERE ARE OTHER VAIN OBJECTIONS, SUCH AS PERSONS OF THEIR GLIBNESS OF TONGUE WOULD READILY URGE. IF, SAY THEY, THE SON IS THE WORD OF THE FATHER, THEN HE IS CALLED BEGOTTEN, INASMUCH AS HE IS THE WORD. BUT THEN SINCE HE IS THE WORD, HE IS NOT A WORK. NOW THE FATHER HAS SPOKEN IN VARIOUS MANNERS, HEBREWS 1:1 WHENCE IT FOLLOWS THAT HE HAS BEGOTTEN MANY SONS, IF HE HAS SPOKEN HIS WORD, NOT CREATED IT AS A WORK OF HIS HANDS. O FOOLS, TALKING AS THOUGH THEY KNEW NOT THE DIFFERENCE BETWEEN THE WORD UTTERED AND THE DIVINE WORD, ABIDING ETERNALLY, BORN OF THE FATHER — BORN, I SAY, NOT UTTERED ONLY — IN WHOM IS NO COMBINATION OF SYLLABLES, BUT THE FULLNESS OF THE ETERNAL GODHEAD AND LIFE WITHOUT END!

103. FOLLOWS ANOTHER BLASPHEMY, WHEREBY THEY ENQUIRE WHETHER IT WAS OF HIS OWN FREE WILL, OR ON COMPULSION, THAT THE FATHER BEGOT [HIS SON], INTENDING, IF WE SAY, OF HIS OWN FREE WILL, THAT WE SHOULD APPEAR AS THOUGH WE ACKNOWLEDGED THAT THE FATHER'S WILL PRECEDED THE [DIVINE] GENERATION, AND TO ANSWER THAT THERE BEING SOMETHING THAT PRECEDED THE EXISTENCE OF THE SON, THE SON IS NOT CO-ETERNAL WITH THE FATHER, OR THAT HE, LIKE THE REST OF THE WORLD, IS A BEING CREATED, FORASMUCH AS IT IS WRITTEN, HE HAS MADE ALL THINGS, AS MANY AS HE WOULD, THOUGH THIS IS SPOKEN, NOT OF THE FATHER AND THE SON, BUT OF THOSE CREATURES WHICH THE SON MADE. WHEREAS IF WE ANSWERED THAT THE FATHER BEGOT [HIS SON] ON COMPULSION, WE SHOULD SEEM TO HAVE ATTRIBUTED INFIRMITY TO THE FATHER.

104. BUT IN THE ETERNAL GENERATION THERE IS NO FOREGOING CONDITION, NEITHER OF WILL, NOR OF UNWILLINGNESS, AND THEREFORE I CAN NEITHER SAY THAT THE FATHER BEGOT OF HIS FREE WILL, NOR YET THAT HE BEGOT ON COMPULSION, FOR TO BEGET DEPENDS NOT UPON POSSIBILITY AS DETERMINED BY WILL, BUT RATHER APPEARS TO STAND IN A CERTAIN RIGHT AND PROPERTY OF THE HIDDEN BEING OF THE FATHER. FOR JUST AS THE FATHER IS NOT GOOD BECAUSE HE WILLS TO BE SO, OR IS COMPELLED TO BE SO, BUT IS ABOVE THESE CONDITIONS — IS GOOD, THAT IS, BY NATURE, — EVEN SO THE PUTTING FORTH OF HIS GENERATIVE POWER IS NEITHER OF WILL NOR OF NECESSITY.

105. YET LET US GRANT THEIR PROPOSAL. GRANTED THAT THE GENERATION DEPENDS ON THE WILL OF HIM WHO GENERATES; WHEN DO THEY SAY THAT THIS ACT OF WILL TOOK PLACE? IF IT WAS IN THE BEGINNING, THEN, PLAINLY, THE SON WAS IN THE BEGINNING. IF THE WILL IS ETERNAL, THEN THE SON ALSO IS ETERNAL. IF THE WILL BEGAN TO EXIST, THEN GOD THE FATHER, AS HE WAS, WAS SO DISPLEASED WITH HIMSELF, THAT HE MADE A CHANGE IN HIS CONDITION, THAT IS TO SAY, WITHOUT HIS SON HE WAS DISPLEASING TO HIMSELF; IN HIS SON HE BEGAN TO BE WELL PLEASED.

106. TO FOLLOW OUT THE CONSEQUENCES THEREOF. IF THE FATHER CONCEIVED, AFTER THE MANNER OF HUMAN NATURE, A DESIRE TO BEGET, THEN DID HE ALSO PASS THROUGH ALL THE EXPERIENCES WHICH BEFAL MEN BEFORE THE BIRTH TAKES PLACE — BUT WE FIND THAT GENERATION IS NOT DETERMINED MERELY BY WILL, BUT IS AN OBJECT OF WISH.

107. THUS DO THEY BETRAY THEIR OWN UNGODLINESS, WHO WOULD HAVE IT THAT CHRIST'S GENERATION HAD A BEGINNING, IN ORDER THAT IT MAY SEEM, NOT THAT TRUE BEGETTING OF THE WORD ABIDING, BUT THE UTTERANCE OF WORDS THAT PASS AND ARE FORGOTTEN, AND THAT BY INTRUSION OF [THE PREMISS OF] A MULTITUDE OF SONS, THEY MAY [BE WARRANTED TO] DENY CHRIST'S PERSONAL POSSESSION OF THE DIVINE ATTRIBUTES, TO THE END THAT HE MAY BE REGARDED AS NEITHER THE ONLY-BEGOTTEN NOR THE FIRST-BEGOTTEN SON; AND LASTLY, THAT GIVEN THE BELIEF THAT HIS EXISTENCE HAD A BEGINNING, IT MAY ALSO BE DEEMED AS APPOINTED TO HAVE AN END.

108. BUT NEITHER HAD THE SON OF GOD ANY BEGINNING, SEEING THAT HE ALREADY WAS AT THE BEGINNING, NOR SHALL HE COME TO AN END, WHO IS THE BEGINNING AND THE END OF THE UNIVERSE; FOR BEING THE BEGINNING, HOW COULD HE TAKE AND RECEIVE THAT WHICH HE ALREADY HAD, OR HOW SHALL HE COME TO AN END, BEING HIMSELF THE END OF ALL THINGS, SO THAT IN THAT END WE HAVE AN ABIDING-PLACE WITHOUT END? THE DIVINE GENERATION IS NOT AN EVENT OCCURRING IN THE COURSE OF TIME, AND WITHIN ITS LIMITS, AND THEREFORE BEFORE IT TIME IS NOT, AND IN IT TIME HAS NO PLACE.

109. AGAIN, THEIR AIMLESS AND FUTILE QUESTION FINDS NO LOOPHOLE FOR ENTRY, EVEN WHEN DIRECTED UPON THE CREATION ITSELF; NAY, INDEED, TEMPORAL EXISTENCES APPEAR, IN CERTAIN CASES, TO ADMIT OF NO DIVISION OF TIME. FOR INSTANCE, LIGHT GENERATES RADIANCE, BUT WE CAN NEITHER CONCEIVE THAT THE RADIANCE BEGINS TO EXIST AFTER THE LIGHT, NOR THAT THE LIGHT IS IN EXISTENCE BEFORE THE RADIANCE, FOR WHERE THERE IS A LIGHT, THERE IS RADIANCE, AND WHERE THERE IS RADIANCE THERE IS ALSO A LIGHT; AND THUS WE CAN NEITHER HAVE A LIGHT WITHOUT RADIANCE, NOR RADIANCE WITHOUT LIGHT, BECAUSE BOTH THE LIGHT IS IN THE RADIANCE, AND THE RADIANCE IN THE LIGHT. THUS THE APOSTLE WAS TAUGHT TO CALL THE SON THE RADIANCE OF THE FATHER'S GLORY, HEBREWS 1:3 FOR THE SON IS THE RADIANCE OF HIS FATHER'S LIGHT, CO-ETERNAL, BECAUSE OF ETERNITY OF POWER; INSEPARABLE, BY UNITY OF BRIGHTNESS.

110. IF THEN WE CAN NEITHER UNDERSTAND THE MYSTERY OF, NOR DISSOCIATE, THESE CREATED OBJECTS IN THE SKY ABOVE US, WHICH WE SEE, CAN WE COMPREHEND HIM WHOM WE SEE NOT, WHO IS ABOVE EVERY CREATED EXISTENCE, GOD, AS HE IS IN THE VERY HOLY OF HOLIES OF HIS OWN GENERATION? CAN WE MAKE TIME A BARRIER BETWEEN HIM AND THE SON, WHEN ALL TIME IS THE CREATION OF THE SON?

111. LET THEM CEASE THEREFORE, AND SAY NO MORE THAT BEFORE HE WAS BEGOTTEN THE SON WAS NOT. FOR THE WORD BEFORE IS A MARK OF TIME, WHEREAS THE GENERATION IS BEFORE ALL TIMES, AND THEREFORE THAT WHICH COMES AFTER ANYTHING COMES NOT BEFORE IT, AND THE WORK CANNOT BE BEFORE THE MAKER, SEEING THAT NECESSARILY OBJECTS MADE TAKE THEIR COMMENCEMENT FROM THE CRAFTSMAN WHO MAKES THEM. HOW CAN THE CUSTOMARY ACTION OF ANY CREATED OBJECT BE REGARDED AS EXISTING PRIOR TO THE MAKER OF IT, WHILE ALL TIME IS A CREATION, AND EVERY CREATION HAS TAKEN ITS BEING FROM ITS CREATOR?

112. I WOULD, THEREFORE, FURTHER EXAMINE OUR OPPONENTS, WHO ESTEEM THEMSELVES SO CUNNING, AND HAVE THEM MAKE GOOD THE APPLICATION OF THEIR THEORY TO HUMAN EXISTENCE, SEEING THAT THEY USE IT TO DISPARAGE THE GLORY OF GOD'S EXISTENCE, AND KEEP FAR AWAY FROM ANY CONFESSION OF AN INSCRUTABLE MYSTERY IN THE DIVINE GENERATION. I WOULD HAVE THEM FIND GROUND FOR THEIR OBJECTION IN THE FACTS OF HUMAN GENERATION. OF GOD'S SON THEY ASSERT THAT BEFORE HE WAS BEGOTTEN HE WAS NOT — THAT IS TO SAY, THEY SAY THIS OF THE WISDOM, THE POWER, THE WORD OF GOD, WHOSE GENERATION KNOWS NOTHING PRIOR TO ITSELF. BUT IF, AS THEY WOULD HAVE US BELIEVE, THERE WAS A TIME WHEN THE SON EXISTED NOT (THE WHICH IT IS BLASPHEMY TO AFFIRM), THEN THERE WAS A TIME WHEN GOD LACKED THE FULLNESS OF DIVINE PERFECTION, IF AFTERWARDS HE PASSED THROUGH A PROCESS OF BEGETTING A SON.

113. TO SHOW THEM, HOWEVER, THE WEAKNESS AND TRANSPARENCY OF THEIR OBJECTION, THOUGH IT HAS NO REAL RELATION TO ANY TRUTH, DIVINE OR HUMAN, I WILL PROVE TO THEM THAT MEN HAVE EXISTED BEFORE THEY WERE BORN. ELSE, LET THEM SHOW THAT JACOB, WHO WHILE YET HIDDEN IN THE SECRET CHAMBER OF HIS MOTHER'S WOMB SUPPLANTED HIS BROTHER, HAD NOT BEEN APPOINTED AND ORDAINED, ERE EVER HE WAS BORN; GENESIS 25:23 LET THEM SHOW THAT JEREMIAH HAD NOT LIKEWISE BEEN SO, BEFORE HIS BIRTH — JEREMIAH, TO WHOM THE MESSAGE COMES: BEFORE I FORMED YOU IN YOUR MOTHER'S WOMB, I KNEW YOU; AND BEFORE YOU CAME FORTH FROM THE BELLY, I SANCTIFIED YOU, AND APPOINTED YOU FOR A PROPHET AMONG THE NATIONS. JEREMIAH 1:5 WHAT TESTIMONY CAN WE HAVE STRONGER THAN THE CASE OF THIS GREAT PROPHET, WHO WAS SANCTIFIED BEFORE HE WAS BORN, AND KNOWN BEFORE HE WAS SHAPED?

114. WHAT, AGAIN, SHALL I SAY OF JOHN, OF WHOM HIS HOLY MOTHER TESTIFIES THAT, WHILE HE YET LAY IN HER WOMB, HE PERCEIVED IN SPIRIT THE PRESENCE OF HIS LORD, AND LEAPED FOR JOY, AS WE REMEMBER IT TO BE WRITTEN, HIS MOTHER SAYING: FOR LO, AS SOON AS THE VOICE OF THE SALUTATION ENTERED MINE EARS, THE BABE LEAPED IN MY WOMB FOR JOY. LUKE 1:44 WAS HE, THEN, WHO PROPHESIED, IN EXISTENCE OR NOT? NAY, SURELY HE WAS — SURELY HE WAS IN BEING WHO WORSHIPPED HIS MAKER; HE WAS IN BEING WHO SPOKE IN HIS MOTHER'S WOMB. AND SO ELISABETH WAS FILLED WITH THE SPIRIT OF HER SON, AND MARY SANCTIFIED BY THE SPIRIT OF HERS, FOR THUS YOU MAY FIND IT RECORDED, THAT THE BABE LEAPED IN HER WOMB, AND ELISABETH WAS FILLED WITH THE HOLY GHOST. LUKE 1:41

115. CONSIDER THE PROPER FORCE OF EACH WORD. ELISABETH WAS INDEED THE FIRST TO HEAR THE VOICE OF MARY, BUT JOHN WAS FIRST TO FEEL HIS LORD'S GRACIOUS PRESENCE. SWEET IS THE HARMONY OF PROPHECY WITH PROPHECY, OF WOMAN WITH WOMAN, OF BABE WITH BABE. THE WOMEN SPEAK WORDS OF GRACE, THE BABES MOVE HIDDENLY, AND AS THEIR MOTHERS APPROACH ONE ANOTHER, SO DO THEY ENGAGE IN MYSTERIOUS CONVERSE OF LOVE; AND IN A TWOFOLD MIRACLE, THOUGH IN DIVERSE DEGREES OF HONOUR, THE MOTHERS PROPHESY IN THE SPIRIT OF THEIR LITTLE ONES. WHO, I ASK, WAS IT THAT PERFORMED THIS MIRACLE? WAS IT NOT THE SON OF GOD, WHO MADE THE UNBORN TO BE?

116. THUS YOUR OBJECTION FAILS OF RECONCILEMENT WITH THE TRUTHS OF HUMAN EXISTENCE— CAN IT ATTAIN THERETO WITH DIVINE MYSTERIES? WHAT MEAN YOU BY YOUR PRINCIPLE THAT BEFORE HE WAS BEGOTTEN HE WAS NOT? WAS THE FATHER ENGAGED FOR SOME TIME IN CONCEPTION, SO THAT CERTAIN EPOCHS PASSED AWAY BEFORE THE SON WAS BEGOTTEN? WAS HE, LIKE WOMEN, IN TRAVAIL OF BIRTH, SO THAT JUST THIS TRAVAIL? WHAT WOULD YOU? WHY SEEK WE TO PRY INTO DIVINE MYSTERIES? THE SCRIPTURES TELL ME THE NECESSARY EFFECTS OF THE DIVINE GENERATION, NOT HOW IT IS DONE.

CHAPTER 10.

THE OBJECTION THAT CHRIST, ON THE SHOWING OF ST. JOHN, LIVES BECAUSE OF THE FATHER, AND THEREFORE IS NOT TO BE REGARDED AS EQUAL WITH THE FATHER, IS MET BY THE REPLY THAT FOR THE LIFE OF THE SON, IN RESPECT OF HIS GODHEAD, THERE HAS NEVER BEEN A TIME WHEN IT BEGAN; AND THAT IT IS DEPENDENT UPON NONE, WHILE THE PASSAGE IN QUESTION MUST BE UNDERSTOOD AS REFERRING TO HIS HUMAN LIFE, AS IS SHOWN BY HIS SPEAKING THERE OF HIS BODY AND BLOOD. TWO EXPOSITIONS OF THE PASSAGE ARE GIVEN, THE ONE OF WHICH IS SHOWN TO REFER TO CHRIST'S MANHOOD, WHILE THE SECOND TEACHES HIS EQUALITY WITH THE FATHER, AS ALSO HIS LIKENESS WITH MEN. REBUKE IS ADMINISTERED TO THE ARIANS FOR THE INSULT WHICH THEY ARE SEEKING TO INFLICT UPON THE SON, AND THE SENSE IN WHICH THE SON CAN BE SAID TO LIVE BECAUSE OF THE FATHER IS EXPLAINED, AS ALSO THE UNION OF LIFE WITH THE DIVINE LIFE. A FURTHER OBJECTION, BASED UPON THE SON'S PRAYER THAT HE MAY BE GLORIFIED BY THE FATHER, IS BRIEFLY REFUTED.

118. THERE ARE NOT A FEW WHO RAISE THIS FURTHER OBJECTION, THAT IT IS WRITTEN: AS THE LIVING FATHER HAS SENT ME, AND I LIVE BY THE FATHER; SO HE THAT EATS ME, LIVES ALSO BY ME. JOHN 6:58 HOW, ASK THEY, IS THE SON EQUAL WITH THE FATHER, WHEN HE HAS SAID THAT HE LIVES BY THE FATHER?

119. LET THOSE WHO OPPOSE US ON THIS GROUND TELL US FIRST WHAT THE LIFE OF THE SON IS. IS IT A LIFE BESTOWED BY THE FATHER UPON ONE LACKING LIFE? BUT HOW COULD THE SON EVER FAIL TO POSSESS LIFE, HE HIMSELF BEING THE LIFE, AS HE SAYS, I AM THE WAY, THE TRUTH, AND THE LIFE. ISAIAH 14:6 TRULY, HIS LIFE IS ETERNAL, EVEN AS HIS POWER IS ETERNAL. WAS THERE A TIME, THEN, WHEN (SO TO SPEAK) LIFE POSSESSED NOT ITSELF?

120. BETHINK YOU WHAT IS READ THIS DAY CONCERNING THE LORD JESUS, THAT HE DIED FOR OUR SAKES, TO THE END THAT WHETHER WE WAKE OR WHETHER WE SLEEP, WE MAY LIVE WITH HIM. 1 THESSALONIANS 5:10 HE WHOSE DEATH IS LIFE, IS NOT HIS GODHEAD LIFE, SEEING THAT THE GODHEAD IS LIFE ETERNAL?

121. BUT IS HIS LIFE TRULY IN THE FATHER'S POWER? WHY, HE SHOWED THAT EVEN HIS BODILY LIFE WAS NOT IN THE POWER OF ANY OTHER, AS WE HAVE IT ON RECORD: I LAY DOWN MY LIFE, THAT I MAY TAKE IT AGAIN. NO MAN TAKES IT FROM ME, BUT I LAY IT DOWN OF MYSELF. I HAVE POWER TO LAY IT DOWN, AND AGAIN I HAVE POWER TO TAKE IT. THIS COMMANDMENT HAVE I RECEIVED OF MY FATHER.

122. IS HIS DIVINE LIFE THEN TO BE REGARDED AS DEPENDING UPON THE POWER OF ANOTHER, WHEN HIS BODILY LIFE WAS SUBJECT TO NO OTHER POWER BUT HIS OWN? FOR IT WOULD HAVE BEEN THE POWER OF ANOTHER, BUT FOR THE UNITY OF POWER. BUT JUST AS HE GIVES US TO UNDERSTAND THAT HIS LAYING DOWN HIS LIFE WAS DONE OF HIS OWN POWER, AND OF HIS FREE WILL, SO ALSO HE TEACHES US, IN LAYING IT DOWN IN OBEDIENCE TO HIS FATHER'S COMMAND, THE UNITY OF HIS OWN WITH THE FATHER'S WILL.

123. IF, THEN, THERE HAS NEITHER BEEN A TIME WHEN THE LIFE OF THE SON TOOK A COMMENCEMENT, NOR ANY POWER TO WHICH IT HAS BEEN SUBJECTED, LET US CONSIDER WHAT HIS MEANING WAS WHEN HE SAID: EVEN AS THE LIVING FATHER HAS SENT ME, AND I LIVE BY THE FATHER? LET US EXPOUND HIS MEANING AS BEST WE CAN; NAY, RATHER LET HIM EXPOUND IT HIMSELF.

124. TAKE NOTICE, THEN, WHAT HE SAID IN AN EARLIER PART OF HIS DISCOURSE. VERILY, VERILY, I SAY UNTO YOU. HE FIRST TEACHES YOU HOW YOU OUGHT TO LISTEN. VERILY, VERILY, I SAY UNTO YOU, UNLESS YOU EAT THE FLESH OF THE SON OF MAN, AND DRINK HIS BLOOD, YOU SHALL HAVE NO LIFE IN YOU. JOHN 6:54 HE FIRST PREMISED THAT HE WAS SPEAKING AS SON OF MAN; DO YOU THEN THINK THAT WHAT HE HAS SAID, AS SON OF MAN, CONCERNING HIS FLESH AND HIS BLOOD, IS TO BE APPLIED TO HIS GODHEAD?

125. THEN HE ADDED: FOR MY FLESH IS MEAT INDEED, AND MY BLOOD IS DRINK [INDEED]. JOHN 6:56 YOU HEAR HIM SPEAK OF HIS FLESH AND OF HIS BLOOD, YOU PERCEIVE THE SACRED PLEDGES, [CONVEYING TO US THE MERITS AND POWER] OF THE LORD'S DEATH, JOHN 6:52 AND YOU DISHONOUR HIS GODHEAD. HEAR HIS OWN WORDS: A SPIRIT HAS NOT FLESH AND BONES. LUKE 24:39 NOW WE, AS OFTEN AS WE RECEIVE THE SACRAMENTAL ELEMENTS, WHICH BY THE MYSTERIOUS EFFICACY OF HOLY PRAYER ARE TRANSFORMED INTO THE FLESH AND THE BLOOD, DO SHOW THE LORD'S DEATH.

126. THEN, AFTER CALLING ON US TO TAKE NOTICE THAT HE SPEAKS AS SON OF MAN, AND FREQUENT REPEATED MENTION OF HIS FLESH AND HIS BLOOD, HE ADDS: EVEN AS THE LIVING FATHER HAS SENT ME, AND I LIVE BY THE FATHER, SO HE THAT EATS ME, HE ALSO LIVES BY ME. HOW THEN DO THEY SUPPOSE THAT WE ARE TO UNDERSTAND THESE WORDS?— FOR THE COMPARISON CAN BE SHOWN AS A DOUBLE ONE. THE FIRST COMPARISON BEING AFTER THE FOLLOWING MANNER: EVEN AS THE LIVING FATHER HAS SENT ME, I LIVE BY THE FATHER; THE SECOND: EVEN AS THE LIVING FATHER HAS SENT ME, AND I LIVE BY THE FATHER, SO ALSO HE THAT EATS ME, HE TOO LIVES BY ME.

127. IF OUR ADVERSARIES CHOOSE THE FORMER, THE MEANING IS THIS, THAT, AS I AM SENT BY THE FATHER AND HAVE COME DOWN FROM THE FATHER, SO (IN ACCORDANCE THEREWITH) I LIVE BY THE FATHER. BUT IN WHAT CHARACTER WAS HE SENT, AND CAME DOWN, SAVE AS SON OF MAN, EVEN AS HE HIMSELF SAID BEFORE: NO MAN HAS ASCENDED INTO HEAVEN, SAVE HE THAT HAS COME DOWN FROM HEAVEN AS SON OF MAN. JOHN 3:13 THEN, JUST AS HE WAS SENT AND CAME DOWN AS SON OF MAN, SO AS SON OF MAN HE LIVES BY THE FATHER. FURTHERMORE, HE THAT EATS HIM, AS EATING THE SON OF MAN, DOES HIMSELF ALSO LIVE BY THE SON OF MAN. THUS, HE HAS COMPARED THE EFFECT OF HIS INCARNATION TO HIS COMING.

128. BUT IF THEY CHOOSE THE SECOND METHOD, DO WE NOT INFER BOTH THE EQUALITY OF THE SON WITH THE FATHER, AND HIS LIKENESS TO MEN, TOGETHER, THOUGH IN CLEAR MUTUAL DISTINCTION? FOR WHAT IS THE MEANING OF THE WORDS, EVEN AS HE HIMSELF LIVES BY THE FATHER, SO WE ALSO LIVE BY HIM, BUT THAT THE SON SO QUICKENS A MAN, AS THE FATHER HAS IN THE SON QUICKENED HUMAN NATURE? FOR AS THE FATHER RAISES THE DEAD AND QUICKENS THEM, SO ALSO THE SON QUICKENS WHOM HE WILL, JOHN 5:21 AS THE LORD HIMSELF HAS ALREADY SAID.

129. THUS THE EQUALITY OF THE SON TO THE FATHER IS ESTABLISHED SIMPLY UPON UNITY IN THE ACTION OF QUICKENING, SINCE THE SON SO QUICKENS AS THE FATHER DOES. ACKNOWLEDGE THEREFORE THE ETERNITY OF HIS LIFE AND SOVEREIGNTY. AGAIN, OUR LIKENESS WITH THE SON IS DISCOVERED, AND A CERTAIN UNITY WITH HIM IN THE FLESH, BECAUSE THAT, LIKE AS THE SON OF GOD WAS QUICKENED IN THE FLESH BY THE FATHER, SO ALSO IS MAN QUICKENED; FOR THUS IT IS WRITTEN, THAT AS GOD RAISED JESUS CHRIST FROM THE DEAD, SO WE ALSO, AS MEN, ARE QUICKENED BY THE SON OF GOD. ROMANS 4:24

130. ACCORDING TO THIS INTERPRETATION, THEN, IMMORTALITY IS NOT ONLY APPLIED TO OUR CONDITION BY GRACE OF BOUNTY, BUT IS ALSO PROCLAIMED AS THE PROPERTY OF GODHEAD — THE LATTER, BECAUSE IT IS THE GODHEAD WHICH QUICKENS; THE FORMER, BECAUSE MANHOOD IS QUICKENED IN CHRIST.

131. BUT IF ANY WOULD APPLY THE FORCE OF EITHER COMPARISON TO CHRIST'S GODHEAD, THEN THE SON OF GOD IS PUT ON ONE FOOTING WITH MEN, SO THAT THE SON OF GOD LIVES BY THE FATHER JUST AS WE LIVE BY THE SON OF GOD. BUT THE SON OF GOD BESTOWS ETERNAL LIFE BY FREE GIFT, WE CANNOT SO DO. IF THEN HE BE PLACED ON A LEVEL WITH US, HE TOO DOES NOT BESTOW THIS GIFT. LET ARIUS' DISCIPLES THEN HAVE THE DUE REWARD OF THEIR FAITH— WHICH IS, NOT TO OBTAIN ETERNAL LIFE OF THE SON.

132. I WOULD NOW GO FURTHER. IF OUR OPPONENTS ARE PLEASED TO APPLY THE TEACHING OF THIS PASSAGE TO THE PRINCIPLE OF THE ETERNITY OF THE DIVINE SUBSTANCE, LET THEM HEAR A THIRD EXPOSITION: DOES NOT OUR LORD PLAINLY APPEAR TO SAY THAT AS THE FATHER IS A LIVING FATHER, SO TOO THE SON ALSO LIVES? — AND WHO CAN BUT OBSERVE THAT HERE WE MUST UNDERSTAND A REFERENCE TO UNITY OF LIFE, FORASMUCH AS THE SAME LIFE IS THE LIFE OF THE FATHER AND THE LIFE OF THE SON? FOR AS THE FATHER HAS LIFE IN HIMSELF, SO HAS HE GIVEN TO THE SON ALSO TO HAVE LIFE IN HIMSELF. JOHN 5:26 HE HAS GIVEN — BY REASON OF UNITY WITH HIM. HE HAS GIVEN, NOT TO TAKE AWAY, BUT THAT HE MAY BE GLORIFIED IN THE SON. HE HAS GIVEN, NOT THAT HE, THE FATHER, MIGHT KEEP GUARD OVER IT, BUT THAT THE SON MIGHT HAVE IT IN POSSESSION.

133. BUT THE ARIANS THINK THAT THEY MUST OPPOSE HERETO THE FACT THAT HE HAD SAID, I LIVE BY THE FATHER. OF A CERTAINTY (SUPPOSE THAT THEY CONCEIVE THE WORDS AS REFERRING TO HIS GODHEAD) THE SON LIVES BY THE FATHER, BECAUSE HE IS THE SON BEGOTTEN OF THE FATHER — BY THE FATHER, BECAUSE HE IS OF ONE SUBSTANCE WITH THE FATHER — BY THE FATHER, BECAUSE HE IS THE WORD GIVEN FORTH FROM THE HEART OF THE FATHER, BECAUSE HE CAME FORTH FROM THE FATHER, BECAUSE HE IS BEGOTTEN OF THE BOWELS OF THE FATHER, BECAUSE THE FATHER IS THE FOUNTAIN AND ROOT OF THE SON'S BEING.

134. BUT PERHAPS THEY MAY URGE: IF YOU HOLD THAT THE SON, IN SAYING, 'AND I LIVE BY THE FATHER,' SPOKE OF THE UNITY OF LIFE SUBSISTING BETWEEN THE FATHER AND THE SON, DOES IT NOT FOLLOW THAT HE DISCOVERED THE UNITY OF LIFE BETWEEN THE SON AND MANKIND IN SAYING THAT 'HE THAT EATS ME, THE SAME LIVES BY ME'?

135. EVEN SO. JUST AS I CONFESS THE UNITY OF CELESTIAL LIFE SUBSISTING IN FATHER AND SON BY REASON OF THE UNITY OF THE SUBSTANCE OF THE GODHEAD, SO TOO, SAVE AS CONCERNS THE PREROGATIVES OF THE DIVINE NATURE OR THOSE WHICH ARE THE EFFECT OF THE INCARNATION OF OUR LORD, I AFFIRM OF THE SON A PARTICIPATION OF SPIRITUAL LIFE WITH US BY VIRTUE OF THE UNITY OF HIS MANHOOD WITH OURS, FOR AS IS THE HEAVENLY, SUCH ARE THEY ALSO THAT ARE HEAVENLY. FURTHER, EVEN AS IN HIM WE SIT AT THE RIGHT HAND OF THE FATHER, NOT IN THE SENSE THAT WE SHARE HIS THRONE, BUT THAT WE REST IN THE BODY OF CHRIST — EVEN AS, I SAY, WE HAVE PART IN CHRIST'S SESSION BY REASON OF CORPORAL UNITY, SO TOO WE LIVE IN CHRIST BY REASON OF UNITY OF OUR BODIES WITH HIS BODY.

136. NOT ONLY, THEN, HAVE I NO FEARS OF THE TEXT, I LIVE BY THE FATHER, BUT I SHOULD HAVE NONE, EVEN THOUGH CHRIST HAD SAID, I LIVE BY HELP OF THE FATHER.

137. NOW ANOTHER OBJECTION COMMONLY URGED BY THEM STARTS FROM THE TEXT: THIS SICKNESS IS NOT UNTO DEATH, BUT FOR THE GLORY OF GOD, TO THE END

THAT HIS SON MAY BE GLORIFIED BY HIM. JOHN 11:4 BUT NOT ONLY IS THE SON GLORIFIED THROUGH THE FATHER AND BY THE FATHER, AS IT IS WRITTEN: GLORIFY ME, FATHER; JOHN 17:5 AND AGAIN: NOW HAS THE SON OF MAN BEEN GLORIFIED, AND GOD HAS BEEN GLORIFIED IN HIM, AND GOD GLORIFIES HIM, JOHN 13:31-32 BUT THE FATHER ALSO IS GLORIFIED THROUGH THE SON AND BY THE SON, FOR TRUTH HAS SAID: I HAVE GLORIFIED YOU UPON EARTH. JOHN 17:4

138. EVEN AS THE SON, THEREFORE, IS GLORIFIED THROUGH THE FATHER, SO TOO HE LIVES BY THE FATHER. THERE ARE SOME WHO HAVE BEEN LED BY CONSIDERATION OF THESE WORDS TO THE SUPPOSITION THAT [THE GREEK] ΔόΞΑ MEANS OPINION, BELIEF, RATHER THAN GLORY, AND THEREFORE HAVE INTERPRETED AS FOLLOWS: I HAVE GIVEN YOU A ΔόΞΑ UPON EARTH, I HAVE FINISHED THE WORK WHICH YOU GAVE ME TO DO, AND NOW, O FATHER, GIVE ME A ΔόΞΑ; THAT IS TO SAY: I HAVE TAUGHT MEN SO TO BELIEVE CONCERNING YOU, AS TO KNOW THAT YOU ARE THE TRUE GOD; DO THOU ALSO ESTABLISH IN THEM, CONCERNING ME, THE BELIEF THAT I AM YOUR SON, AND VERY GOD.

CHAPTER 11.
THE PARTICULAR DISTINCTION WHICH THE ARIANS ENDEAVOURED TO PROVE UPON THE APOSTLE'S TEACHING THAT ALL THINGS ARE OF THE FATHER AND THROUGH THE SON, IS OVERTHROWN, IT BEING SHOWN THAT IN THE PASSAGE CITED THE SAME OMNIPOTENCE IS ASCRIBED BOTH TO FATHER AND TO SON, AS IS PROVED FROM VARIOUS TEXTS, ESPECIALLY FROM THE WORDS OF ST. PAUL HIMSELF, IN WHICH HERETICS FOOLISHLY FIND A REFERENCE TO THE FATHER ONLY, THOUGH INDEED THERE IS NO DIMINUTION OR INFERIORITY OF THE SON'S SOVEREIGNTY PROVED, EVEN BY SUCH A REFERENCE. FINALLY, THE THREE PHRASES, OF WHOM, THROUGH WHOM, IN WHOM, ARE SHOWN TO SUPPOSE OR IMPLY NO DIFFERENCE (OF POWER), AND EACH AND ALL TO HOLD TRUE OF THE THREE PERSONS.

139. NOW WE COME TO THAT LAUGHABLE METHOD, ATTEMPTED BY SOME, OF SHOWING A DIFFERENCE OF POWER TO SUBSIST BETWEEN FATHER AND SON, ON THE STRENGTH OF APOSTOLIC TESTIMONY, IT BEING WRITTEN: BUT FOR US THERE IS ONE GOD, THE FATHER, OF WHOM ARE ALL THINGS, AND WE IN HIM, AND ONE LORD, JESUS CHRIST, THROUGH WHOM ARE ALL THINGS, AND WE THROUGH HIM. 1 CORINTHIANS 8:6 IT IS URGED THAT NO SMALL DIFFERENCE IN DEGREE OF DIVINE MAJESTY IS SIGNIFIED IN THE AFFIRMATION THAT ALL THINGS ARE OF THE FATHER, AND THROUGH THE SON. WHEREAS NOTHING IS CLEARER THAN THAT HERE A PLAIN REASON IS GIVEN OF THE OMNIPOTENCE OF THE SON, INASMUCH AS WHILE ALL THINGS ARE OF THE FATHER, NONE THE LESS ARE THEY ALL THROUGH THE SON.

140. THE FATHER IS NOT AMONG ALL THINGS, FOR TO HIM IT IS CONFESSED THAT ALL THINGS SERVE YOU. NOR IS THE SON RECKONED AMONG ALL THINGS, FOR ALL THINGS WERE MADE BY HIM, JOHN 1:3 AND ALL THINGS EXIST TOGETHER IN HIM, AND HE IS ABOVE ALL THE HEAVENS. COLOSSIANS 1:17 THE SON, THEREFORE, EXISTS NOT AMONG BUT ABOVE ALL THINGS, BEING, INDEED, AFTER THE FLESH, OF THE PEOPLE, OF THE JEWS, BUT YET AT THE SAME TIME GOD OVER ALL, BLESSED FOR EVER, HAVING A NAME WHICH IS ABOVE EVERY NAME, PHILIPPIANS 2:9 IT BEING SAID OF HIM, YOU HAVE PUT ALL THINGS IN SUBJECTION UNDER HIS FEET. BUT IN MAKING ALL THINGS SUBJECT TO HIM, HE LEFT NOTHING THAT IS NOT SUBJECT, EVEN AS THE APOSTLE HAS SAID. HEBREWS 2:8 BUT SUPPOSE THAT THE APOSTLE'S WORDS WERE INTENDED WITH REFERENCE TO THE INCARNATE LORD; HOW THEN CAN WE DOUBT THE INCOMPARABLE MAJESTY OF HIS DIVINE GENERATION?

141. CERTAIN IT IS, THEN, THAT BETWEEN FATHER AND SON THERE CAN BE NO DIFFERENCE OF POWER. NAY, SO FAR IS SUCH DIFFERENCE FROM BEING PRESENT, THAT THE SAME APOSTLE HAS SAID THAT ALL THINGS ARE OF HIM, BY WHOM ARE ALL THINGS, AS FOLLOWS: FOR OF HIM AND THROUGH HIM AND IN HIM ARE ALL THINGS. ROMANS 11:36

142. NOW IF, AS THEY SUPPOSE, IT IS THE FATHER ALONE WHO IS SPOKEN OF, IT CANNOT BE THAT HE IS AT ONCE OMNIPOTENT BECAUSE ALL THINGS ARE OF HIM, AND NOT OMNIPOTENT BECAUSE ALL THINGS ARE THROUGH HIM. ON THEIR OWN SHOWING, THEN, THEY WILL DECLARE THE FATHER LACKING IN POWER, AND NOT OMNIPOTENT, OR AT THE LEAST THEY WILL BE CONFESSING WITH THEIR OWN MOUTH, ALL AGAINST THEIR WILL THOUGH IT BE, THE OMNIPOTENCE OF THE SON AS WELL AS OF THE FATHER.

143. HOWBEIT, LET THEM DECIDE WHETHER THEY WILL UNDERSTAND THIS AFFIRMATION AS MADE CONCERNING THE FATHER. IF THEY DO SO DECIDE THEN ALL THINGS ARE THROUGH HIM ALSO. IF THEY DECIDE THAT IT IS THE SON WHO IS SPOKEN OF, THEN ALL THINGS ARE OF HIM AS WELL AS OF THE FATHER. BUT IF ALL THINGS ARE THROUGH THE FATHER ALSO, THEN SURELY THERE IS NO ARGUMENT FOR DIMINISHING FROM THE HONOUR DUE TO THE SON; AND IF ALL THINGS ARE OF THE SON, THE SON MUST BE HONOURED IN LIKE MANNER AS THE FATHER IS.

144. IN CASE OUR OPPONENTS SHOULD SUSPECT THAT WE ARE TAKING ADVANTAGE OF SOME INTRUSION OF A SINGLE SPURIOUS VERSE INTO THE TEXT, LET US REVIEW THE WHOLE PASSAGE. O DEPTH OF THE RICHES OF GOD'S WISDOM AND KNOWLEDGE! EXCLAIMS THE APOSTLE, HOW UNSEARCHABLE ARE HIS JUDGMENTS, AND HIS WAYS PAST FINDING OUT! FOR WHO HAS KNOWN THE MIND OF THE LORD, OR WHO HAS BEEN HIS COUNSELLOR? OR WHO HAS BEEN FIRST TO GIVE UNTO HIM, AND SHALL BE RECOMPENSED? FOR OF HIM AND THROUGH HIM AND IN HIM ARE ALL THINGS. TO HIM BE GLORY FOR EVER!

145. WHO, THEN, THINK THEY, IS HERE SPOKEN OF — THE FATHER OR THE SON? IF IT BE THE FATHER — THEN WE ANSWER THAT THE FATHER IS NOT THE WISDOM OF GOD, FOR THE SON IS. BUT WHAT IS THERE THAT IS IMPOSSIBLE TO WISDOM, OF WHOM IT IS WRITTEN: SEEING THAT SHE IS ALMIGHTY AND ABIDING, SHE MAKES ALL THINGS NEW IN HERSELF? WISDOM 7:27 WE READ OF WISDOM, THEN, NOT AS APPROACHING, BUT AS ABIDING. THUS HAVE YOU THE AUTHORITY OF SOLOMON TO TEACH YOU OF THE OMNIPOTENCE AND ETERNITY OF WISDOM, AND OF HER GOODNESS AS WELL, FOR IT IS WRITTEN: BUT MALICE OVERCOMES NOT WISDOM. WISDOM 7:30

146. BUT TO PURPOSE. HOW UNSEARCHABLE, SAYS THE APOSTLE, ARE HIS JUDGMENTS! NOW IF THE FATHER HAS GIVEN ALL JUDGMENT TO THE SON, JOHN 5:22 IT SEEMS THAT THE FATHER POINTS TO THE SON AS JUDGE.

147. BUT NOW, TO SHOW US THAT HE IS SPEAKING OF THE SON, NOT OF THE FATHER, ST. PAUL PROCEEDS: WHO WAS FIRST IN GIVING TO HIM? FOR THE FATHER HAS GIVEN TO THE SON, BUT IT WAS AS ACKNOWLEDGING THE RIGHTS OF HIM WHOM HE HAS BEGOTTEN, NOT BY WAY OF LARGESS. THEREFORE, IT BEING UNDENIABLE THAT THE SON HAS RECEIVED AT THE HANDS OF THE FATHER, AS IT IS WRITTEN, ALL THINGS HAVE BEEN GIVEN UNTO ME OF MY FATHER, MATTHEW 11:27 YET, IN SAYING, WHO WAS FIRST IN GIVING TO HIM? THE APOSTLE HAS NOT DENIED THAT THE SON HAS RECEIVED GIFTS OF THE FATHER, BY VIRTUE OF HIS NATURE, BUT HE HAS INDEED SHOWN THAT, OF FATHER AND SON, NEITHER CAN BE SAID TO BE BEFORE THE OTHER, FORASMUCH AS, ALBEIT THE FATHER HAS GIVEN GIFTS UNTO THE SON, YET HE HAS NOT SO BESTOWED THEM AS UPON ONE THAT BEGAN TO BE AFTER HIM; BECAUSE THE UNCREATE AND INCOMPREHENSIBLE TRINITY, WHICH IS OF ONE ETERNITY AND GLORY, ADMITS NEITHER DIFFERENCE OF TIME NOR DEGREE OF PRECEDENCE.

148. IF, HOWEVER, WE HOLD OURSELVES MORE BOUND TO OBSERVE THOSE GREEK MANUSCRIPTS WHICH SHOW ΤΙΣ ΠΡΟΣΈΔΩΧΕΝ Αὐτῳ; IT IS CLEAR THAT HE TO WHOM NOTHING CAN BE ADDED IS NOT UNEQUAL TO HIM WHO IS PERFECT AND COMPLETE. THEREFORE, IF THIS PASSAGE FROM THE APOSTLE, IN ITS ENTIRETY, IS BETTER UNDERSTOOD WITH REFERENCE TO THE SON, WE SEE THAT WE MUST ALSO BELIEVE CONCERNING THE SON, THAT ALL THINGS ARE OF HIM, EVEN AS IT IS WRITTEN: FOR OF HIM AND THROUGH HIM AND IN HIM ARE ALL THINGS.

149. BE IT SO, NEVERTHELESS, THAT THEY SUPPOSE THE PASSAGE TO BE INTENDED OF THE FATHER, THEN LET US CALL TO MIND THAT EVEN AS WE READ OF ALL THINGS BEING OF HIM, SO TOO WE READ OF ALL THINGS BEING THROUGH HIM, THAT IS TO SAY, THE AUTHORITY OF THE FATHER AND OF THE SON IS EXTENDED OVER THE WHOLE CREATED UNIVERSE. AND, THOUGH WE HAVE ALREADY PROVED THE OMNIPOTENCE OF THE SON BY THE OMNIPOTENCE OF THE FATHER, STILL — FORASMUCH AS THEY ARE EVER BENT UPON DISPARAGEMENT — LET THEM CONSIDER THAT THEY DISPARAGE THE FATHER AS WELL AS THE SON. FOR IF THE SON BE LIMITED IN MIGHT, BECAUSE ALL THINGS ARE THROUGH HIM, DO WE SAY FURTHER, THAT THE FATHER LIKEWISE IS LIMITED, BECAUSE ALL THINGS ARE THROUGH HIM ALSO?

150. BUT TO BRING THEM TO UNDERSTAND THAT THESE PHRASES INVOLVE NO DIFFERENCE, I WILL ONCE AGAIN SHOW THAT IT IS THE SAME PERSON, OF WHOM ANYTHING IS, AND THROUGH WHOM ANYTHING IS, AND THAT WE READ OF THINGS BEING RELATED IN BOTH THESE WAYS TO THE FATHER. FOR WE FIND: FAITHFUL IS GOD, THROUGH WHOM YOU WERE CALLED INTO THE FELLOWSHIP OF HIS SON. LET OUR ADVERSARIES WEIGH THE MEANING OF THE APOSTLE'S WORDS. WE ARE CALLED THROUGH THE FATHER — THEY RAISE NO CONTROVERSY: WE ARE CREATED THROUGH THE SON — AND THIS THEY HAVE SET DOWN AS A MARK OF INFERIORITY. THE FATHER HAS CALLED US INTO FELLOWSHIP WITH HIS SON, AND THIS TRUTH WE, AS IN DUTY BOUND, DEVOUTLY RECEIVE. THE SON HAS CREATED ALL THINGS, AND ARIUS' FOLLOWERS IMAGINE THAT HERE THEY HAVE NOT THE DECREE OF A FREE WILL, BUT A FORCED SERVICE, SLAVISHLY PERFORMED!

151. AGAIN, TO OBTAIN FULLER UNDERSTANDING THAT, FORASMUCH AS WE ARE CALLED THROUGH THE FATHER INTO FELLOWSHIP WITH HIS SON, THERE IS NO DIFFERENCE OF POWER IN THE FATHER AND THE SON, [NOTE THAT] THE FELLOWSHIP ITSELF HAS ITS BEGINNING OF THE SON, AS IT IS WRITTEN: FOR FROM HIS FULLNESS HAVE WE ALL RECEIVED, THOUGH, IF WE FOLLOW THE GREEK TEXT OF THE GOSPEL, WE OUGHT TO RENDER OF HIS FULLNESS. JOHN 1:16

152. SEE, THEN, HOW THERE IS FELLOWSHIP BOTH THROUGH THE FATHER AND OF THE SON, AND YET NOT A DIFFERENT FELLOWSHIP, BUT ONE AND THE SAME. AND THAT OUR FELLOWSHIP BE WITH THE FATHER AND WITH HIS SON JESUS CHRIST. 1 JOHN 1:3

153. OBSERVE, FURTHER, THAT SCRIPTURE SPEAKS OF OUR HAVING ONE FELLOWSHIP NOT ONLY OF THE FATHER AND THE SON, BUT ALSO OF THE HOLY SPIRIT. THE GRACE OF OUR LORD JESUS CHRIST, SAYS THE APOSTLE, AND THE LOVE OF GOD, AND THE FELLOWSHIP OF THE HOLY SPIRIT BE WITH YOU ALL.

154. NOW, I ASK, WHEREIN DOES HE, THROUGH WHOM ARE ALL THINGS, APPEAR LESS THAN HE, OF WHOM ARE ALL THINGS? IS IT BECAUSE HE IS DECLARED TO BE THE WORKER? BUT THE FATHER ALSO WORKS, FOR HE IS TRUE WHO SAID, MY FATHER WORKS HITHERTO, AND I WORK. JOHN 5:17 THEREFORE, EVEN AS THE FATHER WORKS, SO WORKS THE SON ALSO; AND SO HE WHO WORKS IS NOT LIMITARY IN POWER NOR ABJECT, FOR THE FATHER ALSO WORKS; WHICH BEING SO, THAT WHICH IS COMMON TO THE SON WITH THE FATHER, OR EVEN WHICH THE SON HAS BY THE FATHER, OUGHT NOT TO BE THE LESS ESTEEMED, LEST HERETICS FURTHER DISHONOUR THE FATHER IN THE PERSON OF THE SON.

155. NOT TO BE PASSED OVER FOR SILENCING THE DISPUTINGS OF ARIAN MISBELIEF ARE THOSE WORDS OF THE SAME SAINT JOHN, WHICH HE SET DOWN IN ANOTHER SCRIPTURE: IF YOU KNOW THAT HE IS JUST, KNOW THAT HE WHICH DOES RIGHTEOUSNESS IS BORN OF HIM. 1 JOHN 2:29 BUT WHO IS RIGHTEOUS, SAVE THE LORD, WHO LOVES RIGHTEOUSNESS? OR WHOM — AS THE FOREGOING TEXTS WARN US — HAVE WE TO ASSURE US OF EVERLASTING LIFE, IF WE HAVE NOT THE SON? IF, THEREFORE, THE SON OF GOD HAS PROMISED US EVERLASTING LIFE, AND HE IS RIGHTEOUS, SURELY WE ARE BORN OF HIM. ELSE, IF OUR ADVERSARIES DENY THAT WE ARE BORN OF THE SON BY GRACE, THEY LIKEWISE DENY HIS RIGHTEOUSNESS.

156. YOU MUST THEREFORE BELIEVE THAT ALL THINGS ARE OF THE SON OF GOD [EVEN AS OF GOD THE FATHER, FOR EVEN AS GOD IS THE FATHER OF ALL, SO LIKEWISE IS THE SON THE AUTHOR AND CREATOR OF ALL. WE SEE, THEN, THE VANITY OF THIS THEIR QUESTIONING, FORASMUCH AS IT HOLDS GOOD OF THE SON [AS OF THE FATHER], THAT OF HIM AND THROUGH HIM AND IN HIM ARE ALL THINGS.

157. WE HAVE SHOWN HOW ALL THINGS ARE OF HIM, AND LIKEWISE HOW ALL THINGS ARE ALSO THROUGH HIM. WHO THEN DOUBTS THAT ALL THINGS ARE IN HIM, WHEN ANOTHER SCRIPTURE SAYS: FOR IN HIM ARE ALL THINGS FOUNDED, THAT ARE IN THE HEAVENS, AND IN HIM THEY WERE CREATED, AND HE IS BEFORE ALL THINGS, AND ALL THINGS CONSIST IN HIM? COLOSSIANS 1:16. OF HIM, THEN, YOU HAVE GRACE; HIMSELF YOU HAVE FOR YOUR CREATOR; IN HIM YOU FIND THE FOUNDATION OF ALL THINGS.

CHAPTER 12.
THE COMPARISON, FOUND IN THE GOSPEL OF ST. JOHN, OF THE SON TO A VINE AND THE FATHER TO A HUSBANDMAN, MUST BE UNDERSTOOD WITH REFERENCE TO THE INCARNATION. TO UNDERSTAND IT WITH REFERENCE TO THE DIVINE GENERATION IS TO DOUBLY INSULT THE SON, MAKING HIM INFERIOR TO ST. PAUL, AND BRINGING HIM DOWN TO THE LEVEL OF THE REST OF MANKIND, AS WELL AS IN LIKE MANNER THE FATHER ALSO, BY MAKING HIM NOT MERELY TO BE ON ONE FOOTING WITH THE SAME APOSTLE, BUT EVEN OF NO ACCOUNT AT ALL. THE SON, INDEED, IN SO FAR AS BEING GOD, IS ALSO THE HUSBANDMAN, AND, AS REGARDS HIS MANHOOD, A GRAPE-CLUSTER. TRUE STATEMENT OF THE FATHER'S PRE-EMINENCE.

158. THERE IS YET ANOTHER SCRIPTURE, WHICH OUR OPPONENTS COMMONLY OBJECT AGAINST US, IN ORDER TO PROVE THEIR DIVISION OF THE GODHEAD OF THE FATHER FROM THE GODHEAD OF THE SON, NAMELY, OUR LORD'S WORDS IN THE GOSPEL: I AM THE TRUE VINE AND MY FATHER IS THE HUSBANDMAN. THE VINE AND THE HUSBANDMAN, SAY THEY, ARE OF DIFFERENT NATURES, AND THE VINE IS IN THE POWER OF THE HUSBANDMAN.

159. THUS, THEN, YOU WOULD HAVE US BELIEVE THAT THE SON, AS TOUCHING HIS GODHEAD, IS LIKE TO A VINE, SO THAT WITHOUT A VINE-DRESSER HE IS NOTHING, AND MAY BE NEGLECTED OR EVEN ROOTED UP. THUS YOU JUGGLE UP A LIE FROM THE LETTER OF THE SCRIPTURE WHICH SAYS THAT OUR LORD CALLED HIMSELF THE VINE, INTENDING THEREBY THE MYSTERY OF HIS INCARNATION. HOWBEIT, IF YOU ARE BENT ON IT THAT WE DISPUTE UPON THE LETTER, I TOO CONFESS, YEA, I PROCLAIM, THAT THE SON CALLED HIMSELF THE VINE. FOR WOE BE TO ME, IF I DENY THE PLEDGE OF THE SALVATION OF HIS PEOPLE!

160. HOW THEN DO YOU PURPOSE TO UNDERSTAND THE TRUTH THAT THE SON OF GOD CALLED HIMSELF THE VINE? IF YOU INTERPRET THE SAYING WITH RESPECT TO THE SUBSTANCE OF HIS GODHEAD, AND IF YOU SUPPOSE SUCH A DIVERSITY OF GODHEAD BETWEEN THE FATHER AND THE SON AS THERE IS OF NATURE BETWEEN A HUSBANDMAN AND A VINE, YOU DO DOUBLE INSULT BOTH TO FATHER AND TO SON — TO THE SON, BECAUSE IF, AS YOU AFFIRM, HE IS, AS TOUCHING HIS GODHEAD, BENEATH A HUSBANDMAN, THEN MUST HE ON THE SAME SHOWING BE ESTEEMED LOWER THAN THE APOSTLE PAUL, FORASMUCH AS PAUL INDEED CALLED HIMSELF A HUSBANDMAN, AS WE FIND IT WRITTEN: I HAVE PLANTED, APOLLOS HAS WATERED: BUT GOD HAS GIVEN THE INCREASE. 1 CORINTHIANS 3:6 WILL YOU HAVE PAUL, THEN, TO BE BETTER THAN THE SON OF GOD?

161. THUS FAR THE ONE INSULT. AS FOR THE OTHER, IT LIES HEREIN, THAT IF THE SON IS THE VINE IN RESPECT OF HIS ETERNALLY-BEGOTTEN PERSON, THEN, HE HAVING SAID: I AM THE VINE, YOU ARE THE BRANCHES, JOHN 15:5 THAT DIVINELY-BEGOTTEN ONE APPEARS TO BE OF ONE SUBSTANCE WITH US. BUT WHO IS LIKE YOU AMONG THE GODS, O LORD? EXODUS 15:11 AS IT IS

WRITTEN; AND AGAIN, IN THE PSALMS: FOR WHO IS THERE AMONG THE CLOUDS THAT SHALL BE EQUAL TO THE LORD? OR WHO AMONG THE SONS OF GOD SHALL BE LIKE GOD.

162. MOREOVER, YOU DISPARAGE NOT ONLY THE SON, BUT THE FATHER ALSO. FOR IF THE TERM HUSBANDMAN IS TO COMPREHEND IN ITS DESIGNATION ALL THE PREROGATIVE OF THE FATHER'S SOVEREIGNTY, THEN, SEEING THAT PAUL TOO IS A HUSBANDMAN, YOU SET THE APOSTLE, TO WHOM YOU DENY THAT THE SON IS EQUAL, ON AN EVEN FOOTING WITH THE FATHER.

163. AGAIN, IT BEING WRITTEN, BUT NEITHER HE WHICH PLANTS IS ANYTHING, NOR HE THAT WATERS; BUT GOD, WHO GIVES THE INCREASE, YOU WILL REST THE FULLNESS OF THE FATHER'S MAJESTY IN A NAME WHICH, AS YOU SEE, STANDS FOR WEAKNESS. FOR IF HE THAT PLANTS IS NOTHING, AND HE THAT WATERS IS NOTHING, BUT IT IS GOD, WHO GIVES THE INCREASE [WHO IS ALL], OBSERVE WHAT YOUR BLASPHEMY INTENDS — EVEN TO EXPOSE THE FATHER TO CONTEMPT UNDER THE TITLE OF A HUSBANDMAN, AND TO DEMAND ANOTHER GOD TO PROVIDE THE INCREASE OF THE FATHER'S LABOUR. WICKEDLY, THEREFORE, DO THEY THINK TO EXTOL THE DIGNITY OF GOD THE FATHER BY THIS USE OF THE TERM HUSBANDMAN, IN WHICH GOD THE FATHER IS BROUGHT DOWN TO THE LEVEL OF MAN, AS BEING DESIGNATED BY A COMMON TITLE.

164. YET WHAT WONDER IF, AS YOU HERETICS WOULD HAVE IT, THE FATHER IS TO BE EXALTED ABOVE A SON WHOSE GODHEAD DIFFERS NOT A WHIT FROM THE COMMON CONDITION OF MANKIND? IF YOU SUPPOSE THE SON TO HAVE BEEN ENTITLED THE VINE WITH RESPECT TO HIS GODHEAD, THEN DO YE ESTEEM HIM NOT ONLY AS LIABLE TO CORRUPTION AND SUBJECT TO CHANGES OF WIND AND WEATHER, BUT EVEN AS PARTAKING OF MANHOOD ONLY, FORASMUCH AS THE VINE AND ITS BRANCHES ARE OF ONE NATURE, SO THAT THE SON OF GOD APPEARS, NOT TO HAVE TAKEN UPON HIM OUR FLESH, THROUGH THE MYSTERY OF INCARNATION, BUT TO HAVE ALTOGETHER SPRUNG INTO BEING FROM THE FLESH.

165. BUT I WILL INDEED OPENLY CONFESS THAT HIS FLESH, THOUGH BORN IN A NEW AND MYSTERIOUS BIRTH, WAS YET OF THE SAME NATURE WITH OURS, AND THAT THIS IS THE PLEDGE OF OUR SALVATION, NOT THE SOURCE OF THE DIVINE GENERATION. HE INDEED IS THE VINE, FOR HE BEARS MY SUFFERINGS, WHENEVER MANHOOD, HITHERTO FRAIL, LEANS ON HIM AND SO MATURES WITH PLENTEOUS FRUIT OF RENEWED DEVOTION.

166. YET IF THE HUSBANDMAN'S POWER ALLURES YOU, PLEASE TELL ME WHO IT WAS THAT SPOKE IN THE PROPHET, SAYING: O LORD, MAKE IT KNOWN TO ME, THAT I MAY KNOW; THEN SAW I THEIR THOUGHTS. I WAS LED AS A HARMLESS LAMB TO THE SLAUGHTER AND KNEW IT NOT: THEY TOOK COUNSEL TOGETHER AGAINST ME, SAYING, COME, LET US THROW WOOD INTO HIS BREAD. JEREMIAH 11:18 FOR IF THE SON HERE SPEAKS OF THE MYSTERY OF HIS COMING INCARNATION — FOR IT WERE BLASPHEMY TO SUPPOSE THAT THE WORDS ARE SPOKEN CONCERNING THE FATHER — THEN SURELY IT IS THE SON WHO SPEAKS IN AN EARLIER PASSAGE: I HAVE PLANTED YOU AS A FRUITFUL VINE — HOW ARE YOU BECOME BITTER, AND A WILD VINE? JEREMIAH 2:21

167. AND THUS YOU SEE THAT THE SON ALSO IS THE HUSBANDMAN — THE SON, OF ONE NAME WITH THE FATHER, ONE WORK, ONE DIGNITY AND SUBSTANCE. IF, THEN, THE SON IS BOTH VINE AND HUSBANDMAN, PLAINLY WE INFER THE MEANING OF THE VINE WITH REGARD TO THE MYSTERY OF THE INCARNATION.

168. BUT NOT ONLY HAS OUR LORD CALLED HIMSELF A VINE — HE HAS ALSO GIVEN HIMSELF, BY THE VOICE OF THE PROPHET, THE TITLE OF A GRAPE-CLUSTER — EVEN WHEN MOSES, AT THE COMMAND OF THE LORD, SENT SPIES TO THE VALLEY OF THE CLUSTER. NUMBERS 13:24 WHAT IS THAT VALLEY BUT THE HUMILITY OF THE INCARNATION AND THE FRUITFULNESS OF THE PASSION? I INDEED THINK THAT HE IS CALLED THE CLUSTER, BECAUSE THAT FROM THE VINE BROUGHT OUT OF EGYPT, THAT IS, THE PEOPLE OF THE JEWS, THERE GREW A FRUIT FOR THE WORLD'S GOOD. NO MAN, TRULY, CAN UNDERSTAND THE CLUSTER AS A TOKEN OF THE DIVINE GENERATION — OR IF THERE BE ANY WHO SO UNDERSTAND IT, THEY LEAVE NO CONCLUSION OPEN BUT THAT WE SHOULD BELIEVE THAT CLUSTER TO HAVE SPRUNG FROM THE VINE. AND THUS IN THEIR FOLLY THEY ATTRIBUTE TO THE FATHER THAT WHICH THEY REFUSE TO BELIEVE OF THE SON.

169. BUT IF THERE BE NOW LEFT NO ROOM FOR DOUBT THAT THE SON OF GOD IS CALLED THE VINE WITH RESPECT AND INTENTION TO HIS INCARNATION, YOU SEE WHAT HIDDEN TRUTH IT WAS TO WHICH OUR LORD HAD REGARD IN SAYING, THE FATHER IS GREATER THAN I. JOHN 14:28 FOR AFTER THIS PREMISED, HE PROCEEDED IMMEDIATELY: I AM THE TRUE VINE, AND MY FATHER IS THE HUSBANDMAN, THAT YOU MIGHT KNOW THAT THE FATHER IS GREATER IN SO FAR AS HE DRESSES AND TENDS OUR LORD'S FLESH, AS THE HUSBANDMAN DRESSES AND TENDS HIS VINES. FURTHER, OUR LORD'S FLESH IS THAT WHICH COULD INCREASE IN STATURE WITH AGE, AND BE WOUNDED THROUGH SUFFERING, TO THE END THAT THE WHOLE HUMAN RACE MIGHT REST GUARDED FROM THE PESTILENT HEAT OF THE PLEASURES OF THIS WORLD, UNDER THE SHADOW OF THE CROSS WHEREON ITS LIMBS ARE SPREAD.

BOOK V

PROLOGUE.
WHO IS A FAITHFUL AND WISE SERVANT? HIS REWARD IS POINTED OUT IN THE CASE OF PETER, AS ALSO IN THE CASE OF PAUL. AMBROSE, BEING ANXIOUS TO FOLLOW PAUL'S GUIDANCE, WISHED THIS BOOK TO BE ADDED TO THE OTHERS, FOR IT COULD NOT BE INCLUDED IN THE PRECEDING ONE. THE SUBJECT FOR DISCUSSION IS THEN STATED, AND THE REASON FOR SUCH A DISCUSSION GIVEN. HE MUST NEEDS BE PARDONED, FOR USURY IS TO BE DEMANDED FROM EVERY SERVANT FOR THE MONEY WHICH HAS BEEN ENTRUSTED TO HIM. THEIR FAITHFULNESS IS THE USURY DESIRED IN HIS OWN CASE. HE WILL BE HAPPY IF HE MAY HOPE FOR A REWARD; BUT HE DOES NOT LOOK SO MUCH FOR THE RECOMPENSE OF THE SAINTS, AS FOR EXEMPTION FROM PUNISHMENT. HE URGES ALL TO SEEK TO MERIT THIS.

1. WHO, THEN, IS A FAITHFUL AND WISE SERVANT, WHOM HIS LORD HAS MADE RULER OVER HIS HOUSEHOLD, TO GIVE THEM MEAT IN DUE SEASON? BLESSED IS THAT SERVANT, WHOM HIS LORD WHEN HE COMES SHALL FIND SO DOING. MATTHEW 24:45-46 NOT WORTHLESS IS THIS SERVANT: SOME GREAT ONE OUGHT HE TO BE. LET US THINK WHO HE MAY BE.

2. IT IS PETER, CHOSEN BY THE LORD HIMSELF TO FEED HIS FLOCK, WHO MERITS THRICE TO HEAR THE WORDS: FEED MY LITTLE LAMBS; FEED MY LAMBS; FEED MY SHEEP. AND SO, BY FEEDING WELL THE FLOCK OF CHRIST WITH THE FOOD OF FAITH, HE EFFACED THE SIN OF HIS FORMER FALL. FOR THIS REASON IS HE THRICE ADMONISHED TO FEED THE FLOCK; THRICE IS HE ASKED WHETHER HE LOVES THE LORD, IN ORDER THAT HE MAY THRICE CONFESS HIM, WHOM HE HAD THRICE DENIED BEFORE HIS CRUCIFIXION.

3. BLESSED ALSO IS THAT SERVANT WHO CAN SAY: I HAVE FED YOU WITH MILK AND NOT WITH MEAT; FOR HITHERTO YOU WERE NOT ABLE TO BEAR IT. 1 CORINTHIANS 3:2 FOR HE KNEW HOW TO FEED THEM. WHO OF US CAN DO THIS? WHO OF US CAN TRULY SAY: TO THE WEAK BECAME I AS WEAK, THAT I MIGHT GAIN THE WEAK? 1 CORINTHIANS 9:22

4. YET HE, BEING SO GREAT A MAN, AND CHOSEN BY CHRIST FOR THE CARE OF HIS FLOCK, SO AS TO STRENGTHEN THE WEAK AND TO HEAL THE SICK — HE, I SAY, REJECTS IMMEDIATELY AFTER ONE ADMONITION TITUS 3:10 A HERETIC FROM THE FOLD ENTRUSTED TO HIM, FOR FEAR THAT THE TAINT OF ONE ERRING SHEEP MIGHT INFECT THE WHOLE FLOCK WITH A SPREADING SORE. HE FURTHER BIDS THAT FOOLISH QUESTIONS AND CONTENTIONS BE AVOIDED. TITUS 3:9

5. HOW, THEN, SHALL WE ACT, BEING BUT IGNORANT DWELLERS SET AMONG THESE FRESH TARES IN THE OLD-STANDING HARVEST FIELD? MATTHEW 13:25 IF WE ARE SILENT, WE SHALL SEEM TO BE GIVING WAY; AND IF WE CONTEND AGAINST THEM, THERE IS THE FEAR THAT WE TOO SHALL BE HELD TO BE CARNAL. FOR IT IS WRITTEN OF MATTERS OF THIS SORT, WHICH BEGET STRIFE: THE SERVANT OF THE LORD MUST NOT STRIVE, BUT BE GENTLE UNTO ALL, APT TO TEACH, PATIENT, WITH MODERATION INSTRUCTING THOSE THAT OPPOSE THEMSELVES. 2 TIMOTHY 2:24-25 AND IN ANOTHER PLACE: IF ANY MAN IS CONTENTIOUS, WE HAVE NO SUCH CUSTOM, NEITHER THE CHURCH OF GOD. 1 CORINTHIANS 11:16 FOR THIS REASON IT WAS OUR INTENTION TO WRITE SOMEWHAT, IN ORDER THAT OUR WRITINGS MIGHT WITHOUT ANY DIN ANSWER THE IMPIETY OF HERETICS ON OUR BEHALF.

6. AND SO WE PREPARE TO COMMENCE THIS OUR FIFTH BOOK, O EMPEROR AUGUSTUS. FOR IT WAS BUT RIGHT THAT THE FOURTH BOOK SHOULD END WITH OUR DISCUSSION ON THE VINE, LEST OTHERWISE WE SHOULD SEEM TO HAVE OVERLOADED THAT BOOK WITH A TUMULTUOUS MASS OF SUBJECTS, RATHER THAN TO HAVE FILLED IT WITH THE FRUIT OF THE SPIRITUAL VINEYARD. ON THE OTHER HAND, IT WAS NOT SEEMLY THAT THE GATHERING OF THE VINTAGE OF THE FAITH SHOULD BE LEFT UNFINISHED, WHILE THERE WAS STILL ALL ABUNDANCE OF SUCH GREAT MATTERS FOR DISCUSSION.

7. IN THE FIFTH BOOK, THEREFORE, WE SPEAK OF THE INDIVISIBLE GODHEAD OF THE FATHER, THE SON, AND THE HOLY GHOST (OMITTING, HOWEVER, A FULL DISCUSSION ON THE HOLY GHOST), BEING URGED BY THE TEACHING OF THE GOSPEL TO LET OUT ON INTEREST TO HUMAN MINDS THE FIVE TALENTS OF THE FAITH ENTRUSTED TO THESE FIVE BOOKS BEING AS IT WERE THE PRINCIPAL; LEST PERHAPS WHEN THE LORD COMES, AND FINDS HIS MONEY HIDDEN IN THE EARTH, HE MAY SAY TO ME: THOU WICKED AND SLOTHFUL SERVANT, YOU KNEW THAT I REAP WHERE I DO NOT SOW; AND GATHER WHERE I HAVE NOT SCATTERED; YOU OUGHT THEREFORE TO HAVE PUT MY MONEY TO THE EXCHANGERS, THAT AT MY COMING I MIGHT HAVE RECEIVED MINE OWN, MATTHEW 25:26-27 OR AS IT STANDS IN ANOTHER BOOK: AND I, IT SAYS, AT MY COMING MIGHT HAVE RECEIVED IT WITH USURY. LUKE 19:23

8. I PRAY THOSE TO PARDON ME, WHOM THE BOLDNESS OF SUCH A LENGTHY ADDRESS DISPLEASES. THE THOUGHT OF MY OFFICE COMPELS ME TO ENTRUST TO OTHERS WHAT I HAVE RECEIVED. WE ARE STEWARDS OF THE HEAVENLY MYSTERIES. 1 CORINTHIANS 4:1 WE ARE MINISTERS, BUT NOT ALL ALIKE. BUT, IT SAYS, EVEN AS THE LORD GAVE TO EVERY MAN, I HAVE PLANTED; APOLLOS WATERED; BUT GOD GAVE THE INCREASE. 1 CORINTHIANS 3:5-6 LET EACH ONE THEN STRIVE THAT BE MAY BE ABLE TO RECEIVE A REWARD ACCORDING TO HIS LABOUR. FOR WE ARE LABOURERS TOGETHER WITH GOD, AS THE APOSTLE SAID; WE ARE GOD'S HUSBANDRY, GOD'S BUILDING. 1 CORINTHIANS 3:9 BLESSED THEREFORE IS HE WHO SEES SUCH USURY ON HIS PRINCIPAL; BLESSED TOO IS HE WHO BEHOLDS THE FRUIT OF HIS WORK; BLESSED AGAIN IS HE WHO BUILDS UPON THE FOUNDATION OF FAITH, GOLD, SILVER, PRECIOUS STONES. 1 CORINTHIANS 3:12

9. YOU WHO HEAR OR READ THESE WORDS ARE ALL THINGS TO US. YOU ARE THE USURY OF THE MONEY-LENDER — THE USURY ON SPEECH, NOT ON MONEY; YOU ARE THE RETURN GIVEN TO THE HUSBANDMAN; YOU ARE THE GOLD, THE SILVER, THE PRECIOUS STONES OF THE BUILDER. IN YOUR MERITS LIE THE CHIEF RESULTS OF THE LABOURS OF THE PRIEST; IN YOUR SOULS SHINES FORTH THE FRUIT OF A BISHOP'S WORK; IN YOUR PROGRESS GLITTERS THE GOLD OF THE LORD; THE SILVER IS INCREASED IF YOU HOLD FAST THE DIVINE WORDS. THE WORDS OF THE LORD ARE PURE WORDS, AS SILVER TRIED IN THE FIRE; PROVED ON THE EARTH, PURIFIED SEVEN TIMES. YOU THEREFORE WILL MAKE THE LENDER RICH, THE HUSBANDMAN TO ABOUND IN PRODUCE; YOU WILL PROVE THE MASTER-BUILDER TO BE SKILFUL. I DO NOT SPEAK BOASTFULLY; FOR I DO NOT DESIRE SO MUCH MY OWN ADVANTAGE AS YOURS.

10. OH THAT I MIGHT SAFELY SAY OF YOU AT THAT TIME: LORD, YOU GAVE ME FIVE TALENTS, BEHOLD I HAVE GAINED FIVE OTHER TALENTS; MATTHEW 25:20 AND THAT I MIGHT SHOW THE PRECIOUS TALENTS OF YOUR VIRTUES! FOR WE HAVE A TREASURE IN EARTHEN VESSELS. 2 CORINTHIANS 4:7 THESE ARE THE TALENTS WHICH THE LORD BIDS US SPIRITUALLY TO TRADE WITH, OR THE TWO COINS OF THE NEW AND THE OLD TESTAMENT, WHICH THAT SAMARITAN IN THE GOSPEL LEFT FOR THE MAN ROBBED BY THE THIEVES, FOR THE PURPOSE OF GETTING HIS WOUNDS HEALED. LUKE 10:35

11. NEITHER DO I, MY BRETHREN, WITH GREEDY DESIRES, LONG FOR THIS, SO THAT I MAY BE SET OVER MANY THINGS; THE RECOMPENSE I GET FROM THE FACT OF YOUR ADVANCE IS ENOUGH FOR ME. OH THAT I MAY NOT BE FOUND UNWORTHY OF THAT WHICH I HAVE RECEIVED! LET THOSE THINGS WHICH ARE TOO GREAT FOR ME BE ASSIGNED TO BETTER MEN. I DEMAND THEM NOT! YET MAY THOU SAY, O LORD: I WILL GIVE UNTO THIS LAST, EVEN AS UNTO YOU. MATTHEW 20:14 LET THE MAN THAT DESERVES IT RECEIVE AUTHORITY OVER TEN CITIES. LUKE 19:17

12. LET HIM BE SUCH AN ONE AS WAS MOSES, WHO WROTE THE TEN WORDS OF THE LAW. LET HIM BE AS JOSHUA, THE SON OF NUN, WHO SUBDUED FIVE KINGS, AND BROUGHT THE GIBEONITES INTO SUBJECTION, THAT HE MIGHT BE THE FIGURE OF A MAN OF HIS OWN NAME WHO WAS TO COME, BY WHOSE POWER ALL FLESHLY LUST SHOULD BE OVERCOME, AND THE GENTILES SHOULD BE CONVERTED, SO THAT THEY MIGHT FOLLOW THE FAITH OF JESUS CHRIST RATHER THAN THEIR FORMER PURSUITS AND DESIRES. LET HIM BE AS DAVID, WHOM THE YOUNG MAIDENS CAME TO MEET WITH SONGS, SAYING: SAUL HAS TRIUMPHED OVER THOUSANDS, DAVID OVER TEN THOUSANDS. 1 SAMUEL 18:7

13. IT IS ENOUGH FOR ME, IF I AM NOT THRUST OUT INTO THE OUTER DARKNESS, AS HE WAS, WHO HID THE TALENT ENTRUSTED TO HIM IN THE EARTH SO TO SPEAK, OF HIS OWN FLESH. THIS THE RULER OF THE SYNAGOGUE DID, AND THE OTHER RULERS OF THE JEWS; FOR THEY EMPLOYED , THE WORDS OF THE LORD, WHICH HAD BEEN ENTRUSTED TO THEM, ON THE GROUND AS IT WERE OF THEIR BODIES; AND, DELIGHTING IN THE PLEASURES OF THE FLESH, SUNK THE HEAVENLY TRUST AS THOUGH INTO THE PIT OF AN OVERWEENING HEART.

14. LET US THEN NOT KEEP THE LORD'S MONEY BURIED AND HIDDEN IN THE FLESH; NOR LET US HIDE OUR ONE TALENT IN A NAPKIN; LUKE 19:20 BUT LIKE GOOD MONEY-CHANGERS LET US EVER WEIGH IT OUT WITH LABOUR OF MIND AND BODY, WITH AN EVEN AND READY WILL, THAT THE WORD MAY BE NEAR, EVEN IN YOUR MOUTH AND IN YOUR HEART. DEUTERONOMY 30:14

15. THIS IS THE WORD OF THE LORD, THIS IS THE PRECIOUS TALENT, WHEREBY YOU ARE REDEEMED. THIS MONEY MUST OFTEN BE SEEN ON THE TABLES OF SOULS, IN ORDER THAT BY CONSTANT TRADING THE SOUND OF THE GOOD COINS MAY BE ABLE TO GO FORTH INTO EVERY LAND, BY THE MEANS OF WHICH ETERNAL LIFE IS PURCHASED. THIS IS ETERNAL LIFE, WHICH YOU, ALMIGHTY FATHER, GIVE FREELY, THAT WE MAY KNOW YOU THE ONLY TRUE GOD, AND JESUS CHRIST WHOM YOU HAVE SENT. JOHN 17:3

CHAPTER 1.
HOW IMPIOUS THE ARIANS ARE, IN ATTACKING THAT ON WHICH HUMAN HAPPINESS DEPENDS. JOHN EVER UNITES THE SON WITH THE FATHER, ESPECIALLY WHERE HE SAYS: THAT THEY MAY KNOW YOU, THE ONLY TRUE GOD, ETC. IN THAT PLACE, THEN, WE MUST UNDERSTAND THE WORDS TRUE GOD ALSO OF THE SON; FOR IT CANNOT BE DENIED THAT HE IS GOD, AND IT CANNOT BE SAID HE IS A FALSE GOD, AND LEAST OF ALL THAT HE IS GOD BY APPELLATION ONLY. THIS LAST POINT BEING PROVED FROM THE APOSTLE'S WORDS, WE RIGHTLY CONFESS THAT CHRIST IS TRUE GOD.

16. WHEREFORE LET THE ARIANS OBSERVE, HOW IMPIOUS THEY ARE IN CALLING IN QUESTION OUR HOPE AND THE OBJECT OF OUR DESIRES. AND SINCE THEY ARE WONT TO CRY OUT ON THIS POINT ABOVE ALL OTHERS, SAYING THAT CHRIST IS DISTINCT FROM THE

ONLY AND TRUE GOD, LET US CONFUTE THEIR IMPIOUS IDEAS SO FAR AS LIES IN OUR POWER.

17. FOR ON THIS POINT THEY OUGHT RATHER TO UNDERSTAND, THAT THIS IS THE BENEFIT, THIS THE REWARD OF PERFECT VIRTUE, NAMELY, THIS DIVINE AND INCOMPARABLE GIFT, THAT WE MAY KNOW CHRIST TOGETHER WITH THE FATHER, AND NOT SEPARATE THE SON FROM THE FATHER; AS ALSO THE SCRIPTURES DO NOT SEPARATE THEM. FOR THE FOLLOWING TELLS RATHER FOR THE UNITY THAN FOR THE DIVERSITY OF THE DIVINE MAJESTY, NAMELY, THAT THE KNOWLEDGE OF THE FATHER AND OF THE SON GIVES US THE SAME RECOMPENSE, AND ONE AND THE SAME HONOUR; WHICH REWARD NO MAN WILL HAVE BUT HE THAT HAS KNOWN BOTH THE FATHER AND THE SON. FOR AS THE KNOWLEDGE OF THE FATHER PROCURES ETERNAL LIFE, SO ALSO DOES THE KNOWLEDGE OF THE SON.

18. THEREFORE AS THE EVANGELIST IMMEDIATELY AT THE OUTSET JOINED THE WORD WITH GOD THE FATHER IN HIS DEVOUT CONFESSION OF FAITH, SAYING: AND THE WORD WAS WITH GOD; JOHN 1:1 AND HERE TOO, IN WRITING THE WORDS OF THE LORD: THAT THEY MAY KNOW YOU, THE ONLY TRUE GOD, AND JESUS CHRIST WHOM YOU HAVE SENT, JOHN 17:3 HE HAS UNDOUBTEDLY, BY THUS CONNECTING THEM, BOUND TOGETHER THE FATHER AND THE SON, SO THAT NO ONE MAY SEPARATE CHRIST AS TRUE GOD FROM THE MAJESTY OF THE FATHER, FOR UNION DOES NOT DISSEVER.

19. THEREFORE IN SAYING, THAT THEY MAY KNOW YOU, THE ONLY TRUE GOD, AND JESUS CHRIST WHOM YOU HAVE SENT, HE PUT AN END TO THE SABELLIANS, AND HAS ALSO PUT THE JEWS OUT OF COURT — THOSE AT ANY RATE WHO HEARD HIM SPEAK; SO THAT THE FORMER MIGHT NOT SUPPOSE THE SAME TO BE THE FATHER AS THE SON, WHICH THEY MIGHT HAVE DONE IF HE HAD NOT ADDED ALSO CHRIST, AND THAT THE LATTER MIGHT NOT SEVER THE SON FROM THE FATHER.

20. BUT, I ASK, WHY DO THEY NOT THINK WE OUGHT TO GATHER AND UNDERSTAND THIS FROM WHAT HAS BEEN ALREADY SAID; THAT AS HE HAS DECLARED THE FATHER TO BE ONLY, TRUE GOD, SO WE MAY UNDERSTAND JESUS CHRIST ALSO TO BE ONLY, TRUE GOD? FOR IT COULD NOT BE EXPRESSED IN ANY OTHER WAY, FOR FEAR HE MIGHT SEEM TO BE SPEAKING OF TWO GODS. FOR NEITHER DO WE SPEAK OF TWO GODS; AND YET WE CONFESS THE SON TO BE OF THE SAME GODHEAD WITH THE FATHER.

21. MAY WE ASK, THEREFORE, ON WHAT GROUNDS THEY THINK A DISTINCTION IS MADE IN THE GODHEAD, AND WHETHER THEY DENY CHRIST TO BE GOD? BUT THEY CANNOT DENY IT. DO THEY DENY HIM TO BE TRUE GOD? BUT IF THEY DENY HIM TO BE TRUE GOD, LET THEM SAY WHETHER THEY DECLARE HIM TO BE A FALSE GOD, OR GOD BY APPELLATION ONLY. FOR ACCORDING TO THE SCRIPTURES THE WORD GOD IS USED EITHER OF THE TRUE GOD, OR BY APPELLATION ONLY, OR OF A FALSE GOD. TRUE GOD AS THE FATHER; GOD BY APPELLATION AS THE SAINTS; A FALSE GOD LIKE THE DEMONS AND IDOLS. LET THEM SAY THEN HOW THEY WILL ACKNOWLEDGE AND DESCRIBE THE SON OF GOD. DO THEY SUPPOSE THE NAME OF GOD TO HAVE BEEN FALSELY ASSUMED; OR WAS THERE IN TRUTH MERELY AN INDWELLING OF GOD WITHIN HIM, AS IT WERE BY APPELLATION ONLY?

22. I DO NOT THINK THEY CAN SAY THE NAME WAS FALSELY ASSUMED, AND SO INVOLVE THEMSELVES IN THE OPEN WICKEDNESS OF BLASPHEMY; LEST THEY SHOULD BETRAY THEMSELVES ON THE ONE HAND TO THE DEMONS AND IDOLS, AND ON THE OTHER TO CHRIST, BY INSINUATING THAT THE NAME OF GOD WAS FALSELY GIVEN TO HIM. BUT IF THEY THINK HE IS CALLED GOD BECAUSE HE HAD AN INDWELLING OF THE GODHEAD WITHIN HIM — AS MANY HOLY MEN WERE (FOR THE SCRIPTURE CALLS THEM GODS TO WHOM THE WORD OF GOD CAME), JOHN 10:35 — THEY DO NOT PLACE HIM BEFORE OTHER MEN, BUT THINK HE IS TO BE COMPARED WITH THEM; SO THAT THEY CONSIDER HIM TO BE THE SAME AS HE HAS GRANTED OTHER MEN TO BE, EVEN AS HE SAYS TO MOSES: I HAVE MADE YOU A GOD UNTO PHARAOH. EXODUS 7:1 WHEREFORE IT IS ALSO SAID IN THE PSALMS: I HAVE SAID, YOU ARE GODS.

23. THIS IDEA OF THESE BLASPHEMERS PAUL PUTS ASIDE; FOR HE SAID: FOR THOUGH THERE BE THAT ARE CALLED GODS, WHETHER IN HEAVEN OR IN EARTH. 1 CORINTHIANS 8:5 HE SAID NOT: THERE BE GODS, BUT THERE BE THAT ARE CALLED GODS. BUT CHRIST, AS IT IS WRITTEN, IS THE SAME YESTERDAY AND TODAY. HEBREWS 13:8 HE IS, IT SAYS; THAT IS, NOT ONLY IN NAME BUT ALSO IN TRUTH.

24. AND WELL IS IT WRITTEN: HE IS THE SAME YESTERDAY AND TODAY, SO THAT THE IMPIETY OF ARIUS MIGHT FIND NO ROOM TO PILE UP ITS PROFANITY. FOR HE, IN READING IN THE SECOND PSALM OF THE FATHER SAYING TO THE SON, YOU ARE MY SON, THIS DAY HAVE I BEGOTTEN YOU, NOTED THE WORD TODAY, NOT YESTERDAY, REFERRING THIS WHICH WAS SPOKEN OF THE ASSUMPTION OF OUR FLESH TO THE ETERNITY OF THE DIVINE GENERATION; OF WHICH PAUL ALSO SAYS IN THE ACTS OF THE APOSTLES: AND WE DECLARE UNTO YOU THE PROMISE WHICH WAS MADE TO OUR FATHERS: FOR GOD HAS FULFILLED THE SAME TO OUR CHILDREN, IN THAT HE HAS RAISED UP THE LORD JESUS CHRIST AGAIN, AS IT IS WRITTEN IN THE SECOND PSALM: YOU ARE MY SON, THIS DAY HAVE I BEGOTTEN YOU. ACTS 13:32-33 THUS THE APOSTLE, FILLED WITH THE HOLY GHOST, IN ORDER THAT HE MIGHT DESTROY THAT FIERCE MADNESS OF HIS, SAID: THE SAME, YESTERDAY, TODAY, AND FOREVER. YESTERDAY ON ACCOUNT OF HIS ETERNITY; TODAY ON ACCOUNT OF HIS TAKING TO HIMSELF A HUMAN BODY.

25. CHRIST THEREFORE IS, AND ALWAYS IS; FOR HE, WHO IS, ALWAYS IS. AND CHRIST ALWAYS IS, OF WHOM MOSES SAYS: HE THAT IS HAS SENT ME. EXODUS 3:14 GABRIEL INDEED WAS, RAPHAEL WAS, THE ANGELS WERE; BUT THEY WHO SOMETIME HAVE NOT BEEN ARE BY NO MEANS WITH EQUAL REASON SAID ALWAYS TO BE. BUT CHRIST, AS WE READ, WAS NOT IT IS, AND, IT IS NOT, BUT, IT IS WAS IN HIM. 2 CORINTHIANS 1:19 WHEREFORE IT IS THE PROPERTY OF GOD ALONE TO BE, WHO EVER IS.

26. THEREFORE IF THEY DARE NOT SAY HE IS GOD BY APPELLATION, AND IT IS A MARK OF DEEP IMPIETY TO SAY HE IS A FALSE GOD, IT REMAINS THAT HE IS TRUE GOD, NOT UNLIKE TO THE TRUE FATHER, BUT EQUAL TO HIM. AND AS HE SANCTIFIES AND JUSTIFIES WHOM HE WILL, ROMANS 9:18 NOT BY ASSUMING THAT POWER FROM WITHOUT HIMSELF, BUT HAVING WITHIN HIMSELF THE POWER OF SANCTIFICATION, HOW IS HE NOT TRUE GOD? FOR THE APOSTLE CALLED HIM INDEED TRUE GOD, WHO ACCORDING TO HIS NATURE WAS GOD, AS IT IS WRITTEN: HOWBEIT THEN, WHEN YOU KNEW NOT GOD, YOU SERVICED UNTO THEM, WHO BY NATURE WERE NOT GODS; GALATIANS 4:8 THAT IS, WHO COULD NOT BE TRUE GODS, FOR THIS TITLE BY NO MEANS BELONGED TO THEM BY NATURE.

CHAPTER 2.

SINCE IT HAS BEEN PROVED THAT THE SON IS TRUE GOD, AND IN THAT IS NOT INFERIOR TO THE FATHER, IT IS SHOWN THAT BY THE WORD SOLUS (ALONE) WHEN USED OF THE FATHER IN THE SCRIPTURES, THE SON IS NOT EXCLUDED; NAY, THAT THIS EXPRESSION BEFITS HIM ABOVE ALL, AND HIM ALONE. THE TRINITY IS ALONE, NOT AMONGST ALL, BUT ABOVE ALL. THE SON ALONE DOES WHAT THE FATHER DOES, AND ALONE HAS IMMORTALITY. BUT WE MUST NOT FOR THIS REASON SEPARATE HIM FROM THE FATHER IN OUR CONTROVERSIES. WE MAY, HOWEVER, UNDERSTAND THAT PASSAGE OF THE INCARNATION. LASTLY THE FATHER IS SHUT OUT FROM A SHARE IN THE REDEMPTION OF MEN BY THOSE WHO WOULD HAVE THE SON TO BE SEPARATED FROM HIM.

27. WE HAVE FULLY DEMONSTRATED BY PASSAGES OF SCRIPTURE, IN THE EARLIER BOOKS, THAT CHRIST IS TRUE, YEA, VERY TRUE GOD. THEREFORE IF CHRIST, AS IT HAS BEEN TAUGHT, IS TRUE GOD, LET US ENQUIRE WHY THEY DESIRE TO SEPARATE THE SON FROM THE FATHER, WHEN THEY READ THAT THE FATHER IS THE ONLY TRUE GOD.

28. IF THEY SAY THAT THE FATHER ALONE IS TRUE GOD, THEY CANNOT DENY THAT GOD THE SON ALONE IS THE TRUTH; FOR CHRIST IS THE TRUTH. IS THE TRUTH THEN SOMETHING INFERIOR TO HIM THAT IS TRUE, SEEING THAT ACCORDING TO THE USE OF TERMS A MAN IS CALLED TRUE FROM THE WORD TRUTH, AS ALSO WISE FROM WISDOM, JUST FROM JUSTICE? WE DO NOT DEEM IT SO BETWEEN THE FATHER AND THE SON. FOR THERE IS NOTHING WANTING TO THE FATHER, BECAUSE THE FATHER IS FULL OF TRUTH; AND THE SON, BECAUSE HE IS THE TRUTH, IS EQUAL TO HIM THAT IS TRUE.

29. BUT THAT THEY MAY KNOW, WHEN THEY SEE THE WORD ALONE, THAT THE SON IS IN NO WISE TO BE SEPARATED FROM THE FATHER, LET THEM REMEMBER IT WAS SAID BY GOD IN THE PROPHETS: I STRETCHED FORTH THE HEAVENS ALONE. ISAIAH 44:24 THE FATHER CERTAINLY DID NOT STRETCH THEM FORTH WITHOUT THE SON. FOR THE SON HIMSELF, WHO IS THE WISDOM OF GOD, SAYS: WHEN HE PREPARED THE HEAVENS I WAS PRESENT WITH HIM. PROVERBS 8:27 AND PAUL DECLARES THAT IT WAS SAID OF THE SON: YOU, LORD, IN THE BEGINNING HAST LAID THE FOUNDATION OF THE EARTH, AND THE HEAVENS ARE THE WORK OF YOUR HANDS. WHETHER THEREFORE THE SON MADE THE HEAVENS, AS ALSO THE APOSTLE WOULD HAVE IT UNDERSTOOD, WHILE HE HIMSELF CERTAINLY DID NOT ALONE SPREAD OUT THE HEAVENS WITHOUT THE FATHER; OR AS IT STANDS IN THE BOOK OF PROVERBS: THE LORD IN WISDOM HAS FOUNDED THE EARTH, IN UNDERSTANDING HAS HE PREPARED THE HEAVENS; PROVERBS 3:19 IT IS PROVED THAT NEITHER THE FATHER MADE THE HEAVENS ALONE WITHOUT THE SON, NOR YET THE SON WITHOUT THE FATHER. AND YET HE WHO SPREAD OUT THE HEAVENS IS SAID TO BE ALONE.

30. TO SHOW INDEED HOW PLAINLY WE MUST UNDERSTAND THE EXPRESSION ALONE OF THE SON (ALTHOUGH WE MAY NEVER BELIEVE THAT HE DID ANYTHING WITHOUT THE KNOWLEDGE OF THE FATHER), WE HAVE HERE ALSO ANOTHER PASSAGE, WHERE IT IS WRITTEN: WHICH ALONE SPREADS OUT THE HEAVENS, AND WALKS AS IT WERE ON A PAVEMENT OVER THE SEA. JOB 9:8 FOR THE GOSPEL OF THE LORD HAS TAUGHT US THAT IT WAS NOT THE FATHER BUT THE SON THAT WALKED UPON THE SEA, WHEN PETER ASKED HIM, SAYING, LORD, BID ME COME UNTO YOU. MATTHEW 14:28 BUT EVEN PROPHECY ITSELF GIVES PROOF OF THIS. FOR HOLY JOB PROPHESIED OF THE COMING OF THE LORD; OF WHOM HE SAID IN TRUTH THAT HE WOULD VANQUISH THE GREAT LEVIATHAN, JOB 41:8 AND IT WAS DONE. FOR THAT DREAD LEVIATHAN THAT IS, THE DEVIL, HE SMOTE, AND STRUCK DOWN, AND LAID LOW IN THE LAST TIMES BY THE ADORABLE PASSION OF HIS OWN BODY. ISAIAH 27:1

31. THE SON THEREFORE IS ONLY AND TRUE GOD FOR THIS ALSO IS ASSIGNED TO THE SON AS HIS SOLE RIGHT. FOR OF NO CREATED BEING CAN IT BE ACCURATELY SAID THAT HE IS ALONE. HOW CAN HE TO WHOM FELLOWSHIP IN CREATION BELONGS BE SEPARATED FROM THE REST, AS THOUGH HE WERE ALONE? THUS MAN IS SEEN TO BE A RATIONAL BEING AMONG ALL EARTHLY CREATURES, YET HE IS NOT THE ONLY RATIONAL BEING; FOR WE KNOW THAT THE HEAVENLY WORKS OF GOD ALSO ARE RATIONAL, WE CONFESS THAT ANGELS AND ARCHANGELS ARE RATIONAL BEINGS. IF THEN THE ANGELS ARE RATIONAL, MAN CANNOT BE SAID TO BE THE ONLY RATIONAL BEING.

32. BUT THEY SAY THAT THE SUN CAN BE SAID TO BE ALONE, BECAUSE THERE IS NO SECOND SUN. BUT THE SUN HIMSELF HAS MANY THINGS IN COMMON WITH THE STARS, FOR HE TRAVELS ACROSS THE HEAVENS, HE IS OF THAT ETHEREAL AND HEAVENLY SUBSTANCE, HE IS A CREATURE, AND IS RECKONED AMONG ALL THE WORKS OF GOD. HE SERVES GOD IN UNION WITH ALL, BLESSES HIM WITH ALL, PRAISES HIM WITH ALL. THEREFORE HE CANNOT ACCURATELY BE SAID TO BE ALONE, FOR HE IS NOT SET APART FROM THE REST.

33. WHEREFORE SINCE NO CREATED BEING CAN BE COMPARED WITH THE GODHEAD OF THE FATHER, THE SON, AND THE HOLY GHOST, WHICH IS ALONE, NOT AMONG ALL, BUT OVER ALL (OUR DECLARATION CONCERNING THE SPIRIT BEING MEANWHILE HELD BACK); AS THE FATHER IS SAID TO BE THE ONLY TRUE GOD, BECAUSE HE HAS NOTHING IN COMMON WITH OTHERS; SO ALSO IS THE SON ALONE THE IMAGE OF THE TRUE GOD, HE ALONE IS THE HAND OF THE FATHER, HE ALONE IS THE VIRTUE AND WISDOM OF GOD.

34. THUS THE SON ALONE DOES WHAT THE FATHER DOES; FOR IT IS WRITTEN: WHATSOEVER THINGS I DO, HE DOES. JOHN 5:19 AND SINCE THE WORK OF THE FATHER AND OF THE SON IS ONE, IT IS WELL SAID OF THE FATHER AND THE SON, THAT GOD WORKED ALONE; WHEREFORE ALSO WHEN WE SPEAK OF THE CREATOR, WE OWN BOTH THE FATHER AND THE SON. FOR ASSUREDLY WHEN PAUL SAID, WHO SERVED THE CREATURE MORE THAN THE CREATOR, ROMANS 1:25 HE NEITHER DENIED THE FATHER TO BE THE CREATOR, FROM WHOM ARE ALL THESE THINGS, NOR YET THE SON, THROUGH WHOM ARE ALL THINGS. ROMANS 11:36

35. AND IT DOES NOT SEEM OUT OF AGREEMENT WITH THIS THAT IT IS WRITTEN: WHO ALONE HAS IMMORTALITY. 1 TIMOTHY 6:16 FOR HOW COULD HE NOT HAVE IMMORTALITY WHO HAS LIFE IN HIMSELF? HE HAS IT IN HIS NATURE; HE HAS IT IN HIS ESSENTIAL BEING; AND HE HAS IT NOT AS A TEMPORAL GRACE, BUT OWING TO HIS ETERNAL GODHEAD. HE HAS IT NOT BY WAY OF A GIFT AS A SERVANT, BUT BY PECULIAR RIGHT OF HIS GENERATION, AS THE CO-ETERNAL SON. HE HAS IT, TOO, AS HAS THE FATHER. FOR AS THE FATHER HAS LIFE IN HIMSELF, SO ALSO HAS HE GIVEN TO THE SON TO HAVE LIFE IN HIMSELF. JOHN 5:26 AS HE HAS IT, IT SAYS, SO HE HAS GIVEN IT. YOU HAVE LEARNED ALREADY HOW HE GAVE IT, THAT YOU MAY NOT THINK IT TO BE A FREE GIFT OF GRACE, WHEN IT IS A SECRET OF HIS GENERATION. SINCE, THEN, THERE IS NO DIVERGENCE OF LIFE BETWEEN THE FATHER AND THE SON, HOW CAN IT BE SUPPOSED THAT THE FATHER ALONE HAS IMMORTALITY, WHILE THE SON HAS IT NOT?

36. WHEREFORE LET THEM UNDERSTAND THAT IN THIS PASSAGE THE SON IS NOT TO BE SEPARATED FROM THE FATHER, WHO IS THE ONLY TRUE GOD. FOR THEY CANNOT PROVE THAT THE SON IS NOT THE ONLY AND TRUE GOD, ESPECIALLY AS HERE ALSO IT MAY BE GATHERED, AS I HAVE SAID, THAT CHRIST TOO IS TRUE AND ONLY GOD; OR THE PASSAGE MAY AT LEAST BE UNDERSTOOD PARTLY IN REFERENCE TO THE GODHEAD OF THE FATHER AND THE SON, AND PARTLY TO THE INCARNATION OF CHRIST: FOR KNOWLEDGE IS NOT PERFECT UNLESS IT CONFESSES JESUS CHRIST FROM ETERNITY TO BE ONLY-BEGOTTEN GOD, TRUE SON OF GOD, AND, ACCORDING TO THE FLESH, BEGOTTEN OF A VIRGIN. WHICH ALSO THIS VERY EVANGELIST HAS TAUGHT US ELSEWHERE, SAYING: EVERY SPIRIT THAT CONFESSES THAT JESUS CHRIST HAS COME IN THE FLESH, IS OF GOD. 1 JOHN 4:2

37. LASTLY, THE WHOLE OF OUR PASSAGE TEACHES US THAT IT IS NOT IMPROPER IN THIS VERSE TO UNDERSTAND A REFERENCE TO THE SACRAMENT OF THE INCARNATION. FOR THUS IT IS WRITTEN: FATHER, THE HOUR HAS COME, GLORIFY YOUR SON. JOHN 17:1 WHEN, THEREFORE, HE STATES THAT THE HOUR HAS COME, AND PRAYS TO BE GLORIFIED, HOW CAN ONE SUPPOSE HIM TO HAVE SPOKEN BUT ONLY IN ACCORDANCE WITH THE ASSUMPTION OF OUR FLESH? FOR THE GODHEAD HAS NO FIXED MOMENTS OF TIME, NOR DOES ETERNAL LIGHT STAND IN NEED OF GLORIFICATION. THEREFORE IN THE ONLY TRUE GOD, WHO IS THE FATHER, WE ALSO UNDERSTAND THE ONLY TRUE SON OF GOD TO BE IN ACCORDANCE WITH THE UNITY OF THE GODHEAD. AND IN THE NAME OF JESUS CHRIST, WHICH HE RECEIVED WHEN BORN OF THE VIRGIN, WE ACKNOWLEDGE THE SACRAMENT OF THE INCARNATION.

38. BUT IF THEY WISH TO SEPARATE THE SON, WHEN THEY READ THAT THE FATHER IS THE ONLY TRUE GOD, I SUPPOSE THAT WHEN THEY READ OF THE INCARNATION OF THE SON: THIS IS THE STONE WHICH WAS SET AT NAUGHT OF YOU BUILDERS, WHICH HAS BECOME THE HEAD OF THE CORNER; AND FURTHER: THERE IS NONE OTHER NAME UNDER HEAVEN GIVEN AMONG MEN, WHEREBY WE MUST BE SAVED; ACTS 4:11-12 THEN THEY IMAGINE THE FATHER IS TO BE CUT OFF FROM THE BENEFIT OF IMPARTING SALVATION TO US. BUT THERE IS NEITHER SALVATION WITHOUT THE FATHER, NOR ETERNAL LIFE WITHOUT THE SON.

CHAPTER 3.
TO THE OBJECTION OF THE ARIANS, THAT TWO GODS ARE INTRODUCED BY A UNITY OF SUBSTANCE, THE ANSWER IS THAT A PLURALITY OF GODS IS MORE LIKELY TO BE INFERRED FROM DIVERSITY OF SUBSTANCE. FURTHER, THEIR CHARGE RECOILS UPON THEMSELVES. MANIFOLD DIVERSITY IS THE REASON WHY TWO MEN CANNOT BE SAID TO BE ONE MAN, THOUGH ALL MEN ARE CALLED INDIVIDUALLY MAN, WHERE A UNITY OF NATURE IS REFERRED TO. THERE IS ONE NATURE ALONE IN THEM, BUT THERE IS WHOLLY A UNITY IN THE DIVINE PERSONS. THEREFORE THE SON IS NOT TO BE SEVERED FROM THE FATHER, ESPECIALLY AS THEY DARE NOT DENY THAT WORSHIP IS DUE TO HIM.

39. BUT THE ARIANS MAINTAIN THE FOLLOWING: IF YOU SAY THAT, AS THE FATHER IS THE ONLY TRUE GOD, SO ALSO IS THE SON, AND CONFESS THAT THE FATHER AND THE SON ARE BOTH OF ONE SUBSTANCE, YOU INTRODUCE NOT ONE GOD, BUT TWO. FOR THEY WHO ARE OF ONE SUBSTANCE SEEM NOT TO BE ONE GOD BUT TWO GODS. JUST AS TWO MEN OR TWO SHEEP OR MORE ARE SPOKEN OF, BUT A MAN AND A SHEEP ARE NOT SPOKEN OF AS TWO MEN OR TWO SHEEP, BUT AS ONE MAN AND ONE SHEEP.

40. THIS IS WHAT THE ARIANS SAY; AND BY THIS CUNNING ARGUMENT THEY ATTEMPT TO CATCH THE MORE SIMPLE-MINDED. HOWEVER IF WE READ THE DIVINE SCRIPTURES WE SHALL FIND THAT PLURALITY OCCURS RATHER AMONG THOSE THINGS WHICH ARE OF A DIVERSE AND DIFFERENT SUBSTANCE, THAT IS, ἑΤΕΡΟΰΣΙΑ . WE HAVE THIS SET FORTH IN THE BOOKS OF SOLOMON, IN THAT PASSAGE IN WHICH HE SAID: THERE ARE THREE THINGS IMPOSSIBLE TO UNDERSTAND, YEA, A FOURTH WHICH I KNOW NOT, THE TRACK OF AN EAGLE IN THE AIR, THE WAY OF A SERPENT UPON A ROCK, THE PATH OF A SHIP IN THE SEA, AND THE WAY OF A MAN IN HIS YOUTH. PROVERBS 30:18-19 AN EAGLE AND A SHIP AND A SERPENT ARE NOT OF ONE FAMILY AND NATURE, BUT OF A DISTINGUISHABLE AND DIFFERENT SUBSTANCE, AND YET THEY ARE THREE. ON THE TESTIMONY OF SCRIPTURE, THEREFORE, THEY LEARN THAT THEIR ARGUMENTS ARE AGAINST THEMSELVES.

41. THEREFORE, IN SAYING THAT THE SUBSTANCE OF THE FATHER AND OF THE SON IS DIVERSE AND THEIR GODHEAD DISTINGUISHABLE, THEY THEMSELVES ASSERT THERE ARE TWO GODS. BUT WE, WHEN WE CONFESS THE FATHER AND THE SON, IN DECLARING THEM STILL TO BE OF ONE GODHEAD, SAY THAT THERE ARE NOT TWO GODS, BUT ONE GOD. AND THIS WE ESTABLISH BY THE WORD OF THE LORD. FOR WHERE THERE ARE SEVERAL, THERE IS A DIFFERENCE EITHER OF NATURE OR OF WILL AND WORK. LASTLY, THAT THEY MAY BE REFUTED ON THEIR OWN WITNESS, TWO MEN ARE MENTIONED: BUT THOUGH THEY ARE OF ONE NATURE BY RIGHT OF BIRTH, YET IN TIME AND THOUGHT AND WORK AND PLACE, THEY ARE APART; AND SO ONE MAN CANNOT BE SPOKEN OF UNDER THE SIGNIFICATION AND NUMBER OF TWO; FOR THERE IS NO UNITY WHERE THERE IS DIVERSITY. BUT GOD IS SAID TO BE ONE, AND THE GLORY AND COMPLETENESS OF THE FATHER, THE SON, AND THE HOLY SPIRIT IS THUS EXPRESSED.

42. SUCH, INDEED, IS THE TRUTH OF UNITY THAT, WHEN THE NATURE ALONE OF HUMAN BIRTH OR OF HUMAN FLESH IS INDICATED, ONE MAN IS THE TERM USED FOR THE MANY, AS IT IS WRITTEN: THE LORD IS MY HELPER, I WILL NOT FEAR WHAT MAN CAN DO UNTO ME; THAT IS, NOT THE ONE PERSON OF A MAN, BUT THE ONE FLESH, THE ONE FRAILTY OF HUMAN BIRTH. IT ADDED ALSO: IT IS BETTER TO TRUST IN THE LORD THAN TO TRUST IN MAN. HERE, TOO, IT DID NOT DENOTE ONE PARTICULAR MAN, BUT A UNIVERSAL CONDITION. THEN, IMMEDIATELY AFTER IT ADDED, SPEAKING OF MANY: IT IS BETTER TO PUT CONFIDENCE IN THE LORD THAN TO PUT CONFIDENCE IN PRINCES. WHERE MAN IS SPOKEN OF, AS WE HAVE ALREADY SAID, THERE THE COMMON UNITY OF THE NATURE, WHICH EXISTS BETWEEN ALL IS INDICATED; BUT WHERE THE PRINCES ARE MENTIONED, THERE IS A CERTAIN DISTINCTION BETWEEN THEIR DIFFERENT POWERS.

43. AMONGST MEN, OR IN MEN, THERE EXISTS A UNITY IN SOME ONE THING, EITHER IN LOVE, OR DESIRE, OR FLESH, OR DEVOTION, OR FAITH. BUT A UNIVERSAL UNITY, THAT EMBRACES WITHIN ITSELF ALL THINGS AGREEABLY TO THE DIVINE GLORY, IS THE PROPERTY OF THE FATHER, THE SON, AND THE HOLY SPIRIT ALONE.

44. WHEREFORE THE LORD ALSO, IN POINTING OUT THE DIVERSITY THAT EXISTS AMONG MEN, WHO HAVE NOTHING IN COMMON THAT CAN TEND TOWARDS THE UNITY OF AN INDIVISIBLE SUBSTANCE, SAYS: IN YOUR LAW IT IS WRITTEN THAT THE TESTIMONY OF TWO MEN IS TRUE. JOHN 8:17 BUT THOUGH HE HAD SAID, THE TESTIMONY OF TWO MEN IS TRUE, WHEN HE CAME TO THE TESTIMONY OF HIMSELF AND HIS FATHER, HE SAID NOT: OUR TESTIMONY IS TRUE, FOR IT IS THE TESTIMONY OF TWO GODS; BUT: I AM ONE THAT BEAR WITNESS OF MYSELF, AND THE FATHER THAT SENT ME BEARS WITNESS OF ME. JOHN 8:18 EARLIER HE ALSO SAYS: IF I JUDGE, MY JUDGMENT IS TRUE; FOR I AM NOT ALONE, BUT I AND THE FATHER THAT SENT ME. JOHN 8:16 THUS, BOTH IN ONE PLACE AND THE OTHER, HE INDICATED BOTH THE FATHER AND THE SON, BUT NEITHER IMPLIED THE PLURALITY, NOR SEVERED THE UNITY OF THEIR DIVINE SUBSTANCE.

45. IT IS PLAIN, THEN, THAT WHATSOEVER IS OF ONE SUBSTANCE CANNOT BE SEVERED, EVEN THOUGH IT BE NOT SINGLE, BUT ONE. BY SINGLENESS I MEAN THAT WHICH THE GREEKS CALL MONOTήΣ . SINGLENESS HAS TO DO WITH A PERSON; UNITY WITH A NATURE. THAT THOSE THINGS WHICH ARE OF A DIFFERENT SUBSTANCE ARE WONT TO BE CALLED, NOT ONE ALONE, BUT MANY, THOUGH ALREADY PROVED ON THE TESTIMONY OF THE PROPHET, THE APOSTLE HIMSELF HAS STATED IN SO MANY WORDS, SAYING: FOR THOUGH THERE BE THAT ARE CALLED GODS, WHETHER IN HEAVEN OR IN EARTH. 1 CORINTHIANS 8:5 DO YOU SEE, THEN, THAT THOSE WHO ARE OF DIFFERENT SUBSTANCES, AND NOT OF THE VERITY OF ONE NATURE, ARE CALLED GODS? BUT THE FATHER AND THE SON, BEING OF ONE SUBSTANCE, ARE NOT TWO GODS, BUT ONE GOD, THE FATHER, OF WHOM ARE ALL THINGS, AND ONE LORD JESUS CHRIST, THROUGH WHOM ARE ALL THINGS. 1 CORINTHIANS 8:6 ONE GOD, HE SAYS, AND ONE LORD JESUS; AND ABOVE: ONE GOD, NOT TWO GODS; AND THEN: ONE LORD, NOT TWO LORDS. 1 CORINTHIANS 8:4, 6

46. PLURALITY, THEREFORE, IS EXCLUDED, BUT THE UNITY IS NOT DESTROYED. BUT AS, ON THE ONE HAND, WHEN WE READ OF THE LORD JESUS, WE DO NOT DISSOCIATE THE FATHER, AS I HAVE ALREADY SAID, FROM THE PREROGATIVE OF RULING, BECAUSE HE HAS THAT IN COMMON WITH THE SON; SO, ON THE OTHER HAND, WHEN WE READ OF THE ONLY TRUE GOD, THE FATHER, WE CANNOT SEVER THE SON FROM THE PREROGATIVE OF THE ONLY TRUE GOD, FOR HE HAS THAT IN COMMON WITH THE FATHER.

47. LET THEM SAY WHAT THEY FEEL OR WHAT THEY THINK, WHEN WE READ: YOU SHALL WORSHIP THE LORD YOUR GOD, AND HIM ONLY SHALL YOU SERVE. MATTHEW 4:10 DO THEY THINK CHRIST SHOULD NOT BE WORSHIPPED, AND THAT HE OUGHT NOT TO BE SERVED? BUT IF THAT WOMAN OF CANAAN WHO WORSHIPPED HIM, MATTHEW 15:25 MERITED TO GAIN WHAT SHE ASKED FOR, AND THE APOSTLE PAUL, WHO CONFESSED HIMSELF TO BE THE SERVANT OF CHRIST IN THE VERY OUTSET OF HIS LETTERS, MERITED TO BE AN APOSTLE NOT OF MEN, NEITHER BY MAN, BUT BY JESUS CHRIST; GALATIANS 1:1 LET THEM SAY WHAT THEY THINK SHOULD FOLLOW. WOULD THEY PREFER TO JOIN WITH ARIUS IN A LEAGUE OF TREACHERY, AND SO SHOW, BY DENYING CHRIST TO BE THE ONLY TRUE GOD, THAT THEY CONSIDER HE SHOULD NEITHER BE WORSHIPPED NOR SERVED? OR WOULD THEY SOONER GO IN COMPANY WITH PAUL, WHO IN SERVING AND WORSHIPPING CHRIST DID NOT DISOWN IN WORD AND HEART THE ONLY TRUE GOD, WHOM HE ACKNOWLEDGED WITH DUTIFUL SERVICE?

CHAPTER 4.
IT IS OBJECTED BY HERETICS THAT CHRIST OFFERED WORSHIP TO HIS FATHER. BUT INSTEAD IT IS SHOWN THAT THIS MUST BE REFERRED TO HIS HUMANITY, AS IS CLEAR FROM AN EXAMINATION OF THE PASSAGE. HOWEVER, IT ALSO OFFERS FRESH WITNESS TO HIS GODHEAD, AS WE OFTEN SEE IT HAPPENING IN OTHER ACTIONS THAT CHRIST DID.

48. BUT IF ANY ONE WERE TO SAY THAT THE SON WORSHIPS GOD THE FATHER, BECAUSE IT IS WRITTEN, YOU WORSHIP YOU KNOW NOT WHAT, WE KNOW WHAT WE WORSHIP, JOHN 4:22 LET HIM CONSIDER WHEN IT WAS SAID, AND TO WHOM, AND TO WHOSE WISHES IT WAS IN ANSWER.

49. IN THE EARLIER VERSES OF THIS CHAPTER IT WAS STATED, NOT WITHOUT REASON, THAT JESUS, BEING WEARY WITH THE JOURNEY, WAS SITTING DOWN, AND THAT HE ASKED A WOMAN OF SAMARIA TO GIVE HIM DRINK; JOHN 4:6-7 FOR HE SPOKE AS MAN; FOR AS GOD HE COULD NEITHER BE WEARY NOR THIRST.

50. SO WHEN THIS WOMAN ADDRESSED HIM AS A JEW, AND THOUGHT HIM A PROPHET, HE ANSWERS HER, AS A JEW WHO SPIRITUALLY TAUGHT THE MYSTERIES OF THE LAW: YOU WORSHIP YOU KNOW NOT WHAT, WE KNOW WHAT WE WORSHIP. WE, HE SAYS; FOR HE JOINED HIMSELF WITH MEN. BUT HOW IS HE JOINED WITH MEN, BUT ACCORDING TO THE FLESH? AND TO SHOW THAT HE ANSWERED AS BEING INCARNATE, HE ADDED: FOR SALVATION IS OF THE JEWS. JOHN 4:22

51. BUT IMMEDIATELY AFTER THIS HE PUT ASIDE HIS HUMAN FEELINGS, SAYING: BUT THE HOUR COMES, AND NOW IS, WHEN THE TRUE WORSHIPPERS SHALL WORSHIP THE FATHER. JOHN 4:23 HE SAID NOT: WE SHALL WORSHIP. THIS HE WOULD CERTAINLY HAVE SAID, IF HE HAD A SHARE IN OUR OBEDIENCE.

52. AND WHEN WE READ THAT MARY WORSHIPPED HIM, MATTHEW 28:9 WE OUGHT TO LEARN THAT IT IS NOT POSSIBLE FOR HIM UNDER THE SAME NATURE BOTH TO WORSHIP AS A SERVANT, AND TO BE WORSHIPPED AS LORD; BUT RATHER THAT AS MAN HE IS SAID TO WORSHIP AMONG MEN, AND THAT AS LORD HE IS WORSHIPPED BY HIS SERVANTS.

53. MANY THINGS THEREFORE WE READ AND BELIEVE, IN THE LIGHT OF THE SACRAMENT OF THE INCARNATION. BUT EVEN IN THE VERY FEELINGS OF OUR HUMAN NATURE WE MAY BEHOLD THE DIVINE MAJESTY. JESUS IS WEARIED WITH HIS JOURNEY, THAT HE MAY REFRESH THE WEARY; HE DESIRES TO DRINK, WHEN ABOUT TO GIVE SPIRITUAL DRINK TO THE THIRSTY; HE WAS HUNGRY, WHEN ABOUT TO SUPPLY THE FOOD OF SALVATION TO THE HUNGRY; HE DIES, TO LIVE AGAIN; HE IS BURIED, TO RISE AGAIN; HE HANGS UPON THE DREADFUL TREE, TO STRENGTHEN THOSE IN DREAD; HE VEILS THE HEAVEN WITH THICK DARKNESS, THAT HE MAY GIVE LIGHT; HE MAKES THE EARTH TO SHAKE, THAT HE MAY MAKE IT STRONG; HE ROUSES THE SEA, THAT HE MAY CALM IT; HE OPENS THE TOMBS OF THE DEAD, THAT HE MAY SHOW THEY ARE THE HOMES OF THE LIVING; HE IS MADE OF A VIRGIN, THAT MEN MAY BELIEVE HE IS BORN OF GOD; HE FEIGNS NOT TO KNOW, THAT HE MAY MAKE THE IGNORANT TO KNOW; AS A JEW HE IS SAID TO WORSHIP, THAT THE SON MAY BE WORSHIPPED AS TRUE GOD.

CHAPTER 5.
AMBROSE ANSWERS THOSE WHO PRESS THE WORDS OF THE LORD TO THE MOTHER OF ZEBEDEE'S CHILDREN, BY SAYING THAT THEY WERE SPOKEN OUT OF KINDNESS, BECAUSE CHRIST WAS UNWILLING TO CAUSE HER GRIEF. AMPLE REASON FOR SUCH TENDERNESS IS BROUGHT FORWARD. THE LORD WOULD RATHER LEAVE THE GRANTING OF THAT REQUEST TO THE FATHER, THAN DECLARE IT TO BE IMPOSSIBLE. THIS ANSWER OF CHRIST'S, HOWEVER, IS NOT TO HIS DETRIMENT, AS IS SHOWN BOTH BY HIS VERY WORDS, AND ALSO BY COMPARING THEM WITH OTHER PASSAGES.

54. HOW, THEY SAY, CAN THE SON OF GOD BE THE ONLY TRUE GOD, LIKE TO THE FATHER, WHEN HE HIMSELF SAID TO THE SONS OF ZEBEDEE: 'YOU SHALL DRINK INDEED OF MY CUP; BUT TO SIT ON MY RIGHT HAND OR ON MY LEFT, IS NOT MINE TO GIVE TO YOU, BUT TO THOSE FOR WHOM IT HAS BEEN PREPARED OF MY FATHER?'? MATTHEW 20:23 THIS, THEN, IS, AS YOU DESIRE, YOUR PROOF OF DIVINE INEQUALITY; THOUGH IN IT YOU OUGHT RATHER TO REVERENCE THE LORD'S KINDNESS AND TO ADORE HIS GRACE; IF, THAT IS, YOU COULD BUT PERCEIVE THE DEEP SECRETS OF THE VIRTUE AND WISDOM OF GOD.

55. FOR THINK OF HER WHO, WITH AND FOR HER SONS, MAKES THIS REQUEST. IT IS A MOTHER, WHO IN HER ANXIETY FOR THE HONOUR OF HER SONS, THOUGH SOMEWHAT UNRESTRAINED IN THE MEASURE OF HER DESIRES, MAY FOR ALL THAT YET FIND PARDON. IT IS A MOTHER, OLD IN YEARS, DEVOUT IN HER ZEAL, DEPRIVED OF CONSOLATION; WHO AT THAT TIME, WHEN SHE MIGHT HAVE BEEN HELPED AND SUPPORTED BY THE AID OF HER ABLE BODIED OFFSPRING, SUFFERED HER CHILDREN TO LEAVE HER, AND PREFERRED THE REWARD HER SONS SHOULD RECEIVE IN FOLLOWING CHRIST TO HER OWN PLEASURE. FOR THEY WHEN CALLED BY THE LORD, AT THE FIRST WORD, AS WE READ, LEFT THEIR NETS AND THEIR FATHER AND FOLLOWED HIM. MATTHEW 4:22

56. SHE THEN, SOMEWHAT YIELDING TO THE DEVOTION OF A MOTHER'S ZEAL, BESOUGHT THE SAVIOUR, SAYING: GRANT THAT THESE MY TWO SONS MAY SIT THE ONE ON YOUR RIGHT HAND, THE OTHER ON YOUR LEFT IN YOUR KINGDOM. MATTHEW 20:21 ALTHOUGH IT WAS AN ERROR, IT WAS AN ERROR OF A MOTHER'S AFFECTIONS; FOR A MOTHER'S HEART KNOWS NO PATIENCE. THOUGH EAGER FOR THE OBJECT OF HER DESIRES, YET HER LONGING WAS PARDONABLE, FOR SHE WAS NOT GREEDY FOR MONEY, BUT FOR GRACE. NOT SHAMELESS WAS HER REQUEST, FOR SHE THOUGHT NOT OF HERSELF, BUT OF HER CHILDREN. CONTEMPLATE THE MOTHER, REFLECT UPON HER.

57. BUT IT IS NOTHING WONDERFUL IF THE FEELINGS OF PARENTS FOR THEIR CHILDREN SEEM NOTHING TO YOU, WHO THINK THE LOVE OF THE ALMIGHTY FATHER FOR HIS ONLY-BEGOTTEN SON A TRIFLING MATTER. THE LORD OF HEAVEN AND EARTH WAS ASHAMED (TO SPEAK AS ACCORDS WITH THE ASSUMPTION OF OUR FLESH AND THE VIRTUES OF THE SOUL)— HE WAS ASHAMED, I SAY, AND, TO USE HIS OWN WORD, DISTURBED, TO REFUSE A SHARE EVEN IN HIS OWN SEAT TO A MOTHER MAKING REQUEST FOR HER SONS. YOU MAINTAIN SOMETIMES THAT THE PROPER SON OF THE ETERNAL GOD STANDS TO GIVE SERVICE, AT OTHER TIMES YOU WOULD HAVE HIS CO-SESSION TO BE AS THAT OF AN ATTENDANT, THAT IS, NOT BECAUSE THERE IS A ONENESS OF MAJESTY, BUT BECAUSE IT IS THE ORDER OF THE FATHER; AND YOU DENY TO THE SON OF GOD, WHO IS TRUE GOD, THAT WHICH HE PLAINLY WAS UNWILLING TO REFUSE TO MEN.

58. FOR HE THOUGHT OF THE MOTHER'S LOVE, WHO SOLACED HER OLD AGE WITH THE THOUGHT OF HER SONS' REWARD, AND, THOUGH HARASSED WITH A MOTHER'S LONGINGS, ENDURED THE ABSENCE OF THOSE DEAREST PLEDGES OF HER LOVE.

59. THINK ALSO OF THE WOMAN, THAT IS, THE WEAKER SEX, WHOM THE LORD HAD NOT YET STRENGTHENED BY HIS OWN PASSION. THINK, I SAY, OF A DESCENDANT OF EVE, THE FIRST WOMAN, SINKING UNDER THE INHERITANCE OF UNRESTRAINED PASSION, WHICH HAD BEEN PASSED ON TO ALL; ONE, TOO, WHOM THE LORD HAD NOT YET REDEEMED WITH HIS OWN BLOOD, AND FROM WHOM HE HAD NOT YET WASHED OUT IN HIS BLOOD THE DESIRE IMPLANTED IN THE HEARTS OF ALL FOR UNBOUNDED HONOUR EVEN BEYOND WHAT IS RIGHT. THUS THE WOMAN OFFENDED OWING TO AN INHERITED TENDENCY TO WRONG.

60. AND WHAT WONDER IF A MOTHER SHOULD STRIVE TO WIN PREFERENCE FOR HER CHILDREN (WHICH IS FAR BETTER THAN IF SHE HAD DONE IT FOR HERSELF), WHEN EVEN THE APOSTLES THEMSELVES, AS WE READ, STROVE AMONG THEMSELVES, AS TO WHO SHOULD HAVE THE PREFERENCE? LUKE 22:24

61. THE PHYSICIAN, THEREFORE, OUGHT NOT TO WOUND A MOTHER WHO HAS BEEN DEPRIVED OF ALL, NOR A SUFFERING MIND, WITH SHAMEFUL REPROACHES, LEST WHEN THE REQUEST HAD BEEN MADE AND HAD BEEN PROUDLY DENIED, SHE SHOULD GRIEVE OVER THE CONDEMNATION OF HER PETITION AS BEING UNREASONABLE.

62. LASTLY, THE LORD, WHO KNEW THAT A MOTHER'S AFFECTION IS TO BE HONOURED, ANSWERED NOT THE WOMAN, BUT HER SONS, SAYING: ARE YOU ABLE TO

DRINK OF THE CUP THAT I SHALL DRINK OF? WHEN THEY SAY: WE ARE ABLE, JESUS SAYS TO THEM: YOU SHALL DRINK INDEED OF MY CUP; BUT TO SIT ON MY RIGHT HAND AND ON MY LEFT IS NOT MINE TO GIVE TO YOU, BUT TO THOSE FOR WHOM IT IS PREPARED OF MY FATHER. MATTHEW 20:22-23

63. HOW PATIENT AND KIND THE LORD IS; HOW DEEP IS HIS WISDOM AND GOOD HIS LOVE! FOR WISHING TO SHOW THAT THE DISCIPLES ASKED FOR NO SLIGHT THING, BUT ONE THEY COULD NOT OBTAIN, HE RESERVED HIS OWN PECULIAR RIGHTS FOR HIS FATHER'S HONOUR, NOT FEARING TO DETRACT ANYTHING FROM HIS OWN RIGHTS: WHO THOUGHT IT NOT ROBBERY TO BE EQUAL WITH GOD; PHILIPPIANS 2:6 AND LOVING, TOO, HIS DISCIPLES (FOR HE LOVED THEM, AS IT IS WRITTEN, UNTO THE END), JOHN 13:1 HE WAS UNWILLING TO SEEM TO REFUSE TO THOSE WHOM HE LOVED WHAT THEY DESIRED; HE, I SAY, THE GOOD AND HOLY LORD, WHO WOULD RATHER KEEP SOME OF HIS OWN PREROGATIVE SECRET, THAN LAY ASIDE ANYTHING OF HIS LOVE. FOR CHARITY SUFFERS LONG, AND IS KIND; CHARITY ENVIES NOT, AND SEEKS NOT HER OWN. 1 CORINTHIANS 13:4

64. LASTLY, THAT YOU MAY LEARN IT WAS NO SIGN OF WEAKNESS, BUT RATHER OF TENDERNESS, THAT HE SAID: IT IS NOT MINE TO GIVE TO YOU; NOTE THAT WHEN THE SONS OF ZEBEDEE MAKE THE REQUEST WITHOUT THEIR MOTHER, HE SAID NOTHING ABOUT THE FATHER; FOR THUS IT IS WRITTEN: IT IS NOT MINE TO GIVE TO YOU, BUT THOSE FOR WHOM IT HAS BEEN PREPARED. MARK 10:40 SO THE EVANGELIST MARK HAS STATED IT. BUT WHEN THE MOTHER MAKES THIS REQUEST ON HER SONS' BEHALF, AS WE FIND IT IN MATTHEW, HE SAYS: IT IS NOT MINE TO GIVE TO YOU, BUT TO THOSE FOR WHOM IT HAS BEEN PREPARED OF MY FATHER. MATTHEW 20:23 HERE HE ADDED: OF MY FATHER, FOR A MOTHER'S FEELINGS DEMANDED GREATER TENDERNESS.

65. BUT IF THEY THINK THAT BY SAYING, FOR WHOM IT HAS BEEN PREPARED OF MY FATHER, HE ASSIGNED GREATER POWER TO HIS FATHER, OR DETRACTED ANYTHING FROM HIS OWN; LET THEM SAY WHETHER THEY THINK THERE IS ANY DETRACTION FROM THE FATHER'S POWER, BECAUSE THE SON IN THE GOSPEL SAYS OF THE FATHER: THE FATHER JUDGES NO MAN. JOHN 5:22

66. BUT IF WE THINK IT IMPIOUS TO BELIEVE THAT THE FATHER HAS HANDED OVER ALL JUDGMENT TO THE SON IN SUCH WISE THAT HE HAS IT NOT HIMSELF — FOR HE HAS IT, AND CANNOT LOSE WHAT THE DIVINE MAJESTY HAS BY ITS VERY NATURE, — WE OUGHT TO CONSIDER IT EQUALLY IMPIOUS TO SUPPOSE THAT THE SON CANNOT GIVE WHAT EITHER MEN CAN MERIT, OR ANY CREATURE CAN RECEIVE; ESPECIALLY AS HE HIMSELF HAS SAID: I GO UNTO MY FATHER, AND WHATSOEVER YOU SHALL ASK OF HIM IN MY NAME, THAT WILL I DO. JOHN 14:12-13 FOR IF THE SON CANNOT GIVE WHAT THE FATHER CAN GIVE, THE TRUTH HAS LIED, AND CANNOT DO WHAT THE FATHER HAS BEEN ASKED FOR IN HIS NAME. HE THEREFORE DID NOT SAY: FOR WHOM IT HAS BEEN PREPARED OF MY FATHER, IN ORDER THAT REQUESTS SHOULD BE MADE ONLY OF THE FATHER. FOR ALL THINGS WHICH ARE ASKED OF THE FATHER, HE HAS DECLARED THAT HE WILL GIVE. LASTLY, HE DID NOT SAY: WHATSOEVER YOU SHALL ASK OF ME, THAT WILL I DO; BUT: WHATSOEVER YOU SHALL ASK OF HIM IN MY NAME, THAT WILL I DO.

CHAPTER 6.
WISHING TO ANSWER THE ABOVE-STATED OBJECTION SOMEWHAT MORE FULLY, HE MAINTAINS THAT THIS REQUEST, HAD IT NOT BEEN IMPOSSIBLE IN ITSELF, WOULD HAVE BEEN POSSIBLE FOR CHRIST TO GRANT; ESPECIALLY AS THE FATHER HAS GIVEN ALL JUDGMENT TO HIM; WHICH GIFT WE MUST UNDERSTAND TO HAVE BEEN GIVEN WITHOUT ANY FEATURE OF IMPERFECTION. HOWEVER, HE PROVES THAT THE REQUEST MUST BE RECKONED AMONGST THE IMPOSSIBILITIES. TO MAKE IT REALLY POSSIBLE, HE TEACHES THAT CHRIST'S ANSWER MUST BE TAKEN IN ACCORDANCE WITH HIS HUMAN NATURE, AND SHOWS THIS NEXT BY AN EXPOSITION OF THE PASSAGE. LASTLY, HE ONCE MORE CONFIRMS THE REPLY HE HAS GIVEN ON THE IMPOSSIBILITY OF CHRIST'S SESSION.

67. I ASK NOW WHETHER THEY THINK THE REQUEST MADE BY THE WIFE AND SONS OF ZEBEDEE WAS POSSIBLE OR IMPOSSIBLE TO HUMAN CIRCUMSTANCES, OR TO ANY CREATED BEING? IF IT WAS POSSIBLE, HOW IS IT THAT HE WHO MADE ALL THINGS WHICH WERE NOT HAD NOT THE POWER OF GRANTING A SEAT TO HIS APOSTLES ON HIS RIGHT HAND AND ON HIS LEFT? OR HOW WAS IT THAT HE, TO WHOM THE FATHER GAVE ALL JUDGMENT, COULD NOT JUDGE OF MEN'S MERITS?

68. WE KNOW WELL IN WHAT WAY HE GAVE IT; FOR HOW DID THE SON, WHO CREATED ALL THINGS OUT OF NOTHING, RECEIVE IT AS THOUGH IN WANT? HAD HE NOT THE JUDGMENT OF THOSE WHOSE NATURES HE HAD MADE? THE FATHER GAVE ALL JUDGMENT TO THE SON, THAT ALL MEN SHOULD HONOUR THE SON, EVEN AS THEY HONOUR THE FATHER. JOHN 5:23 IT IS NOT THEREFORE THE POWER OF THE SON, BUT OUR KNOWLEDGE OF IT, THAT INCREASES; NOR DOES WHAT IS LEARNED BY US ADD ANYTHING TO HIS BEING, BUT ONLY TO OUR ADVANTAGE; SO THAT BY KNOWING THE SON OF GOD, WE MAY HAVE ETERNAL LIFE.

69. AS, THEN, IN OUR KNOWLEDGE OF THE SON OF GOD HIS HONOUR, BUT OUR PROFIT, NOT HIS, IS CONCERNED; IF ANY ONE THINKS THAT THE POWER OF GOD IS AUGMENTED BY THAT HONOUR, HE MUST ALSO BELIEVE THAT GOD THE FATHER CAN RECEIVE AUGMENTATION; FOR HE IS GLORIFIED BY OUR KNOWLEDGE OF HIM, AS IS THE SON: AS IT IS WRITTEN ON THE WORD OF THE SON: I HAVE GLORIFIED YOU UPON THE EARTH. JOHN 17:4 THEREFORE IF THAT WHICH WAS ASKED FOR WAS AT ALL POSSIBLE, IT CERTAINLY WAS IN THE POWER OF THE SON TO GRANT IT.

70. LET THEM SHOW, IF THEY CONSIDER IT POSSIBLE, WHO OF MEN OR OF OTHER CREATED BEINGS SITS EITHER ON THE RIGHT HAND OR THE LEFT OF GOD. FOR THE FATHER SAYS TO THE SON: SIT ON MY RIGHT HAND. THEREFORE IF ANY ONE SITS ON THE RIGHT HAND OF THE SON, THE SON IS FOUND TO BE SITTING (TO SPEAK IN HUMAN WISE) BETWEEN HIMSELF AND THE FATHER.

71. A THING IMPOSSIBLE FOR MAN, THEN, WAS ASKED OF HIM. BUT HE WAS UNWILLING TO SAY THAT MEN COULD NOT SIT WITH HIM; SEEING THAT HE DESIRED HIS DIVINE GLORY SHOULD BE VEILED, AND NOT REVEALED BEFORE HE ROSE AGAIN. MATTHEW 17:9 FOR BEFORE THIS, WHEN HE HAD APPEARED IN GLORY BETWEEN HIS ATTENDANTS MOSES AND ELIAS, HE HAD WARNED HIS DISCIPLES THAT THEY SHOULD TELL NO MAN WHAT THEY HAD SEEN.

72. THEREFORE IF IT WAS NOT POSSIBLE FOR MEN OR OTHER CREATED BEINGS TO MERIT THIS, THE SON OUGHT NOT TO SEEM TO HAVE LESS POWER BECAUSE HE GAVE NOT TO HIS APOSTLES, WHAT THE FATHER HAS NOT GIVEN TO MEN OR OTHER CREATED BEINGS. OR ELSE LET THEM SAY TO WHICH OF THEM HE HAS GIVEN IT. CERTAINLY NOT TO THE ANGELS; OF WHOM SCRIPTURE SAYS THAT ALL THE ANGELS STOOD ROUND ABOUT THE THRONE. REVELATION 7:11 THUS GABRIEL SAID THAT HE STANDS, AS IT SAYS: I AM GABRIEL THAT STAND BEFORE GOD. LUKE 1:19

73. NOT TO THE ANGELS, THEN, HAS HE GIVEN IT, NOR TO THE ELDERS WHO WORSHIP HIM THAT SITS; FOR THEY DO NOT SIT UPON THE SEAT OF MAJESTY, BUT AS THE SCRIPTURE HAS SAID, ROUND ABOUT THE THRONE; FOR THERE ARE FOUR AND TWENTY OTHER SEATS, AS WE HAVE IT IN THE REVELATION OF JOHN: AND UPON THE SEATS FOUR AND TWENTY ELDERS SITTING. REVELATION 4:4 IN THE GOSPEL ALSO THE LORD HIMSELF SAYS: WHEN THE SON OF MAN SHALL SIT IN THE THRONE OF HIS GLORY, YOU ALSO SHALL SIT UPON TWELVE THRONES, JUDGING THE TWELVE TRIBES OF ISRAEL. MATTHEW 19:28 HE DID NOT SAY THAT A SHARE IN HIS OWN THRONE COULD BE GIVEN TO THE APOSTLES, BUT THAT THERE WERE THOSE OTHER TWELVE THRONES; WHICH, HOWEVER, WE OUGHT NOT TO THINK OF AS REFERRING TO ACTUAL SITTING DOWN, BUT AS SHOWING THE HAPPY ISSUE OF SPIRITUAL GRACE.

74. LASTLY, IN THE BOOK OF THE KINGS, MICAIAH THE PROPHET SAID: I SAW THE LORD GOD OF ISRAEL SITTING ON HIS THRONE, AND ALL THE HOST OF HEAVEN STANDING AROUND HIM, ON HIS RIGHT HAND AND ON HIS LEFT. 1 KINGS 22:19 HOW THEN, WHEN THE ANGELS STAND ON THE RIGHT HAND AND ON THE LEFT OF THE LORD GOD, WHEN ALL THE HOST OF HEAVEN STANDS, SHALL MEN SIT ON THE RIGHT HAND OF GOD OR ON HIS LEFT, TO WHOM IS PROMISED AS A REWARD FOR VIRTUE LIKENESS TO THE ANGELS, AS THE LORD SAYS: YOU SHALL BE AS THE ANGELS IN HEAVEN? MATTHEW 22:30 AS THE ANGELS, HE SAYS, NOT MORE THAN THE ANGELS.

75. IF, THEN, THE FATHER HAS GIVEN NOTHING MORE THAN THE SON, THE SON CERTAINLY HAS GIVEN NOTHING LESS THAN THE FATHER. THEREFORE THE SON CAN IN NO WAY BE LESS THAN THE FATHER.

76. SUPPOSE, HOWEVER, THAT IT HAD BEEN POSSIBLE FOR MEN TO OBTAIN WHAT WAS DESIRED; WHAT DOES IT MEAN WHEN HE SAYS: BUT TO SIT ON MY RIGHT HAND AND ON MY LEFT IS NOT MINE TO GIVE TO YOU? MATTHEW 20:23 WHAT IS MINE? ABOVE HE SAID: YOU SHALL DRINK INDEED OF MY CUP; AND AGAIN HE ADDED: IT IS NOT MINE TO GIVE TO YOU. ABOVE HE SAID MINE, AND AGAIN LOWER DOWN HE SAID MINE. HE MADE NO CHANGE. AND SO THE EARLIER PASSAGES TELL US WHY HE SAID MINE.

77. FOR BEING ASKED BY A WOMAN AS MAN TO ALLOW HER SONS TO SIT ON HIS RIGHT HAND AND HIS LEFT, BECAUSE SHE ASKED HIM AS MAN, THE LORD ALSO AS THOUGH ONLY MAN ANSWERED CONCERNING HIS PASSION: ARE YOU ABLE TO DRINK OF THE CUP THAT I SHALL DRINK OF? MATTHEW 20:22

78. THEREFORE BECAUSE HE SPOKE ACCORDING TO THE FLESH OF THE PASSION OF HIS BODY, HE WISHED TO SHOW THAT ACCORDING TO THE FLESH HE LEFT BEHIND HIM AN EXAMPLE AND PATTERN TO US OF THE ENDURANCE OF SUFFERING; BUT THAT ACCORDING TO HIS POSITION AS MAN HE COULD NOT GRANT THEM FELLOWSHIP IN THE THRONE ABOVE. THIS IS THE REASON WHY HE SAID: IT IS NOT MINE; AS ALSO IN ANOTHER PLACE HE SAYS: MY DOCTRINE IS NOT MINE. JOHN 7:16 IT IS NOT, HE SAYS, SPOKEN AFTER MY FLESH; FOR THE WORDS WHICH ARE DIVINE BELONG NOT TO THE FLESH.

79. BUT HOW PLAINLY HE SHOWED HIS TENDERNESS FOR HIS DISCIPLES, WHOM HE LOVED, SAYING FIRST: WILL YOU DRINK OF MY CUP? FOR AS HE COULD NOT GRANT WHAT THEY SOUGHT, HE OFFERED THEM SOMETHING ELSE, SO THAT HE MIGHT MENTION WHAT HE WOULD ASSIGN TO THEM, BEFORE HE DENIED THEM ANYTHING; IN ORDER THAT THEY MIGHT UNDERSTAND THAT THE FAILURE LAY MORE IN THE EQUITY OF THEIR REQUEST TO HIM, THAN IN THE WISH OF THEIR LORD TO SHOW KINDNESS.

80. YOU SHALL INDEED DRINK OF MY CUP, HE SAYS; THAT IS, I WILL NOT REFUSE YOU THE SUFFERING, WHICH MY FLESH WILL UNDERGO. FOR ALL THAT I HAVE TAKEN ON MYSELF AS MAN, YOU CAN IMITATE. I HAVE GRANTED YOU THE VICTORY OF SUFFERING, THE INHERITANCE OF THE CROSS. 'BUT TO SIT ON MY RIGHT HAND AND ON MY LEFT IS NOT MINE TO GIVE TO YOU.' HE DID NOT SAY, IT IS NOT MINE TO GIVE, BUT: IT IS NOT MINE TO GIVE TO YOU; MEANING BY THIS, NOT THAT HE LACKED THE POWER, BUT THAT HIS CREATURES WERE WANTING IN MERIT.

81. OR TAKE IN ANOTHER WAY THE WORDS: IT IS NOT MINE TO GIVE TO YOU, THAT IS, IT IS NOT MINE, FOR I CAME TO TEACH HUMILITY; IT IS NOT MINE, FOR I CAME, NOT TO BE MINISTERED UNTO, BUT TO MINISTER; IT IS NOT MINE, FOR I SHOW JUSTICE, NOT FAVOUR.

82. THEN, SPEAKING OF THE FATHER, HE ADDED: FOR WHOM IT HAS BEEN PREPARED, TO SHOW THAT THE FATHER ALSO IS NOT WONT TO GIVE HEED MERELY TO REQUESTS, BUT TO MERITS; FOR GOD IS NOT A RESPECTER OF PERSONS. ACTS 10:34 WHEREFORE ALSO THE APOSTLE SAYS: WHOM HE DID FOREKNOW, HE ALSO DID PREDESTINATE. ROMANS 8:29 HE DID NOT PREDESTINATE THEM BEFORE HE KNEW THEM, BUT HE DID PREDESTINATE THE REWARD OF THOSE WHOSE MERITS HE FOREKNEW.

83. RIGHTLY THEN IS THE WOMAN CHECKED, WHO DEMANDED WHAT WAS IMPOSSIBLE, AS A SPECIAL KIND OF PRIVILEGE FROM HIM THE LORD, WHO OF HIS OWN FREE GIFT GRANTED NOT ONLY TO TWO APOSTLES, BUT TO ALL THE DISCIPLES, THOSE THINGS WHICH HE HAD ADJUDGED TO BE GIVEN TO THE SAINTS; AND THAT TOO WITHOUT A PRAYER FROM ANY ONE, AS IT IS WRITTEN: YOU SHALL SIT UPON TWELVE THRONES, JUDGING THE TWELVE TRIBES OF ISRAEL. MATTHEW 19:28

84. THEREFORE, ALTHOUGH WE MAY THINK THE DEMAND TO HAVE BEEN POSSIBLE, THERE IS NO ROOM FOR FALSE ATTACKS. HOWEVER, WHEN I READ THAT THE SERAPHIM STAND, ISAIAH 6:2 HOW CAN I SUPPOSE THAT MEN MAY SIT ON THE RIGHT HAND OR THE LEFT OF THE SON OF GOD? THE LORD SITS UPON THE CHERUBIM, AS IT SAYS: YOU THAT SITS UPON THE CHERUBIM, SHOW MYSELF. AND HOW SHALL THE APOSTLES SIT UPON THE CHERUBIM?

85. AND I DO NOT COME TO THIS CONCLUSION OF MY OWN MIND, BUT BECAUSE OF THE UTTERANCES OF OUR LORD'S OWN MOUTH. FOR THE LORD HIMSELF LATER ON, IN COMMENDING THE APOSTLES TO THE FATHER, SAYS: FATHER, I WILL THAT THEY ALSO WHOM YOU HAVE GIVEN ME BE WITH ME WHERE I AM. JOHN 17:24 BUT IF HE HAD THOUGHT THAT THE FATHER WOULD GIVE THE DIVINE THRONE TO MEN, HE WOULD HAVE SAID: I WILL THAT WHERE I SIT, THEY ALSO MAY SIT WITH ME. BUT HE SAYS: I WILL THAT THEY BE WITH ME, NOT THAT THEY MAY SIT WITH ME; AND WHERE I AM, NOT AS I AM.

86. THEN FOLLOW THE WORDS: THAT THEY MAY SEE MY GLORY. HERE TOO HE DID NOT SAY: THAT THEY MAY HAVE MY GLORY, BUT THAT THEY MAY SEE IT. FOR THE SERVANT SEES, THE LORD POSSESSES; AS DAVID ALSO HAS TAUGHT US, SAYING: THAT I MAY SEE THE DELIGHT OF THE LORD. AND THE LORD HIMSELF IN THE GOSPEL HAS REVEALED IT, STATING: BLESSED ARE THE PURE IN HEART, FOR THEY SHALL SEE GOD. MATTHEW 5:8 THEY SHALL SEE, HE SAYS; NOT THEY SHALL SIT WITH GOD UPON THE CHERUBIM.

87. LET THEM THEREFORE CEASE TO THINK LITTLE OF THE SON OF GOD ACCORDING TO HIS GODHEAD, LEST THEY SHOULD THINK LITTLE ALSO OF THE FATHER. FOR HE WHO BELIEVES WRONGLY OF THE SON CANNOT THINK RIGHTLY OF THE FATHER; HE WHO THINKS WRONGLY OF THE SPIRIT CANNOT THINK RIGHTLY OF THE SON. FOR WHERE THERE IS ONE DIGNITY, ONE GLORY, ONE LOVE, ONE MAJESTY, WHATSOEVER YOU THINK IS TO BE WITHDRAWN IN THE CASE OF ANY ONE OF THE THREE PERSONS, IS WITHDRAWN FROM ALL ALIKE. FOR THAT CAN NEVER HAVE COMPLETENESS WHICH YOU CAN SEPARATE AND DIVIDE INTO VARIOUS PORTIONS.

CHAPTER 7.
OBJECTION IS TAKEN TO THE FOLLOWING PASSAGE: YOU HAVE LOVED THEM, AS YOU HAVE LOVED ME. TO REMOVE IT, HE SHOWS FIRST THE IMPIETY OF THE ARIAN EXPLANATION; THEN COMPARES THESE WORDS WITH OTHERS; AND LASTLY, TAKES THE WHOLE PASSAGE INTO CONSIDERATION. HENCE HE GATHERS THAT THE MISSION OF CHRIST, ALTHOUGH IT IS TO BE RECEIVED ACCORDING TO THE FLESH, IS NOT TO HIS DETRIMENT. WHEN THIS IS PROVED HE SHOWS HOW THE DIVINE MISSION TAKES PLACE.

88. THERE ARE SOME, O EMPEROR AUGUSTUS, WHO IN THEIR DESIRE TO DENY THE UNITY OF THE DIVINE SUBSTANCE, STRIVE TO MAKE LITTLE OF THE LOVE OF THE FATHER AND THE SON, BECAUSE IT IS WRITTEN: YOU HAVE LOVED THEM, AS YOU HAVE LOVED ME. JOHN 17:23 BUT WHEN THEY SAY THIS, WHAT ELSE DO THEY DO BUT ADOPT A LIKENESS OF COMPARISON BETWEEN THE SON OF GOD AND MEN?

89. CAN MEN INDEED BE LOVED BY GOD AS THE SON IS, IN WHOM THE FATHER IS WELL-PLEASED? MATTHEW 3:17 HE IS WELL-PLEASING IN HIMSELF; WE THROUGH HIM. FOR THOSE IN WHOM GOD SEES HIS OWN SON AFTER HIS OWN LIKENESS, HE ADMITS THROUGH HIS SON INTO THE FAVOUR OF SONS. SO THAT AS WE GO THROUGH LIKENESS UNTO LIKENESS, SO THROUGH THE GENERATION OF THE SON ARE WE CALLED UNTO

ADOPTION. THE ETERNAL LOVE OF GOD'S NATURE IS ONE THING, THAT OF GRACE IS ANOTHER.

90. AND IF THEY START A DEBATE ON THE WORDS THAT ARE WRITTEN: AND YOU HAVE LOVED THEM, AS YOU HAVE LOVED ME, AND THINK A COMPARISON IS INTENDED; THEY MUST THINK THAT THE FOLLOWING ALSO WAS SAID BY WAY OF COMPARISON: BE MERCIFUL, AS YOUR FATHER WHICH IS IN HEAVEN IS MERCIFUL; LUKE 6:36 AND ELSEWHERE: BE PERFECT, AS MY FATHER WHICH IS IN HEAVEN IS PERFECT. MATTHEW 5:48 BUT IF HE IS PERFECT IN THE FULLNESS OF HIS GLORY, WE ARE BUT PERFECT ACCORDING TO THE GROWTH OF VIRTUE WITHIN US. THE SON ALSO IS LOVED BY THE FATHER ACCORDING TO THE FULLNESS OF A LOVE THAT EVER ABIDES, BUT IN US GROWTH IN GRACE MERITS THE LOVE OF GOD.

91. YOU SEE, THEN, HOW GOD HAS GIVEN GRACE TO MEN, AND DO YOU WISH TO DISSEVER THE NATURAL AND INDIVISIBLE LOVE OF THE FATHER AND THE SON? AND DO YOU STILL STRIVE TO MAKE NOTHING OF WORDS, WHERE YOU NOTE THE MENTION OF A UNITY OF MAJESTY?

92. CONSIDER THE WHOLE OF THIS PASSAGE, AND SEE FROM WHAT STANDPOINT HE SPEAKS; FOR YOU HEAR HIM SAYING: FATHER, GLORIFY ME WITH THE GLORY WHICH I HAD WITH YOU BEFORE THE WORLD WAS. JOHN 17:5 SEE HOW HE SPEAKS FROM THE STANDPOINT OF THE FIRST MAN. FOR HE BEGS FOR US IN THAT REQUEST THOSE THINGS WHICH, AS MAN, HE REMEMBERED WERE GRANTED IN PARADISE BEFORE THE FALL, AS ALSO HE SPOKE OF IT TO THE THIEF AT HIS PASSION: VERILY, VERILY, I SAY UNTO YOU, TODAY SHALL YOU BE WITH ME IN PARADISE. LUKE 23:43 THIS IS THE GLORY BEFORE THE WORLD WAS. BUT HE USED THE WORD WORLD INSTEAD MEN, AS ALSO YOU HAVE IT: LO! THE WHOLE WORLD GOES AFTER HIM; JOHN 12:19 AND AGAIN THAT THE WORLD MAY KNOW THAT YOU HAVE SENT ME. JOHN 17:21

93. BUT THAT YOU MIGHT KNOW THE GREAT GOD, EVEN THE LIFE-GIVING AND ALMIGHTY SON OF GOD, HE HAS ADDED A PROOF OF HIS MAJESTY BY SAYING: AND ALL MINE ARE YOURS, AND YOURS ARE MINE. JOHN 17:10 HE HAS ALL THINGS, AND DO YOU TURN ASIDE THE FACT THAT HE WAS SENT, TO WRONG HIM?

94. BUT IF YOU DO NOT ACCEPT THE TRUTH OF HIS MISSION ACCORDING TO THE FLESH, AS THE APOSTLE SPOKE OF IT, ROMANS 8:3 AND DOST RAISE OUT OF A MERE WORD A DECISION AGAINST IT, TO ENABLE YOU TO SAY THAT INFERIORS ARE WONT TO BE SENT BY SUPERIORS; WHAT ANSWER WILL YOU GIVE TO THE FACT THAT THE SON WAS SENT TO MEN? FOR IF YOU THINK THAT HE WHO IS SENT IS INFERIOR TO HIM BY WHOM HE IS SENT, YOU MUST LEARN ALSO THAT AN INFERIOR HAS SENT A SUPERIOR, AND THAT SUPERIORS HAVE BEEN SENT TO INFERIORS. FOR TOBIAS SENT RAPHAEL THE ARCHANGEL, TOBIT 9:3 AND AN ANGEL WAS SENT TO BALAAM, NUMBERS 22:22 AND THE SON OF GOD TO THE JEWS.

95. OR WAS THE SON OF GOD INFERIOR TO THE JEWS TO WHOM HE WAS SENT? FOR OF HIM IT IS WRITTEN: LAST OF ALL HE SENT UNTO THEM HIS ONLY SON, SAYING, THEY WILL REVERENCE MY SON. MATTHEW 21:37 AND MARK THAT HE MENTIONED FIRST THE SERVANTS, THEN THE SON, THAT YOU MAY KNOW THAT GOD, THE ONLY-BEGOTTEN SON ACCORDING TO THE POWER OF HIS GODHEAD, HAS NEITHER NAME NOR LOT IN COMMON WITH SERVANTS. HE IS SENT FORTH TO BE REVERENCED, NOT TO BE COMPARED WITH THE HOUSEHOLD.

96. AND RIGHTLY DID HE ADD THE WORD MY, THAT WE MIGHT BELIEVE HE CAME, NOT AS ONE OF MANY, NOR AS ONE OF A LOWER NATURE OR OF SOME INFERIOR POWER, BUT AS TRUE FROM HIM THAT IS TRUE, AS THE IMAGE OF THE FATHER'S SUBSTANCE.

97. SUPPOSE, HOWEVER, THAT HE WHO IS SENT IS INFERIOR TO HIM BY WHOM HE IS SENT. CHRIST THEN WAS INFERIOR TO PILATE; FOR PILATE SENT HIM TO HEROD. BUT A WORD DOES NOT PREJUDICE HIS POWER. SCRIPTURE, WHICH SAYS THAT HE WAS SENT FROM THE FATHER, SAYS THAT HE WAS SENT FROM A RULER.

98. WHEREFORE, IF WE SENSIBLY HOLD TO THOSE THINGS WHICH BE WORTHY OF THE SON OF GOD, WE OUGHT TO UNDERSTAND HIM TO HAVE BEEN SENT IN SUCH A WAY THAT THE WORD OF GOD, OUT OF THE INCOMPREHENSIBLE AND INEFFABLE MYSTERY OF THE DEPTHS OF HIS MAJESTY, GAVE HIMSELF FOR COMPREHENSION TO OUR MINDS, SO FAR AS WE COULD LAY HOLD OF HIM, NOT ONLY WHEN HE EMPTIED HIMSELF, BUT ALSO WHEN HE DWELT IN US, AS IT IS WRITTEN: I WILL DWELL IN THEM. 2 CORINTHIANS 6:16 ELSEWHERE ALSO IT STANDS THAT GOD SAID: GO TO, LET US GO DOWN AND CONFOUND THEIR LANGUAGE. GENESIS 11:7 GOD, INDEED, NEVER DESCENDS FROM ANY PLACE; FOR HE SAYS: I FILL HEAVEN AND EARTH. JEREMIAH 23:24 BUT HE SEEMS TO DESCEND WHEN THE WORD OF GOD ENTERS OUR HEARTS, AS THE PROPHET HAS SAID: PREPARE THE WAY OF THE LORD, MAKE HIS PATHS STRAIGHT. ISAIAH 40:3 WE ARE TO DO THIS, SO THAT, AS HE HIMSELF PROMISED, HE MAY COME TOGETHER WITH THE FATHER AND MAKE HIS ABODE WITH US. JOHN 14:23 IT IS CLEAR, THEN, HOW HE COMES.

CHAPTER 8.

CHRIST, SO FAR AS HE IS TRUE SON OF GOD, HAS NO LORD, BUT ONLY SO FAR AS HE IS MAN; AS IS SHOWN BY HIS WORDS IN WHICH HE ADDRESSED AT ONE TIME THE FATHER, AT ANOTHER THE LORD. HOW MANY HERESIES ARE SILENCED BY ONE VERSE OF SCRIPTURE! WE MUST DISTINGUISH BETWEEN THE THINGS THAT BELONG TO CHRIST AS SON OF GOD OR AS SON OF DAVID. FOR UNDER THE LATTER TITLE ONLY MUST WE ASCRIBE IT TO HIM THAT HE WAS A SERVANT. LASTLY, HE POINTS OUT THAT MANY PASSAGES CANNOT BE TAKEN EXCEPT AS REFERRING TO THE INCARNATION.

99. WHEREFORE ALSO IT IS PLAIN HOW HE CALLS HIM LORD, WHOM HE KNEW AS FATHER. FOR HE SAYS: I CONFESS TO YOU, FATHER, LORD OF HEAVEN AND EARTH. MATTHEW 11:25 FIRST WISDOM SPOKE OF HIS OWN FATHER, AND THEN PROCLAIMED HIM LORD OF CREATION. FOR THIS REASON THE LORD SHOWS IN HIS GOSPEL THAT NO LORDSHIP IS EXERCISED WHERE THERE IS A TRUE OFFSPRING, SAYING: WHAT DO YOU THINK OF CHRIST? WHOSE SON IS HE? THEY SAY UNTO HIM, THE SON OF DAVID. JESUS SAYS TO THEM, HOW THEN DOES DAVID IN SPIRIT CALL HIM LORD, SAYING: THE LORD SAID TO MY LORD: SIT ON MY RIGHT HAND? THEN HE ADDED: IF DAVID IN SPIRIT THEN CALL HIM LORD, HOW IS HE HIS SON? AND NO MAN WAS ABLE TO ANSWER HIM A WORD. MATTHEW 22:42-46

100. WITH WHAT CARE DID THE LORD PROVIDE FOR THE FAITH IN THIS WITNESS BECAUSE OF THE ARIANS! FOR HE DID NOT SAY: THE SPIRIT CALLS HIM LORD, BUT THAT DAVID SPOKE IN SPIRIT; IN ORDER THAT MEN MIGHT BELIEVE THAT AS HE IS HIS, THAT IS, DAVID'S SON ACCORDING TO THE FLESH, SO ALSO HE IS HIS LORD AND GOD ACCORDING TO HIS GODHEAD. YOU SEE, THEN, THAT THERE IS A DISTINCTION BETWEEN THE TITLES THAT ARE USED OF RELATIONSHIP AND OF LORDSHIP.

101. AND RIGHTLY DID THE LORD SPEAK OF HIS OWN FATHER, BUT OF THE LORD OF HEAVEN AND EARTH; SO THAT YOU, WHEN YOU READ OF THE FATHER AND THE LORD, MAY UNDERSTAND IT IS THE FATHER OF THE SON, AND THE LORD OF CREATION. IN THE ONE TITLE RESTS THE CLAIM OF NATURE, IN THE OTHER THE AUTHORITY TO RULE. FOR TAKING ON HIMSELF THE FORM OF A SERVANT, HE CALLS HIM LORD, BECAUSE HE HAS SUBMITTED TO SERVICE; BEING EQUAL TO HIM IN THE FORM OF GOD, BUT BEING A SERVANT IN THE FORM OF HIS BODY: FOR SERVICE IS THE DUE OF THE FLESH, BUT LORDSHIP IS THE DUE OF THE GODHEAD. WHEREFORE ALSO THE APOSTLE SAYS: THE GOD OF OUR LORD JESUS CHRIST, THE FATHER OF GLORY, 2 CORINTHIANS 1:3 THAT IS, TERMING HIM GOD OF THE ADOPTION OF HUMANITY BUT THE FATHER OF GLORY. DID GOD HAVE TWO SONS, CHRIST AND GLORY? CERTAINLY NOT. THEREFORE IF THERE IS ONE SON OF GOD, EVEN CHRIST, CHRIST IS GLORY. WHY DO YOU STRIVE TO BELITTLE HIM WHO IS THE GLORY OF THE FATHER?

102. IF THEN THE SON IS GLORY, AND THE FATHER IS GLORY (FOR THE FATHER OF GLORY CANNOT BE ANYTHING ELSE THAN GLORY), THERE IS NO SEPARATION OF GLORIES, BUT GLORY IS ONE. THUS GLORY IS REFERRED TO ITS OWN PROPER NATURE, BUT LORDSHIP TO THE SERVICE OF THE BODY THAT WAS ASSUMED. FOR IF THE FLESH IS SUBJECT TO THE SOUL OF A JUST MAN AS IT IS WRITTEN: I CHASTISE MY BODY AND BRING IT INTO SUBJECTION; 1 CORINTHIANS 9:27 HOW MUCH MORE IS IT SUBJECT TO THE GODHEAD, OF WHICH IT IS SAID: FOR ALL THINGS SERVE YOU?

103. BY ONE QUESTION THE LORD HAS SHUT OUT BOTH SABELLIANS AND PHOTINIANS AND ARIANS. FOR WHEN HE SAID THAT THE LORD SPOKE TO THE LORD, SABELLIUS IS SET ASIDE, WHO WILL HAVE IT THAT THE SAME PERSON IS BOTH FATHER AND SON. PHOTINUS IS SET ASIDE, WHO THINKS OF HIM MERELY AS MAN; FOR NONE COULD BE LORD OF DAVID THE KING, BUT HE WHO IS GOD, FOR IT IS WRITTEN: YOU SHALL WORSHIP THE LORD YOUR GOD, AND HIM ONLY SHALL YOU SERVE. DEUTERONOMY 6:13 WOULD THE PROPHET WHO RULED UNDER THE LAW ACT CONTRARY TO THE LAW? ARIUS IS SET ASIDE, WHO HEARS THAT THE SON SITS ON THE RIGHT HAND OF THE FATHER; SO THAT IF HE ARGUES FROM HUMAN WAYS, HE REFUTES HIMSELF, AND MAKES THE POISON OF HIS BLASPHEMOUS ARGUMENTS TO FLOW BACK UPON HIMSELF. FOR IN INTERPRETING THE INEQUALITY OF THE FATHER AND THE SON BY THE ANALOGY OF HUMAN HABITS (WANDERING FROM THE TRUTH IN EITHER CASE), HE PUTS HIM FIRST WHOM HE MAKES LITTLE OF, CONFESSING HIM TO BE THE FIRST, WHOM HE HEARS TO BE AT THE RIGHT HAND. THE MANICHÆAN ALSO IS SET ASIDE, FOR HE DOES NOT DENY THAT HE IS THE SON OF DAVID ACCORDING TO THE FLESH, WHO, AT THE CRY OF THE BLIND MEN, JESUS, SON OF DAVID, HAVE MERCY ON US, MATTHEW 20:30 WAS PLEASED AT THEIR FAITH AND STOOD AND HEALED THEM. BUT HE DOES DENY THAT THIS REFERS TO HIS ETERNITY, IF HE IS CALLED SON OF DAVID ALONE BY THOSE WHO ARE FALSE.

104. FOR SON OF GOD IS AGAINST EBION, SON OF DAVID, IS AGAINST THE MANICHEES; SON OF GOD IS AGAINST PHOTINUS, SON OF DAVID IS AGAINST MARCION; SON OF GOD IS AGAINST PAUL OF SAMOSATA, SON OF DAVID IS AGAINST VALENTINUS; SON OF GOD IS AGAINST ARIUS AND SABELLIUS, THE INHERITORS OF HEATHEN ERRORS. LORD OF DAVID IS AGAINST THE JEWS, WHO BEHOLDING THE SON OF GOD IN THE FLESH, IN IMPIOUS MADNESS BELIEVED HIM TO BE ONLY MAN.

105. BUT IN THE FAITH OF THE CHURCH ONE AND THE SAME IS BOTH SON OF GOD THE FATHER AND SON OF DAVID. FOR THE MYSTERY OF THE INCARNATION OF GOD IS THE SALVATION OF THE WHOLE OF CREATION, ACCORDING TO THAT WHICH IS WRITTEN: THAT WITHOUT GOD HE SHOULD TASTE DEATH FOR EVERY MAN; HEBREWS 2:9 THAT IS, THAT EVERY CREATURE MIGHT BE REDEEMED WITHOUT ANY SUFFERING AT THE PRICE OF THE BLOOD OF THE LORD'S DIVINITY, AS IT STANDS ELSEWHERE: EVERY CREATURE SHALL BE DELIVERED FROM THE BONDAGE OF CORRUPTION. ROMANS 8:21

106. IT IS ONE THING TO BE NAMED SON ACCORDING TO THE DIVINE SUBSTANCE, IT IS ANOTHER THING TO BE SO CALLED ACCORDING TO THE ADOPTION OF HUMAN FLESH. FOR, ACCORDING TO THE DIVINE GENERATION, THE SON IS EQUAL TO GOD THE FATHER; AND, ACCORDING TO THE ADOPTION OF A BODY, HE IS A SERVANT TO GOD THE FATHER. FOR, IT SAYS, HE TOOK UPON HIM THE FORM OF A SERVANT. PHILIPPIANS 2:7 THE SON IS, HOWEVER, ONE AND THE SAME. ON THE OTHER HAND, ACCORDING TO HIS GLORY, HE IS LORD TO THE HOLY PATRIARCH DAVID, BUT HIS SON IN THE LINE OF ACTUAL DESCENT, NOT ABANDONING ANYTHING OF HIS OWN, BUT ACQUIRING FOR HIMSELF THE RIGHTS THAT GO WITH THE ADOPTION INTO OUR RACE.

107. NOT ONLY DOES HE UNDERGO SERVICE IN THE CHARACTER OF MAN BY REASON OF HIS DESCENT FROM DAVID, BUT ALSO BY REASON OF HIS NAME, AS IT IS WRITTEN: I HAVE FOUND DAVID MY SERVANT; AND ELSEWHERE: BEHOLD I WILL SEND UNTO YOU MY SERVANT, THE ORIENT IS HIS NAME. ZECHARIAH 3:8 AND THE SON HIMSELF SAYS: THUS SAYS THE LORD, THAT FORMED ME FROM THE WOMB TO BE HIS SERVANT, AND SAID TO ME: IT IS A GREAT THING FOR YOU TO BE CALLED MY SERVANT. BEHOLD I HAVE SET YOU UP FOR A WITNESS TO MY PEOPLE, AND A LIGHT TO THE GENTILES, THAT YOU MAY BE FOR SALVATION UNTO THE ENDS OF THE EARTH. ISAIAH 49:5-6 TO WHOM IS THIS SAID, IF NOT TO CHRIST? WHO BEING IN THE FORM OF GOD, EMPTIED HIMSELF AND TOOK UPON HIM THE FORM OF A SERVANT. PHILIPPIANS 2:6-7 BUT WHAT CAN BE IN THE FORM OF GOD, EXCEPT THAT WHICH EXISTS IN THE FULLNESS OF THE GODHEAD?

108. LEARN, THEN, WHAT THIS MEANS: HE TOOK UPON HIM THE FORM OF A SERVANT. IT MEANS THAT HE TOOK UPON HIM ALL THE PERFECTIONS OF HUMANITY IN THEIR COMPLETENESS, AND OBEDIENCE IN ITS COMPLETENESS. AND SO IT SAYS IN THE THIRTIETH PSALM: YOU HAVE SET MY FEET IN A LARGE ROOM. I AM MADE A REPROACH ABOVE ALL MINE ENEMIES. MAKE YOUR FACE TO SHINE UPON YOUR SERVANT. SERVANT MEANS THE MAN IN WHOM HE WAS SANCTIFIED; IT MEANS THE MAN IN WHOM HE WAS ANOINTED; IT MEANS THE MAN IN WHOM HE WAS MADE UNDER THE LAW, MADE OF THE VIRGIN; AND, TO PUT IT BRIEFLY, IT MEANS THE MAN IN WHOSE PERSON HE HAS A MOTHER, AS IT IS WRITTEN: O LORD, I AM YOUR SERVANT, I AM YOUR SERVANT, AND THE SON OF YOUR HAND-MAID; AND AGAIN: I AM CAST DOWN AND SORE HUMBLED.

109. WHO IS SORE HUMBLED, BUT CHRIST, WHO CAME TO FREE ALL THROUGH HIS OBEDIENCE? FOR AS BY ONE MAN'S DISOBEDIENCE MANY WERE MADE SINNERS, SO BY THE OBEDIENCE OF ONE SHALL MANY BE MADE RIGHTEOUS. ROMANS 5:19 WHO RECEIVED THE CUP OF SALVATION? CHRIST THE HIGH PRIEST, OR DAVID WHO NEVER HELD THE PRIESTHOOD, NOR ENDURED SUFFERING? WHO OFFERED THE SACRIFICE OF THANKSGIVING?

110. BUT THAT IS INSUFFICIENT; TAKE AGAIN: PRESERVE MY SOUL, FOR I AM HOLY. DID DAVID SAY THIS OF HIMSELF? NAY, HE SAYS IT, WHO ALSO SAYS: YOU WILL NOT LEAVE MY SOUL IN HELL, NEITHER WILL YOU ALLOW YOUR HOLY ONE TO SEE CORRUPTION. THE SAME THEN SAYS BOTH OF THESE.

111. HE HAS ADDED FURTHER: SAVE YOUR SERVANT; AND, FURTHER ON: GIVE YOUR STRENGTH TO YOUR SERVANT, AND TO THE SON OF YOUR HANDMAID; AND, ELSEWHERE, THAT IS, IN EZEKIEL: AND I WILL SET UP ONE SHEPHERD OVER THEM, AND HE SHALL RULE THEM, EVEN MY SERVANT DAVID. HE SHALL FEED THEM, AND HE SHALL BE THEIR SHEPHERD. AND I THE LORD WILL BE THEIR GOD, AND MY SERVANT DAVID A PRINCE AMONG THEM. EZEKIEL 34:23-24 NOW DAVID THE SON OF JESSE WAS ALREADY DEAD. THEREFORE HE SPEAKS OF CHRIST, WHO FOR OUR SAKES WAS MADE THE SON OF A HANDMAIDEN IN THE FORM OF MAN; FOR ACCORDING TO HIS DIVINE GENERATION HE HAS NO MOTHER, BUT A FATHER ONLY: NOR IS HE THE FRUIT OF EARTHLY DESIRE, BUT THE ETERNAL POWER OF GOD.

112. AND SO, ALSO, WHEN WE READ THAT THE LORD SAID: MY TIME IS NOT YET FULL COME; JOHN 7:8 AND: YET A LITTLE WHILE I AM WITH YOU; AND: I GO UNTO HIM THAT SENT ME; JOHN 7:33 AND: NOW IS THE SON OF MAN GLORIFIED; JOHN 13:31 WE OUGHT TO REFER ALL THIS TO THE SACRAMENT OF THE INCARNATION. BUT WHEN WE READ: AND GOD IS GLORIFIED IN HIM, AND GOD HAS GLORIFIED HIM; JOHN 13:31 WHAT DOUBT IS THERE HERE, WHERE THE SON IS GLORIFIED BY THE FATHER, AND THE FATHER IS GLORIFIED BY THE SON?

113. NEXT, TO MAKE CLEAR THE FAITH OF THE UNITY, AND THE UNION OF THE TRINITY, HE ALSO SAID THAT HE WOULD BE GLORIFIED BY THE SPIRIT, AS IT STANDS: HE SHALL RECEIVE OF MINE, AND SHALL GLORIFY ME. JOHN 16:14 THEREFORE THE HOLY SPIRIT ALSO GLORIFIES THE SON OF GOD. HOW, THEN, DID HE SAY: IF I GLORIFY MYSELF, MY GLORY IS NOTHING. JOHN 8:54 IS THEN THE GLORY OF THE SON NOTHING? IT IS BLASPHEMY TO SAY SO, UNLESS WE APPLY THESE WORDS TO HIS FLESH; FOR THE SON SPOKE IN THE CHARACTER OF MAN, FOR BY COMPARISON WITH THE GODHEAD, THERE IS NO GLORY OF THE FLESH.

114. LET THEM CEASE FROM THEIR WICKED OBJECTIONS WHICH ARE BUT THROWN BACK UPON THEIR OWN FALSENESS. FOR THEY SAY, IT IS WRITTEN: NOW IS THE

SON OF MAN GLORIFIED. I DO NOT DENY THAT IT IS WRITTEN: THE SON OF MAN IS GLORIFIED. BUT LET THEM SEE WHAT FOLLOWS: AND GOD IS GLORIFIED IN HIM. I CAN PLEAD SOME EXCUSE FOR THE SON OF MAN, BUT HE HAS NONE FOR HIS FATHER; FOR THE FATHER TOOK NOT FLESH UPON HIMSELF. I CAN PLEAD AN EXCUSE, BUT DO NOT USE IT. HE HAS NONE, AND IS FALSELY ATTACKED. I CAN EITHER UNDERSTAND IT IN ITS PLAIN SENSE, OR I CAN APPLY TO THE FLESH WHAT CONCERNS THE FLESH. A DEVOUT MIND DISTINGUISHES BETWEEN THE THINGS WHICH ARE SPOKEN AFTER THE FLESH OR AFTER THE GODHEAD. AN IMPIOUS MIND TURNS ASIDE TO THE DISHONOUR OF THE GODHEAD, ALL THAT IS SAID WITH REGARD TO THE LITTLENESS OF THE FLESH.

CHAPTER 9.
THE SAINT MEETS THOSE WHO IN JEWISH WISE OBJECT TO THE ORDER OF THE WORDS: IN THE NAME OF THE FATHER AND OF THE SON AND OF THE HOLY GHOST, WITH THE RETORT THAT THE SON ALSO IS OFTEN PLACED BEFORE THE FATHER; THOUGH HE FIRST POINTS OUT THAT AN ANSWER TO THIS OBJECTION HAS BEEN ALREADY GIVEN BY HIM.

115. WHY IS IT THAT THE ARIANS, AFTER THE JEWISH FASHION, ARE SUCH FALSE AND SHAMELESS INTERPRETERS OF THE DIVINE WORDS, GOING INDEED SO FAR AS TO SAY THAT THERE IS ONE POWER OF THE FATHER, ANOTHER OF THE SON, AND ANOTHER OF THE HOLY GHOST, SINCE IT IS WRITTEN: GO, TEACH ALL NATIONS, BAPTIZING THEM IN THE NAME OF THE FATHER AND OF THE SON AND OF THE HOLY GHOST? AND WHY DO THEY MAKE A DISTINCTION OF DIVINE POWER OWING TO THE MERE ORDER OF WORDS?

116. THOUGH I HAVE ALREADY GIVEN THIS VERY WITNESS FOR A UNITY OF MAJESTY AND NAME IN MY FORMER BOOKS, YET IF THEY MAKE THIS THE GROUND OF DEBATE, I CAN MAINTAIN ON THE TESTIMONY OF THE SCRIPTURES THAT THE SON IS MENTIONED FIRST IN MANY PLACES, AND THAT THE FATHER IS SPOKEN OF AFTER HIM. IS IT THEREFORE A FACT THAT, BECAUSE THE NAME OF THE SON IS PLACED FIRST, BY THE MERE ACCIDENT OF A WORD, AS THE ARIANS WOULD HAVE IT, THE FATHER COMES SECOND TO THE SON? GOD FORBID, I SAY, GOD FORBID. FAITH KNOWS NOTHING OF SUCH ORDER AS THIS; IT KNOWS NOTHING OF A DIVIDED HONOUR OF THE FATHER AND THE SON. I HAVE NOT READ OF, NOR HEARD OF, NOR FOUND ANY VARYING DEGREE IN GOD. NEVER HAVE I READ OF A SECOND, NEVER OF A THIRD GOD. I HAVE READ OF A FIRST GOD, ISAIAH 44:6 I HAVE HEARD OF A FIRST AND ONLY GOD.

117. IF WE PAY SUCH EXCESSIVE REGARD TO ORDER, THEN THE SON OUGHT NOT TO SIT AT THE RIGHT HAND OF THE FATHER, NOR OUGHT HE TO CALL HIMSELF THE FIRST AND THE BEGINNING. THE EVANGELIST WAS WRONG IN BEGINNING WITH THE WORD AND NOT WITH GOD, WHERE HE SAYS: IN THE BEGINNING WAS THE WORD, AND THE WORD WAS WITH GOD. JOHN 1:1 FOR, ACCORDING TO THE ORDER OF HUMAN USAGE, HE OUGHT TO NAME THE FATHER FIRST. THE APOSTLE ALSO WAS IGNORANT OF THEIR ORDER, WHO SAYS: PAUL THE SERVANT OF JESUS CHRIST, CALLED TO BE AN APOSTLE, SEPARATED UNTO THE GOSPEL OF GOD; ROMANS 1:1 AND ELSEWHERE: THE GRACE OF OUR LORD JESUS CHRIST, AND THE LOVE OF GOD, AND THE COMMUNION OF THE HOLY GHOST. 2 CORINTHIANS 13:14 IF WE FOLLOW THE ORDER OF THE WORDS, HE HAS PLACED THE SON FIRST, AND THE FATHER SECOND. BUT THE ORDER OF THE WORDS IS OFTEN CHANGED; AND THEREFORE YOU OUGHT NOT TO QUESTION ABOUT ORDER OR DEGREE, IN THE CASE OF GOD THE FATHER AND HIS SON, FOR THERE IS NO SEVERANCE OF UNITY IN THE GODHEAD.

CHAPTER 10.
THE ARIANS OPENLY TAKE SIDES WITH THE HEATHEN IN ATTACKING THE WORDS: HE THAT BELIEVES IN ME, BELIEVES NOT IN ME, ETC. THE TRUE MEANING OF THE PASSAGE IS UNFOLDED; AND TO PREVENT US FROM BELIEVING THAT THE LORD FORBADE US TO HAVE FAITH IN HIM, IT IS SHOWN HOW HE SPOKE AT ONE TIME AS GOD, AT ANOTHER AS MAN. AFTER BRINGING FORWARD EXAMPLES OF VARIOUS RESULTS OF THAT FAITH, HE SHOWS THAT CERTAIN OTHER PASSAGES ALSO MUST BE TAKEN IN THE SAME WAY.

118. LAST OF ALL, TO SHOW THAT THEY ARE NOT CHRISTIANS, THEY DENY THAT WE ARE TO BELIEVE IN CHRIST, SAYING THAT IT IS WRITTEN: HE THAT BELIEVES IN ME, BELIEVES NOT ON ME, BUT ON HIM THAT SENT ME. JOHN 12:44 I WAS AWAITING THIS CONFESSION; WHY DID YOU DELUDE ME WITH YOUR QUIBBLES? I KNEW I HAD TO CONTEND WITH HEATHENS. NAY, THEY INDEED ARE CONVERTED, BUT YOU ARE NOT. IF THEY BELIEVE, THAT THE SACRAMENT [OF BAPTISM] IS SAFE; YOU HAVE RECEIVED IT, AND DESTROYED IT, OR PERCHANCE IT HAS NEVER BEEN RECEIVED, BUT WAS UNREAL FROM THE FIRST.

119. IT IS WRITTEN, THEY SAY: HE THAT BELIEVES IN ME, BELIEVES NOT ON ME, BUT ON HIM THAT SENT ME. BUT SEE WHAT FOLLOWS, AND SEE HOW THE SON OF GOD WISHES TO BE SEEN; FOR IT CONTINUES: AND HE THAT SEES ME, SEES HIM THAT SENT ME, JOHN 12:45 FOR THE FATHER IS SEEN IN THE SON. THUS, HE HAS EXPLAINED WHAT HE HAD SPOKEN EARLIER, THAT HE WHO CONFESSES THE FATHER BELIEVES ON THE SON. FOR HE WHO KNOWS NOT THE SON, NEITHER KNOWS THE FATHER. FOR EVERY ONE THAT DENIES THE SON HAS NOT THE FATHER, BUT HE THAT CONFESSES THE SON HAS BOTH THE FATHER AND THE SON. 1 JOHN 2:23

120. WHAT, THEN, IS THE MEANING OF BELIEVES NOT ON ME? THAT IS, NOT ON THAT WHICH YOU CAN PERCEIVE IN BODILY FORM, NOR MERELY ON THE MAN WHOM YOU SEE. FOR HE HAS STATED THAT WE ARE TO BELIEVE NOT MERELY ON A MAN, BUT THAT YOU MAY BELIEVE THAT JESUS CHRIST HIMSELF IS BOTH GOD AND MAN. WHEREFORE, FOR BOTH REASONS HE SAYS: I CAME NOT FROM MYSELF; JOHN 7:28 AND AGAIN: I AM THE BEGINNING, OF WHICH ALSO I SPEAK TO YOU. JOHN 8:25 AS MAN HE CAME NOT FROM HIMSELF; AS SON OF GOD HE TAKES NOT HIS BEGINNING FROM MEN; BUT I AM, HE SAYS, MYSELF 'THE BEGINNING OF WHICH ALSO I SPEAK TO YOU.' NEITHER ARE THE WORDS WHICH I SPEAK HUMAN, BUT DIVINE.

121. NOR IS IT RIGHT TO BELIEVE THAT HE DENIED WE WERE TO BELIEVE IN HIM, SINCE HE HIMSELF SAID: THAT WHOSOEVER BELIEVES IN ME SHOULD NOT ABIDE IN DARKNESS; JOHN 12:46 AND IN ANOTHER PLACE AGAIN: FOR THIS IS THE WILL OF MY FATHER THAT SENT ME, THAT EVERY ONE THAT SEES THE SON, AND BELIEVES IN HIM, MAY HAVE ETERNAL LIFE; JOHN 6:40 AND AGAIN: YOU BELIEVE IN GOD, BELIEVE ALSO IN ME. JOHN 14:1

122. LET NO ONE, THEREFORE, RECEIVE THE SON WITHOUT THE FATHER, BECAUSE WE READ OF THE SON. THE SON HAS THE FATHER, BUT NOT IN A TEMPORAL SENSE, NOR BY REASON OF HIS PASSION, NOR OWING TO HIS CONCEPTION, NOR BY GRACE. I HAVE READ OF HIS GENERATION, I HAVE NOT READ OF HIS CONCEPTION. AND THE FATHER SAYS: I HAVE BEGOTTEN; HE DOES NOT SAY: I HAVE CREATED. AND THE SON CALLS NOT GOD HIS CREATOR IN THE ETERNITY OF HIS DIVINE GENERATION, BUT FATHER.

123. HE REPRESENTS HIMSELF ALSO NOW IN THE CHARACTER OF MAN, NOW IN THE MAJESTY OF GOD; NOW CLAIMING FOR HIMSELF ONENESS OF GODHEAD WITH THE FATHER, NOW TAKING UPON HIM ALL THE FRAILTY OF HUMAN FLESH; NOW SAYING THAT HE HAS NOT HIS OWN DOCTRINE, AND NOW THAT HE SEEKS NOT HIS OWN WILL; NOW POINTING OUT THAT HIS TESTIMONY IS NOT TRUE, AND NOW THAT IT IS TRUE. FOR HE HIMSELF HAS SAID: IF I BEAR WITNESS OF MYSELF, MY WITNESS IS NOT TRUE. JOHN 5:31 LATER ON HE SAYS: IF I BEAR WITNESS OF MYSELF, MY WITNESS IS TRUE. JOHN 7:14

124. AND HOW IS YOUR TESTIMONY, LORD JESUS, NOT TRUE? DID NOT HE WHO BELIEVED IT, THOUGH HE HUNG UPON THE CROSS, AND PAID THE PENALTY FOR THE CRIME HE OWNED TO, CAST ASIDE THE DESERTS OF THE ROBBER AND GAIN THE REWARD OF THE INNOCENT? LUKE 23:41

125. WAS PAUL DECEIVED, WHO RECEIVED HIS SIGHT, BECAUSE HE BELIEVED; ACTS 9:12 WHICH SIGHT HE HAD LOST, BEFORE HE BELIEVED?

126. AND DID JOSHUA, THE SON OF NUN, ERR IN RECOGNIZING THE LEADER OF THE HEAVENLY HOST? JOSHUA 5:13 BUT AFTER HE BELIEVED, HE IMMEDIATELY CONQUERED, BEING FOUND WORTHY TO TRIUMPH IN THE BATTLE OF FAITH. AGAIN, HE DID NOT LEAD FORTH HIS ARMED RANKS INTO THE FIGHT, NOR DID HE OVERTHROW THE RAMPARTS OF THE ENEMY'S WALLS, WITH BATTERING RAMS OR OTHER ENGINES OF WAR, BUT WITH THE SOUND OF THE SEVEN TRUMPETS OF THE PRIESTS. THUS THE BLARE OF THE TRUMPET AND THE BADGE OF THE PRIEST BROUGHT A CRUEL WAR TO AN END.

127. A HARLOT SAW THIS; AND SHE WHO IN THE DESTRUCTION OF THE CITY LOST ALL HOPE OF ANY MEANS OF SAFETY, BECAUSE HER FAITH HAD CONQUERED, BOUND A SCARLET THREAD IN HER WINDOW, AND THUS UPLIFTED A SIGN OF HER FAITH AND THE BANNER OF THE LORD'S PASSION; JOSHUA 2:18 SO THAT THE SEMBLANCE OF THE MYSTIC BLOOD, WHICH SHOULD REDEEM THE WORLD, MIGHT BE IN MEMORY. SO, WITHOUT, THE NAME OF JOSHUA WAS A SIGN OF VICTORY TO THOSE WHO FOUGHT; WITHIN, THE SEMBLANCE OF THE LORD'S PASSION WAS A SIGN OF SALVATION TO THOSE IN DANGER. WHEREFORE, BECAUSE RAHAB UNDERSTOOD THE HEAVENLY MYSTERY, THE LORD SAYS IN THE PSALM: I WILL BE MINDFUL OF RAHAB AND BABYLON THAT KNOW ME.

128. HOW, THEN, IS YOUR TESTIMONY NOT TRUE, O LORD, EXCEPT IT BE GIVEN IN ACCORDANCE WITH THE FRAILTY OF MAN? FOR EVERY MAN IS A LIAR.

129. LASTLY, TO PROVE THAT HE SPOKE AS MAN, HE SAYS: THE FATHER THAT SENT ME, HE BEARS WITNESS OF ME. JOHN 8:18 BUT HIS TESTIMONY AS GOD IS TRUE, AS HE HIMSELF SAYS: MY RECORD IS TRUE: FOR I KNOW WHENCE I COME, AND WHITHER I GO, BUT YOU KNOW NOT WHENCE I COME, AND WHITHER I GO. YOU JUDGE AFTER THE FLESH. JOHN 8:14-15 THEY JUDGE THEN NOT AFTER THE GODHEAD BUT AFTER THE MANHOOD, WHO THINK THAT CHRIST HAD NOT THE POWER OF BEARING WITNESS.

130. THEREFORE, WHEN YOU HEAR, HE THAT BELIEVES, BELIEVES NOT ON ME; OR: THE FATHER THAT SENT ME, HE GAVE ME A COMMANDMENT; JOHN 12:49 YOU HAVE NOW LEARNED WHITHER YOU OUGHT TO REFER THOSE WORDS. LASTLY, HE SHOWS WHAT THE COMMANDMENT IS, SAYING: I LAY DOWN MY LIFE, THAT I MAY TAKE IT AGAIN. NO MAN TAKES IT FROM ME, BUT I LAY IT DOWN OF MYSELF. JOHN 10:17 YOU SEE, THEN, WHAT IS SAID SO AS TO SHOW HE HAD FULL POWER TO LAY DOWN OR TO TAKE UP HIS LIFE; AS HE ALSO SAID: I HAVE POWER TO LAY IT DOWN, AND I HAVE POWER AGAIN TO TAKE IT UP. THIS COMMANDMENT HAVE I RECEIVED OF MY FATHER. JOHN 10:18

131. WHETHER, THEN, A COMMAND, OR, AS SOME LATIN MANUSCRIPTS HAVE IT, A DIRECTION WAS GIVEN, IT WAS CERTAINLY NOT GIVEN TO HIM AS GOD, BUT AS INCARNATE MAN, WITH REFERENCE TO THE VICTORY HE SHOULD GAIN IN UNDERGOING HIS PASSION.

CHAPTER 11.
WE MUST REFER THE FACT THAT CHRIST IS SAID TO SPEAK NOTHING OF HIMSELF, TO HIS HUMAN NATURE. AFTER EXPLAINING HOW IT IS RIGHT TO SAY THAT HE HEARS AND SEES THE FATHER AS BEING GOD, HE SHOWS CONCLUSIVELY, BY A LARGE NUMBER OF PROOFS, THAT THE SON OF GOD IS NOT A CREATURE.

132. ARE WE INDEED TO BRING THE SON OF GOD TO SUCH A LOW ESTATE THAT HE MAY NOT KNOW HOW TO ACT OR SPEAK, EXCEPT AS HE HEARS, AND ARE WE TO SUPPOSE THAT A FIXED MEASURE OF ACTION OR OF SPEECH IS ASSIGNED TO HIM, BECAUSE IT IS WRITTEN: I SPEAK NOT OF MYSELF, AND, FURTHER ON: AS THE FATHER HAS SAID TO ME, EVEN SO I SPEAK? JOHN 12:50 BUT THOSE WORDS HAVE REFERENCE TO THE OBEDIENCE OF THE FLESH, OR ELSE TO THE FAITH IN THE UNITY. FOR MANY LEARNED MEN ALLOW THAT THE SON HEARS, AND THAT THE FATHER SPEAKS TO THE SON THROUGH THE UNITY OF THEIR NATURE; FOR THAT WHICH THE SON, THROUGH THE UNITY OF THEIR WILL, KNOWS THAT THE FATHER WILLS, HE SEEMS TO HAVE HEARD.

133. WHEREBY IS MEANT NO PERSONAL DUTY, BUT AN INDIVISIBLE SENTENCE OF CO-OPERATION. FOR THIS DOES NOT SIGNIFY ANY ACTUAL HEARING OF WORDS, BUT THE UNITY OF WILL AND OF POWER, WHICH EXISTS BOTH IN THE FATHER AND IN THE SON. HE HAS STATED THAT THIS EXISTS ALSO IN THE HOLY SPIRIT, IN ANOTHER PLACE, SAYING, FOR HE SHALL NOT SPEAK OF HIMSELF, BUT WHATSOEVER HE SHALL HEAR, THAT SHALL HE SPEAK, JOHN 16:13 SO THAT WE MAY LEARN THAT WHATSOEVER THE SPIRIT SAYS, THE SON ALSO SAYS; AND WHATSOEVER THE SON SAYS, THE FATHER SAYS ALSO; FOR THERE IS ONE MIND AND ONE MODE OF WORKING IN THE TRINITY. FOR, AS THE FATHER IS SEEN IN THE SON, NOT INDEED IN BODILY APPEARANCE, BUT IN THE UNITY OF THE GODHEAD, SO ALSO THE FATHER SPEAKS IN THE SON, NOT WITH A VOICE OF EARTH, NOT WITH A HUMAN SOUND, BUT IN THE UNITY OF THEIR WORK. SO WHEN HE HAD SAID: THE FATHER THAT DWELLS IN ME, HE SPEAKS; AND THE WORKS THAT I DO, HE DOES; JOHN 14:10 HE ADDED: BELIEVE ME, THAT I AM IN THE FATHER, AND THE FATHER IN ME; OR ELSE BELIEVE ME FOR THE VERY WORK'S SAKE. JOHN 14:17

134. THIS IS WHAT WE UNDERSTAND ACCORDING TO THE WHOLE COURSE OF THE HOLY SCRIPTURES; BUT THE ARIANS, WHO WILL NOT THINK OF GOD THE THINGS THAT BE RIGHT, MAY BE PUT TO SILENCE BY AN EXAMPLE JUST SUITED TO THEIR DESERTS; THAT THEY MAY NOT BELIEVE EVERYTHING IN CARNAL FASHION, SINCE THEY THEMSELVES DO NOT SEE THE WORKS OF THEIR FATHER THE DEVIL WITH BODILY EYES. SO THE LORD HAS DECLARED OF THEIR FELLOWS THE JEWS, SAYING: YOU DO WHAT YOU HAVE SEEN YOUR FATHER DOING; JOHN 8:38 THOUGH THEY ARE REPROVED NOT BECAUSE THEY SAW THE WORK OF THE DEVIL, BUT BECAUSE THEY DID HIS WILL, SINCE THE DEVIL UNSEEN WORKS OUT SIN IN THEM IN ACCORDANCE WITH THEIR OWN WICKEDNESS. WE HAVE WRITTEN THIS, AS THE APOSTLE DID, BECAUSE OF THE FOLLY OF THESE TRAITORS. 2 TIMOTHY 3:9

135. BUT WE HAVE SUFFICIENTLY PROVED BY EXAMPLES FROM SCRIPTURE THAT IT IS A PROPERTY OF THE UNITY OF THE DIVINE MAJESTY THAT THE FATHER SHOULD ABIDE IN THE SON, AND THAT THE SON SHOULD SEEM TO HAVE HEARD FROM THE FATHER THOSE THINGS WHICH HE SPEAKS. HOW ELSE CAN WE UNDERSTAND THE UNITY OF MAJESTY THAN BY THE KNOWLEDGE THAT THE SAME DEFERENCE IS PAID TO THE FATHER AND THE SON? FOR WHAT CAN BE BETTER PUT THAN THE APOSTLE'S SAYING THAT THE LORD OF GLORY WAS CRUCIFIED? 1 CORINTHIANS 2:8

136. THE SON THEN IS THE GOD OF GLORY AND THE LORD OF GLORY, BUT GLORY IS NOT SUBJECT TO CREATURES; THE SON THEREFORE IS NOT A CREATURE.

137. THE SON IS THE IMAGE OF THE FATHER'S SUBSTANCE; HEBREWS 1:3 BUT EVERY CREATURE IS UNLIKE THAT DIVINE SUBSTANCE, BUT THE SON OF THE FATHER IS NOT UNLIKE GOD; THEREFORE THE SON IS NOT A CREATURE.

138. THE SON THOUGHT IT NOT ROBBERY TO BE EQUAL WITH GOD; PHILIPPIANS 2:6 BUT NO CREATURE IS EQUAL WITH GOD, THE SON, HOWEVER, IS EQUAL; THEREFORE THE SON IS NOT A CREATURE.

139. EVERY CREATURE IS CHANGEABLE; BUT THE SON OF GOD IS NOT CHANGEABLE; THEREFORE THE SON OF GOD IS NOT A CREATURE.

140. EVERY CREATURE MEETS WITH CHANCE OCCURRENCES OF GOOD AND EVIL AFTER THE POWERS OF ITS NATURE, AND ALSO FEELS THEIR PASSING AWAY; BUT NOTHING CAN PASS AWAY FROM OR BRING ADDITION TO THE SON OF GOD IN HIS GODHEAD; THEREFORE THE SON OF GOD IS NOT A CREATURE.

141. EVERY WORK OF HIS GOD WILL BRING INTO JUDGMENT; ECCLESIASTES 12:14 BUT THE SON OF GOD IS NOT BROUGHT INTO JUDGMENT; FOR HE HIMSELF JUDGES; THEREFORE THE SON OF GOD IS NOT A CREATURE.

142. LASTLY, THAT YOU MAY UNDERSTAND THE UNITY, THE SAVIOUR IN SPEAKING OF HIS SHEEP SAYS: NO MAN

IS ABLE TO PLUCK THEM OUT OF MY HAND. MY FATHER WHICH GAVE THEM TO ME IS GREATER THAN ALL, AND NO MAN IS ABLE TO PLUCK THEM OUT OF MY FATHER'S HAND. I AND MY FATHER ARE ONE. JOHN 10:28-30

143. SO THE SON GIVES LIFE AS DOES THE FATHER. FOR AS THE FATHER RAISES UP THE DEAD AND QUICKENS THEM, EVEN SO THE SON QUICKENS WHOM HE WILL. JOHN 5:21 SO THE SON RAISES UP AS DOES THE FATHER: SO TOO THE SON PRESERVES AS DOES THE FATHER. HE WHO IS NOT UNEQUAL IN GRACE, HOW IS HE UNEQUAL IN POWER? SO ALSO THE SON DOES NOT DESTROY, AS NEITHER DOES THE FATHER. THEREFORE LEST ANY ONE SHOULD BELIEVE THERE WERE TWO GODS, OR SHOULD IMAGINE A DIVERSITY OF POWER, HE SAID THAT HE WAS ONE WITH HIS FATHER. HOW CAN A CREATURE SAY THAT? THEREFORE THE SON OF GOD IS NOT A CREATURE.

144. IT IS NOT THE SAME THING TO RULE AS TO SERVE; BUT CHRIST IS BOTH A KING AND THE SON OF A KING. THE SON OF GOD THEREFORE IS NOT A SERVANT. EVERY CREATURE, HOWEVER, GIVES SERVICE. BUT THE SON OF GOD, WHO MAKES SERVANTS BECOME THE SONS OF GOD, DOES NOT GIVE SERVICE. THEREFORE THE SON OF GOD IS NOT A SERVANT.

CHAPTER 12.
HE CONFIRMS WHAT HAS BEEN ALREADY SAID, BY THE PARABLE OF THE RICH MAN WHO WENT INTO A FAR COUNTRY TO RECEIVE FOR HIMSELF A KINGDOM; AND SHOWS THAT WHEN THE SON DELIVERS UP THE KINGDOM TO THE FATHER, WE MUST NOT REGARD THE FACT THAT THE FATHER IS SAID TO PUT ALL THINGS IN SUBJECTION UNDER HIM, IN A DISPARAGING WAY. HERE WE ARE THE KINGDOM OF CHRIST, AND IN CHRIST'S KINGDOM. HEREAFTER WE SHALL BE IN THE KINGDOM OF GOD, WHERE THE TRINITY WILL REIGN TOGETHER.

145. IN DIVINE FASHION HAS HE REPRESENTED THAT PARABLE OF THE RICH MAN, WHO WENT TO A FAR-OFF COUNTRY TO RECEIVE A KINGDOM, AND TO RETURN, LUKE 19:12 THUS DESCRIBING HIMSELF IN THE SUBSTANCE OF THE GODHEAD, AND OF HIS MANHOOD. FOR HE BEING RICH IN THE FULLNESS OF HIS GODHEAD, WHO WAS MADE POOR FOR US THOUGH HE WAS RICH AND AN ETERNAL KING, AND THE SON OF AN ETERNAL KING; HE, I SAY, WENT TO A FOREIGN COUNTRY IN TAKING ON HIM A BODY, FOR HE ENTERED UPON THE WAYS OF MEN AS THOUGH UPON A STRANGE JOURNEY, AND CAME INTO THIS WORLD TO PREPARE FOR HIMSELF A KINGDOM FROM AMONG US.

146. JESUS THEREFORE CAME TO THIS EARTH TO RECEIVE FOR HIMSELF A KINGDOM FROM US, TO WHOM HE SAYS: THE KINGDOM OF GOD IS WITHIN YOU. JOHN 17:21 THIS IS THE KINGDOM WHICH CHRIST HAS RECEIVED, THIS THE KINGDOM WHICH HE HAS DELIVERED TO THE FATHER. FOR HOW DID HE RECEIVE FOR HIMSELF A KINGDOM, WHO WAS A KING ETERNAL? THE SON OF MAN THEREFORE CAME TO RECEIVE A KINGDOM AND TO RETURN. THE JEWS WERE UNWILLING TO ACKNOWLEDGE HIM, OF WHOM HE SAYS: THEY WHICH WOULD NOT THAT I SHOULD REIGN OVER THEM, BRING HITHER AND SLAY THEM. LUKE 19:27

147. LET US FOLLOW THE COURSE OF THE SCRIPTURES. HE WHO CAME WILL DELIVER UP THE KINGDOM TO GOD THE FATHER; AND WHEN HE HAS DELIVERED UP THE KINGDOM, THEN ALSO SHALL HE BE SUBJECT TO HIM, WHO HAS PUT ALL THINGS IN SUBJECTION UNDER HIM, THAT GOD MAY BE ALL IN ALL. 1 CORINTHIANS 15:24-28 IF THE SON OF GOD HAS RECEIVED THE KINGDOM AS SON OF MAN, SURELY AS SON OF MAN ALSO HE WILL DELIVER UP WHAT HE HAS RECEIVED. IF HE DELIVERS IT UP AS SON OF MAN, AS SON OF MAN HE CONFESSES HIS SUBJECTION INDEED UNDER THE CONDITIONS OF THE FLESH, AND NOT IN THE MAJESTY OF HIS GODHEAD.

148. AND DO YOU MAKE OBJECTIONS AND CONTEMN HIM, BECAUSE GOD HAS PUT ALL THINGS IN SUBJECTION UNDER HIM, WHEN YOU HEAR THAT THE SON OF MAN DELIVERS UP THE KINGDOM TO GOD, AND HAST READ, AS WE SAID IN OUR EARLIER BOOKS: NO MAN CAN COME TO ME, EXCEPT THE FATHER DRAW HIM; AND I WILL RAISE HIM UP AT THE LAST DAY? JOHN 6:44 IF WE FOLLOW IT LITERALLY, SEE RATHER AND NOTICE THE UNITY OF HONOUR EACH GIVES TO OTHER: THE FATHER HAS PUT ALL THINGS IN SUBJECTION UNDER THE SON, AND THE SON DELIVERS THE KINGDOM TO THE FATHER. SAY NOW WHICH IS THE GREATER, TO DELIVER UP, OR TO RAISE UP TO LIFE? DO WE NOT AFTER HUMAN FASHION SPEAK OF THE SERVICE OF DELIVERING UP, AND THE POWER OF RAISING TO LIFE? BUT BOTH THE SON DELIVERS UP TO THE FATHER, AND ALSO THE FATHER TO THE SON. THE SON RAISES TO LIFE, AND THE FATHER ALSO RAISES TO LIFE. LET THEM CREATE THE FICTION OF A BLASPHEMOUS DIVISION WHERE THERE IS A UNITY OF POWER.

149. LET THE SON THEN DELIVER UP HIS KINGDOM TO THE FATHER. THE KINGDOM WHICH HE DELIVERS UP IS NOT LOST TO CHRIST, BUT GROWS. WE ARE THE KINGDOM, FOR IT WAS SAID TO US: THE KINGDOM OF GOD IS WITHIN YOU. LUKE 17:21 AND WE ARE THE KINGDOM, FIRST OF CHRIST, THEN OF THE FATHER; AS IT IS WRITTEN: NO MAN COMES TO THE FATHER, BUT BY ME. JOHN 14:6 WHEN I AM ON THE WAY, I AM CHRIST'S; WHEN I HAVE PASSED THROUGH, I AM THE FATHER'S; BUT EVERYWHERE THROUGH CHRIST, AND EVERYWHERE UNDER HIM.

150. IT IS A GOOD THING TO BE IN THE KINGDOM OF CHRIST, SO THAT CHRIST MAY BE WITH US; AS HE HIMSELF SAYS: LO I AM WITH YOU ALWAYS, EVEN UNTO THE END OF THE WORLD. MATTHEW 28:20 BUT IT IS BETTER TO BE WITH CHRIST: FOR TO DEPART AND BE WITH CHRIST IS FAR BETTER. PHILIPPIANS 1:23 THOUGH WE ARE UNDER SIN IN THIS WORLD, CHRIST IS WITH US, THAT BY THE OBEDIENCE OF ONE MAN MANY MAY BE MADE JUST. ROMANS 5:19 AND IF I ESCAPE THE SIN OF THIS WORLD, I SHALL BEGIN TO BE WITH CHRIST. AND SO HE SAYS: I WILL COME AGAIN, AND RECEIVE YOU UNTO MYSELF; JOHN 14:3 AND FURTHER ON: I WILL THAT WHERE I AM, THERE YOU MAY BE ALSO WITH ME. JOHN 14:3

151. THEREFORE WE ARE NOW UNDER CHRIST'S RULE, WHILE WE ARE IN THE BODY, AND ARE NOT YET STRIPPED OF THE FORM OF A SERVANT, WHICH HE PUT UPON HIM, WHEN HE EMPTIED HIMSELF. BUT WHEN WE SHALL SEE HIS GLORY, WHICH HE HAD BEFORE THE WORLD WAS, WE SHALL BE IN THE KINGDOM OF GOD, IN WHICH ARE THE PATRIARCHS AND PROPHETS, OF WHOM IT IS WRITTEN: WHEN YOU SHALL SEE ABRAHAM, ISAAC, AND JACOB, AND ALL THE PROPHETS IN THE KINGDOM OF GOD; LUKE 13:28 AND SHALL THUS ACQUIRE A DEEPER KNOWLEDGE OF GOD.

152. BUT IN THE KINGDOM OF THE SON THE FATHER ALSO REIGNS; AND IN THE KINGDOM OF THE FATHER THE SON ALSO REIGNS: FOR THE FATHER IS IN THE SON, AND THE SON IN THE FATHER; AND IN WHOMSOEVER THE SON DWELLS, IN HIM ALSO THE FATHER DWELLS; AND IN WHOMSOEVER THE FATHER DWELLS, IN HIM ALSO THE SON DWELLS, AS IT IS WRITTEN: BOTH I AND MY FATHER WILL COME TO HIM, AND MAKE OUR ABODE WITH HIM. JOHN 14:23 THUS AS THERE IS ONE DWELLING, SO ALSO THERE IS ONE KINGDOM. YEA, AND SO FAR IS THE KINGDOM OF THE FATHER AND OF THE SON BUT ONE, THAT THE FATHER RECEIVES WHAT THE SON DELIVERS, AND THE SON DOES NOT LOSE WHAT THE FATHER RECEIVES. THUS IN THE ONE KINGDOM THERE IS A UNITY OF POWER. LET NO ONE THEREFORE SEVER THE GODHEAD BETWEEN THE FATHER AND THE SON.

CHAPTER 13.
WITH THE DESIRE TO LEARN WHAT SUBJECTION TO CHRIST MEANS AFTER PUTTING FORWARD AND REJECTING VARIOUS IDEAS OF SUBJECTION, HE RUNS THROUGH THE APOSTLE'S WORDS; AND SO PUTS AN END TO THE BLASPHEMOUS OPINIONS OF THE HERETICS ON THIS MATTER. THE SUBJECTION, WHICH IS SHOWN TO BE FUTURE, CANNOT CONCERN THE GODHEAD, SINCE THERE HAS ALWAYS BEEN THE GREATEST HARMONY OF WILLS BETWEEN THE FATHER AND THE SON. ALSO TO THAT SAME SON IN HIS GODHEAD ALL THINGS HAVE INDEED BEEN MADE SUBJECT; BUT THEY ARE SAID TO BE NOT YET SUBJECT TO HIM IN THIS SENSE, BECAUSE ALL MEN DO NOT OBEY HIS COMMANDS. BUT AFTER THAT THEY HAVE BEEN MADE SUBJECT, THEN SHALL CHRIST ALSO BE MADE SUBJECT IN THEM, AND THE FATHER'S WORK BE PERFECTED.

153. BUT IF THE ONE NAME AND RIGHT OF GOD BELONG TO BOTH THE FATHER AND THE SON, SINCE THE SON OF GOD IS ALSO TRUE GOD, AND A KING ETERNAL, THE SON OF GOD IS NOT MADE SUBJECT IN HIS GODHEAD. LET US THEN, EMPEROR AUGUSTUS, THINK HOW WE OUGHT TO REGARD HIS SUBJECTION.

154. HOW IS THE SON OF GOD MADE SUBJECT? AS THE CREATURE TO VANITY? BUT IT IS BLASPHEMOUS TO HAVE ANY SUCH IDEA OF THE SUBSTANCE OF THE GODHEAD.

155. OR AS EVERY CREATURE IS TO THE SON OF GOD, FOR IT IS RIGHTLY WRITTEN: YOU HAVE PUT ALL THINGS IN SUBJECTION UNDER HIS FEET? BUT CHRIST IS NOT MADE SUBJECT TO HIMSELF.

156. OR AS A WOMAN TO A MAN, AS WE READ: LET THE WIVES BE SUBJECT TO THEIR HUSBANDS; EPHESIANS 5:22 AND AGAIN: LET THE WOMAN LEARN IN SILENCE IN ALL SUBJECTION? 1 TIMOTHY 2:11 BUT IT IS IMPIOUS TO COMPARE A MAN TO THE FATHER, OR A WOMAN TO THE SON OF GOD.

157. OR AS PETER SAID: SUBMIT YOURSELVES TO EVERY HUMAN CREATURE? 1 PETER 2:13 BUT CHRIST WAS CERTAINLY NOT SO SUBJECT.

158. OR AS PAUL WROTE: SUBMITTING YOURSELVES MUTUALLY TO GOD AND THE FATHER IN THE FEAR OF CHRIST? EPHESIANS 5:21 BUT CHRIST WAS NOT SUBJECT EITHER IN HIS OWN FEAR, NOR IN THE FEAR OF ANOTHER CHRIST. FOR CHRIST IS BUT ONE. BUT NOTE THE FORCE OF THESE WORDS, THAT WE ARE SUBJECT TO THE FATHER, WHILE WE ALSO FEAR CHRIST.

159. HOW, THEN, DO WE UNDERSTAND HIS SUBJECTION? SHALL WE REVIEW THE WHOLE CHAPTER WHICH THE APOSTLE WROTE, SO AS TO GIVE NO APPEARANCE OF HAVING FALSELY WITHHELD ANYTHING, OR OF HAVING WEAKENED ITS FORCE WITH INTENTION TO DECEIVE? IF IN THIS LIFE ONLY, HE SAYS, WE HAVE HOPE IN CHRIST, WE ARE OF ALL MEN MOST MISERABLE. BUT IF CHRIST IS RISEN FROM THE DEAD, HE IS THE FIRST-FRUITS OF THEM THAT SLEEP. 1 CORINTHIANS 15:19-20 YOU SEE HOW HE DISCUSSES THE QUESTION OF CHRIST'S RESURRECTION.

160. FOR SINCE BY ONE MAN, HE SAYS, CAME DEATH, BY MAN CAME ALSO THE RESURRECTION OF THE DEAD. FOR AS IN ADAM ALL DIE, EVEN SO IN CHRIST SHALL ALL BE MADE ALIVE. BUT EACH ONE IN HIS OWN ORDER: CHRIST THE FIRSTFRUITS; AFTERWARD THEY THAT ARE CHRIST'S, WHO HAVE BELIEVED IN HIS COMING. THEN COMES THE END, WHEN HE SHALL HAVE DELIVERED UP THE KINGDOM TO GOD, EVEN THE FATHER, WHEN HE SHALL HAVE PUT DOWN ALL RULE AND AUTHORITY AND POWER. FOR HE MUST REIGN UNTIL HE HAS PUT ALL ENEMIES UNDER HIS FEET. THE LAST ENEMY THAT SHALL BE DESTROYED IS DEATH; FOR HE HAS PUT ALL THINGS UNDER HIS FEET. BUT WHEN HE SAYS, ALL THINGS ARE PUT UNDER HIM, IT IS MANIFEST THAT HE IS EXCEPTED WHICH DID PUT ALL THINGS UNDER HIM. BUT WHEN ALL THINGS SHALL BE SUBDUED UNTO HIM, THEN SHALL THE SON ALSO HIMSELF BE SUBJECT UNTO HIM, THAT PUT ALL THINGS UNDER HIM, THAT GOD MAY BE ALL IN ALL. 1 CORINTHIANS 15:21-28 THUS ALSO THE SAME APOSTLE SAID TO THE HEBREWS: BUT NOW WE SEE NOT YET ALL THINGS PUT UNDER HIM. HEBREWS 2:8 WE HAVE HEARD THE WHOLE OF THE APOSTLE'S DISCOURSE.

161. HOW, THEN, DO WE SPEAK OF HIS SUBJECTION? THE SABELLIANS AND MARCIONITES SAY THAT THIS SUBJECTION OF CHRIST TO GOD THE FATHER WILL BE IN SUCH WISE THAT THE SON WILL BE RE-ABSORBED INTO THE FATHER. IF, THEN, THE SUBJECTION OF THE WORD MEANS THAT GOD THE WORD IS TO BE ABSORBED INTO THE FATHER; THEN WHATSOEVER IS MADE SUBJECT TO THE FATHER AND THE SON WILL BE ABSORBED INTO THE FATHER AND THE SON, THAT GOD MAY BE ALL AND IN ALL HIS CREATURES. BUT IT IS FOOLISH TO SAY SO. THERE IS THEREFORE NO SUBJECTION THROUGH RE-ABSORPTION. FOR THERE ARE OTHER THINGS WHICH ARE MADE SUBJECT, THOSE, THAT IS TO SAY, WHICH ARE CREATED, AND THERE IS ANOTHER, TO WHOM THAT SUBJECTION IS MADE. LET THE EXPOUNDERS OF A CRUEL RE-ABSORPTION KEEP SILENCE.

162. WOULD THAT THEY TOO WERE SILENT, WHO, AS THEY CANNOT PROVE THAT THE WORD OF GOD AND WISDOM OF GOD CAN BE RE-ABSORBED, ATTRIBUTE THE WEAKNESS OF SUBJECTION TO HIS GODHEAD, SAYING THAT IT IS WRITTEN: BUT WHEN ALL THINGS SHALL BE SUBDUED UNTO HIM, THEN SHALL THE SON ALSO HIMSELF BE SUBJECT UNTO HIM. 1 CORINTHIANS 15:28

163. WE SEE, THEN, THAT THE SCRIPTURE STATES THAT HE IS NOT YET MADE SUBJECT, BUT THAT THIS IS TO COME: THEREFORE NOW THE SON IS NOT MADE SUBJECT TO GOD THE FATHER. IN WHAT, THEN, DO YOU SAY THAT THE SON WILL BE MADE SUBJECT? IF IN HIS GODHEAD, HE IS NOT DISOBEDIENT, FOR HE IS NOT AT VARIANCE WITH THE FATHER; NOR IS HE MADE SUBJECT, FOR HE IS NOT A SERVANT, BUT THE ONLY SON OF HIS OWN PROPER FATHER. LASTLY, WHEN HE CREATED HEAVEN, AND FORMED THE EARTH, HE EXERCISED BOTH POWER AND LOVE. THERE IS THEREFORE NO SUBJECTION AS THAT OF A SERVANT IN THE GODHEAD OF CHRIST. BUT IF THERE IS NO SUBJECTION THEN THE WILL IS FREE.

164. BUT IF THEY THINK OF THIS AS THE SUBJECTION OF THE SON, NAMELY, THAT THE FATHER MAKES ALL THINGS IN UNION WITH HIS WILL, LET THEM LEARN THAT THIS IS REALLY A PROOF OF INSEPARABLE POWER. FOR THE UNITY OF THEIR WILL IS ONE THAT BEGAN NOT IN TIME, BUT EVER EXISTED. BUT WHERE THERE IS A CONSTANT UNITY OF WILL, THERE CAN BE NO WEAKNESS OF TEMPORAL SUBJECTION. FOR IF HE WERE MADE SUBJECT THROUGH HIS NATURE, HE WOULD ALWAYS REMAIN IN SUBJECTION; BUT SINCE HE IS SAID TO BE MADE SUBJECT IN TIME, THAT SUBJECTION MUST BE PART OF AN ASSUMED OFFICE AND NOT OF AN EVERLASTING WEAKNESS: ESPECIALLY AS THE ETERNAL POWER OF GOD CANNOT CHANGE HIS STATE FOR A TIME, NEITHER CAN THE RIGHT OF RULING FALL TO THE FATHER IN TIME. FOR IF THE SON EVER WILL BE CHANGED IN SUCH WISE AS TO BE MADE SUBJECT IN HIS GODHEAD, THEN ALSO MUST GOD THE FATHER, IF EVER HE SHALL GAIN MORE POWER, AND HAVE THE SON IN SUBJECTION TO HIMSELF IN HIS GODHEAD, BE CONSIDERED NOW IN THE MEANTIME INFERIOR ACCORDING TO YOUR EXPLANATION.

165. BUT WHAT FAULT HAS THE SON BEEN GUILTY OF, THAT WE SHOULD BELIEVE THAT HE COULD HEREAFTER BE MADE SUBJECT IN HIS GODHEAD? HAS HE AS MAN SEIZED FOR HIMSELF THE RIGHT TO SIT AT HIS FATHER'S SIDE, OR HAS HE CLAIMED FOR HIMSELF THE PREROGATIVE OF HIS FATHER'S THRONE, AGAINST HIS FATHER'S WILL? BUT HE HIMSELF SAYS: FOR I DO ALWAYS THOSE THINGS THAT PLEASE HIM. JOHN 8:29 THEREFORE IF THE SON PLEASES THE FATHER IN ALL THINGS, WHY SHOULD HE BE MADE SUBJECT, WHO WAS NOT MADE SUBJECT BEFORE?

166. LET US SEE THEN THAT THERE BE NOT A SUBJECTION OF THE GODHEAD, BUT RATHER OF US IN THE FEAR OF CHRIST, A TRUTH SO FULL OF GRACE, AND SO FULL OF MYSTERY. WHEREFORE, AGAIN, LET US WEIGH THE APOSTLE'S WORDS: BUT WHEN ALL THINGS SHALL BE SUBDUED UNTO HIM, THEN SHALL THE SON ALSO HIMSELF BE SUBJECT UNTO HIM THAT PUT ALL THINGS UNDER HIM: THAT GOD MAY BE ALL IN ALL. WHAT THEN DO YOU SAY? ARE NOT ALL THINGS NOW SUBJECT UNTO HIM? ARE NOT THE CHOIRS OF THE SAINTS MADE SUBJECT? ARE NOT THE ANGELS, WHO MINISTERED TO HIM WHEN ON THE EARTH? MATTHEW 4:11 ARE NOT THE ARCHANGELS WHO WERE SENT TO MARY TO FORETELL THE COMING OF THE LORD? ARE NOT ALL THE HEAVENLY HOSTS? ARE NOT THE CHERUBIM AND SERAPHIM, ARE NOT THRONES AND DOMINIONS AND POWERS WHICH WORSHIP AND PRAISE HIM?

167. HOW, THEN, WILL THEY BE BROUGHT INTO SUBJECTION? IN THE WAY THAT THE LORD HIMSELF HAS SAID. TAKE MY YOKE UPON YOU. MATTHEW 11:29 IT IS NOT THE FIERCE THAT BEAR THE YOKE, BUT THE HUMBLE AND THE GENTLE. THIS CLEARLY IS NO BASE SUBJECTION FOR MEN, BUT A GLORIOUS ONE: THAT IN THE NAME OF JESUS EVERY KNEE SHOULD BOW, OF THINGS IN HEAVEN AND THINGS BENEATH; AND THAT

EVERY TONGUE SHOULD CONFESS THAT JESUS IS LORD IN THE GLORY OF GOD THE FATHER. PHILIPPIANS 2:10 BUT FOR THIS REASON ALL THINGS WERE NOT MADE SUBJECT BEFORE, FOR THEY HAD NOT YET RECEIVED THE WISDOM OF GOD, NOT YET DID THEY WEAR THE EASY YOKE OF THE WORD ON THE NECK AS IT WERE OF THEIR MIND. BUT AS MANY AS RECEIVED HIM, AS IT IS WRITTEN, TO THEM GAVE HE POWER TO BECOME THE SONS OF GOD. JOHN 1:12

168. WILL ANY ONE SAY THAT CHRIST IS NOW MADE SUBJECT, BECAUSE MANY HAVE BELIEVED? CERTAINLY NOT. FOR CHRIST'S SUBJECTION LIES NOT IN A FEW BUT IN ALL. FOR JUST AS I DO NOT SEEM TO BE BROUGHT INTO SUBJECTION, IF THE FLESH IN ME AS YET LUSTS AGAINST THE SPIRIT, AND THE SPIRIT AGAINST THE FLESH, GALATIANS 5:17 ALTHOUGH I AM IN PART SUBDUED; SO BECAUSE THE WHOLE CHURCH IS THE ONE BODY OF CHRIST, WE DIVIDE CHRIST AS LONG AS THE HUMAN RACE DISAGREES. THEREFORE CHRIST IS NOT YET MADE SUBJECT, FOR HIS MEMBERS ARE NOT YET BROUGHT INTO SUBJECTION. BUT WHEN WE HAVE BECOME, NOT MANY MEMBERS, BUT ONE SPIRIT, THEN HE ALSO WILL BECOME SUBJECT, IN ORDER THAT THROUGH HIS SUBJECTION GOD MAY BE ALL AND IN ALL.

169. BUT AS CHRIST IS NOT YET MADE SUBJECT, SO IS THE WORK OF GOD NOT YET PERFECTED; FOR THE SON OF GOD SAID: MY MEAT IS TO DO THE WILL OF MY FATHER THAT SENT ME, AND TO FINISH HIS WORK. JOHN 4:34 WHAT MANNER OF DOUBT IS THERE THAT THE SUBJECTION OF THE SON IN ME IS STILL IN THE FUTURE, IN WHOM THE WORK OF THE FATHER IS UNFINISHED, BECAUSE I MYSELF AM NOT YET PERFECT? I, WHO MAKE THE WORK OF GOD TO BE UNFINISHED, DO I MAKE THE SON OF GOD TO BE IN SUBJECTION? BUT THAT IS NOT A MATTER OF WRONG, IT IS A MATTER OF GRACE. FOR IN SO FAR AS WE ARE MADE SUBJECT, IT IS TO OUR PROFIT, NOT TO THAT OF THE GODHEAD, THAT WE ARE MADE SUBJECT TO THE LAW, THAT WE ARE MADE SUBJECT TO GRACE. FOR FORMERLY, AS THE APOSTLE HIMSELF HAS SAID, THE WISDOM OF THE FLESH WAS AT ENMITY WITH GOD, FOR IT WAS NOT MADE SUBJECT TO THE LAW, ROMANS 8:7 BUT NOW IT IS MADE SUBJECT THROUGH THE PASSION OF CHRIST.

CHAPTER 14.
HE CONTINUES THE DISCUSSION OF THE DIFFICULTY HE HAS ENTERED UPON, AND TEACHES THAT CHRIST IS NOT SUBJECT BUT ONLY ACCORDING TO THE FLESH. CHRIST, HOWEVER, WHILE IN SUBJECTION IN THE FLESH, STILL GAVE PROOFS OF HIS GODHEAD. HE COMBATS THE IDEA THAT CHRIST IS MADE SUBJECT IN THIS. THE HUMANITY INDEED, WHICH HE ADOPTED, HAS BEEN SO FAR MADE SUBJECT IN US, AS OURS HAS BEEN RAISED IN THAT VERY HUMANITY OF HIS. LASTLY, WE ARE TAUGHT, WHEN THAT SAME SUBJECTION OF CHRIST WILL TAKE PLACE.

170. HOWEVER, LEST ANYONE SHOULD CAVIL, SEE WHAT CARE SCRIPTURE TAKES UNDER DIVINE INSPIRATION. FOR IT SHOWS TO US IN WHAT CHRIST IS MADE SUBJECT TO GOD, WHILE IT ALSO TEACHES US IN WHAT HE MADE THE UNIVERSE SUBJECT TO HIMSELF. AND SO IT SAYS: NOW WE SEE NOT YET ALL THINGS PUT UNDER HIM. HEBREWS 2:8 FOR WE SEE JESUS MADE A LITTLE LOWER THAN THE ANGELS FOR THE SUFFERING OF DEATH. HEBREWS 2:9 IT SHOWS THEREFORE THAT HE WAS MADE LOWER IN TAKING ON HIM OUR FLESH. WHAT THEN HINDERS HIM FROM OPENLY SHOWING HIS SUBJECTION IN TAKING ON HIM OUR FLESH, THROUGH WHICH HE SUBJECTS ALL THINGS TO HIMSELF, WHILE HE HIMSELF IS MADE SUBJECT IN IT TO GOD THE FATHER?

171. LET US THEN THINK OF HIS SUBJECTION. FATHER, HE SAYS, IF YOU BE WILLING, REMOVE THIS CUP FROM ME; NEVERTHELESS NOT MY WILL BUT YOURS BE DONE. LUKE 22:42 THEREFORE THAT SUBJECTION WILL BE ACCORDING TO THE ASSUMPTION OF HUMAN NATURE; AS WE READ: BEING FOUND IN FASHION AS A MAN, HE HUMBLED HIMSELF, BEING MADE OBEDIENT UNTO DEATH. PHILIPPIANS 2:8 THE SUBJECTION THEREFORE IS THAT OF OBEDIENCE; THE OBEDIENCE IS THAT OF DEATH; THE DEATH IS THAT OF THE ASSUMED HUMANITY; THAT SUBJECTION THEREFORE WILL BE THE SUBJECTION OF THE ASSUMED HUMANITY. THUS IN NO WISE IS THERE A WEAKNESS IN THE GODHEAD, BUT THERE IS SUCH A DISCHARGE OF PIOUS DUTY AS THIS.

172. SEE HOW I DO NOT FEAR THEIR INTENTIONS. THEY ALLEGE THAT HE MUST BE SUBJECT TO GOD THE FATHER, I SAY HE WAS SUBJECT TO MARY HIS MOTHER. FOR IT IS WRITTEN OF JOSEPH AND MARY: HE WAS SUBJECT UNTO THEM. LUKE 2:51 BUT IF THEY THINK SO, LET THEM SAY HOW THE DEITY WAS MADE SUBJECT TO MEN.

173. LET NOT THE FACT THAT HE IS SAID TO HAVE BEEN MADE SUBJECT WORK AGAINST HIM, WHO RECEIVES NO HURT FROM THE FACT THAT HE IS CALLED A SERVANT, OR IS STATED TO HAVE BEEN CRUCIFIED, OR IS SPOKEN OF AS DEAD. FOR WHEN HE DIED HE LIVED; WHEN HE WAS MADE SUBJECT HE WAS REIGNING; WHEN HE WAS BURIED HE REVIVED AGAIN. HE OFFERED HIMSELF IN SUBJECTION TO HUMAN POWER, YET AT ANOTHER TIME HE DECLARED HE WAS THE LORD OF ETERNAL GLORY. HE WAS BEFORE THE JUDGE, YET CLAIMED FOR HIMSELF A THRONE AT THE RIGHT HAND OF GOD, AS JUDGE FOREVER. FOR THUS IT IS WRITTEN: HEREAFTER YOU SHALL SEE THE SON OF MAN SITTING ON THE RIGHT HAND OF THE POWER OF GOD, AND COMING IN THE CLOUDS OF HEAVEN. MATTHEW 26:64 HE WAS SCOURGED BY THE JEWS, AND COMMANDED THE ANGELS; HE WAS BORN OF MARY UNDER THE LAW; GALATIANS 4:4 HE WAS BEFORE ABRAHAM ABOVE THE LAW. ON THE CROSS HE WAS REVERED BY NATURE; THE SUN FLED; THE EARTH TREMBLED; THE ANGELS BECAME SILENT. COULD THE ELEMENTS SEE THE GENERATION OF HIM WHOSE PASSION THEY FEARED TO SEE? AND WILL THEY UPHOLD THE SUBJECTION OF AN ADORABLE NATURE IN HIM, IN WHOM THEY COULD NOT ENDURE THE SUBJECTION OF THE BODY?

174. BUT SINCE THE FATHER, THE SON, AND THE HOLY SPIRIT ARE OF ONE NATURE, THE FATHER CERTAINLY WILL NOT BE IN SUBJECTION TO HIMSELF. AND THEREFORE THE SON WILL NOT BE IN SUBJECTION IN THAT IN WHICH HE IS ONE WITH THE FATHER; LEST IT SHOULD SEEM THAT THROUGH THE UNITY OF THE GODHEAD THE FATHER ALSO IS IN SUBJECTION TO THE SON. THEREFORE, AS UPON THAT CROSS IT WAS NOT THE FULLNESS OF THE GODHEAD, BUT OUR WEAKNESS THAT WAS BROUGHT INTO SUBJECTION, SO ALSO WILL THE SON HEREAFTER BECOME SUBJECT TO THE FATHER IN THE PARTICIPATION OF OUR NATURE, IN ORDER THAT WHEN THE LUSTS OF THE FLESH ARE BROUGHT INTO SUBJECTION THE HEART MAY HAVE NO CARE FOR RICHES, OR AMBITION, OR PLEASURES; BUT THAT GOD MAY BE ALL TO US, IF WE LIVE AFTER HIS IMAGE AND LIKENESS, AS FAR AS WE CAN ATTAIN TO IT, THROUGH ALL.

175. THE BENEFIT HAS PASSED, THEN, FROM THE INDIVIDUAL TO THE COMMUNITY; FOR IN HIS FLESH HE HAS TAMED THE NATURE OF ALL HUMAN FLESH. THUS, ACCORDING TO THE APOSTLE: AS WE HAVE BORNE THE IMAGE OF THE EARTHLY, SO ALSO SHALL WE BEAR THE IMAGE OF THE HEAVENLY. 1 CORINTHIANS 15:49 THIS THING CERTAINLY CANNOT COME TO PASS EXCEPT IN THE INNER MAN. THEREFORE, LAYING ASIDE ALL THESE, THAT IS THOSE THINGS WHICH WE READ OF: ANGER, MALICE, BLASPHEMY, FILTHY COMMUNICATION; COLOSSIANS 3:8 AS HE ALSO SAYS BELOW: LET US, HAVING PUT OFF THE OLD MAN WITH HIS DEEDS, PUT ON THE NEW MAN, WHICH IS RENEWED IN KNOWLEDGE AFTER THE IMAGE OF HIM THAT CREATED HIM. COLOSSIANS 3:9-10

176. AND THAT YOU MIGHT KNOW THAT WHEN HE SAYS: THAT GOD MAY BE ALL IN ALL, HE DOES NOT SEPARATE CHRIST FROM GOD THE FATHER, HE ALSO SAYS TO THE COLOSSIANS: WHERE THERE IS NEITHER MALE NOR FEMALE, JEW NOR GREEK, BARBARIAN NOR SCYTHIAN, BOND NOR FREE, BUT CHRIST IS ALL AND IN ALL. COLOSSIANS 3:11 SO ALSO SAYING TO THE CORINTHIANS: THAT GOD MAY BE ALL AND IN ALL, HE COMPREHENDED IN THAT THE UNITY AND EQUALITY OF CHRIST WITH GOD THE FATHER, FOR THE SON IS NOT SEPARATED FROM THE FATHER. AND IN LIKE MANNER AS THE FATHER WORKS ALL AND IN ALL, SO ALSO CHRIST WORKS ALL IN ALL. IF, THEN, CHRIST ALSO WORKS ALL IN ALL, HE IS NOT MADE SUBJECT IN THE GLORY OF THE GODHEAD, BUT IN US. BUT HOW IS HE MADE SUBJECT IN US, EXCEPT IN THE WAY IN WHICH HE WAS MADE LOWER THAN THE ANGELS, I MEAN IN THE SACRAMENT OF HIS BODY? FOR ALL THINGS WHICH SERVED THEIR CREATOR FROM THEIR FIRST BEGINNING SEEMED NOT AS YET TO BE MADE SUBJECT TO HIM IN THAT.

177. BUT IF YOU SHOULD ASK HOW HE WAS MADE SUBJECT IN US, HE HIMSELF SHOWS US, SAYING: I WAS IN PRISON, AND YOU CAME UNTO ME; I WAS SICK, AND YOU VISITED ME: INASMUCH AS YOU HAVE DONE IT UNTO ONE OF THE LEAST OF THESE YOU HAVE DONE IT UNTO ME. MATTHEW 25:36, 40 YOU HEAR OF HIM AS SICK AND WEAK, AND ART NOT MOVED. YOU HEAR OF HIM IN SUBJECTION, AND ART MOVED, THOUGH HE IS SICK AND WEAK IN HIM IN WHOM HE IS IN SUBJECTION, IN WHOM HE WAS MADE SIN AND A CURSE FOR US.

178. AS, THEN, HE WAS MADE SIN AND A CURSE NOT ON HIS OWN ACCOUNT BUT ON OURS, SO HE BECAME SUBJECT IN US NOT FOR HIS OWN SAKE BUT FOR OURS, BEING NOT IN SUBJECTION IN HIS ETERNAL NATURE, NOR ACCURSED IN HIS ETERNAL NATURE. FOR CURSED IS EVERY ONE THAT HANGS ON A TREE. GALATIANS 3:13 CURSED HE WAS, FOR HE BORE OUR CURSES; IN SUBJECTION, ALSO, FOR HE TOOK UPON HIM OUR SUBJECTION, BUT IN THE ASSUMPTION OF THE FORM OF A SERVANT, NOT IN THE GLORY OF GOD; SO THAT WHILE HE MAKES HIMSELF A PARTAKER OF OUR WEAKNESS IN THE FLESH, HE MAKES US PARTAKERS OF THE DIVINE NATURE IN HIS POWER. BUT NEITHER IN ONE NOR THE OTHER HAVE WE ANY NATURAL FELLOWSHIP WITH THE HEAVENLY GENERATION OF CHRIST, NOR IS THERE ANY SUBJECTION OF THE GODHEAD IN CHRIST. BUT AS THE APOSTLE HAS SAID THAT ON HIM THROUGH THAT FLESH WHICH IS THE PLEDGE OF OUR SALVATION, WE SIT IN HEAVENLY PLACES, EPHESIANS 2:6 THOUGH CERTAINLY NOT SITTING OURSELVES, SO ALSO HE IS SAID TO BE SUBJECT IN US THROUGH THE ASSUMPTION OF OUR NATURE.

179. FOR WHO IS SO MAD AS TO THINK, AS WE HAVE SAID ALREADY, THAT A SEAT OF HONOUR IS DUE TO HIM AT THE RIGHT HAND OF GOD THE FATHER, WHEN THAT IS GRANTED TO CHRIST ACCORDING TO THE FLESH BY THE FATHER OF HIS GENERATION, EVEN A SEAT OF A HEAVENLY AND EQUAL POWER? THE ANGELS WORSHIP, AND DO YOU ATTEMPT TO OVERTHROW THE THRONE OF GOD WITH IMPIOUS PRESUMPTION?

180. IT IS WRITTEN, YOU SAY, THAT WHEN WE WERE DEAD IN SINS, HE HAS QUICKENED US IN CHRIST, BY WHOSE GRACE YOU ARE SAVED, AND HAS RAISED US UP TOGETHER, AND MADE US SIT TOGETHER IN HEAVENLY PLACES IN CHRIST JESUS. EPHESIANS 2:5-6 I ACKNOWLEDGE THAT IT IS SO WRITTEN; BUT IT IS NOT WRITTEN THAT GOD SUFFERS MEN TO SIT ON HIS RIGHT HAND, BUT ONLY TO SIT THERE IN THE PERSON OF CHRIST. FOR HE IS THE FOUNDATION OF ALL, AND IS THE HEAD OF THE CHURCH, EPHESIANS 5:23 IN WHOM OUR COMMON NATURE ACCORDING TO THE FLESH HAS MERITED THE RIGHT TO THE HEAVENLY THRONE. FOR THE FLESH IS HONOURED AS HAVING A SHARE IN CHRIST WHO IS GOD, AND THE NATURE OF THE WHOLE HUMAN RACE IS HONOURED AS HAVING A SHARE IN THE FLESH.

181. AS WE THEN SIT IN HIM BY FELLOWSHIP IN OUR FLESHLY NATURE, SO ALSO HE, WHO THROUGH THE ASSUMPTION OF OUR FLESH WAS MADE A CURSE FOR US (SEEING THAT A CURSE COULD NOT FALL UPON THE BLESSED SON OF GOD), SO, I SAY, HE THROUGH THE OBEDIENCE OF ALL WILL BECOME SUBJECT IN US; WHEN THE GENTILE HAS BELIEVED, AND THE JEW HAS ACKNOWLEDGED HIM WHOM HE CRUCIFIED; WHEN THE MANICHÆAN HAS WORSHIPPED HIM, WHOM HE HAS NOT BELIEVED TO HAVE COME IN THE FLESH; WHEN THE ARIAN HAS CONFESSED HIM TO BE ALMIGHTY, WHOM HE HAS DENIED; WHEN, LASTLY, THE WISDOM OF GOD, HIS JUSTICE, PEACE, LOVE, RESURRECTION, IS IN ALL. THROUGH HIS OWN WORKS AND THROUGH THE MANIFOLD FORMS OF VIRTUES CHRIST WILL BE IN US IN SUBJECTION TO THE FATHER. AND WHEN, WITH VICE RENOUNCED AND CRIME AT AN END, ONE SPIRIT IN THE HEART OF ALL PEOPLES HAS BEGUN TO CLEAVE TO GOD IN ALL THINGS, THEN WILL GOD BE ALL AND IN ALL. 1 CORINTHIANS 15:28

CHAPTER 15.
HE BRIEFLY TAKES UP AGAIN THE SAME POINTS OF DISPUTE, AND SHREWDLY CONCLUDES FROM THE UNITY OF THE DIVINE POWER IN THE FATHER AND THE SON, THAT WHATEVER IS SAID OF THE SUBJECTION OF THE SON IS TO BE REFERRED TO HIS HUMANITY ALONE. HE FURTHER CONFIRMS THIS ON PROOF OF THE LOVE, WHICH EXISTS ALIKE IN EITHER.

182. LET US THEN SHORTLY SUM UP OUR CONCLUSION ON THE WHOLE MATTER. A UNITY OF POWER PUTS ASIDE ALL IDEA OF A DEGRADING SUBJECTION. HIS GIVING UP OF POWER, AND HIS VICTORY AS CONQUEROR WON OVER DEATH, HAVE NOT LESSENED HIS POWER. OBEDIENCE WORKS OUT SUBJECTION. CHRIST HAS TAKEN OBEDIENCE UPON HIMSELF, OBEDIENCE EVEN TO TAKING ON HIM OUR FLESH, THE CROSS EVEN TO GAINING OUR SALVATION. THUS WHERE THE WORK LIES, THERE TOO IS THE AUTHOR OF THE WORK. WHEN THEREFORE, ALL THINGS HAVE BECOME SUBJECT TO CHRIST, THROUGH CHRIST'S OBEDIENCE, SO THAT ALL BEND THEIR KNEES IN HIS NAME, THEN HE HIMSELF WILL BE ALL IN ALL. FOR NOW, SINCE ALL DO NOT BELIEVE, ALL DO NOT SEEM TO BE IN SUBJECTION. BUT WHEN ALL HAVE BELIEVED AND DONE THE WILL OF GOD, THEN CHRIST WILL BE ALL AND IN ALL. AND WHEN CHRIST IS ALL AND IN ALL, THEN WILL GOD BE ALL AND IN ALL; FOR THE FATHER ABIDES EVER IN THE SON. HOW, THEN, IS HE SHOWN TO BE WEAK, WHO REDEEMED THE WEAK?

183. AND LEST YOU SHOULD BY CHANCE ATTRIBUTE TO THE WEAKNESS OF THE SON, THAT IT IS WRITTEN, THAT GOD HAS PUT ALL THINGS IN SUBJECTION UNDER HIM; LEARN THAT HE HAS HIMSELF BROUGHT ALL THINGS INTO SUBJECTION TO HIMSELF, FOR IT IS WRITTEN: OUR CONVERSATION IS IN HEAVEN, FROM WHENCE ALSO WE LOOK FOR THE SAVIOUR, THE LORD JESUS, WHO SHALL CHANGE OUR VILE BODY THAT IT MAY BE FASHIONED LIKE HIS GLORIOUS BODY ACCORDING TO THE WORKING, WHEREBY HE IS ABLE TO SUBDUE ALL THINGS UNTO HIMSELF. PHILIPPIANS 3:20-21 YOU HAVE LEARNED, THEREFORE, THAT HE CAN SUBDUE ALL THINGS UNTO HIMSELF ACCORDING TO THE WORKING OF HIS GODHEAD.

184. LEARN NOW HOW HE RECEIVES ALL THINGS IN SUBJECTION ACCORDING TO THE FLESH, AS IT IS WRITTEN: WHO WROUGHT IN CHRIST, RAISING HIM FROM THE DEAD, AND SETTING HIM AT HIS OWN RIGHT HAND IN THE HEAVENLY PLACES, ABOVE PRINCIPALITY AND POWER AND MIGHT AND DOMINION AND EVERY NAME THAT IS NAMED NOT ONLY IN THIS WORLD, BUT ALSO IN THAT WHICH IS TO COME; AND HAS PUT ALL THINGS UNDER HIS FEET. EPHESIANS 1:20-21 ACCORDING TO THE FLESH THEN ALL THINGS ARE GIVEN TO HIM IN SUBJECTION; ACCORDING TO WHICH ALSO HE WAS RAISED FROM THE DEAD, BOTH IN HIS HUMAN SOUL AND HIS RATIONAL SUBJECTION.

185. MANY NOBLY INTERPRET THAT WHICH IS WRITTEN: TRULY MY SOUL WILL BE IN SUBJECTION TO GOD; HE SAID SOUL NOT GODHEAD, SOUL NOT GLORY. AND THAT WE MIGHT KNOW THAT THE LORD HAS SPOKEN THROUGH THE PROPHET OF THE ADOPTION OF OUR HUMAN NATURE, HE ADDED: HOW LONG WILL YOU CAST YOURSELVES UPON A MAN? AS ALSO HE SAYS IN THE GOSPEL: WHY DO YOU SEEK TO KILL ME, A MAN? JOHN 8:40 AND HE ADDED AGAIN: NEVERTHELESS THEY DESIRED TO REFUSE MY PRICE, THEY RAN IN THIRST, THEY BLESSED WITH THEIR MOUTH, AND CURSED WITH THEIR HEART. FOR THE JEWS, WHEN JUDAS BROUGHT BACK THE PRICE, MATTHEW 27:4 WOULD NOT RECEIVE IT, RUNNING ON IN THE THIRST OF MADNESS, FOR THEY REFUSED THE GRACE OF A SPIRITUAL DRAUGHT.

186. THIS IS THE REVERENT INTERPRETATION OF SUBJECTION, FOR SINCE THIS IS THE OFFICE OF THE LORD'S PASSION, HE WILL BE SUBJECT IN US IN THAT IN WHICH HE SUFFERED. DO WE ASK WHEREFORE? THAT NEITHER ANGELS, NOR POWERS, NOR HEIGHT, NOR DEPTH, NOR THINGS PRESENT, NOR THINGS TO COME, NOR ANY OTHER CREATURE MAY SEPARATE US FROM THE LOVE OF GOD, WHICH IS IN CHRIST JESUS. ROMANS 8:38-39 WE SEE THEN, FROM WHAT HAS BEEN SAID, THAT NO CREATURE IS EXCEPTED; BUT THAT EVERY ONE, OF

WHATEVER KIND IT MAY BE, IS ENUMERATED AMONG THOSE HE MENTIONED ABOVE.

187. AT THE SAME TIME, WE MUST ALSO THINK OF THE WORDS WHICH, AFTER FIRST SAYING WHO SHALL SEPARATE US FROM THE LOVE OF CHRIST? ROMANS 8:35 HE WROTE NEXT: NEITHER DEATH, NOR LIFE, NOR ANY OTHER CREATURE CAN SEPARATE US FROM THE LOVE OF GOD, WHICH IS IN CHRIST JESUS. WE SEE, THEN, THAT THE LOVE OF GOD IS THE SAME AS THE LOVE OF CHRIST. THUS IT WAS NOT WITHOUT REASON THAT HE WROTE OF THE LOVE OF GOD, WHICH IS IN CHRIST JESUS, LEST OTHERWISE YOU MIGHT IMAGINE THAT THE LOVE OF GOD AND OF CHRIST WAS DIVIDED. BUT THERE IS NOTHING THAT LOVE DIVIDES, NOTHING THAT THE ETERNAL GODHEAD CANNOT DO, NOTHING THAT IS UNKNOWN TO THE TRUTH, OR DECEIVES JUSTICE, OR ESCAPES THE NOTICE OF WISDOM.

CHAPTER 16.
THE ARIANS ARE CONDEMNED BY THE HOLY SPIRIT THROUGH THE MOUTH OF DAVID: FOR THEY DARE TO LIMIT CHRIST'S KNOWLEDGE. THE PASSAGE CITED BY THEM IN PROOF OF THIS IS BY NO MEANS FREE FROM SUSPICION OF HAVING BEEN CORRUPTED. BUT TO SET THIS RIGHT, WE MUST MARK THE WORD SON. FOR KNOWLEDGE CANNOT FAIL CHRIST AS SON OF GOD, SINCE HE IS WISDOM; NOR THE RECOGNITION OF ANY PART, FOR HE CREATED ALL THINGS. IT IS NOT POSSIBLE THAT HE, WHO MADE THE AGES, CANNOT KNOW THE FUTURE, MUCH LESS THE DAY OF JUDGMENT. SUCH KNOWLEDGE, WHETHER IT CONCERNS ANYTHING GREAT OR SMALL, MAY NOT BE DENIED TO THE SON, NOR YET TO THE HOLY SPIRIT. LASTLY, VARIOUS PROOFS ARE GIVEN FROM WHICH WE CAN GATHER THAT THIS KNOWLEDGE EXISTS IN CHRIST.

188. WHEREFORE WE OUGHT TO KNOW THAT THEY WHO MAKE SUCH STATEMENTS ARE ACCURSED AND CONDEMNED BY THE HOLY SPIRIT. FOR WHOM ELSE BUT THE ARIANS IN CHIEF DOES THE PROPHET CONDEMN, SEEING THAT THEY SAY THAT THE SON OF GOD KNOWS NEITHER TIMES NOR YEARS. FOR THERE IS NOTHING WHICH GOD IS IGNORANT OF; AND CHRIST, YEA THE MOST HIGH CHRIST, IS GOD, FOR HE IS GOD OVER ALL. ROMANS 9:5

189. SEE HOW HORRIFIED HOLY DAVID IS AT SUCH MEN, IN LIMITING THE KNOWLEDGE OF THE SON OF GOD. FOR THUS IT IS WRITTEN: THEY ARE NOT IN THE TROUBLES OF OTHER MEN, NEITHER WILL THEY BE SCOURGED WITH MEN; THEREFORE THEIR PRIDE HAS LAID HOLD ON THEM; THEY ARE COVERED WITH THEIR WICKEDNESS AND BLASPHEMY; THEIR INIQUITY HAS STOOD FORTH AS IT WERE WITH FATNESS; THEY HAVE PASSED ON TO THE THOUGHTS OF THEIR HEART. TRULY HE CONDEMNS THOSE WHO THINK THAT DIVINE THINGS ARE TO BE REGARDED IN THE LIGHT OF THE THOUGHTS OF THE HEART. FOR GOD IS NOT SUBJECT TO ARRANGEMENT OR ORDER; SEEING THAT WE DO NOT PERCEIVE EVEN THOSE VERY THINGS, WHICH ARE COMMON AMONG MEN AND OFTEN OCCUR IN THE HISTORY OF THE HUMAN RACE, TO TURN OUT ALWAYS AFTER THE ARRANGEMENT OF SOME STATED RULE, BUT OFTEN TO HAPPEN SUDDENLY IN SOME SECRET AND MYSTERIOUS MANNER.

190. THEY HAVE THOUGHT, HE SAYS, AND HAVE SPOKEN WICKEDNESS. THEY HAVE SPOKEN WICKEDNESS AGAINST THE MOST HIGH. THEY HAVE SET THEIR MOUTH AGAINST HEAVEN. WE SEE THEN THAT HE CONDEMNS, AS GUILTY OF WICKED BLASPHEMY, THOSE WHO CLAIM FOR THEMSELVES THE RIGHT TO ARRANGE THE HEAVENLY SECRETS AFTER THE SEMBLANCE OF OUR HUMAN NATURE.

191. AND THEY HAVE SAID: HOW HAS GOD KNOWN? AND IS THERE KNOWLEDGE IN THE MOST HIGH? DO NOT THE ARIANS ECHO THIS DAILY, SAYING THAT ALL KNOWLEDGE CANNOT EXIST IN CHRIST? FOR HE, THEY SAY, STATED THAT HE KNEW NOT THE DAY NOR HOUR. DO THEY NOT SAY, HOW DID HE KNOW, WHILE THEY MAINTAIN THAT HE COULD NOT KNOW ANYTHING BUT WHAT HE HEARD AND SAW, AND APPLY BY A BLASPHEMOUS INTERPRETATION THAT WHICH CONCERNS THE UNITY OF THE DIVINE NATURE TO WEAKEN HIS POWER?

192. IT IS WRITTEN, THEY SAY: BUT OF THAT DAY AND THAT HOUR KNOWS NO MAN, NO, NOT THE ANGELS WHICH ARE IN HEAVEN, NEITHER THE SON, BUT THE FATHER ONLY. MARK 13:32 FIRST OF ALL THE ANCIENT GREEK MANUSCRIPTS DO NOT CONTAIN THE WORDS, NEITHER THE SON. BUT IT IS NOT TO BE WONDERED AT IF THEY WHO HAVE CORRUPTED THE SACRED SCRIPTURES, HAVE ALSO FALSIFIED THIS PASSAGE. THE REASON FOR WHICH IT SEEMS TO HAVE BEEN INSERTED IS PERFECTLY PLAIN, SO LONG AS IT IS APPLIED TO UNFOLD SUCH BLASPHEMY.

193. SUPPOSE HOWEVER THAT THE EVANGELIST WROTE THUS. THE NAME OF SON EMBRACES BOTH NATURES. FOR HE IS ALSO CALLED SON OF MAN, SO THAT IN THE IGNORANCE ATTACHED TO THE ASSUMPTION OF OUR NATURE, HE SEEMS NOT TO HAVE KNOWN THE DAY OF THE JUDGMENT TO COME. FOR HOW COULD THE SON OF GOD BE IGNORANT OF THE DAY, SEEING THAT THE TREASURES OF THE WISDOM AND KNOWLEDGE OF GOD ARE HIDDEN IN HIM? COLOSSIANS 2:3

194. I ASK THEN, WHETHER HE HAD THIS KNOWLEDGE BY REASON OF HIS BEING, OR BY CHANCE? FOR ALL KNOWLEDGE COMES TO US EITHER THROUGH NATURE, OR BY LEARNING. IT IS SUPPLIED BY NATURE, AS FOR INSTANCE TO A HORSE TO ENABLE IT TO RUN, OR TO A FISH TO ENABLE IT TO SWIM. FOR THEY DO THIS WITHOUT LEARNING. ON THE OTHER HAND, IT IS BY LEARNING THAT A MAN IS ENABLED TO SWIM. FOR HE COULD NOT DO SO UNLESS HE HAD LEARNED. SINCE THEREFORE NATURE ENABLES DUMB ANIMALS TO DO AND TO KNOW WHAT THEY HAVE NOT LEARNED, WHY SHOULD YOU GIVE AN OPINION ON THE SON OF GOD, AND SAY WHETHER HE HAS KNOWLEDGE BY INSTRUCTION OR BY NATURE? IF BY INSTRUCTION, THEN HE WAS NOT BEGOTTEN AS WISDOM, AND GRADUALLY BEGAN TO BE PERFECT, BUT WAS NOT ALWAYS SO. BUT IF HE HAS KNOWLEDGE BY NATURE, THEN HE WAS PERFECT IN THE BEGINNING, HE CAME FORTH PERFECT FROM THE FATHER; AND SO NEEDED NO FOREKNOWLEDGE OF THE FUTURE.

195. HE THEREFORE WAS NOT IGNORANT OF THE DAYS; FOR IT DOES NOT FALL TO THE LOT OF THE WISDOM OF GOD TO KNOW IN PART AND IN PART TO BE IGNORANT. FOR HOW CAN HE WHO MADE ALL THINGS BE IGNORANT OF A PART, SINCE IT IS A LESS THING TO KNOW THAN TO MAKE. FOR WE KNOW MANY THINGS WHICH WE CANNOT MAKE, NEITHER DO WE ALL KNOW THINGS IN THE SAME WAY BUT WE KNOW THEM IN PART. FOR A COUNTRYMAN KNOWS THE FORCE OF THE WIND AND THE COURSES OF THE STARS IN ONE WAY — THE INHABITANT OF A CITY KNOWS THEM IN ANOTHER WAY — AND A PILOT IN YET A THIRD WAY. BUT ALTHOUGH ALL DO NOT KNOW ALL THINGS, THEY ARE SAID TO KNOW THEM; BUT HE ALONE KNOWS ALL THINGS IN FULL, WHO MADE ALL THINGS. THE PILOT KNOWS FOR HOW MANY WATCHES ARCTURUS CONTINUES, WHAT SORT OF A RISING OF ORION HE WILL DISCOVER, BUT HE KNOWS NOTHING OF THE CONNECTION OF THE VERGILIÆ AND OF THE OTHER STARS, OR OF THEIR NUMBER OR NAMES, AS DOES HE WHO NUMBERS THE MULTITUDE OF STARS, AND CALLS THEM ALL BY THEIR NAMES; WHOM INDEED THE POWER OF HIS WORK CANNOT ESCAPE.

196. HOW THEN DO YOU WISH THE SON OF GOD TO HAVE MADE THESE THINGS? LIKE A SIGNET RING WHICH DOES NOT FEEL THE IMPRESSION IT MAKES? BUT THE FATHER MADE ALL THINGS IN WISDOM, THAT IS, HE MADE ALL THINGS THROUGH THE SON, WHO IS THE VIRTUE AND WISDOM OF GOD. 1 CORINTHIANS 1:24 BUT IT BEFITS SUCH WISDOM AS THAT TO KNOW BOTH THE POWERS AND THE CAUSES OF HIS OWN WORKS. THUS THE CREATOR OF ALL THINGS COULD NOT BE IGNORANT OF WHAT HE DID — OR BE WITHOUT KNOWLEDGE OF WHAT HE HAD HIMSELF GIVEN. THEREFORE HE KNEW THE DAY WHICH HE MADE.

197. BUT YOU SAY THAT HE KNOWS THE PRESENT AND DOES NOT KNOW THE FUTURE. THOUGH THIS IS A FOOLISH SUGGESTION, YET THAT I MAY SATISFY YOU ON SCRIPTURAL GROUNDS, LEARN THAT HE MADE NOT ONLY WHAT IS PAST, BUT ALSO WHAT IS FUTURE, AS IT IS WRITTEN: WHO MADE THINGS TO COME. ISAIAH 45:11 ELSEWHERE TOO SCRIPTURE SAYS: BY WHOM ALSO HE MADE THE AGES, WHO IS THE BRIGHTNESS OF HIS GLORY AND THE EXPRESS IMAGE OF HIS PERSON. HEBREWS 1:2-3 NOW THE AGES ARE PAST AND PRESENT AND FUTURE. HOW THEN WERE THOSE MADE WHICH ARE FUTURE, UNLESS IT IS THAT HIS ACTIVE POWER AND KNOWLEDGE CONTAINS WITHIN ITSELF THE NUMBER OF ALL THE AGES? FOR JUST AS HE CALLS THE THINGS THAT ARE NOT AS THOUGH THEY WERE, ROMANS 4:17 SO HAS HE MADE THINGS FUTURE AS THOUGH THEY WERE. IT CANNOT COME TO PASS THAT THEY SHOULD NOT BE. THOSE THINGS WHICH HE HAS DIRECTED TO BE, NECESSARILY WILL BE. THEREFORE HE WHO HAS MADE THE THINGS THAT ARE TO BE, KNOWS THEM IN THE WAY IN WHICH THEY WILL BE.

198. IF WE ARE TO BELIEVE THIS ABOUT THE AGES, MUCH MORE MUST WE BELIEVE IT ABOUT THE DAY OF JUDGMENT, ON THE GROUND THAT THE SON OF GOD HAS KNOWLEDGE OF IT, AS BEING ALREADY MADE BY HIM. FOR IT IS WRITTEN: ACCORDING TO YOUR ORDINANCE THE DAY WILL CONTINUE. HE DID NOT MERELY SAY THE DAY CONTINUES, BUT EVEN WILL CONTINUE, SO THAT THE THINGS WHICH ARE TO COME MIGHT BE GOVERNED BY HIS ORDINANCE. DOES HE NOT KNOW WHAT HE ORDERED? HE WHO PLANTED THE EAR, SHALL HE NOT HEAR? HE THAT FORMED THE EYE SHALL HE NOT SEE?

199. LET US HOWEVER SEE IF BY CHANCE THERE MAY BE SOME GREAT THING, WHICH COULD BE BEYOND THE KNOWLEDGE OF ITS CREATOR; OR AT LEAST LET THEM CHOOSE WHETHER THEY WILL THINK OF SOMETHING GREAT AND SUPERIOR TO OTHER THINGS, OR SOMETHING VERY LITTLE AND MEAN. IF IT IS VERY LITTLE AND MEAN, IT IS NO LOSS, TO SPEAK AFTER OUR FASHION, TO KNOW NOTHING OF WORTHLESS AND PETTY THINGS. FOR AS IT IS A SIGN OF POWER TO KNOW THE GREATEST THINGS, IT SEEMS RATHER TO BE A SIGN OF INFERIOR WORK TO LOOK UPON WHAT IS WORTH LESS. THUS HE IS FREED FROM FASTIDIOUSNESS, YET IS NOT DEPRIVED OF HIS POWER.

200. BUT IF THEY THINK IT A GREAT AND IMPORTANT THING TO KNOW THE DAY OF JUDGMENT: LET THEM SAY WHAT IS GREATER OR BETTER THAN GOD THE FATHER. HE KNOWS GOD THE FATHER, AS HE HIMSELF SAYS: NO MAN KNOWS THE FATHER BUT THE SON AND HE TO WHOMSOEVER THE SON WILL REVEAL HIM. MATTHEW 11:27 I SAY, DOES HE KNOW THE FATHER AND YET NOT KNOW THE DAY? SO THEN YOU BELIEVE THAT HE REVEALS THE FATHER, AND YET CANNOT REVEAL THE DAY?

201. NEXT BECAUSE YOU MAKE CERTAIN GRADES, SO AS TO PUT THE FATHER BEFORE THE SON, AND THE SON BEFORE THE HOLY SPIRIT, TELL ME WHETHER THE HOLY SPIRIT KNEW THE DAY OF JUDGMENT. FOR NO THING IS WRITTEN OF HIM IN THIS PLACE. YOU DENY IT ENTIRELY. BUT WHAT IF I SHOW YOU HE KNEW IT? FOR IT IS WRITTEN: BUT GOD HAS REVEALED THEM TO US BY HIS SPIRIT, FOR THE SPIRIT SEARCHES ALL THINGS, YEA THE DEEP THINGS OF GOD. 1 CORINTHIANS 2:10 WHEREFORE, BECAUSE HE SEARCHES THE DEEP THINGS OF GOD, SINCE GOD KNOWS THE DAY OF JUDGMENT, THE SPIRIT ALSO KNOWS IT. FOR HE KNOWS ALL THAT GOD KNOWS, AS ALSO THE APOSTLE STATES, SAYING: FOR WHAT MAN KNOWS THE THINGS OF A MAN, SAVE THE SPIRIT OF MAN WHICH IS IN HIM, EVEN SO THE THINGS OF GOD KNOWS NO MAN, BUT THE SPIRIT OF GOD. 1 CORINTHIANS 2:11 TAKE HEED THEREFORE LEST EITHER BY DENYING THAT THE HOLY SPIRIT KNOWS, YOU SHOULD DENY THAT THE FATHER KNOWS; (FOR THE THINGS OF GOD, THE SPIRIT OF GOD ALSO KNOWS, BUT THE THINGS WHICH THE SPIRIT OF GOD DOES NOT KNOW, ARE NOT THE THINGS OF GOD). OR BY CONFESSING THAT THE SPIRIT OF GOD KNOWS, WHAT YOU DENY THAT THE SON OF GOD KNOWS, YOU SHOULD PUT THE SPIRIT BEFORE THE SON IN OPPOSITION TO YOUR OWN DECLARATION. BUT TO HESITATE ON THIS POINT IS NOT ONLY BLASPHEMOUS BUT ALSO FOOLISH.

202. NOW CONSIDER HOW KNOWLEDGE IS ACQUIRED, AND LET US SHOW THAT THE SON HIMSELF PROVED THAT HE KNEW THE DAY. FOR WHAT WE KNOW WE MAKE CLEAR EITHER BY MENTION OF TIME OR PLACE OR SIGNS OR PERSONS, OR BY GIVING THEIR ORDER. HOW THEN DID HE NOT KNOW THE DAY OF JUDGMENT WHO DESCRIBED BOTH THE HOUR AND THE PLACE OF JUDGMENT, AND THE SIGNS AND THE CASES?

203. AND SO YOU HAVE IT: IN THAT HOUR HE WHICH SHALL BE ON THE HOUSETOP LET HIM NOT COME DOWN TO TAKE HIS GOODS OUT OF HIS HOUSE, AND HE THAT IS IN THE FIELD, LET HIM LIKEWISE NOT RETURN BACK. LUKE 17:31 TO SUCH A POINT IN THE FUTURE DID HE KNOW THE ISSUES OF DANGERS, THAT HE EVEN SHOWED THE MEANS OF SAFETY TO THOSE IN DANGER.

204. COULD THE LORD BE IGNORANT OF A DAY WHO HIMSELF SAID OF HIMSELF THAT THE SON OF MAN IS LORD OF THE SABBATH? MATTHEW 12:8

205. HE HAS ALSO ELSEWHERE MARKED OUT A PLACE, WHEN HE SAID TO HIS DISCIPLES WHO WERE SHOWING HIM THE BUILDING OF THE TEMPLE, DO YOU SEE ALL THESE THINGS? VERILY I SAY UNTO YOU, THERE SHALL NOT BE LEFT ONE STONE UPON ANOTHER WHICH SHALL NOT BE THROWN DOWN. MATTHEW 24:2

206. WHEN QUESTIONED ALSO ABOUT A SIGN BY HIS DISCIPLES, HE ANSWERED: TAKE HEED THAT YOU BE NOT DECEIVED. FOR MANY SHALL COME IN MY NAME, SAYING I AM CHRIST; LUKE 21:8 AND FURTHER ON HE SAYS: AND GREAT EARTHQUAKES SHALL BE IN VARIOUS PLACES, AND FAMINES, AND PESTILENCES, AND TERRORS FROM HEAVEN, AND THERE SHALL BE GREAT SIGNS. LUKE 21:11 THUS HE HAS DESCRIBED BOTH PERSONS AND SIGNS.

207. IN WHAT MANNER HE TELLS THAT THE ARMIES WILL SURROUND JERUSALEM, OR THAT THE TIMES OF THE GENTILES ARE TO BE FULFILLED, AND IN WHAT ORDER — ALL THIS IS DISCLOSED TO US BY THE WITNESS OF THE GOSPEL WORDS. THEREFORE HE KNEW ALL THINGS.

CHAPTER 17.
CHRIST ACTED FOR OUR ADVANTAGE IN BEING UNWILLING TO REVEAL THE DAY OF JUDGMENT. THIS IS MADE PLAIN BY OTHER WORDS OF OUR LORD AND BY A NOT DISSIMILAR PASSAGE FROM PAUL'S WRITINGS. OTHER PASSAGES IN WHICH THE SAME IGNORANCE SEEMS TO BE ATTRIBUTED TO THE FATHER ARE BROUGHT FORWARD TO MEET THOSE WHO ARE ANXIOUS TO KNOW WHY CHRIST ANSWERED HIS DISCIPLES, AS THOUGH HE DID NOT KNOW. FROM THESE AMBROSE ARGUES AGAINST THEM THAT IF THEY ADMIT IGNORANCE AND INABILITY IN THE FATHER, THEY MUST ADMIT THAT THE SAME SUBSTANCE EXISTS IN THE SON AS IN THE FATHER; UNLESS THEY PREFER TO ACCUSE THE SON OF FALSEHOOD; SINCE IT BELONGS NEITHER TO HIM NOR TO THE FATHER TO DECEIVE, BUT THE UNITY OF BOTH IS POINTED OUT IN THE PASSAGE NAMED.

208. BUT WE ASK FOR WHAT REASON HE WAS UNWILLING TO STATE THE TIME. IF WE ASK IT, WE SHALL NOT FIND IT IS OWING TO IGNORANCE, BUT TO WISDOM. FOR IT WAS NOT TO OUR ADVANTAGE TO KNOW; IN ORDER THAT WE BEING IGNORANT OF THE ACTUAL MOMENTS OF JUDGMENT TO COME, MIGHT EVER BE AS IT WERE ON GUARD, AND SET ON THE WATCHTOWER OF VIRTUE, AND SO AVOID THE HABITS OF SIN; LEST THE DAY OF THE LORD SHOULD COME UPON US IN THE MIDST OF OUR WICKEDNESS. FOR IT IS NOT TO OUR ADVANTAGE TO KNOW BUT RATHER TO FEAR THE FUTURE; FOR IT IS WRITTEN: BE NOT HIGH-MINDED BUT FEAR. ROMANS 11:20

209. FOR IF HE HAD DISTINCTLY STATED THE DAY, HE WOULD SEEM TO HAVE LAID DOWN A RULE OF LIFE FOR THAT ONE AGE WHICH WAS NEAREST TO THE JUDGMENT, AND THE JUST MAN IN THE EARLIER TIMES WOULD BE MORE NEGLIGENT, AND THE SINNER MORE FREE FROM CARE. FOR THE ADULTERER CANNOT CEASE FROM THE DESIRE OF COMMITTING ADULTERY UNLESS HE FEARS PUNISHMENT DAY BY DAY, NOR CAN THE ROBBER FORSAKE THE HIDING PLACES IN THE WOODS WHERE HE DWELLS, UNLESS HE KNOWS PUNISHMENT IS HANGING OVER HIM DAY BY DAY. FOR IMPURITY GENERALLY SPURS THEM ON, BUT FEAR IS IRKSOME TO THE END.

210. THEREFORE I HAVE SAID THAT IT WAS NOT TO OUR ADVANTAGE TO KNOW; NAY, IT IS TO OUR ADVANTAGE

TO BE IGNORANT, THAT THROUGH IGNORANCE WE MIGHT FEAR, THROUGH WATCHFULNESS BE CORRECTED, AS HE HIMSELF SAID: BE READY, FOR YOU KNOW NOT AT WHAT HOUR THE SON OF MAN COMES. MATTHEW 24:44 FOR THE SOLDIER DOES NOT KNOW HOW TO WATCH IN THE CAMP UNLESS HE KNOWS THAT WAR IS AT HAND.

211. WHEREFORE AT ANOTHER TIME ALSO THE LORD HIMSELF WHEN ASKED BY HIS APOSTLES (YES, FOR THEY DID NOT UNDERSTAND IT AS ARIUS DID, BUT BELIEVED THAT THE SON OF GOD KNEW THE FUTURE. FOR UNLESS THEY HAD BELIEVED THIS, THEY WOULD NEVER HAVE ASKED THE QUESTION.)— THE LORD, I SAY, WHEN ASKED WHEN HE WOULD RESTORE THE KINGDOM TO ISRAEL, DID NOT SAY THAT HE DID NOT KNOW, BUT SAYS: IT IS NOT FOR YOU TO KNOW THE TIMES OR YEARS, WHICH THE FATHER HAS PUT IN HIS OWN POWER. ACTS 1:7 MARK WHAT HE SAID: IT IS NOT FOR YOU TO KNOW! READ AGAIN, IT IS NOT FOR YOU. FOR YOU, HE SAID, NOT FOR ME, FOR NOW HE SPOKE NOT ACCORDING TO HIS OWN PERFECTION BUT AS WAS PROFITABLE TO THE HUMAN BODY AND OUR SOUL. FOR YOU THEREFORE HE SAID, NOT FOR ME.

212. WHICH EXAMPLE THE APOSTLE ALSO FOLLOWED: BUT OF THE TIMES AND SEASONS, BRETHREN, HE SAYS, YOU HAVE NO NEED THAT I WRITE UNTO YOU. 1 THESSALONIANS 5:1 THUS NOT EVEN THE APOSTLE HIMSELF, THE SERVANT OF CHRIST, SAID THAT HE KNEW NOT THE SEASONS, BUT THAT THERE WAS NO NEED FOR THE PEOPLE TO BE TAUGHT; FOR THEY OUGHT EVER TO BE ARMED WITH SPIRITUAL ARMOUR, THAT THE VIRTUE OF CHRIST MAY STAND FORTH IN EACH ONE. BUT WHEN THE LORD SAYS: OF THE TIMES WHICH THE FATHER HAS PUT IN HIS OWN POWER, ACTS 1:7 HE CERTAINLY CANNOT BE WITHOUT A SHARE IN HIS FATHER'S KNOWLEDGE, IN WHOSE POWER HE IS BY NO MEANS WITHOUT A SHARE. FOR POWER GROWS OUT OF WISDOM AND VIRTUE; AND CHRIST IS BOTH OF THESE.

213. BUT YOU ASK, WHY DID HE NOT REFUSE HIS DISCIPLES AS ONE WHO KNEW, BUT WOULD NOT SAY; AND, WHY DID HE STATE INSTEAD THAT NEITHER THE ANGELS NOR THE SON KNEW? MARK 13:32 I TOO WILL ASK YOU WHY GOD SAYS IN GENESIS: I WILL GO DOWN NOW, AND SEE WHETHER THEY HAVE DONE ALTOGETHER ACCORDING TO THE CRY THAT HAS COME UNTO ME. AND IF NOT, THAT I MAY KNOW. GENESIS 18:21 WHY DOES SCRIPTURE ALSO SAY OF GOD: AND THE LORD CAME DOWN TO SEE THE CITY AND THE TOWER, WHICH THE SONS OF MEN BUILT. GENESIS 11:5 WHY ALSO DOES THE PROPHET SAY IN THE BOOK OF THE PSALMS: THE LORD LOOKED DOWN UPON THE CHILDREN OF MEN, TO SEE IF THERE WERE ANY THAT DID UNDERSTAND, AND THAT DID SEEK GOD? JUST AS THOUGH IN ONE PLACE, IF GOD HAD NOT DESCENDED, AND IN THE OTHER, IF HE HAD NOT LOOKED DOWN, HE WOULD HAVE BEEN IGNORANT EITHER OF MEN'S WORK OR OF THEIR MERITS.

214. BUT IN THE GOSPEL OF LUKE ALSO YOU HAVE THE SAME, FOR THE FATHER SAYS: WHAT SHALL I DO? I WILL SEND MY BELOVED SON; IT MAY BE THAT THEY WILL REVERENCE HIM. LUKE 20:13 IN MATTHEW AND IN MARK YOU HAVE: BUT HE SENT HIS ONLY SON, SAYING: THEY WILL REVERENCE MY SON; MATTHEW 21:37 IN ONE BOOK HE SAYS: IT MAY BE THAT THEY WILL REVERENCE MY SON; MARK 12:6 AND IS IN DOUBT AS THOUGH HE DOES NOT KNOW; FOR THIS IS THE LANGUAGE OF ONE IN DOUBT. BUT IN THE TWO OTHER BOOKS HE SAYS: THEY WILL REVERENCE MY SON; THAT IS, HE DECLARES THAT REVERENCE WILL BE SHOWN.

215. BUT GOD CAN NEITHER BE IN DOUBT, NOR CAN HE BE DECEIVED. FOR HE ONLY IS IN DOUBT, WHO IS IGNORANT OF THE FUTURE; AND HE IS DECEIVED, WHO HAS PREDICTED ONE THING, WHILE ANOTHER HAS HAPPENED. YET WHAT IS PLAINER THAN THE FACT THAT SCRIPTURE STATES THE FATHER TO HAVE SAID ONE THING OF THE SON, AND THAT THE SAME SCRIPTURE PROVES ANOTHER THINK TO HAVE TAKEN PLACE? THE SON WAS BEATEN, HE WAS MOCKED, WAS CRUCIFIED, AND DIED. HE SUFFERED MUCH WORSE THINGS IN THE FLESH THAN THOSE SERVANTS WHO HAD BEEN APPOINTED BEFORE. WAS THE FATHER DECEIVED, OR WAS HE IGNORANT OF IT, OR WAS HE UNABLE TO GIVE HELP? BUT HE THAT IS TRUE CANNOT MAKE A MISTAKE; FOR IT IS WRITTEN: GOD IS FAITHFUL WHO DOES NOT LIE. TITUS 1:2 HOW WAS HE IGNORANT, WHO KNOWS ALL? WHAT COULD HE NOT DO, WHO COULD DO ALL?

216. YET IF EITHER HE WAS IGNORANT, OR HAD NOT POWER (FOR YOU WOULD SOONER AGREE TO SAY THAT THE FATHER DID NOT KNOW THAN OWN THAT THE SON KNOWS), YOU SEE FROM THIS VERY FACT THAT THE SON IS OF ONE SUBSTANCE WITH THE FATHER; SEEING THAT THE SON LIKE THE FATHER (TO SPEAK IN ACCORDANCE WITH YOUR FOOLISH IDEAS) DOES NOT KNOW ALL THINGS, AND CANNOT DO ALL THINGS. FOR I AM NOT SO EAGER OR RASH IN GIVING PRAISE TO THE SON AS TO DARE TO SAY THAT THE SON CAN DO MORE THAN THE FATHER; FOR I MAKE NO DISTINCTION OF POWER BETWEEN THE FATHER AND THE SON.

217. BUT PERHAPS YOU SAY THAT THE FATHER DID NOT SAY SO, BUT THAT THE SON ERRED ABOUT THE FATHER. SO NOW YOU CONVICT THE SON NOT ONLY OF WEAKNESS, BUT ALSO OF BLASPHEMY AND LYING. HOWEVER IF YOU DO NOT BELIEVE THE SON WITH REGARD TO THE FATHER, NEITHER MAY YOU BELIEVE HIM WITH REGARD TO THAT. FOR IF HE WISHED TO DECEIVE US IN SAYING THAT THE FATHER WAS IN DOUBT AS THOUGH HE KNEW NOT WHAT WOULD TAKE PLACE, HE WISHED ALSO TO DECEIVE US ABOUT HIMSELF IN SAYING THAT HE DID NOT KNOW THE FUTURE. IT WOULD BE FAR MORE ENDURABLE FOR HIM TO STRETCH THE VEIL OF IGNORANCE IN FRONT OF THAT WHICH HE DOES OF HIS OWN ACCORD, THAN THAT HE SHOULD SEEM TO BE DELUDED BY A RESULT CONTRARY TO WHAT HE HAD FORETOLD IN THE THINGS HE HAD DECLARED OF HIS FATHER.

218. BUT NEITHER IS THE FATHER DECEIVED, NOT DOES THE SON DECEIVE. IT IS THE CUSTOM OF THE HOLY SCRIPTURES TO SPEAK THUS, AS THE EXAMPLES I HAVE ALREADY GIVEN, AND MANY OTHERS TESTIFY, SO THAT GOD FEIGNS NOT TO KNOW WHAT HE DOES KNOW. IN THIS THEN A UNITY OF GODHEAD, AND A UNITY OF CHARACTER IS PROVED TO EXIST IN THE FATHER AND IN THE SON; SEEING THAT, AS GOD THE FATHER HIDES WHAT IS KNOWN TO HIM, SO ALSO THE SON, WHO IS THE IMAGE OF GOD IN THIS RESPECT, HIDES WHAT IS KNOWN TO HIM.

CHAPTER 18.
WISHING TO GIVE A REASON FOR THE LORD'S ANSWER TO THE APOSTLES, HE ASSIGNS THE ONE RECEIVED TO CHRIST'S TENDERNESS. THEN WHEN ANOTHER REASON IS SUPPLIED BY OTHERS HE CONFESSES THAT IT IS TRUE; FOR THE LORD SPOKE IT BY REASON OF HIS HUMAN FEELINGS. HENCE HE GATHERS THAT THE KNOWLEDGE OF THE FATHER AND THE SON IS EQUAL, AND THAT THE SON IS NOT INFERIOR TO THE FATHER. AFTER HAVING SET BESIDE THE TEXT, IN WHICH HE IS SAID TO BE INFERIOR, ANOTHER WHEREBY HE IS DECLARED TO BE EQUAL, HE CENSURES THE RASHNESS OF THE ARIANS IN JUDGING ABOUT THE SON, AND SHOWS THAT WHILE THEY WICKEDLY MAKE HIM TO BE INFERIOR, HE IS RIGHTLY CALLED A STONE BY HIMSELF.

219. WE HAVE BEEN TAUGHT THEREFORE THAT THE SON OF GOD IS NOT IGNORANT OF THE FUTURE. IF THEY CONFESS THIS, I TOO — THAT I MAY NOW ANSWER WHY HE DECLARED THAT NEITHER ANGELS, NOR THE SON, BUT ONLY THE FATHER KNOWS— CALL TO MIND HIS WONTED LOVE FOR HIS DISCIPLES ALSO IN THIS PASSAGE, AND HIS GRACE, WHICH BY ITS VERY FREQUENCY OUGHT TO HAVE BEEN KNOWN TO ALL. FOR THE LORD, FILLED WITH DEEP LOVE FOR HIS DISCIPLES, WHEN THEY ASKED FROM HIM WHAT HE THOUGHT UNPROFITABLE FOR THEM TO KNOW, PREFERS TO SEEM IGNORANT OF WHAT HE KNOWS, RATHER THAN TO REFUSE AN ANSWER. HE LOVES RATHER TO PROVIDE WHAT IS USEFUL FOR US, THAN TO SHOW HIS OWN POWER.

220. THERE ARE, HOWEVER, SOME NOT SO FAINT-HEARTED AS I. FOR I WOULD RATHER FEAR THE DEEP THINGS OF GOD, THAN BE WISE. THERE ARE SOME, HOWEVER, RELYING ON THE WORDS: AND JESUS INCREASED IN AGE AND IN WISDOM AND IN FAVOUR WITH GOD AND MAN, LUKE 2:52 WHO BOLDLY SAY, THAT ACCORDING TO HIS GODHEAD INDEED HE COULD NOT BE IGNORANT OF THE FUTURE, BUT THAT IN HIS ASSUMPTION OF OUR HUMAN STATE HE SAID THAT HE AS SON OF MAN WAS IN IGNORANCE BEFORE HIS CRUCIFIXION. FOR WHEN HE SPEAKS OF THE SON, HE DOES NOT SPEAK AS IT WERE OF ANOTHER; FOR HE HIMSELF IS OUR LORD THE SON OF GOD AND THE SON OF A VIRGIN. BUT BY A WORD WHICH EMBRACES BOTH, HE GUIDES OUR MIND, SO THAT HE AS SON OF MAN ACCORDING TO HIS ADOPTION OF OUR IGNORANCE AND GROWTH OF KNOWLEDGE, MIGHT BE BELIEVED AS YET NOT FULLY TO HAVE KNOWN ALL THINGS. FOR IT IS NOT FOR US TO KNOW THE FUTURE. THUS HE SEEMS TO BE IGNORANT IN THAT STATE IN WHICH HE MAKES PROGRESS. FOR HOW DOES HE PROGRESS ACCORDING TO HIS GODHEAD, IN WHOM THE FULLNESS OF THE GODHEAD DWELLS? COLOSSIANS 2:9 OR WHAT IS THERE WHICH THE SON OF GOD DOES NOT KNOW, WHO SAID: WHY DO YOU THINK EVIL IN YOUR HEARTS? MATTHEW 9:4 HOW DOES HE NOT KNOW, OF WHOM SCRIPTURE SAYS: BUT JESUS KNEW THEIR THOUGHTS? LUKE 6:8

221. THIS IS WHAT OTHERS SAY, BUT I— TO RETURN TO MY FORMER POINT, WHERE I STATED IT WAS WRITTEN OF THE FATHER: IT MAY BE THEY WILL REVERENCE MY SON, — I THINK INDEED THIS WAS WRITTEN IN ORDER THAT THE FATHER, AS HE WAS SPEAKING OF MEN, MIGHT ALSO SEEM TO HAVE SPOKEN WITH HUMAN FEELINGS. BUT STILL MORE AM I INCLINED TO THINK THAT THE SON WHO WENT ABOUT WITH MEN, AND LIVED THE LIFE OF MAN, AND TOOK UPON HIM OUR FLESH, ASSUMED ALSO OUR FEELINGS; SO THAT AFTER OUR IGNORANCE HE MIGHT SAY HE KNEW NOT, THOUGH THERE WAS NOT ANYTHING HE DID NOT KNOW. FOR THOUGH HE SEEMED TO BE A MAN IN THE REALITY OF HIS BODY, YET WAS HE LIFE, AND LIGHT, AND VIRTUE CAME OUT OF HIM, LUKE 6:19 TO HEAL THE WOUNDS OF THE INJURED BY THE POWER OF HIS MAJESTY.

222. YOU SEE THEN THAT THIS MATTER HAS BEEN SOLVED FOR YOU, SINCE THE SAYING OF THE SON IS REFERRED TO THE ASSUMPTION OF OUR STATE IN ITS FULLNESS, AND IT WAS THUS WRITTEN CONCERNING THE FATHER, IN ORDER THAT YOU MIGHT CEASE TO CAVIL AT THE SON.

223. THERE WAS NOTHING THEN OF WHICH THE SON OF GOD WAS IGNORANT, FOR THERE WAS NOTHING OF WHICH THE FATHER WAS IGNORANT. BUT IF THE SON WAS IGNORANT OF NOTHING, AS WE NOW CONCLUDE, LET THEM SAY IN WHAT RESPECT THEY WISH HIM TO SEEM TO BE INFERIOR. IF GOD HAS BEGOTTEN A SON INFERIOR TO HIMSELF, HE HAS GRANTED HIM LESS. IF HE HAS GRANTED HIM LESS, HE EITHER WISHED TO GIVE LESS, OR COULD ONLY GIVE LESS. BUT THE FATHER IS NEITHER WEAK NOR ENVIOUS, SEEING THAT THERE WAS NEITHER WILL NOR POWER BEFORE THE SON. FOR WHEREIN IS HE INFERIOR, WHO HAS ALL THINGS EVEN AS THE FATHER HAS THEM? HE HAS RECEIVED ALL THINGS FROM THE FATHER BY RIGHT OF HIS GENERATION, JOHN 16:15 AND HAS SHOWN FORTH THE FATHER WHOLLY BY THE GLORY OF HIS MAJESTY.

224. IT IS WRITTEN, THEY SAY: FOR THE FATHER IS GREATER THAN I. JOHN 14:28 IT IS ALSO WRITTEN: HE THOUGHT IT NOT ROBBERY TO BE EQUAL WITH GOD. PHILIPPIANS 2:6 IT IS WRITTEN AGAIN THAT THE JEWS WISHED TO KILL HIM, BECAUSE HE SAID HE WAS THE SON OF GOD, MAKING HIMSELF EQUAL WITH GOD. JOHN 5:18 IT IS WRITTEN: I AND MY FATHER ARE ONE. JOHN 10:30 THEY READ ONE, THEY DO NOT READ MANY. CAN HE THEN BE BOTH INFERIOR AND EQUAL IN THE SAME NATURE? NAY, THE ONE REFERS TO HIS GODHEAD, THE OTHER TO HIS FLESH.

225. THEY SAY HE IS INFERIOR: I ASK WHO HAS MEASURED IT, WHO IS OF SO OVERWEENING A HEART, AS TO PLACE THE FATHER AND THE SON BEFORE HIS JUDGMENT SEAT TO DECIDE UPON WHICH IS THE GREATER? MY HEART IS NOT HAUGHTY NOR ARE MY EYES RAISED UNTO VANITY, SAYS DAVID. KING DAVID FEARED TO RAISE HIS HEART IN PRIDE IN HUMAN AFFAIRS, BUT WE RAISE OURS EVEN IN OPPOSITION TO THE DIVINE SECRETS. WHO SHALL DECIDE ABOUT THE SON OF GOD? THRONES, DOMINIONS, ANGELS, POWERS? BUT ARCHANGELS GIVE ATTENDANCE AND SERVE HIM, CHERUBIM AND SERAPHIM MINISTER TO HIM AND PRAISE HIM. WHO THEN DECIDES ABOUT THE SON OF GOD, ON READING THAT THE FATHER HIMSELF KNOWS THE SON, BUT WILL NOT JUDGE HIM. FOR NO MAN KNOWS THE SON, BUT THE FATHER. MATTHEW 11:27 KNOWS IT SAYS, NOT JUDGES. IT IS ONE THING TO KNOW, ANOTHER TO JUDGE. THE FATHER HAS KNOWLEDGE IN HIMSELF. THE SON HAS NO POWER SUPERIOR TO HIMSELF. AND AGAIN: NO MAN KNOWS THE FATHER, BUT THE SON; AND HE HIMSELF KNOWS THE FATHER, AS THE FATHER KNOWS HIM.

226. BUT YOU SAY THAT HE SAID HE WAS INFERIOR, HE SAID ALSO HE WAS A STONE. YOU SAY MORE AND YET YOU IMPIOUSLY ATTACK HIM. I SAY LESS AND WITH REVERENCE ADD TO HIS HONOUR. YOU SAY HE IS INFERIOR AND CONFESS HIM TO BE ABOVE THE ANGELS. I SAY HE IS LESS THAN THE ANGELS, YET DO NOT TAKE FROM HIS HONOUR; FOR I DO NOT REFUTE HIS GODHEAD, BUT I DO PROCLAIM HIS PITY

CHAPTER 19.
THE SAINT HAVING TURNED TO GOD THE FATHER, EXPLAINS WHY HE DOES NOT DERIDE THAT THE SON IS INFERIOR TO THE FATHER, THEN HE DECLARES IT IS NOT FOR HIM TO MEASURE THE SON OF GOD, SINCE IT WAS GIVEN TO AN ANGEL — NAY, PERHAPS EVEN TO CHRIST AS MAN — TO MEASURE MERELY JERUSALEM. ARIUS, HE SAYS, HAS SHOWN HIMSELF TO BE AN IMITATOR OF SATAN. IT IS A RASH THING TO HOLD DISCUSSIONS ON THE DIVINE GENERATION. SINCE SO GREAT A SIGN OF HUMAN GENERATION HAS BEEN GIVEN BY ISAIAH, WE OUGHT NOT TO MAKE COMPARISONS IN DIVINE THINGS. LASTLY HE SHOWS HOW CAREFULLY WE OUGHT TO AVOID THE PRIDE OF ARIUS, BY PUTTING BEFORE US VARIOUS EXAMPLES OF SCRIPTURES.

227. TO YOU NOW, ALMIGHTY FATHER, DO I DIRECT MY WORDS WITH TEARS. I INDEED HAVE READILY CALLED YOU INAPPROACHABLE, INCOMPREHENSIBLE, INESTIMABLE; BUT I DARED NOT SAY YOUR SON WAS INFERIOR TO YOURSELF. FOR WHEN I READ THAT HE IS THE BRIGHTNESS OF YOUR GLORY, AND THE IMAGE OF YOUR PERSON, HEBREWS 1:3 I FEAR LEST, IN SAYING THAT THE IMAGE OF YOUR PERSON IS INFERIOR, I SHOULD SEEM TO SAY THAT YOUR PERSON IS INFERIOR, OF WHICH THE SON IS THE IMAGE; FOR THE FULLNESS OF YOUR GODHEAD IS WHOLLY IN THE SON. I HAVE OFTEN READ, I FREELY BELIEVE, THAT YOU AND YOUR SON AND THE HOLY SPIRIT ARE BOUNDLESS, UNMEASURABLE, INESTIMABLE, INEFFABLE. AND THEREFORE I CANNOT APPRAISE YOU SO AS TO WEIGH YOU.

228. BUT BE IT SO, THAT I DESIRED WITH A DARING AND RASH SPIRIT TO MEASURE YOU? FROM WHENCE, I ASK, SHALL I MEASURE YOU? THE PROPHET SAW A LINE OF FLAX WITH WHICH THE ANGEL MEASURED JERUSALEM. AN ANGEL WAS MEASURING, NOT ARIUS. AND HE WAS MEASURING JERUSALEM, NOT GOD. AND PERCHANCE EVEN AN ANGEL COULD NOT MEASURE JERUSALEM, FOR IT WAS A MAN. THUS IT IS WRITTEN: I RAISED MY EYES AND SAW AND BEHELD A MAN, AND IN HIS HAND THERE WAS A LINE OF FLAX. EZEKIEL 40:3 HE WAS A MAN, FOR A TYPE OF THE BODY THAT WAS TO BE ASSUMED WAS THUS SHOWN. HE WAS A MAN, OF WHOM IT WAS SAID: THERE COMES A MAN AFTER ME, WHOSE SHOE'S LATCHET I AM NOT WORTHY TO UNLOOSE. JOHN 1:27 THEREFORE CHRIST IN A TYPE MEASURES JERUSALEM. ARIUS MEASURES GOD.

229. EVEN SATAN TRANSFORMS HIMSELF INTO AN ANGEL OF LIGHT; 2 CORINTHIANS 11:14 WHAT WONDER THEN IF ARIUS IMITATES HIS AUTHOR IN TAKING UPON HIMSELF WHAT IS FORBIDDEN? THOUGH HIS FATHER THE DEVIL DID IT NOT IN HIS OWN CASE, THAT MAN WITH INTOLERABLE BLASPHEMY ASSUMES TO HIMSELF THE KNOWLEDGE OF DIVINE SECRETS AND THE MYSTERIES OF THE HEAVENLY GENERATION. FOR THE DEVIL CONFESSED THE TRUE SON OF GOD, ARIUS DENIES HIM.

230. IF, THEN, I CANNOT MEASURE YOU, ALMIGHTY FATHER, CAN I WITHOUT BLASPHEMY DISCUSS THE SECRETS OF YOUR GENERATION? CAN I SAY THERE IS ANYTHING MORE OR LESS BETWEEN YOU AND YOUR SON WHEN HE HIMSELF WHO WAS BEGOTTEN OF YOU, SAYS: ALL THINGS WHICH THE FATHER HAS ARE MINE. JOHN 16:15 WHO HAS MADE ME A JUDGE AND A DIVIDER OF HUMAN AFFAIRS? THIS THE SON SAYS, LUKE 12:14

AND DO WE CLAIM TO MAKE A DIVISION AND TO GIVE JUDGMENT BETWEEN THE FATHER AND THE SON? A RIGHT FEELING OF DUTY AVOIDS ARBITERS EVEN IN THE DIVISION OF AN INHERITANCE. AND SHALL WE BECOME ARBITERS, TO DIVIDE BETWEEN YOU AND YOUR SON THE GLORY OF THE UNCREATED SUBSTANCE?

231. THIS GENERATION, IT SAYS, IS AN EVIL GENERATION. IT SEEKS A SIGN, AND THERE SHALL NO SIGN BE GIVEN IT, BUT THE SIGN OF JONAS THE PROPHET. LUKE 11:29 A SIGN OF THE GODHEAD THEN IS NOT GIVEN, BUT ONLY OF THE INCARNATION. THUS WHEN ABOUT TO SPEAK OF THE INCARNATION THE PROPHET SAYS: ASK YOU A SIGN. AND WHEN THE KING HAD SAID: I WILL NOT ASK, NEITHER WILL I TEMPT THE LORD, THE ANSWER WAS: BEHOLD A VIRGIN SHALL CONCEIVE. THEREFORE WE CANNOT SEE A SIGN OF THE GODHEAD, AND DO WE SEEK A MEASURE OF IT? ALAS! WOE IS ME! WE IMPIOUSLY DARE TO DISCUSS HIM, TO WHOM WE CANNOT WORTHILY PRAY!

232. LET THE ARIANS SEE TO WHAT THEY DO. I HAVE UNLAWFULLY COMPARED YOU, O FATHER, WITH YOUR WORKS IN SAYING THAT YOU ARE GREATER THAN ALL. IF GREATER THAN YOUR SON, AS ARIUS MAINTAINS, I HAVE JUDGED WICKEDLY. CONCERNING YOU FIRST WILL THAT JUDGMENT BE. FOR NO CHOICE CAN BE MADE EXCEPT BY COMPARISON, NOR CAN ANYONE BE PUT BEFORE ANOTHER WITHOUT A DECISION BEING FIRST GIVEN ON HIMSELF.

233. IT IS NOT LAWFUL FOR US TO SWEAR BY HEAVEN, BUT IT IS LAWFUL TO JUDGE ABOUT GOD. YET YOU HAVE GIVEN TO YOUR SON ALONE JUDGMENT OVER ALL.

234. JOHN FEARED TO BAPTIZE THE FLESH OF THE LORD, JOHN FORBADE HIM, SAYING: I HAVE NEED TO BE BAPTIZED BY YOU, AND YOU COME TO ME? MATTHEW 3:4 AND SHALL I BRING CHRIST UNDER MY JUDGMENT?

235. MOSES EXCUSES HIMSELF FROM THE PRIESTHOOD, PETER IS FOR AVOIDING THE OBEDIENCE DEMANDED IN THE MINISTRY; AND DOES ARIUS EXAMINE EVEN THE DEEP THINGS OF GOD? BUT ARIUS IS NOT THE HOLY SPIRIT. NAY, IT WAS SAID EVEN TO ARIUS AND TO ALL MEN: SEEK NOT THAT WHICH IS TOO DEEP FOR YOU. SIRACH 3:22

236. MOSES IS PREVENTED FROM SEEING THE FACE OF GOD; EXODUS 33:23 ARIUS MERITED TO SEE IT IN SECRET. MOSES AND AARON AMONG HIS PRIESTS. MOSES WHO APPEARED WITH THE LORD IN GLORY, THAT MOSES THEN SAW ONLY THE BACK PARTS OF GOD IN APPEARANCE; ARIUS BEHOLDS GOD WHOLLY FACE TO FACE! BUT NO ONE, IT SAYS, CAN SEE MY FACE AND LIVE.

237. PAUL ALSO SPEAKS OF INFERIOR BEINGS: WE KNOW IN PART AND WE PROPHESY IN PART. 1 CORINTHIANS 13:9 ARIUS SAYS: I KNOW GOD ALTOGETHER AND NOT IN PART. THUS PAUL IS INFERIOR TO ARIUS, AND THE VESSEL OF ELECTION KNOWS IN PART, BUT THE VESSEL OF PERDITION KNOWS WHOLLY. I KNOW, HE SAYS, A MAN, WHETHER IN THE BODY OR OUT OF THE BODY, I CANNOT TELL, GOD KNOWS, HOW HE WAS CAUGHT UP INTO PARADISE AND HEARD UNSPEAKABLE WORDS. 2 CORINTHIANS 13:3-4 PAUL CARRIED UP TO THE THIRD HEAVEN, KNEW NOT HIMSELF; ARIUS ROLLING IN FILTH, KNOWS GOD. PAUL SAYS OF HIMSELF: GOD KNOWS; ARIUS SAYS OF GOD: I KNOW.

238. BUT ARIUS WAS NOT CAUGHT UP TO HEAVEN, ALTHOUGH HE FOLLOWED HIM WHO WITH ACCURSED BOASTFULNESS PRESUMED ON WHAT WAS DIVINE, SAYING: I WILL SET MY THRONE UPON THE CLOUDS; I WILL BE LIKE THE MOST HIGH. ISAIAH 14:14 FOR AS HE SAID: I WILL BE LIKE THE MOST HIGH, SO TOO ARIUS WISHES THE MOST HIGH SON OF GOD TO SEEM LIKE HIMSELF, WHOM HE DOES NOT WORSHIP IN THE ETERNAL GLORY OF HIS GODHEAD, BUT MEASURES BY THE WEAKNESS OF THE FLESH.